

MEDIEVAL WELSH MEDICAL TEXTS

For Heath, for always believing

MEDIEVAL WELSH MEDICAL TEXTS

VOLUME ONE: THE RECIPES

DIANA LUFT



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ABBREVIATIONS

- AC* G. Brodin (ed.), *Agnus Castus: A Middle English Herbal* (Uppsala: Lundequist, 1950).
- add.* addition (i.e. the named manuscript adds).
- André* J. André, *Les noms de plantes dans la Rome antique* (Paris: Belles Lettres, 1985).
- Bot. 1632* J. Davies, ‘Botanologium’, in his *Antiquae linguae britannicae: nunc vulgo dictae cambro-britannicae... et linguae latinae, dictionarium duplex...* (London: R. Young, 1632).
- Culpeper* N. Culpeper, *Culpeper’s Complete Herbal* (Ware: Omega Books, 1985).
- Dawson* W. R. Dawson (ed.), *A Leechbook or Collection of Medical Recipes of the Fifteenth Century* (London: Macmillan, 1934).
- Demaitre* L. Demaitre, *Medieval Medicine: The Art of Healing from Head to Toe* (Santa Barbara, CA: Praeger, 2013).
- de Vriend* H. J. de Vriend (ed.), *The Old English Herbarium and Medicina de Quadrupedibus* (Oxford: Oxford University Press for EETS, 1984).
- Diverres* P. Diverres (ed. and trans.), *Le plus ancien texte des Meddygon Myddveu* (Paris: Maurice le Dault, 1913).
- DMLBS* R. Latham et al. (eds), *Dictionary of Medieval Latin from British Sources*, accessed through *Logeion* (<http://logeion.uchicago.edu/lexidium>).
- DOEPN* P. Bierbaumer, H. Sauer et al. (eds), *Dictionary of Old English Plant Names* (<http://oldenglish-plantnames.uni-graz.at>).
- DWB* *Y Bywgraffiadur Cymreig = Dictionary of Welsh Biography* (<https://bywgraffiadur.cymru/>).

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- | | |
|--------------------|---|
| <i>ECaB</i> | D. Davies and A. Jones (eds), <i>Enwau Cymraeg ar Blanhigion</i> (Cardiff: Welsh National Museum, 1995). |
| <i>EETS</i> | Early English Text Society |
| Fleischhacker | R. Von Fleischhacker (ed.), <i>Lanfrank's 'Science of Chirurgie'</i> (London: Oxford University Press for EETS, 1894). |
| Getz | F. Getz (ed.), <i>Healing and Society in Medieval England: A Middle English Translation of the Pharmaceutical Writings of Gilbertus Anglicus</i> (Madison WI: University of Wisconsin Press, 1991). |
| Glick et al. | T. Glick et al. (eds), <i>Medieval Science, Technology, and Medicine: An Encyclopedia</i> (New York: Routledge, 2005). |
| <i>GPC</i> | R. J. Thomas et al. (eds), <i>Geiriadur Prifysgol Cymru ar lein, c.2018</i> (http://welsh-dictionary.ac.uk/gpc/gpc.html). |
| Grieve | M. Grieve, <i>A Modern Herbal</i> , 2 vols (New York: Harcourt, Brace, & Company, 1931). |
| Heinrich | F. Heinrich (ed.), <i>Ein mittelenglisches Medizinbuch</i> (Halle: Niemeyer, 1896). |
| Henslow | G. Henslow (ed.), <i>Medical Works of the Fourteenth Century together with a List of Plants recorded in Contemporary Writings, with their Identifications</i> (London: Chapman and Hall, 1899). |
| Holthausen
1896 | F. Holthausen (ed.), 'Medizinische Gedichte aus einer Stockholmer Handschrift', <i>Anglia: Zeitschrift für englische Philologie</i> , 18 (1896), 293–331. |
| Holthausen
1897 | F. Holthausen (ed.), 'Rezepte, Segen und Zaubersprüche aus zwei Stockholmer Handschriften', <i>Anglia: Zeitschrift für englische Philologie</i> , 19 (1897), 75–88. |

LIST OF ABBREVIATIONS

- Hunt 1990 T. Hunt (ed.), *Popular Medicine in Thirteenth-century England: Introduction and Texts* (Woodbridge: D. S. Brewer, 1990).
- Hunt 2001 T. Hunt and M. Benskin (eds), *Three Receptaria from Medieval England: The Languages of Medicine in the Fourteenth Century* (Oxford: Society for the Study of Medieval Languages and Literature, 2001).
- Jones I. Jones (ed. and trans.), ‘Hafod 16 (A Medieval Welsh Medical Treatise)’, *Études Celtiques* 7 and 8 (1955–9), 46–75, 270–339 and 66–97, 346–93.
- Leechdoms* T. O. Cockayne (ed. and trans.), *Leechdoms, Wortcunning and Starcraft of Early England*, 3 vols (London: Longman, Green, Longman, Roberts and Green, 1864–6).
- Lev E. Lev and Z. Amar, *Practical Materia Medica of the Medieval Eastern Mediterranean according to the Cairo Genizah* (Leiden and Boston: Brill, 2008).
- Lewis T. Lewis (ed.), *A Welsh Leech Book, or Llyfr o Feddyginaeth* (Liverpool: D. Salesbury Hughes, 1914).
- LlS* I. Edgar (ed.), *Llysieulyfr Salesbury* (Cardiff: University of Wales Press, 1997).
- MC* J. Calle-Martin et al. (eds), *The Malaga Corpus of Late Middle English Scientific Prose, c.2014* (<http://hunter.uma.es>).
- MED* H. Kurath et al. (eds), *Middle English Dictionary*, c.2013 (<https://quod.lib.umich.edu/m/med/>).
- Norri J. Norri, *Dictionary of Medical Vocabulary in English, 1375–1550: Body Parts, Sickneses, Instruments, and Medicinal Preparations* (Abingdon: Routledge, 2016).

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|-------------------|---|
| Ogden 1938 | M. S. Ogden (ed.), <i>The 'Liber de Diversis Medicinis'</i> (London: Oxford University Press for EETS, 1938). |
| Ogden 1971 | M. S. Ogden (ed.), <i>The Cyrurgie of Guy de Chauliac</i> (London: Oxford University Press for EETS, 1971). |
| om. | omit (i.e. the named manuscript omits) |
| <i>Physicians</i> | J. Williams (ed.) and J. Pughe (trans.), <i>The Physicians of Myddfai</i> . (Llandovery: D. J. Roderic for the Welsh MSS Society, 1861). |
| <i>PNME</i> | T. Hunt, <i>Plant Names of Medieval England</i> (Cambridge: D. S. Brewer, 1989). |
| Power | D. Power (ed.), <i>Treatises of Fistula in ano, haemorrhoids and clysters</i> (London: Oxford University Press for EETS, 1910). |
| <i>Repertory</i> | D. Huws, <i>A Repertory of Welsh Manuscripts and Scribes</i> (forthcoming). |
| Seymour | M. C. Seymour (ed.), <i>On the Properties of Things, John Trevisa's Translation of Bartholomaeus Anglicus De Proprietatibus Rerum: A Critical Text</i> , 3 vols (Oxford: Clarendon Press, 1975–88). |
| <i>Treasury</i> | Peter of Spain, <i>The treasurie of health contayning many profitable medicines, gathered out of Hipocrates, Galen and Auicen</i> , trans. Humphrey Llwyd, 2 nd edn (London, William Copland, c.1560). |
| <i>WB</i> (1813) | H. Davies, <i>Welsh Botanology</i> (London: W. Marchant, 1813). |
| <i>WLB</i> | T. Lewis (ed.), <i>A Welsh Leech Book, or Llyfr o Feddyginiacth</i> (Liverpool: D. Salesbury Hughes, 1914). |
| Wulff | W. Wulff (ed. and trans.), <i>Rosa Anglica sev Rosa Medicinae Johannis Anglici</i> (London: Simpkin, Marshall Ltd for the Irish Texts Society, 1929). |

I

INTRODUCTION

This edition and translation is aimed at two different audiences: those with an interest in the Welsh language and Welsh literature, and those working in the medical humanities and the history of medicine in particular. Much of the editorial matter, the discussion of manuscripts, dialects and the variants provided in the edition, may be superfluous to the second category of reader, while the provision of an English translation itself may be needless to the first. Nevertheless, I hope that both groups of readers will find something of use in this work, despite the frustrations they may have with some of the apparatus.

1. THE NATURE OF THE CORPUS

The recipes that form the subject of this edition have been taken from four manuscripts: British Library Additional 14912 (BLAdd), Cardiff 3.242 (Hafod 16, Card), Oxford Bodleian Rawlinson B467 (Rawl), and Oxford Jesus College 111 (the Red Book of Hergest, RBH). All four manuscripts are roughly contemporary, all dating from the end of the fourteenth century or the beginning of the fifteenth.¹ In the past, scholars and commentators have tended to treat the corpus of texts which appears in these four manuscripts as a single body of material, a single text, called *Meddygon Myddfai* ('The Physicians of Myddfai'). This tendency has characterised manuscript catalogues and secondary literature, but it is mainly due to the way that these texts have been presented in editions.

The medical texts from RBH were edited by John Williams 'ab Ithel' and published under the auspices of the Welsh Manuscripts Society in 1861, along with a translation by John Pughe, in a volume called *The Physicians of Myddvai*. The volume contains editions of two texts: the first of these is the medical compendium from RBH, and the second is a medical compendium attributed to 'Hywel Feddyg' based on a copy of the manuscript provided to the editor by the great literary forger Iolo Morganwg (i.e. Edward Williams, 1747–1826).² The attribution to 'Hywel Feddyg' in this text is based on a note at the end of the collection, where the compiler identifies himself by name and claims descent from Einion ab Rhiwallon, one of the Physicians of Myddfai. Another note claims that the text was copied by William Bona from the book of John Jones, a physician from Myddfai and the last of the line, in 1743.³ In actuality, the book of Hywel Feddyg is based on a manuscript in the hand of the eighteenth-century scribe William Bona of Llanpumsaint (NLW 13111 part ii), which Iolo Morganwg has altered in order to make it look like an older and more authentic text.⁴ Iolo rearranged the contents to make them look more like a planned medical compendium, replaced much of the English vocabulary with Welsh words to make the text appear older and more authentically Welsh, left out some remedies that were obviously more recent than the date he had in mind for this collection, and added numerous short texts to the end of the compendium.⁵ These include a plant-name glossary which contains a number of unique,

idiiosyncratic or perhaps merely erroneous plant identifications, a tract on weights and measures, a list of *anhepcorion Meddyg* ('the things a physician should not be without'), the ascription to Hywel Feddyg, and William Bona's claim to have copied the text from John Jones. Iolo Morganwg's doctored version of this compendium survives today as NLW 13111 part i, making it easy to see how he has changed the text. In reality, William Bona's collection (that is NLW 13111 part ii) is a typical early modern medical compendium containing a mixture of medieval remedies and more recent material, and as such is worthy of further study in its own right, but it is not, as it has been presented in this edition, a compendium collected by one descendant of the Physicians of Myddfai, and copied from a manuscript belonging to another such descendant. This claim is never made by William Bona, but rather is part of Iolo Morganwg's intentional recasting of this collection.

While the Book of Hywel Feddyg is not what it is claimed to be, the edition of RBH which precedes it in the 1861 publication is an accurate edition of the texts it purports to contain. Even so, that work does also misrepresent the nature of this collection. In the introduction to that volume, the editor claims that the RBH text is but one of several copies of the work, the original of which is to be found in the manuscript 'lately transferred from the library of the Welsh Charity School, in London, to the British Museum', a reference to BLAdd.⁶ This edition presents the RBH text along with variants from a manuscript belonging to Mr Rees of Tonn, a reference to Cardiff 2.135 (ab Ithel refers to this manuscript as 'Tonn'). The impression given is that there is a single medical text, the original of which is found in BLAdd, of which several copies exist, including those in RBH and Cardiff 2.135. In fact, Cardiff 2.135 is a copy of RBH, and while the collection of medical texts in RBH draws on the same sources as does the collection in BLAdd, the former is not a copy of the latter. The only other versions of the collection of medical texts in RBH, are actually copies of RBH itself, or copies of those copies.

The medical texts from RBH were edited and translated again by Pol Diverres in 1913 in his *Le Plus Ancien Texte des Meddygon Myddveu*.⁷ As is apparent from the title of this volume, Diverres also treats the collection of medical texts in RBH as a single work. In his introduction, Diverres provides a brief treatment of the Welsh medical

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material, which he divides into four groups: '*Meddygon Myddveu* proprement dits'; medical tracts composed after *Meddygon Myddveu*; Welsh translations of Latin medical texts; and medical recipes and formulae scattered throughout different manuscripts.⁸ Like Williams, Diverres also provides variants from two further copies of the base text in his edition: the 'Tonn' manuscript used by Williams (Cardiff 2.135), and another source which he calls 'Fenton' (Cardiff 2.128). He identifies copies of his text in a total of nine manuscripts (this is the group of texts which he identifies as '*Meddygon Myddveu* proprement dits'), and concludes that as RBH is the oldest of these, it is the correct choice for the basis of his edition.⁹ In reality, this is a mixed group of texts. Some are simply copies of RBH (Cardiff 2.128, Cardiff 2.135, NLW Llanstephan 87). Others are medical compendia based on the same types of sources as is the RBH collection but not actually the same text (Oxford Jesus 22 and its copy in NLW Peniarth 120). Still others are composite manuscripts made up of several fifteenth- and sixteenth-century sources which have been bound together, all containing medical material, but once again not closely related to the material in RBH (BL Additional 14913, NLW Peniarth 204, NLW Peniarth 119). Diverres's group of texts containing '*Meddygon Myddveu* proprement dits' actually contains RBH, copies of RBH, and several other medical texts only tangentially related to RBH. Once again, the only actual copies of the RBH text which Diverres calls *Meddygon Myddveu*, are copies of RBH itself.

The titles given to these editions (*The Physicians of Myddfai*, *Le plus ancien texte des Meddygon Myddveu*) reflect the way that the medical collection in RBH begins. It starts with the famous preface ascribing the following collection to the expertise of the Physicians of Myddfai, who are named as Rhiwallon the Physician and his three sons, Cadwgon, Gruffydd and Einion.¹⁰ According to that preface, this family of physicians practised under the Lord Rhys Gryg of Dinefwr Castle in Llandeilo, Carmarthenshire. Its placement at the beginning of this collection has the effect of ascribing all of the medical texts which follow it to the Physicians of Myddfai. This is misleading, as prefaces such as this normally apply only to the specific collection of recipes which follow them. Thus, for example, the preface which begins the tenth collection of recipes in this corpus ascribes them to the authority of Galen and Hippocrates.¹¹ This ascription applies only

to the recipes in that recipe collection, not to all the medical texts which follow it in the manuscript. Like that preface, the Physicians of Myddfai preface appears at the beginning of a specific collection of remedies, and like that preface, it applies only to the recipes which follow it, not to the entire manuscript. That collection also appears in BLAdd and Rawl (although in Rawl the preface is much simplified and the Physicians themselves are not mentioned). It is the first collection of recipes in Rawl (it forms the first text in the second of four booklets which make up that manuscript), but in BLAdd it is the third collection. The arrangement of texts in BLAdd makes it clear that the preface belongs only to the specific recipes that follow, not to the entire collection.

This preface has been used to date the texts to the reign of Rhys Gryg, who was lord of Dinefwr at various points of time between 1195 and 1216, and then continuously from 1216 until his death in 1234.¹² It has been used to tie this corpus of medical material to a folk-tale about a fairy bride, supposedly the wife of Rhiwallon and the father of his medically gifted sons.¹³ It has also been used by medical practitioners since at least the eighteenth century to prop up their claims to medical expertise as descendants of these physicians.¹⁴ The reliance upon the text in RBH in editions has encouraged the misapprehension that the entire corpus of medieval Welsh medical texts should be ascribed to the Physicians of Myddfai. It has also encouraged the idea that there is a particularly Welsh or Celtic medical tradition to which these texts belong, which is distinct from that of the rest of Europe, and which may still be discerned in certain herbal medical practises used in the Celtic nations today.¹⁵ This is how the texts are presented in the introduction to the 1861 edition, which presents the material as follows:

Meddyginaeth, or medicine, numbers as one of ‘the nine rural arts, known and practised by the ancient Cymry before they became possessed of cities and a sovereignty;’ that is, before the time of Prydain ab Aedd Mawr, which is generally dated about a thousand years anterior to the Christian era.

The text goes on to ascribe the teaching of this knowledge to the *Gwyddoniaid* or men of knowledge, and characterises it as one of

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the three ‘pillars of knowledge’ with which they were acquainted, the others being theology and astronomy.¹⁶ These statements are supported by references to Triads, that is, snippets of wisdom or lore organised into groups of three, presumably for mnemonic purposes.¹⁷ Some of the medical recommendations in the medical corpus, for example, are structured as triads.¹⁸ However the language and contents of these particular triads, as well as their place of publication in the *Myvyrian Archaiology of Wales*, immediately identifies them as the product of Iolo Morganwg, whose hand is also seen at work in the second part of the 1861 edition, the medical tract attributed to Hywel Feddyg.¹⁹

It is apparent that the physicians of Myddfai were a well-known legendary family, whatever the historicity of their story may be. They are often referred to in medical manuscripts from the early modern period, outside the context of the preface. For example, a remedy (in the sixteenth-century section of Peniarth 204) for an electuary that will ease chest constriction ends with the statement, ‘hynn yw dysc Riallon veddic a’i vaibion’ ('this is the counsel of Rhiwallon the physician and his sons').²⁰ They are also referred to by the fourteenth-century poet Iorwerth ab y Cyriog (fl. c.1325–75) in a poem thanking his sweetheart, Efa, for a valuable gold and silver brooch adorned with a precious stone with healing powers which she has given him:²¹

Oedd afraid peth i ddwyfron
A dynnai haint i dan hon.
Balchach wylf gilio’r bolchwydd
O’r cylla rhwth, cawell rhwydd:
Didid iddo ruo rhawg
O wyrthiau main mawrwerthawg!
Gwyrthiau a rôn’, gwerth aur ŷnt,
Ac odidog od ydynt.
Yma maen, mae i’m mynwes,
Anaml yw, a wnâi ym lles.
Meddyg, a wnâi modd y gwnaeth,
Myddfai, o châi ddyn meddfaeth.
Iach yw’r gallon hon yn hawdd:
Hi â’i chae a’i hiachaawdd!

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A diseased breast under this [jewel]
Would not have need of anything.
I am very happy that my swollen abdomen is shrinking
From the distended stomach, the loose belly:
It would be strange were it to keep rumbling
Because of the miracles of the valuable stones!
They produce miracles, they are worth gold,
And they are wondrously strange.
Here is a stone, it is at my breast,
It is rare, and it does me good.
A Physician of Myddfai would do as it has done
Were a noble person [lit. a person nourished on mead] able to get it.
This belly is healthy now, easily,
It is she and her brooch that have healed it.

The reference to the Physicians here is integral to the poet's argument, and is unlikely to be an afterthought or an error. Iorwerth was probably from Anglesey, although most of his patrons seem to be based in Merionethshire. Whatever his exact milieu, he was a northern poet, which indicates that the legend of the Physicians of Myddfai had travelled far from their south-western home by the time Iorwerth was writing. While the earliest copy of this poem is found in RBH along with a copy of the texts attributed to the Physicians of Myddfai, it pre-dates that manuscript, and could not have been influenced by any of its contents.²²

Morfydd Owen points out that during the reign of Rhys Gryg, Myddfai was a royal manor directly under the lordship of Dinefwr, of the sort where Rhys Gryg might have settled some of his court officials.²³ Owen also shows that there is evidence to suggest that the manor of Myddfai in particular was especially renowned for medical knowledge. She notes that in the later Middle Ages, when Myddfai had become part of the lordship of Llandovery, the tenants of Myddfai 'were obliged to supply the Lord of Llanymddyfri with a doctor to follow him in Wales at their own expense'.²⁴ The names of farms and physical features in the area bear out this connection: the farms *Lwyn Ifan Feddyg* ('the grove of John the physician') and *Lwyn Maredudd Feddyg* ('the grove of Maredudd the physician'; remember that one of Rhiwallawn's sons was named Maredudd), as well as the famous

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Llwyn y Wermod ('Wormwood grove') and the slope on Mynydd Myddfai known as *Pant y Meddygon* ('The physicians' hollow') all indicate that the area was known for its medical men, and medicinal herbs.²⁵ Nevertheless, this does not mean that we should continue to associate the entire corpus of medieval Welsh medical texts, which stem from a variety of different sources, and which exhibit such strong links with the medical texts found in contemporary English and continental sources, with the Physicians of Myddfai, legendary or historical.

In reality, Morfydd Owen demonstrated long ago that the way the texts have been presented in these editions is misleading: there is no single text called *Meddygon Myddfai*, except insofar as the copies of RBH have become reified as such a text.²⁶ Instead, the four manuscripts which are the subject of this edition and translation each contain a unique collection of theoretical and practical medical texts, that is, medical recipes.²⁷ While the four manuscripts are closely related and draw on the same sources, each preserves a unique iteration of those sources. The recipes themselves also do not form a single, amorphous mass or a single text, nor do they appear haphazardly, rather they fall into a series of ten independent collections or books which are repeated throughout the four manuscripts. As is the case with the theoretical texts identified by Owen, the recipes stem from a number of sources in a number of different languages, and seem to have formed part of the common core of texts from which the four closely related fourteenth-century manuscripts drew their materials. In the discussion which follows, I refer to these collections as Books 1–10, and to each numbered recipe within those collections with a two-part designation giving the book number and the recipe number within that book, e.g. Book 1/1, 1/2, 1/3, etc. See '5. Editorial Principles' below for a discussion of how I have divided the recipe books, and Appendix 1: 'Manuscript Contents' for an indication of where each recipe collection and individual recipe can be found in the four manuscripts.

These four manuscripts form a distinct group: they all draw on the same material, and contain very little material that is not common to all four. This is not the case for medical manuscripts dating from the period immediately following the manuscripts in our corpus. Fifteenth- and sixteenth-century medical manuscripts such as Oxford Jesus 22 (s. xv²), NLW Peniarth 326 bundle 6 (s. xv²), NLW

Peniarth 205 part ii (s. xv/xvi), and NLW Sotheby C.2 (s. xvi^{1/4}) contain many of the same remedies and theoretical texts as those found in our corpus, but the recipes are not found in the same collections or books as our those in our corpus, and they are interspersed with more recent and diverse material.²⁸ Thus, for example, Oxford Jesus 22 ff. 120–37 contains a collection of recipes from Books 5, 6, and 8, along with some of the remedies that occur uniquely in Rawl, mixed with material that does not appear at all in our corpus, and followed by a disordered copy of Book 6. NLW Peniarth 326 ff. 6v, 2r–4r contains remedies from Books 5 and 6 mixed with material that does not appear in any of the fourteenth-century manuscripts.²⁹ NLW Sotheby C.2 pp. 41–67 contains a collection of remedies which a short introduction ascribes to the authority of Aristotle and Volusian.³⁰ Once again, there is a great deal of later material here, but interspersed among these recipes are remedies from Books 4, 5, 7, 8, 9, and 10. The exception to this is the seventeenth-century manuscript NLW Llanstephan 182 part iii, which is in the hand of Richard Robert and dates from 1693. That manuscript contains complete copies many of our recipe books. At some times it appears to follow Card, and at other times it follows Rawl. This manuscript may be a copy of those two sources, or it may represent a much later copy of the now lost common sources upon which Card and Rawl are based.

2. THE MANUSCRIPTS

2.1 British Library Additional 14912 (BLAdd)

This is a dedicated medical manuscript, written in the hand of a single unidentified scribe and dating from the end of the fourteenth century or the beginning of the fifteenth. No further manuscripts in the hand of this scribe have come to light. This manuscript's fine writing, the presence of Latin texts, and the ecclesiastical calendar all argue that this was a monastic production. Evidence from the calendar which precedes the medical texts in that manuscript tentatively traces its sources to Llanthony Prima Priory in Monmouthshire.³¹ Excerpts from this manuscript were published in the *Cambrian Register*, 2 (1796), 304–7.³² A complete list of the contents of the manuscript can be found in Appendix 1: 'Manuscript Contents'.

Several well-known figures apparently saw the manuscript and made use of it. Daniel Huws notes marginalia by the fifteenth-century poet Dafydd Nanmor, the sixteenth-century humanist polymath William Salesbury, and a physician writing in the seventeenth century among others.³³ Morfydd Owen notes that Dafydd Nanmor has based a poem on one of the texts in this manuscript, a short description of the signs of the zodiac and the parts of the body they rule.³⁴ The antiquarian Lewis Morris (1701–65) owned the manuscript in the eighteenth century; he made a title page for it calling the collection 'Meddygon Myddfai vel Medici Mothovienses', and produced a detailed table of contents.³⁵ A series of additions in a fifteenth-century hand at the ends of quires and at the end of the manuscript contain Latin charms and texts of secrets and experiments, some of them also to be found in Pseudo-Albertus Magnus' book of wonders *De Mirabilibus Mundi*. These include instructions on how to make fruit fall from trees by fumigating them with sulphur, how to make red roses white and white roses red also using sulphur, how to catch birds by making them drunk with wine-infused corn, how to catch a mole by placing an onion outside its den, how to tell whether a woman is carrying a boy or girl child, how to turn enemies into friends using a type of stone found in the red kite's knees, and how to make members of the household sleep by hanging a merlin's wing in the house. These additions indicate that the manuscript remained in use, or in

the possession of individuals with an interest in medicine and charms long after it was written.

2.2 Cardiff 3.242 (Hafod 16, Card)

This is a dedicated medical manuscript written in the hand of a single scribe at the end of the fourteenth century or the beginning of the fifteenth.³⁶ The presence of Latin texts and charms in this manuscript as well as its fine writing indicate that it is probably a monastic production. The Latin texts which fill the last quire of the manuscript bear this out: a ritual to prevent murrain in livestock involves the making of holy water and blessed salt, and the saying of a number of masses, and could only have been performed by a priest. The rest of the collection contains a number of short texts united by their themes of worldly vanity, the joys of heaven, and ways of procuring the forgiveness of sins, and looks to be a sort of *ars moriendi* or manual for the dying, that they may achieve a good death. The contents of the manuscript appear disordered as the pages have been bound in the wrong order. A complete list of the contents of the manuscript, as well as the correct order of pages, can be found in Appendix 1: ‘Manuscript Contents’. A text from one of the manuscripts that was used as a wrapper for Cardiff 3.242 indicates that it, like BLAdd, may have a connection with Llanthony Prima priory in Monmouthshire: the text is an excerpt from a rare copy of Clement of Llanthony’s gospel harmony, the exemplar for which probably came from Llanthony itself.³⁷ The texts were edited and translated by Ida Jones.³⁸

2.3 Oxford Bodleian Rawlinson B 467 (Rawl)

This is a composite medical manuscript, made of four parts, written by four scribes of the late fourteenth or early fifteenth century, which were bound together in the fifteenth century, although numbering in booklets 2, 3 and 4 may indicate that they formed a unit before binding as well.³⁹ A list of the contents of these four booklets can be found in Appendix 1: ‘Manuscript Contents’. While the writing in this manuscript is fine and the orthography regular indicating that it was produced by knowledgeable scribes, the materials are poorer than those used to make BLAdd and Card, as the many imperfections in the vellum attest. There are no Latin texts in this manuscript, except for a verse which was added to f. 39r in a fifteenth-century hand, along

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with a Welsh translation of that verse.⁴⁰ The rougher nature of the material of this manuscript, as well as its origin as a series of booklets and its small stature all serve to increase its portability, and raise the possibility that it was produced by or for (a) medical practitioner(s). There is very little evidence for the place of origin of this manuscript. Edward Lhuyd notes that he received this manuscript as a gift from D. T. Thomas of Cwr y Waun, which is a village about a mile from Myddfai in Carmarthenshire.⁴¹ This does not necessarily indicate that the manuscript originated there, since interest in the Physicians of Myddfai and their texts had grown in Carmarthenshire by this point, as the activity of the Carmarthenshire antiquarians who copied the RBH medical texts attests.

Texts added into the manuscript in a number of fifteenth-century hands indicate that it continued to be used by individuals with an interest in medicine: recipes and charms have been added to the bottom margins of ff. 2v, 3r, 11v, and 14v in hands of the fifteenth century. The last of these is a version of a charm to treat fever by carving words into slices of apple which the patient must then eat.⁴² A fifteenth-century hand has added a short text on the qualities of different parts of the body to f. 15v.⁴³ Another fifteenth-century hand has added Dafydd Nanmor's verse (on how to make treacle) to the bottom of f. 15v along with the attribution 'Nanmor', while another fifteenth-century hand has added a recipe to f. 16r.⁴⁴ The scribe of this recipe seems to be translating it from English as he goes along, as he has slipped into English on occasion and then corrected his text.⁴⁵ Further recipes in fifteenth-century script fill ff. 16v and 90v–93r. This content indicates that, like BLAdd, this manuscript continued to be used to record medical material after it was written, which may also indicate that it continued to be used in the practice of medicine as well.

2.4 Oxford Jesus College 111 (The Red Book of Hergest, RBH)
Unlike BLAdd, Card, and Rawl, RBH is not a dedicated medical manuscript, but rather a large compendium of poetry and prose.⁴⁶ This manuscript was produced by three scribes working sometime between 1382 and 1405 for a noble patron, Hopcyn ap Tomas of Ynysforgan near Swansea.⁴⁷ The section containing the medical texts fills columns 928–59 on folios 231r–238v, and is in the hand of the main scribe, who identifies himself as Hywel Fychan of Builth Wells

in another manuscript.⁴⁸ RBH seems to have been organised roughly thematically, beginning with a section of history texts, then a collection of texts dealing with the exploits of Charlemagne. The medical texts are found in a section of the manuscript containing factual and wisdom texts, which itself follows a section containing tales of wonder including the Welsh translation of the ‘Pilgrimage of Charlemagne’, the *Mabinogion* and the Welsh translation of Bevis of Hampton. The medical texts immediately follow Bevis of Hampton, and are themselves followed by a collection of proverbs, and then by the Welsh translation of Honrius Augustodunensis’ *Imago Mundi*. Unlike the other three manuscripts in this corpus, which seem to have been produced for use in the practice of medicine, and which show evidence of continued use by those with an interest in medicine, the Red Book medical collection looks like a collection of texts made for the delectation of a learned reader.⁴⁹

The selection and organisation of the texts in the medical section of RBH backs up this interpretation, as they show evidence of having been arranged thematically, in the same way that the texts in the rest of the manuscript have been arranged. The arrangement of the texts in BLAdd, Card, and Rawl is similar at times, and may reflect the arrangement of these texts in the common sources of those manuscripts, which I will argue (below) may have been in the form of independently circulating booklets. The arrangement of the texts in RBH bears no trace of these similarities. The recipes themselves do not appear at random in BLAdd, Card, and Rawl, but rather they fall into a series of ten collections. While it is possible to discern these collections in RBH, in many cases the order of the recipes has been altered so that recipes treating the same condition are found together in RBH. For example, the collection of recipes which appears in BLAdd, Rawl, and RBH which I call Book 1, begins with recipes to treat fever (Book 1/1–4); then in BLAdd and Rawl it goes on to give advice for treating hernia (Book 1/5–9), before returning to further recipes for fever (Book 1/10–14) and ending with treatments for piles (Book 1/15–16). In RBH, the treatments for hernia have been moved to the end of the collection, and the treatments for fever appear as a single collection so that recipes 1/1–4 are followed by recipes 1/10–16, and the collection ends with 1/5–9. Similarly, a collection of recipes from Book 5 which fills columns 946–7 of the manuscript consists of

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treatments for gangrene, which have been brought together to form a discrete grouping. This impulse to arrange the medical contents of this collection in a pleasing manner, rather than simply following the order of the texts in the source manuscript(s) may also be behind the decision to place the preface naming the Physicians of Myddfai at the beginning of the entire medical section. As noted above, this move has the effect of presenting the entire medical section of the manuscript as the work of the Physicians of Myddfai, rather than the single recipe collection to which it actually pertains, which itself has had a substantial impact on the way these texts have tended to be received.

The wording of the texts in the RBH compendium may also support this interpretation. As the texts seem to have been arranged by an editor, so in many cases they also seem to have been rewritten. In many cases, the effect of the rewriting is to produce a more balanced and stylistically pleasing text. These changes may be most readily seen in the introduction to Book 3, which ascribes the texts to the efforts of the Physicians of Myddfai. The version of this introduction in RBH avoids some of the awkward phrasing of the same text in BLAdd. For example, the BLAdd introduction states that this collection will demonstrate ‘y medeginaytheu goreu ac yn bennaf o’r yssyd wrth gorf dyn’ (‘the best medicines, and chiefly, those that pertain to a person’s body’). The RBH version has recast this as ‘y medegynyaetheu arbennickaf a phennaf wrth gorff dyn’ (‘the most special and principal medicines for a person’s body’). The RBH text makes better sense. The editor of the RBH text has added words here and there to make his version more elegant. In BLAdd, the introduction goes on to present this family of physicians with the phrase: ‘sef a beris eu hyscriynu’ (‘this is who had them written’); the RBH version reads ‘a sef y neb a beris eu hyscriennu yn y mod hwnn’ (‘and this is the person who had them written in that manner’). The RBH editor has added conjunctions to make the sentence flow, referents to ensure the reader follows the sentence, and a final phrase to cap off the sentence and add specificity. This type of rewriting characterises this entire passage, making it more flowing and elegant than the BLAdd version, and producing a passage worthy to begin the entire medical collection.

In other cases, these changes to the wording also have an effect on the meaning of the texts, making them more understandable and more accurate. For example, Book 1/1 describes the four types of fever.

In BLAdd and Rawl it is stated that these fevers originate in the head ('a heniw eu boned o'r pen'). Fevers were not generally considered to originate in the head; rather they were normally thought to be due to a problem with the *spiritus* – that is, the system involving the lungs and heart responsible for regulating the body's temperature. The text in RBH, however, states that fevers originate not in the head, but rather in the summer ('ac a hanyw y boned o'r haf'). This accords with ideas about fever which were common at the time, and which held that they were more common in the heat of the summer.⁵⁰ Similarly, when the payment due to a physician for a particular treatment is mentioned at Book 3/5, the text in BLAdd and Rawl describes this payment as *breint y medic* ('the physician's honour'), while RBH describes it as his *dylyet* ('due'). *Breint* refers to an individual's status based on his position in the court: the text in RBH is correct here, as this payment does not form part of the physician's status, but rather it is due to him for services rendered: it is his due.⁵¹ The changes made to RBH make the text more accurate, and seem to be the work of an individual interested not in reproducing the source texts as he found them, but rather in adapting those sources to produce a readable, unique compendium of medical texts.

2.5 The Relationship between the Manuscripts

While all four manuscripts contain the same texts, each is a unique collection, and none of the surviving manuscripts is a copy of any of the other surviving manuscripts. All four contain copying errors and eye-jumps, indicating that they are dependent on other sources. For example, the recipe at Book 1/13 shows the scribes of BLAdd and RBH making mistakes and eye-jumps which indicate that BLAdd is not the source of this passage in Rawl and RBH. The scribe of BLAdd has made an eye-jump between two instances of the word *ganwreid* ('mugwort') and left out an ingredient (*creulys uawr*, 'dwarf elder') which appears in both Rawl and RBH. Later, he has made another eye-jump between two instances of *ac* and left out a phrase which appears in Rawl and RBH indicating that those sources are not dependent on BLAdd. The scribe of RBH seems to have incorporated a gloss into his text: the ingredients *creulys uawr* and *creulys uendigeit* both refer to dwarf elder. He has also made an eye-jump between two instances of *eu dodi*, and left out a phrase.

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BLAdd, f. 15v Lymma wedeginnyaeth arall rac teirton kymryt <u>y ganwreid lwyt a'r</u> <u>ganwreid bengoch a'r</u> diwythhyl a'r ieutawt a risc yr yscaw a'r hoccys ac eu berwi ygyt mywn crochan neu gallawr yn oreu ac y galler <u>ac eu</u> <u>dodi ygyt mywn kerwyn</u> <u>ac yr awr y del y cryd</u> <u>y'r dyn y ddodi yn yr</u> ennein.	Rawl, f. 25r Llyma vedeginnyaeth arall rac teirton gryt kymryt <u>y gawreid lwyt a'r</u> greulys vawr a'r gwreid <u>bengoch.</u> a'r diwythyl a'r ieutott a risc yr yscaw a'r hoccys ac eu berwi ygyt mywn crochan neu gallor yn oreu y galler. ac odyna kymryt y dwfyr a'r llysseu ac eu dodi <u>ygyt mywn kerwyn ac yn</u> <u>yr awr y del y kryt y'r dyn</u> <u>y dodi mywn yr ennein.</u>	RBH, col. 931 Medeginnyaeth arall rac teirthon gryt kymryt <u>y ganwreid lwyt a'r</u> greulys uawr a'r greulys uendigeit a'r <u>gannwreid bengoch a'r</u> diwythyl a'r ieutawt a riscyl yr ysgaw a'r hokys ac eu berwi ygyt ymywn crochan neu gallawr yn oreu y galler ac odyna kymryt y dwfyr a'r llysseu ac eu dodi yn yr enneint.
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In that instance, it is just possible that BLAdd and RBH could be drawing on Rawl, but in a recipe later in the manuscript, it is the scribe of Rawl who has left out text which is found in BLAdd and Card, indicating that it is not their source. Book 5/27 is a remedy for gangrene:

BLAdd, f. 41r Rac kic drwc kymer sawndyuyr ac alem a'r kopros a untrwm a vertygrys a gwna yn vlawd man...	Card, p. 85 Rac y kic drwc kymer sawndyr ac alym a chopros ac atrwm a verdygres a gwna yn vlawt man...	Rawl, f. 48v Rac y kyc drwc kymer saondyuyr ac [...] a uerthgrys a gwna yn vlawt man...
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The scribe of Rawl has left a space here, perhaps because his exemplar was faulty. The text is found in BLAdd and Card though, indicating that those two manuscripts are drawing on a complete exemplar, unlike Rawl, and not Rawl itself.

In some cases, all four manuscripts seem to be drawing on the same exemplar. For example, at Book 6/25 (a remedy for worms in the belly or stomach), the copy in Card calls for the nonsensical ingredient *sud yr her...* ('the juice of the *her...*'), with a large space left in the text after *her* as though the scribe has come up against an exemplar which he knows to be incomplete, or which he cannot decipher, and has left a space to be filled later should another copy of the text come to light.

The copies of this remedy in BLAdd and Rawl have *sud yr herllyryat* ('greater plantain juice') here, while the copy in RBH has *sud yr eruin* ('turnip juice'). It seems as though the incomplete or damaged exemplar copied by the scribe of Card as *her...* was interpreted, either by the scribes of BLAdd and Rawl or by a common intervening source as *herllyryat*, and by the scribe of RBH as *eruin*.

The manuscripts seem to be sharing a source at some points, but not at others, indicating that they may all be based on a series of booklets (of the type which now make up Rawl, for example) which are no longer extant. Similarities in the groupings of some of the texts in these manuscripts may reflect the ordering of the contents of these booklets. For example, BLAdd, Card and Rawl all feature the same collection of recipes (Book 5) following a text on the zodiac. All three feature the uroscopy tract *Ansoddau'r Trwnc* ('The Qualities of Urine') followed by the same two collections of recipes (Books 6 and 7). In BLAdd and Rawl (but not Card) this is preceded by letter purporting to be from Aristotle to Alexander the Great explaining the four temperaments and how to recognise them. A third collection of texts in these three manuscripts comprises the same collection of recipes (Book 8) followed by a herbal based on *Flores Diaetarum* and the tenth-century herbal of Macer Floridus (this is *Campau'r Cennin*, 'The Virtues of the Leek'), followed by more recipes from the same collection again (Book 8) in Card and Rawl. These three collections of texts, occurring in the same order in BLAdd, Card and Rawl, may represent the contents of three separate booklets. Similar groupings of texts in some early modern medical manuscripts may also reflect the contents of earlier manuscripts or booklets as well. This is a topic which would repay further study, as these sources have remained virtually untouched.⁵²

3. SOURCES AND ANALOGUES

The recipes in these collections are not independent; rather they draw on a variety of sources in different ways. This point was mooted by Morfydd Owen, who described the Welsh remedies as ‘resembling recipes found in various antidotaria and recipe books throughout the medieval period’ in her 1975/6 article ‘Meddygon Myddfai’. She went on to demonstrate the relationship between the Welsh *Rhad Duw* (‘God’s Grace’, Book 5/2) and the wound salve *Gratia Dei*, and to show that the recipe for a potion to make someone sleep while they were operated upon (Book 5/71) is a version of the Soporific Sponge recipe first found in the ninth-century Bamberger Antidotarium. Faye Getz has also noted similarities between some of the recipes that appear in the work of Gilbertus Anglicus and those in the Welsh recipe collections edited by Pugh, Diverres and Jones. She suggests (in a footnote), ‘It would seem that medieval Welsh recipe books were similar to Middle English ones, and may be translations of them.’⁵³ The particular recipe Getz was looking at does seem to stem from a Middle English recipe collection, but the Welsh remedies are certainly not all drawn from English sources: some may be Latin, and some Anglo-Norman, and there may also be material that does not originate in other sources mixed in with these, although it is very difficult to discern which, if any, remedies may be characterised as ‘native’ as opposed to ‘imported’. It is not clear whether this is a useful distinction to make anyway, as the theory upon which this entire corpus of texts is based, the plants chosen for the *materia medica* and the characterisation of those plants, the conception of the workings of the body and the nature of disease, all seem to be based on the systems of medical knowledge common to Europe during this period.⁵⁴

In some cases, it is apparent that the entire collection of recipes is drawing on another collection. This is the case for Book 9 and Book 10 in this corpus. Book 9 is a translation of large parts of a Middle English collection of recipes found in BL Royal 12 G iv, ff. 188v–199v (art. 14), attributed to a certain Edward of Oxford who describes himself as a surgeon: ‘Hic incipit practica Edwardi universitatis Oxonie qui fuit optimus in illis partibus cirurgicus’ (‘Here begins the recipe book of Edward of Oxford University, who was the best surgeon in those regions’).⁵⁵ The second half of Book 9 follows this collection

recipe by recipe. Book 10 is also based on a Middle English recipe collection, but here the correspondence is not as neat. In this case, the collection corresponds to a number of other loosely related Middle English recipe collections, all of which begin with a short introduction ascribing their contents to the authority of Hippocrates and Galen, and then go on to provide a number of similar recipes to treat headache, before they diverge and present different recipes.⁵⁶ Book 10 also contains a number of English loanwords (e.g. *strebri*, ‘strawberry’) which betray the origin of the collection (although Book 9 does not).

It is not possible to offer such concrete sources for the rest of the recipes. Nevertheless, even when it has not been possible to trace the Welsh recipe books to entire collections in other languages, it is often possible to trace individual recipes. In cases where I have not found recipes in other languages which correspond with a particular recipe, I have often been able to explain the theory behind the recipe based on other genres of texts, such as herbals which give the particular uses of different plants. For example, Book 3, which is the collection that begins with the preface ascribing it to the Physicians of Myddfai, contains a number of recipes to treat head wounds. While I have not found similar recipes elsewhere, the herbal ingredients used (betony and violet) were recommended in herbals for use in treating head wounds, and in drawing out bones from the head. These correspondences are noted in the section ‘Further Notes on the Recipes’ which follows the edition and translation. Recipes for which a note is provided are followed by an asterisk. In many cases, owing to the availability and searchability of such collections, the references are to Middle English collections.⁵⁷ In cases where I have had cause to refer to Margaret Ogden’s edition of the Thornton manuscript, and Tony Hunt’s editions of Anglo-Norman recipes, it is advisable also to consult those works for further correspondences, as they have often traced their recipes to early medieval and classical sources.⁵⁸ I am certain that such a venture would also be possible for these collections, and hope that users of these texts may be inspired to take up the task for these recipes in future.

4. THE LANGUAGE OF THE TEXTS

As this edition is based on four manuscripts, and the work of seven scribes, and may itself be based on a number of sources of varying ages, it is not practical to offer a detailed treatment of the language used throughout the corpus. Rather I will describe some of the general characteristics of the language, and point out some features which may help with dating and locating the texts. The plant names and disease terminology employed are treated below in the section on ‘Translation Method’, as these cause problems of interpretation, and are not as useful in dating or locating the texts. The majority of the remarks below address the orthography of the texts, as orthography has traditionally been one of the chief markers of medieval Welsh.

The accurate dating and locating of medieval Welsh texts are made difficult by the tendency of scribes to update their texts to the language of their own period, and to their own dialect, or that of their patron.⁵⁹ Also, in many cases the language is not consistent, but rather includes variations. With those caveats in mind, the language used in the recipes agrees broadly with the characteristics of fourteenth-century Welsh, but it also shows evidence of later developments.⁶⁰ Two datable developments in medieval Welsh have been described by Sims-Williams and Rodway, both of which characterise texts of the fourteenth century: the use of the 3 pl. conjugated preposition *attunt* as opposed to *attadunt*, and the replacement of preterite forms in *-wys/-ws* with those in *-awdd*.⁶¹ There are no examples of the 3 pl. conjugated form of the preposition *at* in this corpus. There are very few 3 sg. preterite verbs in the recipe collections. The theoretical texts exhibit 3 sg. preterite forms in *-awdd*.⁶² The other 3 sg. preterite forms used in the theoretical texts and the recipes are s-preterites which were not subject to the change described by Rodway at this period.⁶³ The recipes contain a single example of a 3 sg. preterite in *-wys*: that is 3/1 *ffurciedwys*, in RBH. This verb appears in the short introduction ascribing the medical collection in RBH to the Physicians of Myddfai. It does not appear in the corresponding version of this introduction in BLAdd, because it is in a phrase which seems to have been added by the person I have described as the ‘editor’ of that introduction, and of that entire collection of medical texts. This form seems to be a deliberate archaism: the verb *ffurfeiddio* (‘to form, frame, fashion, perfect’) is formed from

the adjective *ffurfaidd* ('shapely, formally correct'), itself based on the noun *ffurf* ('form'), which is borrowed from Latin *forma*.⁶⁴ The first attestation of that verb is a 3 sg. preterite in the Peniarth 18 copy of the historical text *Brut y Tywysogion*. The form there is *phurueidawd*. The editor of the RBH medical compendium seems to have invented the archaic form *ffurueidwys* to add an air of ancient authority to his text.⁶⁵ This is the tenor of the entire passage.

Thus far, two features have been recognised which differentiate texts produced in north and south Wales. First, the use of the conjugated prepositions *gan* and *rhwng* with the stems *ganth-* and *ryngth-* is characteristic of northern Welsh (e.g. *ganthaw*, *ryngthaw*), while southern texts use the stems *gant-* and *ryngt-* (e.g. *gantaw* and *ryngtaw*). Second, many words feature a variation in the last syllable, which may or may not begin with an i: northern Welsh tends to feature this i, and southern Welsh tends not to. This variation is especially prevalent in plurals ending in -*ion* or -*on* (e.g. *meibion*, *meibon*), and in verbal nouns ending in -*iaw* or -*aw* (e.g. *peidiaw*, *peidaw*).⁶⁶ Nevertheless, the significance of these features is not entirely clear owing to the actions of different types of scribes, as they may reflect the dialect of the source texts or that of the scribes. I will deal with these dialect features in the discussion of each manuscript below.

In BLAdd, word-final /b/, /d/, and /g/ are normally spelled p, t, c, although there are also many examples of later developments, with these being represented as word-final b, d, and g: 5/11 *pob*, 1/2 *gormod*, 1/11 *cryd*, 4/25 *mwg*, 6/11 *llosg*. In all positions /ð/ is generally spelled d, although there are a number of examples of the later development with this sound being represented as dd: 1/7 *gladdu*, 3/7 *ddwy*, 4/7 *gwreidd*. The latter is more common than d in Book 5. In some cases, /ð/ is indicated by a d with a suspension mark, which may be the work of the original scribe, or may have been added later. Examples can be seen at 3/3 *nawuetdyd* and 6/41 *ymynyd*. Initial /f/ is spelled f, while medial /f/ is spelled f and ff: 1/12 *fynnawn*, 1/7 *gafer*, 1/14 *cheffir*. Initial and medial /v/ are spelled u, v, f, and sometimes ff or 6: 1/2 *gyuarfot*, 2/5 *lleffrith*, 2/21 *yffet*, 1/13 *gedeginnyaeth*. Final /v/ is spelled f. This manuscript has three examples of southern *gantaw* in the theoretical texts, and no examples of northern *ganthaw*. For the most part this manuscript favours southern -*on* and -*aw* endings (1/10 *kywon*, 2/2 *briawaw*, 3/1 *veibon*, 4/6 *eidon*, 6/5 *pissaw*),

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but Book 5 has some examples of northern endings (5/34 and 5/67 *eidyon*, 5/44 *wreiddyon*, also possibly 8/41 *llwynyawc*). The variation in the orthography employed by the scribe of BLAdd, and especially the different orthography that characterises his copy of Book 5, may indicate that this manuscript was produced by a ‘conservative’ scribe who has copied his sources faithfully rather than trying to normalise them, although the overwhelming preponderance of southern forms may indicate that he has normalised his sources to his own southern dialect, or they may indicate that his sources were themselves written in that dialect.⁶⁷

The orthography of Card is more regular than that of BLAdd, and there is very little variation between the different recipe collections in this manuscript, although there does seem to be a mix of southern and northern dialect forms. Word-final /b/ is normally spelled b, although there are a few examples with p: 9/13 *bop*. Word-final /d/, and /g/ are spelled t and c. In all positions /ð/ is spelled d. Initial /f/ is usually spelled ff although there are a few examples with f: 9/25 *fenigyl*, 9/35: *ffenigyl*. Medial and final /f/ are always spelled ff. Initial and medial /v/ are spelled u, v, f, never ff, and final /v/ is spelled f. This manuscript has five examples of northern *ganthaw* and one of *ryngthaw* in the theoretical texts, and no examples of *gantaw* or *ryngtaw*. The evidence for words in -*on*, -*yon* is mixed: the theoretical texts contain examples of northern *mebiyon* alongside southern *vreudwydon* and *cornwydon*, while the recipes favour southern forms such as 9/13 *arwydon* and 6/32 *chnewillon*, although there are also a few northern forms, e.g. 5/34 *eidyon*, *rostya*, 5/67 *eidyon*. These same northern forms appear in BLAdd and in Rawl. Once again, given the paucity of evidence, it is difficult to decide whether the scribe of Card should be described as an interfering scribe, who has normalised his sources to his own orthography and southern dialect (although imperfectly), or as a conservative scribe, who has reproduced the dialect features of his exemplar accurately.

Recipes appear in the hands of three of the four scribes responsible for producing Rawl: the first scribe’s work contains theoretical texts and will not be discussed here. The orthography of all three scribes contains slight variations. In all three hands, word-final /b/ is normally spelled b, although there are a few examples with p: 10/5 *bop*, 5/1 *gyffelyp*, 10/50 *isop*. In all three hands word-final /d/ and

/g/ are normally spelled t and c, although note in hand 2: 8/61 *erl-lyryad*, 1/14, 4/8. In hands 2 and 3 (ff. 17r–38v and ff. 39r–70v) /ð/ is spelled d in all positions. In hand 4 (ff. 73r–90v) /ð/ is spelled both d and dd: 10/6 *ddanhogen*, 10/7 *newyd*. Initial /f/ is usually spelled ff in all three hands although there are also examples in all three hands with f: 1/12 *fynnawn*, 6/19 *fest*, 9/35 *fenigyl*. Medial and final /f/ are always spelled ff. Initial and medial /v/ are spelled u, v, f, and in Hand 2 sometimes ff: 3/2 *cleffydeu*, 8/48: *difflanan*. Word-final /v/ is spelled f in all hands. Hand 2 uses southern -on forms such as 3/9 *argaelon*, 4/6 *eidon*, 8/46 *gloesson*. Hand 3 uses mostly southern forms such as 6/32 *cenevyllon*. The copy of Book 5 in that hand uses a mix of southern -on and northern -yon forms: 5/67 *eidon*, 5/44 *gwreidyon*, *eidyon*. The fact that northern -yon forms are found in the BLAdd, Card and Rawl copies of specific recipes in this collection (Book 5/34, 45 and 67) may indicate a northern origin for that collection, or it may indicate that these copies were produced from a common northern exemplar, or from a common exemplar which contains interpolations from a northern source (the same may be true for the form *llwyn-yawc* at 8/41, which appears in both BLAdd and Rawl). Hand 4 uses exclusively northern forms, although there are only five words in this hand which are capable of this variation, so the evidence is very slight (9/2 *eidyon*, 9/13 *arwyddyon* × 2, 9/57 *gornwydyaw* and 10/40 *ddig-wyddyaw*). Note that in the version of these collections in Card, all of these examples except the first appear with southern endings. This may indicate that Hand 4 was a northern scribe, or that the exemplar used by both this scribe and the scribe of Card was northern, but was regularised (incompletely) by the scribe of Card to reflect a southern dialect.

RBH was produced by a well-known scribe, Hywel Fychan of Builth Wells, and his scribal practices have received a good deal of attention. He has been described as a ‘low-noise, form-oriented’ scribe by Peter Wynn Thomas, that is, a scribe who tended to reproduce the variant dialect forms found in his exemplars rather than impose his own dialect upon the texts.⁶⁸ He was a professional scribe, and it is unsurprising that his orthography features little in the way of variation. In his copy of the medical texts in RBH, word-final /b/ is normally spelled b, but there are instances of p as well: 1/14 *bop*, 1/15 *wlep*. Word-final /d/ is spelled t; word-final /g/ is spelled c, and /ð/ is

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spelled d in all positions. Word-initial /f/ is usually spelled ff although there are some instances of f: 6/19 *fest*. In all other positions /f/ is spelled ff. Initial and medial /v/ are spelled u, v, f, never ff, and final /v/ is spelled f. This scribe uses mostly southern forms in -on and -aw: 1/16 *eidon*, 4/6 *cornwydon*, 6/32 *chnewillon*, but there are also a number of examples of northern forms in -yaw: 1/10 *pheidyaw*. While in some cases the northern forms characterise entire texts (e.g. the RBH copy of the herbal *Campau'r Cennin*), in other cases texts and recipe collections show a mixture of forms. Thus while pseudo-Aristotle's letter to Alexander on regimen (*Rheolau Iechyd*) mainly uses southern forms, there are also a few northern ones (e.g. *breiscyon*, *syrthyaw*, *pei-dyaw*). This may indicate that the scribe has imperfectly regularised a northern exemplar, or that his exemplar was itself mixed.

5. EDITORIAL PRINCIPLES

For the purposes of this edition, I have divided the recipes into a series of ten collections or recipe books, with a further collection containing the recipes that are unique to each manuscript. I have divided each book into recipes, and numbered each one. Each recipe has a two-part designation, with the first part giving the number of the book in which it is located, and the second giving the recipe number within that book. Thus, when I refer to recipe 5/31 for example, that is the 31st recipe in Book 5. I have divided the recipes on the basis of their contents rather than on the divisions that might be indicated by manuscript features such as rubrication and the use of decorated initials. The manuscripts do not agree on these features between themselves, and I did not want to privilege one scribe's way of dividing the recipes over another's. This would also have made the job of editing the texts critically almost impossible. The original manuscript features such as rubrication and decorated initials can be seen in the transcriptions of these manuscripts on the *Welsh Prose 1300–1425* website.⁶⁹ For Rawl and RBH they can also be seen on the digital images of those manuscripts on the *Digital Bodleian* website.⁷⁰ I have divided the ten recipe books on the basis of the way the recipes appear in BLAdd. The first collection in that manuscript forms Book 1, the second forms Book 2, and so on, up to Book 8. Book 9 is the first collection in the second earliest manuscript, Card, and Book 10 is the second collection in that source. In each case, the recipe collection continues until it is stopped by the introduction of a new text, or until introductory material makes it obvious that a new recipe collection is beginning. Thus, in BLAdd Book 1 continues until it is interrupted by a text giving the appropriate activities to perform in each month of the year. Book 2, which begins immediately after this text, comes to an end with the introduction of a series of recipes attributed to the legendary Physicians of Myddfai, which is Book 3. In this case, it is the introductory material which has signalled the beginning of a new recipe collection.

Some of the recipes in Books 5, 6 and 8 appear twice in the corpus, with significant differences in wording between the two versions. It has not been obvious, either to the medieval scribes or to modern-day editors, that these are the same texts. They may represent reworkings,

or perhaps different translations of the same material. These differently worded remedies have been edited along with the numbered collections described above, and appear at the end of each book where they are designated as Book 5b, Book 6b and Book 8b. Each individual remedy is numbered according to the numbering of the main collection to allow for easy comparison, thus remedy 8b/26 is the first in the collection that begins on page 82 in Card, but it is the same material as remedy 8/26, in a different guise.

In some cases, the collections come to an end at the same point in all four manuscripts. This is the case for Books 2, 6, 7, 8, 9 and 10. In the cases of Books 1, 3, 4 and 5, the collections which appear complete in BLAdd break off early in the other sources, and begin again at another point in the manuscript. In these cases, the collections have been subdivided. These subdivisions reflect the way that the recipe collections are found in the manuscripts other than BLAdd. Thus, while in BLAdd Book 1 part 2 (recipes 1/10–16) follows immediately after Book 1 part 1 (recipes 1/1–9) so that they look like a single collection, in Rawl Book 1 part 1 (recipes 1/1–3, 5–9) is followed by Book 4 part 2 (recipes 4/10, 23, 24), then Book 4 part 1 (recipes 4/1–9), then Book 1 part 2 (recipes 1/10–14). Book 5 appears as a single collection in both BLAdd and Card, but it has been divided into four parts to reflect the way that the material appears in Rawl. This subdivision is strengthened by the fact that each of those four parts begins anew with recipes *rac dolur penn* ('for headache'), seeming to reflect a new head-to-toe collection. In this case, it may be that Rawl represents the true nature of this collection – that is, as a series of four separate recipe books.

Each manuscript also contains a number of recipes unique to itself. In some cases, these remedies form part of one of the numbered collections of recipes. It may be that the scribe of one particular manuscript has added a remedy from another source into his copy, has incorporated marginal material, or is following an exemplar which contains material not available to the scribes of the other copies of the recipe book, none of which are unusual situations for this type of text. In these cases, the unique items are preceded and followed by other items from a continuous recipe collection. These unique recipes have been edited as part of the numbered recipe collections without comment. In other cases, unique recipes appear mixed with

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miscellaneous recipes from other books, but not as part of one of the numbered collections. Thus, for example, a collection of recipes in Card beginning at p. 68 contains a number of remedies that are found nowhere else in the corpus, along with other remedies from Book 2, Book 4 and Book 8. In RBH, a number of unique recipes appear beginning at column 938, interspersed with a few remedies from Book 7. The unique recipes do not interrupt the flow of a known collection, nor do they obviously belong within any of the numbered collections. These unique recipes are edited in the chapter headed ‘Unique Recipes’, and each is designated with a letter indicating the manuscript from which the unique collection is taken, and then a number indicating the recipe number within that collection (e.g. C/1, J/1). In these cases, the recipes known from the numbered collections have been edited along with the unique items, with information about where they appear in the numbered collections provided in the section ‘Further Notes on the Recipes’. Rawl contains some unique recipes interspersed with a large number of remedies from Books 5b, 6b, 7 and 8b. In that case, the unique recipes have been edited and designated as described above for Card and RBH (R/1, etc.), but the remedies from the numbered collections have not been edited as part of that collection, as this is a much looser collection than those in Card and RBH. Instead, the unique recipes alone have been edited, with information about the location of the intervening numbered recipes provided in the edition. BLAdd contains a completely independent and discrete collection of recipes which is found in none of the other manuscripts. This collection has also been edited as part of the Unique Recipes collection, and the recipes designated as Book BL/1, BL/2 etc. The location of all of these recipes can be found in Appendix 1: ‘Manuscript Contents’.

The division of these recipe books may be seen as a convenient way to organise this material rather than an indication of its true nature, and the priority given to BLAdd in this organisation may also be understood as an arbitrary, if useful, editorial choice. Nevertheless, while the division of the recipes into books was originally based on their appearance in the manuscripts alone, the vocabulary employed in them backs up this division, because each recipe book employs a unique combination of plant names. I characterise each recipe book’s combination of plant names as its ‘plant-name profile’ and have set

out these profiles in a table in ‘Appendix 2: Plant-name Profiles’. That table provides an easy way to compare the use of plant names in each recipe book. Note that these profiles are unique to each recipe book, not to each scribe: scribes did not change or attempt to regularise the plant names they were copying, but rather seem to have been able to cope with this variety. As a result, each manuscript contains a wide variety of plant names, with different names used for the same plant in each manuscript, and in the work of each scribe. This tendency continues throughout the early modern period, and indeed intensifies as further plant names are added to the lexicon, while older plant names are also retained in copies of the medieval remedies found in early modern medical collections. The reliance on BLAdd as the basis for dividing and numbering the recipes may also seem arbitrary, but in truth BLAdd seems to contain more complete versions of Books 1–8 than any of the other manuscripts. While Card, Rawl and RBH are often missing recipes which appear in BLAdd, there are very few which appear in those sources which are not to be found in BLAdd. This does not necessarily indicate that BLAdd is earlier than the others (Card and Rawl in particular), but may rather indicate the opposite, as the innovative orthography employed in that manuscript would also argue.

The purpose of this edition is to represent the corpus as a whole, rather than to reproduce any one source in full. For that reason, I have varied the source manuscript in my editions, so that the base text of each edition is formed by the text in one of the four manuscripts, with variants from the other three provided in footnotes where available. Books 1, 5 and 9 are based on the text in Rawl; Books 2, 3, 6 and 8 are based on BLAdd; Book 4 is based on RBH; and Books 7 and 10 are based on Card. Transcriptions of each manuscript may be found on the *Welsh Prose 1300–1425* website.⁷¹ The purpose behind the variation in the base text for each edition is to give the reader an idea of the nature of all four manuscripts, rather than relying on a single source. As described above, all four manuscripts seem to be drawing on the same sources at the same level of removal. Thus no one copy can claim to be a closer or truer representation of the source texts than another. These texts are utilitarian, and each copy may have been made to be used by a practitioner (with the exception of RBH), so no one copy can claim precedence over the others in importance

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or correctness. Given the practical purpose of these texts, any changes or mistakes made by the scribes are themselves of interest; they may indicate ingredients or plant names that were unfamiliar or new, or they may be the result of changes to the text made by an individual scribe in order to make the text more understandable and thus more useful to him.⁷²

The nature of these texts described above demands a conservative editorial approach. The base text of each edition represents the text as it appears in the manuscript, with a few exceptions. I have added modern capitalisation and punctuation, silently expanded abbreviations, and replaced Middle-Welsh v ('6') with 'w'. The abbreviation 'K' is often used in these texts to represent the Latin R which is usually expanded to *recipe* ('take'), which is normally the first word in these texts. Comparison with the unabbreviated forms in the collections indicates that in Books 1–4, 'K' should be expanded to *kymryt* (that is the verbal noun of the verb 'to take'), while in books 5–10 it should be expanded to *kymer* (the 2 sg. imperative of the same verb).⁷³ Such expansions have been made silently. Text has been supplied from another source in cases where the text of the base manuscript is illegible owing to damage to the page (e.g. Book 3/9), in cases where the page has been cut off or is missing (e.g. Book 5/2) and in cases where the scribe has intentionally left a space in the manuscript for text, perhaps owing to a defect in his source which he was hoping to rectify at a later date (e.g. Book 5/27). The text of entire recipes has also been supplied when these are not found in the collection that forms the base text of the edition but are found in other copies of the same collection. The purpose of these additions is to ensure that all of the available recipes are provided with an edition and translation. The contents of each manuscript can be found in 'Appendix 1: Manuscript Contents', and all supplied text is in square brackets, so that readers can easily apprehend the original form of each collection. Text that seems to be defective or difficult to interpret but which is legible has been retained. Where the text is damaged but an alternate version is not available to supply text, this has been indicated as follows: [...]. Variants from other manuscripts are noted in the footnotes when there are substantial or meaningful differences; minor differences in orthography and word order are not noted.

6. TRANSLATION METHOD

The translation of recipes raises unique problems and must be undertaken with care and deliberation, as each decision can have a drastic effect on the finished product.⁷⁴ While the texts themselves are formulaic in nature, the names of the plants and diseases are problematic and often difficult to interpret. As many scholars have pointed out, the interpretation of the plant names in medieval medical texts is complicated by several factors.⁷⁵ Our conception of the nature of plants and how different plants are related to one another is based on the Linnean system, which classifies plants on the basis of their physical features. Significant changes to this system are under way as botanists re-evaluate the bases for these classifications, but nevertheless the general principles remain. This is entirely different from earlier ways of classifying plants, which grouped them according to their appearance, or according to their combination of cardinal qualities (hot, cold, wet, dry), and which understood their medical efficacy as being dependent upon those qualities.⁷⁶ Many of the texts are translations or adaptations of material which originated in a different locale, with a different climate and different flora from that of the translators' own regions. Thus, when medical texts which may have originated in the Mediterranean region, and southern Italy in particular (themselves dependent on material from the eastern Mediterranean region), are translated into the languages of northern Europe, with their different flora, it can be difficult to determine which plants the translators had in mind in producing their translations.⁷⁷ In Wales there also seems to be a good deal of variation in plant names due to dialect, which is difficult to capture for earlier periods.

But these texts also have qualities which go some way to easing these difficulties. As discussed above, these texts do not exist in a vacuum; rather, they form part of a much larger medical culture. In many cases it has been possible to identify analogues for the recipes in other languages, which can help to identify the plants recommended in the Welsh remedies. Even in cases where such analogues are not forthcoming, this common medical culture can help in the identification of plants. The theory upon which this medicine is based categorised plants according to their two cardinal qualities, either hot or cold, and wet or dry. The qualities assigned to the different plants by theoretical

texts such as herbals, and the uses for which they were recommended, remain remarkably consistent: a plant characterised as cold will never be called upon to treat an ailment arising from excess cold, nor a dry plant to treat an ailment caused by dryness.⁷⁸ These qualities can also help in the identification of plants in the recipes.

The Welsh plant names also have their own specific difficulties, and these have had an effect on earlier translations of these texts. The primary problem is one of authority: the main authorities upon which earlier translators of these texts based their work may not be best suited for the task. The reverence in which these authorities have been held means that their work has been extremely influential, and often accepted without question, even when those authorities themselves express doubt about their own competence. The primary authorities used by previous translators of the medieval Welsh medical texts are the Welsh–Latin *Botanologium* which formed part of the 1632 Welsh–Latin, Latin–Welsh *Antiquae linguae britannicae: nunc vulgo dictae cambro-britannicae... et linguae latinae, dictionarium duplex...* which was written by the great Welsh Renaissance scholar John Davies of Mallwyd, and partly based on the work of his fellow scholars William Salesbury and Thomas Wiliems of Trefriw; and Hugh Davies's 1813 *Welsh Botany*, which was the first systematic treatment of the Welsh flora.

John Davies of Mallwyd (c.1567–1644) was the greatest Welsh scholar of his age. He was one of the men responsible for producing the translation of the Bible that is still in use today, and he published the first complete Welsh dictionary. His decision to make use of the vast corpus of medieval Welsh poetry as the basis for his dictionary ensured that the copiousness of the language was maintained for future use, and that a wide array of texts would remain intelligible to audiences long after they had ceased to be current (the Laws, for example).⁷⁹ But his knowledge of the natural world was limited. He admits in a note following the *Botanologium*, that he knows nothing about plants: 'In re Herbaria absolutum nihil a me, Lector, expectabis ...' ('Reader, you must hope for nothing definitive from me when it comes to plants ...'). He explains to the reader that he has taken the plant names in that section from books: 'Herbarum nomina solum Britannica plura ex historiis, poetis, medicis & doctorum aduersariis notis congesseram ...' ('I have collected the many British names of

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herbs alone from histories, poets, physicians and memoranda of learned men ...'), and hopes that some learned doctor will come along soon to correct his work because he is aware that it is full of errors.

One of Davies's major sources was the Welsh Herbal produced by William Salesbury (1520?–84?), the great Welsh humanist scholar of the generation immediately preceding Davies.⁸⁰ That herbal was based on Leonard Fuchs's *De Historia Stirpium* (1542) and William Turner's *Libellus de Re Herbaria Novus* (1538), his *Names of Herbes* (1548), and his *New Herball* (1551 and 1562), but it contains a great deal of information added by Salesbury himself as well. Unlike Davies, Salesbury was well acquainted with the plants he was writing about, and often included details about when and where he had last encountered certain plants growing. For example, in discussing hart's-tongue, Salesbury states that the finest and most prolific examples of this plant he has seen are those which grow on either side of Pwll y Fwyall in a wooded valley belonging to Tudur ap Robert on the east side, and Robert Wyn ap Ieuan ap Dafydd on the west.⁸¹ As Edgar has shown, Salesbury has taken his plant names from a number of sources: in many cases, he borrowed or translated plant names from English or Latin. Many of these borrowings did not become common in spoken Welsh.⁸² Salesbury admits that he often does not know the Welsh words for certain plants, and sometimes suggests borrowings from English and Latin, some of which then did go on to be used, if not in spoken Welsh, then at least in dictionaries and scholarly works. For example, Salesbury admits that he does not know a Welsh name for the plant balm, unless he were to borrow one from English. Instead, he suggests a number of names based on the Latin form *apiastrum*, which refers to a plant liked by bees, including *gwenynllys* and *gwenynddail* (lit. 'bee-wort' and 'bee-leaves').⁸³ Note that these are not actual existing plant names that Salesbury is referring to, but rather suggestions for possible names. Both refer to balm today, based on the authority of John Davies's dictionary (itself drawing on Salesbury's herbal), but in plant-name glossaries produced before Salesbury's work, *gwenynllys* refers to melilot (BLAdd: *Mellilotum* = *yr wydro* = *y wenynllys*; Pen204, p. 53: *Melilotum* = *yr odrwrth nev y wenyllys*), another plant popular with bees. Salesbury's suggestion seems to have displaced the actual plant identification found in earlier glossaries, such was the force of his authority, and that of the authors who came to use his work.

Despite his knowledge about plants, it is apparent that Salesbury's knowledge of Welsh plant names was imperfect, or it may be that the plant names he recorded were pertinent to his own dialect area of north-east Wales. Whatever the reason, Salesbury's *Llysieulyfr* may be the origin of some of the differences that arise between the plant names used in John Davies's dictionary which went on to become accepted terminology in modern Welsh, and the plant names recorded in earlier glossaries. Salesbury identifies *dail y phion phruyth* as fox-glove, while earlier glossaries identify it as great mullein; he identifies *morgelyn* as sea-holly, while in earlier glossaries it refers to henbane; he identifies *creulys* as groundsel, while earlier glossaries have this word for dwarf elder. In all of these cases, as with balm, the suggestions proffered by Salesbury, and also found in Davies's dictionary, have come to take on the meanings proposed by those authorities, displacing the interpretations found in earlier plant-name glossaries.⁸⁴

John Davies's work was extremely influential, and most herbal dictionaries produced after 1632 are based on it, even works in manuscript. Thus, the Welsh–Latin *Botanologium* written in British Library Additional 15039 (s. xvii²) is simply a copy of John Davies's work, as is that written by Thomas ab Ieuau of Tre'r Bryn in NLW 13085 (s. xvii²); the Welsh–Latin/English glossary written in the hand of William Bona (in Cardiff 2.135) in 1766 is also a copy of this work with English names added. These English names may be the scribe's own additions, or perhaps those of James Davies (Iaco ab Dewi), the author of the glossary according to Bona. Or they may also be drawing on the Welsh–English glossary of plant names published by Thomas Jones as part of his 1688 Welsh–English dictionary *The British Language in its Lustre (Y Gymraeg yn ei Disgleirdeb)*: this is simply John Davies's *Botanologium*, only with English names replacing the Latin ones, as is the 'Botanology' appended to Thomas Richards's 1753 Welsh–English dictionary *Antiquae linguae Britannicae Thesaurus*. The English–Welsh herbal published with Sion Rhydderch's 1725 *English and Welch Dictionary* also seems to be drawing on Davies's work.⁸⁵ Thus, despite John Davies's warning, his work remained uncorrected, and went on to influence many later works.

Hugh Davies, writing in 1813, considered his own work to be the corrective John Davies had hoped for, and he used the introduction to his *Welsh Botany* to showcase many of his predecessor's

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errors.⁸⁶ Hugh Davies was a botanist by profession, and his knowledge of plants was based on real-world examples rather than books. But he was not interested in the historical plant names (indeed, the Physicians of Myddfai are also on the receiving end of his criticisms), but in what he believed to be the correct ones, and he often depended on his own etymological interpretations to identify the referents of the plant names, dismissing textual evidence. Thus, for example, he castigates both John Davies and Edward Lhuyd for identifying the Welsh *gwirthlys* as coltsfoot, reasoning that a plant with a name meaning ‘harsh, repugnant’ could not refer to the gentle herb coltsfoot, but must instead refer to asarabacca, despite the fact that medieval plant-name glossaries agree with Davies and Lhuyd in identifying coltsfoot as *gwirthlys*.⁸⁷ Hugh Davies was also working in a geographically limited area: his *Welsh Botanology* deals with the flora of Anglesey, and it may be assumed that the Welsh plant names he suggests belong to his own dialect. These may not be suitable for interpreting texts probably produced in south Wales, and making use of that dialect.

William Salesbury’s *Llysieulyfr*, John Davies of Mallwyd’s *Botanologium* and Hugh Davies’s *Welsh Botanology* are authoritative sources, but they are not suitable for interpreting the plant names in our corpus. Later dictionaries based on these sources are also unsuitable.⁸⁸ For this reason, I have ignored all of these sources in interpreting the plant names, and relied on glossaries produced before the end of the sixteenth century instead. The glossaries I have relied on are the two Latin–Welsh glossaries found in the manuscripts that form the basis of this edition (one in BLAdd and one in Card), as well as a number of Latin–Welsh, Welsh–English, and Welsh–Welsh plant-name glossaries found in seven manuscripts dating from the fifteenth and sixteenth centuries.⁸⁹ These are to be found in Peniarth 204 (s. xv²), NLW 2034C (s. xv²), Peniarth 326 bundle 6 (s. xv²), Llanstephan 10 (1515), BLAdd 15045 (s. xvi¹), BLAdd 14913 (s. xvi^{med}), and Llanstephan 82 (s. xvi²). I have also made use of the Welsh translation of the English herbal *Angnus Castus*, which is also found in Peniarth 204.

In producing my translation, I have located each Welsh plant name in these glossaries, and noted the Latin plant name which it glosses. I have then used that Latin name to identify the plant. I have based my identification of the Latin items in these vocabularies on

Hunt's *Plant Names of Medieval England* and André's *Les noms de plantes dans la Rome antique*. As noted above, these recipes are not independent native Welsh products, but rather form part of a larger pan-European medical culture. The conception of the herbs used in these recipes is the same as that found in herbals such as that attributed to the fictional author Macer Floridus, and in the Latin recipe books which form the ultimate source for this material. Thus, when these texts make reference to a herb, they are not referring to an actual physical plant so much as to the idea of the plant put forth in these texts which circulated throughout Europe. For that reason, it is appropriate to use the Latin referent of the Welsh plant name as the source for the semantic value of the Welsh text, rather than using the Welsh name directly, which may have changed over time, or been the subject of dialect variation.

The relationship between the idea of the plants used in these recipes, and actual physical plants, is not straightforward, as many early authors recognised. The plant that Dioscorides describes as *artemisia*, for example, may not be the same plant as that recognised as *artemisia* and referred to as *canwraidd* and 'mugwort' by Welsh and English authors, as William Turner surmised.⁹⁰ Nevertheless, the continuity in conceptions of the nature of these herbs and recommendations for their use, which stretches over time and across geographical space, indicates that despite perhaps being different plants, the *artemisia* of classical authors and the *canwraidd* and 'mugwort' of medieval Welsh and English authors are conceptually the same. Whatever plant the Welsh physicians were actually using in their recipes which called for *canwraidd*, they believed it to be the same plant as Dioscorides' *artemisia*. The plant names that we use today carry a double burden, in that they refer both to these larger and older conceptions of plants, and to actual physical plants. This is a dilemma which is impossible to resolve, so in order to deal with it, I have used a definitive list of English plant names in translating the Welsh terms; that is the list of English names recommended by the Natural History Museum and the National Biodiversity Network 'UK Species' project.⁹¹ Each of these names refers to a physical plant which also bears a scientific name, and these have been provided in the plant-name glossary which forms Index 2 of this edition. The point of the inclusion of these scientific names is not to claim that these are definitively the physical

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plants referred to in the recipes, but to note which plant the English name actually refers to. The inclusion of these scientific designations is not a statement about the nature of the plants used in the recipes; rather it is a statement about the nature of the language used, and a recognition of the dual burden of meaning carried by the plant names.

This translation method described above has resulted in a number of significant differences between my translation and earlier translations based on the dictionaries I have mentioned above, but in cases where I have been able to find analogues for the remedies in other languages, my translation method serves to bring the Welsh recipes closer to those analogues. In many cases there is not a great deal at stake, should my interpretation of a plant name turn out differently from that of my predecessors. For example, Pughe and Diverres regularly translate the commonly occurring plant *creulys* as tutsan (based on Hugh Davies), and Jones as groundsel (based on John Davies of Mallwyd), while I interpret it as dwarf elder, based on my glossaries (e.g. Book 6/8, Book 6/17) and on my interpretation of its etymology. Analogues suggest that the ingredient in these recipes should be dwarf elder. The translations of Pughe, Diverres and Jones have the effect of masking the relationship with these analogues, giving the impression that the Welsh remedies are offering unique advice, instead of advice which commonly occurs in many recipe books in Latin and the European vernaculars. But no one is going to die by mixing up these two herbs. In other cases, the effects of these translation differences are more extreme. For example, Pughe, Diverres and Jones regularly translate the commonly occurring plant name *morgelyn* as the edible sea-vegetable sea-holly, based on John Davies of Mallwyd (e.g. Book 2/33, Book 5/45, etc.). But the medieval glossaries agree that *morgelyn* should be identified as the highly toxic henbane. Once again, the analogues suggest that henbane is the correct interpretation of this herb. In this case, the confusion could have deadly consequences. In cases where my translation has differed from that of my predecessors (Pughe, Diverres and Jones), I have included a note giving their translations of the plant name in question. The purpose of this is not to point out the errors of previous translations, but rather to give the reader the option of considering that they may be correct. This is especially true for Ida Jones's translation of the recipes in Card, which is generally excellent and with which I am reluctant to disagree.

In using these glossaries rather than depending on more modern dictionaries for the plant names, I realise that I am making a major assumption about the texts: I am assuming that the texts make sense, and that the glossaries and the medical texts which accompany them are meant to work together. When my translation of a plant name brings the Welsh remedy closer in line with analogues in other languages, I assume that this is correct, and that this is what the Welsh author or translator was intending to convey. This implies that these texts were produced by knowledgeable and careful authors and translators, who were aware of the problems that can arise when trying to translate plant names for use in medical texts, and were anxious to mitigate some of the risk involved. Such care could indicate that these texts were produced not for the delectation of Welsh readers wanting to access new types of texts in their own language, but rather for use in a medical setting.⁹² Such an interpretation is supported by the apparent continued use of BLAdd and Rawl by persons interested in medicine discussed above. There is also evidence elsewhere of this care, in cases where the translator of the Welsh recipe has included a gloss to clarify a plant name, or has refused to translate a plant name.⁹³ Book 5/2, for example, the recipe for the complicated wound salve called *Rhad Duw* ('God's Grace'), includes the Latin as well as the Welsh plant names: 'betonice id est danawc sanfret, pimpiaella id est doruagyl, veruene id est veruyn, scopacis calamite id est ystor bonheddic.' Forms such as *agrimon* at 8/32 for the more usual *tryw* may also be an indication of such care.

The names of many of the diseases are equally challenging to translate.⁹⁴ Medieval concepts of disease are often different from modern concepts, yet the terminology for illnesses does not offer an elegant way to recognise this.⁹⁵ For example, we understand cancer as a number of related conditions which arise when faults occur at a cellular level, causing the overproduction of certain types of cells, which often leads to the production of malignant growths. But the medieval concept of cancer was entirely different; cancerous tumours were understood to be collections of corroded or burned black bile.⁹⁶ Medieval recipes intended to treat 'cancer' are meant to treat that condition, not the series of ailments we know as cancer today. Our understanding of cancer is much broader than the medieval one, and takes in many more types of illnesses. Our understanding of 'gout',

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on the other hand, is much narrower than the medieval concept of that disease, and includes many fewer ailments. We understand gout as an arthritic condition caused by the deposit of uric acid crystals in the joints; in the Middle Ages, gout was considered to be the result of excess humours produced by the liver, which would then fall or drip down the body and become deposited in the joints. This medieval ‘gout’ refers to all manner of arthritic conditions and joint pains, not just those caused by the effects of uric acid. Medieval remedies for gout are meant to treat this much wider range of ailments.

In some cases, a disease name can refer to more than one condition. Thus the word *cancr* (modern Welsh ‘cancer’) can refer to both cancer and gangrene. This is evident from synonyms used for the disease in the remedies themselves. The problem of confusion between cancer and gangrene is not unique to Welsh medical literature, but is a much wider phenomenon.⁹⁷ In some cases, the Welsh names seem to be the result of a translation. For example, the different types of *bolwst* described at Book 1/5 seem to represent different types of hernia described by medical authors such as Lanfranc of Milan. In other cases, it is not possible to map the Welsh names onto such descriptions. The fever names described at Book 1/1, for example, do not seem to reflect the treatment of this condition by any other author, and are extremely difficult to interpret as a result. In some cases the Welsh disease name refers to a disease category or concept for which no modern equivalent exists. For example, the disease called *clefyd a ys y kic i gilyd* (‘the disease in which the flesh consumes its own’, Book 5/1) and *y kic a ys y llall* (‘flesh that consumes the other’, Book 10/34, 10/35, 10/45) both seem to be attempts to render Middle English *estiomene*, or Latin *estiomenus*, that is ‘flesh that eats itself’, itself a reference to gangrene.⁹⁸ Similarly, the word *gwayw* (lit. ‘spear’, with a transferred meaning of ‘sharp pain’) seems to be used in such a way that it retains the same range of meanings as Middle English *passioun*, Latin *passio*, that is, ‘pain’ (e.g. Book 3/6, Book 5/12), ‘sore’ (e.g. Book 8/3, Book 10/46), and in a number of disease names (e.g. *gwaew idwu* for *passio artetica* or ‘gout’, Book 10/49, 10/50, 10/51). There is no modern English word which includes all of these connotations, so the word *gwayw* has been translated in a number of different ways. Medieval disease categories do not match modern disease categories, and even when they may share the same name (as in the cases of cancer and gout above), it

is important to keep in mind that the medieval text is always referring to the medieval disease category, not the modern one.

Notes

1. Daniel Huws, in his forthcoming *Repertory of Welsh Scribes and Manuscripts*, places BLAdd, Card and Rawl in the date range 1375–1425, and RBH in the range 1382–1405. All the information on the dating, collation and scribes of the manuscripts provided in this work depends on that source. I am grateful to Mr Huws for making this work available for me to consult.
2. On Iolo's work as a forger see Mary-Ann Constantine, *The Truth Against the World: Iolo Morganwg and Romantic Forgery* (Cardiff, University of Wales Press, 2007) and Prys Morgan, 'From a death to a view: the hunt for the Welsh past in the Romantic period', in E. Hobsbawm and T. Ranger (eds), *The Invention of Tradition* (Cambridge: Cambridge University Press, 1983), pp. 43–100. On his life and character see G. J. Williams, *Iolo Morganwg: Y Gyfrol Gyntaf* (Cardiff: University of Wales Press, 1956) and G. H. Jenkins, *Y Digymar Iolo Morganwg* (Talybont: Lolfa, 2018).
3. John Williams (ab Ithel, ed.) and John Pughe (trans.), *The Physicians of Myddfai* (Llandovery: D. J. Roderic for the Welsh MSS Society, 1861), p. 298. The reference to John Jones is probably based on the gravestone now in the porch of St Michael's Church in Myddfai which records the death of 'David Jones of Mothvey, Surgeon', who died in 1719, and his son John Jones, Surgeon, who died in 1739.
4. Iolo himself claimed in a note in his hand that the material in the manuscript had been collected by the hymn-writer Harri Siôn of Pontypool (1664–1754) and was sold to him by his son Joseph Jones for three shillings ('Llyfr Meddyginaeth Cynnulliad Harri Jones o Bont y Pwl. Cefais hwn am driswllt gan Joseph Jones mab yr Harri Jones uchod' (NLW 13111, part 2, p. 1). As Daniel Huws notes, it is unclear why Iolo made such a claim, unless it was simply to throw people off the scent of his true source (Huws, 'NLW 13111', *Repertory*).
5. On the changes made by Iolo Morganwg see G. J. Williams, 'Meddygon Myddfai', *Llén Cymru*, 1 (1951), 169–73.
6. *Physicians*, p. xviii.
7. Pol Diverres (ed. and trans.), *Le plus ancien texte des Meddygon Myddveu* (Paris: Maurice le Dault, 1913).
8. Diverres, *Plus ancien texte*, p. lv.
9. These manuscripts are RBH, Oxford Jesus 22 (s. xv²), Cardiff 2.135, Cardiff 2.128, NLW Llanstephan 87, NLW Peniarth 119 (c.1700), NLW Peniarth 120 (c.1696–9), NLW Peniarth 204 (s. xv²–xvi^{med}), and BL Additional 14913 (s. xvi^{med}). Diverres has also confused BLAdd and BL Additional 14913: he dismisses BLAdd as it does not appear in J. Gwenogvryn Evans's *Report on Manuscripts in the Welsh Language*, and seems to believe that the manuscript given to the British Museum by the Welsh Charity School mentioned by Williams (ab Ithel) refers

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- to BL Additional 14913, which is, he points out, later than RBH. See Diverres, pp. lxix–lxxii and Morfydd Owen, ‘Llawysgrif Feddygol a Anwybyddwyd’, *Bulletin of the Board of Celtic Studies*, 26 (1974), 48–9 for a discussion of this error.
10. See Book 3/1 for this preface.
 11. See Book 10/1 for this text. These are the only two authorities referred to in this corpus. This may indicate that such authorities were unknown, or it may indicate that the writers of these texts were confident enough in their own grasp on the material that they felt no need to provide such references. For this argument in relation to Old English remedies see D. Banham, ‘Dun, Oxa and Pliny the Great Physician: Attribution and Authority in Old English Medical Texts’, *Social History of Medicine*, 24 (2011), 57–73.
 12. J. B. Smith, ‘Gruffudd ap Rhys (d. 1201)’, *Oxford Dictionary of National Biography* (Oxford: Oxford University Press, 2004); online edn, January 2008 (<http://www.oxforddnb.com/view/article/1170>), accessed 24 October 2018.
 13. For a treatment of this tale see Sioned Davies, ‘The Lady of the Lake and Legend Transmission’, *Transactions of the Physicians of Myddfai Society 2011–2017*, ed. R. Barlow ([n.p.]: Physicians of Myddfai Society, 2018), pp. 9–17; Robin Gwyndaf, ‘A Welsh Lake Legend and the Famous Physicians of Myddfai’, *Béaloidéas*, 60/1 (1992/3), 241–66; Owen, Meddygon Myddfai; and Juliette Wood, ‘The Fairy Bride Legend in Wales’, *Folklore*, 103 (1992), 56–72 and her ‘A Fairy Bride among the Druids: Narrating Identity in a Welsh Folk Tale’, *Transactions of the Physicians of Myddfai Society*, pp. 55–60. I am grateful to Robin Gwyndaf for kindly sending me a copy of his article.
 14. See the introduction to *The Physicians of Myddfai*, p. xix for an account of the descent of this family. Many other individuals claimed such a descent, including one William Evan of Carmarthen, who died in Cardiff jail in April 1768, according to the diary of William Thomas of St Fagans. William Evan had resorted to practising uroscopy for paying customers while in the jail in order to support himself. He described himself as one of the sons of ‘the last Doctors of Meddvai’, probably in order to drum up business. See R. T. W. Denning (ed.), *The Diary of William Thomas, 1762–1795* (Cardiff: South Wales Record Society, 1995), p. 203. Dafydd Samwell, the physician who accompanied Captain Cook on his last voyage and wrote the narrative of his death, jokingly claimed to be such a descendant in a mock advertisement for his ‘Genuine Myddfai Pills’ which he published in William Woodfall’s *The Diary, or Woodfall’s Register* in 1792. There Samwell claims that these pills are ‘prepared at the time of full moon from the original receipt of the renowned Meddygon Myddfai which is preserved in the Museum of Dafydd Ddu Feddyg their direct descendant and the only sub-lunar practitioner possessed of their wonderful Arcane, Druidical, Medical and Mystical’. See David B. James, *Myddfai: Its Land and Peoples* (Bow Street: David B. James, 1991), p. 40 for this text.

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15. The idea that the cultural practices of the present-day Celtic nations can be traced to any sort of unified Celtic people of the past is not accepted today. For an example of this tendency see C. Wagner et al., ‘Antibacterial Activity of Medicinal Plants from the Physicians of Myddvai, a 14th Century Welsh Medical Manuscript’, *Journal of Ethnopharmacology*, 203 (2017), 171–81, which uses the texts from the 1861 edition, along with insights from present-day herbalists in Scotland, to examine the antibacterial and antimicrobial actions of herbs used by both groups. For a critique of the tendency to characterise Welsh medicine of all periods as related to the Physicians of Myddfai see A. Withey, ‘Unhealthy Neglect? The Medicine and Medical Historiography of Early Modern Wales’, *Social History of Medicine*, 21 (2008), 163–74. For a treatment of the folk medicine practices of Wales in the recent past see Anne Elizabeth Williams, *Meddyginaethau Gwerin Cymru* (Talybont: Y Lolfa, 2017) and references therein, although note that most of the material is based on the author’s extensive research.
16. *Physicians*, p. ix.
17. For a discussion and edition of the narrative triads see Rachel Bromwich (ed. and trans.), *Trioedd Ynys Prydain*, 4th edn (Cardiff: University of Wales Press, 2014). For the legal triads see Sara Elin Roberts (ed. and trans.), *The Legal Triads of Medieval Wales* (Cardiff: University of Wales Press, 2011).
18. See Books 1/12, 2/22, 2/27, 3/2, 3/9, 3/11, 4/10, 7/2, 7/3 and 7/4 for examples.
19. On the origin of this series of triads see Rachel Bromwich, ‘*Trioedd Ynys Prydain: The Myvyrian Third Series*’, *Transactions of the Honourable Society of Cymmrodorion* (1968), 299–338.
20. Peniarth 204, p. 83. This is the section of the manuscript written by the prolific scribe Thomas Gruffydd of Glamorgan.
21. W. D. Rowlands and A. P. Owen (eds), ‘Gwaith Iorwerth ab y cyriog’, in Rh. Ifans et al. (eds), *Gwaith Gronw Gyriog, Iorwerth ab y Cyriog ac eraill* (Aberystwyth: CAWCS, 1997), pp. 34–85. While this poem is attributed variously to Dafydd ap Gwilym and to Iolo Goch in the manuscripts, Ifor Williams suggested that it should be attributed to Iorwerth ab y Cyriog. This verse is also quoted by John Davies of Mallwyd in his entry on ‘Myddfai’ in his 1632 dictionary, where it is ascribed to Dafydd ap Gwilym.
22. Ifor Williams pointed out that the poem was probably written before 1350, when Dafydd ap Gwilym stopped producing poetry, as he refers to Iorwerth unflatteringly in a poem addressed to his fellow poet, Madog Benfras. There he notes that Madog has received a birch garland from his sweetheart as payment for a poem he has written to her. He says that Madog’s only desire from his sweetheart is her love, while Iorwerth is after material gain, and refers to his poem about his valuable gift as proof. See Rowlands and Owen, ‘Gwaith Iorwerth’, pp. 68–9 for this argument.
23. Morfydd Owen, ‘Meddygon Myddfai: A Preliminary Survey of some Medieval Medical Writing in Welsh’, *Studia Celtica*, 10/11 (1975/6), 210–33, p. 217.

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24. Owen, ‘Meddygon Myddfai’, p. 219.
25. Owen, ‘Meddygon Myddfai’, p. 213.
26. A number of copies of the medical texts from the Red Book, with the Latin texts left out, began to circulate in Carmarthenshire in the eighteenth century under the name ‘Meddygon Myddfai’ or ‘Gwaith Meddygon Myddfai’; these are NLW 1609 (*c.*1700) which was written by David Parry, an amanuensis of Edward Lhuyd; NLW Llanstephan 87 (1713) in the hand of Iaco ab Dewi of Llanllawddog; Cardiff 2.135 (1766) in the hand of William Bona of Llanpumsaint; and Cardiff 2.128 (1753) and NLW Cwrtmawr 496B (1767), both in the hand of Thomas Beynon of Greenmeadow. Lewis Morris made a title page for BLAdd when it was in his possession, which identified that manuscript as ‘Meddygon Myddfai vel Medici Mothovienses’, and the Welsh uroscopy text ‘Ansoddau’r Trwnc’, which was published as part of the pamphlet *Drych i Ddwfr Cleifion* by Dafydd Efan of Pontargothi in 1765, was identified as ‘Gwaith Meddygon Myddfai’ in that publication. On this pamphlet see Diana Luft (ed.), ‘Ansoddau’r trwnc: A Welsh Uroscopic Tract’, *Zeitschrift für Celtische Philologie*, 58 (2011), 55–86.
27. Owen, ‘Meddygon Myddfai’.
28. For these dates see Huws, *Repertory*.
29. The pages are disordered in the manuscript: this section contains continuous text. I am grateful to Katherine Leach for transcribing this text for me.
30. This is probably a reference to the Volusian who was responsible for finding Veronica and her healing image of Jesus, and accompanying her to Rome.
31. On the location of this manuscript see Diana Luft, ‘Locating the British Library Additional 14912 calendar’, *Studia Celtica*, 53 (2019), 103–32.
32. The published texts are Book 3/1–3/5, 3/7, and Book 4/11. The short introduction to these excerpts repeats the idea that this is one of several copies of the same work, claiming, ‘There are several other copies of it, some imperfect, and some to which are added the works of others’ (p. 304).
33. Huws, ‘Add. 14912’, *Repertory*. See also Morfydd Owen, ‘Llawysgrif Feddygol’. The seventeenth-century physician has added notes of a medical nature, including a recipe for ointment for ‘ulcers in any parte of the bodye’ using oil, resin, wax, rose oil, and terebinth, on f. 46.
34. Morfydd Owen, ‘Manion Meddygol’, *Dwned*, 7 (2001), 43–63.
35. This title is taken from Edward Lhuyd, who describes the medical collection in RBH as ‘Medhygon Mydhvei. Medici Mothovienses’ in his 1707 *Archaeologia Britannica* (p. 262). A later hand, perhaps Morris’s, has added Lhuyd’s Latin translation of the beginning of this text in the margin at the bottom of f. 20r in BLAdd: “Hic summo favente numine, agetur de praecipuis humanis corporis medelis.”
36. Huws, ‘Cardiff 3.242’, *Repertory*.

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37. These wrappers now form Cardiff 5.99. Neil Ker, *Medieval Libraries of Great Britain: A List of Surviving Books* (London: Offices of the Royal Historical Society, 1964), p. 367; Huws, 'Cardiff 3.242', *Repertory*.
38. Ida Jones (ed. and trans.), 'Hafod 16 (A Medieval Welsh Medical Treatise)', *Études Celtiques*, 7 and 8 (1955–9): 46–75, 270–339 and 66–97, 346–93. On the relationship between the texts in this manuscript and those in RBH see T. J. Morgan, 'Meddygon Myddveu a Havad 16', *Bulletin of the Board of Celtic Studies*, 8 (1937), 306–19.
39. Huws, 'Rawl. B. 467', *Repertory*.
40. The verse is identified by Daniel Huws as Walther 17947 'Si quis sentiret' (Huws, 'Rawl. B. 467', *Repertory*).
41. Edward Lhuyd, *Archaeologia Britannica* (Oxford: Printed at the Theatre for the Author, 1707), p. 262; M. Owen, 'The Medical Books of Medieval Wales and the Physicians of Myddfai' *Carmarthenshire Antiquary*, 31 (1995), 34–83.
42. This charm is also found in the main collection of recipes and can be seen in this edition at Book 4/26. See the note for that recipe for a transcription of the charm here.
43. The text reads: 'Y llyfrder yn y llygeid, a deder yn vreich, a cof yn yr ymhenydd, a'r meddwl yn y gallon, a gwers yr avy, a'r oerder yn yr yssgevinein, a'r llawenydd yn y ddyec, a gwewwyr yn y essgyrn, a'r digoveint mewn bystyl bach a vydd ar vchaf yr avy, a'r anaf yn y giev, angev yn y gwthi' ('Laziness is in the eyes and strength in the arms and memory in the brain and thought in the heart and heat in the liver and coldness in the lungs and happiness in the spleen and pains in the bones and anger in the small gall above the liver, and the injury in the sinews, death in the veins').
44. The verse reads: 'Bytoni ryw sentri wermod sydd o'r pwdyr/ Pvnt o'r pedwar defnydd/ berw'n ffest ar dan fforestydd/ trwy y gloywvel, tryagl vydd. Nanmor' ('Betony, ruw, centaury, wormwood / A pound of the powder of the four substances / Boil it well on a fire made from forests / In clear honey, and that will be treacle. Nanmor.' For an edition of this poem see T. Roberts and I. Williams (eds), *The Poetical Works of Dafydd Nanmor* (Cardiff: University of Wales Press, 1923), p. 117.
45. The text reads: 'Ameras, c[a]mamile, betony, hockys, holihockys, sage, mynte, heyhoue, sothernwode, mogwort, welcrassyn, horehounde, rede nettill, loreff lewys, walwort. And do there to. A dotter gyda hwynt emenyn Mai, nyd amgen no hanner pwys, a hefyd quarter pwys o oil dolif, a hanner quart of wax o gwyr gwyr, a chwarter gwer deveid, a chwarter o ystor' ('Ameras, chamomile, betony, common mallow, hollyhock, sage, mint, ground-ivy, southernwood, mugwort, water-cress, horehound, red nettle, laurel leaves[?], dwarf elder. And do there to. And add to that May butter, namely half a pound, and also a quarter pound of olive oil, and half a quart of wax of virgin wax and a quarter of sheep tallow and a quarter of resin').

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46. For a full list of contents and a discussion of this manuscript see Daniel Huws, ‘Llyfr Coch Hergest’, in Dafydd Johnston et al. (eds), *Cyfoeth y Testun: Ysgrifau ar Lenyddiaeth Gymraeg yr Oesoedd Canol* (Cardiff: University of Wales Press, 2003), pp. 1–30.
47. On Hopcyn ap Tomas and the Red Book see Christine James, “Llwyd Wybodau, Llén a Llyfrau”: Hopcyn ap Tomas a’r Traddodiad Llenyddol Cymraeg’, in Hywel Teifi Edwards (ed.), *Cwm Taue* (Llandysul: Gomer, 1993), pp. 4–44 and Pry Morgan, ‘Glamorgan and the Red Book’, *Morganwg*, 22 (1978), 42–60.
48. On the identity of Hywel Fychan see Brynley F. Roberts, ‘Un o lawysgrifau Hopcyn ab Tomas o Ynys Dawe’, *Bulletin of the Board of Celtic Studies*, 22 (1967), 223–7.
49. Owen, ‘Meddygon Myddfai’, p. 224.
50. See Book 1/1 for references and discussion.
51. See Book 3/5 for references and discussion. I am grateful to Sara Elin Roberts for clearing up this point for me.
52. For this period see A. Withey, *Physick and the Family: Health, Medicine and Care in Wales 1600–1750* (Manchester: Manchester University Press, 2011).
53. See Owen, ‘Meddygon Myddfai’, p. 229 and Getz, *Healing and Society in Medieval England: A Middle English Translation of the Pharmaceutical Writings of Gilbertus Anglicus* (Madison WI: University of Wisconsin Press, 1991), p. xlivi for these points.
54. The Anglo-Saxon medical texts exhibit a similar close relationship to a common European medical tradition, and a similar mixture of texts which can be traced to Latin originals, and those which cannot. On these texts see J. N. Adams and M. Deegan, ‘Bald’s Leechbook and the *Physica Plini*’, *Anglo-Saxon England*, 21 (1992), 87–114; Debby Banham, ‘A millennium in medicine: new medical texts and ideas in England in the eleventh century’, in S. Keynes and A. P. Smyth (eds), *Anglo-Saxons: Studies Presented to Cyril Roy Hart* (Dublin: Four Courts Press, 2006), pp. 230–42 and her ‘England joins the medical mainstream: new texts in eleventh-century manuscripts’, in H. Sauer and J. Storey (eds), *Anglo-Saxon England and the Continent* (Tempe: Arizona Center for Medieval and Renaissance Studies, 2011), pp. 341–52; M. L. Cameron, ‘The Sources of Medical Knowledge in Anglo-Saxon England’, *Anglo-Saxon England*, 11 (1983), 135–55, his ‘Bald’s Leechbook: Its Sources and their Use in its Compilation’, *Anglo-Saxon England*, 12 (1983), 153–82, and his ‘Bald’s Leechbook and Cultural Interactions in Anglo-Saxon England’, *Anglo-Saxon England*, 19 (1990), 5–12; Maria D’Aronco, ‘How “English” is Anglo-Saxon medicine? The Latin sources for Anglo-Saxon medical texts’, in C. Burnett and N. Mann (eds), *Britannia Latina: Latin in the Culture of Great Britain from the Middle Ages to the Twentieth Century* (London: The Warburg Institute, 2005), pp. 27–41 and A. L. Meanie, ‘Variant Versions of Old English Medical Remedies and the Compilation of Bald’s Leechbook’, *Anglo-Saxon England*, 13 (1984), 235–68.

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55. The British Library online catalogue description of this manuscript notes that this Edward is described as Edwardus Niger in a later hand, and conjectures that it is based on an earlier collection written in a northern dialect found in the thirteenth-century manuscript BL Royal 17 A viii (art. 1), and in a later manuscript in a southern dialect in BL Royal 17 A xxxii (art. 3); http://searcharchives.bl.uk/IAMS_VUz:LAMS040-002106802 (accessed 15 November 2018).
56. This collection can be found in Wellcome 542, BL Harley 2378 (ed. Henslow), London Medical Society 136 (ed. Dawson), BL Royal 12.G.iv, and GUL Hunter 328 f. 62v.
57. I have made extensive use of digital editions such as the *Malaga Corpus of Late Middle English Scientific Prose* (<http://hunter.uma.es/>), and Taavitsainen et al. (eds), *Middle English Medical Texts 1375–1500* (Amsterdam: Benjamins, 2005).
58. These are M. Ogden (ed.), *The ‘Liber de Diversis Medicinis’* (London: Oxford University Press for EETS, 1938); T. Hunt (ed.), *Popular Medicine in Thirteenth-century England: Introduction and Texts* (Cambridge: D. S. Brewer, 1990), and T. Hunt and M. Benskin (eds), *Three Receptaria from Medieval England: The Languages of Medicine in the Fourteenth Century* (Oxford: Society for the Study of Medieval Languages and Literature, 2001).
59. On the difficulties of accurately dating medieval Welsh texts see Simon Rodway, *Dating Medieval Welsh Literature: Evidence from the Verbal System* (Aberystwyth: CMCS Publications, 2013).
60. The standard treatment of medieval Welsh remains D. Simon Evans, *A Grammar of Middle Welsh* (Dublin: DIAS, 1964). More recent editions of texts also include useful discussions of the language. See, for example, Brynley F. Roberts (ed.), *Breudwyt Maxen Wledic* (Dublin: DIAS, 2005), Alexander Falileyev (ed.), *Welsh Walter of Henley* (Dublin: DIAS, 2006), Ian Hughes (ed.), *Math uab Mathonwy* (Dublin: DIAS, 2013) and Patrick Sims-Williams (ed.), *Buchedd Beuno* (Dublin: DIAS, 2018). Sims-Williams includes a short grammar of medieval Welsh in his introduction.
61. For these developments see Simon Rodway, ‘A Datable Development in Medieval Literary Welsh’, *Cambrian Medieval Celtic Studies*, 36 (1998), 71–94 and his *Dating Medieval Welsh Literature*, and Patrick Sims-Williams, ‘Variation in Middle Welsh Conjugated Prepositions: Chronology, Register and Dialect’, *Transactions of the Philological Society*, 111 (2013), 1–50.
62. The forms in question are in Card *cleuychawd*, *burdawd*, *godefawd*, *attebawd*; in Rawl *cleuychawd*; in RBH *burdawd*, *godeuawd*, *attebawd*, *gynhullawd*.
63. See Rodway, *Dating Medieval Welsh Literature*, pp. 73–4 for a treatment of these forms. The forms in question are in BLAdd: *peris*, *proues*, *rodes*, *kauas*; in Card *gweles*, *profes*, *rodes*, *ossodes*, *dangosses*; in Rawl *kauas*; in RBH *peris*, *gedwis*, *ossodes*, *dangosses*, *kauas*.
64. GPC, ‘ffurf’, ‘ffurfaidd’, ‘ffurfeiddiaf’.

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65. I am grateful to Simon Rodway for his advice on this. On further suggestions for the survival of the *-wys* ending, including as a possible dialect feature, see his *Dating Medieval Welsh Literature*, pp. 164–5.
66. These features are discussed in Peter Wynn Thomas, ‘Middle Welsh Dialects: Problems and Perspectives’, *Bulletin of the Board of Celtic Studies*, 40 (1993), 17–50.
67. On the scribal practices of interfering as opposed to conservative scribes, see Thomas, ‘Middle Welsh Dialects’.
68. Thomas, ‘Middle Welsh Dialects’, p. 43. See also Simon Rodway, ‘The Red Book Text of “Culhwch ac Olwen”: A Modernising Scribe at Work’, *Studi Celtici*, 3 (2004), 93–161.
69. <http://www.rhyddiaithganolocsol.caerdydd.ac.uk/>
70. <https://digital.bodleian.ox.ac.uk/inquire/p/1cd2f0b5-cdb1-43ff-8eda-e5319aebd862> and <https://digital.bodleian.ox.ac.uk/inquire/p/9bf187bf-f862-4453-bc4f-851f6d3948af>
71. <http://www.rhyddiaithganolocsol.caerdydd.ac.uk>
72. W. Cosgrove argues that scribes of scientific manuscripts made changes to their texts in order to make them more understandable, and thus more useful, in his, ‘Textual criticism in a fourteenth-century scientific manuscript’, in W. Eamon (ed.), *Studies in Medieval Fachliteratur* (Brussels: Omirel, 1982), pp. 45–58. Faith Wallis argues that editors of early medieval medical texts must ‘invert the values of classical philology’, and resist the temptation to attempt to produce an authoritative ur-text based on critical emendation in her ‘The experience of the book: manuscripts, texts, and the role of epistemology in early medieval medicine’, in D. G. Bates (ed.), *Knowledge and the Scholarly Medical Traditions* (Cambridge: Cambridge University Press, 1995), pp. 101–26. She notes that these texts will tend to be unstable and changeable because they were well used. See also T. Marqués-Aguado, ‘Errors, Corrections and Other Textual Problems in Three Copies of a Middle English Antidotary’, *Nordic Journal of English Studies*, 13 (2014), 53–77, and L. E. Voigts, ‘Editing Middle English medical texts: needs and issues’, in T. H. Levere (ed.), *Editing Texts in the History of Science and Medicine* (New York and London: Garland, 1982), pp. 39–67.
73. The use of the verbal noun here is unexpected. It may be that the Welsh translators did not recognise the Latin *recipe* as an imperative, or were not inclined to reproduce this imperative.
74. On the special characteristics of the medical recipe and recipe collections see R. Carroll, ‘The Middle English Recipe as a Text-Type’, *Neuphilologische Mitteilungen*, 100 (1999), 27–42 and her ‘Middle English recipes: vernacularization of a text-type’, in I. Taavitsainen and P. Pahta (eds), *Medical and Scientific Writing in Late Medieval English* (Cambridge: Cambridge University Press, 2004), pp. 174–97; T. Hunt, ‘Introduction’, in his *Popular Medicine in Thirteenth-century England* (Cambridge: D. S. Brewer, 1990), pp. 16–24; and

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- I. Taavitsainen, ‘Middle English Recipes: Genre Characteristics, Text Type Features and Underlying Traditions of Writing’, *Journal of Historical Pragmatics*, 5 (2001), 85–113.
75. On the difficulty in interpreting the plant names used in pre-modern medical texts see M. D’Aronco, ‘The Botanical Lexicon of the Old English Herbarium’, *Anglo-Saxon England*, 17 (1988), 15–33 and her ‘A problematic plant name: *elebtre*. A reconsideration’, in A. Van Arsdall and T. Graham (eds), *Herbs and Healers from the Ancient Mediterranean through the Medieval West: Essays in Honor of John M. Riddle* (Williston, VT: Ashgate, 2012), pp. 187–216; J. L. Reveal, ‘Identifying plants in pre-Linnaean botanical literature’, in B. Holland (ed.), *Prospecting for Drugs in Ancient and Medieval European Texts: A Scientific Approach* (Amsterdam: Harwood Academic Publishers, 1996), pp. 57–90; J. M. Riddle, “Ex Herbis Femininis” and Early Medieval Medical Botany’, *Journal of the History of Biology*, 14 (1981), 43–81; H. Sauer, ‘Towards a linguistic description and classification of the Old English plant names’, in M. Korhammer (ed.), *Words, Texts and Manuscripts: Studies in Anglo-Saxon Culture presented to Helmut Gneuss* (Cambridge: D. S. Brewer, 1992), pp. 381–408; J. Stannard, ‘Botanical data and late medieval ‘Rezeptliteratur’, in G. Keil (ed.), *Fachprosa-Studien* (Berlin: E. Schmidt, 1982), pp. 371–95; the introduction to A. Van Arsdall, *Medieval Herbal Remedies: The Old English Herbarium and Anglo-Saxon Medicine* (New York and London: Routledge, 2002); and L. E. Voigts, ‘Anglo-Saxon Plant Remedies and the Anglo-Saxons’, *Isis*, 70 (1979), 250–68.
76. On these types of classification see M. L. Cameron, *Anglo-Saxon Medicine* (Cambridge: Cambridge University Press, 1993), pp. 100–16; L. Totelin and G. Hardy, ‘3.4.3 Classification of plants in the works of Galen and other medical writers’, in their *Ancient Botany* (London: Routledge, 2015 (electronic edition)); and Iolanda Ventura, ‘Classification systems and pharmacological theory in medieval collections of *materia medica*: a short history from the antiquity to the end of the 12th century’, in T. Pommerening and W. Bisang (eds), *Classification from Antiquity to Modern Times* (Berlin: De Gruyter, 2017), pp. 101–66.
77. D. Olalla, ‘Is plant species identification possible in Middle English herbals?’, in P. Shaw et al. (eds), *From Clerks to Corpora: Essays on the English Language Yesterday and Today* (Stockholm: Stockholm University Press, 2015), pp. 53–70; p. 54; J. Stannard, ‘A Fifteenth-century Botanical Glossary (Huntington Library MS HM 64)’, *Isis*, 55 (1964), 353–67, p. 355, and his ‘Medieval Reception of Classical Plant Names’, *Revue de Synthèse*, series 3, vol. 3 (1968), 153–62, p. 154.
78. See Cameron, *Anglo-Saxon Medicine*, p. 109 and Maria D’Aronco and M. L. Cameron (eds), *The Old English Illustrated Pharmacopoeia: British Library Cotton Vitellius C III* (Copenhagen: Rosenkilde and Bagger, 1998), p. 47 for this point.

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79. On the accomplishments and influence of John Davies see the essays collected in Ceri Davies (ed.), *Dr John Davies of Mallwyd: Welsh Renaissance Scholar* (Cardiff: University of Wales Press, 2004).
80. For an edition of this text see Iwan Rhys Edgar (ed.), *Llysieulyfr Salesbury* (Cardiff: University of Wales Press, 1997). The text was edited from another manuscript by E. Stanton Roberts in *Llysieulyfr Meddyginaethol a briodolir i William Salesbury* (Liverpool: Hugh Evans & Sons, 1916). For Salesbury's influence on John Davies's dictionary see *LlS*, p. xxxii. On William Salesbury's work and influence see Alun Mathias, 'William Salesbury: ei fywyd a'i weithiau', in Geraint Bowen (ed.), *Y Traddodiad Rhyddiaith* (Llandysul: Gwasp Gomer, 1970), pp. 54–78.
81. *LlS*, p. 61.
82. *LlS*, p. xxxi.
83. *LlS*, p. 94.
84. Salesbury's herbal also seems to have influenced the list of 'British plant names' appended to Thomas Johnson's 1633 edition of John Gerard's *Herball or Generall historie of Plantes*. He claims that this was sent to him by Robert Davies of Gwysaney (1581–1633) who served as sheriff of Flintshire (*DWB*, 'Davies-Cooke family, of Gwysaney, Flints.'). This list shares many of the identifications proposed by Salesbury, including those for balm, sea-holly and foxglove discussed above.
85. A copy of this glossary immediately follows the Welsh–English glossary mentioned above in Cardiff 2.135 in the hand of William Bona.
86. Davies *WB* (1813), p. viii.
87. Davies has interpreted this plant name as the noun *gwrblys* meaning 'aversion, hatred', but it more probably represents a compound of *gwrbh* ('against') and *llys* ('herb') indicating a plant that grows on verges and waste ground, as coltsfoot does.
88. The plant-name glossary which was published with the 1861 edition of the texts, and is based on a glossary in NLW 13111 in the hand of Iolo Morganwg, is also unsuitable. It contains a number of unique plant names, some of which may represent genuine southern dialect forms (given Iolo Morganwg's familiarity with plants), and others which are the product of misunderstanding or mischief. For example, this glossary mistakes the mineral ingredient alum for a herb, which it glosses as *giculys*, *llysiau'r giau* ('joint-wort'), and the mineral ingredient *attramendwm* (i.e. atrament, vitriol) as another plant, which it glosses as *y gellesc* ('yellow flag').
89. The BLAdd glossary was edited by Whitley Stokes and published in his 'List of Welsh Plantnames', *Archiv für Celtische Lexikographie*, 1 (1900), 37–49. For the Card list see Jones, pp. 52–7. For a discussion of these lists see Morfydd Owen, 'Two Welsh plant glossaries: an introduction', in Guillaume Oudaer et al. (eds), *Mélanges en l'honneur de Pierre-Yves Lambert* (Rennes: TIR, 2015), pp. 263–75.

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90. William Turner pointed out the discrepancies between the plant named as *artemisia* by Dioscorides and Pliny, and his own ‘mugwurt’ in his 1551 *A New Herball*: ‘The true artemisia is as lytle known nowe adayes as is the true pontyke wormwode: & lesse, as I thynke, for this great mugwurt is such an artemisia, as our wormwood is absinthium ponticum; that is bastard, and not the true herbe. Dioscorides wryteth; that artemisia, for the most parte groweth about the see syde; and Pliny writeth; that it growth no where ells, but in the see costs. This common mugwurt of ours, groweth not at any see side, that euer I could se yet; for I coulde nether se it in these costs of england, nor germany, nor yet of Italy; but al waies in hedges, and among the corne, far from the see’. See W. Turner, *A New Herball* (London: Stephen Mierdman, 1551), ‘Of Mugwurt’. For a discussion of the identification of this plant see G. Tobyn, A. Denham and M. Whitelegg, *The Western Herbal Tradition* (Edinburgh: Churchill Livingston/Elsevier, 2011), pp. 123–7.
91. <http://www.nhm.ac.uk/our-science/data/uk-species.html>
92. For the characterisation of some Middle English medical texts as reading material for a newly confident vernacular audience see P. Pahta and I. Taavitsainen, ‘Vernacularisation of scientific and medical writing in its sociohistorical context’, in P. Pahta and I. Taavitsainen (eds), *Medical and Scientific Writing in Late Medieval English* (Cambridge: Cambridge University Press, 2004), pp. 1–18.
93. This point has also been made about the Old English herbal by Maria D’Aronco in her ‘The Old English Pharmacopoeia: A Proposed Dating for the Translation’, *Avista Forum Journal*, 13 (2003), 9–18, p. 15. See also D’Aronco and Cameron, *The Old English Illustrated Pharmacopoeia*, pp. 46–7.
94. For a recent treatment of these names see Morfydd Owen, ‘Names for sicknesses and disease in medieval Welsh’, in S. Zimmer (ed.), *Kelten am Rhein: Akten des dreizehnten Internationalen Keltologiekongresses*, vol. 2 (Mainz am Rhein: Verlag Philipp von Zabern, 2014), pp. 205–16.
95. For a discussion of the problems of terminology, and the importance of avoiding retrospective diagnosis, see J. Arrizabalage, ‘Problematizing Retrospective Diagnosis in the History of Disease’, *Asclepio: Revista de Historia de la Medicina de la Ciencia*, 54 (2002), 51–70.
96. For a discussion of medieval notions of cancer see Luke Demaitre, ‘Medieval Notions of Cancer: Malignancy and Metaphor’, *Bulletin of the History of Medicine*, 72 (1998), 609–37.
97. This is discussed in Demaitre, ‘Medieval Notions of Cancer’, p. 610.
98. For a discussion of the nature of this condition see A. Foscati, in her *Ignis sacer: una storia culturale del ‘fuoco sacro’ dall’antichità al Settecento*, Micrologus Library, 51 (Florence: SISMEL Edizioni del Galluzzo, 2013). I am grateful to Dr Foscati for making this text available to me.

II

THE TEXTS

BOOK 1

(Pedeir teirton yssyd)

This collection of recipes is found in British Library Additional 14912 (BLAdd), Cardiff 3.242 (Card), Oxford Bodleian Rawlinson B467 (Rawl), and Oxford Jesus 111 (RBH). The collection appears as a single text in BLAdd, but is found in two places in Rawl and RBH. The text given here is divided into two parts to reflect this split in Rawl and RBH: part 1 contains recipes 1/1–9 and part 2 has recipes 1/10–16.

BLAdd ff. 14r–16r contains recipes 1/1–3 and 5–14. This is the first text to appear in this manuscript, and it immediately follows a calendar recording saints' feasts. Book 1 is followed in BLAdd by a short text on regimen based on the months of the year (*YMisoedd*). Card p. 69 contains recipes 1/15 and 16. These two recipes are immediately preceded by a short collection of recipes unique to that manuscript ('Cardiff Unique') and followed by a selection of recipes from Book 4 (recipes 4/14, 16, 17, 20–3 and 10–12). In Rawl, Book 1/1–3 and 5–9 (part 1) appear on ff. 22r–23r in booklet 2 of the manuscript. This collection is preceded by a selection of recipes from Book 3 and, like Card, is followed by a selection of recipes from Book 4 (recipes 4/10, 23, 24, 1–9). This collection is itself followed by Book 1/10–14 (part 2) on ff. 24v–26r, which is then followed by a short preface attributing the following texts to the Physicians of Myddfai, and then by recipes from Book 6b. See the introduction to Book 6 and 'Rawlinson Unique' for a treatment of this preface. In RBH, Book 1/1–4 appear in col. 930 of the manuscript. These are followed by part 2 of the same collection in its entirety (Book 1/10–16), and then by the rest of part 1 (recipes 1/5–9). Like Rawl, this collection in RBH is preceded by a selection of recipes from Book 3 and is followed by a selection of recipes from Book 4 (recipes 4/10–16, 18–24, 1–9).

This similarity may represent the arrangement of a common source for Rawl and RBH at this point, although textual differences indicate that neither manuscript is a copy of the other (see recipe 1/8 for an example). The arrangement of Book 1 in RBH may have been motivated by a desire to place all the recipes treating fevers together. While the recipes from Book 1 appear in the same sequence in Rawl

and RBH as they do in BLAdd, this collection does not have solid boundaries in those sources as it does in BLAdd. Rather, in Rawl and RBH the recipes in Book 1 appear to be part of a larger recipe collection including recipes from Book 3 and Book 4, although the end of Book 1 part 2 is signalled in Rawl by the Physicians of Myddfai preface. It is only through comparison with BLAdd that the separate nature of this collection becomes apparent. The edition given here is taken from Rawl, with variants from BLAdd, RBH and Card in the footnotes. The recipes which do not appear in Rawl have been supplied from RBH (recipe 1/4) and Card with variants from RBH (recipes 1/15, 16). Supplied text appears in square brackets.

There are several copies of this collection in early modern manuscripts. The sixteenth-century composite manuscript NLW Peniarth 204 part v contains recipes 1/5–7 on p. 76, 1/10 on p. 87, and 1/1–4, 15 and 16 on pp. 96–8, all in the hand of the prolific scribe Thomas Gruffydd of Glamorgan, immediately following a collection of recipes from Book 3. The seventeenth-century composite manuscript NLW Llanstephan 82 part ii contains recipes 1/1–3 and 5–14 on pp. 186–9. This collection is preceded by a copy of recipes from Book 10 and followed by recipes from Book 3. The eighteenth-century composite manuscript NLW Peniarth 119 contains transcripts made for Edward Lhuyd by his amanuenses. Part i of that manuscript contains a copy made by William Jones of a manuscript which he describes as ‘[I]lyfr 8o gynt o eiddo Mr. Wynn o Fodysgallan yn Sir Gaernarfon ...’ ('an octavo book which once belonged to Mr Wynn of Bodysgallen in Carnarvonshire').¹ Page 55 contains recipes 1/1–4, 15, and 16. As in Peniarth 204, these follow a collection of recipes from Book 3.

This is a specialised treatise on the treatment of fever (*teirton*), hernia (*bolwst*) and haemorrhoids (*lletwigwst*). The material on hernia is similar to advice given by Lanfranc of Milan, Guy de Chauliac and John of Gaddesden. Notes on the translation follow the text. Information on correspondences and possible sources can be found in the ‘Further Notes’ section following that. Recipes for which a further note is provided are followed by an asterisk.



1. BLACK HOEHOUND
Ballota nigra

2. MOTHERWORT
Leonurus cardiaca

3. RED HEMP NETTLE
Galeopsis ladanum

4. DOWNY H. N
G. ochroleuca

6. COMMON H. N
G. tetrahit

5. LARGE FLOWERED H. N
G. versicolor

Part 1

1/1. There are four tertian fevers which have their origins in the head: silent tertian fever,² shivering tertian fever,³ ephemeral fever⁴ and warm fever,⁵ and the fifth is consuming warm fever,⁶ and it originates in the head.*

1/2. Silent tertian fever is got rid of with a purge and a drink and cauteries. This is its origin, namely: from the production of too much moisture in the stomach, and because of that he avoids food and he weakens in the summer.*

1/3. Also mugwort, and madder, and sanicle,⁷ and yarrow, and tut-san, and red cabbage, and there are seven herbs contrary to each one of those.*

1/4. Whoever collects them together will not have a long-lasting illness arising from an injury to the lungs, if he should go on to live. And these are those herbs: the *iewyd*,⁸ agrimony, dwarf elder, dwarf elder,⁹ red mugwort,¹⁰ and common centaury, and greater plantain,¹¹ and greater knapweed,¹² and Spanish pellitory,¹³ and daisy, and common knapweed, and the root of the red dead-nettle, and crowberries, and common St John's wort, and common myrtle,¹⁴ and betony, and the root of the meadowsweet,¹⁵ and heather, and wood avens,¹⁶ and woodruff, and the leaves of the pignut, and wood dock,¹⁷ and worm-wood, and small melilot,¹⁸ and lesser burdock,¹⁹ and orpine together with them.

THE TEXTS

Part 1

1/1. Pedeir teirtonⁱ yssyd, a henyw eu bonned o'r penn:ⁱⁱ teirton vud,ⁱⁱⁱ teirton gryd, brat gyfuaruot, a'r twymyn, a'r bymet yw^{iv} gwall dwymyn, ac o'r pen pan henyw.^v

1/2. Teirton vud o gyuot a llyn a llosceu^{vi} y gwaredir. Llyma y boned, ba vn yw:^{vii} magu gwlybwyr^{viii} gormod yn y kylla, ac o hynny kassau bwyt ohonaw a'e dinerthu yr haf.

1/3. Y ganwreid heuyt,^{ix} a'r wreidryd,^x a'r orchwreid,^{xi} a'r vilfyd,^{xii} a'r twrch,^{xiii} a'r kawl koch, a seith yssyd o lysseu^{xiv} yghyueir pob vn o rei hynny.

1/4. [Pwy bynnac ac eu kaffei ygyt, ny bydei hir nychdawt arnaw o vrath ysgyueint, o'r a elei y vyw. A llyma y llyssev hynny: y iewyd, y tryw, y greulys uendigeit, y greulys war, y ganwreid benngoch, ac yscawl crist, a'r henllydan, a'r bennlas, a'r bybyrllys, a llygat y dyd, a'r benngalet, a gwreid y dynat coch, a'r grygyon, a'r erinllis, a rysswyd, a dannawc sanffret, a gwreid yr erwein, a'r gruc, a'r uabcoll, a'r vtrot, a deil y bywi, a'r trydon, a'r wermot, a'r wenendllys uan, a'r kyngaw man, a'r ganewein ygyt ac wynt.]

ⁱ BLAdd 14r: teurton; RBH 930: teirthon

ⁱⁱ RBH 930: haf ('summer')

ⁱⁱⁱ RBH 930: nyt amgen teirthon uut

^{iv} BLAdd 14r and RBH 930: a'r pymhet teirton yw

^v BLAdd 14r: om. 'ac o'r pen pan henyw'; RBH 930: panyw honno

^{vi} BLAdd 14r: llleseu ('herbs')

^{vii} BLAdd 14r: pan heniw ('from where it comes'); RBH 930: llyma y bonhed hi

^{viii} BLAdd 14r: gwlybwyr gwedyn ('viscous humour'); RBH 930: o uagu gwlybwyr gwydyn

^{ix} BLAdd 14r and RBH 930: lwyt

^x RBH 930: weidryd

^{xi} RBH 930: echwreid

^{xii} RBH 930: uilffwth

^{xiii} RBH 930: kywarch a'r cawl coch a'r turch

^{xiv} BLAdd 14r: seith llysseu yssyd; RBH 930: a'r seith lyssewyn yssyd

1/5. There are four hernias: watery hernia, and hernia of the bowels, and hernia of the testicles, and windy hernia.²⁰ Watery hernia cannot be got rid of. There is also no way to get rid of windy hernia: it is not immediately fatal.*

1/6. Hernia of the bowels is treated with a purge and diluted electuary and a medicinal drink: *vrum*,²¹ and navelwort,²² and scarlet pimpernel, and heath speedwell, and liverwort,²³ and bugle,²⁴ and lungwort,²⁵ and *vussic*,²⁶ and the young leaves of the pignut, and common mallow.^{27*}

1/7. This is how to make that purge: take stinking iris²⁸ and dig it up from its root and rinse it well and slice it fine and pound it in a mortar as well as possible, and throw away the husk. And then put a skillet on the fire, and take that foam²⁹ while it can be had, and put it into a rough cloth over the vessel, and then take it and mix it with an egg yolk and keep it with you while you want it, and make it into small balls and give it to the patient.

1/8. An external hernia³⁰ is got rid of by cauteries and restraints³¹ on the flesh and a drink.*

1/9. There are two warts that appear on the posterior, and this is how they are got rid of: strike them with cold iron and burn where they are and daub with honey.*

THE TEXTS

1/5. Pedeir bolwyst yssyd: bolwyst lyn, a bolwyst golud, a bolwyst belleneu, a bolwyst wynt. Bolwyst lyn, ny ellir y gwaret.ⁱ Nyt oes heuyt allu gwaret rac bolwyst wynt:ⁱⁱ nyt agheu ebrwyd hitheu.ⁱⁱⁱ

1/6. Bolwyst golud, o gyuot a glasgyfleith a medyclyn y gwaredir:^{iv} yr vrum,^v a'r dodeit, a'r diwythyl, a'r ieutawt, a'r gyglennyd, a'r glessin, a redegawc, a'r vussic,^{vi} a godeil y bwi, a'r hoccys.

1/7. Llyma mal y gwneir y kyuot hwnnw: kymryt yr hylithyr a^{vii} gladu o'e von a'e olchi yn da, a'e dauellu yn van a'e vriwaw mywn morter yn oreu y galler, a bwrw y yssic^{viii} ymeith. Ac odyna dodi padell ar y tan,^{ix} a chymryt y berw hwnn tra gafer, a'e dodi mywn lliein crei ar wyneb y llester, ac odyna y gymryt a'e gymyscu a melyn wy a'e gadw genyt tra uynych,^x a'e wneuthur yn belleneu bychein a'e rodi y'r claf.^{xi}

1/8. Bolwyst dieithyr,^{xii} o losceu a magleu yn y cnawt a llyn^{xiii} y gwaredir.

1/9. Dwy dauaden a daw ar gyfeistet,^{xiv} a sef gwed y gwaredir: eu trychu a haearn oer a llosci eu lle a eliaw^{xv} a mel.

ⁱ RBH 932: ny ellir gwaret idi

ⁱⁱ BLAdd 14r: ny ellir heuyd gwaret bolwyst wynt; RBH 930: Bolwyst wynt, nyt oes waret racdi heuyt

ⁱⁱⁱ RBH 932: nyt agheuawl yn ebrwyd

^{iv} BLAdd 14v: om. 'y gwaredir'; RBH 932: llyma y llysseu hynny ('these are those herbs')

^v BLAdd 14v: vrm; RBH 932: wrinc

^{vi} BLAdd 14v: uussuc; RBH 932: a'r griessyn. a'r vusyc. a'r redegawc.

^{vii} BLAdd 14v and RBH 932: a'e

^{viii} RBH 932: soec

^{ix} RBH 932: dodi y lynn hwnnw ymywn padell ar y tan

^x RBH 932: ac odyna kymryt y berwon tra gaffer yn wynn, a'e gadw gennyt hyt y mynnych ('and then take that foaming while it can be had while it is white, and keep it with you as long as you like')

^{xi} RBH 932: pan y rodych y'r claf

^{xii} RBH 932: bellenneu

^{xiii} RBH 932: magleu a lynn a chyuot.

^{xiv} BLAdd 14v: ar y gyfeisted; RBH 932: y gyfuesited

^{xv} BLAdd 15r: a'e heliaw; RBH 932: ac eu heliaw

Part 2

1/10. For shivering tertian fever: take dandelion and common fumitory and mix them with water in the morning and drink it first thing. And just before noon, take wormwood and mix it with water and drink it after the tenth hour, and warm it before drinking. And take bread made from wheat flour, or oat bread, and goat whey and the meat of chicks and porridge made from husks and water, and avoid milk³² and milk food.*

1/11. Another is, should the fever not subside from a person, to put him into a bath the moment the fever comes upon him, and to give him a purge in the bath, according to his strength.*

1/12. The three best drinks for breaking a fever: apple juice, and goat whey, and spring water.*

1/13. Here is another medicine for the shivering tertian fever: take mugwort and dwarf elder and red mugwort,³³ and scarlet pimpernel, and heath speedwell,³⁴ and elder bark and common mallow³⁵ and boil them together in a pot or a cauldron as well as possible. And then take the water and the herbs and put them together into a barrel, and in the hour that the shivering comes to the person, put him into the bath.*

THE TEXTS

Part 2

1/10. Rac teirton gryt: kymryt deint y llew a mwc y daear ac eu taraw ar dwfyr y bore a'e yuet yn gyntaf. Ac ymron haner dyd, kymryt y wermot a'e darawⁱ ar dwfyr a'e yuet hyt ym pen y dec pryt, a'e vwyglyawⁱⁱ kyn y yuet. A chymryt bara pyniol gwenith, neu vara keirch, a meid geifyr a chic kywyon a iwt gweiscon trwy dwfyr, a pheidyaw a llaeth ac a llaethuwyt.ⁱⁱⁱ

1/11. Arall yw, ony pheit y kryt ar dyn:^{iv} y dodi mywn eneint yr awr y del y kryt idaw,^v a rodi kyuot idaw yn yr eneint, herwyd y nerth.

1/12. Goreu tri llyn y dri^{vi} gwres: llyn avaleu, a meid geifyr, a dwfyr fynnawn.

1/13. Llyma vedeginyaeth arall rac teirton gryt:^{vii} kymryt y gawreid lwyt^{viii} a'r greulys vawr^{ix} a'r gwreid bengoch^x a'r diwythyl a'r ieutot a risc^{xi} yr yscaw a'r huccys ac eu berwi ygyt mywn krochan neu gallor yn oreu y galler. Ac odyna kymryt y dwfyr a'r llysseu ac^{xii} eu dodi ygyt mywn kerwyn, ac yn yr awr y del y kryt y'r dyn, y dodi mywn^{xiii} yr ennein.

ⁱ BLAdd 15r and RBH 930: ac eu taraw

ⁱⁱ BLAdd 15r: vwyglo; RBH 930: vwyglaw

ⁱⁱⁱ RBH 931: llaethuwyt arall

^{iv} BLAdd 15r: pan del y cryd ar dyn; RBH 931: ony pheit y cryt yna

^v BLAdd 15r: y'r dyn

^{vi} BLAdd 15r and RBH 931: torri ('breaking')

^{vii} BLAdd 15v: om. 'gryt'; RBH: om. 'Llyma'

^{viii} BLAdd 15v: gamreid; RBH 931: ganwreid

^{ix} BLAdd 15v: om. 'a'r greulys vawr'; RBH 931: add 'a'r greulys uendigeit' ('and dwarf elder')

^x BLAdd 15v: a'r ganwreid bengoch ('and red mugwort')

^{xi} RBH 931: riscyl

^{xii} BLAdd 15v: om. 'odyna kymryt y dwfyr a'r llysseu ac'. The scribe of BLAdd has made an eye-jump between the two instances of *ac*.

^{xiii} RBH 931: om. 'ygwt mywn kerwyn. Ac yn yr awr y del y kryt y'r dyn, y dodi mywn'. The scribe of RBH has made an eye-jump between two instances of *mywn*.

1/14. Here is a medicinal drink which is good for that: take *vusyc*³⁶ and *canwraidd rhedegog*,³⁷ or elder if it can be had, and boil those two herbs well. And then take common mallow³⁸ and fennel and scarlet pimpernel and heath speedwell³⁹ and bugle⁴⁰ and pignut leaves and crush them as well as possible, and put them on the fire along with the two herbs mentioned before, and boil them well. And then take the bark of the elder that is underground and scrape it and wash it well and crush it well in a mortar stone. And then take that liquid and the herbs mentioned before and mix the bark with that liquid vigorously with your hands,⁴¹ and put it to bubble into a vessel to turn sour, and ferment it with goat whey or cow whey. And drink a good cupful every morning while it lasts, and then take a little honey or sheep's sorrel⁴² or apple to take the taste away from his mouth after he has drunk it. And that drink is good for every person who wishes to free his flesh.

THE TEXTS

1/14. Llyma vedyglynⁱ yssyd da rac hynny: kymryt y vusycⁱⁱ a'r ganw-reid redecgawc, neu yr ysgaw o'r keffir,ⁱⁱⁱ a berw^{iv} y deu lysseu hynny^v yn da. Ac odyna kymryt yr hoccys a'r funygyll a'r diwyth a'r ieutot a'r gles-sin a deil^{vi} y bywi ac eu hyssigo^{vii} yn oreu y galler, ac eu dodi ar y tan ygyt a'r deu lysseu gyneu, ac eu berwi yn da. Ac odyna kymryt y risc a vyd yn y daear o'r yscaw^{viii} a'e grauu a'e olchi yn da a'e hyssigaw mywn maen morter^{ix} yn da.^x Ac odyna kymryt^{xi} y llyn hwnnw a'r^{xii} llysseu gynneu a tharaw y risc ar y llyn hwnnw rwg dwylaw yn galet,^{xiii} a'e dodi ar darwed mywn llester y suro, a'e bragodi a meid geifyr neu veid^{xiv} gwarthec. Ac yfet fioleit da bop bore tra barhao,^{xv} ac odyna kymryt ychydic o vel ne drighon neu aval^{xvi} y dwyn blas y^{xvii} eneu gwedy y diot. A'r llyn hwnnw yssyd yn da y bop dyn o'r a wynno rydhau y gnawt.^{xviii}

ⁱ RBH 931: y ryw uedyglyn ('a type of medicine')

ⁱⁱ BLAdd 15v: uussuc; RBH 931: uusyc

ⁱⁱⁱ BLAdd 15v: ac ony cheffir, yr aedorw ('and if it is not available, ivy'); RBH 931: ac ony cheffir, iarderw.

^{iv} BLAdd 15v and RBH 931: berwi

^v BLAdd 15v: om. 'hynny'; RBH 931: y deu lyssewyn hynny

^{vi} BLAdd 15v: godeil ('young leaves')

^{vii} BLAdd 16r: eu hyssigaw ymywn morter ('crush them in a mortar')

^{viii} BLAdd 16r: pren ysgaw

^{ix} BLAdd 16r and RBH 931: om. 'maen'

^x BLAdd 16r: yn dogyn ('well enough'); RBH 931: degyn

^{xi} BLAdd 16r: om. 'kymryt'

^{xii} RBH 931: y ar ('away from')

^{xiii} BLAdd 16r: a tharaw y risc hwnnw yn dogyn rwng dwylaw ('and pound that bark well enough between two hands'); RBH 931: a tharaw y risc hwnnw ar y llynn hwnnw rwng dwy dwylaw yn dengynn ('and mix that bark with that liquid vigorously with your hands').

^{xiv} BLAdd 16r: meid

^{xv} RBH 931: tra barhao bop bore ohonaw

^{xvi} BLAdd 16r: meid of neu aual neu drigon ('raw whey or apple or sheep's sorrel'); RBH 931: uel of neu aual neu trygyon ('raw honey or apple or sheep's sorrel')

^{xvii} BLAdd 16r: o'y; RBH: o'e

^{xviii} BLAdd 16r: add. 'rac twncan' ('from shivering?'). I suggest *twncan* here from *toncan* ('to ring, tinkle, beat), although this word is otherwise unattested until the sixteenth century.

1/15. There are two types of piles, wet piles and hot piles, and they originate in the summer. Hot piles issue from the heat of the summer. Wet piles issue from the wetness of the summer, should the blood dry up in it. There are four veins from the liver which go to the posterior, and this is how it is done: bind three of them, and leave the fourth one free, and cauterise on the small of his legs and around his knees and his kidneys, and let blood from the ankles to the thighs.*

1/16. And after the cauteries have run fully, this is the second medicine: let him take common mallow⁴³ and boil it in beer made from wheat, or in spring water. And then let him take the bark that is underground from the elder, and crush it well in a mortar and add it to that decoction raw and give it to the patient. And that is good to relieve pain and to free the sight.⁴⁴

THE TEXTS

i/15. [Deu ryw letwigwstⁱ yssyd, lletwigwst wleb, a lletwigwst boeth, a'e boned yssyd o'r haf. Lletwigwst boethⁱⁱ o wres yr haf pan henyw. Lletwigwst wleb a henw o wlybwr yr haf,ⁱⁱⁱ o'r sych y gwaet yndaw.^{iv} Pedeir gwythien yssyd o'r auu ac a deuant y'r kyfeisted, ac ual hynn^{vi} y gwneir:^{vii} rwymaw y teir ohonunt,^{viii} a gadu y bedwared yn ryd, a dodi llosgeu ar vein y esgeired ac yg kylch y linyeu a'e arenneu,^{ix} a gordineu^x gwaet y uffarned ac y'r^{xi} garreu.^{xii}]

i/16. [A gwedy retto y llosceu yn gwbyl, yr eil vedeginyaeth yw honn heuyt: kymeret yr hockys a'e verwi drwy wenith gwryf neu drwy dwfyr fynnhon. Ac odyna kymeret y risc a vyd yn y daear o'r ysgaw^{xiii} a'e yssigaw mywn morter yn da a'e daraw ar y lynn hwnnw yn of a'e roi y'r claf. A da yw y leihau dolur ac y rydhau yr olwc.^{xiv}]

ⁱ RBH 931: letywigwst

ⁱⁱ RBH 931: om. 'a'e boned yssyd o'r haf. lletwigwst boeth'. The scribe of RBH has made an eye-jump between the two instances of *lletwigwst boeth*.

ⁱⁱⁱ RBH 932: o wlybwr yr haf pan hanyw

^{iv} RBH 931: a sef agwed y daw ('and this is how they go')

^v RBH 931: a daw o'r auu y'r

^{vi} Card 69 repeats 'ac ual hynn' twice.

^{vii} RBH 931: gwaredir ('it is got rid of')

^{viii} RBH 931: add 'a'th tan' ('with your string')

^{ix} RBH 932: arreu ('thighs')

^x RBH 932: gordyfneit

^{xi} RBH 932: a'e

^{xii} RBH 932: add 'ygan y wythen' ('from the veins')

^{xiii} RBH 932: om. 'y risc'

^{xiv} RBH 932: om. 'a da yw y leihau dolur ac y rydhau yr olwc'; add 'ym fyon ac y rydhau y golud. Ac odyna gwahard racdaw kic eidon mawr a chaws a chenyn a physcawt mawr ac ehogeua a llasowot a chic hwyeit a garllec a phob llaethuwyt onyt meid twymlaeth' ('immediately, and his bowels will be freed. And then ban him from having large amounts of beef and cheese and leeks and large fish and salmon and eels and duck meat and garlic and all milk foods except warm milk whey').

BOOK 2 (*Rac mann*)

This collection of recipes is found in British Library Additional 14912 (BLAdd) and Oxford Jesus College 111 (RBH). BLAdd ff. 17v–19v contains recipes 2/1–10, 13–21, 23–31 and 33. This collection is preceded by a text on regimen organised by month (*Y Misoedd*) and is followed by Book 3. The beginning of Book 3 is indicated by a preface ascribing the remedies that follow it to the expertise of the Physicians of Myddfai, and signalling the end of Book 2. RBH cols. 935–7 contain recipes 2/1–9, 11, 12, 14, 17, 21, 22, 24, 26–8, 31–4 and 15. This collection is preceded by a selection of recipes from Book 4 (recipes 4/10–16, 18–24, 1–9) and it is followed by another selection of recipes from Book 4 (recipes 4/25–35). There is no indication in this source that a new collection has begun with the recipes from Book 2; rather this entire group is presented as one large collection. It is only through comparison with BLAdd that the separate nature of Book 2 becomes apparent in this manuscript. The following edition is based on the text in BLAdd with variants from RBH in the footnotes. Recipes which do not appear in BLAdd (recipes 2/11, 12, 22, 32 and 34) have been supplied from RBH. Supplied text appears in square brackets.

This is an eclectic collection of remedies for various common ailments including boils and swellings, toothache, worms, animal and snake bites, insomnia, fever and difficult births. The recipes call for some unusual ingredients, including bull muck to treat a snake bite, goat dung to treat boils (both treatments also recommended in *Medicina de Quadrupedibus*), fox marrow to treat ringworm, and the application of a live chicken to draw out poison from a snake bite (a common remedy found in many sources). There are also some non-herbal ingredients which would likely have needed to be imported, such as atrament and resin. Information on correspondences and possible sources can be found in the ‘Further Notes’ which follow the edition.

MEDIEVAL WELSH MEDICAL TEXTS

2/1. For a boil,⁴⁵ take common St John's wort and put it onto it when it is first discovered.*

2/2. Another: take the flowers of the common knapweed, or their leaves, and pound them with an egg yolk and fine salt and put it onto it, and that will raise it.

2/3. Another: take ground-ivy and pound it with old fat and put it onto it.

2/4. Another: take red dead-nettle root and mugwort root and heath speedwell and boil them steadily in watered-down fresh milk⁴⁶ and put butter into the watered-down milk and drink it day and night when you wish.

2/5. For a boil after it expels its contents, or a burn, take mayweed⁴⁷ and toast it well and grind it fine and daub it with that, and that will dry it, and in order to knit every wound, let it be boiled in watered-down fresh milk.*

2/6. To stop a streaming flow of blood, take vervain⁴⁸ and mix it with cold water and drink it and it will stop the bleeding.*

THE TEXTS

2/1. Rac mann, kymryt yr erinllys a dotⁱ wrthaw pan arganfer gyntaf.

2/2. Arall:ⁱⁱ kymryt blodeu y bengael neu eu deil a'y briwaw ygyt a melyn wi a halen man a dotⁱⁱⁱ wrthaw, a hwnnw a'y kyuyt.

2/3. Arall: kymryt y veidawc^{iv} las a'y briwaw ygyt a hen vlonec a dot^v wrthaw.

2/4. Arall: kymryt wreid y dynat coch a gwreid y ganwreid lwyd a'r ieutawt a berw^{vi} trwy lastwr lleffrith^{vii} yn dwys a dot^{viii} ymenyn yn y glastwr ac yf dyd a nos pan y mynnych.^{ix}

2/5. Rac man gwedu y bwryo y dam, neu arlosc,^x kymret yr amranwen a'y grassu yn da a'y valu yn van^{xi} a'y iraw, a hwnnw a wna dissychu,^{xii} a barwyl gyfygu^{xiii} pop gweli, y verwi trwy lastwr lleffrith.

2/6. Y torri gwaetlin regedawc, kymryt y vetlys^{xiv} a^{xv} tharaw ar dwfyr oer ac yfet, a'r gwaetlin a dyr.^{xvi}

ⁱ RBH 935: a'e dodi

ⁱⁱ RBH 935: add. 'yw'

ⁱⁱⁱ RBH 935: a'e dodi

^{iv} RBH 935: wenndawc

^v RBH 935: a'e dodi

^{vi} RBH 935: a'e berwi ygyt

^{vii} RBH 935: lastwr geiuyr ('watered-down goat milk')

^{viii} RBH 935: dodi

^{ix} RBH 935: a'e yuet a nos a dyd

^x RBH 935: gwedy byryo y dameit neu arlasc

^{xi} RBH 935: om. 'yn van'

^{xii} RBH 935: a'e iraw a hwnnw gysseuin, a bwrw blawt y llisseu arnaw, a hwnnw a wna y greith yn da ac yn dec ('and daub it with that first, and put the herb flour onto it, and that will make the wound well and fair'). The scribe of BLAdd has made an eye-jump between two instances of *hwnnw*.

^{xiii} RBH 935: Barwyl y gyuygeu

^{xiv} RBH 935: y uedlys

^{xv} RBH 935: a'e

^{xvi} RBH 935: a hwnnw a'e tyrr trwy nerth duw ('and that will break it through God's power')

MEDIEVAL WELSH MEDICAL TEXTS

2/7. For hoarseness, take wood avens⁴⁹ and common St John's wort and boil them with fresh milk, and give it a good boil and drink it every morning.

2/8. For toothache, take mugwort⁵⁰ and put it under the head in a rough cloth and it will be healed.

2/9. Another: take ground-ivy⁵¹ and put it into a dock leaf under the teeth, or on a warm stone, and put it under the diseased teeth in a cloth while warm.

2/10. Another: take yarrow and fine salt and put them on the teeth overnight.*

2/11. Another is: take greater plantain⁵² and pound it well and put it on the diseased tooth overnight.*

2/12. Another is: take a fine linen cloth⁵³ and strike it steadily with that.*

2/13. For a thorn or arrow that goes into a person's foot and cannot be removed, take the root of the thistles or the leaves and an egg white and put them together on it.

2/14. For a disease of the breast, take greater plantain⁵⁴ and fat and rub it.*

2/15. For swelling in the belly, take goat whey on its own and add honeysuckle⁵⁵ to it and drink it three days fasting.*

2/16. For worms, take elder bark and the bark of walnut trees and the bark of the hawthorn and bittersweet⁵⁶ and pound them together and drink it every morning fasting.*

THE TEXTS

2/7. Rac y crygi, kymryt y vapcoll a'r erinllys ac eu berwi trwy leffrith,ⁱ a dot ias da arnaw,ⁱⁱ ac yfⁱⁱⁱ bop bore.

2/8. Rac y ddannoed, kymryt y veidawc lwyt a'y dodi dan y ben mywn lliein crei ac ef a vyd iach.^{iv}

2/9. Arall: kymryt y veidawc las a'y dodi mywn tauolen dan y deint, neu ar uaen twym, a dod^v yn dwym dan y deint claf ymywn lliein.^{vi}

2/10. Arall: kymryt y vilfyd a halen man a dot dros nos wrth y deint.

2/11. [Arall yw: kymryt yr henllydan a'e briwaw yn da a'e dodi wrth y dant claf tros nos.]

2/12. [Arall yw: kymryt y vennwen a tharaw yn dwys a hwnnw.]

2/13. Rac draen neu saeth a el mywn troet dyn ac na aller y diot, kymryt wreid yr yscall neu y deil a gwyn wi a dot ygyt wrthaw.

2/14. Rac cleuyt bron, kymryt yr henllydan a blonec a'y iraw.^{vii}

2/15. Rac hwyd mywn croth,^{viii} kymryt meid geifyr^{ix} yn symyl a tharaw craf y geifir arnaw ac yfet tridieu ar y gythlwg.^x

2/16. Rac y llyger, kymryt risc yr yscaw a risc y coll frengic a risc yr yspydat a'r elinawc ac eu briaw^{xi} ygyt a'y yfet bop bore ar y gythlwg.

ⁱ RBH 935: add. 'pur'

ⁱⁱ RBH 935: a dodi emenyn arnaw ar y tan a'e uerwi ias da ygyt ('and add butter to it on the fire and boil it well together')

ⁱⁱⁱ RBH 936: a'e yuet

^{iv} RBH 936: a iach uyd

^v RBH 936: a'e dodi

^{vi} RBH 936: ymywn lliein dan y deint claf.

^{vii} RBG 936: a'e dodi wrthaw a iach uyd ('and put it onto it and it will be healed')

^{viii} RBH 937: add. 'dyn heuyt'

^{ix} RBH 937: add. 'ac ef'

^x RBH 937: om. 'ar y gythlwng'; add. 'a'r hwyd a a ymeith' ('and the swelling will go away')

^{xi} This has been corrected to *briwaw* ('pound') in a later hand.

- 2/17.** Another: take wine and urine⁵⁷ and mix them together and drink it every morning fasting.*
- 2/18.** For an ape bite, take bull muck while warm and put it on it.*
- 2/19.** For a snake bite, if it is a man, take a live cockerel and put its bottom onto the bite until the cockerel dies.*
- 2/20.** If it is a woman, take a hen and put it in the same way.*
- 2/21.** Another: take greater plantain⁵⁸ and common knapweed and greater knapweed⁵⁹ and add them to water and drink it.*
- 2/22.** The three perplexities of the physician are: an injury to the lungs, and an injury to the soft tissue of the chest,⁶⁰ and to the knee.*
- 2/23.** For ringworm,⁶¹ take ivy sap, and fox marrow, and resin is good.*
- 2/24.** Another: take white resin and warm it and put it on it while it is soft.
- 2/25.** For a cancerous tumour:⁶² take hard goat dung and grind it into fine dust and mix it with an egg white and melt it onto it from time to time.*
- 2/26.** The eye has seven enemies: crying and keeping vigil and sore eyes⁶³ and drunkenness and fornication and cataracts⁶⁴ and smoke.*
- 2/27.** There are three bones in a person which, if they break, will never knit together: teeth and dura mater⁶⁵ and kneecap.
- 2/28.** Whoever is unable to sleep, take poppy seed and let him boil it in wine and drink it and he will sleep.
- 2/29.** Another: take a goat's horn and let it be placed under his head and if he sleeps he will live and if he does not sleep he will die.*
- 2/30.** Another: write the names of the seven sleepers on a knife hilt and start from beside the blade and put it under his head without his knowledge.*

THE TEXTS

- 2/17.** Arall:ⁱ kymryt win a trwncⁱⁱ a'y gymysgu ygyt a'y yfet bop bore ar y gythlwg.
- 2/18.** Rac brath ab, kymryt bisweil tarw yn dwym a dot wrthaw.
- 2/19.** Rac brath neidyr, os gwr vyd, kymryt geilawc byw a dodi y din wrth y brath hynny uo marw y geilawc.
- 2/20.** Os gwreic vyd, kymryt iar ac yn yr vn ansawd dotter.
- 2/21.** Arall:ⁱⁱⁱ kymryt yr henllydan a'r bengalet a'r benlas ac eu taraw ar dwfyr a'y yffet.
- 2/22.** [Tri chyualorn medic ynt: brath ysgyueint, a brath ammwydon bronn, a phenn glin.]
- 2/23.** Rac marchwryeint, kymryt meldeb eidorwc, a mer catno, ac ystor yssyd dda.
- 2/24.** Arall:^{iv} kymryt ystor gwyn a'y dwymaw ac yn vedal y dodi wrthaw.^v
- 2/25.** Rac llyngeranc: kymryt kagyl geiuyr yn galet a'y valu yn dwyst man a'y gymyscu a gwyn wi a'y todi wrthaw o'r pryt y gilid.
- 2/26.** Seith gelyn llygat yssyd: wylaw a gwylat a gwilamec a meddawt a godineb a sychbilein a mwc.
- 2/27.** Tri ascwrn yssyd mywn dyn, o'r torrant ny chyuannant byth:^{vi} deint a chryadur a phadellec.^{vii}
- 2/28.** Pwy bynnac a vo heb allu kyscu, kymryt grawn y papi a ber-wet mywn gwin ac yfet ac ef a gwsc.^{viii}
- 2/29.** Arall: kymryt corn gauyr a dotter dan y ben ac o chwsc byw vyd ac ony chwsc marw vyd.
- 2/30.** Arall: escriuennu enweu y seith kyscadur mywn carn gyllell a dechreu o ymwl y lluan a'y dodi dan y ben heb wybot idaw.

ⁱ RBH 936: rac llyngher

ⁱⁱ RBH 936: ac atrwm ('and atrament')

ⁱⁱⁱ RBH 936: rac brath neidyr

^{iv} RBH 936: Rac marchwreint

^v RBH 936: add 'a hynny a'e hiachaa' ('and that will heal it')

^{vi} RBH 936: add 'ac ny enir un ohonunt gan dyn pan aner ef' ('and not one of them is born with a person when he is born')

^{vii} RBH 936: a phadellec a iat ('and kneecap and cranium')

^{viii} RBH 936: Briaw grawn y pabi ymywn gwin y beri y dyn gyscu yn da ('Pound poppy seed into wine to make a person sleep well').

MEDIEVAL WELSH MEDICAL TEXTS

2/31. For an obstruction in giving birth:⁶⁶ take salad burnet⁶⁷ and mix it with water and drink it.

2/32. For fever, take mugwort and red dead-nettle and greater plantain⁶⁸ and *unyeit*⁶⁹ and pound them well in old goat whey and boil them. And every morning let the patient drink a cupful, and that will make him healthy.

2/33. For toothache, take a candle made of sheep tallow and henbane⁷⁰ seeds and burn it as close as possible to the teeth, with cold water under the candle, and the worms will fall into the water because of the heat of the candle.*

2/34. For swelling in a person's belly, take sheep tallow and oat flour and great mullein⁷¹ leaves and scarlet pimpernel until they are a porridge and put that on it, and if there is festering in it, it will come to a head.*

THE TEXTS

2/31. Rac lludiⁱ eghi, kymryt yr wydlwdwnⁱⁱ a'y tharaw ar dwfyr a'y yfet.ⁱⁱⁱ

2/32. [Rac y cryt, kymryt y ganwreid lwyt a'r dynat coch a'r henlydan a'r unyeit ac eu briwaw yn da ymywn meid geiusr hen ac eu berwi. A phob bore yuet o'r claf gwppaneit, a hwnnw a'e gwna yn iach.]

2/33. Rac y dannoed, kymryt kanhwyll o wer dauat a grawn y morgelyn^{iv} a'y losci^v yn nassat y galler y'r deint a dwfyr oer^{vi} dan y ganhwyll, a'r pryyfet a ddygwyd^{vii} yn y dwfyr rac gwres y ganhwyll.

2/34. [Rac hwyd ymywn croth dyn, kymryt gwer dauat a blawt keirch a deil ffiol y ffrud a'r diwythyl yny vwynt iwt a dodi hwnnw wrthaw, ac o'r byd crawn yndaw ef a bennha.]

ⁱ RBH 936: lludyas

ⁱⁱ RBH 936: uedlwyn

ⁱⁱⁱ RBH 936: add 'ar y wnyt'. Diverres translates this as 'as soon as it has been made'.

^{iv} RBH 936: add 'gyt a'r gwer' ('with the tallow')

^v RBH 936: a llosci y ganhwyll ('burn the candle')

^{vi} RBH 936: a dodi dwfyr oer

^{vii} RBH 936: dygwydant

BOOK 3

(*Gan borth Duw goruchel*)

This collection of recipes is found in British Library Additional 14912 (BLAdd), Oxford Bodleian Rawlinson B467 (Rawl) and Oxford Jesus College MS. 111 (RBH). These recipes appear as a single collection in BLAdd and RBH, but they are split into two parts in Rawl. The edition below is presented in two parts to reflect this split. BLAdd ff. 20r–21v contains recipes 3/1–5 and 7–9. This collection is preceded in the manuscript by Book 2 and followed by Book 4. The beginning of the collection is signalled by a preface. The collection ends abruptly with Book 3/9 in BLAdd, as this is the end of the quire and the beginning of the next quire is missing; however, the catchword at the bottom of f. 21v ('a hynny. Gwyn gyfleith') indicates that Book 3/10 would have followed.

Rawl ff. 17r–18r contains recipes 3/1–5 (part 1). This is the first collection in what would have been an independent booklet originally, the second of four in the manuscript. It is followed by a selection of recipes from Book 5. There is no indication in the manuscript that one collection is beginning and another one ending; rather they are treated as a single collection. Rawl ff. 20v–22r contains recipes 3/6–12 (part 2). This is preceded by a selection of recipes from Book 9 and followed by a selection from Book 1. Once again, all of these are treated as a single collection; it is only through comparison with other manuscripts, notably BLAdd, that the separate nature of these books can be recognised. RBH cols. 928–30 contains recipes 3/1–12. This is the beginning of the medical section of that manuscript. These recipes are followed by Book 1. Once again there is no break between these two collections in RBH; rather they are treated as a single text. This edition is based on the text in BLAdd with variants from Rawl and RBH in the footnotes. Recipes not in BLAdd have been supplied from Rawl (recipes 3/6 and 10–12), as has text lost from BLAdd due to fading. Supplied text appears in square brackets.

This book is notable in that it begins with a preface ascribing its origin to a family of Carmarthenshire physicians who were supposed to have been active at the beginning of the thirteenth century. While this book is the third collection of recipes in BLAdd, it is found at

the beginning of the medical section of RBH, and at the beginning of the second of the four booklets which make up Rawl, which were independent manuscripts at one time.⁷² The placement of this collection with its ascription to the Physicians of Myddfai, at the beginning of the most often edited and translated collection of Welsh medical texts (that in RBH), gave rise to the idea that the entire medieval Welsh medical tradition could be ascribed to these native physicians: this may have been the reason for the placement of this passage at the beginning of the medical section of RBH. Nevertheless, the placement of a shortened version of this passage at the beginning of booklet 2 of Rawl, as well as a similar passage beginning the fifteenth-century medical manuscript Oxford Jesus 22, indicates that the editor of the RBH medical collection was not the only one to believe that Rhiwallawn and his sons merited such a position.⁷³ The collection is also notable for its inclusion of a reference to the fee due to the physician by law (Book 3/5). This fee agrees with the fee mandated in the *Laws of Hywel Dda* as that which was due to the physician for treating one of the ‘three deadly injuries’, that is, a broken arm or leg, a cut to the body that reached to the innards, or a cut to the head down to the brain. Recipes 3/2–4 detail treatments for the last of these, a cut to the head that reaches the brain. This note appears in the middle of the book in BLAdd and RBH, but at the end of this part of Book 3 in Rawl. This note on the physician’s fee neatly frames this section: the physicians are introduced, their treatment described, and their fee noted. It may be that the way this book is presented in Rawl, where recipe 3/5 is the last in the collection and recipes 3/6–12 appear later, reflects the original form of this book.

There are several copies of this collection in early modern manuscripts. It may be that the ascription to the Physicians of Myddfai made it an especially attractive collection to copy. I have mentioned above the preface from Oxford Jesus 22. In that manuscript the preface is followed by a calendar, and this collection of recipes does not appear. The sixteenth-century composite manuscript BL Additional 14913 part iv contains recipes 3/1–5 on ff. 21r–22v. It is the first collection of recipes in that section of the manuscript, and is followed by a collection of recipes from Book 5. The sixteenth-century composite manuscript NLW Peniarth 204 part v contains recipes 3/1–6 and 8–12 on pp. 91–6 in the hand of the prolific scribe Thomas

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Gruffydd of Glamorgan. It follows a collection of recipes from Books 1, 4 and 5 mixed with later material, and is itself followed by a collection of recipes from Book 1. The seventeenth-century manuscript NLW Llanstephan 82 (s. xvii¹) part ii has recipes 3/1 and 2 on p. 189. These are preceded by recipes from Book 10 and followed by a collection from Book 5. The eighteenth-century composite manuscript NLW Peniarth 119 contains transcripts made for Edward Lhuyd by his amanuenses. Part i of that manuscript contains a copy made by William Jones of a manuscript which he describes as ‘[l]lyfr 80 gynt o eiddo Mr. Wynn o Bodysgallen yn Sir Gaernarfon ...’ (‘an octavo book which once belonged to Mr Wynn of Bodysgallen in Carnarvonshire’).⁷⁴ Page 55 contains recipes 3/1, 2, 9–12. This is the first collection of recipes in the manuscript, and as in Peniarth 204, these recipes are followed by a collection from Book 1. The prefaces in BLAdd 14913 and Llanstephan 82 follow that in BLAdd and may be derived from it. The prefaces in Peniarth 119 and Peniarth 204 are essentially the same, and are much shorter. They read: ‘Llyma veddeginiath a chynggorav o waeth Riallon a’i vaibion, Kydwgan a Gryffydd ac Einion: llyma ddechrrav ty ac at y penn’ (‘Here is the medicine and the advice of Rhiwallon and his sons, Cadwgan and Gruffudd and Einion: here it begins at the head’).⁷⁵

This is a specialised treatise treating head wounds, eye diseases and lung conditions. The treatments for head injuries described at the beginning of the collection are provided with a specific fee. This fee agrees with the fee for such treatments specified in the Laws of Hywel Dda. The sections on treatments for the eyes and lungs draws on contemporary information from Gilbertus Anglicus. Information on correspondences and possible sources can be found in the ‘Further Notes’ which follow the edition.

Part 1

3/1. With the help of almighty blessed God, the best medicines, and chiefly, those that pertain to a person's body, were revealed. This is who had them written down: Rhiwallon and his sons, namely, Cadwgan and Gruffudd and Einion, because those men were the best and the chief physicians in their time and in the time of Rhys Gryg,⁷⁶ their lord and the lord of Dinefwr at that time, the man who chiefly upheld their status, as it was told to them. This is the reason that he had them written down: in case there would not be anyone who was as knowledgeable as they. And they began with the principal thing, that is, with the head, because in it are the five senses of the body.*

Part 1

3/1. Gan borth Duw goruchel bendeuicⁱ y dangossetⁱⁱ y medegi-naytheu goreu, ac yn bennaf o'r yssyd wrth gorf dyn.ⁱⁱⁱ Sef a beris eu hyscriwynu:^{iv} Riwallawn a'y veibon, nyt amgen, Cagwgton^v a Gruffut ac Eynon, canys y rei hynny^{vi} a oydynt oreu a phennaf o'r medygon yn y hamser ac yn amser Rys Gryc eu harglwyd ac harglwyd Dinefwr yna,^{vii} y gwr a gatwei eu breint wy yn bennaf, mal y dwwetit wrthynt.^{viii} Sef achaws y peris ef eu hyscriuennu:^{ix} rac na bei a wyppei gystal ac a wydyn wy.^x Ac o'r peth pennaf y dychreuassant, sef yw hynny, o'r pen,^{xi} kanys yndaw y may pump synwyr y corf.^{xii}

ⁱ RBH 928: yma gan borth duw goruchel bendeuic

ⁱⁱ RBH 928: dangossir

ⁱⁱⁱ RBH 928: y medegynaetheu arbennickaf a phennaf wrth gorff dyn ('the most special and chief medicines for a person's body')

^{iv} RBH 928: sef y neb a beris eu hyscriuennu yn y mod hwnn ('this is who had them written in this way')

^v This has been corrected to 'Cadwgon' in a later hand.

^{vi} RBH 928: wynt

^{vii} RBH 928: om. 'yna'

^{viii} RBH 928: y gwr a gedwis eu breint ac eu dlyet yn gwbyl wrthunt yn enrydedus mal y dyllynt ('the man who upheld their status and their rights in full for them honourably, as they deserved')

^{ix} RBH 928: y sef achaws y parassant hwy yscriuennu eu kywreinrwyd yn y mod hwnn ('this is the reason that they had their art written down in this way')

^x RBH 928: add. 'gwedyd wy' ('after them')

^{xi} RBH 928: ac o'r peth pennaf a chyntaf o'r a ffuruedwys duw o gorff dyn y penn yw hwnnw ('and from the chief and first thing of person's body that God created, that is the head').

^{xii} Rawl 17r: Trwi borth Duw goruchaf, yma y dangossir o'r medigynaetheu bonedigcaf. Ac o'r peth pennaf ar gorff dyn y dechreuw, nyt amgen, o'r pen, kans yndaw y mae pump synwyr corf ('With the help of God almighty, [a portion] of the most noble medicines appears here. And we will begin with the chief thing on a person's body, that is, the head, because in it are the five senses of the body').

MEDIEVAL WELSH MEDICAL TEXTS

3/2. In truth, there are three places where illnesses are bred: one is the scalp, the second is in the skull, the third is in the dura mater. The scalp is treated with blood and cauteries. The skull is treated by cutting down to the skull. The dura mater is treated by cutting the head down to the dura mater.

3/3. Take two parts of betony and the third part of violet and salted butter and pound them together and put it onto it, and that will expel the poison should inflammation and poison arise in it. From when it is cut until the end of the ninth day, the dressing will be on the bone, and from the end of the same time on the fifteenth day, the bone will be shaped until it is all removed. That is, one should do thus with an old head injury; for a fresh cut or a fresh wound, the sooner it is removed the better, in case blood and bruising and inflammation should occur there.*

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3/2. Tri lle hagenⁱ y megyr cleuydeu: vn yw ton,ⁱⁱ eilⁱⁱⁱ yw yn y greuan,^{iv} trydyt^v yw yn^{vi} y gryadur. O waet a llosceu y gwaredir y ton.^{vii} O agori hyt y gryuan y gwaredir y gryuan.^{viii} O agori ar ben hyd gryadur y gwaredir y gryadur.^{ix}

3/3. Kymryt^x y deuparth o'r danhogen a'r trayan o'r violet ac eme-
nyn hallt ac eu maudu ygyt a'y dodi wrthaw, a hynny a'y diwenwyna^{xi}
o'r kyuyt llit a gwenwyn yndi. O'r pan agorer arnaw^{xii} hyt ym pen
nawuetdyd y byd y wisc ar yr ascwrn, ac o pen y pymhettyd y gilidd
y nedir yr ascwrn hyny diotter oll.^{xiii} Sef y gwneir velly^{xiv} o hen gleuyt
pen; dyrnawt newyd neu vrath newyd,^{xv} goreu bo gyntaf y diotter rac
dygwydaw gwaet ac yssic a berwi^{xvi} yno.^{xvii}

ⁱ Rawl 17r: tri lle hagen yn benaf ('however there are three chief places'); RBH 928: Tri lle yn y penn ('there are three places in the head')

ⁱⁱ Rawl 17r: yn y tonn; RBH 928: y tonn

ⁱⁱⁱ Rawl 17r: yr eil

^{iv} RBH 928: y acreuan

^v Rawl 17r: y trydit

^{vi} Rawl 17r and RBH 928: om. 'yn'

^{vii} RBH has this sentence after the next sentence.

^{viii} Rawl 17r: o agori ar y penn hyt y gryuan a gollwg y gwenwyn allan y gwaredir y gryuan; RBH 928: O agori ar y penn hyt y creuan a gollwg y gwenwyn y gwaredir y gryuan ('the skull is treated through cutting the head down to the skull and releasing the poison')

^{ix} RBH 928: o agori ar y greadur. The scribe of RBH has made an eye-jump between two instances of the word *greadur* and wrongly left out the end of the passage.

^x RBH 928: ac yna kymryt

^{xi} RBH 928: a diwenwyna y greadur ('will unpoison the skull')

^{xii} RBH 928: ar y tonn

^{xiii} RBH 928: om. 'ac o pen y pymhettydd y gilidd y uedir yr ascwrn hyny diotter oll'

^{xiv} RBH 928: hynny

^{xv} RBH 928: add. 'ar y penn'

^{xvi} Rawl 17v: y hwerwi ('to become inflamed')

^{xvii} RBH 928: rac dygwydaw gwaet ar y greadur a'e uerwi yno ('in case blood should fall onto the dura mater and inflame it there')

3/4. From when the bone is entirely removed from the dura mater, take virgin butter and violet and pound them together, and if the violet cannot be found, take an egg white and flax and put it on it until it forms a skin.⁷⁷ And then make an ointment with herbs and butter and fat and put it onto it until it is healed.*

3/5. The physician's prerogative⁷⁸ is a pound and a half for that work in his mercy excluding subsistence, or nine score [pence] including subsistence.*

Part 2

3/6. For a sharp pain in the eye, a cautery in the hollow of the eye-brow, and another on the cheek, and the third on the temple is good.*

3/7. For the sharp pain of a red watery eye,⁷⁹ place a restraint⁸⁰ under the jaws and burn in the nape of the neck, and that is for wetness of the head.*

3/8. For a dry cataract,⁸¹ take chicken fat and May butter and strawberry juice and pound them together and put them into a horn. And when you go to sleep, daub your eyelids and your eyes well and you will be healed.*

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3/4. O'r pan diotter yr ascwrn ollⁱ y ar y gryadur, kymryt ymenyn gwyr y a'r violetⁱⁱ ac eu maudu ygyt, ac ony cheffitⁱⁱⁱ y violet, kymryt gwyn wi a llin^{iv} a'y dodi wrthaw hynny donneuher. Ac yna gwneuthor eli trwy^v lysseu ac ymenyn a gwer a'y dodi wrthaw^{vi} hynny vo iach.

3/5. Punt a hanner yw breint y medic^{vii} o'r gweith hwennw yn y drugared heb y ymborth, neu nau ugeint a'y ymborth.

Part 2

3/6. [Rac gwaew llygat, llosc ym pant yr ael, ac arall yn y grud,^{viii} a'r trydid yn y kyuys^{ix} yssyd da.]^x

3/7. Rac gwayw llygat coch gwlyborawc,^{xi} dodi magyl dan y ddwyen^{xii} a llosc yn y wegil, a hynny rac gwlybwr y pen.^{xiii}

3/8. Rac sythgernyn,^{xiv} kymryt blonec iar ac emenyn Mei a sud y syui^{xv} ac eu maudu ygyt a'y dodi mywn corn. A phan elych y gysgu, ira dy deu amrant a'd^{xvi} deu lygat^{xvii} yn da a iach vydy.^{xviii}

ⁱ RBH 929: om. 'oll'

ⁱⁱ RBH 929: kymryt y uiolet ac emenyn gwyr y

ⁱⁱⁱ Rawl 17v and RBH 928: cheffir

^{iv} RBH 929: ac eu maedu ygyt, neu emenyn gwyr y a llin ('and pound them together, or virgin butter and flax')

^v RBH 929: o

^{vi} Rawl 17v: a gwer wrthaw a'y dodi

^{vii} Rawl 17v: punt yw breint y medic ('the physician's prerogative is a pound'); RBH 929: punt yw dlyget y medic ('the physician's due is a pound')

^{viii} RBH 929: ac arall yn y wegil ('and another at the nape of the neck')

^{ix} RBH 929: om. 'a'r trydid yn y kyuys'

^x RBH 929: a hynny rac gwlybwr y penn yssyd da ('and that is good for wetness of the head')

^{xi} Rawl 20v and RBH 929: rac llygeit koch gwlyborawc ('for red watery eyes')

^{xii} Rawl 20v: dan y dwylen dodi magyl

^{xiii} Rawl 21r: om. 'rac'; RBH 929: add. 'yssyd da'

^{xiv} Rawl 21r and RBH 929: sychgernyn

^{xv} RBH 929: kymryt sud y syui a blonec iar ac emenyn mei

^{xvi} Rawl 21r: th

^{xvii} RBH 929: dy lygeit a'th amranneu

^{xviii} RBH 929: ac wynt a uydant iach ('and they will be healthy')

3/9. There are three types of pneumonia: painful pneumonia, and white pneumonia, and black pneumonia.⁸² These are the signs that are closest to indicating a white pneumonia: sharp pain under the breast and under the shoulder and at the end of the shoulder, and red cheeks. And this is how it is treated: take a cordial⁸³ made from these herbs for three days: liverwort and wood dock⁸⁴ and herb-Robert⁸⁵ and coltsfoot,⁸⁶ and then another three days in the earthenware vessel.⁸⁷ And once all the illness has been removed from the lungs, give the person a purge by the end of the ninth day. And then make a medicinal drink out of wheat beer, or out of red wine and these herbs: madder and tutsan⁸⁸ and anise⁸⁹ and with daisy⁹⁰ and greater plantain⁹¹ and sanicle⁹² and shepherd's-needle and meadowsweet⁹³ and heather and wood avens⁹⁴ and woodruff and crowberry and dwarf elder⁹⁵ and mugwort and whatever good herbs he wishes.*

3/10. The white electuary, with goat tallow or stag fat, and whatever of all of the above herbs are wanted besides that.

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3/9. Tri ryw ysceueint yssyd: ysceuein hwst,ⁱ a gwyn ysceuein, a du ysceuein.ⁱⁱ Llymma yr argoylon nessafⁱⁱⁱ eu bot o'r^{iv} gwyn ysceuein: gwayw dan y vron a than balueis ac ym pen yr yscwyd, a choc[hi y deurud].^v Ac val hwn y medigineithir: kymryt tridieu goduc o'r llysseu hyn: y gynglonnydd^{vi} a'r tryton a'r troetrud a'r gwrthlys yr alanhon, ac odyna tridieu ereill yn y bridell.^{vii} A gwedy ry dynher y cleuyt oll o'r kymhibeu,^{viii} roddi kyuot y'r dyn erbyn pen y nawuettyd. Ac odyna gwneuthur medyglyn trwy wenith chwrwf neu trwy win coch a'r llysseu hyn: y wreidrut a'r twrch a'r ennyd, a thrwy^{ix} llygat y dyd a'r henllydan a'r orchwyreid a'r greithic a'r erweint^x a'r gruc a'r vapcoll a'r udrut a'r grygon a'r greulys vendigeit^{xi} a'r ganwreid lwyt^{xii} ac a uynno o lysseu da ygyt a hynny.^{xiii}

3/10. [Gwyn gyffleith, trwy wer gafyr neu wer hyd, ac a vynner o'r llysseu gynneu oll yam hynny.]^{xiv}

ⁱ Rawl 21r and RBH 929: wst

ⁱⁱ RBH 929: om. 'a du ysceuein. Llymma yr argoylon nessaf eu bot o'r gwyn ysgeuein'. The scribe of RBH has made an eye-jump between two instances of *ysgyueint*.

ⁱⁱⁱ Rawl 21r: yssyd vynychaf ('that are most common')

^{iv} Rawl 21r: ar y

^v Rawl 21r and RBH 929: a chochi y deurud.

^{vi} This has been written in by a later hand over illegible text. Rawl 21r: yr hygwyt; RBH 929: y kyget ('hemlock')

^{vii} Rawl 21r: yar y bridell; RBH 929: ar y bridell

^{viii} Rawl 21v: gwedy datweirer y clefyd velly o'r kymhibeu; RBH 929: gwedy yd atueirer y cleuyt o'r kymhibeu velly

^{ix} Rawl 21v and RBH: a'r tryw a ('and agrimony')

^x RBH 929: a gwreid yr erweint ('and the root of the meadowsweet')

^{xi} RBH 929: a'r [...]teulys uendigeit

^{xii} RBH 929: a'r garawyt ('and caraway')

^{xiii} Rawl 21v: add. 'yam hynny' ('besides that'); RBH 929: a uynno y medic o lysseu eraill ('whichever other herbs the physicians wants')

^{xiv} RBH 929–930: Mal hynn hagen y gwneir y gwynn gyffleith: kymryt emenyn Mei a gwer gauyr, ac [...]wer hyd, a'r greithic, ac a uynner o'r llysseu ac [...] yam hynny ('this is how the white electuary is made: take May butter and goat tallow and stag fat, and shepherd's-needle, and whatever herbs are wanted and [...] besides that').

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3/11. An injury to the lungs is one of the physician's three embarrassments, because he cannot bring an end to it, but must await God's will.*

3/12. A medicinal drink is made with these herbs to get rid of ulcerous pneumonia⁹⁶ from whoever has it. And it should be treated like an injury to the lungs, the same quality. And after eleven years, it is likely that the person will die of it.

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3/11. [Brath ysgeueintⁱ trydid kyueilyorn medic yw, kany eillⁱⁱ dodi teruyn arnaw, naymyn aros ewllus Duw.]

3/12. [Trwy y llysseu hynnⁱⁱⁱ y gwneir medyclyn y'r neb y bo ysgeueint gornwydoc arnaw y ellwg. A dyly a gynnal^{iv} val brath ysgeueint, yn vn^v ardymer. Ac ypenn vn vlwydyn ar dec, gnotaf^{vi} yw marw y dyn ohonaw.]

ⁱ RBH 930: add. ‘hagen’

ⁱⁱ RBH 930: dichawn medic

ⁱⁱⁱ RBH 930: gynneu (“above”)

^{iv} RBH 930: y ellwng a’e gynnal a dyly

^v RBH 930: yn y

^{vi} RBH 930: mynchaf

BOOK 4

(*Rac y dannoed*)

This collection of recipes is found in British Library Additional 14912 (BLAdd), Cardiff 3.242 (Card), Oxford Bodleian Rawlinson B467 (Rawl), and Oxford Jesus College 111 (RBH). The collection is incomplete in all of the sources except for RBH, where it is found in three parts spread throughout the medical texts in the manuscript. The order of these recipes in Card and Rawl seems to reflect the three-part division seen in RBH, while that in BLAdd does not. The edition below is presented in three parts which reflect the way the recipes appear in Card, Rawl, and RBH.

BLAdd ff. 22r–24v contains recipes 4/1–2, 5–7, 10–12, 25, 28–32, and 34–7. The collection is preceded by Book 3 and is followed by a text on the qualities of snakeskin (*Rhinweddau Croen Neidr*). There is no obvious break between the end of Book 3 and the beginning of Book 4 in this manuscript. There is a folio missing between these two collections which has had an impact on the end of Book 3 and the beginning of Book 4. Card pp. 69–71 contains only part 2 of the collection, that is, recipes 4/14, 16, 17, 20–3 and 10–12. It is preceded by two recipes from Book 1 and is followed by a text on the qualities of different foods (*Rhinweddau Bwydydd*). This collection also appears in the second of the four booklets which make up Rawl: ff. 23r–24r contain recipes 4/10, 23, 24 (part 2) and then 4/1–9 (part 1). These are preceded and followed by recipes from Book 1. There is no differentiation made in the manuscript between the recipes in Book 1 and Book 4, rather they are treated as a single collection of recipes. Like Rawl, RBH has part 2 of this collection followed by part 1: cols 932–5 contain recipes 4/10–16, 18–25 (part 2), and then 4/1–9 (part 1). As in Rawl, this collection is preceded by Book 1. It is followed by Book 2. These three books are not differentiated, but are treated as a single recipe collection in the manuscript. Columns 937–8 contain recipes 4/25–35 (part 3). This is preceded by Book 2 and followed by a short collection of recipes unique to this manuscript ('RBH Unique'), all, once again, treated as a single collection.

Most of these recipes appear in the composite medical manuscript NLW Peniarth 204 part v in the mid-sixteenth-century hand of Thomas Gruffydd of Glamorgan. Pages 74–104 of that manuscript contain recipes 4/10, 11, 2–7, 9, 5, 24–6, 11–13, 18, 20–2, 1, 8, and 19 mixed with recipes from Books 1, 3 and 5 along with later material. Another later copy of this collection is found in NLW Llanstephan 182 part iii which was written by Richard Robert in 1693. Page 52 of that manuscript contains recipes 4/23, 24, 1 [lacuna], 10 and 11. These recipes correspond with those found on pp. 69–71 of Card. They are preceded by a selection of recipes from Book 9 and, like Card, are followed by *Rhinweddau Bwydydd*. A further selection of recipes from Book 4 is found on p. 57 of the same manuscript (recipes 4/14, 16, 17, 21, 22). This is preceded by a collection of recipes only found in Card ('Cardiff Unique') and is followed by the second half of *Rhinweddau Bwydydd*. Llanstephan 182 seems to be mirroring Card at this point, although it is much closer to Rawl at others. It may be a copy of Card here, or it may represent a copy of the common source of Card and Rawl.

This edition is based on the text in RBH with variants from BLAdd, Card and Rawl in the footnotes. Recipes not in RBH have been supplied from BLAdd (4/36 and 37). Those in neither RBH nor BLAdd have been supplied from Card (4/17). Supplied text appears in square brackets. The numbering and order of the recipes in this edition follows the texts as they appear in BLAdd for the sake of convenience and consistency; this is not meant to imply that that source is earlier, or better. Thus, while the collections in Card, Rawl and RBH may look disordered or incomplete in comparison, it is only in comparison with BLAdd that they appear so.

This is an eclectic collection of different types of information based on different sources. It contains simple and compound recipes for treating common ailments such as toothache, headache, worms, diarrhoea, epilepsy, abscesses and pustules, as well as women's diseases, such as excessive menstruation and uterine prolapse, and items of preventive medicine (how to maintain happiness, how to avoid drunkenness etc.). There are also a number of treatments involving animal substances which can be traced to the collection of recipes based around ingredients derived from animals, *Medicina de Quadrupedibus*, as well as information about the qualities of different meats which broadly

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agrees with the advice given in *Rhinweddau Bwydydd*, a translation of the dietary text *Flores Dietarum* of John of St Paul. In the midst of all of this is a detailed tract on the different types of strangury, along with a graphic description of a lithotomy or operation to remove a bladder stone which ultimately stems from the classical author Celsus. Information on correspondences and possible sources can be found in the ‘Further Notes’ which follow the edition.

Part 1

4/1. For toothache, take the bark closest to the wood of the ivy, and honeysuckle leaves and crush them well together in a mortar and press them through a cloth into the nostrils, with his belly up,⁹⁷ and that will get rid of it.*

4/2. For deafness, take ram urine and eel bile and the juice of the ash tree and press them into the ear and under the teeth, and place a cautery at the base of his ear and in the corner of his jaw with a nut in it, and that is good.*

4/3. For a snake bite, if it is a man, take a live cockerel and put its bottom onto the bite and leave it there, and that is good.*

4/4. If it is a woman, take a live hen in the same way, and that will get rid of the poison.*

4/5. For a cancerous tumour,⁹⁸ take goat dung and barley flour and red wine and boil them into a porridge and put it on it, and that is the best medicine where it may not be removed.*

Part 1

4/1. Rac y danneoed, kymryt y risc nessaf y'r prenn eidorwcⁱ a deil y gwydwyd ac eu hyssigaw ygyt ymywn morterⁱⁱ yn da,ⁱⁱⁱ ac eu gwascu trwy liein yn y dwyffroen, a'e dorr y uynyd, a hynny a'e gweryt.^{iv}

4/2. Rac byderi, kymryt trwnc h wrd a bystyl llasswot^v a sud yr onn ac eu gwascu yn y glust ac y adan y deint,^{vi} a dodi llosc ymon y glust ac yg kwrr y en a chneuen yndaw,^{vii} a hynny yssyd da.

4/3. Rac brath neidyr, os gwr uyd, kymryt keilawc byw a dodi y din wrth y brath a'e gynnal uelly, a hynny yssyd da.^{viii}

4/4. Os gwreic vyd, kymryt iar vyw^{ix} yn yr vn ansawd, a hynny a'e diwennwyna.

4/5. Rac llyngranc, kymryt kagyl geiuyr a blawt heid a gwin coch^x ac eu berwi ygyt yn iwt a'e dodi wrthaw, a hynny yw y uedeginyaeth yn y lle ny diotter.^{xi}

ⁱ Rawl 23v: y rbren yr eidorwc

ⁱⁱ Rawl 23v: maen mortar

ⁱⁱⁱ Rawl 23v: yn ore y gallwr ('as well as possible')

^{iv} Rawl 23v: gwna yn iach ('will make it healthy')

^v Rawl 23v and BLAdd 22r: bystyl lysswen a'r vydarlys ('eel bile and house-leek')

^{vi} Rawl 23v: a'e wascu a'e daned ('and press it with his teeth')

^{vii} Rawl 23v: a chneu yndunt ('with nuts in them')

^{viii} Rawl 23v: a'e gynal velly yssyd da ('and it is good to keep him that way')

^{ix} Rawl 23v: om. 'vyw'

^x Rawl 24r: gwin gwyn ('white wine')

^{xi} Rawl 24r: lle diotter kranc ('where the cancer may be removed')

MEDIEVAL WELSH MEDICAL TEXTS

4/6. For pain in the head or for a sharp pain in the joints, take bread made with wheat flour through it and grind it into a fine flour. And then take wood-sorrel and dandelion and betony and red wine and crush the herbs together well in a mortar and mix them together on the fire. And just before removing it, put beef suet well into it and salt. And then place that plaster on the head on a coarse cloth after shaving it. This is what that will do: it will cause boils to come to a head through it and it will suck out the poison, and it will remove his pain.

4/7. A spider bite will not be poisonous except from the feast of Mary in September until the feast of Mary of the candles.⁹⁹ And then crush flies¹⁰⁰ onto it, and that will get rid of the poison.*

4/8. For worms, take elder bark and walnut bark and hawthorn bark and bittersweet¹⁰¹ and boil them together in water, and drink a cupful every day fasting, and abstain from food until almost the third hour, and do that until the end of the nine days.*

THE TEXTS

4/6. Rac dolur ymywnⁱ penn neuⁱⁱ rac gwaew kymhaleu, kymryt bara pynnywl gwenith trwydaw a'e ualu yn vlawt man. Ac odyna kymryt suryon y coet a deint y llew a'r danhogen a gwin coch ac yssigaw y llyseseu ygytⁱⁱⁱ ymywn morter yn da^{iv} a'e kymyscu ygyt ar y tan. Ac ymron y diot,^v dodi gwer eidon yn da yndaw^{vi} a^{vii} halen. Ac odyna dodi y plastyr hwnnw wrth y benn^{viii} gwedy eillaw, a hynny ar urethyn tew.^{ix} Sef a wna hwnnw: tardu cornwydon trwydaw a sughnaw y gwenwyn y maes^x a'e didoluryaw ynteu.

4/7. Ny byd gwynnwynic brath adyrcob namyn o wyl ueir ymedi hyt wyl ueir y canhwylleu.^{xi} Ac yna briaw kylyon wrthaw,^{xii} a hynny a'e diwenwyna.

4/8. Rac llyngher, kymryt risc yr yscaw a risc y coll ffrenghic a risc yr yspyd़at a'r elinyawc ac eu berwi^{xiii} trwy dwfyr ygyt,^{xiv} ac yuet ffioleit peunydar y^{xv} gythwgyl, a pheidaw a bwyt hyt ymron^{xvi} echwyd, a hynny^{xvii} hyt ym penn y naw pryt.

ⁱ Rawl 24r: om. 'ymywn'

ⁱⁱ Rawl 24r: a

ⁱⁱⁱ BLAdd 22v: ac y hyssigaw y llyseseu ygyt; Rawl 24r: a'e hyssigaw, om. 'y llyseseu ygyt'

^{iv} Rawl 24r: om. 'yn da'

^v BLAdd 22v: dynu; Rawl 24r: dynu

^{vi} BLAdd 22v: om. 'yn da'; Rawl 24r: om. 'yndaw'

^{vii} Rawl 24r: ygyt a

^{viii} Rawl 24r: kymryt y plastyr hwnnw a'e dodi ar vrethyn a'e dodi wrth y penn ('take that plaster and put it on a bandage and put it on the head')

^{ix} BLAdd 22v: gwedy darfo y eillaw; Rawl 24r: gwedy darffo y eillo

^x Rawl 24r: om. 'y maes'

^{xi} BLAdd 22v: o wyl veir y medi hyt wyl veir yn awst ('from the feast of Mary in September until the feast of Mary in August'); Rawl 24v: o wyl veir yn awst hyt wyl veir ymedi ('from the feast of Mary in August to the feast of Mary in September')

^{xii} BLAdd 22v: ac yna kymryt kylyon ac eu briaw; Rawl 24r: kymryt kylyon a'e briaw wrthaw ('take flies and crush them onto it')

^{xiii} Rawl 24v: ac eu hyssigaw ac eu berwi ('and crush them and boil them'). The scribe of RBH has made an eye-jump between two instances of 'ac eu'.

^{xiv} Rawl 24v: om. 'ygyt'

^{xv} Rawl 24v: dy

^{xvi} Rawl 24v: om. 'ymron'

^{xvii} Rawl 24v: om. 'a hynny'

4/9. For an ape bite, take bull muck and put it on it, and it will be healed.*

Part 2

4/10. There are three types of strangury.¹⁰² Dry strangury is got rid of with a purge and a drink and cauteries and a dry bath.

4/11. This is how the stone is removed, where it is cut: take a stick and put it under his knees, and then put his arms between his thighs and bend them up around the stick, and tie a bandage around his wrists and around his neck,¹⁰³ and place him with his belly up and put something high under his hips, and cut the stone from the left side of the penis. And then put him into a water bath that day, and the next day in a water bath first, and after that in the medicinal concoction. And after that put him into his bed with his belly up and dry the wound and put flax and salted butter on it, and keep him in that condition until it is known whether he will come through it. And leave him for a day and a night before doing anything to him, without food or drink, and put him into a bath.*

THE TEXTS

4/9. Rac brath ab, kymryt bissweil tarw a'ē dodi wrthaw,ⁱ a iach uyd.

Part 2

4/10. Tri ryw doston yssydd.ⁱⁱ Sychdosted, o gyuotⁱⁱⁱ a llynn a llosceu a sychenneint y gwaredir.

4/11. Maen calet, ual hynn y gwaredir lle y diotter:^{iv} kymryt ffonn a'ē dodi ym plyc y arreu, ac odyna dodi y dwy ureich o vywn y arreu^v ac eu plygu y vynyd am y ffonn, a rwymaw taleith am y deu ardwrn ac am y warr, a'ē dodi^{vi} a'ē dorr y uynyd a pheth uchel dann y dwy clun, ac o'r part asseu y'r dywysen diot y maen. Ac odyna y dodi ymywn enneint dwfyr y dyd hwnnw, a thrannoeth ymywn enneint dwfyr yn gyntaf, a gwedy hynny yn y kyffeith.^{vii} A gwedy hynny^{viii} y dodi ymywn y^{ix} wely a'ē torr y uynyd, a sychu y weli a dodi llin^x ac emenyn hallt wrthi,^{xi} a'ē gynnal yn yr ardymher hwnnw yny wyper a dihang. A'ē adu^{xii} dydgweith a nosweith kynn gwneuthur gweith wrthaw,^{xiii} heb bwyt a heb lyn,^{xiv} a'ē^{xv} dodi ymywn enneint.

ⁱ Rawl 24v: a dodi wrth y brath

ⁱⁱ Rawl 23r add: ‘sychdostet, a maen kalet, a thywawtvaen’ (‘dry strangury, and the stone, and gravel’). BLAdd and Card also lack this text. Either BLAdd, Card and RBH share a source which has made an eye-jump from one instance of the word *sychdosted* to the next here, or the scribe of Rawl has added this text to his own copy.

ⁱⁱⁱ BLAdd 22v and Card 70: om. ‘o gyuot’

^{iv} Card 70: llyma ual y gwaredir lle y diotter

^v Card 70: arueu

^{vi} Card 70: a'ē ossot

^{vii} BLAdd 23r and Card 70: mywn enneint kyffeith (‘into a medicinal bath’)

^{viii} Card 70: ac odyna

^{ix} Card 70 yn y

^x Card 70: llysseu (‘herbs’)

^{xi} Card 70: wrthaw

^{xii} Card 71: adel

^{xiii} Card 71: meddeginyaeth

^{xiv} Card 71: heb na bwyt na diawt (‘without either food or drink’)

^{xv} Card 71: ac odyna y

4/12. If it is gravel, make a medicinal drink with clear strong wheat beer and these herbs: groundsel,¹⁰⁴ and dwarf elder,¹⁰⁵ and sanicle,¹⁰⁶ and common St John's wort, and ground-ivy, and agrimony, and yarrow, and salad burnet, and columbine, and nettle,¹⁰⁷ and navelwort,¹⁰⁸ and common gromwell, and betony, and bugle,¹⁰⁹ and dandelion, and grey madder,¹¹⁰ and red mugwort,¹¹¹ and lungwort.¹¹²

4/13. A woman who is prevented from getting pregnant, a medicinal drink should be made for her with these herbs: common St John's wort, and *iawn*,¹¹³ and agrimony, and red mugwort,¹¹⁴ and tansy,¹¹⁵ and buck's-horn plantain,¹¹⁶ and orpine and scarlet pimpernel. And during that, give her a purge.

4/14. A woman to whom the women's disease comes very strongly, take small melilot¹¹⁷ and lesser burdock¹¹⁸ and orpine and heather¹¹⁹ and scarlet pimpernel and wood avens¹²⁰ and the ashes of the horn of a stag that has been killed with its horns on its head, and boil them in red wine as well as possible, and strain that liquid well and drink it every day until it is finished. And avoid the warm foods that have been prohibited above, and let blood from the ankles and the thighs.*

4/15. The root of the *drycheigyauc*¹²¹ to break a quinsy, add it to cold water and drink it, and hold that in his mouth.

4/16. Dandelion to raise an old person's head bone, add it to cold water and drink it.

4/17. Betony to raise a child's head bones, and boil leathers in goat milk until they all melt, and drink that liquid.*

THE TEXTS

4/12. Os tywotuaen uyd, gwneuthur medyglyn trwy wenith gwryf gloywⁱ kadarn a'r llysseu hynn.ⁱⁱ y glaerllys, a'r greulys uendigeit, a'r orchwreid, a'r erinllys, ac eido y daear, a'r tryw, a'r uilffyth, a'r wydlwn,ⁱⁱⁱ a'r colwmbina, a'r vamllys, a'r dodeit, a'r grwmyn, a'r danhogen, a'r glessyn, a deint y llew, a'r wreidrud lwyt,^{iv} a'r ganwreid benngoch, a'r redegawc.

4/13. Gwreic y bo arnei rwystyr am gaffel beichogi, trwy y llysseu hynn y gwneir medyglyn idi: yr erinllys a'r iawn a'r tryw a'r ganwreid bengoch a'r ganwreid uelen a tharw y mynyd a'r ganhwein a'r diwythyl. Ac ymusc hynny, kymryt kyuot ohonei.

4/14. Gwreic a del idi cleuyt y gwraged yn rwy, kymryt y wenenllys van^v a'r kygaf man a'r ganhwein a'r oec^{vi} a'r diwythyl a'r uabcoll a lludw bann hyd a ladher a'e gynn ar y benn, ac eu berwi trwy win coch yn oreu ac y galler, a hidlaw y llynn hwnnw yn da, a'e yuet beunyd^{vii} yny darffo. A pheidaw a bwydeu gwressawc a ludwywt uchot,^{viii} a gordyfneit gwaet y uffarned ac y garreu.^{ix}

4/15. Gwreid y drycheigyauc y torri yr hychgruc, y taraw arr dwfyr oer a'e yvet, a chronni hwnnw yn y eneu.

4/16. Deint y llew^x y gyuot ascwrn^{xi} penn hen dyn, y taraw ar dwfyr oer^{xii} a'e yuet.

4/17. [Danned sanfret y gyuot esgyrn penn mab, a berwi y lledyrs drwy laeth geifyr yny dodo oll, ac yfet y llynn hwnnw.]

ⁱ BLAdd 23v: glew

ⁱⁱ The text in Card breaks off here and four lines have been left blank before the next text begins.

ⁱⁱⁱ BLAdd 23v: uydlun

^{iv} BLAdd 23v: gannwreid lwyt ('mugwort')

^v Card 69: y wenynllys vawr

^{vi} Card 69: om. 'a'r ganhwein a'r oec'

^{vii} Card 70: bob bore

^{viii} Card 70: om. 'a ludwywt uchot'

^{ix} Card 70: om. 'ac y garreu'

^x Card 70: da yw deint y llew

^{xi} Card 70: gyuodi esgyrn

^{xii} Card 70: om. 'oer'

4/18. Lords-and-ladies¹²² and shepherd's-needle,¹²³ the juice of their roots to stop diarrhoea, and the juice of their leaves to treat a cataract.^{124*}

4/19. Mugwort root, boil them in wine to stop diarrhoea also, and do it with their leaves to kill worms.

4/20. The root of the *chwefyrdan*¹²⁵ and dock root and common valerian and butter and old fat and sulphur, put them together and press them through a linen cloth, and that is good for a small pustule.

4/21. From the time a cow calves until the end of the fifteenth day, her milk will be hot,¹²⁶ and from then until she is covered. When she is in calf, her milk will be hot.

4/22. The meat of a sow that is less than a year old and mutton are wet.¹²⁷ And that meat is not good for a person who has wet flesh due to illness.*

4/23. The healthiest wild animal meat is roe-deer meat. The healthiest domesticated animal meat is hog meat. The healthiest wild bird meat is partridge meat. The healthiest domesticated bird meat is chicken. The healthiest sea fish is the flatfish. The healthiest freshwater fish is bass or trout.*

4/24. For wet ringworm, ivy nectar, and fox marrow, and white resin.*

THE TEXTS

4/18. Craf y natred a'r greithwar, sud eu gwreid y torri maessa, a sud eu deil y dorri magyl.

4/19. Gwreid y gannwreid lwyd, eu berwi trwy win y dorri maessa heuyt, a gwneuthor trwy eu deil y lad llyngher.

4/20. Gwreid^{xiii} y chwefyrdan a gwreid y tauol a llysseu cadwgawn ac emenyn^{xiv} a hen ulonec a brwnstan, eu bwrw^{xv} ygyt ac eu gwascu trwy liein, hynny yssyd da rac y crugyn.^{xvi}

4/21. O'r pan alho buch hyt ym penn y pymthecuet^{xvii} dyd, gwressawc uyd y llaeth.^{xviii} Ac odyna hyt pan lamher tra vo blith genthi, gwressawc uyd y llaeth.

4/22. Kic hwch kynn y blwyd a chic dauat, gwlyborawc vydant.^{xix} A dyn a vo knawt gwlyborawc idaw o gleuvt^{xx}, nyt da idaw y kic hnwnw.

4/23. Iachaf kic llwdyn gwyllt yw kic iwrch. Iachaf kic llwdyn dof yw kic twrch. Iachaf kic edyn gwyllt yw kic partris. Iachaf kic edyn dof yw kic iar. Iachaf pysgawt mor yw lledyn.^{xxi} Iachaf pyscawt awedwr yw^{xxii} draenogyteit a brithyllteit.^{xxiii}

4/24. Rac derwhyden wlyb, meldeb yr eidorwc, a mer katno, ac ystor gwynn.^{xxiv}

^{xiii} Card 70: Y lad llygher: gwreid y chwefyrdan ('to kill worms: *chwefyrdan* root'). This is a recipe to treat a small pustule. It seems that the scribe of Card, possibly working with an incomplete exemplar, has mistaken the end of the previous recipe, which does not appear in full in Card, for the beginning of this one.

^{xiv} Card 70: emenyn gwyr (‘virgin butter’)

^{xv} Card 70: berwi (‘boil’)

^{xvi} Card 70: a hynny rac y crugyn yssyd da

^{xvii} Card 70: pymhet

^{xviii} Card 70: om. ‘Ac odyna hyt pan lamher tra vo blith genthi, gwressawc uyd y llaeth’

^{xix} Card 70: vyd

^{xx} Card 70: dyn a vo a chleuvt gwlyborawc yndaw (‘a person suffering from a wet illness’)

^{xxi} Card 70 and Rawl 23r: llythi

^{xxii} Rawl 23v: ynt

^{xxiii} Card 70: brithyllot.

^{xxiv} Rawl 23v: add ‘yssyd da’

Part 3

4/25. For the falling sickness, burn a goat's horn and let the smoke go around the person's head, and when he smells that, then he will get up. And before the person gets up from there, put dog bile into his mouth, and that sickness will never come to him again after that.*

4/26. For every tertian fever, let him write in three apples on three days: in the first apple, + o uagla pater; in the second apple, + o uagla filius; in the third apple, + o uagla spiritus sanctus.¹²⁸ And on the third day he will be healed.*

4/27. If you want to know what will happen to a person who may become ill, whether he will live or whether he will die of his illness, take the herb that is called violet¹²⁹ and pound them and bind them to his temples, and if the patient is going to live, then he will sleep, and if he is not able to sleep, then he will die.*

4/28. If you want to avoid becoming drunk, drink an eggshell full of wood sage¹³⁰ juice in the morning.*

4/29. If you want to avoid exhaustion despite travelling, drink an eggshell full of mugwort juice with garlic in the morning, and you will not be injured nor will you tire no matter how far you walk on that day.*

4/30. If you want to remove drunkenness from a person, eat crushed saffron with spring water.*

4/31. If you want to be happy always, eat saffron in food or drink and you will never be sad. But beware of eating too much in case you die of happiness.

4/32. If you want to avoid becoming bad-tempered drink an eggshell full of the juice of the herb that is called wild clary, and it will not be easy for you to become angry.

4/33. If you want to be healthy always, drink a spoonful of common mallow¹³¹ juice every day, and you will always be healthy.*

Part 3

4/25. Rac y cleuyt dygwyd, llosc gorn gauyr, a gellwng y uwc am benn y dyn, ac wrth yr arogleu hwnnw yn y lle y kyuyt. A chyn kyuodi y dyn odyno,ⁱ bwrw bystyl ki yn y benn, ac ny daw idaw y cleuyt hwnnw byth wedy hynny.ⁱⁱ

4/26. Rac pob teirton, yscriuenner ymywn tri aual yn tri diwarnawt: yn yr aual kyntaf + o uagla pater; yn yr eil aual + o uagla filius; yn y trydyd aual + o uagla spiritus sanctus. A'r tryded dyd ef a uyd iach.

4/27. O'r mynnny wywbot pa wed y del y dyn a gleuycho, ae y uyw ae y uarw o'e gleuyt, kymer y llyssewyn a elwir y uedyges a briw wynt a rwym wrth y deu gyuys, ac os y uyw yd a y claf, yn y lle ef a gwsc, ac ony dichawn kyscu, ef a uyd marw.

4/28. O'r mynnny na bych uedw, yf y bore lloneit plisgyn wy yⁱⁱⁱ sud y uedon chwerw.

4/29. O'r mynnny na bych ludedic yr a ymdeych,^{iv} yf y bore loneit plisgyn wy o sud y ganwreid gyt ac garllec, ac ny briwy ac ny blinhey yr meint a gerdych y dyd hwnnw.

4/30. O'r mynnny tynnu meddawt y ar dyn, bwyta saffyr briw^v ar dwfyr ffynnawn.

4/31. O'r mynnny uot yn llawen yn wastat,^{vi} bwyta saffyr ymywn bwyd neu diawt ac ny bydy trist vyth. A gwagel rac bwyta gormot rac dy varw o tra llewenyd.

4/32. O'r mynnny na bych wennwynic, yf loneit plisgyn wy o sud y llysseu a elwir llygeit crist, ac ny byd hawd gennyt sorri.

4/33. O'r mynnny uot yn iach yn wastat, yf loneit llwy beunyd o sud yr hockys, a iach uyd yn wastat.

ⁱ BLAdd 23v: a chyn y gyuodi y vynyd odyno ('and before he gets up from there')

ⁱⁱ BLAdd 23v: add 'arnaw' ('onto him')

ⁱⁱⁱ BLAdd 23v: o sud

^{iv} BLAdd 23v: er ymdeith

^v BLAdd 23v: yfet saffyr gwedu briwaw

^{vi} BLAdd 23v: om. 'yn wastat'

MEDIEVAL WELSH MEDICAL TEXTS

4/34. If you want to be chaste, eat some of the herbs that are called rue¹³² every day, and you will never consent to the passion of fornication.*

4/35. For the womb escaping, that is, going out, the most important advice is, take wheat flour and bake it with the yolks of nine eggs and honey, and pound the fur from the chest of a hare into it and toast it under the ashes. And the second is, drink the first milk of a cow after calving.

4/36. For the scab, take mushrooms and butter and pound them into it and put it on the fire to boil and strain it through a linen cloth and daub it with that, and it will do it good.*

4/37. For a rash or pustules on a person's flesh, take dock root and let him pound it well with sheep milk, and let it be boiled well, and before it is taken down let butter be added to it, and let it be strained through a linen cloth, and let it be daubed with it.*

THE TEXTS

4/34. O'r mynn y uot yn diweir, bwyta beunyd beth o'r llysseu a elwir y rhyd, ac ny chytsynnyⁱ byth a chyffro godineb.

4/35. Rac ymdineu croth, sef yw hynny, mynet allan, pennaf kyu-
ared yw, kymryt fflwr gwenith a'e bobi trwy uelyn naw wy a mel, a
briwaw yndaw blew dwyvron ysguarnoc a'e grassu dan y lludw. Ac
yuet nus buch eil al.

4/36. [Rac y klafri, kymryt bwyd y llyfein ac ymenyn a'y briwaw
ynddo a'e dodi ar y tan y vyrwi a'y hiddlaw drwy liein a'y iraw a
hwnnw, a lles a wna iddaw.]

4/37. [Rac tresgli neu grugeu o nawd dyn, kymryt gwreidd y tauol
a briwet drwy layth deueid yn dda, a berwer yn dda, a chynn y dynnu
y llawr redder ymenyn yndaw, a hithler drwy liein, ac irrer ac ef.]

ⁱ BLAdd 24v: chycheny ('begin')

BOOK 5

(*Llyma eli mawrweirthwcy*)

This collection of recipes is found in British Library Additional 14912 (BLAdd), Cardiff 3.242 (Card), Oxford Bodleian Rawlinson B467 (Rawl) and Oxford Jesus College 111 (RBH) cols 946–7. While the recipes are found in a single collection in BLAdd and Card, they are broken up into four groups in Rawl. The following edition is presented in four parts to reflect this split. The following notes, as well as the information on the contents of the manuscripts in Appendix 1, are intended to allow readers better to understand the nature of the copies of this collection in BLAdd, Card, Rawl and RBH, and how they may relate to one another. Transcriptions of those sources can be found on the *Welsh Prose 1300–1425* website (<http://www.rhyddiaithganoloesol.caerdydd.ac.uk/en/>).

BLAdd ff. 35v–48v contains recipes 5/1–8, 11–19, 26–76. This collection is preceded by a text on the zodiac and followed by a copy of the Welsh translation of Aristotle's letter to Alexander concerning physiognomy (*Aristotles at Alecsander: Pryd a Gwedd Dynion*). Card pp. 39–40, 99–100, 85–6, 83–4, 87–8, and 89 contains recipes 5/1–10, 23, 24, 26–36, and 38–76. It should be noted that this is a continuous text: the page numbers reflect the modern, disordered state of the manuscript. The gap between recipes 10 and 23 indicates one or two missing pages. Like BLAdd, this collection is preceded by a text on the zodiac. It is followed by a text on uroscopy (*Ansoddau'r Trwnc*). While they may be drawing on the same source, scribal errors indicate that Card is not a copy of BLAdd (see recipe 5/45 for an example). In Rawl this collection is split between booklets 2 and 3, with a further, rewritten version of these remedies also appearing in booklet 2. Booklet 2 of Rawl ff. 18r–19r contains part three of the collection, recipes 5/52–62. This is preceded by recipes from Book 3 and followed by recipes from Book 10. There is no differentiation made between these books in the manuscript; rather they are all treated as a larger collection. Part 1 of Book 5 is found in booklet 3 of the manuscript, on ff. 42v–46v and contains recipes 5/1, 2, 4–8, and 11–21. Like Card and BLAdd it is preceded by a text on the zodiac. It is followed by a short text on bloodletting, and then by part two

on ff. 47v–52v which contains recipes 5/22–26, 58, 27, 28, 31–35, 38–40, and 43–50, which is itself immediately followed by part four on ff. 52v–53v with recipes 5/64–9, 71, 72, 75 and 74. Like BLAdd, this collection is followed by *Aristotles at Alecsander: Pryd a Gwedd Dynion*. Once again, scribal errors indicate that Rawl is drawing on the same sources as BLAdd and Card, but is not a copy of either one of them. See, for example, the attempts by all three scribes to render the unfamiliar ingredient *opii thebaici* (Egyptian opium) in recipe 5/71.

A short collection of excerpts from these recipes is also found in booklet 2 of Rawl on ff. 26r, 27r and 29r, and in RBH cols 946–7. This collection has been edited separately and designated as Book 5b. In Rawl, these items are mixed up with recipes from Book 6 and Book 7 as well as a series of unique recipes, while in RBH they form a discrete unit, where they seem to represent a specialised tract treating *kic drwc* ('corrupt flesh', i.e. gangrene). Most of these recipes are versions of remedies which appear in the main collection, but there are some which do not appear there. The wording in these versions of the recipes is different from those in the main collection, and it is possible that they have been reworked from that source, or they may represent a different translation of the same material. Those items which also appear in the main collection have been designated with the same number in this collection. Those which do not appear in the main collection have been numbered following the last item in the main collection and have been designated as 5b/77, 78 and 79. Rawl f. 26r contains recipes 5b/77 and 31, f. 27r contains recipes 5b/40 and 79, and f. 29r contains recipe 5b/50. RBH cols. 946–7 contain recipes 5b/77, 31, 32, 78, 33, 35, 40, 79, and 36.

A later copy of this collection appears in the sixteenth-century manuscript NLW Llanstephan 10 (1515) in the hand of Dafydd ap Gruffudd, who describes himself as *effyriad* ('priest'). Pages 54–69 contain recipes 5/1, 5–8, 11–22, 24–6, 53–6, 58–60, 27, 29, 30, 32, 34, 35, 73, 75 and 76. This collection is immediately followed by a collection of recipes from Book 6. Many of the recipes from this collection are also to be found scattered through the sixteenth-century composite manuscript NLW Peniarth 204 part v in the hand of Thomas Gruffydd of Glamorgan, while part vi of that manuscript, in the hand of an unidentified sixteenth-century scribe, contains

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recipes 5/27–38 and 40–5 on pages 155–8. It is preceded by a text on bloodletting and followed by a collection of later recipes. The sixteenth-century composite manuscript BL Additional 14913 part v contains recipes 5/1, 2 and 52 ff. 11–31. This is the first recipe collection in this section, and is followed by later recipes. Part iv of the same manuscript contains recipes 5/23–6 and 51–63 on ff. 22v–23v. This collection is preceded by a collection from Book 3 and is followed by a mixture of recipes from Books 2, 5, 8 and 10 mixed with later material. Another copy of this collection is also found in NLW Llanstephan 182 part iii, a manuscript in the hand of Richard Robert which dates from 1693. Pages 7–14 of that manuscript contain recipes 5/2–11, 26–32, 34, 35, 38–47, 49–65, 67–71 and 73. Like BLAdd and Card it is preceded by a text on the zodiac and like Card it is followed by *Ansodda'r Trwnc*. This selection seems to mirror that of Card, and this manuscript may be a copy of Card at this point, although at other times it follows Rawl. Alternatively, it may represent a copy of one of the sources of both Card and Rawl.

The edition of the main text of the recipes is based on the text in Rawl with variants from BLAdd, Card and RBH in the footnotes. Recipes not found in Rawl have been supplied from BLAdd (5/2, 3, 29, 30, 36, 37, 41, 42, 51, 63, 70, 73 and 76). Recipes which do not appear in either Rawl or BLAdd have been supplied from Card (5/9, 10). Book 5b has been edited from Rawl with variants from RBH. Recipes which do not appear in Rawl have been supplied from RBH (5b/32, 78, 33, 35, 79 and 36). Text which has become illegible due to fading or damage in has been supplied from BLAdd except where otherwise noted. Supplied text appears in square brackets. The order of the recipes in the main text follows that in BLAdd, although the division into four parts reflects the four parts that appear in Rawl. The order of the recipes in Book 5b follows that in Rawl.

This is the largest collection of recipes in the manuscripts, and contains the most complicated treatments, including versions of some very well-known compound medicines such as ‘Save’, ‘God’s Grace’, ‘Gander Salve’, and instructions for an opium-based soporific for use when a patient is being operated on called the ‘soporific sponge’. It also contains the largest collection of ingredients, including many specialised ingredients which would have been imported. This includes gums such as galbanum and storax calamite, vitriols such as arnament

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and copperas, other chemical compounds such as verdigris and alum, and specialised medical ingredients such as liquorice, Egyptian opium, cobbler's wax, tartarus and grains of paradise. Information on correspondences and possible sources can be found in the 'Further Notes' which follow the edition.



1. COMMON THORN APPLE
Datura stramonium

2. COMMON HENBANE
Hyoscyamus niger

3. DEADLY NIGHTSHADE
Atropa belladonna

3. BITTERSWEET
Solanum dulcamara

4. COMMON NIGHTSHADE
S. nightshade

Part 1

5/1. Here is a valuable ointment, and one that is used against various bouts of illnesses, namely these, because it is good against every type of aposteme and gout¹³³ and canker, that is, the disease in which the flesh consumes its own.¹³⁴ And it will heal over every one both within a person's body and on the outside, whether the wound be big or small, so that he will not need a second remedy. Take these herbs: bugle, greater stitchwort,¹³⁵ sanicle, scarlet pimpernel, crosswort, agrimony, ribwort plantain, yarrow, wild clary, strawberry leaves, common comfrey,¹³⁶ daisy, wood-sorrel, wood avens, herb-Robert, a handful of each of the herbs named above, and of these herbs, lesser herb-Walter¹³⁷ and balm, as much as of all the other herbs, and purified May butter, as much as the weight of half of the herbs, or more. Then pound the herbs and the butter together and leave them to stand like that until the end of nine days, and then boil it and press it through a fine newly washed linen cloth and put it in a place to keep. And when

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Part 1

5/1. Llyma eli mawrweirthwc,ⁱ aⁱⁱ hwnn a aruerir ohonaw yn erbyn amryw tymestloet o gleuydeu, nyⁱⁱⁱ amgenn no'r rei hyn, kannys da yw rac pob ryw bostyn ac idwf ia chanter,^{iv} sef yw hwnnw, clefyd a ys y kic i gilyd.^v Ac ef a greitha pob un^{vi} ovywn ac o uaes y grof^{vi} dyn bit yn uawr bit yn vychan yr archoll,^{viii} hyt na bo reit ydaw yr eil uedegynaeth. Kymer y llysseu hyn: buglew, pigle, sanigle, pimel^{ix} id est doruagil, erbe cruciate, egrimonie (y tryw),^x llancole id est llwynhydyd, melefol id est y uilfyd, spigernelle id est llygat cryst, fragrony id est deil y syui, y sylidon maior^{xi} id est llygat y dyd mawr, conselidi minor id est llygat y dyd bychan,^{xii} allyunya^{xiii} id est suryon y koet, auancia id est y uapcoll, herbe robert id est y troetrud, dyrneit o bop vn o'r llysseu a enwyd uchot,^{xiv} ac o'r llysseu hynn: herbe walter minus,^{xv} melysse, kymeint ac o'r rei ereill oll, ac mennyn Mei puredy, kemeint ac i bwysso hanner llysseu^{xvi} neu ychwanec. Odyna kymrywaw^{xvii} y llesseu a'r emennyn ygyt a'e gadu y seuyll velly hyt emen y naw niwarnawt, ac yna y berwy a'e gwasgu drwy liein tec newydolchat, a'e dody yn lle kadwedic. A phann

ⁱ BLAdd 35v and Card 39: mawrweirthawc

ⁱⁱ BLAdd 35v and Card 39: yr

ⁱⁱⁱ BLAdd 35v and Card 39: nyt

^{iv} BLAdd 35v: iddwf a chanter; Card 40: idwu a changkyr.

^v Card 40: y kic a ys y gilyd ('the flesh that eats its own')

^{vi} Card 40: brath ('injury')

^{vii} BLAdd 35v: gorf; Card 40: gorff

^{viii} BLAdd 35v and Card 40: bit yn vawr yr archoll bit yn vychan

^{ix} Card 40: pimpynol

^x BLAdd 36r: egrimonie id est tryw; Cardiff 40: egrymoyn id est tryw ('agrimony, that is agrimony')

^{xi} BLAdd 36r: consolida maior, Card 40: consolidon maior. The scribe of Rawl has mistaken the abbreviation for *con* for a 'y' and interpreted this ingredient incorrectly as greater celadine, while the scribe of BLAdd has reproduced it correctly.

^{xii} BLAdd 36r: om. 'conselidi minor id est llygat y dyd bychan'; Card 40: consolidon minor

^{xiii} BLAdd 36r and Card 40: aleuya.

^{xiv} Card 40: hynny

^{xv} Card 40: herba walteri minus

^{xvi} BLAdd 36r and Card 40: y llysseu

^{xvii} Card 40: kytvriaw

you wish to treat any patient for the illnesses mentioned above, give him first thing in the morning a portion the size of a stone of the ointment to drink or to eat mixed with a little white wine, and the same thing the last thing at night until he is well. And that ointment is called the blessed ointment.*

5/2. Here is an unfailing medicine called God's Grace, and it got this name for a reason, because wherever it is placed on wounds, be they new or old, more men will say that it works God's miracles, or heavenly miracles, than earthly deeds. And amongst all of the ointments and plasters, it itself will heal more surely and better and more perfectly in one hour than all the others in a month through causing healing over and cleaning wounds of every grievous thing without ever taking over the main flesh wherever it may be. And every sinew, should it break or swell, or veins or joints, it will knit them together again as well as they ever were before. And this is how it should be made: take a pound's-weight of the herb that is called tormentil (*terebilicium*,¹³⁸ and this is how a pound's-weight is written in the doctors' and the physicians' books: li. i), and a pound's-weight of resin,¹³⁹ *cera virgine quatuor dragmis* (that is, four drams of virgin wax, and this is how that weight is written: 3. iiiii), one dram of a type of wood that is similar to the broom (mastic), and a handful of

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wynných vydyginyaetheu neb klaf o'r kleuydeu a enwyt ury, dwrwⁱ
 idaw y boreu yn gyntaf kymeint a faen o'r eli i yuet neu y uwytar ar
 ychydic o win gwyn, a'r gyffelyp y nos hwnnwⁱⁱ yn hwra hyt pan vo
 iach.ⁱⁱⁱ A'r eli hwnnw a elwir yr eli bendigedig.^{iv}

5/2. Llyma vedygyniaeth dyballedic a elwir Rat Duw, a'e enw a gauas
 yn achwyssawl, o achaws yn^v y lle y dotter vrth vrathei^{vi} [hen neu rei
 newyd, mwy a ddyweit taw^{vii} gwyrtheu Duw neu wyrtheu nefawl a wna
 no gweithredoeth bydawl. Ac ym plith yr holl elioedd^{viii} a plastreu, dio-
 gelach a gwell a pherpheithach^{ix} y iacha ef e hun yn vn oric^x no'r rei
 erill oll yn vn mis, drwy wneuthur tyfyant a glanahu y gwelieu o pob
 peth gwthrwm heb vyth dim meddyant y'r kic mawr^{xi} yn y lle y bo ef.^{xii}
 A phob giewyn, o'r a dorro neu hwyddo, ef a'e kyssyllta, neu wythi
 neu gymaleu, yn gystal ac y buassant eryoet oreu.^{xiii} Ac yn y modd hwn
 y dylyir y wneuthur: kymryt pwys pvnt o'r llysewyn a elwir y tres-
 gel (terebilicum, ac vellyn^{xiv} yd iscriuenir pwys y bunt mywn llyfreu y
 meddygon a'r fussygwyrr:^{xv} .li. i), ac o kofui^{xvi} li. i, cera virgine quatuor
 dragmis (id est, kwyr gwyrty pedwar^{xvii} dragma, ac vellyn^{xviii} yd iscriuenir y
 pwys hwnnw: 3, iii), ryw bren yssydd debic y'r banhatlen (maxtice) 3, i,

ⁱ BLAdd 36v and Card 40: dyro

ⁱⁱ BLAdd 36v and Card 40: honno

ⁱⁱⁱ Card 40: diwethaf yny vo iach

^{iv} BLAdd 36v and Card 40: bwytaedic ('edible')

^v Card 40: kanyys

^{vi} The text in Rawl breaks off here. The rest of this recipe is supplied from BLAdd.

^{vii} Card 40: ef a dywedir mae ('it is said that')

^{viii} Card 40: eliau

^{ix} Card 40: ffurueidich ('more correctly')

^x Card 40: awr

^{xi} Card 40: kic drwc ('corrupt flesh')

^{xii} Card 40: yn y lle y dotter ef ('wherever it is placed')

^{xiii} Card 99: nac yn wythi nac yn gymaleu, y bont yn gystal a chynt, mal y buassynt
 oreu eiryoet ('be they veins or joints, such that they will be as good as before, as they
 had ever been when at their best')

^{xiv} Card 99: ual hynn

^{xv} Card 99: ffussugwraeth ('medicine')

^{xvi} Card 99: koeyn

^{xvii} Card 99: pwys pedwar

^{xviii} Card 99: val hynn

each of these: betony, scarlet pimpernel, vervain, one *scupuledus*¹⁴⁰ of storax calamite (that is blessed resin,¹⁴¹ and this is how that is noted in wherever it is: 3. ii),¹⁴² a certain product of the tree called balm (balsam), and boil them in a gallon of white wine until half the liquid has boiled away. And then press it and put it on the fire to boil again, and put the mastic and the virgin wax and a little of the milk of a woman who is nursing a boy child, mixing it well and stirring it always without stopping, and remove it from the fire. And add the tormentil and the blessed resin and balm and stir it continuously until the heat goes out of it, and put it in a clean vessel to keep. And that is how God's Grace is made.*

5/3. A *scrupuludus*¹⁴³ is the weight of twenty grains of wheat, and this is how it is written in medical books: .3. A dram is the weight of sixty grains, and this is how it is written: .3.*

5/4. For a cough, take buttercup¹⁴⁴ and boil it in watered-down milk and give it to the person fasting in the mornings and the last thing at night.

5/5. Here is a medicine to stop festering on a person's flesh; that is, take brooklime¹⁴⁵ in the overflow of springs, and hulled oats and flax-seed and put them into cold water on the fire and heat them, and ... put purified butter and sheep tallow into it. And put that plaster onto a coarse cloth and place it on the sore.*

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a dyrneit o pob vn o'r rei hyn: betonice id est danawc sanfret, pimpiaella id est doruagyl, veruene id est veruyn, scopacis calamiteⁱ id est ystor bonheddic, sculeduo i (ac yn y modd hwn y nodyr hwnnw yn y lle y bo: 3. ii), ryw frwth o'r prenn a elwir bawm (balsami) 3. i, a berw wyn ymywn galwyn o win gwyn hyt pan el y'r hanner dan y berw. Ac yna y wascu acⁱⁱ eilweith y ddodi ar y tan y verwi, a dodi yndaw maxticⁱⁱⁱ a'r kwyr gwry ac ychedic o'r laeth gwreic a vo yn magu mab, yn y gymysgo^{iv} yn dda a'e ymot byth heb orfywys, a'e dynnu y ar y tan. A dodi yndaw y tresgel a'r ystor bonheddic a'r bawm ac ymod^v vyth hyt pan^{vi} el y wres ohonaw, a'e dodi mywn llester glan y gadw. Ac velly y gwneir Rat Duw.]

5/3. [Scrupuludus yw pwys vgein gronyn gwenith, ac mal hyn ydd yscrinenir mywn llyfreu meddeginyaeth: 3. Dragma vyd pwys trugein gronyn, ac yn y modd hwnn yd yscriuennir: 3.]

5/4. Rac y pas, kymer grauanc^{vii} y llew a berw hwnnw ymywn glast-wfwr a doro^{viii} y'r dyn ar y gythllwn^{ix} y boreu a'r nos yn hwa.^x

5/5. Llyma vedygyniaeth y ludyas gori ar gnawt dyn, nyt amgen, kymryt berwr meir yghouer fynhonieu, a rynnyon keirch a llynhat, a'e dodi mywn dwfyr oer ar e tan ac [...]^{xi} a dodi emenyn puredic a gwer dauat yndaw. A dodi y plastyr hwnnw ar vrethyn tew a'e dodi wrth dolur.^{xii}

ⁱ Card 99: scoparis calamite

ⁱⁱ Card 99: ar

ⁱⁱⁱ Card 99: magtice

^{iv} Card 99: a'e gymysgu

^v Card 99: om. 'ac ymod'

^{vi} Card 99: yny

^{vii} BLAdd 38r: grawn

^{viii} BLAdd 38r and Card 99: dyro

^{ix} BLAdd 38r: kyfflwnc; Card 99: gythlwng

^x BLAdd 38r: hwyra; Card 99: ac yn diwethaf y nos

^{xi} BLAdd 38v: ar y tan y vrydyo ac ymron y dynu y ar y tan ('onto the fire to boil, and just before removing it from the fire'); Card 100: ar y tan y verwi ac ymronn y dynnu y'r llawr ('onto the fire to boil, and just before removing it to the floor'). The scribe of Rawl has left a space on the page here, either because he was unable to read his source at the time, or because he recognised that his source had made an eye-jump between two instances of the word *tan* and left space to rectify this should another source become available.

^{xii} BLAdd 38v: a'e ddodi wrth y dolur; Card 100: a'e ossot wrth y dolur

5/6. This is how growing ointment is made: take bugle, and betony, and violet, and heath speedwell and pound them together well in a mortar and put them together on the fire with butter and boil them well, and press them through a linen cloth, and put that on a tent¹⁴⁶ on the wound.*

5/7. Here is how one can know what will befall a wounded person or one injured by cuts, whether the person will live: take the milk of a woman who has a boy child, and put a bit of the milk on the palm of your hand, and take the patient's urine, and drip the milk from the tip of your finger onto the urine. If it goes to the bottom, he will die; if it stays on the surface, he will live.*

5/8. This is how the warm ointment is made: take yarrow (the red ones), and agrimony, and common St John's wort, and pound them well in a mortar and put them on the fire, and daub the injured limb with it.*

5/9. ... and put it onto it warm so that the heat and the aromas may go around the brain. And make a plaster from that and put it around the head.

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5/6. Mal hyn y gwneir eli twf: kymer glessin y koet, a'r danhogen, a'r violed, a'r wrnerth a'eⁱ morteru ygyt yn da a'e dodi ygytⁱⁱ ar y tan ac emenyn, a'e berwy yn da,ⁱⁱⁱ a'e gwasgu drwy lyein, a dodi hwnn^{iv} ar wareth wrth y brath.

5/7. Llyma mal y gwybydyr beth vyd dyn brathedic^v neu dyrnnodeu, a uyd^{vi} byw y dyn: kymer laeth gwreic a uo mab iddi, a dot ychedic o'r llaeth ar dor dy law, a chmer^{vii} drwnc y klaf, a dueu^{viii} y llaeth ar^{ix} ben dy vys ar y trwnc. Os y'r gwaelawt,^x marw a uyd;^{xi} os ar yr weneb, byw a uyd.^{xii}

5/8. Llyma mal y gwneir eli gwressawc: kymer y vilfyd (yr rei kochyon),^{xiii} a'r tryw, a'r eirinlllys mawr, a'e^{xiv} morteru hwynt yn da a'e dodi ar y tan,^{xv} ac iro yr aelawt klaf ac ef.^{xvi}

5/9 [...ac yn dwym dot arnaw yn el y gwres a'r arogleu yng kylch yr emennyd. Ac o hwnnw gwna blastyr a dot yng kylch y penn.]^{xvii}

ⁱ Card 100: om. 'e'

ⁱⁱ BLAdd 38v: om. 'ygyt'

ⁱⁱⁱ Card 100: a dot ar y tan gyt ac emenyn y verwi yn da

^{iv} BLAdd 38v and Card 100: hwnnw

^v Card 100: am glaf neu dyn brathedic ('about a sick or wounded person')

^{vi} Card 100: uo

^{vii} BLAdd 38v: chkymer; Card 100: chymer

^{viii} Card 100: due

^{ix} BLAdd 38v and Card 100: o

^x BLAdd 38v and Card 100: add. 'ydd a yr llaeth' ('the milk goes')

^{xi} BLAdd 39r: marw vydd; Card 100: marw vyd y dyn ('the person will die')

^{xii} BLAdd 39r: byw vydd; Card 100: os ar yr wyneb y tric byw vyd ('if it remains on the surface he will live')

^{xiii} Card 100: y vilffyth cochyon ('red yarrow').

^{xiv} Card 100: om. 'e'

^{xv} BLAdd 39r: a'e ddodi ar y tan ac emenyn a'e gwascu drwy liein ('and put it on the fire with butter and press it through a linen cloth'); Card 100: a dot ar y tan gyt ac emenyn a gwasc drwy liein ('and put it on the fire with butter and press it through a linen cloth')

^{xvi} Card 100: om. 'ac iro yr aelawt klaf ac ef'

^{xvii} The scribe of Card has added this material, which comes from a remedy for headache, onto the end of the previous recipe in error.

5/10. Another is, boil rue and ground-ivy and bay leaves in wine and a little water, and daub your head with that, and make a plaster from them and put it on it.*

5/11. Another medicine to know about a patient: take daisy (the white ones) and wine and give them to the patient to drink. If he vomits, he will die; if he retains it well, he will live.

5/12. To relieve diarrhoea or a sharp pain in the belly, take wheat flour and make a loaf out of it using the juice of these herbs: greater knapweed, and greater plantain, daisy, and common cudweed, yarrow, garden parsley, pellitory, wood avens, garden sage or wood sage (and if you do not get pellitory, take tansy juice). And bake the flour into bread with the juice of the above-mentioned herbs, and place the bread on his belly in a fine newly washed linen cloth until the end of three days. And after that, let him eat the bread in three morsels every day, and he will be healed from that illness in a short time.*

5/13. Here are herbs to make a medicine to treat poison: greater knapweed, and common knapweed, and agrimony, and betony, and common cudweed, and greater plantain, and tansy, and *medyges* (that is similar to the mayweed),¹⁴⁷ and mugwort, and tormentil, and yarrow. And after that, take an infusion of oats, boil them (the herbs) in cold water first, and then remove them from the fire, and take that liquid after the essence of the herbs has gone into the water, and combine it, the infusion, and honey with that. Take the water to treat weakness.*

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5/10. [Arall yw, berw mywn gwin ac ychydic o dwfyr y rut, a'r eidra, a deil y lawrus, ac a hwnnw ir dy benn, a gwna blastyr ohonunt a dot arnaw.]ⁱ

5/11. Medygyniaeth arall y wybot am klaf: kymer lygat y dyd (yr rei gwynnnyon), a gwin, a dyro y'r klaf yuet. Os chwydu a wna, marw uyd; os y gynhal yn da,ⁱⁱ byw a uyd.

5/12. Y dorri maessa neu waew mywn bola,ⁱⁱⁱ kemer a gwna dorth o gan gwenith drwy suth y llysseu hynn: y bonlas,^{iv} a'r henlledan y [fordd],^v llygat y dyd, a'r dorllwyd, y vylfyd, y persli, y peleidyr, y vap-koll, y sawge dof neu yr rei gwylt (a^{vi} ony chei y peleidyr, kemer suth y tansi). A phob yn uara y kan drwy suth y llysseu vchot, a dot y bara vrth y groth ymywn llyein tec newyadolchat hyt ymyn tryfryt.^{vii} A gwede hynny, bwetaet ef y bara y tri thameit beunyt, ac ef ar uir o amser a uyt iach o'r cleuyt hwnnw.

5/13. Llyma llysseu y weuthur medygyniaeth^{viii} rac gwenwyn: y benlas, a'r bengalet, a'r truw, a'r danhogen, a'r dorllwyd, a'r henlledan, a'r tansi, a'r uediges (id est symul y'r amranwenn), a'r llysseu llwydon, a'r trysgyl, a'r uylfyd. Ac gwedy hynny, kymer y brecku keirch,^{ix} eu^x berw (y llesseu) drwy dwfwr oer yn gyntaf, ac odyna eu tynnu y ar y tan, a dodi y llyn hwnnw gwedy mynet frwyth y llysseu yn y^{xi} dwfwr, a'e gymysgu, y brecky, a'r mel hynny.^{xii} Kymryt y dwfwr rac tyldi.

ⁱ This recipe is likely also a headache treatment.

ⁱⁱ BLAdd 39r: yndaw ('in him').

ⁱⁱⁱ BLAdd 39r: add. 'dyn'

^{iv} BLAdd 39r: benlas

^v BLAdd 39r: henlydan y fordd

^{vi} BLAdd 39r: ac

^{vii} BLAdd 39r: y trifryt

^{viii} BLAdd 39v: meddeglyn ('medicinal drink')

^{ix} BLAdd 39v: brecki keirch

^x BLAdd 39v: a

^{xi} BLAdd 39v: om. 'y'

^{xii} BLAdd 39v: a hynny

5/14. For pain in the back,¹⁴⁸ let blood in the vicinity of your foot, just under the big toe, the big vein, and bind your leg with a band like an arm binding. And before you let blood, warm your foot first, and after that, in case it becomes a flow of blood, take dialoes¹⁴⁹ and salt and rub your feet first, and put a small amount of the blood on the fire to burn, and put that on it and bind it with a bandage.*

5/15. For *kymhybys*,¹⁵⁰ take a bunch of the young oak that has leaves on it in the spring, and burn those to charcoal, and give it to the person suffering from that illness first thing in the morning and last thing at night, and if he eats that for three days, he will be healed.

5/16. For the eyes, these herbs: rose, and fennel, and eyebright, and clover, and scarlet pimpernel, and wild clary, and wood-sorrel, and strawberry leaves, and the herb greater knapweed, and reeds, and the eye herbs (that is greater celandine), and pound them together well in a mortar with May butter, and put them on the fire to boil, and then press them through a fine linen cloth and put them in a vessel to keep. And when you wish, daub your eyes with it.*

THE TEXTS

5/14. Rac gwaew ymywn kefodyn, gellwg gwaet ar gyffyn dy droet, ymron y bawt mawr, y wythen vawr, a chlwm dy ergeirⁱ a thleithⁱⁱ megys klymat breich. A chyn gollwng gwaet, twymda dy droetⁱⁱⁱ yn gynntaf, a gwedy hynny, rac y uynet yn gwaetlyn, kymer dyalaw a halen ac ir dy drwet^{iv} yn gyntaf,^v a do^{vi} vychydyc o'r gwaet ar y tan yddu losci, a dodi hwnnw wrthaw a thlwlm^{vii} a thaleith.

5/15. Rac kymhybys, kymer glo y dyrw ieuinc a uo deil arnut^{viii} y gwanwyn, a llosgi yr rei hynny yn lo, a dyro y'r dyn y bo cleuyt^{ix} hwnnw arnaw yn gyntaf y boreu ac yn hweraf y nos, a hynny tryfryt o'e vwyta, ac ef a uyt iach.

5/16. Rac y llygeit, y llysseu hynn: yr ros, a'r fenygyl, a'r heufras, a'r meylllos,^x a'r doruagyl, a llygeyt crist, a ssuryon y koet,^{xi} a deil y syui, a'r llyssewyn penlas,^{xii} a koyn,^{xiii} a llysseu y llegeyt (id est selidwn), a'e morteru yn da ac emenyn Mei, ac eu dodi ar y tan y uerwy, ac odyna ei gwasgu drwy liein tec a'e dodi mewn llester y gado.^{xiv} A phan vynnych, elia dy legeyt ac ef.

ⁱ BLAdd 40r: eskeir

ⁱⁱ BLAdd 40r: thalaith

ⁱⁱⁱ BLAdd 40r: a chyn gollwng y gwaet, twymddyffra dy droet ('and before letting the blood, chafe your feet')

^{iv} BLAdd 40r: droet

^v BLAdd 40r: ir dy droet, om. 'yn gyntaf'

^{vi} BLAdd 40r: a dot

^{vii} BLAdd 40r: chlwm

^{viii} BLAdd 40r: arnunt. The scribe of Rawl may have missed an abbreviation mark on this word.

^{ix} BLAdd 40r: y cleuyt

^x BLAdd 40r: meillon

^{xi} BLAdd 40v: suryon y koet

^{xii} BLAdd 40v: penla

^{xiii} BLAdd 40v: a bowyn y kawn ('and the pith of the reed')

^{xiv} BLAdd 40v: gadw

5/17. For heat on the liver, take hart's-tongue, and maidenhair fern, and liverwort, and violet, and wood avens, and barley, and boil them well in an infusion or in water, and put a bit of honey on them, and give drinks to the patient who is like that, and he will be healthy instead.*

5/18. For a disease in the breastbone, take dwarf elder and boil them in beer or in watered-down milk and drink that and you will be healed.*

5/19. For a disease of the eyes, take the marrow of the pastern from its haunch¹⁵¹ having ... and daub your eyes with it and it will be ...

5/20. Also, take daisy and a little ... of the dew and pound it and ... it in the eyes and they will be healed.*

5/21. For eyes that are breeding worms, take greater celandine and pound it with that Press it well and ... the eyes, and that will kill the worms and it will ... the eyes.

Part 2

5/22. For a failing heart,¹⁵² take three gallons of beer and a penny-and-a-half's worth of liquorice and boil them in the beer until it is reduced by half in the boiling. And then give a draught of that drink once every morning first thing in the morning and at night, and an equal amount of the lard of a year-old hog, and goat tallow that has been melted into white fat, and melt that well into the drink while it is warm, and give it to the patient to drink. And let him eat bread made from hulled oats with that drink, and he will be well.*

5/23. It is good for the head to take pennyroyal and pound it in a mortar, and let it be mixed with wine or with lukewarm water, and let it be drunk in the morning, and let him be without food until noon.*

THE TEXTS

5/17. Rac gwres ar auu, kymer dauot yr hyd, a gwallt aⁱ uorwyn, a'r kyglennyd, a'r violet, a'r vapkoll, a heid, a'e berwi yn da ymywn breki neu dwfwr, a dodi ychydyc o'r mel arnunt,ⁱⁱ a roi dyodyd y'r klaf a uo velly, ac ef a vyd iach yn lle.ⁱⁱⁱ

5/18. Rac kleuyt kledyr dwyuron, kymer y greulys vawr vendigeit^{iv} [a berw hwy]nt^v ymywn kwrwf neu mywn glast[w]fyr^{vi} ac yvet hwnnw a iach vyd.

5/19. Rac kleuyt mywn llygeyt, kymer mer o egwyd o'e mordwyd gwedy [...] ac iro y llygeyt ac ef a uyd [...].

5/20. Heuyt, kymer llygat y dyd a s [...] bechydic o'r gwlyth a briaw a'e gw [...] mywn y legeyt a iach uydant.

5/21. Rac llygeyt a uo yn magu priuet, kymer y sylodon a'e kymry-waw [...] such hwnnw. Gwasgu yn da a'e n [...] ona [...] y llygeit, a hynny a lad y preuet [...] e llygeyt a wna.

Part 2

5/22. Rac kalon dyffic, kymer tri galwyn o gwrwf a gwreth keinawc a dimei o likorys a berw hwynt ymywn y korwf hyt pan el y'r hanner dan y berw. Ac odyna dyro vnweth pob boreu yuet diwat o'r llyn hwnnw yn gyntaf y boreu a nos, yn gyffelyp a blonec twurch yn y vlwyd, a gwer geiuyr gwedy y todi yn saim gwyn, a'e dodi yn da ar y dyawt yn dwmyn, a'e rodi y'r klaf o'e yuet. A bwytaet bara rynnion gyda yr diawt hwnnw, a da a uyd.

5/23. Da yw y'r penn kymryt y puliol a'e morteru, a chymysger^{vii} a gwin neu a dwfyr mwygyl, a'e yuer^{viii} y boreu, a bit^{ix} heb vwyt hyt han-ner dyd.

ⁱ BLAdd 40v: y

ⁱⁱ BLAdd 40r: arnunt. The scribe of Rawl may have missed an abbreviation mark on this word.

ⁱⁱⁱ BLAdd 40v: om. 'yn lle'

^{iv} BLAdd 40v: greulys vendicbeit

^v BLAdd 40v: a berw hwynt.

^{vi} BLAdd 40v: neu lastwfyr.

^{vii} Card 100: a'e kymysgu

^{viii} Card 100: a'e yfet

^{ix} Card 100: bot

MEDIEVAL WELSH MEDICAL TEXTS

5/24. Also wormwood and sage and clover and ground-ivy, mix with water and bathe it well.

5/25. Take greater burdock seeds and sulphur and pound them well, and take a bit of that powder with your hand and throw it on the nape of the neck of whoever you choose, and that man will remove all of his clothes.*

5/26. For headache, make an ointment with greater celandine and butter, and press it through a linen cloth and rub it. And boil greater celandine and wash his head with the lye.*

5/27. For corrupt flesh: take sandiver¹⁵³ and [alum and copperas and atrament] and verdigris and make them into a fine powder, and place it on it to kill it for a period of two days or three. And then place on it agrimony that has been pounded as well as possible, and let it be mixed with clear honey,¹⁵⁴ and place upon it enough so that it is entirely covered. And clean it twice a day, and then it will be healed.*

5/28. And if you cannot get the herbs that were mentioned before, take soot and shoe ashes¹⁵⁵ and sour urine and mix them together well and put onto it to kill it as mentioned above before, and make it healthy with agrimony and honey.*

THE TEXTS

5/24. Heuyt y wrmot a sage a meillon a'r eidra, kymysk a dwrf a dwro yn da.

5/25. Kymer grawn y kyghaw mawr a brwnston a bero wynt yn da, a chymer ychydic o'r blawt hwnnw a'th law a tharaw ar war y neb a uynnwch, a hwnnw a uwrrw y holl dyllat ody wrthaw.

5/26. Rac dolur y penn, gwna eli drwy celidon ac emenyn, a gwasc drwy liein ac ir.ⁱ A berw celidon ac a'r isgellⁱⁱ golch y penn.ⁱⁱⁱ

5/27. Rac y kyc drwc: kymer saondyuyr ac [alem a'r kopros a untrwm]^{iv} a uertegrys a gwna yn vlawt man, a bwrw arnaw o'e lad^v gofuo^{vi} deudyd neu dri. Ac yna dot arnaw y tryw gwedy morteryr yn wre ar^{vi} y galler, a chymysker^{vii} a mel glan, a dot wrthaw y loneit hyt na bo dim yn hoeth.^{viii} A charth yn lan dwyweyth beunyd, ac yn y lle^{ix} ef a a yn iach.

5/28. Ac ony cheffy y llysseu a dwetpwyt o'r blaen, kymer hudugyl^x a lludw llopaneu a thrwc^{xi} sur a chymysk ygyt yn da a dot wrthaw a'el^{xii} lad vegys y dwespwyty vchot^{xiii} o'r blaen, a gwna yn iach o'r try a'r mel.^{xiv}

ⁱ Card 85: om. 'ac ir'

ⁱⁱ Card 85: add. 'hwnnw'

ⁱⁱⁱ Card 85: golch dy benn ac ef

^{iv} BLAdd 41r: sawndyuyr ac alem a'r kopros a untrwm; Card: sawndyr ac alym a chopros ac atrwm ('sandiver and alum and copperas and atrament'). The scribe of Rawl has left a space in his text where these items should be, perhaps indicating an illegible or incomplete source. I have supplied the text from BLAdd here.

^v Card 85: ac ef a'e llad

^{vi} BLAdd 41r and Card 85: yn oreu ac

^{vii} Card 85: chymysc

^{viii} Card 85: add. 'ohonaw'

^{ix} BLAdd 41r: yn y lleiges ('immediately'); Card 85: yn lle gwir ('truly')

^x Card 85: hudyl

^{xi} BLAdd 41v and Card 85: thrwnc. The scribe of Rawl may have missed an abbreviation mark here.

^{xii} BLAdd 41v and Card 85: o'e

^{xiii} Card 85: om. 'vchot'

^{xiv} Card 85: a'r tryw ac a'r mel

MEDIEVAL WELSH MEDICAL TEXTS

5/29. Also: take the clusters on the bittersweet,¹⁵⁶ and put threads through them, and let them dry until they are enough, and make a powder from them, and put it onto it, and it will heal them without delay.*

5/30. Another is, true and sure: take the head of a crane and its feet and its legs and whatever can be stripped from its thighs, and put them to roast in an oven until they are such that they can be made into a fine powder, and place that powder on it, and it will be healed quickly.*

5/31. For corrupt flesh: take a black toad and beat it with a cane until it becomes swollen and great with anger, and shut it in a clay pot so that neither the smoke can go out nor the air can go in, and burn it into dust in that, and put it so that it dries.*

5/32. Also take a raven and burn it in the same way as the other one to put it onto it.*

THE TEXTS

s/29. [Heuyt,ⁱ kymer y klymeu a vydd ar yr elinawc, a dot adauedd drwyddunt, a gat y suchu hyt pan vwynt yn ddigawn,ⁱⁱ a gwna bwdur ohonunt, a bwrw arnaw, ac ef a'e gwna yn iach heb oir.]

s/30. [Arall yw gwirⁱⁱⁱ a diogel, kymer pen garan a'e thyraet a'e choe-sseu ac a gaffer yn hoeth o'r morddwyddydd, a dot wynt y grassu ymywn fwrn hyt pan vwynt^{iv} val y galler eu gwneuthur yn vlawl man, a bwrw hwnnw arnaw,^v ac ar vyrr iach vydd.^{vi}]

s/31. Rac kic drwc:^{vii} kymer lyfan du a chur^{viii} ef a gwialen hit pan vo^{ix} hwydydic a mawr^x o lit, a chae ef ym^{xi} krochan prid hit na del y mwc allan^{xii} na'r awyr ymywn, a llosk ef yn hwnnw yn dwst,^{xiii} a bwrw^{xiv} ual y psycho.^{xv}

s/32. Heuyt^{xvi} kymer gicuyran^{xvii} a llosk yn yr vn mod a'r llall^{xviii} y vrw arnaw.^{xix}

ⁱ Card 85: add. 'rac yr vn ryw' ('for the same')

ⁱⁱ Card 85: 'yny vont digawn sych'

ⁱⁱⁱ Card 85: yn wir

^{iv} Card 85: yn vont

^v Card 85: arnaw hwnnw

^{vi} Card 85: ac ar uyrder ef a vyd iach

^{vii} Card 85: add. 'heuyt'

^{viii} Card 85: ffust

^{ix} Card 85: yny vo

^x BLAdd 41v and Card 85: marw ('dead')

^{xi} BLAdd 41v: a chae ef ymywn; Card 85: a chae arnaw mywn

^{xii} Card 85: y maes

^{xiii} BLAdd 42r: om. 'ef'; Card 85: a rost ef yn y crochan velly yny el yn dwst ('and roast it in the pot like that until it becomes dust')

^{xiv} BLAdd 42r: add. 'arnaw'; Card 85: add. 'hwnnw arnaw velly'

^{xv} Card 85: add. 'kleuyt racdaw'

^{xvi} Card 85: om. 'heuyt'. Jones takes the end of recipe 31 as the beginning of this recipe and interprets it as a recipe for 'mal y sychi kleuyt racdaw' ('how to make a wound dry up').

^{xvii} Card 85: gic mynn ('kid flesh')

^{xviii} Card 85: om. 'a'r llall'

^{xix} BLAdd 42r: a'y pwdwr arnaw; Card 86: a bwrw y pwdyr hwnnw arnaw ('and put that powder onto it')

MEDIEVAL WELSH MEDICAL TEXTS

5/33. Also, should human flesh be got from the same place where the injury is,¹⁵⁷ and burnt, and the powder placed onto it, that is good.

5/34. Also, take beef and let it be roasted until it can be made into a powder, and let it be put onto it, and it will get rid of every type.*

5/35. Also, take a dead white stoat if you can get one, and burn it in a pot as described before, and put the powder onto it, and it is good.*

5/36. Also take honey and egg yolks and arnament powder and powdered tanner's bark and let it be mixed together and let it be put onto it twice between the day and the night.*

5/37. Also, take tormentil and greater plantain and yarrow and verdigris and make an ointment from them and put it onto it until it is healed.*

THE TEXTS

5/33. Heuyt, o'r kyfficⁱ kic dyn o'r kyriwⁱⁱ le y bo dolur arnaw,ⁱⁱⁱ a'e loski, a bwrw y pwdyr arnaw,^{iv} a da yw hynny.^v

5/34. Heuyt, kymer kic eidion a roster^{vi} hit pann aller y wneuthur yn bwdyr^{vii} a bwryer^{viii} arnaw, ac ef a lad pob kyfryw.^{ix}

5/35. Heuyt, kymer garlwng marw^x gwyn os kyffy, a llosk^{xi} mywn krochan mal y dwyspwyd o'r blaen, a bwrw y pdyrr^{xii} arnaw, a da yw.^{xiii}

5/36. [Heuyt, kymer mel a melyn wyeu a blawt arnyment a blawt y kyffeith a chymysker^{xiv} yghyt a doter^{xv} arnaw dwyweith yrwng y dydd a'r nos.]

5/37. [Heuyt kymer y dreskyl a'r henllydan a'r vilfyt a'r vertygrys a gwna eli ohonunt a dot arnaw hyt pan vo iach.]

ⁱ BLAdd 42r: kefft; Card 86: kyuyt ('rises up')

ⁱⁱ BLAdd 42r and Card 86: kyfryw

ⁱⁱⁱ Card 86: pa le bynnac y bo y dolur a'r klwyf ('wherever the sore and the illness might be')

^{iv} Card 86: y losgi drwy vwrw y pwdyr hwnnw arnaw ('burn it by placing this powder onto it')

^v BLAdd 42r: da yw; Card 86: a hynny yssyd da

^{vi} Card 86: rostya ('roast')

^{vii} Card 86: yny vo yn bwdyr ('until it is a powder')

^{viii} Card 86: bwrw

^{ix} BLAdd 42r and Card 86: add. 'gic marw' ('dead flesh')

^x BLAdd 42r and Card 86: om. 'marw'

^{xi} Card 86: add. 'ef'

^{xii} Card 86: add. 'hwnnw'

^{xiii} BLAdd 42r and Card 86: om. 'a da yw'

^{xiv} Card 86: chymysc ('mix')

^{xv} Card 86: dot ('put')

MEDIEVAL WELSH MEDICAL TEXTS

5/38. Also, take tartarus, that is, the sediment of wine that has been dried hard, and arnament and black pepper and garlic, an equal amount of each one, and put it into a clay pot and close its mouth well. And after it has been burned well, make a fine powder and mix¹⁵⁸ it with oil of eggs and let it be put on the fire again until it is almost hard. And put that powder onto it.

5/39. Here is how the oil is made: take as many yolks as you would like, and put them to dry in a skillet on the fire until they are hard, and then make them into a fine powder, and put it on the fire again until they burn into a coal, and give up their essence, and put it into a vessel to keep so that it melts.*

5/40. Also, take garlic heads and burn them in a clay vessel and staunch it with honey and put that onto it. And take rye flour and sow blood and boil them together, and pound them in a mortar, and make a plaster and put it on top of the other one.

THE TEXTS

5/38. Heuyt, kymerⁱ tartarwm, sef hwnnw yw,ⁱⁱ gwadawt gwin gwydy'r sychoⁱⁱⁱ yn galet, ac arnyment a phapyr^{iv} du a garllec, kymeyn o pob vn o'e^v gelid, a dot mywn y krochan^{vi} pryd, a chae y geneu yn da. A gwydy llosgo yn da,^{vii} gwna bwdir man^{viii} a chask^{ix} ac olew wyeu,^x a doter^{xi} eilchwyl ar y tan hit pan vo^{xii} agos y galet. A dot y pwdyr hwnnw arnaw.

5/39. Llyma val y gwneir yr olew: kymer y riuedi a uynch o'r melyn,^{xiii} a dot wynt y sychu ymywn padell ar y tan^{xiv} hyt pan vdynt^{xv} galet, ac yna gwna yn vlawt man,^{xvi} a dot eilchwyl ar y tan hit pan losgant yn lo,^{xvii} a rodi eu frwith,^{xviii} a dot megys y todo mywn llestyr y gadw.

5/40. Heuyt, kymer benneu garllec a llosk wynt mywn llester prid a d[ifodd a mel]^{xix} a dot hwnnw arnaw.^{xx} A chymer blawt ryc [a gwa]et^{xxi} hwch a berw ygyt, a mortera, a gwna blaster a dot ar vcha a^{xxii} llall.

ⁱ Card 86: om. 'kymer'

ⁱⁱ BLAdd 42v and Card 86: yw hwnnw

ⁱⁱⁱ BLAdd 42v: gwedy y sycho; Card 86: gwedy sucho

^{iv} BLAdd 42v phypyrr; Card 86: phybyr

^v BLAdd 42v: ac o'e; Card 86: a'e

^{vi} BLAdd 42v: y mywn krochan; Card 86: mywn crochan

^{vii} Card 86: om. 'yn da'

^{viii} Card 86: add. 'ohonaw'

^{ix} BLAdd 42v: chymysk; Card 86: chymysc

^x Card 86: olew o wyeu

^{xi} Card 86: dot

^{xii} Card 86: yny vo

^{xiii} Card 86: add. 'wyeu'

^{xiv} Card 86: ar y tan mywn padell

^{xv} BLAdd 42v: wvynt; Card 86: yny vont

^{xvi} Card 86: gwna vlawt man ohonunt

^{xvii} Card 86: yny vont yn lo

^{xviii} BLAdd 43r: frwyth; Card 86: ffrwyth

^{xix} BLAdd 43r: difodd a mel.

^{xx} Card 86: ar y dolur

^{xxi} BLAdd 43r: a gwaet.

^{xxii} BLAdd 43r and Card 86: y

5/41. Also take an egg that has addled under a hen and mix it with flax and put it onto it and it will get rid of it.*

5/42. Take honey and butter, the same amount of each one, or honey and goat bile and mix and rub it with those.*

5/43. Here are the appropriate herbs from which water is made from wine to wash corrupt flesh and everything that stems from such a condition: rue, sage, mouse-ear-hawkweed, poppy, white dead-nettle,¹⁵⁹ seaweed,¹⁶⁰ agrimony, greater plantain,¹⁶¹ and ribwort plantain.*

5/44. For gout that swells,¹⁶² take bracken roots and pound them well in a mortar, and mix a little warm water well with your hands. And after that press it through a linen cloth, and make a plaster from that and barley flour. And break an egg-white onto it, and spread it out with a spatula and put it onto it, ideally on a woollen bandage.*

THE TEXTS

s/41. [Heuyt kymer wy a vethoⁱ ydan iar a chymysk a llin a dot wrthaw ac ef a'e lladd.ⁱⁱ]

s/42. [Kymer vel ac emenyn kymein a chymein,ⁱⁱⁱ neu vel a bystyl gafuar a chymysk ac ir a'r rei hynny.]

s/43. Llyma y llusseioed perthnedic y gwneir^{iv} dwfyr y olchi y kic drwc drwy win,^v a phob peth o'r a hanpho o'e gyfryw:^{vi} rut, sage, clust y llygoden, pabi,^{vii} y mordenat, gwy[...]mn,^{viii} y tryw, yr henlledam^{ix}, a'r llwynhydyd.

s/44. Rac gwaw^x idwf a hwydo, kymer wreidyon^{xi} yr redyn a mortera yn da, a chymysk ychydic^{xii} o dwfyr twym yn da a'th d[wlaw].^{xiii} A gwedy hynny^{xiv} gwask drwy liein, a gwna plaster o hwnnw^{xv} a blawt heyt. A thor wyn wy arnaw a thann ac ysk[liis]^{xvi} a dot wrthaw, goreu a uyd^{xvii} ar gadach br[ethyn].^{xviii}

ⁱ Card 86: wyeu a vethont

ⁱⁱ Card 86: om. 'ac ef a'e lladd'

ⁱⁱⁱ Card 83: om. 'kymein a chymein'

^{iv} Card 83: y perthyn gwneuthur

^v Card 83: om. 'drwy win'; add. 'ac ef'

^{vi} Card 83: add. 'drwy win'

^{vii} BLAdd 43r: papi, clust y llyoden; Card 83: pabi, cluste'u'r llyoden

^{viii} BLAdd 43r: gwmin; Card 83: gwimon. The 'y' in Rawl has an abbreviation mark indicating that it should be 'yer', however this makes little sense.

^{ix} BLAdd 43r and Card 83: *henllydan*

^x BLAdd 43v and Card 83: gwaew

^{xi} Card 83: wreid

^{xii} BLAdd 43v: ac ychydic; Card 83: a bychydic

^{xiii} Card 83: a'th dwylaw yn da.

^{xiv} Card 83: ac odyna

^{xv} BLAdd 43v and Card 83: ohonaw

^{xvi} BLAdd 43v: yskliis; Card 83: ysglis.

^{xvii} BLAdd 43v: goreu vyd; Card 83: om. 'goreu a uyd'

^{xviii} Card 83: om. 'brethyn'

MEDIEVAL WELSH MEDICAL TEXTS

5/45. For all types of sharp pain,¹⁶³ take a good amount of broom flowers, and yellow iris,¹⁶⁴ and cowslip, and a handful of cowbane roots, and henbane leaves,¹⁶⁵ and blood-veined dock roots, and pound them well in a mortar, and make an ointment from them with butter, and rub it with it.*

5/46. For a sharp pain¹⁶⁶ in the knees and the feet and the arms and every kind of joint, take radishes and those things mentioned above, and olive oil and butter and goat tallow and sheep tallow, cobbler's wax, honey, salt, marrow, and boil them in a skillet and strain them through a linen cloth and use it.

5/47. A beneficial ointment for every type of cold ailment: take sage and savin,¹⁶⁷ rue, wood sage, wormwood, broom flowers, agrimony, cowbane roots, dwarf elder, and heather, and pound them well in a mortar and put them into a little,¹⁶⁸ and a good amount of olive oil. Let it be put into a vessel to mature for seven days. Let it be boiled with fat and butter and sheep tallow and goat tallow and wax, and press it well through a linen cloth, and put cobbler's wax and rosin into it. Keep it and use it: it is proven.

THE TEXTS

5/45. Rac pob kyfryw waew, kymer dalym o vlodeu y banadyl, a'rⁱ elestyr, a'r briallu, a dyrneit o reidyon y pumystyl,ⁱⁱ a deli morgelyn, a gwreidyonⁱⁱⁱ y tauol cochyon, a mortera yn da, a gwna eli ohonunt drwy emenyn, ac ir ac ef.

5/46. Rac gwaw^{iv} ymywn glynieu a thraet a breycheu a phob ryw gymal, kymer y redeins, a'r rei ereill vchot, [ac]^v olew oliwid, ac emenyn, a gwer gafyr, gwer dauat,^{vi} cod, mel, halayn, mer,^{vii} a berw mywn padell a hidyl drwy liein ac aruer ohonaw.

5/47. Eli frwydlawn^{viii} rac pob kyfryw^{ix} waew oeruelawc: kymer y saygh a'r sauin,^x rut, ambrot, wermot, blodeu y banadyl, y tryw, gwreid y pumystyl, y greulys vawr, a'r gruc, a mortera^{xi} [yn da a dot] mywn ychydic^{xii} a thalym o olew oliwyd. Doter^{xiii} mywn llester y aethuedu^{xiv} seith niwarnawt. Berwer^{xv} ygyt a blonec ac emenyn a gwer dauat a gwer gafyr^{xvi} a chwyr, a gwask drwy liein yn da, a dot yndaw god a rosing. Kadw ef ac aruer ohonaw: prouadwy yw.

ⁱ Card 83: ac

ⁱⁱ Card 83: om. 'o reidyon y pumystyl'

ⁱⁱⁱ BLAdd 43v: om. 'y pumystyl, a deli morgelyn, a gwreidyon'. The scribe of BLAdd has made an eye-jump between two instances of the word *gwreiddion*. Card 83: gwreid.

^{iv} BLAdd 43v and Card 83: gwaew

^v BLAdd 44r: ac

^{vi} Card 83: dueuit

^{vii} BLAdd 44r: mer hydd ('stag marrow'); Card 83: mer hyd ('stag marrow')

^{viii} BLAdd 44r and Card 83: frwythlawn

^{ix} Card 83: ryw

^x Card 83: samin

^{xi} Card 83: add. 'wynt'

^{xii} BLAdd 44r and Card 83: ychedic o win. ('a little wine').

^{xiii} Card 83: a dot

^{xiv} BLAdd 44r: gethi ('to evaporate')

^{xv} BLAdd 44r: berw; Card 83: odyna berw

^{xvi} BLAdd 44r: a gwer gauar a gwer dauat; Card 83: a gwer gafyr a gwer dauat

5/48. A valuable ointment against every type of disease: take old fat and billy-goat tallow and sheep tallow and cobbler's wax and wax, take garden cress, wood sage,¹⁶⁹ wood avens, wormwood, cowslip, and pound them well in a mortar, and boil them well, and press them through a linen cloth and put it aside to keep, and it is good.

5/49. An ointment for a cold ailment and palsy:¹⁷⁰ take hemlock and alexanders and lovage¹⁷¹ and aniseed¹⁷² and lesser burdock and buck's-horn plantain¹⁷³ and lady's-mantle, and a lot of red dead-nettles, and pound them well in a mortar. And take the same amount of white mustard seed and pound it in a mortar until it is a fine powder. Boil the above-mentioned herbs in purified butter and strain well them through a linen cloth. And in that, boil the powder while it is warm. Put it aside to keep; it is good.*

THE TEXTS

5/48. Eli gwertuawrⁱ rac pob kyfryⁱⁱ gleuyt: kymer hen vlonec a gwer bwch a gwer dauat a chot a chwyr, kymer yⁱⁱⁱ berwr, y wendwn chrw,^{iv} yr auans, y wermot, y bryallu, a mortera yn da, a'e^v berw yn da,^{vi} a'e gwasgu^{vii} drwy liein, a dot y gadw,^{viii} a da yw.

5/49. Eli rac gwayw oerueloc a pharlis: kymer y kygit a'r alyssander a lwagwn^{ix} a'r annat a'r kyntaf^x man, ac [herbif],^{xi} [a thro]et^{xii} y llew, a llawer o'r^{xiii} dynat cochyon, a mortera yn da. A chymer gemeint ac wynt o hat y mwstart, a mortera hit pan^{xiv} yn vlawt man. Berw y llysseu vchot ymywn ymenyn puredic a hidyl drwy liein yn da. Ac yn hwnnw, berw^{xv} y blawt tra vo brwt. Dot y gadw,^{xvi} da yw.

ⁱ BLAdd 44v: gwerthuawr; Card 84: gwyrthuawr

ⁱⁱ BLAdd 44v and Card 84: kyfryw

ⁱⁱⁱ Card 84: om. 'kymer y'; add. 'a'

^{iv} BLAdd 44v: y feddon chwerw; Card 84: om. 'y wendwn chrw'

^v BLAdd 44v and Card 84: om. 'e'

^{vi} Card 84: dwys ('hard')

^{vii} BLAdd 44v: a gwask; Card 84: a gwasc

^{viii} Card 84: a chadw gennyt ('and keep it with you')

^{ix} BLAdd 44v: lwfach; Card 84: llawgor.

^x BLAdd 44v: kygaw; Card 84: kyngaf

^{xi} BLAdd 44v: herbre. The last two letters have been overwritten in a later hand, which has also added text above the word which is now illegible; Card 84: herbif. The text in the edition above has been supplied from Card.

^{xii} BLAdd 44v: throat

^{xiii} BLAdd 44v: om. 'a llawer o'r'; add. 'ystor a'r' ('resin and')

^{xiv} BLAdd 44v: hyt pan vo ynt; Card 84: yny vont

^{xv} Card 84: bwrw

^{xvi} Card 84: a chadw gennyt ('and keep it with you')

5/50. This is an ointment that Hippocrates made to treat palsy, and to treat every kind of cold ailment:¹⁷⁴ take a fat gander and strip the fat from him, and the same amount again of fat from a tomcat, and the same amount for a third time of lard from a wild boar, and three onion heads, and sixty-weight¹⁷⁵ of new wax. Take also garden cress and wood avens and cowslip and hyssop and wood sage¹⁷⁶ and pound them well in a mortar together, and put them into the gander, and let it be roasted, not allowing the juices to run from it. And let them be taken from the gander and let them be boiled for a second time in butter and rosin and cobbler's wax and resin and galbanum and frankincense, and let them be strained through a linen cloth, and let them be put to keep well. And let every type of cold disease be rubbed well with that by the fire, and he will be healthy.*

Part 3

5/51. For headache, pound garlic and onion well in a mortar together with goat tallow, and make a plaster from it around his head for eight days without removing it. And after that boil oats for a long time in water, and with that warm mixture let it be washed as many times as the plaster is removed, and do that until it is healed.*

THE TEXTS

5/50. Eli yw hwn a wnaetⁱ Ypokras rac y parlis, rac pob kyfryw waew oeruelawc: kymer geiliagwyd bras a thyn y v lonec ohonaw, a'r gemeint arall o v lonec kath gwryw, aⁱⁱ trydyd kymeint o v lonec baeth koet, a try penⁱⁱⁱ o wynwyn, a phwys trugeint o gwyr newyd. Kymer heuyt y [berw]r,^{iv} a'r auans, a^v briallu, [a'r ysop],^{vi} ar wyden chwerw,^{vii} a mortera yn da^{viii} ygyt, a dot mywn y keiliagwyd, a roster tra retto dim ohwnaw.^{ix} A chymerer^x wynt o'r keiliakwyd a beiwer^{xi} eilchwyl ymywn emenyn a rosing a chot ac ystor ac albanwn^{xii} a libanwn, a hytler drwy liein, a doter y gadw yn da.^{xiii} Ac irer yn da^{xiv} a hwnnw wrth y tan pob kyfryw^{xv} kleuyt oerueloc, a iach a^{xvi} vyd.

Part 3

5/51. [Rac dolur penn, mortera arllec ac wnwyn yn dda ygyt a gwer geiusr, a gwna blastar ohonaw^{xvii} wyth diwarnawt yghylch i penn yn ddissymut. A gwded hynny berw geirch yn hir ymywn dwfyr, ac a hwnnw yn dwym golcher ef y gyniuer gweith y tynner y plastyr,^{xviii} ac velly aruer yny vo iach.]

ⁱ Card 84: llyma eli a wnaeth

ⁱⁱ Card 84: a'r

ⁱⁱⁱ Card 84: deu benn ('two heads')

^{iv} BLAdd 45r and Card 84: berwr.

^v BLAdd 45r and Card 84: a'r

^{vi} BLAd 45r: a'r ysop; Card 84: a'r isop.

^{vii} BLAdd 45r: fedon chwerw. The first element has been overwritten in a later hand.

^{viii} Card 84: om. 'yn da'

^{ix} BLAdd 45r and Card 84: ohonaw

^x BLAdd 45r and Card 84: chymer

^{xi} BLAdd 45r and Card 84: berwer

^{xii} BLAdd 45r: a balsam

^{xiii} BLAdd 45v: add. 'ac yn annwyl' ('and carefully')

^{xiv} Card 84: add. 'y clwyf' ('the sore')

^{xv} Card 84: ryw

^{xvi} BLAdd 45v and Card 84: om. 'a'

^{xvii} Card 84: add. 'a dot'

^{xviii} Card 87: add. 'y wrthaw'

MEDIEVAL WELSH MEDICAL TEXTS

5/52. For headache, take wild celery¹⁷⁷ seeds and nine peppercorns and a silver spoonful of honey and a little wine and boil them well and drink in the morning, and it is good.

5/53. For headache, take ground-ivy juice and vinegar and an egg white and mix them together, and rub your forehead with that.*

5/54. Also a purge for the head is: ground-ivy juice, and direct it through a feather shaft into the nostrils, and it will drive out the moisture and will make the head healthy and will brighten the eyesight.*

5/55. For headache, take rue and fennel and nightshade¹⁷⁸ and ground-ivy and pound them in a mortar and mix the juice with vinegar and rub with that often.*

THE TEXTS

5/52. Rac dolur penn,ⁱ kymer hat y [meirch]ⁱⁱ a naw gronyn o bypyrⁱⁱⁱ a lloneit [llwy]^{iv} aryant o vel ac ychydic^v o win, a berw yn da, ac yf y bore, a da yw.

5/53. Rac dolur penn, kymer sud^{vi} yr eidra a vinegyr a gwyn wy a chymysc ygyt, ac a hwnnw ir dy dal.^{vii}

5/54. Heuyt kyuot pen yw:^{viii} sugyn yr iedra,^{ix} a bwrw o^x von asgell yn y ffroeneu, ac ef a vyn allan y gwlybwr ac a wna y penn yn Iach ac a oleuhao^{xi} lleuuer y llygeit.

5/55. Rac dolur penn,^{xii} kymer rut a'r funygyl a morel a'r iedra,^{xiii} a mortera, a chymysc y sugyn^{xiv} a vinegyr, ac ir^{xv} a hwnnw yn vynych.

ⁱ Card 87: arall yw

ⁱⁱ Card 87: meirch. Text supplied from Card 87 due to fading in Rawl and BLAdd.

ⁱⁱⁱ BLAdd 45v: add. 'a mortera'; Card 87: add. 'a mortera gyd'

^{iv} BLAdd 45v and Card 87: llwy.

^v Card 87: a bychydic

^{vi} BLAdd 45v: sugun

^{vii} BLAdd 46r: y tal

^{viii} BLAdd 46r: add. 'kymer'; Card 87: add. 'kymryt'

^{ix} BLAdd 46r: eidral; Card 87: eidra

^x BLAdd 46r and Card 87: drwy

^{xi} BLAdd 46r: oleua; Card 87: loewa ('will clear')

^{xii} Card 87: add. 'heuyt'

^{xiii} BLAdd 46r: eidral; Card 87: eidra

^{xiv} Card 87: eu syd

^{xv} BLAdd 46r and Card 87: add. 'y penn'

MEDIEVAL WELSH MEDICAL TEXTS

5/56. A drink for a headache: take betony and vervain and wormwood and greater celandine and greater plantain¹⁷⁹ and dwarf elder and pound them well in a mortar. Take some grains of paradise and pound them and mix, and put it into wine and a little honey and strain it through a linen cloth and put it aside to keep. And drink a small cupful of that in the morning and last thing at night.*

5/57. For headache, take rue and fennel and boil them well in water, and wash your head often with that.*

5/58. For a sudden swelling that arises in the head, take stag fat and honey and barley flour and ground-ivy juice and nightshade,¹⁸⁰ and boil them in a skillet and put it on a plaster as warm as you can.*

THE TEXTS

5/56. Diawt rac dolur penn:ⁱ kymerⁱⁱ y danhogen a'r veruen a'r wermot a'r selidon a'r henlydan a'r greulys vawrⁱⁱⁱ a mortera^{iv} yn da. Chymer^v beth o greint y paris a briw^{vi} a chymysc,^{vii} a bwrw^{viii} mywn gwin ac ychydic o vel a hidyl^{ix} drwy liein^x a dot^{xi} y gadw. Ac yf^{xii} o hwnnw^{xiii} gwppaneit bychan y bore^{xiv} a'r nos yn diwethaf.

5/57. Rac dolur penn,^{xv} kymer^{xvi} y rut a'r ffunygyl a berw mywn dwfyr yn da, ac a hwnnw golch dy benn^{xvii} yn vynych.

5/58. Rac hwyd dissymwth a del mywn penn,^{xviii} kymer wer hyd a mel a blawt heid a sud^{xix} yr eidyal^{xx} a morel, a berw mywn padell a dot yn flastyr^{xxi} yn dwyma ac y gellych.^{xxii}

ⁱ Card 87: add. 'yw'

ⁱⁱ Card 87: kymryt

ⁱⁱⁱ BLAdd 46r: add. 'a'r sage'; Card 87: add. 'a'r saygh'

^{iv} Card 87: a'e morteru

^v BLAdd 46r: a chymer; Card 87: a chymryt.

^{vi} Card 87: a'e briwaw

^{vii} BLAdd 46r: add. 'ac wynt'; Card 87: a'e kymyscu ac wynt

^{viii} BLAdd 46r: a berw; Card 87: a'e berwi

^{ix} Card 87: a'e hidlaw

^x BLAdd 46r and Card 87: add. 'glan'

^{xi} Card 87: a'e dodi

^{xii} Card 87: yfet

^{xiii} BLAdd 46r and Card 87: ohonaw

^{xiv} Card 87: add. 'yn gyntaf'

^{xv} Card 87: add. 'heuyt'

^{xvi} BLAdd 46v: om. 'kymer'

^{xvii} BLAdd 46v: y penn

^{xviii} Card 87: add. 'dyn'

^{xix} BLAdd 46v and Rawl 48v: sugyn

^{xx} BLAdd 46v: eidral; Card 87 and Rawl 48v: eidra

^{xxi} BLAdd 46r: dot blastar wrth y penn; Card 87–88: dot blastyr ohonaw wrth y penn; Rawl 48v: dot plaster wrth y benn

^{xxii} BLAdd 46r: yn dwyma aller; Card 88: yn dwymaf ac y galler; Rawl 48v: yn dwyma a'r aller. This recipe also appears in this collection in Rawl on f. 48v between recipes 28 and 29.

5/59. Also take agrimony and pound it in a mortar and mix it with honey and put it as a plaster onto it while still warm.*

5/60. Also, pound rue and oil in a mortar and rub your forehead and your temple with that.*

5/61. Also mix hare bile with honey and rub your forehead with that.*

5/62. Also pound rue and honey and salt in a mortar, and from that put a plaster on your head.*

5/63. For headache, take pennyroyal and boil it in vinegar and put it in the nostrils while still warm.*

Part 4

5/64. This drink to treat a bite: wood avens and madder, hyssop and red mint and *ordwel*,¹⁸¹ some *bellys*,¹⁸² the bark of the blackthorn, and madder.

5/65. This is a bite ointment: wood avens, violet, daisy, ribwort plantain, wild clary, greater knapweed.¹⁸³

5/66. A growing ointment: ribwort plantain, violet, bugle.

THE TEXTS

s/59. Kymer heuytⁱ y tryw a morteraⁱⁱ a chymysc a mel ac yn dwym
dot yn flastyr arnaw.ⁱⁱⁱ

s/60. Heuyt^{iv} mortera y rut ac olew, ac a hwnnw ir dy^v dal a' th gyuys.^{vi}

s/61. Heuyt^{vii} kymysc vystyl ysguarnoc a mel ac a hwnnw ir dy dal.^{viii}

s/62. Heuyt mortera y rut a mel^{ix} a halen, ac o hwnnw dot flastyr
ar dy benn.^x

s/63. [Rac dolur penn,^{xi} kymer pwlegium a berw mywn vinygyr a
dot yn y froeneu yn dwymyn.]

Part 4

s/64. Y dyawt hwnn^{xii} rac brath: auans, a madyr, yr ysob, a'r minti
koch,^{xiii} a[c ordw]el,^{xiv} rei o'r bellys,^{xv} risc y dydrein a [madyr].^{xvi}

s/65. Sef^{xvii} eli brath: auans, y uiolet, llygat y dyd, lwynhidyd, llygeit
crist, y benlas.

s/66. Eli twf.^{xviii} llwynhidyt, medygyn,^{xix} glessin y koet.

ⁱ BLAdd 46v and Card 88: heuyt kymer

ⁱⁱ BLAdd 46v: add. 'yn dda'; Card 88: add. 'yn da'

ⁱⁱⁱ BLAdd 46v: blastar arnaw; Card 88: y plastyr hwnnw wrthaw

^{iv} Card 88: arall yw

^v BLAdd 46v: y dal

^{vi} BLAdd 46v: a'r ddeu gyuys; Card 88: a'th deu gyuys

^{vii} Card 88: arall

^{viii} BLAdd 46v: y tal

^{ix} BLAdd 46v: om. 'a mel'

^x BLAdd 46v and Card 88: blastyr ar y penn.

^{xi} Card 88: add. 'heuyt'

^{xii} Card 88: add. 'yssyd da'

^{xiii} BLAdd 47r: mintys koch; Card 88: mintan coch

^{xiv} Text supplied from Card 88.

^{xv} BLAdd 47r: a gorddeil yr auans ('wood avens shoots'). This has been overwritten
in a later hand. The original reading is illegible. Card 88: ordwel reibellis.

^{xvi} BLAdd 47r: a madyr; Card 88: om. 'a madyr'.

^{xvii} BLAdd 47r: saf; Card 88: om. 'sef'

^{xviii} Card 88: om. 'twf'

^{xix} BLAdd 47r: banogen. This has been overwritten by a later hand; the original text
is illegible.

MEDIEVAL WELSH MEDICAL TEXTS

5/67. An ointment for scrofula: bay leaves, and violet, daisy, common knapweed, yarrow,¹⁸⁴ liquorice powder, the marrow of an old steer, and old fat, and bay leaves.

5/68. For an internal disease, take a capon and remove its head and its feet and boil it in its feathers. And after that, pound it in a mortar with polypody and press it through a linen cloth. Boil it after that and put it into his drink fasting in the morning and at night before he goes to sleep.*

5/69. Whoever would eat ramsons¹⁸⁵ in May for strangury, that is good.

5/70. Whoever takes caper spurge¹⁸⁶ as food will get a purge or a fluid movement.

THE TEXTS

5/67. Eli rac y manwynon: deil y baes, a'r violed, llygat y dyd, y bengaled, y vy[lfyth],ⁱ pwdir likorys, mer hen eidon, a hen wr,ⁱⁱ a deil y baes.ⁱⁱⁱ

5/68. Rac klouyt ymywn,^{iv} kymer kapwl,^v a thor^{vi} y ben a'e draet a'e werwi drwy y bluf. A gwydy hynny^{vii} a^{viii} uorteru ygyt a marchredyn a'e vasgu drwy liein. Gwydy hynny^{ix} y werwi a'e roi yn y dyawt^x ar y gythlwnt y boreu^{xi} a'r nos pan el y g[uscu].^{xii}

5/69. Pwy bynnac a uotaw kr[af]^{xiii} vys Mei rac testded,^{xiv} da yw.

5/70. [Pwy bynnac a gymero katrys yn vwyty,^{xv} ef a geif gyuot^{xvi} neu y rylithyr.]

ⁱ BLAdd 47r: wilfrei ('yarrow'); Card 88: vilfyth. Text supplied from Card.

ⁱⁱ BLAdd 47r and Card 88: hen wer ('old fat')

ⁱⁱⁱ BLAdd 47r: om. 'a deil y baes'

^{iv} BLAdd 47r and Card 88: ovwyn

^v Card 88: caprwn

^{vi} Card 88: thorro

^{vii} Card 88: ac odyna

^{viii} BLAdd 47r and Card 88: y

^{ix} Card 88: ac odyna

^x Card 88: i'r claf yn diawt

^{xi} BLAdd 47v and Card 88: om. 'y boreu'

^{xii} BLAdd 47v: guscu; Card 88: gyscu.

^{xiii} BLAdd 47v: vwytao kraf; Card 88: Bwyta craf

^{xiv} BLAdd 47v: tostedd; Card 88: tosted

^{xv} Card 88: bwdyr ('powder')

^{xvi} Card 88: gyuoc ('purge')

5/71. This is a pleasing drink to cause a person to sleep while he is being cut open, whatever the nature of the illness: to lessen the pain, take Egyptian opium juice,¹⁸⁷ henbane,¹⁸⁸ poppy (that is, the French poppy), mandrake, ivy, blackberries, hemlock, lettuce, as much of each one as of the others. Let them be mixed in a clean clay vessel and let it be kept well, and let that drink be made during the dog days. And when it is intended to cut open the patient, make him stay awake as late as possible, and after that let some of it be put into his nostrils and he will sleep without delay.*

5/72. When you want to wake him, pound a sponge in vinegar in a mortar and direct it into his nostrils.*

5/73. If you do not want him to wake within four days, take that which is in a dog's ear, a penny-and-a-half's weight, and give it to him to drink, and he will sleep.*

THE TEXTS

5/71. Diawt yw hwnn orchyfunⁱ y beri y dyn gysgu tra agorer arnaw, pa bethⁱⁱ y bo y g[lwyf].ⁱⁱⁱ y leihau y dolur, kymer [sugun] apii tebaici,^{iv} y morgelyn, y papauer ([sef yw] hwnnw, y bulwc Freghic), mandragore, eiduo^v y koyt, y mwyar, y kegit, y lettys, kymeint o bop vn ac o'e^{vi} gylyd. Kymysger^{vii} mywn llester pryd glan a chadwer yn da,^{viii} a gwyneler mywn dydyeu y kwn y dyawt hon.^{ix} A phan darparer agori ar y klaf, parer idaw wlyat yn hwyaf ac y galler, ac wedy hynny bwryer beth^x yn y froeneu ac ef a gwsc heb yg oyr.^{xi}

5/72. Pann^{xii} vynnych y defroi, m[ortera yspwn]g^{xiii} mywn vinegyr a bwrw yn y froneu.^{xiv}

5/73. [O'r mynnyn na ddefroc^{xv} ovwyn pedwar^{xvi} diwarnawt, kymer yr^{xvii} hwnn a uydd ovewn klust ki^{xviii} pwys keinawc a dimei, a dyro iddaw o'e^{xix} yuet, ac ef a gwsk.]

ⁱ Card 88: orchyfun yw honn

ⁱⁱ BLAdd 47v: le bynnac

ⁱⁱⁱ BLAdd 48r: heb yg ohir; Card 89: heb ohir

^{iv} BLAdd 47v: sugun opii tebayici; Card 88: sud opii tebaice

^v BLAdd 47v: eiddyo; Card 88: eido

^{vi} Card 88: a'e

^{vii} Card 88: a chymysc

^{viii} BLAdd 47v: a chatwer yndaw; Card 89: a gat yndaw

^{ix} BLAdd 47v and Card 89: y ddiawt honn yn dyddyeu y kwn

^x Card 88: add. 'honei'

^{xi} BLAdd 48r: heb yg ohir; Card 89: heb ohir

^{xii} Card 89: a phann

^{xiii} BLAdd 48r and Card 89: mortera yspwng

^{xiv} BLAdd 48r and Card 89: froeneu

^{xv} Card 89: deffroo

^{xvi} Card 89: y bedwar

^{xvii} Card 89: o'r

^{xviii} Card 89: yglust ki

^{xix} Card 89: y'w

MEDIEVAL WELSH MEDICAL TEXTS

5/74. When you want to wake him, mix an egg-white with vinegar and put it into his mouth and he will wake.*

5/75. To cause sleep, take henbane¹⁸⁹ or its seeds and pound them well in a mortar, and boil them in wine, and rub his nostrils and his eyes and his ears with that often, and he will sleep.*

5/76. To cause sleep, take henbane¹⁹⁰ seed and opium¹⁹¹ and pound them in a mortar, and mix with fresh milk, and make little balls, and give them to him each one and he will sleep.*

Book 5b

5b/77. For corrupt flesh,¹⁹² make white alum into a powder and put it onto it.*

THE TEXTS

5/74. Pann vynnych y defroi ky[mysk wyn wy yn of]ⁱ a uinyger a bwrw yn y eneu ac ef [a ddefry].ⁱⁱ

5/75. [Y] beri kysgu, kymerⁱⁱⁱ morgely^{iv} [neu]^v eu hat a mortera yn da, a berw [mywn]^{vi} gwin, [ac ir]^{vii} a hwnnw y froneu^{viii} a'e legeyt a'e glusteu yn uynych, ac ef a gw[sk].^{ix}

5/76. [Y] beri kysgu,^x kymer hat y morgelyn ac opium a mortera, a chymysk a llefrith, a gwna beleu bychein a dyro iddaw pob vn ac ef a gwsk.^{xi}]

Book 5b

5b/77. Rac kic drwc, gwna yr alym gwyn yn bwdyr a bwrw arnaw.^{xii}

ⁱ BLAdd 48r and Card 89: wyn wy yn of.

ⁱⁱ BLAdd 48r: a ddefry: Card 89: a deffry. In Rawl this recipe is found after recipe 75, on f. 54r, while in BLAdd and Card it precedes 75. The order in Rawl may be motivated by the fact that recipe 73, another remedy to procure sleep, is missing, making this remedy to wake the patient redundant until after recipe 75, another recipe to procure sleep.

ⁱⁱⁱ BLAdd 48r: add. 'y papauer a'r' ('the poppy and the'); Card 89: add. 'y pauer'

^{iv} BLAdd 48r and Card 89: morgelyn

^v BLAdd 48r and Card 89: neu

^{vi} BLAdd 48r and Card 89: mywn

^{vii} BLAdd 48r and Card 89: ac ir

^{viii} BLAdd 48r: froeneu; Card 89: ffroeneu.

^{ix} BLAdd 48r: gwsk; Card 89: gwsc

^x Card 89: add. 'heuyt'

^{xi} Card 89: add. 'yn diheu' ('without delay')

^{xii} RBH 946: Llyma y petheu yssyd da rac y kic drwc, nyt amgenn, alwm gwynn a valo yn plyor, a bwrw y ploor hwnnw arnaw ('these are the things that are good to treat corrupt flesh, namely, white alum that he may grind into dust, and put that powder onto it').

5b/31. Another is, take a black toad that can only crawl, and beat it with a rod until it dies, and put it into a closed skillet such that the smoke cannot get out, and put those ashes onto it.

5b/32. Another is, take a raven that has been burned in the same way and put the ashes onto it.

5b/78. Another is, take a mole and burn it in the same way and put the ashes onto it.*

5b/33. In the same way, make ashes from human flesh, from the same place that the injury is, if it can be got in any way.

5b/35. And in the same way as that, the ashes of a white stoat burned in the same way as was described above, and put that onto it.

5b/36. Another is, take honey and egg yolk and arnament and fine powdered tanner's bark and mix it together and put it onto it twice daily: it is proven.

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5b/31. Arall yw,ⁱ kymer llyfant du ny allo namyn kropean, a mae
efⁱⁱ a gwialen yny vo marw,ⁱⁱⁱ a dot mywn padell^{iv} gaeat val na chaffo y
mwc dyuot allan,^v a lludu hwnnw bwrw arnaw.^{vi}

5b/32. [Arall yw, kymer gicuran yn yr un ryw losgyat a bwrw y
lludw arnaw.]

5b/78. [Arall yw, kymer twrch dayar a llosc yn yr un ryw agwed, a
bwrw y lludw arnaw].

5b/33. [Yn yr un ryw uod, gwna ludw o gic dyn, o'r kyfryw le ac y
bo y dolur, o gellir y gaffel o neb ryw fford.]

5b/35. [Ac yn yr un mod a hynny, lludw carlwng gwynn yn yr un
ryw losgyat ac y dywetpwyt uchot, a'e uwrrw arnaw.]

5b/36. [Arall yw, kymer mel a melyn wy ac arment a blawt kyffeith
man a'e kymyscu ygyt a'e vwrw arnaw dwyweith beunyd: prouedic
yw.]

ⁱ RBH 946: rac yr un ryw

ⁱⁱ RBH 946: om. 'ef'

ⁱⁱⁱ RBH 946: yny littyo, ac yny chwydo yny uo marw. A chymer ef ('until it becomes
enraged, and until it swells such that it dies. And take it')

^{iv} RBH 946: pridell ('earthenware vessel')

^v RBH 946: a chae y bridell amdanaw hyt na chaffo y mwc vynet allan na'r gwynt y
mywn, a'e losgi yn y bridell yny uo yn lludw ('and shut the pot around it such that
the smoke cannot get out and the air cannot get in, and burn it in the pot until it
becomes ashes').

^{vi} RBH 946: a bwrw y lludw hwnnw arnaw ('and put those ashes on it').

5b/40. For corrupt flesh, take as many heads of garlic as you wish and burn them on a clean floor, and staunch them with clear honey, and put those ashes onto it, and leave it as a plaster until the end of the third day. And after it has been washed, put onto it a plaster of rose flour and sow blood together, and on top of that a plaster of boiled honey every day.

5b/79. Another is, let a horse's jaw with the teeth in it be burned, and mix pepper and fat. And after it has been tempered with sage, let a plaster of that be put onto it every day until the end of a fortnight.

5b/50. Here is an ointment for an ailment: strip all the fat from a fat gander, and take tomcat fat, and the lard of a red hog, and as much again as those two of the gander fat, and three onion heads, and three ounces of pure virgin wax, and water-cress, and wormwood, and strawberry wood, and cowslip, and wood sage. And after they have all been pounded together, let them be put into the gander and let it be baked well away from the fire. And let that fat¹⁹³ be put into a box as a valuable ointment, just as Hippocrates made to treat palsy and gout.

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5b/40. Rac y kic drwc,ⁱ kymer y sawl a vynych o benneu garllec a llosc hwynt ar lawr glan, aⁱⁱ diffod hwynt a gloew uel,ⁱⁱⁱ a bwrw y lludu hwnnw arnaw,^{iv} a gat yn blastyr hyt y trydyd dyd.^v A gwedy y golcher, dot wrthaw blastyr o vlawt y ros a gwaet hwch ygyt,^{vi} ac ar warthaf hwnnw plastyr o vel berwedic beunyd.^{vii}

5b/79. Arall yw, lloscer gen march a'r danned yndi,^{viii} a chymysc pypyr a blonec.^{ix} A gwedy temprer drwy saichs,^x dotter beunyd blastyr o hwnnw wrthaw^{xi} hyt y penn pythewnos.

5b/50. Llyma eli gwaew: tyn y blonec oll o geilyaccwyd bras, a chymer vlonec gwirkath, a blonec twrch koch, a chymeint a'r deu o vlonec keilyaccwyd, a thtri phen wynywn, a thri wns o gwyr gwryr glan, a berwr fynnon, a'r wermot, a gwyd y meufus, a'r briallu, a chwerwlys yr eithin. A gwedy briwer hwynt oll ygyt, dotter hwynt ovywn y keilyaccwyd a phoper yn da o bell y wrth y tan. A'r sain hwnnw, dotter mywn blwch yn eli gwyrthvawr mal y gwnaeth Ipocras rac parlis a'r idwyn.

ⁱ RBH 946: arall yw

ⁱⁱ RBH 946: add. 'phan vwynt yn tanllyt'

ⁱⁱⁱ RBH 946: dafyneu mel

^{iv} RBH 946-7: a gwna ploor ohonaw a bwrw arnaw ('and make a powder of it and put it onto it')

^v RBH 947: a rwym arnaw plastyr ym penn y trydyd dyd gwedy golcher ('and bind a plaster around it until the end of the third day after it has been washed')

^{vi} RBH 947: berw vlawt ryc a gwaet hwch ygyt a dot hwnnw wrthaw gwedy golcher ('boil rye flour and sow blood together and put that onto it after it has been washed')

^{vii} RBH 947: ac ar warthaf hwnnw, y plastyr a mel berwedic a'r trayan o halen, a hynny beunyd ('and on top of that, the plaster and boiled honey and the third part salt, and do that every day').

^{viii} RBH 947: kymer gen march a'r dannet oll yndi a llosc gwpaneit o hwnnw ('take a horse's jaw with all its teeth in it and burn a cupful of that')

^{ix} RBH 947: a chymysc ef a phybyr ac a blonec ac ir a hwnnw ('and mix it with pepper and with fat and rub it with that')

^x RBH 947: a thempra drwy saes ('and temper it with sage')

^{xi} RBH 947: a dot beunyd y plastyr hwnnw arnaw ('and put that plaster onto it every day')

BOOK 6

(Ef a ddylir gollwng gwaet)

This collection of recipes is found in British Library Additional 14912 (BLAdd), Cardiff 3.242 (Card), Oxford Bodleian Rawlinson B467 (Rawl) and Oxford Jesus College 111 (RBH). The recipes in this collection appear together, and in the order followed in this edition, only in BLAdd. They appear in several parts, in different orders, in Card, Rawl and RBH. It should be kept in mind that while the edition presented here favours the collection as it is found in BLAdd, this may not represent the original, or indeed the best version of the collection: it is merely one version of four. Thus, while the copies in Card, Rawl and RBH may seem incomplete and disordered in comparison with BLAdd, it may be that one of those manuscripts actually contains a better representation of the source of this collection, and that BLAdd has had material added to it, rather than the other collections missing material. The following notes, as well as the information on the contents of the manuscripts in Appendix 1, are intended to allow readers better to understand the nature of the copies of this collection in Card, Rawl and RBH, and how they may relate to one another. Transcriptions of those sources can be found on the *Welsh Prose 1300–1425* website (<http://www.rhyddiaithganoloesol.caerdydd.ac.uk/>).

BLAdd ff. 57v–63v contains recipes 6/1–60, 62 and 63. This collection follows the uroscopy tract *Ansoddau'r Trwnc* ('The Qualities of Urine') and is itself followed by Book 7. The collection appears in two parts in Card. Recipes 6/1–18, 20, 34–42, 45, 49, 53–9, and 62 appear on pages 94, 97–8 and 95–6 of the manuscript. It should be noted that this is a continuous text: the page numbers reflect the modern, disordered state of the manuscript. Like the collection in BLAdd, this collection is sandwiched between *Ansoddau'r Trwnc* and Book 7. A second part of this collection appears on pages 61–2 containing recipes 6/22–33, 43, 44, 46–8, 50–2, 60, 61, and 64–7. This collection is preceded and followed by recipes in Book 8. Book 6 shares a series of recipes with Book 8. The content of recipes 6/23–30 is essentially the same as that of recipes 8/56–63, although the two versions have slightly different wording. Note that in Card, this section of shared

recipes is positioned in such a way that it could be placed with either collection, but the wording indicates that it should be considered as part of Book 6 rather than Book 8.

Book 6 appears twice in Rawl: the main version appears in booklet 3, and a reworked version appears in booklet 2. Recipes 6/5–9, 12, 15, 16, 18, 19, 21, 23–5 and 28–33 appear in booklet 3 on ff. 66r–69v, once again bookended by *Ansoddau'r Trwnc* and Book 7. The reworked recipes appear in booklet 2 scattered throughout ff. 26r–29v, along with recipes from Book 5b, Book 7 and some recipes unique to this manuscript ('Rawlinson Unique'). These recipes, while offering the same content as the main collection, differ substantially in their wording. This reworked collection is designated as Book 6b. The recipes in Book 6b have either been reworked or represent a different translation of the same material. Differences in the rendering of the plant names favour the latter theory. For example, recipe 6/34 calls for *y ganwreidd*, while 6b/34 has *artymesia*, both of which refer to mugwort. Recipe 6/36 calls for *centawrya* while 6b/36 has *bustyl y daear*, which refer to common centaury. These seem to be different translations of the same material, although the scribe of one version may have changed these names to ones more familiar to him. The recipes in Book 5b in this section differ from those in Book 5 in the same way as the recipes in Book 6b differ from those in Book 6, in that they also seem to represent a reworked version of that collection, or a different translation of the same material. See Book 5 for a discussion of these recipes.

This section of the manuscript is preceded by a short introduction on f. 26r ascribing the contents to the Physicians of Myddfai, which reads 'Llyma, gan borth Duw goruchaf, geluydyt a gynullwt o dysc Medygon Myduei, a phrovadwy yw' ('Here, through the support of God on high, is the art that has been collected from the learning of the Physicians of Myddfai, and it is proven'). See Book 3 for other versions of this preface, which has been designated R/1 for the purposes of this edition. This preface is followed on f. 26r by Book 6b/62, 63, then some recipes from Book 5b, then on ff. 26r–26v recipes 6b/66 and 67, followed by recipes from Book 7 and Book 5b, then on ff. 27r–28r recipes 6b/45–8, 53–5, 36, 37, 34, 39–41, 45, 49 and 50, then four unique recipes (R/2–5), then on f. 28v recipes 6b/5, 6, and 4, then a unique recipe (R/6), then on ff. 28v–29r recipes 6b/7, 14 and 13.

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Note that while some of these reworked recipes repeat prescriptions found on ff. 66r–69v of this manuscript, they are in sections of the manuscript that were originally independent, and were written by different scribes.

Recipes from Book 6 appear scattered throughout columns 941–51 of RBH. Recipes 6/9, 8, 10–59, 60, 64, 65 appear in columns 941–5 immediately following a text on the dangerous days of the year (*Diwrnodau Periglus*). This is followed by a herbal called *Campau'r Cennin* ('The Virtues of the Leek'), then in col. 946 recipes 6/62 and 63 appear. These are followed by a collection of recipes from Book 5b, then another section of *Campau'r Cennin*, then *Ansoddau'r Trwnc*, then recipe 6/1 in column 950. That recipe is followed by a collection of recipes from Book 7, then Book 6/5–7 in columns 950–1, followed by another collection of recipes from Book 7.

Although each manuscript contains a very different version of Book 6, each with a unique selection of recipes from the collection in a unique order, in three of the four manuscripts this collection is united by its association with the texts *Ansoddau'r Trwnc* and Book 7. This may reflect the materials in the source of all of these closely related manuscripts. While RBH does not retain this order, the texts in that manuscript seldom follow the order found in the other manuscripts, but rather they seem to represent a unique collection put together by a knowledgeable scribe or editor for a specific patron, as indeed do the rest of the texts in that manuscript. As is the case with all of the recipe collections in this corpus, BLAdd is not the source for the copies of this book in the other manuscripts, nor do any of the surviving copies serve as sources for any other. Rather, the four manuscripts seem to represent copies of a source or sources which are no longer extant. For example, the text at 6/25 seems defective in Card, and has been interpreted differently by the scribes of BLAdd, Rawl and RBH. While Card simply has an ingredient *her*, the scribes of BLAdd and Rawl agree in interpreting this ingredient as *herllyriat* ('greater plantain'), while the scribe of RBH has interpreted it as *eruin* ('turnip'). It seems that the scribe of Card has retained the defective reading of the common source. BLAdd and Rawl may share an intervening common source, which has provided the interpretation of *herllyriat*, and the scribe of RBH has provided a different interpretation for the defective text.

A copy of these recipes also appears in the fifteenth-century manuscript Oxford Jesus 22. There, pages 137–57 contain Book 6b/7, 3–7, 9, 8, 10–52, Book 5b/42, 81, Book 6/53–60, 64, 61, 65. This collection does not follow the order of recipes in any of the fourteenth-century collections, and it is difficult to see how it is related to them. Another copy appears in the sixteenth-century manuscript NLW Llanstephan 10 (1515) in the hand of Dafydd ap Gruffudd *effyriad* ('priest'). There, recipes 6/4–12, 49, 51–4, 56, 58, 59 and 65 fill pp. 69–74 of the manuscript. The collection continues on pages 77–83 with recipes 6/13–16, 18, 19, 21–23, 25, 28, 29, 31–8, 40, 42–4, 46 and 47. These recipes are also found in NLW Llanstephan 182 part iii, which was written in 1693 by Richard Robert. Pages 25–8 of that manuscript contain recipes 6/1, 7/6, 6/2–18, 20, 21, 34–42, 56, 57, 45, 49, 53–5, 58, 59, and 62, preceded by *Ansodddau'r Trwnc* and followed by Book 7 as in BLAdd and Card. A second selection from this book appears on pp. 32–4 of Llanstephan 182 containing recipes 6/22–31, 33, 43, 46–8, 50–2, 64, 61, and 65–7. This selection is both preceded and followed by recipes from Book 8 as in Card. These sections seem to mirror Card, and Llanstephan 182 may be based on that manuscript at this point, although at other times it follows Rawl. Alternatively, it may represent a copy of one of the sources of both Card and Rawl.

The edition below is based on the text in BLAdd with variants from Card, Rawl and RBH in the footnotes. Recipes 6/61 and 64–7 do not appear in BLAdd, and thus have been edited from Card p. 62. Text that has become illegible in BLAdd has been supplied from Card unless otherwise noted. Supplied text appears in square brackets. Book 6b has been edited from Rawl, and these recipes appear after the main collection. The order of the recipes in 6b follows their appearance in Rawl, but the numbering reflects that of BLAdd to allow for comparison of the two versions.

Book 6 is a diverse collection containing remedies for a wide range of ailments. The recipes in this collection do not proceed in any sort of order, for example from head to toe, but rather are mixed. The collection begins with instructions for letting blood and goes on to treat bladder stones, swelling, constipation, nosebleeds, burns, infection, dog bite, snake bite, poison, paralysis, worms, fever, deafness and other ailments, as well as a recipe for help in childbirth. There is also

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advice for those suffering from madness, anger and fatigue, as well as a slimming tonic. The recipes in this collection make use of a number of animal ingredients, including the skin, brains and blood of a hare, the brains and breast meat of a cockerel, cow blood and bile, as well as ashes produced from burning bees, and the ashes of a stag's horn. They also make use of some imported substances such as arnament and myrrh. Information on correspondences and possible sources can be found in the 'Further Notes' which follow the edition.

6/1. One should let blood until its colour changes, because if it is running black, let it run until it is red. If it is thick, let it come until it is thin. If it is watery, let it until it is thick.

6/2. This powder to drink in water or another drink for nine days.

6/3. Another is, garden parsley and wild celery and ground ivy and cow flesh and¹⁹⁴ as a drink to him.

6/4. Another is, dry billy-goat blood in the sun and mix it with myrrh, that is, two parts blood to one part myrrh.

6/5. To break a strangury stone, take saxifrage which breaks the stone (which grows in stony¹⁹⁵ places, because that is where it gets its name), and mix it with wine and pepper, and let it be drunk warm, and that will break the stone and will cause urination and menstruation for women and will heal the kidneys and the womb.

6/6. Another is, take saxifrage and the seed of the common gromwell and put them with warm water and give him that drink to drink for six days and it is certain to heal.*

THE TEXTS

6/1. Ef a ddylyir gollwng gwaet yny symuto y liw, kanysⁱ os du vydd yn mynnet, gatter y rydecⁱⁱ yny vo koch. O bydd tew, gatter y dyfotⁱⁱⁱ yny vo teneu. O bydd dyfyrllyt, gellynger yny vo tew.

6/2. Y pwdyr [hwnn] iddaw o'e yuet ymywn dwfyr neu diawt arall naw nieu.

6/3. Arall yw,^{iv} persyli ac [ismaelas] ac eido y ddayar a bron bwch ac ar diawt iddaw.^v

6/4. Arall yw, sychu gwaet bwch wrth yr heul a'e gymysgu a mirr, a hynny y ddwy ran o'r gwaet a'r teir o'r mer.

6/5. Y Dorri maen tosted, kymer y saxifraga a dyr y maen^{vi} (yr hwn a dyf yn lleoed kadeirawc,^{vii} kannys o hwnnw y kauas y henw), a them-pra drwy win a phypy, ac yuer yn dwymyn,^{viii} a hynny a dyr y maen ac a beir pissaw ac a wna blodeu^{ix} y'r gwragedd ac a iachaa yr arenneu a lester y plant.

6/6. Arall yw, kymer y saxi^x a hat y grwmil^{xi} a tharo ar dwfwr brwt a dyro y diawt o'e yuet^{xii} chwe diwarnawt ac ef a iacha^{xiii} yn ddiogel.

ⁱ Card 94: om. kanys

ⁱⁱ Card 94: dyuot ('come')

ⁱⁱⁱ Card 94: gollygher ('let it'); RBH: gellyngher ('let it')

^{iv} Card 94: kymryt

^v Card 94: om. 'ac ar diawt iddaw'

^{vi} Card 97: y saxfragan; Rawl 66r: y saxi a'r fragan, y dorua ('saxi and fragan, saxifrage'); RBH 950: saxifraga .i. tormaen ('saxifrage, that is, saxifrage')

^{vii} Card 97: karregawc; RBH 951: karrecawc. Card and RBH share what must be the correct reading, 'stony', instead of BLAdd and Rawl's 'chaired'. The fact that BLAdd and Rawl share this error argues that they share a common source at this point.

^{viii} Card 97: yfer yn dwymaf ac y galler ('drink it as hot as you can bear')

^{ix} RBH 951: blodic

^x RBH 951: saxifraga

^{xi} RBH 951: grwmít

^{xii} Card 97: dyro y diawt honno idaw; Rawl 66v: dyro idaw; RBH 951: dyro idaw

^{xiii} RBH 951: ef a [vyd] yn iach

6/7. Another is, take the blood and skin of a hare until it turns into dust,¹⁹⁶ and mix that powder with warm water, and give him some of the dust and the drink for a second time, and let him drink it fasting, and that will break the stone and will cast it out. If you want to prove that, put a spoonful of that dust into water and put into it any stone that you wish and it will disintegrate without delay.*

6/8. To reduce swelling from the feet and legs, take the root of the dwarf elder¹⁹⁷ and bark and boil it in water. And after it has boiled, throw away the top part and take the middle and mix old fat with it, and place it on a cloth or some sort of bandage, and place it against the feet or the ankles that are swollen, and the hardness will go away.*

6/9. For swelling or hardness in the belly, boil flax-seed in goat milk and give it to him often.*

6/10. For swelling or pain in necks, in a mortar, pound the roots of the greater celandine (swallow-wort) and of fennel with garlic heads and vinegar or wine and butter, and bind it around your throat, and that will ease the pain and the swelling.*

THE TEXTS

6/7. Arall yw, kymer gwaet ysgyfuarnawc a'e chroen yny el yn dwst,ⁱ a chymysc y pwdyrⁱⁱ hwnnw a dwfyr twym,ⁱⁱⁱ a dyro iddaw eilweith o'r dwst a'r diawt,^{iv} ac yuet ar y gythlwng. Hynny a dyr y maen ac a'e teiuyl allan. O mynny broui hynny, dot lwyteit o'r dwst hwnnw ymywn dwfyr a dot yndaw^v y maen a vynnych, ac ef a ymellwng yn diannot.

6/8. Y estwng chwydd o^{vi} draet ac o esgeireu,^{vii} kymer wreyd y grelys a risk^{viii} a berw drwy dwfyr. A gwedy y berwer, bwrw ymeith yr vchaf a chymer y perued^{ix} a chymysg hen vlonec ac ef, a gossot ar vrethyn neu ryw gadach ef,^x a dot wrth y draet neu y esgeireu y bo chwyd yndunt,^{xi} ac ef a a y kaledi ymeith.^{xii}

6/9. Rac chwyd ymewn kroth^{xiii} neu kaledi, berw linhat drwy laeth geiuyr a dot wrthaw yn vynych.^{xiv}

6/10. Rac chwyd neu dolur gwareu,^{xv} mortera wreid y celidonia (llysseu y wennawl)^{xvi} a'r fenygyl a phenneu garllec a gwinegyr neu win ac emenyn, a rwym yghylch dy uynwgyl,^{xvii} a hynny a estwng dolur a chwyd.^{xviii}

ⁱ Card 97: a chras yny el yn dwst ('and toast it until it becomes dust')

ⁱⁱ RBH 951: pyloor

ⁱⁱⁱ Rawl 66v: om. 'twym'

^{iv} Card 97: dyro idaw o'r dwst hwnnw yr eilweith a'r diawt; Rawl 66v: dyro idaw eilchwil o'r dwst a'r dyawt; RBH: dyro idaw lwyteit o'r dwst hwnnw a'r diawt ('give him a spoonful of the dust and the drink')

^v Rawl 66v ends

^{vi} Rawl 67r: a uo mywn

^{vii} Card 97: esgeired

^{viii} Card 97, Rawl 67r and RBH 941: y greulys a'e risc

^{ix} Card 97: kenawl ('centre')

^x Card 97: om. 'neu ryw gadach ef'; Rawl 67r: om. 'ef'; RBH 941: om. 'ryw'

^{xi} Rawl 67r: kleuyt arnunt

^{xiii} Card 97 and RBH 941: ac ef a a ymeith; Rawl 67r: ac ef a a y kledy ymeith

^{xvii} Rawl 67r: korf ('body')

^{xiv} Rawl 67r: ac ef a uyd iach ('and it will be healed')

^{xv} Card 97: yng gwarreu; RBH: yg gwarreu

^{xvi} Card 97 and RBH 941: a llыsseu y wennol ('and swallowwort'). *Llysiau'r wennol* and celadine are the same thing: what appears as a gloss in BLAdd has become another ingredient in Card and RBH.

^{xvii} Card 97: a'th warr ('and your neck')

^{xviii} Card 97 and RBH 942: y dolur a'r chwyd

6/11. For a nosebleed, boil garlic in watered-down fresh milk and drink it. It is proven.*

6/12. For a burn in any limb, take the root of the white lily and wash it well and boil it hard in water. Then pound it fine and mix it with oil and a little egg white and place that on a cloth and put it on it morning and night and leave it. The more of that plaster there is, the better it will be.*

6/13. Another is, burn ivy bark in a clean place and put those ashes onto it and that will heal it.*

6/14. Another is, burn bracken and mix those ashes with an egg white or with oil and rub it with it, and that will heal it quickly and wonderfully.*

6/15. Medicine for the wild fire, that is, corrupt flesh,¹⁹⁸ so that it may not appear after three days, take good cheese and pound it well in a mortar and mix it with honey until it is clear and rub it with that often, and put cabbage leaves on it, and nothing will come out of it by the end of the three days.*

6/16. For the bite of a mad dog, pound ground-ivy and fat together in a mortar, or pound leek and vinegar in a mortar, or fennel seed and honey and put it on it.*

6/17. For pain in the breasts, pound dwarf elder¹⁹⁹ and old fat in a mortar and put it on it.*

6/18. For people who have lost their reason, take daisy²⁰⁰ and southernwood²⁰¹ and sage and put them with wine and give it to the patient to drink for fifteen days.*

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6/11. Rac gwaetlin o froeneu, berw arllec drwy lastwr llefrith ac yuet. Prouedic yw.

6/12. Rac llosg neb ryw aylawt, kymer wreid y lili gwynⁱ a golch yn da a berw yn fest drwy dwfyr. Odyna briw yn van a chymysc ac olew ac ychydic o wynn wy a gossot hwnnw ar liein a dot wrthaw y bore a'r nos a gat.ⁱⁱ Po mwyaf vo o'r plastar hwnnw, goreu vyd.ⁱⁱⁱ

6/13. Arall yw, llosg risc eiddorwc yn lle glan a bwrw arnaw y lludw hwnnw, [a hynny a'e gwna yn iach].^{iv}

6/14. [Arall yw, llosgi redyn a chymyscu y lludw hwnnw] a gwyn wy neu ynteu olew a'e eilaw ac ef,^v a hynny a'e gwna yn iach yn ebrwydd ac yn anryuedd.

6/15. Meddiginyaeth rac y tan gwylt, sef yw hwnnw, y kic drwc, val nat ymddangosso erbyn y tridieu,^{vi} kymer gaws da a mortera yn fest a chymysc a mel yny vo gloyw ac ir ac ef yn uynych, a dot arnaw deli y kawl, ac ny elir^{vii} dim ohonaw erbyn pen y tridieu.

6/16. Rac brath ki kandeirawc, mortera yr eidral a blonec ygyt, neu vortera genhin a gwinegyr, neu hat fenygyl a mel a dot wrthaw.

6/17. Rac dolur o uronneu, mortera wreidd y greulys^{viii} a hen vlonec a dot wrthaw.^{ix}

6/18. Y ddynyon^x a gollo y synwyr, kymer lygat y dyd a'r brytwn a'r saluia (id est saes) a tharaw ar win a dyro y'r claf o'e yuet pymtheg nieu.

ⁱ Card 97 and RBH 942: liliwm gwynn

ⁱⁱ Card 97: a gossot wrthaw y bore a'r nos ('and place it on it morning and night')

ⁱⁱⁱ Card 98: ac atvo mwyaf o'r plastyr hwnnw goreu vyd.; Rawl 67v: ag atvo mwyaf a vo o'r plaster hwnnw goreu vyd; RBH 942: ac ar vwyhaf vo o'r plastyr hwnnw goreu vyd.

^{iv} The text in BLAdd breaks off after *hwnnw* as the scribe has made an eye-jump from *lludw hwnnw* in this recipe to the same phrase in Book 6/14.

^v Card 98: a hwnnw

^{vi} RBH 942: penn y tridieu

^{vii} BLAdd 59v and Rawl 67v: elir; Card 98 and RBH 942: welir ('will be seen')

^{viii} Card 98: gronllys

^{ix} RBH 942: wrthunt

^x Card 98: Y'r neb ('for those'); RBH 942: Y dyn ('for a person')

6/19. If the belly hardens so that one cannot go to the toilet, take flax-seed and water and boil them hard in a pot and then put it into a skillet with lots of blood and fat and eat that hot.*

6/20. For palsy, take fresh rushes²⁰² and pound them in a mortar and strain about a small cupful of the juice and give it to the patient to drink at the dawn of day on Christmas Day.*

6/21. For a nosebleed, take what will fit between the tips of your three fingers of betony that has been pounded well with salt, and put it into the nostrils, and it will stop without delay.*

6/22. If a person's liver sticks to his rib, in the morning when the sun rises, while singing your Paternoster, take liverwort and put it with new beer and give it to the patient to drink in a bath for nine days.

6/23. For a cough, pound wood sage²⁰³ in a mortar and boil the juice in milk that has been boiled, and sieve it and use it.*

6/24. Another is, boil a potful of water until half has boiled away, and then mix rye flour with it and put butter into it and use it hot.*

6/25. To kill worms that might be in the stomach or the belly, take the juice of the greater plantain and put it on it and they will come out.*

THE TEXTS

6/19. O chaleta bolaⁱ megys na aller mynet y ystyllen,ⁱⁱ kymer linhat a dwfyr ac odyna berw yn fest ymywn krochhan ac yna dot ef mywn padell a llawer o waet a mehin a bwyta hwnnw yn vrwd.

6/20. Rac y parlis, kymer ayrbrownⁱⁱⁱ a mortera a hidyl y sugyn, ar amkan fioleit vychan, a dyro y'r claf o'e yuet y boreu dduw^{iv} Nadolic.

6/21. Rac gwaetlin dwyfroen, kymer a drickyo yrwng pen dy dibrys o'r betonica gwedy briwer yn fest drwy halen a dot yn y froeneu ac ef a dyr heb olud.^v

6/22. O glyn avv dyn wrth y assen,^{vi} kymer y boreu pann gyfoto heul gan ganu dy bader y gyglennydd, a tharaw ar gwrwf newyd, a dyro y'r klaf o'e yuet ymywn enneint naw nieu.

6/23. Rac pysschu, mortera y fedon chwerw a berw^{vii} y sugyn ymywn llaeth berwedic a hidyl ef ac aruer ohonaw.

6/24. Arall yw, berw grochaneit o dwfyr yny el dan y hanner, ac yna kymysc blaft ryc ac ef a dot emenyn yndaw ac aruer ohonaw yn vrwt.

6/25. Y ladd pruyet a uo mywn kylla neu groth,^{viii} kymer sugyn yr herllyryat^{ix} a dot arnaw ac wy a ddant allan.

ⁱ Rawl 68r: bola dyn ('a person's belly')

ⁱⁱ Rawl 68r: ystauelle

ⁱⁱⁱ Card 98: irvrwyn ('fresh rushes'); RBH 942: y brytwn ('southernwood')

^{iv} Card 98 and RBH 942: yng gwawr dydd. The words *boreu dduw* have been overwritten in a later hand in BLAdd, but this may nonetheless represent the original reading.

^v Rawl 68r: heb y gohir; RBH 942: yn ebrwyd

^{vi} Card 61: eis ('ribs')

^{vii} Card 61, Rawl 68v and RBH 943: bwrw ('put')

^{viii} Card 61: croth neu gylla

^{ix} Card 61: sud yr her; RBH 943: sud yr eruin ('turnip'). The scribe of Card has left a space after *her*, indicating that his source was corrupt or incomplete. The scribes of BLAdd, Rawl, and RBH seem to have attempted to rectify the difficult reading in their common source in different ways. The agreement between BLAdd and Rawl may indicate an intervening source here, which has interpreted the incomplete *her* (or perhaps *er*) as *berlliyriat* ('greater plantain'), while the scribe of RBH has interpreted it as *eruin* ('turnip'). Analogues for this remedy cannot solve the dilemma, as both ingredients were used to treat worms in the stomach. See, for example, Book 8/58 which calls for turnip, and Book 6/51 and Book 8/21 which call for greater plantain.

6/26. Another is, take a fistful of the bark of the peach tree from the dry ground, and drink it fasting with goat milk, and they will all come out.

6/27. To ease a hardening of the belly, put an equal amount of salt and arnament into a cresset and leave it on the fire until it becomes soft like wax, and make cakes from that and place them on the person's belly.*

6/28. For snake bite, drink the juice of the greater plantain with oil and salt.*

6/29. Also, the juice of the mugwort,²⁰⁴ pounded and strained, to combat the poison.*

6/30. Another is, take the brain of a red cockerel and rue and put it with fresh milk or fine milk²⁰⁵ or wine to drink, and put some of the breast meat on the bite while warm, and that will draw it out, with the cock still alive.*

6/31. For worms, take the milk of a cow that is suckling a male calf, and barley flour and honey and boil them in a skillet until it becomes a porridge and put it warm on the belly.*

6/32. Another is, make bread out of barley and seeds²⁰⁶ that have been husked and eat that.

THE TEXTS

6/26. Arall yw, kymer dyrneit o'r risc y persig wrth y ddayr sech,ⁱ ac yuet ar y gythlwngⁱⁱ drwy laeth geifyr, ac wnt a ddowant oll allan.

6/27. Y ostwng kaladi boly, dot halaen ac armentⁱⁱⁱ yn ogymein o bop vn a'e gilyd a dot ar dan ymywn kraeset a gat ar y tan ef yny vo val kwyr yn vwygyl, a gwna o hwnnw deissenneu a gossot wynt wrth voly^{iv} y dyn.

6/28. Rac brath neidyr, yuet sugyn yr herllyryat ygyt ac olew a halen.^v

6/29. Sugyn y ganwreid heuyt, gwedy briwer ac y hydler,^{vi} y wrthlad gwenwyn.

6/30. Arall yw, kymer emennyd keilawc koch a rut a dyro ar lefrith neu laeth guew^{vii} neu win o'e yuet, a dot peth o kic y uron^{viii} yn vrwt wrth y brath, a hynny y dynnu y wrthaw,^{ix} a'r keilawc yn vyw.^x

6/31. Rac y llygher, kymer laeth bywch y bo llo gwrw yn y sognaw,^{xi} a blawd heid a mel a berw ymywn padell^{xii} yny el yn iwt a dot ef yn dwymyn wrth y groth.

6/32. Arall yw, gwneuthur bara o heid a chenewillon gwedy dirisger a bwyt a hwnnw.^{xiii}

ⁱ Card 61: om. 'sech'

ⁱⁱ Card 61: yf eu sud ar dy gythlwng ('drink their juice fasting'); RBH 943: yf ar dy gythlwng ('drink fasting')

ⁱⁱⁱ Card 61: arment

^{iv} Card 61: gossot wynt ar dwel wrth y voly ('on a towel on his belly'); RBH 943: gossot wynt yn y tu ol y'r dyn ('into the person's backside'). The words *wrth voly* have been overwritten in a later hand in BLAdd, but may represent the original reading nonetheless.

^v Card 61: om. 'olew' ('oil')

^{vi} Card 61: a'e hidlaw; Rawl 69r: gwedy briwei ac y hitler yny vrthlad y gwenwyn

^{vii} Card 61 and Rawl 69r: laeth geiuyr; RBH: laeth geyueu. BLAdd's *laeth guew* is overwritten in a later hand and may not represent the original reading.

^{viii} Card 61: gic bran ('crow meat')

^{ix} Card 61: hynny a dynn y gwenwyn y wrthaw ('and that will draw out the poison'); RBH 943: a hynny a dynnyn y wrthaw

^x Card 61: om. 'a'r keilawc yn vyw' ('with the cock still alive')

^{xi} Rawl 69v: om. bywch ('cow')

^{xii} Card 61: y mywn padell a berw

^{xiii} Card 62 and RBH 943: dirisgler; Rawl 69v: gwedy dirisger y bwyt hwnnw

MEDIEVAL WELSH MEDICAL TEXTS

6/33. Another is, pound rue and mugwort²⁰⁷ in a mortar and drink that juice.

6/34. If a woman is unable to deliver her child, let mugwort²⁰⁸ leaves be bound to her left thigh, and let them be removed immediately after she has given birth in case her organs should drop.*

6/35. For swelling and pain in the knees, pound rue and honey and salt and put them on it and that will relieve the swelling.*

6/36. For pain in the kidneys, add common centaury to cold water²⁰⁹ and give it to the patient to drink.

6/37. For great thirst, drink common centaury in lukewarm water. That will break the thirst and it will purge the chest and the stomach.

6/38. For the pox, take heather ashes and the ashes of bees,²¹⁰ or wild celery and the ashes of a stag's horn and honey and butter and rub it with that.

6/39. For extreme vomiting,²¹¹ take turnip²¹² and boil it in goat milk and give it to him to drink and that will break it.

6/40. For a burn from fire or water, put the leaves of the lily into boiled milk and leave it on the wound until it is healed.*

6/41. For difficulty in urinating, take a hare's brain and put it in fragrant wine and give it to the patient to drink.*

THE TEXTS

6/33. Arall yw, mortera rut a'r gannwreidⁱ ac yuet y sugyn hwnnw.

6/34. O byd gwreic heb allu esgor y llwyth, rwymer deil y ganwreidd wrth y mordwyt asswⁱⁱ a thynner yn ebrwydd ymeith ywedyⁱⁱⁱ ydd esgoro rac tywallt y hemysgar.

6/35. Rac chwyd a dolur glinyeu,^{iv} briwaw^v rut a mel a halen a'e dodi wrthaw,^{vi} a hwnnw a weryt yr chwydd.

6/36. Rac dolur arenneu, taraw y centawrya ar dwfyr oer a dyro^{vii} y'r claf o'e yuet.

6/37. Rac tra sychet, yuet centawrya drwy dwfyr hawdddwymyn.^{viii} Hynny a dyr sychet ac a burha dwyuron a'r kylla.

6/38. Rac y vreich, kymer ludw gruc a lludw gwenyn, neu ysmalaes a lludw e gorn karw^{ix} a mel ac emenyn^x ac ir ef a hwnnw.

6/39. Rac tra chwyd,^{xi} kymer eruin a berw drw laeth geifyr a dyro iddaw o'e yuet^{xii} a hynny a'e tyr.

6/40. Rac llosc tan neu dwfyr, dot deil y lili^{xiii} y mywn llaeth berwedic a gossot ar y wel i yny vo iach.

6/41. Rac llesteir pissaw, kymer ymynyd yskyuarnawc a tharaw hwnnw ar win arogyluawr a dyro^{xiv} y'r claf o'e yuet.^{xv}

ⁱ Card 62: morteru y rut drwy gwryf a'r ganwreid ('pound rue in a mortar with beer and mugwort'); Rawl 69v: kymer y rut a mortera a'r gannwreid ('take rue and pound it in a mortar with mugwort'); RBH 943: morteru y rut gwryr a'r gannwreid ('pound virgin rue in a mortar with mugwort').

ⁱⁱ Card 98: kymeret deil y ganwreid a rwymet wrth y mordwyt assw ('take mugwort leaves and bind them to her left thigh').

ⁱⁱⁱ Card 98: gwedy; RBH 943: wedy

^{iv} Card 98: yn y glinyeu; RBH 943: yg glinyeu

^v Card 98 and RBH: briw

^{vi} Card 98 and RBH: a dot wrthaw

^{vii} Card 98: ro

^{viii} RBH 944: twym

^{ix} Card 95: gorn tarw ('bull's horn'); RBH 944: corn karw

^x RBH 944: om. 'ac emenyn'

^{xi} Card 95 and RBH 944: tra chwyd

^{xii} RBH 944: ac yf ef ('and drink it')

^{xiii} Card 95: liliwm; RBH: lilwm

^{xiv} Card 95: ro

^{xv} RBH 944: ac yf ef ('and drink it').

MEDIEVAL WELSH MEDICAL TEXTS

6/42. For snake bite, put the juice of fennel or wood avens or rue or wormwood into oil and let him drink that or eat it.*

6/43. For vomiting blood, boil yarrow in wine or milk and drink it and that will break it.*

6/44. Or boil betony in goat milk or wine and that will break it.*

6/45. To restrain defecation,²¹³ take water and the root of the small wood-thistle and give that water to drink.*

6/46. Whoever is too fat, let him drink fennel and that will make him slim.

6/47. If he is prone to anger, let him drink wild celery often, and that will soothe the anger, and that will cause happiness.

6/48. Should a snake go into a person's mouth, or should there be other living worms in him, let him place arnament thickly on wine and drink that, and he will get relief.*

6/49. Should worms be born in a person or in an animal, place strawberry²¹⁴ root on him and the worms will die immediately.*

6/50. Another is, add dittany²¹⁵ leaves to strong wine²¹⁶ and drink it fasting.

6/51. For worms drink a cupful of greater plantain (that is, way-bread) juice, and put that herb on his navel.*

THE TEXTS

6/42. Rac brath neidyr, dyro y mywn olew sugyn y fenygyl neu yr auansⁱ neu rut neu wermot ac yfuet hwnnw neu vwytaet.

6/43. Rac chwd gwaet, berwi y uilfeiⁱⁱ drwy win neu laeth a'e yuet a hynny a'e tyr.

6/44. Neu verwi y betonicaⁱⁱⁱ y mywn llaeth geifyr neu win a hwnnw a'e tyr.

6/45. Rac attal ysteuyll,^{iv} kymer^v dwfyr a gwreidd yr ysgall man o'r koet a dyro y dwfyr hwnnw^{vi} o'e yuet.

6/46. Pwy bynnac a vo ry vras, yuet y fynegyl^{vii}, a hynny a'e kulaha.^{viii}

6/47. O bydd llidyawc, yfuet yr apiwm yn uynych, a hynny a weryt y llit, a hynny a wna^{ix} llywenydd.

6/48. Od a^x sarph yng geneu dyn, neu o byd yndaw bryuet ereill byw, trawet arment^{xi} ar win yn dew ac yuet hwnnw ac ef a geif rydit.

6/49. O genir pryuet mywn dyn neu lwddwn, dot arnaw wreidd y fragans,^{xii} ac ef a uydd marw y pryuet^{xiii} yn ddiannot.

6/50. Arall yw,^{xiv} taraw deil y ditaen ar win kadarn ac yuet ar y gythlwng.

6/51. Rac y llygher yuet fioleit o sugyn y plantaen,^{xv} id est yr erllyryat, a dodir^{xvi} y llysseu^{xvii} hwnnw ar y vogel.

ⁱ RBH 944: raphan ('radish')

ⁱⁱ Card 62: vilffyth

ⁱⁱⁱ Card 62: betoni

^{iv} Card 95 and RBH 944: maessa ('defecation, diarrhoea')

^v RBH 944: berw

^{vi} Card 95 and RBH 944: idaw

^{vii} Card 62: sud y ffenigyl ('fennel juice')

^{viii} Card 62: kulhaa; RBH 944: kulha

^{ix} Card 62 and RBH 944: ac a wna

^x Card 62 and RBH 944: al

^{xi} Card 62: arnyment

^{xii} Card 95: dragans; RBH 944: dragrans

^{xiii} Card 95 and RBH 944: pryf

^{xiv} Card 62: O'r genir pryfet mywn dyn ('should worms be born in a person?')

^{xv} Card 62: y uiolet a sud y plantaen ('violet and greater plantain juice')

^{xvi} Card 62: gossot

^{xvii} Card 62: llyssewyn

MEDIEVAL WELSH MEDICAL TEXTS

6/52. Another is, add yarrow to wine²¹⁷ fasting once, and they will all come out that day.*

6/53. For fever, let him drink the juice of rue with wine, and let him swallow coriander seeds, and let him drink wild celery with water, that is, smallage. And gather greater plantain while saying your Paternoster, and drink that with wine and powder.*

6/54. Take the juice of mugwort²¹⁸ which has been pounded, and wormwood juice, and mix them with lukewarm oil and rub your whole body with it for three days in a row, and that will bring down the fever without delay.*

6/55. However, if it is strong on a person, have him get into a bath, and avoid touching the water with his arms. And take ground-ivy and boil it well and place it on his head while warm, and let blood from his arms, and he will be healed through the strength of God.

6/56. For vomiting and groaning, add a handful and a half of betony to lukewarm water and give it to him to drink.*

THE TEXTS

6/52. Arall yw, taraw y vilfeiⁱ ar winⁱⁱ ar y gytlwng vnweith, ac wynt a ddoant oll allanⁱⁱⁱ y dydd hwnnw.

6/53. Rac y cryt, yuet sugyn y rut a gwin,^{iv} a llygket tri gronyn o'r koliandrum,^v ac yuet yr apiwm drwy dwfyr, id est, ymael.^{vi} A chynnnull y plantaen gan dywedut dy Bader, ac yuet hwnnw drwy win a phwdyr.^{vii}

6/54. Kymer^{viii} sugyn y ganwreidd gwedy briwer, a sugyn y wermot, a chymysc ac olew hawddwym, ac ir dy gorff yn gwbyl dridieu ar vntu, ac ef a diffydd y kryt heb oludd.

6/55. O byd, hagenn, kadarn^{ix} ar dyn, par iddaw vynet y mywn enneint,^x a mogel rac kyhrwrth^{xi} y dyfwr^{xii} a'e vreicheu. A chymer eidyo y ddayar a berw ef yn fest a gossof yn vrwt ar y benn, a gollwng waet^{xiii} ar y vreicheu, ac ef a vyd iach drwy nerth Duw.

6/56. Rac chwdus ac vcheneideu,^{xiv} taraw dyrneit a hanner o'r betonica^{xv} ar dwfyr mwygyl a dyro o'e yuet.^{xvi}

ⁱ Card 62: uilffyth

ⁱⁱ Card 62: add. 'a'e yfet'; RBH 944: add. 'ac yuet'

ⁱⁱⁱ Card 62: a dewant allan ('and they will come out')

^{iv} Card 95: om. 'a gwin'

^v Card 95: coliandrwm; RBH 944: koliandrwm

^{vi} Card 95: om 'id est ymael'; RBH: id est y maelis. A later hand has added an 's' above the line in BLAdd to make *ysmael*.

^{vii} Card 95 and RBH 944: phybyr ('pepper').

^{viii} Card 95: Arall yw: kymer

^{ix} Card 95: gryt kadarn; RBH 954: kryt kadarn ('strong fever')

^x Card 95: yfet y diot vry mywn enneint ('drink the above-mentioned drink in a bath')

^{xi} Card 95 and RBH 945: kyhwrd

^{xii} Card 9r: dim o'r dwfyr

^{xiii} RBH 945: gwaet

^{xiv} Card 95: ucheneido

^{xv} Card 95: betoni

^{xvi} RBH 945: ac yuet hwnnw

MEDIEVAL WELSH MEDICAL TEXTS

6/57. To stop a vomit,²¹⁹ take betony and boil it in honey and pound it well in a mortar, and make four balls out of that, and give one to him to drink in a warm drink every day for four days.*

6/58. Should a person take poison, drink the juice of dittany²²⁰ with wine.*

6/59. To stop a nosebleed, take the tips of three nettles, and pound them with a bit of flour, as warm as you can in the nostrils.*

6/60. Another is, take yarrow, and pound it in a mortar with vinegar and put it into the nostrils, and that will stop the bleeding.*

6/61. Another is, put his testicles in vinegar.*

6/62. To kill worms that are born in the stomach or the belly, which do not let a person digest either food or drink but rather vomit them up, take yarrow²²¹ and add it to lukewarm wine and give it to the patient to drink.*

THE TEXTS

6/57. Y dori chwyd,ⁱ kymer y betonicaⁱⁱ a berw drwy vel a mortera yn da,ⁱⁱⁱ a gwna o hwnnw^{iv} pedeir pelen,^v a dyro vn beunyd o'r pedwar dieu o'e yuet^{vi} y mywn twmyn.^{vii}

6/58. O chymer dyn wenwyn, yuet sugyn y ditaen^{viii} a gwin.

6/59. Y dori gwaetlin o froeneu, kymer blaen teir dynhaden^{ix} a briw hwynt gydaac ychydic flwr, a dot yn dwymaf ac^x y gellych yn y froeneu.

6/60. Arall yw,^{xi} kymer y vilfei^{xii} a mortera drwy uinegyr a dot yn y froeneu ac ef a dyr y gwaetlin.^{xiii}

6/61. [Arall yw, dodi y geilleu mywn gwinegyr].^{xiv}

6/62. Y llad pryyet a aner yn y kylla neu groth,^{xv} y rei ny adant^{xvi} kynnal na bwyt na diawt namyn y chwydu, kymer millefoliwm^{xvii} a tharaw y mywn gwin mwygyl a dyro y'r claf o'e yuet.^{xviii}

ⁱ Card 95 and RBH 945: chwyt

ⁱⁱ Card 96: betoni

ⁱⁱⁱ RBH 945: mortera ef

^{iv} Card 96: ohonaw

^v Card 96: pele

^{vi} Card 96 and RBH 945: idaw y yuet

^{vii} Card 96: llynn twym ('a warm drink')

^{viii} Card 96: titaen

^{ix} Card 96: a briw wynt, a dot y bastei honno yn dyfnaf ac y gellych yn y ffroeneu ('and pound them and put that paste into the nostrils as deep as you can'); RBH 945: a tharaw wynt ygyt, a dot y bastei honno yn dyfnaf ac y gellych yn y ffroeneu ('and add them together, and put that paste into the nostrils as deep as you can').

^x The words *briw hwynt gydaac ychydic flwr, a dot yn dwymaf ac* have been overwritten by a later hand, and may not represent the original reading, which may be closer to the readings in Card and RBH.

^{xi} Card 62: y dorri gwaetlin ('to stop a nosebleed')

^{xii} Card 62: vilffyth; RBH: vilffyd

^{xiii} Card 62: om 'ac ef a dyr y gwaetlin'

^{xiv} RBH 945 has this recipe following number 64 in this collection and thus as a remedy for swelling, but it is a common remedy for nosebleed as the analogues for it suggest.

^{xv} Card 96: yng kylla dyn neu yn y groth

^{xvi} RBH 946: ny allant ('cannot')

^{xvii} RBH 946: y ullefoliwm

^{xviii} Card 96: dyro idaw y yfet.

6/63. To combat poison, add two nuts and three dried figs and rue leaves to thirty-five grains of salt and give it to the patient to eat fasting.*

6/64. For vomiting, let him drink yarrow in lukewarm wine until he is healed.*

6/65. For deafness from a relapse, take billy-goat bile and breast milk and clear honey and put them lukewarm into your ears. This is a medicine which will not fail.*

6/66. To stop you getting tired walking, drink an eggshell full of mugwort juice in the morning, and you will not get tired that day.*

6/67. To stop you getting drunk, drink an eggshell full of betony juice in the morning.*

Book 6b

6b/62. To kill worms in a person and to make him vomit them up, take yarrow and add it to lukewarm wine and give it to the patient to drink.

6b/63. For poison, take two leeks²²² and three dried figs and rue leaves and thirty grains of salt and give them to the patient to eat fasting, and he will be healed.

[5b/77, 31]

6b/66. For fatigue, drink an eggshell full of mugwort juice in the morning.

6b/67. To stop you getting drunk, drink a shell full of betony juice in the morning.

[Book 7/5-7, 9-14, 16, 17, Book 5b/40, 79]

6b/45. To cause a release, boil the root of the small thistle in water and give it to the patient to drink daily.

6b/46. To make yourself slim drink fennel juice.

6b/47. For great anger drink wild celery juice.

6b/48. Should a snake go into a person, or should other living worms go into him, let one place arnament in wine, and he will be healed.

THE TEXTS

6/63. Yn erbyn gwenwyn, taraw dwy gneuen a their o'r figys sychyon, a deil y rutⁱ a phymthec gronyn ar hugein o halen, a dyro y'r claf ar y gythlwng.

6/64. [Rac chwydu; yfet y vilffythⁱⁱ mywnⁱⁱⁱ gwin mwygyl yny vo iach].

6/65. [Rac byderi o atglefyd, kymer vystyl bwch a llaeth bronnu a mel gloew yn hawddwym a dot yn dy glusteu.^{iv} Medeginyaeth ny ffaela yw honno].

6/66. [Rac dy vlinaw yn kerdet, yf y bore lloneit plisgyn wy o sud y ganwreid, ac ny vliny y dyd hwnnw].

6/67. [Rac dy vedwi, yf y bore loneit plisgyn wy^v o sud y bettoni].

Book 6b

6b/62. Y lad prifet ovywn dyn ac y beri eu chwydu, kymryt y milfolium a'e daraw mywn gwin mwygyl a'e rodi y'r claf y yuet.

6b/63. Rac gwenwyn, kymryt dwy genhinen a their o'r figys sychyon a deil y rut a xxx o gronun o halen a dyro y'r klaf ar y gthlwg, a iach vyd.

[5b/77, 31]

6b/66. Rac yd vlinaw, yf y bore loneit kibin wy o sud y ganwreid.

6b/67. Rac dy vedwi, yf y bore loneit kibin o sud y bettoni.

[Book 7/5-7, 9-14, 16, 17, Book 5b/40, 79]

6b/45. Y beri dilifro, berw wreid yr ysgall man mywn dwfyr a'e roi y'r claf y yvet beunyd.

6b/46. A'th gulhau yf sud y funygyl.

6b/47. Rac tra llit yf sud yr apium.

6b/48. Od a sarf mywn dyn, neu vynet pruyet ereill yn vyw yndaw, trawer arment mywn gwin, a iach vyd.

ⁱ RBH 946: a dyro a deil y rut ('and put it with rue leaves')

ⁱⁱ RBH 945: uilffei

ⁱⁱⁱ RBH 945: drwy

^{iv} RBH 945: a dot yn hawd dwym yn dy glusteu ('and put it lukewarm into your ears')

^v Rawl 26v: kibin

6b/53. For fever, drink the juice of rue in wine and swallow three coriander seeds. And drink wild celery with water, and collect greater plantain and drink its juice with wine and pepper.

6b/54. Or rub your whole body with the juice of mugwort and wormwood and oil, warm, for three days in a row.

6b/55. And should it be a heavy strong fever, go into a bath, and boil ground-ivy well, and put it on your head as a plaster while warm. And let blood from both arms without touching the water.

6b/36. For aching kidneys, drink common centaury in cold water.

6b/37. For great thirst, drink common centaury in warm water, and that will be good for the chest and the stomach.

6b/34. To cause a woman to deliver her child, put a stick of mugwort on the inside of her thighs, and once she has given birth pull it out.

6b/39. For very great sweat, boil meadowsweet in goat milk and drink it, and it is good.

6b/40. For a burn from fire or water, boil lily leaves and put them on the sore and it is good.

6b/41. For obstructed urination, mix the brain of a hare in wine and drink it.

6b/45. To cause a release, boil the root of the small thistle in water and drink it and it is good.

6b/49. For worms in a person or in an animal, give him the root of dragon arum²²³ to kill the worms.

6b/50. Or dittany²²⁴ to be drunk in wine.

[R/2-5]

6b/5. Mix saxifrage with wine and pepper and drink it warm, and that will bring about urine and menstruation for women, and it will clean the kidneys and the womb.

6b/6. Or give him common gromwell and saxifrage that have been pounded in a mortar to drink in warm water for six days in a row.

6b/4. Or drink myrrh with the blood of a billy-goat that has been dried in the sun, and mix it with water and drink it.

[R/6]

6b/7. Or let the skin of a hare be burned with the blood on it, and put those ashes in warm water and drink a spoonful of it for nine days.

6b/14. For a burn, mix bracken flour with an egg white and rub with that.

6b/13. Another: take the ashes of ivy bark to improve the appearance of the scar.

THE TEXTS

6b/53. Rac y kryt, yf sugyn y rut mywn gwin a llyngka dri gronun o'r coriandyr. Ac yf yr apium drwy dwfyr, a chynull y plantaen ac yf y sugyn drwy win a phypyrr.

6b/54. Neu ir dy gorff a sugyn y ganwreid a'r wermot ac olew yn dwym ygyt tridieu ar vntu.

6b/55. Ac o byd kryt trwm kadarn, dos mywn eneint, a berw ias ar yr eidral, a dot ar dy ben yn vrwt yn blastyr. A gellwg waet ar dy deu vreich heb gyhwrd a'r dyfwr.

6b/36. Rac dolur arenneu, yf bystyl y daear mywn dwfyr oer.

6b/37. Rac tra sychet, yf centawrea mywn dwfyr twym, a hwnnw a wna lles y'r dwyfron ac y'r kylla.

6b/34. Y beri y wreic escor, dotter bric yr artymesia o'r tu y vywn y mordwydyd, a gwedyd yd yscoro tener ymeith.

6b/39. Rac tra chwys, berw yr erweint mywn llaeth geifyr ac yf, a da yw.

6b/40. Rac llosc tan neu dwfyr, berw deil y lilium a dot ar y dolur, a da yw.

6b/41. Rac attal pissaw, kymysc emenyd ysgyfuar noc mywn gwin ac yf.

6b/45. Y beri darymret berw wreid yr ysgall man mywn dwfyr ac yf a da yw.

6b/49. Rac pruyet mywn dyn nev lwdyn, dyro idaw wreid y dran-gans y lad y pruyet.

6b/50. Neu y dittawndyr mywn gwin y yfet.

[R/2-5]

6b/5. Tempra saxifraga drwy win a phypyrr ac yf yn dwym, a hynny a beir vrin a blodeu y'r gwraged, ac a lanhaa yr arenneu a llestyr y plant.

6b/6. Neu dyro y grwmui a'r saxifraga wedy vorteru y'w yved mywn dwfyr twym chwech niwarnawt ar vntu.

6b/4. Neu yf y myr a gwaet bwch gwedy crasser wrth yr heul, a chymysc a dwfyr ac yf.

[R/6]

6b/7. Neu loscer croen yscyuarnoc a'r gwaet arnaw, a bwrw lludu hwnnw mywn dwfyr twym, ac yfet llwyeit ohonaw naw nieu.

6b/14. Rac llosc, kymysc vlw redyn a gwyn wy ac ir a hwnnw.

6b/13. Arall: kymer lludu risc yr eido y deckau y greith.

BOOK 7

(*Wyth rann a dyly bot ym pob dyn*)

This short collection of recipes is found in British Library Additional 14912 (BLAdd), Cardiff 3.242 (Card), Oxford Bodleian Rawlinson B467 (Rawl) and Oxford Jesus College 11 (RBH). BLAdd ff. 63v–65v contains recipes 7/1–6 and 11–20. This collection is preceded by Book 6. It is the final text in its quire, being followed by writing in a later hand. The following quire begins with recipes from Book 8. Card pp. 96, 81–2 contain recipes 7/1–15, 17, 16, 18–20. As in BLAdd, this collection is preceded by Book 6. In that manuscript it is followed by a selection of recipes from Book 8 beginning with 8/26. There is no differentiation made in the manuscript between these two recipe books, rather they are treated as a single collection. Recipes 7/19 and 7/20 are essentially the same as recipes 8/24 and 8/25, so these two collections run together in this source.

Part of Book 7 appears in booklet 2 of Rawl, and part appears in booklet 3. Rawl ff. 26v–27r contains recipes 7/5–7, 9–14, 16 and 17: this collection is in the second of the four booklets that make up this manuscript. These recipes are preceded by a selection of recipes from Book 6b and followed by some from Book 5b. The recipes from Book 6 and Book 5 which precede and follow this collection do not correspond exactly with the main versions of those books, rather they appear to have been reworked. Either they have been rewritten substantially, or they represent a different translation of the same material. Once again, there is no differentiation made between these books in the manuscript; rather they are all treated as a single collection. It is only through comparison with BLAdd and Card that the separate nature of Book 7 becomes apparent here. A second collection from Book 7 appears in Booklet 3 of Rawl: Book 7/1–4 can be found on ff. 69v–70v. This collection is preceded by recipes from Book 6 and is followed by a brief extract from the geographical text *Delw y Byd*. This text is a translation of Honorius Augustodunensis' *Imago Mundi*, and the version here follows that found in the White Book of Rhydderch and Peniarth 17 rather than that found in RBH.²²⁵

RBH cols 950–1 contain recipes 7/6, 8–13 and 16. This collection is preceded and followed by recipes from Book 6. Immediately

following that, RBH col. 955 contains recipes 7/2–4, 14, 15, 17 and 18. This part of the collection is followed by excerpts from two herbals in Latin.²²⁶ Book 7/19 immediately follows these herbals. The recipes from Book 6 and Book 7 are not differentiated in the manuscript, but rather are treated as a single collection. The following edition is based on the text in Card with variants from BLAdd, Rawl and RBH in the footnotes. Text not in Card has been supplied from BLAdd. Supplied text appears in square brackets.

A later copy of this collection is found in NLW Llanstefan 182 part iii which was written by Richard Robert in 1693. Pages 29–30 of that manuscript contain recipes 7/1–19. Like BLAdd and Card, this collection is preceded by Book 6 and followed by a selection of recipes from Book 8. Llanstefan 182 seems to be mirroring Card at this point, although it is much closer to Rawl at others. It may be a copy of Card here, or it may represent a copy of the common source of Card and Rawl.

This is a short collection of varied treatments. The recipes do not maintain any obvious order (e.g. head to toe). The collection begins with a well-attested tract on the eight parts of man (*Adam Octiparte*), followed by a series of three triads concerning untreatable organs and incurable ailments which have the appearance of advice organised to form a mnemonic, and which I have not found paralleled elsewhere. A similar mnemonic near the end of the collection treats the greatest and smallest medical treatments. Conditions mentioned in this collection include sore eyes, cataract, toothache, piles, dog bite, infertility and epilepsy. There is also advice on how to maintain general health, avoid lust, avoid drunkenness, and drive away flies, as well as a method of prognostication for whether a patient will live or die. Unusual ingredients in this collection include dog bile and peacock droppings, as well as a substance called *dialthea*, a medicinal concoction based on marsh-mallow (*althea*). Information on correspondences and possible sources can be found in the ‘Further Notes’ which follow the edition.



1 SEA SIDE PLANTAIN
P. maritima

2 HUCK'S THORN
P. coronopus

3 PLANTAIN SHOREWEED
Littorella lacustris

7/1. Every person is made up of eight parts: the first part is of the earth, and the second of the sea, and the third of the sun, the fourth of the wind, the fifth of the sky, the sixth of the rocks, the seventh of the Holy Spirit, the eighth of the light of the world, which is called Christ.

A person's flesh is of the earth, his blood is of the sea, his eyes are of the sun, his breath is of the wind, his thought and his inconstancy are of the sky, his bones,²²⁷ his soul is of the Holy Spirit, his understanding is of the light of the world, that is Christ.

If the greater part of him is of the earth, he will be sluggish and heavy; if it is of the sea, he will be wise; if it is of the sun, he will be wild and pugnacious; if it is of the wind, he will be frivolous and strange; if it is of the sky, he will be frivolous and irascible; if it is of the rocks, he will be hard and a miser and a thief; if it is of the Holy Spirit he will be amicable and full of godly²²⁸ craft.*

7/2. These are the three incurable thick ones: the liver, and the kidney, and the heart. And this is why they are called that: it is undisputed, that if an illness touches one of those three, they can never be delivered from it, rather death will come quickly.*

THE TEXTS

7/1. Wyth rann a dyly bot ym pob dyn: y rann gyntaf o'r daear, a'r eil o'r mor, a'r dryded o'r heul, y bedwarded o'r gwynt, y bymhet o'r wybyr, y chwechet o'r mein, y seithuet o'r Yspryt Glan, yr wythuet o leuuer y byt, yr hwnn a elwir Crist.ⁱ

O'r daear y byd knawt dyn, o'r mor y waet, o'r heul y lygeit, o'r gwynt y anadyl, o'r wybyr y vedwl a'e anwadalwch, y esgyrn,ⁱⁱ o'r Yspryt Glan y eneit, o leuuer y byt, sef yw hynny o Grist,ⁱⁱⁱ y deall.

Os o'r daear y byd y rann vwyaf ohonaw,^{iv} llesc vyd a thrwm; os o'r mor, doeth vyd; os o'r heul, gwyllyt^v vyd ac ymladgar; os o'r gwynt, ysgawn ag ot vyd;^{vi} os o'r wybyr, ysgawn vyd ac irllawn; os o'r kerric, kalet vyd a chebyd a lleidyr; os o'r Yspryt Glan, hygar vyd,^{vii} a chyflawn o dwywawl^{viii} geluydyt.

7/2. Llyma y tri thew anesgor: auu, ac aren, a challonn. A llyma yr achos y gelwir wynt^{ix} velly: dilis yw, o'r kyhwrd^x clwyf ac vn o'r tri hynny,^{xi} na^{xii} ellir vyth^{xiii} gwaret udunt, namyn marw yn ehegyr.

ⁱ Rawl 69v: nyt amgen o Grist y dyall. The scribe of Rawl has made an eye-jump here from one instance of *o Grist* to another, and mistakenly placed the last phrase of the next section here.

ⁱⁱ BLAdd 64r: o'r kerric y esgyrn; Rawl 70r: O'r kerric y escyrn ('his bones from the rocks'). The scribe of Card has missed the first part of this phrase, and as a result the logic of the rest of the passage fails in that version.

ⁱⁱⁱ Rawl 70r: nyt amgen o grist

^{iv} BLAdd 64r: vydd mwyaf; Rawl 70r: y byd y ran uwyaaf o'r dyn

^v BLAdd 64r and Rawl 70r: tec ('fair')

^{vi} BLAdd 64r: vyd ag od; Rawl 70r: ac aniweir ('and immoral')

^{vii} BLAdd 64r and Rawl 70r: a thec ('and fair')

^{viii} BLAdd 64r: ddynawl ('human')

^{ix} BLAdd 64v: om. 'wynt'

^x BLAdd 64v: y lle y khyrddo; RBH 950: y lle y kehyrdo

^{xi} BLAdd 64v, Rawl 70v and RBH 951: om. 'hynny'

^{xii} Rawl 70v: ny

^{xiii} BLAdd 64v, Rawl 70v and RBH 951: om. 'vyth'

7/3. There are three incurable thin ones: the membrane of the brain, and the small bowel, and the bladder, because they are incurable for the same reasons as the others.*

7/4. There are three long-suffering wounds: the joint of the knee, and the soft tissue of the rib,²²⁹ and the lungs, because after festering has bred in any one of those, it is undisputed that the physician does not know when it might be cured until he sees that it is healed.*

7/5. For a sharp pain in the eye: place an egg yolk and wheat flour on each of his temples.*

7/6. To make oneself always healthy: drink a spoonful of the juice of the common mallow²³⁰ the very first thing every day.*

7/7. To keep toothache from coming to you: when you wash in the morning, rub the inside of your ears vigorously, and it will never come.*

7/8. To drive away flies or insects, put mugwort in the place where they tend to come, and they will flee and they will die.*

THE TEXTS

7/3. Tri theneu anesgor ynt:ⁱ pilenⁱⁱ yr emennyd, a glasgolud, a chwyssigen, kanysⁱⁱⁱ o'r vn achaws y maent ynesgor^{iv} a'r lleill.^v

7/4. Teir nych gweli ynt:^{vi} kymal glin, a mwydon^{vii} assen, ac ysgeueint, kanys gwedy macko crawn yn^{viii} un o'r rei hynny,^{ix} dilis yw na wyr medyc pa bryt y gallo gwaret yny^x gwelo yn iach.

7/5. Rac gwaew llygat:^{xi} gossot melyn wy a blawt gwenith ar bob vn o'e^{xii} arleisseu.

7/6. Y^{xiii} wneuthur byth^{xiv} yn iach: yfet^{xv} llwyeit beunyd yn gyntaf dim^{xvi} o sud yr hokys.

7/7. Rac dyuot y dannoed ytt:^{xvii} pan ymolchych y bore, kyffro dy glusteu o'e mywn ac ny da vyth.^{xviii}

7/8. Y wylltu kylyon neu ednot,^{xix} dot y ganwreid yn y lle y gnotaont dyuot,^{xx} ac wynt a ffoant ac a vydant veirw.^{xxi}

ⁱ Rawl 70v: add. 'nyd amgen'

ⁱⁱ BLAdd 64v: pilyonenn; RBH 951: pilyonen

ⁱⁱⁱ BLAdd 64v and RBH 951: achaws; Rawl 70v: ac

^{iv} BLAdd 64v: annesgor; RBH: anescor

^v Rawl 70v: val y lleill; RBH 950: a'r rei ereill

^{vi} BLAdd 64v and RBH 951: mae teir hirnych gweli; Rawl 70v: Y mae teir hirnych gweli

^{vii} Rawl 70v: mwydyn

^{viii} Rawl 70v: mywn

^{ix} Rawl 70v: hynn

^x BLAdd 64v: waret hyd pan y; Rawl 70v: y waret hyt pan y; RBH 951: gwaret idaw yny

^{xi} BLAdd 64v: yn llygat; Rawl 26v: mywn llygat

^{xii} Rawl 26v: ar dy

^{xiii} BLAdd 64v, Rawl 26v, RBH 950: y'th

^{xiv} Rawl 26v: om. 'byth'

^{xv} BLAdd 64v, Rawl 26v, RBH 950: yf

^{xvi} BLAdd 64v and RBH 950: om. 'dim'; Rawl 26v: om. 'yn gyntaf dim'

^{xvii} Rawl 26v: arnat

^{xviii} Rawl 26v: golch yn vynych dy glustu ('wash your ears often')

^{xix} RBH 950: ednoc neu gylyon

^{xx} RBH 950: bont

^{xxi} RBH 950: om. 'ac a vydant veirw'

MEDIEVAL WELSH MEDICAL TEXTS

- 7/9. For a cataract, put ground-ivy juice in it.*
- 7/10. To get rid of drunkenness from a person, drink saffron with spring water.*
- 7/11. For a boil, put onto it a living cockerel or hen, and if necessary, another one.*
- 7/12. For the falling sickness, kill a dog and, unbeknownst to the person, put its bile into his mouth, and he will be healed.*
- 7/13. To distinguish a patient, pound violet²³¹ and put it onto his temples, and if he sleeps, he will live, and if he cannot sleep, he will die.*
- 7/14. For piles, put peacock droppings and bracken root onto it and he will be healed.*
- 7/15. For the bite of a mad dog, it is good to eat radish root.*

THE TEXTS

7/9. Rac magyl ar lygat,ⁱ dot yndaw sud eido y daear.ⁱⁱ

7/10. Y waret meddawt ar dyn,ⁱⁱⁱ yfet^{iv} saffrwn ar^v dwfyr fynnon.^{vi}

7/11. Rac y mann, dot arnaw geilyawc neu iar yn vyw, ac o'r byd reit, arall.^{vii}

7/12. Rac yr heint dygwyd, llad gi ac heb wybot y'r dyn, dot y vystyl yn y eneu,^{viii} ac ef a vyd iach.^{ix}

7/13. Y adnabot claf, briw y violet a dot ar y arleisseu,^x ac o kysc, byw vyd, ac ony dichawn kyscu,^{xi} marw vyd.^{xii}

7/14. Rac heint y marchogyon, dot wrthaw^{xiii} galchua paun^{xiv} a gwreid y redyn^{xv} ac ef a vyd iach.^{xvi}

7/15. Rac brath ki kyndeirawc,^{xvii} da yw bwyta gwreid y ratikyl.

ⁱ Rawl 26v: om. 'ar lygat'

ⁱⁱ Rawl 26v: dot sud yr eidral yn dy lygat ('put ground-ivy juice in your eye')

ⁱⁱⁱ Rawl 26v: rac meddawt; RBH 950: om. 'ar dyn'

^{iv} Rawl 26v and RBH 950: yf

^v Rawl 26v: mywn; RBH 950: drwy

^{vi} Rawl 26v: dwfwr oer ('cold water')

^{vii} Rawl 26v: at nyt reit mwy ('and there is no need for more'); RBH 950: yny uo marw ('until it dies')

^{viii} Rawl 26v: dot bystyl ki yn geneu y klaf heb wybot idaw ('put dog bile into the patient's mouth without his knowledge')

^{ix} BLAdd 65r: ac ny d. b. a. This seems to be an abbreviation for the text as it is found in Rawl. Rawl 26v: ac ny daw arnaw byth ('and it will never come upon him'); RBH 950: daw byth arnaw.

^x Rawl 26v: dot y violed yn blastyr ar y arleisseu ('put violet into a plaster on his temples')

^{xi} BLAdd 65r and RBH 950: ony chwsc

^{xii} Rawl 26v: om. 'ac ony dichawn kyscu marw vyd'

^{xiii} BLAdd 65r and RBH 951: om. 'wrthaw'

^{xiv} Rawl 26r: galchua y paun

^{xv} BLAdd 65r: gwreidd redyn; RBH 951: gwreid redyn; Rawl 26v: add. 'a gwer dauat' ('and sheep tallow')

^{xvi} Rawl 26v: a iach vyd

^{xvii} BLAdd 65r: claf

MEDIEVAL WELSH MEDICAL TEXTS

7/16. If you want to avoid lust for a woman, eat rue in the morning.*

7/17. To cause a woman to have children, let her eat lettuce often with warm fat and pepper.

7/18. What is the smallest medicine? Scratching your hand until it chafes, and then spitting on it and rubbing it. And the greatest is removing a broken bone without danger from the brain.*

7/19. For pains,²³² get the dialthea²³³ that the spice merchants sell, and that is the best thing for every type of pain.*

7/20. For quinsy,²³⁴ let blood from the two blood-veins under your tongue, or from the head vein on your arms, and put a plaster of dock roots, common mallow, and flax-seed, and a little purified butter around your neck.*

THE TEXTS

7/16. O'r mynnyn na del ytt chwant gwreic,ⁱ bwyta y rutⁱⁱ y bore.

7/17. Y beri plant y wreic, bwytaet y letus yn vynychⁱⁱⁱ a gwer brwt a phybryr.

7/18. Pa vedeginyaeth leihaf?^{iv} Cossi dy law yny wynouo, ac yna poeri arnei a'e ruglaw.^v A mwyaf yw tynnu asgwrn twnn yn diberigyl y ar yr emennyd.^{vi}

7/19. Rac gwewyr, keis y Dealdema,^{vii} yr hwnn a vyd gan yr yspiswyr, a goreu yw hwnnw rac pob dolor.

7/20. Rac ysgwinas, gollwng waet^{viii} dan dy dauot ar dy dwy waetwithien,^{ix} neu ar dy dwy vreich^x ar wythien y penn, a dot blastyr yng kylch dy^{xi} vynwgyl o wreideu y tauawl,^{xii} hokys,^{xiii} a llinat, ac ychydic o emenyn puredic.

ⁱ BLAdd 65r: rac dyuot arnat chwant gwreic ('in case you are visited by lust for a woman'); Rawl 26v: rac ewyllys gwreic ('for the lust for a woman')

ⁱⁱ Rawl 26v: ryw

ⁱⁱⁱ BLAdd 65r: yn vynych y letus; Rawl 27r: yn vynych letus; RBH 951: yn uynych letus

^{iv} BLAdd 65r: pa vedeginyaeth vwyaf pa vn leiaf ('what is the greatest medicine and what is the smallest')

^v BLAdd 65r: lleiaf yw, lle kossych dy law, y wlychu a'th alaw a'e ruclaw a'e weuthur yn iach ('the smallest is, where you have scratched your hand, to wet it with your spit and to rub it and make it better')

^{vi} RBH 951: Pa uedeginyaeth uwyhaf? Tynnu asgwrn yn diberigyl ar yr emennyd. Pa uedeginyaeth leihaf? Kossi dy law yny wennofo, ac odyna poeri arnei a'e ruglaw ('What is the greatest medicine? Removing a bone without danger from the brain. What is the least medicine? Scratching your hand until it chafes, and then spitting on it and rubbing it').

^{vii} BLAdd 65r: dyaldema; RBH 955: dialtean

^{viii} BLAdd: ellwng gwaet

^{ix} BLAdd: ar dwy wythen ('on two veins')

^x BLAdd: ar deu vreich ('on two arms')

^{xi} BLAdd: y

^{xii} BLAdd: a gwreiddon y dauawt ('and the base of the tongue')

^{xiii} BLAdd: or hogos ('of common mallow')

BOOK 8

(Rac y parlis)

This collection of recipes is found in British Library Additional 14912 (BLAdd), Oxford Bodleian Rawlinson B467 (Rawl), Cardiff 3.242 (Card) and Oxford Jesus College 111 (RBH). The ordering of the recipes in BLAdd is not followed in any of the other manuscripts; rather, they appear in several parts, in different orders, in Card, Rawl and RBH. The collection is split into two parts in Rawl and Card. Rawl and Card agree in their ordering of the recipes in one of these parts, and Card and RBH agree in another. It should be kept in mind that while the edition presented here favours the collection as it is found in BLAdd, this may not represent the original, or indeed the best version of the collection: it is merely one version of four. Thus, while the copies in Card, Rawl and RBH may seem incomplete and disordered in comparison with BLAdd, it may be that one of those manuscripts actually contains a better representation of the source of this collection, and that BLAdd has had material added to it, rather than the other collections missing material. The following notes, as well as the information on the contents of the manuscripts in Appendix 1, are intended to allow readers better to understand the nature of the copies of this collection in Card, Rawl and RBH. Transcriptions of those sources can be found on the *Welsh Prose 1300–1425* website (<http://www.rhyddiaithganoloesol.caerdydd.ac.uk/>).

BLAdd ff. 67r–72v contains recipes 1–9 and 11–66. It is preceded by Book 7, which ends on f. 65v and is followed by some recipes in a later hand, and is then followed by the herbal *Campau'r Cennin* ('The Virtues of the Leek'). In Card, Book 8 appears in two parts. The first part also follows Book 7, and contains a series of recipes with the same content as those in the main collection, but the wording of which is different enough to suggest that they have been reworked, or that they represent a different translation of the same material. This collection has been designated as Book 8b. Thus, pp. 82 and 61 of Card contain recipes 8b/26, 6, 7, 50, 52–5, then a selection of recipes from Book 6, then 8b/47 and 49. These pages present a continuous text: the page numbering reflects the modern disordered state of the manuscript, but originally these two pages would have been together. Differences

in the rendering of the plant names favour the theory that Book 8b represents a different translation of the same material as Book 8. For example, 8/6 calls for *plantayn mawr*, while 8b/6 has *erllyryat*, both of which refer to greater plantain; 8/54 calls for *llysseu meir* while 8b/54 has *celidonia mawr*, both of which refer to greater celandine. These seem to be different translations of the same material, although it may also be that the scribe of one version has changed these names to ones more familiar to him. Book 8 shares a series of recipes with Book 6, i.e. the content of recipes 8/56–63 is essential the same as that of recipes 6/23–30, although the two versions have slightly different wording. In Card, this section of shared recipes is positioned in such a way that it could be placed with either collection, as these recipes in Book 6 immediately follow Book 8b/55 in Card, and are themselves followed by further recipes from Book 6. The wording indicates that these recipes should be considered as part of Book 6 rather than Book 8, and that is how they have been identified for the purposes of this edition. Book 8b/49 is followed by the herbal text *Campau'r Cennin* (pp. 63–6), the same text which follows Book 8 in BLAdd. This text is immediately followed by another collection of recipes from Book 8: pp. 66–8 contain recipes 8/65–7, 32–4, 45, 35–44, and 68–75. This collection does not display the differences in wording from the recipes in BLAdd that characterise the recipes from this book found earlier in this manuscript, although the lack of overlap in the materials of these two collections is striking.

In Rawl, the recipes from Book 8 also appear in two parts, both in booklet 2, and are also associated with the herbal text *Campau'r Cennin*. Rawl ff. 29v–33v contains recipes 8/1, 2, 4, 5, 8–11, 14, 15, 12, 13, 16–21, 6, 7, 26–30, 46, 47, 49, 52–63 and 3. This collection is followed by *Campau'r Cennin* (ff. 33v–37v), and then by a further collection of recipes from Book 8 on ff. 37v–38v, which contains recipes 8/65, 66, 32–4, 45, 35–44, 68, 48, 70–2 and 74. Note that the same selection of recipes follows *Campau'r Cennin* in Card. Both manuscripts may share a source at this point, although scribal errors indicate that neither Rawl nor Card are copies of one another (see recipes 8/33 and 39 for examples). One recipe from Book 8b is to be found in this manuscript as well. 8b/45 appears on f. 29r amongst a collection of recipes containing items from Book 5b, Book 6b and Book 7, as well as several which are unique to this manuscript.

THE TEXTS

The reworked recipes found in Card are also found in RBH cols 955–6 which contains recipes 8b/26, 6, 7, 47, 49, and 50–5. Once again scribal errors indicate that both manuscripts may share a source at this point, but the collections in Card and RBH are not copies of one another. The association between this collection and *Campau'r Cennin* is not found in RBH, which instead has Book 8b following two Latin texts and preceding Aristotle's letter to Alexander with his regimen for health (*Aristotles at Alecsander: Rheolau Iechyd*).²³⁵ This unique ordering of the material may be the result of a scribe producing a bespoke collection for a patron, as the nature of the manuscript would suggest.

Recipes from this collection are found scattered throughout the collection of medical recipes on pages 120–57 of the fifteenth-century medical manuscript Oxford Jesus College 22, and throughout the recipes on pp. 61–70 of the sixteenth-century medical compendium NLW Sotheby C.2. In both cases these recipes are mixed with other medieval recipes from this corpus, along with more recent material. A later copy of this collection is found in three parts in NLW Llanstephan 182 part iii, which was written by Richard Robert in 1693. Pages 31–2 of that manuscript contain recipes 8b/26, 6, 7, 50, 52–55, and 10/29. These recipes correspond with those found on p. 81–2, 61 of Card and like that collection, they are preceded by Book 7 and followed by a selection of recipes from Book 6. As in Card, this is then followed by recipes 8b/47 and 49, and *Campau'r Cennin*. Recipes 8/44, 68, 74, 75 are found on p. 56 of Llanstephan 182 corresponding to those of pp. 66–8 of Card. This collection is preceded by a selection of recipes from Book 9 and, as in Card, is followed by a set of recipes unique to that manuscript ('Cardiff Unique'). Llanstephan 182 seems to be mirroring Card at this point, although it is much closer to Rawl at others. It may be a copy of Card here, or it may represent a copy of the common source of Card and Rawl. Variants from these later copies have not been taken into account in the edition below.

The edition below is based on the text in BLAdd with variants from Rawl, Card and RBH in the footnotes. Recipes 8/10, 68, 70, 71, 72 and 74 do not appear in BLAdd, and have been supplied from Rawl with variants from Card. Recipes 8/67, 69, 73 and 75 do not appear in either BLAdd or Rawl and have been supplied from Card.

Damaged or faded text has been supplied from Rawl except where otherwise noted. Supplied text appears in square brackets. Recipes from Book 8b have been edited from Card with variants from RBH, except for 8b/51 which does not appear in Card and has been edited from RBH. Book 8b appears after the main collection, and the recipes there follow the order in which they appear in Card, although the numbering follows that of BLAdd to allow for comparison of the recipes.

Book 8 is a diverse collection containing remedies for a wide range of ailments including general pain, swelling and bruising, headache, dog bite, worms, deafness, constipation, retention of urine; skin problems such as boils and warts; eye problems such as cataract, loss of vision and watery eyes; and serious ailments such as quinsy, fever, gangrene, paralysis, disease of the heart, and cancer. Like Book 6, the recipes in this collection do not proceed in any sort of order, for example from head to toe, but rather are mixed. Information on correspondences and possible sources can be found in the 'Further Notes' which follow the edition.



1 FIELD SOUTHERNWOOD

A. campestris

2 COMMON MUGWORT

A. vulgaris.

3 COMMON WORMWOOD

A. absinthium

4 SEA WORMWOOD.

A. maritima.

5 BLUISH MUGWORT

A. caeruleocephala

8/1. For palsy, boil plum leaves and the leaves of the willow and lovage and fennel well and put them into a bath. And let the patient be fed in the bath with good foods, bread and chicken and pepper or goat meat. And when he comes from the bath, let him be rubbed with white mustard on his sides by the fire. And let him go to the bath in this way once every day until the end of a week.*

8/2. An ointment for a boil:²³⁶ pound greater plantain and wild clary and the leaves of the elder and agrimony and thistles and common cudweed and strawberry and peony and orpine together with unsalted butter, and let a drink be made for the patient out of those same herbs, except for the peony and the orpine.

8/3. An ointment for a sore:²³⁷ boil the white of crab apples in wine until all the wine boils away, and mix that with resin along with clean wax and old fat and honey, and boil it together, and strain it clean, and rub the sore when you wish.

8/4. For the scab, make a dry bath for the head, and when the head should sweat, let it be rubbed well with daisy in its own juice.

8/5. For a swelling or a bruise, pound nightshade²³⁸ and daisy and greater plantain and old melted fat and honey, and let that be mixed together, and put fish glue²³⁹ onto it, and put it cold onto a thin piece of leather on the wound.

THE TEXTS

8/1. [Rac y parlis, berw deil y plwmws a deil]ⁱ y merhelic a lwuage a fenigyl yn festⁱⁱ a bwrw mywn enneint. A portherⁱⁱⁱ y claf yn yr enneint a bwydeu da, bara^{iv} a chic yar a phyper neu gic myn. A phan del o'r enneint, irei^v ef wrth y tan a mwstard wrth^{vi} y ystlysseu. Ac aet vnweith beunydd velly y'r enneint hyt ym pen y^{vii} wythnos.

8/2. Eli rac y man: briw yr erllyriat a l[lygat] crist a deil yr ysgaw ac agrimoyn ac [ys]call^{viii} a philago a'r syui a phion ag orpin^{ix} gyd ac emenyn heb halen, a gwnele diawt y'r claf o'r vn rei hynny, namyn o'r phion a'r orpin.^x

8/3. Eli gwaew:^{xi} berw wyn avaleu koet mywn gwin yny dreulo y gwin oll, a chym[y]sc hwnnw a reising^{xii} gyt a chwyr glan a blonec hen a mel, a berw ygyt, a hi[dyl yn] lan, ac ir y gwayw pan uynnnych.

8/4. Rac y crach, gwna^{xiii} sychenneint y'r pen, a phan chwyssy y pen, irer yn fest a llygat y dydd drwy y sugyn.^{xiv}

8/5. Rac hwyd neu^{xv} dugleis, briw y morel a llygat y dyd ac^{xvi} erllyriat a hen vlonec toddedic^{xvii} a mel, a chymysker hynny ygyt, a roddi ias pyscod arno, ac yn oer y roddi ar ledyr teneu ar y clwyf.

ⁱ The beginning of this recipe is missing in BLAdd. As this is the beginning of a new quire in that manuscript, it indicates that the preceding quire may be missing.

ⁱⁱ Rawl 29v: om. 'yn fest'

ⁱⁱⁱ Rawl 29v: phorther

^{iv} Rawl 29v: add. 'da'

^v Rawl 29v: ir

^{vi} Rawl 29v: om. 'wrth'

^{vii} Rawl 29v: yr

^{viii} Rawl 29v: ysgabios ('scabious')

^{ix} Rawl 29v: a'r sinapion ac orphion ('and mustard and orpine')

^x Rawl 30r: o'r aphion a'r appium ('except for the orpine and the wild celery')

^{xi} Rawl 33r: add. 'llyma'

^{xii} Rawl 33r: rwsinc

^{xiii} Rawl 30r: gwnan ('they make')

^{xiv} Rawl 30r: sud

^{xv} Rawl 30r: a

^{xvi} Rawl 30r: a'r

^{xvii} Rawl 30r: blonec todedic

8/6. For swelling from a blow, make a plaster from the juice of the common sorrel and the greater plantain, and rye flour and honey and egg whites and put it onto it.*

8/7. For a boil,²⁴⁰ make a plaster from the juice of the greater plantain and nightshade and barley flour and egg whites, and that will get rid of it.

8/8. For diarrhoea, mix vinegar and a little honey with wheat flour like a porridge and take it fasting.

8/9. For fever, pound common fumitory and dandelion into his first drink of the morning, and at noon wormwood in lukewarm water, and do that for nine days in a row.*

8/10. For cancer that will not be cleared: a plaster of wine and barley flour and goat dung will destroy it.*

8/11. For a cataract, boil cumin and rue juice and fennel juice and greater celandine in wine, and wash your eyes with that.*

8/12. For darkness of the eyes, gather rue and greater celandine in dew, and pound them in a mortar, and strain it with clear honey, an equal amount of each one, and boil it well until it is reduced by two thirds, and keep it in a horn or a glass, and rub your eyes with that often.*

8/13. For watering eyes, eat betony often.*

8/14. For a headache, mix rue and fennel and lovage and pepper and honey, and make a plaster, and press it through a linen cloth and drink it.

THE TEXTS

8/6. Rac hwyd o vriw,ⁱ gwna blastyr o sugun y keulon a'r plantayn mawr a blawt ryc a mel a gwyn wyeu a dot wrtho.ⁱⁱ

8/7. Rac cornwyt, gwnaⁱⁱⁱ blastyr o sugyn y plantay^{iv} a'r morel a blawd heid a gwyn wyeu, a hynny^v a'e gweryt.

8/8. Rac darymret, kymmync vinegyr ac ychydic o vel gyt a blawt gwenith val iwt,^{vi} a chymmer ar dy gythlwng.

8/9. Rac y kryt, briw y fimiter a deint y llew yn y ddiawt gyntaf y boreu, a hanner dydd y wermot mywn dyfwr twymyn,^{vii} ac velly naw dieu^{viii} ar untu.

8/10. [Rac kranc ny dioscler: plastyr o win a blawt heid a chagyl geifyr a'e diffyd.]

8/11. Rac magyl llygat, berw drwy win gommin^{ix} a sugyn yr rut a sugyn y fynigyl a selidonia,^x a golch dy lygat a hwnnw.

8/12. Rac tywyllwch llegeit, kynnul yr rut a selidon drwy y gwlith, a mortera, a hiddyl gyda mel gloyw, gogymeint o bob vn a'e gilydd, a berw yn da^{xi} yny el dan y drayan, a chadw mywn corn neu wydys, ac ir dy lygeit a hwnnw yn vynych.^{xii}

8/13. Rac gwlybwr llygeit, bwyta yn vynych y betani.

8/14. Rac dolur pen, kymmync yr rut a'r fynigyl a lwuage a phyper a mel, a gwna blastyr, a gwasg^{xiii} drwy liein ac yf.

ⁱ Rawl 31r: a briw

ⁱⁱ Rawl 31r: arno

ⁱⁱⁱ Rawl 31v: om. 'gwna'

^{iv} Rawl 31v: plantain

^v Rawl 31v: om. 'a hynny'

^{vi} Rawl 30r: a gwna val iwt ('and make it like a porridge')

^{vii} Rawl 30r: twym ('warm')

^{viii} Rawl 30r: nieu

^{ix} Rawl 30v: gwmin

^x Rawl 30v: selidon

^{xi} Rawl 30v: berwer ar dan ('let it be boiled on a fire')

^{xii} Rawl 30v: yn vynych ac ef

^{xiii} Rawl 30v: neu wasc ('or press it')

8/15. Another is, take the juice of the red mugwort and put it on your head raw in a plaster, or drink it for the benefit of your head, and for fever.

8/16. For swelling and pain in the knees: a plaster of rue, beer and honey and salt will get rid of it.*

8/17. And it is also good to put onto it for the bite of a mad dog, or ground-ivy and butter, or honey and fennel seed.*

8/18. A purge for the head: ground-ivy juice and honeysuckle that are put into the nostrils will heal the head.

8/19. For pain in the breast, pound dwarf elder and old fat in a mortar and put it onto it.*

8/20. For swelling and pain of the feet and the legs, boil the root of the dwarf elder,²⁴¹ and throw away the top part, and put it as a plaster onto it.*

8/21. For worms, drink the juice of greater plantain fasting, and also put it as a plaster on your navel, and the next day drink yarrow in milk or wine, and then they will come out.*

8/22. For worms, boil the juice of wormwood and betony and garden parsley and wine and drink it fasting.

8/23. For weakness of the brain, boil betony and chamomile and agrimony well and wash your head often.

8/24. For pains,²⁴² have yourself rubbed with dialthea, an ointment from the apothecary, and that will be best.*

THE TEXTS

8/15. Arall yw, kymer sugyn y ganwreidd coch a dot arⁱ dy ben y vrwt yn blastyr, neu yf er lles y'th ben, ac rac y cryt.

8/16. Rac hwydd a dolur glineu: plastyr o rut, gwrw,ⁱⁱ a mel, a halen a'e gweryt.

8/17. A heuytⁱⁱⁱ rrac brath ki kyndeiroc^{iv} y mae da y dodi wrthaw, neu yr eidral ac emenyn, neu vel a hat^v fenigyl.

8/18. Kyvot pen:^{vi} sugyn yr eidral a'r gwydwyd a bwryer yn y froene a iacha y pen.^{vii}

8/19. Rac dolur bron, mortera y greflys^{viii} a hen vlonec a dot wrtho.

8/20. Rac hwydd a dolur traet ac esgeirieu, berw wreid y grewlys vendigeit, a bwrw yr uchaf ymeith,^{ix} a dot yn blaster wrtho.

8/21. Rac llynghydr, yf sugyn y plantayn mwyaf ar dy gyflwng,^x a dot heuyt yn blaster ar dy v[ol]gyl,^{xi} a thranoeth yf y vilfoil mywn llaeth neu win, ac yna y doan allan.

8/22. Rac y llygchr, berw sugyn y wermot a'r beton a'r persyl a gwin ac yf ar dy gythlwng.

8/23. Rac gwander emennydd, berw betoni a chamamil a'r tryw yn fest a golch dy ben yn vynych.

8/24. Rac gwewyr, par dy iraw a dyaldema,^{xii} ireit o'r spisceri, a goreu yw hwnnw.

ⁱ Rawl 30v: am

ⁱⁱ Rawl 31r: a chwrwyf

ⁱⁱⁱ Rawl 31r: om. 'A heuyt'

^{iv} Rawl 31r: add. 'heuyt'

^v Rawl 31r: add. 'y'

^{vi} Rawl 31r: om. 'kyvot penn'

^{vii} Rawl 31r: iach vyd y pen a'r llygeit ('and the head and the eyes will be healthy')

^{viii} Rawl 31r: greulys. The 'f' in *greflys* is in a later hand overwriting the original letter which is now illegible.

^{ix} Rawl 31r: add. 'a mortera y kanol gyt a hen vlonec' ('and pound the middle part with old fat')

^x Rawl 31r: gythlwng

^{xi} Rawl 31r: uogel. I have supplied the 'o' based on the reading in Rawl.

^{xii} This word has been overwritten in a later hand and may or may not reflect the original reading.

8/25. For quinsy, let blood on your two veins under your tongue, or on your arms on the head vein, and put a plaster around your neck and the base of your tongue²⁴³ made from common mallow²⁴⁴ and flax-seed and a little unsalted butter.*

8/26. For a boil, before sleeping, add daisy to blue stone²⁴⁵ along with greater plantain, and put a plaster onto it, and drink the juice of those herbs with powder of the blue stone.*

8/27. For a cataract, pound strawberry leaves and chicken fat and May butter, and keep it in a horn, and when you go to sleep, daub your eyes, and that is good.*

8/28. For deafness after a disease, put sow bile and breast milk and clear honey into your ears while warm.*

8/29. Another is, put into your ears while warm ram bile and leek juice and the greater part of a small boy's urine.*

8/30. For corrupt flesh, mix honey and egg yolk and arnament and fine powdered tanner's bark, and put it onto it for fifteen nights in a row: that is certain.*

8/31. For corrupt flesh, to get rid of it in three days: boil good cheese and honey, and leave it to clarify, and rub it with that, and put cabbage leaves onto it.*

8/32. For corrupt flesh, take agrimony juice with pure honey: it will not let it fester.^{246*}

THE TEXTS

8/25. Rac sqwinagi, ellwng waet ar y ddwy wythen ydan dy dauawt, neu ar dy ddwy vreich ar wythen y pen, a dot blastyr yng kylch dy vynwgyll a gwreiddon dy dauot o'r ockys a llinat ac ychydic ymenyn heb halen.

8/26. Rac y man: kyn kysgu, taraw lygat y dydd ar lasuaen gyt ac erlyryat, a dot blasterⁱ arno, ac yf sugyn y rei hynny gyt a dwst o lasuaen.

8/27. Rac y sychbilen, briw deil y meuus a blonec iar ac emenyn Mei a chadw mywn korn, a phan elych y gysgu, ir dy lygeit, a hynny yssyd da.ⁱⁱ

8/28. Rac y bedderi gwedy heint, dot bystyl hwch a llaeth bron a mel gloyw yn dwym y' thⁱⁱⁱ glusteu.

8/29. Arall yw, dot yn dwym y' th glusteu bystyl maharen a sugyn y kennin a ran vwyaf o drwng mab bychan.

8/30. Rac y kic drwc, kymysc mel a melyn wy ac arment a blawt kyffeith man, a dot arno bymthegnos ar vn tu: certain yw hynny.^{iv}

8/31. Rac y kic drwc, y waret erbyn pen tridieu: berw gaws da a mel, a gat y loywi, ac ir ef a hwnnw, a dot ddeil bressych arnaw.

8/32. Rac y' kic drwc, kymer^{vi} sugyn^{vii} agrimon^{viii} gyt a^{ix} mel pur: nys gat y ledic.^x

ⁱ Rawl 31v: dot yn blastyr

ⁱⁱ Rawl 31v: om. ‘a hynny yssyd da’

ⁱⁱⁱ Rawl 31v: yn dy

^{iv} Rawl 32r: a dieu y byd iach (‘and he will certainly be healed’)

^v Rawl 37v: om. ‘y’

^{vi} Card 66 and Rawl 37v: om. ‘kymer’

^{vii} Card 66: sud

^{viii} Card 66: egrymmwyn; Rawl 37v: agrimon

^{ix} Card 66 and Rawl 37v: om. ‘gyt’

^x Card 66 and Rawl 37v: lygru (‘to fester’)

MEDIEVAL WELSH MEDICAL TEXTS

8/33. Another is, take a pound of scabious²⁴⁷ juice, and a pound of sugar, and the whites of three eggs, and put two spoonfuls of the two alongside the sugar on the fire, and put that onto it.

8/34. Or a plaster of common cudweed²⁴⁸ and honey, and that will be good.

8/35. For deafness, take sheep tallow and ram urine and breast milk, and mix them, and put it warm on your diseased ear, and do that often until it is healed.

8/36. Another is, put marrow from a young bullock into your ear while fresh.*

8/37. Or hemlock juice and eel blood while you sleep.

8/38. Or a baby's urine while still fresh and warm.*

THE TEXTS

8/33. Arall yw, kymer bwys o sugynⁱ yr scabiose,ⁱⁱ a phwys o'r sugwr,ⁱⁱⁱ a gwyn tri wy, a roddi dwy lwyet o'r deu yn erbyn y sugyr^{iv} ar y tan, a roddi^v hwnnw arnaw.

8/34. Neu blastyr o philogela^{vi} a mel,^{vii} a hwnnw a vydd da.^{viii}

8/35. Rac byderi, kymer wer dauat a thrwnc maharen^{ix} a llaeth bron,^x a chymysc, a dot yn dwym yn dy glust klaf,^{xi} ac velly yn vynych^{xii} huny^{xiii} vo jach.^{xiv}

8/36. Arall yw, dot mordrudyn^{xv} dinawet yn ir yn dy^{xvi} glust.^{xvii}

8/37. Neu sugyn^{xviii} y kegit a gwaet llysswen^{xix} pan gysgych.

8/38. Neu trwng^{xx} dyn bychan yn ir ac^{xxi} yn vr[wt].

ⁱ Card 66: sud

ⁱⁱ Card 66: ysgabiwn; Rawl 37v: yscabion

ⁱⁱⁱ Card 66: sugyr; Rawl 37v: succur

^{iv} Rawl 37v: om. ‘a gwynn tri wy, a roddi dwy lwyet o'r deu yn erbyn y sugyr’; add. ‘a'e roi’. The scribe of Rawl may have made an eye-jump between two instances of the word *succur*, and then added ‘a'e roi’ in order to make sense of his text.

^v Card 67: roi

^{vi} Card 67: filogyna

^{vii} Rawl 27v: a roi hwnnw arnaw yn blastyr a filogyna a mel (‘or put that onto it as a plaster with common cudweed and honey’)

^{viii} Card 67 and Rawl 27v: om. ‘a hwnnw a vydd da’

^{ix} Card 67: hrwd (‘ram’)

^x Card 67: bronneu (‘breasts’)

^{xi} Card 67 and Rawl 37v: om. ‘klaf’

^{xii} Rawl 37v: om. ‘yn vynych’

^{xiii} Rawl 37v: yny

^{xiv} Card 67: ac aruer uelly yny vo iach (‘and use that until it is healed’)

^{xv} Rawl 37v: merdrudyn

^{xvi} Rawl 37v: om. ‘dy’

^{xvii} Card 67: kymer verdrudyn dinawet a dot yn y clust

^{xviii} Card 67: sud

^{xix} Card 67: llyssywen

^{xx} Rawl 37v: drwnc; Card 67: drwngk

^{xxi} Card 67: om. ‘yn ir ac’

MEDIEVAL WELSH MEDICAL TEXTS

8/39. Or take leek juice and food oil and boil them until they are reduced by two-thirds, and put it into your ear while warm.*

8/40. Or betony juice with rose oil, warm in the ear, and put wool onto it.*

8/41. Or the juice of the house-leek with the fat of four fresh eels that have been roasted with the fat of a fox, and the first night, put it into the healthy ear, and the second night into the diseased ear, the third night very warm into the healthy ear, and then he may be healed.*

8/42. Or warm mint juice and pour it into his ears.*

THE TEXTS

8/39. Neu, kymerⁱ sugynⁱⁱ y kennin ac olew bwytyⁱⁱⁱ a berw^{iv} yny el dan^v y drayan, a dot yn dwym yn dy glust.

8/40. Neu sugyn^{vi} y betony gyt ac olew rose^{vii} yn dwym yn y glust, a dot wlan arno.^{viii}

8/41. Neu^{ix} sugyn^x llysseu y ty^{xi} gyt a sein^{xii} pedeir llyssywen^{xiii} irion gwedy rostit^{xiv} gyt a blonec llwynyawc,^{xv} a'r nos gyntaf y^{xvi} dodi yn y glust^{xvii} iach, a'r eil nos yn y clust claf, y trydyd^{xviii} nos yn dwym iawn^{xix} yn y clust^{xx} iach, ac yna iach vyddei.^{xxi}

8/42. Neu dwymaw sugyn^{xxii} y vintys^{xxiii} a'e dineu yn y glusteu.^{xxiv}

ⁱ Rawl 38r and Card 67: gymer

ⁱⁱ Card 67: sud

ⁱⁱⁱ Rawl 38r and Card 67: om. ‘bwyty’

^{iv} Card 67: a'e berwi

^v Rawl 38r: om. ‘dan’

^{vi} Card 67: sud

^{vii} Card 67: ros. The word-final ‘e’ in BLAdd is an indication of the influence of English or French orthography.

^{viii} Rawl 38r: om. ‘neu sugyn y betony gyta ac olew rose yn dwym yn y glust’. The scribe has made an eye-jump from one instance of *dy glust* (in recipe 8/38) to the next.

^{ix} Rawl 38r and Card 67: a

^x Card 67: sud

^{xi} Rawl 38r and Card 67: tei

^{xii} Rawl 38r: sain; Card 67: saym

^{xiii} Rawl 38r: llysswen

^{xiv} Rawl 38r: gwedy y rostit.

^{xv} Card 67: llwynyawc

^{xvi} Card 67: eu

^{xvii} Rawl 38r: klust; Card 67: clust

^{xviii} Rawl 38r and Card 67: a'r dryded

^{xix} Rawl 38r and Card 67: om. ‘iawn’

^{xx} Rawl 38r: dy glust

^{xxi} Rawl 38r: vyd (‘you will be’); Card 67: vyd (‘he will be’)

^{xxii} Card 67: sud

^{xxiii} Rawl 38r: mint; Card 67: mintan

^{xxiv} Rawl 38r: yn dy glust (‘in your ear’)

8/43. Or agrimony that has been boiled and reduced to a third, drink it often to clear the brain.

8/44. For worms in the ears, put common calamint juice in your ear, or common centaury juice, or scammony²⁴⁹ and wormwood juice, and that is all true.*

8/45. To cause sleep, add a handful of wild celery to the breast milk of a woman who is suckling a girl, and rub the soles of your feet and your temples.

8/46. For vomiting,²⁵⁰ take fennel juice and a third part of honey and pepper and vinegar and drink it.*

8/47. For obstructed urination, make a plaster from red dead-nettles and garden parsley and put it under your navel.*

8/48. To get rid of warts, take star jelly and rub them and they will disappear.*

8/49. Another is, make a plaster from the outermost bark of the willow, vinegar, and that will get rid of them.*

THE TEXTS

8/43. Neu yr agrimoynⁱ berwedic ar dryded ran, yfⁱⁱ yn vynych y lanhau yr ymhennyd.ⁱⁱⁱ

8/44. Rac pruet mywn clusteu,^{iv} dot sugyn^v y kalament yn dy glust,^{vi} neu sugyn^{vii} ysgol grist, neu [lyscymonyeu]^{viii} a sugyn^{ix} y wermot, a gwir yw hynny holl.^x

8/45. Y beri kysgu, taraw ddyrneit^{xi} o'r apium gyt a llaeth bron^{xii} gwreic y bo merch yn y dynu arnei,^{xiii} ac ir waddneu dy draet a'th arleisseu.^{xiv}

8/46. Rac gloesson, kymer sugyn y fenigl a'r trayan o vel a phyper a gwinegyr^{xv} ac yf.^{xvi}

8/47. Rac attal pisso, gwna blastyr o'r dynat koch a'r persli a dot is dy vogel.

8/48. Y waret dauadenneu, kymmer chwyt awyr ac ir wynt a hwy^{xvii} a diffiannant.

8/49. Arall yw,^{xviii} gwna plaster^{xix} o'r risc vchaf y'r helic,^{xx} gwinegyr a hynny a'e gweryt.^{xxi}

ⁱ Rawl 38r: argrimoni; Card 67: egrymwyn

ⁱⁱ Card 67: om. 'a'r dryded rann'; y yfet

ⁱⁱⁱ Rawl 38r: om. 'a'r dryded rann yf yn vynych y lanhau yr ymhennyd'

^{iv} Rawl 38r: O byd pruet yn dy glust; Card 67: O'r byd pryfet yn dy glusteu

^v Card 67: sud

^{vi} Rawl 38r: yndaw; Card 67: yndunt

^{vii} Card 67: sud

^{viii} This text has been supplied from Card, and agrees with the reading in Rawl. BLAdd has a space here, which a later hand has filled with *egrimonia* ('agrimony').

^{ix} Card 67: sud

^x Rawl 38r and Card 67: om. 'a gwir yw hynny holl'

^{xi} Rawl 29r: briw ychydic

^{xii} Rawl 29r: broneu

^{xiii} Rawl 37v and Card 67: yn y sugno

^{xiv} Card 67: add. 'ac eF'

^{xv} Rawl 32r: vinegyr

^{xvi} Rawl 32r: add. 'a da yw' ('and it is good')

^{xvii} Rawl 38v: 'ir hwynt a hwynt'

^{xviii} Rawl 32r: y waretyd yuadene ('to get rid of warts')

^{xix} Rawl 32r: blastyr

^{xx} Rawl 32r: add. 'a'

^{xxi} Rawl 32r: gwna yn iach ('will heal them')

8/50. For a disease of the heart,²⁵¹ boil the bark of the stunted oak and the bark of the blackthorn and greater plantain and shepherd's purse in ditch water until it is reduced by two thirds, and make a porridge from that and fine wheat flour.

8/51. Another is, take one part standing water and one part goat milk and greater plantain juice, and boil them with heating stones,²⁵² and drink it for nine days without any other drink.

8/52. For chest pain, take a good amount of wild plums²⁵³ and pound them well in a mortar, and mix them with new beer, and put it into a new clay pot buried in the earth over its sides, and leave it there for nine nights and nine days, and give it to the patient first thing in the morning and last thing at night.*

8/53. To make vinegar, put clean barley in wine for a night and a day.

8/54. To knit a bone, pound pot marigold²⁵⁴ with wine and pepper and honey and drink it for nine days.

8/55. To improve the eyesight, take ground-ivy juice, and the juice of the fennel root, and greater celandine juice, and greater celandine,²⁵⁵ and sow lard and honey and a little vinegar and eel blood and cockerel bile, and put it into a vessel until it matures. That will give people their eyesight after they have lost it, the art says truly.*

8/56. For a cough, pound wood sage in a mortar, and add its juice to boiled milk, and strain it, and use it.*

8/57. Another is, boil a vesselful of water until it is reduced by half, and then mix rye flour with it, and put butter into it, and use it while warm.*

8/58. To kill worms in a person, take turnip²⁵⁶ juice and put it as a plaster on him, and they will come out.*

8/59. Another is, take garden parsley juice and drink it in goat milk.

THE TEXTS

8/50. Rac heint callon, berw risc y keginderw a risc y dudrein a'r erllyryat a phwrs y bugeil drwy dwfyr rycheu yny el dan y drayan, a gwna ruel o hwnnw a blawt gwenith peilleit.*

8/51. Arall yw, kymer y dwfyr crawn a llaeth geifyr yn deu hanner a sugyn yr erllyryat, a berw a gwenithuein, ac yf ix nieu heb diawt amgen.

8/52. Rac dolur dwyuron, kymer lawer o eirin y koet a mortera yn fest, a chymysc a chwrw newyd, a dot mywn crochan prid newyd yn y ddayar dros y ymyleu, a gat velly ix nos a ix dieu, a dyro y'r klaf yn gyntaf y bore ac yn diwethaf y nos.

8/53. Y wneuthyr gwinegyr, dot heidd glan mywn gwin nosweith a diwarnawt.

8/54. Y gyuannu asgwrn, briw llysseu meir drwy win a phyper a mel ac yf naw pryt.

8/55. Y wellau golwc, kymer sugyn yr eidral, a sugyn gwreid y feni-gyl, a sugyn y celidon, a llysseu y wenol, a blonec hwch, a mel, ac ychydic o wineger, a gwaet llyssywen,ⁱ a bystyl keilyawc, a dot mywn llester hynny vlodeuo. Hynny a roddei y dynnyon eu golwc gwedy kollynt,ⁱⁱ med y geluydyd yn wir.ⁱⁱⁱ

8/56. Rac pysschu, mortera y fedon chwerw, a bwrw y sugyn mywn llaeth berwedic, a hiddyl ef, ac aruer ohono.

8/57. Arall yw, berw lestreit o dwfyr yny el dan y hanner, ac yna kymysc vlawd ryc ac ef, a dot ymenyn yndaw, ac aruer ohonaw yn vrwt.

8/58. Y ladd pruyet mywn dyn, kymer sugyn yr eruin a dot yn blastyr arnaw, ac velly y doant^{iv} allan.

8/59. Arall yw, kymer^v sugyn y persli ac yf^{vi} mywn llaeth geifir.

ⁱ Rawl 32v: llaswen

ⁱⁱ Rawl 32v: gwedy as kollont

ⁱⁱⁱ Rawl 32v: om. ‘med y geluydyd yn wir’

^{iv} Rawl 32v: deuant

^v Rawl 32v: yf (‘drink’)

^{vi} Rawl 32v: om. ‘ac yf’

8/60. To ease a hardening of the belly,²⁵⁷ put an equal amount of
ornament and salt into a clay vessel, and leave it there until it is like
wax, and then make it into a cake and put it on his anus.*

8/61. For snake bite, drink greater plantain juice with oil.*

8/62. Or mugwort juice to combat the poison.*

8/63. Another is, mix the brain of the red cockerel with rue juice
in fresh milk, or fine milk²⁵⁸ which is better, or wine, and put part of
the breast meat on the bite while warm.*

8/64. For insects, the smell of mugwort will kill them.*

8/65. For a headache, pound ground-ivy leaves with vinegar and
red wine and place them on the patient's forehead.*

8/66. For swelling and pain in the nape of the neck, pound greater
celandine root and fennel and heads of garlic and wine and butter,
and put it as a plaster onto it.*

8/67. For worms, take elder and walnut bark²⁵⁹ and hawthorn bark
and bittersweet,²⁶⁰ and boil them well in water, and drink it for nine
days fasting, and do not take any other food until the third hour of
the day.*

8/68. To improve the eyesight, take the juice of rue and of greater
celandine and the dew in the morning, and put them so that they are
in three equal parts, and daub your eyes with that often.*

8/69. To improve the eyesight also, take a penny-weight of saffron
crocus, and pound it and mix it with wine or clear water, and use it
every morning for five days, four times per year.

THE TEXTS

8/60. Y ostwng kaledi bola, dot armentⁱ a halen yn ogymeint a'r dau mywn llestyr pridd, a gat yno yny vont val kwyr, ac ynaⁱⁱ gwna yn deissenⁱⁱⁱ a gossot^{iv} wrth y dyn.

8/61. Rac brath neidyr, yf sugyn yr erllryrat gyt ac olew.

8/62. Neu sugyn y ganvreidd y wrthladd y gwenwyn.

8/63. Arall yw, kymysc emennyydd keilyoc koch a sugyn y rut mywn lleffrith, neu laeth gueu ysydd well, neu win, a dot beth o gic y vron yn vrwt wrth y brath.

8/64. Rac etnoc, gwynt y ganvreidd a'e lladd.

8/65. Rac dolur penn, briw ddeil yr eidral drwy winegyr a gwin coch a gossot wrth' dal y claf.

8/66. Rac hwydd a dolur gwar, briw wreidd y celidon a fynygyl a phenneu garllec^v a gwin ac ymenyn, a dot y^{vii} blaster wrtho.

8/67. [Rac llyngher, kymer yr ysgaw, a risc y coll frenghic, a risc yr yspyd़at, a'r elinawc, a berw drwy dwfyr yn ffest, ac yf naw prif ar dy gythlwng, a byd heb vwyd hyt echwyd o'r dyd.]

8/68. [Y wellau lleufer llygeit, kymer sugun^{viii} y rut a'r celidon a'r gwlith y boreu, a bwrw^{ix} yny von ogymeint a'e draean,^x ac ir dy lygeit yn vynych ac ef.]

8/69. [Y wellau yr oluc heuyt, kymer bwys keinawc o saffyr, a briw a thempra gyt a gwin neu dwfyr gloew, ac aruer ohonaw bob bore drwy v diwarnawt, bedeir gweith yn y vlwydyn.]

ⁱ Rawl 32v: arment

ⁱⁱ Rawl 33r: add. 'y'

ⁱⁱⁱ Rawl 33r: deissenneu ('cakes')

^{iv} Rawl 33r: dot

^v Card 66: ar

^{vi} Card 66: a phenneu garllec a fenigyl

^{vii} Rawl 37v and Card 66: yn

^{viii} Card 67: sud

^{ix} Card 67: dot ygyt ('put them together')

^x Card 67: yn dri thraean ('in three thirds')

8/70. Whoever would like to keep clear eyesight always, let him let blood on the seventeenth of March, that is, the feast of Patrick, in the right arm, and on the eleventh of April on the left arm: he will never lose his eyesight.*

8/71. For pain in the eyes, take red snails, and burn them between two eggshells, and pound them into dust, and put it into the eyes, and it is good.*

8/72. For a headache, take rue and pound it with rose oil and rub your forehead and your eyebrows, and you will be healthy.*

8/73. Another is, take ground-ivy leaves and an egg white and pound them together and put it onto your forehead, and you will be healthy.*

8/74. Another is, make a lotion from oat grass husks,²⁶¹ and wash your head with that twice a week, namely on Wednesday and Saturday.

8/75. Another is, take betony and ground-ivy, the same amount of each one, and put them into water, and with that water as warm as you can stand it, wash your head twice a week, namely, Wednesday and Saturday, and you will be healed.

Book 8b

8b/26. For a boil, take daisy and greater plantain and add them generously to your drink. And take powder that has been chipped from the blue stone²⁶² and add it to a draught to drink, and that will make you healthy if you have it before sleeping.

THE TEXTS

8/70. [Pwy bynnac a vynno kadw eglurder golwc yn wastat, gellyget waet y deuetⁱ ar bymthec o Vawrth, sef yw hynny,ⁱⁱ duw gwyl Badric, y'r vreich deheu, a'r vnuet dyd ar dec o'Ebrill y'r vreich asseu: nyⁱⁱⁱ chyll lleufer y lygeit byth.]

8/71. [Rac dolur llygeit, kymer volwet kochyon, a llosc rwg deu bliscyn wy, a briw yn lludu,^{iv} a dot yn y llygeit, a da yw.]

8/72. [Rac dolur penn, kymer yr ruw a briw gyt ac olew o ros ac ir dy dal a' th aeieu,^v a iach vydy.^{vi}]

8/73. [Arall yw, kymer deli eidyo y daear a gwynn wy a briw ygyt a dot wrth dy dal, a iach vydy.]

8/74. [Arall yw, gwna leissw o vlyf^{vii} gwellt keirch, ac a hwnnw golch dy ben dwyweith^{viii} yr wythnos, nyt amgen duw Merchyrr a duw Sadwrn.^{ix}]

8/75. [Arall yw, kymer betoni ac eidyo y daear, gogymeint pob un a'e gilyd, a bwrw mywn dwfyr, ac a'r dwfyr hwnnw yn dwymaf ac y gellych y diodef, golch dy ben dwyweith yn yr wythnos, nyt amgen duw Merchyrr a duw Sadwrn, a iach vydy.]

Book 8b

8b/26. Rac y mann, kymer lygat y dyd a'r erllyryat a tharaw ar dy^x diawt yn dew. A chymer dwst a nader o lasuaen a dyro ar diawt y yfet,^{xi} a hynny a' th wna^{xii} yn iach os keffy kynn kysgu.^{xiii}

ⁱ Card 67: deuet dyd

ⁱⁱ Card 67: hwnnw

ⁱⁱⁱ Card 67: add. 'ac'

^{iv} Card 68: lludw

^v Card 68: add. 'ac ef' ('with it')

^{vi} Card 68: add. 'a gwell vyd dy olwe' ('and your vision will be better')

^{vii} Card 68: bluf

^{viii} Card 68: add. 'yn'

^{ix} Card 68: add. 'a gwybyd vot y dwfyr yn dwym iawn, a iach vydy' ('and make sure that the water is very warm, and you will be healed')

^x RBH 955: om. 'dy'

^{xi} RBH 955: idaw ('for him')

^{xii} RBH 955: a'e gwna ('will make him')

^{xiii} RBH 955: 'os keiff kynn y gyscu' ('if he has it before sleeping')

8b/6. For a swelling from a blow, take the juice of the common sorrel²⁶³ and the juice of the greater plantain and rye flour and honey and an egg white, and put that plaster onto it.

8b/7. For a boil, take the juice of the nightshade and the juice of the greater plantain and barley flour and an egg white.

8b/50. For a disease of the heart, take the bark of the stunted oak,²⁶⁴ and the bark of the blackthorn, and greater plantain, and shepherd's purse, and boil them in ditch water until it is reduced by two-thirds. And take that water and make a porridge with fine wheat flour.

8b/51. Another is, take one part standing water and one part goat milk, and greater plantain juice mixed with them, and boil it with river heating-stones, and give it to him for nine days. And let no other drink be mixed for him except this one.

8b/52. For chest pain, take a good amount of wild plums²⁶⁵ and pound them well in a mortar, and mix new beer with it, and put it into a new clay pot buried in the earth over its sides, and leave it there for nine nights and nine days, and give it to the patient first thing in the morning and last thing at night.

8b/53. To make vinegar, take clean barley and put it in wine overnight until evening on the next day.

THE TEXTS

8b/6. Rac chwyd o vriw, kymer sud y keulon a sud yr erllyryat a blawt ryc a mel a gwynn wy, a dot y plastyr hwnnw wrthaw.ⁱ

8b/7. Rac cornwyt, kymer sud y morelⁱⁱ a sud yrⁱⁱⁱ erllyryat a blawt heid a gwynn wy.

8b/50. Rac heint callonn, kymer risc y geinderw,^{iv} a risc y dudrein, a'r erllyryat, a phwrs y bugeil, a berw^v drwy dwfyr rycheu yny el [dan] y draean. A chymer^{vi} y dwfyr hwnnw a gwna^{vii} ruel drwy vlawt gwenith peilleit.

8b/51. [Arall yw, kymer dwfyr karawn a llaeth geifyr yn deu haner, a sud yr erllyryat yn y blith, a'e uerwi a gwenithuein yr auon, a'e rodi naw nieu idaw. Ac na chymysger diawt idaw onyt honno e hun.]

8b/52. Rac dolur dwyvronn, kymer lawer o eirin suryon^{viii} a mortera wynt^{ix} yn fest, a chymysc gwryf newyd^x ac ef, a dot mywn crochan prid newyd yn y daear dros y^{xi} ymylyeu, a gat^{xii} yno naw nos a naw nieu, a ro^{xiii} y bore yn gyntaf a'r nos yn diwethaf y'r dyn claf.^{xiv}

8b/53. Y wneuth^{xv} gwinegyr, kymer heid glan a dot mywn gwin dros nos hyt trannoeth ucher.

ⁱ RBH: arnaw

ⁱⁱ RBH 955: morella

ⁱⁱⁱ RBH 955: a'r

^{iv} RBH 955: keginderw

^v RBH 955: a'e berwi

^{vi} RBH 955: chymryt

^{vii} RBH 955: gwneuthor

^{viii} RBH 955: eiryn y koet lawer

^{ix} RBH 955: om. 'wynt'

^x RBH 955: add. 'iawn'

^{xi} RBH 955: yr

^{xii} RBH 955: a'e adu

^{xiii} RBH 955: a'e rodi

^{xiv} RBH 955: om. 'claf'

^{xv} RBH 955: wneuthor. The scribe of Card has omitted an abbreviation mark here.

8b/54. To knit bones, take greater celandine²⁶⁶ and boil it in wine and pepper and honey, and drink it every day until the end of nine days, and they will knit them all.

8b/55. To make an eye ointment, take ground-ivy juice, and the juice of the fennel root, and greater celandine juice, and greater celandine,²⁶⁷ and sow lard and honey and a little vinegar and the blood of an eel, and rooster bile, and put it into a vessel until it matures. And this type of ointment will allow people who have lost their eyesight to regain it.²⁶⁸

[Book 6/22–33, 43, 44, 46–8, 50–2, 60, 61, 64–7]

8b/47. For obstructed urination, take red dead-nettles and garden parsley and make a plaster and put it on the groin.

8b/49. To get rid of warts: take willow bark and vinegar and put them onto it.

THE TEXTS

8b/54. Y gyuannu asgwrn, kymer celidonia mawrⁱ a berwⁱⁱ trwy win a phybyr a mel, ac yfⁱⁱⁱ beunyd hyt ym penn^{iv} naw nieu, ac wynt a'e kyuannant^v oll.^{vi}

8b/55. Y wneuthur eli llygeit, kymer sud yr eidra, a sud gwreid^{vii} fenigyl, a sud y celidon,^{viii} a llyssewyn^{ix} y wennol, a blonec hwch, a mel, ac ychydic o vinegyr, a'r gwaet lyssewyn,^x a bystyl y^{xi} keilawc, a dot^{xii} y mywn llestyr darffo idaw vlodeuaw.^{xiii} Ac ef a wnaeth y ryw eli hwnnw y dynyon gwedy colli eu drem eu colli drachefyn y gaffel.^{xiv}

[Book 6/22–33, 43, 44, 46–48, 50–52, 60, 61, 64–67]

8b/47. Rac attal pissaw, kymer dynat cochyon^{xv} a'r persli a gwna blastyr^{xvi} a dot ar y werd yr.^{xvii}

8b/49. Y waret dauadenneu; kymer risc helyc^{xviii} a vinegyr^{xix} a dot wrthaw.^{xx}

ⁱ RBH 955: *consolida maior* ('common comfrey')

ⁱⁱ RBH 955: *briw* ('pound')

ⁱⁱⁱ RBH 956: *yuet*

^{iv} RBH 956: add. 'y'

^v RBH 956: a gyuannant

^{vi} RBH 956: add. 'yn un lle' ('in one place')

^{vii} RBH 956: add. 'y'

^{viii} RBH 956: celidonia

^{ix} RBH 956: *llysseu*

^x RBH 956: a gwaet llaswen ('and eel blood')

^{xi} RBH 956: om. 'y'

^{xii} RBH 956: a'e dodi

^{xiii} RBH 956: llestyr efuyd yny ulodeuho ('a bronze vessel until it matures')

^{xiv} RBH 956: ef a wnaeth y kyfryw hwnnw dynyon wedy colli y drem y gaffel ('such a thing will allow people who have lost their eyesight to gain it')

^{xv} RBH 955: y dynat coch

^{xvi} RBH 955: plastyr ohonaw

^{xvii} RBH 955: *groth* is law y uogel ('belly below the navel')

^{xviii} RBH 955: add. 'y tu dieithyr y risc yr helic' ('the external part of the bark of the willow')

^{xix} RBH 955: *gwinegyr*

^{xx} RBH 955: hwnnw yn plastyr arnaw ('that as a plaster onto it')

BOOK 9

(Meddeginyaeth rac pob ryw ddolur)

This collection of recipes is found in Cardiff 3.242 (Card) and Oxford Bodleian Rawlinson B467 (Rawl). The copy in Card includes recipes 9/1–64 and fills pages 21–8 of the manuscript according to its present numbering, but Daniel Huws has shown that this must actually be the first text in Card.²⁶⁹ It begins with a large (four-line) coloured initial letter, the only such initial in the manuscript, except for the similar initial on the page currently numbered 55, which begins an excerpt from Peter of Spain's *Quaestiones quaedam philosophicae*. The collection is immediately followed by Book 10 in the manuscript. This collection is also found in Rawl, where recipes 9/1–63 fill ff. 81v–90v in the fourth of four booklets which make up that collection. It is preceded by Book 10, and is the last text in the manuscript. This booklet features northern dialect forms (9/2 *eidyon*, 9/13 *arwyddyon*), although there are very few instances of words liable to such variations. The orthography also shows signs of later development (e.g. dd for /ð/). A few recipes are also found in Booklet 2 of this manuscript: recipes 9/7 and 9/9–12 are on ff. 20r–20v. There they form part of a large collection of recipes which also includes material from Books 1, 3, 4, 5 and 10. This small excerpt is preceded by a short collection of remedies from Book 10 (mirroring the appearance of these recipes later in the manuscript), and followed by recipes from Book 3. See Appendix 1: 'Manuscript Contents' for a more complete picture of the manuscript context of these remedies.

A later copy of this collection is also found in NLW Llanstephan 182 part iii, pp. 44–52, a manuscript in the hand of Richard Robert which dates from 1693, containing recipes 9/1–32 and 34–54. Pages 54–6 of the same manuscript contain recipes 9/54–63. This selection seems to mirror that of Rawl, and this manuscript may be a copy of Rawl at this point, although at other times it follows Card. Alternatively, it may represent a copy of one of the sources of both Card and Rawl.

This edition is based on the text in Rawl ff. 81v–90v, with variants from Card and Rawl f. 20r–v in the footnotes. Faded or damaged text has been supplied from Card except where otherwise noted. Recipes

9/52–6 have been supplied from Card as the text in Rawl is very faded. Book 9/64 has been supplied from Card as it does not appear in Rawl. Supplied text appears in square brackets.

A large section of this collection (remedies 9/10, 18, 36–43, 45–48 and 51–61) seems to be a translation of a Middle English recipe collection found in British Library Royal 12.G.iv ff. 188v–199v. That collection is attributed to a certain Edward of Oxford University in that source: ‘Hic incipit practica Edwardi universitatis Oxonie qui fuit optimus in illis partibus cirurgicus’ ('Here begins the recipe collection of Edward of Oxford University, who was the best surgeon in those regions').²⁷⁰ The British Library catalogue description of this manuscript notes that this Edward is described as Edwardus Niger in a later hand, and conjectures that the collection ascribed to him is based on an earlier collection written in a northern dialect found in the thirteenth-century BL Royal 17.A.viii (art. 1), and in a later manuscript in a southern dialect in BL Royal 17.A.xxxii (art. 3).²⁷¹ Edward of Oxford’s recipe collection in BL Royal 12.G.iv begins with the introduction ascribing it to the authority of Galen and Hippocrates, as does the present Book 10 in the Welsh corpus, and is followed by a similar group of treatments for headache.²⁷² The group of recipes upon which Book 9 seems to be based begins on f. 189r of BL Royal 12.G.iv. Similarly, in Rawl, Book 10 precedes Book 9, and the two are treated as a single collection: while Book 9 begins with a red initial, so do many of the remedies in that collection. The arrangement of Books 10 and 9 in Rawl may be closer to the original form of these two books than their presentation in Card, where Book 9 precedes Book 10, and the two are differentiated by the use of a large initial. That said, the plant-name profiles for Books 9 and 10 do not match: Book 9 uses *betoyn* for betony while Book 10 uses *danhogen*; Book 9 uses *simpphyt* for common comfrey while Book 10 uses *confieri*; Book 9 uses *hokys* for common mallow while Book 10 uses *hock*.²⁷³



1 FOOL'S PARSLEY
Aethusa cynapium

2 KERNEEL,

Foeniculum vulgare

3 MOUNTAIN MEADOW-SAXIFRAGE.

Sesch. libanitis

4 SCOTTISH SOYAGE

Ligusticum scoticum

5 MEADOW PEPPER SAXIFRAGE

Silene pratensis

6 MUU OR BALD-MONEY

Meeum sativa

7 SEA CAMPHOR,

Cnidium maritimum

MEDIEVAL WELSH MEDICAL TEXTS

9/1. Medicine for every type of pain that might arise in sinews or veins: take earthworms and take the head of an onion, and make a hole in it and put the worms into the onion and put it under the ashes to bake. And after that, put it on the sore and leave it there for three nights without moving it, and it will make them healthy.*

9/2. This is how a wounded person should be maintained: let him eat neither cheese, nor butter, nor eggs, nor sea fish, nor beef, and let him not engage in fornication with women.*

9/3. Medicine for an aposteme: take rue and cumin and the lard from pork and wheat flour, and boil them in white wine and oil, and mix them together well, and put it onto the aposteme. And when it has ripened enough, where you see it coming to a head, open it and let it out. And after that, put a tent into it, and heal it like any other wound or cut.

9/4. For a boil, take mugwort,²⁷⁴ and hog lard or capon fat, and worms, and pound them together, and put it onto the sore, and it will be healed.*

9/5. For urinating blood, take the herb that is called woodruff,²⁷⁵ and drink it with warm wine or with warm beer, and it will be healed.*

9/6. To control urination, take pig legs, and burn them, and make a powder from them, and give them to him in his food and in his drink.*

THE TEXTS

9/1. Meddeginyaeth rac pob ryw ddolur a voⁱ mewn gieu neu wythi: kymer llyngher yⁱⁱ ddaear a chymer benn oⁱⁱⁱ wynwyn, a gwna bwll yndaw a dot y llyngher yn yr wynwyn a dot i bobî dan y llydw. A gwedy hynny dot^{iv} wrth y dolur a gat wrthaw deir nos heb i symut, ac ef a' y gwna wynt yn iach.^v

9/2. Llyma val y kedwir dyn brathedic: na vwytaet na chaws, nac ymenyn, nac wye, na ffysgawt mor, na chic eidyon, ac na wnel odineb igyt a gwraged.^{vi}

9/3. [M]eddeginyaeth rac postym: kymer y rut ach kwmin^{vii} a'r tewder o gic moch^{viii} a blawt gwenith, a berw mewn gwin gwynn ac oyl, a chymysk yn dda igyt, a dot ar y postym. A phann vo yn aeduet ddigon, lle y gwelych yn pennu,^{ix} agor arnaw a gellwng ef allan.^x A gwedy hynny,^{xi} dot wareth yndaw, a iachaa ef val brath arall neu ddyrnawt.^{xii}

9/4. Rac cornvyt, kymer lyssewyn ieuau, a blonec twrch neu vlonec caprwn, a llyngher, a briw wynt igyt, a dot ar y dolur, a iach vyd.

9/5. Rac pisso gwaet, kymer lyssewyn a elwir wodrw,^{xiii} ac yf igyt a gwin twym neu igyt a chwryf twym,^{xiv} a iach vyd.

9/6. I attal pisso, kymer anghelled moch, a llosk, a gwna bwdyr ohonunt, a dyro iddaw yn i vwyd ac yn i ddiawt.

ⁱ Card 21: o'r a vo

ⁱⁱ Card 21: o'r

ⁱⁱⁱ Card 21: om. 'benn o'

^{iv} Card 21: ac odyna y dodi

^v Card 21: add. 'yn wir'

^{vi} Card 21: om. 'igyd a gwraged'

^{vii} Card 21: a chwmin

^{viii} Card 21: mehin moch ('pig lard')

^{ix} Card 21: ac yn pennu

^x Card 21: y maes

^{xi} Card 21: ac odyna

^{xii} Card 21: add. 'a iach vyd'

^{xiii} Card 21: wytrwf

^{xiv} Card 21: neu gwryf twym

MEDIEVAL WELSH MEDICAL TEXTS

9/7. For hiccups, take wine and rue and pepper, and mix them with beer, and give it to him to drink.*

9/8. For an injury in a nail, take wheat flour and honey and mix them together and put it onto it, and it is good.

9/9. To make your teeth white, take branches of grape-vine and burn them into charcoal, and brush your teeth with that charcoal.*

9/10. For bad breath, take mint juice and rue juice and put them into your nostrils, because it will strengthen the brain and get rid of the filth.*

9/11. Another: take ivy²⁷⁶ juice and put it into the nostrils, and pound rose in a mortar, and boil it in wine or in honey, and strain it through a linen cloth, and put it into the nostrils. And as long as you are using this medicine, drink wormwood juice with wine.*

THE TEXTS

9/7. Rac yr ic, kymer win a rut a phypy*r*,ⁱ a chymysk wynt igyt a chwrrw,ⁱⁱ a dyro iddaw o' yfet.

9/8. Rac yssic mewn ewin, kymer vlawt gwenith a mel a chymysk igyt a dot arnaw, a da yw.

9/9. I wneuthur danned yn wynnyon, kymer geinghenneuⁱⁱⁱ o'r gwinwyd^{iv} a llosk yn lo, ac a'r glo hwnnw rugyl dy ddanned.

9/10. Rac anadyl brwnt, kymer sud y mint^v a sud y rut a dot mewn dy^{vi} ffroeneu, kanys cadarnhau^{vii} yr ymennyd a wna a dileu^{viii} y brynti.

9/11. Arall:^{ix} kymer sud yr eiddo a bwrw yn y froeneu,^x a morteras, a berw mewn gwin neu mewn mel, a hidyl^{xi} drwy liein, a dot mewn y^{xii} froeneu. A hyt y bych yn aruer o'r veddeginyaeth honno, yf^{xiii} sud y wermot igyt a gwin.^{xiv}

ⁱ Card 21: add. 'a'r vedon chwerw' ('and wood sage'). Jones translates *bedon chwerw* as hemp-agrimony. See Index 2 for an explanation of this herb as wood sage.

ⁱⁱ Rawl 20r: a chymsc ygyt a hwynt gwryf ('and mix beer with them'); Card 21: a chymysc yn da wynt ('and mix them well')

ⁱⁱⁱ Rawl 20r: geing ('a branch')

^{iv} Card 21: gwenith ('wheat')

^v Card 21: mintan

^{vi} Rawl 20v: a bwrw yn y

^{vii} Rawl 20v: achos glanhau ('because it will clear')

^{viii} Card 21: a hynny a gadarnhaa yr ymennyyd ac a dilea

^{ix} Card 21 and Rawl 20v: add. 'yw'

^x Rawl 20v: bwrw ef mywn y; Card 21: bwrw ef mywn dy

^{xi} Card 21 and Rawl 20v: add. 'ef'

^{xii} Card 21: mywn dy; Rawl 20v: yn dy

^{xiii} Rawl 20v: aruer o yvet; Card 21: aruer o yfet

^{xiv} Rawl 20v: add. 'a da yw'

9/12. For pain that might arise in the ears. Sometimes, pain comes to the ears due to excess moisture; other times a worm breeds in the ear. And for that reason, this is how they should be treated: take an onion head and cut it into two halves and make a hole in each half, and put oil and flax-seed into it and put it to bake onto ashes that are not too hot, and let it boil, and put it into the ears while warm.*

9/13. Another: take wormwood and calamint and wild marjoram and savin and boil them in water, and put a lid with a hole in the middle of it over the mouth of the pot, and make a pipe, and put one end of the pipe in the hole in the lid and the other on the ears such that the smoke may come along the pipe into the ear, and keep his head warm so that he sweats. And if it is no better than before, it is a sign that the worm is in it, or an aposteme. And along with these signs, know that wherever it may be, it will swell, and there will be a sharp pain in it, and then it is treated as an aposteme is treated. And should those signs not be on it, know that the worm is breeding in it.

9/14. To kill the worm and to pull it out, put mint juice in the ear and mix it with white wine.*

THE TEXTS

9/12. Rac dolur a vo mewnⁱ clusteu. Ryw amser, ef a ddaw dolur mewn clusteu o dra gormodⁱⁱ gwlybwr; rywⁱⁱⁱ amser arall ef a vac prif mewn y clust. Ac am^{iv} hynny, val hynn y meddeginyethir: kymer benn^v wynwyn a thor yn ddeu hanner a gwna bwll ym pob hanner iddaw, a dot yndaw oyl a llinat a dot i bob i ar y llydw ni bo ry wressoc,^{vi} a gwna iddaw berwi, a dot yn dwym yn y clusteu.^{vii}

9/13. Arall:^{viii} kymer wermot a chalamint ac origan a safin a berw wynt mewn dwr, a dot glawr^{ix} ar wyneb y crochan^x a thwll yn i ganawl, a gwna bibell,^{xi} a dot y neill benn i'r bibell ar dwll y clawr a'r llall ar y clusteu^{xii} val y ddel y mwc ar hyt y bibell yn y clust, a chadw^{xiii} i benn yn wressoc val i chwyssso. Ac oni byd gwell no chynt,^{xiv} arwyd yw bot y prif yndaw new bostym. Ac igit a'r arwyddyon hynny, gwybyd di lle bo ef,^{xv} hwyddo a wna, a gwayw a vyd yndaw, ac yna y dodir wrthaw ac gwneir^{xvi} val wrth bostym. Ac oni byddant^{xvii} yr arwyddyon hynn arnaw, gwybyd^{xviii} vot y prif yn magu yndaw.

9/14. I lad y prif^{xix} ac y'w dynnu allan,^{xx} dot sud y mintan yn y clust a chymysk a gwin gwynn.^{xxi}

ⁱ Card 22: om. ‘a vo mewn’

ⁱⁱ Card 22: om. ‘gormod’

ⁱⁱⁱ Card 22: om. ‘ryw’

^{iv} Card 22: o achaws

^v Card 22: om. ‘benn’

^{vi} Card 22: yny vo gwressawc (‘until it is warm’)

^{vii} Card 22: yn clust

^{xiii} Card 22: add. ‘yw’

^{ix} Card 22: beth (‘something’)

^x Card 22: add. ‘nyt amgen clawr’ (‘namely a lid’)

^{xi} Card 22: bib

^{xii} Card 22: clust

^{xiii} Card 22: chadwet

^{xiv} Card 22: yr hynny

^{xv} Card 22: y lle y bo ef

^{xvi} Card 22: om. ‘ac gwneir’

^{xvii} Card 22: byd

^{xviii} Card 22: add. ‘di’

^{xix} Card 22: ac y'w lad (‘and to kill it’)

^{xx} Card 22: y maes

^{xxi} Card 22: win gwynn ac ef

MEDIEVAL WELSH MEDICAL TEXTS

9/15. To improve a person's hearing, take boar urine and clear honey and mix it well together, and let it drip into the ear after it has been warmed in the warmth of fresh milk when it is milked.*

9/16. Another: take a herb that is called lady's-mantle and pound it in a mortar with the urine and put it into the ear.*

9/17. Another: take henbane²⁷⁷ juice and put it into the ear while warm, because if the worm is there, the juice will kill it and will relieve the pain.*

9/18. Another: take ash branches or fresh ash twigs and put them on the fire to burn, and put a vessel to receive the juice that comes from the ends of those pieces of wood when they are on the fire. And add to that juice the juice of the house-leek²⁷⁸ and wine, the same amount of each one, and eel fat, and mix them together, and let it drip into the ear.*

9/19. Another: take an onion head and make a hole in the middle of it and put honey into it and put it under the ashes to bake. And after that, pound it and press it through a linen cloth, and when you go to sleep put some of it in your ear.*

THE TEXTS

9/15. I wellau clybot dyn, kymer drwnk baed a mel glan a chymysk yn dda igyt, a gat i ddefni yn' y clust wedy i glaerhauⁱⁱ mewn twymder llefrith pan odroer.

9/16. Arall:ⁱⁱⁱ kymer y llyssewyn a elwir troet y llew a mortera ygyt a'r trwnk^{iv} a dot yn y clust.

9/17. Arall:^v kymer sud y morgelyn a dot yn dwym yn y clust, kany^{vi} o'r byd y prif yno,^{vii} ef a'y llad y sud ef,^{viii} ac a leihaa y dolur.

9/18. Arall: kymer wrysk onn neu wieil onn irion a dot ar y tan i losgi, a dot lesty'r i erbyn y sud^{ix} a ddel o benneu y prenneu hynny^x pan^{xi} vont ar y tan. A dot ygyt a'r sud hwnnw sud llysseu yr clusteu a gwin, kymeint o bob vn ac o'y^{xii} gilyd, a blonec llyssywen, a chymysk igyt, a gat i ddefni yn y clust.

9/19. Arall:^{xiii} kymer benn o^{xiv} wynwyn a gwna bwll yn i ganawl a dot vel yndaw a dot i bob i dan^{xv} y llydw. A gwedy hynny, briw ef a gwask drwy liein, a phan elwch i gysgu dot beth o hwnnw^{xvi} yn dy glust.

ⁱ Card 22: mywn

ⁱⁱ Card 22: gwedy cl aerhao

ⁱⁱⁱ Card 22: add. 'yw'

^{iv} Card 22: add. 'uchot' ('above-mentioned')

^v Card 22: add. 'yw'

^{vi} Card 22: ac

^{vii} Card 22: yndaw ('in it')

^{viii} Card 22: om. 'y sud ef'

^{ix} Card 22: dwfyr ('water')

^x Card 22: om. 'hynny'

^{xi} Card 22: tra

^{xii} Card 22: a'e

^{xiii} Card 23: add. 'yw'

^{xiv} Card 23: om. 'benn o'

^{xv} Card 23: ar

^{xvi} Card 23: ohonaw ('of it')

9/20. To check blood from the nose, take the white fur that is on the hare and burn it in a new clay pot, and close it up such that the smoke may not go out. Pound it and put it into your nose or in the wound, and it will stop bleeding.*

9/21. A powder to close wounds: take mastic, resin, dragon's blood, cinnamon, aloe, armenian bole, common comfrey,²⁷⁹ colophony, an ounce of each one of them, and pound them fine, and put some of that powder onto the wound where the broken bones are.*

9/22. For cancer,²⁸⁰ take borage and pepper and pound them together, and mix them with onion juice and honey that has been purified on the fire, and rub the place where the cancer is hard with that, and it will be healed.

9/23. For a dog bite, take red dead-nettles and nightshade²⁸¹ and fresh fat and butter and boil them together and make an ointment and put it onto the bite.*

9/24. For the bite of a sick dog, take a handful of greater plantain and a handful of agrimony and pound them in a mortar, and then put an egg white and honey and old fat with them, and make an ointment and anoint the bite.*

9/25. For poison, take common centaury and betony and sage and gum and wild celery and wormwood and fennel and radish, and drink the juice with wine.

THE TEXTS

9/20. I attal gwaet o drwyn, kymer y blew gwynn a vyd ar yr ysgy-farnawc a lloskⁱ mewn crochan prid newyd, a chae arnaw hytⁱⁱ na chaffo y mwc vynet allan.ⁱⁱⁱ Briw a dot mewn dy drwyn neu yn y brath, ac ef abeit a gwaedu.

9/21. Pwdyr i gaeu bratheu: kymer y mastic, ystor, sandrogan, canel, aloen, bool, simphyt, colofony, wnce o bob vn ohonunt, a briw wynt yn van, a dot o'r pwdyr^{iv} hwnnw ar y dyrnawt lle bo yr^v esgyrn twnn.

9/22. Dros y cankyr,^{vi} kymer y boras a phypyrr a briw igit, a dis-temprra^{vii} igit a sud yr wynwyn a^{viii} mel a ddarffo i lanhau ar y tan, ac a hwnnw ir yn galet lle bo^{ix} y crank, ac ef a vyd iach.

9/23. Rac brath ki, kymer ddynat cochyon a morel a mehin ir ac ymenyn a berw igit a gwna eli a dot ar y brath.

9/24. Rac brath ki claf, kymer ddyrneit o lydan y ford a dyrneit o'r tryw a mortera wynt, a^x dot wynn wy a mel a blonec hen^{xi} igit ac wynt, a gwna eli ac elia y brath.^{xii}

9/25. Rac gwenwyn, kymer centori a bettoyn a sayge a gwm ac ache^{xiii} a wermot a fenygyl, radich,^{xiv} ac yf y sud igit a gwin.

ⁱ Card 23: add. 'ef'

ⁱⁱ Card 23: val

ⁱⁱⁱ Card 23: y maes

^{iv} Card 23: om. 'r pwdyr'

^v Card 23: yn y lle y bo

^{vi} Card 23: rac y crangk

^{vii} Card 23: add. 'ef'

^{viii} Card 23: add. 'chyt a'

^{ix} Card 23: yn y lle y bo

^x Card 23: add. 'odyna'

^{xi} Card 23: hen v lonec

^{xii} Card 23: add. 'ohonaw'

^{xiii} Card 23: ays

^{xiv} Card 23: radis

9/26. For a snake bite, take a strap made from the hide of a stag and bind each side of the bite. And after that take a chicken and pluck the feathers around its anus while alive, and put the chicken's anus onto the bite, and hold it on the bite until you see it swelling, and then put another one onto it and hold it in the same way until all the poison has been drawn out. And then give him dragon arum,²⁸² nightshade,²⁸³ and common knapweed to drink, or common centaury, be it man or beast.*

9/27. For a bee sting, take common mallow²⁸⁴ leaves and pound them and put them on the sting.*

9/28. For scab and rash, take black dock roots²⁸⁵ and pound with May butter and old fat, and fry it together on the fire. And after that, strain it through a linen cloth and daub it by the fire.*

9/29. Another: take black dock roots and bake under the ashes, and pound well with the herb called scabious²⁸⁶ and May butter and daub it.

THE TEXTS

9/26. Rac brath neidyr, kymer garrei o groen hyd a rwym o bob hanner i'r brath. Ac wedy hynnyⁱ kymer iar a thynn y pluf o gylch i thin yn vyw, a dot din yr iar arⁱⁱ y brath, a daly hi ar y brath hyt pan i gwelychⁱⁱⁱ yn hwyddo, ac yna^{iv} dot arall wrthaw a daly yn yr vn mod hyt pan^v dynner y gwenwyn oll allan.^{vi} Ac yna^{vii} dyro iddaw o'y^{viii} yfet dragaunce,^{ix} morel, a'r benngalet, neu centori, bit ddyn bit lwdyn.

9/27. Rac brath gwenynen, kymer ddeil yr hokys a briw a dot ar y brath.

9/28. Rac crach a thryskli, kymer wreid y tafol duon a briw^x igyt ac ymenyn Mei a hen vlonec, a ffria^{xi} ar y tan igyt. A gwedy hynny,^{xii} hidla^{xiii} drwy liein ac ira^{xiv} wrth y tan.

9/29. Arall:^{xv} kymer wreid y tafol duon, a phob^{xvi} dan y llydw, a^{xvii} briw^{xviii} yn dda igyt a llyssewyn a elwir scabiws ac ymenyn Mei ac ira^{xix} ef.

ⁱ Card 23: odyna

ⁱⁱ Card 23: y thin wrth

ⁱⁱⁱ Card 23: yno yny gwelych

^{iv} Card 23: odyna

^v Card 23: yny

^{vi} Card 23: y maes

^{vii} Card 23: odyna

^{viii} Card 23: y'w

^{ix} Card 23: dragancie

^x Card 24: wynt

^{xi} Card 24: ac eu ffrianu

^{xii} Card 24: ac odyna

^{xiii} Card 24: hidlaw

^{xiv} Card 24: a'e iraw

^{xv} Card 24: add. 'yw'

^{xvi} Card 24: add. 'wynt'

^{xvii} Card 24: ac odyna

^{xviii} Card 24: add. 'ef'

^{xix} Card 24: ir

9/30. For a burn from fire, take olive oil and put it into cold water and stir them together. And after that, add to it some of the water, and stir it again, and daub the burn with that: it will be healed. Put a red cabbage leaf onto it.

9/31. For a cough, take the fat of a female duck or her drake, and chicken fat, and fresh marrow from dog bones, and virgin butter, and white wax, and resin, and make an ointment, and daub your breast-bone, but make sure you do not get any onto the stomach.*

9/32. For excessive defecation, take the apple which is called quince and boil it in sweet wine, and after that pound it well, and mix it with cinnamon powder, and give it to the patient to eat.*

9/33. Another: take prickly thistles and pound them and take the juice and mix it with warm milk and give it to the patient to drink.

9/34. To cause sleep, take safflower, cassia bark, and pound them well in a mortar with rose oil, and daub your nostrils, and you will sleep.

9/35. A good powder for anyone suffering from constipation: take anise,²⁸⁷ and fennel seed, and violet flowers, and borage flowers, an ounce of each one, and an ounce of senna, and another of galingale, and half an ounce of vinegar, and make a powder out of all of that, and give him a spoonful of that in his stew.

THE TEXTS

9/30. Rac llosk tan, kymer oyl dolfyf a dot ef mewn dwr oer ac ymmot igit. A gwedy hynny,ⁱ dot igit ac efⁱⁱ beth o'r dwr ac ymmot drachefyn, ac ir y llosk a hwnnw: iach vyd. Dot ddalen o gawl cochⁱⁱⁱ arnaw.^{iv}

9/31. Rac pesswch, kymer vlonec hwyat neu i cheilyawc, a blonec iar, a mer ir o esgyrn ki,^v ac ymenyn gwyr, a chwyr gwynn, ac ystor, a gwna eli, ac ir gledyr dy ddwyfron,^{vi} eithyr gochel^{vii} na chyfarffo a'r kylla.

9/32. Rac tra gormod maessa, kymer afal a elwir queyns a berw mewn gwin melys, a gwedy hynny^{viii} briw yn dda, a dot igit ac ef bwdyr canel, a dyro i'r claf o'e^{ix} vwyitta.

9/33. Arall:^x kymer ddeil yr ysgall pigawc a briw wynt a chymer y sud a thempra igit a llaeth twym a dyro i'r claf o'e^{xi} yfet.

9/34. I beri kysgu, kymer saffrwn [de] ort,^{xii} casee lignie, a mortera yn dda igit ac oyl o ros, ac ir dy froeneu, ac^{xiii} a gysgy.

9/35. Pwdyr da i'r neb y bo^{xiv} boly kalet iddaw: kymer anis, a hat y fenigyl, a blodeu y violet, a blodeu y bwraych,^{xv} vnce o bob vn ohonunt, ac vns o sene,^{xvi} ac arall o galinal, a hanner vnce o vinegyr, a gwna bwdyr o hynny oll, a dyro loneit llwy^{xvii} iddaw yn [y gawl].^{xviii}

ⁱ Card 24: ac odyna

ⁱⁱ Card 24: add. 'elchwyl' ('again')

ⁱⁱⁱ Card 24: cochgawl

^{iv} Card 24: add. 'tra vo yn iachau' ('while it is healing')

^v Card 24: mer o esgyrn kic ir ('marrow from fresh meat bones')

^{vi} Card 24: add. 'ac ef'

^{vii} Card 24: dyeithyr gwagel

^{viii} Card 24: ac odyna

^{ix} Card 24: y'w

^x Card 24: add. 'yw'

^{xi} Card 24: y'w

^{xii} Card 24: saffrwn de ort

^{xiii} Card 24: a thi

^{xiv} Card 24: a vo

^{xv} Card 24: borays

^{xvi} Card 24: syn

^{xvii} Card 24: lwybeit

^{xviii} Rawl 86r: yn [...]ayge. The text in Rawl is partially illegible at this point.

MEDIEVAL WELSH MEDICAL TEXTS

9/36. To remove a cataract from the eye, take eyebright and pound it well in a mortar and press it through a linen cloth, and take pig lard and goose fat and chicken fat, and melt them, and mix the juice with it, and daub your eyes.*

9/37. To cause a person who has lost his speech to speak, take sage juice or cowslip juice and put it into his mouth.*

9/38. For vomiting blood, take mint and rue and betony, and boil them well in milk, and give it to the patient.*

9/39. For poison, take betony, and dry it, and make a powder. And take two pinches of that powder and mix three spoonfuls of wine with it, and boil it until one-third of it boils away,²⁸⁸ and after that drink it fasting.*

9/40. For bad breath, take red mint juice, and rue juice, the same amount of each one, and put them into your nostrils, and leave it there to work.*

THE TEXTS

9/36. I dynnu magyl y ar lygat, kymer efras a mortera yn dda a gwask drwy liein, a kymer v lonec moch a blonec gwyddeu a blonec ieir, a thawd wynt, a dot y iusⁱ ygyt ac ef,ⁱⁱ ac ir dy lygeit.ⁱⁱⁱ

9/37. I beri dywedut o deruyd i ddyn golli i barabyl, kymer sud y sayge neu sud y briallu^{iv} a dot yn i^v eneu.

9/38. Rac chwydu gwaet, kymer y mint a'r rut a'r betoyn, a berw^{vi} yn dda mewn llaeth, a dyro i'r claf.

9/39. Rac gwenwyn, kymer y betoyn, a sych wynt, a gwna bwdyr. A chymer o'r pwdyr hwnnw ddwyweithi rhwng penn dy ddeu vys a dot deir llwyteit o win igyt ac ef, a berw hyt pan el^{vii} y dryded rann yn y berw, ac wedy hynny^{viii} yf ef yn ymprydyawl.^{ix}

9/40. Rac anadyl brwnt, kymer sud y mintan coch, a sud y rut, gymeint o bob vn ac o'y^x gilyd, a dot yn froeneu, a gat iddaw^{xi} weitho yno.

ⁱ Card 25: sud

ⁱⁱ Card 25: wynt

ⁱⁱⁱ Card 25: add. 'gyt ac ef'

^{iv} Card 25: prymrol ('primrose')

^v Card 25: mywn dy

^{vi} Card 25: add. 'wynt'

^{vii} Card 25: yny el dan ('until it goes under')

^{viii} Card 25: odyna

^{ix} Card 25: om. 'yn ymprydyawl'

^x Card 25: a'y

^{xi} Card 25: y

MEDIEVAL WELSH MEDICAL TEXTS

9/41. For toothache and worms that might be in them, and for sharp pains that might arise in them, take henbane seed, and leek seed, and resin, and put them onto a thin stone that is white-hot, and make a pipe, and put one end of the pipe on the tooth that has the pain, and the other on the stone so that the smoke can come onto the tooth, and it will kill the worm and remove the sharp pains. And do not let any of the smoke go except through the pipe.*

9/42. Another is this, to kill the worm that eats a person's teeth: take henbane seed or the herb itself, and fennel, and new wax, and resin, and make a candle from them, and light it, and let the smoke go into your mouth along the tooth that is in pain. And do this often, and it will kill the worm that is in the tooth.*

9/43. Medicine for anyone who talks in his sleep: take the herb that is called southernwood and mix its juice with white wine to drink it.*

THE TEXTS

9/41. Rac y ddanoed a'r pryfet a vo yndunt, a rac y gwewyr a vo yndunt,ⁱ kymer hat y morgelyn, a hat y kennin, ac ystor, a dot wynt ar vaen teneu a vo yn wynyas,ⁱⁱ a gwna bibell,ⁱⁱⁱ a dot y neill benn i'r bibell ar y dant y bo y dolur arnaw,^{iv} a'r llall^v ar y maen val y gallo y mwc ddy-uot ar^{vi} y dant, ac ef a lad y pryf ac a dynn y gweywyr. Ac na at ddim o'r mwc onit^{vii} drwy y bibell.

9/42. Arall rall^{viii} ydiw hynn, i lad y pryf a vo yn bwytta danned dyn:^{ix} kymer hat y morgelyn neu y llyssewyn e hunan, a fenigyl, a chwyr newyd, ac ystor, a gwna gannwyll ohonunt, ac ennyn hi, a gat y mwc i vynet i'th eneu ar hyt y dant y bo y dolur arnaw.^x A gwna hynny yn vynych, ac ef lad^{xi} y pryf a vo yn y dant.

9/43. Meddeginyaeth i'r neb a vo yn dywedut drwy i gwsk: kymer lyssewyn a elwir swdbynwode a distempra^{xii} i sud igit a gwin gwynn o'y yfet.

ⁱ Card 25: neu'r gwewyr a vo yn y danned ('or the sharp pains that might arise in the teeth')

ⁱⁱ Card 25: a vo gwynyas

ⁱⁱⁱ Card 25: bib

^{iv} Card 25: lle y bo y dolur

^v Card 25: a'r penn arall

^{vi} Card 25: att

^{vii} Card 25: om. 'onit'

^{viii} This partial word is the result of an error on the part of the rubricator. The scribe has left a space for a rubricated *A* here to form *Arall* ('another'), but the rubricator has filled it with the entire word.

^{ix} Card 25: arall yw

^x Card 25: ar y dant claf

^{xi} Card 25: ef a lad

^{xii} Card 25: a thempra

MEDIEVAL WELSH MEDICAL TEXTS

9/44. Medicine for pain around the belly,²⁸⁹ and to make a person have a will to eat: take common centaury and boil it in old beer, and when it has boiled well, pound it in a mortar and boil it well again, and strain it through a linen cloth, and take one half of the juice and two parts honey, and boil them a little, and take it fasting, and it will remove the wind and the pain from the belly and it will make him eat.*

9/45. Medicine for pain in the stomach: take wild celery, and flax-seed, and cumin, and pound them together, and give them to the patient to drink with warm water.*

9/46. For swelling in a person's stomach, take fennel root, and wild celery root, and pound them well, and mix them with wine, and give it to the patient to drink.*

THE TEXTS

9/44. Meddegineaeth rac dolur yng kylch callon,ⁱ ac i wneuthur i ddyn gael ewyllys i vwyitta: kymer centori a berw drwy hen gwrw,ⁱⁱ a phann ddarffo iddaw berwi yn dda,ⁱⁱⁱ briw^{iv} mewn morter ac eilweith dot ef i verwi yn dda, a^v hidyl^{vi} drwy liein, ach kymer^{vii} y neill hanner o'r sud a'r ddeu kymeint o vel, a dot i verwi ychydic, ac aruer ohonaw yn ymprydyawl,^{viii} ac ef a dynn y gwynt a'r dolur i wrth y gallon ac a beir^{ix} vwyitta.

9/45. Meddeginyaeth^x rac dolur kylla: kymer ache, a llinat, a chwmmin,^{xi} a briw^{xii} igyt, a dyro i'r claf o'y^{xiii} yfet igyt a dwr twym.

9/46. Rac hwyd a vo^{xiv} mewn kylla dyn, kymer wreid y fenigyl, a gwreid yr ache, a briw^{xv} yn dda, a thempra ygyt a gwin, a dyro i'r claf o'y^{xvi} yfet.^{xvii}

ⁱ Card 25: rac dolur callonn

ⁱⁱ Card 25: add. 'yn da'

ⁱⁱⁱ Card 25: ac odyna

^{iv} Card 25: add. 'ef'

^v Card 25: add. 'ac odyna'

^{vi} Card 25: add. 'ef'

^{vii} Card 26: a chymer

^{viii} Card 26: ar dy gythlwng

^{ix} Card 26: add. 'ytt'

^x Card 26: om. 'meddeginyaeth'

^{xi} Card 26. om. 'a chwmmin'

^{xii} Card 26: add. 'wynt'

^{xiii} Card 26: y'w

^{xiv} Card 26: om. 'a vo'

^{xv} Card 26: add. 'wynt'

^{xvi} Card 26: y'w

^{xvii} Card 26: add. 'a da yw' ('and it is good')

9/47. To remove hair, take thick fat, and melt it, and take nettle seed, and pound it in a mortar with vinegar, and daub the place where the hair has been shaved. And build up a sweat through exertion, and when he is at his hottest, daub the place and the spots where the hair is twice a day for three days, and in that way it will be removed.*

9/48. If you want to know what a wounded person will do, either live or die, take scarlet pimpernel and pound it, and give the juice to the patient to drink, and if the drink comes through the wound, the patient will die, and if it stays in his body, he will live.*

9/49. Another: take lettuce and give it to the person to drink, and if he vomits, he will die.*

9/50. Another: take the herb that is called the clover and give it to the patient to drink, and if he vomits it, he will die.*

THE TEXTS

9/47. I ddileu gwallt,ⁱ kymer vehinⁱⁱ tew, a thawd, a chymer hat y dynat, a morteraⁱⁱⁱ ygyt ac eysel, ac ir lle bo y gwallt wedy i eilly[aw]. A chymer chwys drwy drafael, a phann vo ef yn vwyaf yn i wres,^{iv} ir y lle a'r plasseu y bo y gwallt^v dri diwarnawt ddwyweith beunyd, ac velly y dileir.

9/48. O'r mynnny wybot beth a wnel dyn brathedic, ay byw ae marw, kymer pympyrnol ac ysta[m]pe^{vi} ef, a dyro y sud i'r claf o' y^{vii} yfet, ac o daw y ddiawt^{viii} drwy y brath, marw vyd y klaf,^{ix} ac o thric yn i gorff,^x byw vyd.

9/49. Arall:^{xi} kymer letus a dyro y'r dyn o'e^{xii} yfet, ac os gwrthne,^{xiii} ef a vyd marw.^{xiv}

9/50. Arall:^{xv} kymer y llysewyn a elwir y teirdalen a dyro i'r claf o' y^{xvi} yfet, ac os i wrthne a wna,^{xvii} marw vyd.^{xviii}

ⁱ Card 26: y dynnu baryf neu wallt ('to remove beard or hair')

ⁱⁱ Card 26: y vagon ('bacon')

ⁱⁱⁱ Card 26: add. 'a thempra'

^{iv} Card 26: a phan vo mwyaf dy wres ('and when your heat is greatest')

^v Card 26: ir y lle hwnnw ac ef ('daub that place with it')

^{vi} Card 26: mortera ('pound it in a mortar')

^{vii} Card 26: y'w

^{viii} Card 26: ac ot a ('and if it goes')

^{ix} Card 26: om. 'y klaf'

^x Card 26: ac onyt a ('and if it does not go')

^{xi} Card 26: add. 'yw'

^{xii} Card 26: y'w

^{xiii} Card 26: y wrthneu a wna

^{xiv} Card 26: marw vyd; add. 'ac onys gwrthneu, byw vyd' ('and if he does not vomit it, he will live')

^{xv} Card 26: add. 'yw'

^{xvi} Card 26: y'w

^{xvii} Card 26: ac os gwrthneu

^{xviii} Card 26: add. 'onys gwrthneu, byw vyd' ('and if he does not vomit, he will live')

9/51. Medicine for wounds: take pig lard and melt it, and take honey and wine and rye flour and boil them together, and put them onto a rag of cloth and put it onto the wound, and it will purge the wound. And if the wound closes, take wild turnip²⁹⁰ and make a plaster of that and it will open it again.*

9/52. To heal wounds, take common centaury powder and put it onto it.*

9/53. To cast out broken bones, drink violet juice and you will drive them out if they are in any member of your body.*

9/54. For boils, take egg yolks and salt and mix them together, and make a plaster from it and put it onto a piece of linen and then put it onto it, and it will be healed.*

9/55. For warts, take agrimony and pound it and mix it with vinegar and bind it to the warts, and they will go away.*

9/56. To heal sharp pains and bruising, take fat salted sow meat from an old animal and melt it, and let it stand until the salt has gone to the bottom. And take the same amount again of new wax, and boil them together, and mix resin powder with it, and take mastic and pound it fine and add it, and mix them well until they are as thick as honey. And keep that well, and when necessary put it onto it on a rag of cloth or leather, and that will take away the ache and the sharp pains. And daub it twice a day, and that will heal it.*

THE TEXTS

9/51. Meddeginyaeth racⁱ bratheu: kymer vlonec moch a thawd,ⁱⁱ a chymer vel a gwin a blawt ryc a berw igit,ⁱⁱⁱ a dot wynt ar glwtt brethyn a dyro ar y brath,^{iv} ac ef a gartha y brath.^v [Ac os kaeu a wna y brath, kymer yr eruinen wylt a gwna blastyr o hwnnw ac ef a'e hegryr drachefyn.]

9/52. [Y iachau bratheu, kymer bwdyr o centori a dot arnaw.]

9/53. [Y vwrw esgyrn twnn allan, yf sud y violet a thi a'e tefly y maes o'r bydant mywn aelawt ar dy gorff.]

9/54. [Rac cornwydon, kymer velyn wyeu a halen a chymysc ygyt, a gwna blastyr ohonaw a dot ef ar lin ac odyna dot arnaw, a iach vyd.]

9/55. [Rac dauadenneu, kymer egrymwyn a briw a thempra gyt ac eysel a chlwm wrth y dauadenneu, ac wynt a ant ymeith.]

9/56. [Y iachau gwewyr a gwaet yssic, kymer gic hwch tew hallt o hen llwdyn a thawd ef, a gat y sefyll yny el yr halen y'r graelawt. A chymer y gymeint arall o gwyr newyd, a berw ygyt], a bwrw bwdyr o ystor^{vi} igit ac ef, a chymer mastic a briw yn van a dot igit ac ef, ac ymmot wynt yn fest hyt pan^{vii} vont tew val^{viii} mel. A chadw^{ix} hwnnw yn dda,^x a phan vo^{xi} reit dot wrthaw ar glwtt brethyn neu^{xii} ledyr, ac ef a dynn y maes y dolur a'r gweywyr. Ac ir ef ddwyweith beunyd, a hwnnw^{xiii} a'y^{xiv} gwna yn iach.

ⁱ Card 26: y iachau ('to heal')

ⁱⁱ Card 26: add. 'ef'

ⁱⁱⁱ Card 26: wynt

^{iv} Card 26: ar glwt brethyn wrth y brath

^v Card 26: ac ef a'e kartha ac a'e iachaa ('and that will clean it and heal it')

^{vi} Card 27: cens

^{vii} Card 27: yny

^{viii} Card 27: megys

^{ix} Card 27: add. 'gennyt'

^x Card 27: om. 'yn dda'

^{xi} Card 27: om. 'vo'

^{xii} Card 27: add. 'ar'

^{xiii} Card 27: hynny

^{xiv} Card 27: om. 'y'

9/57. For swelling on the arm or anywhere else on a person's body, if you suppose that it will break out into a boil, take flax-seed and pound it and wet it a little and add sheep tallow to it in a skillet on the fire until it is warm, and put it into a rag on the pain, and it will be healed.*

9/58. A good ointment for wounds and injuries: take wood avens, bugle, greater stitchwort, sanicle, wild celery, herb-Robert, vervain, herb-Walter,²⁹¹ red rose flowers,²⁹² and pound each herb in a mortar by itself, and take the same amount of juice from each one of them and put them into a skillet. And since the hollyhock is so viscid that scarcely any juice is got from it, for that reason put the leaves into it, and add new wax and sheep tallow and honey and May butter and pig lard and wine, the same amount of each one, the same amount of lard as of all the other herbs, and put them into a skillet on the fire and boil it well. And you can know when it has boiled enough by the hollyhock leaves: put a drop on your nail and leave it to cool there, and if it is blue, it has boiled enough. Put resin into it and mix it well and strain it through a linen cloth, and after it has cooled put it aside to keep.*

THE TEXTS

9/57. Rac hwyd a vo ar vreich neu ar le arall o gorff dynⁱ o'r tybygy iddaw gornwydyaw, kymer linhat a briw efⁱⁱ a gwlych ychydic a dot igyt ac ef wer dafatⁱⁱⁱ mewn padell ar y tan hyt pann^{iv} vo yn vrwt, a dot mewn clwtt^v ar y dolur, a iach vyd.^{vi}

9/58. Eli^{vii} da rac bratheu a chlwyfeu: kymer avans, bugyl, pigil, cenigyl, ache, llysse robert, vervein, llysse gwallter, blodeu yr egroes cochyon, a mortera^{viii} bob llyssewyn e hunan, a chymer^{ix} o bob vn gymeint ac o'e gilyd o'r sud^x a dot^{xi} mewn padell. A chanis yw^{xii} yr holihok yssyd gyfrasset ac na cheffir o sud hayach^{xiii} ohonaw, achos^{xiv} hynny dot y deli yndaw,^{xv} a dot gwyr^{xvi} newyd a gwer dafat^{xvii} a mel ac ymenyn Mei a blonec moch a gwin, gymeint o bob vn ac o'y^{xviii} gilyd, a chymeint o'r blonec ac o'r llysseu ereill oll, a dot wynt mewn padell ar y tan a berw^{xix} yn dda. A thi a elly adnabot herwyd deli yr holihok pann darffo vddunt verwi digawn: dot ddafyn ar dy ewin,^{xx} a gat^{xxi} i oeri yno, ac o'r byd glas, yna y mae digawn ef. Dot ystor yndaw ac ymmot yn dda a^{xxii} hidyl^{xxiii} drwy liein, a chwedy hoero^{xxiv} dot ef i gadw.

ⁱ Card 27: hwyd mywn breich dyn neu mywn lle arall ar y gorff

ⁱⁱ Card 27: om. 'ef'

ⁱⁱⁱ Card 27: dueit ('sheep')

^{iv} Card 27: yny

^v Card 27: add. 'brethyn'

^{vi} Card 27: ac ef a dynn y dolur ac a'e hiachaa ('and it will remove the pain and will heal it')

^{vii} Card 27: add. 'Llyma ual y gwneir' ('this is how is made')

^{viii} Card 27: morteru

^{ix} Card 27: chymryt

^x Card 27: o sud pob un gymeint a'e gilyd

^{xi} Card 27: a'e dodi

^{xii} Card 27: om. 'yw'

^{xiii} Card 27: haeach o sud

^{xiv} Card 27: ac am

^{xv} Card 27: kymryt y deli ygyt ac wynt

^{xvi} Card 27: dodi kwyr

^{xvii} Card 27: dueit ('sheep')

^{xviii} Card 28: a'e

^{xix} Card 28: y verwi

^{xx} Card 28: add. 'ohonaw'

^{xxi} Card 28: add. 'ef'

^{xxii} Card 28: ac odyna

^{xxiii} Card 28: add. 'ef'

^{xxiv} Card 28: a phan vo oer

9/59. Medicine for whoever is not able to control his urination, take goat tallow and burn it and make a powder from it, and put some of that powder into porridge or pottage and give it to him, and he will be healed.*

9/60. For dropsy,²⁹³ take that which has been shaved from a sheepskin or from a goatskin, and boil it in water until it is thick, and put it onto a rag and bind it about the limb or the body that has the dropsy.*

9/61. For a fever which comes upon a person every other day, take the herb that is called wild celery and pound it well and mix it with a little water and give it to the patient to drink when the fever comes upon him. And make a loaf from barley flour and let the patient eat as much as he can of that loaf while it is warm, and let him drink enough wine after that before the fever comes upon him. And then take four greater plantains with their roots and wash them well in water and mix them with wine and let him drink it with wine before the fever comes upon him, and let him go to sleep.*

9/62. For swelling of the breasts, take vinegar sediment and new wax and make a plaster and put it onto it.*

THE TEXTS

9/59. Meddeginyaeth i'r nebⁱ ni allo attall i bisso, kymer wer gafyr a llosk a gwna bwdyr ohonaw, a bwrw o'r pwdyr hwnnw mewn gruel neu arⁱⁱ gawl a dyro iddaw, a iach vyd.

9/60. Rac y vollwst, kymer yr hwnn nadder o groen dafatⁱⁱⁱ neu o groen gafyr, a berw mewn dwr hyt pann vw yn dew,^{iv} a dot ar glwtt a chwlym yng kylch^v yr aelawt neu'r corff^{vi} y bo y vollwst arnaw.

9/61. Rac deirtonn a ddel beunyd ar^{vii} ddyn, kymer llyssewyn a elwir ache^{viii} a briw yn dda a distempra^{ix} igyt ac ychydic o ddwr a dyro i'r claf o'y^x yfet pann ddel y kryt arnaw.^{xi} A gwna dorth o vlawt heid a bwytaet y claf yn dwym kymeint ac a allo o'r dorth honno,^{xii} ac yfet ddigawn o win ar ol hynny kynn del y kryt arnaw.^{xiii} Ac yna^{xiv} kymer bedwar o lydan y ford igyt a'r gwreid,^{xv} a golch yn dda mewn dwr a distempra^{xvi} igyt a gwin ac yfet^{xvii} igyt a gwin^{xviii} kynn^{xix} y kryt arnaw,^{xx} ac aet i gysgu.

9/62. Rac hwyddyat^{xxi} bronnew, kymer waddawt [ey]sel a chwyr newyd a gwna blastyr a dot arnaw.

ⁱ Card 28: O'r byd dyn ('If there is a person')

ⁱⁱ Card 28: om. 'ar'

ⁱⁱⁱ Card 28: nad croen dauat ('a shaving of sheepskin')

^{iv} Card 28: berw yny vo tew mywn dwfyr

^v Card 28: ymdan

^{vi} Card 28: neu'r gyueir ('or the area')

^{vii} Card 28: ar

^{viii} Card 28: add. 'yn Saesnec' ('in English')

^{ix} Card 28: thempra

^x Card 28: y'w

^{xi} Card 28: idaw

^{xii} Card 28: ohonei ('of it')

^{xiii} Card 28: idaw

^{xiv} Card 28: odyna

^{xv} Card 28: a'e gwreid gyt ac wynt

^{xvi} Card 28: thempra wynt

^{xvii} Card 28: add. 'y claf'

^{xviii} Card 28: om. 'igyt a gwin'

^{xix} Card 28: add. 'del'

^{xx} Card 28: idaw

^{xxi} Card 28: chwyd mywn

MEDIEVAL WELSH MEDICAL TEXTS

9/63. For a sharp pain in the breast, take mint and pound it well and put onto it warm like a plaster.

9/64. For the felon, take rotten eggs and put them into a new clay pitcher and burn them into a powder, and put that powder onto it after it has expelled its contents, and the scar will be fairer.

THE TEXTS

9/63. Rac gwayw mewn bron,ⁱ kymer vintan a briw yn dda a dot val plastyr wrthaw yn dwym.

9/64. [Rac y gwirthlys, kymer wyeu brau a dot wynt mywn ysten brid newyd a llosc wynt yn bwdyr, a bwrw y pwdyr hwnnw arnaw gwedyd byro y dam, a thegach vyd y greith.]

ⁱ Card 28: bronneu

BOOK 10

(E llyfyr bwnn a wnaeth Galien ac Ypocras)

This collection of recipes is found in Cardiff 3.242 (Card) and Oxford Bodleian Rawlinson B467 (Rawl). Card pp. 29–36 contains recipes 10/1–60. The collection is preceded by Book 9 and followed by a text on the signs of the zodiac. This collection is differentiated from Book 9 by a preface ascribing it to Hippocrates and Galen. This collection also appears in the fourth of the four booklets which make up Rawl, where recipes 10/1–58 fill folios 73r–81v. It is the first text in that booklet, and is followed by Book 9. There is no differentiation made between these two books in the manuscript; rather they are treated as a single large collection. The separation of Books 9 and 10 is based on their appearance in Card, although this may not represent the original form of the collection, and the arrangement in Rawl may be a truer reflection of the original source of these two copies.²⁹⁴ Recipes 10/2–7 and 55–7 are also found in the second of the four booklets in Rawl, on ff. 19r–20r where they are preceded by a selection of recipes from Book 5 and, once again, followed by a selection of recipes from Book 9. Once again, there is no differentiation made between these three books in the manuscript; rather they are treated as a single collection. This edition is based on the collection as it appears in Card with variants from Rawl. Recipes 10/10 and 10/16 do not appear in Card and have been supplied from Rawl. Faded or damaged text has been supplied from Rawl except where otherwise noted. Supplied text appears in square brackets.

Many of these recipes appear scattered throughout early modern recipe collections, including NLW 13111, the collection of recipes in the hand of William Bona of Llanpumsaint which forms the basis of part 2 of John Williams ‘ab Ithel’ and John Pughe’s 1861 *Physicians of Myddfai*. In that collection, recipes 10/30–1, 34–6, 38–44, and 49–51 are found mixed with more modern material. The sixteenth-century composite manuscript NLW Peniarth 204 part vi contains recipes 10/49–51 on p. 162, and 10/39–40 on p. 174. Part vii of the same manuscript contains recipes 10/7–10 on pp. 236–8. Both parts are in the hands of unidentified mid-sixteenth-century scribes. Recipes 10/3–5 and 7 are also found in the composite manuscript British

Library Additional 14913 part iv on ff. 23v–24r in the hand of an unidentified mid-sixteenth-century scribe. The seventeenth-century composite manuscript NLW Llanstephan 82 part ii contains recipes 10/1–6 on p. 185. A later copy of this collection is also found in NLW Llanstephan 182 part iii, pp. 35–44, a manuscript in the hand of Richard Robert which dates from 1693, containing recipes 10/1–9, 12–18, 20, 22–5, 27–45, and 49–58. This selection seems to mirror that of Rawl, and this manuscript may be a copy of Rawl at this point, although at other times it follows Card. Alternatively, it may represent a copy of one of the sources of both Card and Rawl.

The collection of recipes is preceded by an introduction ascribing the collection to Hippocrates and Galen. Similar introductions in English can be found in GUL Hunter 328, Wellcome 542, Medical Society of London 136, BL Harley 2378, and BL Royal 12.G.iv. In all of these sources, the introduction is followed by a series of recipes for headache, beginning with a recipe advising that the patient wash his head with a lye made from betony, vervain, and wormwood (this is Book 10/3 in our collection). Margaret Ogden has suggested that all of these compilations are descended from a common original.²⁹⁵ It seems likely that our Book 10 is another representative of this group of related recipe collections. The large number of French and English borrowings in this collection argues for an English source, or perhaps a bilingual one. Herbs with well-known Welsh names appear in this collection as English or French borrowings. For example, while other collections will use the common term *mapgoll* for wood avens, this collection only uses *auans* (from English or French *avens*). Welsh has two words for strawberry, *syfi* and *mefus*, but this collection prefers the English borrowing *streberi*. The common Welsh term for ribwort plantain, *y llwynhidydd*, does not appear; rather this herb is found under the French names *lancelle* and *lancelte*. Variation in terminology may suggest a bi- or indeed a tri-lingual source. Wild celery appears, for example, as both *aych* (from French *ache*) and *smalaets* (from English *smallage*). There is one example of the Welsh translator mistaking an English gloss for another ingredient. This appears in recipe 5, where the translator has included both *pullegium* and *bulwrt* (hillwort), the former being the Latin and the latter the English terms for pennyroyal.



1. SEA CHAMOMILE
Anthemis anglica
2. OX-EYE C
A. tinctoria
3. CORN C
A. arvensis
4. STINKING C
A. estuosa

5. SNEEZE-WORT YARROW
Achillea ptarmica
6. DOTTED-LEAVED Y
A. decolorans
7. COMMON MILFOIL
A. millefolium
8. WOOLLY-YELLOW M
A. tomentosa

10/1. Galen and Hippocrates, the best physicians and doctors that ever lived, made this book, which they excerpted and collected from the choicest and best books, against every type of disease and injury that might affect a person's body. Firstly, we will treat medicines of the head, because the head is the chief part of the body.*

10/2. For a sharp pain in the head: take betony and wormwood and dwarf elder and greater celandine and vervain and sage and pepper and pound them and boil them in water. Drink this drink while fasting.*

10/3. Another is: take betony and vervain and wormwood and boil them and wash your head with it three times in the week, and it is good.*

10/4. Another, to unblock the head: eat Spanish pellitory²⁹⁶ root for three days in a row, and that is good.*

10/5. For headache and to clear the brain and the eyes: take betony, pennyroyal, hillwort (i.e. pennyroyal), wood avens, sage, strawberry, vervain, rue, greater celandine, fennel, wormwood, rose, the same amount of each one, and boil in water and drink first thing in the morning. It is good.

10/6. For headache: take betony and wormwood, vervain, greater celandine, dwarf elder, sage, and five peppercorns, and pound them together, and boil in water, and drink it fasting.*

10/7. Ointment for headache: take the juice of the dwarf elder and new wax and resin and boil together and daub your temples with that.*

10/8. To stop a blood flow: take nettles, and pound and mix them with vinegar, and bind them tightly on the wound or the cut.*

10/9. Another is: take the leaves of the henbane²⁹⁷ and pound them well in a mortar. Take butter made from cow milk and boil it, skim it while it boils, and put those leaves with it on the fire. And then press it through a canvas and put it into a box to keep.*

10/10. Another is: take the leaves of that herb fresh and pound them and put them on the wound or the cut that is ...

THE TEXTS

10/1. E llyfyr hwnn a wnaeth Galien ac Ypocras, y fusucwyr a'r medygon goreu o'r a vu eiryoet, yr hwnn a dynnassant wy ac a gasg-lassant o'r llyfreu dewissaf a goreu, rac pob ryw gleuytyeu a doluryeu o'r a ve'i ar gorff dyn. Ac yn gyntaf y dywedwn ni am vedeginyaetheu penn, kanys pennafaelawt ar y korff yw'r penn.

10/2. Rac gwaew yn y penn: kymer y danhogen a'r wermot a'r wal-wort a'r celidon a'r verueyn a saygh a phybyr a briw wynt a berw mywn dwfyr ac yf y diawt honno yn unprydyawl.

10/3. Arall yw: kymer y danhogen a'r verueyn a'r wermot a berw wynt a golch dy benn ac ef deirgweith yn yr wythnos, a da yw.

10/4. Arall yw y lanhau penn: bwyta wreid y pelydyr tridieu ar untu, a da yw hynny.

10/5. Rac dolur y penn ac y lanhau yr emennyd a'r llygeit: kymer y danhogen, pullegium, hulwrt, auans, saygh, streberi,ⁱⁱ verueyn, rut, celidon, ffenigyl, wermot, ros, kymeint o bob vn ohonunt a'e gilyd, a berw mywn dwfyr ac yf yn gyntaf diot. Da yw.

10/6. Rac dolur penn: kymer y danhogen a'r wermot, verueyn, celidon, walwort, saygh, a phump gronyn o bybyr, a briw wynt ygyt, a berw mwyn dwfyr, ac yf ef yn unprytyawl.

10/7. Eli rac dolur penn: kymer sud y walwort a chwyr newyd ac ystor a berw ygyt ac a hwnnw ir dy eneitrwydeu.

10/8. Y dorri gwaetlin: kymer y dynat pigawc a briw a thempraⁱⁱⁱ wynt gyt a vinegyr a chlwm yn galet wynt ar y brath neu'r dyrnawt.

10/9. Arall yw: kymer deli y morgelyn a briw yn da mywn morter. A chymer emenyn o laeth gwarthec^{iv} a berw, a glanhaa ef wrth y verwi, a dot gyt ac ef y deli hynny ar y tan. Ac odyna gwasc ef drwy ganuas a dot mywn blwch^v y gadw.

10/10. Arall yw: [kymer ddeil y llyssewyn hwnnw yn leissyon a briw wynt a dod ar y brath neu'r dyrnawt a vo yn...]

ⁱ Rawl 73r: vo

ⁱⁱ Rawl 19v: ystrebiri; Rawl 73v: syfi

ⁱⁱⁱ Rawl 73v: mortera

^{iv} Rawl 74r: bywch

^v Rawl 74r: llestyr

10/11. To reduce swelling: take frankincense and wheat flour and the juice of the dwarf elder and wild celery and black nightshade²⁹⁸ and hemlock, and fry them in a skillet on the fire with white virgin lard, and put it where the ache is. If necessary, heat it up again and put it on it.*

10/12. Another is: take the leaves of the white plum tree and flax-seed, and boil them in the milk of a white goat and put it on the sore while warm.*

10/13. To clean a wound: take old pig's lard and incense and new wax and put them on the fire to fry, and then press it through a linen cloth. And when it has cooled, spread it out on a piece of linen and move it twice during the day, and take it off, and put it back on the sore.

10/14. Another is: take the juice of nettles and garden chervil²⁹⁹ and dwarf elder and clear honey and an egg white and wine, the same amount of each one, and put wheat flour with it, and put some of that onto the wound in the morning and the night. And if the wound festers for want of attention, put apostolicon or garden chervil on it.

10/15. To open wounds, and to draw out iron or wood should they be in them: take rye flour and make it into a paste with an egg white and put it on the wound.*

10/16. Another: take common mallow³⁰⁰ and pound it and put it on the wound that way.

10/17. Another is: take soap and put it as wide as the wound may be, and that will open it truly if you do it often.

10/18. Another is: take agrimony and pound it with old lard and put it on the wound, and it will draw out the iron or the wood from whichever limb it may be in.*

THE TEXTS

10/11. Y ostwng hwyd:ⁱ kymer frangk a sensⁱⁱ a chann gwenith a sud y walwort ac aych a morel a hemloc, eu ffrianu mywn padell ar y tan gyt a blonec gwynn gwryr, a dot arnaw lle bo y dolur. Ac o'r byd reit twym drachefyn a dot wrthaw.ⁱⁱⁱ

10/12. Arall yw: kymer deil o brenn plwmas gwynn a llinhat, a berw mywn llaeth gafyr wenn, a dot yn dwym ar y dolur.

10/13. Y lanhau brath: kymer hen vlonec moch a cens a chwyr newyd a dot ar y tan y frianu, ac odyna gwasc ef drwy liein. A phan vo ef yn oer, gwasgara ef ar llet ar lywan a symut ef dwyweith yn y dyd, a thynn, a dot drachefyn ar y dolur.

10/14. Arall yw: kymer sud y dynat a cerffoyl a walwort a mel gloew a gwynn wy a gwin, o bob un kymeint a'e gilyd, a dot gyt ac ef gan gwenith, ac o hwnnw dot ar y brath y bore a'r nos. Ac o'r byd y brath yn bryntu^{iv} o esieu y gadw, dot wrthaw apostolicon neu cerffoyl.

10/15. Y agori bratheu,^v ac y dynnu^{vi} haearn neu brenn o'r byd yndunt: kymer vlawt ryc a gwna yn does gyt a gwynn wy a dot ar y brath.

10/16. [Arall: kymer hok a briw ef a dod velly ar y brath]

10/17. Arall yw: kymer sebon a dot yn gyflet ac y bo y brath, a hwnnw a'e hegry ef yn lle gwir os gwney yn vynych.

10/18. Arall yw: kymer egyrmoyn a briw ef gyt a hen vlonec a dot ef ar y brath, ac ef a dynn y maes^{vii} yr haearn neu'r prenn o'r aelawt y bo.^{viii}

ⁱ Rawl 74r: Meddeginyaeth i ostwg hwyd yn gwaedu

ⁱⁱ Rawl 74r: cens

ⁱⁱⁱ Rawl 74r: dod wrthaw drachefyn a thwym ef

^{iv} Rawl 74v: pydru

^v Rawl 74v: Meddeginyaeth i agori bratheu

^{vi} Rawl 74r: i dynnu ohonunt hayarn

^{vii} Rawl 75r: allan

^{viii} Rawl 75r: a vo mewn aelawt

10/19. If there is iron or wood in a person's body: take nettle root and pound it with virgin lard and honey, and then open the wound and put it on it, and it will draw it out without doubt.

10/20. Another is: take the root of the polypody and wash it well and pound it with old lard and put it on the cut, and it will be healed.*

10/21. For sharp pains in wounds or cuts: in the first three days after the first of April, collect the flowers from these trees and pound them with old lard. And put with it powder made from frankincense and rosin,³⁰¹ and a bit of new wax, and boil it together, and stir it well, and when that is done, strain it through a linen cloth and keep it with you, because it is good.

10/22. For fever and sharp pains in wounds which prevent a person from sleeping: take the root of the hollyhock and the central bark from the elder tree, the same amount of each one, and pound each one separately. And put with it lard and white wine, a similar amount, and boil it well until it becomes thick. And then take a linen cloth that has been pulled as tight as it can be and wet it, and then put powder of alum on the tent and place it on the wound.

10/23. To purge and to clean wounds or cuts: take calamint and pound it and give the juice to him to drink warm, and truly that will make it clean.*

10/24. Another to heal a wound is: take sanicle and red cabbage leaves and wormwood and greater plantain, violet, wild celery, bugle, and the seeds of the bramble, that is, their flowers, and the flowers of the red dead-nettles, and pound those with lard or with butter in a skillet and press it through a linen cloth and put it aside to keep.*

10/25. Another is: take a handful of the herb that is called hound's-tongue,³⁰² and of wild celery, and of brambles, and pound them together in a mortar. And take that juice and put with it a spoonful of clear honey and an egg white, well mixed and clarified, and put with them wheat flour until it is thick, and stir it well together and put it on the wound, and it will heal it.

THE TEXTS

10/19. O'r byd haearn neu brenn mywn korff dyn: kymer wreid y dynat a briw gyt a blonec gwyr y a mel, ac uelly agor y brath a dot arnaw, ac ef a'e tynn y maes heb pedruster.ⁱ

10/20. Arall yw: kymer wreid y polipodiiⁱⁱ a golch ef yn da a briw gyt a hen vlonec a dot ef ar y dyrnawt, a iach vyd.

10/21. Rac gwewyr mywn bratheu neu dyrnodeu: yn y tridieu kyn-taf o galan Ebrill, kascla y blodeu o'r prenneu hynn a briw wynt gyt a hen vlonec. A dot gyt ac ef bwdyr o frangk a cens a rosin, ac ychydic o gwyr newyd, a berw ygyt, ac ymot yn da, a phan darffo hynny, hidyl trwy liein a chadw gennyt, kanys da yw.

10/22. Rac gwres a gwewyr mywn bratheu, y rei a ludyant y dyn gysgu: kymer wreid yr holihock a risc kenawl o brenn ysgaw, o bob un kymeint a'e gilyd, a briw bob vn ohonunt e hunan.ⁱⁱⁱ A dot ygyt ac ef vlonec a gwin gwynn o'r gyffelyb vessur, a berw yn da yny el yn dew. Ac yna kymer liein gwedy y dynni yn dynna ac y galler a gwlych. Ac odyna dot ar y tent pwdyr o alym a gossot ar y brath.

10/23. Y garthu ac y lanhau bratheu neu dyrnodeu: kymer kala-mynt a briw a dyro idaw y'w yfet yn dwym y sud, a hwnnw a'e gwna ef yn lan yn wir.

10/24. Arall yw y iachau brath: kymer sanikyl^{iv} a deil y cochgawl^v a'r wermot a llydan y ford, violet, aych, bugyl, a hat y dryssi, sef yw hynny, eu blodeu wy,^{vi} a blodeu y dynat cochyon, a briw y rei hynny gyt a blonec neu ygyt ac emenyn mywn padell a gwasc ef drwy liein a dot y gadw.

10/25. Arall yw: kymer dyrneit o'r llyssewyn a elwir tauot y ki, ac o smalaech, o'r dryssi, a briw wynt ygyt mywn morter. A chymer y sud hwnnw a dot gyt ac ef lwybeit o uel glan a gwynn wy wedy y gymyscu yn da a'e loewhau, a dot gyt ac wynt gann gwenith yny vo tew, ac ymot yn da ygyt a dot ar y brath, ac ef a'e iachaa.

ⁱ Rawl 75r: a dod ar y brath ac yn ddiogel ef a'y hegyr ac a'y tynn allan

ⁱⁱ Rawl 75r: pollipodus

ⁱⁱⁱ Rawl 75v: ar neilldu

^{iv} Rawl 76r: fenigyl

^v Rawl 76r: y cawl cochyon

^{vi} Rawl 76r: a blodeu y dryssi

10/26. If there is a new wound: pound mint and put it on it and it will be healed.

10/27. Another is, for a wound in the head: pound betony with old lard and put it on it.*

10/28. Another is: take vervain and pound it with salt and old lard, and it will draw out the broken bones and heal the wound.

10/29. To draw out iron or wood from a wound: take a handful of sanicle and a handful of ground-ivy and a handful of hemlock and a handful of betony leaves and pound them and mix them with wine, and drink that drink. And do not drink any other drink until the wound or the cut is healed and clean.

10/30. Another is, to destroy dead flesh that may be in a wound or a cut: take old fat and old muck from a gander, and a crust of rye bread and eggshells and salt, the same amount of each one, and put them in a pot and burn it until they have turned into powder, and grind that powder finely and put it on it.*

10/31. Another is: take two pounds of lime that has been burned and mix it with a pound of orpiment³⁰³ and put that together in a skillet to boil with water. And then remove it from the fire and put it aside to dry, and make a powder from it and put it onto the dead flesh, and it will destroy it.*

10/32. Another is: take the herb that is called wood-sorrel and pound it, and put it onto a piece of linen by the fire to toast and put it onto the dead flesh.

10/33. Medicine for broken bones: firstly, bind the limb that the broken bones are in, and then give him common comfrey to drink every day in the morning and at night. Let a plaster be placed on it made from wine, honey, salt and rye flour, the same amount of each one; mix them together and make a plaster and put it onto it.*

THE TEXTS

10/26. O'r byd brath newyd: briw y mintan a dot arnaw ac ef a vyd iach.

10/27. Arall yw, rac brath mywn penn: briw y danhogen gyt a hen vlonec a dot arnaw.

10/28. Arall yw: kymer y verueyn a briw gyt a halenⁱ a hen vlonec, ac ef a dynn y maes yr esgyrn twnn ac a iachaa y brath.

10/29. Y dynnu haearn neu brenn o vrath: kymer dyrneit o sanikyl a dyrneit o'r eidra a dyrneit o'r hemloc a dyrneit o deil y danhogen a briw a thempraⁱⁱ wynt gyt a gwin ac yf y diawt honno. Ac nac yf diawt arall yny vo y brath neu'r dyrnawt yn iach ac yn lan.

10/30. Arall yw, y lad kic marw a vo mywn brath neu dyrnawt: kymer hen wer a hen dom keilyackwyd a chrouen bara ryc a phlisc wyeu a halen, kymeint o bob un ohonunt a'e gilyd, a dot wynt y mywn crochan a llosc yny vont yn bwdyr, a mal y pwdyr hwnnw yn van a dot arnaw.

10/31. Arall yw: kymer galch wedy y losgi, deu bwys,ⁱⁱⁱ a chymysc ac ef bwys orpimant, a dot hwnnw ygyt mywn poesnet y verwi gyt a dwfyr. Ac odyna^{iv} tynn ef y ar y tan a dot y sychu, a gwna bwdyr ohonaw a dot ar y kic marw, ac ef a'e llad.

10/32. Arall yw: kymer y lyssewyn a elwir aleuya, a briw, a dot ar lywan wrth y tan y grassu, a dot ef ar y kic marw.

10/33. Medeginyaeth rac esgyrn twnn: rwym yr aelawt yn gyntaf gweith y bo yr esgyrn twnn yndaw, ac odyna dyro idaw y'w yfet^v conferi y bore a'r nos beunyd. A phlastyr a dodir wrthaw o win a mel a halen a blawt ryc, o bob un kymeint a'e gilyd, a chymysc ygyt, a gwna blastyr, a dot arnaw.

ⁱ Rawl 76v: briw igit a hen vlonec

ⁱⁱ Rawl 76v: mortera

ⁱⁱⁱ Rawl 77r: ddeu bwys o galch gwedy i losgi

^{iv} Rawl 77r: a phann ddarffo hynny

^v Rawl 77r: yn gyntaf gweith ac gwedy hynny dyro iddaw o'y yfet

10/34. To test which one of these afflicts a sick person, either the flesh that eats the other, or some other festering: first, rub all over the sore with honey, and then take fresh cheese and flour and put them into the ground overnight, and bind it there. And when you move it the next day, if there are holes in the cheese, then you know that the worm is there.*

10/35. Another is: place a black snail onto it overnight, and if you see that the snail has been attacked when you look in the morning, then the worm has been there.*

10/36. To kill the worm: take the root of the black hellebore and boil it in wine and honey. And take a black snail and put it where the corrupt flesh is, and put the confection onto it, and it will kill the worm.*

10/37. Another is: take the juice of the polypody and put it onto it, and it will be healed.

10/38. Another is: take pepper and rye and flax-seed and wormwood, and dry them together and make a powder and put it onto it.*

10/39. How many types of fistula are there?³⁰⁴ Two: warm and cold, and the warm is the most dangerous of the two, with its wide openings, while the cold has narrow openings. For this reason, they need different medicines, because the warm must be treated with cold things, and the cold with warm things.*

10/40. This is how the cold one is healed: take the juice of the ribwort plantain and egg whites and rye flour and make a paste and put it onto the sore and it will be healed. Leave it on it until it falls off of its own accord, and do that until it is healed.*

10/41. For the warm one: take rye flour and clear honey and make a cake and put it onto it full of holes.³⁰⁵ And when necessary, remove that one and put another one onto it.*

THE TEXTS

10/34. Y brofi pa vn a vo ar dyn yn y glwyfo, ae y kic a ys y llall ae pydri arall: yn gyntaf ir y dolur o bob parth idaw a mel, ac odyna kymer gaws gwyr y a blawt a dot wynt yn y daear nosweith,ⁱ a chlwm ef yno. A thrannoeth pan y symuttych, o'r byd tylleu yn y kaws, gwybyd di vot y pryf yno.

10/35. Arall yw: dot wrthaw ar hyt y nos volchweden du, ac o'r gwely di y volchweden gwedy y tharaw drannoeth pan y hedrychych,ⁱⁱ y pryf a vu yno.

10/36. Y lad y pryf: kymer wreid yr elebre du a berw ef mywn gwin a mel. A chymer volchweden du a dot ar y dolur lle bo y kic drwc,ⁱⁱⁱ a dot y confecciwn arnaw, ac ef a lad y pryf.

10/37. Arall yw: kymer sud y polipodii a dot wrthaw, a iach vyd.

10/38. Arall yw: kymer bybyr a ryc a llinhat a wermot, a sych y rei hynny y gyt a gwna bwdyr a dot arnaw.

10/39. Py sawl amryw gleuyt ysyd o grawn? Deu: twym ac oer,^{iv} a'r twym yssyd bericla o'r deu, a ffroeneu ehalaeth idaw, a'r oer yssyd a ffroeneu kyuing. Ac am hynny reit yw amryw vedeginyaetheu udunt, kanys y gwressawc yssyd reit y vedeginyaethu a phetheu oeruelawc, a'r oeruelawc^v a phetheu gwressawc.

10/40. Val hynn y hyecheir yr oeruelawc:^{vi} kymer sud y lancelle, a gwynn wyeu, a blawt ryc, a gwna does a dot ar y dolur a iach vyd. A gat y drigyaw wrthaw yny dygwydo e hunan y wrthaw, ac uelly gwna yny el yn iach.^{vii}

10/41. Rac y gwressawc: kymer gann ryc a mel gloew a gwna deissen a dot yn dyllawc wrthaw. A phan vo reit, symut honno a dot wrthaw arall.^{viii}

ⁱ Rawl 77v: nosweith ar y tylle

ⁱⁱ Rawl 77v: symuttych

ⁱⁱⁱ Rawl 77v: y kic drwc ymewn

^{iv} Rawl 77v: vn twym ac arall oer

^v Rawl 78r: petheu oerfelawc

^{vi} Rawl 78r: yr oerfelawc ddolur hwnnw

^{vii} Rawl 78r: a dot ar y dolur a gat wrthaw hyt pann ddygwyddyaw e hunan a iach vyd

^{viii} Rawl 78r-78v: Meddeginyaeth dros y kic a ddrewo ac a vo gwressawc: Kymer gann ryc a mel gloew a gwna yn does. Ac yn deissen dot ar y tylle, a phann vo reit ef a dot wrthaw

10/42. For the common one: take hemp and pound it finely, and dilute it in a decoction made from wheat, and boil it well and put it on the sore for a night and half a day. And then remove it and wash the sore with a man's urine. Then make sure that you put onto it a powder that is made like this: take a goose's feathers and pull the rough from them, and then burn them and make a powder and put that on the sore. And put onto it boar lard or hog lard, and then put a cabbage leaf on it. And take good old beer made from wheat with no barley in it and no other grain, and fill a new pitcher with that beer, and put salt into it and arnament and pitch, the same amount of each one, and new wax, more than of any of the others, and boil them together until they are thick. And then put it on the floor and let it cool, and make a plaster, and first put onto the sore the powder that was described above, and the plaster and a cabbage leaf on top of that, and move it morning and night. And give him wood avens to drink in the morning, because the day that he drinks wood avens juice, the sore will not be any greater or wider than it was before.*

10/43. Another is: take the juice of the wood avens, and the juice of the hollyhock and honey and the milk of a cow that is a single colour, and flax-seed,³⁰⁶ and pound them together and put them into a pitcher made of new clay and boil them well, and put it on the sore as hot as possible, and give him wood avens juice to drink until he is healed.*

10/44. Another is: take powder made from pepper and boil it with vinegar until the vinegar has entirely boiled away and it is dry. Then add alum, resin, and verdigris to it, and mix it with honey and wet a rag in it and bind it on the sore and it will be healed.*

THE TEXTS

10/42. Rac yr un kyffredin:ⁱ kymer garth a briw yn van, a gwlych mywn lleissw a wneler drwy wenith,ⁱⁱ a berw yn da a dot ar y dolur nossweith a hanner dydgweith. Ac yna tynn hwnnw y wrthaw a golch y dolur a thrwnwgk gwr. Ac yna edrych dy vot yn dodi arnawⁱⁱⁱ ef bwdyr a wneler val hynn: kymer esgyll gwyd a thynn y garw y wrthaw,^{iv} ac yna llosc wynt a gwna bwdyr a dot hwnnw ar y dolur. A dot arnaw ynteu v lonec baed neu v lonec twrch, ac odyna dot vn o deil y kawl^v arnaw. A chymer hen gwryf da a wneler drwy wenith heb dim o heid yndaw nac vn yt arall, a llanw o'r kwryf hwnnw ysten newyd, a dot halen yndaw ac arnyment a phyc, kymeint o bob un ohonunt a'e gilyd, ac o gwyr newyd mwy noc o vn ohonunt, a berw ygyt wynt yny vo tew. Ac odyna tynn y'r llawr ef a gat y oeri, a gwna blastyr, a dot wrth y dolur yn gyntaf y pwdyr a dywetpwyt uchot a'r plastyr a dalen o'r kawl ar uchaf hynny, a symut ef y bore a'r nos. A dyro idaw bore y yfet auans, kany s y dyd y hyfo ef sud yr auans, ny byd mwy y dolur na llet no chynt.

10/43. Arall yw: kymer sud yr auans a sud yr holihock a mel a llaeth bywch a vo unllyw a llinhat a briw wynt ygyt, a dot wynt mywn ysten o brid newyd,^{vi} a berw yn da, ac yn dwymaf ac y galler dot ef ar y dolur, a dyro idaw sud yr auans y'w yfet yny vo iach.

10/44. Arall yw: kymer bwdyr o bybyr a berw gyt a vinegyr yny darffo berwi y vinegyr yn llwyr ac yn sych.^{vii} Ac odyna dot gyt ac ef o alym ac ystor a verdygreys, a chymysc gyt a mel a gwlych glwt yndaw a chlwm ar y dolur a iach vyd.

ⁱ Rawl 78v: arall Medeginyaeth dros yr vn kyffredin.

ⁱⁱ Rawl 78v: o gwrw oc a wneler o wenith

ⁱⁱⁱ Rawl 78v: edrych vod i ddodi arnaw

^{iv} Rawl 78v: i wrthynt

^v Rawl 78r: ddalen o gawl

^{vi} Rawl 79r: ysten newyd

^{vii} Rawl 79r: berwi y vinegyr yni vo oll yn sych

10/45. A drink to heal the flesh that consumes the other flesh: take bugle, sanicle, wood avens, agrimony, wood sage, scarlet pimpernel, flax flowers, red cabbage, rose flowers,³⁰⁷ the same amount of each one, and add the same amount as all of those put together of madder root, and boil them in wine or good beer. And put so many pounds of honey with them, and so many gallons of water, and then boil it. And when it has boiled well, strain it through a cloth and put it to keep in a glass or in a clay vessel. And let it stand there two days, and then give it to him to drink cold in the morning and warm in the evening.

10/46. Medicine to heal a weeping sore³⁰⁸ that is festering to the point of gangrene: take arnament, honey, and wine, and boil them well together and daub the sore with that.*

10/47. Another is: take old lard and mercury and frankincense³⁰⁹ and mastic and a little pepper and pound each of them separately. And then mix them with the cold lard and put the mercury with it and daub the sore by the fire.*

10/48. Another is: take dock root and pound it and press out the juice, and add to it the juice of the calamint and the juice of the yarrow and the juice of the greater plantain and the juice of the ribwort plantain and put it together in a skillet on the fire along with lard, and daub the sore with that wherever it may be.

10/49. For gout in the bone:³¹⁰ take the seed of the henbane³¹¹ within the same herb and put it under the embers to roast well, and press it well through a cloth and then there will be from that,³¹² and daub the sore with that.*

10/50. Another is: take rose oil and daub it, and give him the juice of the wood sage with hyssop and wine to drink.*

THE TEXTS

10/45. Diawt y iachau y kic a ys y llall:ⁱ kymer bugyl, sanigyl, auans, egymoyn, ambros, pimpyrnol,ⁱⁱ blodeu y llin, cawl cochyon, blodeu yr egroes, o bob vn gymeint a'e gilyd, a dot gyt ac wynt o'r madyr gymeint a'r rei ereill oll o wreid y madyr, a berw wnt mywn gwin neu gwryf da. A dot y sawl pwys o vel gyt ac ef, a'r sawl galwyn o dwfyr, ac odyna berw. A phan darffo y verwi yn da, hidyl trwy liein a dot y gadw mywn gwydyr neu mywn llestyr prid. A gat y sefyll yno deudyd,ⁱⁱⁱ ac yna dyro idaw y'w yfet y bore yn oer a'r nos yn dwym.

10/46. Medeginyaeth y iachau gwaew gwlyborawc a vo yn crawnu ar gangkyr: kymer arnyment, mel, a gwin, a berw yn da ygyt wynt ac ir y dolur a hwnnw.

10/47. Arall yw: kymer hen vlonec ac aryan byw a frangk a cens a mastic ac ychydic o bybyr a briw bob un ohonunt ar wahan.^{iv} Ac odyna kymysc wynt ygyt a'r blonec oer a dot yr aryan byw gyt ac ef ac ir y dolur wrth y tan.

10/48. Arall yw: kymer wreid y tauol a briw a gwasc eu sud y maes, a dot attaw ynteu sud kalament a sud milleffoyl a sud llydan y ford a sud lancelte, a dot ygyt y mywn padell ar y tan gyt a blonec, ac a hwnnw ir y dolur pa le bynnac y bo.

10/49. Rac gwaew idwu yn yr asgwrn:^v kymer hat y morgelyn y mywn yr un llyssewyn a dot dan y lludw y rostyaw^{vi} yn da, a gwasc trwy liein yn da, ac yna ef a vyd o hwnnw, ac a hwnnw ir y dolur.^{vii}

10/50. Arall yw: kymer oyl o ros ac ir ef, a dyro idaw y'w yfet sud y says gwyllt^{viii} ac isop a gwin.

ⁱ Rawl 79v: y kic drwc

ⁱⁱ Rawl 79v: a'r brastu

ⁱⁱⁱ Rawl 79v: yni vo tew

^{iv} Rawl 80r: ar neilldu

^v Rawl 80r: Meddeginyaeth dros wayw iddwf yn yr asgwrn

^{vi} Rawl 80r: bobti

^{vii} Rawl 80r: ac yna ef a vyd oyl ac a hwnnw ir y dolur ('and then there will be oil, and daub the sore with that')

^{viii} Rawl 80v: yfet sayge gwyllt

10/51. Another is: take white peas and put them in a skillet on the fire to toast, and then make a powder from them and daub the place where the sore is with clear honey, and pound some of the powder on it, and put a piece of linen on it and bind it and leave it that way until it falls off of its own accord.*

10/52. For an affliction:³¹³ take cat fat and sheep tallow and the juice of the dwarf elder and wild celery and some polypody and black nightshade³¹⁴ and common mallow,³¹⁵ and put with them honey and pitch and new wax and wheat flour and boil them together in a skillet. And after they have boiled well, press them through a linen cloth and put them into a box to keep, and that is good for every pain.*

10/53. Another is: take rye flour and add to it the juice of the dwarf elder and make two cakes from it and toast them under the embers. And after they have toasted well, take one warm and cut it into two crusts, and put one warm on the sore, and then put the other on the sore warm when the first one has cooled, and move them that way until it is healed.*

10/54. For piles, that is, a type of flesh that grows in the anus: take the herb that is called chamomile³¹⁶ and make a powder from it and put it onto the sore, or give him the juice from it to drink and it will be healed.*

10/55. To make hair grow: take a mouse and a wren and put them into a new clay pot on the fire until one can make a powder from them. And then take bay oil and boar lard and pitch and goat blood and mix them together in a skillet over the fire and make an ointment from them.

THE TEXTS

10/51. Arall yw: kymer bys gwynyon a dot wynt mywn padell ar y tan y grassu, ac odyna gwna bwdyr ohonunt ac ir y lle y bo y dolur a mel gloew, a briwⁱ o'r pwdyr hwnnw arnaw, a dot lywan arnaw a chlwm arnaw a gat uelly yny dygwydyⁱⁱ y wrthaw e hunan.

10/52. Rac gwaew:ⁱⁱⁱ kymer vlonec cath a gwer dauat a sud y walwort ac aych ac o'r polipodii a morel a hock, a dot gyt ac wynt vel a phyc a chwyr newyd a blawt gwenith, a berw wynt ygyt mywn padell. A gwedy berwo yn da,^{iv} gwasc drwy liein a dot mywn blwch y gadw, a da yw rac pob ryw waew.

10/53. Arall yw: kymer vlawt ryc a dot gyt ac ef sud y walwort a gwna ohonaw dwy deissen a chras wynt dan y lludw. A gwedy crassont yn da,^v kymer vn yn dwym ohonunt, a chrouenna yn dwy grouen, a dot vn yn dwym ar y dolur, ac odyn,^{vi} dot y llall ar y dolur yn dwym gwedy yd oero y gyntaf,^{vii} a symut wynt uelly yny vych iach.

10/54. Rac y ffich,^{viii} sef yw hwnnw, ryw gic a dyf yn y fwndment: kymer y llyssewyn a elwir y cantgronyn, a gwna bwdyr ohonaw a bwrw ar y dolur, neu dyro y sud idaw y yfet a iach vyd.

10/55. Y beri y wallt dyfu: kymer lygoden a dryw a dot wynt mywn crochan prid newyd ar y tan yny aller gwneuthur pwdyr ohonunt. Ac yna kymer oyl o lorer^{ix} a blonec baed^x a phyc a gwaet gafyr, a chymysc wynt ygyt ar y tan mywn padell a gwna eli ohonaw.

ⁱ Rawl 80v: bwrw

ⁱⁱ Rawl 80v: ddygwyddo

ⁱⁱⁱ Rawl 80v: arall

^{iv} Rawl 80v: a phan vont wedy i berwi yn dda

^v Rawl 81r: a phann ddarfo i crassu yn dda

^{vi} Rawl 81r: a gwedy hynny

^{vii} Rawl 81r: pann vo hi gyntaf yn oer

^{viii} Rawl 81r: Meddeginyaeth dros y figure

^{ix} Rawl 20r: lorei

^x Rawl 20r: blonec kath

10/56. Another is: take flour made from the corncockle³¹⁷ and oil made from egg yolks and make a plaster from them and put it on the place that you want the hair to grow.

10/57. Another is: take vinegar and the same amount of rose oil and galingale and make a powder from it and put the powder with the oil and the vinegar. And firstly, rub well the place where you want to grow the hair with a linen rag and then daub it with that ointment.

10/58. For wind in a person's stomach, give him this powder to eat in his food: take wild marjoram and rue leaves and anise³¹⁸ and caraway³¹⁹ and mint and calamint and bullwort and clove, mastic, frankincense,³²⁰ and make a powder from all these and give it to him in his food.

10/59. To relieve a swelling: take frankincense and wheat flour and the juice of the dwarf elder and wild celery and black nightshade³²¹ and hemlock and fry them in a skillet on the fire with white virgin lard and put it where the sore is and it will heal. And if necessary, warm it up again and put it on it, and it is good.*

10/60. Another is: take the leaves of the white plum tree and flax-seed and boil them in the milk of a white goat and put it warm on the sore, and it will be healed.*

THE TEXTS

10/56. Arall yw: kymer vlawt a wneler o'r kokyll,ⁱ ac oyl a wneler o velyn wyeu, a gwna blastyr ohonunt a dot lle mynnych vot gwallt.ⁱⁱ

10/57. Arall yw: kymer vinegyr, a'r gymeint arall o oyl o ros, a gal-ingal, a gwna bwdyr ohonaw a dot y pwdyr a'r oyl a'r vinegyr. Ac yn gyntaf, rugyl yn da y lle y mynnych dyfu y gwallt a chlwtt lliein, ac odyna ir ef a'r eli hwnnw.ⁱⁱⁱ

10/58. Rac gwynt mywn kylla dyn, dyro idaw y'w vwyta y pwdyr hwnn yn y vwyty: kymer origan a deil y rut ac anys a chyarwei a mintan a chalamaint a meos a girofre, mastic, ffrangk encens,^{iv} a gwna bwdyr o'r rei hynny oll, a dyro idaw mywn y vwyty.^v

10/59. Y ostwng hwyd: kymer a cens^{vi} a chann gwenith a sud y wal-wort ac aych a morel a hemloc, a ffria wynt mywn padell ar y tan gyt a blonec gwynn gwyrty, a dot arnaw lle y bo y dolur, ac ef a wellaa. Ac o'r byd reit, twym drachefyn a dot wrthaw, a da yw.

10/60. Arall yw: kymer deil prenn plwmas gwynnyon a llinhat a berw mywn llaeth gafyr wenn a dot yn dwym ar y dolur, a iach vyd.

ⁱ Rawl 20r: kagyl ('dung')

ⁱⁱ Rawl 20r: lle y mynnych dyfu gwallt

ⁱⁱⁱ Rawl 20r: ir ef gyt a'r oelment

^{iv} Rawl 81v: frank encenst

^v Rawl 81v: a dyro y pwdyr o'r rei hyn oll iddaw yn i vwyty

^{vi} Something is missing here, perhaps *frangk*, c.f. Book 10/11.

UNIQUE COLLECTIONS

As well as the numbered collections, each manuscript also contains a number of remedies unique to itself. These have been collected here.

British Library Additional 14912

British Library Additional 14912 (BLAdd) contains a unique collection of nineteen remedies on ff. 76v–81r. These are designated BL/1–19. This collection is preceded by a fragment from a Latin destinary, which gives general prognostications for men and women based on the sign of the zodiac under which they were born, and is followed by prognostications for the character of the coming year based on the day of the week on which New Year's Day falls. Unlike the unique recipes in the other three manuscripts in this corpus, the BLAdd unique recipes form a distinct group or book on their own. They are not interspersed with other remedies, and they have their own unique plant-name profile.

Many of the remedies in this collection are meant to treat strangury and urinary problems (BL/3–14), and eye problems (BL/15, 17, 18). There is also a version of the ‘save’ remedy at BL/16 which is also found at Book 5/1. BL/19 is a short tract on the virtues of ‘scabious’, which incorporates a Latin verse on the uses of that herb. The text ascribes the verse to Macer Floridus, the fictional author of a famous Latin verse herbal. In reality, the verse comes from the poetic medical manual *Flos Medicinae* associated with the medical school of Salerno. A later reader has added his own Welsh verse translation of this passage above the text. The text on scabious has been produced by a person well versed in Welsh literature, as it claims that one of the virtues of this herb is that it will make a person *yn llawen orawenus* ('happy-cheerful'), a phrase used in a number of literary texts including the Fourth Branch of the *Mabinogi*, *Brut y Brenhinedd*, *Ystoria Bown de Hamtwn* and *Saith Doethion Rhufain*. The source of this collection is not known, although the unique use of the Anglo-Norman plant-name *channete* for common cudweed in BL/16 may indicate an Anglo-Norman source.

BL/1. This is a medicine in the form of a drink, the making of which has been demonstrated by the command of God from these herbs, namely, from tansy, and hemp tops, and red dead-nettle tops, and red bramble tops,³²² and red cabbage tops, and greater plantain, and wood avens, and madder, the same amount of each one of them as the others, but add the same amount of madder as of all the herbs mentioned, and pound them together in a mortar and boil them [...] hard. And after that [...] a linen cloth. And let this drink be given [...] warm in the afternoon and cold in the morning. And let a leaf from the cabbage be placed on the wound with no other medicine, and that liquid will come out through the wound, and in that way he will be healed on the inside first and after that on the outside.

BL/2. One can make pills from those herbs mentioned above, which can be kept through the year, namely, if they are assembled in May, or at least before the feast of John the Baptist.³²³ And let them be pounded well, and do not let them be boiled, rather let them be made immediately by hand into small pills, and let them be dried without sun and without too much wind, and then let them be kept. And when someone is wounded, let one ball be broken, and let half be given to the wounded person in clear beer, and let a leaf of the red cabbage be placed on the wound, and in that way the wound will be healed.

BL/3. For strangury: turnip seed³²⁴ is good for strangury, if it is pounded well and drunk in the morning, or if its roots are put into a drink.*

BL/4. For strangury, drink common gromwell, saxifrage, and alexanders, and that is good.*

BL/5. Also, take wild plums and those herbs, and boil them well, and pound them well in a mortar, and mix a portion of honey with them, and boil them well again until it becomes a porridge, and let a course of that be eaten every morning, and he will certainly be healed.

BL/6. To cause urination, take the legs of a goat or a billy-goat, and let them be burned, and let them be made into dust, and let them be drunk in a drink every morning, and he who uses it will be healed.*

THE TEXTS

BL/1. Llymma veddeginyaeth ar ddiot a ddangosser y gwneuthur drwy arch Duw o'r llysseuoedd hynn, nyd amgen, o'r tansi, a brig y kywarch, a brig y dynad coch, a brig dryssi cochyon, a brig y kawl cochyon, a'r plantaen, ac auans, a madyr, kymein a chymein o bob vn onaddunt a'i gilydd, eithir dodi kymeint o'r madyr a'r holl dywededigion llysseuoedd, a'i morteru igyd mywn morter a'y berwi [...]w cadarn. A gwedy hynny, y [...] liein. A rodder y ddiot hon [...]dic pryd echwydd yn glaerdwym a'r boreu yn oer. A doder dalen o'r kawl ar y brath heb amgen veddeginyaeth, ac ef a ddaw y ddiot honno drwy yr brath, ac velly y iacheir o vuwn yn gyntaf a gwedy o'r tu allan.ⁱ

BL/2. O'r dywededigion llysseue hynny y gellir gwneuthur pelenev, y rei a ellyr i kadw drwy y vilwythyn, nyd amgen, o'r kunyllir mywn Mis Mai neu o'r leiaf kyn gwl Jeuan Vedyddywr. A briwer hwynt yn dda ygyd, ac na verwer, eithyr yn gydnelyt gwneler hwynt a dwylo yn bele bychein, a sycher hwynt heb heul ac heb ormodd gwynt, ac velly cadwer hwynt. Ac pan vo vn brathedic, torrer vn belen, a roer y hanner y'r brathedic mywn kwrw claeir, a doder dalen ar y brath o'r kawl kochyon, ac velly y byd iach y brath.

BL/3. Rac y tosted: had eruin ysyd dda rac y tostedd, y vriwaw yn dda ac yuet y boreu, neu o'y gwreidd ar ryw lynn.

BL/4. Rac y tostedd, yuet y grwnuil, dormaen, a'r alexandyr, a da yw hynny.

BL/5. Heuyt kymer ygyt a'r llysseu hynny eirin, a berw yn dda, a mortera yn dda, a chymsc vel dogyn ac wynt, a berw elchwyl yn dda yny vo iwd, a bwytaed gwrs ohanaw bop bore, a iach vydd yn ddiogel.

BL/6. Y beri pissaw, kymer aghelledd gauyr neu vwch, a llosger, a gwneler yn dwst, ac yuer mywn ryw lynn pob boreu, a iach vydd a'e aruero.

ⁱ The lacunae in this remedy have occurred because the bottom left corner of the page has been ripped out.

BL/7. For someone who is urinating blood, take the juice of parsley and melilot and common mallow and honey and rye flour, and let a warm plaster be made, and let it be put on a cloth while very warm on his groin and under his penis, and he will be healed.*

BL/8. For strangury, take common gromwell and parsley and red dead-nettles and honey and cherry stones and pound them well and let them be boiled in beer and drink it.*

BL/9. For obstructed urination, pound cumin well in a mortar, and mix the powder with billy-goat urine, and drink it often, and you will be healed.

BL/10. Also, boil radish in wine and drink it.*

BL/11. Also, pound common mallow and garlic hard and drink it with strong wine.*

BL/12. For strangury, this is good: take two parts water-cress, and the third part wild celery, and pound them well in a mortar, and drink parsley juice in the morning and last thing at night.*

BL/13. For strangury, take vervain and yarrow and garden parsley, and pound them together in a mortar into a drink, and let him drink it.

BL/14. For urinating blood, take garlic heads and boil them for a long time in milk or another liquid after they have been pounded well in a mortar, and let it be drunk.*

BL/15. The best medicine, whoever should use it for his eyes for forty days: get the herb that is called *apium* (this is the herb wild celery), fennel, and the herbs that are called *ruta* (that is rue), vervain, betony, and agrimony, and elder leaves, and wall germander, and clover, and scarlet pimpernel, and vervain³²⁵ and sage, and pound them together in a mortar with the urine of a male child, and sixteen peppercorns that have been made into powder, and add honey so that it is the consistency of an ointment. And keep that ointment in a copper box: that is proven.*

THE TEXTS

BL/7. Y'r neb a vo yn pissaw gwaet, kymer sudd persli a'r godrwyth a'r hockys a mel a blawt ryc, a gwnaet flastar brwd, ac yn dwym iawn dodet ar y werddyrr ar vrethyn ac ydan y wialen, a iach vydd.

BL/8. Rac y tostedd, kymer y gromuil a'r persli a'r dynat koch a mel a mein suriawn a mortera a berwer mywn kwrwf ac yuet.

BL/9. Rac attal pissaw, mortera gwmin yn dda, a chymysc y pwdyr a thrwnc bwch, ac yf yn vynych, ac iach vyddy.

BL/10. Heuyt, berw rydeins mywn gwin ac yuet.

BL/11. Heuyt, briwaw hockys a garllec yn kadarn ac yf gida gwin kadarn.

BL/12. Rac y tostedd, da yw hynn: kymer verwr y dwr dwyran, a'r drydedd o'r mers, a mortera yn dda, ac yf y sudd y persli y bore a'r nos yn ddiwethaf.

BL/13. Rac y tosted, kymer y veruein a'r vilfeit a'r persli, a mortera ygyd ar ryw lynn, ac yuer.

BL/14. Rac pissaw gwaet, kymer benneu garllec a berw yn hir mywn laeth neu lynn arall gwedy morterer yn dda, ac yver.

BL/15. Y Ueddeginyaeth oreu, pwy bynnac a aruero ohonei y lygeit ddeugein niwarnot: keis y llyssewyn a elwir apium (sef y llyssewynn hwnnw mers), y fine[gyl],ⁱ a'r llysseu a elwir rutam (sef yw hwnnw, ryw), y verwein, dannoc seint fred, a'r truw, a deil yr yskaw, a'r kemedrios, a'r meillon, a'r pinpernel, a'r waetlys wenn, a'r sage,ⁱⁱ a'y morteru ygyt ac vrin mab gwyry, ac vn gronyn ar bymthec o pypyrr gwedy y gwnelyr yn bwdwr, a dodi mel yn gyndewed ar eli. A chadw yr eli hwnnw mywn blwch o goppyr: prouedic yw hynny.

ⁱ The letters 'gyl' have been added above in a later hand.

ⁱⁱ A later hand has added the word *dof* ('tame, domesticated, garden') into a space left by the original scribe.

BL/16. This is ‘save’, a wound ointment. Take goose fat, and saxifrage, and crosswort, and bugle, and heath speedwell, and sanicle, and herb-Robert,³²⁶ and common St John’s wort, and herb-Walter,³²⁷ and common comfrey, and vervain, and daisy [...] and hemp tops, and red cabbage tops, and red clover tops, and red bramble tops,³²⁸ and madder, and columbine, and old thistles,³²⁹ and common gromwell,³³⁰ and violet, and teasel,³³¹ and meadowsweet, and agrimony, and honeysuckle,³³² and greater plantain, and ribwort plantain, and mouse-ear-hawkweed, and pignut, and [...] and broom flowers, and betony, and tansy, and southernwood, and sage, and red dead-nettle tops, and vervain tops, and yarrow, and strawberry leaves, and scarlet pimpernel, and common cudweed, and wood avens, the same amount of each one of those herbs, except for wood avens, the same amount as all of those herbs mentioned, and collect them in May, or at the latest before the feast of John. And after that, pound them in a mortar and mix them well with May butter that has been made from fresh milk without water and without salt, and purify it on the fire. And whoever does not have May butter, let him take another butter, but make it pure and leave it to cool for a spell. And after that, mix it well with the herbs in a mortar or in another vessel, and after that put it into a closed vessel to rest for seven days until there are grey streaks on its surface, and after that put it into a vessel and strain it through a linen cloth, and after that leave it to cool, and let the water run out from underneath it, and after that clarify it on the fire and leave it to cool and put it to keep into a vessel. And the sick person should drink it in the morning and last thing at night, as much as a grain of barley or of wheat, and put a red cabbage leaf or a red bramble³³³ leaf onto the wound every day and every night and then the drink. And he may drink it with wine or beer or water as the first drink in the morning and the last at night, and in that way it will heal the injured person without a need for medicine, unless the person is unable to get these herbs.*

THE TEXTS

BL/16. Saf yw hwnn, eli brath. Kymmer vloneg gwydd, a thormaen, a'r crosic, a'r glesin y koet, a'r wrnerth, a'r senigle, a'r droetrudd, a'r erinlys vawr, ac herb water, a'r comferi, a'r waedlys wenn, a llygat y dydd [...],ⁱ a brig y kywarch, a brig y cawl cochyon, a brig y meil-lyon cochyon, a bric y dryssi cochyon, a'r madyr, a'r columbina, a'r hen yskall, a'r grwmui, a'r violet, a gwialen y bugeil, a'r erweint, a'r tryw, a'r therfoile,ⁱⁱ a'r henllydan, a'r llwynidydd, a'r mouser,ⁱⁱⁱ a'r bywi, a'r [...],^{iv} a blodeu y banaddyl, a dannoc sanfred, a'r tansie, a southurnefod, a'r sage, a bric y dynat cochyon, a bric y ferfein,^v a'r vilfyd, a deil y syfi, a'r pinpernel, a'r channete, a'r auans, o pob llyssewyn o'r rei hynny gymeint a chymeint, eithir o'r afans kymeint ac o oll ddywedigyon llyssyoedd hynny, a'y kasklu mis Mei, neu o'r chwyraf kynn gwyl Jeuan. A gwedy hynny, mortera hwynt a chymyska yn dda gyt ac emenyn Mei a wneler heb ddwfyd a heb halen o lefrith, a'y buro ar y tan. A'r neb ny bo emenyn Mei, kymerset emenyn arall, namyn y wneuthur yn buredic a'y adel wers y oyri. A gwedy hynny y gymyscu yn dda mywn morter neu mywn llestyr arall ef a'r llysseu, a gwedy hynny y ossot mywn llestyr kayat y orffwys seith niwarnawt yny vo rucheu llwyt ar y wyneb, a gwedy hynny y dorri mywn ryw lestyr a'y hiddlo drwy liein, a gwedy hynny y adel y oyri, a gollwg y dwfyr y rydec ymeith oddy dano, a gwedy hynny y loywi ar y tan a'y adel y oyri a'y ddodi y gadw mywn llestyr. A'r clwyuedic a ddyly yuet y bore a'r nos yn ddiwethaf, kymeint a gronyn o heidd neu o wenith, a dodi dalen o deil y kawl cochyon neu ddeil drysi cochyon ar y weli beunydd a feunoeth, ac y yno y ddiot. Ac ef a digawn y yuet gyt a gwin neu cwrw neu ddwfyd ar ddiot kyntaf y bore a'r diwethaf y nos, ac velly y iachaa y brathedic heb amgen veddeginyaeth, ac ony cheif dyn yr oll llysseuoed hynny.

ⁱ The scribe has left a space here, perhaps to indicate illegible text in his original, or because he knew otherwise that something was missing here.

ⁱⁱ A later hand has added the words *deil y gwyddwydd* ('honeysuckle leaves') above the text. This is probably an error for *cherfoile*.

ⁱⁱⁱ A later hand has added the words *klust y llygoden* ('mouse ear') above the text.

^{iv} The scribe has left a space here, perhaps to indicate illegible text in his original, or because he knew otherwise that something was missing here.

^v A later hand has added *wen* ('white') above the text here.

BL/17. To cause a person to see, here are health-giving preparations, namely, the valuable ointment that is called Collyrium, which is the best of all for all the faults of old eyes, from their pains and their darkness, for those who see nothing at the present time, those who cannot get any kind of help, a medicine: white pepper, saffron crocus, balsam, raven bile, three grains of bull bile,³³⁴ two of old honey, two of old white wine, one cupful of pepper. Pound them as fine as possible, mix wine and fennel juice, three or four pounds.³³⁵ Take the preparations that were all mentioned, mix, and that is Collyrium. And daub the eyes, and that will help powerfully.*

BL/18. Also hare bile, eel bile, and the bile of a chicken or a cockerel, and the brightest foam from old honey,³³⁶ and the clearest water, and mix it together in a bright clean vessel, and let the eyes be daubed with that gently with a feather. Galen says, the eyes that are daubed with that ointment will be able to see the stars in the light of day.*

BL/19. Scabiosa (greater knapweed),³³⁷ drink its juice nine times or for nine days, will drive out every type of aposteme, and will make a person happy, cheerful,³³⁸ and jubilant, and will cause the stomach to quench its heat (that is, to moderate), and to digest the food. Greater knapweed has many virtues, as the sage who is called Macer says, who wrote the verse:³³⁹

Urbanus himself was ignorant of the power of scabious,
In fact it clears the breast which old age compresses externally,
It heals the lung, it purges the area of the sides,
It breaks an aposteme through proven gentle ability,
Its juice being drunk, harmful poison is expelled.
It removes sluggishness from cattle, it destroys venom,
Scabious fully restores the stomach from weaknesses.*

BL/17. Y beri ennill golwc, llymma iachwyolygon gweirdabeu, nyt amgen, yr eli gwrthuawr a elwir Collibrium, yr hwnn yssydd oreu oll rac holl veieu llygeit henyon, o'e koddyanneu a'e tywyllwch, y'r rei ny welant ddim yn kedrychawl amser, y rei ny allant gaffael neb ryw gan-horthwy, meddiginiaeth: y pypyr gwyn, saffyr, balsami, bystyl kiguran, bystyl tarw tri gronyn,ⁱ iiⁱⁱ o uel hen, iiⁱⁱⁱ o hen win gwyn, vn fioleit^{iv} pypyr. Briw yn vanaf oll, kymysca win a sudd y fenigyl, tri neu ddeu bwys. Kymer y kweirdabeu a ddywetpwyt ygyt, kymysca, a hnwnw uydd Kollirium. Ac ir y llygeit, ac ef a'e kanhorthwya yn alluawl.

BL/18. Heuyt bystyl yskyuarnawc, bystyl llyssewyn, a bystyl iar neu keilawc, a llwydi gloywaf o hen vel, a dwr glowaf, a'e tymheru ygyt mywn llester gloew glan, ac o hnwnw elier y llygeit ac asgell yn garedic. Galien a dyweit, y llygeit a irer a'r ireit hnwnw, hwynt a allant welet y syr mywn eglur ddiwarnawt.

BL/19. Scabiosa (y benlas), yuet y sudd naweith neu naw niwarnawt, a bellaa pob ryw postuun, ac a beir dyn yn llawen orawenus goruoeddus, ac a beir y'r kylla diffiaw (sef yw hynny, tymheru), a berwi yr ymborth. Llawer o rinweddeu yssyd ar y benlas, mal y dyweit yr athro a elwir Macer, vnde versus:

Urbanus per se nesiuit vim scabiose,
Nam purgat pectus quod comprimit extra senectus,
Sanat pulmonem, purgat laterum regionem,
Rumpit apostema leni uirtute probata,
Succus potatur uitus uirus vacuatur,
Langores pecundum tollit, dirruendo venenum,
Languentum stomachum plene raparat scabiosa.

ⁱ A later hand has added *o bat celidonia* ('of greater celandine seeds') in the left margin.

ⁱⁱ A later hand has added *llwyteit* ('spoonfuls') above the text.

ⁱⁱⁱ A later hand has added *llwyteit* ('spoonfuls') above the text.

^{iv} A later hand has added *o sudd y ffenigyl* ('of fennel juice') above the text.

THE TEXTS

Cardiff 3.242

Card has a number of unique recipes on pp. 68–9. These are designated C/1–16. In reality, only C/2, 3, 9–11, 14, and 15 are actually unique: the rest are versions of recipes also found in Books 2, 3, 4, and 8. As this is a relatively compact collection, the remedies which also appear in Books 2, 3 4, and 8 are edited here as well, with information about their occurrence elsewhere in the corpus in the ‘Further Notes’ which follow the edition.

C/1. For streaming flow of blood, take vervain³⁴⁰ and add it to water and drink it, and the flow of blood will break.*

C/2. For bleeding from a wound, take common St John's wort and boil it in thickened fresh milk, and put mint into it well, and leave it on the fire for a good while, and drink it every morning.

C/3. For a nosebleed, let blood abundantly from the nostril, and bind a good binding on his little finger.

C/4. For a spider bite, put insects onto it.*

C/5. For a snake bite, take greater plantain and common knapweed and greater knapweed and add them to water and drink it.*

C/6. For worms, take wine and your own urine and mint and mix them together and drink it fasting.*

C/7. Or take elder bark and hawthorn bark and boil them together and drink it every morning.*

C/8. For warts, take the watery discharge from the trees and wash them often.*

C/9. Or take wood-sorrel and put it onto it warm.

C/10. Or take lady's-mantle and rub it with it.

C/11. For hoarseness, take mugwort and red dead-nettle and greater plantain and boil them well in goat whey and drink a cupful of it every morning.

C/12. For pain or swelling inside a person, take goat whey on its own and add honeysuckle³⁴¹ to it and drink it for three mornings in a row.*

C/13. To remove a festering sore from a person, take sheep tallow and oat flour and great mullein leaves and scarlet pimpernel and boil them together until they make a porridge and put it onto it, and it will release him.*

C/14. If there is swelling in a person's limb that is numb, let him take groundsel and goose droppings and curdled cheese and let him put it onto it while warm and it will come to a head.

C/15. If you want to remove swelling from a person, take yellow iris and add it to water and give it to him to drink.

C/16. For a sharp pain in the eye, a cautery in the hollow of the eyebrow, and another in the hollow of the cheek, and the third on the temple, and that is good.*

THE TEXTS

C/1. Rac gwaetlin rydegawc, kymer y waetlys a tharaw ar dwfyr ac yf ef, a'r gwaetlin a dyrr.

C/2. Rac gwaetlin o archoll, kymer yr eirinllys a berw drwy lefrith prud, a dot y mintan yndaw yn da, a gat ar y tan ef ias da, ac yf ef bop bore.

C/3. Rac gwaetlin froen, gollwng waet ar y froen yn amrosgo, a gwasc rwym da ar y bys bychan idaw.

C/4. Rac brath adyrcob, dot yr ednot wrthaw.

C/5. Rac brath neidyr, kymer yr erlyryat a'r bengalet a'r benlas a tharaw ar dwfyr ac yf.

C/6. Rac llyngher, kymer win a'th drwngk dy hun a mintan a'e kymyscu ygyt a'e yfet ar dy gythlwng.

C/7. Neu gymer risc yr ysgaw a ric yr yspyd a berw ygyt ac yf bop bore.

C/8. Rac dauadenne, kymer dwfyrgrawn o'r gwyd a golch yn vynych.

C/9. Neu gymer suryon a dot wrthaw yn dwym.

C/10. Neu gymer y veidawc ac ir ac ef.

C/11. Rac y crygu, kymer y ganwreid a'r dynat coch a'r erlyryat a berw yn da trwy veid geifyr ac yf gpanoit o hwnnw bop bore.

C/12. Rac dolur ymywn dyn neu hwyd, kymer veid geifyr yn symyl a tharaw graf y geifyr arnaw ac yf dri bore ar untu.

C/13. Y vwrw crawn o dyn, kymer wer dauat a blawt keirch a deil fiol y frud a'r diwythyl a berw ygyt yny vont yn iwt a dot wrthaw, ac ef a'e dilifra.

C/14. O'r byd hwyd mywn aelawt bydar y dyn, kymeret y glaerllys a baw gwydeu a chaws keuleit a dodet yn dwym wrthaw, ac ef a benna.

C/15. O'r mynn yd ynnu hwyd o dyn, kymer elestyr a tharaw ar dwfyr a ro idaw y yfet.

C/16. Rac gwaew llygat, llosc ym pant yr ael, ac arall ym pant y grud, a'r trydyd yn y kyuys, a hynny yssyd da.

THE TEXTS

Oxford Rawlinson B 467

Rawl contains a number of unique remedies scattered throughout a large collection of recipes from Books 5b, 6b, 7, and 8b. These recipes are in Booklet 2 and are found on ff. 26r and 28r–29r. The recipes from Books 5b, 6b, and 8b which surround these recipes, while bearing the same contents as their counterparts in BLAdd, Card, and RBH, seem to have been re-written or reworded, or perhaps they represent different translations of the same material. The collection begins, as does Book 3, with a short introduction ascribing the texts to the Physicians of Myddfai.³⁴² This introduction is much condensed, and does not name the physicians themselves or their patron. This collection is not as compact as that in Card, so the surrounding remedies from Books 5b, 6b, 7, and 8b have not been edited here, but they have been noted in the text of the edition. A more complete picture of the manuscript context of these recipes can be seen in Appendix 1: ‘Manuscript Contents’.

R/1. Here, through the support of God on high, is the art that has been collected from the learning of the Physicians of Myddfai, and it is proven.

[Book 6b/62, 63, Book 5b, 77, 31, Book 6b/66, 67, Book 7/5-7, 9-14, 16, 17, Book 5b/40, 79, Book 6b/45-8, 53-5, 36, 37, 34, 39-41, 45, 49, 50]

R/2. For palsy or the falling sickness, at the beginning of the illness let the patient drink his own urine for nine days.*

R/3. For madness, drink vinegar and betony and daisy for fifteen days.

R/4. For the falling sickness, drink the blood of a lamb which has not had any of its mother's milk as soon as it comes out of the body.*

R/5. Or let ravens be burned in an unbroken clay vessel, and drink that ash in water.*

[Book 6b/5, 6, 4]

R/6. Or take a boar's bladder that is good and full of urine, and the blood of a three-year-old billy-goat. And if you do not believe, throw the strangury stone into the bladder, and it will break by the next day. And let a woman be treated with a sow's bladder.*

[Book 6b/7, 14, 13]

R/7. For coughing, drink powder from the orpiment stone with hard-boiled eggs for thirteen days.

[Book 8b/45]

R/8. For deafness or a disease of the ears, put leek juice and goat bile into your ears.*

R/9. For aching eyes, fill an eggshell with the juice of fennel and rue and clear honey and wine and a small boy's urine.*

THE TEXTS

R/1. Llyma, gan borth Duw goruchaf, geluydyt a gynullwt o dysc Medygon Myduei, a phrovaldwy yw.

[Book 6b/62, 63, Book 5b, 77, 31, Book 6b/66, 67, Book 7/5–7, 9–14, 16, 17, Book 5b/40, 79, Book 6b/45–48, 53–55, 36, 37, 34, 39–41, 45, 49, 50]

R/2. Rac parlis neu heint dygwyd, yfet y claf yn dechreu y heint y drwnic e hun naw nieu.

R/3. Rac ynvnyderwyd, yf yr eissyl a'r bettoni a llygat y dyd pymthec nieu.

R/4. Rac heint dygwyd, yf waet oen heb gaffel dim o laeth y vam yn gyn urytet ac y del o'ë gorf.

R/5. Neu loscer adar brein mywn pridell gyuan, a'r lludu hwnnw y yfet mywn dwfyr.

[Book 6b/5, 6, 4]

R/6. Neu gymer chwyssigen baed a'r trwng yn da a gorllawn, a a gwaet bwch teir blwyd. Ac onys credy, bwrw vaen y tostet yn y chwyssigen, ac ef a dyr erbyn tranoeth. A medigynaether gwreic a chwyssigen hwch.

[Book 6b/7, 14, 13]

R/7. Rac pessychu, bwyta dwst o vaen yr eurbibeu gyt ac wyeu kalet xiiii dieu.

[Book 8b/45]

R/8. Rac bydyderi neu heint clusteu, dot sud y kenin a bystyl gafyr y'th glusteu.

R/9. Rac dolur llygeit, llanw bliscyn wy o sud y funygyl a rut a mel gloyw a gwin a thtrwng mab bychan.

THE TEXTS

Jesus 111 (the Red Book of Hergest)

RBH contains a unique group of recipes in cols 938–9. These have been designated J/1–13. As in Card, many of these remedies also appear elsewhere. Recipes J/1, 2, 5, and 11 also appear in Book 7, and J/7 also appears in Book 9. Nevertheless, as this is a relatively compact collection, like Card but unlike Rawl, these remedies have been included in the edition, with information about where they appear elsewhere in the corpus in the ‘Further Notes’ which follow the edition.

J/1. If you want to avoid ever suffering from toothache, every time that you wash, chafe the inside of your ears with your fingers.*

J/2. For a pustule, take a cockerel or a chicken (according to the nature of the person, whether it be a man or a woman) and put its bottom that has been plucked onto it until the bird dies, and that will extract the poison.*

J/3. Whoever would like to remove warts, let him put daisy that has been pounded with dog urine onto them, and they will all fall off.*

J/4. Whoever would like to exterminate fleas, let him place wormwood into the sea for one hour, and then let him place it to dry in the sun. And when they are dry enough, those fleas that touch them will be dead.*

J/5. To exterminate flies, let mugwort be put in the place where they are accustomed to come, and those of them that touch the herbs will be dead.*

J/6. For a snake bite, let elder juice be drunk, which will disperse all of the poison.

J/7. Whoever loses his reason or his speech, let him drink cowslip juice within two months of losing it, and truly he will be healed.*

J/8. Whoever wishes to know what is in a pregnant woman's belly, either a boy or a girl, let him watch her as she sits and as she stands, and if she moves the right foot first, it signifies a boy, if the left, a girl.

J/9. If you want to differentiate between a woman and a maiden, chip a jet stone into water and give it to her to drink, and if she is a woman, she will urinate immediately; if she is a maiden, she will not go any more than she did before.

J/10. If you want the cockerel not to crow, rub his comb with oil, and he will be quiet.*

J/11. For a cataract, let ground-ivy juice be put into it and the cataract will break and the eye will be unscathed and clear.*

J/12. The little boy who cries continually, let his temples be rubbed with stag fat, and he will cry less often.

J/13. If there is a pustule on a dangerous place on a person, and you wish to move it from its place, this is how it is moved: let great mullein leaves be taken, and let them be pressed onto the place from which it is wanted to go, and it will flee an inch and a half from the herbs.*

THE TEXTS

J/1. O'r mynnny na del y dannoed itt byth, y gyniuer gweith yd ymolchych, kyffro dy glusteu o'e mywn a'th uyssed.

J/2. Rac y crugyn, kymer geilawc neu iar (herwyd ual y bo y dyn, ae yn wr ae yn wreic) a dot y din wedy'r blufyaw hyt pan uo marw yr ederyn wrthaw, a hynny a'e diwennwyna.

J/3. Pwy bynnac a uynno tynnu dauatenneu, dodet wrthunt llygat y dyd wedy briwer gyt a thrwnc ki, ac wynt a dygwydant oll.

J/4. Pwy bynnac a uynno diua whein, dodet y wermot yn y mor trwy un awr, ac odyna dodet y sychu wrth yr heul. A gwedy bont sych digawn, a ymgyuarffo ac wynt o'r chwein, wynt a vydant ueirw.

J/5. Y diua klyyon, dotter y gannwreid yn y lle y gnottaont dyuot, ac a ymgyfarffo ohonunt a'r llysseu, wynt a vydant ueirw.

J/6. Rac brath neidyr, yver sud ysgaw, yr hwnn a wascara yr holl wenwyn.

J/7. Pwy bynnac a gollo y synnwyr neu y ymadrawd, yuet sud y briallu ovywn y deu uis y collo, ac yn wir iach uyd.

J/8. Pwy bynnac a vynno gwybot beth a uo yg croth gwreic ueichawc, ae mab ae merch, edrychet arnei o'e heisted ac o'e seuyll, ac os y droet deheu gyntaf a symut, mab a arwydoccaa, os yr asseu, merch.

J/9. O'r mynnny wybot gwahan rwng gwreic a morwyn, nad uaen muchud ymywn dwfyr a dyro idi o'e yuet, ac os gwreic vyd, yn diannot hi a y bissaw; os morwyn, nyt a mwy no chynt.

J/10. O'r mynnny na chano y keilawc, ir y grib ac olew, a mut uyd.

J/11. Rac magyl ar lygat, dotter yndaw sud eido y dayar, a'r magyl a tyrr a'r llygat a uyd diargywed a gloyw.

J/12. Y mab bychan a dalho ar wylaw, irer y deu gyuys a mer hyd, ac anuynychach yd wyl.

J/13. O'r byd y crugyn yn lle perigyl ar dyn, a mynnu y symut o'le, ual hynn y symudir: kymerer deil ffliol y ffrud, a gwasger o'r parth y mynner wrthaw, ac ef a ffy rac y llysseu uotued a hanner.

Notes

1. Peniarth 119, p. 55.
2. The names of these fevers are problematic and do not seem to reflect contemporary fever terminology. For that reason, I have chosen to translate them literally rather than attempting to associate them with any particular medieval disease category. Pughe and Diverres translate *teirton vud* as ‘latent fever’. *Teirton* is borrowed from the Latin *tertiana* (‘tertian fever’), that is ‘fever attributed to the humour choler becoming putrified... fever attacks ... that recur every second day’ (Norri, ‘tertian fever’), and *mud* means ‘mute’. Pughe takes *teirton* to refer to ‘fever’ in general rather than to tertian fever in particular, and he may be correct in this, however I have used the term ‘tertian fever’ throughout as I cannot be certain of the identification of this condition. For a discussion of these names see Morfydd Owen, ‘Names for sicknesses and disease in medieval Welsh’, in S. Zimmer (ed.), *Kelten am Rhein: Akten des dreizehnten Internationalen KeltoLOGICKongresses*, vol. 2 (Mainz am Rhein: Verlag Philipp von Zabern, 2014), pp. 205–16, especially p. 211.
3. Pughe and Diverres render *teirton gryd* as ‘intermittent fever’. *Cryd* means ‘shivering, shaking’, although it is also used to refer to fever in general. See Book 2/32, 6/53, 6/54, 6b/53, 6b/54, 6b/55, 8/9, 8/15 and 9/61 for remedies for *cryd* (‘fever’). The analogues for the remedies suggested for this fever in the recipes at Book 1/10–12 suggest that they are meant to treat a tertian fever – that is, an intermittent fever caused by putrefying yellow bile. It may be that *teirton gryd* represents an independent Welsh disease name. The assonance between *mud* and *cryd* may also be significant, and may have played a role in the word choice here.
4. I have followed Pughe and Diverres in rendering *brat gyfarfod* as ‘ephemeral fever’ – that is, a ‘fever of short duration (in most texts said to last only one day); thought to be caused by bodily spirits disturbed by excessive heat’ (Norri, ‘ephemera’). According to John Davies of Mallwyd’s 1632 *Dictionarium Duplex*, *bratgyfarfod* indicates *febris ephemera*, and Thomas Wiliems of Trefriw describes it as a *diaria febris* (GPC, ‘bradgyfarfod’). Literally meaning ‘a meeting of betrayal, a conspiracy’, it would seem to indicate a fever of sudden onset or short duration, although this is far from certain.
5. Pughe and Diverres translate *twymyn* as ‘inflammatory fever’. A form of the adjective *twym* (‘warm’), according to GPC it simply means ‘fever’. Norri describes ‘hot fever’ as a ‘fever dominated by the hot quality’, although, once again, the Welsh name may not be meant to represent this particular condition (Norri, ‘hot fever’).
6. Diverres renders *gwall dwymyn* tentatively as ‘cerebral fever’ based on the context, rejecting Pughe’s interpretation of this ailment as ‘typhus’. Used adjectivally before a noun in close compound, *gwall* can mean ‘poor’ ‘bad’, ‘unwise’, ‘ill’, ‘false’ or ‘accidental’ (e.g. *gwallgyngor* ‘bad counsel’, *gwallsynnwyr* ‘insanity’,

NOTES TO THE TRANSLATION

gwalltrefn ‘disorder’, *gwalltan* ‘accidental fire’, later developing into ‘devouring fire, consuming fire’). Of these compounds, *gwalltan* is the only one to appear before the seventeenth century, and it occurs in the legal texts (*GPC* ‘gwall’). *Gwall twymyn* could thus mean something like ‘false warm fever’, or, under the influence of *gwalltan*, something like ‘consuming warm fever’, which is how I have interpreted it.

7. Pughe identifies *echwreid* as meadowsweet. See the plant-name index (Index 2) at the end of this volume for an explanation of this herb as sanicle.
8. Pughe and Diverres identify *iewydd* as butcher’s-broom, and *GPC* defines it as ‘unknown kind of plant’, and analyses it as a combination of the elements *iau* (‘liver’) and *gwýdd* (‘wood, shrub’). It does not appear in the medieval glossaries, and I have nothing upon which to base a translation, so I have left it.
9. Pughe and Diverres translate *creulys uendigeit* as tutsan based on *WB* (1813) and *creulys war* as dwarf elder. *Creulys fawr* is the usual term for dwarf elder in the glossaries, and this is how I have interpreted it as well. *Creulys fendigaid* does not appear in them, although plant names incorporating the element *bendigaid* (*bendigaidlys*, *dail y fendigaidd*) appear for tutsan from the fifteenth century, and the sixteenth-century glossary in BLAdd15045 has *crevlvs vawr vendicaid* for dwarf elder. It may be that *creulys war* was originally a gloss on *creulys uendigeit*, both referring to dwarf elder: this is how I have interpreted it. Note that this doublet (*a'r greulys uawr a'r greulys uendigeit*) appears again in the RBH copy of Book 1/13, and may indicate that the RBH scribe has mistaken a gloss for another herbal ingredient on two occasions. Note also that the analogous remedies at Book 6/8 and Book 8/20 contain *crelys* and *crewlys vendigeit* respectively, arguing that this is the same herb. Middle English analogues to that recipe suggest that the herb in question is dwarf elder.
10. Pughe and Diverres interpret *canwreid benngoch* as amphibious bistort based on *WB* (1813). See Index 2 for an explanation of this herb as red mugwort.
11. Pughe and Diverres translate *henllydan* as birthwort. See Index 2 for an explanation of this herb as greater plantain.
12. Pughe and Diverres translate *pennlas* as field scabious. See Index 2 for an explanation of this herb as greater knapweed.
13. Pughe translates *pybyrllys* as ‘pepper mint’. I have interpreted it tentatively as Spanish pellitory based on the medieval glossaries. Nevertheless, there may be some confusion in those particular glossary entries, as ‘pepper wort’ does not seem an apt description for the chamomile-like Spanish pellitory. Pughe may be correct here, otherwise this name may be meant to indicate another type of ‘pepper-wort’ such as dittander.
14. Pughe and Diverres translate *rysswyd* as wild privet. See Index 2 for an explanation of this herb as common myrtle.
15. Pughe translates *erwein* as yellow goat’s-beard. See Index 2 for an explanation of this herb as meadowsweet.

16. Pughe translates *mabcoll* as water avens. See Index 2 for an explanation of this herb as wood avens.
17. Pughe and Diverres translate *trydon* as agrimony. The glossary in NLW 2034 supports this reading, but all others are agreed in associating this herb with wood dock.
18. Pughe and Diverres translate *gwenenillys uan* as bastard balm. See Index 2 for an explanation of this herb as small melilot.
19. Diverres translates *kyngaw man* as the fruit, that is the seed pod, of agrimony following *WB* (1813). See Index 2 for an explanation of this herb as lesser burdock.
20. GPC gives a range of meanings for *bolwst* including bellyache, gripes, colic, rupture and hernia (GPC ‘bolwst’). The seventeenth-century individual responsible for the English-language notes throughout the medical texts in RBH (described by Daniel Huws as a poor hand. See his ‘Llyfr Coch Hergest’, p. 25) interpreted it as dropsy. Pughe and Diverres translate *bolwyst* as ‘abdominal complaint’ based on the two elements of which it is composed, *bola* (‘belly’) and *gwst* (‘pain, difficulty, malady’). Pughe, following the seventeenth-century annotator, interprets the different types of *bolwyst* as different types of dropsies and translates *bolwyst lyn* as ‘ascites’, *bolwyst goludd* as ‘peritonitis’, *bolwyst belleneu* as ‘abdominal tumor’ and *bolwyst wynt* as ‘tympanites’. I have interpreted *bolwyst* as a compound of *bola* (‘sack, cod, scrotum’) and *gwst* (‘pain’) and interpreted it as ‘hernia’, because the four Welsh names seem to correspond with the description of different types of hernias found in treatments of this condition (see the discussion in ‘Further Notes’ for such treatments).
21. Pughe and Diverres interpret the form *gurinc* in RBH as bog-myrtle. The forms *vrum* and *vrm* in Rawl and BLAdd are difficult to interpret. The latter may in fact be *vrin* (‘urine’), but this does not explain the former. Both may represent the adjective *gurm* (‘blue’), used as a feminine noun, and referring to a blue flower or plant. I am unable to offer any further suggestions for the form *vrum*, so I have left it.
22. Pughe translates *todeit* bay leaves and Diverres renders it as sundew based on *WB* (1813). See Index 2 for an explanation of this herb as navelwort.
23. Pughe translates *cylennyd* as river startip. See Index 2 for an explanation of this herb as liverwort.
24. Pughe translates *glessin* as borage. See Index 2 for an explanation of this herb as bugle.
25. Pughe translates *redegawc* as moss and Diverres renders it as lichen based on *WB* (1813). See Index 2 for an explanation of this herb as lungwort.
26. Pughe and Diverres translate RBH’s *vusyc* as ‘moss’ by interpreting it as an error for *misyc* and positing it as a form of the word *musogl* (‘moss’). The forms in Rawl (*vussic*) and BLAdd (*uussuc*), and those at Book 1/14, indicate that the form in RBH is not a mistake, but rather that it was meaningful to all three scribes, although that meaning is not apparent today. I have left the word as it is.

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- in the Welsh text rather than accept Pughe and Diverres's suggestion, because, as well as the violence done to the word itself, this suggestion also means that all three scribes have interpreted the masculine *mwsogl* as a feminine noun.
27. This may also refer to marsh-mallow. See Index 2 for an explanation of the interpretation common mallow.
28. Pughe and Diverres translate *hlylythyr* as stinking hellebore based on *WB* (1813). See Index 2 for an explanation of this herb as stinking iris.
29. *Berw* (lit. 'boiling') can refer to the state of boiling, a boiling liquid or the bubbling or foam that arises during the process of boiling. Given the following condition (*tra gafer*, 'while it can be had') I have interpreted *berw* here as the short-lived product of the process of boiling and translated it as 'foam'.
30. Pughe and Diverres interpret this remedy as referring to 'abdominal tumor'. In the context of hernias, I have interpreted the adjective *dicithr* ('strange, foreign, external') as 'external', that is, referring to a hernia in which the intestines have escaped their usual place.
31. *Magl* is borrowed from Latin *macula* and retains a similar range of meanings. The primary meaning ('spot, blemish, stain') is retained in the numerous remedies for *magl ar y llygad* ('a spot on the eye, cataract'). See Book 4/18, 7/9, 8/11, 9/36 and J/11 for these. The secondary meaning ('snare, noose, trap, fetter') may be related to this, and refers to material that is spotted or blemished, i.e. with holes. Thus medieval Latin *macula* refers to netting, mesh, and mail armour (*DMLBS* 'macula'). Where *magl* does not specifically refer to an eye blemish, I have taken it in this second sense, to refer to some sort of netting or mesh material, in this case being used as a restraint or a truss. See Book 3/7 for another example of *magl* being used in this way.
32. The remedies distinguish between two types of milk, that is *llaeth* ('milk') and *llefrith* ('fresh milk'). The Welsh translation of John of St Paul's *Flores Diaetarum* has *llaeth* for *lac* ('milk'), which it describes as cold and wet in nature. The Welsh translator uses the word *llefrith* to translate *lac recens* ('new milk'), which is distinguished from *lac* in being hot in nature. See T. Lewis (ed.), *A Welsh Leech Book, or Llyfr o Feddyginiacth* (Liverpool: D. Salesbury Hughes, 1914), p. 68 for the Welsh text, and Elena Parina, 'A Middle Welsh Translation of *Flores Diaetarum*', *Indo-European Linguistics and Classical Philology*, 19 (2015), pp. 623–9 for a discussion of the relationship between the Welsh and Latin texts.
33. Pughe and Diverres interpret *canwreid bengoch* as amphibious bistort. See Index 2 for an explanation of this herb as red mugwort.
34. Pughe translates *ieutot* as butcher's-broom. See Index 2 for an explanation of this herb as heath speedwell.
35. This may also refer to marsh-mallow. See Index 2 for an explanation of the interpretation common mallow.
36. See the note at 1/6 for a discussion of this word.

37. This form does not appear in any of the medieval glossaries and its meaning is unclear. Pughe and Diverres translate it as ground-ivy, but the latter notes that D. Silvan Evans interprets it as creeping persicaria or knotgrass based on the identification of other *canwraidd* forms with members of the genus *Persicaria* L., in combination with the descriptor *rhedegog* (running or creeping). The medieval plant-name glossaries seem to use *canwraidd* to refer to plants identified as mugworts, including mugwort, red mugwort, and tansy. ‘Creeping mugwort’ may refer to a plant in this category, but it is not clear which one.
38. This may also refer to marsh-mallow. See Index 2 for an explanation of the interpretation common mallow.
39. Pughe translates *ieutot* as butcher’s-broom. See Index 2 for an explanation of this herb as heath speedwell.
40. Pughe translates *glessin* as borage. See Index 2 for an explanation of this herb as bugle.
41. I have followed Diverres here in translating *taraw ar* as ‘mix with’ rather than as ‘add to’. BLAdd may preserve the more correct reading, in which the bark is to be pounded with the hands before being added to the liquid, rather than the whole concoction being mixed with the hands as in Rawl and RBH.
42. Pughe translates the RBH reading *trygyon* as wood sorrel, while Diverres interprets it as a form of *drigon*, that is, sheep’s sorrel. Neither that form, nor Rawl’s *drighon*, nor BLAdd’s *drigan* appear in the medieval glossaries. *Drigon* appears in *WB* (1813) as a variant of *dringol* which Hugh Davies identifies as sheep’s sorrel.
43. This may also refer to marsh-mallow. See Index 2 for an explanation of the interpretation common mallow.
44. The end of this recipe in Card has been replaced by the end of another recipe, as it is a cure for haemorrhoids, not maladies of the eye and sight. In RBH the remedy ends with dietary advice for the patient to ensure he has regular bowel movements, which is more appropriate and probably correct. See the note in the Welsh edition for the text.
45. *Man* has a wide array of connotations, including ‘spot, blemish, stain, mark, pimple, boil, swelling’ (*GPC* ‘man²’). I have interpreted it as ‘boil’ due to the directions given in recipe 2/5 for *man gwedu y bwryo y dam* (‘a man which has expelled its contents’). This indicates a matter-filled swelling, and also agrees with the description of *man* which accompanies a Latin charm in Card, *rac y mann a phob ryw gyuot o’r a uo ar dyn* (‘for man and every type of swelling that might be on a person’, p. 1).
46. *Llefrith* refers specifically to fresh milk, which is distinguished from *llaeth* (‘milk’) by being hot in nature, as opposed to cold and wet. See the note at Book 1/10 for discussion.
47. Pughe interprets *amranwen* as stinking chamomile and Diverres as scented mayweed based on *WB* (1813). In the medieval glossaries, *amranwen* refers to

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- a number of plants known as mayweed including scented mayweed, scentless mayweed, and stinking chamomile. For this reason I have translated it as ‘mayweed’, with the understanding that it may refer to any of these plants.
48. Jones translates *gwactlys* as knotgrass. Pughe and Diverres translate RBH’s *uedllys* as meadowsweet, interpreting it as *meddlys* (‘meadow-wort’). I have interpreted BLAdd’s *vetllys* as *gwaedllys* based on the reading in the similar recipe in Book C/1. See Index 2 for an explanation of *gwaedllys* as vervain, although note that this identification is uncertain, and it may also be meant to represent eyebright. The Middle English analogue given in ‘Further Notes’ argues for the former.
 49. Pughe translates *mabcoll* as water avens. See Index 2 for an explanation of this herb as wood avens.
 50. Pughe translates *beidawc lwyt* as betony. See Index 2 for an explanation of this herb as mugwort.
 51. Pughe translates *beidiog las* as selfheal. See Index 2 for an explanation of this herb as ground-ivy.
 52. Pughe and Diverres translate *henllydan* as birthwort. See Index 2 for an explanation of this herb as greater plantain.
 53. The form *vennwen* is not immediately comprehensible. Diverres, following Pughe, takes it to represent *mennwen* and interprets it as a copying mistake for *meiwen*. He translates this as thorn-apple based on *WB*(1813). The thorn-apple originates in North America and is not a native British plant. It is also highly poisonous and would not be suitable for applying to the teeth. See D. Bown, *The Royal Horticultural Society Encyclopaedia of Herbs*, revised edition (London: Dorling Kindersley Ltd, 2014), p. 190 for information on this plant. I have interpreted the form as *mennwen* for *meinwyn* (‘a fine linen cloth’). This interpretation is also supported by the analogue provided in the discussion in ‘Further Notes’.
 54. Pughe and Diverres translate *henllydan* as birthwort. See Index 2 for an explanation of this herb as greater plantain.
 55. Pughe and Diverres interpret *crafy geifir* as ramsons. See Index 2 for an explanation of this herb as honeysuckle. According to the glossaries, it would also be possible to interpret this herb as annual or dog’s mercury, but the poisonous nature of this herb and the analogues provided in ‘Further Notes’ argue against it.
 56. According to the medieval glossaries, *elinog* may also refer to water-pepper. I have translated it as bittersweet as that plant has a woody stem like the others in the remedy, and because worms were often treated with bitter simples such as wormwood (Demaitre 2013, p. 259).
 57. Diverres interprets the RBH reading *atrwm* as the name of an astringent. Pughe translates it as ‘natron’, i.e. a soda ash mined from Egyptian deserts used primarily in glass-making (Lev, pp. 118–19). I have translated it as ‘atrament’, that is

- vitriol, because, despite the toxic nature of this substance, it was used in remedies to combat worms. See the discussion in ‘Further Notes’ for examples.
58. Pughe and Diverres interpret *henllydan* as birthwort. See Index 2 for an explanation of this herb as greater plantain.
 59. Pughe and Diverres interpret *penlas* as field scabious. See Index 2 for an explanation of this herb as greater knapweed.
 60. Pughe and Diverres translate *ammwydon bron* as ‘mammary glands’, while Jones translates the form *mwydon assen* found in the version of this triad at Book 7/4 as ‘the soft parts between the ribs’. *Amwydyn* (pl. *amwydon*) seems to be a variant on *mwydyn* (pl. *mwydon*), which stems from a root meaning ‘pith, soft core’. This seems, on comparison with Book 7/4, to be a reference to the soft tissue of the rib cage, as Jones surmised, and this is how I have interpreted it as well.
 61. Literally meaning ‘horse-mites’ or ‘horse-itch’, this condition has been interpreted as a sort of ringworm or itchy skin rash. Diverres translates it as ‘dry patches’, and notes that a more recent hand has added the interpretation ‘Ring worms’ to the margin in RBH. John Davies of Mallwyd defines it as ‘impe-tigo’. The comparable remedy at Book 4/24 recommends this treatment for *derwhyden wlyb* or ringworm.
 62. The word *llyngeranc* seems to be a compound of *llyn* ('liquid, water') and *cranc* ('cancer'), and I have taken it to refer to a cancerous tumour filled with a liquid substance. The similar remedies at Book 4/5 and Book 8/10 as well as the analogues in the note indicate that this remedy is meant to treat a cancer.
 63. Pughe translates *gwilammec* as ‘feasting’, while Diverres interprets it as a growth on the eye. William Salesbury defines it as ‘sore yeyes’ in his 1547 dictionary, while John Davies of Mallwyd defines it as conjunctivitis or glaucoma in 1632. Thomas Jones defines it as a cataract in his 1688 dictionary, and John Walters describes it as a blood-shot or a haw in the eye in 1770. See GPC, ‘gwilammec’ for these. Given the confusion about the nature of this condition, I have translated it as ‘sore eyes’ following Salesbury.
 64. Pughe translates *sychbilen* as ‘a dry film’ while Diverres interprets it as a leu-coma or a scar on the cornea. Thomas Wiliems of Trefriw is the first to identify *sychbilein* as cataracts in the sixteenth century. The term literally means ‘dry membrane’ and may also refer to dryness of the surface of the eyes.
 65. This refers consistently to the membrane around the brain, which is not a bone. It may be that the scribe of RBH has changed *cryadur* to *iat* ('cranium') to correct this. The use of *iat* is also in keeping with the assertion in RBH that none of these bones are with a person when he is born, as the bones of the head have not yet knitted together, although the dura mater is certainly present.
 66. Pughe and Diverres translate the Red Book’s *lludyas eghî* as ‘impotency’.
 67. Pughe and Diverres translate the Red Book’s *uedlwyn* as ‘birch’, taking it to represent *bedlwyn* ('birch grove'). I have taken it to represent *guedlwyn* and interpreted it a variant reading of BLAdd’s *gwydlwden*.

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68. Pughe and Diverres interpret *henllydan* as birthwort. See Index 2 for an explanation of this herb as greater plantain.
69. Pughe translates *ar unyeit* as ‘as much as you like’ while Diverres translates it as ‘together’. The syntax seems to suggest that it is an ingredient in the recipe, but I am unable to offer any suggestions for it so I have left it.
70. Pughe and Diverres interpret *morgelyn* as sea-holly. See Index 2 for an explanation of this herb as henbane.
71. Pughe and Diverres interpret *ffiol y ffraud* as foxglove. See Index 2 for an explanation of this herb as great mullein.
72. The introduction in Rawl does not make mention of the Physicians, merely stating that the texts had been collected together *trwi borth Duw goruchaf* (‘through the help of almighty God’). This is a direct verbal echo of the longer preface found in BLAdd and RBH. Rawl has a second introduction which does mention the Physicians at f. 26r: ‘Llyma gan borth Duw goruchaf geluydyt a gynullwt o dysc Medygon Myuei, a phrovadwy yw’ (‘Here with the help of almighty God is the art that has been collected together from the learning of the Physicians of Myddfai, and it is proven’). This introduction appears at the beginning of a selection of recipes from Books 5, 6 and 7 as well as several unique recipes which appear in this edition under the title ‘Rawlinson Unique’. The recipes from Book 5 and Book 6 in this section differ from the main versions of those books, and seem to have been reworked, or they may represent a different translation of the same material.
73. Jesus 22, ff. 1r–v: ‘Llyma rosyn y uengineth o dysc Medygon Myuei, a [ph]rofadwy eu bot yn wyr, n[id] amgen no Rywallon ved[yc] a’y veibyon, sed ynteu y tra[i] hynny, Kadwgo[n], [G]rufut, ac Einon. Hyn o lyuyr a dyl[ai] pop medyc y wybot yn [gyff]redyn, a’y gadw ganthaw yn da rac ovyn pally o’[e] geluydyt, megys dallav y klaf o’e wall ef ...’ (‘Here is the rose of medicine, from the learning of the Physicians of Myddfai, and it is proven that they are true, namely, Rhiwallon the physician and his sons, that is those men, Cadwgion, Gruffydd, and Einion. Every physician should know this book generally and should keep it with him well in case his art fails him, such as blinding the patient through his error ...’). I have supplied the text in brackets at some points where the manuscript is illegible.
74. Peniarth 119 p. 55.
75. Peniarth 204 p. 21; Peniarth 119 p. 55.
76. Rhys Gryg (d. 1234), the son of Rhys ap Gruffudd of Deheubarth. After many years of conflict with the sons of Gruffudd ap Rhys over the control of parts of Carmarthenshire and Ceredigion, Rhys Gryg was confirmed as lord of Ystrad Tywi, including the castle of Dinefwr, by Llywelyn ap Iorwerth in his gathering held at Aberdovey in 1216. See J. B. Smith, ‘Gruffudd ap Rhys (d. 1201)’, *Oxford Dictionary of National Biography* (Oxford University Press, 2004; online edn, January 2008) (<http://www.oxforddnb.com/view/article/11700>, accessed 9 November 2016).

77. Diverres translates this as ‘until it is healed’. I have interpreted *tonneuher* as a verb based on the noun *ton* (‘skin’), with thanks to Dafydd Johnstone for this suggestion.
78. The reading in RBH is more accurate here. *Breint* (‘status, honour’) generally refers to an individual’s status, while *dlyyet* refers to his rights, what is owed to him. Here, the physician is owed this payment, which is based on services rendered, not on his status. For these terms see Dafydd Jenkins, *Hywel Dda: The Law* (Llandysul: Gomer, 1986). I am grateful to Dr Sara Elin Roberts for clearing up this point for me.
79. The adjective *gulyborog* (‘watery’) may refer to the condition of the eye, i.e. that it is watery, or it may refer to the nature of the humour causing the condition, i.e. caused by excess phlegm, or perhaps excess red humour (blood). Analogues to this recipe indicate that it is meant to treat watering eyes caused by an excess of humours in the head, either phlegm or blood.
80. See the note at Book 1/8 for an explanation of *magl* as ‘restraint’ here.
81. I have translated this term as it appears in Rawl and RBH, with the first element (*sych*) meaning ‘dry’, although the text in BLAdd reads *syth*, which means ‘straight’ or ‘direct’. *Sychgernyn* is defined by later authors as ‘pterygium’.
82. *Ysceueint* can mean ‘lung’ or ‘lung disease’. My interpretation of *ysceueint* as pneumonia is based on the description of the symptoms, and similar descriptions in contemporary English and Latin medical texts. Gilbertus Anglicus describes pneumonia as being caused by the three humours that dwell in the lungs: phlegm, choler, and black bile. This may be what the three types of *ysceueint* described here are meant to represent, with white pneumonia being that caused by phlegm, and black pneumonia that caused by black bile.
83. This is the translation suggested by Diverres. See p. 13 note 11.5 for his explanation.
84. Pughe and Diverres translate *tryton* as agrimony. See Index 2 for an explanation of this herb as wood dock.
85. According to the glossaries, *troetrud* can refer to black nightshade, dove’s-foot crane’s-bill, feverfew and herb-Robert. I have followed Pughe and Diverres in translating it as herb-Robert as it is also referred to specifically as such in Book 5/1: ‘herbe Robert id est y troetrud’.
86. Pughe and Diverres translate *gwrtblys yr alanon* as asarabacca. See Index 2 for an explanation of this herb as coltsfoot.
87. *Priddell* means ‘earth, dirt, dust’, but also ‘earthenware vessel’. Pughe interprets this passage as recommending a laxative to the patient, while Diverres questions whether the patient was supposed to be lying on the ground during treatment. I have interpreted it as ‘earthenware vessel’ and taken this instruction to apply to the cordial rather than to the patient. This word is also used at Book 5b/31 where *padell* and *krochan* are found in other manuscripts, both of which refer to vessels.
88. Pughe suggests sharp dock for *twrch*, while Diverres interpret it as tutsan. *Twrch*

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- does not appear in the medieval glossaries, but later dictionaries have *dail y twrch* for tutsan and *llysiau'r twrch* for white briony. See ‘tutsan’ in Index 2 for examples. I have translated this herb as tutsan rather than white briony because of white briony’s violent purgative qualities. This remedy is to be given after an emetic and thus a further emetic would not be called for. Nevertheless, the identification of *twrch* is uncertain here and may require revision.
89. Pughe and Diverres suggest anise for *ennyd* based on the Middle English form *anet*. If this interpretation is correct, this could equally refer to dill.
90. This could equally be common comfrey or pot marigold.
91. Pughe and Diverres interpret *henllydan* as birthwort. See Index 2 for an explanation of this herb as greater plantain.
92. Pughe and Diverres translate *orchwyreid* as meadowsweet. See Index 2 for an explanation of this herb as sanicle.
93. Pughe interprets this herb as *gvreid yr erwenn* and translates it as yellow goat’s-beard.
94. Pughe identifies *mapcoll* as water avens. See Index 2 for an explanation of this herb as wood avens.
95. Pughe and Diverres translate the Red Book’s [...]teulys uendigeit as corncockle. See Index 2 for an explanation of *creulys vendigeit* as dwarf elder.
96. Pughe translates *ygeuecint gornwydœc* as ‘pulmonary abscess (empyema)’. I have interpreted it more literally as ‘ulcerous pneumonia’, a condition commonly dealt with in medieval medical manuals. This condition was also known as *ptisis* or consumption, and it was believed to be caused by ulcers on the lungs which prevented them functioning and allowing heated vapours to leave the body, thus causing fever. It was normally treated through diet and environment, although strengthening tonics were also prescribed. See Demaitre 2013, pp. 221–30.
97. i.e. lying on his back
98. Pughe translates *llyngranc* as ‘crusted scall’ and Diverres translates it as ‘goitre’. The word is a compound of *llyn* ('liquid, water') and *cranc* ('cancer'), and I have taken it to refer to a cancerous tumour filled with a liquid substance. The similar recipe at Book 8/10 as well as the analogues in the note indicate that this remedy is meant to treat a cancer.
99. That is, from the Feast of the Nativity of the Blessed Virgin Mary (September 8) until Candlemas (2 February). There must be some confusion in the source text of all three copies of this recipe. BLAdd has the spider bite being poisonous for the best part of the year, from the Feast of the Nativity (8 September) until the feast of Mary in August, that is, the Feast of the Assumption of the Blessed Virgin Mary (15 August), while Rawl has the spider bite being poisonous during the roughly three-and-a-half weeks from the Feast of the Assumption (15 August) until the Feast of the Nativity (8 September).
100. Pughe interprets *kylyon* as lady’s bedstraw. Analogues to this remedy suggest that it refers to flies.

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101. According to the medieval glossaries, *clinog* may also refer to water-pepper. See Index 2 and the note at Book 2/16 for an explanation of this herb as bittersweet.
102. *Tostedd* literally means ‘harshness’ or ‘sickness’. I have followed Diverres in translating it as strangury or blocked urination, as the three conditions that constitute *tostedd* all seem to be types of strangury, although it may also be meant to represent dysuria or difficult urination. The three types of *tostedd* literally mean ‘dry strangury’ (*sychdostedd*), ‘hard stone’ (*maen kalet*), and ‘sand stone’ (*tywawt vaen*).
103. That is, tie the two ends of the bandage around his wrists and then loop it around his neck.
104. Pughe and Diverres interpret *daerllys* as brookweed. See Index 2 for an explanation of this herb as groundsel.
105. Pughe and Diverres translate *creulys uendigeit* as tutsan. See Index 2 and the note to this item in the recipe at Book 1/4 for an explanation of this herb as dwarf elder.
106. Pughe translates *gorchwreid* as meadowsweet and Diverres as wild clary. See Index 2 for an explanation of this herb as sanicle.
107. Pughe and Diverres translate *mamlys* as motherwort. See Index 2 for an explanation of this herb as nettle.
108. Pughe translates *todeit* as laurel and Diverres translates it as sundew. See Index 2 for an explanation of this herb as navelwort.
109. Pughe and Diverres translate *glessyn* as borage. See Index 2 for an explanation of this herb as bugle.
110. Pughe translates *gwreidrud lwyd* as little field madder, which may be correct given the appearance of this herb. As no such herb appears in the glossaries, I have rendered it more literally as grey madder.
111. Pughe and Diverres interpret *canwreid benngoch* as amphibious bistort. See Index 2 for an explanation of this herb as red mugwort.
112. Pughe translates *redegawc* as liverwort and Diverres as lichen. See Index 2 for an explanation of this herb as lungwort.
113. The identification of *iawn* is difficult as it does not appear in any of the medieval glossaries. Pughe and Diverres take it as an unproblematic example of *ywen* and translate it as yew, which may well be correct.
114. Pughe and Diverres interpret *canwreid benngoch* as amphibious bistort. See Index 2 for an explanation of this herb as red mugwort.
115. Pughe and Diverres translate *canwreid uelen* as creeping cinquefoil. See Index 2 for an explanation of this herb as tansy.
116. Pughe and Diverres interpret *tarw y mynyd* (‘mountain ox’) as alpine clubmoss, taking it as an error for *carw y mynydd* (“mountain buck”). See Index 2 for an explanation of this item as buck’s-horn plantain, although this identification is uncertain.

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117. Pughe and Diverres translate *gwenenllys uan* as bastard balm. See Index 2 for an explanation of this herb as small melilot.
118. Diverres translates *kygaf man* as the fruit, that is the seed pods, of the agrimony plant. See Index 2 for an explanation of this herb as lesser burdock.
119. Pughe and Diverres interpret this plant name as *roec* taking the initial ‘r’ as part of the name rather than the definite article, and translate it as stinking goose-foot, perhaps based on the forms *rhogai*, *rhoglus* in *WB* (1813), from *aro gl* ('smell, stink'), which refer to this plant. The anonymous reader of this volume for the University of Wales Press suggested that it may be a reference to heather based on the form *ehöeg* ('heather-coloured, purple') which, according to *GPC*, also occurs as *hoeç* (*GPC* 'ehöeg'). I am grateful for this suggestion, which I reproduce here.
120. Pughe translates *mabcoll* as water avens. See Index 2 for an explanation of this herb as wood avens.
121. Pughe and Diverres interpret *drycheigyauc* as Venus’s-looking-glass, perhaps based on the first element *drych* ('mirror') which occurs in the Welsh name for this plant, *drych Gwener*. This plant name does not appear elsewhere in Welsh, and as I am unable to offer an interpretation of it, I have left it.
122. Pughe and Diverres identify *craf y natred* as sand leek. I have interpreted it as lords-and-ladies, but this is based on a single form in a fifteenth-century glossary, and the analogue in Culpeper, and should be treated as uncertain: it may be that Pughe and Diverres are correct here.
123. Pughe and Diverres translate *creithwar* (lit. ‘gentle wound’) as shepherd’s-needle based on the form *creithig* which is first attested in *WB* (1813). This may be correct, or it may be meant to represent another plant name based around *craith* such as *creithig ber* (sweet cicely) or *craith unnos* (selfheal).
124. Pughe and Diverres translate *magyl* as ‘seton’ (one of many possible meanings of this word). It is difficult to understand how the juice of a plant might be used to form a seton, and the recipe states that the leaves are to be used to break the *magyl*, not to form it. For this reason I have chosen to translate *magyl* as cataract here. While the symmetry of the text is lost, it makes more sense, it reflects the most common meaning of *magyl*, and there is no guarantee that recipes such as this were meant to be symmetrical.
125. Pughe and Diverres translate *chwefyrdan* as common comfrey. This plant name does not appear elsewhere in Welsh, and as I am unable to offer an interpretation of it, I have left it.
126. The term *gwresog* ('warm') refers to the Galenic quality of the substance, not its temperature, and thus is translated as ‘hot’ rather than ‘warm’.
127. The term *gwlyborawc* refers to the Galenic quality of the substance, and thus is translated as ‘wet’ rather than ‘humoral’.
128. The meaning of these items is uncertain. Diverres suggests that *uagla* is a form of *bagl* ('crozier, cross'), and translates *o uagla* as ‘by the power of’. He also suggests that these items may contain the kabbalistic formula AGLA. A similar charm in

the margin of Rawl supports this as it asks the person to carve phrases beginning with ‘on agla’ into apple rounds for the patient to eat. See the ‘Further Notes’ on this recipe for that text.

129. The identification of this herb is uncertain: the version of this remedy at 7/13 calls for *violet*, but analogues for this remedy use mugwort. The recipe at 5/13 claims that *medyges* is similar to *amranwenn* (‘mayweed’). William Salesbury identifies the type of mugwort known as *artemisia tenuifolia* or *matricaria* as *phenicul y cŵn* or *amranwen* in his *Llysteuryfr*, both of which refer to mayweed (LLS, p. 18). It may be that *medyges* is meant to represent *matricaria*, that is a type of artemisia which is similar to mayweed. A scribe behind the reading at 7/13 has substituted the more familiar (if incorrect) *violet* for *medyges*, causing the confusion that we now see.
130. Pughe and Diverres translates *bedon chwerw* as hemp-agrimony. See Index 2 for an explanation of this herb as wood sage.
131. This may also refer to marsh-mallow. See Index 2 for an explanation of this herb as common mallow.
132. Diverres takes *yr hyd* as an error for *tafod yr hydd* (‘hart’s tongue’) and translates it as hart’s-tongue, perhaps following Pughe who also translates it that way. The comparable remedy at Book 7/16 suggests that this should be interpreted as *y rhyd*, that is, rue.
133. Jones translates *idwif* as ‘gangrene’. English analogues for recipes treating *idduf*, as well as the referents of the Old Irish term *idu*, from which the Welsh is borrowed, indicate that it should be understood as gout. While Old Irish *idu* carries the primary meaning of ‘pain’, in medical contexts it is used consistently to translate the term *artetica passio* (‘gout’). See the Irish translation of *Rosa Anglica* for examples (Wulff pp. 264 and 316). I am grateful to Stefan Schumacher and David Stifter for pointing out that Welsh *idduf* is a borrowing from Irish, not a cognate. The possible context of such a borrowing is deserving of further investigation.
134. Jones translates *canker* as ‘cancer’. The explanation of this condition as *clafyt a ys y kic i gilyd* (‘the disease in which the flesh consumes its own’) indicates that this should be understood as a *cancrene*, that is, gangrene (Norri, ‘cancrene’), rather than cancer. Cancer was often confused with *cancrene* in medieval texts. See Demaitre, ‘Medieval Notions of Cancer’, for examples. Lanfranc of Milan describes *cancrene* as round ulcers that ‘ben foule & comeþ of dedinge of þe skyn, for þe natural spiritis comen not þerto’. He identifies a corruption that takes over the patient’s entire limb as ‘herpes estiomenus, þat is as Miche to seie as etyng him-silf’ (Fleischhacker, p. 293). The phrases *clafyt a ys y kic i gilyd* and the related condition *y kic a ys y llall* (‘the flesh which eats the other’), which appear in Book 10/34–8 and 10/45 seem to be attempts to render this condition of herpes estiomenus or estiomene, that is, the flesh that eats itself. For a discussion of this condition see Alessandra Foscati, *Ignis sacer. Una storia culturale del*

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- 'fuoco sacro' dall'antichità al Settecento* (Florence: SISMEL, 2013). I am grateful to Dr Foscati for making this work available to me.
135. Jones identifies *pigle* as hound's-tongue. See Index 2 for an explanation of this herb as greater stitchwort.
136. Jones interprets *llygat y dyd mawr* as oxeye daisy. See Index 2 for an explanation of this herb as common comfrey.
137. The identification of herb-Walter is disputed: it may represent woodruff or possibly silverweed, or another medicinal plant. See Index 2 for details.
138. The Welsh translator seems to have mistaken *terebilicium*, which refers to turpentine, for tormentil. Analogues suggest that this ingredient should be turpentine. This confusion may have been suggested by various forms in *terement-* which refer to turpentine (*DMLBS* 'terebinthinus').
139. Jones suggests cumin for this ingredient (BLAdd's *kofui*) based on the reading in Llanstephan 182. The reading in Card (*koeyn*) is also difficult, and both may be the result of an unrecognised abbreviation. The fact that both begin with a 'k' suggests that these represent a borrowing from English, or perhaps Anglo-Norman. Analogues suggest that this ingredient should be some sort of resin, perhaps colophony, which is a resin produced from turpentine. The version of this recipe found in Heinrich, pp. 189–90 contains this ingredient.
140. The form *sculeduo* that appears in the Welsh text seems to be the result of a missing abbreviation mark, and the combination of two elements, and may be meant to represent *scrupuli duo*. The Welsh explanation of the text confirms this reading.
141. Jones interprets Card's *scoparis calamite* as two items, broom and calamint. The fragmentary nature of the Cardiff manuscript at this point makes this reading understandable. The gloss on this substance in BLAdd ('blessed resin') indicates that the item is a gum or a resin. The version of the 'Gratia Dei' recipe in Hunt's Anglo-Irish collection of recipes (1990, p. 247) indicates that the resin storax calamite was included in some versions of this recipe.
142. The symbols for scruple and dram are differentiated in 5/3, but appear the same here. It is impossible to tell if this is a feature of the original scribe's writing as these symbols have been overwritten in a later hand.
143. This describes the weight of a scruple. The form *scrupulodus* seems to be based on the form *sculeduo* found in Book 5/2 above. Note that this unusual form also appears in Card.
144. Jones translates *crauancy llew* as monkshood based on a single entry in Thomas Lloyd's c.1730 dictionary (*GPC* 'crafanc'). Monkshood is a poisonous plant, and unlikely to have been recommended for consumption in this way. The glossary entry in Llanstephan 82 suggests buttercup for this ingredient, although it may also be meant to refer to *pes leonis* or lady's-mantle. Buttercup is an irritant and is an unexpected ingredient in such a remedy, but neither is lady's-mantle usual

- here, as this was revered as a treatment for wounds and not generally recommended to treat coughs.
145. Jones translates *berwr meir* as cress. See Index 2 for an explanation of this herb as brooklime. The scribe of the sixteenth-century *Welsh Leech Book* felt it necessary to explain this herb as ‘y berw gwnion a dyfant yn gover ffynhonwys ar thai hyny a eilw rhai berw mair’ (‘the white cresses that grow in the overflow of springs and some call those “Mary’s cresses”’, Lewis, §15).
146. The *Middle English Dictionary* describes a tent as ‘A roll of some soft material, usually linen or wax, sometimes medicated, placed in or near a wound to keep it open while it heals’ (*MED*, ‘tent(e)’).
147. Analogues for the recipe at 4/27 which advises using *medyges* to see whether a patient will live or die indicate that it should be interpreted as a type of mugwort. William Salesbury identifies the type of mugwort known as *artemisia tenuifolia* or *matricaria as phenicul y cŵn* or *amranwen*, both of which refer to mayweed (*LlS*, p. 18). It may be that *medyges* is meant to represent *matricaria*, that is a type of *artemisia* which is similar to mayweed.
148. I have translated *gwaew* as ‘pain’ here rather than ‘sharp pain’ as this seems to be a treatment for a specific condition in which the word *gwayw* (lit. ‘spear’) is standing in for Latin *passio*, that is *sciatica passio*, or pain in the sciatic nerve originating in the lower back (Norri, ‘sciatica passio’). Latin *passio* (and ME *passioun*) carries the primary meaning of ‘pain’. In medical contexts however, ME *passioun* carries the primary meaning of ‘sickness, specific morbid condition of body or mind’, with ‘pain’ as a secondary meaning. It also refers to a ‘sore’ or ‘an aching area on the body’, as well as being used in a number of specific disease names (Norri, ‘passio’ and ‘passion’). See Book 5/44 for another example of *gwayw* for *passio* with reference to a specific disease name, that is, *passio artetica* or gout, and Book 8/3 for an example of *gwayw* for *passio* referring to a physical sore.
149. The prefix *dya-* in *dyalaw* indicates that that is a reference to a compound medicine composed around one main herbal ingredient. I have suggested *dialoes*, that is a compound based around aloe, but it may also be meant to represent *dialtea*, a compound based around marsh-mallow (see Book 7/19 and Book 8/24). This identification is uncertain: such medicines are usually taken internally, and it is unusual to see them used as an ointment, as in this remedy. However the use of aloe as a purgative to remove excess blood in Lanfranc of Milan’s advice for treating this condition may also argue for *dialoes*. See the discussion in ‘Further Notes’ for this advice, and *MED* ‘dia’ for further examples of such compounds.
150. The meaning of this word is not apparent. It may be related to *cymbibau* (‘lungs’ or ‘pipes’, although John Davies of Mallwyd also suggests ‘fistulae’): this word appears elsewhere in our corpus referring to the lungs (Book 3/9). It may be meant to refer to a lung disease. The other word for ‘lung’ in this corpus (*ysgyfaint*) also refers to a lung disease, which I have translated as ‘pneumonia’ based on analogues to the description (see Book 3/9 for this recipe). As I have been

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- unable to find any analogues to this recipe, I have not ventured a translation for *kymbybys*.
151. There may be some confusion here as the *egwyd* refers to the bones of a horse's leg between the fetlock and the hoof (the pastern), while *morddwyd* generally refers to the thigh. I have translated it as 'haunch', perhaps indicating that the marrow is to be taken from the back legs.
152. *Calon* may also refer to the belly, entrails, womb, or stomach; however, the analogues given in 'Further Notes' suggest that it is meant to treat the heart. See Book 8/50 for a remedy for *heint callon* which may refer to diarrhoea.
153. Jones translates *sawndyr* as alexanders. Sandiver is suggested by the Middle English analogues.
154. A recipe in the sixteenth-century *Welsh Leech Book* tells how to clarify honey through heating it, being careful not to let it boil, and skimming the scum off the top. The text goes on to explain that this honey is useful in making every type of medicine because it will never harden (Lewis, §140).
155. Shoes were used in medieval medicine: the component parts (leather, arnament, wax, pitch) are also found in many remedies. However *lludw llopaneu* may also represent a mistranslation of Middle English *sho asshe*, that is, not 'shoe ash' but rather 'she ash', a particular variety of ash tree which was characterised as feminine. See *MED* 'assh(e)' and the discussion in 'Further Notes' for examples.
156. Jones translates *y clymeu a vyd ar yr elinawc* as 'the berries on the woody night-shade'. I have interpreted *clymeu* ('knots, bunches, clusters') as referring to the clusters of flowers and berries that are so characteristic of this plant. Nevertheless, this identification remains uncertain as, according to the medieval glossaries, *elinog* may also refer to water-pepper.
157. I have interpreted *kyffic* as an error for *kyffit* following the reading in BLAdd.
158. I have interpreted *chask* as an error for *chymysk* (as in BLAdd and Card) and translated them that way.
159. Jones identifies *mordynat* as white horehound. See Index 2 for an explanation of this herb as white dead-nettle.
160. The readings in BLAdd and Rawl are difficult to interpret and may indicate dependence on a common source. The scribe of Card has interpreted this ingredient as 'seaweed', and that is how I have translated it. The scribe of the sixteenth-century *Welsh Leech Book* has understood this ingredient as *mordynad gwnion* ('white horehound'), which may be the correct interpretation (Lewis, §26; see also Lewis, §210).
161. Jones translates *benillydan* as round birthwort. See Index 2 for an explanation of this herb as greater plantain.
162. Jones translates *gwaw idwf* as 'pain from gangrene and swelling'. I have rendered it as 'gout' based on the interpretation of *gwawyiddwf* as a rendering of Latin *passio artetica* or 'gout'. See Book 5/14 for another example of a likely use of

gwayw to render Latin *passio*. Recipes treating *iddwf* or *gwayw iddwf* often correspond with those treating gout in Middle English and *gutta* in Latin. I have translated *gwayw iddwf* as gout rather than arthritis because while both terms describe specific modern-day conditions, the former was also used as an umbrella term for those illnesses caused by the dripping of the humours down the body into the joints, thus encompassing all types of arthritis and joint pain as well as gout proper (Demaitre 2013, p. 323). While Latin *artetica* also covered this semantic ground, modern English ‘arthritis’ does not.

163. This may also actually be a remedy for gout. See the discussion in ‘Further Notes’ for analogues.
164. Jones translates *elestyr* as lily. See Index 2 for an explanation of this herb as yellow iris.
165. Jones translates *morgelyn* as sea-holly. See Index 2 for an explanation of this herb as henbane.
166. I have translated *gwayw* literally here as ‘sharp pain’, but given the location of this pain in the joints, this may actually also be a remedy for gout.
167. Jones interprets the reading in Card as *samylen* and translates it as water-pimpernel.
168. The text in BLAdd and Card suggests that this should be ‘a little wine’.
169. I have interpreted the Rawl reading *wendwn chrw* as *feddon chwerw* following BLAdd and translated it as wood sage.
170. I have translated *gwayw oeruclawc* as ‘cold ailment’ taking it as a reflection of Middle English *cold passioun*, which is used to describe palsy. Analogues for Book 5/50 and 5b/50 which also treat this condition support this interpretation. See the note at Book 5/14 for an explanation of *gwayw* as ‘disease, ailment’.
171. Jones translates Card’s *llawagor* as curled thistle.
172. The glossaries do not differentiate between anise and dill, and this could equally refer to dill seed.
173. Jones identifies Card’s *herbif* as calamint. I have translated it as buck’s-horn plantain, which is *herbive* in Middle English (*MED* ‘hērb-īve’), although this identification is uncertain.
174. Jones translates *gwaew oeruclawc* as ‘cold pains’. See the note at Book 5/49 for an explanation of this condition as a ‘cold ailment’.
175. Jones suggests ‘the weight of sixty pence’.
176. Jones interprets *wyden chwerw* as stemming from *gwydden* (‘tree’) and translates it as ‘withe’. I have interpreted it as stemming from *byddon* following BLAdd and interpreted it as wood sage.
177. Jones identifies *meirch* as elecampane. I have interpreted it as an attempt to render Middle English *merche*, which appears as *mers* in the medieval glossaries and refers to wild celery.
178. *Morel* can refer to any of the nightshades including bittersweet, black nightshade and deadly nightshade. Jones translates it as ‘morel’.

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179. Jones translates *henllydan* as round birthwort. See Index 2 for an explanation of this herb as greater plantain.
180. *Morel* can refer to any of the nightshades including bittersweet, black nightshade, and deadly nightshade. Jones translates it as morel.
181. Jones transcribes this as *ord mel* and conjectures that it may be a combination of Latin *ordeum* ('barley') with English 'meal'. I am unable to offer any suggestions for *ordwel*, unless it is meant for *cordwal* ('cordovan leather'), but this seems unlikely. The differences between the text in Card, Rawl and BLAdd (which has been overwritten in a later hand) may indicate that all three were dealing with a single source which was difficult to interpret at this point.
182. Jones translates Card's *reibellis* as rheinberries. The scribe of Rawl took the second ingredient to be *bellys*. *MED* has a possible use of *bellys* to mean poppy, but that identification is uncertain (*MED* 'bellys'). Alternatively, it may represent the Latin *bellis*, referring to daisy. The differences between the text in Card, Rawl and BLAdd (which has been overwritten in a later hand) may indicate that all three were dealing with a single source which was difficult to interpret at this point.
183. Jones translates *penlas* as field scabious. See Index 2 for an explanation of this herb as greater knapweed.
184. Jones translates *milfyth* as chamomile. See Index 2 for an explanation of this herb as yarrow.
185. Jones translates *craf* as garlic. See Index 2 for an explanation of this herb as ramsons.
186. Jones suggests caper spurge for *katrys* based on the Middle English form *kat-erpus*. The well-documented emetic and laxative qualities of this herb make it a likely candidate.
187. Jones takes *api* to be an abbreviation of *apium* and identifies it as wild celery. She translates *tebarse* as tobacco
188. Jones translates *morgelyn* as sea-holly. See Index 2 for an explanation of this herb as henbane.
189. Jones translates *morgelyn* as sea-holly. See Index 2 for an explanation of this herb as henbane.
190. Jones translates *morgelyn* as sea-holly. See Index 2 for an explanation of this herb as henbane.
191. Jones takes *opium* as an error for *apium* and identifies it as wild celery.
192. Diverres translates *kic drwc* as erysipelas based on the explanation of that condition as *y tan gwylt, sefyw hwnnw, y kic drw* ('wild fire, that is, corrupt flesh') at Book 6/15. See the note there and at Book 5/1 for an explanation of this condition as corrupt flesh or gangrene.
193. I have taken *sain* as an error for *saim* ('fat') and translated it that way.
194. I have translated *bronn bwch* as cow flesh as opposed to 'cow's breast'. There seems to be something missing here.
195. I have translated *kadeirawc* as 'stony' following the readings in Card and RBH.

196. The text in Card suggests that these should be toasted to produce the dust.
197. Jones translates Card's *creulys* as groundsel, while Diverres identifies RBH's *creulys* as tutsan based on *WB* 1813. See Index 2 for an explanation of this herb as dwarf elder.
198. Diverres assumes that *tan gwylt* corresponds with Middle English 'wild fire' which can refer to a number of skin conditions (*MED* 'wilde fir(e)') and translates it as erysipelas, while Jones renders it as gangrene. A copy of this recipe in the fifteenth-century manuscript Jesus 22 has *y taan bendigeit* here (p. 142), that is, 'blessed fire', which seems to be a rendering of *ignis sacer* or St Anthony's Fire. *Ignis sacer* can also refer to gangrene. See the note at Book 5/1 for details and references.
199. Jones translates Card's *cronllys* as groundsel, while Diverres identifies RBH's *creulys* as tutsan based on *WB* 1813. See Index 2 for an explanation of *creulys* as dwarf elder.
200. This could be a number of herbs. The glossaries refer to both *consolida minor* and *oculus diei* (usually understood as daisy) and *solsequium* and *sponsa solis* (usually understood as pot marigold) as *llygad y dydd*.
201. Diverres identifies *brytwn* as great pignut. See Index 2 for an explanation of this herb as southernwood.
202. The word *ayrbrown* is otherwise unattested, making identification difficult. The translation follows the reading *irfrwyn* ('fresh rushes') in Card rather than *brytwn* ('southernwood') in RBH; *brwynen* appears in the glossaries for several Latin terms for rush (*biblius*, *cirpus*, *tuncus*). See Index 2 for these. Nevertheless, it may be that the RBH reading is correct, or that the editor of the RBH version has interpreted this ingredient as southernwood with good reason, as there are analogues for treating paralysis with southernwood. See the discussion in 'Further Notes' for examples. *Ayrbrown* may also be an attempt to render *ambrotanum*, the Latin for this herb.
203. Diverres and Jones identify *bedon chwerw* as hemp-agrimony. See Index 2 for an explanation of this herb as wood sage.
204. Jones translates *canwreid* as knotweed. See Index 2 for an explanation of this herb as mugwort.
205. BLAdd's *llaeth guew* is difficult to interpret, and may represent an unfamiliar, idiosyncratic, or dialect form. The scribes of Rawl and Card have replaced this ingredient with *llaeth geiuyr* ('goat milk'), which may indicate that it was not familiar to the common source of this section of those two manuscripts. Nevertheless, the corresponding recipe at Book 8/63 (found in BLAdd and Rawl) also calls for *llaeth gueu*, which indicates that it was a meaningful phrase. Pughe translates RBH's *llaeth geyucu* as sweet milk, while Diverres renders it as curdled milk. Neither provides an explanation for his translation: Diverres' interpretation may be based on the verb *ceulaf* ('to curdle') but the soft mutation here is unexpected. The version of this remedy in the sixteenth-century *Welsh Leech Book* has *lefrith kroew* ('sweet fresh milk') for this ingredient (Lewis, §245). I

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- have interpreted *gwew* as an attempt to render *gwiw* ('proper, worthy, fine') and translated it as 'fine milk'. It may be, however, that this is incorrect, and that *llaeth gwew* refers to a specific type or state of milk which has since become unfamiliar.
206. Diverres translates *cenewillon* as almonds.
207. Jones translates *cannwreid* as knotweed. See Index 2 for an explanation of this herb as mugwort.
208. Jones translates *canwreidd* as knotweed. See Index 2 for an explanation of this herb as mugwort.
209. Diverres notes that the normal usages for *taro ar* ('strike, throw, hit upon') make this verb difficult to interpret in the context of the recipes. He normally translates it as *broyer* ('crush'), and occasionally as *malaxer* ('mix') depending on the context (see p. 23 n. 6 for his explanation). Neither of these usages are recorded elsewhere. Jones translates *taro ar* as 'put with' (p. 389) or 'cast upon' (p. 379). In a similar way, I have taken *taro* in one of its regular senses, 'to throw upon', and interpreted it as a direction to throw the herbal ingredients on the liquid ones, and translated it as 'add to' throughout.
210. Diverres and Jones identify *gwenyn* as balm. While the Greek name of this herb does mean 'bee', and the Middle English term for it was 'bee-wort', it is unlikely that a Welsh audience, reading *gwenyn* would come up with balm, or any other herb, rather than bees. See 'melilot' in Index 2 for the Welsh bee-wort (*gwenyn-llys*). Bee ashes were used in medieval medicine, for example, in a remedy to remove hair in Peter of Spain's *Thesaurus Pauperum* (*Treasury*, p. 9).
211. This may be a remedy for swelling (*chwydd*) rather than vomiting (*chwyd*), but given that it is meant to be taken internally, I have interpreted it as the latter.
212. According to the glossaries, *eruin* could also mean rape. I have translated it as turnip based on analogues to the recipe at Book 9/51 which also contain this ingredient.
213. This phrase could also have the opposite meaning ('for an impediment in defecation'), which would make it a remedy for constipation rather than diarrhoea. The version of the remedy at 6b/45 and that found in the sixteenth-century *Welsh Leech Book* suggest that it should be seen as the latter.
214. Pughe and Diverres identify this herb as tarragon based on the RBH form *dragrans* which they interpret as *tragrans*, and Jones translates Card's *dragans* as dragonwort. See Index 2 for an explanation of *dragans* as dragon arum, although note that it may also refer to common bistort. This herb may have been unfamiliar to the scribe of BLAdd who has interpreted it as *fragans* ('strawberry'). Analogues indicate that the scribes of Card and RBH are correct, and that this ingredient should be *dragans*.
215. *Ditaen* may also refer to dittander or dittany of Crete. See Index 2 for further explanation.
216. The Welsh translation of John of St Paul's *Flores Diaetarum* has *gwin kadarn* for *vinum forte* ('strong wine'), which it advises should be taken with water or

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- bread. See Lewis, §543 for the Welsh text, and Parina, ‘Middle Welsh Translation of *Flores Dictarum*’, for a discussion of the relationship between the Welsh and Latin texts.
217. The text in Card and RBH suggest that the mixture should be drunk fasting.
 218. Jones translates *canwreidd* as persicaria and Diverres interprets it as amphibious bistort following *WB* 1813. See Index 2 for an explanation of this herb as mugwort.
 219. This may be a remedy for swelling (*chwydd*) rather than vomiting (*chwyd*), but given that it is meant to be taken internally, I have interpreted it as the latter.
 220. *Ditaen* may also refer to dittander or dittany of Crete. See Index 2 for further explanation.
 221. Jones translates *millefolium* as white trefoil. The other versions of this remedy at Book 6/52 and Book 8/21 indicate that this should be interpreted as yarrow.
 222. The version of this recipe at Book 6/63 recommends *dwy gneuen* ('two nuts') rather than leeks. Analogues indicate that Book 6/63 preserves a more correct version.
 223. See the note at Book 6/49 for an explanation of this herb as dragon arum, although note that it may also be meant to refer to common bistort.
 224. *Ditaen* may also refer to dittander or dittany of Crete. See Index 2 for further explanation.
 225. This is designated as ‘version B’ by the text’s editors. For this text see H. Lewis and P. Diverres (eds), *Delw y Byd (Imago Mundi)* (Cardiff: University of Wales Press, 1928), pp. 99–102.
 226. The first of these texts seems to be a paraphrase of Constantine the African’s book of simples known as *Liber graduum*. The second is *Liber de virtutibus herbarum* which was erroneously ascribed to Albertus Magnus. For this text see Isabelle Draelants (ed.), *Le Liber de virtutibus herbarum, lapidum et animalium (Liber aggregationis). Un texte à succès attribué à Albert le Grand* (Florence: Sismel – Edizioni del Galluzzo (Micrologus Library 22), 2007). For a transcription of both these texts and a French translation see Diverres, pp. 126–37. Diverres noted the source of the first of these texts, but not the second.
 227. The scribe of Card has left out the first part of this phrase (found in BLAdd and Rawl), which states that a person’s bones are of the rocks.
 228. Note that the reading in BLAdd has this as worldly (*ddynawl*), rather than godly craft.
 229. Pughe translates *mwydon assen* as ‘the substance of a rib’. See the discussion at Book 2/22 for an explanation of the translation ‘soft tissue’ here.
 230. This may also refer to marsh-mallow. See Index 2 for an explanation of the interpretation common mallow.
 231. The version of this remedy at 4/27 calls for an herb called *medyges*, which seems to refer to a type of artemisia or mugwort, which would accord well with the analogues to this remedy. The presence of *violet* here may be due to the actions

NOTES TO THE TRANSLATION

- of a scribe who has substituted a more familiar herb name from his own dialect for the less familiar *medyges*.
232. I have translated *gwewyr* as ‘pains’ here, but this may also be a reference to pain caused by gout, as *dialthea* was recommended to treat pain and gout. See the discussion in ‘Further Notes’ for details, and the note at Book 5/44 for *gwayw* as ‘gout’.
233. Pughe and Diverres translate RBH’s *dialtean* as dittany. Analogues suggest that Jones’s suggestion of *dialthea* represents the correct interpretation.
234. Jones translates *ysgwinas* as phthisis, that is, consumption or tuberculosis.
235. The Latin texts are a paraphrase of Constantine the African’s book of simples known as *Liber graduum*. The second is *Liber de virtutibus herbarum* which was erroneously ascribed to Albertus Magnus. For this text see Isabelle Draelants (ed.), *Le Liber de virtutibus herbarum, lapidum et animalium* (*Liber aggregationis*). *Un texte à succès attribué à Albert le Grand* (Florence: Sismel – Edizioni del Galluzzo (*Micrologus*’ Library 22), 2007). For a transcription of both these texts and a French translation see Diverres, pp. 126–37. Diverres noted the source of the first of these texts, but not the second.
236. See Book 2/1 for an explanation of *man* as ‘boil’.
237. I have translated *gwaew* here as ‘sore’ rather than in its more usual meaning of ‘pain’ as this recipe seems to be describing the *gwaew* as something with a physical presence on the body to which this ointment can be applied. This seems to be another example of *gwaew* (lit. ‘spear’, later developing into ‘sharp pain, shooting pain’) taking on the connotations of Latin *passio*/Middle English *pas-siou-n*, which has a similar range of uses. See the note at Book 5/14 for further examples.
238. Morel can refer to both black nightshade and deadly nightshade.
239. Also known as isinglass, this is an adhesive made from the swim bladders of fish, and was often used in plasters and wound-healing as it could be moulded to the flesh and would then dry to form a hard surface. The GUL Hunter 95 *Antidotarium* includes fish glue in a list of ‘regeneratiue medicines in depe olde sores þat ben chosen and experte’ (f. 166r, *MC*), while the Book of Operacion in the same manuscript describes how a broken nose should be set with a linen cloth which has been dipped in fish glue (f. 113v, *MC*).
240. I have translated *cornwyd* as ‘boil’, despite the fact that I have translated *man* in recipe 8/2 in the same way. Like *man*, *cornwyd* has a range of meanings including ‘boil, abscess, sore’; however the claim found in the herbal *Campau'r Cennin* (‘the Virtues of the Leek’) that the juice of the leek is good *y aedduedu cornwyd* (‘to mature a cornwyd’, BLAdd f. 72v) indicates that it is some sort of boil or sore that can come to a head, rather than an open ulcer.
241. See the note at Book 1/4 for an explanation of *crewlyc vendigeit* as dwarf elder.
242. I have translated *gwewyr* as ‘pains’ here, but this may also be a reference to pain caused by gout, as *dialthea* was recommended to treat pain and gout. See the

- discussion in ‘Further Notes’ for details, and the note at Book 5/44 for *gwayw* as ‘gout’.
243. This may be a confusion. The comparable remedy at Book 7/20 calls for a plaster *o wreideu y tauawl* (‘of dock roots’) here, which makes more sense.
244. This may also refer to marsh-mallow. See Index 2 for an explanation of the interpretation common mallow.
245. The identification of this blue stone is uncertain. GPC suggests either turquoise or copperas, i.e. blue vitriol, for *glasuaen*, both of which occur in the form of blue stones. While turquoise was noted as a precious stone with healing properties, I have not come across its use in powdered form in this way. It is more likely that this substance is a reference to copperas or iron sulphate as this mineral is found elsewhere in this corpus as a treatment for corroded flesh or gangrene. While the logic of its application to a boil is clear, the point of ingesting it is not as obvious. It may also be that this ‘blue stone’ was intended to refer to lapis lazuli, although the logic of its inclusion in a remedy to treat a boil or swelling is not clear.
246. The meaning of *ledic* is not obvious. I have translated the form *llygru* which appears in Card and Rawl.
247. According to the Welsh glossaries, *scabiōse* can refer to common knapweed or greater knapweed, although it may also refer to devil’s-bit scabious, field scabious or small scabious.
248. Jones translates Card’s *filogyna* as cup liverwort. See Index 2 for an explanation of BLAdd’s *philogela* as common cudweed.
249. Jones interprets this ingredient tentatively as *ysgaw* and translates it as elder. While scammony is normally used as a purgative, a remedy given by the seventh-century Byzantine physician Paul of Aegina uses it to treat worms in the ear. See the discussion in ‘Further Notes’ for details.
250. *Gloes* can have many meanings including ‘pain, swooning, epilepsy, convulsions’. I have interpreted it as ‘vomiting’ here based on its usage in other texts in the corpus of medieval Welsh medical texts. It is used in the text *Rhinweddau Bwyddydd* to translate *vomentes*, and in the translation of *Agnus Castus* found in the fifteenth-century manuscript Peniarth 204 to render Middle English *castyng*. The analogues given in ‘Further Notes’ also argue for this interpretation.
251. The nature of this disease is unclear, as I have been unable to find analogues for this remedy or the following one. *Callon* may refer to the belly, entrails, womb, stomach, or heart. Diseases of the heart could encompass anything from heartburn to ‘cardiacle’, a disease characterised by heart tremors, but in most cases the heart was implicated in producing fevers. See Demaitre 2013, pp. 230–8 for discussion. It may be, however, that these remedies are meant to treat some sort of digestive problem or diarrhoea. A remedy in the sixteenth-century Welsh *Leech Book* for *y flix* (‘flux’) describes that condition as *haint calon* (Lewis, §471).

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252. *Gwenithfaen* (lit. ‘wheat-stone’) refers to granite today, but it is not clear when it became associated with that stone. *GPC* describes it as a hard, granular stone, and this may be what the *gwenith* (‘wheat’) element in the name refers to, possibly reflecting the granular appearance of granite. However the earliest references to *gwenithfaen* in *GPC* all seem to indicate a stone specifically used to heat liquids. The sixteenth-century *Welsh Leech Book* contains directions to heat a liquid *a gwenithfaen brwd* (‘with a warm *gwenithfaen*’), and Thomas Lloyd describes it as ‘a stone that bears the fire’ in his 1730 dictionary (*GPC* ‘*gwenithfaen*’). For this reason, I have translated *gwenithfaen* as ‘heating stones’.
253. The version of this remedy at Book 8b/52 calls for *cirin suryon* (lit. ‘sour plums’) which may refer to sloe berries as opposed to plums.
254. *Llysieu meir* may be a misunderstanding of *consolida maior*, which normally refers to common comfrey, while pot marigold is *consolida media*. Common comfrey was known as a bone-knitting herb. The herbal *Agnus Castus* recommends that the root be roasted and eaten to heal internal injuries and notes ‘pis herbe helyth brokyn bonys’ (*AC*, p. 180). Recipe 8b/54 has *celidonia mawr* here, which may be a misunderstanding of *consolida maior*, with the scribe having missed the abbreviation *con*. A similar mistake occurs in Book 5/1, where the scribe of Rawl misinterprets the abbreviation for *con* and renders what was probably *consolidon maior* (‘common comfrey’) as *y sylidon maior* (‘greater celandine’).
255. Both *celidon* and *llysieu y wennol* refer to greater celandine. The second item was probably originally meant as a gloss on the first.
256. This could also refer to rape. I have translated it as turnip based on the English analogue to recipe 9/51 which calls for that ingredient.
257. This refers to constipation.
258. This is a tentative interpretation. See the version of this remedy at Book 6/30 for further possibilities.
259. Jones interprets this ingredient as ‘the bark of the French hazel’.
260. According to the medieval glossaries, *elinog* may also refer to water-pepper. See Book 2/16 for an explanation of this herb as bittersweet.
261. *Pluf* means ‘feathers’. It is not generally used in reference to plant parts. I have interpreted it as ‘husks’ based on the function of both as an outer covering, and on the appearance of oat husks.
262. Jones suggests that this refers to copper sulphate. See the note at Book 8/26 for discussion.
263. Jones interprets this ingredient as ‘cheese rennet’. See Index 2 for an explanation of *keulon* as common sorrel.
264. Neither Pughe nor Diverres offers an interpretation of RBH’s *keginderw*. *Ceinderw* does not appear in the medieval glossaries, and its interpretation is based on Thomas Wiliems of Trefriw and *Bot.* 1632 (*GPC* ‘*cegindderw*, *ceginderwen*, *ceindderw*’).

265. According to GPC, *cirin suryon* refers to sloe berries rather than plums (GPC ‘eirin’); however the version, of this remedy at Book 8/52 and the variant in RBH have *eirin y koet* for this ingredient, which refers to some type of wild plum. For this reason, I have translated this ingredient as wild plum rather than sloe.
266. The scribe of RBH interprets the herb name in his source as *consolida maior* (‘common comfrey’), probably correctly. The difference between Card and RBH here may be due to a misinterpretation of a Latin abbreviation, with the scribe of Card having missed the abbreviation *con*. A similar mistake occurs in Book 5/1, where the scribe of Rawl misinterprets the abbreviation for *con* and renders what was probably *consolidon maior* (‘common comfrey’) as *y sylidon maior* (‘greater celandine’).
267. Both *celidon* and *llyssewyn y wennol* refer to greater celandine. The second item was probably originally meant as a gloss on the first.
268. The text in Card is difficult to interpret as it stands and may be erroneous. My translation assumes the text should read something like the reading in RBH.
269. *Repertory*, ‘Cardiff 3.242’.
270. BL Royal 12.G.iv f. 188v.
271. http://searcharchives.bl.uk/IAMS_VU2:IAMS040-002106802 (accessed 15 November 2018).
272. See ‘Further Notes’ 10/1 and 10/3 for these.
273. See Appendix 2: ‘Plant-name Profiles’ for a comparison of the plant names used in all the recipe collections.
274. *Llysiau ieuau* can also refer to common St John’s wort. Analogous recipes suggest that mugwort is the correct identification here.
275. Jones translates *wytrwf* as asphodel. See Index 2 for an explanation of this ingredient as woodruff. This identification is also confirmed by comparison with analogous recipes.
276. Jones identifies *ciddo* as ground-ivy. See Index 2 for an explanation of this herb as ivy. Analogues also indicate that this herb should be identified as ivy.
277. Jones identifies *morgelyn* as sea-holly. See Index 2 for an explanation of this herb as henbane.
278. Jones suggests auricula for *llysseu y clusteu*; however, analogous recipes indicate that house-leek is correct.
279. Jones suggests oxeye daisy for *simpbyt*. See Index 2 for an explanation of this herb as common comfrey. Analogous remedies indicate that common comfrey is the correct interpretation.
280. It is difficult to know, in the absence of analogues, whether this remedy is meant to treat cancer or gangrene. The first term (*cankyr*) is used to refer to both cancer and gangrene, while the second (*y crank*, lit. ‘the crab’) refers only to the former.
281. Jones translates *morel* as ‘morel’. It is unclear to which member of the nightshade family this name refers. It can refer to black nightshade, deadly nightshade or bittersweet.

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282. Jones refers to this herb as ‘dragonwort’. See Index 2 for an explanation of *dra-gaunce* as dragon arum, although note that it may also refer to common bistort.
283. Jones translates *morel* as ‘morel’. It is unclear to which member of the nightshade family this name refers. It can refer to black nightshade, deadly nightshade, or bittersweet.
284. This may also refer to marsh-mallow. See Index 2 for an explanation of the interpretation common mallow.
285. It is not clear to which species of dock this refers.
286. According to the Welsh glossaries, ‘scabious’ can refer to common knapweed or greater knapweed, although it may also refer to devil’s-bit scabious, field scabious or small scabious.
287. The glossaries do not differentiate between anise and dill, and this could equally be a reference to dill.
288. The reading in Card advises boiling the mixture until only one-third of it remains.
289. *Callon* can refer to the heart, belly, entrails or stomach. This remedy is meant to stimulate the appetite, which suggests that it should be interpreted as ‘stomach’ here. See Book 5/22 and Book 8/50 for other remedies treating *callon* which may refer either to the heart or to the belly.
290. *Eruinen* can refer to either turnip or rape, but the English analogues suggest that turnip is meant.
291. The identification of herb-Walter is disputed. It may represent woodruff, or possibly silverweed or another medicinal plant.
292. This could refer to the dog-rose or to the sweet-briar. The Middle English version of this recipe has ‘crop of red brer’ for this ingredient. According to *MED*, *red brer* refers to dog-rose, but several examples given by the editors equate this herb with eglantine, that is, sweet-briar (*MED* ‘brēr’).
293. While remedies for *bolwst* at Book 1/5–8 are meant to treat hernias, the analogue to this remedy in BL Royal G.12.iv indicates that this is a remedy for dropsy.
294. See the introduction to Book 9 for this argument.
295. Ogden 1938, p. xxvi.
296. Jones translates *pelydyr* as hellebore. Comparisons with similar English recipes indicate that this remedy uses Spanish pellitory. Both hellebore and pellitory-of-the-wall are toxic and it is unlikely that they would be recommended for use in this way.
297. Jones translates *morgelyn* as sea-holly. See Index 2 for an explanation of this herb as henbane.
298. Comparable English recipes contain *petymorel* indicating that morel here refers to black nightshade, as opposed to deadly nightshade.
299. *Cerffoyl* may actually refer to honeysuckle rather than garden chervil. The two are often confused as honeysuckle is also known as *chever-foil* in Middle English, based on the French form of the Latin *caprifolium* (*MED* ‘chever-foil’)

300. This may also refer to marsh-mallow. See Index 2 for and explanation of the interpretation common mallow.
301. Jones translates *frangk a cens a rosin* as ‘frankincense and incense and resin.’ While *cens* is used on its own to refer to incense on two occasions in this collection (10/13 and 59), the compounds *frangk a sens* (10/11, 21 and 47) and *frangk encens* (10/58) indicate that when combined with the element *frangk*, this should be considered as a single item and translated as frankincense. It is unclear to what type of incense *cens* may be referring when found on its own. It may also be referring to frankincense. There does not seem to be a good reason for preferring ‘resin’ to ‘rosin’ as a translation of *rosin*. The latter, being a brittle substance, is much more amenable to being pounded into a powder than is resin.
302. Jones translates this herb as broad-leaved pondweed following *WB* (1813). The medieval glossaries make it clear that this herb should be interpreted as hound’s-tongue.
303. Jones interprets *bwys orpiment* as *bwys o'r piment* and translates it as ‘a pound of all spice’. Piment is a spiced wine: the fact that a pound of it is called for makes it unlikely that this is what the recipe is referring to. Orpiment is a yellow sulphide mineral which was often used in medieval medicine to treat cancers and festering wounds, often in combination with quicklime.
304. Jones translates *clewyt ... o grawn* as ‘suppurating diseases’. While this conveys the literal meaning of *crawn* (‘pus, festering’), it does not convey the meaning of what is being expressed here. Analogues to this passage indicate that it is a discussion of the different types of fistulas (*MED* ‘festre’). Like Middle English *festre*, it is apparent that Middle Welsh *crawn* can refer to both festering and fisula (Norri, ‘fester’).
305. The Middle English analogues and the later Welsh version of this remedy suggest that the cakes should be placed in the holes of the wound, that is, within the fistula itself.
306. Jones translates this as ‘milk of a cow of the same colour as linseed’ which is grammatically possible, although it makes for an unusual comparison.
307. Jones translates *egroes* as ‘flowers of the dog rose’. See Index 2 for an explanation of this herb as rose.
308. Jones translates *gwaew gwlyborawc a vo yn crawnau ar gangkyr* as ‘wet suppurating pain and cancer’. See the note at Book 5/14 for an explanation of *gwaew* as ‘sore’ and the note at Book 5/1 for an explanation of *cangkyr* as gangrene.
309. Jones translates *frangk a cens* as ‘frankincense, and incense’. See the note at Book 10/21 for an explanation of this as ‘frankincense’.
310. Jones translates *gwaew idwu* as gangrene. See Book 5/44 for an explanation of this condition as gout.
311. Jones translates *morgelyn* as sea-holly. See Index 2 for an explanation of *morgelyn* as henbane.
312. The text in Rawl suggests that an oil will be produced from that action.

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313. The text in Rawl indicates that this is another treatment for gout. Analogues to this recipe given in ‘Further Notes’ support this interpretation. See the note at Book 5/14 for the interpretation of *gwaew* as ‘affliction’ rather than ‘pain’.
314. *Morel* can refer to any of the nightshades including bittersweet, black nightshade and deadly nightshade.
315. *Hock* may also refer to marsh-mallow. See Index 2 for an explanation of the interpretation common mallow.
316. Jones translates *cantgronyn* as knotgrass. This plant name is not found elsewhere; however, Middle English parallels indicate that this recipe calls for chamomile.
317. Jones translates *kokyll* as monkshood. See Index 2 for an explanation of this herb as corncockle. This ingredient was often used in a powdered form (*MED* ‘cokkel’).
318. The glossaries do not differentiate between anise and dill, and *anyſ* could equally be a reference to dill.
319. Jones translates *cyarwei* as hemp. See Index 2 for an explanation of this herb as caraway.
320. Jones translates *frangk a cens* as ‘frankincense, incense’ (p. 305). See the note at Book 10/21 for an explanation of this substance as ‘frankincense’.
321. Comparable English recipes contain *petymorel* indicating that morel here refers to black nightshade as opposed to deadly nightshade.
322. This may refer to a member of the genus *Rosa* L., especially dog-rose or sweet-briar rather than a member of the genus *Rubus* L. According to *MED*, Middle English *red-brembel* refers to the dog-rose (*MED* ‘bremble’).
323. The feast of John the Baptist is celebrated on June 24.
324. This could also refer to rape. See Index 2 for an explanation of *cruin* as turnip.
325. If my translation is correct, this recipe contains vervain twice. This may be a reflection of the two types of vervain mentioned by Pliny and recorded in subsequent herbals. The glossary in Card also notes two types of vervain, a white and a blue. It may also be the case, however, that the second (*gwaetlys wenn*) refers to another herb: in the Welsh glossaries, eyebright is given the names *gwaedlys fawr* and *gwaedlys fechan*. One glossary, however, has *y waydlys wen* as a possible name for this herb (Peniarth 204). See Index 2 for these examples.
326. *Troertrudd* can refer to several other plants including black nightshade, feverfew, and dove’s-foot crane’s-bill.
327. The identification of herb-Walter is disputed. It may represent woodruff or possibly silverweed, or another medicinal plant. See Index 2 for further explanation.
328. See the note at BL/1 for the possible referents of ‘bramble’.
329. Comparisons with Middle English analogues of this remedy suggest that this ingredient may be identified as sow-thistle.
330. The comparable remedy at Henslow, p. 126 suggests that this ingredient should be groundsel. There may be a copying error in which a long s was mistaken for a minim, turning *grwnsuil* ('groundsel') into *grwmuil* ('common gromwell').

331. This could refer to wild teasel, fuller's teasel or small teasel. See Index 2 for further explanation.
332. This could also refer to garden chervil, which also appears as *cerfoile* in Middle English (*MED* 'cerfoile'). I have translated it as honeysuckle as this ingredient is commonly found in the Middle English versions of this remedy, while garden chervil is not. It also agrees with the opinion of the individual responsible for the sixteenth-century marginalia.
333. See the note at BL/1 for the possible referents of 'bramble'.
334. The grain was both a unit of weight and of volume. When used as a liquid measure, the grain represented an amount of liquid equal to the weight of a grain or a barleycorn, in practice a drop. See R. E. Zupko, 'Medieval Apothecary Weights and Measures: The Principal Units of England and France', *Pharmacy in History*, 32 (1990), 57–62; 58 for this measure.
335. The pound could also refer to a liquid weight, that is, an amount of liquid which would weigh a pound.
336. *Llwydi* ('greyness') usually refers to mildew or mould, but as honey does not normally develop mildew or mould, I have interpreted it here as the white foam that tends to form on the surface of the honey when stored as the air bubbles in it are released.
337. The herb name 'scabious' can refer to a number of plants including common knapweed, greater knapweed, devil's-bit scabious, field scabious and small scabious.
338. The term *llawen orawenus* is a formulaic expression describing happiness that occurs in a number of literary texts. In the fourth branch of the *Mabinogi*, it describes the men of Gwynedd returning home having killed their southern rival Pryderi. See I. Williams (ed.), *Pedeir Keinc y Mabinogi* (Cardiff: University of Wales Press, 1930), p. 73 for this text. It is also used in *Brut y Brenhinedd*, *Ystoria Bown de Hamtwn*, and *Saith Doethion Rhufain*. See GPC 'gorawenus' for further references.
339. This is a reference to Macer Floridus, the fictional author of the Latin verse herbal *De viribus herbarum*; in reality it is the tenth-century production of Odo de Meung.
340. See Index 2 for an explanation of *gwaetlys* as vervain, although note that this identification is uncertain, and it may also be meant to represent eyebright. Neither herb is generally known as a 'bloodwort', and neither is reputed to be effective in stopping bleeding.
341. According to the medieval glossaries, it would also be possible to interpret this herb as annual or dog's mercury, but the poisonous nature of this herb and the analogous use of honeysuckle to treat swelling by Macer Floridus argue against it.
342. See Book 3/1 for the longer version of this introduction, and the note there for a discussion of its significance.

FURTHER NOTES ON THE RECIPES

1/1. This does not reflect prevailing notions about the cause of fever, which placed its origin in the heart rather than the head. This is how Bartholomeus Anglicus, for example, defines fever: ‘Feuer comeþ of distemperaunce of þe herte for, as Constantinus seipþ, a feuer is an vnykynde hete þat comeþ out of þe herte, and passiþ into al þe membres of þe body, and greueþ þe worchinge of þe body’ (Seymour I, p. 379). The heart was believed to be responsible for creating the body’s vital heat, which, along with the humour blood, formed the spiritus which flowed through the body in the form of arterial blood, imparting this heat to the organs and thus allowing them to fulfil their function of digesting the humours delivered to them by the venous blood (the ‘third digestion’) and in that way maintaining health. The lungs were believed to be responsible for expelling excess heat and vapours from the body thus allowing it to maintain its proper temperature. Fevers were categorised as either continuous or intermittent and could be caused by both external and internal factors. Intermittent fevers were caused by the putrefaction of the humours. This putrefaction produced vapours which became overheated and, upon reaching the heart, then spread to the rest of the body. Quotidian fevers were caused by the putrefaction of phlegm, tertian fevers by yellow bile, and quartan fevers by black bile. It may be that the text in RBH, which places fever in the summer (*haf*) rather than in the head, is more correct, or that it was changed by a scribe in order to agree with this prevailing theory. The idea that fever was more common in the summer months was not merely a matter of observation, it also agrees with the prevailing medical knowledge of the time. One of Hippocrates’ *Aphorisms* (III/21) states that amongst diseases of the summer are ‘continued fevers, ardent fevers, tertians ...’ (Hippocrates, *Nature of Man. Regimen in Health. Humours. Aphorisms. Regimen 1–3. Dreams. Heraclitus: On the Universe*, trans. W. H. S. Jones. Loeb Classical Library, 150 (Cambridge, MA: Harvard University Press, 1931), p. 129). John of Gaddesden characterises tertian fever in particular as a disease of the summer: ‘This fever is recognised by unnaturals, for it often comes in summer, and when the air turns to heat and dryness’ (Wulff, p. 13). For further discussion see Demaitre 2013, pp. 35–60.

1/2. While this is described as a tertian fever, the production of ‘phlegmatic chyle’ in the stomach was recognised as a cause of quotidian fever, that is, an intermittent fever with attacks occurring every day, although it

was supposed to attack in winter rather than summer time (Demaitre 2013, p. 43). Bartholomeus Anglicus describes quotidian fever as a continual fever caused by phlegm rotting ‘in veynes and pipis’, and describes it as coming on ‘wyþout warning’ (Seymour I, p. 390).

1/3. These herbs are all hot and dry, and thus would be useful in treating an ailment caused by excess phlegm.

1/5. Lanfranc of Milan treats four types of hernias in his surgical treatise. Under the heading ‘Of hernia of þe ballokis’ he describes the condition as ‘whanne a mannes bowels falliþ into his ballokis leþeris, & þan it is clepid hernia intestinalis’. Our text’s *bolwyst golud* (‘*bolwyst* of the intestines’) appears to be an attempt to render *hernia intestinalis*, while *bolwyst belleneu* (‘*bolwyst* of the testicles’) appears to be an attempt to render the condition *hernia testiculorum*, which underlies the ‘hernia of þe ballokis’ of the section title. Lanfranc goes on to treat *hernia aquosa* (‘watery hernia’), which seems to correspond with our *bolwyst lyn*, which he describes as occurring when ‘per falliþ watir into þe same place as it were a dropesie, & þan it is clepid hernia aquosa’. He goes on, ‘Oiiþir þer comeþ wijnd into þe same place, & þan it is clepid hernia ventosa’, which seems to correspond with our *bolwyst wynt* (Fleischhacker, pp. 269–70). John of Gaddesden claims that a hernia that has persisted for more than a year, or one in an elderly person, is unlikely to be healed (Wulff, p. 243).

1/6. Guy de Chauliac notes that the first element of treatment in cases of hernia should be to allow the flesh which has stretched to allow passage to the hernia to return to its accustomed state by ensuring that the patient is not overfull:

The curynge forsothe and namely þe kepynge with medecynes, purposeth or etleth to geder þe clift and þe stracchyng abrode togeder with þre þinges: first, if þe pacient be repelete, þat he be voyded ... The firste is fulfilled by blode laste, if it be nederfulle, and by medecynes þe which constreynen in laxynge and in purgyng, as ben þe myrabolanes and þe balles of ham. (Ogden 1971, pp. 503–4)

Lanfranc advises the use of an electuary made from ‘greynes of lauri & opere þingis þat schulen be said in þe chapitre of þe dropesi in tympanido’ to treat a windy hernia (Fleischhacker, p. 273).

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1/8. Several methods for treating hernia by cauterising the inguinal ring are noted by medieval physicians. Guy de Chauliac mentions several methods using cauterisation, and himself recommends an extremely painful-sounding treatment which involved binding a corrosive substance made of quicklime and soap tightly at the base of the testicles to attempt to cauterise the inguinal ring from that direction, a treatment which he admits takes up to eight weeks. The ‘restraints’ referred to may be a reference to the surgical closure of the hernia with threads, another treatment mentioned in medieval surgical tracts, although not recommended by all. Guy de Chauliac describes two such treatments, one using thread and a small piece of wood to bind the area, gradually tightening the thread until the opening is closed and healed over, at which point the thread can be removed; and the other making use of golden thread for the same purpose (Ogden 1971, pp. 507–10). Lanfranc of Milan also notes several types of cures using both cauteries and threads, but himself recommends treatment with a truss and dietary changes, and warns physicians against unnecessary surgical intervention:

O þou wrecchid leche, þat for a litil money puttist a mannes lijf in
perel of deeþ / for þe lawe seiþ, it is better þan ony gold or siluer,
for þou a litil money makist him in perel of deeþ / For a man mai
lyue vn-to þe tyme of his ende for þis passioun. & þerfore I wole
counselle to kutte no man / Saue bi my counsel þei schulen make a
ligature as it is aforeseid in þe brede of .iiij. Fyngris of lynnen cloþ
or of sendel, as I haue tauȝt hertofore. & make þat enplastré þat i
forseid, & teche him good regimen & good dietyng / & þouȝ he be
not curid wiþ þis medicyn he schal lyue neuere a dai þe lenger, ne
þe lasse while þerfore. (Fleischhacker, pp. 270–1)

Thus the ‘restraints’ referred to in our remedy may be a reference to this type of truss. The ‘drink’ referred to may be a reference to the regimen advised for those suffering from this condition, which should ensure that they avoid repletion. Guy de Chauliac recommends a diet chiefly consisting of broths and soups: ‘Thai schal leue soberly and in reste, most in broþþes, in soppes and in drinke’ (Ogden 1971, p. 504). For a full discussion of the surgical treatment of hernia in the Middle Ages see M. McVaugh, ‘Treatment of Hernia in the Later Middle Ages: Surgical Correction and Social Construction’, in R. French et al. (eds), *Medicine from the Black Death to the French Disease* (Aldershot: Ashgate, 1998), pp. 131–55. For a graphic description of this condition, see the poetic debate between Dafydd ab Edmwnd and Guto’r

Glyn in Dafydd Johnston (ed. and trans.), *Canu Maswedd yr Oesoedd Canol/Medieval Welsh Erotic Poetry* (Bridgend: Seren, 1991), pp. 125–33.

1/9. John of Gaddesden also recommends removing warts surgically: ‘... it is good to cut them, and cauterize the place, so that too much blood may not flow from them’ (Wulff, p. 209). The sixteenth-century *Welsh Leech Book* also includes instructions on how to burn away warts (Lewis, §343).

1/10. See 8/9 for another version of the first part of this remedy using common fumitory and dandelion to treat fever. Intermittent fevers such as tertian fever were treated with a succession of digestives which helped the putrefying matter to be broken down by the body, and then by purges, either emetic, laxative or in the form of an enema, which would cause the matter to exit the body. Baths were recommended as they were believed to bring on sweat and thus also help the matter to exit the body, and special diets of thin and easily digestible foods were recommended to ensure the patient did not overtax the body’s digestive powers. The seventh-century Byzantine physician Paul of Aegina provides a good explanation of the nature of the different fevers and their treatments based on ancient authors. See F. Adams (trans.), *The Seven Books of Paulus Aegineta*, 3 vols (London: Sydenham Society, 1844–7), vol. 1, pp. 237–43 for this text. This is also the course of treatment described by Bartholomeus Anglicus: ‘First þe mater schal be defied wiþ a soure suripe, þan þe mater þat is defied schal be purgid wiþ laxatif oximel and wiþ oþ[ir]couenable medycynes’ (Seymour I, p. 387). This regimen also made it into some vernacular remedy books. The alphabetical recipe collection in GUL Hunter 329, for example, gives recipes for a number of digestives, emetics, laxatives, and clysters in the section on the treatment of tertian fever, e.g.

ffor the ffeuer tarcian. / digeste þe mater thus Take. endyve. south-
istyl. Yong letuce. þe croppis of white popi. ana. ounce. ij. ij. yong
ffenal rotis. red saundris. / violettis. half an ounce a litel vyneger
ounce iiij. suger. pound. j. & aqua fontis &. siropus. / Than purge.
him thus. Recipe. Cassiafistula and tamarindi ana ounce and resolute
it in a deccucion of flouris of borag. of violettis. ounce. j. and detur
in aurora. (ff. 44r–v, MC)

The poetic herbal ‘Of erbis xxiiij’ found in Stockholm X,90 claims that common fumitory is useful in combating fevers:

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Ageyn feuerys cotidian
And ageyn feuerys tercyan
And ageyn feuerys quarteyn
It is medicyn souereyn.

(Holthausen 1896, p. 330).

Paul of Aegina notes the use of wormwood as a cholagogue or a substance used to expel excess yellow bile from the body (Adams, *Paulus Aegineta*, I, p. 242). The Middle English collection discussed above goes on to give directions for many more types of purges, and notes that the patient should also be given ‘Diet for þe feuer tercian’ (GUL Hunter 329, f. 45r, MC). Paul of Aegina, in the excerpt mentioned above, notes that all the ancient authors agree that the patient’s diet should consist of cooling foods. Amongst the cold foods recommended by John of Gaddesden is porridge made from the chaff of barley or oats, and a broth made from ‘small white pullets, for [they are the coldest]’ (Wulff, pp. 87 and 109).

1/11. These directions agree with those given by Paul of Aegina from the ancient authors, which advise that the patient should first be purged, and then bathed (Adams, *Paulus Aegineta* I, p. 241). A Middle English remedy for fever advises bathing and bleeding: ‘For alle manere feuers. Wanne þe euel þe nemyd go in to þe hote baþ and lat þe blod on þe boþe armis’ (Wellcome 405, f. 36v, MC).

1/12. John of Gaddesden recommends water to combat any fever (Wulff, p. 65). He recommends ‘thin’ foods for those suffering from hectic fever, that is, broths and liquids, because they are easier to digest, and mentions barley water, tisane, wine, and broth in particular (Wulff, p. 87).

1/13. Bartholomeus Anglicus recommends a bath made up with ‘herbes þat confrotiþ and moystiþ’ to treat a hectic fever, that is, a long-lasting and continuous fever. The specific herbs he recommends are roses, violet and *bockes* or mallows (Seymour I, p. 383).

1/15. Bartholomeus Anglicus describes haemorrhoids as the five veins that end in the anus, and the swellings therein as due to the build-up of different humours, as do Lanfranc and Gilbertus Anglicus (Seymour I, p. 407; Fleischhacker, p. 289; Getz, p. 278). For swelling of the veins due to the retention of the humours, Gilbertus recommends bleeding both ankles and

under both legs and cupping on the kidneys and warns that when staunching a flux of the haemorrhoids, you should leave one or two open to avoid the patient developing dropsy (Getz, pp. 281–3). John Arderne also recommends bloodletting for piles, on the basilic vein of the arm ‘and afterwards from the saphenous at the outer ankle. The tibial saphenous diverts the haemorrhoidal flux and permanently restrains the piles’ (D. Power (trans.), *De Arte Phisicali et de Cirurgia of Master John Arderne, Surgeon of Newark* (New York, William Wood, 1922), p. 33).

2/1. Culpeper describes common St John’s Wort as a ‘singular wound herb: ... made into an ointment it opens obstructions, dissolves swellings, and closes up the lips of wounds’ (Culpeper, p. 162).

2/5. The recipe collection in London Medical Society 136 also recommends a drink made from powdered mayweeds (after they have seeded) mixed with stale ale and wine to treat ‘a postyme in a wound’ (Dawson, p. 227). This recipe can also be found in the sixteenth-century *Welsh Leech Book* where it is recommended to treat ‘kraith hagr ag gnawd dŷn’ ('an ugly scar on a person's flesh': Lewis, §85).

2/6. See C/1 for another version of this recipe. A Middle English remedy edited by Henslow from a manuscript belonging to him also recommends staunching blood using vervain: ‘For stanching of bloud of veynys or of any hurting ... Take verueyne and poune hit smale and huld hit on þy muþ and hit wole staunche þow alle þe vaynys were broke’ (Henslow, pp. 29–30).

2/10. Bald’s *Leechbook* recommends chewing yarrow to treat tooth pain (Leechdoms 2, p. 53), and the Anglo-Norman and Latin ‘Lettre d’Hippocrate’ recommends eating that herb and drinking its juice: ‘Item comedē millefolium et bibe jus’ (Hunt 1990, p. 126). See also Hunt 1990, p. 114 for the Anglo-Norman version of this recipe. A Middle English remedy suggests using bruised yarrow roots, applied directly to the teeth (Heinrich, p. 201). The herbal *Agnus Castus* also gives treating toothache as one of the primary virtues of yarrow: ‘Rinweddav y llyssewynn hwnn: iachav dyn a’r ddannoydd arno, onid bwnio a gwasgv i sudd gyd ac aysel a’i yfed’ (NLW Peniarth 204, f. 38: ‘the virtues of this herb are healing the person who has a toothache, if you pound it and press its juice together with vinegar and drink it’).

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2/11. Macer Floridus advises patients to chew greater plantain leaves to treat toothache: ‘Chewe wel þe moor & yt wol represse þe bollen gomes & ful of blood. And yn þe same wyse yt staunchyth þe tothe ache’ (GUL Hunter 497, f. 12r, *MC*), while the poetic recipe collection in Stockholm X.90 recommends that herb to treat worms in the teeth: ‘Take plaunteyne and wasshe it wel, / And schepis talwe, mynge þis ildel, / Be þe sor half anoynte þe cheke-bon, / Þe wormys xul comyn owt eueri-chon’ (Holthausen 1896, p. 299).

2/12. Gilbertus Anglicus recommends rubbing the teeth with a linen cloth after eating to avoid tooth rot: ‘To drye þe teeþ aftir mete with a drye lynen clooþ is profitable, for þat shal clelse hem, þat no mete cleue not, ne no corrupcion amonge þe teeþ to make hem roten’ (Getz, p. 97).

2/14. A remedy for pain and swelling in the breasts in *Liber de Diversis Medicinis* also calls for a plaster made from greater plantain and fat, with the addition of sanicle: ‘For werkyng & swellyng in pappes. Tak waybrede & þe lefes of synegle & auld gres & stampe it & bynd it þer-to’ (Ogden 1938, p. 26).

2/15. See C/12 for another version of this recipe. Macer Floridus recommends a decoction of honeysuckle in wine to treat swelling in the stomach: ‘The fyrrst uertu þys herbe drunke yn wyne wol abate þe bolnyng of þe stomak & also yt helpyth þe dygystyoun’ (GUL Hunter 497, f. 6ov, *MC*).

2/16. See 4/8, 8/67 and C/7 for other versions of this recipe. The Anglo-Norman collection in Oxford Bodleian Rawlinson C 814 also calls for the use of different tree barks, but in that case, it is willow and savin that are recommended: ‘Item fetez pudre de la mene escorche de sautz e de la racine autresi e un poi de savine. Pus seit ben triblé en un morter, après quit en servoise e doné al pacient’ (Hunt 2001, p. 24). *Liber de Diversis Medicinis* recommends a lye, or herb-infused water, made from the ashes of elder wood: ‘Tak askes of burtre & mak lee þer-of & drynk it ofte & it sall sla þe wormes & dryfe þam owte’ (Ogden 1938, p. 30).

2/17. See C/6 for another version of this recipe. A Middle English remedy recommends a combination of vitriol and wine or the patient’s own urine to

treat worms: ‘Take arnenent and tempere hit wiþ þyn vreyne or wiþ wyn and let hit be þykke: et bibe et eiciet vermem cum toto veneno’ (Henslow, p. 18).

2/18. See 4/9 for another version of this recipe. *Medicina de Quadrupedibus* similarly recommends using a bull’s bile to combat the bite of an ape or a human (de Vriend, pp. 268–9).

2/19. A similar recipe can be found in another Middle English collection: ‘Take a Cocke schyke Clyue hym by þe rygge and ley hym to þe bytyng tyl he stynke & swell þen take hym Away & ley þer Anopyr and soe serue hym tyl þe venum be Al Agoe’ (Wellcome 409, f. 48r, MC). Bernard de Gordon and Henri de Mondeville described a similar procedure for removing venom from a snake bite. On medieval remedies for snakebite see Kathleen Walker-Meikle, ‘Toxicology and Treatment: Medical Authorities and Snake-bite in the Middle Ages’, *Korot* (Jerusalem 1952), 22 (2014), 85–104, p. 90. On the use of this particular remedy to treat plague buboes see Erik A. Heinrich, ‘The Live Chicken Treatment for Buboes: Trying a Plague Cure in Medieval and Early Modern Europe’, *Bulletin of Medical History*, 91 (2017), 210–32. This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §258). Similar recipes can be found at 4/3, 7/11 which is a treatment for a boil, and 9/26.

2/20. See 4/4 for another version of this recipe. This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §258).

2/21. See C/5 for another version of this recipe. This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §258).

2/22. See 7/4 for another version of this triad. This triad agrees with the comment in 3/11 that an injury to the lungs is *trydid kyueilorn medic* (one of three perplexities of the physician). It also reflects contemporary medical opinion, that lung diseases were generally incurable because the patient had to cough to remove matter from the lungs, but this coughing caused weakness and thus slowed the patient’s recovery (Demaitre 2013, p. 226). Gilbertus Anglicus expressed the dilemma: ‘... for þei mowon not ben y-helid withoute cleensing, and þei moun not be clensid withoute couȝhing, and þe couȝhe wole drawe abrode and make him febler þan he was, and so þat þat shulde helpe, doȝt harme. And þerfore þei motne nedis be incurable’ (Getz, p. 140). Injuries to the ribs and the soft tissue connecting them were also

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known to be difficult to treat. A Middle English recipe collection admits that ‘3if a rybbe be broke or a canel bone & noo man may sett hyt’ the only recourse was to give the patient a draught made from polypody (Heinrich, p. 202). This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §122).

2/23. See 4/24 for another version of this recipe.

2/25. See 4/5 and 8/10 for a similar recipe using goat dung, barley flour, and red wine. The condition being treated at 8/10 is *kranc* ('cancer'). Demaitre notes that due to the intractability of this condition, cancer attracted a disproportionate number of 'alternative' treatments in both learned compendia and remedy books, many of which involved the use of animal excrement. See his 'Medieval Notions of Cancer: Malignancy and Metaphor', *Bulletin of the History of Medicine*, 72 (1998), 609–37, p. 631. Nevertheless, due to the common confusion in remedy collections between cancer and canker, or a festering ulcerous wound, it may be that this remedy, and those referred to below, are meant to treat the latter. *Medicina de Quadrupedibus* recommends a mixture of goat dung and honey to treat 'cancré' (de Vriend, pp. 258–9). The Middle English collection in Wellcome 542 contains a Latin recipe 'contra cancrum' using goat dung and bile from a cow or a bull: '[C]ontra cancrum. Accipe stercus capre & tere bene. postea recipe fel bouinum vel taurinum quod melius est. duas partes. & melliorandum terciam partem. deinde impone parum de aceto bono & totum simul. optimum est probatum' (f. 20r, MC). Another Middle English remedy recommends combining the dung with pig lard to make a plaster (Heinrich, p. 201). A remedy for a fistula given by Peter of Spain in his *Thesaurus Pauperum* recommends introducing into the ulcer a mixture of goat dung and warm honey in order to assuage the 'cancer' of the wound: 'for it loseth all swelling, draweth out rotteness, & purgeth foule and defiled sinowes, and healeth vp the fistule, and assuageth the cancer and greefe therof' (*Treasury*, p. 161). A Middle English remedy for a wound that is healed over but still rankling underneath seems to indicate that the goat dung is not working in an instrumental way, as it is supposed to accomplish two entirely different goals depending on the state of the wound: 'For woundes þat bûþ heled abowe. Nim þe tordel of þe got and honi and smere and mak þer of a plastre and leý hit on þe wounde and ȝif hit is euel heled hit schal opene and ȝif hit is euel opened it schal close' (Wellcome 405, ff. 33v–34r, MC).

2/26. This list reflects a passage in the thirteenth-century poetic text on regimen, *Flos medicinae*, which is associated with the medical school of Salerno. In a section on things that are harmful for the eyes, we find:

Balnea, vina, Venus, ventus, piper, allia, fumus,
 Porri cum caepis, lens, fletus, faba, sinapis,
 Sol, coitus, ignis, labor, ictus, acumina pulvis,
 Ista nocent oculis, sed vigilare magis.

Much bathing, Venus, blust'ring winds and wine,
 And wounds, or any serious blows, in fine.
 With lentils, pepper, mustard, also beans,
 Garlic and onions—by such hurtful means,
 With too much labor amid dust and smoke,
 Weeping, or watching fires, we thus invoke,
 With long exposure to the noonday sun,
 The direst wrongs that can to sight be done.
 But vigils are, by far, more noxious still
 Than any form of single-mentioned ill.

See J. Odrouraux (trans.), *Code of Health of the School of Salernum* (Philadelphia, J. B. Lippincott & Co., 1871), pp. 109–10 for this text. This verse forms part of the nucleus of this poetic corpus which received commentary attributed to Arnau de Vilanova and went on to circulate widely in the Middle Ages. Similar lists can be found in Middle English remedy books, for example:

þýs is euel for eýnen: Poudur. garleke. oýnenes. leke. honger wakýnge. wýnd. hote eýre. dronken schepe. glotenye milke. chese muche bý holde a brýȝt colore. oþer þýnge as wel white þýnge. as red þýnge. a non to slepe aftur mete. to muche slepýnge. to muche wakýnge. to muche letýnge blod. smoke. wortes of col. mustarde. alle þýnges ý peperide. lecherie to seo ý schede fuýre to fore a mannes eýnen þat is ful hot þperf brede þat is eul baken. wepynge. to býholde muche on newe bokes. to muche garsýnge. muche býholdýnge. uche brýȝt þýnge þat whit is and red. (Wellcome 5262, f. 55v, MC)

2/29. *Medicina de Quadrupedibus* similarly recommends placing a goat's horn under the head to bring on sleep (de Vriend, pp. 254–5).

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2/30. While recipes and charms to secure sleep involving the invocation of the Seven Sleepers of Ephesus are not uncommon, in most cases the names are to be written on communion wafers. See W. Bonser, 'The Seven Sleepers of Ephesus in Anglo-Saxon and Later Recipes', *Folklore*, 56 (1945), 254–6.

2/33. See 9/41 and 9/42 for other versions of this remedy. This was a common cure for toothache and is found in *Bald's Leechbook*, *Gilbertus Anglicus*, *Andrew Boorde* and others. A version in Wellcome 409 also contains the direction to place a bowl of water under the tooth to catch the falling worms:

Take þe sede of hennebane and þe sede of lyke and senuy sede & Encense þen take A lytyl potte and stoppe hym fast þat þer come none Eyre oute bote At A lytyl hole of A pype þen holde þy sore ouyr þe ende of þat pype h þat þe smoke goe Euyn ynto þe toþe halde þy mowþe ouyr A dyssche with watyr þer þu schalte see þe wormys hyt doþe Away Ache. (f. 40r, MC)

A version of the recipe in *Liber de Diversis Medicinis* gives the same advice. This version also contains the direction to burn the henbane on a hot tile stone as in 9/41 (Ogden 1938, p. 19). See also Dawson, p. 33; Heinrich, pp. 70 and 212; Henslow, p. 8; GUL Hunter 185, f. 30r (MC); Wellcome 405, f. 17v (MC); Wellcome 542, f. 2r (MC); and Wellcome 5262, f. 13r (MC) for further Middle English versions, and Hunt 1990, pp. 114 and 126 for Anglo-Norman and Latin versions from the 'Lettre d'Hippocrate'. See T. Anderson, 'Dental Treatment in Medieval England', *British Dental Journal*, 197 (2004), 419–25 for discussion.

2/34. See C/13 for another version of this recipe which treats festering, as does the version found in the sixteenth-century *Welsh Leech Book* (Lewis, §83).

3/1. See R/1 for another shorter version of this introduction.

3/3. The herbal *Agnus Castus* claims that betony is good for all head wounds, and for drawing bones from a wound: 'þe vertu of þis herbe, ȝef it be stampyd and put in a wounde in þe hed þat is smet with a strok. It schal hele þe wonde fayre and wel Also it wyll drawe out brokyn bonys in a wounde as summe auȝtoures seyn' (AC, p. 133). Macer Floridus prescribes a plaster made of betony to treat all types of head wounds: 'The xj uertu beteyne allone

stamped & emplastered wol hele þe brekyng of þe heed' (GUL Hunter 497, f. 35v, *MC*), as does a rhyming recipe in the collection in Stockholm X.90:

3if þon hawke in þin heed a wo[u]nde,
Take betonye, qwere it may be founde,
A[nd] menge it with gres of a swyne,
And non oþer salwe ther-by thar lyn.

(Holthausen 1896, p. 302)

Macer Floridus also recommends using violet to treat inflammation due to its cold and wet nature, and prescribes plasters for all types of inflammation: 'Uyolet helpyth & restreynyt places þat ben yn flammat & hoot yf þey be stamped & leyde to hem plasterwyse' (GUL Hunter 497, f. 15v, *MC*). He recommends violet with honey and vinegar for any lesions on the head: 'Stampe uyolet & hony & uenygre & þer with anoynte þe bocches of þe heed' (GUL Hunter 497, f. 16r, *MC*), and calls for a drink made from violet for a patient who has injured his skull so that he cannot speak: 'The xix uertu If the sculle or brayn panne be broke or bowed so þat þe pacient may not speke. Stampe uyolet & do hym for to drynke yt yn wyne fyrst' (GUL Hunter 497, f. 16v, *MC*). See also Dawson, pp. 41 and 261; Heinrich, p. 226; GUL Hunter 328, f. 64v (*MC*); and Wellcome 405, f. 34r (*MC*) for recipes for removing bones from a head wound using betony and violet.

3/4. This advice is contradicted by the directions for healing wounds to the head given by the anonymous author of the 'Book of Operation' found in GUL Hunter 95, who advises, 'Neiþer leie neuer no corrosioue in vnctuous substaunce apon þe dura mater 3if þat þe fleische be superflue and whosoeuer haue enye wounde in neruous places, and namelie 3if it be in þe heued and perse þe brayne panne' (f. 96r, *MC*).

3/5. The amount recommended for the physician's fee in Rawl and RBH accords with the payments due to the court physician in the *Laws of Hywel Dda* (the fee in BLAdd is half a pound more than these). According to those laws, the court physician was bound to treat members of the court without payment, except for any one of the three deadly injuries (*y teir gweli agheuawl*), for which he was to receive payment. These wounds were a cut to the head down to the brain (*torri penn dyn hyt yr emenyd*), a blow to the body reaching the innards (*vrathur dyn yn y arch hyt y keu*) or a break in the arms or legs (*torri vn o'r petuar post corff dyn-dwy vreich a deu vordwyd*). For

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treatment of any of these conditions, the physician was to receive either a pound without subsistence, or nine score pence including subsistence (*punt heb y vuyt, neu naw ugeint a'e ymborth* (Dafydd Jenkins (ed.), *Hywel Dda: The Law* (Llandysul: Gwasg Gomer, 1986), p. 24) for this text. This section of the medical text describes a treatment for the first of these injuries. Note also that removing a broken bone from the brain is described as the ‘greatest medicine’, i.e. that requiring the most skill, in a text at 7/18 (the least being spitting on your hand to ease an itch there). In a section dealing with the price put on different parts of the body in the Laws, it is specified that should a person who had received one of these three dangerous injuries require a physician’s care, the person responsible for causing the injury was liable to pay fourpence for a dish in which the medicines could be mixed, fourpence for animal fat, a penny for lighting every day, and a penny for the physician’s food every day, as well as a penny each day for the injured man’s food (S. J. Williams and J. E Powell (eds), *Cyfreithiau Hywel Dda yn ol Llyfr Blegywryd* (Cardiff: University of Wales Press, 1942), p. 57). The treatment recommended here makes use of both salted and unsalted butter and *gwer* or animal fat. See John Cule, ‘The Court Mediciner and Medicine in the Laws of Wales’, *Journal of the History of Medicine and Allied Sciences*, 21 (1966), 213–36 and Morfydd Owen, ‘Medics and Medicine’, in Thomas Charles-Edwards et al. (eds), *The Welsh King and his Court* (Cardiff: University of Wales Press, 2000), pp. 16–41 for discussion.

3/6. See C/16 for another version of this recipe. Guy de Chauliac notes that according to Galen, ‘obtalmia’ (that is, inflammation of the eye, especially conjunctivitis), when it arises from a hot humour, should be treated by cutting the temple veins and the forehead veins (Ogden 1971, p. 134).

3/7. Guy de Chauliac notes that the condition ‘teres and flux’ is caused by an excess of moisture in the head, either cold or hot in nature. The course of treatment he recommends is intended to disperse the humour responsible, claiming: ‘The poynetede cauteries forsothe in the pyttes of the armes and cetones byhynde the nekke ben beste bylouede to me in this cause’ (Ogden 1971, pp. 439–40). Gilbertus Anglicus describes a similar procedure in the case of a hot humour, that is, blood being responsible for the ailment: ‘But if þe ache of yzen be of blode, let him blede at hede veyne of þe arme, or let him be cuppid or garsid in þe necke-pitte, or bitwene þe two shuldris.’ Later, he describes a similar procedure to treat sore eyes that arise from phlegm: ‘And

let him be cuppid in þe nefir parti of þe hede bihyndeforþe or bitwene his shuldir-bladis' (Getz, pp. 35 and 42).

3/8. See 8/27 for another version of this recipe. According to the herbal *Agnus Castus*, strawberry is good for clearing bleared eyes and for treating cataracts: 'Fragaria yw y syvi: y llyssewyn hwnn a nertha y llygeid ac ef a ddinustr y magyl' (NLW Peniarth 204, p. 29: 'Fragaria is strawberry: this herb strengthens the eyes and it destroys the cataract').

3/9. Gilbertus Anglicus describes 'periplemonie' (that is, peripneumonia, or perileumonia) as a 'postem of þe lizte' and claims that this condition is characterised by pain in the chest and side, a cough and a fever (Getz, pp. 120–21). *Liber tertius* of the *Therapeutics to Glaucon* of Pseudo-Galen adds that sufferers appear red in the face (F. Wallis (ed. and trans.), *Medieval Medicine: A Reader* (Toronto: University of Toronto Press, 2010), p. 27). Gilbertus describes the three humours that dwell in the lungs which may cause this condition: phlegm, choler and black bile. The first and third of these may be our *gwynn ysgyueint* ('white pneumonia') and *du ysgyueint* ('black pneumonia') (Getz, p. 121). On peripneumonia see Demaitre 2013, pp. 207–10.

3/11. This comment accords with the triad found in 2/22 and 7/4 which states that the three *cyualorn medic* ('perplexities of the physician') are *brath ysgyueint, a brath amwydon bronn, a phenn glin* ('an injury to the lungs, and an injury to the soft tissue of the chest, and to the knee'). See the note at 2/22 for discussion.

4/1. A remedy in *Liber de Diversis Medicinis* calls for ground-ivy juice to be poured in the ear to heal a toothache (Ogden 1938, p. 17).

4/2. A version of this remedy, mixed with another remedy, may also be seen at 9/18. *Liber de Diversis Medicinis* also recommends a remedy using the juice from ash twigs burned over a fire, honey, olive oil and leek (Ogden 1938, p. 6). Ogden observes that this recipe is ubiquitous in Middle English medical recipe collections and notes many versions of it. She traces the prescription of fresh ash sap for this malady to the fifth-century Gaulish medical author Marcellus, although it is also to be found in *Bald's Leechbook* (*Leechdoms* II, p. 43). See her note as well as GUL Hunter 185, f. 27v (MC); GUL

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Hunter 329, f. 43r (*MC*); Wellcome 542, f. 1r (*MC*); and Wellcome 5262, f. 42r (*MC*) for further parallels.

4/3. Similar recipes can be found at 2/19, 7/11 (a treatment for a blemish) and 9/26. See ‘Further Notes’ at 2/19 for the many analogues of this recipe.

4/4. See 2/20 for another version of this recipe.

4/5. See 8/10 for another version of this remedy, where it is clearly meant to treat *kranc* (‘cancer’). See 2/25 for a similar remedy using goat dung and egg white, and the note there for analogues and discussion.

4/7. See C/4 for another version of this recipe. A remedy in Medical Society of London 136 also recommends crushed flies to treat a spider bite (Dawson, p. 57).

4/8. See 2/16, 8/67 and C/7 for other versions of this recipe, and the note at 2/16 for analogues.

4/9. See 2/18 for another version of this recipe, and the note there for analogues.

4/11. This section describes the Celsian operation, so called because it is first described in full in the *De medicina* of Celsus, a Roman encyclopaedist who was active in the first half of the first century AD. See Celsus, *On Medicine, Books 7–8*, trans. W. G. Spencer, Loeb Classical Library, 336 (Cambridge MA: Harvard University Press, 1938), pp. 426–37 for his treatment of this operation. It is unclear how useful this description would have been, as the most crucial element of the operation, that is, the exact location, orientation and depth of the cut needed to reach the bladder without causing damage, is missing. The description of the patient being bound to a stick passed under his knees is unique, although Lanfranc recommends that the patient be bound (Fleischhacker, p. 279). In most cases, the patient is directed to be held down by strong men. The directions for aftercare, specifically treating the wound with flax and salted butter, are also unique. Lanfranc describes stones as being produced by superfluity of phlegm combined with heat in the kidneys or bladder, which he envisages as baking the phlegm hard like a clay tile in a kiln, and thus recommends dieting the patient on drying and cooling

foods (Fleischhacker, p. 273). Gilbertus Anglicus recommends different medicinal baths for the patient, depending on which humour is responsible for the stone (Getz, pp. 250–7).

4/14. The Salernitan text attributed to the female physician Trotula, ‘On Treatments for Women’ includes a treatment for excessive menstruation caused by excess phlegm or black bile which advises the physician to give the sufferer a drink made from a number of herbal and animal substances including *puluis de cornu cerui* (‘powdered buck’s horn’). See Monica Green (ed. and trans.), *The Trotula: A Medieval Compendium of Women’s Medicine* (Philadelphia: University of Pennsylvania Press, 2001), p. 82 for this text. This may be a reference to buck’s-horn plantain, or it may refer to an actual buck or stag horn. A similar recipe in *Medicina de Quadrupedibus* recommends drinking the powdered horn of a stag mixed with wine to treat the same condition (de Vriend, p. 240). The *Trotula* text claims that this condition can be the product of excess blood, or of excess heat caused by bile which escapes the liver or gallbladder, so the directions to give the patient cooling foods to eat makes sense here. That text advises the physician, in cases where excess blood is the cause, to bleed the patient on the hand or arm in order to provoke the blood upwards (Green, *Trotula*, p. 83).

4/17. *Liber de Diversis Medicinis* also recommends drinking betony to draw out broken bones: ‘Stamp betoyne wele & drynke þe jus þer-of & lay þe drafe appon þe wounde & it sall bryngē a-way þe broken banes & hele þe wounde’ (Ogden 1938, p. 76). *Agnus Castus* claims that betony is good for head wounds, and for drawing bones from the head, which is also confirmed by Macer Floridus. See the note to 3/3 for these examples, and for further discussion.

4/18. Culpeper notes that the water in which the root of lords-and-ladies has been boiled can be used to treat diseases of the eye (Culpeper, p. 104).

4/22. The section on the qualities of different meats in the text *Rhinweddau Bwdydd* (a translation of the Salernitan text on diet *Flores Diaetarum*) agrees broadly with these statements. The text states that all meats are wet and hot in nature, and thus are good for the blood. It describes sow meat as the best meat for nurturing the blood, as it is moderately wet and hot, but adds that the meat of young animals tends to be wet in nature and thus should be

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avoided. It recommends that only those whose complexion is very dry should eat mutton, as it produces phlegm in the body.

4/23. *Rhinweddau Bwydydd* agrees broadly with these statements. The text describes all wild meats as unhealthy as they produce heavy blood and black bile, except for roe-deer and hare, but has sow meat rather than hog meat as the healthiest domesticated animal meat. It goes on to describe chicken as the very best bird meat, with partridge and woodcock only slightly less good. It does not differentiate between different species of fish, except to state that sea fish are hotter in nature than freshwater fish, and that freshwater fish that live in running water are better to eat than those living in pools.

4/24. See 2/23 for another version of this recipe.

4/25. See 7/12 for a version of this remedy which simply involves placing dog bile in the individual's mouth. Gilbertus Anglicus also recommends giving dog bile to a person suffering from epilepsy: 'Whan a man i fallen doun by þe falling yvel, sle a dogge and ȝeu him þe galle to drinke. And he shal not falle nomore if þis sekenes' (Getz, p. 25), while Peter of Spain's *Thesaurus Pauperum* also recommends further dog-based treatments: 'Make pouder of the hart, liuer, longes and al the entrailes of a dog & geue it him that is sick for it healeth wonderfully, lykewyse doth the pouder of the bloud of a dogge' (*Treasury*, p. 26). This recipe can also be found in the sixteenth-century Welsh *Leech Book* (Lewis, §540).

4/26. A similar charm in the Anglo-Norman recipe collection in Bodl. Rawlinson C 814 describes this remedy as 'le experimentt a cuntesse Mareschal' and recommends writing the words of the charm on three communion wafers (*obles*). According to this version, the words of the charm are 'qualis Pater alpha et omega'; 'talis Filius vita', and 'talis Spiritus Sanctus remedium' (Hunt 2001, p. 41; see also Hunt 1990, p. 91). For Middle English versions of this charm see GUL Hunter 185, ff. 63v–64r (MC) and Wellcome 542, f. 4r (MC). The Welsh translator may have mistaken the 'communion wafers' (*obles*) of his source for 'apples', but not necessarily. Two related charms have the words of the charms written on an apple, which is then cut into three pieces and fed to the patient. One such charm has the words of John 1.1 carved into the three pieces of the apple, while another has 'Increatus Pater, immensus Pater, eternus Pater' (Hunt 1990, p. 91). This

charm can also be found in the sixteenth-century *Welsh Leech Book*. That version correctly has the words written on communion wafers, with the first to read ‘Pater est alpha et ω’, the second to read ‘filius est vita et veritas’, and the third to read ‘spiritus sanctus est et domini.’ The patient is also asked to recite one paternoster before eating the first wafer, two before eating the second, and three before eating the third (Lewis, §147). A version of this charm can be found in Rawl written in the bottom margin of f. 14v (the main text contains a copy of *Rhinweddau Bwydydd*, the Welsh translation of *Flores Diaetarum*) in a fifteenth-century hand. It reads:

Rac pob teirtan iscriuener ymywn aul olywn tri diwarnawt. Yn
yr aul kyntef: + on + agla + pater; yn yr eil + on agla filius; yn y
trydyd + on agla spiritus sanctus + ac yn y trydyd dyd y byd iach.

(For every tertian fever, let there be written in a disc of apple for three days. In the first apple: + on + agla + pater; in the second + on agla filius; in the third + on agla spiritus sanctus + and on the third day he will be healed.)

4/27. See 7/13 for another version of this recipe. A Latin remedy in Bodl. Rawlinson C 814 gives the same instructions using mugwort: ‘Item dicit Experimentator quod si arthemia ponatur sub capite pacientis ipso nesciente vel ignorante, si dormierit, vivet, sin autem, morietur’ (Hunt 2001, p. 64: ‘The Experimenter [according to DMLBS this is often a reference to Rhazes] says that should mugwort be placed upon the patient’s head unbeknownst to him, if he sleeps, he will live, but if not, he will die’). This recipe can also be found in the sixteenth-century *Welsh Leech Book* where it calls for the use of violet, as in 7/13 (Lewis, §128 and §221).

4/28. See 6/67 for another version of this recipe which advises using betony juice.

4/29. See 6/66 for another version of this recipe. Dioscorides also advises that the traveller carry mugwort with him while travelling to avoid exhaustion, and counsels that it be worn on the feet to drive away ‘venemous beasts and devils’ (T. A. Osbaldeston (ed.), *Dioscorides, De Materia Medica. A New Indexed Version in Modern English* (Johannesburg, South Africa: Ibis Press, 2000), p. 513). This advice is repeated in the *Herbarium* of

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Pseudo-Apuleius and its Old English version, which also advise the traveller to carry mugwort with him to avoid exhaustion, and to apply it to the feet to treat sore feet (de Vriend, pp. 54–7), and in *Bald's Leechbook*, which also includes a verse that the traveller should recite before setting off (*Leechdoms* 2, p. 155). The herbal *Agnus Castus* also advises that the traveller carry mugwort with him to avoid exhaustion, adding that a powder made from it will relieve sore feet: ‘Also þis herbe mad to powdyr and medelyd wyth talwe it helpyth and puttyth awey akyng and sorhede of mennys feet’ (*AC*, p. 124).

4/30. See 7/10 for another version of this recipe. This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §254).

4/33. See 7/6 for another version of this recipe.

4/34. See 7/16 for another version of this recipe. Macer Floridus also claims that repressing lust is one of the virtues of this herb: ‘She puttyth oute þe chyld & repressoþ lechery yf yt be dronke’ (GUL Hunter 497, f. 13v, *MC*).

4/36. The sixteenth-century *Welsh Leech Book* calls for a plaster made from mushrooms, red alder leaves, and butter to treat clafr gwyn ('white scab', Lewis, §17; see also Lewis, §135).

4/37. See 9/28 for another version of this recipe. Macer Floridus recommends dock for rashes: ‘The iij uertu þe water þat docke ys soden ynne wol destroye þe huge & bytynge ycche & þe scabbe eke þat brekyth þe skyn by ofte bathynge & wasshynges’ (GUL Hunter 497, f. 52r, *MC*). See Dawson, p. 244; Henslow, p. 19; Heinrich, p. 201; Wellcome 405, f. 10r (*MC*); Wellcome 409, ff. 94r–94v (*MC*); and Wellcome 5262, ff. 29v–30r (*MC*) for further Middle English remedies for scab involving dock. The sixteenth-century *Welsh Leech Book* also contains this remedy, although it calls for ‘wraig y tyfol kochion’ ('red dock roots', Lewis, §16; see also Lewis, §136).

5/1. This is a very common treatment for wounds known as ‘save’, which is normally to be taken internally rather than to act as a salve or ointment. A version in Wellcome 542 claims that it is used ‘for to hele wounde & for to knytte synuwes & veynes þat are cutte & broken bones’ (f. 16v, *MC*). Another version emphasises that it is a drink rather than a salve, claiming that it is used to heal wounds without need of a plaster: ‘Saue ys a drynke þat

wol hele al maner wounde with-oute plaistere or ani ouþer selue' (Henslow, p. 55). The version in *Liber de Diversis Medicinis*, however, describes it as 'a gude drynke & ane oynment' (Ogden 1938, p. 67). The preparation involves combining handful each of a variety of herbs, along with the same amount again of one particular herb, which is usually either anise, madder, or wood avens. See Ogden's note for further Middle English examples, as well as Heinrich, pp. 170–80; GUL Hunter 185, ff. 48r–48v (*MC*); Wellcome 409, f. 21v (*MC*); and Wellcome 542, f. 19v (*MC*). For Anglo-Norman versions see Hunt 1990, pp. 67 and 77. A version of this remedy can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §213). See BL/1 and BL/16 for further versions of this recipe.

5/2. There are several different recipes for this preparation, including one ascribed to the Earl of Hereford. Ogden notes that this remedy first begins to appear in the fourteenth century. For further Middle English versions of the 'Gratia Dei' recipe see *Liber de Diversis Medicinis* (Ogden 1938, p. 68) and the references given by Ogden in her note as well as Wellcome 409, ff. 20r–21r (*MC*), and Wellcome 542, ff. 17v–18v and 91r (*MC*). Guy de Chauliac also has a version of this remedy (Ogden 1971, p. 604). For an Anglo-Norman version see Hunt 1990, p. 247. For a similar list of directions on how to write apothecaries measures for the purpose of purchasing supplies see Dawson, p. 295.

5/3. This reflects the apothecaries' system of measurements, in which there were twenty grains in a scruple, three scruples in a dram, eight drams in an ounce, and twelve ounces in a pound. See R. E. Zupko, 'Medieval Apothecary Weights and Measures: The principal units of England and France', *Pharmacy in History* 32 (1990), 57–62 for an explanation of these terms. For an example of a similar Middle English text in the context of a remedy book see Henslow, p. 131.

5/5. The sixteenth-century *Welsh Leech Book* contains this recipe twice (Lewis, §15 and §202).

5/6. The use of a tent was recognised in Welsh law as a specialised form of treatment. The Iorwerth version of the *Laws of Hywel Dda* specifies that a physician who treats an injured person with *medegynyaeth goreth* ('tent medicine') should receive a payment of twenty-four pence. See A. Rh. Wiliam

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(ed.), *Llyfr Iorwerth* (Cardiff: University of Wales Press, 1960), p. 96 and Jenkins, *Laws*, p. 197 for this text.

5/7. A similar method is recommended in Wellcome 542: ‘Also. Tak þe vryne of þe seek and do it in a vessel and tak womman mylk of a knaue childe. and droppe þeroon. and ȝif it medel togeder he schal leue. and ȝif it flete aboue he nys but ded sykerly’ (f. 10v, *MC*). See also Heinrich, p. 138 and GUL Hunter 185, f. 21r (*MC*) for further Middle English parallels and Lewis, §79 for a sixteenth-century Welsh version.

5/8. This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §203).

5/10. A recipe in Wellcome 405 contains similar instructions: ‘for ache of þe heued. þat hat last longe. Tak a quantite of Rewe. anoper of ground yui. and þe dridde. þe lef of lorere. and boyle togedere in a pot wiþ oyle dolýue. and þerewiþ smere wel þe heued’ (f. 24r, *MC*).

5/12. This recipe can also be found in the sixteenth-century *Welsh Leech Book*, where it is recommended to treat ‘haint calon a geweyr yn y coludion’ (‘a disease of the belly and pains in the bowels’). There, it attributes the recipe to one Alpam Bartholomeus (Lewis, §204).

5/13. This remedy can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §§22, 78 and 205). The versions at §§22 and 205 give the eighth ingredient as *y fedyges wenn*.

5/14. This seems to be a remedy for *sciatica passio*. As in the case of *gwaew iddwf* (*artetica passio*), the Welsh *gwaew* seems to be standing in for Latin *passio*. *Sciatica passio* was conceived of as a type of gout, and is treated as such by Guy de Chauliac, who offers suggestions for plasters and draughts to treat it (Ogden 1971, pp. 365–74). Lanfranc of Milan advises that should the gout be caused by excess blood, the patient should be bled first on the basilic vein and then on the sciatic vein in the foot: ‘... in þe secunde dai lete him blood in a veyne þat is clepid sciatica, & principally if þe mater descende adoun wiþoutforþ toward þe foot, for þan it mai principally be holpen.’ Lanfranc goes on to recommend that the patient be purged with an ‘infusion of aloes’ because ‘infusion of aloes wole make blood passe fro him at his sege, & þan þe

akinge wole go awei & he schal be hool' (Fleischhacker, p. 239), but this seems to be an emetic, and not a rub or an ointment as in our remedy. A version of this remedy can also be found in the sixteenth-century *Welsh Leech Book*. That version advises that the place where the patient has been bled should be treated with *baw a halen* ('dung and salt') instead of dialoes (Lewis, §215).

5/16. This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §24 and §123).

5/17. This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §23).

5/18. This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §80).

5/20. Recipes at 8/12 and 8/68 recommend dew with greater celandine to treat the eyes. See the note at 8/12 for analogues.

5/22. Culpeper notes that liquorice is good for 'all diseases of the breast and lungs' (Culpeper, p. 174). This recipe can also be found in the sixteenth-century *Welsh Leech Book* where it is recommended to treat *diffyg anadl a chalon diffyg* ('failing breath and a failing heart', Lewis, §81; see also Lewis, §206).

5/23. See 5/63 for a remedy for headache which asks the sufferer to sniff a mixture of pennyroyal and vinegar. Macer Floridus recommends a plaster of pennyroyal to treat headache: 'The xiiij uertu pulyoll bounde to þe heed all aboute wol putte away þe heed ache' (GUL Hunter 497, f. 55v, MC).

5/25. Bartholomeus Anglicus describes brimstone as a vein of the earth that is composed of mostly fire and air, and notes its hot and burning qualities, as well as its foul smell (Seymour II, p. 874).

5/26. An Anglo-Norman recipe in Bodl. Rawlinson C 814 makes similar recommendations for treating headache: 'Item celidoine quisez ben en bure e pus le colez parmi un drap, si le gar[f.34r]dez en une boiste. E de ce oignez le chef e pus le lavez od ewe ou celidoine seit garri' (Hunt 2001, p. 12). See also

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Hunt 1990, p. 124 for an example from the Latin recipe collection known as the ‘Lettre d’Hippocrate’ in BL Royal 12 B XII. Macer Floridus recommends a similar ointment for treating headache in his section on celandine: ‘The ij uertu þys herbe grounden smal & soden yn butter ys a specyal oynement to þe ache of þe heed. yf þe body be wel ybabed yn þe water þat þys herbe ys soden ynne’ (GUL Hunter 497, f. 72r, MC). For Middle English versions of this remedy see Dawson, p. 25; Wellcome 405, f. 24v (MC); Wellcome 409, ff. 92v and 104v; and Wellcome 5262, f. 9r (MC).

5/27. A similar recipe treating a canker in Wellcome 409 recommends: ‘Take Coperose and Alym Roche saundefor verdegreece Sal armonyacke and lete bete ham Al to poudyr yn A vessyl of masselyng þen sette hyt yn A Charecole fyre tyl yt Glowe þen take yt don and lete yt kele þen make poundyr þeroftþys ys good for þe Cankyr’ (f. 31v, MC), while another recommends a mixture of verdigris and sal-ammoniac (Heinrich, p. 152). A recipe in BL Harley 2378 recommends a similar combination of sandiver, arnament, alum, and verdigris (Henslow, p. 88). The recipe collection in London Medical Society 136 recommends a combination of alum and wood-sorrel wrapped in dock leaves and roasted as a corrosive to treat ‘ffestresse’ and dead flesh (Dawson, pp. 81 and 225), while another recommends alum and scarlet pimpernel (Wellcome 405, f. 8v, MC). John Arderne describes the qualities of verdigris as ‘penetratyue and dissolutyue, and it prikkeþ and brynneth and melteþ, and repressiþ putrefaccion’, and Pliny notes that it is useful in treating wounds and in eating away callous flesh that grows in fistulas. See Pliny, *Natural History*, Volume IX: Books 33–35, trans. H. Rackham, Loeb Classical Library, 394 (Cambridge MA: Harvard University Press, 1952), p. 213 for this text. He describes alum as ‘a veyne of þe erþe y-knownen ynoȝ, bot how mych it is more clere & schynnyng so mych is it better’ and claims that its virtues are those of ‘consumyng and desickyngh’ (Power, p. 81–2). The sixteenth-century Welsh *Leech Book* has a remedy for corrupt flesh involving alum and blue copperas which it ascribes to one ‘Mr Willim Sipston’, as well as a recipe for an ointment which it calls *eli coch* (‘red ointment’) which is made from verdigris (Lewis, §§96, 155 and 208). Agrimony was also commonly recommended to treat corrupt flesh or gangrene: Peter of Spain describes that herb as being ‘of wonderfull profite in medicines, and in especially agaynst holow wounds and vlcers’ (*Treasury*, p. 166). See Heinrich, p. 226; Wellcome 542, f. 13v (MC); and GUL Hunter 185, f. 17v (MC) for further Middle English examples. Book 8/32 also recommends treating corrupt flesh with agrimony and honey.

5/28. Ashes made from burned shoes were employed in remedies. A Middle English remedy for baldness in Wellcome 409, for example, calls for a mixture of cow dung and such ashes to be spread on the sufferer's head: 'For to Restory here yn A manys hede Take Cowe tordys and Olde schoe solys and brenne ham to poudyr yn A Neuhe Erþyn pott stoppe hyt þen melle yt with rawe hony make An noyment þeroft vse þys tyl he be holl ix days' (f. 39v, MC). On the other hand, Culpeper notes that a lye made out of the ashes of the bark of the ash tree is good for treating skin conditions on the head (Culpeper, p. 30), while John Gerard recommends it for 'the white scurffe, and such other roughnes of the skin' on the authority of Pliny. See his *Herball, or Generall Historie of Plantes* (London: Printed by Adam Islip, Joice Norton, & Richard Whitakers, 1633), p. 1291 for this text. A fifteenth-century remedy for 'canker' instructs the patient to inspect the ulcer for dead flesh and should he find any, to place on it an ointment made from 'þe bowis of asche treys' mixed with old pig lard, while a remedy for a mouth cancer recommends a powder made from white leather (Henslow, pp. 24 and 34). A version of this remedy found in the sixteenth-century *Welsh Leech Book* simply calls for *lludw* ('ashes', Lewis, §208).

5/29. A fifteenth-century remedy for 'canker' recommends a powder made from 'morell' (which may refer to any of the nightshades): '... and whenne þe ache ys a-way þonne take þe poudre of morelle þat is brend and do þeron and hit schal sle þe cankere and drawe þe foule eyze to-gedre' (Henslow p. 23). See also Ogden 1938, p. 81. Macer Floridus recommends this herb to treat *herpeta mordax*, that is, a scabby skin condition and 'holy fire', which may refer to gangrene: 'The uj uertu Grynde smal þe leues of þys herbe with floure & make þer of a paster & yt wol hele þe holy fyre & þe euel þat ys cleped *herpeta mordax*' (GUL Hunter 497, f. 77v, MC). On gangrene as one of the ailments known as 'holy fire' see Foscati, *Ignis Sacer*, pp. 57–9. A version of this remedy found in the sixteenth-century *Welsh Leech Book* calls for *kylymmen a fyð ar yr elinioc koch* ('the knots/clusters on the red elinog') which would seem to refer to water-pepper rather than bittersweet (Lewis, §208).

5/30. A recipe in Wellcome 405 also recommends using powder made from a crane to treat a canker or rankled sore: 'Or þe heued of þe crane and þe fet and þe guttis and do hit to drie in an euen for to þou mow make poudre þeroft and do þe poudre vpon þe kancre and in a litil wile he schal stintin and

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noȝt on for þe kankre ac for alle woundes' (ff. 32v–33r, *MC*). See also Ogden 1938, p. 81 and Hunt 2001, p. 32 which recommend a stork be used. See Hunt 1990, pp. 119 and 130 for French and Latin versions from the 'Lettre d'Hippocrate' which recommend this treatment *contra cancrum*. Hunt interprets this as a treatment for cancer, but it may well be meant to treat gangrene instead. A version of this remedy can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §209).

5/31. *Liber de Diversis Medicinis* recommends a powder made from a number of animals to treat dead flesh including a toad and a mole: 'Tak a tade & a neddir & a wesill & a moldwerpe & brakans & bryn þam in a newe pott all to-gedir to poudir' (Ogden 1938, p. 76). See Ogden's note for further Middle English parallels. A version of this remedy can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §209).

5/32. *Liber de Diversis Medicinis* also recommends a powder which includes that made from a crow to remove dead flesh:

Tak saundyuere or coprose, also pouder of a crak, þat is to say, of þe heued, of þe fete, of þe bowells, brynt in a new pott, also vnslokynde lyme, blake pepir, orpymtent, strange ayselle, hony & barley mele, euen porcyons, & boyle þam in a newe pott to poudir. Iis poudir is gude to sla þe kankre. (Ogden 1938, p. 75)

The recipe collection in London Medical Society 136 also recommends a powder made from the head, feet, and bowels of a raven to remove dead flesh from a wound (Dawson, p. 225).

5/34. *Liber de Diversis Medicinis* also recommends 'brynt bacon or brynt salt beefe' to get rid of dead flesh (Ogden 1938, pp. 75–6), while the rhymed medical treatise in Stockholm X.90 advises the use of bacon:

For to hole þe cankyr good medicine.
Take a porcioun of bacwn lene
And brenne it al in powder clene,
And do wasche þe cankyr sone anon
And caste þe powdyr þerin anon.

(Holthausen 1896, p. 301)

See also Dawson, p. 225 and Henslow, p. 47 for similar recipes using burnt bacon or salt beef. A version of this remedy can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §209).

5/35. Powdered mole is also one of the ingredients, along with toad, in the animal cure for dead flesh noted at 5/31. See the note there.

5/36. See 8/30 for another version of this recipe. A similar Anglo-Norman recipe *pur festre* in BL Sloane 146 recommends a mixture of powdered tanner's bark and powdered tartarus be placed on the area (Hunt 1990, p. 281). This recipe can also be found twice in the sixteenth-century *Welsh Leech Book*. One version recommends the use of *blawd keirch* ('oat flour') rather than tanner's bark (Lewis, §127), while the other agrees with the medieval recipe (Lewis, §220).

5/37. A version of this remedy can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §209).

5/39. See Heinrich, p. 229 and Wellcome 409, ff. 104v–105r (MC) for Middle English versions of this recipe for making oil of eggs.

5/41. A similar recipe *contra cancrum* in the 'Lettre d'Hippocrate' recommends making a plaster made from an addled egg and tow fibres. See also the collection in BL Sloane 146, and that in Bodl. Rawlinson C 814 (Hunt 1990, pp. 119, 130 and 280; Hunt 2001, p. 33). A Middle English remedy for *wulfe* (that is an ulcerous sore) or a worm on a man's limb recommends: 'Tak þe eggis þat ben rotyne vndre an henne whanne sche sittes to bryng forth bryddes, and breke þem and ley þem on þe sore and it sallle slene þe worme for þe stynche' (Henslow, p. 105).

5/42. The Anglo-Saxon *Leechbook III* includes a remedy for *cancre* which involves applying a mixture of goat bile and honey to the wound (*Leechdoms II*, p. 329). Cockayne interprets this as a treatment for cancer, but it may well be meant to treat gangrene instead. A similar recipe *contra cancrum* in the 'Lettre d'Hippocrate' recommends making an ointment made from honey and goat bile (Hunt 1990, pp. 119 and 130). See also the collection in BL Sloane 146 (Hunt 1990, p. 280).

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5/43. This recipe is also to be found in the sixteenth-century *Welsh Leech Book* (Lewis, §§26 and 210).

5/44. The herbal *Agnus Castus* notes in its entry for filix or fern, that *aurredyn* (lit. ‘gold fern’, translating Middle English *evourverroun*) is used to treat gout: ‘Yr aurredyn a dyf yn y coodydd, a da rac y potagr, a da yw i gadarnhav giav a gwythav’ (Peniarth 204, p. 29: ‘Aurredyn grows in the forests, and it is good for podagra, and it is good to strengthen sinews and veins’). The editors of *MED* identify this herb as either polypody or royal fern (*MED* ‘ever-fern’). The sixteenth-century *Welsh Leech Book* also recommends a plaster made from bracken, barley and egg white to treat ‘chwyd a gwres a llosgrach o natur Iâŵ Koch ne friw’ (‘swelling and heat and rash like a red gout or a wound’, Lewis, §10).

5/45. The sixteenth-century *Welsh Leech Book* also recommends a complicated remedy for ‘y Gowt a fyd mewn traed ac eisgeiriau dynion, sef yw hwnnw iâŵ creulon gwressog chwyddegig a llawer o wewyr eraill’ (‘gout in people’s feet and legs, that is a cruel hot swollen gout, and many other pains’). The first part of this remedy involves boiling cowslip, yellow iris and broom separately in butter and then combining them to make an ointment (Lewis, §14). Another remedy in that collection for *eli gwaew* (‘sharp pain ointment’) also begins with broom, yellow iris and cowslip, but goes on to add a host of other ingredients not in the medieval version (Lewis, §175). Yet another version in that source agrees more completely with this version (Lewis, §217).

5/49. *Liber de Diversis Medicinis* describes *paralisi* as a ‘calde passioun’ and recommends treating it with hot substances such as gums and various herbs (Ogden 1938, p. 66). John of Gaddesden describes paralysis as a disease of the nerves which can affect either individual limbs or the whole body, caused by an excess of humours pressing on the nerves and hindering the passage of the ‘spirit’ through them. While it can be characterised as either hot or cold, the humour most commonly at fault is phlegm; thus it is normally a cold ailment (Wulff, p. 249).

5/50. For paralysis of an individual limb, John of Gaddesden recommends an ointment made from the fat of a gander, a black cat, and a dog,

to which was added camphor, sage, onions, wild sage, avens, primrose and ground-ivy, and the whole concoction baked in the belly of the cat, preserving the juices (Wulff, pp. 247–65). Hunt’s collection *Popular Medicine in Thirteenth-century England* contains several remedies for gout that involve roasting a mixture of cat and goose fat, wax, onions, sage and boar lard inside a goose and using the resulting juices as an ointment (pp. 121, 131, 290), and one such remedy for gout and paralysis (p. 225). This remedy is also found in several Middle English recipe collections, for example, Wellcome 405:

Anoþer medecin ipreued for þe gowte. Nim a fat gose wit alle here grece and þe smere of an he cat and uirgine wex þe wiȝt of twie schillingis and an honful of cressin and þre oysonis and smere of a wildswýn and do hit togedere and tempre hit fulwel and afterward lay þat fat gose to þat feer and roste here þat she crese wel out and do wel loked and þerwit and þer wit smere wel þe gowte aȝeyne þe fire and þat is medissine þerwid. (f. 35r, MC)

This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §230).

s/51. This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §§124 and 207).

s/53. See 8/65 for another version of this recipe using red wine instead of egg white. A similar recipe can be found in the Anglo-Norman ‘Lettre d’Hippocrate’ in BL Harley 978: ‘Foile de ere triblez od eisil e od le blamc de l’oef, de ceo oignez le frunt’ (Hunt 1990, p. 110). A Middle English version recommends that the juice be tempered with oil and vinegar and applied to the temples and the nose (GUL Hunter 329, f. 58r, MC).

s/54. A similar recipe can be found in the ‘Lettre d’Hippocrate’: ‘Al dolur de la teste: Pernez foille de ere terrestre e destemprez od oille e od eisil e oignez les narilles’ (Hunt 1990, p. 110), as well as in the Anglo-Norman collection in Bodl. Rawlinson C 814 (Hunt 2001, p. 12). See Wellcome 405, f. 28v (MC) for a Middle English parallel.

s/55. A Middle-English remedy in BL Harley 2378 advises making a wash for the head of rue and fennel (Henslow, p. 83).

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5/56. See 10/2 and 10/6 for versions of this recipe which call for peppercorns rather than grains of paradise. This remedy is also found in the ‘Lettre d’Hippocrate’ as well as the Anglo-Norman collection in Bodl. Rawlinson C 814 (Hunt 1990, pp. 110 and 125 and Hunt 2001, p. 12). In all cases, those remedies call for a number of peppercorns (*grana piperis/greins de peivere*) rather than grains of paradise. A similar Middle English recipe given by Henslow from BL Harley 2378 recommends nine grains of pepper: ‘Tak betayne and verueyne, worwood and selidoyne, rue, wallworth and sawge, and ix cornys of pepyr; and stampe hem and sethe hem to-gedyr in water; and drink þer-of fastyng’ (p. 106). See also Dawson, pp. 19 and 151; GUL Hunter 328, ff. 62v and 67v (MC); and Wellcome 5262, ff. 8v–9r (MC) for further Middle English parallels.

5/57. A similar recipe can be found in Wellcome 542: ‘For ache of þe heued. Tak rewe and fenel and seth wel in water and wassch þe sekes heued and mak þerof a playster in þe maner as it is beforesayd’ (f. 4r, MC). See also the Latin and Anglo-Norman versions in Hunt 1990, pp. 110 and 125 and Hunt 2001, p. 12, as well as Heinrich, pp. 85 and 198; GUL Hunter 185, f. 64r (MC); Wellcome 409, ff. 91v–92r (MC); and Wellcome 5262, f. 9v (MC) for further Middle English versions.

5/58. A similar recipe can be found in Wellcome 542:

For þe feloun þat makes mannys heued to swelle. Tak hertys grece & hony and barly mele and heyhoue and pety morel and stampe hem alle togeder and let frye þe playster riȝt wel and as hoot as þe syke may suffre and leyt on his heued. þer os it is swollen and soor and let him vse þis tyl he be hool and seth rewe and fenel. and wasche þe sekes heued. þerwyth or þou ley on þi playster. (f. 4v, MC)

For further Middle English parallels see GUL Hunter 185, f. 18v (MC); Wellcome 405, f. 25r (MC); and Wellcome 5262, f. 9v (MC). See also the Latin and Anglo-Norman versions in Hunt 1990, pp. 110 and 124 and Hunt 2001, p. 12. This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §§125, 149 and 216).

5/59. A similar recipe in Wellcome 542 to treat ‘mannis molde þat is doun’ also recommends a warm plaster of agrimony and honey: ‘Tak þe leues of

Egrymoigne a good quantite and wassch hem and grynde hem and do perto a quantite of hony and let frye hem wel togedder and let schaue þe heued as fer as þe playster schal lye. And ley þe playster on þe molde as hot as þe seek may suffer' (f. 5v, *MC*). See also Heinrich, pp. 95 and 199; GUL Hunter 185, f. 22v (*MC*); Wellcome 405, f. 24r (*MC*); Wellcome 409, f. 92r (*MC*); and Wellcome 5262, f. 9r (*MC*) for further Middle English versions of this remedy, and the Latin and Anglo-Norman versions in Hunt 1990, p. 124 and Hunt 2001, p. 12.

5/60. A similar Anglo-Norman recipe in Bodl. Rawlinson C 814 also recommends an ointment made from rue and oil: 'Item triblez rue od olie e si oignez les temples' (Hunt 2001, p. 11), while a remedy in *Bald's Leechbook* also recommends rubbing a sore head with rue and oil (*Leechdoms II*, p. 27). See also the Anglo-Norman and Latin versions of this remedy in the 'Lettre d'Hippocrate' in Hunt 1990, pp. 110 and 124, as well as Wellcome 405, f. 24r for a Middle English parallel.

5/61. A similar Anglo-Norman recipe in Bodl. Rawlinson C 814 also recommends an ointment made from hare bile and honey to treat headache: 'Item fel de levere triblez od mel si que mout seit trible e que il ressemble rouge colour e tant en eit de l'un cum de l'autre. De ce oignez le frount e les temples. E tut la dolour vous en osterat, qar mout est precious oignement' (Hunt 2001, p. 11), while this same combination of ingredients is recommended in *Medicina de Quadrupedibus* to treat dimness of the eyes (de Vriend, p. 248). See also the Latin versions of this remedy in the 'Lettre d'Hippocrate' in Hunt 1990, p. 124 and the Middle English parallels at GUL Hunter 329, f. 58r (*MC*) and Wellcome 405, f. 24r (*MC*).

5/62. A similar Anglo-Norman recipe in Bodl. Rawlinson C 814 also recommends an ointment made from rue, honey, and salt: 'Item rue triblez od sel e od mel, e mis cum emplastre al chef mout profite' (Hunt 2001, p. 11). See also the Anglo-Norman and Latin versions of this remedy in the 'Lettre d'Hippocrate' in Hunt 1990, pp. 110 and 124. *Bald's Leechbook* recommends a similar plaster (*Leechdoms II*, p. 27). For a Middle English version of this remedy see Wellcome 5262, f. 9r (*MC*). This advice can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §216).

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5/63. See 5/23 for directions for making a drink from pennyroyal and wine to treat headache. A similar recipe in the Anglo-Norman and Latin collection known as ‘Lettre d’Hippocrate’ also recommends that the patient sniff a mixture of pennyroyal and vinegar: ‘Ad dolorem capitum: Pulegium coctum in aceto pone in nares ut sentiat odorem. Et fac inde coronam capitum’ (Hunt 1990, p. 124; see also p. 109). See Heinrich, p. 198 and Wellcome 405, f. 23v (MC) for Middle English parallels.

5/68. A similar recipe in Wellcome 409 to treat ‘costyfnys’ or constipation recommends boiling a hen that has been stuffed with polypody and fat and giving the broth to the sufferer to drink:

Take polypody þat gruyth on þe oke wasse hym Clene stampe hym yn A feyre mortyr þen take feyre fresce grece A good quantyte & do þertoë þen take An holde hen þat ys fatte schalle here drawe hyr & wasche hyr clene þen stuffe hyr with þe polypody & þe fresche grece þen seþe hyr tyl sche be tendyr þen lete þe syke drynke of þat broþe as hote As he may. (f. 43v, MC)

See also Heinrich, pp. 117–18 and Wellcome 542, f. 8v (MC) for further Middle English versions.

5/71. This is a version of the soporific sponge recipe, which first appears in the ninth century, and features regularly in recipe collections after that date. While the mixture is first described as a *diawt* ('drink') in the Welsh version, the directions for administering it at the end of the remedy indicate that it is to be inhaled through the nostrils rather than ingested. While the Welsh version does not specify how the product was to be administered through the nostrils, the original remedy was to be given by means of a sponge soaked in the mixture. The version provided here is very close to that given in the twelfth-century Salernitan remedy collection *Antidotarium Nicolai*:

Recipe opii thebaici 3; iusquiami (succi iusquiami), succi more immature, rubi, seminis lactuce, succi cicute, coconidii (codii) i papaveris, succi mandragore, succi edere arborea ana 3; hec omnia simul in vasa mitte: et ibi spongiam marinam novam qualis de mare exierit: ut non tanget eam aqua dulcis: et pone ad solem in canicularibus diebus donec omnia consumantur, cunque opus fuerit aqua nimis calida illam parum fomenta et postea naribus

patientis oppone: et cito dormiet. (Baur, ‘Recherches sur l’histoire de l’anesthésie’, p. 32)

For further discussion of the soporific sponge and recipes for dwale or an anaesthetic drink derived from it see M. Baur, ‘Recherches sur l’histoire de l’anesthésie avant 1846’, *Janus*, 31 (1927), pp. 24–39, 63–90, 124–37, 170–82, 213–25 and 264–70, and L. E. Voights and R. P. Hudson, “A drynke þat men callen dwale to make a man to slepe whyle men kerven him”: a surgical anesthetic from late medieval England’, in S. Campbell et al. (eds), *Health, Disease and Healing in Medieval Culture* (New York: Palgrave Macmillan, 1992), pp. 34–56. Middle English versions of this preparation can be seen at Dawson, p. 263 and Wellcome 409, f. 32r–v (MC). A version of this remedy can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §211).

5/72. The above recipe for the soporific sponge also contains directions to wake the patient by having him inhale fennel juice; however, it was also common to use vinegar for this purpose. The earliest version of this remedy, that in the ninth-century *Bamberg Antidotarium*, recommends vinegar for this purpose: ‘et dum expergisci volueris, alia spungia in aceto calefacto infusa ad nares ponit’ (‘and when you wish to rouse him, place another sponge which has been soaked in warm vinegar at his nostrils’) (Baur, ‘Recherches sur l’histoire de l’anesthésie’, p. 31). John Arderne recommends placing toasted bread that has been soaked in vinegar in the patient’s nose to wake him (Power, p. 101). A version of this remedy can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §211).

5/73. A version of this remedy can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §212).

5/74. A version of this remedy can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §212).

5/75. John Arderne also recommends a mixture of wine and henbane seeds, but he advises giving them to the patient to drink but advises that the patient should also be ‘drawn’ by the nose, cheeks and beard to ensure that he does not sleep too deeply (Power, p. 101). A version of this remedy can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §212).

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5/76. A version of this remedy can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §212).

5b/77. Books 5/27 and 10/44 also recommend applying alum to corrupt or festering flesh. See the note at 5/27 for analogues. The sixteenth-century *Welsh Leech Book* recommends treating corrupt flesh or gangrene with a bandage soaked in alum water, and reassures the patient that only a penny's weight of alum is required for a bottle of water, promising to cure the condition 'er maint fo'r llid ar chwyd ag er pytred fo'r clwyf' ('no matter how great the inflammation and the swelling may be and no matter how corrupt the wound might be', Lewis, p. 12).

5b/78. Powdered mole is also one of the ingredients, along with toad, in the animal cure for dead flesh noted at 5/31. See the note there.

6/6. See BL/4 for another version of this remedy.

6/7. A similar Latin recipe in the Anglo-Norman collection of recipes in Bodl. Rawlinson C 814 recommends a powder made from a hare's blood and skin along with orpiment and sulphur, and also recommends testing the efficacy of the remedy by placing a stone in a mixture of the powder and vinegar (Hunt 2001, p. 38). A Middle English remedy recommends a concoction made from a hare boiled in its own blood and milk, along with herbs, to be given to the patient to drink to break the stone (Henslow, p. 42); another gives directions on how to make an electuary using powdered hare (Heinrich, p. 125); another recommends that the powdered hare be added to the patient's food (Dawson, p. 255). This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §304).

6/8. See 8/20 for another version of this recipe. A similar remedy to treat aching and swelling in the feet and thighs can be found in Wellcome 542: 'For akyng or swellyng on thies or on fet. Tak þe Rote of wallwort and seth it in water and do it awey þe ouermest ende tak þe medelest and stampe it and do þerto bores gres and mak a playster and ley þerto as hot as þow mayst suffre it' (f. 2v, MC). See also Wellcome 405, f. 131 (MC) and Wellcome 5262, ff. 25v–26r (MC) for further Middle English examples. The sixteenth-century *Welsh Leech Book* also recommends this treatment for swelling in the feet and legs (Lewis, §§21 and 126).

6/9. This recipe can also be found in the sixteenth-century *Welsh Leech Book* where it is suggested that the mixture be used as a plaster (Lewis, §25).

6/10. See 8/66 for another version of this recipe.

6/11. This recipe can also be found in the sixteenth-century *Welsh Leech Book* where it is recommended against bleeding (Lewis, §102 and §§34).

6/12. *Bald's Leechbook* recommends an ointment made from lily and yarrow in butter and advises that the burn should be treated with egg white often (*Leechdoms II*, p. 131). Macer Floridus recommends a plaster made from powdered roasted lily roots mixed with oil to treat burns: ‘The fyrst uertu þe lylle rote rosted under þe coles & after stamped smal with comune oyle wol hele wonderly brynnynge or scaldynge yf yt be a noynted þerwith’ (GUL Hunter 497, f. 27r, *MC*). Book 6/40 also recommends using lily to treat a burn. This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §218).

6/13. A remedy for burning and scalding in GUL Hunter 185 recommends a plaster made from ground-ivy and butter: ‘For brenyng yscholdyne Tak hayhoue & braye yt & frye yt wyþ grete eder wyþ boter & þane strayne yt & Fry yt ouer þe Fere & lat yt cole & wanne yt ys cole anoyte þe sor þerwyþ’ (f. 63r, *MC*). This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §242).

6/14. This recipe can also be found in the sixteenth-century *Welsh Leech Book*, where it is recommended to treat a cataract (Lewis, §222). Another set of recipes in the same source advises treating a burn with bracken powder or with a mixture of egg white and oil (Lewis, §§528 and 529).

6/15. See 8/31 for another version of this recipe. Macer Floridus recommends cabbage for healing *cancres*, that is, gangrenous sores: ‘The ij uertu þe same Caton sayth þat caule wol hele cancres but he commaundyth þat þe place be fyrst wasshe with leuke wyne or water And to take þe rawe caule & stampe hem & leye yt to hym yche day twyes fresshe’ (GUL Hunter 497, f. 38r, *MC*).

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6/16. See 8/17 for another version of this recipe. John Arderne recommends chewing a leek in the mouth and then applying it to the wound in the case of a bite from a mad dog (Power, *De Arte Phisicali*, p. 42), while a Middle English remedy from BL Sloane 2584 recommends a plaster of leek, milk and salt (Henslow, p. 116). The sixteenth-century *Welsh Leech Book* recommends leek juice to treat the bite of a mad dog (Lewis, §29). It also has a version of a remedy very close to this one (Lewis, §223).

6/17. See 8/19 for another version of this recipe. The Anglo-Norman recipe collection in Bodl. Rawlinson C 814 also recommends a plaster of dwarf elder root and pig lard to treat sore breasts: ‘Item accipe radicem ebuli et tere cum uncto porcino et superpone’ (Hunt 2001, p. 20), while *Liber de Diversis Medicinis* recommends that the plaster also contain darnell, and vervain (Ogden 1938, p. 26), and the recipe in the collection edited by Henslow from a collection in his possession also contains sanicle (Henslow, p. 13).

6/18. A similar recipe in the Anglo-Norman collection in Bodl. Rawlinson C 814 also recommends southernwood, marigold and sage for people who have lost their memory: ‘Pur homme que pert sa [f.34v] memorie: Pernez solequie e averoine e sauge e triblez ensemble e lui donez a beivre cink jours, ou plus si mester est’ (Hunt 2001, p. 12). Note that the Welsh translator of this remedy has interpreted *solequie* as daisy (*llygad y dydd*), as opposed to marigold (*llysiau mair*). The sixteenth-century *Welsh Leech Book* also recommends southernwood to treat loss of reason (Lewis, §477).

6/19. This remedy is also found in the Anglo-Norman and Latin recipe collection known as the ‘Lettre d’Hippocrate’ as well as in the Anglo-Norman collection in Bodl. Rawlinson C 814: ‘Encuentre custivesun veez si medicine verraye: Pernez la semence de lin e quisez la ben en ewe e pus si ostez l’ewe e pernez le linois, si freez beau seim en une paele e pus le donez ceo a manger ben chaud’ (Hunt 2001, p. 24). See also Hunt 1990, pp. 118 and 129.

6/20. While rushes are not normally recommended in the treatment of paralysis, the herbal *Agnus Castus* notes that one of the virtues of southernwood is that it can be used to treat palsy: ‘Abrotanum. is an herbe þat men clepe sothernwode... ȝif it be brokyn. and þe seed be brokyn with-al and drounkyng with water it helpyth men þat han þe ston or þe palsye (AC, p. 126).

6/21. The herbal *Agnus Castus* recommends a similar treatment for nosebleed: ‘Also ȝef þou bledyst at þin nose. tak betonye and stamp it with a lytyl salt and put it to þinn nosethyrlys as moche as þou may with þin thombe and þin medyl fynger and þanne hold þin nosethyrlys with þe same fyngres and þin blod schal staunchen anon’ (*AC*, p. 134). Macer Floridus also claims this as a remedy for nosebleed: ‘The uj uertu þys herbe brosed wel & put yn to þe nostrellys wol staunche þat rennyth atte nosse’ (GUL Hunter 497, f. 35v, *MC*), while *Bald’s Leechbook* recommends that the betony be pounded with rue and vinegar first (*Leechdoms II*, p. 55). See also Dawson, p. 199.

6/23. See 8/56 for another version of this recipe. Wood sage was not normally recommended to treat coughs, but sage is commonly found in remedies for this condition. *Liber de Diversis Medicinis* recommends sage with hot water or beer (Ogden 1938, p. 20), while another Middle English remedy recommends that herb with vinegar (Henslow, p. 69). Macer Floridus recommends sage with wine: ‘The iij uertu þe Iuys of sauge y dronke with wyne wol staunche þe olde cowhe & þe ache yn þe syde’ (GUL Hunter 497, f. 29r).

6/24. See 8/57 for another version of this recipe.

6/25. See 6/51 and 8/21 for other versions of this recipe. The herbal *Agnus Castus* also recommends greater plantain as a drink and a plaster to get rid of worms: ‘Also if a man haue wormes in his wombe take þe juys of þis herbe and let hym drynk a sponeful þer-of and bynd þis herbe to his nauel smal y-pouned and so hit schal sell al þe wormes with-ynne a man’ (*AC*, p. 199), as does Macer Floridus: ‘ffor þe wormes yn þe wombe. Drynke ofte þe Iuys of þys herbe by yt self or melde yt with olde swynes grece & leye yt þer to’ (GUL Hunter 497, f. 13r, *MC*).

6/26. A recipe given in Peter of Spain’s *Thesaurus Pauperum* recommends a drink made from peach bark to expel worms from the stomach: ‘Make a plaster of the peache leaues or leke blades with veniger bind it to the stomake of the pacient, & let him syt in hys warme bed, the wormes wil not abyde the bitternes therof’ (*Treasury*, pp. 89–90).

6/27. See 8/60 for another version of this recipe. The similar English recipe in *Liber de Diversis Medicinis* supports the reading in RBH: ‘Tak salte, honey &

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arenement, & welle al to-gedir & put in his fundement' (Ogden 1938, p. 28), as does the version of the recipe at 8/60.

6/28. See 8/61 for another version of this recipe. *Bald's Leechbook* recommends finely ground greater plantain mixed with wine to combat poison from a snake (*Leechdoms II*, p. 111), as does the herbal *Agnus Castus*: 'Also if a man be y-byte with an addere take þe juys of þis herbe and drynk hit with wyne' (*AC*, p. 199). The recipe collection in London Medical Society 136 advises using a plaster of greater plantain with oil (Dawson, p. 273).

6/29. See 8/62 for another version of this recipe. A version of this recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §§244 and 264).

6/30. See 8/63 for another version of this recipe. It was often advised to cut open the bodies of young pigeons and place them on the bite, presumably using their coldness to counteract the heat of the poison. See Walker-Meikle, 'Toxicology and Treatment' for a discussion of this treatment. The last direction, that the cockerel should be alive, does not seem possible. Has the translator confused this recipe and another common remedy for snake bite that involved plucking the anus of a living chicken and placing it against the bite to suck up the poison (2/19, 4/3, 7/11 and 9/26)? This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §245).

6/31. This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §224).

6/34. Mugwort was famous as a herb for women's ailments and was often recommended in remedies to bring on menstruation, or to aid in childbirth. See Tobyn et al., *Western Herbal Tradition*, pp. 127–8 for a discussion of the gynaecological uses of this herb. Macer Floridus recommends binding mugwort to the belly in cases of difficult delivery: 'Also take þe same herbe grene as she growyht & stampe yt & bynde yt to þe wombe. And she shal delyuerie þe werplynge þat ys þeryn' (GUL Hunter 497, f. 3r–v, *MC*). This recipe can also be found twice in the sixteenth-century *Welsh Leech Book*. One version calls for the use of *canwraid lwyd*, the more

generally recognised term for mugwort (Lewis, §132), while the other calls for *canwraif felen*, which I have interpreted elsewhere as tansy (4/13). Tansy was considered to be a type of mugwort. See Index 2 for further discussion.

6/35. See 8/16 for another version of this recipe. The sixteenth-century *Welsh Leech Book* also recommends this plaster to treat pain and swelling in the knees (Lewis, §20).

6/40. Book 6/12 also advises using lily to treat burns. See the note there for analogues.

6/41. The Old English *Medicina de Quadrupedibus* and its Latin sources recommend hare brain mixed with wine to treat bed-wetting: ‘Ad submeulos cerebrum leporis ex vino potui datum more emendat’ (de Vriend, p. 249). De Vriend notes that the Old English version mistranslates *submeulos* ('bed-wetting') as *oferslæpe* ('oversleep').

6/42. Macer Floridus claims that wormwood juice is a good remedy against the biting of any poisonous creature: ‘Drynke wermod & yt helpyth ayenst þe bytyng of uene mous bestes’ (GUL Hunter 497, f. 6r–v, MC).

6/43. See 6/64 for another version of this recipe, which treats vomiting. The Anglo-Norman recipe collection in Bodl. Rawlinson C 814 also recommends this treatment for vomiting: ‘Item ad eos qui nec cibum nec potum retinent sed vomunt: Millefolium tepidum bibant’ (Hunt 2001, p. 22). See Dawson, p. 258 for a Middle English version. The remedy at 6/52, 6/62, and 8/21 recommends the same combination of ingredients for a person suffering from worms in the stomach. In that case, the remedy is meant to cause the individual to vomit rather than to stop him from doing so.

6/44. *Liber de Diversis Medicinis* recommends a similar mixture to treat spitting blood: ‘Tak thre vnces of vetoyne and swete mylke of a gayte & temper þam to gedir & drynk þat thris’ (Ogden 1938, p. 14). *Bald’s Leechbook* also recommends boiling the betony in goat milk to treat someone who coughs up blood (*Leechdoms* II, p. 53). See also Wellcome 542, f. 1v (MC) for a similar recipe.

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6/45. This recipe can also be found in the sixteenth-century *Welsh Leech Book*, where it is recommended to treat *gormod maessa* ('too much defecation': Lewis, §255).

6/48. A remedy in Wellcome 542 advises giving the patient a mixture of arnament and urine in the hope of causing him to vomit the poison: 'Stampe arnemente and temper it wyt þe same vrryne and gyf þe sek to drynke and he schal caste vp al þe venym sykerly bet man or beest' (f. 12r, MC). This remedy is also recommended in the Anglo-Norman collection in Bodl. Rawlinson C 814 (Hunt 2001, p. 24), in Henslow's Middle English collection (Henslow, p. 18), and in Wellcome 5262, f. 28v (MC).

6/49. *Liber de Diversis Medicinis* also recommends *dragans* to treat worms, be this a reference to dragon arum or to common bistort: 'Tak þe rute of dragans & temper it vp with wyne & drynk it lewke' (Ogden 1938, p. 26). See Ogden's note for further Middle English parallels.

6/51. See 6/25 and 8/21 for other versions of this recipe, and the note at 6/25 for analogues.

6/52. See 6/62 and 8/21 for other versions of this recipe. Books 6/43 and 6/64 are recipes which seek to treat an individual who is vomiting, or who is vomiting blood. They contain the same ingredients as this remedy (yarrow in wine), but are intended to have the opposite effect, i.e. to stop the vomiting rather than to cause it.

6/53. Book 9/61 also recommends a concoction of greater plantain and wine to combat fever. Macer Floridus claims that rue juice will destroy all fevers (GUL Hunter 497, f. 14r, MC), and *Liber de Diversis Medicinis* includes instructions on making a decoction of rue and wormwood for the same purpose (Ogden 1938, p. 62). Macer Floridus also recommends eating coriander seeds to allay a tertian fever:

The uij uertu many men han wrete þat þe cornes of coryawndre seed eten before þe accesse or tremlynge of þe feuer wol destroye þe teryam. And þe same wol þys seed do yf þe gadred atte morwe be fore þe sonn rysyng & leyde under þe pacyentys heed. (GUL Hunter 497, f. 49r, MC)

Macer Floridus claims that wild celery is useful in combating the quotidian fever, i.e. an intermittent fever with daily peaks thought to be caused by putrefying phlegm in the body: ‘Ete yche day fastyng smalache rawe & yt wol destroye þe quoddydyan. If also þow drynke yt with water afore þe quakynge of þe feuere’ (GUL Hunter 497, f. 19v, *MC*). *Liber de Diversis Medicinis* also includes this advice, followed by instructions to drink the juice of coltsfoot, which must be collected while reciting the Lord’s Prayer (Ogden 1938, p. 59). Macer Floridus advises mixing three plantains with three cups of wine to treat tertian fever (an intermittent fever that recurs every second day, supposed to be caused by putrefying yellow bile or cholera), and four plantains with four cups of wine to treat quartan fever (an intermittent fever that recurs every third day, supposed to be caused by putrefying black bile):

Take thre rotess & stampe hem & medle hem yn iij cuppes of wyne & with as many of water. & yeue þys to hem þat han þe feuere before þe comyng of þe quakyng uppon hem & so shalt þow putte away þe feuere tercyan. Take yn þe same manere foure rotess of þe same herbe with foure cuppes & yt wol putte away þe feuere quarteyn. (GUL Hunter 497, f. 12v, *MC*)

Conversely, a remedy in Wellcome 5262 recommends this treatment for a quartan fever (ff. 43v–44r, *MC*). See also Ogden 1938, p. 60 and her note there for further analogues as well as Wellcome 405, ff. 36v–37r (*MC*). A remedy in the multi-lingual collection in CUL Corpus Christi College 388 (the First Corpus Compendium) includes prayer in the treatment as well: ‘Tac þre leues of weybroke after þe sunne be gon doun and sey þre Pater Noster. An tac þerof and temper it wit ale or wit water and gyf hi to drincke beforne þe euele him tack’ (Hunt 2001, p. 151). See Demaitre 2013 pp. 37–44 on the different types of fever.

6/54. The rhymed Middle English treatise ‘Of erbis xxiiii’ recommends rubbing the patient with mugwort mixed with rose oil to bring down a fever:

And mayster botanicus leryth vs bet,
3if it be lewkyd with oyle of roset,
Feuerows man, onoyntyd iii dayes with-all,
þe malys of feueres for-beryn he schall.

(Holthausen 1896, p. 314)

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Peter of Spain's *Thesaurus Pauperum* calls for an ointment made from mugwort juice and rose to combat a quartan fever: 'The ioyce of Mugwort that hath one stalke, mixt wyth oyle of Rosts & anoynted on the back bone & pullys, taketh away the feuer, and healyth the pacient soundly' (*Treasury*, pp. 150–1). The Middle English collection in Wellcome 405 similarly recommends mugwort and oil to combat fever: 'Oþer nim mugwede and make hit hot wit oýle and smere þe heued oþer þe body . iiij. Dawes' (f. 37r, *MC*).

6/56. This treatment is recommended by Macer Floridus: 'The xuij uertu þe Iuys of beteyne drunke yn leuke water wol purge & delyuer þe greuonce uomyte & colre. And with þe same drynke ben heled þe sores of þe brest' (GUL Hunter 497, f. 36r, *MC*). A remedy in Wellcome 409 recommends betony in stale beer to treat 'drokenys & for Castyng' (f. 106r, *MC*).

6/57. The herbal *Agnus Castus* recommends making pills from betony in a similar manner:

Also ȝef a man may noȝt kepe hys mete with hym tak iiij dragmos of poudre of betonye and medle it with hony and lat ben sothen a lytyl in water and þanne make pelotys as grete as walnotis and ȝyf hym iiij days iche day on and do hym drynke ij sponfwl of lewk water and so he schal ben holbyn. (*AC*, p. 134)

Macer Floridus recommends betony for all stomach ailments and advises using a mixture of betony and honey after meals to aid digestion: 'The xxxj uertu A been weyght of þe pouder of beteyn eten with hony after soper. helpyth þe stomak gretly to defye' (GUL Hunter 497, f. 37r–v, *MC*).

6/58. This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §358).

6/59. Gilbertus Anglicus recommends a similar treatment for a nosebleed: 'Or take rede netils and salt y-stampid togedir and put þe iuse in his nose' (Getz, p. 86), while a Middle English collection recommends the juice of the nettles on its own (Heinrich, p. 212) and Peter of Spain, calling on the authority of Galen, recommends a powder made from the nettles be 'snuffed' into the nose (*Treasury*, p. 57). A recipe in the sixteenth-century *Welsh Leech Book* to staunch blood wherever it may be, 'ai or ffroenau ai or genau ne archoll ne glefyd y merched ner emerodys' ('whether it be from the nose or

the mouth or a wound or menstruation or hemorrhoids') directs the patient to drink the nettle juice (Lewis, §294).

6/60. In Middle English, yarrow was also known as 'nose-blede' (*MED* 'nōs(e-blēdē)'). It is unclear whether the name derives from this herb's efficacy in staunching a nosebleed as in this recipe, or in causing the nose to bleed, as it was recommended for both (Grieve, 'yarrow'). Peter of Spain's *Thesaurus Pauperum*, for example, claims that yarrow will staunch a nosebleed if drunk or smelled, but will cause the nose to bleed if put in the nostrils (*Treasury*, p. 54).

6/61. Gilbertus Anglicus also recommends this course of treatment to treat nosebleed: 'And let his priuey membre be y-put in a disshe with vynegre' (Getz, p. 86), as does John Arderne (Power, p. 66). See also Ogden 1938, p. 48 for another example of this treatment.

6/62. See 6/52 and 8/21 for other versions of this recipe.

6/63. Macer Floridus recommends a similar combination of ingredients to combat venom:

Metrydates preuyth ofte þat rewe eten or dronkyn rawe wol destre uenym. ffor he þat etyth fastyng rewe mynt leues with a lytyl salte & too fyggles ij akorous & xx nottes þan þar hym not drede of no bestes uenym. Thys also techyth þe wesel. ffor whan she shal fyghte with þe addre she wol fyrst ete rewe & walowe hyr self þer yn. (GUL Hunter 497, f. 14v–15r, *MC*)

6/64. See 6/43 for another version of this recipe, and the note there for analogues.

6/65. See 8/28 for another version of this recipe. *Bald's Leechbook* recommends goat gall with cow milk, or otherwise equal quantities of boar, bull and buck gall and honey to treat sore ears (*Leechdoms II*, p. 41). This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §219).

6/66. See 4/29 for another version of this recipe, and the note there for analogues.

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6/67. See 4/28 for another version of this recipe which advises drinking wood sage juice. *Bald's Leechbook* also recommends drinking betony in water before any other drink to avoid drunkenness (*Leechdoms II*, p. 153), as does the herbal *Agnus Castus*: 'Also tak iche day a lytyl betanye or ellys þe powdre and ete it erly in þe morwyn andit schall kepe þe þat þou schalt noȝt be drounkyn þat day' (AC, p. 135), as well as that attributed to Macer Floridus: 'The xxix uertu who so etyth beteyn fastynge he shal not þat day be dronke' (GUL Hunter 497, f. 36v, MC). The Middle English 'Of erbis xxiiii' found in Stockholm X.90 puts this advice into verse:

Who so for trauayle or for swynke
Vse erly or late for to drynke,
Vse betoyn fastande; in fay
He schall noȝt be dronkyn þat ilke day.

(Holthausen 1896, p. 309)

7/1. This is a version of the apocryphal text known as *Adam Octi/partite*, which first appears in Latin in the seventh century. This text normally appears in the context of question-and-answer literature such as the *joca monachorum*, or in Adam texts such as the *Life of Adam and Eve*: it does not normally appear with medical texts. The Welsh version is closest to that preserved in Corpus Christi College Cambridge MS. 326, which is also closest in form to the Irish versions. On this text see M. Förster, 'Adams Erschaffung und Namengebung: Ein lateinisches Fragment des s. g. slawischen Henoch', *Archiv für Religionswissenschaft*, 11 (1908), 477–529 and his 'Die mittelirische Version von Adams Erschaffung', *Zeitschrift für Celtische Philologie*, 13 (1921), 47–8; G. Macaskill, 'Adam Octi/partite/Septi/partite', in R. Bauckham et al. (eds), *Old Testament Pseudepigrapha: More Noncanonical Scriptures*, vol. 1 (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2013), pp. 3–16; and H. Tristram, 'Der "homo octi/partitus" in der irischen und altenglischen Literatur', *Zeitschrift für Celtische Philologie*, 34 (1975), 119–53.

7/2. This statement, and the next one, are framed like the triads of the Law texts, but they seem to be reflecting a Hippocratic aphorism: VI/18. 'A severe wound of the bladder, of the brain, of the heart, of the diaphragm, of the small intestines, of the stomach, and of the liver, is deadly' (Hippocrates, *Nature of Man. Regimen in Health. Humours. Aphorisms*, p. 183). This

advice can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §120).

7/3. This advice can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §121).

7/4. See 2/22 and 3/11 for other versions of this triad, and the note at 2/22 for discussion.

7/5. This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §107).

7/6. See 4/33 for another version of this recipe

7/7. See J/1 for another version of this recipe. The sixteenth-century *Welsh Leech Book* recommends drenching the ears with cold water to make the teeth healthy (Lewis, §108).

7/8. See 8/64 and J/5 for other versions of this recipe. This recipe reflects the English derivation of the herb-name mugwort, which literally means ‘gnat-wort’, due to its reputed ability to repel flies and gnats (*DOEPN* ‘mucg-wyrt’). This advice can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §109).

7/9. See J/11 for another version of this recipe. A remedy in Peter of Spain’s *Thesaurus Pauperum* recommends ground-ivy juice to remove white spots from the eye: ‘The ioyce of gronnd Iuy put into the cornder of the eye where the white is, turnyng the head aside taketh the freasing of the eye and remoueth the litle whitnes that is be hynde’ (*Treasury*, p. 38).

7/10. See 4/30 for another version of this recipe and the note there for parallels.

7/11. J/2 has a similar recipe to treat *crugyn* or a small boil. Similar recipes for removing poison from the bite of a venomous snake can be found at 2/19, 4/3 and 9/26. See the ‘Further Notes’ at 2/19 for the many analogues of this recipe.

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7/12. See 4/25 for another version of this recipe (which adds the direction to fumigate the individual with smoke from a goat's horn), and the note there for analogues.

7/13. See 4/27 for another version of this recipe and the note there for analogues.

7/14. A remedy in *Liber de Diversis Medicinis* calls for piles to be treated with a mixture of lime and oil: ‘Tak vnslokynde lyme & do it in a pane & do water þer-to so þat it be couerde & couer it & late it stand iij dayes. Pan tak þe lyme or þe water & do it in an oþer pane & do oyle þer-to & boyle it & anoynte þe sare þer-with’ (Ogden 1938, p. 43). This advice can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §110).

7/15. This recipe can also be found in the sixteenth-century *Welsh Leech Book*, which recommends it to treat a *ki klaf* ('sick dog', Lewis §111).

7/16. See 4/34 for another version of this recipe and the note there for analogues. This advice immediately follows the recipe for dog bite above in the sixteenth-century *Welsh Leech Book*, although that source recommends *yr budugl* ('radish') instead of the more usual rue (Lewis, §112).

7/18. Note that this is the treatment ascribed to the Physicians of Myddfai in Book 3, and one of the 'three deadly injuries' for which the court physician was due extra payment according to the *Laws of Hywel Dda*. See the note to 3/5. This advice can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §122).

7/19. See 8/24 for another version of this recipe. Dialthea is an ointment made from marsh-mallow (*althea*), the making of which is described in the twelfth-century Salernitan book of compound medicines known as *Antidotarium Nicolai*. According to that source, dialthea is effective against pain in the breast caused by coldness, amongst other things: 'valet proprie ad dolorem pectoris ex frigiditate'. See W. S. van den Berg (ed.), *Antidotarium Nicolai* (Leiden: Brill, 1917), p. 177 for this recipe. According to a recipe in the Middle English collection in Wellcome 409 it is good 'for werkynge of & boylyng and hardyng of synwys' (f. 99v, MC), while a recipe for making dialthea published by Henslow from a manuscript in his possession

recommends its use ‘for alle maner goutes’ (Henslow, p. 62). This recipe also appears in the first printed medical book in Welsh, William Bevan’s 1733 *Llyfr Meddigniaeth, ir anafys ar chlwyfus*, which recommends its use for every pain in the limbs: ‘Eli gwewyr: Cais Diasthea yr hwn Sydd gyda r Apotticari, neu y Sbeiswr, a gore yw hwnnw rhag pob dolur mewn aelod’ (p. 28).

7/20. See 8/25 for another version of this recipe. *Bald’s Leechbook* also recommends letting blood from under the tongue or from the arm to treat quinsy (*Leechdoms* II, p. 49). Gilbertus Anglicus prescribes a similar bloodletting regime for this ailment: ‘... he muste blede sumwhat on þe heed veyne of þe arme, and aftir þat on þe veyne of þe tunge, and aftir þat on þe grete too, to drawe awei þe blood from þe postem.’ He goes on to recommend that the sufferer’s throat be rubbed with an ointment called Deute which is made of ‘þe rotis of bismalue, þat is, þe holihock’, flax-seed, and a number of other ingredients not reflected in the Welsh recipe (Getz, p. 102). This recipe can also be found in the sixteenth-century *Welsh Leech Book*, although there, after bleeding, the patient is instructed to treat the throat with a plaster made from the dirt of a dog which has been gnawing many bones (‘faw ki a fo yn knoi llawer o esgyrn’, Lewis, §305).

8/1. Mustard was recommended for use as a plaster, and in the food of individuals suffering from paralysis or lethargy. Both conditions were conceived of as stemming from an excess of phlegm and originating in the head, which the hot and dry nature of the mustard was meant to combat. A remedy in the Middle English collection edited by Henslow from a manuscript in his possession recommends that the patient eat mustard greens and add powdered mustard to his porridge (Henslow, p. 43), while Macer Floridus recommends mustard plasters be placed on the head or feet of those suffering from the related condition of lethargy:

The xuiij uertu It ys a gret mdycyne for to take & stampe þys seed
with drye fygges & so to leye yt to hys heed þat ys lytargicus. þat ys
to say Whan hys hedys newe shaue. or stampe & grynde þys seed
with hony. or swynes grece & noynte þe feet of þe lytarge. (GUL
Hunter 407, f. 44r, MC)

John of Gaddesden recommends a mustard gargle to purge the head in cases of paralysis, or a plaster of mustard, honey, rue and salt to place on an

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individual limb which has become paralysed. He goes on to recommend a bath with sage, wood sage, primrose, pennyroyal, yellow flag, horehound, fennel, nettle, chamomile and ground-ivy (Wulff, pp. 263–7). Gilbertus Anglicus recommends that patients suffering from the related conditions of ‘epilencie’ or ‘analempsie’ be dieted on temperate cold foods such as hens, pheasants and partridges (Getz, p. 23).

8/6. The herbal *Agnus Castus* claims that greater plantain is good for assuaging swelling: ‘Also if a man haue swellyng vpon hym take þis herbe and poune hure and ley þer-to and hit schal a-swagye’ (*AC*, p. 199). A remedy in *Liber de Diversis Medicinis* for ‘If þer be any wounde’ calls for a similar set of ingredients: ‘Tak þe jus of charwelle & þe jus of ache & þe jus of comfery ana & tak rye mele & þe white of an egge & a littill hony & menge all to-gedir & do it on a clathe & lay it to’ (Ogden 1938, p. 50).

8/9. See the first part of the remedy at 1/10 for another version of this advice, and the note there for parallels.

8/10. See 4/5 for another version of this remedy, and 2/25 for a similar remedy using goat dung and egg white, and the note there for analogues and discussion.

8/11. The remedy collection or *Practica* of John of Burgundy recommends a plaster made from cumin with the juice of rue or wild celery, an egg white and wax to treat ‘blody eyes’ See H. Schöffler (ed.), *Beiträge zur Mittelenglischen Medizinliteratur* (Halle: Max Niemeyer, 1919), p. 194 for this remedy. A recipe in *Liber de Diversis Medicinis* recommends a powder made from cumin, rue, fennel and other herbs to treat a cataract (Ogden 1938, p. 11).

8/12. See 8/68 for another version of this recipe. *Bald’s Leechbook* recommends a similar treatment for mistiness of the eyes (*eagna miste*), with greater celandine flowers being soaked in warm honey in a brazen vessel and then applied to the eyes, or else with the juice of rue, dew and honey (*Leechdoms II*, p. 27).

8/13. The herbal *Agnus Castus* also recommends eating betony to treat watering eyes: ‘Also ȝif þou haue watry eyne ete iche a day a lytyl betonye

and it schal clelse þin eyne' (*AC*, p. 133), as does Macer Floridus: 'The xiiij uertu Beteyne eten or dronken wol restreyne þe remyng of þe eyen' (GUL Hunter 497, f. 36r *MC*). This advice is also found in the Latin and French remedy collection 'Lettre d'Hippocrate': 'Item mangez betoine jeun, si vus amendera mult la veue' (Hunt 1990, p. 112). See also Hunt 1990, p. 126 and Hunt 2001, p. 14 for further Latin and Anglo-Norman versions.

8/16. See 6/35 for another version of this recipe.

8/17. See 6/16 for another version of this recipe and the note there for analogues.

8/19. See 6/17 for another version of this recipe and the note there for analogues.

8/20. See 6/8 for another version of this recipe, and the note there for analogues.

8/21. See 6/25 and 6/51 for other versions of this recipe using greater plantain juice to get rid of worms, and the note at 6/25 for analogues. Book 6/52 and 6/62 also advise using yarrow with wine.

8/24. See 7/19 for another version of this recipe and the note there for analogues.

8/25. See 7/20 for another version of this recipe and the note there for analogues.

8/26. According to Albertus Magnus, turquoise worn as an ornament would protect the wearer from misfortune and improve the eyesight. See D. Wyckoff (trans.), *Albertus Magnus, Book of Minerals* (Oxford: Clarendon Press, 1967), p. 123 for this text. Different types of iron sulphate such as copperas tended to be used in treatments for eye problems, in treatments for different types of wounds and corroded flesh (see Lanfranc of Milan's treatment of the effect of the different types of vitriol on wounds in individuals of different temperaments in Fleischhacker, p. 14; also Book 5/27, 5/36, 5/38, and Book 10/46 for vitriol in remedies for corroded flesh, and 10/42 for its use in treating fistula), and as a mouth wash to treat toothache (*Treasury*,

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p. 52). Albertus Magnus describes vitriol as having a ‘foul taste’, but this does not necessarily mean that he considered it to be a substance which could be taken internally (Wyckoff, *Albertus Magnus*, p. 243). Nevertheless, vitriol was used in that way to treat worms (see Book 2/17 and the notes there for analogues). See Lev, pp. 308–9 for a treatment of this substance in eastern Mediterranean sources. Lapis lazuli was used to treat diseases arising from black bile, and to purge that humour (Wyckoff, *Albertus Magnus*, p. 125; Lev, pp. 195–6). Gilbertus Anglicus, for example, recommends the use of lapis lazuli powder to treat a distempered spleen, and to purge the head of black bile (Getz, pp. 241, 243).

8/27. See 3/8 for another version of this recipe and the note there for analogues.

8/28. See 6/65 for another version of this recipe, and the note there for analogues.

8/29. See R/8 for a similar treatment involving goat bile and leek juice. A recipe in *Liber de Diversis Medicinis* recommends ‘þe galle of a wedir with þe vryn or þe mylke of a woman mengid to-gedir’ to treat deafness (Ogden 1938, p. 6), while the collection in GUL Hunter 185 recommends that the ram’s bile mixed with the animal’s own urine be placed in the ear (f. 65v, MC). Ogden notes that ‘the gall of sheep, goats, and other animals was frequently prescribed in the treatment of deafness by the medical writers of antiquity’. See her note for specific references (Ogden 1938, p 86). The poetic recipe collection in Stockholm X.90 recommends using a child’s urine to treat deafness:

3if in þe ere be ony fowle thynge,
Or fylth þat lettyth þin herynge,
[With] chyldys vryne þin ere sowe
And helpe þin ere on a throwe’

(Holthausen 1896, p. 297)

The sixteenth-century *Welsh Leech Book* also recommends leek juice and goat bile to treat deafness (Lewis §32).

8/30. See 5/36 for another version of this recipe and the note there for parallels.

8/31. See 6/15 for another version of this recipe, and the note there for analogues.

8/32. See 5/27 for another remedy which recommends agrimony and honey to treat dead flesh, and the note there for analogues.

8/36. A remedy in *Liber de Diversis Medicinis* to treat ulcers or sores in the ear also calls for a calf's marrow: 'Tak þe merghe of a fresche calfe & braye it & do it in thyn ere' (Ogden 1938, p. 8).

8/38. See the note at 8/29 for more examples of treatments for ear problems calling for the use of a child's urine.

8/39. Peter of Spain's *Thesaurus Pauperum* includes a recipe for deafness using leek juice and goat bile. 'The gall of a Goate put into the eare with ioyce of a Leky, taketh away the payne in the eare and restoring the hearing' (*Treasury*, p. 43). This remedy is also found in Macer Floridus (GUL Hunter 497, f. 21r, MC).

8/40. A similar remedy using betony and rose oil is recommended in *Bald's Leechbook* (*Leechdoms* II, p. 41). This treatment is also found in the herbal *Agnus Castus*: 'Also ȝif þou hawe sore erys tak þe lewys of betonye and stamp it be þe self. or ellys with a lytyl water and wryng out þe jous and put þer-to a lytyl Rose water and warm it wel to-gedre and put it in-to þin erys. and after put þer-ouer wulle and so þou schalt ben hol' (AC, p. 134), and in the herbal of Macer Floridus: 'The u uertu þe Iuys of beteyne medled with oyle of roses & helde yn to þe eres wol hele hem of many dyuerse syknesse' (GUL Hunter 497, f. 35v, MC). The poetic recipe collection in Stockholm X.90 advises betony juice on its own:

Pe jws of betonye is ȝet þe best,
And stampe it, þanne late it reste;
And quan it is al cler and bryth,
With wolle late it þer-inne be [dyth].

(Holthausen 1896, p. 298)

8/41. A version of this remedy, mixed with another remedy, may also be seen at 9/18. Gilbertus Anglicus recommends 'þe ius of syngrene and þe

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fatnesse of an eel yliche moche, and put þerof in þe eere' (Getz, p. 78), while *Liber de Diversis Medicinis* prescribes 'þe fattnes of a blake ele & þe jeuse of synegrene, & putt it ofte in þe hale ere & lay þe on þe toþer' (Ogden 1938, p. 7). Ogden notes that the Salerno school also prescribed eel fat to treat deafness (Ogden 1938, p. 86). See also Dawson, p. 99; Heinrich, p. 67; Henslow, pp. 39 and 109; and Wellcome 405, f. 29r (*MC*) for further Middle English parallels, and Hunt 2001, p. 163 for an Anglo-Norman version. The sixteenth-century *Welsh Leech Book* also recommends putting the fat from eels into the healthy ear in order to treat deafness (Lewis, §445). The use of house-leek to treat sore ears apparently continued to the modern period in Wales: in a poem on this herb in her *Llysiau Rhinweddol*, Ann Jenkins claims:

Bydd yn atal y boen yng nghlustiau plant,
Mae'n rhwydd ei ddefnyddio i bawb yn bendant,
Gan blygu ei hanner un ddeilen fach ir
Rhaid gwasgu dau ddiferyn i'r glust yn glir.

It stops pain in children's ears and is certainly easy for every one to use by folding one small fresh leaf in half and squeezing two drops into the ear.

8/42. See 9/14 for another version of this remedy. Similar advice for killing a worm in the ear is found in the Anglo-Norman and Latin 'Lettre d'Hippocrate': 'Ad dolorem aurium: Accipe jus mente et tepide auribus instilletur' (Hunt 1990, p. 127). See also Hunt 1990, p. 114 and Hunt 2001, pp. 15 and 99 for further Anglo-Norman parallels. *Liber de Diversis Medicinis* claims that a mixture of horsemint and wine put into the ears while warm will kill any worms that may be there (Ogden 1938, p. 7). Ogden notes that this treatment was recommended by Pliny and Rhazes. See her note for further Middle English analogues.

8/44. Paul of Aegina also recommends the juice of calamint, centaury, wormwood and scammony to treat worms in the ears (Adams, *Paulus Aegineta*, p. 277), while Gilbertus Anglicus notes that 'þe iuse of wormod, of centory, of horehound, of elleborus niger, sleep wormes in þe ȝeere' (Getz, p. 73). Guy de Chauliac cites Albucasis in his advice for getting rid of worms in the ears, which also calls for 'þe iuse of wormwode or of calamynete or stronge vynegre' (Ogden 1971, p. 475). *Bald's Leechbook* also recommends the juice

of wormwood and centaury to kill worms or insects in the ear, as well as that of horehound (*Leechdoms* II, p. 43), while *Liber de Diversis Medicinis* recommends the juice of horsemint or mint to slay worms in the ears (Ogden 1938, p. 7). Another Middle English remedy recommends ‘the juice of mint that groweth by the waterside and also in gardens’ (Dawson, p. 299), another calls for wormwood, rue or southernwood (Heinrich, p. 81) and yet another recommends the juice of white mint, wormwood or dwarf elder (Wellcome 405, f. 28v, *MC*).

8/46. This remedy is also found in the collection edited by Henslow from a manuscript in his possession (Henslow, p. 9). Fennel is a well-known remedy for stomach problems. *Agnus Castus* recommends fennel juice and wine to stop vomiting: ‘Heuyd yf i sudd gyd a gwin ef a rwystr loyssionn’ ('Also, drink its juice with wine, it will stop vomiting', Peniarth 204, p. 30), information also found in Macer Floridus (GUL Hunter 497, f. 23v, *MC*). A Middle English remedy calls for cloves and grains of paradise instead of pepper (Heinrich, p. 205). It may be that one ingredient was commonly substituted for another due to familiarity or availability: the remedies at 5/56 and 10/6 show the same variation.

8/47. Macer Floridus recommends parsley to bring on urination: ‘The iiij uertu persely prouokyth urym & aswagyth þe fretynge of þe bely’ (GUL Hunter 497, f. 56v, *MC*). See BL/8 for another remedy for difficult urination involving parsley and red dead-nettles, and the note there for analogues.

8/48. Another version of this recipe can be found in C/8. There, the main ingredient is described as *dwyrgrawn o'r gwyd* ('slime from the trees'). Star jelly often appears in trees as well as on the ground.

8/49. This remedy can be found in Bald’s *Leechbook* (*Leechdoms* II, p. 151), and is also recommended by John of Gaddesden: ‘Item take burnt willow bark and mix it with vinegar; this will cure warts on being applied to them’ (Wulff, p. 207).

8/50. This remedy is also to be found in the sixteenth-century *Welsh Leech Book*, which advises the patient to make a bread out of these ingredients as

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well as a porridge. That version calls for *dwfry glaw* ('rain water') rather than ditch water (Lewis, §76).

8/52. This recipe can also be found in the sixteenth-century *Welsh Leech Book* where it is meant to treat 'haint calon ac akses gylla a droppsi a llawer o glwyfau or kylla' ('a disease of the heart/belly and ascites of the stomach and dropsy and many diseases of the stomach'; Lewis, §363).

8/55. This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §86).

8/56. See 6/23 for another version of this recipe and the note there for analogues.

8/57. See 6/24 for another version of this recipe.

8/58. See 6/25 for another version of this recipe and the note there for analogues.

8/60. See 6/27 for another version of this recipe and the note there for analogues.

8/61. See 6/28 for another version of this recipe and the note there for analogues.

8/62. See 6/29 for another version of this recipe.

8/63. See 6/30 for another version of this recipe and the note there for analogues.

8/64. See 7/8 and J/5 other versions of this recipe and the note at 7/8 for analogues.

8/65. See 5/53 for another version of this remedy using egg white instead of red wine, and the note there for analogues.

8/66. See 6/10 for another version of this recipe.

8/67. See 2/16, 4/8 and C/7 for other versions of this recipe, and the note at 2/16 for analogues.

8/68. See 8/12 for another version of this recipe and the note there for analogues.

8/70. Several recipe collections recommend letting blood to clear a leucoma, although they do not specify the date. The Anglo-Norman and Latin ‘*Lettre d’Hippocrate*’ claims that this malady stems from diverse humours of the brain and recommends letting blood from the cephalic vein: ‘*Cel mal avient de diverses humurs del cerveil, ceo est a saver, de melancolie e autres humurs ... Al commencement seignez le malade de la veine capitale ...*’ (Hunt 1990, p. 112). See also Hunt 1990, p. 126 and Hunt 2001, p. 14 for further Middle English remedies. A short text on bloodletting in Rawl and RBH recommends letting blood on March 17 to guard against consumption and fever for the rest of the year: ‘*Pwy bynnac a ellyngo gwaet yn y deuuet dyd ar bymthec o Vawrth, ny daw arnaw na’r kryt na’r tisic yn y vlywydyn honno*’ (RBH col. 940: ‘Whoever lets blood on the seventeenth day of March, neither fever nor consumption will come to him in that year’). The text goes on to recommend April 11 as a good day for bloodletting as well. These dates also tally with the advice on bloodletting given in the Middle English tract on diet and monthly regimen in Oxford Bodleian Ashmole 1477. See L. R. Mooney (ed.), ‘Diet and bloodletting: monthly regimen’, in L. M. Matheson (ed.), *Popular and Practical Science of Medieval England* (East Lansing MI: Colleagues Press, 1994), pp. 245–61 for this text.

8/71. A common remedy for sore eyes involves salting a red snail and using the liquor that comes from it to daub the eyes. This remedy is found in *Gilbertus Anglicus* (Getz, p. 52) as well as other remedy books (Ogden 1938, p. 10). See Ogden’s note for further Middle English analogues, as well as GUL Hunter 185, f. 63v (*MC*) and Wellcome 5262, f. 11v (*MC*). Another version of this remedy involves boiling the snails in water and collecting the slime to spread on the eyes (Hunt 1990, pp. 111 and 125). A poetic version in Stockholm X.90 instructs:

Late gadre an hep of red[e] snayl[is]
þat crebyn abowte in reyn and haylys,
And sethe is in welle-water wel,

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And þanne gadir of þe gres id del
And grese þin eyne well with-al,
And sone þi syth amende schal.

(Holthausen 1896, p. 297)

Ogden notes that red snails are also prescribed by Pliny and the seventh-century Byzantine physician Paul of Aegina. A version of this recipe using the slime collected from black snails can be found in the sixteenth-century *Welsh Leech Book* (Lewis, §249), as well as several using red snails (Lewis, §§438, 548, 549 and 550).

8/72. Macer Floridus also advises an ointment of rue and rose oil to treat headache: ‘Medle þe Iuys of rewe with þe oyle of roses & uenygre & þys onyment wol cesse þe hedache’ (GUL Hunter 497, f. 14r–v, MC). He claims that rose oil is particularly useful in abating the heat in the head: ‘The ix uertu with þys oyle wasshe or bathe or anoynte wel þe heed so mayst þow staunche þe ache & þe heet of þe heed þat ys ouermuche’ (GUL Hunter 497, f. 25v–26r, MC).

8/73. Peter of Spain recommends inhaling ground-ivy juice to treat headache (*Treasury*, p. 20).

9/1. This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §252).

9/2. Lanfranc of Milan advises that patients recovering from a wound are not given fish, milk, eggs or meat, unless they are prone to waste away, in which case he advises the use of meat from young birds (Fleischhacker, p. 75). Guy de Chauliac explains that wounded patients must be dieted upon foods that are cold and dry for the first seven days, in order to avoid producing excess humours which could lead to apostemes and fever: ‘Wipdrawe from ham wyne, and namely clere wye, and grete flesshes and grete fisches and þerfe brede, and euel baken, chese and fruyte, garlik and oynouns, mustard and alle scharpe spices and alle salted þinges and soure þinges’ (Ogden 1971, p. 196).

9/4. Macer Floridus suggests a plaster made from mugwort and chicken fat to treat a *bocche* or boil: ‘Also stampe þys herbe & medleyt with hennes gresse & make þerof a plastre & ley yt to þe bocche’ (GUL Hunter 497, f. 3v, MC)

9/5. *Liber de Diversis Medicinis* also recommends woodruff with wine for blood in the urine (Ogden 1938, p. 44), as does the poetic recipe collection in Stockholm X.90:

And þer be men þat pysse blod;
Many medesyne þer-fore is good:
Woderowe is þerfore good and fyn,
To drynke hot with ale or wyn.

(Holthausen 1896, p. 300)

9/6. See BL/6 for a recipe using a powder made from burned goat legs in order to provoke urine. Ogden notes that a powder made from pig feet is recommended for diuresis by Pliny and Marcellus (Ogden 1938, p. 101). John Arderne also recommends powder made from pig feet to treat incontinence (Power, *De Arte Phisicali*, p. 28). This advice appears as a remedy for incontinence in many Middle English collections as well, for example, the rhymed recipe collection in Stockholm X.90:

For hem þat may noȝt holdyn vryne, a medycine.
In werd ben men and women bolde
þat þer stale mown not holde,
A swynys clawe hem behowith to take
And brenne it and poudir þerof make
And vsyn it in drynke and mete,
3if hee wyl bere helthe grete.

(Holthausen 1896, p. 299)

See *Leechdoms* II, p. 88 for the Anglo-Saxon version of this recipe that appears in *Bald's Leechbook*; Dawson, p. 229 for a further Middle English version; and Hunt 1990, p. 189 for a rhymed Anglo-Norman version.

9/7. *Bald's Leechbook* recommends warm ingredients to combat hiccups that are the result of a chill, 'such as pepper is, and other warming worts, or let one rub rue and give it in wine to drink' (*Leechdoms* II, p. 63).

9/9. Remedies in the Latin and French 'Lettre d'Hippocrate' also recommend rubbing the teeth with ashes made from grape vines to whiten them: 'Item ad nigras dentes: Accipe ramos vitis, combure et cum carbone et aqua frica dentes sepe' (Hunt 1990, p. 127). See also Hunt 1990, p. 114 and

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Hunt 2001, p. 15 for Anglo-Norman versions of this remedy. A Middle English recipe advises using charcoal made from broom to whiten the teeth (Wellcome 542, f. 6v, *MC*).

9/10. See also 9/40 for another version of this recipe. *Liber de Diversis Medicinis* also recommends putting mint and rue in the nostrils to treat bad breath (Ogden 1938, p. 15), as does BL Royal 12.G.iv: ‘Who so haþ stynkyng breth or stynkynk nose take þe blak mynte & ius of rewe of bothe iliche miche & do in þy nose thrusse’ (f. 189r). See Ogden’s note for further Middle English parallels, also GUL Hunter 185, f. 30r (*MC*); Wellcome 405, f. 28r (*MC*); and Wellcome 542, ff. 2r and 7r (*MC*). This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §152).

9/11. Culpeper notes that the juice of ivy berries or leaves ‘snuffed up into the nose, purgeth the head and brain of rheum that maketh defluxions into the eyes and notes and curing the ulcers and stench therein’ (Culpeper, p. 163). Similar remedies in the Latin and Anglo-Norman collection the ‘Lettre d’Hippocrate’ also recommend putting ground-ivy juice into the nostrils to cure bad breath or making a mixture of rose cooked in wine and honey to be used in a similar manner (Hunt 1990, pp. 113 and 126; Hunt 2001, p. 17).

9/12. Bald’s *Leechbook* recommends dripping oil in which an onion has been boiled into the ear (*Leechdoms II*, p. 41). This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §478). Another version in that source recommends boiling the onion in the oil whilst saying three Paternosters, and then putting the juice from that in the ear (Lewis, §516).

9/14. See 8/42 for another version of this remedy, and the note there for analogues.

9/15. The poetic recipe collection in Stockholm X.90 recommends a similar course of treatment:

For defhed of hed and for dul herynge
I fynde wre dyuers thyngē:
Take o porcyon of borys vryne

And menge it with hony, good and fyne,
 And in þe ere late it caste;
 Þe herynge schal amende in haste.

(Holthausen 1896, p. 297)

9/16. The poetic collection in Stockholm X.90 also recommends lady's-mantle to treat deafness:

Late take a gres in somer-sesoun
 Pat men clepe pedelyoun,
 And take þe jus and an hard ey
 And do þe schelle all awey,
 And hawe þis wrongyn and in ere don;
 It schal amende þin herynge anon.

(Holthausen 1896, p. 297)

9/17. Macer Floridus also suggests using henbane juice to kill worms in the ear: 'The iij uertu þe Iuys helde yn ne atte ere wol sle þe wormes þat ben yn hem & abate many oþer doloures & dysseses of þe eres' (GUL Hunter 497, f. 78r, *MC*).

9/18. The text here seems to be a combination of two remedies which are found side by side in BL Royal 12.G.iv:

For defenes take grene bowes of hasel & put þo wone ende in to þe fuyr & gider þe water þat comeþ at þe toþer ende & meng hit wiþ þe ius of leek hedes meng hem to geder & put þerof in þy hole ȝere & ly on þy sore here & do þis ofte. Anoþer take þe gres þat droppet fro a rosted eel & meng hit wiþ þe ius of houslek of boþe iliche miche & do þerwiþ as þu shuldust with þat oþer.' (f. 188v)

These recipes are also found side by side in GUL Hunter 185, f. 28v–29r (*MC*). The second of these remedies is a version of that found at 8/41.

9/19. The poetic recipe collection in Stockholm X.90 also recommends an onion filled with honey to treat poor hearing:

Take an onyown, good and hard,
 And make an hole in þe mydward
 And pore þer-inne hony, good and schyre,

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And rost to-gedyr in þe fyre;
And quan it is rostyd wel thorow-oute,
Panne late it be wronge thoru a cloute
And pore in þe ere al at ewyn;
And of þe ewyll xal no-thyng blewyn.

(Holthausen 1896, p. 298)

9/20. John Arderne gives ‘puluer of heres of ane hare’ as an ingredient that is useful in stopping bleeding in general, in the context of a discussion of bleeding piles (Power, p. 66).

9/21. This may be a version of a remedy known as *unguentum aureum* which was recommended for wound healing. There were several versions of this remedy, which originated in the *Antidotarium Nicolai*, with simplified versions later being attributed to Galen and Mesue (Yohannan ibn Masawayh). The main ingredients of this remedy are wax, resin, turpentine, mastic, saffron, frankincense, sarcocolla (a resin), aloe, and myrrh (Norri, ‘unguentum album’). A recipe for a wound-healing powder in the GUL Hunter 95 ‘Book of Operation’ has a similar list of ingredients: ‘Take olibanum, mastike, pouder of centorie ana halfe, ane ounce consoude, þe more and þe lesse, bole ana ane ounce, colofoine iiiij ounces, saunk dragoun and mummie ana ij drams, grinde hem and sarse hem, and kepe þis pouder to þu haue nede’ (f. 144vR, MC). See also GUL Hunter 95, f. 120v (MC) for further Middle English versions.

9/23. Macer Floridus recommends a plaster made from nettles to treat a dog bite: ‘Stampe nettel leues with salte & make þer of a plastre & yt wol cleNSE foule wondes & do good to bocches Thys plastre ys good ayenst houndes bytyngge & cancres & þe syknes þat men callen parodyda’ (GUL Hunter 497, f. 8r-v, MC). The alphabetical collection of remedies in GUL Hunter 329 also recommends a plaster made from red dead-nettle ‘ffor biting of dog. or Any vennymus beste’: ‘Take rednettis . & garlek brayd and temperid with hony. And ley .A. plaster þer of to þe sore’ (f. 36r, MC).

9/24. Bald’s *Leechbook* also recommends a plaster made from greater plantain, agrimony, and egg white to treat the bite of a mad dog (*Leechdoms* II, p. 143). The herbal *Agnus Castus* also recommends using plantain leaves for this purpose: ‘Also if a man be y-byte with a wood hounde tak þis herbe

and poune hem or ellis the rotes and ȝif hym to drynk and he schal amende' (*AC*, p. 199), as does Macer Floridus: 'Stampe only planteyn leues & yt wol hele houndes bytynge & a bate þe bolnyng yf yt be leyde þer to' (GUL Hunter 497, f. 11v, *MC*).

9/26. See also 2/19, 4/3, 7/11. See the 'Further Notes' at 2/19 for the many analogues of this recipe. Macer Floridus recommends drinking the juice of 'dragans' to treat snake bite: 'The ij uertu dragons drunke with wyne wol heele addrys bytynges' (GUL Hunter 497, f. 58r, *MC*).

9/27. Macer Floridus also recommends mallow to treat bee stings: 'The ix uertu with hocke Iuys þow mayst hele þe stynggynges of bees' (GUL Hunter 497, f. 79r-v, *MC*).

9/28. See 4/37 for another version of this remedy and the note there for analogues.

9/31. This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §568), although that version calls for beef marrow rather than marrow from a dog.

9/32. Quinces were well known for their styptic effects. The Salernitan text on the qualities of foods known as *Flores Diaetarum*, translated into Welsh as *Rhinweddau Bwydydd*, mentions this quality: 'Opyners, oer a sych ynt yn y rad gyntaf. Caledu croth a wnant, a chadarnhau gwres kylla' ('Quinces are cold and dry in the first degree. They harden the belly, and strengthen the heat of the stomach', Card pp. 78–9. Note that the translator has mistaken *opyners*, which refer to medlars, for quinces). Peter of Spain also recommends a combination of quinces and cinnamon to treat this condition: 'Seth Quinces made clene within and without and oke aples, and Cinamon together, and put to the decoction suger, and geue of ye thre in three nightes and the paciente shall be healed (*Treasury*, p. 78).

9/36. A similar remedy can be found in BL Royal 12 G iv:

Anoþer to do awey þe webbe in a monns ye take eufras a gode grautite & stamp hit & ssyyþng hu ius þorn a cloth & swynes gres & as miche of gos gres & as miche of hennes gres & melt all to geder & do

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þe ius þerto & kepe hit in a box & anoynt þyn eyen þerwith when þu gost to bedde. (f. 189r)

Liber de Diversis Medicinis also recommends an eyebright-based salve to cure cataracts (Ogden 1938, p. 11). See Ogden's note or further Middle English parallels, as well as GUL Hunter 185, f. 26r (*MC*); Wellcome 542, f. iv (*MC*); and Wellcome 5262, f. 12r (*MC*).

9/37. This remedy follows a recipe to treat a sore mouth and throat, which itself immediately follows the above remedy for a cataract in BL Royal 12.G.iv: 'Who so halþ lost speche take þe ius of sawge or of primerose & do hit in his mowthe & he schal speke anon' (f. 189r). *Liber de Diversis Medicinis* also recommends anointing the lips of a person who has lost their speech with sage or primrose (Ogden 1938, p. 14). See Ogden's note for further Middle English parallels, as well as Wellcome 542, f. iv (*MC*). This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §597).

9/38. This remedy immediately follows the above recipe for regaining speech in BL Royal 12.G.iv: 'Whan a mon spitteth blod take ache & mynt & ruwe & betayne & sethe hem well in gots mylke & drynk hit' (f. 189r). *Bald's Leechbook* recommends betony in goat milk for a person who coughs blood (*Leechdoms II*, p. 53), while *Liber de Diversis Medicinis* recommends a drink of wild celery, mint, rue and betony in goat milk for the same affliction (Ogden 1938, p. 14). See Ogden's note for further Middle English parallels as well as Wellcome 5262, f. 15r (*MC*), which recommends mixing the herbs with goat urine instead of milk.

9/39. This recipe immediately follows two remedies for vomiting blood which do not appear in our collection, which themselves follow the remedy for spitting blood in 9/38 in BL Royal 12.G.iv:

Anoþur ȝif þu drunken venyme or puysone take betayn & drye hit & make poudur þer of take of poudur as Miche as þu may take by twene ȝy iij fingeres twyus & do þer to iij cuppe ful of wyne & sethe hem well togredre til þe þridde parte be soden in & drynk hit fastyng. (f. 189r)

Bald's Leechbook recommends treating poison with a mixture of betony, atterlothe, and holy water (*Leechdoms II*, p. 111), while *Liber de Diversis*

Medicinis recommends drinking betony powder in wine to counteract venom (Ogden 1938, p. 26) as does the Anglo-Norman collection in Bodl. Rawlinson C 814 (Hunt 2001, p. 23). Ogden notes that the use of betony in treating snake bite can be traced to Antonius Musa, *De herba vettonica*. See Ogden's note or further Middle English parallels, as well as GUL Hunter 185, f. 63r (*MC*).

9/40. See 9/10 for another version of this recipe and its analogues. This remedy immediately follows the above remedy for poison in BL Royal 12.G.iv: 'Who so hab̄ stynkyng breth or stynkynk nose take þe blak mynte & ius of rewe of bothe iliche miche & do in þy nose thrusse' (f. 189r).

9/41. See 2/33 for another version of this recipe, and its many analogues. This remedy immediately follows the above remedy for bad breath in BL Royal 12.G.iv:

Who so hab̄ toth akyng ȝif worms eten a mones toth take hene bellesed & lek sed & stor & ley þes iii þyngs on an hot glowyng tyleston & mak a pipe þat hab̄ a wide hole & set þat on ende at þy mowthe þat oþer ende on þe ston þat þe smoke may com to þy toth & hit shal slee þe worms & do awey akyng. (f. 189r)

9/42. See 2/33 for another version of this recipe, and its many analogues. This remedy immediately follow four remedies for toothache which are not found in our collection, which themselves follow the above remedy for toothache in BL Royal 12.G.iv: 'Anoþer for worms þat eten þy toth take henbane & red pirnel of all iliche & virgine wex & stor .i. frankensens & make a candel þeroþ & holde þy mowthe ouer þe candel þat þe hete & smoke may go to þy toth & do so ofte & þou shalt selen hem' (f. 189r).

9/43. This remedy immediately follows a remedy for toothache which does not appear in our collection, which itself immediately follows the above remedy for toothache in BL Royal 12.G.iv: 'Who so speket in his slepe tak sowþerne wode & distemper ius wiþ wytē wyne & drynk hit' (f. 189r). See also Dawson, p. 261; Heinrich, p. 70; and GUL Hunter 185, f. 28v (*MC*) for further Middle English versions of this remedy, and Hunt 2001, p. 12 for an Anglo-Norman version.

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9/44. A similar remedy can be found in GUL Hunter 185:

For a man þat haþ no talent to mete: Tak centorie & sethe it wel in stale ale & whanne it is I sode tak it & do it in a mortere & stampē it smale & do it aȝeyn in to þe pot & seethe hit wel & þenne strayne hit wel & tak þe two parties. of þe liquor. & þe. þridde part of þe hony & boile it & skymme & medle hem to gedre & do it in a box. & zef þe seke iij sponeful þerof. fastyng euery day forto he is hool. (f. 27v, MC)

Bald's Leechbook recommends centaury and pepper in warm water for a patient who is unable to eat due to heartburn (*Leechdoms* II, p. 63). See Ogden 1938, p. 24 and her note there for further Middle English versions as well as Wellcome 405, f. 31v–32r (MC) and Wellcome 5262, f. 15v (MC). This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §251).

9/45. This remedy immediately follows a recipe for stomach ache involving flax-seed and cumin which does not appear in our collection, which itself immediately follows the remedy for talking in one's sleep (above in BL Royal 12.G.iv): 'For þe euel in þe stomake take achesed & lynsed & comyn & stamp hem & ȝif þe seke to drynk wiþ hote water' (f. 189r). *Liber de Diversis Medicinis* also recommends a drink made from wild celery and cumin to treat a bad stomach (Ogden 1938, p. 24). See Ogden's note as well as Dawson, p. 305; Heinrich, p. 71; Henslow, p. 10; Wellcome 542, f. 21 (MC); and Wellcome 5262, f. 16r (MC) for further Middle English parallels.

9/46. This remedy immediately follows the above recipe for stomachache in BL Royal 12.G.iv: 'Who so hav swellyng in his stomak take þe rote of fenel & þe rote of ache & stamp hem & temper hem wyþ wyne hit helþeth' (f. 189r). Ogden notes that the eleventh-century Latin collection known as the *Cambridge Antidotarium* makes a similar recommendation: 'Ad stomachi inflationem: Feniculi et apii radicem in uino ueteri infunde et ieunus bibe calicem I, expertum est.' See H. E. Sigerist, *Studien und Texte sur frühmittelalterlichen Rezeptliteratur* (Leipzig: Johann Ambrosius Barth, 1923), p. 164 for this text. See Ogden's note as well as GUL Hunter 185, f. 32v (MC); Wellcome 405, f. 30v (MC); and Wellcome 542, f. 2r (MC) for further Middle English parallels.

9/47. This remedy seems to be a mixture of two recipes which are found together in BL Royal 12.G.iv: ‘A gode entret for to do aewy akyng & bresed blod of wonde or of buyle or of brusyng take fat bakn & melte hit. Medicine to do aewy her take þe sed of netteles & stamp hit & distempere hit wiþ eysel & anoynt þere þerewiþ’ (f. 189r). The text goes on to explain that the hair must be plucked first. The first, involving pig lard, is meant to treat wounds, while the second, using nettle seed and vinegar is a well-known remedy for removing hair also found in *Liber de Diversis Medicinis* (Ogden 1938, p. 5), as well as Wellcome 5262, f. 39v (*MC*), and the sixteenth-century *Welsh Leech Book* (Lewis, p. 10). These remedies follow a recipe to treat cancer and one to treat diarrhoea in BL Royal 12.G.iv, which themselves immediately follow the above recipe for swelling in the stomach.

9/48. This remedy follows immediately after the hair removal advice above in BL Royal 12.G.iv: ‘3if þou wolte wyth wher þe man þat is wondet whal lyue or dye take pimpernel & stompe hit & distemper hit wiþ water & 3if hym to drynke & yf hit come oute at þe wonde he shal dye’ (f. 189v). *Liber de Diversis Medicinis* similarly recommends giving the wounded person a mixture of scarlet pimpernel juice and water to see if he will live or die (Ogden 1938, p. 59). See Ogden’s note as well as Heinrich, p. 136; GUL Hunter 185, f. 20v (*MC*); Wellcome 405, f. 7v (*MC*); and Wellcome 409, ff. 25r-v (*MC*) for further Middle English parallels.

9/49. This recipe also follows the recipe involving scarlet pimpernel above in *Liber de Diversis Medicinis* (Ogden 1938, p. 59). See Ogden’s note as well as Wellcome 405, f. 7v (*MC*); Wellcome 409, f. 26r (*MC*); and Wellcome 542, f. 10v (*MC*) for further Middle English parallels.

9/50. This recipe also follows the recipe involving lettuce above in *Liber de Diversis Medicinis* (Ogden 1938, p. 59). See Ogden’s note and Wellcome 405, f. 7v (*MC*) for further Middle English parallels.

9/51. This remedy immediately follows the advice for determining a patient’s prognosis in 9/48 in BL Royal 12.G.iv:

Medicine to woundes take gres of swyn & melte hit & take hony & wyn & ruye mele & sethe hem to gider & do hem on a cloth & ley þat to & hit clenseth hit & heleth hit 3if þe wounde be to geder

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take þe wylde neb & make a plaster þerof & ley to þe wounde & hit
shal open hit' (f. 189v)

Liber de Diversis Medicinis similarly recommends a plaster of fat, honey, wine and rye flour to cleanse wounds (Ogden 1938, p. 71). See Ogden's note for further Middle English parallels.

9/52. This recipe also follows the above recipe for treating wounds in *Liber de Diversis Medicinis* (Ogden 1938, p. 71), and in BL Royal 12.G.iv: 'To hele þe wounde make pouder of centore & strew in þe wounde' (f. 189v). Ogden points out that similar advice is offered in the *Cambridge Antidotarium*: 'Ad plagam: Centauria puluerem fac et plaga sparsa sanare certum est' (Sigerest, *Studien und Texte*, p. 167) and in the herbal of Pseudo-Apuleius (de Vriend, pp. 80–1). See her note for further Middle English versions of this recipe.

9/53. This recipe immediately follows the above advice for treating wounds in BL Royal 12.G.iv: 'violet wol cast owte þe broke bons of a man who so drynketh hit' (f. 189v). *Liber de Diversis Medicinis* also recommends drinking violet juice to cast out broken bones (Ogden 1938, p. 75). See her note for further Middle English parallels.

9/54. This recipe immediately follows the above advice for treating wounds in BL Royal 12.G.iv: 'A goode plaster for buyles take þe 3olkus of eyren & meng to gider & make plaster of flex & do hit to þe sore' (f. 189v). *Liber de Diversis Medicinis* also recommends a plaster of egg yolk and salt for a 'felon or kile' (Ogden 1938, p. 54).

9/55. This remedy immediately follows advice for telling whether an individual suffering from the bloody flux will live or die, which itself immediately follows the above advice on treating wounds in 9/54 in BL Royal 12.G.iv: 'Medicine for warts take egramoyne & stamp hit & temper hit wiþ eysel & bynd to þe warts & hit shal do hem awey' (f. 189v). *Liber de Diversis Medicinis* also recommends agrimony and vinegar to treat warts (Ogden 1938, p. 44). Ogden notes that this treatment is also recommended by Pliny and Pseudo-Apuleius. It is also recommended by John of Gaddesden (Wulff, p. 207). See Ogden's note for further Middle English versions.

9/56. This remedy immediately follows the above remedy for warts in BL Royal 12 G.iv:

To make entret to do awey akyng & bresed blod of wounde or of buyl take fat bakon of an hold swyn & melt hit & let hit stande til þe salt be fal to gronde take þat & as Miche of virginne wex & rekelys & do þer to & buyle to gider & put to store & frankensens but mak þe stor pouder & put to. þan take mastik & stampe smale & put to & alwey stir til hit be þykke as hony kep þat wel & whan þou hast nede ley hit on a cloute or on leþer & ley to þe sore & hit shal drawe owte al þe akyng & wat euel so þou haue. anoynt þe þerwiþ ii a day & hit shal be þe be better. (f. 189v)

Liber de Diversis Medicinis also recommends a plaster of clarified pork fat, incense and mastic to treat wounds and bruising (Ogden 1938, p. 55). See Ogden's note for further Middle English parallels. This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §256).

9/57. This immediately follows further advice for treating aches, which itself follows immediately after the similar remedy for aches at 9/56 in BL Royal 12 G.iv:

Whoso akes or swellus on his arms or any stude oþer & he doute þat hit wol be a buyl tak lynsed & samp & wet & stamp hit & tak holy hok & stampe hit & do hit in a ponne al to geder & do frech schepes gres þerto & make hit wel hote & do hit in a cloute & bynde to þe sore & hit shal shrynde awey & become al hol. (f. 189vb)

Liber de Diversis Medicinis recommends an ointment of flax-seed and sheep tallow to break a boil (Ogden 1938, p. 54).

9/58. This remedy immediately follows the above advice for treating aching arms in BL Royal 12.G.iv:

Here is gode oynement for wounde or for sor þat doth hit to do. take auente bugle pyge senygle & ach herbe roberd verueyne herb water weybrode ribbe gras dayesye crop of red worts crop of red brer holy hok stamp eueri gras by hym selfe & take of eueri gras iliche Miche ius & do in a ponne & for þe holy hok is so fast þat þen may haue no ius þerof þerfore do þe leues þerto. & þen take virgine wex

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& frech scepus talow & hony & may boter & swyns gres & wyn of ilke iliche Miche & haue as Miche of as þese things as þou hast halfe of gras ius do all þese þyngs in a ponne & sethe hem well & þou may wyte by þe leues of þe holyhokke whon hit is soden inow whan hit waxet neth do on þy nays one droppe of salue & let hit kele þeron & ȝif hit is grene þen hit is inow do þen stor .i. frankensens þerto & stare hit well & do hit donn of þe fyr & wryng hit þorn a cloth in to a basyn & what hit is sumdel kelet do hit in a vessel. (f. 189v)

Liber de Diversis Medicinis also recommends an ointment of these herbs with hollyhock leaves, wax, sheep tallow, honey, May butter, wine and resin to treat wounds (Ogden 1938, p. 74). See Ogden's note for further Middle English versions.

9/59. This remedy immediately follows the above recipe for a wound ointment in BL Royal 12.G.iv: 'Who so may not holde pisse take gotus talow & bren hit & make poudur þer of & hete þe poudur in potage' (f. 189v). *Liber de Diversis Medicinis* also recommends a powder made from goat tallow added to the patient's pottage for someone unable to control their urine (Ogden 1938, p. 44). See Ogden's note for further Middle English versions.

9/60. This remedy immediately follows the above recipe for excessive urination in BL Royal 12.G.iv: 'Here bygynnen medicines for þe dropesye whan water is bytnyg þe skyn & þe flesch take schauyng of schepus skynnes or of nets skynnes & set hem in water til þey be þykke as glue. & do hit in a cloute & bynde abowte þy body' (f. 189v).

9/61. Book 6/53 also recommends a concoction of greater plantain and wine to combat fever. See the note there for analogues.

9/62. A remedy in Wellcome 405 recommends a similar treatment: 'For bolinge of pappis ouermochel melk Tak dreggis of ey sel and virgine wex and make a plastre and ley þerto' (ff. 13v–14r, MC).

10/1. Several other collections of remedies are ascribed to Galen and Hippocrates in a similar introductory paragraph. A collection of recipes in Wellcome 542 begins with a long introduction in verse setting out the benefits offered by the collection, finishing with an appeal to these authorities:

Thus seyth ypocras . þe good surgen
 And socrates and Galyen
 þat weren philisophres alle thre
 þat tyme þe best in any countree.

(f. 1r, *MC*)

See also BL Harley 2378 (Henslow, p. 105), London Medical Society 136 (Dawson, p. 19), BL Royal 12.G.iv, f. 188v, and GUL Hunter 328, f. 62v (*MC*) for other collections beginning with this introduction.

10/2. See 5/56 and 10/6 for other versions of this remedy, and the note at 5/56 for analogues.

10/3. This recipe follows the ‘Galen and Hippocrates’ introduction in BL Harley 2378 (Henslow, p. 106); London Medical Society 136 (Dawson, p. 19); BL Royal 12.G.iv, f. 188v; Wellcome 542, f. 1r (*MC*); and GUL Hunter 328, f. 62v (*MC*): ‘For ache of the heed. Take and make lie of verueyn or of beteyn or of wormode and wash thy hed þer with þries in þe wyke.’ See also Heinrich, p. 65; Ogden, 1938, p. 1; GUL Hunter, 185 f. 21r (*MC*); and Wellcome 409, f. 16v (*MC*) for further Middle English parallels.

10/4. A similar recipe can be seen in GUL Hunter 328: ‘take peleter and Chewe it in þi mowþe .iiij. dayes & be hool’ (f. 62v, *MC*). See also Dawson, p. 19; Heinrich, p. 66; GUL Hunter 185, f. 21v (*MC*); Wellcome 409, f. 16v (*MC*); Wellcome 542, f. 1r (*MC*); and Wellcome 5262, f. 8v (*MC*) for further Middle English parallels.

10/6. See 5/56 and 10/2 for other versions of this remedy, and the note at 5/56 for analogues.

10/7. This plaster is also recommended in Middle English remedy books: ‘A-nothir oynement for þe heuyd – Take walewort and virgyn wax, and boyle hem to-gyder ouer þe fyre, and anoynþe þin hed þer-with’ (Henslow, p. 106). Other Middle English recipes recommend a plaster of dwarf elder, honey, salt, wax and incense. See Heinrich, p. 66; GUL Hunter 185, f. 23v (*MC*); and Wellcome 542, f. 1r (*MC*).

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10/8. A similar recipe can be seen at Wellcome 542: ‘For woundes þat be ful of blod. Tak þe rednetle and stampe and temper it wyth vineger and ley it to þe wounde and it wol do awey þe blood and make þe wounde clene’ (f. 10v, *MC*). See also GUL Hunter 185, f. 42v (*MC*) and Wellcome 409, f. 26r (*MC*).

10/9. A similar recipe can be seen at Wellcome 542: ‘For þe same. Tak þe leues of hennebane and bray hem and do þerto may butter and stampe hem wel togeder and boyle hem and streyne hem wel and drawe hem þorw a cloth an do þerof into þe wounde and it wol drawe oute þe blod and clese þe wounde’ (f. 10v, *MC*). See also Heinrich, p. 139; GUL Hunter 185, f. 42v (*MC*); and Wellcome 409, f. 26r (*MC*) for further Middle English versions.

10/11. See 10/59 for another version of this remedy. The rhyming collection in Stockholm X.90 contains a similar prescription:

Take frankencens and qwete-mele
And jws of walwort and of morele,
Pe jws of ache þer-to ȝet schall gon
And of erbe benet and humlok-þei bothe ar on,
And bray is well with swynys gres
And make a plastry of good reles;
Do leye þis playstyr þe rank[ly]e vp-on,
And al þe ranclynge schall owyr gon.

(Holthausen 1896, p. 303)

See also Heinrich, p. 139; GUL Hunter 185, f. 42v (*MC*); Wellcome 409, ff. 26v and 100v (*MC*); and Wellcome 542, ff. 11r and 19r (*MC*) for further Middle English versions.

10/12. See 10/60 for another version of this remedy. A similar recipe can be found in Wellcome 409: ‘Take þe leuys of whyte plumtre & seþe ham yn w mylke of A whyte cowhe And playstyr þer-toe’ (f. 100v, *MC*). This remedy is meant to open poorly-healed wounds and to reduce swelling.

10/15. Middle English parallels for this remedy contain barley meal rather than rye meal, as does this example from Wellcome 542: ‘[F]or a wounde þat is ouerhelid and soor vnder. Tak barly mele and þe white of an ey and hony

and medel togeder and mak a playster and ley þerto' (f. 12r, *MC*). See also GUL Hunter 185, f. 43r (*MC*).

10/18. The herbal *Agnus Castus* claims that agrimony is good for healing wounds made with iron: 'Also þis herbe tempred with esyle is to hole euery soor hurt with ony yryng' (*AC*, p. 128), while a remedy in London Medical Society 136 also advises a plaster made from agrimony and old lard to remove iron from a wound (Dawson, p. 307). See also Wellcome 409, f. 102v (*MC*).

10/20. Peter of Spain also recommends polypody to heal wounds: 'Oxeferne stampyt wþt Hoggess grese and bound vnto the greef, is very good also' (*Treasury*, p. 178).

10/23. A Middle English remedy in Wellcome 409 also recommends calamint for this purpose: 'For to purge wondys Take and drynke þe jus of Calament oþer þe powdyr of plymrose' (f. 100v, *MC*).

10/24. The rhymed medical treatise in Stockholm X.90 asks for a similar combination of ingredients:

Take sanycle and grynde it smal
And þe crop of þe brembelys with-all,
Þe crop of þe reed wort do þer-to
And plawnteyne and vyolette also;
Þe crop of þe reed nettyle forȝete þon noȝt,
Also smalache þer-to [be] browthe;
And ȝet take rwe of bytter sawour
And smal consowde with þe whyte flour,
And þat hee ben gaderyd in somerys day
And sothyn to-gedyr with botyr of may!
Sythyn make here-of salwe o rythe,
For euery wounde þis is bote, I plythe.

(Holthausen 1896, p. 302)

10/27. Betony was commonly recommended for raising bones from head wounds. See the note at 3/3 for further examples and discussion. A similar recipe in Wellcome 409 recommends this plaster to draw bones out of

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wounds: 'For to hele wondys Take Bytoyne & Olde smere & blaystyr þer-toe
For hyt drawyth oute brokyn bonyz' (f. 101v, *MC*).

10/30. *Physicians* §609.

10/31. *Physicians* §610. John Arderne claims that orpiment has the power to dry up humours coming to a wound and thus prevent the formation of dead flesh (Power, p. 83). He gives directions for making 'Greek Powder' to heal wounds by making cakes out of a mixture of orpiment, quicklime, barley meal, honey and wine, which are then powdered to be used when needed (Power, *De Arte Phisicali*, p. 42). For further Middle English versions of this remedy see Henslow, p. 90 and Ogden 1938, pp. 75 and 82.

10/33. Comfrey was often recommended for treating broken bones. This is reflected in the various names for this herb, such as Middle English 'knit-wort' and 'bone wort' and Modern Welsh *llysiau'r cwlwm* (lit. 'knot-wort'). A remedy in GUL Hunter 329 also recommends drinking common comfrey juice to mend broken bones: 'And consilysodyn in wyn with hony. & drunckyn. ix. daies warm. omnis dolores sanat' (37r, *MC*). See also Heinrich, p. 215 for a further Middle English parallel.

10/34. *Physicians* §621. This test occurs in many Middle English and Anglo-Norman recipe collections, including the rhyming treatise in Stockholm X.90:

For to wete, ȝif a worm be in þe festre, a medicine
Take a porcyown of fresche chese
And wynd it in hony al be[t]wese,
And ouer al nyght it be bounde;
On morwe holyd ȝif it be founde,
Wete þon wel þanne i-wys,
Pat a worm þer-in[ne] is.

(Holthausen 1896, p. 300)

An Anglo-Norman version explains the holes not as the action of a worm, but as the action of the gangrene itself, which eats the skin and turns it black (Hunt 2001, p. 32; see also Hunt 1990, p. 185). For versions of this remedy diagnosing the presence of a worm or not in the ulcer see Dawson, p. 171;

Heinrich, p. 141; GUL Hunter 185, f. 17v (*MC*); Wellcome 409, f. 27r (*MC*); and Wellcome 542, f. 11r (*MC*).

10/35. *Physicians* §622

10/36. *Physicians* §623

10/38. *Physicians* §624

10/39. *Physicians* §612. Fistulas were described as ulcers that had become hardened within and developed narrow openings through which suppurating matter might flow (Norri, ‘fester’). Scholarly treatises ascribe the cause of fistulas to an accumulation of phlegm (Demaitre 2013, p. 25), or to phlegm and black bile (Ogden 1971, p. 295), while remedy books often differentiate between hot and cold fistulas. For example, the rhymed Middle English medical treatise in Stockholm X.90 contains instructions:

For to knowe þe festre hoot and cold, bona regula.

As lechys mowne in bokys sen,
 To maner of festeris þer ben:
 e ton is cold and gnawande,
 þe toþer is hot and b[r]ennande;
 þe cold hath a str[o]ute hole and noyous,
 þe hote a w[o]und hole and more perylows.
 Diuerce medecynys þer-fore I fynde,
 For þei ben noȝt of on[e] kinde:
 þe cold festre xal be holyd with hete,
 And coldhed xal þe hete beete;
 And comelyche so xal be-falle
 In medesynis in lechecraft alle.

(Holthausen 1896, p. 300)

See also Henslow, p. 22; Ogden 1938, p. 77; and Wellcome 405, f. 35v (*MC*) for further Middle English versions of this description. The sixteenth-century *Welsh Leech Book* also contains this advice: ‘y may dau rhyfoaeth ar iddw ffestr yr oer, ar brwd, ond y mae yn beryklach y brwd nar oer’ (‘there are two types of gout fester, the cold and the hot, but the hot is more dangerous than the cold’; Lewis, §545). That scribe describes the condition being discussed as

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iddw ffestr ('gout fester'), which refers specifically to fistula rather than to a suppurating or festering sore.

10/40. *Liber de Diversis Medicinis* has a similar recipe to treat a cold fistula:

Tak þe jus of auance & þe jus of laureaule & þe white of an egge, of aber ilike mekill, & tak rye flour & knede þer-with & do to þe thirle, als it were an enplaster, & bynd it with a clathe & late it lygge þer-at till it falle a-waye bi it-selfe / & þan do oþer to on þat ilk maner & do so to þe festre be hale & ilk a day drynke þe jus of auance.
(Ogden 1938, p. 81)

See Ogden's note for further Middle English versions as well as Wellcome 205, f. 35v (*MC*), and Hunt 2001 p. 32 for an Anglo-Norman parallel which similarly calls for the cake to be made from rye flour and the juice of the ribwort plantain. This recipe also appears in the sixteenth-century *Welsh Leech Book* (Lewis, §546).

10/41. *Physicians* §613; *Liber de Diversis Medicinis* has a similar recipe to treat a hot fistula:

Tak rye flour & clere hony teres & mak hard daughe þer-of & mak als many smale kakis als þer is thirlles & do to ilk thirlle a kake &, whan þay are wate, do þam a-waye & do to oþer & do so to it be hale & drynk ilk day auaunce or oþer thyng als it is by-fore saide.
(Ogden 1938, p. 81)

See Ogden's note for further Middle English parallels as well as Wellcome 405, f. 36r (*MC*). This recipe also appears in the sixteenth-century *Welsh Leech Book* (Lewis, §547).

10/42. *Physicians* §614. A remedy in the collection edited by Henslow from a manuscript in his possession also recommends giving wood avens as a drink as part of a treatment for fistula: 'and eche day ȝef hym to drynke fastyng wermod and auence' (Henslow, p. 21).

10/43. *Physicians* §615

10/44. *Physicians* §616. Book 5b/77 also recommends alum for corrupt flesh, while 5/27 and 5/37 recommend verdigris. See the note at 5/27 for analogues.

10/46. Vitriol was often recommended to treat dead flesh or gangrene. A recipe in *Liber de Diversis Medicinis* advises strewing the wound with powder made from arnament: ‘Tak arnament & bryn it & stampe it all to poudir & do þer iij poudirs to-gedir ana & þat bi weghe & do a littill þer-to & mak it hate & do it on þe kankir’ (Ogden 1938, p. 82).

10/47. The sixteenth-century *Welsh Leech Book* also recommends a treatment involving old pig lard and quicksilver to treat *idw knoedig* ('a gnawing sore'; Lewis, §304).

10/49. *Physicians* §617. The herbal *Agnus Castus* also recommends henbane oil to treat gout: ‘Tusguiamus yw henban. Rinweddav hwnn yr oel a wneler ohonaw i hvn ef a ddistrywia bob maner or gowt’ (Peniarth 204, p. 32: ‘Tusguiamus is Henbane. The virtues of that herb, the oil that is made from it will destroy every kind of gout’). The sixteenth-century *Welsh Leech Book* recommends a different method for making henbane oil, by filling a pot with henbane leaves, making a hole in the bottom of the pot, and leaving resulting liquor to drip out into another pot (Lewis, §424).

10/50. *Physicians* §618. Lanfranc of Milan also recommends an ointment composed of rose oil, wax, lemon and opium to treat an ache of the joints arising from a ‘scharp’ humour (Fleischhacker, p. 236), and Guy de Chauliac, referencing Avicenna, recommends a ‘cerotum of oyle of roses and wax’ to treat gout arising from hot matter (Ogden 1971, p. 371).

10/51. *Physicians* §619.

10/52. This seems to be a simplified version of the ‘cat ointment’ recommended for the treatment of cold gout. See 5/50 for further analogues for this recipe.

10/53. The Middle English collection in Wellcome 405 includes similar directions for treating gout: ‘Nim rie mele and make þer of inugh wit þe jus of walwort and make þerof twey cakis and do hit inwert and nim it on hote and lay hit vp on þe sore and wanne þat is cold lay on þat oþer and do so fort þat it be hole’ (f. 34v, MC). See Hunt 1990, pp. 120 and 130 for Anglo-Norman and Latin parallels from the collection known as ‘Lettre d’Hippocrate’.

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10/54. A similar recipe can be found in *Liber de Diversis Medicinis*: ‘Tak þe jewse of maythes & drynke it & lay þe draffe apon þe funament’ (Ogden 1938, p. 43).

10/59. See 10/11 for another version of this recipe, and the note there for analogues.

10/60. See 10/12 for another version of this recipe.

BL/1. This is another version of the ‘save’ recipe also found at 5/1 and BL/16. See the note for 5/1 for discussion and analogues.

BL/3. A Latin recipe in the Anglo-Norman collection in Bodl. Rawlinson C814 advises the sufferer to cut a radish root into 59 small pieces and to put them into honey and use them over the course of nine days, eating nine the first day, eight the second day, seven the third day, and so on (Hunt 2001, p. 39).

BL/4. See 6/6 for another version of this recipe, and the note there for analogues.

BL/6. See 9/6 for a recipe calling for a powder made from the legs of a pig in order to impede urination. A similar recipe in Wellcome 542 recommends using a powder made from ‘þe clawes of a got’ (f. 31r, *MC*) to provoke urine, while one in GUL Hunter 185 recommends the same powder ‘For hym þat may nouȝt holde his pisse’ (f. 39r, *MC*). See also Dawson, p. 131; Heinrich, pp. 81 and 205; Henslow, p. 15; and Wellcome 5262, f. 23r (*MC*) for this remedy. This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §130).

BL/7. The sixteenth-century *Welsh Leech Book* also contains this recipe (Lewis, §36).

BL/8. See 8/47 or another remedy for difficult urination involving parsley and red dead-nettles, and the note there for analogues. *Liber de Diversis Medicinis* recommends a similar mixture of common gromwell, parsley, red nettle, violet, frankincense and cherry stones mixed in stale ale to treat a bladder stone (Ogden 1938, p. 45), as does the Anglo-Norman collection in

Oxford Bodleian Rawlinson C 814 (Hunt 2001, p. 38). See Ogden's note for further Middle English parallels, as well as BL Royal 12.G.iv, f. 220r; GUL Hunter 185, f. 39r; and Wellcome 542, f. 2v (*MC*). The sixteenth-century *Welsh Leech Book* also contains this recipe (Lewis, §227).

BL/10. Macer Floridus recommends radish to bring on urination: 'The fyrst uertu þys ys good for to make abody wel for to pysse' (GUL Hunter 497, f. 91r, *MC*).

BL/11. The herbal *Agnus Castus* claims that garlic is good for bringing on urination: 'Also it helpyȝt a man to make water' (*AC*, p. 130).

BL/12. According to the herbal *Agnus Castus*, wild celery is good for bringing on urination 'for þis herbe opnyth þe stoppynge of a mannys leuere and hys bleddere' (*AC*, p. 120). This quality is also noted by Macer Floridus: 'ete or drynke þys herbe rawe & yt wol make þe to pysse' (Hunter MS. 497, f. 19r, *MC*).

BL/14. *Liber de Diversis Medicinis* has a recipe for urinating blood ascribed to the rector of Oswaldkirk which also recommends boiling garlic in water and drinking it (Ogden 1938, p. 44). See her note for further parallels. The sixteenth-century *Welsh Leech Book* also contains this recipe (Lewis, §37).

BL/15. A remedy in London Medical Society MS. 136 recommends a similar assortment of herbs to be mixed with the urine of a boy child and five grains of frankincense to make a water for the eyes (Dawson, p. 301).

BL/16. See 5/1 and BL/1 for further versions of this potion, and the notes at 5/1 for analogues. This version is particularly close to that published by Henslow, pp. 126–7, both of which call for as much wood avens as of all the other herbs. The presence of the French herb-name *channete* ('common cudweed') may indicate an Anglo-Norman or French source for this recipe.

BL/17. *Collyrium* is a general term for any eye ointment. See Norri 'Collyrie' and 'Collyrium' for a discussion of the different types of ointments that went by this name, including a 'collyrie of galls' made from animal galls. Another type, 'collyrie of burid' was made from a combination of plant juices along

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with pepper, honey and other ingredients. Gilbertus Anglicus notes that for a long-standing sore on the eye, one should use strong corrosives to make a collyrium, and claims that the ‘galle of euery beste and principali of rauenynge briddis’ is one such corrosive. He goes on to advise that the strength of such corrosives should be abated by washing them in fennel juice (Getz, pp. 47–8). For an example of a Middle English collyrium see Wellcome 5262, ff. 10r–v (*MC*). The sixteenth-century *Welsh Leech Book* also recommends treating cataract with raven’s bile (Lewis, §8).

BL/18. A remedy in GUL Hunter 185 also calls for a mixture of hare gall and honey, in this case, purified honey: ‘Tak þe gal of an hare & hony I purid ana & medle hem wel to gedre & with a federe ley it on þe webbe in þe eyze & it schal breke it with Inne iij nyȝtes & saue þe syȝte’ (f. 25v, *MC*). This remedy is also found in Latin and Anglo-Norman recipe collections (see Hunt 1990, pp. 112 and 126; and Hunt 2001 p. 14). A remedy in London Medical Society MS. 136 calls for ‘A sponefull of hony other of the hyffe’ mixed with the gall of a sheep or a hare and ‘a sponefull of woman mylk of the young woman the better’ (Dawson, p. 310), perhaps a reference to the second honey or second harvest of honey from the hive. Yet another Middle English remedy calls for the hare bile to be mixed with rainwater and applied to the eye with a feather (GUL Hunter 329, f. 42r, *MC*).

BL/19. This verse is taken from the Salernitan verse medical compendium *Flos medicinae scholae Salerni*: 77.

Scabiosa

Fert scabiose pilos, verbenaque non tenet illos.
Urbanus per se nescit pretium scabiosae:
Confortat pectus, quod deprimit aegra senectus:
Lenit pulmonem, tollit laterumque dolorem:
Vino potatur et sic virus evacuatur;
Rumpit apostema leniter: ratione probatur:
Emplastrata foris necat anthracem tribus horis:
Languorem pecudum tollit, dirimitque venenum.

For this text see S. De Renzi (ed.), *Collectio Salernitana*, vol. 1 of 5 (Naples: Filiatre-Sebezio, 1852–9), p. 469. In the manuscript, the Latin verse is followed by a Welsh translation in a sixteenth-century hand, which reads:

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Vrban dywyddo y hun ny wyddyad nerthoedd y benlas;
Ef a lanaha gledyr y ddwyuron, yr ron a lygyrod yn yevngtit sef
yw hynny [...],
Iachau yr ysgeuein a glanau yr ystylyseu o dryledigaeth,
Ef a dyr y postum drwy ysgawn broudedigaeth y nerth,
Ywer y sudd, ef a waka annian dyn oddy vywn,
Evo a dyn olenydeu o'r aniveileid, a distryw gwenwyn,
Efo a ysgawnha holl gleuyde y kylla, sef yw y llyssewyn, y benlas.

(Urban said that he himself did not know the powers of scabious;
/ It clears the breastbone, which festered in youth, that is, [...] /
It heals the lungs and clears the sides from expansion, / It breaks
the aposteme through the gentle application of its strength, / Let
its juice be drunk, and it will evacuate a person's discharge from
within, / It removes tiredness from animals, and it destroys poison,
/ It relieves all diseases of the stomach, that is the herb scabious.)

C/1. See 2/6 for another version of this recipe and the note there for analogues.

C/4. See 4/7 for another version of this recipe and the note there for analogues.

C/5. See 2/21 for another version of this recipe and the note there for analogues.

C/6. See 2/17 for another version of this recipe and the note there for analogues. Macer Floridus recommends mint to treat worms: 'The fyrist uertu mynte y drunke helpyth þe dygestyoun. comfortyth þe stomake & staunchyth þe uomyte & sleeth wormes yn þe bely' (GUL Hunter 497, f. 49v, *MC*).

C/7. See 2/16, 4/8, and 8/67 for other versions of this recipe, and the note at 2/16 for analogues.

C/8. See 8/48 for another version of this recipe, which names the main ingredient as *chwyt awyr* ('vomit of the air'). This was identified by William Salesbury in his 1547 *Dictionary* as 'sterre slime' or star jelly.

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C/12. See 2/15 for another version of this recipe, and the note there for analogues.

C/13. See 2/34 for another version of this recipe and the note there for analogues.

C/16. See 3/6 for another version of this recipe, and the note there for analogues.

R/1. See 3/1 for another version of this preface, and for discussion of its significance.

R/2. This advice can also be found in the recipe collection in London Medical Society 136 (Dawson, p. 233).

R/4. This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §537).

R/5. This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §537).

R/6. This recipe immediately follows three recipes for bladder stone and is meant to treat that condition. John Arderne recommends a similar course of treatment for bladder stone:

[Remove] a boar's bladder from its place and empty it of the water. Fill it with the blood of a he-goat aged four years or at any rate not less than three years old. The goat should have been fed on betony and saxifrage with fennel, parsley, butcher's broom, asparagus, milium solis, and barley and afterwards in summer with ivy berries before the berries have begun to blacken. Give it to the patient to drink with lukewarm white wine. But if you wish to test it, put into the (pig's) bladder a similar stone ... with the aforesaid blood and you will find the stone reduced to powder within seven days &c.
(Power, *De Arte Phisicali*, p. 28)

This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §538).

R/8. See 8/29 for another version of this recipe and the note there for analogues.

R/9. A recipe in Wellcome 542 also recommends mixing a large number of herbs with wine, honey, and a boy's urine to treat sore eyes:

Tak smalache. Redfenel rewe. Verueyne Betoyn. egrymoyne. Quyntefoyle pympernelle. Gafracie Sauge. Selydone of eche a quartroun and wasche hem clene and stampē hem and do hem in a faire brasoun panne and tak þe pouder of fayre peper cornes wel sarsyd and a pynte of god wyn and do into þe erbys and þre sponful of lyfmony. and .v. sponful of knaue childes vryne þat is a Innocent and medel hem wel togydder and þan let boyle hem wel ouer þe fuire a lytyl. þan let streyne hem wel thorw a clene cloth & do it in a clene vessel of glaȝ and stoppe it tyl þow wylt noti it and wyth a fether do it into þe soor eyn. (f. 6v, MC)

See also GUL Hunter 185, f. 26v (MC). Macer Floridus confirms that fennel is useful for treating all types of eye ailments:

The iij uertu the addre wol ete fenel whan hyr eyen dasewen. & so she getyth ayen clere syght & þerby yt ys preueyt þat fenel doth profyt to mannys eyen. The eyen þat ben duske & dasewed shul be anoynted with þe Iuys of fenyl rootes & medled with hony & þys onyment shal putte away all þe dasewenesse of hem & make hem bryght. (GUL Hunter 497, f. 23r, MC)

J/1. See 7/7 for another version of this recipe and the note there for analogues.

J/2. See 7/11 for a similar recipe treating *maniw* or *man*, i.e. a boil. Similar recipes, for removing poison from the bite of a venomous snake can be found at 2/19, 4/3 and 9/26. See the note at 2/19 for the many analogues of this recipe.

J/3. The poetic *Flos Medicinae* of the medical school of Salerno also recommends treating warts with dog urine: 'Est canis urina verrucarum medicina' (De Renzi, *Collectio Salernitana* I, p. 508).

J/4. The herbal *Agnus Castus* recommends this herb for repelling fleas: 'Also strow þis herbe in a chaumbre amonge flen. and it schal stroye hem' (AC,

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p. 124). Macer Floridus also claims that one of the virtues of wormwood is its ability to drive away flies and fleas: ‘Ssho wol stampe wormode with uynegre & anoynte hym þer with. hym dare not drede of gnattes flyes. ne flees. Or brenne wormode & þe sauoure of yt dryueth hem away’ (GUL Hunter 497, f. 6r, *MC*).

J/5. See 7/8 and 8/64 for further directions for getting rid of flies involving mugwort, and the note to 7/8 for analogues.

J/7. See 9/37 for another version of this remedy, and the note there for analogues.

J/10. This echoes advice given in the text on the wonders of the world, *De Mirabilibus Mundi*, of Pseudo-Albertus Magnus: ‘... & si quis vult ut non vociferet gallus, caput ejus inungat oleo, & frontem’. See M. R. Best and F. H. Brightman (eds), *The Book of Secrets of Albertus Magnus* rev. edn (York Beach ME: Weiser Books, 1999), p. 86.

J/11. See 7/9 for another version of this remedy and the note there for analogues.

J/13. The collection of remedies in London Medical Society MS. 136 also contains directions for a remedy which will cause a ‘felon’ to move. In that case, the patient is directed to bind a nutshell full of tansy juice to the place where he wishes the sore to move to (Dawson, p. 133).

III

INDEXES

INDEX 1: WELSH VOCABULARY

The items in this index are arranged alphabetically following the Welsh alphabet (a, b, c, ch, d, dd, e, f, ff, g, ng, h, i, l, ll, m, n, o, p, ph, r, rh, s, t, th, u, w, y). *K* is treated as a variant of *c* and is organised along with it. *V* is treated as a variant of *u* and is organised along with it. Note that words spelled with *c*, *p* and *t* indicating the sounds /g/, /b/ and /d/ are organised according to the sound they are meant to represent, so that, for example, *ascwrn* ('bone') follows *asgell* ('wing'); *papi* ('poppy') follows *pabi* ('poppy'); and *catno* ('fox') follows *cadach* ('bandage') in the index. Note also that internal and final *d* can represent both /d/ and /ð/, thus for example *chwyd* represents both of the commonly occurring words denoting 'vomit' (*chwyd*) and 'swelling' (*chwydd*). These appear separately in the index. Initial *f* is a variant of *ff*, so words beginning with *f* are found alongside those beginning with *ff* rather than separately (e.g. *fenigyl*, *ffenigyl*). In some cases initial *h* is a variant (perhaps due to dialect) of *ch* as in *hwddyat* ('swelling'). These are found along with words beginning with *ch*. Note also that in some cases a double *l* is to be interpreted as two *l*'s rather than as the Welsh letter *ll*, as for example in the words *allyunya* ('wood-sorrel'), *callon* ('heart'), and *collibrium* ('collyrium'). This is also reflected in the ordering of items in this index.

Each Welsh entry directs the reader to an English entry in the other indexes (Index 3: Other Ingredients; Index 4: Instruments, Measures, Treatments; Index 5: Body Parts, Index 6: Conditions). Those items without such a direction are to be found in 'Index 2: Plant Names', which is the largest index. In some cases an item appears in more than one index. For example, *iar* ('chicken') is both an ingredient and is also used as an instrument in one notable recipe, and as such appears in both 'Index 3: Other Ingredients' and 'Index 4: Instruments, Measures, Treatments'.

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- Ab – See Ape bite (Index 6).
Ache – See Wild Celery.
Adar brein – See Raven (Index 3).
Adaueedd – See Thread (Index 4).
Adnabot – See Prognostication
(Index 6).
Adyrcob – See Spider bite (Index 6).
Aedorw – See Ivy.
Ael – See Eyebrow (Index 5).
Aelawt – See Limb (Index 6).
Aeleu – See Eyebrow (Index 5).
Afal – See Apple (Index 4).
Afans – See Wood Avens.
Agrimon – See Agrimony.
Agrimoyn – See Agrimony.
Aghelledd – See Leg (Index 3).
Albanwm – See Galbanum
(Index 3).
Aleluya – See Wood-sorrel.
Alem – See Alum (Index 3).
Alexandyr – See Alexanders.
Allyunya – See Wood-sorrel.
Aloen – See Aloe.
Alym – See Alum (Index 3).
Alyssander – See Alexanders.
Ambros – See Wood Sage.
Ambrot – See Wood Sage.
Ammwydon – See Soft tissue
(Index 5).
Amrant – See Eyelid (Index 5).
Amranwen – See Mayweed.
Amranwenn – See Mayweed.
Anadyl brwnt – See Bad breath
(Index 6).
Anesgor – See Incurable (Index 6).
Anis – See Anise.
Annat – See Anise.
Anys – See Anise.
Apii tebaici – See Opium (Index 3).
Apium – See Wild Celery.
Apiwm – See Wild Celery.
Apostolicon – See Apostolicon
(Index 3).
Appium – See Wild Celery.
Aphion – See Orpine.
Archoll – See Wound (Index 6).
Ardwrn – See Wrist (Index 5).
Aren – See Kidney (Index 5).
Arenneu – See Kidney (Index 5)
and Kidney (Index 6).
Arleisseu – See Temple (Index 5).
Arlosc – See Burn (Index 6).
Arment – See Arnament (Index 3).
Arnymet – See Arnament (Index 3).
Artymesia – See Mugwort.
Aryan byw – See Mercury
(Index 3).
Asgell – See Feather (Index 4).
Ascwrn – See Bone (Index 5) and
Bone (Index 6).
Asgwrn – See Bone (Index 5) and
Bone (Index 6).
Assen – See Rib (Index 5).
Atrwm – See Atrament (Index 3).
Attal pissaw – See Urine (Index 6).
Attal pisso – See Incontinence and
Urine (Index 6).
Aval – See Apple.
Avaleu – See Apple.
Avaleu koet – See Crab Apple.
Auancia – See Wood Avens.
Auans – See Wood Avens.
Avans – See Wood Avens.
Auu – See Liver (Index 5) and Liver
(Index 6).
Avv – See Liver (Index 5) and Liver
(Index 6).
Aych – See Wild Celery.
Aylawt – See Limb (Index 6).
Ayrbrown – See Rush.

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- Baed – See Pig (Index 3).
Baes – see Bay.
Baeth – See Pig (Index 3).
Balsami – See Balsam.
Banadyl – See Broom.
Banaddyl – See Broom.
Bann – See Horn (Index 3).
Bara – See Bread (Index 3).
Baw – See Excrement (Index 3).
Bawt mawr – See Toe (Index 5).
Bawm – See Balsam.
Bedderi – See Deafness (Index 6).
Beddon chwerw – See Wood Sage.
Bedon chwerw – See Wood Sage.
Beichiogi – See Conceiving (Index 6).
Beidawc – See Lady's-mantle.
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- Danoed – See Toothache (Index 6).
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 Erlyryat – See Greater Plantain.
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Finegyl – See Fennel.
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- Goluc – See Eyesight (Index 6).
- Golwc – See Eyesight (Index 6).
- Gollwng gwaet – See Bloodletting (Index 4).
- Gollwng waet – See Bloodletting (Index 4).
- Gorchwreid – See Sanicle.
- Gorchwyreid – See Sanicle.
- Gordineu gwaet – See Bloodletting (Index 4).
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- Gori – See Fester (Index 6).
- Greint y paris – see Grain of Paradise (Index 3).
- Gromuil – See Common Gromwell.
- Gruc – See Heather.
- Grud – See Cheek (Index 5).
- Gruel – See Porridge (Index 4).
- Gronyn – See Grain (Index 4).
- Gwaetlyns wenn – See Vervain.
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- Grwmil – See Common Gromwell.
- Grwmuil – See Common Gromwell.
- Grwmyn – See Common Gromwell.
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- Grygon – See Crowberry.
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Twmyn – See Drink (Index 4).
Twrch – See Tutsan and Pig (Index 3).
Twrch dayar – See Mole (Index 3).
Twurch – See Pig (Index 3).
Twymyn – See Fever (Index 6).
Tyn – See Anus (Index 5).
Tylodi – See Weakness (Index 6).
Tymheru – See Stomach (Index 6).
Tywawtvaen – See Gravel (Index 6).
Tywotuaen – See Gravel (Index 6).
Tywyllwch – See Eye (Index 6).
Tywysen – See Penis (Index 5).
Therfoile – See Honeysuckle.
Vcheneideu – See Groaning (Index 6).
Udrut – See Woodruff.
Vtrot – See Woodruff.
Uertegrys – See Verdigris (Index 3).
Verdigris – See Verdigris (Index 3).
Vertygrys – See Verdigris (Index 3).
Veruein – See Vervain.
Vervein – See Vervain.
Veruen – See Vervain.
Veruene – See Vervain.
Verueyn – See Vervain.
Veruyn – See Vervain.
Verwein – See Vervain.
Uffarned – See Ankle (Index 5).
Uinegyr – See Vinegar (Index 3).
Vinegyr – See Vinegar (Index 3).
Uinyger – See Vinegar (Index 3).
Vinygyr – See Vinegar (Index 3).
Violed – See Violet.
Uiolet – See Violet.
Violet – See Violet.

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| Un kyffredin – See Fistula
(Index 6). | Ysgall – See Thistle.
Ysgall man – See Thistle. |
| Vnce – See Ounce (Index 4). | Ysgall pigawc – See Thistle. |
| Vns – See Ounce (Index 4). | Yscaw – See Elder. |
| Untrwm – See Atrament (Index 3). | Yskaw – See Elder. |
| Unyeit – See <i>Unyeit</i> . | Ysgaw – See Elder. |
| Vrin – See Urine (Index 3). | Yscawl crist – See Common
Centaury. |
| Vrum – See <i>Vrum</i> . | Ysceuein – See Pneumonia
(Index 6). |
| Vussic – See <i>Vussic</i> . | Ysceueint – See Pneumonia
(Index 6). |
| Uussuc – See <i>Vussic</i> . | Ysgeueint – See Lung (Index 5) and
Lung (Index 6) and Pneumonia
(Index 6). |
| Uusyc – See <i>Vussic</i> . | Ysklis – See Spatula (Index 4). |
| Vusyc – See <i>Vussic</i> . | Ysgol grist – See Common
Centaury. |
| Walwort – See Dwarf Elder. | Ysgwinas – see Quinsy (Index 6). |
| Wermot – See Wormwood. | Ysgyfarnawc – See Hare (Index 3). |
| Wi – See Egg (Index 3). | Ysgyfaurnawc – See Hare (Index 3). |
| Wnwyn – See Onion. | Ysgyfuarnoc – See Hare (Index 3). |
| Wodrw – See Woodruff. | Yscymonyeu – See Scammony. |
| Wrmot – See Wormwood. | Yskyuarnawc – See Hare (Index 3). |
| Wy – See Egg (Index 3). | Yscyuarnoc – See Hare (Index 3). |
| Wye – See Egg (Index 3). | Ysgyeint – See Lung (Index 5) and
Lung (Index 6). |
| Wyeu – See Egg (Index 3). | Ysmael – See Wild Celery. |
| Wynwyn | Ysmalaes – See Wild Celery. |
| Wynwyn – See Onion. | Ysob – See Hyssop. |
| Yar – See Chicken (Index 3). | Ysop – See Hyssop. |
| Ymadrawd – See Speech (Index 6). | Yssic – See Bruise and Injury
(Index 6). |
| Ymdineu – See Prolapse (Index 6). | Ysten – See Pitcher (Index 4). |
| Ymennyd – See Brain (Index 5). | Ystlysseu – See Side (Index 5). |
| Ymenyn – See Butter (Index 3). | Ystor – See Resin (Index 3). |
| Ymhennyd – See Brain (Index 5)
and Brain (Index 6). | Ystor bonheddic – See Resin
(Index 3). |
| Ymynynd – See Brain (Index 3). | Ystor gwynn – See Resin (Index 3). |
| Ynvyndrwyd – See Madness
(Index 6). | |
| Yspwng – See Sponge (Index 3). | |
| Yspydat – See Hawthorn. | |
| Ysgabios – See Scabious. | |
| Yscall – See Thistle. | |
| Yskall – See Thistle. | |

INDEX 2: PLANT NAMES

This section contains indexes for the herbal ingredients found in the recipe collections. It does not include herbal ingredients mentioned for use in breads, porridges or gruels, oils, beers, vinegars and wines which often form the media for the active ingredients (e.g. barley, oats, olive, rye, wheat), those used in a prepared form (colophony, dialoes, dialtea, dragon's blood, frankincense, mastic, myrrh, opium, pitch, resin, storax calamite, sugar, tanner's bark), and those too general to be identified (husk, nut, seed); these can be found in 'Index 3: Other Ingredients'.

Each entry includes the information I have used to identify each plant. These identifications are based on the herbal glossaries in BLAdd and Card, as well as seven fifteenth- and sixteenth-century herbal glossaries. These are to be found in Peniarth 204 (s. xv²), NLW 2034C (s. xv²), Peniarth 326 bundle 6 (s. xv²), Llanstephan 10 (1515), BLAdd 15045 (s. xvi¹), BLAdd 14913 (s. xvi^{med}), and Llanstephan 82 (s. xvi²). I have also made use of the Welsh translation of the English herbal *Angnus Castus*, which is also found in Peniarth 204. I have depended on André's *Les noms des plantes dans la Rome antique*, Hunt's *Plant Names of Medieval England*, the *Middle English Dictionary*, and the *Dictionary of Old English Plant Names* to identify the Latin elements of the Welsh glossaries and thus to help identify the herbs in question, and on *Geiriadur Prifysgol Cymru* and Davies and Jones *Enwau Cymraeg ar Blanhigion* for the Welsh vocabulary. Each entry also contains the recommended Modern Welsh name for the plant in question, which are also drawn from Davies and Jones.

Where possible, the English names represent the 'recommended' forms of the common names given by the Natural History Museum and the National Biodiversity Network UK Species project (<http://www.nhm.ac.uk/our-science/data/uk-species.html>). Scientific names are also provided for each English entry. The scientific names for species of plants native to Britain contain author attributions following the usage recommended by the UK Species project, while the scientific names of non-native species do not necessarily contain these attributions. The scientific names in the index are not meant to identify the plants used in the recipes: such a task is beyond the scope of this work. Rather the scientific names indicate the species, genus, or class of plant to which the common name refers.

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Agrimony (*Agrimonia eupatoria* L.)¹ – *agrimon*: 8/32; *agrimoyn*: 8/2, 8/43; *egrimonie* (*y tryw*): 5/1; *egyrmoyn*: 10/18, 10/45; *egyrmwyn*: 9/55; *truw*: 5/13, BL/15; *try*: 5/28; *tryw*: 1/4, 3/9 (note), 4/12, 4/13, 5/1, 5/8, 5/27, 5/43, 5/47, 5/59, 8/23, 9/24, BL/16

BLAdd: *Agrimonie* = *y tryw*;

Card: *Agrimonia* = *egrimoyn*;

NLW2034 p. 3: *ygrymonia* = *y drydon*;

Pen326 f. 20r: *yr egrimwyn yw y dryw* = *aregyrmonia* = *llysse'r vvdde a'r kachwlyn*;

Llst10 p. 30: *Agrimonia* = *y dryw*;

BLAdd15045 f. 78v: *Agrimonia* = *y dyryw a llysie'r cances*;

BLAdd14913 f. 39r: *Agrymoniam yw y dryw*; f. 51v: *agrimonia* = *y dryw*;
Llst82 p. 6: *Egrimonia* = *llysser dryw*; p. 164: *Egrimon* = *llysser dryw*;

p. 166: *Egrimonia* = *y dryw*; p. 169: *Agrimonia* = *y dryw*; *Egrimon* = *Agrimonia*; p. 170: *egrimon* = *y dryw*.

Alexanders (*Smyrnium olusatrum* L.)² – *alexandyr*: BL/4; *alyssander*:

5/49

BLAdd: *Aexandriuum* = *elisawndyr*;

Card: *Glosina* = *yr elizandyr*;

Pen204 p. 51: *Glossina* = *alisandr*;

NLW2034 p. 3: *alayandruui* = *elieandyr*;

Pen326 f. 10r: *Alesander* = *stomacho*;

Llst10 p. 33: *Alexandrum* = *yr Alexandyr*;

BLAdd15045 f. 78v: *Alexandria* = *alexandyr*;

BLAdd14913 f. 39r: *Alexander yw Alixander*; f. 40v: *Alexandria* = *Alisandyr*; *alexandrium* = *Alexsandyr*.

Aloe (*Aloe* spp.)³ – *aloen*: 9/21

¹ *Agrimonia* refers to Agrimony. The form *llysie'r cances* found in BLAdd 15045 may be an error for *llysie'r cancer* ('gangrene herbs'). Agrimony was recommended to treat this condition. See Book 5/27 and the note there for examples. The recommended Modern Welsh name for this herb is *Llys y Dryw* although *Cychwlyn*, *Llys y Fuddai* and *Trydon* are also used.

² *Alexandrea* refers to Alexanders. Hunt's glossaries contain an item *Glossera* which also refers to Alexanders (PNME p. 129). The recommended Modern Welsh name for this herb is *Dulys*.

³ This plant is not native to the UK and has no recommended Modern Welsh name.

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Anise (*Pimpinella anisum* L.)⁴ – *anis*: 9/35; *annat* (aniseed): 5/49; *anys*: 10/58; *ennyd*: 3/9

BLAdd: Anisium = anis; Anethum = anis = gal;

Card: Anetum = aneys;

Llst10 p. 33: Anisum = yr Annis;

BLAdd14913 f. 41v: anisium = yr anis;

Llst82 p. 169: aniswm = anis.

Apple (*Malus* spp.) – *aval*: 1/14; *avaleu* ('apples'): 1/12

Ash (*Fraxinus excelsior* L.)⁵ – *onn*: 4/2, 9/18

Balm (*Melissa officinalis* L.)⁶ – *melysse*: 5/1

Balsam (*Commiphora opobalsamum*)⁷ – *balsami*: 5/2, BL/17; *bawm*: 5/2

Bay (*Laurus nobilis* L.)⁸ – *baes*: 5/67; *lawrus*: 5/10; *lorer*: 10/55

Pen204 AC p. 37: Lauriola yw lawriol.

⁴ According to Hunt, *anetum* is used to refer to both Anise and Dill (*Anethum graveolens* L.), while *anisum* refers to Anise alone. André identifies *anetum* as Dill and *anisum* as Anise. William Salesbury differentiates between these two herbs in his *Llyseiclyfr*, identifying Latin *anethum* as *dyll* in English and *anet* in Welsh, and Latin *anison* as *anis* in English and Welsh (LJS, pp. 12, 25). The Welsh glossators did not differentiate between the two. The recommended Modern Welsh name for Dill is *Llys y Gweuvyr*; Anise is not a native plant and does not have a recommended Welsh name.

⁵ The recommended Modern Welsh name for Ash is *Onnen*.

⁶ *Melissa* refers to Balm. The recommended Modern Welsh name for this herb is *Gwenynddail*.

⁷ Middle English *balsamy* refers to a 'fragrant ointment scented with balm'. Balm could refer to any aromatic tree resin, or specifically to the resin of the balsam tree (Norri, 'balm, balsamy'). This plant is not native to the UK and has no recommended Modern Welsh name.

⁸ According to Hunt, *laureola* can refer to Laurel, Spurge Laurel (*Daphne laureola* L.) or Mezereon (*Daphne mezereum* L.), while André claims that it refers to plants with leaves that resemble the Bay. The recommended Modern Welsh name for this herb is *Llawrwydden*.

*Bellys*⁹ – *bellys*: 5/64

Betony (*Stachys officinalis* (L.) Trevis.)¹⁰ – *betani*: 8/13; *beton*: 8/22; *betoni*: 6/67, 8/23, 8/75; *betonica*: 6/21, 6/44, 6/56, 6/57; *betonice id est danawc sanfret*: 5/2; *betony*: 8/40; *betoyn*: 9/38, 9/39; *bettoni*: 6b/67, R/3; *bettoyn*: 9/25; *danawc sanfret*: 5/2; *danhogen*: 3/3, 4/6, 4/12, 5/6, 5/13, 5/56, 10/2, 10/3, 10/5, 10/6, 10/27, 10/29; *dannawc sanfret*: 1/4; *danned sanfret*: 4/17; *dannoc sanfred*: BL/16; *dannoc seint fred*: BL/15

BLAdd: *Betonica* = kribeu sanfreit;

Card: *Betonica* = crib sanfret;

Pen204 p. 58: Kribe sain ffraid = y beton;

NLW2034 p. 3: y betonika = kribe;

Pen326 f. 20r: kribe sanffraid = y ddanhogev; f. 1or: kribe san fred yw beton;

Llst10 p. 28: *betonica* = kribe sanfraid;

BLAdd15045 f. 78v: *Bettonica* = kribe sannfraid;

BLAdd14913 f. 39r: bettayne yw kribe sain ffred; f. 51v: *Betonica* & *betonica* = cribew sanfrait;

Llst82 p. 8: y betani = kribe sain ffred.

Bittersweet (*Solanum dulcamara* L.)¹¹ – *elinawc*: 2/16, 5/29, 8/67; *elinyawc*: 4/8

⁹ This may be meant to refer to Poppy or Daisy, although this is uncertain. The copies of the recipe in BLAdd, Card and Rawl differ at this point, perhaps indicating their dependence on a single, difficult to interpret source, which the scribes have dealt with in different ways. While Rawl has *rei o'r bellys* here, Card has *reitbellis* (which Jones has interpreted as 'rheinberries') and BLAdd has *gorddeil yr auans* ('wild celery shoots'), although this has been overwritten in a later hand with the original text now illegible.

¹⁰ *Betonica* refers to Betony. The recommended Modern Welsh name for this herb is *Cribau San Ffraid*. The Welsh names for this herb which refer to teeth (*danhogen*, 'toothed') and combs (*cribau*) seem to reflect a common tradition of basing the name of this herb on the toothed edges of the leaves (e.g. Latin *serratula*, 'saw'), although the association with St. Brigid remains unexplained. See Valérie Bonet, 'La Betoine et ses noms', in *Le Latin Médical*, ed. Guy Sabbah (Saint-Étienne: Publications de l'Université de Saint-Étienne), 143–50, p. 146. The recommended Modern Welsh name for this plant is *Cribau San Ffraid*, although *Danhogen* is also used.

¹¹ This identification is uncertain. *Amarica* does not occur in *PNME*. DuCange defines *amarica* as *canum herba* ('dogs' herb'), indicating an unknown herb

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BLAdd: Amarica = yr elinawc;
Card: Amarica = yr elinawc;
NLW2034 p. 3: Amrica = yr elinawyr;
Llst10 p. 31: Amarica = yr elinawc;
BLAdd15045 f. 79v: Eamaricia = yr elinoc, ellynioc;
BLAdd14913 f. 41r: Amarica = yr eliniawc a'r elingain; f. 43v: pes gaveli = yr eliniawc;
Llst82 p. 165: amarista = yr elinog; p. 169: amarica = yr elinawg.

Black Hellebore (*Helleborus niger* L.)¹² – *elebre du:* 10/36
BLAdd: Eleborum nigrum = y glafyrllys vychan;
Card: Eleborum nigrum = y glaerlys vechan;
Pen204 AC: Eleborus yw longwrt nev pelydr spaen;
Pen326 f. 10v: elebanwm nigrwm sef yw hwnnw llysse i beri kyvod;
Llst10 p. 31: Eleborum nigrum = yr elever seff yw llysse i beri kyvod.

Black Nightshade (*Solanum nigrum* L.)¹³ – *morel:* 5/55, 5/58, 8/5, 8/7,
8b/7, 9/23, 9/26, 10/11, 10/52, 10/59; *troetrud:* 3/9; *troetrudd:* BL/16

(<http://ducange.enc.sorbonne.fr/AMARICA2>). Middle English *houndesberie* refers to a nightshade, usually Black Nightshade (*Solanum nigrum* L.) (*MED* ‘hōund(es-beri(e))’. *Amarica* means ‘bitter’, and seems to refer to a herb defined by its bitter quality. It may be meant for *amarula dulcis*, which is the name Culpeper gives for Bittersweet. The form *pes gaveli* in BLAdd 14913 may be the result of some confusion. A later hand has identified this as *pes caballi*, which refers to Coltsfoot (*Tussilago farfara* L.). *Elinog* is also used in the medieval glossaries as a synonym for *tinboeth* and *culraig* which both refer to Water-pepper (*Persicaria hydropiper* (L.) Delarbre). See Water-pepper below for examples. Modern Welsh *Elinog* refers to Bittersweet, although the recommended name for this herb is *Codwrath Caled*.

¹² According to Hunt, *elleborus niger* refers to Black Hellebore or to Stinking Hellebore (*Helleborus foetidus* L.), while André identifies it as any member of the genus *Helleborus* L. The form *longwort* in Pen204 AC does not refer to modern-day Lungwort (*Pulmonaria officinalis* L.), but rather to Black Hellebore or to Cow’s Lungwort (*Helleborus officinalis* L.). See Stracke (ed.), *Laud Herbal Glossary* (Amsterdam: Rodopi, 1974), p. 93 for this identification. Two of Hunt’s glossaries refer to *peleteer of Spayn* (Spanish Pellitory) in connection with White Hellebore (*PNME* p. 106). The recommended Modern Welsh name for this herb is *Pelydr Du*.

¹³ According to Hunt, *Morella minor* refers to Black Nightshade while *Morella maior* refers to Deadly Nightshade (*Atropa bella-donna* L.), although they are often confused. William Salesbury identifies Welsh *morel* as Latin *solanum*, that is, either Bittersweet or Black Nightshade (*LlS*, p. 133). *Troedrudd* (‘red foot’) can refer

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BLAdd: Morella minor = y droetrudd;

Card: Morella minor = y droetrud;

Pen204 p. 53: Morssela minor = y droydrydd;

NLW2034 p. 3: Morelia minor = y droedruddic;

Pen326 f. 10r: morella minor = y droydrvddic;

Llst10 p. 29: Morella minor = y droedrudic;

BLAdd15045 f. 81r: Morella minor = erba roberti = y droed rvdd;

BLAdd14913 f. 43r: Morila minor = y droedrwddic; f. 51v: Moryla minor = y troetrdic;

Llst82 p. 5: morela meinior = llygaid y ddydd; p. 8: morila meinor = y morel lleia; p. 169: morela meinor ag erba rbert.

Blackthorn (*Prunus spinosa* L.)¹⁴ – *dudrein*: 8/50, 8b/50; *dydrein*: 5/64

Blood-veined Dock (*Rumex sanguineus* var. *sanguineus*)¹⁵ – *tauol cochyon*:

5/45

Pen204 AC p. 36: Lapacium yw y tavol cochion.

Borage (*Borago officinalis* L.)¹⁶ – *boras*: 9/22; *bwraych*: 9/35

BLAdd: Borago = borage; Pullagium = borage = y brymllys;

Pen326 f. 11r: bwragw = y bwrats;

Llst10 p. 28: Borago = y [bwrag] = [Calcha Marie god];

BLAdd15045 f. 78v: Borago = borage;

BLAdd14913 f. 41v: Borago = bwraes.

to several other plants including Dove's-foot Crane's-bill, Feverfew (*Tanacetum parthenium* (L.) Sch. Bip.), and Herb-Robert (*Geranium robertianum* L.). The recommended Modern Welsh name for this herb is *Codwarth Du* although *Cysgadur* is also used. *Troedrudd* does not refer to this herb in Modern Welsh.

¹⁴ The recommended Modern Welsh name for this plant is *Draenen Ddu*.

¹⁵ According to Hunt, *lapacium* refers to Blood-veined Dock or to Burdock (*Arctium lappa* L.), while André associates it with members of the Dock family (*Rumex* L.). The Middle English version of Agnus Castus has 'rede dokke' for this item (AC, p. 174). The recommended Modern Welsh name for this herb is *Tafol Gwythien-goch*, although *Tafolen Coch* is also used.

¹⁶ According to Hunt, *borago* can refer to Borage or to Bugloss (*Anchusa arvensis* (L.) M. Bieb.). The association between this herb and *pullagium* in BLAdd may be an error. *Pulegium* refers to Pennyroyal (*Mentha pulegium* L.), and *brymlys* is the recommended Modern Welsh form for the same herb. The recommended Modern Welsh name for this herb is *Tafod y Fuwch*.

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Bracken (*Pteridium aquilinum* (L.) Kuhn)¹⁷ – *redyn*: 5/44, 6/14, 6b/14,

7/14

BLAdd 14912: Adiantws = y rudd = redyn;

Pen204 AC p. 29: Filix yw Redyn; p. 51: Ffelex = redyn;

Llst10 p. 35: Ffilex = y redyn;

BLAdd 14913 f. 42r: filex = y redyn.

Bramble (*Rubus* spp.)¹⁸ – *dryssi*: 10/24, 10/25; *drysi cochyon* ('red brambles'):

BL/16; *dryssi cochyon*: BL/1, BL/16; *mwyar* ('blackberries'): 5/71

BLAdd: Uepres = drysi.

Brooklime (*Veronica beccabunga* L.)¹⁹ – *berwr meir*: 5/5

BLAdd: Cadamus marie = berwr;

Pen204 AC p. 29: Fabaria mwyaf (lleiaf) yw brokelinip nev berwr taliessin.

¹⁷ André and Hunt agree that *adiantos* can refer to Maidenhair-Fern (*Adiantum capillus-veneris* L.), Black Spleenwort (*Asplenium adiantum-nigrum* L.) or Maidenhair Spleenwort (*Asplenium trichomanes* L.), and *filix* can refer to Bracken, Male Fern (*Dryopteris filix-mas* (L.) Schott), or Common Polypody (*Polypodium vulgare* L.). The recommended Modern Welsh name for this herb is *Rhedynen Gyffredin*. *Rhedyn yr Ogofau* and *Rhedyn y Graig* refer to different types of spleenwort (*Asplenium* L.).

¹⁸ Hunt identifies *vepres* as a member of the genus *Rubus* L. Middle English *brer* (sometimes glossed 'vepres') can refer to any plant that bears thorns including the Dog-rose (*Rosa canina* L.) and the Sweet-briar (*Rosa rubiginosa* L.), as well as to plants of the genus *Rubus* L. including the Blackberry (*Rubus fruticosus* L.) and the Dewberry (*Rubus caesius* L.) (MED 'brēr'), while Middle English *red-brembel* refers to the Dog-rose (MED 'bremble'). I have rendered the form *dryssi cochyon* in BL/1 as 'red brambles', but it may actually be a reference to the Dog-rose or Sweet-briar rather than a member of the genus *Rubus* L. The recommended Modern Welsh names or many of the plants in the genus *Rubus* L. is *Mwyaren*.

¹⁹ *Fabaria* refers to Brooklime. The identification of *berwr mair* ('Mary's cress') as Brooklime is uncertain. The cognate Irish construction *biolair Mhuire* ('Mary's cress') refers to Brooklime. See J. Cameron, *The Gaelic Names of Plants* (Glasgow, John Mackay, "Celtic Monthly" Office, 1900), p. 71. It glosses the Latin *ipofila* in the Irish glossaries published by Whitley Stokes. See his 'On the materia medica of the medieval Irish', *Études Celtiques*, 9 (1888), 224–44; 236. The form *cadamus marie* may be an error for *cardamomum*, which glosses 'tunkarse' in the BL Sloane 146 glossary, referring to Garden Cress (MED 'tōun-cresse'). The recommended Modern Welsh name for this herb is *Llysiau Taliesin*.

Broom (*Cytisus scoparius* (L.) Link)²⁰ – *banadyl*: 5/45, 5/47; *banaddyl*: BL/16

BLAdd: Genesta = banadl;

Card: Genesta = banadlen;

Pen204 AC p. 31: Genestula yw banadyl; p. 51: Gonesta = y banadl;

Llst10 p. 37: Merica = y banadyl;

BLAdd15045 f. 79r: Banadl = banadyl; 81r: Merita = y banad.

Buck's-horn Plantain (*Plantago coronopus* L.)²¹ – *herbif*: 5/49; *tarw y mynyd*: 4/13

Pen326 f. 11r: llysse eva yw korn y karw lleia;

BLAdd15045 f. 8or: Erba y bekorn = y karw.

²⁰ Hunt identifies both *mirica* and *genesta* as Broom while André identifies the latter as Dyer's Greenweed (*Genista tinctoria* L.), Spanish Broom (*Spartium junceum* L.), or Tree Heath (*Erica arborea* L.). The recommended Modern Welsh name for this herb is *Banadl*.

²¹ The form *tarw y mynydd* in Book 4/13 is most likely an error for *carw y mynydd*. According to GPC, *corn carw y mynydd* (lit. ‘mountain buck’s horn’) refers either to Stag’s-horn Clubmoss (*Lycopodium clavatum* L.) or to broomrape, that is, plants of the genus *Orobanche* L. This identification is based on Thomas Wiliems of Trefriw (Pen228) who identifies it as *lycopus*, that is, Gypsywort (*Lycopus europaeus* L.), and that of John Davies of Mallwyd *Bot* (1632), who identifies it as *orobanche* which refers to broomrape, and as *petalitis*, which refers to the herb that Culpeper calls ‘Buck’s Horn, Hart’s-horn, Herba-stellaria, Sanguinaria, Herb-eve, Herb-ivy, Wort-cresses, and Swine-cresses’ (Culpeper p. 61). Culpeper describes this herb as having similar properties to Buck’s-horn Plantain, and recommends it for similar purposes. Buck’s-horn Plantain (*cornu cervi*) is found in a number of remedies for women’s complaints found in the medical treatises attributed to the Salernitan physician Trotula. See Green, *Trotula*, pp. 81, 119 and 153 for examples. The glossary entries in BLAdd 15045 and Pen326 support John Davies’s identification of this herb as *petalitis*, that is, a herb known as ‘buck’s-horn’ or ‘herb-eve’ which may or may not be the same herb as that identified as Buck’s-horn Plantain. The form *herbif* in Book 5/49 may be a borrowing of English Herb-eve or Herb-ivy. The recommended Modern Welsh name for this herb is *Llwynhidydd Corn Carw*, although *Efa* and *Llys Efa* are also used.

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Bugle (*Ajuga reptans* L.)²² – *buglew*: 5/1; *bugyl*: 9/58, 10/24, 10/45; *glesin y koet*: BL/16; *glessin*: 1/6, 1/14; *glessin y koet*: 5/6, 5/66; *glessyn*: 4/12

BLAdd: Buglossa = glyssyn y coet; Lingua vituli = glessyn y coet;

Card: Buglossa = bugle id est glessyn y coet; Lingua uituli = glessyn y coet;

Pen204 p. 52: Lingua vytwli = clessyn y coed;

NLW2034 p. 3: lossa = glesyn y koed; valpasca bouis = llyssiav yr ychen;

Llst10 p. 40: Lingua vituli = glessyn y koed;

BLAdd15045 f. 78v: y Buglos = llysie'r ychen; f. 8ov: lingua vituli = y ddiwythl a'r ddiwlith a llysie'r ychen ac ellyriad y koed;

BLAdd14913 f. 42v: lingwa vituli = gleissyn y koet.

Bullwort (*Ammi majus* L.)²³ – *meos*: 10/58

Buttercup (*Ranunculus* L.)²⁴ – *crauanc y llew*: 5/4

BLAdd: Pes corui = yr olvrana;

Card: Pes corui = troet y vrana;

Pen204 p. 54: Pes corui = yr olbrana;

BLAdd14913 f. 39r: crow ffot yw krafank y vrana;

Llst82 p. 8: Crafank y llew, erill a'i geilw traed y vrana.

²² According to André, *buglossa* rightly refers to Bugloss (*Anchusa arvensis* (L.) M. Bieb.), but it is often confused with Bugle. Both are glossed as *oxtongue* or *longe de bef*. Hunt points out that Bugloss is often (incorrectly) glossed as Bugle. *Lingua vituli* does not appear in any of the glossaries I have consulted, and may be an attempt to render Bugloss in Latin, or it may be based on the English and French names. There seems to be some confusion in the BLAdd15045 glossary, as *diwythl* refers to Scarlet Pimpernel (*Anagallis arvensis* L.). I have taken *buglossa* to refer to Bugle here, based on the Welsh name which refers to Bugle, not Bugloss. The recommended Modern Welsh name for Bugle is *Glesyn y Coed*. *Glesyn* does not appear in the glossaries, except in the name *glesyn y coed*. In Modern Welsh, *Glesyn* on its own refers to Borage or Woad based on *WB* (1813).

²³ According to Hunt, *ameos agreste* may represent Cowbane (*Cicuta virosa* L.), Cow Parsley (*Anthriscus sylvestris* (L.) Hoffm.), Wild Angelica (*Angelica sylvestris* L.), Hemlock (*Conium maculatum* L.), or Ground-elder (*Aegopodium podagraria* L.) while *ameos maior* may be Ground-elder or Bullwort. The recommended Modern Welsh name for this herb is *Esgoblys*.

²⁴ *Pes corvi* refers to plants of the genus *Ranunculus* L. According to *GPC*, *Crafanc y llew* refers to Monk's-hood (*Aconitum* L.), but this is based on a single late attestation. Literally meaning 'lion's claw', this may also be an attempt to render *pes leonis*, that is, Lady's-mantle (*Alchemilla vulgaris* agg.). *Crafancy Fran* is the recommended Modern Welsh name for Creeping Buttercup (*Ranunculus repens* L.).

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Cabbage (*Brassica oleracea* L.)²⁵ – *bressych*: 8/31; *kawl*: 10/42; *cawl coch* ('red cabbage'): 9/30; *kawl koch* ('red cabbage'): 1/3; *cawl cochyon* ('red cabbage'): 10/45, BL/16; *kawl cochyon* ('red cabbage'): BL/1, BL/16; *kawl kochyon* ('red cabbage'): BL/2; *cochgawl* ('red cabbage'): 10/24

Llst10 p. 34: *Caulis* = y *cawl*;

BLAdd14913 f. 39r: *cowle* yw *y bressych*; f. 40r: *redkolle* yw *kawl kochion*, llysse *kawl*;

Llst82 p. 167: *kawl* oer *sych*.

Calamint (*Clinopodium* spp.)²⁶ – *kalament*: 8/44, 10/48; *calamint*: 9/13, 10/58; *kalamint*: 10/48; *kalamynt*: 10/23

BLAdd: *Calementum* = *mynt*;

Card: *Calamentum* = *mintan*;

Llst10 p. 40: *Calamentam* = *mintys* y *garddav* [wyld Minte];

BLAdd15045 f. 79r: *Calament* = *mintys llwyd*;

Llst82 p. 7: *Calament* = *meint gwnion*; p. 167: *Kalament* yw *mints gwnion*.

Caper Spurge (*Euphorbia lathyris* L.)²⁷ – *katrys*: 5/70

Pen360 f. 20v: *ypwrg* = *anabulla*;

BLAdd14913 f. 40r: *spurge* = *ysbwrsy*; f. 40v: *wylde spurge* = *ysbwre gwylt* = *lapat*.

Caraway (*Carum carvi* L.)²⁸ – *carawyt*: 3/9 (note); *cyarwei*: 10/58

BLAdd: *Carui*.

²⁵ *Caulis* can refer to both Cabbage and Charlock (*Sinapis arvensis* L.) according to Hunt, while André identifies it as only as Cabbage. The recommended Modern Welsh name for this herb is *Bresych Gwyllt*.

²⁶ *Calamentum* refers to a member of the genus *Clinopodium* L., formerly known as the Calamints. The recommended Modern Welsh name for this herb is *Erbin Cyffredin*.

²⁷ *Anabulla* refers to Caper Spurge or to Stinking Chamomile (*Anthemis cotula* L.) and *spurgia* refers to members of the genus *Euphorbia* L., or spurges. There may be some confusion in BLAdd 14913 as *lapates* signifies a vegetable potage, or possibly a type of cabbage (*DMLBS* 'lapates'). The recommended Modern Welsh name for this herb is *Llysian y Cyfog*.

²⁸ The interpretation of *cyarwei* as Caraway at Book 10/58 is tenuous as this name does not appear elsewhere. *MED* has *carewei* for Caraway (*MED* 'carewei'). My interpretation is based on the English form and the Modern Welsh *carwy*, which is not attested in *GPC* until Salesbury's *Llysiau y Cyfog*. The recommended Modern Welsh name for this herb is *Carwas*.

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Cassia (*Cinnamomum cassia* L.)²⁹ – *casee lignie*: 9/34

Chamomile (*Chamaemelum nobile* L.)³⁰ – *camamil*: 8/23; *cantgronyn*: 10/54

BLAdd: Camomillum = camomil;

Card: Camomillum = camamyl;

Llst10 p. 35: Camomilla = Camiri;

BLAdd15045 f. 79r: Kamamilla y gamamil yw;

BLAdd14913 f. 39r: camamell yw kamamil; f. 42r: Camomila = y camamil;

Llst82 p. 5: gamamila a'r ganmil; p. 164: gamamila yw'r ganmil.

Cherry (*Prunus avium* (L.) L. or *Prunus cerasus* L.)³¹ – *suriawn*: BL/8

*Chwefyrdan*³² – *chwefyrdan*: 4/20

Cinnamon (*Cinnamomum* spp.)³³ – *canel*: 9/21, 9/32

BLAdd: Cynamomum = kanel;

Card: Cinamonum = canel;

Llst10 p. 32: Cinamonum = y Canel;

BLAdd15045 f. 79r: Cimanomum = kanel;

BLAdd14913 f. 41r: sinamoniwm = y kanel.

Clove (*Syzygium aromaticum* L.)³⁴ – *girofre*: 10/58

BLAdd: Acrifolium = klows;

Card: Gariophilus = clows;

Pen204 p. 51: Gariffolium = y clous;

Llst10 p. 36: Gariffolium = y giroffl;

BLAdd15045 f. 80r: kariofolius = klows.

²⁹ This herb does not appear in the medieval Welsh glossaries. It is not native to Britain and does not have a recommended Modern Welsh name.

³⁰ *Camomillum* refers to Chamomile. The interpretation of *cant gronyn* ('hundred seeds') at 10/54 as Chamomile is tenuous as this name does not appear elsewhere. The recommended Modern Welsh name for this herb is *Camri*.

³¹ The recommended Modern Welsh name for Wild Cherry is *Ceiriosen Ddu*, while the recommended name for the Dwarf Cherry is *Ceiriosen*.

³² Pughe and Diverres translate *chwefyrdan* as Common Comfrey (*Symphytum officinale* L.). This plant name does not appear elsewhere in Welsh.

³³ *Cinnamomum* refers to Cinnamon. This plant is not native to the UK and has no recommended Modern Welsh name.

³⁴ *Gariofilus* refers to Cloves. This plant is not native to the UK and has no recommended Modern Welsh name.

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Clover (*Trifolium* spp.)³⁵ – *meillon*: 5/24, BL/15; *metillyon cochyon* (red clover): BL/16; *meyllos*: 5/16; *teirdalen*: 9/50

BLAdd: *Trifolium* = y meillon; *Trinus idem*; *Trifolium majus* = y meillon y meirych;

Card: *Intimus* = meillon y meirch; *Trinnis* = y meillon; *Triffolium idem est*; *Trifolium majus* = meillon y meirch;

Pen204 p. 57: *Trifolium* = trius = y emeillion;

NLW3024 p. 3: *Tirffolium maius* = meillion y meirch; *Tirffolium minus* = meillion bychain;

Llst10 p. 39: *Trifolium maior* = meillion y meirch; *Trifolium minor* = meillion bychan;

BLAdd15045 f. 82v: *Tirfolium majus* = meillion y meirch; *Trifolium minor* = y meilion man;

BLAdd14913 f. 44r: *Trifolium maior* = y meillion mawr; *trifolium minor* = y meillion bychan;

Llst82 p. 8: *triffoliwm meinor* = y meillon man; *triffoliwm meillion yw*; p. 170: *Trifolium minor* = y meillon man; *Trifolium magig* = meilen y meirch.

Coltsfoot (*Tussilago farfara* L.)³⁶ – *gwirthlys yr alanhon*: 3/9

BLAdd: *Pes caballi* = gwrtlys = alanhon; item *pes pulli*; *Vngula cabalina* = alannon; *Ynula* = alanon;

Card: *Pes pulli* = alannonn; *Pes caballi* = gwirthlys = yr alannonn; *Vngula caballina* = ysgallen;

Pen204 AC p. 48: *Pes pulli agrestrw yw troed yr ebol nev pedilion*; p. 55: *Pes caballi* = gwirthlys = yr alanon; *Pes puli* item est;

Pen326 f. 11r: *pes polli yw korn yr ebol*;

Llst10 p. 37: *Pes caballi* = gwirthlys = yr Alamon;

BLAdd15045 f. 82r: *pes caballis* = yr allanon;

³⁵ *Trifolium* refers to herbs in the genus *Trifolium* L. The recommended Modern Welsh form for herbs of the genus *Trifolium* L. is *Meillionen*.

³⁶ According to Hunt, *pes pulli* can refer to Coltsfoot as well as several other herbs. He identifies *ungula caballina* as Coltsfoot or Asarabacca (*Asarum europaeum* L.), while André identifies it only as Coltsfoot. There may be some confusion in the BLAdd glossary: *ynula* may be meant to represent *enula* which refers to Elecampane, or *inula* which refers to Onion or Shallot according to Hunt. *Pes caballi* does not appear elsewhere and may be back-formed from the English. The recommended Modern Welsh name for this herb is *Carn yr Ebol*, while *Gwirthlys* and *Alannan* refer to Asarabacca.

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BLAdd14913 f. 42v: pys cabalis = gwrthlyss yr affon.

Columbine (*Aquilegia vulgaris* L.)³⁷ – *columbina*: BL/16; *columbina*: 4/12

Pen204 AC p. 27: Columbina yw columbyn nev leyssev wennol;

Pen326 f. 10v: kolwmbeina = troyd y glomen a'r kolwmbein;

Llst10 p. 34: Columbina = columbin;

BLAdd15045 f. 79r: Kolumbina = kolumbynde;

BLAdd14913 f. 39r: columbene yw y kolwmbe; f. 41v: Columbina = y kolwmbil;

Llst82 p. 6: koksffwt = kwlwmbe; p. 165: kolwmbe = koks ffwt.

Common Centaury (*Centaurium erythraea* Rafn.)³⁸ – *bystyl y daear*:

6b/36; *centawrea*: 6b/37; *centawrya*: 6/36, 6/37; *centori*: 9/25, 9/26,

9/44, 9/52; *yscaul crist*: 1/4; *ysgol grist*: 8/44

BLAdd: Centaurea = sentori = yscol grist;

Card: Centaurea = ysgol grist;

Pen326 f. 20v: [...]tori a bystryw y ddayar;

BLAdd15045 f. 79v: y centori a bystyl y ddaear;

BLAdd14913 f. 52r: Centoria & felterre = bystyl y ddayear ne y ganrin;

f. 52v: Centaria = bystyl y ddayar new y ganrin;

Llst82 p. 6: sentori = bystyl y ddayar, ysgol fair; p. 7: sentori meinor = ysgol fair; p. 166: Sentori erdegal = bystyl y ddayar; Sentori minor = yskol fair; p. 167: sentawria = yskol fair; p. 170: Sentori yw bystyl y ddayar.

³⁷ According to Hunt, *columbina* can refer to Columbine or Long-stalked Crane's-bill (*Geranium columbinum* L.), while André identifies it as any number of plants preferred by pigeons including Gypsywort (*Lycopus europaeus* L.) and Vervain (*Verbena officinalis* L.). Cock's-foot is a common Middle English name for Columbine (*MED* 'cockes-'). There may be some confusion in Pen204 AC as *lleyssev wennol* refers to Greater Celandine (*Chelidonium majus* L.). The recommended Modern Welsh name for this herb is *Blodau'r Sipsi*, although *Colwmbtein*, *Troed y Ceiliog* and *Troed y Golomen* are also used.

³⁸ Hunt identifies *centaurea* as either Common Centaury or Yellow-wort (*Blackstonia perfoliata* (L.) Huds.), both within the family Gentianaceae, while André identifies it as a plant of the genus *centaurea*, suggesting *Centaura centaurium* L. 'Christ's ladder' (*ysgol crist*) is a common Middle English name for Common Centaury (*MED* 'Crīst'), as is 'Earth gall' (*bustl y ddaear*), also represented by ME *felterre* (*DOEPN* 'eorþ-gealla'; *MED* 'erthe' and 'felterre'). The recommended Modern Welsh name for this herb is *Canri Goch* although *Bustl y Ddaear*, *Ysgol Crist* and *Ysgol Fair* are also used.

Common Comfrey (*Symphytum officinale* L.)³⁹ – *comferi*: BL/16; *conferi*: 10/33; *consolida maior*: 5/1 (note); *consolidon maior*: 5/1 (note); *llygat y dyd mawr*: 5/1; *simpbyt*: 9/21; *sylidon maior id est llygat y dyd mawr*: 5/1

BLAdd: Confiria = y kwnffri;

Card: Consolida maior = kwnfri;

Llst10 p. 28: Consolida = llygaid y dydd = [gumffre];

BLAdd15045 f. 79r: Consolida maior = llygaid y dydd mawr; f. 79v: Comfrey a gwlm ascwrn;

BLAdd14913 f. 39r: consolida maior yw llygaid y dydd mawr; f. 52r: consolida maior = gwmffrey.

Common Cudweed (*Filago vulgaris* Lam.)⁴⁰ – *channete*: BL/16; *philago*:

8/2; *philogela*: 8/34; *torllwyd*: 5/12, 5/13

BLAdd: Pilogella = y dorllwyd;

Card: Pilogella = y dorllwyd;

Pen326 f. 10r: coron grist yw ffilago;

Llst10 p. 39: Phylogellum = y dorllwyd;

BLAdd15045 f. 8or: Ffelogella a ffilogia = y mowse = clvst llygoden a'r dorllwyd;

Llst82 p. 5: Ffilogiel = ffilagw = y dorllwyd = yr ydafeddog (da rhag y tostedd); p. 8: pilagolla y dorllwyd yw; p. 164: ffilogela = ffilagw = y dorllwyd.

³⁹ *Consolida maior* refers to Common Comfrey (*Symphytum officinale* L.). There may be some confusion in the three later glossary entries as *llygad y dydd* refers to Daisy, which is referred to as *consolida minor* in the glossaries. The recommended Modern Welsh name for this herb is *Llysiau'r Cwlwm*, although *Cwmffri* is also used.

⁴⁰ PNME contains no reference to *pilogella*. It may be a corruption of *filago*, which can refer to Common Cudweed, Mouse-ear-hawkweed (*Pilosella officinarum* F. W. Schultz & Sch. Bip.), or Marsh Cudweed (*Gnaphalium uliginosum* L.). While the form *coron grist* ('Christ's crown') found in Peniarth 326 does not appear elsewhere, Henry Salesbury's Welsh–Latin dictionary (Jesus 16) has *cadair crist* ('Christ's chair') for 'cudweed' (GPC 'cadair'). The form *channete* found in BL/16 is borrowed from the Anglo-Norman name for 'cudweed' (A-ND 'chaunette'). In the modern language, *Torllwyd* refers to Silverweed (*Potentilla anserina* L.), an identification first found in Salesbury's Herbal (LIS), and to Mouse-ear-hawkweed, an identification first found in WB (1813) (GPC 'torllwyd'). The recommended Modern Welsh name for this herb is *Edafeddog*.

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Common Fumitory (*Fumaria officinalis* L.)⁴¹ – *fimiter*: 8/9; *mwc y daear*: 1/10

BLAdd: Ffumus terre = mwc y ddayar;

Card: Fumus terre = mwc y daear;

Pen204 AC p. 29: Fumme terre yw ffimiter nev mwc y ddayar;

Llst10 p. 37: Ffumus terre = mwg y ddayar;

BLAdd15045 f. 8or: Ffumus terre = fumetir = mwc y daear;

Llst82 p. 8: ffiwmws terre = mwg y ddayar.

Common Gromwell (*Lithospermum officinale* L.)⁴² – *gromuil*: BL/8;

grwmuil: 6b/6, BL/16; *grwmyn*: 4/12; *grwnuil*: BL/4; *grwmil*: 6/6

BLAdd: Grumllum = grwmil; Millesolis = y grwnil; Senisio = y grwmvil;

Card: Grumillum = grwmyl; Senicio = y grwnul;

Pen204 AC p. 30: Gramisolis yw Grwnul; p. 51: Gronnllum = gromel;

Milum ssolis = y gromil;

Pen326 f. 20v: gromel yw tormaen;

Llst10 p. 40: Millefolium = y grwmil;

BLAdd14913 f. 39v: gromell yw y grwmil.

Common Knapweed (*Centaurea nigra* L.)⁴³ – *pengaled*: 5/67; *pengalet*:

2/2, 2/21, 5/13, C/5; *penngalet*: 1/4, 9/26

BLAdd: Claussa gutta = ~~metafelon~~ = y bengaled; Jacea nigra = y bengaled;

Nicea nigra = y bengaled; Scabiosa = y benlas uel ~~bengaled~~;

Card: Jacea nigra = y benngalet;

Pen204 p. 52: Iacea nigra = y bengaled; p. 54: Nicea nigra = y bengaled;

⁴¹ *Fumus Terre* refers to Common Fumitory. The recommended Modern Welsh name for this herb is *Mwg y ddacar*.

⁴² *Milium Solis* refers to Common Gromwell. There seems to be some confusion in the BLAdd and Card glossaries as *senecio* normally refers to Groundsel, and in the Pen326 glossary as *tormaen* refers to the Saxifrages, although it is often recommended along with Saxifrage in recipes to treat bladder stones. *Millefolium* in Llanstephan 10, which normally refers to Yarrow, is likely an error for *milium solis*. The recommended Modern Welsh name for this herb is *Maenhad Meddygol*, although *Gromil* and *Grwmil* are also used.

⁴³ *Iacea Nigra* refers to Common Knapweed. According to Hunt, *scabiosa* can refer to this herb, or to Greater Knapweed (*Centaurea scabiosa* L.), Field Scabious (*Knautia arvensis* (L.) Coulth.), Small Scabious (*Scabiosa columbaria* L.), Devil's-bit Scabious (*Succisa pratensis* Moench), or Elecampane (*Inula Helenium* L.). The recommended Modern Welsh name for this herb is *Pengaled*.

NLW2034 p. 3: Iacea ngra = y bengaled;
Pen326 f. 1ov: scapiosa = y bengaled; y gabiosa y bengaled yw;
Llst10 p. 32: nigra scabiosa = y bengaled;
BLAdd15045 f. 8ov: Lagea maior = matafelen = y bengaled; y Lacie eua = y
 bengaled; f. 81v: Nogea nigra = y bengaled;
BLAdd14913 f. 41r: nogea nigrum = scabiosa = y bengalet.

Common Mallow (*Malva sylvestris* L.)⁴⁴ – *hock:* 10/52; *hok:* 10/16; *hoccys:*

1/6, 1/13, 1/14; *hockys:* 1/16, 4/33, BL/7, BL/11; *hokys:* 7/6, 7/20,

9/27; *ockys:* 8/25

BLAdd: Malua = hokys;

Card: Malua = hokys;

Pen204 AC p. 40: Malua yw hokys; p. 52: Malua = hokys;

NLW2034 p. 3: y Malue = yr okys wen; Malue = yr okys;

Llst10 p. 33: Malua = yr hockys man;

BLAdd15045 f. 81r: Malua = yr hokys man;

BLAdd14913 f. 41v: Malua = yr hokys man; f. 43v: f. 43r: Malva = yr
 hockes main = malwns.

⁴⁴ Hunt identifies *malva* as Marsh-mallow (*Althaea officinalis* L.) rather than any of the members of the genus *Malva* L. such as the Common Mallow. Monica Green also associates *malva* with Marsh-mallow (Green, *Trotula*, p. 152), while André identifies it as a member of the genus *Malva* L. and suggests Common Mallow. Following André, de Vriend, van Arsdall and D'Aronco identify *malva* as Common Mallow, with Marsh-mallow referred to as *althea*. See A. van Arsdall (trans.), *Medieval Herbal Remedies: The Old English Herbarium and Anglo-Saxon Medicine* (New York and London: Routledge, 2002), p. 158 for these. William Salesbury identifies Latin *althea* and English ‘Marish mallowe’ with *hockys y gors* or *hockys y dwyfyr*, and admits that this herb is often confused with English ‘holysoke’, Welsh *hockys bendigaid* (*LIS*, p. 7). He identifies Latin *malva* with Welsh *hockys* and enumerates several types of garden mallow and two types of wild mallow (*LIS*, p. 97). I have translated *hockys* as Common Mallow throughout based on André and on the Modern Welsh usage, although it may also represent Marsh-mallow. The recommended Modern Welsh name for this herb is *Hocysen Gyffredin*.

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Common Myrtle (*Myrtus communis* L.)⁴⁵ – *rysswyd*: 1/4

BLAdd: *Lentiscus* = *rysswyd*; *Litorea idem*; *Mirtus citorea* = *y rysswyd*;

Card: *Lentiscus* = *ryswyd*; *Litorea idem est*; *Mirtus sydoria* = *y ryswyd*;

Pen204 p. 52: *Lentiscus* = *Ryswydd*; *Litoria idum est*; *Mircus cetra* = *ryswyd*;

Llst10 p. 30: *Mixtus Cicorea* = *y rysswyd*.

Common Reed (*Phragmites australis* (Cav.) Trin. ex Steud.)⁴⁶ – *koyn*: 5/16

BLAdd: *Arundo* = *korsen*; *Calamum* = *korsen*;

Card: *Arundo* = *corsen*; *Calamium* = *corsen*.

Common Sorrel (*Rumex acetosa* L.)⁴⁷ – *keulon*: 8/6, 8b/6

BLAdd: *Acedula* = *keulon*;

Llst10 p. 32: *Accedula* = *y keulyon* [suran];

BLAdd15045 f. 78v: *Acedula* *y kewlion a'r svrain ynt*;

BLAdd14913 f. 41r: *Asedwla* = *y kewlion*.

⁴⁵ *Lentiscus* refers to Mastic (*Pistacia lentiscus* L.). According to Hunt, *mirtus* can refer to Bog-myrtle (*Myrica gale* L.), Common Myrtle, or Bilberry (*Vaccinium myrtillus* L.), while André associates it only with the second-named. According to the *Middle English Dictionary*, *lentiscus* refers to Mastic and *myrtus* to Myrtle, or otherwise as a low-growing bush or shrub (*MED* ‘mirt(e)’). BLAdd’s *Mirtus citorea* may be an error for *Mirtus litorea*, that is, coastal or seaside Myrtle; this glossary and those in Card and Pen204 also identify an otherwise unattested Latin herb called *Litorea* with *rhyswydd*. The forms *Mirtus sydoria* in Card, *Mircus cetra* in Peniarth 204, and *Mixtus Cicora* in Llanstephan 10 all seem to stem from this original error. Ovid commands his muse to adorn herself with a garland made from myrtle from the seaside in the first poem of his *Amores*, l. 29 (‘cingere litoreā flaventia tempora myro’). See Ovid, *Heroides*, *Amores*, trans. G. Showerman, Loeb Classical Library, 41 (Cambridge MA: Harvard University Press, 1914), p. 320 for this text. *Rhyswydd* refers to Wild Privet (*Ligustrum vulgare* L.) in Modern Welsh.

⁴⁶ *Arundo* refers to the Common Reed. The recommended Modern Welsh name for this herb is *Corsen*.

⁴⁷ According to Hunt, *acidula* refers to Common Sorrel, Sheep’s Sorrel (*Rumex acetosella* L.), or Wood-sorrel (*Oxalis acetosella* L.). André notes that the herb name *acetula* derives from ‘vinegar’ but is unsure of the referent, suggesting a plant of the genus *Heliotropium* L. The recommended Modern Welsh name for this herb is *Suran y Cŵn*. *Ceulion* refers to Lady’s Bedstraw (*Galium verum* L.) in the modern language.

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Common St John's Wort (*Hypericum perforatum* L.)⁴⁸ – *cirinllys*: C/2;
cirinllys mawr: 5/8; *erinllis*: 1/4; *erinllys*: 2/1, 2/7, 4/12, 4/13; *erinllys vawr*: BL/16

BLAdd: Herba perforata = erinllys gadwallawn; Ypericon = yr erinllys;

Card: Herba perforata = eirinllys gadwallawn; Yperikon = yr erinllys;

Pen204 AC p. 32: Herba Iohannes yw erbe Joni nev ysgol vair; p. 51:

Herba perfforatta = yr erinllys; p. 52: Herba Johannes = erinllys;

NLW2034 p. 3: ypercen = herba johis = ereinllys;

Pen326 f. 10: ysgol vair = ernillys vawr;

Llst10 p. 31: Eppericon = yr erinllys; herba Iohannis = yr erinllys yr vn;
herba perforata idem est;

BLAdd15045 f. 8or: Erba Iohanna = erba perforata = yr erenllys = yscol
vair;

BLAdd14913 f. 39v: Erbe John yw llysse ieuau; f. 41r: pericon = ysgul vair
= yr erinllis; herba perforata = yr erinllys.

Llst82 p. 165: yr einllys yw eskol fair.

Common Valerian (*Valeriana officinalis* L.)⁴⁹ – *llysseu cadwgawn*: 4/20

Llst10: Valeriana = y valerair [kraith vnnos] [selfe heale];

BLAdd15045 f. 82v: Valeriana = velarian = llysie cadwcon;

BLAdd14913 f. 40v: valerianem maior = valarian; f. 44v: valeriana = llysie
kadwgwn = y valarian;

Llst82 p. 8: llyssair kadwgan = y felarian; p. 169: y felarian = llysiay kadwgan.

Coriander (*Coriandrum sativum* L.)⁵⁰ – *koliandrum*: 6/53; *coriandyr*:

6b/53

BLAdd: Coliandra = coliawndr = carw;

BLAdd15045 f. 79r: Coliandrum = koliander, da rac y kolic.

⁴⁸ *Herba perforata*, *herba Sancti Johannis* and *hypericon* refer to Common St John's Wort. The recommended Modern Welsh name for this herb is *Eurinllys Trydwll*, although *Llysiau Ioan* and *Ysgol Fair* are also used. *Eurinllys Mawr* is the recommended Modern Welsh name for Imperforate St John's-wort (*Hypericum maculatum* L.).

⁴⁹ Hunt identifies *valeriana* as Common Valerian while André identifies it as Alpine Valerian (*Valeriana celtica* L.). The recommended Modern Welsh name for this plant is *Triaglog*, although *Felarian* and *Llysiau Cadwgan* are also used.

⁵⁰ André identifies *coliandrum* as Coriander. The recommended Modern Welsh name for this herb is *Brwysgedllys*, although *Coriander* is also used.

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Corncockle (*Agrostemma githago* L.)⁵¹ – *kokyll*: 10/56

BLAdd: *Zizannia* = papi = ller; *Lolium* = pys y keirw = pabi;

Pen204 p. 52: *Lolium* = pys y ceirw = y pabi;

Llst10 p. 38: *Lolium* = y pabi gwenith.

Cowbane (*Cicuta virosa* L.)⁵² – *pumystyl*: 5/45, 5/47

BLAdd: *Cicuta mortifera* = y pymystyl;

Card: *Cicuta mortifera* = y pymystyl;

Pen326 f. 20r: y bvmystyl = secuta mortifferarus; f. 1ov: Secuta mortifera = y pvmystyl;

BLAdd15045 f. 82v: sicutu mortifera = y bvmystyl;

BLAdd14913 f. 42v: *Cicuta mortifera* = y bymystyl;

Llst82 p. 8: ssekwa morteiffra = y bymystyl; p. 170: Secuta morteiffra = y bymbysl.

Cowslip (*Primula veris* L.)⁵³ – *briallu*: 5/45, 5/50, 5b/50, 9/37, J/7;

bryallu: 5/48

⁵¹ Hunt identifies *lolium* and *zizannia* as Corncockle or Darnel (*Lolium temulentum* L.), while André identifies both as Darnel. Middle English ‘poppy’ can also refer to Corncockle (*MED* ‘popí(e)’. *Ller* refers to Corncockle or Darnel in Modern Welsh. *Pysen y Ceirw* is the recommended Modern Welsh name for Common Bird’s-foot-trefoil (*Lotus corniculatus* L.), although it also refers to Ribbed Melilot (*Melilotus officinalis* L.) in Modern Welsh. In the medieval glossaries, *pys y ceirw* is also used to refer to Melilot (*Melilotus* Mill.) and Lords-and-Ladies (*Arum maculatum* L.). See the entries for those herbs below for details. William Salesbury uses it to refer to English ‘Wyld tares’, which may be a member of the genus *Vicia* L. or Darnel (*LIS*, p. 46; *MED* ‘tár(e)'). The recommended Modern Welsh name for Corncockle is *Bulug yr Yd*, although *Pabi'r Gwenith* is also used.

⁵² The identification of this herb is uncertain. *Cicuta* refers to Hemlock (*Conium maculatum* L.), which is referred to in the Welsh glossaries as *cicuta domestica* (see Hemlock below). *Cicuta mortifera* simply means ‘deadly hemlock’. The identification of *pumustyl* with Cowbane (also known as Water Hemlock) first appears in *WB* (1813). I have translated *pumustyl* as Cowbane in deference to the modern usage, and because it does not seem to be a reference to Hemlock, which is referred to as *cegid* throughout the corpus, as it is today. The recommended Modern Welsh name for this herb is *Buladd*.

⁵³ According to Hunt, *ligustrum* and *primula veris* both refer to Cowslip, while André identifies *ligustrum* as Wild Privet (*Ligustrum vulgare* L.). The recommended Modern Welsh name for this herb is *Briallu Mair*, while *Briallu* is the recommended name for Primrose (*Primula vulgaris* Huds.).

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BLAdd: Ligustrum = briallu; Primula veris = y briallu;

Card: Ligustrum = y briallu; Primula veris = y briallu;

Pen204 AC p. 35: Ligustrum yw brially; p. 55: Primula viris = y briallu;

BLAdd15045 f. 79v: Cowslope = y pumdeigyr a brially mair; f. 81v:

Primula = y kowslop = briallu mair;

BLAdd14913 f. 40r: prymros yw y brially; f. 43v: prymnros = y briallw yn
gymraec; f. 52r: ligustrum = cowslop; f. 52v: ligustrum = cowslop;

Llst82 p. 7: pymros = y brially; p. 167: gonsoleid = kwslop; pymros = y
brially.

Crab Apple (*Malus sylvestris* (L.) Mill.)⁵⁴ – *avaleu koet*: 8/3

Crosswort (*Cruciata laevipes* Opiz)⁵⁵ – *crosic*: BL/16; *herbe cruciate*: 5/1

Crowberry (*Empetrum nigrum* L.)⁵⁶ – *grygon*: 3/9; *grygyon*: 1/4

Cumin (*Cuminum cyminum* L.)⁵⁷ – *commuin*: 8/11; *cwmin*: BL/9; *kwmin*:
9/3; *cwmmin*: 9/45

BLAdd: Ciminum = kwbyn;

Card: Ciminum = kwmin;

Llst10 p. 33: Cuminum = y cwmin;

BLAdd15045 f. 79v: Cumin = comin.

Daisy (*Bellis perennis* L.)⁵⁸ – *conselidi minor id est llygat y dyd bychan*:

5/1; *consolidon minor*: 5/1 (note); *llygat y dyd*: 1/4, 3/9, 5/11, 5/12,
5/20, 5/65, 5/67, 6/18, 8/5, 8b/26, R/3, J/3; *llygat y dydd*: 8/4, 8/26,
BL/16; *llygat y dyd bychan*: 5/1

⁵⁴ The recommended Modern Welsh name for this plant is *Pren Afal Sur*.

⁵⁵ The identification of this herb is uncertain as it does not appear in the Welsh herbal glossaries. *Herba cruciata* is identified as ‘Crosswort’ in several Middle English glossaries (*MED* ‘crois’). The form *crosic* is not found elsewhere, but the element *cro* in it, as well as analogues to this remedy which universally contain this herb, suggest Crosswort for it. The recommended Modern Welsh name for this herb is *Croeslys*.

⁵⁶ The identification of this herb is uncertain as *grygyon* does not appear in the medieval glossaries. This identification is based on *WB* (1813). The recommended Modern Welsh name for this herb is *Creiglys*.

⁵⁷ *Cuminum* refers to Cumin. As this herb is not a native species it has no modern Welsh recommended name.

⁵⁸ See also Common Comfrey and Pot Marigold. Hunt and André identify *consolida maior* as Common Comfrey (*Sympphytum officinale* L.). Hunt identifies *consolida*

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BLAdd: *Consolida minor* = llegeit y dydd; *Oculus diei* = llegat y ddydd vel sponsa solis;

Card: *Consolida minor* = llygeit y dyd;

Pen204 p. 54: *Oculus diei* = llygad y ddydd vel sponsa solis;

Pen326 f. 10r: *consolida* a'r kanlynid yr havl a'r soleguiwm brwsswrt a llygaid y dydd yr vn ynt;

BLAdd15045 f. 79r: *Konsolida minor* = llygaid y dydd bychain;

BLAdd14913 f. 39r: *conssolida minor* yw llygaid y dydd bychan; f. 51v: *oculus sponsam* = llygaid dydd; *Consolida* = llygaid y dydd.

Dandelion (*Taraxacum* spp.)⁵⁹ – *deint y llew*: 1/10, 4/6, 4/12, 4/16, 8/9

BLAdd: *Dens leonis* = y kleis = dant y llew; *Spolia serpentis* = dant y llew

Card: *Dens leonis* = dant y llew; *Spolia* = dant y lew;

Pen204 p. 57: *Spolia serpentys* = dant y llew;

NLW2034 p. 3: *Dens leonis* = krostin y kaug;

BLAdd15045 f. 79v: *Dens leonis* = daint y llew;

BLAdd14913 f. 52r: *dens lyonis* = dant y llew.

Deadly Nightshade (*Atropa belladonna* L.)⁶⁰ – *morel*: 5/55, 5/58, 8/5, 8/7,

8b/7, 9/23, 9/26, 10/52

BLAdd: *Morsella maior* = llysseu y mor;

Card: *Morella maior* = llysseu y mor;

minor as Daisy, *oculus diei* as Daisy and *solsequium* as Pot Marigold (*Calendula officinalis* L.), while André identifies it as Chicory (*Cichorium intybus* L.). Hunt identifies *sponsa solis* as Common Gromwell (*Lithospermum officinale* L.), Pot Marigold, or Chicory while André identifies it as Chicory. According to *Agnus Castus*, *consolida maior* is Comfrey, *consolida minor* is Daisy, and *consolida media* is Ox-eye Daisy (AC, pp. 147–8). The recommended Modern Welsh name for this herb is *Llygad y Dydd*.

⁵⁹ *Dens leonis* refers to Dandelion. The recommended Modern Welsh name for this herb is *Dant y Llew*.

⁶⁰ *Morella maior* refers to Deadly Nightshade while *Morella minor* refers to Black Nightshade (*Solanum nigrum* L.), although Hunt points out that they are often confused (PNME, p. 181). *Morsella* seems to be a confusion for *morella*, and *llysiau'r mor* may be an error for *llysiau'r moch*; BLAdd and Card seem to share a source which has mistaken the word-final yogh in *moch* for an r. *Llysiau'r moch* refers to Black Nightshade in the modern language, as do *Cysgadur* and *Cysgiadur* (c.f. *llysse'r ddiodgwsk* in Llst82), while *Tresgl y Moch* is the recommended Modern Welsh name for Tormentil (*Potentilla erecta* L.). This may be an error for *llysiau'r moch*. The recommended Modern Welsh name for this herb is *Ceirios y Gŵr Drwg*.

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Pen204 p. 52: Morsela maior = llyssa y mor; p. 53: Morssela ~~maior~~ minor y
dro~~y~~ maior = herb bened; p. 58: Morel = y droedrrvdd;
NLW2034 p. 3: Morelia maior = llysiav y moch;
Llst10 p. 29: Morella maior = llysie y moch;
BLAdd14913 f. 43r: Morila maior = tresgyl y moch = Morel;
Llst82 p. 8: morel = llysse'r ddiodgwsk; p. 164: morela maior = llygaid y
dydd.

Dittany (*Dictanmus albus* L.)⁶¹ – *ditaen*: 6/50, 6/58; *dittawndyr*: 6b/50
BLAdd: Ditanum = ditawnt;
Card: Ditanum = ditawnd;
NLW2034 p. 3: Diptanum = y dditein;
Pen326 f. 11r: detaynus = y ddictaen;
Llst10 p. 33: Dittannus = y Dittaenn;
BLAdd15045 f. 79v: Dittania = y diden;
BLAdd14913 f. 41v: dictannis = y ditaen.

Dock (*Rumex* spp.)⁶² – *tafol duon* ('black dock'): 9/28, 9/29; *tauawl*:
7/20; *tauol*: 4/20, 4/37, 10/48; *tauolen*: 2/9
BLAdd: Lappa = tauolen = parol = doke;

⁶¹ André identifies *dictamnus* as Dittany of Crete, while Hunt notes that Dittander (*Lepidium latifolium* L.), Dittany, and Dittany of Crete (*Origanum dictamnus* L.) are often confused, and may all be referred to as *diptannum*. I have translated *dittawndyr* at 6b/50 as Dittany rather than Dittander as the corresponding text in 6/50 has *ditaen*, indicating that these are supposed to be the same herb. While I have translated the Welsh herbs answering to *dictamnus* and *diptannum* as Dittany, they may just as well represent Dittander or Dittany of Crete. These are not native species and they have no modern Welsh recommended names.

⁶² André and Hunt agree that *lappa* refers to Greater Burdock (*Arctium lappa* L.). Hunt identifies *lapatium* as either Greater Burdock or plants of the genus Dock (*Rumex* L.), especially Blood-veined Dock (*Rumex sanguineus* L.), while André identifies it as Dock. *Lapatium rotundum* may refer to Broad-leaved Dock (*Rumex obtusifolius* L.) (*DMLBS* 'lapathium'). There is disagreement amongst the glossaries about the identification of *lapatium* and *lapatium rotundum*, as the entries for these items in BLAdd, Card, Peniarth 204, and BLAdd 14913 identify them as *kyghaf* ('Greater Burdock'), while that in Llanstephan 10 identifies them as *tauawl vnen* and *tavaul* (Dock). See the entry for Greater Burdock below for these. Anglo-Norman *parol* also refers to Dock or Blood-veined Dock (*A-ND* 'parele'). The forms *patella* and *padella* seem to be an attempt to render Latin *paradella*, which also refers to Dock (*DMLBS* 'paradella'). It is unclear which kind of dock is meant by

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Card: Lappa = tauolen; Patella = lappa = tauolen;
Pen204 p. 52: Lapa = Tavolen = parol = doke;
Llst10 p. 38: Lapacium rotundum = tauawl vnen; p. 40: Lapacium = y tavawl;
BLAdd15045 f. 81v: Padella = lapa = y tavol;
Llst82 p. 5: lapa = tafolen; p. 164: lapa = tafolen.

Dove's-foot Crane's-bill (*Geranium molle* L.)⁶³ – *troetrud*: 3/9; *troetrudd*: BL/16

BLAdd: Pes columbinus = y troetrudd;
Card: Pes columbinus = y droetrud;
Pen204 Pes columbina = y droydrydd.

Dragon Arum (*Dragonculus vulgaris* Schott)⁶⁴ – *dragans*: 6/49 (note);
dragaunce: 9/26; *drangans*: 6b/49

BLAdd: Dragantea = y neidyrlys;
Card: Dragancia = y neuyrlys; Dragancia = y vydarllys;
Llst10 p. 35: dragencia = y dragans rrac brath neidyr;
BLAdd14913 f. 42r: dragrasiea = y dragwns da rac brath neidyr.

tafol duon ('black dock') in the recipes at Book 9/28 and 9/29. The recommended Modern Welsh name for most docks is *Tafol*.

⁶³ *Pes columbina* refers to Dove's-foot Crane's-bill. *Troedrudd* ('red foot') can refer to several other plants including Black Nightshade (*Solanum nigrum* L.), Feverfew (*Tanacetum parthenium* (L.) Sch. Bip.), and Herb-Robert (*Geranium robertianum* L.). The recommended Modern Welsh name for this herb is *Troed y Golomen*. *Troedrudd* does not refer to this plant in the modern language.

⁶⁴ Hunt identifies *dragantea* as either Common Bistort (*Persicaria bistorta* (L.) Samp.) or Dragon Arum, while André identifies it only with the latter. Following Hunt, Green also identifies *dragunica* as Common Bistort (Green, *Trotula*, p. 40), while van Arsdall, citing Cockayne, de Vriend, and D'Aronco, claims that *dracontea* refers to Dragon Arum, and *uiperina* refers to Common Bistort (van Arsdall, *Medieval Herbal Remedies*, p. 154). Ogden and the editors of MED also interpret *dragans* as Dragon Arum. I have interpreted the Welsh reflections of this herb as Dragon Arum based on the majority and most recent opinions, even though this species is not native to Britain, and despite Modern Welsh usage, although it may well refer to Common Bistort. *Neidryls* refers to Common Bistort in Modern Welsh, while *Byddarllys* refers to House-leek.

*Drycheigyauc*⁶⁵ – *drycheigyauc*: 4/15

Dwarf Elder (*Sambucus ebulus* L.)⁶⁶ – *creflys*: 8/19; *crelyss*: 6/8; *creulys*: 6/17; *creulys vawr*: 1/13, 5/47, 5/56; *creulys vawr vendigeit*: 5/18; *creulys uendigeit*: 1/4, 1/13 (note), 4/12; *creulys vendigeit*: 3/9; *creulys war*: 1/4; *crewlys vendigeit*: 8/20; *walwort*: 10/2, 10/6, 10/7, 10/11, 10/14, 10/52, 10/53, 10/59

BLAdd: Ebula = y walwrt; Ebulus maior = y grewlys vawr; Ebulum idem est;

Card: Ebula = y walword; Epulus maior = y greulys vawr; Epulum idem est;

Pen204 AC p. 28: Ebelus yw y wallwrt; p. 51: Ebula = y walwrd = y wadlyss vor; p. 51: Ebelus minor = y greyls vawr;

Pen326 f. 20r: emulvs = y wadlyss = gwalwrd = llysse gwaed vn ynt;

Llst10 p. 33: Ebulus maior = y greulys vawr;

BLAdd15045 f. 78v: Branca ura [...]ica a'r grvlys a'r walwrt a'r ebulus a llysie'r gwaet; f. 79v: Ebulus maior = y grevlvs vawr vendicaid a'r grwmwil;

BLAdd14913 f. 41v: Eblus maior = y grewlys vawr; f. 44v: walwort = isgaw mair vn o'r pedwar kolon enaint yw; f. 51: Eblus maior = y grewlys vawr;

⁶⁵ Pughe and Diverres translate *drycheigyauc* as Corn bell-flower, now called Venus'-looking-glass (*Legousia hybrida* (L.) Delarbre), perhaps based on the first element *drych* ('mirror') which occurs in the Welsh name for this plant, *Drych Gwener*. This plant name does not appear elsewhere in Welsh.

⁶⁶ *Ebulus* refers to Dwarf Elder. *Ebulus majus*, *eblus minus*, and *eblus minor* appear as synonyms for *eblus* (MED 'wal-wort'). *Creulys* does not appear in the glossaries without a modifier, but *creulys fawr* ('great blood-wort') appears for *Ebulus*. The form *creulys*, from *creu* ('blood, gore') and *lys* ('herb') seems to be a calque on the English *wal-wort* from *wael* (blood, gore), and *wort* (herb), also alluded to in the English form Danewort, as it was believed that this herb grew best where Vikings had fought battles, presumably because of the gore left behind (DOEPN 'wal-wort'). Peniarth 204's *gwaellys for* ('great blood-wort') and Peniarth 326's *wadlyss* seem to represent another such calque, as does Peniarth 326's *llysse gwaed* ('blood herbs') and BLAdd 15045's *llysie'r gwaet*. Both William Salesbury and John Davies of Mallwyd Bot (1632) identify *creulys* as Groundsel (*Senecio vulgaris* L.), an identification also found in BLAdd 15045 (LJS, p. 60). The recommended Modern Welsh name for this herb is *Ysgawen Fair*, which first appears in BLAdd 14913. *Creulys* is the recommended Modern Welsh name for members of the genus *Senecio* L., or Groundsels.

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Llst82 p. 6: *y greflys fawr* = *y walfwrd*; p. 164: *y greyls* = *walwrd*; p. 167:
Ebyli maior = *y greyls*.

Elder (*Sambucus nigra* L.)⁶⁷ – *yscaw*: 1/13, 1/14, 2/16, 4/8; *yskaw*: BL/15;
ysgaw: 1/14, 1/16, 8/2, 8/67, 10/22, C/7, J/6

BLAdd: Sambuca = scawen;

Card: Sambuca = scawen;

Pen204 p. 57: Sambuca = ysgawen;

Llst10 p. 37: Sambuca = yr yscaw;

BLAdd15045 f. 82v: sambuca = acanpus = yr yscaw.

Eyebright (*Euphrasia* spp.)⁶⁸ – *efras*: 9/36; *beufras*: 5/16

BLAdd: Euffragium = *y waetlys vawr*; Eufragia = *y waetlys vychan*;

Card: Eufragium = *y waetlys vawr*; Eufragia = *y waetlys vechan*;

Pen204 AC p. 28: Eufrasia yw Effros; p. 51: Effaigium = *y waydlys wen* = efros;

NLW2034 p. 3: goffragium = *y waed llys*;

Llst10 p. 35: Eufragium = *y waytlys*;

BLAdd15045 f. 79v: Evfraxia = *yr efros a'r dorvagl*; f. 80v: Eufragium = *y waedlys*;

BLAdd14913 f. 39v: Ewffrasse yw effros; f. 42r: Euffragium = *y wadlys*.

⁶⁷ *Sambucus* refers to Elder. The recommended Modern Welsh name for this herb is *Ysgawen*.

⁶⁸ *Euphragia* is a variant of *euphrasia* which refers to Eyebrights or herbs of the genus *Euphrasia* L. It is unclear whether the authors of these glossaries considered *eufragia*, which they identify with *gwaedlys fawr* ('great bloodwort') and *euphrasia*, which they identify with *gwaedlys fychan* ('small bloodwort') to be the same plant, or whether they had two different herbs in mind. Eyebright is not normally identified as a bloodwort as no part of it is red, and it is not normally recommended to treat bleeding. The recommended Modern Welsh name for herbs of the genus *Euphrasia* L. is *Effros* although *Torfael* is also used to refer to some members of this genus. *Gwaedlys Mawr* refers to Purple-loosestrife (*Lythrum salicaria* L.) in Modern Welsh, *Gwaedlys Bychan* refers to Red Bartsia (*Odontites vernus* (Bellardii) Dumort.). There seems to be some confusion in the Peniarth 204 glossary as *Gwaedlys Wen* refers to Vervain (*Verbena officinalis* L.) in the medieval glossaries and in the modern language.

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Fennel (*Foeniculum vulgare* Mill.)⁶⁹ – *fenigl*: 8/46; *fenigyl*: 8/1, 8/17, 8/55, 8b/55, 9/35, 9/42, 9/46, BL/17; *ffenigyl*: 10/5; *fenygyl*: 5/16, 6/10, 6/16, 6/42, 9/25; *finegyl*: BL/15; *funygyl*: 1/14, 5/55, 6b/46, R/9; *ffunygyl*: 5/57; *fynegyl*: 6/46; *fynigl*: 8/11, 8/14; *fynygyl*: 8/66

BLAdd: Ffeniclum = fenigl;

Card: Feniculum = fenigyl;

Pen204 AC p. 29: Feniculum yw ffynell; p. 51: Ffeniculum = ffinel;

Llst10 p. 28: Ffeniculum = y fenigyl;

BLAdd15045 f. 8or: Ffenigl = felge, y dawden, rac y tosted; f. 81r:

Miratrum = had fenigl;

BLAdd14913 f. 52r: fenwculum vel maratrum = fengyl.

Feverfew (*Tanacetum parthenium* (L.) Sch. Bip.)⁷⁰ – *troetrud*: 3/9;

troetrudd: BL/16

BLAdd: Ffebrifuga = y troetrudd = y wermot wenn;

Card: Febrifuga = y wermot wenn;

Pen204 p. 51: Ffebrifuga = y droydrydd.

Pen326 f. 2or: y wermod wenn yw fodefoc;

BLAdd15045 f. 8or: ffebrefiga = y wermod wenn;

Llst82 p. 166: y wormwd wen = fydrfo; y wormwd wen = y fyd foey.

Fig (*Ficus carica* L.)⁷¹ – *figys*: 6/63, 6b/63

Flax (*Linum usitatissimum* L.)⁷² – *llin*: 3/4, 4/11, 5/41, 10/45; *llinat*

(‘flax-seed’): 7/20, 8/25, 9/12, 9/45; *llinhat* (‘flax-seed’): 6/9, 6/19, 9/57, 10/12, 10/38, 10/43, 10/60; *llynhat* (‘flax-seed’): 5/5

⁶⁹ *Feniculum* refers to Fennel and *maratrum* refers to Fennel seed. The recommended Modern Welsh name for this herb is *Ffenigl*.

⁷⁰ According to Hunt, *febrifuga* can refer to Feverfew or to Common Centaury (*Centaurium erythraea* Rafn). André identifies it as Common Centaury, Woody Fleabane (*Dittrichia viscosa* (L.) Greuter), or plants of the genus *Artemisia* L. Feverfew is also known as *witwort* (‘white-wort’) in Middle English (MED ‘whit’), which corresponds with *gwen* (‘white’) in the Welsh name. *Troedrudd* (‘red foot’) can refer to several other plants including Black Nightshade (*Solanum nigrum* L.), Dove’s-foot Crane’s-bill (*Tanacetum parthenium* (L.) Sch. Bip.), and Herb-Robert (*Geranium robertianum* L.). The recommended Modern Welsh name for this herb is *Wermod Wen*. *Troedrudd* does not refer to this plant in the modern language.

⁷¹ The recommended Modern Welsh name for this herb is *Ffigysbren*.

⁷² *Linum* refers to Flax. The recommended Modern Welsh name for this herb is *Llin Amaeth*.

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Pen240 AC p. 37: Linium yw llin;
Llst10 p. 40: linum = y llin.

Galingale (*Cyperus longus* L.)⁷³ – *galingal*: 9/35, 10/57

Pen204 AC p. 31: Galanga ys galigan;
BLAdd14913 f. 39r: Astrologia rrodunda = y galyngale.

Garden Chervil (*Anthriscus cerefolium* L. Hoffm.)⁷⁴ – *cerffoyl*: 10/14

Garden Cress (*Lepidium sativum* L.)⁷⁵ – *berwr*: 5/48, 5/50

BLAdd: Cadamus marie = berwr;

Pen204 AC p. 41: Nasturgin yw pyprkars nev berwr fren [...];

BLAdd15045 f. 81r: Norsticum ortelanwm = berwr gerdde;

BLAdd14913 f. 42r: Nasturium = y berwr.

Garden Parsley (*Petroselinum crispum* (Mill.) Nyman ex A.W. Hill)⁷⁶ –
persli: 5/12, 8/47, 8/59, 8b/47, BL/7, BL/8, BL/12, BL/13; *persyl*:
8/22; *persyli*: 6/3

BLAdd: Petrosillum = persly;

⁷³ Hunt identifies *galanga* as Galingale while André identifies it as the root of the Lesser Galingale (*Alpinia officinarum* Hance). The herbal *Agnus Castus* identifies *aristolochia rotunda* as Galingale: ‘Astralogia rotunda. is an herbe þat men calle astrologie þe rounde. or ganyngale’ (AC, p. 126). The recommended Modern Welsh name for this herb is *Ysnoden Fair*.

⁷⁴ This herb does not appear in the Welsh glossaries. Garden Chervil is often confused often with Honeysuckle, which is also known as *chever-foil* in Middle English, based on the French form of the Latin *caprifolium* (MED ‘chever-foil’). The recommended Modern Welsh name for this herb is *Gorthyfail y Gerddi*.

⁷⁵ *Nasturtium* refers to Garden Cress. According to André, *cardamine* can refer to Garden Cress or Water-cress (*Rorippa nasturtium-aquaticum* (L.) Hayek). The form *pyprkars* found in the Welsh translation of *Agnus Castus* seems to represent English ‘peppergrass’, which refers to Garden Cress. It is a translation of *totard*, which also refers to Garden Cress (AC, p. 185). The form *cadamus marie* may be an error for *cardamomum*, which glosses ‘tōun-cresse’ in the BL Sloane 146 glossary (MED ‘tōun-cresse’), referring to Garden Cress. The recommended Modern Welsh name for this plant is *Berwr Gardd*, although *Berwr Ffrengig* is also used.

⁷⁶ According to Hunt, *petrosillum* can refer to Alexanders (*Smyrnium olusatrum* L.) and to Garden Parsley. André associates it with the latter, and with Perfoliate Alexanders (*Smyrnium perfoliatum* L.). The recommended Modern Welsh name for this herb is *Persli*.

Pen204 AC p. 43: Potrocillium ys persly; p. 55: Petrosilium = y persli;

Pen326 f. 11r: petrasillum = y persli;

Llst10 p. 28: Petrocillum = persli;

BLAdd15045 f. 81v: Pedrocillum = y persli;

BLAdd14913 f. 41v: petrocilium = persly.

Garden Pea (*Pisum sativum* L.)⁷⁷ – *pys gwynyon* ('white peas'): 10/51

Garlic (*Allium sativum* L.)⁷⁸ – *garllec*: 1/16 (note), 4/29, 5/38, 5/40, 5/51,

5b/40, 6/10, 6/11, 8/66, BL/11, BL/14

BLAdd: Allium = garllec;

Llst10 p. 34: Allea = y garllec;

BLAdd14913 f. 39r: Alleum yw garllec; f. 41v: allea = garllec.

Llst82 p. 169: aleid yw garleg.

Grape-vine (*Vitis vinifera* L.)⁷⁹ – *gwinwyd*: 9/9

Great Mullein (*Verbascum thapsus* L.)⁸⁰ – *ffiol y ffrud*: 2/34, J/13; *ffiol y frud*: C/13

BLAdd: Tabsus barbatus = fiol y frudd = llwgwr y tewlaeth; tabsus = y vlewawc;

Card: Tapsus barbatus = deil fiol y ffrud; Tapsus = y vlewawc;

Pen204 p. 58: Tapsus barbastus = ffiol ffrydd = llyngyr y tewbreth;

NLW2034 p. 3: Tapsus bartbat = y ffiol ffrwyth;

Pen326 f. 20v: dail y ffiol ffrwyth yw lappa; f. 10v: barbastus a lapa dail ffiol ffrwyth yw;

⁷⁷ The recommended Modern Welsh name for this plant is *Pysen*.

⁷⁸ *Allium* refers to Garlic. The recommended Modern Welsh name for this herb is *Garleg*.

⁷⁹ This item does not appear in the Welsh glossaries. The Modern Welsh name for this herb is *Gwinwydden*.

⁸⁰ *Tapsus barbata* refers to Great Mullein. There may be some confusion in the Peniarth 326 glossary as *lapa* normally refers to Dock: this may be an error for *tapsus*. *Ffiol y Ffridd* is used in Modern Welsh to refer to the Foxglove (*Digitalis purpurea* L.). This identification was first made in *Bot.* (1632), where John Davies of Mallwyd has assumed that *ffiol* and *ffion* (another common word for Foxglove) can be used interchangeably, with the *ffiol* (lit. 'phial, vase') describing the shape of the flowers. William Salesbury has *Dail y phion pbrwyth* for Foxglove (*LJS*, p. 55). The recommended Modern Welsh name for Great Mullein is *Pannog Melyn*, although *Clust yr Eidion*, *Llwyn y Tewlaeth* and *Tewbanog* are also used.

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- Llst10 p. 32: Tapsus barbastus = y fiol frwyth;
BLAdd14913 f. 41r: Tapsus barbatwtws = dail y fiol flwyth;
Llst82 p. 8: Taptws perbatws = y dewbannog = glyst yr eido.
- Greater Burdock (*Arctium lappa* L.)⁸¹ – *kyghaw mawr*: 5/25
BLAdd: Bardana = y kyghaf; Glustinus = y kyghaf; Lepacium = kyghaf
neu dauot yr hydd; Lapacium rotundum = y kyghaf;
Card: Glutinius = y kyngaf; Lapacium = y kyngaw neu dauot yr hyd;
Lapapacium rotundum = kyngaf;
Pen204 p. 51: Glutunus = y kyngraf; p. 52: Lapittium = kyngaf; Lapacium
rotundum = kyngaf;
NLW2034 p. 3: laracium = y kynga; Glutneus = y kynga mawr;
Pen326 f. 20v: y kynga mavvr yw hayrwy;
Llst10 p. 36: Lapasium rotundum = y kynhaf;
BLAdd15045 f. 8ov: H[...]houe y kynga vydd;
BLAdd14913 f. 42r: lapacium = y kyngaff; f. 52r: clotum & lappa = kyngaw;
Llst82 p. 7: haer hoff = kyngaw mawr; p. 165: haer hoff = y kyngaw mawr.

- Greater Celandine (*Chelidonium majus* L.)⁸² – *celidon*: 5/26, 8/55, 8/66,
8/68, 8b/55, 10/2, 10/5, 10/6; *celidonia* (*llyssen y wennawl*): 6/10;
celidonia mawr: 8b/54; *llysseu y llegeyt* (*id est selidwn*): 5/16; *llysseu y
wennol*: 8/55; *llyssewyn y wennol*: 8b/55; *selidon*: 5/56; *selidonia*: 8/11,
8/12; *selidwn*: 5/16; *sylodon*: 5/21

BLAdd: Celidonia = selidor;

⁸¹ According to Hunt, *bardana*, *glutum*, *lappatium* and *lappatium rodundum* all refer to Greater Burdock, and the last two may also refer to Dock (*Rumex* L.). André also associates *lappatium* with Dock. *Lapatium rotundum* may refer to Broad-leaved Dock (*Rumex obtusifolius* L.) (*DMLBS* ‘lapathium’). There is disagreement amongst the glossaries about the identification of *lapatium* and *lapatium rotundum*, as the entries for these items in Llanstephan 10 identify them both as *tauawl* (Dock). There seems to be some confusion in the BLAdd and Card glossaries as *tauot yr hydd* refers to Hart’s-tongue (*Phyllitis scolopendrium* L.) in the medieval glossaries, and remains the recommended Modern Welsh name for that plant. There also seems to be some confusion in the Peniarth 326, BLAdd 15045 and Llanstephan 82 glossaries as *hayrwy*, *haer hoof* and *haer hoff* seem to represent Middle English *hei-hove* which refers to Ground-ivy (*Glechoma hederacea* L.) (*MED* ‘hei-hove’). The recommended Modern Welsh name for this herb is *Cyngaf Mawr*.

⁸² *Celidonia* may refer to Greater Celandine, Red Horned-Poppy (*Glaucium corniculatum* (L.) Rudolph) or Yellow Horned-Poppy (*Glaucium flavum* Crantz) (*PNME* pp. 74–5). The recommended Modern Welsh name for this herb is

Pen326 f. 20r: llynn y llygaid a'r selidonia a'r ddylwyd velen a llysse'r wennol a'r vras;

Llst10: Chelidona = y ddiavyd velen nev llysse y wenawl; p. 33:
Cheledoniam = llyssev y wenawl;

BLAdd15045 f. 79r: Celidonia = y ddiludd velen; llynn y llygaid;

BLAdd14913 f. 44r: Seledonia = i ddiludd velen ne llymryn llygat; f. 51v:
selodonia = y ddilvdd velen;

Llst82 p. 6: Selydonia = y ddeleydd felen = llyn y llygaid; p. 165: selidon = selidonia; p. 166: Selidonia = y ddeilffydd felen, llysse'r wenol, a'r llymyn llygaid; p. 168: selidonia = y ddeilffydd felen.

Greater Knapweed (*Centaurea scabiosa* L.)⁸³ – *penlas*: 2/21, 5/13, 5/16,
5/65, BL/19, C/5; *pennlas*: 1/4; *ponlas*: 5/12; *scabiosa* (*y benlas*): BL/19

BLAdd: *Iacea alba* = *y benlas* = *y gaswenwynn*; *Leda* = *y benlas*; *Nicea alba* = *y benlas*; *Scabiosa* = *y benlas uel bengaled*

Card: *Jacea alba* = *y bennlas*; *Letea* = *y bennlas*; *Scabiosa* = *y benlas*;

Pen204 p. 52: *Iascea abba* = *y benlas*; *Leda* = *y bennlas*; p. 54: *Nicea alba* = *y benlas*; p. 57: *Scabiossa* = *y benlas*;

NLW2034 p. 3: *Iacea ngra* = *y bengaled*, a'r *aylby* = *y benlas*;

Pen326 f. 20v: *y benlas yw sgabiws*; f. 10v: *rigia albay* = *benlas*;

Llst10 p. 32: *Nicea alba* = *y benlas*; *ledea idem est*;

BLAdd15045 f. 80v: *iacia alba* = *y benlas*; f. 81v: *Nocea alba* = *y benlas*;
f. 82v: *yscabis* = *y gaswenwyn a benlas*;

BLAdd14913 f. 41r: *Nigea alba* = *y benlas*;

Llst82 p. 6: *ysgabywsia* = *y gaswenwyn*; *nisea alba y benlas yw*; p. 164:
Skabywsia = *y gaswenwyn*.

Dilwydd, although *Dilwydd Felen*, *Llysiau'r Llygad*, *Llysiau'r Wennol* and *Selidon* are also used.

⁸³ *Iacea alba* refers to Greater Knapweed, and *scabiosa* can also refer to this plant. *Scabiosa* may also refer to other ‘scabious’ plants including Field Scabious (*Knautia arvensis* (L.) Coul.), Small Scabious (*Scabiosa columbaria* L.) and Devil’s-Bit Scabious (*Succisa pratensis* Moench). *Matfelon* may refer to Greater Knapweed or Common Knapweed (*Centauria nigra* L.) (*MED* ‘mäte-felöun’). The recommended Modern Welsh name for this herb is *Pengaled Mawr*. *Penlas* is used in Modern Welsh to refer to Field Scabious; this identification first appears in *WB* (1813). *Penlas* was used by William Salesbury to refer to the cornflower, and by Edward Lhuyd to refer to Devil’s-bit Scabious (*GPC* ‘penlas’). *Caswenwyn* refers to Devil’s-bit Scabious in the modern language: this identification was first made by William Salesbury.

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- Greater Plantain (*Plantago major* L.)⁸⁴ – *erllyriat*: 8/2, 8/5; *erllyryat*: 6/51, 8/26, 8/50, 8/51, 8/61, 8b/6, 8b/7, 8b/26, 8b/50, 8b/51, C/5, C/11; *benledam*: 5/43; *benledan*: 5/13; *benledan y fordd*: 5/12; *henllydan*: 1/4, 2/11, 2/14, 2/21, 2/32, 3/9, 5/37, 5/56, BL/16; *herllyryat*: 6/25, 6/28; *llydan y ford*: 9/24, 9/61, 10/24, 10/48; *plantaen*: 6/51, 6/53, 6b/53, BL/1; *plantaen id est yr erllyryat*: 6/51; *plantay*: 8/7; *plantayn mawr*: 8/6; *plantayn mwyaf*: 8/21
- BLAdd: Arnoglossa = henllydan = yr erllyryat; *Plantago maior* = lledan y ford; Septinerea = henllydan;
- Card: Anoglossa = llydan y ford; *Plantago maior* = planten; Septineya = yr henllydan;
- Pen204 AC p. 46: *Plantago maior* yw llydan y ffordd; p. 54: *Plantago maior* = llydan y ffordd;
- NLW2034 p. 3: anocelesa = yr erllyriad;
- Pen326 f. 10r: Erlyriad = Aroglosia;
- Llst10 p. 28: *Plantago* = yr erllyriad; p. 37: Arnaglossa = yr erllyriad;
- BLAdd15045 f. 81v: *Plantago maior* = yr henllydan y ford a'r ellyriad;
- BLAdd12913 f. 40r: plantayne yw llydain y ffordd; f. 40v: waybrot = llydan y ffordd; f. 43v: *plantago maior* = yr henllydan y ffordd = ir erllyriat; f. 52r: *plantago vel armoglosa* = yr erllyriat [erllyriad]; f. 52v: *plantago* = arniglosa = yr erllyriat;
- Llst82 p. 8: yr ellyriad = llydain y ffordd; p. 168: *plantago minor* = yr henllydan y ffordd.

Greater Stitchwort (*Stellaria holostea* L.)⁸⁵ – *pigel*: 9/58; *pigle*: 5/1

⁸⁴ According to Hunt, *arnoglossa*, *plantago maior* and *waybrot* all refer to Greater Plantain. One glossary also identifies *septemnervia* as Greater Plantain. André identifies *arnoglossa* as a plant of the genus *Plantago* L., and *plantago maior* and *septemnervia* as Greater Plantain. Falileyev and Owen identify the cognate neo-Brittonic herb name *hæntletan* found in the tenth-century *Leiden Leechbook* as Greater Plantain (p. 58). William Salesbury gives the names *Plantan*, *Llyriad*, *Sowdl Crist* and *Llydan y phordd* for this herb (*LJS*, p. 15). The recommended Modern Welsh word for this herb is *Llwynhydidd Mawr*, although *Henllydan y Ffordd* and *Llydan y Ffordd* are also used. *Henllydan* can also refer to Birthwort.

⁸⁵ *Cinoglossa* refers to Hound's-tongue (*Cynoglossum officinale* L.). *Lingua avis* refers to Greater Stitchwort or to the seeds of the Ash tree, and *pigula* refers to Greater Stitchwort. William Salesbury uses *Tafod yr edn* to refer to Latin *gramen* or Common Couch (*Elytrigia repens* (L.) Desv. ex Nevski) (*LJS*, p. 50, *MED* 'quich'). The recommended Modern Welsh name for this herb is *Serenllys Mawr*, although *Tafod yr Edn Mwyaf* is also used.

BLAdd: Cinoglosso = pigle = wodescarp;

Card: Ciglossa = pigyle;

Pen204 AC p. 45: Pigula maior hwnn yw tavod yr edyn; p. 52: Lingua auis = tavod yr edyn;

Pen326 f. 20v: Tavod yr edyn yw pigle; 11r: lingua avis = tavod yr edyn;

Llst10 p. 37: Lingua auis = tavod yr edyn;

BLAdd15015 f. 8ov: tavot yr edyn ym saesnec bvgl;

BLAdd14913 f. 43r: lingua auis = tavot yr ederyn; f. 52r: lingua avie = tavot ir ederyn.

Ground-ivy (*Glechoma hederacea* L.)⁸⁶ – *beidawc las*: 2/3, 2/9, *canwreid redegawc*: 1/14; *eido y daear*: 4/12, 7/9; *eido y dayar*: J/11; *eido y ddayar*: 6/3; *eidra*: 5/10, 5/24, 5/53, 8b/55, 10/29; *eidral*: 5/54 (note), 5/55 (note), 5/58 (note), 6/16, 6b/55, 8/17, 8/18, 8/55, 8/65; *eidyal*: 5/58; *eidyo y daear*: 8/73, 8/75; *eidyo y ddayar*: 6/55; *iedra*: 5/54, 5/55

BLAdd: Edera terestris = eiddo y ddayar neu yr eidral;

Card: Edera terestris = eido y daear = yr eidral;

Pen326 f. 20v: yr eidral = maydwrde; f. 10v: ydria torrestra = yr eidral;

Llst10 p. 32: Edra terestria = yr eidral;

BLAdd15045 f. 79v: Edera terrestrius = eiddw y ddayar; Edera terestris = yr eidral a'r veidioc *fwyt* las = maedenwrot.

BLAdd14913 f. 41r: Edera trestis = yr eidral;

Llst82 p. 5: y feddog las = yr eidral; p. 164: feddog las = yr eideial; p. 168: y feddog las = yr eidral.

Groundsel (*Senecio vulgaris* L.)⁸⁷ – *daerllys*: 4/12, C/14

⁸⁶ *Hedera terestris* refers to Ground-ivy. The recommended Modern Welsh name for this herb is *Eidral* although *Beidiog Las*, *Canwraidd* and *Canwraidd Las* are also used. *Beidiog las* is identified as both Ground-ivy and Lady's-mantle (*Alchemilla vulgaris* agg.) in *Bot* (1632) and later authorities, and Gwen Awbery has noted its use in reference to Tutsan (*Hypericum androsaemum* L.) in Merionethshire. See her *Blodau'r Macs a'r Ardd ar lafar gwlad* (Llanrwst: Gwasg Carreg Gwalch, 1995), p. 57.

⁸⁷ According to Hunt, *senecion* refers to Groundsel, while André also associates it with House-leek (*Sempervivum tectorum* L.). Entries in Card, Peniarth 204, Peniarth 326, and BLAdd 14913 also identify *daerllys* with *emula campana*, *enula campania*, *henula juda*, *henula* and *henwla*, which refer to Elecampane (*Inula helenium* L.). These may stem from a confusion between *daerllys* and the similar-sounding *dafrllys* ('scabwort'), which was a common name for that herb. The recommended Modern Welsh name for Groundsel is *Creulys Cyffredin*. *Creulys* is first identified

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BLAdd: Senicion = y glaerllys;
Card: Seniseon = y glaerllys;
Pen204 p. 56: Senicion = y glaerllys;
NLW2034 p. 3: senilceo = y glaiarllysc;
Pen326 f. 10v: senesion = y glaiyrllys;
Llst10 p. 31: Senession = y glayarllys;
BLAdd14913 f. 41r: senession = y glayarllys; f. 44r: sorbisum = y glayarllles;
Llst82 p. 6: glaiarlis a'r dinboeth a'r elinog goch; p. 169: ssenesin = y
glaerllysg; ssenesym = y glaiarlis.

Hart's-tongue (*Phyllitis scolopendrium* (L.) Newman)⁸⁸ – *tauot yr hyd*:

5/17

BLAdd: Asblebion = tauot yr hydd; Lingua ceruina = tauot yr hydd;
Scolopendria = tavod yr hydd;
Card: Lingua ceruina = tauot yr hyd; Scolependria = tauot yr hyd
Pen204 AC p. 34: Lingua ceruicia yw Tavod yr hydd; p. 57: Scolopandria =
tavod yr hydd;
Pen326 f. 20r: tavod yr hydd yw sorbifoli[...]; 11r: lingua cervis = tavod yr
hydd;
Llst10 p. 29: Sclopendria = tavod yr hydd; p. 37: Lingua ceruina = tavod yr
hydd;
BLAdd15045 f. 83v: sorbifolium = tavot yr hyd;
BLAdd14913 f. 39v: hertystong yw tafod yr hydd; lingua sseruina yw
tafod yr hydd; f. 42v: lingua servina = tavot yr hydd; 43r: lingua seruina
= tavot yr hydd;
Llst82 p. 170: sorbifolium = tafod yr hydd.

as Groundsel by William Salesbury (*GPC* ‘creulys’). *Claerlys* is the recommended Modern Welsh name for Brookweed (*Samolus valerandi* L.), an identification which appears in *WB* (1813).

⁸⁸ According to Hunt, *asplenys*, *lingua cervi* and *scolopendria* all refer to Hart's-tongue. André associates *asplenos* with Rustyback (*Ceterach officinarum* Willd), Maidenhair Fern (*Adiantum capillus-veneris* L.), Yellow Iris (*Iris pseudacorus* L.) and Burnet-saxifrage (*Pimpinella saxifraga* L.). He associates *lingua cervi* with Rustyback, and *scolopendria* with Hart's-tongue, Rustyback and Burnet-saxifrage. There may be some confusion in the Peniarth 326, BLAdd 15045 and Llanstephan 82 glossaries as *sorbifolia* normally refers to the Wild Plum tree (*Prunus domesticus* L.) (*DMLBS* ‘sorbifolia’). The recommended Modern Welsh name for this herb is *Tafod yr Hydd*.

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Hawthorn (*Crataegus monogyna* L.)⁸⁹ – *yspydat*: 2/16, 4/8, 8/67, C/7

Heather (*Calluna vulgaris* (L.) Hull)⁹⁰ – *gruc*: 1/4, 3/9, 5/47, 6/38; *oec*: 4/14
Llst10 p. 37: *Brueria* = *y gruc*.

Heath Speedwell (*Veronica officinalis* L.)⁹¹ – *gwrnerth*: 5/6, BL/16;
ieutawt: 1/6, 2/4; *ieutot*: 1/13, 1/14

BLAdd: Introletum = yr ieutawt neu wrnerth;

Card: Introletum = y ieutawt neu'r wrnerth;

Pen326 f. 2or: llysse llywelyn yw y rrwyddlwyn; f. 11r: mevdwy yw'r
irnerth;

BLAdd15045 f. 8ov: Intreletum = yr ornerth;

BLAdd14913 f. 51v: linructa = y rwydlwyn = llywelyn; Introletu = yr
wrnerth & ornedd.

Llst82 p. 169: Iutrolium = yr ornerth.

⁸⁹ This item does not appear in the medieval glossaries. The recommended Modern Welsh name for this herb is *Draenen Wen*, although *Ysbyddad* is also used.

⁹⁰ According to Hunt *bruerium* refers to Heather. The form *oec* does not appear in the Welsh glossaries but is tentatively suggested as a reference to this plant based on *ehöeg* ('heather-coloured, purple'), which appears as *hoecc* in a poem in the Red Book (*GPC* 'ehöeg'). The recommended Modern Welsh name for this herb is *Grug*.

⁹¹ The identity of this herb is based on the Welsh forms as I have been unable to trace the Latin *introletum*, or perhaps *introletum*. *Gwrnerth* is identified as Heath Speedwell by John Davies of Mallwyd, who claims that this plant is known as *Llysiau Llywelyn* in Glamorgan and Brecon, and that it has taken both this name and its more common Welsh name, *Gwrnerth*, from 'Llywelyn ap Gwrnerth'. This may be a reference to Gwrnerth ap Llywelyn. Gwrnerth and his father Llywelyn were ninth-century hermits associated with Welshpool and, although never canonised, they are commemorated in some Welsh calendars on April 7. See Peter Bartrum, *Welsh Classical Dictionary* (Aberystwyth: National Library of Wales, 1993), p. 383 for these individuals. According to Culpeper's 1653 *Herbal*, the name Fluellin was given to the herb by a Welshman of that name who had escaped having his nose cut off because of the French pox by treatment with this herb, an interpretation repeated in Robert Turner's 1664 *Botanologia*. Falileyev and Owen identify the cognate neo-Brittonic herb name *uornært* which appears in the tenth-century *Leiden Leechbook* as either Figwort (*Scrophularia nodosa* L.) or otherwise a member of the genus *Veronica* L. (p. 47). The recommended Modern Welsh name for this herb is *Rwyddlwyn Meddygol*, although *Gwrnerth*, *Ieudawdd* and *Llys Llywelyn* are also used. According to *GPC*, *llysiau'r meudwy* may refer to Good-King-Henry (*Chenopodium bonus-henricus* L.), however this is based on *WB* (1813) alone.

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Hemlock (*Conium maculatum* L.)⁹² – *kegit*: 5/71, 8/37; *kygget*: 3/9
(note); *kygit*: 5/49; *hemloc*: 10/11, 10/29, 10/59; *hygwyt*: 3/9 (note)

BLAdd: *Cicuta* = *y kegit*;

Card: *Cicuta* = *tost y gegit*;

NLW2034 p. 4: *ffenenta damastica* = *y kegid*;

Pen326 f. 1ov: *Secuta domestica* *yw y kegid*;

Llst10 p. 38: *Cicuta domestica* = *kegid*;

BLAdd15045 f. 82v: *sicutu mortifera domestica* = *y kegid*;

BLAdd14913 f. 39v: *hemloc* *yw y kywarch*; f. 42v: *Sacut domystica* = *y kegid*; f. 44r: *semestiaf* = *y kegit*.

Llst82 p. 170: *Domistica* = *kegid*; p. 166: *emlos* = *cicula*.

Hemp (*Cannabis sativa* L.)⁹³ – *carth*: 10/42; *kywarch*: BL/1, BL/16

BLAdd: *Canabus* = *hemp* = *kywarch*;

Card: *Camtum vel canapus* = *kywarch*;

Llst10 p. 40: *Cannabis* = *y kywarch*;

BLAdd14913 f. 41r: *hemloc* *yw y kywarch*; f. 42v: *kamtwm* = *kywarch*.

Henbane (*Hyoscyamus niger* L.)⁹⁴ – *morgelyn*: 2/33, 5/45, 5/71, 5/75,
5/76, 9/17, 9/41, 9/42, 10/9, 10/10, 10/49

⁹² *Cicuta* refers to Hemlock. The recommended Modern Welsh name for this herb is *Cegidien*.

⁹³ According to Hunt, *cannabis* can refer to both Hemp and Hemp Agrimony (*Eupatorium cannabinum* L.), while André associates it only with the former. The recommended Modern Welsh name for this herb is *Cywarch*.

⁹⁴ According to Hunt, *iusquiamus* refers to Henbane, while André associates it with the genus *Hyoscyamus* L. *Morgelyn* is usually interpreted as Sea-holly (*Eryngium maritimum* L.) by translators, and it refers exclusively to that herb in the modern language. This is reflected in one of the Peniarth 326 entries (*auringia*), although the rest agree in associating it with Henbane. The association with Sea-holly is understandable as *morgelyn* looks like a transparent compound of the *mor* ('sea') and *celyn* ('holly'), but it could equally be derived from *marw* ('death') and *celain* ('corpse'), both elements signposting the toxic nature of this herb. This would accord better with the English term which is also derived from a word for 'death' (*ben*), and also points out the plant's deadly nature. On this etymology see Anatoly Liberman, 'The etymology of some Germanic, especially English, plant names (*henbane*, *hemlock*, *borehound*)', in *Proceedings of the Twelfth Annual UCLA Indo-European Conference*, JIES Monograph Series, 40 (2001), pp. 132–46. According to GPC there is no word attested for Henbane before Elis Gruffydd in the sixteenth century who calls it *gwenwyn yr ieir* ('hen poison') and Thomas Wiliems who calls it *bela*. See Peter Schrijver,

BLAdd: Jusquiamus = y morgelyn = anglice holein;

Card: Jusquiamus = y morgelyn;

Pen204 AC p. 32: Iusquiamus yw henban; p. 52: Iusquiamy = y morgelyn;

Pen326 f. 10r: ysgama a'r henban a ffonn y bvgail; f. 11r: Auringia = y morgelyn;

BLAdd15045 f. 79v: Erba Iusquama = yr henban; f. 8or: Erba mortyfera = y morgelyn;

BLAdd14913 f. 39v: Iusquianym yw henebayn = y morgelyn; f. 42v: Iusquiamus = elin = henban.

Herb-Robert (*Geranium robertianum* L.)⁹⁵ – *herbe robert id est y troetrud: 5/1; llysse robert: 9/58; troetrud: 3/9, 5/1; troetrudd: BL/16*

BLAdd: Herba roberti = y droetrud;

Card: Herba roberti = y droetrud;

Pen204 AC p. 31: Herba Roberti. Hwnn yw y droydrudd; p. 51: Herb Roberti = herbro i droedrydd;

BLAdd15045 f. 8or: Erba Roberti = y droedrudd; f. 81r: Morella minor = erba roberti = y droedrvdd;

BLAdd14913 f. 44r: roberti = y droedrydd; f. 52r: herb roberti = y droedrwdic;

Llst82 p. 8: Herbra robert = y droedrydd; p. 169: morela meinor ag erba rbert.

Herb-Walter⁹⁶ – *herbe walter minus* ('lesser herb-walter'): 5/1; *herb water:*

BL/16; llysse gwaller: 9/58

BLAdd: Herba walter = erbe waltyr;

'On Henbane and Early European Narcotics', *Zeitschrift für Celtische Philologie*, 51 (1999): 17–45 for discussion. Comparisons with English sources indicate that the word being referred to in the recipes by *morgelyn* is Henbane. The recommended Modern Welsh name for this herb is *Ffâ'r Moch*, although *Ffon y Bugail* is also used.

⁹⁵ *Herba roberti* refers to Herb-Robert. *Troedrudd* ('red foot') can refer to several other plants including Black Nightshade (*Solanum nigrum* L.), Feverfew (*Tanacetum parthenium* (L.) Sch. Bip.), and Dove's-foot Crane's-bill (*Tanacetum parthenium* (L.) Sch. Bip.). The recommended Modern Welsh name for this herb is *Llys y Llwynog*, although *Troedrudd* is also used.

⁹⁶ The identification of this plant is difficult. According to Hunt, *Herba walteri* can refer to Woodruff (*Galium odoratum* (L.) Scop.) or Silverweed (*Potentilla anserina* L.). According to the editors of *MED* it refers to a medicinal plant, or to Woodruff or possibly Silverweed. Several texts differentiate between Herb-Walter and Woodruff. For example, the herbal *Agnus Castus* has separate entries for 'Herba walterus',

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Pen204 AC p. 31: Herba Walter yw erbewallter; p. 51: Herba wateri = herba water;

BLAdd15045 f. 8or: Erba walteri = llysie'r gwallt.

Hollyhock (*Alcea rosea* L.)⁹⁷ – *holihock*: 10/22, 10/43; *holihok*: 9/58

Card: Ennila campana= yr hock uendigeit;

Pen326 f. 10r: holyhog wyld = maleuort = Altea;

Llst10 p. 29: Althea = yr hockys bendigad [marshemglowe];

BLAdd14913 f. 39v: holli hoke yw yr rroks bendigaid.

Llst82 p. 8: alalea = holihox a weild malws; p. 169: Alalea = holi hoxx = y weil malws.

Honeysuckle (*Lonicera periclymenum* L.)⁹⁸ – *crafy geifir*: 2/15; *crafy geifyr*: C/12; *gwydwyd*: 4/1, 8/18; *therfoile*: BL/16

BLAdd: Caprifolium = kraf y geiuyr;

Card: Caprifolium = craf y geifyr;

Pen204 AC p. 27: Caprifolium yw y gwyddwydd;

BLAdd15045 f. 79r: Caprifolium acorcadia yw gwyddvid;

Llst82 p. 5: Capriflwm = y gwyddlwyn; p. 164: Caprifolium = y gwyddwydd; p. 168: kapffolium = y gwyddlwyn.

which it describes as ‘an herbe þat men clepe herbe water’, and ‘Hastilogia’, which it describes as ‘an herbe þat men clepe woderowe’ (AC, p. 162).

⁹⁷ According to Hunt, *althaea* can refer to both the Marsh-mallow (*Althaea officinalis* L.) and, less confidently, the Hollyhock, while André associates it only with the former. The recommended Modern Welsh name for this herb is *Hocysen Fendigaid*.

⁹⁸ *Caprifolium* refers to Honeysuckle or Perfoliate Honeysuckle (*Lonicera caprifolium* L.) according to Hunt, while André identifies it with the latter and with Etruscan Honeysuckle (*Lonicera etrusca* Santi). BLAdd, Pen204, NLW2034 and Llst10 also identify *Crafy Geifr* as Dog’s Mercury (*Mercurialis perennis* L.). *Crafy Geifr* is the recommended Modern Welsh name for Ramsons (*Allium ursinum* L.). The form *therfoile* which appears in the remedy at BL/16 seems to be an attempt to render Middle English *chever-foil*, that is Honeysuckle, rather than a reference to Garden Chervil (*Anthriscus cerefolium* L. Hoffm.) as it appears at first sight. This is a common mistake and the two are often confused (MED ‘cerfoile’). The recommended Modern Welsh name for Honeysuckle is *Gwyddfid*, although *Llaeth y Geifr* is also used.

Hound's-tongue (*Cynoglossum officinale* L.)⁹⁹ – *tauot y ki*: 10/25

BLAdd: Sinoglossa = tauod y ki;

Card: Sinoglossa = tauot y ki;

Pen204 AC p. 35: Lingua canis yw tauod y ki; p. 57: Sinogla = tavod y ki = tavod y ki;

Pen326 f. 11r: lingua canis = tavod y ki;

BLAdd15045 f. 8ov: lingua canis = tavot y ki;

BLAdd14913 f. 39v: hondystong yw tafod y ki; lingua canis yw tafod y ki; f. 43r: lingua canis = tavot y ki.

House-leek (*Sempervivum tectorum* L.)¹⁰⁰ – *bydarlys*: 4/2 (note); *llysseu yr clusteu*: 9/18; *llysseu y ty*: 8/41

BLAdd: Barba iouis = llyseu y tei neu y vydarllys; Iouis barba = llysseu y tei;

Card: Iouis barba = llysseu y tei;

Pen326 f. 20r: llysse ty yw = senigren;

Llst10 p. 38: Barba iouis = y vyddarllys;

BLAdd15045 f. 78v: Barba iouis a llysie'r gwaed = senegred [...] = llysie'r tai = y vyddarllys;

BLAdd14913 f. 42v: Barba Louis = y vyddarllys = llysiev y tai; 52r: Barba Louis autem selgren = llysiev y tai;

Llst82 p. 5: Barba Iofys = llysey y tai = sangrym; p. 164: Bara Iofys = llysse tai; sengren = llysse'r tai; p. 165: semwn = llysse'r fyddde; p. 168: bara Iofys = llysse'r tai.

Hyssop (*Hyssopus officinalis* L.)¹⁰¹ – *isop*: 10/50; *ysob*: 5/64; *ysop*: 5/50

BLAdd: Satureya = *ysop*; Ysopus = *ysop*;

⁹⁹ *Cinoglossa* and *lingua canina* both refer to Hound's-tongue. The recommended Modern Welsh name for this herb is *Tafod y Bytheiad*, although *Tafod y Ci* is also used.

¹⁰⁰ According to Hunt, *barba jovi*s refers to House-leek, as does *jovi*s *barba*. André associates *iouis barba* with Jupiter's Beard (*Anthyllis barba Jovi*s L.) as well. Peniarth 326's *senigren* also refers to House-leek (*MED* 'singrēne'). *Byddarllys* refers to House-leek and also to Lords-and-Ladies (*Arum maculatum* L.) in the glossaries in BLAdd, Card, and Peniarth 204. See the entry for Lords-and-Ladies below for these. The recommended Modern Welsh name for House-leek is *Llysiau Pen Tai*, although *Byddarllys* is also used.

¹⁰¹ According to Hunt, *hysopus* refers to Hyssop and *satureia* can refer to either Summer Savory (*Satureja hortensis* L.) or Winter Savory (*Satureja montana* L.). According to André, *hysopus* can also refer to Savory, especially Greek Savory

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Pen204 AC p. 32: Isopus yw ysop;
Llst10 p. 28: Ysopus = Isop;
BLAdd15045 f. 8ov: Isopes = isob;
BLAdd14913 f. 41v: ysopus = ysop.

*Iawn*¹⁰² – *iawn*: 4/13.

*Iewyd*¹⁰³ – *iewyd*: 1/4.

Ivy (*Hedera* spp.)¹⁰⁴ – *aedorwc*: 1/14 (note); *eido*: 6b/13; *eiddo*: 9/11; *eidorwc*: 2/23, 4/1, 4/24; *eiddorwc*: 6/13; *eiduo y koyt*: 5/71; *iarderw*: 1/14 (note)

Pen204 AC: Edera yw yr Eiddio;
BLAdd14913 f. 39v: Ivehedra yw eiddie koet.

Lady's-mantle (*Alchemilla vulgaris* agg.)¹⁰⁵ – *beidawc*: C/10; *troet y lllew*: 5/49, 9/16
BLAdd: *Pes leonis* = *y veidawc*;

(*Micromeria graeca* Benth.). The recommended Modern Welsh name for this herb is *Isop*.

¹⁰² The identification of *iawn* is difficult as it does not appear in any of the medieval glossaries. Pughe and Diverres take it as an unproblematic example of *ywen* and translate it as Yew (*Taxus baccata* L.), which may well be correct.

¹⁰³ GPC defines *iewydd* as ‘unknown kind of plant’, and analyses it as a combination of the elements *iau* ('liver') and *gwylld* ('wood, shrub'). It does not appear in the medieval glossaries. Diverres translates it as Butcher’s-Broom (*Ruscus aculeatus* L.) following Pughe.

¹⁰⁴ André and Hunt agree that *hedera* refers to Ivy, possibly Wood Ivy (*Hedera helix* L.). Falileyev and Owen identify the cognate neo-Brittonic herb name *etiar* which appears in the tenth-century *Leiden Leechbook* as Wood Ivy (p. 53). The recommended Modern Welsh name for herbs of the genus *Hedera* L. is *Iorwg*, although *Aedorw* and *Eiddew* are also used. Richard Morgan claims that *Eiddew* is the southern form, *Iorwg* the northern, and *Eiddorwg* an attempt to appease both sides. See his *Llyfr Blodau: Yr ail lyfr* (Caernarfon: Cwmni y Cyhoeddwr Cymreig, 1910), p. 49 for this claim.

¹⁰⁵ *Pes leonis* refers to Lady's-mantle. The recommended Modern Welsh name for this herb is *Mantell Fair*, although *Troed y lllew* is also used. *Mapgoll* is the recommended Modern Welsh name for Wood Avens (*Geum urbanum* L.), and *Beidiog* is used along with descriptive adjectives to refer to several plants of the genus *Artemisia* L.

Card: Pes leonis = y veidawc;
Pen204 p. 55: Pes leonis = y veidioc;
Llst10 p. 32: Pes leonis = y vapoll;
BLAdd15045 f. 81v: Pes leonis = y vedioc;
BLAdd14913 f. 41r: pes leonis = y veidiawc.

Leek (*Allium porrum* L.)¹⁰⁶ – *cenhin* ('leeks'): 6/16; *cenhinen*: 6b/63; *kenin* ('leeks'): R/8; *kennin* ('leeks'): 8/29, 8/39, 9/41; *cenyn* ('leeks'): 1/16 (note)

BLAdd: Porrum = kennin;
Pen204 AC p. 46: Porrum yw kennyn;
Llst10 p. 34: Porrum = y kennin;
BLAdd14913 f. 41v: perota = y perret = y kennin.

Lesser Burdock (*Arctium minus* (Hill) Bernh.)¹⁰⁷ – *kygaf man*: 4/14; *kyntaf man*: 5/49; *kyngaw man*: 1/4

Lettuce (*Lactuca* spp.)¹⁰⁸ – *letty*: 5/71; *letus*: 7/17, 9/49
BLAdd: *Lactuca ortulanorum* = letus; *Lactuca agrestis* = gwlaeth;
Card: *Lactuca ortulanorum* = lettie; *Lactuca agrestis* = gwlaeth;
Pen204 AC p. 36: *Lactuca yw y letus*; p. 52: *Lactuca ortulanus* = lytus;
Pen326 f. 10r: lactuka = y letis;
Llst10 p. 30: *Lactuca* = y letus (eraill a'i geilw y gyflaeth);
BLAdd15045 f. 80v: lactuca = letus;
BLAdd14913 f. 39v: lettusse yw lettys, oer a gwlyb; f. 51v: lactuca = y letus (eraill a geilw y gwaleth);
Llst82 p. 7: lastygia = y lettys saliu; p. 166: lactyga = y lettys; p. 168: lettys oer a llaith.

¹⁰⁶ *Porrum* refers to Leek. The forms *perota* and *perret* are French and also refer to Leek. The recommended Modern Welsh name for this herb is *Cenhinen*.

¹⁰⁷ This interpretation is based on the identification of *kyngaw* as Greater Burdock (*Arctium lappa* L.), with the adjective *man* implying that it is the Lesser rather than the Greater Burdock that is intended. See Greater Burdock above. The recommended Modern Welsh name for this herb is *Cyngaf Bychan*.

¹⁰⁸ *Lactuca* refers to member of the genus *Lactuca* L. The modifier *hortulanotum* ('gardeners') indicates that this is referring to a cultivated species such as Garden Lettuce (*Lactuca sativa* L.), while *agrestis* indicates that a wild species is meant, such as Great Lettuce (*Lactuca virosa* L.). The recommended Modern Welsh name for herbs of the genus *Lactuca* L. is *Gwylæth*.

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Lily (*Lilium* spp.)¹⁰⁹ – *lili gwynn* ('white lily'): 6/12; *lili*: 6/40; *lilium*: 6b/40

BLAdd: *Lilium* = alaw;

Card: *Lilium* = lilys;

Pen204 AC p. 34: *Lilium yw lily*;

Llst10 p. 29: *Lilium = y hlli lili*;

BLAdd14913 f. 39v: *lili gwressoc a ssych.*

Liquorice (*Glycyrrhiza glabra* L.)¹¹⁰ – *likorys*: 5/22, 5/67

BLAdd: *Liquiricia* = licoris;

Card: *Liquiricia* = licorys;

Pen204 AC p. 37: *Liquoricia hwnn yw licoris*; p. 52: *Linguiricia* = ligorys;

Llst10 p. 33: *Liquiricia = y lycorys*;

BLAdd15045 f. 8ov: *Ligueris* = licorus;

Liverwort (*Marchantiopsida*)¹¹¹ – *cyglennyd*: 1/6; *kyglennyd*: 5/17;

cyglennydd: 6/22; *cynghlonnydd*: 3/9

BLAdd: *Epatica* = y geglynnydd;

Card: *Epatica* = y gynglennyd vawr;

Pen204 p. 51: *Epatica* = kynlenydd relural;

NLW2034 p. 3: *Afatica* = y kynghylenydd;

Pen326 f. 20v: *hnghlenydd yw lyfrwrde*; f. 11r: *lyfrwrde yw kynglenydd*;

Llst10 p. 37: *Epatica* = y gynglenydd; *Iocurialis* = y gynglenydd;

BLAdd15045 f. 79v: *Epatica recturalis* yw kynglenydd yr avon;

BLAdd14913 f. 43v: *petica ectralius* = kynglenydd.

¹⁰⁹ *Lilium* refers to plants in the genus *Lilium* L. Modern Welsh *lili* refers to plants considered to be lilies, not all of which are found in this genus.

¹¹⁰ *Liquoricia* refers to Liquorice. Modern Welsh *licris*; *licorys* also refers to this plant.

¹¹¹ According to Hunt, *epatica* can refer to Common Liverwort (*Marchantia polymorpha* L.) or Liverleaf (*Hepatica nobilis* Schreb.). Liverwort is the common name of a phylum (*Marchantiophyta*) and class (*Marchantiopsida*) of plants. It may not be possible to identify this plant any more specifically than as a member of the class *Marchantiopsida*. Llanstephan 10's *iocurialis* may also refer to Liverwort: one of Hunt's glossaries refers to a plant called *iecurina* which it glosses as 'anglice lyver-wort' (*PNME* p. 108). This may also be behind some of the other difficult forms in the glossaries (Peniarth 204's *relurnal*, BLAdd 15045 *recturalis*, and BLAdd 14913's *ectralius*). Modern Welsh *cynglenydd* refers to Liverwort, as does *cynglenydd yr afon*.

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Lords-and-Ladies (*Arum maculatum* L.)¹¹² – *craf y natred*: 4/18

BLAdd: Barba aron = pwys y keirw; Jayrus = y vyddarllles; Pes vituli = y vapkoll; Testiculus saturnionus = kraf nadredd;

Card: Dragancia = y vydarlllys; Jayrus = y vydarlllys; Pes uituli = y vabcoll; Testiculus saturnionis = craf y nadred; Treuerium idem est;

Pen204 p. 52: Jayrus = y vydarrllys; p. 55: Pes vituli = y vabcoll;

NLW2034 p. 3: Barba aeron = pys y keirw;

Pen326 f. 10v: pes vituli = y vappoll; f. 20r: kraf y neidyr yw pidin y goc;

BLAdd15045 f. 82r: Pes vituli = y vabcoll; f. 82v: Testiculis saturnonis = craf y neidr;

BLAdd14913 f. 41r: pes vituli = y vabkoll.

Lovage (*Levesticum officinale* W. D. J. Koch)¹¹³ – *lwagwn*: 5/49; *lwuage*:

8/1, 8/14

BLAdd: Lebesticum = louage; Levesticum idem;

Card: Lebesticum = lwfaych; Leuesticum idem est;

Pen204 AC p. 33: Leuesticum yw louayth; p. 52: Lebesticum = louag;

NLW2034 p. 3: Iubesucum = lwuaeth;

BLAdd14913 f. 42r: levisticum = y lwffae.

¹¹² *Barba aaron*, *iarus* and *pes vituli* all refer to Lords-and-Ladies, and *dragancia* may also refer to that herb (*MED* ‘dragaunce’). *Testiculus saturnionus* seems to be a reference to *saturion*, which also refers to this herb. In *Alphita*, this plant is described as having *testiculos* or nodules in its roots: ‘Saturion, iarus, [respice in] priapiscus, leporina idem; folia habet stricta et maculosa et testiculos in radice... g. Iarouse, anglice kukkowspitte’ (*Alphita*, p. 158). *Pysen y Ceirw* is the recommended Modern Welsh name for Common Bird’s-foot-trefoil (*Lotus corniculatus* L.), although it also refers to Ribbed Melilot (*Melilotus officinalis* L.). In the medieval glossaries, *pys y ceirw* is also used to refer to Corncockle (*Agrostemma githago* L.) and Melilot (*Melilotus* Mill.). See the entries for those herbs above and below for details. *Byddarlllys* also refers to House-leek (*Sempervivum tectorum* L.) in the medieval glossaries, as it does in the modern language. See the entry for House-leek above for examples. *Mapgoll* is the recommended Modern Welsh name for Wood Avens (*Geum urbanum* L.). *Crafy Nadroedd* refers to Sand Leek (*Allium scorodoprasum* L.). William Salesbury identifies Latin *Aron* and English ‘Coockow pyntle’ as Welsh *Pidin y goc* (*LIS*, p. 28). The recommended Modern Welsh name for Lords-and-Ladies is *Pidyn y Gog*.

¹¹³ *Levisticum* refers to Lovage. The recommended Modern Welsh name for this herb is *Llwfach*.

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Lungwort (*Pulmonaria officinalis* L.)¹¹⁴ – *redegawc*: 1/6, 4/12

Madder (*Rubia tinctorum* L.)¹¹⁵ – *gwreidruth*: 3/9; *gwreidrud lwyt* ('grey madder'): 4/12; *gwreidryd*: 1/3; *madyr*: 5/64, 10/45, BL/1, BL/16

BLAdd: *Rubea maior* = y *madyr*; *Sadix* = *madyr*; *warucia* = *madyr*;

Card: *Rubea maior* = y *madyr*; *Sadix* = y *madyr*; *Warancia* = y *madyr*;

Pen204 p. 56: *Rubea maior* = y *madr*; p. 57: *Sadix* = y *madr*.

Pen326 f. 11r: [...] y *wreiddrvdd* yw'r *madyr*;

Llst10 p. 35: *Rubea* = y *wreiddydd*;

BLAdd15045 f. 82r: *rubea* = y *wreddic*;

BLAdd14913 f. 42r: *Rwbia* = y *wreddic*;

Llst82 p. 6: *rupia* = y *wreiddiog*; p. 7: *estroligia* = *madr koch*; p. 164: *Rylia* = y *wreiddiog*; p. 166: *astrologia* = *madr koch*.

Maidenhair Fern (*Adiantum capillus-veneris* L.)¹¹⁶ – *gwallt a uorwyn*: 5/17

BLAdd: *Capillis veneris* = *gwallt y vorwyn*;

Card: *Capillis veneris* = *gwallt y vorwyn*;

NLW2034 p. 3: *Carpili venus* = *gwallt y vorwyn*;

Llst10p. 38: *Capilli veneris* = *gwallt y vorwyn*;

BLAdd15045 f. 79v: *Capillus virginis* = *gwallt y vorwyn*;

BLAdd14913 f. 40r: *maydnher yw gwallt y vorwyn*; f. 42v: *Capilli virginis* = *gwallt y forwyn*.

¹¹⁴ The word *rhedegog* does not appear in the medieval glossaries. The interpretation Lungwort comes from Henry Salesbury's Welsh–Latin dictionary *s. xvi/xvii* (Jesus 16). William Salesbury also identifies Latin *pulmonaria* as *rhedegot y derw* (*LIS*, p. 118). Literally meaning 'running' or 'creeping', *rhedegog* offers a good description of the growth pattern of this plant. The recommended Modern Welsh name for this herb is *Llys yr Ysgyfaint*.

¹¹⁵ According to Hunt, *Rubea maior* refers to Madder as does *warencia*, and *sandix* can refer to either Madder or Woad (*Isatis tinctoria* L.). André associates both *rubia* and *sandyx* with Madder, both words indicating that the herb has a red colour. It is not clear to what *Gwreiddrudd Llwyd* is referring. *Gwreiddrudd* can refer to this herb in Modern Welsh, although its recommended name is *Cochwraidd Gwylt*.

¹¹⁶ *Capillus veneris* refers to Maidenhair Fern. The recommended Modern Welsh name for this herb is *Briger Gwener*, although *Gwallt Gwener* is also used. *Gwallt y Forwyn* refers to Maidenhair Speenwort (*Asplenium trichomanes* L.) in the modern language.

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Mandrake (*Mandragora officinarum* or *Mandragora vernalis*)¹¹⁷ –

mandragore: 5/71

BLAdd15045 f. 81r: Mandragora = y mandrac.

Mayweed (*Anthemis cotula* L./*Matricaria recutita* L./*Tripleurospermum inodorum* (L.) Sch. Bip.)¹¹⁸ – *amranwen: 2/5; amranwenn: 5/13*

BLAdd: Amarusca = amranwen; Cotula = yr amranwen;

Card: Amarusca = amranwen; Coctula = yr amrannwenn;

Pen326 f. 10v: Amarusca = yr ymrannwyn;

Llst10 p. 31: Amarusca = yr amranwen;

BLAdd14913 f. 39v: hond ffenell yw ffenigl y kwn; f. 40v: Amrysga = yr ymrannwen; p. 41r: Amerwsca = yrr amanwen;

Llst82 p. 8: milffoel = ffinegl y kwn; p. 169: milffoel = ffenig y kwn.

Meadowsweet (*Filipendula ulmaria* (L.) Maxim.)¹¹⁹ – *erwein: 1/4; erweint: 3/9, 6b/39, BL/16*

BLAdd: Ciprum = yr erwreint;

Card: Ciprum = yr erwreint;

NLW3024 p. 3: Ciprum = erwyraint = chwys arthur;

¹¹⁷ *Mandragora* refers to Mandrake. This is not a native Welsh plant and does not have a recommended Modern Welsh name.

¹¹⁸ According to Hunt, both *amarusca* and *cotula* refer to Stinking Chamomile (*Anthemis cotula* L.) or Mayweed. A number of plants are classified as Mayweeds, including Stinking Chamomile, Scented Mayweed (*Matricaria recutita* L.) and Scentless Mayweed (*Tripleurospermum inodorum* (L.) Sch. Bip.). Falilleyev and Owen identify the cognate neo-Brittonic herb name *abranguænn* in the tenth-century *Leiden Leechbook* as Scented Mayweed (p. 64). There may be some confusion in the Llanstephan 82 glossary as *milffoel* refers to Yarrow (*Achillea millefolium* L.). In Modern Welsh, *Amranwen* can refer to both Scented Mayweed (*Matricaria recutita* L.) and Scentless Mayweed (*Tripleurospermum inodorum* (L.) Sch. Bip.), while the recommended name for Stinking Chamomile is *Camri'r Cŵn*. *Efenigl y Cŵn* ('dogs' fennel') refers to both Scented and Scentless Mayweed although it is the recommended name for the latter.

¹¹⁹ Hunt's glossaries contain an item *ciperum* which seems to refer to a type of Centaury (p. 83), The entry on Meadowsweet in John Gerard's *Herball or General Historie of Plantes* gives both *barba capri* and *barba hirci* as synonyms for this herb (1633, p. 886). It is not clear whether the entry in the Peniarth 326 glossary is meant to refer to this herb. While *chwys arthur* is attested earlier in reference to this plant, *archraidd* seems to be a reference to Sanicle (*Sanicula europaea* L., *erchwraidd*). The recommended Modern Welsh name for this herb is *Erwain*.

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Pen³²⁶ f. 10v: *y [...] perforata* = yr archraidd a chwys arthvr;
Ll^{st10} p. 39: Barba Capri = yr erwent.

*Meddyges*¹²⁰ – *medyges*: 4/27, 5/13

Melilot (*Melilotus* spp.)¹²¹ – *godrwyth*: BL/7

¹²⁰ The identification of this herb is uncertain, as it does not appear in the medieval glossaries. In Modern Welsh, *Meddyges wen* and *Meddygyn* refer to the Sweet Violet (*Viola odorata* L.), while *Meddyges benlas*, *Meddygas las* and *Meddyges lwydglas* refer to Selfheal (*Prunella vulgaris* L.). The earliest identification of *meddygas* as Violet is found in *Bot.* 1632. Directions for knowing whether a wounded person will live or die found at Book 4/27 and Book 7/13 call for the use of *medyges* and *violet* respectively, however Middle English analogues for this remedy use Mugwort. The recipe at 5/13 claims that *medyges* is similar to *amranwenn* ('mayweed'). William Salesbury identifies the type of Mugwort known as *Artemisia tenuifolia* or *Matricaria as phe-nicul y cwn* or *amranwen*, both of which refer to mayweed (*LIS*, p. 18). The 1526 *Grete Herball* also equates these herbs, identifying *arthemisia leptyfilos* as *matry-cary*. See *The Grete Herball whiche geueth parfyt knowlege and understandyng of all maner of herbes* (London: Peter Treueris, 1526), cap. xxxi for this text. It may be that *meddyges* is meant to represent *matricaria*, that is a type of artemisia which is similar to mayweed. A scribe behind the reading at 7/13, perhaps influenced by his own dialect, has interpreted *meddyges* as Violet and thus substituted the more familiar *violet* for this ingredient. For a discussion of the identification of the different plants referred to as artemisia in the herbals see Tobyn et al., *Western Herbal Tradition*, pp. 123–7.

¹²¹ According to Hunt, *mellilotum* refers to herbs in the genera *Melilotus* Mill. and *Trifolium* L., that is, Melilots and Clovers, while André associates it only with the former. *Godrwyth* is identified as *mellilotum* in *Bot.* (1632), and is used to refer to Tall Melilot (*Melilotus altissimus* L.) in Modern Welsh. Falileyev and Owen identify the cognate neo-Brittonic herb name *guodrot* which appears in the tenth-century *Leiden Leechbook* as either Bogbean (*Menyanthes trifoliata* L.), White Melilot (*Melilotus albus* Medik.), or Beet (*Beta vulgaris* L.) (p. 48). In the modern language, *Gwenynllys* refers to Balm (*Melissa officinalis* L.). This use probably originates with William Salesbury's herbal. Salesbury admits that there is no Welsh word for Balm, and suggests *gwenynllys*, *gwenynndail* or *gwenynoc* (*LIS*, p. 95). *Pysen y ceirw* ('hart's pea') is the recommended Modern Welsh name for Common Bird's-foot-trefoil (*Lotus corniculatus* L.), although it also refers to Ribbed Melilot (*Melilotus officinalis* (L.) Pall.). Middle English 'hart's clover' may similarly refer to a Melilot (MED 'hert-clöver'). In the medieval glossaries, *pys y ceirw* is also used to refer to Corncockle (*Agrostemma githago* L.) and Lords-and-Ladies (*Arum maculatum* L.). See the entries for those herbs above for details. The forms *madron* and *medron*

BLAdd: Mellilotum = yr wydro = y wenynllys;

Card: Mellilotum = y wotrwoff;

Pen204 p. 53: Melilotum = yr odrwrth nev y wenyllys.

Pen326 f. 10v: Melifolwm = pys y keirw;

Llst10 p. 32: Millifolium = pys y keirw; p. 38: Mellibotum = y vadron;

BLAdd15045 f. 81r: Mellilosum = pys y keirw;

BLAdd14913 f. 41r: Melilotum = melwelosum = pys y keirw; f. 43r:

Meliloswm = pys y keirw; Melelotum = y vedron.

Mint (*Mentha* spp.)¹²² – *mint*: 9/10, 9/38; *mintan*: 9/14, 9/63, 10/26, 10/58, C/2, C/6; *mintan coch* ('red mint'): 9/40; *minti koch* ('red mint'): 5/64; *mintys*: 8/42

BLAdd: Organum = mint;

Pen204 AC p. 38: Menta yw myntys; p. 54: Origanum = mint = y messirad;

BLAdd15045 f. 81r: menta rvbia = y mintys coch; f. 81v: Oryvogeth = mintys.

Mouse-ear-hawkweed (*Pilosella officinarum* F. W. Schultz & Sch. Bip.)¹²³ – *clust y llygoden*: 5/43; *mouser*: BL/16

BLAdd: Pilosella = klusteu y llygoden = aurum;

Pen204 p. 55: Pilossela = clyst y llygaden;

Llst10 p. 30: [Pilosella = a mouse eare];

('dizzy, giddy') in Llanstephan 10 and BLAdd 14913 suggest a herb with a stupefying effect, but are not associated with any particular plants in the modern language. Entries in Peniarth 326 and Llanstephan 10 glossing *melifolwm* and *millifolium* (Yarrow, *Achillea millefolium* L.) as *pys y keirw* may be due to scribal confusion between *millefolium* and *melilotum*. The recommended Modern Welsh name for herbs of the genus *Melilotus* L. is *Gwydro* or *Meillionen*. Modern Welsh *Gwenynllys* refers to Balm.

¹²² *Menta* refers to plants in the genus *Mentha* L. According to Hunt, *origanum* can refer to Marjoram (*Origanum vulgare* L.), Pennyroyal (*Mentha pullegium* L.), or Wild Thyme (*Thymus serpyllum* L.), while André associates it only with the first-named. The recommended Modern Welsh name for herbs of the genus *Mentha* L. is *Mintys*.

¹²³ Hunt identifies *pilosella* as Mouse-ear-hawkweed, while André identifies *auricula muris* as Dog's Mercury (*Mercurialis perennis* L.). The recommended Modern Welsh name for this herb is *Clust y Llygoden*, although *Torllwyd* is also used. *Clust y Llygoden* may also refer to Common Mouse-ear (*Cerastium fontanum* Baumg.) in the modern language.

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BLAdd15045 f. 8or: Ffelogella a ffilogia = y mowse = clvst llygoden a'r dorllwyd;

BLAdd14913 f. 39r: Awricula mywrys yw klyst y llygoden;

Llst82 p. 6: pilostela = clyst y llygoden; p. 7: mowser = awrikyla = clyst y llygoden; p. 165: mouser = awrikyla myrys = klyst y llygoden.

Mugwort (*Artemisia vulgaris* L.)¹²⁴ – *artymesia*: 6b/34; *beidawc lwyt*: 2/8; *cannwreid*: 6/33, J/5; *cannwreid lwyt*: 4/19; *canwreid*: 1/3, 4/29, 6/29, 6/66, 6b/54, 6b/66, 7/8, C/11; *canwreidd*: 6/34, 6/54, 8/62, 8/64; *canwreid bengoch* ('red mugwort'): 1/13 (note), 4/13; *canwreid benngoch* ('red mugwort'): 1/4, 4/12; *canwreidd coch* ('red mugwort'): 8/15; *canwreid lwyt*: 1/13, 2/4, 2/32, 3/9; *llysseu llwydon*: 5/13; *llyssewyn ieuau*: 9/4

BLAdd: Arthemesia = mater herbarum = y ganwraidd loyt;

Pen326 f. 20r: llysse Ievan = llysse llwyd = y ganwraidd lwyd = y veidioc lwyd = mam y llysseoedd = mwgwrd = Margwrt = Arthamesia;

Llst10 p. 28: Arthemesia = y ganwraidd;

¹²⁴ *Artemisia* refers to Mugwort, as does *mater herbarum*. Falileyev and Owen identify the cognate neo-Brittonic herb name *cartured* which occurs in the tenth-century *Leiden Leechbook* as Knotgrass (*Polygonum aviculare* L.) (p. 38). In the modern language, *Canwraidd Lwyd* refers to Mugwort while *Canwraidd Goch* is the recommended modern Welsh name for Amphibious Bistort (*Persicaria amphibia* (L.) Delarbre). The identification of *Canwraidd Goch* with Amphibious Bistort is based on a late source (*WB* 1813). It is likely that in the medieval medical texts, *canwraidd*, *canwraidd bengoch* and *canwraidd goch* all refer to Mugwort. According to the glossary in *Llanstephan 82*, there are two types of mugwort, the red and the grey, and the red is the male mugwort and the grey is the female. This reflects a recipe in the Old English *Lacnunga*, in which it is specified that red mugwort should be used to treat men, and green to treat women: 'Gif man scyle mugcwyrт to læcedome habban, bonne nime man þa readan wæpnedmen þa grenan wifmen to læccræfte'. For this text see J. H. G. Grattan and Charles Singer, *Anglo-Saxon Magic and Medicine Illustrated Specially from the Semi-pagan Text 'Lacnunga'* (Oxford: Oxford University Press for the Wellcome Historical Medical Museum, 1952), no. 178.25. William Salesbury also notes that there are two types of the herb known as *llysae ieuau*, 'vn sy wrdioc ei baladr ai vlodae. Yr all sy a phalatr llwydwyn ac a blodae melynion' ('one with a ruddy stem and flowers. The other has a greyish-white stem and yellow flowers'). The recommended Modern Welsh name for Mugwort is *Beidiog Lwyd* although *Canwraidd Lwyd*, *Llysiau Ieuau* and *Llysiau Llwydion* are also used.

BLAdd14913 f. 39r: Artyemessy yw y mwgwrt y gannwraidd; f. 40v:
 Artemisia = Mogwrt sive llysie lloydon; f. 43r: Cumraec: llyseu Iefan;
 Saesnec: mugworde; f. 43r: Mater herbarum = mam y llysie = Artemisia;
 f. 43r: Mugworte = llyseu llwydion; f. 51v: Artemisia sef yw ganwraeidd;
Llst82 p. 5: y feddog lwyd = y ganwraidd; p. 7: makwrt = llysse levan a'r
 ganwraidd (mae day ryw o'r ganwraidd, y lwyd a'r goch: y goch yr
 wriw a'r lwyd yw'r feniw); p. 164: y feddog lwyd = y ganwraidd; p. 166:
 mwgwrt = llysse ieuan a'r ganwraidd ar feidiog; p. 168: y feddog lwyd =
 y ganwraidd; p. 170: artemisia = y ganwraidd.

Mushroom – *bwyd y llyfein* ('toad's food'): 4/36

Llst10 p. 40: Ffungus = kaws y llyffant.

Navelwort (*Umbilicus rupestris* (Salisb.) Dandy)¹²⁵ – *todeit*: 1/6, 4/12

BLAdd: Vmbilicus veneris = y gron = doddeit; Unsiola idem;

Card: Vmbilicus veneris = y dodeit; Vnciola idem est;

Llst10 p. 35: Vmbelicus veneris = y gron.

Nettle (*Urtica* spp.)¹²⁶ – *dynat* ('nettles'): 9/47, 10/14, 10/19; *dynat*

pigawc ('prickly nettles'): 10/8; *dynhaden*: 6/59; *mamlys*: 4/12

BLAdd: Urtica = dynhaden;

Card: Vrtica = dynhaden;

¹²⁵ *Umbilicus veneris* refers to Navelwort. The forms *unsiola* and *vnciola* in BLAdd and Card may indicate some confusion as this refers to a unit of measure, a twelfth or an ounce (*DMLBS* 'unciola'). This may be an indication seems to suggest that the headwords in this plant-name glossary may have been extracted from a larger glossary of medical terms. The recommended Modern Welsh name for this herb is *Deilen Gron*. *Todaidd* is the recommended Modern Welsh name for herbs of the genus *Pinguicula* L. or Butterworts.

¹²⁶ *Urtica* on its own may refer to herbs of the genera *Urtica* L. and *Lamium* L., i.e. Nettles and Dead-nettles. I have interpreted *mamlys* which occurs at 4/12 as Nettle because, while *Mamlys* is the recommended Modern Welsh name for Motherwort (*Leonurus cardiaca* L.), the herbal glossary in Pen326 suggests that at this period it refers to Nettle. In Middle English, the herb name Motherwort can refer to several different medicinal herbs including Motherwort, Mugwort (*Artemisia vulgaris* L.), Meadowsweet (*Filipendula ulmaria* (L.) Maxim.), and the Red Dead-nettle (*Lamium purpureum* L.). Book 4 uses *cannwreid lwyd* to refer to Mugwort, and while Mugwort is referred to as *mater herbarum* ('mother of herbs') in the Welsh glossaries, this is rendered literally as *mam y llysecoedd*, *mam y llysic*. The recommended Modern Welsh name for herbs of the genus *Urtica* L. is *Danhadlen*.

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NLW2034 p. 3: y viloriniav = y danadyl;
Pen326 f. 20r: y danadyl yw vamlys a nettys;
Llst10 p. 29: Vrtica = y ddanhadlen;
BLAdd14913 f. 40r: nettyl yw y dynad; f. 52r: vrtica = danadyl.
Llst82 p. 166: y famlys = y danadl; p. 167: y famlys = danadl.

Oak (*Quercus* spp.)¹²⁷ – *ceinderw* ('stunted oak'): 8b/50; *keginderw* ('stunted oak'): 8/50; *dyrw*: 5/15

Onion (*Allium cepa* L.)¹²⁸ – *wnwyn*: 5/51; *wynwyn*: 5/50, 9/1, 9/12, 9/19, 9/22; *wynywn*: 5b/50
Pen204 *AC* p. 27: Cepe yw wynwyn;
Llst10 p. 34: Cepe = winwyn;
BLAdd14913 f. 41v: Cepa = wynwyn.

*Ordwel*¹²⁹ – *ordwel*: 5/64

Orpine (*Sedum telephium* L.)¹³⁰ – *aphion*: 8/2 (note); *canewein*: 1/4; *canhuwein*: 4/13, 4/14; *orpin*: 8/2; *orphion*: 8/2 (note)
BLAdd: Crispula = y ganhewin = y wanwdan;

¹²⁷ The recommended Modern Welsh name for trees of the genus *Quercus* L. is *derwen*. *Ceindderw/cegindderw* is not a current word, and does not refer to any particular species of Oak. It seems to refer to an Oak which does not produce any mast, for whatever reason. A tract on the worth of different trees found in the Iorwerth redaction of the Welsh laws assesses the value of this tree as being four pence, that is the same worth as any woodland tree which does not produce fruit, and describes it as 'kegyn derwen ny del fruyth arney' ('the *cegindderw* on which fruit does not grow'), as opposed to *deuuwrwen* ('oak'), which is worth 120 pence. See Aled Rhys William (ed.), *Llyfr Iorwerth* (Cardiff: University of Wales Press, 1960), p. 90 for this text.

¹²⁸ *Cepe* refers to Onion. The recommended Modern Welsh name for this plant is *Wnionyn*.

¹²⁹ Jones transcribes this ingredient as *ord mel* and conjectures that it may be a combination of Latin *ordeum* ('barley') with English 'meal'. I am unable to offer any suggestions for *ordwel*, unless it is meant for *cordwal* ('cordovan leather'), but this seems unlikely.

¹³⁰ *Crispula* seems to refer to Mugwort, but it may be an error for *crasula*. According to Hunt *crassula maior* refers to Orpine. In the modern language, *Orpin* refers to Orpine in Middle English and Anglo-Norman (*MED* 'orpin', *A-ND* 'orpin'). *Gwanwdan* refers to Greater Periwinkle (*Vinca major* L.) based on an identification made in *WB* (1813). Earlier authors had identified *canewin* with the herb *candwm*, which is described in *Bot.* (1632) as a type of knot-grass (*Polygonum mas*) or

Pen326 f. 20v: orpin yw crassvlla; 10r: Orpin = crasulla maior;
Llst82 p. 7: kasywla yw orpin; p. 166: krassfla yw orpin.

Peach (*Prunus persica* (L.) Batsch)¹³¹ – *persig*: 6/26

Pennyroyal (*Mentha pulegium* L.)¹³² – *bulwrt*: 10/5; *puliol*: 5/23;
pulegium: 10/5; *pullegium*: 5/63

BLAdd: Pullagium = borage = y brymllys; Pulegium regale = pvliel gal;
Card: Pullegium regale = pulyoł;

Pen204 AC p. 45: Pulegin regalo yw puliol ryal; p. 54: Pulagium = y pilioł;
BLAdd15045 f. 82r: puliol riol = mageron;
BLAdd14913 f. 40r: penny wort yw llysse'r gainioc.

Peony (*Paeonia mascula* (L.) Mill.)¹³³ – *pion*: 8/2

BLAdd: Piganum item ponia = pioni;

Card: Ponia = pyon;

Pen204 AC p. 42: Ponia yw pyany; p. 55: Piganum item ponia, piony;

Llst10 p. 36: Pionum = y pioni;

BLAdd15045 f. 82r: ponia = pioni a herba caduca.

blood-wort (*Sanguinaria*) (GPC ‘canewin’). Canewin refers to Orpine in Modern Welsh, but the recommended name for this plant is *Berwr Taliesin*.

¹³¹ The recommended Modern Welsh name for this plant is *Eirinen Wlanog*.

¹³² *Pulegium* can refer to both Pennyroyal and Wild Thyme (*Thymus serpyllum* L.). Hulwort is another name for this herb (*MED* ‘hil-wort’). *Mageron* refers to a plant of the genus *Origanum* L. (*MED* ‘majorane’), possibly Wild Marjoram (*Origanum vulgare* L.), which bears a number of ‘mint’ names in Welsh (e.g. *Mintys Pêr*, *Mintys y Creigiau*, *Mintys y Graig*). The recommended Modern Welsh name for this herb is *Brymlys*.

¹³³ According to Hunt *ponia* refers to plants of the genus *Paeonia* L. while *piganum* refers to Rue (*Ruta graveolens* L.), Common Meadow-rue (*Thalictrum flavum* L.), or Lesser Meadow-rue (*Thalictrum minus* L.). The recommended Modern Welsh name for this herb is *Rhosyn Mynydd*. *Herba caduca* (‘epilepsy herb’) refers to this herb’s fame as a treatment for epilepsy. Macer Floridus expounds at length on this quality of the herb: ‘The uij uertu þe rote of pyone honged aboute a cheldes nek þat hath þe fallyng euel wol take yt away & cure hym. ffor Galien sayth he preued yt by a chylde of uiij yere of age. ffor whyle þys rote was aboute þe chyldes necke þat had þe fallyng euel he fyll not þan. he toke yt away. & a noon he fyll yn to þe euel And þan he henge yt ayen aboute hys necke & þus sone he was hoole ayen. Diascorides sayt þe same of þe hangynge aboute þe necke And so he sayth. yt wol do þe same yf yt be ofte y drunke’ (GUL Hunter 497, f. 69r, MC).

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Pepper (*Piper* spp.)¹³⁴ – *papyr du* ('black pepper'): 5/38; *pybyr*: 6/53
(note), 7/17, 8b/54, 10/2, 10/6, 10/38, 10/44, 10/47; *pyper*: 8/1, 8/14,
8/46, 8/54; *pypyrr*: 5/52, 5b/79, 6/5, 6b/5, 6b/53, 9/7, 9/22, BL/15;
pypyrr gwyn ('white pepper'): BL/17

BLAdd: *Eruca* = *pyper gwyn* = *piper album*; *Piper* = *pypyrr*;

Card: *Ernea* = *y pybyr gwynn*; *Piper* = *pybyr*;

Llst10 p. 33: *Piper* = *y pepyr*;

BLAdd15045 f. 82r: *Piper nig[...]* = *pypyrr [...]*; *Pyper longum* = *y pypyrr hirion*;

BLAdd14913 f. 41v: *piper* = *y pwpyr*.

Pignut (*Conopodium majus* (Gouan) Loret)¹³⁵ – *bywi*: 1/4, 1/14, BL/16;
bwi: 1/6

BLAdd: *Nux terre* = *y bowy*;

Pen204 p. 53: *Nux tere* = *y bywi*;

NLW2034 p. 3: *Nux torerer* = *y bowyd*;

Llst10 p. 37: *Nux terre* = *y bewy*.

Polypody (*Polypodium vulgare* L.)¹³⁶ – *marchredyn*: 5/68; *polipodii*: 10/20,
10/37, 10/52

BLAdd: *Pollipodium* = *llawredyn y derw*; *Pollipodium alum* = *llawredyn y llwyd*;

Card: *Pollipodium* = *llawredyn*;

Pen204 AC p. 29: *Filix yw Redyn tri sydd o honaw*: *polipo[...]* *marchredyn y deri yw*; p. 55: *Poliputum silvius* = *llew redyn y llwyf*; *Poliputum* = *llawredyn y derw*;

¹³⁴ André and Hunt agree that *piper* can refer to Black Pepper (*Piper nigrum* L.) or to White Pepper (*Piper officinarum* DC). *Eruca* refers to Garden Rocket (*Eruca vesicaria* (L.) Cav.) (*MED* 'sk̄irwh̄t(e)'), also known as 'white pepper'. Card's *erneaa* seems to be a misreading of *eruca*. This genus is not native to Wales and has no recommended Modern Welsh name.

¹³⁵ *Nux terre* seems to be a Latin rendition of the English 'earthnut', which may refer to Pignut or to Great Pignut (*Bunium bulbocastanum* L.) (*MED* 'ērthe'). The recommended Modern Welsh name for this herb is *Cneuen Ddaear*, although *Bywi* is also used.

¹³⁶ According to Hunt, *polipodium* can refer to both Polypody and Oak Fern (*Thelypteris dryopteris* L.), while André associates it only with the former. The recommended Modern Welsh name for this herb is *Llawredyn y Fagwyr*, although *Llawredyn y Derw* and *Marchredyn y Derw* are also used.

Llst10 p. 40: Polypodium = redyn a dy ar hen waliav, eraill a'i geilw rredyn mair [Marchredyn y deur];

BLAdd14913 p. 39v: ffiliix & fferna polipotium yw rredyn y derw; p. 40r: polipodium yw redyn y derw; p. 40v: Arbustum polipodium = Marchredyn y derw.

Poppy (*Papaver spp.*)¹³⁷ – *bulwc Freghic:* 5/71; *pabi:* 5/43; *papi:* 2/28; *papauer:* 5/71

BLAdd: Papauer = y papy;

Card: Papauer = y papi;

Pen204 *AC* p. 43: Papauer album hwnn yw y paby gwynn; p. 54: Papauer = y pabi;

Pen326 f. 10v: papaber albwm = y pap gwynn; papaver nigrwm = y papi;

Llst10 p. 30: Papaum album = y pabi gwyn; p. 31: Papauer nigrum = y pabi dv;

BLAdd15045 f. 81v: Papauer album = y pypyg gwyn; f. 82r: papianis = y bvlwc frengic;

BLAdd14913 f. 51v: papauer album = y pabi gwyn; papaver nigrum = y pabi duy.

Pot Marigold (*Calendula officinalis L.*)¹³⁸ – *llysieu meir:* 8/54

BLAdd: Consolida media = llesseu meir; Solsequium = llysse meir neu lygeit y dydd;

Card: Solsequium = llysseu'r meirch;

Pen204 p. 56: Solsecuim = llysav mair neu lygad y dyd;

Pen326 f. 10r: consolida a'r kanlynid yr havl a'r solseguim, brwsswrta a llygaid y dydd yr vn ynt;

Llst10 p. 28: Eliotropium = golt mair [marine golde]; p. 30: Solsequium = llygaid y ddydd [marie golde];

¹³⁷ *Papaver* refers to Poppies or plants of the genus *Papaver* L. The recommended Modern Welsh name for herbs of the genus *Papaver* L. is *Pabi*, although *Bulwg Ffrengig* is also used, and refers to the Opium Poppy (*Papaver somniferum* L.).

¹³⁸ According to Hunt, *solsequium* and *heliotropia* refer to Pot Marigold, while André associates it with Chicory. *Consolida media* can refer to Daisy (*Bellis perennis* L.), Oxeye Daisy (*Leucanthemum vulgare* L.), or Corn Marigold (*Glebionis segetum* (L.) Fourr.). The recommended Modern Welsh name for this herb is *Melyn Mair*, although *Gold Mair* is also used. *Llysiau Mair* is the recommended Modern Welsh name for the Marsh-marigold (*Caltha palustris* L.), and *Llygad y Dydd* is the recommended Modern Welsh name for the Daisy (*Bellis perennis* L.).

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BLAdd15045 f. 79r: Conselida media = llysie mair; f. 82v: solsequium = llysie mair a llygaid y dydd;

BLAdd14913 f. 39v: elitropia & ssolssequium yw ffenigl [sensegl]; f. 44r: solsequi = llysie mair [esgol vair]; f. 51v: solsequium = llygad y dydd; f. 52r: Solsequium = llyse mair [sel mair].

Llst82 p. 6: Consoleida = llysse mair, yr hydfwrt; p. 7: ssosecylwm = gold mair; p. 164: Consoleida = llysse mair; p. 167: solsecvlwm = gold mair.

Quince (*Cydonia oblonga* L.)¹³⁹ – *afal a elwir queyns* ('apple that is called quince'): 9/32

Radish (*Raphanus raphanistrum* L.)¹⁴⁰ – *radich*: 9/25; *ratikyl*: 7/15; *redeins*: 5/46; *rydeins*: BL/10

BLAdd14912: Raphanus = evr; Raphanum = redyns; Raphana = yr vl;

Card: Raphanus = yr eur; Raphanum = y redyns; Raphana = yr ul;

Pen326 f. 20v: y rrvddvgyl yw Radige;

Llst10 p. 34: Radix = yr hvddigl; p. 38: Raphanum = y raphan;

BLAdd14913 f. 44r: rafanium = rachia = yr hwddigl;

Llst82 p. 6: Radigl = hiddigl y mawrth; p. 165: Radix = yr hiddigl; radix = yr hiddigl = radishes.

Ramsons (*Allium ursinum* L.)¹⁴¹ – *kraf*: 5/69

¹³⁹ This plant does not appear in the Medieval Welsh glossaries. The recommended Modern Welsh name for this plant is *Cwinskydden*.

¹⁴⁰ According to Hunt, *raphanus* can refer to Radish, Horse-radish (*Armoracia rusticana* Gaertn. Mey and Scherb.) or Garden Radish (*Raphanus sativus* L.), while André associates it with Garden Radish and Wild Cabbage (*Brassica oleracea* L.). The recommended Modern Welsh name for this herb is *Rhuddygyl*, although *Redeins* and *Redyns* are also used.

¹⁴¹ *Ardillus* refers to Ramson. The glossaries in BLAdd 15045 and Llanstephan 82 also gloss *arcilla*, *artyla* and *atyla* as *berwr y dwr* which refers to Water-cress (*Rorippa nasturtium-aquaticum* (L.) Hayek). Peniarth 204's *natorcón silvestricum* stands in place of the similar *nasturcium agreste* found in BLAdd, where it is glossed as *garllec uerwr* ('garlic cress'). According to Hunt, *nasturcium agreste* can refer to Garden Cress (*Lepidium sativum* L.) or to Field Pepperwort (*Lepidium campestre* (L.) W. T. Aiton). Both BLAdd and Peniarth 204 interpret this herb as something with a garlicky taste or quality, even though the Latin referent does not seem to share that quality. NLW 3024's *markaria* seems to refer to a plant of the genus *Mercurialis* L. and may represent some confusion. The recommended Modern Welsh name for Ramsons is *Crafy Geifr*. This name is first attested in connection

Pen204 p. 53: Natorcion siluestricum = y kraf;
NLW2034 p. 3: Markaria = kraf; Artila = y kraf;
Pen326 f. 11r: Artlaf yw y kraf;
BLAdd15045 f. 81r: Mortahalis = cra'r geifyr.

Red Dead-nettle (*Lamium purpureum* L.)¹⁴² – *dynad coch*: BL/1; *dynat coch*: 1/4, 2/4, 2/32, C/11; *dynat koch*: 8/47, BL/8; *dynat cochyon*: 5/49, 8b/47, 9/23, 10/24, BL/16
BLAdd: *Marrubium rubrum* = y mordynat koch;
BLAdd14913 f. 40r: rednett yw dynad kochion;
Llst82 p. 7: *aremossia* = dynadl kochion; p. 166: *aremosia* = dynad kochion a'i had a elwir aguntis a'r ffrwt yr avans a'r fabkoll.

Ribwort Plantain (*Plantago lanceolata* L.)¹⁴³ – *lancelle* 10/40; *lancelte*: 10/48; *llancole id est llwynhydyd*: 5/1; *lwynhydyd*: 5/65; *llwynhidyt*: 5/66; *llwynhydyd*: 5/1, 5/43; *llwynidydd*: BL/16
BLAdd: *Lanceolata* = y llwynhidyd; *Plantago minor* = y llwynhydydd; *Quinquereria* = y llwynhidyd; *Spergula maior et minor* = y llwynhidyd; *Sperula* = llwynhidyd;

with Ramsons in Henry Salesbury's seventeenth-century Welsh–Latin dictionary (*GPC* ‘craf’).

¹⁴² According to Hunt, *marrubium* can refer to White Horehound (*Marrubium vulgare* L.), Black Horehound (*Ballota nigra* L.), White Dead-nettle (*Lamium album* L.), and possibly Madder (*Rubia tinctorum* L.), while André associates it only with the first two. The interpretation ‘Red Dead-nettle’ is based on the identification of *marrubium* as Dead-nettle, combined with the adjective *koch* (‘red’) in BLAdd. There seems to be some confusion in the Llanstefan 82 glossaries: *aremossia* seems to be a reference to a type of soil (*DLMBS* ‘harenosus’), while *avans* and *mabkoll* refer to Wood Avens. The recommended Modern Welsh name for this herb is *Marddanbadlen Goch*.

¹⁴³ According to Hunt, *lanceolata* refers to Ribwort Plantain, as do *plantago minor* and *quinquereria*. André associates *quinquereria* with Wall Germander (*Teucrium chamaedrys* L.). *Spergula* may refer to Crosswort (*Cruciata laevipes* Opiz) among other herbs, and *sperula* refers to Lesser Spearwort (*Ranunculus flammula* L.). BLAdd 14913's *arddwrn krist* (‘Christ’s wrist’) seems to be unique. The recommended Modern Welsh name for this herb is *Llwynhidyd*. *Llys y Cryman* is the recommended Modern Welsh name for Scarlet Pimpernel (*Anagallis arvensis* L.), although the related *dail y cryman* and *y ddalen gryman* refer to Ribwort Plantain in the dialects of Ceredigion, Carmarthen, Pembrokeshire and Breconshire (Awbery, *Blodau'r Maes*, p. 51).

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- Card: Lanceolata = y llonhidyd; Plantago minor = llysseu'r cryman;
Qvinque neruia = y llonhidyd; Spercula maior et minor = llonhidyd;
Sperula = llonhidyd;
- Pen204 AC p. 48: Plantago minor yw llwynhidyyd; p. 52: Lancolata = llwynhidyyd; p. 54: Plantago minor = llwyn hidyyd; p. 56: Spercula maior vel minor = llwynhidyyd;
- NLW2034 p. 3: Plantago minor = y llwynhidyyd;
- Pen326 f. 2ov: llwyn heiddid yw y rvb; f. 1ov: quincquierua = lankatata = plantago;
- Llst10 p. 31: Spetula = quinqueneruia = lanceata; Plantago minor = y llwynhidyyd;
- BLAdd15045 f. 81v: Plantago minor = qinquerenvia = lancelo = rvbwrt = llwynhidyyd; f. 82r: quinquerenvia = llwynhidyyd;
- BLAdd14913 f. 40r: rebwort, id est lancialata, id est llysiev irais, dail hirion; f. 41r: plantago minor = llwynhydydd; f. 43v: plantago minor = arddwrn krist = y llwynhidyyd;
- Llst82 p. 8: plantago meinor = y llwynhidyyd; p. 168: plantago minor = y llwynhidyyd.
- Rose (*Rosa* spp.)¹⁴⁴ – *egroes*: 10/45; *egroes cochyon* ('red roses'): 9/58; *ros*: 5/16, 5b/40, 8/72, 9/11, 9/34, 10/5, 10/50, 10/57; *rose*: 8/40
- BLAdd: Rosa = y ros;
- Card: Rosa = y ros;
- Pen204 p. 56: Rossa = yr Ros;

¹⁴⁴ According to Hunt, *rosa* refers to the Dog-rose (*Rosa canina* L.), while André associates it with the Red Rose (*Rosa gallica* L.). *Egroes* normally refers to rose-hips in Modern Welsh, but it can also refer to the Sweet-briar (*Rosa rubiginosa* L.). However, glossary entries in BLAdd, Card and Peniarth 204 use it to gloss Latin *juniperum*, which refers to Juniper (*Juniperus communis* L.). In both instances of this word in the recipes, there are reasons for preferring the interpretation of this ingredient as some type of rose rather than as Juniper. The Middle English version of the recipe found at Book 9/58 has 'crop of red brer' for the Welsh *egroes cochion*. The editors of the *Middle English Dictionary* identify *red brer* as Dog-rose, but several examples given equate this herb with 'eglantine', that is, Sweet-briar (*MED* 'brēr'). The recipe at Book 10/45 calls for the flowers of the *egroes*. While Juniper plants have seed pods that may resemble flowers, they do not actually have flowers, and they are not red. The fact that both collections contain both *egroes* and *ros* suggests that these refer to different types of roses. The Middle English evidence and the Modern Welsh usage suggest that *egroes* may refer to the Sweet-briar. The recommended Modern Welsh name for herbs of the genus *Rosa* L. is *Rhosyn*.

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Llst10 p. 34: Rosa = y ros;

BLAdd14913 f. 44r: rede rose = ros kochion.

Rue (*Ruta graveolens* L.)¹⁴⁵ – rut: 5/10, 5/43, 5/47, 5/55, 5/57, 5/60,
5/62, 6/30, 6/33, 6/35, 6/42, 6/53, 6/63, 6b/53, 6b/63, 7/16, 8/11,
8/12, 8/14, 8/16, 8/63, 8/68, 9/3, 9/7, 9/10, 9/38, 9/40, 10/5, 10/58,
R/9; rutam: BL/15; ruw: 8/72; ryw: BL/15; rhyd: 4/34

BLAdd: Ruta = y ryw;

Card: Ruta = y ryw;

Pen204 p. 56: Rutta = y ryw;

Pen326 f. 20r: yr rvw yw rvta a'r rvt a rapa, y wrapa; f. 10r: rvta yw y rvw;
krys y brenin = y rvw;

Llst10 p. 30: Ruta = y rut;

BLAdd14913 f. 44r: rwta = rut a ruw; f. 51v: Ruta = y rwt;

Llst82 p. 6: Rytta = y ryt = y ryw; p. 164: Rywta = y rywt = yr rryw.

Rush (*Juncus* spp.)¹⁴⁶ – ayrbrown: 6/20; irfrwyn: 6/20 (note)

BLAdd: Bibilus = brwynen; Cirpus = brwynen; Iuncus = brwynen;

Card: Cibilus vel cirpis = brwynenn; Iuncus = brwynenn;

Pen204 p. 52: Iuncius = Brwynen;

NLW2034 p. 3: Iutus vel biliulus = brwynen.

Safflower (*Carthamus tinctorius* L.)¹⁴⁷ – saffrwn [de] ort: 9/34

¹⁴⁵ According to Hunt, *ruta* can refer to Rue and Meadow Rue (*Thalictrum flavum* L.), while André associates it with the former, and with other types of Rue, citing Mountain Rue (*Ruta montana* L.) and Fringed Rue (*Ruta chalepensis* L.). According to GPC, *crys y brenin* refers to Henbane (*Hyoscyamus niger* L.), however the first attestation is from Thomas Wiliems of Trefriw's manuscript Dictionary (1604–7). In the Peniarth 326 glossary, this item immediately follows the entry for Henbane, however the punctuation in the manuscript makes it clear that it is an independent item, and not part of that entry. The recommended Modern Welsh name for this herb is *Rhutain*, although *Rhyw* is also used.

¹⁴⁶ According to Hunt, *juncus* may refer to herbs in the genus *Juncus* L., that is, Rushes, while André associates it with the genus *Scirpus* L. as well. *Cirpus* may refer to plants in the genus *Scirpus* L. or to Papyrus (*Cyperus papyrus* L.) (MED ‘rishe’, quoting *Promptorium Parvulorum*: ‘Rysche, or rusche [Win: Rysch or rosch]: Cirpus, junctus.’). André suggests Bullrush (*Scirpus lacustris* L.). The recommended Modern Welsh name for herbs of the genus *Juncus* L. is *Bruwynen*.

¹⁴⁷ This herb does not appear in the medieval Welsh glossaries. Bartholomeus Anglicus notes that there are two kinds of saffron: oriental saffron, and garden

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Saffron Crocus (*Crocus sativus* L.)¹⁴⁸ – *saffrwn*: 7/10; *saffyr*: 4/30, 4/31,
8/69, BL/17

BLAdd: Crocus = saffyr;

Card: Crocus = saffyr;

Llst10 p. 29: Saturegia = y saffir;

BLAdd15045 f. 79v: Crocus = y safrwn.

Sage (*Salvia officinalis* L.)¹⁴⁹ – *saes*: 6/18; *sage*: 5/24, 5/43, BL/15, BL/16;
saichs: 5b/79; *salvia* (*id est saes*): 6/18; *sawge dof neu yr rei gwylt*
(‘garden sage or wood sage’): 5/12; *sayge*: 9/25, 9/37; *saygh*: 5/47, 10/2,
10/5, 10/6

BLAdd: Saluia = sache;

Card: Saluia = saygh;

Pen204 p. 56: Saluia = saigh;

Pen326 f. 20r: Sayg yw saluia;

Llst10 p. 28: Saluia = y says;

BLAdd14913 f. 40r: sage gwresoc a sych; f. 51v: saluia & salgia = y saesg.

Salad Burnet (*Sanguisorba minor* Scop.)¹⁵⁰ – *guedlwyn*: 2/31 (note);
gwydlwn: 4/12; *gwydlwyden*: 2/31

saffron. The second of these often appears in Middle English remedy collections as *saffron d'ort* and refers to Safflower rather than Saffron Crocus (*MED* ‘saf(f)rōun’). The recommended Modern Welsh name for this herb is *Cochlys*.

¹⁴⁸ *Crocus* refers to Saffron Crocus or Safflower (*Carthamus tinctorius* L.) while *satureia* refers to Summer Savory (*Satureja hortensis* L.) or Winter Savory (*Satureja montana* L.). The recommended Modern Welsh name for this plant is *Saffyr Meddygol*.

¹⁴⁹ According to Hunt, *salvia* may refer to Sage or to Wood Sage (*Teucrium scorodonia* L.), while André associates it only with the former. The recommended Modern Welsh name for this herb is *Saets*.

¹⁵⁰ *Burneta* can refer to Salad Burnet, Great Burnet (*Sanguisorba officinalis* L.), or Lesser Burnet (*Pimpinella saxifraga* L.). John Davies of Mallwyd interprets *gwydlwyn* as Lesser Burnet in *Bot.* (1632), while Thomas Jones (1688) and Sion Rhydderch (1725) interpret it as Salad Burnet (*GPC* ‘gwydlwyn’). The forms in the glossaries above may also represent *rhwyddlwyn*, which is normally taken to refer to Heath Speedwell, although sometimes it can refer to Burnet. The editors of *GPC* surmise that this is due to confusion with *gwydlwyn*, but this is not necessarily the case (*GPC* ‘rhwyddlwyn’). I have interpreted it as Salad Burnet due to the Modern Welsh name. The recommended Modern Welsh name for this herb is *Gwyddlwdn Cyffredin*. *Llysiau Crist* is the recommended name for Common

BLAdd: Burneta = yr wyddlwdyn;

Llst10 p. 30: Burneta = y rrwyddlwyn;

BLAdd14913 f. 39r: byvrynetta yw'r rrwyddlwyn = llysse llin;

Llst82 p. 6: bryneta = yr arwyddlwyn = llysse crist; p. 164: Byrneta = yr rrwyddlwyn = llysse krist; p. 169: byrneta = yr rwyddlwyn.

Sanicle (*Sanicula europaea* L.)¹⁵¹ – *cenigyl*: 9/58; *gorchwreid*: 1/3, 4/12; *gorchwyreid*: 3/9; *sanikyl*: 10/24, 10/29; *sanigyl*: 10/45; *sanigle*: 5/1; *senigle*: BL/16

BLAdd: Canicula = yr orchwyreit;

Card: Canicula = yr orthvryeit; Saniculum = yr olchwreeint; Siniculin = yr olchwyreit;

NLW2034 p. 3: senculum = yr olchuriaid;

Pen326 f. 10v: y [...] perforata = yr archraidd a chwys arthvr; f. 11r: ssangyl yw yr olchewraidaid;

Llst10 p. 31: Saniculam = yr erchwyreith;

BLAdd15045 f. 82v: Caniculum = yr olchvraida sanigyl a sanikyl;

BLAdd14913 f. 41r: sanicula = yr orhwyreith; 44r: samoclum = yr olchewraidaid = y brytwn;

Llst82 p. 6: ffragianws = yr ollcheyraidaid; p. 165: y wengraith = yr olcheyraidaid.

Savin (*Juniperus sabina* L.)¹⁵² – *safin*: 9/13; *sauin*: 5/47

BLAdd: Sauina = savin = prenn megis yw;

Card: Sauina = prenn megys yr yw;

Milkwort (*Polygala vulgaris* L.). *Llysiau llin* is otherwise unattested, but *llin* on its own refers to Flax (*Linum usitatissimum* L.).

¹⁵¹ According to Hunt, *sanicula* refers to Sanicle and *canicula* may refer to Meadowweet (*Filipendula ulmaria* L.), Silverweed (*Potentilla anserina* L.) or Parsley-Piert (*Aphanes arvensis* L.). It is not clear whether the first entry for this herb in Peniarth 326 is meant to refer to Sanicle: the Latin referent is unclear, and *chwys arthur* refers to Meadowweet both in the medieval glossaries and in the modern language. There may be some confusion in the BLAdd 14913 glossary as *Brytwn* refers to Southernwood (*Artemisia abrotanum* L.) in the medieval glossaries, and Field Wormwood (*Artemisia campestris* L.) in the modern language. The recommended Modern Welsh name for this herb is *Clust yr Arth* although *Golchwraidd* and *Gwengraith* are also used, while *Gorchwraidd* refers to Wild Clary (*Salvia verbenaca* L.).

¹⁵² *Savina* refers to Savin. There is no recommended Modern Welsh name for this herb as it is not a native species, however *safin* refers to Juniper (*Juniperus communis* L.) in the modern language.

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Pen204 p. 57: Sauina = saveyn;

Llst10 p. 36: Sauina = pren y safyn;

BLAdd14913 f. 42r: savina = pren savin.

Saxifrage (*Saxifraga* spp.)¹⁵³ – saxi: 6/6; *saxifraga*: 6/5, 6b/5, 6b/6;
tormaen: BL/4, BL/16

BLAdd: Saxafragium = kylor y brein vel tormaen;

Card: Saxfragium = kylor y brein;

Pen204 p. 56: Saxiffraig = tor y maen a chylor y brain;

NLW2034 p. 3: oaxiffricium = y tormaen; p. 4: oaxsiffricium = y
tormaen;

Pen326 f. 20v: Tormaen yw Saxfragvs;

Llst10 p. 36: Saxifragia = tor y maen;

BLAdd15045 f. 82v: saxifraga = tor y [...] a'r tormaen;

BLAdd14913 f. 40r: Saxfrage yw tor y maen; p. 42r: Saxifraga = tormaen
[kylor]; f. 44r: saxeſſragea = tor y maen;

Llst82 p. 5: Ssaxa ffrigis = Color; p. 164: Saxaffragia = kylor.

Scabious¹⁵⁴ – *scabioſe*: 8/33; *scabiouſ*: 9/29; *yſgabios*: 8/2 (note)

BLAdd: Scabiosa = y benlas uel bengalet

Card: Scabiosa = y benlas;

Pen204 p. 57: Scabioſſa = y benlas;

Pen326 f. 20v: y benlas yw sgabiws;

BLAdd15045 f. 82v: yſcabis = y gaswenwyn a benlas;

Llst82 p. 6: ysgabywsia = y gaswenwyn; p. 164: Skabywsia = y gaswenwyn.

Scammony (*Convolvulus scammonia* L.)¹⁵⁵ – *yscymonyeu*: 8/44

¹⁵³ *Saxifraga* can refer to herbs of the genus *Saxifraga* L., Burnet Saxifrage (*Pimpinella saxifraga* L.), as well as various types of ‘spleenwort’. The recommended Modern Welsh name for herbs of the genus *Saxifraga* L. is *Tormaen*. Meadow Saxifrage (*Saxifraga granulata* L.) is also known as *Clôr y Brain*.

¹⁵⁴ According to Hunt, *scabiosa* can refer to a number of ‘scabious’ plants including Common Knapweed (*Centauria nigra* L.), Greater Knapweed (*Centaurea scabiosa* L.), Devil’s-Bit Scabious (*Succisa pratensis* Moench), Field Scabious (*Knautia arvensis* (L.) Coult.), and Small Scabious (*Scabiosa columbaria* L.). *Penlas* refers to Greater Knapweed in the medieval glossaries, but to Field Scabious in the modern language, while *Caswenwyn* refers to Devil’s-bit Scabious in Modern Welsh.

¹⁵⁵ This name does not appear in the medieval Welsh glossaries. This plant is not native to the United Kingdom, and it does not have a recommended Modern Welsh name.

Scarlet Pimpernel (*Anagallis arvensis* L.)¹⁵⁶ – *diwyth*: 1/14; *diwythyl*: 1/6, 1/13, 2/34, 4/13, 4/14, C/13; *pimel id est doruagil*: 5/1; *pimpiaella id est doruagyl*: 5/2; *pimpynrol*: 5/1 (note), 10/45; *pinpernel*: BL/15, BL/16; *pymprynol*: 9/48; *toruagil*: 5/1; *toruagyl*: 5/2, 5/16;
BLAdd: Pimpirnellum = pimpirnel = flewordy; Pimpinella = stepmodour worde = y llysuawc;

Pen204 AC: Iphia minor maior yw pymprynel nev y dorrbagyl; p. 55:

Pympernellum = y fflwrdfy; Pympernela = y llyffannoc;

Llst10: Ippia maior = y diwydyl; p. 39: Pinpernella = y llyssauawc;

BLAdd15045 f. 82r: pimpernella = y pympernel a gwlydd mair a blode cochion arnun;

BLAdd14913 p. 40r: pympernell yw gwlydd mair; p. 43v: Pamipurnel = gwlydd mair;

Llst82 p. 7: pymprinel = gwlydd mair; p. 166: pympernel = gwlydd mair gwressog a sych; y llyfanog = y gwlydd.

Seaweed – *gwy*[...] *mñ*: 5/43

¹⁵⁶ According to Hunt, *pimpernella* can refer to Scarlet Pimpernel, Burnet Saxifrage (*Pimpinella saxifraga* L.) and Great Burnet (*Sanguisorba officinalis* L.), while André associates it with Salad Burnet (*Sanguisorba minor* Scop.). *Ippia maior* can refer to Scarlet Pimpernel and Burnet Saxifrage. *Llyffanog* appears first in Thomas Wiliems of Trefriw's Dictionary in Peniarth 228, where it is defined as *saxifragium*, perhaps a reference to Burnet Saxifrage. Its presence in Peniarth 204 and Llanstephan 82 may be the result of a misinterpretation of *llyssauawc* in BLAdd. Modern Welsh *Llysuawc* refers to Great Burnet. Morfydd Owen interprets this name as *llysuamawc*, and relates it to the item *stepmodour worde* in BLAdd. See her 'Two Welsh Plant Glossaries'. According to Grieve, Wild Pansy (*Viola tricolor* L.) is referred to as 'step-mother' in French and German 'from a fanciful reference to the different-shaped petals, supposed to represent a stepmother, her own daughters and her stepchildren' (Grieve, *Modern Herbal*, p. 387). *Gwlydd Mair* also appears in Salesbury's *Herbal* as a synonym for *pympernel* (LIS, p. 8). In the modern language, *Torfa gl* refers to Eyebright (*Euphrasia* L.) or Wild Clary (*Salvia verbenaca* L.) however its presence here may be influenced by Middle English 'eye-wort', which refers to Scarlet Pimpernel (MED 'i-wort'). The names *flewordy*/*fflwrdfy* may be an attempt to render Middle English 'fleawort', which glosses *ippia minor* in the BL MS. Sloane 5 herbal glossary (MED 'flegh-wört'). The recommended Modern Welsh name for this herb is *Llys y Cryman*, although *Diwythl Fedi* and *Gwlydd Mair* are also used.

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Senna (*Senna alexandrina* Mill.)¹⁵⁷ – *sene*: 9/35

Sheep's Sorrel (*Rumex acetosella* L.)¹⁵⁸ – *drighon*: 1/14

BLAdd: Ossillum = dringon;

Card: Ossillum = Tringon;

Pen2o4 p. 54: Ossillum = Tringon;

BLAdd14913 f. 40r: sorelle yw dringon;

Llst82 p. 6: ossilus tringol yw.

Shepherd's-needle (*Scandix pecten-veneris* L.)¹⁵⁹ – *creithic*: 3/9, 3/10 (note);
creithwar: 4/18

Shepherd's Purse (*Capsella bursa-pastoris* (L.) Medik.)¹⁶⁰ – *pwrs y bugeil*:
8/50, 8b/50

BLAdd: Bursa pastoris = pwrs y bugeil;

BLAdd15045 f.79r: bursa pastoris = pwrs y bygail;

Llst82 p. 6: kowla paster = pwrs y bigail; p. 164: pwla pastor = pwrs y
bigail.

¹⁵⁷ This name does not appear in the medieval Welsh glossaries. This plant is not native to the United Kingdom, and it does not have a recommended Modern Welsh name.

¹⁵⁸ Davies in *WB* (1813) interprets the form *ossillum* as *oxylapatham* and identifies it as 'pointed sorrel' (p. ix). André identifies *oxalis* as Sheep's-sorrel. Falileyev and Owen identify the cognate neo-Brittonic herb-name *trinion* found in the tenth-century *Leiden Leechbook* as either Sheep's Sorrel or Wood-sorrel (*Oxalis acetosella* L.) (p. 39). The recommended Modern Welsh name for this herb is *Suran yr Yd*, although *Drigon* and *Dringol* are also used.

¹⁵⁹ The herb name *creithic* does not appear in the medieval glossaries. The identification is based on *WB* (1813). Pughe and Diverres translate Book 4's *creithwar* (lit. 'gentle wound') as Shepherd's-needle (*Scandix pecten-veneris* L.) based on Modern Welsh *Creithig*. This may be correct, or it may be meant to represent another plant name based around *craith* such as *Creithig Bêr* (Sweet Cicely, *Myrrhis odorata* (L.) Scop.) or *Craith Unnos* (Selfheal, *Prunella vulgaris* L.). The recommended Modern Welsh name for this herb is *Crib Gwener*, although *Creithig* is also used.

¹⁶⁰ *Bursa pastoris* refers to Shepherd's Purse. The recommended Modern Welsh name for this herb is *Pwrs y Bugail*.

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Small Melilot (*Melilotus indicus* (L.) All.)¹⁶¹ – *gwenenllys uan*: 1/4;
gwenenllys van: 4/14

Southernwood (*Artimesia abrotanum* L.)¹⁶² – *brytwn*: 6/18, 6/20 (note);
southurnefod: BL/16; *swdyrnwode*: 9/43
BLAdd: Ambrotanum = swddwrnwot = y brytwn;
Card: Arbrotanum = swdyrnwot; Elbrotanum = swdwrnwot;
Pen204 p. 51: Ebrotanum = swdwrnwd = y brytton;
NLW2043 p. 3: ybrotanum = y brtwn;
BLAdd14913 f. 40r: sotherwoyd; f. 40v: Abrotanum = sythrwd =
werthwch; f. 44r: samoclum = yr olchewraid = y brytwn; f. 52r:
ambrotamis = swdwrwd.
Llst82 p. 8: y brytwn = llysse'r ychen; p. 169: llysse'r ychen a'r brytwn.

Spanish Pellitory (*Anacyclus pyrethrum* L.)¹⁶³ – *peleidyr*: 5/12; *pelydyr*:
10/4; *pybyrllys*: 1/4

¹⁶¹ This interpretation is based on the identification of *gwenenllys* as Melilot (that is, a member of the genus *Melilotus* L.), with the adjective *man* implying that it is the Small Melilot that is intended. See Melilot above. The recommended Modern Welsh name for this herb is *Gwydro Blodau Bach*.

¹⁶² According to Hunt, *abrotanum* refers to Southernwood, while André also associates it with Cotton Lavender (*Santolina chamaecyparissus* L.). There may be some confusion in the BLAdd 14913 glossary, which uses *brytwn* as a synonym for *samodium* and *olchewraid*, both of which refer to Sanicle (*Sanicula europaea* L.). There may be some confusion in the Llanstephan 82 glossary, as *llysse'r ychen* refers to Bugle, or perhaps Bugloss in the medieval glossaries, and to Red Campion in the modern language. In Modern Welsh, *Brytwn* is used to refer to Field Wormwood (*Artemisia campestris* L.).

¹⁶³ *Piretrum/perestrum* can refer to both Spanish Pellitory and Eastern Pellitory-of-the-wall (*Parietaria officinalis* L.). The former is a plant similar to chamomile that grows in North Africa and the Mediterranean regions. The herbal *Agnus Castus* has separate entries for these two herbs. The Welsh translation of that text describes the latter as ‘Paritoria hwnn yw peratory’ (Pen204 p. 44). Analogues to the remedy at Book 10/4 indicates that *pelydyr* refers to Spanish Pellitory rather than Eastern Pellitory-of-the-wall. There may be some confusion in the closely related Card and Peniarth 204 glossaries, both of which identify this herb as ‘pepper-wort’ (*peperlllys*, *y bybyrllys*). Middle English ‘peper-wort’ can refer to a number of peppery herbs including Dittander (*Lepidium latifolium* L.) and Dittany of Crete (*Origanum dictamnus* L.) (MED ‘wört’). It may be that Welsh *pybyrllys* is meant to refer to one of these herbs. Spanish Pellitory and Eastern Pellitory-of-the-wall are not a

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BLAdd: Petrum = y bybyrllys; Piretrum = [peleltre];
Card: Perertrum = y peledyrs; Perertrum = y peperllys;
Pen204 AC p. 43: Perertrum y llyssewynn yw pelydyr; p. 55: Pelitrum = y
pelydr; Patrum = y bybyrllys.

Llst10 p. 34: Piretrum = y pyret;

BLAdd15045 f. 81v: Peredrum = peletr ysbaen;

BLAdd14913 f. 39v: long wort yw pelydr yssbaen; 41v: perertrum = y
pireth = y pelydyr; f. 43v: peratron = peledyr ysbaen; f. 44r: sorbilum =
y pelydyr.

Stinking Iris (*Iris foetissima* L.)¹⁶⁴ – *hylithyr*: 1/7

Strawberry (*Fragaria vesca* L.)¹⁶⁵ – *fragans*: 6/49; *fragrony id est deil y syui*:
5/1; *meufus*: 5b/50; *meuus*: 8/27; *streberi*: 10/5; *syfi*: BL/16; *syui*: 5/1,
3/8, 5/16, 8/2

BLAdd: Ffragaria = gwyd y mevvs = y ssyui;

Card: Fragaria = gwyd y syui; Frasia vel fragaria = deil y syui;

Pen204 AC p. 29: Fragaria yw y syvi;

Llst10 p. 32: Ffragrantia = y syuy [mefus];

BLAdd15045 f. 80r: Ffarcra = gwydd y mevvs, ystraber; ffragancia = y
sevys;

BLAdd14913 f. 41r: fragrancia = y sevi;

Llst82 p. 6: ffragius = gwydd y syfi; p. 8: ffragra gwydd y mefys yw.

Tansy (*Tanacetum vulgare* L.)¹⁶⁶ – *canwreid uelen*: 4/13; *tansi*: 5/12, 5/13,
BL/1; *tansie*: BL/16

native species and have no recommended Modern Welsh names. The recommended Modern Welsh name for the native Pellitory-of-the-wall (*Parietaria judaica* L.) is *Murlys*. *Pybyrlys* refers to Dittander in the modern language, and is the recommended name for Smith's Pepperwort (*Lepidium heterophyllum* Benth.).

¹⁶⁴ *Hylithyr* does not appear in the medieval glossaries. The interpretation of this herb as Stinking Iris is based on *Bot.* (1632). The recommended Modern Welsh name for this herb is *Iris Drewwlyd*, although *Hylithyr* is also used.

¹⁶⁵ *Fragaria* refers to Wild Strawberry. The recommended Modern Welsh name for herbs of the genus *Fragaria* L. is *Mefusen*, although *Syfien* is also used.

¹⁶⁶ *Tanacetum* refers to Tansy. It is possible that *canwraidd felen* (lit. 'yellow Mugwort') also refers to Tansy. *The Old English Herbarium*, based on Pseudo-Apuleius, describes the three types of Mugwort. Van Arsdall interprets these as Mugwort, Tansy and Wormwood, citing André, who identifies *artemesia tagantes* as Tansy (van Arsdall, *Medieval Herbal Remedies*, p. 152). Others have interpreted

BLAdd: Tanaseta = tansi;

Card: Taneceta = tansi;

Llst10 p. 35: Tanesetum = y tansei;

BLAdd15045 f. 82v: Tansetum = dansi;

BLAdd14913 f. 40v: wylde tansy = dansi gwylt rac ir avy [...].

Teasel (*Dipsacus* spp.)¹⁶⁷ – *gwialen y bugeil*: BL/16

Thistle¹⁶⁸ – *yscall* ('thistles'): 2/13, 8/2; *yskall*: BL/16; *ysgall man* ('small thistles'): 6b/45, 6b/45; *ysgall man o'r koet* ('small wood thistles'): 6/45; *ysgall pigawc* ('prickly thistles'): 9/33

artemesia tagantes as a reference to Tarragon (*Artemisia dracunculus*). See, for example, D'Aronoco and Cameron, *Old English Illustrated Pharmacopoeia*, p. 121 and de Vriend, pp. 56 and 290. Tarragon was introduced to Britain in the mid-fifteenth century. See S. G. Deans and E. Simpson, 'Artemisia Dracunculus', in Colin W. Wright (ed.), *Artemisia* (London and New York: Taylor and Francis, 2002), pp. 91–7 for a discussion of this identification. William Salesbury claims that there are three herbs known as *canwraidd* in Welsh: Mugwort, Matricaria (or *Mamlys* or *Ffenigl y Cwn* or *Amranwen*), and Tansy (*LlS*, p. 18). Tansy's bright yellow flower make it the most obvious candidate of these three, to be called *canwraidd felen*. Gwen Awbery records the form *wermod felen* ('yellow wormwood') for Tansy in the dialects of Caernarvonshire and Merionethshire (Awbery, *Blodau'r Maes*, p. 27). The recommended Modern Welsh name for this herb is *Tanlys*, although *Tansi* is also used.

¹⁶⁷ The name *gwialen y bugail* which appears in BL/16 does not appear in the glossaries. I have interpreted it as a translation of the Latin *virga pastoris* (shepherd's rod) which refers to Teasel according to Hunt. Comparisons with Middle English analogues of this remedy also suggest Teasel for this ingredient. The Modern Welsh name for these herbs are *Crib Bachog*, *Crib y Pannwr* and *Ffon y Bugail*, although *Gwialen y Bugail* is also used for Small Teasel.

¹⁶⁸ According to Hunt, *carduus* refers to Sowthistle (*Sonchus oleraceus* L.) and Teasel (*Dipsacus fulonum* L.), while André identifies it as Yellow Star-thistle (*Centaurea solstitialis* L.) or Globe Artichoke (*Cynara cardunculus* L.). Hunt identifies *favida* as Brooklime (*Veronica beccabunga* L.) and *ungula caballina* as Asarabacca (*Asarum europaeum* L.) or Coltsfoot (*Tussilago farfara* L.), while André identifies the latter as Coltsfoot. The first two of these are the only ones that may be characterised as 'thistles'. GPC identifies *teilys* as Carline Thistle (*Carlina vulgaris* L.) and analyses it as a possible compound of *tai* ('houses') and *llys* ('herb'). However the related *teilai* refers to Teasel. The recommended Modern Welsh names for herbs characterised as 'thistles' is *Ysgallen*.

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BLAdd: Carduus = zistles = yscall; Ffauida = fauet = fex = yscall;
Card: Cartuu = ysgall; Vngula caballina = ysgallen;
Pen204 p. 51: Ffauda = ffauet = fflex = ysgall;
Pen326 f. 20v: ysgall yw thystyl;
Llst10 p. 38: Cardones siluestres = y teilys gwylt nev yr yscall;
BLAdd15045 f. 82v: siluestris = y telys gwylt = yscall mair;
Llst82 p. 8: sselestys = teilys gwylt = sgall mair; p. 170: Selestys gwylt =
yskall mair.

Tormentil (*Potentilla erecta* (L.) Raeusch.)¹⁶⁹ – *tresgel* (*terebilicum*): 5/2;
treskyl: 5/37; *trysgyl*: 5/13
BLAdd: Tormentum = treskyl;
Card: Tormentum = tresgyl;
Pen204 f. 57: Tormentallis = y tresgel;
BLAdd15045 f. 82v: tyrmentilla = turmentyne = trascyl y moch = y triagyl
y tyldion;
Llst82 p. 167: tormentyla = treskyl y moch.

Turnip (*Brassica rapa* L.)¹⁷⁰ – *cruin*: 6/39, 8/58, BL/3; *cruinen wyllt* ('wild
turnip'): 9/51
BLAdd: Nepte = eruin; Rapa = eruin; Spadum = eruin;
Card: Rapa = eruin; Sepadium = eruin;
Llst10 p. 36: Rapa = yr eruin; Spadum = yr eirin;
BLAdd15045 f. 81v: Nepeta = yr ervin;
Llst82 p. 6: Rapa = maip = erfinen.

¹⁶⁹ *Tormentilla* refers to Tormentil. The glossary in BLAdd 14913 glosses *morila maior* (Deadly Nightshade, *Atropa belladonna* L.) as *tresgyl y moch*, but this seems to be an error for *llysiau'r moch*, a common name for this herb in the glossaries. See Deadly Nightshade above. The recommended Modern Welsh name for this herb is *Tresgl y moch*, although *Tresgl* is also used. *Triagl y tlawd* refers to Wild Onion (*Allium vineale* L.) in the modern language, but *Triagl y tlodian* refers to Tormentil.

¹⁷⁰ *Napus* refers to Rape (*Brassica napus* L.) and *rapa* refers to Turnip. The recommended Modern Welsh name for Turnip is *Erfinen Wyllt*, although *Meipen* is also used. While *eruin* refers to both Rape and Turnip, I have translated it as the latter due to the Middle English analogue with Book 9/51 which identifies this ingredient as Turnip.

Tutsan (*Hypericum androsaemum* L.)¹⁷¹ – *twrch*: 1/3, 3/9
Pen326 f. 10r: dail y vendigaid = oen y diweirdeb a'r vendigeid lys;
BLAdd15045 f. 79r: Agnus Castus = y ddeillion vendigaid;
BLAdd14913 f. 40v: Agnus castus = ddilen y vendigait = [parke leaves];
Llst82 p. 5: Angnws Castws = y fendigaid lys = dail y fendigaidd, mam
 llysoyodd yr vn yw; p. 164: Angnws kastws = Dail y fendigaid.

*Unyeit*¹⁷² – *unyeit*: 2/23.

Vervain (*Verbena officinalis* L.)¹⁷³ – *ferfein*: BL/16; *gvetlys*: 2/6; *gwaetlys*: C/1; *gwaedlys wenn*: BL/16; *gwaetlys wenn*: BL/15; *veruein*: BL/13; *vervein*: 9/58; *veruen*: 5/56; *veruene id est veruyn*: 5/2; *verueyn*: 10/2, 10/3, 10/5, 10/6, 10/28; *veruyn*: 5/2; *verwein*: BL/15

¹⁷¹ According to Hunt, *agnus castus* can refer to Tutsan, Chaste Tree (*Vitex agnus-castus* L.), and possibly St John's Wort (*Hypericum perforatum* L.), while André associates it only with the first of these. *WB* (1813) identifies *creulys uendigeit* ('blessed bloodwort') as Tutsan, while the BLAdd 15045 and 14913 glossaries identify a similarly named plant (*ddilen y vendigait*, 'blessed leaf') as Agnus Castus. A later hand has identified this plant in BLAdd 14913 as 'parke leaves', that is, Tutsan. Thomas Wiliems of Trefriw identified the herb named *yr oen diwair* ('innocent lamb') as Agnus Castus (*GPC* 'oén'). The glossary uses a similar name (*oen y diweirdeb*, 'the lamb of innocence') as a synonym for *dail y vendigaid*. William Salesbury identifies *Dail y Vendigait* as the herb that is called Agnus Castus by the apothecaries, but notes that Turner has claimed that the apothecaries are not familiar with the true Agnus Castus. Roger Morris of Coed-y-Talwn has added that this herb is called Tutsan in English (*LIS*, p. 31). The identification of *twrch* as Tutsan is uncertain. It is based on the form *dail y twrch* which is found in Thomas Wiliems's Latin-Welsh Dictionary in Peniarth 228 (1604–7), where the herb called *dail y twrch* is equated with *dail y fendigaid* and identified as Tutsan (*GPC* 'dail y twrch'). This is contrasted with *llysiau'r twrch*, which first appears in *Bot.* (1632) where it is equated with *bloneg y ddaiar* and identified as White Bryony (*Bryonia dioica* Jacq.). The cognate Old Irish *mcs torc* similarly signifies both Agnus Castus and Tutsan (*eDil* '2 mes{s}'). The recommended Modern Welsh name for this herb is *Dail y Beiblau*, although *Dail y Fendigaid* and *Dail y Twrch* are also used.

¹⁷² The form *unyeit* is difficult to interpret as it does not appear in any of the medieval glossaries, nor does it refer to any plant or herb in the modern language.

¹⁷³ *Vervena* refers to Vervain. The 'white' and 'blue' varieties noted in Card may be meant to represent the 'male' and 'female' types of this herb first noted by Pliny (see Pliny, *Natural History*, Volume VI: *Books 20–23*, trans. W. H. S. Jones, Loeb Classical Library, 392 (Cambridge, MA: Harvard University Press, 1951), p. 215).

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BLAdd: Uervena alba = y waedlys wenn;
Card: Ueruena = y waetlys wenn; Ueruena cerulea = y waetlys du;
Llst10 p. 30: Veruena = y veruen [Kas gan gythrel];
BLAdd14913 f. 40v: vervaen rac temptacon drwc; f. 44v: vervina = y
verven; f. 51v: vervina = y vervent;
Llst82 p. 5: tystig = y verfain = llysse'r hydol; p. 164: dystig = ferfina =
llysse'r hydol; p. 170: y ferfen = llysse'r hydol.

Violet (*Viola* spp.)¹⁷⁴ – *medygyn*: 5/66; *violet*: 5/65; *violed*: 5/6, 5/67;
violet: 3/3, 3/4, 5/17, 7/13, 9/35, 9/53, 10/24, BL/16

BLAdd: Violeta = violet; *Uiola* idem;

Card: Violeta = violet; *Viola* idem est;

Pen326 f. 20v: Meddyn yw violed a'r vilvl;

Llst10 p. 34: Viola = y violet; p. 37: violeta = y grinllys nev y meddygyn nev
y violet; BLAdd14913 f. 40v: violet = llyse sant freed i'r penn; f. 44v:
violet = y vidioc lwyt.

*Vrum*¹⁷⁵ – *vrum*: 1/6.

and subsequently repeated by Macer Floridus, the *Grete Herball*, and Gerard (GUL Hunter 497, f. 75v (*MC*); 1526 ca. cccc.lxxiiij; 1633 p. 580). Gerard identifies the ‘male veruaine’ as the upright or common variety and the female as the creeping, and describes the flowers of the first variety as being white and blue, and of the second as being only blue. William Salesbury also notes these two types in his herbal, and describes the flowers of the upright or male herb as being yellow (*melyn*), and those of the female or recumbent as reddish-blue (*rbuddlecion*) (*LIS*, p. 108). On the use of vervain in medieval medical texts see J. Stannard, ‘Magiferous Plants and Magic in Medieval Medical Botany’, *The Maryland Historian*, 8 (1977), 33–46. Note that references to *gwaedlys* without an adjective at Books 2/6 and C/1 may also be meant to represent Eyebright, although the analogue argues for Vervain. The recommended Modern Welsh name for Vervain is *Briw'r March*, although *Cas-gan-gythraul*, *Gwaedlys Gwyn* and *Llys yr Hudol* are also used.

¹⁷⁴ *Viola* refers to plants in the genus *Viola* L. There seems to be some confusion in the BLAdd 14913 glossaries as *Cribau San Ffraid* refers to Betony (*Stachys officinalis* (L.) Trevis.) and *Beidiog Lwyd* refers to Mugwort (*Artemisia vulgaris* L.). The recommended Modern Welsh name for herbs classed as Violets is *Fioled*. The Sweet Violet (*Viola odorata* L.) is also known as *Crinllys*, *Meddyges wen* and *Meddygyn* in Modern Welsh, while *Meddyges benlas*, *Meddygas las*, and *Meddyges lwydias* all refer to Selfheal (*Prunella vulgaris* L.).

¹⁷⁵ The form *vrum* (found in Rawl) is difficult to interpret as it does not appear in any of the medieval Welsh plant-name glossaries or in any later sources for Welsh

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*Vussic*¹⁷⁶ – *vussic*: 1/6; *uussuc*: 1/6 (note), 1/14 (note); *uusyc*: 1/14 (note);
vusyc: 1/6 (note), 1/14.

Wall Germander (*Teucrium chamaedrys* L.)¹⁷⁷ – *kemedrios*: BL/15

BLAdd: Camedreos

Card: Camedreos

Walnut (*Juglans regia* L.)¹⁷⁸ – *coll frengic*: 2/16; *coll frenghic*: 8/67; *coll ffrenghic*: 4/8

BLAdd 14913 f. 40v: walnote est ak eblys.

Water-cress (*Rorippa nasturtium-aquaticum* (L.) Hayek)¹⁷⁹ – *berwr fynnon*: 5b/50; *berwr y dwr*: BL/12

BLAdd: Nasturcium = berwr y dwr;

Pen204 p. 53: Naturision = berwr y dwr;

Llst10 p. 29: Nasturgium = berwr y dwr = [water rweffe];

BLAdd 15045 f. 78v: Arcilla arcill [...] = arcilla nev narstutium aquaticum
= y berwr dwr;

plant names. It may have been unfamiliar to the medieval scribes as well: BLAdd has *vrn* or *vrin* here, while RBH has *wrinc*. The forms in Rawl and BLAdd may represent the adjective *gwrm* ('blue'), used as a feminine noun, and referring to a blue flower or plant.

¹⁷⁶ This item does not appear in the medieval Welsh plant-name glossaries. Pughe and Diverres translate RBH's *vusyc* as 'moss' by interpreting it as an error for *misyc* and positing it as a form of the word *mwsogl* ('moss'). I have opted to leave this word as it is rather than to accept this interpretation because it necessitates quite drastic changes to the word itself, and it also suggests that all three scribes have mistaken the masculine *mwsogl* for a feminine noun.

¹⁷⁷ According to Hunt, *camedreos* can refer to Wall Germander and Germander Speedwell (*Veronica chaemedrys* L.) amongst other herbs. The recommended Modern Welsh name for this herb is *Chwerwly Mwr*.

¹⁷⁸ The recommended Modern Welsh name for this herb is *Coeden Cnau Ffrengig*, although *Collen Ffrengig* is also used. There seems to be some confusion in the BLAdd 14913 glossary as 'oak apples' in Middle English can refer to oak galls or to acorns (MED 'ök(e)').

¹⁷⁹ *Nasturcium* refers to Garden Cress (*Lepidium sativum* L.), while *nasturcium aquaticum* refers to Water-cress. *Aratilla* and *ardillus* refer to Ramsons (*Allium ursinum* L.). The Welsh form makes it clear that Water-cress is being referred to here. The recommended Modern Welsh name for this herb is *Berwry Dw̄r*, although *Berwry Ffynnon* is also used.

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BLAdd14913 f. 43r: Nasturcium = water grasse = berwr y dwr;
Llst82 p. 7: artyla = berwr y dwr; p. 166: atyla = berwr dwr.

Water-pepper (*Persicaria hydropiper* (L.) Delarbre)¹⁸⁰ – *elinawc*: 2/16,
5/29, 8/67; *elinyawc*: 4/8
BLAdd: Cullanum = culirage;
Pen204 AC p. 44: Perfentaria yw Culraigh nev yr elinawc;
Pen326 f. 20r: yr elinioc yw'r dinboyth;
BLAdd15045 f. 79r: Kanaba agrest, erba iudaeica = y benngoch a'r ellinioc
vawr a'r glaearlllys a'r dinboeth;
Llst82 p. 6: glaiarlis a'r dinboeth a'r elinog goch; p. 164: y gleyrllysse a'r
dinboeth yr un yw a'r elinog goch.

White Dead-nettle (*Lamium album* L.)¹⁸¹ – *mordenat*: 5/43

BLAdd: Archangelica = det netel;

¹⁸⁰ *Persicaria* may refer to Water-pepper or to Redshank (*Persicaria maculosa* Gray). BLAdd's *culirage* and Peniarth 204's *culraig* represent Middle English *culrage* which refers to Water-pepper (*MED* 'culrāȝe'). BLAdd 15045's *kanaba agrest* and *erba iudaeica* both seem to refer to some type of ironwort, that is, a plant of the genus *Sideritis* L. native to the Mediterranean, although Hunt tentatively identifies the latter as Goat's-beard (*Tragopogon pratensis* L.) or Cleavers (*Galium aparine* L.). See Gerard's *Herball* (1633, p. 565) for the 'ironwort' identification. *Tinboeth* reflects the English 'arsesmart' which refers to some type of persicaria (*MED* 'ars-smerte') in the modern language, and *pengoch* refers to Amphibious Bistort (*Persicaria amphibia* (L.) Delarbre). *Elinog* is also used in the medieval glossaries as a synonym for *amarica* which seems to refer to Bittersweet (*Solanum dulcamara* (L.) Delarbre). It also refers to this herb in the modern language. See Bittersweet above for examples. In Modern Welsh, *Elinog Goch* may refer to both Water-pepper and Redshank. The recommended Modern Welsh name for this herb is *Tinboeth*. *Claearlllys* refers to Groundsel in the medieval glossaries, and to a number of herbs in the modern language including Brooklime and Biting Stonecrop.

¹⁸¹ It is possible that references to White Dead-nettle may be meant for White Horehound (*Marrubium vulgare* L.). The Middle English text which forms the source for the Peniarth 204 *Agnus Castus* has 'marube, horowne, houndbene' for this herb (AC, p. 181). *Archangelica* may refer to White Dead-nettle, Red Dead-nettle (*Lamium purpureum* L.), and perhaps Common Sorrel (*Rumex acetosa* L.) or Sheep's Sorrel (*Rumex acetosella* L.). According to Hunt, *marrubium* may refer to White Dead-nettle, White Horehound, Black Horehound (*Ballota nigra* L.), and possibly Madder (*Rubia tinctorum* L.), while André associates it only with White Horehound and Black Horehound. The recommended Modern Welsh name

Card: Marrubium = y mordynat;

Pen204 AC: Marubium yw morddynav;

NLW3024: Marvbium = y morddanadyl; orchangelika = kenin y brain;

Llst10 p. 35: Marubium album = y mordanat gwyn;

BLAdd15045 f. 81r: marrubium album = hor hownd = morddanad gwyn;
BLAdd14913 f. 42r: Marwbium album = y mordanadyl gwyn; f. 43r:

Marwbium album = y morddanad gwyn.

White Mustard (*Sinapis alba* L.)¹⁸² – *mustard*: 8/1; *mustart*: 5/49;

sinapion: 8/2 (note)

BLAdd: Sinapus vel sinapium = mwstard;

Card: Sinapis = mwstard;

Pen204 p. 56: Sinapus = mwstart;

Pen306 f. 10v: sinapiwm = had mwstard;

Llst10 p. 34: Sinapis = y mwstart;

BLAdd15045 f. 82v: sonapium = y mostadrt;

Llst82 p. 6: asynapys = had y mwstart; p. 164: Asinapys = had mwstard.

Wild Celery (*Apium graveolens* L.)¹⁸³ – *ache*: 9/25, 9/45, 9/46, 9/58, 9/61;

apium: 6b/47, 6b/53, 8/45, BL/15; *apiwm*: 6/47, 6/53; *appium*: 8/2

(note); *aych*: 10/11, 10/24, 10/52, 10/59; *ismaelas*: 6/3; *meirch*: 5/52;

mers: BL/12, BL/15; *smalaech*: 10/25; *ysmael*: 6/53 (note); *ysmalaes*:

6/38

BLAdd: Apium = y smalaets = y mers;

NLW2034 p. 3: Arpium = y smalaiuys;

Pen326 f. 20v: Smalach yw mars ac haheyhow a heyryff;

Llst10 p. 33: Apium = ysmalaest;

BLAdd14913 f. 40r: smalage gwressavc a sych; f. 40v: Apimis lamisticum = ysmalage; f. 41v: Apium = smalagew.

for this herb is *Marddanhadlen Wen*, although this name can also refer to White Horehound. *Cennin y Brain* refers to the Bluebell (*Hyacinthoides non-scripta* L.).

¹⁸² *Sinapis* refers to Mustard seed (*Sinapis* L.) or to Charlock (*Brassica nigra* (L.) Koch). The recommended Modern Welsh name for this herb is *Cedw Gwyn*, although *Mustard Gwyn* is also used.

¹⁸³ *Apium* refers to Wild Celery. This herb is referred to as *smallage* and *merche* in Middle English, but Peniarth 326's *heyhove* refers to Ground-ivy (*Glechoma hederacea* L.) and *hayruff* refers to Cleavers (*Galium aparine* L.) (*MED* 'smäl-äche'; 'merch(e)'; 'heihöve'; 'hei-rive'). The recommended Modern Welsh name for this herb is *Perllys y Morfa*, although *Smaelaes* is also used.

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Wild Clary (*Salvia verbenaca* L.)¹⁸⁴ – *llygat crist*: 8/2; *llygat cryst*: 5/1;
llygeit crist: 4/32, 5/65; *llygeyt crist*: 5/16; *spigernelle id est llygat cryst*:
5/1
BLAdd: *Oculus christi* = *llegeit crist* = *y wyrdonell*;
Pen204 p. 54: *Oculus christi* = *wyrddonell*;
NLW3024 p. 3: *oculus* = *y dorddevyll*;
Pen326 f. 20v: *Gwlwc crist yw y wrddononell ac oculus cristi*;
Llst10 p. 31: *Oculus christi* = *y wyrdanell*;
BLAdd15045 f. 81v: *Oculus crist* = *llygad crist*;
BLAdd14913 f. 41r: *Oculus christi* = *y wyrddonell*; f. 43v: *Oculus christi*
= *golwc crist*;
Llst82 p. 8: *okwlws crist* = *y wyrddonell a golwg crist*; p. 169: *oclys crsti yw*
y wyrddonoll a golwg krist.

Wild Marjoram (*Origanum vulgare* L.)¹⁸⁵ – *origan*: 9/13, 10/58
BLAdd: *Origain* = *y messuryat*;
Pen204 p. 54: *Origanum* = *mint* = *y messirad*;
Pen326 f. 111: *origan yw'r puliol*, *y pwli*, *a maiharan hevyd*;
BLAdd15045 f. 81v: *Origanwm* = *origan*;
BLAdd14913 f. 52v: *Origanwm* = *teim blodav*.

Wild Plum (*Prunus domestica* L.)¹⁸⁶ – *eirin*: BL/5; *eirin y koet*: 8/52; *eirin suryon*: 8b/52; *plumas gwynn* ('white plum'): 10/12; *plumas gwynnyon* ('white plums'): 10/60; *plwmws*: 8/1

¹⁸⁴ According to Hunte, *oculus christi* may refer to Wild Clary, Pot Marigold (*Calendula officinalis* L.), Larkspur (*Consolida ajacis* (L.) Schur), or Oxeye Daisy (*Chrysanthemum leucanthemum* L.), and *spigurnella* may refer to Spignel (*Meum athamanticum* Jacq.) or to different types of Campion (*Silene* L.). The recommended Modern Welsh name for this herb is *Saets Gwyllt*, although *Golwg Crist*, *Gwerddonell* and *Llygad Crist* are also used.

¹⁸⁵ According to Hunt, *origanum* can refer to Wild Marjoram, Pennyroyal (*Mentha pulicarium* L.), or Wild Thyme (*Thymus serpyllum* L.), while André associates it with the first-named and Greek Oregano (*Origanum heracleoticum* Rchb.). Peniarth 326's *puliol* can refer to Pennyroyal or to Wild Thyme (*Thymus polytrichus* A. Kern. ex. Borbás), and that source's *pwli* may be meant for *pwlial*, a variant on that word (GPC 'puliol'). Maiharan may be meant for *maioram*, that is, a plant of the genus *Origanum* L. (GPC 'maioram'). The recommended Modern Welsh name for this herb is *Penrbudd*, although *Mesuriad* is also used.

¹⁸⁶ This plant does not appear in the medieval Welsh plant-name glossaries. According to GPC, *eirin* can refer to varieties of Wild Plum such as plums and

Willow (*Salix L.*)¹⁸⁷ – *helic*: 8/49; *helyc*: 8b/49; *merhelic*: 8/1

Wood Avens (*Geum urbanum L.*)¹⁸⁸ – *afans*: BL/16; *auancia id est y uapcoll*: 5/1; *auans*: 5/48, 5/50, 5/64, 5/65, 6/42, 10/5, 10/42, 10/43, 10/45, BL/1, BL/16; *avans*: 9/58; *mabcoll*: 1/4, 4/14; *mapcoll*: 2/7, 3/9, 5/1; *mapkoll*: 5/12, 5/17

BLAdd: Auancia = y vapkoll; Garifolium = y vapcoll;

Card: Auancia = y vabcoll; Garifolium = y vabcoll;

NLW2034 p. 3: Aciffolium = y vabkoll;

Pen326 f. 20r: Avans yw y vapgoll a'r godwarth; f. 10v: euansi = y vapgoll;
Llst10 p. 31: Avancia = y vapcoll; p. 34: Garifolium siluestre = y vapcoll,

Agrifolium idem est;

BLAdd15045 f. 78v: yr avans a'r vabkoll a hars fote o saesnec;

BLAdd14913 f. 42r: Gariffolium seluester = y vabkoll; f. 43v: y vabcoll = yr aven; f. 51v: avancia = y vabkoll;

damsons, to sloes (that is the fruit of the Blackthorn or *Prunus spinosa L.*), and to berries in general, while *cirin y coed* refers to Wild Plum and *cirin surion* refers to sloes (GPC ‘eirin’). I have translated the single example of *cirin surion* as Wild Plum rather than sloe as it appears as a variant in a single manuscript, while all other versions have *cirin y coed*. The recommended Modern Welsh name for Wild Plum is *Eirinen*.

¹⁸⁷ This plant does not appear in the medieval Welsh plant-name glossaries. The recommended modern Welsh name for trees of the genus *Salix L.* is *Helygen*.

¹⁸⁸ *Auancia* refers to Wood Avens as does *garifolata*. There seems to be some confusion about this herb in the glossaries, or it may be that *mapgoll* had a wider range of meanings in the past than it does now. The glossaries in BLAdd, Card, Peniarth 204, Peniarth 326, Peniarth 15045 and Peniarth 14913 all have *mapgoll* as a synonym for *pes vituli* which refers to Lords-and-Ladies (*Arum maculatum L.*). See Lords-and-Ladies above for these. That in Llanstephan 10 uses it as a synonym for *pes leonis* which refers to Lady’s-mantle (*Alchemilla vulgaris agg.*). See Lady’s-mantle above for this. It may be that these various herbs bore the name *mapgoll* because they were all believed to have abortifacient effects, although none of them have such effects according to the common descriptions of these plants. There seems to be some confusion in Peniarth 326 as *codwarth* (a variant of *cedowrach*) can refer to Burdock (*Arctium L.*), Field Horsetail (*Equisetum arvense L.*), but most often Deadly Nightshade (*Atropa belladonna L.*), as it does in the modern language (GPC ‘codwarth’; ‘cedowrach’). Middle English ‘hare’s-foot’ refers to Wood Avens (*MED* ‘hâre-fôt’). Llanstephan 82’s *troed yr eskwarnog* (‘hare’s foot’) is a translation of this term: it refers to Hare’s-foot Clover (*Trifolium arvense L.*) in the modern language. The recommended Modern Welsh name for this herb is *Mapgoll*.

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Llst82 p. 6: afanisa = y fabkoll = troed y skwarnog; p. 165: Afanisa = y fabgoll; p. 166: arffwt = yr avans a'r fabkoll; p. 169: Afanys yw harffwt = troed yr eskwarnog.

Wood Dock (*Rumex sanguineus* L.)¹⁸⁹ – *trydon*: 1/4; *trytyon*: 3/9

BLAdd: Lapacium acutum = trython neu dauo[ll];

Card: Lapacium acutum = trethon y wenn neu dauol;

Pen204 p. 52: Lapacium acutum = trwyth [...] tavol;

NLW2034 p. 3: ygrimonia = y drydon.

Woodruff (*Galium odoratum* (L.) Scop.)¹⁹⁰ – *udrut*: 3/9; *vtrot*: 1/4; *wodrw*:

9/5

BLAdd: Hasta regia = yr wdroyth; Matruscula = y wdrone;

Card: Hasta regia = y wotroff; Mellilotum = y wotriff;

Pen204 AC p. 31: Hastaca regia yw wodrwff; p. 51: Hasta regia = yr rodwyth; p. 53: Mattrwssata = yr wdrone;

BLAdd15045 f. 8ov: Hasta regina = woderof;

BLAdd14913 f. 52r: affodilla = wdrwff.

¹⁸⁹ According to Hunt, *lappatium acutum* refers to Wood Dock, while André associates it with Curled Dock (*Rumex crispus* L.). There seems to be some confusion in the NLW 2034 glossary as *ygrimonia* refers to Agrimony (*Agrimonia eupatoria* L.). Peniarth 204's *trwyth* may represent the collective plural form of the singular *trython*. The recommended Modern Welsh name for this herb is *Tafol y Coed*. *Trython* is the recommended Modern Welsh name for Clustered Dock (*Rumex conglomeratus* Murray). This identification appears first in *WB* (1813).

¹⁹⁰ According to Hunt, *hasta regia* and *hastula regia* both refer to Woodruff, while André associates the latter with plants of the genus *Asphodelus* L. or with Clary (*Salvia sclarea* L.). Hugh Davies surmised that the form *matruscula* found in BLAdd (and *mattrwssata* in Peniarth 204) represents *matrisylva* which also refers to Woodruff (*WB* 1813, p. ix). Middle English *affodilla* refers to a number of medicinal plants including Ramsons (*Allium ursinum* L.) and Asphodel. The herbal glossary in BL Sloane 405 equates it with 'wodrowe' (*MED* 'affodil'; 'wôd-rôv'). The association between *wotriff* and *mellilotum* in Card seems to be the result of a confusion between *y rodrwth* ('Woodruff') and *yr odrwth* ('Meliol'). The recommended Modern Welsh name for this herb is *Briwydden Bêr*, although *Wdrone* is also used.

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Wood Sage (*Teucrium scorodonia* L.)¹⁹¹ – *ambros:* 10/45; *ambrot:* 5/47;
bedon chwerw: 4/28, 6/23, 8/56; *beddon chwerw:* 5/48 (note); *bendwn
chrw:* 5/48; *byden chwerw:* 5/50; *chwerwlys yr eithin:* 5b/50; *sawge dof
neu yr rei gwylt* ('garden sage or wood sage'): 5/12; *says gwylt:* 10/50
BLAdd: Ambrosiana = *y fedon chwerw* = *y chwerwlys*; *Eupatorium* = *y
fedon chwerw*;

Card: *Eupatorium* = *y vedon chwerw*;

Pen204 p. 51: *Epattorium* = *y vedon chwerw*;

NLW2034 p. 3: *ambrostia* = *y chwerllys*;

Llst10 p. 32: *Ambrosidium* = *y verwen chwrw*; p. 36: *Ambrosiana* = *y
chwerwlys*;

BLAdd15045 f. 78r: *Ambrosiam* = *y sage gwylt* a *vedwen chwerw a
chwerwlys yr eithin*;

BLAdd14913 f. 39r: *Assedyla cerffoel* *yw y vedwen chwerw*; f. 40v: *wilde
sage* = *sage gwylt*; f. 40v: *Ambrosianum* = *y vendwen chwerw* = *sage
gwylt*; f. 41r: *Ambrossianwn* = *y verven chwerw*; f. 42r: *Ambresiana* =
chwerlys.

Llst82 p. 8: *chwerwlys yr eithin* = *saets gwlltion*.

Wood-sorrel (*Oxalis acetosella* L.)¹⁹² – *alcluya:* 10/32; *allyunya id est
suryon y koet:* 5/1; *suryon:* C/9; *suryon y coet:* 4/6; *ssuryon y koet:* 5/16;
suryon y koet: 5/1

BLAdd: *Allaluya* = *suryon y coet*; *Herba stipitis* = *wodesour*; *Panis cuculi*
= *suryon y coet*;

Card: *Herba stipidis* = *wotswr*; *Panis cuculi* = *suryon y coet*;

Pen204 p. 51: *Herba stiptis* = *syrian y coed*;

Pen326 f. 20r: *svran y goc yw alelia*;

¹⁹¹ According to Hunt, *ambrosia* and *eupatorium* both refer to Wood Sage. André associates the first with Sea Wormwood (*Seriphidium maritimum* (L.) Poljakow), Sticky Goosefoot (*Chenopodium botrys* L.), House-leek (*Sempervivum arboreum* L.), or Yarrow (*Achillea millefolium* L.) and the second with Agrimony (*Agrimonia eupatoria* L.) or White Horehound (*Marrubium vulgare* L.). William Salesbury claims that while the Welsh have learned to call this herb *Saeds gwyltton* from the French, the old Welsh names for it are *y Vedon chwerw* and *y Chwerwlys* (LJS, p. 144). The recommended Modern Welsh name for this herb is *Chwerwlys yr Eithin*, although *Chwerwlys* and *Saets y Coed* are also used. *Bedwen chwerw* refers to hemp-agrimony (*Eupatorium cannabinum* L.).

¹⁹² *Alleluia* refers to Wood-sorrel, as do *Herba acetosa* and *Panis cuculi*. The recommended Modern Welsh name for this herb is *Suran y Coed*, although *Suran y Gog* is also used. *Golcheuraid* refers to Sanicle (*Sanicula europaea* L.).

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Llst10 p. 37: Panis cuculi = svran y gog;
BLAdd15045 f. 78v: Acedula y kevlion a'r svrain ynt;
BLAdd14913 f. 40v: Asedula = y swran; f. 52r: asedwla = swran;
Llst82 p. 6: panis cucli syroon y koed yw; p. 7: panys kykwli = syran y gog;
p. 8: alea = wtsawr = syran y koed; p. 166: panys kkyli = syran y gog
= yr olchyried; p. 167: ssorel yw syran; p. 169: Alela yw syran y koed,
wtsawr.

Wormwood (*Artemisia absinthium* L.)¹⁹³ – *wermot*: 1/4, 1/10, 5/47, 5/48,
5/56, 5b/50, 6/42, 6/54, 6b/54, 8/9, 8/22, 8/44, 9/11, 9/13, 9/25,
10/2, 10/3, 10/5, 10/6, 10/24, 10/38, J/4; *wrmot*: 5/24
BLAdd: Absinthium = y wermot;
Card: Absinthium = werwmot;
Pen326 f. 20r: y wermod lywd = absynthiwm;
Llst10 p. 29: Abstinthium = y wermod;
BLAdd14913 f. 39r: Abssinthum yw'r wermod, gwressoc a sych; f. 40v:
wermod gwresoc a sych; f. 41r: absinthium = y wermot; f. 43v:
Obsynthiwm = y wermot lowyt;
Llst82 p. 5: y wendon = y wermwd; p. 7: apinthiwm = y wermod;
apsynthiwm = y wermwd lwyd; p. 166: Absinthium = y wermwd;
absynthium = y wermwd lwyd.

Yarrow (*Achillea millefolium* L.)¹⁹⁴ – *melefol id est y wilfyd*: 5/1; *milfei*:
6/43, 6/52, 6/60; *milfeit*: BL/13; *milfoil*: 8/21; *milfolium*: 6b/62;
milfyd: 1/3, 2/10, 5/1, 5/8, BL/16; *milftyt*: 5/37; *milffyth*: 4/12, 6/64;
millefoliwm: 6/62; *milleffoyl*: 10/48; *mylfyd*: 5/12, 5/13; *mylyfth*: 5/67
BLAdd: Millefolium = y vilfyd;
Pen204 AC p. 38: Millefolium yw millfoyl; p. 53: Milliffolium = y vilffydd;
NLW2034 p. 3: Mileffolium = y wilffre;
Pen326 f. 20v: y wilffrai yw y vilffoyl a Iaron;
Llst10 p. 40: Millefolium = y grwmil;

¹⁹³ *Absinthium* refers to Wormwood. The recommended Modern Welsh name for this herb is *Wermot Lwyd*.

¹⁹⁴ *Millefolium* refers to Yarrow. The recommended Modern Welsh name for this herb is *Milddail*, although *Milfydd* is also used. There may be some confusion in the Peniarth 326 and Llanstephan 82 glossaries. Peniarth 326's *grwmil* refers to Common Gromwell (*Lithospermum officinale* L.), and Llanstephan 82's *ffinegl y kwn* and *ffenig y kwn* represent the recommended Modern Welsh name for Scentless Mayweed (*Tripleurospermum inodorum* (L.) Sch. Bip., *Ffenigl y Cŵn*).

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BLAdd15045 f. 81r: Millefolium = milfoel a y vilfid;

BLAdd14913 f. 40v: yarow alias mylfoyll;

Llst82 p. 5: milevolium y filffydd yw; p. 8: milffoel = ffinegl y kwn; p. 169: milffoel = ffenig y kwn.

Yellow Iris (*Iris pseudacorus* L.)¹⁹⁵ – *elestyr*: 5/45, C/15

BLAdd: Gladiolus = y gloria = elestren;

Card: Gladiolus = elestren;

Pen204 AC p. 31: Gladiolue yw y gloria; p. 51: Gladiolus = y gloria;

Pen326 f. 20v: y gloria yw y gladen = Gladiol;

Llst10 p. 37: Gladiolus = y gloria;

BLAdd14913 f. 42v: gladiolys = y gloria [for laxet].

¹⁹⁵ According to Hunt, *gladiolus* can refer to Yellow Iris and to Sweet-flag (*Acorus calamus* L.), while André associates it with Field Gladiolus (*Gladiolus segetum* Ker-Gawl.), some species of Iris (*Iris florentina* L., *I. germanica* L., *I. pallida* Lmk.), or an undetermined species of wild Iris. The recommended Modern Welsh name for this herb is *Iris Felen*, although *Elestr* is also used.

INDEX 3: OTHER INGREDIENTS

This index includes all the non-herbal ingredients found in the recipe collections. All of the mineral and animal-derived ingredients can be found here. It also contains ingredients originally derived from plant material which are used in a prepared form. This includes the different substances which form the media for the active ingredients in the recipes, such as breads, porridges or gruels, oils, beers, vinegars and wines, which are made from barley, oats, olive, rye, and wheat; prepared substances such as gums and resins (colophony, dragon's blood, frankincense, mastic, myrrh, opium, pitch, resin, storax calamate); named medicinal preparations such as apostolicon, dialoes, and dialthea; and a few other prepared herbal ingredients such as sugar and tanner's bark. It also contains a few herbal ingredients which are too general to be identified, e.g. husk, nut, seed. While there is some overlap in content between this index and Index 4: 'Instruments, Measures, Treatments', the items in this index are all ingredients in the recipes. Index 4 contains some of the same items, but used in an instrumental way (e.g. eggshells used as a unit of measure, live chickens used to remove poison from a wound, animal horn used to contain preparations).

Alum¹ – *alem*: 5/27; *alym*: 5/27 (note), 10/22, 10/44; *alym gwyn* ('white alum'): 5b/77

Apostolicon² – *apostolicon*: 10/14

Armenian bole³ – *bool*: 9/21

¹ Alum refers to a number of different sulphates, chiefly aluminium sulphate, which was mined and refined in Spain, the Black Sea region and Egypt. John Arderne describes it as a 'veyne of þe erþe' (Power, p. 81). In the medieval period it was used in the woollen industry to fix dyes, and in the treatment of leather. See Lev, pp. 99–100, and Glick et al., pp. 31–2.

² Ogden describes *apostolicon* as 'a white unguent made of olive oil, vinegar, and a variety of other drugs. It derived its name from the fact that it was originally made of drugs besides oil and vinegar to the number of twelve, the number of the Apostles' (Ogden 1938, p. 116). See Norri ('apostolicon') for a number of recipes for this substance.

³ This is a type of clay from Armenia which is red due to the fact that it contains iron oxide (Lev, p. 149). Clays such as this were used as a base for fixing gold leaf in manuscripts (Glick et al., p. 382).

Arnament⁴ – arment: 5b/36, 6/27, 6/48, 6b/48, 8/30, 8/60; *arnymment:* 5/36, 5/38, 10/42, 10/46

Llst82 p. 5: Arment = Cerig dyon a geir yn siope y potekari; p. 164: Arment = kerrig dyon a geir yn siope y potekari, dyflig serfina.

Ash – hudugyl: 5/28; *lludu:* 5b/31, 5b/40, 6b/7, 6b/13, 8/71, R/5; *lludw:* 5b/32, 5b/35, 5b/78, 6/13, 6/14; *lludw bann hyd a ladber a'e gynn ar y benn* ('ashes of the horn of a stag that has been killed with its horns on its head'): 4/14; *lludw e gorn karw* ('ashes of a stag's horn'): 6/38; *lludw gwenyn* ('bee ashes'): 6/38; *lludw llopaneu* ('shoe ashes'): 5/28

Atrament⁵ – atrwm: 2/17 (note), 5/27 (note); *untrwm:* 5/27

Barley – bara o heid ('bread made from barley'): 6/32; *blawd heid* ('barley flour'): 6/31, 8/7; *blawt heid* ('barley flour'): 4/5, 5/58, 8/10, 8b/7, 9/61; *blawt heyt* ('barley flour'): 5/44; *heid:* 5/17; *heid glan* ('clean barley'): 8b/53; *heidd glan* ('clean barley'): 8/53

Bee – lludw gwenyn ('bee ashes'): 6/38

Beer – korwf: 5/22; *cwrw:* 8/16, 9/7, BL/16; *kwrw daer* ('clear beer'): BL/2; *cwrw newyd* ('new beer'): 8/52; *kwrwf:* 5/18, BL/8; *cwrwf newyd* ('new beer'): 6/22; *cwryf da* ('good beer'): 10/45; *cwryf newyd* ('new beer'): 8b/52; *cwryf twym* ('warm beer'): 9/5; *gwenith chwryf* ('wheat beer'): 3/9; *gwenith gwryf* ('wheat beer'): 1/16;

⁴ Arnament is a type of vitriol, and can refer to the metallic salts iron sulphate or copper sulphate. The name *arnament* is derived from Latin *atramentum* which refers to a black pigment (*MED* 'arnement'). Simon of Genoa describes two different types of *atramentum*: *atramentum scriptorum* ('scribes' atrament'), which is a black ink made from soot and gum, and *atramentum sutorium* (shoemakers' atrament), which is vitriol (*Simon Online*, <http://www.simonofgenoa.org/index.php?title=Atramentum> (accessed 22 November 2016)). The latter was also known as 'shoemakers' blacking' because it was used to blacken leather through a chemical reaction between the vitriol and the leather. Pliny describes how it is manufactured in Spain by boiling the water from specific wells and then introducing wicks into the liquid, on which crystals grow. He describes these crystals as being of a brilliant blue colour. See Pliny, *Natural History*, vol. IX: *Books 33–35*, trans. H. Rackham, Loeb Classical Library, 394 (Cambridge, MA: Harvard University Press, 1952), p. 219 for this. An essential ingredient in the manufacture of iron-gall inks, vitriol would have been used in medieval scriptoria and thus available to monastic medics as well. See C. de Hamel, *Scribes and Illuminators* (Toronto: University of Toronto Press, 1992), p. 32.

⁵ Atrament is a type of vitriol. See 'arnament' above. The name *atrament* is derived from Latin *atramentum* which refers to a black pigment (*MED* 'atrament').

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gwenith gwryf gloyw kadarn ('clear strong wheat beer'): 4/12; *hen gwrv* ('old beer'): 9/44; *hen gwryf da a wneler drwy wenith heb dim o heid yndaw nac vn yt arall* ('good old beer made from wheat with no barley in it and no other grain'): 10/42

Bile – *bystyl bwch* ('billy-goat bile'): 6/65; *bystyl keilyawc* ('cockerel bile'): 8/55; *bystyl ki* ('dog bile'): 4/25, 7/12; *bystyl kiguran* ('raven bile'): BL/17; *bystyl gafuar* ('goat bile'): 5/42; *bystyl gafyr* ('goat bile'): R/8; *bystyl hwch* ('sow bile'): 8/28; *bystyl iar neu keilawc* ('the bile of a chicken or a cockerel'): BL/18; *bystyl llaswot* ('eel bile'): 4/2; *bystyl llyssewyn* ('eel bile'): BL/18; *bystyl maharen* ('ram bile'): 8/29; *bystyl tarw* ('bull bile'): BL/17; *bystyl y keilawc* ('cockerel bile'): 8b/55; *bystyl yskyuarnawc* ('hare bile'): BL/18; *bystyl ysgyuarnoc* ('hare bile'): 5/61

Bladder – *chwyyssigen baed a'r trwng* ('a boar's bladder and the urine'): R/6; *chwyyssigen bwch* ('a sow's bladder'): R/6

Blood – *croen yscyuarnoc a'r gwaet arnaw* ('a hare's skin with the blood on it'): 6b/7; *gwaet*: 6/19; *gwaet bwch* ('billy-goat blood'): 6/4, 6b/4; *gwaet bwch teir blwyd* ('blood of a three-year-old billy-goat'): R/6; *gwaet gafyr* ('goat blood'): 10/55; *gwaet hwch* ('sow blood'): 5/40, 5b/40; *gwaet llyssewyn* ('eel blood'): 8b/55; *gwaet llysswen* ('eel blood'): 8/37; *gwaet llyssywen* ('eel blood'): 8/55; *gwaet oen heb gaffel dim o laeth y vam* ('the blood of a lamb which has not yet tasted its mother's milk'): R/4; *gwaet ysgyuarnawc* ('hare blood'): 6/7

Brain – *emennyd keilawc koch* ('brain of a red cockerel'): 6/30; *emennyydd keilyoc koch* ('the brain of a red cockerel'): 8/63; *emenyd ysgyfyuarnoc* ('hare's brain'): 6b/41; *ymynydd yskyuarnawc* ('hare's brain'): 6/41

Bread – *bara*: 5/12, 8/1; *bara keirch* ('oat bread'): 1/10; *bara o heid* ('bread made from barley'): 6/32; *bara pynnywl gwenith* ('bread made with wheat flour'): 4/6; *bara pynyol gwenith* ('bread made from wheat flour'): 1/10; *bara rynnion* ('bread made from hulled oats'): 5/22; *crouen bara ryc* ('crust of rye bread'): 10/30

Butter – *emennyn*: 5/1; *emenyn*: 2/7 (note), 4/20, 5/6, 5/26, 5/42, 5/45, 5/46, 5/47, 5/50, 6/10, 6/24, 6/38, 8/17, 10/24, BL/16; *emenyn hallt* ('salted butter'): 3/3, 4/11; *emenyn heb halen* ('unsalted butter'): 8/2; *emenyn Mei* ('May butter'): 3/8, 3/10 (note), 5/16, 8/27, BL/16; *emenyn o laeth gwarthec* ('butter made from cow's milk'): 10/9; *emenyn puredic* ('purified butter'): 5/5, 7/20; *mennyn Mei puredyd* ('purified May butter'): 5/1; *ymenyn*: 2/4, 3/4, 4/36, 4/37, 8/57, 8/66, 9/2, 9/23; *ymenyn gwryr* ('virgin butter'): 3/4, 9/31; *ymenyn heb halen* ('unsalted butter'): 8/25; *ymenyn Mei* ('May butter'): 9/28, 9/29, 9/58; *ymenyn puredic* ('purified butter'): 5/49

- Candle – *kanhwyll o wer dauat* ('candle made from sheep tallow'): 2/33
- Cat – *blonec cath* ('cat fat'): 10/52; *blonec kath gwryw* ('fat from a tomcat'): 5/50; *blonec gwarkath* ('fat from a tomcat'): 5b/50
- Cheese – *caws*: 1/16 (note), 9/2; *caws keuleit* ('curdled cheese'): C/14; *caws da* ('good cheese'): 6/15, 8/31; *caws guyry* ('fresh cheese'): 10/34
- Chicken – *blonec iar* ('chicken fat'): 3/8, 8/27, 9/31; *blonec caprwn* ('capon fat'): 9/4; *blonec ieir* ('chicken fat'): 9/36; *bystyl keilyawc* ('cockerel bile'): 8/55; *bystyl iar neu keilawc* ('the bile of a chicken or a cockerel'): BL/18; *bystyl y keilawc* ('cockerel bile'): 8b/55; *kapwl* ('capon'): 5/68; *cic kywyon* ('the meat of chicks'): 1/10; *kic iar* ('chicken meat'): 4/23; *cic yar* ('chicken meat'): 8/1; *cic y vron* ('breast meat'): 8/63; *emennyd keilawc koch* ('the brain of a red cockerel'): 6/30; *emennyydd keilyoc koch* ('the brain of a red cockerel'): 8/63
- Cobbler's wax⁶ – *cod*: 5/46, 5/47; *cot*: 5/48, 5/50
- Colophony⁷ – *colofony*: 9/21
- Copperas⁸ – *copros*: 5/27 (note); *kopros*: 5/27
- Cow – *bissweil tarw* ('bull dung'): 4/9; *bisweil tarw* ('bull dung'): 2/18; *bystyl tarw* ('bull bile'): BL/17; *kic eidion* ('beef'): 5/34; *kic eidon mawr* ('large [joint of] beef'): 1/16 (note); *cic eidyon* ('beef'): 9/2; *gwer eidon* ('beef suet'): 4/6; *laeth bywch y bo llo gwrv yn y suggnaw* ('milk of a cow that is suckling a male calf'): 6/31; *meid gwarthec* ('cow whey'): 1/14; *mer hen eidon* ('marrow of an old steer'): 5/67; *mordrudyn dinawet* ('young bullock marrow'): 8/36; *nus buch* ('first milk of a cow after calving'): 4/35
- Crane – *pen garan a'e thyraet a'e choesceu ac a gaffer yn hoeth o'r morddwyddydd* ('head of a crane and its feet and its legs and whatever can be stripped from its thighs'): 5/30
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⁶ Also known as 'code', this substance, which may have been made from resin or gum rather than wax, was used by shoemakers to wax their threads (*MED* 'cud(e)').

⁷ Also referred to as 'Greek pitch', colophony is a resin produced by boiling turpentine with water (*MED* 'colofōnie').

⁸ Copperas is a type of vitriol, most likely iron sulphate. See 'arnament' above and *MED* 'coperōse'. John Arderne claims that it is also called *vitriolum romanum* and describes it as being of a yellowish-green colour (Power, p. 79).

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⁹ This is a tentative suggestion based on the form of the Welsh word and the nature of the use made of it in the remedy. *Dialoes* is a combination of the prefix 'dia-' which indicates a medical compound, and the plant name 'aloës' or Aloe (see Dialthea below for another example).

¹⁰ This is a medical compound based around the herb *althea* or Marsh-mallow (*MED* 'dia'). Some versions of this compound have the herbs combined with a number or resins, while other versions make use of a number of animal fats and a combination of herbal ingredients (Norri 'dialthea').

¹¹ This is the red resin obtained from a number of trees known as 'dragon tree', especially *Dracaena cinnabari* Balf. f. which grows in Socotra, and *Dracaena draco* (L.) L. which grows in the Canary Islands, and *Daemonorops Draco* (Willd.) Blume. For the uses of this ingredient see D. Gupta et al., 'Dragon's Blood: Botany, Chemistry, and Therapeutic uses', *Journal of Ethnopharmacology*, 115 (2008), 361–80.

MEDIEVAL WELSH MEDICAL TEXTS

Excrement – *baw gwydeu* ('goose droppings'): C/14; *bissweil tarw* ('bull dung'): 4/9; *bisweil tarw* ('bull dung'): 2/18; *cagyl geifyr* ('goat dung'): 8/10; *kagyl getiuyr* ('goat dung'): 2/25, 4/5; *calchua paun* ('peacock droppings'): 7/14; *hen dom keilyackwyd* ('old droppings from a gander'): 10/30

Fat – *blonec*: 2/14, 5/47, 5b/79, 6/16, 10/22, 10/24, 10/48; *blonec baed* ('wild-boar lard'): 10/42, 10/55; *blonec baeth koet* ('wild-boar lard'): 5/50; *blonec caprun* ('capon fat'): 9/4; *blonec cath* ('cat fat'): 10/52; *blonec kath gwryw* ('fat from a tomcat'): 5/50; *blonec ceiliagwyd bras* ('fat of a fat gander'): 5/50; *blonec gwarkath* ('fat from a tomcat'): 5b/50; *blonec gwyddeu* ('goose fat'): 9/36; *blonec gwynn gwryr* ('white virgin fat'): 10/11, 10/59; *blonec gwyrty* ('virgin fat'): 10/19; *blonec hen* ('old fat'): 8/3, 9/24; *blonec hwch* ('sow lard'): 8/55, 8b/55; *blonec hwyat neu i cheilyawc* ('fat of a female duck or her drake'): 9/31; *blonec iar* ('chicken fat'): 3/8, 8/27, 9/31; *blonec ieir* ('chicken fat'): 9/36; *blonec llwyntyawc* ('fox fat'): 8/41; *blonec llwyssywen* ('eel fat'): 9/18; *blonec moch* ('pig lard'): 9/36, 9/51, 9/58; *blonec oll o geilyaccwyd bras* ('all the fat from a fat gander'): 5b/50; *blonec twrch* ('hog lard'): 9/4, 10/42; *blonec twrch koch* ('red hog lard'): 5b/50; *blonec twruch* ('hog lard'): 5/22; *bloneg gwydd* ('goose fat'): BL/16; *gwer*: 3/4; *gwer brwt* ('warm fat'): 7/17; *gwer bwch* ('billy-goat tallow'): 5/48; *gwer dafat* ('sheep tallow'): 9/57, 9/58; *gwer dauat* ('sheep tallow'): 2/33, 2/34, 5/5, 5/46, 5/47, 5/48, 8/35, 10/52, C/13; *gwer eidon* ('beef suet'): 4/6; *gwer gafyr* ('goat tallow'): 3/10, 5/46, 5/47, 9/59; *gwer geiuyr* ('goat tallow'): 5/22, 5/51; *gwer hyd* ('stag fat'): 3/10, 5/58; *hen ulonec* ('old fat'): 4/20; *hen vlonec* ('old fat'): 2/3, 5/48, 6/8, 6/17, 8/19, 9/28, 10/18, 10/20, 10/21, 10/27, 10/28, 10/47; *hen vlonec moch* ('old pigs lard'): 10/13; *hen vlonec toddedic* ('old melted fat'): 8/5; *hen wer* ('old fat'): 5/67 (note), 10/30; *hen wr* ('old fat'): 5/67; *mehin*: 6/19; *mehin ir* ('fresh fat'): 9/23; *mehin tew* ('fat lard'): 9/47; *saitm gwyn* ('white fat'): 5/22; *sain* ('fat'): 5b/50; *sein pedeir llyssywen* ('the fat of four eels'): 8/41; *tewder o gic moch* ('lard from pork'): 9/3

Feather – *esgyll gwyd* ('a goose's feathers'): 10/42; *pluf* ('feathers'): 5/68

Fish – *brithyllyeit* ('trout'): 4/23; *draenogyeit* ('bass'): 4/23; *ebogeu* ('salmon' pl.): 1/16 (note); *ias pyscod* ('fish glue'): 8/5; *lledyn* ('flatfish'): 4/23; *pyscawt mawr* ('large fish'): 1/16 (note); *pysgawt mor* ('sea fish'): 9/2

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- Foam – *llwydi gloywaf o hen vel* ('the brightest foam from old honey'): BL/18
- Fox – *blonec llwynyawc* ('fox fat'): 8/41; *mer catno* ('fox marrow'): 2/23; *mer katno* ('fox's marrow'): 4/24
- Frankincense¹² – *frangk a sens*: 10/11, 10/21, 10/47; *ffrangk encens*: 10/58; *libanwn*: 5/50
- Fur – *blew dwyvron ysgyuarnoc* ('fur from a hare's chest'): 4/35; *blew gwynn a vyd ar yr ysgyfarnawc* ('white fur that is on the hare'): 9/20
- Galbanum¹³ – *albanwm*: 5/50
- Goat – *aghelredd gauyr neu bwch* ('legs of a goat or a billy-goat'): BL/6; *bystyl bwch* ('billy-goat bile'): 6/65; *bystyl gafuar* ('goat bile'): 5/42; *bystyl gafyr* ('goat bile'): R/8; *cagyl geifyr* ('goat dung'): 8/10; *kagyl geiuyr* ('goat dung'): 2/25, 4/5; *cic mynn* ('goat meat'): 8/1; *corn gauyr* ('goat's horn'): 2/29, 4/25; *croen gafyr* ('goatskin'): 9/60; *gwaet bwch* ('billy-goat blood'): 6/4, 6b/4; *gwaet bwch teir blwyd* ('blood of a three-year-old billy-goat'): R/6; *gwaet gafyr* ('goat blood'): 10/55; *gwer bwch* ('billy-goat tallow'): 5/48; *gwer gafyr* ('goat tallow'): 3/10, 5/46, 5/47, 9/59; *gwer geiuyr* ('goat tallow'): 5/22, 5/51; *llaeth gafyr wenn* ('milk of a white goat'): 10/12, 10/60; *llaeth geifir* ('goat milk'): 8/59; *llaeth geifyr* ('goat milk'): 4/17, 6/39, 6/44, 6b/39, 8/51, 8b/51; *llaeth geiuyr* ('goat milk'): 6/9, 6/26, 6/30 (note); *meid geifyr* ('goat whey'): 1/10, 1/12, 1/14, 2/15, C/11, C/12; *meid geiuyr hen* ('old goat whey'): 2/32; *trwnc bwch* ('billy-goat urine'): BL/9

¹² Frankincense is a resin from the gum of the *Boswellia carteri* which was imported to Europe from Arabia (Lev, pp. 168–70).

¹³ Galbanum is a resin produced from plants of the genus *Ferula*, especially *Ferula galbaniflua* (Lev, p. 171).

MEDIEVAL WELSH MEDICAL TEXTS

Goose – *baw gwydeu* ('goose droppings'): C/14; *blonec ceiliagwyd bras* ('fat of a fat gander'): 5/50; *blonec gwydeu* ('goose fat'): 9/36; *blonec oll o geilyaccwyd bras* ('all the fat from a fat gander'): 5b/50; *bloneg gwydd* ('goose fat'): BL/16; *keiliagwyd* ('gander'): 5/50; *keilyaccwyd* ('gander'): 5b/50; *esgyll gwyd* ('goose feathers'): 10/42; *hen dom keilyackwyd* ('old droppings from a gander'): 10/30

Grain of Paradise¹⁴ – *greint y paris*: 5/56

BLAdd15045 f. 8ov: Grane par de paradisi = graynys [...] paradwys.

Gum – *gwm*: 9/25

Hare – *blew dwyvron ysgyuarnoc* ('fur from a hare's chest'): 4/35; *blew gwynn a vyd ar yr ysgyfarnawc* ('white fur that is on the hare'): 9/20; *bystyl yskyuarnawc* ('hare bile'): BL/18; *bystyl ysgyuarnoc* ('hare bile'): 5/61; *croen yscyuarnoc a'r gwaet arnaw* ('hare's skin with the blood on it'): 6b/7; *emenyd ysgyfuarnoc* ('hare's brain'): 6b/41; *gwaet ysgyfuarnawc a'e chroen* ('hare's blood and its skin'): 6/7; *ymynyd yskyuarnawc* ('hare's brain'): 6/41

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Horn – *corn gauyr* ('goat's horn'): 2/29, 4/25; *lludw bann hyd a ladher a'ey gyrrn ar y benn* ('ashes of the horn of a stag that has been killed with its horns on its head'): 4/14; *lludw e gorn karw* ('ashes of a stag's horn'): 6/38

¹⁴ This is the seed of the West African plant *Amomum meleguetta*, which was used as a spice and a medical ingredient (*MED* 'grain'). On literary uses of this substance see P. E. Beichner, 'The Grain of Paradise', *Speculum*, 36 (1961), 302–7. For a treatment of the medieval trade in this substance see S. Guérin, 'Exchange of Sacrifices: West Africa in the Medieval World of Goods', *The Medieval Globe*, 3 (2017), 97–124.

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- Horse – *gen march a'r danned yndi* ('a horse's jaw with its teeth in it'): 5b/79; *mer o egwyd o'e mordwyd* ('marrow of the pastern from its haunch'): 5/19
- Human – *cic dyn* ('human flesh'): 5b/33; *kic dyn* ('human flesh'): 5/33; *llaeth bronn* ('breast milk'): 8/28, 8/35; *llaeth bronn gwreic y bo merch yn y dynu arnei* ('the breast milk of a woman who is suckling a girl'): 8/45; *llaeth bronnu* ('breast milk'): 6/65; *llaeth gwreic a uo mab iddi* ('the milk of a woman who has a boy child'): 5/7; *llaeth gwreic a vo yn magu mab* ('milk of a woman who is nursing a boy child'): 5/2; *trwng dyn bychan* ('baby's urine'): 8/38; *trwng mab bychan* ('a small boy's urine'): 8/29; *trwngk gwr* ('a man's urine'): 10/42
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- Incense – *cens*: 10/13
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- Mastic¹⁵ – *mastic*: 9/21, 9/56, 10/47, 10/58; *maxtic*: 5/2; *ryw bren yssydd debic y'r banhatlen*, *maxtice* ('a type of wood that is similar to the broom'): 5/2
- BLAdd15045 f. 81r: Mastic = y mases.

¹⁵ Mastic is a resin obtained from the evergreen shrub *Pistacia lentiscus*. It was imported to western Europe from the Greek islands and Palestine (Lev, pp. 203–5; MED 'mastik').

Meat – *cic kywyon* ('the meat of chicks'): 1/10; *cic dauat* ('mutton'): 4/22; *cic dyn* ('human flesh'): 5b/33; *kic dyn* ('human flesh'): 5/33; *kic eidon mawr* ('large [joint of] beef'): 1/16 (note); *cic eidyon* ('beef'): 9/2; *kic hwch kynn y blwyd* ('meat of a sow that is less than a year old'): 4/22; *cic hwch tew hallt o hen llwdyn* ('fat salted sow meat from an old animal'): 9/56; *cic hwyet* ('duck meat'): 1/16 (note); *kic iar* ('chicken meat'): 4/23; *kic iwrch* ('roe-deer meat'): 4/23; *kic myn* ('goat meat'): 8/1; *kic partris* ('partridge meat'): 4/23; *kic twrch* ('hog meat'): 4/23; *cic yar* ('chicken meat'): 8/1; *kic y uron* ('breast meat'): 6/30; *cic y vron* ('breast meat'): 8/63; *tewder o gic moch* ('fat from pork'): 9/3

Mercury¹⁶ – *aryan byw*: 10/47

Milk¹⁷ – *emenyn o laeth gwarthec* ('butter made from cow milk'): 10/9; *glastwfwr* ('watered-down milk'): 5/4; *glastwfyr* ('watered-down milk'): 5/18; *glastwr* ('watered-down milk'): 2/4; *glastwr llefrith* ('watered-down fresh milk'): 6/11; *glastwr lleffrith* ('watered-down fresh milk'): 2/4, 2/5; *llaeth*: 1/10, 4/21, 6/43, 8/21, 9/38, BL/14; *llaeth berwedic* ('boiled milk'): 6/23, 6/40, 8/56; *llaeth bronnn* ('breast milk'): 8/28, 8/35; *llaeth bronnn gwreic y bo merch yn y dynu arnei* ('the breast milk of a woman who is suckling a girl'): 8/45; *llaeth bronnu* ('breast milk'): 6/65; *llaeth bywch a vo unlliw* ('milk from a cow of a single colour'): 10/43; *llaeth bywch y bo llo gwrv yn y sugnaw* ('milk of a cow that is suckling a male calf'): 6/31; *llaeth gafyr wenn* ('the milk of a white goat'): 10/12, 10/60; *llaeth geifir* ('goat milk'): 8/59; *llaeth geifyr* ('goat milk'): 4/17, 6/39, 6/44, 6b/39, 8/51, 8b/51; *llaeth geiuyr* ('goat milk'): 6/9, 6/26, 6/30 (note); *llaeth gneu* ('fine milk'): 8/63; *llaeth quew* ('fine milk'): 6/30; *llaeth gwreic a uo mab iddi* ('milk of a woman who has a boy child'): 5/7; *llaeth gwreic a vo yn magu mab* ('milk of a woman who is nursing a boy child'): 5/2; *llaeth twym* ('warm milk'): 9/33; *llaethuwyt* ('milk food'): 1/10, 1/16 (note); *llayth deneid* ('sheep's milk'): 4/37; *llefrith* ('fresh milk'): 5/76, 6/30, 9/15, BL/16; *lleffrith* ('fresh milk'): 2/7, 8/63; *llefrith prud* ('thickened fresh milk'): C/2; *nus buch* ('first milk of a cow after calving'): 4/35

¹⁶ The major source of mercury production in the Middle Ages was Sicily (Lev p. 449).

¹⁷ On the use of breast milk in medieval medical recipes see R. A. Buck, 'Woman's Milk in Anglo-Saxon and Later Medieval Medical Texts', *Neophilologus* 96 (2012), 467–85.

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Llst 10 p. 38: Auripigmentum = yr auribiveb.

BLAdd 14913 f. 42v: Auripigmentum = yr aurbibau.

Partridge – *kic partris* ('partridge meat'): 4/23

Peacock – *calchua paun* ('peacock droppings'): 7/14

¹⁸ Myrrh is a resin obtained from the evergreen shrub *Commiphora myrrha* which grows in Africa and Arabia (Lev, pp. 221–3).

¹⁹ *Opium Thebaicum* is opium from Thebes (Norri, 'opium').

²⁰ Orpiment refers to the mineral compound arsenic trisulphide. The name is derived from the Latin *auripigmentum*, so called because of its glistening yellow appearance. This mineral occurs naturally in the mountainous regions of northern Europe, and was also synthesised by the end of the medieval period. Pliny describes how it was produced by combining lead ore and vinegar (Pliny, *Natural History IX*, p. 255). It was used in manuscript illumination to provide green and yellow pigments (Glick et al., p. 382). John Arderne treats orpiment and arsenic together in his surgical treatise, and states that they are basically the same substance: 'Arsenic & auripigment bene boþ one, bot arsenic is noȝt so fair as auripigment' (Power, p. 82).

MEDIEVAL WELSH MEDICAL TEXTS

Pig²¹ – *anghelled moch* ('pigs' legs'): 9/6; *blonec baed* ('boar lard'): 10/42, 10/55; *blonec baeth koet* ('wild-boar lard'): 5/50; *blonec hwch* ('sow lard'): 8/55, 8b/55; *blonec moch* ('pig lard'): 9/36, 9/51, 9/58; *blonec twrch* ('hog lard'): 9/4, 10/42; *blonec twrch koch* ('red hog lard'): 5b/50; *blonec twurcb yn y vlwyd* ('lard of a year-old hog'): 5/22; *bystyl hwch* ('sow bile'): 8/28; *kic hwch* ('sow meat'): 4/22; *cic hwch tew hallt o hen llwdyn* ('fat salted sow meat from an old animal'): 9/56; *kic twrch* ('hog meat'): 4/23; *chwyyssigen baed a'r trwng* ('a boar's bladder and the urine'): R/6; *chwyyssigen hwch* ('a sow's bladder'): R/6; *gwaet hwch* ('sow blood'): 5/40, 5b/40; *tewder o gic moch* ('fat from pork'): 9/3; *trwnk baed* ('boar urine'): 9/15, 9/16
 Pitch²² – *pyc*: 10/42, 10/52, 10/55

Raven – *adar brein*: R/5; *bystyl kiguran* ('raven bile'): BL/17; *cicuran*: 5b/32; *cicuyran*: 5/32

Resin²³ – *kofui*: 5/2; *reising*: 8/3; *scopacis calamite id est ystor bonheddic* ('storax calamite, that is blessed resin'): 5/2; *ystor*: 2/23, 5/50, 9/21, 9/31, 9/41, 9/42, 9/56, 9/58, 10/7, 10/44; *ystor gwyn* ('white resin'): 2/24; *ystor gwynn* ('white resin'): 4/24

BLAdd: Olibanum = ystor;

Card: Olibanum = ystor;

Llst10 p. 32: Olibanum = yr ystor; thus idem est;

BLAdd14913 f. 41r: Olibanum = ystor; thus id est.

Rosin²⁴ – *rosin*: 10/21; *rosing*: 5/47, 5/50

Rye – *blawt ryc* ('rye flour'): 5/40, 6/24, 8/6, 8/57, 8b/6, 9/51, 10/15, 10/33, 10/40, 10/53, BL/7; *cann ryc* ('rye flour'): 10/41; *crouen bara ryc* ('crust of rye bread'): 10/30; *ryc*: 10/38

²¹ *Twrch* can refer to either a hog (that is a domesticated, usually male, pig) or to a wild boar. The most famous *twrch*, the *Twrch Trwyth* of the Arthurian tale 'Culhwch ac Olwen', is certainly a wild boar; however the reference to *twurcb yn y vlwyd* ('a year-old hog') in Book 5/22 indicates that a domestic animal is meant in this context.

²² Pitch can refer to wood tar or to naturally occurring asphalt. The latter was principally produced in Palestine (Lev, p. 343; MED 'pich(e)').

²³ On the use of resins in medieval recipes see J. Stannard, 'Vegetable gums and resins in medieval recipe literature', in *Acta Congressus Internationalis Historiae Pharmaciae Bremae MCMLXXV* (Stuttgart: Wissenschaftliche Verlagsgesellschaft, 1978), pp. 41–8.

²⁴ Ogden describes *rosen* as 'the solid residue from the distillation of crude turpentine with water' (Ogden 1938, p. 140).

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- Salt – *halaen*: 6/27; *halayn*: 5/46; *halen*: 4/6, 5/14, 5/62, 6/21, 6/28, 6/35, 6/63, 6b/63, 8/16, 8/60, 9/54, 9/56, 10/28, 10/30, 10/33, 10/42, BL/16; *halen man* ('fine salt'): 2/2, 2/10
- Sandiver²⁵ – *saondyuyr*: 5/27; *sawndyr*: 5/27 (note); *sawndyuyr*: 5/27 (note)
- Seed – *cenewillon* ('seeds'): 6/32
- Sheep – *bystyl maharen* ('ram bile'): 8/29; *kanhwyll o wer dauat* ('candle made from sheep tallow'): 2/33; *cic dauat* ('mutton'): 4/22; *croen dafat* ('sheepskin'): 9/60; *gwaet oen heb gaffel dim o laeth y vam* (the blood of a lamb which has not yet tasted its mother's milk): R/4; *gwer dafat* ('sheep tallow'): 9/57, 9/58; *gwer dauat* ('sheep tallow'): 2/33, 5/5, 5/46, 5/47, 5/48, 8/35 C/13; *llayth deueid* ('sheep milk'): 4/37; *trwnc hwrd* ('ram urine'): 4/2; *trwnc maharen* ('ram urine'): 8/35
- Shoe – *lludw llopaneu* ('shoe ashes'): 5/28
- Skin – *croen dafat* ('sheepskin'): 9/60; *croen gafyr* ('goatskin'): 9/60; *croen yscuarnoc a'r gwaet arnaw* ('hare's skin with the blood on it'): 6b/7; *gwaet ysgyfuarnawc a'e chroen* ('hare's blood and its skin'): 6/7
- Snail – *molchweden du* ('black snail'): 10/35, 10/36; *molwet kochyon* ('red snails'): 8/71
- Soap – *sebon*: 10/17
- Sponge – *yspwng*: 5/72
- Star jelly²⁶ – *chwyd awyr*: 8/48
- Stoat – *carlwng gwyn* ('white stoat'): 5b/35; *carlwng marw gwyn* ('dead white stoat'): 5/35
- Stone²⁷ – *glasfaen* ('blue stone'): 8b/26; *glasuaen* ('blue stone'): 8/26; *maen muchud* ('jet stone'): J/9; *maen yr eurbibeu* ('orpiment stone'): R/7

²⁵ From the French *sain de verre* (lit. 'glass grease'); sandiver is a 'saline scum cast up over glass by vitrification' (*MED* 'saun-de-ver(e)').

²⁶ Literally meaning 'vomit of the air', *chwyd awyr* seems to be referring to this mysterious substance, which has variously been identified as frog spawn, slime mould, and the blue-green algae known as nostoc. See H. Belcher and E. Swale, 'Catch a Falling Star', *Folklore*, 95 (1964), 210–20 for discussion. William Salesbury defines *chwyd awyr* as 'Sterre slyme' in his 1547 Dictionary, and Thomas Wiliems of Trefriw defines it as *syderum saliva*.

²⁷ The identification of *glasfaen* ('blue stone') is uncertain. It may be meant to refer to copperas, i.e. blue vitriol, turquoise or perhaps lapis lazuli, all of which were used in medieval medical texts. See the note at Book 8/26 for further details.

MEDIEVAL WELSH MEDICAL TEXTS

Storax calamite²⁸ – *scopacis calamite id est ystor bonbeddic* ('storax calamite, that is, blessed resin'): 5/2

Sugar – *sugwr*: 8/33; *sugyr*: 8/33

Sulphur²⁹ – *brwnstan*: 4/20; *brwnston*: 5/25

Tanner's bark³⁰ – *blawt kyffeith man* ('fine powdered tanner's bark'):

5b/36, 8/30; *blawt y kyffeith* ('powdered tanner's bark'): 5/36

Tartarus³¹ – *tartarwm*: 5/38

Toad – *llyfan du* ('black toad'): 5/31; *llyfant du ny allo namyn kropean* ('a black toad that can only crawl'): 5b/31

Tooth – *gen march a'r danned yndi* ('a horse's jaw with its teeth in it'):

5b/79

Urine – *chwysigen baed a'r trwng* ('a boar's bladder and the urine'): R/6;

trwnc: 2/17, 5/7, R/2; *trwnk baed* ('boar urine'): 9/15, 9/16; *trwnc bwch* ('billy-goat urine'): BL/9; *trwnc ki* ('dog urine'): J/3; *trwnc hwrdd* ('ram urine'): 4/2; *trwnc maharen* ('ram urine'): 8/35; *trwnc sur* ('sour urine'): 5/28; *trwng dyn bychan* ('baby's urine'): 8/38; *trwng mab bychan* ('a small boy's urine'): 8/29, R/9; *trwngk*: C/6; *trwngk gwr* ('a man's urine'): 10/42; *vrin mab gwyr* ('urine of a male child'): BL/15

Verdigris³² – *uertegrys*: 5/27; *verdigris*: 10/44; *vertygrys*: 5/37

Vinegar – *cissyl*: R/3; *eysel*: 9/47, 9/55, 9/62; *gwaddawt [cy]sel* ('vinegar dregs'): 9/62; *gwineger*: 8/55; *gwinegyr*: 6/10, 6/16, 6/61, 8/46, 8/49, 8/65; *uinegyr*: 6/60; *vinegyr*: 5/53, 5/55, 5/72, 8/8, 8b/49, 8b/55, 9/35, 10/8, 10/44, 10/57; *uinyger*: 5/74; *vinygyr*: 5/63

BLAdd: Acetum = vinegyr.

²⁸ Storax refers to the resin of the Storax tree (*Styrax officinalis*) (MED 'storax').

²⁹ Sulphur was collected from deposits formed around shallow lakes, and was produced in Palestine, Jordan and Sicily amongst other places (Lev, pp. 297–8).

³⁰ This refers to the crushed or powdered bark of trees which was used to tan leather. The most common material in England was oak bark, but this could vary depending on what was locally available (Glick et al., p. 310).

³¹ This is described as *gwaddawt gwin gwedy'r sycho yn galet* ('the sediment of wine that has been dried hard') in the recipe at Book 6/42.

³² Verdigris is copper carbonate. Pliny describes several methods of making verdigris by placing copper in vinegar and scraping off the resulting residue (Pliny, *Natural History IX*, pp. 209–11).

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Water – *dwfwr*: 5/13, 5/17; *dwfwr brwt* ('warm water'): 6/6; *dwfwr oer* ('cold water'): 5/13; *dwfyr*: 1/10, 1/13, 2/21, 2/31, 4/8, 5/10, 5/51, 5/57, 6/2, 6/8, 6/12, 6/19, 6/24, 6/45, 6/53, 6b/4, 6b/45, 6b/53, 8/57, 8/67, 8/75, 10/2, 10/5, 10/6, 10/31, 10/45, BL/16, C/1, C/5, C/15, R/5, J/9; *dwfyr crawn* ('standing water'): 8/51; *dwfyr karawn* ('standing water'): 8b/51; *dwfyr fynnawn* ('spring water'): 1/12; *dwfyr ffynnawn* ('spring water'): 4/30; *dwfyr fynnbon* ('spring water'): 1/16; *dwfyr fynnon* ('spring water'): 7/10; *dwfyr gloew* ('clear water'): 8/69; *dwfyr hawdd dwymyn* ('lukewarm water'): 6/37; *dwfyr mwygyl* ('lukewarm water'): 6/56; *dwfyr mwygyl* ('lukewarm water'): 5/23; *dwfyr oer* ('cold water'): 2/6, 2/33, 4/15, 4/16, 5/5, 6/36, 6b/36; *dwfyr rycheu* ('ditch water'): 8/50, 8b/50; *dwfyr twym* ('warm water'): 5/44, 6/7, 6b/6, 6b/7, 6b/37; *dwr*: 9/13, 9/60, 9/61; *dwr glowaf* ('clearest water'): BL/18; *dwr oer* ('cold water'): 9/30; *dwr twym* ('warm water'): 9/45; *dwrif*: 5/24; *dyfwr twymyn* ('lukewarm water'): 8/9

Watery discharge – *dwyfyrgrawn o'r gwyd* ('watery discharge from the trees'): C/8

Wax – *cera virgine... id est kwyr gwyrly* ('virgin wax'): 5/2; *kwyr*: 5/47, 5/48; *kwyr glan* ('clean wax'): 8/3; *kwyr gwynn* ('white wax'): 9/31; *kwyr newyd* ('new wax'): 5/50, 9/42, 9/56, 9/58, 9/62, 10/7, 10/13, 10/21, 10/42, 10/52; *kwyr gwyrly glan* ('clear virgin wax'): 5b/50; *kwyr gwry* ('virgin wax'): 5/2

Wheat – *bara pynnywl gwenith* ('bread made with wheat flour'): 4/6; *bara pynnywl gwenith* ('bread made from wheat flour'): 1/10; *blawt gwenith* ('wheat flour'): 7/5, 8/8, 9/3, 9/8, 10/52; *blawt gwenith peilleit* ('fine wheat flour'): 8/50, 8b/50; *cann gwenith* ('wheat flour'): 5/12; *cann gwenith* ('wheat flour'): 10/11, 10/14, 10/25, 10/59; *fflwr gwenith* ('wheat flour'): 4/35; *gwenith chwryf* ('wheat beer'): 3/9; *gwenith gwryf* ('beer made from wheat'): 1/16; *gwenith gwryf gloyw kadarn* ('clear strong wheat beer'): 4/12; *hen gwryf da a wneler drwy wenith heb dim o heid yndaw nac vn yt arall* ('good old beer made from wheat with no barley in it and no other grain'): 10/42; *lleissw a wneler drwy wenith* ('a decoction made from wheat'): 10/42

Whey – *meid geifyr* ('goat whey'): 1/10, 1/12, 1/14, 2/15, C/11, C/12; *meid geiuyr hen* ('old goat whey'): 2/32; *meid gwarthec* ('cow whey'): 1/14; *meid twymlaeth* ('warm milk whey'): 1/16 (note)

MEDIEVAL WELSH MEDICAL TEXTS

Wine – *gwin*: 2/17, 2/28, 4/19, 5/10, 5/11, 5/23, 5/38, 5/43, 5/47
(note), 5/52, 5/56, 5/75, 6/5, 6/10, 6/18, 6/30, 6/43, 6/44, 6/48,
6/52, 6/53, 6/58, 6b/5, 6b/41, 6b/48, 6b/50, 6b/53, 8/3, 8/10,
8/11, 8/21, 8/22, 8/53, 8/54, 8/63, 8/66, 8/69, 8b/53, 8b/54,
9/7, 9/11, 9/18, 9/25, 9/39, 9/46, 9/51, 9/58, 9/61, 10/14, 10/29,
10/33, 10/36, 10/45, 10/46, 10/50, BL/10, BL/16, C/6, R/9; *gwin arogyluawr* ('fragrant wine'): 6/41; *gwin kadarn* ('strong wine'): 6/50, BL/11; *gwin coch* ('red wine'): 3/9, 4/5, 4/6, 4/14, 8/65; *gwin gwynn*: 5/1, 5/2, 9/3, 9/14, 9/43, 10/22; *gwin melys* ('sweet wine'): 9/32; *gwin mwygyl* ('lukewarm wine'): 6/62, 6/64, 6b/62; *gwin twym* ('warm wine'): 9/5; *ben gwin gwyn* ('old white wine'): BL/17
Worm – *llyngher* ('worms'): 9/4; *llyngher y ddaear* ('earthworms'): 9/1
Wren – *dryw*: 10/55

INDEX 4: INSTRUMENTS, MEASURES, TREATMENTS

This index includes those items recommended for use in the preparation of the recipes, but not actually used as ingredients themselves, as well as units of measure for the ingredients, and recommendations for specific treatments (bloodletting, bathing, sweating).

Apple – *afal*: 4/26

Bandage – *cadach*: 6/8

cadach brythyn ('cloth bandage'): 5/44
 taleith: 4/11, 5/14

Barrel – *kerwyn*: 1/13

Bath – *enreint*: 1/11, 6b/55

ennein: 1/13
 enneint: 4/11, 6/22, 6/55, 8/1
 enneint dwfyr ('water bath'): 4/11
 sychenneint ('dry bath'): 4/10
 sychenneint yr penn ('dry bath for the head'): 8/4

Binding – *klymat breich* ('arm binding'): 5/14

Blade – *llauan*: 2/30

Bloodletting – *ellwng waet* ('let blood'): 8/25

gellwg gwaet ('let blood'): 5/14
 gellwg waet (let blood): 6b/55
 gellyget waet ('let him let blood'): 8/70
 gollwng gwaet ('let blood'): 6/1, 6/2, 6/3, 6/4
 gollwng waet ('let blood'): C/3, 6/55, 7/20
 gordineu gwact ('let blood'): 1/15
 gordyfneit gwact ('let blood'): 4/14
 gwact: 3/2

Box – *blwch*: 5b/50, 10/9, 10/52

blwch o goppyr ('copper box'): BL/15

Cake – *gwna yn deissen* ('make it into a cake'): 8/60

Candle – *kanhwyll o wer dauat* ('candle made from sheep tallow'): 2/33

cannwyll: 9/42

Canvas – *canuas*: 10/9

Cauldron – *callor*: 1/13

Cautery – *llosc*: 3/6, 3/7, 4/2, C/16

MEDIEVAL WELSH MEDICAL TEXTS

- llosceu* ('cauteries'): 1/2, 1/8, 1/16, 3/2, 4/10
llosgeu ('cauteries'): 1/15
- Chicken – *ceilawc byw* ('live cockerel'): 2/19
ceilawc byw ('live cockerel'): 4/3
ceilawc neu iar ('a cockerel or a chicken'): J/2
ceilyawc neu iar yn vyw ('a living rooster or hen'): 7/11
iar ('hen'): 2/20, 9/26
iar vyw ('live hen'): 4/4
- Cloth – *bretwyn*: 6/8
bretwyn tew ('coarse cloth'): 4/6
clwt ('rag'): 10/44
dwtt lliein ('linen rag'): 10/57
dwtt (rag): 9/57, 9/60
dwtt bretwyn ('rag of cloth'): 9/51, 9/56
lliein ('linen cloth'): 2/9, 4/1, 4/20, 4/36, 4/37, 5/1, 5/16, 5/26, 5/44,
5/46, 5/47, 5/48, 5/49, 5/50, 5/56, 5/68, 6/12, 8/14, /11, 9/19,
9/28, 9/36, 9/44, 9/58, 10/13, 10/21, 10/22, 10/24, 10/45, 10/49,
10/52, BL/1, BL/16
lliein crei ('rough cloth'): 1/7, 2/8
llin ('piece of linen cloth'): 9/54
llyein: 5/6, 5/12
llywan ('piece of linen'): 10/13, 10/32, 10/51
mennwen ('fine linen cloth'): 2/12
- Confection – *confecciwn*: 10/36
BLAdd: Confeccio = kyffleith; Electuarium = kyffleith;
Card: Confectio = kyffleith; Electuarium = kyffleith.
- Copper – *blwch o goppyr* ('copper box'): BL/15
- Cresset – *kraeset*: 6/27
- Cup – *cwpancet* ('cupful'): C/11
cwpancet ('cupful'): 2/32, 5/56
fioleit ('cupful'): 1/14, 6/20, 6/51, BL/17
ffioleit ('cupful'): 4/8
- Dram – *dragma*: 5/2, 5/3
- Dressing – *gwisc*: 3/3
- Drink – *diawt*: 5/56
diawt yw hwnn orchyfun (a pleasing drink): 5/71
dyawt: 5/64, 5/71
llynn: 1/2, 1/8, 1/12, 1/14, 4/10
medyclyn ('medicinal drink'): 1/6, 1/14, 3/12

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medyglyn ('medicinal drink'): 3/9, 4/12, 4/13

meddeginyaeth ar ddiot ('medicine in the form of a drink'): BL/1

twmyn ('warm drink'): 6/57

EGGSHELL – *lloneit kibin wy* ('an eggshell full'): 6b/66

lloneit plisgyn wy ('an eggshell full'): 4/28, 4/29, 4/32, 6/66, 6/67

pliscyn wy: 8/71, R/9

ELECTUARY – *glasgyfleith* ('watered-down electuary'): 1/6

gwyn gyffleith ('white electuary'): 3/10

BLAdd: Confeccio = kyffleith; Electuarium = kyffleith;

Card: Confectio = kyfleith; Electuarium = kyfleith;

Pen204 p. 51: Electuarium = kyflaith.

FEATHER – *asgell*: BL/18

bon asgell ('feather shaft'): 5/54

FORNICATION – *na wna odineb* ('do not engage in fornication'): 9/2

GALLON – *galwyn*: 5/2, 5/22

Glass – *gwydyr*: 8/12, 10/45

God's Grace (*Gratia Dei*) – *llyma vedygyniaeth dyballedic a elwir Rat*

Duw ('here is an unfailing medicine called God's Grace'): 5/2

GRAIN¹ – *gronyn*: 5/3, BL/17

kymaint a gronyn ('as much as a grain'): BL/16

HALF-PENNY – *gwreth keinawc a dimei* ('a penny-and-a-half's-worth'): 5/22

pwys keinawc a dimei ('a penny-and-a-half's-weight'): 5/73

HANDFUL – *dyrneit*: 5/1, 5/2, 5/45, 6/56, 8/45, 9/24

HORN – *corn*: 3/8, 8/12

korn: 8/27

IRON – *haearn oer* ('cold iron'): 1/9

KNIFE – *carn gyllell* ('knife hilt'): 2/30

LEATHER – *lledyr*: 9/56

lledyr teneu ('thin piece of leather'): 8/5

LID – *dawr*: 9/13

LOTION – *lleissw*: 8/74

LYE – *isgell*: 5/26

¹ This refers to the unit of measure, not to individual seeds, peppercorns or grains of salt, all of which are also referred to as *gronyn*.

MEDIEVAL WELSH MEDICAL TEXTS

Medicinal concoction – *kyffeith*: 4/11

Medicine – *medeginyaeth*: 1/13, 1/16, 4/5, 6/65, 7/18, 10/33, 10/46

meddegineaeth: 9/44

meddeginyaeth: 9/1, 9/3, 9/11, 9/43, 9/45, 9/51, 9/59, BL/16

meddeginyaeth ar ddiot ('medicine in the form of a drink'): BL/1

meddeginyaeth oreu ('best medicine'): BL/15

meddiginyaeth: 6/15, BL/17

medygyniaeth: 5/2, 5/5, 5/11, 5/17

Mortar – *maen morter* ('mortar stone'): 1/14

morter: 1/7, 1/16, 4/1, 4/6, 5/6, 5/8, 5/16, 5/22, 5/40, 5/44, 5/45,
5/47, 5/48, 5/49, 5/50, 5/51, 5/55, 5/56, 5/59, 5/60, 5/62, 5/68,
5/72, 5/75, 5/76, 6/10, 6/15, 6/16, 6/17, 6/20, 6/23, 6/33, 6/57,
6/60, 6b/6, 8/12, 8/19, 8/52, 8/56, 8b/52, 9/11, 9/16, 9/24, 9/34,
9/36, 9/44, 9/47, 9/58, 10/9, 10/25, BL/1, BL/5, BL/9, BL/12,
BL/13, BL/14, BL/15, BL/16

Nut – *cneuen*: 4/2

Ointment – *eli*: 3/4, 5/26, 5/37, 5/45, 9/23, 9/24, 9/31, 10/55, 10/57,

BL/15, BL/16, BL/17

eli bendigedig ('blessed ointment'): 5/1

eli brath ('bite ointment'): 5/65

eli bwytawdic ('edible ointment'): 5/1 (note)

eli da rac brathau a chlwyfeyu ('a good ointment for wounds and
injuries'): 9/58

eli frwydlawn ('beneficial ointment'): 5/47

eli gwaew ('ointment for an ailment'): 5b/50; ('ointment for a sore'): 8/3

eli gwertuawr rac pob kyfry gleuyt ('valuable ointment'): 5/48

eli gwressawc ('warm ointment'): 5/8

eli gwyrthvawr ('valuable ointment'): 5b/50

eli llygeit ('eye ointment'): 8b/55

eli mawrweirthwuc ('very valuable ointment'): 5/1

eli rac dolur pen ('ointment for headache'): 10/7

eli rac gwayw oerueloc a pharlis ('ointment for cold ailment and palsey'):
5/49

eli rac y man ('ointment for a boil'): 8/2

eli rac y manwynyon ('ointment for scrofula'): 5/67

eli twf ('growing ointment'): 5/6, 5/66

eli yw hwn a wnaet Ypokras ('ointment that Hippocrates made'): 5/50

elioedd ('ointments'): 5/2

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- Ounce – *vnce*: 9/35
vns: 9/35
wnce: 9/21
Oven – *fwrn*: 5/30
- Penny-weight – *gwreth keinawc a dimei* ('a penny-and-a-half's worth'): 5/22
pwys keinawc: 8/69
pwys keinawc a dimei ('a penny-and-a-half's weight'): 5/73
- Pill – *belle bychein* ('small pills'): BL/2
pelenev ('pills'): BL/2
- Pinch – *rwng penn dy ddeu vys* ('between the tips of two fingers'): 9/39
- Pipe – *pibell*: 9/13, 9/41
- Pitcher – *ysten brid newyd* (new clay pitcher): 9/64
ysten newydd ('new pitcher'): 10/42
ysten o brid newyd ('pitcher made of new clay'): 10/43
- Plaster – *plastar*: 5/51, 6/12
plastar brwd ('warm plaster'): BL/7
plaster: 5/40, 5/44, 8/20, 8/21, 8/26, 8/49, 8/66
plastreu ('plasters'): 5/2
plastyf: 4/6, 5/5, 5/9, 5/10, 5/51, 5/58, 5/59, 5/62, 5b/40, 5b/79,
 6b/55, 7/20, 8/6, 8/7, 8/10, 8/14, 8/15, 8/16, 8/25, 8/34, 8/47,
 8/58, 8b/6, 8b/47, 9/51, 9/54, 9/62, 9/63, 10/33, 10/42, 10/56
- Porridge – *gruel*: 8/50, 8b/50, 9/59
iwd: BL/5
iwt: 2/34, 4/5, 6/31, 8/8, C/13
iwt gweiscon ('porridge made from husks'): 1/10
- Pottage – *cawl*: 9/59
- Pot – *crochan*: 9/13, 10/30
krochan: 1/13, 5/35
krochan prid ('clay pot'): 5/31
crochan prid newyd ('new clay pot'): 8/52, 8b/52, 9/20, 10/55
krochan pryd ('clay pot'): 5/38
crochancet ('potful'): 6/24
krochhan: 6/19
- Pound – *pwys*: 8/33, 10/31, BL/17
pwys pwnt ('pound's weight'): 5/2
pwys y bunt ('pound's weight'): 5/2
- Purge – *cyuot*: 1/2, 1/6, 4/10
kyuot: 1/7, 1/11, 3/9, 4/13, 5/54
kyvot: 8/18

MEDIEVAL WELSH MEDICAL TEXTS

Restraint – *dodi magyl* ('place a restraint'): 3/7
maglau ar cnawt ('restraints on the flesh'): 1/8

Scruple – *scpuleduo*: 5/2

scrupuludus: 5/3

Shell – *lloneit kibin* ('a shell full'): 6b/67

Skillet – *padell*: 1/7, 5/39, 5/46, 5/58, 6/19, 6/31, 9/57, 9/58, 10/11,

10/24, 10/48, 10/51, 10/52, 10/55, 10/59

padell gaeat ('closed skillet'): 5b/31

poesnet: 10/31

Spatula – *ysklis*: 5/44

Spoon – *lloneit llwy* ('spoonful'): 4/33, 9/35

lloneit llwy aryan ('silver spoonful'): 5/52

llwyeit ('spoonful'): 6/7, 6b/7, 7/6, 8/33, 9/39, 10/25

Stick – *ffonn*: 4/11

Stone – *kymcint a faen* ('a portion as big as a stone'): 5/1

gwenithuein ('heating stones'): 8/51

gwenithuein yr auon ('river heating-stones'): 8b/51

maen morter ('mortar stone'): 1/14

maen teneu ('thin stone'): 9/41

maen twym ('warm stone'): 2/9

Strap – *carrei o groen hyd* ('a strap made from the hide of a stag'): 9/26

Tent – *gwareth*: 5/6, 9/3

tent: 10/22

Thread – *adauedd* ('threads'): 5/29

Vessel – *llester*: 1/7, 1/14, 5/16, 5/47, 8/55

llester glan ('clean vessel'): 5/2

llester gloew glan ('bright clean vessel'): BL/18

llester prid ('clay vessel'): 5/40

llester pryd glan ('clean clay vessel'): 5/71

llestreit ('vesselful'): 8/57

llestyr: 5/39, 8b/55, 9/18, BL/16

llestyr prid ('clay vessel'): 10/45

llestyr pridd ('clay vessel'): 8/60

llestyr kayat ('closed vessel'): BL/16

pridell ('earthenware vessel'): 3/9

pridell gyuan ('unbroken clay vessel'): R/5

Wool – *gwlan*: 8/40

INDEX 5: PARTS OF THE BODY

This index contains the parts of the human body referred to in the recipes. It does not contain the parts of the animal bodies used as ingredients. These may be found in ‘Index 3: Other Ingredients’.

Ankle – *uffarned* (‘ankles’): 1/15, 4/14

Anus – *fwindment*: 10/54

tyn: 8/60

Arm – *breich*: 5/14, 8/70, 9/57

breicheu (‘arms’): 6/55

breycheu (‘arms’): 5/46

dwy ureich (‘arms’): 4/11

dwy vreich (‘arms’): 7/20, 8/25

deu vreich (arms): 6b/55

Back – *kefuyn*: 5/14

Belly – *bola*: 5/12, 6/19, 8/60

boly: 6/27

callon: 9/44

croth: 2/15, 2/34, 5/12, 6/31, J/8

kroth: 6/9, 6/25, 6/62

torr: 4/1, 4/11

Bladder – *chwyssigen*: 7/3

Bone – *ascwrn*: 2/27, 3/3, 3/4

ascwrn penn (‘head bone’): 4/16

asgwrn: 7/18, 8/54, 8b/54, 10/49

esgyrn (‘bones’): 7/1, 9/21, 9/53, 10/28, 10/33

esgyrn penn (‘head bones’): 4/17

Bowel – *glasgolud* (‘small bowel’): 7/3

Brain – *emennyd*: 5/9, 7/18, 10/5

emennyydd: 8/23

pilen yr emennyd (‘the membrane of the brain’): 7/3

ymennyd: 9/10

ymhennyd: 8/43

Breast – *bron*: 2/14, 3/9, 8/19, 9/63

bronneu (‘breasts’): 6/17, 9/62

Breastbone – *cledyr dy ddwyfron* (‘your breastbone’): 9/31

kledyr dwyuron: 5/18

MEDIEVAL WELSH MEDICAL TEXTS

Cheek – *grud*: 3/6

pant y grud ('the hollow of the cheek'): C/16

Chest – *ammwydon bronn* ('the soft tissue of the chest'): 2/22

dwyfron: 6b/37

dwyuron: 6/37, 8/52

dwyvronn: 8b/52

Cranium – *iat*: 2/27 (note)

Dura mater – *cryadur*: 2/27, 3/2, 3/4

Ear – *clust*: 4/2, 8/35, 8/36, 8/39, 8/40, 8/41, 8/44, 9/12, 9/13, 9/14,

9/15, 9/16, 9/17, 9/18, 9/19

clusteu ('ears'): 5/75, 6/65, 7/7, 8/28, 8/29, 8/42, 8/44, 9/12, 9/13,

R/8, J/1

Eye – *deu lygat* ('eyes'): 3/8

llegeit ('eyes'): 5/20

llegeyt ('eyes'): 5/75

llygat: 2/26, 3/6, 3/7, 7/5, 8/11, 9/36, C/16, J/11

llygeit ('eyes'): 5/16, 5/54, 7/1, 8/12, 8/13, 8/27, 8/68, 8/71, 8b/55,

9/36, 10/5, BL/15, BL/17, BL/18, R/9

llygeit henyon ('old eyes'): BL/17

llygyeyt ('eyes'): 5/19, 5/21

Eyebrow – *aecu* ('eyebrows'): 8/72

pant yr ael ('hollow of the eyebrow'): 3/6, C/16

Eyelid – *deu amrant* ('eyelids'): 3/8

Finger – *bys*: 5/7

bys bychan ('little finger'): C/3

byssed ('fingers'): J/1

Foot – *gwaddneu dy draet* ('the soles of your feet'): 8/45

tract ('feet'): 5/14, 5/46, 6/8, 8/20

troet: 2/13, 5/14, J/8

Forehead – *tal*: 5/53, 5/60, 5/61, 8/65, 8/72, 8/73

Groin – *gwerdyr*: 8b/47

gwerddyryr: BL/7

Hair – *gwallt*: 9/47, 10/55, 10/56, 10/57

Hand – *llaw*: 7/18

tor dy law ('the palm of your hand'): 5/7

INDEXES

Head – *ascwrn penn* ('head bone'): 4/16
 esgyrn penn ('head bones'): 4/17
 penn: 1/1, 2/8, 2/29, 2/30, 3/1, 3/2, 3/3, 3/7, 5/54, 6b/55, 8/14, 8/15,
 8/18, 8/23
 pennn: 1/1, 4/6, 4/14, 4/25, 5/9, 5/10, 5/23, 5/26, 5/51, 5/52, 5/53,
 5/55, 5/56, 5/57, 5/58, 5/62, 5/63, 6/55, 8/65, 8/72, 8/75, 9/13,
 10/1, 10/2, 10/4, 10/5, 10/6, 10/7, 10/27

Heart – *callon*: 8/50, 9/44

callonn: 7/2, 8b/50

kalon: 5/22

Hip – *dwy dun* ('hips'): 4/11

Jaw – *dwyen* ('jaws'): 3/7

gen: 4/2

Joint – *cymal*: 5/46

kymal glin ('knee joint'): 7/4

cymaleu ('joints'): 5/2

kymhaleu ('joints'): 4/6

Kidney – *aren*: 7/1

arenneu ('kidneys'): 1/15, 6/5, 6/36, 6b/5, 6b/36

Knee – *kymal glin* ('knee joint'): 7/4

glineu ('knees'): 8/16

glinyeu ('knees'): 1/15, 6/35

glynieu ('knees'): 5/46

penn glin: 2/22

plyc y arreu ('under his knees'): 4/11

Kneecap – *padellec*: 2/27

Leg – *ergeir*: 5/14

esgeireu ('legs'): 6/8

esgeirieu ('legs'): 8/20

mein y esgeired ('the small of his leg'): 1/15

Liver – *aui*: 1/15, 5/17, 7/2

avv: 6/22

Lung – *kymbibeu* ('lungs'): 3/9

ysgeueint ('lungs'): 3/11, 3/12, 7/4

ysgyueint ('lungs'): 1/4, 2/22

MEDIEVAL WELSH MEDICAL TEXTS

Membrane – *pilen yr emenyyd* ('the membrane of the brain'): 7/3

Mouth – *gencu*: 4/15, 5/74, 6/48, 7/12, 9/37, 9/42

penn: 4/25

Nail – *ewin*: 9/8, 9/58

Navel – *bogel*: 6/51, 8/47

b[o]gyl: 8/21

Neck – *gwar* ('nape of the neck'): 5/25, 8/66

gwareu ('necks'): 6/10

gwarr ('nape of the neck'): 4/11

gwegil ('nape of the neck'): 3/6 (note), 3/7

mynwgyl: 7/20, 8/25

Nose – *trwyn*: 9/20

Nostril – *dwyfroen* ('nostrils'): 6/21

dwyffroen ('nostrils'): 4/1

froen: C/3

froene ('nostrils'): 8/18

froeneu ('nostrils'): 5/63, 5/71, 6/11, 6/59, 6/60, 9/11, 9/34, 9/40

fronceu ('nostrils'): 5/72, 5/75

ffroeneu ('nostrils'): 5/54, 9/10

Penis – *gwialen*: BL/7

tywysen: 4/11

Posterior – *cyfeistet*: 1/9

kyfeisted: 1/15

Rib – *assen*: 6/22

mwydon assen ('the soft tissue of the rib'): 7/4

Scalp – *tonn*: 3/2

Sense – *pump synwyr y corf* ('the five senses of the body'): 3/1

Side – *ystlysseu* ('sides'): 8/1

Sinew – *gieu* ('sinews'): 9/1

giewyn: 5/2

Skull – *creuan*: 3/2

Soft tissue – *ammwydon bronn* ('the soft tissue of the chest'): 2/22

mwydon assen ('the soft tissue of the rib'): 7/4

Stomach – *kylla*: 1/2, 6/25, 6/37, 6/62, 6b/37, 9/31, 9/45, 9/46, 10/58,

BL/19

INDEXES

Temple – *arleisseu* ('temples'): 7/5, 7/13, 8/45

cyuys: 4/27, 5/60, J/12

kyuys: 3/6, C/16

eneitrywydeu ('temples'): 10/7

Thigh – *garreu* ('thighs'): 1/15, 4/11, 4/14

mordwyt assw ('left thigh'): 6/34

mordwydyd ('thighs'): 6b/34

Toe – *bawt mawr* ('big toe'): 5/14

Tooth – *danned* ('teeth'): 9/9, 9/42

dant: 2/11, 9/41, 9/42

deint ('teeth'): 2/9, 2/10, 2/27, 2/33, 4/2

Tongue – *tauawt*: 8/25

tauot: 7/20

gwreiddon dy dauot ('the root of your tongue'): 8/25

Vein – *dan dy dauot ar dy dwy waetwithien* ('under your tongue on the two blood-veins'): 7/20

dwy wythen ydan dy tauawt ('two veins under your tongue'): 8/25

gwythen y penn ('the head vein'): 8/25

gwythen vawr ('the big vein'): 5/14

gwythi ('veins'): 5/2, 9/1

gwythien: 1/15

gwythien y penn ('the head vein'): 7/20

Womb – *croth*: 4/35

llestry plant: 6/5

llestyry plant: 6b/5

Wrist – *dwy ardwrn* ('wrists'): 4/11

INDEX 6: CONDITIONS

This is an index of the diseases and medical conditions dealt with in the corpus. Many of the conditions are indexed twice, once under the body part affected, and again by the type of condition, e.g. a treatment for worms in the ear is found under both ‘ear’ and ‘worm’; a treatment for snake bite is found under both ‘snake’ and ‘bite’, etc.

Ailment – *eli gwaew* (‘ointment for an ailment’): 5b/50

gwaew oeruelawc (‘cold ailment’): 5/47, 5/50

gwayw oeruelawc (‘cold ailment’): 5/49

Anger – *llidyawc* (‘prone to anger’): 6/47

tra llit (‘great anger’): 6b/47

Ape bite – *brath ab* (‘ape bite’): 2/18, 4/9

Aposteme – *postuun*: BL/19

postym: 9/3, 9/13

postyn: 5/1

Appetite – *i wneuthur i ddyn gael ewyllys i vwyta* (‘to make a person have a will to eat’): 9/44

Arm – *gwaw ymywn ... breycheu* (‘sharp pain in the arms’): 5/46

hwyd a vo ar vreich (‘swelling on an arm’): 9/57

Bad breath – *anadyl brwnt* (‘bad breath’): 9/10, 9/11, 9/40

Back – *gwaew ymywn kefuyn* (‘sharp pain in the back’): 5/14

Bee sting – *brath gwenyfen* (‘bee sting’): 9/27

Belly – *chwyd ymewn kroth neu kaledi* (‘swelling or hardness in the belly’): 6/9

hwyd mywn croth (‘swelling in the belly’): 2/15, 2/34

dolur yng kylch callon (‘pain around the belly’): 9/44

o chaleta bola (‘if the belly hardens’): 6/19

gostwng kaladi boly (‘to relieve hardening of the belly’): 6/27

gostwng kaledi bola (‘to ease a hardening of the belly’): 8/60

gwaew mywn bola (‘sharp pain in the belly’): 5/12

pryuet a aner yn y kylla neu groth (‘worms engendered in the stomach or belly’): 6/62

pryuet a uo mywn kylla neu groth (‘worms in the stomach or the belly’): 6/25, 6/26

Bite – *brath*: 5/64, 5/65

brath ab (‘ape bite’): 2/18, 4/9

Bite (contd.)

- brath adyrcob* ('spider bite'): 4/7, C/4
brath gwenynen ('bee sting'): 9/27
brath ki ('dog bite'): 9/23
brath ki claf ('bite of a sick dog'): 9/24
brath ki kandeirawc ('bite of a mad dog'): 6/16
brath ki kyndeirawc ('bite of a mad dog'): 7/15
brath ki kyndeirwc ('bite of a mad dog'): 8/17
brath neidyr ('snake bite'): 2/19, 2/20, 2/21, 4/3, 4/4, 6/28, 6/29,
 6/30, 6/42, 8/61, 8/62, 8/63, 9/26, C/5, J/6

Bleeding – *gwaet o drwyn* ('blood from the nose'): 9/20

- gwaetlin*: 10/8, 10/9, 10/10, C/2
gwaetlin regedawc ('streaming flow of blood'): 2/6
gwaetlin rydegawc ('streaming flow of blood'): C/1

Boil – *cornvyt*: 9/4

- cornwyt*: 8/7, 8b/7
cornwydon ('boils'): 9/54
cornwydyaw ('break out into a boil'): 9/57
man: 7/11
mann: 2/1, 2/2, 2/3, 2/4, 2/5, 8/2, 8/26, 8b/26
tardu cornwydon ('cause boils to come to a head'): 4/6

Bone – *asgwrn twnn*: 7/18

- cyuannu asgwrn* ('knit a bone'): 8/54, 8b/54
cyuot ascwnr penn hen dyn ('raise an old person's head bone'): 4/16
cyuot esgyrn penn mab ('raise a child's head bones'): 4/17
esgyrn twnn ('broken bones'): 9/21, 9/53, 10/28, 10/33
tri ascwnr yssyd mywn dyn, o'r torrant ny chyuannant byth ('three bones
 in a person which, if they break, will never knit together'): 2/27

Brain – *glanhau yr emennyd a'r llygeit* ('clear the brain and the eyes'): 10/5

- glanbau yr ymhennyd* ('clear the brain'): 8/43
gwander emennyydd ('weakness of the brain'): 8/23

Breast – *cleuyt bron* ('disease of the breast'): 2/14

- hwyddyat bronneu* ('swelling of the breasts'): 9/62
dolur bronn ('pain in the breast'): 8/19
dolur o uronneu ('pain in the breasts'): 6/17
gwaww meun bron ('sharp pain in the breast'): 9/63

Breastbone – *kleuyt kledyr dwyuron* ('disease of the breastbone'): 5/18Bruise – *dugleis*: 8/5

- gwaet yssic* ('bruising'): 9/56
yssic: 3/3

INDEXES

Burn – *arlosc*: 2/5

llosg neb ryw aylawt ('burn in any limb'): 6/12, 6/13, 6/14, 6b/13,
6b/14

llosk tan ('burn from fire'): 9/30

llosk tan neu dwyfyr ('burn from fire or water'): 6/40, 6b/40

Cancer¹ – *cankyr*: 9/22

crank: 9/22

kranc ny dioscler ('cancer that will not be cleared'): 8/10

llyngeranc ('cancerous tumour'): 2/25

llyngranc ('cancerous tumour'): 4/5

Cataract – *magyl*: 4/18, 9/36

magyl ar lygat ('cataract on an eye'): 7/9, J/11

magyl llygat ('eye cataract'): 8/11

sychbilein: 2/26

sychbilen: 8/27

sythgernyn: 3/8

Chastity – *bot yn diweir* ('to be chaste'): 4/34

Chest – *brath amwydon bron* ('injury to the soft tissue of the chest'):

2/22

dolur dwyuron ('chest pain'): 8/52

dolur dwyvronn ('chest pain'): 8b/52

Childbirth – *o byd gwreic heb allu esgor y llwyth* ('a woman is unable to deliver her child'): 6/34

peri y wreic escor y llwyth ('cause a woman deliver her child'): 6b/34

Cockerel – *o'r mynnny na chan y keilawc* ('if you want the cockerel not to crow'): J/10

¹ Cancer was conceived of as an aposteme or an unnatural collection of black bile which had become burned or corrupted and could appear either as a swelling on the body, or as an ulcer. Cancer swellings were conceived of as being hard to the touch, with a network of spreading veins, resembling the crab after which the condition was named. While cancerous swellings might be treated, it was advised that cancerous ulcers not be treated, as treatment was likely to cause them to spread. On medieval understanding of cancer see Demaitre, 'Medieval Notions of Cancer: Malignancy and Metaphor', *Bulletin of the History of Medicine*, 72 (1998): 609–37 and his *Medieval Medicine: The Art of Healing from Head to Toe* (Santa Barbara CA: Praeger, 2013), pp. 98–102 and Skuse, *Constructions of Cancer in Early-modern England: Ravenous Natures* (London: Palgrave Macmillan, 2015).

MEDIEVAL WELSH MEDICAL TEXTS

Cold – *gwaew oeruelawc* ('cold ailment'): 5/47, 5/50

gwayw oerueloc ('cold ailment'): 5/49

pob kyfryw kleuyt oerueloc ('every type of cold disease'): 5/50

Collyrium – *Collibrum*: BL/17, BL/18

Kollirium: BL/17

Conceiving – *peri plant y wreic* ('cause a woman to have children'): 7/17

rhwystyr am gaffel beichogi ('prevented from getting pregnant'): 4/13

Constipation – *boly kalet* ('hard belly'): 9/35

chwyd ymewn kroth neu kaledi ('swelling or hardness in the belly'): 6/9

o chaleta bola ('if the belly hardens'): 6/19

gostwng kaladi boly ('relieve hardening of the belly'): 6/27

gostwng kaledi bola ('relieve hardening of the belly'): 8/60

peri darymet ('to cause a release'): 6b/45

peri dilifro ('to cause a release'): 6b/45

Cough – *y pas*: 5/4

pesswch: 9/31

pessychu: R/7

pyssychu: 6/23, 6/24, 8/56, 8/57

Crying – *mab bychan a dalho ar wylaw* ('a little boy who cries

continually'): J/12

Cut – *carthu ac y lanbau brathen neu dyrnodeu* ('to purge and to clean

wounds or cuts'): 10/23, 10/24, 10/25

kic marw a vo mywn brath neu dyrnawt ('dead flesh in a wound or cut'): 10/30, 10/31, 10/32

dyn brathedic neu dyrnnodeu ('wounded person or one injured by
cuts'): 5/7

dyrnawt newyd ('fresh cut'): 3/3

Deafness – *bedderi gwedy heint* ('deafness after a disease'): 8/28, 8/29

byderi: 4/2, 8/35, 8/36, 8/37, 8/38, 8/39, 8/40, 8/41, 8/42, 8/43

byderi o atglefyd ('for deafness from a relapse'): 6/65

bydyderi neu heint clusteu ('deafness or disease of the ears'): R/8

Diarrhoea – *darymret*: 8/8

maessa: 4/18, 4/19, 5/12

rylithyr ('fluid movement'): 5/70

tra gormod maessa ('excessive defecation'): 9/32, 9/33

Disease – *bedderi gwedy heint* ('deafness after an illness'): 8/28, 8/29

bydyderi neu heint clusteu ('deafness or disease of the ears'): R/8

cleuyt bron ('disease of the breast'): 2/14

kleuyt kledyr duwuron ('disease of the breastbone'): 5/18

INDEXES

- kleuyt mywn llygeyt* ('disease of the eyes'): 5/19, 5/20
cleuyt y gwraged ('women's disease'): 4/14
klouyt ymywn ('internal disease'): 5/68
heint callon ('disease of the heart'): 8/50, 8/51, 8b/50, 8b/51
heint clusteu ('disease of the ears'): R/8
pob kyfry gleuyt ('every type of disease'): 5/48
pob kyfryw kleuyt oerueloc ('every type of cold disease'): 5/50
- Dog bite – *brath ki* ('dog bite'): 9/23
 brath ki claf ('bite of a sick dog'): 9/24
 brath ki kandeirawc ('bite of a mad dog'): 6/16
 brath ki kyndeirawc ('bite of a mad dog'): 7/15
 brath ki kyndeirwc ('bite of a mad dog'): 8/17
- Dropsy – *bollwst*: 9/60
- Drunkenness – *meddawt*: 2/26
- na bych uedw* ('to avoid becoming drunk'): 4/28
 rac dy vedwi ('to stop you getting drunk'): 6/67, 6b/67
 tynnu meddawt y ar dyn ('to remove drunkenness from a person'): 4/30
 y waret meddawt ar dyn ('to get rid of drunkenness'): 7/10
- Ear – *arwyd yw bot y pryf yndaw* ('it is a sign that the worm is in it'): 9/13
 dolur a vo mewn clusteu ('pain in the ears'): 9/12, 9/13
 dolur mewn clusteu o dra gormod gwlybwr ('pain in the ears due to excess moisture'): 9/12
 heint clusteu ('disease of the ears'): R/8
 llad y pryfac y'w dynnu allan ('to kill the worm and to pull it out'): 9/14
 o'r byd y pryfyno ('if the worm is there'): 9/17
 pryf mewn y dust ('a worm in the ear'): 9/12
 pryuet mywn clusteu ('worms in the ears'): 8/44
- Eye – *kleuyt mywn llygeyt* ('disease of the eyes'): 5/19, 5/20
 koddyanneu ('pains'): BL/17
 dolur llygeit ('pain in the eyes'): 8/71, R/9
 glanhau yr emenyn d'a'r llygeit ('to clear the brain and the eyes'): 10/5
 gwaew llygat ('sharp pain in the eye'): 3/6, 7/5, C/16
 gwayw llygat coch gwlyborawc ('sharp pain of a red watery eye'): 3/7
 gwilammec ('sore eyes'): 2/26
 gwlybwr llygeit ('watering eyes'): 8/13
 llygeyt a uo yn magu priuet ('eyes that are breeding worms'): 5/21

Eye (continued)

- rac y llygeit* ('for the eyes'): 5/16
tywyllwch llegeit ('darkness of the eyes'): 8/12
y ueddeginyacth oreu... y lygeit ('the best medicine... for eyes'): BL/15
- Eyesight – *beteu llygeit henyon* ('faults of old eyes'): BL/17
goleuhao lleuuer y llygeit ('to brighten the eyesight'): 5/54
gwelet y syr ('will be able to see the stars'): BL/18
gwellau lleufer llygeit ('to improve the eyesight'): 8/68
gwellau golwc ('to improve the eyesight'): 8/55, 8b/55
gwellau yr oluc ('to improve the eyesight'): 8/69
kadu eglurder golwc ('to keep clear eyesight'): 8/70
peri ennill golwc ('to cause a person to see'): BL/17
rei ny welant ddim ('those who see nothing'): BL/17

Falling sickness – *deuyt dygwyd*: 4/25*heint dygwyd*: 7/12, R/2, R/4, R/5Fatigue – *blinaw yn kerdet* ('getting tired walking'): 6/66*blinaw*: 6b/66*na bych ludedic* ('to avoid exhaustion'): 4/29Felon – *gwrthlys*: 9/64Fester – *crawn*: 2/34, 7/4*bwrw crawn o dyn* ('to remove a festering sore from a person'): C/13*gori ar gnawt dyn* ('festering on a person's flesh'): 5/5*gwacw gwlyborawc a vo yn crawnau* ('weeping sore that is festering'): 10/46*nys gat y ledic* ('it will not let it fester'): 8/32*profi pa vn a vo ar dyn yn y glwyfo, ae y kic a ys y llall ae pydri arall*
('test which one of these afflicts a sick person, either cancer or some other festering'): 10/34, 10/35Fever – *brat gyfuaruot* ('acute fever?'): 1/1*cryt*: 2/32, 6/53, 6/54, 6/55, 8/15*kryt*: 6b/53, 6b/54, 8/9, 9/61*kryt trwm kadarn* ('heavy, hard fever'): 6b/55*gwall dwymyn* ('consuming warm fever'): 1/1*gwres*: 1/12*gwres a gwewyr mywn brathau* ('fever and sharp pains in wounds'): 10/22*teirton* ('tertian fever'): 4/26*teirton gryd* ('shivering tertian fever'): 1/1, 1/10, 1/11, 1/13, 1/14*teirton vud* ('silent tertian fever'): 1/1, 1/2

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- teirtonn a ddel beunyd ar ddyn* ('fever which comes to a person every other day'): 9/61
- twymyn* ('warm fever'): 1/1
- Fistula – *py sawl amryw gleuyt ysyd o grawn?* ('how many types of fistula are there?'): 10/39
- gwressawc* ('hot'): 10/41
- oeruelawc* ('cold'): 10/40
- un kyffredin* ('common one'): 10/42, 10/43, 10/44
- Flea – *diua whein* ('to exterminate fleas'): J/4
- Foot – *chwydd o draet ac o esgeireu* ('swelling in the feet and legs'): 6/8
- hwydd a dolur traet ac esgeirieu* ('swelling and pain in the feet and legs'): 8/20
- draen ... mywn troet dyn* ('thorn in person's foot'): 2/13
- gwaw ymywn ... thraet* ('sharp pain in the feet'): 5/46
- saeth ... mywn troet dyn* ('arrow in a person's foot'): 2/13
- Fornication – *godineb*: 2/26

Gangrene² – *canker, sef yw hwnnw, defyt a ys y kic i gilyd* ('canker, that is, the disease in which the flesh consumes its own'): 5/1

kic a ys y llall ('flesh that consumes the other flesh'): 10/45

² This condition, known as *cancrēa* in Latin, was often confused with cancer due to the similarity in their names, although the two conditions were understood to be completely separate. See Demaitre, 'Medieval Notions of Cancer', for examples of such confusion. Gangrene was understood to be a problem of the *spiritus*, the vital heat conveyed to the body, mixed with the humour blood, through the arteries. Lanfranc of Milan describes *cancrēa* as round ulcers that 'ben foule & comeþ of dedinge of þe skyn, for þe natural spiritis comen not þerto' (Fleischhacker, p. 293). The glossing of *canker* as *defyt a ys y kic i gilyd* in Book 5/1 indicates that it should also be seen as a type of gangrene, that is *estiomene* or flesh that eats itself. Lanfranc describes a type of gangrene that affects the patient's entire limb as 'herpes estiomenus, þat is as Miche to seie as etyng him-silf' (Fleischhacker, p. 293). The phrases *defyt a ys y kic i gilyd* and the related condition *y kic a ys y llall* ('the flesh which eats the other') which appear in Book 10/34–8 and 10/45 also seem to be attempts to render this condition. Similarly *tan gwylt* (lit. 'wild fire') seems to be an attempt to render *ignis sacer*, which also referred to this condition. For a discussion of this condition see Alessandra Foscari, *Ignis sacer. Una storia culturale del 'fuoco sacro'* dall'antichità al Settecento (Florence: SISMEL, 2013). I am grateful to Dr Foscari for making this work available to me.

Gangrene (contd.)

kic drwc ('corrupt flesh'): 5/31, 5/32, 5/33, 5/34, 5/35, 5/36, 5/37,
 5/38, 5/40, 5/41, 5/42, 5/43, 5b/31, 5b/32, 5b/33, 5b/35, 5b/36,
 5b/40, 5b/77, 5b/78, 5b/79, 6/15, 8/30, 8/31, 8/32, 8/33, 8/34

kic marw a vo mywn brath neu dyrnawt ('dead flesh in a wound or cut'): 10/30, 10/31, 10/32

kyc drwc ('corrupt flesh'): 5/27, 5/28, 5/29, 5/30

gwaew gwlyborawc a vo yn crawnau ar gangkyr ('weeping sore that is festering to the point of gangrene'): 10/46, 10/47, 10/48

profi pa vn a vo ar dyn yn y glwyfo, ac y kic a ys y llall ae pydri arall ('test which one of these afflicts a sick person, either gangrene or some other festering'): 10/34, 10/35

tan gwyllt, sefyd hwnnw, y kic drwc ('wild fire, that is, corrupt flesh'): 6/15

Gout – *gwaew*: 10/52, 10/53

gwaew idwu yn yr asgwrn ('gout in the bone'): 10/49, 10/50, 10/51

gwaw idwf a hwydo ('gout that swells'): 5/44

idwf: 5/1, 5/44

idwyn: 5b/50

Gravel – *tywawtvaen*: 4/10 (note)

tywotuaen: 4/12

Groaning – *chwdi ac ucheneideu* ('vomiting and groaning'): 6/56Growing – *eli twf* ('growing ointment'): 5/6, 5/66Hair – *dileu gwallt* ('to remove hair'): 9/47

peri y wallt dyfu ('to make hair grow'): 10/55, 10/56, 10/57

Happiness – *bot yn llawen yn wastat* ('to be happy always'): 4/31

peir dyn yn llawen orawenus goruoeddus ('to make a person happy, joyful and jubilant'): BL/19

Head – *brath mywn penn* ('wound in the head'): 10/27, 10/28

cyuot ascwrn penn hen dyn ('to raise an old person's head bone'): 4/16

cyuot esgyrn penn mab ('to raise a child's head bones'): 4/17

kyuot pen ('purge for the head'): 5/54

kyvot penn ('purge for the head'): 8/18

hwyd dissymwth a del mywn penn ('a sudden swelling that comes in the head'): 5/58, 5/59, 5/60, 5/61, 5/62

da yw y'r penn ('it is good for the head'): 5/23, 5/24

dolur penn ('headache'): 5/26, 5/51, 5/52, 5/53, 5/55, 5/56, 5/57,

5/63, 8/14, 8/15, 8/65, 8/72, 8/73, 8/74, 8/75, 10/5, 10/6,

10/7

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- dolur ymywn penn* ('pain in the head'): 4/6
dyrnawt newyd neu vrath newyd ('fresh cut or fresh wound'): 3/3
glanhau penn ('to unblock the head'): 10/4
gwaew yn y penn ('sharp pain in the head'): 10/2, 10/3
gwlybwyr y pen ('wetness of the head'): 3/7
hen gleuyt pen ('old head injury'): 3/3
tri lle hagen y megyr cleuydeu ('there are three places where illnesses are bred'): 3/2
- Health – *bot yn iach yn wastat* ('to be healthy always'): 4/33
 y'th wneuthur byth yn iach ('to make yourself always healthy'): 7/6
- Hearing – *gwellau clybot dyn* ('to improve a person's hearing'): 9/15, 9/16, 9/17, 9/18, 9/19
- Heart – *kalon dyffic* ('failing heart'): 5/22
 heint callon ('for a disease of the heart'): 8/5 1, 8b/50, 8b/51
 heint callonn ('for a disease of the heart'): 8/50
- Hernia – *bolwst*: 1/5
 bolwst bellenneu ('hernia of the testicles'): 1/5
 bolwyst dieithyr ('external hernia'): 1/8
 bolwst golud ('hernia of the bowels, *hernia intestinalis*'): 1/5, 1/6, 1/7
 bolwst lyn ('watery hernia, *hernia aquosa*'): 1/5
 bolwst wynt ('windy hernia, *hernia ventosa*'): 1/5
- Hiccups – *yr ic*: 9/7
- Hoarseness – *crygi*: 2/7
 crygu: C/11
- Incontinence – *i attal pisso* ('to control urination'): 9/6
 i'r neb ni allo attall i bisso ('for whoever is not able to control his urination'): 9/59
- Incurable – *tri theneu anesgor* ('three thin incurable ones'): 7/3
 tri thew anesgor ('three thick incurable ones'): 7/2
- Inflammation – *berwi*: 3/3
 llit a gwenwyn ('inflammation and poison'): 3/3
- Injury – *brath amwydon bron* ('injury to the soft tissue of the chest'): 2/22
 brath ysgeueint ('injury to the lungs'): 3/11
 brath ysgyueint ('injury to the lungs'): 1/4, 2/22
 eli da rac bratheu a chlwylfeu ('good ointment for wounds and injuries'): 9/58
 hen gleuyt pen ('old head injury'): 3/3
 yssic ewin ('injury in a nail'): 9/8

Insect – *diua kylyon* ('to exterminate flies'): J/5

etnoc ('insects'): 8/64

gwyltu kylyon neu ednoc ('to drive away flies or insects'): 7/8

Joint – *gwaew kymhaleu* ('sharp pain in the joints'): 4/6

gwaw ymywn ... phob ryw gymal ('sharp pain in every kind of joint'): 5/46

pob giewyn, o'r a dorro neu hwyddo ... neu wythi neu gymaleu ('every sinew, should it break or swell ... or veins or joints'): 5/2

Kidney – *dolur arenneu* ('pain in the kidneys'): 6/36, 6b/36

glanbaa yr arenneu ('clean the kidneys'): 6b/5

iachaa yr arennaau ('heal the kidneys'): 6/5

Knee – *chwyd a dolur glinyeu* ('swelling and pain in the knees'): 6/35

hwydd a dolur glineu ('swelling and pain in the knees'): 8/16

gwaw ymywn glynieu ('pain in the knees'): 5/46

Kymhybys³ – *kymhybys*: 5/15

Leg – *chwydd o draet ac o esgeireu* ('swelling in the feet and legs'): 6/8

hwydd a dolur tract ac esgeirieu ('swelling and pain in the feet and legs'): 8/20

Limb – *hwyd mywn aelawt bydar y dyn* ('swelling in a numb limb'): C/14

llosg neb ryw aylawt ('burn in any limb'): 6/12, 6/13, 6/14, 6b/13,
6b/14

Liver – *gwres ar auu* ('heat on the liver'): 5/17

o glyn avv dyn wrth y assen ('should a person's liver stick to his rib'): 6/22

Lung – *brath ysgeueint* ('injury to the lungs'): 3/11

brath ysgyueint ('injury to the lungs'): 1/4, 2/22

Lust – *chwant gwreic* ('lust for a woman'): 7/16

³ The meaning of this word is not apparent. It may be related to *cymhibau* ('lungs' or 'pipes', although John Davies of Mallwyd also suggests 'fistulae'): this word appears elsewhere in our corpus referring to the lungs (Book 3/9), and may be meant to refer to a lung disease. The other word for 'lung' in this corpus (*ysgyfaint*) also refers to a lung disease, which I have translated as 'pneumonia' based on analogues to the description (see Book 3/9 for this recipe).

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Madness – *dynyon a gollo y synwyr* ('people who have lost their reason'): 6/18

pwy bynnac a gollo y synnwyd neu y ymadrawd ('whoever has lost his reason or his speech'): J/7
ynwyndrwyd: R/3

Medicine – *pa vedeginyaeth leibaf* ('what is the smallest medicine'): 7/18

Menstruation – *cleuyt y gwraged* ('women's disease'): 4/14

Mouth – *od a sarph yng geneu dyn* ('should a snake go into a person's mouth'): 6/48

Nail – *yssic ewin* ('injury in a nail'): 9/8

Neck – *chwyd neu dolur gwareu* ('swelling or pain in necks'): 6/10
hwydd a dolur gwar ('pain and swelling in the nape of the neck'): 8/66

Nosebleed – *gwaet o drwyn* ('blood from the nose'): 9/20

gwaetlin dwyfroen ('nosebleed'): 6/21

gwaetlin froen ('nosebleed'): C/3

gwaetlin o froeneu ('nosebleed'): 6/11, 6/59, 6/60, 6/61

Pain – *koddyanneu* ('pains'): BL/17

chwyd a dolur glinyeu ('swelling and pain in the knees'): 6/35

chwyd neu dolur gwareu ('swelling or pain in necks'): 6/10

hwydd a dolur glineu ('swelling and pain in the knees'): 8/16

hwydd a dolur gwar ('pain and swelling in the nape of the neck'): 8/66

hwydd a dolur traet ac esgeirieu ('swelling and pain in the feet and legs'): 8/20

dolur: 9/57

dolur arenneu ('pain in the kidneys'): 6/36, 6b/36

dolur a vo mewn clusteu ('pain in the ears'): 9/12, 9/13

dolur a vo mewn gieu neu wythi ('pain in sinews or veins'): 9/1

dolur bronn ('pain in the breast'): 8/19

dolur dwyuron ('pain in the chest'): 8/52

dolur dwyvroneu ('pain in the chest'): 8b/52

dolur kylla ('stomach pain'): 9/45

dolur llygeit ('pain in the eyes'): 8/71, R/9

dolur mewn clusteu o dra gormod gwlybwr ('pain in the ears due to excess moisture'): 9/12

dolur o uronneu ('pain in the breasts'): 6/17

dolur yng kylch callon ('pain around the belly'): 9/44

dolur ymywn dyn neu hwyd ('pain or swelling inside a person'): C/12

dolur ymywn penn ('pain in the head'): 4/6

Pain (continued)

- gwaew kymbaleu* ('sharp pain in the joints'): 4/6
gwaew llygat ('sharp pain in the eye'): 3/6, 7/5, C/16
gwaew mywn bola ('sharp pain in the belly'): 5/12
gwaew ymywn kefuyn ('sharp pain in the back'): 5/14
gwaew yn y penn ('sharp pain in the head'): 10/2, 10/3, 10/4
gwaw ymywn glynieu a thraet a breycheu a phob ryw gymal ('sharp pain in the knees and feet and arms and every kind of joint'): 5/46
gwayw llygat coch gwylborawc ('sharp pain of a red watery eye'): 3/7
gwayw mewn bron ('sharp pain in the breast'): 9/63
gweuwr ('sharp pains'): 7/19, 8/24, 9/41, 9/56, 10/21, 10/22
lleibau y dolor ('to lessen the pain'): 5/71
- Palsy – *parlis*: 5/49, 5/50, 5b/50, 6/20, 8/1, R/2
- Physician – *breint y medic* ('the physician's prerogative'): 3/5
trydik kyueilorn medic ('one of the physician's three embarrassments'): 3/11
- Piles – *deu ryw letwigwst yssyd* ('two types of piles'): 1/15, 1/16
ffich, sef yw hwnnw, ryw gic a dyf yn y fndment ('piles, that is, a type of flesh that grows in the fundament'): 10/54
heint y marchogyon ('horseman's disease'): 7/14
lletwigwst boeth ('hot piles'): 1/15
lletwigwst uleb ('wet piles'): 1/15
- Pneumonia – *du ysceuein* ('black pneumonia', i.e. caused by black bile?): 3/9
gwynn ysceuein ('white pneumonia', i.e. caused by phlegm?): 3/9
tri ryw ysceueint ('three types of pneumonia'): 3/9
ysceuein bwst ('painful pneumonia'): 3/9
ysceueint gornwydoc ('ulcerous pneumonia'): 3/12
- Poison – *gwenwyn*: 5/13, 6/58, 6/63, 6b/63, 9/25, 9/39, J/6
llit a gwenwyn ('inflammation and poison'): 3/3
- Pox – *brech*: 6/38
- Prolapse – *ymdineu croth* ('womb escaping'): 4/35
- Prognostication – *adnabot claf* ('to distinguish a sick person'): 7/13
gwybot beth a uo yg croth gwreic ueichawc ae mab ae merch ('to know what is in a pregnant woman's belly, either a boy or a girl'): J/8
gwybot beth a wnel dyn brathedic, ay byw ae marw ('to know what a wounded person will do, either live or die'): 9/48, 9/49, 9/50
gwybot gwahan rwng gwreic a morwyn ('to differentiate between a woman and a maiden'): J/9
gwybot pa wed y del y dyn a gleuycho ('to know what will happen to a person who may become ill'): 4/27

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medygyniaeth arall y wybot am klap ('another medicine to know about a sick person'): 5/11

mal y gwybydyr beth vyd dyn brathedic ('to know what will befall a wounded person'): 5/7

Purge – *carthu ac y lanhau brathau* ('to purge and to clean wounds'): 10/23

cyuot: 5/70

kyuot: 1/7

kyuot pen ('purge for the head'): 5/54

kyvot penn ('purge for the head'): 8/18

Pustule – *crugyn*: 4/20, J/2, J/13

Quinsy – *hychgruc*: 4/15

squinagi: 8/25

ysgwinas: 7/20

Rash – *tresgli*: 4/37

tryskli: 9/28, 9/29

Remove clothes – *bwrw y holl dyllat ody wrthaw* ('to remove all his clothes from him'): 5/25

Ringworm – *derwyden wlyb* ('wet ringworm'): 4/24

marchwryeint: 2/23, 2/24

Save – *safyw hwnn, eli brath* ('this is "save", a wound ointment'): BL/16

Scab – *klafrí*: 4/36

crach: 8/4, 9/28, 9/29

Scratch – *cossi dy law yny wynouo* ('scratching your hand until it chafes'): 7/18

Scrofula – *manwynyon*: 5/67

Sinew – *dolur a vo mewn gieu neu wythi* ('pain in sinews or veins'): 9/1
pob giewyn, o'r a dorro neu hwyddo, ef a'e kyssyllta ('and every sinew, should it break or swell, it will knit together'): 5/2

Sleep – *dywedut drwy i gwsk* ('talks in his sleep'): 9/43

gwewyr mywn bratheu, y rei a ludyant y dyn gysgu ('sharp pains in wounds which prevent a person from sleeping'): 10/22

heb allu kyscu ('unable to sleep'): 2/28, 2/29, 2/30

na ddefroe ovwyn pedwar diwarnawt ('to not wake for four days'): 5/73

pann vynnych y defroi ('when you want to wake him'): 5/72, 5/74

peri kysgu ('to cause sleep'): 5/75, 5/76, 8/45, 9/34

Sleep (continued)

peri y dyn gysgu tra agorer arnaw ('to make a person sleep while he is being cut'): 5/71

Slimming – *a'th gulhau* ('to make yourself slim'): 6b/46

pwy bynnac a vo ry vras ('whoever is too fat'): 6/46

Snake – *brath neidyr* ('snake bite'): 2/19, 2/20, 2/21, 4/3, 4/4, 6/28, 6/29, 6/30, 6/42, 8/61, 8/62, 8/63, 9/26, C/5, J/6

od a sarph yng geneu dyn ('should a snake go into a person's mouth'): 6/48

od a sarf mywn dyn ('should a snake go into a person') 6b/48

Sore – *crawn* ('festering sore'): C/13

dolur: 5/5, 6b/40, 9/1, 9/4, 10/12, 10/13, 10/34, 10/40, 10/42, 10/43, 10/44, 10/46, 10/47, 10/48, 10/49, 10/51, 10/53, 10/54, 10/59, 10/60

gwaew: 8/3

gwaew gwylborawc a vo yn crawn ar gangkyr ('weeping sore that is festering to the point of gangrene'): 10/46, 10/47, 10/48

gwayw: 8/3

Speech – *peri dywedut* ('to cause a person... to speak'): 9/37

pwy bynnac a gallo y synnwyr neu y ymadrawd ('whoever has lost his sense or his speech'): J/7

Spider bite – *brath adyrcob*: 4/7, C/4

Stomach – *hwyd a vo mewn kylla dyn* ('swelling in a person's stomach'): 9/46

dolur kylla ('stomach pain'): 9/45

gwynt mywn kylla dyn ('wind in a person's stomach'): 10/58

pryuet a aner yn y kylla neu groth ('worms engendered in the stomach or belly'): 6/62

pryuet a uo mywn kylla neu groth ('worms in the stomach or the belly'): 6/25, 6/26

purha dwyuron a'r kylla ('purge the chest and the stomach'): 6/37

Stone – *maen calet* ('hard stone'): 4/11

maen kalet ('hard stone'): 4/10 (note)

maen tosted ('strangury stone'): 6/5, 6/6, 6/7

maen y tostet ('strangury stone'): R/6

Strangury – *maen tosted* ('strangury stone'): 6/5, 6/6, 6/7

maen y tostet ('strangury stone'): R/6

sychadosted, sychadostet ('dry strangury'): 4/10

tosted: 4/10, 5/69, BL/3, BL/13

tostedd: BL/4, BL/5, BL/8, BL/12

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- Sweat – *tra chwys* ('very great sweat'): 6b/39
Swelling – *hwyd*: 10/11, 10/12, 10/59, 10/60
 chwyd a dolur glinyeu ('swelling and pain in the knees'): 6/35
 hwydd a dolur glineu ('swelling and pain in the knees'): 8/16
 hwydd a dolur gwar ('pain and swelling in the nape of the neck'): 8/66
 hwydd a dolur tract ac esgeireu ('swelling and pain in the feet and legs'): 8/20
 hwyd a vo ar vreich ('swelling on an arm'): 9/57
 hwyd a vo mewn kylla dyn ('swelling in a person's stomach'): 9/46
 hwyd dissymwth a del mywn penn ('sudden swelling that comes in the head'): 5/58, 5/59, 5/60, 5/61, 5/62
 hwyd mywn aelawt bydar y dyn ('swelling in a numb limb'): C/14
 hwyd mywn croth ('swelling in the belly'): 2/15, 2/34
 chwyd neu dolur gwareu ('swelling or pain in the neck'): 6/10
 hwyd neu dugleis ('swelling or a bruise'): 8/5
 chwyd o vriw ('swelling from a blow'): 8b/6
 hwyd o vriw ('swelling from a blow'): 8/6
 chwyd ymewn kroth neu kaledi ('swelling or hardness in the belly'): 6/9
 chwydd o draet ac o esgeireu ('swelling in the feet and legs'): 6/8
 hwyddyat bronnewu ('swelling of the breasts'): 9/62
 dolur ymywn dyn neu hwyd ('pain or swelling inside a person'): C/12
 tynnu hwyd o dyn ('to remove swelling from a person'): C/16
- Temper – *na bych wennwynic* ('to avoid becoming bad-tempered'): 4/32
Test – *profi pa vn a vo ar dyn yn y glwyfo, ae y kic a ys y llall ae pydri arall* ('to test which one of these afflicts a sick person, either cancer or some other fester'): 10/34, 10/35
Thirst – *tra sychet* ('for great thirst'): 6/37, 6b/37
Tooth – *gwneuthur danned yn wynnyon* ('to make teeth white'): 9/9
 pryf a vo yn bwyta danned dyn ('worm that eats a person's teeth'): 9/42
 y ddanoed a'r pryfet a vo yndunt ('toothache and worms that might be in them'): 9/41
Toothache – *dannoed*: 2/8, 2/9, 2/10, 2/11, 2/12, 2/33, 4/1, 7/7, J/1
 danoed: 9/41
- Urine – *attall i bisso* ('to control his urination'): 9/59
 attal pissaw ('obstructed urination'): 6b/41, BL/9, BL/10, BL/11
 attal pisso ('to control urination'): 9/6
 attal pisso ('obstructed urination'): 8/47, 8b/47
 llesteir pissaw ('difficulty in urinating'): 6/41

Urine (continued)

- peri pissaw* ('to provoke urination'): BL/6
pissaw gwaet ('urinating blood'): BL/7, BL/14
pisso gwaet ('urinating blood'): 9/5

Vein – *dolur a vo mewn gieu neu wythi* ('pain in sinews or veins'): 9/1
pob giewyn, o'r a dorro neu hwyddo ... neu wythi neu gymaleu ('every sinew, should it break or swell, or veins or joints'): 5/2

Vinegar – *gwneuthyr gwinegyr* ('to make vinegar'): 8/53

- gwneuth gwinegyr* ('to make vinegar'): 8b/53

Vomiting – *chwdi ac vcheneideu* ('vomiting and groaning'): 6/56

- chwdi gwaet* ('vomiting blood'): 6/43, 6/44

- chwydu* ('vomiting'): 6/64

- chwydu gwaet* ('vomiting blood'): 9/38

- gloessson*: 8/46

- tra chwyd* ('for extreme vomiting'): 6/39

- tori chwyd* ('to stop a vomit'): 6/57

Wart – *dauaden*: 1/9

- dauadennau* ('warts'): 8/48, 8/49, 8b/49, 9/55, C/8, C/9, C/10

- dauatenneu* ('warts'): J/3

Weakness – *tylodi*: 5/13

Wind – *gwynt*: 9/44

- gwynt mywn kylla dyn* ('wind in a person's stomach'): 10/58

Worm – *arwyd yw bot y pryf yndaw* ('it is a sign that the worm is in it'): 9/13

- lladd pruyet mywn dyn* ('to kill worms in a person'): 8/58, 8/59

- llad y pryf ac y'w dynnu allan* ('to kill the worm and to pull it out'): 9/14

- llygeyt a uo yn magu priuet* ('eyes that are breeding worms'): 5/21

- llygher* ('worms'): 6/31, 6/32, 6/33, 6/51, 6/52

- llynger* ('worms'): 2/16, 2/17

- llyngher* ('worms'): 4/8, 4/19, 8/67, C/6, C/7

- llygħr* ('worms'): 8/22

- llyngħyr* ('worms'): 8/21

- o byd yndaw bryuet creill byw* ('should there be other worms living in him'): 6/48

- o'r byd y pryf yno* ('if the worm is there'): 9/17

- pryf*: 10/34, 10/35, 10/36, 10/37, 10/38

- pryfa a vo yn bwyitta danned dyn* ('worm that eats a person's teeth'): 9/42

- pryf mewn y clust* ('worm in the ear'): 9/12

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- pryffet* ('worms'): 2/33
pryuet a aner yn y kylla neu groth ('worms engendered in the stomach or belly'): 6/62
pryuet a uo mywn kylla neu groth ('worms in the stomach or the belly'): 6/25, 6/26
pryuet eraill yn vyw ('other living worms'): 6b/48
pryuet mywn clusteu ('worms in the ears'): 8/44
pryuet mywn dyn neu lwddwn ('worms in a person or animal'): 6/49, 6/50, 6b/49, 6b/50
pryfet ovywn dyn ('worms in a person'): 6b/62
y ddanoed a'r pryfet a vo yndunt ('toothache and worms that might be in them'): 9/41
- Wound – *agori bratheu ac y dynnu haearn neu brenn o'r byd yndunt* ('to open wounds and to draw out iron or wood should they be in them'): 10/15, 10/16, 10/17, 10/18, 10/19
- archoll*: 5/1
- brath*: BL/1, BL/2
- brath mywn penn* ('wound to the head'): 10/27, 10/28
- brath newyd* ('fresh wound'): 3/3, 10/26
- bratheu hen neu rei newyd* ('old or fresh wounds'): 5/2
- carthu ac y lanbau bratheu neu dyrnodeu* ('to purge and to clean wounds or cuts'): 10/23
- eli brath* ('wound ointment'): BL/16
- eli da rac bratheu a chlwyyfau* ('a good ointment for wounds and injuries'): 9/58
- glanhau brath* ('to clean a wound'): 10/13, 10/14
- gланahu y gweliu* ('to clean the wounds'): 5/2
- gwaetlin o archoll* ('bleeding from a wound'): C/2
- gwewyr mwyn bratheu* ('sharp pain in wounds'): 10/21
- gwneuthur tyfyant* ('to cause healing over'): 5/2
- gwres a gwewyr mwyn bratheu* ('fever and sharp pains in wounds'): 10/22
- iachau brath* ('to heal a wound'): 10/24, 10/25
- iachau bratheu* ('to heal wounds'): 9/52
- llad kic marw a vo mywn brath neu dyrnawt* ('to destroy dead flesh that may be in a wound or cut'): 10/30, 10/31, 10/32
- meddeginyacth rac bratheu* ('medicine for wounds'): 9/51
- nych gweli* ('three long-suffering wounds'): 7/4
- pwdyr i gaeu bratheu* ('a powder to close wounds'): 9/21
- tynnu haearn neu brenn o vrath* ('to draw out iron or wood from a wound'): 10/29

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Wounded person – *brathedic*: BL/2, BL/16

dyn brathedic neu dyrnnodeu ('wounded person or one injured by
blows'): 5/7

mal y gwybydyr beth vyd dyn brathedic ('to know what will befall a
wounded person'): 5/7

o'r mynny wybot beth a wnel dyn brathedic, ay byw ae marw ('if you
want to know what a wounded person will do, either live or die'):
9/48, 9/49, 9/50

val y kedwir dyn brathedic ('how a wounded person should be
maintained'): 9/2

IV

APPENDICES

APPENDIX 1: MANUSCRIPT CONTENTS

The following tables indicate the location of the medical texts and recipe collections in the four manuscripts which form the basis for this edition. Using these tables, it is possible to locate the transcription of each text on the Welsh Prose 1300–1425 website (<http://www.rhyddiaithganoloesol.caerdydd.ac.uk/>), or images of the Rawl and Red Book texts on the Oxford Digital Bodleian website (<https://digital.bodleian.ox.ac.uk/>).

BL Additional 14912

- 9r–13v: Calendar, March to December
14r–16r: Book 1/1–3, 5–14
16r–17v: *Y Misoedd*
17v–19v: Book 2/1–10, 13–21, 23–31, 33
20r–21v: Book 3/1–5, 7–9
22r–24v: Book 4/1–2, 5–7, 10–12, 25, 28–32, 34–7
24v–28v: *Rhinweddau Croen Neidr*
28v–31v: *Lunary*
31v–35v: *Zodiac*
35v–48v: Book 5/1–8, 11–19, 26–76
48v–52v: *Aristotles at Alecsander: Pryd a Gwedd Dynion*
52v–57v: *Ansoddau'r Trwnc*
57v–63v: Book 6/1–60, 62, 63
63v–65v: Book 7/1–6, 11–20
66: [later hand]
67r–72v: Book 8/1–9, 11–66
72v–74v: *Campau'r Cennin*
75r–76v: Fragment of Latin destinary (*Mars Iubiter et Saturnus mala dies dicitur*)
76v–81r: BLAdd Unique (BL/1–19)
81r–82r: *Arwyddion Dydd Calan Ionawr*
82r–84r: *Arwyddion y Lleuad ym mis Ionawr*
84r–84v: Latin remedy for pills to treat wounds (*Ad faciendum pilulo*)
84v–93v: Latin–Welsh Herbal Glossary

Cardiff 3.242. (Hafod 16)

The manuscript is very badly disordered, and the modern page numbering does not reflect the original ordering of the pages. I have set

out the contents below to reflect Daniel Huws's reconstruction of the manuscript on codicological grounds. My analysis of the order of the contents of the manuscripts agrees with his reconstruction and supports it.

21–8: Book 9/1–64

29–36: Book 10/1–60

37–9: *Zodiac*

39–40, 99–100, 85–6, 83–4, 87–8, 89: Book 5/1–10, 23, 24, 26–36,
38–76

89–94: *Ansoddau'r Trwnc*

94, 97–8, 95–6: Book 6/1–18, 20, 34–42, 45, 49, 53–9, 62

96, 81–2: Book 7/1–15, 17, 16, 18–20

82, 61: Book 8b/26, 6, 7, 50, 52–5

61–2: Book 6/22–33, 43, 44, 46–8, 50–2, 60, 61, 64–7

62: Book 8b/47, 49

63–6: *Campau'r Cennin*

66–8: Book 8/65–7, 32–4, 45, 35–44, 68–75

68–9: Cardiff Unique, Book C/1–16

69: Book 1/15–16

69–71: Book 4/14, 16, 17, 20–3, 10–12

71–80, 11–14: *Rhinweddau Bwydydd*

14–19: *Aristotles at Alecsander: Pryd a Gwedd Dynion*

19–20, 1: Medical Charms in Welsh and Latin

2–6: Herbal Glossary

6–8: Medical Recipes and Charms in Latin

8–10: *Deuddeg Rhinwedd Croen Neidr*

10: *YMisoedd*

41: Medical Recipes and Charms in Latin

41–7: *Aristotles at Alecsander: Rheolau Iechyd*

47–9: *Aristotles at Alecsander: Y Pedwar Math o Frenin*

49–52, 59/60, 57/8, 53–6: Prayers and Medical Charms in Latin

Oxford Bodleian Rawlinson B467

[Booklet 1]

11–15v: *Rhinweddau Bwydydd*

[Booklet 2]

17r–18r: Book 3/1–5

18r–19r: Book 5/52–62

19r–20r: Book 10/2–7, 55–7

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- 20r–20v: Book 9/7, 9–12
20v–22r: Book 3/6–12
22r–23r: Book 1/ 1–3, 5–9
23r–24r: Book 4/10, 23, 24, 1–9
24v–26r: Book 1/10–14
26r: *Medygon Myduei* preface (Book R/1)
26r: Book 6b/62, 63
26r: Book 5b/77, 31
26r–v: Book 6b/66, 67
26v–27r: Book 7/5–7, 9–14, 16, 17
27r: Book 5b/40, 79
27r–28r : Book 6b/45–8, 53–5, 36, 37, 34, 39–41, 45, 49, 50
28r–v: Rawl Unique (Book R/2–5)
28v: Book 6b/5, 6, 4
28v: Rawl Unique (Book R/6)
28v–29r: Book 6b/7, 14, 13
29r: Rawl Unique (Book R/7)
29r: Book 8b/45
29r: Rawl Unique (Book R/8, 9)
29r–v: Book 5b/50
29v–33r: Book 8/1, 2, 4, 5, 8–11, 14, 15, 12, 13, 16–21, 6, 7, 26–30, 46,
47, 49, 52–63, 3
33r–37r: *Campau'r Cennin*
37r–38v: Book 8/65, 66, 32–4, 45, 35–44, 68, 48, 70–2, 74
[Booklet 3]
39r–42v: *Zodiac*
42v–46v: Book 5/1, 2, 4–8, 11–21
46v–47v: *Gollwng Gwaed*
47v–53v: Book 5/22–6, 58, 27, 28, 31–5, 38–40, 43–50, 64–9, 71, 72, 75,
74
54r–59r: *Aristotles at Alecsander: Pryd a Gwedd Dynion*
59r–66r: *Ansoddau'r Trwnc*
66r–69v: Book 6/5–9, 12, 15, 16, 18, 19, 21, 23–5, 28–33
69v–70v: Book 7/1–4
70v–72v: Tract from *Delwy Byd*
[Booklet 4]
73r–81v: Book 10/1–58
81v–90v: Book 9/1–63

Oxford Jesus College MS. 111 (the Red Book of Hergest)

- 928–30: Book 3/1–12
930–2: Book 1/1–4, 10–16, 5–9
932–5: Book 4/10–16, 18–24, 1–9
935–7: Book 2/1–9, 11, 12, 14, 17, 21, 22, 24, 26–8, 31–4, 15
937–938: Book 4/25–35
938–9: RBH Unique (JU/1–13)
939: *YMisoedd*
940: *Gollung Gwaed*
940: *Diwrnodau Periglus*
941–5: Book 6/9, 8, 10–59, 60, 64, 65
945–6: *Campau'r Cennin*
946: Book 6/62, 63
946–7: Book 5b/77, 31, 32, 78, 33, 35, 40, 79, 36
947: *Campau'r Cennin*
947–50: *Ansoddau'r Trwnc*
950: Book 6/1
950–1: Book 7/6, 8–13, 16
950–1: Book 6/5–7
950–1: Book 7/2–4, 14, 15, 17, 18
951–3: Herbal: *Absinthium caladium et siccum in primo gradu*
953–5: Albertus Magnus, *Liber Secretorum de virtutibus herbarum*
955: Book 7/19
955–6: Book 8b/26, 6, 7, 47, 49, 50–5
956–9: Aristotle at Alecsander: *Rheolau Iechyd*

APPENDIX 2: PLANT-NAME PROFILES

The following chart indicates which plant names are employed in each recipe collection. Each collection employs a unique combination of plant names, which make up that collection's plant-name profile.

MEDIEVAL WELSH MEDICAL TEXTS

	Book 1	Book 2	Book 3	Book 4	Book 5	Book 6	Book 7	Book 8	Book 9	Book 10	Unique
Agrimony	tryw		tryw	tryw	egritmonie, truw, try, tryw			agrimon, agrimony, tryw	egytrwynn, tryw	egytrynoyn	truw (BL), tryw (BL)
Alexanders					alysander						alexandry (BL)
Aloe											
Anise				ennyd	annat						
Apple	aval, avaleu										
Ash					onn			onn			
Balm						melysse					
Balsam						balm, balsami					balsami (BL)
Bay						bates, lawrus					
Bellys						bellys					
Betony	dannawc sanffet				danhogen	danhogen, danned sanfret	betonica, danawc sanfret, danhogen	betani, beton, betoni, betony	betony, bettown	danhogen	bettoni (R), danno, sanfrid (BL), danno scint fred (BL)
Bittersweet							cliniawc	cliniawc	cliniawc		
Black Hellebore										elebrie du	
Black Nightshade										morel	morel
Blackthorn										dydein	

APPENDICES

	Book 1	Book 2	Book 3	Book 4	Book 5	Book 6	Book 7	Book 8	Book 9	Book 10	Unique
Blood-veined Dock					tauol cochyon						
Borage											
Bracken					redyn	redyn					
Bramble					mwyar						
Brooklime											
Broom						berwr Meir					
Buck's-horn Plantain						banadyl					
Bugle	glessin				tauw y mynydd	herbif					
Bullwort					glessyn	buglew, glessin y kot					
Buttercup						crauanc y llew					
Cabbage	kawlkoch				kawl		bresych	cawl/coch	cawl cochyon kawl	cawl cochyon kawl cochgawl	cawl cochyon (BL), kawl cochyon (BL), kawl kochyon (BL)

MEDIEVAL WELSH MEDICAL TEXTS

	Book 1	Book 2	Book 3	Book 4	Book 5	Book 6	Book 7	Book 8	Book 9	Book 10	Unique
Calanint								calanint	calanint	calanint, kalanynt	
Caper Spurge					katrys						
Caraway				carawyt						cyarwei	
Cassia											
Chamomile											
Cherry											
<i>Chwefyrdan</i>					<i>chwefyrdan</i>						
Cinnamon							canel				
Clove											
Clover						meillion, meyllos					
Coltsfoot								gyrthlys yr alanhon			
Columbine						colwmbina					
Common Bistort								dragans			
Common Centaury	yscawl crist							drangans	bystyl daear, centawrea, centawrya	ysgol grist	centori

APPENDICES

	Book 1	Book 2	Book 3	Book 4	Book 5	Book 6	Book 7	Book 8	Book 9	Book 10	Unique
Common Comfrey					consolida maior, consolidon maior, llugat y dyd mawr, syldion maiор				simphyt	confcri	confcri (BL)
Common Cuckweed					trillwyt				phitago, philogela finiter		chanuite (BL)
Common Fumitory	nwc y daear				grwmyn	grwmuił, grwnył					
Common Gromwell									yscabios	penngafet	penngafet (C)
Common Knapweed	penngafet	penngafet				pengaled, pengafet					
Common Mallow		hocrys, hocrys		hocrys			hocrys	hocrys	hocrys	hocrys	hocrys(BL)
Common Myrtle											
Common Reed											
Common Sorrel										keulon	
Common St John's Wort	erillis	erillis			erillis	erillis			erillis	erillis	erillinlys (C), erillinlys vawr (BL)

MEDIEVAL WELSH MEDICAL TEXTS

	Book 1	Book 2	Book 3	Book 4	Book 5	Book 6	Book 7	Book 8	Book 9	Book 10	Unique
Common Valerian			llyseu cadwgawn								
Coriander					coriandyr, kolandrum						
Concockle									kolyf		
Cowbane				panystyf							
Cowslip				briallu, bryallu					briallu (I)		
Crab Apple											
Crosswort				herbe eridiate					crosic (BL)		
Crowberry	grygon										
Cumin						commín				cwmmin, kwmin	cwmmin (BL)
Daisy	llygat y dyd		llygat y dyd		llygat y dyd		llygat y dyd				llygat y dyd (R, I) llygat y dydd (BL)
Dandelion	deint y llew				deint y llew			deint y llew			
Deadly Nightshade						morel			morel	morel	
Dittany									ditaen, dittawndyr		

APPENDICES

	Book 1	Book 2	Book 3	Book 4	Book 5	Book 6	Book 7	Book 8	Book 9	Book 10	Unique
Dock		taulen		tatiol				tauawl	tafolduon	tauol	
Dove's-foot				trotrud							
Crane's-bill											
Dragon Arum						dragans, drangans			drauance		
<i>Drychegyauc</i>					drychegyauc						
Dwarf Elder	creulys vawr, creulys vendigeit, creulys war			creulys vendigeit	creulys vawr, creulys vendigeit				crefrys, crewlys vendigeit		walwort
Elder		yscaw, ysgaw	yscaw					ysgaw		yskaw (BL), ysgaw (C)	
Eyebright						heufras			ebras		
Fennel	funygyl				funygyl, funygyl, funygyl			fengyl, fenigyl, fnyngyl, fnyngyl	ffengyl fenigyl		fengyl (BL), fenigyl (BL), funygyl (R)
Feverfew				trotrud							
Fig						figys					
Flax		lin			lin, linhat, lynhat	linhat		linat	linat, linhat		
Galingale								galngal	galngal		
Garden Chervil										certifyl	
Garden Cress							berwr				

MEDIEVAL WELSH MEDICAL TEXTS

	Book 1	Book 2	Book 3	Book 4	Book 5	Book 6	Book 7	Book 8	Book 9	Book 10	Unique
Garden Parsley					persli	persyli			persli, persyl		persli (BL)
Garden Pea									pys gwrynyon		
Garlic	garllec		garllec	garllec	garllec	garllec				garllec (BL)	
Grape-vine									gwinwyd		
Great Mullein		ffoly ffrud								ffoly ffrud (I), foly frud (C)	
Greater Burdock				kyghaw mawr							
Greater Celadine					celidon, lysseu y leget, selidon, seidwn, syjdon	celidonia, lysseu y wennaw]			celidon, celidonia mawr, lysseu wennol, lyssewyn y wennol, selidonia	celidon	
Greater Knapweed	penlas	penlas			penlas ponas	penlas ponas		yscabios			penlas (C), penlas (BL), scabiosa (BL)
Greater Plantain	henllydan	henllydan	henllydan		henledam, henledan, henledan yfordd, henllydan	erlyriat, erlyriat, planta mawr, planta mwyaf	erlyriat, erlyriat, planta mawr, planta mwyaf	llydian y ford	llydian y ford	llydian y ford	erlyriat (C), henllydan (BL), plantae (BL)

APPENDICES

	Book 1	Book 2	Book 3	Book 4	Book 5	Book 6	Book 7	Book 8	Book 9	Book 10	Unique
Greater Stitchwort				pigic							
Ground-ivy	canwreid reddegawc	beidawc has		eido y daear	eidra, eidra, eidyal, eidra	eidra, eidra, eidyd y daear,	eidra, eidra, eidyd y daear,	eidra	eidra	eidra y dayar (<i>l</i>)	
Groundsel				clearlys							clearlys (C)
Hart's-tongue					tatiot yr hyd						
Hawthorn		yspydat		yspydat			yspydat				yspydat (C)
Heather	gruc			roec	gruc						
Heath Speedwell	ieutawt, ieutot	ieutawt			gwrneth						gwrneth (BL)
Hemlock					hygwyrt, kyget	kegit, kygit					
Hemp						kegit					hemloc
Herbane	morgelyn				morgelyn						kywach (BL)
Herb-Robert		troertrud			herbe robert, troertrud						troertrud (BL)
Herb-Walter					herbe walter minus						herb water (BL)
Hollyhock								holihok			
Honeysuckle	crafy geifir			gwydyd			gwydyd				crafy geifir (C), therfoile (BL)

MEDIEVAL WELSH MEDICAL TEXTS

	Book 1	Book 2	Book 3	Book 4	Book 5	Book 6	Book 7	Book 8	Book 9	Book 10	Unique
Hound's-tongue										tauoty kl	
House-leek				bydarlys							
Hysop					ysob, ysop						
<i>lawn</i>				iawn							
<i>Iewyd</i>	iewyd										
Ivy	ac dorw, iarderw	edorw	edorw	eduo y koyt	eido, eiddorw					eiddo	
Lady's-mantle				trot y llaw							
Leek	cenyn										
Lesser Burdock	kyngaw man			kygaf man	kyntaf man						
Lettuce					letys						
Lily										lili, lili, liliun	
Liquorice						lkorys					
Liverwort	cglennyd		cnglomydd		kglennyd	kglennyd					
Lords-and-Ladies				crfy natred							
Loveage								lwagwn			
Lungwort	redegawc							redegawc			

APPENDICES

	Book 1	Book 2	Book 3	Book 4	Book 5	Book 6	Book 7	Book 8	Book 9	Book 10	Unique
Madder	gwreiddyd		gwreiddrut	gwreiddrud lwyd	madyr					madyr	madyr (BL)
Maidenhair Fern					gwallt y urwyn						
Mandrake					mandragore						
Mayweed		amranwen			amranwenni						erweint (BL)
Meadowsweet	erwein		erweint		erweint						
Meddyses					medyges						
Melilot											godrythyd (BL)
Mint					minti koch			minrys	mint, mintan, mintan coch	mintan	mintan (C)
Mouse-ear-hawkweed					clust y llygoden						mouser (BL)
Mugwort	canwreid,	beidawc lwyd,	canwreid lwyd	canwreid lwyd	arynsea, canwreid, bangoch, canwreid bangoch, canwreid lwyd	canwreid	canwreid, canwreid coch	llysswyn Ictean	canwreid, canwreid coch		cannwreid (J), canwreid (C)
Mushroom											
Navelwort	todeit				todeit						

MEDIEVAL WELSH MEDICAL TEXTS

	Book 1	Book 2	Book 3	Book 4	Book 5	Book 6	Book 7	Book 8	Book 9	Book 10	Unique
Nettle			manlys			dynhadden			dynat	dynat, dynat p̄igwrc	
Oak					dyrw						
Onion					wynwyn, wyrmwyn, wynwyn		ceindelerw, kegindewr				
<i>Ordwel</i>					ordwel				wynwyn		
Orpine	canewein										
Peach											
Pellitory											
Pennyroyal											
Peony									pion		
Pepper											
Pignut	bywi, bwi										
Polyposy											
Poppy		papi									

APPENDICES

	Book 1	Book 2	Book 3	Book 4	Book 5	Book 6	Book 7	Book 8	Book 9	Book 10	Unique
Pot Marigold									Ilysses Mair		
Quince								queyns			
Radish			redeins				ratkyl			radich	rydens (BL)
Ransoms					kraf						
Red Dead-nettle	dynat coch	dynat coch			dynat cochyon			dynat cochyon	dynat cochion		
Ribwort Plantain						llancole, lwynnhyd, lwynnhydyt, lwynnhydyd				lancell, lancete	lwynnhydyd (BL)
Rose				ros				rose	egroes cochyon, ros	bloddu yr egres, ros	
Rue				rhyd	rut	rut		rut, ruw	rut	rut	rut (R), rutan (BL), ryw (BL)
Rush							aybrown				
Safflower							irfrwyn		saffrwn [de]	ort	

MEDIEVAL WELSH MEDICAL TEXTS

	Book 1	Book 2	Book 3	Book 4	Book 5	Book 6	Book 7	Book 8	Book 9	Book 10	Unique
Saffron Crocus				saffyr			saffrwn	saffyr			saffyr (BL)
Sage					sage, saichs, swace dof, saygh				saygc	saygh	sage (BL)
Salad Burnet		guedlwyn, gwydhweden		gwydln							
Sanicle	gorchweird		gorchweird	gorchweird	samgle						
Savin						saxi, saxifraga, saxifrage					
Saxifrage											tormaen (BL)
Scabious								scabiose, ysgalios	scabius		
Scammony								yscymonyeu			
Scarlet Pimpernel	dwythy, dwythy!	dwythy!	dwythy!	dwythy!	pime!, pimpialla, pimpyrron, truagh, trusgy!				pympynol	pympynol	diwryhyl (C), pinpernel (BL)
Seaweed					gwyrmn						
Seneca									sene		
Sheep's Sorrel		drighon									
Shepherd's- needle			creithic	creithwar							

APPENDICES

	Book 1	Book 2	Book 3	Book 4	Book 5	Book 6	Book 7	Book 8	Book 9	Book 10	Unique
Shepherd's Purse								pwyry bugel			
Small Melilot	gwenenlys uan		gwenenlys van			brytwn					
Southernwood								swdynwode			southurnefod (BL)
Spanish Peltitory	pybyrrlys				peleidyr						peydyr
Stinking Iris	hyllithyr										
Strawberry	syui				fragans		meus, syui			streberi	syfi (BL)
Tansy				cawreid telen		tansi					tansi (BL), tansie (BL)
Teasel											gwalien y buget (BL)
Thistle	yscall					ysgal man (or koet)	yscall	ysgal pigawc			hen yskall (BL)
Torrential						terebilicium, treskyl, tresgel, trysgyl					
Turnip						eruin	eruin	eruin wyllt			eruin (BL)

MEDIEVAL WELSH MEDICAL TEXTS

	Book 1	Book 2	Book 3	Book 4	Book 5	Book 6	Book 7	Book 8	Book 9	Book 10	Unique
Tursan	twrch		twrch								
<i>Uryxit</i>		unyeit									
Vervain		gwylys				veruen, verueine, verwyn					
Violet			violet			medygyn, violet, violet			violet	violet	violet(BL)
<i>Vrum</i>											
<i>Vusic</i>			vusic, ussuc, usye, vusyc								
Wall Germaner											kemedrios (BL)
Walnut			coll frensic		coll frenthic						
Water-cress						berw'r fymon					
Water-pepper						elinawc					berw'r dwr (BL)
White Dead- nettle						mordenat					

APPENDICES

	Book 1	Book 2	Book 3	Book 4	Book 5	Book 6	Book 7	Book 8	Book 9	Book 10	Unique
White Mustard					mwtart			nwstard, sinaption			
Wild Celery					meitch			apium, apium, isnaelias, ysmnel, ysmiales	ache	aych, smalach	apium (BL), mers (BL)
Wild Clary					llyget crist	spigernelle, llygat cryst, llyget crist, llygert crist		llygat crist			
Wild Marjoram									origin		
Wild Plum								eirin y koet, eirin suryon, plwnws		plwnas gwynn, plwnas gwynnyon	eirin (BL)
Willow									helic, helyc, merthelic		
Wood Avens	nabcoll	mapcoll	mapcoll	mabcoll		auancia, auans, mapcoll, mapkoll			avans	auans	afans (BL), auans (BL)
Wood Dock	trydon				trytton						
Woodruff	vtrot				udrut					wodrw	

MEDIEVAL WELSH MEDICAL TEXTS

	Book 1	Book 2	Book 3	Book 4	Book 5	Book 6	Book 7	Book 8	Book 9	Book 10	Unique
Wood Sage				bedon chwærw	ambrot, bedon chwærw, bendwn, chrw, hyden chwærw, chwærwlyys eithin, sawge gyyllt	bedon chwærw	bedon chwærw			ambros, says gyyllt	
Wood-sorrel				suryon y coet	alluynta, suryon y koet				aleluya	suryon (C)	
Wormwood	wermot				wermot, wrmot	wermot	wermot	wermot	wermot	wermot (J)	
Yarrow	milfyd	milfyd		milffyth	melfol, milfyd, miffr, milfyd, miflyth	milfei, mifolium, milffyh, millefolium	milfoil		milfei (BL), miflyd (BL)		
Yellow Iris					clesyr					clesyr (C)	

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