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# Anecdota Oxoniensia

## THE ELUCIDARIUM

AND OTHER TRACTS IN WELSH

FROM

LLYVYR AGKYR LLANDEWIVREVI

A. D. 1346

(*JESUS COLLEGE MS. 119*)

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TO  
THE PRINCIPAL AND FELLOWS  
OF  
JESUS COLLEGE  
HIS SHARE IN THIS WORK  
IS MOST GRATEFULLY DEDICATED  
BY  
J. MORRIS JONES



## P R E F A C E



THE excellent introduction and lucid notes with which the texts printed in this volume have been provided by the Editor, leave me nothing much to say, except that the work is his and all the credit which it reflects. My share of the undertaking has been confined to the collating of the proofsheets with the original manuscript, and to an occasional suggestion or a trivial criticism of the notes as they passed through the press.†

The texts, being translations, cannot be regarded as the best models for Welsh prose, but they are important in the lexicographical sense, as helping to fix the exact meaning and connotation of words, the indefiniteness of which, when they occur in medieval Welsh poetry, leaves not a little room for doubt. This volume would have been still more instructive, had we been fortunate enough to discover the Latin original of the *Elucidarium* used by the Welshman who produced the Welsh version: I said ‘Latin,’ but I am not quite certain that his copy may not prove to be French rather than Latin. In either case we are not forced to believe that it has perished; for there are no ready means of ascertaining the precise nature of the contents of several of the more important manuscript collections connected with the Principality.

Beside the lexicographic interest of the texts now printed for the first time, there is the wider interest which the historian feels, who wishes to ascertain the nature of the religious teaching of the Church in Wales in the Middle Ages. Here, then, we have pretty fair samples of the theological pabulum of the Welsh in the fourteenth century; and every publication of texts of this kind may be expected in one way or another to help the historian in solving the numerous questions which it is the business of his research to raise.

There remains for me the pleasant duty of thanking, both in my own name and in that of the Editor, the Delegates of the Clarendon Press for having accepted this manuscript to form part of their series of *Anecdota*. Nor is this all, for it is owing to no fault of theirs that this volume has not been published sooner, but to the pressure of other work forcing unexpected delays on us. In other words, we owe the Delegates a second debt of gratitude, namely, for having had the patience to bear with us so long.

JOHN RHÛS.

OXFORD,  
March 25, 1894.

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## INTRODUCTION



THE manuscript reproduced in this volume is called, after the scribe, 'Llyvr Ancr Ilandewivrevi,' that is, 'the Book of the Anchorite of Ilandewivrevi.' The scribe's own account of the book is given in a note on p. 4B:—'Gruffud ap Ilywelyn ap Phylip ap Trahaearn, of Cantref Mawr, caused this book to be written by the hand of a friend of his, to wit, the man who was Anchorite at that time at Ilandewivrevi. . . . A.D. 1346.' We know nothing more of the scribe than is contained in this note.

Trahaearn is not a very common name, and it is extremely unlikely that there should be more than one Ilywelyn son of Philip son of Trahaearn among the higher classes of Wales at the same period. So that it may be taken for granted that the scribe's friend was an uncle of the person to whom the *cywyd* on p. 288 of the Iolo MSS. was written. The title of the *cywyd* runs thus:—'A *cywyd* composed by Gruffyd Ilywyd ap Davyd ap Einion Lygliw,' evidently a nephew of Hywel ap Einion Lygliw, the author of the famous ode to Myvanwy Vychan, 'to Morgan (ap) Davyd (ap) Ilywelyn ap Philip (ap) Trahaearn, of Rhydodyn, in Caeo, when he was tried for killing the Justice of Caer(marthen) on the bench at Caermarthen. Which Morgan (ap) Davyd (ap) Ilywelyn ap Philip (ap) Trahaearn was brother of Ivor Hael of Gwern y Cleppa, in Monmouthshire.' If any reliance is to be placed upon the latter part of this title, our scribe's friend and patron was an uncle of Ivor Hael, the patron of Davyd ap Gwilym.

The MS. is a small vellum quarto, bound in calf. All that is known of its history is contained in the memoranda written on the sheets of paper bound with it. Of these there are three at the beginning

and two at the end; the first was added by Owen Jones and William Owen, when they had the book bound in 1806; the other four are of older paper, and were evidently inserted by Thos. Wilkins when the book was bound for him in 1684. The contents of these sheets are line for line as follows:—

i b.

Ílundain, Gorphenaf, 26. 1806.

Y Llyvyr hwn ynghyd a Llyvyrâu ereill  
 á brynoedd Owain Jones a Gwilym Owain  
 gan Gruffydd Roberts y Meddyg, o Ddol-  
 gellau yn Meirion, yn y vlwyddyn 1800;  
 a chan eu bod yn hysbys, wrth weled llaw-  
 ysgriven T. Wilkins, y gwr à'i arhegodd,  
 mai Eiddo COLEG yr IESU yw; a chan  
 hŷny nid ellynt lai nog ei adver i ei  
 wir Berchenawg

Caeadwyd yn Llundain, Gorphenav 1806.

Owen Jones

William Owen.


ii a.

This Book was written for  
 Griffith ab ILeñ ab Phillip,  
 ab Trehaiarn of Cantref mawr;  
 (now in Carmarthen shire)

Að Dnĩ 1346

vid. finem pag. 4<sup>tae</sup>/

And new-bound for mee

Tho Wilkins 

Að Dnĩ 1684

y Rhifedi, yw dau ar bymptheg  
 o Historiau Cymraeg

}}}

E Libris Griffithii Roberts

Dono dedit Rich: Thomas: Cler:

1781

*Faded (yellow) ink.*

*Black ink.*

iii a.

*Faded.* {  
 Bibliothecae Coll Jesu  
 Oxon hoc Manuscriptum  
 (cum 2<sup>10</sup> alijs MS<sup>ttis</sup>)  
 humillimè D. D. D.  
 Tho Wilkins L. L. B. R<sup>r</sup>  
 B. M. sup Mont. in Agro  
 Glamganensi



iii b.

*Black Ink.* {  
 Tractatus 17 ex sc: 1316  
 Jussu Griffidi Leolini. Britt.  
 num 75 (83)  
 1. De assumptione Beatae Mar: Virginis  
 2. Historia Adriani.  
 3. &c.  
 verte ad 3 fol: cui inscribitur  
 Index hujus Libri.

iv a.

On this page is pasted a piece of paper on which is written :

Grif? Roberts  
 Llyfr yma yn  
 Cynwys, 146, ô Ddalenna—  
 a rhifo y rhai Gwynion—

Owen Jones, who signs the memorandum on p. i. b, was Owain Myvyr, at whose expense the *Myvyrian Archaiology* was printed ; William Owen was the lexicographer, afterwards known as Dr. W. Owen Pughe. The memorandum was written by the latter, and exhibits the following characteristics of his style. (1) The use of the unnecessary accent on the relative *a*. (2) The termination *-oedd* in the aorist *prynoedd*, which he substituted for *-odd* (Medieval *-awdd*) in his attempt to reduce all the inflexions of the verb into parts of the verb to be. (3) The use of

*yn* for *ym* before an initial *M*. (4) The spelling *hÿny* for *hynny*. (5) The affected use of the medieval *nog* for the modern *nag*, and of the medieval termination *-awg* for the modern *-og*. (6) The forms *nog ei*, *i ei*, which are due to his attempt to avoid an apostrophe. (7) His curious inability to write a compound sentence connectedly. He often deals successfully with a simple sentence; but when he grapples with a sentence containing a dependent clause, he almost always stumbles over his conjunctions. This may be seen from the following literal translation of his memorandum:—

‘London, July 26, 1806.

Owen Jones and William Owen purchased this book together with other books from Griffith Roberts, the physician, of Dolgelly, in Merioneth, in the year 1800; and as they are aware from the handwriting of T. Wilkins, the person who presented it, that it is the property of JESUS COLLEGE; and so they could do no less than restore it to its true owner.

Bound in London, July 1806.’

The other memoranda speak for themselves, and require no comment.

The vellum leaves of the manuscript proper are numbered 1, 2, 3, &c., in a late hand. We have adopted this numbering for reference to the MS., adding the letters A and B to distinguish the two pages of each leaf. In our reproduction the end of a page in the MS. is denoted by the mark ||; and the number of that page of the MS., in which the first word of a page of the reproduction occurs, is given at the top of the page of the reproduction. Thus, on p. 49 of our text the MS. paging given is 45 A; the word *mawrweirhawc* therefore occurs on that page of the MS.; and p. 45 A of the MS. begins with *Anghev* in p. 48, l. 28, and ends with *cla* in p. 49, l. 15 of our reproduction.

The scribe himself had numbered the leaves, but the merciless knife of the binder has spared but few of his numbers. We find however that our leaf 12 is marked viii by the scribe; so that he evidently passed over his index and preface, and commenced numbering the leaves at the beginning of the subject-matter of his book, that is, at the present leaf 5 (p. 3 of the reproduction), the scribe’s numbers follow the present

numbers regularly as far as his lxxiii, which is the present 77; but the scribe's next number lxxxii is now marked 90, instead of 96; so that six leaves are missing between leaf 77 and leaf 90. These leaves could come only between 77 and 78; and they, doubtless, contained the first part of *Kyssegyrlan Uched*, which is now missing (see note on p. 86, l. 1). The scribe's last number is cxxxviii, which corresponds to the present 136.

The pages left blank by the scribe have been covered with scrawls of the fifteenth century, only a few words of which are now legible; for an attempt has been made to erase them, probably by a pious owner of the MS. who considered their contents incongruous with the religious character of the book. We have with great difficulty deciphered the first four lines on p. 2 B, which read thus:—

Tri chyudyat serch. Amneit Achas Achussan.  
 Tri ymlynyat serch. kywyd ac eglyn a lattei. Tri  
 hydyp serch oucreireu bocsachus. a mynych  
 olygon a llawer o latteion. Tri didyb serch vn . . . .

A few words still legible at the bottom of the page show that the triads are by [? Gruffud] 'ap Adaf ap dauyd.'

At the end of p. 77 A are three englynion in a bad fifteenth-century hand, beginning 'Meir edrych arnaf amerodr...', but they have been so rubbed against the opposite page, that no more of them is legible now than suffices to show that they are englynion.

At the bottom of p. 137 A is written in a neat modern hand—'Hugh Maurice Copied this MS. in London 1806 for Mr. Owen Jones.'

It is perhaps unnecessary to discuss the scribe's own handwriting, as facsimiles of it are given and the MS. is dated.

In the reproduction an attempt has been made not only to represent in detail every peculiarity of the MS., but to represent it graphically, that is, in such a way that every peculiar character or group of characters in the printed text is as nearly as possible a picture of the character or group as it appears in the MS. Such a picture was drawn in each case from the MS. and submitted to the printer, who, by cutting new

characters and filing and trimming the type, has succeeded in almost<sup>1</sup> every case in producing an exact copy of it. The ingenuity and skill with which this has been done (as for instance<sup>2</sup> on p. 108, l. 11, where is shown how the rubricator wrote d across the back of the scribe's t) can only be appreciated by those who have some practical acquaintance with printing. The value of these graphic representations may be stated in a few words. They save a great deal of explanation and description, and give at a glance a clearer notion of the state of things in the MS. than any explanation or description could. And it is important, especially in a carelessly written MS., to know what the scribe actually wrote, what corrections he made, and how he made them.

The different peculiarities of the MS. are represented in the reproduction as follows:—

1. Insertions or corrections written above the line, are printed in smaller type in the same relative position above the line.

2. A letter corrected into another is pictured as it now looks. For instance, in p. 98, l. 30, when the scribe came to the word *glan* he was evidently looking at the following word *gann*, and so wrote *ga*; but as he was finishing the *a* he found out his mistake, and wrote *l* across the back of it.

3. *Puncta delentia* are represented<sup>3</sup> exactly as in the MS. Thus gwele|et = gwelet.

4. A red underline is denoted by a dotted underline.

5. A line drawn through a letter or word is represented as in the MS.; but it has been impossible in these cases to show whether the line is black or red.

6. Abbreviations are not extended, but are represented by characters specially cut in imitation of those used in the MS. A list of them with their significations is given below.

<sup>1</sup> In one instance, mentioned in the notes, the correct representation of the relative distances from one another of words written above the line was, on account of the size of type which had to be used, a physical impossibility.

<sup>2</sup> Numerous instances will also be seen in this Introduction, pp. x, xi.



7. The end of a line in the MS. is denoted by a perpendicular stroke |, but only when some irregularity occurs. The scribe sometimes omits a letter in passing from one line to another, but his most common slip is to repeat the last letter of a line at the beginning of the next, as in p. 8, ll. 24, 26, *alla|ant, kwj|ympaw*. The character *dd* for *ḏ* is at least as old as this MS. which contains many indubitable instances of it; in each case where the doubling may be merely caused by the break at the end of the line it is marked *d|d* in the reproduction.

8. In the *Hystoria Lucidar* a red *D*<sup>3</sup> (for *Discipulus*) is written in the margin opposite the beginning of each question. It would have considerably inflated the cost of reproduction to print this in the margin; and as its only use is to denote a question, which is sufficiently denoted by the red underline, it has been omitted in the reproduction. Other words written in the margin are printed at the bottom of the page in the reproduction, and their place in the margin in the MS. is explained in the notes.

9. The red Gothic initials of the MS. are represented by initials resembling them in shape, except that those of the MS. have no ornamental background. Smaller Gothic capitals such as the *K* in p. 162, l. 7, are also red in the MS. whether initial or not.

10. Ordinary letters written in black ink are represented by Roman letters.

11. Ordinary letters written in red ink are represented by *Italics*. This applies to all letters whether written on or above the line. Thus, in p. 110, l. 17, the correction of *brawp* into *brawt* was made by the rubricator; so also, on p. 111, l. 19, the rubricator crossed out the *ar* at the end of the line, and wrote *yr* after it. Perhaps it should be explained here that the rubricator, or man who used the red ink, was a kind of editor; he went over the scribe's work, drew the red initials, touched the capitals and the first letters of each sentence with red, and made any corrections that seemed to him desirable. In our MS. the scribe and the rubricator are probably the same person.

12. Letters touched with red are represented by the characters *A*, *B*, *a*, *b*, &c.

13. Letters which have been retraced, generally appear much blacker than ordinary letters in the MS., and are represented by thick letters—A, B, a, b, &c.

14. Letters which have become so faint as to be scarcely legible are represented by hair line letters—A, B, a, b.

15. A letter with a round back is often joined to the letter that follows it, thus *be*. This is so frequently done in medieval MSS. that it may almost be said to be the usual way of writing such a combination; and for that reason we have not thought it necessary to represent it specially. The back of a round-backed letter is also made to serve for the first stroke of a small capital R (*r*); thus *br* is written *br*. The *r* looks just like a separate character in the MS., and has been so represented in the reproduction. It will be seen that it occurs only after a round-backed letter (*b, d, h, o, p, v, u, (g, y)*), and once or twice after the letter *g*.

16. Two *v*'s are used in the MS.; the first with the initial curl turned outwards (*v*) is represented by Roman *v*; the second with the curl turned inwards is represented by *u*, which (like the character *r*) was specially cut for Mr. Gwenogvryn Evans for use in *Rhŷs* and Evans's *Mabinogion*. In the *Black Book of Carmarthen* the two *v*'s are used indifferently; in our MS., and generally in fourteenth-century MSS., *v* is equivalent to *u*, while *u* and *w* are used indifferently to denote the modern *w* sound, both consonantal and vocalic, except in the word *wrth*, which our scribe writes *vrth*.

17. In the MS., a proclitic, when not joined to the word which bears the accent, is usually separated very slightly from it; such separation is represented in the reproduction by a very thin space; occasionally the separation in the MS. is more perceptible, but still not as wide as that between distinct words; this separation is also represented by a slightly thicker space. Thus, joined, *aryr elor*; very slightly separated, *aryr elor*; more perceptibly separated, *aryr elor*; full spacing *ar yr elor*. The thinnest space occurs occasionally in the middle of a word.

The following table of letters and abbreviations used in the reproduction will be found useful for reference:—

Ordinary Letters.	Letters in Red.	Letters touched with Red.	Letters retraced.	Faint Letters.	Abbreviations.
A a a	<i>A a</i>	<b>A</b> a a	A a a	A a a	Sign Signification.
B b	<i>B b</i>	<b>B</b> b	B b	b	9
C c c	<i>C c</i>	<b>C</b> c	c	c	3 } us
D d	<i>D d</i>	<b>D</b> d	D d	D d	3 }
E e	<i>E e</i>	<b>E</b> e	E e	e	e } ur
F f	<i>F f</i>	<b>F</b> f	f	f	3 }
G g g	<i>G g</i>	<b>G</b> g	g	G g	9 } ir er
H h	<i>H h</i>	<b>H</b> h	H h	H h	9 } yr ry
I J i j	<i>I J i j</i>	<b>I</b> i j	I i	I i j	
K k	<i>K k</i>	<b>K</b> k	K k	k	<sup>u</sup> imper- } ra
L l	<i>L l</i>	<b>L</b> l	l	l	fect <i>a</i> } aboveline)
M m m	<i>M m</i>	<b>M</b> m	M m	M m	
N n n	<i>N n</i>	<b>N</b> n	N n	n	<sup>1</sup> (undot- } ri
O o	<i>O o</i>	<b>O</b> o	o	o	ted <i>i</i> above } line)
P p	<i>P p</i>	<b>P</b> p	P p	p	p per
q		q			
R r r r	<i>R r r</i>	<b>R</b> r r	r	R r	p pro
S s s s f f t	<i>S s s f f t</i>	<b>S</b> s f	S s f	S s	A horizontal line
T t	<i>T t</i>	<b>T</b> t	T t	t	placed above a
U u	<i>U u</i>	<b>U</b> u	u	u	letter denotes n or
V v	<i>V v</i>	<b>V</b> v	v	v	m. Thus ā=an
ó	ó	b	ó	ó	or am; hoño =
W w	<i>W w</i>	<b>W</b> w	w	w	honno.
x					
Y y y ŷ	<i>Y y</i>	<b>Y</b> y	y	y	
z					

Any letter in columns 2, 3 might also be represented in columns 3, 4. Thus *h* denotes an h in red ink which has become faint.

Such are the general principles upon which the reproduction has been made; individual peculiarities will be found explained in the notes. The notes also contain corrections of two or three misprints, such as s for f, and a letter or two which have dropped out during the passage of the sheets through the press.

The carelessness of the scribe has already been noticed. His commonest mistakes fall into four classes which it may be well to enumerate here.

1. He skips from one letter to the same letter occurring further on; thus if his copy has *galw arnunt*, he is apt to think when he has written *ga*, that the *a* is that of *arnunt*, and so he writes *garnunt*.

2. When he is in the middle of a word he is apt to look at the next word, and to give the first the termination of the second, e.g. p. 78, l. 9, *mynet oliuet* for *mynyd oliuet*.

3. He mistakes a letter for another of similar shape; thus he reads c for t or vice versa, or takes n for u and writes it v.

4. He usually reduces the orthography of his copy to his own; but occasionally he forgets to do this and copies mechanically. He also transcribes his copy literally when he does not understand it. The orthography of twelfth and early thirteenth century MSS. differs from the scribe's in the following particulars: in the earlier MSS., *y* and *i* are written indifferently; in some of them *e* is written for *y*; *v* and *o* are used indifferently; *t* is written for fourteenth century *d* when it represents the sound *ð*. Many instances of anomalous spelling in the text are due to a mechanical transcription of forms in MSS. exhibiting these characteristics. Cf. *ridit* for *rydit*, p. 21, l. 8; *gvedy* for *gbedy*, p. 20, l. 3. See also notes on p. 25, l. 14; p. 66, l. 1; p. 74, l. 3, &c.

The orthography of fourteenth century MSS. differs from that of Modern Welsh in respect of (1) the sound represented; (2) the symbol used to represent it.

1. (i) Final mutes in Medieval Welsh were nearly voiceless, and are written hard (*t, p, c*); in Modern Welsh they are voiced, and are so

written (*d, b, g*). Thus Med. W. *gwelet*, Mod. W. *gweled*. In fourteenth century MSS. the dental and guttural are always written hard (*t, c*), but occasionally the labial is written soft; e.g.  *pob*, p. 64, l. 27; *ankyffelyb*, p. 65, l. 9.

(ii) Medieval Welsh *ei* has become *ai* in monosyllables and in the final syllables of polysyllabic words in Mod. Lit. W. Thus in fourteenth century MSS. we have *teir*, Mod. W. *tair*; *geir*, Mod. W. *gair*; *gwelci*, Mod. W. *gwelci*; *etholeist*, Mod. W. *etholaist*. A similar remark applies to Med. W. *eu*; Med. W. *eur*, Mod. W. *aur*; Med. W. *heul*, Mod. W. *haul*; Med. W. *pethen*, Mod. W. *pethau*, &c. In some words, chiefly those in which *ei* was followed by two consonants, the medieval sound remains; thus *lleill*, *heirdd* are still so pronounced. In the dialects many others are preserved; thus in Anglesey *rhai* and *naid* are still *rhei* and *neid*. In the penult and antepenult, the sound *ei* is retained in all words; thus, though *adeil* is now *adail*, *adeilat* is still *adeilat*. Medieval writers did not use the symbol *ei* to represent the sound *ai*, but they used it to represent the sound associated with it now; it is that *sound* that has changed since into the sound *ai* in those cases.

The final *-ei* of the 3rd person singular feminine of conjugated prepositions has given place to the termination *-i*; thus *arnei* (p. 81, l. 27) is in Mod. W. *arni*. This latter termination was however common in the fourteenth century; cf. *idi* (= *id̄i*), p. 80, l. 12, *yvrthi*, p. 81, l. 15. In the spoken dialects several instances occur of *ei* becoming *i* as an undoubted phonetic change; thus in Denbighshire *llygeit* is not *llygaid* but *llygid*; and in all the dialects *ereill* is now not *erail* but *erill*.

(iii) The sound *aw* has changed into *o* in final unaccented syllables. Thus *arnaw* is now *arno*, *arlwyaw* is *arlwyo*, *kerddawd* is *cerddod*, *ffynaw* is *ffynon*. Some modern writers affectedly use the medieval form where they imagine that the derivation requires it, as in *dwylaw* for Mod. *dwyllo*, *ciniaw*, for Mod. *cinio*. It may be considered a rule that Med. W. final *aw* is now always *o*; but this is not the same as saying that Mod. W. *o* was always *aw* in Med. W. Some modern rhymesters are guilty of changing final *o* into *aw* where it never was *aw*,



as in *tymor* from *tempōris*. Med. *aw* represents mostly an early *â*, as in *ffynnaewn* from *fontâna*.

(iv) In Med. W. a mute was often hard in the middle of a word where it is now soft. This usually takes place when the mute is followed by another consonant; thus *deturyt*, Mod. *dcdryd*; or by consonantal *i* or *w*, as in *neityaw*, Mod. W. *neidio*. It also takes place before certain terminations of the verb, as *kyffelypei*, Mod. W. *cyffelybai*; and in some isolated instances, such as *yttiw*, also written *ydiw*, Mod. W. *ydyw*. Before the termination of the comparative degree, the mute is soft in Med. W., thus, *drudach*, *tegach*, while in Mod. W. it has become hard on the false analogy of the superlative.

(v) In Med. W. *t* was often written finally after *u* where it has now disappeared, as in *ugeint*, *aryant*, Mod. W. *ugain*, *arian*. On the other hand a Med. final *ug* often develops a *c* in Mod. W. Thus, Med. *keing* (p. 88, l. 19), Mod. *cainc*.

(vi) *ut* between vowels becomes *nh* or *nn* in Med. W.; thus, *meddiannex*, *ymranhev* (p. 94, l. 7), *mynnwennuoed* (p. 49, l. 19), from *meddiant*, *amrant*, *mynwent*. In Mod. W. many of these words have been re-formed from the root, thus *amrantau*, *mynwentydd*.

(vii) *y* changes a preceding *a* into *e* always in Med. W.; thus, *angel*, *engyl*, *engylion*; but in Mod. W. the *e* is changed back into *a* in the antepenult, so that we have now *engyl*, *angylion*.

(viii) Modern literary Welsh has many spurious forms invented by charlatans at different times, such as *ei* ('his' or 'her') invented by Wm. Salesbury, for Med. *y* (pronounced *i*), as *y benn* = *i benn*, 'his head'; and *gwlaw*, invented about the end of the seventeenth century, for Med. *glaw*, evidently on the supposition that it is connected with *gwlyb*, &c. Most of these abominations were introduced by Dr. W. O. Pughe in the early part of this century. They have had no appreciable influence on the spoken dialects; in speaking we still say *ar i ben*, 'on his head,' and *glaw*, *glawog*, in every part of Wales.

The above are the chief points of difference in the *sound* represented in the orthography of fourteenth century MSS. and that of Modern



Welsh. We now come to the difference in symbols representing the same sound.

2. (i) The initial consonant is often left unmutated in Med. W. MSS., where we should mutate it in Mod. W. It is not to be supposed that a change of sound has taken place in such cases, and that the mutation has been developed in modern times. The mutations are in the main the same now as they were then; for they are easily explicable on the supposition that they originated before the total disappearance of the old case endings, while they cannot be accounted for if we suppose them to have been evolved after the fourteenth century. Moreover, the *cynganedd*, or correspondence of consonants, in the poetry of Dafyd ap Gwilym and other bards of that century, shows conclusively that the mutations were substantially the same then as they are in Mod. W. The old writers' neglect to mutate can be easily explained; writing black letter with a quill on vellum is slow work at its best, and there must always be a tendency to treat each word separately and not as part of the sentence. Even now, an uneducated Welshman, though he mutates his consonants perfectly in speaking, as a rule neglects to mutate them in writing, for he is so occupied with each individual word that he can think only of that at the time; it becomes an isolated word to him, and he writes it down in its isolated or dictionary form. Medieval scribes, however, who were more used to writing must have been conscious that they often wrote an initial consonant harder than they pronounced it, so that it became almost a matter of indifference whether an initial mute was written hard or soft. Thus our scribe on p. 33, l. 20, has *pot* for *bot* (Mod. *bod*), which never had a *p*. Of the three mutations, the aspirate is hardly ever neglected; the medial is occasionally neglected; the nasal is always written radical; thus *ymhob*, *yng Nghrist*, *fy nhat* are written *ympob*, *ygkrist*, *vynat*. Thus *mp*, *gk* came to be used as symbols to represent the sounds *mh*, *ngh*, and are frequently so used in the middle of a word, as *agkreiff*, p. 32, l. 21, *agkywir*, p. 55, l. 2.

(ii) *p*, *b*, *m* are used as in Mod. W. It may be remarked *p* is seldom doubled in fourteenth century MSS., and *m* never, though every *p* or *m* between vowels is etymologically double.

(iii) *ff* or *ph* represents Mod. W. *ff* or *ph*. Initially also *f* is used for Mod. W. *ff*, as in *fleid* (p. 14, l. 12). Mod. W. *ffiaidd*.

*f* medially and finally represents Mod. W. *f*; see p. 89, ll. 1, 2, 3. Mod. W. *f* is represented initially and often medially by *u* or *v*. The digraph *fu* was also, more especially in the first half of the fourteenth century, used medially for Mod. W. *f*; see p. 55, l. 28, *kyfuoetharw*, Mod. W. *cyfoethog*, l. 29, *dwfuyr*, Mod. W. *dwfr*, l. 31, *kyfuanheddv*, Mod. W. *cyfaneddu*. Our scribe in one instance writes *ffu* for the Mod. *f* sound; *affureolus*, p. 51, line 2, Mod. W. *afreolus*.

(iv) *t*, *n*, *th* are used as in Mod. W. *t* is almost always doubled between vowels in Med. MSS.; in such cases it is always etymologically double. *n* between vowels is doubled when it is etymologically double, particularly when the accent falls upon it, as in *pennu*, *calonnu*. When the accent does not fall upon it, it is frequently written single, as in *mynasant*, p. 7, l. 25, *chwenychu*, p. 13, l. 26, *honedigaeth*, p. 135, l. 15. Our scribe is very fond of doubling his *n*'s, and doubles them in such words as *teyrnas*, p. 55, l. 31, *ehofyndra*, p. 143, l. 4 (Mod. W. *cofudra*), *wnneler*, p. 57, l. 31. He occasionally writes *nn* where the preceding vowel is open, and where, therefore, the *n* should be single, as in *grwasannaeth*, p. 28, l. 18, *honnarw*, p. 10, l. 15. Very seldom he writes one *n* instead of two, as in *medyanus*, p. 130, l. 8. As to the use of *th* for Mod. W. *ð* or *dd*, see note on p. 66, l. 1.

(v) *d* is used for Modern *d* and *dd* (= *ð*). Occasionally we find a single *d* for *dd*-*d*, as in *wndarwt*, p. 19, l. 3, Mod. W. *ufudd-dod*. In a few instances *d* is used for *th*, as in *perffeidyarw*, p. 19, l. 8. But this may have been pronounced *ð*. Dr. Griffith Roberts (Gram. Intr.) writes *perpheiddid*, *perpheiddrwyð*. Cf. *cynysgaedu* from *cynysgaeth*.

*dd* usually stands for *ðd*, but it also frequently represents the Mod. *dd* (= *ð*), as in *meddweint*, p. 55, l. 2. See p. xv, ¶ 7, above.

(vi) *c* and *k* represent Mod. W. *c*. Initially and medially *k* is generally used, finally *c* always. *c* between vowels is etymologically double, and Med. writers in such cases write *ck*.

*ch* and *ng* are used as in Mod. W. See p. 57, ll. 25, 26, 30.

*g* is used both for *g* and *ng*. Thus *gwyr* = Mod. *gwŷr*, *agor* = Mod. *agor*, *agel* = Mod. *angel*. The combination *gk* has been noticed above.

(vii) *h* is used as in Mod. W.

(viii) *l* is used as in Mod. W.

*ll* is used both for double *l* and for Mod. W. *ll*. In later MSS. a line is drawn across the two *l*'s when they represent the latter sound, thus, *ll̄*; but in our MS. *ll* and *l-l* cannot be distinguished. Thus *kallon* = Mod. W. *càlon*, *gallu* = Mod. W. *gallu*. Double *l*, however, occurs almost only in *kallon*.

(ix) *s* is used as in Mod. W., except that it is nearly always doubled between vowels, as in *Icssu*, *issel*. *z* occurs once or twice for *s*, see note on p. 17, l. 24.

(x) *r* stands both for *r* and for the voiceless *rh*.

(xi) *qu* = *kw*; and *x* = *ks*.

(xii) *a*, *e*, *i*, *o* are used as in Mod. W. But, as has already been mentioned, the scribe in copying mechanically sometimes writes *e* or *i* for *y*. The termination *-yg*, which is always pronounced *ig* in all parts of Wales, was nearly always written *ic* in the fourteenth century. E. g. *tebic*, p. 135, l. 28. Cp. D. ap Gwilym :—

Ond dychmygion dynion dig,  
A cham oedd pob dychymig.

Our scribe, however, occasionally does the very reverse of this, and writes *eredyc*, p. 59, l. 27, *arbennyc*, p. 142, l. 27. *-yg* unless pronounced deliberately is not distinguishable from *-ig*.

(xiii) *u* and *v* had not been differentiated; they were regarded simply as different forms of the same letter. Both characters stand for the Mod. W. consonantal *f*, as already indicated in (iii) above; both also represent the Mod. W. vowel *u*.

(xiv) *ŷ* is a peculiar *v*, which came to be differentiated from the ordinary *v* or *u*, and to be used for *w*; see p. xvi, ¶ 16.

(xv) *y* usually represents Mod. W. *y*. But it also has three other values.

It stands for vocalic *i* in the preposition *i*; as in *ymyron*, *ywrth*, *yr feint* (= *i'r seint*), 'to the saints,' *yn tat* (= *i'n tat*), 'to our father,' *y dyn* (= *i dyn*) 'to a man.' It also represents vocalic *i* in the possessive pronoun *i*, written in Mod. W. *ei*; thus *y dat*, 'his father,' *y that*, 'her father.' It also stands for *i* in the combination of these two words (*i'i*), for which an alternative form *i'w* is used in Mod. W. Thus *y dat* may also mean 'to his father.' It will be seen then that it is impossible, except from the context, or by the subsequent mutation, to distinguish between the article *y* (= *y*), the preposition *y* (= *i*), the pronoun *y* (= *i*) 'his' or 'her,' and the combination *y* (= *i*) 'to his,' 'to her'; between the article *yr* (= *yr*) and the combination *yr* (= *i'r*) 'to the'; between the preposition *yn* (= *yn*), the pronoun *yn* (= *yn*) 'our,' and the combination *yn* (= *i'n*) 'to our'; between *ym* (= *y'm*) as in *y'm tareweist*, and *ym* (= *i'm*) as in *ym taraw*.

*y* is also used to represent consonantal *i* as in *dynyon* (= *dynion*), *etholedigyon* (= *etholedigion*). This is never represented by *i*, as it always is in Mod. W.

An *y*, which may be called *y* mute, was written before a final liquid when it followed another consonant; thus *pobyl*. It performs the same kind of function as the final mute *e* in the English word *people*, or rather in the French word *peuple*, for the liquid was probably purely non-syllabic. In modern literary Welsh this *y* is simply dropped. In the dialects a swarabhakti vowel has been developed in the case of monosyllables, thus *pobyl* (= *pobl*) has become *pobol*, *ofuyn* (= *ofn*) has become *ofon*; in the case of dissyllables the liquid has become syllabic, thus *kenedyl* (= *enedl*) is now pronounced *enedl*<sup>1</sup>. But even now *enedl* is often heard as a pure dissyllable when it is followed by a word beginning with a vowel; thus *enedl oet hon*, pronounced *ened loet hon*. And in North Wales words like *ofuyn*, *keuyn*, *llyvyr* are still absolutely monosyllabic, pronounced *ofn*, *cefn*, *llufr*. It is not to be supposed then that the mute *y* implies that the accompanying liquid was syllabic. This is borne out by the following facts—(a) in Medieval poetry it is never treated as forming a syllable; (b) the mute *y* is occasionally

<sup>1</sup> In S. Wales *enedl*. In some words the dissyllabic pronunciation has been facilitated by metathesis; cf. N. Walian *ewyrrth* for literary *ewythr*, or in medieval spelling *ewythyrr*.

written in the middle of a word, where it is impossible for the liquid to be syllabic, e. g. *chofyundra*, p. 143, l. 4; (*c*) our scribe writes it also in such a purely monosyllabic word as *palym* (= *palm*), p. 83, l. 29. Cf. also *seilym*, p. 107, l. 12.

(xvii) *ay*, *oy* are often written for the diphthongs *ae*, *oe*, as in *hayarn* for *haearn*, which latter is also found. Even in Mod. W. *oy* is not uncommonly written in such words as *hoyw*.

The diphthong *iw* is often incorrectly replaced in Mod. Lit. W. by *yw* in such words as *hediw*, in which it is retained in Med. W. and in the rhymes of medieval bards.

The diphthong *wy* is liable to become *w* in the penult, and the word *gwbob*, *gwddant* has *w* almost always in Med. W. as in Mod. Coll. W. In Mod. Lit. W., however, the *wy* has been restored by purists.

(xviii) The stops used are a point, and a curl resembling a comma placed lengthways with the convex side down. The point is represented in the reproduction by a full stop printed in the usual way; in the MS., the point is written a little above the line and is slightly separated from the word preceding it; thus ·. It is inserted after every pause; but most scribes often have rather hazy notions as to where a pause should be. The point is frequently misplaced, and sometimes inserted between two very closely connected words; e. g. *herwyd val*, p. 3, l. 10. See also notes on p. 8, l. 13; p. 9, l. 6, &c. The curl is written as a rule at the end of a line or paragraph.

The above are the general principles of the orthography of fourteenth century MSS. considered in reference to that of Modern Literary Welsh. Most of our scribe's own errors and peculiarities have been noticed; particular cases are explained in the notes.

The grammar of Medieval Welsh has yet to be written; it would exceed the limits of this Introduction to discuss even in bare outline the various points suggested by this text. The student may make a list for himself of words whose gender has changed, such as *gweithret*, *person*, *llys*, &c.; and of those obsolete grammatical forms, which he may have met with occasionally in the works of medieval bards, and perhaps



attributed to their supposed propensity to invent forms for the sake of the rhyme.

The greatest value of the text to the grammarian lies in the light it throws upon the effect upon literary Welsh of translation from Latin. One point in illustration of this may be noticed. It is a universal rule in colloquial Welsh that the verb is always, except when preceded by *na*, used in the third person singular, unless the subject is a personal pronoun expressed or implied. Thus *daethant* or *daethant hwy*, 'they came'; but *daeth y dynion*, 'the men came'; *y dynion a ddaeth* '(it was) the men that came.' This rule is faithfully observed in the oldest poetry. Cf. Aneurin's

'Gwŷr a aeth Gattraeth gan wawr.'

The use of the third person plural in such cases was early introduced into written Welsh, several instances of it occurring in the *Mabinogion*. Cf. R. B. vol. i. p. 28, l. 2, 'Ac y kychwynnassant yniuerod hynny'; l. 17, 'Ar swydwyr a dechreuassant.' There can be very little doubt that this is due to the rule of Latin Grammar 'that the verb must agree with its subject in number and person.' Our scribe, writing unconsciously his own speech, uses the third person singular, in such cases; see note on p. 1, l. 1; when consciously translating he writes the plural; see note on p. 7, l. 31. In one case he wrote the natural singular *yrv*, and on reflection tried to change it into a plural by adding *nt*. He thus betrayed himself, for the plural is not *yrvnt* but *ynt*.

The relative pronoun *a* in the sentence *Gwyr a aeth* has been considered by all Welsh grammarians to be a meaningless particle. This relative can only be used immediately after its antecedent; or, when this is impracticable, after a word such as *yr hwn*, *yr rhai*, *y gwor*, &c. placed in apposition with the antecedent. The grammarians, supposing *a* to be a particle, took *yr hwn*, *yr rhai* for the relative pronoun. Thus *angeli qui* is here translated *yr egypton yr rei*, p. 3, l. 12. The verb to be has a relational form *ysyt* or *syd* = 'who am,' 'who art,' &c., and in our translation this form is usually correctly written after *yr hwn* or *yr rei*; the translators of the Bible would probably have written *yr angylion*, *y rhai ydynt*. On p. 147, l. 5, *Pater noster qui es* is translated *yn tat ni*

*yr hwnn ysyl*; the *yr hwnn* is unnecessary, but it was reserved for the translators of the Bible to make the 'verb agree with the subject in person,' '*Ein tad yr hwn wyt.*' This vice of making the verb agree with its subject, originally learnt from Latin Grammar, is perpetuated by the influence of English; and a common formula in Eistedfodic adjudications is '*Enwau yr ymgeiswyr ydynt*' instead of '*yw.*' This error is never made in speaking; it is an error laboriously cultivated by eistedfodic and other persons who have a desire to write 'grammatically.'

A Latin version of the most important translated pieces is printed in the Appendix in order to facilitate comparison. In each case all sentences which do not appear in the Welsh text, and all various readings not calculated to throw light upon it, have been omitted in the Appendix. The *Elucidarium* is from Migne's Fathers, with additional various readings from Laud MS. 237 in the Bodleian; the *Transitus Mariæ* from Tischendorf's *Apocalypses Apocryphæ*; the *Visio Beati Pauli* from Merton Coll. MS. 13, written in an early sixteenth century Italian hand; the *Epistola Presbyteri Joannis* from the earliest edition in the Bodleian (*Joannis presbyteri maximi Indorū et ethiopū, &c. Impressi Davetrie per me Richardum pafract Anno dñi M.cccc.xcix.*) with readings from later editions when such agreed better with the Welsh text. The figures in the margin in the Appendix refer to the pages of the printed text. It may be well to state here that the headings printed in Roman capitals in the text do not appear in the MS.

I have to express my thanks to Mr. Gwenogfryn Evans, who gave me much valuable assistance in deciphering the most difficult portions of the MS.; and to the Rev. Iŵelwyn Thomas and Mr. Wharton, who were kind enough to read the proofs of part of the Appendix. I have also to thank the Controller of the Press, who entered fully into my wishes with respect to the printing, and spared no pains in seeing them carried out; and I desire to express my satisfaction with the way in which the printers have accomplished a difficult and unusual task; so far as I know, it is the first attempt to reproduce a MS. in such a way that every word is almost a facsimile of its original. I owe my deepest debt of gratitude, and I have endeavoured to give it more

prominent expression on another page, to the Principal and Fellows of Jesus College, who, by electing me, at the expiration of my ordinary scholarship at the College, to a Meyrick Scholarship, made it possible for me to continue the study of Celtic at Oxford, and to copy the manuscript.

The work was done under the guidance and with the help of Professor Rhŷs. How much he has contributed to the result it is impossible for me, who owe to him most of my knowledge of Medieval Welsh, to say. But I have been permitted to acknowledge more fitly my indebtedness to him in connection with this work by obtaining his consent to his name appearing on the title-page. I wish, however, to express further my deepest sense of gratitude for all the generous help which he has ever been so ready to give me in this and in every other matter.

J. MORRIS JONES.



Enbeu yfstozyaeu ylluyaz hōnn. yó yrei hynn.

Hystozia lucidar. J.

Hystozia ytraethu val yd aeth meir ynef. lxxv.

Hystozia ydzian amheraðdyz. ac Jpotis yfrydaðl. cxi.

Hystozia ydzaethu. val ydigaðn ytat ar mab ar

yfryyt glan vot yn duó. ahynny yn dipetrus. cxxi.

Hystozia ydyfscu ydyn yny mod ykretto yduó. cxxiiij

Pwyll ypater val ytraethað hu sant. cxxvij

Rinóedeu gðaranndaó offeren. cxxx.

Rinóed gðelet cozff crist. cxxx.

Bæudóyt paól eboftol. cxxxi

Rybud gabriel ar veir pann ieffu ygknaót. cxxxvj

Hystozia euegyt Jeuan eboftol. cxxxvij.

Hystozia Jeuan vendigeit. cxxxix.

Póyll ypater odull seint austin. ¶yny credo cxlv(...

Hystozya odullyev yz ebeftyl ynwahanredaðl

Hystozya yz honn aelóir kyfegyalan uuched. ac

a enóir ymport h yz eneit. lxxiiii.

Hystozia ouuched dewi ae óyatheu. lxxxxv

Hystozia ouuched beuno ae wyrtæu. cvj.

Yrifuedi yó. Dóy yfstoza ar bymthec. .

Mynych yd erchis vygkyt difgyblonn ymi ellóg neb rei o ovynnei bychein vdunt. ac ny elleis i yneccau úy rac bot yn bechaót ym kudyaó nny dayar ysóllt aozchymynnóyt ym. nny vo yllafur hónn. yn lles yn yz aóz honn. ac yrei adel yn hol. vath hynny mi aozchymynnaf ac a archaf yz neb ae darlleo. óediaó duó dzooffof. ~ Enó ylluyz hónn yó lucidaz. Sef yó hynny. goleulyuyz. kanys yndaó ygoleuheir amryfalyon dyóyllyon betheu. Ny mynegeis ynhev vy enó vyhvn rac góallygyaó ygóeithzedoed h̄yn ogennvigēn. Archet hagen ydarlleaódyz yfscruennv nny nef enó yneb ae gónaeth. ac na dileer yen-óooluyz yuuched. Gzúndóal ygóeith hónn aoffodet argazrec. Sef yó hynny. crift. ar holl óeith óedy hynny. ar pedóar piler. ar piler kyntaf adyazcheif aódurdaót ypfódydi. Yz eil aóastatta teilygdaót yz ebestyl. Ytrydyd agadaznnaa yz yfponnóyz. Ypedóeryd piler. a sefuydla kallę gyózeinróyd. ~ ~ ~

Gzuffud ap ll' ap phylip ap trahayaznn. o kanf maóz aberis yfscruennv ylluyz hónn. o laó ketymdeith idaó. nyt amgen. góz ryoed agkyz yz amffer hónnó yn llandeóyureui. yrei ymed|dyanho duó yheneideu nnydzugazed. Amen.

anno dñi . m̄ĊĊĊ. Quadzagefē Sexto. ~

## HYSTORIA LUCIDAR.

**G**weithæet ylluyz hōnn aberthynn ar dōy berffon. nyt amgen. ar difgybyl yn gouyn. Ac ar yz Athio yn attep. Ar difgybyl adyōat val hynn. **O** dydy glotuoziuffaf Athio. mi aarchaf ytti attep ymi yndilefc ar aovynnaf .i. ytti. Ar anryded yduō. ar eglōys a lles yminheu. **Y**meistyaz adyōat. mi ae gōnaf herōyd ygallōyf. ac val na oathrymo yllaur hōnn vivi. **E**f adyōedir na wyz neb beth yō duō. Ac aβelir hynny. bot yn dyōyll adoli yz hynn nys gōddam. Ac ōath hynny. ohonāō ef y dechzeuōn ni. Ac yn gyntaf dyōet ti ymi beth yō duō. **Y**i ae dyōedaf yt herōyd. val ymae kennat ydyn ywybot. **Y**ryō allu yfbrydaōl yō duō. kymeint yhynaōster ae degōch ac ydamuna yz egylyon yr rei yfyd yn waftat degach seithweith noz heul edrych byth yn waftat arnaō heb oiffōys. **P**a furyf ydyellir ydzindaōt yn vnduō. **E**drych di yz heul ynyz hōnn ymae tri pheth. nyt amgen. gallu tanlyt. agoleuni. agōzes. Ac ny ellir eu gōahanu. kanys pei mynnvt aa||lv ohonat dōyn ygōzes. ny bydei heul. neu odygut ygoleuni ohonāō nybei heul. **D**zōy ytan. ydyellir ytat. dzōy goleuni ydyellir || ymab. dzōy ygōzes ydyellir yz yfryat glan. **P**aham ygelōir ef yn dat. amyvot yn ffynnyaōn. ac yn vonhed ympob peth. **P**aham yn vab. amyvot yndoethineb yz tat. megys goleuni ynyz heul. **P**aham ynyfbryt glan. amyvot yn garyat ybot vn ohonunt. nyt amgen. yz tat. Ac yz mab. ac yz yfbryt glan. Ac yn llauuryaō ohonunt yn tragryōydaōl. **O**z tat. a thzōy ymab. Ac ynyz yfbryt glan. ybyd pob peth. **Y**tat

yó kof. Ŵmab yó dyall. Ŵz ysbzyt glan yó yz eóyllys. Pale  
ymae duó yn kyfuannhedu. Ŵi ae dyóedaf yt. kyt boet ef  
ympob lle heróyd gallu. eiffoes yny nef dyallus ymae yallu  
ef ae gedernnyt. Pabeth yó nef. Ŵi ryó nef adyóedir. nyt  
amgen. un cozzfozaóel abelón ni. Ŵil yó. un ysbzydaóel. pkredir  
bot yz egylyonn ynygyfuannhedv. Ŵtrydyd yó. nef dyallus  
ynyzhónn ymae ydzindaóft. ar rei góynuydedic wyneb yn óyneb.  
Paffuryf ydyóedir bot duó. Ŵmbop lle. pygt. ac yngóbyl  
ydyóedir yvot ympob lle. kanys yn vn voment ybyd oz dóyzein  
yz gozlleóin yn llunyeithaó pob lle. aphob peth. Ŵf adyóedir  
yvot ef ym bop lle yn waftat. kanys ynyz vn amfer yd ardy||mera  
pob peth. Ŵf adyóedir nat ydió ef ynvnlle. kanys cozzfozaóel  
yó ylle. ac aghozfozaóel yó duó. ac ózth hynny nyt oes ynvnlle  
agynnhalyo ynep yffyd yn kynnal pob peth. Ŵc ymae yn  
byóyt. an kyffro yndaó. awyz duó bop peth. Ŵyyz bop peth oza  
uu. ac yffyd. ac auyd. megys yz hynn yffyd ger yvzonn. achynn  
kreu ybyt ef aóydat enóeu yz egylyon. ar dnyyon. ac eu moeffev.  
ae heóyllys. aegóeithzedoed. ae geirev. megys pei bydynt ger  
yvzonn. kanys theos ygroec yó duó. ygkymraec sef yó hynny  
góelet pob peth. Paffuryf ydyóeit duó ózth ydýnyon. neu ózth y  
egylyonn. Dzby synnyedigaeth ydyóeit ef ózth yz egylyon. dzby  
yz egylyon ózth ydnyon. doed neb onnyt duó ehun. Ŵgriuen-  
nedic yó aónaethpóyt yndaó. byóyt oed. kanys ef aólei pob  
creadur or aónaethpóyt góedy h|hynny ger yvzonn ef yn gyn-  
dzychaóel. megys ygóyl saer da yny vedóel pa wed yllunyeitho  
yweith. ae adeil. heróyd yethzylith. ac yna ydyóedir nat hyn  
duó noz kreaduryeit heróyd amfer. namyn heróyd teilygdaóft.  
Pa achos uu ygreu ybyt. Daéhi duó uu gónneuthur ereill  
ygyfurannv yrat ac || wynt. Pawed ygónnaethpóyt ef. Ŵuo  
adyóot y eir. aphob peth auu wnneuthédic yzaóz honno.  
adyóat ef osein geireu. Ŵgeir yó. yrmab agreóys pob peth

megys ydyðedir. Gi aþnnaethoft pob peth myðn doethineb.  
Ðvuðyt yn hir yn krev ybyt. Yn gyn|nebrýdet ac ytreðit yz  
 amrant aryllall. ac yn rannev ykreaðd ef ybyt. pob peth ygyt  
 arvnweith val ydyðedir. yz hðnn adzic byth. awnaeth pob peth  
ygyt. Æf aþahannaðd pob peth yn chwediðarnnaðt ynrannev  
 nyt amgen yny t diðarnnaðt ygðnaeth ef ydefnydyev. ac ynyzrei  
 ereill pob peth ovyðyn ydefnydyeu. Ydyd kynntaf ygðnaeth  
 ef. dyd tragyðydolder. sef yð hynny. lleuuer yfbrýdaðl. Yynyr  
 eil dyd ygðnaeth ef ynef. ac ygðahanaðd kreadur yfbrýdaðl  
 yðzth yzvn cozffozaðl. Yny trydydyd ygðnaeth ymoz ar dayar.  
Yny tridiev ereill ygðnaeth ef pob|pob peth ovyðn ydefnydyeu  
 hynny. nyt amgen. ydyd kynntaf ygðnaeth ef. dyd amferaðl.  
 sef yð hðnnð. yz heul ar lloer. ar syr yny defnyd vchaf. Sef yð  
 hðnnð ytæn. Ynyz eil dyd. Yny defnyd perued. sef yð hðnnð  
 ydðfyz. ygozuc ef ypyfgaðt. ar adaz. Ypyf||gaðt yny rann deðaf  
 oððfyz. ar adar yny rann deneuaf. sef yð hynny. yzabyz. Yny  
 trydyddyd ygðnaeth ef yzannyueileit. adyn oz defnyd iffaf. nyt  
 amgen noz dayar. Ðoes fynnyðyz gann ydefnydyeu yðadnabot  
duð. Ðyt æ oes dim med sein Jeron. oz aðnaeth yz arglðyd  
 eiroet ny fynnyo ef. kanys ypetheu hynny aðelir yni ybot yn  
 dieneidaðl diffynnyðyz. amegys marð. ðynt hagen avyd|dant vyð  
 ynduð. ac affynnyant eu rodyaðdyz ynef ae synnya yndiheu.  
 kannys oe a|arch ef yret. ac ytry heb oðffðys. Megys ydyðeit  
 dauid brðffðyt. ef aðnnaeth ynef oe daal yz heul. ar lloer. ar syz  
 ayfynnyant. kanys wynt agatðant. ac adoant dazcheuen ykðz  
 ac yredec. Ydayar a synnya. kanys hi adðc yffrðytheu. ae  
 gðzeidev yn amferaðl yn waftat. Yzauonyd ae fynnya. kanys  
 ðynt aymchðelant dazcheuen yz lle yllithzont ohonað. Ymoz.  
 argðynnoed. affynnyant. kanys wynt auuydhaant idað. ac oð  
 ffðyffant pann yharcho vdunt yn diannot. Ymeirð aeffynnyant  
 kanys pann yharcho vdunt ðynt agyfuodant. Vffernn affynnya.



kanys yrei alyngko aatuera dacheuen pann y harcho vdunt. Yrholl || annyueileit mut aeffynnyant. kanys bynt agatbant ygyureith aozchymynnaðd duð vdunt. Paryð beth adybedir. Ef aðnaethpóyt ygosper. ar boze. Ygosper yð díved ypeth aozffenner. ar boze yð ydechzeu. Dyðet Athio auo amlygach. Yngyntaf ygoffodes duð megys brenhin kyuoethaðc llys arderch-  
aðc idað aelóiz teynnas nef. Odyna. nyt amgen. þbyth hðnn. ac yndað yntev lle agheuaðl. Sef yð hðnnð vffernn. ac yz llys honno yracóelas ef anuon rif hysbys oetholedigyon. ahynny oegylyon a dynyon. Nyt amgen. ynaðrad oð egylyon. ar decuet oð dynyon. Paham ygðnaeth ef ynað oð egylyonn. O achaðs yðindaðt. kanys yny nað ybyd t deirgðeith. Adyn ovnrad oachaðs vnnolder megys yd adoler yn vn ac yn t. ygann yz egylyonn. ar dynyon. Paham nat oð egylyonn ehun ygðnaey ef rif yz etholedigyon. Deu ryð natur ynbenaf aozuc duð. vn ysbaydaðl. ac arall cozzoraðl. Sef ymynnaðd ef. ybop vn yvoli. nyt amgen oð ysbaydaðl. megys oð egylyonn. pan dyðetpóyt. hit ygoleuni. ac ygðnaethpóyt ygoleuni. Adyðat duð || hynny oeirev. nac ef. namyn dazyygeireu hynny ydangoffir ygozuchel natur by. yny am ev galð yn oleuni. Pa natur yð vn yz egylyonn. Can ysbaydaðl megys ydybedir. Ef aðnaeth yz egylyonn offlam dan. Aoes enðeu yvihagel. agabziel. araphael. ps mby ymaent lyffenðeu. kanys odamðein ygelðis dynyon bynt velly. ac nyt oes bziatð yr enðev hynny arnunt yny nef. ar angel kyntaf odamein. aelóit sathan. Sef yð hynny. gðthðynebðz yduð. Dyðet ym pabeth ybu gðthðynebðz ef yduð. pann welas ef yvot yn ragozi rac yrholl raddeu yz egylyon o ogonyant. Athegðch gann tremygu paðb. ef aarvaethaðd ymogyuuchað aduð. neu vot yn vðy noc ef. Padelð. yn ogyuuch. nev yn vðy. Ef avynnaf-  
fei gymryt anfaðd avei well noc arodassei duð idað. oegyfurannv

ac ereill dŷy greulonder oanvod duó. abot ynarglóyd arnunt. Beth wedy hynny. O bale is llys nef. ef agóympóyt ae vŷŷ yŷkarchaŷ iŷŷaf. a megys yd oed deckaf ef gynt. velly ygónaethpóyt yn duó ŷedy hynny. Amegys yd oed loyóhaf gynt. ybu dyóyllaf ŷedy hynny. Amegys yd oed volyannvs ef gynt || obop anryded wedy hynny ybu yŷgymunedic obop kyueiloŷnn. Awbyu ef ydygóydei. pell yaónn. Paht ytrigyaó ef yny nef. Dybu hanner vn aó. kany feuis yny wironed. kanyŷ pann wnaethpóyt ydygóydaó. Paham na bu ef hóy yno nohynny. kac archóadó ohonaó dim oŷmelyŷter ovyón. ac yntev yn keiŷŷaf ydŷeis medyant kymeint ahónnó moŷ ebŷóyd ahynny. Pabeth abechaó yŷ englyon ereill. kyt ŷynnyaó ac ef. Paffuryf da oed gantút pei goŷuueffyt ar duó. mal ygoŷuodynt ŷyntev ar egylyonn ereill. Beth adaruu vdút óy. Ygyt ac ef ybyŷyóyt. pŷei pennaf onadunt yŷ llynn agkeuaóŷ yn vŷŷernn. Freill yn aóyŷ tyóyll ybyt hónn. ae poenev arnunt megys yn vŷŷernn. Paham nat ynvŷŷernn ybyŷit óynt oll. Ybŷŷoŷi yŷ etholedigyon dŷydynt. gann vot yn voe eu gobŷy. Ac ydóyllaó ereill gann eu rodi yny tan tragyóyd yny varnn díŷaethaf. Paham nat ymchóelaffant óy dŷacheuen. nys gallaffant. Paham. am dygóydaó ohonunt heb yannoc oneb vdunt. velly ny dilyant wynteu caffel nerth ygann neb ygyuodi. || Apeth arall heuyt aoed nyherbynn. Am deóiŷŷaf ydŷóe ohonunt oc oe bod. paónn oed dŷyn ygantunt wyntev eóyllŷ pob dayoni. Ac óŷth hynny nys mynnaffant. Ac óŷth nas mynnaffant nys gallyffant. Paham naphŷynaó kŷriŷt óy megys yŷŷynnaó ydynyon. Yŷ egylyonn agreóyt oll ygyt. ac ovn agel. megys yganet yŷ holl dynyon ovn dyn. óŷth hynny. os kŷriŷt agymerei englylaóŷ annyan ygann vn angel. hónnó ehun abŷyney. arlleill oll avydynt odieithyŷ pŷynnedigaeth. Ac ny pŷŷynnei yntev hónnó ehun. Ac ny allei ef varó kany mynnaó duó amgen yaónn noc anghev dŷos bechaó. ac anvaróŷŷ hynt yŷ

engylyonn. Ac amhynny nyt achubóyt. Paham nachreabð duð  
wyntev megys naellynt bechv. O achabðs kyfyaðnder. megys  
 yd haedynt by obabeyeu. Ac oðkreit wyntev val na ellynt bechu.  
 rðy medic vydynt. Ac nycheffynt obabey megys peis gðnelynt  
 dabey gymell. Ac bith hynny duð arodes vdunt ryd ebyllys megys  
 ygellynt ac ymynnynt deðiffað yda mðyhað. Ac os hynny  
 aetholynt oe bod ehun. yaðn oed vdunt caffel tal. agobabey. ac  
 na ellynt bechv byth. Paham ycreabð duð || wyntev. ac ef yn  
gðybot ybydei vdunt mal ybu. O achabðs adurnn yðeithæt.  
 kannys megys ydyt yllibyd llið du val ybo gðerthuoðuffach yllib  
 gðynn neur coch. velly ogyffelybabeyd yrei dabey ybydant eglurach  
 yrei kyfyaðnn. Paham nachreabð ef engylyonn ereill yn lle  
yrei hynny. Nys dylei. onny bei rei kyfuryð ar rei hynny. pei  
 trickynt yn diboen yðhynn ny allei vot. kannys yð abey ypechaffant  
 ydygðydaffant. Awybyd kythreul pob peth. O natur angel ef  
 awybyd laðer. ny wybyd ef hagen bop peth. amegys ymae  
 manweidyach natur angel noc vn dyn. velly ymae kyfuarwydach  
 ahuotlach noc ef. Ypetheu adellont rac llað ny wydant dim  
 ohonunt. eithyr agynnullont oð pethev aethant heibyað. Ach-  
 ymeint ac aganhattyo duð vdunt ywybot. Medylyev dynyon. æ  
 hewyllys nys gwyð nep namy duw ehun. ar neb ymynho duð  
 yvenegi idað. Allant wynteu pob peth oð auynnont. Da nys  
 mynnant. ac nys gallant. Ar dabey hagen ymaent graff. Ac ny  
 alla|ant kymeint ac avynnont. eithyð kyme||int ac atto yð  
 engylyonn da vdunt. Beth adywedy di amyð engylyon da.  
 Gwedy kwy|ympaw yrei ereill. ykadarnnhawyt wynt hyt na  
 ellynt byth nadygwydaw na phechv. Paham nas gellynt.  
 am nas mynnynt. Paham nachadarnnhwyð y lleill velle. Am  
 nat arhoaffant kyhyt ahynny. Aecwomp ylleill auu ðachaws  
ykadarnhav wyntev. Nac ef. namyn yobayn onadunt. kannys  
 pannwelfant wy yrei dabey yn ethol dabey dabey syberwyð. soðri



awnaethant aglynv vath yda mwyhaf yn gadarnn. Ac ymwpwyth h̄ny. yndiannot ykadarnnhawyt. Ārei aoed anhyfbys kynn ohynny oe gwynnvytedigrwyd. ohynny allan hyfbys diev oedynt. Paryw lun yffyd ar yz engylyon. vn agwed aduw oryw vod. kannys megys ytric llun yz ynfeil yny kwyz. velle ymae eilun duw yndunt wyntev. ae gyffelybawyd. Pa gyffelybawyd kyffelyp ynt. herwyd ev bot ynoleuni. Ac angkoazffozawl. ac yn gyflawn obop tegwch. Awdant wy. ac allant pob peth. Dyt oes o vywn natur ydefnydyev dim annwybot vdunt. kannys yn duw ygwelant pob peth. Aphob peth oz avynnont ywneuthur wynt || ae gallant. Auu lei reif yda rif yrei da yz dygwydaw yrei dawc. na uu. namyn yz kyflewni rif yrei etholedigyonn ykrewyt dyn yn decvet. Oba beth ykrewyt dyn. o gedernnyt coazffozawl. ac vn yspraydawl. Ycoazffozawl oz petwar defnyd. megys ybyt. Ac am hynny ygelwir ef ybyt bychan. kannys oz dayar ymae ygyic. Oz dwfyz ywaet. oz awyr yanadyl. Oz tan ywzes. ybenn yngrwnn ar lun kwmpas ynef. ae deu lygat yndaw megys dev lugoan heul. alloer. ynechtywynnygu yny nef. Yvionn yn ^ ymae ychwythat. arpeffychu. yn kefflybu yz a|awyz. yny lle ykyffroir ygwynt. artaranev. Ygroth yn kymryt yz holl wlybwr megys ymoz yn kymryt yz holl avonyd. ytraet yn kynnal hollbwys ycozff. megys ydayar ymae yn kynnal pob peth. Oz tan nefawl yolwc. Oz awyr uchaf yglywet. Oz iffaf yymauaelat. Oz dwfyz yvlas. Oz dayar ygerdedyat. Ygaledi ymyon yefgyann. Urder ygwyd yny efgyann. tegwch ygwellt yny wallt. aefynnwyz gyt ar annyueileit. allyna gall coazffozawl. p̄substans ysbaydaol agredir yvot oz tan p̄sbaydaol. ynyz h̄onn ydangoffir || delw ac eilun duó. Paryw delw. a pharyw eilvn yw vnduó. Delw a gymerir yn ffuryfedigaeth eilun oryw ameint ae d̄ychyz. dwyvolder yfyd yny d̄zindawt.

p̄delw honno yfyd ynyz eneit. athzwy honno ymae idaw gwybot  
 auu. ac auyd. ad<sup>yall</sup>ial<sup>h</sup> ypeth kydzychawl. Ar hynn ny weler. Ac  
 ewyllys ydewiffaw da. ac ywrthot ydzwc. a<sup>c</sup>yn vn duw ymaent  
 yz holl nerthoed. achyffelybzwyd hynny yfyd ynyz eneit. kannys  
 kraff vyd aryzholl nerthoed. Amegys nat ymodiwed vn creadur  
 aduw. Ac ef yn ymodiwes aphob peth. velle nyt oes vn creadur  
 ozaweler aallo ymodiwes ac eneit. kannys ef aymodiwed aphop  
 creadur gweledic. kanny dichawn ynef gwrthwynebu idaó. val na  
 medylyo pethev nefaól. Dar eigyaón hyt na medylyo am  
 vffernn. Allyna yfubstans yfbydaól ef. Awnaeth d<sup>h</sup>duw dyn ae  
dwylaw ehun. O<sup>c</sup>erchi ehun dzwy yeirev. Ac ohynny ydan-  
 gossir bot yn vzeuaól yanyan ef. Paham ygwnaeth ef dyn  
odefynd moz dieló a hónnó. Yz gwaradwyd ygythzeul. Ac  
 yz kythzud idaó. bot pob peth pzydlit tomlyt llychawl megys  
 hónnó yn medv ygogonnyant ydyw gwydaó d || ef ohonnaó. Oba  
beth ykauas ef yenw. kannys ef oed ybyt bychan. Opedeir rann  
ybyt ykauas ef yenw ydangos ykyfulawnei ygenedyl ef ydayaz.  
 Amegys yragozei duw rac pob peth yny nef. velle yragozei dyn  
 rac pob peth arydayar. Paham ygwannaeth duó yz annyueileit  
ac nat oed ar dyn yna yheiffev. Ef adyvat duw ypechei dyn ac  
 ybedei rei idaó wrth bop peth ohynny. Aduw aegwannaeth oll.  
Ae duó awnaeth yz ednog. ar gwydbet. ar pzyuet ereill aargy-  
 wedant ydyn. kymeint vu graffter duó achzev yz ednog. Ar  
 chwein. Ar bywyon. Ac yn krev yz engylyon. Yba beth.  
 yz molyant idaó ehun ygozuc ef pob peth. Ypzyfuet hagen  
 arywnaeth rac balchav o dyn yvedylyáo pann vzatho vn orei  
 hynny dyn na digawn ef wathwynebv yz pzyf lle<sup>z</sup>ff. kyt darefty-  
 gho duw pob peth idaó ef. kannys nyt yz eirth naz llewot  
 adistrywaffant phamo vzenhin gynt. namy lleu. Achwein.  
 Aphunes. p̄bywyon hagen azadyzkop. Ar pzyfuet ereill. aymrod-  
 ant yweith. allaur. awnaeth duó yz kymryt ohon|nam nynhev

agkreiff̃t ygantunt wy. yystudyaó. Ac ylauuryaó ar da. Pale ykrewyt || dyn. p̃nebronn. yny lle ybu varó. Ac yklad|dóyt wedy hynny. Ac odyndyngoffodet ef y|paradwys. Paryw beth yó paradwys. nev pale ymae. Ylle teckaf yw yny dwyzein. ynyz̃hwnn ygoffodet amrauaelyon genedyloed oazgwyd. yn erbyn amrauelon diffygyev. Megys bei bóyttaei dyn ophzóyth yryó b̃zenn yny amfer. ny bydei newyn arnaw ohynny allan. ac oarall obwyttaei ohonaó nybydei sychet aznaó. O arall. nyvlinhaei vyth. O arall. ny henhaey vyth. Ac yny diwed yz̃hónn avwyttaey ob̃zenn yuuched ny chleuychey vyth. ac ny bydhey varó vyth. Pale y kreóyt gwreic. Ymparadwys. o ystlys gwz ac ef yn kyfscu. Paham oazgwz. Megys ybydynt vn gnawt. Ac vn vedwl d̃zwy garyat. Paryó gyfscu oed hónnó. Hewyc ysbz̃ydawl. kannys duó ae duc obaradóys nefaól yny lle ydangoffet idaó ygenit krift. ar eglwys ohonaó. Ac yny lle p̃ān deffroes. ypz̃offóydaó ef ohonunt wy. Paham nachreaó d̃uó yz̃holl etholedigyonn ygyt megys ykreóyt yz̃ engylyon oll. Duó avynnadó bot dyn yngyffelyb idaó ehun. Az̃hynny ygeni yz̃ holl dynedon ygann adaf. megys yganet pob peth ygann duó. Paham || ykrewd duó wyntev megys. ygellynt bechv. Yz̃ bot yn voe ygobz̃wyev. kannys duw arodes rydit vdunt ydethol yda. Athal mawr owz̃thot ydz̃ó. Padelw yd hilyynt wy pei trigyffynt ymparadwys. megys ygwefgir yllaó ṽz̃th yllall. ṽelly yd ymwefgynt wy heb chwant. Amegys ydyz̃cheif yll̃ygat yedych. ṽelly ygwnaey yz̃ aelaót fynnyedic hónnó y waffannaeth. Pawed yd efgozei hi. Heb vudzed. ahap dolur. Avydei ymab yn wann aheb allu dywedut megyf yz̃ awr honn. Ynyz̃ awr ygenit. ef agerdei. ac adywedei. Ac eb̃z̃wyd ydeffgyei. ef avwyttaei offróythev ygwyd aoedynt yno. Ac ynyz̃ amfer goffodedic ygann duw ef avwyttaei ob̃zenn yuuched. Ac ynyz̃ anffaó honno nybydei gwedy hynny. Pahyt ydylyynt wy vot ymparadóys.

Yny gyfulenôit rif yz etholedygyon ar egylyon arydygwydeffynt.  
Padelô ygallei paradôys gynnal hynny oll. megys yd aant  
 ymeith ygenedyl yzawr honn. dawy anghev. ac ydeuant yrei  
 ereill byw ynyhol. uelle ykredit mynet yryeni gynt yn aſſaôd a  
 vei well. ac hettiued wyntev gôedy bwyt eynt obzenn yuached ||  
 yngkylch degmlwyd adeugeint ynyhol wyntev. ac yny diwed  
 ygwneynt bawp yn gyffelyp yzegylyonn. doedynt noethon  
wynt yna. Oeddynt. ac nyt oed voe y kewilyd oe haelodeu  
 kudyedic. noc oe llygeit. Paham ydywedir. gôedy ypechaôt  
 wynt awyelfſant ybot ynnoethon. yz hynn ny welfynt kyn  
 ohynny. Gôedy pechv onadunt yd ymloſgaffant pob vn ochwant  
 ygilyd. ac ynyz aelaôt hônno ydechzeuawd. agôedy hynny  
 yterueyfc hônno agerdawd ymplith dynyaôl etiued. Paham ybv  
ynyz aelaôt hônno mwy noc ynyzrei ereill. Ywybot ozholl  
 etiued ybot yn argywed? oz vnryw gared. Awelfſant wy duô  
ymparadôys. Gwelfſant daz ymrithyaô ohonaô yn ffuryf arall.  
 megys ygwelas evzeam. aloth. ar pffwydi ereill. Paham  
ytwyllaôd ykythzeul wynt. Oachos kennvigen. kannys kynng-  
 hozvynt uu gantav dyvot dyn ar yz enryded ydygwydaôd ef  
 ohonaô daz yvalchder. Daz ba ffozd ykauas ef ybzoui. Dawy  
 syberôyt. kannys dyn avynnaôd yvot ynybaôt vedyant ehun.  
 adyôedut valhynn yny amylder. Dym kyffroir. i. vyth Paham  
ygadaôd duô ybzoui ef. ac yntev yngwybot ygozuydit arnnaô. ||  
 am wybot meint awneay oda. oe bechaôt ef. Adywat yfarff.  
Da dywat. Diawl hagen adyôat vath ysarff. megys ydyweit  
 heddiô. dawy dyn agaffo graff arnnaô. ac val ydyôat yzangel  
 daz yz affen megys ygwypynt beth a seinnyei ygeirev hynny  
 dazydunt wy. Paham daz yzarff. yn annyueil troedic llythzic.  
 Adawl awna yneb adwyllô ef. yn dzoedic odôyll. ac yn llithzyc  
 oodineb. a uu wybot daz a da ynyz vn afal. Dybu ynyz aual.



namyn ynyz agkyureith. kanyz kynn pechaot ygwybu dyn ada  
 adroc. Da droy y broui. Droc droy ywybot. Aenit dynyon  
droc ymparadōys. na enit. onnyt yz etholedigyonn ehunein.  
Paham yntev ygenir rei droc yz awyr honn. Oachos yz ethole-  
digyon ylawryaot ac ybroui drodydunt wy. megys yprouir yz eur  
 yny ffwneis. Pahyt ybuant wy ymparadōys. Seith awr. Pahā  
na buant wy yno hwy no hynny. kannys yny lle gwedy  
 gwneuthur gwreic. ytroes hi ar gam. Pahawr ygwnaethpōyt  
dyn. Yny tryded awr ygwnaepōyt dyn. ac yd enwis yz holl  
 annyueileit. ac yn ychōechet awz ygōnnaethpōyt grreic. ac yny  
 lle y||kymmerth hi yz aual gwahardedic. ac yystynnaot aghev oe  
 gr. ac yz anghev idaot ybwytaot. ac yny feithuet awr yn  
 diannot ygyraot yz arglōd wynt obaradōys. Pabeth uu cheru-  
bin. ar cledyf tan yny laot. Ycledyf yō. mvi tan yffyd ygkylch  
 paradwys oz pann bechōyt yndi hyt heddiot. Acheurubin yō.  
 egylyawl geitwadaeth megys tan. Pale yd aeth adaf yna.  
 yezonn yd ymchōelaot yz lle ygōnaethpwyt. ac yno ykreawd  
 yntev veibon. ac yno ylladawd kayn avel. ac ybu adaf yna  
 heb achos idaw ac eua kan mlyned. ac yganet seth yn lle avel.  
 ac oetiued hōnnō yganet krift. a mi avanagaf ytti o amfer adaf  
 hyt ar noe. na bu dafyn glaw. ac na bu envys. ac na vwyttaei  
 dynyon gic. ac nat yvyn win. a phob amfer oed megys  
 gwannwyn. ac amylder obop ryō da. ac gwedy hynny  
 yffymudōyt pob peth oachos pechodev ydynyon. Pabechaot  
awnaeth adaf pann yrwyt obaradwys. chwenychv awnnaeth bot  
 megys duō. Ac vāth hynny yn erbyn ygozchymyn ybwyttaawd  
oz pāenn gwahardedic. Pa droc uu. vwytta aval. kynn uu hynny  
 obechaot. ac na allei yz holl vyt gwneuthur yawn drostaot. ||  
 kannys dyn adlyei vot yn vfyd yveddyant duō ac oe ewyllys.  
 Amōy yō ewyllys duō noz holl vyt. kannys pei faut ti ger bōnn  
 duō adyōedut o dyn vāthy. pdiffannei ybyt oll. onnyt edrychut

dacheuen. Adybedut oduó yna. ny mynnhaf .i. edych ohonat  
 ti dacheuen. namyn edych arnafi. nydylyut ti tremygv duó  
 yz hónn yfyd lewenyd ydynyon. Ac egylyon yz rydit yz byt  
 tranghedic. Ahynny awnaeth adaf feuyll ger bzonnduó ar  
 kythieul yn galó arnaó edych aozuc ef dacheuyn. Ac órth  
 hynny moe uu ypechaót hónnó rywnaeth noc ygallei yz holl vyt  
 ydióygv. kannys am wneuthur ohonaó ychwepechaót maróabl  
 ynyz vn. Amhynny ytreiglaó ef ychwechoes yny ol yaghev.  
Parei vu yrei hynny. kynntaf vu fyberóyt. pann vynnaó vot yn  
 gyffelyb yduó. Am hynny ygwnaethbóyt ef yn iffaf obop peth.  
 Ac ef kynn ohynny ynarglóyd ar bop beth. Ac am hynny ydy-  
 wedir. feid yó ger bzonnduó paóv ozaadyachafaóv ygallonnd. Yz  
 eil peth annvfyd vu. pann aeth díos ygozchymyn. Ac amhynny  
 annvfyd yó pob peth idaó yntev ozaedynt darestygedic || idaó  
 gynt. Ac am hynny ydywedir. tebic yó pechaót kyfuaróydyon y  
 annvfydaót. Frydyd yó. kebydaeth. Amchóenychev ohonaó moe  
 noc agynnhedeffit idaó. Ac am hynny. yaón yó idaó colli yz hynn  
 agynnhadóyt idaó. Amhynny ydyóedir. Óaassannaeth gevóyev  
 yó kebydaeth. petweryd pechaót uu. Hetrat. kannys megys  
 llediat oed kymryt da díos wahard ynllle kyffegredic. Ac vith  
 hynny yd haydaóv ef yvóvóv ymaes oz kyffegy. Ac am hynny  
 ydyóedir. ayfgymuno ykyffegy. ef avórir odieithy ykyff-  
 fegy. Pymet vu. Óozri pódas. yn yspyaóv. kannys yeneit  
 oed gyffelldedic yduó. Aphann aeth ef ygkytemeithas ydiaóv.  
 gann tremygv duó. ykolles ef getymeithas duó. am duunaó  
 ohonaó ac efron. Ac amhynny ydyóedir. Ói avyzy baóv  
 ygkyfygoll. ozaotozo pódas athi. Chwechet yó. llad kelein :  
 kannys ef aebyzyaóv ehun. Ac holl etiuedyon bennóamwnógyl  
 yn anghev. Am hynny ydyóedir. Aladho ef avyd maró. nyt  
 amgen. o anghev tragyóyd. Odyna pann oazuc ef ypechaót. ybv  
 varó yz eneit. Ac ykladóyt yny kozff. Paham nabei lei ygyryd

ef amyðýllað or yfryt ennwir kelðyðaðc || Þa uu herðyd duð.  
Þannys þýbynnac aozchymynnei oe was wnneuthur yryw weith.  
 ac erchi idað moglyt yffos. ac yna tremygv ohonað yntev  
 gozchymyn yarglðyd. Adygyðyðað oe vod yny ffos. ac adað  
 ygðeith ynannoðffenn. pony bydei ef gamgylus yna. bydei odwy  
 ffozd. vn amdæmygv yarglðyd. ar llall am adað ygweith yn  
 annoðffenn. velle ygøzuc adaf tremygv duð. ac adað gweith  
 vfyddaðt ydygwyðað yn ffos anghev. Þawed ybu reit idað ef  
ymchðelut. Þf adylyaðd talv dæcheuen yz anryded aduc ygann  
 duð. a gwneuthur Jawn dros ypechaðt rywnaeth. þannys kyu-  
 yaðn yð yzneb adycko da arall. ydeturyt idað dæcheuen. agwn-  
 neuthur idað heuyt dros ysarhaet. Beth aduc ef ygann duð.  
Þóbyl or avynnassei ywnneuthur amy genedyl ef. Þawed  
ytalaðd ef yz anryded aduc. Gozchyvygv kythreul megys  
 ygozchyuygaðd ykythæul yntev. æ dwyn ac ef æ etiued yz  
 uuched yn vn funut æphei trigeffynt yny hanffaðd. Þawed  
ygwnnaeth ef Jawn am wnneuthur ohonað bechaðt moe noz byt.  
Yntev adalaðd dæstað ef yduð mðy noz byt oll. Þy allei ef  
 wneuthur yz vn ohynny. ac am hynny yd||æith yntev yanghev.  
Þaham na diuawyt yntev yna ogwbyl. Þy allóyt fymudað  
 goffodedigæthev duð. kannys ogededyl adaf yd aruaethaðd  
 kópplav rif yz etholedigyon. Beth awnaeth yntev am dðyn  
ohonað ygann duð yanreded heb ytalv. Yna ybyzrðyt yntev  
 ympoenyev. æ anryded gann duð poeni dyn. nev pawed  
 ymae. am tremygv ohonað melyfter ydat yny gogonyant.  
 amhynny yfymudaðd yntev megys gwas gðzthgas yvot ef  
 ynduð pannboenet. Þaham na madeuei duð idað yntev ac  
ef yn dægaraðc yz hynn ny allei ydalv. peis gwnelei ef adyðedut  
 yvot yn annalluaðc. æphei kymerei ef pechadur oðyn yndiboen  
 yg ogonyant. æbðrð ohonað angel oe achaðs vn medwl ygkyfyz-  
 goll. agkyfuyaðn vydei yz hynn ny allei vot. ac nyt edewit dim

yn teyannas nef heb yluneithaó. Ac vath hynny dyledus uu poeni pechadur. kanny dodei nep yny dazyoz gem wedy dygwydei yny tom yny glanhaei yngyntaf. Beth adaruu yny diwed idaó ef. kilyaó aozuc Amegys gwas foaódyz ada yarglóyd yn lledzet gantaó hyt arvzenhin kreulaón. yna yd anvonet mab y bzenhin oz llys anrydedus ynol ygvas alltut. Ac yystóng ybzenhin kreulaón. || Ac ydwyu dacheuen ygvas ffoaódyz ar da dacheuen yn ewyllys ybzenhyn. Paham ygallaóð dyn ymchóelu gwympei. Megys ydygvydaóð ef dzy arall ac nyt dzydaó ehun. velly ybu teilóg idaó pzyt na allei gyuodi ac ef ynyvynnv dzy ganhoathóy arall. Paham nat annuones duó aghel ybzyvn dyn. Pei anghel abzynei dyn ef avydei was dyn idaó. adyled<sup>9</sup> uu. eturyt dyn megys ybedei gyffelyb yz egylyon. Agwann heuyt oed annyan agel ybzyvn dyn. Ac ochymerei gnaót dyn gwnnach vydei. Paham na wnaeth yntev dyn arall oz dayar yn lle adaf. Pei gwnelei duó dyn arall oz dayar ae rodi yny lle yperthyni arnaó pzyvn etiued adaf. Adlyyet oed vot oe genedyl ehun awnelei yaón dzoftaó. Paham nat anuones ef padiaích nev bropphóyt. Ypedzieirch. Ar pzyphóydi. agaffat ac aanet ympechodev. Ac vath hynny ny ellynt wy pzyvn kenedyl dyn. Ac nyt reit evpzyynnv wyntev. Ac am na dylyaóð angel p|pzyvn dyn. Ac na allei dyn ehun wnneuthur yaón yduó. pkymyzth mab duó kóbyl odyv. megys yd oed dev annyan idaó ef ogóbyl. Ac yna gozuot argythzeul heróyd yvot yduó. Ac agozi pzyth nef yz etholydigyonn. ae gwn||euthur ynn gyffelyp yz egylyonn. Ac oannyan dyn godef aghev yn annyledus yzhynn oed voy noz byt. ac oed dylyet ar dyn ehun ywneuth. Paham yntev ymynnaóð duó yeni oz wyzy. O petuar mod ymynnaóð duó wnneuthur dynyon. vn yó hep dat ahep vam. Megys adaf ozdayar. Yz eil yó. odat hep vam megys eua o adaf. Ytrydyd yó. ovam athat. megys pob dyn ohonam ný yzaózhonn. Ypetweryd. o vam



ehvn. megys k'ft oꝝ wyꝛy. Ð megys ydoeth anghev yꝛ byt dꝛwy eua yn voꝛþynn. velly ydoeth Techyt yꝛ byt dꝛþy yꝛwy veir. Paham oveir mþy noc ovoꝛþyn arall. Ðm rodi ohonei gouunet yn gyntaf eiroet yduþ kynnal gweryndaþt yny byt hþnn. Paham na doeth ef ygknaþt kynn diliþ. ynylle. pei doethoed kynn diliþ. ef adyþeþi ymae ygann yryeni aoed neþyd dyuot obaraþþys ydyþgeffynt yda. Ðeu pei doethoed ef yny lle wedy diliþ wynt adyþedynt ymae vꝛth noe ac effream ydywedaffeþi duþ pob peth oꝝ a dywedeffynt. . . Paham na doeth yntev yn amffer ydedyþ. pei doethoed yna. ef adyþedei yꝛ Teon ymae ydedyþ ae dyþgaffeþi wynt yn dogyn. Ðr farafscinyeit adyþedynt ymae ydoethon ae dyþgaffeþi wyntev. Paham nat annodes yntev dyuot hyt yndiþed || yꝛ oes. ryvychan yna ydisgyblynt wꝛthaþ. ac nyhyfulþwyt rif yꝛetholedigyonn. ac vꝛth hynny ybu reit idaþ dyuot ygkyfulawnder yꝛ amfer. Pa amfer uu hþnnþ. Vmperfed ybyt. Pa ffuryþ yganet ef oꝝ wyꝛy. hep uudæd aheb dolor. Paham ybu ef naw mis ymbꝛv yꝛ wyꝛy. Vꝛ dangos ydygei ef baþp oꝝ aytoydynt yg gwarchaev trueni ybyt hþnn ygketymeithas naw rad yꝛegylyonn. Paawr yganet ef. megys ydyweit yþroffwyt hanner nos ydoeth ef oe eisteduaev bꝛnhinaþl. Paham ynos. Vdwyn yrei aoeddynt yn tywyllþc kyfeiloꝛnn yoleuni gþironed. Hoed fynþyꝛ gann grift ac ef yn vychan. Ðf awydat pob peth. megys duþ. ynyꝛ hþnn ydoeddynt holl dꝛyzoꝝ gwybot adoethineb kuydyedic. Ðallei ef dyþedut pann anet. nacherdet. Gallei pei afmynhei. nys mynnaþd ef hagen fymudaþ dynyaþl annyan. Ðadamweinaþd nep ryþ anryuedaþt pann anet krist. damweinaþd seith gwahanredaþl. Pa rei uu yrei hynny. Vkyntaf. seren diruaþꝛ ygoleuni ayndangoffes. Vꝛeil. kylch eureit ayndywynnygaþd ygkylch yꝛ heul. Vtrydyd. ffynnaþn oolew adardaþd oꝝ dayar. Vpetweryd. tagneued auu yna ynyꝛ holl vyt. . . || Vþymet. yþgriennv awnnaethþþyt

yz holl vyt ydalu sôllt yrufein. Ghêchet. dengmilarhugain oî  
rei aymôithodes aduð. Alas ynyzvndyd. Seithuet. yz annyueil  
mut adyðat. Qiavynnwn wybot ystyî yrei hynny. æ rinðedev.  
Seî aarðyðockant. yseint. Ar seren rac eglur. yð ypennaf oî  
seint. Seî yð hõnnð krift. Vkylych eur yz hõnn adifgleiraðd  
ygylych yz êheul. Ar rðyðockaa eglõys duð. aoleuhaa o heul  
ywironed. Ac agozõnaðd obozffõz ydiodeifeint eff. Vffynnaõn  
oolew adardaðd oî dayar. yð ffynnyaõn ydazugared alithzaðd oî  
wyzy veir. Tagneued a uu. yny byt. pann doeth gõir tagneued  
yî dayaz. Vfgriuennu ybyt awnnaethpõyt. Ar dangos ev bot yn  
darystyngedic yî gwir vîawdyr. Vî rei alas. adengys ydant  
ygykyfyzgoll ynyfer aymõithotto aduð ac æ oîchymynnev. Vî  
annyueil mut adyvat. oachos ymchõelut pobyl yfarafcinnyeit  
yvoli duð. Pahã ydoeth ytri bîenhin ar teir anrec y adoli krift.  
Vdangos mynnv ohonað tynnv attað teir rann ydayar. nyt  
amgen. yz asia. affrica. europa. Paham yffoes yz eiffit mõy noc  
ywlat arall. Vdangos vot yn wir yvoeffen yðõyn ohõnð plant  
adaf ogeithiðet kythæul. megys yduc moyssen || pobyl yz yfrael  
ogeithiwet pharao vîenhin yz eiffit. Ac oðyna ym penn yseith  
mlyned ydymchõelaðd dîacheuen ygaerufalem nefaðl dîõy  
feithdonnyev yz ysprîyt glan. Pahamnamynnaðd ef na dyfgv na  
gwnneuthur gwyzhev. yny vu degmlõyd arhugeint. Vrodi  
angreiffit ybaðp yny byt hõnn na dyfco yny del yz oetran  
deduaðl. Paham ykymertth ef vedyd ac ef yngyflaõnn oîat  
adõyðolder. Vr kyffegru ydwfuyî yni. Paham ybetydywyt ef  
yny dwfuyr. Amvot ydwfuyî yn wîathõyneb yr tan. Amegys  
ydiffyd ydwfuyî ytan. velly ydiffyd ypechaðt yny bedyd. Apheth  
arall yð. ydwfuyî awylch pob peth budur. ac ef adiffyd fychet.  
Ac awelir gwaîfgaðt yndað. Velle ygwlych rat yz ysprîyt glan  
budæd ypechodev dîõy ybedyd. Adilev fychet yz eneit awna  
o eir duð. achysfgaðt duð. æ delõ awelir pann ymadaðer ar

pechodev. ⁊ doed dec Ʒeffu heróyd annyan. kynn decket oed ac ymdangoffes yny mynyd. Paham ybu varó křift. Oachos vuudaót. megys ydywedir. Ef auu vfyd hyt yn aghev. Aerchis ytat idaó ef varó. Ʒac erchis. Paham ylladaóđ yz Ʒdeóon Ʒeffu. am vuchedockav ohonnaó tróy wironed. Ʒchynnal ywironed gann dyfcu kyfyaónder || yz hynn ageis duó gannbop creadur doofparthus. Paham ygadei ytat llad yvn mab ac yngallv luddyas. Pann welas duó med ef yvab ynmynnv perffeidyáó gweithzet moz ardechaóć Ʒc ymlad ar bñenhin kreulaón. arydhau ycaeth oe veddyant. duó agytffynnyaóđ ac ef ar<sup>y</sup>gweithzet molyannus hónnó. ac aadaóđ idaó varó. Ʒadeló ybu gyfflaón gann duó rodi gwirion dnos ennwir. am dwyllaó oz gwaeth<sup>af</sup> ydyn mvl. Ʒawnn yó yna rodi ygwystyl gozev dnoftaó ywarchae ygelyn. Ʒc yeturyt yndiargywed yhen rydit. Ʒc velle ydangoffes duó yz garyat yz byt. Ʒegys ydywedir. Ʒi arodeift dyvab ybzynnv dywas. Os ef ehun arodes yvab oevod. Ʒeth abechaóđ Ʒudas yz yrodi yntev. Ʒtat arodes yvab. ar mab ehun aymrodes yz karyat. Ʒudas hagen ae rodes ef yz chwant da. Paham ymynnaóđ ef varó aryprenn. paham arygroc. Ʒz pzynv petwarbēnn ybyt. Ʒa saól aóz ybugřift ynvarw. deugeint. Pahā yz pzynv pedeirbann ybyt. yrei hynny auueffynt veiró nny degeir dedyf. Ʒa hyt ygozwedaóđ ef af nny bed. Ʒwynos a diwarnnaót. Paham; ydwy nos. aarwydockant deuryó anghev yffyd. vn y coaff. Ʒc vnyzeneit. Ʒr dyd yntev adengys yz anghev yz hónn yffyd oleuni y<sup>n</sup>anghev<sup>n</sup>ynhev. || Ʒc vn ohonunt nyt amgen anghev yzeneit adiftrywaóđ. Ʒr llall aedewis yz trallaóyt yzetholydygyon. Ʒhonno heuyt yny diwed pān del ae diftrywa. Ʒadu yd aeth yeneit ef gwedy varó. Ʒbaradóys nefaól. megys ydyóat v<sup>z</sup>th ylleidyz. heddiw ybydy di ygyt ami ymparadóys. Ʒabzyt ydifgynnaóđ ef yvffernn. hanner nos. Ʒnos ykyuodes ynyz aóz ydiftrywaóđ yz angel<sup>z</sup>eiff. Ʒnyz vn

aþ honno. Seþ oed hynny hanner nos yd yspeilyaðd kript  
vfferenn. Ac ygoleuhaaðd ef ynos megys ydyd mal ydywedir.  
Ynos aoleuheir megys ydyd. Agvedy yspeilað vfferenn achyful-  
hav yætholedigyonn ymparaðys ygowywad ykoæff yny bed Aðe-  
ffroi oveirð. Rei hagen afynnyaaðd ymae oꝛpann uu varð ef yny  
gyuodes ybu ygyt ar etholedigyon yn vfferenn. Ac oðyna mynet  
ygyt ac wynt ygyuodi. Ac nyt velly y bu kyhyt y bu ef yn  
vfferenn. Ac ybu yn yspeilyað. Ac ybyd yn barnnv dydbiaðt.  
Seþ yð hynny. ennyt ytrewit yꝛ amrant aryllall. Paham na  
chyuodes ef yꝛ aþ ybu varð. nev nat ymarhoes yntev avei hþy  
am gyuodi. Rac dyðedut na buassei varð. Dei þei kyfuodei  
ympenn llaðer o amfer. pedꝛus vydei ae ef oed. Paham ||  
ykyuodes ef moꝛ ebꝛyðd a hynny. Yꝛ didanuð yrei eidað aoed-  
ynt drift. amyvarð. Paham ykyuodes ef ydyd kynntaf oꝛ  
wythnos. Yꝛ atnewydu ybyt olewyned ygyuotedigaeth ef.  
ynyꝛvn|ryð dyd ac ygwnaethoed. Paham ytrydydyd oediodei-  
feint ef. vꝛth dyꝛchael yvynyð yrei aoedynt veirð yny ponev  
yny t' amffer nyt amgen. Amfer dedyð. Ac amfer kynn dedyð. ac  
amfer yꝛ rat. Ac yn kyuodi dꝛyð ffyð ydꝛindaðt. Oachaðs yn  
dygþyðað ovedylyev. ageirev. agþeithædoed. Paham na dyðedy  
di ymþa le y bu ef yny deugein niev. Gþedy ygyuodi ybaraðys  
dayꝛaðl gyt ac ely. ac enoc. arei agyuodassant ygyt ac ef. Pa  
ffuryð auu arnað ef gþedy ygyuodi. Gloeðach oed seithweith noꝛ  
heul. Paffuryð ygþelfant yrei aoed eidað ef. yny ffuryð  
ygnotaessynt gynn nohynny ywelet. Hoed dillat am danað ef.  
Góisc oꝛ awyꝛ agymerassei. Aþhann efgynnaaðd ef arynef ydiu-  
lannaaðd yꝛ awyꝛ amydeudeg weith ydymdangoffes crist. Pyfaðl  
gweith yd ymdangoffes ef. dedengweith. wythweith ynydyd  
kynntaf yꝛ Ioseph arimathia. aoed ygkarchaꝛ oachos ygladv ef.  
megys ydengys yscriuen nichodemus. Yꝛ eil weith oe vam ||  
ehun mal ydengys sedulius. Yꝛ tryded weith yveir vagdalen.



mal ykadarnnhaa marchus. Ypetwared yz dóy wāaged yn ymchóelut yóath ybed mal ydyóeit ~~mal ydyóeit~~ mathev. Ybymet y Jago megys ytyfta paól. kannys ef arod|dassei ovunet na vwyttaei vyth yny welei gft yn vyw. Ychóechet ybeder megys ytyfta lucas adaroed idaó ymóahanv ar lleill. Ac yntev yn wylaó yn waftat amy wadv ef. Yseithuet yz devdisgybyl aryffoád yn mynet yemaus val ytyfta lucas heuyt. Yzwythuet vdunt oll. gan ygwrvthvcher ar dzýffev yn gayat megys ydyfgriuennaóð Jeuan. Ynaóuet weith ynyzunuuet dyd ardec vdunt oll. pann deimlaóð thomas yarchollev. Ydecuet weith arvoz tyberiadis. Yz vnuet ardec ymynyd galilea. Ydeudecuet vu yz vndisgybyl ardec ac wynt yngwediaó. pān aeth yz nef. Paham ydyóeit yz euegyl ymae yveir vagdalen yd ymdangoffes ef yn gynntaf. Dzóy abdurdaót maóiz ygónnaethpóyt yz euegylev. Ac nyt yfgriuennóyt yndunt eithyz aoad hyspys gann baóp. Ac vāth hynny ydyóedir. llaóer awnaeth Jessu. Ac nyt yfgriuennóyt yny llyuyz hónn. Sef yó hynny ynyz euegyl. yny llyurev ereill rei ydyfcriuennóyt ereill nyt || do. Ae ehun yd yfgynnaóð ef. Yrei agyuodassant ygyt ac ef. Ayfgynnassant. Pafuryf yd yfgynnoys ef. Ynymod ydoed kynn ydiodef. yny doeth yzwybyz. Ac gwedy ygymryt oiz wybyz. yny ffuryf ydymdangoffes yny mynyd. oevynedyat arnef. Paham nat yfgynnaóð ef yny lle gwedy gyuodi. Am tri achos. ykynntaf. yallu orei eidaó ef. ehun dyóedut ynn wir dzóy bzaóf ygyuodi. Yz eil yó. ympēn ydeugeinuet dyd yd yfgynnaóð ef ydangos gallu obaóp oiz agyfulaóho ydegeir dedyf. dzóy ypetwar euegyl. yfgynnv yz nef aryol ef. Tzydyd achos yó. yz eglóys yma. yó cozff k'ft. Agwedy ydzallaót aodefuo hi yma dan yzantikrist. ef agredir idaó dydbzaót ympenn ydeugein nihev. Ac yd yfgynn paóbyz nef. Pa vod ydeiryáól ef dzóffom ni arydat. Gann dangos ydiodeieuint ynwaftat. Paham nat anuones ef yz yspzyt glann ympenn ydeugein nyhev.

Ot' achos. kynntaf uu yymgyweirað oꝛ ebestyl owediev. adyꝛbeift  
 erbyn ydyuot ef. Ƴꝛ eil uu. ydangos ymae ynep agóplaei  
 goꝛchymynnev krist agymerynt yꝛ yspꝛyt glan. Ƴꝛydyd vv  
 megys yrodet dedyf caryat ybobyꝛ duó ympenn ydegneiv  
 adeugein góedy eu ryd||hav oꝛ eifft velly kymeint ahynny  
 o amfer popyl gret yrydit agolleffynt artref eutat ymparadóys.  
Ƴóedy kyuodi crist. aydió ygyulaón leóenyd yꝛ aóꝛ honn ygrift.  
Obeth ymae. o beth arall nyt ydió. heróyd yberfon ehun ymae  
 idaó yn gyfulaón. heróyd heróyd yꝛ eglóys yꝛ honn yffyd coꝛff  
 idaó. nyt ydió. kanyt yttynt góbyꝛ ~~etwa~~ góedy rydareftóg ydan  
 ydꝛaet ef etwa. ymaent yꝛ Ƴdeon yn góatáar amdanaó. ar faras|  
 cinnyeit nny gellweiraó. Arei yffyd achamgret gantunt nny  
 dꝛyllyaó. Arei dꝛóe ynýmlad ac ef. Ac velly nny aelodeu ehun  
 ymae beunyð nny diodef. Pann gynnullo ef oll hynny attaó.  
 yna ykeiff ef ygyfulaónn lewenyd. Padeló ymae yꝛ eglóys yn  
 goꝛff idaó ef. Ar etholedigyon yn aelodeu idaó ef. megys ymae  
 ycoꝛff yg glyn vꝛth ypenn. Ar penn yn lyóyd arnaó. velle ymae  
 yꝛ eglóys dꝛóy leindit coꝛff crist góedy rygyffylltu vꝛthaó. Ac yn vn  
 ac ef. áphaóð oꝛ rei kyfyaón nny vꝛdas megys aelodev. Ar penn  
 hónnó nny llyóaó. Hyeit ypenn hónnó yó yꝛofoꝛyði adyóedyffant  
 ypethev rac llaó. Ar ebestyl adugant ereill o ffoꝛd gyfueiloꝛnn  
 yoleuni || góironed. Ƴclustev ynt. yrei awarandaóont. Ƴffroennev  
 yó. ꝛdoethon doospꝛꝛthus. Ƴglólybóꝛ avyꝛir ymeith oꝛffroenev ynt.  
 ydynyon achamgret gantunt. avyꝛir tróy varnn ydoethon obenn  
 krist. Ƴdanned ynt yspónóyꝛ yꝛ yspꝛythur lan. Ƴdóylaó ynt. Am-  
 diffynnóyꝛ yꝛ eglóys. Ƴtraet ynt. ɥllauuryóyꝛ yffyd yn poꝛthi eglóys  
 duó. Ƴdeil ynt. ɥtreiffóyꝛ yffyd yn goꝛthꝛymv dynyon gwiryon. Ac  
 avyꝛir allan oꝛgroth yꝛ eglóys. oe llyngku oꝛ diefuyꝛ óynt dꝛóy eiffóet  
 ac anghen megys yllóngk ymoch yffoec. Ar budꝛed. Ar coꝛff hónnó  
 agyffylltit ygyt yn vn. oysgraóling karyat am goꝛff krist. Paham  
ygwñneir ygoꝛff ef oꝛ bara. Ae waet oꝛ gwin. ɥgoꝛff ef awneir oꝛ

hau or eist velly kyment ahymny o amfer  
ppyl gret yr yort agollethunt ar tref eitar  
ympanobys. Gweddy kynodi crist. ar dw ygy  
ulabu lebeud y abz hom vgriff. Orlth  
vnae. o lreth arall nyr ydib. herbyd yler  
sou ehm ynae idab yu gyfulabn. herbyd  
herbyd y esloys y houn vllvd corff idab.  
nyr ydib. banyt yttvut gbbyl etba gve  
dy rydareffys ydm ydact ef etba. yma  
ent y fdeon yu gbatvar amdanab. ar saras  
amyerit my gellibenab. A rei vllvd acham  
gret santant my drollhab. A rei drc yu  
ynlad ac ef. ac velly my aelodeu ehm y  
mae leumyd my diodef. Pann gymullo ef  
oll hyumy attab. yna ykeiff ef ygyfulabun  
lebeud. Padab ymae y esloys yu gorff  
idab ef. ar etholedigyon yu aelodeu idab ef.  
megys ymae y corff yu glyn vrth yrem. ar  
rem yu lybyd ar nab. velle ymae y esloys  
dwy lemdit corff crist gwedy rygylltlan vr  
thab. ac yu vn ac ef. Aphabb or rei kyfya  
bn my vras megys aelodeu. ar rem hbm  
my llybab. llyget yrem hbm yu yprofvy  
diadybedyflant yrehev rac llab. ar electyl  
adugant ereul o fford gyficalom yoleum





bara. am rydybedut o honaþ. bara byþ wyfi. Ŵgþaet yntev oꝛ gþin. amrydybedut o honaþ. Ŵwir winþyden wyfi. Amegys ymegir ycoꝛff oꝛbara. velly ypoꝛthir yꝛeneit ovþyt nefaðl. Amegyf ygþnnneir ybara oꝛ graþnn llaþer. velly ykynnullir coꝛff krift olaþer etholedigyonn. Amegys yberwir ybara onerth ytan. velle ypobet krift ymyþn tanllþyþ ydiodeifueint. Arbara hþnnþ adyþedir yvot yn gic oachos yaberthv dꝛoffom ni megys oen. Amegys ydhidliꝛ ygwin || oꝛ foec. Ac oꝛ graþn. velly ykyffylltir coꝛff krift olawer oꝛ rei kyfyaþnn. Ac ygwafgþyt yn trauael ygroc. mal ygweŴgir ygþin nny dꝛauael yntev. Ac am vot byþyt yn heneit ni nny gþaet. Am hynny ytroir ygþin ynwaet. Ac yn gþelet goŴged ybara ar gwin nny hþlun ehunein. Pa delþ ydyþedir yvot ef yn gic ac yn waet. þyed yfant. diogel yþ ymae ef ycoꝛff aanet oveir. Ac adibynnyaþd nny groc. Ac ayŴgynnyaþd yꝛ nef. Allynna paham ytrigyaþd ef yn rith ybara ar gwin. rac bot yn aruthur gennyꝛ gymryꝛ myþn dy enev ygþaet awelut yn defni oe yŴtlys ef. nev vþytta oe goꝛff yntev athi nny welet. Pa Ŵechyt yŴŴyd yndaþ ef. ŴmþyhaŴ. megys ytroŴŴir ybþyt ygic yꝛ neb ae bþyttao velly ytroŴŴir pob ffydlan yn goꝛff ygriŴt. dꝛþy ybwytaedigaeth hþnnþ. vꝛth hynny kyt diodef achꝛiŴt aþnaþn dꝛþy ymadaþ achþant ybyt ac ae wydyeu. Ac an kyt gladu awneir pann yn foder nny dþfuyꝛ ybedyd. Ac vꝛth hynny yŴŴodir teir gþeith ar gyfeir yteir perŴŴon. Athꝛþy vwytaedigaeth ygoꝛff ef. yn gwnnneir ni yn vn goꝛff ac ef. Ac am hynny reit yþ yn dþyn ni yꝛ lle ymae krift. || A vydei voe gleindit yꝛ nep agymero vwyhaŴ ohonaþ. megys ydywedir amy manna. nabydei lei yꝛ nep agynnulllei ychydic ohonnaþ no llaþer. velly ymae paþb yn kymryꝛ kymeint ae gilyd ohonaþ yntev. kannys paþb avþytta oen duþ yn gþbyl. Ac yntev val kynt yngyfan nny nef. Pa dal ageiŴff ynep aetraetho ef ynn teilþg. þþy goꝛon ageiŴff vn amy anrydedu. Ac arall am vot deuodev teilþng gantaþ nny gymryꝛ.

Am yz offeireit. Beth affynnydi amynep awnel hynny yn anheilong. Yrei adycko ybuched ynn erbyn kyureith. Achyuyaonnder. Agodineb. Aphuteinrôyd. Agôydyeu ereill. neu awerthont. nev abzynnont eglôyffeu. nev anryded eglôyffic. ac aladont velly pobyl duó odybzyt angkreit. kynnhebic ynt yz nep aurattaabó nev ae croges. Piab. pony offeireit kanu offerennev oachos duó ehun. ac yz iechyt vdunt óyntev ac yz holl eglôys. wyntev hagen aaberthaffant yz ennill vdunt. ac yz yannrydedv o dnyon. Ac oe kyuoethogi o da amfferaól. Aphôybynnac awertho rinóed diodeifeint krift yz kanmaól dynyaól. Ac yz ennill amfferaól. beth amgen ymaent yny wneuthur yn waeth noc góerthu y||harglôyd. Aphan dzaethont o dwylaó budyz. Achyt wybot halaóe ymaent yna yny grogi ef. Avyd cared arybopyl oachos yrei hynny. Am halogi oveibon ely gynt aberth yz arglôyd. wynt alas ar bopyl ygyt ac óynt hayach. Ac vath hynny os ydeillonn adywyffa deillonn ereill. wynt adygywydant ygyt yny klaóed. Ac vath hynny agyt fynnyo Ac wynt avydant kyfurannaóe arypoynev. Awna yryó rei hynny cozff krift. kyt boent amperffeithach. eiffoes dazóy ygeiryev adatkanont wy. pbyd cozff yz arglôyd. kannys k'ft ehun ae gwna ef. Ac nyt wyntóy. Athazóy yelynnyon ygóna ef Jechyt oe veibon. Ac ny byd gwell olaó yrei gozeu cozff yz arglôyd. Ac ny byd gwaeth o laó yrei gwaethaf. megys na helyc paladyz yzheul gann tom yzstevyll bychein. Ac na loywheir ytywynn arykreirev. Paham ybyd dazóe da kymeint ahónnó yz nep ae kymero. Amygymryt dzos wahard. kannys góahardedic yóygydryt ef yn anheilóg. Nyt oed vn aval dazóe ymparadóys. Ac eiffoes ef adzoffes yndazóe ydyn. Amy gymryt ygann ykythzeul. Ballant wy dagneuedv aduó dzos ybopyl. Ys móy ycoddant ef. kanys || halogi ykyffegy awnant pann yfathzont. Ac halogi ygwifcoed. Ar lleftri kyffegredic pann<sup>v</sup>deimlont. Aruthur affieid vydant gann yz

egylyon. ar engylyonn yn ffo racdunt. Awna duó megys ydyóedir. yveibon. Æheuyt nyt yveibon aellityant ~~wynt~~ ef amybudædi. vith hynny med yz arglóyd. vi agudyaf vy wynep yvathunt. Æc æracdunt. Ŵveibon ygeiló ef óy o achos y hofferadaeth. Æc amybudæd ydyweit nat yveibon ynt. Æc nychymer duó yhaberth óy. namyn yffieidyaó megys ydyóedir. vy eneit .i. agassaa ych aberth chói med yz arglóyd. kannys bara halaó a offrymassaóch ym. Æchanny aller halogi cozzff yz arglóyd. Heróyd ygallont wy ef hahalogir yn annosparthus. megys bara arall ykymerant. Nychymerir hagen eu góedi. namyn yn bechaót ybyd vdunt. kannys gwerendev duó yó. Æe bendith adzoffir vdunt yn emelltith. megys ydyóedir. mi atrossaf ych benndith chói yn emelltith med yz arglóyd. Agymmerant wy gozff yz arglóyd. Meibon duó ehun ae kymerant. Ærei nyt ydió duó ygyt ac wynt. kyt góeler ybot yny dodí yny genev. nys kymerant namyn egylyonn ae dóc yz nef. achythæul avó||ró marozyn vffernaóí yny genev wyntev. yn lle bara. Æ gwenóyn dæigyevev ynn lle gwin. megys ydyweit tiprianus. Ponyt vn ryw agymmerth iudas. æphedyz. nac ef. peder a garaóð yz arglóyd. Æc vith hynny ykymerth yrinóed. Æe nerth. Æ Judas ae kassaaóð. Æc vith hynny. ynn ol ytameit hónnó ydaeth ykythreul yntev yndaó. Adylyir ~~vyha~~ vfuydhav yryó offeireit hynny. lle ygozchymynont wy da. ef adylyir bot yn vfuyd yduó. Æc nyt vdunt wy. lle ydyfcont wyntev dæc. ef adylyir ev tremygu. kannys reit yó vfuydhav yduó ynn vóy noc ydynyon. Æallant wy ellóg nev dillóg. gallant. onny bydant wahardadic o varnn eglóys. kannys krist ehun dæy evgóassannaeth wy yffyd yn róymaó. Æc yn ellóg. Obydant hagen wahardedic wyntev nys gallant. kannys tra uu Judas gyt ar ebestyl. ef abægethaóð. Æc vedydyaóð. Æc awnnæeth wyzthev. ægóedy ygilyaó yvathunt. ef aymdangosses megys gelyn kyhoedaó. velle ytra vydont wyntev ygkyffredinróyd yz

eglóys. ef avyd kadarnn pob rinóed awnnelont. p̄yt na bont wyntev. diffróyth vyd eugóeithædoed. Ac v̄ath hynny bleidyev ynt. paóv adyly||ant ev gochlyt. **M**egys ydyóedir. v̄ympobyl i eóch oc eu plith wy. rac ych bot ynn gyfurannaóv ar ev poenev. **Y**gochel óynt adylyir ovedól. ac ewyllys rac kytffynnyaóv ae d̄lúvceithædoed. **P**aryó gytf̄fynnyaóv. Omolir y d̄lúvceithædoed. nev onertheir wynt. ae oda ae'gynghoz. nyt yrei yffyd yn gónneuthur yd̄lúv ehun yffyd teillóng o anghev. namyn agytffynnyo ac wynt. **A**chytffynnyir ac óy ef adylyir eu gochel rac eu bot ynn achos ygóymp ybopyl. **A**dylyir dyóedut geireu duó yzrei d̄lúv. **O**gýbydir eu bot ynhonheit elynnyon yduó. ny dylyir ydyóedut vdunt. kannys twyllóv yó yneb aadefuo kyfuringach arglóyd yznev awypo yvot ynelyn idaó. **O**dyna ygozchymynnir val hynn. na rodóchóv ybara benndigeit yz kón. Ac na vyzyóch ygēmev yz moch. rac yfathzu dan eutraet. a gúatóar amdanaóch. **I**le ny wyper hagen evbot wynt velle. ef adylyir p̄zegethv vdunt oe troffi yz yaón. Ar arglóyd abzegethaóv gynt ybedy. ac yēbestyl. am wybot vot **J**udas. ar pharistywyffogyon yn teruyf̄cu. **A**dylyir eugodef wynt val ygodefuaóv krist **J**udas. **E**f adylyir ymgeffelybu ac wynt yny del duó ehun || Ar nithlen gantaó ydethol ygraóv oblith ypeiffóynn. Ac yvóv ygóyc yny tan. Ac ydóyn ygóenith oe yfgubozyev. **G**óithledit duó pob d̄lúv ywathyt gann dygyf̄hev yny nef. **A**c velly yteruyna ylluyz kynntaf o annffaóv yz eglóys. . . . .

**B**it laóen vy eneit .i. ynnyz arglóyd am rywaret nywylen annwybot yarnaſi. Ac am vygoleuhav obaladyz doethineb. v̄ath hynny tegóch yz eglóys mi aeruynnaf ytt gennattav ymi gouyn ytt pethev ereill etóa. **G**ouyn yz hynn avynnych. Athi aglyóv yz hynn achóennychych. **E**f ^ am d̄lúv. nat dim. **A**ryfued<sup>yó</sup> yduó kyfuyzgolli engylyon nadynyon yz gwnneuthur peth



hep dim ohonað. os ryð beth yð dæc ef awelir ymae ygann duð  
ybyd. kannys duð awnnaeth pob peth. **Ac** yna yprouir ymae duð  
yffyd aþdur yz dæc. **Ac** vath hynny kam yð bðz ygkyfuyzgoll  
yrei awnnel dæc. **G**oir yð ymae duð aðnnaeth pob peth. **Ac** vath  
hynny yprouir na<sup>t</sup>dæc herðyd gallu. kannys pob gallu yfyd da.  
**A**r dæc nyt oes allu idað. vath hynny. nyt dim. **A** megys ydy-  
ðedir. dellir yny lle nybo golðc. **A**thywyllðch yny lle ny bo  
goleu||ni. velly ybyd dæc yny lle ny bo da. kanyt yttynt vn  
allu. kannys tripheth yffyd. **C**readur. a natur. agðeithæt  
creatur. megys ydefnydeu. **N**atur yð megys yz hynn adel  
ygantunt wyntev. **G**weithæt. megys yz hynn awnnel dyn nev  
aðefuo dyn. nev aghel. wynt aðnant pechodev. **Ac** aodefuant  
poenev pechodev. hynny nys gðnaeth duð. yntev hagen ae  
gadaðd. megys ydyðedir. **D**y wnaeth duð aghev. **Ac** nyt  
oed dim amgen obechaðc onnyt na wneler ygozchymyn. nev  
ywnneuthur yn erbyn ygozchymyn. **S**ef yð ydæc. nachaffer da.  
**S**ef yð hynny. lleðyenyd. **A**theilðng yð kyfuyzgolli ynep ny  
rodho duð leðenyd vdunt. **S**ef yð yrei hynny. ynep ny wnel yz  
hynn aozchymynner vdunt. nev awnelont yn erbyn aozchymyn-  
ner vdunt. **P**ðy yntev yffyd aþdur ybechaðt. ydyn ehun. adiaðl  
yn annogðz idað. **A**e gozthðm pechaðt. pechaðt dan wybot  
yvot yn bechaðt. ystrymach noz holl vyt. **A**phabeth bynnac  
odæc. nev obechaðc awnneler. ef atos|fir ogðbyl arvolyant  
yduð. **P**onyt dæc llad kelein. nev odineb. **D**a yð llad kelein  
laðer gðeith. megys ybu<sup>da</sup>lad o dauyd ykaðz. nev lad o **J**udith  
olofernes. **P**aham ymae dæc yntev || pann ladher. **O**dæc  
annyan ymae dæc. þodas gyfuyaðn da yð. **G**odineb hagen yn  
erby kannyat. dæc yð. **Ac** am eu dial trðy gyfyaðnnder. ytrossir  
wynt ar volyant yduð. **A**megys ymolir arglðyd adalo ev llaur  
oe varchogyonn. mðy ymolir odiua yz herðyz. **A**r lladæonn. vath  
hynny gogonedus yð duð o Jachau yrei gðryon. **A**molynn<sup>9</sup> yð

ogyfuyꝛgolli yrei ennwir. **Y**scriuennedic yó. nachaffaðd duó dim  
 oꝛ awnnaeth. **P**a deló ygellir dyóedut karu oduó yntev yrei da.  
 achaffav yrei dꝛócc. **E**f agar duó pob peth oꝛ agreeaðd. **A**c ny  
 dodes ef pob peth yn vn. **A**megys ykar yllióyd pob llió. **A**rei  
 avyd hagen hoffach gantaó noegilyd. velly yryd ef bop vn yny  
 lle ygwedho. **A**c vꝛth hynny ydyóedir caró oduó ynep aerbynnho  
 ef ylys nef. **A**chaffav ohonaó yrei affodho yn vfferinnaól garchaz.  
**B**eth yó ryd ewyllys. **R**idit ydeóiffað yda. nev dꝛócc. **A**hynny  
 agauas ydyn kynntaf ym paradóys. **A**c ynyꝛ amfer hón ny  
 dicaón neb wneuthur da. na<sup>e</sup>deóiffað ~~ðæ~~ hepgaffel rat ygann  
 duó. **B**eth adyóedy di am yneb agymero abit creuyd. **A**c odyne  
 ymchóelut yꝛ byt dacheuen góedy eu pꝛoffes. **R**ei adechreuhó  
 wneuthur da. **A**c odyne ymchóelut || ar ennoired. yrei hynny  
 yllitya duó vꝛthunt. **A**c ny venyc ygóas ffoꝛd yꝛ mab avo argyfu-  
 eiloꝛnn. ydyuot at ydat. **A**c odyne ydymhóel ef oe weith. velle  
 ytynn yrei dꝛócc. etholedigyon krist at duó. **A**c yd ymhoelant  
 wyntev ar ydꝛyc lauryev. **A**megys ydócc ofuyn. karyat yꝛ  
 teyꝛnnas. **A**c nyt aa ef ehun. velle wyntev. **A**megys ygóaf-  
 fannaeth diaól yduó. velle ygóas|fannaetha y aelodeu yntev yꝛ  
 etholedigyonn. **P**a deló ygóaffannaetha diaól yduó. amtremygu  
 ohonaó. **A**c ef ydyóyssaócc gogonedus. **P**onyt ymplas ynef  
 ygónnaeth duó yntev. megys gof llafuuryus yny byt hónn. **A**e  
 gymell ef yn gaeth ywaffannaethv oe holl nerthoed. megys ydy-  
 óedir. **W**i ath wnnaf yn óas caeth yn dꝛagyóyd. **F**inon ygof  
 hónn yó poen. athꝛallaót. **V**eginev. **A**e yꝛd yó pꝛouedigaeth.  
**V**lifuyev ynt. tauodev ygogannóyꝛ. **A**r ymgeinvaev. **A**c ar  
 ypeiryannev hynny ypurhaa ef llest' evꝛeit ybꝛenhin nefaól. **S**ef  
 yó hynny. yꝛ etholedigyonn yrei aatneóyda ef tróy ypurdan ar  
 lun duó. **Y**rei dꝛócc aboenha yntev mal y poenha ygelyn yllall.  
**A**c velle ygwaffannaetha diaól yduó. **P**adeló ygóaffannaetha y  
 aelodev ef yrei etholedigyonn. pann dyckont yꝛ deyꝛnas dꝛóy ||



annhyed nev vathwynnep. dŷy annhyed gann geiffaþ ev bŷrŷ  
 ygkyfueiloann yn rith lles. ahynny dŷy dŷyll. Ac yna ybyd  
 kadarnnach yre' da yn feuyll nny eu ffyd. Odyne dŷy vath-  
 ŷynnebed gann dæþyn ygantunt yz hynn ymaent nny garv yn  
 voe no Jaþnnder. Achann ygoŷtŷng. na wnelont damunet ev  
 knaþt o gŷbyl. Ac velle yddant ynef dŷy odef gofut ygann  
 yrei dŷc. Am lŷydant yrei dŷc. Pahā' ybyd kyuoethaþc yrei  
dŷc yman. Ðiach. Ðchadarann. Ac ygwρθŷynneb yhyunny.  
yrei da ynn eiffywedic ac yrei dŷc nny goŷtŷng. Ð heint a dolur  
yny gofudyaþ. ¶rei dŷc ybyd amylder. oachos yz etholedigyonn.  
 megys ytremyckont yz hynn awelont yrei gŷaethaf yn blodeuaþ  
 onadunt yndaþ. ¶n gynntaf. kyuoethaþc vyd|dant megys ygall-  
 ont o gyfuyaþn varnn duþ. gŷathlad dŷy ev golut ydzygyev  
 ymaent nny hŷennychv. ¶r eil yþ. oꝝ gwnant da. wynt agaffant  
 dal amdanaþ. kannys yz pethev daryaþl ygwnant bop peth. oꝝ  
 awnelont. Ac odyne ykymerant yma ev kyfuloc. Ðadarann  
 vyddant. yn gynntaf oc ev hachos ehunein. megys ygallont  
 gŷpplav ydzygyev ymaent nny karv. ¶z eilweith. oachos yrei  
 kamwedaþc oehamdiffŷn || ŷynteŷ ynydŷc. ¶tryded achos  
 ygofpi onadunt yz etholedigyon. ac oe emendanav oe dŷcweith-  
 redoed. Odyne yach vyddant. megys na synnyant yma boen  
 ygyt adynyon. ¶rei yt lyŷc goꝝthymaf dolur rac llaþ. ¶rei  
 gŷiryonn auyd eiffeu. Ac amarch. Ðheint arnunt yman. rac  
 ydigriffhav myþn pethev dŷc. Ac ydilev oꝝgŷneynt beth yn  
 erbynn duþ. Ac onnys gwnelynt. ygaffel tal ygann duþ dŷos eu  
 hanmyned. Paham yggwρθŷynneb yhyunny ybyd kyfuethaþc  
yrei da. Ðchadarann. Ð Jachus. Ðrei dŷc yndlodyonn ac yn  
wann. Ac yn heinus. ¶rei oꝝ etholedigyon yrodir goludoed  
 vdunt yallu cŷpplav oe da eu gweithæredoed da avynnynt ywn-  
 neuthur. Ac ydangos vdunt os efmŷyth yma yda amferaþl. ymae  
 es mwythach olaþer da tragyþydaþl. Ðadarann vydant. yn

gynntaf oe hachos ehun yallu kópplav yzhynn aveddylyont. Ar eilpeth oachos yz etholedigyonn yallu rodi amdyffynn vdunt ar da. Ar trydyd peth o achos yrei dꝛc. yallu eu goftóng. rac gwnneuthur onadunt kymeint ac avynnont. Fach vydant. rac tftav yrei góiryon oc ev klefuyt. Ac yllawennhav oc evhyechyt. Yggwrthóynneb yhynny. Dep rei dꝛc aboenir yman. o eiffev. Athallaót. A||dolur ydyfgu vdunt chweróed ypoennev ymaent yndyuryffaó vdunt dꝛy ev kam weithredoed. Pahan yby<sup>orei</sup>d byó<sup>dróe</sup> rei<sup>are</sup> oꝛ rei da varó ynyz ehegyz. Ac yggwathóynneb yhynny rei oꝛ rei da ynn bió ynn hir. Arei oꝛ rei dꝛc ynmaró ynyz ehegyz. Yrei dꝛc aedir ynvyó ynhir yofudyaó yrei gwiryon. Ac yburhav ypechodeu dꝛyvdunt. Ac oe poeni wyntev ynvyó rac llaó. Yrei da adygir yntev ynyzehegyz. ydóyn góathóynnebed ybyt yvathunt. ac evgoffot yn lleóenyd tragyóydaól. Yggwathóynneb yhynny hoydyl hir arodir yrei góiryon yachóanneckav eu gobꝛóyev. Ac ymhóelut llaóer onadunt ar da dꝛy angkreifftyev. Ar rei dꝛc adygir oepoeni yvot aryueic ar yz etholedigyonn yffyd ar gyfueiloꝛnn. Ac oe dóyn ar yz yaónn. Am detwydyt ynep nychyfuarffo góathóynneb ac ef yma. Direittaf dynyon ynt. yrei agaffo ybyt hónn vꝛth ev kynghoꝛ ae hewyllys obop peth hep wathóynnep vdunt. kanyf vn ffunyt yd ys yn meithain yrei hynny. yfych<sup>lyd</sup> yev rodi arytan. Ac yggwrthóynneb ꝛ y hynny detwādaf dynyon yó yrei awaharder yhewyllys racdunt yma. Ac agyfuarffo gofuut llaóer ac óynt. kannys yrei hynny megys || meibon yn ol eu gwarafonnev. Adygyz yz teyznas megys ydyóedir. duó agoſpa pob mab oꝛ agymero. A gwybyd di<sup>ky</sup> kaffo yrei dꝛc coꝛonn bꝛenhinnaeth yma. ygkannogyon vydant ogóbyl rac llaó. Ac ny bydant vyth hep poennev arnadunt. Ar etholedigyonn kyt boent ygke|thióet ac ygkarchar yma. kyfuoethaóe vyd|dant racellaó. Ac ny bydant hep poennev arnadunt yn waſtat yny byt hónn. yz karyat duó paz ym glyóet

hynny yn vuanach. Yrei dŷc yffyd dlodyonn yn waſtat. Am vot baz duŷ arnadunt. Ac namynnant da. Ac vŷth hynny nys gallant. Dŷc hagen avynnant. Ac aallant. Ac ef abŷouet vchot amdŷc nat dim. vŷth hynny. diogel yŷ nat oes dim areu helŷ. Ny bydant wyntev byth hep poen arnunt. kannys ev kyt wybot kreulaŷnn yffyd yny ev lloſgi pēnydyaŷl ofuyn yffyd yny goualu rac ev daly. ac rac yllad. ac roc dŷynn ev da. Odyndydywedir. nyt oes tangneued med yŷ arglŷyd yŷ rei ennwir. Yggwŷthŷynneb yhyunny yŷ etholedigyonn yffyd gyuoethaŷc. kannys rat duŷ yffyd y gyt ac wynt. Ada avynnant. Ac aallant. Ac ymŷŷthoth adŷc awnnant. Nybydant hep obŷŷy. kannys diofuyn vydant. Allaŷen ohyŷpys||rŷyd rydit rac llaŷ. Odyndydybedir. gŷirion auyd hep ouyn ahep dechŷyn arnnaŷ. Ami avynnaf dangos peth arall ytt. Ny damŷeina dim oda yrei dŷc. Ac ny daŷ dim oŷ dŷc yrei da. Ynn enŷ duŷ manac ym yŷ hynn yd ŷyti yny dyŷedut. Pŷonyt yrei dŷc agaffant yman dŷythyllŷch ygŷledeu. ac a digrifueir oedŷych. Ac oymgymyŷcu ar gŷŷaged tec. Ac avalcheir oŷ gŷiŷcoed maŷŷweirthaŷc. Ac aymdŷychafuant oŷ golut. ac oŷ adeiladau maŷŷhydyc. Yggwrthŷynneb yhyunny. yrei da yman agercherir. ac aveidir. ac aboenir. oneŷyn afychet agofuudyev erell. Pann vo rŷyd ytyngheŷtuen rac yrei dŷc. achafel amyldŷ o adunt oŷ daoed arifueiŷti. yna ytebic ef yŷ llyngku yŷ ennŷir dŷŷy leŷenyd. ~~Athebie.~~ Aphann dynner ef oŷ dwfuyŷ hagen ykyll y eneit. Athebic heuyt yŷ ydyn yrodher diaŷt vechan idaŷ ouel. Odyndydydanc a hep oŷffenn kymell arnnaŷ yvet yweilgi chŷerw kanys yn lle ygŷledeu yllēwir wynt oŷ wermot ahŷerŷed. megys berthal gynt agladŷyt yny tan vffernnaŷl gŷedy ywledeu. Yn lle karyat ygwraged. yllennŷir ŷynt ovŷŷnnŷtanaŷl dŷeŷant. Yn lle ygŷiŷcoed tec. ygŷiŷgir ŷynt ogy||thŷud. Ynn lle. goludoed. Ac adeiladev. pŷyuet ae goŷeŷgynn ŷynt yng gogouev uffernnaŷl. Odyndydybedir. wynt adygant ev dydyev

ynda. Ac adifgynnant yvffernn. Ar ennyt poynt bychan. Yrei adybedy di. Ac agernnhey ev bot ynnda. ny chyfueryd ac wynt yryb agkymwynnaffev hynny. tebic ynt yr nep aarhwaeddont pryfuet nev lyffev chwerb arall. Agwedhyhynny gbell vyd blas ygwin. Ac yn lle ycazchar wynt yma. pderbynnir wyntev ybepyllev tragywyd. Athios yhammarch wynt yma. pkaffant wyntev gogonyant rac llab. Allebenyd. dros ev heiffev yma ny byd arnadunt na nebyn na sychet gwedy hynny byth. Ac amev gouut yma. ny byd arnunt nadolur nachbynvan. Ac velly yrhoir bot yrei gwiryonn yngyuoethab. ac yn wynnydedic vyth. Arei ennwir yffyd eiffywedic. athuein. Obale ybyd teilyngdaot. Ygann duob ymae pob teilyngdaot. Aphop meddyant. na droc na da voent. Odyna ydybedir. Dyt oes veddyant onnyt ygann duob. Ef avenyc hagen vchot paham ykeiff yr rei droc veddyant weitheu. Arei da weithev ereill. Beth a vernny di yr nep awertho nev abyno teilyngdaot. Ynep ae pryno ef. aa ygyt<sup>a</sup>fymon || magus ygkyfuyrgoll vffernnaob. Ac ae gbertho ef adaob kafuri aryeneit ygyt agyezi. Avyd moy gann duob gobroy ybreladyeit noc yreill. Yrei auo ragoz arnunt odeilyngdaot eglwyffic yma megys efgyp. nev offeireit. os wynt adysgant ybopyl o eir ac angkreiffit. ygyniuer eneit a Tacher droydunt by. ygyniuer gobroy agaffant wyntev yn ragoz rac ereill. Megys ydybedir. ef argynnwyffit wy ymeddyant yzhollda. Os wyntev atynn geir Tychyt ygann yrei yffyd ydan eu meddyant. Ac ae tybryffabd wynt yogof anghev drob angkreiffityev dybryt. wynt agaffant ygyniuer poen yn ragoz rac ereill ygkyueir ygyniuer eneit agollet oc ev angkreiffityev. nev awellygyaffant oe hyachav gann bregethv vduent. Odyna ydybedir. moy aholir yr neb moyhaf oz aozchymynner idab. Ac eilbeith ydybedir. Ykede-yann aodefuant poenev yngadarnn ypechaduryeit bydab. megys ybrenhined. Ar brawdroy. obarnnant yngyfyabn. athaethu gbein-



yeit yn dɔgaraþc. mþy vyd eu gobɔþy wyntev noc ereill. gann duþ: ygþɔ yffyd gyfuyaþnn vɔɔþdɔɔ. kannys awaffannaetho yn da. tal da ageiff. Os wyntev avyddant angkyfuyaþnn agoftþng ybopyl dɔþy greuþen||lonnder mþy vyd eu poynev noc ereill. kannyf kalettaf ybernnir ary pennaduryeit. **Æ** barnn hep dɔgared avyd aryneb ny wnnel trugared. **P**aham ygodef yɔ etholedigyonn gwrthþynnebed ybyt hþnn ygyt arei dɔþc. ae bot yny plith. **A**m ymdɔeidyþ ymþyn pethev bydaþl. **A**c am hynny ypoenir wynt oafulonydþch ybyt. ðduþ holl gyuoethaþch val ydyþedyt. **E**f awnaeth pob peth oɔ avynnaþd. ðr eil weith ydyþedir. **T**i aelly pob peth oɔ avynnych. **P**aham ydyþedir am danaþ yntev. vot yryþ bethev nydichaþn ef eu gwnneuthur megys dyþedut kelþyd. nev wneuthur yrhynn ny mynnaþd ywnneuthur gynt. **D**yt an allu hþnnþ namyn goɔuchel allu. canyt ðoes nep ryþ greadur aallo ydɔoffi ef yfymudaþ yɔ hynn aoffodes. **B**eth yþ racweledigaeth duþ. **A**dnabodedigaeth ywybot ypethev rac llaþ. ðc oe hetturyt megys ypethev kynndɔychaþl. **O**gþybu duþ pob peth oɔ adel rac llaþ. adyþedut dɔþy yþɔoffþydi yɔ hynn adelynt rac llaþ. ðc ny ellir ydþyllaþ ef yny wyd. ðchynt heuyt yderuyd ynef ar dayar noc ygellir fymudaþ geirev duþ. **E**f awelir pot yndir dyuot pobpeth oɔ ny damweinaffant eiroet. **A**magkenreit||**D**eu ryþ agkenreit yffyd. vn annyanaþl. megys kyuodi yɔ heul yny dþyɔein. neu dyuot ynos yn ol ydyd. ðc arall eþyllyffaþl. megys kerdet odyv nev eifted. ðr hynn avynnho duþ yvot megys nef. adayar. nyellir gochel na del hynny. **D**amyn angkenreit obot. **P**eth yþ odamþeinya velle pethev ereill. aat duþ vdunt vot megys ewyllys dyn ywnneuthur da nev dɔþc. ð hynny nyt amgen ydyuot pob peth oɔ awnnel dyn rac llaþ. **D**uþ aegþyɔ. ðc adyþat dɔþy yþɔoffþydi ygþnneit. ðc ny offodes duþ angkenreit oɔ byt yhynny. namyn dynyon ehunein aoffodaffant vdþt ev hangkenreit. pann wnaethant ev hewyllys ogþyþl. **A**daþ

dim odamwein. na daó. Namyn pob peth o lunyeith duó. Pa deló yllosgant yz eglóysfeu. nev adeilladev megys odamóein. nyt dim damóein. ac yfcriuennedic yó. nybyd dim arydayar hep achos idaó. vath hynny amlóc yó na loscir ac na distryóir nac eglóys nathy yny byt. onnyt tróy yvarnnv oduó yn gyntaf. Ef adamweina hynny heuyt odai achos. kynntaf yó oz adeilir dazó da ageiffer. ac amlyner ar gam. Fil yó. os ynep ae kyfuanheda. aehelyc || dazó afulannweithróyd. ac yfkymvndaót. Szdyd achos yó. os yperchennogyon ae karant yn vóy nophebyllev tragywyd. ac nybyd maró yllódynn lleiaf ydyn. ac nybyd claf. onnyt yberi oduó. Os anghev. nev gleuyt yffyd poynev ybechaót. Paham ygodef yz yfcrybyl ypoenev hynny. pzyt na wyppont synnóyaz ybechv. Dazó yrei hynny ypoenir dyn. pann dxištaer oe dolur. ac oe hanghe<sup>nn</sup>. Ef adichaónn hynny vot. Am annyueileit dof. Beth adyóedydithev amyaz rei gwyllt. Yr heint auo arnunt adamóeinha vdunt oz aóyaz llygredic. nev o achos pethev ereill gwathóynnep. adámóeinont obechaót. Beth yó. rac anuonedigaeth duó yllunyeith awnnaeth duó ehun. gwneuthur ybyt ydzoffi rei oe teyzannas ef. ac ny dicaón nep onadunt mynet ygkyfuyazgoll. Ac yffyd reit ev gwnneuthur oll ynyach. Onny dicaón nep onnyt yrei da vot yn yach. paham y kreóyt ylleill. nev paham ykyfuyazgollir yrei camgylus. Beth bynnac awnel yrei da nyallant óy vynet ygkyfyazgoll. kannys pob peth alauuryant ynda hyt ynn oet ev pechaót. kannys góedy ypechodev goathymaf ybydant vfudach gann diolóch y||duó yhyechyt ynn fréythlonnach awnnant. Arei dazó a greóyt oachos yz etholedigyonn. ac ywnneuthur da onadunt oachos yrei dazó. ac oe hemendenav oe gwydyev. megys yboent gogonedus owelet ylleill. Aphan welhont ylleill yny poennev móy vyd ev lleóenyd vyntev oe diang. Achyfuyaón yó yrei dazó oe hachos ehunein mynet ygkyfuyazgoll. kannys oe bod ehun ydeóifassant ydazó. ac



ykarant. Ac bynt avynnynt ybyó yn dıagyóyd. Pahā ygat duó  
yı etholedigyonn bechv. Ydangos meint ydugaret vıthunt.  
Avydant Jach yı etholedigyonn onny lauuryant. Wynt agaffant  
ydeyzınnas dróy wediev nev dıóy lauuryev megys ydyóedir dıóy  
laóer o dıallodeu ymae reit yny dyuot ydeyzınnas duó. kannyş  
yrei bychein dıóy chóeróed anghev adeuant yı nef. Arei oedaóe  
dıóy lauur. kannyş yfcıriennedic yó. yn ty vynntat ı ymae llaóer  
o gyfuanhedev. Aphaóe ageıff ypraşşóyluot heróyd ybıaıóı lauur.  
Ar móyhaf ylauur vchaf vyd yle. ar lleıaf ylauur yşşaf vyd yle  
Ac ny dıchaóı nep lauuryaó móy noc adangoffo dóyóaóı rat ıdaó.  
Ac nycheıff amgen bıaşşóyluot noc arac welas duó ıdaó kynn ||  
dechıeu byt. kannyt eıdaó nep onnyt avynno duó oe dıugıared.  
velle ny dıchaóınn yrei dıóe gwnneuthur móy noc atto ıdaó  
dóyóaóı varnn. Ac nybyd móy ev poen noc awyı duó yı dechreu  
byt hyt dılyó. ydylyv onadunt megys ydyóedir. kynn gwnneuth-  
ur onadunt na da. na dıóe. ıı ageışşeis efav. Ac agereış Jacop.  
Amegys ygóelır bot yn gamgylyş ynep aglyóo llaóer yóıth duó.  
Ac nyt vfuydhao ıdaó. velle ygóelır bot yn dıargyóed yı nep  
nychıgleu dim yóıth duó. Ac oı achos hóınnó nywnnaethant ıdaó  
dim góaşşannaeth. Adnyyon agreóyt yı gwaffannaethu onadunt  
ykreaódyı dıóy garu y kyff neşşaf heróyd anyan megys ydyóedir.  
na wna dim yarall onnyt avynnvıt ytythun. ııy mynn nep  
ledıatta aınaó. na dóyn ygymar. nae lad. vıth hynny na wnaet  
yntev hynny yarall. Aphann tremycco dnyyon ykyşneşşıeuıet yny  
ryó pethev hynny. ymaent yn gwrthóynnebu yı góı yşşyd wir  
garyat. Achannyt oes gogyl yny byt nyt adnapper duó. Am  
hynny nyt oes eşşus. Adıchaóı ynep nywypont dim vıth duó.  
Ac awnelont ada adıóe. eşşıfodi. Ynep nyt adnapo nyt adna-  
bydır. Ar nep nyt adnap||poent duó offyd agóeıthıet. megys  
yşarafşıneyıet duó ae kyfuyıgolla Wynt megys yelynnıyon. Ar nep  
agretto yduó. Ac ny~~poent~~ wypont yewyllyş megys mıleıneyı. ot

ant ygkyfuyagoll. nyphoenir bynt yn oꝛthlóm val ydybedir. gúas nywnel ewyllys yarglôyd. ac ef hep ywybot gwaraffonn vechann ageiff. Þóbynnac hagen dꝛóy ethylith awypo ewyllys duó. Ac nys gwnelont megys yfcolheigyon. dꝛudach ypoenir yrei hynny. megys ydybedir. Awypo ewyllys yꝛ arglôyd ac nys gwnel. gúaraffonnev llaóer ageiff hónnó. Aþhóbynnac ny mynnont gúarandaó da. Ac adꝛemyckont dyfgu yꝛ hynn adylyynt ywnneuthur. dꝛóyboen agaffant. un dꝛos ytꝛemyc am bechv onadunt dan ywybot. Yr eil yó am wybot dyfco da megys ydybedir. gnefoed adangoffant yenwired. ardayar agyuyt yny erbyn yn dyd kynndared ꝛꝛ arglôyd. Am dybedut ohonunt vꝛth yꝛarglôyd. kilya yóꝛthym. ny mynnón ni wybot dyffyꝛd di. Ae yn dechꝛeu byt ykreóyt yꝛ eneidyeu. Ae yntev beunyd oneóyd. Duó awnnaeth pob peth v oꝛavyd. Agóedy hynny ef aneillduaóð pob peth. vꝛth hýny || ef agreóyt yꝛ eneiteu oꝛ dechꝛeu o annweledic defnyd. Ac wynt aphuryfheir beunyd. Ac aannuonir yeilun yꝛ coꝛffoꝛoed megys ydybedir. vynn tat i alauuryaóð hyt yꝛ aóꝛ hón. Amynnhev alauuryaf yꝛ hónn affodes ev callonnev yn infeiledic. sef yó hynny eu heneityev. Þꝛyt na chꝛeo duó namyn eneiteyu glan da. Ac byntev yn vfuydaóð idaó ef ynn mynet ynycoꝛffoꝛoed. ryued yó eu mynet yvffernn pann vo<sup>maró</sup> ycoꝛff hónnó. duó ymae pob daeoni aphop gleindyꝛ gantaó. nychreaóð eithyꝛ eneideu da glan. Arei hynny heróyd annyan adamunant mynet yny coꝛffoꝛoed megys ydamunón nynhev yn byó heróyd a|annyan. eiffoes pann elont by ymyón yllefytꝛ budyꝛ halaóe hónnó. kymeint ygónant by yewyllys ef. Ac ykarant yn vóy no duó. vꝛth hynny pann vo trech gantunt yllefytꝛ budyꝛhónnó ymaent ygkarchar yndaó no charyat duó. Yáón yó yduó eu gúithlad byntev oe getymeithas ef. Awybyd yꝛ eneidyeu avont ygkoꝛffoꝛoed ydnyon bychein dim. ef adarlleir am Ieuan vedyddyóꝛ ry ygyt ar vn weith megys ydywedir.

fynnyað oe eneit ef etwan yngkroth yvam. Ac awybu ry dyuot krist attað. uith h̄ny || amlóc yó nat oes eissev fynnoȳr ar eneitew yrei bychein kyt boet eissev ḡeithæt. Paham ygelbir ycoæff aaner ogrifstonogaól hat ynn vudy. Am rygaffel ohat afulan. megys ydyóedir. p̄oy adichaðnn gwnneuthur ynlan ypeth agaffer ohat aflan. Ac yn lle arall ydyóedir yn ennoired ym caffat .i. pann lanhaer dyn yn ḡóbyl d̄áoy vedyd. Ac yn wir vot p̄odas ynlan ac yn da. Paham ydyóedir vot yn vudy hat h̄onnó. Dyn alanhaeir ovewn. ac odieithȳr d̄áoy vedyd. Ac eil̄eith yd halogir yhat ef d̄áoy ch̄óant y knaót. p̄yrt naallo ykymyfc h̄onnó bot hep rwndóal digrifubch. Ac ny dichaón yrith ny ffuryshaóyt etwa gw̄athóynebu oe ryeni. Padeló ybydei aflan h̄onnó na cherydus. Obechaót adaf ȳdað ybaóp y kared h̄onnó yn kreu ev plant megys od̄æf tadaól d̄ylyet. Ac am hynny ybyd maró paðb yn adaf. Padeló ygenir wyntev yn vyó. w̄egys ot ymdengys dyn d̄áoy ffenestȳr. Ar aó honno kilyaó d̄acheuen. velle dyn ðaner megys ymdangos ȳr byt ymae. Ac y|ymchóelu d̄acheuen yanghev yny lle. Omadevir ypechodeu d̄áoy ybedyd ȳryeni. paham ybedydyir yrei aaner ohonunt yn vyó. || Ogwennóynir p̄astei. ef auyd ḡóennwynaól ybara. ðphop peth oz adel ohonei. velle ybu adaf yn bellen lygredic. ðphaóp ozaanet ohonaó. Alygróyt obechaót pei na wnelit yn vyó d̄áoy vedyd yn anghev yp̄ynnyaódȳr. Amegys yglenheir yryeni d̄aostónn ehunein yny bedyd. velle ymae reit atnewydu yplant d̄aostun ehunein yny dedyf d̄áoy anghev k'ft megys ydyóedir. paðb awnneir yn vyó yg krist. Paham naat duó yrei dyuot ȳr byt ygaffel bedyd. nev paham ḡóedy yganer yd̄óe duó oz byt kynn ev bedydyáó. B̄aodyev duó dirgeledic. oachos ȳr etholedigyonn hagen yó hynny. owelet yrei hynny ympoenev hep yhaydu. Ac wyntev yggogonnyant hep yhaydu heuyt yna ybyd m̄óy eu diogelóch yn duó. am eu diang oe rat ef oz poenev a ob̄zynnynt.

Paboen auyd ar yēi bychein. Gywyllŏch ehun. Aargyŏeda  
dim yrei bychein oe geni ogam welyeu. megys obuteinrŏyd. nev  
 ogareffev. neu odynyon kreuyd. Ŋac aargyŏedha. dim. Ochant  
vedyd. mŏy noc yr gŏenith adygit yn llediat ae heu o leidy. Aargyŏedha  
pechodeu yryeni yrmeibon. nev pechodev ymeibon  
yaryeni || Yŏcriuennedic yŏ. nyt argyŏeda yz tat ennŏired ymab.  
 nac yz mab ennŏired ytat. onny chyt fynnyant baŏp onadunt ae  
 gilyd. megys nat argyŏedaŏd Ŋiofuas bot ytat gynt yndŏŏc kynn  
 noc ef. nae vap yn da wedy ef. kanny chyt fynnyaŏd ac ŏynt.  
 kannys ochyt fynnya yryeni ar plant. ar meibon aryeni am ev  
 dŏŏc ehunein. yna ydaant ygkyfyzŏgoll. Am ŏodas aghennadedic.  
Ŋe gozthŏm ŏodi kares. Ŋac ef herŏyd annyan. herŏyd hagē  
 goffot yz eglŏys maŏz yŏ. Pa delŏ yprŏui di hynny. Ŋyt bŏyta  
yz aual auu dŏŏc. aŏhechaŏt. namyn yvŏyta yn erbyn gozch-  
 ymun & | duŏ auu vŏyhaŏt ypechaŏt. Paham ykymmerth ytateu  
gynt ykareffev. Ŋycharei ygŏyz gynt onnyt eu ketemdeithon  
megys ydyŏedir. kar dy gedymdeith. aŏhaffaa dy elyn. ac vŏth  
 hynny ydugant merchet ykarant megys ygellynt ykaru. Ŋini  
adylyŏn karu yn gelynnyon. megys ydyŏedir. kerŏch ych-  
 gelynnyon. aŏhannys ygŏaet agymell karu ykarant ygoffŏdes yz  
 eglŏys dŏy yz yŏrŏyt glan kymryt merchet yz eŏtrŏnyon. megys  
 ybo gŏaieicvŏm ni ar eŏtronyon yn rŏym karyat. ac ohynny  
 y lletta dŏy yz || holl dynyaŏl genedyl ykaryat yrygtunt. Pa delŏ  
yprŏui di nat pechaŏt ŏodi kareffev. ponyt kennat ydeu uroder  
 ŏodi ydŏy chŏiozed. kannyat. Chŏaer vygwreic .i. auyd kares  
y mi oe gŏaet hi. Ŋelchŏyl vymraŏt ynhev auyd kar ym gŏaieic  
ynhev. dŏy vygŏaet ynhev. Os pechaŏt hynny weithon herŏyd  
annyan. paham ygymyŏth vymraŏt .i. vygkares .i. ae gares yntev.  
 vŏth hynny herŏyd annyan nyt oes yno pechaŏt. herŏyd gŏahard  
 hagen ymae yn oŏthŏm. ny<sup>s</sup>dylyaf. Padelŏ ygŏeherdir kymryt  
ymāmev bedyd nev ymerchet bedyd. megys ydyŏetpŏyt vchot



gynnev. heróyd annyan ny<sup>t</sup>pechaót. nam̄y heróyd góahard. megys ymae dy wreic di yn vam yth vap heróyd knaót. velle ymae yz honn ae kymmerth ef oꝛ dǫfuyz bedyd. auyd mam idaó heróyd ysp̄yꝛt. Ac velle ymae honno ynchóæꝛ yth wreic di. Ath verch vedyd auyd chóæꝛ yth verch dithev. Ac velle oꝛycheuy dithev verch yarall. ti avydy vꝛaót oe that. Ac velle nyt kannyat yneb kymryt ydóychóioꝛed. nac ywreic kymryt ydeu vꝛoder. Ac velle dꝛóy rinóed eglóyffic ygóeherdir ykyfuryó p̄odas honno yngóbyl. Ac yn hollaót. ||

**O**dydi vyeneit .i. llawenha di kannys dāmóeinnaót yt klybot oꝛ adamóeineift. Abellach dyfgaódyz bonhedic dyro ymi wirodev yz ysp̄yꝛt glan. yffyd ynot yn amyl. Achann dyóedeift di ymi vchot ambꝛeladyeit. dangos di ymi beth affynny di am waffannaethóyꝛ ereill yz eglóys. **Y**z offeireit yngyntaf obyð da eu buched o agkreiff. goleuni ybyt ynt. odyfgant ynda oeir. halen ydayar ynt. Ar góaffannaethóyꝛ ereill megys ffenestri yn ty duó ynt. Athóyðunt ytywynaa lleuueir ygóybot. **Y**rei auo yn tywyllóch annóybot. obyð da eu buched. Ac na dyfcont yn da. tebic ynt yvaróar yn llofci hep oleuhav. Odyfcont yn da. Ac yndꝛóe eubuched. tebic ynt ygannóyll yngoleuhav yereill. Ac yntodi ythwyr idi hihun oe lofci. neu ygloch ynn seinnyaó yn velys yereill. Ac yny ffuftyáó ehun ovynych hyzdeu. Onny uchedoccaant wyntev ynda. Ac onny dyfcont ynda. móe ynt yn tywyllu ytan. Ac yn llygru dꝛem yllygeit. Ac amyrei hynny ydyóedir. **U** ser ny oleuaffát. Ac vꝛth hynny ydygóydaffant oꝛ nef. **B**eth adyóedy di amyꝛ rei adꝛemygaffant ybyt megys myneich. Ac ereill agymerth abit kreuyd. || Ochwplaant hagen eu haruaeth gann uchedoccau yn da. **W**ynt avyddant vꝛaóóyꝛ ar ereill ygyt aduó. onnyt ef awnant. truanach vyddant no dynyon ereill. kannychaffant naꝛ byt na duó. Amyrei hynny ydyóedir. yvffernn yn vyó ydaant. kannys gwyt ynt. **B**eth amy

marchogyonn ar kedeyann. ychydic oda. kannys odais yd ym-  
 bozthant. Ac yd ymwiscant. Ac yprynnant ysbydeu. Ar tir. Ar  
 deiladeu. Ac amyrei ydybedir. eu dydyeu adiffygyaod ygozaged.  
 Ac am hynny ymae arnunt ba2 du6. Pa obeith yffyd y2 gler.  
 nyt oes y2 vn. kannys oe holl ynni ymaent ygwaffanaethu ydia6l.  
 Amyrei hynny ydybedir. nyt adnabuant 6y du6. Ac v2th hynny.  
 du6 ae tremyga6d. Adu6 awat6ar amdanadunt. kanys awat6aro.  
 ef awett6erir. Pa obeith yffyd y2 po2thmyn. ychydic. kannys  
 od6yll. Ac annudonev. ac v2fur. Ac ocky2 ykeiffynt pob peth  
 hayach oe kynnull. ponyt aant 6y ybererindodev. ponyt offrym-  
 ant 6y. pony rodant 6y aluffennev lla6er y2 ach6anegu oda vdunt  
 odu6. Ae gadv gantunt. yg6nant wy oll hynny. Ac amhynny  
 ykymerant 6y ev kyfuloc yma. Amyrei hynny ydybedir. Amy-  
 diretto o6lut || megys deueit yn vffernn ygoffodir. Ac aghev Ae  
 py2th. Beth vyd yrei kyw2eint. wynt hayach ygkyfuy2goll.  
 kannys pob peth o2 awnelont d26y d6yll yg6nant. Ac am y2 rei  
 hynny ydywedir. Nyt oes ty6yll6ch. na g6as|ga6t aghev agudyho  
 ynep awnel ennwired. Beth ady6edy di amy peny6y2. Ar  
 gyoed na al6 di wynt yn benytwy2. namyn yn wat6ar6y2 am du6.  
 kannys kell6eira6 du6 awnnant. Ac eu t6ylla6 ehun. Allywenhav  
 awnant pann wnelont d26c. Ahynny yny pethev g6aethaf. pann  
 ladont dnyon y kanant. p2n wnelont buteinr6yd ylly6enhaant.  
 pann tyghont anudonev neu pann letrataont ych6ardant. pann  
 vont yny peny2 ykeiffant amrauelon anregyon. Ac ymed6ant  
 oamryuaelon wiroteu. Achymryt yn v6y noc ereill gozmodyon  
 awnant. Ac am yrei hynny ydybedir. y2 argl6yd ady2y eu kic y2  
 p2yuet. Ac y2 tan nydiffyd. Beth amy dnyon fol. pgyt ardyn-  
 yon bychein ykyfurifir 6ynt. kanny wdant g6nneuthur g6ell. Ac  
 am hynny ydieithrir wynt. Beth am laury6y2 ydayar. rann va62  
 onadunt aiacheir. kannys buchedocav aw2nant yn vul. Apho2thi  
 pobyl du6 || oc eu ch6ys megys ydybedir. g6ynn yvyt av6ytao



olauur ydŷylab. Beth amyrei bychein. rei hep dyŷedut hyt ar  
teirblŷyd. Åhynny g̃gann gael bedyd avydant iach megys ydy-  
ŷedir. yryŷ rei hynny biev teyinnas nef. rei pŷmlŷyd. amŷy aant  
 ygkyfuyzgoll. ereill adieing megys ygŷelir ychydig aiacheir.  
 Åchyfyg yŷ yfford adyŷys yz uuched. Åc ychydig agerda idi.  
 eiŷŷoes megys ydethol ygolomen ygraŷn pur. velle ydethol krift  
 yetholedigyon ef. Åc ŷeint dirgeledic oblith yz holl genedyloed.  
 Årei kenei ogenedyl ylladzon agymer kanys duŷ aŷybu dnos  
 garyat pŷy ygellyngaŷd ef ywaet dnoŷtunt. Yŷcriuennedic yŷ.  
Grift auu varŷ yrei ennŷir. Palŷ ybu varŷ ef gann hynny dnos  
baŷp. krift dnos yetholedigyon ehun yrei aoed ennŷir yna auu  
varŷ. Dnos baŷp hagen ydyŷeit ef. ŷef yŷ hynny obop kenedyl-  
 oed. Åc obop Teith. Åc nyt ynyz amŷer hŷonnŷ ehun. namyn  
 dnos baŷp rac llaŷ. Åthnos yrei aoedynt yn vffernn megys ydy-  
ŷedir. nym anuonet .i. onnyt arydeueit agolles ty yz ifrael. Ty  
yz ifrael. kŷŷtal yŷ hynny atheyznas yrei awelont duŷ. Seŷ yŷ  
yrei hynny. yzengylyon. Ydeueit agollet yŷ yz etholedic a ||  
doeth krift oe bzynv oanghev. Megys ydyŷedir. mi aoffodaf  
 vy eneit .i. dnos vyn deueit .i. Dnos yrei eidaŷ ef ydyŷat ef. Åc  
 nyt amyrei ydyŷat ef ygeir hŷonn amdanunt. Dyt ydyŷch chŷi  
om deueit i. Odyna ti ageffy ynŷcriuennedic. dnos yrei hynn  
 ydarchaf .i. Åc nyt dnos ybyt. Åc eilŷeith ydyŷeit. Si ae  
kereift ŷynt kynn goŷŷot ybyt. Åmyrei hynny ydyŷedir. hŷonn yŷ  
 ygŷaet adineuir dnos laŷer. nyt dyŷeit ef dnos baŷp. Dywnaeth  
anghev krift oles yrei dnoŷc onnyt kyfyaŷn gyfuyzgollidigaeth.  
 Åc yny mod hŷonn ybu varŷ ef dnoŷtont ŷy. kannys pob enŷir yz  
 dechzeu byt agytffynnyaŷd am aghev čŷt. Åc am hynny ydyŷedir.  
 ef adaŷ hynn oll odzygoed arygenedyl honn. Os čŷt yffyd wir  
trugared ae trugaredeu dnos yz holl weithredoed. Åc yntev  
 gŷedy rydyuot yaŷ ypechaduryeit. Åc nyt yrei gŷiryon. Paham  
nathugaahaŷd yntev ŷathunt ŷy. Teugaraŷc yŷ duŷ vztth yrei

aadnapont eu bot yn dŷuein. Yrei e|ennŷoir adebygant eubot yn wiryon. Ac vŷth hynny nyeilŷ yz arglŷoyd ŷynt megys ydyŷedir. ny thŷugerehe di vŷth baŷp awnel enŷired. Achannys yntev yffyd dŷugarabŷ. Achyf||yaŷnn. Os <sup>e</sup>atrugarhaey vŷth aelodev diaŷl. Agkyfuyaŷn vydei. vŷth hynny. trugared avyd yrei gŷirion. Achyfyaŷnder yrei enŷir. Athŷugarabŷ yŷ vŷth yz holl weithŷedod. ygŷr atywynna yz heul ar wiryon. Ac enŷir. Ac adyŷyŷ glaŷ vdunt. Ac ae pyŷth. Aoes arŷydon ygaller adnabot yrŷg da adŷŷ. Oes. yrei gŷiryon auyd da eu kytŷybot. Ae gobeith. Ac wynebev hygar vdunt. allygeit vdunt yn echtywynnygu odaŷn. Acherdedyat araf kyfuartal. Ageireu melys gantunt orybuched eu callonnev. Yrei dŷŷc yntev. ynn dŷŷc eu kytŷybot ochŷerŷed ev callonnev yn wyneb tŷt. Ac yn annŷadal ev geireu. ae gŷeithŷedod. ac yn agkyfartal ychŷerthinat. yn deimlyaŷdyz eu triftit. yn annŷadal evkerdedyat. yn neillŷers yn rywyz. Ar llall yn ehegyz. Ar gŷenŷyn auo yn ev callonnev adyŷallant gann eireu amlŷc chŷerŷ. Omadeuir pechodeu yn anghev cŷt. paham yn bedydir nynhev. ŷyed feint aŷftin. pechodev yn anghev cŷt avadeuir ochymerir penyt yn ffyd y anghev ef. Oba faŷl mod ymadeuir pechodev. Oseith. parei ynt ŷy. Yngyntaf dŷŷy vedyd. Yr eil. dŷŷy verthyŷolyaeth. ŷŷydyd. dŷŷy benyt achyffes. megys y||dyŷedir. ŷy agyffeffaf ytt vy agkyfyaŷnnder athi avadeuy ymi vy ennŷired. Petŷeryd yŷ: dŷŷy dagrev megys ydyŷedir. gŷynn eubyt yrei agwynant. kannys ŷynt adidenir. Ypymet dŷŷy aluffen. megys ydyŷedir. val ydiffyd ydŷufyŷ ytan. velle ydiffyd yz alluffen ypechaŷt. Chŷechet. dŷŷy vaddeu ohonam yz nep awnnaeth cam ynn. megys ydyŷedir. Omadeŷch chŷi yz dynyon ev camev. ychtat Ae maddev ychŷitheu. Seithuet. yŷ: dŷŷy weithŷedod caryat. megys ydyŷedir. karyat agud lluoŷfogrŷyd pechodeu. Beth a dal kyffes. kymeint ac adal bedyd. kannys megys ymadeuir ypech-

odeu dechreuaól nny bedyd. velle ymañdeuir ypechodeu góeith-  
 zedaól dꝛy gyffes. Æoes varnn. Dꝛy varnn yffyd yduó. un  
 yman dꝛy gyffes. Ar llall ydyd dióethaf dꝛy vꝛaódyꝛ. Ar diaól  
 yn guhudóꝛ. Ar dyn yn gamgylus. ꝥna yntev ybyd yꝛ offeiraf  
 viccar krist yn vꝛaódyꝛ. Ar dyn yn guhvdóꝛ. Æe gytwybot nny  
 vꝛathv. Aphóybynnac avarnner yma. ny chuhudir yno megys  
 ydyóedir. Dyvarnn duó ar arglóyd dꝛyóeith yꝛ vn peth. Æc yn  
 lle arall ydyóeit. O barnón ni arnam. ny bernnir eilóeith arnam.  
Ar ym||haa penyt. neu aluffen onnyt edeóir ypechaót. megys na  
 rymhaa nep ryó vedyginyaeth yiachav yweli. Æe hayarnn  
 ymyón. nny tynner yꝛ hayarnn allann. velly nyrymhaant yꝛ holl  
 weithzedoed da. onnyt ymedeóir ar pechaót. kannys pꝛybynnac  
 awnel pechaót. ꝥmae yn gaeth ybechaót. Æc ny dichaón nep  
 rydhav caeth arall. Adal dim yrei dꝛóe wnneuthur da. Æf  
 ageiff pob dyn tal am pob peth da oꝛawnnelont ae yma ae yn lle  
 arall. wynt ae caffant nny byt hónn. megys ydyóedir. amy  
 kyuoethaóe gynt. ti agymereiff da yndyv<sup>gy</sup>v<sup>h</sup>yt. rac llaó óynt ae  
 caffant megys ydyóedir. chóí ae keffóch ary gannvet. velle  
 ygóꝛthóynneb yhyunny am pob dꝛóe awnnel dyn. ef adielir. ae  
 yma ae rac llaó yn lle arall. megys ydyóedir. Dybyd dim di  
 dial oꝛ dꝛóe ger bꝛonn duó. vꝛth hyunny gónaet dyn vn odeu.  
 Æeboeni ehun yman gān bennydyáó. Æe godef yntev ygann duó  
 barnnv arnaó gann yboeni. Þaham ykennhadaóduó yꝛ ideóon  
aberthu kyureithaól. pꝛyt nat ymóerentynt oe pechodeu rac  
 aberthv ohonunt yꝛ geudóyeu. Ar deuaót honno adygeffynt óy  
 nnyꝛ eiffþ pann yttoedynt yno. Æc eebꝛevygv y deuaót honno  
 onadunt. yduc yꝛ ar||glóyd óynt dꝛy ydiffeith yn hir oamfer.  
 Æchos arall uu pobyl yꝛ ideóon oed gyfcot. Æc eilun pobyl  
 griftonnaól. Æc velly yraculaennaól kys|gaót ygóir aberth nnyꝛ  
 oen pasc. neu nny llo coch. neu nny bóch. þann doeth ést hagen  
 ygóꝛ yffyd wironed yrodi yvenndith. Æ dedyf. yteruynnaóduó ary

kyfcaſt hōnnō. Ac aeymrodes ehun yn aberth góahanredaſl ydōyn pechodeu. Þayt nat anrydedei ygóyr gynt onnyt yꝛun duſ yny dechæu. þaham ydechæuaffant 6y dióyll ygeudóyeu. Ef adyóeir ymae ymabel tōꝛ y keóꝛi ydechæóyt hynny yn gyntaf. ef adyóedir bot yny uchet pedeir milltir arhugeint. Ac yno ybu ybꝛenhin kynntaf oꝛ byt hōnn uonebꝛoth yenō. Ac awnnaeth delō belo ydat. Achymell paóþ oꝛ aoed daryſtegedigyon idaó oe adoli. Ac ereill oymgyffelybu ac yntev awnaethant geudóyeu yꝛ bꝛenhined avei gereint vdunt. Achymell ybopyl oe adoli megys ygónaeth góꝛꝛ creta yiubiter. A góꝛꝛ athenas ycyropus. Ar latinyeit y Janus. A góꝛꝛ rufein yromul<sup>9</sup>. Ofuyn gynntaf aberis ygeu dóyeu yny byt. med horas. Achythæuleit aeint yny delóeu hynny. Ac adóyllóyt ybopyl gān rodi attebyon vdunt agóatóar amdanunt. || Pale ybu babel. yny lle ymae babilon vaóꝛ yꝛaóꝛ honn. Aadeilaóð femiramis vꝛenhines odigliſt. Aphꝛidgiſt mal ygóꝛthóynebei ytigliſt yꝛ tan. Ar pꝛidgiſt yꝛdófuꝛꝛ. Deudec milltir adeugein yny hyt ae let adyóedir yvot. Adec kyfuyt adeugeint yn teóet ymur. Adeu óꝛyt adeugeint achant yny vchet. Yny dinas hōnnō gyntaf ydyóedir aberthv ygeudóyev. Ac yno ygenir yꝛ antióſt megys ydyóedir. ovabilon yd aa farff alyngko yꝛholl vyt. Æ da mynet ygaruffalem. neu ybererindaóſt arall. oed góell treulyaó yda yd elit ac ef. vꝛth anghennogyon. Þóybynnac hagen aelei yꝛ caryat óſt góedy kyffeffei yholl pechodeu ada gantaó odæf ydat ehun. neu da aenillei oe chóys ae lauur. Ac auydei aryꝛhynt honno ymplith ſeint yn kymryt rann oc ev góedieu. Ac yn kyt gyfuran yda ac óynt. neu ac anghennogyon ereill yrei hynny ahoffir. Ac am wnneuthur kyfuryó ahynny ymolet elen. Ac edoxia. Þóybynnac hagen ael yryó le hōnnō yꝛ balchder. neu yꝛ keiſſaó clot oꝛóac. Ilyma ycyfloc agyeiff ef. Hyt amgen. góelet lleoed tec. Achlybot eu hoffi. Þóybynnac hagen ael ybererindaóſt. || Ar da aennillo odóyll. Athæis. vnfunut ynt



gann duó. Ar seint. Adyn aladhei vn map arglóyd ygóyd ydat. Ac adelei ae dóylaó yn waetlyt attaó **P**aham nachennhadaó duó ydyn góedy bóyttao vn weith. gallu bot hep vóyt óythnos. **H**eóyn yó vn oboennev pechaót. A dyn a greóyt val ygallei vot yn wynnvydedic bythi bei afmynnassei. Agóedy dygóydaó ohonaó ny allaaó ymhóelut onnyt dáry lauur. Aphei na°deuei yntev neóyn. Ac annóyt. Ac agkymóynnassei ereill ny lauryei. Ac velle ny deuei vyth yz deyannas. Ac v<sup>x</sup>th hynny duó aodefuaó neóyn arnaó megys ybei dir idaó lauryaó. Agallu ohonaó oz achos hónnó dyvot dácheuen. Adyall di hynny. Amyzetholedigyon ehun. kannys paóv avyd yz poen yrei dávc. **A**oes teruynn am hoedyl dyn megys naaallo vyó dáos hynny. na maró kynn ohynny. **E**f aoffodes duó ybop dyn pahyt ydylyho vyó yny byt hónn. Ac ny dichávn nep vyó vn voment hóy no hynny. megys ydyóedir. ti aoffodeist yteruynnev. yrei nyaallant vynet hebyaó. **E**f adichávn varó hagen o laóer offyrd kynn noe deruyn. Ae oe lad ac aruev. Ae ovóyftuileit. ae wennóynyaó. Ae oe grogi || Ae oe losgi. Ae ovodi. megys ydichávn kyfulogóas dávc haedu odáyc deuodev dóyn ygyfloc ae yzru ymeith kynn oz oet. **P**iaó. duó aduc meibon yz ysrael oz eiffy yrodi vdunt ytir adaóedic. Ac achos eu pechodev nys caóffant. namyn kynn ev dyuot yno ydygóydassant oll yny diffeith. **A**e pechaót yz bzaóóy<sup>z</sup> poeni **E**d<sup>z</sup>dynyon camgylus. pechaót onnys poena. kannys ef aoffodet yndialó<sup>z</sup> ennóired. duó yny lle hónnó. **A**e pechaót yz góaffannaethóy<sup>z</sup> dienydv yrei camgylus góedy yharcho ybzaóóó<sup>z</sup>. **D**ac ef. namyn ymolchi ymaent yg<sup>z</sup>óaet ypechaduryeit. **B**eth amyrei adalyher yna yn góonneuthur dávc. Ac avarnner ydihenyd. Ac yny pónc hónnó dyuot ediuaróch yndunt. **A**oes obeith yrei hynny. **O**es vn maó<sup>z</sup>. kannys dáry yboen honno aburheir megys ylleidy<sup>z</sup> yny groc. ereill aiecheir dáry óediev seint. **P**aachos ydyfc ymeibon yn well noz hen dynyon. Am

vot euheneit yn neŷyd yndunt yna. Ac yn llym ybop peth. Yrei hen obennydyaŷ welet. achlyŷet avyd pŷl yfynnŷy. Ac auyd tenev dŷy vedlylev llaŷer. Obale ydoeth yz arch yft- auen pann yttoed gŷy babilon ynryuelu ar garufalem. o o||chy- myn yz arglŷyd y kudyaŷd Jeremias ar pŷoffydi ereill hi ym med moyfen. Ac ynn diŷed ybyt Fly Ac Enoc dŷy venegi oz arglŷyd ae duc odyo hi. Adyaallaŷd y pŷoffydi yz hynn ayscriuennaff- ant. Dallyaffant. pahan moz dyŷyll anamlŷc pŷwnnaethāt wy. ny dylyynt amgen. kannys yseiri mein aadeilant ymvz. Ar lliŷyd ae hyfgythza. velle ymeffuraŷd ypedaieirch megys lle eglŷys duŷ. Ar pŷoffydi oe hyfgyrthur agladaaffant ygrŷndŷal. Ar ebeŷtyl oc eu pŷegethev ady chauaffant yparŷydyd. Arei adoeth yn eu hol ŷyntev oe hyfponnyat ae hyfgythraffant. nyt oed hagen oz yfgyrthur namyn yz hynn ayscriuennŷyt yeibon duŷ. Ac ymae yr eglŷys yn agozi vdunt pobpeth kaedic dŷy agozyat dauid bŷoffŷyt. Dy dychaŷn ymeibon hynny gŷelet hagen na dyall odyallyant. kann nys karant. Ac nys kredant. Aoes engylyon y cadŷ dnyon obop kenedyl. Ac obop dinas. ymae engylyon ynbennaduryeit yn lluneithaŷ y kyfureitheu ae deuodev obop peth yn gyfyaŷn. Ac agel avyd ygketyndeithas pob eneit oz pann a|anuonner yz cozff yn annoc idaŷ wnneuth̄ || da yn waŷtat. Ac yn menegi yduŷ. Ac yz engylyon yny nef yholl weithredoed. Aduŷ yngŷybot pob peth. Ar engylyon yn gŷelet yndaŷ yntev pob peth. Pabeth aellir yvynegi vdunt ar nys gŷyppynt. nyt oes dim amgen ovenegi oz egylyon yn gŷeithredoed ni yduŷ. Ac yz engylyon ereill. nochyt laŷennhav onadunt ynn duŷ oachos yn lles ni. megys ydyŷedir. Heŷenyd auyd gann egylyon duŷ am vn pechadur aŷnnel ypenyt yny byt hŷnn. Ygwathŷynep yhyunny. triŷtav aŷŷari awnant am yn dŷyc|weithredoed ni. Avydant ŷy ary dayar yn waŷtat yggyt arei ymaent yny cadŷ. pann vo reit vathunt. ŷynt adeuant oe nerthu. Ac ynbennaf pann ŷedier ŷynt. Ac ny



byd mōy ygodiaic yn dyuot oꝛ nef yꝛ llaḡ. Ꝁc odyνο dꝛacheuen noc ennyt vn voment. Ꝁc yꝛ ydyuot attam ni velle. ny thōyllir ḡy yr hynny oc ev gogonnyant ovyḡn. Ꝁannys ḡynt aḡelant ḡyneb ytat padubynnac yd anuonner ḡynt. Paphuryf yd ymdangoffant ḡy yꝛ dynyon. ynfuryf dyn. Ꝁannys amvot dyn ynḡoꝛffoꝛaḡ. ny dīchaḡn ef ḡelet yfꝛꝛyt. ūth hynny ykymeraffant ḡy coꝛffoꝛoed oꝛ aḡyꝛ val ygallo dyn ev ḡḡelet. Ꝁc eu klyḡet. Auyd ydiefyl yn pꝛe||gethu ydynyon ynn waſtat. Ḃyd anneiryf onadunt ygkyfueir pob ḡḡyt yn tynnv yꝛ eneiteu yn waſtat ar eireu angkennadedic. Ꝁc yn menegi oe tyḡyffaḡc dꝛygyeu ydynyon dann chḡerthin aḡḡatḡar. Ꝁphḡybynnac onadūt aḡffo ḡḡiryon arnaḡ. aghel ygḡiryon hḡnnḡ ae bḡḡ ef ywaelaḡt vffernn ygkarchar. ac ny edir ef vyth ohynny allann yamryffon anep oꝛ feint. Ꝁe tyḡyffaḡc ḡy adꝛꝛy vn arall yny le ef. Ꝁmegys ybḡḡyt dyn obaradḡys am oꝛuot oꝛ diaḡl arnaḡ. velle ybyrir diaḡl ygkarchar vffernnaḡl pann oꝛffo vn oꝛ seint arnaḡ. Ꝁallant ḡy wnneuthur a|afloydḡch yꝛnep avynnont. naallant ḡy vynet ymplith y genveint voch onny byd ygadu oduḡ. hḡyꝛach oll vdunt ydynyon. Ḃoꝛff dyn dꝛḡy vedyd yffyd demyl yꝛ yfḡyt glan. ḡḡedy rygyffe-gru ooleḡ kyffegredic Ꝁchriſma. megys ydyḡedir. Ḃemyl duḡ. glan yḡ yꝛ hynn ayḡch chḡi. vꝛth hynny. ef avyd yn kyfuannedv y demyl honn ynn waſtat ae yfḡyt glan. Ꝁe vn aſlan. Ḃeth arymhaa oleḡ ydynyon ḡḡann. Peth maḡ. pechodeu agyffeffeſſer. Ꝁc nywneler yꝛ eilḡeith. neu yrei penydaḡl avadeuir dꝛḡy yꝛ ireit || hḡnnḡ. megys ydyḡedir. Ot ydiḡ ympechodev Ꝁc yn ediuar gantaḡ. ḡynt avadeuir idaḡ. onyt ediuar. ny rydhaa dim idaḡ. nac yneb. Ꝁrymhaa ediuarḡch yny diḡedḡlḡm. Pḡybynnac aanotto kymryt ediuarḡch amy bechodeu. nyt wyntḡy yffyd yn ymadaḡ ar pechodeu. namyn ypechodeu ac wyntḡy. Ꝁanny mynnant wynt yn weiſſon vdunt hḡy no hynny. Pḡybynnac yntev auo ediuar gantaḡ owir gallonn ynn aḡyꝛ angheu. ef ageiff

dzugared heuyt yna. megys y cauas ylleidyꝛ. Ac am hynny ydy-  
 ōedir. ꝑa aꝛ bynnac ydotto pechadur vcheneit. ef auyd iach.  
Ygann ba beth ydyōedir anghev. ygann chōerōed. neu ygann  
 dameit yꝛafual gōahardadic oꝛ lle ꝑdoeth anghev. Athꝛi ryō  
 anghev yffyd anamfferaōl. megys anghev ydynyon bychein. Ac  
 anghev chōerō megys vn ydynyon Teueing. Ac anghev anyann-  
 aōl megys yꝛ hen dynyon. Omadeuir pechodeu yny bedyd. Ac  
anghev yn boen am bechaōt. ꝑaham ydaō anghev yꝛ etholedig-  
 yonn ōedy ycaont vedyd. val ybo mōy eu gobꝛōy oodef anghev  
 yꝛ duō. Þeth arall yō onny delei anghev ybop dyn oꝛa vedydyit  
ꝑeaōb avꝛyffey ygymryt bedyd oꝛ achos hōnnō Ac nyt yꝛ duō. Ac  
 nyt || ymhōelei neb velle yꝛ deyznnas. Aduō avad|deuaōd  
 ypechodeu yny bedyd. Ac ny madeuaōd ef poennev pechaōt.  
 megys ykerdynt yrei gōiryonn dꝛōy ffyd. Allauur da yny lyngk-  
 ynt anghev ygann yuuched. Avad|deuir pechodeu yrei annvole-  
dic yny bedyd. Madeuir. namyn gōedy hynny yfꝛathyont. wynt  
 aymoblygant ynyrei avaddeuit vdunt gynt. megys ydyōedir.  
 pob pechaōt ar nys adefeifti. Ac yn ol hōny ydyōeit. ef ae rodes  
 ef yꝛ poennev yny dalei y holl dylyet. Þaham ygat duō vdunt  
wy gafel bedyd. Arinōedeu ereill. Ac yntev yn gōybot ydiffygy-  
 ant ōy ohynny. oachos yꝛ etholedigyonn val ydyōetꝑōyt vchot  
 ygymryt angkreiff ꝛvꝛthunt. Þaryō watōar yffyd am yr yfꝛyꝛt  
glan ny madeuir nac yma nac rac laō. Annobeith myōn penyt.  
 kannys ynyꝛ yfꝛyꝛt glan yrodir madeuant oꝛ pechodeu. Ac vꝛth  
 hynny. ꝑōybynnac a annobeithyo orat yr yfꝛyꝛt glan. Ac nyphe-  
 nyttyo hōnnō yfyd yn gōatōar amyꝛ yfꝛyꝛt glan. Allyna ypechaōt  
 ny madeuir. Æ argyōed yrei da y llad. neu ymarō o anghev  
deiffyuyt. Þac ef dim. kanny byd marō o || Anghev deiffyuyt  
yneb a vedylyho yn waſtat amy varō. vꝛth hynny nac yꝛ merthyꝛv  
ahey|yꝛnn. nac yꝛ dꝛylylaō ovōyſtuileit. nac oe los|ci oflammev  
tan. nac oe soddi odonnev. nac oe marō odꝛyc dyghetuen arall.

maðaweirthaðc vyd ger bɔonn duð vyd anghev yfeint ef. megys ydyðedir. Oba anghevbynnac ybo marð gðiryonn ny dygir ywironed ygantað. Aryð anghev honno ny wna dɔc. namyn da. kannys bethbynnac abechaðd ef dɔy dynyaðl vɔeuolyaeth. ef avadeuir idað dɔy chðerðed y anghev. **Æ** lles yrei dɔc oɔwed ynhir yny gðeliev kynn ev marð. na les. kannys oba anghevbynnac yboent veirð yndeiffyuyt. yn dɔc yteruynir. kanny medylyant ymarð. ðc vɔth hynny. gðaethaf anghev yð vn pechadur. **Æ** dɔc yrei yrei gwiryon nachaffont ev cladu yny kyffegy. **Ð**ac ef. **Ÿ**ðholl vyt yffyd demyl yduð. kannys kyffegrðyt o waet krift. vɔth hynny bethbynnac awnneler nae cladv maes. nac ygkoet. nac ygwernn nac yn lle arall ybyɔyer ðynt. nae hyffu oðyftuileit. nac obɔyuet. wynt aachlessir ynarfet yɔ eglðys yn waftat yðhonn yffyd dɔos wyneb yð holl vyt. **Æ** da vdunt ðyntev ev claddu myðn kyffegr. llaðer lle agyffegrir oðrei gðiryonn aglader yndunt. **Æ** lles yrei avo yny poenev amferaðl ev cladu yny kyffegy vɔth wediað dɔostunt oeglðys duð. ðc ydyuot ykereint ae kedemeithon ywediað dɔostunt. ðc vch ypenn ynyɔ eglðyffev ðc yny mynnwennoed. **Æ** da yrei dɔc ev cladv ygkyffegy. **Ÿ**f myð dɔc vdunt. ygðafgu dɔy gladedigaeth arei ygðehenir ðynt ympell yvɔthunt dɔy yhaedu ohonunt. ðc ef adarlleir rygladu oɔ kythɔeuleit laðer oɔ kyfuryð. ðc eu bðrð oɔ kyffegy ympell wynt. **Þ**ell ythwnel duð oɔeuaf aθhɔ yvɔth dɔc. **Œ**hɔift ath wnnel yn getymdeith oe egylyon ef yny nef.

**B**annys toɔret anneiryfedigyon bennev yffarff. ðc ymae ereill wedy yrydadeni yny lle. **Æ**geimat oleuni yɔ eglðys. kymer gledyf dyvonnhedic dauaðt. aθhɔycha koet ygofuyennev yðyfi yn kyfueiloðni yndunt megys ygallðyf dyuot yɔ rðyduaes ygðyðbodev dɔyðdot ti. **Ð**ywet ym padelð ygðonneir ygkylych yrei auo marð. **æ**gyys ydað gðɔ pðys ac anneiryf luoffogrðyd

varchogyonn gantaþ yn erbyn ywreic þóys. Æ dþyn gantaþ gann ganuev alleþenyd. velle vath diþed gþi||ryonn ydaþ yz angel keittþat. Allaþer oenglylon ygyt ac ef ydþyn eneit gþzeic þóys krist o garchar ycozff gann gywydolyaetheu. Acherdev. Adiruaþz oleuni. Ac aroglev hynaþs. þlys nef. nev yyþrydaþl baradþys. Æ lle cozffozaþl yþ paradþys. Æ ympale ymae. Þyt lle cozffozaþl ef. cany chyuanedha yþrydoed yn lleoed cozffozaþl. lle ymae þzeffþyluot yþrydaþl yr|rei gþynnvydedic awnnaeth doethineb tragýyd oz dechzeu yny nef daallus. yny lle ymae dþyþolder. Ac yd ymhoelont wynep ynwyneb. Adygir yno eneideu yrei gþiryon. Æneidev yrei perffeith pann elont oe cozffozaed adygir yno yny lle. Þóy yþ yrei perffeith. Yrei nyt digaþn gantunt ygozchymynnev. namyn gþnneuthur awnant mþy noc aozchymynner vdunt. megys ymae ymerthyzy. Ar kreuydþyr. Ar gþerydonn. kannys merthyzoþyaeth yþ gþeryndaþt. Ac ymþathot ar byt kanny oazchymynþyt hynny. namyn dþyþaþl gynghoz yþ. Ac am wneuthur hynny ohonunt. ymae yneidunt teyznnaþs nef megys oðzeftadaþl dylyet. megys ydyþedir. pann rodho ef vn oe garedigyon ef. llyna dzeþ tat yzargþyþd. Rei ozrei gþiryon yntev annuonir oe dþyn yzlle hþnnþ. || Ac ereill auyd myþn þzeffþyluaev ereill tec. megys ydywedir. val yþo lles ac anryded vdunt þy. Æiechyt y nynhev. Þóy yffyd gyfyaþn. Yrei agwþlaant gozchymynnev duþ yndigþyn pann el eneitev yrei hynny oe cozffozaed wynt adygir ybaradþys dayaraþl. nev yryþ leþenyd yþrydaþl dþy egyptyonn kany chredir kyfuanhedv oyþrydoed ynleod cozffozaþl. Ac ymae yryþ dynyon gþiryon adyþedir ev bot yn amperffeith. Aþhaþp onadunt eiþþes agaffant duþ megys dynyon þriot þy agaffant gþedy bont veirþ herýd ygobrynonnt ylleoed teckaf. Allaþer ohonunt kynn dydþzaþt dþy wediev feint. ac aluffennev yrei byþ agymerir yogonnyant avo mþy. Aþhaþp hagen wedy dydþzaþt agetymdeithockeir yz englylon. Ac ymae



rei oꝛ etholedigyon hep perffeithyaó llaóer arnunt. arei hynny  
 aoedassant ambenydyao ypechodev. Amegys yrodir mab affureo-  
 lus at ygóas oe vaed|dv. velle kennhatta engylyon da ygythi-  
 euleit ypuꝛhav óyntev. Ac ny allant óy argyóedu vdunt móy  
 noc ahaydassant. nev agannhyatto yfeint vdunt. Beth adichaón  
yrydhav hóy opurdan. Offerennev. Ac aꝑluffennev. || Ówediev.  
Óóeithꝛodoed ereill góar. Ac ynn bennaf ygrymhaa vdunt oꝛ  
 góaffanaetha|ant wyntev ac óynt yn vyó gynt dꝛos ereill. Arei  
 onadunt arydheir yny seithuet dyd. Freill yny decuet arhugein.  
Freill ym penn yvlóydynn. Freill ym penn llaóer oamfer. paóó  
 hagen dydbꝛaóú avyd kyffelyb yꝛ engylyon. Paham ygóneir yny  
dydyev hynny yn vóy noc yn dydyeu ereill. Ói. A phetóar  
 avyd seith. dꝛóy ytri ydyellir ffyd ytrindaóú. Athꝛóy ypetóar  
 ydyellir dyn agyuannfodir oꝛ pétóar defnyd. Ar eneit oꝛ teir  
 nerth. nyt amgen. Doospꝛꝛth. Allit. Achóant. Ar holl amfer-  
 oed adꝛeiglr oꝛ feith níóarannaóú. Ac vꝛth hynny ygóneir feith  
 nihev ypurdan mal ygaller bethbynnac abechaóú yꝛ eneit oꝛ teir  
 nerth dꝛóy betóar defnyd dyn yn erbyn feith rinóed yꝛ yꝑꝛyt glan  
 ydilev. Yn dec arhugein heuyt ygóneir. Allyna yꝛ achos dꝛóy  
 dꝛi dec ykyuyt dec arhugein. dꝛóy tri ydyellir newydedyf o  
 achos ffyd ydꝛindaóú. Athꝛóy dec ydyellir hen dedyf. oachos  
 ydegeir dedyf. Aredec ymis yndec níóarnnaóú arhugeint. Ac  
 velle ydyellir bethbynnac abechaóú dyn yny misfoed yn erbyn  
 hendedyf. || Anéóydedyf. Odyna yvlóydynn yó krist. Amegys  
 ydyóedir yꝛ arglóyd yó yvlóydynn d|dagneuedus. Ymisfoed yó  
 yꝛ ebestyl. Kóas yꝛ heul yó yvlóydynn. megys ydyóedir. Kóas  
 yllóer yó ymis. vꝛth hynny ygóneir purdan yvlóydyd. Megys  
 ymadeuir idaó yn hynny oennyt bethbynnac abechaóú yn erbyn ést  
 heul ywironed. Ac eglóys yꝛ honn yffyd leuat yꝛ deudeg mis. Sef  
 yó hynny dysc ydeudec ebestyl. Pa baeth yó ypurdan. Yrei  
 ybyd purdan yny byt. megys gouudyon. Acholledeu awnnel  
 dynyon

d̄l̄oc vdunt. **F**reill d̄l̄oy boeni ohonunt ehun yk̄ȳz̄ff d̄l̄oy wyl̄yāo. Ac vn̄p̄ȳdȳāo. Allauuryāo. **Y**ereill ybyd purdan ogolli ev kenedyl. Ac ev da. **Y**ereill oheint adolur. **Y**ereill oeisseu b̄oyt. Adillat. **Y**ereill oodef anghev ch̄oer̄o. **G**edy anghev ybyd purdan yz eneit. Ac ooz̄mod ḡoies ytan Ac ooz̄mod kȳuachedigaeth oeruel. Ac orȳo genedyl boennev ereill. Am̄oy ȳo yboen leiaf ohonunt noz boen v̄ȳhaf aallei dyn yny byt h̄onn yveddȳyāo. Ath̄za voent h̄oy yny poennev hynny. **G**eithev yd ymdengys engylyon nev feint ereill vdunt yḡōnaethant **G**yntev anryded vdunt. Ac **G**ynt ynvȳo yny || byt. Ac avȳz̄yant awel nefāo. Ac aroglev hynāōs arnunt. nev rȳo solanf yynyvoent ryd yvynet yz neuad nychymer vn m̄an yndi. **Y**m parȳo furyf yḡoffodir **G**ynt yno. **Y**nfuryf ycoz̄foz̄oed ybuant yma. Ac ef adȳoedir am̄y diefuyl yrodir vdunt coz̄foz̄oed oz awȳz̄ oe poeni yndunt. **P**ayt na synnyo coz̄ff dim. Ac naallo ḡōneuthur dim d̄l̄oydāo ehun eithȳz̄ awnel yz eneit d̄l̄oydāo megys d̄l̄oy beiryant. **P**aham ykyfuȳz̄gollir ef. pann ryuelo dynyon arygelynnyon. **W**ynt adist-rȳoyant ev hadeiladev yn gyntaf. nev ae llofcant. Ac odȳna ydiueir yperchennogyon megys ydoluryant ogolli ev da. Ac oboeni ev kȳz̄ff. **Y**coz̄ff weithon yffyd press̄ȳluot yz eneit. Ac am d̄z̄emygu ohonāo ykreāōdȳz̄ yd̄z̄istrȳōir. Ac ylloscir ygyt ac ef. Ac vn ynt kannys bethbynnac awneler yz eneit. ef adȳoedir ywneuthur oz coz̄ff. Ac v̄z̄thhynny yāōn yboeni ygyt ac ef. **P**a fāōl eneit adoant yz nef. **Y**fāōl adz̄igyassant yno oengylyon. **D**a digāōn yd attebeist ymi am hynny. **D**ȳoet ti ymi. **P**adelo yḡōnneir am vynedyat yrei d̄l̄oc. **P**ann dz̄anghont ydeuāt ykyth̄zeuleit ygyt yn heityeu. **A**ph̄ȳz̄stellach vāōz̄ gantunt. || yn aruthȳz̄ eu ḡōlet. Ac yn dech̄z̄ynnedic ev ḡōeith̄z̄et. Ac yna ykymhellant yz eneit oz rac kadarnn boen yvynet allann oz coz̄ff Ac dynnv gantunt yn greulāōn ybyz̄th vffernn. **P**a beth ȳo vffernn. nev pyle ymae. **D**oy vffernn yffyd. yz vchaf. Ar issaf.



Ƴꝛ vchaf yffyd yny rann iffaf oꝛ byt hōnn. Ac yn gyflaōnn  
 oboennev. kanyſ yno yd amylhaa diruaōꝛ wres. Ac oeruel maōꝛ.  
 anewyn. Afychet. Ac amrauael dolur coꝛff nev afulonydōch  
 medōl. megys ovyn Acheōilyd. Ac amhōnnō ydyōedir. Dōc  
 varglōyd oꝛ carchar vyeneit i. Sef yō hynny vmyōyt. vfferenn  
 iffaf. lle yſpꝛydaōl yō yny lle ymae tan anniffodedic. Ac am  
 hynny ydyōedir. ti adugōſt vyeneit i o vfferenn iffaf. Ac ydan  
 ydayar ymae. Amegis ykledir coꝛffoꝛoed pechuꝛaduryeit yny  
 dayar. velle ycledir eneidyev yrei dꝛōc yn vfferenn ydan ydayar.  
 megys ydyōedir amy kyfuoethaōc ef agladōyt yn vfferenn. Af  
 adarlleir bot ynn vfferenn naō poenn gōhannredaōl. Pa rei  
 ynt ōy. kyntaf yō tan. Agōedy ydennynho vn weith ny diffodei  
 yꝛ bōꝛō ymoꝛ yn gōbyl arnaō. Achymeint yō ragoꝛ ywres rac an ||  
 tan ni vꝛth lun ytan agōꝛes an tan ni. vꝛth lun ytan aryparet. Ar  
 tan hōnnō alyſc. Ac ny oleuhaa. Ƴꝛ eil poen yō oeruel anny-  
 odeiuyaōdyꝛ. ac adyōedir amdanaō pei byꝛit mynyd odan yndaō  
 yd aei yn vn iaen. Amydōy boen hynny ydyōedir. yno ybyd  
 wylaō. Achꝛynnv danned. kannys ymōc agyffry yllygeit ywylaō.  
 Ar ōꝛuel abeir yꝛ danned gry|nu. Ƴꝛ tryded boen yō. pꝛyfet ann-  
 varōaōl oſeirff adzeigev aruthꝛ o olōc Achōibanat. Ac eu byōyt  
 yny flām megys pꝛyſcaōt ynn nofyaō yny dōfuyꝛ. Ƴꝛ petuared poen  
 yō derewant. Aniodeifuyaōdyꝛ. Ac nyt oes boen aaller ychy-  
 ffelybu yhonno odꝛueni. Ƴꝛ bymet yō dyꝛnnodev ydieuyl yn  
 kuraō megys yꝛd yn kuraō hayarnn. Ƴꝛ hōechet boen yō. tyw-  
 yllōch. Ageffir lloneit dōylaō ohonaō. megys ydyōedir. dayar  
 ytyōyllōch yō hi. lle nat oes vn vꝛdas namyn aruthꝛed tragyōyd  
 yny gyfuannahedu. Sēithuet yō. kewilyd rac poennev. kannys  
 yno ybydant amlōc ybaōp oll yweithꝛet. Ac ny ellir eu kudyaō.  
 Ƴꝛ wythuet yō. Aruthꝛet gōelet ydieuyl. Arſeirff Ardꝛeigev.  
 Achann wꝛechyon ytan ygōelant ōy. wyntev ar germein truanhaf  
 gantunt || Ac yn vdaō Ac wylaō. Ac yn ymffuſt. Ƴꝛ naōuet boen

yó. kadwynev tanllyt yn rýmóyaó yz holl aelodeu. Paham  
ydiodeuant gy yfaól dzueni hynny. Am wellygyaó ohonunt  
 ygketemeithas naó rad yz egylyonn. kyuyaón oed eu poeni  
 wyntev o: kyfuryó naó poen hynny. kannys yzrei aymlofges  
 yman odan cam chwant. paón yó ev llofci wyntev yny tan  
 hónnó. Ar neb afychaó d yma ooeruel dzyconi. yaón yó ev  
 kyzuachu yno oboennedic oeruel. kannys ef adyóedir odieithyz  
 owres ytan yn gynnwynnet ar hayarnn ynyz aelóyt. Ac ynreó  
 oveóyn megys pibonóy. nev iaen ygayaf. val ydyóedir. wynt  
 ágerdant odyfred gozmod ywres gozmod. Ar nep ybu gynghoz-  
 uynt. Achas gantunt yma. megys pzyuet yn knoi. dlyvedus yó  
 bot pzyuet ynev hyfú wyntev yno. Ac am digrifuaav ohonunt  
 yma odzeóant godineb. kyuyaón yó bot dzeóant yn ev poeni yno  
 yn agaró. Ac am namynnyffant kymryt cosp. na phoen gyt  
 adnyyon yma. urth hynny yffustir óyntev. Ac yfgyzffev yno hep  
 o:ffóys megys ydyóedir. paraót yó ~~ypoennev~~ ybiodyev yz gwat-  
 óaróy. uguraó ac yz kyzz || yz ynvydyonn. Ac am garu  
 ohonunt tyóyllóch pechodeu yma. Ac na mynnyffant dyuot yoleu-  
 ni éft. uzth hynny ycaffant gy tyóyllóch aruthyz yndaó oe poeni.  
 megys ydyóedir. nywelant oleuni yndzagyóyd. Ac am wellygyaó  
 ohonút kyffeffu ypechodeu ny bu gewilyd gantunt ygóneuthur.  
 uzth hynny ynoethir wyntev yndzagyóyd ybaóp yz keóilyd.  
 áchythrud yno. Ac am na mymyffant welet da nae glyóet yma.  
 yaón yó eu kyfuleóni yno odzuan weledigaeth. Ac aruthyz gly-  
 bededigaeth. Ac am dzoffi ohonunt ar bop pechaót mal ygilyd.  
 teilóg yó rýmáó pob aelaót vdunt áchatóynnev tanllyt yno. ac  
 óynt adamunant aghev Ac aghev affy yvzthunt. Padeló ygoffodir  
 óynt yno. Ac eu pennev y waeret. A hynny gefuynev ar  
 ytraet yvyny. Affoennev obop parth vdunt. ac yny kylch.  
Och eni dyn eiroet gann yboeni velle. Beth awyly di. beth  
 aly|yngky di dydagreu. Diáól ehun ae aelodeu adiodeuant

hynny. Þóy yó yaelodev ef. Ƴrei balch. Arei kyghozuynnus. Ar tóyllóy. Arei agkyóir. Arei glóth. Ar meddóeint. Ar godyon. Arei aladho callanned. Areu kreulon. Arei ffyannic. Ar heróy. Ar lladion. Arei budy. || Ar kebydyonn. Arei atoaro yþodassév. Arei geuaó. Arei annudonul. Ar gbatóaróy. Ar gogannóy. Arei aannuun. Ar kayantachóy. Ogodívedir óynt nny pynckev h|hynny. Óynt aant y. poennev adyóetpóyt vchot. hep ymchóelut byth d.acheuen. Och aóyl yrei góiryon wyntev. Ƴrei góiryon aóelant yrei d.ó. nny poennev megys ybo móy yllewenyd am ydiang. Arei d.ó. kynn dydb.ó. aóelant yrei da nny gogonyant megys ybo móy eudolur. Ac am eb.ó. ohonunt gónneuthur yda. g. dy dydb.ó. yrei da awyl yrei d.ó. nny poennyev. Ƴrei d.ó. hagen ny welant óy yrei da ohynny allann vyth. Adolurya yrei góiryonn owelet ev poeni óynt velle. kyt g.ó. ytat ymab. nev ymab ytat. nny poennyev. nev yvam yverch. nev yverch yvam. nev yg.ó. ywreic. nev ywreic yg.ó. ny doluryant. namyn d.ó. yd gantunt eu g.ó. val ymae digrif gennym nynhev welet ypyfcot nny donn. megys ydyóedir. llaóen vyd góiryon pann welo dial ypechodeu. Awediant óy d.ó. tunt. Ƴn erbyn duó oed vdunt pei g.ó. dynt d.ó. yrei emelldigedic. v.ó. hynny. || vn vnolder ynt aduó megys yreigbod vdunt yv.ó. ef ympobpeth. Ac v.ó. hynny. llaóen yó gantunt eu g.ó. óy velle. Ƴmpa vfferenn yd yoed yrei góiryon kynn dyuot k.ó. Ƴny.ó. vchaf yn lle kyuagos y.ó. issaf mal ygallei pob rei g.ó. ygilyd. Arei aoeddynt ~~y.ó. issaf ev bot~~ yno kanny bei boen arnunt. ef awelit vdunt ev bot nny vfferenn oachos vdunt ev bot ynwahannedic yv.ó. ydey.ó. Ac ef awelit yrei aoeddynt y.ó. issaf ev bot wynt ym.ó. Ac ody.ó. yd erchis ykyfuoethaó y lazar b.ó. d.ó. ó. ó. ó. ó. Pa ryó boen aoed arnunt óy yno. Ƴywyllóch ehun megys ydyóedir. Óleuni adyuu yrei aoedynt yn kyfuanheddv tey.ó. kyfcaó aghev. Ac ereill ymyó.

poenneyev. vith hynny ydoeth duó pann anet yvchaf vfferenn  
 yrydhav yrei yd oed gythæul yny llethu. Odyna pann vu varó  
 ydyfsgynnaóð yvffern iffaf ybryn ykeith ygann ygelyn kreulaón  
 megys ydyóedir. Arch di yrei yffyd ygkarchar vynet ymeith.  
 Ac yrei yffyd yny tyóyllóch. yn dangos ymae ef. p̄vot ynn galó  
 yrei aoed yny poenneyeu yn garcharoyon. Ac yn dyóedut bot  
 ylleill yn tyóyllóch. A b̄enhin ygogonyant ae gollyngaóð. ac ||  
 ae duc óynt ylebenyd ef. Æ ymadnebyd yz eneidev yno.  
Æneityeu yrei góiryonn aadnabydant yr holl rei góiryonn oænó.  
 Achenedl. Ac ev gobáryon megys pei bydynt eiroet ygyt. Ac  
 wynt aadnabydant eneiteu yrei d̄óç yn gymeint. Ac ygóddant  
 py achos ymae paóð onadunt yno. Arei d̄óç aatwaynant yrei  
 d̄óç. Ac awdant enweu yrei gwynnydedic val ygóybu ykyuoeth-  
 aóç enweu euream alazar. Awediant óy yz eneitev d̄os ykarant.  
Yrei góiryon aweddiant d̄os yrei agarassant ynyz arglóyd. neu  
 d̄os yrei aalóei armunt oe diffryt rac d̄óç. Ac oe rydhau  
 obrouedigaeth ybyt. Ac oe hemendaó odydynt ygkyfueiloann  
 megys ydelynt oe kytymeithas ar hynt. - Padeló ygóediant yó.  
Æu damunet yó ygóedi kannys bethbynnac adamunont óy ae  
caffant yn diannot. Æe góedi wyntev yó p̄esentyaó ygrist poennev  
ycoaff. neu yda awnnaethant yzdaó. Ac eiffoes ny wediant óy  
 dim onnyt agennattaho duó vdunt. Ac ogóediynt yn amgen ouer  
 vydei vdunt. Aytdynt óy yny kyfulaón lewenyd. Ñac ydynt.  
 namyn megys d̄nyon awahodit ywled auydant laóen. pann  
 delont am eu derbyn goualus. am yket||emeithonn yntrigyaó.  
 Pann delont wy hagen ygyt ybyd m̄óy eu llewenyd. velle ymae  
 eneideu yfeint yz aóz honn yn llywenhav yny gogonnyant. Ac  
 yn hir ganntunt amdanam ninhev. Aphann gymeront ev coaffo-  
oed adyuot paóð ygyt. yna ykymerant ev kyfulaón lebenyd. Pa  
vn yó yty duó. Ar p̄æffóyluaethev llaóer. Óy duó yó góelet duó  
 dat holl gyuoethaóç. Ac yny góelet hōnnó y llyóennycha yfeint



megys ymyón ty ypræffóyluaev ar kyfuannhedev yó amrauelon lóytheu. Athaleu díos ygobáoyev. Áwybyd yz eneitev yz hynn awneler yma. Ÿz eneitev kyfuyaón awybydant pob peth oz awnneler. Þrei hagen yffyd yny purdan nys góðant onnys menyngylyonn nev yfeint vdunt. Þrei yntev yfyd yn vffe|ernn nyt móy ygóðant beth yffyd yma. noc ygóðam nynhev beth awnneler yno. megys ybu gynt amy præffóydi. rei ohonūt awybuant laóer obetheu. Þr nywybu ereill. uelle ymplith yrei díóe ymae rei aóðant ypethev nys góyá ereill. kanny wybydant óy pob peth. Þhynny avenegir vdunt yn díyóáól. nev avenyc dnyyon avo maró vdunt. || Ac adelont yno. Þallant óy ymdangos pann ymynnont nev yz neb ymynnont. nac yn góylyá ybont nac yn kyfcu. yrei yffyd yny purdan hagen nyt ymdangoffant onnys kennyatta engylyon vdunt ygeiffá yrydhav. neu yvenegi eulleóenyd oeketyndeithon am yrydit. Ÿrei hagen yffyd yn vfferenn ny a|allant óy ymdangos yneb. Þc ogóelir óynt yn ymdangos weithev nac yn hun nac yn dieithyáhun. nyt óynt óy vydant. namyn dieuyl yny rith. Þc óynt arithyant ygófged engylyon da ydíyllá dnyyon. Ós óyntev hagen adáóeinha ymdangos ohonunt yn wir. oobáóy fant vyd hynny. megys yd ymdangoffes eneit ylleidyá yvartin ynylle ydístryóáóð yz allaóz. nev yz díyc megys yd ymdangoffes yz eneit yfeint benet yn rith ágkyngyl áphenn. Allofcóánn áffen idaó. Þe ganaól yn arth. Þc yndyóedut vot yny lufgaó nos adyd ar díáós lleoed adryfóch. Þc yny díóed yllýngkit yg krochan vfferenn. Ÿmpa furyf yd ymdangoffant óy. Ÿn furyf dyn gann gymryt coáff oz aóyá. Óbale y dáó bæudóydon. Ÿdáó weithev ygann duó. pann vannacker peth adel rac llaó. megys || ymenegis y<sup>Ÿ</sup>osep díóy yffer. Þr fygyneev ybydei arglóyd aryvzodyá. neu heuyt pann díyfer peth angkærenreit. megys ydíyóy y]oseph arall fo yz eíff armab ieffu. rac herot. Óweitheu ereill ygann gythæul pann wnneler peth

dybryt ygeiffyað llesteiryað da megys ydarlleir yndiodeiueint yz arglôyd. val ydymdangoffes dieðl ywreic pilatus yerchi idi na dienydit ieffu. kannys ef awyd|dyat ycollei ef yveddyant ohynny allann. Geitheu ereill ygann dyn ehun megys yð|yd ymdengys idað dzy yhun yz hynn avelo nev aglyðho. neu avedylyho odieithyz yhun. Benndigedic vo geir duð avenegis ymi yfaðl gyfurinnachev ahynny dzy dyenev tithev.

**P**ei beiddonn .i. yofuyn yz aðlhonn mi a vynnôn glyðet amyð antikrist. ynllaðen. yz antikrist ymabilon vaðz aenir obutein ogedyl tan. Ac agyfuleðnir ogythæulyaeth ygkroth yvam. ðhudolyon æe magant yg koziaim. Ac auyd arglôyd ar yz holl vyt. Ac adarestông holl dynyaðl obetðar mod idað. Yn gynntaf yd ystông ybonedigyon ooludoed yrei auyd amyð idað. kannys pob fôllt kudyedic auyd amlðc idað. Ozeil || mod yd ystông ytlodyonn idað rac yofuyn kannys ykreulonder mðyhað awnna ef yz neð ðgretto yduð. Oze trydyd mod. ef atðyll Ac adarestông yz yfcolheigyon idað oe doethineð ðe huolder. kannys ef awybyd yz holl geluydodeu. Ar yfgrhythur yn vyuyz. Oze petweryd mod. ef adðyll ykreuyðyðz. o arðydon. ðgðzthyeu. kannys ef awnna anryuedodeu arneigus megys peri tan onef ylofci rac yvzonn ef yneð auo yny erbyn. ðchyuodi ymeirð yrodi tyftolyaeth idað. Æ kyuyt wyntðy yntev yn wir. nac ef. namyn kythæul oe dzycweithædoed ðgyzch ymyðn coiff dyn emelldigedic. Ac aarðein hðnnð a|amdanað. ðdyðedut dzydað megys ygðelit yvot ynvyð herðyd ydyðedir. Geuaðc vyd yholl ðeithædoed yny holl wyztheu ðe arðydon. Ac ef adeila oneðyd hen gaeruffalem ðe yno yd eirch yadoli yn wir duð. Ar Iðeðon adoant obop mæn oz byt oe derbyn yn anrydedus. Ac obzegeth Ely ðe enoc. ðymchðelant ygrifstonogaðl greuyd. ðphaðp hayach onadunt aodeuant kreulaðn verthyzolyaeth. Ympa oedðt ydað yrei hynny. Ynyz oet ykymeryt ðynt oz byt hðnn. Ar



antiçft || æe llad bynt. Ac ef auyd medyant yz holl vyt yn eidað ef teir blyned ahanner. Odyne ef Adynn ybepyll yvynyð oliuet ymlad arei góiryon. ef adyðedir ybyzrheir ydydyeu yna o achos yz etholedigyon. Auyd byzrach ydydyeu hynny yna noc yz aðz honn. kyhyt yó ydydyeu yna ac yz aðz honn. Megys ydyðedir. ef aweftetyfydyd mal yllunyeitheifti. namyn ef adyðedir byzrhav ydyd amvot ynvyzr yz amffer. kannys teir blyned ahanner ygóledycha. ef adyðedir Ac agredir bot ynlei cozffozed ydnyon yna noc aðz honn. megys ymae llei yz aðz honn noz rei gynt. **B**eth avyd góedyhynny. ef aedeóir deugein nihev ybenydað yz neb adygýdaðd. nac ovegythyeu nac oe dýllað. odyne nywyz neb pa dyd vo dydbzæót. **B**eth yó ycoznn diðethaf. pann rodes yz arglóyd ydedyf yny mynyd. ef aglyóit llef ycoznn. velle ykymer engylyon kyzzff oz aóyz. achyznn ygyhoedi yvzæót gyhed. megys ydyðedir. ef agan ygoznn. Ac eilðeith ydyðeit. ef adifullanna ev cof óy ygann yfein. Ac yn vchel ydyðedant kyfuodóch ymeiró. megys ydyðedir hanner nos ydað yllef. Ac aryzaðz honno ennyt ytreóit yz amrant dzos ygilyd || ykyuyt yz holl veiró adzæc ada yvyny. **P**a vn yó ygyuodedigaeth gyntataf. Megys ymae deu anghev. velle ymae dóy gyuodedigaeth. vn yz kyzzff. Ac arall yz eneideu. pann becho ydyn ybyd maró yz eneit. Ac ymadað ohonað a duð yny vyóyt. Ac yny cozzff megys yny bed ycedir. pann ymhóelo hagen dzóy benyt at duð. ykyuyt yn vyó megys o aghev. Achyuodedigaeth yffyd yz kyzzff. **P**a dyd. **Y**n dyd pa|asc ehun ynyz vn aðz Ac ykyuodes çft o veiró. **A**uyd neb yna. **B**yth. kyngyfulaónet odyneon Ac ymae hedió. Ac yn llauryað megys yzaðz honn. **R**ei yn eredyc. treill yn mozóydað **T**reill yn adeilat. **T**reill yn gónneuthur petheu ereill. **B**eth auyd yrei hynny. **P**ann gyuotto yrei góiryon engylyon ae tynn byntev yz aóyz yn erbyn çft ae etholedigyon. Ac avont vyó adyfyunnir yno ygyt. Ac yny tynnedigaeth hónnó ybydant veiró. Ac ydað yheneideu

yndunt dacheuen yna yz aóhōno. Ac velle ydaruu yveir.  
 A Teuan eboftol. weir gōedy ymaró. Agymerth ychozff. Ac  
 aaeth yz nef. A Teuan adyzchafuóyt nny gozff ae eneit yvynyd.  
 Ac yn hynny ycredir yvaró. Ac nny lle yvyó dacheuen. Vrei  
 dzóe || nny kynndzyf hōnnó auydant veiró. Ac nny lle ydhat-  
 vyóant. Ahynny yó barnnv byó a meiró. Agyfuyt yrei auuant  
veiró nny mamev. Vfaól agymerth yfzyt buchedaól agyfuodant.  
Pa oet pa veffur. Vn oet degmlóyd arhugeint na chynt no  
 hynny na gōedy ybuant veiró. Ef adamóeinha weithev yvleid  
 yffu dyn arydzoffi kic ydyn yngic yz bleid. Ac yffu o arth  
 ybleid. Ac yffu oleó yz arth. Pa deló ykyuodei yrei hynny. Vz  
 hynn auu yn gic y dyn agyuyt. Ac aberthyn arybóyftuil adzic  
 nny llaó. kannys ef awyz wahanu yneb awybu wneuthur pob  
 peth odim. vzt hynny na bóyftuileit na physcaót. nac adar ae  
 hyffo. paób affuryfheir nny gyfuodedigaeth honno mal nachollo  
 vn blewyn oewallt. Aymchóel ygóallt ar ewined oe lle ehun  
dacheuen. nev avydant ohynny dybzyt. Dyt oes gallu dyall.  
 Aymhóelant óy nnyhen lle gynt. namyn megys krochenyd adoíro  
 lleftyz neóyd gantaó. Ac awnel oz vn paíd hōnnó vn arall hep  
 yftyzyaó pale idaó auu gluft. pale auu waelot idaó. velle yffuryf-  
 haa duó ozvn defnyd cozff anhebic yaón yzllall kannys pell  
 yvzthaó vyd pob peth dybzyt gōān. Ac agos idaó pob peth  
 kyfuyaón. Athec. kannys || duó adichaónn atgyóeiraó pob aelaót  
 nny le. Beth amyzei ybu ybu yma dev benn. nevóy no dilyet  
oaelodeu ereill. neu gulyon nev ynvzeiffon. Ae val hynny y  
 kyuodant óy. Póybynnac yma ybu dev benn idaó. deu gozff  
 agyuyt idaó. Ac eneit ympob cozff. Ac ny byd dim nac  
 annóedeid na dybzyt arnaó. kannys hollyach achyfuan vydant.  
 Achyuyaón achyfulaón obop tegóch. Beth afynnyy di amyzei  
erthyl aberthyno ar hat ytat nny tat ykyuyt. Ac aberthyno

yvam nny vam ykyuyt. Paryb gozffozoed avyd yndunt by. rei anuarbael dilogy agloybach noz godydya gynn. Auyd ya feint. Yi rei dazc ybyd kyaff anuarbael heuyt dolurus oanghev hep teruyn byth. allygredic vyd. A hynny pob ryb boen arnunt ny ellir ev treulyab. Athybyll anghev vdunt. Pa abz ybyd yuraot. hanner nos. yzabz ydiftryabd ya angel yzeiff. Ac yd yspeilaod ya argloyd vfferenn ynyz abz honno yrydhaa yntev ya etholedigyonn oz byt honn. Pa delo ydab ya argloyd yvzaot. megys pann gycho amherabdyz dinas. ydygir oe vlaen ygozon. Ac ardydon ereill megys yd adnaper dazy yrei hynny ydyuodyat. velle ydab crist yvzaot nny ffuryf ydyfgynnaod. || A holl radev ya engylyon ygyt. Ar engylyon yndoyng ygroc oevlaen. Ac yndeffroi ymeirb olef ac ogozonn ydyuot nny erbyn. Ar holl defnydyant agyffroant ogymestyl ganndeiraoc otan. ac oeruel obop man. megys ydybedir. Yi holl vyt aymlad dzoftab yn erbyn yzynyvdyon. Ac yglynn iosaphath ybyd yvzaot. Yn emyl mynyd yn wastat ybyd glynn. Glynn yb ybyt honn. amynyd yb ynef. vath hynny nny glynn. Sef yb hynny nny byt honn ybyd yvzaot. nyt amgen noc ynyz abz nny lle ygoffodir yrei gvirion megys deueit ardeheu crist. Arei ennir megys mynnev arytu affeu. Ac ytu dehev yvynyd nny ogonnyant. Ac oz tu affeu yb ywaeret nny dayar. arei gviryon adycheuir ya gozuchelder odaby asgell caryat. megys ydybedir. pseint agymerant adaned megys eryot. Yrei ennir ayyftyngir ywaet ya llaab obays pechodeu yglynnafant vathunt oc evholl gallon. Ym pa furyf yd ymdengys ya argloyd yno ya etholedigyon. nny ffuryf ybu nny mynyd. Yrei ennir yd ymdengys ynyffuryf ydibynnaod nny groc. Auyd ygroc yno. nyt amgen noz pzenn ydibynnaod ya argloyd arnaab. || na uyd. namyn goleuni ar uod ygroc. gloybach noz heul. Paham ybarnnv ymab. am vot yngyfuyaon ya neb y gonnaethpoyt yfarhaet idab kymryt yaon kytboet ytat ar ysbayt glan yn kyt

lauuryaó ac ef. Hoēs yno eistedua idaó yntev yeisted yndi.  
 megys ydyóedir. Ef aeisted ar eistedua yvedyant. Crist afeif  
 yymlad dāos ywreic bōōys. Ac gōedy ygozchuyucco yelynyon.  
 Achymryt ywreic bōōys attaó. ud eisted ef yny veddyant. Sef  
yó hynny. dynyolaeth yn gozffōys ymyón dōyóolder. Ac eiffoes  
 ar yz eistedua yó peri oe eglōys oāffōys oe holl lauur. Ac eiffoes  
 kannys ymdengys dyn yno. ef agredir eisted ohonaó val bīaóddō  
 ar eistedua agymero oā aōyā. Auyd eisteduaeu yz ebestyl.  
 megys ydyóedir. chōi aeistedōch ar deudec eistedua. Ŵkytōybot  
 ōy vyd yheisteduaev ōy. yny rei gōedy gozchuyygu ybyt. Ae  
 wydyeu. megys budygolyonn ygozffōyffant ynyheisteduaev ac ef  
 awelir eisted ohonunt ar eisteduaev oā awyā. megys ydyóedir.  
 ōynt aeistedant yny vīaó. ar yz eisteduaeu. Pa ffuryf ybyd  
yvīaó. kymysgedic ynt yzāōihonn adāó ada. Ac ef adebygir bot  
 ynda yrei dāó. Abot yn||dāó llaóer oā yffyd da. yna hagen  
 ygwahana yz engylyonn yrei da yvīth yrei dāó. megys ygraón  
 yvīth ypeifōyn. Ac yna ygōehenir yn bedeir grad. vn oā rei  
 perffeith yvarnnv ygyt aduó. ar yz rei ereill. Arall oārei gōirion  
 awnneir yn iach dāóy yvarnn. Ŵtrydyd oārei ennōir aant  
ygykyuyz goll heb varnn. Petōeryd oā rei dāó aant yngkyuyz goll  
dāóy varnn. Pōy ynt yzrei avarnnant. Ŵā ebestyl. Ar merthyāi.  
 Amyneich. Agōerydonn. Padelw ybarnnant ōy yrei gōiryon.  
Dangos awnnant bot ohonunt vīth eu dyfc. ae hangkreiff. Ac  
 vīth hynny teilóg ynt yz deyznas. Pōy yó yrei avernnir. yrei  
 awnaethant weithædoed ydāugared yny deduolaf bīodas. neu  
 abzynnassant ev pechodeu obenyt. Ac aluffennev vīth <sup>^</sup> hynny  
 ydyóedir. Dowch chōi yrei benndigedic yteyznas vynn tat .i.  
kannys pān uu neōyn arnnaf. chōi arodassaóch ym vwyt. Ac velle  
 yrif ef yzholl weithædoed ydāugared. Adyóedir hynny osein  
geireu. Pann vo cōst yno yn ymdangos yn dyn. Ac wynteu yn



ykyzff yn feuyll. ef aellir credu ymae geireu auyd yno. Achyt bo amlóc ybaŕp daz̄y pa obaz̄y || ykyfuyaz̄gollir. neu yd yiecheir daz̄y ygeiryeu hynn yn vóyhaf ydann|goffir yni. Paham yd ieichir wynt nev padeló ybernnir. Vn llys yry ef ygwyz. yrei teilóng hynny. Póy aant ygkyfuyaz̄goll hep varnn. Vrei abechaóð hep varnn. megys pagannyeit. Ac Ideon auuant góedy diodef éft. kannys angkret uu keitwadaeth eu dedyf óynt góedy diodei-feint éft. Awyl yrei hynny grift. Óbelant yz daz̄c vdunt. megys ydyóedir. wynt abelant yz hónn avzathaffant. kannys yr holl rei enóir agytffynnyaffant am anghev yz az̄glóyd. Paham ydyóedir amdanunt óy. na chyuyt yrei ennóir ynnyvaz̄ót. Dy damweina vdunt óy eu barnnv yno. megys ygwannaethant yma. Am danadunt óy ydyóedir. Ói ae gos|sody wynt megys kynne dan ger|bzonn dyóyneb dy. Póy avernnir ac aant ygkyfuyaz̄goll. Ideon. abechaffa|ant ynerbyn ydedyf kynn dyfot éft adyckift-onogyon awellygyant éft || oe daz̄cweithædoed. vath yrei hynny ydyóedir kilyóch yóaz̄thyf yrei emelldigedic. kanny rodas|faóch ym vóyt pann uu neóyn arnnaf. nadiáót ym pann uu fychet arnaó. Ac velle ambop vn ohonunt val ylleill ydyóedit. Ac oz̄ geireu hynny ydangoffir yni paham ykyfuargollir óynt pann yó am-dæmygu ohonunt pzynev ev pechodev oe haluffennev. Agóybyd di nadyóeit ef. doóch chóí yrei benndigedic. Ac eóch chóí ami achemelldigaf. Damyn doóch chóí yrei bēndigedic. Ac eóych chóí yrei emelldigedic. Póy yntev aemelldigaóð yrei hynny. neu aymelldigaóð ylleill. Vz̄ ysbaz̄t glan beunyd daz̄y enev kety-meithon. Ac engylyon avenndicka yz etholedigyonn. megys ydyóedir. Benndigedic yóch ygann yz arglóyd. Ac eilóeith ydyóeit. benndith yz arglóyd arnaóch. Arei daz̄c ay|ymelldicca daz̄y eneu paóð. megys ydyóedir. Emelldigedic ynt yrei agilya yóaz̄th dygymynnedieu di. Padeló ybarnn yfeint óynt. Dangos awnaethant oe gobaz̄yeu na vynnaffant gannlyn ygóeithædoed



6y. nac geireu. Ac vith hynnybot yn teilong ypoeni. Arei  
 hynny agynnhylua yz arglōyd ar lit. Athan e|ellōg. Auyd ynyz  
arglōyd ae llit. Ae kyndared. || Dyt oes yn duó yryó gyffro hōnnó.  
megys ydyóedir. ef avarnn pob peth dāy wastadāydyd. namyn  
pann varnner yrei camgylus dāy gyuyaónder ykyuyz gollir óynt.  
Ábelir yrei yfyd yn diodef hynny yvot ef yn lldiaóó. Auyd  
amdiffynnōy z yrei góirion. neu guhudōy z ar yrei dāó yktyóybot.  
Ybaóp ydangoffir o oleuni ygroc. megys yd ymdengys yz heul  
yz aó honn ybaóp. Pabeth adyóedir. Yllyfrev aagozet. Allyuyz  
yuuched. Ar meiró avarnnóyt dāy ypetheu aoedynt yfcriuenn-  
edic yny llyureu. Yllyureu yó yzóoffōydi. Ar ebeftyl ar seint  
perffeith ereill. Ar llyureu hynny aagozír yna kannys ydyfc  
æhangkreiffityeu avyd amlóó yna ybaóp. Ac yna megys y|ymyón  
llyureu ygóyl paóó peth adylyyffynt ywnneuthur. Ae ochel.  
llyuyz yuuched yó buched Ieffu. Ac yn hōnnó megys ymyón  
llyuyz ydarlle paóó beth awellygyassant. neu awnnaethant o z  
gozchymynnev. llyuyz yuuched yó grym dōyóáó. ac yno ygóyl  
paóó evktyóybot megys ynyfcriuennedic. Beth auyd yna yn ol  
hynny. Góedy ydarffo yvzāó. diaóó yna ae holl gozff. Sef yó  
hynny yz holl rei ennóir avyáir ygkarchar nyt amgen ymyón tan.  
Á||báónstan. benndzámóngyl. Áchzist ae óreic bóys. Sef yó  
hynny ae etholedigyonn yuudugaóó ógonnyant aymchóel ynefaóó  
gaeruffalem ydinas ydat ef. Pabeth adyóedir. ef awaassanaetha  
vdunt yn mynet hebiaó. Bóóó ymeith ffuryf ywas yó hynny.  
Ádangos oe etholedigyon paryó vn yó ef yny ógonnyant. megys  
ydyóed<sup>9</sup>. Ái aymdangoffaf vyhun paryó peth adyóedir. duó  
auyd pob peth ympob peth. Dynyolyaeth gft yó hynny. Ar holl  
eglóys awledychant yn dōyuoolder. Áduó auyd lleóenyd ybaóp  
ygyt. Ac ybaóp arneilltu. Áphaóp arneilltu agassant leóenyd  
arneilltu. Áphaóp ygyt alyóenhaant o edylich arnnaó. Beth  
auyd amy byt wedyhynny. Y dóori. kannys megys ybu dzech

gynt dōfuyz dilió noz byt. velle ybyd vch ytan pymthec kyuyt yna noz mynyd vchaf. Aballa ybyt yna ogóbyl. Symut ydefnydyeu āphoenev pechaót. nyt amgen noc oeruel. āgózes. āchynnlyfc. āchynnhyrveu. āmellt. ātharanev. āc agkymōyaffeu ereill adifulannant ogóbyl. Ydefnydyeu pur hagen adygy|ant yny lle. megys ydyóedir. Gi afymudy óy. āc wynt afymudir. kannys megys ybyd ankyffelyp anfaóđ. Allun yn kyāff ni yna. noc || yz aóz honn. velle ydifulannha yz anfaóđ yfyd yz aóz honn. āc ybyd ankyffelyb yffuryf rac llaó heróyd gogonnyant. megys ydyóedir. Ēf awna duó nef neóyd. adayar neóyd. Odyna ynef arheul. ār lloer. ār syz. ār dyfured yfyd yz aóz honn yn dyfuryffaó ouuan reddec. megys damunaó eu symudaó yn anfaóđ auei well. pna ysauant. āc ygoāffōyffant. āc yfymudir yn annryued ogonnyant. kannys ynef awife ogonnyant yz heul. auyd seithóeith gloyóach noc yz aóz honn. megys ydyóed<sup>9</sup>. Yr heul ageiff lleuuer feith níóarnnaót. ār lleuat asyz awisgir yn andyóededic echdy|wennedigróyd. Ydōfuyz a obāynnaóđ gólychu coāff cēt yndaó. āc aolches yfeint yndaó ovedyd. auyd ragozus yna owynnder āthegóch pob kristial. ār dayar aachleffaóđ coāff yz arglóyd duó yn harffet auyd yngóbyl megys paradóys. āchannys góerynnóyt hi gynt óbaet yseint. hi auyd tec yndiagyóydaólv ovlodeu. ārogleuvaóz. ālilis āros. āuiolet hep grinaó vyth. āhynny yó fymut ygozuchaf. ār dayar aoed emelldigedic gynt yn dōyn yspadat adyffóch. Yz ar||glóyd āe benndicca. āc nybyd na llaur na dolur arneb ohynny allann. Gi amkyfulennóeift .i. odaoed dyfynnóyz ti. ārglóyd adyóedy tithev ymi óeithon paryó gyāff auyd yzfeint. Gloyóach vydant seithóeith noz heul. āc ym|ysgaónnach no medól ovuander. Ym paóet neu ympaveffur ybydant óy. Ēf adyóedir. ymae ynyz oet ar amfer ykyuodes cēt oveiró. eiffoes val ymae digrif yma gólet ygóyz ar góaged. ār dynyon byzryon. ārei hiryon. Ēf agredir

vot yndigriuach laëer gûelet pob gofgeth ac yn wyꝛ. ac yn wꝛaged nnyhoedian ac nny meffur ehun. megys ymae digrif gûarannad̄ amryuaelon leiffeu ynyꝛ oꝛganev nev nny tannev. ac amhynny mûyaf ycredir kyuodi paðb ac ymdangos yno ynyꝛ oet ac nny meffur ydamûeinaðd vdunt mynet odyma. Æe yn noethyon ðe yn wisgaðc ybydant by. Þoethyon vydant adifgleiryad̄ a|awnnant obop tegûch. ac nybyd mûy ykiûilyd by ovn aelaðt vdunt noc oe llygeit. namyn iechyt vyd eu gûisfoedby. kannys yꝛarglûyd agud eu kyꝛff by owifc iechyt. ðeheinev auyd owifc llebenyd. ðmegys yma ybyd amrauel gras yblodeu. megys gûynnnder || ylilium. ðchochder yrofys. uelle ymae ac ycredir bot amrauelder vlodeu neu liûoed ygkyꝛff yseint megys amgen lið yꝛ merthyri. ac amgen yꝛ gûerydonn. ðhynny agyfuruiur yn lle gûisfoed vdunt. Æallant by wneuthur yꝛhynn avynnont. Þy mynnant by wneuthur dim namyn da. ac ûath hynny bynt aallant wnneuthur yꝛhynn avynnont. ac aallant vot nny lle ymynnont. hep olud. Þa beth awnnant by. Galû ar duð awnnant ac edꝛych arnað ae voli ynyꝛ oes oeffoed am̄. Þa volyant yð yꝛ eidunt by. wolyant duð ygann yseint yð llaðennhav ôðꝛych arnnað. ðgoffant by ydꝛygoed adiodeuaffant gynt oe kyꝛff. Æf adað cof vdunt pob peth. ðdoluryant by amhynny. Ûs mûy yllyðenhanant am oꝛuot ohonunt ar bop peth megys dyn adianghei gynt oberigyl bꝛydyꝛ. ac adatkanei yn llaðen gûedy hynny oe getymdeithon. Þydauot eureit di amduc i yozuchelder ydayar. ðdyðet ym yꝛ aðꝛ honn eu llebenyd by. kymeint yð llebenyd yseint. ac nas gûelas llygat. ac nas kiglev kluff. ac nas medylyad̄ callôn dyn yꝛ hynn abaratoes duð yꝛneb ae caro ef. Þeth yðhynny. Þuched dꝛagyðyd. Ûynnvy||dedigrûyd tragyðydaðl. Þogynn obop ryð da hep neb ryð eiffev. Þyðet hynny yn amlygach. Þeith gogonnyant gûahannredaðl auyd yꝛcoꝛff. Æeith yꝛ eneit. Ûny coꝛff ybyd. Ûegûch. ðbuanrûyd.

Achedernit. Arydit. Aiechyt. Ac ewyllys. Ahirhoedyl. Ynyz  
 eneit yntev ybyd. Doethinep. Aduundeb. Achedemeithas.  
 Amedyant. Ac annryded. Adiogelrôyd olebenyd. Ti amdzych-  
eueist .i. yn vch no myhun ozhynn ychóennychaðd vy eneit  
ywaranndað. Ami aarch<sup>af</sup>ytti dangos ymi oꝛ ryð vodeu ambzyt  
abfalón. Arynghei vot ytti bettut kynn decket ac abfalón  
yrhónn nyt oed vann ary goꝛff mðy noc ar yzeiry neþyd odi. Æ  
wallt aoed kynn decket ac yrodei wꝛaged yꝛisrael nað:tallden  
oer yꝛ adozrit bop blýdyunn ooꝛmodyon yóallt. Awi oꝛ  
gogonnyant hónnó. Beth aoed gynnyt ygyt athegúch hónnó. bei  
bydut kynn vuanet ac affael ygúꝛ adꝛoffei yꝛ yꝛch yffoꝛd ymynei  
oredec. Awi oꝛ glot. Beth ygyt ar devhynny. pei bydut titheu  
kynn gadarnnet afampfonn ygúꝛ aladaðd mil oþyꝛ arvaðc. Ac  
afcúꝛnn gen assen. Awi oꝛ diruaðꝛ annryded. Beth ygyt ar tri hyn-  
ny bei bydut kynnryddet ac ybu ces|far Auguſtus ygúꝛ ybu gaeth  
yꝛholl vyt idað. || Awi oꝛ eglurder. Beth ygyt ar petuar hynny  
pei caſſut pob peth vꝛth dy ewyllys megys ſelyf ygúꝛ agaffei pob  
peth oꝛ adamunei ewyllys ygallonn. Awi oꝛ memelyſter. Beth  
ygyt ar pymb peth hynny bei beꝛidut dy hun kynn yachet a  
moſſen ygúꝛ ny ſiglaðd deint idað ynyoes. Ac ny thyóyllaðd  
llygat. Awi óhynaðſter. Beth ygyt ahynny. pei bydut kyhyt  
dyhoedyl. Ac ybu vathuſalem ygúꝛ auu vyð mil ovlónyded.  
Awi oꝛ maðredigrôyd. Af awelit ymi bei rodit deðis ydyn ar  
hynny oll. ef adeðiſſei pob vn ohonunt ymblaen bænhinaeth.  
Þybynnac hagen auei arnað hynny oll ogampeu deðiſſach oed  
noꝛ holl vyt. Reit yð ytt deði etða ytra vych yn góaranndað  
pethev auo góell. Apabeth ygyt ac aennóit vchot bei bydut  
kýn doethet afelyf ygúꝛ aoed amlóꝛ idað pob peth kudyedic.  
Owi duð ahynny. Beth ygyt ahynny oll bei bydei pob ryð dyn  
kynn gedymeitheit ytt. Ac ybu dauid a Jonathas yꝛ hónn agaraðd  
yn gymeint ae eneit. Owi oꝛ góynnvydedicrôyd. Beth ygyt



ahynny pei bydei baþp moꝝ duhun athi. Ac ybu leſius a ſipio  
 ygóyꝛ ny mynhei yꝛ vn onnyt avynnei yllall. Owi oꝛduundeb.  
 Þeth ygyt ahynny pei bydut kynn gyfo||oethocket ac ybu  
 alexander maþꝛ ygóꝛ aozefgynnaþd yꝛ aſya ar affrica ac europa.  
Owi oꝛgoꝛuchelder. Þeth ygyt ahynny oll pei kymeint dy  
 anryded di ygann baþp ac ybu ioſeph ygān wyꝛ yꝛ eiffþ ygóꝛ  
 aadolaffant þy megys pei duþ vei. Owi oꝛ parch. Þeth ygyt  
 ahynny oll pei bydut moꝛ dioual ac **Eli.** ac **Enoc.** ygóyꝛ yffyd  
 yny kyꝛff ae heneit ymparaþóys. Owi aduþ oꝛmaþædigrþyð  
hónnþ. Þeth ygyt ahynny oll pei caffut kyuryþ leþenyd ac vn  
 dyn adyckit oe diennydyaþ. Ac ar yꝛhynnt honno ymauael ac  
 ef ae wnneuthur yn vꝛenhin. Owi oꝛ meddyant. Þeth ygyt  
 ahynny pei bydei ytt getymdeith agarut yn gymeint athyhun.  
 Ac yntev yth garu ditheu velle. Ac yngyuoethaþc obop parth.  
 ponybydei deudyblyc ykaryat. Owi oꝛdiruaþꝛ leþenyd. Þeth  
 pettei ytti llaþer ogetymdeithon yn vn ffunut ac<sup>a</sup>dyþetþóyt vchot.  
 pony bydei ytti ygyniuer lleþenyd Owi oꝛ digꝛiuþch. kynn  
 digꝛiuet yþ gennyfi dy ymadaþd di aphob ryþ olut. **Ef** aþelir  
 ymi pei eidaþ dyn vei rei ohynny. nydyþedaf ynhev gþbyl o-  
 honunt. þbydei deilyngach ef noꝛ | noꝛ holl vyt. **O**bei eidaþ yn-  
 tev hynny ogþbyl ef aþelit yvot yn duþ. Þaþnn ybernyhynny. ||  
Odegþch yſeint. aþy laþer yþ eu ragoꝛ hþy no hynny. **T**egþch  
 abſalon dyþꝛyðþch vyðdei hynny yno. kannys eu tegþch þy auyd  
 megys eglurder yꝛ heul. aþegys ydyþedir. yrei gþirion adifgleir-  
 ant megys heul. Ar heul yna auyd tegach feithþeith noꝛ aþꝛ  
 honn. megys yd edeþir vdunt. **D**uw med ef aatneþyda coꝛff yn  
 vuudaþt ni yn gyffelyb yþglurder ef. Ac nat amheuet neb vot yn  
 tegach coꝛff cþt noꝛ heul kannys tegach yþ coꝛff ykreaþdyꝛ noꝛ  
 kreadur. adnyon adyþedir eu bot yn temyl yduþ. Ac nydyþedir  
 bot yꝛheul velle. vꝛth hynny ybyd ky|yꝛff yſeint ygoꝛff eglurder  
 cþt yꝛ hónn yffyd loyþach noꝛ heul. **A**duþ yn þꝛeſþylaþ yndunt



megys ymyón temloed. reit yó bot temloed duó yn voe eu tegóch. Æe gogonnyant nozheul. Allyna paryó tegóch yó vn feint. Ovuand<sup>9</sup> yfeint. Buander affael. llefc ehóyrdia yó hñny yno kannys kynn vuanet vydant óy yna Æc ytyóynna paladyz yz heul oz dóyzein neu oz gozlleóin yz dóyrein dzacheuen. neu ygallo llygat edzych yz aóy yvynyd. kynn ebzóydet ahynny ydichaón yfeint mynet ozdayar hyt ygozuchelder nef. Æc oz nef dzacheuen hyt ydayar. Ahynny adichaón yz engylyon ywnneuthur || Æc wyntev auydant gyffelyb yz engylyonn. Allyna yryó uuander yó vn yfeint. Ogedernyt yfeint. kedernyt fampfon auydei wannder yno. kannys kynn gadarnnet vydant ac ygalleint ymchóelu ydāayar ablaen eutroet peis mynnynt. Æc yn gynnháóffet vdunt wnneuthur hynny. Aphop peth. Æc edzych yzaó honn. Æc nat amheuet neb gallu oz engylyon hynny. Æc wynteu auydant yna gyffelyb yr engylyonn. Allyna yryó gedernyt yó vn feint. Orydit yfeint. Rydit cefar auguftus auydei geithóet gantunt óy. kannys ef aallóyt daly hónnó ae róymaó ae gloffi. kymeint yó ev rydit óy. Æc ygallant mynet dzóy bop peth. Æc nat oes greadur aallo eu hattal. megys naallaó d ybed atal cozff yz arglóyd hyt na chyuoedei yvynyd. Æc na allóyt yludyas y|ymyón ar dzýffeu yn gayat. Achynnhebic vydant wyntev idaó ef. Allyna rydit yfeint. O ewyllys yfeint. Dzythyllóch felyf auydei dzueni gantunt óy. Ówi oz eóyllys agaffant óy pann vo duó ffynnaón yz holl daoed ynperi vdunt eu góaly. Adeu wynnvydedigaeth yffyd. un yffyd lei ymparadóys. Æc arall yffyd voe yn teyznnas nef. Achanny phzouas||fam ni yz vn onadunt óy. etwa ny aallón ni kyffelybzóyd amdanunt óy. Damyn deu ryó trueni yffyd. vnyffyd lei yny byt hónn. Æc arall yffyd voe yn vffernn. Achannys peunyd ypiouwn ni yneill onadunt. ni aódam hagen rodi kyffelybzóyd amyz honn abzouet. megys pei dottit hayarnn tanllyt góynnyas arbēn yryó dyn. Æc yna ydeuci dolur dzóy bop aelaót idaó. velle ygózthóyn-

neb yhynny ycaffant by yllŷy ebyllys ympob ðelaŷt vdunt oveŷyn.  
 ðc odieithy. ebyllys dyn yman yŷ gŷelet llaŷer owy agŷiaged  
 tec. edyŷh ar adeiladeu rac eglur. Agŷiŷcoed maŷiŷeirthaŷc.  
 ŷŷarannðað keinadaeth velys. ðc ymadŷodyonn kyŷŷon. Athely-  
 nev. ðŷaŷtringhev. ðŷŷibeu. ðcherdev ereill. ac aroglev yŷto. ð  
 Allyŷŷeuoed. ac amrauael ireitteu gŷerthuaŷ. ðdigriŷhav oamryŷ  
 wledeu. ŷeimlaŷ pethev clay medal. ŷvedu ygyt ahynny llaŷer  
 oolut. ðc amrauaelon doodŷeuyn. Athlyŷŷeu. ðhynnyoll auyd  
 vdunt by hep deruyn vyth arnunt. ŷwi o. ebyllys ageiŷŷ ygolŷc  
 yna. kyŷtal ygŷyl yllygeit yna yn gayat ac yn agoŷet. ðchyŷtal  
 ygŷyl pob arllygeit yna. bynt aŷelant bŷenhin ygogonnyant yna.  
 nny degŷch aeanryded. || ðc bynt aŷelant yholl engylyon ae holl  
 feint ovyŷn ac odieithy. ðgogonnyant duŷ. ðgogonnyant yŷ  
 engylyon. ðr pedŷieirch. ar pŷoŷŷydi. ar ebeŷtyl. ðr merthyri.  
 ðr confŷŷoŷieit. ðr gŷerydonn. ðr holl feint. ðc bynt aŷelant  
 eu llygeit ehun. ac eu hŷynebev. ðe holl aelodeu ovyŷn. ðc  
 odieithy. ðmedylyev paŷb yn wahannredaðl. bynt aŷelant pob  
 peth o. yŷŷyd nny nef neŷyd. ðc nny dayar neŷyd. ðc bynt  
 aŷelant ev gelyonn ðe poenes bynt gynt yn vŷŷernn yn gaŷtat. ðc  
 ohynny oll yllyŷenhaant megys na aller ydyŷedut. ~ Oglyŷet.  
 ŷwyllys ev klyŷededigaeth agaffant. kannys bynt agaffant ac  
 agymerant yŷ aroglev bonedigeidaf offynnyaŷ yŷ hynaŷŷter. ac o.  
 engylyon. ðc o. ŷeint. Oglyŷet. ŷwyllys ev klyŷededigaeth  
 agaffant. kannys bynt aglyŷant armoni nef. amelys geinyaeth yŷ  
 engylyonn ðc o. ganev yfeint. Ovlas. ŷwyllys ev blas agaffant.  
 kannys gŷledeu. Alleŷenyd agymerant ygŷyd duŷ. ðphann  
 ymdangoffo gogonnyant yŷ arglŷyd ycaffant ev gŷaly. ðc  
 offŷyŷthlonder ty duŷ ymedŷir bynt med ypŷoŷŷy. ŷwyllys ev  
 teimledigaeth agaffant nny mod hŷnn. pnylle y||ykyuaruu ac  
 bynt pob peth garŷ calet. ef agyŷueruyd ac bynt pob peth yn  
 glaer hynaŷ. O olut yfeint. ŷob ryŷ gyuoeth agolut agaffant.

kannys yno ygoffodir bynt yn llebenyd yz arglōyd yn veiri. Ac yn vedyanuffyeit ar yz holl da. Allyna dzythyllōch yfeint. O Techyt yfeint. Techyt moyffen. nychdaōt vydei hynny yno. kannys yhiechyt by auyd ygann yz arglōyd. Aphei prouit ev tarō neu ybzathu aheyzann lliueit. nybydei voe yz argyōedei vdunt hynny noc yz aōz honn ybaladyz yz heul. Allyna yryō iechyt yō vn yfeint. Ohoedyl yfeint. Hirhoedyl mathuffalem avydei yno mal hir nychdaōt anghev. kannys aghev affy racdunt by. Allyna yryō hirhoedli agaffant by yn medu tref tadaōl hoedyl oannyffigedic uuched. Allyna daoed ycozff ef. megys ffynnaōn odōfuyz melys yn dadebzū llaurōyz sychedic. velle ymae geirieu dyenev benndigeit yn llonyddu vyeneit .i. Am doethineb yfeint. Doethineb felyf. ynvytrōyd vydei hynny gantunt by. Amyl doethineb yffyd gantunt by yndiogel. kannys bynt awybydant pob gōybot. Aphob kymhenndaōt oduō ygōz yffyd ffynnaōn ybop doethineb. wynt awybydant pob peth oz auu. Ac yffyd. Ac auo || rac llaō. wynt aōybydant pob dyn oz auo yny nef. neu yny dayar. nev ynyvffernn. Ae henweu. Ae kennedyloed. Ae gōeithædoed nac ynn da nac yn dāōc ygōnnaethant. Ac nyt oes dim aallo ymgelu racdunt. kannys bynt aōelant pob peth yn heul ywironed. Och meint odagreuoed trueni ymae ffynnaōn dyhuolder di yn kymell arnafi ev gellōg. Aōybyd yz holl seint aōnneuthōm .i. yma. Dyt kymeint ac aōnneuthōsti dyhun awybydant by namyn a vedylveist. Ac adyōveist nathi nac arall. nac ynda nac yn dāōc ybo. bynt ae gōybydant yndyallus. Beth yna adal kyffes ac ediuarōch onny dileir ypechaōt. neu os yfeint aōybyd|dant yn gōeithædoed dybzyt ni. yrei avydei vāthm̄vn gennym ni ev medylyāō. Beth aarneigy di. beth aofuynhey di ae ouyn yffyd arnat ti dy gythludaō yno amdyōeithædoed. Oz pechodeu dybzyttaf. Athzuanaf aōnneuthōst ti eiroet Ac agyffeffeist. Ac aolcher trōy benyt. ny moe dy gewilyd di. oz rei hynny. no

pheī datkanei dyn ytt aōnnaethoſt yndygrut. Ac ny byd mōy dy  
 geōilyd yno nophei caſſut gōelioed gynt ymyōn bīoydy. Adaruot  
 dywnneuthur yn yach ohonunt. Allynā yti beth yō madeu  
 pechodeu. nev || dilev na phoener amdanadunt. kannys ſynt  
 avadeuir dāy benyt. Achyffes. Ac adileir ogytōybot duō ar  
 feint. Qi avynnōn bīoui hynny dāy angkreiff. Pōny ſdoſti r̄y  
 lad odauid galaned. Ae uot yn anniōeir. ſōnn. Pōny ſdoſti  
 vot meir vadalen yn bechadures. Agōadu obeder ḡft oe anudon.  
 Ac ymlad obaōl ac eglōys duō yn greulon. ſōnn. Agredi di eu  
 bot ſynt yny nef. ſredaf. vāth hynny os ti di yn llygredic etōa  
 Ac yn vāeuaōl dōy hynny. mōyhaſ oll ygōybydant ſyntev. Ac  
 ſynt yn ryd olygredigaeth. Abāeoulder di weithāedoed ditheu.  
 Ac ny byd keōilyd ar neb yā hynny namyn bocſach gantunt eu  
 diang. Auyd gōrthuun gann yāengylyon neur feint. yrei  
aōnaeth petheu dybāyt val hynny. Ac auyd gōaeth gantunt ſy  
yā hynny. Na vyd. namyn llaōen vydant vāthunt megys kedy-  
 meithon vāth ereill adiengyt ovāydyāeū oberigyl arall. velle  
 ykylāōenhaa yā engylyon ar feint am eu diang ſynteu. A phob  
 peth oā awnnaethoſt obechodeu adāoſſir ſynt yt ar da. Amegys  
 ybyd hoff gann vedyc iachav claſ annobeith. velle ybyd gogonny-  
 ant gann duō ar feint. Ar engylyon eu gōneuthur ſynteu yn yach.  
Avi oādiruaōl lēbenyd. . . || Ogetymeithas yfeint. Ketymeithas  
 dauid. A Ionathas. gelynnyaeth vydei hynny gantunt ſy. Ōgi  
 oāvelys getymeithas yſſyd yny eu kōp|plyſſu ſynt. Duō ae car  
 ſynt megys yveibon. Ac wynteu agarant duō yn voe noc ſynt  
 ehun. Ar holl engylyon. ar holl feint ae carant ſynt megys ſynt  
 ehun. Oduundeb yfeint. Duhundeb leſius aſipio. angkyſſondeb  
 vydei hynny gantunt ſy. kannys kynn duunet vydylt ſy. ar deu  
 lygat. kannys ylle yd edāycho vn. ef adāoſſa yllall yn diannot.  
 Bethbynac avynnho vn onadunt. ef ae mynn duō ar holl  
 egylyon. Arholl ſeint. Os duō arholl ſeint avynnant pob peth



oꝛ avynnŷyfi. mynhev yna avynnhaŷ vȳmot yn gyffelyb ybedyꝛ. Diogel yŷ os mynny ybydy yn diannot. Dyoer nydyŷedafi dyvot yn beder. namyn yn gyffelyb idaŷ. kannys pei eidunut ti dyvot yn bedyꝛ. ti aeidunut na beȳdut duhun ꝛ onny bydut duhun ny allut dim. kanny chŷenych neb dim mŷy noc abȳnno. megys na chŷenych ytroet vot yn llygat. nar llaŷ vot yn gluft neu ygŷꝛ vot yn wꝛeic. kannys pei chŷenychynt ŷy mŷy no dylȳet ny cheffȳnt ŷy gyfulaŷn leŷenyd. Ꝟphaŷb ageiff gyfulaŷn leŷenyd yna. vꝛth hynny. ny<sup>t</sup>eidunant mŷy no hynny. ꝛ nyt || oes neb dim aallo achŷannegu eu lleŷenyd ŷy yn voe noc ybyd. Ꝟr gogonnyant ny bo yndaŷ ehun ef aegekeiff yn arall. megys pedyꝛ ageiff gogonnyant gŷeryndaŷt yn Jeuan ꝞJeuan ageiff gogonnyant diodeifeint ym peder. ꝛ velle y keiff pob vn gogonnyant ygȳt. ꝛ ar neilltu. ꝛ vꝛth hynny beth aallant ydamunaŷ noe bot yn gyffelyb yꝛ engylyon. kȳmeint ac adyŷedeis .i. yti oll amŷy heuyt no hynny hŷy ae caŷŷant. Oallu yŷeint. Ꝟmlet kyuoeth agallu alexander avydei gyuyngdŷꝛ agoual gantunt ŷy. kannys kȳmeint vyd eu medyant ac ygallant wneuth<sup>n</sup> nef neȳd adayar neȳd os mynnant kanyŷ meibon duŷ ynt. Ꝟchyt etiuedyon ygriŷt. ꝛ vꝛth hynny dŷyŷeu ynt. megys ydyŷeit yꝛophŷyt. mi adyŷeteis ych bot chŷi yn dŷyŷeu. Ꝟchanyŷ dŷyŷeu ynt. ŷynt aallant pob peth oꝛ avynnon. Ꝟaham na wnant ŷy nef arall. Dyt edeŷis duŷ dim yn angŷŷyl pann wnaeth pob ynperffeith oveŷŷur. Ꝟrif. Ꝟphŷyŷ. Ꝟrpei gŷnnelynt ŷy nef arall. goꝛmod vydēi hynny. Ꝟ<sup>l</sup>allaŷer<sup>o</sup> pob peth aallŷn ni ywnneuthur. ꝛ nys gŷnaŷn megys llamv neu reded. Ꝟhynny agredir yaallu oꝛ ebeŷtyl. ꝛ oꝛ feint vchaf. || Ꝟninhev heuyt ochenn<sup>n</sup>dir yn uchedoccau yny gŷaŷŷannaeth ŷy. ꝛ amyrei gŷiryon oll ydyŷedir. ŷy<sup>n</sup> avydant gyffelib yꝛ engylyonn. megys weithon pei delei bꝛenhin heȳyaŷ agŷelet ohonaŷ dyn gŷann yn goꝛŷed yny dom. Ꝟpheri ydyꝛchael ae olchi ae wiŷgaŷ oe dillat ehun. ꝛ gymryt yn vab idaŷ. Ꝟrodi bꝛenhin-



aeth yntref tat idaó. velle pann 6eles duó ninheu yn llóch pechaót yn dyacheuis yvynyd dáy ffyd. Ac yn golches odófuyz ybedyd. Adodi enó yteilyngdaót ehun arnaó. An gónneuthur yn ettiuedyon arydeyannas. Megys ydyóedir. Yffaól ae kymerth ef arodes medyant vdunt yvot yn veibon yduó. ahynny yzneb agretto nny enó ef. Achyt caffo vn gogonnyant ynragozaól rac arall heróyd ygobáyeyu. eiffoes paób agaffant vn ty ytat onef kyt boet amrael gyfuannhedev. Yz vn kyfuloc hagen agaffant oedzech ar duó. achetymeithas yz egylyon. Oanryded yfeint. Anryded Ioseph avydei amarch gantunt óy. Áwi oz anryded agaffant óy. pann vo duó ehun nny anrydedu. megys yveibon. Ar engylyon nny perchi megys tyóyffogyon. Ar holl feint nny hanrydedu megys dáyóeu. Dylyet yó ar duó peri || hynny vdunt. kannys llunyeithaód wneuth hynny ohonunt. Ac óynteu aobeithaód yndaó ef oe holl lauur. Dylyet yó hynny heuyt ar yz holl feint. kannys kymeraffant ydóy wisc. Ahynny ar eu kannvet. Ynef ar dayar heuyt ae dyly. Aphob creadur kannys óynt afymudir yn anfaód arderchaóe ahynny yz gobáyeyon vdunt. Odiogelróyd yfeint. Diogelróyd Ely ac Enoc. goual ac ouyn vydei hynny ganntunt óy. kannys kynn diogelet yó vdunt ac nat oes arnunt ouyn anghau na dáy tyghet. Ac nyt arneigyant byth colli yz hynn adyóetpóyt vhot oll kanny dóe duó yganntunt ac óyntev yn garueidaf veibon idaó ef. Ac ny allant óyntev byth ygolli. Ac vath hynny nys collant. Ogyfulaón leóenyd yfeint. lleóenyd dyn adyckit oe grogóyd ae wneuthur yna yn vzenhin. Tristit vydei hynny gantunt óy. Paryó leóenyd agogonnyant agant óy ac óynt yn caffel mynet yn lleóenyd yz arglóyd. Owi aduó oz lleóenyd agaffant óy pann óelont ytat nny mab. Ar geir nny tat. Ar caryat ynyz yfpryt glan ympob vn ohonūt óynep yn óyneb yndibáyder byth. lleóenyd agaffant ogetymeithas yzholl feint. ac ogyfe||dach yzholl<sup>feint</sup> ac odaeoni yz arglóyd oveón ac

odieithyꝛ yaruunt ꝥac ydanunt. Ac yny kylch. ac obop<sup>parth</sup> v<sup>^</sup>vdunt. Ag<sup>o</sup>elet eu ketymeithon ynn amyl vdunt pob ry<sup>o</sup> digriu<sup>o</sup>ch Ad<sup>o</sup>zthyll<sup>o</sup>ch. Ah<sup>o</sup>onn<sup>o</sup> y<sup>o</sup> kyfula<sup>o</sup>bn le<sup>o</sup>benyd. Ahynny y<sup>o</sup> dogyn obop da hep nep ry<sup>o</sup> eiffeu. **Œ**i am llenn<sup>o</sup>beif<sup>o</sup> .i. ole<sup>o</sup>benyd yn ymtynn<sup>o</sup>yt hayach yarffet ynef. Ag<sup>o</sup>elet wyneb yꝛ argl<sup>o</sup>yd ynyꝛ wybyꝛ. Ac v<sup>o</sup>th hynny lla<sup>o</sup>ben byf amdyamad<sup>o</sup>zodyon megys yneb agaffei yspeil lla<sup>o</sup>ber. Amy poeny<sup>o</sup>eu. v<sup>o</sup>th h<sup>o</sup>hynny megys ykeiff yrei yffyd gyfueillon yndet<sup>o</sup>yd ydu<sup>o</sup> tragy<sup>o</sup>da<sup>o</sup>bl ogonnyant ynyꝛ argl<sup>o</sup>yd. velle yg<sup>o</sup>ath<sup>o</sup>ynne<sup>o</sup>b yhynny ykeiff ydireidon æ truein elynnyon ef poeny<sup>o</sup>eu tragy<sup>o</sup>yd. Amegys ygoleu<sup>o</sup>heir yrei hynn oꝛ teg<sup>o</sup>ch m<sup>o</sup>yaf. velle ybyd dyb<sup>o</sup>yt yrei ereill oꝛ aruth<sup>o</sup>æd m<sup>o</sup>yhaf. Amegys ybyd yfga<sup>o</sup>bn yrei hynn oꝛ weith<sup>o</sup>æet oꝛuchaf. velle ybyd gozth<sup>o</sup>æm yrei ereill oꝛ llefged m<sup>o</sup>yhaf. Amegys ybyd kadarn yrei hynn oꝛ nerth pennaf velle ybyd eidyl yrei ereill oꝛ g<sup>o</sup>annder m<sup>o</sup>yhaf. Amegys ykeiff yrei hynn ehang rydit. velle ykeiff ylleill kyuyg geith<sup>o</sup>æet. Amegys ykeiff yrei hynn d<sup>o</sup>zthyll<sup>o</sup>ch odirua<sup>o</sup>æ e<sup>o</sup>ylllys. velle ykeiff ylleill ch<sup>o</sup>er<sup>o</sup>æed odirua<sup>o</sup>æ d<sup>o</sup>ueni. Amegys ygrym<sup>o</sup>haa yrei hynn || oardercha<sup>o</sup>æc iechyt. velle ydi ffyccya ylleill ogleuyt Ag<sup>o</sup>annder. Amegys ybyd buduga<sup>o</sup>bl alla<sup>o</sup>ben yrei hynn owynnvydedic vy<sup>o</sup>yt. velle yk<sup>o</sup>ynnyant yrei ereill oc oe doluruys hirhoedli. Amegys ybyd eglur yrei hynn o echdywynnedigr<sup>o</sup>yd doethineb. velle ybyd ty<sup>o</sup>yll ylleill o aruth<sup>o</sup>æd yn vyd<sup>o</sup>yd. kannys bethbynnac a<sup>o</sup>bdant. ac ach<sup>o</sup>annec oynvyd<sup>o</sup>yd a dolur Ath<sup>o</sup>æueni yg<sup>o</sup>ybydant. Amegys ykyffyllta melys getymeithas yrei hynn. velle ypoennya ch<sup>o</sup>er<sup>o</sup>æ elynnyaeth ylleill. Amegys ymae kyt<sup>o</sup>duundep yr<sup>o</sup>ng yrei hynn ehun ac yrygtunt Aphob creadur. velle ybyd anefgymot yr<sup>o</sup>ng yrei hynny ehunein ac agkytuundep yrygtunt aphob crea<sup>o</sup>dur. Amegys ydy<sup>o</sup>cheuir yrei h<sup>o</sup>n o oꝛuchaf aallu. velle ygoftyngir ylleill oꝛ an<sup>o</sup>allu m<sup>o</sup>yhaf. Amegys ydy<sup>o</sup>cheuir yrei hynn oꝛ anryded m<sup>o</sup>yhaf. velle ygoftyngir ylleill oꝛ amarch m<sup>o</sup>yhaf. Amegys ylla<sup>o</sup>ben<sup>o</sup>haa yrei hynn oꝛ ardercha<sup>o</sup>æc

dibayderóch. velle yd ergryna ylleill ovúyhaſ aryneic. Amegys ybyd yrei hynn yn canv odyóvededic leóenyd. velle yd vttaa ylleill oꝝ triftóch truanaf hep trang hep oꝝffenn. kas" agaffant duó" amgeiffaó lleſteiryáó adeilat ydinas ef hyt ygellynt || Áchas yꝝ engylyonn am leſteiryáó cóplau eu rif. hyt ygallaffant. Áchas yneſ neóyd. Ar dayar neóyd aphob creadur am leſteiryáó góellav ev hanfaóð. traygallaffant. Áchas yꝝ holl ſeint am leſteiryáó vdunt eu lleóenyd trae|gallaffant. Ryued yó eu góꝝthóyneb. megys na ellir medylyáó na chredu meint lleóenyd yrei vchot. velle ny ellir kyffelybu na traethv meint poeneu ylleill. Ac am hynny ygelóir óynt yn gyfuyꝝgolledigyon am eu dygóydaó yvꝝth uuched duó. Ny dyallafi hynny pann adeilaóð duó neóad vꝝenhinaóð idaó yllithꝝaóð yparet pann dygóydaóð yꝝ engylyon. Aphann vynnaóð duó ygyóeiraó yd anuones yvap ygynnullaó ymein byó yꝝ adeilat hónnó. Ac yeſgynnv yny gerbyt awnnaeth ef. adóyn ymeón attaó laóein ovein. Ac adaó yrei adygóydaóð. Ykerbyt yó ypetuar angel yſtoꝝ. Ar ebeſtel yó ymein adynnaffant yndaó ygrift oc eu ꝝregeth ar hyt ybyt. Ac agynnullaſ|fant llaóer yadeilat yduó. Yrei adygóydaóð oꝝ kerbyt hónnó yó ydinyon nychretto yn iaón. megys ydyóedir. óynt aaethant yvꝝthy|ym ni. kanny hannhoedyn ohonam ni. Yrei Aducpóyt yno agyfulehaóð yn adeilat llys neſ. || megys mein pedꝝogyl dꝝy ygoꝝuchaf ſeer. Sef yó yrei hynny yꝝ etholedigyonn alyóennhaant oꝝ petwarnert h pennaf. nyt amgen. ꝝudder. Achernnyt. Achyfyáónder. Achymedꝝolder. Oꝝ rei hynny ykyóeirir ꝝ|muroed karuffalem. Ymein ereill garó hep gaboli auu anaf gann ypenſſaer. nyt amgen. no rei ennóir avyꝝyóyt yn tan vfferenn. Yrei góirion adienſis odyno auyd mur kadarnn ygrift dꝝy lyóenyd tragyóydaóð Amen. Duó ath gyfulaóнно tithev oꝝuchaf athro oogonyant yſeint. Agóelet ohonat bꝝenhin neſ yny neſ yn anryded. Adaoed karuffalem yn holl dydyeu dyuuched. Amen. Ac velle yteruyna

## YMOD YD AETH MEIR YNEF.

*Yny mod hōnn ytreithir val yd aeth meir ynef*

**Q**uēlito was ēst. escob eglōys fardinei ynanuon annerch myōn taghonoued ēst. oe anrydeduffon vꝛodyꝛ ygkrist. ꝥrei yffyd yn ꝑīssōylāō yn laodicia. ꝑaham nat adolygōch chōi ymi deu weithꝛet. ouuched yꝛoꝑfōydi. ꝛ ac oarglōydiaōl gnaōtolyaeth. ꝛ ac anuon yōch ymyōn llyuyꝛ o nebyd. ꝛ ac heiffaō heuyt diheurōyd ovarōlyaeth mam yn harglōyd ni. ꝛ ac yvenegi yōchōitheu yllmyōn llyuyꝛ vꝛth hynny ych deiffyf chōi. ꝛ Di aanuonōn yn yfcriuenedic ypetheu aglyōsam ni ygann Ꝓeuan eboſtol. pann yttoed yn harglōyd ni Ꝓeſſu gſt iachōyaōl. dꝛōy yuuched yꝛ hol feint. ꝛ Ar holl vyt. wedy poyaō kethꝛi yndaō yn diodef yny ꝛꝛenn. ef aargannvꝛ ger llaō ygroc ef yvam. ꝛ Ꝓeuan ydiſgybyl yꝛ hōnn agarei ef. ac aoed annōylaf idaō onadunt oll. ꝛ ꝛannys ehun aoed wꝛy oe goꝛff. ꝛ Ac yna ygoꝛchymynnaōd idaō ygꝛyffe-gredic vꝛam veir. yny mod hōnn. llyma dy vam di. ꝛ ac vꝛthi hitheu. llyma dy vab ditheu. ꝛ ac ohynny allann tra diodeuaōd a|allduded ybyt hōnn. ymꝛyder Ꝓeuan yꝛꝛes|sōylaōd hi. ꝛ Aphann aeth yꝛ ebeſtyl ar hyt ybyt ybꝛegethu ytrigyaōd hitheu yn ty vn oe rieni ger llaō mynyd oliuet. ꝛ Ar eil vlōydyn gꝛedy yfgynnv ogſt arglōyd yꝛꝛuchelder nef. ꝛ Diōarnnaōt ydoed hi yn gyfulaōn oe damunet ef. dꝛecheū<sup>wylyāō</sup> ehun aꝛꝛuc ynllē dirgel yny ty. nachaf angel ger ybꝛonn yndyuōt. ꝛ ac yn kyuarch gꝛell idi. ꝛ ac yndyōedut valhynn. hannꝛych gꝛell vendigedic veir ygann yꝛ arglōyd ieffu gſt. ꝛ Allyma yt ~~palym~~ kagheu oꝛ palym adu||gum ytti obꝛꝛadōys duō. ꝛ Aphar ditheu ydōyn ef rac bꝛonn dy eloz di pann dycker dyeneit oꝛ koꝛff. ꝛ Ahynny auyd ytrydydyd oheddiō. ꝛ Yna ydyōat hi vꝛth yꝛ angel. miaarch yt yn enō duō hep hi kynnull

attafi holl ebestyl vy arglôyd .i. Ieffu gft. val ygwelôyf ôy yn gozffozaôl. Aþhann voent yn gynndzichaôl anuon ohonaf vy yfbyzt. Hyma hediô heb yz angel ydaô yz holl ebofstyl attat ti trôy nerth duô. kannys yz hônnon aduc yrhozffôyt gynt yn hendedyf trôy laô yz angel oôlat iudea hyt ymabillon tros voraed ervyn bleôyn oe benn ygyt ae ginnyaô. velle ymae yn kynnull attat titheu hediô yz holl ebestyl. Ac ôedy yvenndigaô ef. ydiulannaôd yz angel yz nef. Ac yma yky|ymerth meir ypalym rydathoed gann yz aghel. Acherdet parth amynet oliuet ywediaô. Agôedy gônneuthur ohonei ygôedi. ymhoelut adzef aozuc. Aþhann yttoed Ieuan ebofzol ynprægethu am byzt echôyd yn epheso. nachaf yn deiffyuyt taran onef. Ac ôybzenn ôenn ygyt ar taran yn disgyynnv. Ae gymryt yntev yrac bzôn yniuer. ae dyzchael ynyz ôybzenn. ae dôyn yntev oz arglôyd rac bzonn dzôs yty yd oed veir yndaô. Adyfot ymyôn aozuc. achyfazch || gwell idi ynn enô yz azglôyd. Aþhann weles hi ef wylaô aozuc oleôenyd. Adyôedut vâthaô val hynn. Ieuan vy mab heb hi mi aarchaf yt coffau geir dy athzo di. an harglôyd ni ieffu gft yz hônnon am gozchymynnaôd .i. ytti. Hyma gôedy vygalô. Ac ydôyf yn mynet yffozd holl dnyyon ydayar. Ami agigleu heb hi kyngo: yz Ideôon yn dyôedut amdanaf. val hynn. Arhoôn ni yny vo marô yz honn aymduc Ieffu onazaæth. Allofcoôn ychozff hi. Ac vâth hÿny prydera ditheu am vyn diôed ynhev. Ac odyna dangos idaô yhamdo yz hônnon ykledit hi yndaô. Ar palym goleu agymeraffe: hi ygann yz agel. Adyscu idaô dôyn ypalym ovlaen yz elo: pann elei oechladu. Padelô heb Ieuan ygallafi vyhun paratoi dy dived di. Atharôylant onny deuant attaf yz ebestyl. An bzodyz vâth wneuthur anryded yth gozff di. Ac val ydyôeit ef hynny. nachaf yz holl ebestyl gôedy rygynnullaô yz vn lle. Ac eu dôyn ynyz ôybyz obetyzvannoedby: ydoedynt ynprægethv yndunt. Ae goffot yno ger bzonn dzôs yty ydoed veir yndaô. ymplith yrei hynny yd oed



paól ynneóyd dyuot ygret. Agymeróyt heuyt yz góaffannaeth hónnó ef abaznabas. Ac yna ymroeffav || awnnaeth yz ebestyl yn ryued gantunt eu ddydyvodyat. Agouyn pa achaós ykynullaóð yzarglóyd ni hedió yz vn lle hónn. Agóedy bot kaenntachóar yrydunt póy ohonunt awediei aryzarglóyd. am dangos vdunt achos ykynulleitua yno ygyt. Aphedyz aerchis ybaól wediaó yn gynntaf. heb ypaól tidi bieu dechzeu ygóaffannaeth hónnó mal yraculaeny oll yn eboftolyaeth. Amynhev lleiaf óyf ohonom oll. Ac nyt ymónaf yngyffelyb yóch. Allaóenhav aozuc paóð ozebestyl yna am vfylldaót paól. Ac ogyttundeb kóplav ev góedi. Aphann dyóedaffant amen. ydoeth Jeuan eboftol attunt. Ac ydatkanaóð vdunt adyóedaffei veir idaó yntev. Ac yna ydoethant ygyt ymyón. Achyuarch góell idi adyóedut val hynn. Bendigedic óyt ygann yz arglóyd aozuc ynef ar dayar. Ahithev aattebaóð vdunt óy. Ac adyóat vathunt. bendith yz arglóyd arnaóch chóithev. Athāgneued yz arglóyd yóch yny enó. Ac weithon etholedigyon viodyz menegóch ym pa ffuryf ydoethaóch yman. Ac yna ydatkanaóð yz ebestyl idi pa ffuryf ykymeróyt óy ynyz óybzienn ac ydygeffit yno gann ydzychael ynyz wybyz onerthoed yz arglóyd. Ac yna ydyóat meir vatháó yntev. bendigedic vo yz || arglóyd agópplaaóð vynn damunet .i. Ac aberis ym ych góelet chóithev am llygeit knaótaól kynn vymaró. Allyma vynnhev yn kerdet y ffozd vyryeni. Amynhev ach góediaf chóithev oll am vygóylaó i hyt yz aóz ydel yzarglóyd. Ac ydel vyeneit om cozff. ny phedzuffaf ynhev kannys yz arglóyd achduc chóí yma yz didan|nóch ym yn erbyn gouudyev adaó arnaf. Ac vath hynny mi aarchaf yduó ynybyzr amfer yffyd ym ozeuched gynndzychaól honn yny vo ygóedill adyckóyf ygyt achóí ygóaffanaeth yduó. Agóedy kennhyadu ohonunt hynny bot yn llaóen ynydidanu. Ac ynno ybuant teir nos Athaidieu. arvolyant yduó. nachaf ar aóz echóyd yny trydydyd hónnó. dygyzchu hun ympob vn ohonunt

oꝛ aoad yny ty hyt na aallað vn ohonunt vot hep gyfcu. namyn  
 yꝛ ebestyl. Ar teir moꝛynnyon ygoꝛchymynnaſſei hi vdüt waffan-  
 naethu ychoꝛff. Ac ar hynny nachaf yn deiffyuyt Jeſſu yndyöot  
 ymyön alluoffogróyd egylyonn ygýt ac ef. Ac yndyöedut vꝛth yꝛ  
 ebestyl. tangneued yóch vꝛodyꝛ. Bit arnam dy dꝛugared arglóyd  
 hep öynt. megys ygobeithaffam yvot. Ac yna yd ymyſtynnaðd  
 meir Aryllaðꝛ agöediað yꝛ arglóyd val hynn yman. || Coffa vi  
 arglóyd vꝛenhin gogonet dyenö auo moladóy ygýt artat aryſbꝛyt  
 glan yn pꝛæſſöylað yn vn teilygdaót. mi athöediaf yny warandeöychi  
 di llef dylað voꝛöyn val na del ymherbyn neb ryð veddyant diaðl.  
 Ac na welöyf yſpꝛydoed ytyöyllöch yndygyverbynnyeit ym. Ac  
 na welöyf työyſſaöc ytyöyllöch. Ar arglóyd adyöat ynatteb idi.  
 pann yttoedön .i. yndiodef poeneu anghev chöerö dꝛos vyöyt yꝛ  
 holl vyt. ef adoeth attafi työyſſaöc ytyöyllöc. A göedy na chauas  
 ynof ol dim oe weithret ef. ymeith ydaeth yn oꝛchyvygedic  
 sathædic. Ac vꝛth hynny ti ae göely ef ogyffredin gyureith  
 genedyl tröy yꝛhonn ydað aghev ytt. Ac nydichaön ef eifföes ar-  
 gyöedu ytt kannys mi avydaf yth ganhoꝛthöyað. Ac vꝛth hynny  
 dos yth wely achöpplaa dy dyledus teruyn dy uuched. heröyd  
 kyureith adaf. Ac vꝛth hynny vygöerthvaðruſſaf em dyret yn  
 dibꝛyder. dabꝛe vygkyfneſſaf y eiftedua buched dꝛagyöyd. kannys  
 yd ym ytharos milöyaeth nefaðl vꝛth dyaröein yleöenyd paradöys.  
 Ar arglóyd yn dyöedut hynny. gogöydað arygöely aozuc. adiolöch  
 yꝛarglóyd. Ac anuon yhyſpꝛyt. Ac yna ygöelei yꝛebestyl ||  
 yheneit yn gynn gannheidyeit Ac na allei nep ryð dyn maröaðl  
 datkanu ae dauaót ythecket. tegach oed noc auu eiroet öeira na  
 mettel nac aryant nac eur yn echtywynnygu odiruaðꝛ eglurder.  
 Ac yna ygoꝛchymynnaðd yꝛ arglóyd eneit meir yvihagel archang-  
 el yꝛhönn aoad geittöat paradöys. Athyöyſſaöc kenedyl eurei. Ac  
 yna ydyöat yꝛ arglóyd vꝛth yꝛ ebestyl. ketöych goꝛff meir.  
 adyööch ef yꝛpaꝛth deheu yꝛ dinas ytu ardöyꝛein. Ac yna

ycaóffant mynnóent neóyd yny lle ny rygladyffit dyn eiroet.
 Agóedy afladaóch hi. arhoóch yno ynydelóyfi attaóch chói
 ympenn ytridieu. Agóedy dyóedut hynny oꝝ arglóyd ydaeth
 ymeith. Ac eneit yvam. Ae gyffegredigyonn englyonn gan
 diruaóꝝ eglurder ynef. Ar englyonn aaethāt dꝝy lewenyd
 maóꝝ gann ganv molyannhev yꝝ arglóyd. Sef aozuc yteir
 góerydonn aoedýt yno kymryt y coꝝff oe olchi odeuaót yrei
 aelynt yangheu. Aphann dechꝝeuaffant ynoethi ytywynnaóð
 odiruaóꝝ eglurder val na ellit edꝝych arnaó. kynn haóffet oed
 góaffanaethv ychoꝝff fanteid glann hi ar dim haóffaf. rac ygann-
 heidet hagen ny chynnttrinnyei neb ac ef. Achynny olchit glan
 oed obop kyuryó vod || na mann. Agóedy góifgaó yhamdo
 ydanney yndeiffyuyt ydivlannaóð ydiruaóꝝ eglurder ryuuaffei
 gann ycoꝝff kynn no hynny. megys blodeu ylili oed lió yhóynneb.
 Ac arogleu hynnaós anryded<sup>9</sup> agerdei yvꝝathi. Odyna pann
 doeth yꝝ ebestyl ydodaffant ycoꝝff anryded<sup>9</sup> hónnó aryꝝ eloꝝ. Ac
 amouyn aónaeth paóð ohonunt ae gilyd. póy aaróedei ypalym
 ovlaen yꝝ eloꝝ. hep yꝝ Jeuan eboftol vꝝth beder ti ae haróed.
 kannys yti ygóedha aróein ypalym a bot yny blaen. velle ygobꝝy-
 neift oevyꝝallit dy ffyd yn raculaenu yth eboftolaóð waffanaeth.
 Peder aattebaóð val hꝝn. ti di Jeuan yffyd etholedic ohonam yn
 wyꝝy ygān yꝝ arglóyd. Ar veint rat honno aobꝝyneift dithev
 penelinnyaó arnaó ytra yttoed aryvóyt. Athꝝa yttoed arygroc yr
 yn yechyt ninhev. honn aozchymynnóys ef yti oebꝝiaót enev ef.
 ti adylyy aaróein ypalym goleuat hónnó. Ac arwylyannev glein-
 dit. Ti aaleóeift oóiraót leuuer. Ac offynnꝝaóð eglurder tragyóyd.
 Am|minhev aaróedha yꝝ eloꝝ ar coꝝff kyffegredic arnei. Ac an
 bꝝodyꝝ ylleill. An kyt ebestyl ygky|ylch yꝝ eloꝝ bint yn canu
 molyannev yduó arglóyd. Minhev hep ypaóð Jeuað óyf ohonaóch
 aaróedaf yꝝ eloꝝ ygyt athi. Agóedy duunaó pa||óð ar hynny.
 peder agymerth yꝝ eloꝝ yny blaenn adechꝝeu kanu adyóedut

kydydolyaeth tec ar volyant yz mab ar tat ar yfryt glan. paθl agymerth yz eloz yn ol peder. ar ebestyl ereill ynkanu ygyt ar eloz. ac ar hynny nachaf ogyath nebyd yn ymdangos. nyt amgen. corozon owynn|brenn amlθc vaθz. od vch benn yz eloz. megys ygnotta ygkylch ylleuat. allu engylyonn ygkylch ygozon yn kanv canuev tec. ac ar ybestyl yn canu. ar engylyonn ynkyt ganu ac θy. ac yn kθpplaθ arθylyannev mab yz arglθyd. yny oed gyfulaθn ydayar odigrifuθch kydydolyaethev. Pann gigneu hagen tyθyffaθc yz offeireit hynny. yd aeth allann oz dinas allaθer obobyl ygyt ac ef. adyθedut aozugant. pa gydydolyaethev yθ honn hep θynt moz anryued ahynn. ac yna ydyθat vn yz aθz hon yd ethyθ eneit meir oe chozff. adisgyblonn ieffu yffyd yn canv molyannev ynnychlch. aphan welas tyθyffaθc yz effeireit ygθely coronaθc hθnnθ. adisgyblonn yz arglθyd ygkylch yz eloz adiruaθz leθenyd. achydydolyaeth gantunt. Yna ymlenθi aozuc olit. achynnared. adyθedut val hynn. llyma hep ef ozffθyfua yz hθnn aθnaeth kynnhθzyf yni. ac yn kenedyl. Pa ryθ ogonyant yffyd idi || hi yz aθz honn. a neffau aozuc aryzeloz. ac arvaethu yymhθelut yz llaθz. adodi ylaθ arnei yvynnv ybθz yz llaθz. ac yn diannot ydiffrythaθd ydθylaθ. hyt ympenn yelined. ac yglynnaffant vzth yz eloz. ac ymdibynnv vzthi aozuc. ar ebestyl yny lufgaθ vzthi. ac doluryaθ ygyt ahynny ynboenedic. ac val yd oed yz ebestyl yn kerdet velle gann leθenyd amolyant yz arglθyd. yz engylyonn oz wybyz oduch ypenn. adallaθd ybobyl adothoed ynev herbyn oz dinas. ac yna ydechzeuaθd tyθyffaθc yz offeireit yz hθnn alynassei ydθylaθ vzth yz eloz. lleuein agθeidi ar beder adyθedut val hynn. Mi ath wediaf val hynn yny gouut hθnn hyt natremyckych di viui. koffa heuyt pann yttoed yvozθyn vzth ydθz yth argannvot. ac yth volestu. rydyθedut ohonofi dzoffot ti yna ynda. ac vzth hynny yz aθz honn yd adolygaf ynhev ytti vot yndzugaraθc vzthyf trθy dyarglθyddi. ac

yua ydyóat peder vāthaó. nyt oes ynni veddyant yny byt. namyn ochāedydi yduó. Ac Jessu g̃ft aaróedaóđ honn. Anharglóyd nynhev. ef aellygir dydóylaó" yā eloā ývāth. Ac yntev aattebaóđ yua ybedyā val hynn. Ponyt ydym ni yn kredu. aphabet awnaón nynhev odallaóđ kenedyl || dynyaóđ yn kallonnoed val nachrettom yóathyev duó. Ac ynbennaf oll pann dyóedaffam yn erbyn krift oc an llef yn dyóedut. Bit dywaet arnam ni. Ac ar yn meibon óedy ni. A mann ypechaót diruaóā hónnó yffyd val glut vāthym. Peder aattebaóđ yua idaó val hynn. yā emelltith honno heb ef aargyóedha yā neb nychāetto. namyn ybarahu yn diffydlaónn. yneb hagen aymhóelho. achredu. ny nekeeir ef odiugared. Ac yntev yua aattebaóđ ybēder. ac adyóat vāthaó valhynn. mi agreedaf hep ef pob peth oā adyóedy gann dāugarahu ohonot vāthyf. val na bóyf varó. Ac góedyfeuyll peder ar eloā. ydyóat tyóyssaóe yā offeireit. mi agreedaf heb ef yvap duó yā hónn aymduc honn yny bāu. Ac Jessu grift anharglóyd ni. Ac ar hynny yndiannot yrydhaóyt ydóylaó yóath yā eloā. Ac eiffoes yvāicheu aoedynt diffróyth ettóa. Ac nyt yttoed hep dolur arnaó. Ac yua ydyóat peder vāthaó. dyneffa hep ef at ycoāff āchuffana yā eloā. Adyóet mi agreedaf y Jessu g̃ft vap duó anharglóyd ni yā hónn aymduc honn ynybāu. Ac auu yā hynny wyāy góedy efcoā val kynn efcoā. aphan daroed idaó dyóedut hynny. Arodi yenev óath yā eloā. ykauas yholl Jechyt. Ac yn dechāeuaóđ moli duó aozuc ynvaóydic. A||dóynn tyftolyaeth aozuc yveir olyuyā hendedyf ārybot hi ynn demyl yduó. achymeint adyóat ef oe darogan hi yny oed yā ebestyl yn wylaó rac meint eu lleóenyd. Ac vāth hynny ydyóat peder vāthaó. kymer ypalym yffyd yn llaó Jeuan an bāáót ni ados yā dinas ac ef ythlaó. Athi aóely dy bobyl di yn dall. Adot ypalym vāth eu llygeit. Ac agretto ohonunt ageiff yolóe. Ac arny chāetto avydant veiró. Agóedy gónneuthur ohonaó hynny. ycauas laóer oe bopyl yn



kóynyaó. ac yndyóedut. Góae ni pann yntreóit odelli val ybopyl o effonia. aþann glyóyffant ymadıodyon tyóyffaóe yroffeireit yn datkanu ygóyzthev. ycredaffant ac ykaóffant eu golóe. Póybynac hagen ohonunt abarhaaóđ yny gamgret ogaledi óynt veiró yny delli. ac ođyna yduc tyóyffaóe yz offeireit ypalym dıacheuen at yz ebestyl. a datkanu vdunt pob peth oz awnnaeth. Ac ođyna yz aróedaóđ yz ebestyl coıff ywynnvydedic veir wry hyt yvynnóent val ygozchymynnassei yz arglóyd vdunt. Ac yny trydyddyd val am aóı echóyd nachaf yz arglóyd Jessu grıft alluoffogróyd englyonn ygyt ac ef yndyuot. ac yny gref-faóu. ac yn dyóedut vıthunt. tagneued yóch. ac óy|ynteu gann yadoli ef adyóedaffant. diolóch ytitheu || duó. tiduhunan aóney pob peth ozıavo anryued. ac yna ydyóat yz arglóyd vıthynt. kynn vy anuonn om tat ygópplav kyffegyı ydiodeıueint ami ett-óıa yn goıffoıaóı ygyt achwi. yd edeóeis i yóch chóı aedeóch ymketemeıthas yn atanedigaeth ydinyon. pann eıstedho mab dyn ygkadeir vıaóđıyaeth. yd eıstedóch chóıtheu arydeudec kadeir yvarnnv ar deudec llóyth yz yfrael. hynn yntev aetholes vynn tat .ı. ovn olóytheu yz yfrael ygymryt knaót ohonei. ac am hynny ykyffegreis .ı. hi yn emyl ym yndilógyı ygóeryndaót ybıeffóylaó ohonei kynn efcoı a góedy efcoı. Allyma weıthonn óedy rygópplav ohonei hi dilyet yz annyan. Pabeth bellach avynnóch chóı ywnneuthur ohonafi. amdanei hi. Peder yna ar ebestyl aattebassant idaó val hynn. Ti arglóyd aetholeıst yt y llestyı hónn ynn lanaf ac yn laónaf oz llestri. pob peth arglóyd awnneuthost kynn oeffoed yn berffeıth. Ac vıth hynny arglóyd. ogallei vot ger bıonn dyrybuced di ath veddyant. ef aóelir yni dy weısson di megys ygóledychych di yth ogonyant. kyuodi ohonat dyvam ae dóyn yn llaóen yr nef. ac yna ydyóat yz arglóyd. Bit heróyd ychbarnn chóıthev. ac erchi aozuc ef yvıhagel arch-angel dydóynn e||eneit yggyffegredic veir yvyny. ac ar hynny

nachaf gabriel archangel yntroi ymaen yar ybed. ac yna ydyóat y<sub>2</sub> arglóyd v<sub>2</sub>thi val hynn. vygketymeithes am kyfneffaf am colomen. go<sub>2</sub>ffóys<sub>2</sub>lua ygogonnyant. llefter yuuched. temyl nefaól. kyuot yvynyd. kanys megys nachytffynnyeist di ac haalogróyd pechaót tróy gy<sub>2</sub>ffynnyaó. ny diodefuy ditheu ynn deilóg dy go<sub>2</sub>ff nny bed. Ac yna yn diannot ykyuodes ygyffegredic veir o<sub>2</sub> bed. adygóydaó ar dal ydeulin yadoli ydaet y<sub>2</sub> arglóyd. adech<sub>2</sub>ieu aozuc moli duó. adyóedut v<sub>2</sub>thaó val hynn. nyallaf vi arglóyd talu diolchev avei deilóg ytti. kanny allei y<sub>2</sub> holl vyt dy voli di ynn gyfyaónn. Ac eiffoes bit venndigedic dyenó di duó y<sub>2</sub> yfrael. Abit dy<sub>2</sub>chauedic dy enó di ygyt ar tat ar y<sub>2</sub>pryt glan. ac yny<sub>2</sub> oes oeffoed. Ae dy<sub>2</sub>chael aozuc y<sub>2</sub> arglóyd idi yna. amynet dóy<sub>2</sub>laó mynógyl idi. aerodi at vihagel archangel. ac yna rac yv<sub>2</sub>ionn ef ydy<sub>2</sub>chafaóó ygyt ae engylyonn yny<sub>2</sub> wyby<sub>2</sub>. Ac yna ydyóat y<sub>2</sub> arglóyd v<sub>2</sub>th y<sub>2</sub> ebestyl. neffeóch ygyt ami yny<sub>2</sub> wybzenn. a góedy eu dyuot attaó. ydyóat valhynn. Mi aadaóaf yóch tagneued. Ami a vydaf ygyt achóí hyt ynn dióed y<sub>2</sub> oes. ac ody<sub>2</sub>na góedy dyóedut ohonaó hynny. ygyt ae engylyonn || aedynt ynn kanu. ac ygyt aevam yd aeth ef ybaradóys. ac onerth y<sub>2</sub> arglóyd yna ykymeróyt y<sub>2</sub> ebestyl yny<sub>2</sub> wybzenn. ac yducpóyt pob vn ohonunt y<sub>2</sub> lle yd oedynt gynt ynn p<sub>2</sub>regethu yndaó. maó<sub>2</sub> wy<sub>2</sub>theu duó y<sub>2</sub> hónn auuchedockaa ac a arglóydia. ac aawledycha yny d<sub>2</sub>indaót berffeith teir personn. nyt amgen. ytat. ar mab. ar y<sub>2</sub>pryt glan. ac yn vn duó anwahanedic yny<sub>2</sub> oes oeffoed. ameN. || ||

## KYSSEGYRLAN UUCHED.

**G**Raether bellach am dwyŵaŵl garyat dŵy yzhōnn ykysfyllder ykreaŵdyz duŵ ae ~~grad~~greadur dyn. Ac yn gynntaf reit yŵ gŵybot beth yŵ caryat. Aphaŵed ygŵehenir keingev caryat. ac o baffoꝝd ydaŵ kyfyaŵn garyat. Seint aŵstin adyŵeit val hynn beth yŵ caꝝyat. Karyat yŵ neb vn vyŵyt yn kyfylltu deupeth ygyt nev yn eidvnaŵ eukyfylltu. Deu ryŵ garyat yfyd. nyt amgen. karyat ferchaŵl trigedic tragyŵydaŵl. Acharyat ellylleid difulannedic amſſeraŵl. Ykynntaf adodir ar beth paꝝhaus tragyŵydaŵl ac agyſſylltir ac ef yn dŵagyŵyd. Yz eil adodir ar beth aamſſeraŵl tranghedic. ac ygyt ac ef ytreing. ac ydifulanna. Ykynntaf caꝝyat perffeith yŵ kannys peth perffeithgŵbyl tragyŵydaŵl agar. Sef yŵ hōnnŵ. duŵ. Yr eil caryat. amperffeith yŵ. kannys amperffeith yŵ caru ypeth ygaller ygaffau. ac ymŵahanu ac ef. ac aghenn yŵ ymŵahanu apheth daruodedic. Ykynntaf aelŵir kuedferch neu anŵylferch. kannys ku ac anŵyl ydyly vot yferch ac gyſſyllto yferchaŵl ae garyat yn dŵagyŵyd. Yz eil aelŵir ynvytferch. kannys ynvyt yŵ yferch adifulanno gyt ae ferchaŵl. Am hynny tremegedic yŵ ykyfuryŵ garyat hōnnŵ ar dŵyll garyat. Ykynntaf yfyd berffeithgŵbyl eidunferch || anrydedus. hōnnŵ kannys dŵyŵaŵl yŵ gŵrthŵyneb yz caryat arall knaŵdaŵl yŵ. Ilyma yffoꝝd ydaŵ yz annŵylferch gŵynnvydic hōnnŵ. Ydzindaŵt vendigedic onef kreaŵdyz pob peth oza weler ac ar ny weler. yndaŵ ehun yfyd pob peth. kannys ydan t' pheth ykynnhelir. nyt amgen gallu. Agŵybot nev doethineb. Adayoni. Ar t' pheth hynny abŵodolir atheir perſonn ydzindaŵt. kannys yz tat ypodolir gallu. kanyſ ef yfyd holl alluhus. Aholll gyuoethaŵc. Yz mab ypodolir doethineb agŵybot. kannys ef yŵ ygŵir doethineb.

Agóybot. agymerth dynyaól gnaót. Ac aóy pob ryó beth. Y<sub>2</sub>  
 yfpryt glan ypodolir daeoni Athlugared. kannys ef yfyd holl  
 dlugaraóc. kannys ohonaó ef dlóy ydługared ykymyath ymab  
 ydynyaól gozff. Aanet oveir wyzy. Y<sub>2</sub>teir person hynny kyt boet  
 pob vn onad|dunt yn berffeithgúbyl duó eiffoes. vn duó ynt yn  
 vndóyóolder tragyóydaól heb vot ynvóy. nac yn llei ydóyóolder  
 ynvn o<sub>2</sub> teir person noe gilyd. nac yny teir person ygyt noc yn vn  
 ohonunt. nac vn onadunt yn gynt noe gilyd nac vn yn ol ygilyd.  
 namyn yteir person yn gymharyeit gyfoedon gýt tragyóydolyon.  
 Ac aelóir odirgeledic enó. Alpha et O. Sef yó hynny. || .a. ac  
 .o. dechzeu adióed. A llythyren teir coglaóc yó. Ac aaróydocka  
 teir person ydándadó. Y<sub>2</sub>ny gogyl vchaf ytat. yny gogyl iffaf o<sub>2</sub>  
 tu deheu ymab. ~~Ac yny gogyl arall iffaf o<sub>2</sub> tu affev.~~ kannys ef  
 agyueifte ar deheu duó dat. Y<sub>2</sub>ny gogyl arall iffaf o<sub>2</sub> tu affev y<sub>2</sub>  
 yfpryt glan. kannys ef yfyd ynkyniret caryat annóylferch yróg  
 ytat ar mab. .O. llythyren gronn yó heb dechzeu aheb díóed  
 yndí. kannys ympob lle obeth krónn ykeir díóed adechzeu. Ac  
 y<sub>2</sub>hynny nyt oes na díóed na dechzev arnaó. Ac amhynny díóed  
 adechreu yó. ynychylch. ahonno aaróydocka vndóyóolder yteir  
 personn yfyd dechzeu adióed ypob peth kynn ny bo na dechzeu  
 nadióed arnaó. Allyna ykylch t' Ac vn yfyd pob peth. kannys  
 ohonaó ymae pob peth yndyuot. Athlóydaó ef ydaó pob peth Ac  
 yndaó ytric pob peth megys ydyóet paól ebofzol. kyffelybáyd  
 yhynny aellit ygymryt ar gylch krónn pedóarkoglaóc aellit  
 yfygythau val hynn. nyt amgen. gónneuthur kylch krónn aróeith  
 .O. Ac yny kylch hónnó yfygythau. A. yn tchoglaóc. Ac yny gogyl  
 vchaf o<sub>2</sub> .a. yfygythau duó dat. Y<sub>2</sub>ny gogyl iffaf ar deheu  
 yfygythau mab duó. Sef yóhónnó ieffu g<sup>st</sup>. Y<sub>2</sub>ny gogyl arall o<sub>2</sub>  
 tu affev yfygythau y<sub>2</sub>yfpryt glan ar ffuryf colomen yn gyfulaónn ||  
 odan y<sub>2</sub> hónn aaróydockaa caryat annóylferch yfyd ynn kynniret  
 ferchaól garyat ytat arymab. ar mab arytat. O. llytheren gronn

yó. heb na dechæu na díóed arnei. kannys ympoblle arnei ykeffir dechæu adióed. honno aaróydocka vndóyolder yteir pfonn. Ynyvann vchaf oꝝkylch hónnó yn lle ymae ydóyrein. llunyer ytat. yny gogled oꝝ tu deheu yꝝ tat. llunyer ymab. yny deheu oꝝ tu affeu yꝝ tat. llunyer yꝝ yspꝝyt glan. yn annon neu yn kyniret góꝝychyon odan ykaryat annóylferch yróg ytat ar mab. Yny gozlleóin ywaeret. llunyer yꝝ eglóys gatholic lan. yꝝ honn yfyd óꝝeic bóys baót yvnmab duó dat. Sef yó honno yꝝ eglóys uudugaól gynnulledic ogyffredin luoffyd ffydlonyon krist odynyon yꝝ eglóys ryuel<sup>o</sup> yma. ac ēgylyon yꝝ eglóys vudugaól vꝝy. Bellach odan yꝝ annóylferch garyat yfyd yn kyniret yróg ytat ar mab yr hónn ykeffylybir yꝝ yspꝝyt glan idaó. ac ynóir ef yó. ydygóyd góꝝechyon yꝝ eglóys uudugaól. ac odyno ygkalonnev ffydlonnyon yꝝ eglóys ryuel<sup>o</sup> yma. ac yꝝ bychanet vo ygóꝝchyonn h̄|hynny ny allant vot yn llei namyn yn voe noꝝ holl vedyffaót. kanys kyt yf galóer yn wrchyon nyt ynt le noꝝkóbyldan yꝝ hanóynt ohónaó. || Sef yó hónnó yꝝ yspꝝyt glan. ac nyt llei hónnó ehun noc vnolder yteir pfon ygyt. Yꝝ annóylferch garyat hónnó awahenir yn dóy geing. vn yó karu duó yn voe no phob ryó beth. acharu dygyffnessaf ynn gymeint athidyhun. Yꝝ eil yó. karv duó yn vóy nophob ryó beth adylyir obedeir ffoꝝd. nyt amgen. oholl gallonn. oholl eneit. oholl nerth. oholl vedól. Sef yó hynny yn doeth. hyt na bo neb ryó beth yny gallonn aóꝝthóynepo ygaryat ef namyn rodi idaó ef yꝝ holl gallón. kannys ef ehun yffyd yny herchi pann dyóeit. vymab moes ym dygallonn. Sef yó hynny holl ewyllys ygalonn. hyt na bot góꝝaet yny galonn ar nys gellyger oe garyat ef obyit reit. Oholl eneit. Sef yó henny yn beruelys. neu ynvelyfter. hyt na bo digrifuóch. na pheruelyfter ynyꝝ eneit namyn duó ehun. ac nacharer neb ogyfyaón garyat. namyn ef. neu adylyer ygaru yꝝ garyat ef. Oholl nerth. Sef yó hynny yn gadarnn. hyt na bo neb ryó beth aallo dy wahanu vꝝth garyat duó. Oholl



vedól. Sef yó hynny. yn gofaódyr: hyt nat el dnos gof gennyt byth ygaryat ef. namyn kynnal yn dygof nacherych neb ryó beth yn voe noc ef. Karu dygyfnessaf adlyly yn gymeint athidyhun. Sef yó hynny. narybuchych idaó || dnoe ac nas mynnych móy noc yt dyhun. ac avynnut yrybuchyaó yt dyhun yvynnv idaó yntev. ac na ettych arnaó oamod góall nac eiffeu moe nac arnat dyhun hyt ygellych yngyfyáon yamdiffynn megys nat ymlcrych dyhun yn oamod oe garv ef yn vóy nothidyhun. hyt na ettych dim ar dyheló yachub dyaghen dyhun heb yrodi vath yaghen ef. kanys ny dylyy di garu neb yn vóy nothidyhun. namyn duó. kyt yskerych yn gymeint athi dyhun. Dygyfnessaf yó pob vn offydlyonon éft. Sef yó hónnó pob éftyaón ffydlaón. ac ynn bennaf paó b oamawnaeth da ytt. kyt bych móy|móy róymedic yth ryeni ath gereint noc yestronnyon. ac ynvoe yth róymir ygarv dyryeni ath gereint ysprydolyon megys eglóy|sóy. Achreuydóy. noth ryeni ath gereint knaó dolyon. megys ymae pennach yz yspryt noz knaó. ac ynn bennaf ohynny odóyt greuydóy dy gytgreuydóy. Athadadeu ysprydolyon. Pob ryó garyat arall oamadotter ar greadur arall eithy agarer yz duó. ynvytferch yó. ac ny henyó owrchyon yz yspryt glan. ac vath na henyó ogylech ydandaó yz hónn yfyd bop ryó beth. ar dim ytroir. Achyt adim ykollir || Sef yó dim. abfenn agóathóyneb ybop ryó beth ac amhynny odieithy kylech pob ryó beth ymae achyt ac ef ymae pechaó. kannys vn ryó yó pechaó adim ac amhynny ycollir ypechaduryeit tgedigyon byth yny pechodeu gyt adim oachaós ymadaó onadunt yarhynn yfyd bop dnoy doddy euhynvytferch ar dim. ac ymglyffylltu ac ef. Abellach megys yklyffyllda yz ynvytferch amseraóldim nev bechaóldim yferchaóldim. velle yklyffyllda annóylyferch tragyóydaóldim beth yferchaóldim aduó yz hónn yfyd bop ryó beth yn tragyóydaóldim. ac velle dnoy yz annóylyferch garyat hónnó adel owrychyonn yz yspryt glan yz hónn yfyd annóylyferch garyat ytat arymab. ar mab

arytat. ykyffylldir kreadur dyn agreaódy: duó holl gyfuoethaó. Ac velle yteruyna y: eilrann o: llyuy: hónn. nyt amgen noc odóyóáó garyat. . . .

**G**Raether bellach amy tryded rann nyt amgen amberlewy-cuaeu amaróhunev adelont o: dóyóáó garyat hónn. Ac onáórad y: egylyon. Óóedy aruerych o: dyóedigyon campeu vchot d:óy ochel ygóydyeu. Ac ymó:athot ac óynt. Ac ofy:athy yndunt vedyginaetheu yb:athew d:óy ymedyginaethev adyóetpóyt v:y. || Reit yó ytt ymrodi yn góbyl ogalonn. Ac eneit amedóó y:dyóededic annóylferch dóyóáó garyat adyóetpóyt v:y. Achyt dylyych garu pob vn o: teir perfonn yn gymeint ae gilyd. Ar teir pfonn ygyt yn gymeint aphob vn arneilltu. Aphob vn ar neilltu yn gymeint ar teir ygyt. eiffoes oachaós kerennyd achyffneffafróyd. Ac adnabot dygic ath waet ath gyffelyb. nes yó ytt ymdiryni ar mab noc ar tat neu ar ysp:yt glan. kannys ef agymerth yn knaóó ni am danaó a gat o: ysp:yt glan. Ac aanet oveir wry. Áheróyd hynny yn b:áóó yó kyt boet duó dat yn dat yn. ar ysp:yt glan yn dadmaeth yn. kanys ygaryat ef yó ymbo:ath yn eneideu ni. Ac velle ydyóetpóyt y: b:áóó ynyv:reudóyt. kannys val ydoed neb vn v:áóó ogréuyd b:ódy: p:regethóy: yny benyt. Ac yndodi yhoill obeith ny d:áindaóó onef. Ac oe holl eóylllys ygalonn yn gnotav ynyvedóó yn vnych guffanu traet pob vn o: teir perfonn ar neilltu yn vnóed aphei beynt gynnd:ycholyon róg ydóylaó. Ac ynn hynny dydgóeith ybo:edyd ynyvaróhun. ef aglyóei lef arafber garueidlos yndyóedut v:thaó val hynn. da yaón ygóney di yn karu nipob perfonn ar neilltu. Ac eiffoes kannys anaóó || yó ytti dyall traet ytat neu y: ysp:yt glan nae a|adnabot. v:th hynny ymdiryona di yngaredic a: mab ac ymgar ac ef. kannys ohonaóch chóí y:henyó ef. Ath:offoch yganet ac ygodeuaóó. Ac aón-nelychdi erdaó ef kymeredic yó gennym ni. Ac yni ygóney megys idaó ef kannys vn ym ni ac ef ynt' ygyt. Ac odyana

glutðediað aoruc ybiaðt yn ferchaðl garedic ydãindaðt o nef yardangos idað peth cadðaððy tgedic yny tragyðydaðl gof amygðynnvydedic dðyðaðl vendigeitvab hðnnð. dðy ymdiret yngadarnn ydãindaðt ar gaffel ygantað yzhynn aarcher yndãut idað. ac yngyfyaðn dðy teilðg wedi. Agðedy llithãað talym o amfer. ðedy hynny hyt ynydoeth gðyl ydãindaðt ynyzhaf. yna ybozedyd wedy ryuot ybiaðt ynglutðediað ydãindaðt wedy plegeint ybzodyz yny vu dyd ar biaðt yna wedy ryollðng oe benyt yz ys talym kynn ohynny. yna ybozedyd yfyzthyaðd marðhun yfbzydaðl arybiaðt. ac ynyvarðhunhonno ef aðelei herðyd ydebic ef vot ybyt oll ygyt. ar benn bzynn vchel aphaðb yn ergrynnv yz ardðchaðc weledigaeth aoed yndyuot yn ebzðyd. Ac yna yny lle ef aðelei ybiaðt ynef oll yn ymdozi. ac ynymegozi. ac ynn gollðg ohonei glaerheul anueidãyaðl eglurder || ac ynyvann vchaf idi megys ðybzenn ganneit ae hanueidãaðl ovyn ar baðp kannys hi aallei eglurað pann vynnei. aþhyðyllv pan vynnei. ac oã tu affeu yz ganneitlathyz wybzenn honno ydoed llathædicfflãm odan arafdec ferchlaðn yn kyniret gðzes goleuni yrðg yr heul ae phaladyz. ac oã tu deheu yz wybzenn gynntaf yz oed paladyz yz heul yndifgleirað ac yn golehav yz holl vedyffyaðt. ac yna ydyðetpðyt vãth ybiaðt val hynn. yz heul aweleifti yn gronn heb diðed heb dechæu arnei. vnolder teir pfonn ytrindaðt yð heb dechæu aheb diðed arnunt. yz wybzenn vchaf ganneit ac ar baðp yhofyn. ytat yð o nef adylyir yofynhav ovabaðl ouyn. Sef yð hðnnð ofynhav nawneler dim na neb ryð beth yny erbyn ozae kotho ef. megys ydyly mab da ouynhav ydat dðy garyat hyt nas kodo. Yllathædicfflam wybzenn arall odan yz yspðt glan yfyd dan yn kyniret annðylferch yrðg ytat ar mab. ar paladyz difgleirlathyz oãtu dehev yð vn mab duð dat yn lleufer ac eglurder yz holl vedyffyaðt. ac velle heuyt ygellir ac ydylyir yfgythæu kylch hðnnð yma ary mod ydyðetpðyt vchot. Ac yna glut-

wediað || aoruc ybiaðt dæy wylofein am ardangos idað ymab avei hyffpyffach no hynny. Ac ynebiaðyd wedy hynny nachaf y kylyð ybiaðt ynarafer ymadaðt yndyðedut vathað. dyret llyma dangos ymab ytt. Ac yny lle nachaf ygðlei ynydis|gleirlathya eglurloyð oleuni paladya. areilun mab dyn anueitraðl diueffur diagyðydolder ferch maðied eglurder yberfflaðn degðch megyf ynoet deudegmløyd val ydoed ygðynnvydic aagloyð ieffu gft yny amffer ydechævaðd dyfgu yny temyl. Ac ynmynychwanegu amrafael dis|gleirder tegðch karueidferch oe beffya|loygochyonn ganneitløyffon deryðd hyt nat oed neb ryð greadur oæe gðelei a allei arnað nasya|thei ynyvarðleðyc oðiaferch athaðdiruaða garyat aryperffeithgðbyl anrydedus dýðaðl degðch hðnnð ac nyt ryued. kannys tragyðydaðl uched. Ac annoæffen vyðyt anteruynedic yð edych ar yðyðaðl deilyngferch wyneb hðnnð. Achynny allei neb ryð greadur gynnal yny gof nae vedðl milkannvet rann disgleirder ya eiry anlathya degðch aoed arnað eiffoes kymeint ac aallaðd ybiaðt ygynnal gantað ef yny vedðl oadurbæyt ynefuaðluab hðnnð æ arderchaðclun. llyma yð hyt ygallaðd ef hynny. oe gynnal. ||

**V**ab. mab melynnoynn adueindðf oed val yn oet deudegmløyd. Ac yn gymediaðl yððf a dyat ygoæff. ohyt aphaæfter vath yoet. penn gogygrðnn gðedeid idað. Agðallt penngrychlathya pefya|loyð eureit velynllio arnað yn vnffuryf aphei gellit llunyað nev vedylað dðy yfcubell ovan adaued neu van gasnad oeur trinaðtaðd ahynny megys ar voe no rychðant obop tu ya deu wyneb glaerwynnyon. Athoæyat pedaðlfuryf arygðallt arydal. Ac yn gyfuch ac ygðelit llaðer oæ klufteu. toæryat ygðallt aryftlyffeu ypenn ac arygðegil yn arðein ardyæhafat krocket wedeidløys, ær gðallt oll yn benngrychlathya hyt aryæyat. Ac yno ynbenn llyfynløys gribedicloyð vath gynnoyffað ya eur goæon arnað. Agðyðndal gðæstalyfyne ehanglathya mereridlio idað. A dyænued

amyl yz gŵz mŵyhaŵ yny let. aŵychŵant ehalaeth ynyhyt oŵ eneidŵŵyd ygilyd. Ac ydan hynny dŵy burloyŵduon hirueiŵnon aeleu megys dŵyueing oŵ muchud gloyŵduaf avei ymyŵn diruaŵz greic oŵ kriffyalt neuoŵ mererit llathyzwynnaf oŵaallei vot. neu gynnhebic ydŵy vein bleth ovein fidan gloyŵdu ar dŵylaŵes oŵ yŵgarlat klaerŵynnaf avei. Ac yrŵg ydŵyael arllŵy||byz pefyzgan-  
 neit difgleirder megys maen mererit llathŵeit ygkymherued byzlyfc oŵbzŵaem gloyŵduaf avei. Ac odyŵa ydandeu amrant gannheitlathyz. Ac ambelluleŵ gloyŵduon arnunt. megys aryŵ alev ydoed deurudellyon lygeit. pŵmpaed dzemwalcheid. Ac onadunt yngŵanegv mandagreu karueidferch. megys manŵlith mis mei nev van dafynnev oaryan byŵ ahynny oannŵylferch garyat aryffydlongyon greaduryeit. ar dagreu hynny aelŵit gŵyth yz yŵŵryt glan. yrei hynny adygŵydynt ymyŵn kalonneu ppenytdyn-  
 yon aŵnelynt eu penyt yn teilŵg. Adiogel vydei yno rygaffel rat ygann yz yŵŵryt glan. ae gŵbyl annŵylferch garyat. Ac yrŵg ydeu rud|dellyon lygeit ydoed yn kyŵchu byzgrŵnn defdluŵlŵys enev. Aŵthŵyn kyfladŵum vnyŵnllun. Froenev agozet ac yn gŵanegu ferchaŵlvzyt garyat oaraŵber gyffro ydŵyŵolyon ffroenev. Ac ygkylch ynefaŵl dzŵyn hŵnnŵ ydoed deuglaerŵynnyon gannheit-  
 bzyt wyneb kyngrynnyon. Aŵychŵant amyl yz gŵz mŵyhaŵ yny hyt. Ac arall yllet. Ar gŵynnvytic wyneb hŵnnŵ aoed kynndecket. achynnegluret ac na ellit kyffelybu idaŵ neb ryŵ greadur coŵffozaŵl na nefaŵl na dayaraŵl. megys gŵynneiry yŵŵyŵll nev wyŵnvlodeu roŵys nev lilyŵ. || nev auallulaŵt. nev wawn gozuyŵnyd. nev yŵgeŵyŵll. nev heul yŵplennyd nefaŵl megys lloer em dyd. neu feren ymoŵzyz. neu venuf pann deckaf yny nefuaŵlgylch. neu heulhafdyd pann vei egluraf ynn tyŵyŵnnv difgleirloyŵ eglurder amhanner dyd vis meheuin yn haf. Ac odyŵa deu berffeithloyŵ gochyon rudyeu troelleid. ffuonliŵ. yndifgleiraŵ megys gŵaŵzuoze-  
 dyd haf. neu deu ulodeuyn orofys coch. neu heul vzth vcher yn



mynet ynyhadef. ac yn tyóynnv arvynyd oeur perffeithloyó. neu  
 difgleiróin gloyógoch yn difgleiryaó dýy leftyá góyðain tenev. ac  
 velle ydoed gloyógoched ydeurud yn perffeithyaó klaerwynnder  
 ykyffegredic wyneb ae glaerwynder ynteu yn kymyfcu tegóch  
 ar gloyógochyon rudyeu. ac ygyt yn egluraó difgleirder ar  
 ymelynllaes amylwallt. Ahónnó yngoleuhav ferchaól degóch  
 arnunt wyntev. ac ody na purloyódued yá aelev arymranheu yn  
 móyhav eglurder pobvn onadunt arygilyd. ac óyntev oll ygyt yn  
 móyhav tegóch yá holl gnaót. Athegóch yá holl gnaót yn  
 angwanhegu eu tegóch óynteu. ac ody na ydoed yá anryded<sup>9</sup> vab.  
 dýy wefuus yn kyffroi kyfulaónferch garyat arbaóp. Aphaób arnaó  
 yntev. ac ychydic ardyá||chafat arnunt yn eidunaó kuffanev  
 fercholyon ygann yffydlonnyon greaduryeit. ac yndifgleiryaó  
 onadunt pann gyffroi ardyáchafat yfercholyon wefuuffev megys  
 manwrychyon agyfodynt ofafóyádan fychyon yfkyáyon pedáyholl  
 ffynnidóyd. Aphaób ryó safóyáber blas achóeith arnunt hyt nat  
 oed na fukyá na blenfbódyá na mel kynnteit na góin klaret ae  
 kyffelypei. Arei hynny aelóit góyachyonn ferch yá yfpráyt glan. ac  
 yny lle yfáthynt ygkalonnev yffydlonnyon llofgrach oannóylferch  
 garyat yá yfpráyt glan awnaent. ac ody na yny byágrónn defduflus  
 eneu ydoed manwynnyon danned ymbellyon myón gloyógochyon  
 oíchafuanev ygkylych tafaót arafber huolder ymadááó. ac is laó  
 ybyágrónn eneu góedeid ydoed elgeth gronn gaboleit wastatlefynt.  
 Ac ydan hynny mynwgyl kylchaócwyn hirlóys. ac ydan hynny  
 hirwynnyon wedeidlun vaeifgyon vaeicheu vath gyngrynnnyon  
 yfgyódeu aróeidweith. ac ody na dýylaó hiróynnnyon kanneit-  
 lathyá. abyáron ewined ballaffar kóateiffon ar hirveinon vyffed  
 anueidááól difgleirloyó lewychder. Ac ardyáchafat dóyváonn  
 vilóyeyid. Ahoáff lleweid arderchaóe ac amyarch yn aduein  
 vonedigeidlun. ac ody||na brafwynnyon voxdóydyd kadyáweith.  
 Achyng|grynnnyon linnyev yrygtunt. ahirwynnyon vnyawnllun

efgeireu kyfuaddlinn eithy: vot yn v̄aifgach y krotheu vduint ynagos aryglinnyev nogyt eu meined. **Ac** ydan hynny tyneryon hirwynnyon traet. **A**chyngrynnyon vyffed arnunt gwyndefdluffon. **Ac** odynda tynerder y: holl yfrydaðl gnaót defoluflathy: kymeredic o: yfryt glan. a gwynnyvdic anedic oveir wy: y yn kyfulawni kyfladyat pob ffydlaðnn gnaót. **Ac** ef o d: agywydaðl garyat annwylferch. **Ac** amy mab ferchaðcuryt hōnnō ydoed ykyfryðhōn. nyt amgen. peis. **A**hoffaneu o: yftinos teneu claerwynn. **S**ef yð y: yftinos. maen ḡerthuað: claerwynn. ac ageffir yny: yfpaen eithaf. ac aellir ynyddu. a gwneuthur ḡoifcoed o: adaued hōnnō. **A**r wifc awneler ohonað aolchir yny tan pann vvtraho. abyth ypara. **Ac** aelðir v: yael. kannys v: o efrei. tan yð ogymraec. **A**botymev oeur perffeithgoeth ar bop llaðes oardðinn hyt ym pennelin arudem ḡerthuað: ympob bōtōm. **Ac** velle ydoed aryðyuronn oe elgeth hyt yw:ægys. **A**ch:ys Allaðdy: o: biffōn meinwyn amdanað. **S**ef yð ybiffōn. meinllin owl y: eiff. **Ac** efgittyeu o: ko:ððan purdu yn arðydockav ydynyaðl gnaót. || **A**gymerth o: dayar dyðyll. **A**gðageu oeur yn cayu arymynyglev. **A**llafynnev o eur yngyfulaðn owynnyon ēmev ovynðgyl ytraet hyt ymlaen yvyffed. **Ac** ar vchaf ybeis glaerwenn honno aarðydockaei kanneitlið diargyðed yḡerydon ydoed yfgin obali flāmgoch ðedy y lliðað agðæet pedeirmil afeithugeinmil overthy: meibon diargyðed alas yn keiffyað ðft yny enð ef. **K**ynn bot vn ohonunt yndðyvlðyd. **A**hynny oll oveibon aoedynt yny gylch ef yn kanu gðaðt idað. ar nyaallei neb veh yday: nac is dayar ychanu namyn ðynt ehunein. **Ac** yfty: ywaðt aganeint hyt ygall-ei yb:aðt ydyall oed hynn.

**D**iolchōn yon ytt dyrodyon  
yni veibon. vaboet dirym.

**P**ebeym henyon val yn dynyon.  
kolledigyon digðyn vydym.

Deun differeist pan yn rodeist.  
 gŵaet agreeist yn greu ffrŷythlym.  
 Maŵ yn kereist. ongyargeist  
 yn bedydyeist. bydoed eidiym.  
 Yŵ gŵt keli. vŵth dyvoli.  
 klyŵ yn gŵedi. gŵaet aeiryaŵl.  
 Mae gennyf ui. oth radeu di.  
 kynn yn proui. prŵbudugaŵl.  
 Gŵaet heb dauaŵt. heb gryfder knaŵt.  
 heb rym keudaŵt. kiŵdaŵt dynyaŵl.  
 Yn kanu gŵaŵt. yduŵ dŵindaŵt.  
 diŵael vndaŵt. vn temyl dŵyŵaŵl.  
 Maŵl diledŵt. yŵ tat maŵvŵt.  
 ar glan yŵprŵt kyŵt || kyŵeir.  
 Molyant mebyt. meibon ybyt.  
 yvab gwynnvyt gwynnvydic veir.  
 Maen dineudaŵt. on keinvolaŵt.  
 yn canu gŵaŵt. gŵaet heb vn|geir.  
 Ygyfundaŵt. teirperŵnaŵt  
 tragyŵydaŵt vndaŵt ygwneir. Amen.

Ahynny yŵoed ymeibon merthyŵy gwerydon yny ganu yn waŵtat  
 heb orffŵys. Ac vŵth yŵ yŵgin obali fflamgoch yŵoed pan oŵ ermin  
 manurith yn arŵydockav yperigloryon. kei onadunt ogoŵ kan-  
 neitrŵyd ygŵerydon. ereill ogethinder ypenytdynyon gŵedŵon.  
 Allinynn oeurlin oŵ yŵgŵyd ygilyd idaŵ. Amaen karbŵnkul<sup>9</sup> ar  
 bop yŵgŵyd yn kynnal deupenn yllynynn. Aŵreŵtŵ o eur kyfulet  
 allaŵ yngogyŵch yŵyŵgin yn gyfulaŵn orudēmeu agwynnēmev yn  
 rŵymedigyon ynyŵ eur. Ac ymdanaŵ yŵoed wregys ogyŵŵeinŵeith  
 wedy rywehu o vanadafed eur yn gyfulaŵn owerthuaŵruffyon ēmev.  
 A maen karbŵnkul<sup>9</sup> lleŵychlathŵy yn waec arnaŵ. Aŵgŵaell orū<sup>d</sup>eur  
 yn kayu arnei. Amen mererit diŵgleirwynn yn benn ar yŵgŵregys.

Æc nyt oed v1rthaþ namyn ynfeil oeur wedy y1 yfgyth1v yndi tar-  
 yan. Æc yndi ygroc ar keth1eu ar go1on d1ein Ær gþayþ. Ær  
 arueu ereill oll ygodeuaþt 1ft ac wynt. Æc ahonno y1nfeilit  
 kalonnev ffydlonnyon 1ft. Æe henþeu yn llyuy1 yuuched. || Æc  
 ambenn y1 arderchaþcuab y1oed ko1on o eur perffeithgþbyl. Æc  
 yn rþymedigyon yny1 eur. deudegmein oamed1oed1yon mein  
 gþerthuaþ1uffyon. Ær karueiduab aoed yn kyfeited kadeir ad-  
 þyndec o afkþ1nn eliffant difgleirlathy1 g1nheitrþoyd yn rþymedic  
 obop mann owiwyon lafynnev rudgoetheur yn gyfulaþnyon obop  
 ryþ amherod1yon mein gþerthuaþ1 ~~\*ar benn y wialen.~~ ac ynyllaþ  
 deheu idaþ ydoed tey1nnþialen oeur mal. Æc is ylaþ arbenn  
 ywialen maen carbþnkul<sup>9</sup> lleþychloyþ. Æc yarylaþ maen arall.  
 Æc ohynny yvynyd ywialen ynteirkein yn ardangos teir perfon  
 yd1indaþt ovn kyff vndþyþolder yn llyþyaþ teirbann yvedyffyaþt.  
 nef adayar ac vfferenn. Æc phann wehynnei yferchaþluab yþ1y1t  
 ydþyþolferch anady1. ef agyuodei ohonaþ ober arogleu ybaþp  
 yny gylch ygymeint ac nat oed neb ryþ arogleu na rofys na lilys  
 na neb ryþ ffrþyþ na neb ryþ lyffewyn na mirr na gþtt na bam na  
 finam nac affia na neb ryþ ireit gþerthuaþ1 ae keffylypei. Æc velle  
 y1oed ygwynnvydic nefaþluab yn kyfuleþni ypymb fynnþy1 oferch  
 yradev ef ehun. nyt amgen. 1a|oe anueid1yaþl degþch yn kyfuleþni  
 ygolþc. oearafber baraby1 digrifþch yn kyfleþni yklyþedi||gaeth.  
 o1perw1ychyon melyfter a deueint owanegyat ygþefuffev. Æc ovan  
 dagreu yllygeit afy1rþyeint yny kalonneu yn kyfulewni yfaþoy1  
 vlas. Æc o1 yþ1ydaþl anady1wehynnyat yn kyflewni y1 arogleu.  
 Æc odynerder y1 yþ1ydaþlgnauþt kymeredic o1 yþ1y1t glan agane-  
 dic oveir wy1y yn kyfuleþni ypymet fynnþy1 kyffredin y1 ko1ff  
 oll. ¶ef yþ hþnnþ kyflad neu gyhþ1d. Æc nyt ryued ygreaþdy1  
 ypymtþfynnþy1 eukyfleþni oe radeu ef. Æc yna yfyrþhyaþd y

\* ac amylder o glufogeu pali arei fidan arei eurlin  
 (ydanaþ ac ynygylch ac ydan yd1aet)

blaot ger yvionn yzeuruab ynyvarolebyc odzaannöylferch garyat arydyöbaöluab hönnö. Æ gyuodi yndzugarabc ae gozuc yz adöynvab adyöedut vzthaö. kyuoat Æcharvi bellach yn gymeint ac ygellych vöyhaf. Öcharglöyd heb ybzaot. nyt oes diolch ym yz dygaru kannys nyt oes neb ozathöelei ar nyth garei. Öes heb ef. kannys nyt amdangoffön yt onyt yzvygkaru ohonat. Æ nychery di vi vi yngymeint ac ykarafi di. Æ etöa nyweleifti vi yngöbyl. Æphann ymgöelych tiamkery ynamgen yftyz. Æmanac yzpydydyon yrodeis i vdunt gyfurann oyspzyt vynigrifuöch i ymae yaönnach vdunt ymchöelut yzyspzyt hönnö ym diöyll i noc yganmol ynvytferch gozöagyonn bethev tranghedigyon yn amfferaöl. ~ ||

**B**ellach kannys odöyöaöl garyat annöylferch yz yspzyt glan yryd ydyödededic yspöt yspzydolyon weledigaethev yny maröthunev ar perleöycuaev adelont ozferchaöl garyat hönnö. vzth hynny göybyder paffuryf ygallont dyuoat. Æc yngöyntaf pann eidunych eu dyuoat göybyd dyvot yn dibechaot dzöy gredu ohonat yaönnffyd yz eglöys lan gatholic. Æbot gennyt gyfulaön obeith yny creaödyz gann yobzyn arnaö oth obzöyolyon weithzedoed kreuyduffon. Ægöir garyat ar duö. Æc ar gyfneffaf. Æc ymözthot Ægöydyeu. Æc aruer oz kampeu nerthuaözüffyon Æc ymparattoi. Æc ymluneythaö yndywely wedy plygein. nev wedy hanner nos yn ol yzhun gynntaf neu ydöy wedy göypych vot dyanyan yn ozfföyffaöl wastatwed ardymer heb naröy ozmod naryeiffeu arnei. Æc yna dzöy wir garyat achöbyl ewyllys dygallon glutuedylya ambzifdegöch ykarueiduab dyöyöaöl adyöetpöyt vchot. Æthebic yvot yrög yvzeicheu. Æthitheu yrög yvzeicheu yntev ynymwafcu. Æc yn ymgaru ac ef. gann gadarnn gredu. ac ymdiret ynhyunny. Æc yna dzöy ywediaö ef galö yngaredic aryzyfpyt glan gän dyöedut yz emynn hönn oz yspzyt gän gann garoli neu hopyaö dygallon idaö oeholl ewylllyff<sup>9</sup> ferchaöl garyat ||



**D**Yret ysp̄yzt. sant kreaðdyz byt. bydoed eurnaf.  
 Yn calonnev. andøyuronnev v̄æinyaól hynaf.  
 Gofóyanbz̄yt. tro ynkyngyt. keingadz̄ waeffaf.  
 Haóna oth rat. ni ath garyat. gózaól adaf.  
 T̄i yón kadz̄dó. andidanó. ydidanaf.  
 Hynnon vyózat. rod douyd dat. odut vchaf.  
 Tan anóylyt. serch agleindyt. glandeml euraf.  
 Oyf duó deheu. doethyon eiryau. eiryau wanaf.  
 Seithdyblyc rod. ofeithryóvod. vud nefolaf.  
 Aryd ynhaód. ynn ymadzaód. meidzaól araf.  
 Fennyn geli. yn oleuni. loyóneheulhaf.  
 Serchaól dirryeu ynffynnhóyzeu. ferch fynnhóyzaaf.  
 H̄yza weindytt. yn knaót dybz̄yt. knydybz̄yttaf.  
 Kadarnnhaa. ni rac traha. tróynerth h̄ytraf.  
 Pell yrr elyn. yóithbopdyn. dynyaól anaf.  
 Dyro hedóch. ynn dz̄y elóch. odzo alaf.  
 Val ygallom. ochel pob fom. fymut waethaf.  
 Pob argyóed. Aphob dz̄yged. dz̄eic arózaaf.  
 Dyro wybot. ytat dz̄óot. dz̄o dóyóolaf.  
 Armab gwynnvyt. tirglan ysp̄yzt. ysp̄ydz̄olaf.  
 Molyant maóred. yz̄tat ryffed. róyfc adóynhaf.  
 Maól dilesteir. yvn̄mab meir. moz̄óyn deckaf.  
 Ac anuonet. mab argl̄oyd kret. kreaðdyz pennaf.  
 Yn ānóyldan. yz̄ ysp̄yzt glan. glein ānóylaf. Amē.

Ac odyua ymdyzo yymgaru armab gwynnvydic || ath holl nerth-  
 oed ynvnwed apheibydei ef yn gozffozaól yróg yvzeicheu yny  
 glyóych onerth yferchaól garyat hōnnó yryó ber veróindeb yny  
 giev ar gwytheu. Ac ar hyt yz̄ holl gnaót. ac yny mynógyl  
 megys golufgyon odileeu mel kynnteit. Ac yny galonn megys  
 digrifferech waryeu yn peri idi megys pergaroli neuperhopyein  
 onerth digrifóch yper annóylyferch garyat hōnnó. Ac yna góybyd

ymae manwrychyon yz yfpryt glan adybetpŷt vchot yryuot yn yfgeinnyaŷ o ardyrchafyat gŷefuuffev ykyffegredic vab yfyd yndyuot ythvynŷgyl. Athdŷvynŷon. Ac ymae manwlith yz yfpryt glan adybetpŷt vzy yryuot yn gwanegu megys mandagreu oe rudellyon lygeit yfyd yndyuot yth galonn. Ac ymdyro yn vŷy vŷy yz pergaryat hŷnnŷ dzy dygynlut ymwaŷgu ar karyat vab. kyt boet trahaus yneb vedylaŷ ymwaŷgu ac ef. eiffoes coffa vot ynvŷy ykar yferchaŷl dŷugared ef ymwaŷgu athi di yth garu. noc ygellych divedylaŷ ymŷaŷgu ae garu ef. Ac yna coffa ynhyfpys na thŷoho dyvedŷl arneb ryŷ beth knaŷtaŷl. nac ar dim arall onyt arnaŷ ef ehun. ahyt ygellych lutaf galŷ aryzeneweu dirgeledigyon hynn dzy ygŷir ferchaŷl adoli yndyvedŷl. achzedu || yŷygŷrthyeu. **M**effias✠**S**other✠**e**manuel✠**t**etragraniton✠**S**abaoth✠**A**donay✠**A**lpha✠& **O**✠**A**gyos✠**A**men✠**A**lleluia✠**A**thŷŷy dygynlut ferchaŷl alŷ aryfercholyon enŷeu hynny ymdyro etŷa avo mŷy ygarueidferch ynefaŷl vab hyt ynyglyŷych yndygylch adŷynber arogleu yŷtoz yn kyfuleŷni holl fynnŷy dyffroēnev Athholl eneit odigrifuŷch yfaŷŷy hŷnnŷ. Ac yna gŷybyd rydyuot yz yfprydaŷl anadyl ef attat ti ynywyppych yvot ef yn gozffozaŷl ygyt athi kynn nys gŷelych. Ac yna dygynlut alŷ aryzenŷeu ogŷbyl ewyllys ynyfyŷthyo arnat vynych berleŷycuaeu yndiffymŷth hyt namynnut da ybyt oll hebdunt. Ac yna ony elly amgen rac rŷyferchaŷl garyat alŷ aryzenŷeu oll. galŷ byth aryzenŷeu bendigedic hŷnn. **Y**effu + vn mab meir wyzy + Ac yna ochlyŷy yryŷ gannveu digrifyon per araffef. gŷybyd ymae yengylyonn ef ae kanant. Ac ogŷely yryŷ ganneitwyŷenn ŷyŷenn yndeiffyuyt yn kyfleŷni dyholl olŷc. atholl galonn oadŷynferch tragyŷydolder byŷt yn uwch yndifgleiraŷ megys lluchaden gŷybyd ymae ef ehun ynyfprydaŷl ozuoled<sup>9</sup> gnaŷtolder yfyd yno. Ac yna dygynlut alŷ byth + yieffu + vn mab meir wyzy + ynyfyŷthyo arnat pervarŷ||hun digrifdlos oŷ mynychyon berlewycuaeu arac dywet-

póyt. Ac yna o góely ynyvaróhunhonno. megys hun arall perarafach noz hun gynntaf yn dyuot ytt góybyd dyvot odieithyz dygnaótolyaeth ynyfprydaóh hun dóyvóyt. Ac yna odaó kof ytt rac per digrifúóch yzhun honno galó othferchaólvíyt ar✠yeffu✠ yndyvedóh kynn ny ellych ydyóedut. Ac yna ogóely dybygy di dyvot yn caffel ynyzhun honno hun arall dāibóyt avo perach ac arafach nogyt yrei ereill. yna ymdyrol oll yz yfpryt arweledigaeth aóelych yn honno kyóir vyd. kannys ygann yz yfpryt glan ydaó. Ac nyt reit ymynegi yneb onnyt ygyfrinachus getymdeith ogrefydó nabocfachu amdanei. rac na del yz eilóeith. Arhun honno a eóir hun uudugaóh. kannys budugolyaeth yó ychaffel. Abudugaóh yó yneb ae caffo. Yz amffer pennaf ydylyhych ycheiffyaó yó dyó sadóinn wedy hanner nos ynlut arydyd. nev ygkyfróg ynos ardyd. bedy rymbaratoych kŷn nohynny ovnpryt agóedieu duó góener. Adyó fadóinn. Athóy langyffes ymrodi yz dāindaót gyffegredic onef. Ac odynd ydyd hónnó. nyt amgen dyóful kymer gymun cozzf ést. Ar nos honno oanryded ydāindaót. Ac onerth agóyathyeu cozzf ést agatuyd ti ageffy hun a||arall berach no honno. agóeledigaeth auo perffeithyach. Ac odynd diolóch yz dāindaót gann dyóedut ygeireu vzy. nyt amgen. Molyant gogonnyant. kymer hónnó yndechzeu ylyfyz.

**D**óetter bellach amnaórad egylyon ynef aphyaró dnyon adylyer eukyfleu ym pob vn oz gradeu hynny. Engyllyon yn efrei aelóir malaóth. Sef yó hynny ogymraec kennadev kannys kennatahu amynegi ewyllys duó awnant yz bobyl. Naórad adyóeit yz yfgrhythur lan ybot oz egylyonn. nyt amgen. Engylyon. Archegylyon. Kadeiryev. Arglóydiaetheu. Cyóyffogaetheu. Medyannev. Derthoed. Cherubin. Aferaphin. Engylyon avanagant ydnyon negeffeu bychein aryarcher vdunt ymynegi. Achyt ac óynt ykyfleheir dnyon aóyppont ychydic obetheu dóyólyon. Ac adyfcónt hynny yngaredic dāugaraóe yereill.

Archegylyon tyóyffogyon yz egylyon ynt. kannys ypetheu móy-haf avanagant. Ærei ohonunt agaóffant enóev vızth ygóaffann-aethev. megys yrei hynn. Michael. Gabel. Raphael. Mihangel agyfyethir. vn megys duó. neu aallu duó. hónnó aanuonir yalle ybo góyatheu. neu eres betheu. Gabel agyfyethir yngedernyt duó. || hónnó aanuonir yalle ymynacker dóyóáó gedernyt megys yz anuonet yvenegi yveir wyzy ybot yngyfláón ogedernyt yz yspryt glan. Raphael agyfyethir yn vedyginyaeth duó. hónnó aanuonir yz lle boreit vızth yechyt eneit. neu gnaót. megys yz anuonet yyachu thobias hen oe delli. Gyt ar archēgylyon ykyfleir dnyon a|awypont gyfrinacheu nefolyon gymynedióyeu. ac ae manackont ac ae dyfcont yereill yn garedic trugaráó. Gýóyffogaetheu yó yrei ybo ydanunt tozuóed o egylyon. ac archengylyonn vızth góplav góaffannaetheu duó. ac auont yn kyfeisted ac ef. Æchyt ac óynt ykynnóyffir dnyon aarueront oz ysprydolyon gampeu yn ragoz<sup>9</sup> rac paóó. ac awledychont oe kampeu arykyt etholedigyon ereill vızodyz. Medyannev yó yrei ybo holl nerthoed yz egylyon góıthóynebedigyon vdunt yn darestóng hyt chaffont argyóedu yzbyt vızth eu mynnv. Æchyt ac óynt ykynnóyffir dnyon arotho yz yspryt glan vdunt vedyant yvóóó kythreuleit adıycysprıdoed ogalonnev yrei ereill. kadeiry-eu yó eisteduaeu ykyfeistedo ykreaódyz yndunt. vızth wneuthur yvızodyeu ae gyfureitheu yndunt. ac yno ykynnóyffir dnyon awledychont arnunt ehunein arygóeithıedoed || ae medylyeu dıóy ymrodi yofuynhav duó megys ygallont varnnv yn gyfyaón ar ereill ac ygallo duó arglóyd dıóydunt wy amgenu góeithıedoed eukytvızodyz. Arglóydiaetheu yó yrei aragozıo rac ytywyffogaetheu arnerthoed. Æchyt ac wynt ykyfleheir dnyon gleinyon aórch-yuyckont oe gleindynt ae santeidıóyd yz holl wydyeu. aholl gnaó-dolyon eidunedev. Nerthoed nefolyon yóneb rei rinóedeu. neu óıthyeu ryuedolyon awnel lluoóffogróyd egylyonn yny byt yma.

Ac ygyt ac bynt ykynnóyffir dynyon awnelont byrthyeu aryuedodeu ac arwydon rinbedeu. Cherubyn yóvchelyon vedyanneu ary<sup>2</sup> egylyonn. ac engylolyon wyrthyeu. nev rinbedeu ygóelir. Ac ygyfyeithir ynlluoffogróyd góybodeu. neu ynamylder keluydodeu. Ac ygyt ac bynt ykynnóyffir dynyon avont gyfulaónyon onefolyon wybodeu. Ac ysprydolyon geluydodeu v<sup>2</sup>th adnabot yd<sup>2</sup>indaót onef. Seraphin yó. lluooffogróyd neu amylder ferchaól garyat ar duó ynragozus rac holl radeu y<sup>2</sup>egylyon. Ac agyfyethir yn dan enn̄nv. kanys yrygtunt aduó nyt oes engylrad arall. kannys at vo nessaf yrad yduó móyhaf yó goleuni flemychaóldan. karyat yndi. Ac yno y||kynnóyffir dynyon aymlofcont odóyóól annóylferch garyat yngymeint Ac ymadeuont bop ryó beth y<sup>2</sup>ygaryat ef. Ac am hynny nessaf neb yó yduó ymóyhaf ae karo. Ac velle d<sup>2</sup>óy ykaryat hónnó ykyffylltir dyn aduó. amegys ymae duó ynvyóyt y<sup>2</sup>eneit. velle ymae ygaryat yn ymbo<sup>2</sup>th idaó. kannys megys ygbahana dynyaól eneit yv<sup>2</sup>th ygnaótaól go<sup>2</sup>ff onnycheiff yco<sup>2</sup>ff<sup>v</sup>ydaól ymbo<sup>2</sup>th. velle ygwahana duó ar eneit onny cheiff y<sup>2</sup> eneit ynefaól ymbo<sup>2</sup>th. Sef yó hónnó dóyóólber deilóng garyat. Yperffeith garyat hónnó an rodho y<sup>2</sup> yspryt glan y<sup>2</sup> hónn yfyd wir garyat yn kyniret annóylferch yróg ytat ar mab. Ac auchedockaa yn vn dóyóolder Ac bynt yn d<sup>2</sup>agyóydaól oes oeffoed. Ame<sup>2</sup>

Ac velle yteruynha ylluy<sup>2</sup> aelóir ymbo<sup>2</sup>th y<sup>2</sup>eneit y<sup>2</sup> hónn yfyd d<sup>2</sup>ydyd llyuy<sup>2</sup> o<sup>2</sup> llyuy<sup>2</sup> aelóir kyffegy<sup>2</sup>lan uched. Yfygyth<sup>2</sup>er yma gylch onaórad y<sup>2</sup> engylyonn megys yperthyno ybop gras yn b<sup>2</sup>iaót. Ac yny rad vchaf vn mab duó. megys yllunyóyt vchot yndygnlut ymgaru aeffyd|dlonnyon. ||



Gwanecneit kanneit kynnar. val kannóyll:  
 kynn noz dyd nae daɹpar.  
 gwi<sup>6</sup>ne gwawr voze gwawnar.  
 gweleis luchadenn wenn war. ˘

Gwar lauar hygar hoywgein. ymgwely:  
 gweleis wybɹ amblygein.  
 gwir dwyre mal gwaɹɹ dwyzein.  
 gwió leufer kanneitber kein. ˘

Kein virein yfgein yfgwnchóec. gwiwlóys.  
 gweleis wybɹenn divɹec.  
 garueid deyɹneid dec.  
 gwiwne mozewyn gwanec.

Gwanecneit &c<sup>9</sup>. ||

## HYSTORIA O UUCHED DEWI.

*Yma ytreithir o ach debi ac o dalym oe uuched. .*

**D**auyd uab fant. uab keredic. uab kuneda. uab edern. uab padarnn peifrud. uab deil uab gordeil. uab dduyn. uab goirdduyn. uab amguoel. uab amberynt. uab onut. uab perim. uab dubim. uab ongen. uab auallach. uab eugen. uab eudoleu. uab chbaer veir wyry vam *I*effu gft. . . .

**K**eredic vrenhin awledychaod laer ovlbnyded. Ac oe eno ef ykauas keredigyaon yheno. Amab auu ida. Ac eno ymab oed fant. Ac yhonnno yr ymdangoffes angel nnyhvn adybedut vrtha. Auoz y heb ef ti aey yhely. Athi ageffy tri dyuot ger lan auon teiui. nyt amgen. kar. Agleiffat. Aheit weny nymyon prann vch benn yr auon yny lle aelbir yr a. honn henllan. dyzo dylhet ytir ygad yvab ny anet eto. ef bieuyd deu le hyt dydbiaot yrei adybetpoyt vhot. linhenllan. Alitoninancan. Odyna ydoeth padc hyt yglyn rofin. Ac ymedylyaod dbyn yno yuuched. Ac angel adoeth at padic ac adybat vrtha. Ada ti heb ef ylle honn yvab ny anet eto *S*ef aozuc padic lldia adybedut paham ytremygaod yr argloyd ybas auu yr ynvab yngbaffanaethu ida. Dzy ouyn acharyat. ethol ohona ynteu yr a. honn mab nyanet ac ny || enir hyt ympenn dec mlyned arhugint. Ac ymparatoi aozuc padic ynda. Ac yda ylle honno yr argloyd g. Ar argloyd eiffoes agarei padic ynva. Ac aauones angel atta yduhuda. Ar angel adybat vrtha. padic byd laen. yr argloyd am hanuones i attat ti ydangos yt ynys *I*berdon oz eistedua yfyd ynglyn rofin. Ac aelbir yr a. honn eistedua padic. kannys ti auydy eboftol yn yr ynys abely di. Athradiodeuy laer yno ogaryat du. Adu avyd ygyt athi beth-

bynnac aónelych. Ac yna yllonydóyt medól padzic. Ac ygedebis padzic ydeói ylle hónnó. Apharatoi llong ynyrhoathloed idaó. Achyuodi ovaró góz agladyffit yno az ymozaa yz ys pymthec mlyned. kruchier oed yenó. Amynet aozuc padzic yŴberdon. Ar góz hónnó ygyt ac ef. Ahónnó góbedy hynny auu escob. Ac ym penn ydegmlyned arhugein wedy hynny val yóed ybænhin aelbit sant. yn kerdet ehun nacha lleian yz kyfuaruot ac ef. Sef aozuc ynteu ymauael ahi adóyn treis arnei. Ar lleian agauas beichogi. enó ylleian oed nonn. Amab aanet idi. Adauid arodet yn enó arnaó. Agóz nybu idi hi nachynt nagóbedy. díveir oed hi oved|dól agóeithæet. kynntaf góyath aónaeth deói oz pann gauas hi veichogi. nymynnaó hi vóyt || namyn bara adóyfuyz ynyhoes. Ac nyleóas deói vóyt namyn bara adóyfuyz. Filgóyath aónnaeth deói. Ae vam yn mynet yz eglóys ywarandaó pægeth ygan gildas fant. Gildas adechæuaó pægethu ac nys gallei. Ac yna ydyóat gildas. eóch oll oz eglóys alla|ann heb ef. Ac elchóyl pæoui pægethu aozuc. Ac nys gallei. Ac yna ygouynnaó gildas aoed neb ynyz eglóys onnyt euo ehun. Ydóyfi yma hep ylleian yróg ydoz ar paret. dos ti heb yfant ydieithy yz eglóys. Ac arch yz plóyf dyuot ymyón. Aphob vn adoeth yle yeisted val ybuaffei. Ac yna pægethu aozuc yfant. yn eglur ac yn vchel. Yna ygouynn-aó yplóyf idaó paham na elleifti pægethu yni gýnhev. aninhev yn lláven yn damunaó dyóarandaó di. Gelóch hep yfant y lleian ymyón ayæreis i gynnev oz eglóys. hep ynonn. llyma vivi. hep ygildas yna. ymab yfy ygkroth ylleian honn yfyd voe yvedyant aerat ae vadas no mivi. kannys idaó ef ehun yrodes duó bæint aphennaduryaeth holl feint kymry yndiagyóydaól kynn dydbæat aguedy. Ac am hýny nyt oes hep ef ffozd ymi ydæigyaó yma hóy o achos mab ylleian raco yrodes duó idaó pennaduryaeth ar bæp oz ynys honn. Areit yó ymi heb ef vynet ynys arall agadaó yz mab hónn yz ynys honn. Góyath arall aónaeth deói ynyz aóz

yganet || ef. ef adoeth a taraneu amellt. Acharrec aoad gyfuerbynn Aphenn nonn Aholltes yny uu yn deu hanner. Ac aneidyaod yneill hanner idi dros benn ylleian hyt is ythiaet pann yttoed hi ynn efcoz. Gwyath arall aozuc deoi pann vedydydyt. ef aymdangoffes ffynnyaon oz dayar lle nybuassei ffynnyaon eiroet. Adall aoad yn daly deoi vath vedyd agauas yna yoloc. Ac yna ydall aoybu vot ymab yz oed yny daly vath vedyd yn gyfulaon orat. Achymryt ydyfuyz bedyd agolchi yonyeb ardofuyz. ac oz aoz yganet dall onyebclawz oed. Ac yna yoloc agauas achobl oz aberthynei arnnei. Sef aonaeth paob yna moli duob val ydylynt. Yny lle ydyfgyt deoi yndaob aelbit. vetus rubus. yngkymraec yob. yzhenllwynn. yno ydyfgyt idaob ef feilym yz holl vloydyn ae llithion ar offerennev. Yno ygoelas ygytdifgyblon ef colomen agyluin eur idi yndysgu deoi. Ac yn goare yny gylch. Odyna yzaeth deoi hyt at athao aelbit paulinus adifgybyl oed honno yescob fant aoad yn rufein ahonno adyscaod deoi hyny vu athao. Ac yna ydamoeinaod colli o athao deoi ylygeit odia gozmod dolor yny lygeit. Agalo aozuc yz athao attao yholl difgyblon olynol ygeiffao ygantunt ganhoithoy amylygeit. Ac nyt yttoed yz vn yny allel idaob. Ac yn diobethaf oll galob deo' aozuc. || Dauyd heb yz athao edzych vyllygeit ymaent ym poeni. Arglloyd athao hep ydauyd. nac arch ymi edzych dy lygeit. yz ys deg mlyned ydeuthum i atat ti ydyfco. nyt edzycheis i etto yth onyeb di. Sef aozuc yz athao yna medylyao aryuedu keoilid ymab adybedut. kannys velle ymae heb ef vath ymab dyzo di delaob arvyonyeb i abendicka vyllygeit ami avydaf l.oll yach. Aphann rodes dauyd ylaob arylygeit ef. ybuant holl yach. Ac yna ybendigaod paulinus dauyd. obop bendith ageffit ynny|ysgriennedic yny dedyf hen. Ac yny neoyd. Yna ydoeth angel at paulinus adybedut vathao val hynn. Amfer heb yz angel yob dauyd sant vynet odyma yoneuthur ypetheu yfyd dyghetuen ygan duob idaob yonneuthur.

Odyne ydeuth deſi hyt yn glaſtynburi. Ac yno yadeilaſd ef  
 eglſys. Deſi adeuth yalle yaoed dſfyz llaſn owenſyn. Ac ae  
 bendigaſd. Ac aſnaeth ydſfuyz hſnnſ yn dſymynn hyt dydbraſt.  
 Aſhſnnſ aelſir yz enneint tſymſn. Odyne ydeuth deſi hyt  
 ygkroſlan ahyt yn repecſn. odyne ydeuth ygollan aſglasgſin.  
 Odyne yz adeilaſd lann llieni yglān hafuren. Odyne yrodes  
 ſaret ypebiaſc vānhin ergyng aoed yn dail. Odyne yadeilaſd  
 eglſys yg gſent ynulle aelſir raclan. Odyne yz adeilaſd eglſys  
 ynulle aelſir || raclann. odyne yz adeilaſd eglſys yny lle aelſir  
 llann gyfuelach yggſyz. Deu ſant aoed ygkedſeli aelſit boducat  
 anailtrum aymrodaffant yndiſgyblon idaſ. odyne yz ymhoelaſt/  
 deſi hyt ylle aelſit uetus rubus. Ac yno yz oed eſcob aelſit  
 Goellan aſhſnnſ aoed vāſt ffyd ydeſi. Adeſi adyſot vāthaſ.  
 Angel yz arglſyd adyſot ymi. ymae ovāeid yda vn ogant oā lle  
 hſnn yteyānas nef. Adangoffes ymi le arall. Ac oā lle hſnnſ nyt  
 a neb yvffern oā avo ffyd da. Achāet gantaſ. Ac agladher  
 ymynnſent ylle hſnnſ. heuyt nyt a yvffernn. Adydgſeith ydeuth  
 dauid ae diſgyblon. nyt amgen. Aedan. ac eluid. Ac yſmael  
 Allaſer ygyt ac ſynt hyt ylle avanagaffeſi duſ vdunt. nyt amgen  
 hyt yglyn roſin. hodnant ygelſir ylle hſnnſ. kyntaf lle dan yz  
 aſyz ykynneuaſſant ſy tan uu yno. Aphann gyneuaſſant tan yno  
 yboze glaſ ykyuodes mſc ac ykylchynaſd ymſc hſnnſ yz ynys  
 honn oll. Allaſer oſſerdon. Ahynny oā boze glaſ hyt bāyt goſper.  
 Ac yna yd argannuv tyſyſſaſc aelſit boya. Ac yſcot oed ymſc  
 hſnnſ. Ac olit eiſted aozuc ymyſn creic vchel oā boze hyt pāyt  
 goſper heb uſyt heb diaſt. Ae ſaieic avedāſd arnaſ yno ac  
 aovynnaſd idaſ paham na mynhei nabſyt nadiaſt. Dyoeſ heb  
 ef tſt ſyf allidyāſc. mſc aſeleis hediſ || heb ef yn kyuodi ohodnant  
 ac yn kylchynu llaſer odinaſſoed. Ygſz heb ef agynneuaſd ytan  
 hſnnſ. yveddyant ef agerdha ffozd ykerdaſd ymſc. heb yſaieic  
 yāſyt ynynvyt. kyuot yvynyd hebhi achymer dyſeiſſon ygyt



athi. Allad yneb agynneuaðd ytan hōnnō ardy dir heb dy gannyat. Ac yna ydoeth boya ac yfgiðereit ygyt ac ef arvedðl llad deði ae difgyblon. Aþhann doethant tu ar lle ydoed deði. ydygðydaffant yny krypt hyt na ellynt by ðneuthur dim dārc ynybyt ydeði. nac ydifgyblon. onyt eu gðattðar. Adyðedut geireu tremygedic yny kyueir. Ac ymhoelut adæf. Ac val ybydynt velle. nachaf ðæic boya ynkyuaruot ac bynt ac yndyðedut. Yn bugelyd ny adyðeffant ymi ryvarð yn holl yfgyrybyl ni. nyt amgen. an gðartheç an ychen an greoed. andeueit. ac eu bot oll ynveirð ac eu llygeit yn agozet. Ac yna kðynnvan ac vdað agriduan aozuc boya ae ðæic aedylyth. Adyðedut. ysant hoyð ybuam ni ynðattðar aðnaethhyn. Sef y caðffant hðy yny kyngoz gðediað yfant. Acheiffað yvod ef ae dylðyth. Ac yna yrodes boya yndiagyðydaðl hodnant ydeði. ac ymhoelut adæf aozuc boya ae dylðyth ygyt ac ef. Aþhann deuthant adæf bynt agaðffant yhanyueileit ynvyð ac yn yach. Ac yna ydyðat gðæic boya vāth yllað||uoaznyon. rðch heb hi hyt yzaunon yfyd gerllað ysant. Adiofglðch aðch dillat. Ac yn noeth dyðedðch vāthunt geireu aniðeir kyðilydus. holl difgyblon deði aau anaðd gantunt diodef ykyðilyd hōnnō. Ac adyðedaffant vāth deði. foðn odyma ymeith heb by. ny aallðnn ni diodef hynn. nac edaych ary gðaged dārc. Ac yna ydyðant ysant ponyt gðell yni peri vdunt by adað yllehōnn. yni. Ac yna deði ae difgyblon adyðestaffant ynos honno hyt trannoeth. Gzanoeth ydyðat gðæic boya vāth yllyfuerch. tidi voazyn heb hi kyuot ac aðnn yn dðy ylyn Alun ygeiffað kneu. heb yvoazyn vāth yllyfuam. paraðt vyfi. hebhi yvynet. Acherdet aðnaethant hyt ygðaelaðt yglyn. Aþhann doethant yno eifte aozuc yllyfuam adyðedut vāth yllyfuerch. dyzo dybenn ymharffet. mi adihaedaf di benn. Sef aozuc yvoazyn da diðeir war gymenn. rodi yphenn yn arffet yllyfuam. Sef aozuc yllyfuam tynnv kyllell allad pen yvoazyn santef. Ac yny gyfeir

ydygŷydaŷd ygŷaet yllaŷy yd ymdangoffes ffynnyaŷn. Allaŷer  
 odyonyon agauas yechyt agŷaret yno. Ahyt hediŷ ygelŷir y  
 ffynnaŷn honno. Ffynnaŷn dunaŷt. kanys dunaŷt oed enŷ yvoz-  
 ŷyn. Yna yffoes yllyfuam dŷc. Ac ny ŷybu neb oŷ byt hŷnn pa  
 angheu ae duc. || Aboya adechŷeuaŷd dŷc aruaethu. Adeŷi ae  
 diŷgyblon alaŷenhaffant. Yna ymedylyaŷd boya lad dauyd  
 aediŷgyblon. Ac eiŷfoes ŷef ydamŷeinaŷd yboŷe trannoeth dyuot  
 yelyn hyt ytŷy yd oed boya yndaŷ yn kyŷgu. gŷedy caŷŷel ypyath  
 yn agoŷet allad penn boya yny ŷely. Ac yndiannot ydoeth tan  
 oŷ nef alloŷci yŷ tholl adeiladeu hyt yllaŷy. Gŷybydet baŷp rylad  
 oŷ arglŷyd duŷ o achauŷ deŷi. boya a faŷpa yŷeic. Odyna yŷ  
 adeilaŷd deŷi yglynn hodnant. Ac nyt oed yno dim dŷfyŷ. onnyt  
 chydic onny dŷfyŷ redegauŷ. Ac yna ygŷediaŷd deŷi ar yŷ arglŷyd.  
 Ac yndiannot ykyuodes ffynnaŷn eglur. Ac ynoes deŷi ybu  
 yffynnaŷn honno ynllaŷn oŷin val na bu arnaŷ ynyoes ef eiŷŷeu  
 gŷin da. Hyna rod teilŷng ygan duŷ yryŷ ŷy hŷnnŷ. Yn ol . hynny  
 gŷeŷlan eŷcob baŷp ffydydeŷi. Adiŷgybyl ydeŷi aelŷit eliud.  
 elldeu adyŷbeŷtaŷŷaffant ygeiŷŷaŷ ygan duŷ ffynnhonnev odŷfyŷ  
 croeŷ. kanyt oed dim yny dinas odŷfyŷ. Aŷrac fychet yŷ amŷŷer.  
 Ac yna ycaŷŷŷant ygan duŷ dŷy ffynnaŷn. Ac aelŷir hyt hediŷ.  
 ffynnaŷn gŷeŷŷlan. Aŷffynnaŷn eliud. Ar crupleit ar deillonn. Ar  
 cleiuon ageŷŷynt waret ynydŷy ffynnaŷn hynny. Ac ymyŷchynny  
 yŷoed aydan fant yny eglŷys ehun yndinas gŷeŷruin yngŷediaŷ  
 nyt amgen. nos paŷc nachaŷ angel yŷ arglŷyd yndy||vot attaŷ ac  
 yndyŷedut vŷthaŷ. ŷi di ŷida gŷynnydedic pony ŷdoŷti heb ef yŷ  
 hynn yd ys yny daŷparv ydauid ŷant dy athŷo di yglyn roŷin.  
 naŷn dyoer heb yŷ aedan. heb yŷ angel neur deryŷ yt' oedyly-  
 ŷyth oŷvanachol gŷonneuthur yvrat. nyt amgen dodi gŷeŷnŷyn  
 ymyŷn bara. Ar bara hŷnnŷ arodir idaŷ ef avoŷy oevŷyŷta. vŷth  
 hynny anuon gennat hyt at dyathŷo ac arch idaŷ ymoglyt ybara  
 Ar gŷeŷnŷyn yndaŷ. ŷef aozuc yŷant tŷŷav ac ŷylaŷ. Aŷrglŷyd heb

ef padeló yzanuonafi gennat yno mox vyx yzoet ac ymae. nyt oes long ynbaraót val ygaller ychaffel. Anuon heb yz angel dygyt difgybyl nyt amgen Scuthyn hyt ytraeth. Ami a baraf idaó vynet diuod. Sef aozuc scuthyn yn llaóen góneuthur yzoedit nny erchi idaó. Adyuot ytu artraeth. Acherdet nny dvfuyz racdaó nny deuth ydófuyz idaó hyt ylyneu ac yn deiffyuyt llyma anghenuil oz mox nny gymryt arygeuyn ac yn mynet ac ef dlvod nnyvv arytir arall. Ac erbyn hanner dyd dyó pasc yzoed ef ygyt ae athzo. Ac val yz oed deó yndyuot oz eglóys góedy offerennev. agóedy pægethu yzholl vzodyz. nachaf yguelei ef ygennat ynkyuaruot ac ef nny lle aelóir bed yfcolan. Sef aozuc deó yna bot ynllaóen vzthaó amynet dóylaó mynógyl || idaó. Ac amouyn ac ef am anffabó maydaóe sant ydifgybyl. Amaóz ycarei deó ydifgybyl. Agóedy daruot yz gennat menegi idaó ef ogóbyl anfabó maydaóe ydifgybyl. galó aozuc scuthyn deó attaó ar neilltu adatkanu idaó ygennadózi. Amegys | Amegys armod ydyóedafsei yz angel vzth vaydaóe sant. Sef aozuc deó yna kynnheó amedylyaó adyóedut diolóch maóz yduó adyuot racdu af yz vanachloc. Agóedy eifte paóe nny mod ydylyynt. góedy daruot ygras. Kyuodi aozuc ydiagon yzhón aónna aóaffannaethei ar dauid yóaffannaethu az bara góennóynic gantaó. Sef aozuc scuthyn kyfuodi yvynynd adyóedut. tidi heb ef. nyóaffanaethý di hedió. miui heb yz scuthyn auyd góaffanaethó hedió. Sef aozuc hónnó mynet yeifted afynnyaó arnaó yn vaóz. ef aóydyat kared aod nnyvedól. Ac yna ykymertth deó ybara góennóynic de rannv yn teir rann. Arodi vn yast aod yn seuyll allann odieithy ydóz. Ar aóz ylleóas yz aft ybara. ybu a allmaró ac pfyzthyaó ybleó oll yn enkyt ytraóyt yz amrant aryllall. Athozi ycroen yamdanei afyzaó yzholl perued yzllaóz. Sef aozuc yz holl vzodyz pann óelfant hynny fynnyaó yn vaóz arnunt. Ac yna yd anuones deó yz eil rann oz bara yvzan aod yn gozóed

arynyth ymyŕn onnen yffreutur || Æc auon aoed ytu ar deheu. Ƴa aŕ ykymmerth hi ybara yny gyluin hi aſyſthaŕd oŕ pŕenn ynvarŕ yſ llaŕ. Ƴtryded rann oŕ bara agymerth deŕi. Æc æ bendig-aŕd Æc æ bŕytaŕd. Ʒef aŕnnaeth yſholl vŕodyſ edſych arnaŕ aryuedu ynvaŕ Æc ofuynhav yn oŕmod am deŕi. Æc yna ymenegys deŕi ydamŕein yſ holl vŕodyſ mal ymynnaſſei ytŕyllŕŕ yŕenŕynaŕ. Æc yna yrodes yſ hollvŕodyſ euhemelltith arygŕyſ hynny. Æc ygſt ahynny rodi arytat oŕnef hyt nacheffynt hŕy yndſagyŕydaŕl gyurann oteyſnnas nef. Ægŕedy kadarnnhav ffyd achſet ynyſ ynys honn. holl laurŕyſ yſ hynys hon Ædeuthant ygſt hyt yndoſ ſened vŕeui ar eſcyb. ar athſaŕon ar offeireit. ar bŕenhined ar tyŕyſffogyonn. ar ieirll. ar barŕneit. ar goſeugŕyſ. Ær yſgŕiereit. ar kreuydŕyſ ynllŕyſ aphaŕb heb allu rif arnadunt aymgynnullaſſant yſened vŕeui. Æc amot aŕnaethpŕŕyt yny gynnullleidua honno. pŕybynnac oŕ ſened oſfeint apŕegethei val yclyŕei yniuer hŕnnŕ yn gyffredin. gadv ohonunt ynbennadur ar ſeint ynyſ pŕydein. Æc yna ydechſeuaŕd yſeint bŕegethu bop eilŕers. Æc yna ydyŕat vn dŕos ykyffredin. Ƴkannvet dyn oŕ gynnullleidua hon heb ef. nychlyŕ dim oŕ bŕegeth. Ƴſ yŕch yn llauryaŕ yn ouer o gŕbyl. Ƴna ydyŕat || pob vn oŕ ſeint vſth ygilyd. nyt oes neb ohonom aallo pŕegethu yſniuer hŕnn. ani æ pŕouaſſam pob eilŕers. aniaŕelŕnn nat oes gras yneb ohonam ni ybŕegethu yſniuer hŕnn. Ʒdſychŕch amedylyŕch aŕd|daŕch chŕi aoes neb moſ deilŕng ac ygallo pŕegethu yſhŕnn yniuer yma. Ƴna ydattebaŕd paulinus fant Æhen eſcob oed ef. myuy heb ef aŕnn ŕas Ʒeuangk tec adŕyn. Æc angel ynŕaſtat yngetymdeith idaŕ. Æmi Æe hadŕen heb ef yvot ef yn gymenn. Æc ynn diŕeir Æc yn caru duŕ yn vaŕ. Æc aŕnn ycar duŕ ynteu. Æe vot yngyurannaŕc ar yſ holl voeffeu ſa. Ƴiui heb ef aŕn ymae mŕy-haf dyn rat duŕ arnaŕ ynyſ ynys honn yŕ hŕnnŕ. Ædauid fant ygelŕir. Ƴn gyntaf ef adyſcaŕd llen aberthynei idaŕ ydyſcu

arydechreu. agŵedy hynny ef adyscaŵd ygennyf ynhev yz yf-crythur lan. Ac auu athro. Ac ynrufein avyddŵyt ynarchescob. ami heb ef aŵeleis angel yndyuot attaw ac yn galw arnaw ac yn erchi idaw vynet yŵlat ygyuanhedu ylle abarchassei duw idaw yn teyannas demetica. Sef yŵ honno mynyŵ yny deheu. Fŵch agelŵch attawch hŵnnŵ ef yffyd yn caru duw vaw ac yn pŵegethu ygŵft. amiui aŵn ymae idaw ef yrodes duw ygras. Ac yna yz anuones yfeint gennadeu hyt yndinas rubi ylle yzŵed dauid fant gŵas yduw yn gŵediaŵ ac yn dyscu. Aphann gogleu || ef neges ykennadeu. llyma yz ateb arodes ef. nyt amgen. nyt af vi heb ef yno. yfgŵell gēnyf ŵediaŵ duw yman. rŵchŵi heb ef yn tagneued duw oe garyat. Ar eilŵeith yfeint aŵhaŵdaffant deŵi fant. ac ynteu arodes yzvn ateb arodes gynt. Arodes tryded ŵeith ogyduundeb yzholl feint yz anuonet at deŵi yn gennadeu ydeu fant bennaf aŵed yno. nyt amgen. Deynioel. adubzicius. ar nos honno dyuot ykennadeu at deŵi. Adeŵi adyŵat vŵth ydlifgyblon vy meibon i gŵybydŵchchŵi ydaw kennadeu yma avoze. eŵch ybyfcotta yzmoz adygŵch yma heb ef dyfuŵz gloyŵ oz ffynnaŵn. ar kennadeu adeu-thant ydyd ydyŵat deŵi vŵthv Ac ynteu abaratoes ŵdunt hŵy eu kinyaŵ. dlifgyblon dauid arodaffant arybŵz ger bŵonn yfeint. pifcaŵt digoned adŵfyz oz ffynnaŵn ar dŵfyz aeth yn ŵin arhynt. adauyd adyŵat vŵthunt. bŵytteŵch vŵodyz yn llaŵen. ac yna ydyŵat ydeufant vŵthaŵ. nychemerŵn ni nabŵyt nadiaŵt hebŵy. onnyt edeŵy ditheu dyuot yggt anynhev yz fened vaw anryued ylle ymae llu nyellir yrifuaŵ yth aros di. vŵth hynny heb yz hŵynt dabze yggt ani yz duw. Ac yz bendith hynny ofeint. onny mynny haedu yhemellitih. heb deŵi yna. mi aaf heb ef yz caryat duw at y||ketymeithonn hynny. eiffŵes heb ef yzhŵnn aerchŵch ymi nys gallafi. Quii heb ef agerdaf yggt achŵi hyt yfened. Achŵitheu gŵediŵch ytat pennaf yny rodho ef gannhozthŵy yni dŵein. amynhev achgŵediaf chŵitheu vŵodyz yny gymeroch chŵitheu



bóyt adiaóbt oꝛ aluffen ar gardaóbt arodet yni oꝛnef. Agóbedyhyunny kyuot aozuc deóí ygyt ar kennadeu yfenedvæui. Achynn ydyuot yr gynnulleitua honno. nachaf ygbelyynt yndyfot ynyherbyn góꝛ-eic óedó góbedy maró yhun mab. Aróꝛeic yngóeidi ac yndifgyꝛaó. Aphann óelas deóí yóꝛeic yny dꝛyꝛuwerth hónnó. kyffeuyll aozuc agollóng ykennadeu oꝛblaen. Sef aozuc yóꝛeic dꝛuan aglyóffeí glot deóí. fyꝛthaó ar dal ydeulin amenegi idaó bot yhun mab yn varó. Sef aónaeth deóí yna trugarhav óꝛthi. Athoóffi ygyt ahi yꝛ lle yꝛ oed ymab ynvaró yn emyl auon aelóit teiui. Adyuot yꝛty ylle yꝛ oed goꝛff ymab. Afyꝛthyaó aozuc deóí arycoꝛff. Adodi yeneu vꝛth eneu ymab. Agóbediaó yꝛ arglóyd adyóedut. uy arglóyd duó i. ti adifgynneíft oarffet ytat onef. yꝛ byt hónn on hachaóts ni bechaduryeit yanꝛꝛynu ni ofauan yꝛhen elyn. trugarhaa arglóyd vꝛth yóꝛeic óedó honn yman. Adyꝛo yn yhun mab yny eneít dꝛacheuen val ymaóꝛhaer dy enó di ynyꝛ || holl dayar. Aphann daruu ydeóí yóbedi. kyuodi ynholl yach aozuc ymab mal bei atuei yn kyuodi o gyscu. Adeóí erbyn ylaó deheu yny gyuodi aerodi ynholl yach yvam. Sef aozuc ymab oꝛ lle ykyuodet ef oveiró kannhlyn deóí ovedó l agóeithꝛet. Ac ef auu dꝛóy laóer ovlóynnyded ygyt adeóí yngóaffannaethu duó. Aphaóbt oꝛ aóelfant hynny avolyaffant duó. Odyna ykerddaó ddauid ygyt achennadeu yseint hyt ysened yꝛ oedit yny aros. Aphann deuth dauid yno ykyuodes yꝛholl seint yny erbyn pann óelfant ef yn dyuot. Achyuarch góe|ell idaó. afyꝛthyaó ar dal yglynieu ac erchi idaó ꝛægethu. gann dꝛꝛchael ohonaó ybenn bꝛynn vchel ylle ybuaffei bꝛægeth kynn ohynny. Ac efcuffaó aozuc ef ar dalym oenkyt vꝛthunt. adyóedut na bedei ef ac naallei ónneuthur ypeth yd oedynt óy yny erchi idaó. eíffoes ef agymerth venndith ykyffredin ac avfydhaaó d vdunt. agóꝛthot aozuc ef yfgynnv ybenn ybꝛenn. adyóedut na mynnei ef le yseuyll onnyt aryllaóꝛ góafat. adechꝛeu ꝛægethu odyno aozuc deóí ogyureith gíft. Ar euegy l.

ðhynny megys llef koꝛnn eglur. ð yn ðamlóc hynny ybopdyn.  
 þrpellaf yn gynn eglur|tt ar yꝛ neffaf. ðc yn gynngyffredinet ðc  
 ybydei yꝛheul ybaþp pann vei hanner dyd. ðhynny auu || ryued  
 gann baþp. ðphann oed deði arðarthaf yllaþꝛ gþaftat adyðedþyt  
 vchot ynþregethu. þkyuodes yllaþꝛ hþnnþ ~~megys~~ megys mynyd  
 vchel dan ydææt aphaþb oꝛ gynulleitua honno yn edꝛych ar  
 hynny. yꝛhþnn yffyd etþo yn vꝛynn vchel ynamlóc gann baþp. ac  
 ynþaftatir obop paꝛth idaþ. ðr gþyꝛth ar ryuedaþt hþnnþ aozuc  
 duþ er deði yn llanndeþivꝛeui. ðc yna yngytuun yrycgtunt ehunein  
 moli deði fant aozugant. ðc adef yn duhun yvot ef yntyþyffaþc  
 ar seint ynys þꝛydein. gann dyðedut mal hynn. megys yrodes duþ  
 pennadur yny moꝛ arbop kenedyl oꝛ pyfcaþt. ðmegys yrodes  
 duþ pennadur ynydayar ar y<sup>ꝛ</sup>adar. velle yrodes ef deði yn penn-  
 adur ary dnyyon ynybyþ hþnnþ. ðc ynymod yrodes duþ matheu  
 yn iudea. ðlucas yn alexandria. ðchꝛiþt ygkaeruffalem. apheder  
 yn rufein. ðmartin ynffreinc. ðsampfson yn llydaþ. yrodes  
 ydauid fant vot yn ynys þꝛydein. ðc vꝛthhynny ygþnaethþþyt  
 deði fant yntyþyffaþc ac yn pennadur ar feint ynys þꝛydein.  
 aþampregethu ohonaþ yny fened vaþꝛ honno yꝛ holl bobyl  
 yn y<sup>ꝛ</sup>honn nyaallaþd neb bꝛegethu namyn ef. ðr dyd hþnnþ holl  
 feint yꝛ ynys honn ar bꝛenhined oll. aostynghaffant ar euglinnyeu  
 yadoli ydeði. ðc arod|dassant idaþ vot ynbennaf aꝛ feint ynys  
 þꝛydein. ðc ef aehaedaþd. ðr dyd hþnnþ yrodet ydeði yn odua||eu.  
 ðc amdifffynn ybop kyuryþ dyn oꝛaþnnelei dꝛþc oꝛ affoei ynaþdir  
 deði. Þonn yþ nodua deði ybaþp oꝛa vo yn dinas rubi yn naþd  
 deði ac adan y amdifffynn obyð reit idaþ. kennat yþ idaþ vynet  
 odyfi hyt ar deiui. ðc oꝛbyð reit idaþ vynet avo moe. æt yn  
 ragoꝛ rac pob fant. abꝛenhin adyn ynyꝛ ynys honn. Þodua  
 deði yþ. þalebynnac ybo tir kyffsegredic ydeði sant. ac na lauaffo  
 þna bꝛenhin na tyþyffaþc nac efcob na sant rodi naþd idaþ  
 ymblaen deði. kanys ef agauas naþd ymlaen paþb. ac nys cauas

neb yny vlaen ef. kanys ef aoffodes duó adynyon ynbenaf oí holl ynys. Ac yna yz ysgymunaóð hynny ofeint oduundeb ybrenhined yneb adairei nodua deóí fant. Ac odyne val yd oed deóí duó maóúth díeðhaf ovis chóefraóú yn góarandaó ar yz yfcolheigyon yn góaffanaethuduó. nachaf yclýóei angel yn ymdidan ac ef ac yn dyóedut vatháó val hynn. Dauid heb yr angel ypeth ageiff-eifti yz ys talym ygann dy arglóyd duó ymae yn barawt yt pann ymynnych. Sef aóúuc ynteu yna dyzchauel yóyneb yvynynd. allaóenhai. adyóedut valhynn. úaóúhonn arglóyd kymer dyóas di ythagneued. Sef aóúuc yz yfcolheigonn aóed yn góarandaó ydeu ymadiaóð hýn. fynnyaó arnunt yn vaóú. Afyathyaó megys dyny||on meiró. Ac yn yng ar hynny nachaf yclýóynt llef didan ac arogleu teccaf yn lleóni ydinas. Sef aóúuc dauid yz eilóeith dyóedut yn vchel. Arglóyd ieffu gft heb ef kymer vyeneit. Ac naat vi ydzigyaó auo hóy yny dýgeu hynn. Ac ynol hynny óynt aglýóynt eilóeith yz angel yndyóedut vath deóí. Dauyd sant ym-parattoa. ydyd kynntaf ovaóúth ef adaó dyarglóyd di ieffu gft anaó rad nef ygyt ac ef adecuet ydayar yth erbyn. Ac ael aeiló ygyt athi oí rei avynnych ti. oyscolheic. alleyc. óóiryon. aphechadur. Teuang áhen. mab amerch. Óóú agóúeic. troeffan. aphutein. Ideó. asarascin. ahynny adaó ygyt athi. Ar bódyr kymein hun. pann glyóyffant hynny. Dáby óylyáó áchóynaó. Ac vdaó ac vcheneidyaó adyachauaffant eu llef ac adyóedaffant. Arglóyd deóí sant. canhoúthóya yn triftit. Ac yna ydyóat deóí vathunt hóy gann eu didanu áe llaóenhai. vy mrodyz bydóch baftat ac vnvedóí. Aphabethbynnac abelfaóch ac aglýóyffafóch gennyfi. kedóch ef agoúffennóch beth móy. Oídyd hónnó hyt yz óythuet nyt aeth deóí oíeglóys obregethu ybaóó agóediaó. Vchóedyl eiffoes ynoet vndyd naeth dáby yz holl ynys honn ac óóerdon gann yz angel. Sef vál ydyóedei yz angel. óóybydóchóí pann yó ynyz óythnos neffaf yffyd yndyuot yd a deóí fant

ych arglŷyd chŷi oꝛ byt hŷnn yma at || yarglŷyd. ¶ Na ygbelut ti gyfureded gann feint yꝛ ynys honn. A feint Iŷerdonn obop parth yndyvot yymŷelet Adeŷi fānt. Obŷy yna aallei diodef ŷylouein y feint neu vcheneideu ymeudŷyot neur offeireit. Ardifgybbŷlonn yndyŷedut. pŷy andyfc ni. kŷyn yperfonnyeit yndyŷedut. pŷy an kanhoꝛthŷya ni. Annobeith ybꝛenhined yndyŷedut pŷy anhurda ni. pŷy avyd tat kynn dꝛugarocket adeŷi. pŷy a wedia dꝛoffom ni ar yn harglŷyd. kŷynvan ytlodyon ar cleiuon yn vdaŷ. ¶ Myneich ar gŷerydon. arei pꝛiaŷt. ar penydŷyꝛ. ygŷeiffon Iŷeueing ar moꝛzynon. ymeibon ar merchet. arei neŷydeni ar eubꝛonnev yn gollŷng eu dagreu. beth adꝛaethaf vi. onnyt vn kŷyn gann baŷp. ¶ Bꝛenhined yn cŷynaŷ eubꝛaŷt. ¶ Iŷhyneif yn cŷynaŷ eumab. ymeibon yn cŷynaŷ ytat. Dyŷsul ycanaŷd deŷi offerenn ac yꝛaegethaŷd yꝛ bopyl ae gyuryŷ kynn noc ef nys clyŷyŷbŷyt. Agŷedy ef ef byth nychlyŷir. Dyŷ gŷelas llygat eiroet yfaŷl dnyon yn vn lle. Aguedy daruot ybꝛegeth ac offerenn. pꝛodes deŷi yn gyffredin yvendith ybaŷp. oꝛa oed yna. Agŷedy daruot idaŷ rodi yvendith ybaŷp. pꝛdyŷat yꝛ ymadꝛaŷd hŷnn. Arglŷydi vꝛodyꝛ achŷi-oꝛyd bydŷch laŷen. Achedŷch ychffyd achret. agŷneŷch ypetheu bychein aglyŷyŷfaŷch ac aŷelfaŷch gēnyfi. Amynheu agerdaf yffoꝛd yd a an tadeu idi. Ac ynn || yach yŷch heb ydeŷi. Aꝛhoet grymus yŷch vot arydayar. A byth bellach nyt ymŷelŷn ni. ¶ Na yclyŷit gaŷꝛ gyffredin yn kyuodi gann gŷynnvan ac ŷylouein adagreu. ac yndyŷedut. och na lŷnck ydayarni. och na daŷ tan yanlloŷci ni. och nadaŷ ymoꝛ dꝛos ytir. och na fyꝛth ymnyded ar an gŷaŷtat .ni. aphaŷbhayach aoed yna yn mynet yangheu. Odyŷ sulhyt dyŷmerchyꝛ gŷedy marŷ deŷi. ny laŷŷfant nabŷyt na diaŷt. namŷ gŷediaŷ dꝛŷy dꝛiŷtit. Anos vaŷꝛth ynkylch canu ykeilaŷc. nachaf lu oengylyon yn lleŷni ydinas. Aꝛhob ryŷ gerdeu adigrifŷch ympob lle ynydinas ynllaŷn. Ac ynyꝛ aŷꝛ voꝛe nachaf yꝛ arglŷyd ieŷŷu gŷt yndyfot achyt ac ef naŷrad nef megys

ygadaŵffeſei yny vaŵrŵrhydzſi. Arheul yn eglur ynegluraŵ yſholl  
luoed. Dhynny dyŵ maŵrŵth ydyd kynntaf ogalan maŵrŵth yky-  
merth ieſſu gſt eneit deŵi fant ygyt amaŵr uudugolyaeth alleŵenyd.  
ac anryded. gŵedy ynŵyn ae fychet. ae anŵyt. ae lauuryei. ae  
dyŵeſt. ae gaŵdodeu. ae vlinder. ae dŵallaŵt. ae bŵouedigaetheu.  
Ae vedŵl amybyt ykymertſh yſ engylyon yeneit. Ac ydugant  
yſlle ymae goleuni heb diŵed. argoſſŵys heb lauur. alleŵenyd heb  
trifit. ac amled obopryŵ da. abudugolyaeth. achlaerder. athe-  
gŵch. ylle ymae molyant ryſŵyſt. ylle yſ yſgaeluſſir ykyuoeth-  
ogyon dŵc. ylle ymae yechyt heb dolur. || A Jeuengtſt heb  
heneint. Athagneued heb anuundeb. Agogonyant heb oŵrŵagryd.  
Acherdeu heb vlinder. Agobŵryeu heb diŵed. Ylle ymae abel  
ygyt ar merthyſi. lle ymae enoc ygyt arei byŵ. lle ymae noe  
ygyt ar llongŵyſi. lle ymae abŵraham ygyt ar pedŵieirch. lle ymae  
melchifedech gyt ar offeireit. lle ymae iob ygyt arei da eu diodeſ.  
lle ymae moyſen ygyt ar tyŵyſſogyonn. lle ymae aŵaron gyt  
areſcyb. lle ymae dauid ygyt arbŵenhined. lle ymae yſaias gyt  
ar pŵoffŵydi. lle ymae meir gyt ar gŵerydon. lle ymae pedyſi ygyt  
ar ebeſtyl. lle ymae paŵl gŵyſi ygyt agŵyſi groec. lle ymae thomas  
ygyt agŵyſi yſ yndia. lle ymae Jŵean ygyt agŵyſi yſ aſia. lle  
ymae matheu ygyt agŵyſi yſ judea. ylle ymae lucas ygyt agŵyſi  
achaia. lle ymae marcus ygyt agŵyſi alexandŵia. lle ymae andŵreas  
ygyt agŵyſi ſithya. lle ymae yſ engylyon ar archengylyon.  
acherubin aſeraphin. Abŵenhin ybŵenhined ynyſ oes offoed.  
Amē. Ac val ycoffayſſam ni deŵi ynyuuched ehun. Ae weith-  
redoed yny dayar yma. uelle ybo canhoŵrŵyſi yntev Ac  
ygrymoccoaŵ yeiraŵl ynynheu geir bŵonn ygŵir greaŵdyſi ar  
gaffel trugared racllaŵ.

*Dyŵedic yŵ hyt hymn odalym ouuched deŵi ae wyſztheu.*

*Dyŵedadŵy yŵ rac llab obeth ouuched<sup>uemo</sup> aē byſztheu. ||*



## HYSTORIA O UUCHED BEUNO.

**G**wa bonnhedic aoed gynt ymroŷys nynlle aelŷir banhenic  
gerllaŷ auon aelŷit ynyz amŷer hŷnnŷ fabzina. ynyz amŷer  
hŷnn ygelŷir hitheu hafren. Ac enŷ ygŷa bonnhedic hŷnnŷ oed  
bugi. Ae ŷaieic aelŷit beren verch laŷdden. dnyyon gŷiryon  
oedynt ada oed eubuched. Aŷoŷchymynnev duŷ aŷneynt obop  
ffoŷd. ozygellynt heb ennŷired oŷbyt aellit ydodi yny herbyn. Ac  
nyt oedvdunt etiued ovab. adnyyon oedaŷc oedynt val nabydei  
blant vdunt vyth. kannys yrān vŷyhaf oc euhamŷŷer adzelyŷŷynt.  
Aŷhŷt gyfcu ydoedynt yz ys deudeg mlyned heb aŷhos knaŷdaŷl  
yrygtunt. Ahynny oeduhundeb elldeu. Adydgŷeith val yz  
oedynt ynymdidan. bynt aŷelynt angel yndyuot attunt ae ŷiŷc  
yn gynnŷŷnet ar eiry. Ac yndyŷedut vŷthunt. bydŷoch laŷen  
ahyuryt. kannys gŷerendebis duŷ ych gŷedi. Ac yna ydyŷat yz  
angel vŷth ygŷa. bit heno heb ef getymeithas knaŷdaŷl yroŷi  
athŷaieic. Ahi ageiff veichogi. ac oŷbeichogi hŷnnŷ ef aenir mab  
idi. Ahŷnnŷ auyd anryded<sup>9</sup> herŷydduŷ adyn. Ac val ygoŷchy-  
mynnaŷd yzangel vdunt bynt aegŷonnaethant. Aŷbeichogi agauas  
beren ynos honno. Ac oŷbeichogi hŷnnŷ ef aanet mab idi. Ac  
arymab hŷnnŷ ydodet yn enŷ beuno. Ameithzin ymab aŷnaeth-  
ant yny uu amfer yrodi vŷth leen. Ac yna yz anuonet ef hyt ar  
fant aoed yngkaerŷent. enŷ yfant oed || tangufus. Ae reeni ae  
rodaffant. Ahynny dŷŷy od|duunet. Aŷhŷt ar fant hŷnnŷ ybu  
ef dŷŷy gānhoŷthŷy duŷ yn dyfcu yny ŷybu yz holl yŷcrythur lan.  
Odyna ydyŷgaŷd ef ŷaffannaeth aryoleu yz eglŷys. Ac ykymertŷ  
vŷdeu ac ybu offeirat. Ac yna yd argannuu ynyz gŷent ef. hŷen-  
hin oed hŷnnŷ ynyvannhonno. yn vŷyd Ac yndiŷeir. Ac ynn hael.  
Ac yn gŷonneuthur goŷchymynnev ympob pe|eth. Ae erbynnyeit

yn anryded<sup>9</sup> aozuc ac yn garedic arodi idaó modúy eur ðchozon.  
 ðc ymrodi ehun yndifgybyl ac yn vynach yveuno fant. Arodi  
 idaó teir ranndir yn evas. ðrbopyl oll aoed ar yz ranndireu  
 hynny. ðe holl ða byt. ðc ynyz amffer hónnó ycleuychaóð tat  
 beuno oheint annobeith. ðc anuon kennat at veuno yvab aozuc.  
 ðc erchi idaó dyuot vath yóennidit ae dióed. ðc yna ydyóat  
 beuno vath ygetymeithon ae difgyblon. ðrhoet t' heb ef yma  
 ohonaóch yny dinas hónn. amynheu aaf yedzych vÿntat yffyd yn  
 óann glaf. ac velly ygónaethant hóy. ð beuno fant aegozychy-  
 mynnaóð óynt yz bzenhin. ðc yóyada yólat. ðc ynteu aaeth  
 racdaó hyt ylle ydoed ydat ynglaf. ðe tat góedy caffel kymyn  
 achyffes adióed perffeith. avu varó. Óóedy hynny beuno a  
 dzigyaóð ar dref ydat. ðc aadeilaóð eglóys yno. ðc ae  
 kyffegraóð yn enó yz || ðrglóyd grift. ðc ablannaóð veffen  
 ynyftlys bed ydat. ahonno adyfaóð yno ynderóen diruaóy yhu-  
 chet ae fraffet. ðc arvzic yprænn hónnó ef aóathtyfaóð keing hyt  
 yllaóy. ðc oíllaóer dacheuen yn ogyuuch abzic yprænn. ðthzi-  
 gyaó elin yzgeing aryllaóy. ðc velle ymae ynóstat. ðc oda seif  
 yróng yzelin honno abon yprænn yndiannot ybyd maró. ðc os  
 kymro aa yno ny henuyd góaeth. ðgóedy trigyaó beuno ar tref  
 ydat ardalym oamfer. pgedeóis tret ytat. ac ykerdaóð rac-  
 daó hyt at vaón vab bzochoel. ahónnó aeherbynnaóð ef yn garedic  
 ac ynn vonedigeid o achos ygyfueillach ae haeloni ae vfylldaóð  
 yn gozchymynnev duó. ðc yna yrodes maón dnos yeneit ef ac  
 eneit ydat. aberrió yduó abeuno. Adydgóeith val ydoed beuno  
 yngozymdeith geir llaó auon hafren yngkylch yyt nachaf yclyóei  
 oz tu arall yz auon llef seif yn annoc ygón yn hely yfgyfuarnnaóð.  
 Sef adyóedei yseif hyt ybenn. kergia kergia. Sef oedhynny  
 yny ieith ef. Annoc ygón. ðphann gígley veuno llef yseif.  
 pmhoelut yndiannot aozuc dacheuen adyuot arydifgyblon ady-  
 óedut vathunt. góifgóch amdanaóch ychdillat vy meibon .i. ach

archennat ac adaón ylle hōn. kenedyl ygōr angkyuyeith agigleu vi yle tu dīaó yz auon yn annoc ygōn aozefgynnant yllehōnn. || Ac avyd eidunt. ac ae kynnhalyant daneu meddyant ac yna ydyóat beuno vāth vn oe difgyblonn. rithólint oed yenó. v̄ymab heb ef byd vfud ym. mi a vynna trigyaó ohonat ti yma ambendith i ygyt ath ti. ~~Adaó~~ ac adaó gennyt aóna croes aóneuthum .i. Achrymryt bendith yathao aozuc ydyfgybyl hōnnó athzigyaó yno. Beuno a death ef aedifgyblonn hyt ym meivot. Ac yno ytrigyaó d ef ygyt athyffyliaó fant deugein nieu adeugein nos. Odyne ef a death hyt at kynan vānēhin vab bāochóel. Ac erchis idaó le yóediaó dāos yeneit ae gyfueillonn. Ac yna yrodes ybānēhin idaó góydelóernn ylle agauas yenó ygann yz yfcot agyuodes bevno ovaró yno. Ae óeic auuaffeī achóyffaól yangeu ef. Ac yno ygónaeth beuno eglóys hyt yz amfer ydoeth nyeint kynan ohely arveuno yerchi bóyt idaó. gann trigyaó yno yn óastat. Ac yna yd erchis beuno yóeiffon kyāchu ych Teuancg yz mynyd ae lad yarlóyaó bóyt yz góyā aod yny erchi idaó. ahynny aozuc ygóeiffon. Ar kic adodet arytan ymyón chāochan yveróī ytryded aó ozdyd. A hyt bāynnhaón ybu arytan. Ar góyā heb oāffóys yn kynneu ytan dan ycrochann. Aphāynnhaón nythóymaffei ydófyā etóā. Ac nyt amlióaffeī ykic. Ac yna ydyóat vn oz lleygyon. Yz yfcolheic hōnn heb ef oe geluydyt yffyd yn góneutfi || hynn val na chaffom ni dim yvóytta. Aphann gígileu veuno yz ymadāá d hōnnó oebenn rodī yemellitith arnaó aozuc beuno. Amaró uu ynteu kynn díóed ydyd. Yna yz ymhoelaó d beuno hyt arveibon felyf adyóedut vāthunt. Ypeth arodes ychteit chí yduó ynryd. Avynnóch chítheu rodī mal ar ardāeth. acheithíóet arnaó. Ys rodho duó ymi. ac ys gónel yz of ygōr yz óyfvī yn góaffannaethu idaó. na medo ychetiued chí byth euo. achdístryó chítheu oz teyānnas honn ateyānnas rac llaó. Ac yno val yd erchis beuno ynyóedi ycauas. Odyne ygedeóis bevno ylle hōnnó acykerddaó d

hyt ynglan dyfyrdŷy avon ygeiffaŷ lle yŷediaŷ duŷ. Ac nys cauas  
 ynydoeth hyt at temic vab eliud. Ar temic hŷonnŷ arodes  
 yveuno yndiagyŷydaŷl ac yndioŷgrynn tref. Ac yno yz adeilaŷd  
 beuno eglŷys ac ykyffegraŷd yduŷ. Temic kynn penn hayach  
 oamfer aedeŷis ylle diffeith hŷonnŷ yveuno. Adydgŷeith ydaeth  
 temic aeŷŷeic yz eglŷys yŷaranndaŷ offeren aphŷegeth ygann  
 veuno. Ac adaŷ gartref yverch yngŷarchadŷ. Amozŷyn deccaf  
 ynybyt oed honno. ac nyrodaffit hi yŷz yna etŷa. Ac ual ydoed  
 hi ehun yngŷarchadŷ. nachaf ygŷelei hi ybŷenhin aoed arylle  
 hŷonnŷ yndyuot ymyŷn attei. Acharadaŷc oed yenŷ. Sef aŷnaeth  
 hitheu kyudi yny erbyn abot ynllaŷen vŷthaŷ. Sef aozuc  
 ybŷenhin go||uyyn idi pale yz athoet ythat. ef aeth heb hi yz  
 eglŷys. ozbyd yt neges auo ac euo. aro ef. ac euo adaŷ yz aŷz  
 honn. nac arhoaf heb ynteu onnybydy ozderch ditheu ym. heb  
 yvozŷynn nyŷedaf vi yn ozderch ytt ti. kannys bŷenhin ŷyt ti ac  
 ozŷenhined yhanŷyt. amynheu nyt kyuuch vygŷaet ac ygŷedŷyf  
 yn ozderch yt. riŷŷoes heb hi. Arodi yma ynydelŷyfi om ŷambyz  
 ami aŷnaf avynnych. Ac yn rith mynet yŷambyz. ffo aozuc hi  
 aŷyŷchu tu ar eglŷys yz athoet ythat ae mam idi. Ar bŷenhin ae  
 hargannuu hi yn ffo. ae hymlit aozuc. Ac ahi yncaffel dŷŷs yz  
 eglŷys ygŷardiŷes aozuc ynteu ac ae gledyf taraŷ yphenn ynyvu  
 ynyz eglŷys ar coŷff ymaes ohonei. Beuno ae that ae mam  
 aarganuuant hynny. Abevno adyŷat yna vŷth ybŷenhin gann  
 edŷych yny ŷyneb. mi aarchaf yduŷheb ef nat arbetto ef didi ac  
 nathbarcho moe noc ypercheiŷt titheu yvozŷyn da honn. Ac ynyz  
 aŷz honno ytodes ybŷenhin ynllynn taŷd. Ac nyŷelat moe no  
 hynny ynybyt hŷn. Vna ykymmerthbeuno penn yvozŷyn ac  
 ydodes vŷth ycoŷff. Athannv yvantell ehun arhyt ycoŷff. adyŷedut  
 vŷth ythat ae mam aoedynt vch yphenn ynŷhŷynaŷ. Teŷch ozigin  
 heb ef agedŷch hi val ymae yny darffo yz offerenn. Abeuno yna  
 aaberthaŷd yduŷ. Aphan daruu yz offerenn. yvozŷyn agyuodes yn

holl||yach ðc afychaðd ychóys yaryhóyneb. ðc aǵónaeth duó hi a beuno yn holl yach. Ƴnylle yfyrtþyaðd yǵóæt arydayar. Ƴkyuodes ffynnaðñ odyño. arffynnaðñ honno hyt hediú yffyd yn rodi yechyt ydynyon ac anyueileit oc euheinyeu æ clóyfeu. arffynnaðñ honno aenðit oenó y voróyn ac aelðit ffynnaðñ wenvæby. ð llaðer oð avelfant hynny aǵredaffant yǵft. ðc vn orei aǵredaðd yna vu gatuan vzenhin góyned. ahónnó arodes yveuno laðer odir adayar. aǵóedy maró katuan ydaeth beuno yymðelet achadðallaðñ vab catuan oed vzenhin góedy catuan. ðc erchi aozuc beuno tir ycatuan. kanyt oed idað yny kyuyll hónnó le yóediað duó nac ybæffóylað yndað. ðc yna ybzenhin arodes yveuno le yn aruon aelðir góaredaðc. ð beuno arodes yðbzenhin góæll eur arodaffei gynan vab bðochðel idað yntev pann uuaffei varó. arðæll honno adalei trugein mu. ðc yno yð adeilaðd beuno eglóys. ac ydechæuaðd adeilat mur yny kylch. ðc val ydoed dydgóeith yngóneuthur ymur hónnó æ difgyblon ygyt ac ef. nachaf yǵóelynt yn dyuot attunt góæic amab neóyd eni ynyharffet. ac yn erchi yveuno vendigað ymab. ðeb ybeuno haðæic arho ozigin yny ozffennom hynn. armab ynóylað val nat oed haðd ydiodef. ðaðæic heb ybeuno ffeft abeth yðóyl ymab. haðada sant ðeb yóæic ymae achos idað || yhynny. haðæicda heb ybeuno pa achaðs yó hónnó. dyoer heb yóæic ytir yðóyt ti ynyveddyannv. ðc ynadeilat arnnað. tref Ƴtat ymab yó. Ƴna ydyðat beuno vðth ydifgyblonn. tynnóch ychðóylað heb ef yvðth yǵóeith ytra vedydyóyf yma. ðpharatoðch ym vyingkerbyt. ni aaðñ ygyt aróæic honn ar mab yymðelet arbzenhin. yǵóð arodes ymi ytref tat ef. ðc yna ykychóynnaðd beuno æ difgyblonn ygyt ar óæic ar mab. ðc ydoethant hyt yngkaer feint yðlle yð oed ybzenhin. yðaððhonn ygelðir ylle hónnó kaer yn aruon. ðc yna ydyðat beuno vðth ybzenhin. paham heb ef yrodeifti ymi tref neb. nadylyet. pahachos heb ybzenhin pyle ymae yneb æ dyly ef.



Ymab heb ybeuno yffyd yn arffet ybŕeic racco adyly ytir. Ac  
 yffyd etiued arnaŕ. Dyro di heb ybevno yŕ mab ytir. Adyŕo  
 ymynheu tir arall amhŕnnŕ. neu dyŕo ym yrod arodeis i yti.  
 Sef yŕhonno. ybŕaell aryant. Sef ateb arodes ybŕenhin trahaus  
 balch yveuno. ni neŕidyafi heb ef athidi vntir. yrod arodeisti  
 ditheu ymi. mynheu ae roeffum hi yarall. Sef aozuc beuno  
 llidyaŕ adyŕedut ybŕenhin. ŕyi aarchaf heb ef yduŕ nabohir  
 ymedych ti ar tir adayar. Amynet ymeith aozuc beuno ae adaŕ  
 ynteu yn emelltigedic. keuenderŕ oed ybŕenhin aelŕit gŕideint.  
 ahŕnnŕ agerdaŕd ynol beuno ac ae goŕdiŕedaŕd ytu arall yŕ ||  
 auon aelŕir seint. lleyŕoed beuno yneisted ar vaen ynglan yŕ  
 auon. Aŕhŕnnŕ arodes dŕos yeneit ehun ac eneit cadŕallaŕn  
 ygeuynderŕ. yduŕ abeuno: ydŕef ehun aelŕit kellynnaŕc yn  
 dŕagyŕydaŕl. heb val aheb arŕŕeth aheb vedyant ydyn oz byt  
 nahaŕl arnei ac yno ygŕnaeth beuno laŕer oŕyŕtheu dŕŕy nerth  
 duŕ yrei ny allei dyn oz byt hŕnn eu rifaŕ. Ac ynyŕ amfer hŕnnŕ  
 ef adamŕeinaŕd mynet vn oŕeithŕyŕ aberffraŕ hyt yn llys ynyŕ  
 gŕent. Ac oz byt nyt oed ŕas ŕeuancg degach nohŕnnŕ. Aphann  
 ŕelas merch ynyŕ gŕent ygŕas ŕeuancg hŕnnŕ. hyt ae caraŕd hyt  
 na mynhei hi vot hebdaŕ ef. Arbŕenhin aadnabu hynny yny lle  
 ac ae gŕybu. ac adeŕiffaŕd rodi yŕ gŕas hŕnnŕ yverch yn bŕiaŕt rac  
 ygymryt ohonei hi euo o aruer arall dieu oed gantaŕ rac tecket  
 ygŕas ae adŕynnet yvot ynvab yvŕenhin ac yndylyedaŕc. Agŕedy  
 talym oamffer ef aymhoelaŕd ygŕas ieuanc hŕnnŕ aeŕeic ygyt ac  
 ef tu ae ŕlat. ac adoethant hyt ylle aelŕit pennard yn aruon.  
 ac yna ydigyffnassant yar eu meirch agoŕffŕys aŕnaethant yno.  
 ac otrablinder alludet. kyŕcu aŕyŕthyaŕd aryŕvnbennes. Sef  
 aŕnaeth ynteu arvnbennes yn kyŕcu. ynyvedŕl keŕilydyaŕ yn  
 ozmod yvot yn mynet ytu ae ŕlat agŕeic kymoned a honno ygyt  
 ac ef. ac nat oed le ygyŕchu ahi. onyt bot ynreit || idaŕ mynet  
 dŕacheuen yŕ gŕeith lle ybuaffei gynt yn ennill yvŕyt yndaŕ. ac

odyna oannoc kythæul Æ gledyf ahi ynnychŵc. llad yphenn. Æc yna kerdet aozuc ef racdað tu ae ŵlat ar meirch da ar eur ar aryant gantað hyt at ybænhin. Æc oꝛdahōnnō pꝛynu ygann ybænhin medyant. aŵyd. nyt amgen bot yn diftein idað. Sef aozuc bugelyd beuno arganuot ycoꝛff. ac yn ebꝛōyd dyuot yvenegi yveuno hynny. Sef aþnaeth beuno yna. dyuot yndilefc ygyt ac wōynt hyt ylle yꝛoed ycoꝛff. Æc yny lle kymryt ypenn æwafgu vꝛth ycoꝛff. aſyꝛthað ardal ylyney. agþediað duð val hynn. Ærglōyd creaðdꝛ nef adayar ygōꝛ nyt oes dim anōybot idað. kyuot ti ycoꝛff hōnn ynyach. ac yny lle kyuodi aozuc yvoꝛðyn yvyny yn holl yach amenegi yveuno yholl damþein. Æc yna ydyðat beuno vꝛthi hi. Deðis ti hebef aemynet tu athōlat ae trigyað yma yngþaffanaethu duð. heb yvoꝛðyn da adōyn yma hebhi ymynnafi trigyað ger dylað di ynn gþaffanaethu duð. ygōꝛ amkyuodes i ynvyð ovarð. Æc ynulle yſyꝛthaðd ygþaet yllaðꝛ yꝛ ymdangoffes ffynnaðñ loeð. Æc oenð yvoꝛðyn ykauas yffynnyaðñ yhenð. nyt amgen. ffynnaðñ digiðc. Agþedy talym oamfer ydeath bꝛaðt yꝛvnbennes. idon vab ynyꝛ gþent hyt at veuno yamþouyn ychþaer. || Æphann death ef yno yꝛoed yvoꝛðynn ygyt abeuno yngþaffannaethu duð. agouyn aozuc ef ychþaer. Adoei hi ygyt ac ef oe ŵlat. Æc yna ydyðat hi namþhei hi vynet nagadað ylle ykyuodyffit hi oveirð. Agþedy gþelet oꝛdon nathyckyei idað yꝛoed arnað eruynnyeit aozuc ef yveuno dyuot ygyt ac ef hyt yn aberffrað yeruynneit yꝛbænhin. kymell idað ymeirch ar eur ar aryant adugaffeï ygōꝛ ygan ychþaer. Æc yna ykerdaffant ŵy elldeu hyt yn llys ybænhin. Æc idon aargānuu ygōꝛ yꝛoed ef yn ygeiffað. Æc yny lle tynnv cledyf adōyn ruthyꝛ idað allad ybenn. Sef aozuc ybænhin yna llidyað ac erchi dala ygōꝛ aladasseï ygelein. Æc yna ydyðat beuno. nadodðch heb ef ychllað arygōꝛ adeuth ygyt amiui. Yna ytyinnaðd ybænhin trōyylit ymdeith ac ytyngħaðd y parei ef diuetha ygōꝛ yndiannot onny ŵnelei veuno

ygŕ aladyffit ynvyŕ. Sef aŕnaeth beuno yna yndiargyffŕ gann  
 ymdiret ynduŕ. kyuodi ynvyŕ ygŕ aladyffit. Sef aozuc ybzenhin  
 ydiuarhav rybzioui ohonaŕ yfant arodi yna yveuno yplas ynyz  
 hŕnn ymae aelŕyt veuno. Hlaŕer obetheu ereill abeidyaŕŕam ni ac  
 ŕynt ac adaŕŕŕom heb ydyŕedut rac barnnv ylluyz hŕnn yn  
 ankryno. Ychydic yŕ hynn oŕyatheu beuno. Ac nyŕyŕ neb  
 dyn aŕnaeth duŕ yz beuno onnyt duŕ ehun. Aphŕybynnac  
 hyŕbys || yŕ aŕnnelda. duŕ avyd kannhozthŕyŕ idaŕ. kŕbyl  
 oozchymynnev duŕ aŕnaey beuno. hŕyt adiaŕt arodei yz neb  
 aŕelei neŕyn aŕychet arnaŕ. Dillat ynoeth. Hetty ybellynnic.  
 Gofuŕyaŕ cleifyon. achaz|arozyon aŕnaey. pob ryŕda ozaozchy-  
 mynnei yzŕŕythur lan yŕneuthur agŕpplaei. Ac val yzoed  
 hoedyl beuno yndaruot Ae dyd yndyuot. pŕseithuet dyd gŕedy  
 ypaŕc ef aŕelei ynef yn agozet ac engylyonn yn gogŕŕŕng ac yn  
 dyzchael yvynyd dzacheuen. Ac yna ydyŕat beuno. Qi aŕelaf  
 heb ytrindaŕt ytat ar mab aryŕpŕyt glan. Apheder aphaŕl. aduid  
 ŕirjon. adeyinoel. arŕeint arphwydi. arebeŕŕyl. armerthyzi yn  
 ymdangos ym. Ami aŕelaf ymplith hynny ŕeithangel ynŕeuyl  
 ger bzonn kadeir ygozuchel dat. aholl dadeu neŕ. ar kannyadaeth  
 yndyŕedut. Gŕynuydedic yŕ yz hŕnn aetholeiŕti Ac agymereift ac  
 abzŕŕŕyla ygyt yndazyŕydaŕl. Qi aglyŕaf heb ef leŕ cozn  
 ygozuchel tat ymgŕahaŕd. ac yndyŕedut vzthyf. vymab i bŕŕŕ  
 di ozeilyt dy gnaŕt yvzthyt. Hyma yz amiffŕ yndyuot. Ac yz ydys  
 ythŕahaŕd ygymyr yŕled nyderuyd ygyt ath vzodyz. trigyet  
 ynteu dygozff di ynydayar h. Dyeneit titheu bidinoed neŕ ar  
 engylyon aeharŕed yteyznnaŕ neŕ yzhynn aheideiŕti ti yma dzŕy  
 diŕeithredoed. pŕzaŕ honn moe vyddydbzaŕt. pann dyŕetto || yz  
 arglŕyd vzth yŕeint. ŕeibon benndigedic vyntat i. deŕchchŕi  
 yveddv ydeyznnaŕ abarattoet yŕch yz dechzeu byt. ylle ybyd  
 buched heb angheu. a Teuegtit heb heneint. a Techyt heb dolur.  
 Alleŕenyd heb triftit. Yŕeint yny rad vchaf ygyt aduŕ dat. yn

vnolyaeth ar engylyon. ar archengylyon. ꝥnvnolyaeth adyfyg-  
blon ieffu gft. ꝥn vnolyaeth naó rad nef yrei nyphchassant. yn  
vnolyaeth ytat ar mab ar ysp̄t glan. ameñ. Archón nynheu  
trugared duó holl gyuoethaóe d̄áóy gannhoathóy beuno fant. val  
ygallom nynheu gaffel ygyt ac euo buched tragyóyd ynnyz oes  
oeffoed amen.

~ llyma ach beuno. . .

Beuno vab bugi. vab góynllió. vab tegit. vab kadell d̄aynlluc.  
vab categoryann. vab goztheyann. vab gozthegyann. vab rittegyann.  
vab deheuóynt. vab eudegan. vab eudegern. vab elud. vab eudos.  
vab eudoleu. vab auallach. vab amalech. vab belim. vab anna.  
mam yz anna honno oed gefnitheró yveir óyzy mam gft. — || ||

## HYSTORIA ADRIAN AC IPOTIS.

**P**wybynnac avynnho dyscu doethineb. ac ysprydolyon  
 oarchestonn. gwarannadwet ar yz ymdidan ar amofyn aozuc  
 agkredadwy amheradwyz auu gynt yn rufein vabz. ahonnó aelóit  
 adrian amheradwyz. Sef ydoeth mab adwynndec ac yspryt nefabl  
 yndaó. agostóg gyz bionn yz amheradwyz ar tal ylin. Achy-  
 fuarch<sup>gcell</sup> idaó. aozuc ymab ogaredigyaó leóenyd. Ar amheradwyz  
 ae hattebaó dazv vfylltaó waredogryd. agouyn ypale ypann-  
 dathoed. neur deuthym heb ymab yóath vyvām amtat yfyd  
 ozuchaf iustus ydyscu dnyon anyallus difynnhóyzaó. boet kyful-  
 aón vych heb yz amheradwyz ogyureitheu duó. Ac ydoeth yna  
 yó dyscu doethineb. Doeth yó heb ymab aamgelo rac pechodeu  
 maróaó. Ac aennillo nefabl trugared. Oth gyfuarchaf vab heb  
 yz amheradwyz. pwy yó dy enó di. Ipotis ymgelóir oachaós góy-  
bot ohonaf gyfuaródyt o nef. Dyóet ym vab beth yó nef. rin  
 dirgelóch duó. pybeth yó duó heb yz amheradwyz. duó yfyd heb  
 dechzeu idaó. Ac avyd heb díóed arnaó. yz amheradwyz aovynn-  
 aó yz ymab kann óyt moz anh pybeth gynntaf adeuth  
 o enev duó mae euegyl Teuan. yntyftu ymae in  
 pncipio erat uerbum adyóat || ieffu gyntaf. Sef yó hynny yny  
 dechzeu yd oed geir. Sef oed hynny yny tat duó yd oed mab.  
 kanys geir duó oed yvab. Achyt ar geir yd oed ytat ar mab. ar  
 yspryt glan Ar teir pson yny dazindaó ac ynvñ enó. nydigaón  
 yz yvñ ohonunt vot yóath ygilid. Yz amheradwyz adyóat yna.  
ovab tec ti avuost yny nef. byfaó nef yfyd yholl gyuoethaó  
duó. nef<sup>scith</sup> ymaent. Ac yny nef gozuchaf yfyd. ymae ydzin-  
 daó o nef ytat ar mab ar yspryt glan yn teir psonn val ydyóepóyt  
 vhot. Ac ny digaón neb lleyc na yfcolheic dyall ylleóenyd yfyd



yno. ¶ Eil nef ysp̄ydaþl yþ yfyd dan rad is no hþnnþ. Adiogel yþ yt. neb dyn na digaþn dyþedut ylleþenyd yfyd yno. hyt pann ysp̄eler oe lleþenyd dydbiaþt. Ar trydyd nef aleþycha val kristal yn llaþn ovelyster lleþenyd damunedic. o achþysson periglozyon ach confessoryeit yn gþaffanaethu duþ hollgyuoethaþc. ¶ Petþeryd yþ. euraþl nef yn llaþn ovein arderchogyon rinþedaþl. Aþhlas goffodedic yþ ygkyfeir gþeinon. Athlodyon. yny lle ymae goleuni heb tyþyllþch tragyyþdaþl. ¶ Pymhet nef yþ. hirveith allydan o dlynolyaeth dþyþaþl. Aþhei na bei ydiodeifeint ef ae dlynolyaeth neur athoed ybyt ygkyfyrgoll. ¶ Hþechet nef yþ. yz eglþys catholic yny || maent bydinoed dþyþaþl yn kanv deduaþl þaffannaeth yn herþyd eu hurdas yduþ. Ac ynn llaþn oegylyon yn kanv molyant yduþ hyt dyd a nos. ¶ Feithuet nef yþ. med yz ystozia: yþ paradþys. yno ybyd eneideu rydarffo vd|dunt penydyþ yny purdan yn dþamgwyd tragyyþdolder. Hlyma heb ymab vith yz amheraþd<sup>9</sup>. yfeith nef ymaent yn eidyþ yn yachþyaþþdyz ni ieffu grift. ¶ Eil amheraþdyz yna aovynnaþd yz mab pyfaþl kreuyd oegylyonn yfyd. ymaent yny nef oegluryon hep ymab naþ kreuyd. kyntaf yþ cherubin. ¶ Sef yþ hþnnþ agel kanhoþthþy. Ar kreuyd arall yþ seraphin. Ar trydyd yþ trones. Ar pedþeryd yþ dominatþes. ¶ Sef yþ hþny arglþydiaetheu. Ar pymhet ynt tyþyffogaetheu. Ar hþechet ynt meddyannheu. Ar feithuet ynt nerthoed. ¶ Sef yþ hynny rinþedaþl kreuyd. Ar þythuet yþ. egylyaeth. Ar nabuet yþ. archagelyaeth. Ar decuet yþ kreuyd knaþdaþl ac ohonunt kyflaþn vyd yþlas. Anef yfyd gþan ystlys hynny agolles lucifer amy gam syberþyt. ac yno ybyd dlynolyaeth dyþyþaþl yntyþyff- aþc kyfyaþn ni. ¶ Eil ygouynnaþd yz amheraþdyz yz mab. pybeth aþnaeth duþ ydyd kynntaf. kyntaf ygozuc ef egylyon nef || Ar archegylyonn. Aþhynny aozuc ef dyþ llun ygozuc ef yz þyþæev. Ar lleuat. Ar heul ar syz. yrodi goleuni ohonunt. Aþdyþ maþrth ygþnaeth ieffu ymozoed. Ar tired. Ar phynnhon-

nev yardmerv ydayar yn galet ac yn veddal. Ar koet ar llyffev ar glasbellt ar gŵeithædoed oꝛ a vynnaðd. Aðyð merchyꝛ ygŵnaeth ef ypyfgaßt yny llynnoed ac ednot yn ehedec. agoꝛchymynn vdunt mynet gogyll ybyt y ganhoꝛthŵyað y|ymboꝛth ygnaðdaðl dynyon. Aðyð ieu ygoꝛuc cŵt. yfcrybyl ym mynyded ac ymro. Arodi tir vdunt ygkyueir eu poꝛthant. Ac erchi vdunt troi dynyon yda ꝛæffennaðl. Aðyð gŵener ygoꝛuc ef adaf arylun ehun. ac ydodes enð arnað. ac ygŵnaeth ynðꝛ medyanus. Ac yrodes byðyt idað oꝛ yſꝛyꝛt glan. Ac oaffen yadaf ygŵnaeth **F**ua ac yrodes ef yn gymar idað. Ac ygŵnaeth yn arglŵyd ar holl paradŵys. Aðyð ſaðŵinn gŵedy medylyað pob peth ybenndigaðd yŵeithædoed trŵy' ebyllys da yn vchel ac yn ifel. Ac erchi vdunt amlav pob vn yny van ohonunt. Aðyð ſul rac ðynéb ygoꝛffŵyſſaðd ieffu. Ac erchi ybaðꝛ oꝛnaðdaðl dynyon kymryt yny cof oꝛffŵys yny dyd hŵnnð. ac ymoglyt rac pechodeu marðaðl. a gŵaffanaethu duð. ar eglŵys catholic. || **H**ynn adichaðn vot yn ðir oll. Am dyðedut ꝛŵy yð ygðꝛ ny anet ac auv varð. ymab adyðat ymae adaf arodes duð idað vyðyt ym paradŵys. ac ae gŵnaeth oe lað ehun. ꝛꝛ amheraðdyꝛ yna aofuynnaðd trŵy leðenyd yꝛ mab. Jpotis aþyd|dat ef byfaðl amryfal defnyd ygŵnaethꝛðyt dyn ohonynt. ymab adyðat ymae seith defnyd. nyt amgen. **P**aid. Adðfyꝛ. Amoꝛ. oꝛ heul ar **H**euat. gŵynt. ar aþyꝛ. ac oꝛ mein gyꝛ llað ymoꝛ. aheuyt oꝛ yſꝛyꝛt glan. Oꝛ ꝛaid ygŵnaethꝛðyt knaßt dyn. Ac oꝛ dðfyꝛ yðæet. Ac oꝛ heul ygallon ðe yſpeil. yðaredogꝛðyd æe gampev da. Ac oꝛ aþyꝛ yfynnðyꝛ. ac oꝛ gŵynt yanadyl. ac oꝛ mein yefgyꝛnn. Ac oꝛ yſꝛyꝛt glan ygoꝛucꝛðyt yeneit. Ar neb auo ragoꝛ gantað oꝛ dayar. amðꝛðm diaðc gyſtu-dedic vyd herðyd anyan daeraðl. Ac amðꝛðm yvedðl æe ðeithæet. Ar neb auo mðyhað ydefnyd yndað oꝛ dðfyꝛ moꝛaðl. auyd llafuryus trabludyus gyghoꝛuynnus chðenychnus am tir adayar agolut bæffennaðl. ahynny avyd palledic idað vꝛth yreit æe dððed.

oachos vot yn kynnhebic golut dayaraðl ylanó athzei heróyd anóafdalróyd. púbynnac auo yndaó ydefnyd mbyhaf oꝛ góynt. ef heróyd anyan auyd amyfkaón agoꝛbyllt yny || gallonn. Ac yny vedól odyóedut anofparthus eireu heb dyall heb fynnhóyreu yndunt. Ar neb auo ragoꝛ yndaó odefnydyeu yꝛ aóyꝛ heróyd anyan doeth vyd agóar ygeir agóeithzet canmoledic. Ar neb auo ragoꝛ yndaó oꝛheul. aruthyꝛgryf ac amhóyllic vyd agóꝛeffaóe ymyfcaón ac efuriuet heróyd anyan. Ar hónn auo yndaó ragoꝛ odefnyd ymaen. ef auyd góafstadaól yvedól. diogel yn trafael. kyóeir ygeir agóeithzet. Agóꝛdlaflíó ygnaót. Arneb ahanffo vóy-haf yndaó o defnyd ygann yꝛ yfꝛꝛyt glan. ef auyd kyfulaón ygallon oved|dól da. Ageir pꝛud. agóeithzet da kyfuyaónn. tlaót. a noeth. acharu duó agóneuthur amryuaelon benydyeu. Yꝛ amheraódyꝛ aovynnaóð yꝛ mab pybeth oed moꝛ. ymab adyóat ymae ffoꝛd óylltueith ycheꝛdet. ti aelly vynet yndaó kynngybell-et ac na dellych vyth dꝛacheuen yꝛ tir. Oth gyfuarchaf vap fynnhóyꝛyaól hep yꝛ amheraóð. py amfer ygónaeth adaf ykam ygyꝛóyt ef oe achos oparadóys. ymab adyóat ymae róng aóꝛ anterth ahanner dyd ycolles adaf yvalchter. Ac ygyꝛaóð agel cannoithóy ef achledeu aóchlym gloyó tanllyt ydiffeithóch ynyal yóledychu ef ae eppil || yn tragyóydaól ymyón gofueilueint agofut engiryáól. Óꝛuan uv yadaf hep yꝛ amheraóð<sup>o</sup> bot yn gyffolet ahynny. Pyfaól pechaót aóꝛuc adaf pann gymerth ef knaót yn ryeeni ni. Seith pechaót gyt ae ragoꝛeu heb ymab. Agogelent baóþ racdunt. Sef ynt yrei hynny. Syberóyt. Heidyat. kamgret. Glythineb. kynghoꝛuynt. Chóant. Hefged. Adiogi. Allediat. Ygkam syberóyt ypechaóð adaf pann ónaeth ef yeóyllys ehun. Athoꝛi góahardon duó. Heidyat dogyn oed ef pann ladaóð eeneit ehvn. Ac adoeth o epil ohonaó. pkythreul ae duc óynt yvffernn. kamgret. Agkredadóy oed yntev o achos idaó óneuthur goꝛchymynheu ykythreul achyfulenóí yhóll eóyllys.

Yglythni ypechaót ynteu yn honnedic pann lebas ef yz afal  
 abahardaóð duó racdaó ac rac yózeic. kynhozuynn<sup>9</sup> chóen-  
 ychaóð oed yntev pann chóenychaóð moe noc aod reit idaó  
 vāthaó. Ac ef ymeddv ar holl paradóys. Heidyz oed ynteu.  
 pan gymerth yz aual góahardedic abahard|daóð duó idaó.  
 Adylyedus oed idaó diodef aghev amy ledzat. Diaóv vv  
 yntev ny aallaóð arnaó gyfot odyndy. góedy yz oer óeifhret  
 hónnó yny deuth duó ehun. Agouyn yadaf || beth abney di  
 weithon. Arglóyd heb ef mi ath|aglyóaf yndyóedut yn eglur. Ac  
 ydóyf n ynn annobeithaó am dyóelet. yna ygouynnaóð duó yadaf  
 paham ygónaethofst ti hynn oweithzet góahardedic. Ac odyndy  
 vāth **F**ua ydyóat. paham ygozugoft ti ygóeithzet hónn. Adaf  
 adyóat vāth duó. **F**ua yózeic arodeifti ym gymar ym aerchis  
 ymi óneuthur hynn. **F**ua adyóat yna yneidyz heb yz hi abnaeth  
 ym óneuthur ygóeithzet hónnó. Ac amhanoges ac am tóyllaóð.  
 yna ygofuynnaóð duó yz neidyz paham byzf vfferinnaóð ypereifti  
 vdunt pechev val hynn. yneidyz kythzeuraóð adyóat. kennvygenn  
 oed gennyf veddv ohonunt arleóenyd paradóys yz hónn agolleis  
 i amy kam fyberóyt. yna ydyóat duó vāth adaf. oachos dy gam  
 weithzet. ti alafuuryy dy ymbozth tróy chóys allaur Agózes Ac  
 oeruel. Ac odyndy ydyóat vāth **F**ua. am dygam annoc arypechaót.  
 tithev avydyy dan ozuthyz gwr. Achystegeu gofualus. Ac adygy  
 ffróyth tróy ronan achóynnvan ti ath eppil oz dyd hedió allann.  
 Agóedy hynny ydyóat duó holl gyfuoethaóv vāth **S**atan. ti byzf  
 yn rith kythreul ydóyt yn góneuthur pzouedigaeth ar dynyon. ac  
 am hynny tia ymlufgy ar dyvoly ohynn allann. aphaóv oz a||ath-  
 óelo avyd ofynnaóv ragot. hyt pann delyych yberued ydayar. Ac  
 yna ydyóat duó. mozóyn adóyn aenir arvzys adiftryó dy holl  
 veddyant di. Ynymod hónn ygóledychaóð adaf deudec mlyned  
 arhugeint anaócant. Pann vv varó yvffeznn yd aeth ae holl  
 eppil gyt ac ef. Ac ef afu encit adaf yn vffernn ac eneideu ereill



pedeir mil ovlönyded. achöechant aphedeir blyned. Afeith aö. Ac yna hollgyfuöethaöc vzenhinnef anuones radev yzyspuyt glan. ac adifgynnaöd ymbäv yz arglöys veir voröyn hep achas nac gveithzet kytkaöt. Deudec mlyned arhugaint ahanner blödydyn ybu ieffu yn kerdet yny byt hönn. Adeugein niöarnaöt ympyrydyaöd ef tros bopyl ybyt. Agöedy hynny ydallaöd yz Ideöonn Jessu öft. ac ydodet arygroc ac yrynaöd yntev ni yz creu ygallon. Agöedy hynny ef aysgynnaöd yvffernn yostöng medyant yz holl gythzeuleit. Ac ellyghaöd adaf ac eua oz rümedigyon boenev ydoedynt yndunt. allaöer oeneideu heuyt. nyt amgen. David bzoöföyt. amoyfen ac abrahā benn ffyd. Ar saöl aoed oll dan geithöet heuyt ef ae kynnöyssaöd ymparadöys lle ymae lleöenyd tragöydaöl heb ozffen arnaö. Agöedy kychöynnv ieffu oveirö yn vyö. yd ysgynnaöd ar nefoed. Ac || ymae yn eisted ardehev duö tat hollgyfuöethaöc ynduö gvir ac ynöir dyn. Ac odyno ymae yn barnv. ac ydaö dydbzaöt yvarnnv arbaöp heröyd yveithzet rizaöt. Ac yna fol vyd yneb nyt ofuynnhaö. Ac nybo bzeithychus erbyn ydyd hönnö. pcrifstonogyon buchedaöl aant yz lleöenyd. ar rei ereill dazöc eu ffyd aant yz poenev. Hebyzamheraöd<sup>c</sup> llyma dill-ygdaöt tec. Oia vab fynnhöyryaöl heb ef py bönc ytöyll ykyth-reul dyn bydaöl. Ac yharöed yz eneideu yvffernn. ymab adyöat ymae feith pechaöt alluöffaöc ynt ymplith yknaödaöl dnyon. kynntaf yö ohonunt medöl dazöc ygkallonn dyn. Ar eil yö llad kalaned yn öiryon. Ahynny adöc dyn ymyön honnedigaeth dazöc keöilydyus. Ac onychyffessa hynny yngöbyl. ef aa yeneit yz bzudzedyon boeneu. Kam fyberöyt yö arall. Glythineb. Godineb yö vnorei gzaethaf. kyghozuynt yöpechaöt chöeehnychaöl adazöc yö. Ac atynnant yz eneidev yvffernaöl boenev. yn ystozia paöl eb-ostol ymae yndyöedut keluydyt vath boenev vffernn. kyghozuynt yffyd blas idaö ehun göahanedic. val ffynyaön obzes yn llaön o grochanev yerni ac yedi yn lloski yn amlöc. Aphann gyffroo



ybyd godŵrd maŵr val trystev ynyr aŵyr. Ac yn gyfulaŵnet oeneideu ac || ygallont vot. Athan gŵyllt yn llofci agyfuarcho ac ef. kynnhebic yŵ chŵant bydaŵl yolŵyn benn. Gŵr ny ieuegtit yn ennill campev achlot. Ac yn ymrodi oll ygyghoŵynt achŵant kennvigēn. Aheuyt am hanner yoes na pheidei yna. namyn ythŵeulaŵ velle hyt ydiŵed. yndiheu onypheit. ef aa yeneit yr poenev. Oachas kyghoŵynt hŵenychaŵl nyt oes bŵen benn idaŵ mŵynoc yolŵyn. kam fyberŵyt yfyd aruthyrdrŵc. balch syŵ ac agollaffant yr egyptyon teckaf aoedynt yuynef ac egluraf. ac adŵynnaf oachos ykam syberŵyt llebenyd nef. Ae diheinyaŵ yn gythŵeulic gofut|drŵn yn vfferenn. Ac ettŵa ymaent rei ohonunt ymplith ydnyon bydaŵl ynytroi yar yhyfrydolyon vedylev yymrŵymaŵ ymyŵn pechodeu marŵaŵl. Ac oachos hynny kyffeffa di gam syberŵyt. Pannvo dyanuŵtyr gozff yny dayar yn gudyedic. Ar pryfuet yn bŵytta dy ystlyŵeu. Ath knaŵt aryuuaffeŵ ryvygus. Atheneit yn rŵymeric ovudyus. Ac yna ygelly ti vot yn ofualus ovot eiroet kamryuyc ythgallon. kanyŵ ffeid|daf pechaŵt ygkyureith duŵ yŵ kam syberŵyt. Godineb yr gŵaethaf vch ydayar oŵr pechodev ac am<sup>ry</sup>pheida. Af adebic hokrellŵr godinebus naanet ar eilvn dyn. nŵb kyndygrifet achygampus||ŵet. Ac ef. Ar kyffredin wraged godinebus adygant liaŵs odyonyon yvfferennaŵl boenev. Ynyr yŵgrythur lan ymae yn dyŵedut. ymae rŵyt gythŵeulic yŵ godineb. Glythineb yfyd rygyffredin ymplith ypobloed yŵŵaeth. pann vŵynt vedŵ ykeiff ykythŵeul vedyant ar laŵer ohonŵt. Pann tyghont yŵaet duŵ ae archollev yn ofer. Ac ydiodeiueint. Ac am hynny y kaffant ŵynt emelltith duŵ. Ac ony chyffeffant yglythineb aozugant ygkatkozeu. Achynn offerrennev yggŵyleu arbennic. ŵynt agaffant sŵydev yn vfferenn. Am dyŵedyd heb amheraŵd<sup>r</sup>. py beth arŵyŵtra ydyn ŵneuthur penyt abot vnolyaeth yrydaŵ an yachŵyaŵdyr ni. yma<sup>b</sup> adyŵat yna ymae petŵar pŵnc. nyt amgen. lleŵged. annobeith. keŵilyd.

pedberyd yó nachrettei bot duó holl gyuoethaóe moz trugaraóe ac ymae. kanny's o'z kyffessa dyn yn llóy'g'óbyl ybechodeu. ny dieil duó yóeithreded kyffuledic arnaó. y'z amheraóó' aovynnaóó y'z mab. pybeth vóyhaf adóe dyn ylebenyd nef. ymab adyóat ymae geir da kyóir piud. amedól kyfyaón. Agóeith'iet da adnabydus. Dyozucpóyt eiroet góeith'iet da. ny bei vedól da arydech'ieu. Ac nyozucpóyt eiroet óeith'iet d'áe. ny bei vedól d'áe arydech'ieu. || Póybynnac auo gantaó ieith eglurda. Ae alon ynmynnv dial arnaó. ef adigaón ósynnóy'z ieith dec. oe elyn góneuthur ygetymdeith. velle o'vn góeith'iet gob'áyaól ydichaón dyn ennill trugared nef. Am dyóedyd vab heb y'z amheraóó'. py saól aghev adaó ydyn. ymab adyóat ymae t' aghev. kyntaf ohonunt yó aghev bydaól knaódaól. abahanaa yco'áff ar eneit. yn gadarnn. ac yn ffy'z'f. Y'z eil yó. aghev kyóilydyus. Sef yó hynny. dyn auo maró ymyón dilyet gofuudyus nev honedigaeth d'áe oganus. Y'trydyd agheu yó. aghev adel y'z neb nychaffo gyfurann óeithreded iessu g'ft kynn góahanv yco'áff areneit. o'zbyt yma. heuyt ygovynnaóó y'z amheraóó' ymab. py saól pechaót heb y kyffessu tu ac ar duó adóe dyn heb gaffel madeueint nefaól. ymab adyóat ymae deu bechaót. un ohonunt yó kam|gret. nachretto dyn yn ffydlaón dískyn iessu g'ft ymrv y'z arglóydes veir hep gytknaót ac vng'ó. Ae eni yndyn abot meir yn vo'áyn kynn escoz. Agóedy escoz. Achredu idaó diodef ympr'enn croc y'z'rynv plant adaf oboenev v'ffernn. ae gychóynnv oveiró ynvyó ytrydydyd. Agóedy hynny y'fgynnv arnefoed. ae vot yneifted ar deheu duó dat hollgyfuoethaóe. Ac ar nychretto yhynny: || colledic vyd oe eneit. Annobeith yó pechaót arall yneb rydarffo idaó pechu yn erbyn duó. oannoc kyth'ieul ny thebic idaó byth caffel madeueint ac nys ceiff. onny pheit o'z annobeith hónnó. Aeeneit aa ygkyfuy'z'goll. Oth gyfuarchaf vab tec heb y'z amheraóó'. py beth awisc dyn yymgadó rac medyant kyth'ieul. kytyóbot da

a medylȳaþ am diodeifueint yr arglŷy ieffu gŷt. Amedylȳaþ pyþed  
ygoŷtygaþd ieffu ar tal y lin arvynyd oliuet. ac ef adeuth yna idaþ  
chŷys gŷaetlyt rac ouynn aghev. Aþhann yttoed yn rŷym vath  
ypiler ef avaeddŷyt ac yfgyrŷŷeu gann yz ideþon yny yttoed  
ygŷaet yn phzdyeu ohonaþ. Ac ef aduc ygroes arygefuyn hyt  
ymynyd caluaria. ynyz honn ydiodefuaþd aghev arney. ȳz am-  
heraþd<sup>9</sup> adyþat yna. hynn oll agredaf. eithyz dyþet ym pybenyt  
aleþenġaa duþ ygann dyn. ȳmab adyþat yna. pŷybynnaþ aþnel  
penyt ~~kyth~~ kyureithaþl goŷfodedic atto periglaþz arnaþ trŷy  
eþyllus damunedic. ef ageiff trugared nef. **F**il pŷnc yþ. ȳerth-  
yzŷolyaeth nyt amgen. haelder yn tlodi. ȳmgynnal heb gyuoeth.  
Acharu ygyt griftaþn. Achŷynnyaþ ydlodi ae ofueileint ygyt ac  
ef. onnydigaþn amgen nerth idaþ. Adiolŷch yduþ holl gyfuoeþh-  
aþc ydþlodi ehun ahynny yn diŷtaþ. Allyna ranc || bod yduþ.  
ȳtrydyd pŷnc yþ. dyn ahanffo ovzaint aboned Ac auo goludaþc.  
ymadaþ ohonaþ oennill bydaþl. Adigrifuþch knaþdaþl. hŷnnŷ  
ageiff yþmoŷmeithaþ yny nef. Dyþet ym vab heb yz amheraþd<sup>r</sup>  
os gŷybydy. pyham ymae yaþnach vnpzdydaþ duþ gŷener. no  
diþarnnaþt arall ozŷythnos. ȳmab adyþat. ymae t' achos ardec.  
kyntaf yþ ohonunt. Dyþ<sup>gŷener y</sup> gŷaeth duþ adaf ynyz ynys aelþit ebzon.  
Ac ae llunyaþd arydelŷ ehun. ȳz eil yþ: duþ gŷener<sup>y</sup>gyrþyt adaf Ac  
eua obaraþŷys yþaelaþt vfferenn. ȳtrydyd yþ. duþ gŷener ylladaþd  
kayn abel yvzaþt. ymerthyz kynntaf averthyzþyt yz karyat duþ.  
ac am hynny ykauas kayn emellidith duþ. ȳpedþeryd yþ. dyþ  
gŷener ydeath gabel angel yngynnat at veir pann diŷgynnaþd bzen-  
hin nef yny bzu. Achymryt knaþt heb gyt gŷz. Yhŷeþet yþ ȳpym-  
het yþ. duþ gŷener yþed|dydyþyt ieffu gŷt. yŷehŷeþet yþ. dyþ gŷener  
ymerthyzþyt yŷtyphan verthyz ogyghoz erodyz creulaþn. ȳŷeith-  
uet yþ. dyþ gŷener ylladþyt penn ȳeuan vedydŷz. ȳwythuet yþ.  
dyþ gŷener ydiodefuaþd ieffu ympzenn croc yz rydhav pobyl yþyt  
oþoenev vfferenn. Daþuet yþ. dyþgŷener ydiodefuaþd meir anghev

ac yd aeth yhyfpryt at yhvn mab ylabenyd nef. Decuet yó. dyó góenf || ydiodefuaóð onndias arygroc. ac ydyóat. Arglóyd heb ef llyma adiodefuafi yz karyat aznat ti. Vnuet ardec yó. dyó gwener ykuaas Elen luydyaóe ygroc rydaroed yz eideóonn ychudyaó yny dayar achos ydiodefuei éft arnei. Ac ar honno ydiodefuaóð yntev góedy ydóynn yvynyd caluarie tróy enryded molyanus. Deudecuet yó. Dyó góener. ymerthyzyóyt peder aphaól eboftol. Tydedardec yó. Dyó góener yryd duó varnnedigaeth oe dzaet ae dóylaó Ae yftlyffeu yn waetlyt. Ac amhynny kymeret paóð dyó góener yny gof yóneuthur molyant yduó yndaó tróy vnpzydyeu a góedieu. Dyó fadóinn da yó vnpzydyaó yz myón yz arglóydes veir annerthaóð ydynnv yz eneidev oz poenev. Ahi aelbir yn ffynnaón ydzugared. polchi ac yprudhav paóð oza alóho arney. Ar wedóeic góironed ygelbir. ohonei ydeuth ieffu gft iachóaðz ybyt. benndigedic vo ypbloed abaffanaetho yvozyón honno tróy eóyllys adóynedic. Yna ydyóat yz amheraódyz adrian vzth ymab. ayí ath tyghedaf ti vab Ipotis kynn ymadaó ami. ynenó ytat ar mab aryfpryt glan. ieffu gft yzhónn adiodefuaóð yn anghev yz yn kyodedigaeth ní. pybeth óyt ti ae yfpryt da. Ae vn dazc || ymab aattebaóð yna idaó val hynn. ayí yóz góz ath ozuc ti ac athpzyinnaóð ynpryt. Ac yna ydyfgyinnaóð yozuchelder yneb ozlle ypanndathoed. Yz amheraóðf yna aoftyngaóð ar tal ylin adiolóch aozuc yduó hollgyuoethaóe yzhynt honno. Agóedy hynny ymhoelut aozuc ar weithzedoed gobóyaól. Ac aluffennev gann óneuthur gogo nnyant ac arldunyant yz maóied ac enryded yduó oznef. Ac nny mod hónnó yteruynnha ymidan idrian amheraódyz ac Ipotis vab yfprydaól duó. AmeD.



## CREDO SEINT ATHANASIUS.

Val hynn ydigaðnn ytat. Ar mab. Ar yspryt glan vot yn vn  
duð. nyt amgen noc yn ðir dipedius.

**P**wybynnac avynnho iachauyeneit ae goaff. Reit yð idað  
ef yngytat peth kynnal ffyd gyffredin eglðys ieffu gft  
kany pwybynnac nys k|kynnhalyohi yngyfaðn ac yndiuei.  
diogel yð idað ykyl yeneit ae goaff yndiagyðdaðl. Hyd gyffre-  
din eglðys gft yð. Credu ohonom ni yn vn duð ynytindaðt. Ar  
trindaðt yn vn duð ae hannrydedv ynvfyd ac yn garedic. Sef  
yð hynny. credu yzvn duð yn teir pfon. Ar teir pfon yn vn duð.  
ac eissoes ny dylyðn yz|yz|hynny credu bot ytat. Ar mab. Aryspryt  
glan. yn vn pfon diðahan val ymaent yn vn duð. nachædu eu bot  
yn <sup>tri</sup>duð. val ymaent ynteir pfonn. || ac vith hynny amgen yð  
pfonn ytat. Apherfon ymab. ac amgen yð pfon pob vnohonunt.  
Apherfon yz yspryt glan. ac eissoes vn yð dýðolyaeth ytat ar  
mab aryspryt glan. Agogymeint eu gogonnyant agogyfuoet yð.  
kannys vn yð gogonnyant tragyðdolyaeth yteir pfon. ac vith  
hynny vn yð ytat ar mab ar yspryt glan. kannys digreedic yð  
ytat. Adigredic yð ymab. Adigreedic yð yz yspryt glan. Sef yð  
hynny ny|creðyt yzvn ohonunt. Adiueffur yð ytat. Adiveffur yð  
ymab. Adiueffur yð yz yspryt glan. Athiagyðyd yð ytat. Athiagy-  
ðydaðl yð ymab. Athiagyðydaðl yð yz yspryt glan. ac eissoes nyt  
ynt tri tragyðydaðl. namyn vn tragyðydaðl. Sef yð yhynny vn  
diðahan yð tragyðdolyaeth yt. kanny bont vn berfon. ac velle  
nyt ynt tri digreedic. nathri diueffur. ytat ar mab. ar yspryt glan.  
namyn vn digreedic. ac vn diueffur. Aholl|gyfuoethaðc yð tat.  
Ahollgyfuoethaðc yð ymab aholl gyfuoethaðc yð yz yspryt glan. ac  
nyt ynt t' hollgyfuoethaðc. namyn vn hollgyfuoethaðc. Sef yð



hynny vn yó holl allu yt'. Ac velle duó yó tat. Aduó yó mab. Aduó yó yfpryt glan. Ac eiffoes nyt ynt t' duó. namyn vn duó. Ac arglôyd yó tat. Ac arglôyd yó mab. Ac arglôyd yó yfpryt || glan. Ac eiffoes nyt ynt t' arglôyd. namyn vn arglôyd. Sef yó hynny vn yó eu harglôydiaeth hóy. Ac vath hynny megys yn kymellir ni o gristonogaól úironed ygyffeffu Ac yadef arneilltu vot ytat yn duó Ac yn arglôyd. Ar mab yn vn duó Ac yn arglôyd ar yfpryt glan yn vn duó ac yn arglôyd. velle ygóeherdir yni tróy greuyd kyffredin gristonogaeth dyóedut vot yt' duó neu t' arglôyd. Ytat bellach o defnyd nev o allu neb ny wnaethpóyt. Ac ny chæóyt. Ac ny aanet. Ymab hagen aanet o tat ehunan. Ac ny wnaethpóyt. Ac nychæóyt. y yfpryt glan adeuth ac adeilaóð o tat ar mab. Ac eiffoes nywannaethpóyt ef. Ac nychæóyt. Ac ny aanet. Ac vath hynny yny dándaðt honn. nyt oes dim gynt noe gilyd. Ac nyt oes voe na llei noe gilyd. namyn y holl teir pfon gogyfuot ynt agogyment. Ac vath hynny megys ydyóetpóyt vchot arydechæv. y vn duó yny dándaðt. Ar dándaðt yny vn duó. adylyir yenhrydedv. Ac vath hynny póybynnac avynnho yachav yeneit ae gozff yntragyóydaól. Reit yó idaó kedu val hynn yny dándaðt. ~

thyt ahynny aghenreit yó ybop dyn. omyn kaffel yechyt.  
 A Agóaret tragyóydaól oe eneit. kredv kymryt oieffu gft an harglôyd ni. knaót ac eneit dyn ymrv y arglôydes veir yóir vam ef. || Ahitheu val kynt yn voróyn pob amfer. Ac vath hynny yn hyaóngret ni yó kedu yn callonnev. Ac adef ar yn tauodev bot ieffu gft yn duó ac yn dyn ac yn vab duó. ac aanet o rym ac anyan ytat kynn y holl oeffoed heb dechæu arnaó. Ae aeni yn dyn oanyan yvam. yny holl oeffoed yn duó pfeith. Ac yn dyn pfeith. o eneit fynnhóyzaól dyledus. Achnaót dynyaól idaó yn pfon seuedlaóe gogyfuoent ae dat obleit dóyolyaeth. Allei noe tat obleit dynyoiaeth. Achynn

bo góir duó ef ágóir dyn. eiffoes nyt dev ef. namyn vn duó. ieffu g'ft. nyt yz mynet dev troi ydóyolyaeth ygknaót. namyn o achos kymryt ovab duó attaó ef ydynyolaeth yn vn pfon ac ef. megys pei plennyt keing oryó bñenn ymyón pñenn arall. **Ac** v'th hynny vn ieffu g'ft yfyd óir duó agóir dyn. nyt yz kymyscu ydev anyan yn vn anyan. namyn o achos bot ydóyolaeth aedynyolaeth yn vn pfon. kannys megys ybyd vndyn oeneit dilyedus achnaót. velle oduó adyn ymae vn ieffu g'ft yrhónn adiodefuaóð ághev yz yn góaret ni. ðc odyño anreithaó vfferenn. ðe gyuodi oveiró yn vyó yny trydydyd. ðe ysgynnv ar nefoed. ðc yn eifted ar dehev duó dat hollgyfuoethaó. ðc odyño ydaó yvarnnv ar vyó ac ar veiró. ðc yna ykyuodant yzholl boploed meiró yn vyó yny coarffoed yz varnn. **Ac** yna y||byd reit ybaóþ talu dilyet oe weithæet páót. Arei aozdióeder aryda aant yuuched tragýydaól. Arei ereill arydaó aodióeder æ ac arycam aant yz tan tragýydaól. **Þ**hynny agredir ynóir.

PY DELW Y DYLY DYN CREDV YDUW.

**Y**nmod hōnn ydygir ydyn py delō ydyly credv yduō. Acharu duō. Achadō ydegeir dedyf. Ac ym|moglyt rac yfeith pechaōt marōaōl. Ac erbynnyeit Seith rinōed yz eglōys yn enryded<sup>o</sup>. Agōnneuthur feith weithzēt ydazugared yz gobzōyaō nef idaō yntev.

**D**Aōl eboftol adyōeit na ellir ragkbod yduō heb ffyd. Ac vāth hynny. llyma val ymae ac ydyly dyn credu. Credubot ytāt ar mab aryfpryt glan yn vnduō teir pfonn. Credu yz vn duō hōnnō. krev affurueid|dāō nef adayar ac yfyd yndunt ynholl-aōl ogreaduryeit ābelir ac arnyōelir. Ac ef yfyd yn cadō ac ynn amdifynn. ac yn tyōyffaō. Credv dyuot vn mab duō holl-gyuoethaōc ymrv yz aglōydes veir āe eni yndyn. Abot meir yn vorōyn kynn efcoz agōedy. Credv yz ieffu gft hōnnō aanet oveir wyzy. dyodef ohonaō ydodi ar pāenn croc yzrydhav plant adaf ogeithiōet vfferenn. āe varō ae gladv ādifgynn yeneit yanreithaō vfferenn. oz etholedygyon aoeddynt yndi. Vtrydydyd y kyuodes oveirō yn vyō. ar deugeinvettyd gōedy hynny ydyfgynnaōd ar nefoed. || Ac decuettyd gōedy hynny yd anuones yz yfpt glan ar y ebestyl āe difgyblonn aoedynt ygyt ygkaeruffalem. Credu yz ieffu gft hōnnō rodi medyant āgallv yz ebestyl. Athzōydunt ōyntev yvādolyyonn pāeladyeit yz eglōys ygaethav. Ac yrydhav eneidev ypobloed obop ryō pechaōt ar avei arnunt. Ahynny trōy rinōedev yz eglōys. Credu dyuot paōb yny gnaōt. āe dyuot rac bzōnn cft dydbzāōt. Ac yna barnnv ar baōp herōyd yweithzēt pziāōt. Arodi nef yn tragyōydaōl yz saōl āe haedo. Ac ae gobzōyho. āphoennev vfferenn yzsaōl ac haedho.

**G**Wedy cretto dyn yn ffydlaón y duó tróy ypynckev hynn. haóð vvd gantaó garu duó. Allyma val ydyly ef ygaru. Dyn adyly carv duó yn voe noe eneiat ehun ae gozff. Ac yn voe no dyn oꝝ byt oll. Ac yn voe no da p̄ffennaól ybyt oll. megys ybei ueil gann dyn colli da p̄æffennaól ybyt oll. Acholli kedy-meithas dynyon ybyt oll. Adioðef pob ryó argyóed. Athæmenc oꝝ aellit ywnneuthur ar ygozff. Adioðef pob ryó aghe<sup>v</sup> góarad-óyðus nogóneuthur pechaót maróaól. nev godi duó oevod. nev danóybot idaó. Guedy duó. dyn adyly caru yeneit ehun yn voe no dim. Aguedy yeneit ehun || eneit ygymodaó. Aguedy hynny ygozff ehun. Aguedy ygozff ehun. koꝝff ygymodaó. Sef ydyly dyn puchaó yeneit achozff ygymodaó. caffel kyffelyb da ac a rybuchi ygaffel oe eneit ehun æ gozff. Ac yꝝ keiffaó gann dyn carv duó yn voe no dim. æ gymodaó megys ehun ygónaeth-póyt yꝝ ysgrythur lan.

**G**Wedy cretto dyn yn ffydlaón. Acharv duó yn voe no dim. Ac yny mod ydylyho ygaru. haóð gantaó ónneuthur goꝝchymynnev duó. Sef yó hynny erbynnyaó ydegheir dedyf. æ cadó ynn ffydlaónn. Achynntaf oꝝ dedyf degeir yó. Da vit ytt geu dóyeu. yny geir hónnó yd eirch duó. na wneler rinyev. nac arfanghev. nachyfuaroýdonn. nasóynev. góahardedic gann yꝝ eglóys catholic ygóneuthí. Fil geir dedyf yó. nachymer enó duó yn oꝝac. ynygeir hónnó ygóahard duó pob ryó annvdon. ac ouerló. G. D. yó. doet yth gof gyffegrv dyó sul. yny geir hónnó yd eirch duó ydyn nawnel ef ueil nae annyveil. nae was. nae voꝝóynn. na pechaót maróaól yndyd sul. nev dyd góyl abahardho yꝝ eglóys. kanys yny dydyeu arbennyc hynny ydylyir guediaó. Agolochóydaó. Agóneuthí góeithædoed y dægared. Pedóeryd. G. D. henryda dy vam. Athat. yny geir hónnó yd eirch duó ydyn óneuthur díóall waffannaeth tróy vfylltaót. ac || ennryded yvam ae dat. Achyffelyb waffannaeth adyly dyn

ywnneuthur ahónnó. oe brelat ae periglabl. Ac ydat knaódaól  
 nev y vam. Pymhet G. D. yó. na lad gelein. ynygeir hónnó yd  
 eirch duó ydyn na ladho ae lab nac oe arch nac oe gynghoz nac  
 oe annoc nac oe yftryó nac ogytffynnyaó. narodi ehofynndia  
 yamdyffynn lleidyat. Ac nny geirhónnó heuyt yd eirch duó ydyn  
 na wnel argyóed ar gozff dyn oe daraó nev oedoluryaó nev  
 ygarcharv. Ac nny geir hónnó yd eirch duó ydyn na dycco  
 ymbozth na da dnyon tldyonn. Sef yó hynny tróy dóyll nev  
 tróy gamóed. Ac na atter dnyon tldyonn yvaró oneóyn ac  
 eiffev. Ac nachattóo dyn lit odigaffed gantaó vath ygymodaóe.  
 Whechet. G. D. yó. na wna odineb. duó aeirch nny geir hónnó  
 na bo kytknaót róg gó agózeic odieithyá podas. <sup>kyntaf</sup> kannys kreuyd  
 aozuc mab duó vv podas. Achynnt uu ykreuyd hónnó noc offeiri-  
 yat. Seithuet. G. D. nadóc kam tyftolyaeth. duó aeirch. nny  
 geir hónnó na chadarnnhao dyn kelóyd tróy tóng. tróy ycolletto  
 ygymodaóe oe da pæffennaól nev oe glot. Wythuet. G. D. yó.  
 na wna lediat. nny geir hónnó yd eirch duó ydyn na dycco d a  
 ygymodaóe oeanuod. nac ytreis na hep bybot idaó nac oe gymell  
 nac o tóyll nac o ockyá. || Nabuet. G. D. yó. na hóennycha na  
 thir. nathy dygymodaóe. Sef yó hynny tró dóyll nev gamóed.  
 Decuet G. D. yó. na hóennycha ózeic dygymodaóe. nae óas nae  
 voróynn nae annyveil. Sef yó hynny: na hóennycha da kychóyn-  
 naól dy gymodaóe tróy dóyll. nev dazóy gamóed. . . .

**G**Wedy kattóo dyn ydegeir dedyf. Reit yó idaó ymgadóe rac  
 gónneuthur nev gytffynnyaó yn vn oá seith pechaót maró-  
 aól. Achynntaf pechaót ohonunt yó. Syberóyt. ymryvygu  
 odyn nny gevdaót. Acheiffaó ymdyáchael yn vch noc ydylyho.  
 nev ymgyfuartalu ac vch noc ef. nev tremygu ydygyftaldyn.  
 nev avei is noc ef. Acheingev yá pechaót hónnó ynt. Annvfylltaóe.  
 Óarthav dyn. nev ytremygv. Gónneuthur hoffed ogréuyd. nev  
 opechaót. bot ynryuygus yá golut bydaól. neu yá boned nev



gampev da. Ar kyffelyb weithædoed. Ffil pechaðl marðaðl yð. kennvigen. Sef yðhynny bot yndæc gann dyn gðelet ygymodaðc yn kynyddv ar da bydaðl nev gampev da. nev greuyd. neu vot ynllaben gantað gðelet gofuut. nev dæc yn damðeinað idað. Gzydyd. pechaðt marðaðl yð. digaffed. Sef yð hynny. kadð odynd lit agðennðyndia yn erbynng ygymodaðc oachos collet nev gam aðnelit idað. Acheiffað ymdial Æc ef ar dæc trøy eir nev ðneithæet || Petðeryd pech. **W.** pð. llesged adlogi. Acheigheu yz pechaðt hðnnð ynt. pðcaeluffað gðaffannaethv duð ynyf amfer ydylyho dyn yðneuthur nev ygyzchv. Gøzri godunet. peidað aphenyt adottei ypiglaðz arnnað. Annobeithað am dægðred duð. tristav yz colli da bydaðl neu dynyon Ar kyffelyb weithædoed. Pymhet. **P.** **W.** yð. Agaðzder. Achebydyaeth. Sef yð hynny. whennychnv odynd nev geiffað da bydaðl moe no digaðnn. Sef yð digaðnn dyn yvðyt aediaðt ae dillat. med selyf doeth. ðeu gðedy caffei dyn da bydaðl ygaru yn oðmod. nev vot ynllað gayat ymdanað. Achein-gev yz pechaðt hynny ynt treis. Alledzæ. Æc ocky. Aðhob tðyll gyfneðit oðaðnel dyn ac arall. Chðeçhet. **P.** **W.** yð glythineb. Sef yð hynny kymryt odynd o achos digriuðch knaðaðl bðyt nev lyn moe<sup>no</sup>digaðnn. Acheingev yz pechaðt hðnnð ynt. keiffað odynd tra deðtluffrøyd. nev tra chyðeirðeb arvðyt neu lyn ygymryt gozmod ohonunt trøy ybei oðthðm arygozff nev aryeneit. ðeu hyt ycollei yfynnhðyzev. nev nerth ygozff. nev gymryt bðyt nev lynn kynn offeren dyð ful. nev dydyev gðylev arbennyc. nev yn vynychach noc vn ðeith yn dydyev katkozev. Amivilaev yfeint. Ar garaðys. || Seithuet. **P.** **W.** pð. godineb. Seith yð hðnnð gðeithret kytknaðt rðg gðz agðzeic yn ampziðt. nev eðylls ar ðeithædv. nev gðzeic adyat. tozri pðdas. nev voðyndaðt. treiffað gðzeic. pechv yn erbynng kyðydaeth nev greuyd. nev adyn diof-uredaðc. nev adyn ac vðddev kyffegredic arnað. neu achrefydyn pðoffeðaðl. nev bechv yn erbynng annyan adyn nev. Æc annyveil.

**V**R medyginaethv eneit dyn oꝝ seith pechaót marðaól. yrodes duó seith rinóed ynyꝝ eglóys. nyt amgen ynt. Bebyd escob. Abedyd offeiraf yngyntaf oll ohonunt. Asegyaffyc. Penyt. Anghen. vaddev kyffegredic. Aphiodas. Sef yó rinóed ybedyd. bot yn vaddeuedic diboen ydyn yholl pechodev góedy bedyd. Aheb vedyd nyt oes ffoꝝd. nagobeith ydyn caffel góaret. na nef. Ac oachos hynny. duó oe vaóꝝ dꝝugared arodes medyant. Agallv ybop ryó dyn yvedyꝝyaó rac perigyl aghev. Feil rinóed yó. bedyd escob. Ahónnó arodir ydyn yꝝ kadarnnhav yffyd. Ae gristonogaeth gantaó. Ac orin ybedyd hónnó. haós vyd idaó vꝝthlad ykythꝝeul yvꝝthlꝝadaó. Ac ymgadó rac pechodev. Tydyd. R. yó segyaffyc. Sef yó hónnó coꝝff crist ynhollaól oeneit. Achoꝝff. Adóyólyaeth megys ymae yny nef. Ahynny oll dan lió ybara ar góin. || Ahónnó arodir yꝝ tagnouedv duó apechadur. Ac yꝝ rydhav eneit dyn obechaót marðaól. Pedberyd. R. yó peneit penyt. Sef yó hónnó. poeni odyn oarch yperiglaóꝝ tróy góbyl ediueiróch. Achyffes lan. Ac ynn teir rann ydoosperthir penyt. nyt amgen. yn wedi. Ac yn vn pꝝyt. Ac yn gardaót. Aegys dyn agodho duó otoꝝri yoꝝchymynnev. góneuth<sup>h</sup> ohonaó yntev ypyncev hynny tróy ediuaróch. Achyffes lan. Góediet ar duó ygaffel ydꝝugared yn lle ydigrifuóch agymerth yntev yny pechaót. Poenet dyn ygoꝝff tróy vnpꝝyt. Aphererindodev feint. agóeithꝝedoed gobóyus. Ac oachos na óyr dyn bot yn gymeredic gann duó yóedi nev yóeithret. rodet gardodev oe da pꝝessenaól yꝝ enryded yduó yꝝ góediaó. Ac yꝝ penydyáó dꝝoꝝtaó. Pymhet. R<sup>o</sup>. yó. aghennv. Sef yó hynny dodí oleó kyffegredic ar dyn ynygleuyt perig<sup>o</sup> yd aghennyt dyn tróy leindit uuched. Aadeuedic vyd idaó yn hollaól ypechodev marðaól. Ar neillpeth adyóedir ydamóeinaó idaó. Ae dyuryssaó oaghev. ygaffel yechyt ar vyꝝ amfer. Adyn adylyir yaghennv ygynifer góeith ydygóydo

ymyón cleuyt periglus. Chóechet. R'. 26. uaddev kyffegredic. Sef yó hynny. teilygdaót amedyant yóaffannaethu duó. arinóvedev yz eglóys. Seithuet. R'. 26: pódas. Athonno || aównnaethpóyt yz dibechv kytknaót róg gó. Agóaic. ac yz ennill plant ywaffannaethv duó.

**G**Wedy góyppo dyn nerthoed agrymyant rinóvedeu yz eglóys. ac aruer ohonunt tróy perffeithzóyd. dylyed<sup>o</sup> yó idaó bybot Seith weithzet ydzugared yz gobzóyaó idaó nef. Sef ynt ygóeithredoed hynny. Ródi bóyt yneóynaó. Diaót ysychedic. Uetty ybellynnic. Dillat ynoeth. Gofóy claf. Rydhav carcharó. Gladdv ymaró. Ac arnyallo gónneuthur yseith óeithzet hynny yn gozfozaó. kyghoz yó idaó ygann yseint gónneuth<sup>r</sup> ypvmb góeithzet hynn yn yspraydaó. kyghoz annoeth ae lessav. achospi enóir yz dyscu. Aphob tít galarus ydidanv. kyt doluryaó agóann tróy ygaró. Athos pob aghyfnerthus góann góediaó ar duó ydzugarhav vızhaó.

## PWYLL YPADER ODULL HU SANT.

llyma pŷyll ypater ðe dyall val ydyŷeit hu sant. . . . .

**H**V sant oseint victor ymparis adyŷeit owedi ypader val hynn. Gann ymdiret ygallon ŷediaŷ megys meibon. yrei ytat. nrei ydyŷgŷys ef ŷediaŷ val hynn vdunt. Pater noster qui es in celis. Sef yŷ pŷyll hynny. yn tat ni yrhonn yfyd ynynefoed. seith arch yfyd yny pater megys ydyŷetpŷyt vchot. yny obrynhom nynhev caffel trŷy yrei hynny feith dŷnyev yz yŷpŷyt glan. Athrŷy yfeith donnyev hŷny. || seith nerthoed yz encit val ygallom nynhev trŷy yseith nerthoed hynny. ynryd mynet yŷath yfeith pechaŷt marŷaŷl. Adyuot aryfeith gŷynvyuedigrŷyd. Seithryŷ pechaŷt marŷaŷl yfyd. yrei ymaent achos adefnyd yzholl pechodeu ereill oll. Sef ynt yseith hynny. gogelent baŷp raddunt. nyt amgen. Sŷyberŷyt. kyghoŷueint. Trlloned. Tŷistit bydaŷl. nev leŷged gŷonneuthur da. nev waranda da. nev dyŷcu da. Pymhet pechaŷt marŷaŷl yŷ. chŷant. Achebydyaeth. Uhechet yŷ. glythineb ameddaŷt. Seithuet yŷ. godineb. Yrei ayspeilant dyn ogaryat duŷ aholl nerthoed duŷ. Ac odonnyev yz yŷpŷyt glan. Ypedŷared ohonunt aboena yz yŷpeiledic. Ypymhet. avŷrŷ yz yŷpeiledic yngrŷydzat. Yhŷechet adŷyll y crŷyddiat gŷrtholedic. Seithuet asathza ac adielŷha ytŷylledic. Sŷyberŷyt adŷc duŷ ygann dyn. kyghoŷueint adŷc ygyŷneŷŷaf ygantaŷ. Trlloned adŷc dyn racdaŷ ehun. kanys amlŷc yŷ named irllaŷnn arnaŷ ehun. Yz yŷpeiledic obop da ayspeilir val ydyŷetpŷyt vchot. kannycheiff ef leŷenyd yndaŷ ehun. nac ynduŷ nac ynygyŷneŷŷaf. Tŷrŷy dzistit ypoenir ef heb dim llyŷenyd. Yn neŷŷaf yrhŷnnŷ ydaŷ chŷant yzhŷnn avŷrŷ ypoenedic ygeiŷŷaŷ lleŷenyd yny petheu bydaŷl. kann colles yŷpŷydaŷl leŷenyd aoed

yny gallonn. kanys annyanagl yó ylleneit nadigaónn vot heb ryó  
 leóenyd ae yny byt hónn ae rac llaó. Ynneffaf yhónnó ydaó  
 glythineb yzhónn alufe ac atynn yblyt chóannaóe achubedic yny  
 pethev traghedic odieithyá hyt ar oamod bóyt adiaó. Yn ol  
 hónnó yn díóethaf oll ydaó godineb yzhónn agethíóa. ac aestóng  
 yt óylledic y gethíóet pechaó. uáth hynny tróy syberóyt yhóydda  
 ygallonn. tróy gyghoóueint ygóyhóa. tróy irlloned ytyá. tróy  
 tristit ybáióir. tróy gebydya|aeth ygóesgerir. tróy lythni ybutreir  
 ac ygólychir. tróy odineb yfetháir. megys yn llóch hyt yá eigy-  
 aónn. Ywedi gynntaf oá pader adodir ynerbyn Syberóyt. pann  
 dyóetter. Sanctificetur nomen tuú. Sef yó póyll hynny. kadarnn-  
 haer dy enó ti arglóyd. val ybych dat ti yni. Anynhev yn veibon  
 ytitheu. val ybo arnam ydyofuyn ti athgaryat ath enryded yny  
 ymhoelom ni attat ti tróy vfuylldaó. megys yd ymydaóssam ath  
 ti. Óróy syberóyt yny óedhonn yrodir daón. yspráyt. ofuyn ydyn.  
 Óróy yá yspráyt hónnó ydyóedir ar vfylldaó. yny gaffó yávfud  
 teyánnas gólat nef tróy vfuydaó. yzhónn agolles ysyberó tróy  
 syberóyt. megys dyóeit ést ynyá evegyl. Óóynn ybyt yá heng-  
 hennogyon vfyd. kanys óyntev biev teyánnas gólat nef. Yr eil  
 óedi yfyd yn erbyn kghoóueint. Dyt amgen. Adueniat || regnum  
 tuum. Sef yó hynny. doet dy teyánnas ti arnam ni megys  
 ymae yny nef. yny dayar. Póybynnac aarcho velle. kyffredin  
 ybaóp aeirch. kannys yechyt paób yó teyánnas nef. Ac aarcho  
 velle cas vyd gantaó kyghoóueint. yá'honn óedí yrodir yspráyt  
 góaredogróyd. yzhónn aardymhera callonn parth ac arybuched  
 da yny del aruedyant daear yrei byó. Ac yna ydamvna ygóar  
 digynhēnus dyuot paób ygýt ac ef. Ydyded óedi oá pader yfyd  
 yn eílloned. panndyóetter. Hiat uoluntas tua sicut in celo & in  
 terra. Sef yó póyll hynny. bit arnam dyó|ylls ti megys ymae  
 yny nef ynydayar. Yneb aaeirch velle nymynn gynnhennv  
 nachyfiriar dáóe yny gallonn. namyn dangos bot idaó ef pob



peth aragho yvod ac ebyllus duó. yr wedy honn yrodi yspryt gúybot ynydel ydyfcu ygallon. Ac yadnabot ydoluryaó daby ymae yny adef. Ac y<sup>an</sup>hoc ypechaót. Aphybethbynnac agarho oda ymae odugared duó idaó. vath hynny tróy ediuaróch irlloned ahead|dychir ac aedeóir aróir lleóenyd adidannwch. ~ vth hynny ydyóeit éft ynyz euegyl. Góyn eubyt yrei a góynnant ac adolur-  
yant yma. kannys óyntóy ohynny Adidenir rac llaó. Ypedóared óedy yfyd yn trystit. Sef yó yóedi honno. Panem nr̄ cotidia-  
num da nob̄ hodie. Sef yó póyll hynny || Dyzo ti yn bara peunydyáól. Sef yó ytristit hónnó. blinder bzyt gyt ac afuleóenyd  
callonn. ac eneit Ahynny auyd pann vo bzyt ac eneit ynchóeró heb óhennychu da tragyóydaól. yna ymae reit yz eneit claf óaret. Ac gyóeiraó ovyón. vath hynny yryd duó yz yspryt kedernyt hónnó adychauo yz eneit yny vo kryfuach ydamunho poath tragyóydaól. Ar yspryt kedernyt hónnó aennynn callonn dyn ychóennychnv yóironed. vath hy|ynny ydyóeit éft ynyz euegyl. Góyn ybyt yrei a vyd sychet a neóyn arnunt odamunhaó yóironed. kannys yrei hynny agaffant elchóyl ykyulaónder obop melyfter nefaól. Ahynny yntragyóydaól. Pymhet óedi yfyd yn erbyn chóant achebydyath. Sef yó honno. Dimitte nobis debita nostra sicut & nos dimittimus debitoribz nr̄is. Sef yó yftyz ygeireu hynny. yadeu di arglóyd yn pechodeu yni aónaethamytherbynn. megys ymadevn nynhev yereill oth dūgared dithev yzhónn aónaethant yn herbyn nynhev. Ac yzóedi honn yrodir rat. Ac yspryt. kynghoz. yz hónn adyfc yni trugarhau vath ereill yny obabyhom ac ygobzynhom nynhev caffel trugared gann duó. Ac heróyd hynny ydyóeit ieffu grift ynyz euegyl. Góyn eubyt yrei tru||garaó. kannys óyntóy elchóyl agaffant trugared. Yhóchet wedi yfyd yn erbynn glythni. Et ne nos inducas in temptatō|nem. Sef yónt póyll ygeireu hynny. nadóe ti ni ymprouedigaeth. Sef yó hynny. nat ti ni yn gel|lyon

tróy gytfynnedigaeth didannóch pechaót maróabí. **Y**z wedi honno yrodir. rat. yspryt. adyall. yny vo ybóyt agadarnnhao yz eneit. **S**ef yóhónnó. ymadraóduó. yn góahard ychóant odieithyz. ac velle ny digaón eiffyóedic gnaót gozuot ardyn. **u**zth hynny ieffu g'ft ehun aóathebóys yz kythzeul pann óelas bot neóyn ar g'ft g'bedy yz vnpzydyab ohonaó deugeinos adeugein pzyt yz hónn aannoges idaó tozri fneóyn ygozff gann óneuthur bara oaz mein. **A**cyna ydyóat ieffu. nyt ymara ehun heb yduó ymae buched dyn. yny dangoffei ef yn amlóc pzyt pann pozthir eneit dyn oaz bara oaz mein. **S**ef yó hónnó. rat. Amelyster. Acharyat. **A**phann gaho yz eneit chóeith arybara hónnó. bych<sup>an</sup>ypzydera erbyn yz amfer auyd rac llaó. **u**zth hynny yn erbyn glythni ymae. dyall. ac yspryt. **u**z hónn aóna llygat yz eneit yngyngraffet. **A**c yn gynnoleuhet. **A**c yngynlanet megys yganer oazyfpryt deall gleindynt callonn yz hónn aobzyn góelet duó. || **M**egys ydyóedir ynyz euegyl. **G**óynn ev byt yrei glan ycallonnev. kannys yrei hynny racóyneb aónelant duó. **S**eithuet óedi adodir yn erbyn godineb. **S**et libera nos amalo. **S**ef yó póyll hynny. Rydhaa di ni arglóyd ygann ydóó. **D**oeth fynnhóyr<sup>o</sup> yóz neb aeirch ryddit yz hónn yrodir rat ac yfprít bydaó. **D**oeth hónn a rodir pann gynnvllo bzyt ehun yn hollaó ovlas ysprzydaó velyfter tróy damunet petheu nefaó. **A**c velle ny wezkerir ac nywneir dyn yn ryd tróy eóyllus adamunet ygnaót vyth. **u**zth hynny yn erbyn didannóch odieithyr yrodir didanóch ysprzydaó ovzóyn ynyz eneit. **A**c ynyveint vóyhaf ydechzeuho ysprzydaó vzyt caffel blas ar óybot idi ehun. ynyveint honno y|ytremycca knaódaó velyfter. **A**c velle pann<sup>o</sup> bzyt dyn yn tangnouedus. **A**c nachóennycho dim bydaó odieithyz. **A**c velle yspryt doethineb agyóhóyn yny gallonn yadymheru ychóant odieithyz. **A**c ygyóeiraó tangneued yndi ehun yny gynnvllder ymedó ar bzyt ar lyóenyd ysprzydaó myón ygallon. **A**heróyd hynny ydyóedir ynyz yeuegyl. **G**óynn

eu byt yrei tagnouedus yny callonnev. kanys yrei hynny rac  
 6yneb agerir yn teynas nef rac bionn 6st argl6yd lle ymae  
 llebenyd trag6yda6l heb tranc a heb o6ffenn. AmeŃ = ||

### RINWEDEU GWARANNDAW OFFEREN.

**P**ump rin6ed offerenn sul ynt yrei hynn. kynntaf ohonunt y6.  
 bot yn h6y dyhoedyl aruod pob offeren vyth a6a6rande6-  
 ych. Eily6. madev dyu6yt amryt o2 sul ygilyd. 6ydyd y6.  
 madev dyv pechodev o2 Sul ygilyd. Ped6eryd y6. agerdych  
 ygy2chu offeren ful bot yngyftal itt aphei afroditt od2ef dy tat  
 yn dirda6n ydu6. Pymet y6 ot adyn y2purdan go2ff6ys ageiff  
 yngyhyt aphob offeren a6arandao. Rin6edev g6elet co2ff 6st y6  
 yrei hynn. pann ganer offeren. madeu it dyv6yt amryt ydyd  
 yg6elych. Dy ymad2odyon diffr6yth nychoffeir yt. Anudonev  
 ann6ybot nythgerydir ohonunt. Nyda6 aghev deiffyuyt yt ydyd  
 h6nn6. O2bydy var6 ydyd yg6elych b2eint kymuna6l avyd arnat  
 ydyd h6nn6. ahynny achos kymryt ybara offeren. Tra6eren-  
 de6ych offerenn sul ny hennhey kyhyt ahynny. Pob cam agerdych  
 ygy2chv dyofferenn sul. aghel 2e kyfurif yt. 2c ambop<sup>cam</sup>gob26y  
 ageffy. Nyth2ic d2yc ysp2yt ygyt athi ytra vych yn ky2|chv  
 offeren sul.

Oth ogyuarch dyfful ath ovynnhaf ar dy uvl.  
 py wna6 am offeren sul.

Offeren sul os keed. tr6y ffyd ach2et ach2euyd.  
 g6yn yvyt dy gy6eithyd.

Oth ogyua2ch odifuri. ath ovynnhaf tr6y dei||thi.  
 pywwnaf obyda6 hebdi.

Obydy hebdi heb lauur arnnat heb anghen.  
 hyt y2 wythnos na ch6ard wen.

## BREUDWYT PAWL EBOSTOL.

*Breudwyt pawl.*

**D**yb sul dyd detholedic yb. ynyz hōnn ycaffāt yny dyd hōnnō  
yā eneideu auont yny poenev oꝛffōys yndiboen trōy  
lebenyd. Agōybydet bāp pann yōybaōl ebostol. Ac yvihagel  
archagel ydangoffes duō vdunt vfferenn. Ac yna paōl aōelas gyā  
bꝛonn pyāth vfferenn deri tanllyt. Ac vāth y keinghev pechaduryeit  
yḡkroc. Rei onadunt gyā bleō ypennev. Freill gyā eudōylaō.  
Freill gyā eu bꝛuantev. Freill gyā ytauodeu. Ac ereill gyā  
ybræicheu. Ac yna yḡōelas paōl ynllē arall ffōꝛn yn llofki.  
Aseith fflam amlīō ynkyuodi ohonei. Allaōer yny poeni yndi. Ac  
yngkylch yffōꝛnn yd oedynt<sup>seith</sup> pla. kynntaf oed eiry. Ar eil oed  
tan. Ar tryded oed ia. Pedōared oed ōaet. Pymhet oed seirff.  
Chōechet oed mellit. Seithuet oed dereōant. Ac yā ffōꝛnn honno  
yd annvonir eneidev pechaduryeit ny wnelont eupenyt yny byt  
hōnn. Rei ohonunt ynōylaō. ereill yn vdaō. Freill yn cōyḡnaō.  
Freill yn keiffaō yhagev ac nys keffynt. kanybyd marō eneit yn  
tragyōydaōl. vāth hynny lle ofuynaōc yō vfferenn yny lle yma  
tristōch heb lebenyd. Adolur tragyō||yd. Ac amylder odagreu.  
achōyḡnnvan callonn. Ac oeruel maōꝛ dꝛōy lofgedigaeth eneideu.  
Yno ymae rot odan amil oꝛꝛd arnei adiefuyl ae try vnōeith  
beunyd. Ac ar bop ḡōeith yllofkit mil oeneidev. Odyna yḡōelas  
paōl avon aruthyā yn llaōn obyfuēt kythæulic. megys pyfcaōt  
yny moꝛ yn llyḡkv eneidev pechaduryeit megys bleideu yn  
llyḡkv deueit. Ac ar yā auon honno yd oed bont yd aei yā  
eneideu kyfyaōnn idi yndidꝛamḡōyd. Ac eneideu ypechaduryeit  
adyḡōydynt yndi. Ilaōer yfyd obꝛæffōylvaeu dꝛōc yn vfferenn.  
megys ydyōedir ynyā eueḡyl. Rōymōchōynt yn fagleu oe llofci.

yno ypoenir kyffelyb gyt ae gyffelyb. godineb<sup>9</sup> ygodineb<sup>9</sup>. treifŷy<sup>2</sup> gyt athæifŷyaged. **F**enbir gyt aenŷiryon. aphaŷt agerdei y<sup>2</sup> bont honno herŷy<sup>2</sup> ygobŷynei. **A**c yno ygŷelas paŷl llaŷer oeneideu ympoen. **R**ei ohonunt hyt yglinnyeu. **F**reill hyt ybogel. **F**reill hyt ygŷeuuffev. **F**reill hyt yhayleu. **F**reill hyt ygŷarthaf ypennev. yna yd ŷy<sup>2</sup>laŷd paŷl. **A**c ygofynaŷd y<sup>2</sup> angel pŷy oedynt yrei hynny. heb agel yna. yrei aŷely di hyt yglinnyev aoganant ereill. pann elont y<sup>2</sup> eglŷyffeu. **A**rei aŷely dihyt ybogel aŷnaethant pechaŷt godineb<sup>9</sup>. **A**c nys penytyaffant hyt aghev. **F**rei aŷely ti hyt ygŷefuffeu. aoganaffant yn eglŷysev heb ŷarannaŷ<sup>d</sup> geireu || duŷ. **F**rei aŷely di hyt yhaeleu alaŷennaffant ogŷymp<sup>e</sup>u ykymodogyon. **O**dyna ef aŷelei lle ofynaŷc yn gyfulaŷonn oŷy<sup>2</sup> agŷyaged yn knoi ytauodev. llyma heb angel v<sup>2</sup>th paŷl y<sup>2</sup> ocky<sup>2</sup>ŷy<sup>2</sup> aŷnaethant vŷur ac ocky<sup>2</sup>. **A**c ae keiffaffant. **A**c nybuant trugazaŷc v<sup>2</sup>th ygŷeineint. **A**c v<sup>2</sup>th hynny ybydant ŷy yny poen hŷonn hyt dydbiaŷt. **O**dyna paŷl aŷelas lle arall obop ryŷ boen yndaŷ. **A**c yno ydoedynt moŷynyon duon pyclyt. agŷiŷcoed duon pyclyt amdanadunt. **A**dæigeu tanllyt aŷeirff. a nadæed gŷenŷynn<sup>i</sup>c yn doŷchev amy mŷnyglev. **A**naŷ kythæul yŷgithraŷc. **A**chy<sup>2</sup>inn tanllyt arnunt ynyharheilaŷ. **A**c yny agkreiffyaŷ. ac yn dyŷedut v<sup>2</sup>thunt. **A**dnybyd|dŷch chŷi vab duŷ byŷ ygŷ<sup>2</sup> abŷynaŷd ybyd oe ŷerthvaŷætaet. **A**gouyn aŷu<sup>2</sup>c paŷl yna y<sup>2</sup> agel pŷy oed|dynt. llyma heb ef yneb nychedŷis ydiŷeirdeb. **A**c abechaŷŷant v<sup>2</sup>th y karant. **A**c a toŷraŷŷant yŷi<sup>2</sup>odas|ŷeu. **A**c aladaŷŷant eu plant. **A**c aeby<sup>2</sup>ryaŷŷant yn<sup>v</sup>ŷyt y<sup>2</sup> pŷyfet. neu ymyŷn dŷfy<sup>2</sup> oebodi. nev ygkyfy<sup>2</sup>goll arall. **A**c nyŷnaethant ypenyt kyn<sup>n</sup>aghev. **O**dyna ef aŷelei gŷ<sup>2</sup> agŷyaged ymyŷn tan a ia. ar tan yn lloŷci y neill hanner vdunt. ar oeruel yny crędv o<sup>2</sup> tu arall. **A**c yny kryfuachv. llyma heb y<sup>2</sup> agel yneb a argyŷedaŷd y<sup>2</sup>ymdifeit argŷyaged gŷedŷon. **O**dyna ef aŷelei yn lle arall hen ŷ<sup>2</sup> yn<sup>r</sup>ŷym rŷg || pedŷar kythæul. **A**c



ynn yntev ynôlyab ac ynvdað. Aphabl aovynnaðd poy oed hōnnð. Ffcoab gðallus heb yz anghel yð. nychedðis kyureithev duð. ac ny bu diðeir oeir nac ðeithzet na medðl. namyn kebyd tðyllðz. Acham ryuygus. Ac amhynny ybyd arnnað yntev anneiryf o boenev hyt dydbzaðt. Ac yna ydyðat paðl. och. och. och. gðae bynt ypechaduryeit ygeni. Ac yna ydyðat yz angel vzth baðl. paham yd ochydi paðl. nyðelēste eto nemaðz oboenev vffermn. Ac yna dangos pydeð aozuc idað. aseith ynfeil arnað. Saf obell heb yz angel. kanny elly diodef dereðant ypydeð hōnn. Aphann agozet genev ypydeu. ef agyuodes dzeðant ohonað. val ytybygei baðl yvot yn ðaeth no holl boenev vffermn. Poybynnac heb yz angel adygðyðho yny pydeð hōnn. nybyd cof ef byth gyz bionn duð. Vrei hynny heb yz angel ny credassant ygðt ygðz adiodefaðt anghev yz pobyl ybyt. ac nychzedassant kymryt ohonað gnaðt dyn. na eni oveir byzy. ac nychymerassant vedyd yn enð duð. ac ny thalassant by degemhev yz eglyðffev. ac atrymygassant ykynfesseiueit. ac ny chymerassant gymvn ogozff ðst naeðæet. Odyna ygðelas paðl gðyz agðzaged yn noethon Aphazyfet. Anadzed yny bðyta. || ahynny pob vn arðarthaf ygilyd. megys deueit ymyðn phalt. Achyndeðet oed ylle ydoeddynt yndað ac oz nef hyt yz gðyz. llaðz. ac ef aglyðei kðynvan agriduan ac byllovein megys taran ynyz aðyz. ac edzych aozuc paðl obell yvzthað. ac ef aðelei eneit pechadur yn rðym gann seith gythzeul ðedyz dðyn yz aðz honno oz cozff. ac ynteu yngðeidi ac ynvdað. Ac engylyon nef ynllueuin. ac yndyðedut. och. och. eneit truan pybeth aryðnaethosti. hyeu medeu vn oz diefyl. llyma yz eneit atremygaðd gozchymynnev duð. ae gyfureithev. ac yna darllein chartyz ae pechodeu aeweithzedoed dazc ynyscriuennedic yndi. ac ynyvarnv ygkyuyz goll. ar dieuyl ynygymryt. ac yny anuon yz tyðyllðch eithaf. ynylle ydoed bylyab. Achzynv danned. athyzfðch heb leðenyd. ac yna ydyðat

yz angel. Cret ti baól pann yó valygónel dyn yny byt yma  
 ykeiff ef rac llaó. Odyna ygóelei ef egylyon yn dóyn eneit  
 mynach góynn oe gozff. Ac yny annvon yz nef. Ac yna yklyóei  
 paól llef miloviloed oengylyon yn llaóenhav ózthaó. Ac yndyóe-  
 dut. Oeneit detóyddaf byd laóen heddió kann gónaethoft eóyllus  
 duó. Ac yna dyzchael yz eneit gyz bionn duó. ydarllein yóeithz-  
 edoed da ryónaethoed. Ac yna yduc mihangel yz || eneit ybarad-  
 óys lle ydoeddynt yzengylyon yn erbynnyeit yz eneideu góiryon.  
 Azaó oleóenyd arodassant valpei vot yzheul ar lloer ar nef  
 ar dayar yn kyffroi. Ac yna lleuein aozuc ypechaduryeit oz  
 poenev adyóedut trugarhaa vathym vihagel archangel. Athitheu  
 óynnvydedic paól ebostol eirolóch dzooffom ar duó. kanys ni aódam  
 ymae tróy ych góedieu chí ykynnhelir ynef ar dayar. bylóch  
 chíthev aninhev aóylón ygyt achóí yny dzugazhao duó ózthyóch.  
 Ac yny rodho duó noddua yóch. Alleuein aozuc yniuer aced|dynt  
 yny poenev. alleuein aozuc mihagel aphaól ebostol a millóed  
 o engylyon ygyt ac óynt yny glyóit y llef ynypedveryd nef.  
 yndyóedut arglóyd gíft trugarhaa vath veibon ydynyon. Ac yna  
 ygóelas paól ynef yn kyffroi aduó ~~ar gozon~~ ar gozon amybyenn.  
 Ar niferaoedynt yny|vffernn yn góeidi ac yndyóedut. trugarhaa  
 vathym vab duó byó goz<sup>z</sup>chael. Ac yna yclyóei baól lef yndyóedut  
 vathunt. paham naónaethaóchóí dim ozda. val ygalleóch erchi  
 benndith agozffóys. ói arodet arygroc ac apóyóyt yzhoellon  
 ymdóylaó. Ac arodet ygóenóyn ym oe yvet. Ac am gónanpóyt  
 ar góayó. Ac aymrodeis vyhvn y anghev yzychbyóyt chíí.  
 Achóí||thev geuaóe vuaóch. Alladzonn. kebydyon. kynghozvynn<sup>o</sup>.  
 balch. Adistryó yz eglóyffeu. Ac attal degémev. Aphob am-  
 ryuael dzóe heb óneuthur dim da. nac vnpryt nac alaussen. Ac  
 yna ygoftynghaó mihagel archangel. aphaól ebostol a millóed  
 oengylyon gyz bionn duó yadolóyn idaó rodí gozffóys dyó sul yz  
 eneidev aoedynt ynvffernn. ói arodaf heb yz arglóyd ieffu yz

mihagel. Ac yz paſl ebostol. Ac yz vyn dayoni vy hun oꝛffſys  
 vdunt oabz naon dyo sadornn hyt abz pꝛim dyo llun. Ac yna  
 dꝛychauel yar ypennev aozuc etyꝛval dꝛys|faoz vfferenn. Acerebius  
 ygi. Athꝛiſtav ynvaoz. Allaðenhav aozuc ynifer aoddynt yn  
 vfferenn. Adyðedut ygyt oll. ni ni adyðedon dyuot ti yn vab yduo  
 byo. kan rodeiſt ti yni oꝛffſys duo sul ehun. Ac vꝛth ꝑ|hynny  
 pꝛybynnac ahenrydedho dyo sul. ef auyd kyfrannaoc ac aozffſys  
 gyt ac engylyon nef. Ac yna ygofuynnaod paſl yz angel pꝛyſaol  
 poen yfyd yn vfferenn. Ar aghel adyðat petei pedeir mil adeugein  
 mil achan mil yn rifao poenev vfferenn. Aphedwar tauaot hay-  
 arnn ym penn pob vn ohonunt. ny phereynt yn rifao poenev  
 vfferenn. bꝛth hynny pꝛybynnac ohonam ni aglyðho meint  
 poenev cꝛſtonogyon agkredadꝛy. Ameint lleðenyd yz eneidev  
 kyfyaon buchedaol. Ameint adiodefaod cꝛſt yz hom ni || colli  
 ywaet yn wiryon yz caryat ar grifſtonogyonn. nynhev adylyhem  
 haeddu yvodyant ef val ycaffem buched tragyðyaol yn teyꝛnas.  
 gꝛlat nef.

## AM GADW DYW SUL.

Llyma yz achos ydeuth baz duó ynnychplith. Amethyant arych llaur ac arvedóch oda. Ac ydaó pobyl ypagannyeit ydodi ych kyaff ynachubaól geithiúet. sachaós na chedyóch dyó sul fanteid bendigedic. yamh laant ychplith kribdeiledigyon vleidev. Achún kynndeiraó. bynt achsoddant yn dyfynnder gofuut. Aminhev aymhoelaf vyóyneb yóthyóch ac yóth ych tei oz aónaeth ych dóylaó. Pob kyfuryó dízó oz aónaethaóch ynerbyn vy santeid eglóys .i. yiae dialaf. Am ach rodaf ynozfegynn alldudyon. ac achsodaf megy ysode t gynt. Souir ac ovir. alynkóys ydayar óynt ynvyó amypechodev. Aphóbyynnac adiamóyho yle amgen. yn dyd fanteid sul noc ym heglóys i kanys ty owedi yó. nev ypererindodev seint. nev yofuóy kleifon. nev yagklad meir<sup>6</sup> nev ytagnouedv róg digaffogyon. aónel amgen óbeith yny. megys eillyaó góallt nev varveu. nev ykneifaó. nev olchi pennev. neu dillat. nev bobí bara. neu óeith arall góahardedic gann yzeglóys catholic yn dyd arbennic sul. Dychaffant gann duó yn dyd nac yn nos ysprydaól vendith. || namyn yz emelldith ahaydaffant yfyóaeth. Ami aannvonaf yny tei glefydyev annozfenedic arnunt ac ar yplant. Amall aryhannyueileit. Aphóbyynnac adadleuho yn dyd sul. nac avíattaó. nac aónel amryffonev nev pynckev agkyfuleus. namyn góediaó o eóyllus buchedaól ym henó .i. ac ym heglóys. yí aannvonaf yny plith amryuaelon colledev yn amlóc hyt pannvethont. Góarandaóet yzholl pobloed angkrededun. Agóarandaó ti o genedylyaeth dízó agkyfyáonn. Ar yz hónn ny mynhy gredu idaó. Bychan yó dy dydyeu. Apheunyd ymae dydydyev athiúed yn neffav. Amynhev óyf póyllic vath pechaduryeit dayaraól yedzych aymhoelont yóir

penyt. Ac ediuaróch. Achyffes lan. Góarandábet holl pobloed  
 ypræffent narodont ehofyndia ytyghu cam lyein yz vygkaryat  
 .i. Dac yamherchi eglóyffev. Dagónneuthur llediaddev yndyd  
 santeid sul. Achaós ydyd hónnó ykyuodes yz arglóyd ieffu oveiró  
 ynvyó. Ac yd yfgynnaóð ar nefoed. Ac ymae yn eisted ar deheu  
 duó dat hollgyfuoethaó. Ac odyo ydaó yvarnnv arvyó ac ar  
 veiró. Ac yn chóech nyhev ygónnaeth duó. nef. adayar. Ac  
 yffyd yndunt yn hollaól oɡreaduryeit. yrei aóelir. Arei ny óelir.  
 Ac nny seithuet dyd ygozffýyffaóð oe holl weithædoed. Ac  
 velle ymynhaf y||chóithev oazffóys oweithædoed bydaól paóð ryd.  
 Achaeth. Achadó dyd sul obzyt naón dyó sadóann hyt pann  
 gyfuotto yzheul dyó llun. Deu vinhev achymellidigaf gyz bzon  
 vyn tat yfyd ynynef. Ac nywledychóch ygyt ami nac ygyt am  
 egely|yonn yn teyrnnas gozuchelder nef. Ac onny chedóch gyó-  
 irdeb tu ac at ychalldiaóonn. Achadó dyó sul yn gyfuodedic  
 dilauur. óyi annuon|naf tymeftloed arnaóch. Ac ar ychllauur hyt  
 pann periclont. ac nachaffoch ymbozth díofuut. Dygwch ych  
 degemev yn gyóir ym heglóys .i. tróy eóyllus buchedaól. Aphóyn-  
 nac nys dycco ydegóm yngyóir oada avenffycyaóð duó idaó.  
 sef ageiff bar duó ar ygozff ae eneit. Ac ny óyl buchel tragýydaól.  
 yny lle ymae yn gobeithaó yóelet. Damyn neóyn auyd arnunt.  
 kanys pobyl agkredadóy ynt yn defnydyaó barnnev vffernaól  
 vdunt. Amynhev nys madeuhaf vd|dunt ynyz oes oeffoed ony  
 chadóant vygozchymynnev .i. Póybynnac agattóo dyó sul fan-  
 teid mi aagozaf vdunt fenestri nefoed. Ac aamlahaf pob da  
 vdunt olauur ydóylaó. Ac ahóyhaaf eublynnyded yny byt hónn  
 yma tróy yechyt. Allaóenyd dayaraól. Ac nybyd trabludyeu  
 goulalus yny óerin. Ami avydaf gannoazthóyóv vdunt. Ac óynt ||  
 avydant laóuaeth ymynhev. Agóybydóch ymae mi yfyd yaón  
 arglóyd. Ac nat oes arglóyd namyn mi. kanys mi adileaf pob  
 dáóe agofueileint yóazthýóch. Onybyd offeirat ny thiaetho yz



eboftol honn ym pobyl i ae myón tref ae myón eglóys ae myón dinas vymar adifgyn arnaó tragyóydaól. **T**æaethent yz bopyl val ycretont yn dyó sul arbennic. Ac ygallont haeddu trugared nefaól. **k**anys duó ehun aanvones yz yfcriuennedic rybud hónnó yz pechaduryeit hyt ar allaó eglóys peder aphaól yn rufein. oe rybudyá am weith sulyeu ac óyleu. . .

### RYBUD GABRIEL AT VEIR.

Rybud gabel angel at veir yóhónn pann difgynnaóó ieffu gít ynybzuhi.

**E**f annvonet Gabel angel ygann duó ydinas o alilea yz hónn aoēs yenó nazared at wyzy. bzaóó yó yz hónn aoed yenó **J**oseph olóyth dauid. **S**ef yóhynny otylóyth dauid. Ac enó yvoóbyn oed veir. Amynet ymyón aoóuc yz angel attei. **A**dyóedut. henpych góell gyfulaónn oóat ymae yz arglóyd ygyt athi. benndigedic óyt ti yny góraged. **W**al ykiglev hi. **H**itheu agynnyhzaóó yny ymadzaóó ef. **A**c avedylyaóó pyryó annerch oed honno. **A**rangel adyóat vzthi. nac ofuynnha di veir. ti ageueist rat ygann duó. **A**llyma ydaruolly ti yth vzu vab. **A**th aelóy yenó ieffu yz hónn auyd maó || **A**mab ygoóuchaf ygelóir. **A**c ef aryd idaó arglóyd duó eistedua dauid y dat. Ac aóledycha yn ty iago tragyóydaól. Ac nybyd díóed. ary teyznnas ef. **A**dyóedut aoóuc meir vzth yz angel. **P**yvod ybyd hynny. **k**annychytfynn-yaf achyt góó. **A**r angel adyóat yn ateb idi. yz yfpryt glan odyarnatiadaó ynot. **A**grym ygoóuchaf auyd gyfcaóó ac amdifryn yti rac pob pechaóó. **A**r sant aenir ohonat ti aelóir mab duó. **A**llyma elizabeth dy gares ti. hi aaruolles mab yny heneint. **A**hónn yó ychóet mis yzhonn aelóir anvab. **k**annys pob ryó beth oó aallo bot yn eir góir adichaón duó. adyóedut aoóuc meir vzth yz angel. **H**lyma laóuoóbyn yz arglóyd. bit ymi heróyd dyeir di. **A**men.

## EUEGYL JEUAN EBOSTOL.

Ilyma euegyl Jeuan eboft.

Ilyma synnóyꝛ euegyl Jeuan eboftol heróyð ydy|yll ar synhóyꝛ arodes duó yrneb aetroes oladin ygkymraec. Agóybydet baóþ oc ae darlleo pann yógeirev yꝛ euegyl ynt yrei ymae yllinyev ydanunt. Ar geireu ereill heb linnyev. Geireu yneb ae troes ygkymraec yfynnhóyꝛaó ac yamlyccav yꝛ euegyl. Inpꝛincipio erat uerbum. Yny dechꝛeu yꝛ oed geir. Sef oed hynny yny tat duó ydoed ~~mab~~ | mab. kannys geir duó oed yvab. Ar geir aoed gyt aduó. Ac vꝛth hynny ydylyón ni óybot nat vn || perfonn ytat ar mab. Aduó oed ygeir. Gannys ygeir yfyd vab. Ar mab yfyd duó. Ahónnó oed yny dechꝛeu ygyt aduó. Gannys gogyuoet yó ymab ar tat. Athꝛóy ygeir hónnó ygónnaethpóyt pob peth. Ahebdaó ef nyónnaethpóyt dim. Ganny bu ónneuthuryat amgen arybyt eithyꝛ dyóedut oduó pann dyóat yeir. Ac yny eir. Sef yó hynny. pann anet yvab. Bit bop peth ynyꝛ amfer hónn aꝛ amfer. Ac val ydyóat ac ygoꝛchymynnaóð velle ybu. Ac nybyd dim onnyt adyóat ef aryeir ybydei. Ac eiffoes ny dyóat duó ac nys goꝛchymynnaóð vot pechaót. Ac achaós hynny aróyð yó nat dim pechaót. rithyꝛ camóed ac eiffeu kyfuyaónnnder. Ar hynn aónaethpóyt yndaó ef. byóyt oed. Sef yó hynny kyffelybꝛóyð adechꝛeu pob peth megys ymae yn duó byóyt yó. Gannys pob peth oc yfyd ynduó byóyt yó. Aduó yó. Ar byóyt hónnó yfyd leufer yꝛ dynyon. Ac nyt lleuuer yꝛ annyueileit heb dyall heb fynnhóyꝛev gantunt. Namyn lleufer yspꝛydaól yó. aaoleuhaa eneideu dynyon. Ar lleuuer aleóycha ymplith ypechaduryeit. Gannys pechaót yfyd tyóyllóch. Arpechaduryeit tyóyll y|ynt ahynny achos ypechaót. Ar tyóyllóch nys amgyff-

redaðd ef. Sef yó hynny. pechaduryeit nys || nys erbynnaffant ef ac nys adnabuant ef. megys deillonn yn eisteid ygoleuat yz heul heb ygóelet. Ac achos dyuot ygoleuat hónnó ygknaót dyn. aphæffólyað megys heul myón bybæn. neu oleuat myón llugozn. uzth hynny. ydannuonet dyn ygann duó æe enó Ieuan. Ieuan oed hónnó vedyddó aonet yn erbyn anyan odev hendyn. Ac aozucpóyt ynsant ymrv yvam. Hónnó anvonet yn righill o vlaen mab duó yrybudyað paðb. Ac yvenegi ydoey. Nyt óleuat óed ef. namyn ef aannvonet yntyft yrodi tyftolyaeth oꝝ goleuat megys ycrettei baþp y|dúydað ef. Sef yó tróy ytyftolyaeth ef. Vd oed ef hagen wíꝝ oleuat aoleuhaa pob dyn oꝝ byt. Cannys oe bleit ef ydeath yoleuhav pob dyn oꝝ byt. Ac eissoes llaþer agayant yllygeit yn erbyn ygoleuat hónnó. ac ny vnhant yóelet. Vny byt yd oed lleuer. Sef yó hynny mab duó. Athróydað ef ygónaethpóyt ybyt. tróy vab duó. Ac eissoes nyt adnabu ybyt ef. Sef yó hynny nyt adnabv dynyon bydaðl aoedynt pechaduryeit ybyt. Oebriaót ydeath. Sef oed hynny yólat yziffrael oed megys gólat baót idað. Athæftat þahanredaðl yna. Gany chædei neb ynduð yna onnyt bynt. Ac eidað nys aruollaffant. Ac nys kymeraffant megys yn duó ae ha:|glóyd. Póybynnac hagen ae kymerth ef. Ef aro||des vdunt allu amedyant oebot ynnveibon yduð. Ac ny dichaón neb dóyn yannnað yvæint onnys mýn chun. Nyt yrei anner owaedeu ogyt góꝝ agóæic. Sef yó hynny yrei nyanner obechodeu nac oéoyll<sup>9</sup> yknaót. Namyn yrei aaner oduð. Cannys yneb aaner oduð. Aenir orat yz yfryt glan. Arei a aner obeithæet góꝝ agóæic aennyn obeithæet knaðaðl. Achynn yvot yn vab yduð reit yw idað ydadeni tróy dófyz ybedyd. Arat yz yfryt glan. Ar geir aðnaethpóyt yngnaót. Sef yó hynny duð aðnaethpóyt yn dyn. ac apæffólyaðd ynom ni. S. yó hynny yn plith ni. A ni aðelfam yogonnyant ef. Vz honn ny allei neb

ygŵelet onny<sup>bei</sup> ŵiscaŵ ohonaŵ ef gnaŵt dyn. Æ ogonnyant ef megys gogonyant vn mab duŵ aanet oduŵ kyfulaŵn orat. agŵironed. Ganyŵ ydynolyaeth ef æ eneit arod|det yz holl radeu. ar holl ŵyboteu yz hŵnn nyrodet yneb eithyz idaŵ ehun ahynny yn hollaŵl. .

## YDRINDAWT YN VN DUW.

**D**angos pyŵed ydyellir ytat armab. Aryŵpryt glan vn duŵ. **R**ŵnn bo perffeithach duŵ nochæadur oz byt. Ahynny offyzd heb rif arnunt. **F**iŵŵo| ny allŵn ni na deall yperffeithæŵyd ef nae dyŵet|dut aryn tafaŵt onnyt trŵy kyffelybæŵyd ypetheu aŵelŵn æc adeallŵn yny creaduryeit. æc ynennŵedic yn dyn aŵnnaeth-pŵyt ar delŵ duŵ. || **Y**ny eneit dyn ymae cof. Ædeall. neu vedŵl. æc eŵyllus. æchynn bŵynt ŵy yn vn eneit. Æmgen beth yŵ pob vn ohonunt æc gylid. **A**phob vn ohonunt ŵy yfyd yny gilyd. kannys cof yfyd gof ganntaŵ pob vn oz t. **A**r medŵl adyall pob vnoz t. **A**r eŵyllus avyn æc agar pob vn oz t. Oz cof ŵeithonn ygenir medŵl. **A**r medŵl hŵnnŵ geir yŵ affuruir. æc alunir yngkallonn dyn. Æchyt ahynny oz cof ar medŵl ydaŵ yz eŵyllus. velle vn duŵ hollgyfuoethaŵc oachos yvot yn yŵpryt dyall<sup>9</sup> dylyed<sup>9</sup> ymae t pheth val kyffelyb yz t vzy. eithyz eu bot yn perffeithach. æc yn diueiach. **S**ef ynt yt pheth hynny. pstat. ar mab. ar yŵpryt glan. Ytat yfyd megys cof. kannys val ymae ycof yn dechæu yz medŵl. **A**r eŵyllus. æc | cof ydaŵ yna ymedŵl nev eir. æc ohonunt ŵyntev ydaŵ eŵyllus megys yŵpryt. æc velle ytat duŵ yfyd dechæu yz mab. kannys oz tat yganet mab duŵ megys ygenir geir oz kof. **A**c vzyth hynny. mab duŵ geir ytat yŵ. Ægeir ygelŵir. æc oz tat armab ydeuth caryat. æc vnnoly-

aeth róng ytat ar mab. Æhónnó yz yspryt glan. Ar t̄ hynny yfyd ogŷmeint agogyŷtal. Æc vn voned. Æc vn dyall ac vn allu. kannys yt̄ hynny yfyd vn duó díðahan. Ar t̄ yfyd ogyuoet. Æphob vn ohonunt óy yfyd yny gilyd. kannybu ytat eiroet heb vab idaó. Æc nybu heb dyóedut geir || Æc eiffoes nydyóat namyn vn geir. Æc nybu ytat. Ar mab eiroet heb garyat ac vnnolyaeth yrygtunt Æhónnó yó yz yspryt glan. velle ydaó oz heul paladz yz heul. Æc oz heul ar paladz ydaó gózes. Æc øz tri hynny gogyuoet ynt eithyz nat ynt vn anyan díðahan val yteir pŷon. velle heuyt ydaó nant oz ffynnyaóñ. Æc oz ffynnaóñ ar nant ydaó llynn. Æc yz hynny vn dófyz yó t̄ díðahan eithyz nat ynt o|gygyfuot. kannys kynt ybyd ydófyz yny ffynnyaóñ. Æc yny nant. noc yd a ynllynn. ʷrthhynny nyt oes dim ynyz holl pechaduryeit kyffelyb nathebic ogóbyl yz vn duó ar teir pŷonn. Æc eiffoes póybynnac adyallo yn amlóc yz hynn adyóetpóyt am̄ eneit dyn ac amy creaduryeit ereill. þaós yó idaó óelet. Æchædu py óed ymae ytat ar mab. ar yspryt glan ynteir pŷonn doofþhedic. Æc yn vn duó. ||



## HYSTORIA GWLAT IEUAN VENDIGEIT.

*Llyma dechreu ystozya gŵlat Ieuan vendigeit*

**L**lyma lyuyz aauones bŷenhin yz yndia yamherawdyz constantinobyl. ynyz hŷonn ydyellir llaŷer o amryuaelon betheu odidaŷc ac yndaŷ ymae petheu neŷyd. apetheu nychlyŷyŷpŷyt yn llyureu ereill eiroet ac nycheffir. Allyma grym yllyuyz hŷonnŷ. . . .

**I**euan offeirat ogyuoeth anerth duŷ yn arglŷyd ni ieffu grift. bŷenhin ydayzaŷl vŷenhined ac argalŷyd yz arglŷydi. yz gŷz yffyd yn lle duŷ nyt amgen ylyŷaŷdyz rufein. yfyd yn anuon ānerch. allyŷenyd orat pŷydeŷt. Athŷyhyunny gann yŷgynnv ar betheu auont vch. Pŷf avenegit vŷth yn maŷiŷdaeth ni ycarut ti ynarderchogrŷyd ni ar amled yn gozuchelder ni. ani a adnabuam dŷy yne negeŷŷas ni ymynnut ti auon yn ni petheu bŷyŷys arei digryf. ac val yd ŷyf dyn i. da yŷ gennyf hynny. ac oŷ petheu einym nynhev gann yn negeŷŷas ni nyheu aauonŷn petheu ereill ytitheu. ac ni auynnŷn. ac adamunŷn ŷybot aoes gennyt ti ffyd yaŷn ygyt ani. ac agreddy yn hollaŷl yn harglŷyd ni ieffu gŷt. Pann adnappo yrei einym ni yn bot ni yn dynyon. ptebic dy roegŷy ditheu dyuot ti yn duŷ. eiŷŷoes kŷn adŷaenam || ni dyvot ti yn varŷaŷl. Adareŷtŷng ohonat ti ydynaŷl lygredigaeth. ŷsit arnnat ti eiŷŷeu dim obetheu aberthynont ar lyŷenyd. hŷyŷbyŷŷa di dŷy dy negeŷŷas ti. ac ogyuedic rybucheidŷydyd yn haelder ni. ti ae keffy. kymer di yz anrec honn ym henŷ i. ac aruera di ohonei. Amynhev yn llaŷen aaruerŷn oth anregyon titheu. hyt pann vo velle ydymgadarnnhaon yn nerthoed ni ŷers dŷagŷers. ac yn arŷydon it arhŷny medylya di ac edŷych oŷ mynny dyvot at ygenedyl yd henym ni ohonei. ni athoŷŷodŷn

XII. **A**lyma dedhen ystora gylas. Ienan beudigen

lyma lynn aannoues breithu yz yndia. y  
amheraboyr constantuobyl. ymyr lynn y  
dyellu llaver o amryuacelon beithen odroab  
ac yndas ymae pethen uevyd. apbetheu wy  
chlyvyspwyt yn llyuren ereill eudet ac ar che  
ffir. alllyma gryn yllrym bobus.

euau offenar o gnyoeth anerth duw yn ar  
gelyd m iellu giff. breithu yanzabl wienmes  
ac argalyd yz arglydy. yz gwr ylluo yn lle duw  
myt amgen ylyvaboyr rufem. ylluo yn amion  
anerth. allvceurd o rat pydett. adhyly hynn  
gamm ysgynn ar beithen auont vch. **E**f eve  
negre vth yn mabrydaeth m ycarut ti yn  
arderhogryd m ar aules yn gouchel ar m.  
am a aduabuam dvy yne uegesbas m ymyr  
mit ti auon yn m pethen byvys arei digryf  
ac valyo vrf dym i. da v6 gennyf hynn. ac  
oz pethen emym nnyhev gam yn uegesbas m  
nyhev aannouvu pethen ereill ytteheu. ac m  
amymon. ac adamunbu byvot aoes gennyf  
ti ffyd pavn psyt am. ac agryd yz hollav yz  
harglyd m iellu giff. Pavn aduappo vrei em  
yn m yn bot m yn dymvon. ytreb dy roeg yz  
dicheu dyuot ti yndus. eissoes han aduacnam



ary petheu mōyhaſ yn ynllys ni. Ac velle di aelly aaruerv on amlled ni. Ac oꝝ petheu amhyl yfyd yn ynplith ni. Ac omynny ymhoelut dꝛacheuen. ti aymhoely yn gyfuoethaᵒc. Goffa hagen ypetheu neōy<sup>h</sup>af. Sef yᵒ yreihynny. dy diᵒed. Ac nyphcechy yn tragyᵒyd. Oꝝ mynny hagen adnabot yn maᵒᵒᵒᵒdayaeth ni. Ac arderchogrᵒyd yn goꝛuchelder ni. Ac ympa dired yꝛ arglᵒy-docka yn gallv ni. dyall ti. Aheb pedꝛufter cret ti vymot i yn ieuau offeiraf. arglᵒyd yꝛ arglᵒydi. yn raculaennv holl vꝛenhined ydayar o nerth agallu ynholre oludoed oꝛy yffyd ydan yneſ. Deudec bꝛenhin athꝛugeint yfyd yn trethaᵒl ynni. ōinheu a||rodeis ouunet vy mot yn griftaᵒn. Aphylebynnaç ybont ychenogyon c̄ft. goꝛchygnerth yn rybucheidaᵒyd ni yᵒ. yhamdiffynn. Ac kynnal on cardodeu ni. Godunet heuyt yᵒ gennym ni gofᵒy bed yn harglᵒyd ni ygyt a llu maᵒ. megys ygᵒedha y ogonnyant yn maᵒᵒᵒᵒdayaeth ni dareſtᵒg ac vfydhav gelyᵒnnyon croc c̄ft. Adyꝛchael yenᵒ benndigeit ef. Ynyteir yndia yꝛ arglᵒydooçaa yn maᵒᵒᵒᵒdaaeth ni. Ac ykerd|da yntir ni oꝛ yndia eithaf ynyꝛ honn ymae coꝛff thomas eboſtol yn goꝛffᵒys. Athᵒy ydiffieith yd ymyſtynn hyt ygoꝛlleᵒin yꝛ heul. Ac yꝛ ymhᵒel ar ᵒyꝛ yvabylon diffieith gyꝛ llaᵒ tᵒꝛ babilon. Deudec bꝛenhindꝛef athꝛugeint aᵒaſſanaetha yn gaeth yni. Ac odit oꝛ rei hꝛny yfyd yn grifſtonogyon. Aphob "ohionunt vñ yfyd ae bꝛenhin trᵒydi ehunan. Arei hynny oll yffyd trethᵒyꝛ yni. Yn yntir ni ygenir anifeileit aelᵒir eliffeit. adꝛoꝛedꝛarii. achameleit. Ac ypotamy. Achocodꝛilli. Ametagalinarij. Cametenirij. tᵒnſirete. panthere. onagri. lleᵒot gᵒyᵒnyon. Achochyon. Firth gᵒynnyon. Amᵒyeilch gᵒyᵒnyon. keilogeſ redyn muddyon. Giſſfonēs. Tygres. Iamie. Jene. boues. agreſtes. ſagitarij. dynyon gᵒy|yllt. dynyon achyꝛnn arnunt. Chozuuti. Coꝛreit || Satiri. Agᵒꝛaged. oꝛ vn ryᵒ genedyl ahonno. Pigmei. cenofali. keᵒꝛi adeugein kufyt yny huchet. dynyon vnlllygeidaᵒc. Aciclopes. Ar ederyn aelᵒir



ffenix. Añayach hollre genedyl anifeileit oꝛ yfyd ydan ynef. Añmylhed yfyd yn yntir ni olaeth amel. Añghyfeir arall yn yntir ni nyt argybeda neb ryð wenðyn. ny chꝛogleiffa llyffan. ny chðibana seirff ymyðn llyffeu ny aallant anyueileit gðennðynic pꝛæffðylað yno. na gðneuthur argybed yneb. Añmplith yryð genedyl aelðir ypagannyeit dꝛðy neb vn vꝛenhindæf yni. ykerda auon aelðir idon. Ar auon honno ðedy del o paradðys agerdha yn aflev dꝛðy yvꝛenhinaeth honno oll o amryfyal gerdedeu. Ac yno ykeffir mein anyanaðl. allyma eu henðeu hðy. Smaragdi. Saphir. Carbunculi. topazion. Crisoliti. Onichini. berilli. Amestifti. Sardine. Allaðer ovein gðerthuaðz ereill. Añno ygenir yllyffeðyn aelðir affidos. pðybynnac aarðedho gðæicd yllyffeðyn hðnnð gantað. ef affy yz yspꝛydoed dꝛðc yvꝛæthað. Ac agymell arnað dyðedut pðy vo. Añphðy yenð. Ac ðæth hynny ny leueis yz yspꝛydoed dꝛðc yny lle hðnnð llygru neb. Añmbæna-hinyaeth arall yni ytyf yz holre pybyz. ac ykynullir. Ac ykyfne-ðidir ðynt yz gðenith. Añchꝛðynn. Añæethyn a ymboæth dynyon. Ar tired hynny tired coedaðc ynt megys helygos deð. Ac yn llaðn oll o seirff. Añphann aeduet ppybyz ydoant ypobloed oll oꝛ bænhinaethev neffaf. Ac ydðgant gantunt vs amynðs agðyfc sych ar yz enynnant ycoet gylch ogylch. Añphann vo diruaðz ðynt yn chðythu ydodant tan ovyðn ac ovaes yz coet hyt na allo vn oꝛ seirff vynet ymaes. Ac velle ymyðn ytan ðedyz ennðner yn gadarnn ybyd marð yseirff oll. onyt yrei agaffo ygogofeu. Agðedy ydarffo ytan oll. ydeuant paðb agðz agðæic abychan amaðz. aphyzffch yny dðylað. Ac ydoæt yz coet. Ac ybyzryant yseirff oll ymaes oꝛ coet. Ac ygðnant gruceu vchel ohonunt hyt yz aðy. Agðedy darffo vdunt yfgytðað ymynðs hðnnð yfychir ygraðn agynnuller oblith ybæiðyd hymny. Ac yberðir ppybyz. ba ffuryf hagen yberðir. ny edir ydyn gðlat arall yðybot. Ar coet hðnnð yfyd offodedic ydan vynyd olimpy. Ac odyno ymae



ffynnyaon ardechaoc yn dyuot. Aphob ryb vlas yfyd arydfy  
honnob. Afymut yvlas aona ympob ab oz dyd ar nos. Ac odyo  
ykerda nyt pellach noc ymdeith t'dieu yvath paradys yz honn  
ygyrbyt adaf || ohonei allann. Pbybynnac ayfo odofy yffynaon  
honno teir gweith arygythlong. nydaob kleuyt idaob allann oz dyd  
honnob. Ac yn dazgydyd ybyd yn oedian degmlodyd arhugeint.  
Ueno heuyt ymae mein aelbir midiofi. Arei hynny yn vyny|ych  
adoc eryrot parth ac attam ni. athady yrei hynny yd atuyockaant  
hoy. Ac y caffant ylleufer gwedy as collont. Pbybynnac aarwedho  
ymaen honnob arylao. ny diffyccya lleufer vyth idaob. Ac oz mynn  
ymgelu. ef aona nas gwelho neb. Ho cas aona yvath bab. ac  
annoc kyfundeb. agwathlad kyghozuynt. Hlyna heuyt beth ryued  
yfyd yn gwlat ni ygyt apetheu ereill. . yoz tybaot yfyd yno  
ar gro yn kerdet heb dofy. Ac ef aleinob yn tonnev megys moz  
arall. Ac ny ozffoys vyth. ny ellir vynet arnnaob ar veis. nac o vn  
wed arall. na phyrub tir yfyd oz parth daob idaob. ny ellir o vn  
ffoad ybybot. ef ageffir hagen yparth attam ni amryuael genydyl  
obyfcaot kyfelyffet. Achyftal ac na gelas dyn eiroet eu kyftal.  
Umae heuyt arymdeith t diarnnaot oz moz honnob. ryb vynyded  
ydaob auon ohonunt ovein. A hynny yn reded megys dofy.  
Athady yn tir ni yret hyt ymoz tybaot. Ac gwedy el yz auon yn  
moz ydifulanna || ymein hyt na welher vyth ohynny allan. Uzi  
diarnnaot ynyz bythnos ykerdant ac yllithiant ymein rei maob  
arei bychein Ac ydygant gantut rei byd hyt ymoz tybaot. Athauo  
yn kerdet nyeill neb vynet dzofti. ypedbar diarnnaot ereill  
ykeffir ffoad. Hlyma ryuedaot arall yfyd yno gyz llaob ydiffieith yn  
emyl ymynned ny pæffylua neb yno. ymae auon ydan ydayar.  
Ac nycheiff neb ffoad idi onyt damwein. ef aegy ydayar weitheu  
aphybynnac yna auo yn kerdet heibaob. ef ageif ffoad yz auon.  
Ac ar ffruft ymae reit idaob kerdet. rac attoeth cayv ydaear  
arnnaob. Aphabethbynnac oz tybaot adycco gantaob. mein gwer-

thuaŵa vydant. Agēmev. Ar auon honno agerdha hyt ymyŵn  
 ſuon arall yfyd voe no hi. Ac yn hōno nyt oes dim oſ gro nar  
 tyŵaŵt namyn mein gŵerthuaŵa. Ar auon honno yd a dnyon  
 yŵlat honno idi ac ytynnant ac ygantunt ydygant odyno amyled  
 ovein gŵerthuaŵa. Agēmev. Ac nylyuaffant ōy ōerthu yrei  
 hynny hyt pann ymynaccont yn gyntaf yn arderchogrŵyd ni. Ac  
 oſ mynnŵn ni eu hŵy ymplith ynheurgraŵn ni. ni ae kymerŵn ac  
 arodŵn vdunt hanner eugŵerth. Os mynnŵn ynhev. ryd yŵ vdunt  
 ōy ygŵerthu yny lle ymynnont. **Æ**f avegir meibon || yny ŵlat  
 honno vŵth geiffaŵ ymein megys ygallon vot ynvyŵ dan ydŵfyŵ  
 tris mis neu pedŵar. **Ŵ**paŵth dŵaŵ yŵ auon veinaŵc honno. ymae  
 dec llŵyth oſ ideŵon. kyt tebyccont ōy eu bot yn vŵenhined.  
 eiſſoes keith yni ynt ōy. athŵethŵyŵ yn arderchogrŵyd ni.  
**Ŵ**myŵn bŵenhinaeth arall yni. gyŵ llaŵ ylle ybyd yŵynys ymae  
 pŵyfet aelŵir ynyn ieith ni salamandŵe. ar pŵyfet hynny<sup>^</sup> allan vot  
 yn vyŵ namyn ymyŵn tan. achŵŵyn auyd yn ev kylch megys  
 crŵyn ypŵyfet aŵna yfydan. anyd|du yrei hynny yŵ gŵeith arglŵy-  
 deſſeu yn llys ni. Ac ohŵnnŵ ygŵneir pob ryŵ aruer yn yn arder-  
 chogrŵyd ni. ar dillat hynny ny ellir eu golchi namyn ymyŵn tan  
 maŵa kadaŵnn. **Ŵ**neur ac aryant a mein gŵerthuaŵa. adŵomedar-  
 yeit. Achameleit ymae amylder yn eglurder ni. ny byd ychenn-  
 aŵc neb yn yn plith ni. **Ŵ**yn got nycheffir yno. paŵb odyonon  
 gŵlat arall. nyt amgen. gŵeſteion. Aphererinyon aeruyll yn  
 ynaŵſter ni. lleidyŵ. nathŵeiffŵ. nac aghaŵa ny cheffir ynyn plith  
 ni. nyt oes neb ryŵ gynghoŵuynt yn yn plith ni. amylded  
 opob ryŵ oludoed yfyd yn dnyon ni. nyt amyl meirch yn  
 plith ni. ameirch dielŵ vydant. nythebygŵn ni neb arydayar  
 kyffelyb am o oludoed. **Ŵ**an elom ni aryfel yn lluyd yn  
 erbyn yn gelynnyon teir croc ardec maŵa arderchaŵc gŵedy  
 gŵonneuthur o eur ac aryant a mein gŵerthuaŵa yndunt. vn ympob

kerbyt yn lle aróydon rac yn bionn ni a barón eu haróein. Ac yn ol pob vn ohonunt. deudec mil owyꝛ aruaóe. Achann mil obedyt oóyꝛ ymlad. heb auo vꝛth ypynn vil. Ac ygkylch dóyn bóyt adiaóe. Pann gerdom nyheu hagen ar yn hed|dóch rac bionn yn maóuódaeath ni. y raculaenha croc bꝛenn heb yfgóthyr ynybyt arnei nac oeur nac oaryant. hyt pann "cof del" yni yn pꝛesóyl. diodeifeint yn arglóyd ni ieffu grift. Alles|tyꝛ yn llaón obxid hyt pann adnapom ni mynet ynknaóe ni ynybꝛiaóe voned. Sef yó hynny yn bꝛid. Allester arall yn llaón oeur adygir rac yn bionn. hyt pann dyallo paóe yn bot ni yn arglóyd yꝛ arglóydi. Obop ryó oludoed oꝛ yfyd yny byt yd amytha ac yraculaenna yn maóuódaeath ni. Dydyóeit neb gelóyd yn yn plith ni. Ac ny eill neb ydyóedut. Aphóybynnac adyóetto kelóyd danyóybot idaó. ar hyt ybyd maró. Sef yó hynny. nydodir meffur arnaó moe noc ar dyn maró. Ac nydelhir adlo ymdanaó. Paóe ohonam ni aerlynn yóironed. Acharu aóna paóe ohonam ni ygilyd. óers tragyoers. Dy óledycha neb ryó bechaóe || yno. Pob blóydynn yd aón ni ypererindaóe ýlle ymae coꝛff daniel pphóyt. alluoed maóuó ygyt ani. ybaóebilon diffeith ahynny yn aruaóe oachaós anieileit aelóir tygrydot. Aryó seirff ereill aelóir deuites. Yn yn gólat ni ydellir ryó byfcaóe ac oóæt yrei hynny yllióir ypoꝛffoꝛ góerthuffaf. llaóer oleoed yfyd yni. kenedyloeth deóuóhaf yny byt. Ahagyꝛ. ni aarglóydoccaón ykenedloed aelóir amazoneit. Abꝛagmanyeit. Yllys yꝛeóffóyla yn ardechogróe ni yndi. aónaethpóyt ar anfaóe achyffelybꝛóyd yllys a vꝛddaffaóe thomas ebostol ywyn-doffoꝛus bꝛenhin yir yndia. Ae yspoydeu. ae hadeiledigaetheu yn hollaóe kyffelyb yó idi. Pyst ynevad ae hyftyffyleu. ae phethyneu ahen|nynt oryó bꝛenn aelóir cethim. toat ynevad ahenyó oryó lyffeu aelóir hebenus. Sef achaós yó hynny hyt na aller o neb mod yny byt yllofci. Ar kyꝛreu eithaf ar penn ynevad honno ymae deu aual o eur. ac ympob vn ohonunt ymae

maen gŵerthuaŵ aelŵir caibunck. h̄yt bann oleuhao yz eur ydyd. Ar mein ynos. p̄rannev mŵyhaŵ oz neuad ahenynt oz mein aelŵiz sardonici yn gymyſgedic aceraſtes. Sef achos yŵ yhyunny h̄yt na allo neb yn lledzat dyvot agŵenŵyn gantaŵ ymyŵn. p̄etheu ereill oz neuad ahe||nyŵ oz llyſſeu aelŵir hebenus. yſſeneſt' aod- ynt ovein criſtal. ybyzdeu yuuytta arnunt yn yn llys ni. rei ohonunt eur ynt. Ac ereill ovein gŵerthuaŵ ~~ameſtic~~ ameſtic. Yr yſtyphyleu agynneil ybyzdeu o aſcŵrnn mozuil ynt. Rac b̄ronn yn llys ni ymae heol ynyz honn ygnotta yn gŵironed ni edzych ar ymladŵyr yn ozneſt. Penn yneud ae pharŵydyd ahenyŵ o onichino. Sef achos yŵ h̄ynny h̄yt pann kychŵynno h̄ynny yn ymlad|dŵyz o nerth ymein. Yn yn neuad honno nyt ennynnyr goleuat ynos namyn avacco yz ireit gŵerthuaŵ aelŵir baſamŵm. Yz yſtauell ygozffŵys yn gozuchelder ni yndi. agy- ŵeirŵyt oŵeith enryfed a h̄ynny o eur. Aphob ryŵ vein gŵerthuaŵ oz byt. ytin<sup>o</sup>. Achos ragoz maen onichin<sup>o</sup> yn lle goleuat. ygkylch hŵnnŵ ygŵneir gŵeith pedzŵfual kymeint ac ehunan h̄yt pann vo onerth yrei h̄ynny yd ~~am~~ ardymherer enŵired ymaen onix. Treit gŵerthuaŵ alyſc ynŵaſtat ynyz yſtauell honno. Yn gŵely ni ahenyŵ o ſaffyz o achaŵs nerth diŵeirdeb. Gŵiaged teckaf yny byt yfyd yni. Ac ny doant attam namyn pedeir gŵeith ynyvlŵydynn. oachos etiueddu. ac gŵedy h̄ynny yd ymhoel pob vn yny l̄e yn gynn||yachet Aberſabe yvzth dauid. Vn ŵeith yny dyd ybŵytteir yn yn llys ni. Ac ef avŵytta beunydy ar yn bozt ni dec mil arhugaint odynyon heb ael ac adel oweſteion. Arei h̄ynny oll agymerant ycoſt oc yn llys ni. ac ar ueirch ac ar p̄etheu ereill. Yvozt honn ahenyŵ oz gŵerthuaŵ vaen aelŵir yſmaradus. Ahonno ymae deu yſtyphyŵl yny chynnal oametiſt. nerth ymaen hŵnnŵ yŵ ny at neb yvedŵl trauo yneiſted arnnaŵ. Rac b̄ronn amhinogeu yn neuad ni gyz llaŵ ylle ybyd yz orneſtŵyz ymae diſcŵylua diruaŵ yhuchet. Ac ydzingir idi dzŵy pumb grad

arhugain achant. ar gradeu hynny. rei ohonunt ahenyó ovein poẏffiret. góedy kyfmycu óbaet seirff ðc ireit alabaóstrum. ytrayan iffaf yrei hynny ahenyó ovein cristal. aiaspis. afardini. arann arall vchaf ahenyó oametist ac anbꝛa aiaspis asardonie aphanthera. Ydiscóylua honn agynnhelir ovn post. ðc ar hónnó ybyd bas. Sef yó hynny ryó ðeith maen aelóir velle. ðc arybas hónnó dóy colofyn sef yó yrei hynny bæicheu. ac ar yrei hynny bas. ac ar honno pedeir colofyn. ac elchóyl bas. ac ar honno vn vꝛeich arbymthec. ac velle y kerddir arygðeith nny delher yriuedi pedeir colofyn athꝛugeint. ac odynd ylléheir rif ybasseu. || ðr colofneu hyt pann delher ar un. ahynny gan ysgynnv yvynynd megys yd ymlaádyd gynt ynys|gynnv hyt ar ypedeir ar trugein. ycolofneu hagen ar basseu ovn ryó genedyl vein góerthuaóꝛ ynt. ðr graddev yꝛ ysgynnir dꝛódydunt yngóꝛuchelder. ygolofyn uchaf ymae discóylua yn offodedic o ryó geluydyt radlaón hyt na eill neb ynyꝛ hollre tir yfyd darystyngedic yn ni. góneuthur dim yn hollaól na thóyll na bꝛat. nachyfaródydon yn yn erbyn ni. neu yrei einym ni. na ðelher oꝛ discóylua honno yn amlóꝛ ac euhadnabot póy vont napheth aónelhont. ef avyd yn ðastat yn cadó ydiscóylua honno teir mil óóyꝛ aruaóꝛ dyd anos rac odamóein gallu ythoꝛri nev ybóꝛó yꝛ a llaóꝛ. Pob mis nny vlódynd ef auyd seith bænhin yngóaffanaethu yni pob vn ohonunt nny vꝛdas. ðc o tyóyffogyon deu adeugeint. Oieirll vn arbymthec adeugeint. Athꝛychant. yryfedi hónnó auyd yn ðastat ar yn boꝛt ni heb yrei auo goffodedic ynn ymrauaelon ðassannaethu yn yn llys ni. ðr yn boꝛt ni ybóyttaant beunynd ar yn deheu deudec archescóþ ac ar yllaó affeu vgein escyb. ðphedꝛiaꝛch oꝛ lle ymae bed thomas eboꝛtol. ar góꝛ yfyd yn lle pab. ||





## APPENDIX.



# ELUCIDARIUM

## SIVE DIALOGUS

### DE SUMMA TOTIUS CHRISTIANAE THEOLOGIAE<sup>1</sup>.

(Opp. B. Lanfranci, edit. J. A. GILES, LL.D., Ecclesiae Anglicanae presbyteri, Oxonii 1844, 8<sup>o</sup>, t. II, p. 280.—Exstat quoque in appendice ad Opera S. Anselmi Cantuar., edit. Paris. 1721, curante D. Gerberonio.)

## PRAEFATIO.

SAEPIUS rogato a condiscipulis quasdam quaestiunculas enodare, inopportuni-<sup>2</sup> tati illorum non fuit facultas negando obviare praesertim metuenti illo elogio multari, si creditum talentum mallet in terra silendo occultari. Job enim dicit : *Divitias quas devoravit extrahet Deus de ventre ejus* (Job xx. 15), quas abscondit a verbi Dei famem patiente. Et ut labor meus non solum praesenti proficiat aetati, disputata curavi stylo transmittere posteritati, rogans ut quicumque studuerit his legendo incumbere, pro me satagat Deo preces effundere. Titulus itaque operi, si placet, *Elucidarium* praefigatur, quia in eo obscuritas diversarum rerum elucidatur. Nomen autem meum ideo volui silentio contegi, ne invidia tabescens suis juberet utile opus contemnendo negligi; quod tamen lector postulet ut in coelo conscribatur, nec aliquando de libro viventium deleatur. Fundamentum igitur opusculi supra petram, id est Christum, jaciatur, et tota machina quatuor firmis columnis fulciatur. Primam columnam erigat prophetica auctoritas; secundam stabiliat apostolica dignitas; tertiam roboret expositorum sagacitas; quartum figat magistrorum solers sublimitas.

<sup>1</sup> Elucidarii sive Dialogi, etc., textum, qui est inter opera Anselmi, cum codice ms. bibl. Reg. Paris. 5134 accurate contuli. Hic codex saeculi XIII, male scriptus et indicia nimis festinantis scribae ostendens, plura tamen habet quae ad corrigendum textum mihi utilia fuerunt. A. edit. Anselmi Paris., P. cod. ms. Paris. designat. GILES.

## LIBER PRIMUS.

- 3 *Discipulus.* Gloriose magister, rogo ut ad quaesita mihi ne pigriteris respondere. ad honorem Dei, et utilitatem Ecclesiae.—*Magister.* Equidem faciam, quantum mihi

Vires ipse dabit; nec me labor iste gravabit.

*D.* Dicitur quod nemo sciat quid sit Deus, et valde videtur absurdum adorare quod nesciamus. Ab ipso ergo exordium sumamus, et in primis dic mihi quid sit Deus?—*M.* Quantum homini licet scire, Deus est substantia spiritualis, tam inestimabilis pulchritudinis, tam ineffabilis suavitatis, ut angeli, qui septuplo solem sua vincunt pulchritudine, jugiter desiderent in eum insatiabiliter prospicere.

*D.* Quomodo intelligitur Trinitas unus Deus?—*M.* Aspice solem, in quo sunt tria, scilicet, ignea substantia, splendor et calor: quae in tantum sunt inseparabilia, ut si velis inde splendorem segregare, prives mundum sole; et si iterum calorem tentes sejungere, careas sole. In ignea igitur substantia intellige Patrem, in splendore Filium, in calore Spiritum sanctum.

*D.* Quare vocatur Pater?—*M.* Quia ipse est fons et origo, a quo omnia procedunt, cujus sapientia Filius appellatur.

*D.* Quare Filius?—*M.* Quia ut splendor a sole, ita a Patre generatur. Amborum autem amor Spiritus Sanctus nuncupatur.

*D.* Quare Spiritus sanctus?—*M.* Quia de utroque aeternaliter procedens, quasi ab eis spiratur. Illa itaque vis Divinitatis, quae omnia creando patrat, Pater vocatur; illa autem quae omnia continet ne in nihilum dissolvantur, Filius appellatur; illa vero quae omnia inspirando vivificat et ornat, Spiritus sanctus nuncupatur. Ex Patre omnia, per Filium omnia, in Spiritu sancto omnia.  
4 Pater memoria, Filius intelligentia, Spiritus sanctus voluntas intelligitur.

*D.* Ubi habitat Deus?—*M.* Quamvis ubique potentialiter, tamen in intellectuali coelo substantialiter.

*D.* Quid est hoc?—*M.* Tres coeli dicuntur: unum corporale, quod a nobis videtur; aliud spirituale, eo quod spirituales substantiae, scilicet angeli, in eo habitare creduntur; tertium intellectuale, in quo Trinitas sancta a beatis facie ad faciem contemplantur.

*D.* Quomodo dicitur Deus in omni loco totus esse, et simul et semper, et in nullo loco esse?—*M.* In omni loco totus esse ideo dicitur, quia in nullo loco impotentior est quam in alio; ut enim in coelo, sic potens est in inferno. Simul esse dicitur, quia eodem momento, quo in Oriente, eodem cuncta disponit in Occidente. Semper autem in omni loco esse praedicatur, quia in omni tempore

cuncta moderatur. In nullo loco esse dicitur, quia locus est corporeus: Deus autem incorporeus, et ideo illocalis. Idcirco nullo loco continetur, cum ipse contineat omnia: *in quo vivimus, movemur, et sumus* (Act. xvii. 28). In hoc enim differt Deus ab aliis creaturis spiritualibus, quae proprietate substantiae finiuntur, et loco tenentur, ut angelus qui assistebat Apostolo in Asia oranti, non eodem tempore simul adesse poterat alibi. Locale enim est, quod cum alicubi totum est, non potest simul esse alibi. Illocale vero est, quod simul est ubique totum, et hoc solius Dei proprium.

*D.* Scit Deus omnia?—*M.* In tantum, ut omnia praeterita, praesentia et futura quasi coram posita, prospiciat. Et antequam mundum crearet, omnium prorsus et angelorum et hominum nomina, mores, voluntates, dicta, facta et cogitationes, ac si praesentialiter adessent, praescivit: unde Graece Theos, id est omnia videns, dicitur.

*D.* Qualiter Deus loquitur angelis et hominibus?—*M.* Angelis interna inspiratione, hominibus vero per angelos.

*D.* Cum Deus sine initio fuerit, nunquid credendum est quod ante creatum mundum quasi solitariam vitam duxerit?—*M.* Scriptum est: *Quod factum est, in ipso vita erat* (Joan. i. 3, 4). In quo patet omnem creaturam semper fuisse visibilem in Dei praedestinatione, quae postea visibilis ipsi creaturae apparuit in creatione: ut artifex, qui vult construere domum, prius tractat quomodo velit quaeque disponere, et machina quae post surgit in aedificio, eadem est quae<sup>1</sup> prius stabat in ingenio. Unde Deus dicitur non esse antiquior sua creatura, tempore, sed dignitate.

*D.* Quae causa fuit ut crearetur mundus?—*M.* Bonitas Dei, ut essent quibus gratiam suam impertiret.

*D.* Qualiter est factus?—*M.* *Ipse dixit et facta sunt omnia* (Psal. xxxii. 9).

*D.* Dixit sono verborum?—*M.* Dei dicere, est Verbo, id est in Filio, omnia creare; unde dicitur: *Omnia in sapientia fecisti* (Psal. ciii. 24).

*D.* Fuit mora in creando?—*M.* In ictu oculi, id est quam cito possis oculum 5 aperire, vel potius quam cito acies aperti oculi possit lumen sentire.

*D.* Creavit per partes?—*M.* Omnia simul et semel fecit, ut dicitur: *Qui manet in aeternum, creavit omnia simul* (Eccli. xviii. 1). Distinxit autem omnia per partes sex diebus; tribus elementa, et tribus ea quae sunt infra elementa. Prima itaque die fecit diem aeternitatis, scilicet, spiritualem lucem, et omnem creaturam spiritualem. Secunda die coelum, quod spiritualem creaturam secernit a corporali. Tertia die creavit mare et terram. Aliis tribus diebus, fecit quae infra sunt. Prima die fecit diem temporalitatis, scilicet, solem, et lunam, et stellas in supremo elemento, quod est ignis. Secunda die in medio elemento, quod est aqua, pisces et volucres. Et pisces quidem in crassiori parte aquae reliquit:

<sup>1</sup> A. om. eadem est quae.

volucres autem in tenuiorem partem aquae, quod est aer, susulit. Tertia die bestias et hominem de ultimo elemento, id est de terra, condidit.

*D.* Sentiunt elementa Deum?—*M.* Deus nihil unquam fecit quod insensibile ei sit. Quae enim sunt inanimata, nobis quidem sunt insensibilia et mortua; Deo autem omnia vivunt, et omnia creatorem suum sentiunt. Coelum quippe eum sentit, quia ob ejus jussum incessabili semper revolutione circuit, unde dicitur: *Qui fecit coelos in intellectu* (Psal. cxxxv. 5). Sol, et luna, et stellae eum sentiunt, quia loca sui cursus invariabiliter servando repetunt. Terra eum sentit, quia semper certo tempore fructus et germina producit. Flumina eum sentiunt, quia ad loca unde fluunt semper redeunt. Mare et venti eum sentiunt, quia ei imperanti mox quiescendo obediunt. Mortui eum sentiunt, quia ad ejus imperium  
6 resurgunt. Infernus eum sentit, quia quos devorat, eo jubente, reddit. Omnia bruta animalia Deum intelligunt, quia legem ab eo sibi insitam jugiter custodiunt.

*D.* Quid est quod dicitur: *Factum est vespere et mane?* (Gen. i. 5, 8.)—*M.* Vespere est finis jam consummati imo ordinati operis, mane autem incipientis vel potius ordinandi operis.

*D.* Apertius omnia edissere.—*M.* Primo igitur Deus, ut praepotens rex, constituit sibi praeclarum palatium, quod dicitur regnum coelorum, deinde hunc mundum, in quo exitialem lacum, id est infernum, constituit. Ad quod palatium praedestinavit quemdam certum numerum electorum militum, quem nec liceret excedi, et quem necesse esset compleri. Porro hunc numerum voluit constare ex angelis et hominibus. Ipsum autem numerum determinavit in decem, novem quidem ordinibus angelorum, et decimo hominum.

*D.* Quare novem angelorum?—*M.* Propter Trinitatem, in novenario enim numero ternarius tertio fit repetitus.

*D.* Quare uno hominum?—*M.* Propter unitatem, ut unitas in Trinitate ab angelis et hominibus laudaretur, coleretur, adoraretur.

*D.* Cur numerum electorum voluit ex angelis et hominibus constare?—*M.* Quia duas principales creaturas fecit Deus: unam spiritualem, alteram corporalem. Voluit igitur ab utraque laudari, de spirituali ab angelis, de corporali ab hominibus.

*D.* Quando facti sunt angeli?—*M.* Cum dictum est: *Fiat lux* (Gen. i. 3).

*D.* Dixit haec verba Deus?—*M.* Non; sed per haec verba illorum sublimis natura nobis insinuat, dum lux vocantur.

*D.* Quae est natura angelica?—*M.* Spiritualis ignis, ut dicitur: *Qui facit angelos suos flammam ignis* (Hebr. i. 7).

*D.* Habent nomina angeli?—*M.* Tanta scientia est in angelis, ut non indigeant nominibus.

*D.* Michael, Gabriel, Raphael, non sunt nomina?—*M.* Magis sunt agnomina, quia ab accidenti sunt eis ab hominibus imposita, cum ea non habeant in coelis



propria; unde et primus angelus ab accidenti Sathael, id est Deo contrarius, nomen accepit.

*D.* In quo fuit Deo contrarius?—*M.* Cum videret se omnes angelorum ordines gloria et decore praecellere, spretis omnibus, voluit Deo aequalis, imo major, existere.

*D.* Quomodo major, vel aequalis?—*M.* Meliorem statum, quam ei Deus dedisset, voluit Deo invito arripere, et aliis per tyrannidem imperare. 7

*D.* Quid tunc?—*M.* De palatio est propulsus, et in carcerem reclusus; et sicut prius pulcherrimus, ita post factus est nigerrimus; qui prius splendidissimus, postea tenebrosissimus; qui prius omni honore laudabilis, post omni horrore execrabilis.

*D.* Praescivit casum suum?—*M.* Minime.

*D.* Quandiu mansit in coelo?—*M.* Non plenam horam in veritate stetit<sup>1</sup>, quia mox ut creatus est cecidit.

*D.* Quare diutius ibi non fuit?—*M.* Ne aliquid de interna dulcedine gustaret, qui tam mature sibi tantam majestatem usurparet.

*D.* Quid alii peccaverunt?—*M.* Quia ei consenserunt.

*D.* Qualiter?—*M.* Placuit eis ejus extollentia; et erant cogitantes quia si Deo praevaluisset, ipsi alii praeferrentur in potentia.

*D.* Quid evenit eis?—*M.* Cum eo projecti sunt principes eorum in exitialem locum, id est in infernum; alii hunc tenebrosam aerem, in quo tamen, ut in inferno, ardentes luunt supplicium.

*D.* Quare non omnes in infernum?—*M.* Ut electi per eos probentur, et magis coronentur; reprobis autem per eos seducantur, et in extremo examine cum eis aeterno incendio tradantur.

*D.* Quare non sunt reversi?—*M.* Non potuerunt.

*D.* Quare?—*M.* Quia sicut nullo instigante ceciderunt, ita nullo adjuvante resurgere<sup>2</sup> debuerunt: quod erat eis impossibile. Et aliud eis operat, quia sua sponte malum elegerunt, juste ablata est eis voluntas totius boni: et ideo non volunt; et quia nolunt, nunquam redire poterunt.

*D.* Cur non redemit eos Christus, sicut homines?—*M.* Angeli sunt omnes pariter creati, non ab uno angelo, sicut homines ab uno homine nati. Ideo si Christus ab uno angelo naturam angelicam sumeret, illum solum redimeret, alii extra redemptionem remanerent; nec illum solum redimeret, cum mori non posset. Deus enim pro satisfactione non nisi mortem voluit; angeli autem immortales sunt, ideo irreparabiles permanserunt. 8

*D.* Quare non creavit eos Deus tales, ne peccare possent?—*M.* Propter justitiam, ut aliquod meritum illorum esset, quod juste remunerari debuisset. Si enim ita creati fuissent, ut peccare non possent, quasi ligati essent, et inde meritum

<sup>1</sup> A., enim non stetit.

<sup>2</sup> A., surgere.

non habent, quod quasi coacti hoc facerent. Dedit enim Deus his liberum arbitrium, ut sua sponte et vellent et possent eligere bonum, et si hoc voluntarie eligerent, juste in remunerationem acciperent, ne unquam peccare possent.

*D.* Cum Deus praesciret eos tales futuros, quare creavit eos?—*M.* Propter ornamentum sui operis. Ut enim pictor nigrum colorem substernit, ut albus vel rubeus pretiosior sit, sic collatione malorum iusti clariores fiunt.

*D.* Cur non creavit alios angelos pro eis?—*M.* Alii angeli non debuerunt pro eis restitui sive creari, nisi tales essent, quales illi fuissent, si permansissent, non visa ulla poena peccantium: quod erat impossibile, nam ut illi peccaverunt, mox in poenas proruerunt.

*D.* Sciunt daemones omnia?—*M.* Ex angelica natura inest eis plurima scientia, non tamen sciunt omnia. Et quanto illorum natura est subtilior hominum natura, tanto in omnibus artibus peritiores sunt, quam ullus hominum. Futura nesciunt, nisi quantum ex transactis colligunt, vel quantum Deus eos sinit scire. Porro cogitationes et voluntates nemo scit nisi Deus, et cui ipse voluerit revelare.

*D.* Possunt omnia quae volunt?—*M.* Bonum quidem nec volunt, nec omnino poterunt. Ad malum vero valde efficaces sunt; non tamen quantum volunt, sed quantum a bonis angelis permittuntur.

*D.* Quid dicis de bonis angelis?—*M.* Post lapsum illorum mox<sup>1</sup>, ita confirmati sunt, ut nunquam cadere nec peccare possint.

*D.* Quid est, non possint?—*M.* Nunquam velint.

*D.* Cur non etiam illi similiter sunt confirmati?—*M.* Non tam diu expectaverunt.

*D.* Num casus illorum fuit causa confirmationis istorum?—*M.* Nequaquam, sed meritum ipsorum. Cum enim viderent illos malum superbiendo eligere, indignati sunt, et summo bono fortiter inhaeserunt: unde continuo in remuneratione confirmationem acceperunt; et qui prius de sua beatitudine incerti erant, tunc facti sunt certi.

*D.* Qualem formam habent angeli?—*M.* Quodammodo Dei. Ut enim imago cerae imprimitur signaculo, sic expressa est in eis Dei similitudo.

*D.* Quae similitudo?—*M.* In eo quod sunt lux, quod sunt incorporei, et omni pulchritudine decorati.

*D.* Sciunt omnia, vel possunt omnia?—*M.* Nihil est in rerum natura quod eos lateat, cum in Deo omnia conspiciant. Sane omnia quae facere volunt, sine difficultate poterunt.

*D.* Nonne casus malorum minuit numerum bonorum?—*M.* Ita<sup>2</sup>: sed ut completeretur electorum numerus, homo decimus est creatus.

*D.* Unde?—*M.* De spiritali et corporali substantia.

<sup>1</sup> A. om. *mox*.

<sup>2</sup> A., *non*; sed *etiam* vel *equidem* in margine.

*D.* Unde corporalis?—*M.* De quatuor elementis: unde et microcosmus, id est minor mundus dicitur: habet namque ex terra carnem, ex aqua sanguinem, ex aere flatum, ex igne calorem. Caput ejus est rotundum, in coelestis sphaerae modum: in quo duo oculi ut duo luminaria in coelo micant; quod etiam septem foramina, ut septem coelum<sup>1</sup> harmoniae ornant. Pectus, in quo flatus et tussis versantur, simulat aerem, in quo venti et tonitrua concitantur. Venter omnes liquores, ut mare omnia flumina recipit. Pedes totum corporis pondus, ut terra cuncta, sustinent. Ex coelesti igne visum, ex superiore aere auditum, ex inferiore olfactum, ex aqua gustum, ex terra habet tactum. Participium duritiae lapidum habet in ossibus, virorem arborum in unguibus, decorem graminum in crinibus, sensum cum animalibus: haec est substantia corporalis.

*D.* Unde spiritualis?—*M.* Ex spirituali igne, ut creditur, in quo imago et similitudo Dei exprimitur.

*D.* Quae imago vel similitudo?—*M.* Imago in forma accipitur, similitudo in qualitate vel quantitate consideratur. Divinitas consistit in Trinitate; hujus imaginem tenet anima, quae habet memoriam per quam praeterita meminit, habet intellectum quo praesentia et invisibilia intelligit, habet voluntatem qua mala respuit et bona eligit. In Deo consistunt omnes virtutes: hujus similitudinem habet anima quae capax est omnium virtutum. Et sicut Deus comprehendi non potest ab omni creatura, cum ipse comprehendat omnia, ita anima a nulla visibili creatura potest comprehendi, cum ipsa omnia visibilia comprehendat: non enim potest coelum ei obsistere quin coelestia tractet, non abyssus quin infernalialia cogitet: haec est substantia spiritualis.

*D.* Formavit eum Deus manibus?—*M.* Jussu tantum. Per haec verba innuitur nobis ejus fragilis natura.

*D.* Quare de tam vili materia creavit eum?—*M.* Ad dedecus diaboli, ut plus confunderetur; cum hic fragilis et lim[os]us et luteus intraret gloriam de qua ipse gloriosus cecidisset.

*D.* Unde nomen accepit?—*M.* Cum esset minor mundus, accepit nomen ex quatuor climatibus mundi, quae Graece dicuntur anatole, dysis, arctos, mesembria, quia genus suum quatuor partes mundi impleturum erat. In hoc etiam similitudinem Dei habuit, ut sicut Deus praeest omnibus in coelo, sic omnibus homo praeesset in terra.

*D.* Cur creavit Deus animalia, cum his non indigeret homo?—*M.* Praescivit eum Deus peccaturum, et his omnibus indigiturum.

*D.* Cur creavit Deus muscas et culices, et alia quae sunt homini nociva?—*M.* Tantam diligentiam exhibuit Deus in muscis et formicis, et culicibus formandis, quantam in aliis.

*D.* Ad quid talia?—*M.* Omnia ad laudem gloriae suae. Muscae quidem et

<sup>1</sup> A., coeli.

culices, et his similia propter superbiam hominis sunt condita; ut cum eum pun-  
gunt, quid sit cogitet, qui nec vermiculis minutis<sup>1</sup> resistere valet. Unde et  
Pharaonem non ursi, non leones vastaverunt, sed culices, muscae, et ciniphes  
affixerunt. Formicae autem, sive araneae, vel talia quae instant operibus, ideo  
11 sunt creata, ut de eis studii et pii laboris exempla sumamus.

*D.* Ubi Adam est creatus?—*M.* In Hebron, ubi etiam post mortuus est et  
sepultus, et positus est in paradiso.

*D.* Quid est paradisos, vel ubi est?—*M.* Locus amoenissimus in Oriente, in  
quo arbores diversi generis contra varios defectus erant consitae: verbi gratia, ut  
si homo congruo tempore de una comederet, nunquam amplius esuriret, congruo  
tempore de alia, nunquam amplius sitiret: si de alia vero, nunquam lassaretur. Ad  
ultimum, si de ligno vitae uteretur, non amplius senesceret, non infirmaretur, nun-  
quam moreretur.

*D.* Ubi fuit creata mulier?—*M.* In paradiso, de latere viri dormientis.

*D.* Quare de viro?—*M.* Ut sicut in carne una, ita per dilectionem esset cum  
eo in mente una.

[*D.* Qualis erat ille somnus?—*M.* Extasis. Spiritus namque in caelestem  
paradisum eum rapuit, ubi Christum et ecclesiam de se nascituros cognovit. Unde  
evigilans mox prophetavit dicens, *Propter hoc relinquet homo patrem et matrem  
suam et adheribit uxori suae et erunt duo in carne una* (Gen. ii. 24).]<sup>2</sup>

*D.* Cur non sunt omnes electi simul creati, ut angeli?—*M.* Voluit in hoc  
etiam Deus habere Adam sui similitudinem, ut sicut ab ipso omnia, ita omnes  
homines nascerentur ab illo: unde et Eva ab illo.

*D.* Quamobrem non creavit eos Deus tales, ut non possent peccare?—  
*M.* Propter majus meritum. Si enim tentati non consensissent, mox ita firmati  
essent, ut nec ipsi nec posteriores eorum unquam peccare possent. Voluit ergo Deus  
ut bonum eligerent libere, et istud acciperent in remuneratione.

*D.* Qualiter gignerent, si in paradiso permansissent?—*M.* Quemadmodum  
manus manui, ita sine concupiscentia jungerentur, et sicut oculos se levat ad  
videndum ita sine delectatione illud sensibile membrum suum perageret officium.

*D.* Quali modo pareret mulier?—*M.* Sine sorde, et absque dolore.

*D.* Esset infans ita debilis, et non loquens, ut nunc?—*M.* Mox ut nasceretur  
ambulare, et absolute loqueretur; et contra singulos defectus de lignis ibi positis  
uteretur, et praefixo a Deo tempore de ligno vitae ederet, et sic in uno statu post-  
modum permaneret.

12 *D.* Quandiu debuerunt esse in paradiso?—*M.* Usquequo impleretur  
numerus angelorum qui ceciderunt; et ille numerus electorum, qui erat implendus  
si angeli non cecidissent.

<sup>1</sup> A., *minimis*.

<sup>2</sup> Laud. 237.

*D.* Quomodo posset paradus eos omnes capere?—*M.* Sicut nunc generatio per mortem praeterit, et generatio per vitam advenit, ita tunc parentes in meliorem statum assumerentur, filii vero eorum praefinito tempore (quod creditur circa triginta annos) post esum ligni vitae suis posteris cederent, et ad extremum omnes pariter in coelis angelis coaequantur.

*D.* Erant nudi?—*M.* Nudi erant, et non plus de illis membris quam de oculis erubescabant.

*D.* Quid est quod dicitur : Post peccatum viderunt se esse nudos (Gen. iii. 7), quasi ante hoc non viderint?—*M.* Post peccatum mox per concupiscentiam in invicem exarserunt ; et in illo membro exorta est confusio, unde humana procedit propago.

*D.* Cur in illo membro plus quam in aliis?—*M.* Ut scirent quod tota posteritas illorum eodem crimine obnoxia teneretur.

*D.* Quomodo<sup>1</sup> viderunt Deum in paradiso?—*M.* Viderunt per assumptam formam, ut Abraham et alii prophetae.

*D.* Quare seduxit eos diabolus?—*M.* Propter invidiam : invidit enim illis, ne ad honorem illum pervenirent de quo ipse superbus cecidisset.

*D.* Per quid invenit aditum tentandi?—*M.* Per superbiam ; voluit enim homo in propria potestate manere, quoniam dixit : *In abundantia mea non movebar in aeternum* (Psal. xxix. 7).

*D.* Cur permisit Deus hominem tentari, cum sciret eum superari?—*M.* Quia praescivit quanta bona de ejus peccato esset facturus.

*D.* Quomodo seduxit eos?—*M.* Per serpentem.

*D.* Locutusne est serpens?—*M.* Non, sed<sup>2</sup> diabolus locutus est per serpentem, ut hodie loquitur per obsessum hominem, et quemadmodum angelus locutus est per asinam : cum nec serpens, nec asina scirent quid per eos verba illa sonarent.

*D.* Quare magis per serpentem quam per aliud animal?—*M.* Quia serpens tortuosus est et lubricosus, et diabolus quos seduxerit tortuosos et lubricosos facit : tortuosos fraudulentia, lubricosos luxuria.

*D.* Fuit scientia boni et mali in illo pomo?—*M.* Non in pomo, sed in transgressione. Ante peccatum enim homo scivit bonum et malum : bonum per experientiam, malum per scientiam ; post peccatum autem scivit malum per experientiam, bonum tantum per scientiam.

*D.* Nascerentur mali in paradiso?—*M.* Tantummodo electi.

*D.* Quare nunc mali nascuntur?—*M.* Propter electos, ut exercentur per illos.

*D.* Quandiu fuerunt in Paradiso?—*M.* Septem horas.

*D.* Cur non diutius?—*M.* Quia mox ut mulier creata est, confestim etiam est

<sup>1</sup> A. om. *quomodo*.

<sup>2</sup> A. om. *non, sed*.



praevaricata: tertia hora vir creatus imposuit nomina animalibus; hora sexta mulier formata continuo de vetito pomo praesumpsit, viroque suo mortem porrexit, qui ob ejus amorem comedit; et mox hora nona Deus de paradiso eos ejecit.

*D.* Quid fuit cherubim, vel flammeus gladius?—*M.* Gladius fuit igneus murus, quo post peccatum circumdatus est paradisu; cherubim vero angelica custodia, ut ignis corpora arderet, angelici autem spiritus a loco voluptatis inhiherent<sup>1</sup>.

*D.* Quo ivit tunc Adam?—*M.* In Hebron est reversus, ubi et creatus est; ibique filios procreavit. Occisum autem Abel a Cain, ut dicit Hieronymus<sup>2</sup>, centum annos luxit, et Evae amplius copulari noluit. Sed quia Christus a maledicto semine Cain noluit nasci, per angelum admonitus Evae iterum est sociatus, et pro Abel est Seth genitus, de cujus stirpe est Christus natus. Volo te etiam scire quod a tempore Adae usque ad Noe non pluit, et iris non fuit, et homines carnes non edebant, et vinum non bibebant, eratque totum tempus quasi vernalis temperies, copiaque omnium rerum, quae omnia post immutata sunt propter peccata hominum.

*D.* Quid peccavit homo quod expulsus est de paradiso?—*M.* Sicut Deus esse concupivit, et ideo contra ejus praeceptum de interdicta arbore comedit.

*D.* Quid magni fuit comedisse pomum?—*M.* Tam grave piaculum fuit, ut toto mundo redimi non posset.

*D.* Hoc proba.—*M.* Justumne tibi videtur ut homo obediat divinae voluntati?

*D.* Nihil justius, quam ut omnis creatura rationalis nihil omnino<sup>3</sup> praeponat voluntati Creatoris.—*M.* Ergo voluntas Dei major est quam totus mundus.

*D.* Utique.—*M.* Si igitur tu stares coram Deo, et aliquis diceret tibi: Respice  
14 retro, aut totus mundus interibit diceret autem Deus: Nolo ut retro respicias, sed in me inspicias<sup>4</sup>; deberes tu Deum contemnere, qui est Creator omnium rerum, et gaudium angelorum, ut liberares transitorium mundum?

*D.* Minime.—*M.* Hoc Adam fecit: coram Deo stetit, et diabolo inclamante, retro respexit, et majus peccatum quam mundus esset commisit.

*D.* Quomodo majus?—*M.* Quia sex criminalia flagitia in hoc uno crimine commisit, quibus sex aetates suae posteritatis morti involvit.

*D.* Quae fuerunt illa?—*M.* Primum superbia fuit, cum Deo aequalis esse voluit; et ideo factus est omnium infimus, qui fuit omnibus praelatus, de hac dicitur: 'Immundus est coram Deo omnis qui exaltat cor suum.' Secundum inobedientia existit, cum mandatum Dei praeterivit, et ideo facta sunt ei omnia inobedientia, quae prius erant subjecta, de hac dicitur: *Quasi scelus* (Vulg., *pecca-*

<sup>1</sup> A. om. *a loc. vol. inhib.*, truncata sententia.

<sup>3</sup> A. om. *omnino*.

<sup>2</sup> A. om. *ut dicit Hieron.*

<sup>4</sup> A., *me respicias*.

tum) est ariolandi, nolle obedire (1 Reg. xv. 23). Tertium avaritia erat, cum plus quam concessum fuerat concupivit, et ideo omnia concessa juste amisit. De hac dicitur per Apostolum: *Avaritia est idolorum servitus* (Galat. v. 20). Quartum erat sacrilegium, cum vetitum in sacro loco per furtum subripuit, et ideo de sacrario excludi meruit. De hoc dicitur: 'Qui profanat sancta, a sanctis exterminabitur.' Quintum fuit spiritualis fornicatio: anima enim illius erat Deo conjuncta; sed cum, spreto Deo, diabolus admisit, quasi cum extraneo adulterium commisit, et ideo veri sponsi amicitiam amisit, de hac dicitur: *Perdes omnes qui fornicantur abs te* (Psal. lxxii. 27). Sextum: homicidium perpetravit, quo se et omne genus humanum in mortem praecipitavit, de hoc dicit Moyses: *Qui occiderit, morte morietur* (Levit. xxiv. 17; Exod. xxi. 12), morte scilicet aeterna, unde et in interiori homine mox est mortuus, et jacuit in sepulcro corporis sepultus.

*D.* Nonne ille miser a nequissimo spiritu et mendacissimo erat seductus?—*M.* Etiam: sed non ideo minus fuit obnoxius<sup>1</sup>. Si enim quis servo suo opus injungeret, et monstraret ei foveam ne intus caderet, de qua surgere non posset, ille vero, contempto domino, sponte in foveam caderet, et injunctum opus inactum remaneret, non esset reus?

*D.* Quali modo oportuit eum reverti?—*M.* Honorem, quem Deo abstulit reddere debuit, et pro peccato quod fecit satisfacere. Valde enim justum est ut qui alii sua abstulit, et ablata restituat, et pro injuria illata satisfaciatur.

*D.* Quid abstulit Adam Deo?—*M.* Totum quod proposuit in sua curia de ejus generatione facere.

*D.* Qualiter debuit ablatum honorem reddere?—*M.* Diabolus ita vincere ut ipse victus est ab eo, et seipsum omnesque praedestinos ad vitam tales restituere quales futuri erant si permansissent.

*D.* Qualiter autem debuit satisfacere?—*M.* Quia peccatum majus mundo commisit, aliquid majus mundo Deo solvere debuit. Horum neutrum ulla ratione potuit facere. Ideo in morte permansit.

*D.* Et cur penitus non periit?—*M.* Statutum Dei immutari non potuit: proposuit enim ex genere Adae electorum numerum complere.

*D.* Quid ergo?—*M.* Quia debitum honorem Deo non solvit, Deus ab eo invito accepit, cum eum poenis subegit.

*D.* Quomodo honor Dei est poena hominis?—*M.* Quia quem dulcem patrem, ut filius, in gloria habere contempsit, hunc suum Dominum in tormentis, ut rebellis servus, sensit.

*D.* Cum solvere vellet, et non posset, cur Deus, cum misericors sit, non ei dimisit, aut talem in gloriam admisit<sup>2</sup>?—*M.* Si Deus ideo ei suum honorem dimitteret quia habere non posset, impotens esset; si autem peccatorem hominem

<sup>1</sup> A., *noxius*.

<sup>2</sup> A., *sumpsit*.

impunitum in gloriam assumeret, unde angelum pro una cogitatione extrusisset, injustus esset. Porro si peccatum impunitum remaneret, aliquid in regno Dei  
 16 inordinatum esset; sed in regno ejus nihil inordinatum relinquitur: peccator ergo puniri debuit. Quis enim gemmam de coeno sublatam in thesauros suos recondat non purgatam?

*D.* Ad quem finem ergo debuit devenire?—*M.* Quoniam transfuga servus cum furto domini sui ad saevissimum profugerat tyrannum, filius regis missus est de palatio in carcerem post exsulem servum qui tyrannum contereret, et fugitivum servum cum rebus domini sui in gratiam regis reduceret.

*D.* Quare homo redire potuit post lapsum?—*M.* Quia sicut non per se, sed per alium impulsus cecidit, ita dignum erat, cum per se non posset, et vellet, ut per alium adjutus resurgeret.

*D.* Cur non misit angelum, ut eum redimeret?—*M.* Si angelus hominem redemisset, tunc illius servus esset; homo autem sic restitui debuit, ut aequalis angelis esset. Et aliud oberat: angelus in sua natura invalidus erat hominem redimere; si autem homo fieret, minus posset.

*D.* Quare non creavit Deus alium hominem de terra, ut mitteret eum pro perduto?—*M.* Si novum hominem Deus creasset et misisset, tunc ad genus Adae redemptio non pertineret: de suo enim genere debuit esse, qui pro homine satisfaceret.

*D.* Cur non misit Deus patriarcham, vel prophetam?—*M.* Patriarchae et prophetae in peccatis concepti et nati erant; et ideo genus humanum redimere non poterant.

*D.* Evolve caetera.—*M.* Quia igitur angelus redimere non debuit, et homo per se satisfacere non potuit, Dei Filius, per quem facta sunt omnia, ut et redemptio per illum fieret, assumpsit plenum hominem, et in duabus naturis factus est una persona. Et in illa natura, quae Deus erat, vicit diabolus, ut ipse vicerat hominem, et omnibus praedestinatis coelum aperuit, et angelis coaequavit; quod solus Deus facere potuit. In ea autem natura qua homo fuit majus pro injuria mundo solvit<sup>1</sup>, cum mortem indebitam subiit; quod solus homo debuit facere.

*D.* Cur voluit nasci de virgine?—*M.* Quatuor modis facit Deus homines. Uno modo absque patre et matre; sed de terra, ut Adam; secundo modo, de solo viro, ut Evam; tertio modo, de viro et femina, ut quotidie nascuntur omnes;  
 17 quarto modo, de sola femina, quod privilegium Christo soli reservatum est: ut sicut mors per feminam virginem intravit in mundum, ita per feminam virginem vita intraret, quae mortem excluderet.

<sup>1</sup> A., fuit, pro injuria majus mundo solvit, P., fuit natus, pro injuria mundum solvit.

[*D.* Cur de Maria et non ab alia?—*M.* Quia haec prima in mundo virginitatem vovit deo.]<sup>1</sup>

*D.* Cur non venit mox illo tempore ante diluvium vel post diluvium?—*M.* Si ante diluvium venisset, dicerent homines illius temporis non fuisse necesse eum venisse, cum ipsi a parentibus suis omnia bona didicissent, qui nuper de paradiso exiissent, et a Deo et ab angelis ejus omnia edocti essent. Si autem mox post diluvium venisset, dicerent Deum Noe et Abrahae locutum fuisse, et omnia agenda vel vitanda ab eis didicisse.

*D.* Quare non venit tempore legis?—*M.* Si tunc venisset, dicerent Judaei se copiose a lege instructos, gentiles vero a philosophis se abunde edoctos.

*D.* Cur non distulit usque circa finem mundi?—*M.* Tunc pauci eum imitarentur, et electorum numerus non impleretur. Necesse ergo fuit eum venire quando venit plenitudo temporis.

*D.* Quod fuit illud tempus?—*M.* Quod praefixit Deus ante tempora saecularia, scilicet cum Judaei se magis lege gravari quam relevari ingemiscebant, et gentiles relicto naturali usu contra naturam turpiter vivebant, et cum neque sacerdos neque levita subveniret: necesse erat ut verus Samaritanus adveniret, qui semivivum jumento sui corporis imponeret, et ad stabulum supernae curiae perduceret.

*D.* Qualiter genuit eum?—*M.* Sine sorde, et sine dolore. Clausa enim janua thalamum uteri introivit, humanam naturam sibi conjunxit, et clausa porta, ut verus sponsus de thalamo processit.

*D.* Cur novem menses fuit clausus in utero?—*M.* Ut homines, qui erant clausi in miseris hujus mundi, sive inferni, reduceret ad consortium novem ordinum angelorum.

*D.* Qua hora natus est?—*M.* Media nocte, ut dicitur: *Dum medium silentium tenerent omnia, et nox in suo cursu medium iter haberet; Sermo tuus a regalibus sedibus venit* (Sap. xviii. 14 et 15).

*D.* Cur nocte?—*M.* Primo quia occultus venit, deinde ut eos qui in nocte erant erroris, ad lucem perduceret veritatis.

*D.* Scivit aliquid Christus infans?—*M.* Omnia plane, ut puta Deus, *in quo fuerunt omnes thesauri sapientiae et scientiae absconditi* (Col. ii. 3).

*D.* Potuit ambulare vel loqui, mox ut natus est?—*M.* Secundum potentiam utrumque potuit; sed humanam naturam per omnia absque peccato imitari voluit.

*D.* Contigit aliquid miri eo nascente?—*M.* Septem specialia miracula.

*D.* Quae fuerunt illa?—*M.* Stella nimis praefulgida apparuit. Circulus aureus, vel purpureus, circa solem claruit. Fons olei de terra erupit. Pax maxima

<sup>1</sup> Laud. 237.

13 fuit. Universus orbis ad censum est descriptus. Numerus ad triginta millia hominum, qui Dominum recusarunt, est una die occisus; et animal brutum locutum est.

*D.* Vellem horum mysticum audire.—*M.* Stellae significant sanctos; stella igitur praeclara illuxit, quia Sanctus sanctorum venit. Circulus aureus vel purpureus circa solem fulsit; quia Sol justitiae auro suae divinitatis Ecclesiam illustrare, et purpura suae passionis coronare venit. Oleum significat misericordiam. Fons olei de terra fluxit, quia fons misericordiae de Virgine emanavit. Pax ingens exstitit, quia pax vera in terris apparuit. Mundus ad censum est descriptus, quia ad supernum regnum chrismate est praesignatum humanum genus. Qui Dominum recusarunt, occisi sunt, quia qui dixerunt: *Nolumus hunc regnare super nos* (Luc. xix. 14), disperierunt. Pecus loquebatur, quia ad laudem Dei populus gentium convertebatur.

*D.* Quare attraxit tres Magos cum muneribus?—*M.* Quia tres partes mundi, scilicet Asiam, Africam et Europam, fide et operatione ad se trahere voluit.

*D.* Cur magis fugit in Aegyptum quam in aliam terram?—*M.* Ut ostenderet se verum Moysen; ut, sicut Moyses populum Dei de Pharaone et Aegypto liberans, in terram duxit promissionis, ita ipse populum fidelium de diabolo et inferno liberans, ad regnum duxit beatitudinis: unde et post septem annos revertitur ad terram Israel; quia per septem dona Spiritus sancti reduxit nos de mundo ad coelestem Hierusalem.

*D.* Quare in triginta annis nec docuit, nec signa fecit?—*M.* Exempli gratia venit in mundum; ideo voluit prius facere, et tunc docere: ut dicitur: *Quia coepit Jesus facere et docere* (Act. i. 1). Per hoc igitur exemplum praebebat ne quis ante legitimam aetatem docere praesumat, vel prius velit docere quam discat.

*D.* Cum in eo fuerit plenitudo divinitatis corporaliter, et nihil posset ei gratiae accedere, cur est baptizatus?—*M.* Ut nobis aquas ad baptismum sanctificaret.

*D.* Quare in aqua baptizatus est?—*M.* Aqua contraria est igni. Quid est peccatum, nisi ignis? Sicut in animo ira, ita in carne concupiscentia; unde et igne supplicii punitur: ut hic ignis exstinguatur, in aqua baptizatur. Est et aliud: Aqua sordes diluit, sitim exstinguit, imaginem reddit; ita gratia Spiritus sancti in baptismo sordes peccatorum abluit, sitim animae verbo Dei restinguit, imaginem Dei per culpam amissam restituit.

19 *D.* Cum scriptum sit de eo: *Speciosus forma prae filiis hominum* (Psal. xlv. 3), erat corpore pulcher?—*M.* Secundum naturam talis fuit qualis in monte discipulis suis apparuit.

*D.* Quare mortuus est?—*M.* Propter obedientiam, ut dicitur: *Factus est obediens Patri usque ad mortem* (Philip. ii. 8).

*D.* Exegit ab eo mortem Pater?—*M.* Minime.



*D.* Cur occiderunt eum Judaei? Hoc volo a te audire.—*M.* Quia justitiam, vivendo et veritatem docendo, indeclinabiliter tenuit; hanc obedientiam humanitas Divinitati debuit, hanc Deus ab omni rationali exigit creatura.

*D.* Quis unquam pater unicum et bonum filium occidi permittat, si prohibere queat?—*M.* Cum Deus vidit Filium suum tam egregium opus velle, scilicet saevum tyrannum expugnare, et captivum ab eo liberare, ad tam laudabile opus ei consentit, et eum mori permisit.

*D.* Quomodo apud Deum justum fuit, quod optimum pro impio dedit?—*M.* Quia pessimus simplicem hominem seduxerat, justum erat ut optimus pro eo obses fieret, qui pessimum revinceret, et innocentem pristinae libertati restitueret. Sed et tali modo charitatem suam Deus ostendit mundo, ut dicitur: 'Ut servum redimeres, Filium tradidisti.'

*D.* Si Pater tradidit Filium, ut dicitur: *Proprio Filio suo non pepercit, sed pro nobis omnibus tradidit illum*, et si Filius seipsum tradidit, ut dicitur: *Qui tradidit semetipsum pro nobis* (Ephes. v. 2), quid peccavit Judas, qui etiam tradidit illum?—*M.* Pater tradidit Filium, et Filius seipsum propter charitatem, Judas vero propter avaritiam.

*D.* Quare voluit mori in ligno?—*M.* Ut eum qui per lignum vicit, revinceret, et illum qui in ligno cecidit redimeret.

*D.* Cur in cruce?—*M.* Ut quadrifidum mundum salvaret.

*D.* Quot horas fuit mortuus?—*M.* Quadraginta.

*D.* Quare?—*M.* Ut quatuor partes mundi, quae in decalogo legis erant mortuae, vivificaret.

*D.* Cur jacuit in sepulcro duas noctes et unum diem?—*M.* Duae noctes significant duas nostras mortes, unam corporis, alteram animae; dies significat suam mortem, quae fuit lux nostrarum mortium, quarum unam abstulit, alteram ad exercitium electis reliquit, quam denuo veniens exterminabit.

*D.* Quo ivit anima ejus post mortem?—*M.* In coelestem paradysum, ut dixit ad latronem: *Hodie tecum eris in paradiso* (Luc. xxiii. 43).

*D.* Quando ad infernum descendit?—*M.* Media nocte resurrectionis, qua hora angelus Aegyptum devastavit: ea hora, id est, media nocte, Christus infernum 20 despoliavit; et cum triumpho inde rediens, raptos inde in paradiso collocavit, corpus suum in sepulcro visitavit, quod de mortuis excitavit. Quidam sentiunt quod ab hora mortis usque ad horam resurrectionis in inferno cum electis fuerit; et inde cum eis abiens resurrexit.

*D.* Quare non statim post mortem resurrexit?—*M.* Dicerent non eum mortuum fuisse, sed in tormentis obstupuisse. Si autem post multum temporis resurrexisset, esset dubium an ipse esset.

*D.* Cur ergo tam cito resurrexit?—*M.* Ut citius suos consolaretur, qui de sua morte tristabantur.

*D.* Quare in die prima hebdomadae?—*M.* Ut mundum ea die renovaret, quae eum creaverat.

*D.* Cur in tertia die suae passionis?—*M.* Ut eos, qui tribus temporibus ante regem, sub lege, et sub gratia, in peccatis mortui erant, sublevaret, et ut nos, qui factis, dictis, cogitationibus, labimur, per fidem sanctae Trinitatis resurgamus.

*D.* Ubi mansit illis quadraginta diebus?—*M.* In paradiso terreno, ut creditur, cum Elia et Enoch, et cum iis qui cum eo surrexerant.

*D.* Qualem formam post resurrectionem habuit?—*M.* Septies splendidiorem quam sol.

*D.* Quali forma viderunt eum sui?—*M.* Tali ut ante consueverant eum videre.

*D.* Apparuit eis vestitus?—*M.* Vestes ex aere assumpserat, quae, eo ascendente, in aerem evanuerunt.

*D.* Quoties apparuit?—*M.* Duodecies. Primo die octies: Primo, Joseph ab Arimathia in carcere in quo positus erat eo quod eum sepelierat, ut scripta Nicodemi declarant. Secundo, Matri suae, ut Sedulius manifestat. Tertio, <sup>21</sup> Mariae Magdalenae, ut Marcus asserit. Quarto, duabus mulieribus a sepulcro revertentibus, ut Matthaeus pandit. Quinto, Jacobo, ut Paulus testatur, qui se in sexta feria devoverat non manducaturum donec videret Christum vivum. Sexto, Petro, ut Lucas narrat, qui propter negationem ab aliis segregatus in fletibus permanebat. Septimo, duobus discipulis in via Emmaus, ut idem Lucas refert. Octavo, omnibus, januis clausis, ut Joannes describit. Nono, in octavo die, quando eum Thomas palpavit. Decimo, ad mare Tiberiadis. Undecimo, in monte Galilaeae. Duodecimo, recumbentibus undecim discipulis apparuit.

*D.* Cur dicit Evangelista: *Apparuit primo Mariae Magdalenae?* (Marc. xvi. 9). —*M.* Evangelia cum summa auctoritate sunt edita; sed scribere evangelistae volebant, nisi ea quae omnibus nota erant, unde dicitur: *Multa et alia fecit Jesus, quae non sunt scripta in libro hoc* (Joan. xx. 30), id est, in Evangelio. In aliis autem quaedam, non tamen omnia, inveniuntur; quae enim fidem excederent, scribere noluerunt. Unde resuscitationem Lazari, Johanne solo narrante, caeteri Evangelistae tacerunt.

*D.* Ascendit solus?—*M.* Qui cum eo surrexerunt, cum eo etiam ascenderunt.

*D.* Qua forma ascendit?—*M.* Usque ad nubes ea forma quam ante passionem habuit: susceptus autem a nubibus, ea qua in monte apparuit.

*D.* Quare non statim ascendit postquam resurrexit?—*M.* Propter tres causas. Primo, ut sui experimento discerent eum veraciter surrexisse, quem viderent man-

ducare et bibere. Secundo, post quadraginta dies voluit ascendere, ut demonstraret eos qui decalogum legis per quatuor Evangelia impleverint, posse coelum ascendere. Tertio, quod Ecclesia, quae corpus Christi est, post passionem quam sub Antichristo erit passura, deinde post quadraginta dies creditur coelum ascensura.

*D.* Quid est Christum in dextera Patris sedere?—*M.* Humanitatem in gloria Divinitatis quiescere.

*D.* Qualiter pro nobis interpellat Patrem?—*M.* Repraesentando jugiter suam passionem.

*D.* Cur non mox misit Spiritum sanctum, sed post decem dies?—*M.* Ob tres <sup>22</sup> causas. Primo, ut apostoli jejuniis et orationibus se aptos ad ejus adventum praepararent. Secundo, quod hi Spiritum sanctum perciperent, qui decem praecepta explerent. Tertio, quod in quinquagesimo die a resurrectione: ut, sicut populus Dei post liberationem ab Aegypto quinquagesimo die accepit legem timoris, ita populus fidelium post liberationem suam a mundo, quinquagesimo die acciperet legem amoris. In jubileo etiam anno, id est, quinquagesimo, recepit populus Christianus<sup>1</sup> libertatem amissam et paradisi<sup>2</sup> haereditatem: ita in hac die recepit populus christianus amissam libertatem et paradisi haereditatem.

*D.* Habet Christus nunc plenum gaudium?—*M.* Quodammodo habet, et quodammodo non habet: Quantum ad suam personam, plenissimum; quantum ad corpus suum, quod est Ecclesia, minime. Adhuc enim non sunt subjecta omnia sub pedibus ejus. A Judaeis enim adhuc blasphematur, a gentibus subsannatur, ab haereticis dilaceratur, a malis christianis impugnatur. In membris etiam suis quotidie patitur. Cum haec omnia ad se collegerit, tunc gaudium plenum habebit.

*D.* Quomodo est Ecclesia corpus ejus, et electi membra ejus?—*M.* Ut corpus capiti inhaeret, et ab eo regitur, ita Ecclesia per sacramentum corporis Christi ei conjungitur; imo unum cum eo corpus efficitur: a quo omnes justii in suo ordine, ut membra a capite gubernantur. Cujus capitis oculi sunt prophetae, qui futura praeviderunt: sunt et apostoli, qui alios a via erroris ad lumen justitiae reducerunt. Aures, sunt obedientes. Nares, discreti. Phlegma, quod per nares ejicitur, sunt haeretici, qui judicio discretorum de capite Christi emunguntur. Os, sunt doctores. Dentes, sunt sacrae Scripturae expositores. Manus, Ecclesiae defensores. Pedes, sunt agricolae Ecclesiam pascentes. Porro fimus qui de ventre porcis egeritur, sunt immundi et luxuriosi altaris ministri, et alii intra Ecclesiam facinorosi, qui ventrem matris Ecclesiae onerant, quos per mortis egestionem daemones, ut porci, devorant. Quod totum corpus compage veritatis et charitatis in unum conglutinatur.

*D.* Quare de pane corpus ejus, et sanguis ejus de vino conficitur?—*M.* Cor-

<sup>1</sup> A. om. *Christianus*.

<sup>2</sup> A. om. *paradisi*.

23 pus ideo de pane, quia ipse dixit: *Ego sum panis vivus* (Joan. vi. 41); sanguis autem ideo de vino, quia ipse dixit: *Ego sum vitis vera* (id. xv. 1). Et sicut pane corpus nutritur, ita Christi cibo anima reficitur. Et sicut panis ex multis granis conficitur, ita Christi corpus ex multis electis colligitur. Et sicut panis igne coquitur, ita Christus in camino passionis assatur. Qui panis etiam dicitur caro, quia ut agnus pro nobis immolatur. Vinum etiam ex multis acinis eliquatur, et in torculari exprimitur; ita corpus Christi ex multis justis compaginatur, quod in praelo crucis torquetur; quod vinum in sanguinem Christi vertitur, ut anima nostra, quae in sanguine est, per hoc vivificetur.

*D.* Cum species panis et vini videatur, quomodo caro et sanguis praedicatur?—*M.* Cum vere sit illud quod Maria genuit, quod in cruce pendit, quod coelos penetravit, species ideo panis et vini remansit; ne tu, si purum (ut vere est) sanguinem de latere ejus stillantem cerneres, hunc labris attingere abhorreres; et ut majus meritum haberes, cum non visum sed intellectum crederes.

*D.* Quae est salus in hoc?—*M.* Summa. Sicut enim esca in carnem comedentis vertitur; ita quisque fidelis per comestionem hujus cibi in corpus Christi convertitur. Igitur per fidem mundo, vitis et concupiscentiis Christo concrucifigimur, et in baptisate Christo consepelimur; et ideo ter immergimur, per cibum vero corporis ejus ei incorporamur; et ideo necesse est ut illuc, quo Christus est, transferamur.

*D.* Habent plus sanctitatis, qui plus accipiunt?—*M.* Ut de manna dicitur: *Qui plus collegit, non plus habuit, nec qui minus collegit, minus habuit* (Exod. xvi. 18): ita omnes aequaliter sumunt; et unusquisque totum Agnum comedit, et tamen integer in coelo permanet.

*D.* Quam mercedem habebunt qui hoc digne tractant?—*M.* Duplici praemio remunerabuntur: una corona, quia hoc cum veneratione tractant; altera, quia se ad hoc dignis moribus coaptant, coronabuntur.

24 *D.* Quid de his sentis qui hoc indigne et contra canonum statuta agunt?—*M.* Qui contra jus fasque in adulterio, fornicatione, et caeteris flagitiis vitam ducunt, vel Ecclesias, vel ecclesiasticos ordines vendunt aut emunt, et pravo exemplo populum Dei occidunt, et omnia haec temere defendunt, hi tales sunt Domini traditores simul et crucifixo.

*D.* Qua causa debent sacerdotes missam celebrare?—*M.* Dei solius causa et suae salutis, atque totius Ecclesiae. Sed ipsi<sup>1</sup> lucri causa celebrant, ut videlicet ab hominibus honorentur, et temporalibus rebus ditentur. Qui igitur mysterium passionis Christi pro favore humano et pro temporali lucro vendunt, quid aliud agunt quam Dominum tradunt? Cum vero sordidis manibus, et polluta conscientia, illum tractare praesumunt, in cujus conspectu nec coeli mundi sunt, quid aliud faciunt quam Dominum crucifigunt?

<sup>1</sup> A., *D.* Qua causa, etc. *D.* Proba. *M.* Qua causa, etc. *D.* Dei solius, etc. *M.* sed ipsi, etc.

*D.* Potest populus ex eis culpam trahere?—*M.* Cum filii Heli polluerunt Domini sacrificium, totus pene populus cum eis subiit interitum, quia faciebant contra legis Domini praeceptum. . . . Unde patet quod quotquot caeci caecos istos duces in foveam sequuntur, imo communicando eis comitantur, cum iisdem etiam in poenis participantur.

*D.* Conficiunt corpus Domini tales?—*M.* Quamvis damnatissimi sint, tamen per verba quae recitant fit corpus Domini; non enim ipsi, sed Christus consecrat, et per amicos et inimicos salutem filiis operatur: illi ad perniciem sumunt, alii ad salutem accipiunt. Unde et a pessimis non pejoratur, et ab optimis non melioratur: sicut solis radius a coeno cloacae non sordidatur, nec a sanctuario splendificatur.

*D.* Cum ergo bonum sit quod per eos conficitur, et accipientibus non ab eis, sed a Christo detur, cur bonum accipienti in perniciem vertitur?—*M.* Bonum accipienti non solum non prodest, imo etiam obest, si contra interdictum hoc ab eo accipit, a quo non debet.

*D.* Proba.—*M.* In paradiso nullum pomum erat malum, cum Deus fecerit omnia valde bona; sed homo bonum in malum sibi vertit, cum hoc a serpente, imo a diabolo, percipere non sprevit.

*D.* Possunt Deum placare pro populo?—*M.* Imo magis offendunt. Suo enim ingressu loca sacrata contaminant, vestes sacras et vasa Deo dicta suo tactu commaculant. Hos abhorret Angelorum conventus, hos fugit ipse Dominus, ut <sup>25</sup> dicitur: *Provocaverunt eum filii sui, imo non filii sui in sordibus; ideo abscondam faciem meam ab eis, dicit Dominus* (Deut. xxii. 19). Filios, propter sacerdotium, dixit: non filios, propter sordes, subjunxit. Horum sacrificium non suscipit Dominus, sed abominatur, ut dicitur: *Sacrificium vestrum odit anima mea, dicit Dominus: quia panem pollutum obtulistis mihi* (Malac. i. 7). Et iterum: *Ne offeratis sacrificium frustra: sacrificium vestrum abominatio est mihi* (Isai. i. 13). Corpus Domini cum pollui nequeat, quantum in ipsis est, polluunt, cum illud indiscrete velut alium panem sumunt. Oratio eorum non suscipitur, sed fiet in peccatum, quia non exaudiet eos Dominus. Benedictio eorum in maledictionem convertitur, ut dicitur: *Convertam benedictionem vestram in maledictionem, ait Dominus* (2 Esdr. xiii. 2).

*D.* Sumunt hi corpus Domini?—*M.* Soli filii Dei accipiunt corpus Christi, qui Christo sunt incorporandi, et Deum visuri: hi autem qui in Christo non manent, quamvis videantur ad os porrigere, corpus Christi non sumunt, sed iudicium sibi manducant et bibunt. Corpus autem Christi per manus angelorum in coelum defertur, carbo vero a daemone in os projicitur. ut Cyprianus testatur.



Et quia hoc sumunt negligenter ut alium panem et aliud vinum, vertitur eis in fel draconum, et in venenum aspidum insanabile.

*D.* Nonne Judas idem accepit quod Petrus?—*M.* Nequaquam: quia Petrus Dominum dilexit: ideo acceptum a Domino sacramentum cum virtute ejus accepit, Judas vero, quia Dominum odivit, speciem quidem panis accepit, sed virtus sacramenti in Christo remansit: ideo post buccellam mox diabolus in eum introivit.

*D.* Est eis obediendum?—*M.* Ubi bonum praecipiunt, non eis, sed Domino obediendum est: *dicunt enim, et non faciunt* (Matth. xxiii. 3). Ubi malum imperant, contemnendi sunt; quia *obedire oportet Deo magis quam hominibus* (Act. v. 29).

*D.* Possunt solvere vel ligare?—*M.* Si ab Ecclesia publico judicio separati non sunt, quamvis ipsi fortiter alligati sint, utrumque possunt; quia non ipsi, sed Christus per eorum officium ligat et solvit: si autem judicio Ecclesiae fuerint exclusi, spernendi sunt ut ethnici. Quamdiu Judas cum apostolis fuit, ut amicus apparuit; ut alii Apostoli, praedicavit, baptizavit, signa fecit; postquam ab eis 26 recessit, ut publicus hostis claruit. Ita isti, quamdiu sunt in communione Ecclesiae, omnia sacramenta per eos facta erunt rata: si exclusi fuerint, quaecunque egerint, erunt irrita. Quia igitur sunt lupi, a Christi ovibus sunt fugiendi, ut dicitur: *Exite de medio illorum, popule meus, ne participes sitis poenis et tormentis illorum* (Apoc. xviii. 4). . . . Fugiendi sunt mente et voluntate, ne consentiatur operibus eorum.

*D.* Qualiter fit consensus ad actus illorum?—*M.* Si illorum malefacta laudantur, et ad perpetranda flagitia, consilio vel pecunia auxiliantur. Ideo non solum qui faciunt, sed et qui consentiunt facientibus, digni sunt morte. Itaque, quamvis mali, quamdiu ab Ecclesia publice non sunt segregati, non sunt devitandi, nisi sibi invicem omnes et praelati et subditi ita in malo consentiant, ut nullus eorum pravitatem arguat: tunc omnibus modis sunt fugiendi, quia tunc causa fiunt ruinae populi.

*D.* Debent malis verba Dei dici?—*M.* Si sciuntur, non sunt eis dicenda, quia proditor est qui eis, cum sint hostes, reserat Dei secreta; unde praecipitur: *Nolite sanctum dare canibus, nec mittatis porcis margaritas, ne conculcent et irideant* (Matth. vii. 6). Ubi autem nesciuntur, propter electos, qui inter eos latent convertendi, sunt sermones Dei proferendi eis; sicut et Dominus non cessavit Petro et aliis salvandis verba salutis ministrare, quamvis sciret Judam et pharisaeos inde scandalizando cruciari.

*D.* Debent tolerari mali, cum Christus Judam toleravit?—*M.* Mali in Ecclesia sunt tolerandi, sed non imitandi; quoadusque ille cum ventilabro veniat, qui

grana de paleis excutiat, et zizaniis igni traditis triticum in horrea sua recon-  
dat.

*D.* Segreget te ab omni malo, et colloce te Deus, magister bone, in coclesti  
gremio. Amen.

## LIBER SECUNDUS.

*D.* Anima mea exsultat in Domino, quod detero ignorantiae nubilo, tanto per  
te illustratus sum scientiae radio. Quaeso itaque, decus Ecclesiae, ut liceat mihi  
adhuc aliqua inquirere.—*M.* Quaere quae vis, et audies quae cupis.

*D.* Dicitur malum nihil esse, et si nihil est, valde mirum videtur, cur Deus  
homines vel angelos damnet, cum nihil faciant. Si autem aliquid est, videtur 27  
a Deo esse, cum omnia sint ex ipso: et sequitur quod Deus sit auctor mali,  
et injuste eos qui hoc faciunt, damnari.—*M.* A Deo nempe sunt omnia, et omnia  
fecit valde bona; et ideo malum probatur nihil per substantiam esse. Omnia  
autem quae Deus fecit, subsistunt. Omnis vero substantia bona est; sed malum  
non habet substantiam: ergo malum nihil est. Quod autem malum dicitur, nihil  
aliud est quam ubi non est bonum; sicut caecitas, ubi non est visus; et tenebrae,  
ubi non est lux, cum caecitas et tenebrae non sint substantiae. Nota haec tria.  
Creatura reposita est in praedicamento substantiae. Substantia est res omnium  
rerum, praedicamentorum in esse suo considerata. Natura dicitur omnis res  
in esse suo, praeter ea quae discordant a prima constitutione secundum suas habi-  
tationes. Voluntas autem seu natura quae discordat a Creatore, non remanet  
natura sed perversitas naturae, et haec talis dicitur peccatum. Factura species est  
in honore, id est homo in animali, qui relicto naturali bono perversa utitur volun-  
tate. Haec omnia secundum divinos tria sunt, creatura, natura et factura. Crea-  
tura, ut elementa; natura, ut ex eis nascentia; factura, quae homo, vel angelus  
facit vel patitur. Qui malum faciunt, patiuntur poenas peccati. Haec Deus non  
facit, sed fieri permittit, ut dicitur: *Deus mortem non fecit* (Sap. i. 13). Peccatum  
autem nihil aliud est, quam quod praeceptum est non facere; aut aliter quam  
praeceptum est agere: sicut nec malum est aliquid, nisi bono, id est gaudio carere.  
Quod saltem vocabulum habet a Deo, tali modo habet, cum fit per illam substan-  
tiam, quam fecit Deus. Juste vero damnat eos Deus, id est non dat eis gaudium,  
qui non faciunt vel aliter faciunt quam sit praeceptum.

*D.* Quis est auctor peccati?—*M.* Ipse homo, incenter vero diabolus.

*D.* Est grave peccare?—*M.* Minimum peccatum scienter commissum,  
gravius est toto mundo. Quidquid autem mali vel peccati agitur, totum in  
laudem Dei vertitur; et ideo in omni creatura Dei nihil mali esse vel fieri compro-  
batur.

*D.* Quid dicis? homicidium vel adulterium non est peccatum?—*M.* Homicidium saepe dicitur bonum, ut occisio Goliae a David, et Holophernis a Judith; quod tunc malum dicitur, cum proprio impulsu perpetratur. Conjugium bonum creditur; sed ideo malum est adulterium, quia aliter sit quam sit concessum. Quae tamen in laudem Dei vertuntur, cum ab eo juste puniuntur. Sicut enim imperator est laudabilis, qui milites suos remunerat; ita est etiam laudabilis, imo laudabilior, qui praedones et latrones damnat. Ita utique sicut Deus in salvatione justorum glorificatur, sic in perditione impiorum per omnia laudatur.

28 *D.* Cum scriptum sit: *Nihil eorum odisti, quae fecisti* (Sap. xi. 25), quomodo dicitur Deus amare bonos, malos odio habere?—*M.* Cuncta diligit Deus quae creavit; sed non cuncta in uno loco locavit. Sicut pictor omnes colores diligit, sed quosdam prae aliis eligit, et unumquemque apto loco ponit; ita Deus unumquemque sibi convenienti loco disponit; ideo dicitur eos diligere, quos in coelesti palatio recipit; illos odisse, quos in infernali carcere mergit.

*D.* Quid est liberum arbitrium?—*M.* Libertas eligendi bonum vel malum. Hoc in paradiso homo habuit liberum; nunc vero habet captivum: quia bonum non vult, nisi gratia Dei praeveniatur, nec potest agere, nisi eum subsequatur.

*D.* Quid dicis de his qui saeculum relinquunt, religionis habitum sumunt, et transacto aliquo tempore rejiciunt, et pejores quam prius fuerint fiunt? quidam vero aliqua bona incipiunt, postea deserunt, et ad iniquitatem redeunt?—*M.* De his dicit Job: *Simulatores et callidi provocant iram Dei* (Job xxxvi. 13). Saepe servus errantem filium ad patrem pertrahit, et ipse ad opus suum recedit: ita et isti electos ad Deum pertrahunt, et ipsi ad mala studia redeunt: sic etiam timor charitatem ad regnum ducit, et ipse non introibit; sicut enim diabolus servit Deo, ita membra ejus serviunt electis etiam tali modo.

*D.* Quomodo diabolus servit Deo?—*M.* Quia gloriosus princeps despexit esse in palatio; fecit eum Deus laboriosum fabrum in hoc mundo, ut coactus totis viribus serviat, qui vacare Deo fruendo nolebat, ut dicitur: *Faciám tibi eum servum sempiternum* (Job xl. 23). Cujus fabri caminus, est afflictio et tribulatio; folles sunt tentationes et suggestiones; mallei et forcipes, sunt terrores, et persecutores; limae vel serrae, sunt linguae maledicentium et detrahentium. Tali camino et his instrumentis purgat ipse aurea vasa coelestis regis: hoc sunt electi, in quibus renovat imaginem Dei, reprobos autem qui contra regem agunt, ipse torret et ut hostes punit. Tali modo servit diabolus Deo.

29 *D.* Qualiter serviunt membra diaboli electis?—*M.* Cum eos trahunt ad regnum simulatione, vel impellunt adversitate. Simulatione quidem eos trahunt, cum bona exterius simulant, quae interius non amant. Tunc filii Dei, adhuc in errore positi, per eorum exempla, bona arripiunt, quae toto corde diligunt; et cum simulatores illa bona deserunt, quae non amaverunt, isti firmius in coepto bono

persistunt : ut olim cum mali angeli ceciderunt, boni firmius steterunt. Adversitate autem eos impellunt, cum eis temporalia, quae plus justo diligunt, auferunt, et eis ne carnalia desideria implere praevaleant, obsistunt. Unde diabolus et mali utiles, imo necessarii comprobantur, cum per eos electi examinati ad coelestia deportantur.

*D.* Cur mali hic divitiis affluunt, potentia florent, sanitate vigent, et contra boni inopia tabescunt, a malis injuste opprimuntur, debilitate marcescunt?—*M.* Propter electos his redundant mali, ut haec boni despiciant quibus florere etiam pessimos videant. Divitiis autem mali abundant, primo ut mala, quae concupiscunt, justo Dei judicio explere per pecuniam valeant; secundo ut, si qua bona fecerint, per haec remunerentur. Omnia enim quae faciunt, pro terrenis agunt, unde et mercedem suam recipiunt. Potentia splendent, primo propter seipsos, ut mala, quae amant, potenter expleant; secundo propter reprobos, ut eos in malis defendant; tertio propter electos, ut eos castigent, et a malis actibus emendent. Sospitate autem pollent, nec cum hominibus flagella sentiunt, ut post eos gravior dolor excruciet. Boni autem ideo inedia, oppressione et languore afficiuntur, ne in malis delectentur: aut si aliqua contra Deum egerunt peccata, deleantur; si non, pro patientia coronentur.

*D.* Cur econtra quidam boni hic divitiis abundant, potentia sublimantur, valetudine roborantur; mali autem penuria, infirmitate et oppressione laborant?—*M.* Quibusdam electis divitiae ideo conceduntur, ut bona, quae amant, rebus implere valeant; et per haec etiam admonentur si haec temporalia suavia, quanto magis aeterna videntur. Potentia sublimantur primo propter seipsos, ut bona quae mente conceperunt, potenter exercere possint. Secundo, propter electos, ut eis in bonis tutela sint. Tertio, propter reprobos, ut eos reprimant, ne tantum quantum volunt noceant. Sanitate solidantur, ne justis de eorum aegritudine contristentur, sed de eorum salute laetentur. Econtra, mali quidam hic egestate, afflictione, corporis dolore suspirant; ut per haec discant quam amara sint ad quae pravis moribus festinant.

*D.* Quare quidam mali diu vivunt, quidam vero boni citius moriuntur; et econtra, aliqui boni diuturnam vitam ducunt, mali vero celerius obeunt?—*M.* Mali ideo diu vivere permittuntur, ut electi per eos exerceantur, et a vitis corrigantur; ipsi vero post majoribus suppliciis torqueantur. Boni autem citius tolluntur, ne diutius hic adversis atterantur, sed mansuris gaudiis inferantur. Econtra, vita longaeva justis datur, ut meritum illorum augeatur, cum plures per illorum exempla corriguntur. Mali sane celeriter ad tormenta rapiuntur, ut electis adhuc errantibus timor incutiatur, et sic ab errore retrahantur.

*D.* Sunt felices, qui adversis non tanguntur?—*M.* Imo infelicissimi sunt, quibus permittitur hic per omnia suaviter vivere, et omnia desideria sua pro



libitu suo implere, sed adversitate non tanguntur; quia tali modo ut arida ligna ad ignem nutriuntur. Econtra, sunt illi felicissimi, qui hic a suis desideriis arcentur, et multis asperitatibus exercentur: quia tali modo ad regnum, ut filii, flagellis erudiuntur, ut dicitur: *Deus flagellat omnem filium quem recipit* (Hebr. xii. 6). Volo te scire quod reprobi, quamvis corona regni potiantur, omnino impotentes sunt, et nunquam sine supplicio erunt. Electi vero, quamvis captivi, quamvis in carcere positi, semper potentes sunt, et nunquam praemio carebunt.

31 *D.* Pro Dei amore, fac me hoc clarius videre.—*M.* Reprobi impotentes sunt, quia praeventi ira Dei bonum nolunt, et ideo nullo modo possunt; malum autem et volunt, et possunt. Malum vero probatum est nihil esse: ideo eos constat nihil posse. Sine supplicio non sunt, quia saeva conscientia cruciantur, continuo timore anxiantur ne capiantur, ne occidantur, ne res suae tollantur, unde dicitur: *Non est pax impiis, dicit Dominus* (Isa. xlviii. 22). Econtra, electi nimium potentes sunt, quia praeventi gratia Dei et bonum volunt et possunt, malum vero respuunt. Praemio non carent, quia sine timore manent, et spe futurae libertatis certi gaudent; unde dicitur: *Justus absque terrore erit* (Prov. xxviii. 1). Aliter etiam tibi volo insinuare quod malis nihil boni contingat, et bonis nihil mali eveniat.

*D.* In Dei nomine quid loqueris? Nonne mali hic convivii deliciantur, decore ac commixtione mulierum ac liberorum complexione jocundantur, pretiosa veste gloriantur, pecunia hac magnificis aedificiis exaltantur. Econtra, boni hic carceribus includuntur, verberibus tunduntur, fame et siti et aliis cruciatibus affliguntur?—*M.* Cum fortuna malis prospera arriserit, et eos copia de suo cornu his bonis quae enumerasti repleverit, tunc assimilantur pisci qui mordens hamum gratulatur, sed hoc tripudio de aqua tractus enecatur, aut illi cui poculum mellis praebetur, et post sine fine amarum mare epotare cogetur; nam pro epulis replentur, ut ille dives, absinthio amaritudinis; pro mulierum amore, sulphureo foetore; pro vestium nitore, induentur confusione; pro pecunia et aedificiis, haereditabunt vermes in infernalibus antris; unde dicitur: *Ducunt in bonis dies suos, et in puncto ad inferna descendunt* (Job xxi. 13). Porro boni, quos asseris hujusmodi incommodis affici, similes sunt illis qui piper vel aliam herbam amaram gustu praelibant, ut vinum post sumptum suavius sapiat. Ita justi, pro carcere, recipientur in aeterna tabernacula; pro verberibus, obtinebunt gaudium et laetitia; pro fame et siti, 'non esurient neque sitient amplius' (Is. xlix. 10); pro cruciatibus, *fugiet ab iis dolor et gemitus* (Is. xxxv. 10). Ex qua re probatur justos esse semper locupletes et beatos, impios semper esse inopes et miseros.

*D.* Unde sunt dignitates?—*M.* A Deo sunt utique omnes dignitates, et potestates malorum, seu bonorum, ut dicitur: *Non est potestas nisi a Deo* (Rom. xiii. 1). Cur autem aliquando mali, aliquando vero boni potestates sortiantur, jam superius dictum est.

*D.* Quam sententiam profers de his qui eas vendunt vel emunt?—*M.* Qui eas



emunt, cum Simone interitum subibunt; qui vero vendunt, cum Giezi lepram animae incurrunt.

*D.* Habent praelati majus meritum apud Deum?—*M.* Ordo officii aut dignitas potestatis nihil confert homini apud Deum, si desit meritum. Porro, qui in ecclesiasticis praesunt, ut episcopi et abbates seu<sup>1</sup> presbyteri, si verbo et exemplo bene praesunt, tot praemia prae aliis habebunt, quot animae per eos salvae fiunt, ut dicitur: *Super omnia bona sua constituet eos* (Matth. xxiv. 47). Si autem subditis verbum salutis subtrahunt, et eos in foveam perditionis per prava exempla ducunt, tot poenas prae aliis haereditabunt, quot animae eorum exemplo perierunt, vel quot salvare praedicando neglexerunt, ut dicitur: *Cui plus committitur, plus ab eo exigitur* (Luc. xii. 48). Et iterum: *Potentes potenter tormenta patientur* (Sap. vi. 7). Qui autem in saecularibus praelati sunt, ut reges et judices, si juste judicant et clementer subditos tractant, majorem gloriam prae 33 aliis a justo judice Deo consequentur: ‘quia qui bene ministrant, bonum sibi gradum acquirunt.’ Si autem injuste et crudeliter populum opprimunt, atrocia supplicia prae aliis habebunt, quia *durissimum fiet judicium his qui praesunt* (Sap. vi. 6), et: *Judicium sine misericordia ei qui non facit misericordiam* (Jac. ii. 13).

*D.* Cum electi non sint de mundo, cur cum reprobis patiuntur adversa mundi?—*M.* Quia communicant cum malis, ideo cum ipsis adversa tolerant; quia vero saepe mundialibus irretiuntur<sup>2</sup>, ideo mundi infortuniis affliguntur.

*D.* Cum Deus omnipotens sit, ut dicitur: *Omnia quaecumque voluit, fecit* (Psal. cxiii. 11). Et iterum: *Subest tibi posse omne quod volueris* (Sap. xii. 8), cur dicitur de eo quod quaedam non possit, ut est mentiri, et praeteritum non facere quod non sit praeteritum?—*M.* Cum hoc de Deo dicitur, non impotentia, sed summa ejus<sup>3</sup> omnipotentia praedicatur, quod videlicet omnis creatura nequeat eum ad hoc flectere, ut velit statutum suum immutare.

*D.* Quid est providentia Dei?—*M.* Ea cognitio qua omnia futura praescivit, imo asperit ut praesentia.

*D.* Si Deus cuncta futura praescivit, et ea ita ventura per prophetas praedixit, et non possit in sua providentia falli, et coelum et terra prius transeant quam verba Dei possint immutari; videtur quod ex necessitate cuncta evenerint quae unquam contigerunt vel adhuc ventura sunt?—*M.* Duae necessitates sunt: una naturalis, ut solem in oriente oriri, vel diem noctem sequi. Altera voluntaria, ut aliquem ambulare, vel sedere. Quae Deus vult ut fiant, ut coelum et terram, inevitabile est non evenire, sed per omnia necesse est ita contingere. Quae autem fieri tantum permittit, ut homines per liberum arbitrium bonum vel malum facere, non est necesse evenire. Omnia igitur quae futuri homines erant facturi, Deus

<sup>1</sup> A. om. *abbates seu.*

<sup>3</sup> A. om. *ejus.*

<sup>2</sup> A., *utuntur.*

futura praescivit, et per prophetas ventura praedixit; non tamen sua praesentia aliquam necessitatem eis intulit ut fierent, sed potius ipsi necessitatem intulerunt, cum suam voluntatem explerent.

34 *D.* Accidit aliquid casu?—*M.* Nihil omnino; sed omnia Dei ordinatione.

*D.* Quomodo ergo aliquae Dei ecclesiae, vel aedificia etiam bonorum, foruito igne invadente, quasi casu cremantur?—*M.* Casus nihil est. Scriptum est autem: *Nihil fit in terra sine causa* (Job v. 6). Unde patet quod nulla ecclesia, vel aliqua casa uspiam in mundo comburitur, nec destruitur, nisi prius a Deo adjudicetur. Contingit autem hoc tribus ex causis: primo, si ecclesiae<sup>1</sup> aedes per injuste acquisita constructae sunt. Secundo, si inhabitantes eas per immunditias co inquinant. Tertio, si eas homines plus quam aeterna<sup>2</sup> diligant. Sed nec minimum pecus homini moritur vel infirmatur, nisi Dei nutu judicetur.

*D.* Cum mors et aegritudo sint poenae peccati; cur haec patiuntur pecora, cum per discretionem peccare nesciant?—*M.* Per ea homo punitur, cum eorum dolore vel morte in animo torquetur.

*D.* Hoc potest esse de domesticis; quid dicis de agrestibus?—*M.* Quod ea aegritudine vexantur, evenit eis ex corrupto aere, vel ab aliis rebus, quae ob peccatum hominis in contraria mutantur.

*D.* Quid est praedestinatio Dei?—*M.* Ea dispositio, qua ante creatum saeculum quosdam ad suum regnum praeordinavit, de quibus nullus perire possit, et omnes salvari necesse sit; et quosdam ad poenam, quos peccati reos praescivit, de quibus nullus salvus erit.

*D.* Si nullus potest salvari, nisi praedestinati, ad quid alii creati sunt, vel in quo sunt rei, quod pereant?—*M.* Quidquid praedestinati faciant, perire nequeunt, quia omnia cooperantur illis in bonum, etiam ipsa peccata. Nam post graviora peccata humiliores erunt, et de sua salvatione laudes Deo referent. Reprobi autem propter electos sunt creati, ut per eos in virtutibus exercentur, et a vitiis corrigantur, et eorum collatione gloriosiores appareant; et cum eos in tormentis viderint, de sua evasione amplius gaudeant. Qui etiam propter seipsos juste 35 pereunt, cum malum sponte sua eligunt, diligunt et volunt sine fine vivere, ut possint sine fine peccare.

*D.* Quare permittit Deus electos peccare?—*M.* Ut patefaciat in eis divitias misericordiae suae.

*D.* Salvantur praedestinati, si non laborant?—*M.* Praedestinatio taliter instituta est ut precibus vel laboribus obtineatur, ut dicitur: *Per multas tribulationes oportet nos intrare in regnum Dei* (Act. xiv. 24). Parvulis itaque per mortis acerbiteriam, provecis autem aetate datur praedestinatio per laborum exercitationem. Quia vero scriptum est: *In domo Patris mei mansiones multae sunt* (Joan. xiv. 2), unusquisque obtinebit mansionem secundum proprium laborem: ita prout quis plus

<sup>1</sup> A., eadem.

<sup>2</sup> A., aeternas.

laboraverit, digniorem; qui vero minus, inferiorem possidebit. Nullus tamen plus laborare poterit, quam cum divina gratia juverit. Nec aliam mansionem quis habiturus erit, quam eam ad quam ante mundi exordium praeordinatus fuit: quia *non volentis, neque currentis, sed Dei est miserentis* (Rom. ix. 46). Ita nullus reprobatorum quidquam plus facere praevalet, quam ei divina censura permittit; nec aliam poenam habebit, quam eum divinum iudicium, ante mundi initium secundum suum meritum, habiturum praescivit; ut Deus, antequam bonum vel malum facerent, dixit: *Esau odio habui, Jacob autem dilexi* (Mal. i. 3).

*D.* Quomodo possunt dignosci?—*M.* Qui in bonis actibus usque in finem perseveraverint, vel qui mala faciens ea deserit et ad poenitentiam prosilit, et in hac usque in finem perduraverit, hic de praedestinatiis erit. Qui autem in malis perdurat, vel bona agens haec relinquit, et mala perpetrat, et his usque in finem insistit, de reprobis existit. Sicut illi dicuntur rei, qui multa de Deo audierunt, et obsequi noluerunt, ita videntur innocii, qui nunquam aliquid de Deo audierunt, et ideo non fecerunt. Homines sunt ita creati, ut naturaliter per dilectionem proximi serviant Creatori, secundum illud: *Quod tibi non vis fieri, alii ne feceris* (Tob. iv. 16). Nullus vult pati furtum, adulterium, homicidium; non faciat ulli. Cum hoc homines in proximo spernunt, Deo, qui est dilectio, contradicunt; quamvis nullus sit in orbe angulus ubi non sit notus Deus, cum mercatus gratia vel alterius rei, in illas et illas terras, ubi Deus colitur, mixtim homines eant, et quae ibi de Deo audierunt, domi referant, et ideo sunt inexcusabiles.

*D.* Possunt excusari qui Deum ignorant et bona, et ideo faciunt mala?— 36  
*M.* ‘Qui ignorat, ignorabitur.’ Qui enim Deum in fide et opere, ut gentes, ignorat, hunc Deus ut hostem suum damnat. Qui autem Deum per fidem novērunt, sed voluntatem ejus simpliciter, ut rustici, ignorant, si damnantur, non graviter damnantur, ut dicitur: *Servus nesciens voluntatem Domini sui, et non faciens, vapulabit plagis paucis* (Luc. xii. 48). Qui autem per ingenium scire possunt, sed per malitiam scire dissimulant, ut clerici et monachi, durius punientur, ut dicitur: *Qui scit, et non facit, plagis vapulabit multis* (ibid. xlvi.). Qui vero bona audire nolunt, et quae debent facere discere contemnunt, duplici animadversioni subjacebunt. Primo, pro contumacia, quod scienter peccant; secundo, pro contemptu, quia bonum discere recusant, ut dicitur: *Revelabunt coeli iniquitatem illorum, et terra adversus eos consurget* (Job xx. 27) *in die furoris Domini, qui dixerunt Domino Deo: Recede a nobis, scientiam viarum tuarum nolumus* (ibid. xxi. 14).

*D.* Sunt animae ab initio creatae aut creantur quotidie?—*M.* Deus omnia simul et semel per materiam fecit, ut dicitur: ‘Qui fecit quae futura sunt;’ postmodum autem universa per speciem distinxit. Ab initio igitur animae sunt creatae in invisibili materia; formantur autem quotidie per speciem, et mittuntur in corporum effigiem, ut dicitur: *Pater meus usque modo operatur, et ego operor* (Joan.

v. 17)<sup>1</sup>; et alibi: *Qui finxit singulatim corda eorum* (Psal. xxxii. 15), id est animas.

*D.* Cum Deus, summe bonus et summe sanctus, nonnisi bonas et sanctas animas creet, et ipsae animae propter obedientiam ejus corpora intrent, omni admiratione et omni stupore est admirandum cur eant in infernum, si illud corpusculum mox fuerit mortuum?—*M.* Deus, a quo omnis bonitas et omnis sanctitas est, non nisi bonas et sanctas creat animas, et ipsae naturaliter desiderant corpus intrare, ut nos naturaliter cupimus vivere; verumtamen cum intraverint illud immundum et pollutum vasculum, tanta aviditate illud amplectuntur, ut plus illud diligant quam Deum. Justum igitur est ut, cum ipsae sordidum vas, imo carcerem, quo includuntur, amoris Dei praeponant, eas Deus a consortio suo excludat.

*D.* Sciunt animae aliquid in corporibus infantium?—*M.* Legitur de B. Jo-  
37 hanne Baptista, quod anima ejus adhuc in matre senserit Christum adesse: unde patet animas quidem parvulorum scientia non carere, sed prae debilitate opus Dei non posse exercere.

*D.* Cur vocas corpus immundum de homine christiano natum?—*M.* Quia de immundo semine concipitur, ut dicitur: *Quis potest facere mundum de immundo conceptum semine?* (Job xiv. 4) et alibi: *in iniquitatibus conceptus sum* (Psal. i. 7).

*D.* Cum homo totus in baptisate emundetur, et conjugium bonum praedicetur, quomodo semen ejus immundum dicitur?—*M.* Homo in baptisate interiorius et exteriorius sanctificatur; sed rursus semen ejus per carnis concupiscentiam conquinatur.

*D.* Cum illa commixtio nequeat fieri absque delectatione carnali, et ille infans non possit repugnare parentibus, ut puta adhuc informatus, quomodo ipse est immundus, aut culpae aut poenae obnoxius?—*M.* Crimen hujus pollutionis propter fidem conjugii parentes deserit; ceterum injustitiam autem primae praevaricationis transfunditur, quasi haereditario jure, in generatione prolis; et ideo tenentur obnoxii culpae Adae, in quo omnes peccaverunt, et in quo omnes mortui sunt.

*D.* Si omnes in Adam mortui sunt, quomodo nascuntur vivi?—*M.* Sicut si quis ad aliquam fenestram se demonstrat, et statim revertatur, sic homo nascens quasi se demonstrat in mundo, et mox in mortem revertitur.

*D.* Si peccata relaxantur in baptismo, cur baptizantur qui de eis nascuntur?—*M.* Si aliqua pasta veneno fuerit corrupta, omnes panes ex ea confecti sunt mortiferi: sic in Adam fuit massa corrupta, et ideo ex eo nati sunt omnes peccato corrupti; et idcirco morte digni, nisi fuerint in morte Redemptoris per baptismum vivificati. Sicut ergo parentes pro seipsis in baptisate sunt emundati, ita filios

<sup>1</sup> A. om. et ego operor.



oportet pro seipsis per mortem Christi in baptismo renovari, ut dicitur: *Omnes, qui in Adam moriuntur, in Christo vivificabuntur* (1 Cor. xv. 22).

*D.* Si praegnans mulier baptizatur, prodest infanti illa baptizatio, si in ea moritur?—*M.* Nihil. Nondum enim sicut Adam fuit natus; et ideo in Christo non judicatur renatus.

*D.* Cur non permittit Deus quosdam nasci ut baptizentur, aut natos prius subtrahit morti, quam regenerentur?—*M.* Judicia Dei abyssus multa, ideoque occulta, quamvis causa in his<sup>1</sup> eluceat, cum notum sit quod propter electos fiat: ut videlicet cum istos tam immeritos et pene sine peccato viderint in poena, et se post multa facinora tam indebitos in gloria, uberius jubilantes Deo grates referant, cujus gratia tam meritas poenas evaserunt.

*D.* Quam poenam habent parvuli sine baptismo mortui?—*M.* Tenebras 38 tantum.

*D.* Nocet aliquid infantibus, quod de illicito conjugio, scilicet de adulterio, vel cognatis, vel canonicis, vel monachis, vel sanctimonialibus vel caeteris incestis commixtionibus<sup>2</sup> nascuntur?—*M.* Nihil omnino, si fuerint baptisma consecuti; sicut nec tritico nocet, si furatum per furem fuerit seminatum.

*D.* Nocent peccata parentum filiis, vel filiorum parentibus?—*M.* Scriptum est: *Pater non portabit iniquitatem filii, nec filius portabit iniquitatem patris* (Ezech. xviii. 20). Si filii parentibus in malis non consenserint, aut parentes filios suos ab his prohibere non potuerint, nihil nocebunt peccata alterutrorum alterutris; sicut nec Josue nocuit quod pravum patrem habuit, et rursus non obfuit quod nequam filium genuit. Si autem parentes filiis, vel filii parentibus consensum praebuerint in peccatis, mali sunt cum ipsis, et jam non pro illorum, sed pro suis malis damnabuntur.

*D.* Est grave peccatum, ducere cognatam?—*M.* Secundum naturam, nullum; sed secundum statutum Ecclesiae, magnum.

*D.* Quomodo hoc probas?—*M.* Nullum fuit peccatum comedere pomum; sed contra praeceptum Dei comedere, fuit maximum.

*D.* Quare olim sancti patres duxerunt suas consanguineas?—*M.* Caritas apud illos non extendit se latius quam ad amicos, ut dicitur: *Diliges amicum, et odio habebis inimicum* (Matth. v. 43). Debuerunt ergo cognatorum filias accipere, quibus possent amorem impendere. Apud nos autem extendit se caritas etiam ad inimicos, ut dicitur: *Diligite inimicos vestros* (ibid. 44). Quia igitur ipse sanguis nos cogit cognatos diligere; statuit Ecclesia per Spiritum sanctum, alienorum filias ducere, ut uxor inter nos et extraneos sit dilectionis vinculum, quo caritas se dilatet per omne genus humanum.

*D.* Quomodo probas non esse peccatum cognatam ducere?—*M.* Licet duobus fratribus duas sorores ducere?

<sup>1</sup> A. om. *in his.*

<sup>2</sup> A. om. *vel caet. inc. comm.*



*D.* Licet.—*M.* Soror uxoris meae fit mea cognata per ejus sanguinem. Rursus meus frater cognatus efficitur uxoris meae per meum sanguinem. Si igitur secundum naturam est peccatum, cur ducit meus frater meam et suam cognatam? Igitur secundum naturam peccatum nullum est, sed secundum interdictum grave est piaculum.

*D.* Non possum intelligere quomodo sit illicitum commatres vel filiolas  
39 ducere.—*M.* Hoc etiam, sicut superius dixi, secundum naturam non est peccatum, sed secundum sacramentum. Sicuti enim uxor tua est filii tui mater in generatione, sic illa, quae eum suscipit de fonte, fit ejus mater in spirituali regeneratione, et ita fit tua commater, soror uxoris tuae, et filiola fit soror filiae tuae. Similiter si tu alterius filiam levaveris, compater, id est frater sui patris eris, et non licet illi duas sorores, aut mulieri duos fratres accipere. Igitur per sacramentum tale conjugium est penitus illicitum.

*D.* Anima mea, gratulare, quia omnia quae desiderasti contigit te audire. Eia nunc, nobilis doctor, pocula Spiritus sancti tibi abunde infusa conversis largiter eructa, et qui jam de praelatis dixisti, de reliquis Ecclesiae ministris quid sentias, insinua.—*M.* Primo igitur sacerdotes, si bene vixerint, exemplo sunt lux mundi; si recte docuerint, verbo sunt sal terrae. Reliqui vero Ecclesiae ministri sunt fenestrae in domo Domini, per quos lumen scientiae splendet his qui sunt in tenebris ignorantiae: quod si bene vixerint et non docuerint, sunt carbonem ignis; qui ardent et non lucent. Si bene docuerint et male vixerint, sunt ardens candela, quae aliis lucet, et sibimet cera liquescente deficit, vel campana, de qua aliis dulcis sonus redditur, et ipsa assiduo pulsu atteritur. Si autem nec bene vivunt nec docent, sunt fumus qui ignem obfuscatur, et aciem oculorum reverberat; de his dicitur: *Stellae non luxerunt* (Job xxv. 5); ideo de coelo occiderunt.

*D.* Quid dicis de mundi contemptoribus, scilicet monachis, vel aliis habitu religiosi?—*M.* Si propositum suum religiose vivendo impleverint, cum Domino judices erunt; sin autem, miserabiliores omnibus hominibus sunt, quia non habent nec saeculum, nec Deum; de his dicitur: *Descendant in infernum viventes* (Num. xvi. 30); quia scientes.

40 *D.* Quid sentis de militibus?—*M.* Pauci boni: de praeda enim vivunt, de rapina se vestiunt, inde possessiones emunt, et exinde beneficia redimunt; de his dicitur: *Defecerunt in vanitate dies eorum, et anni eorum cum festinatione*<sup>1</sup>; ideo *ira Dei ascendit super eos* (Psal. lxxvii. 33, 30).

*D.* Quam spem habent mercatores?—*M.* Parvam: nam fraudibus, perjuriis, lucris omne pene quod habent acquirunt.

*D.* Nonne sacra loca frequenter visitant, libenter Deo sacrificant, eleemosynas multas dant?—*M.* Haec omnia ideo faciunt, ut Deus eis res suas augeat, et habitas

<sup>1</sup> A. om. et an. eorum cum fest.

custodiat, et per haec recipiunt mercedem suam; de his dicitur: *Qui confidunt in multitudine divitiarum suarum* (Judith 9. 9), sicut oves in inferno deponentur, et mors depascet eos.

*D.* Quid sentis de variis artificibus?—*M.* Pene omnes pereunt; nam quidquid faciunt, cum maxima fraude agunt; de his dicitur: *Non sunt tenebrae, et non est umbra mortis, ut abscondantur ibi qui operantur iniquitatem* (Job xxxiv. 22).

*D.* Habent spem joculatores?—*M.* Nullam: tota namque intentione sunt ministri Satanae, de his dicitur: *Deum non cognoverunt; ideo Deus sprevit eos, et Dominus subsannabit eos* (Psal. ii. 4), quia derisores deridentur.

*D.* Quid dicis de publice poenitentibus?—*M.* Noli dicere poenitentibus, sed Deum iridentibus: Deum etenim irident, et seipsos decipiunt, qui laetantur cum malefecerint, et exsultant in rebus pessimis: cum homines occiderint, cantant; cum adulteraverint, exsultant; cum perjurant, aut sacrilegium perpetrant, cachinant. In poenitentia constituti diversa fercula quaerunt, variis poculis inebriari gestiunt, et omnibus deliciis plus quam alii diffluunt; de his dicitur: *Dabit Dominus in carnes eorum vermes et ignem inexstinguibilem* (Judith xvi. 21).

*D.* Quid de fatuis dicis?—*M.* Inter pueros reputantur; melius enim facere nesciunt; et ideo salvantur.

*D.* Quid de agricolis dicis?—*M.* Ex magna parte salvantur, quia simpliciter vivunt, et populum Dei suo sudore pascunt, ut dicitur: *Labores manuum suarum 41 qui manducant beati sunt* (Psal. cxxvii. 2).

*D.* Quid de parvulis?—*M.* Quotquot non loquentes, ut sunt triennes, duntaxat baptismum consecuti, salvantur, ut dicitur: *Talium est enim regnum coelorum* (Matth. xix. 14). Qui vero quinquennes sunt, et supra, quidam pereunt, quidam salvantur.

*D.* Ut videtur, pauci sunt qui salvantur.—*M.* Arcta est via quae ducit ad vitam, et pauci sunt qui ambulant per eam. Tamen, ut columba grana pura eligit, ita Christus suos electos de his omnibus generibus latentes colligit; qui etiam quosdam de genere latronum assumit. Novit enim qui sunt ejus, pro quibus etiam sanguinem fudit.

*D.* Cum scriptum sit: *Christus pro impiis mortuus est* (Rom. v. 6), et gratia Dei pro omnibus gustavit mortem (Hebr. ii. 9), profuitne mors ejus impiis?—*M.* Christus pro solis electis mortuus est, qui tunc erant impii; quia in infidelitate positi: pro omnibus autem dicit, scilicet, de omnibus gentibus, et de omnibus linguis, et non solum illius temporis, sed pro omnibus futuris, et pro his qui erant in inferni claustris, ut dicitur: *Non sum missus nisi ad oves quae perierunt domus Israel* (Matth. xv. 24). Domus Israel est regnum coelorum, et est regnum Deum videntium. Oves quae perierunt sunt electi, quos venit Christus sua morte redimere, ut dicitur: *Animam meam pono pro ovibus meis* (Joan. x. 15); pro suis dixit, non pro

illis de quibus dixit: *Vos non estis de ovibus meis* (ibid. 26). Inde habes: *Pro eis rogo, non pro mundo* (ib. xvii. 9); et iterum: *Dilexisti eos ante constitutionem mundi* (ibid. 24); de his dicitur: *Hic est sanguis qui pro vobis et pro multis effundetur* (Marc. xiv. 24). Non dicit, *pro omnibus*. Nihil enim contulit reprobis nisi justam damnationem mors Christi, et tali modo etiam pro ipsis mortuus est. Omnes enim iniqui ab initio mundi consenserunt in necem Christi, unde dicitur: *Venient haec omnia super generationem istam* (Matth. xxiii. 36), scilicet malorum.

*D.* Cum Christus sit ipsa misericordia, et *miserationes ejus super omnia opera ejus* (Psal. clxiv. 9), qui non venit vocare justos, sed peccatores ad poenitentiam, 42 cur non est misertus eorum?—*M.* Christus est super eos misericors, qui se cognoscunt miseros; impii autem putant se justos, ideo non vocat eos Dominus, ut dicitur: *Non miserearis omnibus qui operantur iniquitatem* (Psal. lviii. 6). Et cum ipse sit ipsa justitia, si super membra diaboli flecteretur misericordia, esset injustus. Ergo justis est misericordia, impiis vero justitia. Porro: *miserationes ejus super omnia opera ejus* (Psal. cxliv. 9), quia *solem suum oriri facit super bonos et malos* (Matth. v. 45), et pluit super eos, et pascit eos.

*D.* Possunt aliquibus signis internosci boni et mali?—*M.* Possunt. Justi namque sibi bene conscii, et de futura spe certi, sunt vultu hilares; oculi eorum quadam gratia micantes, in incessu modesti, de abundantia cordis dulces in verbis. Mali autem de prava conscientia et cordis amaritudine sunt vultu nebuloso, et verbis et factis instabiles; risu immoderati, tristitia mordaces, in ingressu intemperati, scilicet modo tardi, modo festini; venenum quod in corde gerunt, nunc amarum, nunc impuris dictis fundunt.

*D.* Si in morte Christi peccata sunt remissa, cur baptizamur?—*M.* Peccata per mortem Christi relaxantur, si in fide mortis Christi baptizantur.

*D.* Quot modis relaxantur peccata?—*M.* Septem.

*D.* Quibus?—*M.* Primo, per baptismum; secundo, per martyrium; tertio, per confessionem et poenitentiam, ut dicitur: *Confitebor injustitiam meam Domino, et tu remisisti iniquitatem meam* (Psal. xxxi. 5); quarto, per lacrymas, ut dicitur: *Beati qui lugent, quoniam ipsi consolabuntur* (Matth. v. 5); quinto, per eleemosynam, ut dicitur: *Sicut aqua exstinguit ignem, ita eleemosyna exstinguit peccatum* (Eccli. iii. 33); sexto, per indulgentiam in nos peccantibus, ut dicitur: *Si dimiseritis hominibus, et Pater meus dimittet vobis* (Matth. vi. 14); septimo, per charitatis opera, ut dicitur: *Charitas operit multitudinem peccatorum* (1 Petr. iv. 8).

43 *D.* Quid valet confessio?—*M.* Quantum baptismus; sicut enim in baptismo originalia, ita in confessione remittuntur peccata actualia.

*D.* Et etiam judicium?—*M.* Duo sunt judicia Dei: unum hic per confessionem; aliud in ultimo die per examinationem; in quo ipse Deus judex erit diabolus accusator, homo reus. In isto vero sacerdos, Christi vicarius, judex; homo et accusator et reus: poenitentia est sententia. Qui hic judicatur, non ibi

accusatur, ut dicitur: *Non judicat Deus bis in idipsum* (Nahum i. 9 juxta LXX); et alibi: *Si nos judicemus, non utique judicemur* (1 Cor. xi. 31).

*D.* Valet eleemosyna vel poenitentia, si non deserantur peccata?—*M.* Sicut omnia medicamenta non valent ad sanandum vulnus, quamdiu ferrum fuerit infixum, nisi ferrum extrahatur: ita omnia benefacta non proderunt, nisi peccatum relinquatur, ut dicitur: *Qui facit peccatum, servus est peccati* (Joan. viii. 34); et nemo potest alienum servum facere liberum.

*D.* Proderunt benefacta malis?—*M.* Pro omnibus bonis quae fecerunt, recipient homines retributionem, sive in hac vita, sive in futura. In hac vita, ut dicitur de divite: *Recepisti bona in vita tua* (Luc. xvi. 25). In futura vero, ut dicitur: *Centuplum accipietis* (Matth. xix. 29). Ita e contra de omnibus malis quae fecerit homo punietur, aut in hoc saeculo, aut in futuro, ut dicitur:

*Ante Dei vultum nihil unquam transit inultum.*

Igitur aut ipse homo punit poenitendo, aut Deus vindicat puniendo.

*D.* Cur concessit Deus Judaeis legalia sacrificia, cum non auferrent peccata?—*M.* Ne idolis immolarent, quem ritum in Aegypto positi didicerant. Ideo etiam tanto tempore circumduxit eos per eremum, ut hunc morem obliviscerentur; et propter aliud: sicut Judaicus populus erat in figura, imo umbra Christiani populi; ita in eodem debuit praecedere umbra veri sacrificii, ut in paschali agno, vel rufa vitula, vel hirco. Postquam autem Christus veritas venit dare benedictionem, qui legem dederat, umbraticis hostiis finem imposuit; et singulare sacrificium, quod aufert 44 peccata, seipsum offerens instituit.

*D.* Cum homines non colerent nisi unum Deum ab initio, unde coepit idolorum culturae superstitio?—*M.* Apud Babel turris gigantum exorta legitur, cujus altitudo sexaginta quatuor stadiorum fuisse fertur; in qua primus rex hujus mundi, Nemroth, et postea Ninus, regnavit; qui Belo patri suo imaginem faciens, cunctos sibi subjugatos eam adorare imperavit, quem post alii imitati charis suis, aut praepotentibus regibus, mortuis idola fecerunt, quae vulgus colere compulerunt; ut Cretenses suo regi Jovi, et Athenienses Cecropi, Latini Jano, Romani Romulo; unde dicitur:

*Primus in orbe Deos fecit timor.*

(PETRON., *Fragm.*)

Daemones vero formulas intrabant, et populum per responsa seducentes ludificabant.

*D.* Ubi fuit Babel?—*M.* In loco in quo nunc est magna Babylonia, quam de latere et bitumine construxit Semiramis regina, ut lateres igni, bitumen aquae resisterent. Cujus longitudinem et latitudinem per sexaginta milliaria extendisse dicitur, muri vero latitudinem quinquaginta cubitorum, altitudinem ducentorum cubitorum extruxisse fertur. In hac civitate idololatria coepisse perhibetur. In hac



etiam, Antichristus nasciturus fertur, ut dicitur : ' De Babylone coluber exibat, qui totum mundum devorabit.'

*D.* Prodest Hierosolymam petere, aut alia loca sacra invisere?—*M.* Melius est pecuniam, cum qua ituri sunt, in pauperes expendere. Si qui autem amore Christi accensi, vel suorum peccatorum facta confessione, et pecunia de propria haereditate vel proprio sudore acquisita icrint, et se in itinere apud congregationes sanctorum orationibus commendaverint, de rebus suis ipsis vel aliis pauperibus impertierint, laudandi sunt quia et Helena et Eudoxia laudantur, quae haec fecerunt. Si qui vero propter curiositatem vel laudem humanam ad sacra loca discurrunt, hoc in mercede accipiunt, quod amoena loca, aut decora aedificia viderint, vel laudem quam amaverunt audierint. Si qui autem pecunia per lucrum, aut per fraudem, aut per rapinam, aut per oppressionem coacervata perrexerint, ita  
45 Deo vel sanctis erunt accepti, sicut is qui filium coram patre suo immolat, et sic cruentis manibus ad illum venit.

*D.* Cur Deus non concessit homini ut sumpto cibo saltem per septimanam posset carere illo?—*M.* Fames est una de poenis peccati. Homo sic creatus erat, ut, si vellet, sine labore viveret beatus. Postquam autem cecidit, non nisi per laborem redire potuit. Qui si famem, vel frigus, vel caetera incommoda non sustineret, laborare nollet; et sic semper extorris a regno maneret. Indidit ergo ei famem Deus, ut hac necessitate coactus laboret, et etiam hac occasione redire queat. Et hoc tantum de electis accipe, nam reprobis omnia ad poenam faciunt.

*D.* Est homini terminus vitae praestitutus; et si potest hunc excedere vivendo, vel praevinire moriendo?—*M.* Unicuique statutum est a Deo quamdiu vivere debeat in hoc saeculo: ultra quem terminum homo non potest vivere, vel unum momentum, ut dicitur: *Constituisti terminos ejus, qui praeteriri non poterunt* (Job xiv. 5). Potest autem multis modis antevenire, sive in arma vel in bestias ruendo, seu veneno vel laqueo vitam extorquendo, aut flammis vel undis insiliendo, sicut mercenarius pravis moribus potest efficere ut non solum mercede privetur, verum etiam ante conditum tempus expellatur.

*D.* Proba.—*M.* Deus eduxit filios Israel de Aegypto, ut daret eis terram repromissionis, quam propter peccata non sunt adepti; sed antequam illuc venissent, sunt in deserto prostrati.

*D.* Peccat iudex, si reos punit?—*M.* Imo peccat, si non punit: vindex est enim irae Dei in hoc ipsum constitutus.

*D.* Peccant ministri, qui a iudicibus jussi damnatis mortis supplicium inferunt?—*M.* Minime; sed potius lavant manus suas in sanguine peccatoris.

*D.* Qui in criminibus fuerunt deprehensi, et a iudicibus ad equuleum vel ad aliud supplicium damnati, et in ipso mortis articulo poenituerint, est spes aliqua



de eis?—*M.* Magna: Quidam enim per illud supplicium purgantur, et ut latro in cruce salvantur; quidam orationibus sanctorum de poenis liberantur.

*D.* Quae causa est quod pueri melius quaeque possunt discere, quam senes?  
—*M.* Quia anima adhuc in ipsis est nova, et ad universa curiosa. In senibus 46 vero quotidiano usu, vel visu, vel auditu, est sensus obtusus, et per multas cogitationes attenuatus.

*D.* Quo venit arca Testamenti?—*M.* Imminente Hierusalem excidio a Babyloniis, Hieremias ex praecepto Domini condidit eam in sepulcro Moysis cum aliis prophetis; haec tempore novissimo ab Elia et Enoch proferetur, revelante Domino.

*D.* Intellexerunt prophetae quae scripserunt?—*M.* Intellexerunt.

*D.* Quare tunc ita obscure et non manifeste scripta sua ediderunt?—*M.* Non debuerunt: caementarii namque est construere, pictoris vero pingere. Patriarchae itaque quasi designatum Ecclesiae locum figuris foderunt; prophetae fundamenta ejus scriptis suis posuerunt; apostoli praedicationibus parietes extruxerunt; illorum autem sequaces expositionibus depinxerunt. Sed sacra Scriptura non est nisi filiis Dei scripta, quibus mater Ecclesia per clavem David aperit omnia clausa. Non filii autem tantum foris vident, et non intelligunt, quia nec amant, nec credunt.

*D.* Habent homines custodes angelos?—*M.* Unicuique genti, unicuique civitati praesunt Angeli, qui jura, leges, mores juste dispensant et ordinant. Unaquaeque etiam anima, dum in corpus mittitur, angelo committitur, qui eam semper ad bonum incitet, et omnia opera ejus Deo et angelis in coelis referat.

*D.* Cum Deus omnia sciat, et sancti angeli in eo cuncta cernant, quid potest eis referri quod nesciant?—*M.* Angelos actus nostros Deo et angelis narrare, non est aliud quam de nostro propectu in Deo congratulari, ut dicitur: *Gaudium erit angelis Dei super uno peccatore poenitentiam agente* (Luc. xv. 10); sicut e contra illorum contristari, est de nostris male gestis indignari.

*D.* Sunt jugiter angeli in terra cum his quos custodiunt?—*M.* Cum opus fuerit, in auxilium veniunt, maxime cum precibus fuerint invitati: non est enim 47 mora veniendi, cum in momento de coelo ad terras, et iterum ad coelum relabi possint. Qui cum ad nos descendunt, gloria intima non fraudantur, quia semper vident faciem Patris, quocumque mittantur.

*D.* Qualiter apparent angeli hominibus?—*M.* In forma hominis: homo etenim, cum sit corporeus, non potest videre spiritus; propter quod assumunt de aere corpus, quod homo videre et audire possit: Ipsum autem corpus visibile magis est quam palpabile; non tamen omnibus visibile, nisi his solummodo quibus se volunt demonstrare.

*D.* Sunt daemones hominibus insidiantes?—*M.* Unicuique vitio praesunt daemones, qui sub se habent innumerabiles, qui animas jugiter ad vitia illicunt, et mala hominum suo principi cum magno cachinno referunt. Si quis tamen illorum ab aliquo justorum pugnans vincitur, mox ab angelo custode ejus in abyssum retruditur, nec amplius cum aliquo justorum congredi permittitur, quamvis alius a principe daemonum in locum ejus surrogetur. Sicut enim a diabolo homo victus mox de paradiso est ejectus; ita cum quis daemonum a sanctis superatur, confestim confusus in tartara damnatur: hi saepius corpus de crasso aere sumunt palpabile, quo magis possint fallere.

*D.* Possunt daemones obsidere quos volunt?—*M.* Gregem porcorum intrare non poterunt nisi permisi, quanto minus homines? Aliquando corpus viri sancti obsident, illi ad coronam, sibi ad poenam; malorum autem animas semper obsident, interdum etiam corpora vexant. Corpus autem hominis in baptisate ut templum Spiritui sancto oleo et chrismate dedicatur, ut dicitur: *Templum Dei sanctum est, quod estis vos* (1 Cor. iii. 17). Igitur hoc templum semper aut Spiritus sanctus, aut immundus spiritus inhabitat.

*D.* Quid valet unctio olei infirmis?—*M.* Peccata confessa, et non iterata, vel quotidiana per hanc unctionem relaxantur, ut dicitur: *Et si in peccatis est, dimittentur ei* (Jacob. v. 15). Si de peccatis poenitentiam non egerit, ista unctio non solum ei nihil prodest, sed et multum obest.

*D.* Prodest poenitentia in extremis?—*M.* Qui peccata sua usque ad mortem poenitere differunt, non ipsi peccata, sed peccata eos deserunt; quia eos diutius  
48 servos habere nolunt: qui tamen ex corde poenitent, etiam in ipsa morte misericordiam inveniunt, sicut latro in ipso mortis exitu, ut dicitur: *Quacunq[ue] hora ingemueris, salvus eris* (Ezech. xxxiii. 12).

*D.* Unde mors dicitur?—*M.* Ab amaritudine, vel a morsu pomi vetiti, unde mors est orta. Sunt autem tres mortes, scilicet immatura, ut in infantibus; acerba, ut in juvenibus; naturalis, ut in senibus.

*D.* Cum peccata in baptisate dimittantur, et cum mors sit poena peccati, cur permittitur post baptisma etiam electis dominari?—*M.* Ut possint pro Christo pati, et magis coronari. Est et aliud. Si immortalitas corporum in baptisate daretur, non pro Deo, sed pro hac immortalitate ad baptisma ab omnibus festinaretur; et sic nullus ad regnum reverteretur. Peccatum ergo Deus in baptismo dimisit, poenas autem peccati non remisit, ut justis per fidem ambulent, et per operationem se exercent, donec mors a vita absorbeat.

*D.* Dimittuntur reprobis peccata in baptisate?—*M.* Dimittuntur; sed cum ipsi post in eadem peccata relabuntur, quae dimissa erant, etiam in eos relabuntur et<sup>1</sup> revolvuntur, ut dicitur: *Omne debitum dimisi tibi* (Matt. xviii. 32), et mox subditur: *Tradidit eum tortoribus, donec redderet universum debitum* (ibid. 34).

<sup>1</sup>. A. om. rel. et.

*D.* Cur permittit eos Deus ad baptismum vel ad alia sacramenta accedere, cum eos sciat ab his deficere?—*M.* Propter electos, ut dictum est, ut trahant eos exemplo.

*D.* Quae est blasphemia Spiritus sancti, quae non remittetur neque in hoc saeculo neque in futuro?—*M.* Impenitentia et diffidentia in Spiritu sancto non datur remissio peccatorum: qui igitur de gratia Spiritus sancti diffidit et non poenitet, hic blasphematur in Spiritum sanctum; et hoc est irremissibile peccatum.

*D.* Nocet bonis si occidantur, vel subita morte rapiantur?—*M.* Nihil penitus. Non enim subita morte moriuntur, qui se semper cogitant morituros. Sive ergo ferro immolentur, sive a bestiis dilacerentur, aut flammis vel undis immergantur, aut suspendantur, vel in rota frangantur, vel quolibet infortunio moriantur; semper pretiosa est in conspectu Domini mors sanctorum ejus, ut dicitur: 'Quaecunque morte justus moriatur, justitia ejus non auferetur ab eo.' Et talis mors non obest, imo multum eis prodest; quia si quid peccati contraxerunt per humanam fragilitatem, relaxatur per mortis acerbiteriam. 49

*D.* Prodest malis, si diu decumbant in lectis antequam moriantur?—*M.* Nihil. Quaecunque enim morte moriantur, mala et subita morte moriuntur, qui in Domino non moriuntur, et qui nunquam cogitaverunt se morituros; et ideo semper mors peccatorum est pessima.

*D.* Obest justis aliquid si in coemeterio Ecclesiae non sepeliantur?—*M.* Nihil prorsus. Totus enim mundus est templum Dei, quod dedicatum est sanguine Christi; et sive in campo, sive in sylva, vel in palude, vel in quovis loco sepeliantur, vel projiciantur, vel a bestiis vel a belluis devorentur, semper in gremio Ecclesiae confoventur, quae per latitudinem terrae diffunditur.

*D.* Confert justis aliquid, quod in sacratis locis tumulantur?—*M.* Per quosdam justos loca sacrantur, in quibus tumulantur. Qui autem in poenis sunt, in eo prodest quod eorum corpora in sacratis locis sepeliantur, quod eorum precibus adjuvantur quibus per sepulturam sociantur. Et in hoc etiam prodest, quod cum amici illorum ibi conveniunt, de monumentis admoniti preces pro eis Domino fundunt.

*D.* Prodest malis, si in loco sacro sepeliantur?—*M.* Imo obest multum, si eis per sepulturam junguntur, a quibus per meritum longe disjunguntur: unde et multi leguntur saepe per daemones effossi, et a sacratis locis longius projecti.

*D.* Longe te faciat Deus, bone Doctor, a malis, et

*Civibus aethereis societ te Christus in astris.*

Amen.

## LIBER TERTIUS.

*D.* Jam innumeris hydrae capitibus praecisis, aliis atque aliis renascentibus pro eis, eia, lux Ecclesiae, arripe gladium tuae nobilis linguae, et sylvam quaestionum, in qua erro, succide, ut liceat mihi errabundo per te ad campum scientiae exire; et qualiter circa morientes agatur evolve.—*M.* Sicut sponsus cum multi-  
 50 tudine militum ad suscipiendam sponsam venit, et eam cum cantu gaudens adducit: ita cum justus in extremis agit, angelus sui custos cum multitudine angelorum venit, et animam ejus sponsam Christi de carcere corporis tollit, et cum maximo dulcissimae melodiae cantu, et immenso lumine, ac suavissimo odore, ad coeleste perducit palatium, in spiritualem paradisum.

*D.* Est hic paradisis locus corporeus, vel ubi?—*M.* Non est locus corporalis, quia spiritus non habitat in locis corporalibus, sed est spiritualis mansio beatorum, quam aeterna sapientia perfecit ab initio, et est in intellectuali coelo; ubi ipsa Divinitas, qualis est, ab eis facie ad faciem contuetur.

*D.* Perducuntur illuc omnes animae justorum?—*M.* Perfectorum animae, cum a corpore eximuntur, mox illuc inducuntur.

*D.* Qui sunt perfecti?—*M.* Quibus praecepta non sufficiunt, sed plus quam praeceptum est faciunt, ut martyres, monachi, virgines; martyrium etenim, virginitas, et saeculi abrenuntiatio non sunt praecepta, sed divina consilia: ideo qui haec faciunt, regnum coelorum quasi haereditario jure possidebunt, ut dicitur: *Centuplum accipietis, et vitam aeternam possidebitis* (Matth. xix. 29). Et alibi: *Cum dederit dilectis suis somnum, ecce haereditas Domini* (Psal. cxxvi. 3). Justi autem quibusdam mansionibus adhuc differunt<sup>1</sup>, ut de his dicitur: Ut illis proficiat ad honorem, nobis vero ad salutem.

*D.* Qui sunt justi<sup>2</sup>?—*M.* Qui praecepta Domini implent sine querela, hi a corporibus exuti in terrenum paradisum, vel potius in aliquod spirituale gaudium, ab angelis perducuntur; cum spiritus in locis corporalibus non habitare credantur. Est quidam ordo justorum qui imperfecti dicuntur, qui tamen omnes in libro Dei scribuntur, ut sint conjugati, qui mortui pro meritis in amoenissimis habitaculis recipientur. Ex his multi ante diem judicii precibus sanctorum et eleemosynis  
 51 viventium in majorem gloriam assumentur, ut omnes post judicium angelis consocientur. Sunt quidam de electis, quibus multum deest de perfectione, qui crimina sua differunt poenitere; hi, sicut peccans filius servo traditur ad vapulandum, ita a sanctis angelis permittuntur daemonibus ad purgandum; qui tamen eis nocere non poterunt plus quam ipsi promeruerunt, aut quam sancti angeli permittunt.

<sup>1</sup> P., *differuntur*.

<sup>2</sup> So in Laud. 237. Migne has 'isti.'



*D.* Scis per quod hi liberentur?—*M.* Missae, eleemosynae, orationes, alique pii labores his prosunt; maxime si ipsi viventes haec pro aliis fecerunt. Et quidam ex his septimo die, alii trigesimo, alii anniversario liberantur: quidam vero post multum tempus. Tamen post iudicium omnes, ut dictum est, angelis coaequantur.

*D.* Cur magis aguntur hi dies?—*M.* Tria et quatuor sunt septem: per tria, fides Trinitatis; per quatuor, homo qui constat ex quatuor elementis, intelligitur. Anima etiam habet tres vires, quae sunt rationalis, irascibilis, concupiscibilis; et omne tempus septem diebus volvitur. Agitur itaque septimus dies, ut quidquid anima in tribus viribus suis per quatuor qualitates corporis, per septem dies hujus temporis peccavit contra septiformem Spiritum, quem in baptismo susceperat, in fide Trinitatis relaxetur. Triginta per tria et decem surgunt; per tria, nova lex propter fidem Trinitatis, per decem, vetus lex propter Decalogum intelligitur. Triginta etiam diebus omnis mensis labitur. Agitur itaque trigesimus dies, ut quidquid homo in mensibus in nova vel in veteri lege deliquit, deleatur. Annus est Christus, ut dicitur: *Annus acceptabilis Domino* (Isa. lviii. 5). Menses sunt duodecim apostoli, ut dicitur: *Benedices coronae anni benignitatis tuae* (Psal. lxxv. 12). Solis cursus per annum, reditus lunae post mensem. Agitur igitur anniversarius dies, ut quidquid contra solem justitiae Christum, et lunam ejus Ecclesiam, et doctrinam apostolorum, qui sunt menses boni anni, egit, remittatur.

*D.* Quid prodest<sup>1</sup> purgatorius ignis?—*M.* Quibusdam est purgatio in ista <sup>52</sup> vita cruciatus corporis quos mali eis aliquando inferunt; aliquibus afflictiones carnis, quas sibi per jejunia, per vigiliis, per alios labores ipsi ingerunt; quibusdam vero charorum vel rerum amissio; quibusdam dolores, vel aegritudo; aliquibus victus vel vestitus egestas; quibusdam ipsius mortis acerbitas. Post mortem vero purgatio erit aut nimius calor ignis, aut magnus rigor frigoris, aut aliud quodlibet genus poenarum; de quibus tamen minimum majus est quam maximum quod in hac vita excogitari potest. Dum ibi sunt positi, interdum apparent eis angeli, vel alii sancti, in quorum honore aliquid egerunt in hac vita; et aut auram, aut suavem odorem, aut aliquod solamen eis impendunt, usque dum liberati introibunt in illam aulam quae non recipit ullam maculam.

*D.* Quali forma sunt ibi positi?—*M.* In forma corporum quam hic gesserunt. Dicitur et de daemonibus, quod eis corpora de aere dentur, in quibus cruciuntur.

*D.* Cum corpus sit insensibile, et per se nihil possit operari, nisi quod anima per illud operatur, quasi per instrumentum, qua ratione damnatur?—*M.* Cum homines inimicum suum obsident, prius aedificia sua destruunt, vel incendunt: post ipsum excruciatum interimunt, ut et de amissis rebus doleat in animo, et de illatis vulneribus in corporis exitio. Corpus est animae vestimentum, vel habitaculum: quod quia contempto Creatore anima dilexit, destruitur, et cum ea com-

<sup>1</sup> A., est.



buritur, ut et de sui habitaculi vel vestimenti incendio crucietur. Est et animae instrumentum, non quale est tubicini tuba, vel carpentario ascia; sed ita ei coadunitur, ut quidquid egerit anima, corpus etiam fecisse dicatur, et ideo juste cum ea damnatur.

*D.* Quot animae pervenient ad coelum?—*M.* Quot angeli ibi permanserunt: quae singulae singulis ordinibus angelorum associabuntur, prout in meritis a Deo discernuntur.

*D.* Satis mihi fecisti de his: nunc dic qualiter agatur circa malorum exitum.—*M.* Cum mali in extremis sunt, daemones maximo strepitu conglobati veniunt aspectu horribiles, gestibus terribiles, qui animam cum pervalido tormento de corpore excutiunt, et crudeliter ad inferni claustra pertrahunt.

*D.* Quid est infernus; vel ubi?—*M.* Duo sunt inferni: superior, et inferior.  
53 Superior, infima pars hujus mundi, quae plena est poenis; nam hic exundat nimius aestus, magnum frigus, fames, sitis, varii dolores corporis; et verbera animi, ut timor et verecundia. De hoc dicitur: *Educ de carcere*, hoc est, de inferno *animam meam* (Psal. cxli. 8), id est vitam meam. Inferior vero est locus spiritualis, ubi ignis inexstinguibilis, de quo dicitur: *Eruisti animam meam de inferno inferiori* (ibid. lxxxv. 13). Qui sub terra dicitur esse, ut sicut corpora peccantium terra cooperiuntur, ita animae peccantium sub terra in inferno sepeliuntur; ut de divite dicitur: *Sepultus est in inferno* (Luc. xvi. 22). In quo novem species poenae esse leguntur.

*D.* Quae sunt illae?—*M.* Prima ignis, qui sic semel accensus est, ut si totum mare influeret, non exstingueretur. Cujus ardor sic istum materialem vincit ignem, ut iste pictum ignem; ardet, et non lucet. Secunda poena est intolerabile frigus, de quo dicitur: Si igneus mons immitteretur, in glaciem verteretur. De his duabus dicitur: *Illic erit fletus et stridor dentium* (Matth. xxiv. 51), quia fumus excitat fletum oculorum, frigus stridorem dentium. Tertia, vermes immortales, vel serpentes et dracones visu et sibilo horribiles, qui ut pisces in aqua, ita vivunt in flamma. Quarta, fetor intolerabilis. Quinta, flagra caedentium, ut mallei ferrum percutientium. Sexta, tenebrae palpabiles, ut dicitur: *Terra tenebrarum, ubi nullus ordo, sed sempiternus horror inhabitat* (Job x. 22). Septima, confusio peccatorum, quia omnia peccata ibi patent omnibus, et se abscondere non valent.  
54 Octava, horribilis visio daemonum et draconum quos igne scintillante vident, et miserabilis clamor flentium et insultantium. Nona, sunt ignea vincula, quibus in singulis membris constringuntur.

*D.* Quare tot miserias patiuntur?—*M.* Quia consortium novem ordinum angelorum neglexerunt, juste novem tormentis addicti moerebunt. Et quia in igne concupiscentiarum hic exarserunt, juste ibi in igne ardebunt. Quia vero frigore malitiae hic riguerunt, juste ibi poenali frigore stridebunt. Dicuntur namque exterius igne candere, ut ferrum in fornace; interius frigere, ut glacies in

hieme, ut dicitur: *Transibunt ab aquis nivium, ad calorem nivium* (Job xxiv. 19). Et quia invidia et odium hic eos ut vermes corroserunt, merito eos ibi vermes mordebunt. Qui autem hic fetore luxuriae dulciter delectabantur, juste ibi fetore putrido atrociter cruciantur. Et quia hic disciplinam recipere noluerunt, et cum hominibus flagellari non meruerunt; ibi ideo sine cessatione loris tunduntur, ut dicitur: 'Sunt parata judicia blasphematoribus, et percutientes mallei stultorum corporibus.' Quia tenebras vitiorum hic amaverunt, et ad lucem Christum venire noluerunt, ideo horridis tenebris ibi obscurabuntur, ut dicitur: 'In aeternum non videbunt lucem.' Et quia hic peccata confiteri despexerunt, quae facere non erubuerunt; ideo omnibus ibi nudi et aperti perpetuo confundentur. Quia hic bona videre et audire dedignabantur; juste ibi terribili visu et miserabili auditu replebuntur. Et quia hic per singula vitia deflui erant, juste ibi erunt per singula membra catenis constricti. Optabunt mori, et mors fugiet ab eis.

*D.* Qualiter sunt ibi positi?—*M.* Capita sunt eis deorsum mersa, dorsa ad invicem versa; pedes sursum erecti, et in poenas undique distenti.

*D.* Heu quid unquam natus est homo, qui tali plectetur supplicio?—*M.* Quid fles? quid lacrymis fluis? Diabolus tantum et sua membra ista patientur.

55

*D.* Qui sunt membra diaboli?—*M.* Superbi, invidi, fraudulentum, infidi, gulosi, ebriosi, luxuriosi, homicidae, fures, crudeles, praedones, latrones, immundi, avari, adulteri, fornicatores, mendaces, perjuri, blasphemi, malefici, detractores, discordes. Qui in his fuerint inventi, in praedicta supplicia ibunt nunquam redituri.

*D.* Heu! videbunt eos justi?—*M.* Justi videbunt malos in poenis, ut magis gaudeant quod has evaserint poenas: mali etiam ante iudicium videbunt bonos in gloria, ut magis doleant quod hanc neglexerunt; post iudicium autem boni videbunt semper malos in poenis; mali vero nunquam amplius videbunt bonos.

*D.* Non dolebunt justi cum eos viderint ita torqueri?—*M.* Non: licet pater videat filium, aut filius patrem in poena; aut filia matrem, aut mater filiam ibi conspiciat, aut vir uxorem, aut uxor virum; non solum non dolent, sed ita est eis delectabile hoc videre, sicut nobis cum videmus pisces in gurgite ludere, ut dicitur: *Laetabitur justus, cum viderit vindictam peccatorum* (Psal. lvii. 11).

*D.* Non orant justi pro eis?—*M.* Contra Deum sentirent, si pro damnatis orarent: ita enim Deo uniti sunt, quod eis judicia Dei per omnia placebunt; ideo et in eis gaudebunt.

*D.* In quo inferno erant justi ante adventum Christi?—*M.* In superiori, in quodam loco juncto inferiori, in quo poterant alterutrum conspiciere. Qui erant ibi, quamvis carerent supplicio, videbantur sibi esse quodammodo in inferno, cum essent separati a regno. Illis autem qui erant in inferiori inferno, videbatur quod illi qui erant in illo inferno juncto inferiori, erant in refrigerio paradisi; unde et dives rogabat a Lazaro guttam super se stillari.

*D.* Quam poenam habebant ibi?—*M.* Quasdam tenebras tantum, unde et

dicitur: *Habitantibus in regione umbrae mortis lux orta est eis* (Isa. ix. 2). Quidam  
56 ex eis erant in quibusdam poenis. Venit ergo Dominus ad infernum superiorem,  
nascendo, ut liberaret oppressos a diabolo; descendit ad infernum inferiorem  
moriendo, ut redimeret captivos a tyranno, ut dicitur: *Dices his qui vincti sunt,  
Exite, et his qui in tenebris sunt, Revelamini* (Isa. xlix. 9). Vinctos vocat qui  
erant in poenis: alios vero in tenebris: quos omnes absolvit, et in gloriam duxit  
rex gloriae.

*D.* Cognoscunt se justi et boni in gloria?—*M.* Animae justorum omnes  
justos cognoscunt et nomine et genere, et merita ipsorum, quasi semper cum eis  
fuissent. Malos omnes etiam in tantum cognoscunt, ut propter quod meritum  
unusquisque ibi sit, sciant. Mali quoque malos cognoscunt, et bonos quos vident,  
in tantum ut etiam nomina illorum sciant; ut dives nomina Abrahae et Lazari  
cognovit.

*D.* Orant animae pro charis suis?—*M.* Justi orant pro his quos in Domino  
amaverunt, vel pro his qui eos invocant, ut a malo serventur et a mundi  
tentamentis liberentur; et si in errore sunt, ut corrigantur, et eis celerius  
associentur.

*D.* Qualiter orant Deum?—*M.* Desiderium illorum est oratio eorum. Quid-  
quid enim desiderant, sine dilatione percipient. Illorum etiam orare, est cruciatus  
corporis vel bene gesta pro Christo, Deo repraesentare. Non tamen aliquid orant,  
nisi quod ipse Deus disposuit facere: alioquin incassum orarent.

*D.* Habent plenum gaudium Sancti?—*M.* Nequaquam. Sicut enim vocati  
ad convivium venientes de sua vocatione et susceptione sunt laeti, de absentibus  
amicis solliciti, donec simul convenient omnes: ita animae justorum de sua nunc  
quidem gloria laetantur, de absentia autem nostra sollicitantur. Cum autem cor-  
pora sua receperint, et omnes in unum convenerint, tunc plenum gaudium habe-  
bunt.

*D.* Quae est domus Patris, et multae mansiones?—*M.* Domus Patris est  
57 visio omnipotentis Dei, in qua justi, ut in Domino gloriantur. Mansiones diversae  
sunt pro meritis remunerationes.

*D.* Sciunt animae quae hic geruntur?—*M.* Animae justorum sciunt omnia  
quae hic aguntur; quae autem in poenis sunt, nesciunt nisi quae eis angeli vel  
sancti referunt. Quae vero in inferno sunt, non plus norunt quid hic agatur, quam  
vivi sciunt quid ibi geratur. Ut tamen olim prophetae quaedam sciverunt, quae  
alii ignoraverunt, non tamen omnia; ita quaedam animae inter malos quaedam  
sciunt, quae aliae nesciunt, quamvis non omnia. Itaque omnia quae sciunt, vel  
eis divinitus revelantur, vel eis a morientibus et illuc venientibus nuntiantur.

*D.* Possunt animae apparere quando volunt, vel quibus volunt?—*M.* Animae  
sanctorum apparent quando volunt, et quibus volunt, sive vigilantibus, sive dor-  
mientibus. Quae autem in poenis sunt, non apparent, nisi ab angelis permit-

tantur, et ut pro liberatione sua rogent, aut liberatae gaudium suum amicis suis nuntient. Quae autem in inferno sunt, nulli apparere possunt: si autem aliquando videntur apparere, sive in somnis, sive vigilantibus, non illae sunt, sed daemones in illarum specie, qui etiam in angelos lucis se transfigurant, ut decipiant. Si autem veraciter contigerit, pro alicujus sancti merito fit: ut cum S. Martino anima latronis apparuit, ubi altare destruxit; aut pro admonitione, ut anima Benedicti papae in monasterio apparuit, cujus caput et cauda asinus, medietas ursus fuit, quae se die noctuque per aspera et ignea loca trahi, et post judicium deglutendam asseruit olla gehennali.

*D.* In qua forma apparent?—*M.* In humano corpore assumpto de aere.

*D.* Unde veniunt somnia?—*M.* Aliquando a Deo, cum aliquid futuri revelatur; sicut Joseph per stellas et manipulos quod fratribus suis praeferreretur. Aut aliquid necessarium admonetur, ut alio Joseph, ut fugeret in Aegyptum. Aliquando a diabolo, cum aliquid tentare aut bonum impedire nititur; ut in passione 58 Domini de uxore Pilati legitur. Aliquando ab ipso homine, cum quod viderit, vel audierit, vel cogitaverit, hoc in somnis imaginatur, et in timore positus per tristitia, et in spe per laeta ludificatur.

*D.* Benedictum Dei verbum, qui tot secreta mihi reserat per os tuum. Nunc si rogare auderem, libenter de Antichristo audirem.—*M.* Antichristus in magna Babylonia de meretrice generis Dan nascetur. In matris utero diabolo replebitur, et in Corozaim a maleficis nutrietur. Universo orbi imperabit, et totum genus humanum sibi quatuor modis subjugabit. Uno modo: nobiles sibi divitiis adsciscet, quae sibi maxime affluent, quia omnis pecunia abscondita erit ei manifesta. Secundo modo: vulgus sibi terrore subdet, quia maxima saevitia in Dei cultores furiet. Tertio modo: sapientia et incredibili eloquentia clerum obtinebit, quia omnes artes et omnem Scripturam memoriter sciet. Quarto modo: mundi contemptores, ut sunt monachi, signis et prodigiis fallat. Faciet enim tam stupenda miracula, ut jubeat ignem de coelo descendere, et adversarios suos coram se consumere, et mortuos resurgere, et sibi testimonium dare.

*D.* Suscitabit mortuos vere?—*M.* Nequaquam, sed diabolus ejus maleficii corpus alicujus intrabit, et illud apportabit, et in illo loquetur; ut quasi vivum videatur, ut dicitur: *In omnibus signis et prodigiis mendacibus* (2 Thess. ii. 9). Hic antiquam Hierusalem reaedificabit, in qua se ut Deum coli jubebit. Hunc Judaei ex toto orbe venientes summo voto suscipient; sed per praedicationem Eliae et Enoch ad Christianam religionem redibunt, et omnes pene dirum martyrium subibunt.

*D.* Quali aetate venient illi duo?—*M.* In ea qua assumpti sunt: qui etiam 59 ab Antichristo qui vocatur Antemos, id est contrarius; vel Arneomai, id est nego, vel, Titan, id est sol vel gigas, interficientur. Hic per tres annos et dimidium monarchiam obtinebit; deinde tentorium suum ad expugnandos justos in monte



Oliveti extendet, in quo invenietur subita morte mortuus spiritu oris Domini, id est jussu Dei interfectus; ut dicitur: 'Praecipitabit Dominus inclytum universae terrae in monte sancto.'

*D.* Cum dictum sit: *Dies illi propter electos breviantur* (Matth. xxiv. 22): erunt tunc dies breviores, quam nunc?—*M.* Dies tunc ita longi erunt sicut nunc, ut dicitur: *Ordinatione tua perseverat dies* (Psal. cxviii. 91). Sed dies dicuntur breviri, quia per breve tempus, id est tres annos et semis regnabit. Porro corpora hominum creduntur futura minora quam nostra, sicut nostra etiam minora quam antiquorum.

*D.* Quid postea erit?—*M.* Relinquentur quadraginta dies his qui ejus errore vel fallacia lapsi sunt, ut poenitere possint; post haec qua die judicium fiet, omnis homo ignorat.

*D.* Quid est novissima tuba?—*M.* Cum Dominus legem daret in monte, audita est vox tubae: ita angeli ad hoc constituti, corporibus et tubis de aere sumptis, terribile judicium Dei sonitu tubae intonabunt; ut dicitur: *Canet enim tuba, et mortui resurgent* (1 Cor. xv. 52). Et iterum: *Periit memoria eorum cum sonitu* (Psal. ix. 7), et altissima voce mortuis clamabunt, Surgite; ut dicitur: *Media nocte clamor factus est* (Matth. xxv. 6). Ad quam vocem omnes mortui, boni et mali, in ictu oculi, id est quam cito possis oculum aperire, imo aperto oculo lucem videre, resurgent.

*D.* Quae est prima resurrectio?—*M.* Sicut duae sunt mortes, ita sunt duae resurrectiones: una animarum, altera corporum. Cum homo peccat, anima moritur; quia a vita Deo deseritur, et in corpore quasi in sepulcro sepelitur: cum vero per poenitentiam ad vitam Deum redit, quasi a morte resurgit. Alia erit corporum.

*D.* Qua die?—*M.* In die Paschae, ea hora qua Christus resurrexit.

*D.* Erit aliquis tunc in mundo?—*M.* Ita plenus erit mundus tunc hominibus, ut est hodie, qui ita operantes erunt, ut hodie. Quidam arabunt, quidam navigabunt, quidam aedificabunt, quidam aliud et aliud facient.

*D.* Quid de illis fiet?—*M.* Justi, cum resurgent, mox ab angelis in aera obviam Christo rapiuntur, et electi viventes cum eis rapiuntur, et in ipso raptu morientur, et reviviscunt: hoc praecessit in Maria matre Domini, et Joanne Evangelista: Maria, quae recepto corpore post mortem in gloriam est assumpta; Joannes qui vero fuit corpore raptus, et in ipso raptu creditur mortuus et reviviscens. Reprobi de ipso terrore morientur, et confestim reviviscunt: et hoc est judicare vivos et mortuos.

*D.* Resurget qui in matris sunt mortui uteris?—*M.* Quotquot vitalem spiritum acceperunt, resurgent.

*D.* Qua aetate, vel mensura?—*M.* Qua erant, si essent triginta annorum; vel futuri essent, nisi ante morerentur.



*D.* Aliquando lupus devorat hominem, et caro hominis vertitur in suam carnem : lupum vero ursus, ursum leo devorant ; quomodo resurget ex his homo ? —*M.* Quod caro fuit hominis, resurget ; quod bestiarum, remanebit. Scit enim haec bene discernere, qui scivit ex nihilo cuncta condere. Sive ergo membratim a bestiis, sive a piscibus, seu a volucribus devorentur, omnes in resurrectione reformabuntur in tantum ut nec capillus de eis pereat.

*D.* Si capilli et ungues praecisi in locum suum redeunt, nonne deformes erunt ? —*M.* Non est intelligendum quod sint reducendi in priorem locum ; sed sicut figulus si vas noviter factum frangat, et de eodem luto aliud faciat, non attendens, quid prius ansa vel fundus fuerit : ita format Deus de eadem materia, aliud corpus huic valde dissimile, cui omnis deformitas et infirmitas absit, et omnis integritas et decor adsit : quamvis unumquodque membrum in locum suum Deus decenter restaurare possit.

*D.* Qui hic habuerunt bina capita ; vel plura membra, vel quibus defuerunt aliqua, aut pingues aut macri fuerunt, resurgent tales ? —*M.* Qui hic habuerunt duo capita, duo inde corpora resurgent, et unaquaeque anima habebit suum corpus, cui nihil indecens vel deforme adhaereat, sed omnia membra sana et integra, et omni pulchritudine plena habebit.

*D.* Quid sentis de abortivis ? —*M.* In quantum est semen patris resurget in 61 patre ; in quantum sanguis matris, resurget in matre.

*D.* Qualia corpora justi habebunt ? —*M.* Immortalia et incorruptibilia, et ut splendiderint vitrum perlucida. Reprobi quoque similiter immortalia, quoniam sine fine jugiter in morte dolentia ; et incorruptibilia in hoc quod cum omnibus poenis afficiantur, non consumantur ; sed tantum tenebrosa.

*D.* Qua hora fiet iudicium ? —*M.* Media nocte, qua hora angelus Aegyptum devastavit, et Dominus infernum spoliavit, ea hora electos suos de hoc mundo liberabit.

*D.* Qualiter veniet Dominus ad iudicium ? —*M.* Sicut, cum imperator ingresurus est civitatem, corona ejus, et alia insignia praeferuntur, per quae adventus ejus cognoscitur ; ita Christus in ea forma qua ascendit, cum ordinibus omnibus angelorum ad iudicium veniet ; angeli crucem ejus ferentes praeibunt ; mortuos tuba et voce in occursum ejus excitabunt, omnia elementa turbabunt, tempestate ignis et frigoris mixtim undique furente ; ut dicitur : *Ignis ante ipsum praecedet, et in circuitu ejus tempestas valida* (Psal. xlix. 3) ; et alibi : *Pugnabit orbis terrarum pro eo contra insensatos* (Sap. v. 21).

*D.* Erit iudicium in valle Josaphat ? —*M.* Vallis Josaphat dicitur vallis iudicii. Vallis est semper juxta montem. Vallis est hic mundus, mons est coelum. In valle ergo fit iudicium, id est in isto mundo, scilicet in aere, ubi justi ad dexteram Christi, ut oves, statuentur ; impii autem, ut haedi, ad sinistram ponentur.

*D.* Quomodo ad dexteram vel sinistram?—*M.* Ad dexteram, scilicet, sursum in gloria; ad sinistram, deorsum in terra. Justi enim geminis alis charitatis ad alta sublevabuntur; ut dicitur: *Sancti sument pennas ut aquilae* (Isa. xl. 31). Impii autem peccatis ut plumbum ad terrena, quibus toto corde inhaeserant, deorsum deprimentur.

*D.* Quali forma apparebit ibi Dominus?—*M.* Electis in ea forma qua in monte apparuit: reprobis vero in ea qua in cruce pependit.

*D.* Erit crux ibi, lignum, scilicet, in quo Dominus passus est?—*M.* Nequaquam, sed lux in modum crucis splendidior sole.

*D.* Quare faciet Filius iudicium?—*M.* Filius similitudo Dei est; angelus autem et homo usurpaverant sibi similitudinem Dei: justum est ergo ut cui facta est injuria, iudicium faciat pro vindicta: quamvis Pater et Spiritus sanctus ei cooperentur.

62 *D.* Erit ibi sedes in qua sedeat, ut dicitur: *Sedebit super sedem majestatis* ? (Matth. xxv. 31).—*M.* Christus dicitur nunc stare, et pro sponsa sua pugnare: tunc devictis hostibus, et sponsa ad se recepta, in majestate sedebit: hoc est, humanitas in divinitate requiescet. *Super sedem suam* etiam *sedebit*, quia ab omni labore in Ecclesia cessabit. Tamen quia homo ibi apparebit, super sedem de aere assumptam ut iudex sedere creditur.

*D.* Habebunt apostoli sedes, ut dicitur: *Sedebitis super sedes duodecim, judicantes duodecim tribus Israel* ? (Matth. xix. 28).—*M.* Conscientiae eorum sunt sedes eorum, in quibus devicto mundo et vitiis, quasi in sede triumphantis quiescent. Sed et ipsi super sedes de aere videbuntur sedere, ut dicitur: *Sedebunt super sedes in iudicio*.

*D.* Qualiter fiet iudicium?—*M.* Nunc sunt boni et mali mixti; et multi videntur boni, qui sunt mali; et multi putantur mali, qui sunt boni. Tunc ab angelis boni a malis, ut grana a paleis, discernentur, et in quatuor ordines dividuntur. Unus ordo est perfectorum cum Deo iudicantium. Alter justorum, qui per iudicium salvantur. Tertius impiorum sine iudicio pereuntium. Quartus malorum, qui per iudicium damnantur.

*D.* Qui sunt qui iudicant?—*M.* Apostoli, martyres, confessores, monachi, virgines.

*D.* Quomodo iudicabunt justos?—*M.* Monstrabunt eos suam doctrinam et sua exempla fuisse imitatos, et ideo regno coelorum<sup>1</sup> dignos.

*D.* Qui sunt qui iudicabuntur?—*M.* Qui opera misericordiae in legitimo conjugio exercuerunt, vel qui peccata sua poenitentia et eleemosynis redemerunt, eis dicitur: *Venite, benedicti Patris mei; esurivi et dedistis mihi manducare*, etc. (Matth. xxv. 34, 35).

*D.* Dicentur haec sonis verborum?—*M.* Cum Christus homo ibi apparebit, 63 et ipsi in corporibus adsistent, potest esse quod haec verba sonaliter fient. Tamen,

<sup>1</sup> A. om. *coelorum*.

cum sit ibi omnibus manifestum per quod meritum quisque salvetur vel damnetur, magis nobis per haec verba innuitur, per quae merita salventur.

*D.* Quomodo judicabuntur?—*M.* Coelesti palatio, qui haec fecerunt, digni censebuntur.

*D.* Qui sunt qui sine iudicio peribunt?—*M.* Qui sine lege peccaverunt, pagani, scilicet, et illi Iudaei, qui fuerunt post passionem Christi. Nam post suam passionem legis observatio reputatur idololatriae superstitio.

*D.* Videbunt ipsi Christum?—*M.* Videbunt, sed ad sui perniciem, ut dicitur: *Videbunt in quem transfixerunt* (Joan. xix. 37); omnes namque impii in necem Domini consenserunt.

*D.* Quare dicitur de eis: *Non resurgent impii in iudicio?* (Psal. i. 5).—*M.* Non continget illis, ut ibi iudicent; sicut hic fecerunt. De his dicitur: *Pones eos ut cibum ignis in tempore vultus tui* (Psal. xx. 10).

*D.* Qui sunt qui judicabuntur, et peribunt?—*M.* Iudaei, qui ante adventum Christi sub lege peccaverunt; et mali Christiani, qui malis operibus Deum negaverunt; his dicetur: *Discedite a me maledicti; esurivi, et non dedistis mihi manducare*, etc. (Matth. xxv. 42). Quibus verbis innuitur quod ideo damnentur, quia crimina sua elemosynis redimere contempserunt. Et debes notare quod non dicit: *Venite, benedico vos*, nec dicit: *Discedite, maledico vos*; sed, *quia estis benedicti, venite*; et, *quia estis maledicti, discedite*.

*D.* Quis benedixit istos? vel quis maledixit illos?—*M.* Spiritus sanctus quotidie per ora amicorum et inimicorum electos benedicit, ut dicitur: *Benedicti vos a Domino* (Psal. cxiii. 15). Et iterum: *Benedicto Domini super vos* (Psal. cxxviii. 8). Reprobos vero per ora omnium maledicit ut dicitur: *Maledicti qui declinant a mandatis tuis* (ibid. 21).

*D.* Quomodo judicabunt eos Sancti?—*M.* Suis meritis ostendent eos nec facta nec dicta sua secutos, et ideo omni supplicio dignos: hos in ira sua conturbabit Deus, et devorabit eos ignis. 64

*D.* Habet Dominus furorem vel iram?—*M.* In Domino non sunt tales motus: qui, ut dicitur: *Omnia cum tranquillitate iudicat* (Sap. xii. 8); sed cum in reos sententia justae damnationis profertur, irasci eis, qui haec patiuntur, videtur.

*D.* Habebunt justii defensores, aut mali accusatores?—*M.* Habebunt conscientias suas. Ita namque omnes a fulgore crucis illustrabuntur, ut sicut nunc sol ab omnibus videtur, ita omnium hominum conscientiae tunc ab omnibus in propatulo videantur.

*D.* Quid est quod dicitur, *Libri aperti sunt; et liber vitae, et iudicati sunt mortui de his quae erant scripta in libris?* (Apoc. xx. 12).—*M.* Libri sunt prophetae, sunt apostoli, sunt alii perfecti. Qui libri aperti erunt, quia doctrina et exempla eorum omnibus patebunt; in quibus omnes, quasi in libris, videbunt quid facere vel quid vitare debuerunt. Liber vero vitae est vita Jesu, in qua omnes

quasi in libro legent quid de praeceptis ejus, vel fecerunt, vel neglexerunt. Liber vitae est etiam vis divina, in qua omnes suas conscientias quasi scriptas videbunt.

*D.* Quid sequitur?—*M.* Peracto judicio, diabolus cum toto corpore suo, id est cum omnibus impiis, in carcerem, id est in stagnum ignis et sulphuris praecipitabitur: Christus vero cum sponsa sua, id est omnibus electis, cum triumphali gloria in civitatem Patris sui coelestem Hierusalem revertetur.

*D.* Quid est, *Transiens, ministrabit illis?* (Luc. xii. 37).—*M.* Hoc est remota servilia forma, talem qualis est ostendet se electis in Patris gloria, ut dicitur: *Manifestabo illis me ipsum* (Joan. xiv. 21).

*D.* Quid est, *Tradet regnum Deo et Patri* (1 Cor. xv. 24), et *Deus erit omnia in omnibus?* (Coloss. iii. 11).—*M.* Id est Christi humanitas, et tota Ecclesia in divinitate regnabunt; et Deus erit gaudium omnium, et gaudium singulorum. Singuli namque singulare gaudium habebunt, et omnes simul de visione Dei gaudebunt.

65 *D.* Quid postea de mundo erit?—*M.* Conflagrabitur. Sicut enim olim aqua diluvii mundo praevaluit, et super montes omnes cubitis quindecim excrevit, ita tunc ignis praevalens super omnes montes quindecim cubitis altius ardebit.

*D.* Interibit penitus mundus?—*M.* Rerum mutabilitas, et poenae peccati, scilicet, frigus, aestus, grandines, turbines, fulgura, tonitrua et aliae incommoditates penitus interibunt: elementa vero purgata permanebunt, ut dicitur: *Mutabis ea, et mutabuntur* (Psal. ci. 27). Sicut enim praesens figura nostrorum corporum transibit, et longe aliam huic incomparabilem habebit, ita praesens mundi figura penitus praeteribit, et longe alia incomparabilis gloriae forma erit, ut dicitur: *Faciet Dominus coelum novum et terram novam* (Isa. lxv. 17). Denique coelum, sol, luna, stellae, aquae, quae nunc festinant cursu irretardabili, quasi cupientes in meliorem statum immutari, tunc fixa stabiliter manebunt, et quieta, et mirabili glorificatione immutata. Nam coelum gloriam solis induet: sol septempliciter plus quam nunc lucebit, ut dicitur: *Sol habebit lumen septem dierum.* Luna et stellae vestientur ineffabili splendore. Aqua, quae Christi corpus tingere meruit, et sanctos in baptismate lavit, omnem decorem crystalli transcendet. Terra, quae in gremio suo Domini corpus confovit, tota erit ut paradisos. Et quia Sanctorum sanguine est irrigata, odoriferis floribus, liliis, rosis, violis immarcessibiliter erit perpetuo decorata. Et haec est mutatio dexterae excelsi, quia terra, quae erat maledicta, et spinis addicta, tunc in perpetuum a Domino erit benedicta, et labor et dolor non erit ultra.

*D.* Replesti me de bonis domus Domini: dic, qualia corpora habebunt sancti?—*M.* Septies quam sol splendidiora, et prae animo agiliora.

*D.* In qua aetate, vel in qua mensura erunt?—*M.* Ut Christus, quando resurrexit. Verumtamen cum sit hic delectabile pueros senibus mistos, viris



mulieres, longis breves junctos cernere; credibile est multo delectabilius esse ibi 66  
singulis aetatibus, singulis mensuris utrumque sexum virorum et mulierum conspi-  
cere: sicut hic delectabile est diversas voces in organis vel in fidibus audire. Unde  
magis credendum est omnes in illa aetate, et in illa mensura resurgere, et ibi apparere,  
qua contigit eos hinc migrare.

*D.* Erunt vestiti, an nudi?—*M.* Nudi erunt, sed omni decore fulgebunt; et  
non plus de aliis membris, quam nunc de gratiosis oculis erubescunt. Salus  
autem justorum et laetitia erunt illorum vestimenta: nam Dominus induet corpora  
eorum vestimento salutis, et animas eorum indumento laetitiae. Et sicut hic sunt  
diversa genera florum, ut in liliis albedo, et in rosis rubedo: ita diversa gratia  
colorum creditur fore in corporibus Sanctorum, ut alium colorem martyres, alium  
habeant virgines; et haec pro vestimentis reputabuntur.

*D.* Possunt libenter facere quod volunt?—*M.* Nihil nisi bonum volunt,  
ideo quicquid volunt, libere agunt; et ubicunque esse volunt, sine mora ibi  
sunt.

*D.* Quid operantur?—*M.* Vacant et vident Deum, et in saecula saeculorum  
laudant eum.

*D.* Quae est laudatio Sanctorum?—*M.* Deum sanctos ibi laudare est tantum  
de visione Dei gaudere.

*D.* Recordantur malorum quae in corpore patiebantur?—*M.* Omnium recor-  
dantur.

*D.* Non habent inde dolorem?—*M.* Imo majus gaudium habebunt, quod  
haec omnia devicerunt: sicut aliquis qui olim periculum belli evasit, et hoc post  
gaudens amicis narrat.

*D.* Super altitudinem terrae sustulit me tua aurea lingua. Nunc eia, dic  
mihi illorum gaudia.—*M.* Gaudia itaque Sanctorum erunt, *quae oculus non vidit,*  
*nec auris audivit, nec in cor hominis ascendit, quae praeparavit Deus his qui diligunt*  
*eum* (1 Cor. ii. 9).

*D.* Quae sunt haec?—*M.* Vita aeterna, beatitudo sempiterna, omnium  
bonorum sufficientia sine omni indigentia.

*D.* Hoc planius edicito.—*M.* Septem speciales glorias corporis habebunt, et  
septem animae. In corpore quidem pulchritudinem, velocitatem, fortitudinem, 67  
libertatem, voluptatem, sanitatem, immortalitatem: In anima autem sapientiam,  
amicitiam, concordiam, potestatem, honorem, securitatem, gaudium.

*D.* Levasti me super me. Haec sunt quae concupivit anima mea audire.  
Rogo te, haec aliquibus modis exprime.—*M.* Placeretne tibi si esses ita pulcher  
ut Absalon in cujus corpore non erat macula, et cujus coma multo pretio pondera-  
batur praecisa?

*D.* O gloria!—*M.* Quid si cum hoc decore esses tam velox quam Asael, qui  
cursu pedum praevertebat capreas?



*D.* O gratia!—*M.* Quid si cum his duobus ita esses fortis ut Samson, qui mille viros armatos prostravit una mandibula?

*D.* O ingens decus!—*M.* Quid si cum his tribus esses tam liber quam Augustus, cui totus mundus servivit?

*D.* O claritudo!—*M.* Quid si cum his quatuor ita voluptate afflueres ut Salomon, qui nunquam cordi suo aliquid denegabat quod desiderabat?

*D.* O dulcedo!—*M.* Quid si cum his quinque ita sanus esses ut Moyses, cui nunquam dens motus est, nec caligavit oculus?

*D.* O sanitas!—*M.* Quid si his omnibus habitis deberes ita fieri longaevus ut Mathusalem, qui pene ad mille annos vixit?

*D.* O magnificentia! Mihi videtur, si cui optio ex his eligendi daretur, unumquodque pro regno jure eligeretur: si quis autem his omnibus polleret, merito toti mundo praeferendus esset.—*M.* Oportet, ut interdum sileas, dum praestantiora audias. Quid si cum his omnibus superioribus ita sapiens esses ut Salomon, cui omnia abscondita et occulta erant manifesta?

*D.* O decus, vel sapientia!—*M.* Quid si super haec omnes homines tibi essent amici, ut David Jonathae, quem dilexit ut animam suam?

68 *D.* O beatitudo!—*M.* Quid si insuper omnes tibi essent ita concordēs, ut Laelius Scipioni, de quibus neuter nisi quod alter voluit?

*D.* O ineffabilitas!—*M.* Quid si ad haec omnia ita potens esses, ut Alexander Magnus, qui Asiam, Africam, Europam, sibi potenter subjugavit?

*D.* O sublimitas!—*M.* Quid si insuper ab omnibus ita honorareris, ut Joseph ab Aegyptiis, quem adoraverunt ut Dominum?

*D.* O celsitudo!—*M.* Quid si in his omnibus ita securus esses ut Elias et Enoch?

*D.* O magnitudo!—*M.* Quid si his omnibus habitis tale haberes gaudium, quale is habet qui cum ad equuleum ducitur, repente in itinere ad regnum rapitur?

*D.* O majestas!—*M.* Quid si amicum haberes, quem ut teipsum diligeres, et is similiter ut tu his omnibus bonis abundaret; nonne duplex gaudium haberes?

*D.* O immensa delectatio!—*M.* Quid si multos amicos haberes, nihilominus his bonis afflueret, nonne tot gaudia haberes?

*D.* O inenarrabilitas! Ita ego delector in sermonibus tuis, sicut in omnibus divitiis. Mihi videtur quod si quis quaedam ex his, non dico omnia, haberet; dignior toto mundo esset. Si quis autem his omnibus esset plenus, videretur jure Deus.—*M.* Recte sentis; nam his omnibus bonis ipsi (id est, sancti) longe excellentius exuberant. Absalonis namque formositas ibi esset deformitas. Porro illorum speciositas erit ut solis claritas, ut dicitur: *Fulgebunt justi sicut sol* (Matth. xiii. 43), qui tunc septuplo plus quam nunc fulgescet. Et hoc eis promittitur:

*Reformabit corpus humilitatis nostrae configuratum corpori claritatis suae* (Philip. iii. 21). Nemo dubitat quin corpus Christi clarius sit quam sol, utpote corpus Creatoris quam corpus creaturae; homines vero templa Dei dicuntur, quod sol non dicitur. Si ergo corpora sanctorum corpori claritatis Christi, quod est splendidius quam sol, configurantur; et Deus in eis, ut in templis, habitat; necesse est ut 69 templa Dei magis perspicua sint quam sol. Ecce qualis sanctorum pulchritudo. Asael agilitas esset ibi pigra tarditas. Sane ipsi veloces sunt ut quam cito oriens sol occidentem suo radio tangit, tam cito ab oriente in occidentem venire possint, et quam cito oculus se elevans visum ad coelum dirigit, tam cito ad terram de coelo, de terra ad coelum relabi poterunt: hoc etenim angeli facere possunt, quibus ipsi coequales erunt, ut dicitur: *Erunt aequales angelis Dei* (Luc. xx. 36). Ecce qualis illorum velocitas. Samsonis valetudo esset ibi invaletudo: nempe illorum talis erit valentia, ut si montes et omnem molem terrae pede vertere vellent; valenter possent, et tam facile, quam nunc videre: hoc enim nemo dubitat angelos posse, quibus ipsi aequales dicuntur esse. Ecce qualis justorum fortitudo. Augusti imperatoris libertas esset ibi captivitas: qui potuit capi, ligari, claudi. Illorum vero talis est libertas, ut omnia obstantia penetrare valeant, ut nulla creatura eos retinere queat; sicut sepulcrum corpus Domini tenere non potuit quin resurgeret, et januis clausis intraret. Huic ipsi configurabuntur. Ecce qualis illorum libertas.

*D.* Salomonis deliciae essent eis miseriae. O qualis est illorum voluptas, quibus ipse Deus fons omnium bonorum est insatiabilis satians satietas!—*M.* Duae sunt beatitudines: una minor paradisi, altera major coelestis regni. Quarum quia neutram experti sumus, de eis comparisonem dare nescimus. Et duae sunt miseriae: una minor hujus mundi, altera major inferni. E quibus quia unam quotidie experimur, comparisonem de experta dare novimus. Sicut igitur si ferrum ignitum alicujus capiti esset infixum, et sic candens per omnia membra transiret: sicut ille dolorem interius et exterius haberet; ita ipsi per contrarium 70 modum in omnibus membris suis interius et exterius voluptatem habent. Hic, id est in hoc mundo, est voluptas multitudinem virorum ac mulierum speciosarum videre, induere vestes pretiosas, praeclara aedificia cernere, dulcem cantum, sermonem concinnum, organa, lyras, citharas, et talia audire; thymiamata et alias diversi pigmenti species odorare; variis epulis deliciari; blanda et mollia tractare; multam pecuniam et variam suppellectilem possidere; haec omnia illis infinite redundant. O qualem voluptatem visus ipsi habebunt, qui ita clausis sicut apertis oculis videbunt! Quibus singula membra ut oculus solis erunt, qui Regem gloriae in decore suo cernent; omnes angelos et omnes sanctos interius et exterius conspicient. Gloriam Dei, gloriam angelorum, gloriam patriarcharum, gloriam prophetarum, gloriam apostolorum, gloriam martyrum, gloriam confessorum, gloriam virginum, et gloriam omnium sanctorum videbunt: suos oculos, suas facies, omnia

membra sua interius et exterius, cogitationes singulorum intuebuntur : omnia quae sunt in novo coelo, et in nova terra contemplabuntur : inimicos suos, qui se olim affligerunt, in inferno jugiter videbunt ; et de his omnibus ineffabiliter gaudebunt. O qualis voluptas auditus illorum, quibus incessanter sonabunt harmoniae coelorum, concentus angelorum, dulcisona organa omnium sanctorum ! Olfactio qualis, ubi suavissimum odorem de ipso suavitatis fonte Deo haurient, et odorem de angelis et de omnibus sanctis percipient ! Eia qualis voluptas gustus, ubi *epulabuntur et*  
 71 *exsultabunt in conspectu Dei* (Psal. lxvii. 4) ; et cum apparuerit gloria Dei saturabuntur, et *ab ubertate domus ejus inebriabuntur !* (Psal. xxxv. 9.) Voluptas tactus qualis, ubi omnia aspera et dura aberunt, et omnia blanda et suavia arridebunt ! O quam magna multitudo dulcedinis divitiarum, ubi in gaudio Domini super omnia bona sua constituentur. Ecce tales sunt deliciae sanctorum. Moysis sanitas esset ibi infirmitas. Salus autem justorum a Domino. Quos si tentares impetere ferro, non plus posses laedere quam nunc radium solis secare ; talis est sanitas justorum. Mathusalae longaevitas esset prolixae mortis difficultas, quos mors et dolor fugiunt, quia in perpetuum vivunt. En qualem habebunt vitae diuturnitatem, qui indeficientis vitae feliciter haereditabunt aeternitatem. Et haec tantum sunt bona corporis.

*D.* Sicut dulcis fons sitientem agricolam, ita delectabilis favus de ore tuo distillans meam refocillat animam. Sed o incomparabiliter beati, qui ad tam ineffabilia bona sunt praedestinati !—*M.* Vere beati sunt, qui habitant in domo Domini, quia in his omnibus vivent in saeculum saeculi. His Salomonis sapientia esset magna insipientia. Porro ipsis omnis sapientia affluit : omnem scientiam de ipso fonte sapientiae hauriunt. Omnia quippe praeterita, praesentia, et si qua futura sunt, perfecte sciunt. Omnium omnino hominum, sive in coelo, sive in inferno, nomina, genera, opera bona vel mala unquam ab eis gesta norunt ; et nihil est quod eos lateat, cum in sole justitiae pariter videant omnia.

*D.* Heu quantas lacrymas miseriae meae nunc cogit me fundere fons tuae eloquentiae. Scient omnes sancti quod ego feci ?—*M.* Utique, non solum quae fecisti, sed quae unquam vel cogitasti, vel dixisti, aut aliquis homo, sive bonum, sive malum, indelebiter cognoscent.

*D.* Quid tunc valet confessio, et poenitentia peccatorum, si non debentur ; et si ipsi debent turpia et foeda flagitia nostra scire, quae etiam exhorrescimus cogitare ?—*M.* Quid abhorres ? quid times ? An vereris quod de tuis factis ibi confundaris ? De foedissimis et turpissimis actibus tuis confessis et poenitentia lotis  
 72 non plus verecundaberis, quam si quis nunc narraret tibi quae olim gessisti in cunis : nec plus erubesces, quam si vulneribus in praelio acceptis perfecte sanatus esses. Nihil est aliud peccata dimittere vel delere, quam non punire : per poenitentiam et confessionem remittuntur : sed de Dei et sanctorum scientia nunquam debentur.

*D.* Vellem mihi hoc exemplo probari?—*M.* Nunquid scis quod David homicidium et adulterium perpetravit?

*D.* Scio.—*M.* Num nosti Mariam peccatricem fuisse, Petrum Christum perjurio abnegasse, Paulum Ecclesiam crudeliter impugnasse?

*D.* Novi.—*M.* Credis eos esse in coelo?

*D.* Credo.—*M.* Si igitur tu adhuc corruptibilis et fragilis haec nosti, quanto magis illi norunt, qui ab omni corruptione et fragilitate liberi erunt? Non tamen inde nunc verecundantur, sed magis de sua salvatione in Domino glorientur.

*D.* Non abhorrent tales angeli vel sancti qui pene nihil peccaverunt? non habebunt eos pejus?—*M.* Nequaquam; sed, sicut his amici congaudent qui naufragium vel aliquod grave periculum evadunt, ita angeli et sancti de illorum evasione congratulantur, quibus omnia, etiam ipsa peccata, in bonum cooperantur. Et sicut medicus magis de desperato aegro, si eum sanaverit laudatur, ita Deus uberius de illorum salvatione glorificatur.

*D.* O immensa laetitia!—*M.* David et Jonathae amicitia esset illis inimicitia. O quam dulcis amicitia illos copulat, quos Deus ut filios suos amat, et ipsi Deum plus quam seipsos diligunt, et omnes angeli et omnes sancti eos ut seipsos diligunt. Laelii et Scipionis concordia esset illis discordia. Sane concordia illorum est ut oculorum: quo unus aspicit, mox se alter illuc flectit: quidquid aliquis illorum volet, hoc Deus, hoc angeli, hoc omnes sancti volent.

*D.* Eja, si Deus et omnes sancti volent quod ego volo: tunc vellem similis 73 esse Petro?—*M.* Certe si hoc volueris, continuo eris. Non dico quod Petrus sis, sed Petro similis. Nam si cuperes Petrus esse; cuperes non subsistere. Si enim tuam essentiam exueres, nihil esses: quamvis nullus ibi plus cupiat, quam promeruerit; sicut nec pes cupit oculus esse, aut manus auris; vel vir esse mulier. Si enim aliquid plus cuperent, plenum gaudium non haberent; sed omnes plenum gaudium habebunt: ergo nihil plus cupient quam habebunt, et nihil potest adjici gaudio eorum. Quod enim quisque in se non habuerit, in altero habebit: ut, verbi gratia, Petrus in Joanne gloriam habebit virginitatis; Joannes in Petro gloriam passionis. Et ita gloria uniuscujusque erit omnium, et gloria omnium uniuscujusque erit. Dic igitur quid cupere plus poterunt, qui angelis coaequales erunt, et haec omnia, quae commemoravi, et plura habebunt. Alexandri ampla potentia esset illis angusta custodia. Nempe illorum tam efficax erit potentia, ut si aliud coelum facere vellent, potenter possent. Sunt enim Filii Dei, et cohaeredes Christi, et ideo dii, ut dicitur: *Ego dixi, dii estis* (Psal. lxxxi. 6). Et quia dit sunt, omnia quae volunt possunt.

*D.* Et si possunt, quare non aliud coelum faciunt?—*M.* Deus nihil imperfectum reliquit: quia omnia in mensura, numero et pondere, perfecte absolvit. Et si ipsi aliud coelum facerent, esset superfluum; sed nihil volunt quod sit



indecens vel supervacuum. Nos etenim multa possumus, quae tamen non facimus, ut saltare, vel currere.

*D.* Haec omnia possunt credi de Apostolis et summis sanctis: circa nos bene geritur, si nobis in servitio eorum vivere conceditur.—*M.* De omnibus omnino iustis dictum est: *Erunt aequales angelis Dei* (Luc. xx. 36). Sicut enim illud est perfecte calidum, a quo omne frigus est remotum, et illud est perfecte frigidum, a quo omnis calor removetur; et tamen aliud potest esse calidius aut frigidius: ita, licet omnes sancti aequales sint semper videndo faciem Patris; tamen ita differunt in gloria ut stellarum claritas, vel solis et lunae lumina. Sicut igitur si rex praeteriens aegrum, quem in coeno jacentem videret, levare, balnari, vestibus suis indui juberet, nomen suum ei imponeret, in filium suum adoptaret, regnum ei in haereditatem daret: ita Deus cernens nos in luto peccatorum, nos inde per fidem levavit, baptismate lavit, nomen suae Divinitatis nobis imposuit, in regnum suum haeredes adscivit, ut dicitur: *Quotquot receperunt eum, dedit eis potestatem filios Dei fieri* (Joan. i. 12). Quamvis ergo alius alio praestantius, alius alio eminentius gloriam pro meritis sortiatur; tamen omnes unam domum Patris, licet diversis mansionibus, et unum denarium de visione Dei et consortio angelorum percipient. Joseph honor esset eis ut dedecus. O qualem honorem habebunt ipsi, quos Deus ut filios honorabit, angeli ut principes, omnes sancti ut Deos venerabuntur! Debitor est enim eis Deus, quia hoc quod de eis statuit facere, ut hoc fieret, toto adnisu se praeparavere. Debitores sunt eis omnes sancti, quia quod binam stolam, imo centuplum perceperunt, ex eis ex magna parte habebunt. Debitores sunt eis angeli, quia quod eorum numerus est impletus, quantum in ipsis fuit, fecerunt, debitorum sunt eis coelum et terra, et omnis creatura, quia quod tam excellenter immutata sunt, ut hoc fieret, suis meritis festinaverunt. Eliae et Enoch securitas esset eis timoris anxietas: quia ita securi sunt, quod nec mortem nec aliquod infortunium timebunt; et haec omnia nunquam amittere pavebunt. Deus enim non aufert ab eis, cum sint filii ejus carissimi: et ipsi nunquam amittere volent; nunquam igitur ea perdent, equuleo vero erepti, et in regnum rapti perfruentur laetitia pro moestitia. O qualem laetitiam et exultationem ipsi habebunt, qui in gaudium Domini introibunt! O Deus! quale gaudium habebunt, qui Patrem in Filio, et Verbum in Patre, et Spiritus sancti caritatem in utroque, sicuti est, facie ad faciem semper videbunt. Gaudium habebunt de consortio angelorum, gaudium de contubernio omnium Sanctorum. Gaudebunt itaque de bonis Domini interius et exterius, supra se, et infra se, in circuitu et undique. Ad haec omnes amicos meos incito; qui si me audierint, in eorum consortio, quorum multa millia sunt, his deliciis affluere et superabundare gaudebunt. Ecce, hoc est plenum gaudium; et haec est omnium bonorum sufficientia sine omni indigentia.

*D.* Ita replesti meum cor gaudio, quod pene vidi faciem Domini in nubilo raptus in coeli gremio. Idcirco laetor super eloquia tua, sicut qui invenit spolia



multa.—*M.* Sicut igitur hi amici Dei perenniter felices in Domino gloriabuntur, ita, e contrario, inimici ejus nimium miseri et infelices jugiter cruciabuntur. Ecce sicut isti decore maximo illustrabuntur, ita illi maximo horrore deturpabuntur. Sicut isti summa agilitate erunt alleviati, ita illi summa pigritia praegravati. Sicut isti praecipuo robore solidati, ita illi erunt praecipua invaletudine debilitati. Sicut isti augusta libertate potientur, ita illi anxia servitute deprimuntur. Sicut isti immensa voluptate deliciabuntur, ita illi immensa miseria amaricabuntur. Sicut isti egregia sanitate vigeant, ita illi infinita infirmitate deficient. Sicut isti de beata immortalitate triumphantes laetabuntur, ita illi de dolenda sua diuturnitate lamentabuntur. Sicut isti perpoliti erunt splendore sapientiae, ita illi obscurati erunt horrore insipientiae. Si quid enim scient, ad augmentum doloris scient. Sicut istos dulcis amicitia copulabit, ita illos amara inimicitia excruciat. Sicut isti concordiam cum omni creatura habentes, ab omni creatura glorificabuntur, ita illi cum omni creatura discordiam habentes, ab omni creatura execrabuntur. Sicut isti summa potentia sublimabuntur, ita illi summa impotentia angustiabuntur. Sicut isti maximo honore erunt praediti, ita illi maximo dedecori erunt dediti. Sicut isti securitate egregia tripudiabunt, ita illi maximo pavore trepidabunt. Sicut 76 isti ineffabili gaudio erunt jubilantes, ita illi miserabili moerore sine fine ejulantes. Odium enim Dei habebunt, quia, quantum in ipsis erat, ei obstiterunt, ne unquam civitas ejus aedificaretur. Odium habebunt angelorum, quia, quantum potuerunt, effecerunt ne unquam numerus eorum impleretur. Odium habebunt omnium sanctorum, quia, quantum in ipsis erat, nunquam gaudium plenum habebunt. Odium a novo coelo, et a nova terra, et ab omni creatura habebunt: quia, quantum in ipsis erat, impedierunt ne unquam immutarentur. O mirabilis contrarietas! Sicut illorum gaudia erunt inexcogitabilia et indicibilia: ita istorum supplicia erunt incomparabilia et ineffabilia. Ideo vocantur perditii, quia a cultu Dei sunt lapsi.

*D.* Hoc non intelligo.—*M.* Cum Deus palatium sibi constitueret paries lapsus est, quando angeli corruerunt. Quem Deus volens restaurare, misit Filium suum vivos lapides ad hoc aedificium congregare. Qui scandens currum, multos convexit; lapsos inde reliquit, ut dicitur: *Ascendes super equos tuos; et quadrigae tuae salvatio* (Habac. iii. 8). Dei quadrigae sunt quatuor Evangelistae. Equi sunt apostoli, qui praedicatione sua Christum in hoc curru per mundum traxerunt, et multos ad Dei aedificium collegerunt. Lapsi de curru sunt haeretici et schismatici, ut dicitur: *Ex nobis exierunt, sed non erant ex nobis* (1 Joan. ii. 19). Qui autem sunt adducti, ut lapides quadrati a summo opifice in aedificio coelesti sunt locati. Hi sunt electi, quatuor virtutibus politi, id est prudentia, fortitudine, justitia, temperantia, quibus muri Hierusalem fient reparati, ut dicitur: *Hierusalem, quae aedificatur ut civitas* (Psal. cxxi. 3). Quidam vero lapides asperi, impoliti, ab opifice sunt reprobatii, in ignem missi, et in calcem versi; murique his firmati

quasi caemento et ornati. Hi sunt impii a coelesti aedificio rejecti, et in fornacem gehennae projecti: de quorum exitio iusti vinculo caritatis quasi caemento murus firmiter compaginabuntur; et eorum gloriosius collatione decorati, sine fine in Domino Deo jucundabuntur.

*D.* Jucunditate et exultatione repleat te Dominus Deus omnipotens, optime magister, glorificatione sanctorum, et videas Regem gloriae in suo decore; et videas bona Hierusalem omnibus diebus vitae tuae.

## TRANSITUS MARIAE.

[MELITO servus Christi, episcopus ecclesiae Sardensis, venerabilibus in domino 77  
fratribus Laodiceae constitutis in pace salutem. Saepe scripsisse me memini de  
quodam Leucio qui nobiscum cum apostolis conversatus alieno sensu et animo  
temerario discedens a via justitiae plurima de apostolorum actibus in libris suis  
inseruit: et de virtutibus quidem eorum multa et varia dixit, de doctrina vero  
eorum plurima mentitus est, asserens eos aliter docuisse et stabiliens quasi ex  
eorum verbis sua nefanda argumenta. Nec solum sibi sufficere arbitratus est,  
verum etiam transitum beatae semper virginis Mariae genitricis Dei ita impio  
depravavit stylo, ut in ecclesia Dei non solum legere sed etiam nefas sit audire.  
Nos ergo vobis petentibus quae ab apostolo Johanne audivimus, haec simpliciter  
scribentes vestrae fraternitati direximus. . . . . ]<sup>1</sup>

Igitur cum dominus et salvator Jesus Christus pro totius saeculi vita confixus  
clavis crucis penderet in ligno, vidit circa crucem matrem stantem et Johannem  
evangelistam, quem prae ceteris apostolis peculiarius diligebat, eo quod ipse solus  
ex eis virgo esset in corpore. Tradidit igitur ei curam sanctae Mariae, dicens ad  
eum: Ecce mater tua, et ad ipsam inquires: Ecce filius tuus. Ex illa hora sancta  
Dei genitrix in Johannis cura specialius permansit, quamdiu vitae istius incolatum  
transegit. Et dum apostoli mundum suis sortibus in praedicatione sumpsissent,  
ipsa in domo parentum illius juxta montem Oliveti consedit.

Secundo itaque anno postquam Christus devicta morte caelum conscenderat, die  
quadam desiderio Christi Maria aestuans lacrimari sola intra hospitii sui recepta-  
culum coepit. Et ecce angelus magni luminis habitu resplendens ante eum adstitit  
et in salutationis verba prosiluit dicens: Ave benedicta a domino, suscipe illius  
salutem qui mandavit salutem Jacob per prophetas suos. Ecce, inquit, ramum  
palmae; de paradiso domini tibi attuli; quem portare facies ante feretrum tuum,  
cum in die tertia assumpta fueris de corpore. Ecce enim expectat te filius tuus  
cum thronis et angelis et universis caeli virtutibus. Tunc Maria dixit ad angelum:  
Peto ut congregentur ad me omnes apostoli domini Jesu Christi. Cui angelus: 78  
Ecce, inquit, hodie per virtutem domini mei Jesu Christi omnes apostoli ad te  
venient. Et ait Maria: Rogo ut mittas super me benedictionem tuam, ut nulla  
potestas inferni occurrat mihi in illa hora qua anima mea fuerit egressa de corpore,  
et ne videam principem tenebrarum. Et ait angelus: Potestas quidem inferni non

<sup>1</sup> M. B.

nocebit tibi. . . . Haec dicens angelus cum magno splendore discessit. Palma autem illa fulgebat nimia luce. Tunc Maria exuens se induit melioribus vestimentis. Et accipiens palmam quam susceperat de manu angeli, egressa in montem Oliveti coepit orare et dicere: Non ego fueram digna, etc. . . . Et haec dicens reversa est in hospitium suum.

Et ecce subito, dum praedicaret sanctus Johannes in Epheso, die dominica, hora diei tertia, terrae motus factus est magnus, et nubes elevavit eum et suscepit eum ab oculis omnium, et adduxit eum ante ostium domus ubi erat Maria. Et pulsans ostium statim ingressus est. Cum autem videret eum Maria, exultavit in gaudio et dixit: Rogo te, fili Johannes, memor esto verborum domini mei Jesu Christi, quibus commendavit me tibi. Ecce enim in die tertio, cum recessura de corpore sum, audiavi consilia Judaeorum dicentium: Expectemus diem quando morietur illa quae portavit illum seductorem, et corpus ejus igni comburamus. Vocavit ergo sanctum Johannem et introduxit eum in secretarium domus, et ostendit ei vestimentum sepulturae suae et palmam illam luminis, quam acceperat ab angelo, monens eum ut illam faceret ferri ante lectum suum cum iret ad monumentum.

Cui sanctus Johannes ait: Quomodo ego solus tibi parabo exequias, nisi venerint fratres et coapostoli domini mei Jesu Christi ad reddendum honorem corpusculo tuo? Et ecce subito per imperium Dei omnes apostoli de locis in quibus praedicabant verbum Dei elevati in nube rapti sunt, et depositi sunt ante ostium domus in qua habitabat Maria. Et salutantes se invicem mirabantur dicentes: Quae causa 79 est ob quam dominus nos hic congregavit? [Advenit autem cum eis Paulus, ex circumcissione conversus, qui assumptus fuerat cum Barnaba in ministerium gentium. Cumque inter eos esset pia contentio quis ex eis prior oraret ad dominum ut ostenderet illis causam ipsorum, et Petrus Paulum hortaretur ut prior oraret, Paulus respondit dicens: Tuum est istud officium, primum inchoare, maxime cum sis electus a Deo columna ecclesiae, et tu praecedis omnes in apostolatu: meum autem minime: nam ego minimus sum omnium vestrum, et tanquam abortivo visus est mihi Christus; nec me vobis aequare praesumo, tamen gratia Dei sum id quod sum.]<sup>1</sup>

Tunc omnes apostoli gaudentes [super humilitate Pauli]<sup>1</sup> unanimiter consummaverunt orationem suam. Et cum dixissent Amen, ecce subito venit beatus Johannes et indicavit eis omnia haec. Ingressi vero apostoli domum invenerunt Mariam et salutaverunt eam dicentes: Benedicta tu a domino, qui fecit caelum et terram. Quibus illa ait: Pax vobiscum sit, fratres dilectissimi<sup>2</sup>. Quomodo huc venistis? Qui narraverunt ei quomodo unusquisque ab spiritu Dei elevati in nube et depositi ibidem advenissent. Quibus illa dixit: Non me fraudavit Deus conspectu vestro. Ecce ingrediar viam universae terrae, nec dubito quod nunc

<sup>1</sup> M. B.<sup>2</sup> fratres electi a domino. Et interrogavit eos dicens: Quomodo. M. B.

dominus vos huc adduxerit in solatium ferendo angustiis quae venturae sunt mihi. Nunc ergo deprecor vos ut sine intermissione omnes unanimiter vigilemus, usque in illam horam qua dominus veniet et ego sum recessura de corpore.

Cumque circuitu consedissent consolantes eam, ubi triduo in Dei laudibus vacarent, ecce die tertia circa horam tertiam diei super omnes qui erant in domo illa sopor irruit, et nullus omnino vigilare potuit nisi soli apostoli et tres tantum- 80 modo virgines quae ibidem erant<sup>1</sup>. Et ecce subito advenit dominus Jesus Christus cum magna multitudine angelorum, et splendor magnus in locum illum descendit, et erant angeli hymnum dicentes et collaudantes dominum. Tunc salvator locutus est dicens: Veni, preciosissima margarita, intra receptaculum vitae aeternae.

Tunc Maria prostravit se in pavimento adorans Deum et dixit: Benedictum nomen gloriae tuae, domine Deus meus, qui dignatus es me ancillam tuam eligere et arcanum tuum mysterium mihi commendare . . . Suscipe me itaque famulam tuam, et libera me a potestate tenebrarum, ut nullus Satanae impetus occurrat mihi nec videam tetros spiritus obviantes mihi. Cui salvator respondit: Cum ego missus a patre pro salute mundi fuisset suspensus in cruce, ad me princeps tenebrarum venit; sed dum nullum sui in me operis vestigium invenire praevaluit, victus et conculcatus abscessit<sup>2</sup>. Tu ubi videbis eum, videbis quidem lege humani generis, per quam sortita es finem mortis; non autem nocere potest tibi, quia tecum sum ut adjuvem te. Veni secunda, quia expectat te caelestis militia, ut te introducat ad paradisi gaudia. Et haec dicente domino exurgens Maria de pavimento accubuit super lectum suum, et gratias agens Deo emisit spiritum. Viderunt autem apostoli animam ejus tanti candoris esse ut nulla mortalium lingua digne possit effari: vincebat enim omnem candorem nivis et universi metalli et argenti radiantis magna luminis claritate.

Tunc salvator locutus est dicens: surge Petre<sup>3</sup>, et accipe corpus Mariae et dimitte illud in dextram partem civitatis ad orientem, et invenies<sup>4</sup> ibi monumentum 81 novum in quo ponetis eam, et expectate donec veniam ad vos. Et haec dicens dominus tradidit animam sanctae Mariae Michaeli<sup>5</sup>, qui erat praepositus paradisi et princeps gentis Judaeorum<sup>6</sup>; et Gabriel ibat cum illis. Et statim salvator caelo est receptus cum angelis.

Tres autem virgines quae ibidem erant et vigilabant susceperunt corpus beatæ Mariae, ut lavarent illud more funeris. Cumque spoliassent illam vestibus suis, sacrum corpus illud tanta claritate resplenduit, ut tangi quidem posset pro obsequio,

<sup>1</sup> quae sacrae virgini comites erant. M. B.

<sup>2</sup> abscessit. Vidi, et tu ergo videbis eum quidem communi lege humani generis per quam sortiris finem mortis. M. B.

<sup>3</sup> Petre, tu et reliqui apostoli. M. B.

<sup>4</sup> invenietis. M. B.

<sup>5</sup> M. B. add. archangelo suo.

<sup>6</sup> Hebraeorum. M. B.



videri autem species prae nimia luce coruscante non posset<sup>1</sup>: nisi domini splendor apparuit magnus, et sentiebatur nihil, corpus dum lavaretur mundissimum et nullo humore sordis infectum. Cumque vestissent eam linteis mortalibus, paulatim lux illa obscurata est<sup>2</sup>. Et erat corpus<sup>3</sup> beatæ Mariæ simile floribus lili, et odor suavitatis magnæ egrediebatur ex ea, ita ut ei similis suavitas inveniri nulla posset.

Tunc igitur sanctum corpus imposuerunt feretro dixeruntque ad invicem apostoli: Quis palmam hanc ante feretrum ejus portabit? Tunc Johannes ait ad Petrum: Tui [qui]<sup>4</sup> praecedis nos in apostolatu, debes palmam hanc ante lectum ipsius [ferre]<sup>4</sup>. Cui Petrus respondit: Tu solus ex nobis virgo es electus a domino, et tantam gratiam invenisti ut super pectus ejus recumberes. Et ipse dum pro salute nostra in crucis stipite penderet, hanc tibi ore proprio commendavit. Tu igitur portare debes hanc palmam, et<sup>5</sup> nos suscipiamus corpus illud ad portandum usque ad locum monumenti. Posthaec Petrus elevans: Acci-  
82 pite corpus, coepit cantare et dicere: Exiit Israel de Aegypto, Alleluia. Portabant<sup>6</sup> autem cum eo ceteri apostoli corpus beatæ Mariæ, et Johannes palmam ferebat lumiis ante feretrum. Ceteri vero apostoli canebant voce suavissima.

Et ecce novum miraculum. Apparuit nubes<sup>7</sup> super feretrum magna valde, sicut apparere solet magnus circulus juxta splendorem lunæ; et angelorum exercitus erat in nubibus canticum suavitatis emittens, et resonabat terra a sonitu dulcedinis magnæ. Tunc egressus de civitate populus, fere quindecim milia, mirabantur dicentes: Quis est sonitus istae tantæ suavitatis? Tunc stetit unus qui diceret illis: Maria exiit de corpore, et discipuli Jesu circa eam laudes dicunt. Et respicientes viderunt coronatum lectum magna gloria, et apostolos cantantes voce magna. Et ecce unus ex illis, qui erat princeps sacerdotum Judæorum in ordine suo, repletus furore et ira dixit ad reliquos: Ecce tabernaculum illius qui nos turbavit et omne genus nostrum, qualem gloriam accepit? Et accedens voluit evertere feretrum et corpus ad terram dejicere. Et statim aruerunt manus ejus ab ipsius cubitibus et adhaeserunt lecto. Et levantibus apostolis feretrum pars ejus pendebat et pars ejus haerebat ad lectum, et torquebatur supplicio vehementer ambulantiibus apostolis et psallentibus. Angeli vero qui erant in nubibus percusserunt populum caecitate.

Tunc princeps ille clamavit dicens: Deprecor te, sancte Petre, ne me despicias quæso in tanta necessitate quia tormentis magnis crucior valde. Memor esto quod, quando in praetorio ancilla ostiaria te recognovit et dixit ceteris ut

<sup>1</sup> posset: et splendor app. magnus et nihil sentiebatur, dum lavaretur corpus mund. et nullo horrore sord. inf. M. B.

<sup>2</sup> evanuit. M. B.

<sup>3</sup> facies beatæ genetricis Dei Mariæ similis. M. B.

<sup>4</sup> M. B.

<sup>5</sup> et ego suscipiam ad sustinendum sacrosanctum hoc et venerabile corpus usque ad locum monumenti. Cui Paulus ait: Et ego qui junior sum omnium vestrum portabo tecum. Cumque consensusissent omnes, Petrus elevans a capite feretrum coepit psallere et dicere. M. B.

<sup>6</sup> Sustinebat autem cum eo Paulus. M. B.

<sup>7</sup> corona nubis. M. B.

calumniarentur tibi, tunc ego locutus sum pro te bona. Tunc respondens Petrus 83 ait: Non est meum aliud dare tibi; si autem credideris toto corde in dominum Jesum Christum, quem ista portavit in utero, et virgo permansit post partum, clementia domini, quae larga pietate salvat indignos, dabit tibi salutem. Ad haec ille respondit: Numquid non credimus? Sed quid faciemus? Inimicus<sup>1</sup> humani generis excaecavit corda nostra, et confusio operuit vultum nostrum ne confiteamur magnalia Dei, maxime cum ipsi malediximus contra Christum clamantes: Sanguis ejus super nos et super filios nostros. Tunc Petrus ait: Ecce haec maledictio eum nocebit qui infidelis ei permansit: convertentibus autem se ad Deum misericordia non negatur. Et ille ait: Omnia credo quae mihi dicis; tantum deprecor, miserere mei, ne moriar.

Tunc Petrus fecit stare lectum, et ait illi: Si credideris in toto corde in dominum Jesum Christum, solventur a feretro manus tuae. Et cum haec dixisset, statim solutae sunt manus ejus a feretro, et coepit stare pedibus suis; sed erant brachia ejus arida, et non discessit ab eo supplicium. Tunc Petrus ait illi: Accede ad corpus et osculare lectum et loquere: Credo in Deum et in Dei filium, quem ista portavit, Jesum Christum, et credo omnia quaecunque locutus est mihi Petrus apostolus Dei. Et accedens osculatus est lectum, et statim omnis dolor recessit ab eo, et sanatae sunt manus ejus. Tunc coepit benedicere Deum largiter et de libris Moysi testimonium reddere laudibus Christi, ita ut etiam ipsi apostoli mirarentur et flerent prae gaudio, laudantes nomen domini.

Petrus vero dixit ad eum: Accipe palmam hanc de manu fratris nostri Joannis, et ingrediens civitatem invenies populum multum caecatum, et annuntia eis magnalia Dei, et quicumque crediderint in dominum Jesum Christum, impones palmam hanc super oculos eorum, et videbunt; qui autem non crediderint permanebunt caeci. Qui cum fecisset ita, invenit populum multum caecatum ita plangentem: Vae nobis, quia similes facti sumus Sodomitis caecitate percussis. 84 Nil superest jam nobis nisi ut pereamus. Cum autem audissent verba principis loquentis, qui sanus fuerat, crediderunt in dominum Jesum Christum, et imponente eo palmam super oculos eorum receperunt visum. Quinque<sup>2</sup> ex eis permanentes in duritia cordis mortui sunt. Et egressus princeps sacerdotum ad apostolos retulit palmam, referens omnia quaecunque facta fuerant.

Mariam autem portantes apostoli pervenerunt ad locum vallis Josaphat, quem ostenderat illis dominus, et posuerunt eam in monumento novo, et clauserunt sepulchrum. Ipsi vero sederunt ad ostium monumenti, sicut mandaverat eis dominus: et ecce subito advenit dominus Jesus Christus cum magna multitudine angelorum, magnae claritatis radio coruscante, et dixit apostolis: Pax vobiscum. At illi respondentes dixerunt: Fiat misericordia tua, domine, super nos, sicut

<sup>1</sup> quia inimicus. M. B.

<sup>2</sup> Quicumque tantum. M. B.

speravimus in te. Tunc salvator locutus est eis dicens: Antequam ascenderem ad patrem meum, pollicitus sum vobis dicens, quod vos qui secuti estis me, in regeneratione, cum sederit filius hominis in sede majestatis suae, sedebitis et vos super thronos duodecim, judicantes duodecim tribus Israhel. Hanc ergo ex tribus Israhel elegi jussione patris mei ut inhabitarem in ea. Quid ergo vultis ut faciam ei? Tunc Petrus et alii apostoli dixerunt: Domine, tu praelegisti hanc ancillam tuam fieri immaculatum tibi thalamum, et nos famulos tuos in ministerium tuum. Omnia ante saecula praescivisti cum patre, cum quo tibi et spiritu sancto est una deitas aequalis et infinita potestas. Si ergo potuisset fieri coram gratiae tuae potentia, visum nobis fuerat famulis tuis rectum esse ut, sicut tu devicta morte regnas in gloria, ita resuscitans matris corpusculum tecum duceres eam laetam in caelum.

Tunc salvator ait: Fiat secundum vestram sententiam. Et jussit Michaeli 85 archangelo ut animam sanctae Mariae deferret. Et ecce<sup>1</sup> Michael archangelus revolvit lapidem ab ostio monumenti, et ait dominus: Exsurge amica mea et proxima mea; quae non sumpsisti corruptionem per coitum, non patiaris resolutionem corporis in sepulchro. Et statim resurrexit Maria de tumulo, et benedicebat dominum, et provoluta ad pedes domini adorabat eum dicens: Non ego tibi condignas gratias possum reddere, domine, pro immensis beneficiis tuis, quae mihi ancillae tuae conferre dignatus es. Sit nomen tuum, redemptor mundi, deus Israhel, benedictum in saecula.

Et osculans eam dominus recessit, et tradidit animam ejus angelis ut deferrent eam in paradisum. Et ait apostolis: Accedite ad me. Et cum accessissent, osculatus est eos et ait: Pax vobis; quomodo ego semper fui vobiscum, ita ero usque ad consummationem saeculi. Et statim cum haec dixisset dominus, elevatus in nube receptus est in caelum, et angeli cum eo, deferentes beatam Mariam in paradisum Dei. Apostolis autem susceptis in nubibus reversi sunt unusquisque in sortem praedicationis suae, narrantes magnalia Dei et laudantes dominum nostrum Jesum Christum, qui vivit et regnat cum patre et spiritu sancto in unitate perfecta et in una divinitatis substantia in saecula saeculorum. Amen.

<sup>1</sup> ecce repente Gabriel archangelus, etc. M. B.

## VISIO BEATI PAULI APOSTOLI.

POSTEA vidit Paulus in inferno arbores igneas ubi sunt animae quae damnatae 152 sunt; et in eis arboribus vidit peccatores cruciatos et suspensos, alii pendebant per capillos, alii per colla, alii per linguas, alii per manus, alii per pedes. Cumque hos vidisset sanctus Paulus Apostolus, magnum pavorem habuit. Et iterum vidit fornacem ignis ardentem per septem flammis in diversis coloribus; et in ipsa fornace ponebantur et cruciabantur ac tormentabantur animae peccatorum qui non egerunt poenitentiam post peccata commissa in hoc saeculo; et ibi recipit unusquisque secundum opera sua, alii flent, alii ululant, alii gemunt, alii ardent, quaerunt et desiderant mortem habere et non inveniunt, quia animae nunquam moriuntur, sicut facit corpus, quia immortales sunt. . . .

Sanctus Paulus vidit in inferno inferiori septem poenas quas habent quotidie animae quae damnatae sunt. Prima poena est fames; secunda est sitis; tertia frigus; quarta calor; quinta vermis; sexta foetor; septima fumus ita magnus quod nullus potest videre alium. . . . Et ideo fratres carissimi timendus est nobis locus inferni in quo est dolor et gemitus; in quo est ululatus et planctus, gemitus mortis et tristitia sine laetitia, abundantia lacrimarum propter cruciatum et dolorem animae; in quo est rota ignea quae semper ardet et habet mille orbitas mille vicibus in uno die percussas ab angelo tartareo, et in unaquaque vice mille animae cremantur. Postea vidit sanctus Paulus flumen horribile in quo sunt mille bestiae diabolicae quae semper animas rodunt et devorant sine aliqua misericordia, quasi lupi oves; et de super illud flumen pontem habet, per quem transeunt omnes animae justorum et peccatorum. Ibi sunt multae mansiones preparatae, sicut dominus dixit in evangelio, Ligat per fasciculos ad comburendum similes cum 153 similibus, adulteri cum adulteris, iniqui cum iniquis, rapaces cum rapacibus. Ita vidit sanctus Paulus multas animas demersas usque ad genua, alias usque ad umbilicum, alias usque ad labia, alias usque ad supercilia, et continuo cruciabantur. Quando hoc vidit sanctus Paulus, coepit lacrimare, et dixit ad angelum, O domine, qui sunt qui mersi sunt in flumine isto? Hi qui mersi sunt usque ad genua sunt illi qui detractionem faciunt seu consentiunt. Alii vero qui mersi sunt usque ad umbilicum sunt illi qui fornicantur et adulterant, et postea non revertentur ad poenitentiam. Reliqui vero qui sunt demersi usque ad labia sunt qui faciunt lites inter se et ecclesiam, et nolunt audire verbum Dei. Alii qui sunt demersi usque



ad supercilia illi sunt qui gaudent de damno proximi sui. Tunc dixit sanctus Paulus, vae his quibus praeparatae sunt tantae poenae. Vidit postea alium locum tenebrosum plenum viris ac mulieribus qui comedebant linguas suas et dixit ad angelum, Domine, qui sunt isti? Et angelus dixit ei, Hi sunt feneratores pecuniarum, et qui usuras requirunt et non sunt misericordes, propterea sunt in poenis. Postea vidit sanctus Paulus alium locum in quo multa tormenta permanebant; et erant ibi puellae nigrae qui habebant vestimenta nigra indutae pannis pice et sulphure, et erant dracones serpentes et vipera circa colla sua, et quatuor angeli mali increpantes eas habentes cornua ignea, et circumdabant eas dicentes, Agnoscit tu filium Dei qui redemit mundum. Et tunc interrogavit Paulus quae erant illae. Et dixit angelus, Hae sunt qui non servaverunt castitatem in suis parentibus, et maculaverunt et necaverunt infantes suos et occiderunt eos et dederunt porcis vel canibus in escam, vel posuerunt in fluminibus aut aliis perditionibus, et postea poenitentiam non fecerunt. Postea vidit viros nudos, et mulieres in loco glacie, qui igne urebantur dimidia parte et dimidia parte frigeabant. Hi sunt qui orphanis et viduis nocuerunt. . . . Et vidit in alio loco senem unum inter quatuor diabolos

154 plorantem. Et interrogavit sanctus Paulus qui esset. Et dixit ei angelus, Erat quidem episcopus negligens, qui non servavit legem Christi, et non fuit castus corpore vel opere aut verbo seu cogitatione, sed fuit avarus, dolosus, ac superbus. Ideo sustinet innumerabiles poenas usque in diem iudicii. Et flevit sanctus Paulus, et dixit, Vae peccatoribus et qui nati sunt. Et dixit ei angelus, Quare ploras, Paule, super humanum genus? Non vidisti adhuc majores poenas inferni, modo videbis. Et ostendit ei puteum signatum septem sigillis. Et continuo aperuit et putei tunc exivit foetor pessimus super omnes poenas. Et dixit ei angelus, Si quis injiciatur in hunc puteum, nunquam fiet commemoratio ejus in conspectu domini. Et tunc dixit Paulus ad angelum, Qui sunt hi, domine, qui injiciuntur in eo? Et ait angelus, Omnes illi qui non crediderunt Christum filium Dei venisse in carne, et qui non baptizantur nec communicantur corpore Christi. Postea vidit in alium locum viros et mulieres, vermes et serpentes comedentes eos; et erant animae una super alteram quasi oves in ovile, et erat profunditas ejus quasi terra ad caelum; et audivit gemitum et suspirium quasi tonitruum. Et postea aspexit in caelum et terram, et vidit animam peccatoris inter diabolos septem ululantes deducentes eam eo die de corpore; et clamaverunt angeli contra eam dicentes, O anima misera, quid fecisti in terra quare non custodisti mandata Dei? Tunc diaboli susceperunt eam, et miserunt eam in tenebrosis exterioribus,

155 ubi erat fletus et stridor dentium. Et dixit ei angelus, Credis et agnoscis, Paule, quia sicut facit homo, sic accipiet? Credo, domine. Post haec vidit animam justam de corpore exisse portatam ad caelum, et audivit vocem angelorum laetantium et dicentium, O anima laeta et fidelissima ac beatissima, laetare hodie quia fecisti voluntatem domini tui. Et dixerunt angeli ad Michaellem archangelum,



O Michael sancte, leva eam ante Deum quia opera sua fuerunt bona. Et continuo sanctus Michael collocavit eam in paradiso, ubi erant qui Christi vestigia sunt secuti in magna laetitia. Quando viderunt hoc omnes peccatores qui erant in poenis dixerunt ad sanctum Michaelem archangelum, O Michael sancte, miserere nobis; et tu, Paule, dilectissime Dei, intercede pro nobis ad dominum. Et angelus, Nunc flete et flebimus vobiscum, et qui mecum sunt angeli cum dilectissimo Paulo, si forte misereatur Deus, ut donet vobis aliquod refrigerium. Quando hoc audierunt qui erant in poenis exclamaverunt voce magna, et Michael archangelus, et Paulus apostolus, ac milia milium angelorum clamaverunt ad dominum. Et auditus est sonus eorum vocis in quarto caelo dicentes, Miserere nobis, fili Dei excelsi. Et continuo viderunt filium Dei descendentem de caelo habentem diademam in capite suo, et rursus clamaverunt ad dominum et dixerunt, Miserere nobis, fili Dei excelsi. Et vox filii continuo audita est super omnes dicens, Ego crucifixus fui pro vobis, lancea perforatus, clavis confixus; acetum cum felle mixtum dedistis mihi ad potandum; egomet proprium pro vobis dedi usque ad mortem, ut et vos mecum veniretis. Sed vos mendaces fuistis, fures, avari, invidiosi, superbi, maledicti, nec ullum bonum fecistis, poenitentiam, jejuniam, nec eleemosynam, sed iniqui fuistis in omni vita vestra. Quando audivit sanctus Michael, sanctus Paulus, et angeli milia milium, rogaverunt Dei filium ut requiem haberent in die dominico omnes qui erant in inferno. Et ait dominus, Propter preces Michaelis et Pauli, angelorumque meorum, et maxime pro resur- 156  
rectione mea, concedo vobis requiem ab hora nona sabbati usque in prima secundae feriae. Quando hoc audivit ostiarius inferni qui vocatur Cerburus, et qui cum eo erant in inferno, gratias egerunt Deo, et dixerunt, Benedicimus te, fili Dei excelsi, qui nobis donasti refrigerium. . . . Ideo dies dominicus est dies electus, in quo gaudent angeli et omnes sancti; et qui custodierit diem dominicum habebit partem cum angelis Dei. Qui vero non custodierit, condemnabitur. Postea interrogavit Paulus angelum, quot sunt poenae inferni, et dixit ei angelus, Poenae inferni sunt centum quadraginta quatuor milia; et si centum centum viri loquentes ab initio mundi, et unusquisque habuisset quatuor linguas ferreas, non possent dinumerare ceteras poenas inferni. Nos autem, fratres carissimi, quid audivimus tanta tormenta convertamur ad dominum Deum nostrum, ut dignetur nobis dare vitam aeternam in secula seculorum.

## EPISTOLA PRESBYTERI JOANNIS.

164 PRESBYTER Joannes potentia Dei et virtute domini Jesu Christi, rex regum et dominus dominantium, amico suo Emanueli Romae gubernatori, salutem gaudere et gratia ditandi ad ulteriora transire. Nuntiatur apud majestatem nostram quod diligebas videre excellentiam nostram, et mentio altitudinis nostrae erat apud te. Sed per apocrifarium nostrum cognovimus quod quaedam ludicra et jocunda volebas nobis mittere quibus delectaretur justitia nostra. Etenim si homo sum pro bono habeo, et de nostris per apocrifarium nostrum aliqua tibi transmittimus, quia scire volumus et desideramus, si rectam fidem nobiscum habeas, et pro omni credas in dominum nostrum Jesum Christum. Cum enim nos homines esse cognoscamus, querculi tui te Deum estimant; cum te mortalem et humani corruptioni subjacere cognoscamus. De consueta largitatis nostrae munificentia si aliquorum quae ad gaudia pertinent ullam habes indigentiam per apocrifarium tuum et per cedulam dilectionis tuae nos certifica et impetrabis. Accipe Hyeruncam in nomine nostro et utere quia libenter utimur Lechito tuo ut sic confortemus et corroboremus virtutes nostras ad invicem. Tigna quoque nostra respice, et considera quod si

165 ad dominatorium nostrae majestatis venire volueris, majoris et dignioris nostrae domus dominum te constituemus et poteris frui abundantia nostra ex his quae apud nos sunt et abundant, et si redire volueris locupletatus redibis. Si vero vis cognoscere in quibus dominetur potentia nostra crede sine dubitatione quod ego presbyter Joannes dominus dominantium praecello omnes qui sub caelo sunt virtute divitiis et potentia. Septuaginta duo reges sunt nobis tributarii. Devotus sum Christianus, et ubique Christianos quos clementiae nostrae regit imperium defendimus et eleemosynis nostris sustentamus. In voto habemus visitare sepulchrum dominicum maximo exercitu prout decet gloriam majestatis nostrae; humiliare et debellare inimicos crucis Christi et nomen ejus benedictum exaltare. In tribus Indiis dominatus magnificentiae nostrae est, et transit terra nostra ad ulteriorem Indiam, in quo corpus beati Thomae apostoli requiescit, per desertum, et progreditur ad solis ortum et redit per devium in Babylonem desertam juxta turrim Babel. Septuaginta duae provinciae sunt nostrae quarum paucae sunt Christianae et unaquaeque habet regem pro se qui omnes nobis sunt tributarii. In terra nostra oriuntur cocodrilli, metacollinarii, cametennus, tinsertae, pantherae, onagri, leones albi et rubei, ursi albi, merulae albae, cicadae mutae, griffones, tigrides, lannae, hyenae, equi agrestes, asini agrestes, homines agrestes, homines

cornuti, monoculi, homines habentes oculos ante et retro, sagitarii, fauni, satiri, picens, cephaligigantes quorum altitudo cubitorum novem, cyclopes et mulieres ejusdem generis et avis qui vocatur phoenix et fere omne genus animalium qui 166 sub caelo sunt.

Terra nostra melle fluit, lacte ubique abundat. In aliqua terra nostra nulla venena nocent, nec garrula rana coaxat. Scorpio nullus ibi nec serpens serpit in herba. Et venenata animalia non possunt ibi habitare nec aliquem laedere.

Inter Paganos per quandam provinciam transit fluvius qui vocatur Yconus; iste egrediens de paradiso expandit sinus suos per universam provinciam diversis meatibus. Ibi inveniuntur smaragdi, saphyri, carbunculi, topazii, crisoliti, onchini, berilli, sardii et plures preciosi lapides. Ibi nascitur herba quae vocatur assidos, cujus radicem si quis super se portaverit aereum spiritum effugabit, et cogit eum dicere quis sit et unde et nomen ejus, quare immundi spiritus in terra illa neminem audent invadere. In alia quadam provincia nostra piper nascitur et colligitur, quod in frumentum et annonam et corium et pannos commutatur. Est autem terra illa nemorosa admodum carecti, plena per omnia serpentibus. Sed cum piper maturescit veniunt homines de proximis regionibus ferentes secum paleas stipulam et ligna aridissima quibus cingunt nemus undique, et cum flaverit ventus ponunt ignem infra nemus et extra ne aliquis serpens posset exire. Et sic igne accenso moriuntur serpentes praeter illos qui intrant cavernas. Jam igne consumpto viri et mulieres, parvi et magni, portantes furcas in manibus intrant nemus et serpentes assos extra nemus projiciunt, sic piper siccatur et de arbusculis siccis colligitur. Hoc quoque nullus extraneus scire permittitur, quod nemus situm est ad radicem montis Olympi, unde fons perspicuus exoritur omnium specierum 167 saporem in se retinens. Variantur autem sapor per singulas horas diei et noctis et profluit itinere trium dierum non longe a paradiso, unde Adam fuit expulsus. Si quis de illo fonte ter gustaverit, nullam infirmitatem illa die patietur, semperque erit quasi annorum triginta quamdiu vixerit. Et sunt ibi lapilli qui vocantur midiosi. Si quis hos super se portaverit lumen ei non deficiet et si est minutum restituitur. Et cum plus inspicitur magis lumen acuitur. Legitimo carmine consecratus reddit hominem invisibilem, fugat odia, concordiam parat, pellit invidiam.

In terra nostra est quoddam mare sine aqua sed arena tantum movetur et intumescit undas ad similitudinem omnis maris et nunquam est tranquillum. Hoc mare nullo modo transiri potest. Et quamvis aqua careat inveniuntur tamen juxta litus in parte nostra diversa genera piscium ad comedendum gratissimi et nusquam alibi visa. Tribus diebus ab hoc mari sunt montes quidam ex quibus descendit fluvius lapidum eodem modo sine aqua et fluit per terram nostram usque

ad mare harenosum, et postquam mare intrat stat fluvius. Isti lapides evanescent nec ultra apparent, et quamdiu fluit nullus eum transire potest, aliis quattuor diebus patet transitus.

Juxta desertum inter montes inhabitabiles, sub terra fluit quidam rivulus, ad quem non patet aditus nisi fortuito casu. Aperitur autem terra aliquando et si quis intrare voluerit tunc potest intrare et sub velocitate exire oportet ne forte terra  
 168 claudatur; et quicquid de terra rapit, lapides preciosi sunt et gemmae quia harena et sabulum nihil. Aliud flumen in quod homines terrae illius intrant et magnam abundantiam preciosorum lapidum inde trahunt. Nec audet eos vendere nisi prius ad nos deferant, et si eos ad usum nostrum volumus retinere, data medietate precii accipimus. Sin autem libere possunt vendere. Nutriuntur autem populorum illorum pueri taliter in illa terra ad lapides inveniendos, ut quandoque per tres vel quattuor dies sine cibo sunt sub aqua. Ultra flumen lapidum sunt decem tribus Judaeorum qui quamvis fingant se legem habere tamen servi nostri sunt et tributarii.

In terra nostra sunt vermes qui vocantur salamandrae. Isti vermes non possunt vivere nisi in igne et faciunt pelliculas quasdam circa se, sicut vermes qui faciunt sericum. Hae pelliculae a dominabus pallatii nostri operantur. Inde habemus pannos ad omnes usum nostrum, et isti panni renovantur in igne fortiter accenso. In auro et argento et lapidibus preciosis et omni genere animalium et in numero gentium non credimus parem habere sub caelo. Nullus pauper habitat inter nos; omnes hospites et peregrinos recipimus. Fur nec praedo invenitur apud nos; neque adulterium neque avaritiae sunt inter nos. Quando ad bella pro-  
 169 cedimus, quattuordecim cruces aureas ornatas gemmis preciosis loco vexillorum ante nos portari volumus, et unamquamque ipsarum sequuntur decem milia militum et centum milia peditum armatorum, exceptis aliis qui farcinis et curribus inducendis victualibus deputati sunt. Adulator non habet locum. Nulla divisio est apud nos. Homines nostri abundant divitiis; equos paucos habemus et viles. Neminem credimus nobis parem in divitiis et numero gentium. Quando similiter equitamus, ante majestatem nostram lignea crux praecedit nulla pictura neque auro neque gemmis ornata ut semper sinus memores passionis domini nostri Jesu Christi. Et vas unum aureum plenum terra ut cognoscamus quod caro nostra in propriam redigiatur originem, id est in terram. Portatur etiam ante nos aliud vas argenteum plenum auro ut omnes intelligant nos esse dominum dominantium. Omnibus divitiis quae sunt in mundo superabundat et praecellit magnificentia nostra. Inter nos nullus mentitur nec etiam mentiri potest. Et si quis ibi scienter mentitur, statim moritur, id est, quasi mortuus inter nos reputatur, nec mentio ejus fit apud nos, nec honorem apud nos ulterius consequitur. Omnes sequimur veritatem, et diligimus nos ad invicem; nullum vicium apud nos regnat



Singulis annis visitamus corpus sancti Danielis prophetae cum exercitu magno, quod est in Babylonae deserta, et omnes armati sumus propter tyros et alios serpentes qui vocantur densentes. Apud nos capiuntur pisces quorum sanguine tingitur purpura. Munitiones habemus multas, gentes fortissimas et deformes; dominamur Amazonibus et Bragmanis.

Palatium vero quod inhabitat sublimitas nostra est ad instar palatii quod sanctus Thomas aedificavit Gundoforo regi; in diversis officiis et reliqua structura per omnia simile est illi. Laquearia vero et tigna et epistylia sunt de lignis setim. Coopertura vero ejusdem palatii est de ebena, ne aliquo casu possit comburi vel concuti. In extremitatibus vero super culmen palatii sunt duo poma aurea et in unoquoque duo carbunculi luceant in nocte. Majores portae palatii de sardonico immixtae cum cornu cerastis, ne aliquis cum veneno latenter possit intrare. Ceterae vero sunt de ebena. Fenestrae sunt de crystallo. Mensae ubi curia nostra comedit, aliae ex auro aliae ex ametisto. Columnae quae sustentant mensas, aliae ex ebore et aliae ex ametisto. Ante palatium nostrum est platea quaedam in qua justitia nostra solet expectare pugnantes in duello. Pavimentum est de onychino et parietes intexti onychino ut ex virtute lapidum animus pugnantibus accrescat. In praedicto palatio non accenditur lumen de nocte nisi quando nutritur balsamo. Camera nostra in qua requiescit sublimitas nostra mirabiliter auro et omni genere lapidum est ornata. Si vero alicubi propter ornamentum onychinus, circa ipsum ejusdem quantitatis sunt quattuor corniculae ut ex virtute earum temperetur iniquitas. Balsamus quoque semper in eadem camera ardet. Lectus noster de sapphiro propter virtutem castitatis. Mulieres speciosissimas habemus, sed non accedunt ad nos nisi quater in anno scilicet causa procreandorum filiorum, et sic a nobis sanctificatae ut Bersabee a David, redit unaquaque ad locum suum. In mensa nostra comedunt quotidie triginta milia hominum praeter ingredientes, et hi omnes accipiunt expensas de camera nostra tam in equis quam in aliis expensis. Haec mensa est de preciosissimo smaragdo quam sustentant quattuor columnae de ametisto. Hujus lapidis virtus neminem sedentem in mensa inebriari permittit.

Ante foras palatii juxta locum in quo pugnantes agonizant in duello est speculum praecelesae magnitudinis ad quod per gradus viginti quinque ascenditur. Gradus vero sunt de porphyretico et partim de serpentino alabastro. A tertia parte inferius usque ad tertiam partem superius de crystallo jaspide smaragdo et sardonico. Superior pars de amatisto jaspide et panthera. Speculum vero una sola innititur; super basim columnae duae, super basim iterum alia basis, super quam basim, columnae quattuor, super quam iterum alia basis et super ipsam septem columnae, super quas alia basis et super ipsam columnae septendecim, super quas iterum alia basis et super ipsam columnae sexaginta quattuor, super quas iterum alia basis et super ipsam columnae centum et viginti octo. Hae columnae



et bases sunt ad speculum in ascendo et totidem sunt a speculo inferius descendendo; in una coepit ascendere et in una desinit descendere. Columnae autem et bases ejusdem generis lapidis sunt cujus et gradus per quos ad eos ascenditur. In summitate vero supremæ columnæ est spectaculum tali arte confectum quod omnes machinationes et omnia quæ pro nobis vel contra nos et adjacentibus et subjectis nobis provinciis fiunt a contuentibus liquidissime videri possunt et agnoscî. Custoditur autem a tribus milibus armatorum tam in die quam in nocte ne forte aliquo casu frangi possit et dejici.

Singulis mensibus serviunt nobis septem reges unusquisque in ordine suo, duces sexaginta duo, marchiones, comites trecentæ et sexaginta quinque, exceptis illis qui diversis officiis deputati sunt in curia nostra. In mensa nostra comedunt omni die juxta latus nostrum in dextera parte archiepiscopi duodecim in sinistra episcopi viginti. Patriarcha sancti Thomæ prothopapa.

## NOTES.



**Page 1.** The word *yfstorya* or *hystorya* evidently means a 'treatise' here, and not a 'history.'

All the numerals on this page except J and lxxv have been retraced.

l. 1. *yw*. In *natural* Modern Welsh the verb is used everywhere in the third person singular except when a pronominal subject is expressed or implied. This was clearly the case in Med. Welsh also; *yw* is here the form natural to the scribe, and it is only when translating or making a conscious effort to write 'grammatically' that he uses *ynt* in such a context.

l. 3. *ynef*=Mod. W. *inef*. The article is omitted, *nef* being treated as a proper name.

l. 4. *ydrian* for *adrian*. Cf. Mod. W. *ymdïfad*, *amdïfad*, &c.

l. 5. *digawn*, Mod. W. *dichon*. The form *dichawn* is also found. Cf. *ymhrwel* and *ymchrwel*.

l. 6. *voŷ yn duw*. The sense requires *vn* after *yn*. Probably the scribe when he had written the *n* of *yn* imagined that it was the *n* of *vn*, and so omitted *vn*.

l. 8. *Pwyll*= 'meaning.'

*pater*. This spelling is etymological rather than phonological. The word is usually written *pader* in this book.

l. 11. *pawl*. This is the usual form of the word in Med. W. We should expect *Peul*, as *eur* from *aurum*. Probably *pawl* is a late form. *Paul* (pronounced *pól*) is still later.

l. 12. *pann ieffu*. A word is omitted. ? *pann deuth ieffu*.

l. 15. The mark ¶ is in red and denotes that the words following it belong to the next line. The book has been so bound that it is impossible to read beyond the *v* at the end of this line.

**Page 2, l. 1.** *neb rei*, 'quasdam.' *neb*= 'quidam.' Cf. *yr neb ac darlleo* l. 5. It is not negative as is generally supposed. In *ni daw neb* the only negative is *ni*.

l. 2. *ovynnei* for *ovynnev*. The scribe was a South Walian and did not distinguish in pronunciation between *u* and *i*. Cf. *biw*, p. 30, l. 10; *agkymwynnassei*, p. 45, l. 7; and *reu*, p. 55, l. 3.

l. 3. *swlli*, 'talentum.' *yny*, 'so that.'

l. 8. *gwallygyaw*, 'negligi.'

1. 11. *wo*. This *o* is irregular in form.
1. 13. *awastatta*, 'stabiliat.'
1. 14. For *ebestyl* read *ebestyl*.
1. 15. *kall gywreinrwyd*, 'sagacitas.' The Welsh version, which omits the *magistri*, reads 'terciam . . . expositores, quartam sagacitas.'
1. 16. *ll* = *llywelyn*.

Page 3, l. 1. *dwy berffon*. Person is always fem. in Med. Welsh.

1. 7. *awelir*, 'videtur' = Mod. W. *ymdengys*.
1. 8. *adoli*. The space left by the scribe between the *a* and the *d* is only accidental.
1. 10. *herwyd. val*. See Introduction.  
*Yryw allu*. Note the article before *ryw*. *Gallu* is used throughout the book as a translation of 'substantia.'
1. 12. *yr egylyon yr rei*, 'angeli qui.' This is a good example of the effect of translation in the introduction of *yr rei* where it is superfluous. See Introduction.
1. 13. *furyf=ffurf*. The first *f=ff* and the *y* is mute.
1. 15. *gallu*, 'substantia.' See note on l. 10.
1. 16. *aalllv*. The second *a* is very faint. The first *a* is irregular, written in late ink over a faint letter which seems to have been *a*.
1. 17. *dyellir*. This spelling is instructive. *Deall=gall* with the prefix *dy-*. The *e* of the modern form usually written, is only the variation of *y* which is so common in Med. W. Cf. *ketyndeith*, p. 2, l. 17.
1. 19. *ffynnyawn*. See note on p. 18, l. 7.
1. 20. *vonhed*, 'origo.'
1. 21. *yr tat*. Probably *y* (Mod. W. *i*) means 'from' here. 'Because he is wisdom (coming) from the father.' See Appendix.
1. 22. *bot*. Cf. Mod. W. 'bod ag un.'
1. 23. *yn llauuryaw*, 'procedens.' Cf. Eng. *travel*.

Page 4, l. 2. *kyt boet ef*, 'although he be.'

1. 3. *herwyd gallu*, 'potentialiter.'  
*eiffoes . . . gedernnyt*. See Appendix.
1. 4. *nef*. Note that *nef* is mas. here (an old neuter).
1. 8. The scribe has been very careless here, and has evidently misled the rubricator, by whom the red underlines denoting questions were drawn. Probably (see Appendix) the scribe's copy read 'Paffuryf ydywedir bot duw ym pop lle ygyt ac yngwbyl ac yn wastat ac nat ydiw ef yvnlle. Ygyt ac yngwbyl y dywedir yvot ym pob lle, kanys,' &c.; in which case the scribe skipped from *yngwbyl* in the question to *yngwbyl* in the answer.
1. 10. *llunyeithaw*, 'disponit.'
1. 11. *ardymera*, 'moderatur.'
1. 15. *kyffro*, 'movemur.' Acts xvii. 28.
1. 19. *ygroec*. The *g* stands for *ng*. Perhaps the scribe should have written *yggroec*. Cf. *ygekymraec* in the same line.
1. 20. *ydynyon*, 'men.' The article is still used before *angylion*. Cf. 1 Peter i. 12.

l. 20. *y egylyonn* should be *yr egylyonn*. The omission of the *r* may be due to the fact that the line ends in the MS. where it ends here. This too explains the rubricator's oversight in not underlining *egylyonn*.

l. 21. *synnyedigaeth*, 'inspiratione.'

l. 22. *aoed neb . . . byrwynt oed*. See Appendix for the full question. The translator seems to misunderstand the verse.

l. 24. *yn gynndrychawel*, 'in praedestinatione.'

l. 25. *gwyl=gwel*. *Gwyllo* and *gweled* are derived from the same root *wel*.

l. 26. *ethrylith*, 'ingenium.'

*hynn=hÿn*, 'older.' Cf. p. 29, l. 2, *lles=llës*.

l. 29. *yrat*, 'gratiam suam.'

l. 31. *Ygeir yw. yr mab* evidently stands for *ygeir yw ymab*. *y* is usually followed by *z* not *r*, so that it is probable that the scribe wrote the first leg of an *m* finishing it as an *r*.

Page 5, l. 3. *ac yn rannev* for *ae yn rannev*. This error has evidently puzzled the rubricator much; he does not recognise a question in this sentence, but underlines part of the quotation in the next line which could not well be a question.

l. 6. *y defnydyev*, 'elementa.'

l. 14. *perued*, 'medio.' *Perueit* seems to be derived from an unattested *permed-um*, perhaps a low Latin word (?).

l. 18. *synnwyr. synnyaw* generally='sentire' in the text. But see p. 17, l. 22.

l. 19. *sein Jeron*. Not mentioned in the Latin version printed in the Appendix.

l. 20. *awelir*, even when 'videntur' does not occur in the Latin version, is used here in that sense.

l. 22. *rodyawdyr*, 'giver'? This word ends the sentence.

l. 24. *oe daal yr heul* would mean 'to hold the sun.' It should be plainly *oe dyall. yr heul*. The rubricator failed to see the mistake, but evidently saw that *yr heul* was the commencement of a fresh sentence.

l. 25. *agatwant . . . redec*. An instance of the suspension of the object, which is very rare. See Appendix.

l. 29. *uuydhaant*. This word has generally a *y* in the second syllable in Med. W. But see p. 19, l. 3. It seems to be derived from some stem *hūm'id-*.

Page 6, l. 2. *annyueileit nut*, 'bruta animalia.'

l. 4. *Ef awnaethpwynt ygoffer. ar bore* belongs to the question, and should have been underlined by the rubricator.

l. 6. *goffodes*, 'constituit.'

*llys*, 'palatium.'

l. 7. *idaw*, 'sibi.'

l. 8. *yr llys honno*. *llys* is always fem. in Med. W. and still in *llysfaen*.

l. 9. *hyfbys*, 'certum.'

l. 17. *or egylyonn*. The end of this sentence and the whole of the following question is carelessly omitted by the scribe. The question evidently ended with *egylyonn*.

l. 20. *yunny am*, 'dum.'

- l. 22. *Aoes . . . araphael.* The scribe begins with one question and ends with another. See Appendix.
- l. 23. *lyffenweu*, 'agnomina.'
- l. 25. *damein.* Evidently a scribal error for *damwein*.  
*sathan*, probably = *sat-han*, not *sathan*.
- l. 27. *yr egylyon*, 'of the angels.' *yr=i'r* where *i*='of' or 'from.'
- l. 28. *tremygu pawb*, 'spretis omnibus.'
- l. 29. *Pa delw . . . vwy.* All this is included in the question.
- l. 30. *noc arodaffei . . . ac ereill*, 'than God gave him in company with others.'
- Page 7, l. 6. *yfgymunedic obop kyueilornn*, 'omni horrore execrabilis': it looks as if he had *errore* before him.
- l. 7. *ydygwydei*, 'that he would fall.'  
*pell yawwnn.* The red line was originally drawn under these words and afterwards scratched out.
- l. 8. *yny wironed*, 'in the truth,' not 'in his truth.' This is one of the words of vacillating gender.
- l. 10. *Rac archwawdw.* Perhaps the word meant is *gwarchawdw*.
- l. 11. *ydreis.* Mod. W. 'o drais,' a good instance of *y=de*.
- l. 12. *Pa ffuryf.* This is all the question. The words *da oed . . . duw* are part of the answer.
- l. 19. *dirwaethaf.* See note on p. 43, l. 3.
- l. 23. *oc oe* for *oc eu.* This goes far to prove that *oc eu* was artificial, and that the natural combination was, as now, *oe (=o'u)*.
- l. 25. *naphrynawdw* } The scribe seems doubtful as to the quantity of the *y* in this  
l. 26. *y prynnawdw* } word. It is short open in S. W., and short closed in N. W.  
*ac ovn agel* evidently ought to be 'ac nyt ovn agel.'
- l. 29. *odieithyr*, 'extra,' with *o* to reinforce *di*, the meaning of which was being lost. See note on p. 57, l. 17.
- l. 30. *ac ny.* The sense seems to require *kany*. See Appendix.
- l. 31. *hynt*, Mod. W. *ynt*, 'sunt.' The plural is evidently the effect of literal translation from Latin.
- Page 8, l. 4. *megys peis gwneilynt drwy gymell* is an elliptical construction and means *kanyis gwneilynt megys pe trwy gymell.* *Kymell*, from L. *compello*=to compel.
- l. 9. *yweithret.* We should expect *yweith* for 'sui operis.'
- l. 13. *rei hynny.* The stop after *hynny* should come after *diboen* in the next line. The misplacement is the scribe's.
- l. 17. *manweidiach*, 'subtilior.'
- l. 18. *huotlach.* Comparative of *huawdyl*, Mod. W. *hyawdl.*
- l. 23. *graff*, 'efficaces.'
- l. 30. *obryn*, 'meritum.'
- Page 9, l. 1. *ac ymprwyth hynny*, 'in remuneratione.' Mod. W. *talur prwyth*, 'to repay.'
- l. 6. *Pa gyffelybrwyd.* The red line should not extend beyond *gyffelybrwyd.* The rubricator was evidently misled by the misplacement of the stop, which should come after *gyffelybrwyd* and not after *ynt.*



- l. 9. *natur y defnydyev*, 'rerum natura.'
- l. 12. *na uu*. See Appendix.
- l. 13. *gedernmyt*, 'substantia.' Often translated *gallu*, but in l. 27 *substans*.
- l. 17. *kwmpas*, 'sphaerae.'
- l. 18. *echtywynnygu*, 'shining forth.' *ech* = Lat. *ex*-.
- l. 19. *yn y mae*. The word *lle* printed at the bottom of the page, is written in the margin of the MS. opposite the caret.
- l. 25. *Ygaledi* evidently should be *Kaledi ymein*. Perhaps the scribe's copy read *Kaledi ymyrwn* in which *ymein* had been omitted thus—*Kaledi ym(ein ym)yron*.
- l. 30. *ae drychyr*, probably an error for *a edrychir*, 'consideratur.'
- Page 10, l. 2. *kydrycharwl*, 'praesentia.'
- l. 5. *craff*, 'capax'; *nerthoed*, 'virtutes'; *ymodiwed*, 'comprehendi.'
- l. 9. *eigyawn*, 'abyssus.' If this were the plural of *aig* as some think, it would be *eigyon* here and not *eigyawn*.
- l. 13. *dietw*, 'vili.'
- l. 14. *yr kythrud*, 'ut confunderetur,' possibly from 'contrudo.'  
*prydliit* = *pridlyt*. Mod. W. *priddlyd*.
- l. 16. In the Appendix the question ends with *entw*. If the translator meant it to do so in this version, both the scribe and the rubricator have mistaken his meaning.
- l. 17. *ykyfulawnei*, 'impleturum erat.'
- l. 20. *yna*, 'then.'
- l. 21. *bedei*, an old spelling = *bydei*. Probably the scribe's copy read *bedei rei* for *reit*. The omission of the *t* is a scribal error.
- l. 22. *aargywedant*, 'sunt nociva.'
- l. 23. *graffter*, 'diligentiam.'
- ll. 22, 23, 24. *ednog*, *gwydbet*, *chwein*, *byrwyon*. See Appendix.
- l. 27. *lle<sup>a</sup>f*. The *a* has been retraced, if indeed the scribe wrote it. It is rather small.
- l. 29. *phamo*. The scribe's copy probably read *pharao*. *ra* written closely together might easily be mistaken for *m*. *pharo* is written above the word in a small and very late hand.
- l. 30. *aphunes*, 'ciniphes.' It seems to be derived from the French.  
*adyrkop*. Mod. W. of Dyffryn Clwyd, *adrcop*, 'spider,' from Eng. *attercoppa*.
- Page 11, l. 5. *genedyloed*. It is hardly possible that the *l* was ever syllabic in this word. The scribe probably inserts the *y* because he does so in *Kenedyl*.
- Page 12, l. 5. *bwyt eynt*. This is a misprint for *bwytteynt*; the *t* having dropped out.
- l. 10. *wyelssant*. Probably the scribe's copy read *wylssant*; the form he writes seems to be a confusion of *gwyl* and *gwel*.
- l. 13. *terueyfc*. *e* is common for *y* in older MSS. Perhaps the copy read *teruefc* here.
- l. 15. The contraction stands for *us*.

- l. 15. *kared*, 'crimine.'
- l. 21. *syberwyt*, 'pride.'
- l. 27. *megys y gwybynt*. The meaning seems to demand *nas* or *nys* instead of *y*.

See Appendix.

Page 13, l. 8. *Pa hawr* for *Pa awr*. Cf. *pa ham* for *pa am*.

- l. 9. *gwnaefwyt* seems a mere scribal error.
- l. 11. *oe*. The prep. *o* meaning 'to.'
- l. 13. *cheru* retraced in very black ink.
- l. 15. *Echerubin* evidently for *Ycherubin*. See note on p. 12, l. 13. Cf. *Efenechtyd* for *Y Fenechtid*.
- l. 21. *glaw*. *Gwlaw* is a modern invention; the earliest known instance of it occurs in 1690.
- l. 22. *yzyn*. Instances of the *t* dropped in the third person plural of the verb are to be found in the Black Book of Carmarthen.
- l. 27. *kynn uu*, 'Tam grave fuit.' The word for *grave* is omitted. Perhaps the Welsh should read *kynn drymet uu*.
- l. 31. *difflannei*. Perhaps this is an instance of the tendency in Welsh to harden the consonant before the accent. The normal form in this book is *difulannei*.

Page 14, l. 7. *diwygu* probably = *diwygio*, but the Latin is dark.

- l. 12. *fieid*. *f* used initially for *ff*.  
*gallon*. The *a* in *kàlon* being short closed, the scribe doubles the *l*. As the scribe does not use the character *tt*, he cannot distinguish between *tt* and double *l*.
- l. 14. *darestygedig*. Mod. W. *darostygedig*. Cf. p. 2, l. 1, *ellwg* for Mod. W. *ollwng*. Cf. also the colloquial forms *gistwng*, *gillwng*.
- l. 17. *gynnhedeffit*, 'concessum fuerat.' Mod. W. *caniatesid*.
- l. 22. *ysgymuno*, 'profanat.'
- l. 25. *duunaw* = *dy-unaw*. The word *cyttunaw* is a compound of this word and *cyd*. *Cyttún* = *cyd-dy'-un* (*y* before a vowel is long, and has the *u* sound). The poets seem some times to confuse this word with *cyt'tyn* from *cyd-dynnu*. Thus Goronwy Owen writes—'Ag ateb can yn gyttun.'

Page 15, l. 3. *moglyt* = *ym-oglyt* = *ymogelyt*. Mod. W. *ymochel*. Cf. *cynryt*, Mod. W. *cymeryd*. See note on l. 11.

- l. 5. *gangylus*, 'reus.'
- l. 8. *vfyddawt*. The first *d* stands for *ð*.
- l. 11. *deturyt* = *dy-eturyt*; *eturyt* = Mod. W. *adferyd*. See note on p. 26, l. 3.
- l. 14. *gorchyvygu*. Mod. W. *gorchfygu*. The unaccented *y* has disappeared in Mod. W. as also in the words *cymdogion*, *tragwydol*, &c., though it is still written in these latter words. See note on p. 80, l. 15.
- l. 16. *funut* from *munud*. See note on p. 44, l. 31.
- l. 19. *aeith*, ? scribe's blunder.
- l. 22. *kwpplaw*. The accent on the *a*, which generally develops an *h* as in *cyfawnhau*, hardens a mute as in *cantatau*, and this hardening takes place when the

mute is followed by a non-syllabic *l* or *r*. Hence the above form. Since the *l* has become syllabic we have *cwblhau*. With *cwplâu* and the dialectal form *cwlpla*, cf. *nacâu* and the dialectal *nâca*.

l. 24. *ae anryded* . . . *y mae* should have been underlined to denote a question.

l. 26. *gwrthgas*, 'rebellis.'

l. 28. *a dywedut*, Mod. W. *a dŷwedid*.

l. 30. *oe achaws un medwl*, 'pro una cogitatione.' Perhaps *oe* should be *o*.

Page 16, l. 4. *foawdyr*. This form is not to be confounded with *ffoadur*. The *y* is to denote the vocalic *r*; so that the word would be written *ffoawdr* in modern orthography. It is not usually adjectival.

l. 5. *lledret*. The usual form is *lledrat*. Mod. W. *lladrad*.

l. 8. *ymchwelu gwympei*. Probably *pan* is omitted between these two words; unless the *u* is a blunder for *a*.

l. 16. *yny lle* . . . *adylyet*. This is obscure. Perhaps *yny lle* was meant to be a translation of *tunc*, and was misunderstood by a transcriber.

l. 24. *y duw*, evidently an error for *ȳ duw* or *yn duw*.

Page 17, l. 2. *yrwy*. Evidently a blunder for *ywyry*.

l. 4. *gweryndawt*. We should have expected *gwryndawt*, cf. *vir, gwr*.

*Pakam* . . . *yn y lle*, should have been underlined by the rubricator. *Yn y lle* = 'mox.'

l. 5. *diliw*. l. 7. *dilyw*. The ordinary way of spelling the word in Mod. W. is *diluw*; but the regular form from *diluvium* is *dilyw*. But *y* in the second syllable has the *u* sound, so that *diluw* is not phonetically irregular. The *u* sound in a syllable adjoining another whose vowel is *i*, has now itself universally become *i*. But *y* followed by *w* is specially liable to become *i*, even when there is no *i* in the adjoining syllable (cf. *ydŷw, heddiw*); perhaps this accounts for the scribe's *diliw*.

l. 6. *ef a dywedei y mac*. The subject of *dywedei*, which should follow it, is carelessly omitted. The omission is represented in the Latin version by 'homines illius temporis.'

l. 8. *effream*. The *ff* is unusual. The common and regular form in Mod. W. is *Evream*.

l. 10. *Ideon*, singular—*Idew*. The *w* in the singular is the *u* of the Latin singular termination, and the plural *Idewon* is formed from this Welsh singular; cf. *fyderw* from *puteus*. The older plural *Ideon*, which we have here, is formed by adding the Welsh plural termination to the Latin stem. It need hardly be said that *Iuddew* and *Iuddewon* are forms of modern manufacture.

l. 11. *yn dogyn*. 'Sufficiently,' for *dogyn* in the sense of *due* share or proportion.

l. 12. *annodes*, 'delayed.'

l. 13. *yr oes*, should have been underlined. The fresh page commencing here explains the rubricator's omitting to continue the line to the end of the question.

*ydisgyblynt*. Something seems to be omitted in this sentence. Perhaps this should be *yr ei a disgyblynt*.

l. 18. *gwarchaev* would be in Mod. W. *gwarchâu*. Cf. *eisteduaev* in l. 20. On p. 19, l. 13, we have *gwarchac*, the common form in Mod. W.

l. 21. *tywyllwoc*. Another form of *tywyllwch*; cf. *digawn*, *dichawn*, &c.

‘At wyllon y tywyllwg

I oddef fyth i ddu fwg.’—*Goronwy Owen*.

l. 22. *synnwyr* is here used as in Mod. W. for ‘scire,’ not for ‘sentire.’

l. 24. *dryzor*. Every *s* in Welsh makes the preceding accented vowel a closed one, so that in this book every *s* is doubled except when preceded or followed by another consonant; even *Iessu* has a double *s*. Perhaps the *z* here is to denote that the vowel is open (*drȳsor* not *drȳsor*). It is hardly possible that it had the sound of English *z*.

l. 28. *ygoleuni*. The *y* is the possessive pronoun, Mod. W. ‘ei.’

l. 29. *aymdyrwynnygawd*: *tywynnygu*, and not *tywynnu*, is the common form of the word in Mod. W.

l. 31. *yhymet*. The Mod. W. *pumed* is irregular. We should expect *hymed* as in *hymtheg*. The root is *quingu-*, which ought to give *hymf*, *hymed*, *hymtheg*. *Pumf* has the same sound as *hymf*, so that it is irregular only in the spelling; but *pumed* is also phonologically irregular.

*ysgrifennu*, ‘descriptus.’

Page 18, l. 2. *a las*, ‘were killed.’

*anyyueil*. We should expect *aneval* from Lat. *animal-* and *enyveil* from *animalia*. The modern form *anifail* is still more difficult to derive from the Latin word.

l. 4. *rac eglur*, ‘praeclara.’ An attempt to translate the Latin word literally. *Rhag* has often the sense of *prae*, cf. L. Morris, ‘Rhag ereill yn rhagori.’

l. 6. *a oleuhaa . . . ac a goronawd*. The subject of these verbs may be *Krist* understood, *a oleuhaa (Krist) ac a goronawd (Krist)*. Cf. Appendix, where ‘Sol’ is the subject.

l. 7. *eff* for *ef*.

ll. 7, 8. *ffynnaawn*, *ffynnyawn*. The scribe is often very undecided as to whether or not to use the *y* (=consonantal *i*). His use of it in such a word as this, where it never appears even in N. Wales, proves that it is artificial to him. This shows that the tendency which has prevailed in literary Welsh to use the N. Walian consonantal *i* commenced early.

l. 11. *vrawdyr*, ‘judge.’

l. 16. *yr asia*, cf. Mod. W. *yr America*; also *yr eiff* in the same line, Mod. W. *yr Aiff*.

l. 17. *ohōnŷ*, probably a scribal error for *ohōno*.

l. 20. *yaerusalem*. The first syllable seems to have arisen from mistaking *Hier-* and the Welsh *Caer*. In later Welsh the *u* drops and the word becomes *Caer Salem*.

l. 21. *donnyev*, sing. *dawn*, from a prehistoric *dān-* = L. *don-*, ‘a gift.’ The consonant is doubled because the *o* becomes closed owing to the consonantal sound of the *y*.

- l. 28. *awylch*. Mod. W. *golch* is for *gwolch*, and *gwolch* becomes *gwylch* as *tor* becomes *tyr*.  
*budur*. The swarabhakti vowel appears here, as in modern colloquial Welsh. On p. 24, l. 12, we have *budyr* = Mod. W. *budr*.
- l. 29. *gwylch*. Is this a mistake for *gwylch*?
- Page 19, l. 3. *vuudawt*. A single *d* seems to be used occasionally for *dd*. Mod. W. *ufuddod*.
- l. 7. *doosparthus*, 'rationali.'  
 l. 8. *perffedyaw*; *d* for *th*.  
 l. 11. *gyfflawu*. Scribal error for *gyfyawu*.  
 l. 13. *mw*, 'simplicem.'  
 l. 16. *y brynnu*. This would be instructive if the scribe were not so liable to double the *n* without any reason for so doing. The word (when not *pyrnu*) is now *prynnu* in N. Wales, *prynu* in S. Wales. See note on p. 7, l. 25, 26.  
 l. 27. *trallawyt*, 'exercitium.' The word should probably be *trallawt*, Mod. W. *trallod*.
- Page 20, l. 3. *gvedy* for *gGedy*.
- l. 19. *yn* = 'our.'  
 l. 21. *niev*. This plural is now only used in the compound *tridiau*. See p. 21, l. 29, *nihev*.  
 l. 28. *dedengweith*, evidently an error for *deudengweith*. See preceding line.  
 l. 30. *oe*, 'to his.'
- Page 21, l. 8. *ygarthucher*, 'evening.' The word does not appear in the version printed in the Appendix; but see S. John xx. 19.  
 l. 18. *do* is only used in Mod. W. in answering a question.  
 l. 22. *gwedy gyuodi*, for *gwedy ygyuodi*.  
 l. 31. *glann*. The scribe does not often double the *n* in such a word as *glan*. Perhaps he was looking at the word *penn* while writing *glan*.  
*nyhev* = *nihev* = *niev*. See note on p. 20, l. 21.
- Page 22, l. 1. *ymgyweiraw*, 'se aptos praeprarent.' *dyrweist*, 'jejuniiis.'
- l. 18. *gleindit*. Mod. W. *glendid*.  
 l. 28. *eisswet* for *eissiwet*.
- Page 23, l. 20. *christ*, read 'chriſt.'
- l. 22. *yny*, for *yn*. The scribe forgets that a genitive follows *dwfyfyr*.
- Page 24, l. 5. *angkreit*. Error for *angkreiff*, 'exemplo.'
- l. 6. *pony offeireit*. Probably *dyly* is omitted between these two words. It is written in red in the margin by a later hand.  
 l. 13. *achyt wybot*. This word was then new, and had not become the proper compound that it is in Mod. W.—*cydwybod*. Both elements were accented and were written separately, as we ought to write *cyd fyned* in Mod. W.  
 l. 17. *klawd* = 'ditch' in Mod. W. as well as 'dyke,' which is its only meaning in Mod. W.  
 l. 29. *coddant*. An instance of *dd* as in Mod. W. for *d*. L. 'offendunt.'
- Page 25, l. 1. *ffo*. Mod. W. *ffoi*.



l. 9. *hahalogir*. The scribe should have deleted the first *h*. He evidently began to write *halogir* and then saw that he had omitted the *a* which should precede it.

l. 11. *gwerendev*, Mod. W. *gwrendy*. Perhaps *gwerendev* is more regular from *gwarandaw*. Cf. *gadaw*, *gedy*; *taraw*, *tery*.

*yw*, evidently a scribal error for *wy*.

l. 14. *ydiw*. The words *yw* and *ydyw* are now always pronounced, except by pedants, *iw* and *ydiw*, the latter becoming colloquially *ydi*. So also *rhyw* is pronounced *rhiw*. Perhaps the *y* in these words is a survival of the old orthography, which did not distinguish between *i* and *y*.

l. 18. *iprianus*. Probably the scribe mistook the *c* in his copy for a *t*. The characters bear a great resemblance to one another and the scribe often writes a *c* even when he means to write a *t*. See *becharwc* in lines 15 and 23, p. 27.

l. 25. *ellwg new dillwg*, 'solvere vel ligare.' The translator seems to have misunderstood *ligare*.

Page 26, l. 3. *gochlyt*, Mod. Book W. *gochelyd*. Cf. *ctvryt*, Mod. Book W. *adferyd*, and *cymryt*, Mod. Book W. *cymeryd*. In Coll. W. *cymryd* is still the usual form.

l. 4. *oc eu*, see note on p. 7, l. 23.

l. 21. *gwyc*, 'zizaniis.'

l. 22. *Gwrthledit . . . ywrthy*, 'segreget te ab.'

l. 29. The word printed at the bottom of the page was written by the rubricator in the margin opposite the caret in this line. The letters in brackets, *ady*, are only a conjecture, the binder having cut them out.

*nat dim*. The word *dim* is universally used with a negative in Mod. Colloquial Welsh, just like the French *pas*. The grammarians condemn it as being an unnecessary negative. It is, however, not an adverb of negation, but a noun meaning a 'jot,' and is frequently used without a negative, e.g. *un dim* = 'one jot.'

Page 27, l. 5. The word *dim* at the bottom of the page is written in the margin opposite the caret in this line and should be supplied after the letter *t*; thus, *nat dim drwc*, 'malum nihil esse.'

l. 5. *gallu*, 'substantia.'

l. 7. *dellir*, 'caecitas.'

l. 15. *becharwc*, see note on p. 25, l. 18.

l. 17. *llewyenyd*, cf. *ffynnyawn*. See note on p. 18, ll. 7, 8.

l. 21. *gorthrwm* is here an adjective = *trwm*, 'grave.'

l. 30. *oe*, an instance of *o = ðo, do*, meaning 'to.'

Page 28, l. 6. *erbynnho*. l. 7. *sodho*. l. 12. *dechreuho*, The *h* is probably produced by the accent falling on the last syllable in this tense. See note on p. 40, l. 17.

l. 8. *Ridit*. The first *i* is peculiar. The word is spelt *rydit* elsewhere. See p. 31, l. 12. Perhaps the scribe is copying from a MS. where *i* and *y* are not distinguished.

l. 15. *ymhwel*. Mod. W. *ymchwel*, also found in the text, p. 16, l. 8. Cf. *damwain* and *damchwain*, *digawn* and *dichawn*.

l. 19. *gwasannaeth*, l. 30, *gwasannaetha*, cf. p. 10, l. 15, *o honnaw*.

l. 21. *Ponyt . . . yntev.* These words should not have been underlined. See Appendix.

*plas.* This word is always *plas* in Mod. W. as in Mod. Coll. W. and in proper names. *Palas* is the invention of a pedant.

l. 26. *ymgeinvaev.* See Appendix, 'detrahentium.'

Page 29, l. 1. *annhyed,* 'simulatione.'

l. 2. *llees*; *ee = ê.* Cf. *hyy.*

l. 3. *yny eu.* The scribe often writes *y* for *eu*, which shows that *eu* was artificial to him. Here he saw his mistake in time, and wrote *eu* after the *y*, forgetting, however, to delete the latter.

l. 6. *gofut.* Mod. W. *gofid.* See note on p. 79, l. 26.

l. 7. *lwydant.* The scribe is very uncertain as to the use of the consonantal *y*. Mod. W. *llwydiant.*

l. 20. *emendanav,* 'emendent.' Evidently a late loan word. Mod. Coll. W. *mendio*, from English 'mend.'

l. 26. *hannyned.* This spelling is instructive; but it is fortunate that the modern writers who insert an *n* before the *m* in *ameu*, *amarch*, &c., do not know of it.

Page 30, l. 8. *dyuryffaw,* 'festinant.' Formed from *brys* by prefixing the intensive *dy-*.

ll. 8, 9. The words printed above the lines are placed as correctly as possible in the positions they occupy in the MS. But the MS. would be better represented if the relative sizes of the type would allow them to be a little nearer one another, and if they had all been in one line. They are all to be supplied where the caret occurs, reading—*Pahan y byd byw rei orei drwc arei or rei da warw*, &c.

l. 9. *ynyr ehgyr,* 'citius.'

l. 10. *biw.* See note on p. 28, l. 8. But perhaps this is due to the scribe's inability to distinguish between the sounds of *i* and *u*. See note on p. 2, l. 2.

l. 17. *aryueic* should be *aryneic*, 'fear.' See Appendix, 'timor incutiatur.'

l. 22. *y sych wydyev,* 'arida ligna.' *gwyd* = 'wood.'

l. 25. *gwarafonnev.* See Appendix, 'flagellat.'

l. 27. *ygekannogyon*, cf. *agkeu*.

l. 29. *ygekethiwet* seems to be a mere scribal error for *ygkaethiwet*.

Page 31, l. 13. *dechryn.* Cf. p. 16, l. 13, *bedei*, also *ketymdeth*, &c.

l. 20. *veidir*, from *meiddio*; or it may be from *maeddu*, cf. *maen*, *meini*. Lat. 'tunduntur.'

l. 21. *erell.* Probably only a scribal error.

l. 28. *vrwnnstanawl.* The word is spelt *brwmstan* in Mod. W., under the influence of English spelling.

l. 29. *o gythrud*, 'confusione.'

Page 32, l. 2. *agerunhey*, evidently an error for *agederunhey*. L. 'asseris.'

l. 3. *aarhwaeddont*, Mod. W. *archwaethu*, cf. *ymhwel*, *hwennychv*, &c.

l. 6. *ybepyllev*, 'tents'; sing. *pebyll* from Lat. *papil-jo*. See note on p. 34, l. 9.

- l. 18. *klafuri* (=klafri), Mod. W. *clafr*, *clawr*. Lat. 'lepram.'
- l. 29. *kedeyrn*, Mod. W. *cedyrn*. See note on p. 48, l. 30.
- Page 33, l. 2. *vrawdwr*, 'judge' from *brawd*. Ir. *bráth*, judgment.
- l. 9. *gyuoethawch* for *gyuoethawc*. Probably the scribe was thinking of *afulon-ydwch* which he had just written.
- A duw . . . avynnych*. These sentences belong to the next question. *A duw*, 'God being.' *dywedyt*, 'thou sayest,' evidently should be *dywedir*, 'is said.'
- l. 17. *kymdrychawl*, 'praesentia.'
- O gwybu . . . l. 21 eirioet* is a question in the Appendix, where *am agkenreit* is omitted. The version in the text seems to be the correct one here.
- l. 20. *pot* for *bot*. See Introduction.
- l. 21. *yn dir*, 'ex necessitate.' Cf. '*A vo da gan Duw ys dir*.'—*Proverb*.
- l. 25. *Namyn agkenreit o bot*. This evidently belongs to the previous sentence. *o bot* should probably be *oe bot*.
- ll. 25-28. The underlined passage here can not be a question. Perhaps the easiest way to restore the meaning originally intended would be to change the *o* before *damweinya* into *a* and to supply a full stop after *velle* in l. 26. The passage would then mean, 'but it must be—it is a thing that happens so. Other things God permits to be, such as the will of man to do good or evil. And this, namely, the fulfilment of everything that man will do in the future, God knows.'
- l. 31. *A daw . . . damwein* is a question.
- Page 34, l. 2. *y llosgant*, 'cremantur.' The plural form is evidently a literal translation of the Latin.
- l. 7. *amlyner*, 'acquisita,' from root *glyn-* in *dilyn*, *canlyn*, &c.
- l. 8. *helyc*. Mod. W. *haloga*; *helyc* is formed from *halawc* (*halog*) on the analogy of *darfod*, *derfydd*. As, however, *aw* does not change into *y*, we may infer that there was a tendency, even in the fourteenth century, to pronounce final *aw* as *o*. See note on p. 25, l. 11.
- l. 9. *pebylleu*. The sing. *pebyll* is regular from *papilio*; but as it looked like a plur., it has been so treated in Mod. W. and a new sing. *pabell* has been formed for it on the analogy of *maneg*, *menyg*, &c.
- l. 12. *yscrybyl*, 'pecora.' Pron. *ysgrybl*.
- l. 13. *synnwyr*, used here in its modern sense, 'discretionem.'
- l. 14. *Ef . . . vot* forms part of the question.
- l. 18. *rac anuonedigaeth duw*, 'praedestinatio Dei,' forms part of the question.
- l. 22. *camgylus* 'rei.'
- l. 24. *hyt ynn oet* is variously written now *hyd yn oed*, *hyd yn nod*, *hyd y nod*, *hyd yn od*. The occurrence here of the first of these forms proves it to be the correct one.
- l. 25. *gorthrymaf*, 'graviora.'
- ffrwythlounach*; the scribe's *nn* for *n* has been often noticed. Cf. also *gwrthwynneþ*, l. 17.
- l. 28. *eu hemendenav* 'corrigantur.'
- gwydyev*. Mod. W. *gwydïau*, 'vitiis.' Probably derived from the Latin word.

Page 35, l. 5. *yny*=*yni*=*i ni*. It is probable that both *y*'s had the *u* sound here. Cf. *udunt*, usually written here for *itynt*. The bards of the 14th and 15th centuries frequently rhymed *yny*, *yny* with *ty*, *hy*, &c.

'Amarch a oedd hyn ymy

Amorth Mair i'm hoewgrair hy'—*D. ap Gwilym*.

l. 9. *yssaf*. ? pron. *issaf*. See above note. See also note on p. 28, l. 8.

l. 15. *dilyw*. From Lat. *diluvium*. See note on p. 17, l. 5. The introduction of *hyt dilyw* is an evident scribal blunder; the passage should read *noc a wyr durw yr dechreu byt ydylw onadunt*. See Appendix.

l. 16. *geisseis*. Scribe's error for *gasseeis*, 'odio habui.'

l. 23. *gymar*. The form *cydmar* occasionally met with in Mod. Lit. W. seems to be a late bungle. The prefix *cyd* governs the soft mutation, and *cyd*—*par* would give *cydpar*.

l. 24. *tremycco*, 'spernunt.'

l. 28. *escussodi*, 'excusari.'

l. 31. *mileineit*, 'rustici.' The initial *v* in words borrowed from French or English was treated as a mutation of *b* or *m*, which every initial *v* in words purely Welsh must be. Even now it is not unusual to hear *tair bôt*, for 'three votes.' This word occurs also in Med. W. as *bilein*, and in Mod. Coll. W. as *milain*, adj. 'angry,' 'savage.'

Page 36, l. 4. *drudach*, 'durius.'

l. 11. *kynndared*, 'furoris.'

l. 12. *Ac yn . . . onewydd* is a question.

l. 14. *peth* <sup>v</sup> or *avyd*. The words to be inserted here were written in the MS. at the bottom of the page; those printed here have just escaped the binder's knife, and there was probably another line.

l. 16. *phuryfheir*, 'formantur.'

*eilun yr corfforoedd*. Probably an error for *eilun y corfforoedd*.

l. 18. *yn inseiledic*. A mis-translation of 'singulativ.'

Page 37, l. 13. *kared*, 'crimen.'

l. 14. *dilyet*, 'jure.' The original meaning of *dilyet* is law; it usually means in Med. W. 'a right,' in Mod. W. 'debt.'

l. 21. *bellen*, 'massa.'

l. 23. *drostGm* for *drostun* seems to indicate that *v* and *G* are not distinguished in the scribe's copy.

Page 38, l. 2. *welyeu*. Mod. W. *gwelyau*. The dialectal form *gwelâu* is for *gwela-au*. Cf. *bola*, *boly*: *eira*, *eiry*; &c.

l. 3. *dynyon kreuyd*, 'monachis.'

l. 8. *yfat* for *ydat*, 'his father,' not 'the father.'

l. 22. *gGreicvrom* evidently for *gwareic yrom*; *yrom*='between (us).'

l. 26. *Elchwył* usually written *eilchwył*.

Page 39, l. 17. *tywynnaa*. The form used in Mod. W. is *tywynnu*, not *tywynhau*, which is implied here.

*lleueir*, pl. of *lleuver*.

l. 19. *varwar*, usually written *varvor*. Cf. *gwatwar* and *gwatwor*.

l. 21. *ythwyr*, *t* for *c*. See note on p. 25, l. 18.

*ffustyaw*, 'atteritur.' The word is seldom met with in Lit. W., but is common in the S. W. dialects as *ffysto*.

l. 22. *hyrdeu* (*hyrdeu*, sing. *hwrđ*), 'pulsu.'

l. 29. *onnyt ef a wnant*, literally 'if-(it-is)-not this that they-will-do.' *Ef* is similarly used in the phrases *nag e, mai e, os e*.

l. 31. *gwyt ynt*. The scribe's copy evidently read *gwytynt*, which in his orthography would be *gwydynt* (= *gwyđynt*); 'scientes.'

Page 40, l. 3. *diffjgyawd*, 'defecerunt.'

*ygorwaged* should more properly be *yggorwaged* (g=ng), 'in vanitate.'

l. 4. *yr gler*, 'joculatores.' *Y gler* were the wandering minstrels.

l. 7. *watwaro*. See note on p. 39, l. 19.

l. 9. *vsur ac ockyr*, 'lucris.'

l. 10. *ponyt . . . llawer* is a question.

l. 14. *oelut*= 'to his wealth.'

l. 17. *gudyho*=*gudhjo*. The accent probably fell on the last syllable at this time, giving rise to an inorganic *h*, which hardens medials; thus *magu, macco*.

l. 22. *llywenhaant*; the indistinctness of the unaccented *a* makes it impossible to distinguish between it and *y*. Cf. *amddifad, ymddifad, &c.*

l. 28. *wdant*. While the *y* generally appears in the infin. *gwybot* (see p. 39, l. 17) in Med. W., it is generally omitted in other forms. In Mod. Coll. W. it is always omitted.

l. 29. *dieithrir*,? 'excepted.' *yn vul*, 'simpliciter.'

Page 41, l. 4. *y gwelir*, 'ut videtur.'

l. 10. *varw yrei*,? *dros* omitted after *varw*.

l. 17. *a doeth krist oe brynw*; we should expect *y doeth*, the oblique relative, genitive after *brynw*.

l. 24. *dineuir*, 'effundetur.'

Page 42, l. 3. *thrugerehe*. (Mod. W. *thrugarhei*.) The spelling here is probably that of the scribe's copy which uses *e* for *y*, so that he should have transcribed it *thrugerehy*. The *h* probably means little more than a diaeresis, so that this spelling represents *thrugarëi*, in which the *r* may be read *rh*; or the *ey* may be a diphthong, the *h* being inserted in the middle of it, as in *gudyho*, p. 40, l. 17. In the next line we have *trugarhaey*, which must be *trugarhæi*.

l. 8. *glaw*. See note on p. 13, l. 21.

l. 30. *lluossograwd*. In the Black Book, *lljaws*, in the Red Book *lliaws*. In Mod. W. written both *lluaws* and *lliaws*. Though both spellings are old, the latter seems the more correct; the former having probably been suggested by a theory connecting the word with *llu*.

Page 43, l. 3. *diwethaf*. The superlative termination is *-haf* (from *-sam-os*, Lat. *-sim-us*), the *h* of which hardens the preceding consonant; thus *teg-haf* gives *tecaf*; so *diweï-haf* gives *diwethaf*. The word is also written *diwaethaf* in Med. W. (see p. 7, l. 19), and *dwaetha*, *dwetha* are the dialectal forms. Modern Welsh writers, with their



unerring instinct for choosing whatever is superficially correct but really wrong, write *diweddaf*.

l. 5. *viccar*. A late borrowed word. *Vicarius*, borrowed in the Roman period, would give *gwygawr* in Med. W.

l. 9. *Arymhaa*, 'valet.'

l. 10. *yweli*, 'vulnus.'

l. 14. *caeth arall*, 'the slave of another.'

l. 24. *pryt* . . . *pechodeu* forms part of the question. *ymwerentynt*, ? 'auferrent.'

l. 26. *eebreygv*, 'obliviscerentur.'

l. 29. *gristonawwl*, usually written *gristonogawl*.

Page 44, l. 3. *diwyll*, 'culturae.'

l. 4. *kewri*, pl. of *kawr*. Another plural, obsolete except in place names, is *keuri* (pron. *ceiri*), as in *Trêr Ceuri*. Cf. *tau* (Med. W. *teu*), 3rd sing. of *tawaf*, *tewi*. The ugly Biblical pl. *cawri* seems to be due to the perverse instinct mentioned above. Note, p. 43, l. 3.

l. 6. *uonebroth*, an error for *nemroth*. It is not easy to see how it came about, but it is an indication of the profound ignorance of this scribe.

l. 12. *aeint* for *a äeint*, Mod. W. *a aent*.

l. 13. *adwyllwyt*, scribal error for *a dwyllwys*. The copy, probably, read *dwyllwysf*.

l. 15. *diglist a phridgist*, 'latere et bitumine.'

l. 17. *kyfuyt*=*kyryt*, 'a cubit.' This is the regular form from *cübbitus*. The Bible has *cufydd*, which is generally pronounced as if it were *cyfydd*, evidently borrowed by pedants at a time when *t=ð* was usual and not a purely phonetic change.

l. 19. *dinas hwnnw*. *Dinas* is now fem. when=*tref*, but mas. in place names, *Pen y Dinas*.

l. 29. *orwac*. The prefixes *gor-*, *go-* are often written *or-*, *o-* in Med. W.

*agyeiff*. In parts of Powys and of S. Wales a consonantal *i* is inserted after every initial *c*, thus *c<sup>i</sup>aws*, *c<sup>i</sup>ath*, &c. And even in Gwyned it appears before *ei*; thus, this word is now in Gwyned *c<sup>i</sup>eith*. This *i* accounts for the preservation in the dialects of the Med. sound *ei* in these words.

l. 31. *vnfunut*. Mod. W. *un ffunud*, from *un funud*. Cf. *henffych*, from *henfych*; also *hanffod*, *canffod*, &c.

Page 45, l. 1. *ygwyd* for *yg gwyd*. See note on p. 4, l. 19.

l. 7. *agkymwynassei*—*ei* for *eu*. See note on p. 2, l. 2.

l. 13. *dylyho*. See note on p. 40, l. 17, *gudyho*; see also *dalyher*, l. 27 below.

l. 25. *dienydv*, 'to put to death.'

Page 46, l. 3. *arch ystauen* is the usual term in Med. W. for 'the ark of the covenant.' *Arca testamenti* ought to give *arch dystaven*; it is not clear how the initial *d* of *dystaven* came to be dropped.

l. 4. *o or*||. The rubricator continued his red line to the end of the page; it should have ended with *garufalem*.

- l. 8. *dallyassant*, an evident scribal error for *dyallasant*.
- l. 11. *grwmdwal*, 'fundamenta,' from Eng. *ground-wall*.
- l. 15. *kaedic*, for *kaedic*.
- l. 23. *Aduw*—l. 26,  *pob peth*. These words should have been underlined as forming part of the question.
- Page 47, l. 1. *godric*, 'mora.'
- l. 21. *a ywch chwi*, for *a ych chwi*. See notes on p. 88, l. 17 and p. 157, l. 3.
- l. 25. *ydiw*, is the usual form of the word in Med. W.
- 'Ac odid, le unwrid liw,  
Un a fedr anaf ydiw.'—*D. ap Gwilym*.
- See note on p. 25, l. 14.
- Page 48, l. 30. *ahey|yrnn*. The regular plural of *hayarn* is *heyeirn*, which becomes *heyyrn*. Cf. *cedeirn*, *cedyrn*.
- Page 49, l. 12. *maes*, for *y maes* (= *i maes*). Cf. Mod. W. *mewn ty*, for *i mewn ty*.
- l. 19. *mynwennoedd*. Mod. W. *mynwentydd*. *Mynwent* for *mynfent*, from *mon(u)ment-um*.
- l. 27. *geimat*, 'companion'; from *cam*, 'a step.' For the form, cf. *ceidwad*; for the meaning, cf. *cydyndeith*.
- l. 28. *trycha*, 'succide.'
- l. 29. *yr*. The scribe often writes *yr* instead of *y* before initial *r*.
- l. 30. *drwydot*. This, or *drwydat*, is the form used in most of the dialects. The mod. lit. form is *drwot*.
- l. 31. *gwr pwys*, 'sponsus.' The word *pwys* seems to be derived from *sponsus*; but it is difficult to account for the omission of the *s*.
- Page 50, l. 1. *yn erbyn*, 'to meet.' In Mod. W. *yn erbyn* = 'against.'
- l. 2. *vrth diwed gwiryonn*, lit. 'at the death of the innocent.'
- l. 7. *ef*. The verb to be is often understood before *ef*. Thus, *nac ef, mai ef, os ef*. See note on p. 39, l. 29.
- l. 9. *daallus*. Sc. error for *dyallus*. See p. 4, l. 3; and see a similar error (*daal* for *dyall*) p. 5, l. 24.
- l. 25. *lleod*. Scribal error for *lleoed*.
- Page 51, l. 15. *doosparth*, 'rationalis.'
- l. 25. *yr arglwyd yw yrlwydyn dagneuedus*, 'Annus acceptabilis Domino.' The argument here is some excuse for the wrong translation.
- l. 30. *baeth*. Scribal error for *beth*.
- Page 52, l. 5. *kyruachedigaeth oeruel*, 'rigor frigoris.'
- l. 11. *solans*, 'solamen.'
- l. 27. *phrystellach*, 'strepitu.'
- Page 53, l. 15. *annyodeiuyarwdyr*, 'intolerabile.'
- l. 17. *iaen*, 'glaciem.'
- l. 24. *yrd*. Mod. W. *gyrd*, sing. *gorđ*.
- l. 30. *germein*, 'clamor.'
- Page 54, l. 1. *rwymwyaw*. The scribe should have deleted the second *wy*.

l. 7. *kyruachu*. See note on p. 52, l. 5. *kyruachu* is evidently a word used to express the action of cold. Cf. N. Walian *crepach*.

l. 9. *overwyn*. This orthography is curious, the scribe's spelling is usually *vywn*. The *y* in *overwyn* may be either the 'y *vydar*,' or the unfinished correction of the *vev* already written, into *vyw*, thus *vevywyn*.

*dyfred gormod*. The translator read 'aquis nimum,' instead of 'aquis nivium,' 'dyfred eiry.'

l. 12. *hyssu*, 'mordebunt.'

*digrifuaav*. The *a* is doubled to shew that the accent falls on it.

l. 14. *gyt a* for *ygyt a* is somewhat unusual in Med. W., though universal in Mod. W.

l. 15. *ffustir*, 'tunduntur'; *ysgyrssev*, 'loris.' From Eng. *scourge*.

l. 20. *wellygyaw*, 'despexerunt.' Usually as in l. 2 above, 'neglexerunt.'

l. 23. *achythrud*, 'confundentur'; so in p. 10, l. 14.

*mynyffant*, evidently an error for *mynyffant*, the scribe writing only three perpendicular strokes, making *m*, instead of four, making *nn*, between the two *y*'s.

l. 24. *kyfulewmi* (= *kyflewmi*). This is regular from *cyflawn*. In Mod. W. the irregular *cyflawni* has taken its place.

*glywededigaeth*. ? Scribal error for *glywedigaeth*.

l. 28. *A hynny gefuynev ar ytract yvyny*. It is evident that something is omitted here; perhaps *gefuyneu* should be *geuyngeuyn* and *ar* should be *ac*.

l. 31. *lyngky*, 'to swallow,' is curious. Lat. 'fluus.'

Page 55, l. 2. *godyon*, 'luxuriosi,' see note on p. 168, l. 22. *agkywir*, 'infidi.'

*meddweint* is a very curious pl. The usual pl. is *meddwon*. *Meddweint* seems to be the plural of a participial form.

l. 3. *reu*. See note on p. 2, l. 2.

*kreulon*, 'fures'; *ffyrnic*, 'crudeles'; *herwyr*, 'praedones.'

l. 5. *geuawc*, 'mendaces'; *annudonul*, ? scribal error for *annudonuf*.

l. 6. *aannuun*. The double *a* may be due to the scribe's fondness for doubling that letter; or a *annuun* = 'who disagree.' See note on p. 14, l. 25.

*kayantachwyr*, ? 'malefici.' The long list of adjectives ending with this word is very instructive, and with the exception of this last word they follow the order of the Latin adjectives.

l. 11. *ebreygu*, 'neglexerunt.'

l. 16. *drigrif*, scribal error for *digrif*, 'delectabile.'

l. 21. *y reigbod* = *y rheing bod*. The more common form is *ranc bod*, but final *c* after *ng* is often dropped in Med. W. See *diang*, l. 9 above; and the vowel of the third person sing. may be either the root vowel or the affection of the root vowel caused by *i*; cf. *gall*, *geill*.

l. 26. *yny*. Scribe's error for *yn* or *ynyr*.

l. 29. *defryn* is the correct diminutive of *dafn*. The rubricator should have either left the *e* or deleted the termination *yn*.

Page 56, l. 2. *llethu*, 'oppressos.'

l. 3. *ydysgynnawd* would be *yā ysgynnawd*; what is wanted is *y disgynnawd*. The rubricator is evidently at a loss how to make the correction, so he inserts an unnecessary *d* to make *yd dysgynnawd*. It would have been better to correct the second *y* into *i*.

l. 3. *keith*, pl. of *caeth*. Cf. *drein*, pl. of *draen*, and *mein*, pl. of *maen*.

l. 8. *y lewenyd ef*. Here *y=i=i'i*, 'to his.' This form is found now in many dialects, but the usual form in Mod. Lit. W. is *i'w*.

*Ae.* The usual interrogative particle is *a* before a finite verb; *ae* (Mod. *ai*) is used before nouns only. Probably the *e* is a slip here.

l. 11. *gwddant*, a clear instance of *dd* for *d*. *Gwddant*, *gwddost*, &c., are common in Med. W., and *gwbod* is almost universal in the Mod. dialects.

l. 16. *oe diffryt rac drwc*, 'ut a malo serventur.'

l. 17. *odydynt=od ydynt*.

l. 18. *ar hynit*, 'celerius.'

*y6.* Scribal error for *6y*.

l. 23. *Aytdynt*. Perhaps the first *t* should have been deleted; *yittoedynt* is found, but *yttynt* is rare.

l. 25. *yn trigyaw*, 'who are delaying'; Lat. 'absentibus.'

l. 27. *llywenhau*. Cf. *ymddifad*, *amddifad*, &c.

l. 30. *presswyluaethw*, ? for *presswyluaew*.

Page 57, l. 2. *lwythw*. Probably scribe's error for *bwythw*. See note on p. 9, l. 1.

*A wybyd . . . yma* should have been underlined by the rubricator.

l. 5. *yntw* (= *yntef*), conjunction.

l. 12. *yr neb ymynnont*. The question ends here. The first words of the answer are omitted, and were probably (see Appendix) *Eneitw y kyfuyarw a ymdengys pann y mynnont new yr neb y mynnont*; then follow *nac yn gwlylaw*, &c., marked here as forming part of the question.

l. 17. *yn dieithyrhun*, 'vigilantibus.' This is interesting as showing that the *d* of *odieithr*, belongs not to the *o* that precedes it but to the *i* that follows it.

l. 18. *ygosged*, for *yingosged*. See note on p. 45, l. 1.

l. 23. *agkyngyl*, ? anghenfil.

l. 27. *Obale ydaw breudwydon* should have been underlined by the rubricator.

*Y daw*, the form used in the question repeated in the answer.

l. 28. *yffer=y ffêr*. The double *s* means only that *y* is a proclitic. See p. 22, l. 29.

l. 29. *sygynnew*, 'manipulos.'

Page 58, l. 2. *diewl*, a scribal error for *diawl*.

l. 3. *veddyant*; *dd* for *d*.

l. 6. *odieithyr y hun*. See note on p. 57, l. 17.

l. 10. *tan*. Scribe's error for *Dan*.

l. 11. *koziain*. Appendix, *Chorozaïm* (? Chorazin).

l. 12. *holl dynyawl* (? *ryw* omitted).

l. 17. *huolder*, 'eloquentia'; *huawdyl* with the termination *der* would be *huodlder*; but *d* is always liable to drop before *l*, and *a fortiori* when the *l* is followed by another *d*.

l. 18. *yn vuyr*, 'memoriter.'

l. 20. *arneigus*, 'stupenda.'

l. 22. *Ae kyuyt wyntwy yntev* should probably be, *Ae yntev ae kyuyt wyntwy*. The scribe, having written *kyuyt* after the first *ae*, found that he had omitted *yntev* and inserted it after *wyntwy*; and even then it could not be referred back to its proper place, for an *ae* had been omitted also.

Page 59, l. 3. *ef a dywedir . . . noc yr awr honn* is a question.

l. 6. *ef a westetyf*; *iff* as a third pers. sing. termination is common in the dialects, though hardly ever found in Mod. Lit. W.

l. 12. *Beth yw ycornn diwethaf*, evidently a question. *Diwethaf* is the regular form, from *diwedd* and the superlative termination *haf*. See note on p. 43, l. 3.

l. 14. *gyhed*. Scribal error for *gyhoed*.

l. 19. *adrawc a da*, '(et) boni et mali.'

l. 26. *yna*. Here *yny byt* is evidently omitted. The scribe's copy (having *t* for *ð*) probably read *Auyt neb yna yny byd*. *Byt*. This would puzzle a careless scribe; and our scribe evidently wrote *Byt* before he knew what it meant; then, having found out its meaning, he tried to correct his *t* into *ð* by making it *th*. Occasionally we find *d* for *th*; see *perffeidyaw* p. 19, l. 8.

l. 27. *morwydaw*. Scribal error for *mordwyaw*.

Page 60, l. 11. *ydyn* printed at the bottom of the page, is written in the margin in the MS. and is to be supplied after *kyuodei*. The first caret after *kyuodei* is not in the MS.

l. 17. *dybryt*, 'deformes'; see note on p. 68, l. 23.

l. 24. *nevwy*, error for *nev vwy*. But *ne* is everywhere the Coll. form of *neu*.

l. 28. *achyfuan . . . achyuyawn*, 'sana et integra.'

Page 61, l. 5. *ny ellir ev treulyaw*, 'non consumantur.'

l. 13. *defnydyant* for *defnydyev*, the scribe evidently anticipating the *ant* of *gyffroant*.

l. 14. *ganndeirawc*. Cf. *amddifad*, *ydddifud*, &c.

l. 16. *Ac yglyu*. This should be a question, and *Ac* should be *Ae*. See Appendix.

l. 20. *mynnev*, 'haedi.'

l. 24. *y wa'et*. It ought to have been corrected into *wa<sup>er</sup>et*. The form *ward* is met with in later Welsh, but *waered* is evidently the correct form, and the scribe intended this to be *waeret* as elsewhere, otherwise the error, *waet*, would be inexplicable.

l. 29. *gloybach*. The *y* was originally written *6*, corrected into *y*, and the comma was placed above it to make it more distinctly a *y*.

Page 62, l. 3. *bowys* should have been corrected as in l. 4. See note on p. 49, l. 31. The word is here regularly mutated, not as in p. 50, l. 1, 3.

l. 6. *ar yr . . . lauur*. This is evidently a wrong translation; see Appendix.

l. 7. *kannys ymdengys dyn* is also a wrong translation, and = 'for a man will appear.' The correct translation would be, *kanys ymdengys yn dyn*, and the error may be due here to a transcriber.



- l. 25. *yny deduolaf briodas*, 'in legitimo conjugio.' The translator evidently thought that *legitimus* was a superlative.
- l. 26. *yreï* is written in the margin in the MS.
- l. 28. *Ac velle . . . drugared*. These words do not appear in the Latin version.
- l. 29. *yr holl*. The scribe probably wrote the *yr* forgetting that a genitive was to follow; or else *y drugared* was an afterthought.
- Page 63, l. 4. *ieichir*, scribal error for *iecheir*.
- l. 4. *Yn llys*. *Nef* is evidently omitted; and there is probably another omission after *gwyr*. See Appendix.
- l. 9. *awrathassant*, 'quem transfixerunt.'
- l. 13. *kynne*; an early instance of a final *u* dropped.
- l. 15. *dryckistonogyon*. Scribal error for *dryckristonogyon* or *dryckistonogyon*.
- l. 16. *wellygyant*, 'negaverunt.'
- l. 18. *arnab*. Scribal error for *arnav*.
- l. 20. *kyfuargollir*. The *a* in this word is very unusual; see lines 2, 14. But there is always a tendency to change vocalic *r* (here written *yr*) into *ar*.
- l. 24. *aemellidigawd* is an evident blunder here for *awenndigawd*.
- l. 26. *ac engylyon*, another blunder for *agelynyon*, 'inimicorum.'
- l. 30. *dygymynnedieu di*, 'mandatis tuis.'
- l. 31. *awwnaethant*; wrong tense for *awnaant*.
- Page 64, l. 1. *nac*. Scribal error for *nae*.
- l. 2. *athan ellwng*. There is an omission here. See Appendix.
- l. 3. *ae llit ae kynndared*, 'furorem vel iram.'  
*gyffro*, 'motus.'
- l. 4. *trwy wastadrwyd*, 'cum tranquillitate.'
- l. 6. *awelir . . . llidiawc* should not have been underlined by the rubricator.
- l. 16. *darlle* is the regular 3rd pers. sing. of *darlle-u*; *lle* is exactly the Latin *leg-* of *legere*.
- l. 24. *ywas* = 'his servant,' but it may mean 'of a servant.' ? Error for *gwas*.
- Page 65, l. 4. *Achynnhyrveu*, 'turbines.'  
*agkymwynasseu*, 'incommoditates.'
- l. 6. *Ti afymudy wy*. It should be *aefymudy*; the scribe probably forgot that *wy* was the object when he wrote *a* here instead of *ae*.
- l. 12. *dyfuryssaw* = *dyfryssaw*, from *dy-*, intensive prefix, and *brys*.
- l. 14. *yr heul* should have been repeated, = *kannys ynef awisc ogonnyant yr heul*.  
*yr heul a yd seithweith*, &c. See Appendix.
- l. 17. *andywededic*, 'ineffabili.'  
*obrynnawd*, 'meruit.'
- l. 21. *gÿnt*; *y* originally written 6. See note on p. 61, l. 9.  
*gwerynnwyd*, 'est irrigata.'
- l. 22. *arogleuwawr*, 'odoriferis.'  
*Alilis, aros, aviolet*. On p. 66, l. 11, we have *lilium* and *rosys*.
- l. 24. *yspadat*, 'spinis.'

**Page 66**, l. 1. *gosgeth* for *gosgeð*, probably due to the scribe's copy having *t* for *ð*. See note on p. 59, l. 26.

l. 4. *mwyaf*, 'magis.'

l. 9. *Aeheinev*. Scribal error for *aeheneidev*, 'animas eorum.'

*auyd*, probably due to the above blunder. It should have been omitted.

See Appendix.

l. 11. *am̄* for *amen*.

**Page 67**, l. 2. *duundeb*. See note on p. 14, l. 25.

*chedemeithas*=*kydymeithas*=*kyd-ym-deith-as*. In Mod. W. *kydym'deith* becomes *kydymaith*; while *kydymdeith'as* becomes, by the loss of the first *d*, *kymdeithas*.

l. 7. *vann*, 'macula.' The word is probably derived from the Lat. *menda*, 'a blemish.'

*odi*, 'to snow.'

l. 8. *tallden*, 'talent.' The word does not occur in the Latin version.

l. 10. *Beth . . . hwnnw* belongs to the answer. *gynnyt*=*gennyt*, 'What would it be to thee, if beside his beauty, thou wert,' &c. This remark applies to l. 12, *Beth . . . hynny*, and l. 14, *Beth . . . hynny*.

l. 11. *yrch* for *yyrch*, pl. of *ywarch*. Mod. W. *iwrch*, pl. *iyrchod*.

l. 12, *or glot*. *Clod* is now generally mas. *y clod*; it is however fem. in the Bible—*na'r glod a glywais i*. I Kings x. 7.

l. 15. *ryddet*, *dd* for *ð*, Mod. W. *dd*. See also *vyddei*, p. 68, l. 23.

l. 30. *kynn gedymeithheit ytt*. Probably this is a mere literal translation of 'tibi ita concordet.' *kynn gedymdeithet ytt* would be correct; and the literal rendering differs so little from it that it would appear correct to the translator, who had only his ear to guide him. But see note on p. 80, i. 25.

**Page 68**, l. 20. *deilyngach*, 'dignior.'

l. 23. *dybrydwch*, 'deformitas.' *Pryd*= 'form,' and *dybryd* 'ugly,' is a clear instance of *dy-* negative.

l. 26. *megys . . . vdunt* should come in the next sentence, where *med ef* has been inserted to supply the want of it.

l. 30. *ybyd kyrff y seint*. The sense requires *o byd kyrff y seint yn gyffelyb*. See Appendix.

**Page 69**, l. 3. *chwyrtra*, 'tarditas.'

**Page 70**, l. 3. *rac eglur*, 'praeclara.' See note on p. 18, l. 4.

l. 4. *keinadaeth*. Mod. W. *caniadaeth*. The termination *-ad* (or *-iad*) mutates *a* into *ei* in names of agents; e.g. *ceiwad*, *deiliad*; and by the side of the Mod. W. *caniad*, 'a song,' we have *ceiniad*, *datgeiniad*, 'a singer.'

l. 7. *clayr*, 'blanda.'

l. 10. *y gwyl pob ar llygeit*. The word *aelawt* has evidently been omitted after *pob*.

l. 19. *gelyonn*. Scribal error for *gelynyonn*.

l. 20. *glywet*, 'olfactio.' *Clywed* in Welsh='to smell,' 'to taste,' and 'to feel,' as well as 'to hear.' It means the *passive* receiving by the senses of an outward

impression, like 'to see' as opposed to 'to look.' Thus *clwyded* (to feel) : *teimlo* (to feel) :: *clwyded* (to taste) : *profi* (to taste) :: hear : listen.

l. 22. *bonedigeidaf*, 'suavissimum.'

*ffynnyarw*. Scribal error for *ffynnarwn*, or *ffynnyarwn*, 'fonte.'

l. 31. *yn glaer hynaws*, 'blanda et suavia.'

**Page 71**, l. 1. *veiri maer*, pl. *meiri*, 'a mayor'; from Fr. 'maire.'

l. 4. *tarw*. Scribal error for *taraw*.

l. 10. *megys*—l. 12, *i* should have been underlined by the rubricator.

l. 15. *kymhenn dawt*, 'scientiam.'

l. 18. *ynyfferen* for *yn yfferen*. *yny* occurs twice before and was probably repeated mechanically here.

l. 21. *huolder* for *hyodlder*, from *hyawdl*, 'eloquent.' See note on p. 58, l. 17.

l. 27. *vrthmun*. Mod. W. *gwrthun* for *gwrthfun*. *Gwrthmun* should be a very early form. It may have still survived in the 12th century, so as to appear in the scribe's copy. The form *gwrthfun* (*gwrthuun*) occurs p. 72, l. 14. The root *mun-* is found also in *dymunaw* for *dy-ym-mun-aw*.

l. 28. *arneigy*, 'abhorres.'

l. 29. *dy gythrudaw*, 'confunderes.'

**Page 72**, l. 2. *broydyr*, for *brdydyr*.

l. 5. *gytwybot*, 'scientia.'

l. 12. *di* for *dy*. Evidently transcribed literally from copy.

l. 13. *bocsach gantunt*, 'gloriantur.'

l. 17. *a diengyt*, ? scribal error for *diengynt*.

l. 19. *adrossir wynt*. The subject of *drossir* being the relative *a*, *wynt* is unnecessary here. Perhaps it was inserted by the scribe.

l. 20. *claf annobeith*, 'desperato aegro.'

l. 24. *kwplyssu*. The hardness of the labial is caused by an accentual *h*; thus *kwplyssu* for *cwblhyssu*. See note on p. 15, l. 22.

l. 27. *angkyssondeb*, 'discordia.'

**Page 73**, l. 4. *duhun*. It would appear from this spelling that the *y* of the proclitic *dy* had the *u* sound in this phrase, aided perhaps by the *u* of *hun*. Probably the phrase, having only one accent, was treated as one word; and when *y* precedes a vowel in the same word, it has the *u* sound; cf. *huawdl* for *hyawdl*, &c. This often takes place also when the *y* is separated from the following vowel by a breathing, particularly when that vowel is *u*. See note on p. 105, l. 23.

l. 23. *pob yn*. A word *vn* or *peth* omitted by the scribe.

l. 28. *gyffelib*. This word is generally so pronounced in Gwynedd now.

**Page 74**, l. 3. *arnaw*, should be *arnam*.

l. 9. *edrech*. The second *e* may represent a *y*; but the form *edrech* exists now in many dialects. In Gwynedd, where final *e* (not *y*) becomes *a*, the form is *edrach*.

l. 13. *dwyweu*, plur. obsolete of *dwyw*=*duw*.

l. 25. *grogwyd*=*grogwyd*; *gwyd*, 'wood.'

**Page 75**, l. 4. *Ti am*—l. 7, *poenyau* should have been underlined.

l. 24. *doluruys*. A curious spelling; probably for *doluryus*.

- l. 27. *anesgymot*, 'inimicitia.'

Page 76, l. 2. *dywededic*. Scribal error for *andywededic*, 'ineffabili.'  
*vtaa*, i.e. *ud-ha-a*. Mod. W. *ud-a*.

- l. 3. *kas* "agaffant duw". The accents mean 'transpose.' *kas duw agaffant*.

- l. 8. *trae*. The *e* of the scribe's copy, = *y*.  
*gwrthwyneb*, 'contrarietas.'

- l. 11. *Ny dyallafi hynny* should have been underlined.

- l. 12. *newad*. Scribal error for *nevad=neuad*.

l. 15. *yesgynnw*. The *y* is unnecessary here. The scribe did not anticipate a change of construction.

*lawein*. Scribal error for *lawer*, caused by the *vein* following.

- l. 16. *angel ystor*, 'Evangelista.' A corruption of *evangelistor*.

- l. 18. *yduw*. Probably 'for God;' cf. *ygrist*, l. 17.

- l. 20. *hannhoedyn*. The second *h* is accentual.

- l. 21. *gyfulhawt*. Scribal error for *gyfulehawyt*.

- l. 24. *prudder* stands for *pruddder*.

- l. 26. *penssaer*, 'opifex.'

Page 77, l. 3. *taghonoued*. A curious form; probably a scribal error for *taghnoued*.  
Mod. W. *tangnefedd*. See note on p. 145, l. 14.

l. 6. *dihurwyd*, 'certainty;' from *diau* with accentual *h*. *Diau=di-gau*, 'not false.'

- l. 10. *iachwyawl*, adj.= 'saving;' that is, 'the Saviour.'  
*hol*; read *holl*.

- l. 11. *kethri*, 'nails.'

l. 17. *pryder*, 'cura.' In Mod. W. the word is used exclusively in the sense of 'care' = 'anxiety.'

Page 78, l. 3. *ebostyl*, scribal error for *ebestyl*.

l. 5. *ervyn*, ? error for (*g*)*erzyd*; due to the *yn* of *blewyn*, as in l. 9. *mynet olivet*, for *mynydd oliuet*, 'the mount of olives.'

- l. 11. *am bryt echwyd*, 'hora diei tertia.' But *echwyd* = 'evening.'

l. 13. *yrac bron*, 'from the presence of.' Cf. *yvrth* = Mod. W. *oŵi wrth*, 'from beside.'

- l. 27. *vrth*, denoting purpose; Lat. 'ad.' In Mod. W. *wrth* = 'dum.'

l. 30. *belyrvannoed*, the four corners. Mod. W. *pedryfan*. See Rhys' *Arthurian Legend*, p. 304.

Page 79, l. 2. *ef a*, 'he and;' i.e. 'with.' The form *efo a* contracted into *efo*, is now the common expression in Gwynedd for 'with.' *Mi aeth Owen efo (a)'i frawd*; 'he and his brother,' i.e. 'with his brother.' The expression *efog efo (efo ac efo)* is also heard.

l. 4. *kaenntachwar*, 'pia contentio.' It should have been written *kaenntach war*.  
Mod. W. *ymgeintach* is always used in a bad sense.

- l. 10. *vfylldarwt*, 'humilitatem.'

l. 25. *pedrussaf*, afterwards developed an accentual *h*-, *pedrhussaf*, which became in Mod. W. *petrusaf*. See note on p. 72, l. 24.

l. 26. *gouudyew*. Mod. W. *gofidiau*. It is not clear why the *u* of *govut* should have become *i*.

Page 80, l. 6. *yvot*. Scribal error for *ynot*. The scribe evidently mistook the *n* of his copy for *u*.

l. 10. *veddyant*, 'potestate.'

l. 11. *dygyverbynnyeit*, 'obviantes.'

l. 15. *orchyrygedic*. Mod. W. *gorchfygedig*. The unaccented *y* of the second syllable of a polysyllable is always dropped in Welsh; thus *dychmygu*, *gorchmynion*, &c. But purists insist upon writing it, except in a few words, such as *gorchfygu*, where they do not suspect that it ever existed.

l. 16. *ogyffredin gyureith genedyl*, 'lege humani generis.' The translator seems to have read *communis* for *humani*.

l. 25. *gannheidyet*. The equal degree of *kanneit*, Mod. W. *cannaid*. It should have been *gannheidyet*; the error may have been caused by the *ei* of the penult. See p. 81, l. 10.

l. 27. *echtywynnygu*, 'radiantis;,' *ech-* = Lat. *ex-*.

l. 29. *eurei* (= *evrei*), 'Hebrew.'

l. 30. *ketwych*. Mod. W. *cêdwch*. The scribe seems very anxious to get a *y* into the 2nd pers. plur. pres. See note on p. 157, l. 3.

Page 81, l. 1. *cawssant*. Wrong tense. The translator forgets that these words form part of the quotation.

l. 11. *chyntrinnyei*, 'tangi.'

*a chynny*, 'and though not.'

l. 17. *arwedei*, 'portabit.'

l. 20. *evyrlit*. Dr. Davies has '*effrllid*, meritum.'

l. 23. *penelinyaw*, 'recumberes.'

l. 25. *goleuat*, 'shining.'

*arwylyannev*, 'obsequies.'

l. 26. *aleweist*, 'didst drink.'

l. 28. *bint*, 3rd pers. plur. pres. imper. The plur. of *bid*.

Page 82, l. 6. *ac ar*, 'and with the.' But it is more probable that the *ac* is a scribe's error made up of the *a* of *ar* and the *c* of *tec*.

l. 7. *mab*. A very careless blunder for *mam*.

l. 9. *tywysawc yr offeireit*, 'princeps sacerdotum;,' the usual term in Med. W. for 'the high priest.'

l. 12. *ethyw*, = *aethyw*, *euthyw*. A past tense formed from a past participle and the present tense of the verb to be. Cf. *deryw*, *henyw*. These latter forms are now replaced by *darfu*, *hanfu*, formed later because it was not felt that *yw* was the proper termination for a past tense; and *aethyw* is replaced by *aeth*.

l. 25: *dothoed*, pluperfect, = *dathoeth*, *daethoed*. See above note.

l. 29. *volestu*, ? from the Eng. *molest*, or from Lat.

Page 83, l. 3. *dydwylaw yr elor ywrth*, that is, *dydwylaw ywrth yr elor*.

l. 5. *kallonnoed*. The usual plur. is *kallonneu*.



l. 6. *wrthyeu*: cf. *gawddant*, &c. The form *gwrthie* is more common in Mod. Coll. W. than *gwywrthie*.

l. 9. *emelltith*, inorganic initial *e*.

l. 11. *nekecir*=*neccir*.

Page 84, l. 4. *wynn* | *brenn*, evidently a scribal error for *wy* | *brenn*.

*od vch*. The *i* of *oddi* (= *o ði*) is often omitted in Mod. W. as in *odyma*.

It is generally dropped in Mod. Coll. W. also.

l. 5. *gnotta*, 'is usual.' It is often difficult to fix the meaning of *gnawd* in poetry. The meaning of the verb is here unmistakable.

*wynt veirw*. The scribe has omitted a *uuant* here.

l. 18. *hynn*. Evidently an error for *honn*, 'hanc.'

l. 20. *emyl* read *demyl*.

l. 27. *rybued*, 'gratie.' *veddyant*, 'potentia.'

Page 85, l. 10. *eisoes*, 'nevertheless.' In Mod. W. the word means 'already.'

Page 86, l. 1. *Traether bellach* implies that something has gone before. This is the beginning of part 2, as is seen on p. 90, l. 2.

l. 5. *neb un vywyf*. There is probably some error here. ? Read *neb yn kyssylltu yn un vywyf*.

l. 7. *trigedic*, 'fixed,' from *trigaw*, 'to remain,' 'to dwell.'

l. 15. *kuedserch*; *kueſt* from *cu*, like *mawreſt* from *mawr*.

l. 18. *tremegeidic* . . . *ar*, 'to be spurned . . . as.'

l. 20. *gwrthwyneb*, evidently for *ygwrthwyneb*. Mod. W. *yn gwrthwyneb*.

l. 23. *ydan* . . . *ykynhelir*, 'is contained under.'

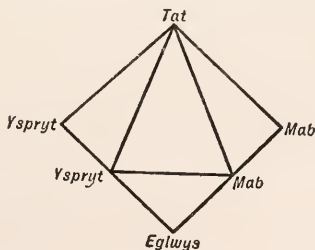
l. 25. *atheir* would be in Mod. W. *i dair*. The preposition *i* is used further on, —*yr tat*.

l. 26. *alluhus*, a very unusual form. The *h* is introduced to facilitate the pronunciation of the two *u*'s separately. The usual form is *alluawc*.

Page 87, l. 8. *ygilyd*. *Cilydd*= 'fellow;' Ir. *céle*. *Ei gilyd* is wrongly spelt *eu gilydd* in Modern Welsh, even when it follows a singular expression such as *pob un*.

l. 15. *kyniret*, 'to kindle.' The root *ir* seems to correspond to the Greek  $\pi\upsilon\rho$ .

l. 24. *krwnn pedwarkoglawc*. Probably because it would be easier to 'cut' (*ysgythru*) a 'square circle' than a round one. But the corners of the square are also convenient to mark the positions on it of *y tat*, *y mab*, *yr yspryt glan* and *yr eglwys* respectively. The figure described is the following:—



Page 88, l. 6. *y karyat*: cf. *y drugared*. The use of the article with abstract nouns is disappearing in Welsh.

l. 10. *ryvelus*, 'militant.'

l. 14. *gwrchyonn*, error for *gwrychion* or *gwrechion*. See lines 6, 12. See also same error l. 16. Mod. W. *gwreichion*.

l. 16. *le*, error for *lei*.

l. 17. *hanwynt*. This might have been written by Wm. Salesbury. The usual and regular form of this word is *henynt*. See note on p. 157, l. 3.

l. 20. *Yr eil yw*. These words should evidently come instead of *a* at the beginning of this line.

l. 26. *bot*. Sc. error for *bo*. See l. 31.

Page 89, l. 4. *rybuchych* from *rybuchaw*, 'to wish.' See note on p. 142, l. 12.

l. 15. *eglwysswyr a chreuydwyr*, officially so called; namely the clergy. This coming from one of themselves is very edifying.

l. 16. *pennach*. The adjective *pen* is occasionally, and the superlative degree *pennaf* is frequently used in Mod. W., but the comparative *pennach* is now obsolete. Cf. *amserach*, *Red Book*, vol. i. p. 6, l. 21.

l. 19. See note on p. 88, l. 14.

l. 24. *trigedigyon byth*, 'those who had ever remained.' Cf. *trigediic*, p. 91, l. 2.

l. 25. *yar hynn*. Sc. error for *yar yr hynn*.

l. 26. *bop*. Probably *peth* should be inserted after this word.

l. 27. *amserawldim*, *tragywydawlbeth*, &c. Very curious compounds; whose meaning however is easily seen from the context.

l. 28. *y serchawl*, 'the lover.'

Page 90, l. 1. *a*. Sc. error for *ae*. Probably also *y* was omitted by the scribe before *kreadur*.

l. 4. *amberlewycuaeu amarwhunev*, 'of ecstasies and trances.'

l. 8. *vedyginaethu*. Sc. error for *vedyginaethu*.

l. 13. *kerennyd a chyfnessafrwyd*. Two words meaning the same thing, 'relationship.'

l. 14. *ar mab*, etc. *ar*=*âr*.

l. 16. A stop should come after *danaw*. *Gat* for *gafat* = *gafwyd*. The forms commonly used in Mod. Lit. W. are *gaed* for *gafed* and *gawd* for *gafwyd*. But *gad* is used in poetry, and is the common dialectal form in S. Wales.

l. 20. *greuyd*, 'religious order' here.

*brodyr pregethwyr*, 'preaching friars.'

l. 21 *oe*. Sc. error for *o*.

*gnotav*, 'exercising;' see note on p. 84, l. 5.

l. 25. *garueidlos*. *d* for *dd*. Cf. *vuudarwt*, p. 19, l. 3.

Page 91, l. 1. *glutwediaw*, 'to pray fervently.' Cf. *Red Book*, vol. I., p. 7,

l. 4, *ys glut a beth yd ymddanyssam*; also *ib*. p. 73, l. 15. *kwynaw yn luttaf yny byt*.

l. 4. *yndrut*. The usual meaning of *drut* in Mod. W. is 'proud.' Here *yndrut* seems to mean 'worthily;' or perhaps=*taer*, 'diligently.'

- l. 7. *plegeint*, Mod. W. *plygain*. The more common form in Mod. W. is *pylgeint*.
- l. 11. *yr=i'r*, 'from the.'
- l. 15. *wybrenn*, 'cloud.'
- l. 16. *eglwraaw*, 'shine.'
- l. 26. *kotho* for *kotho*. Cf. *caffo* for *cafho*, &c. In the next line the *h* is omitted, and the word written *kodo* for *kotho*.

Page 92, l. 1. *avei*, '(in a way) that would be.'

- l. 2. *kylyw*. Sc. error for *klyw*.
- l. 3. *yn arafber*. Possibly an error for *yr arafber*.
- l. 4. *gwlei*. Error for *gwelei*. Cf. note, p. 88, l. 14.
- l. 6. *berfflawm*. ? Error for *berffeithlawm*.
- l. 9. *beffyr*=*befyr* (i.e. *bevr*), Mod. W. *befr*. *loy*, error for *loyw*. See l. 23.
- l. 11. Word omitted after *allei*, probably *edrych*.
- l. 17. *adurbryt*. ? Error for *adurnbryt*. The bombastic compounds in the foregoing and the following sections make it extremely improbable that this piece is a translation.

- l. 21. *adyat*? = *a dyat*, 'and attractive.'
- l. 22. *gogygrwunn*, i.e. *gogyngwunn*, from *go-cyn-crwunn*.
- l. 24. *gasnad*: cf. Davies, '*casnod*, sing. *casnodyn*, flocus, flocculus.'
- l. 28. *kroket*. Eng. *crocket*.
- l. 31. *mererid*, 'pearl,' from *margarita*.  
*dyrnued*, cf. *modvet*.

P. 93, l. 2. *eneidrwyd*, 'temple.'

- l. 3. *ueing*, Mod. W. *fainc*.
- l. 6. *ysgarlat klaerwynnaf*. Did the writer not know that the cloth called *ysgarlat* could hardly be white? Cf. Mod. N. Walian *chweitwas coch*.  
*arllwybr*, 'a path.'
- l. 8. *byrlysc*, 'mace.'  
*baem*?, 'palm.'
- l. 10. *pwmpaed*. Possibly a late adj. from Lat. *pompa*.
- l. 13. *gwyth*. ? from Lat. *victus*.
- l. 18. *kyfladrum*, ? *kyflawndrum*, *cyflaiddrum*, *cyfaiddrum*.
- l. 21. *wyneb* seems to be used here for 'cheeks.' Cf. p. 92, l. 26.
- l. 24. *ystwyl*, from Lat. *stella*.
- l. 25. *auallulawt*, 'apple-blossom.' *Blawt* = *blod*- in *blodeu*.
- l. 26. *ysgewyll*. *Ysgawell* or *ysgafell*, 'a ledge'; applied to a man's brow; and also to a cloud, as seems to be intended here. Cf. *Barid Cwsc* 'ar ysgafell o gwml gwyn.'

Page 94, l. 1. *hadef* (i.e. *hadef*), 'home.'

- l. 7. *ymranheu*. Mod. W. *amrantau*. Cf. *keingeu*, Mod. W. *keinciau*, &c.
- l. 15. *safwryrdan*, ? *safwyrddan*, 'incense.'
- l. 16. *chweith*. Mod. W. *chwaeth*.
- l. 17. *sukyr* (i.e. *sucr*), 'sugar.'  
*blensbwdyr*, ? *blanche poudre*.  
*klaret*. It is interesting to find this word used in Welsh at this early date.

- l. 22. *orchafuanev* (gorchfant-eu), 'gums.'
- l. 23. *elgeth*, 'chin.'
- l. 27. *ballassar* (? *ll=l-l*), 'azure.' *kwrtisson*, sing. *kwrtis*, from Med. Fr. *courteis*.
- l. 29. *ac amyarch*, ? *ae amyarch*.
- Page 95, l. 1. *kyfuaddlinn*. ? *kyf-add-lin*. This word may be compared with *kyfladrum*, p. 93, l. 18. With such a corrupt text, it is difficult to analyze these curious compounds.
- l. 4. *desolustlathyr*; *o* evidently meant for a *d*. See l. 3.
- l. 6. *kyfladyat*, 'touch.' See p. 97, l. 28.
- l. 8. *ystinos*, ? 'asbestos.'
- l. 12. *efrei*, 'Hebrew.'
- l. 15. *bisswn*, σιδων βύσσινος. See Liddell and Scott.
- l. 17. *kordwan*, 'cordovan leather;' generally written *kordwal* in the *Red Book*.
- l. 18. *gwageu* (error for *gwaegen*), 'clasps.' See p. 96, l. 30.
- l. 21. *ysgin*. 'cloak.' See Iolo MSS., p. 194.
- l. 28. As the MS. is not printed line for line in this reproduction, the poetical pieces have been divided into lines. In the MS. of course these pieces are written continuously.
- Page 96, l. 1. *Neun*=*Neu'n*. *Neu* is a meaningless prefix particle=Mod. W. *fe*. See *Red Book*, vol. II, p. xxxv.
- l. 2. *differeist*, 'defendedst.'
- gwaet* is in apposition to *yn*, 'us.' 'When thou didst ordain us, the blood that thou createdst, to be fruitful blood.'
- l. 3. *gwyargeist*. *gwyar* 'blood, gore;' *ceist*, ? plural of *cest*=Lat. *cista*.
- l. 7. *gennyf ui*; perhaps the latter word is *ni*. We should have *gennym ni*.
- l. 8. *praw*. This (and not *prawf*) is the regular form. *Praw*, *profi*, as *llaw*, *llofrudd*. Goronwy Owen writes—
- Ba fwyniant heb ei finiaw?  
Ba chwant heb rychwant o braw?
- This form pre-supposes a root *prāb-*, in which case the word is not derived from the Latin *probare*; but *praw* is probably formed by false analogy from the root *prof*.
- l. 10. *keudawt* from *cavitāt-*, as *kiwdawt* from *clvitāt-*. The former word from the meaning of 'hollow,' came to mean 'inside,' hence 'entrails' and 'memory.'
- l. 11. *gwaawt*, 'a song of praise.' The earliest meaning was merely 'a song'; cf. Lat. *vatis*, W. *gwed-yd*, 'to say.' The present meaning 'satire,' comes from an ironical use of the word in the medieval sense.
- l. 13. *diledryt*, probably for *diledoryd*. Cf. *dedryd* for *dedoryd*, &c.
- l. 14. *kywyt*, ? the reverse of *anwyt* and meaning 'congenial.'
- l. 17. *Maen*, for *mae'n*?
- dineudawt*, 'outpouring.'
- l. 22. *pan*, 'pellitium, pili molliores.' Dr. Davies.
- Blawd mân yw'r pân ar bob pill.
- D. ap Gwilym i'r eira.*

l. 23. *ogor kan-*, evidently for *o organ-*.

l. 26. *restyr*. Mod. W. *rhestr*, 'a row'; here it would seem to be used for 'a ribbon.'

l. 30. *waec*; pl. *gwaegeu*, 'clasp.'

l. 31. *Amen*, sc. error for *Amaen*.

**Page 97, l. 1.** *yr* should perhaps be *ry*.

l. 3. *godeuawt*, sc. error for *godeuawd*.

l. 6. *amedrodryon*, sc. error for *amerodryon*.

l. 9. *lafynnev*, 'laminae'; and borrowed from the Lat. word. In Mod. W. *llafn* means 'a blade.'

l. 10. The words at the bottom of the page to be inserted here are written at the bottom of the page in the MS. But the second line has been cut out by the binder so that only the tops of the letters can be seen, and copied above the first line in a modern hand.

l. 11. *mal*, 'milled' or 'beaten.' See p. 124, l. 14.

l. 13. *kein*, ? for *keing*.

l. 15. *wehynnei*, 'drew.' *Gwehynwyr dwfr*, 'drawers of water.'

l. 18. *lyssewyn*, so in S.W. dialects. Mod. lit. form *llysiuyn* is artificial, like *gieuyn* for *giewyn*.

*gutt*, Lat. *gutta* as in the Vulgate, Ps. xlv. 9, and Eccles. xxiv. 21. *bam*, 'balm.' *sinam*, ? 'cinnamon.'

l. 23. *a deucint*. The usual plural form is *deuent*. But cf. *D. ap G.*, xiii. *wanegyaf*, 'waving.' *Gwaneg* = 'wave.'

l. 29. *þymtþ*. Sc. error for *þymp*.

**Page 98, l. 1.** The scribe writes *ger yvronn*, forgetting that the genitive *euruab* follows. Read *ger bronn yr euruab*. He commits a similar blunder in l. 2. Read there *a oruc*. And see note on p. 23, l. 22.

l. 10. *diwyll*. Mod. W. *diwyllio*, 'to cultivate.'

l. 19. *obryn*, 'deserve.'

l. 22. *ymluneythaw* for *ymlunyaethaw*. Possibly a sc. error; but it seems to indicate that *ae* in the penult was pronounced *eu* as in Mod. W.

l. 24. *rwy* = *ry* in the next instance.

l. 30. *glan*. The text gives an exact representation of the correction in the MS. *hopyaw*, ? 'hop.'

**Page 99, l. 2.** *vreinyawl hynaf*. The Spirit addressed.

l. 3. *Gofwyan*, 'visit our.'

*yn kyngyt*, 'to meet us.' *waessaf*, 'protection,' 'surety.'

l. 6. *odut vchaf*, 'from the highest land,' i.e. from heaven.

l. 8. *Oys duwr deheu* seems to be for *Oes Duwr deheu*; but the meaning is not clear.

l. 10. *ynn* = *in* ?

l. 11. *loywneheulhaf*. 'The bright hued sun of summer.' *gne* = 'hue, tint.'

l. 12. *dirryeu*. Mod. W. *dyriau*.

l. 13. *kny* ? = *cnuf*.



l. 16. *elwch*, 'gladness, joy.' See Black Book, *Facsimile*, p. 26 b, 'llawen vi bri. brython. kenhittor kirn eluch.'

*alaf*, 'riches.'

l. 17. *waethaf*. Read without stop after this word.

l. 20. *tir*=*tir*.

l. 21. *ryssed*, 'abundantia.' *rwysc*, 'imperium, autoritas.' Dr. Davies.

l. 24. *glein*,? 'pearl.' Ir. *glain*= 'glass.' The word is often used of persons, e. g.—  
Owain, glain dwyrain Glyn Dŵr.  
Owain arglwyddlain aur gledd.

*Iolo Goch*.

l. 26. *yvreichu*. Sc. error for *dyvreichu*.

l. 27. *verwindeb*, from *merwin-o*.

l. 29. *golusgyon*, 'draughts,' from *go-* and *llusg*, pl. *-ion*.  
*dileu*, sc. error for *dilyeu*.

Page 100, l. 1. *y mae*=Mod. W. *mai*. *yryvot*=*y-ry-vot*.

l. 2. *ysgeinnyaw*, 'splash,' 'scatter like spray.'

l. 11. *enweu*. Sc. error for *enweu*.

l. 13. *yw y*. One would be sufficient, *yw=i'w*; or *y=i'i*. But perhaps the error is for *yn y*. The crosses in this and the following line are red in the MS. Those in lines 24 and 30 the rubricator has neglected to draw; and there is only the thin outline by the scribe.

l. 17. *ystor*,? 'resin.'

l. 18. *yr*. Error for *y*.

l. 28. *lluchaden*,? 'lightning.'

Page 101, l. 3. *dwyrwyt*, 'twice inwoven;,' cf. *dribrwyt*, l. 6.

l. 7. *nogyt*, 'than.' Cf. p. 95, l. 2.

l. 20. *ylyfyr*. Error for *y llyfyr*. The first part of the book is missing, as already noted.

l. 29. *aryarcher*=*a-ry-archer*.

Page 102, l. 5, *eres*, 'wondrous.'

l. 11. *gymynediwyeu*, 'commandments.' See p. 63, l. 30.

l. 16. *wledychont*, 'rule.'

l. 19. *darestwng*, intransitive. After *hyt* the scribe has omitted *na*. *yr byt=i'r byd*. 'Their powers submit so that they may not hurt the world at will.'

l. 20. *rotho*. See note on *kotho*, p. 91, l. 26.

l. 26. *amgenu*, 'better.'

Page 103, l. 3. *gwelir*.? Error for *gelwir*.

l. 4. *ygyfyeithir*. Error for *agyfyeithir*.

l. 10. *at vo nessaf=po nessaf*. So that *po* is not=Lat. *quo*.

l. 17. *y corff y vydawl*, as corrected.

Page 104, l. 1. *Gwanecneit*, 'the rising of a wave.'

l. 3. *gwiwne*, 'having a goodly hue or colour.' *gwawnar*,? = *gwawn dr*.

l. 7. *dwyre*, 'to rise.'

l. 9. *ysgwnchwec*. *ysgwn*,? error for *ysgawn*=S. W. *ysgon*=N. W. *ysgafn*.

l. 10. *diorec*, 'flawless.'

The existence in 1343 of these *Englynion Unodl Union*, in each of which the last couplet is a perfect cywyd, and in which the cynganed is at least as highly developed as in D. ap Gwilym's cywyddau, corroborates the evidence collected in the Iolo MSS. that D. ap Gwilym was born in 1300, and not in 1340 as Pughe supposed.

**Page 105**, l. 7. *vlwynyded*. In *blwynyddyn*, from *blēdenis*, the accent falling on the *ē* gives *wy*. In *blynedd* the unaccented *e* gives *y*. Unless the form in the text is an error of the scribe, it may be supposed to be derived from a form in which the *ē* had a secondary accent.

l. 12. *yr awr honn*, at the time of writing.

l. 14. *linhenllan a lironinancan*, ? *liron Mancan*.

l. 18. *yr yn vab*, 'from his youth.'

l. 21. *ydar* for *adar*.

l. 22. *eissoes*, 'nevertheless.'

l. 23. *duhudaw*, 'comfort.' The usual spelling is *d yhudaw*. But *y* separated from the following vowel only by a breathing was often pronounced *u*, as before a vowel. See note on p. 14, l. 25.

l. 27. *adurw*. The *a* is unnecessary after *tra*, unless *tra* here is merely a prefix of the verb.

**Page 106**, l. 2. *porthloed* is the correct form. Mod. lit. W. *porthlađ*.

l. 12. *lewas*, 'ate.'

l. 16. *elchwyl* for *eilchwyl*, 'the second time.'

*proui*, 'proved,' i.e. 'tried.'

l. 19. *plwyf*, in its original sense of 'people.' It is derived from Lat. *pleb-em*.

l. 30. *wynet ynys arall*. Motion to expressed by simple accusative. Cf. Aneurin's

Gwyr a aeth Gattræth gan wawr.

**Page 107**, l. 5. *ffynnyaon*. An *o* carelessly written may easily become an *o*.

l. 9. *wynebclawr*, 'flat-faced,' like a *clawr* or board = Ir. *clár-aineach*, 'table-face,' i.e. without nose or eyes.

l. 12. *seilym*, pronounced *seilm*, pl. of *salm*. The modern plural is *salmau*.

l. 14. *gyluin*, 'beak.'

l. 16. *hyny=yny*. Mod. W. *oni*, 'until.'

l. 19. *ol yn ol*, slightly separated in the MS. becomes one word in Mod. W.

l. 24. *kewilyd*, 'modesty.'

l. 25. *de*. Sc. error for *dy*. See Introduction, p. xviii, ¶ 4.

l. 30. The scribe has omitted *y* after *yw*.

**Page 108**, l. 3. *dwymynn* ? pronounced *twynn*, 'hot.'

l. 8. The scribe repeats the sentence ending with *raclan*

l. 11. *ymhoelawd*. Final *t* corrected into *d* by rubricator, as represented.

l. 24. *ac yscot oed* is a parenthetical sentence—'and he was a Scot.'

l. 26. *a vedrawd*, 'came upon'; generally *medru* is 'to hit a mark' in Med. W. See *Red Book*, vol. i. p. 71, l. 2. Root *metr-*, 'to measure.'

Page 109, l. 8, *bugelya*. Mod. W. *bugeliiaid*.

l. 9. *greod*, flocks; sing. *gre*, from Lat. *greg-em*.

l. 13. *yvod*, i.e. *y vod*, 'his pleasure.' *Wrth ei fodd* is a common expression in Mod. W.

l. 18. *diosglwch*. The *i* is probably a scribal error.

l. 22. *dywant*. Sc. error for *dywawt*.

l. 29. *dihaedaf*, ? *di-heidiaf*.

Page 110, l. 1. *ffynnyawwn*, l. 3. *ffynnawwn*. See note on p. 18, l. 7.

l. 2. *hediw*, like *ydiw*. See note on p. 47, l. 25.

l. 7. *ac eissoes*, 'nevertheless.'

l. 11. *satpa*. The contraction between the *t* and the *p* (which is an imperfect *a*), stands for *ra*.

l. 13. *onny*. The rubricator should have deleted *ny*.

l. 18. *dyrwestassant*, 'fasted.'

l. 21. *crupleit*, pl. of *crupl* from the Eng. *cripple*. In Mod. Coll. W., with the swarabhakti vowel, *crupul*.

l. 23. *aydan*, i.e. *Aedan*. See Introduction, p. xxv, ¶ (xvii.)

l. 27. *dyoer*, generally written *dioer*; monosyllable. Cf. *D. ap Gwilym*; Marwnad G. Gryg—Gymain (*dioer*, gem *a'i* *deuruð*). Seven syllables. Perhaps it is a corruption of *Duw a tŷyr*. Cf. *moe* for *mwy*, &c.

*yt*, that is, *ytri* = *i tri* = *i dri*.

l. 28. *vanachol*, 'monastery.' Cf. *y Fodol* = *Hafodol*.

Page 111, l. 1. *oet*, generally in Med. W. 'a fixed time,' 'an appointment'; in Mod. W. 'age'; here in its simple meaning 'time.'

l. 4. *druod* for *drwod*. Sc. error. Evidently *u* is used for *w* in the scribe's copy, as in the *Black Book* and 13th cent. MSS. See below.

l. 5. *dwfuyr* for *dwfuyr* = *dwfr*; and l. 10, *guelei* for *gwelei*.

l. 7. *ynyvw* = *yny vu*, 'till he was.'

l. 13. *maydawc* = *maytawc*. It is not the Welsh name *Madawc*, but stands for the Irish *Mo-aedoc* = *Aidan*.

l. 8. *racdu*. Med. W. has *-u* as well as *-unt* for the 3rd pers. plural termination of prepositions. Mod. Lit. W. *rhagdynt*. See *vrthw*, p. 113, l. 19.

l. 19. *eiste*. The disappearance of the final *ð*, which in this word is never heard in any of the dialects, is thus shown to be early.

l. 20. The rubricator should have deleted *awmma*.

l. 27. *allmarw* ? 'dying.'

Page 112, l. 1. *ffreutur*, 'monasterium fratrum,' Dr. Davies. ? *fravaterium*, vastum, incultus et cremus ager. Idem quod fraustum. (Ducange.)

l. 6. *menegys*; *y* for *z*.

*twyllwr*. Sc. error for *twyllwyr*.

l. 10. *hynys*. The initial *h* is probably a mere error, caused by the anticipation of the *h* in *hon*.

l. 13. *kreuydwyr* in the Med. sense = 'clergy.' See p. 89, l. 15, and p. 90, l. 20.

l. 19. *ywch* for *yeh*. Cf. p. 47, l. 21.

ll. 21, 23. *yr niuer*, as corrected by the rubricator; 'to this number.' It is probable that the scribe followed his copy correctly, *niver* being taken in it as the accusative after *pregethu*, a construction shown by the rubricator's correction to be at that time obsolete. *Pregethu* = *preceptare*, and construed the same. Cf. Skene's *Four Ancient Books*, vol. ii., p. 181, l. 2. In p. 113, l. 7 *ygrist* = 'for Christ.'

l. 24. *yr hwnn yniuer yma*. Here the scribe seems to have bungled in attempting himself to make a similar correction; possibly regarding *yniver* = *niver*, as *eniwet* for *nivet*, &c.

l. 27. *hadwen*. Cf. 'Capten a adwen ydwyt,'—*L. G. Cothi*; 'Un awen a adwen i,'—*Goronwy Owen*. Cf. also *Red Book*, vol. i. p. 113, l. 9.

l. 30. *rat durw arnaw*, used as an adjectival expression. ? *a* omitted.

Page 113, l. 4. *ywlat*, 'to his country.'

*a barchassei*. Either the *b* or the *ch* should have been deleted. The scribe has confused *barassei* and *archassei*.

l. 6. *durw vawr*. The scribe has omitted *yn* here.

l. 9. *gigleu*. Reduplicated form, also written *kiglef*; perfect of *clywed*. Root, *clev*-.

l. 13. *arodes, arodes*. One of them should have been deleted.

*gyduundeb*, ? for *gydunde*. The compound of *kyt* and *duundeb* should be *kytuundeb*, Mod. W. *cytuundeb*. See p. 115, l. 9.

*bennaf*. The medial mutation is caused by the dual. Cf. *y deudyn bresennol*,—*Com. Prayer*, &c.

l. 17. *avore* for *yvore*, 'the morning'; *bore* being fem. here. The change of initial *y* into *a* has often been noted. The Mod. form is *yfory*.

l. 19. *vrthv*, i. e. *vrthu*. See note on p. 111, l. 18.

l. 21. *piscawt*; *i* for *y*. Cf. *ynheu*, l. 1; *mynheu*, l. 31.

*ar hynt*, 'immediately.'

l. 26. *dabre*, 'come thou.' The origin of the word is obscure.

l. 28. *eissoes*, 'nevertheless.'

*yrhwann*. Sc. error for *yrhynn*.

Page 114, l. 3. *gynnulleitua*. There is a tendency in Med. W. to harden mutes before consonants, even *y*. Cf. *llityaw*, &c.

*gwelyynt*. Sc. error for *gwelynt*.

l. 5. *dryruerth*. Sc. error for *drycynuerth*.

l. 13. *sauan*, pronounced *savan*. The swarabhakti vowel is introduced as in S. W. dialects. In Gwynedd and Lit. W. the older *safu* remains.

l. 17. *mal bei atuei*, 'as if it were that it was.' Med. Welsh has *yt vo* in another tense. See p. 103, l. 10.

l. 19. *kannahlyn*. The *h* is perhaps an error; but *canllyn* is heard as well as *canlyn* and *càlyn*.

l. 20. *vlwynnyded*. See note on p. 105, l. 7.

l. 21. *kerddarwd*; *dd* for *đ*.

l. 27. *bedei* for *bydei*. Cf. p. 10, l. 21.

l. 29. *brenn*. Error for *brynn*; evidently caused by the proximity of *benn*.

Page 115, l. 1. *hynny* should come after *a*.

l. 9. *ryegtunt*. A somewhat unusual spelling for *rygtunt* or *ryngtunt*.

l. 24. *nawdir*; *d* for *dd*. See note on p. 90, l. 25.

l. 26. *adan*. *a* is frequently used for *o* = 'from, of.' See note on p. 123, l. 20; and *Red Book*, vol. i. p. 66, l. 14.

l. 29. *lauasso* usually written *lyvasso*. Cf. Ir. *lámain* 'I dare, I take in hand.' Cf. also, *gorllawes*. *Myv. Arch.*, vol. i., p. 258.

Page 116, l. 2. *oduundeb ybrenhined* 'with the kings' consent.'

l. 10. *ythangneved*; *th* for *ðd*.

l. 12. *yn yng ar hynny*, 'close on that, immediately.'  
*nt llef*. The ends of the lines on p. 102 A of the MS. are retraced, as indicated by the thick letters in this and the following lines.

l. 18. *ael*. Should evidently have been deleted.

l. 20. *croessan*? 'jester.' The context seems to indicate that it means 'fornicator.'

l. 22. *kymein hun*,? 'every one.'

l. 26. *glywysawch*. Mod. W. drops the stem vowel of the aorist in *clywed* as well as *gweled*; thus *clywsoch* not *clywasoch*.

l. 31. *þann yw*, 'that.'

Page 117, l. 5. *þersonnyeit*. So also in Mod. N. W. But some writers insist upon aping English, and writing *þarsoniaid*.

l. 22. *ymwchwn*, 'see each other.'

l. 27. *lawssant*. Sc. error for *lewassant*.

Page 118, l. 7. *lauuryei* for *lauuryeu*. See note on p. 2, l. 2.

l. 9. *molyant ryswyr*, 'the praise of the champions.'

*ysgaelussir*. Written *esgeulusir* in Mod. W.

l. 20. *yndia*. Cf. *mynheu*, p. 113, l. 31, &c.

*yr asia*. See note on p. 18, l. 16.

l. 25. *coffayssam* = *cof-ha-yssam*. *ay* is not a diphthong here.

l. 29. *Dywededic*. Rubricator's error for *Dywededic*.

Page 119, l. 7. *dynyon*. In Mod. W. *dyn* is used for both sexes.

l. 20. *leen*. The form *legend-* gives *lleenn*, which may become either *llenn* or *llên*. This accounts for the uncertainty of the quantity of the vowel. N. W. *darllennoð*; S. W. *darllennoð*; N. W. *llenor*, S. W. *llennor*.

l. 21. *reeni* shows that it would be rash perhaps to treat Mod. *rhieni* as plural of *rhian*. The root may be *reg-*, 'rule.'

l. 22. *oddunet*. Mod. W. *aðuned*.

l. 24. *ryoleu*; *y* for *e*; *reol* is perfectly regular from *regul-a*.

Page 120, l. 3. *ewas*, that is Ewyas, which has left its name to Ewyas Harold in Herefordshire. See Owen's *Pembrokeshire*, p. 199.

l. 5. *annobeith*, 'hopeless.'

l. 8. *dinas*, mas. See note on p. 44, l. 19. *edrych*, 'visit.'

l. 16. *fraffet*. Initial *f* for *ff*. Cf. *fleid*, p. 14, l. 12.

l. 17. *llawer*. Sc. error for *llawr*.

l. 18. *wstat*. Sc. error for *wastat*. *oda* = *od a*, 'if there goes.'



*seif*, Mod. W. *Sais*, 'an Englishman,' from nom. *Saxo* treated as *Saxio*, while pl. *Saeson* is regular from *Saxones*.

l. 19. *elin*, 'elbow' or 'bend.'

l. 21. *tret*. Sc. error for *tref*.

l. 23. *vffylldawt*. See note on p. 79, l. 10.

l. 25. *aberriw*. The initial *a* is dropped in the modern name, which is Anglicized Berriew.

l. 26. *yft*, 'his wheat.'

l. 28. *kergia*? = E. *charge*. Cf. *pwrcas* from Eng. *purchase*.

Page 121, l. 2. *yle*. Sc. error for *ylef*, 'his voice.'

ll. 5, 6. *a vynna, awna* for *avynnaf, a wnaf*.

l. 8. *efae*, 'with his.' See note on p. 79, l. 2.

l. 12. *yscot* and *gwydel* are evidently identified.

Page 122, l. 7. *gwarchadw*; by metathesis *gwarchawd*. Mod. W. *gwarchod*.

l. 12. *athoet*, for *athoed*. Probably the *t* of the old orthography in the scribe's copy. Or it may be due by anticipation to the final *t* of *that*.

l. 13. *aro*, generally written *arho*. But *r* may be read *rh*. The word was probably accented on the last syllable. In the next line *arhoaf*.

l. 17. *fambyr*, pron. *sambŕ*; Mod. Coll. W. *siambar*. From Eng. *chamber*.

l. 20. *caffel*, from *caf-hel*. *Cael* comes from *cafel*. The form *caffuel* is also found in Med. as well as in Mod. W. Med. W. has also the parallel forms *gadael, gadel; gallael, gallel; adwaen, adwen*; see note on p. 112, l. 27.

l. 28. *thannu*, 'extend, spread.' The relation between this word and the modern *taenu* is obscure. *Taenu* is certainly a N. W. dialectal form. *Tannu* seems to be from a root *tand-* = Lat. *tend-*; or it may be borrowed direct from Latin. Cf. *ariant* from *argent-*.

l. 29. *origin*. Dim. of *orig*, which is itself a dim. of *awr*.

Page 123, l. 10. *kyyfyl*, 'neighbourhood.' The root is found in *hyd y fyl*, 'to the brim.' The word is found in Mod. W. only in the phrase *ar gyfyl*, 'near.'

l. 12. *gwardawc*. Mod. W. *Gwredog*.

l. 14. *mu* from *bu*, also found as *buw*. Mod. W. *buwch, buchod, buarth*, &c. Root *bov-*.

l. 15. *yny kylch*. Sc. error for *yny chylch*.

l. 20. *ffest*, 'diligent.'? Eng. *fast*. 'Aed hon yn ffest a'm cerdd arwest.' *R. Goch ap Rhiccert*, c. 1310.

*abeth* = *obeth*. Cf. *Red Book*, vol. i. p. 7, l. 4, *ys glut abeth*.

Page 124, l. 9. *keuenderw* is a somewhat curious form, due probably to the scribe's habit of writing the swarabhakti vowel in *keuen* uncompounded. The form in l. 13, *keuynderw*, representing the sound *kevn'derw*, is regular. Cf. *genedyloed*, p. 11, l. 5.

l. 14. *kellynnawc*. The two *l*'s represent a double *l*, not the sound *ll*. The modern name is *Clynnog*.

l. 14. *val*, 'payment.' *Eur mal* seems originally to mean 'beaten,' or 'milled gold.' See p. 97, l. 11. It usually denotes 'gold coin;' see Silvan Evans, s. v. *Aur*. From this the meaning of 'payment' follows naturally: both D. ap Gwilym and

D. Nanmor have '*a dâl in aur mâl.*' Probably *mâl*, 'payment,' is only short for *aur mâl*.

l. 29. *kymoned*, from *kym* and *bôn* (of *boneŕ*).

Page 125, l. 4. *distein*, 'steward,' from A. Sax. *disc-thegn*.

l. 21. *oe*, 'to his.' Cf. p. 20, l. 30.

l. 22. *nathykyei idaw yroed arnaw*, 'that what he was at availed him not,' literally.

l. 24. *kymell idaw*, 'secure for him'; *kymell*, literally, 'to compel.'

l. 29. *ygelein*, 'the dead.'

l. 30. *tynnawd . . . ymdeith*, 'dragged him away'; *ymdeith* (for *ymdeith*) is the older form of *ymeith*, Mod. W. *ymaith*.

Page 126, l. 1. *yndargysswr*, 'immediately.'

*ydiuarhav* for *ediuarhav*. Cf. *ketymdeith* and *kytymdeith*, &c.

l. 6. *agkryno*, 'prolix.'

l. 10. *bellynnic* for *bellenic*. See note on p. 136, l. 25.

l. 11. *char|aroryon*. Sc. error for *char|charoryon*.

l. 16. *heb*, 'said he.'

*duid*. Sc. error for *dauid*.

l. 21. *ygyt*, ? *athi* omitted.

l. 23. *oreilyt*, 'onus grave.' Dr. Davies.

l. 25. *bidinoed*. The first *i* is for *y* as in *tidi*, &c. Cf. also *dirweithredoed*, l. 27.

l. 26. *arwed*. See note on p. 81, l. 17.

*heideist*, from *haedu*. Cf. *keithiwet*. It is evident that even in the 14th century *ae* followed by *i* was apt to become *ei*. Cf. Mod. W. *gweiddi*. But in many cases the broad sound remains; thus in Gwyned *meuddist* not *meiddist* for *maeddaist*. *nef*. The sense requires a stop after this word.

Page 128, l. 7. *vyfylltawl*, 'humble.' *wardogrwyd*, 'gentleness.'

*y pale*. An excellent example of *y* = 'from.'

*y panndathoedd*. *Pann* is relative, 'that;,' perhaps the *y* before it is the prep. *y* 'from,' repeated. Thus *y pale y panndathoedd* = 'from what place (is it) from which you come?' Cf. p. 137, l. 22.

*neur* = *neud*. See note on p. 96, l. 1.

l. 10. *iustus* is perhaps an etymological spelling. The usual form of the word is *ustus*.

*Ac ydoeth yna yw dyscu doethineb*, 'but it is for the wise to teach wisdom.'

Probably a word is omitted after *Ac*, such as *gweith*.

l. 14. *rin*, 'virtue, essence.'

ll. 16-18. The bottom of p. 111A is very badly scratched. Some words are wholly illegible, some faint, and some letters are retraced, as shown.

l. 25. A word is scratched out between *duw* and *nef*, and the word *seith* and the caret are written exactly as represented. It is not easy to conjecture what the word scratched out was, or why the caret should have been placed after *nef*. Probably the copy read *Seith nef yssyd*.

Page 129, l. 4. *o achwysson*, 'on account of.'

l. 5. *ach confessoryeit*. Sc. error for *achonfessoryeit*.

l. 11. *yny*. The words *lle y* are probably omitted. See l. 7.

l. 13. *yw* should have been omitted here. It was written by the scribe from force of habit.

l. 15. *yn dramgwyd*. In the MS. the letters *di* are written above the line before *dramgwydd* in a later hand. It is not easy to restore the text; possibly, if *dramgwydd* is not altogether a mistake, *di-dramgwyd* is correct.

l. 17. *kreuyd*. The usual word is *grad*.

l. 21. *ynt*. The frequency of plural verbs is a sure sign of translation from Latin.

l. 24. *archagelyaeth*. Etymological spelling; see the correct form *egylyaeth* in l. 23. See also *kristal*, l. 3, and cf. *kristial*, p. 65, l. 19. The writer is evidently an early Salesbury.

*kreuyd knawdawwl*, men. See p. 9, l. 12.

l. 29. Words scratched out in MS. They were probably *dwyl sul*. *A*.

l. 30. *wybreu*. The scribe must have mistaken *n* for *u* and written it *v*.

Page 130, l. 4. *gogyll*. ? Sc. error for *gogylch*.

l. 5. *ymro*, 'on plain,' as opposed to mountain. Cf. *Bro Morgannwg*.

l. 7. *dynyon yda*. The sense requires *ydnyon yn da*, i. e. i ðynion yn ða.

There seems to be an attempt in this account of the creation to improve scientifically upon the first chapter of Genesis. Angels are created on the first day; the sun and moon are created with the firmament on the second, light being a necessary consequence; seas, lands, and vegetation on the third; fishes and fowls on the fourth; animals on the fifth; man on the sixth. A day is added for benediction in order to make Sunday the day of rest.

l. 16. *Am dywedut*. 'Wilt thou tell me'? *Am* = *A'm*, where *a* is the interrogative particle.

l. 22. The scribe wrote the inevitable *lleuat* after *heul*, and found out his mistake before proceeding further.

l. 24. *yspeil*, 'skin,' from Lat. *spolium*. In Mod. W. it means 'booty' only.

l. 28. *daerawwl* for *daearawwl*.

Page 131, l. 3. *amyscawwl*, l. 8. *ymyscawwl*. Cf. *amdifffyn*, *ymdifffyn*. The prefix is enhancive as in *amdrwm*.

l. 8. *ac*. Sc. error. Omit or put before *ymyscawwl*.

*gwrddlastiw*, for *gwyrdlastiw*. Cf. note on p. 83, l. 6.

l. 12. *prud*, 'modest.' It has not yet acquired the modern meaning of 'sad, sorrowful.'

l. 15. *kyngybellet*. Cf. Mod. W. *cyn gymaint*, &c.

l. 18. *awr anterth*, 'the morning.' See Silvan Evans under *anterth*.

l. 24. *gyt ae ragoreu*? 'with their excesses.'

Page 132, l. 1. *pecharwt*. Sc. error for *pecharwd*.

l. 13. *ym gymar*. Sc. error for *yn gymar*.

l. 14. *heb yr hi*. It is not usual to see *yr* before a pronoun; it was probably supposed to be the article. It is really a part of the verb, which seems to have been a deponent verb.

- l. 17. *pechev*. Sc. error for *pechv*.  
*kythreulawl*. Sc. error for *kythreulawl*.  
 l. 22. *oruthyr*, from *go-* and *ruthr*.  
*Achystegeu*, 'and labours.'  
 l. 23. *ronan*, ? Eng. *groan*.

Page 133, l. 3. *arglwyys*. Sc. error for *arglwydes*.

- l. 5. *y ympry-*. Sc. error for *yr ympry-*.  
 l. 6. *dallawd*. The two *l*'s stand for double *l*, as in *gallon*, l. 7.  
 l. 7. *creu*, 'blood.'  
 l. 13. *kychwynnw*, 'to rise.' See also p. 135, l. 24. In Mod. W. *cychwyn* means 'to start, to set out.'  
 l. 17. *brethychus*. Possibly from *brathu*, and = *brathedig*; but more probably a sc. error for *brewychus*.  
 l. 18. *ysgynnawd*. Sc. error for *disgynnawd*.  
 l. 31. *yerni ac yedi*. Perhaps the first word is for *i arni*, and the second is a sc. error for *yndi*.

Page 134, l. 2. *gallont*, like *gyffroo*, should be singular. The plural is owing to the plural *eneideu*.

*gyuarcho*, here 'to touch'?

- l. 7. *boen* should, of course, have been deleted altogether.  
 l. 8. *syw*, 'vain.' The translation is very slavish here.  
 l. 10. *diheinyaw*. *heinyaw* (from *heint*) with intensive *di-*  
 l. 11. *gofudron*. See p. 133, l. 26, *budredyon boeneu*.  
 l. 14. *anustyr*. A curious instance of *u* used for *y*. The word is *anystyr*.  
 l. 19. *amrypheida*. The text is very corrupt. We conjecture that the word was originally *amperpheidaf*. (See *perffeidyaw* for *perffeithyaw*, p. 19, l. 8. See also *phrydyeu*, p. 136, l. 5.) The writer of the scribe's copy made the common mistake of jumping from one *p* to the other, writing *ampheidaf*, and then by way of correction inserted <sup>9</sup> for *er*<sup>1</sup> between *m* and *p*, giving *amerpheidaf*. Our scribe first omitted the contraction, and then misread it; probably omitting the final *f* because he thought *pheidaf* was the verb, which he had already written twice (lines 5, 6), with *ry* as verbal particle. This is corroborated by Canon Williams's version reading *amrypheidaf*. Silvan Evans, quoting this, rashly hazards '*Amryffuidd*, depraved?'  
 l. 24. *vwynt*. A curious form of the 3rd pl. subj. The usual form is *vont*. See note on p. 157, l. 3.  
 l. 27. *katkoreu*, 'ember days.'  
 l. 28. *sawydeu*. *Sawyð* is used here in the original sense of 'seat, position.'  
 l. 30. *yrydaw*, 'between him.' 3rd pers. of the preposition *yrof*.

Page 135, l. 3. *kysseledic*, 'confessed.' *Kyssul* is from *consölor*.

- l. 5. *prud*. See note on p. 131, l. 12.  
 l. 8. *alon*, l. 9. *elyn*, both singular. *Gelyn* was originally the plural of *galon*, but it came to be used first as a collective noun, then as a singular.

<sup>1</sup> This abbreviation may be read *ir*, *er*, *yr*, or *ry*. See Introduction, p. xvii.

- l. 14. *yn ffyrf*, 'firmly.' In Mod. W. *ffyrf* means 'stout.' It is derived from Lat. *firmus*.
- l. 15. *honedigaeth drwc oganus*, 'evil report.'
- Page 136**, l. 1. *arglwy*. A *d* is added above the line by a later hand.
- l. 4. *piler*. Eng. *pillar*. ? Fr. *pillier*.  
*ysgyrsseu*. See note on p. 54, l. 15.
- l. 9. *atto*, for *aatto* = *a*, 'which,' *atto*, 3rd sing. subj. of *gadu*.
- l. 17. *ymosmeithaw*. A compound of *ym* and *gossymeithaw*.
- l. 23. *kayn*. Old *ai* gives *ae* (also written *ay*) in Med. and Mod. W. Cf. *ffael* from Eng. *fail*, &c. This name, though written *Cain* in modern Bibles, is always pronounced *Caen*, except by charlatans. Modern Welsh *Cain* would be *kein* in Med. W.
- l. 25. *gynnaf*, for *gennaf*. Cf. *ystyphan*, l. 28, and *bellynnic*, p. 126, l. 10. In the accented syllable *y* for *e* is not so common as the reverse, e. g. in *bedei* for *hydei*. It seems to be a peculiarity of the writer of this piece.
- ll. 26, 27. The faint letters in these lines have been scratched out, but are still legible.
- l. 28. *erodyr*. The final *r* is probably due to a confusion of the name with the word *herodr*, 'a champion.'
- Page 137**, l. 4. *eidewonn*. A mere bungle. The correct form *idewon* appears on line 4 of the former page.
- l. 6. *caluarie*. The usual form is *caluaria*.
- l. 11. *nprydy*, l. 12, *yd* have become faint through being rubbed against *taf peth* and *kanyspwyb*, p. 138, ll. 4, 5.  
*mywn*. Sc. error for *mwyn*.
- l. 22. *neb*. Sc. error for *nef*.
- l. 27. *idrian*. *I* for *y*, as on p. 1, l. 4. The interchange of initial *a* and *y* has often been noticed.
- Page 138**, l. 4. *gytaf, eglwys*. Sc. errors for *gŷtaf* or *gyntaf* and *eglwys*.
- l. 9. *yr = i' r*; a translation of the Lat. dative.
- l. 12. The word *vn* is scratched out before *duw*, and *tri* written above exactly as represented.
- l. 18. *digredic*. Sc. error for *digreedic*.
- l. 19. *ny|crewyt* should have been either *nys|crewyt*, or *ny|chrewyt*.
- l. 23. *kanny bont*, 'though they are not.'
- Page 139**, l. 2. *ac eissoes*, 'nevertheless.'
- ll. 7, 8. The word *vn* in these lines is probably a mistake, as also the *y* in *yt<sup>h</sup> duw*, l. 9.
- l. 11. *hagen*, an enclitic = Gk. *δε*.
- l. 12. *deilawd*. Sc. error for *deillawd*.
- l. 21. The rubricator has neglected to draw his red initial. In the centre of the space provided for it is the hair-line letter written by the scribe for the rubricator's guidance.
- l. 28. *aeni*. Sc. error for *eni*, caused by the preceding *ae*.



- l. 30. *seuedllawc*; *e* for *y*. Cf. *bedei*, &c.
- Page 140, l. 2. *nyt yr mynet dev troi*. These words make no sense as they stand. The translation is literal if we omit the words *mynet dev*; and probably the scribe had intended to draw his pen through them.
- Page 141, l. 3. *erbynneit*, 'to receive.'
- l. 4. *gobrwyaaw*, 'to deserve.' In Mod. W. *gwobrwyo* means 'to reward.'
- l. 15. *ogeithiwet*. See note on p. 126, l. 26.  
*anreithaw*, 'plunder'; from *an* negative, and *reith*, law, which is derived from Lat. *rectum*.
- l. 17. *deugeinvettyd*; *tt* for *td*, the former being phonetic.
- Page 142, l. 8. *godli* (= *godli*), 'to annoy.'
- l. 9. *Guedy*, also in i. 11. Cf. *guediaw*, l. 28. *u* for *w* is rare.
- l. 10. *ygymodawc*. The word is derived from *kym* and *byd*, as is usually supposed, but from *kymot* or *kymwt*, 'a comot.'
- l. 12. *puchaw*, 'to wish.' Cf. *Red Book*, vol. i. p. 142, l. 21. The word frequently occurs, as in the next line, with the particle *ry*. See also p. 89, l. 4.
- l. 20. *rinyev*, 'miracles, spells, enchantments.' *Rhin* and *rhinwedd* now mean 'virtue'; and the Mod. W. word for a miracle is *gwyrth* from Lat. *virtus*.  
*arsanghev*, 'arsang, aliis idem quod *swyn*,' Davies.  
*chyfuarwydonn*, 'recipes,' ? = *cyfaredion*. *swynev*, 'charms.'
- Page 143, l. 1. *oe*, 'to his.'  
*periglawr*, the priest who reads the oratio periculosa at mass.
- l. 4. *ehofynnudra* (= *ehofudra*), 'boldness.' From *eoh* = *ex*, and *ofn*, 'fear.'  
N. Cardig. *echondra*. Gaulish *Exobn-us*, *Exomn-us*. See *Gram. Celtica*, 40, 47, 90, 125.
- l. 12. *kreuyd*, here means 'an ordinance.' See Silvan Evans, s.v.
- l. 17. *d a*, letter scratched out.
- l. 20. *trw*. Sc. error for *trwy*.
- l. 22. *da kychwynawl*, 'live property.'
- l. 30. *hoffed*, 'pride, boast.' In Mod. W. *hoffi* is 'to like.'
- l. 31. *ryuygus*, 'boastful, overbearing.'
- Page 144, l. 1. *pechawl*. Sc. error for *pecharwt*.
- l. 7. *wneithret*. A very natural error. The *n* should have been deleted. See p. 132, l. 15.
- l. 13. *agawrder*, ? for *agarwder*, 'harshness.'
- l. 20. *no* looks as if it had been written by a later hand or retraced later; but it is not very black.
- l. 25. *mirviluer* looks like a late form of *vigilia*.
- l. 26. *Seith*. Sc. error for *Sef*.
- l. 28. *gwreic adyat*, ? 'wife desertion.' Canon Silvan Evans, reading *a gwreic adyat*, suggests 'widow?'
- l. 29. *kywydyath*. Dr. Davies has '*Cywyd*, idem quod *Cyfeillach*.' Perhaps the word here is *cywyd'iaeth*, 'conscience.' *greuyd* = 'religious order.'
- Page 145, l. 2. *Bebyd*. Sc. error for *bedyd*.

l. 3. *segyrffyc*, 'the holy communion,' from Lat. *sacrificium*.

l. 6. *anghen*, 'extreme unction.'

l. 11. *lad*. The dots were placed underneath and then the letters were scratched so that they are hardly legible.

l. 14. *tagnouedu*. The usual form is *tangneved* as in p. 150, l. 29. Iolo Goch, see Brython, ii. 202, has

I'r lle mae'r eang dangnef,

Ac aed y gerdd gydag ef.

But at p. 150, l. 27, and p. 151, l. 1, we have *tagnouedus*; and the Black Book (see *Facsimile*) has *tagnouet*, p. 17 b, and *tagnevet*, p. 9 a. Wm. Salesbury's *tangneddyf* is a vulgarism which is still to be heard occasionally.

l. 21. *ydrugared*. The *y* here is the article.

l. 26. *anghennu*. Note the two *n*'s. *Anghennus*, 'needy,' has only one.

l. 27. *perigt<sup>us</sup>*. The word is now *peryglus*, though without the last syllable it is always pronounced *perigl*. With *peryglus* cf. *periglawr*. See *Red Book*, vol. i. p. 75, l. 15.

l. 29. *ygaffel*, should be *ae kaffel*. The scribe has inserted *ae* in the margin as shown, but has not deleted the *y* or corrected the *g* into *k*.

Page 146, l. 8. *gobrwyaaw*, 'to win.'

l. 10. *bellynnic*. See note on p. 126, l. 10.

l. 12. *prmb*. The *b* is unusual. In Mod. W. the word would be *pum*. See note on p. 17, l. 31.

Page 147, l. 3. *yreï*, blunder for *ar ytat* owing to the *rei* in the next line.

l. 5. *yrhwon ysyd*. The relational form of the present of the verb to be is *ysyd* which means *who am, who art, &c.*, in all persons. The notion that *yrhwon* is required to represent *qui* is seen to be as old as the fourteenth cent., but it was reserved to a later age to translate Latin *es* by *wyt*.

l. 6. *obrynhom*, 'we deserve.'

l. 10. *gwynvnydedidigrwyd*. Sc. error for *gwynvnydedigrwyd*.

l. 11. *ymaent*, for *sunt*. It should be *ysyd*. See above note on l. 5.

l. 15. *Pymket*. See note on p. 17, l. 31.

l. 16. *meddawt* = *með-dawt* for *meðwdawt*, showing that the *w* disappeared early. Unless indeed it is a sc. error for *medwadarwt* or *medwarwt*.

l. 20. *crwyddrat*. Mod.W. *crwydrad*. Perhaps the *dd* (which would mean *ð*) is an error; but there is evidence to show that *ð* before liquids has become *d*. Thus the Black Book *kenetyl* represents a sound *kenetl* which in Mod.W. is *cenedl*, but in some dialects *cenel*.

l. 20. *gwrtholedic*. Sc. error for *gwrthodedic*.

*dietwha* for *dietwhaa*, from *dietw*, which is used as a translation of *vilis*.

See note on p. 10, l. 13.

l. 21. *kyghorueint*, 'envy, malice.'

l. 22. *Irloned*, 'anger.'

Page 148, l. 1. *annyanawol yw y*, 'it is natural to.'

l. 6. *yt wylledic*. Letter scratched out. It appears to have been *y*.

l. 13. *y*, scratched in *ydy*.

l. 14. *ath ti* (= *a'th di*). The form *yth di* is common in the dialects. In *Gwynedd* and Mid-Wales the curious *ych di* takes its place. *Tydi* is a purely literary form now.

l. 18. *megys*. ?*y* omitted after it.

l. 20. *kghorueint*. Sc. error for *kyghorueint*.

l. 24. The accents in this line, which are represented accurately as they appear in the MS., denote 'transpose.' Read *yr wedi honn*.

l. 28. *yn irloned*. Sc. error for *yn erbyn irloned*. The scribe having written the first stroke of his *b* too near his *r*, appears to have turned back to write the little *r* above for clearness' sake, and then to have imagined that the part of *b* already written was the first *l* of *irloned*.

Page 149, l. 1. *wedy* (= *wedi*). Perhaps the scribe was thinking of *wedy* (= *wedi*). See also l. 8.

l. 5. *didannwch*. l. 6. *gwynnant*. Further instances of unnecessary double *n*'s. In l. 7 *didenir* is correctly written. See p. 150, l. 24, where *didannwch* and *didannwch* appear.

l. 8. *yn tristit*. The scribe has omitted *erbyn* between these words.

l. 10. *peunydyawl*. The true radical consonant is *p*, which is here retained after the mas. word *bara*. As adverbial phrases have the medial initial mutation, *peunydd* usually appears as *beunydd*, which has therefore been assumed to be the radical form; and we have in the N. T. *bara beunyddiol*. The new radical undergoes further mutation in *yn feunyddiol*, &c.

l. 18. *elchwyl*, also written *eilchwyl*. Cf. *elfydd* and *eilfydd*.

l. 22. *awnaetham yth erbyn*. Joined in the MS. : separate thus.

l. 23. *madevn*. Sc. error for *madevwn*. The scribe's copy was probably of too early a date to distinguish between *v* and *w*.

l. 26. *obrwyhom*, *gobrynhom* have much the same significance, 'to win, to deserve.' See note on p. 141, l. 4.

l. 30. *ywnt*. It would not be easy to find a better instance of the artificial use of the plural verb. The singular verb is *yw* which the scribe first wrote; then finding the plural noun *geireu* after it, he attempted to make the verb plural by adding *nt* (the correct plural is *ynt*). But the subj. of the verb is the sing. noun *fwyll*; so that *yw*, even according to the Latin rule, would be the correct form. *Ywnt* is gibberish in any case. See note on p. 157, l. 3.

l. 31. *gellyon*. Sc. error for *gelnyon*.

Page 150, l. 6. *yramprydyaw*. *yr* sc. error for *ry*.

*deugeinos* ... *annoges*. We should expect *dyd* for *pryt*, which means 'meal.'

l. 9. *pryt pann porthir eneit*. It is difficult to restore the meaning here. Probably there is an omission of some kind and *pryt pan* = 'whilst.' Thus 'pryt pan porthir corff dyn or bara or mein (y mae or bara ysprytawl y porthir eneit dyn).'

l. 10. *gaho*, for *gafho*; Mod. W. *gaffo*.

l. 11. *chweith*. Mod. W. *chwacth*.

- l. 17. *wnelant*. Sc. error for *welant*.
- l. 19. *ywr* (= *yw'r*). The form 'r of the article was used in the fourteenth cent. as now, when following a vowel; hundreds of instances may be found in D. ap Gwilym. But it was seldom written so in the prose of that period.
- l. 27. *tangnuedus*. See note on p. 145, l. 14.
- Page 151, l. 5. *'aruod*, 'time, duration.'
- l. 7. *dy*. Letters scratched out after this word; the *v* is just decipherable. ? *dy varwol*.
- l. 9. *dirdawn*. ? 'a gift of land.'
- l. 10. *warandao*. Sc. error for *warandawo*.
- l. 14. *breint kymunawol*. ? the privileges of a communicated person.
- l. 20. *dyssul*. The proper name *Tyssul*. The vocative has generally the medial mutation.
- l. 22. *keed*. ? 2nd pers. sing. of *cadw*. The regular and usual form is *cedwi*.
- l. 23. *gyweithydd*, company of people travelling together; see *Red Book*, vol. i. p. 41.
- l. 24. *difuri* = *difri* for *difrif*. The final *f* evidently disappeared early. *deithi*. ? attributes, properties.
- l. 27. *wen* = *wén*, 'a smile.'
- Page 152, l. 1. *Brewddrwyf*. Sc. error for *breuddrwyf*.
- l. 8. *bruantev*, 'colla.' The word should be *breuanterv* or rather *breuannev*.
- l. 10. *yny* = *yn eu*.
- l. 13. *derewant*. The stem is usually *drew-*, as in p. 154, l. 10; but this suggests the analysis *de-rew*.
- l. 17. *ofuynawc* (= *ovnawc*), 'timendus.'  
*yma*. Sc. error for *ymae*. A small *e* is written above the line by a later hand.
- l. 20. *yrđ* from *gorđ*, 'a hammer.' It is not a translation of 'orbitas.'
- l. 25. *idi*, 'per.' In Mod. W. *idi* has the sense of motion to, never of motion along or through.
- Page 153, l. 1. *ygodinebus*. Sc. error for *ygyt agodinebus*. The scribe skipped from one *g* to the other.
- l. 2. *a enwiryon*. Before a vowel we should have *ac*.  
*phawt*. Sc. error for *phawb*.
- l. 7. *heb agel*. The usual *yr* is omitted between these words by the carelessness of the scribe.
- l. 10. *yn*. Probably should have been *yr*.
- l. 15. *gweineint*. Adjectives form their plurals by modifying the vowel and adding *-on* or *-ion*; but the usual plural of *gwan* is *gweineit*, Mod. W. *gweiniuid*, though *gweinion* is also found. *Gweineint* is a sc. error.
- l. 20. *ysgithrawc*. Cf. *periglus*. It is not a translation of 'increpantes.' *Ysgythru* means 'to cut,' see p. 87, l. 25; and *ysgythrawc* means 'torn,' 'haggard.' ? 'with tusks.'
- arellaw*, 'to watch.'
- l. 21. *agkreiffyaw*, 'to censure.'

l. 21. *adnybyddwch* for *adnebyddwch*. An unaccented vowel is liable to become indistinct and to be written *y*. Cf. the interchange of initial *a* and *y*.

l. 24. *karant*. The usual plural of *kar* 'a relative,' is *keraint*; but *carant* also occurs; see *Red Book*, vol. i. p. 130, l. 27. *kar*, *karant*, represent participial forms *car-ans*, *carant-es*.

l. 29. *crydu*, 'to shake.' *kryfuachu*, usually written *kyruachu*. See note on p. 54, l. 7.

Page 154, l. 3. *nac weithret* for *na gweithret*. See note on p. 159, l. 6.

l. 8. *ynseil*, also written *inseil*, 'sigillis.'

l. 10. *pydeu*. Sc. error for *pydew*, caused by the *ev* of *genev*.

l. 14. *diodefawt*; *t* for *d* (= *ð*); probably copied mechanically from an older MS.

l. 20. *phalt*, 'ovile.' *Ffold* is used in Cardiganshire for Eng. *fold*.

l. 21. *r gwyr*, scratched out, and now barely visible.

l. 24. *wedyr dwyn*=*wedi* 'r' *ðwyn* for *wedy y ry ðwyn*.

l. 26. *hyeu*, retraced lightly, but the original letters are still distinctly legible. It is a curious form of the word *ïef*, now *ïe*.

*medeu*. See note on p. 2, l. 2. The *eu* is probably due to the *eu* of *hyeu* here.

l. 28. *chartyr*. Eng. *charter*. It was probably pronounced *siartr* in Med. W.

Page 155, l. 16. *milloed*. Sc. error for *miloed*. The scribe never knows where to use a *y* consonant in the final syllable. If it occurred in this word the *i* in the first syllable would be short closed, and the *ll* (i.e. double *l* not *tt*) would be admissible. The scribe is probably influenced by the Latin *millia*. In l. 29 he inserts a *y* where no *ll* has to be accounted for.

l. 18. *ydynyon*. See note on p. 4, l. 20.

l. 20. *yny*. Sc. error for *yn*.

l. 24. *gwananpwynt*. Sc. error for *gwanpwynt*.

l. 26. *geuawc*. In Mod. W. the middle form *euog* has taken the place of the radical. The word is formed from *geu* (Mod. *gau*), 'false'; Irish *gó*. For the use of the middle for the radical cf. note on p. 149, l. 10.

Page 156, l. 2. *prim*. The Lat. *primus* appears as *prif* in Welsh. *Prim* must have been borrowed late.

l. 3. *dyrchauel yar y penau*, 'lifted from their heads.' Probably some word is missing. The sense in the Latin version is quite different.

l. 3. *etyrwal* ? *intervallum cerebius*. A corruption of *Cerberus*.

l. 11. *phereynt*, from *parhau*, 'to continue,' used here apparently for 'to last.' Appendix 'possent.'

Page 157, l. 2. *arvedwch*. Sc. error for *ar awedwch*. The relative *a* is often dropped in Mod. W.; but it would not be dropped here.

l. 3. *chedywch*. The scribe is very fond of *wy* or *yw* in the plural terminations. Cf. *wrthywch* l. 7, and *a ywch chw* p. 47, l. 21. Here the correct form is *chedwch*, pronounced *chêdwch* (for *chedawwch*). See p. 158, l. 14. The correct form of *wrthywch* is *wrthych*. Cf. also *hanwynt* p. 88, l. 18; *rwynt* p. 134, l. 24.

l. 4. *yamh laant*. Letter scratched out. The *y* is also a sc. error for *yr*. Read *yr amhlaant*.



l. 8. *am* for *ami*. See note on p. 159, l. 17.  
*oresgynn alldudyon*, 'the conquered of strangers.'

l. 9. *sode t*. Letter scratched out.

*Souir ac ovir*. Sodom and Gomorrah. *Govor* or *Govur* would be the regular Welsh form of *Gomorrah*, if borrowed early. *Ovir* seems to be a corruption of this form. *Souir* is the result of the practice, common in Med. W., of making proper names rhyme in couples. Cf. *The Text of the Mabinogion*, p. 104, l. 13, 'Mi auum gynt ygkaer se. ac asse. yn sach a salach. yn lotor. affotor.'

l. 13. *yny*. Some words omitted: probably *dyd hwnnw*.

l. 20. *vrattas*, 'deals treacherously.'

l. 21. *agkyfuleus*, 'improper.' In Mod. W. the word means 'inconvenient.'

l. 24. *agkrededun*. In the Acts xiv. 2, Dr. Morgan wrote *Iddedwon anghredadwy*; the word was changed by Dr. Parry into *anghredadyn*. In 1770 Dr. Morgan's *anghredadwy* was restored by Peter Williams, and has appeared in several editions since, e.g. Oxford 1799 and 1839; in 1814 Thomas Charles adopted *anghredadin*. The Oxford Testament of 1828 has *anghrediniol*; but most modern editions, including those of Oxford and the B. F. B. S., have *anghredadyn*. It would seem from our text that the correct termination is *-un*; but the sound is the same, and *u* often appears for *y* in the text. See *ewyllus*, p. 158, l. 18.

l. 26. *athiwed* for *ath diwed*. The sound of the *th* is lost in the *th*.

Page 158, l. 2. *lyein*. A very curious form of the plural of *llw*. Cf. *enwein*.

l. 4. *achaws*, used as a conj.= 'because,' as in Mod. Coll. W.

l. 17. *periclont*, 'to endanger.' Probably *wynt*, 'them,' is omitted.

l. 18. *Aphwynnac*. Sc. error for *Aphwybynnac*.

l. 20. *buchel*. Sc. error for *buched*.

l. 22. *agkredadwy*. See note on p. 157, l. 24.

Page 159, l. 2. *tragywydawl*. The sense requires *yn* before this word. Perhaps *tragywydawl* should come after *mar*; but cf. below, l. 20.

l. 6. *ac wyleu* for *a gwyleu*. Cf *nac weithret* for *na gweithret*, p. 154, l. 3.

l. 9. *o alilea*. The regular mutated form after the preposition *o*.

*yr hwnn*. In Med. W. *dinas* is mas. and still in proper names.

l. 10. *aoes*. Sc. error for *aoed*.

l. 14. *yn*, 'among.' In the next line it means 'at.'

l. 16. *ofuyynha*, pron. *ovnhâ*; from *ofnhau*; if indeed it is not the simple *ovna* from *ovni*.

l. 17. *ath* for *athi*. The occurrence of *am* above for *ami* makes it improbable that this is a mere sc. error. But it is difficult to find any reason for these forms.

l. 26. *ychwet*. Sc. error for *ychwechet*.

*arwab*, 'childless.' The phrase *yrhonn a elwir arwab* should probably have come after *ti* or after *hencint* in l. 25.

Page 160, l. 2. The rubricator has neglected to draw an initial L, as in p. 157, l. 1.

*dyll*. Sc. error for *dyall*. It has been noticed that the scribe is particularly liable to make a mistake in going from one line to the other.

l. 4. *pann yw*, 'that.' *llinyeu*, 'lines.' It is here explained that the words

underlined are those of the apostle; the other words being the exposition of the translator.

l. 19. *nat dîm pechawt*, 'that sin is nothing.' See p. 26, l. 29.

l. 23. *yr = i'r*.

Page 161, l. 2. *eisteid*. Sc. error for *eisted*.

l. 3. *heul*, fem. It is usually mas. as in p. 3, l. 14.

l. 7. *righill*. The word is written *rhingyll* in Mod. W. But a final *y* after an *i* has the *i* sound in all the dialects.

l. 8. The accents mean 'transpose.' Read *Nyt oed oleuat ef*.

l. 9. The Rubricator does not know where to draw the line. It should have been continued under *or goleuat*.

l. 10. *ydrwydaw*. The *y* is unusual. See above, note on *dyll*.

l. 11. *oe bleit ef* = 'o'i blegid ef,' for Christ's sake. The commentator seems to think that *ef* in this line means John the Baptist.

l. 17. *Oe*, 'to his.' In the same line *y* (= Mod. W. *i*) is used for 'to.'

l. 23. *waedeu*, plural of *gwaed*.

l. 24. *nac oewyllus yknawt* should evidently have been underlined. See St. John i. 13.

l. 26. *emyn*. Probably an error for *enir*.

l. 29. The *ef* is inserted in the margin opposite the caret. The Rubricator should have underlined l. 29 *ac . . . ni*. l. 30 *A . . . ef*. P. 162, ll. 2, 3 *megys . . . gwironed*.

Page 162, l. 3. *y*, 'to his.' Possibly the scribe took it for 'his' when he wrote *aroddet*; which should have been *yroddet*.

The foregoing translation of the first verses of St. John is so interesting that it may be well to present it here in a compact form, without the commentary.

1. Yn y dechreu yr oed geir. Ar geir aoed gyt a duw. Aduw oed y geir.
2. A hwnnw oed yny dechreu ygyt aduw.
3. Athrwy ygeir hwnnw ygwnaethpwyt pob peth. Ahebdaw ef nywnnaethpwyt dim.
4. Ar hynn a wnaethpwyt yndaw ef. bywyt oed. Ar bywyt hwnnw ysyd leufer yr dynyon.
5. Ar lleuer alewycha ymplith ypechaduryeit [cannys pechawt ysyd tywyllwch] Ar tywyllwch nys amgyffredawd ef.
6. Vrth hynny. ydannuonet dyn ygann duw ae enw Ieuan.
8. Nyt oed oleuat ef. namyn ef aannvonet yntyst yrodi tystolyaeth or goleuat.
9. Yd oed ef hagen wir oleuat aoleuhaa pob dyn or byt.
10. Yny byt yd oed lleuer. Athrwydaw ef ygwnaethpwyt ybyt. Ac eissoes nyt adnabu ybyt ef.
11. Oe briawt ydeuth. Ac eidaw nys aruollasant.
12. Pwybynnac hagen ae kymerth ef. Ef arodes vdunt allu amedyant oebot ynnveibon yduw.
13. Nyt yrei anner owaedeu ogyt gwr agwreic. nac oewyllus yknawt. Namyn yrei aaner oduw.

14. Ar geir awnaethpwynt yn gnawt. ac a presswylawd ynom ni. A ni awelsam ygonnyant ef. megys gogonyant vn mab duw a Janet o duw kyfulawn orat agwironed.

l. 6. *vn*. Sc. error for *yn vn*. The scribe skipped from the *n* of *glan* to the *n* of *yn*. See note on p. 1, l. 6.

l. 8. *Eisso*. Sc. error for *Eissoes*.

l. 11. *Yny*. The scribe forgets that a genitive follows. See note on p. 62, l. 29.

l. 12. *brwynt* for *bont*. See note on p. 88, l. 17.

l. 13. *gylid*. Sc. error for *gilyd*. But see note on p. 161, l. 7; and cf. *nynhev*, p. 149, l. 23, &c.

l. 22. *Ac | cof*. Word omitted; probably *or*.

Page 163, l. 13. *pechaduryeit*. Error for *kreaduryeit*. See p. 162, l. 10.

l. 17. *doosparthedic*, 'separate.'

Page 164, l. 10. *rat prydest*, 'gratia ditandi.'

l. 11. *mawrwrdaeth* for *mawrwrda-aeth*. In p. 165, l. 5, we have *mawrwrdayaeth*.

l. 12. *ar*. Sc. error for *ac*.

l. 13. *auon*. Sc. error for *anuon*.  
*brywys*, 'ludicra.'

l. 15. *nyheu*. Sc. error for *nŷheu* or *nynheu*.

l. 22. *gyuedic*, 'consueta.'

Page 165, l. 9. *holre*, p. 166, l. 1, *holbre* = 'pob rhyw.' *re* from *greg-* is common as the second element of a compound. The more usual form is *rei*, Mod. W. *rhai*. See note on p. 167, l. 24.

l. 12. *gorchygnerth* seems to be used as a translation of 'clementiae.'

l. 19. *ar wyr*, 'per devium.'

l. 21. *odit*, 'pauciae:.' cf. O. Ir. *úathad*, 'paucitas singularitas, singularis.'

l. 22. The accents mean 'transpose.' Read *Aphob vn ohonynt*.  
*trwydi*, 'pro.' It should have been *idi*.

l. 24. *eliffeit*, evidently 'elephants.' Perhaps it ought to have been *eliffeint*.  
*ypotamy*, probably a sc. error for *ypopotamy*, i.e. *hippopotami*. The four names contained in this line do not appear in the Latin version. A comparison of those that follow with the names in the appendix shows that the scribe has been unusually successful in his spelling of strange words, though here also much 'depends upon the taste and fancy of the speller.' At first sight it would not be easy to recognise 'hyenae' in *Iene*.

Page 166, l. 1. *hayach*, 'fere.'

l. 3. *chrogleissa*. ? Sc. error for *chrygleissa*.

*llyffan*. So in some S. W. dialects. N. W. dialects still preserve the final *t* — *llyffant*.

l. 7. *idon*, 'Yconus.' The scribe probably mistook the *c* of his copy for a *t* and transcribed it *d*. See Introduction, p. xviii, ¶ 3.

l. 8. *aflev* (radical *gafleu*), plur. of *gafl*. Another plural (or dual) is *geiffl*. This, with the dual article (which is followed by the medial mutation), forms the name of three peaks in Lleyn, *yr eiffl*, 'the (two) forks,' corrupted by Englishmen into *the Rivals*.

- l. 9. *anyanawol*, 'natural.' It does not occur in the Latin version.
- l. 12. *llyssewyn*. See note on p. 97, l. 18.
- l. 16. *pybyr*, Latin 'piper.'
- l. 17. *a ymborth dynion*. *a* is a sc. error for *ac*, *ymborth dynion* being a translation of 'annonam.'
- l. 18. *helygos*, 'carecti.'
- l. 20. *us*, 'paleas'; *mynws*, 'stipulam'; *gwrysc*, 'ligna.'
- l. 23. *wedyr ennynner* = *wedi'r ennynner*, for *wedi yr ennynner*.
- l. 24. *gogofeu*. The middle form *ogof* is used for the radical in Mod. W.
- l. 27. *gruceu*. The word is *kruc*, 'heap,' pl. *krugeu*. It is probable that the scribe first intended to write the sing. *gruc* and then added the plural termination.
- l. 28. *ysgytaww*. Mod. W. *ysgytio*. But the inflected forms of *ysgwyd* are formed from *ysgydw-*; thus *ysgydwodd*,  
*mynws*. N. Cardigan *mwnws*, 'dust, anything reduced to powder.'
- l. 29. *briwyd* = *briw-yd*.
- Page 167, l. 5. *gythlwng*, 'jejunium.'—Davies.
- l. 11. *Fo*, here used transitively = 'fugat.'
- l. 12. *kyghoruynt*, 'invidia.'
- l. 15. *veis*, from *beis*, 'shallows.' Cf. *Mabinogion*, pp. 35, 36, *mynet ar veis*? = *wade*
- l. 24. *rei wyd* = *rhai gwŷd*; *rei* is originally fem. sing. though from *grex*, *gregis*.
- l. 27. *mynned*. Sc. error for *mynyded*.
- Page 168, l. 5. *lyuassant*, 'audent.'
- l. 7. *eu hwy*. A word is omitted here. Probably *kymryt*—*eu kymryt hwy*.
- l. 13. *keith*, pl. of *kaeth*. Cf. *maen*, *mein*.  
*threthwyr*, 'tributarii,' not, as in Mod. W., those who exact tribute.
- l. 15. The word *ny* printed at the bottom of the page appears in the MS. in the margin opposite the caret.  
*allan* for *allant*. It is clear from the omission of *ny* that the scribe did not at first understand this sentence. He evidently thought that this word was *allan*, 'out.' When he discovered his mistake it was not necessary to insert the final *t*, for that, though still written in Mod. Lit. W., had disappeared from the spoken language at least as early as the end of the twelfth century, for it is often omitted in the Black Book of Carmarthen.
- l. 18. *y gwnceir*. The word *dillat* and a preposition are omitted here. See Appendix.
- l. 21. *y chennawc*, 'pauper.' The word is generally written *achenawc*. The connection between it and *anghenawc* is not clear.
- l. 22. *got*, 'adulterous'; hence *godineb*.
- l. 23. *eruyll*, 3rd sing. pres. of *arvull*, 'to receive.'
- l. 24. *aghawr*, 'avarus.'
- Page 169, l. 3. *y pynn vil*,? 'the beasts of burden.'
- l. 4. *nyheu*. Sc. error for *nynheu*.
- l. 5. *ysgwithyr*, 'pictura.'

- l. 6. „*cof del.*” The accents mean ‘transpose.’ Read *del cof.*  
*yn preswyl,* ? ‘semper.’
- l. 14. *ar hyt,* ‘statim.’
- l. 15. *adlo*; Pughe gives ‘a chafe or sore, anger.’ Mod. Ir. *athladh* recte *athlagh*, probably.
- l. 20. *tygrydot,* ‘tigrides.’
- l. 22. *kenedyloeth*: *th* for *ð*. Probably a sc. error to begin with.
- l. 25. *vrddassarwd.* In Appendix ‘aedificavit.’
- l. 26. *yspoydeu.* ? Sc. error for *yspydeu*, ‘hospitia.’
- l. 28. *phethyneu.* ? ‘epistylia,’ for *pheithyneu* = Lat. pectin-a.
- Page 170, l. 6. *uuytta.* Sc. error for *uwyta.*
- l. 8. *ystyphyleu,* ‘columnae.’ In Mod. W. *ystuffwl* means ‘a staple’; ? also ‘a stock or log,’ see Pughe. Davies gives ‘anulus, cornix.’
- l. 16. The meaning here is not clear. The translator has misunderstood the author here; as also in l. 18. Cf. Appendix.
- l. 30. *amhinogeu,* ‘foras.’  
*onnestwyr.* The scribe tried to correct the first *n* into *r* as shown; but omitted to write a dot of deletion under the first stroke of *n*.
- Page 171, l. 2. *gweedy,* &c. A wonderful paraphrase of ‘partim de serpentino alabastro.’
- l. 12. *ymlaawyt?* = *amlaawyt.*
- l. 14. The stop should have come after *drwydunt* and not after *goruchelder.* See Introduction, p. xxv, ¶ (xviii).





# INDEX



The figures 1, 2, 3, &c., refer to the pages; the figures 1, 2, 3, &c., to the lines in a page. When a name occurs repeatedly on the same page, the number of the page only is given. Separate references are given to all the various spellings and connotations of each name; thus under *Dauid Sant*, references are also given to *Dauid*, *Dauyd Sant*, *Dauyd*, *Dewi Sant*, *Dewi*. No distinction has been observed between *u* and *v*, as the scribe treats them as identical; but he almost always uses the same character in the same word, thus *Eua* is always found written so. In the arrangement in alphabetical order *u=v*. The index contains only the proper names occurring in the text.

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THE END

# *Anecdota Oxoniensia*

THE CRAWFORD COLLECTION

OF

EARLY CHARTERS AND DOCUMENTS

*NOW IN THE BODLEIAN LIBRARY*

EDITED BY

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AND

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## PREFACE

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THE collection of MSS. of which these charters form a part was purchased by the Curators of the Bodleian Library at the sale of the library of W. H. Crawford, of Lakelands, county Cork, by Messrs. Sotheby, Wilkinson, and Hodge, on March 14, 1891. The charters are inserted in a large oblong scrap book, bound in Russia leather, now numbered 'MS. Eng. hist. a. 2,' kept as 'Arch. F. a. 3.' The remainder of the collection, which has been removed from this volume and transferred to other classes in the Bodleian, comprises fifty-one later charters, thirty-six of which relate to Surrey, from c. 1230 to 1537; a fragment of a Walsingham abbey chartulary (*MS. Top. Norf.* b. 1); an early-eleventh cent. fragment of St. John's Gospel ii. 6-iii. 34 and vi. 19-vii. 10 in Old English (*MS. Eng. Bib.* c. 2), printed by A. S. Napier in the *Archiv für das Studium der neueren Sprachen*, vol. 87, p. 255; and fragments of Persius, the *Achilleis* of Statius, Avianus, and the *Carmen Paschale* of Sedulius (*MS. Lat. class.* d. 7). Other fragments, mainly Latin, have the following Press Marks: *Gr. liturg.* c. 2; *Lat. Bib.* c. 1; *Lat. liturg.* d. 3; *Lat. th.* c. 3; *Lat. misc.* c. 7; *Eng. poet.* f. 1 (fragment of a seventeenth century transcript of an English chronicle); *Fr.* b. 1.

Little is known of the history of this collection. The volume containing them bears no owner's name except that of Mr. Crawford, to whom the collection was sold by Mr. Quaritch some twenty years ago. The binding appears to be about a hundred years old, and as No. VI was in possession of Robert Austen, F.S.A., of Shalford Hall, co. Surrey, in 1791, it is probable that the collection was made or completed by him. This suggestion will account for the number of Surrey deeds in the collection. Austen, who died at his house in Gower Street, London, on

November 3, 1797 (*Gentleman's Magazine*, vol. 67, p. 987), was a considerable collector of coins, medals, and MSS., &c. These were bequeathed by him as heir-looms in the family, and, in certain contingencies, to the Trustees of the British Museum. By 1812 the conditions under which the collection might revert to the Museum had become impossible, and, by virtue of a private act (52 Geo. III., c. 156), the collection of coins and medals was sold by Austen's son to the Bank of England. It is now in the British Museum, amongst the coins and medals given to the Museum in 1877 by the Governor and Directors of the Bank of England<sup>1</sup>. It was probably about this time that Austen's collection of MSS. was disposed of, but we have been unable to trace their fate, or to obtain a list of them.

It is possible that Austen purchased the whole or part of this collection at the sale of the books and MSS. of Thomas Martin (1697-1771), a well-known antiquary, in May 1774, for the fragment of St. John's Gospel included in the collection bears the following note: 'This Saxon Fragment of St. John's Gospell was us'd as the Cover to a Court Book at Flixton Hall in Suffolk, A<sup>o</sup> 1722. Tho: Martin.' The same hand has also written: 'Shewn to y<sup>e</sup> Society of Antiquaries at London June y<sup>e</sup> 18. 1730 and the word Se hælynd (for Jesus) entred in their book.' The catalogue of Martin's sale does not enable us to identify the deeds, which are very roughly described, as e. g. Lot 306, 'Twenty very ancient and curious deeds.' It is sometimes stated that a lot was 'collected by Mr. Le Neve.' Martin married Le Neve's widow, and Nichols, *Literary Anecdotes of the 18th Century*, i. 415, records that, at Le Neve's sale in February, 1731, 'a considerable part of them [Le Neve's MSS. and records] came into the hands of Mr. Martin, who before came into the possession of many of them at the time of his marriage.' Peter le Neve, the well-known herald, died on September 29, 1729. One of the charters printed in the following pages (No. IX.) was certainly in Le Neve's hands, for it is endorsed by him with a note of its price and purchase in 1727. This MS. was in possession of the Dean and Chapter of Westminster in 1702, when it was printed by Thomas Madox. Another charter (No. VI) was added to this collection some time between 1705, when it was still in the

<sup>1</sup> For this information, we are indebted to Mr. H. A. Grueber, of the Coin Department, British Museum.

possession of the Dean and Chapter of Westminster, and 1791, when it was in Austen's hands. It is possible that this, like the other Westminster charter, was acquired by Le Neve, although it has no endorsement to this effect<sup>1</sup>. We are unable to prove Le Neve's ownership of the remainder of the collection, as the catalogue of his sale does not describe his MSS. sufficiently. It is certain that Nos. V and XIV were added to the collection after Le Neve's death, as the former was in possession of Dr. Mason in 1773, and the latter in that of Francis Blomfield (1705-1752), the historian of Norfolk, in 1740. Probably, the collection was commenced by Le Neve, and was augmented by Martin and Austen.

The nucleus of the collection is a valuable set of documents relating to Crediton monastery, which restore to us a large portion of the forgotten history of that foundation. These Crediton muniments (Nos. I, II, III, IV, VII, X, XIII) have been, no doubt, kept together from the time of the dissolution of the monastery, for they probably remained at Crediton after the bishop's see was transferred thence to Exeter, since Crediton retained its chapter until the dissolution of the monasteries<sup>2</sup>. Certainly No. XIII, Bishop Warelwast's confirmation of the liberties of the canons, must have come from Crediton long after the transfer of the see. Possibly these charters came from Crediton Free School, upon which Edward VI conferred the church and some of the lands of this old foundation. To these Crediton documents have been added two Westminster charters (Nos. VI, IX), which, as we have said, were in possession of the Dean and Chapter in 1705 and 1702; a charter (No. XI) that formerly belonged to the great monastery of St. Albans, where it passed under the eyes of Matthew of Paris; a charter (No. XII) from the monastery of St. Augustine, Canterbury; another (No. VIII) that probably owes its preservation to the monks of Coventry; and one (No. V) whose earlier home we are unable to trace. The few twelfth-century charters (Nos. XIV to XVII) have obviously no relationship to any of the foundations above named, and they were,

<sup>1</sup> It may be noted that Le Neve did not endorse the Harley Charters, 83 A. 2 and 83 A. 3, in the British Museum, which, according to Wanley's endorsement, were bought from him.

<sup>2</sup> One of the Crediton charters (Ordnance Survey *Faecsimiles of Anglo-Saxon MSS.*, part ii; *Cart. Sax.*, iii. 623) was given to the Public Record Office in 1870 by Mr. Hy. Garling, of Southborough Hall, Kent. See *32nd Report of the Deputy-Keeper of the Public Records*, p. iv. Nothing is known of the earlier history of this charter.

no doubt, acquired at separate times, like the later deeds in the collection.

The importance of the documents printed in the following pages is evinced by the fact that eight of them are inedited and unknown<sup>1</sup>. These inedited texts are of singular interest. They include an early copy of an apparently genuine charter of King Æðelheard of Wessex, a monarch who has been hitherto represented by one charter; an original charter of King Æðelstan, an important addition to the very brief list of original charters of this great king; an almost contemporary copy of a letter of St. Dunstan in Old-English; an original charter of King Æðelred 'the Unready'; the will of a bishop of Crediton; and the rules made for the canons of Crediton by the bishop of Exeter in the early years of the twelfth century. The collection is hardly less important in regard to documents of which printed texts exist, since it comprises the originals of the following: a charter of King Eadwig, printed by Kemble and Birch from an eighteenth century transcript; the famous forged charter of Edgar to Westminster, hitherto printed from corrupt copies in chartularies; the will of Leofwine Wulfstan's son, reprinted by Kemble and Thorpe from Madox's text, the original having disappeared; King Æðelred's charter to St. Alban's, printed, without the O. E. boundaries, by Kemble from a thirteenth century copy.

We have proceeded upon very conservative lines in editing the texts, reproducing, so far as type will permit, the abbreviations of the MSS. The abbreviations in O. E. charters are few and simple, and the reader may solve any difficulty connected with them by reference to the table of *compendia* given by Kemble, *Codex Diplomaticus*, i. p. cxvi (reprinted by Earle, *Land Charters*, p. cxi).

In the annotation we have allowed ourselves very wide limits, as it has been our endeavour to illustrate the diplomatic, historical, and philological points of interest. In all these provinces very much remains to be done, for it cannot be said that the O. E. charters have yet been edited. Kemble gives very little real help towards deciding the question of the authenticity of the charters printed by him, whilst Mr. Birch does not attempt to distinguish genuine from forged charters. He is, indeed, sometimes misleading, as when he speaks of an 'Original

<sup>1</sup> Since our notes were in type, the first five have been printed from our text in Mr. Birch's *Cartularium Saxonicum*.



Charter in the British Museum,' meaning occasionally a much later copy on a single sheet of parchment. Owing to these causes our progress has been constantly delayed by the necessity of carefully examining the texts of the numerous documents cited by us. We have been enabled, as the result of our examination, to correct the dates of many deeds, some of which bear wrong dates in the chartularies wherein they are preserved, whilst others have been incorrectly dated by Kemble and Birch. Some of these corrections appear in the notes, but there are naturally many others that we have not cited. It has not been at all an uncommon experience for us to find that the date assigned by Kemble and Birch has been rendered impossible by the dates of office of the archbishops or of the bishops who witness the particular charter. This is a very easy way of testing the date of a document, but the application of it to scores of charters involves a great expenditure of time and considerably delays one's progress. In addition to this, we have had to compile our own *apparatus* for dealing with questions of the *formulae* and stiles of the different kings, as next to nothing has been done in this important branch of the study of O. E. charters. The labour involved in this has been considerably increased by the necessity of examining and eliminating charters containing *formulae* inconsistent with the usages of the compilers of the charters of the kings to whom they are assigned<sup>1</sup>. We have also found it necessary to make lists of the dates of the attestations of the Ealdormen who witness the O. E. royal charters. This has enabled us to fix the dates of several documents, to authenticate many doubtful ones, and to correct and add to what has been written upon the lives of some of these Ealdormen. Our results are embodied in the notes on the Ealdormen, in which our object has been not to write biographies, but to deal mainly with the fixing of the dates of office, the determination of the provinces, and the kinship of the Ealdormen who come within our view. Although we frequently differ from Mr. Robertson, the principal worker in this field, it will be seen that we repeat much of the information given by him. This arises from the fact that our notes were compiled by ourselves

<sup>1</sup> In our notes we have occasionally, for the sake of convenience, spoken of the 'chancery' of a particular king. As no such office existed under this name under the OE. kings, it is perhaps necessary to explain that we use this word to express the *formulae*, stile, usages, &c., of the clerks who drew up the charters of the respective kings.

before reading his articles; thus they have the merit of being independent compilations. It will be found that they have the greater merit of giving the authorities for important statements for which Mr. Robertson frequently cites no reference. Some of these Ealdormen are very briefly dealt with by Robertson, whilst some are not even mentioned by him. In the case of Yric, Cnut's earl of Northumberland, we have given a sketch of the life of a great hero of the Norse sagas, who flits across the pages of our histories as a mere name. We have also given a life of his contemporary Eglaf, of whose relationship and history Freeman knew nothing. The lives of these two *duces* are necessarily drawn mainly from the Scandinavian sagas, and our notes will, we hope, show that the sagas are worthy of a more patient study than Freeman gave to them as sources illustrative of English history.

In compiling our notes, we have carefully examined every text cited by us as the authority for any statement in the departments of history and *formulae*, and have generally noted the dubious or spurious texts conflicting with our conclusions. We have not, however, pointed out dubious charters that do not conflict with our assertions or whose evidence is supported by genuine deeds of the same, or earlier or later date, as the case may be. We are not prepared to assert that every one of the charters that has passed our examination is authentic, since in many cases it is very difficult to decide the question of authenticity. But it may be taken that the texts not stigmatized by us present no very obvious proofs of being forgeries. Sometimes a genuine charter is ascribed by the scribes of the chartularies to a wrong king, and is liable under such circumstances to be regarded as spurious<sup>1</sup>. We have not gone so fully into the question of authenticity of the charters cited in the philological notes, since it frequently happens that a late copy or a spurious charter is a sufficient authority for the statement it is intended to support.

Regarding the division of the editors' labours, it may suffice to say that both are responsible for the text, and that, roughly speaking, Prof. Napier has supplied the philological and Mr. Stevenson the historical

<sup>1</sup> As there are several charters in Kemble and Birch of which the wrong ascriptions have escaped the editors, we may refer, as examples of this process, to the two charters of King Æðelred of Wessex, King Alfred's brother, which are ascribed to King Edgar and King Eadred (*CS.* iii. 24, 488). See *Academy*, June 30, 1894, pp. 536, 537.

and diplomatic notes. But there has been throughout a constant overlapping of the functions of the two editors, so that in some cases it would be impossible to determine each editor's share in a note. The whole of the notes have, of course, been independently revised, both in MS. and in type, by both editors.

We cannot take leave of the work without recording our most sincere thanks to the Bishop of Oxford, who has not only shown the kindest interest in this volume throughout its tardy preparation, but has found time to read through the proofs of the notes and has favoured us with very valuable additions and corrections. We have had not only the benefit of his counsel and revision, but also the encouragement afforded us by finding that so many of our notes passed his review without change or criticism. This, of course, does not entitle us to vouch his great authority for any particular statement.

Our thanks are also due to Bodley's Librarian, to whose vigilance the acquisition of this collection is due, for his interest in the work and for numerous kindly attentions during its progress, and to Mr. Falconer Madan for palaeographical help.

A. S. N.

W. H. S.

*March 25, 1895.*



## CHARTERS AND DOCUMENTS.

### I.

739, 4 Id. April (= April 10.)—*King Æðilhard to Forðhere, bishop (of Sherborne).—Grant of land for the foundation of Crediton monastery, co. Devon.*

✠ IN NOMINE DÑI NRI IHU XPI SALUATORIS. Oñma que uidentur secundum ap̄lm temporalia sunt . & que non uidentur aeterna sunt. Idcirco terrenis ac caducis rebus perpetua & mansura dō patrociniū prestante mercanda sunt. Quam ob rem ego AETHELHARDUS rex aliquam terram ad construendum monasterium id est .XX. cassatos 5 in loco ubi dicitur CRIDIE pontifici n̄ro forthhero p̄petualiter impendere curauī cum commoditatibus cunctis in ea consistentibus . han[c]q; donationē coram idoneis testibus corroborauī . ut nemo sine piculo animę suę infringere ualeat . quod coram tam egregiis consiliariis pactum est. Territoria autem hæc sunt. Ærest of cridian brycge on herpað . 10 andlanges herpaðes on sulhford to exan . þonne andlang eaxan oð focgan igeðas . of focgan igeðum on landsceare hricg . of landsceare hricge on luhan treow . of luhan treowe on hagan get . of hagan gate on doddan hrycg . of doddan hrycge on grendeles pyt . of grendeles pytte on ifigbearo . of ifigbeara on hrucgan cumbes ford . of hrucgan 15 cumbes forda on fearnburh . of fearnbyrig on earnes hricg . of earnes hrycge on wealdan cumbes ford . of wealdan cumbe on tettan burnan . of tettan burnan up on stream oð lyllan broc . of lyllan broce on middelhrycg . of middelhrycge on herepaðford . of herepaðforda on cyrtlan geat . of cyrtlan gate on suran apuldre . of suran apuldran on grenan 20



weg . of grenan wege on wulfpyt . of wulfpytte on stream oð þa laca  
 tolycgaf . þonne up on hrycg myddewardne andlang hrycges oð þone  
 pað . of þam paðe scaftrihte on alr suð ofer on hlypan . of hlypan on  
 byrcumbes heafod . of byrcumbes heafode on hanan forda . þanon on  
 25 bradan æsc . of bradan æsce on foxcumbes heafod . þanon on stanford on  
 eowan . of stanforda on arlscagan . of alrscagan on eorðgeberst . þanon  
 on grenan dune . of grenan dune on herepað on puttan stapul . þanon  
 on beornwunne treow . þanon on bucgan ford . of bucgan forda on  
 brunwoldes treow . þanon on æscumb . þoñ on won broc . 7langes  
 30 streames on teng upon stream on teng oð paðford . þanon on francan  
 cumb of fran[can] cumbe on drosncūbes heafod . þanon on deormere .  
 of deormere on langan stan . þanon on hurran cumbes heafod . of hurran  
 cumbes heafde on riscford on nimed . þanon on healre dunæ . of  
 healre dune on wærnan fæsten . þanon on cyddan ford . of cyddan  
 35 forda on cæfcan græfan . þanon on caines æcer . of caines æcere on  
 wulfcumbes heafod . þanon on stanbeorg . of stanbeorge on cærswille .  
 of cærswille on diðford . þanon on dices get . of dices gate on unnan  
 beorh . þanon on swincumb . of swincumbe on egesan treow .

On nymed oð doflisc up oð wiðigslæd . of wyþigslade on eahta  
 40 æc . þanon on hafocumb . of hafocumbe on hagan get . þanon ut on  
 hlypan . þanon on beonnan ford on crydian . þonne on stream oð  
 hafocumb . þonne on hagan get . þonne on ðone ealdan herepað oð þa  
 eastran crydian . þonne andlang streames to cridian brycge .

Huic autem terrę hanc libertatem augebo & firmiter constituo . ut  
 45 omium causarum fiscaliū . & rerum regalium ac seculariū operum sit  
 inmunitis . sempiternaliterq; segura . nisi tantum expeditionaliū rerum .  
 Qui augeat augeantur bona illius . & qui minuat seu transmutet . con-  
 uertatur gaudium illius in luctum . penasq; infernales perpetualiter luat .  
 Acta est autem hec donatio anno ab incarnatione dñi nři ihu xpī  
 50 DCCXXXVIII . Indictione VII . die . IIII . iduum aprilium :~

- + Signum manus AÐILHARDI regis.
- + Signum manus cuthredi.
- + Signum manus frythogythę.
- + Ego danihel eþs canonice subscripsi.
- 55 + Ego forthhere eþs consensi & subscripsi.

26. *arlscagan*] so in MS. The *l* of the following *abrc-* is altered from *r*.

- + Signum manus herefrythi prefecti.  
 + Signū manus duddi abbatis.  
 + Signū manus ecgfrithi p̄fecti.  
 + Signū manus puttoc p̄fecti.

*Endorsed in same hand*: boc .XX. hyda to crydian.

60

„ *in a 12th cent. hand*: æðelardi Reġ. de .XX. hidis de cridia.

„ *in a 14th cent. hand*: v̄l Criditonia.

---

## II.

### *Boundaries of above land.*

✠ Þis sint þa landgemæro cridian landes . ærest of cridian brycge on herepaþ andlang herepaþes on sulhford to eaxan . þon andlang eaxan oþ focgan igeþas . of focgan igeþum on landscare hrycg . of landscare hrycge on luhan treow . of luhan treowe on hagan get . of haga'n' gate on doddan hrycg . of doddan hrycge on grendeles pyt . of grendeles 5 pytte on ifigbearo . of ifigbeara on hrucgan cumbes ford . of hrucgan cumbes forda on fearnburg . of fearnbyrig on earnes hrycg . of earnes hrycge on wealdan cumbes ford . of wealdan cūbe on tettan burnan . of tettan burnan up on streā oþ lillan broc . of lillan broce on middelhrycg . of middelhryge on herepaðford . of herepaðforda on cyrtlan geat . 10 of cyrtlan gate on suran apuldre . of suran apuldran on grenan weg . of grenan wege on wulfpyt . of wulfpytte on stream oþ þa laca tolicgaþ . þon up on hrycg middewardne 7lang hrycges oþ þone paþ . of þæm paþe scaftrihte on alr suþ ofer on hlypan . of hlypan on byrcumbes heafod . of byrcumbes heafde on hanan ford . þanon [on] bradan æsc . 15 of bradan æsce on foxcumbes heafod . þanon on stanford on eowan . of stanforda on alrscagan . of alrscagan on eorþgeberst . þanon on grenan dune . of grenan dune on herepaþ on puttan stapul . þanon on beor'n'-wynne treow . of beor'n'-wynne treowe on stanford on eowan . þanon on bucgan ford . of bucgan forda on brunvoldes treow . þanon on æscumb . 20 of æscumbe on won broc 7langes streames on teng . up on stream on teng oþ paþford . þanon on francan cumb . of francan cumbe on drosncumbes heafod . þanon on deormere . of deormere on langan stan . þanon on hurran cumbes heafod . of hurran cumbes heafde on riscford

10. -hryge] so in MS.

25 on nymed . þanon on healre dune . of healre dune on wærnan fæsten .  
 þanon on ciddan ford . of ciddan forda on cæfcan græfan . þanon on  
 caines æcer . of caines æcere on wulfcumbes heafod . þanon on stan-  
 beorg . of stanbeorge on cærswille . of cærswille on dyðford . þanon  
 on dices get . of dices gate on unnan beorg . þanon on swincumb . of  
 30 swincumbe on egesan treow . þanon on riscbroc mid streame oþ scipbroc .  
 on scipbroc mid streame oþ nymed . On nymed mid streame oþ  
 doflisc . of doflisc up on stream oþ wiþigslæd . of wiþigslade on  
 ealita æc . þanon on hafocumb . of hafocumbe on hagan get . þanon ut  
 on hlypan . þanon on beonnan ford on cridian . þonne on stream oþ  
 35 hafocumb . þoñ on hagan geat . þoñ on þone caldan herepaþ oþ þa  
 easteran cridian . þoñ 7lang streames to cridian brycge ;

*Endorsed in contemporary hand* : Cridian landes lan[dgemæro].

„ „ *late 13th cent. hand* : Cridiam land ys land 3emere.

„ „ *late 14th cent. hand* : Cridiam londes land 3emere .  
 Angl[ice].

### III.

#### *Late fifteenth century version of boundaries of No. I.*

#### Cridyton.

Fyrst fram Crydian brugge to herpaþ and ewn langys herpath  
 to Sulford `to' Exe and þan ewn lang Exe anonto fogan flodys fram  
 fogan flode to landsceare rygge fram landscear rygge to luhan tre .  
 fram luanre luhan tre to hagan yate fram hagan yeate to doddan  
 5 rygge fram doddan rygge to gryndelys pytte fram gryndelys pytte  
 to yfigbearo fram yfigbeara to herl hurgan cumbes ford fram hurgan  
 cumbes ford to fearnburgh fram fearnburgh to yearnys rygge fram  
 yearnys rugge to Weldecomys rugge forde fro Weldecome to  
 Tettanburna fram Tettanburna vp by the stream to lyllan broke and  
 10 fram lyllan broke to myddelrugge fram myddelrugge to herpaþ ford  
 fram herpaþ ford to Kyrtelane yeate fram Kyrtelane yeate to Suran  
 apuldre fram Suran apuldre to grene way fram grene way to Wolfpytte  
 fram Wolfpytte by þe streame þat þe lake tolythe Than vp on the  
 rugge mydway langryggys anon to þe paþ fram þe paþ ewnryght south

4. *luanre*] cancelled.

6. *herl*] cancelled.

8. Second *rugge* cancelled.

wardys ouerto lypan fram lypan to brygcombes heauyd fram bryg- 15  
 combys heauyd to hanonford fram thans to bradanaysch fram Brad-  
 anaysch to foxecombys heade fram thans to Stanford on ewyn fram  
 Stanford to Arlschag fram Arlschag to yeorþberst fram that to grene  
 downe fram grene downe to herpaþ on puttanstapyl fram thens to  
 bernwone tree fram thens to bugganford fram Bugganford to Brym- 20  
 woldys tree fram thens to Aysch'comb' fram thens to Wonbroke ewne  
 langes stremys of Teynge and apon the stream on Teynge anon to  
 Paþford fram thens to Fra[n]cancumbe fram Francancumbe to Dros-  
 com'b'yshede fram thens to Deremere fram Deremere to langestone fram  
 thens to Hurrancombysheade fram Hurrancombysheade to ryschforde 25  
 on nîmed fram thens to Alre down fram alre downe to warnan fasten  
 fram thans to Kyddanford fram Kyddanford to cafcan grefa fram thens  
 to Kaynys aker fram Kaynys aker to Wolfcombysheade fram thans  
 to Stansbrygg fram Stanbrugge to Carswyll fram Carswyll to Dyþford  
 fram thens to Dychys yeate fram Dychys yeate to Vnnan burgh fram 30  
 thens to Swyncomb fram Swyncomb to egesan tree fram nyimed to  
 Doflysch vp anonto þe Wydeslade fram þe Wydeslade to viii. oke fram  
 thens to Haffoccomb fram Haffoccomb to hagon yeate fram thens out  
 to lypan fram thens to beannanford on crydyan þan by þe stream  
 anon to Haffoccomb þanne to hagan yeate þan to þe olde herpaþ anon 35  
 to þe yester crydyan þan ewnlang þe stremys to Crydyan brugge.

## IV.

930, III. Kal. Maii (= April 29).—*King Æðelstan to Eadulf, bishop (of Crediton) and the monastery at Crediton.—Grant of three hides at Sandford, near Crediton, co. Devon.*

[1018].—*Endorsed with note of grant by Eadnoð, bishop (of Crediton), to Beorhtnoð of a yardland at Creedy for his lifetime, in consideration of 30 gold mancuses lent to the bishop for the redemption of his land (from the Danegeld?).*

✠ Regnante perpetualiter atque omnem humanę inbecillitatis sensum . benignitate transce[n]dente . largiflua tonantis iduma . que

mirando ineffabiliq; pprii arbitrii priuilegio . alta media infima . iusta  
 inuicte fortitudinis lance trutinata gubernat . et ea que infra sunt . non  
 5 motata sed sempiternaliter manenti elucubratione uoluntatis . inestimabiliter  
 luce inaccessiblei rimatur . que massam humane conditionis  
 generalem . olim fraude falsitatis decoeptam . patria naturalis sinceritatis  
 pulsam . merito piaculi heu pro dolor commissi iustę trusam . cyro-  
 graphum eterne seruitutis seu damnationis subituram . temporibus  
 10 labilis uite uoluentibus nouissimis . precepto pantacratoris miseri-  
 cor'diter reformauit . cuiusque foedata flumine eternarum lacrimarum  
 timpora . orario adsumpte mortalitatis tergens . eam dolores cruciatuq;  
 sempiternos euadentem . ad optabilia eternorum gaudiorum deduxit  
 limina . quorum atria . pars eiusdem recuperate masse . terreni incolatus  
 15 erumnas . operibus examinatis transuolans . inter ca'n'dentia beatorum  
 angelorum agmina . feliciter exultando congaudet . altero uero aliena  
 gemende peregrinationis diurnitate exulans . splendida meritis adhuc  
 nutantibus regione orbatur . Huius siquidem exose peregrinationis  
 merore pressus . gaudio longeuę beatitudinis illectus . ad demenda scele-  
 20 rum commissorum peccamina . et ad nanciscendam iam antefatę glorię  
 coronam . ego æthelstanus rex anglorum . anno dominice incarnationis  
 .DCCC . XXX . regni uero gratis mihi commissi . VI . indictione . III .  
 epacta . .XVIIII . concurrente . IIII . kalendis maii tertiis . luna rotigere  
 uagationis . XXVI . per eiusdem omni patrantis dexteram . totius brytt-  
 25 annię regni sol'yo sublimatus . quandam mihi ab ea telluris particulam .  
 mirabiliter concessam me[o fi]deli episcopo eadulfo . id est trium cassat-  
 arum . in loco quem solicolę æt sandforda uocitant . que sub episcopali  
 ditione fuit . sed tamen mihi census iniquorum actuum prius reddebatur .  
 familieq; æt cridiantune tribuo . ut illa eam sine expeditionis pfectione .  
 30 arcis pontis constructione . omniq; regaliū uel seculariū tributorum  
 seruitutis exactione . liberaliter ac eternaliter in perpetuū habeat . si  
 autem quod absit . feruente tumide superbię cocabo . aliqui ex familia .  
 quod libet iniquitatis facinus commiserint ⁊ Hoc in eis iudicialiter atque  
 regulariter uindicetur . predictus agellus in sua stabilitate . semper  
 35 fratribus ad mensam . qui in antefato ergasterio ⁊ .dō . eclesię . domno  
 prelato . humiliter fideliterq; obtemperare uoluerint . firmus et in-

6. *inaccessibili*] the second *i* altered from another letter.

10. *pantacratoris*] alt. from *pantacreatoris*.

15. *transuolans*] two letters erased before *u*.

16. *altero*] for *altera*.

19-20. *scelerum*] *u* on erasure.

27. After *que* a letter has been erased.

32. *cocabo*] for *cacabo*.



auferabilis pduret . nec habeant fratres licentiam . illum foras dandi .  
 regi . episcopo . uel cuilibet homini . nisi alium maiorem atq; meliorem .  
 ꝥ eius uicissitudinis commotatione . alia similiter cum cartula . perpetua- 40  
 liter hereditaria recipiant . tellus siquidem predicta . his terminis circum-  
 cincta clarescit . ærest of fintes leage west on herepaþ oþ holan cumbes  
 heafod . norþ þanon on díc . scaeftryht on cuddan cnoll eastweardne .  
 þær west on herepaþ oþ þornisceg weg . on þornisceg weg þoñ norð on  
 scipbroc . úp on stream oð herepaþ . þoñ scaeftryht oð lilles forða .  
 þonne on cealdan hlinc westweardne . þoñ on wyrtrum oþ cealdan hlinc 45  
 eastweardne . on wyrtrum þoñ git norð oþ brocheardes hámm . þoñ of  
 dune on hagan on bromleage niþewearde . þoñ scaeftryht oþ píderes  
 leage . þoñ scaeftryht oþ hlosleage niþewearde . þoñ on stream oþ  
 fileðleage . norþ on herepaþ oþ ðelbrycge . þoñ úp on stream oþ æsculfes  
 weorðig . norð þanon scaeftryht oþ efes . þonne on wyrtrum oþ lucan 50  
 weorðig . norð on hagan oþ cyneferðes broc . þoñ of dune . oþ cridian .  
 oþ þone broc þe scyt from fileðleage . úp on stream oþ stanford . suþ þonne  
 on wyrtrum oþ henne stigele eastwearde . þonne scaeftryht oþ hroces ford .  
 þoñ on weardsetl suð þonne on wyrtrum oþ fintes leag[*e* .] Si uero quod  
 non optamus . aliquis ꝑteruię atque arrogantię flammiuma administrante . 55  
 inuidia . afflatis sþu . euenerit . [qui] hanc meę compositionis ac confirma-  
 tionis breuiculam . demere infringere . ad nihilum deducere temptauerit ꝑ  
 sciat se nouissima ac magna examinationis die . tuba perstrepente  
 archangeli . bustis sponte dehiscentibus . somata diu fessa amittentibus .  
 elimentis omnium creaturarum pauefactis . cum iuda ꝑditore . qui á 60  
 satoris pio sato . filius ꝑditionis dicitur . eterna confusione . edacibus  
 innumerabilium tormentorum flammis . periturū; huius namq; á dō  
 dñoq; ihū xpō . inspire atq; inuente uoluntatis ꝑ scedula . in uilla  
 omnib; notissima que cyppan hamm nuncupatur . episcopis . abbatib;  
 ducib; patrię ꝑcuratoribus . regia dapsilitate ouantib; . uirgineo áterrimi 65  
 lacrimas liquoris forcipe . in planitiem tetragoni campuli albertem .  
 destillante ꝑscripta est . cuius etiam inconcusse firmitatis soliditas .  
 hi's testib; roborata constat . quorum nomina subtus caracterib; depicta  
 annotantur : ~

51-52. *oþ cridian* . *oþ þone broc* is written,  
 by the same hand as the rest of the charter, on  
 an erasure.

56. *afflatis*] for *afflatus*.

56. [*qui*] omitted in MS.

61. MS. *ꝑditionis*; over the second *ti* are  
 dots indicating deletion.

70 + Ego æthelstanus singularis priuilegii monarchia præditus rex .  
huius indiculi firmitatem . cum signo sc̅e sempq; amande crucis . corrob-  
orauī et subscripsi ;

+ Ego wulfhelmus dorobernensis ecc̅le archiepiscopus . consensi et  
subscripsi ; + Ego hroðwardus eboracensis ecc̅le ep̅s. ƿ̅ et sub̅s.

75 + Ego ælfwine ep̅s consensi et subscripsi.

+ Ego eadulf ep̅isc̅ con̅ et sub̅s.

+ Ego sighelm ep̅isc̅ con̅ et sub̅s.

+ Ego ælfheah ep̅isc̅ con̅ et sub̅s.

+ Ego oda ep̅isc̅ con̅ et sub̅s.

80 + Ego cenwald ep̅isc̅ con̅ et sub̅s.

+ Ego eadgær ep̅isc̅ con̅ et sub̅s.

+ Ego cyneferð ep̅isc̅ con̅ et sub̅s.

+ Ego friþestan ep̅isc̅ con̅ et sub̅s.

+ Ego þeodred ep̅isc̅ con̅ et sub̅s.

85 + Ego eadward ep̅isc̅ con̅ et sub̅s.

[Col. 2.]

+ Ego osferð dux con̅ et sub̅s.

+ Ego ælfwald dux con̅ et sub̅s.

+ Ego æscbriht dux con̅ et sub̅s.

+ Ego ælfstan dux con̅ et sub̅s.

90 + Ego uhtred dux con̅ et sub̅s.

+ Ego styrcær dux con̅ et sub̅s.

+ Ego guþrum dux con̅ et sub̅s.

+ Ego þurferð dux con̅ et sub̅s.

+ Ego fræna dux con̅ et sub̅s.

95 + Ego grim dux con̅ et sub̅s.

[Col. 3.]

+ Ego odda minister con̅ et sub̅s.

+ Ego buga m̅in con̅ et sub̅s.

+ Ego wulfgær m̅in con̅ et sub̅s.

+ Ego sigered m̅in con̅ et sub̅s.

100 + Ego wulfhelm m̅in con̅ et sub̅s.

+ Ego ælfheah m̅in con̅ et sub̅s.

+ Ego æþelstan m̅in con̅ et sub̅s.

+ Ego æþelhelm m̅in con̅ et sub̅s.

- + Ego wulfgar mīn con̄s et sub̄s.  
 + Ego æþelstan mīn con̄s et sub̄s. 105
- [Col. 4.]
- + Ego ælfred mīn con̄s et sub̄s.  
 + Ego eadric mīn con̄s et sub̄s.  
 + Ego æþelweard mīn con̄s et sub̄s.  
 + Ego wulfmær mīn con̄s et sub̄s.  
 + Ego wulfnoþ mīn con̄s et sub̄s. 110  
 + Ego æþelhelm mīn con̄s et sub̄s.  
 + Ego ælfred mīn con̄s et sub̄s.  
 + Ego wihtgar mīn con̄s et sub̄s.  
 + Ego eadric mīn con̄s et sub̄s.  
 + Ego wulfsige mīn con̄s et sub̄s. 115

*Endorsed in hand of 11th cent.:* ✠ In nomine dñi nri ihu xpi. Ic eadnoð bisceop cyðe on þisson gewriton . þ ic onborgede .xxx. mancsa goldes be leadgewihte to minre landhreddinge æt beorhnoðe. 7 ic gescalde hym ane gyrde landes to underwedde be cridian to þam forewerdon. þ he hæbbe his dæg. 7 ofer his dæg becweðe þone 120 sceat þam þe him leofost beo þe on þam lande stent. Ðis sind þa landgemæro þære gyrde be cridian. Ærest on sceocabroces ford. þonne east on herpað on þone lytlan garan eastewardne . suð on þa deadan lace on cridian. up ongean stream on þone ænlypan æcer. þonne east on herpað eft on sceocabroces ford. Ðisses ys to gewit- 125 nisse. cnút cyning. 7 wulstan arcebisceop 7 lifing arcebisceop. 7 birhtwold bisceop 7 eadnoð bisceop. 7 burewold bisceop. 7 æðelwine bisceop 7 birihtwine bisceop. 7 æðelwerd ealdorman. 7 æðelwold abbud. 7 eall se hired on exan cestre 7 se hired on cridian tune . 7 þis cydde se bisceop þam burhwiton on exan ceastre 7 to tottanesse. 7 to 130 hlidaforða 7 to beardastapole . Pax sit hoc seruantibus & infernus sit hoc frangentibus.

*Endorsed in early 14th cent. hand:* Carta Regis Etlthelstan de Est Samford in diebus eaddulfi episcopi huius loci sub anno domini DCCCC 'nongentesi[mo]' XXX<sup>mo</sup> apud Chippenham confecta. 135

126. The first *arcebisceop* on an erasure.

127. The first *bisceop* on an erasure.

## V.

957, VII. Id. Maii (= May 9).—*King Eadwig to Archbishop Oda [of Canterbury].—Grant of land 'at Helig.'*

**✠** IN NOMINE DÑI NRI IHV XPI. Diuina gratia largiente et originali prosapia ante cessorum meorum . . . EADWIG . rex totius britannię fidelissimo meo archi episcopo meoq; patrono toto mentis affectu cum consensu meorum obtimatum .XL. MANSAS . perpetualiter  
 5 concedo . ODOÑO . vbi ab antiquis ruricolis uocatum est . ÆT HELIG . Quatinus possideat et cuicumq; uoluerit heredi derelinquat in æterna POSSESSIONE . sit uero hoc rús præ dictum absolutum ab omni mundiali obstaculo exceptis his tribus que omnib; communia sunt ID EST EXPEDIT-  
 10 EST ANNO DÑICE INCARNATIONIS DCCCCLVII INDICIONE XV. regni mei SECUNDO in uilla q; dicit<sup>r</sup> EÐAN DVN .VII. IDVS MAI . coram IDONEIS TESTIB; quorum nomina infra collecta sunt . Siquis h' augere uoluerit tribuat illi dñs in hoc sc̄to uitam longeuam et in futuro sempiternam . Si autē minuere satagerit nřam liberam largitionē sit sotius  
 15 eorum quibus dicit ÆQUISSIMUS libripens in die iudicii ite maledicti in ignem æternum . qui pre paratus EST DIABOLO et angelis eius . si non híc prius emendare maluerit.

+ Ego Eadwig rex anglorum cum consensu doctorum meorum con signo sc̄ę c̄rucis roborauí.

20 + Ego Eadgar eiusdem regis frater consensi celeriter.

+ Ego Oda archi episcopus dorouernsis æcclesię xp̄i possedi et subscripsi.

+ Ego ælfsinus p̄sul sigillum agię c̄rucis impressi.

+ Ego byrhtelm ep̄s confirmaui.

25 + Ego cenwald ep̄s consignaui.

+ Ego oscytel ep̄s conroborauí.

+ Ego osulf ep̄s adquieui.

+ Ego byrhtelm ep̄s non rennuí.

2. After *meorum* a hole in the MS.

6. The *i* of *uoluerit* covered in repairing MS.  
 19. *con*] for *cum*.

		[Col. 2.]	
+ Ego alfwold	ep̄s .		
+ Ego wulfsige	ep̄s .		30
+ Ego aþulf	ep̄s .		
+ Ego cynesige	ep̄s .		
+ Ego daniel	ep̄s .		
		[Col. 3.]	
+ æðelstan	dvx		
+ eadmund	dvx		35
+ ælfhere	dvx		
+ æþelsige	dvx		
+ æþelwold	dvx		
		[Col. 4.]	
+ byrhtnoð	dvx		
+ ælfheah	mīs		40
+ ælfsige	mīs		
+ ælfred	mīs		
+ æþelgeard	mīs		
		[Col. 5.]	
+ ælfsige	mīs		
+ æþelferþ	mīs		45
+ ælfwine	mīs		
+ ælfric	mīs		
+ ælfgar	mīs		
+ byrhtferþ	mīs		
+ wulfgar	mīs		50
		[Col. 6.]	
+ wulfstan	mīs	ṫ.	
+ ælfweard	mīs	ṫ.	
+ wynsige	mīs	ṫ.	
+ wulfric	mīs	ṫ.	
+ ælfsige	mīs	ṫ.	55
+ eadric	mīs	ṫ.	
+ alfwold	mīs	ṫ.	

*Endorsed in same hand:* ✠ þis is þæs landes boc æt helig ðe eadwig cing gebocode odan arcebiscope on ece yrfe.

*Endorsed in somewhat later but pre-conquest hand:* De Eðandune. 60

*Endorsed in late 13th cent. hand:* Eadredus.



## VI.

969, Id. Maii (= May 15).—*King Eadgar to the monastery of Torneie (i. e. Westminster).—Confirmation of lands and liberties, reciting bull of Pope John.*

Regnante dño n̄o ihū xp̄o inppetuū. · **Α** · **Ω** · EGO EADGARVS  
 dei gr̄a angloꝝ rex ⁊ om̄ib<sup>o</sup> ep̄is . abbatib<sup>o</sup> . comitib<sup>o</sup> . uice-  
 comitib<sup>o</sup> . centenariis . ceterisq; agentibus nostris . p̄sentibus  
 scilicet et fut<sup>r</sup>is ⁊ salutem. Dignū et conueniens est clementię  
 5 p̄ncipali inter ceteras actiones illud quod ad salutem animę per-  
 tinet . et quod p̄ diuino amore postulat<sup>r</sup> . pio auditu suscipere .  
 et studiose ad effectum perducere . quatinus de caducis rebus presentis  
 sęculi quę nunquam sine inquinamento et erumpna possidentur . peccat-  
 orum emundatio . et uitę ęterne sęcuritas adquiratur ⁊ iuxta preceptum  
 10 dñi dicentis . date elemosinam ⁊ et om̄ia munda sunt uobis . Ergo  
 dando elemosinam iuxta hoc ipsius dictum . oportet nos mercari peccat-  
 orum nostrorum emundationem . ut dū ęccliis xp̄i imptim<sup>r</sup> . ęgrua  
 beneficia . et iustas bonoꝝ uiroꝝ petitiones efficacit̄ audim<sup>o</sup> ⁊ retribu-  
 torē dñm ex hoc hābe meream<sup>r</sup> . IGITVR postq<sup>a</sup>m dono dei et pāna  
 15 successione in regnū angloꝝ intronizat<sup>o</sup> 7 ęfirmat<sup>o</sup> fui . ubi uidi ęccl̄as  
 dei tam peccatis exigentib<sup>o</sup> q<sup>a</sup>m crebris barbarorū irruptionib<sup>o</sup> dirutas . .  
 et maxime sc̄am et aplicā uitā id . ē . monachicū ordinē p̄ om̄s regni  
 mei puincias fundit<sup>o</sup> deperisse ⁊ graui<sup>r</sup> dolens . et consilium a sc̄o sp̄u  
 accipiens . DVNSTANO archiep̄o . et aþelwoldo wintoniensi ep̄o . hoc  
 20 negotium indixi . ut om̄ia monasteria que intra t̄minū toti<sup>o</sup> anglię sita  
 s̄t sup<sup>a</sup> uel infra circūirent ac rēédificarent . et possessiones que ad fiscū  
 redacte erant de ipsis monasteriis . uel ab aliis scl̄arib<sup>o</sup> potestatib<sup>o</sup>  
 puasę . ubicunq; chartis uel testimoniis recognoscerent ⁊ mea auctori-  
 tate freti ⁊ ad integrū restituerent . Et tanq<sup>a</sup>m dicente m̄ dño á capite  
 25 incipe ⁊ in p̄mis eccl̄am domni et specialis patroni ac p̄tectoris n̄ri Petri .  
 que sita . ē . in loco t̄ribili q̄ ab incolis Torneie nuncupat<sup>r</sup> ab occidente  
 scilicet urbis Lundonię . quę olim id . ē . dñice incarnationis anno .DC.  
 III. beati Ǽdelberti hortatu p̄mi angloꝝ regis xp̄iani . destructo p̄<sup>o</sup>

1. *R* of *Regnante*, *A* and *Ω* in red, with traces of gilding.  
 14. *I* of *Igitur* in red, with traces of gilding.

'ibidem' abhominacionis templo regū paganoꝝ . á sæberhto prediuite  
 q̄dā subregulo lundoniensi nepóte uidelicet ipsi<sup>o</sup> regis constructa . ē ⁊ 7 30  
 n̄ ab alio sed ab ipso s̄co Petro ap̄toꝝ p̄cipe in suū ipsi<sup>o</sup> p̄p̄ū honorē  
 dedicata . dehinc ab Offa et Kenulfo regib<sup>o</sup> celeberrimis possessionū  
 priuilegiis et uariis ornañtoꝝ specieb<sup>o</sup> uehemter fuerat ditata ⁊ et in q<sup>a</sup>  
 sedes regia . et locus etiā consecrationis regum antiquit<sup>o</sup> erat ⁊ hanc  
 p̄cepi ut studiosi<sup>o</sup> restruerent . 7 om̄s possessiones ei<sup>o</sup> readunārent ⁊ 35  
 7 ipse de meis indomicatis t̄ris aliq̄anta addidi . 7 carthis atq;  
 legitimis testib<sup>o</sup> corroborauī . Deinde succedente tēpore concilio  
 habito intra ipsā basilicā p̄sidente me cū filio meo EADWARDO . 7 eodē  
 archiepo uenerabili DUNSTANO ⁊ 7 uniuersis ep̄is . et baronib<sup>o</sup> meis .  
 s̄cut<sup>o</sup> exemplū maiorū meoꝝ renouauī . addidi . 7 corroborauī carthas 7 40  
 p̄uilegia ei<sup>o</sup>dē loci . 7 ad ap̄licam sedē legenda et c̄firmanda t̄nsmisi ⁊  
 atq; legitima c̄essione in h̄c modū astipulata recepi . IOHANNES ep̄s .  
 urbis rome seruu<sup>o</sup> seruoꝝ dei . domno excellentissimo EADGARO filio  
 suo regi angloꝝ salutē . 7 ap̄licā benedictionē . Quia literis tuę celsit-  
 udinis fili k̄me nobis innotuisti de monasterio s̄ci Petri specialis pat<sup>o</sup>ni 45  
 tui . q<sup>o</sup>d ab antiq̄s anglię regib<sup>o</sup> á potestate lundonicę sedis ep̄i cū c̄silio  
 pontificū ei<sup>o</sup>dē patrię fuerit ereptū ⁊ 7 ab hinc sub regiminę regū uel  
 clarissimoꝝ abbatū s̄p̄ dispositū . 7 postulasti á nobis ut p̄uilegiū ep̄oꝝ  
 de eodem monasterio factū . n̄ro p̄uilegio immo magis ap̄toꝝ p̄ncipis  
 roborarem<sup>o</sup> auctoritate ⁊ libentissime sc̄dm tuę beniuolentię petitionē 50  
 facim<sup>o</sup> . Auctoritate siq̄dē beati Petri ap̄toꝝ p̄ncipis q<sup>i</sup> potestatē ligandi  
 atq; soluendi á dño accepit . cui<sup>o</sup>q; nos uicariū existim<sup>o</sup> ⁊ stabilim<sup>o</sup> . ut  
 ipse loc<sup>o</sup> regū p̄ceptis et p̄uilegiis ap̄licis fult<sup>o</sup> . p̄ om̄ia tēpora sine  
 repetitione cui<sup>o</sup>cunq; lundonicę urbis ep̄i . aut alicui<sup>o</sup> iudiciarię potestatis .  
 uel cui<sup>o</sup>cūq; prepotentis hominis . cui<sup>o</sup>q; ordinis ⁊ uel dignitatis sit ⁊ 55  
 sed semp̄ sicut p̄optat et éxpetit beniuolentia tua rat<sup>o</sup> fut<sup>o</sup> tēpore  
 p̄maneat . Venerabiles igit<sup>r</sup> ei<sup>o</sup>dē loci fr̄es ⁊ idóneos ex sé ⁊ uel ex qua  
 uoluerint c̄gregatione abbes síue decános sibi p̄ successiones eligendi .  
 ex auctoritate h<sup>o</sup> s̄cę romanę sedis et n̄ra . si c̄ postulasti amplius habeant  
 potestatem . et ne impediātr<sup>r</sup> ⁊ ap̄lica auctoritate p̄hibemus . neq; 60  
 p̄ uiolentiā ext<sup>a</sup>nea p̄sona in̄ducātr<sup>r</sup> . n̄ q<sup>a</sup>m om̄is c̄cors c̄gregatio elegerit .  
 Pretea illi loco q̄c̄qd c̄tuleris . uel collatū . ē . ut c̄feretr<sup>r</sup> . diuina 7 n̄ra

31. *p̄cipe*] so in MS.42. *I* of *Iohannes* in red, with traces of  
gilding.43. *seruu<sup>o</sup>*] so in MS.51. *A* of *Auctoritate* in red, with traces of  
gilding.54. *repetitione*] for *repetitione*.

auctoritate roboram<sup>o</sup> ⁊ p̄uilegia ū possessionū et dignitatū km̄i fr̄is  
 n̄ri uenerabilis DUNSTANI alioꝝq; fideliū ibidē indulta . necñ et  
 65 p̄uilegia ūra ad honorē dei p̄tinentia q̄ ibi instituere uolueris ḡtanti  
 affectu annuim<sup>o</sup> . c̄firmam<sup>o</sup> . 7 c̄firmando inppetuū rata iuiolataq; stare  
 decernim<sup>o</sup> . 7 ifractoꝝ eoꝝ ⁊ æt̄na maledictione dāpnam<sup>o</sup> . Obser-  
 uatoꝝ aū h<sup>o</sup> firmitatis ⁊ grām 7 miscdiā á dño c̄seq̄i mereant<sup>r</sup> . Causa  
 ḡ infractionis n̄ri p̄uilegii ⁊ ad posteros n̄fos p̄ueniat . Dat<sup>r</sup> rauenne ⁊  
 70 <sup>no</sup>IX. kl. febr̄. Cognoscat ḡ magnitudo seu utilitas ūra qm̄ deñim<sup>o</sup>  
 7 inppetuo mansurū iubem<sup>o</sup> . atq; c̄stituim<sup>o</sup> ⁊ ut p̄ reuerentia reliq̄arū  
 ḡtossissimi ap̄li Petri . 7 p̄ q̄ete monachoꝝ ibidē dō famulantiū honor .  
 7 laus eidē eccl̄e habeat<sup>r</sup> 7 observet<sup>r</sup> ⁊ id . ē . ut q̄sq̄s fugituoꝝ p̄ q̄libet  
 sc̄elere ad p̄fatā basilicā beati ap̄li fugiens p̄cinctū ci<sup>o</sup> int̄aerit . siue pedes .  
 75 siue eques . siue de curia regáli . siue de ciuitate . séu de uilla . seu  
 cui<sup>o</sup>cūq; c̄ditionis sit ⁊ q̄cūq; delicto facinoris c̄t<sup>a</sup> nos ⁊ uel succedentes  
 reges angloꝝ uel c̄t<sup>a</sup> aliū quēlibet fidelē . sc̄e eccl̄e dī forisfact<sup>o</sup> sit ⁊  
 relaxet<sup>r</sup> . 7 libet<sup>r</sup> . 7 uitā atq; m̄bra absq; ulla c̄t̄a dictione optineat .  
 Pr̄c̄tea in̄minam<sup>r</sup> diuīna auctoritate 7 n̄ra . ut neq; nos . neq; suc-  
 80 cessoꝝ n̄ri . neq; q̄libet ep̄s . uel archiep̄s . nec q̄cūq; de iudiciaria  
 potestate in ipsā sc̄am basilicā ⁊ uel immanentes in ipsa . ūt in hōes q̄ cū  
 sua substantia ū reb<sup>o</sup> ad ipsam t̄dere ⁊ uel deuouēre sé uoluerint ⁊ nisi  
 p̄ uoluntatē abb̄is 7 suoꝝ monachoꝝ ullā unq̄m habāt potestatē . sed sit  
 hęc sc̄a ma<sup>t</sup> eccl̄e p̄c̄ularis pat̄ni n̄ri beati Petri ap̄li ⁊ lib̄a . 7 absoluta  
 85 ab oī inuasiōe ūt inq̄tudinē oīum hominū cui<sup>o</sup>cūq; ordinis ⁊ uel potest-  
 atis .c̄e. uideant<sup>r</sup> . In mañria ū ūt curtes p̄fatę basilicę ubi 7 ubi ī q̄scūq;  
 regiones ūt pagos ī regno n̄ro ⁊ q̄c̄qd á die p̄senti ipsū monasteriū posside-  
 ere 7 dñari uidet<sup>r</sup> . ūt q̄d á dñm̄ timentib<sup>o</sup> hōib<sup>o</sup> p̄ legitima cartharū  
 istrum̄ta ibidē fuit c̄cessū . ūt ī antea er̄it̄ additū ūt delegatū . nec ad  
 90 c: usas audiendū . nec ad fideiussōꝝ tollendos . nec ad freda ūt bannos  
 exigendū . 7 ad mansiones ūt paratas faciendū . nec ulla redibitiones  
 req̄rendū ⁊ infra immunitatē sc̄i Petri ingredi ūt req̄rere q̄q̄ tēpore  
 p̄sumu: ⁊ sed q̄c̄qd éxinde fiscus n̄r exauctare potat ⁊ oīa 7 ex oīb<sup>o</sup>  
 p̄ mercedis n̄rę augm̄to . sub iteg<sup>a</sup> 7 firmissima immunitate c̄cedim<sup>o</sup>  
 95 ad ip̄m sc̄m locū . 7 inppetuo c̄firmam<sup>o</sup> . Concedo etiā 7 c̄firmo om̄s  
 lib̄tates 7 donatiōes trarū q̄ a p̄dictis regib<sup>o</sup> séu aliis sic legit<sup>r</sup> ī antiq̄  
 tellig<sup>a</sup>pho lib̄tatis ante me donate s̄ ⁊ sc̄it . hāme . pinintune . mordúne .

70. C of Cognoscat in red, with traces of

93. p̄sumu: :"] the letters after mu worn away.

90. a of c[a]usas worn away by fold.

fentúne . aldenhā . bleccenhā . loþereslége . q<sup>as</sup> tam ueñabit DVNSTAN<sup>o</sup>  
 á me uná cū p̄dicto loco emerat . necñ 7 libtates atq; emptiones q<sup>as</sup>  
 idē DVNSTAN<sup>o</sup> me cēcedente ab optimatib<sup>o</sup> meis m̄cat<sup>o</sup> .ē. 7 q<sup>as</sup> etiā corā 100  
 legitimis testib<sup>o</sup> sigillo suo 7 ánulo ep̄ali ibidē ī usū frm p̄fatę ecclę  
 ī p̄petuā p̄st<sup>i</sup>nxit possessiōem . Nos itaq; ad laudē nōis dñi 7 ad honorē  
 sc̄i Pet̄ . t̄ras q̄ hic karaxant<sup>r</sup> ibidē donauim<sup>o</sup> . holewelle . dęcewrthe .  
 wattúne . cillingtúne . Hęc ġ sup<sup>a</sup>dicta rúra cū oīb<sup>o</sup> ad sé p̄tinentib<sup>o</sup> . et  
 cū cęnobio q̄d stána uocat<sup>r</sup> 7 oīb<sup>o</sup> sibi p̄tinentib<sup>o</sup> sc̄it . tudintún . 105  
 halgeford . felthā . ecelesford . p̄scis tēporib<sup>o</sup> ad eandē phibēt<sup>r</sup> eccl̄am  
 sc̄i Pet̄i p̄tinere . siċ legit<sup>r</sup> ut dixim<sup>o</sup> ī antiq̄ tellig<sup>a</sup>pho libtatis . q<sup>am</sup>  
 rex offa illi monast̄io c̄tulit . q<sup>ando</sup> eccl̄is p̄ uniūsas regiōes angloꝝ recup-  
 atiuā p̄uilegia a wlfiredo archiep̄o hortante scribē iussit . Q̄d cenobiū  
 stanense . iā olī reglari monachoꝝ examine pollebat . p̄ea ū hostili 110  
 q<sup>ad</sup>ā expeditiōe fr̄ib<sup>o</sup> disp̄sis . solotén<sup>o</sup> .ē. díruta . Hāc itaq; eādē libtatē  
 p̄fatę ecclę sc̄i pet̄ p̄ncipis ap̄toꝝ c̄cessi . cui loc<sup>o</sup> p̄dict<sup>o</sup> . q̄ tēplū fuerat  
 dudū apollinis 7 dī p̄uidencia `n̄c' mirabilī ab ipso clauigō .ē. c̄sec<sup>a</sup>t<sup>o</sup> . ac  
 dedicat<sup>o</sup> 7 q<sup>atin</sup><sup>o</sup> ab oī sc̄lari sit lib̄ . īppetūū seruitute . Et ne q̄s  
 p̄sentiū ūt magis fut<sup>o</sup>oꝝ ābiget q̄ sit illa libtas q<sup>am</sup> amabili<sup>o</sup> 7 firmī 115  
 c̄cedo . oīmodis cūcta illi<sup>o</sup> monast̄ii possessio nullis sit unq<sup>am</sup> g<sup>ua</sup>ta  
 honerib<sup>o</sup> . nec expeditiōis . nec pontis 7 arcis edificamē . nec iuris  
 regalis fragmine . nec furis ap̄phensiōe . 7 ut oīa simul cōphendā 7 nil  
 debet exsolui . nec regi . nec regis p̄posito . ūt ep̄o . ūt duci . ūt ulli  
 hōi . sed oīa debita exsoluāt iugit̄ q̄ ī ipsa dñatiōe fuerit ad sup<sup>a</sup>dictū 120  
 sc̄m locū . sc̄dm q̄d ordinauerit fr̄s ei<sup>o</sup>dē cenobiū . Obsec<sup>a</sup>m<sup>o</sup> etiā ōs suc-  
 cessores n̄fos reges . 7 p̄ncipes . p̄ sc̄am 7 īdiuiduā trinitatē . 7 p̄ aduentū  
 ī<sup>o</sup>ti iudicis . ut q̄m ex munificentia añcessoꝝ n̄roꝝ ipse loc<sup>o</sup> uidet<sup>r</sup> .ē.  
 ditat<sup>o</sup> 7 nullus ep̄oꝝ . ūt ab̄m aut eoꝝ ordinatores . ūt q̄libet p̄sona possit  
 q̄q̄ ordine de loco ipso aliq̄d auferre . aut aliq<sup>am</sup> potestatē sibi ī ipso 125  
 monast̄io usurpare . ūt aliq̄d `q<sup>asi</sup>' p̄ cōmutatiōis titulū absq; uoluntate  
 ipsi<sup>o</sup> c̄gregatiōis 7 ūt n̄m p̄missū minuere . aut cálices . aut crúces .  
 seu indum̄ta altaris . ūt saċs códices . aurū . argentū . ūt q<sup>al</sup>ēcūq;  
 speciem ibidē collatā auferre 7 ūt aliás deferre p̄sumat . Sed liceat ipsi  
 c̄gregatiōi q̄d sibi p̄ rectā delegatiōem collatū .ē. p̄petī possidere 7 130  
 p̄ stabilitate regni n̄ri iugit̄ exorare . q̄a nos p̄ dī amore 7 reuerentia sc̄i  
 apl̄i 7 adipiscenda uita c̄fna . hoc beneficiū ad locū ipsū t̄ribilē 7 sc̄m cū



c̄silio pontificū 7 ill<sup>o</sup> triū uiroz n̄roz p̄cerū g<sup>a</sup>tissimo animo 7 iteg<sup>a</sup> uoluntate  
 uisi fuim<sup>o</sup> prestitisse . eo uidelicet ordine . ut si c̄ tēpore p̄decessoz meoz  
 135 ibidē chor<sup>o</sup> psallentiū p̄ t<sup>r</sup>mas fuit istitut<sup>o</sup> : ita die noctuq; ī loco ipso c̄le-  
 bret<sup>r</sup> . Si aū q̄spiā hāc n̄am auctoritatē ut immunitatē ifringē uoluerit :  
 7 alios ad hoc c̄duxerit : un<sup>o</sup> q̄sq; p̄ sé ipso libras .v. partib<sup>o</sup> s̄ci Pet̄ psol-  
 uat . 7 ut dictū . ē : q̄c̄qd̄ exinde fiscus n̄r ad partē n̄am spare potat :  
 in luminarib<sup>o</sup> ut stipendiis monachoz . séu 7 elemosinas paupū ipsi<sup>o</sup>  
 140 monastīi phēniē p̄ n̄a orac̄ta ad itegrū sit c̄cessū : atq; idultū . Et ut  
 hęc auctoritas n̄ris 7 fut<sup>r</sup>is tēporib<sup>o</sup> circa ipsū s̄cm locū penniē firma 7  
 iuiolata p̄maneat : ut p̄ oīa tēpora illēsa c̄todiāt<sup>r</sup> atq; c̄seruet<sup>r</sup> : 7 ab  
 oīb<sup>o</sup> optimatib<sup>o</sup> n̄ris 7 iudicib<sup>o</sup> publicis 7 p̄uatis meli<sup>o</sup> ac certiu<sup>o</sup> credat<sup>r</sup>  
 man<sup>o</sup> n̄re subs̄c̄ptiōib<sup>o</sup> subī eā decreuim<sup>o</sup> roborare . 7 de sigillo nro :  
 145 iussim<sup>o</sup> sigillare .

SIGNVM † EADGARI incliti 7 serenissimi angloz regē . SIGNV  
 † EADWARDI ei<sup>o</sup> dē regē filii . Signū † æþelrēdi fratris eius .

+ In xp̄i noīe ego DVNSTAN acsi peccator dorobnensis ecclē  
 archiep̄s . hāc lib̄tatē sc̄e crucis agalmate c̄signauī . ac deinde sc̄dm  
 150 aplīci Ioh̄is p̄ceptū . obseruatores h<sup>r</sup> lib̄tatis auctoritate q<sup>a</sup> p̄fruoꝝ a  
 peccatis suis absolui . infractores ū p̄petī maledixi . h̄ resipiscāt :  
 7 .III.b.<sup>o</sup> annis á liminibus sc̄e ecclē sequestrati . penitentiā agant .

	+ Ego ospoldus eboracensis archiep̄s.	IMPOSVI.
	+ Ego elfstan <sup>o</sup> lundoniensis ecclē ep̄s.	ADQVIEVI.
155	+ Ego athelþold <sup>o</sup> wintoniensis ecclē ep̄s.	CORROBORAVI.
	+ Ego ælfstan <sup>o</sup> rofensis ecclē ep̄s.	SUPPOSVI.
	+ Ego æscwíus Dor`c`censis ecclē ep̄s.	IMPRESSI.
	+ Ego ælfeag <sup>o</sup> Licedfeldensis ecclē ep̄s.	CONSOLIDAVI.
	+ Ego æþelsín <sup>o</sup> scireburnensis ecclē ep̄s.	COMMODVM DVXI.
160	+ Ego þulgar <sup>o</sup> piltuniensis ecclē ep̄s.	CONFIRMAVI.
	+ Ego aþulfus herefordensis ecclē ep̄s.	OVANTER DIVVLGAVI.
	+ Ego æþelgar <sup>o</sup> cisseniensis ecclē ep̄s.	ADNOTAVI.
	+ Ego Sigar <sup>o</sup> willensis ecclē ep̄s.	GAVDENTER C̄CLVSI.
	+ Ego æluricus cridiensis ecclē ep̄s.	AMEN DIXI.
165	+ Ego Sigar <sup>o</sup> ællmhamensis ecclē ep̄s .	CONSIGILLAVI. atq; cū
	p̄scriptis archiep̄is . 7 ep̄is . aþþib <sup>o</sup> . luminib <sup>o</sup> accensis : uiolatores h <sup>r</sup>	

146. S of *Signum* in both cases and cross in red, originally gilt.

147. Crosses and S of *Signum* in red, origin-

ally gilt.

148-184. Crosses in red, originally gilt.

155. *athelþoldus*] for *athelpoldus*.



munificentię dignitatis . immo aplīci t<sup>ans</sup>gressores h<sup>o</sup> decti ī ppetuū  
excōnīc . h̄ p̄titulatā penitētiā respiscēdo p̄agāt.

[Col. 2.]

+ Ego folcmærus.	abb.	
+ Ego ælfric.	abb.	170
+ Ego Kineward.	abb.	
+ Ego osgar.	abb.	
+ Ego æþelgar.	abb.	
+ Ego Sideman.	abb.	
+ Ego foldbriht.	: bñ.	175
+ Ego Godwi : :	: : ð.	
+ Ego Leofl : : :	abb.	
+ Ego þimer.	abb.	

+ Ego ældréd abb̄s cōsensi . 7 rege suisq; p̄cipientib<sup>o</sup> hāc liſtatis  
sing<sup>a</sup>p̄hā scripsi . anno dñice icarñ. D. CCCC. LXVIII. Indicē .XII. Id<sup>o</sup> 180  
mai. Anno .XIII. regni reġ eadgari.

[Col. 3.]

+ Ego ælfere .	dux.	
+ Ego Marchere .	dux.	
+ Ego oslác .	dux.	
+ Ego byrhtnod .	dux.	185
+ Ego osred .	dux.	
+ Ego fo`r`dwine .	dux.	
+ Ego friðelaf .	dux.	
+ Ego ænulf .	dux.	
+ Ego ælfeg .	dux.	190
+		

[Col. 4.]

+ Ego þúred .	pñr.	
+ Ego leoffa .	pñr.	
+ Ego Wlstán .	pñr.	
+ Ego æþelbeald .	pñr.	195
+ Ego Wlfgeat .	pñr.	
+ Ego beremund .	pñr.	

175-177. Hole in MS.

178. þimer] for þimer.

182-190. Small red crosses, not gilt.

191. blank line.

192-200. Crosses gilt.

+ Ego æþelsige . p̄br.  
 + Ego Wineman . p̄br.  
 200 + Ego oswárdus p̄br cū sup<sup>a</sup> dictis . 7 cū alíis .Ċ. VII. p̄bris ⁊  
 ifractores h<sup>o</sup> firmitatis excōmuniċ.

[Col. 5.]

Ad ultimū itaq; uná cū rege et filiis ei<sup>o</sup> . nos ōs c̄frs . 7 coepī . 7 cū  
 tota hac popłosa 7 scā sínodo . ei<sup>o</sup>dē loci ōs fut<sup>o</sup>os abb̄es . decános .  
 atq; ⁊ p̄positos c̄testam<sup>r</sup> . uefetiā ī nōe pats . 7 fillí . 7 sp̄s sc̄i p̄hibem<sup>o</sup> .  
 205 q<sup>at</sup>ín<sup>o</sup> saċs illi<sup>o</sup> ecclē thesauros n̄ distraāt . neq; īras . seú reddit<sup>o</sup> . ut  
 bñficia ī suis ut parētū suoꝝ usib<sup>o</sup> stolide expēdāt . neq; á seruis dī q̄  
 p̄ illis ibidē habet<sup>r</sup> substātiā ⁊ subt<sup>h</sup>endo minuāt . Q<sup>o</sup>dsí aliq̄s p̄sūperit ⁊  
 illū sic uiolatorē atq; t<sup>ans</sup>ḡssorē h<sup>o</sup> n̄ri deċti īmo apl̄ici . añ sūmū iudicē  
 c̄ uenerit sc̄m iudicare p̄ ignē . respōsurū sup hac ré inuitam<sup>o</sup>.

210

SIGNVM . . . . . GIS

*Endorsed in late 12th cent. hand: Edgari.*

„ *in early 14th cent. hand: Prima carta Regis Edgari de  
 libertatibus et quibusdam possess[ionibus] confirmat<sup>r</sup> a summis  
 pontif[icibus] Iohanne . Paschali . Eugenio .III. bis Alexandro III. et  
 215 multis aliis.*

*Endorsed in late 14th cent. hand: Dat. anno Domini D.CCCC.<sup>mo</sup>  
 LXIX<sup>mo</sup>. Bona, bn . circa medium cum bulla Iohannis pape inserta.*

*Endorsed in late 13th cent. hand: Edgarus Rex.*

## VII.

[980 × 988.]—*Archbishop (Dunstan) to King Æðelred.—Letter con-  
 cerning certain estates belonging to the diocese of Cornwall.*

✠ Þís géwrit sendeþ sé arcebiseop hís hlaforde æþelrede cyng .  
 hit gelamp þæt westwealas ónhofon hí óngean ecgbriht cyng . þá ferde  
 sé cyng þyder 7 gewylde hí . 7 géteoþude þone erd 7 áteh swa him

202. *A gilt.*

210. Strip of parchment several inches in length cut out.

þuhte . Sealde þá inn tó scireburnan . þreo land . polltún . cællwic .  
 landwīpan . 7 þæt swa þa stod wintra þrage . oþ hæþene herias þysne 5  
 eard ofor eodun 7 gésætun ; þá wearþ oþer tid æfter þan þæt lariowas  
 afeollun . 7 ut gewitun of angla lande . for þære geleafleste þé him þá  
 ónsæge gewearþ . 7 stod eall westsexena rice .VII. gear buton bisceope .  
 þá sēnde formosus sé papa óf rome byrig . 7 gemyngude eadweard  
 cyng 7 plegmund arcebisceop þæt hí þæt gebetun . 7 hí swa dydun . 10  
 mid geþeahte þæs papan 7 eall angelcynnes witenas . gesettun .V.  
 bisceopas þær ær wærun twegen . anne æt wi[n]tancestre þæt wæs fry-  
 þestan . oþerne tó hremnes byrig þæt wæs æþelstan . þridun tó scire-  
 burnan þæt wæs wærstan . feorþan tó wyllun . 'þæt wæs æþelm' . fiftan 15  
 tó cridian tune þæt wæs eadulf . 7 him mon betæhte þá þreo land ón  
 wealan . tó innstinge inn tó defenun forþam þe hí ær þam . unhyrsume  
 wærun buton westsexena ege . 7 eadulf bisceop þyssa landa breac his  
 lifes tida . æþelgar bið æfter him eall swa . þa gelamp hit þ æþestan  
 cing `sealde cunune bisceoprice ealswa tamur scæt' . þa gelamp þæt  
 eadræd cyng het hadian daniel 7 betæhte þá land swa him witan 20  
 ræddun . inn to scē germane tó þam bisceopstole . æfter þam þá eadgar  
 cyng me het . þæt ic wulfsige hadude . þá cwæþ hé . 7 calle ure  
 bisceopas . þæt hí nystun hwa rihtlucur þá land ahte þonne þære scire  
 bisceop . þá he innhold wæs . 7 godes geleafan ón riht bodude . 7 his  
 hlaford lufude . gyf þonne þes bisceop nu swa deþ . ic nat hwy hé né sy . 25  
 þara landa wyrþe . gyf him heora gód ann . 7 ure hlaford for þan us ne  
 þing þ hi ænig man rihtlicor age þonne he 7 gif hi ænig man him to teo  
 hæbbe hi butan godes bletsunge 7 ure .

## VIII.

998.—*King Æðelred to Ealdorman Lcofwine.—Grant of land at Southam, Ladbroke, and Radburn, co. Warwick.*

**✠** IN nomine dī excelsi qui quadrifida mundi moderamina moderando gubernat Nobis ergo karissimi in xpo illius egregii predicatoris

13. *hremnes*] altered from *hremnes*.

14. *þæt wæs æþelm*] in a different hand.

17. *eadulf*] written on an erasure.

18-19. *þa gelamp hit þ æþestan cing*] written in a third hand on an erasure.

19. *sealde—sæct*] above the line by same hand that wrote *þa gelamp*, etc. in line 18.

26-28. *for þan—ure*] added in same hand as *þa gelamp—sæct*.

sententia diligenter consideranda est fr̄s nihil intulimus in hunc mundū uerū nec auferrī quid possumus . Sed sicut illa generalis mater de qua  
 5 dicitur . terra es et in terrā ibis . nos nudos ueraciter procreauit . Sic iterum nos nudos excipere debet . nisi aliquis diuino inpunctus amore ad hoc idoneus sit ut adeptas res . pro omnipotenti dō et expiatione peccaminum . suorum pauperibus et dī seruis . beniuola mente . distribuere uoluerit et suum thesaurum thesaurizare in altis caelōrū culmini-  
 10 bus. Hinc ego .ÆÞELRED. altithrono amminiculante anglōrum ceterarūque gentiū in circuitu triuiatim persistentiū basileus aliquā terre particulam ad donandum curauī leofwino meo fidelissimo duce id est .VII. tributariorū et dimidium non tamen in uno loco sed in tribus uillulis in suþham .III. mansas et in hlobbroce hreodburnanque .III.  
 15 manentes et inter illos dimidium unius manse ut habeat et perfruat cū omnibus bonis ad illam terram rite pertinentibus in perpetuam hereditatē et quamdiu lux fulgebit super terrā et hanc donationē dabo cū omni libertate nisi arcs et pontis instructione et expeditione et ab homnibus aliis notis ignotisque causis perpetualiter in libertatem compono. Si quis  
 20 uero tam epylepticus phyrargirie seductus amentia qđ non optamus hanc nre munificentiae dapsilitatē ausu temerario infringere temptauerit . sit ipse alienatus a consortio scē dī aeclesie necnon et a participatione sacrosēi corporis et sanguinis ihū xpī filii dī per quem totus terrarū orbis ab antiquo humani generis inimico liberatus est . et cum  
 25 iuda xpī proditore sinistra in partæ deputatus . nī prius hic digna satisfactione humilis penituerit . þis syn þara .X. hida longemæra to suþhā þe þa .III. hida binnan synd þe wistan forworhte wið þone cyning æþelred mid unrihtū monslithe 7 fife healf hid æt hlobbroce 7 æt hreodburnan þe mid þā oþrū lande forworhte wæron 7 he hyra ealra  
 30 geuþe his ealdormen leofwine a in ece yrfe . þ is þonne þær hlobbroc feallþ on ycenan æfter streame þ to þæ hyærde wycan fram þā hyerde wycan up to þā ællenstubbe to þā mærstanæ of þā mærstane to þæm gemyþan . 7 æfter streame þ to beornewæaldes hlawe of þā hlawe to þā pytte up on þā beanhlande . 7 to þæ pytte 7 swa of þe pytte to cocce-  
 35 byle 7 to yppescelfe of yppescelfe æfter þæm heafdan to hæahhewellan of þam wyllan to hlobbroce . æfter þæ broce þæt æft on ycenan . þis syn þa hlandgemærc into hlobbroce 7 to hreodburnan þ is þonne to wylman

8. *distribuere*] the first *i* altered from *e*.  
 18. *homnibus*] for *omnibus*.

32. After *þæm* a letter erased and the *m* itself on an erasure.

forda 7 of þā forda efter sealtstrete to þā grenan wege of þā wege þæt æft on wylman broce æfter streame þæt on hreodbroce of þā broce þæt up to þā hlangan þorne of þā þorne æfter þā heafdan þæt on þa wyllan æt hlodbroce æfter streame þæt þōn up æfter þā heafdan to þā mere of þā mere to þā hlawe on yppescelfe . of þā hlawe to grenan hylle of þā hlawe to coggebyll of coggebyll æfter heafdan to þā wætergefeal æfter streame þæt on stanhemeforde of þā fordæ þæt æft on wylman forde.

Hæc kartula karaxata est anno dñicæ incarnationis .DCCCC .L. 45  
XXXVIII. huius munificentię singrapha his testibus . consentibus quorū  
inferius nomina secundū u[n]ius cuiusque dignitatē caraxantur.

+ ego æþelred britannię rex anglorū monarchus preformatas  
ppinuarū sed et regū donationes hoc taumate agie crucis roborauī.

+ ego ælfric dorobernensis eclesie archieþs eiusdē regis beniuolentiā 50  
subscripsi.

+ ego aldulf eboracensis basilice primas hoc eulogiū agie crucis  
taumate confirmaui.

+ ego ælfheah licetfeldensis coenobii antistes iubente rege tropheū  
scæ crucis impressi. 55

+ ego ælfheah wintoniensis æclesię presul canonica subscriptione  
hoc donū coroborauī.

+ ego wulfstan eþs lundoniensis testudinem scæ crucis huic regali  
dapsilitati libens adposui.

+ ego wulfsige scireburnensis æclesie catascopus donū eiusdem 60  
regis confirmaui.

+ ego aþulf herefordensis æclesie pontifex consensum prebui.

+ ego alfwold eþs hoc eulogiū manu ppria apicibus depinxi.

+ ego ælfsige aþþ.

+ ego ælfweard aþþ. 65

+ ego wulfgar aþþ.

+ ego leofric aþþ.

+ ego æþelweard dux.

+ ego ælfric. dux.

+ ego ælfelm dux. 70

+ ego leofwine dux.

+ ego ordulf m̄

38. Between the *e* and the *g* of the second  
æge a letter erased.

46. *consentibus*] for *consentientibus*.

49. *ppinuarū*] so in MS. for *ppinquorū*.



+ ego æþelmær m̄  
 + ego wulfheah m̄  
 75 + ego wulfgeat m̄.

*Contemporary endorsement in capitals:* Ðis is þæra landda boc to Suþham 7 to Hlodbroce 7 to Hreodburnan' þe Æþelred cýning sealde Leofwine ealdormen on ece yrfe.

## IX.

998, XVII. Kal. Mai (= April 15).—*Will of Leofwine Wulfstan's son, in favour of Westminster Abbey.*

## ✠ CHIROGRAPHUM.

✠ In nomine dñi nri ihu xpi . þys is leofwines cwide wulfstanes suna . þæt is þonne ærest þæt ic gean criste 7 s̄ce petre for minre saule in to westmynster ealra þara þinga þe me crist to gefultumian wyle æt þam lande æt cynlaue dyne . 7 æt nearcyncg seollan on wuda 7 on 5 felda . 7 ic gean of purlea in to huutlea healfere hide landes on easthealf stræte for mine sawle þam godes þeowan . 7 minre faþan leofware þæs heafodbotles on purlea . 7 ealles þæs þe me þær to locaþ . 7 gif eadwold længe libbe hire suna þonne heo . fo he þærto . gif heo þonne læng beo 7 þ̄ god wille sylle hit on þa hand þe hire æfre betst gehyre 10 on uncer bega cynne . 7 ic gean minum hlaforde wulfstane bisceope þæs landes æt bærlingum. Þys wæs gedon þæs geares fram ures drihtnes gebyrtdide. 

anni dñi	indīc	epac	ēcuī	ciclos	dies . xiiii . luī	dies pasce	
DCCCCXCVIII	XI	XX	V	VIII	XVII	kl̄ mai	XV kl̄ mai

 luī ipsius XVI.

*Endorsed in contemporary hand:* þis is leofwines cwide wulfstanes 15 suna.

*Endorsed in slightly later hand:* Cynlæuedene . ✠ .

*Endorsed in early 14th cent. hand:* Killæuedene uersus ecclesiam.

*Endorsed in last century hand:* 1727, 25th Augusti. Petri le Neve Norrey pretium 1*li.* 11*s.* 6*d.*

The top half of ✠ CHIROGRAPHIUM cut off.

## X.

[1008-1012].—*Will of Alfwold, bishop (of Crediton).*

✠ Þis is alfwoldes bisceopes cwyde þ̅ is ðæt he geann þæs landes æt sandforda in tó þam mynstre in tó crydian tune him tó saulscatte mid mete 7 mid mannum swa hit stent butan witeþeowum mannum . 7 ánes hiwscypes he geann godrice þærof 7 án sylhðe oxna . 7 hé geann his hlaforde feower horsa . twa gesadelode 7 twa unsadelode . 5  
7 feower scyldas 7 .III. spera 7 twegen helmas 7 twa byrnan . 7 .L. mancsa goldes þé ælfnof him sceal æt wudeleage 7 ænne scegð .LXIII.ære he is eall gearo butan þam hánon he hine wolde ful gearwian his hlaforde to gerisnum gif him god úðe . 7 ordulfe twegra bóca hrabanum 7 martyrlogiū . 7 þam æþelinge .XL. mancsa goldes 7 10 þæra wildra worfa æt æscburnan lande 7 twegra getelda . 7 alfwolde munuce .XX. mancsa goldes 7 ánes horses . 7 ánes geteldes . 7 byrhtmære preoste .XX. mancsa goldes 7 ánes horses . 7 his þrim magon eadwolde 7 æþelnoðe 7 grimkytele hira ælcon .XX. manc̅ goldes 7 hira ælcon ánes horses . 7 wulfgare his mæge twegra wahryfta 7 twegra setlhrægla 15 7 þreo byrnan . 7 godrice his aðume twegra byrnena . 7 eadwine mæssepreoste .v. manc̅ goldes 7 his kæppan . 7 leofsiges mæssepreoste þæs mannes þe he him ár tólét wunstan hatte . 7 kenwolde helm 7 byrnan . 7 boian ánes horses . 7 mælpatrike .v. manc̅ goldes 7 leofwine polgan .v. manc̅ goldes 7 ælf gare writere án pund penega he lánde tune 7 his 20 geswysternon gehealdon hi hine . 7 eadgyfe his swyster án strichrægl . 7 .I. hrigchrægl . 7 .I. sethrægl . 7 ælfæde offestran .v. manc̅ . pē . 7 spilan .III. manc̅ goldes . 7 LX. pē . 7 leofwine 'polgan' . 7 mælpatrike . 7 byrhsige hira þreora ælcon án hors . 7 ælcon hiredmen his onrid þe he álæned hæfde . 7 his hirednihton eallon .v. pund 25 tó gedále ælcon be þam þe his mæð wære . 7 in tó crydian túne þreo þeningbéc mæssebóc . 7 bletsungbóc . 7 pistelbóc . 7 án mæsseréaf . 7 on ælcon bisceopháme ælcon men freot þé witeþeow wære . oðþe he mid his féo gebohte . 7 in tó wiltune calic 7 disc on .CXX. manc̅ goldes butan þrim manc̅ . 7 búrþenon his beddréaf . 7 þises is tó gewitnesse 30

wulfgar ælfgares sunu . 7 godric be crydian . 7 eadwine mæssepreost .  
7 alfwold munuc . 7 byrhtmær preost.

*Endorsed in early 14th cent. hand:* Ealwold Bisscopes biquide at samforde to Cridihamtones minstre.

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XI.

1007.—*King Æðelred to St. Alban's monastery.—Grant of land at Norton, 'at Rodanhangron,' and at Oxhey, co. Hertford.*

✠
 Regnante in perpetuum d[ō] & dño nño ihū xpō ⁊ Quamuis  
 ubiq; per uniuersū mundū merita beatorū martyrum diuinis celebranda  
 sint preconiiis ⁊ eorumq; suffragia qui pro xpī nomine sanguinem suū  
 fuderunt totis nisibus amplectenda ⁊ anglorū tamen populis intra  
 5 ambitum britanniae constitutis ⁊ specialiter est honoranda beati martyris  
 ALBANI gloriosa uictoria ⁊ qui & ipse pro xpō martyrium subiit ⁊ &  
 hanc gentem rosei sanguinis effusione consecrauit; Qua propter ego  
 ÆDELRED totius al[b]ionis superna largien[te] gratia basileus . ut in  
 tremendo magni iudicii die scōrum patrociniis interuenientibus superni  
 10 regni coheres existere merear ⁊ trium possessionem terrarum dō  
 omnipotenti ad monasterium prefati martyris aeternaliter possiden-  
 dam concedo ⁊ quarum duae simul adiac[e]nt ⁊ hoc est æt norðtune .  
 & una mansa æt RODANHANGRON ⁊ Tertia uero seorsum sita ⁊ usitato  
 uocabulo ÆT OXANGEHÆGE nominatur ⁊ Harum quidem terrarum  
 15 portionem OFFA rex merciorum quondam regali iure possedit ⁊ eamq;  
 ad predictum monasterium . pro amore t[anti] martyris qui inibi  
 r[e]quiescit . aeterna l[e]ge lib[erat]am con[cessit] . sed [eo] postmodum  
 def[unc]to p[er] potentiā quorundā iniquorum uiolenter abstracta est .  
 & tandiu ab ipso loco iniuste exclusa [d]onec tandem f[ie]r& a  
 20 Leof[s]ino duce possessa . Qui dum culpa sua exigente patria pulsus  
 exularet ⁊ ÆLFRIC mihi fidelis archiepiscopus & LEOFRIC abbas frater  
 eius ⁊ eandem portionem dato pretio [me] concedente emerunt & ut  
 dō quae dī erant restituerem ⁊ rogatu humillimae deuotionis obtin-

uerunt ⁊ Post obitum uero nominati super[iu]s archiep̄i . interpellante  
 fratre ipsius hanc cartam meae donationis & renouationis scribere iussi ⁊ 25  
 in qua p̄cipio tam mea quam dī omnipotentis auctoritate ⁊ ut nulla  
 altior inferiorue persona cuiuscumq; sit dign[i]tatis ⁊ hanc portionem  
 s[̄cō] martyri subtrahere qualibet occasione presumat ⁊ siue in meis ⁊  
 siue successorū meorū temporibus ⁊ sed permanente iugiter & pre-  
 ualen[t]e restitutionis huiusce priuilegio ⁊ omnia contrariorū molimina 30  
 adnullentur ⁊ Sitq; predicta terrarū possessio perpetualiter ea libertate  
 donata ⁊ qua memoratus rex merciorum tam coen[obi]um S̄ci ALBANI ⁊  
 quam omnes quas illuc intromisit possessiones omni deuotione ditauit ⁊  
 tribus exceptis ⁊ rata expeditione ⁊ pontis arcisue restauratione ⁊  
 ceterum cuncta ad se per[tine]ntia ⁊ campi ⁊ pascua ⁊ prata ⁊ siluę & 35  
 reliqua ⁊ libera permaneant; Si quis igitur hęc decreta uiolare pre-  
 sumperit ⁊ omnipotentis dī & omniū s̄corum ⁊ meaq; & omniū xp̄ianorum  
 ben[e]dictione careat ⁊ & aeterna maledictione damnatus intreat ⁊ nisi  
 digne citius emendauerit ⁊ quod contra d̄m & s̄m martyrem eius  
 ALBANUM deliquit; Hi sunt fines quibus earundem possessio terrarū 40  
 gyratur; + Þis synt þa landgemæro to norðtune; Ærest of readan  
 wylles heafdan to wil[i]gbyrig; Fram wiligbyrig andlang stodfald dices;  
 Swa andlang stodfald gemær[es] . þæt hit cymð to stocc gemære; swa in to  
 þære ea; Andlang ea oþ þæt hit cymð eft to readan wylles h[ea]fdon;  
 + Ðis synt þære hide landgemæro æt rodan [ha]ng[r]on; Ærest 45  
 æt bradan wætere of smeðan hleawe to þære stræt; Andlang stræte  
 þæt hit cymð to :y:an lege; Of þære l[e]ge ⁊ þæt hit cymð to frobirig  
 stocce; Of þa[m] stocce ⁊ to ::þingham gete; Of þam gete . to  
 eadw[i]nes gemære; þanone on gerihte æfter gemære ⁊ út to wiþigho .  
 þanone eft to smeþan h[le]awe; + Þis synt þa landgemæro to oxan- 50  
 g[c]hæge ⁊ 7 to bæcces wyrðe; Ær[est] of watforda ⁊ in[to] puda  
 wyrðe; Of puda wyrðe ⁊ in on mapuldorg[eat] . Of þam gate ⁊  
 to east heale to þam þrym gemæron; Of þam gem[ær]on . to  
 þam cyrstelmæle; Of þam cyrstelmæle ⁊ to þære smalan æc; Of þære  
 æc . to haran þorne; Of þam þorne . to þære defe; Of þære defe ⁊ to 55  
 beorlege; of þære lege ⁊ in to cuðhelming beam; Of þam beame ⁊ in  
 on þa stigele; Of þære stigele ⁊ on r :: ding[w]ylle . Of þære wylle . in  
 on colen :: ge; Anno dominicae incarnationis millesimo septimo ⁊ indiç  
 .v. scripta est huius munificentiae scedula ⁊ his testibus consciis ⁊  
 q[uor]um h[ec] n[om]ina sunt;

- + Ego ÆÐELRED anglorum rex . pro amore dī & scī ma[rt]yris  
ALBANI . hanc donationem gratulabundo corde renouaui ⁊ renouatā  
huic stilo commendare precepi ;  
+ Ego ÆLFHEAH dorobernensis ecclesiae archiepiscopus . huic  
65 donationi regiae signaculum scāe crucis im[po]sui.  
+ Ego ÆLFGIFU regina mente deuota consensi ;  
+ Ego Uulfstan eboracensis ecclesiae archiepiscopus . huic diffini-  
tioni consentaneus extiti :  
+ Ego ÆÐELSTAN filius regis cū fratribus meis clitonibus . adplau-  
70 dens consensi.  
+ Ego Aþeluuold uuintoniensis ecclē modernus episcopus . assen-  
sum prebui .  
+ Ego Ordbyrht australium saxonum episcopus corroborauī.  
+ Ego Adulf episcopus . consignauī.  
75 + Ego Lyuing episcopus . consolidauī.  
+ Ego Goduuine episcopus . consygitillauī.  
+ Ego Ælfhun episcopus . confirmaui.  
+ Ego Ælfgar cū reliquis coepīs . conclusi.

[Col. 2.]

- 80 + Ego ælfweard aþþ.  
+ Ego ælfsige aþþ.  
+ Ego wulfgar aþþ.  
+ Ego ælfsige aþþ.  
+ Ego ælfsige aþþ.

[Col. 3.]

- 85 + Ego Germanus aþþ.  
+ Ego ælfere aþþ.  
+ Ego birhtwold aþþ.  
+ Ego ælfmær aþþ.  
+ Ego eadnoð aþþ.  
+ Ego godeman aþþ.

[Col. 4.]

- + Ego ælfric dux.  
+ Ego leofwine dux.  
+ Ego eadric miñ.  
+ Ego ælfgar miñ.  
+ Ego æpelmær miñ.



+ Ego aþelwold	miñ.	95
+ Ego leofwine	miñ.	
+ Ego godric	miñ.	
+ Ego aþelwine	miñ.	
	[Col. 5.]	
+ Ego byrhsige	miñ.	
+ Ego ulfkytel	miñ.	100
+ Ego aþelric	miñ.	
+ Ego ælfgar	miñ.	
+ Ego oswig	miñ.	
+ Ego leofwine	miñ.	
+ Ego ælfwig	miñ.	105
+ Ego aþelwine	miñ.	
+ Ego aþelwold	miñ.	

*Endorsed in same hand:* + þis is þæra þreora landa boc to norðtunc 7 to rodan hangron . 7 to oxan gehæge mid bæcces wyrðe . þe ælfric arce bisceop 7 his broðor leofric abbod gebohton . 7 aþelræd <sup>110</sup> cynincg þa gebocode gode ælmihtigon into sçe albanes stowe on ece yrfe.

*Endorsed in 12th cent. hand:* Eþelred<sup>o</sup> rex . No[rþ]one . Rodenhan[gre]n . O:::aghen . Baceswrþe.

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## XII.

1023.—*King Cnut to Christ Church, Canterbury.—Grant of the port of Sandwich, &c.*

✠ In nomine dei summi & saluatoris nri ihu xpi . Certis adstipulationibus nos sci & iusti patres frequentatiuis ortalionibus admonent . vt dm̄ quē diligimus & credimus intima mentis affectione cum bonorum operum diligentia incessanter cum timeamus & amemus . Quia retri-

2. First *t* of *ortalionibus* partly erased.

5 butionem omniū actuum n̄orum in die examinationis iuxta unius cuiusq;  
 meritum reddet . Ideoq; subtilissima mentis certatione illū imitari  
 satagamus . licet mortalis uite pondere pressi & labentibus huius sc̄i  
 possessionibus simus infoecati . tamen miserationis ei<sup>o</sup> largitate caducis  
 opib<sup>o</sup> ęterna celestis uite premia mercari queamus . Qua propter ego  
 10 CNVT . diuina fauente gr̄a . anglorum ceterarumq; adiacentiū insularum  
 basileus . propriis manibus meis capitis mei auream coronam pono  
 super altare xp̄i in dorobernia ad opus ei<sup>o</sup>dem ęcc̄lę . & concedo eidem  
 ęcc̄lę ad uictum monachorum portum de sanduic . & omnes exitus  
 ei<sup>o</sup>dem aque ab utraq; parte fluminis cui<sup>o</sup>cumq; terra sit . a pipneasse  
 15 usq; ad mearcsefleote . ita ut natante naue in flumine cum plenum fuerit .  
 quam longius de nauī potest securis paruula quā angli uocant tapereax  
 sup terrā proici . ministri xp̄i rectitudines accipiant . Nullusq; omnino  
 homo habet aliquā consuetudinē in eodem portu . exceptis monachis  
 ęcc̄lę xp̄i . Eorum autē est nauicula & transfretatio portus . & thelo-  
 20 neum omniū nauīū cui<sup>o</sup>cumq; sit & undecumq; ueniat que ad predictū  
 portū & ad sanduic uenerint . siquid autē in magno mari extra portu  
 quantū mare plus se retraxerit & adhuc statura unius hominis tenentis  
 lignū quod angli nominant spreot & tendentis ante se quantum potest ⁊  
 monachorum est ⁊ Quicquid etiā ex hac parte medietatis maris inuentū  
 25 & delatū ad sanduic fuerit ⁊ siue sit uestimentū siue rete . arma .  
 ferrū . aurū . argentum ⁊ medietas monachorum erit . alia pars remane-  
 bit inuentoribus . Quod si alī deinceps quilibet codicellulus emerit .  
 qui prisce tempestatis stilo digestus . huic nostrę confirmationi uisus  
 fuerit aliquatenus refragari illi<sup>o</sup> modi litteraturę membranula . siricum  
 30 morsibus conrodenda aut certe potius ignūomi uaporis incendio com-  
 burenda adnichiletur . eiusq; p̄sentator cuiuscumq; extiterit p̄sonę ⁊  
 p̄ purgamento fauille deputetur . & ignominiosissima confusione sub-  
 sannetur . & ab omnibus in circuitu p̄sentibus unianimo detestetur .  
 huiusq; priuilegii rata confirmatio semp inposterum preualeat . & tam  
 35 dei omnipotentis auctoritate . quam mea . simul & omnium concorditer  
 optimatum corroboratione confirmata . contra uniuersa refragatorum  
 cogitamenta . cunctis succedentibus aei temporibus . stabilis & incon-  
 cussa columnaris status similitudine . pseuerantissimo iure consolidetur .  
 Si autem quod non optamus . aliquis tumulo supcilio inflatus . hanc

21. Erasure over *u* of *portu*.29. *siricum*] the top of the second *i* gone.

n̄am corroboracionem infringere uel minuere temptauerit . nouerit se 40  
 anathematizatum . esse á deo & sc̄is eius . ni ante mortem digna satis-  
 factione emendauerit . quod iniuste deliquit . Scripta est hęc scedula  
 anno ab incarnatione dñi n̄ri ihu xp̄i . millesimo .XXIII his testibus con-  
 cordantibus quorum onomata inferius lucide karaxantur. + Ego .CNVT.  
 rex anglorum hanc litteraturę confirmationē indeclinabiliter confirmo. 45  
 + Ego . æþelnoðus dorobernicus archi presul hanc prerogatiuā uexillo  
 sc̄o confirmaui. + Ego ælfricus . eboracensis eccl̄ę archiep̄s eiusdem  
 regis beniuolentiam cum sc̄ę crucis signo corroboro. + Ego ælfwius .  
 lundoniensis eccl̄ę pontifex . consensi. + Ego ælfsinus . wentonie ep̄s  
 assensum prebui. + Ego byrhtwoldus . coruiniensis eccl̄ę ep̄s . con- 50  
 donauit. + Ego æþericus . dorccensis eccl̄ę ep̄s . consolidauit. + Ego  
 ælmær b. + Ego godwine b. + Ego brihtwine b. + Ego æþestan  
 b. + ælmær abb. + Ego brihtmær abb. + Ego brihtwig abb.  
 + Ego wulfnoð ab. + Ego Godwine dux. + Ego :laf dux. + Ego  
 Iric dux. + Ego þorð .m̄. + Ego þrym m̄. + Ego agmund m̄. 55  
 + Ego æþelric m̄. + Ego ælfwine m̄. + Ego byrhtic m̄. + Ego  
 leofric m̄. + Ego Sired m̄. + Ego godwine .m̄. Ego eadmær m.

*Endorsed in 12th cent. hand :* P̄uilegiū regis Cnut de donatiōe  
 Sandwicc 7 c̄suetudinū ei⁹ 7 coronę capitis sui.

*Endorsed in 12th cent. hand :* latine.

60

*Endorsed in late 14th cent. hand :* Cum codicello Edgari regis et  
 inquisitione habita in villa de Sandwico.

*Endorsed in 13th cent. hand :* Registratur.

## XIII.

[1107 × 1137.]—*William of Warelwast, bishop of Exeter. Confirmation to the Canons of Crediton of their liberties.*

†. Wiſt dī gr̄a Exoniensis ep̄s. omnib; suis parrochianis . clericis  
 & laicis tam p̄sentib; quā futuris . salutes ⁊ & dī benedictionē . & suā .

2. salutes] so in MS.

Qm̄ eccl̄a dī sponsa mat̄ n̄ra lib̄a est ⁊ dignū siquidē & iustū est . ut  
 ei⁹ libertatē tanquā boni filii conseruare & restituere n̄ris temporib;  
 5 quantū fas est ⁊ dī adiutorio ad n̄ram & succedentiū n̄roꝝ utilitatē  
 satagamus . Proinde sciatis om̄s tā futuri quam p̄sentes . q̄d ego Will  
 dī gr̄a Exoniensis ep̄s concessi . & carta mea confirmaui dī p̄ amore  
 Eccl̄e de Cridiatona & ei⁹ dē canonicis p̄sentib; & futuris . talē lib̄tatē  
 in reb; & p̄positura eccl̄e p̄dictē . qualē unquā meli⁹ & honorabili⁹  
 10 habuit ipsa & canonici ei⁹ . tēpore p̄decessoris mei uidelicet domni  
 Osbt̄i ep̄i beatē memoriē uiri . Est autē hęc lib̄tas hui⁹ modi . scilicet  
 concessi q̄d canonici simul habeant in manu sua p̄positurā eccl̄e . &  
 q̄d ei ptinet . & canonici ex se ipsis unū qualē uoluerint eligant in̄ se  
 in p̄positū . & electū ⁊ m̄ p̄sentabunt . & meo consilio & mea laude &  
 15 meo dono . elect⁹ & p̄sentat⁹ fiet p̄posit⁹ ⁊ absq; omni exactione &  
 recognitione inde req̄sita . Volo enī & confirmo ut nulla in posterū ab  
 aliq̄ exigatur consuetudo p̄inde aut exactio . Qd̄ si forte p̄posit⁹ iste in  
 p̄positura pp̄t̄ forisfactū suū canonicis n̄ placuerit ⁊ m̄ monstrabunt . &  
 hoc ostenso ⁊ m̄ em̄dabit . & canonici aliū ex se ipsis eligent ⁊ simili⁹ meo  
 20 dono constituendū . Idem q̄q; meis successorib; sup̄ hoc fieri constituo .  
 Prēfca ad augm̄tū substantiē canonicōꝝ . & ad seruitiū ei⁹ dē eccl̄e corro-  
 borandū ⁊ de decē & octo p̄bendis ei⁹ dē eccl̄e q̄a admodū paupes s̄t ⁊  
 c̄silio & assensu capituli mei matris eccl̄e exoniensis . concessi & in  
 p̄petuū confirmaui ⁊ q̄d redigant̄ in duodecī p̄bendas . ad usū duodecī  
 25 canonicōꝝ dō ibidem seruientiū . Et his ita lib̄e siē p̄fatū est concessis ⁊  
 canonici p̄dicti loci debent eccl̄am suā & officinas eccl̄e canonicas  
 p̄ficere & manutenere ad honorē dī & eccl̄e suę . Verū ut de cēt̄o rata  
 & inconcussa hęc c̄cessio p̄maneat ⁊ carta & sigillo meo confirmaui . &  
 eccl̄e meę capituli c̄silio confirmatū ⁊ p̄sentib; & futuris contradidi .  
 30 Quicunq; ḡ hui⁹ concessionis & confirmationis auctoritatē inrefregabilī  
 manutenuerit ⁊ a dō retributionē accipiat . & orationū & beneficioꝝ  
 eccl̄e p̄nominatę . particeps & consors effici mereat̄ . Qui autē hui⁹  
 statuti lib̄tatē n̄ quę ih̄u xp̄i sed que sua s̄t querens uiolare p̄temp-  
 tauerit ⁊ tanquā reus diuinę subiaceat ultioni . A M E N ; . + . Porro  
 35 hui⁹ lib̄tatis c̄cessionē . & capitulū nr̄m & sc̄i Petri attest̄ & confirmat̄ .  
 & sigillo suo simul assignat̄ . In p̄mis . Rohtus de Warælwast . Will

16, 17. *ab aliquo*] partially erased.26. Erasure of letter (*f*?) after *canonici*.27. Erasure of letter after *verum*.34. *ultioni*] the *tio* partly decayed.

de augo . Odo . Eernaldus . archidiaconi . Magist<sup>r</sup> Leowin<sup>o</sup>. Wilt de normanuile . thesaurari<sup>o</sup> . Rađ medic<sup>o</sup> . Walt<sup>r</sup> fr̄ ei<sup>o</sup> . Wilt lotoringensis . Osbt<sup>o</sup> capell . Radulf<sup>o</sup> uita<sup>r</sup> . Gaufr<sup>r</sup> de s<sup>r</sup>. laudo . Philipp<sup>o</sup> de furn<sup>r</sup> . Deīn totū capit<sup>r</sup> . & extra . Rađ de leu . Alured<sup>o</sup> . subarchidiaconi . Rob<sup>o</sup> 4<sup>o</sup> de rothom<sup>r</sup> . Hemmin<sup>o</sup> . Rob<sup>o</sup> de normanuile . & quā plures clerici & laici . Testes libtatis supi<sup>o</sup> p̄taxate.

*Endorsed in early 14th cent. hand:* [De] libtate ecclē C'ditoñ & canōicis ei<sup>o</sup>dñ eēcē [conc]esse p̄ dñm Wiltm Ep̄m Exon̄.

## XIV.

[C. 1150.]—*William (de Albini) earl of Chichester, to the church of St. Lazarus of Jerusalem (Burton Lazars).—Grant of 120 acres in Wymondham, co. Norfolk.*

W. comes cicestrię . W. dñi gr<sup>r</sup>a ep<sup>o</sup> norwici . & om̄ib; fidelib; sc̄tę ecclē . 7 om̄ib; hominib; 7 amicis suis francis & anglis de Norfulch & suffulch ⁊ sat . Noscat dilectio u<sup>r</sup>a me concessisse & dedisse dō 7 Sc̄ę MARIę 7 ecclē S̄i Lazari ierosolimitani . & fr̄ib; ibidē d<sup>o</sup> seruientib; sexies viginti acras in villa Wimundehamie . scilicet int<sup>r</sup> meā dñicā 5 mansurā & t<sup>r</sup>as cāpestres in p̄p̄tuā elemosinā . Videlicet p̄ rege Stepho 7 regina Mathildi . 7 filiis eoꝝ . p̄ me ipso & p̄ regina Adelide . 7 filiis nr̄is 7 p̄ animab; patris 7 matris meę 7 filiis eoꝝ . 7 p̄ uniuersis xp̄ianis uiuis atq; defunctis . Quā u<sup>o</sup> terrā uolo 7 firmit<sup>r</sup> p̄cipio ut bene & in pace 7 honorifice . libere 7 q̄ete cū om̄ib<sup>o</sup> libtatib; 7 sine om̄i 10 exactione sc̄lari teneant . Test<sup>r</sup> Rogero de albineio . Huḡ de monte chañ . Morel<sup>r</sup> de merl . Rađ cap<sup>r</sup> de chen<sup>r</sup> . 7 Wilt<sup>o</sup> cap<sup>r</sup> . 7 Rič filio hač . Herueo de Inḡ . Wilt<sup>o</sup> uat . Warino masc<sup>r</sup> . Rog<sup>o</sup> cañ . 7 Rič filio Ailwardi .

7. Erasure between *me* and *ipso*.

9. Erasure between *ut* and *bene*.



## XV.

[C. 1150.]—*Nigel de Moubrai to the Canons of St. Mary's Southwark. Grant of an orchard, etc., at Banstead (co. Surrey).*

Nigel̄ de moubrai om̄ibz hominibz suis francis 7 anglis 7 vniu<sup>s</sup>sis  
 s̄e mat<sup>s</sup> eccl̄e filiis tā p̄sentibz q<sup>a</sup> fut<sup>r</sup>is ⁊ sat. Not̄ sit om̄ibz uobis me  
 concessisse 7 dedisse 7 hac mea carta confirmasse d<sup>o</sup> 7 beate MARIE  
 7 Canonicis eccl̄e s̄e Marie de sudwurch in lib<sup>am</sup> 7 p̄petuā elemosinā .  
 5 pom<sup>h</sup>iū qđ est apđ aq<sup>l</sup>lonē int<sup>h</sup> eccl̄am de benested 7 uia q<sup>a</sup> g<sup>a</sup>dit<sup>r</sup> apđ  
 domū vita<sup>l</sup> de sut̄ . 7 int<sup>h</sup> uia q̄ ducit ad curiā meā 7 semitā q̄ in occi-  
 dente ducit ad eccl̄am. Et .v. ac<sup>s</sup> in hāma . habendū 7 possidendū sic  
 lib<sup>am</sup> 7 p̄petuā 7 q<sup>i</sup>etā elemosinā ex om̄i seclari s<sup>h</sup>uitio 7 exactione  
 tenendū de me 7 de h<sup>u</sup>edibz meis et<sup>na</sup>r̄ . hanc u<sup>o</sup> elemosinā optuli sup  
 10 altare s̄e MARIE in eccl̄a de sudw<sup>h</sup>ch p̄ salute mea 7 vxoris mee 7  
 om̄iū p̄ripinq<sup>r</sup> meoz̄ . His tes̄. Rič de Hastiḡ . Wiſſ. capeſſ. Rog<sup>h</sup> de  
 moubrai . Rič de aluers. Roſ de buci Roſ filio Roḡ. Vita<sup>l</sup> de Sutt<sup>h</sup>.  
 Wiſſ de couch. Goč uinatoī. Rađ uinatoī. Rađ bucell. Waſt de  
 Well. Michał filio Rađ de cornh. Pet<sup>o</sup> p̄posito . 7 aliis q<sup>a</sup> pluribz;

## XVI.

[C. 1150.]—*Bartholomew de Glanville.—Confirmation of his father's grants to Bactun or Bromholme monastery (co. Norfolk).*

Notū sit oībz tā futuris q<sup>a</sup> p̄sentibz qđ ego bartoloīms de glāuilla  
 c̄cedo & p̄senti carta c̄firmo oīa que pat<sup>h</sup> m̄s Wilſm<sup>o</sup> de glāuil̄ concessit  
 & dedit dō & s̄e marie 7 s̄o andree apđ 7 monachis apud baketuniā  
 dō seruientibz u<sup>i</sup> pat<sup>h</sup> m̄s req<sup>l</sup>escit . Scit̄ . t<sup>h</sup>rā stanardi p̄sbit<sup>h</sup>i de casewic .  
 5 Et eccl̄iā ei<sup>o</sup>dē uille cū ptinentiis. Et brōholm u<sup>i</sup> manēt. Et eccl̄iam de  
 dillhā cū apendiciis . Decimā q<sup>o</sup>q; manerioz̄ meoz̄ . Scit̄ . de baketunia

11. p̄ripinq<sup>r</sup>] for p̄ripinquorum.

totā . 7 .ii<sup>as</sup>. partes decime de haninges . 7 similit<sup>h</sup> de horhā . 7 de alretun<sup>h</sup> . 7 daligeo . 7 de burg de dñiis mīs . 7 similit<sup>h</sup> de sueftlinges . Decimā q<sup>o</sup>q; molendinoꝝ meoꝝ de baketun<sup>h</sup> . 7 de wileford totā . 7 ii<sup>as</sup>. partes molendini decime de haninges. Et unū molendinū ī mulesle ī 10 dñio. Et t<sup>h</sup>rā herefridi p̄sbit<sup>h</sup>i in dñio. Et q<sup>andā</sup> partē mee silue a uia molendini usq; tochesgate. Et .ii<sup>as</sup>. partes decimarū meoꝝ hoīū. Scit̄. Rog<sup>h</sup>i auuncū mei de bertune 7 galfridi p̄sbit<sup>h</sup>i de haninges . 7 turstani dispensatoris . 7 warini de torp . 7 Ricardi hurel . 7 walteri utlage . 7 Rob<sup>t</sup>i de Ruskeuile . 7 totā decimā ricardi filii ketel . 7 totā decimā de 15 pannagio de baketun<sup>h</sup> . 7 de horhā . 7 de t<sup>h</sup>rbagio de suathefeld .ii<sup>as</sup>. partes . 7 īs̄f̄ increm̄tū q<sup>d</sup> ad finē suū delegaū . Scit̄ . Geilholm . 7 oīa q<sup>o</sup> ibi habuit ī ag<sup>h</sup>s . ī hoībꝫ . Scit̄ . wistan ceñtariū . 7 ōs alios q<sup>i</sup> ibidē sui iuris erāt . sole 7 q<sup>h</sup>te ab oībꝫ c̄suetudinibꝫ p̄t<sup>h</sup> denegeld regis. Et īs̄f̄ q<sup>o</sup> ego bartho<sup>t</sup> dedi ī elemosina . Scit̄ . ecclīā de pastun<sup>h</sup> cū p̄tinentiis . Et 20 t<sup>h</sup>rā silue . 7 t<sup>h</sup>rā pastun<sup>h</sup> . 7 t<sup>h</sup>rā de greneo . 7 t<sup>h</sup>rā ad cap̄ briges . 7 t<sup>h</sup>rā ad aldehithe . 7 lākeland . 7 t<sup>h</sup>rā toche de briges q<sup>a</sup> ipse toche dedit in elemosina quarū sūma ē q<sup>i</sup>nq<sup>a</sup>ginta due acre . Et p̄t<sup>h</sup>ea dedi eis .xxx. acras iuxta mare . Et meū p<sup>at</sup>ū de brakeholm p̄pt<sup>h</sup> decimā p̄curatiois dom<sup>o</sup> mee . 7 mariscū meū iuxta brōholm. Et p̄t<sup>h</sup>ea dedi eis .x. ac<sup>as</sup> iuxta mare . 7 25 decimā Ricardi p̄sbit<sup>h</sup>i de baketun<sup>h</sup> ī honore dī 7 s̄c̄e marie 7 s̄c̄i andree apl̄i p̄ salute aīe mee 7 aīe p̄ris mei 7 oīū amicoꝝ meoꝝ uiuoꝝ ac defunctoꝝ. Teste Ricardo p̄sbit<sup>o</sup> de bachetuñ . 7 baldewino decano de caresfeld . 7 Radulfo capellano . 7 gocelino p̄sbit<sup>o</sup> . 7 jurdano de sacheuif. Rodb̄to de ualein<sup>h</sup> . Heruico de glāuif . 7 Randulfo de glāuif filio ei<sup>o</sup>. Rog<sup>h</sup>o de 30 glāu<sup>h</sup> . 7 Rodb̄to filio ei<sup>o</sup> . 7 wilf de glāu<sup>h</sup> . Odone de wrthesteð 7 Ricardo 7 ebrardo filiis ei<sup>o</sup> . Hosb̄to de glāuif . Reginaldo de glāuif . 7 wilf filio pet<sup>i</sup> . 7 hūfrido fr̄e suo . Rog<sup>h</sup>o taleuaz . 7 michet filio ei<sup>o</sup> . 7 Ricardo p̄posito . 7 wilf de gisnei . 7 wilf filio ulf . 7 Alexa[n]dro filio odonis de wrthesteð . 7 Reginaldo fr̄e ei<sup>o</sup> . 7 Rodb̄to de bonesboz . 7 Gamel sacriste . & Ædrico 35 palm<sup>h</sup> . 7 Gileb̄to 7 wilf auunculo ei<sup>o</sup> de g<sup>andgāp</sup> . 7 Gocelino nepote p<sup>o</sup>ris . 7 dñā basif m̄re dñi bartholom<sup>h</sup> 7 matilde uxore dñi . 7 leticia filia ei .

The deed has CHIROGRAPVM on one side. It is cut through, not indented.

16. *Suathefeld*] altered from *suathefeld*.

## XVII.

[C. 1150.]—*Thomas son of Hugh de Horton. Grant to St. Mary's, Woodkirk, a cell of St. Oswald's, Nostell [co. York].*

Sciānt tam p̄sentes q̄a fūī qđ ego thomas fili<sup>o</sup> hugonis de hortona  
dedi 7 ꝓcessi 7 hac mā karta c̄firmaui đō 7 s̄cē Marie de wudekyrcæ  
7 canonicis de s̄cō oswaldo ibidem đō 7 s̄cē Marie seruiētib; p̄ aīa pat<sup>is</sup>  
mei 7 mat<sup>is</sup> mēé . 7 p̄ aīa mea . 7 vxoris mēé . 7 parentū meoz 7 aīces-  
5 soz in purā 7 p̄petuā elemosinā 7 de oī exactione quietā . dimidie-  
tatē unius bouate t̄re in aldewrþa . cū p̄tinentiis scilicet occidentalem  
partem illi<sup>o</sup> bouate q̄a ricard<sup>o</sup> filius ede tenet de me . sup̄ q̄a idem Ricardus  
manet . 7 cōmunem in oīb; aisiamentis . in bosco . in plano . in pascuis .  
in pasturis . in aq<sup>is</sup> . in ulis . in semitis . q̄ ad illam uillam p̄tinent . 7  
10 Ego 7 heredes mei warentizabim<sup>o</sup> p̄dictis canonicis t̄rā p̄noīatā .  
His testib; Willo f<sup>h</sup> roḅti de sicclinhala . willo clerico de trescs . Sansone  
de wrislesfordia . hugone de swinlentina . willo de bolling . willo [de]  
tlorrentona . Iohe de thorrentona . Rog<sup>h</sup>o de thorrentona . Gaufrido  
Kardinal . Thome Kardinal . henrico f<sup>h</sup> Nigelli de thankerleia . Rog<sup>h</sup>o  
15 de oustona . Gaufrido filio ingolfi . 7 M V L T I S A L I I S ;

12. *wrislesfordia*] *a* altered from *e*.

13. *Tlorrentona*] so in MS.

14. erasure (of *e*?) after *Kardinal* in both cases.

*thankerleia*] *r* altered from *l*.

## XVIII.

[C. 1150.]—*B. de Balliol to St. Mary's Abbey, York.—Grant of Gainford church and the chapel of Barnard's Castle, co. Durham.*

B<sup>h</sup> . de balliolo . Oīb<sup>o</sup> suis p̄b̄ hōib<sup>o</sup> francis 7 ang<sup>t</sup> . 7 oīb<sup>o</sup> s̄cē ecclē  
fidelib<sup>o</sup> r̄ sa<sup>t</sup>; Sciatis me concessisse 7 hac mea carta confirmasse dō  
7 s̄cē marie ebor<sup>t</sup> . 7 monach̄ ibidē dō seruiētib<sup>o</sup> ecclām de Gainesford c<sup>t</sup>  
capella de castello Bern<sup>t</sup> 7 aliis p̄tinentiis suis . ī purā 7 p̄petuā elemosinā .  
5 q̄a ecclīā Wid<sup>t</sup> de balliol me<sup>o</sup> auūcul<sup>o</sup> de q̄ hereditatē habeo p̄fato  
monast<sup>io</sup> ded<sup>t</sup> 7 sua carta c̄firmauit . Ꝕ sa<sup>t</sup>; aīe ipsi<sup>o</sup> Wid<sup>t</sup> . 7 p̄ sa<sup>t</sup>; aīe  
mee 7 pat<sup>is</sup> 7 mat<sup>is</sup> mee . necnō 7 filioz meoz uiuoz 7 defunctoz .

Test<sup>t</sup> . Ingelra<sup>h</sup>no de ball . Walt<sup>t</sup> . de hedīg Hereb<sup>t</sup> de दौरा clerico  
 bnard<sup>t</sup> de ball . Rainer<sup>t</sup> de stocchest . Elsi de neutun<sup>t</sup> . Walt<sup>t</sup> de abbeuill.  
 . Danie<sup>t</sup> fit Walt<sup>t</sup>. Paulino Medico.

10

## XIX.

[C. 1150.]—*Ralph Lestrangle to St. Katherine's, Blackburgh.—Grant of his land in Wormgay, co. Norfolk.*

Sciunt om̄s tam p̄sentes quā futuri quod ego Radulfus lestrange  
 concessi 7 donauī & hac carta mea presentī confirmauī deo 7 sc̄e MARIE  
 7 sc̄e Katerine 7 domui sue de blakeberge . 7 om̄ib; ibidē dō 7 sc̄e  
 katerine seruiantib<sup>9</sup> atq; seruituris ⁊ totā terrā quā teneo de feudo wir-  
 megeie in marisco iux<sup>a</sup> blakebergiā in liberā 7 p̄petuā elemosinā p̄ 5  
 animab<sup>9</sup> omniū parentū meorū tenendā de me 7 heredib<sup>9</sup> meis pacifice  
 7 honorifice . libere . 7 quiete . ex om̄i exactiōe & interrogatiōe .  
 reddendo annuatim unā marcā argenti ⁊ p̄ om̄i sc̄lari seruicio 7 con-  
 suetudine ⁊ ad quatuor t̄minos . scilicet ad IIII<sup>or</sup>. tēpora anni . ad quilibet  
 quatuor tempoꝝ .XL. denarios. His testib<sup>9</sup> . Galfrido decano de 10  
 finchēhā . Odone presbit<sup>o</sup> . Magistro Rob<sup>to</sup> de nuiers. Randulfo de  
 hunstanestun . 7 filiis ei<sup>9</sup> . Rodlando 7 Hamone . Iohe milite de nere-  
 burg . Galfrido p̄posito . Roberto de sca<sup>t</sup>. Rog<sup>o</sup> fr̄e suo . Alano de  
 mideltun . Rog<sup>o</sup> de spannie . Rog<sup>o</sup> 7 Willo fr̄ib<sup>9</sup> ei<sup>9</sup> . Widone lestrange .  
 Alano de geitun . Ricardo p̄dume . Willo de cnaresburc . Odone clerico . 15  
 Edwardo lesire . Radulfo barat . Rog<sup>o</sup> filio reiner de svildam . Godardo  
 de mideltun . Herberto de acra . Willo talebot . Iohe lestrange . 7  
 multis aliis.

## LIST OF ABBREVIATIONS.

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- AfdA.* = *Anzeiger für deutsches Alterthum*, herausgegeben von E. Steinmeyer &c., Berlin, 1876, &c.
- B.M.Fcs.* = *Facsimiles of Ancient Charters in the British Museum*, 1873-1878.
- CD.* = *Codex Diplomaticus Aevi Saxonici*, opera Johannis M. Kemble, London, 1839-1848.
- CS.* = *Cartularium Saxonicum*, ed. by W. de Gray Birch, 1885-1893.
- DB.* = Domesday Book.
- Munch, *N.F.H.* = P. A. Munch, *Det Norske Folks Historie*, Christiania, 1852, &c.
- O.E.T.* = *Oldest English Texts*, ed. by H. Sweet, London, 1885 (Early English Text Society).
- PBB.* = *Beiträge zur Geschichte der deutschen Sprache und Literatur*, herausgegeben von Paul und Braune, Halle, 1874, &c.
- Schmid = Reinhold Schmid, *Die Gesetze der Angelsachsen*, Leipzig, 1858.
- Sievers = *Angelsächsische Grammatik*, von Eduard Sievers, 2nd edition, Halle, 1886.
- Steenstrup = J. C. H. R. Steenstrup, *Normannerne*, Copenhagen, 1876-1882.
- Freeman, *N.C.* = E. A. Freeman, *History of the Norman Conquest* (the references are to the third edition of vol. i, Oxford, 1877).
- Thorpe, *Diplom.* = Benjamin Thorpe, *Diplomatarium Anglicum Aevi Saxonici*, 1865.
- OS. Fcs.* = *Facsimiles of Anglo-Saxon MSS.* Ordnance Survey Office, Southampton, 1878-1884.
- Earle, *L.C.* = John Earle, *Hand-Book to the Land-Charters and other Saxon Documents*, Oxford, 1888.
- NED.* = *A New English Dictionary*, ed. by J. A. H. Murray and H. Bradley, Oxford, 1888, &c.
- ZfdA.* = *Zeitschrift für deutsches Alterthum*, herausgegeben von Moriz Haupt, K. Müllenhoff, &c., Leipzig und Berlin, 1841, &c.



## NOTES.



### I.

THE text of this charter, which is now printed for the first time, is derived from a copy written in the square handwriting in use about the middle of the eleventh century. A somewhat older and more accurate text of the boundaries is given in No. II.

In the absence of the original charter, it is difficult to decide whether the copy represents a genuine document of Æðelheard's or is merely a later fabrication. Very little assistance in deciding this question can be drawn from the study of *formulae*, owing to the exceedingly small number of eighth century charters preserved in contemporary handwriting. No original charter of this king's is known to be in existence, and there is only one charter, preserved in a later copy, that is ascribed to him<sup>1</sup> (*CS.* i. 228). The proem of the present charter suggests comparison with later charters, but much stress cannot be laid upon this, as the text and the reflection it contains are common ones. On the whole, there seems to be nothing in the charter to justify its being labelled as spurious. The contention that it is a genuine charter is supported by its brevity (except in the boundaries), the fewness of the witnesses, the repeated use of *signum manus* in the attestations, the clearness and simplicity of its Latin, and the absence of Greek words. All these are characteristics that it shares with the undoubted charters of early date. It has, moreover, come down to us in copies older than the Norman Conquest, and it therefore occupies a position superior to charters dependent upon copies made after that event, as the great majority, if not all, of the spurious OE. charters were made in the century or so following the Conquest. It is not possible to found arguments for or against the charter upon the absence of the future tense in the granting clause<sup>2</sup>, as the use of that tense is not invariable in the early charters. Indeed, the future is in no case used in the original charters prior to A. D. 740 in the *uerba*

<sup>1</sup> He also confirms a very dubious charter of King Æðelbald (*CS.* i. 224). See below, p. 117, note to l. 48.

<sup>2</sup> See Kemble, *CD.* i. p. xxviii; Heinrich Brunner, *Zur Rechtsgeschichte der römischen und germanischen Urkunde*, Berlin, 1880, p. 165.

*dispositiua*<sup>1</sup>. The absence of the future in this position in the early charters militates against Brunner's unsatisfactory explanation of its use in OE. charters. Offa is the first king who thus used the future with anything like consistency, and it is possible that most of the charters of secondary authority of earlier date than his reign wherein the future is used are really of later origin<sup>2</sup>.

Another argument in favour of the authenticity of the charter is the form *Aðilhardi* in line 51. The retention of the *i* in the second syllable of *aðil* favours the view that the charter was copied directly from an original belonging to the first half of the eighth century. The charters up to 740 preserve the *i* in unaccented syllables, but after that date it is superseded by *e* (cp. Sievers, *Anglia*, xiii. p. 13). In the case of names beginning with *aðil*, the traditional spelling with *i* is occasionally met with in the second half of the eighth century, and even so late as the beginning of the ninth. As this spelling cannot well be later than the beginning of the ninth century, and as it is the only form to be expected in 739, we think it may fairly be adduced as an argument in favour of the authenticity of the charter.

There are thus several features that we should expect to find in a charter of this date, and nothing that distinctly suggests a later origin.

The Indiction is the correct one for 739, so that we may conclude that the eleventh century scribe copied the figures accurately, for we can hardly assume that he would take the trouble to alter the Indiction so as to agree with a wrongly-copied date. The year 739 is the date of King Æðelheard's death, according to the Northumbrian Chronicle<sup>3</sup>, whose chronology is hereabouts superior to that of the OE. Chronicle. The Parker MS. of the latter records Æðelheard's death in 741, although it fixes the date of his successor Cuðred's death in 754, in contradiction of its statement that Cuðred reigned sixteen years. But the dates in the Chronicle are two years behind the real dates from 754 onwards, so that 754 means 756<sup>4</sup>. Thus Cuðred's accession occurred in 740, the date

<sup>1</sup> The words used are as follow: Hloðhere of Kent, A. D. 679, *dono, conferimus, adiunxi* (CS. i. 70<sup>16</sup>, <sup>22</sup>, 71<sup>7</sup>); Æðelred of Mercia, A. D. 691-2, *tradidi* (*Ib.* i. 109<sup>16</sup>); Hodilred, A. D. 692, *trado, transscribo* (*Ib.* i. 115<sup>12</sup>, <sup>13</sup>); Wiltred of Kent, A. D. 697, *decreui dare* (*Ib.* i. 141<sup>16</sup>); Nunna of the South Saxons, *circ.* 725, *conscribo, attribuo* (*Ib.* i. 211<sup>10</sup>, <sup>14</sup>); Æðelberht of Kent, A. D. 732, *tribuo et dono* (*Ib.* i. 215<sup>9</sup>); Æðelbeald of Mercia, A. D. 734, *indico me delisse* (*Ib.* i. 220<sup>14</sup>), and A. D. 736, *trado* (*Ib.* i. 222<sup>25</sup>).

<sup>2</sup> This is certainly true of the charter of Cædwalla of Wessex, A. D. 683 (CS. i. 99), which uses *dabo* (line 19), as it embodies a phrase (*praedicta siquidem tellus his terminis circumcincta clarescit*) that seems to have originated in the chancery of Æðelstan.

<sup>3</sup> See continuation of the brief chronicle at end of Bæda's *Historia* (ed. Mayor and Lumby, p. 374); Simeon of Durham, ed. Arnold, ii. 32; Roger of Howden, ed. Stubbs, i. 5.

<sup>4</sup> Ludwig Theopald, *Kritische Untersuchungen über die Quellen zur angelsächsischen Geschichte des achten Jahrhunderts*, Lemgo, 1872, p. 16 sqq.

given in Chronicles C, D, E, and F. This date is supported by the statement that the battle of Beorhford, in 752, was fought in the twelfth year of his reign. The present charter shows that Æðelheard was alive in April, 739, and the MSS. of the OE. Chronicle agree so closely upon the date 740 that we cannot assume that this is merely an instance of an annal for 739 being entered inadvertently under 740. Theopald has shown clearly that Æðelheard's successor, Cuðred, began his reign in the year 740, although, curiously enough, he decides that Æðelheard's death occurred in 739. There is a like discrepancy of a year between the date assigned for Ine's death and Æðelheard's accession in Bæda and in the OE. Chronicle. The date in Bæda can only be obtained inferentially<sup>1</sup>. It is 724 or 725. Chronicles A and B say that Æðelheard succeeded in 728<sup>2</sup>, and the other MSS. give 726. They all agree in saying that he reigned fourteen years. Yet A and B record his death in 741, which only allows him thirteen years. We have seen above that this must be a mistake for 740, the year given by the other MSS. Thus we reach 726 as the true date of the OE. Chronicle.

The date of the present charter, 739, is an impossible one if the entry in the Chronicle recording that Queen Friðgyð and Bishop Forðhere, two of the witnesses, 'went to Rome' in 737, means that they abjured the world<sup>3</sup>. This is the meaning of the phrase *Romam pergere* in the *Recapitulatio Chronica* at the end of Bæda's *Historia Ecclesiastica*, V. c. 24, under the years 688 and 709. In Bæda the brevity of the phrase may be explained on the ground that he had already given full particulars of the two pilgrimages in the body of his work (III. c. 30; IV. c. 12; V. cc. 7, 19). In the earlier instance the Chronicle says that Ceadwalla went to Rome, was baptized by the pope, and died there, thus copying from Bæda, V. c. 7. In the latter instance three MSS. of the Chronicle simply use the phrase 'went to Rome,' whereas two others add that one of the pilgrims remained at Rome until the end of his life. Similarly, a later scribe has added to the notice in the Parker MS. of Ine's journey to Rome the statement that he died there<sup>4</sup>. In this case it may not have been considered necessary to

<sup>1</sup> Bæda, *Hist. Eccl.* V. c. 7, records the succession of the *iuueniores* [Æðelheard and Oswald] to Ine, when he went to Rome. Bæda states that Ine reigned thirty-seven years after Caedwalla's abdication, which occurred, he says, in the third year of the reign of Aldfrid of Northumbria. Aldfrid succeeded (V. c. 1) his brother Ecgfrid, who was slain in 685 (IV. c. 26). Ine therefore succeeded in 687 or 688. Adding the length of his reign to this, we get 724 or 725 as the date of Æðelheard's accession.

<sup>2</sup> This is the date given by the Lindisfarne Annals; Pertz, *Scriptores*, xix. 505.

<sup>3</sup> Bishop Stubbs suggests that there may be a mistake in the date in the Chronicle.

<sup>4</sup> A. D. 728: 'Her Ine ferde to Rome [7 þær his feorh gescalde], 7 feng Æpelheard to Wesseaxna rice.' The source of the annal is Bæda, *H. E.*, V. 7.

mention his death, as the accession of his successor is immediately afterwards recorded. The notices in the Chronicle of pilgrimages subsequent to Bæda's death (735) by no means support the view that *faran to Rome* means the renunciation of the world<sup>1</sup>. There is only one instance that is not in direct conflict with this view. This is the annal of 797, in Chron. F, recording that Sigeric, king of the East Saxons, 'fared to Rome.' In this case we do not know whether he died or returned, as the date of the accession of his successor, Sigered<sup>2</sup>, is not recorded. In 799 the Chronicle says that Æðelheard, Archbishop of Canterbury, and Cyneberht, Bishop of Winchester, 'went to Rome.' Both these prelates returned, Æðelheard dying in 805 and Cyneberht witnessing a charter in 801 (*CS.* i. 420<sup>19</sup>). A similar instance occurs in 812, when Archbishop Wulfred and Wigbryht, Bishop of Winchester, are said to 'fare to Rome.' The archbishop lived for twenty years after this date, whilst Wigbryht witnesses charters in 814 and 816 (*CS.* i. 480<sup>33</sup>, 498<sup>19</sup>). Chronicles E and F record that Archbishop Wulfelm, who died in 942, went to Rome in 927. In each of these three cases an Archbishop of Canterbury is concerned, so that the journeys were probably for the purpose of receiving the *pallium* from the pope. Even if this was so, they may fairly be cited as instances to disprove that 'to fare to Rome' necessarily means the end of one's worldly career, the meaning that Henry of Huntingdon unhesitatingly gives to the annal of 737 recording Friðugyð's and Forðhere's journey to Rome. That the phrase had not this meaning in later times is proved by the additions to the annals of 709 and 728. It is also indirectly proved by the annals of 855 and 874, which record, in the first case, the return of the pilgrim and, in the other, his death at Rome. The entries under 884, 887, 888, and 890 simply relate to the sending of alms to Rome, and have, therefore, no bearing upon the question. We have thus seen that 'to fare to Rome' is equivalent in the entries derived from Bæda to renouncing the world, and that in the latter part of the ninth century it merely means to journey to Rome. The question that we are unable to decide is whether the annal of 737 has the earlier or the later meaning. In favour of the earlier meaning, it may be pleaded that the annal is so very near to Bæda's time; in favour of the later, it may be urged that it is not derived from Bæda's continuators, but is purely a West-Saxon entry. The evidence of the charter

<sup>1</sup> It should be remarked, however, that in the will of the Reeve Abba (*CS.* i. 575<sup>22</sup>), in A. D. 835, the expression *suð to faranne*, 'to fare south,' undoubtedly has this meaning; but, in this instance, the phrase may be conditioned by the immediately preceding alternative of entering a monastery.

<sup>2</sup> His name occurs as a witness in 811 (*CS.* i. 472<sup>31</sup>, 474<sup>20</sup>), in 812 (*Ib.* i. 475<sup>22</sup>). The *dux* of this name, who witnesses in 814 (*Ib.* i. 481<sup>11</sup>), 816 (*Ib.* i. 498<sup>25</sup>), &c., is, no doubt, another person.



now under consideration may also be cited in favour of the later meaning, since the charter is otherwise deserving of credence. Queen Friðgyð occurs once only as a witness, in a charter of 737 (*CS.* i. 214<sup>24</sup>). Bishop Forðhere subscribes from 712 to 737 (*CS.* i. 189<sup>11</sup>, 210<sup>29</sup>, 214<sup>28</sup>, 225<sup>6</sup>, 229<sup>15</sup>). Stubbs states that Forðhere's successor, Herewald, was consecrated in 736, and that he subscribes from 737. The authority given for the consecration is Simeon of Durham, who states, under 736, that Archbishop Noðhelm, having received his pall from the pope, ordained three bishops, Cuðberht, Heordwald, and Ethelfrið. This date conflicts with the occurrence of Forðhere as a witness in 737 and, in the present charter, in 739. It is, moreover, difficult to believe that Simeon or the Northumbrian annalists can have written *Heordwald* for *Herewald*. The former can only mean *Heardwald*<sup>1</sup>. Yet there can be no doubt that Herewald was the name of Forðhere's successor, as he occurs in the early ninth century list in Sweet, *O. E. T.*, p. 168<sup>24</sup>, and in Florence of Worcester's list. Sweet's list precludes the suggestion that might otherwise have been made—that Heardwald was Bishop of Dunwich<sup>2</sup>. We have been unable to find an earlier subscription of Herewald's than 742 (*CS.* i. 234<sup>24</sup>), although Stubbs states that he signs in 737, on the authority of *CD.* i. 99<sup>37</sup>, for which Kemble cites Heming (*Tib. A.* xiii, fo. 25). But this name does not appear in the MS., and it is clearly derived by Kemble from the Old *Monasticon*, i. 121 (= i. 585 of the new edition). As Dugdale only cites Heming, no MS. authority for the signature is known.

The boundaries in the present charter are given at greater length than we should expect in a charter of this date, and they are written in English of the tenth and eleventh centuries, not in West-Saxon of the eighth. They may, however, be original despite their length, for the original charters of this period are sadly too few to justify our drawing hard and fast conclusions from them upon such points as this. As for the language in which they are written, it was, no doubt, modernized when our copies were made. Similar instances of modernization in the eleventh and twelfth centuries are common. Possibly a few additional features may have been introduced into the boundaries when the tenth century copy (No. II) was written. Some of the localities mentioned in these boundaries and in No. IV also occur in a grant by King Edgar of

<sup>1</sup> The *Liber Vitae Dunelmensis* writes in two cases *Uulfheord* (Sweet, *O. E. T.*, p. 165<sup>444</sup>), but always writes *Heard* when it forms the first syllable.

<sup>2</sup> It is possible that the Cuðberht and Heordwald of Simeon may have been evolved by some blunder from the *Fruidbertus* and *Fruidwaldus*, who were consecrated bishops by Archbishop Ecgberht of York in 735, according to the continuation of the brief chronicle at the end of Bæda's *Historia* (ed. Mayor and Lumby, p. 174), which probably represents the oldest form of the Northumbrian Annals.



land at Nymed near Copplestone, A.D. 974 (*CS.* iii. 623), and in one by King Æðelred of land at Sandford, A.D. 997 (*OS. Fcs.*, Pt. III, pl. 35)<sup>1</sup>. The boundaries as given by No. II, which is by a tenth-century scribe, are, as regards the form, better than those given in No. I, which has distinct traces of the eleventh-century copyist, e. g. *herpað*, I. 10, etc., compared with *herepað*, II. 2; the use of *i* for *y* in *hriçg*, I. 12, and, conversely, the use of *y* for *i* in *Lyllan-broc*, I. 18, *Wybig-slade*, I. 39, *Crydian*, I. 43. In all these cases No. II preserves the older and correct forms. We have, therefore, taken No. II as the basis of our annotation of the boundaries.

The boundaries proceed from Creedy Bridge, Crediton, by the road through Lower Creedy to the Exe at Nether Exe. This road forms the boundary of the parishes of Crediton, Newton St. Cyres, Upton Pyne, and Brampford Speke<sup>2</sup>. The boundary then proceeds down the Exe to the junction of that river with the Creedy, and thence, probably along the southern boundaries of Newton St. Cyres and Crediton, to the junction of the Lilly Brook and the Tedburn near Harford. Hence it proceeds, partly or wholly along the southern boundary of Crediton, to the River Yeo, which it ascends to the source near Grendon, thus following in the main the boundary between Hittesleigh and Cheriton Bishop. From near Grendon it goes eastwards along the Oakhampton and Exeter road, probably to the crossing of the road by the brook running by Woodbrook into the Teign near Clifford Barton. It descends this brook into the Teign, and then proceeds up the latter along the southern boundary of Drewsteignton to the vicinity of the road from Easton to Parford, where it leaves the Teign and goes across country to Drascombe. From this point the line is not clear, but it seems to proceed by Hollycombe to the river Troney, up the latter to Nymet Wood, and thence, probably by the western boundary of Colebrooke or Clannaborough<sup>3</sup>, to the Bow and Crediton road. It next proceeds to Copplestone, thence northward by the brook that joins the Ashbrook, and thence by the united stream of the two brooks (now called the Knighty Brook) until the stream runs into the (western) River Yeo. It follows the Yeo for a short distance up to the

<sup>1</sup> King Eadwig's grant of land at Æseford and Beohyll, A.D. 958 (*CS.* iii. 227), contains several names that occur in the Crediton boundaries, but their positions do not agree with those of the same names mentioned in the Crediton and Sandford boundaries. About this time the abbot of Abingdon granted 17 hides 'æt Crydan Brigece' to the Bishop of London in exchange (*CS.* iii. 162).

<sup>2</sup> It is probable that our identifications of the boundaries are more certain in cases where they agree with parish boundaries, but it is clear that they do not always follow the parish boundaries. The division into parishes may, moreover, be of later date.

<sup>3</sup> As Colebrooke is in Crediton Hundred, whilst Clannaborough is in North Tawton Hundred, it is probable that Clannaborough is not included in the boundaries.

junction of the latter with the River Dalch, which it ascends, following the boundary of Morchard Bishop. It then proceeds, probably by the northern boundary of Kennerleigh, to Binneford, and thence, probably by the boundary of Sandford, to Holly Water. Following the stream of Holly Water into the Creedy, it proceeds down stream back to Creedy Bridge.

In several instances the boundaries are not traceable for considerable distances; in such cases we have had to take the line *per saltum* to the first local name that we have been able to identify. We have made extensive use of the 6-inch Ordnance maps, whence most of the modern names mentioned in our notes are taken. It is possible that local research may recover some of the names that we have not identified, and may thus occasionally rectify the boundaries given by us. Our experience suggests that we may have sometimes wrongly identified an old name with a modern one of the same origin, as in Devonshire local nomenclature there are frequent cases where one and the same name occurs several times in different sites.

Assuming that our identifications are in the main correct, it will be seen that the land conveyed by this charter includes the parishes of Crediton, Newton St. Cyres, Upton Pyne, Brampford Speke, Hittesleigh, Drewsteignton, Colebrooke, Morchard Bishop, Sandford, Kennerleigh, and the modern parish of Sherwood, part of Cheriton Bishop, and possibly the whole of Clannaborough. It thus includes the whole of the Hundred of Crediton, but it is not co-extensive with the Hundred, for Upton Pyne, Brampford Speke, Hittesleigh, Drewsteignton, and Cheriton Bishop are in the Hundred of Wonford, whilst Clannaborough is in the Hundred of North Tawton<sup>1</sup>.

If the twenty *cassati* conveyed by this charter include the whole of the land within these boundaries<sup>2</sup>, it is curious that the whole of the land is not included in Crediton Hundred. If the Hundred was, as has been sometimes maintained<sup>3</sup>, the local unit out of which the manors were subsequently carved, we should surely expect to find that the present estate formed a Hundred, for the grant was made soon after the English settlement of the district, the land almost abutted upon the wilds of Dartmoor, and it was seemingly not broken up into manors or townships. It is simply described, no doubt for lack of a compre-

<sup>1</sup> These are the modern Hundreds, but they appear to agree with the Hundreds in the *Nomina Villarum*, A. D. 1316. Neither the Domesday Survey nor the Exon Domesday gives us sufficient information to reconstruct the eleventh-century Hundreds.

<sup>2</sup> Nasse, *Ueber die mittelalterliche Feldgemeinschaft . . . in England*, Bonn, 1869, p. 18, maintains, 'dass die Grenzen in den Urkunden oft die der ganzen Ortschaft, nicht die der einzelnen concedirten Grundstücke sind.'

<sup>3</sup> H. Cabot Adams, in the *Essays on Anglo-Saxon Law*, Boston, U.S.A., 1876, p. 12. Cf. Maitland, *Archaeological Review*, iv. 233 sqq.

hensive name or names, as '20 hides in the place called Creedy,'—that is, the river-name<sup>1</sup>. Thus, if the charter does not support the theory that the Hundred was the unit, it certainly seems to favour the view that the manor or township was formed out of a larger *regio*<sup>2</sup>. The mistake seems to be in identifying the *regio* with the Hundred<sup>3</sup>, although in many cases they corresponded. The word *hundred* itself does not occur in Old English until a late period. This lateness of the word is scarcely compatible with a very early origin of the Hundreds *eo nomine*. The history of the Gloucestershire Hundreds shows that the Hundreds in that county were permanent neither in name nor in area<sup>4</sup>. It is possible that the boundaries of Crediton Hundred may have been modified after the monastery had alienated part of the above estate. But if this was so, the modification must have occurred before the Domesday Survey, for when the Survey was taken the church of Exeter, the representative of Crediton, did not possess all the manors forming the Hundred of Crediton.

The local names mentioned in the boundaries, if they are faithfully copied from the original charter, prove that there was a considerable English settlement in this neighbourhood some time before the date of the charter. The numerous English words and English personal names occurring in the boundaries can be accounted for only upon this hypothesis. The founding of an English monastery at Crediton would hardly have occurred if Exeter was not already in English hands, as Crediton is only seven miles distant from that city. If Exeter was secure under English domination in 739, it is highly probable that it was captured by the English before the end of the seventh century. Freeman (*Exeter*, p. 16) was led to suggest that Exeter was captured by the West Saxons, advancing from the south-east, before the end of the seventh century. His grounds were simply that Willibald records that Winifrith (St. Boniface) was educated *Adescancastre*, which, as he says, no doubt means *æt Exanccaestre*, Exeter<sup>5</sup>. The present charter confirms indirectly the accuracy of Willibald's assertion and of Freeman's deduction from it. If, as Freeman says, 'Damnonia was conquered from the north, we could hardly bring the West Saxons to Caerwisc [Exeter] in the seventh century, perhaps not in the eighth.' We have proof in this charter that the West Saxons

<sup>1</sup> The division into parishes can hardly be older than that into manors, although there are cases where a second manor was created in a parish. The diminutive manors of later times must be left out of the field of discussion. There is a case of the late creation of a parish in the charters relating to Downton, Wilts (*CS.* i. 47; iii. 3). In these charters the boundaries impinge upon those of Britford. There is now a (twelfth century?) parish of Nunton between them.

<sup>2</sup> Adams, *ut supra*.

<sup>3</sup> Adams, p. 13 sqq.

<sup>4</sup> C. S. Taylor, *Analysis of the Domesday Survey of Gloucestershire*, 1887, p. 33.

<sup>5</sup> *Escan-* (from *Isca*) is an older form than *Exan-*, which has arisen from the not uncommon OE. change of *sc* into *x*.

were in possession of Crediton in 739, and we may reasonably conclude from the local names in the boundaries that they had been there for some time.

1. *quę uidentur . . . aeterna sunt.* From 2 Corinth. iv. 18.

5. *ad construendum monasterium.* The uses of the gifts are similarly expressed in several early charters (*CS.* i. 108<sup>26</sup>; 113<sup>13</sup>; 121<sup>1</sup>; 222<sup>21</sup>; 225<sup>19</sup>). Lodge, in the *American Essays in Anglo-Saxon Law*, Boston, 1876, page 99, discusses the meaning of this declaration of uses.

6. *Cridie.* The River Creedy. The name is spelt in the same way in the Domesday Survey, i. 103, 114 b. It is *Cridia* in the Exon Domesday, p. 124.

7. *cum commoditatibus cunctis, &c.* Cf. Æðilbalt of Mercia, A.D. 736: *cum omnibus necessariis ad eam pertinentibus, cum campis siluisque, cum piscariis pratisque* (*CS.* i. 222).

49. Spelman, *Concilia*, i. 193, says that it is probable that the era of the Incarnation was seldom or never used in diplomas before Bæda's time. Kemble, *CD.* i. p. lxxi, has attempted to disprove this, maintaining that the era was introduced into England by Augustine. His arguments are exceedingly weak. It is certain that the era of the Incarnation was not used in papal records until a much later date<sup>1</sup>, and it is therefore not likely that Augustine would introduce this era into England. Kemble, p. lxxvi, makes the loose assertion that 'the era of the Incarnation is found in those copies of Gregory's letters which Nôðhelm obtained for Bæda from the papal regesta.' He then proceeds to argue that we cannot 'attribute to Bæda the useless labour of attempting to illustrate *notum per ignotius*, a date that was, by a date that was not, familiar.' It will hardly be credited that the six letters of Gregory given by Bæda are not dated by the Incarnation, but, as we should expect, by the regnal and consular year of the Emperor and by the Indiction<sup>2</sup>. There are, in addition, three letters of Boniface, and one each of Honorius, John, and Vitalianus without dates<sup>3</sup>. The sole foundation for Kemble's assertion is the letter of Honorius (II. c. 18). This is dated by the triple imperial year, and by the Indiction, followed by *id est, anno Dominicae Incarnationis sexcentesimo tricesimo quarto*. Surely this is an explanation added by Bæda in his own phraseology to explain the complex date of the Pope's letter. The absence of the dating by this era from documents prior to Bæda's time is, in spite of Kemble's demurrer (p. lxxv), a good argument that it was not in use. As Earle has shown (*Land Charters*, p. xxxiii), this era is not used in genuine undoubted charters until after

<sup>1</sup> In fact not until the tenth century; Harry Bresslau, *Handbuch der Urkundenlehre für Deutschland u. Italien*, Leipzig, 1889, i. 839.

<sup>2</sup> *Historia Ecclesiastica*, I. cc. 23, 24, 28, 29, 37, 32.

<sup>3</sup> *Ib.* II. cc. 8, 10, 12, 17, 19; III. c. 29.



Bæda's death, and the present charter is rather an early example of its use<sup>1</sup>. There are plenty of early charters dated by this era that depend upon later copies, most of which are to be looked upon with suspicion. Ideler<sup>2</sup> is, no doubt, correct in his contention that this era was brought into use by Bæda.

52. **Cuthredi.** Cuðred succeeded Æðelheard as King of Wessex. He witnesses a Mercian Charter in 732-3 (*CS.* i. 218<sup>11</sup>).

57. **Duddi abbatis.** No doubt the *Dud abbas* who witnesses a Glastonbury Charter in 744 (*CS.* i. 243<sup>18</sup>).

## II.

2 (=I. 10). **herepaþ.** This is probably the road proceeding from Creedy Bridge by Creedy to Nether Exe and Rewe; it forms the eastern boundary of the parish of Crediton and the northern boundaries of the parishes of Newton St. Cyres, Upton Pyne, and Brampford Speke.

As there is no reason to believe that this was a Roman road, it is evident that *herepað* does not necessarily mean a Roman road, as is frequently asserted. There are three different roads described by this name in these boundaries, and the word is exceedingly common in the charters<sup>3</sup>. Moreover, we meet with *herepað* in charters alongside of, and as something distinct from, the *stræt*<sup>4</sup>, rarely *here-stræt*<sup>5</sup>, which is the usual name for a Roman road. The meaning of *here* is

<sup>1</sup> There is an early example not mentioned by Earle in Baldred of Mercia's charter of 681 (*CS.* i. 96), which is preserved in a very early, if not contemporary, copy.

<sup>2</sup> *Handbuch der Chronologie*, Berlin, 1825, 1826, ii. 376.

<sup>3</sup> *Herepað* still survives as *harepath* in local names. See below, note to line 18. There is a *Harepath* (farm?) at Drewsteignton, near Crediton, and a *Harepath* near Burbage, Wilts. The latter is in the vicinity of Roman roads, but not on one. Cf. the surname *Heripath*. There is a *Hair Lane* at Gloucester, which is written *Herelone* about 1240 (Stevenson, *Calendar of the Gloucester Corporation Records*, 1893, Nos. 368, 429, &c.). This is a lane joining the Ermine Street by the north gate of the city. *Herpath* is the name of a road dividing the townships of Ray and Kirkwhelpington, co. Northumberland (Heslop, *Northumbrian Glossary*, E. D. S., p. 360). *Herepað* is sometimes strengthened by prefixing *þeod*, 'people' (*CS.* ii. 270<sup>7</sup>, 435<sup>1</sup>; iii. 497<sup>1</sup>). According to Baigent and Millard, *History of Basingstoke*, 1889, p. 195, the Ermine Street at Basingstoke is called 'le Herepathe' in a terrier of circa 1300. We are unable, for want of local knowledge, to check this assertion, but we think it is more probable that the 'Herepathe' was a road running into the Ermine Street. It is worthy of note that the *Liber de Hyda* translates *herepað* by *lawpathe*, *legalis semita* (*CS.* ii. 310<sup>36</sup>, 311<sup>10</sup>). A *scalt-herpað* is mentioned in 931 (*Ib.* ii. 354<sup>28</sup>).

<sup>4</sup> See, for example, *CS.* i. 47<sup>22</sup>; ii. 34<sup>21</sup>, 382<sup>22</sup>; iii. 3<sup>26</sup>, 123<sup>26</sup>, 336<sup>16</sup>, 525<sup>18</sup>; *CD.* iv. 49. See also No. XI, line 46.

<sup>5</sup> Cp. O.H.G. *heri-strāza*, O. Fries. *her-strēt*. There is a *Hare Street* (farm?) near Kennerleigh, probably within the present boundaries, and another near Great Hornead, co. Herts, on the road from Ware to Cambridge. In Edgar's charter to Westminster, A. D. 951 (?971, below, p. 90), the Roman road from Tyburn to St. Alban's Church, Holborn, which connects the Watling Street (Edgware Road) with London Bridge, is called 'the wide *here-stræt*' (*CS.* iii. 261<sup>13</sup>). The



'army, warlike band,' not simply 'crowd' as Sweet assumes<sup>1</sup>. The etymology of the word (see Kluge, *Etymologisches Wörterbuch*, s.v. 'Heer') shows that the fundamental idea was that of 'a fighting, warlike band,' and it is in this sense that the word is ordinarily used of an 'army.' The restriction in the Chronicle of this word to the Danish invaders is opposed to the view that it was felt as a synonym of *folc*. Even in Old Norse, where *herr* has the meaning of 'folk' as well as 'army,' there is evidence, in the statement in the *Edda* that a hundred persons constitute a *herr*, of an original restriction in meaning not possessed by *folc*. The Laws of Ine, § 13, define a band of more than thirty-five as a *here*. In early times there was very little travelling, and the inhabitants of a district were not so dependent upon made roads as we are, there being few enclosures. Hence the OE. conception of a 'road' or 'way' differed considerably from ours. But a large body of men like an army could not conveniently march across country by the roads that sufficed for local communication, and therefore an army naturally used the Roman roads in the first place, and, where they did not exist, other important roads, whose origin we cannot ascertain. Hence it is probable that *herepað* means a broad, well-established road, not necessarily Roman, upon which troops could march conveniently.

2 (= I. 11). *sulhford*. This is probably the ford on the Exe just below Fortescue on the boundary of the parish of Brampford Speke. It is, no doubt, the *sul-ford* mentioned in the boundaries of the adjoining parish of Stoke Canon or 'Hroca-stoc' in a charter dated 670 for 938 *CS.* ii. 431<sup>12, 20</sup>). It is called 'Sulford' in No. III above. A *sulh-ford* on the Colne, co. Gloucester, occurs in a charter of 721-743 (*Ib.* i. 240<sup>21</sup>). Cf. also the great Pershore charter (*Ib.* iii. 589<sup>11, 14, 17</sup>): *arest of sulanforda . . . in suligcumb . . . eft on sulan broc*. Cf. (?) also *syle ford* (*Ib.* ii. 246<sup>24</sup>), *syl-weg* (*CD.* iii. 262<sup>20</sup>).

The only recorded meaning of *sulh* in OE. is that of 'plough,' but 'plough-ford' is not a very likely compound. *Sulh* is cognate with Latin *sulcus*, 'furrow.' This meaning is, apparently, preserved in the diminutive *sūlincel* in Wright-Wülcker, 348<sup>14</sup>, '*sulincela, aratiuncula*' (for *-culas*, 1 Kings xviii. 32; cf. *Anglia*, xiii. 324). Ducange gives the meaning of *aratiuncula* in late Latin as *fossa parua ad instar sulci aratri*. If *sūlincel* meant 'a small furrow,' it is probable that *sulh* meant 'furrow.' In that case, *Sulhford* would mean a ford approached on one or road crossing the Icknield Way at Baldock, co. Herts, was evidently called *here-strat*; see note to No. XI, line 46. Cf. *Laws of Henry I*, c. 10, § 2: *omnes herestrete omnino regis sunt*. The almost synonymous *fyrð-stræt* occurs in *CS.* iii. 181<sup>25</sup>; *CD.* vi. 214<sup>27</sup>, 221<sup>25</sup>. This seems to be a road running from the Icknield Way near Bengeworth and Evesham, co. Worcester.

<sup>1</sup> *Gregory's Pastoral Care*, E. E. T. S., pp. 490, 491: '*Here* originally implied nothing more than a crowd . . . *herestræt* simply means a road for the *multitude*, without any reference to armies.'

both sides by a sunk road or gully. *Sulh* seems to denote such a sunk road (or a furrow) connecting two brooks in a Middlesex charter of 972: *æfter stanburnan on sulh, swa on yburnan . . . on sulh eft to þæm caldan tūnstealle* (CS. iii. 605<sup>13</sup>). It is also referred to in 957: *andlang stræte on ða deopan fura, þonon inon sulh . . . of hylfes hæcce innon sulc, up æfter sulue*<sup>1</sup> (*Ib.* iii. 188<sup>20</sup>; 189<sup>2, 3</sup>). A *sulgeat* is mentioned in a Berkshire charter of 944 (*Ib.* ii. 558<sup>6</sup>), and a *sulig graf* at Lawern, co. Worcester, in 963 (*Ib.* iii. 341<sup>23</sup>). Cf. *Sulwath*, the older form of Solway Firth? (Will. of Worcester, *Itinerarium*, p. 354).

3 (= I. 12). **focgan igēþas.** These seem to be the eyots at the junction of the Exe and the Creedy. The first part of the name is preserved in *Foghays* or *Voghays*, a hamlet adjoining Exwick Barton, in the parish of St. Thomas, Exeter. Foghays is close to the southern boundary of the parish of Upton Pyne, which is, probably, the line pursued by these boundaries. *Focgan igēþas* are called *Fogan flode* in No. III, line 3. Cf. *Foghanger* (farm) in Milton Abbott.

The same word appears in *focgan crundel* (*CD.* vi. 168<sup>27</sup>) and *fogga crundel* (*CD.* vi. 186<sup>12</sup>). The suggestion that *focge* means 'a she-fox' (cf. Leo, *Angels. Glossar*, p. 345, and Kluge, *PBB.*, ix. 161, Sievers, *ibid.* xx. 157 note), has but little to support it. One might be inclined to connect it with the ME. *fogge*, NE. (dial.) *fog* 'aftermath, winter grass,' if it were not for the forms *focginga byra* (*CS.* i. 480<sup>8</sup>), *fucges flodan* (*CS.* ii. 358<sup>19</sup>), and *fucces treow* (*CS.* iii. 344<sup>20</sup>) which seem to point to a personal name.

**on landscare hryeg.** The word *landscæaru* apparently means the line dividing one estate, or portion of an estate, from another, a boundary, a 'gemære.' As a rule it is applied, as here, to a portion of the boundary, but occasionally *sēo landscæaru* is used collectively in the sense of *þā landgemāru*. Cf. *CD.* iii. 338<sup>4</sup> (co. Hants); *CS.* iii. 660<sup>1</sup> (co. Devon); Earle, *L.C.* 296 (co. Cornwall); 301 (co. Cornwall).

Kemble (*CD.* iii. p. xii) asserts that the expression is only found in comparatively modern charters, and those principally belonging to the extreme South of England. The second part of this statement admits of still more precise formulation: although the word is of frequent occurrence in the charters—we have noted about forty instances of its use—it is only found in the South-Western counties. We have not met with any instance of it in South-Eastern boundaries. Only in one single case<sup>2</sup>, viz. in a charter of Cnut, 1021–23 (*CD.* iv. 20<sup>4</sup>) referring to land at Newnham, co. Northampton, have we found the word used outside the area mentioned.

<sup>1</sup> For *suluc*?

<sup>2</sup> The charter printed in *CS.* iii. 238 is there wrongly assigned to Berkshire. The estates referred to are in Dorsetshire.

With regard to the date of its occurrence, we have not met with it in documents written earlier than the tenth century. The few seventh to ninth century charters in which it is found (*CS.* i. 48<sup>1</sup>; ii. 14<sup>12</sup>; 143<sup>3</sup>, 144<sup>14</sup>) are not originals, being only preserved in chartularies of the twelfth to fifteenth centuries, and it is not impossible that its use is there due to the later scribes. The tenth century charters in which the word is used are very numerous, but, with one exception (*CS.* iii. 3<sup>40</sup>, A. D. 948), they are all later copies. In documents written in the eleventh century we have found three examples of the word (*CS.* iii. 660<sup>1</sup>; Earle, *L.C.* 296, 301). The great majority of instances of the use of *landscearu* occur, therefore, in quite late MSS. (twelfth to fifteenth century), and this would certainly seem to bear out Kemble's statement.

Of course the evidence here adduced is of a negative character, and it is quite possible that the non-occurrence of the word at an early date is merely the result of accident. In any case, no argument against the genuineness of our first charter can be founded on its use of this word, as its introduction may be due to the later copyist having substituted it for some other term.

In the tenth and eleventh centuries the word appears as *landscaru*, *-scaeru*; in the later documents it assumes various forms: *land* (*lond*-)*scære*, *-schere*, *-share*, &c., and from the eleventh century onwards we meet with the spelling *landscore* (e. g. *CD.* iv. 20<sup>4</sup>, A. D. 1021-3). The last mentioned form is noteworthy, as it cannot have been phonetically developed from *landscearu*, but is the result of the replacement of *-scaeru* by another word, viz. *score* (NE. *score*), a word probably of Scandinavian origin.

According to Halliwell *landscearu* still survives in Devonshire in the form *landshare* 'the headland of a field,' and Elworthy, *West Somerset Word-Book*, gives *landsherd* as meaning 'a ridge or strip of land left unploughed or untilled, either between two crops or to mark a boundary where there is no fence<sup>1</sup>.' This *landsherd* represents an older *landsher*, the *d* being excrescent, as in *millerd*, *scholar*, *liard* (= 'liar'), which occur in the same dialect.

The other form, *landscore*, has also survived. Halliwell cites an instance of *landscores*, and in the Devonshire Directory a *Landscore* occurs at Crediton and at Teignmouth.

4 (= I. 13). **luhan treow.** Cf. *Luhhan beorh* (MS. *luhhamb*-) in *CS.* iii. 227<sup>22</sup>, a charter containing other boundaries of the same names as those of this charter (*Wonbroc*, *Stanford*, *Wiðigslæd*); see page 42 above, note 1. Cf. *Luhes ford*, *CS.* iii. 176<sup>6</sup>; *Luhhes geat*, *CS.* i. 515<sup>18</sup>; ii. 495<sup>19</sup>, 529<sup>27</sup>; *Luhincwudu*, *CS.* iii. 589<sup>4</sup>.

5 (= I. 14). **doddan hrycg.** There is a Doddridge about three miles to the north-east of Crediton; but the position does not suit, *doddan hrycg* should be to

<sup>1</sup> In other dialects *landmere*, from OE. *landgemære*, is still used with this same meaning.

the south-east of Crediton. The name *Dodda* occurs in other place-names, e. g. *Doddan ford* (*CD.* iii. 217<sup>10</sup>; vi. 213<sup>20</sup>), *Doddan læw* (*CD.* iv. 47<sup>1</sup>) &c. The name *Dodda*, *Dudda* is elsewhere not unfrequent, and we find instances of its occurrence in Devonshire: a *Dodda* was one of Æðelred's moneyers at Totness, and under Cnut and Harðacnut there was a moneyer of that name in Exeter.

5 (= I. 14). **Grendeles pyt.** Possibly recorded in the name of *Pit Farm* (old 1-inch Ordnance map), near Whitestone Wood, near the boundary between the parishes of Newton St. Cyres and Whitestone. There is also a Tinpit Hill in Newton St. Cyres, near Shuttern Brook. It is possible that the name still existed in the fifteenth century, as it is called 'Gryndelys Pytte' in No. III.

Another *Grindeles pytt* is mentioned in Worcestershire (*CS.* i. 176<sup>27</sup>, 177<sup>1</sup>). The same form occurs in *Gryndeles sylle*<sup>1</sup> at Battersea, co. Surrey (*Ib.* iii. 189<sup>25</sup>), and in *Grindlesbec* at Beornoðes leah near the River Teme, co. Worcester (*Ib.* iii. 588<sup>22</sup>). The form *Grendel* occurs in *Grendlesmere*<sup>2</sup>, in Wilts (*Ib.* ii. 364<sup>11</sup>) and in Staffordshire (*Ib.* iii. 223<sup>27</sup>); and in *Grendeles gatan*, co. Middlesex (*Ib.* iii. 605<sup>14</sup>). The *Grendel* in these names is generally identified with the monster in *Beowulf*. On the meaning of the word, see Jacob Grimm, *Deutsche Mythologie*, 4th ed. 1875, i. 201; Sarrazin, *Beowulf-Studien*, p. 65; and Paul's *Grundriss*, i. 1043. The *grendel* in a Devonshire charter of Edgar's (*CS.* iii. 336<sup>17, 19, 24</sup>) *on grendel . . . anlång grendel . . . on grendel*, &c., is the Grindle Brook, which runs into the Clyst at Clyst St. Mary. There is a narrow street in Sheffield called 'Grindelgate.'

6 (= I. 15). **ifig-bearo**, 'ivy-grove.' This hitherto unrecorded compound probably means a grove of ivy-encircled trees. It is treated as an *u*-stem and forms the dat. in *-ra*, not *-rwe*.

**hruegan cumbes ford.** This was probably on one of the branches of the Shuttern Brook, by Venny Cleave, that form the boundary of the parish of Newton St. Cyres. There is a *Northridge* close to Venny Cleave, and a *Rudge* about 1½ miles NW. But neither of these can well be derived from *Hruegan*, as, in the absence of *umlaut* in that word, the *cg* should be represented by *g*, not by *dg*. A *ruggan broc* occurs in co. Warwick (*CS.* i. 179<sup>6</sup>); but this may be miswritten for *rūgan*. There is a *Rug House* in Holcomb Burnel and a *Rug road* (farm or hamlet) in the parish of Spreyton, both near the boundaries of the present charter, but in positions far away from our *Hruegan cumb*. Perhaps *Ruggins*, a hamlet of West Buckland, co. Somerset, may be compared.

<sup>1</sup> Corresponding to the *Gryðdeles* (for *Gryndeles*?) *elrene* of *CS.* i. 117<sup>27</sup>.

<sup>2</sup> It might be thought that a *Grindles mere* is recorded in the *Grundeles-mere* in the Huntingdonshire Fens, A. D. 1146-1153, in the 14th cent. *Cartular. Monast. de Rameseia*, i. 161, but as the name is written *Grundlesemere* in an original charter of 1147 (*Cott. Chart.*, vii. 3; *Monasticon*, v. 522), it is clear that it is derived from OE. *grundlās*, 'bottomless' (cf. *on þone grundleasan pyt*, *CS.* iii. 395<sup>16</sup>).



7 (= I. 16). **earnæs hrycg.** Known as 'Yearnys Rygge' in the fifteenth century (No. III. 7). This may be from the personal name *Earn* or from *earn*, 'eagle.' The name of the bird seems to occur in *Earna dene* (*CD.* vi. 186<sup>21</sup>), *Earna leah* (*CS.* i. 331<sup>5</sup>; ii. 295<sup>39</sup>, 349<sup>29</sup>; *CD.* vi. 168<sup>28</sup>). Cf. *Earna næs*, *Beowulf*, l. 3032. In all probability *Earn-hyll* (*CD.* iii. 279<sup>15</sup>) is derived from the bird. The following may be from the bird or from the personal name, the composition with the genitive favouring the latter derivation: *Earnæs beam* (*CS.* ii. 114<sup>12</sup>); *Earnæs beorh* (*Ib.* i. 47<sup>23</sup>, 545<sup>5</sup>; ii. 382<sup>13</sup>, 444<sup>18</sup>; iii. 3<sup>30</sup>, 12<sup>17</sup>); *Earnæs dun* (*Ib.* iii. 174<sup>7</sup>, 257<sup>31</sup>); *Earnæs hlewe* (*Ib.* iii. 126<sup>15</sup>); *Earnæs hline* (*Ib.* i. 229<sup>12</sup>; ii. 437<sup>1</sup>); *Earnæs hyrst* (*Ib.* iii. 15<sup>10</sup>).

8 (= I. 17). **Wealdan cumb.** Probably the valley of the Kelland Brook, which is on the line of the Crediton parish boundary. *Wealdan cumb* was known as 'Weldecome' in the fifteenth century (No. III. 8).

**Tettan burna.** This is probably an older name of the Kelland Brook (recorded in the hamlet of Venny Tedburn, in the parish of Crediton?). It can hardly mean the River Culvery, the name borne by the stream formed by the junction of the Tedburn and Lilly Brook, as the boundary proceeds from *Tettan burna* up the stream (of the Culvery).

8 (= I. 18). **stream.** The River Culvery.

**Lillan broc.** The Lilly Brook. The present boundary proceeds up the Culvery to the point where the Lilly Brook and the Tedburn unite, thence proceeding for some little distance up the Tedburn. The boundary in the charter seems to vary slightly from this course. A *Lilles ford* is mentioned in our No. IV, line 44, but this was in the parish of Sandford, north of Crediton.

The name *Lilla* is not uncommon in the charters, which record a *Lillan hlæwes crundel* (*CS.* iii. 174<sup>5</sup>, 257<sup>29</sup>), a *Lillan hrycg* (*Ib.* iii. 309<sup>16</sup>), a *Lilan mere* (*Ib.* ii. 118<sup>26</sup>), and a *Lillan welle* (*Ib.* ii. 205<sup>6</sup>). This name is immortalized by the heroic devotion of the Northumbrian thegn of this name (Bæda, *Hist. Eccl. II.* c. 9). It belongs to an unexplained class of Germanic personal names, which are characterized by the initial consonant being doubled after an intermediate vowel. They usually end with the hypocoristic suffix *-a*. The vowels of the root-syllable are not regulated by the laws of *ablaut*. Instances of such names are: *Bæbba*, *Bebb*, *Bibba*, *Bobba*, *Bubba*; *Dodda*, *Didda*, *Dudda*; *Lilla*, *Lulla*; *Nunna*; *Pibba*, *Pippa*; *Tetta*, *Titta*, *Tot*, *Totta* (= *Torhthelm*?). As the great majority of these names occur only in hypocoristic forms, it is evident that they are not proper name-stems. Possibly some of them are formed by regressive assimilation, just as we form *Bob* from *Robert*.

Can the *y* in *Lilly Brook* represent the inflexional *-an*? Compare such Devonshire names as *Darniford* (OE. \**dyrnan forda*), *Bradiford* (OE. \**brādan forda*),



*Babbicombe* (OE. \**Babban cumb*), *Puddicombe* and *Shorticombe*. Or does it arise from the tendency of the South Western dialects to add an *i* or *y* at the end of certain classes of words, and especially between the two parts of compound place-names<sup>1</sup>?

9 (= I. 19). *middelhrycg*. This is probably the ridge of land between the Lilly Brook and the Tedburn.

10 (= I. 19). *herepaðford*. This ford was probably at the crossing of the Tedburn by the road along the 'middelhrycg' from St. Mary Tedburn to Crediton. The name is, no doubt, recorded in Lower and Higher *Harford*, hamlets in the immediate vicinity. The site here suggested is on the parish boundary of Crediton and St. Mary Tedburn.

*cyrtlan geat*. This must have been somewhere between the hamlets of Hember and Higher Berry. Higher Berry Camp, which might possibly be the \**cyrtla* or \**cyrtle*, is not on the modern boundary of Crediton, which hereabouts does not seem to correspond exactly with that of the charter.

Nothing is known of the meaning of \**cyrtla* or \**cyrtle*, which occurs, apparently, elsewhere in local names. Kirtlington, co. Oxford, is in Domesday *Chertelintone*, *Certelintone*, *Cherielintone*, *Cortelintone* (J. L. G. M., *Notes on the Oxfordshire Domesday*, Oxford, 1892). Kirtling, co. Cambridge, called *Chertelinge* in Domesday, and Kirklington, co. Notts, in Domesday *Chertinton*, and Kirklington co. York, may perhaps be compared (Kirklington, co. Cumberland is Kirk Linton). The Nottinghamshire *Cortlingstock* may also be connected. It does not seem probable that \**cyrtla* or \**cyrtle* represents the Frankish-Latin *curtilla* or *curtile*, as the meaning of these words was covered by the OE. *weorðig*. Cf. Laws of Ine, c. 40. If \**cyrtla* or \**cyrtle* be a substantive, the mention of its gate in the boundaries would be parallel to that of the *hagan get* of line 4.

11 (= I. 20). *on suran apuldre*, 'sour apple-tree or crab.' This was, probably, in the neighbourhood of Higher Berry Camp.

Apple-trees are frequently mentioned in OE. charters, both with and without qualification. The 'sour apple-tree' occurs in *CS.* i. 229<sup>11</sup>; ii. 270<sup>28</sup>; 436<sup>42</sup>; 438<sup>29</sup>. The 'sweet apple-tree' is mentioned in *CS.* iii. 232<sup>36</sup> (*to þare swete apuldre*). The 'hoar-apple-tree' is referred to in *CS.* ii. 41<sup>6</sup>, 295<sup>31</sup>; iii. 52<sup>9</sup>, 63<sup>26</sup>; 303<sup>35</sup>; 'broad apple-tree' in iii. 352<sup>20</sup>; 'twisted apple-tree' in ii. 79<sup>6</sup>; 'long apple-tree' in iii. 586<sup>8</sup>; 'rough apple-tree' in ii. 585<sup>3</sup>; 'large apple-tree' in iii. 655<sup>36</sup>. There was an apple-tree in 969 at the junction of the boundaries of Woburn and Wavendon, co. Bucks, and of Apsley, co. Bedford (*CS.* iii. 517<sup>23</sup>).

<sup>1</sup> Cf. Elworthy (*West Somerset Word-Book*, E. D. S. 1886, p. xvii), who also cites the pronunciations *Foxydown*, *Dartymoor*. A similar tendency is recorded for the dialect of the Hundred of Berkeley, co. Gloucester, in the 17th cent. by J. Smyth; cf. *The Berkeley MSS.*, ed. by Sir J. Maclean, Gloucester, 1885, iii. 23.

The OE. name of the apple-tree is recorded in the Devonshire local names *Appledore* at Clannaborough, near Crediton, and *Appledore* near Bideford. *South Appledore*, a tithing of Burlescombe, but in Halberton Hundred, co. Devon, is an interesting corruption of (*æ*) *sūran apuldre*. It was still called *Sourapledere* in 1316, according to the *Nomina Villarum*, p. 387 a. A manor of *Surapla*, co. Devon, is mentioned in the Exon Domesday, p. 368.

The OE. word occurs in two forms: *apuldre*, weak feminine (*Elfric's Grammar*, ed. Zupitza, p. 20, *ðeos apuldre*; *CS.* ii. 79<sup>6</sup>, *on þa . . . apoldran, of þere apoldran*; cf. also *CS.* i. 229<sup>11</sup>; ii. 270<sup>28</sup>, 436<sup>42</sup>; iii. 303<sup>35</sup>; 352<sup>20</sup>, &c.); and *apuldur, -dor, -der*, strong fem. (Wright-Wülcker, 31<sup>31</sup> *apuldur*; *CS.* ii. 542<sup>3</sup> *of ðære apuldre*; cf. also ii. 585<sup>3</sup>; iii. 52<sup>9</sup>, 63<sup>26</sup>, 164<sup>21</sup>, 232<sup>86</sup>, 240<sup>7</sup>, &c.). The former corresponds to the OHG. *affoltra*, which is also a weak fem., and the latter to the ONorse *apaldr*, a strong masculine. No doubt the OE. *apuldor* was originally masculine, like the Scandinavian form, but its gender has been influenced by the weak *apuldre*. We have noted but one instance in which the old gender has been preserved, viz. *CS.* iii. 586<sup>8</sup>, *on þone longan apuldre* (for *-der*), *of þam apuldre*.

**grenan weg.** Probably the road from the Okehampton road to Black Down-Plantation near Posbury, which passes by Higher Berry Camp.

12 (= I. 21). **wulfpyt.** 'Wolf-pits' are mentioned about 765 at Stanmer, co. Sussex (*CS.* i. 280<sup>20</sup>); in 829, 939, and 956 at Droxford, Hants (*Ib.* i. 548<sup>20</sup>; ii. 460<sup>41</sup>; iii. 134<sup>21</sup>); in 955 at Chalk, co. Wilts (*Ib.* iii. 84<sup>15</sup>); in 955-9 at Alveston, co. Gloucester (*Ib.* iii. 113<sup>31</sup>); in 1033 at Polhampton, Hants (*CD.* iv. 49<sup>7</sup>); in 1062 at Passefield, co. Essex? (*Ib.* iv. 157<sup>11</sup>); and in 1004 at Littlebury, co. Essex (*Lib. Elien.*, p. 175). Probably an artificial excavation or pitfall for catching wolves, although it may merely mean a depression in the ground haunted by wolves, a wolf's lair.

Woolpit, near Stowmarket, Suffolk, derives its name from 'wolf-pit,' as it is recorded in Domesday as *Wylfpetta* (vol. ii. p. 362 b). A *wulf-seað* or wolf-pit occurs at Broadwas, co. Worcester, about A. D. 779 (*CS.* i. 326<sup>20</sup>), and in 978-92 at Bredicot (*CD.* iii. 264<sup>5</sup>). The *wulf-hagan* of 959 at 'Ermundeslea' or Appleton, co. Berks (*CS.* iii. 258<sup>26</sup>), and of 972 at 'Longandun,' co. Worcester (*Ib.* iii. 587<sup>20</sup>) were probably enclosures or 'haws' to protect the flocks from wolves. The first example describes the *wulf-hagan* as 'old.' Other compounds into which the name of the wolf enters are: *wulfbeorh*, *CS.* ii. 81<sup>16</sup>, 512<sup>30</sup>; iii. 48<sup>14</sup>; *wulfa broc*, *CS.* iii. 16<sup>38</sup>, 137<sup>32</sup>; *wulvesburghe*, *CS.* iii. 43<sup>19</sup>; *wulfcumb*, *CS.* ii. 232<sup>15</sup> (cf. *wulfcumbes heafod*, Charter I. l. 36); *wulfandun*, *CS.* i. 176<sup>29</sup>; *wulfflodan*, *CS.* ii. 482<sup>31</sup>; *wulfzate*, *CS.* ii. 471<sup>36</sup>; *wulfhlype*, *CD.* iv. 157<sup>33</sup>; *wulfricg*, *CS.* iii. 113<sup>73</sup>; *wulfhylle*, *CD.* iii. 279<sup>29</sup>; *wulfleag*, *CS.* i. 342<sup>5</sup>; ii. 295<sup>38</sup>; *wulfa leag*, *CS.* ii. 490<sup>16</sup>; *wulfmere*, *CS.* i. 388<sup>1</sup>; *wulfa mere*, *CS.* iii. 556<sup>25</sup>,

558<sup>35</sup>; *CD.* iii. 292<sup>16</sup>; *wulforan*, *CS.* iii. 10<sup>13</sup>; ii. 301<sup>17</sup>; *wolfpol*, *CS.* ii. 512<sup>30</sup>; *wulfslæd*, *CS.* iii. 212<sup>31</sup>; *CD.* iii. 456<sup>6</sup>; *wulfwælles*, *CS.* ii. 34<sup>24</sup>. Some of these may be from the personal names *Wulf*, *Wulfa*.

oþ þa laca toliegaf. The junction of the brook at Eastford with the Fordbrook near Tillerton, or the junction of the brooks from Langridge, Cadaford Moor, and West Down, which form the brook at Eastford. The Crediton boundary follows the united streams until they flow into the Fordbrook.

The word *lacu* here means 'stream,' not 'lake.' Cf. *CS.* iii. 624<sup>19</sup>, boundaries of Coplestone, near Crediton: *adune on Secgbroc oð seo lacu scyt west þanon ut on hæðfeld*. Cf. also *CS.* ii. 541<sup>26</sup>. This meaning has survived until the present day in the south-west of England. In the modern dialects of Devonshire, Cornwall, and Somersetshire, the word *lake* is not applied to a pond or sheet of standing water, but is always used of running streams. Numerous instances of its use in this sense may be found in the Ordnance maps of Devon.

14 (= I. 23). *sceafrichte*, 'in a straight line.' Cf. Charter IV. l. 42, 44, &c. Also *CS.* iii. 336<sup>22</sup> *þanon west scefrihte* (also a Devonshire charter). The word is not recorded in the dictionaries.

alr, 'alder.' *Aller* is a very common local name in Devonshire, but we have been unable to identify this one.

on hlypan. Two forms of this word are met with: *hlyp*, strong fem., and *hlype*, weak fem. (?). It occurs both alone and preceded by names of persons (*Freobarnes*, *Wullafes*, *presta*, &c., *hlyp*), and is not uncommon in compounds of which the first element is the name of an animal or bird (*swælewan-*, *hinde-*, *wulf-hlype*). It is also found as the first part of compounds where it is followed by a noun denoting some common boundary mark, like *cumb*, *burna*, *geat*. It is not impossible that we have here more than one word. The meaning 'leap,' which is sometimes given to it, certainly does not suit in all cases. In the case of *hindehlype* one might think of something like a 'deer-leap,' a ditch over which the deer could get one way, but not back, and *hlypgeat* might mean a gate in such a line of enclosure. Unfortunately the prepositions *into*, *æt*, which we find used with *hindehlype*, point rather to an enclosed space than to a mere line. Cf. also *CS.* iii. 443<sup>18</sup>, *ᚠ synd .iii. hida þe fram cupum mannum hindehlep is gehaten*.

The following are instances: I. *Hlyp*, strong fem., *into presta hlype . . . to Freobearnes hlype . . . to ðære ældan hlype . . . of ðære hlype . . . into Æðerices hlype . . . into wulfhlype* (*CD.* iv. 157); *þe . . . hindehlep is gehaten* (*CS.* iii. 443<sup>18</sup>); *on hindehlyp . . . of hindehlype* (*CD.* iv. 19<sup>24</sup>); *clifhlep*, *-hlyp* (Wright-Wülcker, 39<sup>1</sup>, 469<sup>1</sup>).—II. *Hlype*, weak fem. (?), *to preostan lypan* (*CS.* ii. 310<sup>25</sup>); *to swacan hlypan* (*CD.* iv. 27<sup>20</sup>); *to Wullafes hlypan* (*CS.* iii. 33<sup>8</sup>); *to (æt, &c.) hindehlypan* (*Ib.* i.

342<sup>3</sup>; ii. 541<sup>2</sup>); on *swealewan hlypan* (*CD.* iv. 27<sup>13</sup>).—III. Compounds: *hlypget* (*CS.* i. 502<sup>10</sup>; ii. 354<sup>24</sup>, 474<sup>29</sup>, 575<sup>22</sup>; iii. 44<sup>20</sup>, 212<sup>32</sup>, 351<sup>4</sup>, 586<sup>26</sup>; *CD.* iii. 180<sup>26</sup>, &c.); *Ælfwines hlypgeat* (*Ib.* iii. 320<sup>26</sup>); *hlypcumb* (*Ib.* iii. 204<sup>16</sup>); on *hlypeburnan* (*CS.* iii. 288<sup>36</sup>). Cf. also *hleapmere* (*Ib.* i. 82<sup>57</sup>).

The word probably exists in these modern local names: *Lipe* Hill, West Buckland, Somerset; *Lype* Hill, near Luxborough, Somerset; *Lepe*, about two miles east of Exbury, Hants; *Leapyate*, Upper Wraxhall, Wilts; *Lyfyate*, near Holcombe, Somerset; and *Clerkenleap* near Powick and Kempsey, co. Worcester; *Birdlip* and *Postlip*, co. Gloucester; *Islip* (\**Gihles-hlype*), co. Oxford; and *Hindlip*, co. Worcester. Cf. (?) *Devil's Leap*, Doddinham, co. Worcester.

**sup ofer**, 'southwards over it' (i. e. the Alr). Cf. Alfred's *Orosius*, ed. Sweet, 244<sup>2</sup>, *he eode to þære burge wealle, 7 fleah ut ofer, þæt he eall tobærst*.

**byrceumbes heafod**. This seems to have been known as 'Brygcombes heayd' in the fifteenth century (No. III. 15).

15 (= I. 24). **hananford**. There is a *Honyford* (farm or hamlet) about a mile west of Cheriton Bishop. This might possibly record the *hananford*, but it is not on the parish boundary. If *hananford* was on the line of the modern boundaries, it was probably on the brook between Hooke and Caddiford. *Honyford* is probably derived from *hunig*, like *Honeybourne*. There is a *Hanna-ford*, west of Kenn, and another in Swimbridge, co. Devon. Cf. *hananwelle*, *hananwurde* (*CS.* ii. 232<sup>9</sup>).

16 (= I. 26). **Eowan**. The River Yeo. The modern boundary of Crediton touches the boundary of Hittesleigh just above the crossing of the Yeo by the road from Cheriton Bishop to Hittesleigh, near West Pitton. From here the Hittesleigh boundary ascends the Yeo for nearly a mile. It then makes a bend westward, returning to the Yeo near Fursham. From this point the Yeo forms the boundary between Cheriton Bishop and Drewsteignton.

17 (= I. 26). **eorþgeberst**, 'a landslip, chasm in the ground.' It seems to have been still known as *yeorþberst* in the fifteenth century (No. III. 18). This compound is not recorded in Bosworth-Toller, where only the uncompounded *geberst* is cited from Cockayne's *Leechdoms*; the word does, however, occur elsewhere in the charters: *CS.* ii. 557<sup>23</sup>, *up to þam eorþgeberste*; *Ib.* ii. 579<sup>15</sup>, *on iþar eorðbriste*; *Ib.* iii. 531<sup>31</sup>, *in þæt corþebyrst, of þon eorðgebyrste*.

17 (= I. 27). **on grenan dune**. This name is probably preserved in *Grendon*, a hamlet in the extreme west of the parish of Cheriton Bishop, near Whiddon Down, and close to the road from Okehampton to Exeter. *Grendon* is close to the head of the Yeo, the present boundary between the parishes of Cheriton Bishop and Drewsteignton.

18 (= I. 27). **herepap**. Probably the road from Okehampton to Exeter;



see preceding note. The name is preserved in *Harepath*, a hamlet immediately south of the road, in the parish of Drewsteignton.

**Puttan stapul.** From the personal name *Putta*. This was probably in the vicinity of Puddicombe, which lies between the *herepað* and Drewsteignton, if this name be derived from \**Puttan cumb*. Cf. *Puttan . . . ealh* (*CS.* i. 315<sup>10</sup>), *Puttan crundell* (*Ib.* i. 316<sup>14</sup>), and *Puttan pytt* (*Ib.* iii. 52<sup>29</sup>).

19. **stanford on Eowan.** This second mention of this ford does not occur in No. I, which goes directly from Beornwyn's tree to Bucgan ford. If it be not a mistake in No. II, another *stanford on cowan* must be meant, as otherwise the land encircled by the boundaries since the previous mention of *stanford* must have been entirely cut off from the other land conveyed by the charter.

19 (= I. 28). **Beornwynne treow.** From the fem. personal name *Beornwynn*. Cf. *Beornwynne stan* (*CS.* iii. 33<sup>1</sup>), and *Beornwynne dene* (*Ib.* iii. 586<sup>29</sup>). With the form *Beornwunne* in No. I may be compared *Sigewunne dic* (*Ib.* ii. 232<sup>10</sup>). The linking of personal names with trees in the boundaries in OE. charters is very common.

20 (= I. 28). **Bucgan ford.** There is a *Bugford Bridge* on the (western) River Yeo, west of Morchard Bishops, but this, of course, cannot be the *Bucgan ford* of our charters. There is a *Budbrook* (farm or hamlet) in the parish of Drewsteignton, close to the Woodbrook brook. *Budbrook* was, no doubt, the name of an affluent of the latter, taking its rise near the farm or hamlet. *Budbrook* may possibly be derived from an older *Bucgan-broc* by an inverse process to that by which our *bug*, 'cimex,' has been supposed to have arisen from OE. *budda*.

*Bucgan-ford* contains the rare OE. fem. personal name *Bucege* (or masc. *Buca*?). A poem of Aldhelm's is entitled *De basilica aedificata a Bugge filia regis Angliac*. She was, as we learn from line 2, a daughter of King Centwine (of Wessex). *Bucege* occurs in 736-737 (*CS.* i. 225<sup>19</sup>) and in 772 (*Ib.* i. 297<sup>12</sup>; 298<sup>15</sup>). The first of these is noticeable for having led Kemble to make the astounding suggestion that this 'was a familiar, though not very graceful name,' meaning *cimex*, 'perhaps upon the principle of that insect being also a "familiar beast and friend (!) to man"' (*Proceedings of the Archaeolog. Institute at Winchester*, 1845, p. 96. See *English Historical Review*, iv. 354, note 2). A masc. *Buca* occurs in 727 (*CS.* i. 213<sup>3</sup>), but, unless it be a mistake for *Bucga*, this name cannot be connected with the one now under consideration. The only full-name recorded is *Buggild*, in *Buggilde stræt*, now *Buckle Street*, part of the Icknield Way, near Evesham (*CS.* i. 184<sup>21</sup>; *CD.* vi. 220), elsewhere called *Bucgan*, *Buggan stræt* (*CS.* iii. 479, 480; *CD.* iii. 396<sup>15</sup>). As these charters are late copies, it is probable that the name was *Burghild*, not *Buggild*. The (Latinized)



*Bugga*, according to Stark, *Die Kosenamen der Germanen*, Vienna, 1868, p. 14, represents the full-name *Eadburga*, in the epistles of S. Boniface (Winefrið). But it could, of course, be a hypocoristic form of any name (masc. or fem.) commencing with *Burg* or of any fem. name ending with that word. It occurs frequently in compounds mentioned in boundaries. A Somersetshire *Buchan* (= *Bucgan*?) *ford* occurs in *CS.* ii. 74<sup>23</sup>. There is a Bughead Cross lying to the west of Moreton Hampstead, co. Devon.

**Brunwoldes treow.** This was still known, apparently, in the fifteenth century as 'Brymwoldys tree' (No. III. 20). The OE. *brūn* in compound local names is preserved in many cases as *Brim*.

21 (= I. 29). **Won broc.** This is probably the stream running by Woodbrooke into the Teign at Clifford Barton. The northern boundary of the parish of Drewsteignton proceeds from near Grendon along the Okehampton road to the point where that road crosses this stream; the boundary then goes down the stream to the Teign. The boundaries given in the charter between Grendon and the *Won broc* do not, apparently, agree with the modern boundary. Woodbroke might possibly be a corruption of *Wōnbroc*, through the form \**Woolbrook*. The *won broc* of *CS.* iii. 227<sup>22</sup> is one of several names contained in the charter there printed that agree in name but not in position with some of the features of the Crediton boundaries.

(Cf. I. 11). **andlanges**, formed from *andlang* with adverbial ending *-es*, occurs elsewhere in the charters: *CS.* i. 179<sup>7</sup>; ii. 41<sup>5</sup>, 60<sup>28</sup>, 305<sup>20</sup>, 494<sup>12</sup>; iii. 290<sup>31</sup>, 476<sup>18</sup>, 496<sup>33</sup>, 497<sup>2</sup>, 528<sup>5</sup> (*ollunges*), 532<sup>4</sup>; *CD.* iii. 172<sup>29</sup>, 320<sup>28</sup> (*onlonghes*); vi. 168<sup>23</sup>, 217<sup>5</sup>. For later forms, see *NED.* s. v. *alongst*.

21 (= I. 30). **Teng.** The River Teign. Although thus spelt in both versions of the boundaries, it is probably mis-written for *Tegn*<sup>1</sup>. The latter form is recorded in the form *Tegntun*, King's (?) Teignton, in the Parker MS. of the Chronicle, A.D. 1001, and in the manor-names *Teigna* in the Exon Domesday, pp. 126, 274. It is also confirmed by the modern name of the river.

22 (= I. 30). **Paþford.** This is probably recorded, in a very corrupt form, in *Parford*, a hamlet in Drewsteignton. The ford was, in this case, probably where the road from Easton crosses the Teign. Cf. *Patforda*, Exon D. B. pp. 421, 428.

**Franca cumb.** If the preceding identification be correct, this must have been the name of a combe north of Parford. There is a *Frankford* (East and West) in the parish of Whitestone, some distance to the NE. of Parford. Cf. *Frankaborough* in Broadwood Widger, co. Devon.

The personal name *Fronka* is recorded in the Durham *Liber Vitae* (*O. E. T.* p. 155<sup>53</sup>). Frankley, co. Worcester (*Franchelie*, D. B. i. 177, c. 2), Frankton, co.

<sup>1</sup> Metathesis of *g* and *n* is not uncommon, cf. Sievers, § 185, and *PBB.* ix. 216.

Warwick (*Franchetone*, ib. i. 239, 240), and Frankton, co. Salop (*Franchetone*, *Ib.* i. 255), may be from *Franca* (\**Frauc*).

22 (= I. 31). **Drosneumb.** Probably Drascombe, in the parish of Drewsteignton. The fifteenth-century boundaries have the form 'Droscomb.'

The OE. *drōsn* has no recorded meaning except that of 'dregs, sediment,' and the remark holds good of the cognate OHG. *truosana*, NHG. *Drusen*. If it had been possible to connect *drōsn* with OE. *drōsan* 'to fall,' it might have been assumed that it meant 'slope,' like Gothic *driusō*, or 'landslip,' but the phonology of the word absolutely forbids the connexion.

23 (= I. 31). **Deormere.** Probably the small lake called 'Bradmere Pool' on the old one-inch Ordnance map, and 'Bradford Pool' on the new one. The line of boundary from Parford, above indicated, is slightly to the east of the Drewsteignton parish boundary. As *Deormere* is written *Deremere* in the fifteenth-century version of the boundaries, it is probable that the name still existed.

23 (= I. 32). on **langan stan.** This can scarcely be Longstone in the adjoining parish of Throleigh, which is nearly two miles distant from Bradmere or Bradford Pool.

24 (= I. 32). **Hurran cumb.** Probably Hollycombe, in the parish of Spreyton, called Hollacomb in the old one-inch Ordnance map. Kelly's Devonshire Directory mentions a Horracombe at Spreyton, which does not appear on the maps, and is, therefore, probably identical with Hollycombe. Hollycombe is near the Drewsteignton boundary, which does not, apparently, agree with the line indicated in the charter. There is a *Horrabridge* in Buckland Monachorum, and another in Whitchurch, co. Devon.

24 (= I. 33). **riscford.** Probably Hollycombe Ford on the river Troney, at the junction of the Spreyton and Drewsteignton boundaries. There is a Rushford Barton, Mill, and Bridge in the parish of Chagford close to Parford, but they cannot very well derive their name from the *riscford* of the charter.

25 (= I. 33). **Nymed.** The course of the boundaries from *Hurran cumb* and *riscford* is very doubtful. If they include the parish of Spreyton and follow its western boundary, they should proceed across country from Hollycombe to the (western) River Yeo and down that river to Coxmoor. In this case the *nymed* may be, as it seems undoubtedly to be, in line 31, the River Yeo itself. If, however, Spreyton is excluded, and the boundaries follow the western boundary of the parish of Hittesleigh, then the *nymed* may be the River Troney. There are grounds, as will be seen below, for identifying each river with this name. With either alternative, we have to assume that *on nymed* means 'to the river, and along the river,' which is certainly an unusual meaning. As Spreyton is not included in the Hundred of Crediton, whilst Hittesleigh is, the probabilities

incline in favour of the exclusion of Spreyton. The name of this *nymed* seems to have been unknown in the fifteenth century, for No. III. 26, writes *nimed* instead of *nimet*, the form then borne by the other places called by this name.

The name of the *Nymed* is preserved in the various 'Nymets' dotted about the country by the sides of the (western) river Yeo and the river Troney. On the six-inch Ordnance map we find *Nymet* Wood in Hittesleigh, abutting upon the Troney, *Nymet* Cross in the same parish, Broad *Nymet*, *Nymet* Barton, *Nymet* Wood, *Nymet* Chapel at Bow or *Nymet* Tracy. The hamlet or farm by Nymet Wood, Hittesleigh, called 'Easterbrook' on the new Ordnance map, is called *Nymph* on the old one-inch. This seems, therefore, to be a corruption of *Nymet* (cf. the Gloucestershire *Nymphs*field from *Nymdes*-feld). This form occurs in *Nymph* and West *Nymph* at South Tawton, Nickels *Nymph* at North Tawton, and *Nymphays* at Zeal Monachorum. All these are to the west of the (western) Yeo, but in its vicinity. There is also a *Nymph* at Spreyton. These are all near enough to the Troney or the Yeo to derive their name from those rivers. *Nymet* Rowland is further afield, but as it lies close to the junction of the river Taw and of the river formed by the Yeo and the Dalch, it is not impossible for it to derive its name from the Yeo. King's *Nympton*, *Nympton* St. George, and Bishop's *Nympton* are some distance to the north of Nymet Rowland. They are by the river Mole, which flows into the Taw some considerable distance below Nymet Rowland. We can hardly assume that the Mole was also known as Nymed. It would be easier to account for this diffusion of the name in a limited district on the theory that Nymed was the name of a forest; it can hardly have been a common noun. But we see from line 31 of our boundaries that the Nymed was a stream. The same Nymed seems to be clearly a stream in the boundaries 'æt Nymed' (Down St. Mary?) in *CS.* iii. 624<sup>21</sup>: *ðanon adune andlang streames oð riscbroc scyt on nymed; þanon east on riscbroc*, as *scyt* in the boundaries generally means 'flows.'

A *Nimet* is mentioned in a Glastonbury charter of A. D. 744 (*CS.* i. 242<sup>25</sup>), and a *Nymede* (the same as above?) occurs at Lottesham, Somerset (*Ib.* ii. 14<sup>17</sup>). A Somersetshire *Nymed* is mentioned in the Bath manumissions (Thorpe, *Diplomatarium*, p. 644<sup>19</sup>). The *Nymdesfeld* of A. D. 872 (*CS.* ii. 151<sup>26</sup>) is the present Nymphsfield, co. Gloucester.

As regards the form of the word, the spelling *nymed* is probably the correct one. It is not only the spelling of our No. II, which preserves the distinction between older *y* and *i* better than No. I, but it is also thus written in the tenth-century 'æt Nymed' charter cited above. The other charters, with the exception of the Bath manumissions, containing this word are all late copies. Yet two out of three of them retain the *y*, which we may therefore conclude to be original.

This being the case, the word cannot be equated with the Old Low Franconian *nimid*, 'sacred grove,' in the *Indiculus Paganiarum*, although it may be cognate with it. Fick, *Vergleich. Wörterb. der indogerm. Sprachen*, 4th ed. i. 97, connects this Franconian *nimid* with Zend *nema*, *nemata*, *nimata*, 'grass, meadow.' As the name occurs in a Celtic district, it may be of Celtic origin. It may be from the Celtic *nemeton* (Welsh *nemet*, *nevet*, Breton *nemet*, 'silva, quae uocatur Nemet'; C. W. Glück, *Die bei C. I. Caesar vorkommenden keltischen Namen*, p. 17). The word seems to have meant 'sacred grove,' and, secondarily, 'temple,' undergoing the same development as *hgrgr* has done in ONorse, as evidenced by the retention of the original meaning of grove by OE. *hearh* and OHG. *haruc*.

25 (= I. 33). **healre dune**. This can scarcely be Hillerton, in the parish of Bow, spelt 'Helliton' on the old one-inch Ordnance map. It is close to the boundary of Spreyton. The fifteenth-century boundaries write 'Alre down' (No. III. 26).

The first word seems to occur only in the great Pershore charter in *to healre mere* (CS. iii. 587<sup>33</sup>). As *mere* is masc., *healre* cannot be, as might at first sight appear, a strong dat. fem. adjective, and it is, moreover, the weak form that is required in this position. Nor can it well be a form of *health*, as it is considered to be in the glossary to Earle's *Land Charters*.

25 (= I. 34). **wærnan fæsten**, 'the wren's fastness'? It may, however, be from \**Werna*, a hypocoristic personal name (cf. *Uern-frith*, *-bercht*, *-bald*, *-gyth*, *-ðryð* in the Durham *Liber Vitae*). The wren seems to be meant in *Wrænnan leah* (CS. iii. 45<sup>1</sup>). The following may be compared: *on wernan broc*, *ðonne on wrennan wyll*, co. Wilts (*Ib.* ii. 65<sup>26</sup>); *wernan wyll*, co. Berks (*Ib.* ii. 516<sup>1</sup>); *on wærnan hylle*, co. Berks (*Ib.* iii. 228<sup>36</sup>); and *wernan ford . . . wernan strem*, co. Somerset (*Ib.* iii. 609<sup>7</sup>). These names have been derived from the *Warni* (OE. dat. pl. *Wernum*, *Wærnum*, *Widsið*, 25, 29), the neighbours of the Angles in Germany, by Seelmann, *Jahrbuch des Vereins für niederdeutsche Sprachforschung*, Jahrgang 1886, p. 23. The use of the gen. sing. forbids this derivation.

26 (= I. 34). **eiddan ford**. This cannot be *Chiddenbrook* near Crediton, as the latter is too far away from the parish boundaries. There is a *Kiddicott* on the six-inch Ordnance map in the parish of Bow, lying east of Nymet Wood by the river Troney, and close to the western boundary of Colebrooke. There are here two fords, one of them being on the parish boundary. If the latter was the *Cyddan ford*<sup>1</sup> of this charter, it is clear that the boundaries excluded Spreyton and Bow.

There is a Chiddencombe farm south of Bicknoller, co. Somerset.

<sup>1</sup> Kiddicott represents, no doubt, an OE. \**Cyddan-cot*, from the personal name *Cydda* (CS. i. 371<sup>14</sup>, 388<sup>31</sup>). If *Cyddan ford* is connected with Kiddicott, we should have to adopt the spelling *Cyddan* of No. I.



26 (= I. 35). *Cæfcan græfan*. Can *Cæfca* be a hypocoristic name with the suffix *ica*? The adj. *cāf* suggests itself as a likely one for a name-stem, but there is no proof of its use. The *Caua* of the Durham *Liber Vitae* can scarcely be related.

There is a *Chaffcombe* (farm or hamlet), in the parish of Down St. Mary, and Chaffcombe Cross, on the road from Coplestone to Clannaborough, marks the boundaries of these two parishes. This could only be connected with *cæfcan* by the assumption that that word is mis-written for *ceafcan*. The Exon Domesday, p. 462, mentions a manor of *Chefecoma* and a *Caffecoma* at p. 127. Both these forms represent a guttural and not an assimilated initial. Chaffcombe is a considerable distance from Kiddicott, so that the identifications of these places with *Ciddan-ford* and *Cæfcan græfan* are incompatible.

The word *grāfa*, -e (weak masc. or fem.?) appears to mean 'bush, bramble, brushwood, thicket, grove.' We have noted the following instances of its occurrence: Wright-Wülcker 406<sup>33</sup> and 526<sup>37</sup> *frondosis dumis* = *þæm gehilmudum græfum*; 517<sup>36</sup> *per dumos* = *þurh græfan*; 225<sup>24</sup> *dumas* = *spinas uel græfe* (have we here a strong fem. *grāf*?); *CS*. ii. 364<sup>8</sup> (original charter, A.D. 931) *on ða blacan græfan* (either acc. sing. fem. or acc. plur.); *CS*. iii. 655<sup>12</sup> (Codex Winton.) *on hincstes grefan, of hincstes grafan*<sup>1</sup>. . . *on þonne nearcgrefan*. The same word is found once in the Ormulum (l. 9210):—

*7 whærse iss all unmsæpe gett þurh bannkess 7 þurh græfess,  
7 sharrp 7 ruhþ 7 gateles þurh þorrness 7 þurh breress,  
þær shulenn beon ridinnæss nu, 7 effne 7 smæpe tweþæss.*

The context shows that close impenetrable thickets are here meant. The same word occurs frequently throughout the ME. period in the form *greve*, meaning 'grove, wood': cf. Chaucer's *Knight's Tale*, l. 637:—

*And with his stremes dryeth in the greves  
The silver dropes, hanging on the leues.*

Palsgrave, 1530, gives '*greave* or busshe, *boscaige*,' and this form survived until Elizabethan times. As a suffix it still exists in Sheffield local names<sup>2</sup>.

The word is probably related to the OE. *grāf* masc. neut., which occurs in the charters<sup>3</sup>, and which survives as NE. *grove*, the *v* of which, however, rather points to an OE. feminine *grāf*<sup>4</sup>, or to a weak \**grāfa*, -e, than to a masc., or neut. *grāf*, which should have become \**grofe* in Modern English. Compare, however, the

<sup>1</sup> Kemble (*CD*. iii. 134<sup>27</sup>) prints this as *græfan*.

<sup>2</sup> S. O. Addy, *Sheffield Glossary*, E. D. S., p. 95.

<sup>3</sup> It is found in *CS*. ii. 199<sup>2</sup>, 241<sup>33</sup>, 245<sup>24</sup>, 540<sup>35</sup>; iii. 486<sup>11</sup>, 532<sup>10</sup>, 588<sup>31</sup>, 589<sup>12</sup>; *CD*. iii. 261<sup>6</sup>; Earle, *Land Charters*, pp. 239<sup>6</sup>, 248<sup>12</sup>, etc.

<sup>4</sup> Does the Latinized *grava* 'lucus' point to the use of *grāf* as a feminine? Cf. *PBB*. xiii.



form *grafan* cited above. Moreover the *v* might be due to the influence of the form *greve*.

Orm's *græfess*, standing, as it does, at the end of a line, where the metre only permits words of the form — *u*, show that the *æ* must represent a long root vowel in OE.; and his spelling with *æ*, as well as that of the OE. recorded instances, prove that the correct OE. form was *græf-*, not *grēf-*, which latter spelling we have only met with in the late twelfth-century Codex Wintoniensis. An OE. *ǣ* corresponds both to a Primitive Germanic *ǣ* and *ai*, and if, as is highly probable, the word is connected with *grāf*, it must in this instance be the latter. But in neither case can the word be connected with *grafan* 'to dig, to grave, to carve,' or *graf* 'a grave, trench, hole,' which belong to an entirely different ablaut series. The explanation of *græfa* in Bosworth-Toller, as 'pit, cave, hole,' and of Orm's *græfess* in Holt's edition as 'ditches,' is obviously based on the assumption of such a connexion and is therefore untenable. The *græfe* 'speluncam' quoted in the former work (s. v. *græfa*) from Matth. (Lindisfarne) xxi. 13, is the dative of *græf* 'a grave, &c.,' in spite of the accent over the *æ*, whilst the *græfan* (*twælf foður grafan*) in the Peterborough Chronicle, an. 852, standing as it does between *sixtīga foðra wuda* and *sex foður gearda*, evidently means 'brushwood' (and not 'coal,' or, as Earle suggests, 'gravel') and affords another instance of our *græfa* or *græfe*.

27 (= I. 36). **stanbeorg**. The fifteenth-century boundaries (No. III. 29) call this 'Stansbrygg' and 'Stanbrugge,' but this is probably merely a substitution of 'bridge' for the obsolete *beorg* of the old boundaries. The latter would be more likely to assume the usual West of England form 'burrow' or 'borough.'

28 (= I. 36, 37). **cærswille**, 'cress-well.' As this is written 'Carswyl' in the fifteenth-century version (No. III. 29), it is possible that the name still existed. There is a Kerswell (farm?) in the parish of Crediton Fitzpaine, according to the old one-inch Ordnance map. The name occurs elsewhere in Devon in Abbots *Kerswell* or *Carswell*, *Kingskerswell*, *Kerswell* Rocks, Chudleigh, and *Kerswell* in Broadhembury and in South Brent. Outside Devon it occurs in the form *Cresswell*. There is a hamlet of *Carswell* in Buckland parish, co. Berks.

28 (= I. 37). **dyðford**. There is a *Diddy* Mill in Sandford, and a *Tid*lake in the parish of Thelbridge, but neither of these is in the position required for *Dyðford*. Cf. *Didworthy* in South Brent, *Didland* in East Down, and *Diddywell* in Northam, co. Devon. The word *dyð* occurs in *dypmere*, co. Berks (*CS.* iii. 234<sup>28</sup>, 279<sup>29</sup>). Cf. *dyddan þorn*, *ðyddan þorn*, co. Hants (*Ib.* ii. 245<sup>23</sup>, <sup>24</sup>).

29 (= I. 37). **dices get**. The 'Dychys yeate' of the fifteenth-century version suggests that this name still existed at that time. Ditcheat, co. Somerset, is from *dices geat* (*CS.* ii. 13<sup>18</sup>); this is, no doubt, the *Dicesget* of the Exon Domesday, pp. 157, 483. There is a *Ditchett* in the parish of Rose Ash, north of Crediton.

30 (= I. 38). **Egesan treow.** This was probably in the vicinity of the *Eisan* (= *Egesan*) *dun* mentioned in the boundaries of Nymed (Down St. Mary?) in *CS.* iii. 624<sup>17</sup>. This was on the *herepad* west of Copplestone, which evidently means the road from Copplestone to Bow, the present boundary between Clannaborough and Down St. Mary. Does the latter derive its name from 'Egesa's down'?

'Egesan treow' might mean 'tree of terror,' but this seems improbable, especially as there is also an 'Egesan down' in its vicinity. It is better to derive it from the personal name *Egisa* (*CS.* i. 68<sup>21</sup>), a shortened form of some name in *Egis-*, like *Egis-berht*, *Eges-noð*, *Agesmund*. An *Egsa ford* occurs in *CS.* ii. 167<sup>19</sup>, and an *Egsan mor* in iii. 590<sup>10</sup>.

30 (not in I). **riscbroc, scipbroc.** These brooks, or other brooks of the same names in the immediate neighbourhood, are mentioned in the boundaries of Nymed (Down St. Mary?) in *CS.* iii. 624. But whilst in our boundaries the *riscbroc* falls into the *scipbroc*, and the *scipbroc* into the *nymed*, in the Nymed boundaries the *riscbroc* flows into the *nymed*, and the *scipbroc* into the *riscbroc*. In the latter the *scipbroc* is named at Copplestone: it seems to be the *riscbroc* of our charter, for the boundary between Down St. Mary and Crediton goes by Copplestone down a brook by the railway side, running into the Ash Brook and the Knathorn Brook. These united brooks, under the name of Knighty Brook, flow into the (western) River Yeo near Lapford. The boundaries of Down St. Mary, on the one side, and of Crediton, Sandford, and Morchard Bishop, on the other, follow these brooks up to the junction with the Yeo.

The Exon Domesday, pp. 364, 461, mentions *Eschibabroca*, *Eschipebroca*.

31 (= I. 39). **nymed.** This is clearly the (western) River Yeo. See note to line 25.

32 (= I. 39). **Doflisc.** The River Dalch, which joins the Yeo near Lapford. It is called 'Doflysch' in the fifteenth-century version (No. III. 32). This is the same river-name as that preserved in *Dawlish* (probably the *doflisc* of *CD.* iv. 275<sup>3</sup>, and of *OS. Fcs.* II. Exeter, plate 12), and in *Dowlish*, co. Somerset. There was another name *deflisc*, which is recorded in the *Dewlish* and *Divelish* rivers, co. Dorset (*deuflisc*, *CS.* ii. 143<sup>12, 15</sup>; *deflisch*, *Ib.* ii. 144<sup>24</sup>; *deuflisc*, *Ib.* ii. 510<sup>15</sup>; *deuelisch*, *defelich*, *Ib.* iii. 494<sup>26</sup>). Some of the late forms here cited might seem at first sight to favour Mr. Davidson's comic derivation of the name from our adj. *devilish* (*Transactions of the Devonshire Association*, 1878, p. 352, note 6).

**wipigslæd**, 'willow slade.' As this is written 'Wydeslade' in the fifteenth-century version, it is probable that the name still existed in that form. This may possibly be the *wiðig slæd* of the *Æscford* and *Beohyl* boundaries (*CS.* iii. 227<sup>20</sup>), which contain several names that occur in the Crediton boundaries. It is difficult, however, to identify the two sets of boundaries.

The compound *widīg-slæd* is of frequent occurrence (*C.S.* i. 229<sup>1</sup>; ii. 171<sup>32</sup>, 436<sup>33</sup>, 441<sup>5</sup>, 504<sup>25</sup>; iii. 143<sup>12</sup>, 297<sup>27</sup>). These are all in Dorset, Somerset, and Wiltshire.

As we cannot identify *widīgslæd*, we are unable to say at what point the boundary leaves the River Dalch. The present boundary of Morchard Bishop ascends the Dalch from its junction with the Yeo to Cann's Mill near Horridge Wood and Lower Curriton.

34 (= I. 41). **Beonnan ford.** This is, no doubt, Binneford on the Binneford Water<sup>1</sup>, in the parish of Stockleigh English. This is somewhat south of the point where the Kennerleigh boundary (which is probably the line followed by these boundaries) strikes the river. There is another Binneford in the parish of Hittesleigh.

We have here the personal name *Beonna*, which occurs frequently amongst the names of witnesses in the OE. charters. A local Beonna may be found in *Benna*, the name of the father of St. Sativola or Sidefull of Exeter, one of the names whereof Freeman (*Exeter*, p. 15) says 'it is hard to make anything.' Stark, *Die Kosenamen*, p. 25, quotes continental instances where *Benno* is used as a short form of *Berngerus* and *Bernhardus*, and therefore concludes that *Beonna* represents *Beorna*. The few instances of the latter name may be explained as late formations from the stem *Beorn*. There was no name-stem *Beon-*. *Beonna* is not infrequent in compounded local names in the charters.

35 (= I. 42). **þone ealdan herepaþ.** The road from Woolfardisworthy to Stockleigh English and Cheriton Fitzpaine? The Sandford boundary runs roughly parallel to this road, but a little to the south of it.

**þa easteran cridian.** This seems to be the stream now known as Holly Water Stream, which flows into the Creedy. It partly bounds the parish of Sandford on the north-east.

### III.

This version of the boundaries is written on paper in a late fifteenth-century hand. In some cases the names seem to be given in their fifteenth-century form, but not consistently, for the scribe copies such inflected forms as *Tettanburna*, *Crydyan*, *Lyllan broke*, &c. In these cases the scribe, if he had any local knowledge, must have known the forms of the names in use in his day. Similarly he writes *landscæare*, although he probably knew this word in his own dialect. The boundaries are copied or translated from No. I, not from No. II, for they omit, like No. I, the passage from *þanon* to *oþ nymed* in No. II. 30, 31.

<sup>1</sup> That the Binneford Water was formerly known as the Creedy, seems to be proved by the name Creedy Mill Farm near Binneford.

## IV.

This is the original charter, which is here printed for the first time. It is an addition to the very brief list of charters of Æðelstan that have come down to us in their original form. The turgid proem is the same as that of Æðelstan's Chichester charter (*CS.* ii. 348), with which it agrees very closely down to *episcopo* in line 26<sup>1</sup>. This proves that the Chichester text, which is derived from a very late copy, is a copy of, or is based upon, a genuine charter.

Bishop Eadulf of Crediton procured a charter from this king in 933 conferring certain immunities upon the lands of the bishopric (*CS.* ii. 390). The original of this is preserved in the Cotton collection.

In 997 King Æðelred granted to Ælfwold, bishop of Crediton, two hides at Sandford, the boundaries of which agree in many points with those given in the present charter. Æðelred's charter is not printed by Kemble or Thorpe, and is not mentioned by Wanley. A *facsimile* of it is given in the Ordnance Survey *Facsimiles of Anglo-Saxon Charters*, part II, No. 35.

The phraseology of the present charter is so inflated that frequently the sense can only be made out with difficulty. We have ventured to add a few notes to assist in its more rapid comprehension.

2. *iduma*, abl. sing. This word occurs frequently in Æðelstan's charters, and in a dubious charter of King Æðelred, A.D. 990 (*CD.* vi. 122<sup>29</sup>, *per eiusdem pantocratoris iduniam*, for *idumam*), which elsewhere recalls the wording of Æðelstan's charters. *Iduma* means 'hand,' and is derived, in some unexplained way, from the Hebrew *yad*, dual *yadayim*. It occurs in the *Lorica* glossary ascribed to Gildas (Cockayne, *Leechdoms*, i. lxx; Sweet, *O.E.T.*, p. 172): '*binas idumas*, twa honda.' In a version of this glossary with Irish glosses (Whitley Stokes, *Irish Glosses*, Dublin, 1860, p. 133) *idumas* is glossed by the Latin '*i[d est] manus*.' Stokes remarks, p. 144, that '*idumas* seems formed from the Hebrew *yādhayim*. The abl. sing. occurs in the Book of Hymns, *Altus*, line 70, "*Suffulta dei iduma omnipotentis ualida*," where the scholiast says, "*i. manu, iduma ebraice, cirus graece, manus latine*." In the glossary entitled *Hisperica Famina* we read: *Arboream capto iduma peltam, quae cerneas cluit tutamine pernas*. Here *iduma* is glossed by *manus*. See *Incerti auctoris Hisperica famina denuo edidit et explanauit J. M. Stowasser*, in *XIII. Jahresbericht über das K. K. Franz-Joseph Gymnasium in Wien*, 1886-7. The authorship of this work is discussed by H. Zimmer, *Nennius Vindicatus*, 1893, p. 291 sqq.<sup>2</sup>

<sup>1</sup> Compare also lines 54-69 with the corresponding portion of the Chichester charter.

<sup>2</sup> We are indebted to our friend Mr. Henry Bradley for supplying us with the clue to this explanation.



3. *iusta*, abl. sing. with *lance*.  
 4. *infra*, 'within (the balance).'
5. *motata* = *mutata*. Cf. *commotazione* for *commutatione*, line 39. Similarly the Corpus Glossary has *motatio* (D 366) for *mutatio*, and *permotatio* for *permutatio* (E 466). So also *CS.* ii. 211<sup>20</sup>, *sine motatione et disceptatione*.  
 6. *inaccessibili*, 'unapproachable, inattainable.'  
*rimatur*, 'examines.' The subject is *iduma*.  
*que*, *sc. iduma*.  
 7. *patria naturalis sinceritatis*. The Garden of Eden.  
 8. *cyrographum*. Used in the sense of 'sentence.' Cf. *CS.* ii. 440<sup>24</sup>, iii. 446<sup>2</sup>.

9. *temporibus . . . uoluentibus nouissimis*, ablative of duration of time.  
 10. *precepto*. The Chichester charter has here incorrectly *praecepta*.  
*pantacrotoris*. The *παντοκράτωρ* of 2 Cor. vi. 18, etc., and of the Septuagint. Cf. Corpus Glossary, ed. Hessels, P 50: '*Pantocraton*, omnipotens.' The OE. scribes, not understanding *crator*, sometimes connected it with the Latin *creator*, and spelt it accordingly. The scribe of this charter first wrote the word as *pantocreatoris*, and in line 24 the charter speaks of *eiusdem omnipatrantis dexteram*, which can only refer to *pantocrotoris* in line 10. The words *Theo pantocratori* occur in a charter of Beorhtwulf, king of the Mercians, ante A.D. 840 (*CS.* ii. 2<sup>6</sup>), and in another charter of the same king's in A.D. 845 (*Ib.* ii. 32<sup>27</sup>). It also occurs in the dubious charter of Æðelred's referred to in the note on *iduma*, line 2 above.

11. *cuiusque*, *sc. massa humane conditionis*.  
 12. *timpora*, 'temples,' τὰ κείρια. This is a not uncommon spelling of *tempora*.  
*eam*, *sc. massam humane conditionis*.  
 14. *atria*. So correctly in the Chichester charter. Birch needlessly suggests the emendation *altera*.  
 16. *altero*. Read *altera* (*sc. pars*), as in the Chichester charter.  
 21. *ego Æthelstanus*. The same stile is used by Æðelstan between 930 and 937 (*CS.* ii. 349<sup>20</sup>, 357<sup>15</sup>, 360<sup>11</sup>, 363<sup>14</sup>, 383<sup>27</sup>, 385<sup>21</sup>, 392<sup>13</sup>, 394<sup>11</sup>, 403<sup>6</sup>, 407<sup>31</sup>, 423<sup>16</sup>, 465<sup>23</sup>). It also occurs with variations in other charters of this king (*CS.* ii. 378<sup>18</sup>, 390<sup>13</sup>, 406<sup>2</sup>, 426<sup>12</sup>; iii. 684<sup>14</sup>).

21. The same phrases are used, *mutatis mutandis*, to express the date in other charters of this monarch. See *CS.* ii. 349<sup>21</sup>, 379<sup>30</sup>, 384<sup>36</sup>, 387<sup>38</sup>. With slight variations they are met with in other charters of his (*CS.* ii. 359<sup>5</sup>, 361<sup>3</sup>, 362<sup>24</sup>, 364<sup>22</sup>, 393<sup>4</sup>, 395<sup>10</sup>, 401<sup>22</sup>, 403<sup>37</sup>, 406<sup>25</sup>, 423<sup>27</sup>, 425<sup>11</sup>, 427<sup>13</sup>; iii. 685<sup>1</sup>). They also occur in a charter in the *Liber de Hyda* purporting to be a grant of Edward the Elder and dated 921 (*CS.* ii. 311<sup>23</sup>). But the wording of this



charter is that of the time of Æðelstan, and the witnesses prove that it must be dated 931.

28. **census.** Read *censu*.

32. **aliqui ex familia**, etc. This exemption from forfeiture for offences committed by any of the *familia* is unusual. A charter of Edward the Elder to Friðestan, bishop of Winchester, A.D. 909 (*CS.* ii. 292<sup>9</sup>), records that an estate had been taken from Winchester church *pro stupro cuiusdam militis, cui accommodatum fuerat, ut censum singulis annis persolueret indictum*, and that Bishop Denewulf procured the restoration of the estate by giving a former king a *pateram centum auri siglis appendentem*. This is described as 120 mancuses in Edgar's charter (*CD.* iii. 145<sup>12</sup>), which continues the history of this estate. Lands given to Winchester cathedral in 737 (*CS.* i. 228) are recorded, in a dubious charter of Æðelstan (*Ib.* ii. 436<sup>13</sup>), to have been forfeited by those *qui eorum possessores fuerunt, quia aperto crimine furti usque ad mortem obnoxii inuenti sunt*. It will be noted that the king states in the present charter that the land conveyed by it formerly belonged to the bishop, *sed tamen mihi census* [read *censu*] *iniquorum actuum prius reddebatur* (line 28). In 1008 Æðelred restored to Abingdon monastery an estate that had been unjustly obtained from them by a knight of his, the abbot having claimed it upon its forfeiture by the knight's widow and her second husband (*CD.* vi. 160).

35. **ergasterio** = *monasterio*. Cf. *Corpus Glossary*, E 299: 'ergasterium, monasterium.' Ducange quotes a MS. glossary to the like effect.

38. **alium**, *sc. agellum*.

39. **commotatione** = *commutatione*. See note to *motata*, line 5.

**cartula . . . hereditaria**. This stipulation is important. It is intended to secure that the lands received in exchange shall be protected by a charter restricting the right of alienation like the present one. In other words, the land received in exchange must be *bōcland*.

40. **tellus . . . clarescit**. This phrase occurs in some of Æðelstan's charters between the years 930 and 934 (*CS.* ii. 349<sup>30</sup>, 378<sup>26</sup>, 384<sup>7</sup>, 386<sup>8</sup>, 392<sup>25</sup>, 403<sup>17</sup>, 466<sup>8</sup>, and, with slight changes, 362<sup>10</sup>, 363<sup>24</sup>, 378, 383, 394<sup>23</sup>). Cf. also the dubious charter of Æðelred (*CD.* vi. 123<sup>8</sup>) mentioned in note to line 2.

41. The land herein described is contained within the boundaries of No. I. It had been forfeited to the king as stated in line 28. We have identified some of the local names mentioned, but these are not sufficient to enable us to lay down the boundaries accurately. It is evident, however, that the land comprises the western half of the parish of Sandford.

**fintes leage**. Cf. *fintes hrige* (*CD.* iii. 202<sup>10</sup>). As this quotation is from a fifteenth century copy, *fintes* may be a mistake for *finces* (cp. *finces stapul*,

CS. iii. 176<sup>13</sup>, 655<sup>86</sup>). This suggestion cannot apply to the present charter, as there is no graphic confusion of *t* and *c* in writings of this period.

**herepað.** The road from Crediton to Creedy Bridge, the boundary between Crediton and Sandford.

**holan cumbes heafod.** This combe is recorded in the name of the hamlet of *Hollacomb*, which is called *Hollowcomb* in the old one-inch Ordnance map. *Holancumbes landscare* is mentioned in CS. iii. 227<sup>27</sup>, a charter containing other names occurring in the Crediton and Sandford boundaries, but the position does not seem to agree with that of *Hollacomb*.

42. **sceafttryht**, 'in a straight line.' See No. II, note to line 14.

42. **Cuddan cnoll.** The personal name *Cudda* occurs in the Durham *Liber Vitae*, and is, no doubt, a short form of a name in *Cūð-* with hypocoristic consonant doubling. There are a *Knowle* Barton and *Knowle* Lake to the west of the present boundary between Crediton and Sandford, but they seem to lie too far west to be identified with *Cuddan cnoll*.

43. **þorniscea weg.** No other instance of *þornisc* is known. It is clearly not an adjective, as in this position the weak flexion would be used, and no such adjective is known. The adjectives derived from *þorn* are *þorniht*, *þornig*, and *þyrnen*. If it be a substantive, it may be a derivative of *þorn* and mean 'collection of thorns,' 'thicket,' 'ground covered with thorns.' But substantives from adjectives in *-isc* are rare, and the collective *þyrnet* exists. If it be such a substantive, the use of the gen. sing. is irregular. The use of this case suggests that *þornisc* is either the name of some animal, bird, &c., or a man's name (for the suffix, cp. *Velhisci*, gen., A. D. 679, CS. i. 71<sup>27</sup>). We can, however, find no instance of the use of *þorn* in the formation of personal names, and the name would, therefore, be an irregular one.

44. **scip broc.** This is possibly the *scipbroc* of No. II, which partly forms the western boundary of Sandford parish.

**Lilles ford.** Cf. *Lillan broc*, II. 8. The personal name *Lil* is preserved in *Lilles beam* (CS. iii. 632<sup>26</sup>) and *Lilles ham* (*Ib.* ii. 81<sup>8</sup>). Cf. *Lil-sætan*, Lilleshall, co. Salop (*Ib.* iii. 355<sup>29</sup>).

45. **cealdan hlinc.** The *hlinc* is probably recorded in *Linscomb* (from *Linchcomb*?), on the southern slope of the hill forming the parish boundary, which is slightly to the north of Linscombe.

45. **wyrtrum.** The *wyrtruman* of the 997 boundaries. The only recorded meaning of this word is 'root' or 'tree-root.' This is evidently the primary meaning of the word, which is a compound of *wyrt* and *trum*. It occurs most frequently in the weak form *wyrt-(t)ruma*. In local names it had, probably, some secondary meaning, although we are unable to say what it was. That

it means more than 'tree-root' is evident from the frequent occurrence of *wyrtrum* in the boundaries of the present charter. This deduction holds good even if the word in each of the five cases do not refer to the same *wyrtrum*. In lines 45, 46 the boundary leaves the *wyrtrum* and returns to it (*on wyrtrum þonne git norð*). Kemble explains *wyrtruma* as the 'roots or foot of a hill, forest, shelf of land, &c.' In the case of a hill, *wyrtruma* would, if Kemble's suggestion be correct, mean merely 'foot' or 'edge.' In a charter of 984, the boundaries touch the *wyrtruman* of a grove, thence proceeding by a ditch (*of Dynningegraves wyrtruman eall swa se dic sceot*; *CD.* iii. 208<sup>5</sup>). This is probably the origin of Kemble's application of the word to a forest. The *wyrtruman* of a wood are mentioned in *CS.* iii. 142<sup>2</sup>. The reference to a hill is probably founded upon *CS.* iii. 39<sup>8</sup>: *ðurh Wippan hoh, þæt swa be ðæm gretan wyrtruman*. But here the *wyrtruman* are not, apparently, part of the *hoh*. The phrase in a charter of 961 (*CS.* iii. 301<sup>4</sup>) *of þam seape swa wyrtruma sceat oð ramleah weg*, 'as the *wyrtruma* runs as far as Ramleah way,' proves that the *wyrtruma* was something much longer than a tree-root. Moreover, the stub of an elder-tree (*ellen-styl*) is mentioned immediately before the *seap*. The contention that *wyrtruma* was something possessing considerable length is supported by the following passages, in which the boundary proceeds 'along' a *wyrtruma*: A. D. 944, *of þam byrgelse forð norð be wyrtruman oð ðæs heges ende* (*CS.* ii. 541<sup>15</sup>); A. D. 956, *on wiðigleas wyrtruman . . . on Eatan beares wyrtruman . . . norð be wyrtruman on ða east langan dic wale . . . andlang hagan suþ on feld on wyrtruman oþ wederan grafes suð ende* (*Jb.* iii. 106); A. D. 979, *on ðone feld, ðæt andlang wyrtruman on Hildes hlæw* (*CD.* iii. 170<sup>7</sup>); A. D. 968, *of langan riple [=ripie?] up be wirtrume on wlfgedyte [=dyce?], of wlfgedyte be wirtrume, . . . forðe be wirtrime on Heahstanes quabben forð be wirtrime andlang riple* (*CS.* iii. 499<sup>27</sup>); A. D. 994, *of wulfhulle to wuda, swa be ðan eald wyrtruman* (*CD.* iii. 279<sup>31</sup>); A. D. 931, *be wyrtruman oþ þa rode [=clearing?] neobewearde . . . of þam west slo be wyrtruman* (*CS.* ii. 354<sup>21, 25</sup>); A. D. 996, *of ðan hamme a be wurtruman* (*CD.* vi. 137<sup>22</sup>). It will be noticed that *wyrtruma* is several times mentioned in close connexion with a hedge or enclosure (*hege, haga*). Can the word have meant an enclosed clearing in a wood? Leo's explanation of the word (*Ags. Glossar.* p. 499) as *die Wurzelfeste* (*was beim Abfressen des Grasses, Abhauen der Bäume übrig bleibt*) finds no support in the passages cited by him. It may be mentioned in this connexion that the place where a tree had stood (*treowsteall*) is mentioned in *CS.* ii. 557<sup>24</sup>, 558<sup>2</sup>. The word *wyrt-wala*, which undoubtedly means 'root' (=Germ. *wurzel*), has apparently the same meaning as *wyrtrum* or *wyrtruma* in local names<sup>1</sup>.

<sup>1</sup> In *CS.* iii. 492<sup>16</sup> it is in close connexion with a 'haw': *forð þonne be uurtwalan þær se*

Earle's explanation of the meaning of *wyrtwala* (*Land Charters*, p. 462) seems to us unlikely.

46. **Brocheardes hámm.** This is, perhaps, recorded in the name *Broxham* Copse, near Pidsley, in Sandford parish. The personal name *Brōc-heard* occurs in *Broc-hardes ford* (*CS.* iii. 588<sup>28</sup>), and in *Brocardes-cote*, co. Leicester (*Domesday Book*, i. 232 a, col. 1). Names in *Brōc* are rare. *Brōc-wulf* is preserved in *Broxtowe*, co. Nottingham (*Brocholvestou*, *Brochelestou*, and *Brolvestou* in *Domesday*) and possibly in *Brocklesby*, co. Lincoln (*Brochesbi*, *D. B.*). The short form *Brōc* is probably preserved in *Brooksby*, co. Leicester (*Brochesbi*, *D. B.* i. 236 b, col. 1, 237 a, col. 1) and in *Brocheshale*, co. Dorset (*D. B.* i. 82 b, col. 2). Förstemann, *Altdeutsches Namenbuch*, i. 286, has only the name *Bruoh-braht* (= O.E. \**Brōc-beorht*). The first-stem pet-form occurs in 990 *on Broccas hlæw* (*CD.* iii. 252<sup>25</sup>), for this cannot well be from *brocc* 'a badger.' The word *hlæw* in the charters is almost invariably joined with a personal name, no doubt recording the person buried therein.

**haga.** This is probably the *haga* referred to in the Sandford boundaries of 997, which proceed direct from the *wyrtruman* to the *haga* and thence by the brook to *ðelbrig*.

**bromleah.** Probably *Brimley*, to the west of Pidsley, near the parish boundary.

**Pideres leah.** Pidsley (East and West), in Sandford. Cf. *piddes meres weg* (*CS.* iii. 586<sup>21</sup>), *Pyddes geat* (*Ib.* ii. 363<sup>27</sup>).

48. **hlosleah.** *Hlos* is one of the numerous unexplained words that enter into the composition of OE. local names. It is evidently a substantive, as it is, with one exception, uninflected in composition. We have noted the following instances of the word: *hlos-stede* (*CS.* iii. 449<sup>26</sup>), co. Dorset; *hlos-hám* (*Ib.* iii. 474<sup>31</sup>), co. Essex (?); *hlos-hrycg* (*Ib.* iii. 84<sup>23</sup>), co. Wilts; *hlos-dionu* (*Ib.* ii. 403<sup>28</sup>), co. Kent; *hlos-zwudu* (*Ib.* ii. 301<sup>23</sup>), co. Surrey; *hlos-moc* (*Ib.* i. 229<sup>8, 10</sup>; ii. 436<sup>9</sup>), co. Wilts; *hlossan-ham* (*Ib.* i. 207<sup>9</sup>), co. Kent<sup>1</sup>. The *hlios-sole* cf. *CS.* i. 565<sup>17</sup> may be connected, if it is wrongly copied for *hlos-sol*.

49. **fileð leah.** Cf. *Filleigh*, in Lapford parish, to the west of Sandford. *Fileð* is another unexplained word that occurs several times in local names. A *fileð-leah* occurs in the charter printed in *CS.* iii. 227<sup>26</sup>, which has several names agreeing with those in the present charter, but we are unable to identify the *fileð-leah* there mentioned with that in our text. The compound occurs also in *CS.* i. 314<sup>38</sup>; iii. 494<sup>2</sup>, 589<sup>4</sup>, and, as *filid-leah*, in *CD.* iii. 208<sup>3</sup>. A *Fileð-ham* is *haga ut cymð, be þam wyrtwalan to pades pape*. In *CS.* iii. 44<sup>28</sup> a *wyrtwala* is mentioned next to an oak wood.

<sup>1</sup> This is from a post-Conquest copy, and is probably corrupt.



mentioned in *CS.* iii. 44<sup>59</sup>, a *filed-hamm* at iii. 95<sup>2</sup>, and a *fylet-* or *falet-hamm* in ii. 171<sup>37</sup>. In *CS.* iii. 290<sup>31</sup> a *fileð-cumb* occurs, and the sub. occurs uncompounded in *CS.* ii. 519<sup>11</sup> on *fileþa*. Cf. (?) on *filðena wega* (*CS.* ii. 167<sup>14</sup>). Domesday, i. 248 b, col. 1, mentions a *Felede* in co. Stafford (now Fauld?). It is dubious whether the *Filleicham*, i. 17 a, col. 1, now Filsham, in Bexhill, Sussex, is derived from *filð*. Felixstowe, co. Suffolk, apparently represents a *Filið-stow*, as it is called *Filthstowe* in 1316 (*Nomina Villarum*, 319 a). A John de *Fylethe*, of Kent, is mentioned in the Close Rolls in 1318 and 1325 (*Calendar*, pp. 406, 612), but this does not prove that the word was then current, since this *Fylethe* might be a local name, and not an appellation in common use.

**þelbrycg.** 'Plank-bridge.' This is not the parish of Thelbridge near Sandford, but a bridge in Sandford parish recorded in the name *Thelbridge Ford*, where the road from Sandford to South Molton crosses, at Waddely Hill, the small brook running into the Binneford Water opposite Dowrish Mill. It is the *ðelbriçg* mentioned in the Sandford charter of 997 (*Ordnance Survey Facsimiles*, Part III, No. 35).

The word *þelbrycg*, which is identical with the German *Delbrück*, occurs several times in the charters (*CS.* i. 82<sup>31</sup>; iii. 15<sup>7</sup>, 356<sup>7</sup>; *CD.* iii. 236<sup>23</sup>, <sup>31</sup>). Elmbridge, near Gloucester, has been etymologized from *Elbridge*, which arose from a thirteenth century interpretation of *Thelbridge* as *Th' Elbridge* (*Stevenson, Calendar of Gloucester Corporation Records*, 1893, p. 109).

**Æsculfes weorðig.** 'Æsculf's homestead or farm.' Cf. the laws of Ini, c. 40 (Schmid, p. 38): *ceorles weorðig sceal beon wintres and sumeres betyned*. Here it appears to mean 'croft.' Ælfric's *Gram.*, ed. Zupitza, has 'fundus, wurðig' (28<sup>12</sup>), and 'praedium, worðig' (318<sup>15</sup>). The word had also the meaning 'street' (*Vesp. Psalter*, 17, 43 *worðigna = platearum*, 54, 12 *of worðignum = de plateis*, 143, 14 *in worðignum = in plateis*; cf. also *Matth.* (Lindisfarne) vi. 5 = *worðum platearum*, and 12<sup>19</sup> *worðum = plateis*; *Leechdoms*, ii. 44 *on worþium = 'by the road side,' &c., &c.*). In *Beda*, ed. Miller, p. 194<sup>18</sup> it is used for 'village' (*from Cetreht weorþige = a uico Cataractone*). It is preserved in local names in the former meaning. In Devonshire it occurs frequently in the names of farms and small hamlets.

53. **henne stigel.** This name is preserved in *Henstill* (Middle, Copley's, Adam's, and Reed's *Henstill*) and in West *Henstill*, in the parish of Sandford. It is the *henne-stigel* mentioned in the Sandford boundaries of A. D. 997 (*Ordnance Survey Facs.*, Part III, No. 35), where it is north of Ruxford (*Hroces-ford*), and, therefore, in the immediate vicinity of the present *Henstill's*. The 997 boundaries agree hereabouts exactly with those of the present charter, proceeding, however, in the opposite direction.



The name is puzzling, as it means literally 'hen's stile.' It may be compared with *Henna-rið* or *Henne-rið* (*CS.* iii. 165<sup>19</sup>, 326<sup>19</sup>, 391<sup>25</sup>, 392<sup>11</sup>; *CD.* vi. 116<sup>8</sup>), now Hendred, co. Berks. The *Wifeles stigel* in *CS.* ii. 246<sup>23</sup> derived its name, no doubt, from the man's name *Wifel* and not from *wifel* 'weevil.'

**Hroces ford.** Ruxford Barton, in West Sandford. It is spelt in the same way in the Sandford boundaries of 997. Cf. *hroces-zwylle* (*CS.* ii. 81<sup>16</sup>, <sup>20</sup>), *et hroces seadum* (*Ib.* ii. 29<sup>8</sup>). Probably from a personal name \**Hrōc*. This name-stem is not uncommon in continental Germanic names (see Förstemann, col. 712), but it does not appear to have been much used in England, although possibly preserved in the surname *Rooke*. *Hrōc* is interesting as the name of the Alemannic king who played so important a part in the creation of Constantine as emperor at York (Aurelius Victor, c. 41, where the text has *Erocus* in mistake for *Crocus*).

54. **weardsetl.** The *weard-setl* of the 997 boundaries, lying south of Ruxford. One is tempted to identify this with Beacon Hill or Beacon Cross, which lies NW. of Ruxford Barton, but the boundaries appear to proceed in the opposite direction.

*Weard-setl* means the 'seat or place where watch was kept,' and thus it may denote a watch-tower or beacon or merely some elevated place where watch was kept in time of war. The word occurs several times in boundaries (*CS.* i. 257<sup>18</sup>; ii. 114<sup>17</sup>, 458<sup>13</sup>, <sup>20</sup>, 532<sup>11</sup>; iii. 66<sup>14</sup>, 610<sup>33</sup>; *CD.* iii. 227<sup>26</sup>; vi. 243<sup>20</sup>). It was also used to denote the watch itself, e.g. Ælfric's *Homilies*, i. 452<sup>13</sup>. In Wright-Wülcker, 342<sup>26</sup>, &c., it glosses *excubias*. Cf. *weard-hangra* (*CS.* ii. 246<sup>1</sup>) and *weard-steall*.

**Si uero, &c.** The same anathema occurs in the Chichester charter (*CS.* ii. 350), and, with slight variations, in *CS.* ii. 358, 362, 364, 379, 384, 387, and 403. Compare also *CS.* ii. 340, 390, 392, 395, 406, and 408. These are all charters of Æðelstan. The same phraseology occurs in the charter wrongly ascribed to Edward the Elder (*CS.* ii. 311), mentioned in the note to line 21 above.

57. **breuiculam.** In addition to the references given in the preceding note, Æðelstan calls his charter *breuiculam* in *CS.* ii. 341. The charter there printed was probably composed by the same rhetorician as the present one.

61. **filius perditionis.** Ioh. xvii. 12.

62. **huius namque.** This same attestation clause is used, with the omission of the words *uirgineo . . . destillante*, and with slight variations, in other charters of this king (*CS.* ii. 350, 359, 362, 364, 379, 384, 387, 393, 395, 403, 406, 408, 423, 427).

63. **inspirate atque inuente uoluntatis.** This phrase has been singularly perverted by the copyists of Æðelstan's charters. The correct reading is obviously *inspiratae atque inuentae uoluntatis* as given here and in two original charters

(*CS.* ii. 364, 403), and in several charters preserved only in later copies (*CS.* ii. 379, 393, 408, 427). Several of the printed texts read *inspirante atque uiuente* (*CS.* ii. 350, 387, 406; *CD.* ii. 190). In the first case Mr. Birch unfortunately suggests *iuuante* for *uiuente*. In *CS.* ii. 406 the scribe has justified the misreading by omitting the preposition *a* before *deo*. The copyists of the charters in *CS.* ii. 423 and 425 have the strange reading *innuente*, although the preposition is retained. It is probable that some of these errors are due to the editors, for a mediaeval scribe would not be puzzled by the use of *e* for *ae*.

64. **Cyppan hamm.** Chippenham, co. Wilts. This form proves that the long-prevalent derivation of this name from *cýping* 'market,' is unfounded. It is called *Cippan-hamm* in the Parker Chronicle, A. D. 878, and *Cyppan-ham* in some of the other chronicles. In King Alfred's will (*CS.* ii. 178<sup>15</sup>) it is *at Cippan hamme*. The *to Cyppan-hamme* of *CS.* i. 342<sup>2</sup> was in the parish of Bishop's Cleeve, near Cheltenham, co. Gloucester. The second part of the name is clearly not *hām*, but *hamm*, which is still applied to meadows in the West of England. From the gemination it is probable that *Cippa* is a personal name. A *Cyppinge leuita* is recorded in the Hyde *Liber Vitae*, ed. Birch, 1892, p. 29<sup>26</sup>. Cf. *Cipes broc* (*CS.* iii. 344<sup>19</sup>).

65. **uirgineo . . . destillante.** This inflated sentence merely means 'with ink on white parchment,' *forcipe* being evidently used in the sense of *calamo*. Cf. *CS.* ii. 341<sup>24</sup>, Æðelstan to Bishop Friðestan: *hanc . . . breuiculam atrae fuscationis pallore depictam ac lacrimosa uirginei forcipis destillatione fedatam . . . corroborauit*.

70. **Æthelstanus.** The king subscribes in the same or a very similar phrase in *CS.* ii. 350, 379, 385, 388, 395, 400.

73. **Wulfhelmus.** The witnesses are, in the main, the same as those of the Chichester charter (*CS.* ii. 348), which is dated twenty-four days earlier. The latter omits Bishop Friðestan, and omits the *duces* Æscbriht, Styrcaer, Guþrum, Þurferð, and Fræna, having an equal number of other *duces* in their places, to wit Ælred, Ælfred, Urum, Regenwold, and the blundered name Scrices. There are also differences in the names of the *ministri*. The *Busa* of the Chichester charter arises from a common misreading of OE. *ʒ* as *s*, and is therefore the *Buga* of our charter. The name *Syfred* clearly represents the *Sigered* of the present charter, arising from a misreading of the latter as *Sisered*, which a later scribe has read as *Sifered*.

85. **Eadweard episcopus.** This bishop signs in 930 (*CS.* ii. 350<sup>31</sup>) and 931 (*Ib.* 359<sup>22</sup>, 365<sup>15</sup>). He was, according to Bishop Stubbs, *Registrum Sacrum*, p. 14, a suffragan of York. He is not named amongst the suffragans of York in 929 (*CS.* ii. 344). The present charter is witnessed principally by southern and western bishops.

87. **Ælfwald dux.** Ælfwald signs pretty regularly from 925 to 938 and in 944 (*CS.* ii. 550<sup>20</sup>). He also signs a charter ascribed to Edward the Elder and dated 921 (*Ib.* ii. 312<sup>9</sup>), but this is, as the *formulae* and witnesses prove, a charter of Æðelstan, and should be dated 931. Ælfwald is called *princeps* in 925 (*Ib.* ii. 317<sup>22</sup>). There is a grant of land in Kent to a *minister* of this name (*Ib.* ii. 403). This is probably the Ealdorman, as the charter is witnessed by him and no Ælfwald is named amongst the *ministri*.

88. **Æscbriht dux.** Signs regularly from 931 to 934.

89. **Ælfstan dux.** Signs regularly from 930 to 934. He also signs the charter wrongly dated 921, described in note to line 87. The charter dated 943 (*CS.* ii. 528<sup>13</sup>) witnessed by him is obviously wrong. Although professing to date from the sixth year of Æðelstan (i. e. 930-1), the stile of this charter is that of Eadred and his successors, not of Æðelstan, and it is witnessed by three archbishops, two of whom are unrecognizable. Ælfstan was probably the brother of Ealdorman Æpelwold, as the latter makes a bequest to the son of his brother Ælfstan in his will (*CS.* ii. 583<sup>26</sup>), which must be dated in 946 or 947<sup>1</sup>. As the bequest is to Ælfstan's son and not to Ælfstan, it seems that Ælfstan died before the date of this will; the Ælfstan *dux* who witnesses the present charter ceases to sign in 934. This Ealdorman Æpelwold is to be distinguished from his nephew (?) Æpelwold, Ealdorman of East Anglia, the son of Æpelstan 'Half-King' (see below, page 83). The first-named Æpelwold was in possession of Ashdown, co. Berks, which was granted by Cenwealh of Wessex to his kinsman Cuðred in 648 (*Chron.* A), and was probably an estate inalienable to others than members of the royal house of Wessex. It seems from this Æðelwold's will that he was brother to Æðelstan 'Half-King' (see below, page 83). If our identifications of the men named in Æðelwold's will are correct, it is clear that Ælfstan, the witness of the present charter, was also a brother of Æðelstan 'Half-King.'

90. **Uhtred dux.** There is a grant of land in Derbyshire to a *fideli's* Uhtred in 926 (*CS.* ii. 333<sup>29</sup>). This is perhaps Uhtred, brother of Ealdred, son of Ealdwulf, of Bamburgh<sup>2</sup>, who made peace, together with several other 'kings,' with Æðelstan at Emmot in this year (*Chron.* B). With the exception of Uhtred, *regulus* of the Hwicci (*CS.* i. 266-290), most of the bearers of this name were members of the great Northumbrian family. Uhtred signs as *dux* from 934 to

<sup>1</sup> Kemble and Birch date the will '946-955,' the duration of the reign of Eadred, to whom it is addressed. But as two of the estates therein bequeathed to Ealdorman Eadric were confirmed or granted to the latter by Eadred in 947 (*CS.* ii. 593, 602), it is evident that the will was executed between 946, the date of Eadred's accession, and 947, the date of the above confirmations.

<sup>2</sup> *Historia de Sancto Cuthberto*, ed. Hinde, p. 147.

946 and in 949<sup>1</sup>. In the latter year he received a grant of lands in Staffordshire (CS. iii. 40). Two *duces* of this name sign in 931, 932, and 934, and one as late as 958. An 'Uhtred Child' received a grant of land in Derbyshire in 955 (Ib. iii. 73).

91. **Styrcær dux.** This represents the ON. *Styr-kār*<sup>2</sup>. No other signatures of this Styrcær occur. A later bearer of the name occurs between 972 and 992 (CS. iii. 369<sup>18, 36</sup>, 370<sup>2</sup>, 371<sup>11</sup>). For the orthography, cf. *Eadgær*, line 81.

92. **Guprum dux.** The ON. *Goðormr*<sup>3</sup>, from *gub* + *þormr*<sup>4</sup>. He subscribes from 928 to 937, the date of the battle of Brunanburh. Æpelstan's charters are witnessed by several Northmen. Steenstrup, *Normannerne*, iii. 70, has collected their signatures, but he is wrong in stating (p. 69) that they only occur between 928 and 935. It will be seen from our notes that some of the signatures are subsequent to the latter date.

93. **Þurferð dux.** By the action of phonetic laws of later date than this charter, ON. has reduced the sub. *-friðr* of several compound names to *rþðr*<sup>5</sup>, so so that this ON. name occurs as *þorrþðr*. Þurferð signs in 931 (CS. ii. 365<sup>12</sup>), and 934 (Ib. 402<sup>9</sup>, 407<sup>28</sup>; iii. 685<sup>41</sup>, a very late MS., wherein his name has been corrupted by the copyists into *þurberð*). The name occurs in Domesday as *Turverd*, *Turvert*.

94. **Fræna dux.** Like Styrcær, Fræna is an addition to the list of Norsemen who witness Æpelstan's charters. The name represents the ON. *Frâne*, *Frāni*, from the adj. *frānn*, 'bright, gleaming.' *Frana* occurs in Chron. A, in 871, as the name of a Danish *eorl*. The same form is used in the Chronicles in 993 of a leader who was, according to Florence of Worcester, of Danish origin. This is, no doubt, the *Fræna minister* who signs from 980 to 1004 (CD. iii. 177<sup>9</sup>, 280<sup>25</sup>, 284<sup>14</sup>, 289<sup>35</sup>, 292<sup>14</sup>, 308<sup>29</sup>, 315<sup>36</sup>, 334<sup>25</sup>). He is called *Frana* in 1001 (Ib. iii. 317<sup>27</sup>). Another (?) *Fræna minister* witnesses in 970 and 971 (CS. iii. 559<sup>27</sup>, 567<sup>30</sup>). He is possibly the *Fræna* of CS. iii. 368<sup>3</sup>, 369<sup>17, 22</sup>, 370<sup>14, 12, 29, 41</sup>, 371<sup>22</sup>, 372<sup>12</sup>. As these *Fræna* forms are from post-Conquest copies, they, no doubt, represent the form *Frana*. In Domesday the name is spelt *Fræne*.

95. **Grim dux.** This witness occurs in 930 (CS. ii. 350<sup>35</sup>). A *Grim* [*eorl*] witnesses in 946 (Ib. 578<sup>4</sup>), and in 949 (Ib. iii. 39<sup>39</sup>), where his position suggests that he was a Northumbrian. He was, no doubt, a Norseman, as *Grim* was little used in OE. personal names.

<sup>1</sup> He also signs the charter of 921 = 931 described in the note to line 87.

<sup>2</sup> P. A. Munch, *Om Betydningen af vore nationale Navne*, in his *Samlede Afhandlinger*, Christiania, 1876, iv. 125, 175.

<sup>3</sup> The name also occurs, with accent-variation, as *Guttormr* (Noreen, in Paul's *Grundriss*, i. 456; *Altnord. Grammatik*, ed. 2, § 51, 1 a, § 186).

<sup>4</sup> Munch, iv. 88; Noreen, *Altnord. Gr.*, § 51, 1 a.

<sup>5</sup> *Ib.* p. 71; *Ib.* § 245, 4.



## ENDORSEMENT.

116. A corrupt text of this endorsement, which is now printed for the first time from the contemporary MS., is preserved in a thirteenth century roll in the British Museum (Cott. Roll, ii. 11). It was printed in 1878 from this roll by Mr. J. B. Davidson in the *Transactions of the Devonshire Association*, vol. x, p. 250, and it has been reprinted by Earle, *Land Charters*, p. 422.

As the endorsement is witnessed by Cnut, it cannot have been written before the end of 1016, whilst, of the other witnesses, Archbishop Lifting died in 1020 and Ealdorman Æðelwerd was outlawed in the same year. The fact, pointed out by Davidson, that the names of the witnesses are all found in a charter of 1018 (*CD.* iv. 3), renders it probable that this record was drawn up in that year.

This endorsement is a mortgage for securing thirty mancuses of gold, which Beorhtnoð had lent to the bishop. As the bishop states that this money was 'for the redemption of his land' (*to minre landhreddinge*), there need be little doubt that he required the money for payment of his portion of the Danegeld imposed by Cnut in 1018 for the purpose of paying off his fleet<sup>1</sup>. The word *landhredding* is used because, if the bishop had not paid the sum due from him for the Crediton lands, the lands would have been forfeited to the king. The wording of the deed is not quite clear. The bishop grants to Beorhtnoð a yard of land as security for the money, which land Beorhtnoð is to hold for life, bequeathing the sum for which the land was charged to whomsoever he wished. Probably the meaning is that Beorhtnoð was to take the profits of the land until his debt had been satisfied, and that he might bequeath the sum still remaining due at his death to whomsoever he wished.

A close parallel to the transaction recorded in this deed may be found in a charter of Eadric, abbot of Ealdanham (Gloucester), in 1022, which probably relates to the Danegeld of 1018. In this he witnesses that he had demised two abbey estates to a man for life, adding *et hoc feci pro eiusdem placita pecunia mihi pro xv. libris, quibus redemi omnia alia praedia monasterii ab illa magna heregeldi exactione, quae per totam Angliam fuit* (*Hist. Mon. S. Petri Glouc.*, i. 8; *CD.* vi. 180). The use of *redemi* strongly supports the meaning that we have given to *landhredding*. A somewhat similar transaction is recorded in *CD.* iii. 285. The Danes, whilst ravaging Kent, *promittebant se ad aecclesiam Sancti Saluatoris, quae in Dorouernensi ciuitate sita est, ituros, et eam suis incendiis funditus delere, nisi pecunia, quae eis ab archiepiscopo Sirico promissa fuerat, ad plenum daretur.*

<sup>1</sup> Earle, *Land Charters*, p. 422, translates *minre landhreddinge* by 'management of my estates' apparently identifying the *redding* of his MS. with *ræding*. But the correct reading of our charter (*hredding*) can only mean 'saving, redemption.' Moreover, Earle's explanation altogether misses the point of the mortgage.



Archbishop Sigeric sent to Bishop Æscwig begging him that *sibi pecuniam, quae deerat, pro sui amoris diligentia donaret, et antedictum rus quo in suo polestatis arbitrio, pro hac accipere non renueret*. Æscwig sent the money, and the land was demised to him *ut habeat et possideat quamdiu se esse praesentialiter cognoscat; et post se haeredi, cui uoluerit, concedat*. The next charter (*CD.* iv. 286) records that Æscwig—to whom, presumably, the money had been paid—restored the land, which he describes as the land *quam . . . Sigericus . . . dedit mihi in uadimonium pro pecunia, quam a me mutuo accepit*. Cf. also *CD.* iii. 249<sup>82</sup>. In a charter of 1014 (*CD.* vi. 168) land is recorded to have been conveyed in perpetuity by the Bishop of Sherborne *ob malorum infestationes direptionesque Danorum*. Domesday, ii. 360 b, records that the Abbot of St. Edmunds held certain land *in uadimonio pro xi. marcis auri, concessu Engelrici, quando redimebant Anglici terras suas*. But this redemption was from the Normans (Freeman, *Norman Conquest*, iv. 25, note).

**Translation:**—I, Bishop Eadnoð, make known in these writs that I borrowed thirty mancuses of gold by lead-weight from Beorhnoð for the redemption of my land, and I delivered to him as security a yard<sup>1</sup> of land by the Creedy on these conditions, that he should have it for his life, and that after his life he should bequeath the money that stands on the land [i.e. the thirty mancuses wherewith the land is charged] to whomsoever he please. These are the land-boundaries of the yard by the Creedy: first into Shobrook ford, thence east along the ‘herpað’ to the little gore [of land] on the east, south thence by the dead lake into the Creedy, up against the stream to the single acre, thence east along the ‘herpað’ to Shobrook ford again. These are to witness: King Cnut, [&c.] . . . Abbot Aðelwold, and all the monastery at Exeter, and the monastery at Crediton. And the bishop made this known to the *witan* of the borough at Exeter, and at Totness, and at Lidford, and at Barnstable.

117. **Eadnoð biseop.** Eadnoð, bishop of Crediton, subscribes from 1012 to 1019 (*CD.* iv. 67); Stubbs, *Registrum Sacrum*.

118. **leadgewiht.** Mr. Davidson suggested that this was a mistake for *lead-gewiht*, and that this meant the ‘national or common law, as opposed to customary weight.’ This suggestion is adopted by Earle. The alteration is plausible when dealing with such a corrupt text as Mr. Davidson had before him. But as our text is contemporary, we are not justified in departing from the MS., which has clearly *lead*. *Lead-gewiht* therefore means ‘lead-weight,’ and is, apparently, the term applied to some heavier scale of weights, a sort of avoirdupois weight, as compared with the pre-Conquest Troy weight, the ‘silver weight’ referred to in Cockayne’s *Leechdoms*, iii. 92, and *se sester sceal wegan twa pund be sylfyr-gewyht*. About 964 Bishop Æðelwold of Winchester bought some land for the extension

<sup>1</sup> That is a ‘yardland’ or virgate, a quarter of a hide.

of New Minster, Winchester, and *ad unumquemque pedem mancam auri publico pondere pensitavit* (W. Malm., *Gesta Pontificum*, p. 173). In the *Historia Rameiensis*, p. 130, a bishop paid a sum in gold plate by public weight, *promissam fulvi massam metalli publico pondere pensitavit*. In 1032 land is recorded as being sold for eighty marks (mancuses?) of white silver *be hustinges gewihte* (*CD.* iv. 37<sup>23</sup>). In the following instance, A.D. 1015, the mancuses are paid by unspecified weight, whilst the pounds are paid by silver-weight<sup>1</sup>: *þæs laudes . . . þe ic gebohte . . . mid twam hund mancusan goldes be gewihte* (Earle, *L. C.*, 224). The seventy-two marks (mancuses?) of white silver by weight (*CD.* iv. 305<sup>8</sup>), and the ora-weight of gold (*æn nore wichte goldes*) of *CD.* iv. 308<sup>2</sup> probably mean by silver-weight and gold-weight respectively, if there was a separate gold-weight. It is clear from these passages that there was more than one weight in use. The *publicum pondus*<sup>2</sup> may be the *hustinges gewiht*. The price of certain land in Æthelred's time is said to be nine pounds of purest gold *iuxta magnum pondus Normannorum* (*CD.* iii. 368<sup>20</sup>, *Hist. Eliensis*, p. 193). This is an early mention of the use of the Norman pound in England, but it is not altogether free from the suspicion of being an addition to the charter made after the Norman Conquest. Cf. the *ducentas libras auri et argenti ex appensione Danorum* of *CD.* iii. 249<sup>36</sup>, in a somewhat dubious charter of 996.

120. *þone sceat*. . . *þe on þam lande stent*, 'the money wherewith the land is charged.' A similar use of *standan* in this sense occurs in the will of Ulf and Madselm, his wife, about 1066: *þat land . . . þæron stent þam biscope eahta marca goldes* (*CD.* iv. 288<sup>8</sup>, Thorpe, *Dipl.* p. 595). In this case the money was to be repaid upon the testators' return from Jerusalem; if they did not return, the bishop was to have the land, and to expend for the benefit of their souls the excess of the value of the land over the sum for which it was mortgaged (*swa mycel swa þat land is betere þene þat gold sy*). *Sceat* has possibly the same meaning as in the present deed in *CD.* iii. 352<sup>7</sup>, but in *CD.* vi. 178<sup>9</sup> it means simply rent.

122. *gyrde*, 'yardland.' Mr. Davidson, p. 252, identifies this with Lower Creedy Farm, in the parish of Newton St. Cyres, but there is much hypothesis in this identification. Mr. Davidson thought that the *elpenian acer*, which in his version represented the *ænlypan æcer* of line 124, was a mistake for *æc*, and this suggestion is reproduced by Earle, but the reading in the original charter shows that it is groundless. Mr. Davidson nevertheless identified the 'single oak,' and

<sup>1</sup> In King Eadred's will (*CS.* iii. 75<sup>19</sup>) *mancus* seems to be used as a denomination of weight. He directs that 'twentig hund [2400?] mancusa goldes' shall be taken and minted into mancuses.

<sup>2</sup> The *publicum pondus* is mentioned in a charter of Æthelred, A.D. 1002 (*CD.* vi. 141<sup>14</sup>): *quam [tellurem] ipse a me cum una talentis exigebat ponderosa trutinacionis publice probatis liberatione*.

marks it on his plan, placing it about half way between the Creedy and the 'herpað,' although the *ænlypa acer* should evidently be close by the Creedy.

**sceocabroc.** The river Shobrook, which runs into the Creedy below Cre-diton. It was called *Shogbrook* in the 17th cent. (Pole, *Description of Devon*, 1791, p. 222). A Devonshire *Sceocabroc* is mentioned in *CS.* ii. 434<sup>28</sup>, 435<sup>2</sup>.

124. **þa deadan lace.** A 'dede lace' is mentioned in a very corrupt copy of a charter of 966 (*CS.* iii. 452<sup>12</sup>). It means, no doubt, a sluggish stream, or perhaps standing water on each side of the stream.

128. **Æðelwerd ealdorman.** This is, no doubt, the Ealdorman Æðelweard who was exiled by Cnut in 1020 (Chron. C, D, E, and F). He witnesses as *dux* in 1018 (*CD.* iv. 3<sup>18</sup>). He appears to have succeeded Æðelmær as Ealdorman of the western counties about 1016. There are several men of this name at this period, and it is difficult to distinguish them. But as Æðelweard the son of Ealdorman Æðelwine was slain at Assandun in 1016, and Æðelweard the son of Ealdorman Æðelmær was slain by Cnut's order in 1017, it is probable that the present Æðelweard was the son-in-law of Æðelmær who is mentioned in 1005 in *CD.* iii. 340<sup>23</sup>. This would account for his holding the important ealdormanship that had been held by Æðelweard, the father of Æðelmær, who was of the West-Saxon royal house. See page 118 below, note to line 68. An *Æpelweard miles* or *minister* signs between 1004 and 1015 (*CD.* iii. 330<sup>20</sup> erroneously called *comes*<sup>1</sup>; 345<sup>29</sup>, 357<sup>37</sup>; vi. 169<sup>12</sup>, 171<sup>33</sup>, 177<sup>12</sup>), but this may be the *Æpelweard minister* who signs from 967 to 998<sup>2</sup>.

**Æðelwold abbud.** Æðelwold, abbot of Exeter, subscribes in 1018-19 (*CD.* iv. 4<sup>36</sup>, 6<sup>15</sup>), and an abbot Æðelwold subscribes between 1018 and 1024 (*CD.* iv. 3<sup>16</sup>, 9<sup>18</sup>, 31<sup>19</sup>).

131. **to Hlidaforda and to Beardastapole.** Lidford and Barnstaple. Lidford is, no doubt, the *to hlidan* of *CS.* iii. 672<sup>5</sup>, where Barnstaple appears as *Bearstaple*. But the whole list is very corrupt. Barnstaple is given as *Barnestaple* in Domesday. It is evident from the present charter that the old form of the name was *Beardan-stapol*, and it is to Barnstable that the OE. coins minted at *Bard*, *Beard*, *Beardan*, &c.<sup>3</sup> belong, although they are, even in the British Museum *Catalogue of Anglo-Saxon Coins*, ascribed to Bardney (*Beardan-ig*), co. Lincoln, which is unknown except as the site of a monastery. Barnstable was a borough in 1018, as we see from the mention of its *burh-witan* in the present charter.

<sup>1</sup> The more correct *minister* is used in the better text of this charter given from the Charter Roll of 6 Edward II, No. 21, m. 10, in the *Register of St. Frideswide*, Oxford Historical Society, 1894, vol. i, p. 6.

<sup>2</sup> The 967-998 signatures may be those of the 'king's high reeve' slain in 1001.

<sup>3</sup> On a coin of Cnut described by Hildebrand, *Anglos. mynt*, 1881, p. 203, no. 11, the minting place reads *Beardas*, which may well stand for *Beardastapol*, but not for *Beardanig*.

In the later copy (Earle, *L. C.* 422) the endorsement is followed by the words: *And þisses iwrites idoua is on cridiamtone . mid hure elder boken*, the meaning of which is evidently, 'And the counterpart, or duplicate, of this document is at Crediton, amongst their old books,' i. e. muniments. Light is thrown upon the puzzling word *idoua* by a similar expression which occurs at the close of a charter in *CS.* iii. 547<sup>12</sup>: *And þysse gewrites geclofan nam se ealdorman Ælfhere to swytelunga*. Here we have evidently the same word: *idoua* is miswritten for *icloua*, OE. *geclofa* (a scribe could easily misread *cl* as *d*); it is connected with the verb *clēofan* 'to cleave, cut off,' and means 'the part cut off.' The term was, no doubt, used in the first instance of short documents, such as wills and the like, the two or three copies of which were actually written on the same skin, and then cut apart. Thence it naturally came to be applied to the counterpart or duplicate copy of a document generally, even when originally written on separate pieces of parchment.

Another term for the counterpart of a document appears to have been *gēn* (*geān*-)*þōc*, 'counter-deed': cf. *CD.* vi. 177<sup>24</sup> *geanboc to beonetleage*, and *CD.* iii. 208<sup>25</sup>, 256<sup>1</sup>. But the formula most frequently employed was that which we find, for instance, in *CD.* iv. 170<sup>26</sup>: *Þissa gewrita syndan twa, an is on Ealdan mynstræ, and oðær hæfð Ædelmæc*; cf. also *CD.* iv. 307<sup>19</sup>, vi. 196<sup>14</sup>. In other cases three copies are mentioned, e. g. *CS.* iii. 172<sup>26</sup>, 218<sup>19</sup>, 220<sup>13</sup>; *CD.* iii. 316<sup>1</sup>; iv. 11<sup>8</sup>, 76<sup>20</sup>, 87<sup>15</sup>, 117<sup>26</sup>, 118<sup>21</sup>, 260<sup>19</sup>, 269<sup>17</sup>, 291<sup>26</sup>; vi. 191<sup>8</sup>, 198<sup>27</sup>, 201<sup>22</sup>; Earle, *L. C.*, p. 236<sup>9</sup>; Thorpe, *Diplom.*, p. 575<sup>9</sup>. In *CS.* iii. 329<sup>17</sup> the formula varies slightly. Occasionally as many as four copies are spoken of, cf. *CD.* vi. 207<sup>25</sup>. In *CS.* iii. 417<sup>6</sup> the expression *cyrografum*, the ordinary mediaeval Latin term for an indented deed<sup>1</sup>, is used, *þara ðinga þe on þissan þrim cyrog[r]afum þe on ðissum þrym mynstrum to swytelungum gesette syndon*.

## V.

This charter is printed in Kemble, No. 465, vol. ii. p. 342, from a copy in Cole MS. xviii. fo. 4 (Brit. Mus., Add. MS. 5819), and, from the same source, in Birch, vol. iii. p. 196. This copy was made by William Cole on May 22, 1773, from the original charter in the possession of Dr. Mason, Rector of Orwell, co. Cambridge. The copy, which is a very accurate one, was evidently taken from the charter here printed by us, as Cole's original had the hole in line 2 before *Eadwig* that occurs in this charter. It is, therefore, clear that this charter was in Dr. Mason's possession in 1773.

<sup>1</sup> The use of *chirographum* in this sense seems to have originated in England (Bresslau, *Handbuch der Urkundenlehre*, i. 503), the word having a different technical meaning amongst the Romans (Brunner, *Zur Rechtsgeschichte der römischen u. germanischen Urkunde*, p. 44).



As no boundaries are given, it is difficult to identify the locality of the grant. Kemble and Birch state that it is Ely. Ely is thus spelt in *CD.* iii. 362<sup>25</sup>, but it is *Eli*g in the superior text in Earle, *L. C.*, p. 226. It cannot be the subject of the present grant, since the whole of the Isle of Ely was then in the possession of St. Æðelþryð's monastery. A somewhat later endorsement states that the grant relates to Eðandun, but this is merely the place where the grant was made.

The form of the name is curious. It may be intended for *Æthelig*, as the space between the *t* and *h* is very little greater than between the other letters. In this case it may be a name embodying *īg* 'an island,' but, although not altogether unknown, the use of the nominative is exceedingly rare in such a position. On the other hand if the name be *æt Helig*, it is clear that the name cannot be a compound of *īg*, since the dative *īge* would be required. It is possible that *Helig* is a river-name, used like the River Wiley, which occurs as *æt Wilig* (*CS.* ii. 244<sup>11</sup>, 583<sup>17</sup>; *CD.* iii. 158<sup>7</sup>). We are unable, however, to find a river-name corresponding to *Helig*: it can scarcely be the Hel, co. Cornwall. In the Cornish DB. there are several names that may be compared with *Helig*, but we should expect *Helig* to be nearer the archbishop's see. It is not Monks' Leigh, co. Suffolk, as this place, *Illanleāh* (*CS.* iii. 215<sup>23</sup>, 602<sup>26</sup>), did not come into the possession of the monks of Canterbury until about fifty years after the date of this charter. There is a Hilegh in Selsey (*CS.* i. 115<sup>3</sup>), but this charter is preserved in a very late copy. *Helig* cannot, we think, be *Isle Abbots* near Athelney, which occurs as *Ile Abbatis* in 1316 (*Nomina Villarum*, p. 378 a), and as *Hile Abbatis* in 1284 (*Inquisit. post Mortem*, i. 84 a). This place is probably the *Iglea* of Chron. A, anno 878.

11. **Eðan dun.** This was a royal possession, and, as such, was bequeathed by King Alfred (*CS.* ii. 178<sup>24</sup>). It was the site of Alfred's great victory of 878, and is probably to be identified with Edington, co. Wilts, as Edington, Somerset, seems to lie outside the line of campaign. It is noteworthy that there is a 'white horse' on the hill under the earthworks known as Bratton Castle, close by Edington, just as there is under Uffington Castle, by the reputed site of Alfred's other great victory of *Æscesdun*. In 968 King Edgar granted land at 'Edyndon,' co. Wilts, to Rumsey Abbey, according to the fifteenth century chartulary of this house (*CS.* iii. 495).

15. *ite maledicti, &c.* Matt. xxv. 14.

31. **Aþulf.** According to Stubbs, *Registrum Sacrum*, p. 16, Athulf, bishop of Hereford, was consecrated between 951 and 973, and subscribes between 973 and 1012. The present charter shows that he was bishop in 957. He subscribes in 956 (*CS.* iii. 108<sup>27</sup>, 121<sup>35</sup>, 128<sup>3</sup>), in 957 (*Ib.* iii. 203<sup>18</sup>), in 958 (*Ib.* iii. 244<sup>24</sup>), in 960 (*Ib.* iii. 275<sup>14</sup>), in 961 (*Ib.* iii. 289<sup>10</sup>), and in 963 (*Ib.* iii. 335<sup>10</sup>), &c.

33. **Daniel.** Stubbs, *Reg. Sac.*, p. 15, conjecturally assigns the bishop Daniel (IV. 7)



who signs between 955 and 959 to Rochester or Selsey. There is no mention of a bishop Daniel in the list of bishops of these sees in the Hyde *Liber Vitae*. Daniel is, no doubt, the bishop of Cornwall mentioned in our No. VII. See below, page 104. The charter witnessed by Daniel assigned by Kemble to 947 (*CD*. v. 305<sup>9</sup>), is dated 957 (*CS*. iii. 182, note 2). The names of the ealdormen and bishops who witness it prove that it cannot be earlier than 956. The copyist has in this case copied the King's name wrongly, which is not an unusual mistake in the chartularies.

34. *Æðelstan dux*. There are two ealdormen of this name at this period, of whom (I) signs from 923 to 958 and (II) from 940<sup>1</sup> to 974. This distinction is here made because two *duces* of this name subscribe from 940 to 958. It is presumably the elder one who ceases to sign, and he is, apparently, the one who takes precedence<sup>2</sup>. This elder one was, no doubt, *Æðelstan*, the ealdorman of East Anglia, who was called 'Half-King' by reason of his great power (*Vita S. Oswaldi*, p. 428; *Hist. Rameseiensis*, p. 11). Mr. E. W. Robertson (*Historical Essays*, 1872, p. 180), followed by Green, *Conquest of England*, p. 260, states that *Æðelstan* was a member of the royal race of Wessex, whilst Mr. Hunt (*Dict. of Nat. Biography*, xviii. 35) says that he was 'certainly a member of the royal house of Wessex.' The *Vita S. Oswaldi* says that his son was *progenitus ex regali prosapia*, and the Ramsey history, p. 11, describes him as *ab atavis regibus praeclara ingenuae successionis linea transfusus*. The great offices held by him and his brothers certainly favour the view that they were scions of the royal house of Wessex, and their names are favourite names of the house of Wessex<sup>3</sup>. King Edgar's charter to Ramsey (*CS*. iii. 636<sup>6</sup>) speaks of *Æðelwine*, *Æðelstan's* son, as *michi . . . propinquitalis consanguinitate connexus*, which may refer to kinship on the maternal side. This charter cannot, however, be trusted implicitly; as it has been much tampered with, if it be not, indeed, a forgery entirely<sup>4</sup>. Robertson, Green, and Hunt allege that *Æðelstan* was the son of *Æðelred*, who, as Robertson argues, cannot be the

<sup>1</sup> He signs once only in this year (*CS*. ii. 483<sup>30</sup>), once in 941, and twice in 942. Afterwards the two signatures appear frequently.

<sup>2</sup> Unfortunately the evidence of the charters is not clear upon this point. Some of the signatures have been displaced by the copyists of the chartularies, whilst it is possible that the editors or printers are responsible for other dislocations.

<sup>3</sup> We cannot lay such stress upon this argument as Robertson, Green, and Hunt do, because *Ædel* and *Ælf* and *Ead* are some of the most common OE. name-stems.

<sup>4</sup> The statement ascribed to *Æðelwine*, *Æðelstan's* son, that the latter exchanged land at Hatfield for his patrimony in Devon, at the instance of King Edgar (*Liber Eliensis*, p. 115), is very different from Robertson's assertion that he 'exchanged his patrimonial forty hides, in his native province of Devon,' which is quoted by Green. Even if his patrimony was restricted to this one county, a view that is contradicted by *CS*. ii. 264, this is not a proof that *Æðelstan* was a member of the royal house of Wessex, or that he was born in Devonshire.

ealdorman of Mercia, King Ælfred's son-in-law, since he left by Æðelflæd only a daughter named Ælfwyn (Chron. B, C, D, an. 919). Robertson, quoted by Green, contends that Æðelstan can hardly be a son of Æðelred I, who died in 871. Mr. Hunt thinks he was probably a grandson of Æðelred I. The sole authority for making Æðelstan a son of an Æðelred is the charter given in *CS.* ii. 263. This is the record of the confirmation, in 904, of the title of a *dux* Æðelfrið to land at Wrington, Somerset, made by Edward the Elder, Elredus or Athelret (i. e. Æðelred) of Mercia and his wife Æðelflæd, and by the Mercian *witan*. It is preserved in very late and very corrupt Glastonbury MSS., and it has a clause added that *Aethelstan dux, filius Etheredi*, granted the estate to Glastonbury when he became a monk there, and that King Æðelstan had given this *hereditas* to him<sup>1</sup>. As the MSS. are so corrupt, it is quite possible that there is a confusion between Æðelred and Æðelfrið, and that the latter was Æðelstan's father<sup>2</sup>. That the *dux* Æðelstan who bestowed this estate upon Glastonbury was Æðelstan 'Half-King' is proved by the record of his becoming a monk in that abbey (*Vita S. Oswaldi*, p. 428; *Hist. Rames.*, p. 12). Robertson, Green, and Hunt assert that Æðelstan retired in 956, Hunt justifying the statement by the fact that his son Æðelwold signs as Ealdorman in that year. But it is evident that he did not resign in 956, as two *duces* Æðelstan sign in 956, 957, and 958 in addition to Æðelwold *dux*<sup>3</sup>. The Ramsey historian, p. 12, makes Æðelstan 'Half-King' live until the reign of Edgar (959). By this he means that he subscribes until then, as he refers to the charters preserved in the abbey as his authority for this statement. He must, however, have had the same difficulty as we have in identifying the signatories. Freeman, *Norman Conquest*, i. 634, says that Æðelstan 'Half-King' signs for the

<sup>1</sup> This charter is a puzzling document. From its wording it has the appearance of being genuine, although the King is called *Edred* in line 28 (through a confusion of Æðelred and Eadward?). It is obviously a Mercian charter, although it relates to Wrington, which is in Wessex. It corresponds almost word for word with the original charter to Æðelfrið in *CS.* ii. 258.

<sup>2</sup> Æðelfrið was a Mercian *dux*. He witnesses a charter of Æðelflæd's bearing the impossible date of 878 (*CS.* ii. 308<sup>b</sup>), which is witnessed by Bishop Æðelhun, who was consecrated bishop of Worcester in 915 (Florence of Worcester, *in anno*). An *Æðelferð dux* witnesses a charter of Æðelred, the Ealdorman of Mercia, in 883 (*CS.* ii. 174<sup>10</sup>), and another of the same potentate's in 884 (*Ib.* 175<sup>29</sup>), where he is called *Ealdorman*. He is, no doubt, the *dux* who subscribes a charter of King Edward's in 901 (*Ib.* ii. 244<sup>29</sup>). These subscriptions in all probability belong to the Æðelfrið in question, since he was, according to the Glastonbury charter, a Mercian *dux* having lands in Wessex. Cf. *CS.* ii. 258. It is possible that the *Etheredi* of the Glastonbury charter represents *Ethelfredi* = Æðelfrið.

<sup>3</sup> This Æðelwold must not be confused with the *dux* of the same name who signs from 931 to 946, and whose will occurs in *CS.* ii. 583. It should be dated 946 or 947. See above, page 74, note 1. This earlier Æðelwold seems to have been a brother of Æðelstan 'Half-King.' See above, note to line 89, p. 74. If this be so, the latter had brothers named Æðelwold, Ælfstan, Ælfsige, and Eadric, who are mentioned in the will.

last time in 967, but this signature clearly belongs to Æðelstan No. II, who signs throughout 968, 969, 970, and in 973 and 974. It is, no doubt, this second Æðelstan who is spoken of in the *Liber Eliensis*, p. 183, as the husband of Æðelflæd, sister of Ælflæd, the wife of the famous Byrhtnoð. Freeman and Hunt are clearly wrong in identifying Æðelflæd's husband with Æðelstan 'Half-King,' since the Ramsey history, which is a pretty good authority for the family of the founder of the abbey, says that the wife of Æðelstan 'Half-King' was named Ælfwen, and that she was the foster-mother of Edgar<sup>1</sup> (p. 11). Robertson thinks Ælfwen was the sister of Bishop Eadnoth (of Dorchester). Ælfwen is said in the Ramsey History, p. 11, to have had *inçlyta genealogia*. It is hardly possible that she was the daughter of Æðelred and Æðelflæd of Mercia. Æðelwine, her son, had an *eam* or maternal uncle Æpelsige (*CS.* iii. 368<sup>4</sup>). It was by the side of Æðelstan 'Half-King' that Dunstan was riding, in the train of King Edmund, when he saw the evil spirit presaging the king's death (*Vita S. Dunstani, auctore B.*, ed. Stubbs, pp. 44, 471).

35. Eadmund dux. Signs from 937 to 963.

36. Ælfhere dux. The well-known Ealdorman of Mercia, the enemy of the monks, who died in 983 (*Chron.*). His signatures extend from 956 to 983. The former is probably the date of his creation as Ealdorman, as the *Ælfhere, ex parentela regis, minister*, who subscribes in 956, is, no doubt, the ealdorman<sup>2</sup>. An account of him is given in Freeman, *Norman Conquest*, i. 633, and in the *Dict. of Nat. Biography*. His brother Ælfheah (*CS.* iii. 86<sup>3</sup>), who was created an Ealdorman at about the same time, is referred to in 958 as King Eadwig's *mæg* and *propinquus* (*CS.* iii. 127<sup>1</sup>, 231<sup>28</sup>, 232<sup>10</sup>). Ælfheah in his will (*CS.* iii. 432) calls Ælfþryð, the wife of King Edgar, his *gefæðere* (for *gefædere*), which usually means 'godmother.' This cannot well be the meaning here. Kemble renders it 'cousin.' Thus Ælfhere and Ælfheah were related to Edgar and to his wife. The latter was the daughter of the West-Saxon Ealdorman Ordgar, and widow of Ealdorman Æðelwold (*Vita S. Oswaldi*, p. 428). Green, *Conquest of England*, p. 306, note 2, has made a curious mistake in citing the charter printed in *CS.* iii. 123, to prove that Ælfere was King Eadwig's "kinsman," descended "a carissimis prædecessoribus." The charter really states that Ælfhere was *a suis carissimis prædecessoribus claro insignitus nomine Ælfhere*—a characteristic way of saying that he was named Ælfhere.

37. Æpelsige dux. A *dux* of this name witnesses in 937 and 938 (*CS.* ii.

<sup>1</sup> See also the Ramsey chartulary, iii. 165, 166.

<sup>2</sup> The Ealdorman is described by Florence of Worcester, *anno* 983, as *propinquus* of King Edgar. Freeman thinks this means kinship by the mother's side. An earlier *dux* of this name witnesses between 931 and 941.

430<sup>31</sup>; 434<sup>11</sup>). The present witness is, no doubt, the third son of Æpelstan 'Half-King,' who signs between 950 and 958. An almost contemporary account of him is given in the *Vita S. Oswaldi*, p. 429, the MS. of which calls him by mistake *Athelwinus*.

38. **Æpelwold dux.** The eldest son of Æðelstan 'Half-King.' He subscribes from 956 to 962, and an Exeter charter with the wrong date of 950 (*CS.* iii. 337<sup>7</sup>), for which Mr. Saunders suggested 961. He also witnesses a dubious Worcester charter dated 964 (*Ib.* 381<sup>26</sup>). An account of Æðelwold is given in the *Vita S. Oswaldi*, p. 428, by Freeman, *Norman Conquest*, i. 634, and in the *Dict. of Nat. Biography*, xviii. 35. He was succeeded as Ealdorman by his brother, the well-known Æpelwine, who occurs in 962 four times as a witness<sup>1</sup>. His widow Ælfþryð married King Edgar in 965 (*Chron.* D, F), or in 964 or earlier if the date of the charter in *CS.* iii. 393 is correct. In the strange story preserved in Malmesbury and Gaimar King Edgar is said to have slain Æðelwold for deceiving him as to the beauty of Ælfþryð, whom the king himself thought of marrying.

39. **Byrhtnoð dux.** This is, no doubt, the hero of Maldon. He signs from 956 to 990<sup>2</sup>. Freeman (*Norman Conquest*, i. 635) thinks that he is the *minister* of 967 (*CS.* iii. 479<sup>16</sup>), an error for 972-3. He is clearly the *dux* who signs from 956. Mr. Hunt suggests that he succeeded his father-in-law Ælfgar as Ealdorman of East Anglia probably about 953. But, if the charters at *CS.* iii. 149, 153, are trustworthy, we have evidence that he was raised from *minister* to Ealdorman in 956, and Ælfgar appears to have died in 951. Nothing is known of his family<sup>3</sup>, except that his father was named Byrthelm (*Song of Maldon*, line 92). It is possible that he was related to Byrhtsige, son of Æðeling Beornoð (*Chron.* A) or Beorhtnoð (*Chron.* B, C, D), who fell in 905 fighting with the Æðeling Æðelwald against King Edward. Of the Æðeling Beorhtnoð<sup>4</sup> nothing is, unfortunately, known, but he must from his title have

<sup>1</sup> He witnesses a dubious charter in *CS.* iii. 693<sup>56</sup> (see page 90 below) dated 951, for which Birch suggests 959, apparently because it bears the name of King Eadgar. But it must be subsequent to November 29, 963, the date of the consecration of Bishop Æðelwold, who witnesses it.

<sup>2</sup> The charter of Æðelstan witnessed by him (*CS.* ii. 452<sup>24</sup>) is in form a charter of Æðelred's. It is a dubious document, as it is witnessed by Ealdorman Ælfere, who died in 983, and Archbishop Æðelgar, who succeeded Dunstan in 988. Byrhtnoð's subscription in 948 (*CS.* iii. 24<sup>5</sup>) is appended to one of the Ingulf forgeries.

<sup>3</sup> Birch (*CS.* iii. 604) makes Ælfþryð his mother, evidently on the strength of the bequest at 602<sup>29</sup> by his widow to *Ælfþræde minas hlauordas medder*. But this is clearly Ælfþryð, the mother of King Æðelred, who died between 999 (*CD.* iii. 314<sup>14</sup>; *Chron. Mon. Abing.*, i. 376) and 1002 (*CD.* iii. 323<sup>24</sup>).

<sup>4</sup> A Beorhtnoð *minister* witnesses West-Saxon charters in 868 (*CS.* ii. 133<sup>6</sup>, 136<sup>4</sup>), in 874 (*Ib.* ii. 157<sup>16</sup>), 871-877 (ii. 163<sup>15</sup>), and a Byrhtnod *dux* witnesses in 882 (172<sup>19</sup>). Amongst the



been of royal descent, and was probably a near relative of both Edward and Æðelwald. Brihtnoð of Maldon married Ælflæd<sup>1</sup>, the youngest daughter of Ælfgar, who mentions her (not by name) in his will (*CS.* iii. 215), in which Brihtnoð is clearly regarded as her husband. The will is preserved in a corrupt copy, and it is undated. It is evidently subsequent to the death of King Edmund in 946. If the corrupt sentence in line 4 is intended to refer to Bishop Theodred and Ealdorman Eadric as still living, the will cannot be later than 951, the date of the last subscription of Theodred. Ealdorman Eadric, apparently the brother of Æðelstan 'Half-King' (*CS.* ii. 583<sup>23</sup>), subscribes only from 942 to 948, and once in 949 (*CS.* iii. 27<sup>25</sup>). The will may, therefore, be dated about 950. This Ælfgar was evidently an East Anglian, and he was an Ealdorman. This is proved by the Worcester Chronicle (B), which records that King Edmund's wife at the time of his death, in 946, was Æðelflæd æt Domerhame, daughter of the Ealdorman Ælfgar<sup>2</sup>. He is, no doubt, the Ælfgar *dux* who witnesses twice in 945-6 (*CS.* ii. 569<sup>27</sup>, 583<sup>6</sup>), frequently in 947 and 948, twice in 949, and once in 951 (*CS.* iii. 53<sup>22</sup>). Thus he was probably made Ealdorman by Edmund when he married his daughter<sup>3</sup>. The Ælfgar *dux, consul*, who signs in 956, 958, 960, and 961, is King Edgar's kinsman, who died in 962 (see note 2), as he is called *propinquus* by Eadwig, Edgar's brother, in 958 (*CS.* ii. 239<sup>2</sup>). That Æðelflæd, the sister-in-law of Byrhtnoð, was Æðelflæd æt Domerhame is proved by her will, wherein she bequeaths land at Damerham (*CS.* iii. 600). She is also the *una matrona* to whom King Edgar grants land

witnesses to the last charter is Æðelwald *dux*. There is a *dux* or *aldorman* (175<sup>28</sup>) who witnesses Mercian charters between 855 and 888, whose name appears nine times as *Biornod* or *Beornod* (90<sup>24</sup>, 91<sup>21</sup>, 110<sup>21</sup>, 126<sup>32</sup>, 127<sup>20</sup>, 153<sup>17</sup>, 161<sup>22</sup>, 175<sup>28</sup>, 195<sup>11</sup>), and thrice as *Beorhtnoð* (95<sup>28</sup>, 157<sup>16</sup>, 160<sup>28</sup>). These are all, with the exception of the charter at p. 157, from post-Conquest copies, five of the Mercian ones being from Heming's chartulary. It is probable that the name of the Mercian *dux* was *Beorn-noð*, as at 89<sup>14</sup>, and that the scribes have identified it with *Beorhtnoð*. This Mercian *dux* Beornod mostly appears as a witness to charters of Burhred of Mercia, so that, if he be the Æðeling, he may have been a member of the Mercian royal house. Beorhtnoð of Maldon had possessions in Oxfordshire, a part of Mercia (*CS.* iii. 149, 152; *CD.* iii. 341), but these were all acquired by him. The name-stem *Beorht* occurs in the names of the Mercian king Beorhtwulf and of Beorhtulf, Ealdorman of Essex, who died in 897, whilst there was a Beornred and a Beornwulf amongst the Mercian kings.

<sup>1</sup> Freeman (*N. C.* i. 634) and Mr. Hunt call her Æðelflæd, and hence produce confusion. The cause of this seems to be the mistake of the *Liber Eliensis*, p. 183, where she is called *Æðelfleda* and *Ælflæda Domina*. But the evidence of her will, of which the original or a contemporary copy is preserved (*CS.* iii. 602), is conclusive proof that her name was Ælflæd.

<sup>2</sup> This is not Ælfgar, King Edgar's kinsman (*mæg*), whose death in Devonshire and burial at Wilton is recorded in the Winchester Chronicle (A) in 962. Æðelflæd's father was, apparently, buried at Stoke by Nayland, co. Suffolk. Damerham was granted to her by Edmund (*CS.* ii. 580).

<sup>3</sup> The signature of 930 (*CS.* ii. 348<sup>10</sup>) obviously belongs to 950 or thereabouts.



at Chelsworth, co. Suffolk, in 962 (*CS.* iii. 311), as she bequeathed this estate to Ælflæd and Brihtnoð (*CS.* iii. 601)<sup>1</sup>. The will of Ælflæd records that Rettendon [co. Essex] was her 'morning-gift' (*CS.* iii. 603<sup>11</sup>), so it is evident that Brihtnoð had possessions in Essex at the time of his marriage (*circa* 950). In Ælflæd's will, which was drawn up after Brihtnoð's death (991), a kinsman of his named Æðelmær is mentioned. This is not the Ealdorman, who is mentioned separately, and probably not the man of Bishop Oswald (*CD.* iii. 255<sup>5</sup>), as the latter is called *familiaris artifex* (257<sup>27</sup>). The kinsman whom Ælflæd mentions seems to be Æðelmær, son of Ealdorman Æðelweard, the chronicler (see below, page 118, note to line 68), as he bestowed estates upon his foundation of Eynsham abbey that formerly belonged to Ealdorman Brihtnoð (*CD.* iii. 341). One of them seems to have been bequeathed to him by Brihtnoð<sup>2</sup>. Robertson (*Hist. Essays*, p. 184) assumes that Æðelweard's ealdormanship was divided between Æðelmær and Ordulf, son of Ordgar, shortly after Æðelweard's death in or after 998. Both appear in the charters one after the other as *ministri*<sup>3</sup> from 997 (*CD.* iii. 315<sup>84</sup>) to 1006, and Æðelmær in that year is described as the king's *discðen* (*CD.* iii. 351<sup>12</sup>). Yet it is assumed that the Ealdorman Æðelmær who submitted to Swein in 1013, with the western thegns, was Æðelmær the son of Ealdorman Æðelweard. Æðelmær is called 'the Fat'<sup>4</sup> in the Chron.

<sup>1</sup> Æðelflæd's marriage with King Edmund seems to have occurred shortly before his death. According to Æðelweard, Ælfgifu, Edmund's first wife, died in the same year that Anlaf was expelled from Northumberland, i.e. 944. The wording of the Chronicle in 946 is noteworthy: *Æþelflæd at Domerhame . . . wes þa his ewen*. In her will (*circa* 975?) she makes bequests for the souls of Kings Edmund and Edgar. She does not refer to her position as a king's widow, and the *Liber Eliensis*, p. 183, which makes her the wife of Ealdorman Æðelstan (see above, page 84, note to line 34), knows nothing of her royal marriage. Her will contains no mention of Æðelstan. Mr. Hunt, by some mistake, calls Æðelflæd the sister of Brihtnoð, and makes her, like Freeman (see above, page 84, note to line 34), the wife of Æðelstan 'Half-King.' From Edgar's cold reference to her, it would seem that his father's marriage with her was not to his liking. Is this the reason why she makes no reference in her will to Edmund as her husband? These considerations make Birch's blunder (*CS.* iii. 604) of calling her the mother of both Eadwig and Edgar by King Edward (*sic*) the more incomprehensible. They were, of course, the sons of (St.) Ælfgifu, the first wife of Edmund.

<sup>2</sup> We read that Æðelmær *Micclantun similiter ad monasterium dedit, quam ille Brihtnoðus dux prædictus ultimo commisit dono*. The pronoun *ei* appears to have been overlooked by the copyist, unless *ille* is a mistake for *illi*.

<sup>3</sup> The *Æðelmær dux* and *Ordulf dux* of 986 (*CD.* vi. 136<sup>6</sup> from 12th cent. MS.) are probably mistakes for *minister*. Both Æðelmær and Ordulf are described as *comes* in *CD.* iii. 330, but the better text of this St. Frideswide charter given on the Charter Rolls, 6 Edward II, calls them *ministri*. See *Register of St. Frideswide's*, 1894, vol. i. p. 6.

<sup>4</sup> The words of the Chronicle *Æþelweard Æþelmæres sunu gretan* have caused many historians to call him 'Æðelmær the Great,' but there is no reason for such a misleading epithet. His actions do not entitle him to any such title. The OE. chronicler meant to call him 'the Gross,' and refers undoubtedly to his physical appearance. An *Æthelnoð Æþelferdes sunu*

in 1017, which records the murder of his son Æðelweard. But he is not described as Ealdorman. The charter of 987, in which he is described as *filius Æðelwerdi, satrapa regis Æðelredi* (*CD.* iii. 224<sup>31</sup>) is clearly spurious. An Æðelwine, son of Ealdorman Æðelmær<sup>1</sup>, is mentioned in 995 (*CD.* iii. 291<sup>16</sup>), whom Robertson says must be distinguished from Æðelmær, the son of Æðelweard. This may be the Æðelmær who died in 982, but he is more likely the Ealdorman mentioned in Ælfæd's will. We have, however, no signatures of his, unless some of those linked with Ordulf's belong to him. There is, it may be noted, a second Æðelmær who witnesses a few charters between 998 and 1005 (*CD.* iii. 308<sup>31</sup>, 330<sup>18</sup>, 334<sup>26</sup>, 345<sup>28</sup>). Out of all this nothing emerges clearly except the great probability that Brihtnoð's kinsman Æðelmær was the son of the chronicler Æðelweard, an undoubted scion of the royal house of Wessex. The Eynsham charter (*CD.* iii. 341<sup>37</sup>) also tells us that Bishop Byrthelm of Winchester, Edgar's kinsman (*CS.* iii. 303<sup>12</sup>), was a *propinquus* of Æðelweard. It is noteworthy that he bore the same name as Brihtnoð's father. Brihtnoð's sister's son Wulfmær fell at Maldon (*Song of Maldon*, line 113). Another relative of Brihtnoð's who distinguished himself in the battle was the Mercian Ælfwine, son of Ælfric, and grandson of Ealdorman Ealhelm (lines 209 to 224). This is, no doubt, the Ealdorman Ealhelm who subscribes from 940 to 951<sup>2</sup>. It may be noted that the Battle of Maldon, which was fought in 991 according to the Chronicle, occurred on August 11, for the *Obitus Byrhtnoði Comititis* is given upon this day (III. Id. Aug.) in an eleventh century calendar (Cott. Tib. D. xxvii). This calendar was printed by Hampson, *Medii Aevi Calendarium*, London, 1841, i. 435, who first drew attention to this fact (preface, p. vi). The calendar has been since reprinted by Birch, *Transactions of the Royal Society of Literature*, Series II, xi. 495 (1878). Charter No. IX, below, page 122, is, apparently, the will of the son of another of the Maldon heroes.

## VI.

The text of this charter is printed in the *Monasticon*, i. 291, in *CD.* ii. 363 and iii. 39, in Thorpe, *Diplomatarium*, p. 219, and in *CS.* iii. 548. These texts

*gretan* occurs as a surety in 972-992 (*CS.* iii. 371<sup>17</sup>), and he was, apparently, an ordinary countryman.

<sup>1</sup> If the charters at *CD.* iii. 192, 195, are to be trusted, an estate granted to the *dux* Æðelmær in 983 was granted in the same year to an Æðelwine *minister*.

<sup>2</sup> The charter of Æðelstan dated 931 witnessed by him (*CS.* ii. 353<sup>35</sup>) must be dated 941, as it is witnessed by Bishop Ælfric (of Hereford), consecrated 941, and by Oda (of Ramsbury), who was translated to Canterbury in 942. Ealhelm also signs a charter of [958-9] wrongly ascribed to King Eadred, who died in 955 (*CS.* iii. 224<sup>5</sup>).

are derived from Cott. MSS. Titus A viii, fo. 4 *b* (now numbered 5 *d*) and Faustina, A iii, fo. 17. The first of these is a late thirteenth century MS. containing Sulcard's history of Westminster Abbey, and copies of deeds relating to the abbey. The other is of about the same age, and is of a similar nature. Thorpe also quotes 'Westm. Nig[ra] Quat[ernio],' a register preserved in the abbey. The text given in *CS.* iii. 514, from Alford, *Fides Regia Anglicana*, 1663, iii. 354, merely consists of portions of the present charter with the same witnesses.

Our text is derived from what purports to be the original charter, and is in many respects superior to the texts hitherto printed. The charter is written in a curiously compressed handwriting in OE. letters, but it is unlike any OE. hand. It may be described as an imitation of OE. handwriting with exaggerated features. Under these circumstances it is difficult to fix the date of the hand, but it seems, from the shape of some of the *compendia* and from other details, to have been written shortly before or after the year 1100<sup>1</sup>. The words are very much contracted, the abbreviations being very much more numerous than they are in genuine OE. charters, in which abbreviations are used very sparingly. The hand is almost, but not quite, identical with that of the forged charter of Dunstan of Westminster (*CS.* iii. 262), of which a *facsimile* is given in the *Ordnance Survey Facsimiles*, Part II, Westminster, plate 5<sup>2</sup>.

This charter was still in possession of the abbey in Humphrey Wanley's time (*Catalogus*, 1704, p. 303), who describes this and Dunstan's charter as *chartae supposititiae*, and as being *sigillis munitae*<sup>3</sup>. Hickes, *Dissertatio Epistolaris*, 1703, p. 66, was indebted to the Dean of Westminster for copies of this and Dunstan's charter, but he, no doubt, examined the originals. That the Bodleian charter was at Westminster in his time is proved by his description (p. 71) of the gap in line 211 of our text, caused by the cutting out of the parchments over the seal: *locus membranae e quo per retinaculum [sigillum] pendebat, etiamnum cernitur*. Hickes, p. 82, also describes the arrangement of dots about the crosses in lines 146, 147. The charter was in the possession of Robert Austen, F.S.A., in 1791, when a letter of Astle's, deciding against its authenticity, was read before the

<sup>1</sup> As the *Cisseniensis* of line 162 is intended for Chichester (*Cissan-ceaster*), the date of the fabrication of this charter cannot be earlier than 1070, when the South-Saxon bishopric was transferred from Selsey to Chichester. Indeed, the date must be a generation or so later than this, for the forger would not make the mistake of speaking of a bishop of Chichester in 969, at a time when the transference of the see thither in 1070 was still fresh in men's minds. From the note to line 29, it seems that the date of the charter must be later than 1082.

<sup>2</sup> Both charters purport to be written by Abbot Ældred.

<sup>3</sup> Wanley probably means that Edgar's charter was originally *sigillo munita*, as we have the evidence of Hickes to prove that the seal was then missing.

Society of Antiquaries (*Archæologia*, x. 232). Astle describes the traces of gilding on the · A · W · of line 1, the arrangements of dots about the crosses in lines 146, 147, and he remarks that, at the bottom of the charter, 'is the word SIGNV . . . then some of the parchment is cut off for several inches, and afterwards appears part of the word CRUCIS.' This clearly refers to line 211, Astle having read the *gis* of [*Re*]gis as *cis*.

As Hickes, *Dissertatio*, pp. 66, 82, has proved that this charter is a forgery, and it has been condemned by Wanley and Kemble, it is not necessary for us to insist upon its numerous incongruities. It contains many Frankish Latin words, such as *baronibus*, line 39; *indominicatis terris*, line 36; *curtes*, line 86; *freda uel bannos, paratas*, line 90; *fiscus*, lines 93, 138, &c. The *uiccomitibus* of line 2 is alone sufficient to condemn the charter as a forgery of Norman times.

Fortunately, we have been able to trace the process of the manufacture of this famous forgery. There is a copy of a charter of King Edgar's in existence, granting to the abbey the estate at Westminster, which had been granted to the abbey by King Offa (*CS*. iii. 260)<sup>1</sup>. This is dated wrongly 951, but as no witnesses' names are preserved, we are unable to correct the date. As Dunstan, who became archbishop of Canterbury in 960, is described in it as archbishop, the date cannot be 959, as suggested by Birch. The date is probably 971<sup>2</sup>. At some time intermediate, apparently, between the date of Edgar's charter and the fabrication of the Bodleian charter, an expanded version of Edgar's charter was produced (*CS*. iii. 692). The additions are pointed out in the note to lines 111-112 below. One of the added clauses also occurs in Æðelred's charter to St. Albans (*CD*. iii. 249), but as this is derived from Matthew of Paris's *Liber Additamentorum* (Cott. Nero D. i.), we are unable to decide whether this charter was used by the Westminster forger, or was copied from the Westminster charter, or was derived from a common original<sup>3</sup>. This expanded form of Edgar's charter is clearly the kernel of the forgery. Instead of the Westminster estate the names of numerous other abbey estates, concerning which there were, presumably, no charters in existence, were inserted. The forger had, in addition to these, copies of the spurious charter of Dagobert I to the abbey of St. Denis, near Paris, dated 631-2, and of

<sup>1</sup> A facsimile of this copy, which is in an early eleventh-century hand, is given in the *O. S. Fcs.*, part ii. Westm. pl. iv. Kemble has starred this charter, which reads like a genuine charter.

<sup>2</sup> The witnesses to the expanded charter probably belong to this one. They fall between 963 and 975. See below, p. 97, note 1.

<sup>3</sup> Prof. Earle, *Land Charters*, p. 395, says that the OE. charters in the *Liber Additamentorum* are 'transparent fabrications.' We are by no means sure of this, and No. XI of the present collection proves beyond doubt that at least one of the charters contained in it was copied from a genuine original.



some other muniments of St. Denis<sup>1</sup>. From this diploma of Dagobert's he copied, with slight alterations, the first fourteen lines of our text, prefixing an invocation that frequently occurs in OE. charters. For lines 15 to 42, the narrative portion, we have been unable to find a source. They are probably the composition of the forger<sup>2</sup>, as the other forgeries of this school have somewhat similar narrative-portions. He next (lines 42 to 69) concocted a papal letter, which is based upon and largely copied from the spurious (?) letter of Pope Nicholas I to King Charles the Bald of France, in favour of St. Denis<sup>3</sup>. Lines 70 to 95 he copied from Dagobert's grant, occasionally changing the order of the paragraphs. Lines 95 to 103 appear to be the composition of the forger. Lines 103 to 121 are derived from the expanded version of Edgar's charter. Lines 121 and 122 and part of line 123 are taken from Dagobert's diploma; lines 123 to 135 are from Chlodowig the Second's confirmation to St. Denis. For the remainder of the body of the charter (to line 145) the forger returned to Dagobert's grant.

The familiarity herein displayed with the voluminous muniments of the great French abbey favours the view that the forger was a French monk, and a former inmate of St. Denis. Some of the passages ascribed to the St. Denis documents may have been derived from the Frankish formulary of Marculf, but this work could have supplied only a small portion of the Frankish phraseology, and the agreement with the St. Denis charters is so close as to preclude any other explanation than that of direct copying from the muniments of that abbey. The Norman abbots of Westminster after the Conquest were Geoffrey, who had been abbot of Jumièges, Vitalis, who had been abbot of Bernay, a cell of Fécamp, and Gilbert Crispin, who came from Le Bec Hellouin. Of the next abbot's origin nothing is known. The forgery was concocted during the times of these abbots, but there is nothing to connect any one of them with the forgery. There

<sup>1</sup> These charters are:—(a) a genuine charter of Chlodowig II, A.D. 653 (*Monumenta Germaniae Historica: Diplomatum Imperii Tomus I*, ed. Karl Pertz, Hanover, 1872, p. 19); (b) a spurious charter of Dagobert I [A.D. 631, 632], (*Ib.* p. 143); (c) a spurious grant by the same king of the right of sanctuary, A.D. 632 (*Ib.* p. 143); (d) another spurious charter of the same king [A.D. 637?] (*Ib.* p. 161); (e) a genuine charter of Chilperic II, A.D. 716 (*Ib.* p. 72); (f) a letter of Pope Nicholas I, A.D. 863 (see note to line 42). Of these most use has been made of *b*, of which *d* appears to be another form; both are probably expanded from *e*. It is possible that in some cases *d* and *e* were used, but the weight of probability is greatly in favour of *b*. This will be seen from our notes, wherein the parallel passages in *d* and *e* are noted.

<sup>2</sup> This narrative was perhaps suggested by that in the charter of Ludwig the Pious A.D. 832, confirming the reforms in the abbey of St. Denis (printed in *Archives de l'Empire . . . Inventaires*, vol. i, No. 124. *Par Jules Tardif*. Paris, 1866).

<sup>3</sup> It is possible that the forger merely copied the spurious letter of Pope Alexander II in favour of Coventry monastery (see note to line 42), but it is equally possible that Alexander's letter is copied from this Westminster forgery.



were, however, Norman or French monks in the abbey. This is proved by the name of the earliest historian of the abbey, Sulcard, whose name is rather French than Norman. But Sulcard must be acquitted of the forgery (see note to line 29), unless we assume that he compiled this charter after the completion of his history<sup>1</sup>.

The compiler of this charter not only borrowed large portions of the St. Denis muniments, but he also makes the English king refer to St. Peter as his *peculiaris patronus* or *specialis patronus*, just as the Frankish kings speak of St. Denis. The monks of Westminster also followed the monks of the great French abbey in claiming for their abbey a miraculous dedication. The abbey of St. Denis was alleged to have been dedicated by Our Saviour; the Westminster monks, showing unusual moderation, were satisfied with the ascription of the dedication of their abbey to St. Peter. But they were probably confined to this choice by the fact of the abbey bearing St. Peter's name. The tale of the dedication by St. Peter, which is mentioned in this charter (lines 31, 113), is given by Sulcard. The monks of Westminster, moreover, imitated the example of their brethren at St. Denis in fabricating charters, for, in addition to the present one, they forged about the same time the great charter of Dunstan (*CS.* iii. 262), two charters of Edward the Confessor (*CD.* iv. 173, 181), one of which recites a forged papal letter, and a charter of William the Conqueror, dated 1067 ('*Cartae Antiquae*,' Pub. Rec. Office, CC. No. 2). It cannot be said, however, that they attained anything like the success of their continental exemplars, for their forgeries, besides being much less numerous than those of St. Denis, are much less skilful productions. The present charter, notwithstanding its magnificent appearance, is a clumsy forgery, outraging nearly every canon for establishing the authenticity of OE. charters. It is, nevertheless, an interesting document, for these monkish forgeries are by no means unworthy of serious study.

2-4. *rex . . . futuris*. Slightly altered from Dagobert I (Pertz, 143<sup>53</sup>): *Omniſus episcopis, abbatibus, ducibus, comitibus, centenariis, ceterisque agentibus nostris, praesentibus scilicet et futuris*<sup>2</sup>. Cf. Marculf, i. 2.

4-14. *dignum . . . igitur*. Also from Dagobert I (144<sup>1</sup>), with slight changes: *Oportet clementiae principali inter ceteras petitiones illud, quod pro salute animae ascribitur et pro diuino nomine postulatur, placabili auditu suscipere et procul dubio*

<sup>1</sup> The text of the charter is given in the MSS. of his history, which are of later date. The history given in the charter does not agree with that given by Sulcard, so that the charter appears to be a later insertion in his text.

<sup>2</sup> In our quotations from the St. Denis muniments, we have, for the ease of the reader, normalized the Vulgar-Latin grammar and orthography of the Merovingian documents. We have compared our normalized texts with the late St. Denis copies, which do not reproduce the Vulgar-Latin characteristics.

*ad effectum perducere; quatinus de caducis rebus presentis saeculi aeterna uita conquiratur, iuxta praeceptum Domini dicentis: Facite uobis amicos de mammona iniquitatis. Ergo de mammona iniquitatis, iuxta ipsius dictum, nos oportet mercari aeterna et caelestia, et dum aecclesiis Christi impertimur congrua beneficia, retributorem Dominum ex hoc habere mereamur in aeterna tabernacula. Igitur, &c.* The same proem occurs in the genuine diploma of Chilperic II (*e*), in favour of St. Denis (Pertz, *Diplomata*, p. 72), which, however, reads *sacerdotum* instead of *aecclesiis Christi* before *impertimur*.

10. *date elemosinam . . . uobis.* Luc. xi. 41.

20. *omnia monasteria . . . circumirent ac reedificarent.* Cf. *CS.* iii. 547, derived from the Westminster *Niger Quaternio*. This 'telligraphus' has a decidedly Frankish tinge.

25. *ecclesiam . . . specialis patroni.* Founded upon the *basilica peculiaris patroni* of Chilperic II and Dagobert I. The phrase occurs frequently in the St. Denis charters.

29. **Sæberhto.** Sæberht, King of Essex, the nephew of Æðelberht of Kent (Bæda, *H.E.* ii. c. 3). Bæda states that London was the *metropolis* of the East Saxons, although he records that Æðelberht, the overlord, built the church of St. Paul in it in 604. Sulcard, whose history of Westminster is dedicated to Abbot Vitalis, 1076-1082, alleges that the abbey was founded by *quidam ciuium urbis non infimus* (Cott. MS. Faustina, A iii, fo. 12). The other MS. of his work (Cott. Tib. A viii, fo. 2 d) has *nomine Sebbertus* inserted after *quidam* in a later hand. The name is, no doubt, derived from this charter, which is the oldest authority for assigning the foundation to Sæberht. This ascription is clearly later than the compilation of Sulcard's history, and its presence here affords a strong presumption that the charter was fabricated after the conclusion of his history. It is, in all probability, an invention of the fabricator of the charter, based upon the passage in Bæda cited above.

31. *ab ipso sancto Petro . . . dedicata.* The account of the consecration of the abbey by St. Peter occurs in Sulcard's history. It is printed in the *Monasticon*, vol. i. p. 288. See also line 113.

32. **Kenulfo.** Nothing is otherwise known of any benefactions of King Cenwulf of Mercia to Westminster. His name was probably inserted because he was known as a benefactor of monasteries. Possibly the proximity of the abbey estates in Gloucestershire to Winchcombe Abbey, Cenwulf's foundation, may have had something to do with his selection for mention as a benefactor of Westminster.

37. **concilio.** This council at Westminster appears to be a figment of the forger's, possibly suggested by the mention in the St. Denis muniments of councils

being held for the confirmation of the abbey privileges. For instance, a council of bishops is mentioned in the charters of Chlodowig II (Pertz, p. 20) and of Dagobert I (*Ib.* p. 144).

42. *Iohannes.* John XIII (965-972). See Jaffé-Wattenbach, *Registrum Pontificum Romanorum*, No. 3712, where it is said that this bull *non est a suspicione remota*. It is evidently copied from the letter of Pope Nicholas I to Charles the Bald of France, A. D. 863, in favour of St. Denis (Tardif, No. 125; Migne, *Patrologiæ Cursus*, vol. cxix. p. 819; Jaffé-Wattenbach, No. 2718). The forger has omitted the proem of this letter and, consequently, the *igitur* before *quia* in line 44. With the exception of the necessary changes, and the insertion of *cuiusque ordinis uel dignitatis sit* in line 55, the wording of the Westminster letter agrees closely with that of St. Denis down to *permaneat* (line 56). The latter then proceeds: *quatinus abbas et fratres eiusdem loci uenerabiles pro statu regni uestri . . . Deo grates et uota soluere delectet*. The forger has made the fourth, fifth, sixth, and seventh words into the commencement of a fresh paragraph. The passage from *ut ipse locus* (line 52) to *dampnamus* (line 67) occurs in the letter of Pope Alexander II to Edward the Confessor, in favour of Coventry monastery, dated 1043<sup>1</sup>, with the exception of *praepotentis hominis* (line 55), *uenerabiles* (line 57), *ex auctoritate* to *amplius* (line 59), *neque* to *elegerit* (lines 60, 61), *privilegia* to *indulta* (lines 63, 64), and *rata inuiolataque* (line 66). The Coventry letter substitutes *uexatione* for *repe[si]tione* (line 54), *cuiuscumque dioecesanii* for *Lundonicae urbis* (54), and *regalis* for the more correct *ratus*<sup>2</sup> (56). The passages from *igitur* to *eligendi* (lines 57, 58), and from *habeant* to *prohibemus* (lines 59, 60), which are given word for word in the Coventry letter, also occur in one of Edward the Confessor's Westminster charters (*CD.* iv. 184) in the bull of Pope Nicholas as follows: *habeantque potestatem, secundum regulam Sancti Benedicti, per successiones eligere ex se idoneos abbates*. This bull then proceeds with *neque introducatur per uiolentiam extranea persona, nisi quem concors congregatio sibi praeesse elegerit*<sup>3</sup>. This agrees closely with line 60 of our text. This charter of Edward the Confessor has several phrases in common with the present charter, and it is obviously of the same workmanship. We cannot be far wrong

<sup>1</sup> Printed in the *Monasticon*, vol. iii. p. 191, Migne, vol. 146, p. 1299. It is recited in Edward's charter of 1043 (*CD.* iv. 255), which has other passages in common with the Westminster charter (see note to line 114). The date of this pope's letter cannot be altered to 1063, as Jaffé-Wattenbach, No. 4543, suggest, since Earl Leofric, who died in 1057, is spoken of as dead.

<sup>2</sup> The copy of the Coventry letter in the Charter Roll, 19 Edward II, mem. 3, reads *ratus*.

<sup>3</sup> *Regula S. Benedicti*, iv. § 1: *In abbatis ordinatione illa semper consideretur ratio, ut hic constituatur, quem sibi omnis concors congregatio . . . elegerit*. Cf. the Westminster Statutes, c. 13 (*CS.* iii. 461). Cf. the Lateran Council of 601: *nisi de eadem congregatione, quem si propria uoluntate concors fratrum societas elegerit* (Labbe and Cossart, x. 487).

in concluding that lines 57 to 61 are expansions from the Rule of St. Benedict. The next passage, which also occurs in the Coventry letter with the exception of the reference to St. Dunstan, is partly repeated in Pope Leo's bull in the other Westminster charter of Edward the Confessor (*CD.* iv. 175<sup>27</sup>). The clauses *observatores . . . mereantur, causa . . . perueniat* (lines 67 to 69) are taken from the St. Denis letter of Pope Nicholas, their order being reversed. The wonderfully close agreement between these Westminster and Coventry letters and the St. Denis letter cannot be explained away on the hypothesis that it arises from the use of stereotyped phrases in the papal chancery, for, even if the St. Denis letter were free from suspicion, it is clear that the phraseology of these English papal letters is not that of the ages of the popes to whom they are assigned. We may, therefore, conclude that the three Westminster and the Coventry bulls are spurious, and that they have been fabricated on the lines and in the language of the St. Denis letter.

54. *repetitione*. Read *repetitione*, 'claim' (Marculf, i. 32, ii. 9).

70. *cognoscat ergo magnitudo seu utilitas uestra*. From Dagobert I (Pertz, 144<sup>14</sup>, 162<sup>3</sup>) or Chilperic II (*Ib.* 72<sup>20</sup>). The phrase is common in Merovingian charters. Cf. Marculf, i. 15.

*decernimus, &c.* From Dagobert I (*Ib.* 144<sup>17</sup>, 162<sup>6</sup>): *per hoc praeceptum, quod specialius decernimus et in perpetuum uolumus esse mansurum, iubemus atque constituimus*. Cf. Marculf, i. 15.

71. *pro reuerentia, &c.* From Dagobert I (Pertz, 144<sup>15</sup>, 162<sup>3</sup>) following *utilitas uestra* (line 70): *quod ita nos pro reuerentia ipsorum sanctorum, uel pro quiete monachorum ibidem Deo famulantium*. Part of the phrase in the Westminster charter from *pro quiete* to *obseruetur* is used in the charter of Edward the Confessor (*CD.* iv. 186<sup>9</sup>).

72. *honor, &c.* From the grant of sanctuary by Dagobert I to St. Denis (Pertz, 143<sup>12</sup>): *pertractauimus . . . qualiter honor et laus ecclesiae beatorum martyrum . . . haberetur et obseruaretur; id est, ut quisquis fugitiuorum pro quolibet scelere ad praefatam basilicam beatorum martyrum fugiens Tricenam pontem aduenerit, . . . siue de palacio nostro egrediens*.

76. *quocunque delicto, &c.* From the grant mentioned in the preceding note (Pertz, 143<sup>21</sup>): *magis dignum est homines rationabiles, quocunque delicto facinoris siue contra nos, uel succedentes reges Francorum, uel contra quemlibet alium fidelem sanctae Dei ecclesiae, aliquod crimen commiserint, relaxentur et liberentur*.

79-81. *ut neque nos . . . immanentes in ipsa*. From Dagobert I (Pertz, 144<sup>19</sup>), following *constituimus* (see second note to line 70): *ut neque nos, neque successores nostri, neque quilibet episcopus uel archiepiscopus, nec quicumque de*



*iudiciaria potestate accinctus, in ipsam sanctam basilicam uel immanentes in ipsam.* Parts of this passage occur in the genuine charter of Chilperic (Pertz, 72<sup>33</sup>), and in the second charter of Dagobert (162<sup>7</sup>). These clauses are used in the charter of Edward the Confessor (*CD.* iv. 186<sup>11</sup>).

81, 82. **uel in homines . . . uoluerint.** From Dagobert I (Pertz, 144<sup>12</sup>) granting immunity to the abbey *uel homines qui se cum substantia eorum uel rebus ad ipsam sanctam basilicam tradere et deuouere uoluerunt* (*sic*). The passage occurs also in the other charter of Dagobert (Pertz, 161<sup>48</sup>). It is differently worded in Chilperic (*Ib.* 72<sup>25</sup>). It is also used in the charter of Edward the Confessor cited in the preceding note.

82-95. **nisi . . . confirmamus.** These passages agree, with a few trivial exceptions and with the exception of the necessary changes from St. Denis to St. Peter, with Dagobert I (Pertz, 144<sup>21-34</sup>). The words from *nisi* to *uideantur* (line 86) occur only in the charter here quoted, but the clauses from *in curtes* (*maneria uel* are Westminster additions) to *concedimus* are used in the other charter of this king (*Ib.* 162<sup>8</sup>) and partly in the charter of Chilperic II (*Ib.* 72<sup>34</sup>). The clauses from *nisi* (line 82) to *uideantur* (line 86) are used in the charter of Edward the Confessor mentioned in the two preceding notes. For the latter part of the clauses embraced in the present note, see Marculf, i. 4.

93. **exauctare.** Both charters of Dagobert have *exactare*, while that of Chilperic II has *esperare*. *Expectare* appears to be the more usual word.

97. **Hamme.** Ham, co. Essex (DB. ii. 15).

**Winintune.** In Essex (*CD.* iv. 220<sup>16</sup>). Wenington, called *Wemtuna* in DB. ii. 15, where it is said that it was always held by St. Peter's, Westminster. According to the writ of Edward the Confessor (*CD.* iv. 220), Wenington was given to Westminster by Atswere Swerte (ON. *Qgurr* the Swart) and his wife Alsi.

**Mordune.** Morden, co. Surrey (DB. i. 32, col. 2).

98. **Fentune.** The *Phantuna*, co. Essex, of DB. ii. 14. It is called *Fantuna* at 17 b, and was in the Hundred of Barstable, and is now absorbed in either Bemfleet or Bulphan. The charter of Henry I (in Cott. Tib. A viii. fol. 49) confirms *Fentune* and *Pantune* in Essex to the abbey. The manor of Fanton is mentioned in the ministers' accounts, 33 Henry VIII (*Monasticon*, i. 329).

**Aldenham.** Aldenham, co. Hertford (DB. 135 a, col. 1). It was granted to Westminster Abbey by Offa in 785 (*CS.* i. 339), and was confirmed by Edward the Confessor (*CD.* iv. 190).

**Bleccenham.** It is stated in the *Monasticon*, i. 266, that Sulcard says that Offa gave to Westminster five plough-lands at Blekenham, in the parish of Hendon. This is derived from Dart's *Westmonasterium*, 1742, p. 8, who states that Offa gave to the abbey 'Blekingham or Bleccingam, in the parish of Hean-



dune, in the county of Middlesex.' His marginal reference 'Sulcardus' is probably intended as the authority for the statement that Offa granted Staines to the abbey. Sulcard does not say where the *uilla Blekenham* was situate (Cott. Faust. A iii. fo. 14; Tit. A viii. fo. 2 d). Dart, p. 11, says of Hendon 'in which, or at least to which appertaining, were the former gifts of Blakenham, Cowenlow, and Loyersley.' The latter is the *Lopereslege* of our next note, and Dart is right as to its situation. Widmore, *Hist. of St. Peter's, Westminster*, London, 1751, and *An enquiry into the time of the foundation of Westminster Abbey*, London, 1743, does not identify the site of Bleccenham. From the boundaries given in King Edgar's expanded charter (see page 90 above)<sup>1</sup> it is clear that 'Bleccenham' (CS. iii. 693) lay between Hampstead (Middlesex), the Watling Street, and the River Brent. The name was in existence some time after the Norman Conquest, for a Thomas de Blechenham is mentioned in a fine relating to Hendon in 10 Henry III, and another of the same name in 8 Edward II in a fine relating to Hendon, and in another one relating to Finchley (Hardy and Page, *Middlesex Fines*, pp. 17, 88, 89).

98. **Lopereslege.** It is evident from CS. iii. 604 that Dunstan bought this estate from the king, as here stated. This name has entirely vanished. It is called *Lohðeres leage* at the above reference, which relates to events between 972 and 978, and *Loceres-leage*<sup>2</sup> in a charter of 957 (*Ib.* iii. 188). Neither of these MSS. is contemporary. The name seems to be *Hlöd(h)eres læge*. It lay, according to the boundaries in the aforesaid deeds, between Hendon and Brockley Hill, and about Edgware, co. Middlesex. It is noteworthy that Brockley Hill, the site of the Roman *Sulloniacis*, is referred to as *þam ealdan tunstealle* in CS. iii. 605<sup>12</sup> and as *þam tunstallan* in iii. 188<sup>26</sup>. Lopereslege is not mentioned in Domesday; it is probably included in Hendon or Hampstead, both of which belonged to Westminster Abbey.

99. **una eum praedieto loco.** It is noteworthy that all the lands here said to be of the ancient endowment of the abbey are, with the exception of Morden, in the counties of Essex, Middlesex, and Hertford. If this is trustworthy, it favours the supposition that Westminster was an ancient East Saxon foundation, the lands lying within the kingdom of Essex, in which Middlesex and Hertfordshire, or at all events part of the latter, were included.

101. **sigillo suo et anulo episcopali.** Referring to the words of Dunstan's charter (CS. iii. 265<sup>25</sup>), which is dated six weeks earlier than the present one.

<sup>1</sup> With the impossible date 951, for which Mr. Birch proposes to substitute 959 (i. e. the date of Edgar's accession). But the signature of *dux* Æðelwine makes the earliest date 962, whilst Bishop Æðelwold, another witness, was not consecrated until 963. The date is probably 971.

<sup>2</sup> A *lokeres leage* is mentioned in the boundaries of Fovant, Wilts, in CD. iii. 279<sup>18</sup>.

103. **Holewelle.** Holwell, co. Bedford (DB. i. 211 a, col. 1).

**Decewrthe.** Datchworth, co. Hertford (DB. i. 135, col. 2; *CD.* iv. 190).

104. **Wattúne.** Watton-at-Stone, co. Hertford (DB. i. 135, col. 2; *CD.* iv. 190).

**Cillingtúne.** The site of this has not been identified. Dart, p. 10, calls it 'Cillinton, or Shillington, or Chellington.' It is not Shillington, co. Bedford, which occurs as *Sethlindone* in Domesday, i. 210 b, col. 2, and as *Schullingdone*, *Schillingdone* in the Ramsey History, p. 143, *Schillingedune* in the charter of William the Conqueror (*Ib.* p. 202), &c. Thorpe, *Diplomatarium*, says that Cillingtune is 'Chillington, Middlesex,' but he has evidently derived this from Kemble's hypothetical 'Chillington, co. Middlesex.' In the twelfth century copy of the charter of Edward the Confessor amongst the *Cartae Antiquae* (CC. No. 1) in the Public Record Office, three hides in *Sillingtune* and four in *Cillingtune* are confirmed to the abbey (cf. the text given in *CD.* iv. 177<sup>27</sup>, from a later copy, where the former is called *Collingtune*). In the charter of William the Conqueror (CC. No. 2), he is said to restore to the abbey the *villa* of *Cillictune*, which Boselin de Diva had taken by force. The juxta-position of *Sillingtune* and *Cillingtune* in Edward's charter is curiously like that of *Cilletone* (West Chilmington) and *Sillintone* (Sullington), co. Sussex, in DB. i. 24 b, col. 1, but these were held in Edward's time by Azor and Wulfweard. Moreover, Parham is close to Chilmington and Sullington, and *Perham* precedes *Sillingtune* and *Cillingtune* in Edward's charter. At the time of Domesday, Parham was held by the abbot of Westminster (i. 17 a, col. 1), so that it is probable that he had lands in Chilmington and Sullington<sup>1</sup>. Earl Roger, the Domesday tenant of Chilmington and Sullington, also held Parham (i. 24 b, col. 1), no doubt a separate manor from the abbot's, so that it is very probable that *Cillingtune* and *Sillingtune* are the Sussex Chilmington and Sullington. Perhaps the abbey had lost or exchanged these lands by the time of the survey.

105. **Stána.** Staines, co. Middlesex.

**Tudintún.** Teddington, co. Middlesex, as given by Kemble. It is not mentioned in Domesday, but it appears as *Tudinton* in 1197-8, and as *Todinton* in 1279-80, and as *Tudynton* in 1297-8 (Hardy and Page, *Calendar of London and Middlesex Fines*, vol. i., 1892, pp. 1, 55, 71).

106. **Halgeförd.** Lower Halliford, a hamlet of Shepperton, and Upper Halliford, a hamlet of Sunbury, co. Middlesex. The *Nomina Villarum*, A.D. 1316, has two places called *Halgeförd* in Shepperton (p. 327 a). As Shepperton

<sup>1</sup> According to the Dunstan charter (*CS.* iii. 265) three hides in Sillinctune were given to the abbey by Ælfwine, *prefectus regis de Kent*, and Dunstan bought the reversion of the land in Perham from one Wulfnoð. Sillinctune cannot possibly be Islington, as Birch suggests, since the Domesday name of the latter is *Iseldone* and *Isendone*.

and Sunbury both belonged to Westminster Abbey at the time of Domesday (i. 128 a, col. 1), it is probable that the *Halgford* of the charter includes both Lower and Upper Halliford.

**Feltham.** Feltham, co. Middlesex.

**Ecelesford.** Ashford, on the stream called the Echel or Exe, co. Middlesex. It is called *Exeforde* in Domesday, i. 127 a, col. 2, where it is noted that its soke formerly lay in Staines. In the *Nomina Villarum*, p. 327 a, it is joined with Littleton; both of them belonged to Westminster Abbey. It is called *Echelesford*, *Ecchilesford*, &c., in the thirteenth, fourteenth, and fifteenth centuries, and *Eglesford* in 1444-5 (Hardy and Page, *Calendar of London and Middlesex Fines*, vol. i. pp. 60, 102, 158, 193, 238, &c.).

**106-109. priscis . . . iussit.** This is copied from the first charter of Edgar to Westminster (CS. iii. 260): *Haec particula terrae priscis temporibus ad eandem [perhibetur ecclesiam pertinere], sicut legitur in antiquo telligrapho libertatis, quam rex Offa illi<sup>1</sup> monasterio [dudum contulit, quando] aecclesiis per uniuersas regiones Anglorum recuperatiua priuilegia, Wulfredo archiepiscopo hortan[te, scribere ius]sit.* This charter relates, however, only to the abbey land at Westminster.

**109. Wlfiredo archiepiscopo.** Archbishop Wulfred was a considerable benefactor of monasteries, but he was not consecrated archbishop until 805, whereas Offa died in 796.

**111, 112. Hanc . . . concessi.** This is based upon the clause following *iussit* (see note to lines 106-109) in Edgar's first charter: *Hanc ea[n]dem libertatem prefate aecclesiae Sancti Petri Dunstano commendauit archiepiscopo.* It is, however, taken from the expanded copy of Edgar's charter. This inserts, between *Petri* and *Dunstano* of the above quotation, the words: *principis apostolorum, cui locus praedictus, dedicatus ac consecratus mirabiliter ab antiquis temporibus, Dei prouidentia, ab ipso clauigero, fuit confirmatus,* and reads *concessi* instead of *commendauit* in the passage quoted above from the genuine charter. This is the origin of the *concessi* of line 112 of the present charter, the concoctor whereof has added *qui templum fuerat dudum Apollinis.* This is the earliest mention of this imaginary Temple of Apollo, which is not referred to by Sulcard.

**114. quatinus . . . seruitute.** From the intermediate charter (CS. iii. 692<sup>27</sup>).

**114-121. et ne quis . . . cenobii.** From the intermediate Edgar charter (CS. iii. 692<sup>27</sup>), which, however, reads *abbas, qui ipso praefuerit coenobio* after *ordinauerit*, instead of *fratres eiusdem cenobii* of this charter (line 121). The same phrases occur, with the above reading *abbas*, etc., in a charter of Æðelred's to St. Albans (CD. iii. 249<sup>19</sup>), which is preserved only in Paris's *Liber Addi-*

<sup>1</sup> So the MS. Birch has *illa*. Cf. OS. Facs. ii, Westm. pl. iv.

*tamentorum*. If this charter be spurious, as Kemble and Earle hold, it is a singularly clever imitation of the phraseology of Æðelred's charters. The only serious objection to its authenticity is the unusual exemption from the *trinoda necessitas*. It is possible that these clauses were taken by the Westminster forger from this charter of Æðelred's. They are used in Edward the Confessor's spurious Coventry charter (*CD.* iv. 254<sup>27</sup>), which was either founded upon the Westminster charter or was forged by the same hand.

121-123. *omnes successores . . . iudicis*. From Dagobert's grant of the right of sanctuary to St. Denis (Pertz, 143<sup>24</sup>).

123. *quoniam ex munificentia*. From Chlodowig II to St. Denis (Pertz, 20<sup>17</sup>): *dum ex munificentia parentum nostrorum, ut diximus, ipse sanctus locus uidetur esse ditatus, nullus episcoporum, nec praesentes, nec qui futuri fuerint successores, aut eorum ordinatores, uel qualibet persona, possit quoquo ordine de loco ipso aliquid auferre, aut aliqua[m] potestate[m] in ipso monasterio uindicare, uel aliquid quasi per commutationis titulum, absque uoluntate ipsius congregationis uel nostrum permissum (sic), minuere, aut calices uel cruces, seu indumenta altaris, uel sacros codices, argentum aurumue, uel qualemcumque speciem de quod (sic) ibidem conlatum fuit aut erit, auferre aut minuere, uel ad ciuitate[m] deferre non debeat nec praesumat. Sed liceat ipsi sanctae congregationi, quoniam per rectam delegationem conlatum est, perpetim possidere et pro stabilitate regni nostri iugiter exorare; quia nos, pro Dei amore uel pro reuerencia ipsorum sanctorum martyrum et adipiscenda uita aeterna, hunc (sic) beneficium ad locum ipsum sanctum cum consilio pontificum et inlustrium uirorum, nostrorum procerum, gratissimo animo et integra uoluntate uisi fuimus praestitisse; eo scilicet ordine, ut sicut tempore domni et genitoris nostri ibidem psallencius per turmas fuit institutus, uel sicut ad monasterium Sancti Mauricii Agaunis die noctuque tenetur, ita in loco ipso celebretur*. Cf. Marculf, i. 1, 2.

126. *commutationis titulum*. Marculf, i. 2, 31, 33, 34.

127. *nostrum permissum*. The forger, who generally normalizes the Merovingian grammar, has not altered this to *nostro permissu*.

130. *delegationem*. A Frankish term frequently used by Marculf and in the other formularies.

134. *uisi fuimus prestitisse*. Marculf, i. 15: *promptissima deuotione cum omni integritate uisi fuimus concessisse*.

136-140. *si autem . . . indultum*. From Dagobert I (Pertz, 144<sup>34</sup>), the only changes being *se ipso* for *semetipso* (line 137), *.v.* for *triginta ex auro purissimo* (line 137), *persoluat* for *componat*, and, of course, *Petri* for *Dionisii*. There are considerable changes in the clauses in the other charter of this king (*Ib.* 162<sup>17</sup>). The clauses from *et ut dictum est* to *indultum* (lines 138



to 140) occur in the charter of Chilperic II (*Ib.* 72<sup>48</sup>). All three add after *indultum* the words *ita ut eis melius delectet pro stabilitate regni nostri uel pro quiete et quibuslibet leudis nostri Domini misericordiam attentius deprecari*.

140-145. *et ut haec . . . sigillare*. From Dagobert I (Pertz, 144<sup>41</sup>), where it follows after *deprecari* as quoted at the end of the preceding note. The only change is that of *anulo* into *sigillo* (line 144). The passage also occurs in the other charter of this king (*Ib.* 162<sup>23</sup>). It is evidently expanded from the genuine charter of Chilperic (*Ib.* 73<sup>1</sup>).

148. *acsi peccator*. Even these words are borrowed from St. Denis, for Landeric, Bishop of Paris, attests the confirmation of Chlodovig II as *ac si peccator episcopus* (Pertz, 20<sup>40</sup>). In the same way he attests Dagobert's grant of the right of sanctuary to St. Denis (*Ib.* 143<sup>35</sup>), and the attestation is used frequently by the Bishops of Paris in the St. Denis muniments printed by Father Jacques Doublet (*Histoire de l'Abbaye de S. Denys*, Paris, 1625, 4to). Dunstan is made to use the same phrase in his Westminster charter (*CS.* iii. 265), where his attestation speaks of *hanc libertatis scedulam*, and he says that *agalmate sanctae crucis . . . consignauit*, like the present charter. The florid attestations ascribed to Dunstan in these and other forgeries contrast strongly with the brevity of his genuine attestations.

153. The witnesses are in many cases impossible. The charter is dated 969, yet it is witnessed by Archbishop Oswald, who was bishop of Worcester until 972, and the first signature of Bishop Æscwig of Dorchester, another witness, is in 979, his predecessor Eadnoð signing until 975. Bishop Ælfheah of Lichfield was not consecrated until 973, whilst Æðelsige of Sherborn was not consecrated until five years later. 'Wulgarus Wiltuniensis' is probably intended for Wulfgar of Ramsbury, consecrated in 981. The 'Æpelgarus Cisseniensis' must be Æðelgar of Selsey, who was consecrated in 980; the see was not transferred to Chichester until 1070. Sigar (Sigegar) of Wells was consecrated in 975, and Ælfric of Crediton in 977. Nothing is known of a Sigegar of Elmham, but Bishop Eadwulf of Elmham signs between 956 and 964 and Bishop Theodred in 975. Ælfric was probably the bishop at the date of this charter. Kemble (*CD.* ii. 363) thinks that the charter was 'probably meant to bear the date 971 or 972,' but even this date is impossible, as will be seen from the above notes.

Of the witnesses, the following abbots appear as witnesses to Edgar's charters of this and following years: Ælfric (*CS.* iii. 513, 518, 520, 525), Cyneweard (*Ib.* 518, 520, 525, 541), Osgar (*Ib.* 518, 520, 525, 541), Æpelgar (*Ib.* 518, 520, 525), Sideman (*Ib.* 520), Foldbriht (*Ib.* 541), and Godwine (*Ib.* 541).

Of the *duces*, the following occur: Ælfere (*Ib.* 518, 520, 522, 525, 541),



Oslac (*Ib.* 520, 541), Byrhtnoð (*Ib.* 518, 520, 525, 541), and Ælfeg=Ælfheah (*Ib.* 518, 520, 522, 525, 541), whilst Eanulf occurs as a 'minister' or 'miles' (*Ib.* 520, 541, etc.). *Marchere*, no doubt, represents OE. *Morcere* (=ON. *Mgrukari*). A 'Morcar dux' witnesses a York charter in 958 (*C.S.* iii. 250<sup>21</sup>), and a 'Morcar' witnesses in 949 (*Ib.* iii. 38<sup>14</sup>).

180. *singrapha*. This word is probably borrowed from a genuine OE. charter. See below, page 117, note to line 46. The writer is never mentioned in genuine OE. charters. See Heinrich Brunner, *Zur Rechtsgeschichte der römischen und germanischen Urkunde*, Berlin, 1880, i. 161, 232; Julius Aronius, *Diplomatische Studien über die älteren angelsächsischen Urkunden*, Königsberg, 1883, p. 12; *English Historical Review*, vi. 739.

## VII.

This letter, which has hitherto been entirely unknown, is written in characters of the end of the tenth or beginning of the eleventh centuries. Owing to the OE. custom of copying charters without distinguishing the copies as such, it is frequently impossible to determine whether a document is an original or a copy. This difficulty exists in regard to this letter. It would add considerably to its interest if we could feel sure that it is the original letter of Dunstan. In our opinion, however, the probabilities are against this view. The original was sent to the king, and hence would be preserved or destroyed with the OE. state records. It is clear that the person who benefited by the letter was the bishop of Cornwall (St. Germans), and a copy would, no doubt, be kept at St. Germans for the protection of the right of the bishop and his successors. This copy would doubtlessly be transferred to Crediton when the see of Cornwall was united to Crediton, between 1027 and 1036<sup>1</sup>. By adopting this hypothesis, we can account for its presence in this collection amongst the other Crediton documents<sup>2</sup>.

The letter is a report<sup>3</sup> of the archbishop upon the right to certain episcopal

<sup>1</sup> Malmesbury, *Gesta Pontiff.*, p. 200, states that the see of Cornwall was united to that of Crediton upon the death of Bishop Brihtwold of Cornwall, by Lyfing, bishop of Crediton, after Cnut's return from Rome. Cnut's journey to Rome occurred in 1027, and the transfer must therefore have been made between that year and 1036, the date of Cnut's death.

<sup>2</sup> The insertion on an erasure of the important sentence in line 19 favours the view that this is a copy, as the scribe seems to have jumped from the *þa gelamp hit þæt . . . cing* of lines 18, 19 to the *þa gelamp þæt . . . cyng* of lines 20, 21. It is rather improbable that the scribe would have made such a mistake as this if he had been making a clean copy from a draft for transmission to the king, and the mistake is even more improbable in the original letter if that was not clean-copied from a draft.

<sup>3</sup> With this letter may be compared that of Archbishop Wulfstan to King Cnut (*C.D.* vi. 177), and the report in *C.S.* ii. 236. These are also written in English.

lands in Cornwall, which had been held at one time by the Bishop of Crediton, and he advises that the lands shall be delivered to 'this bishop' of Cornwall. He states that they had been delivered to Daniel, bishop of that see, by King Eadred with the advice of his *witan*, and that afterwards, when Wulfsgige was consecrated to the see by the writer of this letter, King Edgar and the bishops decided that Wulfsgige was entitled to these lands. The question, apparently, again arose upon the consecration of Wulfsgige's successor, who is only mentioned in the letter as 'this bishop.' This was evidently the time when the archbishop wrote the letter, for the history of the estates is not carried down later than the time of Bishop Wulfsgige, as it would have been had 'this bishop' been other than his immediate successor. We have, therefore, dated the letter between 980, the date of Wulfsgige's last signature<sup>1</sup>, and 988, the date of the death of Dunstan, Archbishop of Canterbury. There can be, we think, no doubt that Dunstan is the archbishop in question, as the bishoprics concerned in the matter were in the province of Canterbury, and it must have been Dunstan whom King Edgar, according to this letter, ordered to consecrate Bishop Wulfsgige, since the archbishop who consecrated him survived, as this letter proves, until the time of King Æðelred. It is true that Oswald, Archbishop of York, occupied his see during part of both reigns, but he could not have consecrated Wulfsgige, as the consecration occurred at least five years before Oswald was translated to York. On other grounds it is unlikely that the writer of the letter was the northern archbishop. The evidence, therefore, seems conclusive that the archbishop who wrote this letter was Dunstan of Canterbury.

The chief interest of this letter lies in its connexion with what Bishop Stubbs calls 'one of the most vexed questions of Anglo-Saxon History'<sup>2</sup>—that is the division of the western bishoprics. It is evident that Dunstan was acquainted with the remarkable statement that purports to record the division of the two West-Saxon bishoprics into five. As Bishop Stubbs points out<sup>3</sup>, the statement is found in the ancient records of at least three cathedrals, to wit 'in the Missal of Leofric of Exeter, now in the Bodleian Library, in the Codex Wintoniensis, now in the British Museum, and in the Register of John Cranbourne at Canterbury, which contains transcripts of the early documents of the metropolitan see as they existed in the fourteenth century<sup>4</sup>.' Of these MSS, the oldest is the Leofric Missal, which is probably of the eleventh century. The Statement, which is dated 905, was copied

<sup>1</sup> As the date of Wulfsgige's death is not recorded, he may have lived a few years after the date of his last signature. The first signature of Ealdred, his successor (?), does not occur until 993.

<sup>2</sup> William of Malmesbury, *Gesta Regum*, i. 140, note 3.

<sup>3</sup> *Ibid.*, ii. p. lv.

<sup>4</sup> These texts are printed in *CS.* ii. 276, 277. For convenience we refer hereafter to this document as the 'Statement.'

by William of Malmesbury into his *Gesta Regum*, and he uses it in his *Gesta Pontificum*, pp. 177, 178, and Florence of Worcester (i. p. 236) partly repeats it. Bishop Stubbs was of opinion that the statement 'acquired its present form soon after the middle of the eleventh century'.<sup>1</sup> It is evident from the present letter that, at all events, the substance of the Statement is somewhat older than the date thus assigned. The Statement does not include the references to Ecgbriht and Sherborne (lines 2 to 5 of letter), but it gives more details regarding the division of the bishoprics. The chronological difficulties contained in the Statement appear in the letter—that Formosus, whose pontificate ended in 896, four years before King Edward's accession, wrote to that king and Plegmund in 905; that Wessex was without bishops seven years; and that the two bishoprics into which the see of Winchester was divided in 908<sup>2</sup>, were divided into five bishoprics by Edward and Plegmund (in 905, according to the Statement). These difficulties have been frequently discussed, most recently and most ably by Bishop Stubbs.

After the account of the division of the bishoprics, the letter gives us matter of considerable interest that is peculiar to itself. It affords us almost contemporary evidence of the correctness of Leland's statement, based upon a charter of Æðelstan's that is now lost, that Æðelstan bestowed on Conan the bishopric of Cornwall<sup>3</sup>. It also enables us to add another name to the list of the bishops of that see, namely Daniel, who, we learn, was ordained at the command of King Eadred (946–955). This is, no doubt, the Bishop Daniel who signs from 955 to 959, who, Bishop Stubbs suggested, was bishop of Rochester or Selsey<sup>4</sup>. Daniel, bishop of Cornwall, is probably the Bishop Daniel who is named in an Exeter manumission of King Eadwig's (Thorpe, *Dipl. Angl.* 623)<sup>5</sup>. As he was appointed under Eadred (line 20) and signs through Eadwig's reign, he must have preceded Comoere, who subscribes in the time of King Edgar. Bishop Stubbs was unable to fix the date of the latter's consecration nearer than between 931 and 967 (*Registrum Sacrum*, p. 15)<sup>6</sup>.

<sup>1</sup> Malmesbury, *G. R.* ii. p. lvi.

<sup>2</sup> Stubbs, l. c., ii. pp. lvi, lvii.

<sup>3</sup> The hand in which this statement is written in the letter (line 19) is contemporary with the hand of the body of the letter.

<sup>4</sup> See above, page 81, note to line 33.

<sup>5</sup> We are indebted to Bishop Stubbs for the note that William of Malmesbury knew of Daniel's existence, calls him a monk of Glastonbury, and dates his death in 956; *De Antiq. Glastoniensis Ecclesiae*, ed. Gale, p. 325, ed. Hearne, *Adam de Domerham*, i. 93. The day of his obit is given as 'viii. idus Oct.'

<sup>6</sup> The first four bishops of the West-Saxon see of Cornwall are therefore: (1) *Conan*, consecrated under Æðelstan (A. D. 926? Cf. Haddan and Stubbs, *Councils*, i. 676); signatures 931–934, and in a dubious charter of Æðelstan's with the impossible date 943 (*CS.* ii. 528<sup>11</sup>), and in another with the date of 843 (*CS.* ii. 454<sup>5</sup>), for which Birch suggests 939, the correct date being evidently 934; (2) *Daniel*, consecrated under Eadred, signs 955 to 959, dies, according to

It is evident from this letter that Bishop Wulfsige's successor was consecrated before Dunstan's death in 988. The first signature of Ealdred, Wulfsige's successor, occurs in 993, but he must, unless there was an unrecorded bishop between him and Wulfsige, have been consecrated at least five years earlier. Bishop Stubbs informs us that he does not think it necessary to assume an intermediate bishop, and suggests that old age, or the infrequency of courts, or distance from the capital may explain the absence of Wulfsige's signatures after 980, assuming that he lived after that year.

Malmesbury, *Gesta Pontiff.*, p. 204, states that the see of Cornwall was at St. Petrocks (Padstowe), but adds that, according to some, it was at St. Germans. It is clear from line 21 of the present letter that the 'bishop-stool' was at St. Germans at the time of Daniel's consecration. As the writer of the letter makes no mention of the removal of the see, we may perhaps infer that he supposed it to have been there in Conan's time, which agrees with Leland's statement (cf. Haddan and Stubbs, i. 703). Bishop Stubbs remarks, in a communication to us, that he thinks Comoere may have sat at St. Petrocks, and that this would account for his name not appearing amongst the bishops' signatures. He remarks that the West Saxon 'shire-bishops' were moveable people, and that, at all events, the Ramsbury and Sunning line of bishops moved about, as they had no cathedral establishment<sup>1</sup>. Wynne and Powel, in their Welsh history, record that the Cornish see was transferred to St. Germans in 981 in consequence of the Danish destruction of St. Petrocks, but Haddan and Stubbs (i. 683) were unable to find the authority for this statement. It does not seem probable that this transference from St. Petrocks to St. Germans was the cause of this letter being written, although the date would be suitable, unless the transference was synchronous with the creation of a new bishop. There was evidently a question as to the ownership of the lands, though it is difficult to suggest any claimant except Crediton or Sherborne, to the latter of which they are said in this letter to have been given by

Malmesbury, in 956; (3) *Comoere*, who appears in the Bodmin manumissions as 'Comuyre presbyter' under Eadred (946-955) and as bishop under Eadgar (959-975); (4) *Wulfsige*, consecrated under Eadgar; signatures 963 (cf. *C.S.* iii. 355) to 980. The *Ædelgea* . . . *biscop* mentioned in the Bodmin manumissions as contemporary with King Eadred must be *Ædelgar*, bishop of the neighbouring see of Crediton (934-953). That Comoere preceded Wulfsige is evident from the fact, proved by this letter, that the latter survived King Eadgar, in whose reign he was consecrated; hence Comoere, who is mentioned as bishop in the time of this king, must have been bishop during the earlier years of the reign. Some confusion has been introduced into the history of the early Cornish bishops by Malmesbury's unfortunate misreading of the *Coruinensis* of the Statement as *Cornubiensis*, so that *Æpelstan* of Ramsbury has figured as bishop of Cornwall; *Gesta Regum*, i. 141; *Gesta Pontiff.*, p. 178.

<sup>1</sup> The charter of *Æðelred* to Bishop Ealdred, A. D. 994 (*CD.* iii. 277) seems to intend making St. Petrocks the seat of the bishopric.



King Ecgbriht. If the see was transferred from St. Germans to St. Petrocks some time after Daniel's consecration, and was brought back again in 981, there is no obvious reason why any question as to the ownership of the land should have arisen, especially as the lands had been assigned to Daniel and to Wulfsige. The cause of the letter being written was clearly something more than a restitution of temporalities, if we may borrow a later phrase. If the lands were claimed on behalf of the bishop of Crediton, such claim would most likely arise at a time when that bishopric and that of Cornwall were vacant. Both bishoprics may have been vacant at the same time for anything we know to the contrary, as Ælfric, bishop of Crediton, died between 985 and 988, and therefore may have died in the same year as Wulfsige of Cornwall, who died, as we have seen, between 980 and 988.

#### Translation.

This writing the Archbishop sends to his lord, Æpelred, the king. It happened that the West Welsh (the inhabitants of Cornwall) rose against King Ecgbriht. The king then went thither and subdued them, and gave a tenth part of the land [to God] and disposed of it as it seemed fit to him. He gave to Sherborne three estates, Polltun, Cællwic, Landwīpan. And that remained so for many years until heathen hordes overran this country and occupied it. Then there came another time after that, when the teachers fell away and departed from England on account of the unbelief that had then assailed it; and all the kingdom of the West Saxons stood for seven years without a bishop. Then Formosus, the Pope, sent from Rome, and admonished King Edward and Archbishop Plegmund to amend this. And they did so; with the counsel of the Pope and all the witan of the English nation, they appointed five bishops where there were formerly two: one at Winchester, that was Frypstan, a second at Ramsbury, that was Æpelstan, a third at Sherborne, that was Wærstan, a fourth at Wells, that was Æpelm, a fifth at Crediton, that was Eadulf. And to him (Eadulf) were assigned the three estates in Wales (Cornwall), to be under the authority of the people of Devon, because they (the people of Cornwall) had formerly been disobedient, without awe of the West Saxons. And Bishop Eadulf enjoyed these lands during his life, Bishop Æpelgar after him in like manner. Then it happened that King Æpelstan gave to Cunun the bishopric as far as the Tamar flowed (i. e. Cornwall). Then it happened that King Eadred commanded Daniel to be consecrated, and gave the estates, as the witan advised him, to the bishop-stool at St. Germans. Afterwards, when King Edgar bade me consecrate Wulfsige, he and all our bishops said that they did not know who could possess the estates with greater right than the bishop of the diocese, seeing that he was loyal and preached



the belief of God aright and loved his lord (the king). If then this bishop does so now, I know not why he should not be worthy of the estates, if God and our lord (the king) grant them to him. For it does not seem to us that any man can possess them more rightfully than he, and if any (other) man take them to himself, may he have them without God's blessing or ours.

2. **Westwealas.** The 'West Welsh' are the people of Cornwall. They are so called in the Chronicle in 813, 835, and 926. In 823 they are called *Wealas* without qualification. Cf. the tract on the Saints of England: *þonne rested sanctus Petrus on West Wealum be þære sæ neah þam fleote þe man clypað Hægelmuða* (at Padstow)<sup>1</sup>.

**þá ferde se cyng þyder.** Probably referring to 813, as the Chronicle says in this year: *þy gearu gehergade Egbriht cyning on Westwealas from eastweardum oþ westwearde.*

3. **geteopude.** In one of the documents connected with King Æðelwulf's famous 'Donation,' the verb *geteopian* is used in the sense of to give a tenth of the land, not a tenth of its yearly product, and this meaning seems to be supported by the other deeds relating to the Donation. The Chronicle, A.D. 855, states clearly that he 'booked' or conveyed a tenth of his land: *gebocude Æþelwulf cyning teopan dæl his londes ofer al his rice, Gode to lofe.* It is in this sense that *geteopian* is used in the present letter.

4. **Polltūn.** The same spelling occurs in the Statement (CS. ii. 277<sup>14</sup>). It is called *Paitone* in DB. i. 120 b, col. 1, where it is held by the Bishop of Exeter. In the Exon Domesday, p. 181, it appears as *Pautona*. Mr. Warren identifies it with the manor of Pawton, in the parish of St. Breock, a few miles east of Padstowe.

**Cællwic.** This is called *Calling* in the Statement. It is probably the *Calwetone* of DB. i. 120 a, col. 2, held by the king. It is called *Caluuitona* in the Exon Domesday, p. 94. Mr. Warren has identified *Calling* with Callington, a small market town lying between Launceston and St. Ives.

5. **Landwiþan.** The spelling agrees with that of the Statement. It is called *Longwiltone* in DB. i. 120 b, col. 2, and was held by the Bishop of Exeter. In the Exon Domesday, p. 183, it is spelt *Languitona*. This is, as Mr. Warren states, the modern Lawhitton, a parish in the borough of Launceston. Lawhitton is the only one of these estates that has not severed its connexion with the bishopric of Exeter, being now the property of the Ecclesiastical Commissioners.

6. **Iariowas afeollun and ut gewitun of Angla lande.** In writing this passage the Archbishop seems to have had in his mind King Ælfred's preface to

<sup>1</sup> Liebermann, *Die Heiligen Englands*, Hanover, 1889, p. 18; *Liber Vitae of Hyde Abbey*, ed. Birch, 1892, p. 93.

the translation of Gregory's *Cura Pastoralis*, where the king laments the decay of learning in England: it had so fallen away (*swæ clæne hio wæs oðfeallenu on Angelcynne, Cura Past.*, ed. Sweet, 3<sup>13</sup>; *hus io lar Lædengediodes ær ðissum afeallen wæs giوند Angeleynn, Ibid.* 7<sup>15</sup>) that there were few south of the Humber who could understand their services or translate a Latin letter into English.

7. **him** refers to **Angla lande**, 'the unbelief that had come upon it.'

9. **se papa of Rome byrig** can scarcely be taken to mean 'the pope of Rome,' as the genitive is almost invariably used with words denoting a dignity or office, cf. *Rome papa, Cura Past.*, ed. Sweet, 9<sup>9</sup>; *Gregorius þære Romaniscan burge biscop, OE. Beda*, ed. Miller, p. 106; *ærcbiscop Contwarena burge, Ibid.*, &c. It was not until later, as in the Peterborough Chronicle, that the construction with *of* became usual. Cf., however, *Genesis* xiv. 10, *ða ciningas . . . of Sodom and Gomorran = rex Sodomorum et Gomorrhæ.*

11. **eall**. Uninflected for *ealra*.

14. **Wærstan**. No signatures of this bishop occur, and so little is known of him that Stubbs, *Regist. Sacrum*, p. 13, believed that Wærstan was merely a corrupt reading for Æthelstan, the name of the bishop of Ramsbury. The present letter shows this belief to be untenable, and Wærstan is mentioned in the list of bishops of Sherborne in the Hyde *Liber Vitæ*, p. 20. Malmesbury, *Gesta Pontiff.*, p. 178, gives Wærstan as the name of the bishop who was slain in Anlaf's night attack upon Æðelstan's camp before the battle of Brunanburh. But, as Stubbs points out, Alfred was bishop of Sherborne when this battle was fought. In the *Gesta Regum*, p. 143, Malmesbury relates the same account of an *episcopum quendam*. There are several bishoprics which were vacated about the time of this battle, but the tale cannot be true of the Bishop of Sherborne, as Alfred signs before and after the date of that event.

16. The reason here alleged for giving the estates to the Bishop of Crediton and assigning the jurisdiction thereof to Devon, because the people of Cornwall had previously been disobedient without fear of the West Saxons, is not very intelligible. The possession of three scattered estates in Cornwall would not materially assist the Bishop of Crediton or the people of Devon in converting the Cornish people into peaceful subjects of Wessex. The Statement gives a more plausible reason, that the object was that the bishop should visit the Cornish people yearly *ad exprimentos (extirpandos) eorum errores; nam antea, in quantum poterunt, ueritati resistebat et non decretis apostolicis oboediabant* (C.S. ii. 277). There seems to be a confusion between the motives that were supposed to actuate King Edward and those upon which the bishops acted.

17. **buton Westsexena ege**. So the Chronicle, A. D. 823, records that the East Anglians sought the protection of Ecgbryht for *Miercna ege*.

18. *Æpēstan*. This is written on an erasure, the original hand at line 13 having the more correct form *æpelstan*. The spelling *Æpēstan* occurs in original charters of 955 and 961 (*CS.* iii. 64<sup>13</sup>, 298<sup>18</sup>), but is probably to be explained as a scribal error. The forms *Æpēstan* of 949 (*CS.* iii. 41<sup>34</sup>) and 956 (*Ib.* iii. 106<sup>29</sup>) are from late MSS. The *l* seems to be frequently omitted in this name after the beginning of the eleventh century. Thus we have, in contemporary charters, *Æpēstan* twice in 1001 (*CD.* iii. 317<sup>14</sup>, <sup>20</sup>), in 1015 (Earle, *Land Charters*, 224<sup>3</sup>, normalized by Kemble, *CD.* iii. 361<sup>10</sup>), in 1021-1023 (*Ib.* iv. 20<sup>26</sup>), and 1042 (*Brit. Mus. Facsimiles*, part iv. pl. 24). The Abingdon Chartulary, i. 54, has *Ælhestan*, which is also normalized by Kemble, *CD.* iv. 75<sup>13</sup>. Thus there is clear evidence of the dropping of the *l* in writing in the eleventh century. This usage accounts for the Domesday form of this name *Adestan* (i. 286 b, col. 2, 291 a, col. 1, &c.), a form that also occurs in the Exon Domesday, pp. 404, 409, and in Wace, *Roman de Rou*, i. p. 47, line 283, &c. The forms *Aeðeulf* and *Aeðered* occur in original Kentish charters dated as early as 839 (*CS.* i. 598<sup>12</sup>, <sup>19</sup>, <sup>30</sup>, 599<sup>7</sup>, Sweet, *O.E.T.*, charter No. 24), but this charter has *Aeðelstan*, *Aeðelhard*, *Aeðelulf*, and *Aeðelric*, besides *Aeðelm*. The writing of this charter is, however, the same as that of an addition, which dates between 871 and 889. In the endorsement the spelling *Æpewalde* occurs (599<sup>9</sup>). The form *Aeðered* occurs in a Kentish charter of 862 (*CS.* ii. 114<sup>33</sup>), which has also *Aeðelred* (115<sup>3</sup>). *Aeðered* is met with in original charters in 875 (*Ib.* ii. 159<sup>1</sup>), in 901 (ii. 230<sup>4</sup>, <sup>34</sup>), in 934 (ii. 404<sup>38</sup>), and in later charters. The form *Æperic* occurs in 931 (*CS.* ii. 365<sup>39</sup>), in 949 (*Ib.* iii. 30<sup>38</sup>), in later charters, and in the Maldon Song, line 280. The *Cioberht* of 824 (*CS.* i. 520<sup>28</sup>) is probably a graphic error, but the *l* has disappeared in the man's name *Ceobba* (*CS.* i. 332<sup>18</sup>), which is, no doubt, a short form of the name *Ceol-berht* or *Ceol-beald*. *Ceored* occurs in a ninth century charter (*CS.* ii. 35<sup>13</sup>), and *Ceorred* in a later copy of a charter of 841 (*Ib.* ii. 12<sup>2</sup>).

In the case of forms like *Æðer(r)ed*, *Æðeric*, *Ceorred* and *Ceored* we seem to have assimilation of *lr* to *rr*, which would naturally tend to become *r* in unaccented syllables (as in *Aeðered*). A similar change may be observed in the case of *nr*; cf. *Cyrred*, *Cyred* for *Cynred* (*CS.* i. 591<sup>13</sup>; ii. 141<sup>27</sup>), which are from original ninth and tenth century charters. It would perhaps be too hazardous to compare the loss of *n*, *l* to that of *r* in *are*, *mire*, *þire* for *ænre*, *mūnre*, *þūnre*, which are so frequently met with in late Old English and early Middle English, as with the exception of these words, which are often used enclitically, we find no trace elsewhere of assimilation of *n* or *l* to a following *r*. Moreover, the forms *mire*, &c., are paralleled by similar ones in the Germanic dialects of the Continent (cf. Sievers, *Anglia*, xiii. 328; xiv. 142).

19. *scæt* = *sceat*, preterite of *sceotan*. Cunun's bishopric extended 'as far as

the Tamar flowed,' i. e. reached to the Tamar, that river forming the limit. The bishopric was thus co-extensive with Cornwall.

23. *rihtlucur*, a late West Saxon form for *-licur*, *-licor*.

*scire* = diocese. The word *scir* is the natural OE. representative of 'diocese,' and it is no doubt used in this sense in the present case, although there were in Wessex bishoprics of certain shires.

25. *gyf þonne þes bisceop nu swa ðeþ*. 'If therefore this bishop now does the like.' The change from the preterite (*wæs*, *bodude*, *lufude*) should be noted. The bishop referred to in the present tense is obviously Wulfsgie's successor, since Wulfsgie is spoken of in the past tense.

26. The concluding words from *gyf him heora god ann* to the end, which are in another, but contemporary hand, are of course an addition, as the transition from the singular *ic* to the plural *ure*, *us* shows. The archbishop uses the singular throughout, and there is no apparent reason why he should use the ceremonious plural at the end. Can the plural pronouns refer to an assembly of the bishops or of the *witan*? Both appear in lines 20, 22 as having a consultative voice regarding the disposition of these lands.

## VIII.

This is the original charter, which has never been printed before. A sixteenth century paper copy of the boundaries and endorsement, written in OE. letters, is preserved in Cott. MS. Claudius A 8, fo. 80 (old notation 74). This has escaped the attention of Kemble and Thorpe. The copy, which is provided with an interlinear Latin translation, is imperfect, a portion of the foot of each page having been cut away. According to Wanley, *Catalogus*, p. 226, it is in the handwriting of Joscelin, Archbishop Parker's well-known secretary. The charter is cited from this copy by Dugdale, *Antiquities of Warwickshire*, p. 225.

1. *moderamina . . . gubernat*. Cf. the charter of Æþelstan in *CS.* ii. 398, *qui cunctum suo sancto moderamine . . . gubernat*; this charter, however, uses *formulae* that belong to the times of Eadwig and Eadgar. The phrase *quadrupertitus mundus* occurs in a charter of Æðelred's, A.D. 996 (*CD.* vi. 134). The charters of this king do not employ stereotyped proems, and hence they present great variety.

3. *nihil intulimus . . . quid possumus*. Tim. vi. 7.

9. *suum thesaurum thesaurizare in altis caelorum culminibus*. Matt. vi. 20, *thesaurizate autem uobis thesauros in caelo*.

10. *altithrono . . . basileus*. This phrase occurs in charters of King Edgar



(*CS.* iii. 491, 584, 594) and in one of King Æðelred's (*CD.* iii. 265), and, with numerous variations, in other charters of these kings and of King Eadwig. The stile is amplified from one that occurs in charters of King Æðelstan: *faunte superno numine, basyleos Anglorum ceterarumque gentium in circuitu persistentium* (*CS.* ii. 351, 438, 442, 456). This was one of the numerous stiles used by Edmund and his successors. The charters of Æðelstan quoted above are preserved only in late copies, and there is no undoubted charter of this monarch wherein he calls himself *basileus*, although there are several of his charters depending upon late copies wherein he is so described (*CS.* ii. 373, 414, 417, 420, 459). But these charters, like several others ascribed to this king, use phraseology belonging to the chancery of his successors. It is possible that some of these charters have been remodelled upon the charters of Edmund and his successors, and, in some cases, Æðelstan's name may have been substituted for that of another king. This is clearly the case in *CS.* ii. 527, where a charter of Æðelstan's bearing the impossible date of 943 uses the stile of Edmund and his successors. The stiles of this latter king were employed continuously until the end of Æðelred's reign, and even occasionally in Cnut's time. The so-called Imperial stile of the English kings seems to have been introduced by Edmund. If this was so, Freeman's views (*N.C.* i. 554) require considerable modification.

11. *triuatim*. This unexplained adverb is used in a charter of Eadwig's, A.D. 956: *Eadwig, annuente altitroni moderatoris imperio, totius Albionis triuatim potitus regimine* (*CS.* iii. 87). It occurs in the charters of Edgar's cited at the beginning of the preceding note, and also in other charters of this king, wherein his stile is slightly varied (*CS.* iii. 465, 605, 654). It is employed in Æðelred's charters (*CD.* iii. 74, 170, 265, 276) in like stiles. In one of this monarch's charters we read: *Æðelred Anglica nationis, caeterarumque gentium triuatim intra ambitum Britanniae insulae degentium . . . basileus* (*CD.* iii. 182). An examination of the royal stiles does not throw any light upon the meaning of *triuatim*. The *undique secus, hinc inde circumquaque*, which occur occasionally (*CS.* ii. 398, 520, 599, 600; iii. 141, 188, 225, 345, 408), represent the *in circuitu*, not the *triuatim*, of the present charter. Æðelred (*CD.* iii. 340) uses the phrase *ceterarumque gentium longe lateque per circuitum adiacentium*, but this can hardly be equated with *triuatim*. Martianus Capella uses *triuatim* in the sense of 'in the public streets,' from *triuium*, but the word cannot have this meaning in the preceding passages. In 1031 Cnut is *rex totius Albionis, ceterarumque gentium triuatim persistentium basileus* (*CD.* iv. 35).

12. *Leofwino . . . duce*. Leofwine was the father of the well-known Ealdorman Leofric of Mercia (*Flor. of Worcester, an.* 1017, 1057). He was



Ealdorman of the Hwiccas in 997 (*Wicciarum prouinciarum dux*, *CD.* iii. 304<sup>5</sup>). His name occurs as *dux* and *caldorman* between 994 and 1023. Robertson (*Hist. Essays*, p. 184) holds that Leofwine became Ealdorman of the Hwiccii when the Mercian Ealdormanship was broken up, as he assumes, after the death of Ælfhere in 983 (Chron. C, D, E) and the exile of his son in 985 (*Ibid.*). Green, *Conquest*, p. 373, adopting these conclusions, states that Leofwine was created Ealdorman of the Hwiccas in 985.<sup>1</sup> Freeman thinks that he succeeded Eadric Streona as Ealdorman of Mercia in 1017 (*N. C.* i. 738), and this view is adopted by Green (*Conquest*, pp. 420, 426). The earliest preserved signature of his son Leofric, who seems to have succeeded him immediately, as *dux* occurs in 1032 (*CD.* iv. 39<sup>34</sup>). Florence records that, in 1017, Cnut made Leofric *dux* in place of his brother Norðman, who was slain at the same time as Eadric Streona. But this probably means that he was made Ealdorman of the Hwiccas or some other subordinate ealdormanry. Leofwine is probably the person of that name who is mentioned in the will of the Æðeling Æðelstan, the son of King Æðelred (*CD.* iii. 362, 363). If so, he had a brother named Leofstan (*Ibid.*). A royal huntsman named Leofwine is the recipient of a grant in 987 (*CD.* iii. 229).

13. non tamen in uno loco, &c. Cf. Edgar, A. D. 958 (*CS.* iii. 245<sup>14</sup>): *xvii. manentium non in uno tamen loco, sed in diuersis sparsim locis diuisos.*

14. **Supham.** Southam, co. Warwick. It is called *Sucham* in DB. i. 238 b, col. 2, and was then the property of Coventry Abbey. Earl Leofric, the son of the grantee of the present charter, conferred it upon the abbey in 1043<sup>2</sup> (*CD.* iv. 273), and his grant was confirmed by the king in the same year (*Ib.* iv. 253). In Æpelred's grant, A. D. 1001, to Clofig of land *æt Yccantune* (Itchington, co. Warwick), it is stated that half the land 'æt Suðham' belongs to Itchington (*CD.* iii. 317).

<sup>1</sup> The charter, dated by Kemble 990 (*CD.* iii. 251<sup>3</sup>), which Leofwine witnesses as *comes*, a frequent title of the minor Ealdormen, should clearly be dated 1005, which, indeed, seems to be the date expressed in the charter itself. He is also described as *dux* in 984 (*CD.* iii. 204<sup>20</sup>), but the other witnesses fix the date of this charter between 1005 and 1012. Leofwine witnesses once only as *dux* in 994 (*CD.* iii. 280<sup>21</sup>). He is probably one of the two *ministri* of this name who subscribe in 980 (*CD.* iii. 177<sup>7</sup>), and, no doubt, some of the signatures of *Leofwine minister* between 981 and 990 (*CD.* iii. 184<sup>36</sup>, 198<sup>32</sup>, 203<sup>3</sup>; vi. 119<sup>31</sup>) belong to him. The second *minister* of this name appears in 995 (*CD.* iii. 284<sup>11</sup>) in addition to the *dux*. A presumably earlier *minister* of the same name signs in 956 (*CS.* iii. 119<sup>19</sup>, 130<sup>20</sup>, 166<sup>1</sup>); he is, in all probability, the *Leofwine propinquus regis, minister* of 955 (*CS.* iii. 86<sup>1</sup>). Was this a relative of the Ealdorman? A Leofwine, a kinsman of Æðelmær, son of Ealdorman Æðelweard (see above, page 87, and below, notes to lines 68, 73), bequeathed lands at Shifford, co. Oxford, to Æðelmær before 1005 (*CD.* iii. 341).

<sup>2</sup> This date is derived from the *Inspeximus* of this charter on the Charter Roll, 19 Edward II, mem. 3, which gives a much better text of this charter than Kemble's.

14. **Hlodbroce.** Ladbroke, adjoining Southam, called *Lodbroc* in DB. i. 240 b, col. 1; 241 a, coll. 1, 2; 242 a. Part of it then belonged to Godgifu, the daughter-in-law of Earl Leofwine, to whom it is granted by the present charter.

**Hreodburnan.** Radbourn (Upper and Lower), now a parish, but formerly extra-parochial, adjoining Ladbroke. In DB. it appears as *Redborne* (i. 241 a, col. 1), and is linked with Ladbroke as the estate of 'Turchil' of Warwick.

19-26. **si quis . . . humilis penituerit.** The same phrase occurs in charters of Eadwig's with the continuation *quod contra sanctam Dei ecclesiam rebellis agere presumpserit, nec in uita hac practica ueniam, nec in theorica requiem apostata obtineat ullam, set, eternis baratri incendiis trusus, cum Anania et Saphira iugiter miserimus crucietur* (CS. iii. 255, 257). It is also used by Edgar with the same continuation (*Ib.* iii. 451, 585, 595) and with slight changes (iii. 492, 654). It is used with the same continuation by Æðelred (*CD.* iii. 183, 269, 277; cf. *CD.* iii. 179), and by Cnut (*CD.* iv. 5). Cf. CS. iii. 45<sup>32</sup>.

20. **epylempticus** occurs in the passages cited in the preceding note. Cf. Corpus Gl. (*OET.*) 754: 'epilenticus, *woda*'; Epinal, 383: 'epilenticus, *uoda*.' In Corpus, 1044, *wodan* glosses *inergumenos* (= *ἐνεργουμένους*). This shows that *ἐπιληπτικός* is used in the sense of 'wood, mad.' *Ἐπιληπτικός*, which is used by Hippocrates; is the late (Alexandrian?) form. Cf. *ἐπιλημπτεύομαι*, *ἐπιλημπτός* in the Septuagint (E. A. Sophokles), and the seventh cent. *ἐπιλημψία*, *ἐπιλήμψιμος* in Götz u. Gundermann, *Corpus Glossariorum Latinorum*, ii. 309.

26. **syn** for *synd*. Again in l. 36. Cf. *longemæra* for *lond-*.

27. **forworhte.** The reasons for the forfeiture of land are occasionally given in the charters, no doubt with the intention of precluding claims on the part of the former owner's kin. Thus we have records of forfeiture for theft (*CS.* i. 228<sup>14</sup>; ii. 436<sup>13</sup>; iii. 474<sup>24</sup>, 612<sup>13</sup>; *CD.* iii. 291<sup>6</sup>), for treason (*CS.* ii. 243<sup>23</sup>; *CD.* vi. 160<sup>16</sup>, 165<sup>2</sup>, 170<sup>13</sup>, 174<sup>12</sup>), for attempted murder by witchcraft (*CS.* iii. 372<sup>24</sup>), and for fornication (*CD.* vi. 141<sup>17</sup>). Cf. also *CD.* iii. 306<sup>32</sup>, 341<sup>29</sup>, 356<sup>33</sup>, 357<sup>2</sup>; *CD.* vi. 128. See also No. XI, line 20.

30. **Hlodbroc**, meaning the brook, not the village.

31. **on Ycænan.** The River Itchen. It is called *in, on ycenan* in 1001 (*CD.* iii. 316<sup>20, 21</sup>), in a grant of land *æt Yceantune*, now Itchington. The form should, no doubt, be *Icenan*, the *y* being a common late West Saxon representative of *i*. The Hampshire river Itching is written *Icenan* in the oblique cases in *CS.* i. 555<sup>4</sup>; ii. 71<sup>5</sup>, 135<sup>27</sup>, 284<sup>23</sup>, 288<sup>4</sup>, 386<sup>24</sup>, 456<sup>28</sup>; iii. 273<sup>26, 31</sup>, 303<sup>32</sup>, and *Ycenan, Ycænan* in *CS.* i. 540<sup>9</sup>; ii. 163<sup>22, 28</sup>, 247<sup>20</sup>. These forms are principally derived from the twelfth century *Codex Wintoniensis*.

**after streame þæt to þæm hyærde wycan.** This use of *þæt*, apparently as an adverb, is very common in the charters. In the present instance it

seems to stand for *þæt hit cymð*, with which formula we frequently find it interchanging in one and the same charter (cf. *CD.* iii. 215<sup>25</sup> *andlang gemære ðæt on sceorfes mor . . . andlang broc ðæt on wate leahe, . . . æfter ðære stige ðæt on geaggan treow, of ðam treowe on ða bradan strate ðæt hit cymð on medwe, ðonne æfter medwe sice ðæt hit cymð on Tresel.* *CD.* iii. 220<sup>6</sup> *ondlong weges ðæt on ða aldan strate, ondlong ðære aldan strate ðæt hit cymeð to Heortlaforda, of Heortlaforda ðæt eft on Sture.* Cf. also *CD.* vi. 144<sup>9-11</sup>, 150<sup>23-25</sup>, &c.). In another series of instances this explanation does not seem to be admissible; the *þæt* there appears to mean 'then,' 'thence,' or 'thus,' and is equivalent to 'ðonne,' 'ðanon,' or 'swa,' with which it is interchangeably used (cf. *CD.* iii. 176<sup>3</sup>, *ðonne andlang hærpades to dunneburnan . . . ðæt andlang hagan, &c.*, and *CD.* iii. 252, where *ðæt andlang* interchanges with *swa andlang*). Cf. also *CS.* ii. 541 (= Sweet, *A. S. Reader*, pp. 57-8) *þonne of ðam beorge . . . þæt fram ðam geate . . . þonne suð . . . þonne west . . . þæt west . . . þæt east, &c.*

A *Heordeuuyca* was included in Earl Leofric's grant of Southam to Coventry in 1043 (see note to line 14), but this is probably Prior's Hardwick, a few miles to the south-east of Southam.

32. *ællenstubb.* This is probably the *ælrenan stob* (*CD.* iii. 316<sup>19, 22, 26, 28</sup>) that is mentioned, in the vicinity of the Itchen, in the boundaries of Long Itchington, the adjoining parish.

*mærstan.* Prior's Marston adjoins Prior's Hardwick, but, like the latter, it lies in the wrong direction from Southam. The word *mære*, 'a meer, boundary,' seems to occur in compounds in the form *mær*. Cf. *CS.* iii. 150<sup>26</sup>: *on mær broc . . . on mærstan . . . on ðone mær pyt*; and 152<sup>30</sup>: *á be gemære þæt on ða heafod stoccas, of ðan stoccan on ðone mær stan, of ðan stane á be gemære.* These are the boundaries of Tadmarton, co. Oxford, near the boundary of Warwickshire.

33. *gemyþan.* This word generally denotes the point where two rivers meet. Here it perhaps means the junction of the two brooks a mile to the east of Southam village. In *CS.* i. 308<sup>4</sup> the word is applied to the junction of the Teme with the Severn at Powick, co. Worcester. Other instances of the word are *CS.* i. 496<sup>17</sup>; ii. 41<sup>9</sup>, 354<sup>24</sup>, 575<sup>21</sup>; iii. 85<sup>9</sup>, 157<sup>11, 19</sup>, 224<sup>11</sup>, 520<sup>7</sup>; *O.E. Beda*, ed. Smith, 618 (Miller, p. 398<sup>17</sup>, has *gemyndum*). It is applied to the junction of two roads in the boundaries of Farnborough, co. Berks (*to þæra wega gemyþum*, *CS.* ii. 308<sup>27</sup>, 371<sup>12</sup>; *CD.* iv. 66<sup>18</sup>). In *CS.* iii. 47<sup>6</sup> it is employed in connexion with *haga* a 'haw' or enclosure (*to hagen a gemyþan*). The word is probably preserved in 'The Mythe' at Tewkesbury, the name of the point of land at the junction of the Severn and the Avon. It is questionable if it meant merely the mouth of a river, as it is said to do in Bosworth-Toller.

The word is almost invariably found in the dative plural. It is probably a neuter *ja*-stem corresponding to the OHG. *ginundi*<sup>1</sup>, OS. *gimūthi*, and the nom. sing., if it occurred, would therefore be written *gemyþe*. In one instance, however, it is used as a fem. sing. (*CD. iv. 157*<sup>10</sup> *into ðere gemyðe*), so that it may have possibly been feminine in OE.

34. *cocebyle*, 43. *cocebyll*. Cf. *CS. ii. 490*<sup>14</sup>: *of dyrnan grafan to weg cocce*; *thonne of weg cocce to Godan pearruce*; *CS. ii. 169*<sup>8</sup> *æt scite cocce*. Cf. also *coccinge pol* (*CS. iii. 634*<sup>25</sup>); *to coggan hylle* (*CS. ii. 354*<sup>25</sup>); *coggan beam* (*Ib. iii. 478*<sup>13</sup>); *coc rodæ* (*Ib. iii. 157*<sup>15</sup>); *cogan mere* (*Ib. iii. 309*<sup>13</sup>). Possibly Upper *Cock*, near Stockland, Bristol, co. Somerset, and *Cockercombe*, near Asholt, in the same county, may be connected with this unexplained word. *Cockbury* near Bishop's Cleeve, co. Gloucester, occurs as *coccan burh* (*CS. i. 342*<sup>1</sup>). *Cock* is not uncommon as the first part of local names, generally on or near hills. Some of the above may be from personal names, but the first three are certainly not so derived.

37. *hlandgemære*. For *land-*. Cf. 34, *beanhlande* for *-lande*, l. 40 *hlangan*.

*Wylman forda*. This is, no doubt, the *wilman ford* mentioned in the boundaries of *Wilmanlehtun* (*CS. iii. 125*<sup>27</sup>, *126*<sup>15</sup>), or Wormleighton<sup>2</sup>, which adjoins Ladbroke and Radbourn. In this case the boundaries proceed in the opposite direction to those in our charter: *of ðæn hlæwe to þære sealt strat, 7 æfter strate to wylman forda*. This ford was on the *wylman broc*, according to line 39 of our charter. It is not impossible that *Will's Pasture*, formerly an extra-parochial place, but now in the modern parish of Radbourn, may derive its name from *wylman ford* or *broc*, as part of the glebe of Wormleighton is in Will's Pasture.

38. *sealtstret*. This is, no doubt, the 'salt-street' mentioned in the boundaries of Wormleighton (see preceding note); and is probably the road from Banbury to Southam. Salt-streets are mentioned at Evenlode, in *CS. iii. 529*<sup>28</sup>, *CD. vi. 215*<sup>14</sup>, *216*<sup>14</sup>, at Broadway, in *CS. iii. 590*<sup>15</sup>, at Wolverton, in *CD. iii. 160*<sup>13</sup>, *206*<sup>26</sup>, at Bredicot, in *CD. iii. 263*<sup>22</sup>. All these are in Worcestershire, and the salt-street at Biscoepsdun was, no doubt, in the same

<sup>1</sup> Also to the ON. *minni*, *mynne* (<\**munþjo*). Mr. H. Bradley has drawn our attention to the existence of this ON. *minni* in the name of the Yorkshire village of Armin, at the confluence of the rivers Ayre and Ouse. It was still written *Ayermynne* in the fourteenth century.

<sup>2</sup> Kemble, Joseph Stevenson, and Birch have failed to identify *Wilmanlehtun*, which is also mentioned in *CD. vi. 174*<sup>2</sup>. Dugdale, *Warwickshire*, p. 514, identifies Wormleighton with the *Wimerestone*, *Wimenestone*, of DB., and states that it occurs as *Wilmelathtune* [read *Wilmelachtune*] in the twelfth century, and as *Wylmelechtune* in 13 Edward I. It is called *Wilmelghton* in 1316; *Cal. of Close Rolls*, 9 Ed. II, pp. 318, 319, 325, 337.



county (*CD.* iii. 367<sup>4</sup>). Salt Way is the name of the road between Droitwich and the Icknield Way.

39. **hreodbroc.** This seems clearly to be equivalent to *hreodburna*, and is therefore no doubt, the stream flowing between Upper and Lower Radbourn.

43. **wætergefeal** 'a waterfall.' Neither this word nor the uncompounded *gefeall* is recorded in the dictionaries. We have, however, met with the latter in *Wulfstan*, ed. Napier, 186<sup>3</sup> *tungla gefeall* 'the falling of stars,' an expression which also occurs in the Vercelli MS., foll. 10<sup>b</sup> and 115<sup>b</sup>. Cook, *Glossary to the Old Northumbrian Gospels*, has *gefæll* (with umlaut) 'fall, ruin.' In *gefeall*, *gefæll* we probably have an old *os-*, *es-* stem (cf. Sievers, §§ 267 and 288, and *PBB.* ix. 254). On the absence of the inflexional *e* (*-gefeal* instead of *-gefealle*), cf. *PBB.* ix. 252.

44. **stanhemeford.** The *Stānhām* here recorded has vanished from the map. The second part of the name *heme* is a word that occurs frequently in the charters, although it finds no place in the dictionaries. Sweet, *Oldest English Texts*, p. 597, gives the nom. as *hām*, but it must be noted that the word seems only to occur in the plural (generally the genitive *hāma*). (*Stān*)-*hāme* (this would be the nominative plural) is, no doubt, a plural *i*-stem like *Engle*, *Norðhymbre*, *Mierce*; it denotes 'the inhabitants of (*Stān*)-*hām*,' just as *Mierce* means 'the people of the *mearc*.' Similar formations occur in the other Germanic dialects: e.g. ON. *Sygnir*, *Vestfyldir*, 'the people of *Sogn*, *Vestfold*' (cf. Kluge, *Nominale Stammbildungslehre*, § 5). In Sweet's *O.E.T.* we have *Liofshema mearc*, *Modingahema mearc*, *Wichama (-hema) mearc*, and *Biohhahema mearc* (charter 29, *CS.* ii. 114), referring to Lewisham, Mottingham, Wickham Breux, and Beckenham, co. Kent. See also *CD.* iii. 227. In a later charter (*CS.* iii. 610) three of these boundaries are described as *Wichammes gemæru*, *Beohhahammes gemæru*, and *Modingahammes gemæru*. The word occurs in the following names, most of which still exist as *-ham* or *hampton*<sup>1</sup>: *Æschæma* (*CD.* iv. 70<sup>26</sup>); *Bealdanhema*, *Bealddunhæma* (*CD.* iv. 124<sup>19</sup>; 134<sup>26</sup>); *Brochematune* (*DB.* i. 43 a, col. 1); *Buchæmatun* (*CD.* iii. 327<sup>7</sup>; *Burhhæma*, *Burham* (*CD.* iii. 283<sup>3, 49</sup>); *Bydenhæma* (*CS.* iii. 52<sup>9</sup>); *Cethæma* (*CD.* iii. 283<sup>2, 3</sup>); *Cinghæma* (*CS.* iii. 228<sup>35</sup>); *Crohhæma* (*CS.* iii. 341<sup>20</sup>); *Dichæmatun* (*CD.* iv. 98<sup>2</sup>); *Dodhæma pull* (*CS.* i. 326<sup>20</sup>); *Easthæma* (*CS.* iii. 240<sup>9</sup>); *Hinhæma* (*CD.* iv. 70<sup>22, 23</sup>); *Inghæma* (*CS.* ii. 167<sup>17</sup>); *Middelthæma* (*CD.* iii. 211<sup>23</sup>); *Micghæma* (*CD.* iii. 193<sup>12</sup>, 196<sup>14</sup>); *Monninghæma dic* (*CD.* iii. 206<sup>25</sup>); *Niwanhæma* (*CD.* iv. 124<sup>21</sup>, 134<sup>26</sup>); *Neoðere-hæma* (*CD.* iv. 70<sup>19</sup>); *Orhæma* (*CS.* iii. 52<sup>10</sup>); *Polhæmatun*, *Polhamatun*, &c. (*CS.* ii. 492<sup>1</sup>; iii. 164<sup>6</sup>; *CD.* iii. 203<sup>26</sup>; iv. 48<sup>20, 33</sup>); *Segchæma* (*CD.* iv. 70<sup>25</sup>); *Stifingehæme* (*CS.* iii. 392<sup>17</sup>);

<sup>1</sup> We omit the word *gemære* or *mearc*, one of which generally follows this word.



*Stochæma land* (CS. iii. 85<sup>5</sup>); *Swæchæme* (CD. iii. 263<sup>23</sup>); *þornhæma dic* (CS. ii. 343<sup>15</sup>); *Uppinghæma* (CS. iii. 650<sup>15, 17</sup>). The word is, no doubt, equivalent to *hæminga*, which is sometimes used.

46. **munificentie singrapha.** The dating clause is modelled upon that of King Edgar: *scripta est huius donationis singrapha, his testibus consentientibus quorum inferius nomina caraxantur*<sup>1</sup> (CS. iii. 454<sup>22</sup>, 506<sup>16</sup>, 508<sup>29</sup>, 518<sup>5</sup>). Cf. also the variants at pp. 473<sup>29</sup>, 309<sup>35</sup>. Edgar also uses an expanded form of this clause, with the substitution of *munificentiae* or *priuilegii* for *donationis* (CS. iii. 258<sup>29</sup>, 463<sup>35</sup>, 590<sup>19</sup>, 595<sup>31</sup>). This latter form is also used by Cnut (CD. iv. 5<sup>29</sup>; cf. 36<sup>12</sup>). The word *syngrapha* is frequently used as a more pretentious term than *charta*. The same clause as in the present charter is given word for word in Eadwig's charter to Abingdon (CS. iii. 255<sup>16</sup>). This charter has many phrases agreeing with those of the present one, and it seems to have been remodelled upon a charter of Æðelred's. The same phraseology from *huius* to *caraxantur* occurs in a charter of Æðelred's (CD. iii. 179<sup>29</sup>), and portions of it are met with very frequently in this monarch's dating clauses.

48. **Britannię . . . roborau.** A similar phrase occurs in the attestation clauses of Eadred and Eadwig: *hoc donum agie crucis taumate confirmaui* or *roborau* (CS. iii. 68<sup>35</sup>, 129<sup>37</sup>), and, with the insertion of *tripudians*, in 97<sup>10</sup>, 118<sup>29</sup>, 131<sup>22</sup>. This is not, however, Eadred's usual attestation. In a few of Edgar's charters the clause *Britannię Anglorum monarchus hoc taumate agie crucis roborau* (CS. iii. 259<sup>1</sup>, 289<sup>10</sup>, 291<sup>3</sup>, 310<sup>3</sup>, 590<sup>23</sup>, 595<sup>36</sup>, 656<sup>1</sup>) is used. It occurs with the omission of *Britannię* (*Ib.* 431<sup>19</sup>), and with the simple title of *Anglorum Basileus* (325<sup>29</sup>). The attestation at 616<sup>30</sup> stands alone amongst Edgar's charters. *Tauma* is frequently used in the charters of this period in the same sense as above. King Æðelbald, in his charter to Abingdon, A.D. 726-737 (CS. i. 224<sup>31</sup>), attests as follows: *Æðelbaldus, Britannię Anglorum monarchus, praeformatas propinquorum sed et regum donationes hoc signo firmauit*. This must be borrowed from a charter of Æðelred's.

50. **eiusdem regis beniuolentiam.** The same phrase is used by Archbishop Odo in 959 (CS. iii. 255<sup>22</sup>), but this charter seems to have been remodelled upon one of Æðelred's. Archbishop Dunstan uses the phrase occasionally, with a different verb (CS. iii. 289<sup>12</sup>, 291<sup>5</sup>, 310<sup>5</sup>, 590<sup>25</sup>, 595<sup>38</sup>).

52. **primas . . . taumate confirmaui.** There are few instances prior to the reign of Æðelred of the use of varying synonyms for *episcopus* and the diversity of the bishops' confirmatory phrases. The great majority of the charters from Eadred to Edgar, and even in Æðelred's time, are much simpler in their phraseology.

<sup>1</sup> This clause, with the substitution of *munificentiae* for *donationis*, is used by Cnut (CD. iv. 2<sup>31</sup>). King Eadred speaks of a charter as *nostrae munificentiae singrafa* (CS. iii. 67<sup>31</sup>).

logy in this particular. Exceptions may be found at *CS.* iii. 66, 255, 259, 289, 291, 310, 325, 590, 596, 621. Some of these charters beget strong suspicions of later origin<sup>1</sup>.

54. *tropheum*. The words *tropheum agiæ crucis* are used in attestation clauses in *CS.* iii. 50<sup>31</sup>, 247<sup>14</sup>, 306<sup>4</sup>, 419<sup>15</sup>, 435<sup>17</sup>, 440<sup>18</sup>, 446<sup>30</sup>, 454<sup>31</sup>, 466<sup>26</sup> (wrongly copied *caumate*), 504<sup>24</sup>, 506<sup>23</sup>, 509<sup>1</sup>, 511<sup>20</sup>, 580<sup>41</sup>, and *tropheum sanctæ crucis* at *III* 27, 160<sup>6</sup>. Most of these are charters of Edgar. The words also occur in Æðelstan's time.

58. *testudinem sanctæ crucis*. This phrase is used in charters of Eadred, Eadwig, and Edgar in *CS.* iii. 17<sup>17</sup>, 27<sup>18</sup>, 30<sup>27</sup>, 47<sup>22</sup>, 53<sup>10</sup>, 73<sup>17</sup>, 85<sup>34</sup>, 106<sup>24</sup>, 127<sup>36</sup>, 153<sup>11</sup>, 307<sup>31</sup>, 627<sup>24</sup>. Most of the subscriptions are those of bishops of Winchester.

60. *catascopus*. Used in bishops' subscriptions at *CS.* iii. 259<sup>15</sup>, 291<sup>17</sup>, 310<sup>17</sup>, 596<sup>11</sup>, 656<sup>15</sup>. *Speculator*, the Latin equivalent of *κατάσκοπος*, is used in *CS.* iii. 148<sup>1</sup>, 174<sup>21</sup>, 259<sup>17</sup>, 596<sup>15</sup>, and *superspeculator* in *CD.* iii. 240<sup>31</sup>.

63. *depinxi*. This phrase *hoc eulogium manu propria apicibus depinxi* is used in Eadwig's charter to Abingdon (*CS.* iii. 255<sup>35</sup>), referred to in the note to line 46. With the omission of *apicibus*, the phrase occasionally occurs in Edgar's charters (*CS.* iii. 259<sup>15</sup>, 289<sup>25</sup>, 291<sup>17</sup>, 310<sup>17</sup>). *Depingere* is used in subscriptions of this period in *CS.* iii. 33<sup>20</sup>, 35<sup>11</sup>, 45<sup>14</sup>, 346<sup>33</sup>, 385<sup>22</sup>, 596<sup>4</sup>, 627<sup>32</sup>. It, of course, merely means 'sign' or 'witness.'

68. *Æpelweard dux*. This is probably Ealdorman Æpelweard, 'Patricius Consul Fabius Quaestor Ethelwerdus,' as he delights to call himself in his chronicle, which terminates with the death of King Edgar in 975. There are so many Æðelweards about this period that it is difficult to distinguish one from another. Charters are witnessed by Æðelweard *minister* from 956 to 996 and in 1002 and 1005 (*CD.* vi. 144<sup>32</sup>; iii. 345<sup>29</sup>). Two *ministri* of the name witness in 959 (*CS.* iii. 256<sup>17, 28</sup>, 260<sup>10, 18</sup>), in 964 (*Ib.* 394<sup>38</sup>, 395<sup>4</sup>, 397<sup>18, 26</sup>), in 965 (428<sup>13, 20</sup>, 429<sup>18, 23</sup>, 430<sup>17, 23</sup>), in 966 (455<sup>13, 5</sup>), in 968 (503<sup>7, 13</sup>, 505<sup>13, 5</sup>, 507<sup>3, 10</sup>, 509<sup>25, 17</sup>, 511<sup>32, 39</sup>), in 969 (522<sup>23, 20</sup>), in 970 (546<sup>18, 19</sup>), in 972 (598<sup>21, 19</sup>), in 974 (625<sup>5, 10</sup>, 635<sup>6, 13</sup>), in 975 (647<sup>6, 5</sup>), in 977, 978 (*CD.* iv. 159<sup>10, 13</sup>; vi. 106<sup>22, 25</sup>, 110<sup>18, 21</sup>). In 972 three appear (*CS.* iii. 591<sup>24, 36</sup>). Some of these signatures, no doubt, are those of the subsequent Ealdorman. One of these *ministri* had a brother Ælfwerd (*CS.* iii. 622<sup>10</sup>), who witnesses in 974. There is probably another Æðelweard<sup>2</sup>, the *minister* or *miles* of Bishop Oswald of Worcester (*CS.* 484<sup>6</sup>, 527<sup>22</sup>; *CD.* iii. 207<sup>23</sup>, 244<sup>4</sup>). The great Ealdorman Æðelwine, 'Dei Amicus,' who died in 992, had a son

<sup>1</sup> Archbishop Dunstan (*CS.* iii. 393<sup>3</sup>) is once made to call himself *policrates*.

<sup>2</sup> This Æðelweard can scarcely be the Ealdorman, although his heir (his son?) bore the same name as the Ealdorman's son—viz. Æðelmær (see page 87 above).

named Æðelweard<sup>1</sup>. Then there is Æðelweard, the grandson of Ealdorman Æðelweard, who was slain by Cnut's order in 1017 (Chron.), and Æðelweard, the son-in-law of Æðelmær (see above, page 79, note to line 128). But these three Æðelweards probably do not enter our field of view until the beginning of the eleventh century. There may, however, be confusion with Æðelweard, the king's high-reeve (of Hampshire?)<sup>2</sup>, who was slain in 1001 (Chron. A), since *hēah-gerēfa* is frequently rendered *dux*<sup>3</sup>. An Æðelweard signs, without description, between the *duces* and the *ministri* in Edgar's charter to Winchester (CS. iii. 397<sup>26</sup>) which is dated 922 (for 972?). He is described as *dux* in a charter dated 967, but this is obviously a mistake for 973<sup>4</sup> (CS. iii. 480<sup>27</sup>). He signs as *dux* after Brihtnoð, as in the preceding charter, in 975 (CS. iii. 645<sup>23</sup>, 652<sup>2</sup>). The signature occurs once in 977 (CD. iii. 159<sup>11</sup>), and in 979 (*Ib.* iii. 171<sup>12</sup>), and after that date fairly regularly until 998, the date of our present charter. These signatures, there can be little doubt, belong to the *dux* of the present charter, and there is every reason to believe that he is the chronicler and the friend of Ælfric, the great prose-writer. Mr. Robertson (*Hist. Essays*, p. 184) suggests that the title *Patricius Consul* and *Patricius*, which Æðelweard uses in his chronicle, may have been applied to the senior Ealdorman, the one who signs first of all the *duces*. If this suggestion could be proved, there would remain no doubt as to the identity of the chronicler with the witness to the present charter<sup>5</sup>. There is certainly no other *dux* Æðelweard whose claims to be identified with the historian will bear examination. The identity of the historian and the Ealdorman whose signatures disappear after 998 is accepted by Freeman, Robertson, Green, and Hunt. Ealdorman Æðelweard appears to have negotiated the treaty whereby the Northmen, the victors of Maldon, were bought off in 991, as the Chronicle records that peace was bought at the instance of Archbishop Sigeric, and the treaty with

<sup>1</sup> Slain at Assandun in 1016 (Chron. C, D, E).

<sup>2</sup> This is, no doubt, the Æðelweard who is addressed, together with Ealdorman Ælfric (see note to line 69), Wulmær, and *ealle þa þegenas on Hamtunscire*, by the King, *circ.* 984 (CD. iii. 203<sup>5</sup>). He was evidently subordinate to Ælfric.

<sup>3</sup> Thus the three *hēah-gerēfan* of Chron. D, E, *an.* 778, are called *duces* in Simeon of Durham (ed. Hynde, p. 25). Upon *hēah-gerēfa*, see Freeman, *English Historical Review*, ii. 780, Robertson, *Hist. Essays*, p. 179.

<sup>4</sup> It is dated in the thirteenth year of King Edgar, who became king of Mercia in 958 and of England in 959, and it is witnessed by Archbishop Oswald (972-992), Bishops Sideman (973-977), and Cyneweard (973-975).

<sup>5</sup> It is noteworthy that Florence, *an.* 912, calls Æðelred, the great Ealdorman of Mercia, Ælfric's son-in-law, *dux et patricius, dominus et subregulus Merciorum*. But Æðelweard never wielded anything like the power of Æðelred of Mercia, and the *consul* is applied to Ealdorman Ælfgar (see above, page 86, note 2) in 930 (= 950?) and 961 (CS. ii. 348<sup>10</sup>; iii. 301<sup>22</sup>), and, at the last reference, to Byrhtferð, who both sign at the end of the *duces*.

(King) Olaf, Justin (ON. *Josteinn*), and Guðmund, son of Stegitain, was concluded by Sigeric, Æðelweard, and Ealdorman Ælfric<sup>1</sup>. Florence of Worcester (991) records that Justin and Guthmund, son of Steitan, were the leaders of the Danish army with whom Brihtnoð fought at Maldon<sup>2</sup>. The treaty can scarcely belong to 994, as the peace with Olaf in that year was made through the instrumentality of Ealdorman Æðelweard and Bishop Ælfeah (Chron. C, D, E). This Æðelweard cannot well be the high-reeve mentioned above, although the events occurred in Hampshire, his district. The Æðelweard *Occidentalium Prouinciarum Dux* of 997 (*CD.* iii. 304<sup>1</sup>) must be the witness of this charter, and not the high-reeve. He was thus Ealdorman of part (or the whole?) of Wessex, and such a position would fitly be held by the historian, who records his descent from King Æðelred I, brother of Alfred the Great. For Æðelweard's possible relationship with Brihtnoð, see pages 87, 88, and for his son's son-in-law Æðelweard see page 79, note to line 128. The charter of Æðelmær, his son (see above, pages 87, 88), in *CD.* iii. 224, is spurious or wrongly dated, as it makes Æðelweard die before 987. Æðelmær, it may be noted, is called the king's kinsman in 993 (*CD.* iii. 267<sup>26</sup>; cf. vi. 174<sup>29</sup>).

69. Ælfrie dux. Ælfhere, Ealdorman of Mercia (see above, page 84, note to line 36), died in 983, and was succeeded by Ælfric (Chron. C, D, E), his son (Florence of Worcester). An Ælfric *dux* witnesses a charter<sup>3</sup> dating between 975 and 978 (*CD.* iv. 108<sup>24</sup>), which is also attested by a *minister* of this name. This *dux* is probably Ælfric, Ealdorman of Hampshire, who is described in 997 as *Wentanensium Prouinciarum dux* (*CD.* iii. 304<sup>2</sup>). Freeman does not make out the identity of the Ealdorman of this name whose traitorous actions are so notorious. But Robertson (*Hist. Essays*, p. 182) seems to be right in maintaining that it is the Ealdorman of Hampshire who is the traitor. Ælfric of Mercia, called Ælfric Puer (*CD.* vi. 174<sup>3</sup>), was outlawed in 985 (Chron. C, D, E), and Robertson maintains that no successor was appointed to his office. The charter of 999 in *CD.* iii. 312 seems to prove that his forfeiture was not reversed. This view is also supported by the fact that although two *duces* of this name subscribe in 983

<sup>1</sup> *Leges Ethelwerdi*, II (Schmid, *Gesetze der Angelsachsen*, p. 204). Concerning Ælfric, see the following note. Florence adds, in 991, the names of Æðelweard and Ælfric to the archbishop's as the advisers of this peace. This looks like an addition derived from the text of the treaty. See, however, page 144 below, note 1.

<sup>2</sup> Their names are also given (from Florence?) in the *Historia Eliensis*, p. 81.

<sup>3</sup> If this charter is to be trusted, it would seem that Ælfric was Ealdorman before 982, the date of Æðelmær's death, who, Mr. Robertson alleges, was his predecessor. But there is a grant of land at Wiley, co. Wilts, to a *minister* Ælfric in 977 (*CD.* iii. 158<sup>3</sup>), and this *minister* is, no doubt, the same person as the Ealdorman, whose connexion with Wiltshire is well established.



and 984 (*CD.* vi. 113<sup>18, 19</sup>, 115<sup>8</sup>, 116<sup>20</sup>, 118<sup>24</sup>; iii. 202<sup>31, 33</sup>), only one subscribes after that date. Ælfhere's son is described as *comes* and *dux Merciorum* in 984 and 985 (*CD.* iii. 207<sup>16</sup>, 216<sup>27</sup>). The charter of 989 (*CD.* iii. 246<sup>1</sup>), granted with the licence of Ælfric *dux Merciorum*, seems to have the date copied wrongly. Robertson is, however, wrong in identifying Ælfric, brother of Eadwine, (who became abbot of Abingdon in 985, *Chron. B.*, the Abingdon MS.), with Ælfric of Mercia. In this chronicle the exile of Ælfric (of Mercia) and the appointment of Eadwine are mentioned together, but the exile comes first. The Lambeth MS. of Florence, which formerly belonged to Abingdon, substitutes for the translation of the 985 annal: *Erat tunc maior domus<sup>1</sup> regiae Ælfricus quidam praepotens, fratrem habens Edwinum institutione monachum; hic apud regem pretio exegit, ut frater eius Abendoniae abbas praeficeretur, quod et factum est.* The Abingdon *Historia Monasterii*, p. 357, copies this passage, altering Ælfricus to *Edricus*, calling him *filius ducis Merciorum*, and adding that he was shortly afterwards exiled. The additional matter is clearly derived from the entries in the Chronicle for 983 and 985, and is, we hold, of no value against the silence of the Lambeth MS.<sup>2</sup> In Æðelred's charter of 993, wherein he renounces this sale of the abbacy, this *dux Ælfric* is spoken of as still living<sup>3</sup>, and a *dux Ælfric* is one of the witnesses (*CD.* iii. 264; *BM. Facs.* iii. pl. 36; *Hist. Abendond.*, i. 358). This mention of *dux Ælfricus, qui adhuc superstes est*, cannot be meant for the exile of 985. Mr. Robertson urges with justice that the connexion of the traitorous Ælfric with the central provinces of Wessex is established by the entry in the Chronicle in 1003, where he leads and betrays the *fyrd* of Wiltshire and Hampshire. The Ealdorman of Mercia would not lead the *fyrd* of these West-Saxon shires. Mr. Hunt says it is uncertain whether the Ealdorman Ælfric, who fell at Assandun in 1016 (*Chron.*), was the traitor; but as there is no notice of any other Ealdorman of this name, we may infer that it was he. The signatures of Ælfric *dux* appear regularly until 999, and afterwards from 1001 to 1009, in 1012, 1013, 1014, and 1016. Of the missing year 1015 we possess no charters, but the 1016 signature is in about the position in which Ælfric's signatures occur.

70. Ælfelm *dux*. • Signs from 993 to 1006<sup>4</sup>. In 997 he is called *Nordan-*

<sup>1</sup> The words *maior domus* are proof that this passage was written after the Conquest.

<sup>2</sup> Robertson does not quote the Abingdon History as his authority for identifying Eadwine's brother with Ælfric of Mercia. He, however, states that 'Eadwine is omitted from the list of Abbots in the Book of Abingdon,' which is not compatible with the above quotation.

<sup>3</sup> Kemble, who stars this charter, which is obviously authentic, has obscured this point by unfortunately replacing the illegible letters at 266<sup>13</sup> with *[abbati]s Ælfrici* instead of *[duci]s*, although *dux praefatus Ælfric* is mentioned at 267<sup>10</sup>. The illegible word is recorded as *duci* in the copy in the Abingdon History.

<sup>4</sup> The signature at *CD.* iii. 251<sup>3</sup>, ascribed by Kemble to 990, seems to belong to 1005, which  
(IV. 7)



*humbrensiū Prouinciarum dux* (*CD.* iii. 304<sup>3</sup>). Freeman, *N. C.*, i. 660, identifies him with the *minister* who signs in 985<sup>1</sup>, but this is rendered doubtful by the signatures of the *dux* and a *minister* of the same name in 995 (*CD.* iii. 284<sup>7, 10</sup>). This Ealdorman was murdered in 1006 (*Chron.*); according to Florence of Worcester, by Eadric Streona at Shrewsbury. He was the father of Ælfgifu, of Hampton, the wife or concubine of Cnut, and mother of Harald Harefoot (*Chron.* E) and of Swain, King of Norway (*Flor. Wig., an.* 1035). His wife was Wulfrun (*Ibid.*) probably the foundress of the college of Wolverhampton (*Wulfrūnehamtun; Monasticon*, vi. 1443).

72. **Ordulf minister.** Signs from 980 to 1006. As he is described by Æðelred as his *auunculus* (*CD.* iii. 182<sup>10</sup>, 267<sup>26</sup>), he was the brother of Ælfþryð, the wife of King Edgar (see above, pages 84, 85, note to lines 36, 41), and therefore the son of Ealdorman Ordgar, who died in 971 (*Flor. Wig.*). Ordulf is described by Florence, *an.* 997, as *Domnanie primas*, which probably means *hēah-gerēfa*. He founded Tavistock Abbey (*CD.* iii. 182).

73. **Æþelmær minister.** Probably the son of Ealdorman Æðelweard (see above, note to line 68). He is described as *consanguineus* of the king in 993 (*CD.* iii. 267<sup>26</sup>; cf. vi. 174<sup>29</sup>), and is probably the Ealdorman Æðelmær who submitted to Swain with the western thanes in 1013 (*Chron.*). See page 87 above.

74. **Wulfheah minister.** Signs from 986 to 1005. He was blinded in 1006 (*Chron.*). According to Florence of Worcester he and Ufegeat, who was blinded at the same time, were the sons of Ealdorman Ælfhelm (see note to line 70).

75. **Wulfgeat minister.** Signs from 986 to 1005<sup>2</sup>. He was deprived of his possessions in 1006 (*Chron.*), according to Florence for unjust judgements (cf., however, *CD.* vi. 170). Florence calls him *filius Leovecae*, which, no doubt, represents the masc. name *Lēofeca*, and says that he was the king's special favourite. For the political aspects of his forfeiture, see Freeman, *N. C.*, i. 657.

## IX.

This is one of the two parts of the original indented will. It is printed in Madox, *Formulare Anglicanum*, 1702, p. 421, '*ex autogr. in arch. S. Petri Westm.*' Madox's text is a very accurate copy of the present counterpart, in which the punctuation is faithfully reproduced. It is printed in Kemble, *CD.* vi. 138, and in Thorpe, *Diplomatarium Anglicum*, p. 541. Both refer to Madox and to

is probably meant by the complex date given in the charter. Freeman, *N. C.* i. 660, says the signature is doubtful.

<sup>1</sup> He also signs in 982 (*CD.* iii. 188<sup>5</sup>).

<sup>2</sup> It is, presumably, another Wulfgeat who signs prior to 978.

'Autog. in arch. S. Petri Westm.' The latter reference seems to be intended for Madox's authority, and not to mean that the original was at Westminster when Kemble and Thorpe wrote. The endorsement of the present counterpart shows that it came into Peter Le Neve's possession in 1727. The agreement of the endorsements with those given by Madox makes it fairly certain that this is the Westminster part of the indenture. Moreover, the endorsements read like monastic notes.

Although this will has been printed thrice, its chief interest has not, we believe, been pointed out. It is the will of Leofwine, son of Wulfstan, an Essex landowner, and it is dated nearly seven years later than the battle of Maldon. Now one of the heroes of this battle, the man who guarded the bridge, and who seemingly struck the first blow, was Wulfstan the son of Ceola.

Hēt þā hæleða hlēo healdan þā bricge  
wigan wīgheardne, se wæs hāten Wulfstān,  
cāfne mid his cynne, þæt wæs Cēolan sunu,  
þe ðone forman man mid his francan ofscēat,  
þe þær baldlicost on þā bricge stōp.  
Þær stōdon mid Wulfstāne, wigan unforhte,  
Ælfere and Maccus, mōdige twēgen;  
þā noldon æt þām forða flēam gewyrcan,  
ac hī fæstlice wið ðā fýnd weredon  
þā hwile þe hī wæpna wealdan mōston.—*Song of Maldon*, 74 sqq.

The last line seems to imply that the 'bitter bridgewards' fell fighting at their posts. In lines 152 sqq. Wulfmær the young, Wulfstan's ungrown son, distinguishes himself at Brihtnoð's side. It is highly probable that the testator was the son of the Wulfstan of the song, and the brother of Wulfmær, because Brihtnoð's force must have consisted principally of the local levies, and the testator's possessions were close to Maldon. It was probably this local connexion of Wulfstan's that caused Brihtnoð to select him to guard the bridge<sup>1</sup>.

**Translation:**—'This is the will of Leofwine, son of Wulfstan. That then is first, that I give into Westminster, to Christ and to St. Peter, for the sake of my soul, all the things that Christ will help me to on the estate at Kelvedon and at Mearcyncg seollan, in wood and in field. And I give from Purleigh into (at?) Notley, to God's servants, half a hide of land on the east side of the street, for the sake of my soul. And to my paternal aunt, Leofwaru, the chief building in Purleigh, and all that belongs to me there. And if Eadwold, her son, live longer than she, let him succeed thereto. But if she live longer,

<sup>1</sup> It is possible that the testator was the father of Wulfric, son of Leofwine, who fell in the great battle in East Anglia in 1010. There is little reason for holding with Freeman, *N. C. i.* 347, 671, that Wulfric, son of Leofwine, was the great Mercian noble Wulfric.

and God will it, let her give it to whomsoever obeys her best amongst the kindred of us both. And I give to my lord, Bishop Wulfstan, the land at Barling. This was done in the year 998 from our Lord's birth,' &c.

4. **Cynlaue dyne.** This is evidently Kelvedon, in Witham Hundred, co. Essex, and not Kelvedon Hatch, in Ongar Hundred, in the same county. The former is eight miles north-east of Maldon. In Domesday (ii. 14) the abbey of Westminster is returned as having five hides in *Chelleuedana* (ch=k), in Witham Hundred, and in the spurious charter of Edward the Confessor (circa 1100?), five hides in *Kinleuedene* are confirmed to the abbey (*Chart. Antiq.*, CC. No. I.; *CD.* iv. 177<sup>26</sup>)<sup>1</sup>. The church of Kelvedon was appropriated to the abbey in 1331 (*Calendar of Patent Rolls*, p. 180). Domesday (ii. 14 b) records that *Kelueduna*, or Kelvedon Hatch, in the Hundred of Ongar, was given to Westminster by Ailric (=Æðelric) after his return from the *navale prelium contra Willelmum regem*, and *Kilewendun* is confirmed in the aforesaid charter of Edward the Confessor as the gift of Ægelric (=Æðelric). In the *Inquisitiones Nonarum*, A.D. 1341, Kelvedon is entered as *Kellevedene* (p. 323), and Kelvedon Hatch is called *Kelwedone* (p. 315). It is probably the latter that occurs as *Chaluedene*, *Chaluedon* (ch=k) in the Pipe Rolls, 11, 12, 13, 14, and 15 Henry II. In 967 King Edgar granted land in *Cealua dun* to Archbishop Dunstan (*CS.* iii. 474), by whom it was evidently bestowed upon Westminster. The endorsements of the charter are *Kelewedunæ*, *Chelewedune*, and *Keleuedone*. These may mean either Kelvedon or Kelvedon Hatch, but the form in the charter is not reconcilable with the *Cynlaue dyn* of this will, so that the gift probably relates to Kelvedon Hatch. The form *Cealua*<sup>2</sup> appears to stand for *Cealfa*, the late form of the genit. plural of *cealf* 'calf.'

**Mearcynng seollan.** This name is not mentioned in the Westminster charters cited in the previous notes, so that it is perhaps included in Kelvedon. Markshall (*Mercheshala*, DB. ii. 53 b), some four miles north of Kelvedon, can only be identified with *Mearcynng seollan* by assuming that *Mearcynng* is the equivalent of *Mearces*, and that *seollan* represents the dat. pl. of *sele* 'hall,' and that there is an interchange between *sele* and *heall* (or *heale*) in the name. The first assumption presents no difficulty, but the second is insuperable.

5. **of Purlea into Hnutlea.** This is a curious expression. Unless it means

<sup>1</sup> The abbey also receives confirmation of lands in *Kenleuedene*, *Raine*, and *Lacedune*, which Guðmund had granted to it. In Domesday, i. 52 b, Hugh de Montfort is the tenant of Guðmund's lands in *Chellevadana*, *Lachentuna*, and *Raines*, that is Kelvedon, in the Hundred of Witham, and Latchingdon and Rayne.

<sup>2</sup> Sanders and Birch identify *Cealua dun* with Chaldon, co. Surrey, but Chaldon (*Cealfa dun*, *CD.* iv. 152<sup>33</sup>; *CS.* i. 64<sup>21</sup>, iii. 470<sup>19</sup>) was the property of Chertsey Abbey.

that *Purlea* is an appurtenant to *Hnutlea*, it seems to prove that there was a religious establishment at the latter place<sup>1</sup>. But of this we have no record. There is a *Purleigh*, three miles south of *Maldon*, and *Hnutlea* is, apparently, *Notley* (White and Black *Notley*), about ten miles north of *Maldon* and about five miles west of *Kelvedon*. Neither of these belonged to *Westminster* at the time of *Domesday*. *Notley* is called *Nullea* in *Domesday* (ii. 26, 55 a, 59 b, 84, 92 b, 94 a). If the meaning is that *Purlea* is a member of *Hnutlea*, and is not the modern *Purleigh*, then the reference to the 'east side of the street' would have some point, as it would mean the Roman road to *Braintree*.

7. **heafod-botl**. Evidently the OE. equivalent for the 'chief message' of later times. Cf. *CS.* iii. 630<sup>8</sup>: *ic gean hire þæs heauod-bottes æt Gyrostlingaporpe, 7 ealra þara æhta þe þæron standað, mid mete and mid mannum*; *CD.* iii. 294<sup>16</sup>: *dælon hi þæt heafodboll him betweonan swa rihte swa hi rihtlicost magon*.

9. **hand**, denoting the person inheriting. Cf. *CS.* ii. 179<sup>20, 28</sup>: *þæt hit gange on þa nyhstan hand . . . þe ic syllan mot, swa wifhanda swa wæpned handa*.

**gehyre**. Cf. *CS.* ii. 367<sup>3</sup>: *Ic an þæs landes æt Denforda ofer minne dæg Æpelstane 7 Cynestane, gif hie me oþ þæt on ryht gehierað, 7 ic an þæs landes æt Butermere ofer minne dæg Byrhtsige tvegea hida, 7 Ceolstanes sunum anes, gif hie me oð þæt on ryht gehierað, 7 ic cwepe on wordum be Æscmere on minum geongum magum swelce me betst gehierað*. Also *CD.* iv. 269<sup>8</sup>: *and Æilric min hirdprest, and Ælric mine cnihtes ðæt lond at Lalleford ðe me best heren willen*.

10. **Wulfstane biseope**. *Wulfstan*, bishop of *London*, consecrated in 996.

11. **æt Bærlingum**. *Kemble* identifies this with *Birling*, co. *Kent*, but it is obviously *Barling* in *Essex*, about twelve miles south-east of *Maldon*. At the time of *Domesday* (*DB.* ii. 13 b, 23 b) it was the property of the *Canons* of *St. Paul's* and of the bishop of *Bayeux*.

## X.

This will, printed from the original, is now published for the first time, and is a valuable addition to this class of OE. records.

There were two bishops of *Crediton* named *Ælfwold*. The first was consecrated in 953 and died in 972, and the second was consecrated in 988 and subscribes until 1008. His successor *Eadnoð* subscribes in 1012, so that his death occurred between 1008 and 1012. This will is that of the second *Alfwold*, because he bequeaths land at *Sandford* (line 2), and King *Æðelred* in 997 granted

<sup>1</sup> *Into* is used with words of granting to signify the place upon which the grant is bestowed. Cf. *CS.* iii. 601 *passim*, 602 *passim*.

two hides of land there to him (*OS. Facs.* part iii, Ashburnham, No. 35). This charter is not in *CD.* or in Thorpe's *Diplomatarium.*

**Translation** :—This is the will of Alfwold, bishop. That is that he gives the land at Sandford to the monastery at Crediton for his soul-shot, with meat and with men as it stands, except penal slaves. And one hide thereof he gives to Godric, and one plough-team of oxen. And to his lord he gives four horses, two saddled and two unsaddled, and four shields and four spears and two helmets and two coats of mail, and the fifty mancuses of gold that Ælfnōð at Woodleigh owes him, and a ship sixty-four oared; it is quite complete, save alone<sup>1</sup> that he would have fully equipped it in a fitting manner for his lord, had God granted it. And to Ordulf two books, Hrabanus and a martyrology. And to the Æpeling forty mancuses of gold and the wild 'worf' on the land at Ashburn, and two tents. And to Alfwold, monk, twenty mancuses of gold and one horse and one tent. And to Byrhtmær, priest, twenty mancuses of gold and one horse. And to his three kinsmen, Eadwold and Æpelnoð and Grimkytel, to each of them twenty mancuses of gold, and to each of them one horse. And to Wulfgar, his kinsman, two wall-hangings and two seat-covers and three coats of mail. And to Godric, his brother-in-law, two coats of mail. And to Eadwine, mass-priest, five mancuses of gold and his cope. And to Leofsig, mass-priest, the man whom he had formerly granted him, whose name is Wunstan. And to Kenwold a helm and a coat of mail. And to Boia one horse. And to Mælpatrik five mancuses of gold. And to Leofwine Polga five mancuses of gold. And to Ælfgar, the scribe, one pound of pennies. He (Alfwold) had lent it to Tun and his brothers and sisters. Let them pay him (Ælfgar)<sup>1</sup>. And to Eadgyfu, his sister, one 'strichrægl' and one dorsal and one seat-cover. And to Ælflæd, 'offestre,' five mancuses of pennies. And to Spila three mancuses of gold and sixty pennies. And to Leofwine Polga and Mælpatrik and Byrhtsig, to each of the three of them one horse. And to each retainer his steed, which he had lent him. And to all his household servants five pounds for distribution, to each according to what his due proportion might be. And to Crediton three service books: a mass-book, and a benedictional, and an Epistle-book, and one mass-vestment. And in each episcopal estate freedom to every man that is a penal slave, or whom he bought with his money. And to Wilton a chalice and paten of 120 mancuses of gold, less three mancuses. And to the chamber-attendants his bed-gear. And of this are to witness: Wulfgar, Ælfgar's son, and Godric of Crediton, and Eadwine, mass-priest, and Alfwold, monk, and Byrhtmær, priest.

3. **mid mete and mid mannum.** This alliterative phrase is of frequent occurrence in the bequests of land. The *mete* refers, no doubt, to the live-stock

<sup>1</sup> See note to line 20.



and to the corn in the barns, the *mannum* to the serfs. *Ci. walswa hit stænt mid mete 7 mid mannum* (CS. iii. 602<sup>32</sup>, 603<sup>15, 20</sup>; CD. vi. 148<sup>14</sup>); *ealra þara æhta þe þæron standað, mid mete and mid mannum* (CS. iii. 630<sup>9</sup>); *mid mete and mid mannum, and mid eallre tylde swa ðærto getilod byð* (CD. iii. 294<sup>7</sup>); *mid mete and mid mannum and mid eallre tilde* (*Ib. sæpe*); *swa gewered swa hit stande mid mete and mid mannum and mid ælcum þingan* (CD. iii. 181<sup>24</sup>); *habban ðone bryce . . . ge on mete, ge on mannum, ge on yrfe, ge on ælcon þingon* (CD. vi. 149<sup>9</sup>).

**butan witeþeowum mannum.** The *witeþeowe* men are excepted from the grant because the bishop directs (line 28) that they shall be freed on all the episcopal estates. *Witeþeow* is here an adjective as in Ine's Laws, cap. 24 and 54 § 2; Æthelst. ii, Pr. § 1 (Schmid, p. 130). Cf. also note to line 28.

4. **hiwscype**, 'hide of land.' Like *familia* in Medieval Latin, the OE. *hīwscīpe*, which ordinarily meant 'family, household,' could be used to denote a measure of land, a hide. Cf. *OE. Beda*, ed. Miller, p. 332: *þa onfeng heo anes heowscipes* (v. l. *hīwscipes*) *stowe* = 'acceptit locum unius familiae.' Cf. also Schmid, p. 610, s. v. *hīd*. Similarly *hīwisc* could mean either 'family' or 'hide of land'; in the latter sense it is used in *Beda*, ed. Miller, p. 456, *lyn hīwisca landes . . . þritiges hīwisca*; and in CS. ii. 69, 241; iii. 133, 139; CD. iv. 274; Schmid, p. 396, § 7.

an **syhlðe oxna**, 'a team of oxen.' Note the change of construction from the genitive, the case properly governed by *geann*, to the accusative: *syhlðe* (a neuter *ja*-stem) here standing in the accusative. Throughout the whole document the scribe hesitates between the two cases. The word *syhlðe* is not recorded in the dictionaries; in Bosworth-Toller only *gesyhlð* 'a plough' is given on the authority of Somner (Somner, by the way, has the correct form *gesyhlðe*). An instance of the word occurs in a Worcester charter in CS. iii. 653<sup>18</sup> (*II. gesyhlðe oxna*). A similar formation is found in MHG. *þfluogide* 'a pair of plough-oxen'; cf. also OHG. *juhhiidi* 'team of oxen,' which has the same suffix (Kluge, *Nominale Stammbildungslehre*, § 70).

5. Alfwold's heriot corresponds almost exactly to that fixed in Cnut's laws for a king's thegn (cf. Schmid, p. 308: *feower hors, twa gesadelode 7 twa ungesadelode, 7 twa swurd, 7 feower spera 7 swa feala scylda, 7 helm 7 byrnan, 7 fiftig mancus goldes*), except that, in addition, he leaves the king his ship. The heriot of Wulfric, founder of Burton Abbey (CD. vi. 147<sup>8</sup>), is mentioned in his will as being: *twa hund mancessa goldes and twa seolforhilted sweord and feower hors, twa gesadelod and twa ungesadelode, and ða wæpna ða ðærto gebyriað*. That of the king's thegn, Ælfhelm (CS. iii. 629<sup>28</sup>), is: *an hund mancosa goldes 7 twa swurd 7 feowur scyldas 7 feower speru 7 feower hors, twa gerædode, twa ungerædode*. Byrhtic similarly leaves to the king, amongst other things, *feower hors, twa*

*gerædede, 7 twa sweord gefetelsode* (CS. iii. 373<sup>18</sup>). For further instances of heriots, cf. Kemble, *Saxons in England*, ii. 99.

7. *æt Wudeleage*. Probably Woodleigh, South Devon.

8. *scegð* (from the Old Norse *skeið*) clearly denoted a vessel of considerable size, not a small, light boat, as is generally assumed. The one here mentioned has sixty-four oars. Alfred's 'long ships' had sixty oars and upwards (Chron. A. D. 897). Cf. also Chronicle, A. D. 1008, MS. F, *unam magnam nauem, quæ Anglice nominatur scegþ*. In Wright-Wülker, 181<sup>18</sup>, 289<sup>13</sup>, it glosses *trieris*. In 165<sup>40</sup> *scapha uel trieris = litel scip oððe sceigð*, the *litel scip* probably glosses *scapha*, and *sceigð* glosses *trieris*. The word used by Florence of Worcester, in describing the assessment of 1008, is *unam trierem*<sup>1</sup>. The ON. *skeið* is applied to the very large ships of Olaf Tryggvason in the 'Passing of the Ships' before the battle of Svoldr (*Fagrskinna*, c. 76; *Flateyjarbók*, i. 477). In CS. iii. 630<sup>25</sup> Ælfhelm bequeaths his *scað* to the abbots and monks of Ramsey, and another well-known instance of the bequest of ships is in the will of Archbishop Ælfric (CD. iii. 351), who leaves his best ship, with the sailing-gear thereto, to the king, another vessel to the people of Kent, and a third to Wiltshire (cf. Freeman, *N. C.* i. 662). A *Ðinsig stægðman* is mentioned in Hickes, *Diss. Epist.*, pp. 2, 3. Kemble (CD. iv. 54<sup>24</sup>), in reprinting Hickes, has substituted *Winsig scaegðman*. Cf. Wright-Wülker, 111<sup>26</sup>, *pirata = wicing oððe scegðman*.

*lxiiiiære*, 'sixty-four-oared,' is an adjective (*ja*-stem) formed from *ār* 'an oar,' like *seofonwintre*, &c., from *winter*.

*hanon*. One would expect this to denote some part or fitting of the ship which the bishop had not had time to supply, and which, therefore, was wanting. The word *hān*, fem., which occurs in the charters (CS. ii. 458<sup>14</sup>, 481<sup>16</sup>, &c.) and appears to denote a 'stone' (NE. *hone*), is, on account of its meaning, out of the question. A possible explanation is that we have here a Scandinavian loanword, viz. ONorse *hār* 'a thole-pin,' which occurs in MS. C<sup>2</sup> of the Chronicle, A. D. 1040, *æt hā* 'for each thole-pin,' hence 'for each man.' As regards the form, we should have to assume that the word was declined in English as a weak substantive, in which case *hānon* (= *hānum*) would be quite parallel to *tānum* from *tā* 'a toe' (cf. Sievers, *Angelsächs. Gram.* § 278, Anm. 2). But were 'thole-pins' of sufficient importance to deserve special mention? Another possibility is that *hānon* is miswritten for *hāron* (n for þ) = *āron*, from *ār* 'an oar'; but as our document seems to be the original will, the confusion between þ and n, natural enough in a copy, is difficult to account for<sup>3</sup>.

<sup>1</sup> Freeman's censure of Florence for thus translating *scegð* (*N. C.* i. 663) is therefore unfounded.

<sup>2</sup> MSS. D and E have *hamelan* = ON. *hamla* 'oar-loop.'

<sup>3</sup> The same objection stands in the way of the assumption that *hanon* is miswritten for

It is also conceivable that *hanon* stands (with an inorganic *h*) for *ānon* = *ānum*; *būlan þām ānum* meaning 'except alone that, with the one exception that.' Taking it in this way, we must assign to *gearwian* some technical sense; perhaps it refers to the moveable fittings or decorations of the boat and could be translated by 'fully equip,' or some such expression: 'it is quite complete, save alone that he would have fully equipped it in a fitting manner for his lord, had God granted it.'

10. **Hrabanum and martyrlogium.** A *martyrlogium* is mentioned amongst the books given by Bishop Leofric to Exeter, as are also *mæsseboc*, *blelsungboc*, *þistelboc* (cf. the present text, line 27), *CD.* iv. 275. A *masseboc* is bequeathed by Bishop Theodred (cf. *CS.* iii. 209<sup>22</sup>, 211<sup>9</sup>).

The *Hrabanum* here mentioned is some work or works<sup>1</sup> of Hrabanus Maurus (born about 776, died 856), a pupil of Alcuin's, then teacher and, later, abbot at Fulda, whose school owed its greatness to him, and finally, from 847, archbishop of Mainz. He was the author of a considerable number of Latin works, chiefly of a didactic character, grammatical treatises, commentaries to St. Matthew and other portions of the Bible, homilies, &c. (cf. Ebert, *Allgemeine Geschichte der Literatur des Mittelalters im Abendlande*, ii. 120 ff.).

11. **þæra wildra worfa.** In the OE. laws (Schmid, p. 362) we find a mention of *wilde weorf*, and the word also occurs in the glosses, Wright-Wülker, 357<sup>3</sup>, *asellus* = *weorf*, and in the *Zeitschrift für deutsches Alterthum*, ix. 458, *subiugales* = *weorf*, *nyte[nu]*, *hors*. Cf. also Wright-Wülker, 119<sup>39</sup>, *iumentum* = *hwyorif*<sup>2</sup>, for which, however, Sievers (*Anglia*, xiii. 319) suggests as a possible emendation *hryðr*, *orf*. In the OE. metrical translation of the *Psalms* (Paris MS.), *Ps.* 112, verse 6, *of woruſtorde* renders *de stercore*. In the above-mentioned passage from the Laws, Lye translates *wilde weorf* by *onager*, being led to this, no doubt, by the gloss *weorf* = *asellus*. But although asses were not unknown in England at this time<sup>3</sup>, they can scarcely have been frequent enough for any one to have had numbers of broken and unbroken ones to bequeath, and 'wild asses' are, of course, quite out of the question. All that we are justified in inferring from the glosses cited is that *weorf* denoted some kind of beast of burden; probably it was a general name for animals thus used, applicable alike to horses, oxen, &c. In the Laws the most probable interpretation of *wilde weorf* seems to *hunon* (from *hūn* = ON. *hūnn*, 'knob at the top of the mast-head'; cf. Wright-Wülker 288<sup>15</sup> *hunþyrli* = *carceria*) or for *h[:::] ānon*, 'except the h[:::] alone' (the scribe having run two words together).

<sup>1</sup> Possibly an English version. Cf. Giraldus Cambrensis, *Descriptio Cambriae*, II. c. 6 (*Opera*, vi. 177).

<sup>2</sup> Printed *hryorif* in Wright-Wülker. The MS. has *hwyorif*; cf. E. M. Thompson, *Brit. Archaeol. Assoc.*, 1885, p. 148, and Kluge, *Anglia*, viii. p. 450.

<sup>3</sup> *Assan dun* is explained by Florence of Worcester as *Mons Asini*.

be an untamed or unbroken horse or colt<sup>1</sup>. It cannot have meant 'wild cattle,' as the value there assigned to it is higher than that of an ox or cow<sup>2</sup>. In the case of Alfwold's will, it is perhaps most reasonable to put the same interpretation on the expression as in the Laws. 'Wild horses' are elsewhere mentioned in wills : thus in *CD.* vi. 133<sup>32</sup> Wynflæd bequeaths *hyre dæl ðera wildera horsa ðe mid Eadmere synt*, and Wulfric leaves to the Abbey at Burton *an hundred wildra horsa and .xvi. tame hencgestas* (Earle, *L.C.*, 221<sup>20</sup>; *CD.* vi. 149<sup>26</sup>).

**æt Æscburnan.** One of the Devonshire hamlets of Ash (?). No place of this name occurs in *DB.* of Devonshire or in the Exon Domesday.

**getelda.** Bishop Ælfric, 996-1006, similarly bequeaths his *geteld* to St. Albans (*CD.* iii. 352<sup>14</sup>). Ælfric Modercop, 1037, bequeaths to Bishop Ælfric his tent and his bedclothes, the best that he had with him when journeying (*mine teld and min bedreaf þat ic best havede ut on mi fare mid me*; *CD.* iv. 302<sup>23</sup>; Thorpe, *Dipl.*, p. 566). Wynflæd, *cir.* 995 (*CD.* vi. 132<sup>12</sup>), bequeaths her red tent (*hyre reade geteld*).

15. **wahryft**, 'wall-hanging, curtain.' Cf. *CS.* iii. 366<sup>18</sup> (given by Aðelwold to Peterborough); *CD.* iv. 275<sup>20</sup> (given by Leofric to Exeter); *CD.* vi. 133<sup>30</sup> (bequeathed by Wynflæd). Cf. *heallwahrift*, *CD.* iii. 294<sup>34</sup>; vi. 133<sup>15</sup>; *bedwahrift*, *CD.* vi. 133<sup>9</sup>.

**setlhrægl**, 'seat-covering.' See below, line 22, *sethrægl*. Cf. *CS.* iii. 366<sup>18</sup> (given by Aðelwold to Peterborough); *CD.* iv. 275<sup>20</sup> (given by Leofric to Exeter); iv. 107 (bequeathed by Wulfgyð); vi. 133<sup>16</sup> (bequeathed by Wynflæd).

17. **kæppan**, 'hood,' or 'cope.' Cf. *CS.* iii. 366<sup>14</sup> (given by Aðelwold to Peterborough).

18. **Wunstan.** Cf. *CD.* iv. 312<sup>28</sup>, where the same form occurs in a manumission. It also appears as a moneyer's name on coins of Edgar, Æðelred II, and Cnut.

19. **Boian.** This name occurs several times, from the tenth century onwards (*CS.* iii. 369<sup>18</sup>,<sup>27</sup> *Boia on Myletune*; 536<sup>3</sup> *Edwig Boga*; *CD.* iv. 261<sup>19</sup> *Boia ðe ealde*; Earle, *L. C.*, 273<sup>20</sup> *Boia decanus*; 274<sup>2, 3, 6, 8</sup> *Boia*; *Hist. Eliensis*, pp. 138, 139, *Boga de Hemminggeford*; Calendar in *Cot. Titus D. XXVII*, fo. 3, Jan. 3, *Obitus fratris nostri Boia*<sup>3</sup>). It is of frequent occurrence as the name of moneyers, in the forms *Boga*, *Boia*, *Bogea*, *Boge*, *Boie*, *Boiga*, on coins from Ælfred

<sup>1</sup> This is much the same explanation as that given by Thorpe, to which, with an entire disregard of the High German sound-shifting, he adds the suggestion that it is connected with the German *werfen*.

<sup>2</sup> A horse is there valued at 30 shillings, a mare at 20, a *wilde weorf* at 12 shillings, whilst an ox is valued at only 30 pence, a cow at 24 pence, a swine at 8 pence, &c.

<sup>3</sup> Printed by Hampson, *Medii Ævi Kalendarium*, p. 435; Birch, *Transactions of the Royal Society of Literature*, xi. 496.



to Edward the Confessor<sup>1</sup>. The name *Maneboia* (CS. iii. 371<sup>23</sup>) also occurs. Förstemann, *Alldeutsches Namenbuch*, p. 273, has a few examples of the Old Saxon name *Boio* (cf. Müllenhoff, *Alterthumskunde*, ii. 120), and the same form is found as an East Gothic name (cf. Wrede, *Sprache der Ostgoten*, p. 111). If these latter, as seems probable, are identical with our *Boia*, Kögel's derivation of them from \**Bawja-* (cf. *Afd A*, xviii. 56, and *Zfd A*, xxxvii. 273) is impossible<sup>2</sup>.

**Leofwine Polgan.** This second name (?) is rare. An *Ælfhelm Polga* is mentioned in the spurious charter of Dunstan (CS. iii. 265<sup>7</sup>) as a benefactor to Westminster<sup>3</sup> (printed *Wolga* in *CD*. vi. 17<sup>3</sup>). The same (?) *Ælfhelm [cwi] cognomentum erat Polga* is mentioned in the *Hist. Eliensis*, p. 120, and as *Ælfelmus cognomento Polcan* at p. 127, and as *Æthelmus Polga* at p. 144. Förstemann, p. 211, has a single example of the name *Polgan*.

20. **Ælfgare writere . . . gehealdon hi hine.** 'To Ælfgar, the scribe, one pound of pennies. He (Alfwold) had lent it to Tun and his brothers and sisters. Let them pay him (Ælfgar).' One would have expected a *hit* after *lænde*. It seems less likely that the scribe has accidentally omitted the relative particle *þe*<sup>4</sup>, in which case the rendering would have to run: 'which he had lent to Tun' (cf. lines 7 and 18). *Gehealdan* seems to be used here in the sense of 'to have a person paid, to pay him, to satisfy him,' and is construed with the accusative. Cf. *CD*. iii. 363<sup>26</sup> *And gehealde man of minan golde Ælfric . . . and Godwine . . . æt swa myclan swa Eadmund min broðor wat ðæt ic heom mid rihte to geuldende ah*, 'And let them satisfy Ælfric and Godwine from my gold for as much as Edmund, my brother, knows that I ought justly to pay them.' Cf. also *OE. Boethius*, chap. 13. *ðeah þu hie swa smeallice todeale swa dust, ne miht þu þeah ealle men emlice mid gehealdan*, 'Though thou divide them (i. e. thy riches) as finely as dust, yet thou canst not therewith satisfy all men equally.'

**Tune.** This is evidently the dat. sing. of the masc. name *Tūn*, a short form of a name beginning with this stem.

22. **hricghrægl**, 'a dorsal.' Cf. *CD*. iii. 294<sup>3</sup> (bequeathed by Wulfwaru); *CD*. iv. 275<sup>20</sup> (given by Leofric to Exeter).

**offestran.** This seems not to be a proper name, the ending *-estran* pointing rather to some kind of female occupation. Is this the same *-festran* as in the Laws of Ine, c. 63, *his cild-festran*, 'and his children's nurse'?

<sup>1</sup> B. E. Hildebrand, *Anglosachs. Mynt*, 1881; and *Brit. Mus. Cat., Anglo-Saxon Series*.

<sup>2</sup> The wide diffusion of this name amongst the Germans suggests that the Scotch or Pictish prince Boia (Rhys, *Celtic Britain*<sup>2</sup>, p. 255), bore a Germanic name, if, indeed, he was not of that race.

<sup>3</sup> This is the *Ælfhelm* whose will is printed in *CS*. iii. 629.

<sup>4</sup> An intentional omission of the relative, as in later usage, cannot be assumed here, as it was avoided in *OE.* (cf. *Anglia*, xiii. 348; xiv. 122).



23. **Spilan.** We have been unable to find another instance of this name, and only in one case have we met with it as part of a compound name. *Spilemon* was one of the abbey tenants in Worcester in the latter part of the eleventh century (Heming's *Chartular.*, ed. Hearne, i. 291). The name of the Winchester moneyer (in the reigns of Æthelred II, Cnut, Harold I, and Edward Conf.), given in the *Brit. Mus. Cat.* and by Hildebrand as *Swileman*, should probably be read *Spileman*. This is, no doubt, the origin of the surname *Spelman*. Förstemann, p. 117, has the names *Spiligern*, *Spilihard*, *Spilahard*, and *Spilinger*, *Spilinhard*.

24. **hiredmen.** Cf. Wulfwaru's bequest *eallum minum hired-wifmannum* (*CD.* iii. 295<sup>3</sup>).

25. **onrid**, 'that on which one rides, a steed, or mount.' The word also occurs in the twelfth century *History of the Holy Rood-tree* (ed. Napier, Early Eng. Text Soc. 1894, p. 18<sup>29</sup>; cf. also note on p. 38), *Dauid . . . bead heom þ̅ heo of heoræ anride lihten sceoldon*, 'David bade them alight from their steeds.' The word is not recorded in the dictionaries. Cf. *CS.* iii. 630<sup>27</sup>: *ic gean . . . minan geferan healues [þæs stodes] þe me mid ridað*. See also *CD.* iv. 289<sup>16, 17</sup>.

27. **mæssereaf**, 'mass vestment.' Cf. *CS.* iii. 660<sup>26</sup>; *CD.* iii. 294<sup>2</sup>; iv. 275<sup>16</sup>.

28. **bisceophāme.** This rare compound seems to mean 'bishop's village' or 'bishop's estate.' The only instances of its use that we have found occur in the will of Æðelflæd, the second queen of Edmund: *ic gean þes landes at Hædham . . . into Paulus byrig at Lundænæ to bisceop hama* (*CS.* iii. 601<sup>10</sup>), and in that of her sister Ælflæd, widow of Ealdorman Brihtnoð: *into Paules mynster into Lundene þes landes at Hedham to bisceop hame* (*CS.* iii. 602<sup>27</sup>). Ælflæd distinguishes between this land and the land given to the *hired* of St. Paul's, so that the former is clearly a gift to the bishop of London. Much Hadham, co. Hertford, is an ancient possession of the bishops of London. Cf. also *mynsterham*, *CS.* ii. 196<sup>17</sup>; *þone oferæcan mon gedæle giud mynsterhamas to Godes ciricum*. Also Schmid, p. 70. This, however, is not quite parallel to the meaning of *biscopeo-hām*.

**witeþeow.** Almost every OE. will contains a clause liberating serfs, but the *witeþeowe men* are not always manumitted specifically. Archbishop Ælfric, who died in 1006, orders the release of *ælcne witefæstne man ðe on his tyman forgyll wære* (*CD.* iii. 352<sup>30</sup>). Similarly Queen Ælfgifu, A.D. 1012, desires the king to free *on ælcum tunæ æl[c]ne witeþeowne mann ðæ under hira gedæowuð wæs* (*Ib.* 360<sup>6</sup>). And the Æðeling Æðelstan frees *ælcne witefæstne man ðe ic on sprece ahte* (*Ib.* 361<sup>15</sup>). It is noticeable that in these three instances the men released are those who had forfeited their freedom during the testator's time, whereas Bishop Alfwold makes no such restriction, liberating also the serfs bought by him. In like manner Bishop Ælfsige directs the release of *ælcne witeþeowne mannan þe on þam biscoprice sie* (*CS.* ii. 329<sup>14</sup>).

29. **calic**, 'chalice.' Cf. *CS.* iii. 209<sup>22</sup>; 211<sup>9</sup> (bequeathed by Bishop Theodred); 366<sup>13</sup> (given by Aðelwold to Peterborough); 660<sup>25</sup> (mentioned in inventory of church goods at Sherburn, co. York); *CD.* iv. 275<sup>15</sup> (given by Leofric to Exeter).

**disc**, 'dish, plate, paten.' Cf. *CS.* iii. 660<sup>26</sup> (mentioned in list of church goods at Sherburn, co. York).

30. **beddreaþ**, 'bedding, bedclothes.' Cf. *CS.* iii. 366<sup>19</sup>; *CD.* iii. 294<sup>4</sup>; vi. 132<sup>23</sup>.

## XI.

The text of this charter, which is here printed from the original, is given in *CD.* vi. 157 and in Matthew of Paris, *Chronica Maiora*, vi. 124 ('Additamenta'), from Cott. MS. Nero, D. I, fo. 149 b. The boundaries, which are now published for the first time, are not given in this MS., 'which was written at St. Albans, the greater portion being executed under Paris's directions, and with corrections in his hand' (Luard, preface to vol. vi, p. xi).

12. **æt Norðtune**. Norton, co. Hertford, 4½ miles north-east of Hitchin. It was held in demesne by the abbey at the time of Domesday (i. 135 b, col. 2).

13. **æt Rodanhangron**. This name has entirely disappeared. Chauncey, *Hertfordshire*, 1700, p. 82 b, identifies it with 'Rode Green, tho' it is no manor,' on the strength of the two entries in DB. Bawdwen has copied this identification into his translation of the Domesday Survey for Hertfordshire, 1812. By Rode Green Chauncey means the hamlet of Roe Green, in the parish of Sandon, in Odsey Hundred. But in DB. i. 140, col. 2, 142 b, *Rodehangre* or *Rodenehangre* is described as lying in Broadwater Hundred, and it is not given amongst the abbey lands. The Hertfordshire Hundreds are broken up into so many scattered portions that they are of less value in fixing localities than in other counties. It is evident from the present charter (line 12) that the land at Rodanhangra adjoined that at Norton, but it is curious that the respective boundaries have no points in common. From these boundaries we learn that Rodanhangra abutted upon a water known as the Broadwater. There is a hamlet of Broadwater in the parish of Knebworth, in Broadwater Hundred, which, no doubt, derives its name from the neighbouring stream, an affluent of the River Beane. But this stream does not come near to Norton, and therefore cannot be the Broadwater of this charter. Perhaps this latter is the sheet of water at Radwell Mill. In this case Rodanhangra must have lain within the present parish of Radwell, as the boundaries impinge upon the *stræt*, probably the Roman road from Biggleswade to Baldock. There is no stream of any size in this neighbourhood near the Icknield Way, which crosses the above-named road to Baldock. The name of *Rodanhangra* had evidently

disappeared prior to the thirteenth century, as Matthew of Paris does not identify it. Its disappearance seems to have happened at about the time of the first appearance of Baldock, a parish containing only 158 acres. Baldock might, apart from the absence of any 'broad-water,' thus represent this hide at Rodanhangra, but Baldock was not in the possession of the abbey at the time of its gift to the Knight Templars in the twelfth century, when it is first mentioned.

The word *hangra* has been explained by Kemble (*CD.* iii. p. xxix) as 'a meadow or grassplot, usually by the side of a road; the village green.' The only ground for this definition is the unscientific connexion of the word with the German *Anger*. From Kemble the definition has been taken by Bosworth-Toller and by Clarke Hall, *Student's Anglo-Saxon Dictionary*. The latter adds the definition 'slope,' derived from Earle, *Land Charters*, who also glosses the word as 'hanger,' without explaining what 'hanger' means. *Hangra* occurs frequently in the OE. charters, but none of the instances throws any light upon its meaning. An 'aspens-hangra' (*æsphangra*) occurs in *CS.* ii. 295<sup>35</sup> and a *þornhangra* in *CS.* iii. 107<sup>21</sup>. These show that the word was applied to woods. We have further evidence of this in Timberhanger, the name of a hill near Bromsgrove, co. Worcester (*Timbrehangre*, DB. i. 172 a, col. 2); the Hertfordshire *Haslehangra* (*Ib.* i. 134 b, col. 2); Oakhanger, cos. Berks, Hants; Hanger Wood, near Bilsington, Kent; Great and Little Hanger, woods near West Keynton, co. Wilts; Birchanger, near Porlock, co. Somerset. In local names the word survives in the name of Hanger Hill, which occurs near Ockham, Surrey; near Ealing, Middlesex; and near Caversfield, co. Oxford, &c. The form Hunger<sup>1</sup> Hill occurs near Holton, Somerset; near Conover, Salop; near Bicester, co. Oxford; at Nottingham; near Eakring, co. Nottingham; at Aylesby, co. Lincoln; near Kirk Hallam, co. Derby; and at North Duffield, co. York (*Cartul. S. Germani de Seleby*, ii. 13). There is a Hunger Down, on Romford Common, co. Essex. Cf. also Hungry Hill, near Aldershot, co. Hants. 'Hanger' is connected with hills in the case of Duncombe Hanger, near East Meon, co. Hants; Western Hanger, near Sellinge, co. Kent; and Hangers Down, near Ditcheridge, co. Wilts. The word is frequently to be met with on the Ordnance Maps. We may safely conclude, from the obvious connexion of 'hanger' with woods and hills, that the OE. *hangra* meant a wood growing on the side or sides of a hill-top. This is the meaning still borne by 'hanger' in Hampshire, according to Kelly's *Hampshire Directory*, 1885, p. 563. In W. D. Parish's *Dictionary of the Sussex Dialect*, 1875, p. 53, 'hanger' is defined as 'a hanging wood on a hill side,' and the same definition is

<sup>1</sup> *Hunger* is a dialectal development from OE. *hangra*. The representation of OE. *ang* (*ong*) by *ung*, as in the pronunciation of N.E. *among*, &c., is common in the dialects.

given in Parish and Shaw's *Dict. of the Kentish Dialect*, 1887. Cf. also Halliwell's *Dictionary of Archaic and Provincial words*. The *sadol-hongra* of *CS.* iii. 589<sup>16</sup> may thus be explained as a wood on a hill-side resembling a saddle on a horse's back.

14. **æt Oxangehæge.** Oxhey, a hamlet in the parish of Watford, co. Hertford.

20. **Leof[s]ino duce.** The missing letter is here supplied from the St. Albans copy. Leofsige, Ealdorman of Essex (*CD.* iii. 304<sup>4</sup>), probably succeeded Brihtnoð. He signs as *dux* from 994 to 1001<sup>1</sup>. He was banished in 1002 (*Chron.*) for the murder of Æfic, a high reeve (*Chron.*; *CD.* iii. 356).

41. **Readan wylles heafod.** This name is recorded in Radwell, a parish adjoining Norton on the east, on the River Ivel. The well referred to in the charter is evidently the source of the River Ivel, a spring on the south-eastern boundary of Norton parish, now known as Clerkenwell.

42. **Wiligbyrig.** Evidently the camp on *Willbury Hill*, south-west of Norton.

**Stodfald dices.** Stotfold, the adjoining parish, in Bedfordshire. The parish and county boundary runs along the road from Willbury Hill to Radwell Mill.

44. **þære ea.** The River Ivel at Radwell Mill.

46. **æt bradan wætere.** See note to line 13.

**stræt.** The Roman road crossing the Icknield Way at Baldock. The name of this road is preserved in Hare Street (*here-stræt*, see above, page 46, note to line 2) in the parishes of Ardeley and Cottered.

51. **to Bæcces wyrðe.** Batchworth, a hamlet of Rickmansworth, co. Hertford, adjoining Oxhey.

**of Watforda.** The ford that gives its name to Watford.

54. **cyrstelmæle.** Probably a cross marking the boundary of the Liberty of St. Albans.

55. **þære defe.** We have been unable to find another instance of the use of this word, which seems to be a common noun. It is not the name of a stream, since stream and river names do not occur in the boundaries with the demonstrative pronoun. Names that had no meaning to the English and that were, presumably, of Celtic origin are usually uninflected in the charters and are used without the demonstrative pronoun (Sievers, *Paul u. Braune's Beiträge*, ix. 251).

58. **on colen :: ge.** Probably *on Colen[bryc]ge*, evidently a bridge over the River Colne near Watford.

<sup>1</sup> The charter in *CD.* iii. 348<sup>20</sup>, 351<sup>11</sup>, which is dated 1006, must belong to 1001 or 1002, as it is witnessed by Leofsige.



## XII.

This charter is written in reddish-brown ink in a twelfth-century hand. It has no OE. characteristics, but, as it is entirely in Latin, these are not to be expected. Three other exemplars are in existence. Of these *fac-similes* are given in *OS. Facs.*, Part i, Canterbury Charters, Nos. 20, 21; Part iii, Stowe (Ashburnham) Charters, No. 40. In addition to these, there is an OE. version, of which a *fac-simile* is given in the Canterbury volume, No. 19. Nos. 19 and 20 are written in an OE. hand of the eleventh century, and may possibly be older than the Norman Conquest. The others (Nos. 21 and 40) are later. Extracts from the English grant are given in OE. in Chron. A (Winchester) under 1031 and in Latin and OE. in Chron. F (Canterbury) under 1029. The substance of the charter is given at the end of St. Matthew in the Gospel of Mæil Brith Mac Durnan at Lambeth (Westwood, *Palaeographia Sacra Pictoria*, p. 12); this is printed in *CD.* vi. 191. The Latin and OE. versions are printed in *CD.* iv. 21 from the Canterbury copies, and in Thorpe, *Diplomatarium*, p. 314, from the Canterbury and Stowe copies. A notice of the grant occurs in *Textus Roffensis*, ed. Hearne, p. 37.

Kemble has marked this charter as spurious, whilst Thorpe appears to consider it genuine. The principal objection to it, apart from the lateness of the copies, is that there is no exact parallel in OE. charters for the grant of such privileges and immunities. The reason of this is, no doubt, that such privileges in OE. times needed no other sanction than that of local usage. It is, therefore, difficult to resist the conclusion that this is a post-Conquest forgery or, at all events, an expansion of a simpler OE. charter, manufactured for the purpose of obtaining charter-evidence for the exercise of jurisdictions and privileges that were, probably, enjoyed by ancient custom. The charter is, however, a very skilful imitation of a genuine OE. one; so skilful, indeed, that we must conclude that it is founded upon a genuine charter of Cnut's. This supposititious original may have been a grant of the port of Sandwich, or may have been the vehicle of some entirely different donation. The language of the charter is free from the influence of Frankish *formulae*, by which the post-Conquest forgeries are usually betrayed, and the witnesses are such as might occur in a genuine charter of this date. Moreover, the thegns Æðelric and Godwine, who occur amongst the witnesses, were apparently Kentish landowners, and four other thegns, Ælfwine, Byrhtic, Sired, and Eadmær, were probably connected with the same county. These facts can only be explained by the theory that the charter is a copy of a genuine document of Cnut's, or that its *formulae*, witnesses, and date have been



copied from a lost charter of this king's. The interesting OE. account of the deputation of monks from Christ Church, Canterbury, to Harold Harefoot at Oxford (*CD.* iv. 56; *BM. Facs.*, iv. pl. 20), which resulted in a confirmation of their rights in Sandwich, makes no mention of a grant by Cnut, and seems to imply that their privileges were older.

**1. certis adstipulationibus.** It has been stated in our notes to the preceding charters that Cnut's charters use the *formulae* of his more immediate predecessors on the English throne. In the brief list of this monarch's charters there is none in which the proem of the present charter is used, but we should not therefore brand it as a forgery, since the proem is one that was used by his predecessors, and may hence have been employed by him. It occurs word for word down to the end of line 9 of our text in a Somersetshire charter of King Edmund (*CS.* ii. 497), and in a Wiltshire charter of Edward the Martyr (*CD.* iii. 157), preceded by the invocation *In nomine dei summi et altissimi*<sup>1</sup>. With the slight change of *quam ob causam* for *quapropter* in line 9, it also appears in an Abingdon charter of King Edmund (*CS.* ii. 513). The first section of the proem, from *certis* to *amemus*, line 4, is used in a Kentish charter of King Eadwig (*CS.* iii. 233). The proem of King Eadred, *subtilissima mentis certatione Deum, quem diligimus, intima mentis affectione timeamus et amemus* (*CS.* ii. 595; iii. 9) may be compared. Cf. also Edmund (*CS.* ii. 549), and Eadred (*CS.* ii. 597).

**2. ortationibus.** Read *hortationibus*, as in most of the above-cited instances.

**10. Anglorum . . . basileus.** The stile here used does not occur in genuine OE. charters, but stiles quite as brief were occasionally used. The *ceterarumque adiacentium insularum* may be compared with Æðelred's *coregulus Britannicae et caeterarum insularum in circuitu adiacentium* (*CD.* iii. 323).

**14. Piperneasse . . . Mearcesfleote.** The former of these is the modern *Pepper Ness*, which is the name given on the 6-inch Ordnance map to the point of the coast exactly to the east of Halfway House (on the road from Sandwich to Ramsgate), close to the estuary of the Stour. The name *Mearcesfleet* appears to have been lost; Chron. F. ann. 1029, substitutes *Nortmute* for it. In *CD.* vi. 191 it is called *Northuuicha*, no doubt a misreading of *Northmultha*<sup>2</sup>. It appears to be

<sup>1</sup> The proem also occurs in two sister-charters of Æðelstan's, dated 931, to Bath and Malmesbury respectively (*CS.* ii. 351, 355). These charters, which cannot be genuine in their present form, must be dated by the witnesses in 941, and hence would have to be ascribed to Edmund. This would involve the excision of the passages regarding Ælfred's perjury, death, and forfeiture. It may be noted that Æðelstan's Malmesbury charters of 937 (*CS.* ii. 423, 425), which appear to be genuine, do not include these passages, which are, however, inserted in the composite charter given by William of Malmesbury (*CS.* ii. 426), wherein these two charters are embodied. The Bath charter is probably founded upon a charter of Edmund's, A. D. 941 (*CS.* ii. 497), which is preserved in the Bath chartulary.

<sup>2</sup> This is from an eighteenth century copy of the entry in Mac Durnan's Gospel.

identical with the stream which flows into the Stour just outside the north-east corner of Sandwich, close to the point where the Stour leaves the town, which is now known as the 'North Stream.' From *Piperneasse* to *Mearcesfleot* therefore embraces the whole stretch of the river from Sandwich to the sea.

16. *quam longius . . . potest securis . . . proici.* Cf. *CS.* iii. 189<sup>29</sup> *ealswa feor swa an man mæi mid anen bille gewurpen.* Cf. also the means of fixing the west boundary of Sawtrey Fen: *debet homo ad hoc electus super pedes, quo profundius poterit, intrare, et dum ultra ire nequiverit, auirunatum [= remum] unum octo pedibus longum introrsus de deuerso lanceando propellere, et a loco, quo auirunatus ille transnatare desierit, spatium quadraginta pedum per cordam debet mensurari, ibique signum in aqua infigi* (*Cott. chart.* vii. 3, circa A.D. 1147; *Monasticon*, v. 522. Cf. *Cartul. Mon. de Rameseia*, i. 161). These methods of measuring are thoroughly Germanic. See Grimm, *Deutsche Rechtsalterthümer*, p. 55, where many similar instances are collected.

**tapereax.** There is no other mention of this weapon than in the versions of this charter and in the notices of it in Chronn. A. and F. ON. *tapar-φx* is supposed by Vigfusson to be borrowed from English, though the converse would seem more probable. Mr. Mayhew (*Notes and Queries*, 6th Series, viii. 143) has suggested that the word is adopted from the Russian *topor*, 'axe.'

27. *quod si alter, &c.* Similar condemnations of charters militating against the particular grant are met with occasionally in late charters. See Brunner, *Zur Rechtsgeschichte der römischen u. germanischen Urkunde*, Berlin, 1880, i. 181. In none of these instances, however, does the imposing *formula* here used occur. Yet its stile is decidedly like that of the tenth and eleventh century OE. charters, and is so different from that of the twelfth century forgeries that we are inclined to think that it rests upon, at all events, the basis of an OE. *formula*.

29. *siricum.* For *soricum*. This Romanic use of *sorex* in the sense of mouse might possibly occur before the Conquest.

39. *si . . . aliquis, &c.* The anathema clause reads like a genuine OE. one. If not genuine, it is pieced together out of several set phrases that are met with in the anathemas of genuine charters. A somewhat similar anathema is used by Cnut (*CD.* iv. 19).

**tumulo supercilio inflatus.** Cf. Æðelred's *supercilio inflatus* (*CD.* iii. 196<sup>b</sup>), and Edward's *typho turgentis supercillii inflatus* (*CD.* iv. 77<sup>31</sup>).

42. *scripta est, &c.* The dating-clause appears to be a genuine OE. one, and, indeed, very similar clauses are used by Cnut.

45. *indeclinabiliter.* This word is used frequently in the attestations of King Eadred and his successors.

46. The bishops may all have attested in the year of this grant.

*uexillo sancto*. The word *uexillum* is frequently used in subscriptions to genuine charters as a synonym of *signum*.

54. **Godwine dux**. This is the celebrated Earl Godwine, whose first signature as *dux* occurs in 1018 (*CD*. iv. 3<sup>3</sup>). He signs after Eglaf and Iric, the two next witnesses, upon three occasions (*CD*. iv. 3<sup>13</sup>, 6<sup>11</sup>, 14<sup>35</sup>), and before them as many times (*CD*. iv. 9<sup>13</sup>, 20<sup>27</sup>, 27<sup>31</sup>). He precedes Iric in *CD*. vi. 179<sup>37</sup>.

[Eg]laf dux. The second and greater Danish fleet that followed that of Thorkell to England in 1009 was, according to Florence of Worcester, under the leadership of *Hemíngus* and *Eglafus*. Thorkell the Tall was the brother of Sigvaldi, the chief of the famous vikings or *condottieri* of Jömsborg, and the Jomsvikinga Saga and other Norse sources enable us to identify *Hemíngus* with Jarl Hemingr, Thorkell's brother, and his companion with Eilífr, son of Thorgils Sprakalegr<sup>1</sup> (Steenstrup, iii. 259). The equivalence of the OE. *Egláf* and ON. *Eilífr* seems to admit of no doubt, since *eg*, *æg*, *ege* are used in OE. to represent the sound of ON. *ei* (*Svegen* = *Sveinn*, *scægð* = *skeið*, &c.), and *láf* is the OE. form of the Germanic name-stem *\*laiþoz*, which occurs in ON. names, as *leifr*, *läfr*, or *lafr*, accordingly as it bears chief, secondary, or no accent<sup>2</sup>. According to Munch<sup>3</sup>, it was shortened in Denmark and Norway to *lifr* in this particular name, now usually written *Ellev* in Norway<sup>4</sup>. In the form *liffr* we have apparently a different ablaut-grade, or it may have arisen from association with the adj. *ei-lifr*, 'everlasting.' The name *Eilífr* is a common one in the sagas, and seems to have entirely displaced the *\*Ei-leifr* or *\*Ei-läfr* represented by the OE. *Eg-laf*<sup>5</sup>. Thus there seems to be no reason to doubt the identity of Florence's *Eglavus* with the *Eilífr* of the sagas. He is probably the *Eglaf* of the present charter, since many of the Jomsvik chiefs remained in Cnut's service<sup>6</sup>. As Earl Godwine married Gyða, the daughter of Thorgils Sprakalegr (called *Spraclingus* by Florence, *an*. 1049), he was brother-in-law of Eilífr as well as of Jarl Ulfr. This important relationship was unknown to Freeman, who states

<sup>1</sup> Munch, *N.F.H.* II. ii. 101, holds that this Thorgils, the ancestor of the younger Danish royal family, was the son of Styr-Björn of Jömsborg and of Thyri, daughter of Harald Gormsson, King of Denmark, the father of our King Swain.

<sup>2</sup> Cf. Noreen, *Altnord. Grammatik*, § 57, 4 b and § 121, 1.

<sup>3</sup> *Om Betydningen af vore nationale Navne (Samlede Afhandlinger*, iv. 133).

<sup>4</sup> It is also spelt *Eiliv*, *Eilef*, *Elef*, *Ellef* (Ivar Aasen, *Norsk Navnebog*, Christiania, 1878, p. 13). See also O. Nielsen, *Olddanske Personnavne*, Copenhagen, 1883, p. 19.

<sup>5</sup> To be carefully distinguished from the native OE. *Ecg-láf*. The ON. *\*Ei-leifr* is recorded in the Rønninge runic inscription as *Ailáif* (Nielsen).

<sup>6</sup> The Jömsvinga Saga (*Fornmanna Sögur*, xi. p. 161; *Flateyjarbók*, i. p. 205) says that, after the death of King Swain (A.D. 1014), Eilífr became chief of the Varangians at Constantinople, and there fell in the end. This, however, must have happened ten years later, when Eglaf disappears from English history.

(*N.C.* i. 447) that Eglaf was, 'according to some accounts,' a brother of Earl Thorkell. This must arise from some confusion with Eglaf's companion Heming, who was Thorkell's brother, or from an erroneous identification of Thorgils Sprakaleggr, Eglaf's father, with Thorkell<sup>1</sup>. The *Jömsvíkinga Saga*<sup>2</sup> (*Flateyjarbók*, i. 203; *Fornmanna Sögur*, xi. 159) records that Swain established a body of housecarls or a standing army, the famous *Þingamanna-lið*<sup>3</sup>, in England, and that Eilifr Þorgilsson commanded the body in London, and had sixty ships in the Thames. The other body, consisting of the men of sixty ships, was established at Slessvik, in the north of England<sup>4</sup>, under the command of Jarl Hemingr, brother of Thorkell the Tall. This Slessvik has been identified by Suhm with the hamlet of Sloswick, in the parish of Worksop, co. Nottingham, and Munch (*N.F.H.* II. ii. 473) and Sir George Dasent (*Jest and Earnest*, i. 218) have tacitly accepted this identification. But, notwithstanding the similarity of the two names, it is very improbable that Sloswick was the northern quarters of the þingamenn, since it possesses no advantages for a military station, and has no access for ships<sup>5</sup>. As the southern station was at London, we should expect to find the other at or near York. The village of Hemingborough (*Hamiburg*, DB. i. 299 a, col. 2), on the Ouse, near Selby, co. York, may possibly derive its name from the commander of the þingamenn of Slessvik<sup>6</sup>. After Swain's death the English plotted to massacre the þingamenn in both stations by a stratagem,

<sup>1</sup> The two names are confused by the saga-writers, since *Fagrskinna*, p. 134, on one occasion speaks of this Thorgils as Thorkell. The father of Thorkell the Tall was Strutharaldr, jarl or king in either Skån or Sjælland (Munch, *N.F.H.* I. ii. pp. 100, 109).

<sup>2</sup> Or rather a separate *Játtur* inserted in the Flatey Book, since it does not appear in the Arna-Magnaean MSS. of the *Jömsvíkinga Saga*, No. 510, 4to (ed. Carl af Petersens, Lund, 1879), and No. 291, 4to (ed. Carl af Petersens, Copenhagen, 1882), or in the Stockholm codex, No. 7, 4to of this saga (ed. Gustaf Cederschiöld, Lund, 1875), or in Arngrim Jonsson's Latin translation of the saga.

<sup>3</sup> Munch, *N.F.H.* II. ii. p. 109; Steenstrup, iv. 131. Regarding the derivation of *þingamenn*, see Kaufmann, *PBB.* xvi. 209, note 1.

<sup>4</sup> This is also stated in the *Saga of St. Olaf* (*Fornmanna Sögur*, v. 154; cf. *Flateyjarbók*, i. 205, ii. 22). The number of sixty ships is merely a round number (cf. the Latin use of *sexaginta* for an indefinite number, Johannes Schmidt, *Die Urheimat der Indogermanen*, Berlin, 1890, p. 41), and is the number usually given in the sagas in reference to fleets.

<sup>5</sup> It cannot be affirmed with certainty that Slessvik was within reach of ships, but London, the other station, certainly was, and the language of the saga, *annat þingamannalið var norðr í Slessvík; þar red firir Hemingr jall, brodir þorkels hafua: þar voru enn lx. skipa* (*Flatey.*, i. 203), seems to imply that the *þingamenn* retained their ships by them.

<sup>6</sup> Hemingborough is clearly the *Hemingaborg* of the skald Ottar the Black (*Knyttlinga Saga*, *Fornm. Sögur*, xi. 189), which was captured by Cnut, as the Ouse (*Usa*) is mentioned. The editors of the *Corpus Poeticum Boreale*, ii. 156, have needlessly emended *Hemingaborg* to *Snotungaborg*, a purely supposititious form of the name of Nottingham (OE. *Snotingaham*).



for which Ulfkell Snillingr<sup>1</sup> is made responsible. Hemingr and all his men in Slessvik fell victims to the plot, but Eilifr, being warned by Þorðr<sup>2</sup>, one of the þingamenn, who was informed of the plot by his mistress, escaped with three ships, and fled to Denmark. Steenstrup (iii. 279, note 2) refers this massacre to 1015. Although some of the statements in the sagas are in conflict with the higher authority of our own chroniclers, there yet remains a considerable number of events that harmonize so well with the English records that they cannot be set down as mere inventions, or ascribed to later borrowings from English sources. Distortions and anachronisms were inevitable in these traditions, which were entirely untrammelled by chronological data. We cannot, of course, here argue the question of the authenticity of the sagas, but we may point out, regarding the preceding episode, that Heming's name does not appear in English history after the assumed date of his death at Slessvik, whilst Eilifr, his fellow-commander of 1009, witnesses Cnut's charters as *dux*; that Heming's death at Slessvik would occur shortly before the defection of his brother, Thorkell the Tall, from the English service; that this murder supplies a much more satisfactory reason for Thorkell's defection than Freeman's suggestion (*N.C.* i. 356); that, as a double obligation to avenge Heming's death lay upon Thorkell, first as his brother, secondly as a member of the Jomsvik confederacy, the sagas are probably right in ascribing Ulfkell's death to Thorkell's vengeance; and that they probably do not much exaggerate the authority which Thorkell enjoyed in the early years of Cnut's reign, especially as they record that Cnut was his foster-son<sup>3</sup>. We are, therefore, inclined to think that this account of the fate of the Jömsborg þingamenn in England is based upon real events. Eilifr, like most of the vikings of Jömsborg, adhered to Swain and Cnut<sup>4</sup>, and he witnesses Cnut's charters between 1018 and 1024. In 1022 he wasted West Wales (Demetia, Dyfed). His name is given under this year in the *Annales Cambriae* as *Eilaf*. See Freeman, *N.C.* i. 447; Steenstrup, iii. 392. The *Brut y Tyreysyogion* (*Red Book of Hergest*, ed. J. G. Evans, p. 266) record that *Eilaf* fled to Germany at Cnut's death. But as he ceases to sign in 1024, it is probable that he accompanied his brother, Jarl Ulf, when he was made viceroy of Denmark by Cnut in 1025 or 1026<sup>5</sup>. He may therefore be the Eglaf who is mentioned in the Peterborough

<sup>1</sup> Ulfytel of East Anglia, slain at Assington in 1016.

<sup>2</sup> See below, note to line 55, page 148.

<sup>3</sup> There is also the singular coincidence that Þorðr, who warned Eilifr of the plot, is the name of a witness with Eilifr to this and other charters of Cnut. See note to line 55, page 148.

<sup>4</sup> For the political reasons for this adhesion, see Munch, *N. F. H.* II. ii. 108.

<sup>5</sup> The Abingdon Chronicle (C), under 1023 (an error for 1025 or 1026), says that Thorkell was made viceroy. Munch, p. 672, note 3, holds, from Norse evidence, that this is a mistake for Ulf.



(A) and Canterbury (F) MSS. of the Chronicle in 1025 with Ulf as the opponents of Cnut at the battle *at ea þære halgan* (the river Helge-Aa, near Christianstad, Munch, p. 732, note 1), since Saxo Grammaticus says that Ulf was fighting against Cnut in this battle. In this, however, he is opposed by the sagas. See Freeman, *N.C.* i. 765. The battle is more fully discussed by Munch, p. 732 sqq. Both these writers suggest that Ulf and Eglaf of this annal were the sons of Jarl Rognvald of Götland<sup>1</sup>. The entry in the Chronicle is very puzzling, as its date should be, according to the Norse authorities, 1027, it does not mention the real leaders King Olaf of Norway and King Anund of Sweden, and says that the Swedes were victorious, whereas Cnut won the sea-fight, although he was worsted in the fight on land. The Chronicle is also noteworthy for its agreement with Saxo against the Saga of St. Olaf. Munch (pp. 726-7) thinks that the annalist derived his information from Danish or Norwegian sources. Perhaps, as Munch suggests (p. 734, note), the Chronicle and Saxo refer to an earlier battle (in 1025?) in the same neighbourhood between Cnut and Anund. As St. Olaf did not participate in this supposititious earlier battle, it is naturally not mentioned in his saga. It is possible that Jarl Ulf and Eglaf were fighting against Cnut in 1025, and that Ulf had made peace with Cnut again before 1027. Eglaf probably went to Constantinople and became a captain in the Warangian guard after these events, as the Jömsvinga Saga says that he did after the death of Swain (see above, page 139, note 6). Eglaf's name is written *Eglaf* in contemporary charters of 1017-23 and 1024 (*CD.* iv. 31<sup>23</sup>; *OS. Facs.*, part ii, Ilchester, pl. 2; *BM. Facs.* iv. 15), and this is the usual form in other charters. It also appears in original charters as *Eghlaf* (*CD.* iv. 20<sup>23</sup>; *BM. Facs.* iv. 16); *Egillaf* (*CD.* iv. 3<sup>12</sup>; *OS. Facs.*, part ii, Exeter, pl. 9); and *Elaf* (*OS. Facs.*, part ii, Winchester College, pl. 4). In copies it also occurs as *Eilaf* (*CD.* iv. 6<sup>11</sup>, 9<sup>14</sup>), *Ælaf* (*Ib.* 27<sup>32</sup>), and *Aglaf*, for *Æglaf* (*CD.* vi. 180<sup>12</sup> = *Hist. et Chartul. S. Petri Gloucestriae*, i. 9<sup>2</sup>). The last reference connects him with Gloucester, so that he was perhaps Ealdorman of the Hwiccas or of Mercia before Leofric (see above, p. 112). The name is written *Æilaf*, *Æillaf*, and *Eilaf* in the twelfth century portions of the Durham *Liber Vitae* (18a, 23b, 47b).

55. *Irie dux*. Signs from 1018 to 1023<sup>2</sup>. In the OE. version of this charter

<sup>1</sup> It may be objected to this suggestion that the sagas do not record that Rognvald's sons were engaged in the battle, so that, if they were, they must have been minor leaders. As they had no connexion with England, it is improbable that the English annalist should elevate them to the position of chief leaders. On the other hand, Jarl Ulf and Eglaf were well known in England, and an Englishman of this period would most naturally connect these two names, if given without qualification, with them.

<sup>2</sup> His name also occurs as a witness to a charter in *CD.* vi. 190 (*OS. Facs.* iii., pl. 41), which is assigned to 1032 by Thorpe, *Diplom.* p. 324. This is the only possible date for other witnesses, but as Yric and Eglaf (see preceding note), who are both named, do not witness after 1024, it is evident that the charter, which is written in a later hand, is untrustworthy.

the name is spelt *Yric*, which is evidently the correct form, as it is found in two contemporary charters of 1019 and 1021-3 (*OS. Facs.* ii., Winchester, pl. 4, not in *CD.*; *BM. Facs.* iv., pl. 16; *CD.* iv. 20<sup>28</sup>). It occurs as *Yrric* in a contemporary charter of 1018 (*OS. Facs.* ii., Exeter, pl. 9; *CD.* iv. 3<sup>12</sup>)<sup>1</sup>. The form *Yric* is preserved in several later copies of lost charters of Cnut (*CD.* iv. 6<sup>10</sup>, 14<sup>36</sup>, 25<sup>22</sup>; vi. 179<sup>37</sup>, 191<sup>2</sup>). The late copies also spell the name *Yrik* (*CD.* iv. 27<sup>32</sup>) and *Yrc* (9<sup>13</sup>). The blundered form *Huc* (29<sup>17</sup>) is an easily explained misreading of *Iric*, the long down stroke of the OE. *r* ( $\mu$ ) and the *I* having been read as *H*. The Abingdon, Worcester, and Peterborough copies of the Chronicle call him *Yric* in 1016, whilst in the following year the first of these writes *Irce*, dat., the second *Eiric*, and the third *Yrice*, which also appears in the Canterbury version. An earlier bearer of the name, the Norwegian king of Northumbria, is called *Yric* in 952, 954, in the Worcester, Peterborough, and Canterbury versions. The Worcester MS. has *Yryc*, *Hyryc* in 948. Florence of Worcester writes *Yrcus* in 949, 950, and 1017, but *Egricus* in 1016. Simeon of Durham speaks of the Northumbrian king as *Eiricus* (ed. Hynde, pp. 65, 90). As the Northumbrian king and the witness to the present charter bear the name *Eirīkr* in the Norse sagas, and as ON. *ei* is represented in OE. by *eg*, *ei*, it is evident that the name should appear in OE. as *Egric* or *Eiric*. But the authority of Florence and Simeon cannot outweigh that of the contemporary charters and the Chronicle, which prove that the first syllable of the name was not the ON. *ei*. Moreover, the Northumbrian king's name is given as *Eric* on the coins ascribed to him<sup>2</sup>. It is possible that Simeon's spelling of the name is the result of acquaintance with the Norse poems and tales from which the sagas were subsequently compiled, or of familiarity with the name *Eiric*<sup>3</sup>. If the first be the true explanation, it is evident that *Eirīkr* must have usurped the place of the Norse name represented by *Yric*<sup>4</sup> within less than a century after the death of the witness of this charter. The only other English instances where the name agrees with the Norse form are found in the Worcester MS. of the Chronicle and in Florence of Worcester. Scandinavian influence cannot be assumed so readily in Worcester as in Durham, but, rash as the suggestion may seem, there is a possibility that the monks of

<sup>1</sup> The other Exeter charter of 1018 (pl. 10), in which the name is also written *Yric*, is in a somewhat later, probably post-Conquest, hand.

<sup>2</sup> *British Museum Catalogue of Anglo-Saxon Coins*, i. p. 237.

<sup>3</sup> The name occurs under this spelling in an early thirteenth century entry in the Durham *Liber Vitae*, p. 53, col. 2.

<sup>4</sup> The name was probably \**Yrīkr*, not \**Yrīkr*, since the former is metrically equivalent to *Eirīkr*. It may be explained as a name derived from *rīkr* and *yr*, 'bow,' or \**yr*, which would be the ON. form of the primitive-Norse name *WīwaR*, which occurs on the Tune runic inscription (cf. *Wīwila* on the Veblungsnæs inscription. Cf. also ONorthumbrian *-wiu* in *Oswiu*, &c. and Sievers, in *PBB.* xviii. 413).

Worcester had some acquaintance with the Scandinavian accounts of the history of the subject of this note. Yric is a prominent figure in the sagas relating to King Cnut's family and to the vikings of Jömsborg (see preceding note). These sagas relate that Toki or Palna-Toki (= Toki son of Palni), the chief of Jömsborg<sup>1</sup> and the foster-father of King Swain, had a son named Āki, the father of Vagn, whose life was spared by Yric in Norway. Steenstrup, *Normannerne*, ii. 227, note 4, has remarked upon the strange coincidence that an Aki son of Toki (both powerful royal *ministri*) sold an estate in Worcestershire to Ealdred, bishop of Worcester, 1046-1060 (*CD.* iv. 138), and that the bishop's gift thereof to the church of Worcester is witnessed by a *Wagen minister* (= ON. *Vagn*) and by an *Atsor minister* (= ON. *Qzurr*), which latter name occurs amongst the descendants of Vagn son of Aki<sup>2</sup>. The occurrence of these names renders it probable that a branch of the house of Palna-Toki was settled in Worcestershire in the eleventh century, and the monks of Worcester may have derived from this family information concerning the actors in the sagas of the Jömsborg cycle. Florence of Worcester has in several instances information found in no other English writer that may well have reached him or the monks of Worcester from a Danish source<sup>3</sup>. This may have been Hakon, the son of the subject of this note, or his retainers, as he was Ealdorman of Worcestershire.

Whatever may be the explanation of the discrepancy between the OE. *Yric* and the ON. *Eirikr*, it is certain that the *dux Iric* who witnesses this charter is the son of Jarl Hakon<sup>4</sup> of Norway, whose dramatic murder by his thrall has been

<sup>1</sup> Munch, *N.F.H.* I. ii. 72, note 2, 100, note 5, rejects the statement that Palna-Toki was the chief of Jömsborg. Attention may be drawn to Munch's suggestion (73 note) that the Danish Ealdorman Pallig or Palling, the brother-in-law of King Swain, was a *Palni* (reading *Palling* as *Palnig*), a member of Palna-Toki's family, perhaps his son.

<sup>2</sup> Wagn is described in a (post-Conquest) Latin version of a deed of 1049-1052 as one of the *barones* of Earl Leofric, and Atsor is called *Asserus filius Tolrii* (= Toki?); *CD.* iv. 285; Matt. Paris, *Chron.* vi. 29 (Additamenta).

<sup>3</sup> Thus he records in 1049 that Jarl Ulf was the son of *Spracilingus* = Sprakaleggr, the Norse nickname of Thorgils, the father of Ulfr, Hemingr, and Eilifr (see preceding note); that the second Danish fleet of 1009 was commanded by *Hemingus* and *Eglafus*, the aforesaid Hemingr and Eilifr; the names of the father, mother, and sons (Thorkell and Hemming) of the wife of Hakon, the son of Yric, the witness of this charter (under 1029, 1044); the information regarding Hakon's exile in 1029; the name of the Dane *Thrum* who slew Archbishop Ælfheah (see below, note to line 55). Moreover, Florence is the only English writer who records the name of the battle of *Ringmere*, the *Hringmaraheidr* of the sagas, and that the Danish leaders of 991 were Justin and Guthmund (see, however, page 120, note 1, above).

<sup>4</sup> It may be noted that, as Hakon was the son of Bergliót, daughter of Þórir Þegiandi (= the Silent), jarl of Mæri, the elder brother of Hrolfr (Rollo), and was therefore second-cousin to Richard I of Normandy, Eirikr was third-cousin of Richard II and of his sister Emma, the wife of King Æðelred and of King Cnut.

rendered familiar to English readers by Longfellow's *Saga of King Olaf*. This son, who is called *Eiríkr* in the sagas, is a well-known figure in the historical sagas, and might well stand as a type of the noblest of the Vikings. As Yric has not found a place in the *Dictionary of National Biography*, and as Freeman has failed to grasp his importance, little excuse is required for giving a brief sketch of his life. He has, of course, been fully dealt with by the great Norwegian historian Munch, and we shall therefore content ourselves with a general reference to his *Norske Folks Historie*, where the authorities are duly cited. Eirik's achievements were celebrated by seven skalds, fragments of whose poems are preserved in the sagas<sup>1</sup>. The chief were Eyiulfr Daðaskald, whose 'Banda-Drāpa' relates to the early part of Eirik's life (Munch, *N.F.H.* i. ii. 484, note 2), and Þōrðr Kolbeinsson, whose 'Belgskaga Drāpa' apparently dealt with the middle portion of Eirik's life, and whose 'Eiríks Drāpa' probably treated of his life in England, whither Þōrðr accompanied him (*Ib.* 485, note 1). According to the *Fagrskinna*, the most trustworthy compilation of the Norwegian kings' sagas (*Ib.* 99), Eirik was the son of Jarl Hakon by a woman of lowly origin, and was born when his father was only fifteen years old, that is, in 952. But Munch (p. 61, note 4) holds that fifteen is a mistake for twenty-five, so that Eirik was born in 962. In this case he would be about the same age as Swain (born about 960, p. 73), and slightly older than his famous and brilliant rival, King Olaf Tryggvason (born in 963, pp. 20, 401). Eirik grew up with his foster-father, Þorleifr Spaki in Meldal, and is described as fair, strong, and tall. In his eleventh or twelfth year he attempted to occupy the position by his father's ship always assigned to Tíðendi-Skopti ('the teller of tidings'), the brother of Þōra, his father's wife, but he was obliged by his father to give way. This slight he avenged in the following year by attacking Skopti's ship and slaying him. After this, the first of his sea-fights, he fled to Denmark, probably to Swain (Munch, 64, 74), with whom he contracted a life-long friendship. He was made tributary king of Raumarike and Vingulmark in Norway by Swain's father, King Harald Gormsson. Here he received tidings of the expedition of the Jomsviking pirates against Norway, under the leadership of Sigvaldi and Thorkell the Tall (see preceding note). Although this expedition was probably instigated by the Danish king, his over-lord, Eirik made common cause with his father in withstanding the invasion, and the credit of the great victory in 986 at Hjørungavāgr (now Lidvaag in Söndmøre, Munch, 115, note 1), one of the greatest sea-fights of the north, was mainly due to him. The sagas preserve circumstantial accounts of his achievements during the fight. The scene on land after the fight, when Eirik, to his father's annoyance, pardons the captured Vagn and the remnant of his men

<sup>1</sup> They are collected in Vigfusson and Powell's *Corpus Poeticum Boreale*, ii. 98 sqq.



who had not been executed, is one of the best-known incidents in the sagas. In 995, after his father's death and the conquest of Norway by Olaf Tryggvason, Eirik fled to Sweden, and went in the same year on a viking expedition in the Baltic. Every year of his exile he harried Garðariki (Russia), because Vladimir, its prince, was a friend of Olaf's. He married, in 996, Gyða, the daughter of King Swain (Munch, pp. 315, 410), thus cementing his friendship with that terrible monarch. The next important event in Eirik's life was the great sea-fight at Svoldr (near Greifswald), which ended with the defeat and death of Olaf Tryggvason (Sept. 9, 1000). Eirik was the main instrument in winning this victory, and consequently the great prize of Olaf's famous ship the 'Long Serpent' fell to him. The sagas preserve interesting details of the fighting, and record Eirik's two narrow escapes from the deadly arrows of the famous archer, Einarr Þambarskelfr, who afterwards became his brother-in-law and most trusted friend. Eirik is also a prominent figure in the dramatic scene on the shore before the fight, when he names the passing Norwegian ships to the King of Sweden and Swain, who are impatiently looking out for Olaf's celebrated ship. It is noteworthy that Eirik was advised in this fight by Thorkell the Tall, who was on his ship. It is related that Eirik, in the stress of the fight, vowed, like the Merovingian Chlodwig, to become a Christian if he won the victory, and that he substituted a crucifix for the image of Thor on his ship. His courtesy and consideration after the victory to Olaf's widow and the prisoners read like an episode from a romance of chivalry, and justify Munch's remark (p. 409) that there are few nobler characters than Eirik in the early history of Norway. After the fall of Olaf, Norway was divided amongst the confederated princes, and Eirik, as the most powerful of the Norwegian rulers, is generally regarded as Olaf's successor. He did not, however, assume the name of king, but, like his father, contented himself with the ancient title of the head of his race, Jarl of Hlaðir. Cnut, after his father's death in 1014, sent to Eirik, as a famous warrior and successful general, to help him in the conquest of England. Eirik resigned his rule in Norway to avoid quarrelling with his brother Swain, who was dissatisfied with the portion of Norway governed by him as a vassal of Sweden, and Eirik divided his share between his son Hakon and Swain. From this time (1015) Eirik disappears from Norwegian history (Munch, p. 480). He probably accompanied Cnut in his expedition against Uhtred of Northumberland, as Cnut made him earl of Northumbria in 1016 in Uhtred's place (Chron.). He was probably engaged in the siege of London in this year, as the Norse *Annalar* record that he came to England and won (*sic*) London, and that his son succeeded him in Norway<sup>1</sup>. According to

<sup>1</sup> *Flateyjarbók*, iii. 505, App. to Vigfusson's *Sturlunga Saga*, ii. 351, under the erroneous date of 1012.



the *Knytlunga Saga*, c. 15, Eirik, with part of the þingamenn, beat Ulfkell in two battles in East Anglia<sup>1</sup>. Cnut, upon his accession to the rule of the whole of England in 1017, confirmed Eirik in his earldom. About this time St. Olaf gained possession of the Norwegian crown and drove out Hakon, Eirik's son, and Swain, Eirik's brother. Hakon came to England, and signs amongst Cnut's *duces* from 1019 to 1036, being, according to *CD.* iv. 56<sup>4</sup>, ealdorman of Worcestershire. Eirik's attachment to Cnut was further strengthened by Hakon's marriage with Cnut's niece Gunhildr. Eirik's long friendship and service to Cnut and his father make us loath to believe that this great king rewarded him with exile. Freeman (*N.C.* i. 429), adopting the statements of Malmesbury and Huntingdon, fixes Eirik's exile in 1023, the date of his last signature. Huntingdon's statement seems to be founded upon Malmesbury (*G.R.*, p. 219), so that Malmesbury is the only authority for the exile. From what we know of Eirik's character it is very unlikely that the cause of his exile, as stated by Malmesbury, p. 215, was that he claimed half the kingdom from Cnut. The exile of Eirik certainly gives a rhetorical completeness to the passages in Malmesbury and Huntingdon, and it is difficult to avoid the suspicion that the striving after this completeness is the reason for the statement. Thorkell, whose outlawry in 1021 is recorded in the Chronicle, was restored to Cnut's favour in 1023, the earliest possible date for Eirik's exile, so that they cannot both have been exiled at the same time. Malmesbury says that Eirik returned to his *natale solum*, which is highly improbable, unless the expression means the Scandinavian north, for Norway was in 1023 in the possession of St. Olaf, who had expelled Eirik's son and brother<sup>2</sup>. The sagas, which know nothing of Eirik's exile, state that he bled to death shortly before, or after, a pilgrimage to Rome, either from natural causes or as the result of an operation upon his uvula (Munch, p. 483). Cnut's relations with Hakon, Eirik's son, do not favour the view that he had exiled Eirik, for Hakon continued in his favour for some years after Eirik's alleged exile, and was made viceroy of Norway when that kingdom was added to Cnut's possessions (1028). There is, however, reason to believe that Hakon eventually fell out of favour, for we have the statement of Florence of Worcester, in 1029, that Cnut sent Hakon *quasi legationis causa in exilium*. As Hakon had been ealdorman of Worcestershire, Florence's authority here is not lightly to be set aside. Freeman's suggestion (*N.C.* i. 430) that the

<sup>1</sup> Munch, p. 481, note 2, compares the *Encomium Emmae*, 169 A.

<sup>2</sup> Steenstrup, iii. 321, does not believe that Eirik was exiled. *Fagrskinna*, c. 88, says that he died in England, but fixes his death thirteen years after the death of Olaf Tryggvason, i. e. in 1013, thus agreeing with the *Annalar* (*Flatey.*, iii. 506; *Sturlunga Saga*, App. ii. 351). These dates are obviously wrong.

meaning of Florence's strange phrase is that Cnut sent Hakon to Norway 'to fill the post which his father had held as viceroy in Norway,' is opposed to the sagas (Munch, p. 766; Steenstrup, iii. 382), which say that Cnut recalled him to England from Norway shortly before he was drowned at sea. Eirik at the time of his death (or exile) was about 70, or, if Munch's correction (p. 484) of *Fagrskinna* be right, 60. He was, according to the Norwegian historian, a brave and honourable warrior, of noble and chivalrous mind. The weakness that marked his government of Norway arose from his good nature and complacent disposition, qualities little suitable to the restless times in which his life was cast.

55. Þorðr. ON. þōrðr, from \*þōrwgrðr (Noreen, *Allnord. Gram.*<sup>2</sup>, § 240, 2). This name appears amongst the *ministri* witnessing royal charters from 1018 throughout Cnut's reign, and into that of Edward the Confessor. There were two *ministri* of the name in Cnut's time. They witness an original charter of 1024 as *ðorð* and *þorð* (*CD.* iv. 31<sup>25, 27</sup>, *OS. Facs.* i, Ilchester, pl. 2). They also, as *þured* and *þoreð*, witness a charter of 1023 (*CD.* iv. 27<sup>35, 36</sup>), preserved in the twelfth century *Codex Wintoniensis*. One of them witnesses, as *þored*, an Exeter charter of 1018 (*CD.* iv. 3<sup>16</sup>; *OS. Facs.*, Pt. ii, Exeter, pl. 9), and another of the same date, but in later hand, as *þoryð* (Exeter, pl. 10), and a Hyde charter of 1019 (*OS. Facs.*, Pt. ii, Winchester College, pl. 4) as *þured*. The name of a moneyer appears on Cnut's London coins as *ðoræð* and *ðoreð*<sup>1</sup>. Kluge, in Paul's *Grundriss*, i. 789, states that OE. *þored* represents ON. *þōrōddr*, but it is evident that it is an adaptation of *þorðr*. The forms *þored*, *þoryð* suggest connexion with ON. *þorrþðr*, but, as we have seen (p. 75, note to line 93), this name appears in OE. as *þurferð*.

Þorðr was the name of the þingman who warned Eilifr of the plot to murder the þingamenn at London (see preceding note on Eglaf), and, as many of these men entered Cnut's service, he may be the same person as the present witness<sup>2</sup>. In the saga of St. Olaf, Earl Thorkell and Þorðr the Viking are appointed to lead the attack on one side of London, whilst Cnut attacks it on the other (*Flateyjarbók*, ii. 23; *Fornm. Sögur*, v. 154). This Þorðr the Viking is perhaps the Þorðr who was second in command of the six viking ships attacked by Olaf under Sotasker, when Þorðr submitted to Olaf and followed him (*Flatey.* ii. 15). This was Olaf's

<sup>1</sup> B. E. Hildebrand, *Anglosachs. Mynt.*, p. 279. In the *Brit. Mus. Catal. of AS. Coins* the name is impossibly regarded as equivalent to OE. *þeodred*. Earlier instances of the name are: A. D. 940, *þered* (= þored) *minister* (*CS.* ii. 489<sup>29</sup>); A. D. 969, *þuredus presbiter* (*CD.* iii. 46<sup>25</sup>); A. D. 971, *ðureð* (*CD.* iii. 72<sup>11</sup>); A. D. 983-88, *þorod*, *þoreð*, *þured*, &c., *dux*, perhaps Ealdorman of Deira. Freeman, *N.C.* i. 661 (*CD.* iii. 198<sup>26</sup>, 237<sup>11</sup>; vi. 113<sup>19</sup>, 115<sup>8</sup>, 118<sup>25</sup>, 121<sup>6</sup>). These forms are all derived from post-Conquest copies, in which *o* and *e* are frequently confused.

<sup>2</sup> *Þorðr* was, however, not an uncommon Norse name.

first battle. If the witness to the present charter is this viking, it is evident that he must have left Olaf to follow Cnut.

One of Cnut's ministers of this name is described as 'Steallere' in 1035 (*CD.* vi. 191<sup>2</sup>). A Kentish charter of 1032 (*CD.* iv. 38<sup>3</sup>) is witnessed by *þorð, þurcylles<sup>1</sup> nefa*. This may be the witness to the present charter. An *optimas regis* named Ðored sold land to Peterborough before 1022 (*CD.* iv. 11). The name occurs in *DB.* i. 286, col. 1; 289 b, col. 2, as *Tored* or *Toret*.

55. *Þrym*. ON. *þrymr*, originally, no doubt, a nickname. This witness subscribes in 1020-3 as *Þrim* (*CD.* iv. 17<sup>16</sup>), in 1022 as *Þrumm* (15<sup>3</sup>). In the version of the present charter printed by Kemble (*CD.* iv. 23<sup>7</sup>) *Þrym's* name is inserted as a *dux* between those of Eglaf and Yric. In the OE. version (25<sup>22</sup>) he appears in the same position as *eorl*. Our text is here more correct than Kemble's. It is not impossible that *þrym* is the *Thrum* who, *impia motus pietate*, put an end to the sufferings of Archbishop Ælfheah (*Flor. Wig.* 1012; *Vita S. Elphegi* apud Wharton, *Anglia Sacra*, ii. 141), as this *Thrum*, being in the army of Thorkell the Tall, must have been one of the Jömsborg vikings, some of whom remained in Cnut's service after the exile of Thorkell.

55. *Agmund*. ON. *Qgmundr*. It is noticeable that the ON. *u*-umlaut does not appear in the OE. loan-words (*lagu* = ON. *log*, &c.)<sup>2</sup>. Hence this name appears in OE. as *Agmund*, *Agemund*. Another instance is afforded by *Atsor* (*CD.* iv. 139<sup>30</sup>) = ON. *Qzurr*. There is a grant to Agemund of land in Dorset by Cnut in 1019 (*CD.* iv. 7). He witnesses in 1024 (*CD.* iv. 31<sup>26</sup>).

56. *Æþelric*. *Æþelric* was a Kentish thegn, and therefore fitly witnesses this charter. He is addressed by Cnut in 1013-20, together with the archbishop of Canterbury and the bishop of Rochester (*CD.* iv. 9<sup>28</sup>), and he was sheriff of Kent towards the end of Cnut's reign (*CD.* vi. 187<sup>18</sup>; 189<sup>14</sup>). There is a grant by Cnut to a *minister* named *Æþeric* of land at *Mæwi* in 1031 (*CD.* iv. 35). Kemble has not identified this place, but as it seems to be on the River Meavy or Mew, co. Devon, it is doubtful whether the grantee is the Kentish *Æþelric*. The latter is, no doubt, the same person as *Ædelric bigenga* who witnesses a Kentish charter of Cnut in 1032 (*CD.* iv. 38<sup>2</sup>). As Kemble gives no MS. authority for this text, and Thorpe, *Diplom.* p. 328, simply gives 'MS. Cott. Aug. ii. 70' with a query<sup>3</sup>, we are unable to ascertain the age of the MS. Hence it may be that *Bigenga* (OE. *begenga*, 'cultivator') is a misreading of *Bigga*, the nickname of a Kentish thegn of the same name (*Ægelric Bigga*), who witnesses a charter

<sup>1</sup> Perhaps the *þurcyl hoga* of *CD.* iv. 31<sup>29</sup> (OE. *hoga* 'careful, prudent') or the 'þurcyl the white,' of iv. 54.

<sup>2</sup> Brate, *PBB.* x. 48 and 68; Kluge, *Grundriss*, i. 788.

<sup>3</sup> Cott. Aug. ii. 70 is *Æþelric's* agreement of 1044, cited below.

of Cnut's (*CD.* vi. 191<sup>5</sup>), and whose will (or a Latin version of it) is printed in *CD.* vi. 199 (A. D. 1050-4). Ægelric Bygga witnesses an original Kentish deed of 1047-8<sup>1</sup> (*CD.* iv. 117<sup>22</sup>, *BM. Facs.* iv, pl. 28), and he is mentioned as witness in a Canterbury deed of 1038-50 as *Ægelric Bicga* (*OS. Facs.*, Pt. iii, Canterbury, pl. 43). He is clearly the Ægelric who makes an agreement with the archbishop of Canterbury in 1044, the MS. of which is preserved (*CD.* iv. 86; *BM. Facs.* iv. pl. 17). That *Ægelric*<sup>2</sup> stands for *Æðelric* is proved by the reference to Ægelnoð, archbishop of Canterbury (= Æðelnoð, 1020-1038). Moreover, Ægelric is called *Æðelrich* in the late English version of this agreement in the Canterbury register (*CD.* iv. 87). Thus there is good ground for holding that Æðelric, the witness of the present charter, is Æðelric Bigenga, and that he and Ægelric Bygga<sup>3</sup> are one and the same person. Æðelric signs charters as late as 1044 (*CD.* iv. 80<sup>6</sup>).

56. **Ælfwine.** Witnesses from 1019 to 1044. In 1022 (*CD.* iv. 15<sup>4</sup>) he is described as *satrapa*, a title often given in King Æðelred's time to the minor Ealdormen<sup>4</sup>, but here applied to all the *ministri*. He is probably the Ælfwine *dux* of 1032 (*CD.* iv. 44<sup>17</sup>) and 1035 (vi. 186<sup>36</sup>). The first of these is from the *York Registrum Album*, and may therefore be an error of transcription for *minister*. But in the second instance, from the Sherborne chartulary, his signature at the end of the *duces* is separated from those of the *ministri* by the abbots' signatures. He is probably the 'Ælfwine the Red' of the agreement of Æðelric in 1044 (*CD.* iv. 87<sup>7</sup>), and, if so, was a Kentish landowner. Ælfwine the Red witnesses a Canterbury charter of 1038-50 (*OS. Facs.* III, Cant. pl. 43).

**Byrhtic.** Signs in 1019, 1024, and 1026 (*CD.* iv. 9<sup>23, 25</sup>, 31<sup>30</sup>, 35<sup>1</sup>). He is perhaps (the Kentish?) Byrhtic whose daughter's marriage-agreement is printed in *CD.* iv. 10. It is probably another thegn of this name whose signature occurs from 1038 onwards into the reign of Edward the Confessor.

57. **Leofric.** Signs from 1019 to 1024.

<sup>1</sup> This charter is dated by Kemble '1038-1050,' that is the duration of the archiepiscopate of Eadsige, one of the witnesses, and in *BM. Facs.* '1044-48,' the date of Siward, bishop of Upsala, another witness. As it is witnessed by Wulfric, abbot of St. Augustine's, it cannot be earlier than 1047, when he became abbot (Thorne, *De Rebus gestis abbatum S. Augustini*, in Twysden, *Decem Scriptores*, col. 1784).

<sup>2</sup> The *Ægelic* of these writs arises from the late forms of the name in *Æðel* produced by the dropping of the intervocalic ð.

<sup>3</sup> A Kentish thegn of the time of Edward the Confessor named *Esber biga* (i. 1 a, col. 2; 2 a, col. 1) or *Sbern biga* (i. 2 a, col. 1; 7 b, col. 1; 8 a, col. 2; 12 a, col. 1; 13 a, col. 2) is recorded in Domesday. These probably represent an OE. *Ōsbeorn Bicga*. A Kentish Ælfred Biga (*Aluredus biga*) occurs at i. 9 a, col. 2; 9 b, col. 1.

<sup>4</sup> Cf. *CD.* iii. 356, A. D. 1012: *Leofsinum, quem de satrapis nomine tuli, ad celsioris apicem dignitatis dignum duxi promouere, ducem constituendo*. Florence of Worcester translates *se Defenisca hegen* of the Chron., 988, by *satrapa Domnaniae*.



**Sired.** Signs once only in 1023, apart from this charter, as *dux* (*CD.* iv. 27<sup>33</sup>). Perhaps the Kentish Sired the Old of *CD.* iv. 10<sup>26</sup>, A. D. 1016-20.

**Godwine.** Appears to have been a Kentish thegn, as he grants land in Kent about 1020 (*CD.* vi. 178) and he witnesses a Kentish charter, with an impossible list of witnesses, dated 1026 (*CD.* iv. 32<sup>24</sup>). Freeman (*N.C.* i. 667) identifies the *Goduwinus þegen* of this document with Earl Godwine, but, if the deed have an authentic basis, it is more likely to be this Kentish Godwine. The latter is called *satrapa* in 1022 (*CD.* iv. 15<sup>5</sup>), but this probably means only 'thegn' (see note 4, page 150), as four other *ministri* are similarly described. He subscribes as *minister* in 1026 (*CD.* iv. 34<sup>37</sup>), and in 1032 without description (*CD.* iv. 44<sup>21</sup>). He is, no doubt, one of the Godwine's of the Kentish marriage-agreement of a Godwine with Byrhtic's daughter (*CD.* iv. 10), and probably the *Godwine Brytæl, minister*, who witnesses in 1035 (*CD.* vi. 187<sup>13</sup>), and perhaps the Godwine who witnesses in 1044 (*CD.* iv. 80<sup>3</sup>).

**Eadmær.** Witnesses a charter of 1038-44 relating to Kent (*CD.* iv. 78<sup>21</sup>). He is probably the Kentish 'Eadmær æt Burham,' who witnesses Godwine's marriage-agreement of 1016-20 (*CD.* iv. 10<sup>27</sup>) and Æðelric's agreement of 1044 (*CD.* iv. 87<sup>6</sup>).

### XIII.

This interesting confirmation of the liberties of the canons of Crediton is here published for the first time. There is no mention of it in the *Monasticon* or in Oliver's *Monasticon Dioceseos Exoniensis*. The *Magister Leowinus* is probably the *Leowine se canon* of the manumission in Earle, *L.C.*, p. 261<sup>6</sup>, and the *Osbertus Capellanus* may be *Osbern se Kapel*, since *-bern* and *-bert* in compound names were frequently confused at and after this period.

### XIV.

This very early grant to the Hospital of Burton Lazars, co. Leicester, is not mentioned in Tanner's *Notitia Monastica* or in the *Monasticon*, vi. 632.

### XV.

The date of this charter, which has been hitherto unknown, is probably 1165 or shortly after. The donor, Nigel de Moubrai, received the manor of Banstead upon his marriage with Mabel, daughter of William Fitz Patrick, earl of Salisbury (Manning and Bray, *History of Surrey*, ii. 582). He was in possession in 1170 (*ib.*). His confirmation of the grant of Banstead church to Southwark priory is printed in the *Monasticon*, vi. 171. As this confirmation is witnessed by



Hamelin de Warena, it cannot be dated earlier than 1164, when Hamelin, the half-brother of Henry II, married the daughter and heiress of the earl of Surrey and Warenne (Robert de Torigni, *Chron.*, ed. Howlett, iv. 221). Nigel de Moubrai was one of the witnesses to the Constitutions of Clarendon in 1164 (Stubbs, *Select Charters*<sup>3</sup>, p. 138). There is a grant in the *Monasticon*, vi. 172, by Nigel's wife to Southwark priory of one of the virgates of land in Banstead that Ralph Vineton held—no doubt the Ralph *Vinator* of our charter. A Walter *Vinator* is mentioned in a Reigate fine of 5 John (Feet of Fines, co. Surrey, 5 John, No. 56).

## XVI.

An inaccurate text of this charter is printed in the *Monasticon*, v. 63, from the register of Castleacre priory. The deed has a note at the top: 'This deed is printed very faulty by and curtail'd in 1 vol. Dug. Mon. Ang. fo. 632, 633. Francis Blomfield, 1740.' For Bromholm priory, see *Monasticon*, v. 59.

17. *delegaū* = *delegauit*, referring, like *habuit* in the following line, to the donor's father.

## XVII.

This deed is not noticed in the *Monasticon*, vi. 99.

## XVIII.

This important charter has been hitherto unknown. It proves that the assumption that the donor, Bernard de Baliol I, was the eldest son of Guy de Baliol (Dugdale; Surtees, *Hist. of Durham*, iv. 51) is unfounded. He was, we learn, Bernard's *auunculus*, probably meaning a paternal uncle. Guy's grant, hereby confirmed, is noticed in the charter of Henry II (*Monasticon*, iii. 549 a). The grant has, however, been known principally through the confirmation of Bernard's son (*Ib.* 551 a). Bernard was one of the leaders at the Battle of the Standard, and was captured with Stephen at Lincoln in 1141. He died before 1167. Our charter should probably be dated fifteen or twenty years earlier than the date we have assigned, since it would, no doubt, be granted very soon after Bernard's succession.

## XIX.

There is no notice of this deed in the *Monasticon*, iv. 206.

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 3.  
 Yppescelf, viii. 35, 42.  
 Yric, earl. *See* Eirikr.

THE END.

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*Ancdota Oxoniensia*

HIBERNICA MINORA

BEING A FRAGMENT OF

AN OLD-IRISH TREATISE ON THE PSALTER

*WITH TRANSLATION, NOTES AND GLOSSARY*

AND AN APPENDIX

CONTAINING EXTRACTS HITHERTO UNPUBLISHED FROM MS. RAWLINSON, B. 512  
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EDITED BY

KUNO MEYER

WITH A FACSIMILE



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## INTRODUCTION

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THE value of the Fragment of an Irish treatise on the Psalter, which is here edited for the first time, is mainly linguistic, and consists in its being a copy, though a late and often corrupt one, of an Old-Irish original written, as I shall endeavour to show, in the eighth century.

The Fragment has reached us, so far as I know, in two MSS. only. By R I denote the copy contained in the well-known Bodleian codex Rawlinson B. 512, for a detailed description of which see the Rolls Edition of the Tripartite Life, vol. i. pp. xiv-xlv, and compare the additions and extracts in my Appendix below. Our text begins at the top of fol. 45 a, 1 and ends abruptly in the middle of fol. 47 b, 2. It is written in a large and clear hand of the fifteenth century, I think. The transcript is, on the whole, a careful and accurate one, free from bad mistakes, and offering a very readable text. Several corrections and additions, many of them modernizations, made by a later hand, are easily distinguishable by the paler ink used. I have made R the staple of my edition, printing it as nearly as possible as it stands, merely extending contractions and indicating these extensions by italics. The later corrections and additions are printed in small type. Among these the marks of so-called aspiration are particularly noteworthy. For while the scribe always uses the sign † with a bold flourish of the horizontal stroke, the corrector employs either the dot or a sign somewhat like v. I denote these marks by *h* and *h* respectively.

A second copy of the Fragment, which I designate by the letter H, is preserved in the British Museum MS. Harleian 5280, foll. 21 a-24 b. The whole of this codex was written in the sixteenth century by Gilla

Riabach O'Clery, as appears from the following entry on fol. 76a: *Oraid ar anmain an truaghain scribas an cuilmen so dó fen .i. Gilla Riabach mac Tuathail maic Taide Caim i Clerich 7 tabrad cech oen dia foigena in oraid don scribuid, i.e. 'A prayer for the soul of the poor wretch who is writing this volume<sup>1</sup> for himself, viz. Gilla Riabach, son of Tuathal, son of Tadh Cam O'Clery, and let every one whom it will serve bestow a prayer on the scribe.'* The date of Gilla Riabach's death is not mentioned, so far as I know, but his father Tuathal died in 1512, and his brother Tadh in 1565. See O'Donovan, *Tribes and Customs of Hy Fiachrach*, p. 81 and pp. 391-398. Gilla Riabach was an erratic and often careless scribe, nor did he understand much of the older language, while he seems to have had next to no knowledge of Latin. Hence his copy abounds with blunders and is on the whole very inferior in value to R. It is right to say, however, that not infrequently he has preserved the original reading more faithfully than the scribe of R. A list of such cases will be found on p. 19. I have confined myself to giving the variants only of H.

The text offered by R and H is the same. Both copies end abruptly with the same word. That H cannot have been copied from R is evident, among other things, from its containing a passage (ll. 396-7) carelessly omitted by the scribe of R. By a large number of identical peculiarities and mistakes occurring equally in both transcripts, it is abundantly proved that they are derived from one common source. Of such peculiarities it will suffice to mention a few. Both copies agree in either preserving or changing Old-Irish forms in the same place. e.g. *inna* ll. 3, 72, 135, 321; *ina* 395; *na n-* 53; *lucc* 202; *oenlucc* 97; *hoin* 56; *noib* 75; *noib* R, *noibh* H 158; *noim* R, *noib* H 72, 87; *denaib* R, *dinoib* H 229; *dinaib* R, *donoib* H 236; *dona* R, *dena* H 136; *tosugh* R, *tosag* H 36; *mbrechtuaighib* R, *mbrectnaidhib* H 226. Again, the same words occur either fully written out or abbreviated in the same places, e.g. *amail*, written out in both R and H in ll. 188, 436, 448, while it is abbreviated in ll. 49, 402, &c. We find *Hir.* = *Hieronymus* in l. 49, while *Cirine* occurs in ll. 336, 342, &c. Further, the same corrupt spellings of Latin words occur in both copies, e.g. *misteris* 27, *spicies*

<sup>1</sup> *cuilmen* 'volume,' cognate with *columnne* gl. *nervus*, Sg. 221 b, and W. *cwlun*, Bret. *koulm* 'knot, tie.' The word is glossed by *lebar* in ll. 3, 18, p. 603 a. As to its use by later scribes cf. *promha pind o Fergal mac Uilliam for in cuilmend oll*, LBr. p. 60, marg. inf.

*semplex* 80, *none* 117, *cecenise* 140, *pautantur* 141, *augtorem* 143, *difinitio* 382, 387, 389, *consulationis* 387, *apocolipsis* 399. Though some of these forms may be peculiarities of Irish Latinity, yet the following are mere blunders: l. 362 *asudua* R, *astutia* H for *ad studia*, l. 105 *addiuidimus* R, *adiuidiuimus* H for *audiuimus*, ll. 180, 193 *exultabo* for *exaltabo*. Both copies share the mistake in l. 418, where instead of *fochétoir* the original had without doubt *fó chethir*. See my note on this passage.

It is evident from the character of these mistakes that they are no mere coincidences, but that they were all or nearly all contained in a common source, from which they passed directly or indirectly into both R and H. And it is equally clear that this common source, which I will call X, cannot have been the original MS. of our text, nor can have stood in any close relation to the original. For it must have been written at a time when Old-Irish had ceased to exist and was no longer fully understood, and by a scribe who had a very indifferent knowledge of Latin, if indeed he had any. When this was, there are no means of saying, but I think the fragmentary character of X plainly tells its own story. Whether the Irish Notker completed his commentary on the whole Psalter on the same scale as the fragment on the first psalm, it is impossible to say; but that the short fragment which has reached us was not the whole of his work, seems pretty certain. Remembering the wholesale destruction of Irish MSS. during the Viking-age, we may assume that a volume containing the Commentary on the Psalter shared the fate of the mass of Old-Irish books at the hands of the Norse, and was either burnt or 'drowned,' only its first few leaves escaping by some chance from this destruction<sup>1</sup>. I therefore regard X as a copy derived either directly or indirectly from the fragment thus saved.

It will not be out of place here to consider the methods followed by the majority of Irish scribes in copying texts written in the older language.

At all times, in the oldest copies that have reached us—not excepting even the continental glosses—no less than in the latest, the endeavour of the scribes is often apparent to transcribe as much as possible into

<sup>1</sup> If we consider that the fragment fills six pages in R and eight in H, it seems natural to assume that the first quaternion of the volume was preserved.

the language of their own time. But this was never carried out consistently. As far as mere orthography is concerned, it would have been easy to adopt and follow a uniform standard. But even this few scribes chose to do. Guided apparently by nothing but the mere whim of the moment, they now retain the old spelling, now replace it by the modern one, or, worse than that, run through all the intermediary stages that lie between these two extremes. This is the practice of the scribes of both R and H, and such a word as Old-Irish *nóib* 'holy' is a good example of their inconsistency. We find not only the Old-Irish form and the modern *naomh*, but also *noibh*, *noebh*, *noeb*, *noem*, *naem*, *naeb*, &c. Thus for Old-Irish *áiss* 'aetas' we have *oes* 206 H, *aes* 438, *aos* 206 R; we find such late and corrupt spellings as *p* for inflected *b*, in *lipuir* 2 R, *lipur* 25 R, *lepur* 30 R &c., and such phonetic spellings as *salim* 106 R, *psalam* 289 R, *taidibsea* 181 R, *taidibsiu* 265 R, &c.

But some scribes do worse than this. Bewildered perhaps by the difference between the older forms and the practice of their own day, they sometimes adopt a compromise between the old and the new. Thus Gilla Riabach, instead of writing either *fili* or *file*, escapes from the dilemma by writing *filie* (l. 157); instead of either *stoir* or *stair* he writes *stoair* (l. 315), instead of *foir* or *fair*, *foair* (l. 342), &c. Indeed, he seems to take delight in piling on meaningless letters, a practice which reaches its climax in such monstrosities as *spalmbouiuu* (380) for *salmaib* or *salmaibh*, *claciniue* (327) for *clóine* or *cláine*, forms that I think may be described as sham archaisms<sup>1</sup>.

Even the best scribes are never quite consistent. Michael O'Clery, for instance, certainly one of the most careful, and one who knew the older language well, never quite succeeds in his endeavour to give the old texts he copies a modern look. Such Old-Irish spellings as *athir* for mod. *athair*, *domun* for mod. *domhan*, *úgaire* 'shepherd' for *aoghaire*, &c. constantly occur with him.

With regard to the grammatical forms of the older language, the desire of the scribes to change these into modern forms is, I think, equally apparent, though few had sufficient knowledge of the older

<sup>1</sup> There can be no doubt, I think, that the delight of the Irish mind in quaint and obscure forms of language, examples of which may be found in the *Revue Celtique*, xiii. p. 220, often induced the scribes to affect a sort of archaic spelling and even to invent sham-archaic forms.

language to enable them to do so correctly. The later the period, the less Old-Irish was understood, the greater their difficulty of dealing intelligently with extinct forms. As long as the old form was transparent in structure and meaning, as was the case with most declensional forms, it was no difficult task to put down its modern equivalent. But even here blunders occur frequently. The difference between an intelligent and careful scribe and his opposite may be seen from an example which I take from l. 196 of our text. Here the MS. had *forsna psalmu*. The scribe of R changes this rightly into *forna psalmu*, while Gilla Riabach has an impossible *forsan psalmu*. In those cases where the scribes did not understand the original, they were often content with copying mechanically, and were then liable to confuse similar letters, wrongly to extend contractions, and the like. Thus in l. 449 R we find *asalucc* for *afolud*, the scribe having mistaken the *f* and *d*, l. 431 H *beatha* for *beatusa*, l. 418 *fochettoir* for *fochettoir*, &c.

But the worst offence of which the scribes were guilty remains yet to be mentioned. This consists in their tagging on a modern ending to an old form, a practice mostly found with verbal forms. Thus veritable ghost-forms arose, which never had any existence in the living language. Such a form as *lotarsat*, for instance, which occurs somewhere in Harl. 5280 (*Tochmarc Emire*) arose from Gilla Riabach clapping the ending of the 3rd plur. preterit *-sat* on to the old perfect *lotar*; *topachtur* in LU 73 b, 2, which from the context must mean 'that I may cut off,' can only be explained by assuming that the scribe added the ending of the 1st sing. of the present deponent *-ur* to the stem of the t-preterit of *do-fo-bougim*. Such another form is probably *doromenathar* in l. 473 in our text for Old-Irish *doroméuair*.

Now considering these various practices of the scribes, it will often be impossible to say which of them has been adopted in a particular instance. If, for example, in a late copy we find the form *rechtó* (gen. sing. of *recht*), as we do in l. 26 H, this may be due to the scribe having here retained the Old-Irish form, or it may be a mere vagary of the scribe, for he often uses a final *-o* for *-a*, e.g. *arnechtó* 252, *teoruo* 100. Again, if we find in our text such later forms as *rúinib* (l. 28) for Old-Irish *rúinaib*, or *tituil chenelcha* (l. 282) for *tituil chenélraig*, we cannot therefore say that the original contained these late forms. In a piece of poetry there are often alliteration, assonance and metre to guide



us towards a re-establishing of the original form, but in a prose text we are without such helps.

Still I think that if in a late copy we find among modern surroundings Old-Irish forms almost or entirely unchanged occurring with any frequency, we may safely assume that we have then a copy which is ultimately derived from an Old-Irish source. And in cases especially where we have two or more MSS. of the same text, it will always be possible from a careful consideration of the habits of the scribes to arrive at a definite conclusion as to the original form of the text. This I have attempted to do in the case of our Fragment, and the result at which I have arrived is embodied in the critical text (pp. 20-36) which I have made the basis of my translation. It would be idle to deny that an attempt like this must have in it much of fallible conjecture. Taken as a whole, it is the outcome of my belief that R and H go back to an original composed in the eighth century. This, I think, is evident from the character of the Old-Irish forms which I have collected from both R and H, and of which I will now give a list.

First, as to sounds and their notation.

*e* in auslaut for later *a*: *brundedhe* 18 H, *dechde* 19 H, *saingnuiste* 93 H.

*i* for later *ai* (Zeuss, p. 6): *uaslib* 28, *coicit* 122 H, *obil* 336 H, 339 H.

*ói*<sup>1</sup> for later *óe* (Z. 31): *oin* 56, *noib* or *noim* 72, 75, 87, 158, 419, *coicait* 115 R, *clóine* 327 R, *torroighu* 277 (for *doróigu*), *toiniuda* 196.

*eú* for later *có* (Z. 35): *leu* 60, 231, 232, 234, *lev* 56 H, *ceul* 174 H.

Doubling the vowel to mark its length: *ataat* 62, 178, *ataa* 347, *dee* 324 H, *ceetna* 460 R.

*ru* for *ro* (Z. 441): *rucetau* 186 H, *ruilaigte* 275 H. *du* for *do*: *dvaircellaithir* 106 R.

Non-infection: *maghin* 59 H, *ali* 434, *arale* 451 (*i* added by the corrector), *alie* 405 H, *athinne* 270 R, *sesib* 379, &c.

*ih* for *d* in auslaut (Z. 71): *ingnath* 154, *ctarscarath* 306, *móralh* 326 R, *nognalthaigeth* 167 R.

*d* for *th* (Z. 73): *ernaigde* 155 R, *gud* 383 R.

*ch* for *g* in auslaut (Z. 71): *calthraich* 93 R.

*g* for *ch* (Z. 74): *tosag* 36 H = *tosugh* R, 208 R, 242 R, *toiseghu* 199 R, 212 R, *cursaghlai* 384 H, *traghlairi* 43 R.

<sup>1</sup> *ói* is miswritten *ó* in *doriv* 209 R, *dore* 212 R; cf. *indori* Ml. 125 b, 7. 125 c, 2; *donuib* *drochdonib*, ib. 31 c, 3.

*n* for later *m*: *fochoin* 268 H.

*m* before *r* for later *b*: *mbrechtnaig*[th]ib 226.

*g* for *ng*: *distiggadh* 262 H, *ime fulaggar* 432 H, *iggair* 470 H.

## DECLENSION.

Neuters: *a n-ainm* 10, *ainm n-* 42, *a n-deda* 348, *a treide n-airdirc* 89, *a treide* 380, *a n-dliged* 149.

Dative sing. of *o-* and *jo-*stems: *tosugh* 36, *lucc* 97, 202, 204, *libur* 107, *oenur* 128, 163, *esercciu* 323 H, *esergv* 203 R, *suidiu* 22, *suidev* 412 R, *do indorbou* 325 H, &c.

Accusative plur. of *o-*stems: *salmu* 11, 122, 127, &c., *libru* 47.

Genitive sing. of an *u-*stem: *rechto* 26 H.

The vocative plural *a braithre* occurs l. 406.

In the article notice forms like *forsin* 30, 63, 78, *resin* 125, *lasind* 210, *tresin* 132, *resna* 272, *frisna* 316, 318, *lasna* 75, 245, *isnaib* 52, 380, the neuter nom. sing. *a n-* 10, 89, 149, 348, 380, the feminine gen. sing. *inna* 61 H, 164, the gen. plur. *inna n-* 3, 54, 166, 321, the acc. plur. *inna* 135, the dat. plur. *donaiib* 94, the masculine dual *in da* 71.

In the adjective notice the full forms of the dat. plur. *huaslib* 28, *uilib* 94, *ildardaib* 225, *reimeperi*[h]aib 137, 170, &c.; the comparatives *firiu* 358, *toisghu* 199, *toisichu* 358.

The feminine *teora* occurs 62, 100.

## PRONOUNS.

*dondi* 282, 284, *arinni* 5 (*arundí* H), 286, 351, *isnahib* 52 H, the relative *tesa* 11, *forsa* 148, 191, the feminine gen. sing. *cacha* 71, *cecha* 326, 327, *nacha* 219, 224.

Infixation—*d*: *nodseind* 38, 40, *nodlabrathar* 370, 373, *fodracaiib* 463.

*n*: *deuraut* 156 H, *dinraut* 175 H, *dinrat* 342 H.

*dn*: *do-dn-ucsut* 355.

*da*: *dodaairinal* 214, *rodacachain* 108, 239 H, *atarimim* 76, *atarurmius* 83, *nadascribthar* 247, *condascrib* 99, *condascribad* 102.

*s*: *rusgab* 171, *ruscachoin* 135 H.

*id*: *nachidfarcaibsom* 462.

relative: *amal rongabsat* 70, *cindus rombatur* 207, *nadnacombra* 431, *intan domberdis* 55 H.

## PREPOSITIONS.

The distinction between *di* and *do* is well preserved: *denaib ruiniib huaslib* 'de supernis misteriis' 27, *di* 10, 24, 61, 77, 88, 277, 322, &c., *do* 2, 14, 25, 89, 90, 92, 412, &c.

H frequently has the old form *dou*, later *dó*: 99, 265, 281, 285, 305.

*la* and *fri* govern the accusative: *lasna psalmoe* 245 H (*lasna psalmaib* R), *frisna persannu* 315 R (*risna personaib* H).

*foaib* 'under them' 157, 175, *indde* 'in her' 221, *airi* 'for it' 234.

## CONJUGATION.

Independent (orthotonic) and dependent (enclitic) forms are distinguished: *doairchechain* 85, *-tirchan* 321; *doberar* 286, 288, *-taphair* 191, *doaisilbthar* 135, 169, *-taisilbthar* 159.

Present indicative sing. 1: *imthiag* 474, *atarimim* 76; sing. 3: *asbir* 177, *frisgair* 411, *a[i]rbir* 129, *nodseind* 38, 40, *arfoim* 300, 308, *donintai* 441, *alcobra* 426, 430, *-tainte* 2, *-dène* 302, *dorime* 164, *sechta* 365, 394.

relative: *gonus* 340, *theiti* 472, *teiti* 473.

plural 3: *asberat* 194, *dorimeat* 42, *isperait* 232, *fogniat* 466, *immacomracat* 21; relative: *reta* 'qui currunt' 178.

Secondary present sing. *nognathaigeth* 167, plur. *doberdis* 55.

Perfect sing. 3: *doruaraidh* 30, *rochachain* 108, 110, 127, &c., *doairchechain* 85, *-tirchan* 321, *dorochair* 168, *-tainic* 211, *roir* 213, *dodechaid* 212, *torroighu* 277; plur. 1: *rochualamar* 107.

T-preterit sing. 3: *asbert* 453, *dorermat* 340, *dorormacht* 337, *imrulaid* 468.

S-preterit sing. 1: *atarurmius* 83; sing. 3: *rodersaig* 155, *dorat* 156, 175, *dorinfidh* 173, *roorddaig* 215, *rogab* 222, *roscriph* 215; plur. *rongabsat* 70.

Passive pres. ind. sing. *sennair* 18, 23, 37, 41, *berair* 460, *canair* 284, *tiagair* 297, *-taphair* 191; *condelgdar* 445, *imnefolangar* 432, *doberar* 286, 288, *tarmi-berar* 24, *asberar* 300, 309, *rosechar* 352, *etercertar* 300, 343, *arecar* 89, 91, *indairecar* 90, *-taisfentar* 92, *scriphthair* 232, 456, *suidigthir* 305, *gnathairgthir* 282, 284; plur. *gablaire* 231, *gaibthir* 234, *duaircellaitir* 106.

Present subj. sing. *asperthar* 226; pl. *arnaragbatar* 244.

Secondary present sing. *ispertha* 84; plur. *doloigdis* 206.

Preterit sing. *rocet* 188, 199, &c., *arricht* 282, *rohainmniged* 10, 456, 466, *rosuidiged* 180, *etarros'rad* 312, *romalartad* 334; plur. *roceta* 176, 177, 182, 186, &c., *rohilaigthi* 275 R, *dorurmithe* 86, *airichta* 265, *airnechta* 256, 261.

S-future sing. *adfesar* 289.

Deponent present sing. 3: *-tarsidar* 20, *-tairisidar* 25, *docoscethar* 257, 264, 267, *imdaigedar* 351, 358, *labrathar* 370, 373; plural 3: *labratar* 370.

Preterit sing. 3: *roordnestar* 164, *roorddaigestar* 215.

The following Old-Irish particles occur:

*didv* 366 R, *didu* 428 R, 'diu 81 H, 'divo 428 H.

*ceric* 264 H.

*indul* 85, 330.

Lastly, notice the form *nuafiadnuise* 86 R (*nuafiadnaise* H), the construction *amal ro[n]gab* 'ut est' 65, *amal rongabsat* 'ut sunt' 70; and the occurrence of such words as *imbúaruch* 83; *cesu* 170, and *masu* 230.

From this list of undoubtedly Old-Irish forms I draw the conclusion that the Commentary on the Psalter was written about the same time as the Milan Glosses, i. e. about 750<sup>1</sup>. The language of our text bears a close resemblance to that of these glosses, a resemblance enhanced by the similar character of the contents. The verbal forms, so far as they go, seem to me to offer the most conclusive evidence. I would especially draw attention to the fact that the verbal particle *ro* is, with one exception (*asbert*, l. 453), always found prefixed to past tenses, and to the non-existence of such a form as *dobert*, the verb *dobiur* being used only in the present and future, and not in the past tenses, where *dorat* takes its place (see ll. 156, 175, 342), two facts, which Thurneysen (Rev. Celt. vi. pp. 322 and 328) has shown to be characteristic of Old-Irish before the end of the eighth century. I regret that my knowledge of patristic literature is not such as to enable me accurately to infer the date from the contents. But perhaps the circumstance that Bede (†735) is the last commentator mentioned in our Commentary, is worthy of consideration.

The Fragment, then, I take it, is one of the few scanty and garbled remains that have reached us of the earliest literature of Ireland. The need for such a Commentary in the vernacular must have been early felt in the Irish schools; for the Psalter was the first book put into the hands of the clerical student<sup>2</sup>.

It remains to say something on the arrangement of this book. By

<sup>1</sup> See Thurneysen, *Revue Celtique*, vi. p. 318, whose conclusions I endorse.

<sup>2</sup> Thus Fiacc, son of Erc, having just had an *abgiltir* or abecedarium given him, *légaid a salmu i n-benib* 'reads his psalms on the same day,' see Trip. Life, p. 190, 8.

a mistake the Notes and Glossary have gone to the end of the book instead of immediately after the text which they are to illustrate. In the notes I have collected the passages from the Latin commentators, which the Irish commentator quotes. It will be seen that in several cases I have been unable to trace these quotations, and that the name of one of the authorities mentioned which in R<sup>1</sup> reads *Sap.*, generally the contraction for *Sapaist* or *Sabaist*=Sebastianus, is obscure to me.

In the Glossary I have collected all the words and the most important forms, adding a few references and *Belegstellen* where that seemed desirable. If I have added hardly any references to the Old-Irish glosses, the reason is that these can now be easily found in Ascoli's great work, to which I here refer once for all.

I hope that the Appendix will be interesting not only to Irish scholars, but also to students of folklore.

In conclusion I wish warmly to thank two friends, who have throughout encouraged me by their interest, and frequently aided me by their advice, Mr. Whitley Stokes and Professor John Strachan of Owens College.

K. M.

UNIVERSITY COLLEGE, LIVERPOOL,  
*May*, 1894.

<sup>1</sup> H omits the name.



## ADDENDA AND CORRIGENDA



### TEXT.

P. 26, last line, for *esreud* read *essrédíud*.

P. 28, l. 12, for *ernaigh efil* read *ernaighthe fil*.

P. 30, l. 23, for *co n-déne* read *co n-déni*.

P. 32, l. 18, for *dotágar* read *dothágar*.

As to the use of *do-aitnim* 'I shine' (l. 1) in the metaphorical sense of 'I please,' compare *donaitni* gl. ubi dies opportunus arriserit, Bed. Carol. fol. 44 b, and see the first quotation on this passage by Zimmer, *Glossae Hibernicae*, p. 251.

With *mórath cecha fírinne* (l. 326) compare LBr. 261 a. 18:

Mórad cecha frinne  
issed dlegar duit.

With the quotations from Isidore and Cassiodore (ll. 420, 446) compare Félire, p. clxxx, 36: *Beatus autem dicitur quasi bene auctus (vel aptus), ar ba cain in tormach dó-sam.*

### APPENDIX.

The first story in Rawl. B. 512 (see Trip. Life, p. xiv) is the conclusion of *Gein Branduib mic Aedain ocus Aedain mic Gabrain*, of which there is a complete copy in Rawl. B. 502, foll. 47 a, 2-47 b, 1.

P. 53, l. 14, for *slúag* (MS.) read *slíag*.

P. 65, l. 13. I now think that *cen cop fial fri fénechas* should have been rendered: 'though he be not liberal in hospitality.' Cf. *féine* .i. brughaidh, O'Cl. and see Windisch, *Ir. Texte*, iii, p. 272.

P. 68, note 1, after *mennata* insert *.i. tigerna for cech feronn*.

### GLOSSARY.

*airm* 'locus.' This seems to have been a neuter stem in -man. The nom. plur. *armand* occurs in LU. 134 b, 38:

Innid dam-se citn armand

hi fil chend erred Ul[ad].

*Tell me which are the places*

*In which there is a head of an Ulster chariot-chief.*

*reta* 'qui currunt.' Cf. *inriuth retae inna airndrethcha*, Bed. Carol. fol. 18 b, 12.

\**screptair*. I now think that *screptra* is borrowed from Lat. *scriptura*, the *i* having become *e* as in *screpul*, *descipul*. The dat. sing. occurs in the Book of Fenagh, p. 200, 9: *géin marus 'san screptra*; ib. p. 204, 21: *céin no marad litir i screptra 7 i scribend*.

*tiagaim*. The form *dotágar* occurs in LU. 65 b, 11.

*Duid* David. Cf. LL. 14 b, 47: *i n-amsir Dúida maic Iase*.



MS. RAWLINSON B. 512.

fo. 45 a 1.

IShe titul fil indreich ind  
lipuirsi taitnea domemannaib  
innalegnidhi IShe aainm isindeb  
ro hespertalim .i. uolymen ymnorum amal asperar liber  
5 psalmorum arinni is psalmus is lus  
vel imnus eterchertar. Ceist ciahainm in  
libuirsi aebragregic allaitin. niansa. nab  
la inebra psalterivm isingregic lauda  
torivm vel organum isinlaitin. Ceist can  
10 rohainmnigedh do anainmsi. niansa. din  
croit tresarocachain duid napsalmv .i.  
nabla aainmsithi isinnebra psalterivm  
ingraeco lavdatorivm vel organum inlaitin  
aranni isorganum isainm cenelach do  
15 gach chiul araairechus Nabla immorru  
niainim cenelach docach croit achtis cithara  
ainm cenelach cacha croiti. Cythera .i. pcc  
toralis inbruinnidhi .i. iarsanni sendair  
forbruinnibh. Nabla didiu cruic deichdi  
20 .i. cotarsidar o .x. tetaib sinnair o .x.  
[mé]raib. immacomracat nadeich tim  
na furi anuas bid abolg disuidiu  
7 isanuas senair nodfordit/her  
aceol indi. Tarmiberar disuidiu

25 *condid ainm donlipursv contairisidar o*  
*deich tetaib indrechta feturlicci doinfi*  
*dir de supernis misteris spiritus sancti .i. den*  
*aib ruinib hvaslib inspirvtanaim.*  
*psalterivm songreccdu insein ised ainm*  
 30 *doruaraidh forsinslepursv. Arrecaiter*  
*nacetri suin comcobnesta .i. psa*  
*lmus psalterivm psalmista psalmo*  
*divm psallo. Ceist can dorroich in*  
*tainmnigudsv. niansa. ised ispeir esodir bid*  
 35 *psaltis anim ciuil. ψ grecca inna*  
*tosugh psalmus seinim huad psa*  
*lterivm annisendair and psalmista*  
*ainm indfir nodseind psalmodi*  
*vm anim inchiuil senair and psallo*  
 40 *briathar indfir nodseind. || tair innv*  
 [C] *EIST ciasi animnairme fil isintsal*

## fo. 45 a 2:

*athad fo annilar. ISSed dorimeat al*  
*aile tragtairi comtis .u. libuir intpsaltair*  
*vt dicit elair psalterivm dauid in .u. libros*  
 45 *diuiditur ubi fiat fiat fiat finis*  
*sit. Saltair duid fodailter icóic*  
*libru combad forcind libuir nachmai*  
*gen imbi fiat fiat. ISSed immorru ispeir*  
*hirominus amal nach forcend lipair nach*  
 50 *maighin imbí amén amén isintos*  
*cela Ni forcenn libuir dana nachmai*  
*gen imbi fiat fiat isnaib psalmaib*  
*ISSed dana fortét ingnímaib nanap*  
*stal. 7 inandescipl 7 inades*  
 55 *merachtaib .i. intan doberdis des*  
*meracht asin chanoín bahoinlebor leo*  
*intsaltair vt dicit petrus scribtum est in libro*  
*psalmorvm 7 niedh namma dana nach*  
*maigin ináirimther [in dá lebor fichet fetarlicce*  
 60 *isind áirim óinlibuir atrímtér] intpsailm leu.*

- CEIST* cisi erndail diernailib nacanoine  
 forta napsalma. Arataat deora  
 erndaili *forsin* canoin *feturlicci* .i. torath 7  
 profetia 7 *agiografa*. Torath *amal*  
 65 rogab .u. liubra moise .i. *genis* ex  
 ticc leuiticic *númerus* diuitornimium  
 .u.iii. *libuir* nafastinei .i. *libuir* iesu ben  
 nun. *soptim* samuel. *dabriemin*  
 esiaias heremias etzicel. tar  
 70 as *tra* profetia *amal* rongabsat na  
 .III. *primfaith*. 7 *indaminfaith* dec  
*agiografa* innanoimscribenda *vt est* le  
 bor ioib 7 *trélebro* solomon .i. *proue*  
*rbia* *eclesiastes* 7 *soirim*. *canticum* *canticorum*  
 75 7 *intailim* lasnаноibscribhinna  
 atarimim *amal* *sodhain*. *CEIST* cisi gnu  
 is dignúsib nacanone forta naps  
 almo. Aratat *cetri* gnuse *forsin* can  
 one *feturlicci* .i. *historia* *profetia*  
 80 *prouerbialis* *spicies* *simplex* do  
*ctrina*. *Profetia* *didiu* isi gnuis forta  
 nasalma 7 *cindus* ón 7 is la noeb  
*scribhinna* atadurmius himbvarvch.  
 fo. 45 b 1:

Ni *animarcidi* dono cia *isperttha* disi *pro*  
 85 *fetia* indul doairchechain do *christ* 7 do  
*nufiadhnuse* ni *animarcidhe* cia doru  
*rmithe* la noimscribinna arnifil  
*din* *chanoin* *feturlicci* nírbes nobim. ET a  
*treidhe* nairdirc arrecar docach hsairis  
 90 indairecar dontsairsisea .i. loc 7 ai  
*mser* 7 *persu*. arecar eim. loc dó iudea  
*atir* *mac* *nisrael* 7 *nitaisfentar* *donach*  
*cathraich* saingnustai *fobnith* isforcitvl  
*cinelvch* donajbh uiliph duiniph indomain  
 95 dochoisín ann 7 nipv techta inbriathar  
 diadhai spirtuidhi do tairchill 7 do scri



*phund* indoenlucc *utest* uerbum spiritale  
*conprehendi* 7 *scribi* invno loco nondebuit.

Aimser do *duid* 7 ishe *conascrīph.* arite

100 teora *aimserai* arrechaither dīnchan  
 oin feturlaice .i. *aimser* rīg 7 *aimser* breitimān  
 7 *aimser* sacairt. IN *aimsir* rīg didiu *conascrī*  
 bad .i. *aimser* *duid.* *persan* *immorru* *isildka* *amal* as  
*beir* *hisidor.* *psalmus* *dauid* *quinquam* *inuno* *volumine*

105 *concluduntur* .x. uiros ce-cinise addi  
*uidimus.* *Salim* *duid* *ced* *dvaircellait**hir*  
*indoenlibur* *rochualamair* is .x. *nembor*  
*rotacachain* .i. *moisi* *dauid* *salemon* *asab*  
*idadun* *eman* *assar* *abisar* *fīlii* *cho*

110 re *aggius* *zacarias* *Ceist* *cislir* *rocach*  
*ain* *cechfer* *disuidib* *niansa* *maisi* *da* *ps*  
*alm* .i. *exurgat* 7 *domine* *refugivm.* *Duid* *c.xui.*  
*salamon* *dasalm* .i. *deus* *iudicium* 7 *nisi* *dominus*

*Asab* .xii. *otha* *quam* *bonus* *hisracl* *non* *acht* *uoce* i

115 *cocetul* *frīdadun* 7 *deus* *deorum* *asincoicait*  
*toisech.* *idadun* *dasalm* .i. *dixi* *custodium*  
 7 *none* *deo* *hicocetul* *frīa* *asab.* *eman*  
*domine* *deus* *salutis* *hicocetul* *frīa* *macca* *choir*  
 7 *uoce.* *Ethan* .i. *salm* .i. *misericordi*

120 *as* *fīlii* *chore* .i. *damac* *chore* .i. *asar* 7  
*abisar* .xii. *psalmus* *no* *psalmos* *otha* *quem* *admodum*  
*corrici* *deus* *deorum* .iiii. *salmu* *asin* *coecait*  
*medonach* *hicocetul* *frieman* .i. *quam* *dilecti*  
 7 *dixisti* 7 *fundamenta* 7 *domine* *deus* *salutis*

fo. 45<sup>b</sup> 2:

125 *aggius* 7 *sacarias* *nahocht* *sailm* *resin*  
*mbiait* 7 *na* *lavda* *Huair* *tra* *is* *deich*  
*nemur* *rochachain* *inapsalmu* *cid* *ara*  
*curther* *anugturas* *hilleith* *duid* *aoenur.* *ar* *in*  
*tan* *arbir* *bīth* *inscrībtur* *oc* *deimniugud* *nach*  
 130 *dligid* *do* *deisimbrecht* *asnapsalm*  
*aīb* *isilleith* *duid* *aoenar* *focert* *anug*  
*turras* *Ni* *hingnadh* *annisīn* *tresinngn*

- uis cenelaich asinechtoche .i. totum *pro*  
 parte 7 pars *prototo*. IS*menunn* is *duid*  
 135 *aoenar rocachain innapsalmv acht* do  
*aisilbthar* alaile dib *dona persunnaib*  
*reimepertaib*. Arimairceta aceille 7  
*anintluchta friu ut dicit helairius non est*  
*ab no obscuris innostra fide solum dauid totos*  
 140 *psalmos cecinise*. Sed *propter conveni*  
*entiam opervm illorum* alii psalmi pav  
*tantur* alis personis Sapaist Certum  
*est dauid* aughtorem esse *omnivm psalmorum*  
 145 *sonis deputantur*. Grigoir Personam  
*unam inpsalmis affirmare nonpos*  
*sumus propter tractatorum discripantiam*  
*Nam* alii *dauid tantum* Atta ni forsata  
*andligedsa* 7 *nidianehtair acht* isin  
 150 *tsaltair immedon* .i. intitul *aspeir* defici  
*erunt* lavdes *dauid* INcipit *psalmus*  
*assab ised* dicit hisindisein islaaa  
*sab inpsalm* 7 *alaili psailim olcena*  
 Ni hingnath annisin hisinasab ro  
 155 *dersaig inspirut* noeb *indidim* 7 *ernaig*  
*de napsalm* 7 *dorat duid bindius* 7  
*cupdius* foaib *arbafaith* *arbafile*  
*forlan* dorath *inspirutanoib*. IS*sed*  
*cethardna arataisilbthar intpsa*  
 160 *ilm* alis personis. Airecc *intluchta*  
 7 *gnathugad* cetail *imaircideta gnima*  
 7 *ruin ainmnigtir*. IS *gle isdeimin*  
*is duid aoenur* rogab *no rocachain* na *psalmu* 7 *ised*  
 165 *didiu* dorime *insenchus* inna *feturlicci* roordd  
*nestar duid cethurur* nairechdai *fricetvl* na

fo. 46 a 1:

*psalm dothus innaclas* .i. *assab eman it/i*  
*tum ethan* 7 *alailiv leo olcena* Anni *nogn*  
*athaigheth cach forcach* clais dorochair *ind*

- ilsita do 7 anainmnivgud ISaire eim doaisil  
 170 bthar intpsailim dona persunnaib remepertaib ce  
 su duid aoenur rusgab ISmenvnn isfir dib lin  
 uib is la hasab inpsalm 7 isduid rochachain  
 .i. inspirut næm dorinfidh immenmain nasaib  
 incivl 7 innintliucht n̄l isintpsalm 7 isduid  
 175 dorat cuibdius foaib. CEIST intre prois  
 fa in tre metur roceta intailim. Tre metur tra  
 raceta .i. meturdacht alacda. acht asbir  
 cirine. ataat .u. psailim retza tremetur  
 saingnustai .i. noli 7 confitebor 7 beatus  
 180 uir resinmbiát dono 7 exultabo. Rosuidiged  
 iarum aibgitir ebra forcach næ dotaidibh̄sea is  
 tremetur roceta isindebra 7 ni tre ðinmetur ro  
 ceta omnes psalmos apud ebreos metrico car  
 mine constant esse compositos. psalmii iam  
 185 bico carmine currant alii exaestro pede.  
 CEIST in tre metur fa treprois ro ceta intpsai  
 Im. nicumdabairt fricirine is tre metur .i. metur  
 dacht alacda. amail is tre metur ro cet inchan  
 taicc solomon 7 indlamcomairt libuir  
 190 ierimie. Atat immorru .u. psailim sainreth  
 cha isintsaltair forsataphair indapgitir  
 ebra .i. nolii 7 confitebor 7 beatus uir resin  
 beat 7 inbiat 7 exultabo te deus meus. dot/hai  
 dibsin dun is tre metur ro ceta 7 asberat combad  
 195 eiligia cummetrum .i. metur eligiecca no dactalda  
 CEIST ciasi ord fil forna psalmu innord toiniv  
 da fa intord frescabala fa indord ceta  
 il. ninachæ. acht isordd ruine 7 imaire  
 idetaid. Aris toiseghv rocet incoecat  
 200 mad psalm .i. miserere mihi deus. oldas rocet  
 intrepsalm .i. domine quidh̄. imaircideta  
 cid isin tresslucc nobeith anpsalm ad  
 indet donesergv iartredhius. IMmaire  
 idhi dana cidh̄ isin cæcatmadh̄ lucc no  
 205 beith̄ inpsalm nait/rigeh̄e fouait̄h̄ isico

ictaigdi do loigdis cinait<sup>h</sup> la haos rechta.

fo. 46 a 2 :

CEIST cindus rombatur intpsailm hi  
 tosugh. Niansa. imblogaib 7 esrevd  
 cosindoriv baibilonde condeochatar  
 210 mud<sup>h</sup>aig<sup>h</sup> hitempul lasind canoin  
 ol chena cotainic incethramat<sup>h</sup>  
 toisich adamra do dechaid<sup>h</sup> asin dore  
 .i. estras is do roír inspirut<sup>h</sup> naom anath<sup>h</sup>  
 nugud treagivn. 7 isé dodaairinal ind  
 215 oen lebar 7 ro scrip<sup>h</sup> 7 ro orddaig  
 estar atitul re cach psalm. ISv  
 atata tra 7 isilda indleborsa .i. for  
 gnuis oenlibuiv<sup>h</sup> dianechtair 7 ilpsa  
 ilim himmed<sup>h</sup>on focosmailis nacha  
 220 catrach tonimcella oenmur dianecht  
 air 7 iltegdaisi imedon indde  
 IS foannindussin rogab intsaltair  
 .i. forgnuis oenlibuiv<sup>h</sup> dianechtair 7 ilps  
 ailimb himedon foacosmailis nacha  
 225 tegdasi adamra coscrinaib ilardaib  
 conitsadaibh mbrechtnaig<sup>h</sup>ib concochraib<sup>h</sup>  
 saingnustaib doerslocad cachai. Ata  
 didiu<sup>h</sup> eochair saingnusta re cachpsalm  
 .i. atitul. CEIST indenaib psalmaib  
 230 intitail Masui dinapsalmaib<sup>h</sup> cid<sup>h</sup>  
 arnagabtair lev Minip dinaibpsalmaib<sup>h</sup>  
 cidarscrip<sup>h</sup>thair lev ISperait alaili  
 comdis dinaibsalmaib intitail 7 is  
 airi nadgaibtir<sup>h</sup> lev fou<sup>h</sup>ith<sup>h</sup> nach<sup>h</sup> airnaig  
 235 th<sup>h</sup>i fil innib Olsodain nadmaith fri  
 cirine ciasp<sup>h</sup>er<sup>h</sup>ar arnidinaib psalmaib<sup>h</sup>  
 intituil. Aris duid<sup>h</sup> aoenur rochachain  
 innapsailm 7 apsalmchetlaidi imbi  
 INTitail immorru<sup>h</sup> estras rochachainid<sup>h</sup>i vel com  
 240 tis ailiu trachturi olc<sup>h</sup>enai. Ata dedi ara  
 scribitar<sup>h</sup> intituil tria derg<sup>h</sup> arbatriaderg<sup>h</sup> no

scriphtar intpsailim he tosvgh uli ria  
 nairnechtain duib iar narnechtain duibh didiu scriphtar intpsai  
 lim triadub 7 intituil tria derg arnaragba  
 245 thar lasnapsalmaib. Ata coictli ona  
 idilcnigtair ecna 7 later napsalmb  
 adó dianechtair nadascrībthar .i. argv

fo. 46 b 1:

mainte 7 erndail. Atri dib imed-  
 on scriphtar .i. titulus 7 diapsalma  
 250 7 sinsalma. CEIST cid ani isaigrv  
 manti. niansa. acute mentis inuentvm  
 airecc menman aith no acutum inuentum  
 no aithairecc. bid briathar argymon  
 .i. ostendo. Argvmentvm didiu .i. os  
 255 tencio taidibsiv. CEIST ciatarb  
 atv frisindairnechta argumenti  
 .niansa. defasnes naceilliu docosceth  
 ar tria cumbre mbriathar ut dicit hisidor  
 Argumenta sunt quae causas rerum osten  
 260 dunt exbreuitate sermonum longum  
 sensvm habent. CEIST cia torbata fri  
 sinairnechta erndaile niansa do dist  
 engad naceille dodestengadar vel  
 do coscethar. CEIST caiti deochor etir in  
 265 argumaint 7 intitail. niansa. isdo airicta  
 nahairgomainti dofaisneis nace  
 ille do coiscethar ut diximus. Titulus  
 de fursandvd natucaiti 7 indfoch  
 aind frisarochet inpsalmb. CEIST can  
 270 ata anní istitalus. niansa. bid titio atinne  
 7 titulus huadh 7 titan grian titalus uadh  
 Atat tra cetfri tituil chenelcha resnaps  
 almo cénmot/ha nasainghustai .i. psal  
 mus canticum. psalmus cantici. Canticvm  
 275 psalmi. CEIST ciacruth rohilaigt/hi 7  
 caiti deochor eturru. niansa. issed derigne duid fri  
 a dedench/a. Torroighv .iiii. mile togait/hi di



maccaib hisraël friacetal 7 gnathagvd na  
 psalam dogres cen nach tairmesc netir  
 280 *Trian* dib *friaclais trian friacroit trian*  
*etir clais 7 croit*. IS do isdir anni  
 ispsalmus dondi arricht 7 gnathaigtir  
 hicroit. IS do isdir *inni iscanticum*  
 dondi gnathaigtir *friaclais 7 canair*  
 285 *hicroit*. IS do isdir *inni ispsalmus can*  
*ticí arandní doberar acroit hielais*  
 IS do isdir *inndi iscanticum psalmí*  
*dindí doberar aclais hicroit*. INTítail

## fo. 46 b 2:

saingnusta adfesar dosuidib arcind  
 290 *innalocaib sainredhchaib*. Diapsalma 7  
*sinpsalma*. Cate deochor *eturru Madiar*  
 ceill cirine diapsalma *cetumus semper*  
*interpretatur* significans alterna esse uicina. Sin  
 psalma doincosc morolusa. IShed *immorru*  
 295 *aspeir augustin* diapsalma *interuallum uel* in  
 psallento. Sinpsalma *uocum coniun*  
 ctio .i. *accommal ngotha*. CEIST *cinnus tiagh*  
*air inanindidhi. niansa*. arrecar *ainm nevturd*  
*ai grecca psalma psalmatis iunctio*  
 300 *ised etercertar*. Arfoim *inremodigvd*  
*ngrecca asperar dia*. Coceill *etarscartha*  
*condene diabsalma 7 disiunctio ised*  
*eitircertar immorru* .i. *eatarscarad naceille 7*  
*indintlichta 7 napersaindi 7 nafor*  
 305 *gnuse bis isintpsalm*. IS do *suidigthir*  
*anni isdiapsalma doetarscarath*  
*neich adrocomallnad triamierlegend*  
 Arfoim *dana anainm cetna indremsuidiugud*  
*greccai asberar sin 7 con. ised etercertur condene*  
 310 *sinpsalma 7 coniunctio ised etercertar*. is do  
*suidigthir anni assinpsalma doaccommal neich*  
*etarrosrad triamierleginnu*. Ata *cethar*

dai as toiscid<sup>h</sup>i isnapsalmaib .i. cet  
 nastoir 7 stoir tanusti siens 7 morolus  
 315 Cetnastoir *friaduid* 7 *friasolomon frisnaper*  
*sannv remeperta frisaul friabisolon fris*  
*nahingrintidi olchena. Stair tanusti*  
*frizeciam frisinpopul frisnamachabda*  
 Siens *fricrist frisinneclais* talmandai 7 nem<sup>h</sup>  
 320 d<sup>h</sup>ai. Morolus *friacach* noeb. *CEIST* cid  
 diatirchain fáitsinei innapsalm. niansa.  
 digein *christ* 7 *diabait<sup>h</sup>is* 7 *diachesadh* 7  
*diaergh<sup>i</sup>* 7 *fresgabail* díasuide *fordeis*  
 325 tiu aniris. De indarba Iuda inham  
 iris. Domórat<sup>h</sup> cecha firinde. Do  
 dinsim cecha clóine. Domallachadh  
 pecthach. Do *thaid<sup>h</sup>echt christ* domesim  
*necht forbiu* 7 marbv *CEIST* ciatintud

## fo. 47 a 1:

330 *forata* napsalmv indul ata coic tin  
*thud forai<sup>b</sup>* .i. Tintud<sup>h</sup> septin. Tintud<sup>h</sup> simm  
*aigh<sup>h</sup>*. Tintud<sup>h</sup> *theothais*. Tintud<sup>h</sup> *aquil*. Tin  
*tud<sup>h</sup>* cirine. Tintud septin eim is he fil  
*for*napsalmaib 7 ishé romalartad  
 335 oco. Tintúd<sup>h</sup> *asindebre isinngreic isinlaitin*  
*Corocertaigh<sup>h</sup>* cirine foobail 7 *aistrisc*  
 .i. nachní dorormacht septin nad  
 rabi ifirinne nanebraide dorat cirine  
 obail (+) fair. Obail *didin* .i. uirga iugal  
 340 ans .i. *flesc* (+) *gonus*. Nachní *immorru* dorer  
 mat septin robui hifirinne nanebraide  
 dorat cirine aistrisc fair. *Aistrisc*  
 no |: *didin* stella diens *etercertar*. Cetnai  
 psalm indso. *CEIST* cetta *arocetai*  
 345 *dinapsalmaib*. [I]*Sed asperat sési natra*  
*chtaire combad* te decet. *asperat* ar  
*aille combad<sup>h</sup>* *benedicti*. ataa ani  
*asfri<sup>u</sup>* oldas *andedasa* .i. *istoisich<sup>v</sup>*

- rocet pusillus eram. 7rl. *CEIST* cidarinne  
 350 indpsalmsa remitet nahuile psal  
 ma. niansa. arindni imdaigedar bestata  
 7 morolus and. aris *retrocuri* rosechar  
 firinne 7 cresine. IS foidirc dvine  
 dicornail centuir aritgnima a  
 355 trocuri dodnucsvt hifirinne 7 *cresine*  
 Huair didv is *tre trocui* 7 hifirinne  
 dotægar hicresiniu. ImMaircidhe didiu  
 inpsalm indimdaigedar gnim 7 bes  
 tata 7 morolus cidhé nobeith hirem  
 360 *thechtus* napsalm. *CEIST* caiti argymant in  
 tpsailimsi. niansa. inhocpsalmo omnes  
 gentes generaliter hortantur asdvdia  
 uirtutum incitat simules docet quae  
 merces bona pena mala *consequitur*.  
 365 *CEIST* cidarnatechta inpsalmsa titul  
 niansa ideo *primus* psalmi non habet titulum quia  
 titulus omnium psalmorum est. *Primus* psal  
 mus olbeid titulum nonhabet quia capit  
 nostro domino saluatori. De quo obsolete  
 370 loquitur non debuit proponi. Arcenod  
 fo. 47 a 2 :

- labrathar intailim desium nilabrat  
 ar psalm dia comairbiurt bith amal  
 nodlabrathar inpsalmsa. Nam  
 licet alii psalmi deipso multa  
 375 diqunt. Nemo tamen de eius conuersati  
 one quae fuit interris sic loquitur hic psa  
 lmus caput totius operis ponitur 7 adevm  
 quae dicenda sunt cuncta respiciunt  
 Asberat tra fairind dosesib natrachteure  
 380 atreidhi congaiibther isnaib psalmaib  
 congaiibther isintpsalmsa aoenar  
 .i. vox difinitionis guth erchoilte.  
 vox consulationis gud comdidanta.  
 vox increpationis guth cursachta.

- 385 *Primus psalmus titulus est omnium ps  
almorum quia in eo continentur tres voces  
omnium psalmorum .i. vox definitionis. uox con  
sulationis. uox increpationis. IShe uox  
definitionis and otha beatus uir usque die ac  
390 nocte. IShe uox consulationis and o  
tha die ac nocte vsque prosperabuntur  
IShe uox increpationis and otha prosper  
abuntur usque in finem .x.ii. fersa ann  
CEIST cid arnatechta anpsalmsa  
395 brethir fochosmailis inanoebcan  
one olchena. niansa. [Ut non habet liber Isaiæ .i.  
Isaiæ filii Amos ut non] habet liber mathei .i.  
liber generationis vt non habet liber mairc .i. in  
itium euangelii 7 apocolipsis iohannis  
400 7 liber apostolorum .i. paulus apostolus 7rl. ISfo  
annindussa nitechta inpsalmsa brethir  
.i. beatus uir amail aspeir hisidor. Moris est sc  
ribituræ sancte instrumenta uerborum diui  
tare legendvm vt sonat. consuetv  
405 dinem indiget. Aspert dana grigoir ceill na  
ile and abraithre. Aspert dana ci  
rine ceill nailiu and uerbum spiratuale  
humano ol grigoir. Nithechta duinne tu  
illed noibscreptra dianechtair ol  
410 nach tan do furgaib intaugtur brethir for  
agin sechtair bid briathar foramenmain fris  
gair dosuidev vt dicitur illud uerbvm quod foris  
fo. 47 b 1:*

- protullit illi uerbo quod intus latebat  
coniuncit.|| combaded~~a~~ aainm psalmi  
415 CEIST cia hainm indlibuirsi. niansa. dicunt ali  
dauid uel .v. libri psalmorum .i. combad  
forcind libuir beuss nachdu hifil fiat  
fiat. fochetair didu atason is  
napsalmaib. Nicoir didu annisin  
420 acht ised aainm liber psalmorum. CEIST caiti

saigid inne isinni as *beatus* isi saigid  
 inde asbeir *isidor* and *beatus* quase bene av  
 ctus scilicet abendo *quod* uelit 7 non  
 425 patiendo *quod* nolit. Ata ani as be  
 atus amail bid caintorm-machtaid  
 arindni techtus na hi atcobra. ille  
*enim* uere *beatus* qui habet omnia quae uult bene 7  
 non uult male. de his *enim* duobus bea  
 430 tus homo eficitur. IShe infirfindba  
 thach no infirion atcobra nahui  
 le *beatusa* inemlai 7 nadnaccomm  
 bra indulcc isondedasa immefo  
 langar cach dune findbathach  
 Dorrime dono seregiuss inninali nand  
 435 .i. *beatus* quasi uiuatus. Ata anni asb-  
 eatus amail bid beoaigti eo *quod* sci  
 licet uita eterna fruitur. Aranni  
 arbarbith innaesa dilmain onbet  
 440 aid shuthain. Airrecor ainm neccom  
 tigh hisincet/ramad ceniul na sul  
 baire romanta .i. bes 7 uita donin  
 tai. Bid *verbum* asé .i. beo exceptid  
 dichobedin tanaise forcetnacobedin. *Beatus*  
 arandgabail sechmadachta. Bid anim nadiecht-  
 445 forcetal randgab 7 condelgdar tr  
 esnatgrigrad. Dorime dano casi  
 odorus inninaile nand .i. *beatus* quasi  
 bene aptus .i. amail bid cainullmai  
 gthe nadasaigti. Dorime dono am  
 450 bros *beatus* quase bene felix. 7 bid cec  
 tur de araraile .i. *beatus* is caintorm  
 achtæ. isbeoaigti inducsa infech  
 tnach .i. uir. Cid nach homo asbert

fo. 47 b 2:

455 niansa. nachairm ata homo his isin scrip  
 tuir is do tormach aprisce doen  
 da scripthuir ar is abumo rohai



nmnid. Uir *immorru* auirtute anima  
*intriblacione*is. rohain*mnigedson* dono cid  
 asalucc cetharda. *Friahamsir duid*  
 460 *berair ceetnastoir napsalm. Frii*  
 esu irechitis instairiud ishesidki  
 nachidfarcaibsom indaimsir indin  
 gremma cedfodracaib cach. IS find  
 bathach didiu infer *qui non* abiit combeth  
 465 *inconsilio. Arisbriathar saigthetaid*  
 docum luic abeo 7 is *friasidke* fogn  
 iat intrachturi ceill naile .i. *qui non* abiit  
 iseside nadimrulaid artiait cid  
 na fireoin hicomairli napecdvch no  
 470 inahingoir 7 nifethligid indi. Hab  
 eo didiu as do as diles anbriatharsain  
 do fir theiti corigk 7 dotkæt huad  
 7 doromenathar ni dorad fris 7 teiti  
 qgi doridkisi. Habeo didiu vad imtiag.

## VARIOUS READINGS FROM MS.

### HARLEIAN 5280.

[fo. 21 a] 1 [Is] titol drech anliuboirse 2 taitne mezmunduib 3 inalegnide e  
 isandephre 4 uoliumen uminorum 5 arundí laus 6 ainm anliupoirse aeprau  
 agreg illatin 8 indepru 9 isanladin 10 roainmniged indainmsen 11 rocachoin  
 nasalmo 12 ahainm isendebru 13 inlatin 14 arindi ainim ceneluch de cech  
 ciul aroairechus 16 hainm cech cithera 17 cecha cruite 18 brundedhe  
 iersanni sendor 19 pruinidib didiu *om.* cruit dechde 20 cotarissethar sennair  
 22 furrie induass disudhiu 23 enduas sennoir notfornither iciul inde 24 tarm-  
 beror disside 25 conud denliuborso contarissethar 26 anrechto fetorloice  
 27 dinibh 28 rúnip uaislib anspirta noib 29 gregda insen issed 30 deruaroidh  
 forsen liborsa arecaiter 31 coic comcunnestae 33 doroch antainmnicudso.  
 34 issed essodir bit 35 ainm 36 tosga senim uad psalmista ainm anfir notseind  
 psalterivm indi sendoir ann 40 notsendair 41 ciaso 42 indilor dirimet alali  
 43 trachtaire comdis 46 psalterium fogailter a 47 commad forcend liuhuir  
 nachmaghin 48 ambi 49 hironymus amail nachmaigen ambi amen amen isatsos-  
 ceil nachforcend libuir 51 dno 52 ambi isnahib 53 dno angnimib nanapstal  
 7 innandessmprectaib 55 antan domperdis desmbrecht 56 asan canoin hoin-  
 libor lev 57 petrus si scriutus lipro 58 namá dno 59 maghin indairmigther  
 indalevbor fichet fetorloice 7 isandairim oinlibuir atrimter intpsailm lev 61 cisse  
 ernaíl diemdailib innacanoine 62 psalmo [fo. 21 b] arut teora 63 ernaile torudh  
 64 7 *om.* 65 moesie geniss extic 66 leuitic numerus diuitornimium 67 ocht  
 nafastine iessu 68 sobhtim 69 esaisas herimias etzichel tarus 71 cetri prim-  
 fatha 7 nada minfaith .x. 72 innanoibscriubenna 73 ioip tre lebaru 74 eclesi-  
 astes rosim canoin canticorum 75 lesna noibscribendou 76 amal sodoin cise  
 gnusse 77 dignusib canoine ierum fortáa 78 arietat cetri gnuse forsan canoin  
 80 spicies simplex 81 diu ígnus 82 7 *om.* cindus on is lia noeb scribinda  
 83 atrimtim ambuaroich 84 hanimaircide dono *om.* esbertha disse 85 andóul  
 doarcechain 86 nuafliadnaise hanimaircide dno dorurmithea lie noibscribonda  
 88 don fetorloice ni bus noibe Et 89 treide noirderc airecoir cechsoirse  
 90 inairecor dentsoirseso 91 persae airucor em dii loc iudae 92 atir taspentor  
 de 93 locc sainradhach no saingnuiste es forcetul 94 dinib uilib doinib 95 do-  
 coissen bodh 96 dotairceld scribend 97 anenlucc uerbi spirítale 99 dou

aimser isse condascrib 100 teoruo arrecaiter 101 aimser brethimon 7 aimser  
 rig 102 sagairt dno condoscibodh 103 persoin 104 isper ir. psalmos qun-  
 quam in uolumine 105 cecenise adiuuimus 106 sailm cedoaircellaitir  
 107 rocolomor dechenbor 108 rodacachoin moisis salimon 109 apissar filicore  
 111 dossideb mois 112 exuirget duid trisailmb .x. 7 .c. 113 salmon diepsalmb  
 ed 114 assap dapsalmb decc ota hī non acht 115 frie idadún isancevacoid  
 116 toisech die cusdodiat 117 none dno [sic] assabb 118 ria maccaib core  
 119 etan missericordias 120 assar 121 psalmos ota qvem at modum 122 cor-  
 ruce cetrie psailmbe isancoicit 123 medonaicch fria qvam dilecta 124 bene-  
 dixisti 125 aigius salmo riesanmbiaid 126 7 lauda deichenpor 127 rocan  
 [sic] nasalmba 128 cuirethor anugdaras illeḡ oenar [fo. 22 a] 129 airbir scrib-  
 tuir demniugud 130 desimbrechtaib 131 isaleith oenor focerd anugdaras  
 133 assanechtodoche 134 menonn diu 135 oenor ruscachoin inasalmo doasel-  
 bt̄her 136 alalie denapersandaib 137 ocacellie 138 indinntlechteae fr̄zu .i.  
 139 abscurmis [sic] totós 140 cecenise conuenentiam 141 opera ali pau-  
 tantur 142 alis sap om. 143 licet add. 144 per conuenentium alif psalmi  
 affiire non posuimus propter trachtatorum discibanciam 148 toet 149 so  
 150 armedon deficerunt 151 psalmos 152 isanisen islie assab 153 arolie  
 alcena 154 ingnad indisen hisen asabb dedeirscen- 155 indidiumh enoicthe  
 156 denraut 157 fooib arbofaith bafilie 158 forlán dirath spiritu nóibh 159 cet-  
 hortae arutaiseluh̄tar 160 alis arecor indtlichta 161 immairectid ae 7 gnimha  
 162 ainmnig- glee demh̄in 163 oenor rogaub napsalmo 164 derime nafe-  
 dorloice roordnestarside dauidh 166 dethús naclas ituthum 167 aroilie alcena  
 168 forcechclais dorochoir asaindilseta 169 airesen dosaselbt̄ar 170 dinaib  
 171 menonn isadfir 173 noeb amenmoin nassaib dorinfid anceul 174 fil isant  
 (psalm) 7 duid 175 dinraut cuibdes foib fa anre 176 fan intrie metor  
 177 roctav dactalcda atber 178 reta 179 confitepur 180 riesanmbiait 7  
 inbiaid dna 7 exultabo 181 ditaibse 183 epreos metrica carmina 184 con-  
 stat compositum psalii 185 currunt [fo. 22 b] 186 fá intreprois rucetau  
 187 conntabairt rie edon 188 dachtalcda amoil rocteu incantoicc 189 solamon  
 190 ataid imorú coice psailm isant psaltair forsata aibgiter 192 noli riesambiaiet  
 193 anbiaid exultabo dotaibssen 194 isberad comad 195 elicciacum edon  
 dachtalc[d]a 196 ciaso forsan anord toineda 198 nachai rune imairectad  
 aris toisechu roced 201 tresailmb imaircide 202 nobedh anpsalm cid indet  
 203 esercc̄he iertredenus imaircide cid 204 luoc 205 beth acoic̄tide doligdis  
 206 lie hoes rectgæ 207 itosoich 209 doire 210 muga 212 toisech do-  
 coidh doeiree 213 athnuaugud 214 gion dodaaairinail 215 roordaicistar  
 216 rie cech sailmb uatota 217 so 219 cosmoiles na 220 catrach donimci-  
 elloa 221 indte 225 scriuib imgaibbh ilorduib 226 conistodoib mbrectnaidh̄ib  
 227 cechai ata diu 228 saingnuste 229 dinoib 230 mas dinaib 231 gaib-  
 ter levo 232 cidorascriuhtor levo asperad alalie 234 airie nachgabtor levo  
 ernaigte 235 nat 236 ciaisberor ardonoib [sic] 237 duid oenor 238 na-  
 psalmo imbee 239 imoru rodacachoinside 240 alalie dedie 241 atituil  
 242 scribindis itosuch h̄ulie 243 rienairrechtain duoib iernairechtain duib im-

*morru* 244 *amaragbaiter* 245 *lasnapsalmoe coicde onadilgniter* 246 *lathor*  
 247 *nadscribtar argomanta* 250 [fo. 23 a] *argumentam* 252 *arec innenmon*  
 253 *arecc briathar organo* 254 *diu .i. ostentia* 255 *taidbse torbotae frisanar-*  
*nechto* 257 *defaisnes in[na]cellie decoiscethar* 258 *issidor* 261 *sensom toru-*  
*hata risanarnichta* 262 *dedistiggadh nacellie decoiscethar* 264 *ceric cati dechoir*  
 265 *antitul dou irrieta* 266 *dofassnes* 267 *titulus immorru* 268 *an fochoin*  
 269 *risroced intpsalm canus* 270 *niansa pitiio .i. aithindie* 271 *grian* 7 *huad*  
 272 *itat cetrie cinelacha* 273 *cenmotta napsalmo nonasaingnustao* 274 *canticii*  
 275 *ruilaighte* 277 *torroeccho cetrie milie togaide* 279 *cen[n]ach toirmiuc etir*  
 280 *clauis* 281 *dou* 284 *diní canar* 285 *ocroit is dou isdir andi is canticum*  
*psalmus diní beror acroit haclais* 287 *psalmi* 288 *dondní* 289 *atfesor archind*  
*om.* 290 *sainradachaib* 291 *etoroib* 292 *cetamus om.* 294 *immorru om.*  
 296 *psallendo coniunctio uocam* 297 *acomal nagotha tiagor* 298 *inanindie*  
*airecor ainim neotardai* 300 *arfoeimh and remsuidiugud* 301 *die coiceill etor-*  
*scarthae* 303 *immorru om.* 304 *ind om.* 305 *mbios isnapsalmoib dou sui-*  
*dicter [fo. 23 b]* 307 *ne[i]ch atrocmaildiogad* 308 *diu inainim cedna remsuidigte*  
 309 *sen et condene* 310 *isndo* 311 *sughiter isnpsalmo die acomol*  
 312 *etarroscaod* 314 *tanaistie morulus* 315 *cestnoair risnapersonnaib*  
 316 *remepertaib* 317 *hinccnaithe tanaise* 318 *riezechiam machapdae* 320 *mor-*  
*ulus cech* 321 *diatarcain faidsene* 322 *degen crisd baites* 7 *die esercciu*  
 323 7 *die resgauhail* 7 *diasuide des* 324 *dee animb dotoicuiret* 325 *indiris .i.*  
*doindorbou iudan inhamires* 326 *demoruodh* 327 *dinsem gacho claeiniue*  
 328 *peccacta ditigect mesamnocht* 330 *fortau itaut tintudto* 331 *simmoicc*  
 332 *teotais* 333 *em* 334 *ise romalortoic occo gorucertaic cirine fo obil* 7 *astrix*  
 337 *nat* 338 *haneprua dereir cirine deraud* 339 *obil foair opil diu uirgo uigalans*  
 340 *imoru derermot* 341 *roboi* 342 *dinrat cirine astrix foair* 343 *diu stealla*  
*grandiens etercertur ut oriion poetes* 344 *inso ciacetuo rocedau* 345 *dinaib*  
*psalmbaib aspert* 346 *combote desed alalie* 347 *commat benedictus* 348 *firie*  
*aldás indedesie astaoisecho* 349 *roctou erum ciesc [sic] cie dorinde* 350 *an-*  
*ψalmsau remetheid psalmo* 351 *arindediu imdhaiccther bestatu* 353 *eresene*  
*fodeirc duinne* 354 *arithgnamoia* 355 *didnucsatd eresene* 356 *diu* 357 7  
 [sic] *ditecor acresene die* 358 *anψalmb andmdaiccther gnim* 7 *morulus* 7 *bestata*  
 359 *cede* 360 *ψalm cude* 361 *in[h]oc* 362 *generailter hortantor astutia*  
*sim[fo. 24 a]muli quos docet* 366 *ideo om. psalmus no[n] quam* 368 *oilbeid*  
*habed capite* 369 *qou obsolute* 370 *debuid arcenolabraitet* 372 *pith* 373 *na-*  
*labratthar sau* 374 *liced multi* 375 *nemo tendes conuersacione* 376 *inturris*  
*locitur* 378 *dicenta cuntarespondid norespicunt* 379 *Asperoid tra sese natrach-*  
*toirie* 380 *congabter isnapsalmbioih [sic]* 381 *congaitiur* 382 *difinitionis*  
*.i. guth ercoiltio* 383 *consolocionis guth* 384 *curaghtai* 385 *titalus* 386 *quam*  
 [sic] *tris* 387 *difinitionis consulationis* 388 *isee* 389 *difin [sic] adn ota*  
 390 *ised consulationis* 391 *prosperapuntur* 392 *increptanonis ann ota prospe-*  
*rapuntur* 393 *infines enferso ann* 394 *ces [sic] arnatechtau* 395 *brethir ni-*  
*ansa focosmoilius inanoibcanoine alceno qui non habet liber iessaie .i. iessaie fili amois*  
*ut non habet* 398 *generatio [sic]* 399 *euangeli apocolipsis* 400 *.i. apaulus*

401 sen 402 *amail isper* Moris est *scribtura* 403 *sanctae* deuitare 404 ud  
 405 asper *grigoir* diu nalie 406 asper cirine 407 nolie *spiriuali ummana* ol  
*gricoir* 410 defuarcoib forogion 411 fricsair 412 dossoide illut 413 proxid  
 cesc ciev ainm anliboirse 416 no coic 417 forcendd liboir duo afil 418 som  
 419 divo 420 *assed aainm ierfir* psal[m]orum cesc cade 421 isandii is issf  
 422 andii *quasi* 423 *abhabendo* 424 paciendo 425 caintormacht*aidh*  
 426 [fo. 24 b] *aranni tectuss* adcopru 427 bona 428 mala 429 isee fiorfinba-  
 tach 430 firioin 431 *beat/ha* soinemlou nadnacouhra 432 isonindedoso  
 imefulaggar 433 cec[h] finbatach 434 dierime seregus andii nalie and  
 435 edon uiuitas 436 amoil pidbeoaicte 438 airbir anoesau dilmoim onbetaig  
 439 airiegar 441 romanda edon bess isuita dinindtai 442 ase 443 *dichoibed̄in*  
 444 fornocetna [sic] *coibed̄in* 444 *arinangā* [sic] ainim nadiēchē 445 *forfetal* [sic]  
*rangā* condelgtor riasna [sic] 446 *cassedorus* 447 *aminad* elie and 448 amoil  
 caintormacht*aid* [sic] saiged 449 dienrime dno ambroiss 450 *quasi* 451 ara-  
 nalie 452 beoaigte ancainausca [sic] fechtanach 453 uair [sic] cid arnachomo  
 454 *homo* isanscribtuir 455 dotorand apriscie 456 abhomo roaimnieged  
 457 imoro anima intrubulationes 458 dno 459 afolad cethardai Prie aimser dā  
 dieberor 460 cetnoastair hissu 461 *ireich̄idis* antanr̄f issesede dna 462 na-  
 chadfarcoibsem anaimser 463 cefodfacaib cac[h] findbotach 464 abit 465 con-  
 cilio Aspriathar saigetaic 466 fasidie fognied 467 ceil nalie abit 468 esede  
 469 firioin inapecodh no 470 inaziggair fedligit̄ indib 471 is do isainm  
 diles sen 472 teit coricch 7 dietoed uadh 473 dieromnathar derad ris tet  
 474 cucee arrise div huad imthiag



In order to utilize space otherwise vacant, I here put together some of those cases in which the readings of H are so plainly better than those of R, that their adoption did not seem to demand justification in the notes.

H	R	H	R
5 laus . . . . .	lus	180 7 in biaid . . . . .	—
12 ahainm . . . . .	ainm	181. 255 taidbse. . . . .	taidibsea, taidibsv
17 <i>cruite</i> . . . . .	<i>croiti</i>	185 currunt . . . . .	currant
18 brundedhe . . . . .	bruinnidi	201 imaircide . . . . .	imaircideda
31 coic . . . . .	<i>cezi</i>	203 tredenus . . . . .	tredhius
47 } forcend, forcendd . . . . .	forcind	206 coictide . . . . .	coictaigdi
417 }		228 saingnuste . . . . .	saingnusta
54 innan . . . . .	ina	245 coicde . . . . .	coicthi
61 inna . . . . .	na	269 roced . . . . .	rochet
72. 87 noib . . . . .	noim	287 psalmi . . . . .	psalmíí
78 canoin . . . . .	canone	296 psallendo . . . . .	psallento
84 hanimaircide . . . . .	animarcidi	300 remsuidiugud . . . . .	remodigvd
88 noibe . . . . .	nobim	317 tanaise . . . . .	tanusti
94 doinib . . . . .	duiniph	318 riezechiam . . . . .	frizeciam
99 condascrib . . . . .	conascrib	323 esercciu . . . . .	erghi
104. 121 psalmos . . . . .	psalmus	330 itaut coic tindtudo . . . . .	ata coic tintud
106 sailm . . . . .	salim	336. 339 obil . . . . .	obail
123 dilecta . . . . .	dilecti	348 dede . . . . .	deda
124 benedixisti . . . . .	dixisti	351 bestatu . . . . .	bestata
126 lauda . . . . .	nalavda	353 fodeirc duinne . . . . .	foidirc dvine
129. 438 airbir . . . . .	arbir, arbar	371 labraithar . . . . .	labraithar
134 menonn diu . . . . .	menunn	403 deuitare . . . . .	diuitare
143 licet . . . . .	—	422. 450 quasi . . . . .	quase
144 per conuentium . . . . .	peruenentia	449 ambroiss . . . . .	ambros
158 di . . . . .	do	469 ina . . . . .	na
170. 230. 345 dinaib . . . . .	dona, dina	470 inaniggair . . . . .	inahingoir

1. Is hé titúl fil i n-dreich ind libuir se taitní do menmanaib inna légnide. Is hé a ainm isind ebru *Sepher Tehallim* .i. ‘volumen hymnorum,’ amal asberar *Liber Psalmorum*, arindí as *psalmus* is ‘laus’ nó ‘hymnus’ etercertar.

6. Ceist. Cia hainm ind libuir se, a ebre, a gréic, a latin? Ní anse. *Nabla* isin ebru, *Psalterium* isin gréic, *Laudatorium* vel *Organum* isind latin.

9. Ceist. Can rohaimniged dó a n-ainm si? Ní anse. Din chruitt trésa rocha-chain Duíd inna salmu .i. *nabla* a hainm sídi isind ebru, *psalterium* in graeco, *laudatorium* vel *organum* isind latin, arindí as *organum* is ainm cenélach do chach chiúil ar a airechus. *Nabla* immurgu ní hainm cenélach do chach chruitt, acht is *cithara* ainm cenélach cacha cruitt. *Cithara* .i. ‘pectoralis,’ in ‘brúinnide’ .i. farsindí sennair for brúinnib.

19. *Nabla* didiu crott deichde .i. cotairissedar ó deich tétaib, sennair ó deich méraib, immacomraccat inna deich timmna fuiri. Anúas bíd a bolg di súidiu, ocus is anúas sennair. Nodforndíther a ceól inde. Tarmiberar di súidiu, condid ainm dond libur so, cotairissedar ó deich tétaib ind recho fetarlicce, doinfider de supernis mysteriis Spiritus Sancti .i. denaib rúnaib úaslib in Spiruta Nóib.

29. *Psalterium*, son gréda in sin, is ed ainm dorúaraid forsind libur so. Airecaiter in cóic suin comcobnestae .i. *psalmus*, *psalterium*, *psalmista*, *psalmodium*, *psallo*.

33. Ceist. Can doróich int ainmnigud so? Ní anse. Is ed asbeir Essodir, bíd *psaltis* ainm ciúil.  $\psi$  gréda ina tosug. *Psalmus* ‘seinm’ húad, *psalterium* aní sennair and, *psalmista* ainm ind fíir nodseinn, *psalmodium* ainm in chiúil sennair and, *psallo* bríathar ind fíir nodseinn.

1. This is the title there is in front of this book which shineth to the minds of the readers. This is its name in the Hebrew, *Sepher Tehillim*, that is 'volumen hymnorum,' as is said *Liber Psalmorum*, because ψαλμός is, being interpreted, 'laus' or 'hymnus.'

6. Question. What is this book's name, its Hebrew, its Greek, its Latin? Not difficult. *Nebel* in Hebrew, ψαλτήριον in the Greek, *Laudatorium* or *Organum* in the Latin.

9. Question. Whence was that name given<sup>1</sup> to it? Not difficult. From the harp to which David sang the psalms, to wit, *nebel* is its name in the Hebrew, ψαλτήριον in graeco, *laudatorium* or *organum* in the Latin, for *organum* is a general name for any musical instrument on account of its excellence. *Nebel*, however, is not a general name for any harp, but κιθάρα is a general name of any harp. κιθάρα, i.e. 'pectoralis,' because it is played upon the breast.

19. *Nebel*, however, is a tenfold harp, to wit, it consists of ten strings, it is played with ten fingers, the ten commandments unite on it. Its belly is downward, and it is played from above. Its music is denoted in that. Hence it is transferred, so that it is the name of this book, which consists of the ten strings of the Old Testament, which is inspired de supernis mysteriis Spiritus Sancti, that is by the sublime mysteries of the Holy Spirit.

29. ψαλτήριον, a Greek word, is the name that has remained on this book. The five cognate words are found, to wit, ψαλμός, ψαλτήριον, ψαλμίστης, ψαλμοδία, ψάλλω.

33. Question. Whence came this name? Not difficult. This is what Isidore says, ψάλτιγξ is the name of a musical instrument. A Greek ψ in its beginning. From it (is derived) ψαλμός, 'playing,' ψαλτήριον, that which is played on it, ψαλμίστης, the name of the man that plays on it, ψαλμοδία, the name of the music that is played on it, ψάλλω, a verb of the man who plays it.

<sup>1</sup> Lit. named.

41. Ceist. Ciasi ainm n-áirne fil isint éaltair, inn úathad fa inn ilar? Is ed dorfmét alaili tragtairi comtís cóic libuir isint éaltair. Ut dicit Elair ‘psalterium David in quinque libros dividitur, ubi *fiat fiat* finis sit.’ Saltair Duíd fodailter i cóic libru, co m-bad forcenn libuir nach magen i m-bí *fiat fiat*. Is ed immurgu asbeir Hieronymus, amal nach forcenn libuir nach magen i m-bí *amen amen* isint éoscélu, ní forcenn libuir dano nach magen i m-bí *fiat fiat* isnaib salmaib.

53. Is ed dano forthét i n-gnámib inna n-apstal ocus inna n-descipul ocus ina n-desmreachtaib .i. intan dombertís desmrecht asin chanóin, ba hóinlebor leú in saltair, ut dicit Petrus ‘scriptum est in Libro Psalmorum.’ Ocus ní ed nammá dano. Nach maigen ind-áirimter in dá lebor fichet fetarlice, is ind-áirim óinlibuir atrímter int éailm leú.

61. Ceist. Cisi ernail di ernailib inna canóine fortá inna salmu? Ar ataat teora ernaille forsín canóin fetarlice .i. *torah* ocus *prophetia* ocus *hagiographa*. *Torah*, amal rogab cóic libru Móise .i. *Genis*, *Exodus*, *Leuitic*, *Numerus*, *Diuítormínium*. Ocht libuir inna fáitsine .i. libuir Iesu Ben Nún, Sophím, Samuel, Dabreiamin, Isaias, Ieremias, Ezechiel, Taresra, ‘*prophetia*,’ amal rongabsat inna cethri prímfáithi ocus in dá minfáith déec. *Hagiographa*, ‘inna nóibscribenda,’ ut est lebor Ioib ocus trélebru Salomón .i. Proverbia, Ecclesiastes ocus Sirasirim .i. Canticum Cantorum. Ocus int éailm lasna nóibscribenda atarímim amal sodain.

76. Ceist. Cisi gnúis di gnúisib inna canóine fortá inna salmu? Ar atát cethri gnúise forsín canóin fetarlice .i. historia, prophetia, proverbialis species, simplex doctrina. Prophetia didiu is í gnúis fortá inna salmu. Ocus cindas ón, ocus is la nóibscribenda ataruirmius himbúaruch? Ní animmaircide cia asbertha diisi prophetia, indul doairchechain de Chríst ocus de núfiadnisi. Ní animmaircide dono cia dorurmithe la nóibscribenda, ar ní fil dín chanóin fetarlice ní bes nóibiu.

88. Ocus a tréde n-airdirc airecar do chach éairsi indairecar dont éairsi sea .i. locc ocus amser ocus persan. Airecar ém locc dó Iudea i tír mac n-Israél, ocus ní taisfentar do nach chathraich éaingnustai, fobíth is forcital cenélach donaib uilib dóinib in domuin dochoissin and, ocus ní bu théchte in bríathar díada spirtaide do thairchiull ocus do scríbund ind-óinlucc, ut est: ‘verbum spiritale comprehendí et scribí in uno loco non debuit.’

41. Question. What is the number <sup>1</sup> (of books) there are in the Psalter, one or many? This is what some commentators reckon, that there are five books in the Psalter. Ut dicit Hilarius: 'Psalterium David in quinque libros dividitur, ubi *fiat fiat* finis sit.' The Psalter of David is divided into five books so that there is an end of a book wherever *fiat fiat* occurs. However, what Jerome says is, that as there is no end of a book everywhere where ἀμὴν ἀμὴν occurs in the Gospel, so there is no end of a book wherever *fiat fiat* occurs in the Psalms.

53. Moreover, the following in the Acts of the Apostles and of the Disciples and in their examples supports (this), to wit, whenever they brought an example from the Canon, the Psalter was counted as one book by them, ut dicit Petrus: 'Scriptum est in Libro Psalmorum.' And further, not this only. Wherever the twenty-four books of the Old Testament are enumerated, the Psalms are reckoned as one book by them.

61. Question. To which division of the divisions of the Canon do the Psalms belong? For there are three divisions in the Canon of the Old Testament, to wit, *Torah*, and *Propheta* and *Hagiographa*. *Torah*, that is, the five books of Moses, to wit, *Genesis*, *Exodus*, *Leviticus*, *Numeri*, *Deuteronomium*. Eight books of Prophecy, to wit, the books of Joshua Ben Nûn, *Shophetîm*, Samuel, *Dibre Hayyamîm*, Isaias, Jeremias, Ezechiel, *Thare Asra*, '*propheta*,' as there are the four chief prophets and the twelve minor prophets. *Hagiographa*, 'the sacred writings,' ut est: the book of Job, and the three books of Solomon, to wit, *Proverbia*, *Ecclesiastes* and *Shîr Hashîrîm*, i. e. *Canticum Canticorum*. And thus I reckon the Psalms with the sacred writings.

76. Question. To which kind of the kinds of the Canon do the Psalms belong? For there are four kinds in the Canon of the Old Testament, to wit, *historia*, *propheta*, *proverbialis species*, *simplex doctrina*. *Propheta*, then, that is the kind to which the Psalms belong. And how is this, when just now I reckoned them with the sacred writings? It is not inconsistent though it be called *propheta*, in so much as it prophesied of Christ and of the New Testament. Nor is it inconsistent though it be reckoned with the sacred writings, for of the Canon of the Old Testament there is nothing more sacred.

88. And the three well-known things that are found for every composition, are found for this composition, to wit, place and time and author. The place, then, is found for it, Judea in the land of the Sons of Israel, and it is not assigned to any special town, because it is a general teaching to all men of the world that is in it; and it was not meet that the divine spiritual word should be confined and written in one place, ut est: 'verbum spiritale comprehendi et scribi in uno loco non debuit.'

<sup>1</sup> Lit. the name of the number.



99. Aimser dóu aimser Duíd, ocus is hé condascríb. Ar it é teora aimsera aire-caiter don chanóin fetarlice .i. aimser ríge ocus aimser brithemon ocus aimser sacart. I n-aimsir ríge didiu condascríbad .i. aimser Duíd.

103. Persan immurgu is ilde, amal asbeir Isidorus: ‘psalmos David, quanquam in uno volumine concludantur, decem viros cecinisse audivimus.’ Saim Duíd ced doaircellaitir ind-óinlibur, rochúalamar is deichnebor rodacachain .i. Móise, Duíd, Salomon, Asaph, Idithún, Eman, Assar, Abisar, filii Chore, Haggus, Zacharias.

110. Ceist. Cislir rochachain cech fer di súidib? Ní anse. Móise dá salm .i. *Exurgat ocus Domine refugium*. Duíd cxiii. Salomón dá salm .i. *Deus iudicium ocus Nisi Dominus*. Asaph dá salm déec óthá *Quam bonus Israel*, acht *Voce* i cocetul fri Idithún, ocus *Deus deorum* asin chóicait tóisech. Idithún dá salm .i. *Dixi custodiam ocus Nonne Deo* hi cocetul fria Asaph. Eman *Domine Deus salutis* hi cocetul fria maccu Choir ocus *Voce*. Ethán óin salm .i. *Misericordias*. Filii Chore .i. dá mac Chore .i. Assar ocus Abisar duodecim psalmos óthá *Quem admodum corrici Deus deorum*; cethri salmu asin chóicait medónuch hi cocetul fri Eman .i. *Quam dilecta ocus Benedixisti ocus Fundamenta ocus Domine Deus salutis*. Haggus ocus Zacharias inna hocht salmu résin in-biáit ocus *Lauda*.

126. Húair tra is deichnebor rochachain inna salmu, cid aracurther a n-augturas alleith Duíd a óinur? Ar intan airbir biuth in scriptúir oc demnigud nach dligid do deismrechaib asnaib salmaib, is alleith Duíd a óinur fochert a n-augturas. Ní hingnad aní sin trésin n-gnúis cenélaich as sinechdoche .i. totum pro parte et pars pro toto.

134. Is menunn didiu is Duíd a óinur ruscachain inna salmu, acht doaisilbtar alaili dób donaiþ persanaib reméperthaib ar immairecidetaid a céille ocus a n-intli-uchta friu, ut dicit Hilarius: ‘non est obscurum in nostra fide solum David totos psalmos cecinisse; sed propter convenientiam operum illorum alii psalmi putantur aliis personis.’ Sabaist(?): ‘Certum est David auctorem esse omnium psalmoreum, licet per convenientiam operum alii psalmi aliis personis deputantur.’ Grigoir: ‘Personam unam in psalmis affirmare non possumus propter tractatorum discrepantiam.’ Nam alii David tantum.

148. Atá ní forsataet a n-dliged sa, ocus ní dianechtair, acht isint saltair immedón .i. in titul asbeir: ‘defecerunt laudes David, incipit psalmus Asaph.’ Is ed dicit isindf sin, is la Asab in salm ocus alaili sailm olchena. Ní hingnad aní sin. Is i n-Asab rodersaig in Spirit Nóib indidim ocus ernaigdi inna salm, ocus dorat

99. Its time is that of David, and it is he who wrote it. For these are the three times that are found for the Canon of the Old Testament, to wit, the time of Kings, the time of Judges, and the time of (High) Priests. In the time of Kings then it was written, viz. the time of David.

103. The author, however, is plural, as Isidore says: 'psalmos David quamquam in uno volumine concludantur, decem viros cecinisse audivimus.' 'The psalms of David, though they are comprehended in one book, we have heard that ten persons have sung them,' viz. Moses, David, Solomon, Asaph, Jeduthun, Heman, Asar, Abisar, filii Core, Aggaeus, Zechariah.

110. Question. How many did each man of these sing? Not difficult. Moses two psalms, to wit, *Exurgat* (Ps. 67) and *Domine refugium* (Ps. 89), David one hundred and thirteen, Solomon two psalms, to wit, *Deus iudicium* (Ps. 71) and *Nisi Dominus* (Ps. 126), Asaph twelve, from *Quam bonus Israel* (Ps. 72), but *Voce* (Ps. 76) in unison with Jeduthun, and *Deus deorum* (Ps. 49) in the first fifty. Jeduthun two psalms, to wit, *Dixi custodiam* (Ps. 38) and *Nonne Deo* (Ps. 61) in unison with Asaph. Heman *Domine deus salutis* (Ps. 87) in unison with the sons of Korah, et *Voce* (Ps. 76). Ethan one psalm, to wit, *Misericordias* (Ps. 88). Filii Core, to wit, the two sons of Korah, Asar and Abisar, twelve psalms from *Quemadmodum* (Ps. 41) unto *Deus deorum* (Ps. 49); four psalms from the middle fifty in unison with Heman, to wit, *Quam dilecta* (Ps. 83) and *Benedixisti* (Ps. 84) and *Fundamenta* (Ps. 86) and *Domine Deus salutis* (Ps. 87). Aggaeus and Zacharias the eight psalms before the *Beati* (Ps. 118) and *Lauda* (Ps. 145).

126. Now, since it is ten persons that sang the psalms, why is their authorship referred to David alone? For when the scripture in confirming some law uses examples from the psalms, it refers their authorship to David alone. That is not wonderful, through the general figure which is (called) *συνεκδοχή*, that is, totum pro parte et pars pro toto.

134. It is clear, however, that it is David alone who sang the psalms, but some of them are ascribed to the aforesaid persons, because of the agreement of their sense and meaning with them. Ut dicit Hilarius: 'Non est obscurum in nostra fide solum David totos psalmos cecinisse. Sed propter convenientiam operum illorum alii psalmi putantur aliis personis.' Sebastian (?): 'Certum est David auctorem esse omnium psalmoreum, licet per convenientiam operum alii psalmi aliis personis deputantur.' Gregory: 'Personam unam in psalmis affirmare non possumus propter tractatorum discrepantiam.' Nam alii David tantum.

148. There is something which supports this point, and not from without, but in the Psalter itself, to wit, the title which says: 'defecerunt laudes David (Ps. 71, 20) incipit psalmus Asaph.' This is what he says therein, this psalm and other psalms besides are by Asaph. That is no wonder. In Asaph the Holy Spirit awakened

Dúfd binnius ocus cuibdius foaib, ar bá fáith, ar bá fili forlán di rath in Spiritu Nóib.

158. Is ed cetharda arataisilbtar int sáilm aliis personis, airec intliuchta ocus gnáthugud cétail, immaircidetu gníma ocus rún ainmnigthe. Is glé is demin is Dúfd a óinur rogab inna salmu, ocus is ed didiu dorími in senchas inna fetarlicce. Roordnestar Dúfd cethrar n-airechda fri cétul inna salm do thús inna class .i. Assaph, Eman, Idithún, Ethán, ocus alaili leú olchena. Aní nognáthaiged cách for cach claiss, dorochair i n-dilsetu dó, ocus a n-ainmnigud. Is aire ém doaisilb-tar int sáilm donaib persunnaib reméperthaib, cesu Dúfd a óinur rusgab. Is menunn is fír dób línaib is la hAsab in salm ocus is Dúfd rochachain .i. in Spiritu Nóib dorinfid im-menmain n-Asaib in ciúl ocus in n-intliucht fil isint sáilm, ocus is Dúfd dorat cuibdius foaib.

175. Ceist. In tré próis fa in tré metur rocéta int sáilm? Tré metur tra racéta .i. metur dachtalacda. Acht asbeir Cirine : ataat cóic sáilm reta tré metur saingnusta .i. *Noli* ocus *Confitebor* ocus *Beatus vir* résin m-Bíáit, in Bíáit dono, ocus *Exaltabo*. Rosuidiged farum abgitir ebre for cach n-ái do thaidbse is tré metur rocéta isind ebru. Ocus ní tré óinmetur rocéta. ‘Omnes psalmos apud Hebraeos metrico carmine constat esse compositos. Psalmi alii iambico carmine currunt, alii hexametro pede.’

186. Ceist. In tré metur fa in tré próis rucéta int sáilm? Ní cumtabairt fri Cirine is tré metur .i. metur dachtalacda, amal is tré metur rocét in chantaic Solomon ocus ind Lámchomairt libuir Ieremiae. Atát immurgu cóic sáilm sainrethaig isint éaltair forsatabair ind abgitir ebre .i. *Noli* ocus *Confitebor* ocus *Beatus vir* résin m-Bíáit ocus in Bíáit ocus *Exaltabo te Deus meus*, do thaidbsin dún is tré metur rocéta. Ocus asberat co m-bad elegiacum metrum .i. metur eligiecca nó dachtalacda.

196. Ceist. Ciasi ordd fil forsna salmu, in ordd tóiniuda, fa in ordd frescabála, fa in ordd cétail? Ní nach áí. Acht is ordd rúine ocus immaircidetad. Ar is tóisequ rocét in cóicatmad salm .i. *Miserere mihi Deus* oldás rocét in tressalm .i. *Domine quid*. Immaircide cid isin tresslucc nobeith in salm asindet dond ésergu far trédenus. Immaircide dano cid isin cóicatmad lucc nobeith in salm aithrige, fobhí is i cóictidi doluigdís cinaith la hóes rechtgæ.

207. Ceist. Cindas rombátar int sáilm hi tosg? Ní anse. I m-blogaib ocus esreud cosin dóiri baibilóndi, co n-deochatár mogaid hi tempul lasin canóin

the meditation and prayer of the psalms, and David added melody and harmony to them, for he was a prophet, for he was a poet full of the grace of the Holy Spirit.

158. These are the four things on account of which the psalms are assigned *aliis personis*: invention of meaning, and practice of singing, congruity of action, and mystery of naming. It is clear it is certain that David alone sang the psalms, and this is what the history of the Old Testament relates. David appointed four chief persons for the singing of the psalms, to lead the choirs, to wit, Asaph, Heman, Jeduthun, Ethan, and others with them besides. What each one was used to do in each choir, fell to him specially, and they<sup>1</sup> were named from them. Therefore, truly, are the psalms assigned to the aforesaid persons, although David alone sang them. It is clear that it is true both ways, that the psalm is by Asaph, and that David sang it, to wit, the Holy Spirit inspired in Asaph's mind the music and the sense that are in the psalm, and David added harmony to them.

175. Question. Were the psalms sung in prose or in metre? They were sung in metre, to wit, the dactylic metre. But Jerome says, there are five psalms that run in a special metre, to wit, *Noli* (Ps. 36) and *Confitebor* (Ps. 110) and *Beatus vir* (Ps. 111) before the *Beati* (Ps. 118), the *Beati* itself, and *Exultabo* (Ps. 144). The Hebrew alphabet was put on every one of them, to shew that they were sung in metre in the Hebrew. And not in one metre were they sung. 'Omnes psalmos apud Hebraeos metrico carmine constat esse compositos. Psalmi alii iambico carmine currunt, alii hexametro pede.'

186. Question. Were the psalms sung in prose or in metre? There is no doubt with Jerome that it was in metre, to wit, the dactylic metre, as it is in metre were sung the Canticle of Solomon and the Lamentation of the book of Jeremiah. There are, however, five special psalms in the Psalter on which the Hebrew alphabet has been put, to wit, *Noli* (Ps. 36) and *Confitebor* (Ps. 110) and *Beatus vir* (Ps. 111) before the *Beati* (Ps. 118), and the *Beati* and *Exultabo te Deus meus* (Ps. 144), to show to us that they were sung in metre. And they say that it is elegiacum metrum, to wit, elegiac or dactylic metre.

196. Question. What order is on the psalms, the order of returning, or the order of ascending, or the order of singing? None of them. But it is the order of mystery and fitness. For the fiftieth psalm, to wit, *Miserere mihi deus*, was sung before the third psalm, to wit, *Domine quid*. It is fit that the psalm which tells of the resurrection after three days should be in the third place. It is fit again that the psalm of repentance should be in the fiftieth place, because it was on the fiftieth day that sins were remitted by the men of law.

207. Question. In what state were the psalms in the beginning? Not hard to tell. In fragments and scattered until the Babylonian captivity, when the slaves

<sup>1</sup> *i.e.* the Psalms.

olchena, co táinic in cethramad tóisech adamra dodechaid asin dóiri .i. Estras. Is dó roir in Spirit Nóib a n-athnugud tréa giun, ocus is é dodaaírnól ind-óinlebor ocus roscríb ocus roorddaigestar a thitul ré cach salm.

216. Is úathata tra ocus is ilda ind lebor sa .i. forgnúis óinlibuir dianechtair ocus ilsaílm himmedón, fo chosmailius nacha cathrach donimmchella óinnmúr dianechtair, ocus iltegdaise immedón indi. Is foa n-indas sin rogab in saltair .i. forgnúis óinlibuir dianechtair ocus ilsaílm himmedón, fo chosmailius nacha tegdaise adamra co scrínaib ilardaib co n-itsudaib mrechnaigdib, co n-eochraib saingnústaib do erslocud cach ái. Atá didiu eochair saingnúste ré cach salm .i. a thitul.

229. Ceist. In denaib salmaib in tituil? Massu dinaib salmaib, cid arnágabtair leú? Minip dinaib salmaib, cid arascríbtair leú? Asberait alaili comtís dinaib salmaib in tituil, ocus is airi nád gaibter leú, fobfth nach ernaigh efil indib. Olsodain nád maith fri Cirine ci asberthar, ar ní dinaib salmaib in tituil. Ar is Duíd a óinur rochachain inna salmu, ocus a sálmchéulaidi imbi. In tituil immurgu Estras rodacachain sidi, nó comtís aili trachtairi olchena.

240. Atá déde arascríbtar in tituil tria derg, ar ba tria derg noscríbtís int saílm hi toslug uli ría n-airechtain duib. Iar n-airechtain duib didiu scríbtar int saílm tria dub ocus in tituil tria derg, arnárabatar lasna salmu.

245. Atá cóicthe ón-aidilcnigthir ecna ocus láthar inna salm. A dó dianechtair nadascríbtar .i. argumainte ocus ernail. A trí dfb immedón scríbtair .i. titulus ocus díapsalma ocus sinpsalma.

250. Ceist. Cid aní is *argumentum*? Ní anse. ‘Acute mentis inventum,’ ‘airecc menman áith,’ nó ‘acutum inventum’ nó ‘áith-airecc.’ Bíd brfáthar *arguo* .i. ‘ostendo.’ *Argumentum* didiu .i. ‘ostentio,’ ‘taidbsiu.’

255. Ceist. Cia torbatu frisind-airnechta argumenti? Ní anse. Do aissnéis inna céille dochoscethar tria cumbri m-brfáthar, ut dicit Isidorus: ‘Argumenta sunt quae causas rerum ostendunt. Ex brevitate sermonum longum sensum habent.’

261. Ceist. Cia torbatu frisind-airnechta ernaille? Ní anse. Do disteggad inna céille dochoscethar.

264. Ceist. Cericc cate dechor etir a n-argumaint ocus in tituil? Ní anse. Is dóu airechta inna hairgomainti do aissnéis inna céille dochoiscechar, ut diximus. Titulus do fursundud inna tucaite ocus ind fochuin frisarocét in salm.



came into the temple with the canon, when the fourth famous leader came from captivity, to wit, Ezra. It is he to whom the Holy Spirit granted to renew them through his mouth, and he it is who gathered them in one book and wrote and arranged its title before every psalm.

216. This book is one and is manifold, to wit, the form of one book without, and many psalms within, like some city which one wall surrounds without, and many buildings within it. In such wise is the Psalter, to wit, the form of one book without, and many psalms within, like some glorious building with many shrines, with various treasure-houses, with special keys to open each one of them. There is however a special key before each psalm, to wit, its title.

229. Question. Do the titles belong to the psalms? If they do, why are they not sung with them? If they do not, why are they written with them? Some say that the titles belong to the psalms, and that it is for this they are not sung with them, because there is no prayer in them. Therefore it does not seem good to Jerome to say them, for the titles do not belong to the psalms. For it is David alone that sang the psalms, and his psalmists around him. The titles however, Ezra sang them, or there may have been other commentators besides.

240. There are two things for which the titles are written in red, for in the beginning before the invention of ink the whole psalms used to be written in red. After the invention of ink, however, the psalms are written in ink, and the titles in red, lest they be sung with the psalms.

245. There are five things which the knowledge and disposition of the psalms require. Two of them without, which are not written, to wit, arguments and division. Three of them within, which are written, to wit, *titulus* and *diapsalma* (διάψαλμα) and *sympsalma* (σύμψαλμα).

250. Question. What is *argumentum*? Not difficult. *Acute mentis inventum*, 'a sharp invention of the mind,' or *acutum inventum*, or 'a sharp invention.' There is a word *arguo*, that is, 'ostendo.' *Argumentum*, then, 'ostentio,' 'showing.'

255. Question. For what use were arguments invented? Not difficult. To set forth through short words the sense which follows, ut dicit Isidorus: 'Argumenta sunt quae causas rerum ostendunt. Ex brevitate sermonum longum sensum habent.'

261. Question. For what use were divisions invented? Not difficult. To distinguish the sense which follows.

264. Question. What then is the difference between the argument and the title? Not difficult. The arguments were invented to set forth the sense that follows, ut diximus. *Titulus* to illustrate the cause and occasion at which the psalm was sung.

269. Ceist. Can atá aní is *titulus*? Ní anse. Bíd *titio* ‘athinne,’ agus *titulus* húad, agus *tilan* ‘grían,’ agus *titulus* úad.

272. Atát tra cethri tituil chenélaig réсна salmu cenmothá inna saingnústa .i. psalmus, canticum, psalmus canticí, canticum psalmi.

275. Ceist. Cia cruth rubhlaigthe, agus caite deochor eturru? Ní anse. Is ed dorigne Duíd fria dédenchu. Doróigu cethri míli togaithi di maccaib hÍsraél fria cétal agus gnáthugud inna salm dogrés cen nach tairmesc n-etir. Trían díf fria claiss, trían fria cruit, trían etir claiss agus cruit. Is dóu is dír aní is *psalmus* dondí arricht agus gnáthaigthir hi cruit. Is dóu is dír aní is *canticum* dondí gnáthaigthir fria claiss agus canair hi cruit. Is dóu is dír aní is *psalmus canticí* araní doberar a cruit hi claiss. Is dóu is dír aní is *canticum psalmi* dondí doberar a claiss hi cruit.

288. In tituil saingnústa, adfesar dosuidib archiund innaloccaib sainredchaib.

290. *Diapsalma* agus *sinpsalma*, cate deochor eturru? Mad íar céill Cirini, *diapsalma* cétamus ‘semper’ interpretatur, significans alterna esse vicina, *sinpsalma* do inchosc morolusa. Is hed immurgu asbeir Augustinus: ‘diapsalma intervallum psallendi vel in psallendo, sinpsalma vocum coniunctio’ .i. ‘accomol n-gotha.’

297. Ceist. Cindas tíagar ina n-inni de? Ní anse. Airecar ainm neutarda grécdá *psalma*, *psalmatis*. ‘Iunctio,’ is ed etercertar. Arfóim ind remšuidigud n-grécdá asberar *dia*, co céill etarscartha, co n-déne diabsalma, agus ‘disiunctio’ is ed etercertar .i. etarscarad inna céille agus ind intliuchta agus inna persainne agus inna forgnúse bís isint šalm. Is dóu suidigthir aní is *diapsalma* do etarscaruth neich adrocomallnad tria mferlégend. Arfóim dano a n-ainm cétna ind remšuidigud n-grécdá asberar *sin*, agus ‘con,’ is ed etercertar, co n-déne *sinpsalma*, agus ‘coniunctio,’ is ed etercertar. Is dóu suidigthir aní as *sinpsalma*, do accomol neich etarroscrad tria mferlégenn.

312. Atá cetharde as toiscide isnaib salmaib .i. cétna stoir agus stoir tánaise, siéns agus morolus. Cétna stoir fri Duíd agus fri Solomon agus frisna persanna remépertha, fri Saúl, fri Abisolón, frisna hingrintide olchena. Stoir tánaise fri Ezechiam, frisín popul, frisna Machabda. Síens fri Críst, frisín n-eclais talmandai agus nemdai. Morolus fri cech nóib.

320. Ceist. Cid diatirchan fáitsine inna salm? Ní anse. Di gein Chríst agus dia baithis agus dia chésad agus dia esérgiu agus dia fresgabáil agus dia šuidiu for deiss Dé athar i nim; de thochuired gente i n-iris, de indarbu Iuda i n-amiris; de

269. Question. Whence is the word *titulus*? Not difficult. *Titio* is 'a fire-brand,' and *titulus* from it, and *titan* is 'the sun,' and *titulus* from it.

272. There are, however, four general titles before the psalms, besides the special ones, to wit, *psalmus*, *canticum*, *psalmus cantici*, *canticum psalmi*.

275. Question. How were they multiplied, and what is the difference between them? Not difficult. This is what David did during his last days. He selected four thousand chosen men of the sons of Israel to sing and practise the psalms always without any cessation. One third of them for the choir, one third for the harp, one third both for the choir and the harp. The word *psalmus* applies to what was invented for the harp and is practised on it. *Canticum* applies to what is practised by the choir and is sung with the harp. *Psalmus cantici* applies to what is taken from the harp to the choir. *Canticum psalmi* applies to what is taken from the choir to the harp.

288. As to the special titles, they will be mentioned further on in their special places.

290. *Diapsalma* and *sympsalma*, what is the difference between them? If after the opinion of Jerome, *diapsalma* first, 'semper' interpretatur, significans alterna esse vicina, *sympsalma* to teach morality. This is however what Augustine says: 'diapsalma intervallum in psallendo, sympsalma vocum coniunctio,' that is, 'a combination of voices.'

297. Question. How is their meaning arrived at? Not difficult. There is found a Greek neuter noun, ψάλμα ψάλματος. 'Iunctio' is its interpretation. It receives the Greek preposition διά, with a sense of separating, so that it makes διάψαλμα, and 'disiunctio' is its interpretation, to wit, separation of the sense and the purport and the author and the form that are in the psalms. *Diapsalma* is put to separate anything that has been joined together by misreading. The same noun also receives the Greek preposition σύν, which, interpreted, is 'con,' so that it makes σύμψαλμα, which, interpreted, is 'coniunctio.' *Sympsalma* is put to join together anything that has been separated by misreading.

312. There are four things that are necessary in the psalms, to wit, the first story, and the second story, the sense and the morality. The first story refers to David and to Solomon and to the above-mentioned persons, to Saul, to Absalom, to the persecutors besides. The second story to Hezekiah, to the people, to the Maccabees. The meaning (refers) to Christ, to the earthly and heavenly church. The morality (refers) to every saint.

320. Question. Of what did the prophecy of the psalms foretell? Not difficult. Of the birth of Christ and of His baptism, and of His passion, and of His resurrection, and of His ascension, and of His sitting on the right hand of God the Father in Heaven, of the invitation of the heathen to faith, of the thrusting of Judah into

mórath cecha fírinne, de dÍnsim cecha clóine, de maldachad pechtach, de thuidecht Chríst do messemnacht for bú ocus marbu.

329. Ceist. Cia tintúd foratá inna salmu? indul atát cóic tintúdu foruib .i. tintúd Septin, tintúd Simmaig, tintúd Teothais, tintúd Aquil, tintúd Cirini. Tintúd Septin ém, is hé fil forsna salmu, ocus is hé romalartad oco. Tintúd asind ebru isin n-gréic, isin latin. Coruchertaig Cirine fo obil ocus astrisc .i. nach nÍ dorormacht Septin nad rabÍ i ffrinni inna n-Ebraide, dorat Cirine obil (→) foir. Obil didiu .i. ‘virga iugulans’ .i. flesc (→) gonas. Nach nÍ immurgu dorerat Septin robóí hi ffrinni inna n-Ebraide do réir Cirini, dorat Cirine astrisc foir. Astrisc nó ;|: didiu ‘stella radiens’ etercertar, ut Orion poetes.

343. Cétna salm inso.

Ceist. Cia ceta rocét dinaib salmaib? Is ed asberat séssi inna trachtaire co m-bad *Te decet*. Asberat alailli co m-bad *Benedictus*. Ataa anÍ as ffríu oldás a n-déde sa .i. is tóisichu rocét *Pusillus eram* ocus araile.

349. Ceist. Cid arindÍ in salm sa remithét inna huili salmu? NÍ anse. ArindÍ imdaigedar béstatu ocus morolus and. Ar is tré trócairi rosechar fírinne ocus cresene. Is fodirc dúinni di Chornail centuir. Ar it gnÍma a thrócaire dodnucsat hi ffrinni ocus cresini. Húair didiu is tré trócairi ocus ffrinni dotægar hi cresini, immaircide didiu in salm ind-imdaigedar gnÍm ocus béstatu ocus morolus cid hé nobeith hi remthechtus inna salm.

360. Ceist. Cate argumaint int sáilm sí? NÍ anse. ‘In hoc psalmo omnes gentes generaliter hortantur, ad studia virtutum incitat, simul eos docet quae merces bona, quae poena mala consequatur.’

365. Ceist. Cid arnátehta in salm sa titú? NÍ anse. ‘Ideo primus psalmus non habet titulum, quia titulus omnium psalmorum est.’ ‘Primus psalmus’ ol Béd ‘titulum non habet, quia capiti nostro Domino Salvatori, de quo absolute loquitur, non debuit proponi.’ Ar ce nodlabratar int sáilm de-sium, nÍ labrathar salm dia chomairbiurt biuth amal nodlabrathar in salm sa. ‘Nam licet alii psalmi de ipso multa dicunt, nemo tamen de eius conversatione quae fuit in terris sic loquitur. Hic psalmus caput totius operis ponitur, et ad eum quae dicenda sunt cuncta respiciunt.’

379. Asberat tra fairend di séssib inna trachtaire a tréde congabther isnaib salmaib congabther isint sáilm sa a óinur .i. vox definitionis, ‘guth erchoilte,’ vox

unbelief, of the increase of every justice, of the spurning of every injustice, of the malediction of sinners, of the coming of Christ to judge the quick and the dead.

329. Question. What is the translation that is on the psalms? For there are five translations on them, to wit, the translation of the Septuagint, the translation of Symmachus, the translation of Theodotion, the translation of Aquila, the translation of Jerome. The translation of the Septuagint, truly, that is the one which is on the psalms, and this is the one which was altered by him<sup>1</sup>. It is a translation from the Hebrew into the Greek, into the Latin. Jerome corrected it under dagger and asterisk. To wit, anything that the Septuagint added, which was not in the 'Hebrew Verity,' Jerome put a dagger on it. *Obelus*, however, to wit, 'virga iugulans,' that is, a rod that wounds. Anything, however, which the Septuagint forgot, which, according to Jerome, was in the 'Hebrew Verity,' Jerome put an asterisk on it. *Asteriscus*, however, means 'stella radians,' ut Orion poetes.

343. The first psalm this.

Which of the psalms was sung first? This is what numbers of the commentators say that it was *Tu decet* (Ps. 64). Others say that it was *Benedictus* (Ps. 143). There is that which is truer than either of these, to wit, *Pusillus eram* &c. was sung first.

349. Question. What is it that makes this psalm precede all the other psalms? Not difficult. Because virtue and morality abound therein. For it is through mercifulness that righteousness and belief are attained. That is conspicuous to us from Cornelius the centurion. For it was the deeds of his mercifulness that brought him to righteousness and belief. Because, however, it is through mercifulness and righteousness that belief is arrived at, it is fit that the psalm in which action and virtue and morality abound should be in front of the psalms.

360. Question. What is the argument of this psalm? Not difficult. 'In hoc psalmo omnes gentes generaliter hortatur, ad studia virtutum incitat simul eas, docet quae merces bona, quae poena mala consequatur.'

365. Question. Why has this psalm no title? Not difficult. 'Ideo primus psalmus non habet titulum, quia titulus omnium psalmore est.' 'Primus psalmus,' says Bede, 'titulum non habet, quia capiti nostro Domino Salvatori de quo absolute loquitur non debuit proponi.' For though the (other) psalms speak of Him, they do not speak of His life as this psalm speaks. 'Nam licet alii psalmi de ipso multa dicunt, nemo tamen de eius conversatione quae fuit in terris sic loquitur. Hic psalmus caput totius operis ponitur, et ad eum quae dicenda sunt cuncta respiciunt.'

379. Some of the numbers of the commentators say that the three things which are found in the psalms are found in this psalm alone, to wit, *vox definitionis*,

<sup>1</sup> *i. e.* Jerome.



consolationis, ‘gud comdídanta,’ vox increpationis, ‘guth cúrsagtha.’ ‘Primus psalmus titulus est omnium psalmorum quod in eo continentur tres voces omnium psalmorum .i. vox definitionis, vox consolationis, vox increpationis.’ Is hé vox definitionis and, óthá ‘Beatus vir’ usque ‘die ac nocte.’ Is hé vox consolationis and, óthá ‘die ac nocte’ usque ‘prosperabuntur.’ Is hé vox increpationis and, óthá ‘prosperabuntur’ usque in finem. Dá fersa déec and.

394. Ceist. Cid arnátecha in salm sa bréthir? Ní anse. Fo chosmailius inna nóibchanóne olchena, ut non habet liber Isaiae .i. Isaiae filii Amos, ut non habet liber Matthaei .i. liber generationis, ut non habet liber Marci .i. initium evangelii, et Apocalypsis Iohannis et liber Apostolorum .i. Paulus apostolus, et reliqua. Is fo a n-indas sa ní techa in salm sa bréthir .i. *Beatus vir*, amal asbeir Isidorus: ‘Moris est scripturae sanctae instrumenta verborum devitare &c.’

405. Asbert dano Grigoir céill n-aill and, a bráithrea. Asbert dano Cirine céill n-aill and. ‘Verbum spiritale humana,’ ol Grigoir. Ní théchte dúinni tuilled nóibscrepra dífanechtair, ol nach tan dofúarcaib int aughtur bréthir for a gin sechtair, bíd bríathar for a menmain frísagair došuidiu, ut dicitur: ‘Illud verbum quod foris protulit illi verbo quod intus latebat coniungit.’

415. Ceist. Cia ainm ind libuir sí? Ní anse. Dicunt alii co m-bad ed a ainm *Psalmi David* nó cóic *Libri Psalmorum* .i. co m-bad forcenn libuir beus nach dú i fil *fiat fiat*. Fó chethir didiu atá son isnaib salmaib. Ní cóir didiu aní sin, acht is ed a ainm iar fír *Liber Psalmorum*.

420. Ceist. Cate saigid inne isindí as *beatus*? Is í saigid inne asbeir Isidorus and: ‘beatus quasi bene auctus, scilicet habendo quod velit et non patiendo quod nolit.’ Atá aní as *beatus*, amal bíd ‘caintormachthe,’ arindí techtas innahí adchobra. ‘Ille enim vere beatus, qui habet omnia quae vult bona et non vult male. De his enim duobus beatus homo efficitur.’ Is hé in fírfíndbathach nó in fírfíon adchobra inna huile beatusa sainemlai ocus nadnaccobra ind ulcc. Is ón dédi so immefulaggar cach dune fíndbathach.

434. Dorími dono Seregius inni n-aill n-and, edón ‘beatus quasi vivatus.’ Atá aní as *beatus* amal bíd ‘beóagithe,’ ‘eo quod scilicet vita aeterna fruitor,’ arindí airbir biuth ind óesa dílmáin ón bethaid suthain. Airecar ainm n-écomtig hisin cethramud ceniul inna sulbaire rómánta, edón *bes*, ocus ‘vita’ donintái. Bíd verbum asé .i. *beo*, exceptid di chobedín tánaisi for cétna-chobedín. *Beatus* a randgabáil sechmadachta. Bíd ainm n-adiecht for cétna-randgabáil ocus condeldgar triasna thrí grád.

446. Dorími dano Cassiodorus inni n-aill n-and .i. ‘beatus quasi bene aptus’ .i. amal bíd cain-ullmaigthe in dí saigthi.

'the speech of definition,' *vox consolationis*, 'the speech of consolation,' *vox increpationis*, 'the speech of rebuke.' 'Primus psalmus titulus est omnium psalmodum, quod in eo continentur tres voces omnium psalmodum, *i. e.* vox definitionis, vox consolationis, vox increpationis.' This is *vox definitionis* in it, from 'Beatus vir' usque 'die ac nocte.' This is *vox consolationis* in it, from 'die ac nocte' usque 'prosperabuntur.' This is *vox increpationis* in it, from 'prosperabuntur' usque in finem. Twelve verses in it.

394. Question. Why has this psalm no verb? Not difficult. Like other portions of the sacred Canon, ut non habet liber Isaiæ, *i. e.* Isaiæ filii Amos, ut non habet liber Matthæi, *i. e.* liber generationis, ut non habet liber Marci, *i. e.* initium evangelii, et Apocalypsis Iohannis et liber Apostolorum, *i. e.* Paulus apostolus, et reliqua. In the same way this psalm has no verb, *viz.* *Beatus vir*, as Isidore says: 'Moris est scripturæ sanctæ instrumenta verborum devitare &c.'

405. Gregory, however, gives another sense, O brethren. Jerome also gives another sense. 'Verbum spiritale humana,' (&c.) says Gregory. It does not behove us to add to the Holy Scripture from without, for whenever the author lets out a word on his mouth, there is a word in his mind that answers to it, ut dicitur: 'Illud verbum quod foris protulit illi verbo quod intus latebat coniungit.'

415. Question. What is the name of this book? Not difficult. Dicunt alii that its name is *Psalmi David* or five *Libri Psalmorum*, *viz.* that there is an end of a book wherever 'fiat fiat' occurs. This is found four times in the psalms. That is not right, however, but its true name is *Liber Psalmorum*.

420. Question. What is the etymology of *beatus*? This is the etymology which Isidore says is in it: 'beatus quasi bene auctus, scilicet habendo quod velit et non patiendo quod nolit.' *Beatus* is as it were 'well increased,' because he possesses that which he desires. 'Ille enim vere beatus, qui habet omnia quæ vult bona et non vult male. De his enim duobus beatus homo efficitur.' He is truly blessed or righteous who desires all the various blessings, and does not desire them in an evil way. Of these two things each blessed man is made up.

434. Sergius, however, gives another sense, to wit, 'beatus quasi vivatus.' *Beatus* is as if it were 'vivified,' 'eo quod scilicet vita æterna fruitur,' because the lawful people enjoy life everlasting. There is found a rare noun in the fourth kind of Roman rhetoric, to wit, *bes*, and 'vita' translates it. There is a verb from it, to wit, *beo*, an exception of the second conjugation by the first conjugation. *Beatus* (is) its past participle. There is an adjective noun on the same participle, and it is compared through the three degrees.

446. Cassiodorus, however, gives another sense, to wit, 'beatus quasi bene aptus,' that is, 'well adapted' as it were are the two etymologies.

449. Dorfmi dono Ambrois ‘beatus quasi bene felix,’ oculus bíd cechtarde ar araile .i. beatus is caintormachthæ is beóagthe isind lucc sa in fechnach .i. vir.

453. Cid ar nach ‘homo’ asbert? Ní anse. Nach airm atá ‘homo’ isin scrip-túir, is do thórund aprisce dóinde scríbhthair, ar is ab humo rohainmniged. ‘Vir’ immurgu a virtute animae in tribulationibus. Rohainmniged son dono cid a folud cetharda.

459. Fri aimsir Duíd berair cétna stoir inna salm, fri Iesu Sirechitis in tánaise. Is héside nachidfarcaib-som ind-aimsir ind ingremma ced fodrásaib cách.

463. Is findbathach didiu in fer ‘qui non abiit’ co m-beth ‘in consilio.’ Ar is brífathar saigthetad dochum luicc ‘abeo,’ oculus is friside fogníat in trachtairi céill n-ailli .i. ‘qui non abiit’ is éside nád immrulaid, ar tógait cid ind fírioin hi comairli inna peodach nó inna n-iggor, oculus ní fedliget indi.

470. ‘Abeo’ didiu, is dó as díles in brífathar sin, do fír théiti co ríge oculus dothæt úad, oculus doromenathar ní do rád fris, oculus téiti cuci doridise. ‘Ab eo’ didiu, ‘úad’ immthág. . . .

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449. Ambrose, however, says, 'beatus quasi bene felix,' and both of them agree (?), to wit, *beatus*, the blessed man in this passage is well-increased, is vivified.

453. Why did he not say 'homo'? Not difficult. Wherever 'homo' occurs in the Scriptures, it is written to mark human frailty, for it was named *ab humo*. 'Vir,' however, 'a virtute animae in tribulationibus.' He was called so, however, from a fourfold reason.

459. The primary story of the psalms refers to the time of David, the second to Jesus the son of Sirach. He it was that did not abandon him in the time of the persecution, though every one (else) abandoned him.

463. Blessed, however, is the man 'qui non abiit,' so that he is 'in consilio.' For 'abeo' is a verb of going towards a place, and the commentators give another meaning to it, to wit, 'qui non abiit' is he who has not gone away; for even the righteous go into the council of the sinners and of the impious, but<sup>1</sup> do not stay therein.

470. 'Abeo,' however, is a word properly used of a man that goes to a king and comes from him, and remembers something to say to him, and goes to him again. 'Ab eo,' however, 'from him' I go. . . .

<sup>1</sup> Lit. and.





## APPENDIX

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*Supplement to Mr. Whitley Stokes' description of the contents of Rawlinson B. 512  
 in the Rolls Edition of the 'Tripartite Life,' pp. xiv-xlv.*  
 —♦—

P. xiv.—fo. 1 a, 1. Kailleuracht inso sis. This is a very old (tenth century?) poem on the eight winds blowing on the kalends of January. Hence kailleuracht=calendarium.

Tonfeid, a Christ, *conic muir*  
 i cuaird bethad<sup>1</sup> brigadbuil,  
*co n-ecius cid toirnes gair*  
 gaithi hi *kalaind* Enair.

*Guide us, O Christ, that rulest the sea  
 Around the mighty vast world,  
 That I may tell what signifies the voice  
 Of the wind on the kalends of January.*

Solina chetchathach<sup>2</sup>,  
 is toirthrech cid *duinebthach*,  
 dlomaid airchindchiu *nammá*,  
 hit imda a galara.

*Solanus of a hundred battles,  
 It is fruitful though productive of plague,  
 It rejects (?) chiefs only,  
 Many are its diseases.*

Affrica anairdes ní saich,  
 dofoirmi torad sainmaith,  
 iasc ocus ith hed *congaid*,  
 is oen inna sainemlaib.

*Africus from the south-east, not bad,  
 It signifies specially good fruit,  
 Fish and corn, while it lasts,  
 It is unique in its excellences.*

<sup>1</sup> leg. betha.

<sup>2</sup> leg. chétach chathach.

Mad Saranica andess,  
 dofoirni fiadaib firmess,  
 mor immed toraid co lan,  
 iascroth amra hulimar.

*As for Saronicus from the south,  
 It signifies to you<sup>1</sup> a rich harvest,  
 A great quantity of full fruit,  
 Marvellous huge fish.*

Marba sommai, slicht nad chress,  
 mad hi Famonía aniardess:  
 doadbat cech ith fo clu,  
 cathu ocus goirtmessú.

*Goods will be destroyed, a track not narrow,  
 If it is Favonius from the south-west:  
 It signifies every corn crop laid low,  
 Battles and scant harvests.*

Sluinnid bas rig mad anfar  
 bess Puinina immun ocian,  
 fuilriud mar, guin doine dno,  
 ocus plag for pecthacho.

*It denotes the death of a king<sup>2</sup> if from the west  
 It is P. around the ocean,  
 Great bloodshed, and slaying of men,  
 And plague on sinners.*

Pessima aniarthuid namma,  
 ascolt ocus tinorgna,  
 ocus tochur blath atbeir,  
 cen ani do huilicheil.

*Pessima from the north-west only,  
 Dearth<sup>3</sup> and slaughters,  
 And fall of blossoms it says,  
 Without . . . . .*

Ceth Faiccina bess antuaid,  
 bid torm catha claidebruaid,  
 bas na pecthach, teidm is tes,  
 tirmae ocus tromainness.

<sup>1</sup> Lit. 'before you.'

<sup>2</sup> Or 'of kings.'

<sup>3</sup> Cf. Cormac, Transl. p. 1.

*If it is F. from the north,  
There will be noise of red-sworded battle,  
Death of the sinful, plague and heat,  
Drought and heavy distress.*

Cain *immed* n-eisc, nasad suail,  
mad Altina anairthuaid,  
lobuir indi, cath co fi,  
toirt*hi* hili tonfethi. Ton.

*A fair multitude of fish, petty commemoration!  
If it is Altanus from the north-east,  
Sicknesses in it, battle with venom,  
Many fruits it brings to us.*

P. xvi.—fo. 30 a, 2. Another copy of the *Críchairecht na Míde* is found in the Stowe MS. 992, fo. 25 b. See Rev. Celt. xi. p. 435, n. 2.

P. xviii.—fo. 39 a. Another copy of the *Teist Choemáin* is found in LL. p. 371 c. Cell Achaid, now Killeigh, was in the present King's County (i n-úib Failge, Féil. p. cvii). Oc-Sinchell or Sinchell Oc was one of its abbots, and is so called to distinguish him from his predecessor Sen-Sinchell. See Mart. Don. March 26, June 25.

Teist Choemain Cluana meic Treoin for scoil Oc-Sinchill Chille Ached inso<sup>1</sup>.

Iss iat so cinte<sup>2</sup> 7 gnathaighthe bui oc scoil Oic-Sinchill<sup>3</sup>. Crabath cen scfs. Umla cen fodord. Eitiud<sup>4</sup> cen forcraid. Afne cen elniud. Ailithre cen tintudh<sup>5</sup>. Bidecht fri hespaib<sup>6</sup>. Beannachadh prainde. Praind cen fuidell. Fedli fri foglaim. Frithailim tratha<sup>7</sup>. Sirfrecar<sup>8</sup> nime. Nertath cech faind<sup>9</sup>. Nemsnim<sup>10</sup> don tsaegal. Sanntugadh oifrim. Eistecht fri sruitheib<sup>11</sup>. Adrath do *genus*. Gabail ic fannaib. Faisidiud<sup>12</sup> menic. Michata<sup>13</sup> cuirp. Catu do anmain<sup>14</sup>. Doennacht<sup>15</sup> fri hecin. Torrama gallrach<sup>16</sup>. Croisfigeall hi toi<sup>17</sup>. Troige do deidnius<sup>18</sup>. Scrutach sgrepra<sup>19</sup>. Adscela do faisneis<sup>20</sup>. Onair<sup>21</sup> do senaib. Saire do<sup>22</sup> sollamnaib. Cumbri *canta*<sup>23</sup>. Coimed cairdesa. Mna do mórimgabail<sup>24</sup>. Athuath dia n-érsclaib<sup>25</sup>. Romiscas dia<sup>26</sup> raidsechaib. Nem-rochtain a rocomraid<sup>27</sup>. Cen [fo. 39 a, 2] oentaig an oentige<sup>28</sup>. Cen escus dia n-acallaim<sup>29</sup>. Idna isna feraib se, ferrdi dia n-anmaib<sup>30</sup>. Inisli<sup>31</sup> dia maigistir. A maigistir amod*h*<sup>32</sup>. Finid.

<sup>1</sup> Teist—inso *om. L.*    <sup>2</sup> crábuid *add L.*    <sup>3</sup> scoile Sinchill *sisis L.*    <sup>4</sup> étgud *L.*  
<sup>5</sup> impúd *L.*    <sup>6</sup> bíthecht fri bésaib *L.*    <sup>7</sup> tráth *L.*    <sup>8</sup> Tírfrecor *L.*    <sup>9</sup> cechoen *L.*  
<sup>10</sup> nefní *L.*    <sup>11</sup> uaslib *L.*    <sup>12</sup> foisitiu *L.*    <sup>13</sup> michatu *L.*    <sup>14</sup> cátu anman *L.*  
<sup>15</sup> oenucht *L.*    <sup>16</sup> éscas co galaraib *L.*    <sup>17</sup> cotoe *L.*    <sup>18</sup> thinnius *L.*    <sup>19</sup> scrutan screpra *L.*  
<sup>20</sup> ainsis fórcitail *L.*    <sup>21</sup> onoir *L.*    <sup>22</sup> i *L.*    <sup>23</sup> cantana *L.*    <sup>24</sup> mór *om. L.*  
<sup>25</sup> aduath do aírscelaib *L.*    <sup>26</sup> do *L.*    <sup>27</sup> cen rochtain ar rochomrad *L.*    <sup>28</sup> cen anoentaíd oentaige *L.*  
<sup>29</sup> cen escas dacallaim chobnesam *L.*    <sup>30</sup> idna—annaib *om. L.*    <sup>31</sup> isle *L.*  
<sup>32</sup> ammagistir ammog. Incomdiu atigerna *L.*

*This is Coeman of Cluain mac Treoin's testimony as to the school of Sinchell the Young of Cell Achid.*

*These are the rules and customs that were at young Sinchell's school. Devotion without weariness. Humility without murmuring. Dressing without extravagance. Fasting without violation. Exile without return. . . . against frivolities. Blessing the meal. Dining without leavings. Perseverance in learning. Observance of the canonical hours. Cultivation of Heaven. Strengthening every weak one. Not caring for the world. Desiring mass. Listening to elders. Adoration of chastity. Standing by the weak. Frequent confession. Contempt of the body. Respect for the soul. Humanity in need. Attending the sick. Cross-vigil in silence. Pity to sickness. Searching the Scripture. Relating the gospels<sup>1</sup>. Honour to the old. Keeping festival days holy. Brevity in chanting. Keeping friendship (or perhaps gossiped). Greatly avoiding women. Dread of their stories. Great hatred of their talk. Not to go to their great conversation. Not to be alone (with them, add. L.) in one house. Without . . . the conversation of neighbours. Purity in these men, the better for their souls. Humility to their master. Their master their servant. (The Lord their master, add. L.)*

Then follow these sentences, which are also found in Harl. 5280, fo. 41 a:—

Dedi as mó ainces oeni: étrad 7 cræs. Tria cræs rohindarbad Adam a párdas. Tria cræs rommill Iesu a primgeindecht 7 rorec ria brathair ria<sup>2</sup> Iacob ar craibechan<sup>3</sup>. Finet.

*Two things that are a greater evil than (any) one thing: lust and gluttony. Through gluttony Adam was expelled from Paradise. Through gluttony Esau destroyed his birthright and sold it to his brother Jacob for pottage.*

P. xx.—fo. 42 a, 1. Múgrón's (+ A. D. 980) Invocation of the Trinity. Another copy of this is found in the Lebor Brecc, p. 74 d.

Múgrón comarba Coluim Cille haec verba composuit de Trinitate.

Airchis<sup>4</sup> dín a Dé atha[i]r<sup>5</sup> uilicumaichtaig! A Dé na slóg. A Dé uasail. A t[h]igerna in domuin. A Dé dfaísneithe. A duilemuin<sup>6</sup> na n-dúl. A Dé neamaicsidhe. A Dé nemc[h]orpdai. A Dé nemmiten<sup>7</sup>. A Dé nemt[h] inside. A Dé nemfoiditnich<sup>8</sup>. A Dé nemt[h]ruailnidhe. A Dé nemmarbdai. A Dé nemchumscaigthe. A Dé súthain<sup>9</sup>. A Dé foirpthe. A Dé trochair<sup>10</sup>. A Dé adhamraigthe<sup>11</sup>. A Dé aduathmair<sup>11</sup>. A maith forordai. A athair nemdai fail i nimib, airchis<sup>12</sup> din!

Airchis<sup>13</sup> dín, a Dé uilichumaichtaig, a Isu Críst, a meic Dé bí<sup>14</sup> A meic rogenair fo dí<sup>15</sup>. A oengeinne<sup>16</sup> Dé athar. [fo. 42 a, 2] A primgeinne<sup>17</sup> Maire

<sup>1</sup> an leg. soscéla?    <sup>2</sup> ria brath MS.    <sup>3</sup> II. adds sell.    <sup>4</sup> erchis B.    <sup>5</sup> om. B.  
<sup>6</sup> duilim B.    <sup>7</sup> nemmitte B.    <sup>8</sup> foidnig B.    <sup>9</sup> hidain B.    <sup>10</sup> trocair B.    <sup>11</sup> om. B.  
<sup>12</sup> fil indnim erchis B.    <sup>13</sup> erchis B.    <sup>14</sup> bíí B.    <sup>15</sup> díí B.    <sup>16</sup> aengine B.    <sup>17</sup> rí mgeni B.

oighe. A meic Dauida. A meic Abraham<sup>1</sup>. A t[h]osach<sup>2</sup> na n-uili. A forcend an domuin. A briathar Dé. A séd na flatha nemdai. A betha na n-uili. A frinne tsuthain. A immhaighin<sup>3</sup>. A c[h]osmailes. A dealb Dé athar<sup>4</sup>. A lám Dé. A dóit Dé. A nert Dé. A deis Dé<sup>5</sup>. A fíre nai. A fírsóillsi cena<sup>6</sup> sóillsiges cech n-dorchai<sup>7</sup>. A sólus tairchedaig<sup>8</sup>. A grian na fírinde. A réta matindai. A delrad na deachtha<sup>9</sup>. A t[h]aithneam<sup>10</sup> na soillsi suthaine<sup>11</sup>. A t[h]uicsi an betha rundai. A etirsidaigthe na n-uili duine<sup>12</sup>. A t[h]airngertaig na hecailse<sup>13</sup>. A oegaire tairise an treoid. A fresciusiu na n-iresech. A aingil na comairli móire<sup>14</sup>. A fírfaith<sup>15</sup>. A fírabstail. A fírforcetlaid. A uasalácairt. A maigistir. A Nasarda. A glanmongaich. A s[h]ásad bithbéo. A bile an betha<sup>16</sup>. A fírínemain. A flesc do freim Iessé<sup>17</sup>. A rí Israel. A sláinid<sup>18</sup>. A dorus an betha. A blath togaide an maige. A lil na n-gleann. A ail na sonairte. A cloch uillech. A Sion nemdai. A fotha na hirse. A uain ennaic. A mind. A choera cennais. A tadchrithidid in chiniud[a] daon[d]a. A fírDé. A fírduine. A leo. A ocdaim. A aqil. A *Crist* crochdai. A brithem bratha, airchis dín!

Airchis dín, a Dé cumachtaig, a Spirit Naob! A Spirit as uaisle cech spirit. A mér Dé. A coimed ná cristaide. A comdidantaid na toirsech. A coen-suaaraich. A etar [fo. 42 b, 1] guthid trocar. A thi[d]nachtaid ind fíre nai. A auctair na scribture naoibe. A airrechtaid na érlabrai. A spirit sechtdealbaig. A spirit in ecnai. A spirit inn intlechtaí. A spirit na comairle. A spiruta na sonairte. A spirat ind fessa. A spirit na báide. A spirit ind uamain. A spirit na deirce. A spirit ind ratha. A spirit on ordnigther cech n-uasal!

*Mugrón a successor of Columcille haec verba composuit de Trinitate.*

*Have mercy on us, O God father omnipotent! O God of hosts. O sublime God. O Lord of the world. O unspeakable God. O Creator of the elements. O invisible God. O incorporeal God. O unjudgeable God. O immeasurable God. O impatient God. O immaculate God. O immortal God. O immoveable God. O eternal God. O perfect God. O merciful God. O admirable God. O dread God. O golden good. O heavenly Father that art in Heavens, have mercy on us!*

*Have mercy on us, O omnipotent God, O Jesus Christ, O son of living God! O son that was born twice. O only-begotten of God the Father. O first child of Mary the Virgin. O son of David. O son of Abraham. O beginning of all. O end of the world. O word of God. O jewel of the heavenly kingdom. O life of*

<sup>1</sup> abrahaim B.

<sup>2</sup> thoisig B.

<sup>3</sup> ímagin B.

<sup>4</sup> athar om. B.

<sup>5</sup> a athair add. B.

<sup>6</sup> cena om. B.

<sup>7</sup> cech duine B.

<sup>8</sup> taircedaig B.

<sup>9</sup> diadachta B.

<sup>10</sup> thaitnem B.

<sup>11</sup> a thopar in bethad bithbuain add. B.

<sup>12</sup> a thuicsi—duine om. B.

<sup>13</sup> noim add. B.

<sup>14</sup> .n. add. B.

<sup>15</sup> a fír flatha B.

<sup>16</sup> na bethad. a fírneam B.

<sup>17</sup> do réim Moysi B.

<sup>18</sup> Here B breaks off, a leaf being lost between p. 74 and p. 75.



*all. O eternal truth. O image, O likeness, O figure of God the Father. O hand of God. O arm of God. O strength of God. O right hand of God. O true wisdom. O true light that lighteth every darkness. O . . . light. O sun of truth. O morning star. O radiance of the Godhead. O splendour of the eternal light. O intelligence of the mystic world. O intermediator of all men. O betrothed of the Church. O trusty shepherd of the flock. O expectation of the faithful. O angel of the great counsel. O true prophet. O true apostle. O true teacher. O high priest. O master. O Nazarene. O fair-haired one. O ever living satisfaction. O tree of life. O true vine. O sprout of the root of Jesse. O king of Israel. O Saviour. O door of the world. O chosen flower of the plain. O lily of the valleys. O rock of strength. O corner stone. O heavenly Zion. O foundation of faith. O innocent lamb. O diadem. O gentle sheep. O redeemer of mankind. O true God. O true man. O lion. O ox. O eagle. O crucified Christ. O judge of Doom, have mercy on us !*

*Have mercy on us, O omnipotent God, O Holy Spirit ! O Spirit that is nobler than all spirits. O finger of God. O guard of the Christians. O comforter of the sorrowful. O gentle one. O merciful intercessor. O giver of true wisdom. O author of Holy Scripture. O ruler of speech. O septiform spirit. O spirit of wisdom. O spirit of understanding. O spirit of counsel. O spirit of strength. O spirit of knowledge. O spirit of gentleness. O spirit of awe. O spirit of charity. O spirit of grace. O spirit by whom all high things are ordained !*

P. xxiii.—fo. 51 b, 1. A poem on twenty maledictive Psalms (*saïlm escaine*) as arranged by Adamnan, followed by the names of twenty apostles and saints that are to be invoked with each Psalm. As to the use of these maledictive psalms see Trip. Life, pp. 114 and 476; *Silva Gadelica* I. p. 77, 9; also LL. p. 149 b, 51, where the dethroned king Diarmait mac Cerbaill complains :—

Air romdilsig[-se] mu rí,  
 mac maith Mairi ingini,  
 o ragabsat na curi  
 salma ardda escuine.

*For my King has cast me off,  
 The good son of Mary the Virgin,  
 Since the bands (of priests) have sung  
 Lofty psalms of malediction.*

The following are the psalms enumerated in this poem: Ps. 2, 3, 5, 7, 13, 21, 34, 35, 37, 38, 49, 51, 52, 67, 78, 82, 93, 108, and the 'canticum' (*in chantaic*) of Moses, Deut. xxxii, beginning 'Audite caeli quae loquor.' The apostles and saints invoked are: Peter, Paul, John, Philip, Bartholomew, Thomas, Matthew,

James, Simon, Thaddeus, Matthias, Mark, Luke, Stephen, Ambrose, Gregory (called *gín co n-ór*, i. e. *χρυσόστομος*), Martin, Old Paul, Antony (called *manach mailh*, 'a good monk'), and George.

Sreth a salmaib suad slan  
feib rohorddaig Adamnan,  
do escaini, mod cen cleith,  
ond eclais for cach m-bidbaid.

Drem do noebaib, mod cen táir,  
do attach lá salmgabáil:  
salm *cech* lathi, lathar soer,  
ardapstal *no* uasalnóeb.

In cetna salm sobraig seís,  
'Quare fremuerunt gentés,'  
'Domine quid,' cian roclos,  
'Verba mea auribus.'

'Domne deus meus' moasech,  
'Dixit insipiens' toisech,  
in *sessed* salm, sorchá a gne,  
'Deus deus meus respice.'

In sechtmad na bith dar eis,  
'Iudica domine nocentes,'  
ní coir a n-eisleis hi fus,  
ocus 'Dixit iniustus.'

'Domine ne,' nert atchuas,  
'in furore tuo arguas,'  
'Dixi custodiam,' ni lonn,  
*ocus* 'Deus deorum.'

'Quid gloriaris,' garg gle,  
'Dixit insipiens' aile,  
'Exurgat,' his segda in doss,  
is 'Saluum me fac deus.'

'Deus, uenerunt,' ni dis,  
ocus 'Deus quis similis,'  
'Deus ultionum' na n-drenn,  
in dremon 'Deus laudem.'

In chantaic co n-gléri gal,  
 ‘Audite caeli *quæ* loquar,’  
 in fichetmad *forainm* n-glé  
 do thogairm na srethe se.

*Amail* ata rith na rann  
 isna salmaib, síd nad mall,  
 atá *cach* noem nertmar mod  
*for* oen insint srethugud. S.

Petur *apstal ocus* Pol,  
 Iohann, Pilip, Barthalón,  
 Tomas *ocus* Matha mas,  
 Iacob, Simon somblas.

Tatha *ocus* Madian roclas<sup>1</sup>,  
 Marcus, Lucas, Stefanos,  
*Ambrois*, Griguir, gin co n-ór,  
 Martan soer *ocus* Sen-Pol.

Anton ropo manach maith,  
 Giurgi cara dond ardfiaith,  
 nì tánic dia n-eis cose  
 gabad seis na srethi si. S.

Ib.—fo. 52 a, 1. The first thirteen lines of this page beginning *muintire*. *Ollam dicit* are the continuation from the preceding page and the end of the *Immathcor Ailella ocus Airt*.

Ib.—fo. 52 a, 2. Dá Choca's poem. There is another copy in Egerton 88, fo. 14 b<sup>2</sup>. Both copies were made from the Cin Dromma Snechta, a lost MS., on which see O'Curry, *MS. Materials*, p. 13.

Atberait araili co m-bad he Dá Choga in gaba o raitir Bruiden Dá Coga nochanad na runna sa aidchi togla Bruighne Da Coca *for* Corbmac Connlongais oc indisin do ind fuirc fogebad. *Nó* in t-eicsine ait. Luid Banban an t-eices do tig Desnaiti na mná. Dosmbert Desnat fuirec dóib. *Aspeir* in t-eicess frisin eicsine bai ina cotlad: ‘Atrai,’ ol se, ‘donánaic timtirecht.’ *Aspert* Banban do fromad ind ecsine: ‘Indis dún tria dlige<sup>d</sup> do dana in fuirec sin doratad duin.’ Is and ait in t-eicsine<sup>3</sup>:

‘Fil and grian Glindi hái’ 7 rl.

<sup>1</sup> *Leg.* roclos.

<sup>2</sup> [In]dciatur nunc Cin Droma Snechtai annsa iarna tolomradh do Giolla Comain truagh o Congalain anrobo deach lais innti. Banban an t-ecius dofusich an t-hecsinea asa coltud. ‘Atrai,’ ol sé &c. *Eg.*

<sup>3</sup> tré dlige<sup>d</sup> do danai cisi timperecht tucad ant, conad ant aspert-sim *Eg.*

'Ambf' .i. nidat beo na huighi. 'Beo acrav' .i. na cerca. 'Coro .c. c. rí' .i. maith lasna rígaib eat. 'Do síl ban' .i. ni bf [fo. 52 b, 1] mfl ferda do esconga[ib], *acht* banda vili. 'Dia fil nad luthaigt[h]er' .i. ar snám bít dogrés. 'Dér mna gile' .i. dobeir dera<sup>1</sup> a suilíbh<sup>2</sup> an fir an chaidenn. 'Dea n-innart gach n-det' .i. adberat ind filid is de uball is comarta fiacla i cend caich. 'Ben dairi' .i. gæth, fobith is laisn n-gaith laighidh cach n-daíre. 'Dosnuic comainm [mná]' .i. Desnat ainm na mná dusnve<sup>3</sup> an tintirecht. 'Sail tuirc' 7 rl. Ni fil isin Cin Droma sin. 'Tuirc trethain' .i. [sail] muici mara. 'Tarraid eim' .i. iarna eimed .i. berbad. 'Fithrech' .i. dúilesc. 'Macall' .i. femnaighi. 'Maigi rein' .i. na fairrge. 'Trebthan' .i. criathar mela. 'Manach maighi Fail' .i. na m-bech.

Fil and grian<sup>a</sup> Glindi hÁi<sup>4 b</sup>,  
aile taile<sup>c</sup> trachtadh<sup>5</sup> bi,  
oirc<sup>d</sup> erc<sup>f</sup> ambi<sup>g</sup> beo<sup>h</sup> a críí<sup>i</sup>,  
cruinde coire cartus ríí.

Fil and aísil de<sup>6</sup> síl ban<sup>j</sup>,  
diandath<sup>7</sup> luthbasa imsnam,  
fil and farruth<sup>8 k</sup> de<sup>9</sup> sruth<sup>l</sup> glan<sup>m</sup>,  
atceas a glan<sup>m</sup> a n-<sup>10</sup>inglan<sup>n</sup>.

Fil<sup>11</sup> cend fir<sup>o</sup> tuinde foltcha,  
doceas hi<sup>12</sup> tuaraib<sup>p</sup> uaraib<sup>13</sup>,  
fil dér mná gile<sup>q</sup> goirte  
dobeir soglus do sluagai<sup>b</sup>.

Forcan<sup>r</sup> dia n-indart<sup>s 14 t</sup> gach n-det<sup>15 u</sup>,  
atcobrai<sup>v</sup> cech tet[h]rai<sup>w</sup>,  
orcan<sup>x</sup> cruind glas nat má<sup>y</sup> mét<sup>z</sup>,  
cen abæ<sup>16 aa</sup>, cen methla<sup>bb</sup>.

Daugar<sup>17 cc</sup> augrach ben daire  
seirtiu<sup>dd</sup> dibarran<sup>1 e</sup> croibe,

<sup>1</sup> dér *E.*      <sup>2</sup> suile *E.*      <sup>3</sup> donug *E.*      <sup>4</sup> ail *E.*      <sup>5</sup> trachtæ *E.*      <sup>6</sup> do *E.*  
<sup>7</sup> diandad *E.*      <sup>8</sup> farrtha *E.*      <sup>9</sup> do *E.*      <sup>10</sup> ind *E.*      <sup>11</sup> and *add R.*      <sup>12</sup> a *E.*  
<sup>13</sup> uarraiph *E.*      <sup>14</sup> diandindart *E.*      <sup>15</sup> cach *det E.*      <sup>16</sup> auzæ *E.*      <sup>17</sup> dagur *E.*  
<sup>18</sup> do barran *E.*

<sup>a</sup> .i. uighi cerc.    <sup>b</sup> .i. is and bit a uighi don circ imo ai (ima haoi *E.*).    <sup>c</sup> .i. do cuibdius cena so.  
<sup>d</sup> .i. uighe.    <sup>f</sup> .i. ilar.    <sup>g</sup> .i. uighe *E.*    <sup>h</sup> .i. cerc.    <sup>i</sup> .i. a cru na cercai *E.*  
<sup>j</sup> .i. escong.    <sup>k</sup> .i. coirm (cuirm *mm Eg.*).    <sup>l</sup> .i. uisci (d'uisce *E.*).    <sup>m</sup> .i. ab aqva.    <sup>n</sup> .i. i tresc.  
<sup>o</sup> .i. capat pices (capat piscis *E.*).    <sup>p</sup> .i. tuara.    <sup>q</sup> .i. fircaidenn *E.*    <sup>r</sup> .i. uball.  
<sup>s</sup> .i. barr *E.*    <sup>t</sup> .i. orgain *E.*    <sup>u</sup> .i. dens *E.*    <sup>v</sup> .i. mian *E.*    <sup>w</sup> .i. ben *E.*    <sup>x</sup> .i. nomen aliud don uball.  
<sup>y</sup> .i. maith nó mor *E.*    <sup>z</sup> .i. sed *E.*    <sup>aa</sup> nó oa *R.* .i. cin cluasa *E.*  
<sup>bb</sup> .i. mes *E.*    <sup>cc</sup> .i. gaeth.    <sup>dd</sup> .i. tascair.

dosnuic<sup>1a</sup> [com]ainm mna<sup>b</sup> soire  
foluing sil cineoil daine<sup>2</sup>.

Saill tuirc trethain tarraid eim,  
fithrech macall moighe<sup>3</sup> reín,  
trebthan manach muighe<sup>4</sup> Fail  
nad<sup>5</sup> condechatar tar<sup>6</sup> reir.

Fil canda tascrus<sup>7</sup> be daire  
la tobar<sup>8</sup> án ferba faili<sup>9</sup>. Fil and.

*Some say that it was Dá Choca the smith, from whom Bruiden Dá Coca is called, who on the night of the destruction of Bruiden Dá Coca sang these quatrains to Cormac Condlongais, telling him the repast that he would get. Or the apprentice bard sang them. Banban the bard had gone to the house of the woman Desnat, who prepared a repast for them. Said the bard to the apprentice who was asleep: 'Get up,' said he, 'we are served.' To test the apprentice Banban said: 'Tell us by the rules of thy art [i.e. through kennings] the repast that has been given us.' Then said the apprentice: 'Here is gravel of the glen of á' &c.*

P. xxiv.—fo. 64 a, 2. The two stanzas in *rinnard* beginning *Cach noem robóí fl bías* are from the Féilire, Epil. 289 (with the variant *búadach* for *brígach*). The two lines added to the second stanza run thus:

A Isucan inmain,  
rocomalltar amlaid.

*O beloved Jesukin,  
Thus may it be fulfilled!*

P. xxv.—fo. 64 a, 2. The whole quatrain runs thus:

Cech noeb, cech noebuag, cech martir,  
doruirmes, cech apstal ard,  
a n-itge leam for Dia atagar,  
romain ar gach n-gabud n-garc.

*Every saint, every holy virgin, every martyr,  
That I have recounted, every high apostle,  
I beseech their prayer for me with God,  
May it protect me from every rough peril.*

P. xxx.—fo. 98 b, 2. The four quatrains on Belltaine (May-day), Lugnasad

<sup>1</sup> dusnue *E.*    <sup>2</sup> foloing siol cineoil daoine. gap anunn. *E.*    <sup>3</sup> muigi *E.*    <sup>4</sup> maigi *E.*  
<sup>5</sup> na *E.*    <sup>6</sup> a *E.*    <sup>7</sup> turscus *E.*    <sup>8</sup> topuran *E.*    <sup>9</sup> faili *E.*

<sup>a</sup> .i. timthirecht.

<sup>b</sup> .i. Dessnat.



(Lammas-day), Samain (All Saints day) and Imbolc (Candlemas) are also found in Harl. 5280, fo. 35 b, 2, and run as follows:

Atberim frib, lith saine<sup>1</sup>,  
ada buada belltaine:  
coirm, mecoin<sup>2</sup>, suabais serig<sup>3</sup>,  
ocus urgruth do tenid<sup>4</sup>.

*I tell to you, a special festival,  
The glorious dues of May-day:  
Ale, worts, sweet whey,  
And fresh curds to the fire.*

Lugnassad<sup>5</sup>, luaid a hada  
cecha bliadna<sup>6</sup> ceimnara<sup>7</sup>,  
fromad cech toraid co m-blaid<sup>8</sup>,  
biad lusraid la Lughnasaid<sup>9</sup>.

*Lammas-day, make known its dues,  
In each distant year:  
Tasting every famous fruit<sup>10</sup>,  
Food of herbs on Lammas-day.*

Carna<sup>11</sup>, cuirim<sup>12</sup>, cnoimes, cadla<sup>13</sup>,  
it e ada na samna,  
tendal ar cnuc co n-grinde,  
blathach<sup>14</sup>, brechtan urimme<sup>15</sup>.

*Meat, ale, nut-mast, tripe,  
These are the dues of summer's end;  
A bonfire on a hill pleasantly,  
Buttermilk, a roll of fresh butter.*

Fromad cach bíd iar n-urd<sup>16</sup>,  
issed dlegair<sup>17</sup> i n-Imbulc<sup>18</sup>,  
díunnach laime is<sup>19</sup> coissi is cinn,  
is amlaid sin<sup>20</sup> atberim.

*Tasting every food in order,  
This is what behoves at Candlemas,  
Washing of hand and foot and head,  
It is thus I say.*

<sup>1</sup> lith ngaili R.    <sup>2</sup> mecon R.    <sup>3</sup> seire R.    <sup>4</sup> teine R.    <sup>5</sup> lughnasaid R.    <sup>6</sup> in cech bliadain R.    <sup>7</sup> cenmara H.    <sup>8</sup> fo nim R.    <sup>9</sup> lasad lusrud lughnasad H.    <sup>10</sup> Cf. the following scribe's note in Eg. 1782, fo. 56 a: Lá aipchi na n-uili thorud immarach .i. la Lughnusad, id est satharn.    <sup>11</sup> carna H.    <sup>12</sup> coirmb H.    <sup>13</sup> cadlæ H.    <sup>14</sup> blatach H.

<sup>15</sup> urimbe H.    <sup>16</sup> bis iud urd R.    <sup>17</sup> dlegar R.    <sup>18</sup> iar imbulc R.    an imbuilg H.

<sup>19</sup> om. H.    <sup>20</sup> sain H.

P. xxxi.—fo. 100 b, 2. This version of the *Compert Conchobair* or Conception of Conchobar is identical with the one printed from the Yellow Book of Lecan and H. 3. 18 in the *Revue Celtique*, vol. vi. p. 178.

Neissi ingeun Echach Salbuide bui inda rigsuide amaig ar Emain 7 a rigingena uimpi. Dolluid an drai seci .i. Cathbad drai. Do Tratraigi Maige hInais dáó. Atbert an ingen fris: ‘Cid dianat maith ind uair si indosa?’ ol si. ‘Is maith, ol se, do denum rig fri rigain.’ Iarmafoacht ind rigan imba fír. Asnoi an drai tar dea, ba fír. Mac dogenta isin uair sin forbia *Erinn* co brath. Tocuirestar -som iarum an ingen ina dochum, o nach aca ferscal ind-ocus dí. Ba torrach an bean. Bai in gein fo brú trí misa for teora bliadna. Oc fl[e]ith Uit[h]ir ba halacht, *ocus araile*. Isin Luirig Iairn tic sin.

*Neissi daughter of Echu Yellow-heel was on her throne outside before Emain, and her royal maidens around her. Cathbad the druid went past. He was from the Tratraige of Mag Inis. Said the maiden to him: ‘What is this present hour good for?’ saith she. ‘It is good,’ saith he, ‘to beget a king upon a queen.’ The queen asked whether it were true. The druid swore by the gods, it was true; the son that would be made at that hour (his name) would live in Ireland till Doom. Then the maiden invited him to her, as she saw no (other) male near her. The woman became pregnant. Three years and three months the child was in her womb. At the feast of Uíther she was brought to bed, and so on, as it comes in the ‘Iron Hauberk’<sup>1</sup>.*

<sup>1</sup> The name of a MS.

THE STORY OF MAC DÁTHÓ'S PIG AND HOUND.

I follow Windisch's numbering of paragraphs. See *Irische Texte*, pp. 96-106.

1. Báí brughaid amra do Laighnib, Mac Dathó a comainm. Baei cú occa no imthiged *Laigniu* uili a n-oenló. 'Ailbhe *didiu* ainm in chon sin, unde Magh n-'Ailbhe *dicitur*. *Ocus* is dó sin asrubrad :

Mesr[o]jeda ainm Míc Dathó,  
'gá m-bai in muc, ní himarghó,  
is Ailbe a chú glan glic glé,  
otá magh n-airrdirc n-Ailbé.

Bá lán tra Eíri do chlu 7 airrdircus in chon sin. Dotiaghat in tan sin techta o Meidhb 7 o Ail'ill co Mac Dathó do chuindghid a chon fair. Immalle *immorro* dodechatar 7 techta *Ulad* 7 *Conchobair* do chuinchid an chon cétna. Roferad failti friú 7 ructha chuigi-sium isin m-bruidin<sup>1</sup> íat. Is hí sin an cuiced bhruiden<sup>2</sup> hErenn an inbaidh sin .i. usce bruitehe nobíd innti dogrés, 7 bruidhen<sup>2</sup> Dá Berga hi feraibh Cúalann hi Laighnib 7 bruiden<sup>2</sup> Forgaill Monach a taebh *Luscaí* 7 bruiden Dareo hi m-Brefne 7 bruiden Da Coga a n-farthar Midhe. Secht n-dorais tra nobíth for cech m-bruidin, *secht* sligedha trithe 7 *secht* tellaighi innti. Secht coiri isna secht tellaigib. Dam 7 tinne notheiged in cech coiri díb 7 in fer notheiged iarsin *sligid* dobered ind aeol isin coiri 7 inní dobered anís don *chélgabáil*, is ed no ithedh, 7 mine tuctha énní anís don *célgabáil*, ní bíd arail dó.

2. Ructha na techta co Mac Dathó isin lebad<sup>3</sup> do airec tuili dofb riassa dobertha a cuitig dóib. *Ocus* roraídset a n-aithesca. 'Do chuinchid in chon dodechamarne,' ar techta *Connacht* o Ail'ill 7 o Meidb, '7 doberthar tri *fichit céi* lulgach ina commain fócetoír 7 carpat 7 in da ech is ferr bes a *Connachta* fáí, 7 a commain i cind bliadna cenmotha sin uili.' 'Dia cuinnid tancamar-ne,' ar techta *Ulad* 7 *Conchobair*, '7 ní ba messa Concabar do carait oldas Ail'ill 7 Meidhb. *Ocus* doberthar in coimeft cetna atúaid co n-imarcraíd fair 7 biaid degcaratrad de dogrés.'

<sup>1</sup> bruingin MS.

<sup>2</sup> bruigen MS.

<sup>3</sup> 'na imdai, LL.

3. Rola i socht mór Mac Dáthó 7 báí trí tráth cen cotlad 7 ni cæmnaicair biad do ithe ar med a sníma, *acht* báí oc a immarchor on taeb co araili. Is ann sin roaccaillestur a ben hé 7 is *ed* asbert : ‘Is fata in troscud atáí,’ or sí, ‘átá bíad imda ocat gen cu hesta.’ Conid ann asbert :

‘Tucad *turbaid* cotalta  
do Mac Dathó coa tech,’ 7 rl.

4. Iarsin tra atracht Mac Dathó suas 7 nosbertaigenn 7 is *ed* asbert : ‘Tabraid bíad dún tra,’ or sé, ‘co m-ba maith dún 7 dona haígedaib tancatar sund.’ Anait side aigi-sium ré trí lá 7 trí n-aidchi 7 teft leo for leith .i. la *techtaib* Condacht ar tús 7 atbert friu : ‘Rombá-sa tra,’ ol sé, ‘a ceist 7 a cumtabairt móir, conidh edh rofás desidhe, co tartus in coin do Aizi’ll 7 do Meidb 7 tecait ar a cend co soc[h]raid 7 co huallach an lín as lía fogébat do churadaib 7 do degdaímbh 7 rosbia lind 7 biad 7 aisceda imda ar cena 7 berait in coin 7 is mochen dóib.’ Tíagait ass na teachta sin 7 robtar buidigh.

Doluid *dano* lá techta Ulad 7 atbert friu : ‘Doratus tra,’ ar sé, ‘in coin as mo cumtabairt do Conchobar 7 ticed co huallach ar a cend 7 formna in cóicidh 7 bera(i)t<sup>1</sup> aisceda imda eili 7 roforbía failti.’

5. A n-oenló *immorro* rodáilestur-som íat uili. Ní rofailliged *didiu* leo-som inní sin. Doriachtatar tra farsin *dano* da choiced *Erenn* co m-batar a n-dorus bruidne<sup>2</sup> Mic Dáthó. Dochuaid-sium féin ar a cinn 7 ferais failti friú. ‘Is mochen dáib, a óca,’ ol sé. ‘Táitidh amuigh isin less.’ Lotar farum anund isin bruidin<sup>3</sup>. Leth in tighi do Connachtaib 7 an leth eili d’Ulltachaib. Nirbo bec an tech ísin [sic]. *Secht* n-dorais air 7 *cóica* imda itir dá *dorus*. Nirbo heinighi carat cach im fleid in *lucht* bátar isin tigh sin, uair sochaide dib rofuáchnaig fri araili .i. trí *chéit bliadan* ria n-gein Críst báí *cocad* etorra. ‘Marbthar in muc dóib!’ ar Mac Dáthao. *Sesca* gamnach oc á bíathad co cend *secht* m-bliadan. Tría neimh *immorro* ro bíathad an muc sin, corolatha ár fer n-*Erenn* impe.

6. Tucad dóib iarum an muc 7 *sesca* dam dia tarraing na hénnuici, cenmótha a m-bíad archena. Mac Dátho féin oc á feirthigis. ‘Mochen dáib,’ ar sé, ‘7 ni dabur *samail* frisin cutruma m-bíd sin. Ataát<sup>4</sup> muca imda 7 aighi lá Laighniu 7 a testa dá bhar m-bíathad *anocht*, muir[b]fiter duib amárach.’ ‘Is maith in bíathad,’ ar Conchabar. Nónbar *immorro* robái fón cleith for a raibe tarr na muici 7 báí a n-eiri and. ‘Is maith in muc,’ ar Conchabar. ‘Is maith,’ or Ailill. ‘Cindus roindfiter in muc, a Choncabair?’ or Ailill. ‘Cindus is áil duib a roind,’ ar Bricriu mac Carbhaid anúas asin imdaidh, ‘bali itát laich gaili fer n-*Erenn*, acht

<sup>1</sup> i added under the line.

<sup>2</sup> bruighne MS.

<sup>3</sup> bruighin MS.

<sup>4</sup> The corresponding passage in *Irische Texte*, p. 99, should be printed as follows : ni dabar samail rissin. Ataát, &c.

a roind ar comromaib gaiscid 7 doratt cach dúb builli dar sroin araile ár sin.' 'Dentar amlaid,' or Ail'ill. 'Is maith lind,' or Conchabar, 'uaír atat gille dún isin tig roimthigset in coicrích mór fecht.'

7. 'Riefter a les anocht do gille, a Chonchabair,' ar senlæch amra a Crúachnaib Conalath aníar. 'Bá meinic roda Luachra Dedad<sup>1</sup> for a tóin. Bá meinic agh méith do fácbail lim-sa beos.' 'Fa méith in t-ag forfadbais-siu lim-sa,' ol Muinremar mac Geirgind, 'i. do brathair féin Cruithne mac Ruáidlinde a Cruachnaib Connacht.' 'Nírbo ferr side,' or Lugaid mac Conrái, 'inás Irloth mac Fergusa mic Leiti forfácbad la hEchbél mac Dedad<sup>1</sup> hi Temair Luacra.' 'Cindus fir lib,' ar Celtchair mac Uithechair Conganchnes mac Dedad<sup>1</sup> do marbad dam-sa fein 7 mé do bein a chinn de.'

8. Immátormailt cách dúb a chomrama a n-agaid araile, co ríacht fodeóid<sup>2</sup> cusin oenfer robris for cach i. Cet mac Mághach do Connachtaib. Túarcaib side immorro a gaisced don t-slúraig 7 rogab a scfn ina lám co n-deisid ocon muic. 'Fogabar tra do féraib Erem,' ol se, 'oenfer tairisme comroma dam-sa, nó léicid in muic do roinn dam.'

9. Ní fríth in tan sin láech a tairisme ag Ulltaib 7 rolá socht mór forra in tan sin. 'An dam sin, a Lægairi,' or Concabar. 'Ni bá ffr ón,' or Loeghairi, 'Cet do roinn na muici ar ar m-belaib-ne uili.' 'Mall biuc, a Loeghairi,' ar Cet, 'comromgladathar-sa. Dáigh is bés dáibh-si in bar n-Ulltachaibh cach mac acaibh gabhus gaisced is chucainne cenn a báire. Dochúadais-si isin coicrích 7 immatárraid dún isin coicrích, curfácbaisi in t-ara 7 in carpat 7 na heochu lim-sa. Ocus atrullais 7 gai tréot ár sin. Nistoirchi an muc fón indus sin.' Deisidh Loegairi ina súidhe ina lebaid.

10. 'Ni bá fir ón,' or óclach find mór do Ulltaib, 'Cet do roinn na muici,' oc tuidecht anúas asan imdaid<sup>3</sup>. 'Cía so?' or Cet. 'Is ferr do loech inái-si,' or cách, 'i. Oenghus mac Lámgubha do Ulltaib ind sin.' 'Cid díatá Lámgubha for a athair?' or Cet. 'Ní fetamar éimh,' or cách. 'Roíetar-sa,' ar Cet. 'Dochúadus-sa sair,' or sé, 'fecht and. Eígther imum, conamtarraid Lamguba a cumma cáich. Teilcid urchar do gai mór form-sa. Dusleicim-si urchar don gai cétna fair-sium, gurben a lám de, coraib hi isind achad ina fíadnaisi. Cid dobeir mac an fir sin do comroma chucam-sa?' or Cet. 'Arsin téit Oengus ina lebaid.'

11. 'In comroma do tairisim beos,' or Cet, 'no an muic do roind.' 'Ní ba fir a roind duit-sí, a Cheit,' or loech find mór eili d'Ulltaib. 'Cía anso?' or Cet. 'Eógan Mór mac Durrachtá sin,' or cách, 'i. rí Fernmaighi.' 'Atcondarc-sa ríam,' or Cet. 'Cait a facadais?' ar Eogan. 'A n-dorus do tigi féin ac tabairt tána bó uáit. Rohéiged imum isin tír. Tarthusa mé gur'chaithis sleig form,

<sup>1</sup> degad MS.<sup>2</sup> fodeóigh MS.<sup>3</sup> imdaigh MS.



coraibe as mo sciath. *Du*sléicim-si duit-si in sleig cétna co n-dechaid triat cenn *garben* do súil as do chind. *Conus*faicit fir *Erenn* co n-oén-súil osin alle.' Deisidh ina súidhi ár sin.

12. 'In comroma beos, a Ulltu,' ar Cet, 'no in muc do roind.' 'Ni roinnfir si bheos,' ar Muinremar *mac Geirrgind*. 'In é Muinremar so?' ar Cet. 'Is é,' ar firu *Erenn*. 'Mé roglan mo lám fádeóidh innat, a Muinremair,' or Cet. 'Ní [f]uil *tri* tráth and ó tucus tri loecheind uáit um chend do cétmaic as t'ferand feisin.' Deisidh Muinremar ina síude.

13. 'In comroma beos,' ar Cet, 'no in muc do roind.' 'Rotfía-su ón,' ar laech liath mór do Ulltaib osé forgránda. 'Cía so?' ar Cet. 'Celtchair *mac Uithechair* sin,' ar cách. 'An biuc, a Celtchair,' ar Cet, 'minap dom tuarcain ticce. Ranac-sa, a Cheltchair, gu *dorus* do thighi-si. Roheighedh imam. Tánic cach im diáid<sup>1</sup>. Tanagais-[s]i a cumma chaich, co n-dechais ar berna for ma chinn curteilcis gai form. Roteilcis-[s]a gai eili fort-sa co n-dechaid trát sliasait 7 tria uachtur do *magrailli* conitfili a n-galar fuail osin ille 7 conna *rucad mac* na ingen duit *iarum*.' Deisidh Cealtchair ina suidhe iarsin.

'In comroma béos,' or Cet, 'nó in muc do roind.' 'Rotfía-su,' or Mend *mac Salcada*<sup>2</sup>. 'Cía so?' or Cet. 'Mend,' or cách. 'Cid lib,' ar Cet, 'mic<sup>3</sup> na m-bachlach gusna lesanmaib do tíachtain do chomroma *cucum-sa*. Uáir bá misi bá sacart baistidh an anma sin ar th'athair-si, uáir is mé tall a šal de<sup>4</sup>, connách *ruc acht* ænsal úaim leis. Cid *dobéradh mac* in fir sin do chomroma *cucum-sa*?' Deisid Mend ina síude.

14. 'In comroma béos,' ar Cet, 'no in muc do roind.' 'Rotfía són,' ar *Cumscraidh Mend Macha mac Concabair*. 'Cía so?' ar Cet. 'Cumscraidh sin,' ar cách. 'Is *adbur* rig arái delbha. Ni tuilli buidhe frit,' ar in gilla. 'Maith,' or Cet, 'cucaindi,' ar sé, 'tucais-si do cetghaiscedh ar tús. Immatarraid dún nar n-dís isin coierich. Forfabcáis-si trán do muintiri lim-sa 7 is amlaid dochuadais-[s]i ass 7 gai triat bragait, connách tic focal a córai tar do chend, ó rogonad feithi do bragat, conid *Cumscraidh Mend Macha* do comainm ond uair sin ille.'

Dorat tra fon n-*indus* sin aithis 7 beim *forsan* cóicedh n-uili.

15. In tan rocertaigh oc in muic 7 a scian ina láim, connacatar Conall *Cernach* chuca isin tech. *Ocus* roturblaing for lár in tighi. Ferait Ulltaig fáilti móir fri Conall in tan sin. Is and sin rolá Conchabar a chathbarr díá chend 7 nosbertaighend ina inadh feisin. 'Is maith lind,' ar Conall, 'ar cuit do tárrachtain dún i n-erlaime. Cía roinnes dáib?' ar Conall. 'Ruc óenfer d'feraib h*Erenn* ar comromaib a roind .i. Cet *mac Mágach*.' 'In fir sút, a Cheit,' ar Conald, 'tussa do roind na muici?' 'Is fir co deimin,' ar Cett. Is and asbert Cet fri Conall:

<sup>1</sup> diáigh MS.

<sup>2</sup> nó Calceu.

<sup>3</sup> Windisch prints mac; but the Facsimile has míc.

<sup>4</sup> .i. co cloidem.

‘Fochen Conall cridhe lícce  
 londbruth logha luchair egha  
 gus fland feirgi fo *chích curadh*  
 crechtaig cathbuadaigh atchim-si mac Findchaime.’

Is ann asbert Conall fri Cet :

‘Fochen Cett  
 Cet mac Mágach maighen churad  
 cridhe n-egha<sup>1</sup> err trén tressa  
 trethan ágach cain tarbh cruthach  
 Cet mac Mágach.’

Bid meand inar comrac-ne ón,’ or Conall, ‘7 bid mend inar n-imscaradh, beitt arscela la fer braitt, bid fiadhnaisi la fer manach, ar arcinget airg loman lonngliaidh na da fer eblaid *echtarechragaitt fertair* ’san tigh si *anocht*.’

16. ‘Eirg on muic, a Cheit!’ ar Conall. ‘Cid *didiu* dotbera-su cuici?’ or Cet. ‘Is fír,’ or Conall, ‘do chuinnceid comroma chucam-sa sin. Dobér éim comroma deit,’ ar Conall. ‘Toingim a toingit mo túath, o rogabus gai *nó* [gaisce]d, nách rabha cen guin duine do Connachtaib cach lái 7 gan orgain each n-oenaidchi 7 na rochodlus cen cenn *Condachtaig* fom glún.’ ‘Is fír,’ or Cet, ‘at ferr do laech andú-sa *amlaid*. Dia m-beith Anluán mac Magach astigh,’ or Cet, ‘doberadh sidhe comhrama *for* araili duit 7 is ainimh nách fuil isin tig *anocht*.’ ‘Atá *immorro*,’ ar Conall, la *tabairt* cinn Anluain asa cris 7 léicidh co Cet dar a bruide dó, co roimidh a loim fola *for* a beolu. Deisid Conall oc in muic far sin 7 téit Cet úaithe.

17. ‘Tægat don comroma hifechtsa,’ or Conall. Ni frith ón la Connachtaib in tan sin laech a thairisme hi comromaib, ar roba lesc leo a marbad doráith. Doratsat *Ulaid* [d]amdabaig do scfathaið uime immácuáirt, ar boi drochcostad isin tigh, ar doteiltís *lucht* in leithi si na clocha *for lucht* in leith aili. Luid iarum Conall do roinn na muici 7 gabaid cenn in tairre ina béolu curuscáich<sup>2</sup> dó roinn na muici. Rošúig<sup>3</sup> in tarr uili 7 eiri nonbair bai ann, *connárfácaib* banda de 7 rochuir a thuind 7 a srebhann úadh, ut *dixit* poeta :

Fiadna chrobaib *for* creit chairr,  
 eiri nonbair a<sup>4</sup> tromthairr,  
 cen báí ac roind robaile co rath  
 doromailt Conall *Cernach*.

18. Ní thard *immorro* do Chonnachtaib *acht* cethraime na muici *nó* da cois na muici fo braghait. Ba bec lá *Connachtaib* tra a cuit don muic.

<sup>1</sup> *nó* *ela*.

<sup>2</sup> scaith MS.

<sup>3</sup> rošúid MS.

<sup>4</sup> leg. ’na.

Atraghat side súass. Atraghat *didiu Ulaid* don leith eile co rfacht cách araili díf. Robái tra builli tar cluáis 7 tar cend and sin, *gurbó* comard ré slis in tigi in *caru* do corpaib na laech robái *for* a lár. 'Ar romarbtha ceithri cét 7 míli fer n-armach *iter* Ulltu 7 *Connachta* andsin, corom[a]jidhetur *secht* srotha do fuil 7 do chrú amach dar na *secht* n-doirrsib. Maidhidh *didiu* amach dona slugaib tar na doirrsib sin, curolásat gáir mór *for* lár ind lis 7 cách díf ac truastrad 7 ac marbad a cheili. Is and sin gabais *Fergus* dóib .i. do Con[n]acht/aib in n-daraig móir báí *for* lár ind liss iarna beim dó asa fremaib. Atberat araili is é *Curf mac Dáiri* rogab in n-daraig dóib, 7 is ann sin doriacht som íat, ar ní raibí nech d'féraib *Muman* and reimhe sin, acht *Lugaid mac Conrí* 7 *Cetin Pauci*. O dorfacht *Curfí* íat, ruc leth na muici *cona druim* ó *Leith Cuinn* a oenar. Maidid tra díf asin lis amach. Dogníat cath i n-dorus an lis beos.

19. Is and sin dochúaid *Mac [Dá]thó* amach 7 in cú ina láim curoleic etorra hí *dús* cá díf notoghfad. Doraegha tra in cú Ulltu 7 *forfóbaír* *for* letrad *Connacht* co mór. Doc[h]óidh *Ai'll* 7 *Medb* ina carpat 7 a n-ara leo, gurléic *Mac Dátho* in coin ina n-dfaid<sup>1</sup> 7 atberat-som is a *Moigib Ailbe* rogab cú fertas in c[h]arpaid báí fó *Oi'll* 7 fó *Meidb*. Is and sin dorat ara *Ai'lla* 7 *Medba* builli don choin curolá a coland *for* leith 7 gur an in cend hi fertais in c[h]arpaid oc *Ibhar Cinn Chon*, unde *Connachta* dicunt. 7 asberat-som *didiu* is ón coin sin rohainmnigthea *Muighi Ailbe*, úair rob 'Ailbe ainm in chon.

20. Issí iarum conair tancatar *Connachta* andes .i. *for* *Belach Mughna*, sech *Roirinn*, sech 'Ath *Midbine* a *Maistin*, sech *Cill Dara*, sech *Ráith Imgán* a *Fid n-Gaibli* do 'Ath *Mac Lughna*, sech *Druim Dá Maige* *for* *Drochat Cairpri*. Is ann sin rolá cend in chon asin carput oc 'Ath *Chind Chon* a *Feraib Bili*. Oc *techt* iar *fraechmagh* *Midhe síar*, is ann sin *donnarlaic Ferloga* isin *fraech* .i. ara *Ai'lla* 7 *forroleblaing* in carpat íar cul *Conchobair*, corogaib a cenn tar a ais. 'Indarlem,' or sé, 'a *Conchabair*, nocha raghtar de.' 'T'uágreir deit,' or *Conchobar*. 'Ní ba mór uait *itir ón*,' or *Ferloga*, 'úair gébat mo breith lat co hEmain Macha 7 mná *Ulud* 7 a n-ingena macdachta do *gabáil* a chepoige<sup>2</sup> imum-sa cacha nona 7 co n-abrat uili: *Ferlogha* mo lennan' 7 rl. 'Rotfsa són,' ar *Conchobar*. Ba heicen *didiu* do ingenaib *Emna* sin do dénam, ar ní lamhdafss cena lá *Conchobar* gen a dénam. 7 roléic dia bliadna *for* 'Ath *Luaín sair*<sup>3</sup> 7 dá ech *Conchabair* imme cona srianaib ofr friú 7 ní ruc na cepóca cé ruc na heochoa. Conidh hé sin scaradh *Ulud ocus Connacht* im choin *Mic Dáthó* 7 immá muic. Finit<sup>4</sup>.

<sup>1</sup> diaigh MS.<sup>2</sup> .i. a sianain.<sup>3</sup> leg. síar.<sup>4</sup> Finet MS.

## THE STORY OF MAC DÁTHÓ'S PIG AND HOUND.

[*Translation.*]

1. There was a famous land-holder of Leinster. Mac Dáthó—Son of the Two Mutes—was his byname. He had a hound that would run round all Leinster in one day. That hound's name was Ailbe, whence the Plain of Ailbe is called. And of him was said :

Mesroeda was Mac Dáthó's name,  
Who had the pig—no falsehood !  
And Ailbe his famous cunning splendid hound,  
From whom is the renowned plain of Ailbe.

Now Ireland was full of the fame and renown of that hound. Then to Mac Dáthó came messengers from Medb and Ailill to ask him for his hound. But at the same time came messengers of Ulster and Conchobar to ask for the same hound. Welcome was made to them, and they were taken to Mac Dáthó into the hostelry. This was one of the five hostelries of Ireland at that time, and there used to be boiling water in it always. There was the hostelry of Dá Berga<sup>1</sup> in Fir Cúalann<sup>2</sup> in Leinster, and the hostelry of Forgall Monach beside Lusk, and the hostelry of Dá Reó in Brefne<sup>3</sup>, and the hostelry of Dá Choga in Westmeath. Seven doors there were in each hostelry, seven roads through it, and seven fireplaces therein. Seven caldrons in the seven fire-places. An ox and a salted pig would go into each of these caldrons, and the man that came along the road would thrust the fleshfork into the caldron, and whatever he brought up with the first thrust, that he would eat, and if nothing were brought up with the first thrust, there was no other for him.

2. The messengers were taken to Mac Dáthó in the bed to be asked their pleasure, before their ration was brought to them ; and they said their messages. 'To ask for the hound we have come,' said the messengers of Connacht, 'from Ailill and from Medb, and in exchange for it there shall be given threescore hundred milch-cows at once, and a chariot with the two horses that are best in Connaught under it, and as much again at the end of the year besides all that.' 'We too have come to ask for it,' said the messengers of Ulster and Conchobar, 'and Conchobar is no worse friend than Ailill and Medb, and the same amount shall be given from the north, and be added to, and there will be good friendship from it continually.'

<sup>1</sup> Or Dá Derga, as in the LL. text.

<sup>2</sup> The south of the present co. Dublin and the north of co. Wicklow.

<sup>3</sup> The present counties of Leitrim and Cavan.

3. Mac Dáthó fell into great silence, and was three days and nights without sleeping, nor could he eat food for the greatness of his trouble, but was moving about from one side to another. It was then his wife addressed him and said: 'Long is the fast in which thou art,' saith she; 'there is plenty of food by thee, though thou wouldst not eat it.' And then she said<sup>1</sup>:

'Sleeplessness was brought  
To Mac Dáthó into his house,  
There was something on which he deliberated,  
Though he speaks to none.

He turns away from me to the wall,  
The hero of the Féne of fierce valour,  
His prudent wife observes  
That her mate is without sleep.'

The man:

'Crimthand Nia Náir has said:  
Do not trust thy secret to women.  
A woman's secret is not well concealed,  
Wealth is not trusted to a thrall.'

The woman:

'Why wouldst thou talk to a woman  
If something were not amiss?  
A thing that thy mind will not penetrate,  
Some one else's mind will penetrate.'

The man:

'The hound of Mesroida Mac Dáthó,  
Evil was the day when they came for him,  
Many fair men will fall for his sake,  
More than one can tell will be the fights for him.

If to Conchobar it is not given,  
Certainly it will be a churlish deed,  
His hosts will not leave  
Any more of cattle or of land.  
If to Ailill it be refused,  
All Ireland<sup>2</sup> will . . . over the people,  
The son of Mata will carry it off

The woman:

'I have advice for thee in this,  
The result of which will not be bad,

<sup>1</sup> I supply the quatrains omitted in R. from the LL. text, Windisch, l. c. p. 97.

<sup>2</sup> Lit. Fálmag, the plain of Fál, one of the poetical names for Ireland.



Give it to them both,  
No matter who will fall for it.'

The man :

'The advice that thou givest,  
It does not make me glad,  
Ailbe . . . . .  
It is not known by whom it was given.'

4. After that Mac Dáthó arose, and gives himself a shake and said: 'Now bring us food,' saith he, 'and let us and the guests who have come here be merry.' These stay with him for three days and three nights, and he went aside with them, to wit, with the messengers of Connaught first, and said to them: 'I was in great perplexity and doubt, and this is what has grown of it, that I have given the hound to Ailill and to Medb, and let them come for it splendidly and proudly with as many warriors and nobles as they can get, and they shall have drink and food and many gifts besides, and shall take the hound and be welcome.' Those messengers go out and were thankful.

He also went with the messengers of Ulster and said to them: 'After much doubting I have given the hound to Conchobar, and let him and the flower of the province come for it proudly, and they shall have many other gifts, and you shall be welcome.'

5. But for one and the same day he had made his tryst with them all; nor was it neglected by them. So then two provinces of Ireland came and were in front of Mac Dáthó's hostelry. He himself went to meet them and bade them welcome. 'Tis welcome ye are, O warriors,' saith he. 'Come within into the close.' Then they went beyond into the hostelry. One half of the house for the Connaughtmen, and the other half for the men of Ulster. That house was not a small one. Seven doors in it, and fifty beds between two doors. Those were not faces of friends at a feast, the people who were in that house, for many of them had injured another; for three hundred years before the birth of Christ there had been war between them. 'Let the pig be killed for them!' said Mac Dáthó. Threescore milchcows had been feeding it for seven years. But on venom that pig had been reared, since on its account a slaughter of the men of Ireland was made.

6. Then the pig was brought to them, and there were sixty oxen drawing the one pig, besides their other food. Mac Dáthó himself was attending on them. 'A welcome to you,' saith he, 'and there is not to be found<sup>1</sup> the like of such a quantity of food. We have many pigs and beeves in Leinster, and what is wanting to your provision to-night, will be killed for you to-morrow.' 'The provision is good,' saith Conchobar. There were nine men under the hurdle on which was the

<sup>1</sup> Lit. *there is not (= cannot be) avowed* (damar).

tail of the pig, and they had their load therein. 'The pig is good,' saith Conchobar. 'It is good,' saith Ailill. 'How shall the pig be divided, O Conchobar?' saith Ailill. 'How would ye fain divide it,' saith Bricriu mac Carbaid out of his chamber above, 'where the valorous warriors of the men of Ireland are, but by contest of arms, and let each of you therefore give a blow on the other's nose.' 'Let it be done so!' saith Ailill. 'We are agreed,' saith Conchobar, 'for we have lads in the house that have many a time gone round the border.'

7. 'There will be need of thy lads to-night, O Conchobar,' saith a famous old warrior from Crúachna Conalath in the west. 'The roads of Luachair Dedad have often had their backs turned to them. Many a fat beeve too have they left with me.' 'It was a fat beeve thou leftest with me,' said Munremar mac Gerreind, 'even thy own brother, Cruithne mac Ruaidlinde from Crúachna Conalath of Connaught.' 'He was no better,' saith Lugaid mac Conroi, 'than Irloth son of Fergus son of Leite, who was left (dead) by Ehbél mac Dedad at Temair Luachra.' 'What sort of a man do ye think him,' saith Celtchair son of Uthechar Hornskin, son of Deda, 'whom I slew myself and cut off his head!'

8. Each of them brought up his exploits in the face of the other, till at last it came to one man who beat every one, even Cet mac Mágach of Connaught. He raised his prowess over the host, and took his knife in his hand and sat down by the pig. 'Now let there be found among the men of Ireland,' saith he, 'one man to abide contest with me, or let me divide the pig.'

9. There was not at that time found a warrior with the men of Ulster to stand up to him, and great silence fell upon them then. 'Stay that for me, O Lóigaire,' saith Conchobar. 'It shall not be,' saith Lóigaire, 'Cet to divide the pig before the face of all of us.' 'Wait a little, O Lóigaire,' saith Cet, 'that thou mayst speak to me. For it is a custom with you Ulstermen that every youth among you who takes arms makes us his first goal. Thou too didst come to the border, and we met at the border, and thou didst leave charioteer and chariot and horses with me; and thou didst then escape with a lance through thee. Thou wilt not get at the pig in that manner!' Lóigaire sat down on his couch.

10. 'It shall not be,' saith a tall fair warrior of Ulster, coming out of the chamber above, 'that Cet divide the pig.' 'Who is this?' saith Cet. 'A better warrior than thou,' say all, 'even Oingus son of Hand-wail of Ulster.' 'Why is his father called Hand-wail?' saith Cet. 'We know not indeed,' say all. 'But I know,' saith Cet. 'Once I went eastward. An alarm-cry is raised around me, and Hand-wail came up with me like every one else. He makes a cast with a large lance at me. I make a cast with the same lance at him which struck off his hand, so that it was on the field before him. What brings the son of that man to stand up to me?' saith Cet. Then Oingus sat down on his couch.

11. 'Still keep up the contest,' saith Cet, 'or let me divide the pig.' 'It is not right that thou divide it, O Cet,' saith another tall fair warrior of Ulster. 'Who is this?' saith Cet. 'Eogan Mór son of Durthacht,' say all, 'king of Fernmag.' 'I have seen him before,' saith Cet. 'Where hast thou seen me?' saith Eogan. 'In front of thy own house, when I took a drove of cattle from thee. The alarm-cry was raised in the land around me. Thou metst me and castest a spear at me so that it stood out of my shield. I cast the same spear at thee, which passed through thy head and struck thy eye out of thy head. And the men of Ireland see thee with one eye ever since.' He sat down in his seat after that.

12. 'Still keep up the contest, men of Ulster,' saith Cet, 'or suffer me to divide the pig.' 'Thou shalt not divide it yet,' saith Munremar son of Gerrcend. 'Is that Munremar?' saith Cet. 'It is he,' say the men of Ireland. 'It was I that last cleaned my hands in thee, O Munremar,' saith Cet. 'It is not three days yet since out of thy own land I carried off three warriors' heads from thee together with the head of thy first son.' Munremar sat down in his seat.

13. 'Still the contest,' saith Cet, 'or I shall divide the pig.' 'Verily, thou shalt have it,' saith a tall grey very terrible warrior of the men of Ulster. 'Who is this?' saith Cet. 'That is Celtchair son of Uithechar,' say all. 'Wait a little, Celtchair,' saith Cet, 'unless thou comest to pound me to pieces. I came, O Celtchair, to the front of thy house. The alarm was raised around me. Every one went after me. Thou camest like every one else, and going into a gap before me didst throw a spear at me. I threw another spear at thee which went through thy loins and through the upper part of thy testicles, so that thou hast had a urinal disease ever since, nor have either son or daughter been born to thee since.' After that Celtchair sat down in his seat.

'Still the contest,' saith Cet, 'or I shall divide the pig.' 'Thou shalt have it,' saith Mend, son of Sword-heel. 'Who is this?' saith Cet. 'Mend,' say all. 'What deem you,' saith Cet, 'that the sons of churls with nicknames should come to contend with me? For it was I that was the priest who christened thy father by that name, since it is I that cut off his heel, so that he carried but one heel away with him. What should bring the son of such a man to contend with me?' Mend sat down in his seat.

14. 'Still the contest,' saith Cet, 'or I shall divide the pig.' 'Thou shalt have it,' saith Cumsraid the Stammerer of Macha, son of Conchobar. 'Who is this?' 'That is Cumsraid,' say all. 'He has the making of a king for his figure. He earns no thanks from thee,' saith the gillie. 'Well,' saith Cet, 'thou madest thy first raid to us. We met on the border. Thou didst leave a third of thy people with me, and thus camest away, with a spear through thy throat, so that no word

comes rightly over thy lips, since the sinews of thy throat were wounded, so that Cumsraid the Stammerer of Macha is thy byname ever since.'

In that way he laid disgrace and a blow on the whole province.

15. While he made ready with the pig and had his knife in his hand, they saw Conall the Victorious coming towards them into the house. And he sprang on to the floor of the house. The men of Ulster gave great welcome to Conall the Victorious at that time. It was then Conchobar threw his helmet from his head and shook himself in his own place<sup>1</sup>. 'We are pleased,' saith Conall, 'that our portion is in readiness for us. Who divides for you?' saith Conall. 'One man of the men of Ireland has obtained by contest the dividing of it, to wit, Cet mac Mágach.' 'Is that true, O Cet?' saith Conall, 'art thou dividing the pig?' 'It is true indeed,' saith Cet. Then said Cet to Conall:

'Welcome Conall, heart of stone,  
Fierce glow of fire, glitter of ice,  
Red strength of anger under a hero's breast,  
Wound-inflicter, triumphant in battle, I see the son of Findchoem.'

Then said Conall to Cet:

'Welcome Cet,  
Cet mac Mágach, . . . of heroes,  
Heart of ice, strong chariot-chief of battle,  
Battling sea, fair shapely bull,  
Cet mac Mágach!

Verily, it will be clear in our combat,' saith Conall, 'and it will be clear in our parting, there will be stories with . . . , there will be witness with . . . , for . . . the two men . . . in this house to-night.'

16. 'Get up from the pig, O Cet!' saith Conall. 'What brings thee to it?' saith Cet. 'It is even so,' saith Conall, 'that is to seek contest from me. Verily, I shall give you contest,' saith Conall. 'I swear what my people swear, since I (first) took spear and weapons, I have never been a day without having slain a Connaughtman, or a night without plundering, nor have I ever slept without the head of a Connaughtman under my knee<sup>2</sup>.' 'It is true,' saith Cet, 'thou art even a better warrior than I. If Anlúan mac Mágach were in the house,' saith Cet, 'he would match thee contest for contest, and it is a shame that he is not in the house to-night.' 'But he *is*,' saith Conall, taking Anlúan's head out of his belt and throwing it at Cet's chest, so that a gush of blood broke over his lips. After that Conall sat down by the pig, and Cet went from it.

<sup>1</sup> for joy.

<sup>2</sup> Cf. LL. 107 a: Ond úair gabaís gai inna láim nì rabi cen guin duini cech lai do Chonnachtaib 7 argain fri daigid cech n-aidchi 7 nar'chotail riam cen chend Connachtaig fo a glún.

17. 'Now let them come to the contest,' saith Conall. Truly, there was not then found among the men of Connaught a warrior to stand up to him in contest, for they were loath to be slain on the spot. The men of Ulster made a cover around him with their shields, for there was an evil custom in the house, the people of one side throwing stones at the people of the other side. Then Conall went to divide the pig and took the end of its tail in his mouth until he had finished dividing the pig. He sucked up the whole tail, and a load for nine was in it, so that he did not leave a bit of it, and he cast its skin and membrane from him, ut dixit poeta :

Before the hands on the body of a cart,  
 A load for nine its heavy tail.  
 While he was at the brave prosperous division,  
 Conall the Victorious consumed it.

18. However, to the men of Connaught he gave no more but a quarter of the pig, or the two fore-legs of the pig. But their share of the pig seemed small to the men of Connaught. They rose up. Then from the other side arose the men of Ulster until each of them reached the other. Then there were blows over ear and head, so that the heap of the warriors' bodies on the floor was as high as the side of the house. For there were slain one thousand and four hundred armed men both of Ulster and Connaught, so that seven streams of blood and gore burst through the seven doors. Then the hosts burst through those doors and raised a great shout in the middle of the close, and each one was striking and slaying the other. Then Fergus took the great oak that was in the middle of the close to the men of Connaught, after having torn it from its roots. Others say that it was Curóí mac Dári who took the oak to them, and it was then that he came to them, for there was no man of Munster there before, except Lugaid, son of Curóí, and Cetin Pauci. When Curóí had come to them, he carried off alone one half of the pig with its back from Leth Cuinn<sup>1</sup>. Then they broke forth from the close into the field. They continue to fight in front of the close.

19. Then Mac Dáthó came out with the hound in his hand, and let him in amongst them to see which side he would choose. So the hound chose Ulster and set to tearing the men of Connaught greatly. Ailill and Medb went into their chariot, and their charioteer with them, and Mac Dáthó let the hound after them, and they say it was in the Plains of Ailbe that the hound seized the pole of the chariot that was under Ailill and Medb. Then the charioteer of Ailill and Medb dealt the hound a blow so that he sent its body aside and that the head of the hound remained on the pole of the chariot at Ibar Cinn Chon (the Yew-tree of the Hound's Head), whence Connaught takes its name. And they also

<sup>1</sup> The northern half of Ireland.



say that from that hound Moynalvy (the Plains of Ailbe) are called, for Ailbe was the name of the hound.

20. This now is the road which the men of Connaught went southward, to wit, over Belach Mugna<sup>1</sup>, past Róiriu<sup>2</sup>, past 'Ath Midbine in Maistiu<sup>3</sup>, past Kildare, past Ráith Ingán<sup>4</sup> into Feeguile, to 'Ath Mic Lugna, past Druim Dá Maige<sup>5</sup> over Drochat Cairpri<sup>6</sup>. There, at 'Ath Cind Chon (Hound's Head Ford) in Fir Bili<sup>7</sup> the head of the hound fell from the chariot. As they were going along Fróechmag of Meath eastward, Fer loga, the charioteer of Ailill, lying in wait for them in the heather, jumped on to the chariot behind Conchobur and seized his head from behind. 'Methinks,' saith he, 'O Conchobur, thou wilt not get hence.' 'Thy full will to thee!' saith Conchobur. 'Truly, I do not want much from thee,' saith Fer loga, 'for I want to be taken by thee to Emain Macha, and the women of Ulster and their maiden daughters shall sing their *ceþóc*<sup>8</sup> around me every evening and shall all say: 'Fer loga my darling,' &c. 'Thou shalt have that,' saith Conchobur. That the maidens of Emain Macha had to do, for they did not dare to do otherwise for (fear of) Conchobur. And on that day a year gone he let him go back to the west at Athlone, and he had two horses of Conchobur's with him, with their golden bridles. But he did not get the *ceþóca*, though he got the horses. And this is how Ulster and Connaught fell out about the hound of Mac Dáthó and about his pig. Finit.

<sup>1</sup> Now Ballaghmoon in the south of co. Kildare.

<sup>2</sup> Now Reerin or Reelion, a hill in the co. of Kildare. See *Goidelica*, p. 178, note.

<sup>3</sup> The name is preserved in Mullaghmast, co. Kildare.

<sup>4</sup> Now Rathangan, co. Kildare.

<sup>5</sup> 'A remarkable hill in the barony of Coolestown, King's Co.' O'Don.

<sup>6</sup> i. e. the Bridge of Cairpre, on the Boyne? Cf. Fingal Rónáin, Rev. Celt. xiii. pp. 383-4.

<sup>7</sup> Now the barony of Farbill, co. West Meath.

<sup>8</sup> A kind of chorus, on which see O'Curry, *Lectures*, III. p. 371.

P. xxxiii.—fo. 114 b, 1.

## ERCHOITMED INGINE GULIDI INSO.

1. [R]i rogab Muman, edhón Feidlimid mac Crimthain. Luid side fecht and *for* mórcuairt Muman *con*[d]arala síar i n-Iarmumain *coroacht* 'Ath Loche. Ba handsén bai baili Gulide in cainti ba geriu 7 ba gortiu 7 ba hamainsiu bai i n-Hériu ina aimsir. I n-dulig erraig *dono* dochotar siar na sloig. Feraid snechta mór foraiþ coroféimdetar na sloig *imthecht* ann. Dethbír ón, ar dorochied gluni fer in snechta. Roffarfaig Feidlimid dona heolchaib: 'Cia is nesa dun sund?' ol se. 'Ni fetamar ém,' ol seat, '*acht* mad Gulide 'Atha Lóchi, do chara fein.' 'Fortgillim ém,' ol Feidlimid, 'más eisen fil ann, is gulbnide 7 is géir 7 is goirt 7 [fo. 114 b, 2] is amnus fichda feigbriathrach feichemanda. Imfacus do ath-chuingith neich<sup>1</sup> co neoch, 7 ní maith fein dia tidnacul. Aráide *dono*,' ar Fedlimid, 'cen cop fial fri fenechus, cen cop soichlech tidnacail, cen cop suarrach tabarta, atat ar commáine fair. Ruc ar n-ór 7 ar n-arget 7 ar n-escra, ruc ar n-eocha 7 ar sriana 7 ar sadli. Dlegmaít de ar foirithin im aigedacht na haidchi.'

2. Lotar na slóigh iarsin corfachtatar an faighthi 7 sendait na cornairi a *curnu* 7 na stocairi a stucu *for* dúe na faighthi 7 ní raibe *for* a cind isin baili *acht* mad Gulide 7 a *ingen* nama. *Ocus* ba senoir crfnliath Gulide in tan sin, ar batar slána a *secht* fichit bliadan.

3. Is amlaid *imorro* báí Gulide, co *m*-ba læch ar læchdacht 7 ar engnum 7 co *m*-ba feinnid ar feinnidecht 7 ba mflid ar militacht 7 ba brugaid ar brugamnus 7 ba cainti ar caintechn .i. ar geri 7 gorti 7 amainsi. Is de sin roiguil Gulide Cánti de.

4. Atracht súas Gulide iarsin 7 dorat a ulind foí 7 rodecustar imme 7 ní faca acht mad sé 7 a *ingin* namá isin tigh. 'Maith *tra*, a *ingen*,' ar Gulide, 'eirg amach 7 féig lat cóich inna cornairi si 7 na stocaire 7 cfa ríasa sendat.'

5. Atracht suás ind *ingen* iarsin 7 luid amach. Dorinntóí *for* cula isin tech 7 asbert: 'Sloig móra sunn,' ar si. 'Is doig lem is é Feidlimid mac Crimthain co maithib fer Muman imme.' 'Maith, a *ingen*,' ar Gulide, 'eirc immach cosna sl-[fo. 115a, 1] ógaibh 7 déna segantus briathar friu dúis in sechendais dún ind

<sup>1</sup> neith MS.

oighthi.' *Atracht suas ind ingen ár sin 7 gabais a timtocht impe .i. brat corcra 7 lene srebnaid sda fríæ gelchnes 7 minesc dergofr inna brut.*

6. Luid coriacht na slógu 7 asbert: 'Fo dia, a Feidlimid, cot slogaib archena! Acht is muiredaig caich a menduta. Is meisech caich co hadair, *acht* ni do fogain do flathemnas immut namá. 'Ar ind inbaid is ferr cetaraba *Gulide* ríam, nírba ró dó airúacra treisi nó cóicthi nó dec[h]maidí no mfs no raithi no bliadna remut-sa ar méd do tarscuir 7 ar lin do daine. Olc ind inbaid tancabair. Is tregdaigt[h]i in gæth. It salcha na herdrochait. It malla na ferthigisi. It ainmecha na cúite. Sraitslige sochaide sund *dogrés*. Cerdcha gaband and. Cainti chonaire. Is cell for dib n-imairib. Is Ard Macha ar gnathchi. Is fer<sup>1</sup> bó ænmachaidh, is geilt ængeóid, is milide oenbeich. Tuargabtha ar n-æla, ni tarlaicthi ár lonide. Roscáichetar<sup>2</sup> ar seinbíd, ni tancatar ar nuabíd. Olc ind inbaid tancabair, ind inbaid randus in tsentond a tortin frisind ingen. Ard bót fiaich ocaind, íseal bot *con*. Blichta srona ár m-ban. Englasa inar ililachaib iar n-dísca inar n-gamnachaib. Ar mna asiul, ar m-bæ ansiul. Tuarath lia in [fo. 115 a, 2] ar n-áthandaib, tart inar muillib, ascolt inar *conaib*, aithgera ar cait. Imda lochaid léfre luatha leochailli lind. Leghait lebenna liatherúaidi cotata i n-diaid oidchi uáfota.

7. Acht ata ni and chena,' ar ind ingen. 'Ni missi bís ac agallaim degdaine sund *dogrés*. Cuil 7 Gaeloc 7 Grech tres *fríæ Gulidi*. Gendud 7 Slipred 7 Lorgad tri doirreoire *Gulidi*. Dia m-bad í mo sindser siur nobeith and, atethad ní noraidfed rib-se. Mad meisi *immorro*, ni heol dam erchoitmead.'

8. 'Fortgillim eim,' ar Feidlimid, 'dia m-[b]ad hí nobeith and, nofuicfimis-ni an mír o Luachair star lea. *Ocus* osa tussu fil and, fuicfimit let etir Droing 7 Loch Lefn.'

9. 'Maith tra, a mic Crimthain,' ar ind ingen. 'Lud-sa adaigh ar aidhoighecht 7 nirbo rígdá ind aidhoighecht tucad dam.' 'Cid tucad dit?' ar Feidlimid. 'Ni *ansa*,' ar an ingen, '.i. in cethramad rand cethrachat loirgi legtha liraighi do airbiuch cliu gamna scamche, la cutruma *gernine* do lomasna lomatha, la selche salli seingbline, la tana táib na blinmuici, la ceithri scribline scremlóiscthi do choirci iarmair airthir ichtair tuaiscirt atghuirt lena *fríсна* roben gæth 7 frisna rotaiin *grían*, notgabtais riasfu nodusgeibthe, *menaigtis* riasiu *nodus menaigthe*, la *cutruma* ceithri scáth feitlican do gallurad gallgruitni iarna lomantarraing [fo. 115 b, 1] tré cruáidbeól senballaín. Metrén fochæl fo[r]lethan a hind ferna fodluighthe a fotha íchtair drochais, *fríthirt* a huáchtar, athirt a híchtar, fás faulom a medón. Acht bá don as glas galraiges bai for ladargair in ichtair tuaiscirt in muide iarna malcad-maistred for mogadaib moglatrand im-merlathib errchaidib. *Acht* ba don céas inna cétbó cetnacourainic ind inis inna cuine maiten moch indé. Ni ba hed son dúib-si *dobérthar* aigedhacht na haidhchi-si isind fescor

<sup>1</sup> leg. fér.

<sup>2</sup> roscáichetar MS.

i tancabair .i. sliuchcæmna duib co bun cluás, tigi lethnochta, aran lethtirim, lestair lethlána, colpdai lethloma.'

10. *Atracht* ind ingen suas iarsin 7 gabais laim Feidhlimidh lea inna tech. Bai Feidhlimidh and *tri* lá 7 teora aidhchi 7 ni fuair dfa rígi nach dfa flaithes a oired ba ferr dó ar bánbiudh, 7 forfacaib Feidhlimidh bendachtain. Finit.

### THE EXCUSE OF GULIDE'S DAUGHTER THIS.

[*Translation.*]

1. There was a king who took Munster, to wit, Fedlimid son of Crimthan. Once upon a time he went on a visitation of Munster and fared westward into West Munster, till he reached 'Ath Lóche. It was there was the stead of Gulide, the sharpest and bitterest and keenest lamponer that was in Ireland in his time. Now, in the hard time<sup>1</sup> of spring the hosts went westward. Great snow fell on them, so that the hosts were unable to proceed. That was no wonder, for the snow reached up to men's knees. Fedlimid asked of the guides: 'Who is nearest to us here?' saith he. 'We do not know indeed,' said they, 'unless it be Gulide of 'Ath Lóche, thy own friend.' 'Truly I declare,' saith Fedlimid, 'if it is he that is here, he is biting<sup>2</sup> and sharp and bitter and is fierce, furious, keen-worded, creditor-like. He is ready<sup>3</sup> to ask anything of anybody, and he himself is not good at giving. But still,' saith Fedlimid, 'though he be not liberal to warriors, though he be not bountiful in bestowing, though he be not kind in giving, he is under obligations to us. He has accepted our gold and our silver and our goblets, he has accepted our horses and our bridles and our saddles. Hence we deserve to be helped in hospitality for the night.'

2. The hosts then went on until they reached the green, and the hornblowers sound their horns, and the trumpeters their trumpets on the rampart of the green. And there was no one before them in the stead save only Gulide and his daughter. And Gulide at that time was a withered grey old man, for his seven score years were complete.

3. Thus however had Gulide been, he had been a warrior in warriorship and in prowess, and a champion in championship, and a soldier in soldiership, and a landholder for the land he held, and a satirist for satire, even for sharpness and bitterness and acrimony. Hence (the name) Gulide the Satirist came to him.

4. Then Gulide arose and resting on his elbow<sup>4</sup> looked around him, and saw

<sup>1</sup> *dulig* = *dolig*, Wind. *ba-so* *šulig* *midchuarta*, *ba-sam* *dulig* *irgaile*, LL. 343 d. Superl. *dulgium*, LL. 61 b, 42.

<sup>2</sup> lit. beaked.

<sup>3</sup> lit. it is near to him.

<sup>4</sup> lit. put his elbow under him.

no one in the house save only himself and his daughter. 'Well now, daughter,' saith Gulide, 'go out and see who are these hornblowers and trumpeters, and who is he before whom they sound.'

5. Then the daughter rose up and went out. She returned into the house and said: 'Here are great hosts,' saith she. 'It seems to me it is Fedlimid son of Crimthan with the nobles of the men of Munster around him.' 'Well, daughter,' saith Gulide, 'go out to the hosts and make brave words to them to see whether they will pass us by to-night.' Then the daughter rose up and took her dress round her, to wit, a purple cloak, and a finespun smock of silk next her white skin, and a small brooch of red gold in her cloak.

6. She went till she reached the hosts and said: 'Hail, O Fedlimid, with thy hosts as well! But every one is master of his place<sup>1</sup>, every one is . . . , but thy principedom has not served . . . For at the time when things went best with Gulide before, it was not too much for him to send an invitation to thee for three days or five or ten, or a month or a quarter or a year, however great thy retinue and however numerous thy men. Ye have come at a bad time. The wind is piercing. The front-bridges are miry. The stewards are slow. The . . . are . . . This is always a high-road for many. Here are forges of smiths, lampooners of the road. It is a church on two ridges. It is as frequented as Armagh. It is grass for a cow of one field, it is a pasture for one goose, it is a honey-ground for one bee. Our fleshforks are raised, our churn-dashes<sup>2</sup> have not been lowered. Our old food is gone, our new food has not come. Ye have come at a bad time, the time when the old hag shares her cakelet with the girl. The raven's tail<sup>3</sup> stands high with us, the hound's low. The noses of our women are strained. There is water in our milchcows after our heifers have run dry<sup>4</sup>. Our women are pregnant, our kine barren. There is great dryness<sup>5</sup> in our kilns, drought in our mills, dearth in our hounds, our cats are keen and greedy. We have many eager quick . . . mice. The grey hard stiff benches are rotten after a long cold night.

7. But still there is one thing,' saith the girl. 'It is not I who am here always to address gentle folk. Cuil and Gaeloc and Grech<sup>6</sup> are the three daughters of Gulide. Gendud and Slipred and Lorgad<sup>7</sup> are Gulide's three doorkeepers. If it were my elder sister that were here, she would get whatever<sup>8</sup> she would say to you. But as it is I, I am not skilled at an excuse.'

<sup>1</sup> Cf. *muiredach cecha mennata .i. ni tibri nech tigernus di araili*, Harl. 5280, fo. 41 b; and see O'Cl. s.v. *muiredhach*.

<sup>2</sup> See *loinid*, O'R.

<sup>3</sup> bot *tail*. dat. ar but, LU. 98 b, 14.

<sup>4</sup> *disca*, from *dísc barren*, *dry, not giving milk*, O'R. co n-dechaid a n-disca, Laws, II. 126-7.

<sup>5</sup> *tuarath* = *turud*, Wind.

<sup>6</sup> *i.e.* Fly, Smasher and Scream.

<sup>7</sup> *i.e.* Wedging (*gendud*, from *geinn a wedge*), Caning (*slipred*), and Cudgelling (*lorgad*).

<sup>8</sup> lit. something.



8. 'Truly, I declare,' saith Fedlimid, 'if she were here, we should leave the bit (of land) from Luachair east with her. And as thou art here, we will let thee have the land between Drong<sup>1</sup> and Loch Léin<sup>2</sup>.'

9. 'Well now, son of Crimthan,' saith the maiden. 'I went one night for hospitality, and the hospitality that was given me was not kingly.' 'What was given thee?' saith Fedlimid. 'Not hard to tell,' saith the maiden, 'to wit, the forty-fourth part of a rotten jaundiced<sup>3</sup> haunch of the left front-part<sup>4</sup> of a mangy<sup>5</sup> calf, with an equal portion of a belt<sup>6</sup> of a bare stripped rib, with a snail<sup>7</sup> of thin lean bacon, with the thin side of a lean<sup>8</sup> pig, with four nasty<sup>9</sup> burnt little scruples<sup>10</sup> of oats left<sup>11</sup> in the low bitter north-east (corner) of a field on which wind never blew nor sun ever shone, which they reaped before it would be reaped and crushed before it would be crushed, with an equal portion of four . . . of Norse curds after they had been strained through the hard mouth of an old vessel. A little measure, narrow below and wide above, of the top of split alder-wood, its undermost bottom of bad milk, its upper part . . ., its lower part . . ., its middle empty and vacant. But it was of the blueish sickening milk, that was on the . . . of the lowest back-part of the churn, after having been churned to putrefaction<sup>12</sup> by pilfering servants in the mad days of spring. But it was of the first milk of the first cow that first came to the milking-place<sup>13</sup> of the kitchen-yard in the early morning the day before. This is not the hospitality that shall be given you on the night that ye have come, namely wet . . . for you to the root of your ears, houses half-bare, bread half-dry, cups half-full, beds half-empty.'

10. After that the girl arose and took the hand of Fedlimid (and led him) into the house. There Fedlimid was three days and three nights and he had not in his kingship nor in his princely reign a time in which he fared better as regards white-meat. And Fedlimid left his blessing. Finit.

<sup>1</sup> Now Drung Hill, barony of Iveragh, co. Kerry.

<sup>2</sup> The lower lake of Killarney. <sup>3</sup> lírach, from lír gl. colera rubea, Bed. Carol. 35 a, 2.

<sup>4</sup> airbech, dat. sg. airbiuch?

<sup>5</sup> scamach adj. Cf. sgamh *dross, dust*; sgamhan *refuse, dross, an appellation of supreme contempt*, Highl.

<sup>6</sup> gemine = geirín a *girdle, girth*, O'R.

<sup>7</sup> selche or sailche, Amra Col. muirselche *sea-snail*, Tochm. Em. seilcheóg a *little snail*, P. O'C.

<sup>8</sup> blin lean. Cf. blian *lean, starved, wanting flesh*, Highl.

<sup>9</sup> screm. Cf. sgreamh m. a *loathing abhorrence, disgust*, Highl.

<sup>10</sup> scriblín, dimin. of screbul *scruple*. <sup>11</sup> Cf. iarmair *remnant, remainder*, O'R.

<sup>12</sup> malcad-maistred. Cf. malcadh *to rot, putrefy, become putrid*; *cause to rot*, Highl.

<sup>13</sup> inis f., see Stokes, *Lives*, s.v. indis. gen. sg. cacha indse, LU. 86 b, 22. nom. pl. indesai lána, Harl. 5280, fo. 41 b.

P. xxxiii.—fo. 115 b, 1.

THE DEATH OF THE THREE SONS OF DIARMAIT  
MAC CERRBEÓIL (OR CERBAILL),

KING OF IRELAND A. D. 538-558.

The same tale is found in Rawl. B. 502, fo. 73 b and 74 b. Cf. also the Féilire, p. lxxxviii.

1. [L]otar<sup>1</sup> meic Díarmata mic Fergusa Ceirrbeóil fecht i tír Laigen for creich, cotarraid<sup>2</sup> Mælodran mac Dima Croín. Dofarrt[h]atar mic Diarmata fair, uáir ropa dia cois robái, ár ni tárraid a gabair o Deóraid i. o gillai. Luid *sen dono* for a gabair día tár[r]achtain-sium. Rorith an gabair fon slúag corubad in gilla. Rosceind in gabar fo gairm Mælodraín, conuargaib a tæb fris iar fágbaíl an gillai. Gaibthe iarum Mælodran for a gabair 7 roscumaise for in slúagh 7 dobeir [fo. 115 b, 2] tofand foraiþ. Roreithetar mic Diarmata reimhe dochum muilind *condechatar* combátar im charr an moil isind fôthaig.

2. Luid iarum cuccai iarsind [f]ôthaig. Báí caillech andsin ic bleith in muilind. Atroe a n-guin la tascad in muil. ‘Léic airi, a chaillech!’ ar Mælodran. Dos-

Rawl. B. 502, fo. 73 b, 2. Orgguin tri mac Diarmata mic Cerbaill la Mælodran i fothauch muilinn mic Dimmae. Dolotar tri meic Diarmata meic Cerbaill i. Dunchad et Chonall 7 Mælodur cor fechtas hi crich Lagen for creich, conostarraid Mælodran húa Dimmae Chroin. Dosfucsat meicc Diarmata co dichra ’na dochummi corongegnatar, uair is dia chois a m-bui. Ar ni arraid a gabair o Deoraid i. o dee arad i. o fiur glomair. Et luid side for in n-gabair dia thorachtain-seom. Ruithis co rot in gabair fon sluag, cororubad in gilla ann. Fosceinn in gabuir fo gairm Mælodraín iar facbáil a harad conidrogab a toeb fris. Gaibthi iarum Mælodran for a gabair conidnammasc for in sluag 7 dobeir thaphunn foraiþ, corosfodail hi scail. Raithset tri meic Diarmata co fothach muilind mic Dimmae condeochatar combatar im chairr in moil ’sind fôthaich.

2. Doluid chucco Mælodran ar in fothach. Sentain hic bleith isin muiliunn. Atroe a n-gegin la toescaich in moil. ‘Leic aire, leic aire, a sentain!’ ar

<sup>1</sup> Altered into batar by a late hand.

<sup>2</sup> cotarraig MS.

commart *tra* uman mol, ar *bátar* oca ind fír, co *torcratar* leis trí mic ríge *Erenn*,  
 dfa n-ebairt :

A muilind,  
 romeilt arba do tuirinn,  
 ní ba comailt *for* serblind  
 doromeilt *for* uib *Cerbhaill*.

An *gran* meiles in muilend,  
 ní corca, *acht* is *dergt*[h]uirend,  
 ba do géscuib in c[h]róinn máir  
 fotha muilind *Mailodrúin*.

3. Luid *dono* *Díarmait* do dígail a *mac* *for* *Laigniu* co m-bái ic Loch Gobar co  
 feraib *Erenn* immi. Et *atbert* co tibred slán do *Laignib* ar tidnacal *Mailodrúin*  
 dó i n-giall cerdai. *Asbertatar immorro* *Laignin* na tidnaicfitíss gé nomarbdaíss  
 uili. Nobith-som *immorro* oca m-brostad dfa tidhnacul. ‘*Ragat-sa m’ énar,*’ ar  
 eisim, ‘*ocus* ní ba slán duib-si.’ Ba fír són. Luid-sium co m-bái forsan slág *for*  
 brú *Indsi Gabar*. *Lotar* na ríge do sainól co m-batar isind indsi. Anaidh-som  
 co haidhchi *forsan purt*. Antair *don* imrom. Teit-som isind lestar. Luid isin  
 indsi. *Contolat* ind ríge. Bái-seom *for* dorus ind ríght[h]aigi.

4. Luid-sium *tra* .i. *Díarmait* amach a óenar cen fis do neoch do dul do *fillid*

*Mælodran*. Roscommarta ‘moan mol *trí meic* ríge *Herenn*. Unde *Ultan cecínil* :  
 A muilind, Romelt anbba di thuirind; *Ropo* chommeilt *for* serblind In romeilt *for*  
 huib *Cerbaill*. In gran meiles in muilenn, Ní corcca, acht is dergthuirenn, Ba do  
 gescaib in chraind [máir] Fotha muilind *Mælodrain*. *Asberat* araile is a do *tantum*  
 romachtad ann .i. Conall 7 *Dunchad*.

Rawl. B. 502, fo. 47 b, 2. Doluid *Diarmait mac* *Cerbaill* fecht n-aile do dígail  
 a macc *for* *Laigniu*, co m-bæ hic Loch Gabur co feraib *Herenn* imme. *Ocus* *asbert*  
 doberad slán *fri* *Laigniu* ar *Mælodran* do thidnacal do hi n-giall cherdæ.  
*Asbertsat* *Lagin amail* bid o oengin na tidnastais *Mælodran* cia nosmarbtais huile.  
 Nobid *Mælodran* ic<sup>1</sup> a m-brostud immoa thidnaccol. ‘*Menuthucaid-se immorro,*’  
 ar se, ‘*regat-sa m’oenur 7* ní ba slán duib-se dim chind-sa.’ Ba fír on. Luid-  
 seom co m-bæ ‘sin t-sluagud *for* bru *Locha Gabur*. *Lotar* ind ríge do ol, co  
 m-batar isind indsi. Anaid-sium chaidchi forsin phurt. Antair *dano* dond imram.  
 Teit-seom isin lestar 7 luid isin n-inse. *Contolat* ind ríge. Bui-seom *fri* dorus  
 ind righthige.

4. Doluid *dano* *Diarmait* immach a oenur cen fis di neoch do dul *for* afnsuide.

<sup>1</sup> cii MS.

a glún, co comráinie fri Mælo<sup>drán</sup> a n-dorus in tighi. ‘Tuc dlái dam lat,’ ol Díarmait. ‘Tó immorro,’ ol Mælo<sup>drán</sup>. Dobeir lán a duirn do nenaid<sup>1</sup> dó. ‘Aco mo cloideb,’ ol Díarmait. Rosgab Mælo<sup>drán</sup>. ‘Fe amai, romloisced! Clá th’ ainm-si?’ ol Díarmait. [fo. 116 a, 1] ‘In ’com comaighthes atái?’ ol seiseom. ‘Mælo<sup>drán</sup> mac Dima Croín sund iar marbad do mac 7 do beim do c[h]ind dft anosa,’ lá gabáil a chinn cucai. ‘T’ogréir, a Mælo<sup>drafn</sup>!’ or Díarmait. ‘Do ríar-sa dono uaim-si,’ or Mælo<sup>drán</sup>. Tíagait isin teg a n-dfs. ‘Tair-siu etrum-sa 7 crand, a Mælo<sup>dráin</sup>.’

5. *Amail* atcuáidh Mælo<sup>drán</sup> isind imdaid<sup>2</sup> rogeís brú ina mná .i. Mumain ingen C[h]oncraidh mic Duách máthair c[h]lainni Díarmata. ‘Fé amai,’ or in ben, ‘cia hirschóit dodechaid isind imdaid<sup>2</sup>?’ ‘Fer dorat rígnacht Erenn duit-siu, a ben,’ ar Díarmait, ‘.i. Mælo<sup>drán</sup> mac Dima Croín.’ ‘Maith ém,’ ol in ben, ‘is deglæch frisrogeogain roanacht. Rombía-som dono lóg ind anacail, ar is ferr oldás a guin.’ ‘Cid dogéntar de sund?’ ar Díarmait. ‘Ni roainsium in fer ar in slúag.’ ‘Ni ansa,’ or in ben. ‘Congairter chucainn na ríg do sainol 7 naiscther a fæsom for cech ríg ar váir.’

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Co comfarnaic fri Mælo<sup>drán</sup> i n-dorus in tige. ‘Tobuing dlai dam,’ ar Díarmait. ‘To immorro,’ ar Mælo<sup>drán</sup>. Dobuing teora dlaihi do .i. dlai do burnenaíd, dlai di omthund, dlai do athrathaid luaid. ‘Aso mo chlaideb it laim,’ ar Díarmait. Rongab Mælo<sup>drán</sup>. ‘Fe friut, a gillai!’ ar Díarmait. ‘Romguin dlai, romthesc dlai, romloisc dlai. Amæ a gillæ, cia t’ainm-siu?’ ‘Nimragbais fri baithis samlaid intan ninadaithgen mo ainm. *Áó* in fil ainm aile inarithe lat dam? Mælo<sup>drán</sup> sunn hua Dimmæ Chroin di Scorpraige Lagen iar marbad do thri mac 7 do beim do chind dit fessin indorsa,’ la gabail a chind cucai. ‘Do riar duit, a Mælo<sup>dráin</sup>,’ ar Díarmait. ‘Do riar uaim-se duit-siu dano,’ ar Mælo<sup>drán</sup>. Tíagait dfb línaib iar corai ’sin tech. ‘Tair-siu etrum-sa 7 chrann, a Mælo<sup>dráin</sup>,’ ar Díarmait.

5. *Amail* dochuaid Mælo<sup>drán</sup> isin n-imdaid, rogeissi a bru na mna .i. Mugain [in]gen Chonchraid mic Duach máthair clainni Díarmata. ‘Fe amæ,’ ar in ben, ‘cid aurchóit dothaet isin n-imdaid?’ ‘Fer dorat rígnacht Herem duit-siu, a ben,’ ar Díarmait, ‘Mælo<sup>drán</sup> húa Dimai Chroin.’ ‘Is buaid læch, is fo in fer atacualamar,’ ar in ben. ‘Is coir gnim do na rotgegna i m-bægul 7 amal rotanacht. Rombia-som a log ind anaccuil sin, ar is ferr do anda mo gegain-se.’ ‘Cid dogenam di sunn?’ ar Díarmait, ‘daig ni choemsem a anaccol Mælo<sup>dráin</sup> ar in slog.’ ‘Ni ansa,’ ar sisi. ‘Celtair Mælo<sup>drán</sup>. Congairter iarum chucunn ar ríg 7 ar ruirig ar oenaib. *Ocus* fonascar foisam Mælo<sup>dráin</sup> forthu, amal bad cucunn nodalad.’

<sup>1</sup> nenaigh MS.

<sup>2</sup> imdaig MS.

6. *Dogníther ón*, co m-báatar al-láma uili tairis riasfu ropa matan. Is amlaid iarum dochóid-sium (.i. co Laigniu) 7 deichelt Diarmata uime *cona* delg 7 a dá gabhair *cona* n-allaib óir friu. *Ocus* ba cathmílíd do *Diarmait* on uair sin inach Maelodrán. Aided<sup>1</sup> tri mac n-Diarmata corici sin. Finit.

6. Dognither, co m-batar al-lama huili fris riasu matain beth. Is amlaid dano dochoid-sium co Laigniu arabárach<sup>2</sup> 7 delgc 7 deche[1]t Diarmata lais 7 a di gabair cona n-allaib 7 cona mullannaib oir. Cor *immorro* 7 foisam rig *Herem* .i. Diarmata míc *Cerbaill for Maelodran* iarsuidiu. *Ocus* ba se cathmílíd 7 tuaircuid catha Diarmata o sun[n] immach. Finit. *Amen*. Finit.

### THE TRAGICAL DEATH OF DIARMAIT'S THREE SONS.

[*Translation.*]

1. The sons of Diarmait son of Fergus Wrymouth, Dunchad, Conall and Maelodor, went once on a foray into the land of Leinster, where they chanced upon Maelodrán son of Dimma Crón. The sons of Diarmait overtook him, for he was on foot, and could not get his horse from Deoraid, his gillie (his bridlemán, R. 502), who went however on the horse to his help. The horse ran (too far, R. 502) among the host, and the gillie was slain. At the cry of Maelodrán the horse started and raised his side to him, after leaving the gillie behind. Thereupon Maelodrán got on his horse, and mingled with the host and chased them. The sons of Diarmait ran before him towards a mill, and went and were about the *carr* of the millshaft in the millpool.

2. Then he went up to them along the millpool. There was an old woman there grinding in the mill. It occurred to him to kill them through the pressure of the shaft. 'Let it go, thou hag!' saith Maelodrán. They were crushed round the shaft, for the men were young, so that the three sons of the king of Ireland fell by him. Hence Ultan sang:

O mill  
 That hast ground corn of wheat,  
 This was not a grinding of oats (?)—  
 Thou groundest on Cerball's grandsons.  
 The grain the mill grindeth  
 Is not oats, but it is red wheat:  
 Of the branches of the great tree was  
 The feed of Mael-odrán's mill.

<sup>1</sup> adhaigh MS.

<sup>2</sup> arabaibarach MS.



3. Then Diarmait went to avenge his sons on the men of Leinster, and was at Loch Gabar<sup>1</sup> with the men of Ireland around him. And he said he would give freedom to the men of Leinster for delivering Maelodrán to him as a hostage. However, the men of Leinster said as it were with one mouth they would not deliver him up though they should all be killed. But Maelodrán himself was urging them to deliver him up. 'I will go alone,' saith he, 'and there shall be no freedom for you.' So it was done. He went till he came up with the host on the brink of the isle of Gabar. The kings had gone to a feast, and were on the island. Until night he waited at the port. They cease rowing (to and fro). He went into the boat, and came to the island. The kings are asleep. He stayed at the door of the royal house.

4. Then Diarmait went out alone, without the knowledge of any one, to go and bend his knees (to sit alone, R. 502). And before the house he met with Maelodrán. 'Bring (break, R. 502) me a wisp!' saith Diarmait. 'Indeed I will,' saith Maelodrán. He brings him a handful of nettles<sup>2</sup>. 'Here is my sword,' saith Diarmait. Maelodrán took it. 'Woe is me! I have been burnt<sup>3</sup>! What is thy name?' saith Diarmait. 'Art thou making a stranger of me<sup>4</sup>?' saith he. 'Here is Maelodrán son of Dimma Crón (of the Scorpaigne of Leinster, R. 502), who has slain thy sons and who will strike off thy head now,' seizing his head and dragging it towards him. 'Thy full will, O Maelodrán!' saith Diarmait. 'And from me thy own will!' saith Maelodrán. (After having made peace, R. 502) they both go into the house. 'Come between me and the wood, Maelodrán.'

5. As Maelodrán was entering the chamber, the womb of the woman Mumain, daughter of Cúraid son of Dúach, the mother of Diarmait's children, gave forth a groan. 'Woe is me!' saith the woman. 'What bane has come into the chamber?' 'He who has given thee the queenship of Ireland, woman,' saith Diarmait, 'even Maelodrán son of Dimma Crón.' 'Good indeed,' saith the woman, 'he is a good warrior; whom he wounded he has saved<sup>5</sup>. He shall have his reward for sparing thee, for it is better than to slay him.' 'What shall be done about this?' saith Diarmait. 'We shall not save the man from the host.' 'Not

<sup>1</sup> Lough Gower or Logore near Dunshaughlin, co. Meath. The lake is now entirely dried up. O'Don.

<sup>2</sup> He broke three wisps for him, a wisp of fresh nettles, a wisp of thistle, a wisp of . . . , R. 502. *omthann* 'thistle,' now *fohbthan*, gen. *amail finn n-omthainn*, Rawl. B. 512, fo. 44 a, 1.

<sup>3</sup> 'Woe to thee, lad! A wisp has wounded me, a wisp has cut me, a wisp has burnt me.' R. 502.

<sup>4</sup> 'Thou hast not then held me at baptism since thou dost not know my name. Or hast thou another name ready for me?' R. 502. For *comaighthes*, see Stokes, *Lives*, Ind., and see below, p. 94, § 2.

<sup>5</sup> 'He is the flower of warriors, he is good, we have heard of him,' saith the woman, R. 502.

hard to tell,' saith the woman. 'Let the kings be called to us to a special drink<sup>1</sup>, and let each king in turn be pledged to protect him<sup>2</sup>.'

6. This is done, so that the (pledged) hands of all of them were upon him before it was morning. Thus then he went back to the men of Leinster, with the dress of Diarmait about him with its brooch; and his two steeds with their bridles (and with their frontlets, R. 502) of gold. And from that hour forth Maclodrán was soldier in battle (and battle-striker, R. 502) to Diarmait.

So far the Tragical Death of Diarmait's three sons.

<sup>1</sup> *sain-ól*, see Aisl. MeicCongl. Ind. s.v.

<sup>2</sup> 'Let M. be hidden. Then let us call our kings and princes singly to us, and let them be bound to protect M., as it were to us the pledge were made.' R. 502.

Ib.—fo. 116 a, 1.

THE STORY OF THE DEATH OF MAELODRÁN MAC  
(OR HÚA) DIMMA CHRÓIN.

Also found in Rawl. B. 502, fo. 47 b 1.

1. [L]oech amnas robái do Dáil Mosscorp Laigen .i. Mælodrán mac Díma Cróin. Is dó-som rochet :

Ni tét de  
in cocad fri hOsraige  
cen Mac *Connaid* for ech án,  
cen Marcan, cean Mælodrán.

Ocus :

Mælodran mac Dima Cróin  
robith in fer is[ind] móin,  
*tuirid* na c[h]olainn aili  
niconruba ængaine.

2. Comaithig dó-som hi Máil. Bá holc *didiu* a chomaighthes friu. Is dó rochet :

*Húi* Máil,  
tricha chét ba hed a lín,  
nochanfarcaib Mælodrán  
*acht tri* nónburu dí[i]bh.

Samail lem-sa *húi* Máil  
*ocus* muilend oc bleith *gráin*,  
fálte *húi* Mail fria n-guin,  
is cóir gach *bró fri* tuargain.

Rawl. B. 502, fo. 47 b 1. 1. Læch robarat do Laignib .i. Mac *Connaid* 7 Marccan 7 Mælodran. Is de rochet: Ni thæt *didiu* de In cocad fri hOsraige, Cen Mac *Connaid* for eoch an, Cen Marccan, cen Mælodran. Mælodran *húa* Dimma Chroin Robi in fer isi moin, *Tuirid* na cholaind aile Niconrubæ oengaine. 2. Comaithig *immorro* do Mælodran hui Mail, *ocus* ba holc *immorro* a chomaithcess doib. Is de rochet: Hui Mail, Tricha cet ba *sed* a lin, Noconfargaib Mælodran *Acht tri* nonburu dib. Anasrubart fodessin: 'Is cumma lim-sa *húi* Mail *Ocus* muilenn oc blith *grain*, It failte hui Mail fria n-guin, Is coir *cach* bro fria

3. Aithechda rí *húa* Máil. Dofuc-som *didiu* ingen Aithechda. Luid sein *for* fecht do t[h]ig a hathar. Dobert a hathair fuirri *brath* a fir .i. *Mælodrán* dóib. ‘Maith,’ ar in ben, ‘anocht atá mo dál-sa fris. Atát *tri* húarbotha lais 7 nochanfetur-sa cía dib i m-bia anocht. Rofetur-sa anas maith dáibh,’ ar sí. ‘Tucthar libh lán mo c[h]lera-sa do t[h]einid sinnaig, co n-érbar-sa is édach fil and. Bíat-sa ina [inan MS.] diaidh 7 roindfet in teinid im’ diaid. Taft-si form’ slicht.’

4. Ba fir son. Tiagait co m-bátar immon úarboith. Congairet fair. ‘To-tairchill, a *Mailodráin!*’ ‘Doig,’ ar sé. ‘Ná marbaid bar siair. Nosléicebh chucaib.’ ‘Fochen di,’ ar ind oíc. Lasain lom[r]aid a cendchongraim din mnái 7 dobeir a cendchongraim na mna fá c[h]enn ocus luid sec[h]a. ‘Robarbha imned’ or seisium, ‘ifechtsa.’ *Dusfó*bair íarom, corolá a n-ár. Dogní *didiu* Aithechda corai fris-sium.

5. Fecht ann bai-sium oc fothracad hi tig Aithechda. Bai *for* a menmandaib iarum a marbad. Ni bai Dubchron and, a gillai. Dallefci fer dib oighen lán do grisaig imma chend-som. Notclanna Aithegda in gai [fo. 116 b, 1] trít .i. a gai feisin .i. carr *Mælodráin*, co m-bái *trid*, *con*[d]aromharbsat amlaid. Benait a chend de. Doberar *for* a dérgud 7 a brat tar a chend. Tic Dubchron *for* a gabair-sium. ‘Taurblaing, a Dubchroin!’ ‘Cade *Mælodrán?*’ ‘Ata ina

tuarcaim.’ 3. Aithechda rí *hua* Mail *immorro*. Contubert *Mælodran* a ingen. Luid si *didiu* fecht do thig a [h]athar do chomfís am-mathar bæ i n-galur. Roaslacht a hathair fuirri-se brathteosc a fir do. ‘Maith,’ ar ben, ‘fil mo dail-se fris innocht. *Acht* ataat teora huarbotha lais. *Ocus* ní fetar-sa ciasu adba dib i fífa innocht. *Acht* rofetar-sa anas maith duib. Tucthar lib lan mo chlera-sa do thenid sinnaig, ocus atbér-sa is e m’étach-sa fil ann. *Ocus* biat-sa ina diaid et laifet-sa in teinid im’ diaid 7 toit-si iarmo slicht.’ 4. Ba fir on. Tiagait co m-batar immun n-uarboith. Congairet fair. ‘Innatfáil tall, a *Mælodrain?*’ ‘Cosmail mo bith,’ ar *Mælodran*. ‘*Ocus* na marbaid *for* siair. Nosleicid [leg. léiciub] chucaib.’ ‘Mochen di,’ ar ind oíc. La sodain lomraid a chennchoingraim nam-mna 7 dobeir immo chenn fesin 7 luid secco samlaid. ‘Robartaissi imned,’ ar eisseom, ‘ifechtsa lim-sa. Mo ben-sa 7 *for* n-ingen fein romarbsaid.’ *Ocus* rosfuabair corola a n-ar in tan sin. Dogní iarum *Mælodran* 7 Aithechda corai diblinaib. 5. Fecht ann bæ *Mælodran* ic fothrucud hi tich Aithechdaí. *Ocus* bæ *for* menmain *doside* a marbad-som. Ni bæ *dano* Dubchron gilla *Mælodrain* ann in tan sin. Muslec fer dib aigen lain *gríscha* moa suili 7 moa aigid 7 clannaid Aithechda a gæ fodessin ind .i. in Charr *Mailodrain*, co m-bai trít, *conarromarbsat* samlaid. Benait iarom a chenn de 7 doberar he *for* a dergud 7 bratt dar a chenn. Dorooig Dubchron *for* Dubglais .i. *for* a gabair-seom. ‘Tairliing, a Dubchroin,’ ar cach. ‘Nitho,’ ar

chotlud. Stata! nachandúsaig. Tair isin tech.' 'Ni doig lem cotlad dó, mina beinn-si oc á fairi. Gataidh an brat dia aghaid.' Gattair de. 'Fír ón,' ar Dubchrón.

'Deithbir don agaid cid bán  
conránic fri fæbardán,  
immarulaid ilar lam,  
in cend fil for Mælodrán.'

La sodain luid uádaib.

6. Dobert iarum Aithechda a mnái-sium Mælodrain. Al-laa sin a cind bliadna bai Aithechda for a dergud. Robai oc déscain na Cairre .i. carr Belaig Durgin. Is í romarb in trichait m-buden. Nobsd isin tsligid ocus gabal fóa bragait 7 cech oén ná fácbad ni lee, nolinged fothib co-cuired a n-ár.

7. Bái Aithechda didiu oc déscin na Cairri. 'Bliadan lán ó romarbus Mælodrán icon cairr ucút,' ar sé. 'Fe amai,' ar an ben, 'ni má-tæt fort beolu. Uáir dia n-díglad nech íar n-écaib, bid he Mælodrán bud docha.' La sodain conacatar iarsind urdrochat. 'Is eisium,' ar an ben. Atraig Aithechda dochum an gai. Luaitiu conránic Mælodrán, condotarar tria Aithechda, co m-bo marb de. Oc dul dó immach is and asbert:

'Imlech Ech  
immá reithimis ar cech leth,  
ge romáidi nech ronbí,  
ni ba dú a Aithechdai.'

Dubchroon. 'Cate Mælodrán?' 'Ata inna chotlud. Sit sit, arnachandusca! Tairlíng 7 tair 'sin tech.' 'Ni doig limm a chotlud acht ma beind-se 'coa aire. Gataid in m-bratt dia aigid,' ar se. Gattair de. 'Fír, a Mælodrán,' ar se. *Ocus dxií*: 'Deithbir dond agaid cid bán, Condranic fri fæburdan, Immusroluaid ilar lam, In cenn fail for Mælodrán.' 6. Dobert Aithechda a mnai-seom, ar ni ba hi hingen Aithechdai ba ben do Mælodrán intan romarbad. Al-la sin hi cind bliadna bae Aithechda for a dergud 7 robæ ic descin na cairre ar a halchaill .i. in charr Belaig Duirgen. Is i nomarbad in trichait m-buiden dia figran 7 dia aureil 7 dia liugu co lar .i. nobid isin tsligid 7 gabul fo braigit. Nach oen arthiagdais sece meni facbaitis ni lee, nosluaded demun 7 nolinged foitheib co cuired a n-ár. 7. Bæ Aithechda dano 'coa deiscin na cairri. 'Bliadan lán cosin laithe se ó romarbus-[s]a Mælodrán diit, a charr ucút!' 'Fe amæ,' ar in ben, 'ni mutæt ar do beolu. Dia n-díglad nech iarna ecaib meite co m-bad Mælodrán bad dochom [sic] do i n-Herind.' La sodain commofaccatar Mælodrán iarsind aurdrochut ina n-dochum. 'Is seseom son,' ar in ben. Atraig Aithechda dochum in gæ. Luaitiu ardoscomsiacht Mælodrán, conostarar tria Aithechda conidromarb de. Ic dul do



Roadnacht-som *didiu* a n-Glinn Dá Locha, [fo. 116 b, 2] día n-ébrad :

Ligi Mælo<sup>dh</sup>ráin isligi [leg. is glé]  
 a n-glinn fri gaithe cluaa,  
 ligi Maic Connaid ni cheil [leg.chél]  
 'con linn i tigh Mochuaa. Finit.

immach is ann asbert: 'Imlech Ech Immareidmis ar cach leth, Ce ronmáidi nech ronbi, Nirbo du do Aithechdaí.' Roadnacht-som *didiu* i n-Glind Da Locha, dia n-erbrad: Lige Mælo<sup>dh</sup>rain is gle I n-glind fri gaithe clua, Lige Maic Connaid ni chail Fond laim i toeb Mochua.

Finit.

### THE DEATH OF MAELODRÁN MAC DIMMA CHRÓIN.

[*Translation.*]

1. There was a fierce warrior of the Division of Mosscorp of Leinster, even Maelodrán, son of Dimma Crón. Of him was sung:

The war against Ossory  
 Does not succeed<sup>1</sup>  
 Without Mac Connaid on a noble steed,  
 Without Marcan, without Maelodrán.

And again:

Maelodrán, son of Dimma Crón,  
 Killed the man in the bog,  
 (Neither) lords nor other bodies  
 Slew a single slaughter.

2. Neighbours to him were the Húi Máil, and his neighbourhood was ill for them. Hence was sung:

The Húi Máil,  
 Thirty hundred was their number;  
 Maelodrán left  
 But thrice nine of them.

And he himself said:

'The Húi Máil to me are like  
 As a mill that grindeth corn,  
 The Húi Máil are welcome to their slaughter,  
 Any quern is right to crush them.'<sup>2</sup>

<sup>1</sup> Lit. go off.

<sup>2</sup> It is interesting to note the variants of this quatrain in the two versions. Rawl. B. 512 retains the original form of the verses dating from a time in which *húi* counted as a dissyllable.

3. Now Aithechda was the king of the Húi Máil. Maelodrán had taken his daughter to wife. Once she went to her father's house to visit her mother who was in sickness. Her father tempted her to betray her husband, even Maelodrán, to them. 'Well,' saith the woman, 'I am to meet him to-night. But he has three bothies<sup>1</sup>, and I know not in which of them he will sleep to-night. However, I know what is good for you. Let the whole of my wallet<sup>2</sup> be filled by you with rotten wood<sup>3</sup>, and I will say that I have my dress in it. I shall then go after him and scatter the wood behind me; and do ye come on my track.'

4. So it was done. They go until they were around the bothy. They raise a cry over him. 'Art thou yonder, O Maelodrán?' 'Tis likely I am,' saith he. 'Do not kill your sister! I will let her out to you.' 'She shall be welcome,' said the men. With that he strips her head-gear from the woman, and putting the woman's head-gear about his own head went past them. 'Now,' he said, 'you shall have trouble by me.' Then he attacked them and made a slaughter of them. However, after that Aithechda made peace with him.

5. Once Maelodrán was bathing in Aithechda's house, who had it in his mind to kill him. Dubchrón, Maelodrán's gillie, was not there at the time. One of them puts a pan full of embers over his eyes and face, and Aithechda thrusts Maelodrán's own lance, even the Carr<sup>4</sup>, into him and through him, and thus they killed him. Then they cut off his head, and placed him on his couch with a cloak over his head. Dubchrón comes on Dubglas, Maelodrán's steed. 'Dismount, O Dubchrón,' they all said. 'Not so,' said Dubchrón, 'where is Maelodrán?' 'He is asleep. Hush, lest thou wake him. Dismount and come into the house.' 'I do not think it likely that he should sleep, unless I were watching him. Take the cloak from his face!' It is taken off. 'Indeed, it is true,' saith Dubchrón. And he said:

'No wonder the face is pale  
That hath met with sword's play,  
Round which many hands have gone,  
The head that is on Maelodrán.'

With that he went from them.

The form of the quatrain in Rawl. 502 dates from a time when *húi* having become a monosyllable, it was necessary to insert words (*is, it*) in order to obtain the requisite number of syllables.

<sup>1</sup> Lit. 'cold bothies,' perhaps so called because no fire could be lighted in them.

<sup>2</sup> clera. See O'Don. Suppl. s.v. cleara.

<sup>3</sup> Tene *sinnaig*, lit. 'fox's fire,' *i.e.* phosphorescent rotten wood, as appears from the following passage in Eg. 1782, fol. 53 b, 2, to which Mr. Whitley Stokes draws my attention. *Cid fodera sund cose Soillsi 'sin crund is brenche?* This is glossed as follows: *dia ro'uirig Crist asa adnocul, ised rocht: saltair for crann crin, ut est tene sinnaig.*

<sup>4</sup> carr *i.* sleagh, O'Cl.

6. Then Aithechda took Maelodrán's wife; for it was not Aithechda's daughter that was wife to Maelodrán when he was killed. On that day a year Aithechda was on his couch and was looking at the Carr on its rack, even the Carr of Belach Durgin<sup>1</sup>. It would kill thirty bands with its point or with its front-edge<sup>2</sup>, and by falling to the ground, for it used to be in the road, and a fork under its neck. And whenever any one went past without leaving anything with it, a demon would move it, and it would leap among them and make a slaughter of them.

7. Now Aithechda was looking at the Carr. 'A full year to-day since I killed Maelodrán with thee, O Carr yonder!' saith he. 'Woe is me,' saith the woman, 'no good comes on thy lips. For if ever a man was avenged after death, it is most likely Maelodrán will.' With that they looked along the outer bridge. 'It is he!' saith the woman. Aithechda sprang towards the lance. Quicker did Maelodrán reach it and drive it through Aithechda, and he killed him. As he went out he said:

'Imlech of steeds<sup>3</sup>  
 Around which we used to race on every side,  
 Though he who slew him has boasted,  
 It was not right for Aithechda.'

He was buried, however, in Glendalough, whence was said:

Maelodrán's grave is conspicuous  
 In the glen against the whirling wind<sup>4</sup>,  
 Mac Connaid's grave I shall not hide  
 At the pool in Timahoe<sup>5</sup>.

Finit.

<sup>1</sup> The name of some high road or mountain pass, not identified, as far as I know. See its *dinnsenchas* in LL. 194 a=BB. 364 b, and Lec. 461 a.

<sup>2</sup> Aur-eil, dat. of aur-ul. For this meaning of *ul* (*aul*) cf. *secht traigid iaram etir di aul in biela*, 'seven feet between the two edges of the axe,' *Cennach ind Rúanado*, Edinburgh version. See *Rev. Celt.* xiii. p. 30, l. 9 = xiv. p. 452, l. 19. The same word seems to occur in the Old-Irish charm in Zeuss, p. 949: *Ar ul loscas tene, ar ub hithes cú, i. e. 'ab acie quam urit ignis, a cuspe quam edit canis.'* It is cognate with *ule* 'elbow' and *ulind* 'angle, corner.'

<sup>3</sup> Imlech Ech, now Emlagh in the barony of Costello, co. Mayo. See O'Don. FM. A. D. 757.

<sup>4</sup> *gáithe clua* = *clói gáithe whirwind*, *Rev. Celt.* xiii. p. 385, l. 3.

<sup>5</sup> In Queen's County.

P. xxxiv.—fo. 116 b, 2.

THE DIALOGUE BETWEEN KING CORMAC AND FÍTHEL.

Fithel roc[h]an inso iar n-ol fleidi bici bríghmairi do Cormac secha 7 rofrecart Cormac eisium .i. fecht báí Cormac ac ól *fleidi* brigmaire i Temraig. Báí *dono* Fithel féigbriathrach isin baili 7 ní *rucad* d'ól na fleidhe hé. *Doríacht* Cormac arabárach ina tegh rígh 7 *atbert* Fithel fris: ‘‘Ol atibis sec[h]am-sa aréir, a C[h]ormaic,’ ar Fíthel. ‘*Ised*,’ ar Cormac. ‘Nocha n-ibed h’athair sech m’aiti-si,’ ar Fithel. Conid de rochan Fithel 7 rofregair Cormac.

‘M’aiti-si fial Finngaine,  
brethem robái ic Art Ainfer,  
secha ní rachad d’ól  
ar ór Gall *ocus* Gaidel.’

‘Isam gáithi ina Art,  
*ised* bís mo smacht do sír :  
is ferr mo c[h]ert is mo chíall,  
is mo *berim* breth co fír.’

Conidh and dorónsat na rvnna.

- F.<sup>1</sup> ‘Nycua mé  
lilfes do neoch dar a tráth :  
gel gach núa, lonn cach sgíth,  
ní hinnann frith fogeb cách?’
- C. ‘A Fithail,  
an biucán *gurdar* síthaig,  
ní fad dochar ar rathaib,  
*fáthaig* cid fir nach fithail.’
- F. ‘A C[h]ormaic  
co méit váilli *ocus* orrdirc,  
cid einech rígh rontidnaic,  
atar dimdaig di air *torbairt*.’
- C. ‘A Fithail,  
*ebur* cid linn far lithaibh.

<sup>1</sup> Here begins a copy in LL. 149 a, and another in H. 3. 18, 40 b.  
The same lines occur in a poem in LL. 147 b, 40.

- bid *contract* ar in muir mór,  
bíd itv iar n-ól, a *Fíthail!*'
- F. 'Is dom fváth  
sloinnfet-sa deit cv léirluáth :  
*ised* is mesa *fváir læch*,  
beith ac *tigerna gæth gvach.*'
- C. 'Gid meisi ní céil ar nech,  
bid vasal gid airdeibech,  
*ised* is messa tic tech,  
*amus* inaíl oirbirech.'
- F. 'Ni háil dam  
*serc* dvine nachamcara,  
nvga tornem ort mo *bríg*,  
cid cían om' t[h]ír domrala.'
- C. 'Is gnáth o tosach domain  
ór oc rígaib va *rogain*,  
nirb afl dam beith gan amos,  
*ocus* roc[h]aros m' *folaid.*'
- F. 'Cian gardi caither mo ré  
oc ríghaib in domain ce,  
arm choemv ór *ocus* ech  
ce gaba nech, ní ba mé.' N.

## [Translation.]

Fíthel sang this after Cormac had enjoyed a substantial little feast without him, and Cormac answered him. Once Cormac was enjoying a substantial feast in Tara. Fíthel of the sharp words was in the place, and was not invited to the drinking of the feast. On the morrow Cormac came into his king's house, and Fíthel said to him: 'Thou wast drinking without me last night, Cormac.' 'It is so,' saith Cormac. 'Thy father never drank without my foster-father,' saith Fíthel. So then Fíthel sang and Cormac answered.

[Fíthel.] 'My generous foster father Finngaine,  
The judge that was with Art Oinfer,  
Without him he would not go to drink  
For the gold of Galls and Gaels.'

[Cormac.] 'I am wiser than Art,  
This is my authority ever:  
My justice and sense are better,  
I give better judgment justly.'

So then they made the quatrains, &c.



P. xxxviii.—fo. 122 b, 2.

FRAGMENT OF THE STORY OF BAILE BINNBÉRLACH.

See O'Curry, MS. Mat. p. 472 and Rev. Celtique, xiii. p. 220.

Baile Bindbérlach mac Búain 7 rl. Trí hui Chapa maic Cinga maic Rossa maic Rudraighi .i. Monach 7 Buan 7 Fercorb, a quibus Dál m-Bvain 7 Dal Cuirb 7 Monaich Arad. Aenmac Buain .i. Baile Bindbérlach. Bá sainserc som do *cech* oén atchídh 7 noclúined itir fir 7 mnái ar a avrsélaibh. Ba sainserc som *dano* do Aillinn inghin Lugdach maic Fergusa Fairrgi, nó do inghin Eoghain maic Dathi. Corongradaich co cach brígh, co n-int[h]igtíss fessa 7 techta eturra 7 bá samlaid o Baile. Corodálsat coir coinne hi Rus na Rígh oc Laind Mælduib ar brú Bóin[n]e Bregh. Tafnic didiu an fer atuáidh día torachtain-si o Emain Macha tar Slíab Fuáit, dar Muirt[h]emne co Traíg m-Baili. Roturnait a carpaít . . .

On fo. 126 a, 2 the following scribe's note is found:—

[Be]nnacht do tabairt ar [a]n anmain dosgríbh e, oir as bec ani as buaine 'nan dvine 7 ní bec sin do drochlíter di. Ata .x. fer orm 7 do be annail a[n] Tigerna an tan sin .i. 1560. go hoidche nolloc do bí chugainn fan am sin .i. la fheil Peadair go sonnrad 7 agCircius dun sin, *i. e.* To give a blessing on the soul (of him) who wrote it, for it is a little thing that is more lasting than man, and that will suffice as a poor inscription for it. I am in haste (.x. fer = deithbir), and the year of the Lord at that time was 1560; to Christmas eve coming at that time, viz. the day of the feast of Peter more particularly, and in Circius (?) we were then.

P. xli.—The story of Columba in Aran is printed and translated in the Gaelic Journal, vol. iv. p. 162.

Ib.—The story of a monk and S. Comgall of Bangor is also in the Book of Lismore, fo. 69 b, 2. It is printed and translated in the Gaelic Journal, vol. iv. p. 229.

P. xliii.—The story of Baithín and Colomb-cille is printed and translated in the Gaelic Journal, vol. iv. p. 229.

Ib.—fo. 143 b, 1. Story of Cúchulinn and Senbecc. Cf. Rev. Celt. vi. p. 182. The following readings are noteworthy:—

l. 4. *frú[h]roisc na Boinne* (Stowe) = *fria frithrosc na Boinne* (Rawl.), 'against the current of the Boyne.' Cf. *co n-accai comraid craind frithrosc int śrotha chucai*, 'he saw a wooden box (floating) towards him against the current of the river,' LL. 281 b, 12.

l. 5. *dotrala* St. = *tarrla* R.

l. 7. After *búada* R. adds *maithi*.

l. 8. *cein* St. = *in g[c]ein* R.

Ib. *imbá m-bia* St. = *uma m-bít* R.

l. 11. *gin* St. = *in g[c]en* R.

l. 12. *a cuil* St. = *a cul* R. Translate 'they are in the hollow (lit. back) of my hand.'

l. 15. *mer* St. = *mera* R.

l. 16. Instead of *goltraiges* &c. R. has the forms *goltraighles*, *genntraighgles*, *suantraighgles*, as if the last element were the word *glés*. Cf. the still more corrupt spellings *suantorryglés*, *geantorryglés*, &c., in O'Curry, iii. p. 223.

l. 18. *nombera breig an durnn Conculaind* R. which is to me as obscure as the reading of St. R. does not contain the poetry.



## NOTES



Line 2. *taitni*. Perhaps leg. *thaitni*. See Stokes, Rev. Celt. vi. p. 282.

3. *légvide*. Perhaps leg. *légvid*, from *légenn*, as *scribnid* from *scribenn*.

Ib. *isind ebru*. H has *isand ephre*, which seems to be meant for the feminine = in hebraica lingua (cf. l. 335 = *isind ebrae*, Ml. 2 d, 11) while I take *isind ebro* (R) to be neuter = in hebraico ; cf. in graeco 13.

4. *Sepher Tehallim* = ספר תהלים. Hieronymus, Praefatio in Psalmos, ed. Ascoli, *Il codice Irlandese dell' Ambrosiana*, p. 6: Nam et titulus ipse hebraicus Sephear Theallim, quod interpretatur volumen ymnorum.

5. *Laus vel hymnus*. Baeda, In Psalmorum Librum Exegesis, praef. (Migne, vol. 93): Hymnus est proprie laus Dei metricè scripta. Cf. imnos .i. laudes, LBr. 238 b.

7. *Nabla*. Isidorus, Etym. vi. c. 2: Psalmorum liber graece psalterium, hebraice nablum, latine organum dicitur.

14. *Organum*. Isidorus, Etym. iii. c. 21: Organum vocabulum est generale vasorum omnium musicorum. Cf. Ml. 89 a, 8: it hæ didiu ind aidmi asmbeir-som .i. organa .i. it hæ ind organ innahí asber inna diad .i. timpanum et chithara.

17. *Cithara .i. pectoralis*. Isidor. Etym. iii. c. 22: Forma citharae initio similis fuisse traditur pectori humano, quod uti vox de pectore, ita ex ipsa cantus ederetur, appellataque eadem de causa. Nam pectus dorica lingua *κιθάρα* vocatur.

19. *Crott deichde*. Isidor., l. c.: Psalterium lignum illud concavum [= *bolg*, 22], unde sonus redditum, superius [= *anías*] habet, et deorsum feruntur chordae et desuper sonant [= *anías sennair*, 23]. Psalterio autem Hebraei decachordo usi sunt propter numerum decalogorum legis.

23. *Nodforndíther*, leg. *nothórndíther*?

24. *Tarmíberar disuidiu*. Cf. Ml. 2 b, 17: Psalterium .i. cenelae ciuil inso 7 trimicrad disuidiu co n-eper libro psalmorum. Wb. 8 a, 5: tremíberar disuidiu conid ainm dun chrunn.

28. *Rúnaib*. The MSS. have *rúinib*, *rún* (an *ā*-stem in Old Irish) having passed into the s-declension in Middle Irish.

35. *Psaltis* = ψάλτις.

44. *Ut dicit Elair*. Hilarius, Migne, vol. 9, col. 233: Nam aliqui Hebraeorum eos in quinque libros divisos volunt esse . . . ob quod hi omnes psalmi in consummatione sua habeant 'fiat, fiat.'

47. *Nach magen*. I doubted whether to write *nach magen* (nom.) or *nach magin* (acc.). But the former seems more usual in such constructions. Cf. *mad forcenn libuir nach magen i m-beth amen indib*, *MI. 2 d, 1*; *ib. 17 a, 10*; in *magen i n-déntar* in *filliud*, is *immedón dogníther, ní fadeud*, *Pr. Cr. 63 a, Z. 983*.

48. *Asbeir Hieronymus*. Hieron., l. c., p. 6: Si enim 'fideliter' 'amen,' pro quo Aquila trastulit *πιστοπένης*, in finem tantum librorum ponitur et non interdum aut in exordio aut in calce sermonis sive sententiae, nunquam et Salvator in evangelio loqueretur 'amen amen dico vobis.'

52. *Isnaib salmaib*. H has *isnahib*, R *isnaib*. Perhaps leg. *isnaibht*.

57. *Ut dicit Petrus*. Hilarius, l. c.: Ita enim in Actis Apostolorum [1, 20] dictum meminimus: 'Scriptum est in libro Psalmorum.'

58. *Ní ed namná*. Hieron., l. c., p. 6: Nos autem Hebraeorum auctoritatem secuti et maxime apostolorum, qui semper in novo testamento psalmorum unum librum nominant, unum volumen adserimus.

63. *Ar ataat teora ernaili forsin canóin fetarlice*. Isid. vi. c. 1: Hebraei autem vetus testamentum Esdra auctore iuxta numerum litterarum suarum in xxii libris accipiunt, dividentes eos in tres ordines, legis scilicet et prophetarum et hagiographorum . . . Hi sunt quinque libri Moysi quos Hebraei *Thorat* vocant, Latini legem appellant . . . Secundus ordo est prophetarum, in quo continentur libri octo, quorum primus Iosue Ben Nun . . . secundus Sophtim . . . tertius Samuel . . . quartus Malachim . . . quintus Esaias, sextus Hieremias, septimus Ezechiel, octavus Taresra qui dicitur prophetarum . . . Tertius est ordo Hagiographorum, id est sancta scribentium.

103. *Amail asbeir Isidorus*. Isidor., Migne, vol. 83, col. 163: Liber Psalmorum quamquam uno concludatur volumine, non est tamen editus uno eodemque auctore. Decem enim prophetae sunt qui eos diverso tempore scripserunt, id est, Moyses, David, Salomon, Asaph, Eman, Ethan, Idithun et filii Core, Asir, Elcana, Abiasaph sive Edras. Nonnulli etiam Aggaei et Zachariae esse existimantur.

133. *Sinechtoche*. Isidor., Etymol., lib. 1, cap. 37: Synecdoche est conceptio quum a parte totum, vel a toto pars intellegitur.

138. *Ut dicit Helairius*. Hilar., l. c., col. 233: Ex quo absurdum est psalmos David cognominare, quum tot auctores eorum ipsis inscriptionum titulis edantur.

158. *Is ed cetharde, &c*. Cf. Baeda, l. c., col. 483: Horum autem quattuor praecentorum nominibus Esdras quosdam psalmos intitulavit, vel quia ipsi adiutores in ipsorum melodia fuerunt, vel, quod melius est, quia ipsa nomina secundum interpretationem et mysterium suum [*rín ainmnigthe*] psalmis ipsis conveniunt. Propter quam causam quidam psalmi quibusdam aliis nominibus, ut Aggaei, Zachariae, Moysi sunt intitulati: non vero, ut quidam dicunt, quod illi psalmos composuerint, quos omnes solus David composuit.

182. *Is tré metur rocéta*. Cf. fubith is trí metur roceta int sailm, *MI. 30 a, 9*.

183. *Omnes psalmos*. Isidor., Etym., vi. c. 2: Omnes autem psalmi apud Hebraeos metrico carmine constant esse compositi. Nunc alii iambo currunt, nunc elegiaco personant.

199. *Is tóisegu rocét in cóicatmad salm*. Hilarius, l. c., col. 238: Psalmus enim tertius secundum historiam quinquagesimo psalmo posterior est.



203. *Immaircide*. Hilarius, l. c.: Sed quinquagesimi numeri virtus et perfectio exigebat . . . ut remissio peccatorum in numero quinquagesimo collocaretur . . . Nam quum in quinquagesimo, in quo est sabbata sabbatorum secundum Jubilei anni praeformationem, peccatorum remissio sit constituta, competenter hic psalmus, in quo paenitentia antelata peccatorum remissio postulatur, in ordine est huius numeri collocatus.

211. *Esdras*. Baeda, l. c.: Esdras enim scriba quum de Chaldaeorum captivitate cum populo Israelitico redisset in Iudaeam, et civitatem regiam Ierusalem invenisset . . . hanc prophetiam, id est Psalterium, ut multa alia memoriter integre repetivit, et psalmos ut nunc sunt ordinavit, et titulos tam toti libro quam singulis psalmis apposuit.

219. *Fo chosmailius nacha cathrach*. Hilarius, l. c., col. 247: Nam liber omnis similis est urbi pulchrae atque magnae, cui aedes complures diversaeque [*illegdaise*] sint, quarum fores propriis clavibus diversisque claudantur, &c.

251. *Acute mentis inventum*. The same etymology is found in the Milan glosses (42 b, 9), where *argumentum* is glossed *aithairec nó thaidbsin*.

253. *Btd briathar arguo*. R has *argumon*, H *organo*. I think *arguo* is meant. Cf. Isid., l. c., x.: *argutus* quod *argumentum* cito invenit in loquendo.

258. *Ut dicit Isidorus*. Isid., Etym. xi. c. 1: *Argumentum* est quod in principio libri breviter caussam pandit.

263. *Vel docoscethar* R. The 'vel,' as generally in Irish MSS., is meant to cancel the preceding word.

276. *Dorógu cethri mli*. Cf. 1 Chron. xxiii. 5.

285. *Is dó as dír ant as psalmus canticum*. Cassiod., Migne, vol. 70, col. 16: Psalmo canticum erat quum instrumento musico praeciente canens chorus vocibus acclamabat . . . canticum psalmum erat quum choro ante canente ars instrumenti musici in unam convenientiam communiter aptabatur verbaque hymni divini suavis copula personabat.

295. *Asbeir Augustin*. August. iv. n. 4: Diapsalma . . . graecum, quo significatur intervallum psallendi, ut psalma sit quod psallitur, diapsalma vero interpositum in psallendo silentium; ut quemadmodum sympsalma dicitur vocum copulatio in cantando, ita diapsalma distinctio earum.

314. *Siens ocus morolus*. Cf. is samlid léicfimmi-ni dóib-som aisndís dint sens 7 din moralus maníp écoir frisín stoir adíadam-ní, gl. illis [i. e. lectoris] relinquentes maioris intellegentiae si voluerint aliqua addere, quae tamen a praemissa interpretatione non discrepent, Ml. 14 d, 10.

331. *Tintúd Septin*. Perhaps leg. *septien*, as in the Milan codex, fo. 2 a, 6. 15. 2 b, 3 &c.

337. *Nach nt dorormacht Septin*. Hieron., l. c., p. 3: Notet sibi unus quisque vel iacentem lineam vel signa radientia, id est vel obelos vel astricos, et ubicumque viderit virgulam praecedentem, ab ea usque ad duo puncta quae impressus sciat in Septuaginta translatoribus plus haberi; ubi autem stellae similitudinem perspexerit, de Hebraeis voluminibus additum noverit aequae usque duo puncta.

339. *Obil i. virga iugulans*. Cf. Isid., Etym. i. c. 21: Obelus, id est, virgula iacens.

341. *Hi fírinne inna n-Ebraide* = in Hebraica veritate, Hieron. l. c., p. 7.

343. *Stella radiens*. Cf. signa radiantia, Hieron. ed. Ascoli, p. 3.  
 Ib. *Ut Orion poetes*. Cf. Isid., Etym. iii. c. 70: Orion astrum . . . Hunc Latini iugulam vocant eo quod sit armatus ut gladius et stellarum luce terribilis atque clarissimus.
349. *Pusillus eram*. This is the psalm beginning *Μικρὸς ἦτην ἐν τοῖς ἀδελφοῖς μου*, placed at the end of the Psalms in the Septuagint. It refers to the victory of David over Goliath. Hence, chronologically, it was 'sung first.'
352. *Is tré troccairi rosechar firinne ocus cresine*. Cf. is tri chaingnġmu rosegar 7 arosailther ind hires foirbthe do engnu, *ML*. 14 c, 19; arosailther hires tri degnġm, *ib.* 15.
361. *In hoc psalmo*, &c. This quotation, like those following, is taken from Bede, Migne, vol. 93, col. 483: Omnes generaliter ad studia virtutum incitat, simul adiungens quae merces bona, quae mala gesta sequatur.
366. *Primus psalmus*, &c. Bede, l. c.: Primus psalmus duabus de caussis caret titulo, vel quia ipse titulus et principium est aliorum, vel quia, &c.
367. *Primus psalmus*, &c. Bede, l. c. (who here copies from Cassiodorus, Migne, vol. 70, col. 25): Primus psalmus ideo non habet titulum, quia capiti nostro Domino Salvatore, de quo absolute dicturus est, nihil debuit praeponi.
373. *Nam licet alii*, &c. Bede, l. c.: Nam licet et alii psalmi de ipso multa dicant, nemo tamen de eius quae fuit in terris conversatione sic loquitur, et quoniam ad hunc quae dicenda sunt cuncta respiciunt, merito caput sancti operis ponitur.
402. *Moris est scripturae sanctae*. I cannot find this quotation in Isidore.
412. *Illud verbum*, &c. I do not know whence this quotation is taken.
418. *Fó chethir*. There can be no doubt that *fochetair* of the MSS. should be thus emended. 'Fiat, fiat' is found at the end of psalms 40, 71, 88 and 105. With the construction cp. fo chóic sechtmogat ata diabpsalma isint saltir, *ML*. 2 c, 2.
422. *Asbeir Isidorus*. Isid., Etym. x: Beatus dictus quasi bene auctus, scilicet ab habendo quod velit, et nihil patiendo quod nolit. Ille autem vere beatus est, qui et habet omnia quae vult bona [inna huile beatusa 430] et nihil vult male. Ex his enim duobus beatus homo efficitur.
434. *Sergius* (Seregius R, Seregius H). This can hardly be meant for the grammarian Sergius or Servius, for the phrase 'quod vita aeterna fruitur' points to a Christian writer.
440. *Isin cethramud ceniul inna sulbaire rómánda .i. bes*. *Bes* may be meant for βίος, but what 'the fourth kind of Roman eloquence' or 'rhetoric' may be I know not.
442. *Exceptid di chobedin tánaisi*. The writer means that *beo*, ending in *-eo*, might be expected to belong to the second conjugation. The words *beo*, *creo* and the like seem to have puzzled the early grammarians. Cf. Commentum Seduli in Eutychem (Keil, Grammatici Latini, supplement, pp. 8, 9). Priscian (ed. Keil), ii. 469. 27.
443. *For chétina-chobedin*. Cf. Ducatus a ranngabáil (arngabail Fcs.) chésta. Ducatus dano ainm trén for deilb ran[n]gabála for .iiii. diull. 'Ducatus its passive participle. Ducatus also a noun substantive, in the form of a participle, by the fourth declension,' *LBr*. p. 238 b; sailte a uerbo condio condis for quartchoib[edin], 'by the fourth conjugation,' *ib.*; putrent .i. a uerbo putro for cethoibedin, *ib.*

444. *Bid ainm n-adiacht.* Cf. Priscian, lib. iii. p. 597 : Sed quando comparantur participia transeunt in nominum significationem. This is glossed in the St. Gall codex, p. 39 b : it anmann hisuidiu inna ranngabala.

446. *Dorimi dano Cassiodorus.* Cassiod., Migne, vol. 70, col. 27 : Beatus ergo vir dicitur, sicut nobis maiorum tradit auctoritas, quasi bene aptus, cui omnia desiderata succedunt.

449. *Dorimi dano Ambrois.* I cannot find this explanation in Ambrose.

454. *Homo.* The *his* which R adds after *homo* may be meant for the genitive *hominis*, or it may be a mistake for *is* which the scribe omitted to expunge.

456. *Ab humo.* This etymology is taken from Isidore : Sicut homo ab humo, unde proprie est appellatus. And again : Homo dictus quod ex humo factus est.

457. *A virtute.* Isidore has only : Vir a virtute, and Vir nuncupatus quod maior in eo vis est quam in feminis, unde et virtus nomen accepit, sive quod vi agat feminam.

466. *Is fri side fogntat.* Perhaps leg. *fo side* with H.

470. *Abeo, &c.* I do not know whence this explanation of *abeo* and the etymology *ab eo* is derived.



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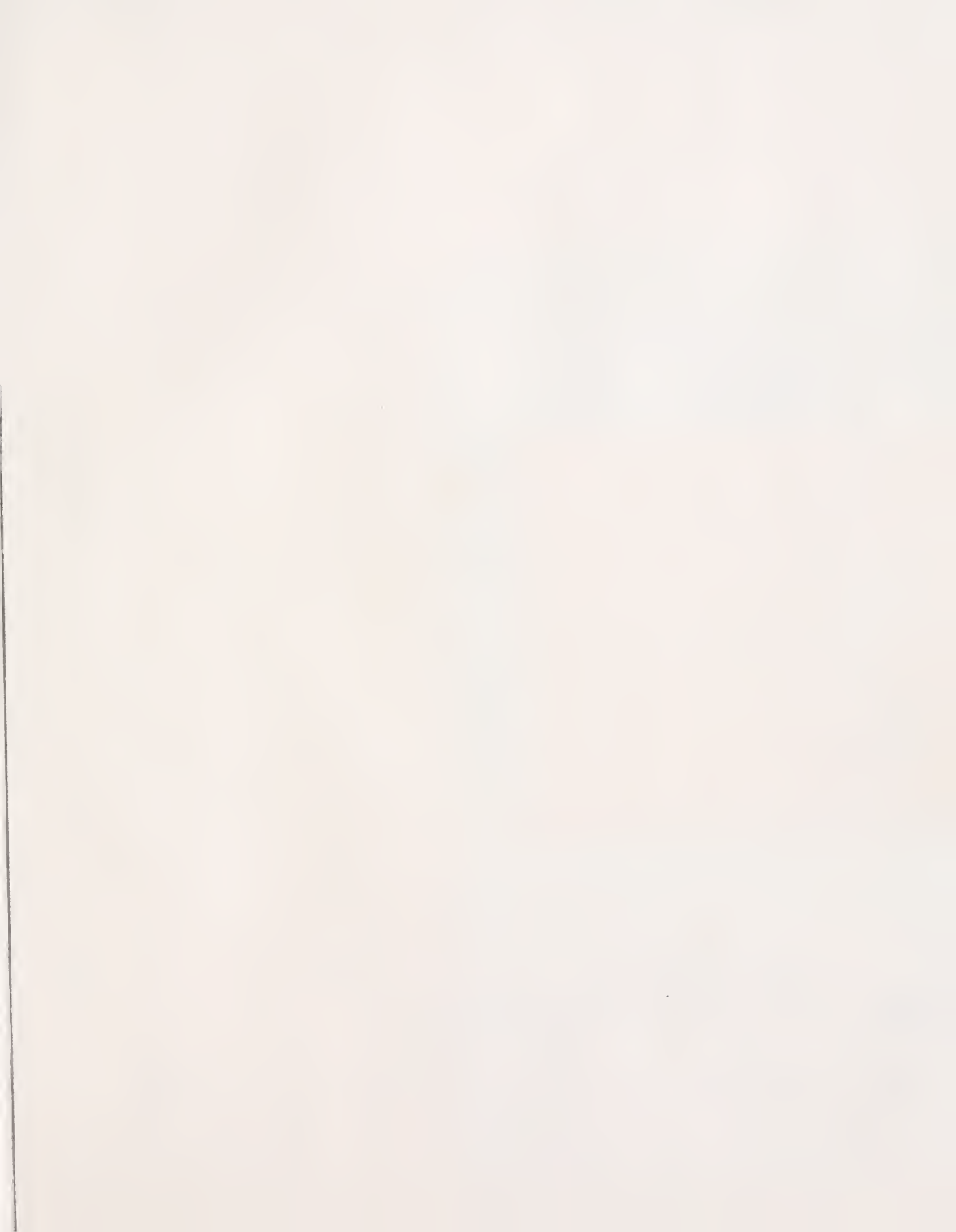
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