# LAWS

[The entire section will be under the direction of Patrick Wormald.]

## Lex Salica [ANON.Lex.Salic.].

*MSS—A-S Vers*   none.
*Quots/Cits   LawAf 1* (B14.4.4) section 9.2: see below.
*Refs*   none.

The Frankish law code *Lex Salica* is a collection of folk and personal laws in Latin, surviving in six major recensions dating from the reign of Clovis. Frankish kings, ending with Charlemagne, added their own provisions (McKitterick 1980 pp 23–24). Although no known MSS of English origin or provenance survive, circumstantial evidence indicates that the earliest English royal codes, beginning with Æthelberht I of Kent, are indebted to this code, the most authoritative of the Germanic barbaric codes in the sense that at least three recensions emanated from the royal chancery (Wormald 1977 p 108; and McKitterick 1983 p 99).

The evidence is of several types. In the HISTORIA ECCLESIASTICA II.V, BEDE tells us that Æthelberht issued legislation *iuxta exempla Romanorum*, a phrase implying written law codes in Latin as the model. Since there is no trace of Roman law in Æthelberht's legislation, Bede probably had Germanic materials in mind, although these certainly had been developed under Roman influence (Wallace-Hadrill 1962 pp 3–10; and Wallace-Hadrill 1971 pp 32–37). Of Æthelberht's ninety chapters, as many as nineteen are parallel to statements in the *Lex Salica* (Wallace-Hadrill 1971 p 38). Moreover, at least one specialized term surviving in the so-called Malberg (Frankish) glosses to the *Lex Salica—leudes*, which yields the Kentish *leode*—seems to have been borrowed into Æthelberht's code (*LawAbt*, B14.1; section 64), and into Wihtræd's code (*LawWi*, B14.3.2; section 25); on this borrowing see Wallace-Hadrill (1971 p 38), and for information on *leudes* and its Frankish variants, see Rivers (1986 p 226).

Alfred's laws, too, seem to have been influenced by the *Lex Salica*. The list of compensations for injuries in *LawAf1* sections 44–77 bears close resemblance to similar lists contained within the *Lex Salica* (sections 22–23, and 47) and *LawAbt* sections 33–72. More importantly, *LawAf 1* section 9.2 refers to exceptionally large fines for particular offenses, including horse theft and bee theft, which now are to be made equal to fines for all types of theft except kidnapping. These offenses carry the highest fines in the *Lex Salica* (sections 9 and 62) but are not mentioned in any of the surviving Old English laws prior to Alfred's code. Recent studies of Alfred's Continental connections demonstrate the context within which he and his advisers may

have been influenced by the *Lex Salica*; see Wallace-Hadrill (1975 pp 212–13), Wormald (1977 pp 132–34), and Nelson (1986).

Mary P. Richards

# LITURGY

[The entire section will be under the direction of Richard Pfaff, and based on Helmut Gneuss' "Liturgical Books in Anglo-Saxon England and their Old English Terminology" in Lapidge and Gneuss (1985) 91–141.]

**W. Prayers:** *CPL* 2015–27; see also AUGUSTINE, BEDE, COLUMBA, EPHRAEM LATINUS, EUGENIUS OF TOLEDO, HILARY OF POITIERS, ISIDORE OF SEVILLE, AURELIUS PRUDENTIUS, RATPERT OF ST GALL, and CAELIUS SEDULIUS.

Latin prayers for private devotion, as opposed to liturgical use, were common in both early and late Anglo-Saxon England. Following this introduction to the evidence for private prayers in general are separate entries for the four early collections, which are most likely to have influenced later Anglo-Saxon literary culture. Not included in this *Trial Version* are entries on certain individual prayers.

In early Anglo-Saxon England, prayers are found in four English anthologies dating from about 750–825: the ROYAL LIBRARY PRAYER BOOK, the BOOK OF NUNNAMINSTER, the HARLEY PRAYER BOOK, and the BOOK OF CERNE. These anthologies, which do not appear to rest on Continental models, might include litanies, hymns, psalms, and extracts from the Gospels on the Passion. The prayers themselves come from a variety of sources, including the liturgy and hagiography. The prayers are sometimes attributed to authors (most frequently to such fathers as AUGUSTINE, JEROME, and GREGORY), but usually they are anonymous. They are addressed to the Trinity, Christ, and God the Father, and less frequently to the Virgin, angels, and saints. In general, the early prayer books reveal Irish or Celtic influence as well as being indebted to the Latin ecclesiastical culture of the continent; see the *BCLL* 1286–99, W. Meyer (1917), and K. Hughes (1970).

There is one devotional miscellany from late Anglo-Saxon England, London, BL Cotton Galba A.xiv (edited by Muir 1988), but most prayers or collections of prayers from this period are found in psalter MSS. The later collections (almost all dating from the eleventh century) borrow prayers

drawn from Continental devotional anthologies of the ninth and tenth centuries (see Wilmart 1940 for an edition of representative examples, and Salmon 1976–80 for a repertory of MSS) as well as those from the earlier English anthologies which may have been reintroduced to England from the Continent; see Bestul (1986) for a general discussion. The later collections also occasionally include Old English glosses or translations of Latin prayers.

Psalter collects are short prayers following individual psalms; they may have been used in private devotion. The psalter collects are found in many Continental MSS and exist in three series according to their putative origin. In Anglo-Saxon MSS, the Series Romana is found in Cambridge, Corpus Christi College 272, and London, BL Cotton Galba A.xviii; the Series Hispana is in London, BL Cotton Tiberius C.vi, and BL Stowe 2. Seven collects from the Series Romana are in London, BL Cotton Galba A.xiv; see Brou and Wilmart (1949), and Muir (1988 pp 75–79).

It is possible that the book owned by ALFRED referred to in Asser's *Vita Alfredi* was a devotional anthology, which from the description appears to follow the standard Carolingian form; see Bestul (1986 p 117), and Keynes and Lapidge (1983 p 268).

The influence of Latin devotional prayers on Old English narrative has been examined by Bzdyl (1982) in reference to ÆLFRIC's LIVES OF SAINTS and CATHOLIC HOMILIES, and to the Old English poems *Andreas* (*And*, A2.1), *Juliana* (*Jul*, A3.5), and *Judith* (*Jud*, A4.2). Hill (1981) suggests the influence of the "lorica" (a Celtic form of prayer for spiritual or physical protection) on the Old English poems *Judith*, *ChristB* (A3.1), *Daniel* (*Dan*, A1.3), *Azarias* (*Az*, A3.3), and *Guthlac A* (*GuthA*, A3.2). The influences postulated by both scholars are general rather than specific. General influence of private prayer on another Old English poem, *Resignation* (*Res*, A3.25), is suggested by Bestul (1977 pp 19–20) and Stanley (GR 1200, p 451). The Old English poem titled *A Prayer* (*Pr*, A28) may also be indebted to this body of material. Bzdyl (1977) traces the sources of Ælfric's Old English devotional prayers (*ÆCHom* II [Prayers], B1.2.50) in Cambridge, University Library Gg.3.28 (NRK p 20, article 94) to prayers in Anglo-Saxon liturgical books and to the Bible.

In addition to London, BL Cotton Galba A.xiv (mentioned above), and the four collections discussed in separate entries below, the other principal collections of private prayers are the following (see also Gneuss 1985 pp 137–39, and Bestul 1986 pp 124–26):

1. Cambridge, Corpus Christi College 391 (Portiforium of Wulfstan): HG 104.
2. London, BL Arundel 60: HG 304.
3. London, BL Arundel 155: HG 306.

4. London, BL Cotton Titus D.xxvi and xxvii: HG 380.
5. London, BL Cotton Vespasian A.i: HG 381.
6. Oxford, Bodleian Library Douce 296 (*SC* 21870): HG 617.
7. Vatican, Reg. Lat. 12 (Bury Psalter): HG 912.

The psalter collects appear in the following MSS:

1. Cambridge, Corpus Christi College 272: HG 77.
2. London, BL Cotton Galba A.xiv: HG 333.
3. London, BL Cotton Galba A.xviii: HG 334.
4. London, BL Cotton Tiberius C.vi: HG 378.
5. London, BL Stowe 2: HG 499.

The following MSS contain Old English prayers with no known Latin sources, or glossed or translated Latin prayers (not included are the Old English versions of the "Pater Noster" [*Lit* 4.1, B12.4.1], the "Bidding Prayer" [*Lit* 4.2, B12.4.2], and the glossed prayers in the *Regularis concordia* [*RegCGl*, C27]):

1. Cambridge, University Library Ll.1.10 (Book of Cerne): HG 28; NRK 27; *LorGl* 2 (C83, and C91.1).
2. Cambridge, University Library Gg.3.28: HG 11; NRK 15; *ÆCHom* II (Prayers; B1.2.50).
3. Cambridge, Corpus Christi College 303: NRK 57; *Lit* 4.8.2 (Först; B12.4.8.2).
4. Cambridge, Corpus Christi College 391 (Portiforium of Wulfstan): HG 104; NRK 67; *Lit* 4.3.1 (Hughes, B12.4.3.1) and *Lit* 4.4.1 (Hughes, B12.4.4.1).
5. Cambridge, Corpus Christi College 421: HG 109; NRK 68; *Lit* 4.8.2 (Först, B12.4.8.2).
6. London, BL Arundel 155: HG 306; NRK 135; *ArPrGl* 1 (C23.1).
7. London, BL Cotton Galba A.xiv: HG 334; NRK 157; *Lit* 4.4.2 (Banks, B12.4.4.2), *Lit* 4.5 (Banks, B12.4.5), *Lit* 4.6 (Birch, B12.4.6), and *OccGl* 91.2 (Ker, C91.2).
8. London, BL Cotton Julius A.ii: HG 336; NRK 159; *Pr* (A28).
9. London, BL Cotton Tiberius A.iii: HG 363; NRK 186; *Conf* 9.3 (B11.9.3), *Lit* 4.3.1 (B12.4.3.1), *Lit* 4.3.2 (Först, B12.4.3.2), and *Lit* 4.3.3 (B12.4.3.3).
10. London, BL Cotton Tiberius C.i: HG 376; NRK 197; *Lit* 4.3.4 (Logeman, B12.4.3.4).
11. London, BL Cotton Vespasian D.xx: HG 395; NRK 212; *Lit* 4.3.5 (Logeman, B12.4.3.5).
12. London, BL Harley 585: HG 421; NRK 231; *LorGl* 1 (C22).
13. London, BL Harley 7653: HG 443; NRK 244; *OccGl* 91.3 (C91.3).

14. London, BL Royal 2 A.xx: HG 450; NRK 248; see the ROYAL LIBRARY PRAYER BOOK.

15. London, BL Royal 2 B.v: HG 451; NRK 249; *Conf* 9.3 (B11.9.3), *Lit* 4.3.1 (B12.4.3.1), *Lit* 4.3.2 (B12.4.3.2), and *Lit* 4.3.3 (B12.4.3.3).

16. London, Lambeth Palace Library 427: HG 518; NRK 280; *Pr* (A28), and *OccGl* 91.4 (C91.4).

17. Oxford, Bodleian Library Bodley 180 (*SC* 2079): NRK 305; *Lit* 4.7 (B12.4.7).

18. Salisbury, Cathedral Library 150: HG 740; NRK 379; *ArPrGl* 3 (Sisam, C23.3).

For further bibliography, see GR 154, 5939, 6250, 6261–74, and 6437.

**Royal Library Prayer Book** [ANON.Lib.Precum.Royal]: *BCLL* 1278; *CPL* 2018.

*MSS*   London, BL Royal 2 A.xx: HG 450; *CLA* 2.215.
*Lists—Refs*   none.

   This MS, from the second half of the eighth century, contains a very early body of devotional prayers, along with extracts from the Gospels, a creed, a litany, the Gloria, canticles, and hymns. Included are the popular hymn of CAELIUS SEDULIUS "A SOLIS ORTUS CARDINE," as well as two metrical prayers, "Me similem cineri" (the prayer begins "O deus aeternae mundo" in its complete version; see *CCSL* 122.445–46, and *CPL* 1373), and "Quam dilecta tui fulgent" (*CCSL* 122.449, and *CPL* 1371b), both of which, according to W. Meyer (1917 pp 614–20), are quite likely BEDE'S.

   This MS also includes a prayer, "Mane cum surrexero" (found also in the BOOK OF CERNE), a version of which is in the later English collections London, BL Cotton Galba A.xiv and Cambridge, Corpus Christi College 391 (the Portiforium of Wulfstan; edited by A. Hughes 1958–60), but there are Continental analogs as well.

   According to NRK (p 318), the Anglo-Saxon glosses in the MS can be dated "probably" to the first quarter of the tenth century.

**Book of Nunnaminster** [ANON.Lib.precum.Nunnaminster]: *BCLL* 1280.

*MSS*   London, BL Harley 2965: HG 432; *CLA* 2.199.
*Lists—Refs*   none.

   This anthology, from the late eighth or early ninth century, begins with the accounts of the Passion of the four evangelists, preceding a collection of private prayers that includes a series organized according to events in

the life of Christ, with twenty-five brief prayers devoted to the Passion. As in the BOOK OF CERNE, there is a text of the LORICA OF LAIDCENN; the Nunnaminster version seems to have influenced that found in London, BL Harley 585 (HG 421), of the late tenth or early eleventh century, which has an Old English gloss; see NRK 231, and Herren (1987 pp 4–11). Another prayer also in the Book of Cerne, beginning "Dominator dominus deus omnipotens," is in the eleventh-century collections London, BL Cotton Galba A.xiv, and Cambridge, Corpus Christi College 391 (the Portiforium of Wulfstan). This prayer, often attributed to AUGUSTINE or GREGORY, was disseminated throughout western Europe by the eleventh century. The prayer, "Sancte Michael archangele qui venisti," is found in the Book of Cerne and in the eleventh-century collection in London, BL Arundel 155, where it has a continuous Old English gloss, and in London, BL Arundel 60 (HG 304).

   Matter added to the MS shows that it was certainly at Winchester in the tenth century, and probably belonged to ALFRED'S queen Ealhswith (d. 909). It is possible that the collection in the Portiforium of Wulfstan, compiled at Winchester, may have been inspired in a general way by it; see Bestul (1986 pp 115–16).

**Harley Prayer Book** [ANON.Lib.precum.Harley]: *BCLL* 1279.

*MSS*   London, BL Harley 7653: HG 443; *CLA* 2.204.
*Lists—Refs*   none.

   The collection is a fragment of seven leaves written in the eighth or ninth century, possibly as a book of private devotions for a woman (see NRK 244). It begins with a litany, and includes the morning prayer, "Mane cum surrexero," also in the BOOK OF CERNE, and the ROYAL PRAYER BOOK. Certain phrases from a petition of the litany appear to have influenced a prayer found in the eleventh-century London MSS, BL Cotton Nero A.ii and BL Cotton Galba A.xiv; see Muir (1988 p 21).

   NRK (244) comments that the Old English gloss "is perhaps in the same hand as the glosses" in the Royal Prayer Book, which he dates to the first quarter of the tenth century (p 318).

**Book of Cerne** [ANON.Lib.precum.Cerne]: *BCLL* 1281; *CPL* 2019.

*MSS*   Cambridge, University Library Ll.1.10: HG 28.
*Lists—Refs*   none.

   This large anthology in an early-ninth-century MS includes extracts from the Gospels on the Passion as well as a collection of private prayers. Irish or Celtic influence is shown prominently by the presence of the LORICA of

LAIDCENN MAC BAITH, "Suffragare trinitatis unitas" (*BCLL* 294; and *CPL* 1323, there attributed to GILDAS), a text glossed in Old English in the ninth and tenth centuries. The tenth-century monastic consuetudinary known as the REGULARIS CONCORDIA has prayers used liturgically which are found in the Book of Cerne; see the edition of Symons (1953 p 43). These prayers, however, are also found in Continental MSS, and thus it is not certain that the *Regularis* was directly influenced by the Book of Cerne; see Bestul (1986 pp 114–15). Prayers from the Book of Cerne are found in such eleventh-century English collections as Cambridge, Corpus Christi College MS 391 (the Portiforium of Wulfstan); London, BL Arundel 155; London, BL Cotton Galba A.xiv; London, BL Cotton Titus D.xxvii; and Vatican, Reg. lat. 12 (Bury Psalter). Here again, many of these are found in Carolingian MSS, and thus it cannot be said for certain that the Book of Cerne directly influenced the formation of the later collections. The presence of many Continental analogs in general complicates the issue of influence of the early Anglo-Saxon collections upon the later. Anglo-Saxon or Irish prayers may have travelled to the continent and been reintroduced to England from there, or the compilers of both early and late anthologies may have drawn on a common stock of widely diffused prayers. The best case for the influence of the Book of Cerne, either directly or through lost English intermediaries, is provided by a small group of prayers found in later English collections which seem not to have circulated on the continent. Examples are the prayers "Obsecro te domine," "Rogo te beate Petre," and "O Andreas sancte" (pp 144, 160, and 161), which are found in the Portiforium of Wulfstan in versions textually close to the Book of Cerne; see the edition of A. Hughes (1958–60 pp 9–11), and Bestul (1986 pp 115–16).

The Book of Cerne has a prayer, "Succurre mihi domine antequam moriar" (50), based on ISIDORE OF SEVILLE's SYNONYMA (83.841–42); prayers based on different extracts from the *Synonyma* are in the eleventh-century Bury Psalter, numbers 15 and 18; see Wilmart (1930 pp 207, and 211–12).

Thomas H. Bestul

# MEDICAL TEXTS

The surviving medical records in Old English are the oldest in any European language other than Greek and Latin. Sources, therefore, can be found only in Latin works, or in Greek works translated into Latin.

All of the Old English medical texts considered in this article can be

found in Cockayne (GR 6370). For general overviews of the subject, see Grattan and Singer (GR 6386), Talbot (1965), Talbot (1967), and Cameron (1983). [For this *Trial Version*, only the entry on Cassius Felix has been included.]

## Cassius Felix, De medicina [CASS.FEL.Med.].

*MSS—A-S Vers*    none.
*Quots/Cits*    BEDA.Retract.Act. 28.6–17: CASS.FEL.Med. 122.13–17.
*Lists*    none.

Cassius wrote the *De medicina ex graecis logicae sectae auctoribus liber translatus* in the mid fifth century, and the work was used by later writers, such as ISIDORE OF SEVILLE, and particularly by glossators because Cassius often provides Greek terms for his Latin ones. In commenting on Act 28.8 in his RETRACTIO, BEDE explains dysentery by quoting from this work.

M.L. Cameron

## OROSIUS: *ODCC* 1012.
## Historiae aduersum paganos [OROS.Hist.adu.pag.]: *CPL* 571.

*MSS*    1. Düsseldorf, Staatsarchiv HS. Z. 4, Nr 2: HG 820.
     2. Cambridge, Clare College 18 (Kk. 4.5): HG 32.
*Lists*    1. ? Alcuin: ML 1.3.
     2. ? Worcester II: ML 11.2.
*A-S Vers*    Or (B9.2).
*Quots/Cits*    1. ALDH.Ped.reg. 167.22: OROS.Hist.adu pag. 63.8–9.
     2. ALDH.Ped.reg. 174.27–75.1: OROS.Hist.adu.pag. 464.16.
     3. BEDA.Hist.eccl.: see below.
     4. BEDA.Comm.Ez.Neh. 1294–302: OROS.Hist.adu.pag. 20.5–21.3.
     5. BEDA.Comm.Gen.: see below.
     6. BEDA.Chron.mai.: see below.
     7. BEDA.Nom.reg.: see below.
     8. ALCVIN.Epist. 397.10–12: OROS.Hist.adu.pag. 544.15– 45.3.
*Refs*    none.

Orosius' *Historiae* achieved great popularity in the Middle Ages, and some 250 MSS, containing all or part of this work, are still in existence. These can be subdivided into a number of clearly defined "families," more than one of which was represented in England by the twelfth century; see Bately (GR 5637) and Bately (1980 pp lv–lx). It is thus somewhat surprising