MEDIEVAL WELSH MEDICAL TEXTS
For Heath, for always believing
## CONTENTS

_Acknowledgements_ vii
_List of Abbreviations_ ix

I Introduction
1. The Nature of the Corpus 3
2. The Manuscripts 11
   2.1 British Library Additional 14912 (BLAdd) 11
   2.2 Cardiff 3.242 (Hafod 16, Card) 12
   2.3 Oxford Bodleian Rawlinson B 467 (Rawl) 12
   2.4 Oxford Jesus College 111 (the Red Book of Hergest, RBH) 13
   2.5 The Relationship between the Manuscripts 16
3. Sources and Analogues 19
4. The Language of the Texts 21
5. Editorial Principles 27
6. Translation Method 33

II The Texts
Book 1 (_Pedeir teirton yssyd_) 55
Book 2 (_Rac mann_) 69
Book 3 (_Gan borth Duw goruchel_) 79
Book 4 (_Rac y dannoed_) 93
Book 5 (_Llyma eli mawrweirthwc_) 111
Book 6 (_Ef a ddyli'r gollwng gwaet_) 163
Book 7 (_Wyth rann a dyly bot ym pob dyn_) 191
Book 8 (_Rac y parlis_) 203
Book 9 (_Meddeginyaeth rac pob ryw ddolur_) 233
Book 10 (_Ellyfyr hwnn a wnaeth Galien ac Ypocras_) 267
Unique Collections 289
Notes to the Translation 310
Further Notes on the Recipes 339

III Indexes
Index 1 Welsh Vocabulary 423
Index 2 Plant Names 445
Index 3 Other Ingredients 521
Index 4 Instruments, Measures, Treatments 537
Index 5 Parts of the Body 543
Index 6 Conditions 549

IV Appendices
Appendix 1 Manuscript Contents 569
Appendix 2 Plant-name Profiles 573

Bibliography 591
ACKNOWLEDGEMENTS

This project was undertaken with the support of a Wellcome Trust Research Fellowship. I would like to thank the Trust for their generous support, and the reviewers and committee members who decided to back this project. I would also like to thank colleagues at the University of Wales Centre for Advanced Welsh and Celtic Studies, who hosted me for the duration of this project, and most especially Professor Dafydd Johnston and Professor Ann Parry-Owen, who read over my translations and offered valuable suggestions, and Andrew Hawke and his team at Geiriadur Prifysgol Cymru who were always ready to answer any queries I might have. I have also been supported in this work by a number of scholars working in Celtic Studies and the medical humanities, some of whom I know, and some of whom I have yet to meet. I would like to thank Maria D’Aronco, Alessandra Foscati, Deborah Hayden, Daniel Huws, Sara Elin Roberts, Simon Rodway and the anonymous reviewer of this volume for the University of Wales Press for their willingness to share their time and their expertise with me. During the course of this project I also had the opportunity to work with a group of scientists supported by the Welsh Crucible project. They opened my eyes to the possible efficacy of these remedies, and I would like to thank Rowena Jenkins and Geertje van Keulen especially for their help and their enthusiasm. Lastly, this project would never have been completed without a small army of friends and family providing support, childcare and patience. I would like to thank all of you who have helped this work come to fruition, especially my husband, to whom this work is dedicated.
ABBREVIATIONS


add. addition (i.e. the named manuscript adds).


Culpeper N. Culpeper, *Culpeper’s Complete Herbal* (Ware: Omega Books, 1985).


DMLBS R. Latham et al. (eds), *Dictionary of Medieval Latin from British Sources*, accessed through Logeion (http://logeion.uchicago.edu/lexidium).


MEDIEVAL WELSH MEDICAL TEXTS

**ECaB**  

**EETS**  
Early English Text Society

**Fleischhacker**  

**Getz**  

**Glick et al.**  

**GPC**  

**Grieve**  

**Heinrich**  

**Henslow**  
G. Henslow (ed.), *Medical Works of the Fourteenth Century together with a List of Plants recorded in Contemporary Writings, with their Identifications* (London: Chapman and Hall, 1899).

**Holthausen 1896**  

**Holthausen 1897**  
LIST OF ABBREVIATIONS


Lewis  T. Lewis (ed.), *A Welsh Leech Book, or Llyfr o Feddygiantiaeth* (Liverpool: D. Salesbury Hughes, 1914).


MED  H. Kurath et al. (eds), *Middle English Dictionary, c.2013* (https://quod.lib.umich.edu/m/med/).

<table>
<thead>
<tr>
<th>Reference</th>
<th>Author</th>
<th>Title</th>
<th>Publisher</th>
</tr>
</thead>
<tbody>
<tr>
<td>om.</td>
<td></td>
<td><strong>om.</strong> omit (i.e. the named manuscript omits)</td>
<td></td>
</tr>
<tr>
<td>Repertory</td>
<td>D. Huws</td>
<td><em>A Repertory of Welsh Manucripts and Scribes</em></td>
<td>(forthcoming).</td>
</tr>
</tbody>
</table>
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. 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 Myddfai*. 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). 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. 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. 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. These include a plant-name glossary which contains a number of unique,
idiosyncratic 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. 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. 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
material, which he divides into four groups: ‘Meddygon Myddfveu proprement dits’; medical tracts composed after Meddygon Myddfveu; Welsh translations of Latin medical texts; and medical recipes and formulae scattered throughout different manuscripts. Like Williams, Diverres also provides variants from two further copies of the base text in his edition: the ‘Tonnn’ 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 Myddfveu proprement dits’), and concludes that as RBH is the oldest of these, it is the correct choice for the basis of his edition. 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 Myddfveu 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 Myddfveu, are copies of RBH itself.

The titles given to these editions (The Physicians of Myddfai, Le plus ancien texte des Meddygon Myddfveu) 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. 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. 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. 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. 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. 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. This is how the texts are presented in the introduction to the 1861 edition, which presents the material as follows:

Meddyginiaeth, 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
the three ‘pillars of knowledge’ with which they were acquainted, the others being theology and astronomy. These statements are supported by references to Triads, that is, snippets of wisdom or lore organised into groups of three, presumably for mnemonic purposes. Some of the medical recommendations in the medical corpus, for example, are structured as triads. 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.

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’). 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:

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

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 Llwyn Ifan Feddyg (‘the grove of John the physician’) and Llwyn Maredudd Feddyg (‘the grove of Maredudd the physician’; remember that one of Rhiwallawn’s sons was named Maredudd), as well as the famous
INTRODUCTION

*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. 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. 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. 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. xv), NLW Peniarth 326 bundle 6 (s. xv), NLW
MEDIEVAL WELSH MEDICAL TEXTS

Peniarth 205 part ii (xv/xvi), and NLW Sotheby C.2 (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. 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. NLW Sotheby C.2 pp. 41–67 contains a collection of remedies which a short introduction ascribes to the authority of Aristotle and Volusian. 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 Llansteffan 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. Excerpts from this manuscript were published in the *Cambrian Register*, 2 (1796), 304–7. 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. 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. 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. 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. 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. The texts were edited and translated by Ida Jones.

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. 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
INTRODUCTION

with a Welsh translation of that verse. 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. 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. A fifteenth-century hand has added a short text on the qualities of different parts of the body to f. 15v. 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. 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. 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. This manuscript was produced by three scribes working sometime between 1382 and 1405 for a noble patron, Hopcyn ap Tomas of Ynysforgan near Swansea. 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.
MEDIEVAL WELSH MEDICAL TEXTS

in another manuscript.\textsuperscript{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 \textit{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’ \textit{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.\textsuperscript{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
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 gorff 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 hyscriuynu’ (‘this is who had them written’); the RBH version reads ‘a sef y neb a beris eu hyscriuennu yn y mod hwn’ (‘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.\textsuperscript{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.\textsuperscript{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.
**INTRODUCTION**

<table>
<thead>
<tr>
<th>BLAdd, f. 15v</th>
<th>Rawl, f. 25r</th>
<th>RBH, col. 931</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lymma wedeginyaeth arall rac teirthon grwyth kymryt y ganwreid lwyr a’r ganwreid bengoch a’r ddiwtthyl a’r ieutott a risc yr yscaw a’r hoccys ac eu berwi ygyth mywn crochan neu gallawr yn oreu ac y galler ac eu dodi ygyth mywn kerwyn ac yr awr y del y cryd y’r dyn y ddodi yn yr ennein.</td>
<td>Lymma wedeginyaeth arall rac teirthon grwyth kymryt y ganwreid lwyr a’r greulys vawr a’r greulys uawr a’r ddiwtthyl a’r ieutott a risc yr yscaw a’r hoccys ac eu berwi ygyth mywn krochan neu gallor yn oreu y galler. ac odyna kymryt y dwfyr a’r llyseu ac eu dodi ygyth mywn kerwyn ac yn yr awr y del y kryt y’r dyn y dodi mywn yr ennein.</td>
<td>Medeginyaeth arall rac teirthon grwyth kymryt y ganwreid lwyr a’r greulys uawr a’r greulys uendigelt a’r ganwreid bengoch a’r ddiwtthyl a’r ieutott a riscly yr ysgaw a’r hokys ac eu berwi ygyth mywn krochan neu gallawr yn oreu y galler ac odyna kymryt y dwfyr a’r llyseu ac eu dodi yn yr enneint.</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>BLAdd, f. 41r</th>
<th>Card, p. 85</th>
<th>Rawl, f. 48v</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rac y kic drwc kymer sawndyuyr ac alem a’r kopro o antrewm a vertygrys gawna yn vlawd man...</td>
<td>Rac y kic drwc kymer sawndyr ac alym a chropac ac atrwm a verdygres gawna yn vlawt man...</td>
<td>Rac y kic drwc kymer sawndyuyr ac [...] a uerthgrys gawna yn vlawt man...</td>
</tr>
</tbody>
</table>

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. 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. In cases where I have had 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. 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 ffurweiddwys, 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*. 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. 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*).

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 *nawuetdyđ* and 6/41 *ymynyđ*. Initial /f/ is spelled f, while medial /f/ is spelled ŵ and ff: 1/2 *fynnawn*, 1/7 *gafer*, 1/14 *cheffir*. Initial and medial /v/ are spelled u, v, f, and sometimes ŵ or ŵ: 1/2 *gyuarfot*, 2/5 *lleffrith*, 2/21 *yffet*, 1/13 *wedeginnyaeth*. 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 *briwaw*, 3/1 *veibon*, 4/6 *eidon*, 6/5 *pissaw*).
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.

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 /w/ 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 vreuwydon 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 erlyrjad, 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 fynnaun, 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: difflanant. Word-final /v/ is spelled f in all hands. Hand 2 uses southern -on forms such as 3/9 argoedon, 4/6 eidon, 8/46 gloesson. Hand 3 uses mostly southern forms such as 6/32 cenevillon. 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 llwynyawc 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 ddigwyddyaw). 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. 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
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, peidyaw). 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. For Rawl and RBH they can also be seen on the digital images of those manuscripts on the *Digital Bodleian* website. 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
INTRODUCTION

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. 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.
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.\textsuperscript{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 (‘ỽ’) with ‘w’. The abbreviation ‘K’ is often used in these texts to represent the Latin ℞ which is usually expanded to \textit{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 \textit{kymryt} (that is the verbal noun of the verb ‘to take’), while in books 5–10 it should be expanded to \textit{kymer} (the 2 sg. imperative of the same verb).\textsuperscript{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.\textsuperscript{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.\textsuperscript{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.\textsuperscript{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.\textsuperscript{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.\textsuperscript{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 \textit{Botanologium} which formed part of the 1632 Welsh–Latin, Latin–Welsh \textit{Antiquae linguae britannicae: nunc vulgò 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 \textit{Welsh Botanology}, 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).\textsuperscript{79} But his knowledge of the natural world was limited. He admits in a note following the \textit{Botanologium}, that he knows nothing about plants: ‘\textit{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: ‘\textit{Herbarum nomina solum Britannica plura ex historiis, poetis, medicis & doctorum adversariis notis consseram...}’ (‘I have collected the many British names of
INTRODUCTION

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: Mellilotum = 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 phrywyth* as foxglove, 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. xvii§) is simply a copy of John Davies’s work, as is that written by Thomas ab Ieuan of Tre’r Bryn in NLW 13085 (s. xvii§); 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 Welsh 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 Botanology* to showcase many of his predecessor’s
INTRODUCTION

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 *gwrthlys* 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 *gwrthlys*. 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. 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. These are to be found in Peniarth 204 (s. xv?), NLW 2034C (s. xv?), Peniarth 326 bundle 6 (s. xv?), Llanstephan 10 (1515), BLAdd 15045 (s. xvi?), BLAdd 14913 (s. xvi*med*), and Llanstephan 82 (s. xvi?). 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. 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. 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
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. 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. 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 bonhedic.’ 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. Medieval concepts of disease are often different from modern concepts, yet the terminology for illnesses does not offer an elegant way to recognise this. 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. 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’,
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 cancer (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. 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 defyt 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. 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. gwaw iduw 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
MEDIEVAL WELSH MEDICAL TEXTS

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.


3. John Williams (ab Ithel, ed.) and John Pughe (trans.), The Physicians of Myddvai (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 Myddfa which records the death of ‘David Jones of Mothyw, 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 Meddyginiaeth 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).


8. In the same source.

9. These manuscripts are RBH, Oxford Jesus 22 (s. xviii), Cardiff 2.135, Cardiff 2.128, NLW Llanstephan 87, NLW Peniarth 119 (c.1700), NLW Peniarth 120 (c.1696–9), NLW Peniarth 204 (s. xv–xvi), and BL Additional 14913 (s. xvi–xvii). 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
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.


14. See the introduction to The Physicians of Myddvai, 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 sublunar 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.
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, Meddygiantaethau Guerin Cymru (Talybont: Y Lolfa, 2017) and references therein, although note that most of the material is based on the author’s extensive research.


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.


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.

INTRODUCTION

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 Dwfr Cleifion by Dafydd Efán 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.
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.
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. 2or in BLAdd: ‘Hic summo favente numine, agetur de praeecipuis humanis corporis medelis.’


40. The verse is identified by Daniel Huws as Walther 17947 ‘Si quis sentiret’ (Huws, ‘Rawl. B. 467’, *Repertory*).


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 yssgevein, a’r llawenydd yn y ddycc, a gwewyr yn y essgyrn, a’r digoveint mewn bystyl bach a ydld 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/ Pwnt o’r pedwar defnydd/ berw’n ffest ar dan fforestydd/ trwy y gloywwel, 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, heyhouse, sothernwode, mogwort, welcraasn, 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 gwyrry, a chwarter gwer deveid, a chwarter o ystior’ (‘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.’).
INTRODUCTION

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: Ygrifau ar Lenyddiaeth Gymraeg yr Oesoedd Canol (Cardiff: University of Wales Press, 2003), pp. 1–30.


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).


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_VU2:IAMS040-002106802 (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 ff. 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).


62. The forms in question are in Card dennybachawd, bardedauw, godefaud, attebauw; in Rawl dennybachau; in RBH bardawd, godenauw, attebauw, 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, prones, rodes, kauas; in Card gweles, profes, rodes, osoodes, dangooses; in Rawl kauas; in RBH peris, gedwis, osoodes, dangooses, kauas.

64. GPC, ‘ffurf’, ‘ffurfaidd’, ‘ffurfeiddiaf’.
INTRODUCTION

65. I am grateful to Simon Rodway for his advice on this. On further suggestions for the survival of the -wyns 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’.


69. http://www.rhyddiaithganoloesol.caerdydd.ac.uk/

70. https://digital.bodleian.ox.ac.uk/inquire/p/1cd2f0b5-cdb1-43ff-8eda-e5319aebd62 and https://digital.bodleian.ox.ac.uk/inquire/p/obf187bf-8e62-4e53-bcafa851f6d3948af

71. http://www.rhyddiaithganoloesol.caerdydd.ac.uk


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.

MEDIEVAL WELSH MEDICAL TEXTS


50
INTRODUCTION


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 gwrthlys meaning ‘aversion, hatred’, but it more probably represents a compound of gwrth (‘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 gieulys, 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.
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 knowne nowe adayes as is the true pontyke wormwode: & lesse, as I thyneke, 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 wryteth; 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.


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.


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 (Y Misoedd). 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 ‘[l]lyfr 80 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.
Part 1

1/1. There are four tertian fevers which have their origins in the head: silent tertian fever, shivering tertian fever, ephemeral fever and warm fever, and the fifth is consuming warm fever, 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, and yarrow, and tutsan, 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 ieuwyd, agrimony, dwarf elder, dwarf elder, red mugwort, and common centaury, and greater plantain, and greater knapweed, and Spanish pellitory, and daisy, and common knapweed, and the root of the red dead-nettle, and crowberries, and common St John’s wort, and common myrtle, and betony, and the root of the meadowsweet, and heather, and wood avens, and woodruff, and the leaves of the pignut, and wood dock, and wormwood, and small melilot, and lesser burdock, and orpine together with them.
THE TEXTS

Part 1

1/1. Pedeir teirton i yssyd, a henyw eu bonned o’r penn: ii teirton vud, iii teirton gryd, brat gyfuarot, a’r twymyn, a’r bymet yw’ un gwall dwymyn, ac o’r pen pan henyw.

1/2. Teirton vud o gyuot a llyn a llosceu y gwaredir. Llyma y boned, ba vn yw: vii magu gwlybwr, viii gormod yn y kylla, ac o hynny kassau bwyt ohonaw a’ei dinerthu yr haf.

1/3. Y ganwreid heuyt, ix a’r wreidryd, x a’r orchwreid, xi a’r twrch, xii a’r kawl, koch, a seith yssyd o lysseu, xiv ygyueir 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 llysev hynny: y iewyd, y tryw, y greulys uendigeit, y greulys war, y ganwreid benngoch, ac yscawl crist, a’r hennlydan, 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’r deil y bywi, a’r trydon, a’r wermot, a’r wenenllys 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: llesseu (‘herbs’)
vii BLAdd 14r: pan heniw (‘from where it comes’); RBH 930: llyma y bonhed hi
viii BLAdd 14r: gwlybwr gwedyn (‘viscous humour’); RBH 930: o uagu gwlybwr
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 twrch
xiv BLAdd 14r: seith llyseu yssyd; RBH 930: a’r seith lyssewyn yssyd
There are four hernias: watery hernia, and hernia of the bowels, and hernia of the testicles, and windy hernia. Watery hernia cannot be got rid of. There is also no way to get rid of windy hernia: it is not immediately fatal.

Hernia of the bowels is treated with a purge and diluted electuary and a medicinal drink: \textit{vrum}, \textit{navelwort}, \textit{scarlet pimpernel}, and \textit{heath speedwell, and liverwort,} and \textit{bugle,} and \textit{lungwort,} and \textit{vussic,} and the young leaves of the \textit{pignut, and common mallow.}

This is how to make that purge: take stinking iris 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 foam 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.

An external hernia is got rid of by cauteries and restraints on the flesh and a drink.

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. Nyt oes heuyt allu gwaret rac bolwyst wynt; nyt agheu ebrwyd hitheu.

1/6. Bolwyst golud, o gyuot a glasgyfleith a medyclyn y gwaredir: yr vrum, a’r dodeit, a’r diwythyl, a’r ieutawt, a’r gyglennyd, a’r glessin, a redegawc, a’r vussic, a godel y bwi, a’r hoccys.

1/7. Llyma mal y gwneir y kyuot hwnnw: kymryt yr hylithyr a 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 ymeith. Ac odyna dodi padell ar y tan, a chymryt yr berw hwnn tra gafer, a’e dodi mywn lliein crei ar wyneb y llester, ac odyna y gmyrtyt a’egymyscu a melyn wy a’egadw genyt tra uynych, a’ewneuthur yn belleneu bychein a’erodi y’r claf.

1/8. Bolwyst dieithyr, o losceu a magleu yn y cnawt a llyna y gwaredir.

1/9. Dwy dauaden a daw ar gyfeistet, a sef gwed y gwaredir: eu trychu a haearn oer a llosci eu lle a eliau a mel.
MEDIEVAL WELSH MEDICAL TEXTS

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’è yuet yn gyntaf. Ac ymron haner dyd, kymryt y wermot a’è daraw’ ar dwfyr a’è yuet hyt ym pen y dec pryt, a’è vwyglyawii kyn y yuet. A chymryt bara pynyol gwenith, neu vara keirch, a meid geifyr a chich kywyon a iwt gweiscon trwy dwfyr, a pheidyaw a llaeth ac a llaethuwyth.iii

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


1/13. Llyma vedeginyaeth arall rac teirton gryt:vii kymryt y gawreid lwytviii a’r greulys vawrix a’r gwreid bengochx a’r diwythyl a’r ieutot a riscxi yr yscaw a’r hoccys ac eu berwi ygyt mywn krochan neu gallor yn oreu y galler. Ac odyna kymryt y dwfyr a’r llysseu acxii eu dodi ygyt mywn kerwyn, ac yn yr awr y del y kryt y’r dyn, y dodi mywnxiii 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’)
xii RBH 931: riscyl
xiii RBH 931: om. ‘ygyt mywn kerwyn. Ac yn yr awr y del y kryt y’r dyn, y dodi mywn’.

The scribe of BLAdd has made an eye-jump between the two instances of acc.

The scribe of RBH has made an eye-jump between two instances of mywn.
Here is a medicinal drink which is good for that: take *vusyc* and *canwraidd rhedegog*, or elder if it can be had, and boil those two herbs well. And then take common mallow and fennel and scarlet pimpernel and heath speedwell and bugle 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, 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 sorrel 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.
1/14. Llyma vedyglyn i yssyd da rac hynny: kymryt y vusyc a’r ganw-reid redegawc, neu yr ysgaw o’r keffir, a berw y deu lyseu hynny yn da. Ac odyna kymryt yr hoccs y’r funygyl a’r diwyth a’r ieutot a’r gles-sin a deil y bywi ac eu hyssig y’yn oreu y gallar, ac eu dodi ar y tan ygyt a’r deu lyseu gynex, ac eu berwi yn da. Ac odyna kymryt y risc a vyd yn y daear o’r yscaw a’e grauu a’e olchi yn da a’e hyssigaw mywn maen morter yn da.” Ac odyna kymryt y llyn hwnnw a’r llysseu gynneu a tharaw y risc a vyd yn y daear o’r yscaw a’e grauu a’e olchi yn da a’e hyssigaw mywn maen morter yn da. Ac odyna kymryt y llyn hwnnw a’r llysseu gynneu a tharaw y risc a vyd yn y daear o’r yscaw a’e grauu a’e olchi yn da a’e hyssigaw mywn maen morter yn da. Ac odyna kymryt y llyn hwnnw a’r llysseu gynneu a tharaw y risc a vyd yn y daear o’r yscaw a’e grauu a’e olchi yn da a’e hyssigaw mywn maen morter yn da. Ac odyna kymryt y llyn hwnnw a’r llysseu gynneu a tharaw y risc a vyd yn y daear o’r yscaw a’e grauu a’e olchi yn da a’e hyssigaw mywn maen morter yn da. A r llyn hwnnw yssyd yn da y bop dyn o’r risc a vyd yn y daear o’r yscaw a’e grauu a’e olchi yn da a’e hyssigaw mywn maen morter yn da.
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
1/15. [Deu ryw letwigwst yssyd, lletwigwst wleb, a lletwigwst boeth, a’e boned yssyd o’r haf. Lletwigwst boeth ii 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 y gwneir; v rwymaw y teir ohonunt, vii a gadu y bedwared yn ryd, a dodí llosgeu ar vein y esgeired ac yg kylch y linyeu a’e arenneu, ix a gordineu’ gwaet y uffarned ac y’r garreu.

1/16. [A gwedy retto y llosceu yn gwbyl, yr eil vedeginyaeth yw honn heuyt: kymeret yr hockys a’erwi drwy wenith gwryf neu drwy dwfyr fynnhon. Ac odyna kymeret y risc a vyd yn y daear o’r ysgaw, i a’r yssigaw mywn morter yn da a’r daraw ar y llynn hwnnw yn of a’e roi y’r claf. A da yw y leihau dolur ac y rydhau yr olwc. iv]
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.
2/1. For a boil, 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 milk 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 mayweed 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 vervain 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 dot' wrthaw pan arganfer gyntaf.
2/2. Arall: kymryt blodeu y bengalet neu eu deil a’y briwaw ygyt a melyn wi a halen man a dot wrthaw, a hwnnw a’y kyuyt.

2/3. Arall: kymryt y veidawc las a’y briwaw ygyt a hen vlonec a dot wrthaw.
2/4. Arall: kymryt wreid y dynat coch a gwreid y ganwreid lwyt a’r ieutawt a berw trwy lastwr lleffrith yn dwys a dot ymenyn yn y glastwr ac yf dyd a nos pan y mynnych.

2/5. Rac man gwedu y bwryo y dam, neu arlosc, kymret yr amran-wen a’y grasu yn da a’y valu yn van a’y iraw, a hwnnw a wna dissychu, a barwyl gyfygu pop gweli, y verwi trwy lastwr lleffrith.

2/6. Y torri gwaetlin regedawc, kymryt y vetlys a tharaw ar dwfyr oer ac yfet, a’r gwaetlin a dyr.

---

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 geiuyt (‘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’

a RBH 935: a’iraw a hwnnw gysseuin, a bwrw blawt y llysseu 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.

b RBH 935: Barwyl y gyuygeu
c RBH 935: y uedlys
d RBH 935: a’e
e RBH 935: a hwnnw a’e tyr trwy nerth dwu (‘and that will break it through God’s power’)

71
2/7. For hoarseness, take wood avens 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 mugwort and put it under the head in a
rough cloth and it will be healed.

2/9. Another: take ground-ivy 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 plantain and pound it well and put
it on the diseased tooth overnight.*

2/12. Another is: take a fine linen cloth 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 plantain and fat and
rub it.*

2/15. For swelling in the belly, take goat whey on its own and add
honeysuckle 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 bittersweet 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, a dot ias da arnaw, ac yf 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.

2/9. Arall: kymryt y veidawc las a’y dodi mywn tauolen dan y deint, neu ar uaen twym, a dod ym dan y deint claf ymywn lliein.

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 iarw.

2/15. Rac hwyd mywn croth, kymryt meid geifyr yn symyl a tharaw craf y geirf arnaw ac yfet tridieu ar y gythlwng.

2/16. Rac y llyger, kymryt risc yr yscaw a risc y coll frengic a risc yr yspyd a’r elinawc ac eu briaw ygyt a’r yfet bop bore ar y gythlwng.

---

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.
vi RBG 936: a’e dodi wrthaw a iach uyd (‘and put it onto it and it will be healed’)
vii RBH 937: add. ‘dyn heuyt’
viii RBH 937: add. ‘ae ef’
x RBH 937: om. ‘ar y gythlwng’; add. ‘a’r hwyd a a ymeith’ (‘and the swelling will go away’)
x RBH 937: add. ‘pur’
x RBH 937: add. ‘ae ef’

This has been corrected to briwaw (‘pound’) in a later hand.
2/17. Another: take wine and urine 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 plantain and common knapweed and greater knapweed 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, and to the knee.*

2/23. For ringworm, 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: 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 eyes and drunkenness and fornication and cataracts and smoke.*

2/27. There are three bones in a person which, if they break, will never knit together: teeth and dura mater 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.*
2/17. Arall: i kymryt win a trwnc 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: ii kymryt yr henlydan a’r bengalet a’r benlas ac eu taraw ar dwfyr a’y yfet.
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 ystор yssyd dda.
2/24. Arall: iii kymryt ystор gwyn a’y dwymaw ac yn vedal y dodi wrthaw. iv
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 glid.
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: i deint a chryadur a phadellec. vi
2/28. Pwy bynnac a vo heb allu kyscu, kymryt grawn y papi a ber-wet mywn gwyn ac yfet ac ef a gwsc. vii
2/30. Arall: escriuennu enweu y seith kyscadur mywn carn gyllell a dechreu o ymyl y llauan a’y dodi dan y ben heb wybot idaw.
MEDIEVAL WELSH MEDICAL TEXTS

2/31. For an obstruction in giving birth:\(^\text{66}\) take salad burnet\(^\text{67}\) and mix it with water and drink it.

2/32. For fever, take mugwort and red dead-nettle and greater plantain\(^\text{68}\) and unyeit\(^\text{69}\) 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 henbane\(^\text{70}\) 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 mullein\(^\text{71}\) 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 llud'eghi, kymryt yr wydlwddwn ii a’y tharaw ar dwfyr a’y yfer. iii

2/32. [Rac y cryt, kymryt y ganwreid lwyt a’r dynat coch a’r henly-dan a’r unyteit ac eu briawaw yn da ymywn meid geiuyr hen ac eu berwi. A phob bore yuet o’r claf gwppaneit, a hwnnw a’e gwna yn iach.]

2/33. Rac y dannod, kymryt kanhwyll o wer dauat a grawn y morgelyn iv a’y losci’yn nassat y galler y’r deint a dwfyr oer vi dan y gan-hwyll, a’r pryffet a ddygwydvii yn y dwfyr rac gwres y ganhwyll.

2/34. [Rac hwyd ymywn croth dyn, kymryt gwer dauat a blawt keirch a deily ffiol y ffrud a’r diwythyl yny vwynnt iwt a dodi hwnnw wrthaw, ac o’r byd crawn yndaw ef a bennha.]
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.\textsuperscript{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.\textsuperscript{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 \textit{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.
THE TEXTS

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. xvii) 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 8o gynt o eiddo Mr. Wynn o Fodysgall yn Sir Gaernarfon ...’ (‘an octavo book which once belonged to Mr Wynn of Bodysgallen in Carnarvonshire’). 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 veddeginiaeth a chynghorav o waeth Riallon a’i vaibion, Kydwgan a Gryffydd ac Einion: llyma ddechrav ty ac at y penn’ (‘Here is the medicine and the advice of Rhiwallon and his sons, Cadwgan and Gruffydd and Einion: here it begins at the head’).

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 bendeuic i y dangosset ii y medeg-naytheu goreu, ac yn bennaf o’r yssyd wrth gorff dyn. iii Sef a beris eu hyscriuynu: iv Riwallawn a’y veibon, nyt amgen, Cagwgon a Gruffut ac Eynon, canys y rei hynnyvii a oydyn 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. Ac o’r peth pennaf y dychreuassant, sef yw hynny, o’r pen, x kanys yndaw y may pump synwyr y corf. xii

---

i RBH 928: yma gan borth dwu goruchel bendeuic
ii RBH 928: dangosir
iii RBH 928: y medegynaethu arbenickaf 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 dylyynt (‘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 yscruennu eu kywreinrwyd yn y mod hwnn (‘this is the reason that they had their art written down in this way’) 
x RBH 928: add. ‘gwedwy’ (‘after them’)
x RBH 928: ac o’r peth pennaf a chyntaf o’r a ffuruedwys dwu 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 dangosir o’r medigynaeethu bonedic-ac. Ac o’r peth pennaf ar gorff dyn y dechreuwn, 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 the5 chief thing on a person’s body, that is, the head, because in it are the five senses of the body’).
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.*
3/2. Tri lle hagen’ y megyr cleuydeu: vn yw ton,\textsuperscript{i} eil\textsuperscript{iii} yw yn y greuan,\textsuperscript{iv} trydyt\textsuperscript{v} yw yn\textsuperscript{vi} y gryadur. O waet a llosceu y gwaredir y ton.\textsuperscript{vii} O agori hyt y gryuan y gwaredir y gryuan.\textsuperscript{viii} O agori ar ben hyd gryadur y gwaredir y gryadur.\textsuperscript{ix}

3/3. Kymry\textsuperscript{e} y deuparth o’r danhogen a’r trayan o’r violet ac emyn hâllt ac eu mauðu ygyt a’y dodi wrthaw, a hynny a’y diwenwyn\textsuperscript{i} o’r kyuyt llit a gwenwyn yndi. O’r pan agorer arnaw\textsuperscript{xii} hyt ym pen nawiuetdyd y byd y wisc ar yr ascwrn, ac o pen y pymhettyd y glidd y nedir yr ascwrn y gwaredir y gryadur.\textsuperscript{xiii} Sef y gwneir velly\textsuperscript{xiv} o hen gleuyt pen; dyrnawt newyd neu vrath newyd,\textsuperscript{xv} goreu bo gystaf y diotter rac dygwydaw gwaet ac yssic a berwi\textsuperscript{xvi} yno.\textsuperscript{xvii}

\textsuperscript{i} Rawl 17r: tri lle hagen yn benaf (‘however there are three chief places’); RBH 928: Tri lle yw ton (‘there are three places in the head’)
\textsuperscript{ii} Rawl 17r: yw yn y penn; RBH 928: y tonn
\textsuperscript{iii} Rawl 17r: yr eil
\textsuperscript{iv} RBH 928: y acreuan
\textsuperscript{v} Rawl 17r: y trydit
\textsuperscript{vi} Rawl 17r and RBH 928: om. ‘yn’
\textsuperscript{vii} RBH has this sentence after the next sentence.
\textsuperscript{viii} Rawl 17r: o agori ar y penn hyt y greuan a gollwg y gwenwyn allan y gwaredir y greuan; RBH 928: O agori ar y penn hyt y creuan a gollwng y gwenwyn y gwaredir y greuan (‘the skull is treated through cutting the head down to the skull and releasing the poison’)
\textsuperscript{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.
\textsuperscript{x} RBH 928: ac yna kymryt
\textsuperscript{xi} RBH 928: a diwenwynya y greadur (‘will unpoison the skull’)
\textsuperscript{xii} RBH 928: ar y tonn
\textsuperscript{xiii} RBH 928: om. ‘ac o pen y pynomhettydd y glidd y uedir yr ascwrn hyn y diotter oll’
\textsuperscript{xiv} RBH 928: hynny
\textsuperscript{xv} RBH 928: add. ‘ar y penn’
\textsuperscript{xvi} Rawl 17v: y hwerwi (‘to become inflamed’)
\textsuperscript{xvii} RBH 928: rac dygwydaw gwaet ar y greadur a’c uerwi yno (‘in case blood should fall onto the dura mater and inflame it there’)

85
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. 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 prerogative 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 eyebrow, and another on the cheek, and the third on the temple is good.

3/7. For the sharp pain of a red watery eye, place a restraint 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, 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.
THE TEXTS

3/4. O’r pan diotter yr ascwrn oll¹ y ar y gryadur, kymryt ymenyn
  gwyry a’r violet² ac eu maodu ygyt, ac ony cheffitiii y violet, kymryt
  gwyn wi a llin³ a’y dodi wrthaw hynny donneuher. Ac yna gwneuthur
  eli trwy’i lyseu ac ymenyn a gwer a’y dodi wrthaw⁴ hynny vo iach.

3/5. Punt a hanner yw breint y medic⁵ o’r gweith hwnnw 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,⁶ a’r
  trydid yn y kyuys⁷ yssyd da.]⁸

3/7. Rac gwayw llygat coch gwlyborawc,⁹ dodi magyl dan y ddwyen¹⁰
  a llosc yn y wegil, a hynny rac gwlybwr y pen.¹¹

3/8. Rac sythgernyn,¹² kymryt blonec iar ac emenyn Mei a sud y syui¹³
  ac eu maodu ygyt a’y dodi mywn corn. A phan elych y gysgu, ira dy
  deu amrant a’d¹⁴ deu lygat¹⁵ yn da a iach vydy.¹⁶

¹ RBH 929: om. ‘oll’
² RBH 929: kymryt y uiolet ac emenyn gwyry
³ Rawl 17v and RBH 928: cheffir
⁴ RBH 929: ac eu maedu ygyt, neu emenyn gwyry a llin (‘and pound them together,
  or virgin butter and flax’)
⁵ RBH 929: o
⁶ Rawl 17v: a gwer wrthaw a’y dodi
⁷ Rawl 17v: punt yw breint y medic (‘the physician’s prerogative is a pound’);
  RBH 929: punt yw dylyeit y medic (‘the physician’s due is a pound’)
⁸ RBH 929: ac arall yn y wegil (‘and another at the nape of the neck’)
⁹ RBH 929: om. ‘a’r trydid yn y kyuys’
¹⁰ RBH 929: a hynny rac gwlybwr y penn yssyd da (‘and that is good for wetness of
  the head’)
¹¹ RBH 929: rac llygeit koch gwlyborawc (‘for red watery eyes’)
¹² Rawl 20v and RBH 929: rac llygeit koch gwlyborawc (‘for red watery eyes’)
¹³ Rawl 20v: dan y dwyen dodi magyl
¹⁴ Rawl 21r: om. ‘rac’; RBH 929: add. ‘yssyd da’
¹⁵ Rawl 21r and RBH 929: sychgernyn
¹⁶ RBH 929: kymryt sud y syui a blonec iar ac emenyn mei
¹⁷ Rawl 21r: th
¹⁸ RBH 929: dy lygeit a’th amranneu
¹⁹ RBH 929: ac wynt a uydant iach (‘and they will be healthy’)

87
There are three types of pneumonia: painful pneumonia, and white pneumonia, and black pneumonia. 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 cordial made from these herbs for three days: liverwort and wood dock and coltsfoot, and then another three days in the earthenware vessel. 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 tutsan and anise and with daisy and greater plantain and sanicle and shepherd’s-needle and meadowsweet and heather and wood avens and woodruff and crowberry and dwarf elder and mugwort and whatever good herbs he wishes.*

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

3/9. Tri ryw ysceueint yssyd: ysceuein hwst, a gwyn ysceuein, a du ysceuein. Llymma yr argoylon nessaf eu bot o’r: gwyn ysceuein: gwayw dan y vron a than balueis ac ym pen yr yscwyd, a choc [hi y deurud]. Ac val hwn y medigineithir: kymryt tridieu goduc o’r llyss eu hyn: y gynglonnydd a’r tryton a’r troetrud a’r gwrthlys yr alanhon, ac odyna tridieu ereill yn y bridell. A gwedy ry dynher y cleuyt oll o’r kymhibeu, roddi kyuot y’r dyn erbyn pen y nawuettyd. Yn yr yscwyd, a chochi y deurud. Yn erbyn yr hygwyt, ac val hwn y medigineithir: kymryt tridieu goduc o’r llyss eu hyn: y gynglonnydd a’r tryton a’r troetrud a’r gwrthlys yr alanhon, ac odyna tridieu ereill yn y bridell. Ac dyn hyn y llyma yr argoylon nessaf eu bot o’r gwyn ysceuein. Llymma yr argoylon nessaf eu bot o’r gwyn ysceuein. The scribe of RBH has made an eye-jump between two instances of ysgeueint.

3/10. [Gwyn gyffleith, trwy wer gafyr neu wer hyd, ac a vynner o’r llyss eu gynneu oll yam hynny.]
MEDIEVAL WELSH MEDICAL TEXTS

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.
THE TEXTS

3/11. [Brath ysgeueint' trydid kyueilyorn medic yw, kany eill\textsuperscript{ii} dodi teruyn arnaw, naymyn aros ewllus Duw.]

3/12. [Trwy y llysseu hynn\textsuperscript{iii} y gwneir medyclyn y’r neb y bo ysgeue-int gornwydoc arnaw y ellwg. A dyly a gynnal\textsuperscript{iv} val brath ysgeueint, yn vn’ ardymer. Ac ypenn vn vlywydyn ar dec, gnotaf\textsuperscript{v} yw marw y dyn ohonaw.]

\textsuperscript{i} RBH 930: add. ‘hagen’
\textsuperscript{ii} RBH 930: dichawn medic
\textsuperscript{iii} RBH 930: gynneu (‘above’)
\textsuperscript{iv} RBH 930: y ellwng a’e gynnal a dyly
\textsuperscript{v} RBH 930: yn y
\textsuperscript{vi} RBH 930: mynychaf
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 (Rhinweddan 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 (Rhinweddan 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 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
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.
MEDIEVAL WELSH MEDICAL TEXTS

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, 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, 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.*
THE TEXTS

Part 1

4/1. Rac y dannoed, kymryt y risc nessaf y’r prenn eidorwc i a deil y gwydwyd ac eu hyssigaw ygyt ymywn mortar yn da, ac eu gwascu trwy liein yn y dwyffroen, a’e dorr y uynyd, a hynny a’e gweryt.

4/2. Rac byderi, kymryt trwnc hwrd a bystyl llasswort a sud yr onn ac eu gwascu yn y glust ac y adan y deint, a dodi llosc ymon y glust ac yg kwrr y en a chneuen yndaw, 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.

4/4. Os gwreic vyd, kymryt iar vyw yn yr yr yn ansawd, a hynny a’e diwennwyna.

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

---

i Rawl 23v: y rbren yr eidorwc
ii Rawl 23v: maen mortar
iii Rawl 23v: yn ore y galler (‘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’)
vi Rawl 23v: a chneu yndunt (‘with nuts in them’)
vii Rawl 23v: a’e gynnal velly yssy 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’)

97
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. And then crush flies onto it, and that will get rid of the poison.*

4/8. For worms, take elder bark and walnut bark and hawthorn bark and bittersweet 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.*
4/6. Rac dolur ymywn' penn neu'r rac gwaew kymhaleu, kymrtryt bara pynnywl gwenith trwydaw a'eu alu yn vlawt man. Ac odyna kymrtryt suryon y coet a deint y llew a'r danhogen a gwin coch ac yssigaw y llyseynt ygyt\(\text{iii}\) ymywn morter yn da\(\text{iv}\) a'ei kymyseu ygyt ar y tan. Ac ymron y diot,' dodi gwer eidoyn yn da yndaw\(\text{vii}\) a\(\text{viii}\) halen. Ac odyna dodi y plastyr hwnnw wrth y benn\(\text{ix}\) gwedy eillaw, a hynny ar urethyn tew.\(\text{x}i\) Sef a wna hwnnw: tardu cornwydon trwydaw a sugnaw y gwenwyn y maes\(\text{xii}\) a'ei didoluryaw ynteu.

4/7. Ny byd gwennwynic brath adyrcob namyn o wyl uedir y medi hyt wyl uedir y canhwylleu.\(\text{xi}\) Ac yna briaw kylyon wrthaw,\(\text{xiii}\) a hynny a'ei diwenwynw.

4/8. Rac llwynger, kymrtryt risc yr yscaw a risc y coll ffrenchig a risc yr yspydat a'elinyawc ac eu berwi\(\text{xiv}\) trwy dwfyr ygyt,\(\text{xv}\) ac yuet ffioleit peunyd ar y\(\text{xvi}\) gythwgyll, a peidaw a bwyt hyt ymron\(\text{xvii}\) echwydl, a hynny\(\text{xviii}\) hyt ym penn y naw pryt.

---

\(\text{i}\) Rawl 24r: om. 'ymywn'
\(\text{ii}\) Rawl 24r: a
\(\text{iii}\) BLAdd 22v: ac y hyssigaw y llyseynt ygyt; Rawl 24r: a'ei hyssigaw, om. 'y llyseynt ygyt'
\(\text{iv}\) Rawl 24r: om. 'yn da'
\(\text{v}\) BLAdd 22v: dynu; Rawl 24r: dynu
\(\text{vi}\) BLAdd 22v: om. 'yn da'; Rawl 24r: om. 'yndaw'
\(\text{vii}\) Rawl 24r: ygyt a
\(\text{viii}\) Rawl 24r: kymrtryt y plastyr hwnnw a'ei dodi ar vrethyn a'ei dodi wrth y penn ('take that plaster and put it on a bandage and put it on the head')
\(\text{ix}\) BLAdd 22v: gwedy darfo y eillaw; Rawl 24r: gwedy darfo y eillo
\(\text{x}\) Rawl 24r: om. 'y maes'
\(\text{xi}\) 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 ynedi ('from the feast of Mary in August to the feast of Mary in September')
\(\text{xii}\) BLAdd 22v: ac yna kymrtryt kylion ac eu briaw; Rawl 24r: kymrtryt kylion a'ei briaw wwrthaw ('take flies and crush them onto it')
\(\text{xiii}\) 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'.
\(\text{xiv}\) Rawl 24v: om. 'ygyt'
\(\text{xv}\) Rawl 24v: dy
\(\text{xvi}\) Rawl 24v: om. 'ymron'
\(\text{xvii}\) 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 concoc-tion. 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’ë dodi wrthaw,¹ a iach uyd.

Part 2

4/10. Tri ryw dosten y ssyd.² Sychdosted, o gyuot³ a lynn a llosceu a sychenneint y gwaredir.

4/11. Maen calet, ual hynn y gwaredir lle y diotter;⁴ kymryt ffonn a’ë dodi ym plyc y arreu, ac ody na dodi y dwy ureich o vywn y arreu⁵ ac eu plygu y ynnyd am y ffonn, a rwymaw talieth am y deu ardwrn ac am y warr, a’ë dodi⁶ a’ë dorr y uynyd a pheth uchel dann y dwy clun, ac o’r parth asseu y’r dywysen diot y maen. Ac ody na y dodi ymywn enneint dwfyr y dyd hwnnw, a thrannoeth ymywn enneint dwfyr yn gyntaf, a gwedy hynny yn y kyffeith.⁷ A gwedy hynny⁸ y dodi ymywn y⁹ wely a’ë torr y uynyd, a sychu y weli a dodi illî⁩ ac emenyn hallt wrthi,¹⁰ a’ë gynnal yn yr ardymer hwnnw yny wyper a dihango. A’ë adu¹¹ dydgweith a nosweith kynn gwneuthur gweith wrthaw,—¹² heb bvwt a heb lyn,¹³ a’ë dodi ymywn enneint.

¹ Rawl 24v: a dodi wrth y brath
² 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.
³ BLAdd 22v and Card 70: om. ‘o gyuot’
⁴ Card 70: llyma ual y gwaredir lle y diotter
⁵ Card 70: arueu
⁶ Card 70: a’ë ossot
⁷ BLAdd 23r and Card 70: mywn enneint kyffeith (‘into a medicinal bath’)
⁸ Card 70: ac ody na
⁹ Card 70 yn y
¹⁰ Card 70: llyseu (‘herbs’)
¹¹ Card 70: wrthaw
¹² Card 71: adel
¹³ Card 71: meddeginyaeth
¹⁴ Card 71: heb na bwyt na diawt (‘without either food or drink’)
4/12. If it is gravel, make a medicinal drink with clear strong wheat beer and these herbs: groundsel, dwarf elder, and sanicle, and common St John’s wort, and ground-ivy, and agrimony, and yarrow, and salad burnet, and columbine, and nettle, and navelwort, and common gromwell, and betony, and bugle, and dandelion, and grey madder, and red mugwort, and lungwort.

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, and agrimony, and red mugwort, and tansy, and buck’s-horn plantain, 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 melilot and lesser burdock and orpine and heather and scarlet pimpernel and wood avens 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 dryceigyauc 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.*
4/12. Os tywotuaen uyd, gwneuthur medyglyn trwy wenith gwryf gloyw\(^1\) kadarn a’r llysey hynn:\(^2\) 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,\(^3\) a’r colwmbina, a’r vamlys, a’r dodeit, a’r grwmyn, a’r danhogen, a’r glessyn, a deint y llew, a’r wrecht lwyf,\(^4\) 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 ymysc hynny, kymryt kyuot ohonei.

4/14. Gwreic a del idi cleuyt y gwraged yn rwy, kymryt y wenelllys van’\(^5\) a’r kygaf man a’r ganhwein a’r oec\(^6\) a’r diwythyl a’r uabcoll a lludw bann hyd a ladher a’ë gryn ar y benn, ac eu berwi trwy win coch yn oreu ac y galler, a hidlaw y llyyn hwnnw yn da, a’ë yuet beunyd\(^7\) yny darffo. A pheidaw a bwydeu gwressawc a ludywyt uchot,\(^8\) a gordyfneit gwæt y uffarned ac y garreu.\(^9\)

4/15. Gwreid y drycheigauc y torri yr hychgruc, y taraw arr dwfyr oer a’ë yvet, a chronni hwnnw yn y eneu.

4/16. Deint y llew\(^10\) y gyuot ascwrn\(^11\) penn hen dyn, y taraw ar dwfyr oer\(^12\) a’ë yvet.

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

---

\(^{1}\) BLAdd 23v: glew
\(^{2}\) The text in Card breaks off here and four lines have been left blank before the next text begins.
\(^{3}\) BLAdd 23v: uydlun
\(^{4}\) BLAdd 23v: gannwreid lwyt (‘mugwort’)
\(^{5}\) Card 69: y wenynllys vawr
\(^{6}\) Card 69: om. ‘a’r ganhwein a’r oec’
\(^{7}\) Card 70: bob bore
\(^{8}\) Card 70: om. ‘a ludywyt uchot’
\(^{9}\) Card 70: om. ‘ac y garreu’
\(^{10}\) Card 70: da yw deint y llew
\(^{11}\) Card 70: gyuodi esgyryn
\(^{12}\) Card 70: om. ‘oer’
4/18. Lords-and-ladies\textsuperscript{122} and shepherd’s-needle,\textsuperscript{123} the juice of their roots to stop diarrhoea, and the juice of their leaves to treat a cataract.\textsuperscript{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 \textit{chwefyrdan}\textsuperscript{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,\textsuperscript{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.\textsuperscript{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 lwyt, eu berwi trwy win y dorri maessa heuwt, a gwneuthur trwy eu deil y lad llynhger.

4/20. Gwaidd\[ix\] y chwefyrdan a gwreid y tauol a llysseg cadwgawn ac emenyn\[xiv\] a hen ulonec a brwnstan, eu bwrr\[xv\] ygyt ac eu gwascu trwy liein, hynny ysysyd da rac y crugyn.\[xvi\]

4/21. O’r pan alho buch hyt ym penn y pymthecuet\[xxii\] dyd, gwresawc uyd y llaeth.\[xviii\] Ac odyna hyt pan lamher tra vo blith genthi, gwresawc uyd y llaeth.

4/22. Kic hwch kynn y blwyd a chic dauat, gwlyborawc yndaw.\[xix\] A dyn a vo knawt gwlyborawc idaw o gleuyt\[xx\], nyt da idaw y kic hwnnw.

4/23. Iachaf kic llwdyn gwyllyt yw kic iwrch. Iachaf kic llwdyn dof yw kic twrch. Iachaf kic edyn gwyllyt yw kic partris. Iachaf kic edyn dof yw kic iar. Iachaf pysgawt mor yw lledyn.\[xxi\] Iachaf pyscaut awedwr yw\[xxii\] draenogyeit a brithyllyeit.\[xxiii\]

4/24. Rac derwhyden wlyb, meldeb yr eidorwc, a mer katno, ac ystor gwynn.\[xxiv\]
MEDIEVAL WELSH MEDICAL TEXTS

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.*
THE TEXTS

Part 3

4/25. Rac y cleuyl dygwyd, llosc gorn gauyr, a gellwng y uwch am benn y dyn, ac wrth yr aroglleu hwnnw yn y lle y kyyuyl. A chyn kyuodi y dyn odyno,\(^i\) bwrw byystyl ki yn y benn, ac ny daw idaw y cleuyl 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 mynny wywbot pa wed y del y dyn a gleucho, ae y uyw ae y uarw o’e gleuyl, 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 mynny na bych uedw, yf y bore lloneit plisgyn wy y\(^iii\) sud y uedon chwerw.

4/29. O’r mynny na bych ludedic yr a ymdeych,\(^iv\) yf y bore loneit plisgyn wy o sud y ganwreid gyrt ac garllec, ac ny briwy ac ny blinhey yr meint a gerdych y dyd hwnnw.

4/30. O’r mynny tynnu meddawt y ar dyn, bwyta saffyr briw’ ar dwfyr ffynnawn.

4/31. O’r mynny uot yn llawen yn wastat,\(^vi\) bwyta saffyr ymywn bwyt neu diawt ac ny bydy trist vyrth. A gwagel rac bwyta gormot rac dy varw o tra llewenyd.

4/32. O’r mynny 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 mynny uot yn iach yn wastat, yf loneit llwy beunyd o sud yr hockys, a iach udyd yn wastat.

\(^i\) BLAdd 23v: a chyn y gyuodi y vynnod 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’
4/34. If you want to be chaste, eat some of the herbs that are called rue 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 mynny uot yn diweir, bwyta beunyd beth o’r llysseu a elwir y rhyd, ac ny chytsynny’i byth a chyffro godineb.

4/35. Rac ymdineu croth, sef yw hynny, mynet allan, pennaf kyured yr, kymryt fflwr gwenith a’e bobì trwy uelyn naw wy a mel, a briwaw yndaw bleu dwyron ysgyuarnoc a’e grassu dan y lludw. Ac yuet nus buch eil al.

4/36. [Rac y klafrì, kymryt bwyt y llyfein ac ymenyn a’y briwaw ynddo a’è dodi ar y tan y vyrwi a’è hiddlaw drwy liein a’è 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.]

1 BLAdd 24v: chycheny (‘begin’)

109
BOOK 5
*(Llyma eli mawrweirthwc)*

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 Alexander: 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
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. 1r–3r. 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 Ansoddau’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
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.
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 gout\(^{133}\) 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-Walter\(^{137}\) 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
THE TEXTS

Part 1

5/1. Llyma eli mawrweirthwc,\(^1\) a\(^2\) hwnn a aruerir ohonaw yn erbyn amryw tymестloet o gleuydeu, ny\(^3\) amgenn no’r rei hyn, kannys da yw rac pob ryw bostyn ac idwf ia chanker,\(^4\) sef yw hwnnw, clefyt a ys y kic i gilyd. Ac ef a greitha pob un\(^5\) ovwyn ac o uaes y grof\(^6\) dyb bit yn uawr bit yn vychan yr archoll,\(^7\) hyt na bo reit ydaw yr eil uedegynaeth. Kymer y llysseu hyn: buglew, pigle, sanigle, pimel\(^8\) id est doruagil, erbe cruciate, egrimonie (y tryw),\(^9\) llancole id est llwynhydyd, melefol id est y uilfyd, spigernelle id est llygat cryst, fragrony id est deil y syui, y sylidon maior\(^10\) id est llygat y dyd mawr, conselidi minor id est llygat y dyd bychan,\(^11\) allyunya\(^12\) 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,\(^13\) ac o’r llysseu hynn: herbe walter minus,\(^14\) melysse, kymeint ac o’r rei ereill oll, ac mennyn Mei puredyc, kemeint ac i bwysso hanner llysseu\(^15\) neu ychwanec. Odyna kymrywaw\(^16\) 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

---

\(^1\) BLAdd 35v and Card 39: mawrweirthawc
\(^2\) BLAdd 35v and Card 39: yr
\(^3\) BLAdd 35v and Card 39: nyt
\(^4\) BLAdd 35v: iddwf a chanker; Card 40: idwu a changkyr.
\(^5\) Card 40: y kic a ys y gilyd (‘the flesh that eats its own’)
\(^6\) Card 40: brath (‘injury’)
\(^7\) BLAdd 35v: gorf; Card 40: gorff
\(^8\) BLAdd 35v and Card 40: bit yn vawr yr archoll bit yn vychan
\(^9\) Card 40: pimpynol
\(^10\) BLAdd 36r: egrimonie id est tryw; Cardiff 40: egrymoyn id est tryw (‘agrimony, that is agrimony’)
\(^11\) 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 celandine, while the scribe of BLAdd has reproduced it correctly.
\(^12\) BLAdd 36r: om. ‘conselidi minor id est llygat y dyd bychan’; Card 40: consolidon minor
\(^13\) BLAdd 36r and Card 40: aleuya.
\(^14\) Card 40: hynny
\(^15\) Card 40: herba walteri minus
\(^16\) BLAdd 36r and Card 40: y llysseu
\(^17\) Card 40: kytvriwaw
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.∗

§/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 (terebilicum, 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, cera virgine quatuor dragmis (that is, four drams of virgin wax, and this is how that weight is written: ȝ. iii), one dram of a type of wood that is similar to the broom (mastic), and a handful of
THE TEXTS

uynnych vydyginyaethu neb klaf o’r kleuydeu a enwyt ury, dwrw idaw y boreu yn gyntaf kymeint a faen o’r eli i yuet neu y uwyta ar ychydic o win gwyn, a’r gyffelyp y nos hwnnw yn hwra hyt pan vo iach. A’r eli hwnnw a elwir yr eli bendigedig.

5/2. Llyma vedygyniaeth dyballedic a elwir Rat Duw, a’è enw a gauas yn achwyssawl, o achaws yn’ y lle y dotter vratheu [hen neu rei newyd, mwy a ddyweit taw gwrthreu Duw neu wyrtheu nefawl a wna no gweithredoeth bydawl. Ac ym plith yr holl elioedd a plastreu, dio-gelach a gwel a pheirphheetach y iach ef e hun yn vn oric no’r rei erill oll yn vn mis, drwy wneuthur tyfying a glanahu y gwelieu o pob peth gwthrwm heb vyth dim meddyant y’r kic mawr yn y lle y bo ef. A phob giewyn, o’r a dorro neu hwyddo, ef a’è kyssyllta, neu wythi neu gymael, yn gyntal ac y buassant eiryoet or eu. Ac yn y modd hwn y dylyr y wneuthur: kymryt pwys pvnt o’r llyssewn a elwir y tresgel (terebilicium, ac vellyn yd iscriuenir pwys y bunt mywn llyfreu y meddygon a’r fussygwraeth (id est, kwyr gwyry pedwar, ac vellyn yd iscriuenir y pwys hwnnw: 3. iii, ryw bren yssydd debic y’r banhatlen (maxtice) 3. i,
each of these: betony, scarlet pimpernel, vervain, one *scrupulus* \(^{140}\) 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 *scrupulus* \(^{143}\) is the weight of twenty grains of wheat, and this is how it is written in medical books: \(\frac{1}{3}\). A dram is the weight of sixty grains, and this is how it is written: \(\frac{1}{3}\).*

\(5/4\). For a cough, take buttercup \(^{144}\) 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 brooklime \(^{145}\) 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.*
THE TEXTS

a dyrneit o pob yn o’r rei hyn: betonice id est danawc sanfret, pimpiaella id est doruagyl, veruene id est veruyn, scopacis calamite id est ystor bonheddic, scpuleduo i (ac yn y modd hwn y nodyr hwnnw yn y lle y bo: 3. ii), ryw frwth o’r pren a elwir bawm (balsami) 3. i, a berw wyn ymywn galwyn o winwyn hyt pan el y’r hanner dan y berw. Ac yna y wascu ac eilweith y ddodi ar y tan y verwi, a dodi yndaw maxtic’ a’r kwyr gwry ac ychedic o’r laeth gwreic a vo yn magu mab, yn y gymysgo yn ddai a’e ymot byth heb orfbywys, a’e dynnu y ar y tan. A dodi yndaw y tresgel a’r ystor bonheddic a’r bawm ac ymod’ vyth hyt pan’ri 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: ƺ. Dragma vyd pwys trugein gronyn, ac yn y modd hwnn yd yscriuennir: ȝ.]

5/4. Rac y pas, kymer grauanc’ y llew a berw hwnnw ymywn glast-wfwr a doroviii y’r dyn ar y gythllwnix y boreu a’r nos yn hwa.x

5/5. Llyma vedygyniaeth y ludyas gori ar gnawt dyn, nyt amgen, kymryt berwr meir yghouer fynhonenu, a rynnnon 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.xi

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: gythlwn
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.
5/6. Mal hyn y gwneir eli twf: kymer glessin y koet, a’r danhogen,a’r violed, a’r wrnerth a’e moreru ygyt yn da a’e dodi ygyt ar y tan ac emenyn, a’e berwy yn da, a’e gwasgu drwy lyein, a dodi hwnnw ar wareth wrth y brath.

5/7. Llyma mal y gwybydwr beth vyd dyn brathedic neu dyrnnodeu, a uyd byw y dyn: kymer laeth gwreic a uo mab idi, a dot ychedic o’r llaeth ar dor dy law, a chmer drwnc y klaf, a diueu y llaeth ar ben dy vys ar yr trwnc. Os y’r gwaelawt, marw a uyd; os ar yr weneb, byw a uyd.

5/8. Llyma mal y gwneir eli gwressawc: kymer y vilfyd (yr rei kochyon), a’r tryw, a’r eirinllys mawr, a’edw moreru hwynt yn da a’e dodi ar y tan, ac iro yraelawt klaf ac ef.

5/9 [...ac yn dwym dot arnaw yn el y gwres a’r arogleu yng kyhch yr emennyd. Ac o hwnnw gwna blastyr a dot yng kyhch y penn.]

1 Card 100: om. ‘e’
2 BLAdd 38v: om. ‘ygyt’
3 Card 100: a dot ar y tan gyt ac emenyn y verwi yn da
4 BLAdd 38v and Card 100: hwnnw
5 Card 100: am glaf neu dyn brathedic (‘about a sick or wounded person’)
6 Card 100: uo
7 BLAdd 38v: chkymer; Card 100: chymer
8 Card 100: diue
9 BLAdd 38v and Card 100: o
0 BLAdd 38v and Card 100: add. ‘ydd a yr llaeth’ (‘the milk goes’)
1 BLAdd 39r: marw vydd; Card 100: marw vyd y dyn (‘the person will die’)
2 BLAdd 39r: byw vydd; Card 100: os ar yr wyneb y tric byw vyd (‘if it remains on the surface he will live’)
3 Card 100: y vilffyth cochyon (‘red yarrow’).
4 Card 100: om. ‘e’
5 BLAdd 39r: a’d dodi ar y tan ac emenyn a’e gwasgu drwy lyein (‘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 lyein (‘and put it on the fire with butter and press it through a linen cloth’)
6 Card 100: om. ‘ac iro yraelawt klaf ac ef’
7 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.*
This recipe is likely also a headache treatment.

BLAdd 39r: yndaw (‘in him’).

BLAdd 39r: add. ‘dyn’

BLAdd 39r: benlas

BLAdd 39r: hennledan y fordd

BLAdd 39r: ac

BLAdd 39r: y trifryt

BLAdd 39v: meddeglyn (‘medicinal drink’)

BLAdd 39v: brecki keirch

BLAdd 39v: a

BLAdd 39v: om. ‘y’

BLAdd 39v: a hynny
5/14. For pain in the back, 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 dialoes 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, 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 kefuyn, gellwg gwaet ar gyfyn dy droet, ymron y bawt mawr, y wythen vawr, a chlwm dy ergeti a thleithi megys klymat breich. A chyn gollwng gwaet, twyma dy droeti yn gyn-taf, a gwedy hynny, rac y uynet yn gwaetlyn, kymer dyalaw a halen ac ir dy drweti yn gyn-taf, a dov vychydgc o’r gwaet ar y tan yddu losci, a dodi hwnnw wrthaw a thlwlwv a thaleith.

5/15. Rac kymhybys, kymer glo y dyrw ieuinc a uo deil arnutviii y gwanwyn, a llosgi yr rei hynny yn lo, a dyro y’r dyn y bo cleutex hwnnw arnaw yn gyn-taf y boreu ac yn hwerf 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 meyllos, a’r dorauyl, a llygeyt crist, a ssuryon y koet, a deil y syui, a’r llysesewn penlas, a koyn, a llyseu y llegeyt (id est selidwn), a’e morteru yn da ac emenny 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 gyn-taf’
vii 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: ssuryon 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 haunch 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, 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.*
5/17. Rac gwres ar auu, kymmer dauro yr hyd, a gwallt a’u orwyn, 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 arnut, a roi dyodyd y’r klaf a uo velly, ac ef a vyd iach yn lle.iii

5/18. Rac kleuyt kledyr dwyuron, kymmer y greulys vawr vendigeitiv [a berw hwy]nt’ ymywn kwrwf neu mywn glastr[w]fyr ac yvet hwnnw a iach vyd.

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

5/20. Heuuyt, kymmer llygat y dyd a s[...] bechydic o’r gwlyd y briaw aw’egw[...] mywn y legety a iach uydant.

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

Part 2

5/22. Rac kalon dyffic, kymmer tri galwyn o gwrwf a gwreth keinauc a dimei o likorys a berw hwyt 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 gyfelyp a blonec twrch yn y vlwyd, a gwer geiuyr gwedy y todi yn sain gwyn, a’e dodi yn da ar y dyawt yn dlwym, a’e rodi y’r klaf o’r 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 chymysgervii a gwin neu a dwfyr mwyygl, a’e yueriiii y boreu, a bitiv heb vwyty hyt hanner 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 vendicgeit
v BLAdd 40v: a berw hwyt.
vi BLAdd 40v: neu lastwfyryr.
vii Card 100: a’e kynysgu
viii Card 100: a’e yfet
ix Card 100: bot
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 sandiver 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, 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 ashes 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 eidiw, 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 uynnwich, a hwnnw a uwrw y holl dyllat ody wrthaw.

5/26. Rac dolur y penn, gwna eli drwy celidon ac emenyn, a gwasc drwy liein ac ir. A berw celidon ac a’r isgell golch y penn.

5/27. Rac y kyc drwc: kymer saondyuyr ac [alem a’r kopros a untrwm] a uertegrys a gwna yn vlawt man, a bwrw arnaw o’e lad’gofuot deudyd neu dri. Ac yna dot arnaw y tryw gwedy morteryr yn wre ar’i galler, a chymysker a mel glan, a dot wrthaw y loneit hyt na bo dim yn hoeth. A charth yn lan dwyweth beunyd, ac yn y llew ef a a yn iach.

5/28. Ac ony cheffy y llysseu a dwetpwyt o’r blaen, kymer hudugyl a lludw llopaneu a thrwcxi sur a chymysk ygyt yn da a dot wrthaw a’e led vegys y dwespwyt vchot o’r blaen, a gwna yn iach o’r try a’r mel.
5/29. Also: take the clusters on the bittersweet,\textsuperscript{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.*
5/29. [Heuyt, kymer y klymeu a vydd ar yr elinawc, a dot adauedd dwryddunt, a gat y suchu hyt pan vwynt yn ddigawn, ii a gwna bwdur ohonunt, a bwrw arnaw, ac ef a’ei gwna yn iach heb oir.]

5/30. [Arall yw gwir iii a diogel, kymer pen garan a’ei thyraet a’ei choesseu ac a gaffer yn hoeth o’r morddwyddydd, a dot wynt y grassu ymwyn fwrn hyt pan vwynt iv val y galler eu gwneuthur yn vlawt man, a bwrw hwnnw arnaw,’ ac ar vyr iach vydd.v]

5/31. Rac kic drwc: vi kymer lyfan du a chur vii ef a gwialen hit pan vo’i hwydydic a mawr viii o lit, a chae ef ym x krochan prid hit na del y mwc allan xi na’r awyr ymwyn, a llosk ef ym hwnnw yn dwst, xii a bwrw xiv ual y ssysco.xv

5/32. 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’)
xı BLAdd 41v: a chae ef ymwyn; 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’)

133
5/33. Also, should human flesh be got from the same place where
the injury is, 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 armament 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 kyffic’ kic dyn o’r kyriw’ le y bo dolur arnaw, iii a’e loski, a bwrw y pwdyr arnaw, iv a da yw hynny.

5/34. Heuyt, kymer kic eidion a rost’i hit pann aller y wneuthur yn bwdyr’ii a bwryer’iii arnaw, ac ef a lad pob kyfryw.

5/35. Heuyt, kymer garlwng marw os kyffy, a lloski, a bwrw y pwdyr arnaw, a da yw hynny.

5/36. [Heuyt, kymer mel a melyn wyeu a blawt arnyment a blawt y kyfffeith a chymysker yghyt a doter arnaw dwyweith yrwng y dydd a’r nos.]

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

---

1 BLAdd 42r: keffit; Card 86: kyuyt (‘rises up’)
2 BLAdd 42r and Card 86: kyfryw
3 Card 86: pa le bynnac y bo y dolur a’r klwyf (‘wherever the sore and the illness might be’)
4 Card 86: y loski drwy vwrw y pwdyr hwnnw arnaw (‘burn it by placing this powder onto it’)
5 BLAdd 42r: da yw; Card 86: a hynny yssyd da
6 Card 86: rostya (‘roast’)
7 Card 86: yny vo yn bwdyr (‘until it is a powder’)
8 BLAdd 42r and Card 86: add. ‘gic marw’ (‘dead flesh’)
9 BLAdd 42r and Card 86: om. ‘marw’
10 Card 86: add. ‘ef’
11 Card 86: add. ‘hwnnw’
12 BLAdd 42r and Card 86: om. ‘a da yw’
13 Card 86: chymysc (‘mix’)
14 Card 86: dot (‘put’)

135
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 mix 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, kymer\(^1\) tartarwm, sef hwnnw yw,\(^2\) gwadawt gwin gwydy’r sycho\(^3\) yn galet, ac arnyment a phapyr\(^4\) du a garllec, kymeyn o pob vn o’e’ gelid, a dot mywn y Krochan\(^5\) pryd, a chae y geneu yn da. A gwydy llosgo yn da,\(^6\) gwna bwdir man\(^7\) a chask\(^8\) ac olew wyu,\(^9\) a doter\(^10\) eilchwyl ar y tan hit pan vo\(^11\) agos y galet. A dot y pwdr hwnnw arnaw.

5/39. Llyma val y gwneir yr olew: kymer y riuedi a uynch o’r melyn,\(^12\) a dot wynt y sychu ymywn padell ar y tan\(^13\) hyt pan vdynt\(^14\) galet, ac yna gwna yn vlaw y man,\(^15\) a dot eilchwyl ar y tan hit pan losgant yn lo,\(^16\) a rodi eu frwth,\(^17\) 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]\(^18\) a dot hwnnw arnaw.\(^19\) A chymer blawt ryc [a gwa]et\(^20\) hwch a berw ygyt, a mortera, a gwna blaster a dot ar vcha a\(^21\) llall.

\(^1\) Card 86: om. ‘kymer’
\(^2\) BLAdd 42v and Card 86: yw hwnnw
\(^3\) BLAdd 42v: gwedy y sycho; Card 86: gwedy sucho
\(^4\) BLAdd 42v phypyr; Card 86: phybyr
\(^5\) BLAdd 42v: ac o’e; Card 86: a’e
\(^6\) BLAdd 42v: y mywn krochan; Card 86: mywn crochan
\(^7\) Card 86: om. ‘yn da’
\(^8\) Card 86: add. ‘ohonaw’
\(^9\) BLAdd 42v: chymysk; Card 86: chymysc
\(^10\) Card 86: olew o wyu
\(^11\) Card 86: dot
\(^12\) Card 86: yny vo
\(^13\) Card 86: add. ‘wyu’
\(^14\) Card 86: ar y tan mywn padell
\(^15\) BLAdd 42v: vwynnt; Card 86: yny vont
\(^16\) Card 86: gwna vlawt man ohonunt
\(^17\) Card 86: yny vont yn lo
\(^18\) BLAdd 43r: frwyth; Card 86: ffrwyth
\(^19\) BLAdd 43r: difodd a mel.
\(^20\) Card 86: ar y dolar
\(^21\) 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, seaweed, agrimony, greater plantain, and ribwort plantain.*

5/44. For gout that swells, 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

5/41. [Heuyt kymer wy a vetho¹ ydan iar a chymysk a llin a dot wrthaw ac ef a’e lladd.ii]

5/42. [Kymer vel ac emenyn kymein a chymein,iii neu vel a byystyl gafuar a chymysk ac ir a’r rei hynny.]

5/43. Llyma y llvsseioed perthnedic y gwneiriv 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,⁷ vii y mordenat, gwy[...]mn,⁸ vii y tryw, yr henlledam⁹, a’r llwynhydyd.

5/44. Rac gwawx idwf a hwydo, kymer wreidyonvii yr redyn a mortera yn da, a chymysk ychydic⁹ o dwfyr twym yn da a’th d[wlaw].xiii A gwedyn⁹ gwask drwy liein, a gwna plaster o hwnnw,¹⁰ a blasph heyt. A thor wyn wy arnaw a thann ac ysk[liis]¹¹ a dot wrthaw, goreu a uyd¹² ar gadach br[ethyn].¹³

¹ Card 86: wyeu a vethont
² Card 86: om. ‘ac ef a’e lladd’
³ Card 83: om. ‘kymein a chymein’
⁴ Card 83: y perthyn gwneuthur
⁵ Card 83: om. ‘drwy win’; add. ‘ac ef’
⁶ vi Card 83: add. ‘drwy win’
⁷ vii BLAdd 43r: papi, clust y llygoden; Card 83: pabi, clusteu’r llygoden
⁸ vii BLAdd 43r: gwnmin; Card 83: gwimon. The ‘y’ in Rawl has an abbreviation mark indicating that it should be ‘yer’, however this makes little sense.
⁹ BLAdd 43v and Card 83: benzlydan
¹⁰ BLAdd 43v and Card 83: gwaew
¹¹ Card 83: wreid
¹² BLAdd 43v: ac ychydic; Card 83: a bychydic
¹³ Card 83: a’th dwylaw yn da.
¹⁴ BLAdd 43v: ac odyna
¹⁵ BLAdd 43v and Card 83:ohonaw
¹⁶ BLAdd 43v: yskliis; Card 83: ysglis.
¹⁷ BLAdd 43v: goreu yvd; Card 83: om. ‘goreu a uyd’
¹⁸ Card 83: om. ‘brethyn’
5/45. For all types of sharp pain, take a good amount of broom flowers, and yellow iris, and cowslip, and a handful of cowbane roots, and henbane leaves, 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 pain 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, 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, 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.
5/45. Rac pob kyfryw waew, kymer dalym o vlodeu y banadyl, a’r elestyr, a’r briallu, a dyrneit o reidyon y pumystyl, a gwreiddion y taol cochyon, a mortera yn da, a gwna eli ohonunt drwy emenyn, ac ir ac ef.

5/46. Rac gwawiv ymywn glynieu a thraet a breycheu a phob ryw gymal, kymer y redeins, a’r rei ereill vchot, [ac] olew oliwid, ac emenyn, a gwer gafyr, gwer dauat, cod, mel, halayn, mer, a berw mywn padell a hidyl drwy liein ac aruer ohonaw.

5/47. Eli frwydlawn rac pob kyfryw waew oeruelawc: kymer y saygh a’r sauin, rut, ambrot, wermot, blodeu y banadyl, y tryw, gwreid y pumystyl, y greulys vawr, a’r gruc, a mortera [yn da a dot] mywn ychydíc a thalym o olew oliwyd. Doter mywn llester y aethuedu seith niwarnawt. Berwer ygyt a blonec ac emenyn a gwer dauat a gwer gafyr a chwyr, a gwask drwy liein yn da, a dot yndaw god a rosin. 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 deil morgelyn, a gwreiddion’. 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: deueit
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’
ii BLAdd 44r and Card 83: ychedic o win. (‘a little wine’).
iii Card 83: a dot
xiv BLAdd 44r: berw; Card 83: odyna berw
xv 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, 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: take hemlock and alexanders and lovage and aniseed and lesser burdock and buck’s-horn plantain 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 gwertyauwr’ rac pob kyfry’ gleuyt: kymer hen vlonc a gwer bwch a gwer dauat a chot a chwyr, kymer y’i berwr, y wendwn chrw, yr auans, y wermot, y bryallu, a mortera yn da, a’er berw yn da, a’er gwasgu’i drwy liein, a dot y gadw, a da yw.

5/49. Eli rac gwayw oerueloc a pharlis: kymer y kygit a’r alyssander a lwagwr a’r annat a’r kyntaf man, ac [herbif], [a thro]et y lllew, a llawer o’r dynat cochyon, a mortera yn da. A chymer gemeint ac wynt o hat y mwstart, a mortera hit pan y vlawt man. Berw y llyseu vchot ymwn y mnenyn puredic a hidyl drwy liein yn da. Ac yn hwnnw, berw y blawt tra vo brwt. Dot y gadw; da yw.

---

i BLAdd 44v: gwerthuawr; Card 84: gwyrtuawr
ii BLAdd 44v and Card 84: kyfryw
iii Card 84: om. ‘kymer y’; add. ‘a’r’
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 BLAdd44v: lwfach; Card 84: llawgor.
x BLAdd 44v: kygaw; Card 84: kynghaf
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.

---

xiii BLAdd 44v: throet
xiv BLAdd 44v: om. ‘a llawer o’r’; add. ‘ystor a’r’ (‘resin and’)
xv BLAdd 44v: hyt pan vo ynt; Card 84: yny vont
xvi Card 84: bwrw
xvii 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-weight $175$ of new wax. Take also garden cress
and wood avens and cowslip and hyssop and wood sage $176$ 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 wnaet Ypokras rac y parlis, rac pob kyfryw waew oeruelawc: kymer geiliagwyt bras a thyn y vlonc ohonaw, a’r gemeint arall o vlonc kath gwryw, a’r trydyd kymeint o vlonc baeth koet, a try pen o wynwyn, a phwys trugeint o gwyw newyd. Kymer heuyt y [berw]r, a’r auans, a briallu, [a’r ysop], ar wyden chwerw, a mortera yn da ygyt, a dot mywn y keiliagwyd, a roster tra retto dim ohwnaw.
A chymerer’ wynt o’r keiliakwyt a beiwra eichwyl ymywn emenyn a rosing a chot ac ystor ac albanwn a libanwn, a hytler drwy liein, a doter y gadw yn da.

Part 3

5/51. [Rac dolur penn, mortera arllec ac wnwyn yn dda ygyt a gwer geiuyr, a gwna blastar ohonaw wyth diwarnawt yghylch i penn yn ddissymut. A gwedy hynny berw geirch yn hir ymywn dwfyr, ac a hwnnw yn dwym golcher ef y gyniuer gweith y tynner y plastyr, ac velly aruer yny vo iach.]
5/52. For headache, take wild celery 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 nightshade 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 bypyr\(^iii\) a lloneit [llwy]\(^iv\) ariant 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 oleuha\(^xi\) 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 gyt’
\(^iv\) 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’
5/56. A drink for a headache: take betony and vervain and wormwood and greater celandine and greater plantain\textsuperscript{179} 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,\textsuperscript{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 kymer II y danhogen a'r veruen a'r wermot a'r selidon a'r henllydan a'r greulys vawr III a mortera IV yn da. Chymer beth o greint y paris a briw VI a chymysc VIII a bwrw VIII mywn gwin ac ychydic o vel a hidyl IX drwy liein V a dot VII y gadw. Ac yr II o hwnnw III gwppaneit bychan y bore IV a'r nos yn diwethaf.

5/57. Rac dolur penn, XV kymer XVII y rut a'r fflunygyll 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 IX yr eidal XX a morel, a berw mywn padell a dot yn flaskyr XI yn dwyma ac y gellych.

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.
vii BLAdd 46r: add. ‘ac wynt’; Card 87: a’e kymyscu ac wynt
vii 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 dwyma’f 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, some bellys, the bark of the blackthorn, and madder.

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

5/59. Kymer heuyt y tryw a mortera chymysc a mel ac yn dwym dot yn flastyr arnaw.
5/60. Heuyt mortera y rut ac olew, ac a hwnnw ir dy dal a’th gyuys.
5/61. Heuyt kymysc vystyl ysgyarnoc a mel ac a hwnnw ir dy dal.
5/62. Heuyt mortera y rut a mel a halen, ac o hwnnw dot flastyr ar dy benn.
5/63. [Rac dolur penn, kymer pwlllegium a berw mywn vinygyr a dot yn y froeneu yn dwymyn.]

Part 4
5/64. Y dyawt hwnn rac brath: auans, a madyr, yr ysob, a’r minti koch, a [c ordw]el, rei o’r bellys, risc y dydrein a [madyr].
5/65. Sef eli brath: auans, y uiolet, llygat y dyd, lwynhidyd, llygeit crist, y benlas.

---

1 BLAdd 46v and Card 88: heuyt kymer
2 BLAdd 46v: add. ‘yn dda’; Card 88: add. ‘yn da’
3 BLAdd 46v: blastar arnaw; Card 88: y plastyr hwnnw wrthaw
4 Card 88: arall yw
5 BLAdd 46v: y dal
6 BLAdd 46v: a’r ddeu gyuys; Card 88: a’th deu gyuys
7 Card 88: arall
8 BLAdd 46v: y tal
9 BLAdd 46v: om. ‘a mel’
10 BLAdd 46v and Card 88: blastyr ar y penn.
11 Card 88: add. ‘heuyt’
12 Card 88: add. ‘yssyd da’
13 BLAdd 47r: mintys koch; Card 88: mintan coch
14 Text supplied from Card 88.
15 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.
16 BLAdd 47r: a madyr; Card 88: om. ‘a madyr’.
17 BLAdd 47r: saf; Card 88: om. ‘sef’
18 Card 88: om. ‘twf’
19 BLAdd 47r: banogen. This has been overwritten by a later hand; the original text is illegible.
§/67. An ointment for scrofula: bay leaves, and violet, daisy, common knapweed, yarrow, liquorice powder, the marrow of an old steer, and old fat, and bay leaves.

§/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.*

§/69. Whoever would eat ramsons in May for strangury, that is good.

§/70. Whoever takes caper spurge as food will get a purge or a fluid movement.
**THE TEXTS**

5/67. Eli rac y manwynyon: 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 uorter ygyt a marchredyn a’e vasgu drwy liein. Gwydy hynny ix y werwi a’e roi yn y dyawl ar y gythiwnt y boreu xi a’r nos pan el y g[uscu]. xii


5/70. [Pwy bynnac a gymero katrys yn vwytt, 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: ovywn
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’)

---

153
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,\textsuperscript{187} henbane,\textsuperscript{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.\textsuperscript{*}

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

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.\textsuperscript{*}
THE TEXTS

5/71. Diawt yw hwnn orchyfun’ y beri y dyn gysgu tra agorer arnaw, pa beth’ y bo y [lwyf]. iii y leihau y dolur, kymer [sugun] api’ii tebaici, iv y morgelyn, y papauer ([sef yw] hwnnw, y bulwc Freghic), mandragore, eido’r koyt, y mwyar, y kegit, y letrys, kymeint o bop yn 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’ yn y froeneu ac ef a gwsc heb yg oyr. x

5/72. Pann viii vynnych y defroi, m[ortera yspwn]g xiii mywn vinegyr a bwrw yn y froeneu. xiv

5/73. [O’r mynny na ddefrøe” ovywn pedwar” diwarnawt, kymer yr xvi hwnn a uydd ovewn klust ki xvi pwys keinauc a dimei, a dyro iddaw o’e xvi yuet, ac ef a gwsc.]
When you want to wake him, mix an egg-white with vinegar and put it into his mouth and he will wake.*

To cause sleep, take henbane\textsuperscript{189} 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.*

To cause sleep, take henbane\textsuperscript{190} seed and opium\textsuperscript{191} 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.*

\textit{Book 5b}

For corrupt flesh,\textsuperscript{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] a unyger a bwrw yn y eneu ac ef [a ddefry].


5/76. [Y beri kysgu,] kymer hat y morgelyn ac opium a mortera, a chymysk a llefrith, a gw[na beleu bychein a dyro iddaw pob vn ac ef a gwsk.]

*Book 5b*

5b/77. Rac kic drwc, gw[na yr alym gwyn yn bwdyr a bwrw arnaw.*

---

i BLAdd 48r and Card 89: wyn wy yn of.

ii BLAdd 48r: a ddefry: Card 89: a defry. 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: ffroneu.

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’).
MEDIEVAL WELSH MEDICAL TEXTS

§b/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.

§b/32. Another is, take a raven that has been burned in the same way and put the ashes onto it.

§b/78. Another is, take a mole and burn it in the same way and put the ashes onto it.*

§b/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.

§b/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.

§b/36. Another is, take honey and egg yolk and armament and fine powdered tanner’s bark and mix it together and put it onto it twice daily: it is proven.
THE TEXTS

5b/31. Arall yw, kymer llyfant du ny allo namyn kropean, a maed ef\textsuperscript{ii} a gwialen yny vo marw,\textsuperscript{iii} a dot mywn padell\textsuperscript{iv} gaeat val na chaffo y mwc dyuot allan,\textsuperscript{v} a lludu hwnnw bwrw arnaw.\textsuperscript{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 uwrw 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: proutedic yw.]

\textsuperscript{i} RBH 946: rac yr un ryw
\textsuperscript{ii} RBH 946: om. ’ef’
\textsuperscript{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’)
\textsuperscript{iv} RBH 946: pridell (’earthenware vessel’)
\textsuperscript{v} RBH 946: a chae y bridell amdanaw hyt na chaffo y mwc vynet allan na’r gwyn 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’).
\textsuperscript{vi} RBH 946: a bwrw y lludw hwnnw arnaw (’and put those ashes on it’).
§b/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.

§b/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.

§b/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 fat be put into a box as a valuable ointment, just as Hippocrates made to treat palsy and gout.
THE TEXTS

5b/40. Rac y kic drwc,\textsuperscript{i} kymer y sawl a vynych o benneu garllc a llosc hwynt ar lawr glan, a\textsuperscript{ii} diffod hwynt a gloew uel,\textsuperscript{iii} a bwrw y lludu hwnnw arnaw,\textsuperscript{iv} a gat yn blastyr hyt y trydyd dyd.\textsuperscript{v} A gwedy y golcher, dot wrthaw blastyr o vlawt y ros a gwaet hwch ygyt,\textsuperscript{vi} ac ar warthaf hwnnw plastyr o vel berwedic beunyd.\textsuperscript{vii}

5b/79. Arall yw, lloscer gen march a’r darned yndi,\textsuperscript{viii} a chymysc ppyyr a blonec.\textsuperscript{ix} A gwedy temper drwy saichs,\textsuperscript{x} dotter beunyd blastyr o hwnnw wrthaw\textsuperscript{xi} hyt y penn pythewnos.

5b/50. Llyma eli gwaew: tyn y blonec oll o geilyaccwyd bras, a chymerts vlonex gwrkath, a blonec twrch koch, a chymeint a’r deu o vlonex keilyaccwyd, a thtri phen wynyn, a thri wns o gwyrr gwyry glan, a berwr fynnnon, a’r wermot, a gwyd y meufus, a’r briallu, a chwérlwys yr eithin. A gwedy briwer hwynt oll ygyt, dotter hwynt ovyn y keilyaccwyd a phoper yn da o bell y wrth y tan. A’r sain hwnnw, dotter mywn blwch yn eli gwyrrthvawr mal y gwynaeth Ipocras rac parlis a’r idwyn.

\textsuperscript{i} RBH 946: arall yw
\textsuperscript{ii} RBH 946: add. ‘phan wynt yn tanllyt’
\textsuperscript{iii} RBH 946: dafyneu mel
\textsuperscript{iv} RBH 946–7: a gwna ploor ohonaw a bwrw arnaw (‘and make a powder of it and put it onto it’)
\textsuperscript{v} RBH 947: a rwym arnaw plastyr ym penn y trydyd dyd gwedol golcher (‘and bind a plaster around it until the end of the third day after it has been washed’)
\textsuperscript{vi} RBH 947: berw vlawt ryc a gwaet hwch ygyt a dot hwnnw wrthaw gwedol golcher (‘boil rye flour and sow blood together and put that onto it after it has been washed’)
\textsuperscript{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’).
\textsuperscript{viii} RBH 947: kymer gen march a’r dannet oll yndi a llosc gpwpaneit o hwnnw (‘take a horse’s jaw with all its teeth in it and burn a cupful of that’)
\textsuperscript{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’)
\textsuperscript{x} RBH 947: a thempra drwy saes (‘and temper it with sage’)
\textsuperscript{xi} RBH 947: a dot beunyd y plastyr hwnnw arnaw (‘and put that plaster onto it every day’)

161
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.
THE TEXTS

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
THE TEXTS

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 armament 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.*
6/1. Ef a ddylyr gollwng gwaet yny symuto y liw, kanys¹ os du vydd ymynnet, gatter y rydec² yny vo koch. O bydd tew, gatter y dyfot³ yny vo teneu. O bydd dyfyrlyt, gellynger yny vo tew.


6/3. Arall yw,⁴ persyli ac [ismaelas] ac eido y ddayar a bron bwch ac ar diawt iddaw.”

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 maen⁶ (yr hwn a dyf yn lleoed kadeirawc,⁷ kanych o hwnnw y kauas y henw), a thempra drwy win a phypyr, ac yuer yn dwymyn,⁸ a hynny a dyr y maen ac a beir pissaw ac a wna blodeu⁹ y’r gwragedd ac a iachaa yr areneu a lester y plant.

6/6. Arall yw, kymer y saxi⁵ a hat y grwmil² a tharo ar dwfwr brwt a dyro y diawt o’e yuet² chwe diwarnawt ac ef a iachá⁶ yn ddiogel.

---

¹ Card 94: om. kanys ⁴ Card 94: persyli
² Card 94: dyuot (‘come’) ⁵ Card 94: kymryt
³ Card 94: gollygher (‘let it’); RBH: gellyngher (‘let it’) ⁶ Card 94: om. ‘ac ar diawt iddaw’
⁴ Card 97: y saxifragan; Rawl 66r: y saxi a’r fragan, y dorua (‘saxi and fragan, saxifrage’); RBH 950: saxifraga .i. tormaen (‘saxifrage, that is, saxifrage’)
⁵ 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.
⁶ Card 97: yfer yn dwymaf ac y galler (‘drink it as hot as you can bear’)
⁷ RBH 951: blodic ⁸ RBH 951: saxifraga
⁸ RBH 951: gollygher ⁹ RBH 951: grwmil ¹⁰ RBH 951: dyro y diawt honno idaw; Rawl 66v: dyro idaw; RBH 951: dyro idaw
¹¹ RBH 951: om. ‘ac ar diawt iddaw’ ¹² RBH 951: dyro y diawt honno idaw; Rawl 66v: dyro idaw; RBH 951: dyro idaw
6/7. Another is, take the blood and skin of a hare until it turns into dust,\textsuperscript{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 elder\textsuperscript{197} 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 gwau ysgyfarnawc a’e chroen yny el yn dwst,¹ a chymysc y pwdr² hwnnw a dwsfr twym,³ a dyro iddaw eilweith o’r dwst a’r diawt,⁴ ac yuet ar y gythlwg. Hynny a dyr y maen ac a’ei teiyl allan. O mynny broi hynny, dot lwyeit o’r dwst hwnnw ymywn dwsfr a dot yndaw’ y maen a vynnch, ac ef a ymellwn yn diannot.

6/8. Y estwng chwydd o³ draet ac o esgeireu,⁶ kymer wreyd y grelys a risk⁷ a berw drwy dwsfr. A gwawy y berwer, bwrw ymeith yr vchaf a chymer y perued⁸ a chymysg hen vlonuc ac ef, a gossot ar vrethyn neu ryw gadach ef,⁹ a dot wrth y draet neu y esgeireu y bo chwyd yndunt,¹⁰ ac ef a a y kaledi ymeith.¹¹

6/9. Rac chwyd ymewn kroth¹² neu kaledi, berw linhat drwy leath geiuyr a dot wrthaw yn vynnch.¹³

6/10. Rac chwyd neu dolur gwareu,¹⁴ mortera wreid y celidonia (llysseu y wennawl)¹⁵ a’r fenyn a phenue garlec a gwineygr neu win ac emenyn, a rwym y gyhydch dy uynwgyl,¹⁶ a hynny a estwng dolur a chwyd.¹⁷

¹ Card 97: a chras yny el yn dwst (‘and toast it until it becomes dust’)
² RBH 951: pylloor
³ Rawl 66v: om. ‘twym’
⁴ 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 lwyeit o’r dwst hwnnw a’r diawt (‘give him a spoonful of the dust and the drink’)
⁵ Rawl 66v ends
⁶ Rawl 67r: a uo mywn
⁷ Card 97: esgeired
⁸ Card 97, Rawl 67r and RBH 941: y greulys a’ei risc
⁹ Card 97: kenawl (‘centre’)
¹⁰ Card 97: om. ‘neu ryw gadach ef’; Rawl 67r: om. ‘ef’; RBH 941: om. ‘ryw’
¹¹ Rawl 67r: kleuyt arnunt
¹² Card 97 and RBH 941: ac ef a a y meith; Rawl 67r: ac ef a a y kledy ymeith
¹³ Rawl 67r: korf (‘body’)
¹⁴ Rawl 67r: ac ef a yd iach (‘and it will be healed’)
¹⁵ Card 97: yng gwarreu; RBH: yg gwarreu
¹⁶ Card 97 and RBH 941: a llysseu y Wennol (‘and swallowwort’). Llysiau'r Wennol and celandine are the same thing: what appears as a gloss in BLAdd has become another ingredient in Card and RBH.
¹⁷ Card 97: a’th warr (‘and your neck’)
¹⁸ 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.∗
THE TEXTS


6/12. Rac llosg neb ryw aylawt, kymerd y lili gwyn’ a golch yn da a berw yn fest drwy dwyr. Odyna briw yn van a chymysc ac olew ac ychydic o wynn wy a gossot hwñnw ar liein a dot wrthaw y bore a’r nos a gat.ii Po mwyafo o’r plastar hwñnw, goreu vyd.iii

6/13. Arall yw, llosg risc eiddorw yn lle glan a bwrw arnaw y lludw hwñnw, [a hynny a’r gwna yn iach].iv

6/14. [Arall yw, llosg redyn a chymyscu y lludw hwñnw] a gwyn wy neu ynteu olew ac ef,’ a hynny a’r gwna yn iach yn ebrwydd ac yn anryuedd.

6/15. Meddiginyaeth rac y tan gwyllt, sef yw hwñnw, y kic drwc, val nat ymddangosso erbyn y tridieu,v ka kymer gaws da a morteryna yn fest a chymysc a mel yny vo gloyw ac ir ac ef yn uynych, a dot arnaw deil y kawl, ac ny elirvi dim o honaw erbyn pen y tridieu.

6/16. Rac brath ki kandeirawc, morteryn y risc eiddorw a chymysc a mel a dot wrthaw.

6/17. Rac dolur o uronneu, morteryn wreidd y greulysviii a hen vlonec a dot wrthaw.ix

6/18. Y ddynionx a gollo y synwy, 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: lliiw 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 mwyafo o’r plastar hwñnw goreu vyd.; Rawl 67v: ag atvo mwyafo a vo o’r plastar hwñnw goreu vyd; RBH 942: ac ar vwyaf vo o’r plastar hwñnw goreu vyd.
iv The text in BLAdd breaks off after lludw hwñnw as the scribe has made an eye-jump from lludw hwñnw in this recipe to the same phrase in Book 6/14.
v Card 98: a hwñnw
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 rushes 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 sage 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.*
6/19. O chaleta bola' megys na aller mynet y ystyllen,¹ 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 a yrbrwn³ a mortera a hidyl y sugyn, ar amkan fioleit vychan, a dyro y’r claf o’e yuet y boreu dduw⁴ Nadolic.

6/21. Rac gwaetlin dwyfroen, kymer a drickyo yrwng pen dy dribys o’r betonica gwedy briwer yn fest drwy halen a dot yn y froeneu ac ef a dyr heb olud.⁵

6/22. O glyv dyn wrth y assen,⁶ kymer y boreu pann gyfotra heul gan ganu dy bader y gyglennydd, a tharaw ar gwrwf newyd, a dyro y’r klaif o’e yuet ymywn enneint naw nieu.

6/23. Rac pyssychu, mortera y fedon chwerw a berw⁷ 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 blawt ryc ac ef a dot emenyn yndaw ac aruer ohonaw yn vrwt.

6/25. Y ladd pyuet a uo mywn kylla neu groth,⁸ kymer sugyn yr herllyryat⁹ a dot arnaw ac wy a ddant allan.

¹ Rawl 68r: bola dyn (‘a person’s belly’)
² Rawl 68r: ystauelle
³ Card 98: irvwrwyn (‘fresh rushes’); RBH 942: y brytwyn (‘southernwood’)
⁴ Card 98 and RBH 942: yng gwawr dydd. The words boreu dduw have been over-written in a later hand in BLAdd, but this may nonetheless represent the original reading.
⁵ Rawl 68r: heb y gohir; RBH 942: yn ebrwyd
⁶ Card 61: eis (‘ribs’)
⁷ Card 61, Rawl 68v and RBH 943: bwrw (‘put’)
⁸ Card 61: croth neu gylla
⁹ 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 herllyryat (‘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 armament 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, 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 milk 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 seeds that have been husked and eat that.
6/26. Arall yw, kymer dyrneit o’r risc y persig wrth y ddayr sech,¹ ac yuet ar y gythlwng² drwy laeth geifyr, ac wnt a ddowant oll allan.

6/27. Y ostwng kaladi boly, dot halaen ac arment³ yn ogymein o bop yn 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 voly⁴ y dyn.

6/28. Rac brath neidyr, yuet sugyn yr herllyryat ygyt ac olew a halen.

6/29. Sugyn y ganwreid heuyt, gwedy briwer ac y hydler,⁵ y wrthlad gwenwyn.

6/30. Arall yw, kymer emenynyd keilawc koch a ryt a dyro ar lefrith neu laeth guew⁶ neu win o’e yuet, a dot peth o kic y uron⁷ yn vrrwt wrth y brath, a hynny y dynnu y wrthaw,⁸ a’r keilawc yn vyw.x

6/31. Rac y llygher, kymer laeth bywch y bo llo gwrw yn y sugnaw,⁹ a blawd heid a mel a berw ymywn padell¹⁰ 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.¹¹

---

¹ Card 61: om. ‘sech’
² Card 61: yf eu sud ar dy gythlwng (‘drink their juice fasting’); RBH 943: yf ar dy gythlwng (‘drink fasting’)
³ Card 61: arnyment
⁴ 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.
⁵ Card 61: om. ‘olew’ (‘oil’)
⁶ Card 61: a’e hidlaw; Rawl 69r: gwedy briwei ac y hitler yny vrrthld y gwenwyn
⁷ Card 61 and Rawl 69r: laeth geiuy; RBH: laeth geyueu. BLAdd’s laeth guew is overwritten in a later hand and may not represent the original reading.
⁸ Card 61: gic bran (‘crow meat’)
⁹ Card 61: hynny a dynyn y gwenwyn y vrrthaw (‘and that will draw out the poison’); RBH 943: a hynny a dynyn y wrthaw
¹⁰ Card 61: ‘a’r keilawc yn vyw’ (‘with the cock still alive’)
¹¹ Card 61: y mywn padell a berw
¹² Card 62 and RBH 943: dirisger; Rawl 69v: gwedy dirisger y bwyt hwnnw
6/33. Another is, pound rue and mugwort\(^{207}\) in a mortar and drink that juice.

6/34. If a woman is unable to deliver her child, let mugwort\(^{208}\) 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 water\(^{209}\) 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 turnip\(^{212}\) 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 gannwreid\(^1\) ac yuet y sugyn hwnnw.

6/34. O byd gwreic heb allu esgor y llwyth, rwymer deil y ganwreidd wrth y mordwyt assw\(^{ii}\) a thynner yn ebrwydd ywedyn\(^{iii}\) ydd esgoro rac tywallt y hemysgr.

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 yuetic.

6/37. Rac tra sychet, yuetic centawrya drwy dwfyr hawdddwymyn.\(^{viii}\) Hynny a dyr sychet ac a burha dwyuron a’r kylla.

6/38. Rac y vrech, kymer ludw gruc a lludw gwenyn, neu ysmalaes a lludw e gorn karw\(^{ix}\) a mel ac emeny\(^{x}\) ac ir ef a hwnnw.

6/39. Rac tra chwyd,\(^{xi}\) kymer eruin a berw drw laeth geifyr a dyro iddaw o’e yuetic\(^{xii}\) a hynny a’e tyr.

6/40. Rac llosc tan neu dwfyr, dot deil y lili\(^{xiii}\) y mywn llaeth berewedig a gossot ar y weli yny vo iach.

6/41. Rac llesteir pissaw, kymer ymynyd yskyuarwac a tharaw hwnnw ar win aroyluawr a dyro\(^{xiv}\) y’r claf o’e yuetic.\(^{xv}\)

\(^{i}\) Card 62: morteru y rut dwry gwryf a’r gannwreid (‘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 gwyry 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 emeny\(^{x}\)’

\(^{xi}\) Card 95 and RBH 944: tra chwydt

\(^{xii}\) 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’).
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,\textsuperscript{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 placeArnament 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 strawberry\textsuperscript{214} root on him and the worms will die immediately.*

6/50. Another is, add dittany\textsuperscript{215} leaves to strong wine\textsuperscript{216} 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 auans¹ neu rut neu wermot ac yfuet hwnnw neu vytyaet.
6/43. Rac chwdu gwaet, berwi y uilfeiii drwy win neu laeth a’ë yuet a hynny a’ë tyr.
6/44. Neu verwi y betonicaiii y mywn llaeth geifyr neu win a hwnnw a’ë tyr.
6/45. Rac attal ysteuyll,iv Kymer dwfyr a gwreidd yr ysgall man o’r koet a dyro y dwfyr hwnnwvi o’ë yuet.
6/46. Pwy bynnac a vo ry vras, yuet y fynegylvii, a hynny a’ë kulaha.viii

6/47. O bydd llidyawc, yfuet yr apiwm yn uyynych, a hynny a weryt y llit, a hynny a wnaix llywenydd.
6/48. Od a² sarph yng geneu dyn, neu o byd yndaw bryuet ereill byw, trawet armentxi 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 pryuetxiii 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 dodîxvi y llyseuw xvii hwnnw ar y Vogel.

¹ RBH 944: raphan (‘radish’)
² Card 62: vilffyth
³ Card 62: betoni
⁴ Card 95 and RBH 944: maessa (‘defecation, diarrhoea’)
⁵ RBH 944: berw
⁶ Card 95 and RBH 944: idaw
⁷ Card 62: sud y ffenigyl (‘fennel juice’)
⁸ Card 62: kulha; RBH 944: kulha
⁹ Card 62 and RBH 944: ac a wna
¹⁰ Card 62 and RBH 944: al
¹¹ Card 62: arnyment
¹² Card 95: dragans; RBH 944: dragrans
¹³ Card 95 and RBH 944: pryf
¹⁴ Card 62: O’r genir pryfet mywn dyn (‘should worms be born in a person’)
¹⁵ Card 62: y uiolet a sud y plantaen (‘violet and greater plantain juice’)
¹⁶ Card 62: gossot
¹⁷ Card 62: llysseuw

181
MEDIEVAL WELSH MEDICAL TEXTS

6/52. Another is, add yarrow to wine 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 mugwort 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.*
6/52. Arall yw, taraw y vilfei\(^i\) ar y gytlwng\(^ii\) yn weith, ac wynt a ddoant oll allan\(^iii\) y dydd hwnnw.

6/53. Rac y cryt, yuet sugyn y rut a gwin,\(^iv\) a llygket tri gronyn o’r koliandrwm,\(^v\) ac yuet yr apiwm drwy dwfyr, id est, ymael.\(^vi\) A chynnull y plantan 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 gorf 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 eneint,\(^a\) a mogel rac kyhwrd\(^x\) y dyfwr\(^xi\) a’r vreicheu. A chymer eidyo y ddayar a berw ef yn fest a gossot yn vrwt ar y benn, a gollwng waet\(^xii\) ar y vreicheu, ac ef a vyd iach drwy nerth Duw.

6/56. Rac chwdu ac ucheneideo,\(^xiii\) 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’)
\(^a\) Card 95: yfet y diot vry mywn eneint (‘drink the above-mentioned drink in a bath’)
\(^ai\) Card 95 and RBH 945: kyhwrd
\(^a\) Card 95: ucheneido
\(^x\) Card 95: dim o’r dwfyr
\(^xi\) RBH 945: gwaet
\(^xii\) Card 95: betoni
\(^xiii\) RBH 945: ac yuet hwnnw
6/57. To stop a vomit,\textsuperscript{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 dittany\textsuperscript{220} 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 yarrow\textsuperscript{221} and add it to lukewarm wine and give it to the patient to drink.*
THE TEXTS

6/57. Y dori chwyd,\(^i\) kymer y betonica\(^ii\) a berw drwy vel a mortera yn da,\(^iii\) a gwna o hwnnw\(^iv\) pedeir peilen,\(^v\) 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 gwaelin o froeneu, kymer blaen teir dynhaden\(^ix\) a briw hwyltg ychydic flwr, a dot yn dwymaf ac y gellych yn y froeneu.

6/60. Arall yw,\(^xi\) kymer y vilfe\(^xii\) a mortera drwy uinegýr a dot yn y froeneu ac ef a dyr y gwaelin.\(^xiii\)

6/61. [Arall yw, dodi y gelleu mywn gwinegyr].\(^xiv\)

6/62. Y llad Pryuet a aner yn y kylla neu groth,\(^xv\) y rei ny adant\(^xvi\) kyn-nal na bwyt na diawt namyn y chwydu, kymer millefoliw\(^xvii\) a tharaw y mywn gwin mwyyl a dyro y’r claf o’e yuet.\(^xviii\)

---

\(^i\) Card 95 and RBH 945: chwydt
\(^ii\) Card 96: betonica
\(^iii\) 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 hwyltg 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 gwaelin (‘to stop a nosebleed’)
\(^xii\) Card 62: viflies; RBH: viflyd
\(^xiii\) Card 62: om ‘ac ef a dyr y gwaelin’
\(^xiv\) 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
\(^xvi\) RBH946: ny allant (‘cannnot’)
\(^xvii\) RBH 946: y ullefoliwm
\(^xviii\) Card 96: dyro idaw y yfet.
MEDIEVAL WELSH MEDICAL TEXTS

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 leeks\(^{222}\) 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 rut a phymthec gronyn ar hugein o halen, a dyro y’r claf ar y gythlung.

6/64. [Rac chwydu; yfet y vilffyth ii mywn iii gwin mwygyl yny vo iach].

6/65. [Rac byderi o atglefytt, kymer vystyl bwch a laeth bronneu a mel gloew yn hawddwym a dot yn dy glusteu. vi 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’r o sud y betoni].

Book 6b

6b/62. Y lad Pryfet ovywn dyn ac y beri eu chwydu, kymryt y mil-folium a’e daraw mywn gwin mwygyl a’e rodi y’r claf y yvet.

6b/63. Rac gwenwyn, kymryt dwy genhinen a their o’r figys sychyon a deil y rut a xxx o Gronyn o halen a dyro y’r claf ar y gythlung, a iach yd.

[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 betoni.

[Book 7/5–7, 9–14, 16, 17, Book 5b/40, 79]

6b/45. Y beri dilifro, berw wredid yr ysgall man mywn dwfyr a’e roi yr claf y yvet beunyd.

6b/46. A’th gulhau yf sud y funygly.

6b/47. Rac tra llit yf sud yr apium.

6b/48. Od a sarf mywn dyn, neu vynet Pryuet ereill yn vyw yndaw, trawer arment mywn gwin, a iach yd.

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/3. 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/4. Or rub your whole body with the juice of mugwort and wormwood and oil, warm, for three days in a row.

6b/5. 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/6. For aching kidneys, drink common centaury in cold water.

6b/7. For great thirst, drink common centaury in warm water, and that will be good for the chest and the stomach.

6b/8. 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/9. For very great sweat, boil meadowsweet in goat milk and drink it, and it is good.

6b/10. For a burn from fire or water, boil lily leaves and put them on the sore and it is good.

6b/11. For obstructed urination, mix the brain of a hare in wine and drink it.

6b/12. To cause a release, boil the root of the small thistle in water and drink it and it is good.

6b/13. For worms in a person or in an animal, give him the root of dragon arum to kill the worms.

6b/14. Or dittany to be drunk in wine.

6b/15. 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/16. 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/17. 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.

6b/18. 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/19. For a burn, mix bracken flour with an egg white and rub with that.

6b/20. Another: take the ashes of ivy bark to improve the appearance of the scar.
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 phypyr.
6b/54. Neu ir dy gorff a sugyn y ganwreid a’r wormot 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 blasty. 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 gwedy 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 ysgyfyuarnoc 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 drangans y lad y pruyet.
6b/50. Neu y dittawndyr mywn gwin y yfet.

6b/4. Neu yf y myr a gwaet bwch gwedy crasser wrth yr heul, a chymysc a dwfyr ac yf.

6b/7. Neu loscer croen yscyuarnoc a’r gwaet arnaw, a bwrw lludu hwnnw mywn dwfyr twym, ac yfet llwyet ohonaw naw nieu.
6b/14. Rac llosc, kymysc vlw redyn a gwyn wy ac ir a hwnnw.

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. 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 Llanstephan 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. 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 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.
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, 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 godly 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.
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 bedwared 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 wybwr 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, gwyllt vyd ac ymladgar; os o’r gwynt, ysgawn ag ot vyd; vi os o’r wybwr, ysgawn vyd ac irlawn; 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 wyntix velly: dilis yw, o’r kyhwrdx clwyf ac vn o’r tri hynny, na xi ellir vythxiii gwared 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 uwyaf 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 kyhyrddo; RBH 950: y lle y kehyndo

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, 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 pilen yr emennyd, a glasgolud, a chw-yssigen, kanys o’r vn achaws y maent ynesgor a’r lleill.’

7/4. Teir nych gweli ynt: kymal glin, a mwydon assen, ac ysgeueint, kanys gwyed macko crown yn un o’r rei hynny, dilis yw na wyr medyc pa bryt y gallo gwaret yny gwelo yn iach.

7/5. Rac gwaew llygat: gossot melyn wy a blawt gwenith ar bob vn o’er arleisseu.

7/6. Ywneuthur byth yn iach: yfet llwyet beunyd yn gyntaf dim o sud yr hokys.

7/7. Rac dyuot y danndeod ytt: pan ymolchych y bore, kyffro dy gluste o’er mywn ac ny da vyth.

7/8. Y wylltu kylyon neu ednot, dot y ganwreid yn y lle y gnotaont dyuot, ac wynt a ffoant ac a vydant veirw.

---

1 Rawl 70v: add. ‘nyd amgen’
2 BLAdd 64v: pilyonenn; RBH 951: pilyonen
3 BLAdd 64v and RBH 951: achaws; Rawl 70v: ac
4 BLAdd 64v: anesgor; RBH: anescor
5 Rawl 70v: val y lleill; RBH 950: a’r rei ereill
6 BLAdd 64v and RBH 951: mae teir hirnych gweli; Rawl 70v: Y mae teir hirnych gweli
7 Rawl 70v: mwydyn
8 Rawl 70v: mywn
9 Rawl 70v: hynn
10 BLAdd 64v: waren hyd pan y; Rawl 70v: y weren hyt pan y; RBH 951: gwaret idaw yny
11 BLAdd 64v: yn llygat; Rawl 26v: mywn llygat
12 Rawl 26v: ar dy
13 BLAdd 64v, Rawl 26v, RBH 950: y’th
14 Rawl 26v: om. ‘byth’
15 BLAdd 64v, Rawl 26v, RBH 950: yf
16 BLAdd 64v and RBH 950: om. ‘dim’; Rawl 26v: om. ‘yn gyntaf dim’
17 Rawl 26v: arnat
18 BLAdd 64v: golch yn vynych dy glustu (‘wash your ears often’)
19 RBH 950: ednoci neu gylion
20 RBH 950: bont
21 RBH 950: om. ‘ac a vydant veirw’
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,¹ dot yndaw sud eido y daear.ii
7/10. Y were meddawt ar dyn,iii yfetiv saffrin arv dwfr fynnon.vi

7/11. Rac y mann, dot arnaw geilyawc neu iar yn vyw, ac o’r byd
reit, arall.iii
7/12. Rac yr heint dygwyd, llad gi ac heb wybot y’r dyn, dot y vystyl
yn y eneu, viii ac ef a yd iach.ix
7/13. Y adnabot claf, briw y violet a dot ar y arleisseu,v ac o kysc,
byw vyd, ac ony dichawn kyscu,si marw vyd.xii

7/14. Rac heint y marchogyon, dot wrthawxiii galchua paunxiv a gwreid
y redynxv ac ef a yd iach.xvi
7/15. Rac brath ki kyndeirawc,xvii da yw bwyta gwreid yr ratikyl.

¹ Rawl 26v: om. ‘ar lygat’
² Rawl 26v: dot sud yr eidral yn dy lygat (‘put ground-ivy juice in your eye’)
³ Rawl 26v: rac meddawt; RBH 950: om. ‘ar dyn’
⁴ Rawl 26v and RBH 950: yf
⁵ Rawl 26v: mywn; RBH 950: drwy
⁶ Rawl 26v: dwfwr oer (‘cold water’)
⁷ Rawl 26v: at nyt reit mwy (‘and there is no need for more’); RBH 950: yny uo
marw (‘until it dies’)
⁸ Rawl 26v: dot bysyst stil ki yn geneu y klaf heb wybot idaw (‘put dog bile into the
patient’s mouth without his knowledge’)
⁹ 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.
¹⁰ Rawl 26v: dot y violed yn blastyr ar y arleisseu (‘put violet into a plaster on his
temples’)
¹¹ BLAdd 65r and RBH 950: ony chwsc
¹² Rawl 26v: om. ‘ac ony dichawn kyscu marw vyd’
¹³ BLAdd 65r and RBH 951: om. ‘wrthaw’
¹⁴ Rawl 26r: galchua y paun
¹⁵ BLAdd 65r: gwreidd redyn; RBH 951: gwreid redyn; Rawl 26v: add. ‘a gwer
dauat’ (‘and sheep tallow’)
¹⁶ Rawl 26v: a iach vyd
¹⁷ BLAdd 65r: claf
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,\textsuperscript{232} get the dialthea\textsuperscript{233} that the spice merchants sell, and that is the best thing for every type of pain.*
7/20. For quinsy,\textsuperscript{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.*
7/16. O’r mynny na del ytt chwant gwreic, i bwyta y rut y bore.
7/17. Y beri plant y wreic, bwytaet y letus yn vyynych a gwer brwt a phybyr.
7/19. Rac gwewyrr, keis y Dealdema, yr hwnn a vyd gan yr ysipsywr, a goreu yw hwnnw rac pob dolur.
7/20. Rac ysgwinas, gollwng waet dan dy dauot ar dy dwy waetwithien, neu ar dy dwy vreich ar wythien y penn, a dot blastyr yng kylch dy vynwygl o wreideu y tauawl, hokys, a llinat, ac ychydic o emenny puredic.

---

1 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’)
2 Rawl 26v: ryw
3 BLAdd 65r: yn vyynych y letus; Rawl 27r: yn vyynych letus; RBH 951: yn uynych letus
4 BLAdd 65r: pa vedeginyaeth vwyaf pa vn leiaf (‘what is the greatest medicine and what is the smallest’)
5 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’)
6 RBH 951: Pa uedeginyaeth uwyha? 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.’)
7 BLAdd 65r: dyaldema; RBH 955: dialtean
8 BLAdd: ellwng gwaeat
9 BLAdd: ar dwy wythen (‘on two veins’)
10 BLAdd: ar deu vreich (‘on two arms’)
11 BLAdd: y
12 BLAdd: a gwreiddon y dauawt (‘and the base of the tongue’)
13 BLAdd: or hogos (‘of common mallow’)
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. 33r–37r), and then by a further collection of recipes from Book 8 on ff. 37r–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). 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.
MEDIEVAL WELSH MEDICAL TEXTS

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.
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: 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: 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 nightshade and daisy and greater plantain and old melted fat and honey, and let that be mixed together, and put fish glue onto it, and put it cold onto a thin piece of leather on the wound.
8/1. [Rac y parlis, berw deil y plwmws a deil]¹ y merhelic a lwuage a fenigl yn fest² a bwrw mywn enneint. A porther³ y claf yn yr enneint a bwydeu da, bara⁴ a chic yar a phyper neu gic myn. A phan del o’r enneint, irei⁵ ef wrth y tan a mwstard wrth⁶ y ystlysseu. Ac aet vnweith beunydd velly y’r enneint hyt ym pen y⁷ wythnos.

8/2. Eli rac y man: briw yr erlyriat a [lygat] crist a deil yr ysgaw ac agrimoyn ac [ys]call⁸ a philago a’r syui a phion ag orpin⁹ gyd ac emenyn heb halen, a gwneler 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 reisingxii gyt a chwyrl glan a blonec hen a mel, a berw ygyt, a hi[dyl yn] lan, ac ir y gwayw pan uynnych.

8/4. Rac y crach, gwnaxiii sychenneint y’r pen, a phan chwysso y pen, irer yn fest a llygat y dydd drwy y sugyn.xiv

8/5. Rac hwyd neuxv dugleis, briw y morel a llygat y dyd acxvi erllyriat a hen vlonec toddedicxvii a mel, a chymysker hynny ygyt, a roddi ias pyscod arno, ac yn oer y roddi ar ledyr teneu ar y clwyf.

¹ 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.
² Rawl 29v: om. ‘yn fest’
³ Rawl 29v: phorther
⁴ Rawl 29v: add. ‘da’
⁵ Rawl 29v: ir
⁶ Rawl 29v: om. ‘wrth’
⁷ Rawl 29v: yr
⁸ Rawl 29v: ysgabios (‘scabious’)
⁹ Rawl 29v: a’r sinapion ac orphion (‘and mustard and orpine’)
¹⁰ Rawl 30r: o’r aphin an’r appium (‘except for the orpine and the wild celery’)
¹¹ Rawl 33r: add. ‘llyma’
¹² Rawl 33r: rwsinc
¹³ Rawl 30r: gwnan (‘they make’)
¹⁴ Rawl 30r: sud
¹⁵ Rawl 30r: a
¹⁶ Rawl 30r: a’r
¹⁷ 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, 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.
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.

8/7. Rac cornwyt, gwna blastyr o sugyn y plantay a’r morel a blawd heid a gwyn wyeu, a hynny’ a’e gwerty.

8/8. Rac darymret, kymmysc vineydr ac ychydig o vel gyt a blawt gwenith val iwt, 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, ac velly naw diet 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 a sugyn yr rut a sugyn y fynigyl a selidonia, a golch dy lygat a hwnnw.

8/12. Rac tywyllwch llegeit, kynnul yr rut a selidon drwy y gwylith, a mortera, a hiddyl gyda mel gloyw, gogymeint o bob vn a’e gilydd, a berw yn da’i yny el dan y drayan, a chadw mywn corn neu wydyr, a’r berw yr lut a hwnnw yn vynych.

8/13. Rac gwlybwr llygeit, bwyta yn vynych y betani.

8/14. Rac dolur pen, kymmysc yr rut a’r fynigyl a lwuage a phyper a mel, a gwna blastyr, a gwasg drwy liein ac yf.
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, 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, 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 ar' 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, gwrrw, a mel, a halen a’e gweryt.

8/17. A heuyt rrac brath ki kyndeo y mae da y dodi wrthaw, neu yr eidral ac emenyn, neu vel a hat’ fenigyl.

8/18. Kyvot pen: sugyn yr eidral a’r gwydwyd a bwryer yn y froene a iacha y pen.

8/19. Rac dolur bron, mortera y greulys a hen vlonec a dot wrtho.

8/20. Rac hwydd a dolur trac ac esgeirieu, berw wreid y grewllys vendigeit, a bwrrw yr uchaf ymeith, a dot yn blaster wrtho.

8/21. Rac llynghyr, yf sugyn y plantayn mwyaf ar dy gyflwng, a dot heuyt yn blaster ar dy v[o]y, a thranoth yf y vilfoil mywn llaeth neu win, ac yna y doan allan.

8/22. Rac y llyghr, berw sugyn y wermot a’r beton a’r persyl a gwin ac yf ar dy gyflwng.

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, 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’
va Rawl 31r: iach vyd y pen a’r llygeit (‘and the head and the eyes will be healthy’)
vi Rawl 31r: greulys. The ‘f’ in greulys 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’)
ixi Rawl 31r: gythlwn
si 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 tongue made from common mallow and flax-seed and a little unsalted butter.*

8/26. For a boil, before sleeping, add daisy to blue stone 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 armament 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.*
THE TEXTS

8/25. Rac sqwinagi, ellwng waet ar y ddwy wythen ydan dy dauawt, neu ar dy ddwy vrech ar wythen y pen, a dot blastyr yng kylch dy wynwgyl 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 erllryat, a dot blaster’ arno, ac yf sugyn y rei hynny gyt a dwst o lasuaen.

8/27. Rac y sychbilen, briw deil y meus 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’th glusteu.iii

8/29. Arall yw, dot yn dwym y’th glusteu bystyl maharen a sugyn y kenin a ran vwyaf o drwng mab bychan.

8/30. Rac y kic drwc, kymysc mel a melyn wy ac arment a blawt kyyfeith man, a dot arno bymthegnos ar vn tu: certein 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, kymervi sugynvii agrimonviii gyt a ix mel pur: nys gat y ysedix

---

i Rawl 31v: dot yn blastyr
ii Rawl 31v: om. ‘a hynny yssyd da’
iii Rawl 31v: yn dy

215
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 sugyn yr scabiose, a phwys o’r sugwr, a gwyn tri wy, a roddi dwy lwyet o’r deu yn erbyn y sugyr ar y tan, a roddi hwnnw arnaw.

8/34. Neu blastyr o philogela’i a mel, a hwnnw a vydd da.

8/35. Rac byderi, kymer wer dauat a thrwnc maharen a llaeth bron, a chymysc, a dot yn dwym yn dy glust klaf; ac vely yn vynych huny vo jach.

8/36. Arall yw, dot mordrudyn dinawet yn ir yn dy glust.

8/37. Neu sugyn kegit a gwaet llysswen pan gysgych.

8/38. Neu trwng dyn bychan yn ir ac yn yr vr.

---

i Card 66: sud
ii Card 66: ysgabiwn; Rawl 37v: yscabion
iii Card 66: sugyr; Rawl 37v: succur
iv Rawl 37v: om. ‘a gwyn tri wy, a roddi dwy lwyet o’r deu yn erbyn y sugyr’; add. ‘a’ roi’. The scribe of Rawl may have made an eye-jump between two instances of the word succur, and then added ‘a’ 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: hwrdd (‘ram’)
x Card 67: bronneu (‘breasts’)
xi Card 67 and Rawl 37v: om. ‘klaf’

xii Card 37v: om. ‘yn vynych’

xiii Card 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 Card 37v: drwnc; Card 67: drwngk

xxi Card 67: om. ‘yn ir ac’
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, kymer sugyn\textsuperscript{ii} y kennin ac olew bwytt\textsuperscript{iii} a berw\textsuperscript{iv} yny el dan\textsuperscript{v} y drayan, a dot yn dwym yn y glust.

8/40. Neu sugyn\textsuperscript{vi} y betony gyt ac olew rose\textsuperscript{vii} yn dwym yn y glust, a dot wlan arno.\textsuperscript{viii}

8/41. Neu\textsuperscript{ix} sugyn\textsuperscript{x} lllysseu y ty\textsuperscript{xi} gyt a sein\textsuperscript{xii} pedeir llyssywen\textsuperscript{xiii} irion gwedy rost\textsuperscript{xiv} gyt a blonec llwynawc,\textsuperscript{ xv} a’r nos gyn\textsuperscript{y} dodi yn y glust\textsuperscript{xvi} iach, a’r eil nos yn y clust claf, y trydyd\textsuperscript{xvii} nos yn dwym iawn\textsuperscript{xviii} yn y clust\textsuperscript{xix} iach, ac yna iach vyddei.\textsuperscript{xx}

8/42. Neu dwymaw sugyn\textsuperscript{xxii} y vintys\textsuperscript{xxiii} a’e dineu yn y gluesteu.\textsuperscript{xxiv}

\textsuperscript{i} Rawl 38r and Card 67: gymer
\textsuperscript{ii} Card 67: sud
\textsuperscript{iii} Rawl 38r and Card 67: om. ‘bwytt’
\textsuperscript{iv} Card 67: a’e berwi
\textsuperscript{v} Rawl 38r: om. ‘dan’
\textsuperscript{vi} Card 67: sud
\textsuperscript{vii} Card 67: ros. The word-final ‘e’ in BLAdd is an indication of the influence of English or French orthography.
\textsuperscript{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.
\textsuperscript{ix} Rawl 38r and Card 67: a
\textsuperscript{x} Card 67: sud
\textsuperscript{xi} Rawl 38r and Card 67: tei
\textsuperscript{xii} Rawl 38r: sain; Card 67: saym
\textsuperscript{xiii} Rawl 38r: llysswen
\textsuperscript{xiv} Rawl 38r: gwedy y rostit.
\textsuperscript{xv} Card 67: llwynawc
\textsuperscript{xvi} Card 67: eu
\textsuperscript{xvii} Rawl 38r: klust; Card 67: clust
\textsuperscript{xviii} Rawl 38r and Card 67: a’r dryded
\textsuperscript{xix} Rawl 38r and Card 67: om. ‘iawn’
\textsuperscript{x} Rawl 38r: dy glust
\textsuperscript{xx} Rawl 38r: vyd (‘you will be’); Card 67: vyd (‘he will be’)
\textsuperscript{xxi} Card 67: sud
\textsuperscript{xxii} Rawl 38r: mint; Card 67: mintan
\textsuperscript{xxiii} 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 scammony\textsuperscript{249} 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,\textsuperscript{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 agrimoyn₁ berwedic ar dryded ran, yfᵲ ii yn vynych y lanhau yr ymhennyd.iii

8/44. Rac pryuet mywn clusteuᵣ iv dot sugyn v y kalament yn dy glust;vi neu sugyn vii ysgol grist, neu [ysatomyneu]viii a sugyn ix y wermot, a gwir yw hynny holl.x

8/45. Y beri kysgu, taraw ddyrnetx₁ o’r apium gyt a llaeth bronxii gwreic y bo merch yn y dynu arnei,ixi ac ir waddneu dy draet a’th arleisex.xiv

8/46. Rac gloesson, kymer sugyn y fenigl a’r trayan o vel a phyper a gwineyry xv ac yf.exvi

8/47. Rac attal pisso, gwna blastyr o’r dynat koch a’r persli a dot is dy vogel.

8/48. Y waret dauadeneu, kymmer chwyt awyr ac ir wynt a hwy xvii a difflannant.

8/49. Arall yw,xviii gwna plasterxxix o’r risc vchaf y’r helic,xx gwiney a hynny a’e gweryt.xxii

---

₁ Rawl 38r: argimoni; Card 67: egyrmwyn
₂ Card 67: om. ‘a’r dryded rann’; y yfet
₃ Rawl 38r: om. ‘a’r dryded rann yf yn vynych y lanhau yr ymhennyd’
⁴ Rawl 38r: O byd pryuet yn dy glust; Card 67: O’r byd pryyet yn dy glusteu
⁵ Card 67: sud
₆ Rawl 38r: yndaw; Card 67: yndunt
₇ Card 67: sud
₈ 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 egrimonial ‘agrimony’.
⁹ Card 67: sud
₁₀ Rawl 38r and Card 67: om. ‘a gwir yw hynny holl’
₁₁ Rawl 29r: briw ychydic
₁₂ Rawl 29r: bronheu
₁₃ Rawl 37v and Card 67: yn y sugno
₁₄ Card 67: add. ‘ac ef’
₁₅ Rawl 32r: vineyry
₁₆ Rawl 32r: add. ‘a da yw’ (‘and it is good’)
₁₇ Rawl 38v: ‘ir hwyn t a hwyn’t
₁₈ Rawl 32r: y waret dyuadene (‘to get rid of warts’)
₁₉ Rawl 32r: blastyr
₂₀ Rawl 32r: add. ‘a’
₂₁ Rawl 32r: gwna yn iach (‘will heal them’)
8/50. For a disease of the heart,\textsuperscript{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,\textsuperscript{252} and drink it for nine days without any other drink.

8/52. For chest pain, take a good amount of wild plums\textsuperscript{253} 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 marigold\textsuperscript{254} 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,\textsuperscript{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 turnip\textsuperscript{256} 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 erllyrat 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 erllyrat, 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 chwrrw 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 gwineyr, 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 Wennol, a blonec hwch, a mel, ac ychydic o wineger, a gwaet llyssywen,1 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 pysychu, 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 vwr.

8/58. Y ladd pryuet mywn dyn, kymer sugyn yr eruin a dot yn blastyr arnaw, ac velly y doantiv allan.

8/59. Arall yw, kymer’ sugyn y persli ac yfvi mywn llaeth geifir.

1 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’
To ease a hardening of the belly, 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.

For snake bite, drink greater plantain juice with oil.

Or mugwort juice to combat the poison.

Another is, mix the brain of the red cockerel with rue juice in fresh milk, or fine milk which is better, or wine, and put part of the breast meat on the bite while warm.

For insects, the smell of mugwort will kill them.

For a headache, pound ground-ivy leaves with vinegar and red wine and place them on the patient’s forehead.

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.

For worms, take elder and walnut bark and hawthorn bark and bittersweet, 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.

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.

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.
8/60. Y ostwng kaledi bola, dot arment' a halen yn ogymeint a’r dau mywn llethr pridd, a gat yno yny vont val kwyrr, ac yna’i gwna yn deissenii a gossotiv wrth y dyn.

8/61. Rac brath neidyr, yf sugyn yr erllyryat gyt ac olew.

8/62. Neu sugyn y ganwreidd y wrthladd y gwenwyn.

8/63. Arall yw, kymysc emennydd keilyoc koch a sugyn y rut mywn llethrith, neu laeth gueu ysydd well, neu win, a dot beth o gic y vron yn vroit wrth y brath.

8/64. Rac etnoc, gwynt y ganwreidd a’r llaidd.

8/65. Rac dolur penn, briw ddeil yr eildral drwy winegr a gwin coch a gossot wrth’i dal y claf.

8/66. Rac hwydd a dolur gwar, briw wreidd y celidon a fynygyl a phenneu garlllecvi a gwin ac ymenyn, a dot yvii blaster wrtho.

8/67. [Rac llynger, kymyr yr ysgaw, a risc y coll frenghic, a risc yr yspydad, a’r elinawc, a berw drwy dwyr yn ffest, ac yf naw pryf ar dy gythlwng, a byd heb vwyty hyt echwyd o’r dyd.]

8/68. [Y wellau lleufer llygeit, kymyr sugunviii y rut a’r celidon a’r gwlith y boreu, a bwrwix yny von ogymeint a’e draean, a ir dy lygeit yn vynych ac ef.]

8/69. [Y wellau yr oluc heuyt, kymyr bwys keinawc o saffyr, a briw a thempra gyt a gwin neu dwyr 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 garlllec 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 stone\(^262\) 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 deuet\(^i\) 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: ny\(^iii\) 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 aeleu,\(^v\) a iach vydy.\(^vi\)]

8/73. [Arall yw, kymer deil eidyo y daear a gwynn wy a briw gyt a dot wrth dy dal, a a iach vydy.]

8/74. [Arall yw, gwna leissw o vlyf\(^vii\) gwllt keirch, ac a hwnnw golch dy ben dwyweith\(^viii\) yr wythnos, nyt amgen duw Merchyr a duw Sadwrn.\(^ix\)]

8/75. [Arall yw, kymer betoni ac eidyo y daear, gogymeint pob un a’e gilyd, a bwrrw mywn dwfyr, ac a’r dwfyr hwnnw yn dwymaf ac y gellych y diodef, golch dy benn dwyweith yn yr wythnos, nyt amgen duw Merchyr a duw Sadwrn, a iach vydy.]

Book 8b

8b/26. Rac y mann, kymer lygat y dyd a’r erllryrat a tharaw ar dy\(^a\) diawt yn dew. A chymer dwst a nader o lasuaen a dysro ar dyawt y yfet,\(^x\) a hynny a’th wna\(^xii\) yn iach os keffy kynn kysgu.\(^xiii\)]

---

\(^i\) Card 67: deuuet 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 gwellyt dy olwc’ (‘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’)
\(^a\) RBH 955: om. ‘dy’
\(^x\) 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’)

---

227
8b/6. For a swelling from a blow, take the juice of the common sorrel 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, 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 plums 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.
8b/6. Rac chwyd o vriw, kymer sud y keulon a sud yr erllryyat a blawt ryc a mel a gwynn wy, a dot y plastyr hwnnw wrthaw.\(^i\)

8b/7. Rac cornwy, kymer sud y morelii a sud yr\(^iii\) erllryyat a blawt heid a gwynn wy.

8b/50. Rac heint callonn, kymer risc y geinderw,\(^iv\) a risc y dudrein, a’r erllryyat, a phwrs y bugiel, a berw\(^v\) drwy dwfyr rycheu yny el [dan] y draean. A chymery\(^vi\) y dwfyr hwnnw a gwyna\(^vii\) ruel drwy vlawt gwenith peilleit.

8b/51. [Arall yw, kymer dwfyr karawn a llaeth geifyr yn deu han-\(^viii\) nner, a sud yr erllryyat 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 eiryn koety\(^viii\) a mortera wyn\(^ix\) yn fest, a chymysc gwyrf newyd\(^x\) ac ef, a dot mywn crochan prid newyd yn y daear dros y\(^y\) ymlyyeu, a gat\(^yi\) yno naw nos a naw nieu, a ro\(^y\)i y bore yn gyntaf a’r nos yn diwethaf y’r dyn claf.\(^x\)iv

8b/53. Y wneuth\(^x\)v gwinegur, 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: chymryr
\(^vii\) RBH 955: gwneuthur
\(^viii\) RBH 955: eiryn y koet lawer
\(^ix\) RBH 955: om. ‘wyn’t’
\(^x\) RBH 955: add. ‘iawn’
\(^yi\) RBH 955: yr
\(^y\) RBH 955: a’e adu
\(^y\)i RBH 955: a’e rodi
\(^x\)iv RBH 955: om. ‘claf’
\(^x\)v RBH 955: wneuthur. The scribe of Card has omitted an abbreviation mark here.
8b/54. To knit bones, take greater celandine 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, 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.

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 mawr\' a berw\'i trwy win a phybyr a mel, ac yf\’i beunyd hyt ym penn\'i naw nieu, ac wynt a\’e kyuannant\’ oll.\'i

8b/55. Y wneuthur eli llygeit, kymer sud yr eidra, a sud gwreid\’i fenigy, a sud y celidon,\’i a llyssewyn\’i y wennon, a blonec hwch, a mel, ac ychydic o vinegyr, a\’r gwaet llysewyn,\’x a bystyl y\’i keilawc, a dot\’ii y mywn llestyr darffo idaw vloedeuaw.\’xii 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\’v a\’r persli a gwna blastyr\’i vi a dot ar y werdyr.\’xvii

8b/49. Y waret dauadenneu; kymer risc helyc\’i a vinegyr\’i a dot wrthaw.\’xx

---

1 RBH 955: consolida maior (‘common comfrey’)
2 RBH 955: briw (‘pound’)
3 RBH 956: yuet
4 RBH 956: add. ‘y’
5 RBH 956: a gyuannant
6 RBH 956: add. ‘yn un lle’ (‘in one place’)
7 RBH 956: add. ‘y’
8 RBH 956: celidonia
9 RBH 956: llysseu
10 RBH 956: a gwaet llasswen (‘and eel blood’)
11 RBH 956: om. ‘y’
12 RBH 956: a\’e dodi
13 RBH 956: llestyr efuyd yny ulodeuho (‘a bronze vessel until it matures’)
14 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’)
15 RBH 955: y dynat coch
16 RBH 955: plastyr ohonaw
17 RBH 955: groth is law y uogel (‘belly below the navel’)
18 RBH 955: add. ‘y tu dieithyr y risc yr helic’ (‘the external part of the bark of the willow’)
19 RBH 955: gwinegyr
20 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’). 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). 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. 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 dankogen; Book 9 uses simpflyt for common comfrey while Book 10 uses confere; Book 9 uses hokys for common mallow while Book 10 uses hock.
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, 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, 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 vo' mewn gieu neu wythi: kymer llyngher y ddaear a chymer benn o' wynwyn, a gwna bwll ynd-daw a dot y llyngher yn yr wynwyn a dot i bobi dan y llydw. A gwedy hynny dot wrth y dolur a gat wrthaw deir nos heb i symut, ac ef a' y gwna wynt yn iach.

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.

9/3. [M]eddeginyaeth rac postym: kymer y rut ach kwmin a'r tewder o' g ic moch 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 ddfigon, lle y gwelych yn pennu, agor arnaw a gellwng ef allan. A gwedy hynny, dot wareth yndaw, a iachaa ef val brath arall neu ddynnau.

9/4. Rac cornvyt, kymer lyssewyn ieuan, 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, ac yf igyt a gwin twym neu igyt a chwryf twym, a iach vyd.

9/6. I attal pisso, kymer anghelled moch, a llosk, a gwna bwdyr ohonunt, a dyro iddaw yn i vwyt 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’
vi Card 21: a chwmin
vii 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’
xiv Card 21: wytrwf
xiv Card 21: neu gwryf twym
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 ivy 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.*
9/7. Rac yr ic, kymer win a rut a phypr,¹ a chymysk wynt igyt a chwrrw,² a dyro iddaw o’y 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 geinghenneu³ o’r gwynwyd⁴ a llosk yn lo, ac a’r glo hwnnw rugyl dy dddanned.
9/10. Rac anadyl brwnt, kymer sud y mint⁵ a sud y rut a dot mewn dy⁶ ffroeneu, kanys cadarnhau⁷ yr ymennyd a wna a dileu⁸ y brynti.

9/11. Arall:⁹ kymer sud yr eiddo a bwrw yn y froeneu, a mortera ros, a berw mewn gwn neu mewn mel, a hidyl¹⁰ drwy liein, a dot mewn y¹¹ froeneu. A hyt y bych yn aruer o’r veddeginyaeth honno, yf¹² sud y wermot igyt a gwn.¹³

¹ 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.
² Rawl 20r: a chymsc ygyt a hwynt gwryf (‘and mix beer with them’); Card 21: a chymysc yna wynt (‘and mix them well’)
³ Rawl 20r: geing (‘a branch’)
⁴ Card 21: gwenith (‘wheat’)
⁵ Card 21: mintan
⁶ Rawl 20v: a bwrw yn y
⁷ Rawl 20v: achos glanhau (‘because it will clear’)
⁸ Card 21: a hynny a gadarnhhaa yr ymennydd ac a dilea
⁹ Card 21 and Rawl 20v: add. ‘yw’
¹⁰ Rawl 20v: bwrw ef mywn y; Card 21: bwrw ef mywn dy
¹¹ Card 21 and Rawl 20v: add. ‘ef’
¹² Card 21: mywn dy; Rawl 20v: yn dy
¹³ Card 21 and 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.*
9/12. Rac dolur a vo mewn clusteu. Ryw amser, ef a ddaw dolur mewn clusteu o dra gormod gwlybwyr; ryw amser arall ef a vac pryf mewn y clust. Ac am hynny, val hynn y meddeginyethir: kymer benn 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, a gwna iddaw berwi, a dot yn dwym yn y clusteu.

9/13. Arall: kymer wermot a chalamint ac origan a safin a berw wynt mewn dwr, a dot glawix ar wyneb y crochan a thwll yn i ganawl, a gwna bibell, a dot y neill benn i’r bibell ar dwll y clawr a’r llall ar y clusteu val y ddel y mwc ar hyt y bibell yn y clust, a chadw i benn yn wressoc val i chwyssoc. Ac oni byd gwellyno chynx arwyd y bw y bot y pryf yndaw new bostym. Ac igyty a’r arwyddion hynny, gwybyd di lle bo ef, hwyddo a wna, a gwayw a vyd yndaw, ac yna y dodir wrthaw ac gwneir val wrth bostym. Ac oni byddant yr arwyddion hynny, gwybyd y vyt y pryf yn magu yndaw.

9/14. I lad y pryf ac y’w dynnu allan, dot sud y mintan yn y clust a chymysk a gwin gwynn.
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 henbane\textsuperscript{277} 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-leek\textsuperscript{278} 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 glaerhau mewn twymder llefrith pan odroer.

9/16. Arall: kymer y llyssewyn a elwir troet y llew a mortera ygyt a’r trwnk a ddefni yn y clust.

9/17. Arall: kymer sud y morgelyn a dot yn dwym yn y clust, kanys o’r byd y pryf yno, ef a’y llad y sud ef, ac a leihaa y dolur.

9/18. Arall: kymer wrysk onn neu wiel onn irion a dot ar y tan i losgi, a dot lestyr i erbynyeit y sud a ddel o benneu y preneu hynny pan vont ar y tan. A dot ygyt a’r sud hwnnw sud llyseu yr clusteu a gwin, kymeint o bob vn ac o’y gilyd, a blonec llyssywen, a chymysk igyt, a gat i ddefni yn y clust.

9/19. Arall: kymer benn o wynwyn a gwna bwll yn i ganawl a dot vel yndaw a dot i bobwi dan y llwyd. A gweddy hynny, briw ef a gwask drwy liein, a phan elwch i gysgu dot beth o hwnnw yn dy glust.

---

i Card 22: mywn
ii Card 22: gwedy claeirhaw
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’) 
vii Card 22: om. ‘y sud ef’
ix Card 22: dwfy (‘water’) 
x Card 22: om. ‘hynny’
si Card 22: tra 
sii Card 22: a’e
ssi Card 23: add. ‘yw’
siv Card 23: om. ‘benn o’
sv Card 23: ar
sxi 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,* 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,* 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 nightshade* 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 llosk\(^1\) mewn crochan prid newyd, a chae arnaw hyt\(^{ii}\) na chaffo y mwc vynet allan.\(^{iii}\) Briw a dot mewn dy drwyn neu yn y brath, ac ef a beit a gwaedu.

9/21.Pwdyr i gaeu bratheu: kymer y mastic, ystor, sandrogan, canel, aloen, bool, simpht, colofony, wcne o bob vn ohonunt, a briw wynt yn van, a dot o’r pwdyr\(^{iv}\) hwnnw ar y dyrnawt lle bo yr’ esgryn twnn.

9/22. Dros y cankyr,\(^{vi}\) kymer y boras a phypyrr a briw igyt, a distempra\(^{vii}\) ygyt 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 igyt 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 wynwyn wy a mel a blonec hen\(^{xi}\) igyt ac wynt, a gwna eli ac elia y brath.

9/25. Rac gwenwyn, kymer centori a bettoyn a sayge a gwm ac ache\(^{xii}\) a wermot a fenygyl, radich,\(^{xiv}\) ac yf y sud igyt 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 vlonec
\(^{xii}\) 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, nightshade, and common knapweed to drink, or common centaury, be it man or beast.*

9/27. For a bee sting, take common mallow leaves and pound them and put them on the sting.*

9/28. For scab and rash, take black dock roots 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 scabious 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 hynny\(^i\) kymer iar a thynn y pluf o gylch i thin yn vyw, a dot din yr iar a\(^ii\) y brath, a daly hi ar y brath hyt pan i gwelych\(^iii\) yn hwyddo, ac yna\(^iv\) dot arall wrthaw a daly yn yr yn mod hyt pan’ dynner y gwenwyn oll allan.\(^v\) Ac yna\(^vi\) dyro iddaw o’y\(^vii\) 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\(^vii\) igyt ac ymenyn Mei a hen vlonec, a ffria\(^viii\) ar y tan igyt. A gwedy hynny,\(^ix\) hidla\(^x\) drwy liein ac ira\(^xi\) wrth y tan.

9/29. Arall,\(^xii\) kymer wreid y tafol duon, a phob\(^xiii\) dan y llwyd, a\(^xiv\) briw\(^xv\) yn dda igyt a llyssewyn a elwr scabiws ac ymenyn Mei ac ira\(^xvi\) 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: hidlay  
\(^xiv\) 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 breastbone, 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, fennel seed, and violet flowers, and borage flowers, an ounce of each one, and an ounce of senna, and another of galangal, 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 llós tan, kymër oyl dolyf a dot ef mewn dwr oer ac ymmot igyt. A gwedy hynny;\(^5\) dot igyt ac ef\(^6\) beth o’r dwr ac ymmot drachefyn, ac ir y llós a hwnnw: iach vyd. Dot ddalen o gawl coch\(^7\) arnaw.\(^4\)

9/31. Rac pesswch, kymër vlonec hwyat neu i cheilyawc, a blonec iar, a mer ir o esgyn kî,\(^4\) ac ymenyn gwyr, a chwyr gwynn, ac ystor, a gwna eli, ac ir gledyr dy ddwyfron,\(^6\) eithyr gochel\(^6\) na chyfarffo a’r kylla.

9/32. Rac tra gormod maessa, kymër afal a elwir queyns a berw mewn gwin melys, a gwedy hynny\(^8\) briw yn dda, a dot igyt ac ef bwyr canal, a dyro i’r claf o’e\(^6\) wyytta.

9/33. Arall:\(^5\) kymër ddeil yr ysgall pigawc a briw wynt a chymrer y sud a thempra igyt a llaeth twym a dyro i’r claf o’e\(^6\) yfet.

9/34. I beri kysgu, kymër saffrwn [de] ort,\(^9\) casee ligne, a mortera yn dda igyt ac oyl o ros, ac ir dy froeneu, ac\(^9\) a gysgy.

9/35. Pwdr daf i’r neb y bo\(^1\) boly kalet iddaw: kymër anis, a hat y fenigl, a bledoed y violet, a bledoed y bwrach,\(^10\) vnce o bob yn ohonunt, ac\(^10\) vns o sene,\(^10\) ac arall o galingal, a hanner vnce o vineyr, a gwna bwyrdr o hynny oll, a dyro loneit llwy\(^11\) iddaw yn [y gawl].\(^11\)

---

\(^1\) Card 24: ac odyna
\(^2\) Card 24: add. ‘elchwyl’ (‘again’)
\(^3\) Card 24: cochgawl
\(^4\) Card 24: add. ‘tra vo yn iachau’ (‘while it is healing’)
\(^5\) Card 24: mer o esgyn kic ir (‘marrow from fresh meat bones’)
\(^6\) Card 24: add. ‘ac ef’
\(^7\) Card 24: dyethyr gwagel
\(^8\) Card 24: ac odyna
\(^9\) Card 24: y’w
\(^10\) Card 24: add. ‘yw’
\(^11\) Card 24: y’w
\(^12\) Card 24: saffrwn de ort
\(^13\) Card 24: a thi
\(^14\) Card 24: a vo
\(^15\) Card 24: borays
\(^16\) Card 24: syn
\(^17\) Card 24: lwyeit
\(^18\) Rawl 86r: yn […]yge. The text in Rawl is partially illegible at this point.
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, 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 vlonec moch a blonec gwyddeu a blonec ieir, a thawd wynt, a dot y ius’i 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 brialluiv a dot yn i’r eneu.

9/38. Rac chwydu gwaet, kymer y mint a’r rut a’r betoyn, a berwviv 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 pwdir hwnnw ddwyweith rwng penn dy ddeu vys a dot deir llwyet o win i gyt ac ef, a berw hyt pan elvii y dryded rann yn y berw, ac wedy hynnyviii 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’y³ gilyd, a dot yn froeneu, a gat iddawxi 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
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.*

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.*

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.*
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 gweywyd. 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 hyn 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 llyssewyn a elwir swdyrnwode a distempra\(^xii\) i sud igyt 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
9/44. Medicine for pain around the belly,\textsuperscript{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.\textsuperscript{*}

9/45. Medicine for pain in the stomach: take wild celery, and flaxseed, and cumin, and pound them together, and give them to the patient to drink with warm water.\textsuperscript{*}

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.\textsuperscript{*}
THE TEXTS

9/44. Meddegineaeth rac dolur yng kylch callon,1 ac i wneuthur i ddyn gael ewylllys i vwyutta: kymer centori a berw drwy hen gwrw,2i a phann ddarfo iddaw berwi yn dda,3iii briwiv mewn mortar ac eilweith dot ef i verwi yn dda, a’r hidyliv drwy liein, ach kymervii 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 beirix vwyutta.

9/45. Meddeginyaethx rac dolur kylla: kymer ache, a llinat, a chwmmin,xi a briwii igyt, a dyro i’r claf o’ryxiii yfet igyt a dwr twym.

9/46. Rac hwyd a voxiv mewn kylla dyn, kymer wreid y fenigyl, a gwerid yr ache, a briwv race mewn mortar ac eilweith dot ef i verwi ychydic, ac aruer ohonaw yn ymprydyawl,viii ac ef a dynn y gwynt a’r dolur i wrth y gallon ac a beirix vwyutta.

---
1 Card 25: rac dolur callonn
2 Card 25: add. ‘yn da’
3 Card 25: ac odyna
4 Card 25: add. ‘ef’
5 Card 25: add. ‘ac odyna’
6 Card 25: add. ‘ef’
7 Card 26: a chymer
8 Card 26: ar dy gythlwng
9 Card 26: add. ‘ytt’
9a Card 26: om. ‘meddeginyaeth’
9i Card 26. om. ‘a chwmmin’
9ii Card 26: add. ‘wynt’
9iii Card 26: y’w
9iv Card 26: om. ‘a vo’
9v Card 26: add. ‘wynt’
9vi Card 26: y’w
9vii Card 26: add. ‘a da yw’ (‘and it is good’)

255
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 gwalt, kymer vehin tew, a thawd, a chymer hat y dynat, a mortera ii ygyt ac eysel, ac ir lle bo y gwalt wedy e iilly [aw]. A chymer chwys drwy drafael, a phann vo ef yn vwyaf yn i wres, ir y lle a’r plasseu y bo y gwaltv dri diwarnawt ddwyweith beunyd, ac velly y dileir.

9/48. O’r mynny wybot beth a wnel dyn brathedic, ay byw ae marw, kymer pumpyrnol ac ystä[m]pe vi ef, a dyro y sud i’r claf o’yr yfet, ac o daw y ddia[w] vii drwy y brath, marw vyd y klas, ix ac o thric yn i gorff, byw vyd.

9/49. Arall: kymer letus a dyro y’r dyn o’e vii yfet, ac os gwrthne, viii ef a vyd marw. ix

9/50. Arall: kymer y llysewn a elwir y teirdalen a dyro i’r claf o’yr yfet, ac os i wrthne a wna, x vi marw vyd. xvii

---

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 klas’
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’)

257
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 turnip 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 rac bratheu: kymer vlonec moch a thawd,\textsuperscript{i} a chymer vel a gwin a blawt ryc a berw igt,\textsuperscript{ii} a dot wynt ar glwt brethyn a dyro ar y brath,\textsuperscript{iii} ac ef a gartha y brath." [Ac os kaeu a wna y brath, kymer yr eruinen wyllt a gwna blastyr o hwnnw ac ef a’e hegyr 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’te fly 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 ohoenaw a dot ef ar lin ac odyne dot arnaw, a iach vyd.]

9/55. [Rac dauadennu, kymer egyrwewn a briw a thempra gyt ac eysel a chlwm wrth y dauadennu, 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 seflyl yny el yr halen y’r gwaelawt. A chymer y gymeint arall o gwy newyd, a berw ygyt], a bwrw bwdyr o ystor\textsuperscript{iv} igt ac ef, a chymer mastic a briw yn van a dot igt ac ef, ac ymmot wynt yn fest hyt pan\textsuperscript{vii} vont tew val\textsuperscript{viii} mel. A chadw\textsuperscript{ix} hwnnw yn dda,\textsuperscript{x} a phan vo\textsuperscript{xi} reit dot wrthaw ar glwtt brethyn neu\textsuperscript{xii} ledyr, ac ef a dynn y maes y dolur a’r gweywyr. Ac ir ef ddwyweith beunyd, a hwnnw\textsuperscript{xii} a’\textsuperscript{xiv} gwna yn iach.

\textsuperscript{i} Card 26: y iachau (‘to heal’)
\textsuperscript{ii} Card 26: add. ‘ef’
\textsuperscript{iii} Card 26: wynt
\textsuperscript{iv} Card 26: ar glwt brethyn wrth y brath
\textsuperscript{v} Card 26: ac ef a’e kartha ac a’e iachaa (‘and that will clean it and heal it’)
\textsuperscript{vi} Card 27: cens
\textsuperscript{vii} Card 27: yny
\textsuperscript{viii} Card 27: megys
\textsuperscript{ix} Card 27: add. ‘gennyt’
\textsuperscript{x} Card 27: om. ‘yn dda’
\textsuperscript{xi} Card 27: om. ‘vo’
\textsuperscript{xii} Card 27: add. ‘ar’
\textsuperscript{xiii} Card 27: hynny
\textsuperscript{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, red rose flowers, 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.*
9/57. Rac hwyd a vo ar vrech neu ar le arall o gorff dyn’ 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 panniv vo yn vrwt, a dot mewn clwtt’ ar y dolur, a iach vyd.vi

9/58. Eli’vi da rac bratheu a chlwyfeu: kymer avans, bugył, pigil, cenigyl, ache, llyse robert, vervein, llyse gwallter, blodeu yr egroes cochyon, a mortera viii bob llyssewyn e hunan, a chymertx o bob vn gymeint ac o’e gilyd o’r sudx a dotxi mewn padell. A chanis ywviii yr holihok yssyd gyfrasset ac na cheffir o sud hayachxiii ohonaw, achosxi hynny dot y deil yndaw,sv a dot gwyrtv newyd a gwer dafatvii a mel ac ymenyn Mei a blonec moch a gwín, gymeint o bob vn ac o’yxxiv gilyd, a chymeint o’r blonec ac o’r llysseu ereill oll, a dot wynt mewn padell ar y tan a berwix yn dda. A thi a elly adnabot herwyd deil yr holihok ien dafyn ar dy ewin,xxv a gatxxvi i oeri yno, ac o’r byd glas, yna y mae digawn ef. Dot ystor yndaw ac ymmot yn dda axxii hidylxxiii drwy liein, a chwedy hoeroxxiv 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: deueit (‘sheep’)
iv  Card 27: yny
v  Card 27: add. ‘brethyn’
vi  Card 27: ac ef a duff y dolur ac e’i haicha (‘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’
xiv Card 27: haech o sud
xv Card 27: ac am
xvi Card 27: kymryt y deil ygyt ac wynt
xvii Card 27: dodi kwyrt
xviii Card 27: deuert (‘sheep’)
xix 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, 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 neb ni allo attall i bisso, kymer wer gafyr a llosk a gwna bwyr ohonaw, a bwrw o’r pwyr hwnnw mewn gruel neu ar gawl a dyro iddaw, a iach vyd.

9/60. Rac y vollwst, kymer yr hwnn nadder o groen dafat neu o groen gafyr, a berw mewn dwr hyt pann vw yn dew, a dot ar glwtt a chwylm yng kylch yr aelawt neu’r corff y bo y vollwst arnaw.

9/61. Rac deirtonn a ddel beunyd ar ddyn, kymer llyssewyn a elir ariannol ac ychydig o ddwr a dyro i’r claf o’ryfet pann ddel y kryt arnaw. A gwna dorth o vlawt heid a bwytaet y claf yn dwym kymeint ac a allo o’r dorth honno, ac yfet ddigawn owin ar ol hynny kynn del y kryt arnaw. Ac yna kymer bedwar o lydan y ford igyt a’r gwreid, a golch yn dda mewn dwr a distempra’i igyt a gwin ac yfet’i igyt a gwin kynn y kryt arnaw, ac aet i gysgu.

9/62. Rac hwyddyat bronnew, kymer waddawt [ey] sel a chwyd 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’
x Card 28: idaw
xx Card 28: chwyd mywn
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,¹ kymer vintan a briw yn dda a dot val plastyr wrthaw yn dwym.

9/64. [Rac y gwrthlys, kymer wyeu brau a dot wynt mywn ysten brid newyd a llosc wynt yn bwdyr, a bwrw y pwdyr hwnnw arnaw gwedy byro y dam, a thegach vyd y greith.]

¹ Card 28: bronneu
BOOK 10
(*Ellyfyr hwnn 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. 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 Myddvai*. 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. In 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 llwynhidyd, 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 ayeh (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.
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 pellitory 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 henbane 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 llyfyrr hwnn a wnaeth Galien ac Ypocras, y fusucwyr a’r medygon goreu ‘r a vu eiryoet, yr hwnn a dynnassant wy ac a gasgllassant o’r llyfreu dewissaf a goreu, rac pob ryw gleuytyeu a doluryeu o’r a vei’r ar gorff dyyn. Ac yn gyntaf y dywedwn ni am vedeginyaethu penn, kanys pennaf aelawt ar y korff yw’r penn.

10/2. Rac gwaew yn y penn: kymer y danhogen a’r wermot a’r walwort a’r celidon a’r verueyn a saygh a phybyr a briw wynt a berw mywn dwfyr ac yf y diawt honno yn unprydawl.

10/3. Arall yw: kymer y danhogen a’r berw wynt a golch dy benn ac ef deirgweith yn yr wythnos, a da yw.

10/4. Arall yw lanhau penn: bwyta wreid y pelydwr 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, verueyn, rut, celidon, ffenigyl, wermot, ros, kymeint o bob vn ohonunt a’è gilyd, a berw mywn dwfyr ac yf yn gyntaf diot. Da yw.

10/6. Rac dolur penn: kymer y danhogen, wermot, verueyn, celidon, walwort, saygh, a pumh Gronyn o bybyr, a briw wynt ygyt, a berw mywn dwfyr, ac yf ef yn unprydawl.

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 thempra wynt ygyt a vineyrrg a chlwm yn galet wynt ar y brath neu’r dyrnawt.

10/9. Arall yw: kymer deil y morgelyn a briw yn da mywn morter. A chymer emenyn o laeth gwarthecc a berw, a glanhaa ef wrth y verw, a dot ygyt ac ef y deil hynny ar y tan. Ac odyna gwasc ef drwy ganus a dot mywn blwch y gadw.

10/10. Arall yw: [kymer ddeil y llysewyn hwnnw yn leissyon a briw wynt a dod ar y brath neu’r dyrnawt a vo yn...]

---

1 Rawl 73r: vo
2 Rawl 19v: ystreberi; Rawl 73v: syfi
3 Rawl 73v: mortera
4 Rawl 74r: bywch
5 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 nightshade 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 chervil 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 mallow 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 sens ii a chann gwenith a sud y walwort ac aych a morel a hemloc, eu ffrianu mywn padell ar y tan gyt a blonec gwynn gwyry, 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 gwac 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 eisseu y gadw, dot wrthaw apostolicon neu cerffoyl.

10/15. Y agori bratheu, v ac y dynnu vi haearn neu brenn o’r byd ynd- unt: 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 hegyr ef yn lle gwir os gwney yn vyynch.

10/18. Arall yw: kymer egymoyn 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 oohonunt 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, 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, 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 wreed y dynat a briw gyt a blonec gwyry a mel, ac uelly agor y brath a dot arnaw, ac ef a’e tyynn y maes heb pedruster.¹

10/20. Arall yw: kymer wreed y polipodii⁴ a golch ef yn da a briw gyt a hen vlonec a dot ef ar y dynawr, a iach yd.

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 gwyry newyd, a berw ygyt, ac ymot yn da, a phan darffo hynny, hidyl twy liein a chadw gennyt, kanys da yw.

10/22. Rac gwres a gwewyr mywn bratheu, y rei a ludyant y dyn gysgu: kymer wreed yr holihock a risc kenawl o brenn ysgaw, o bob un kymeint a’e gilyd, a briw bob yn onhonw t 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 gwylch. Ac odyna dot ar y tent pwydr o alym a gossot ar y brath.

10/23. Y garthu ac y lanhau bratheu neu dyrnodeu: kymer kal-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 sanikyliv a deil y cochgawl³ a’r wermot a llydan y ford, violet, aych, bugyl, a hat y dryssi, sef yw hynny, eu blodeu wy,⁶ 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 lwyei 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.

¹ Rawl 75r: a dod ar y brath ac yn ddiogel ef a’ y hegyr ac a’ y tynn allan
² Rawl 75r: pollipodus
³ Rawl 75v: ar neilldu
⁴ Rawl 76r: fenigyl
⁵ Rawl 76r: y cawl cochyon
⁶ 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 orpiment 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.*
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 halen\(^i\) 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 eïdra a dyrneit o’r hemloc a dyrneit o’r deil y danhogen a briw a thempra\(^ii\) 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 pwdr 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 bwdr hwnnw ohonaw a dot ar y kic marw, ac ef a’e llad.

10/32. Arall yw: kymer y lyssewyn a elwir aleluya, 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\(^v\) conleri 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 igyt a hen vlonec
\(^ii\) Rawl 76v: mortera
\(^iii\) Rawl 77r: ddeu bwys o galch wedy 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? 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. 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 blawt a dot wynt yn y daear nosweith, 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 dran-noeth pan y hedrychych, 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, 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, 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 vedeginyaethu udunt, kany y gwressawc yssyd reit y vedeginyaethu a phetheu oeruelawc, a’r oeruelawc a phetheu gwressawc.

10/40. Val hynn y hycheir yr oeruelawc: kymer sud y lancelle, a gwynn wyeu, a blawt ryc, a gwna does a dot ar y dolur a iach vyd. A gat y digyaw wrthaw yny dygwydo e hunan y wrthaw, ac uelly gwna yny el yn iach.

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.

---

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: phetheu oeruelawc
vi Rawl 78r: yr oeruelawc ddolur hwnnw
vii Rawl 78r: a dot ar y dolur a gat wrthaw hyt pann ddigywyddaw 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 arrament 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: 1 kymer garth a briw yn van, a gwlych mywn lleissw a wneler drwy wenith, ii a berw yn da a dot ar y dolur nosweith a hanner dydgweith. Ac yna tynn hwnnw y wrthaw a golch y dolur a thrwyngk gwr. Ac yna edrych dy vot yn dodi arnaw iii 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 vlonec baed neu vlonec twrch, ac odyna dot yn o deil y kawl’i arnaw. A chymer hen gwryf da a wneler drwy wenith heb dim o heid yndaw nac yn yr arall, a llanw o’r kwyrf 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, kanys y dyd y hyfo ef sud yr 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 unliw 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 verdyreys, a chymysc gyt a mel a gwlych glwt yndaw a chlwm ar y dolur a iach vyd.

---

1 Rawl 78v: arall Medeginyaeth dros yr un 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, 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 sore 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 frankincense 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: take the seed of the henbane 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, 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 y ys lllall: 1 kymer bugyl, sanigyl, auans, egyrmoyn, ambros, pimpyrnol, 2 blodeu y llin, cawl cochyon, blodeu yr egroes, o bob yn gymeint a’e gilyd, a dot gyt ac wynt o’r madyr gymeint a’r rei ereill oll o wried 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 deuddyd, 3 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 gangkryr: 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 byyr a briw bob un ohonunt ar wahian. 4 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 lancele, 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 asgwn: 5 kymer hat y morgelyn y mywn yr un llyssewyn a dot dan y lludw y rostyaw 6 yn da, a gwasc trwy lielin yn da, ac yna ef a vyd o hwnnw, ac a hwnnw ir y dolur.

10/50. Arall yw: kymer oyl o ros ac ir ef, a dyro idaw y’w yfet sud y says gwyllt 7 ac isop a gwin.

---

1 Rawl 79v: y kic drwc
2 Rawl 79v: a’r brastu
3 Rawl 79v: yni vo tew
4 Rawl 80r: ar neilldu
5 Rawl 80r: Medeginyaeth dros wayw iddwf yn yr asgwn
6 Rawl 80r: bobi
7 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’)
8 Rawl 80v: yfet says gwyllt
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.

For an affliction: take cat fat and sheep tallow and the juice of the dwarf elder and wild celery and some polypody and black nightshade and common mallow, 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.

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.

For piles, that is, a type of flesh that grows in the anus: take the herb that is called chamomile 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.

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 gwynon a dot wynt mywn padell ar y tan y grassu, ac odyna gwna bwyr ohonunt ac ir y lle y bo y dolur a mel gloew, a briw o’r pwdyr hwnnw arnaw, a dot lywan arnaw a chlwm arnaw a gat uelly yny dygwydy y wrthaw e hunan.

10/52. Rac gwaew: kymer vlonc 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, gwasc drwy liein a dot mywn blwch y gadw, a da yw rac pob ryw waew.

10/53. Arall yw: kymer vlawn 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, kymer vn yn dwym ohonunt, a chrouenna yn dwy grouen, a dot vn yn dwym ar y dolur, ac odyn, dot y llall ar y dolur yn dwym gwedy yd oero y gyntaf; a symut wynt uelly yny vych iach.

10/54. Rac y ffich, sef yw hwnnw, ryw gic a dyf yn y fwndment: kymer y llyssewyn a elwir y cantgronyn, a gwna bwyr 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 a blonec baed a phyc a gwaet gafyr, a chymysc wynt ygyt ar y tan mywn padell a gwna eli ohonaw.

1 Rawl 80v: bwrw
2 Rawl 80v: ddygwyddo
3 Rawl 80v: arall
4 Rawl 80v: a phan vont weddy i berwi yn dda
5 Rawl 81r: a phann ddarfo i crassu yn dda
6 Rawl 81r: o gyntaf yn oer
7 Rawl 81r: Meddeginyaeth dros y fige
8 Rawl 20r: lorei
9 Rawl 20r: blonec kath
10/56. Another is: take flour made from the corncockle 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 anise and caraway and mint and calamint and bullwort and clove, mastic, frankincense, 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 nightshade 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 flaxseed 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,¹ ac oyl a wneler o velyn wyeu, a gwna blastyr ohonunt a dot lle mynnych vot gwalt.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 gwalt 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 vwyt: kymer origan a deil y rut ac anys a chyarwei a mintan a chalamint a meos a girofre, mastic, ffrangk encens,iv a gwna bwdyr o’r rei hynny oll, a dyro idaw myyn y vwyt.v

10/59. Y ostwng hwyd: kymer a censvi 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 gwyry, 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.

¹ Rawl 20r: kagyl (‘dung’)
² Rawl 20r: lle y mynnych dyfu gwalt
³ Rawl 20r: ir ef gyt a’r oelment
⁴ Rawl 81v: frank encenst
⁵ Rawl 81v: a dyro y pwdyr o’r rei hyn oll iddaw yn i vwyt
⁶ 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, 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. 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 seed 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 ddangossed y gwenuthur drwy arch Duw o’r llyseauoedd 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 dod di y kymeint o’r madyr a’r holl dywededi-gion llyseauoedd, a’i morteru igyd mywn morter a’y berwi […]w cadarn. A gwedy hynny, y […] liein. A rodder y ddiot hon […]dic pryd ech-wydd yn gwaer ym a’r boreu yn oer. A doder dalen o’r kwaw ar y brath heb amgen veddeginyaeth, ac ef a ddaw y ddiot honno drwy yr brath, ac velly y iacheir o vuyn yn gyntaf a gwedy o’r tu allan.¹

**BL/2.** O’r dywedediwyn llyseue hynny y gellir gwneuthur pelenev, y rei a ellyr i kadw drwy y vlythyyn, nyd amgen, o’r kunyllir mywn Mis Mai neu o’r leiaf kyn gwyl Jeuan Vedyddywr. A briwer hwynt yn dda gyd, ac na verwer, eithyr yn gydneyt gweneler hwynt a dwylo yn bele bychein, a sycher hwynt heul ac heb ormodd gwynt, ac velly cadwer hwynt. Aca vna vn brathedig, torrer vn belen, a roer y hanner y’r brathedig mywn kwrw clae, a doder dalen ar y brath o’r kwaw 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 llyseu hynny eirin, a berw yn dda, a mortera yn dda, a chymysc vel dogyn ac wynt, a berw elchwil yn dda yny vo iwd, a bwyttadaed gwers ohanaw bop bore, a iach vydd yn ddiogel.

**BL/6.** Y beri pissaw, kymer aghelledd gauyr neu vwhch, a llosger, a gwnenler yn dwst, ac yuer mywn ryw lynn pob boreu, a iach vydd a’e aruero.

¹ 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 vervain 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 werddył ar vrehyn 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 pwdryr a thrwnc bwch, ac yf yn vynych, ac iach vyddy.

**BL/10.** Heuyt, berw rydeins mywn gwin ac yuet.

**BL/11.** Heuyt, briawai hockys a garlllec 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 ddwethaf.

**BL/13.** Rac y tostedd, kymer y veruein a’r vilfein a’r persli, a mortera ygyd ar ryw lyyn, ac yuer.

**BL/14.** Rac pissaw gwaet, kymer benneau garlllec a berw yn hir mywn laeth neu lyyn arall gwedy mortherer yn dda, ac yver.

**BL/15.** Y Ueddeginyaeth oreu, pwy bynnac a aruero ohonei y lyegeit dddeugein niwarnot: keis y llyssewyn a elwir apium (sef y llyssewyn hwnnw mers), y fine[\text{gyl}], 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, a’r morteu ygyt ac vrin mab gwyry, ac vyr gronyn ar bymthec o pypyr gwedy y gwnelyr yn bwdwr, a dodi mel yn gyndewed ar eli. A chadw yr eli hwnnw mywn blwch o goppyr: prouedic yw hynny.

---

\textsuperscript{1} The letters ‘gyl’ have been added above in a later hand.

\textsuperscript{2} A later hand has added the word \textit{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, and common St John’s wort, and herb-Walter, and common comfrey, and vervain, and daisy [...] and hemp tops, and red cabbage tops, and red clover tops, and red bramble tops, and madder, and columbine, and old thistles, and common gromwell, and violet, and teasel, and meadowsweet, and agrimony, and honeysuckle, 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 bramble 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 croisic, a’r glesin y koet, a’r wnrther, a’r senigle, a’r droetrudd, a’r erinllys vawr, ac herb water, a’r comfiri, a’r waedlys wenn, a llygat y dydd [...],\(^i\) a brig y kywarch, a brig y cawwl cochyon, a brig y mellyon cochyon, a bric y drySSI cochyon, a’r madyr, a’r columbina, a’r hen yskall, a’r grwmuil, a’r violett, a gwiailen y bugeil, a’r erwint, 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 sanfref, a’r tansie, a southurnefod, a’r sage, a bric y dynat cochyon, a bric y ferfein, a’r vilfyd, a deil y syf, 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 ddywedigion llysyoedd hynny, a’y kasklu mis Mei, neu o’r chwyraf kynn gwyl Jeuan. A gwedy hynny, mortera hwynyt a chymyska yn dda gyt ac emenyn Mei a wneler heb ddwfyr a heb halen o lefrith, a’y buro ar y tan. A’r neb ny bo emenyn Mei, kymeret 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 llyssau, a gwedy hynny y oissot mywn llestyr kayat y orffwys seith niwarmawt yny vo rucheu ar y wyneb, a gwedy hynny y dorri mywn ryw llestyr 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 kawwl 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 ddwfyr ar ddiot kymtaf y bore a’r ddiwethaf y nos, ac velly y iachaa y brathedic heb amgen veddeginyaeth, ac ony cheif dyn yr oll llyssuendo 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 guwyddwydd* (‘honesuckle 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, 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. 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, 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), drink its juice nine times or for nine days, will drive out every type of aposteme, and will make a person happy, cheerful, 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:*
THE TEXTS

**BL/17.** Y beri ennill golwc, llymma iachwyolyon gweirdabeu, nyt amgen, yr eli gwrthuaawr a elwir Collibrium, yr hwnn yssydd oreu oll rac holl veieu llygeit henyon, ŵe koddyanneu a’ê tywwylch, y’r rei ny welant ddim yn kedrychawl amser, y rei ny allant gaffael neb ryw gan-horthwy, meddiginyaeth: y pypyr gwyn, saffyr, balsami, bystyl kiguran, bystyl tarw tri gronyn, i o uel hen, ii o hen win gwyn, yn fioleitiv pypyr. Briw yn vanaf oll, kymysca win a sudd y fenigyl, tri neu ddeu bwyss. Kymer y kweirdabeu a ddywetpwyt ygyt, kymysca, a hwnnw uydd Kollirium. Ac ir y llygeit, ac ef a’ê kanhorthwy a’n alluawl.

**BL/18.** Heuyt bystyl yskyuarnawc, bystyl llyssewyn, a bystyl iar neu keilawc, a llwydi gloywaf o hen vel, a dwr glowaf, a’ê tymheru ygyt mywn llester gloew glan, ac o hwnnw elier y llygeit ac asgell yn garedic. Galien a dyweit, y llygeit a irer a’r ireit hwnnw, hwyt a allant welet y yr 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 goruoleddus, 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 stomacum plene raparat scabiosa.
```

\[i\] A later hand has added *o hat celidonia* (‘of greater celandine seeds’) in the left margin.
\[ii\] A later hand has added *llwyieit* (‘spoonfuls’) above the text.
\[iii\] A later hand has added *llwyieit* (‘spoonfuls’) above the text.
\[iv\] A later hand has added *o sudd y ffênigyl* (‘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 vervain\(^{340}\) 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 honeysuckle\(^ {341}\) 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 eirinlllys 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 erllyryat 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 gythlwg.

C/7. Neu gymer risc yr ysgaw a ric yr yspydat 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 erllyryat a berw yn da trwy veid geifyr ac yf gwpaneit 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 mynny dynnu hwyd o dyn, kymer elestyr a tharaw ar dwfyr a ro idaw y yfet.

C/16. Rac gwaew llygat, llusc 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. 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.


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, geluydyst a gynullwt o dysc Medygon Myduei, a phrovadwy yw.


R/2. Rac parlis neu heint dygwyd, yfet y claf yn dechreu y heint y dwnc e hun naw nieu.

R/3. Rac ynvyndrwyd, 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’e 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 bwc h teir blwyd. Ac onys credy, bwrw vaen y tostet yn y chwysigen, ac ef a dyr erbyn tranoeth. A medigynaether gwreic a chwyssigen hwc.

[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.
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 mynn na del y dannoed itt byth, y gyniuer gweith yd ymol-chych, kyffro dy gluesteu 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’ei diwennwyana.
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 kylion, dotter y ganwreid yn y lle y gnottaont dyuot, ac a ymgyuarffo ohonunt a’r llyseu, wynt a vydant ueirw.
J/6. Rac brath neidyrr, yver sud ysgaw, yr hwnn a wascara yr holl wenwyn.
J/7. Pwy bynnac a gollo y synnwyrr neu y ymadrawd, yuet sud y briallu oyywn 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 gynTaft a symut, mab a arwydocca, os yr asseu, merch.
J/9. O’r mynn wybot gwahan rwng gwreic a morwyn, nad uaenmuchud ymywn dwfyr a dyro idi o’e yuet, ac os gwreic yvd, yn diannot hi a y bissaw; os morwyn, nyt a mwy no chynt.
J/10. O’r mynnna 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 tyr 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’e le, ual hyyn y symudir: kymerer deli ffioyl y ffrud, a gwasger o’r parth y mynner wrthaw, ac ef a ffy rac y llyseu uotued a hanner.
Notes


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 wud* 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 dreizehnnten Internationalen Keltologiekongresses*, vol. 2 (Mainz am Rhein: Verlag Philipp von Zabern, 2014), pp. 205–16, especially p. 211.

3. Pughe and Diverres render *teirton cryd* 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 cryd* 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’, *gwallsynnwywr* ‘insanity’, *gwallsynnwywr* ‘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 gwŷdd (‘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, dal y fendigaidd) appear for tutsan from the fifteenth century, and the sixteenth-century glossary in BLAdd1 5045 has creulys uawr 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 benllydan as birthwort. See Index 2 for an explanation of this herb as greater plantain.

12. Pughe and Diverres translate penlglas 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 *gwennenlys 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 *gwrinc* 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 *gwrm* (‘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 *cyglennyd* 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 *mwsogl* (‘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
NOTES TO THE TRANSLATION

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 hylythyr 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 dieithr (‘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 Dietarum 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 Feddyginiaeth (Liverpool: D. Salesbury Hughes, 1914), p. 68 for the Welsh text, and Elena Parina, ‘A Middle Welsh Translation of Flores Dietarum’, 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* ‘man’*’). 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 gynot o’r a uo ar dyn* (‘for man and every type of swelling that might be on a person’, p. 1).

46. *Llefrit* 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
NOTES TO THE TRANSLATION

a number of plants known as mayweed including scented mayweed, scentless
mayweed, and stinking chamomile. For this reason I have translated it as ‘may-
weed’, with the understanding that it may refer to any of these plants.

48. Jones translates *gwaellys* as knotgrass. Pughe and Diverres translate RBH’s
*gwaedlys* as meadowsweet, interpreting it as *meddlys* (‘meadow-wort’). I have inter-
preted BLAdd’s *vetlys* as *gwaellys* based on the reading in the similar recipe
in Book C/1. See Index 2 for an explanation of *gwaedlys* 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 *maboll* 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 *bentlydan* as birthwort. See Index 2 for an explana-
tion 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 inter-
pretation is also supported by the analogue provided in the discussion in ‘Further
Notes’.

54. Pughe and Diverres translate *bentlydan* as birthwort. See Index 2 for an explana-
tion of this herb as greater plantain.

55. Pughe and Diverres interpret *craf y geifir* as ramsons. See Index 2 for an explana-
tion 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 poison-
ous 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 primar-
ily 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 *derwowyden 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 yeeyes’ 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 leucoma 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 egbi* 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*. 
NOTES TO THE TRANSLATION

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 ffrud* 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 Myduei, 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 rra[i] hynny, Kadwgo[n], [G]rufut, ac Einon. Hyn o lyu[yr a dyl[ai] pop medyc y wyb[ot yn [gyff]redyn, a’y gadw ganthaw yn da rac ovyn p[lav o’[c]] geluydyt, meygs 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, Cadwgon, 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.

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.

The reading in RBH is more accurate here. *Breint* (‘status, honour’) generally refers to an individual’s status, while *dylyet* 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.

The adjective *gwlyborog* (‘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.

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’.

*Yscueint* can mean ‘lung’ or ‘lung disease’. My interpretation of *yscueint* 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 *yscueint* described here are meant to represent, with white pneumonia being that caused by phlegm, and black pneumonia that caused by black bile.

This is the translation suggested by Diverres. See p. 13 note 11.5 for his explanation.

Pughe and Diverres translate *tryton* as agrimony. See Index 2 for an explanation of this herb as wood dock.

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’.

Pughe and Diverres translate *gwrthlys yr alanon* as asarabacca. See Index 2 for an explanation of this herb as coltsfoot.

*Pridell* 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.

Pughe suggests sharp dock for *twrch*, while Diverres interpret it as tutsan. *Twrch*
NOTES TO THE TRANSLATION

does not appear in the medieval glossaries, but later dictionaries have *dail y twrch* for tutsan and *llysau'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 *aneyd*. 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 *benlllydan* 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 *gureid yr erwenn* and translates it as yellow goat’s-beard.

94. Pughe identifies *mapoll* 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 *ysgeueint gornwydoc* 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 *ilyngranc* as ‘crusted scall’ and Diverres translates it as ‘goître’. The word is a compound of *ilyn* (‘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.
101. According to the medieval glossaries, *elinog* 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 lwyt* 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.
NOTES TO THE TRANSLATION

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 *arogl* (‘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 *boec* (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 phenical y cŵn or amranwen in his Llysieulyfr, 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 idwf as ‘gangrene’. English analogues for recipes treating iddwf, 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 iddwf 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 clefyt 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 Demaire, ‘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-sil’ (Fleischhacker, p. 293). The phrases clefyt 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
NOTES TO THE TRANSLATION

‘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 terebilicum, which refers to turpentine, for tormentil. Analogues suggest that this ingredient should be turpentine. This confusion may have been suggested by various forms in tereメント- 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 sepuleduo 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 scrupuludus seems to be based on the form sepuleduo found in Book 5/2 above. Note that this unusual form also appears in Card.

144. Jones translates crauanc y 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 rhai hyny a eiw 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 (*LIS*, 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 *dy-* 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 *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). It may be meant to refer to a lung disease. The other word for ‘lung’ in this corpus (*ygy-faint*) 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
NOTES TO THE TRANSLATION

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 *mordduyd* 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, armament, wax, pitch) are also found in many remedies. However *lludw lopaneu* may also represent a mistranslation of Middle English *sbo asse*, 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 nightshade’. 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 *kypfic* 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 *benlydan* as round birthwort. See Index 2 for an explanation of this herb as greater plantain.

162. Jones translates *gwaaw iddw* as ‘pain from gangrene and swelling’. I have rendered it as ‘gout’ based on the interpretation of *gwayw iddw* 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 *idduf* or *gwayw idduf* often correspond with those treating gout in Middle English and *gutta* in Latin. I have translated *gwayw idduf* 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.

This may also actually be a remedy for gout. See the discussion in ‘Further Notes’ for analogues.

Jones translates *elestyr* as lily. See Index 2 for an explanation of this herb as yellow iris.

Jones translates *morgelyn* as sea-holly. See Index 2 for an explanation of this herb as henbane.

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.

Jones interprets the reading in Card as *samylen* and translates it as water-pimpernel.

The text in BLAdd and Card suggests that this should be ‘a little wine’.

I have interpreted the Rawl reading *wendwn cbrw* as *feddon chwerw* following BLAdd and translated it as wood sage.

I have translated *gwayw oeruelawc* as ‘cold ailment’ taking it as a reflection of Middle English *cold passioun*, which is used to describe palsy. Analognues 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’.

Jones translates Card’s *llawagor* as curled thistle.

The glossaries do not differentiate between anise and dill, and this could equally refer to dill seed.

Jones identifies Card’s *herbit* as calamint. I have translated it as buck’s-horn plantain, which is *herbiv* in Middle English (*MED* ‘hērb-īve’), although this identification is uncertain.

Jones translates *gwaew oeruelawc* as ‘cold pains’. See the note at Book 5/49 for an explanation of this condition as a ‘cold ailment’.

Jones suggests ‘the weight of sixty pence’.

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.

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.

*Morel* can refer to any of the nightshades including bittersweet, black nightshade and deadly nightshade. Jones translates it as ‘morel’.
NOTES TO THE TRANSLATION

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 *tebarce* 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 gwyllt, sef yw bwnnw, 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 gwyllt* corresponds with Middle English ‘wild fire’ which can refer to a number of skin conditions (*MED* ‘wīlde fīr(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 taen 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 *solesequium* 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 geyyn* (‘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 geyuen* 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, §2.45).
have interpreted *guew* 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 guew* refers to a specific type or state of milk which has since become unfamiliar.

206. Diverres translates *cenewillon* as almonds.

207. Jones translates *canwreid* 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 *malaxter* (‘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 *dragans* 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 Dietaeum* has *gwin kadarn* for *vinum forte* (‘strong wine’), which it advises should be taken with water or
bread. See Lewis, §5.43 for the Welsh text, and Parina, ‘Middle Welsh Translation of *Flores Dietarum*’, 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 (*ddynaul*), rather than godly craft.

229. Pughe translates *mwydon asen* 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 aggregations). 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 gwaeuw here as ‘sore’ rather than in its more usual meaning of ‘pain’ as this recipe seems to be describing the gwaeuw as something with a physical presence on the body to which this ointment can be applied. This seems to be another example of gwaeuw (lit. ‘spear’, later developing into ‘sharp pain, shooting pain’) taking on the connotations of Latin **passio**/Middle English **pas-sioun**, 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 cornwyt as ‘boil’, despite the fact that I have translated man in recipe 8/2 in the same way. Like man, cornwyt has a range of meanings including ‘boil, abscess, sore’; however the claim found in the herbal Campbell Cennin (‘the Virtues of the Leek’) that the juice of the leek is good y aedduedu cornwyt (‘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 crewlys 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 **guayw** as ‘gout’.

243. This may be a confusion. The comparable remedy at Book 7/20 calls for a plaster **o wreiden y tuaud** (‘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, **scabiose** 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 Buwydddd** 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).
NOTES TO THE TRANSLATION

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 *gwenithuein* as ‘heating stones’.

253. The version of this remedy at Book 8b/52 calls for *eirin suryon* (lit. ‘sour plums’) which may refer to sloe berries as opposed to plums.

254. *Llysseu 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 maior* 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 *llysseu 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 *ceginderw*. *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’).
MEDIEVAL WELSH MEDICAL TEXTS

265. According to GPC, eirin 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.


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 ieuan can also refer to common St John’s wort. Analogous recipes suggest that mugwort is the correct identification here.

275. Jones translates wytruf 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.
NOTES TO THE TRANSLATION

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. Eruiyen 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.


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 *buys orpiment* as *buys 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 *cleuyt ... 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 gwyboraux a voyn crawnu 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 idwun 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.
NOTES TO THE TRANSLATION

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 cantgrony 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 cyarwee 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 eruin 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. Troetrudd 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 grwsuill (‘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 or awenus 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 Hamton, 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 seiþ, a feuer is an vnkynde 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
MEDIEVAL WELSH MEDICAL TEXTS

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, purpopheth 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 mede-ecynes þe which constreynen in laxyng 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).
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 deep / for þe lawe seip, it is better þan ony gold or siluer, for þou a litil money makist him in perel of deep / For a man mai lyue vn-to þe tyme of his ende for þis passioun. & þerfore I wole counseile to kutte no man / Saue bi my counseil þei schulen make a ligature as it is aforesaid in þe brede of .iiij. Fyngris of lynnyn cloþ or of sendel, as I haue tauþt hertoore. & make þat enplastre þat i forseid, & teche him good regimen & good dietyng / & þouʒ 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 sobrely 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. McV augh, ‘T reatment 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

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 oþþr couenable medicynes’ (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. southistyl. Yong letuce. þe croppis of white popi. ana. ounce. ij. ij. yong ffenel roritis. red saundris. / violettis. half an ounce a litel vyneger ounce iiiij. suger. pound. j. & aqua fontis &. siropus. / Than purge. him thus. Recipe. Cassiafistula and tamarindi ana ounce and detur it in a deccocion 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:
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. W anne þe euel þe nemẏd 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 staunching 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 comede 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: ‘Rinwedddav y llysswewn 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’).
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 plauntyne and washe 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 teēp aftir mete with a drye lynn cloōþ is profitable, for þat shal clense hem, þat no mete cleue not, ne no corrupcion amonge þe teēp 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 fyrst uertu þys herbe drunke yn wyne wol abate þe bolnynge of þe stomak & also yt helpyth þe dygstyoun’ (GUL Hunter 497, f. 60v, 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 seitz 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 & dryfē 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 Anoþyr 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 clensing, and þei moun not be clensid withoute couȝhing, and þe coughe wole drawe abrode and make him febler þan he was, and so þat þat shulde helpe, doiþ harme. And þerfore þei motne nedis be incurable’ (Getz, p. 140). Injuries to the ribs and the soft tissue connecting them were also
known to be difficult to treat. A Middle English recipe collection admits that ‘Ȝif 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 ‘cancre’ (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 rottennes, & purgeth foule and defiled sinowes, and healeth vp the fistule, and assageth 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 buþ heled abowe. Nim þe tordel of þe got and honi and smere and mak þer of a plastre and leþ hit on þe wounde and þif hit is euel heled hit schal opene and þif hit is euel opened it schal close’ (Wellcome 405, ff. 33v–34r, MC).
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:

\[
\begin{align*}
\text{Balnea, vina, Venus, ventus, piper, allia, fumus,} \\
\text{Porri cum caepis, lens, fetus, faba, sinapis,} \\
\text{Sol, coitus, ignis, labor, ictus, acumina pulvis,} \\
\text{Ista nocent oculis, sed vigilare magis.} \\
\end{align*}
\]

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. Odronaux (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:

\[
\begin{align*}
\text{þŷs is euel for eŷnen: Poudur. garleke. oŷnenes. leke. honger} \\
\text{wakŷnge. wŷnd. hote eŷre. dronken schepe. glotenŷe milke. chese} \\
\text{muche bŷ holde a brŷȝt colore. oŷr ţŷnge as wel white ţŷnge. as} \\
\text{red ţŷnge. a non to slepe aftur mete. to muche slepŷnge. to muche} \\
\text{wakŷnge. to muche letŷnge blod. smoke. wortes of col. mustarde.} \\
\text{alle ţŷnges ų peperide. lecherie to seo ų schede ſuŷre to fore a mannes} \\
\text{eŷnen ųat is ful hot źperf brede ųat is eul baken. wepyinge. to bŷholde} \\
\text{muche on newe bokes. to muche garsŷnge. muche bŷholdŷnge.} \\
\text{uche brŷȝt ţŷnge ųat whit is and red. (Wellcome 5262, ų. 55v, MC)} \\
\end{align*}
\]

Medicina de Quadrupedibus similarly recommends placing a goat’s horn under the head to bring on sleep (de Vriend, pp. 254–5).
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 & Encence 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 tolpe halde þy mowþe ouyr A dysche 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 & emplastred 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 hawe 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 uyiolet & 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 pacyent may not speke. Stampe uyiolet & 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 corrosiue in vnctuous substaunce apon þe dura mater ʒif þat þe fleische be superflue and whosoeuer haue enye wounde in neruous places, and namelie ʒif 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 agbeuawl), 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 (wrathu dyn yn y arch hyt y keu) or a break in the arms or legs (torri vn o’r petuar post corff dyn–dwy ureich a deu wordwyd). For
FURTHER NOTES

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 wynt, neu naw vgeint à’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 ôl 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 cut-
ting 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 poynete 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 yʒen 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 cupped in þe neþir 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 ddinvstr 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 peripleumonia) as a ‘postem of þe liȝte’ 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 ammwydon 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
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 & dryne þe jus þer-of & lay þe drafe appon þe wounde & it sall brynge 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
FURTHER NOTES

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 doune by þe falling yvel, sle a dogge and ȝeue 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 sicke for it healeth wonderfullye, 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, inmensus 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 Buwydd*, the Welsh translation of *Flores Diaetarum*) in a fifteenth-century hand. It reads:

Rac pob teirtan iscriuenner ymywn aual olywn tri diwarnawt. Yn yr aual kyntef: + on + agla + pater; yn yr eil + on agla filius; yn yr 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 arthemesia 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 ‘veneuous beasts and devils’ (T. A. Osbaldeston (ed.), *Dioscorides, De Materia Medica. A New Indexed Version in Modern English* (Johannesburg, South Africa: Ibidis Press, 2000). p. 513). This advice is repeated in the *Herbarium of...
FURTHER NOTES

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 & repressyth 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 & bytyngye ycche & þe scabbe eke þat brekyth þe skyn by ofte bathynes & wasshynges’ (GUL Hunter 497, f. 52r, *MC*). See Dawson, p. 244; Henslow, p. 19; Heinrich, p. 201; Wellcome 405, f. 1or (*MC*); Wellcome 409, ff. 94v–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 ‘wraid 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 wunde & for to knytte synuws & 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 medegynyæth goreth (‘tent medicine’) should receive a payment of twenty-four pence. See A. Rh. Wiliam
FURTHER NOTES


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. anoþer of ground ẏui. and þe dridde. þe lef of lorere. and boẏle togedere in a pot wiþ oẏle dolẏue. 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 coluđion’ (‘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 iddwef* (*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, & principaly if þe mater descende adoun wiþoutforþ toward þe foot, for þan it mai principaly 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 balen* (‘dung and salt’) instead of diafoes (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 xiiiij 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
FURTHER NOTES

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 iȝ uertu þys herbe grounden smal & soden yn butter ys a specyal oynement to þe ache of þe heed. yf þe body be wel ybaþed 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 Alyn Roche saundefer verdegrece 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 þerof þys 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, armament, 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 brynneþ and melteþ, and repressiþd 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-knowen yno3, bot how mych it is more clere & schynyng so mych is it better’ and claims that its virtues are those of ‘consumyng and desickyng’ (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 coeb (‘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 noynment þerof 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 canker 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 þer-on and hit schal sle þe cankere and drawe þe foule eyȝe 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 kyllymmeu a fyđ 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 þerof and do þe poudre vpon þe kancre and in a litil wile he schal stintin and
FURTHER NOTES

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, orpyment, strange ayselle, hony & barly mele, euyn porcyons, & boyle þam in a newe pott to poudir. Þis 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 beeffe’ 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 salle slene þe worme for þe stynche’ (Henslow, p. 105).

5/42. The Anglo-Saxon *Leechbook III* includes a remedy for *cancere* 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).
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 *aurre-dyn* (lit. ‘gold fern’, translating Middle English *evourverroun*) is used to treat gout: ‘Yr aurredyn a dyf yn y coydydd, a da rac y potagr, a da yw i gadarnhav glav 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-fērn’). 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 Idw 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 idw creulon gwressog chwyddedig 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 *elī gwauw* (‘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:

\[
\text{Anoþer medecin ipreued for þe gowte. Nim a fat gose wit alle here}
\]
\[
greke and þe smere of an he cat and uirgine wex þe wiȝt of twie
\]
\[
schillingis and an honful of cressin and þre oẏnonis and smere of a
\]
\[
wildswyn and do hit togedere and tempre hit fulwel and afterward
\]
\[
läþ þat fat gose to þat feer and roste here þat she crese wel out and
\]
\[
do wel loked and þerwit and þer wit smere wel þe gowte aȝeỳne þe
\]
\[
fire and þat is medissine þerwid. (f. 35r, MC)
\]

This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §230).

5/51. This recipe can also be found in the sixteenth-century *Welsh Leech Book* (Lewis, §§124 and 207).

5/53. 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).

5/54. 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.

5/55. A Middle-English remedy in BL Harley 2378 advises making a wash for the head of rue and fennel (Henslow, p. 83).
FURTHER NOTES

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 pepy; and stanhe 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 was-sche 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 doune’ 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 þerto 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 trilibé e que il resemble 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).

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 þertoe 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 diaut (‘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 iusquiamways), succi more immature, rubi, seminis lactucae, succi cicute, coconidii (codii) i papaveris, succi mandragore, succi edere arboarea ana 3; hec omnia simul in vasa mitte: et ibi spongiam marinam novam qualis de mare exerit: ut non taget 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. Voigts 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).
FURTHER NOTES

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 lìd 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 feṭ. 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. 13r (*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 §534).

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 lylye rote rosted under þe coles & after stamped smal with comune oyle wol hele wonderly brynnyng 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 brenynge yscholdynge 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*).
FURTHER NOTES

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 solsequie e averoine e sauge e triblez ensemble e lui donez a beивere cink jours, ou plus si mester est’ (Hunt 2001, p. 12). Note that the Welsh translator of this remedy has interpreted *solsequie* 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: ‘Encuntre 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... þif it be brokyn. and þe seed be brokyn with-al and drounkyn with water it helpyth men þat han þe ston or þe palsy’ (*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 &
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 delyuer 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 canwraid 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 submeiulos cerebrum leporis ex vino potui datum more emendat’ (de Vriend, p. 249). De Vriend notes that the Old English version mistranslates submeiulos (‘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: ‘Ták 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.
FURTHER NOTES

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 arnemement and temper it wyþ þe same vrryne and gyf þe sek to drynkte 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.


6/52. 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 accese or tremlynge of þe feuer wol destroye þe tercyam. And þe same wol þys seed do yf be gadred atte morwe be fore þe sonn rysynge & leye under þe pacyetys heed. (GUL Hunter 497, f. 49r, MC)
Macer Floridus claims that wild celery is useful in combating the quotid-
ian fever, i.e. an intermittent fever with daily peaks thought to be caused
by putrefying phlegm in the body: ‘Ete yche day fastynge smalache rawe &
yt wol destroye þe quotydayn. If also þow drynke yt with water afore þe
quakyng of þe feuer’ (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 choler), 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):

\[
\text{Take thre rotes & stempe hem & medle hem yn iiij cuppes of wyne &}
\text{with as many of water. & yeue þys to hem þat han þe feuere before}
\text{þe comyng of þe quakyng uppon hem & so shalt þow putte away þe}
\text{feuer tercyan. Take yn þe same manere foure rotes of þe same herbe}
\text{with foure cuppes & yt wol putte away þe feuere quarteyn. (GUL}
\text{Hunter 497, f. 12v, MC)}
\]

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 weybrode 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
on the different types of fever.

6/54. The rhymed Middle English treatise ‘Of erbis xxiii’ recommends rub-
bing the patient with mugwort mixed with rose oil to bring down a fever:

And myster 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)
Further Notes

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 hathe one stalke, mixt wyth oyle of Rosts & anoynted on the back bone & pullys, taketh away the feuer, and healythe the pacient soundly’ (*Treasury*, pp. 150–1). The Middle English collection in Wellcome 405 similarly recommends mugwort and oil to combat fever: ‘Oþer nim mugwed & make hit hot wit oẏle and smere þe heued & þe bore. iij. 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 iij days iche day on and do hym drynke iij sponfwl of lewk water and so he schal ben holpyn. (*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)-blēde’). 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 dishe with vnegre’ (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:

Meterydates preyth ofte þat rewe eten or dronkyn rawe wol destre uenum. ffor he þat etyth fastyng rewe mynt leues with a lytyl salte & too fygges ij akorous & xx nottes þan þar hym not drede of no bestes uenum. 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.
FURTHER NOTES

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. 133), 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 schal not þat day be dronke’ (GUL Hunter 497, f. 36v, MC). The Middle English ‘Of erbis xxiii’ found in Stockholm X.90 puts this advice into verse:

Who so for trauayle or for swynke
V se erly or late for to drynke,
V se 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 Octipartite, 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 Octipartite/Septipartite’, 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 octipartitus” 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 corner of the eye where the white is, turnyng the head aside taketh the freasing of the eye and remoueth the little 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.
FURTHER NOTES

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 huđugl (‘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 werkyng 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 Meddiginiaeth, ir anafys ar chlwyfys*, 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 hwnw 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 pottage (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
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 clense 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.


8/24. 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,
FURTHER NOTES

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:

```
Ʒif 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’
```

(Holthusen 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 joyce 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
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 eere & 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 and 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 calamynyte or stronge vynegre’ (Ogden 1971, p. 475). Bald’s Lecchbook 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 Henlswow 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’, Peniath 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 iiii uertu persely prouokyth urym & aswayth þe fretyng 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 *dufyrgrawn 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
FURTHER NOTES

well as a porridge. That version calls for *dwyfr y 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 acsses 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 comencement 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 bymphec 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 crepyn abowte in reyn and haylys,
And sethe is in welle-water wel,
FURTHER NOTES

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 luys of rewe with þe oyle of roses & ðe onyment wol cesse þe hed ache’ (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 washe 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: ‘Wiþdrawe from ham wyne, and namely clere wyne, 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)
MEDIEVAL WELSH MEDICAL TEXTS

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
FURTHER NOTES

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 hath stynkyng breth or stynkynk nose take þe blak mynte & ius of rewe of bothe iche miche & do in þy nose thrusses’ (f. 189r). See Ogden’s note for further Middle English parallels, also GUL Hunter 185, f. 3or (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 defluctions 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 Stolkholm X.90 recommends a similar course of treatment:

```
For defhed of hed and for dul herynge
I fynde wretę dyuers thynges:
Take o porcyon of borys vryne
```
And menge it with hony, good and fyne,
And in þe ere late it caste;
Pe 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 r2.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 wip þe ius of leek hedes meng hem to geder & put þerof in þy hole 3ere & ly on þy sore here & do þis ofte. Anoþer take þe gres þat droppet fro a rosted eel & meng hit wip þe ius of houslek of bothe iliche miche & do þerwilþ 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,
FURTHER NOTES

And rost to-gedyr in þe fyre;
And quan it is rostyd wel thorow-oute,
Þanne late it be wronge thoru a cloute
And pore in þe ere al at ewyn;
And of þe ewyll xal no-thynge 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 iiij ounces, saunk dragoun and mummie ana iiј drams, grind 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 bityng of dog. or Any vennymus beste’: ‘Take rednettlis . & 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 bytyng & 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 recom-
mends 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 graut-
tite & stamp hit & ssyþng hu ius þorn a cloth & swynes gres & as
miche of gos gres & as miche of hennes gres & melt all to geder & do
FURTHER NOTES

[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. 1v (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 hap 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. 1v (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:

Anôþur ȝif þu drunken venyme or puyson take betayn & drye hit & make poudur þer of take of poudur as þu may take by twene þy iij fingeres twyus & do þer to iij cuppe ful of wyne & sethe hem well togedre 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_ also recommends an eyebright-based salve to cure cataracts (Ogden 1938, p. 11).
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 haþ 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 haþ 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 haþ 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 þerof & holde þy mowthe ouer þe candel þat þe hete & smoke may go to þy toth & do so ofte & þou shalt slen 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 wyte 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.
9/44. A similar remedy can be found in GUL Hunter 185:

For a man hat hap no talent to mete: Tak centorie & sethe it wel in stale ale & whanne it is I sode tak it & do it in a mortere & stampe it smale & do it a seyn in to þe pot & sethe 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. & ʒef 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 & ʒif 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. 2r (MC); and Wellcome 5262, f. 16r (MC) for further Middle English parallels.

9/46. This remedy immediately follows the above recipe for stomache ache 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 helpeth’ (f. 189r). Ogden notes that the eleventh-century Latin collection known as the Cambridge Antidotarium makes a similar recommendation: ‘Ad stomachi inflationem: Feniculi et apiī radicem in uino uteri infunde et ietunus bibere 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 awey 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 þereiwip’ (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: ‘Ȝif þou wolte wyth wher þe man þat is wondet whal lyue or dye take pimpernel & stompe hit & distemper hit wiþ water & ȝif hym to drynke & ȝif 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 ȝif þe wounde be to geder
FURTHER NOTES

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 san-are 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 drynket 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 ȝolkus 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 & tem-per 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 & buyl 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 shrynke 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 weybroke ribbe gras dayesye crop of red worts crop of red brer holy hok stamp eueri gras by hym selfe & take of eueri gras iche 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
FURTHER NOTES

& frech scepus talow & hony & may boter & swyns gres & wyn of ilke liche mich & 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 nth 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 scþepus skynnes or of nets skynns & 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 bol linge of pappis ouermochel melk Tak dreggis of eyssel and virgine wex and make a plastre and leþ 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 surgien
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 .iij. 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 anoynte 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).
FURTHER NOTES

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 away 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 clense þe wounde’ (f. 10v, $MC$). See also Heinrich, p. 139; GUL Hunter 185, f. 42v ($MC$); and Wellcome 409, f. 26v ($MC$) 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,
Þe 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 plastyr of good reles;
Do leye þis playstyr þe rank[l]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 plumentre & 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 yryn’ (*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 stampt wyth Hogges grese and bound vnto the greef, is very good also’ (*Treasury*, p. 178).

10/23. A Middle English remedy in Wellcome 409 also recommends calamin 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 worte 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
wounds: ‘For to hele wondys Take Bytoyne & Olde smere & blaystyr þer-toe For hyt drawyth oute brokyn bonys’ (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 llwystr’ culwm (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. & drunkyn. 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;
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[ö]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
**FURTHER NOTES**

*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 aþer 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 thirle a kake &; whan þay are wate, do þam a-waye & do to oþer & do so to it be hale & drynk ilk day auance or oþer thynge 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 weghte & 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 *iđw knoedig* (‘a gnawing sore’; Lewis, §304).

10/49. *Physicians* §617. The herbal *Agnus Castus* also recommends henbane oil to treat gout: ‘Iusquiamus yw henban. Rinwedday hwnn yr oel a wneler ohonaw i hvn ef a ddistrywia bob maner or gowt’ (Peniarth 204, p. 32: ‘Iusquiamus 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).


10/52. 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 tweỳ cakis and do hit inwert and nim it on hote and laẏ hit vp on þe sore and wanne þat is cold laẏ 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’.
FURTHER NOTES

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. 3r, 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, §135).

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
MEDIEVAL WELSH MEDICAL TEXTS

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 stoppyng 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
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 rauenyng 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 183 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 eyȝe & 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 *Floes 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 evacuat;
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: Filatre-Sebezio, 1852–9), p. 469. In the manuscript, the Latin verse is followed by a Welsh translation in a sixteenth-century hand, which reads:
MEDIEVAL WELSH MEDICAL TEXTS

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 brouedigaeth 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 llysewyn, 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 fyrst uertu mynte y drunke helpyth þe dygestyoun. confortyth 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 chwyd awyr (‘vomit of the air’). This was identified by William Salesbury in his 1547 Dictionary as ‘sterre slime’ or star jelly.

416
FURTHER NOTES

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 Betoyne. egrymoyne. Quyntefoyle pympernelle. Gafracie Sauge. Selydone of eche a quar- troun and wasche hem clene and stampe 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 lyfhony. and v. sponful of knaue childes vryne þat is a Innocent and medel hem wel togydder and þan let boyle hem wel ouer þe fuiere 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 eyyn. (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 preuety þat fenel doth profyt to mannys eyen. The eyen þat ben duske & dasewed shul be anoyned 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,
FURTHER NOTES

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/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, ascwn (‘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 hwyddyat (‘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’.
Ab – See Ape bite (Index 6).
Ache – See Wild Celery.
Adar brein – See Raven (Index 3).
Adauedd – 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).
Afal – See Apple (Index 4).
Afans – See Wood Avens.
Agrimony – See Agrimony.
Aghelredd – 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.
Anyss – See Anise.
Apii tebaici – See Opium (Index 3).
Apium – See Wild Celery.
Apiwm – See Wild Celery.
Apostolic – See Apostolicon (Index 3).
Appium – See Wild Celery.
Aphion – See Orpine.
Archoll – See Wound (Index 6).
Arderwn – See Wrist (Index 5).
Aren – See Kidney (Index 5).
Arrenue – See Kidney (Index 5)
and Kidney (Index 6).
Arleisieu – See Temple (Index 5).
Arlose – See Burn (Index 6).
Arment – See Armament (Index 3).
Arnyment – See Armament (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).
Atwal – 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.
INDEXES

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.
Beidawc Iwyt – See Mugwort.
Beidiawc las – See Ground-ivy.
Beieu llygeit henyon – See Eyesight (Index 6).
Bellys – See Bellys.
Bendwn chrw – See Wood Sage.
Berwi – See Digestion (Index 6).
Berwr – See Garden Cress.
Berwr fynnon – See Water-cress.
Berwr meir – See Brooklime.
Berwr y dwr – See Water-cress.
Betani – See Betony.
Betan – See Betony.
Beton – See Betony.
Betoni – See Betony.
Betonica – See Betony.
Betonice – See Betony.
Betony – See Betony.
Betoy – See Bettony.
Betoon – See Bettony.
Bettoni – See Betony.
Bettoyn – See Bettony.
Bissweil – See Excrement (Index 3).
Bisweil – See Excrement (Index 3).
Blawd – See Flour (Index 3).
Blawt – See Flour (Index 3).
Blawt kyffeith – See Tanner’s bark (Index 3).
Blawt y kyffeith – See Tanner’s bark (Index 3).
Blew – See Fur (Index 3).
Blinaw – See Fatigue (Index 6).
Blonec – See Fat (Index 3).
Bloneg – See Fat (Index 3).
Blwch – See Box (Index 4).
Bogel – See Navel (Index 5).
B[ol]gyl – See Navel (Index 5).
Bola – See Belly (Index 5) and Belly (Index 6).
Bolwst – See Hernia (Index 6).
Bolwyst – See Hernia (Index 6).
Boly – See Belly (Index 5) and Belly (Index 6).
Bool – See Armenian bole (Index 3).
Bollwst – See Dropsy (Index 6).
Boras – See Borage.
Bras – See Slimming (Index 6).
Brat gyfuaruot – See Fever (Index 6).
Brath – See Bite, Injury and Wound (Index 6).
Bratheu – See Wound (Index 6).
Braham – See Wounded person (Index 6).
Brecku – See Infusion (Index 3).
Brecky – See Infusion (Index 3).
Breki – See Infusion (Index 3).
Brech – See Pox (Index 6).
Breich – See Arm (Index 5) and Arm (Index 6).
Breichu – See Arm (Index 5).
Brein – See Raven (Index 3).
Breint y medic – See Physician (Index 6).
Bressych – See Cabbage.
Brethyn – See Cloth (Index 4).
Breycheu – See Arm (Index 5) and Arm (Index 6).
Briallu – See Cowslip.
Brithlylyeit – See Fish (Index 3).
Bryallu – See Cowslip.
Bron – See Breast (Index 5) and Breast (Index 6).
Bronn – See Human (Index 3), Chest (Index 5), and Breast and Chest (Index 6).
Bronneu – See Human (Index 3), Breast (Index 5), and Breast (Index 6).
Brownnstan – See Sulphur (Index 3).
Brownton – See Sulphur (Index 3).
Brytwyn – See Southernwood.
Buch – See Cow (Index 3).
Buglew – See Bugle.
Bugyl – See Bugle.
Bulwc Freghic – See Poppy.
Bwch – See Goat (Index 3).
Bwi – See Pignut.
Bwraych – See Borage.
Bwyt y llyfein – See Mushroom.
Bydarlys – See House-leek.
Byden chwerw – See Wood Sage.
Byderi – See Deafness (Index 6).
Bydyderi – See Deafness (Index 6).
Bys – See Finger (Index 5).
Bys bychan – See Finger (Index 5).
Byssed – See Finger (Index 5).
Bystyl – See Bile (Index 3).
Bystyl y daear – See Common Centaury.
Bywch – See Cow (Index 3).
Bywi – See Pignut.

Cadach – See Bandage (Index 4)
Catno – See Fox (Index 3).
Katno – See Fox (Index 3).
Cagyl – See Excrement (Index 3).
Kagyl – See Excrement (Index 3).
Cangkyr – See Gangrene (Index 6).
Kaladi – See Constipation (Index 6).
Kalamint – See Calamint.
Kalameint – See Calamint.
Kalynyt – See Calamint.
Callon – See Belly and Heart (Index 5) and Belly and Heart (Index 6).
Callonn – See Belly (Index 5) and Heart (Index 6).
Callor – See Cauldron (Index 4).
Kalon – See Heart (Index 5) and Heart (Index 6).
Calch – See Lime (Index 3).
Calchfa – See Excrement (Index 3).
Kaladi – See Constipation (Index 6).
Kalet – See Constipation (Index 6).
Caleta – See Constipation (Index 6).
Kaledi – See Constipation (Index 6).
Camamil – See Chamomile.
Can – See Flour (Index 3).
Canker – See Gangrene (Index 6).
Cankyr – See Cancer (Index 6).
Canel – See Cinnamon.
Canewein – See Orpine.
Canhwein – See Orpine.
Kanhwyl – See Candle (Index 3 and Index 4).
Cann – See Flour (Index 3).
Cannwreid – See Mugwort.
Cannwreid lwyt – See Mugwort.
Cannwyl – See Candle (Index 4).
Cantgronyn – See Chamomile.
INDEXES

Canuas – See Canvas (Index 4).
Canwreid – See Mugwort.
Canwreidd – See Mugwort.
Canwreid bengoch – See Mugwort.
Canwreid benngoch – See Mugwort.
Canwreidd coch – See Mugwort.
Canwreid Iwyt – See Mugwort.
Canwreid redegawc – See Mugwort.
Canwreid uelen – See Tansy.
Carawyt – See Caraway.
Carlwng – See Stoat (Index 3).
Carn gyllell – See Knife (Index 4).
Carrei – See Strap (Index 4).
Carth – See Hemp.
Carthu – See Purge (Index 6).
Karw – See Deer (Index 3).
Casee lignie – See Cassia.
Katrys – See Caper Spurge.
Cath – See Cat (Index 3).
Kath – See Cat (Index 3).
Cawl – See Cabbage.
Kawl – See Cabbage.
Kawl coch – See Cabbage.
Kawl koch – See Cabbage.
Cawl cochyon – See Cabbage.
Kawl kochyon – See Cabbage.
Caws – See Cheese (Index 3).
Kefuyn – See Back (Index 5) and Back (Index 6).
Keginderw – See Oak.
Kegit – See Hemlock.
Ceilawc – See Chicken (Index 4).
Keilawc – See Chicken (Index 3 and Index 4).
Ceiliagwyd – See Goose (Index 3).
Ceilyaccwyd – See Goose (Index 3).
Ceilyacwyd – See Goose (Index 3).
Ceilyawc – See Duck (Index 3) and Chicken (Index 4).
Keilyawc – See Chicken (Index 3).
Keilawc – See Chicken (Index 3).
Keinawc – See Penny-weight (Index 4).
Ceinderw – See Oak.
Ceirch – See Oat (Index 3).
Keirch – See Oat (Index 3).
Celidon – See Greater Celandine.
Celidonia – See Greater Celandine.
Celidonia mawr – See Greater Celandine.
Kemedrios – See Wall Germander.
Cenewillon – See Seed (Index 3).
Cenhin – See Leek.
Cenhinen – See Leek.
Cenigyl – See Sanicle.
Kenin – See Leek.
Kennin – See Leek.
Cens – See Incense (Index 3).
Centawrea – See Common Centaury.
Centawrya – See Common Centaury.
Centori – See Common Centaury.
Cenyn – See Leek.
Cera – See Wax (Index 3).
Cerffoyl – See Garden Chervil.
Kerwyn – See Barrel (Index 4).
Keulon – See Common Sorrel.
Ki – See Dog (Index 3) and Dog bite (Index 6).
Kibin – See Shell (Index 4).
Kibin wy – See Eggshell (Index 4).
Cic – See Meat (Index 3).
Cig – See Meat (Index 3).
Kic – See Meat (Index 3).
Kic a ys y llall – See Gangrene (Index 6).
Kic drwc – See Gangrene (Index 6).
Kic marw – See Gangrene (Index 6).
Cicuran – See Raven (Index 3).
Kiguran – See Raven (Index 3).
Cicuyran – See Raven (Index 3).
Claverlys – See Groundsel.
Klafri – See Scab (Index 6).
Clawr – See Lid (Index 4).
Kledyr dwyuron – See Breastbone (Index 5) and Breastbone (Index 6).
Cledyr dy ddwyfron – See Breastbone (Index 5).
Cleuyt – See Disease and Injury (Index 6).
Kleuyt – See Disease (Index 6).
Cleuyt dygwyd – See Falling sickness (Index 6).
Cleuyt y gwraged – See Menstruation (Index 6).
Klouyt – See Disease (Index 6).
Clun – See Hip (Index 5).
Clust – See Ear (Index 5) and Ear (Index 6).
Clust y llygoden – See Mouse-ear Hawkweed.
Clusteu – See Ear (Index 5) and Ear (Index 6).
Clwt – See Cloth (Index 4).
Clwtt – See Cloth (Index 4).
Clwyf – See Injury (Index 6).
Clybot – See Hearing (Index 6).
Klymat – See Binding (Index 4).
Cneuen – See Nut (Index 3 and Index 4).
Kokyll – See Corncockle.
Cochgawl – See Cabbage.
Cod – See Cobbler’s wax (Index 3).
Cot – See Cobbler’s wax (Index 3).
Koddyanneu – See Eye and Pain (Index 6).
Kofui – See Resin (Index 3).
Koliandrum – See Coriander.
Collibrium – See Collyrium (Index 6).
Kollirium – See Collyrium (Index 6).
Colofony – See Colophony (Index 3).
Columbina – See Columbine.
Columbina – See Columbine.
Coll frengic – See Walnut.
Coll frenghic – See Walnut.
Coll ffrenghic – See Walnut.
Comferi – See Common Comfrey.
Commin – See Cumin.
Confecciwn – See Confection (Index 4).
Conferi – See Common Comfrey.
Conselidi minor – See Daisy.
Consolida maior – See Common Comfrey.
Consolidon maior – See Common Comfrey.
Consolidon minor – See Daisy.
Coppyr – See Copper (Index 4).
Copros – See Copperas (Index 3).
Kopros – See Copperas (Index 3).
Coriandyr – See Coriander.
Corn – See Horn (Index 3 and Index 4).
Korn – See Horn (Index 4).
Cornvyt – See Boil (Index 6).
Cornwyt – See Boil (Index 6).
Cornwydon – See Boil (Index 6).
Cornwydyaw – See Boil (Index 6).
Korwf – See Beer (Index 3).
INDEXES

Cossi – See Scratch (Index 6).
Koyn – See Common Reed.
Crach – See Scab (Index 6).
Kraeset – See Cresset (Index 4).
Kraf – See Ramsons.
Craf y geifir – See Honeysuckle.
Craf y geifyr – See Honeysuckle.
Craf y natred – See Lords-and-Ladies.
Crank – See Cancer (Index 6).
Kranck – See Cancer (Index 6).
Crauanc y llew – See Buttercup.
Crawn – See Festering, Fistula and Sore (Index 6).
Creflys – See Dwarf Elder.
Creithic – See Shepherd’s-needle.
Creithwar – See Shepherd’s-needle.
Crelys – See Dwarf Elder.
Creulys – See Dwarf Elder.
Creulys vawr – See Dwarf Elder.
Creulys vawr vendigeit – See Dwarf Elder.
Creulys uendigeit – See Dwarf Elder.
Creulys vendigeit – See Dwarf Elder.
Creulys war – See Dwarf Elder.
Creulys vendigeit – See Dwarf Elder.
Crochan – See Pot (Index 4).
Krochan – See Pot (Index 4).
Crochaneit – See Pot (Index 4).
Crohchan – See Pot (Index 4).
Croen – See Skin (Index 3).
Crosic – See Crosswort.
Croth – See Belly and Womb (Index 5), and Belly (Index 6).
Kroth – See Belly (Index 5) and Belly (Index 6).
Crouen – See Bread (Index 3).
Crugyn – See Pustule (Index 6).
Cryadur – See Dura Mater (Index 5).
Crygi – See Hoarseness (Index 6).
Crygu – See Hoarseness (Index 6).
Cryt – See Fever (Index 6).
Kryt – See Fever (Index 6).
Culhau – See Slimming (Index 6).
Cwmin – See Cumin.
Kwmin – See Cumin.
Cwmmin – See Cumin.
Cwpaneit – See Cup (Index 4).
Cwppaneit – See Cup (Index 4).
Cwrrw – See Beer (Index 3).
Kwrrw – See Beer (Index 3).
Cwrfw – See Beer (Index 3).
Kwrfw – See Beer (Index 3).
Cwryf – See Beer (Index 3).
Kwyr – See Wax (Index 3).
Kwyr – See Wax (Index 3).
Kyarwe – See Caraway.
Kyc drwc – See Gangrene (Index 6).
Cyfeistet – See Posterior (Index 5).
Kyfeisted – See Posterior (Index 5).
Kyffeith – See Medicinal concoction (Index 4).
Cyffleith – See Electuary (Index 4).
Kygget – See Hemlock.
Kygit – See Hemlock.
Kygaf man – See Lesser Burdock.
Kyngaw man – See Lesser Burdock.
Kyghaw mawr – See Greater Burdock.
Kyntaf man – See Lesser Burdock.
Cyglenydd – See Liverwort.
Kyglenydd – See Liverwort.
Cynglenydd – See Liverwort.
Cynglonnydd – See Liverwort.
Kylyon – See Insect (Index 3 and Index 6).
Kylla – See Stomach (Index 5) and Stomach (Index 6).
Cyllell – See Knife (Index 4).
Cymal – See Joint (Index 5) and Joint (Index 6).
Kymal – See Joint (Index 5).
Cymaleu – See Joint (Index 5) and Joint (Index 6).
Kymhaleu – See Joint (Index 5) and Joint (Index 6).
Kymhiebu – See Lung (Index 5).
Kymhybys – See Kymhybys (Index 6).
Cyrn – See Horn (Index 3).
Kyscu – See Sleep (Index 6).
Cysgu – See Sleep (Index 6).
Kysgu – See Sleep (Index 6).
Kyueilyorn medic – See Physician (Index 6).
Cyuot – See Purge (Index 4) and Purge (Index 6).
Kyuoet – See Purge (Index 4) and Purge (Index 6).
Kvoet – See Purge (Index 6).
Cyuys – See Temple (Index 5).
Kyus – See Temple (Index 5).
Kywarch – See Hemp.
Kywyon – See Chicken (Index 3).
Channete – See Common Cudweed.
Chwant gwreic – See Lust (Index 6).
Chwdu – See Vomiting (Index 6).
Chwefyrдан – See Chwefyrдан.
Whein – See Flea (Index 6).
Chwerwlys yr eithin – See Wood Sage.
Chwyd – See Vomiting (Index 6).
Chwytywyr – See Star jelly (Index 3).
Chwydu – See Vomiting (Index 6).
Chwyd – See Swelling (Index 6).
Hwyd – See Swelling (Index 6).
Chwyd – See Swelling (Index 6).
Hwyd – See Swelling (Index 6).
Hwyddyat – See Swelling (Index 6).
Hwydd – See Swelling (Index 6).
Chwys – See Sweat (Index 4 and Index 6).
Chwyssigen – See Bladder (Index 3) and Bladder (Index 5).
Dafat – See Sheep (Index 3).
Danawc sanfret – See Betony.
Danhomeg – See Betony.
Dannawc sanffret – See Betony.
Danned – See Tooth (Index 3), Tooth (Index 5) and Tooth (Index 6).
Danned sanfret – See Betony.
Dannoed – See Toothache (Index 6).
Dannoc sanfred – See Betony.
Dannoc seint fred – See Betony.
Danoed – See Toothache (Index 6).
Dant – See Tooth (Index 5).
Darymet – See Diarrhoea (Index 6).
Dauat – See Sheep (Index 3).
Dauaden – See Watt (Index 6).
Dauadenneu – See Watt (Index 6).
Dauatennneu – See Watt (Index 6).
Dealdelma – See Dialthea (Index 3).
Defro – See Sleep (Index 6).
Defroi – See Sleep (Index 6).
Deint – See Tooth (Index 5).
Deint y llew – See Dandelion.
Derwhyden – See Ringworm (Index 6).
INDEXES

Deueid – See Sheep (Index 3).
Diawt – See Drink (Index 4).
Diffiaw – See Stomach (Index 6).
Dilifro – See Constipation (Index 6).
Dimei – See Half-penny (Index 4).
Dinawet – See Cow (Index 3).
Diot – See Drink (Index 4).
Ditaen – See Dittany.
Dittawndyr – See Dittany.
Diweir – See Chastity (Index 6).
Dwyth – See Scarlet Pimpernel.
Dwythyl – See Scarlet Pimpernel.
Dolur – See Pain and Sore (Index 6).
Dolyf – See Olive (Index 3).
Draenogyet – See Fish (Index 3).
Dragma – See Dram (Index 4).
Dragans – See Dragon Arum.
Drangans – See Dragon Arum.
Drighon – See Sheep’s Sorrel.
Dwyeron – See Chest (Index 5) and Chest (Index 6).
Dwyronn – See Chest (Index 5) and Chest (Index 6).
Dyalaw – See Dialoes (Index 3).
Dialdem – See Dialtea (Index 3).
Dyawt – See Drink (Index 4).
Dyfrein – See Blackthorn.
Dyfw – See Water (Index 3).
Dys – See Human (Index 3).
Dyfed – See Red Dead-nettle.
Dyfwr – See Water (Index 3).
Dyn – See Human (Index 3).
Dyn bychan – See Human (Index 3).
Dynat – See Nettle.
Dyndad coch – See Red Dead-nettle.
Dyndad coch – See Red Dead-nettle.
Dyndad koch – See Red Dead-nettle.
Dyndacon – See Red Dead-nettle.
Dydw – See Oak.
Dyweddut drwy i gwsk – See Sleep (Index 6).
Ednot – See Insect (Index 3) and Insect (Index 6).
Etnoc – See Insect (Index 6).
Efras – See Eyebright.
Egrimonie – See Agrimony.
Egroes – See Rose.
Egroes cochyon – See Rose.
Egyrmyn – See Agrimony.
Ewyrmwyn – See Agrimony.
Ehogeu – See Fish (Index 3).
Eidion – See Cow (Index 3).
Eidon – See Cow (Index 3).
Eidra – See Ground-ivy.
Eidral – See Ground-ivy.
Eidyon – See Cow (Index 3).
Eiddo – See Ivy.
Eido – See Ivy.
Eido y daear – See Ground-ivy.
Eido y dayar – See Ground-ivy.
Eido y ddayar – See Ground-ivy.
Eiddorwc – See Ivy.
Eidorwc – See Ivy.
Eiduo y koyt – See Ivy.
Eidyal – See Ground-ivy.
Eidyo y daear – See Ground-ivy.
Eidyo y ddayar – See Ground-ivy.
Eirin – See Wild Plum.
Eirin y koet – See Wild Plum.
Eirin suryon – See Wild Plum.
Eirinllys – See Common St John’s Wort.
Eirinlus – See Common St John’s Wort.
Eirinlus mawr – See Common St John’s Wort.
Eissyl – See Vinegar (Index 3).
Elebre du – See Black Hellebore.
Elestyr – See Yellow Iris.
Eli – See Ointment (Index 4).
Elinawc – See Bittersweet and Water-pepper.
Elinyawc – See Bittersweet and Water-pepper.
Elioedd – See Ointment (Index 4).
Emennyd – See Brain (Index 3), Brain (Index 5), and Brain (Index 6).
Emennydd – See Brain (Index 3) and Brain (Index 6).
Emennyyn – See Butter (Index 3).
Emenyd – See Brain (Index 3).
Emenyn – See Butter (Index 3).
Eneint – See Bath (Index 4).
Enneint – See Bath (Index 4).
Eneitrwydeu – See Temple (Index 5).
Ennill golwc – See Eyesight (Index 6).
Ennyd – See Anise.
Erbe cruciate – See Crosswort.
Ergeir – See Leg (Index 5).
Erinllis – See Common St John’s Wort.
Erinllys – See Common St John’s Wort.
Erinllys vawr – See Common St John’s Wort.
Erllryiat – See Greater Plantain.
Erllryyat – See Greater Plantain.
Eruin – See Turnip.
Eruinen wyllt – See Turnip.
Erwein – See Meadowsweet.
Erweint – See Meadowsweet.
Esgeired – See Meadowsweet.
Esgeireu – See Leg (Index 5) and Leg (Index 6).
Esgeireu – See Leg (Index 5) and Leg (Index 6).
Escor – See Childbirth (Index 6).
Esgor – See Childbirth (Index 6).
Esgyll – See Feather (Index 3).
Esgyn – See Bone (Index 5) and Bone (Index 6).
Eurbibeu – See Orpiment (Index 3).
Ewin – See Nail (Index 5) and Nail (Index 6).
Ewylllys i vwytta – See Appetite (Index 6).
Eysel – See Vinegar (Index 3).
Fenigl – See Fennel.
Fenigyl – See Fennel.
Ffenigyl – See Fennel.
INDEXES

Fenygyl – See Fennel.
Ferfein – See Vervain.
Figys – See Fig.
Fimiter – See Common Fumitory
Fioleit – See Cup (Index 4).
Ffioleit – See Cup (Index 4).
Finegyl – See Fennel.
Ffich – See Piles (Index 6).
Fiol y frud – See Great Mullein.
Ffiol y ffrud – See Great Mullein.
Flwr – See Flour (Index 3).
Fflwr – See Flour (Index 3).
Ffonn – See Stick (Index 4).
Fragans – See Strawberry.
Fragrony – See Strawberry.
Frangk a sens – See Frankincense (Index 3).
Ffargk encens – See Frankincense (Index 3).
Froen – See Nostril (Index 5) and Nosebleed (Index 6).
Froene – See Nostril (Index 5).
Froeneu – See Nostril (Index 5) and Nosebleed (Index 6).
Ffroeneu – See Nostril (Index 5).
Froneu – See Nostril (Index 5).
Gafuar – See Goat (Index 3).
Gafyr – See Goat (Index 3).
Galingal – See Galingale.
Galwyn – See Gallon (Index 4).
Gar – See Thigh (Index 5).
Gar – See Fornication (Index 4) and Fornication (Index 6).
Garllec – See Garlic.
Garreu – See Knee and Thigh (Index 5).
Gauyr – See Goat (Index 3).
Geifyr – See Goat (Index 3).
Geiuyr – See Goat (Index 3).
Gen – See Jaw (Index 3) and Jaw (Index 5).
Geneu – See Mouth (Index 5) and Mouth (Index 6).
Gieu – See Sinew (Index 5) and Sinew (Index 6).
Giewyn – See Sinew (Index 5) and Sinew (Index 6).
Girofre – See Clove.
Glasgolud – See Bowel (Index 5).
Glasgyfleith – See Electuary (Index 4).
Glasfaen – See Stone (Index 3).
Glastwfwr – See Milk (Index 3).
Glastwfyr – See Milk (Index 3).
Glastwr – See Milk (Index 3).
Glastwr llefrith – See Milk (Index 5).
Glastwr llefrith – See Milk (Index 3).
Glasuaen – See Stone (Index 3).
Glesin y koet – See Bugle.
Glessin – See Bugle.
Glessin y koet – See Bugle.
Glessyn – See Bugle.
Glin – See Knee (Index 5).
Glineu – See Knee (Index 5) and Knee (Index 6).
Glineu – See Knee (Index 5) and Knee (Index 6).
Glynieu – See Knee (Index 5) and Knee (Index 6).
Glynieu – See Knee (Index 5) and Knee (Index 6).
Godineb – See Fornication (Index 4) and Fornication (Index 6).
Godrwyth – See Melilot.
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.
Gorhwyreid – See Sanicle.
Gordineu gwaet – See Bloodletting (Index 4).
Gordyfneit gwaet – See Bloodletting (Index 4).
Gori – See Festering (Index 6).
Greint y paris – see Grain of Paradise (Index 3).
Gromuil – See Common Gromwell.
Gruc – See Heather.
Grud – See Check (Index 5).
Gruel – See Porridge (Index 4).
Gronyn – See Grain (Index 4).
Gwaetys wenn – See Vervain.
Gwaedlys wenn – See Vervain.
Gwamuil – See Common Gromwell.
Gwmuil – See Common Gromwell.
Grwmyn – See Common Gromwell.
Grwnuil – See Common Gromwell.
Grygon – See Crowberry.
Grygyon – See Crowberry.
Guedlwyn – See Salad Burnet.
Gvetlys – See Vervain.
Gwaddneu – See Foot (Index 5).
Gwaet – See Blood (Index 3), Bloodletting (Index 4), Bleeding, Bloodletting, Nosebleed and Vomiting (Index 6).
Gwaet yssic – See Bruise (Index 6).
Gwaetlin – See Bleeding and Nosebleed (Index 6).
Gwaetlyn – See Bleeding (Index 6).
Gwaetlys – See Vervain.
Gwaetwythien – See Vein (Index 5).
Gwaet – See Ailment, Gout, Pain and Sore (Index 6).
Gwall dwymyn – See Fever (Index 6).
Gwall – See Hair (Index 5) and Hair (Index 6).
Gwallt dyfu – See Hair (Index 6).
Gwallt a uorwyn – See Maidenhair Fern.
Gwar – See Neck (Index 5) and Neck (Index 6).
Gwareth – See Tent (Index 4).
Gwareu – See Neck (Index 5) and Neck (Index 6).
Gwarr – See Neck (Index 5).
Gwarthec – See Cow (Index 3).
Gwaw – See Pain (Index 6).
Gwayw – See Ailment and Pain and Sore (Index 6).
Gwegil – See Neck (Index 5).
Gweiscon – See Husk (Index 3).
Gwel – See Wound (Index 6).
Gwelieu – See Wound (Index 6).
Gwenenlllys uan – See Small Melilot.
Gwenenlllys van – See Small Melilot.
Gwenith – See Wheat (Index 3).
Gwenithuein – See Stone (Index 4).
Gwennwynic – See Temper (Index 6).
Gwenwyn – See Poison (Index 6).
Gwenyn – See Bee (Index 3).
INDEXES

Gwenynen – See Bee sting (Index 6).
Gwer – See Fat (Index 3).
Gwerdyr – See Groin (Index 5).
Gwerddyr – See Groin (Index 5).
Gwewyr – See Pain (Index 6).
Gwialen – See Penis (Index 5).
Gwialen y bugiel – See Teasel.
Gwilammec – See Eye (Index 6).
Gwin – See Wine (Index 3).
Gwineger – See Vinegar (Index 3).
Gwinegyr – See Vinegar (Index 3) and Vinegar (Index 6).
Gwinwyd – See Grape-vine.
Gwisc – See Dressing (Index 4).
Gwlan – See Wool (Index 4).
Gwlybwr – See Ear, Eye, and Head (Index 6).
Gwlith – See Dew (Index 3).
Gwlyth – See Dew (Index 3).
Gwm – See Gum (Index 3).
Gwr – See Human (Index 3).
Gwrkath – See Cat (Index 3).
Gwreic – See Human (Index 3).
Gwreidrut – See Madder.
Gwreidrud lwyt – See Madder.
Gwres – See Fever (Index 6).
Gwressawc – See Fistula (Index 6).
Gwrnerth – See Heath Speedwell.
Gwrthlys – See Felon (Index 6).
Gwrthlys yr alanhon – See Coltsfoot.
Gwybot – See Prognostication (Index 6).
Gwyd – See Goose (Index 3).
Gwydd – See Goose (Index 3).
Gwydeu – See Goose (Index 3).
Gwydeu – See Goose (Index 3).
Gwydlwn – See Salad Burnet.
Gwydlwdwn – See Salad Burnet.
Gwydwy – See Honeysuckle.
Gwydyr – See Glass (Index 4).
Gwylyw – See Crying (Index 6).
Gwy [...]mn – See Seaweed.
Gwyn – See Egg (Index 3).
Gwyn gyffleith – See Electuary (Index 4).
Gwyn – See Egg (Index 3).
Gwynn wi – See Egg (Index 3).
Gwynn wy – See Egg (Index 3).
Gwynt – See Wind (Index 6).
Gwythen – See Vein (Index 5).
Gwythi – See Vein (Index 5) and Vein (Index 6).
Gwythien – See Vein (Index 5).

Haearn – See Iron (Index 4).
Halaen – See Salt (Index 3).
Halayn – See Salt (Index 3).
Halen – See Salt (Index 3).
Heid – See Barley (Index 3).
Heidd – Barley (Index 3).
Heint – See Disease (Index 6).
Heint dygwyd – See Falling sickness (Index 6).
Heint y marchogyon – See Piles (Index 6).
Helic – See Willow.
Helyc – See Willow.
Hemloc – See Hemlock.
Henllledam – See Greater Plantain.
Henllledan – See Greater Plantain.
Henllledan y fordd – See Greater Plantain.
Henllydan – See Greater Plantain.
Herb water – See Herb-Walter.
Herbe robert – See Herb-Robert.
Herbe walter minus – See Herb-Walter.
Herbif – See Buck’s-horn Plantain.
Herllyryat – See Greater Plantain.
Heufras – See Eyebright.
Heyt – See Barley (Index 3).
Hock – See Common Mallow.
Hok – See Common Mallow.
Hoccys – See Common Mallow.
Hockys – See Common Mallow.
Hokys – See Common Mallow.
Holihock – See Hollyhock.
Holihok – See Hollyhock.
Hudugyl – See Ash (Index 3).
Hulwrt – See Pennyroyal.
Hwch – See Pig (Index 3).
Hwrd – See Sheep (Index 3).
Hwyat – See Duck (Index 3).
Hwyet – See Duck (Index 3).
Hychgruc – See Quinsy (Index 6).
Hyd – See Deer (Index 3).
Hygwyt – See Hemlock.
Hylithyr – See Stinking Iris.
Iach – See Health (Index 6).
Iat – See Cranium (Index 5).
Iar – See Chicken (Index 3) and Chicken (Index 4).
Iarderw – See Ivy.
Ias pyscod – See Fish (Index 3).
Iawn – See Iawn.
Idwf – See Gout (Index 6).
Idwu – See Gout (Index 6).
Idwyn – See Gout (Index 6).
Iedra – See Ground-ivy.
Ieir – See Chicken (Index 3).
Ieutawt – See Heath Speedwell.
Ieutot – See Heath Speedwell.
Iewyd – See Iewyd.
Ic – See Hiccups (Index 6).
Irfrwyn – See Rush.
Isgell – See Lye (Index 4).
Ismaelas – See Wild Celery.
Isop – See Hyssop.
Iwrch – See Deer (Index 3).
Iwd – See Porridge (Index 4).
Iwt – See Porridge (Index 4).
Lancellte – See Ribwort Plantain.
Llancole – See Ribwort Plantain.
Lawrus – See Bay.
Letys – See Lettuce.
Letus – See Lettuce.
Libanwn – See Frankincense (Index 3).
Likorys – See Liquorice.
Lili – See Lily.
Lilii – See Lily.
Lilium – See Lily.
Lorer – See Bay.
Lwagwn – See Lovage.
Lwuage – See Lovage.
Llaeth – See Milk (Index 3).
Llaethuwyt – See Milk (Index 3).
Llassowot – See Eel (Index 3).
Llasswot – See Eel (Index 3).
Lluaan – See Blade (Index 4).
Llaw – See Hand (Index 5).
Llawen – See Happiness (Index 6).
Llayth – See Milk (Index 3).
Lledic – See Festerings (Index 6).
Lledyn – See Fish (Index 3).
Lledyr – See Leather (Index 4).
Lledyrs – See Leather (Index 3).
Llefrith – See Milk (Index 3).
Lleffrith – See Milk (Index 3).
Llegeit – See Eye (Index 5) and Eye (Index 6).
Llegeyt – See Eye (Index 5).
Lleissw – See Lotion (Index 4).
INDEXES

Llester – See Vessel (Index 4).
Llester y plant – See Womb (Index 5).
Llesteir pissaw – See Urine (Index 6).
Llestreit – See Vessel (Index 4).
Llestyr – See Vessel (Index 4).
Llestyr y plant – See Womb (Index 5).
Lletwigwst – See Piles (Index 6).
Lleufer llygeit – See Eyesight (Index 6).
Lleuuer y llygeit – See Eyesight (Index 6).
Llit – See Anger and Inflammation (Index 6).
Llidyawc – See Anger (Index 6).
Lliein – See Cloth (Index 4).
Llin – See Flax and Cloth (Index 4).
Llinat – See Flax.
Llinhat – See Flax.
Llopaneu – See Shoe (Index 3).
Llos – See Burn (Index 6).
Llosc – See Cautery (Index 4).
Liosk – See Burn (Index 6).
Llosgeu – See Cautery (Index 4).
Llosceu – See Cautery (Index 4).
Lludu – See Ash (Index 3).
Lludw – See Ash (Index 3).
Lludedic – See Fatigue (Index 6).
Lludyant y dyn gysgu – See Sleep (Index 6).
Llwy – See Spoon (Index 4).
Llwydi – See Foam (Index 3).
Llwyet – See Spoon (Index 4).
Lwynhidyd – See Ribwort Plantain.
Lwynhidyt – See Ribwort Plantain.
Lwynhydyd – See Ribwort Plantain.

Llwyndydd – See Ribwort Plantain.
Lwynyawe – See Fox (Index 3).
Llidan y ford – See Greater Plantain.
Lyein – See Cloth (Index 4).
Llyfan – See Toad (Index 3).
Llyfant – See Toad (Index 3).
Llygat – See Eye (Index 5) and Eye (Index 6).
Llygat crist – See Wild Clary.
Llygat cryst – See Wild Clary.
Llygat y dyd – See Daisy.
Llygat y dydd – See Daisy.
Llygat y dyd bychan – See Daisy.
Llygat y dyd mawr – See Common Comfrey.
Llygat – See Eye (Index 5), Eye, and Eyesight (Index 6).
Llygat crist – See Wild Clary.
Llygeyt – See Eye (Index 5) and Eye (Index 6).
Llygeyt crist – See Wild Clary.
Llygoden – See Mouse (Index 3).
Llygher – See Worm (Index 6).
Llynger – See Worm (Index 6).
Llygher – See Worm (Index 3) and Worm (Index 6).
Llyghdr – See Worm (Index 6).
Llyngyr – See Worm (Index 6).
Lyn – See Juice (Index 3) and Drink (Index 4).
Llyngeranc – See Cancer (Index 6).
Llyngranc – See Cancer (Index 6).
Llynthat – See Flax.
Lynn – See Drink (Index 4).
Llyss – See Herb-Walter.
Llysse robert – See Herb-Robert.
Llysseu cadwgawn – See Common Valerian.
MEDIEVAL WELSH MEDICAL TEXTS

Llysseu llwydon – See Mugwort.
Llysseu meir – See Pot Marigold.
Llysseu y lleqyt – See Greater Celandine.
Llysseu y ty – See House-leek.
Llysseu y wennawl – See Greater Celandine.
Llysseu y wennol – See Greater Celandine.
Llysseu yr clusteu – See House-leek.
Llyssewyn – See Eel (Index 3).
Llyssewyn ieuau – See Mugwort.
Llysewyn y wennol – See Greater Celandine.
Llysswen – See Eel (Index 3).
Llyssywen – See Eel (Index 3).
Llywan – See Cloth (Index 4).

Mab bychan – See Human (Index 3).
Madyr – See Madder.
Maen – See Stone (Index 3) and Stone (Index 4) and Stone (Index 6).
Maen muchud – See Jet (Index 3).
Maen tosted – See Stone (Index 6).
Maen yr eurbibeu – See Orpiment (Index 3).
Maen y tostet – See Stone (Index 6).
Maessa – See Diarrhoea (Index 6).
Maglau – See Restraint (Index 4).
Magyl – See Restraint (Index 4) and Cataract (Index 6).
Maharen – See Sheep (Index 3).
Mamlys – See Nettle.
Man – See Boil (Index 6).
Mandragore – See Mandrake.
Mann – See Boil (Index 6).
Manwynyon – See Scrofula (Index 6).

Mabcoll – See Wood Avens.
Mapcoll – See Wood Avens.
Mapkoll – See Wood Avens.
March – See Horse (Index 3).
Marchredyn – See Polypody.
Marchwryeint – See Ringworm (Index 6).
Mastic – See Mastic (Index 3).
Maxtic – See Mastic (Index 3).
Maxtice – See Mastic (Index 3).
Meddawt – See Drunkenness (Index 6).
Meddeginaeth – See Medicine (Index 4).
Meddeginaeth – See Medicine (Index 4) and Medicine (Index 6).
Medw – See Drunkenness (Index 6).
Medwi – See Drunkenness (Index 6).
Medyclyn – See Drink (Index 4).
Medyges – See Meddyges.
Medyglyn – See Drink (Index 4).
Medygyn – See Violet.
Mehin – See Fat (Index 3).
Meirch – See Wild Celery.
Mel – See Honey (Index 3).
Meillon – See Clover.
Meilylon cochyon – See Clover.
Meirch – See Wild Celery.
Melefol – See Yarrow.
Melyn – See Egg (Index 3).
Melyn wy – See Egg (Index 3).
Melyn wi – See Egg (Index 3).
Melyn wyeu – See Egg (Index 3).
Melysse – See Balm.
Mennwen – See Cloth (Index 4).
Mennyn – See Butter (Index 3).
Meos – See Bullwort.
INDEXES

Mer – See Marrow and Myrrh (Index 3).
Merhelic – See Willow.
Mers – See Wild Celery.
Meufus – See Strawberry.
Meuus – See Strawberry.
Meyllos – See Clover.
Milfei – See Yarrow.
Milfeit – See Yarrow.
Milfoil – See Yarrow.
Milfoilium – See Yarrow.
Millefoliwm – See Yarrow.
Millefloyl – See Yarrow.
Mint – See Mint.
Mintan – See Mint.
Mintan coch – See Mint.
Minti koch – See Mint.
Mintys – See Mint.
Mirr – See Myrrh (Index 3).
Moch – See Pig (Index 3).
Molchweden – See Snail (Index 3).
Molwet – See Snail (Index 3).
Mordenat – See White Dead-nettle.
Mordrudyn – See Marrow (Index 3).
Mordwyt – See Thigh (Index 5).
Mordwydyd – See Thigh (Index 5).
Morel – See Black Nightshade and Deadly Nightshade.
Morgelyn – See Henbane.
Morter – See Mortar (Index 4).
Mouser – See Mouse-ear-hawkweed.
Muchud – See Jet (Index 3).
Mwc y daear – See Common Fumitory.
Mwstard – See White Mustard.
Partris – See Partridge (Index 3).
Pas – See Cough (Index 6).
Paun – See Peacock (Index 3).
Pele – See Pill (Index 4).
Pelenev – See Pill (Index 4).
Peleidyr – See Spanish Pellitory.
Pelydyr – See Spanish Pellitory.
Pen – See Head (Index 5) and Head (Index 6).
Pengaled – See Common Knapweed.
Pengalet – See Common Knapweed.
Penlas – See Greater Knapweed.
Penn – See Head and Mouth (Index 5), and Head (Index 6).
Penn glin – See Knee (Index 5).
Penngalet – See Common Knapweed.
Pennlas – See Greater Knapweed.
Peri kysgu – See Sleep (Index 6).
Peri pissaw – See Urine (Index 6).
Peri plant – See Conceiving (Index 6).
Persig – See Peach.
Persli – See Garden Parsley.
Persyl – See Garden Parsley.
Pesswch – See Cough (Index 6).
Pessychu – See Cough (Index 6).
Pibell – See Pipe (Index 4).
Pigil – See Greater Stitchwort.
Pigle – See Greater Stitchwort.
Pilen – See Membrane (Index 5).
Pimel – See Scarlet Pimpernel.
Pimpiaella – See Scarlet Pimpernel.
Pimpyrnol – See Scarlet Pimpernel.
Pipenko – See Scarlet Pimpernel.
Pion – See Peony.
Pissaw – See Urine (Index 6).
Pisso – See Urine (Index 6).
Plantae – See Greater Plantain.
Plantay – See Greater Plantain.
Plantayn mawr – See Greater Plantain.
Plantayn mwyaf – See Greater Plantain.
Plastar – See Plaster (Index 4).
Plaster – See Plaster (Index 4).
Plastreu – See Plaster (Index 4).
Plastyr – See Plaster (Index 4).
Plisc – See Egg (Index 3).
Pliscyn wy – See Eggshell (Index 4).
Plisgyn wy – See Eggshell (Index 4).
Pluf – See Feather (Index 3).
Plwmas gwyn – See Wild Plum.
Plwmas gwynnyon – See Wild Plum.
Plwmws – See Wild Plum.
Plyc y arreu – See Knee (Index 5).
Poesnet – See Skillet (Index 4).
Polipodii – See Polypody.
Ponlas – See Greater Knapweed.
Postuun – See Aposteme (Index 6).
Postym – See Aposteme (Index 6).
Postyn – See Aposteme (Index 6).
Pridell – See Vessel (Index 4).
Priuet – See Worm (Index 6).
Profi – See Test (Index 6).
Pryf – See Worm (Index 6).
Pryfet – See Worm (Index 6).
Pryffet – See Worm (Index 6).
Pryuet – See Worm (Index 6).
Puliol – See Pennyroyal.
Pullegium – See Pennyroyal.
Pumystyl – See Cowbane.
Punt – See Pound (Index 4).
Pvnt – See Pound (Index 4).
Puhr – See Purge (Index 6).
Pwleugium – See Pennyroyal.
INDEXES

Pwrs y bugeil – See Shepherd’s Purse.
Pwys – See Half-penny, Penny-weight and Pound (Index 4).
Pybryr – See Pepper.
Pybyrllys – See Spanish Pellitory.
Pydri – See Festering (Index 6).
Pyc – See Pitch (Index 3).
Pymppynol – See Scarlet Pimpernel.
Pynnywl – See Flour (Index 3).
Pynylol – See Flour (Index 3).
Pyper – See Pepper.
Pypyr – See Pepper.
Pypyr gwyn – See Pepper.
Pys – See Garden Pea.
Pyscawt – See Fish (Index 3).
Pysgawt – See Fish (Index 3).
Pyscod – See Fish (Index 3).
Pyssychu – See Cough (Index 6).
Philago – See Common Cudweed.
Philogela – See Common Cudweed.
Queyns – See Quince.
Reising – See Resin (Index 3).
Rosin – See Rosin (Index 3).
Rosing – see Rosin (Index 3).
Rutam – See Rue.
Radich – See Radish.
Rat Duw – See God’s Grace (Gratia Dei) (Index 4).
Ratikyl – See Radish.
Redegawc – See Lungwort.
Redeins – See Radish.
Redyn – See Bracken.
Roec – See Roec.

Ros – See Rose.
Rose – See Rose.
Rut – See Rue.
Ruw – See Rue.
Rhyd – See Rue.
Rydeins – See Radish.
Ryc – See Rye (Index 3).
Rylithyr – See Diarrhoea (Index 6).
Rynnion – See Oat (Index 3).
Rhyynnion – See Oat (Index 3).
Rysswyd – See Common Myrtle.
Ryw – See Rue.
Saes – See Sage.
Saf – See Save (Index 6).
Safin – See Savin.
Saffrwn – See Saffron Crocus.
Saffyr – See Saffron Crocus.
Sage – See Sage.
Saichs – See Sage.
Sain – See Fat (Index 3).
Saluia – See Sage.
Sandrogan – See Dragon’s blood (Index 3).
Sanikyl – See Sanicle.
Sanigle – See Sanicle.
Sanigyl – See Sanicle.
Saondyuyr – See Sandiver (Index 3).
Sarf – See Snake (Index 6).
Sarph – See Snake (Index 6).
Saun – See Savin.
Sawndyr – See Sandiver (Index 3).
Sawndyuyr – See Sandiver (Index 3).
Saxi – See Saxifrage.
Saxifraga – See Saxifrage.
Medieval Welsh Medical Texts

Sayge – See Sage.
Says gwyllt – See Wood Sage.
Scopacis calamite – See Storax calamite (Index 3).
Scpuleduo – See Scruple (Index 4).
Scrupaludus – See Scruple (Index 4).
Sebon – See Soap (Index 3).
Sein – See Fat (Index 3).
Selidon – See Greater Celandine.
Selidonia – See Greater Celandine.
Selidwn – See Greater Celandine.
Senigle – See Sanicle.
Sene – See Senna.
Scabiosa – See Greater Knapweed.
Scabiws – See Scabious.
Simpht – See Common Comfrey.
Sinapion – See White Mustard.
Smalaech – See Wild Celery.
Southurnefod – See Southernwood.
Spigernelle – See Wild Clary.
Sqwini – See Quinsy (Index 6).
Ssuryon y koet – See Wood-sorrel.
Streberi – See Strawberry.
Suriawn – See Cherry.
Sugwr – See Sugar (Index 3).
Sugyr – See Sigar (Index 3).
Suryon – See Wood-sorrel.
Suryon y coet – See Wood-sorrel.
Suryon y koet – See Wood-sorrel.
Swdyrnwode – See Southernwood.
Sychbilein – See Cataract (Index 6).
Szychilen – See Cataract (Index 6).
Szychdosted – See Strangury (Index 6).
Sychenneint – See Bath (Index 4).
Sychet – See Thirst (Index 6).
Syfi – See Strawberry.
Sylidon maior – See Common Comfrey.
Sylidon – See Greater Celandine.
Synwyr – See Sense (Index 5) and Madness (Index 6).
Synnwyr – See Madness (Index 6).
Sythgernyn – See Cataract (Index 6).
Syui – See Strawberry.
Tafol duon – See Dock.
Tal – See Forehead (Index 5).
Taleith – See Bandage (Index 4).
Tân gwyllt – See Gangrene (Index 6).
Tansi – See Tansy.
Tansie – See Tansy.
Tartarwm – See Tartar (Index 6).
Tarw – See Cow (Index 3).
Tarw y mynd – See Buck’s-horn Plantain.
Tauawt – See Tongue (Index 5).
Tauawl – See Dock.
Tauolen – See Dock.
Tauot – See Tongue (Index 5).
Tauot y ki – See Hound’s-tongue.
Tauot yr hyd – See Hart’s-tongue.
Taul – See Dock.
Taul cochyon – See Blood-veined Dock.
Teirdalen – See Clover.
Teirton – See Fever (Index 6).
Teirton gryd – See Fever (Index 6).
Teirton vud – See Fever (Index 6).
Teirtonn – See Fever (Index 6).
Teissen – See Cake (Index 4).
Tent – see Tent (Index 4).
Terebilicium – See Tormentil.
Tewder – See Fat (Index 3).
Todeit – See Navelwort.
<table>
<thead>
<tr>
<th>Term</th>
<th>Index Reference</th>
<th>Term</th>
<th>Index Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tom</td>
<td>See Excrement</td>
<td>Twrch</td>
<td>See Tutsan and Pig</td>
</tr>
<tr>
<td>Tonn</td>
<td>See Scalp</td>
<td>Twrch dayar</td>
<td>See Mole</td>
</tr>
<tr>
<td>Torlwytt</td>
<td>See Common Cudweed</td>
<td>Twurch</td>
<td>See Pig</td>
</tr>
<tr>
<td>Tormaen</td>
<td>See Saxifrage</td>
<td>Twymyn</td>
<td>See Fever</td>
</tr>
<tr>
<td>Torr</td>
<td>See Belly</td>
<td>Tyn</td>
<td>See Anus</td>
</tr>
<tr>
<td>Toruagil</td>
<td>See Scarlet Pimpernel</td>
<td>Tylodi</td>
<td>See Weakness</td>
</tr>
<tr>
<td>Toruagyl</td>
<td>See Scarlet Pimpernel</td>
<td>Tymheru</td>
<td>See Stomach</td>
</tr>
<tr>
<td>Tosted</td>
<td>See Strangury</td>
<td>Tywawtvaen</td>
<td>See Gravel</td>
</tr>
<tr>
<td>Tostedd</td>
<td>See Strangury</td>
<td>Tywotuaen</td>
<td>See Gravel</td>
</tr>
<tr>
<td>Tostet</td>
<td>See Strangury</td>
<td>Tywyllwch</td>
<td>See Eye</td>
</tr>
<tr>
<td>Tra llit</td>
<td>See Anger</td>
<td>Tywysen</td>
<td>See Penis</td>
</tr>
<tr>
<td>Traet</td>
<td>See Foot</td>
<td>Therfoile</td>
<td>See Honeysuckle</td>
</tr>
<tr>
<td>Tresgel</td>
<td>See Tormentil</td>
<td>Vcheneideu</td>
<td>See Groaning</td>
</tr>
<tr>
<td>Treskyl</td>
<td>See Tormentil</td>
<td>Udrut</td>
<td>See Woodruff</td>
</tr>
<tr>
<td>Troet</td>
<td>See Foot</td>
<td>Vtrot</td>
<td>See Woodruff</td>
</tr>
<tr>
<td>Troet y llew</td>
<td>See Lady’s-mantle</td>
<td>Uertegrys</td>
<td>See Verdigris</td>
</tr>
<tr>
<td>Troetrudd</td>
<td>See Black Nightshade,</td>
<td>Verdigris</td>
<td>See Verdigris</td>
</tr>
<tr>
<td></td>
<td>Dove’s-foot Crane’s-bill,</td>
<td>Vertygrys</td>
<td>See Verdigris</td>
</tr>
<tr>
<td></td>
<td>Feverfew and Herb-robert.</td>
<td>Veruein</td>
<td>See Vervain</td>
</tr>
<tr>
<td>Truw</td>
<td>See Agrimony</td>
<td>Vervein</td>
<td>See Vervain</td>
</tr>
<tr>
<td>Trwnc</td>
<td>See Urine</td>
<td>Veruen</td>
<td>See Vervain</td>
</tr>
<tr>
<td>Trwnk</td>
<td>See Urine</td>
<td>Veruene</td>
<td>See Vervain</td>
</tr>
<tr>
<td>Trwng</td>
<td>See Urine</td>
<td>Verueyn</td>
<td>See Vervain</td>
</tr>
<tr>
<td>Trwnkgk</td>
<td>See Urine</td>
<td>Veruyn</td>
<td>See Vervain</td>
</tr>
<tr>
<td>Trwyn</td>
<td>See Nose</td>
<td>Verwein</td>
<td>See Vervain</td>
</tr>
<tr>
<td>Trwyn</td>
<td>See Nosebleed</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(Index 5) and Nosebleed (Index 6).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Try</td>
<td>See Agrimony</td>
<td>Trydon</td>
<td>See Wood Dock</td>
</tr>
<tr>
<td>Tryton</td>
<td>See Wood Dock</td>
<td>Trytyon</td>
<td>See Wood Dock</td>
</tr>
<tr>
<td>Tryskli</td>
<td>See Rash</td>
<td>Trysgyl</td>
<td>See Tormentil</td>
</tr>
<tr>
<td>Tryw</td>
<td>See Agrimony</td>
<td>Twf</td>
<td>See Grow</td>
</tr>
<tr>
<td>Twmyn</td>
<td>See Drink</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

443
Un kyffredin – See Fistula (Index 6).
Vnce – See Ounce (Index 4).
Vns – See Ounce (Index 4).
Untrwm – See Atrament (Index 3).
Unyeit – See Unyeit.
Vrin – See Urine (Index 3).
Vrum – See Vrum.
Vussic – See Vussic.
Uussuc – See Vussic.
Usyc – See Vussic.
Vusyc – See Vussic.

Walwort – See Dwarf Elder.
Wermot – See Wormwood.
Wi – See Egg (Index 3).
Wnwyn – See Onion.
Wodrw – See Woodruff.
Wrmot – See Wormwood.
Wy – See Egg (Index 3).
Wye – See Egg (Index 3).
Wyeu – See Egg (Index 3).
Wynwyn
Wynwyn – See Onion.

Yar – See Chicken (Index 3).
Ymadrawd – See Speech (Index 6).
Ymdineu – See Prolapse (Index 6).
Ymennyd – See Brain (Index 5).
Ymenyn – See Butter (Index 3).
Ymhennyd – See Brain (Index 5) and Brain (Index 6).
Ymnyd – See Brain (Index 3).
Ynyvyrndwyd – See Madness (Index 6).
Yspwng – See Sponge (Index 3).
Yspydat – See Hawthorn.
Ysgabios – See Scabious.
Yscall – See Thistle.
Yskall – See Thistle.

Ysgall – See Thistle.
Ysgall man – See Thistle.
Ysgall pigaw – See Thistle.
Yscaw – See Elder.
Yskaw – See Elder.
Ysgaw – See Elder.
Yscawl crist – See Common Centaury.
Ysceuein – See Pneumonia (Index 6).
Ysceueint – See Pneumonia (Index 6).
Ysgeueint – See Lung (Index 5) and Lung (Index 6) and Pneumonia (Index 6).
Ysklis – See Spatula (Index 4).
Ysgol grist – See Common Centaury.

Ysmael – See Wild Celery.
Ysmalaes – See Wild Celery.
Ysob – See Hyssop.
Ysop – See Hyssop.

Ysscic – See Bruise and Injury (Index 6).
Ysten – See Pitcher (Index 4).
Ystlyseu – See Side (Index 5).
Ystor – See Resin (Index 3).
Ystor bonheddic – See Resin (Index 3).
Ystor gwynn – See Resin (Index 3).
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. xv^1), NLW 2034C (s. xv^2), Peniarth 326 bundle 6 (s. xv^3), Llanstephan 10 (1515), BLAdd 15045 (s. xvi^1), BLAdd 14913 (s. xvi^meta), and Llanstephan 82 (s. xvi^2). 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.
MEDIEVAL WELSH MEDICAL TEXTS

Agrimony (*Agrimonia eupatoria* L.)\(^1\) – *agrimon*: 8/32; *agrimoyn*: 8/2, 8/43; *egrimonie (y tryw)*: 5/1; *egyrmon*: 10/18, 10/45; *egyrmoyn*: 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**: Agrimonia = *y tryw*;
**Card**: Agrimonia = egrimoyn;
**NLW2034** p. 3: ygrimonia = *y drydon*;
**Pen326** f. 20r: yr egrimwyn yw *y dryw* = aregyrmonia = llysse’r vvdde a’r kchwlyn;
**Llst10** p. 30: Agrimonia = *y dryw*;
**BLAdd15045** f. 78v: Agrimonia = *y dyryw* a llysie’r cancel;
**BLAdd14913** f. 39r: Agrimoniam *yw y dryw*; f. 51v: agrimonia = *y dryw*;
**Llst82** p. 6: Egrimonía = llysser dryw; p. 164: Egrimon = llysser dryw;
**Llst82** 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

**BLAdd15045** f. 78v: Alexandrium = elisawndyr;
**Card**: Glossina = yr elizandyr;
**Pen204** p. 51: Glossina = alisandr;
**NLW2034** p. 3: alayandruiu = elieandyr;
**Pen326** f. 10r: Aleysander = stomacho;
**Llst10** p. 33: Alexandrum = yr Alexander;
**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 *Glosera* 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.
INDEXES

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 *Llysieulyfr*, identifying Latin *anethum* as *dyll* in English and *anet* in Welsh, and Latin *anison* as *anis* in English and Welsh (*LIS*, pp. 12, 25). The Welsh glossators did not differentiate between the two. The recommended Modern Welsh name for Dill is *Llys y Gwewyr*; 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 *Llawruwydden*. 
MEDIEVAL WELSH MEDICAL TEXTS

Bellys\(^9\) — bellys: 5/64

Betony ({\textit{Stackys 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 danauw sanfret: 5/2; betony: 8/40; betoyn: 9/38, 9/39; bettonl: 6b/67, R/3; bettoyn: 9/25; danauw sanfret: 5/2; danbogen: 3/3, 4/6, 4/12, 5/6, 5/13, 5/56, 10/2, 10/3, 10/5, 10/6, 10/27, 10/29; dannauw sanffret: 1/4; danned sanfret: 4/17; donnoc sanffret: BL/16; donnoc seint fred: BL/15

BLAdd: Betonica = kribeu sanfreit;
Card: Betonica = crib sanfret;
Pen204 p. 58: Krife sain ffraid = y beton;
NLW2034 p. 3: y betonika = kribe;
Pen326 f. 20r: kribe sanffraid = y ddanhogev; f. 1 or: kribe san fred yw beton;
Llst10 p. 28: betonica = kribe sanffraid;
BLAdd15045 f. 78v: Bettonnica = kribe sanffraid;
BLAdd14913 f. 39r: bettayne yw kribe san fred; f. 51v: Betonica & betonica = cribew sanfrait;
Llst82 p. 8: y betani = kribe san ffred.

Bittersweet ({\textit{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 \textit{rei o’r bellys} here, Card has \textit{reibellis} (which Jones has interpreted as ‘rheinberries’) and BLAdd has \textit{gorddeil yr auans} (‘wild celery shoots’), although this has been overwritten in a later hand with the original text now illegible.

\(^{10}\) \textit{Betonia} refers to Betony. The recommended Modern Welsh name for this herb is \textit{Cribau San Ffraid}. The Welsh names for this herb which refer to teeth (\textit{danbogen}, ‘toothed’) and combs (\textit{cribau}) seem to reflect a common tradition of basing the name of this herb on the toothed edges of the leaves (e.g. Latin \textit{serratula}, ‘saw’), although the association with St. Brigid remains unexplained. See Valérie Bonet, ‘La Betoine et ses noms’, in \textit{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 \textit{Cribau San Ffraid}, although \textit{Danbogen} is also used.

\(^{11}\) This identification is uncertain. \textit{Amarica} does not occur in PNME. DuCange defines \textit{amarica} as \textit{canum herba} (‘dogs’ herb’), indicating an unknown herb
INDEXES

BLAdd: Amarica = yr elinawc;
Card: Amarica = yr elinawc;
NLW2014 p. 3: Amrica = yr elinawyr;
Llst10 p. 31: Amarica = yr elinawc;
BLAdd15043 f. 79v: Eamaricia = yr eliynoc, 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

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 pelter of Spayn (Spanish Pellitory) in connection with White Hellebore (PNME p. 106). The recommended Modern Welsh name for this herb is Pelydr Caled.

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...
Blackthorn (Prunus spinosa L.)\textsuperscript{14} – dudrein: 8/50, 8b/50; dydrein: 5/64

Blood-veined Dock (Rumex sanguineus var. sanguineus)\textsuperscript{15} – tauol cochyon: 5/45

Borage (Borago officinalis L.)\textsuperscript{16} – boras: 9/22; bwraych: 9/35

---

\textsuperscript{14} The recommended Modern Welsh name for this plant is Draenen Ddu.

\textsuperscript{15} According to Hunt, \textit{lapacium} refers to Blood-veined Dock or to Burdock (\textit{Tanacetum parthenium} (L.) Sch. Bip.), and Herb-Robert (\textit{Geranium robertianum} L.). The recommended Modern Welsh name for this herb is \textit{Codwarth Du} although \textit{Cysgadur} is also used. \textit{Troedrudd} does not refer to this herb in Modern Welsh.

\textsuperscript{16} According to Hunt, \textit{borago} can refer to Borage or to Bugloss (\textit{Anchusa arvensis} (L.) M. Bieb.). The association between this herb and pullagium in BLAdd may be an error. \textit{Pulegium} refers to Pennyroyal (\textit{Mentha pulegium} L.), and \textit{brymllys} is the recommended Modern Welsh form for the same herb. The recommended Modern Welsh name for this herb is \textit{Tafod y Fuwch}. 

---

450
INDEXES

Bracken (*Pteridium aquilinum* (L.) Kuhn)\(^{17}\) – *redyn*: 5/44, 6/14, 6b/14, 7/14
BLAdd\(^{14912}\): Adiantws = *y rudd* = *redyn*; 
Pen\(^{204} AC\) p. 29: *Felix yw Redyn*; p. 51: *Ffleex = redyn*; 
Llst\(^{10}\) p. 35: *Ffleex = 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*; 
Pen\(^{204} AC\) p. 29: *Fabaria mwyaf* (lleiaf) yw brokelinip nev *berwr taliesin*.

\(^{17}\) 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 spleen-wort (*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 *Mwyraren*.

\(^{19}\) *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*. 

451
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. 80r: Erba y bekorn = y karw.

²⁰ Hunt identifies both mirica and genesta as Broom while André identifies the lat-
ter 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-ivy, 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-ivy’ 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-ivy or Herb-ivy. The recommended Modern Welsh name for this herb is Lluynhidydd Corn Carw, although Efa and Llys Efa are also used.
INDEXES

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. 80v: lingua vituli = yddiwythl a’r diwiwlith 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 olvran;
Card: Pes corui = troet y vran;
Pen204 p. 54: Pes corui = yr olbran;
BLAdd14913 f. 39r: crow ffot yw krafank y vran;
Llst82 p. 8: Crafank y llew, erill a’i geilw traed y vran.

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 extongue 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 a’r diwiwlith a llysie’r ychen ac ellyriad y koed.

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.). Crafanc y Fran is the recommended Modern Welsh name for Creeping Buttercup (Ranunculus repens L.).

453
Cabbage (Brassica oleracea L.) – 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 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.) – kalament: 8/44, 10/48; calamint: 9/13, 10/58; kalamint: 10/48; kalamynt: 10/23

BLAdd: Calamentum = 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.) – katrys: 5/70
Pen360 f. 20v: ypwrg = anabulla;
BLAdd14913 f. 40r: spurge = ysbwrsy; f. 40v: wylde spurge = ysbwre gwyllt = lapat.

Caraway (Carum carvi L.) – 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 spurgia. There may be some confusion in BLAdd 14913 as lapates signifies a vegetable portage, or possibly a type of cabbage (DMMLBS 'lapates'). The recommended Modern Welsh name for this herb is Llysiau 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 careui, which is not attested in GPC until Salesbury's Llysieulyfr. The recommended Modern Welsh name for this herb is Carwas.
INDEXES

Cassia (Cinnamomum cassia L.) \(^{29}\) – casec lignie: 9/34

Chamomile (Chamaemelum nobile L.) \(^{30}\) – camamil: 8/23; cantgronyn: 10/54

BL Add: Camomillum = camomil;
Card: Camomillum = camamyl;
Llst 10 p. 35: Camomilla = Camiri;
BL Add 15045 f. 79r: Kamamilla y gamamil yw;
BL Add 14913 f. 39r: camamell yw kamamil; f. 42r: Camomila = y camamil;
Llst 82 p. 5: gamamila a’h 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

BL Add: Cynamomum = kanel;
Card: Cinamonum = canel;
Llst 10 p. 32: Cinamonum = y Canel;
BL Add 15045 f. 79r: Cimanomum = kanel;
BL Add 14913 f. 41r: sinamoniwm = y kanel.

Clove (Syzygium aromaticum L.) \(^{34}\) – girofre: 10/58

BL Add: Acrifolium = klows;
Card: Gariophilus = clows;
Pen 204 p. 51: Gariffolium = y clous;
Llst 10 p. 36: Gariffolium = y giroffil;
BL Add 15045 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.
MEDIEVAL WELSH MEDICAL TEXTS

Clover (*Trifolium* spp.)\(^{35}\) – *meillon*: 5/24, BL/15; *meilyon cochyon* (red clover): BL/16; *meyllos*: 5/16; *teirdalen*: 9/50

**BLAdd**: *Trifolium = y meillon; Trinus idem; Trifolium majus = y meillon y meirch;*

**Card**: *Intimus = meillon y meirch; Trinnis = y meillon; Trifolium idem est; Trifolium majus = meillon y meirch;*

**Pen204 p. 57**: *Trifolium = trius = y meillion;*

**NLW3024 p. 3**: *Taprifolium maius = meillion y meirch; Tirffolium minus = meillon bychain;*

**Llst10 p. 39**: *Trifolium maior = meillion y meirch; Trifolium minor = meillion bychain;*

**BLAdd15045 f. 82v**: *Trifolium majus = meillion y meirch; Trifolium minor = y meillion man;*

**BLAdd14913 f. 44r**: *Trifolium maior = y meillion mawr; trifolium minor = y meillion bychan;*

**Llst82 p. 8**: *Triffolium menor = y meillion man; Triffolium meillion yw; p. 170: Trifolium minor = y meillion man; Trifolium magig = meillen y meirch.*

Coltsfoot (*Tussilago farfara* L.)\(^{36}\) – *gwrthlys yr alanhon*: 3/9

**BLAdd**: *Pes caballi = gwrthlys = alanhon; item pes pulli; Vngula cabalina = alannon; Ynula = alanon;*

**Card**: *Pes pulli = alannonn; Pes caballi = gwrthlys = yr alannonn; Vngula caballina = ysgallen;*

**Pen204 AC p. 48**: *Pes pulli agrestrow yw troed yr ebol nev pedilion; p. 55: Pes caballi = gwrthlys = yr alanon; Pes puli item est;*

**Pen326 f. 11r**: *pes polli yw korn yr ebol; Llst10 p. 37: Pes caballi = gwrthlys = yr Alamon;*

**BLAdd15045 f. 82r**: *pes caballis = yr alannon;*

---

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 *Gwrthlys* and *Alannan* refer to Asarabacca.
INDEXES

BLAdd14913 f. 42v: pys cabalis = gwrthlys yr affon.

Columbine (Aquilegia vulgaris L.)37 – columbina: BL/16; columbina: 4/12
Pen204 AC p. 27: Columbina yw colombyn nev leyssev wennol;
Pen326 f. 10v: kolwmbi = troyd y glomen a’r kolwmbi;
Llst10 p. 34: Columbina = columb;
BLAdd15045 f. 79r: Kolumbina = kolumbynde;
BLAdd14913 f. 39r: cumbene yw y kolwmbi; f. 41v: Columbina = y kolwmbil;
Llst82 p. 6: koksffwt = kwlwmbei; p. 165: kolwmbi = koks ffwt.

Common Centaury (Centaurium erythraea Rafn.)38 – bystl y ddaear:
BLAdd: Centaurea = sentori = ysgol 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;
Card: Centaurea = ysgol grist; 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 Verbain (Verbena officinalis L.). Cock’s-foot is a common Middle English name for Columbine (MED ‘cokkes-’). 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 Columbinein, 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 Centaurea centaurium L. ‘Christ’s ladder’ (ysgol crist) is a common Middle English name for Common Centaury (MED ‘Crist’), as is ‘Earth gall’ (bystl y ddaear), also represented by ME felterre (DOEPN ‘eorþ-gəlā;’ 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.)—comferi: BL/16; conferi: 10/33; consolida maior: 5/1 (note); consolidon maior: 5/1 (note); llygat y dyd mawr: 5/1; simphyt: 9/21; sylidon maior id est llygat y dyd mawr: 5/1
BLAdd: Confría = 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 ascwn;
BLAdd14913 f. 39r: consolida maior yw llygaid y dydd mawr; f. 52r: consolida maior = gwmmfrey.

Common Cudweed (Filago vulgaris Lam.)—channete: BL/16; philago: 8/2; philogela: 8/34; torllwyd: 5/12, 5/13
BLAdd: Pilogella = y dorrllwyt;
Card: Pilogella = y dorrllwyt;
Pen326 f. 10r: coron grist yw ffilago;
Llst10 p. 39: Phylogellum = y dorrllwyd;
BLAdd15045 f. 80r: Ffelogella a ffilogia = y mowse = clvst llygoden a’r dorrllwyd;
Llst82 p. 5: Ffilogiel = ffilagw = y dorrllwyd = yr ydafeddog (da rhag y tostedd); p. 8: pilagolla y dorrllwyd yw; p. 164: ffilogela = ffilagw = y dorrllwyd.

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 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.
INDEXES

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;
Pen\(^204\) AC p. 29: Fumme terre yw ffimiter nev mwc y ddayar;
Llst\(^10\) p. 37: Ffumus terre = mwg y ddayar;
BLAdd\(^1504\) f. 80r: Ffumus terre = fumetir = mwc y daear;
Llst\(^82\) p. 8: ffixmws 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;
Pen\(^204\) AC p. 30: Gramisolis yw Grwnul; p. 51: Gronnllum = gromel;
Milum ssolis = y gromil;
Pen\(^326\) f. 20v: gromel yw tormaen;
Llst\(^10\) p. 40: Millefolium = y grwmil;
BLAdd\(^14913\) 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 bengalet; Jacea nigra = y bengalet;
Nicea nigra = y bengalet; Scabiosa = y benlas uel bengalet;
Card: Jacea nigra = y benngalet;
Pen\(^204\) 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 ddaear.
\(^42\) 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 Pen\(^326\) glossary as tormaen refers to the Saxifragas, 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.) Coult.), 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.
Common Mallow (Malva sylvestris L.) – hock: 10/52; bok: 10/16; boccys: 1/6, 1/13, 1/14; bockys: 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 hockys man; f. 43v: f. 43r: Malva = yr hockes main = malwns.

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 bockys y gors or bockys y dufr, and admits that this herb is often confused with English ‘holyoke’, Welsh bockys bendigaid (LlS, p. 7). He identifies Latin malva with Welsh bockys and enumerates several types of garden mallow and two types of wild mallow (LlS, p. 97). I have translated bockys 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.
INDEXES

Common Myrtle (*Myrtus communis* L.)\(^{45}\) – rysswydd: 1/4
BLAdd: Lentiscus = ryswydd; Litorea idem; Mirtus citorea = y rysswydd;
Card: Lentiscus = ryswyd; Litorea idem est; Mirtus sydoria = y rysswyd;
Pen204 p. 52: Lentiscus = Ryswydd; Litoria idum est; Mircus cetra =
ryswydd;
Llst10 p. 30: Mixtus Cicorea = y rysswydd.

Common Reed (*Phragmites australis* (Cav.) Trin. ex Steud.)\(^{46}\) – koyn: 5/16
BLAdd: Arundo = korsen; Calamum = korsen;
Card: Arundo = corsen; Calamum = 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 *Mixus 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 myrto’). 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 *Saran y Cŵn*. *Ceulion* refers to Lady’s Bedstraw (*Galium verum* L.) in the modern language.
Common St John’s Wort (*Hypericum perforatum* L.)\(^{48}\) – eirinnlys: C/2; eirinnlys mawr: 5/6; eirinnlys: 1/4; eirinnlys: 2/1, 2/7, 4/12, 4/13; eirinnlys vawr: BL/16
BLAdd: Herba perforata = erinllys gadwallawn; Ypericon = yr erinllys;
Card: Herba perforata = eirinnlys gadwallawn; Yperikon = yr erinllys;
Pen204 AC p. 32: Herba Iohannes yw erbe Joni nev ysgol vair; p. 51: Herba perforata = yr erinllys; p. 52: Herba Johannes = erinllys;
NLW2034 p. 3: Ypercen = herba johis = erinllys;
Pen326 f. 10: ygol vair = ernillis vawr;
Llst10 p. 31: Eppericon = yr erinllys; herba Iohannis = yr erinllys yr vn; herba perforata idem est;
BLAdd13045 f. 80r: Erba Iohanna = erba perforata = yr erenllys = yscol vair;
BLAdd14913 f. 39v: Erbe John yw llysse ieuan; f. 41r: pericon = ysgol vair = yr erinllis; herba perforata = yr erinllys.
Llst82 p. 165: yr erinllys yw eskol fair.

Common Valerian (*Valeriana officinalis* L.)\(^{49}\) – llysseu cadwgawn: 4/20
Llst10: Valeriana = y valerair [kraith vnnos] [selfe heale];
BLAdd13045 f. 82v: Valeriana = velarian = llysie cadwcon;
BLAdd14913 f. 40v: valerianem maior = valarian; f. 44v: valeriana = llysie kadwgon = 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;
BLAdd13045 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 *Llysian Iohan* and *Ysgol Fair* are also used. *Eurinllys Mawr* is the recommended Modern Welsh name for Imperforate St John’s-wort (*Hypericon 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 *Llysiay Cadwgan* are also used.

\(^{50}\) André identifies *coliandrum* as Coriander. The recommended Modern Welsh name for this herb is *Brwysgedlys*, although *Coriander* is also used.
INDEXES

Corncockle (*Agrostemma githago* L.)\(^{51}\) – kokyll: 10/56
BLAdd: Zizannia = papi = ller; Lolium = pys y ceirw = 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. 2or: y bvmystyl = secuta mortiffarurus; f. 1ov: Secuta mortifera = y pymystyl;
BLAdd15045 f. 82v: sicuta mortifera = y bvmystl;
BLAdd14913 f. 42v: Cicuta mortiffyra = y bymystyl;
Llst82 p. 8: ssekuwa morteiffra = y bymystl; 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* ‘popī(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* ‘tār(e’. The recommended Modern Welsh name for Corncockle is *Bulwg yr Ŷd*, 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 *pumustl* with Cowbane (also known as Water Hemlock) first appears in *WB* (1813). I have translated *pumustl* 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.).
Blad: Ligustrum = briallu; Primula veris = y briallu;
Card: Ligustrum = y briallu; Primula veris = y briallu;
Pen204 AC p. 35: Ligustrum yw briallv; p. 55: Primula viris = y briallu;
BLAdd 15045 f. 79v: Cowslope = y pemdeigyr a briallv mair; f. 81v:
Primula = y kowslop = brialuv mair;
BLAdd14913 f. 40r: Prymros yw y brially; f. 43v: Prymros = y briallw yn
gymraec; f. 52r: Ligustrum = cowslop; f. 52v: Ligustrum = cowslop;
Llst82 p. 7: Prymros = y brially; p. 167: Gonesid = kwslop; Prymros = y
brialuv.

Crab Apple (Malus sylvestris (L.) Mill.)54 – avaleu koet: 8/3

Crosswort (Cruciata laeipes 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 – commin: 8/11; cumin: BL/9; kwmin:
9/3; cwmmin: 9/45
BLAdd: Ciminum = kwmyn;
Card: Ciminum = kwmin;
Llst10 p. 33: Cuminum = y cwmmin;
BLAdd15045 f. 79v: Cumin = commin.

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 cros
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 (Symphytum officinale L.). Hunt identifies consolida
INDEXES

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 hawl a’r solseguwm 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 ddiogfus 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.
Pen204 p. 52: Morsela maior = llyssa y mor; p. 53: Morssela maior minor y droy maior = herb bened; p. 58: Morel = y droedrvdd; NLW2034 p. 3: Morelia maior = llysia 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: Didtania = y diden;
BLAdd14913 f. 41v: dictannis = y ditaen.

Dock (Rumex spp.)62 – tafole 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 *tauowl vnen* and *tauawl* (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
INDEXES

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.)\textsuperscript{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)\textsuperscript{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.

\textit{tafol duon} (‘black dock’) in the recipes at Book 9/28 and 9/29. The recommended
Modern Welsh name for most docks is \textit{Tafol}.
\textsuperscript{63} Pes columbina refers to Dove’s-foot Crane’s-bill. \textit{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 \textit{Troed y Golomen}.\textit{Troedrudd} does not refer to this plant in the modern language.

\textsuperscript{64} Hunt identifies \textit{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 \textit{draguntea} as Common Bistort (Green, Trotula, p. 40),
while van Arsdall, citing Cockayne, de Vriend, and D’Aronco, claims that \textit{dracontea}\ refers to Dragon Arum, and \textit{uiperina} refers to Common Bistort (van Arsdall,
\textit{Medieval Herbal Remedies}, p. 154). Ogden and the editors of \textit{MED} also interpret\ \textit{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. \textit{Neidrlys} refers to Common Bistort in Modern
Welsh, while \textit{Byddarllys} refers to House-leek.

467
**MEDIEVAL WELSH MEDICAL TEXTS**

*Drycheigyauc* — *drycheigyauc: 4/15*

Dwarf Elder (*Sambucus ebulus* L.) — *creflys: 8/19; crelys: 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; creulys 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: Ebuła = y walwrød = y wadlys vor; p. 51: Ebelus minor = y greulys vawr;

**Pen326 f. 20r:** emulvs = y wadlys = gwalwrd = llysse gwaed vn ynt;

**Llst10 p. 33:** Ebulus maior = y greulys vawr;

**BLAdd 15045 f. 78v:** Branca ural[x]ica a’r grylys a’r walwort a’r ebulus a llysie’r gwaed; f. 79v: Ebulus maior = y greulys vawr vendicaid a’r grwmswil;

**BLAdd 14913 f. 41v:** Ebulus maior = y grewlys vawr; f. 44v: walwort = isgwair vn o’r pedwar kolon enaint yw; f. 51: Ebulus maior = y grewlys vawr;

---

65 Pughe and Diverres translate *drycheigyauc* as Corn bell-flower, now called *V enus 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, ebulus minus, and ebulus minor* appear as synonyms for *ebulus* (*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 *llys* (’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 *gwaedlys for* (’great blood-wort’) and Peniarth 326’s *wadlys* seem to represent another such calque, as does Peniarth 326’s *llysse gwawd* (’blood herbs’) and BLAdd 15045’s *llysie’r gwaed*. Both William Salesbury and John Davies of Mallwyd Bot (1632) identify *creulys* as Groundsel (*Senecio vulgaris* L.), an identification also found in BLAdd 15045 (*LlS*, 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.
INDEXES

Llst82 p. 6: y greflys fawr = y walfwrd; p. 164: y greyllys = walwrd; p. 167:
Ebyli maior = y greyllys.

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 = acanupus = yr yscaw.

Eyebright (Euphrasia spp.)\(^{68}\) – ef ras: 9/36; beuf ras: 5/16
BLAdd: Eufragium = 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: Eufragium = y waydlys wen =
efros;
NLW2034 p. 3: goffragium = y waed llys;
Llst10 p. 35: Eufragium = y waytlys;
BLAdd15045 f. 79v: Evfraxia = yr efrōs a’r dorvagl; f. 80v: Eufragium = y
waedlys;
BLAdd14913 f. 39v: Ewffrasse yw effros; f. 42r: Eufragium = 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 identi-
fied 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 Torfagl 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 (Bellardi) 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.

469

\textbf{BLAdd:} Ffeniculum = fenigl;  
Card: Feniculum = fenigyl;  
Pen204 \textit{AC} p. 29: Feniclum yw ffynell; p. 51: Ffeniculum = ffinel;  
Llst10 p. 28: Ffeniculum = y fenigyl;  
BLAdd15045 f. 80r: Ffenigl = felge, y dawden, rac y tosted; f. 81r: Miratrum = had fenigl;  
BLAdd14913 f. 52r: fenwculum vel maratrum = fengyl.

Feverfew (\textit{Tanacetum parthenium} (L.) Sch. Bip.) \(^{70}\) – troetrud: 3/9; troetrudd: BL/16

\textbf{BLAdd:} Febrifuga = y troetrudd = y wermot wenn;  
Card: Febrifuga = y wermot wenn;  
Pen204 p. 51: Febrifuga = y droydrydd.  
Pen326 f. 20r: y wermod wenn yw fodefoc;  
BLAdd15045 f. 80r: ffebrefuga = y wermod wenn;  
Llst82 p. 166: y wermwd wen = fydrfo; y wormwd wen = y fyd foey.

Fig (\textit{Ficus carica} L.) \(^{71}\) – figys: 6/63, 6b/63

Flax (\textit{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 (\textit{Centaurium erythraea} Rafn). André identifies it as Common Centaury, Woody Fleabane (\textit{Dittrichia viscosa} (L.) Greuter), or plants of the genus \textit{Artemisia} L. Feverfew is also known as \textit{witwort} (‘white-wort’) in Middle English (\textit{MED ‘witwort’}), which corresponds with \textit{gwen} (‘white’) in the Welsh name. Troedrudd (‘red foot’) can refer to several other plants including Black Nightshade (\textit{Solanum nigrum} L.), Dove’s-foot Crane’s-bill (\textit{Tanacetum parthenium} (L.) Sch. Bip.), and Herb-Robert (\textit{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.

\(^{72}\) Linium refers to Flax. The recommended Modern Welsh name for this herb is Llin Amaeth.
INDEXES

Pen240 AC p. 37: Linium yw llin;
List10 p. 40: linum = y llin.

Galingale (Cyperus longus L.)73 – galalingal: 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: Nasturin yw pyprkars nev berwr fren[...];
BLAdd15045 f. 81r: Norstucium ortelanwm = berwr gerdd;
BLAdd14913 f. 42r: Nasturium = y berwr.

Garden Parsley (Petroselinum crispum (Mill.) Nyman ex A.W. Hill)76 –
perdi: 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 totcard, 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 Efrenig is also used.

76 According to Hunt, petrosillum can refer to Alexanders (Smyrnium olsatrum 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 Perdi.
Garden Pea (*Pisum sativum* L.)\(^{77}\) – * pys gwynyon* ('white peas'): 10/51


Great Mullein (*Verbascum thapsus* L.)\(^{80}\) – *ffiol y ffrud*: 2/34, J/13; *ffiol y ffrwyth*: C/13

---

\(^{77}\) The recommended Modern Welsh name for this plant is *Pysen*.

\(^{78}\) *Allium* refers to Garlic. The recommended Modern Welsh name for this herb is *Garlleg*.

\(^{79}\) 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 phrwyth* for Foxglove (*LIS*, 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.
INDEXES

Llst10 p. 32: Tapsus barbastus = y fiol frwyth;
BLAdd14913 f. 41r: Tapsus barbatswtws = dail y fiol flwyth;
Llst82 p. 8: Taptws perbatws = y dewbannog = glyst yr eido.

Greater Burdock (Arctium lappa L.)\textsuperscript{81} – kyghaw mawr: 5/25
BLAdd: Bardana = y kyghaf; Glustinus = kyghaf; Lepacium = kyghaf
neu dauot yr hydd; Lapacium rotundum = y kyghaf;
Card: Glutinius = y kyngaf; Lapacium = y kyngaw neu dauot yr hyd;
Lapacium 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 mawr yw hayrwy;
Llst10 p. 36: Lapasium rotundum = y kynga;
BLAdd15045 f. 80v: H[…houte 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.)\textsuperscript{82} – celidon: 5/26, 8/55, 8/66, 8/68, 8b/55, 10/2, 10/5, 10/6; celidonia (llysseu y wennawl): 6/10;
celidonia mawr: 8b/54; llysseuw y wennol (id est selidwn): 5/16; llysseuw y wennol: 8/55; llysseuw y wennol: 8b/55; celidon: 5/56; selidonia: 8/11, 8/12; selidwn: 5/16; sylydon: 5/21
BLAdd: Celidonia = selidonn;

\textsuperscript{81} According to Hunt, bardana, glutum, lappatium and lappatium rotundum 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 about the identification of lapatium and lapatium rotundum, as the entries for these items in Llanstephan 10 identify them both as taunaw (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 about the identification of lapatium and lapatium rotundum, as the entries for these items in Llanstephan 10 identify them both as taunaw (Dock).

\textsuperscript{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 Cyngaf Mawr.
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 gazwenwynn; Ledea = y benlas; Nicea alba = y benlas; Scabiosa = y benlas uel bengalet

Card: Jacea alba = y bennlas; Letea = y bennlas; Scabiosa = y benlas; Pen204 p. 52: Iascea abba = y benlas; Ledea = y bennlas; p. 54: Nicea alba = y benlas; p. 57: Scabiossa = y benlas;

NLW2034 p. 3: Iaceya 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; ledia idem est; 
BLAdd15045 f. 80v: iacia alba = y benlas; f. 81v: Nocea alba = y benlas; 
BLAdd14913 f. 41r: Nigea alba = y benlas; 
LLst82 p. 6: ysgabywsia = y gazwenwyn; nisea alba y benlas yw; p. 164: 
Skabywsia = y gazwenwyn.

---

*Dilwydd*, although *Dilwydd Felen, Llysiau’r Llygad, Llysiau’r Wênol* and *Seldon* 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* ‘mâte-felôn’). 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 Lluyd 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.

474
INDEXES

Greater Plantain (Plantago major L.\textsuperscript{84} – erllyryat: 8/2, 8/3; erllyryat: 6/51, 8/26, 8b/50, 8b/51, C/5, C/11; henlledam: 5/43; henlledan: 5/13; Henlledan y Fordd: 5/12; Henllydan: 6/25, 6/28; Llydan y Fordd: 9/24, 9/61, 10/24, 10/48; Plantaen: 6/51, 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;

Pen\textsuperscript{204} AC p. 46: Plantago maior yw llydan y ffordd; p. 54: Plantago maior = llydan y ffordd;
NLW\textsuperscript{203}4 p. 3: anocelesa = yr erllyriad;
Pen\textsuperscript{326} f. 10r: Erlllyriad = Aroglosia;
Llst\textsuperscript{10} p. 28: Plantago = yr erllyriad; p. 37: Arnaglossa = yr erllyriad;
BLAdd\textsuperscript{12913} f. 52v: Plantago maior = yr henllydan y ford a’r erllyriad;

Greater Stitchwort (Stellaria holostea L.)\textsuperscript{85} – pigil: 9/58; pigle: 5/1

\textsuperscript{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 septineruia 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 (LlS, p. 15). The recommended Modern Welsh name for this herb is Llwynhidydd Mawr, although Henllydan y Ffordd and Llydan y Ffordd are also used. Henllydan can also refer to Birthwort.

\textsuperscript{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) (LlS, p. 50, MED ‘quich’). The recommended Modern Welsh name for this herb is Serenllys Maur, although Tafod yr Edn Mwyaf is also used.
**MEDIEVAL WELSH MEDICAL TEXTS**

BLAdd: Cinoglosso = pigle = wodescarp;  
Card: Ciglossa = pigyle;  
Pen204 AC p. 45: Pigula maior hwnn yw tavod yr edyn; p. 52: Lingua avis = tavod yr edyn;  
Pen326 f. 20v: Tavod yr edyn yw pigle ; 11r: lingua avis = tavod yr edyn;  
Llst10 p. 37: Lingua avis = tavod yr edyn;  
BLAdd15015 f. 80v: tavot yr edyn ym saesneg bwgl;  
BLAdd14913 f. 43r: lingua avis = tavot yr ederyn; f. 52r: lingua avie = tavot ir ederyn.

Ground-ivy (*Glechoma hederacea* L.)  
BLAdd: Edera terestris = eiddo y ddayar neu yr eidral;  
Card: Edera terrestris = eido y daear = yr eidal;  
Pen326 f. 20v: yr eidal = maydwrde; f. 10v: ydria torrestra = yr eidal;  
Llst10 p. 32: Edra terestria = yr eidal;  
BLAdd15045 f. 79v: Edera terrestrius = eiddw y ddayar; Edera terrestris = yr eidal a’r veidioc lwyt las = maedenwrot.  
BLAdd14913 f. 41r: Edera trestis = yr eidal;  
Llst82 p. 5: y feddog las = yr eidal; p. 164: feddog las = yr eideial; p. 168: y feddog las = yr eidal.

Groundsel (*Senecio vulgaris* L.)  
87  –  claerllys: 4/12, C/14

86 *Hedera terrestris* 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 Maes 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 *claerllys* with *emula campana, enula campania, benula juda, benula* and *benula*, which refer to Elecampane (*Inula helenium* L.). These may stem from a confusion between *claerllys* and the similar-sounding *clafrllys* (‘scabwort’), which was a common name for that herb. The recommended Modern Welsh name for Groundsel is *Creulys Cyffredin*. *Creulys* is first identified.
INDEXES

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 glayarlles;
Llst10 p. 31: Senession = y glayarllys;
BLAdd14913 f. 41r: senession = y glayarllys; f. 44r: sorbisum = y glayarlles;
Llst10 p. 31: Senession = y glayarllys;
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. 6: glaiarlis a’r dinboeth a’r elinog goch; p. 169: ssenesin = y glaerllysg;
Llst82 p. 6: glaiarlis a’r dinboeth a’r elinog goch; p. 169: ssenesym = y glaiarllis.

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; Scolopendria = 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: sorbiffolium = 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, asplenis, 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.
Hawthorn (*Crataegus monogyna* L.)

Heather (*Calluna vulgaris* (L.) Hull)

Heath Speedwell (*Veronica officinalis* L.)

---

89 This item does not appear in the medieval glossaries. The recommended Modern Welsh name for this herb is *Draenen Wên*, 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 *hoec* 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 *iutroletum*. *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*. Faliilev 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.
INDEXES

Hemlock (Conium maculatum L.)\(^{92}\) – kegit: 5/71, 8/37; kygget: 3/9
(note); kygit: 5/49; hemloc: 10/11, 10/29, 10/59; bygwy: 3/9 (note)

BLAdd: Cicuta = y kegyt;
Card: Cicuta = tost y gegin;
NLW2034 p. 4: ffenenta damastica = y kegide;
Pen326 f. 10v: Secuta domestica yw y kegide;
LLst10 p. 38: Cicuta domestica = kegide;
BLAdd15045 f. 82v: sicuta mortifera domestica = y kegide;
BLAdd14913 f. 39v: hemloc yw y kywarch; f. 42v: Sacut domystica = y kegide; f. 44r: semestiaf = y kegide.
LLst82 p. 170: Domistica = kegide; 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 Cegiden.
\(^{93}\) 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 edyn (‘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 form 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, horehound),’ 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,
Herb-Robert (Geranium robertianum L.) - herbe robert id est y troetrudd: 5/1; llysse robert: 9/58; troetrudd: 3/9, 5/1; troedrudd: BL/16

Herb-Walter - herbe walter minus (‘lesser herb-walter’): 5/1; herb water: BL/16; llysse gwaller: 9/58

‘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 Ffa’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 Troedrudydd 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’,
INDEXES

Pen204 AC p. 31: Herba Walter yw erbwallter; p. 31: Herba wateri = herba water;
BLAdd15045 f. 8or: Erba Walteri = llysie’r gwalt.

Hollyhock (*Alcea rosea* L.)\(^97\) – bolihok: 10/22, 10/43; bolihok: 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.)\(^98\) – craf y geifir: 2/15; craf y geifyr: C/12; gwyddwyd: 4/1, 8/18; therfoile: BL/16
BLAdd: Caprifolium = kraf y geiuyr;
Card: Caprifolium = craf y geifyr;
Pen204 AC p. 27: Caprifolium yw gwyddwydd;
BLAdd15045 f. 79r: Caprifolium acorcadia yw gwyddvid;
Llst82 p. 5: Capriffiwm = y gwyddlwyn; p. 164: Capriffolium = 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 Perfoliante Honeysuckle (*Lonicera caprifolium*) according to Hunt, while André identifies it with the latter and with Etruscan Honeysuckle (*Lonicera etrusca* Santi). BLAdd, Pen204, NLW2034 and Llst10 also identify *Craf y Geifr* as Dog’s Mercury (*Mercurialis perennis* L.). *Craf y 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 = tauot 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. 80v: 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); ilyseu yr
clusteu: 9/18; ilyseu y ty: 8/41
BLAdd: Barba iouis = llyseu y tei neu y vydarllys; Iouis barba = llyseu y
tei;
Card: Iouis barba = llyseu y tei;
Pen326 f. 20r: llysse ty yw = senigren;
Llst10 p. 38: Barba iouis = y vyddarlys;
BLAdd15045 f. 78v: Barba iouis a llysie’r gwaed = senegred[...] = llysie’r tai
= y vyddarlys;
BLAdd14913 f. 42v: Barba Iouis = y vyddarlys = llysie’r tai; 52r: Barba
Iouis autem selgren = llysie’r tai;
Llst82 p. 5: Barba Iofys = llyssey y tai = sangryn; p. 164: Bara Iofys = llysse
tai; sengren = llysse’r tai; p. 165: semwn = llysse’r fydde; 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 Cynoglossa 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 jovis refers to House-leek, as does jovis barba. André
associates iouis barba with Jupiter’s Beard (Anthyllis barba Jovis L.) as well. Peniarth
326’s senigren also refers to House-leek (MED ‘singhêne’). Byddarlys 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, hyssopus refers to Hyssop and satureia can refer to either
Summer Savory (Satureia hortensis L.) or Winter Savory (Satureia montana L.).
According to André, hyssopus can also refer to Savory, especially Greek Savory
INDEXES

Pen204 AC p. 32: Isopus yw ysop;
Llst10 p. 28: Ysopus = Isop;
BLAdd15045 f. 80v: Isopes = isob;
BLAdd14913 f. 41v: ysopus = ysop.

Iawn\textsuperscript{102} – iawn: 4/13.

Iewyd\textsuperscript{103} – iewyd: 1/4.

Ivy (\textit{Hedera} spp.)\textsuperscript{104} – aedorwc: 1/14 (note); eido: 6b/13; eiddo: 9/11;
eidorwc: 2/23, 4/1, 4/24; eiddorwc: 6/13; eiddo y koyt: 5/71; iarderw: 1/14 (note)
Pen204 AC: Edera yw yr Eiddio;
BLAdd14913 f. 39v: Ivehedra yw eiddie koet.

Lady’s-mantle (\textit{Alchemilla vulgaris} agg.)\textsuperscript{105} – beidawc: C/10; troet y llew: 5/49, 9/16
BLAdd: Pes leonis = y veidawc;

\textit{(Micromeria graeca} Benth.). The recommended Modern Welsh name for this herb is \textit{Isop}.
\textsuperscript{102} The identification of \textit{iawn} is difficult as it does not appear in any of the medieval glossaries. Pughe and Diverres take it as an unproblematic example of \textit{ywen} and translate it as \textit{Yew} (\textit{Taxus baccata} L.), which may well be correct.
\textsuperscript{103} GPC defines \textit{iwyd} as ‘unknown kind of plant’, and analyses it as a combination of the elements \textit{iaw} (‘liver’) and \textit{gwŷdd} (‘wood, shrub’). It does not appear in the medieval glossaries. Diverres translates it as Butcher’s-Broom (\textit{Ruscus aculeatus} L.) following Pughe.
\textsuperscript{104} André and Hunt agree that \textit{bedera} refers to Ivy, possibly Wood Ivy (\textit{Hedera helix} L.). Falileyev and Owen identify the cognate neo-Brittonic herb name \textit{etiar} which appears in the tenth-century \textit{Leiden Leechbook} as Wood Ivy (p. 53). The recommended Modern Welsh name for herbs of the genus \textit{Hedera} L. is \textit{Iorwg}, although \textit{Aedorw} and \textit{Eiddew} are also used. Richard Morgan claims that \textit{Eiddew} is the southern form, \textit{Iorwg} the northern, and \textit{Eiddorwg} an attempt to appease both sides. See his \textit{Llyfr Blodau: Yr ail lyfr} (Caernarfon: Cwmni y Cyhoeddwyr Cymreig, 1910), p. 49 for this claim.
\textsuperscript{105} \textit{Pes leonis} refers to Lady’s-mantle. The recommended Modern Welsh name for this herb is \textit{Mantell Fair}, although \textit{Troed y llew} is also used. \textit{Mapgoll} is the recommended Modern Welsh name for Wood Avens (\textit{Geum urbanum} L.), and \textit{Beidiog} is used along with descriptive adjectives to refer to several plants of the genus \textit{Artemisia} L.
MEDIEVAL WELSH MEDICAL TEXTS

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 veidioc;
BLAdd14913 f. 41r: pes leonis = y veidiawc.

Leek (Allium porrum L.)\textsuperscript{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.)\textsuperscript{107} – kygaf man: 4/14;
kyntaf man: 5/49; kyngaw man: 1/4

Lettuce (Lactuca spp.)\textsuperscript{108} – lettys: 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. 1or: lactuka = y letis;
Llst10 p. 30: Lactuca = y letus (eraill a’i geilw y gyflaeth);
BLAdd15045 f. 8ov: lactuca = letus;
BLAdd14913 f. 39v: lettuše yw lettys, oer a gwlyb; f. 51v: lactuca = y letus (eraill a geilw y gwaleth);
Llst82 p. 7: lastygia = y lettys saliuia; p. 166: lactyga = y lettys; p. 168: lettys oer a llaith.

\textsuperscript{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.

\textsuperscript{107} This interpretation is based on the identification of kynghaw 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.

\textsuperscript{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 Gwylaeth.
INDEXES

Lily (Lilium spp.)\(^{109}\) – lili gwynn (‘white lily’): 6/12; lili: 6/40; lilium: 6b/40
BLAdd: Lilium = alaw;
Card: Lilium = lily;
Pen204 AC p. 34: Lilium yw lily;
Llst10 p. 29: Lilium = y hff lili;
BLAdd14913 f. 39v: lili gwressoc a sych.

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. 80v: Ligueris = licorus;

Liverwort (Marchantiopsida)\(^{111}\) – cyglenydd: 1/6; kyglenydd: 5/17;
cyglenydd: 6/22; cynglonnydd: 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: hnglenydd yw lyfrwrde; f. 11r: lyfrwrde yw kynglenydd;
Llst10 p. 37: Epatica = y gynglennydd; 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 lyverwort’ (*PNME* p. 108). This may also be behind some of the other difficult forms in the glossaries (Peniarth 204’s *relural*, BLAdd 15045 *recturalis*, and BLAdd 14913’s *ectralius*). Modern Welsh *cynglenydd* refers to Liverwort, as does *cynglenydd yr afon.*
Medieval Welsh Medical Texts

Lords-and-Ladies (*Arum maculatum* L.)\(^{112}\) – *craf y natred*: 4/18

**BLAdd:** Barba aron = pwys y keirw; Jayrus = y vyddarles; Pes vituli = y vapkoll; Testiculus saturnionus = kraf nadredd;

**Card:** Dragancia = y vyddarlys; Jayrus = y vyddarlys; Pes uituli = y yabcoll; Testiculus saturnonis = craf y nadred; Treuerium idem est;

**Pen204** p. 52: Jayrus = y vyddarlys; p. 55: Pes vituli = y yabcoll;

**NLW2034** p. 3: Barba aron = pys y keirw;

**Pen326** f. 10v: pes vituli = y vapkoll; f. 20r: kraf y neidyr yw pidin y goc;

**BLAdd15045** f. 82r: Pes vituli = y vapkoll; f. 82v: Testiculus saturnonis = craf y neidr;

**BLAdd14913** f. 41r: pes vitvli = y vabkoll.

\(^{112}\) *Barba aaron, iarus and pes vituli* all refer to Lords-and-Ladies, and *dragancia* may also refer to that herb (*MED* ‘dragonce’). *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.

**Byddarllys** 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.). *Craf y Nadroedd* refers to Sand Leek (*Allium scorodoprasum* L.). William Salesbury identifies Latin *Aron* and English ‘Coockow pyntle’ as Welsh *Pidyn y goc* (*LIS*, p. 28). The recommended Modern Welsh name for Lords-and-Ladies is *Pidyn y Gog*.

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 lwffaes.

\(^{113}\) *Levisticum* refers to Lovage. The recommended Modern Welsh name for this herb is *Llwfach*.
INdexes

Lungwort (Pulmonaria officinalis L.)\textsuperscript{114} – redegawc: 1/6, 4/12

Madder (Rubia tinctorum L.)\textsuperscript{115} – gwreiddrudd: 3/9; gwreiddrudd lwyd (‘grey madder’): 4/12; gwreiddryd: 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 madyr; p. 57: Sadix = y madyr.
Pen326 f. 11r: [...] y wreiddrudd yw’r madyr;
Llst10 p. 35: Rubea = y wreiddyd;
BLAdd15045 f. 82v: Rubea = y wreiddic;
BLAdd14913 f. 40r: Maydnher yw gwreiddrudd y madyr; f. 42v: Rubea = y wreiddic;
Llst82 p. 6: rupia = y wreiddiog; p. 7: estroligia = madyr koch; p. 164: Rylia = y wreiddiog; p. 166: astrologia = madyr koch.

Maidenhair Fern (Adiantum capillus-veneris L.)\textsuperscript{116} – gwllt a uorwyn: 5/17

BLAdd: Capillis veneris = gwllt y vorwyn;
Card: Capillis veneris = gwllt y vorwyn;
NLW2034 p. 3: Carpili venus = gwallt y vorwyn;
Llst10 p. 38: Capilli veneris = gwllt y vorwyn;
BLAdd15045 f. 79v: Capillus virginis = gwllt y vorwyn;
BLAdd14913 f. 40r: maydnher yw gwllt y vorwyn; f. 42v: Capilli virginis = gwllt y vorwyn.

\textsuperscript{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 rhedegog 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.

\textsuperscript{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 Cochbruadd Gwyllt.

\textsuperscript{116} Capillus veneris refers to Maidenhair Fern. The recommended Modern Welsh name for this herb is Briger Gwener, although Gwalt y Gwyllt is also used. Gwalt y Forwyn refers to Maidenhair Speenwort (Asplenium trichomanes L.) in the modern language.
Mandragora (Mandragora officinarum or Mandragora vernalis)\textsuperscript{117} – mandragore: 5/71

BLAdd15045 f. 81r: Mandragora = y mandrac.

Mayweed (Anthemis cotula L./Matricaria recutita L./Tripleurospermum inodorum (L.) Sch. Bip.)\textsuperscript{118} – amranwen: 2/5; amranwen: 5/13

BLAdd: Amarusca = amranwen; Cotula = yr amranwen;
Card: AmARUSca = amranwen; Coctula = yr amranwen;
Pen326 f. 40v: Amrusca = yr ymrannwyn;
LLst10 p. 31: Amurusca = yr amranwen;
BLAdd14913 f. 39v: hond ffenell yw ffenigl y kwn; f. 40v: Amrysga = yr ymrannwyn; p. 41r: Amerwsca = yrr amaranwen;
LLst82 p. 8: milffoel = ffinegl y kwn; p. 169: milffoel = ffenig y kwn.

Meadowsweet (Filipendula ulmaria (L.) Maxim.)\textsuperscript{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;

\textsuperscript{117} Mandragora refers to Mandrake. This is not a native Welsh plant and does not have a recommended Modern Welsh name.

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.). Falileyev 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. Ffëngl y Cŵn (‘dogs’ fennel’) refers to both Scented and Scentless Mayweed although it is the recommended name for the latter.

\textsuperscript{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 birci 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, archbraidd seems to be a reference to Sanicle (Sanicula europaea L., archbraidd). The recommended Modern Welsh name for this herb is Erwain.
INDEXES

Pen326 f. 10v: y [...] perforata = yr archraidd a chwys arthvr;
Llst10 p. 39: Barba Capri = yr erwnt.

Melidyges\textsuperscript{120} – medyges: 4/27, 5/13

\begin{flushright}
Melilot (\textit{Melilotus} spp.)\textsuperscript{121} – godrwyth: BL/7
\end{flushright}

\textsuperscript{120} The identification of this herb is uncertain, as it does not appear in the medieval glossaries. In Modern Welsh, \textit{meddygyes} \textit{wen} and \textit{meddygyyn} refer to the Sweet Violet (\textit{Viola odorata} L.), while \textit{meddygyes} \textit{benlas}, \textit{meddygyes} \textit{lwydglas} and \textit{meddygyes} \textit{lwydglas} refer to Selfheal (\textit{Prunella vulgaris} L.). The earliest identification of \textit{meddyges} as Violet is found in \textit{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 \textit{medyges} and \textit{violet} respectively, however Middle English analogues for this remedy use Mugwort. The recipe at 5/13 claims that \textit{medyges} is similar to \textit{amranwenn} (‘mayweed’). William Salesbury identifies the type of Mugwort known as \textit{Artemisia tenuifolia} or \textit{Matricaria} as \textit{phe-ni-cal} \textit{y cûn} or \textit{amranwen}, both of which refer to mayweed (\textit{LIS}, p. 18). The 1526 \textit{Grete Herball} also equates these herbs, identifying \textit{arthemisia leptyfilos} as \textit{matry-cary.} See \textit{The Grete Herball which be geth parfty knowlege and understandyng of all maner of herbes} (London: Peter Treureris, 1526), cap. xxxi for this text. It may be that \textit{meddyges} is meant to represent \textit{matricaria}, that is a type of \textit{artemisia} which is similar to mayweed. A scribe behind the reading at 7/13, perhaps influenced by his own dialect, has interpreted \textit{meddyges} as Violet and thus substituted the more familiar \textit{violet} for this ingredient. For a discussion of the identification of the different plants referred to as \textit{artemisia} in the herbals see Tobyn et al., \textit{Western Herbal Tradition}, pp. 123–7.

\textsuperscript{121} According to Hunt, \textit{mellilotum} refers to herbs in the genera \textit{Melilotus} Mill. and \textit{Trifolium} L., that is, Mellilots and Clovers, while André associates it only with the former. \textit{Godrwyth} is identified as \textit{mellilotum} in \textit{Bot.} (1632), and is used to refer to Tall Mellilot (\textit{Melilotus altissimus} L.) in Modern Welsh. Fafileyev and Owen identify the cognate neo-Brittonic herb name \textit{guodrot} which appears in the tenth-century \textit{Leiden Leechbook} as either Bogbean (\textit{Menyanthes trifoliata} L.), White Mellilot (\textit{Melilotus albus} Medik.), or Beet (\textit{Beta vulgaris} L.) (p. 48). In the modern language, \textit{Gwenynlllys} refers to Balm (\textit{Melissa officinalis} L.).This use probably originates with William Salesbury’s herbal. Salesbury admits that there is no Welsh word for Balm, and suggests \textit{gwennyllys}, \textit{gwennynddlail} or \textit{gwenyynoc} (\textit{LIS}, p. 95). \textit{Pysen y ceirw} (‘hart’s pea’) is the recommended Modern Welsh name for Common Bird’s-foot-trefoil (\textit{Lotus corniculatus} L.), although it also refers to Ribbed Mellilot (\textit{Melilotus officinalis} (L.) Pall.). Middle English ‘hart’s clover’ may similarly refer to a Mellilot (\textit{MED} ‘hert-clöver’). In the medieval glossaries, \textit{pys y ceirw} is also used to refer to Corncockle (\textit{Agrostemma githago} L.) and Lords-and-Ladies (\textit{Arum maculatum} L.). See the entries for those herbs above for details. The forms \textit{madron} and \textit{medron}
MEDIEVAL WELSH MEDICAL TEXTS

BLAdd: Mellilotum = yr wydro = y wenynllys;
Card: Mellilotum = y wotrwhf;
Pen204 p. 53: Mellilotum = yr odwrth 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; miantan: 9/14, 9/63, 10/26, 10/58, C/2, C/6; miantan coch (‘red mint’): 9/40; mïnti 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 care];

(‘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, Abèlla 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.

\(^{122}\) Ment is Welsh for 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.
INDEXES

BLAdd 15045 f. 8or: Ffelogella a ffilogia = y mowse = clvst llygoden a’r dorllwyd;
BLAdd 14913 f. 39r: Awricula mywrys yw klyst y llygoden;
Llst 82 p. 6: pilostela = clvst y llygoden; p. 7: mowser = awrikyla = clvst y llygoden; p. 165: mouser = awrikyla myrys = klyst y llygoden.

Mugwort (Artemisia vulgaris L.)

Artemisia vulgaris refers to Mugwort, as does mater herbarum. Falileyev and Owen identify the cognate neo-Brittonic herb name carturaed 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 mugcwyrt to læcedome habban, þonne nime man þa readan wæpnedmen þa grenan wifmen to læcecræfte’. 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 llyseu ieuon, ‘vn sy wridioc 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 Ieuon and Llysiau Llwydion are also used.
Mushroom – *buwyd y llyfein* (‘toad’s food’): 4/36

Navelwort (*Umbilicus rupestris* (Salisb.) Dandy)\(^{125}\) – *todeid*: 1/6, 4/12

Nettle (*Urtica* spp.)\(^{126}\) – *dynat* (‘nettles’): 9/47, 10/14, 10/19; *dynat pigawc* (‘prickly nettles’): 10/8; *dynhaden*: 6/59; *mamlys*: 4/12

---

\(^{125}\) *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 lwyt* 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 llysseoeedd*, *mam y llysie*. The recommended Modern Welsh name for herbs of the genus *Urtica* L. is *Danbadlen*. 
INDEXES

NLW2034 p. 3: y viloriniav = y danadyl;
Pen326 f. 20r: y danadyl yw vamlys a nettyls;
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.)\textsuperscript{127} – ceinderw (‘stunted oak’): 8b/50; keginderw ('stunted oak'): 8/50; dyrw: 5/15

Onion (Allium cepa L.)\textsuperscript{128} – wnwyn: 5/51; wynwyn: 5/50, 9/1, 9/12, 9/19, 9/22; wnwyn: 5b/50

Pen204 AC p. 27: Cepe yw wynwyn;
LLst10 p. 34: Cepe = winwyn;
BLAdd14913 f. 41v: Cepa = wynwyn.

Ordwel\textsuperscript{129} – ordwel: 5/64

Orpine (Sedum telephium L.)\textsuperscript{130} – aphion: 8/2 (note); canewin: 1/4;
canbewin: 4/13, 4/14; orpin: 8/2; orphion: 8/2 (note)
BLAdd: Crispula = y ganhewin = y wanwdan;

\textsuperscript{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 ceindderw on which fruit does not grow’), as opposed to deuwren (‘oak’), which is worth 120 pence. See Aled Rhys William (ed.), Llyfr Iorwerth (Cardiff: University of Wales Press, 1960), p. 90 for this text.

\textsuperscript{128} Cepe refers to Onion. The recommended Modern Welsh name for this plant is Wnionyn.

\textsuperscript{129} Jones transcribes this ingredient as ord mel and conjectures that it may be a combination of Latin ordenum (‘barley’) with English ‘meal’. I am unable to offer any suggestions for ordwel, unless it is meant for cordwel (‘cordovan leather’), but this seems unlikely.

\textsuperscript{130} Crispula seems to refer to Mugwort, but it may be an error for crassula. 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’). Gwanwden refers to Greater Periwinkle (Vinca major L.) based on an identification made in WB (1813). Earlier authors had identified canewin with the herb candum, which is described in Bot. (1632) as a type of knot-grass (Polygonum mas) or
MEDIEVAL WELSH MEDICAL TEXTS

Pen326 f. 20v: orpin yw crassvla; 10r: Orpin = crasulla maior;
Llst82 p. 7: kasywla yw orpin; p. 166: krassfla yw orpin.

Peach (*Prunus persica* (L.) Batsch)\(^\text{131}\) – persig: 6/26

Pennyroyal (*Mentha pulegium* L.)\(^\text{132}\) – hulwrt: 10/5; puliol: 5/23;
   pullegium: 10/5; pullegium: 5/63
BLAdd: Pullagium = borage = y brymllys; Pulegium regale = pveliel gal;
Card: Pullegium regale = pulyol;
Pen204 AC p. 45: Pulegin regalo yw puliol ryal; p. 54: Pulagium = y piliol;
BLAdd15045 f. 82r: puliol riol = mageron;
BLAdd14913 f. 40r: penny wort yw llysse’r gainioc.

Peony (*Paeonia mascula* (L.) Mill.)\(^\text{133}\) – pion: 8/2
BLAdd: Piganium item pionia = pioni;
Card: Pionia = pyon;
Pen204 AC p. 42: Pionia yw pyany; p. 55: Piganum item pionia, piony;
Llst10 p. 36: Pionium = y pioni;
BLAdd15045 f. 82r: pionia = 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 *Brymllys.*

\(^{133}\) According to Hunt *pionia* 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 uijij yere of age. ffor whyle þys rote was aboute þe chyldes nekke þat had þe fallyng euel he fyll not þan. he toke yt away. & a noon he fyll yny to þe euel And þan he henge yt ayen aboute hys nekke & þus sone he was hoole ayen. Diascorides sayt þe same of þe hangynge aboute þe nekke And so he sayth. yt wol do þe same yf yt be ofte y drunke’ (GUL Hunter 497, f. 69r, *MC*).
INDEXES

Pepper (Piper spp.)\textsuperscript{134} – *papry 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; *pypyr*: 5/52, 5b/79, 6/5, 6b/5, 6b/53, 9/7, 9/22, BL/15;

*pypyr gwyn* (‘white pepper’): BL/17

BLAdd: Eruca = pyper gwyn = piper album; Piper = pypyr;
Card: Ernea = y pybyr gwynn; Piper = pybyr;

Llst10 p. 33: Piper = y pepyr;

BLAdd BLAdd15045 f. 82r: Piper nig[...] = pypyr [...]; Pyper longum = y pypyr hirion;

BLAdd BLAdd14913 f. 41v: piper = y pwpyr.

Pignut (Conopodium majus (Gouan) Loret)\textsuperscript{135} – *bywi*: 1/4, 1/14, BL/16;

*bwi*: 1/6

BLAdd: Nux terre = y bowy;
Pen204 p. 53: Nux terre = y bywi;

NLW2034 p. 3: Nux torerer = y bowyd;

Llst10 p. 37: Nux terre = y bewy.

Polypody (Polypodium vulgare L.)\textsuperscript{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 siluius = llew redyn y llwyf; Poliputum = llawredyn y derw;

\begin{itemize}
  \item \textsuperscript{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 ‘skīrwhīt(e)’, also known as ‘white pepper’. Card’s *ernea* seems to be a misreading of *eruca*. This genus is not native to Wales and has no recommended Modern Welsh name.
  \item \textsuperscript{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 ‘ërthe’). The recommended Modern Welsh name for this herb is Cneuen Ddaear, although Bywi is also used.
  \item \textsuperscript{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.
\end{itemize}
Poppy (Papaver spp.)[^137] – bulwc Fregbic: 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 papyr gwyn; f. 82r: papianis = y bvwc frengic;
BLAdd14913 f. 51v: papauer album = y pabi gwyn; papaver nigrum = y pabi dye.

Pot Marigold (Calendula officinalis L.)[^138] – llysseu meir: 8/54
BLAdd: Consolida media = llesseu meir; Solsequium = llysse meir neu lyget y dydd;
Card: Solsequium = llysseu’r meirch;
Pen204 p. 56: Solsecuium = llysav mair neu lygad y dyd;
Pen326 f. 1or: consolida a’r kanlynid yr havl a’r solseguwm, brwsswrt 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 Efrenig 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.).
INDEXES

BLAdd 15045 f. 79r: Conselida media = llysie mair; f. 82v: solsequium = llysie mair a llygaid y dydd;
BLAdd 14913 f. 39v: elitropia & ssolesquium yw ffenigl [sensegl]; f. 44r: ssolesqu = llysie mair [esgol vair]; f. 51v: solsequium = llygad y dydd; f. 52r: Solsequium = llyse mair [sel mair].
Llst82 p. 6: Consoleida = llyse mair, yr hydfwrt; p. 7: ssosecylwm = gold mair; p. 164: Consoleida = llyse mair; p. 167: solsecvlwm = gold mair.

Quince (Cydonia oblonga L.)\(^\text{139}\) – afal a elwir queyns (‘apple that is called quince’): 9/32

Radish (Raphanus raphanistrum L.)\(^\text{140}\) – radich: 9/25; ratikyl: 7/15; redeins: 5/46; rydeins: BL/10
BLAdd 14912: 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 hvddigyl; p. 38: Raphanum = y raphan;
BLAdd 14913 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.)\(^\text{141}\) – kraf: 5/69

\(^{139}\) This plant does not appear in the Medieval Welsh glossaries. The recommended Modern Welsh name for this plant is Cwinswydden.

\(^{140}\) 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 Rhuddygl, although Redeins and Redyns are also used.

\(^{141}\) Ardillus refers to Ramson. The glossaries in BLAdd 15045 and Llanstephan 82 also gloss arciilla, artyla and atyla as berwr y dwr which refers to Water-cress (Rorippa nasturtium-aquaticum (L.) Hayek). Peniarth 204’s nktorcion silicestrum 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 Craf y Geifr. This name is first attested in connection with Welsh text from the 12th century.
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 rubeum = y mordynat koch; **BLAdd14913** f. 40r: rednettl 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; *llwynhidyd*: 5/65; *llwynhidyt*: 5/66; *llwynhydyd*: 5/1, 5/43; *llwynhidyd*: BL/16

**BLAdd**: Lanceolata = y llwynhidydd; Plantago minor = y llwynhydyd; *Quinquineruia* = y llwynhidydd; Spergula maior et minor = y llwynhidydd; Sperula = llwynhidydd;

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 Llanstephan 82 glossaries: *aremosia* 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 *quinqueneruia*. André associates *quinqueneruia* with Wall Germander (*Teucrium chamaedrys* L.). *Spergula* may refer to Crosswort (*Cruciata laeves* Opiz) among other herbs, and *sperula* refers to Lesser Spearwort (*Ranunculus flammula* L.). **BLAdd** 14913’s *arwurfn krist* (‘Christ’s wrist’) seems to be unique. The recommended Modern Welsh name for this herb is *Llwynhidydd*. *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).
INDEXES

Card: Lanceolata = y llonhidyd; Plantago minor = llyseu’r cryman;
Quinque neruia = y llonhidyd; Spercula maior et minor = llonhidyd;
Sperula = llonhidyd;
Pen204 AC p. 48: Plantago minor yw llwynhidydd; p. 52: Lanceolata =
llwynhidydd; p. 54: Plantago minor = llwyn hidydd; p. 56: Spercula
maior vel minor = llwynhidydd;
NLW2034 p. 3: Plantago minor = y llwynhidydd;
Pen326 f. 20v: llwyn heiddid yw y rvb; f. 10v: quincquinerua = lankatata =
plantago;
Llst10 p. 31: Spetula = quinqueneruia = lanceata; Plantago minor = y
llwynhidydd;
BLAdd15045 f. 81v: Plantago minor = qinquenervia = lancelo = rvbwrt =
llwynhidydd; f. 82r: quinquenervia = llwynhidydd;
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 llwynhidydd;
Llst82 p. 8: plantago meinor = y llwynhidydd; p. 168: plantago minor = y
llwynhidydd.

Rose (Rosa spp.)\textsuperscript{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;

\textsuperscript{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 sug-
gests 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 recom-
manded Modern Welsh name for herbs of the genus Rosa L. is Rhwfon.
MEDIEVAL WELSH MEDICAL TEXTS

Llst10 p. 34: Rosa = y ros;
BLAdd14913 f. 44r: rede rose = ros kochion.

BLAdd: Ruta = y ryw;
Card: Ruta = y ryw;
Pen204 p. 56: Rutta = y ryw;
Pen326 f. 20r: yr rvw yw rvta a’r rvta a rapa, y wrapa; f. 1or: rvta yw y rvw;
krys y brenin = y rvw;
Llst10 p. 30: Ruta = y rut;
BLAdd14913 f. 44r: rvta = rut a ruw; f. 5 iv: Ruta = y rvw;
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, juncus.’). André suggests Bullrush (*Scirpus lacustris* L.). The recommended Modern Welsh name for herbs of the genus *Juncus* L. is *Brwynen*.

\(^{147}\) This herb does not appear in the medieval Welsh glossaries. Bartholomeus Anglicus notes that there are two kinds of saffron: oriental saffron, and garden
INDEXES

Saffron Crocus (Crocus sativus L.)148 – saffrwn: 7/10; saffyr: 4/30, 4/31, 8/69, BL/17
BLAdd: Crocus = saffyr;
Card: Crocus = saffyr;
Llst p. 29: Saturegia = y saffr;
BLAdd 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; saluia (id est saes): 6/18; sauge dof neu yr rei gwyllt
(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;
Pen p. 56: Saluia = saigh;
Pen f. 20r: Sayg yw saluia;
Llst p. 28: Saluia = y saets;
BLAdd f. 40r: sage gwresoc a sych; f. 5 iv: saluia & salgia = y saesg.

Salad Burnet (Sanguisorba minor Scop.)150 – guedllwn: 2/31 (note);
gwyddlwyn: 4/12; gwydldwyden: 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 ‘sa(f)rŏun’).
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 gwyddlwyn as Lesser Burnet in Bot. (1632), while Thomas Jones (1688) and Sion Rhydderch (1725) interpret it as Salad Burnet (GPC ‘gwyddlwyn’). 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 gwyddlwyn, 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 Gwyddlwn Cyffredin. Llysiau Crist is the recommended name for Common
BLAdd: Burneta = yr wyddlwydn;
Llst10 p. 30: Burneta = yr rwyddlwydn;
BLAdd14913 f. 39r: byrnyetta yw’r rwyddlwyn = llysse llin;
Llst82 p. 6: bryneta = yr arwyddlwyn = llysse crist; p. 164: Byrneta = yr rwyddlwyn = llysse krist; p. 169: byrnyeta = yr rwyddlwyn.

Sanicle (*Sanicula europaea* L.)**(151) – cenigyl: 9/58; gorchwreid: 1/3, 4/12; gorchwreid: 3/9; sanikyl: 10/24, 10/29; sanigyl: 10/29; 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 olchewraid;
Llst10 p. 31: Saniculam = yr erchwyreith;
BLAdd15045 f. 82v: Caniclum = yr olchvraid a sanigyl a sanikyl;
BLAdd14913 f. 41r: sanicula = yr orhwyreith; 44r: samoclum = yr olchewraid = y brytwn;
Llst82 p. 6: ffragianws = yr olchewraid; p. 165: y wengraith = yr olchewraid.

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 Meadowsweet (*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 arthvr* refers to Meadowsweet 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.
Saxifrage (Saxifraga spp.) – 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: Saxiffaig = tor y maen a chylor y brain;
NLW2034 p. 3: oaxiffriacium = y tormaen; p. 4: oaxsiffriacium = 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: saxeffragea = tor y maen;
Llst82 p. 5: Ssaxa ffrigis = Color; p. 164: Saxaffragia = kylor.

Scabious – scabiose: 8/33; scabius: 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.) – 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 arven-
sis (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; *diwythiol*: 1/6, 1/13, 2/34, 4/13, 4/14, C/13; *pimel id est doriagil*: 5/1; *pimpiaela id est doriagyl*: 5/2; *pimpyrnol*: 5/1 (note), 10/45; *pinpernel*: BL/15, BL/16; *pimpyrnl*: 9/48; *toruagil*: 5/1; *toruagyl*: 5/2, 5/16;

**BLAdd:** Pimpinellum = pimpirnel = flewordy; Pimpinella = stepmodour worde = y llysuawc;

**Pen204 AC:** *Ippia minor* maior yw pymyrrnel nev y dorrbagyl; p. 55:

Pimpernellum = y ffwrudy; Pympernella = y llyffannoc;

**Llst10:** *Ippia maior* = y diwydyl; p. 39: Pinpernella = y llyssauawc;

**BLAdd15045 f. 82r:** pimperrnella = y pympernel a gwlydd mair a blode cochion arnun;

**BLAdd14913 p. 40r:** pympernell yw gwlydd mair; p. 43v: Pamiipurnel = gwlydd mair;

**Llst82 p. 7:** pymprinel = gwlydd mair; p. 166: pympernel = gwlydd mair gwressog a sych; y llyfanog = y gwlydd.

**Seaweed – gwy[...]/mn:** 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 *llyssuawc* in BLAdd. Modern Welsh *Llysuawc* refers to Great Burnet. Morfydd Owen interprets this name as *llyssuamawc*, 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 ‘stepmother’ 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, *Torfaigl* 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/fllwrdy* may be an attempt to render Middle English ‘fleawort’, which glosses *ippia minor* in the BL MS. Sloane 5 herbal glossary (*MED* ‘flēgh-wōrr’). The recommended Modern Welsh name for this herb is *Llys y Cryman*, although *Diwythl Fedi* and *Gwlydd Mair* are also used.
INDEXES

Senna (*Senna alexandrina* Mill.)**(157)** – *sene*: 9/35

Sheep’s Sorrel (*Rumex acetosella* L.)**(158)** – *drigbon*: 1/14

BL Add: Ossillum = dringon;  
Card: Ossillum = Tringon;  
Pen 204 p. 54: Ossillum = Tringon;  
BL Add 14913 f. 40r: sorelle yw dringon;  
LLst 82 p. 6: ossilus tringol yw.

Shepherd’s-needle (*Scandix pecten-veneris* L.)**(159)** – *creithic*: 3/9, 3/10 (note);  
*creithbwar*: 4/18

Shepherd’s Purse (*Capsella bursa-pastoris* (L.) Medik.)**(160)** – *pwrs y bugail*:  
8/50, 8b/50

BL Add: Bursa pastoris = pwrs y bugail;  
BL Add 15045 f. 79r: bursa pastoris = pwrs y bygail;  
LLst 82 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 Ŷd*, 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 *creithbwar* (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 Bër* (Sweet Cicely, *Myrrhis odorata* (L.) Scop.) or *Craith Unnos* (Selfheal, *Prunella vulgaris* L.). The recommended Modern Welsh name for this herb is *Criby 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*. 
Small Melilot (*Melilotus indicus* (L.) All.)\(^{161}\) – *gwenenllys uan*: 1/4;  
*gwennenllys van*: 4/14

Southernwood (*Artemisia abrotanum* L.)\(^{162}\) – *brytwn*: 6/18, 6/20 (note);  
*southurnefod*: BL/16; *swdyrnwode*: 9/43  
BLAdd: *Ambrotanum* = *swddwnwot* = y brytwn;  
Card: *Arbrotanum* = *swdyrnwot*; *Elbrotanum* = *swdwrnwort*;  
Pen204 p. 51: *Ebrotanum* = *swdwrnwd* = y brytton;  
NLW2043 p. 3: *ybrotanum* = y brytwn;  
BLAdd14913 f. 40r: sotherwoyd; f. 40v: *Abrotanum* = *sythrwd* =  
  *werthwch*; f. 44r: *samoclum* = yr olchewraid = y brytwn; f. 52r:  
  *ambrotamis* = swdwrwd.  
Llst82 p. 8: y bryttwn = 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 *samoclum* 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/peretrum* 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’ (*peperllys, y bybyrllys*). Middle English ‘pepper-wort’ can refer to a number of peppery herbs including Ditander (*Lepidium latifolium* L.) and Dittany of Crete (*Origanum dictamnus* L.) (*MED* ‘wŏrt’). 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
INDEXES

BLAdd: Petrum = y bybryllys; Piretrum = [peletre]; Card: Peretrum = y peledyrs; Peretrum = y peperlylys;
Pen204 AC p. 43: Peretrum y llysewynn yw pelydyr; p. 55: Pelitrum = y pelydr; Patrum = y bybryllys.
Llst10 p. 34: Piretrum = y pyret;
BLAdd 15045 f. 81v: Peredrum = peletr ysbaen;
BLAdd 14913 f. 39v: long wort yw pelydr ysbaen; 41v: peretrum = 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; fragrny id est deil y syui: 5/1; meufs: 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];
BLAdd 15045 f. 80r: Ffarcra = gwydd y mevvs, ystraberi; ffragancia = y sevys;
BLAdd 14913 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 Ditander in the modern language, and is the recommended name for Smith’s Pepperwort (Lepidium heterophyllum Benth.).

₁⁶⁴ *Hylythr* 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 Drewllyd*, although *Hylithr* is also used.  

₁⁶⁵ *Fragaria* refers to Wild Strawberry. The recommended Modern Welsh name for herbs of the genus *Fragaria* L. is *Mefusen*, although *Syfïen* 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;
BLAdd 15045 f. 82v: Tansetum = dansi;
BLAdd 14913 f. 40v: wylde tansy = dansi gwyllt rac ir avy [...].

Teasel (Dipascus spp.)167 – gwialen y bugail: 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 (LIS, 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 weomod 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 Tanclys, 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 fullonum 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 Carlina 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.
INDEXES

BLAdd: Carduus = zistles = yscall; Ffauido = fauet = fex = yscall;
Card: Cartuus = ysgall; Vngula caballina = ysgallen;
Pen 204 p. 51: Ffaudo = ffauet = fflex = ysgall;
Pen 326 f. 20v: ysgall yw thystyl;
Llst 10 p. 38: Cardones siluestres = y teilys gwyllt nev yr yscall;
BLAdd 15045 f. 82v: siluestris = y telys gwyllt = yscall mair;
Llst 82 p. 8: sslelstys = teilys gwyllt = sgall mair; p. 170: Selestys gwyllt = yskall mair.

T ormentil (Potentilla erecta (L.) Raeusch.)\(^{169}\) – tresgel (terebllicium): 5/2;
treskyll: 5/37; trysgyl: 5/13
BLAdd: Tormentum = treskyl;
Card: Tormentum = tresgyl;
Pen 204 f. 57: Tormentallis = y tresgel;
BLAdd 15045 f. 82v: tyrmentilla = turmentyne = trascyl y moch = y triagyl
y tylodion;
Llst 82 p. 167: tormentyla = treskyl y moch.

Turnip (Brassica rapa L.)\(^{170}\) – eruin: 6/39, 8/58, BL/3; eruinen wyllt (‘wild turnip’): 9/51
BLAdd: Nepte = eruin; Rapa = eruin; Spadum = eruin;
Card: Rapa = eruin; Sepadium = eruin;
Llst 10 p. 36: Rapa = yr eruin; Spadum = yr eirin;
BLAdd 15045 f. 81v: Nepeta = yr ervin;
Llst 82 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 ilsiau'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 tlodion 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 androsaemem L.)\textsuperscript{171} – twrch: 1/3, 3/9
Pen\textsuperscript{132} f. 10r: dail y vendigaid = oen y diweirdeb a’r vendigeid lys;
BLAdd\textsuperscript{15045} f. 79r: Agnus Castus = y ddeilion vendigaid;
BLAdd\textsuperscript{14913} f. 40v: Agnus castus = ddilen y vendigait = [parke leaves];
Llst\textsuperscript{82} p. 5: Angnws Castws = y fendigaid lys = dail y fendigaidd, mam llysoyodd yr vn yw; p. 164: Angnws kastws = Dail y fendigaid.

\textit{Unyeit}\textsuperscript{172} – unyeit: 2/23.

Vervain (Verbena officinalis L.)\textsuperscript{173} – ferfein: BL/16; gvetlys: 2/6; gwaetlys: C/1; gwaedlys wenn: BL/16; gwaedlys wenn: BL/15; veruein: BL/13; veruein: 9/58; veruen: 5/56; veruenue id est veruyn: 5/2; veruyn: 10/2, 10/3, 10/5, 10/6, 10/28; veruyn: 5/2: verwein: BL/15

\textsuperscript{171} According to Hunt, \textit{agnus castus} can refer to Tutsan, Chaste Tree (\textit{Vitex agnus-castus} L.), and possibly St John’s Wort (\textit{Hypericum perforatum} L.), while André associates it only with the first of these. \textit{WB} (1813) identifies \textit{creulys uendigeit} (‘blessed bloodwort’) as Tutsan, while the BLAdd 15045 and 14913 glossaries identify a similarly named plant (\textit{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 \textit{yr oen diwair} (‘innocent lamb’) as Agnus Castus (\textit{GPC} ‘oen’). The glossary uses a similar name (\textit{oen y diweirdeb}, ‘the lamb of innocence’) as a synonym for \textit{dail y vendigaid}. William Salesbury identifies \textit{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-Talwrn has added that this herb is called Tutsan in English (\textit{LIS}, p. 31). The identification of \textit{twrch} as Tutsan is uncertain. It is based on the form \textit{dail y twrch} which is found in Thomas Wiliems’s Latin–Welsh Dictionary in Peniarti 228 (1604–7), where the herb called \textit{dail y twrch} is equated with \textit{dail y fendigaid} and identified as Tutsan (\textit{GPC}‘dail y twrch’). This is contrasted with \textit{llysiauると twrch}, which first appears in \textit{Bot.} (1632) where it is equated with \textit{bloneg y ddaiar} and identified as White Bryony (\textit{Bryonia dioica} Jacq.). The cognate Old Irish \textit{mes torc} similarly signifies both Agnus Castus and Tutsan (\textit{eDil ‘2 mes{s}’}). The recommended Modern Welsh name for this herb is \textit{Dail y Beiblau}, although \textit{Dail y Fendigaid} and \textit{Dail y Twrch} are also used.

\textsuperscript{172} The form \textit{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.

INDEXES

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: verrina = y
verven; f. 51v: verrina = 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.) — 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 — vrwm: 1/6.

174 Viola refers to plants in the genus Viola L. There seems to be some confusion
in the BLAdd 14913 glossaries as Cribau San Ffairfud 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, Meddygys wen and Meddygyn in Modern Welsh, while Meddygys benlas, Meddygas las, and Meddyges lwydlas 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
**MEDIEVAL WELSH MEDICAL TEXTS**

*Vussic*\(^{176}\) – *vussic*: 1/6; *uusue*: 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 frengbic*: 8/67; *coll ffrengbic*: 4/8

BLAdd\(^{14913}\) f. 40v: walnote est ak eblis.

Water-cress (*Rorippa nasturtium-aquaticum* (L.) Hayek)\(^{179}\) – *berwr fynnon*: 5b/50; *berwr y dwr*: BL/12

BLAdd: Nasturcium = berwr y dwr;
Pen\(^{204}\) p. 53: Naturision = berwr y dwr;
Llst\(^{10}\) 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 *vin* here, while RBH has *wrine*. 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, *cameedros* can refer to Wall Germander and Germander Speedwell (*Veronica chamaedrys* L.) amongst other herbs. The recommended Modern Welsh name for this herb is *Chwerwlys y 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 *Berwr y Dwyr*, although *Berwr y Ffynnon* is also used.
INDEXES

BLAdd14913 f. 43r: Nasturcium = water grasse = berwr y dwr;
Llst82 p. 7: atyla = 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 dinboeth;
BLAdd15045 f. 79r: Kanaba agrest, erba iudaeica = y benngoch a’r ellinioc vawr a’r glaearllys 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 culraigh represent Middle English culrage which refers to Water-pepper (*MED* ‘culrāğe’). 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. Clæarllys 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: Marrubium yw morddynav;
NLW3024: Marvbium = y morddanady; orchangelika = kenin y brain;
Lst10 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 mordanad gwyn.

White Mustard (Sinapis alba L.): mwartd: 8/1; mwstart: 5/49; sinapion: 8/2 (note)
BLAdd: Sinapus vel sinapium = mwstard;
Card: Sinapis = mwstart;
Pen204 p. 56: Sinapus = mwstart;
Pen306 f. 10v: sinapiwm = had mwstart;
Llst10 p. 34: Sinapis = y mwstart;
BLAdd15045 f. 82v: sonapium = y mostadrt;
Llst82 p. 6: asynapys = had y mwstart; p. 164: Asinapys = had mwstart.

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. 4or: smalage gwressavc a sych; f. 4ov: Apimis lamisticum = ysmalage; f. 41v: Apium = smalagew.

for this herb is Marddanbadlen Wen, although this name can also refer to White Horehound. Cennin y Brain refers to the Bluebell (Hyacinthoides non-scripta L.).

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 Mwstard Gwyn is also used.

Apium refers to Wild Celery. This herb is referred to as smalage and merche in Middle English, but Penarth 326’s heybove refers to Ground-ivy (Glechoma hederaecea L.) and hayruff refers to Cleavers (Galium aparine L.) (MED ‘smāl-āče’; ‘merch(e’; ‘hei>xo Ventures’; ‘hei-rive’). The recommended Modern Welsh name for this herb is Perllys y Morfa, although Smaelae is also used.

514
INDEXES

Wild Clary (Salvia verbenaca L.)\textsuperscript{184} – llygat crist: 8/2; llygat cryst: 5/1;
  llygait crist: 4/32, 5/65; llygeyt crist: 5/16; spigernelle id est llygat cryst:
  5/1
BLAdd: Oculus christi = lleget crist = y wyrdonell;
Pen\textsuperscript{204} p. 54: Oculus christi = wyrdonell;
NLW\textsuperscript{3024} p. 3: oculus = y dorddevyll;
Pen\textsuperscript{326} f. 20v: Gwlwc crist yw y wrddonell ac oculus cristi;
List\textsuperscript{10} p. 31: Oculus christi = y wyrdanell;
BLAdd\textsuperscript{15045} f. 81v: Oculus cristi = llygad cristi;
BLAdd\textsuperscript{14913} f. 41r: Oculus christi = y wyrddonell; f. 43v: Oculus cristi =
golwc cristi;
List\textsuperscript{82} p. 8: okwlws crist = y wyrdonell a golwg cristi; p. 169: oclys crsti yw
  y wyrdonell a golwg krst.

Wild Marjoram (Origanum vulgare L.)\textsuperscript{185} – origan: 9/13, 10/58
BLAdd: Origain = y messuryat;
Pen\textsuperscript{204} p. 54: Origanum = mint = y messirad;
Pen\textsuperscript{326} f. 11r: origan yw'r piliol, y pwl, a maiharan hevyd;
BLAdd\textsuperscript{15045} f. 81v: Origanwm = origan;
BLAdd\textsuperscript{14913} f. 52v: Origanwm = teim blodav.

Wild Plum (Prunus domestica L.)\textsuperscript{186} – eirin: BL/5; eirin y koet: 8/52; eirin
  suryon: 8b/52; pluwms gwynn (‘white plum’): 10/12; pluwms gwynnyon
  (‘white plums’): 10/60; plwms: 8/1

\textsuperscript{184} According to Hunte, oculus christi may refer to Wild Clary, Pot Marigold
  (Calendula officinalis L.), Larkspur (Consolida ajacus (L.) Schur), or Oxeye Daisy
  (Chrysanthemum leucanthemum L.), and spigernella may refer to Spignel (Meum
  athamanticum Jacq.) or to different types of Campion (Silene L.). The recom-
  mended Modern Welsh name for this herb is Saets Gwyllt, although Golwg
  Cris, Gwerddonell and Llygad Cris are also used.

\textsuperscript{185} According to Hunt, origanum can refer to Wild Marjoram, Pennyroyal
  (Mentha pulegium L.), or Wild Thyme (Thymus serpyllum L.), while André associates it with
  the first-named and Greek Oregano (Oreganum heracleoticum Rchb.). Peniarth
  326’s puliol can refer to Pennyroyal or to Wild Thyme (Thymus polytrichus A. Kern.
  ex. Borbás), and that source’s pwl may be meant for puliial, 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 Penrhudd, although Mesuriad is also used.

\textsuperscript{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.)\(^{187}\) — *belic*: 8/49; *belyc*: 8b/49; *merbelic*: 8/1

Wood Avens (*Geum urbanum* L.)\(^{188}\) — *afans*: BL/16; *auancia id est y vapoll*: 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: *Acifolium* = *y vabkoll*;
**Pen326** f. 2or: *Avans yw y vapoll a’r godwarth*; f. 10v: *euansi* = *y vapoll*;
**Llst10** p. 31: *Avancia* = *y vapoll*; 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 vabcoll*; f. 43v: *y vabcoll* = *yr aven*; f. 51v: *avancia* = *y vabkoll*;

—

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*.

\(^{187}\) *Auancia* refers to Wood Avens as does *garifilata*. 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* ‘hāre-fōt’). 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*.

\(^{188}\) *Auancia* refers to Wood Avens as does *gariofilata*. I have translated the single example of *eirin surion* as Wild Plum rather than sloe as it is appears as a variant in a single manuscript, while all other versions have *eirin y coed*. The recommended Modern Welsh name for Wild Plum is *Eirinen*. Damsons, to sloes (that is the fruit of the Blackthorn or *Prunus spinosa* L.), and to berries in general, while *eirin y coed* refers to Wild Plum and *eirin surion* refers to sloes (*GPC* ‘eirin’). I have translated the single example of *eirin surion* as Wild Plum rather than sloe as it is appears as a variant in a single manuscript, while all other versions have *eirin y coed*. The recommended Modern Welsh name for Wild Plum is *Eirinen*. Damsons, to sloes (that is the fruit of the Blackthorn or *Prunus spinosa* L.), and to berries in general, while *eirin y coed* refers to Wild Plum and *eirin surion* refers to sloes (*GPC* ‘eirin’). I have translated the single example of *eirin surion* as Wild Plum rather than sloe as it is appears as a variant in a single manuscript, while all other versions have *eirin y coed*. The recommended Modern Welsh name for Wild Plum is *Eirinen*.
INDEXES

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.)<sup>189</sup> – *trydon*: 1/4; *tryton*: 3/9
BLAdd: Lapacium acutum = trython neu dauo[l];
Card: Lapacium acutum = trethon y wenn neu dauol;
Pen204 p. 52: Lapacium acuton = trwyth [...] tavol;
NLW2034 p. 3: ygrimonia = y drydon.

Woodruff (*Galium odoratum* (L.) Scop.)<sup>190</sup> – *udrut*: 3/9; *vtrot*: 1/4; *wodrw*: 9/5
BLAdd: Hasta regia = yr wdroyth; Matruscula = y wdron;
Card: Hasta regia = y wotroff; Mellilotum = y wotrff;
Pen204 AC p. 31: Hastuca regia yw wodrwff; p. 51: Hasta regia = yr rodwyth; p. 53: Mattwssata = yr wdron;
BLAdd15045 f. 80v: Hasta regina = woderof;
BLAdd14913 f. 52r: affodilla = wdrwff.

<sup>189</sup> 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).

<sup>190</sup> According to Hunt, *hasta regia* and *bastula regia* both refer to Woodruff, while André associates the latter with plants of the genus *Asphodelus* L. or with Clary (*Salvia scarea* 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’; ‘wōde-rōvē’). The association between *wotruff* and *mellilotum* in Card seems to be the result of a confusion between *y rodruith* (‘Woodruff’) and *yr adruith* (‘Melior’). The recommended Modern Welsh name for this herb is *Briwydden Bêr*, although *Wdron* is also used.
Wood Sage (Teucrium scorodonia L.) – ambros: 10/45; ambrot: 5/47; bedon chwerw: 4/28, 6/23, 8/56; beddon chwerw: 5/48 (note); bendwn chwrw: 5/48; byden chwerw: 5/50; chwerwlys yr eithin: 5b/50; sawge dof neu yr rei gwyllt (‘garden sage or wood sage’): 5/12; sawes gwyllt: 10/50

**BLAdd**: Ambrosiana = y fedon chwerw = y chwerwlys; Eupatorium = y bedon chwerw;
Card: Eupatorium = y vedon chwerw;
Pen204 p. 51: Epattorium = y vedon chwerw;
NLW 2034 p. 3: ambrostia = y chwerwlys;
Llst10 p. 32: Ambrosidium = y verwen chwrw; p. 36: Ambrosiana = y chwerwlys;

**BLAddi** 5045 f. 78r: Ambrosiam = y sage gwyllt a vedwen chwerw a chwerwlys yr eithin;
**BLAddi** 4913 f. 39r: Assedyla cerffoel yw y vedwen chwerw; f. 40v: wilde sage = sage gwyllt; f. 40v: Ambrosianum = y vendwen chwerw = sage gwyllt; f. 41r: Ambrossianwn = y verven chwerw; f. 42r: Ambresiana = chwerwlys.
Llst82 p. 8: chwerwlys yr eithin = saets gwlltion.

Wood-sorrel (Oxalis acetosella L.) – aleluya: 10/32; allyunya id est suryon y koet: 5/1; suryon: C/9; sueryn y coet: 4/6; suryon 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 (Scriphidium maritimum (L.) Poljakow), Sticky Goosefoot (Chenopodium botrys L.), House-leek (Sempervivum arboeum 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 gwlltion from the French, the old Welsh names for it are y Vedon chwerw and y Chwerwlys (LIS, p. 144). The recommended Modern Welsh name for this herb is Chwerwlyss 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.).
INDEXES

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: alalea = wtsawr = syran y koed; p. 166: panys kykyli = syran y gog
   = yr olchyried; p. 167: ssoerl yw syran; p. 169: Alela yw syran y koed,
wtsawr.

Wormwood (*Artemisia absinthium* L.)\(^{193}\) – womot: 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; womot: 5/24
BLAdd: Absinthium = y womot;
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:
   womod gwresoc a sych; f. 41r: absinthium = y womot; f. 43v:
   Obsinthiwm = y womot lowyt;
Llst82 p. 5: y wendon = y wermod; p. 7: apinthiwm = y wermod;
   apsynthiwm = y wermd lwyd; p. 166: Absinthium = y wermd;
   absynthium = y wermd lwyd.

Yarrow (*Achillea millefolium* L.)\(^{194}\) – melefol id est y mifydd: 5/1; milfei:
6/43, 6/52, 6/60; milfeit: BL/13; milfoil: 8/21; milfoilium: 6b/62;
milfydd: 1/3, 2/10, 5/1, 5/8, BL/16; milfyr: 5/37; milfftyb: 4/12, 6/64;
BLAdd: Millefolium = y vilfyd;
Pen204 AC p. 38: Millefolium yw miffydl; p. 53: Milliffolium = y vilffydd;
NLW2034 p. 3: Mileffolium = y villedre;
Pen326 f. 20v: y vilffrai yw y vilffoel a Iaron;
Llst10 p. 40: Millefolium = y grwmil;

\(^{193}\) *Absinthium* refers to Wormwood. The recommended Modern Welsh name for
this herb is *Wermud* *Lwyd*.

\(^{194}\) *Millefolium* refers to Yarrow. The recommended Modern Welsh name for this
herb is *Milddail*, although *Milffydd* 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 *ffenig y
cwn* and *ffenig y cwn* represent the recommended Modern Welsh name for Scentless
Mayweed (*Tripleurospermum inodorum* (L.) Sch. Bip., *Effenig y Cwn*).
Yellow Iris (*Iris pseudacorus* L.)¹⁹⁵ – *elesyr*: s/45, C/15
BLAdd: Gladiolus = *y glorya* = elesren;
Card: Gladiolus = elesren;
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 calamine); 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).

Alum\textsuperscript{1} – \textit{alem}: 5/27; \textit{alym}: 5/27 (note), 10/22, 10/44; \textit{alym gwyn} (‘white alum’): 5b/77

Apostolicon\textsuperscript{2} – \textit{apostolicon}: 10/14

Armenian bole\textsuperscript{3} – \textit{bool}: 9/21

\textsuperscript{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.

\textsuperscript{2} Ogden describes \textit{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.

\textsuperscript{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).
Arnament – *Arment*: 5b/36, 6/27, 6/48, 6b/48, 8/30, 8/60; *Arnymet*: 5/36, 5/38, 10/42, 10/46

*List* p. 5: Arment = Ceric dyon a geir yn siope ypotekari; p. 164: Arment = kerrig dyon a geir yn siope y potekari, dyflig serfina.

Ash– *hugyl*: 5/28; *llud*: 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 ladher a’e gyrn 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 gwwenyn* (*bee ashes*): 6/38; *lludw llolpaneu* (*shoe ashes*): 5/28

Atrament – *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; *beidd glan* (*clean barley*): 8/53

Bee – *lludw gwwenyn* (*bee ashes*): 6/38

Beer – *korwf*: 5/22; *cwrw*: 8/16, 9/7, BL/16; *kwrw clair* (*clear beer*): BL/2; *cwrw newyd* (*new beer*): 8/52; *kwrw*: 5/18, BL/8; *cwrwf newyd* (*new beer*): 6/22; *cwrwf da* (*good beer*): 10/45; *cwrwf newyd* (*new beer*): 8b/52; *cwrwf twyrm* (*warm beer*): 9/5; *gwynith cbwryf* (*wheat beer*): 3/9; *gwynith 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’).
INDEXES

gwenith gwryf gloyw kadarn (‘clear strong wheat beer’): 4/12;  
gen gwrw (‘old beer’): 9/44;  
gen gwryf da a wneu drwy wenith heb dim o heid yndaw ac yn yr 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’): 11/55;  
bystyl hwch (‘sow bile’): 8/28;  
bystyl iar neu keilyawc (‘the bile of a chicken or a cockerel’): BL/18;  
bystyl llasswot (‘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 ysgyuarnawc (‘hare bile’): BL/18;  
bystyl ysgyuarnoc (‘hare bile’): 5/61

Bladder – chwyssigen baed a’r trwng (‘a boar’s bladder and the urine’): R/6;  
chywssigen bwch (‘a sow’s bladder’): R/6

Blood – croen ysgyuarnoc 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;  
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 lysswen (‘eel blood’): 8/37;  
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 – emenyst keilawc koch (‘the brain of a red cockerel’): 6/30;  
emenyd keilyawc koch (‘the brain of a red cockerel’): 8/63;  
emenydd ysgyuarnoc (‘hare’s brain’): 6b/41;  
ymynyd ysgyuarnawc (‘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 pynyol gwenith (‘bread made with wheat flour’): 4/6;  
bara pynyol gweth (‘bread made from wheat flour’): 1/10;  
bara rynnion (‘bread made from hulled oats’): 5/22;  
crouen bara rye (‘crust of rye bread’): 10/30

Butter – emenyn: 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 puredyc (‘purified May butter’): 5/1;  
ynenyn: 2/4, 3/4, 4/36, 4/37, 8/37, 8/66, 9/2, 9/23;  
ynenyn gwyr (‘virgin butter’): 3/4, 9/31;  
ynenyn 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 dawat* (‘candle made from sheep tallow’): 2/33
Cat – *blonec cath* (‘cat fat’): 10/52; *blonec kath gwryw* (‘fat from a tomcat’): 5/30; *blonec gwarkath* (‘fat from a tomacat’): 5b/50
Cheese – *caus* 1/16 (note), 9/2; *caus keuleit* (‘curdled cheese’): C/14; *caus da* (‘good cheese’): 6/15, 8/31; *caus gwryr* (‘fresh cheese’): 10/34
Chicken – *blonec iar* (‘chicken fat’): 3/8, 8/27, 9/31; *blonec caprwn* (‘capon fat’): 9/4; *blonec ir* (‘chicken fat’): 9/36; *bystyl keilyawc* (‘cockerel bile’): 8/45; *bystyl iar neu kei lawc* (‘the bile of a chicken or a cockerel’): BL/18; *bystyl y kei lawc* (‘cockerel bile’): 8b/55; *kapwl* (‘capon’): 5/68; *cic kywyon* (‘the meat of chicks’): 1/10; *kic iar* (‘chicken meat’): 4/23; *cic iar* (‘chicken meat’): 8/1; *cic yr vron* (‘breast meat’): 8/63; *emennyd kei lawc kob* (‘the brain of a red cockerel’): 6/30; *emennydd keilyoc kob* (‘the brain of a red cockrel’): 8/63
Cobbler’s wax – *cod*: 5/46, 5/47; *cot*: 5/48, 5/50
Colophony – *colofony*: 9/21
Copperas – *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 eigion* (‘beef’): 5/34; *kic eidon mawr* (‘large [joint of] beef’): 1/16 (note); *cic eidyon* (‘beef’): 9/2; *gwer eidon* (‘buck suet’): 4/6; *laeth bywech y bo llo gurw yn y sugnaw* (‘milk of a cow that is suckling a male calf’): 6/31; *meid gwartbec* (‘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 choesseu ac a gaffer yn boeth o’r morddwyddydd* (‘head of a crane and its feet and its legs and whatever can be stripped from its thighs’): 5/30
Deer – *carrei o groen byd* (‘strap made from the hide of a stag’): 9/26; *kic iuwech* (‘roe-deer meat’): 4/23; *gwer byd* (‘stag fat’): 3/10, 5/58; *lludw bann byd a laderh a’ e gyn 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 deer’s horn’): 6/38; *mer byd* (‘stag marrow’): 1/12

---

6 Also known as ‘code’, this substance, which may have been made from resin or gum rather than wax, was used by shoemakers to was their threads (*MED* ‘cud(e)’).
7 Also referred to as ‘Greek pitch’, colophony is a resin produced by boiling turpentine with water (*MED* ‘colofonie’).
8 Copperas is a type of vitriol, most likely iron sulphate. See ‘arnament’ above and *MED* ‘coperôse’. John Arderne claims that it is also called *vitriolum romanum* and describes it as being of a yellowish-green colour (Power, p. 79).
INDEXES

Dew – gwylith: 8/12; gwylth y boreu (‘morning dew’): 8/68; gwlyth: 5/20

Dialoes9 – dyalaw: 5/14

Dialthea10 – dealdema: 7/19; dyaldema: 8/24

Dog – bystyl ki (‘dog bile’): 4/25; mer ir o egryn ki (‘fresh marrow from dog bones’): 9/31; trwnc ki (‘dog urine’): J/3; yr bwnn a wydd o vewn klust ki (‘that which is in a dog’s ear’): 5/73

Dragon’s blood11 – sandrogan: 9/21

Duck – blonec hwyat neu i cheilyawc (‘fat of a female druck or her drake’): 9/31; cic buyeit (‘duck meat’): 1/16 (note)

Eel – blonec llyssywen (‘eel fat’): 9/18; bystyl llyssewyn (‘eel bile’): BL/18; bystyl llasswot (‘eel bile’): 4/2; gwaet llysswyn (‘eel blood’): 8b/55; gwaet llysswen (‘eel blood’): 8b/55; llassowot (‘eels’): 1/16 (note); sein pedeir llyssywen (‘the fat of four eels’): 8/41

Egg – gwynn tri wy (‘the whites of three eggs’): 8/33; gwynn wi (‘egg white’): 2/25; gwynn wy (‘egg white’): 6/12, 6/14, 8/73, 8b/6, 8b/7, 9/24, 10/14, 10/15, 10/25; gwynn wyeu (‘egg whites’): 10/40; gwyn wi (‘egg white’): 2/13, 3/4; gwyn wy (‘egg white’): 5/44, 5/53, 5/74, 6b/14; gwyn wyeu (‘egg whites’): 8/6, 8/7; melyn (‘yolk’): 5/39; melyn naw wy (‘the yolks of nine eggs’): 4/35; melyn wi (‘egg yolk’): 2/2; melyn wy (‘egg yolk’): 1/7, 5b/36, 7/5, 8/30; melyn wyeu (‘egg yolks’): 5/36, 9/54; olew wyeu (‘oil of eggs’): 5/38, 5/39; oyl a wnelor o velyn wyeu (‘oil made from egg yolks’): 10/56; plisc wyeu (‘eggshells’): 10/30; wy a vetho ydan iar (‘an egg which has addled under a hen’): 5/41; wye (‘eggs’): 9/2; wyeu brau (‘rotten eggs’): 9/64; wyeu kalet (‘hard-boiled eggs’): R/7

---

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 ‘aloes’ 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; **bisweil tarw** (‘bull dung’): 4/9; **bisweil tarw** (‘bull dung’): 2/18; **cagyl geifyr** (‘goat dung’): 8/10; **kagyl geiuyr** (‘goat dung’): 2/25, 4/5; **calchua paun** (‘peacock droppings’): 7/14; **ben 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 caprwn** (‘capon fat’): 9/4; **blonec cath** (‘cat fat’): 10/52; **blonec kath gwryw** (‘fat from a tomatc’): 5/50; **blonec ceiliagwyt bras** (‘fat of a fat gander’): 5/50; **blonec gwrkath** (‘fat from a tomatc’): 5b/50; **blonec gwyddeu** (‘goose fat’): 9/36; **blonec gwynn gwyry** (‘white virgin fat’): 10/11, 10/59; **blonec gwyry** (‘virgin fat’): 10/19; **blonec ben** (‘old fat’): 8/3, 9/24; **blonec bwbch** (‘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 llwynyawc** (‘fox fat’): 8/41; **blonec llwyonyawc** (‘eel fat’): 8/41; **blonec llyssywen** (‘eel fat’): 9/18; **blonec mobh** (‘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 koeb** (‘red hog lard’): 5b/50; **bloneg gwydd** (‘goose fat’): BL/16; **gwer**: 3/4; **gwer brwt** (‘warm fat’): 7/17; **gwer bwbch** (‘billy-goat tallow’): 5/48; **gwer dafat** (‘sheep tallow’): 9/57, 9/58; **gwer danat** (‘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 byd** (‘stag fat’): 3/10, 5/58; **ben ulonec** (‘old fat’): 4/20; **ben vlonce** (‘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; **ben vlonce mobh** (‘old pigs lard’): 10/13; **ben vlonce toddeitic** (‘old melted fat’): 8/5; **ben wr** (‘old fat’): 5/67 (note), 10/30; **ben wr** (‘old fat’): 5/67; **mebin: 6/19; mebin ir** (‘fresh fat’): 9/23; **mebin tew** (‘fat lard’): 9/47; **saim 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 –  **egyll gwyd** (‘a goose’s feathers’): 10/42; **pluf** (‘feathers’): 5/68

Fish –  **britbilyyeit** (‘trout’): 4/23; **draenogygiet** (‘bass’): 4/23; **elogeu** (‘salmon’ pl.): 1/16 (note); **ias pyscod** (‘fish glue’): 8/5; **ledyn** (‘flatfish’): 4/23; **psycawt mawr** (‘large fish’): 1/16 (note); **pygawt mor** (‘sea fish’): 9/2
INDEXES

Flour – bara pynnywl gwenith (‘bread made with wheat flour’): 4/6; bara pynyol gwenith (‘bread made from wheat flour’): 1/10; blawd heid (‘barley flour’): 6/31, 8/7; blawd ryc (‘rye flour’): 8/57; blawt (‘flour’): 10/34; blawt keirch (‘oat flour’): 2/34, C/13; blawt gwenith (‘wheat flour’): 7/5, 8/8, 9/3, 9/8, 10/52; blawt gwenith peilleit (‘fine wheat flour’): 8/50, 8b/50; blawt heid (‘barley flour’): 4/5, 5/58, 8/10, 8b/7, 9/61; blawt heyt (‘barley flour’): 5/44; blawt ryc (‘rye flour’): 5/40, 6/24, 8/6, 8b/6, 9/51, 10/15, 10/33, 10/40, 10/53, BL/7; can gwenith (‘wheat flour’): 5/12; cann gwenith (‘wheat flour’): 10/11, 10/14, 10/25, 10/59; cann ryc (‘rye flour’): 10/41; fflwr: 6/59; fflwr gwenith (‘wheat flour’): 4/35

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; libanun: 5/50

Fur – blew dwyron ysgyfarnoc (‘fur from a hare’s chest’): 4/35; blew gwynn a vyd ar yr ysgyfarnoc (‘white fur that is on the hare’): 9/20

Galbanum13 – albanwm: 5/50

Goat – aghelledd gauyr neu vuch (‘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 geiwyr (‘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; gwael bwch (‘billy-goat blood’): 6/4, 6b/4; gwaet bwch teir blwyd (‘blood of a three-year-old billy-goat’): R/6; gwait gafyr (‘goat blood’): 10/55; gwuer bwch (‘billy-goat tallow’): 5/48; gwuer gafyr (‘goat tallow’): 3/10, 5/46, 5/47, 9/59; gwuer geiwyr (‘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 geiwyr (‘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 geiwyr ben (‘old goat whey’): 2/32; trwnc bwch (‘billy-goat urine’): BL/9

---

12 Frankincense is a resin from the gum of the Boswellia tree (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).
Goose – *baw gwydeu* (‘goose droppings’): C/14; *blonec ceiliagwyd bras* (‘fat of a fat gander’): 5/50; *blonec gwyddu* (‘goose fat’): 9/36; *blonec oll o ceiliacwyd bras* (‘all the fat of a fat gander’): 5b/50; *bloneg gwydd* (‘goose fat’): BL/16; *keiliagwyd* (‘gander’): 5/50; *keiliacwyd* (‘gander’): 5b/50; *egyll gwyd* (‘goose feathers’): 10/42; *ben dom keiliacwyd* (‘old droppings from a gander’): 10/30

Grain of Paradise

---

INDEXES

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 bron* (‘breast milk’): 8/28, 8/35; *llaeth bron* *gweiric y bo merch yn y dynu arnei* (‘the breast milk of a woman who is suckling a girl’): 8/45; *llaeth bron* *neu* (‘breast milk’): 6/65; *llaeth gwreic a vo yn magu mab* (‘milk of a woman who is nursing a boy child’): 5/2; *trwng dy bychan* (‘baby’s urine’): 8/38; *trwng mab bychan* (‘a small boy’s urine’): 8/29; *trwngk gwr* (‘a man’s urine’): 10/42

Husk – *iwt gweiscon* (‘porridge made from husks’): 1/10

Incense – *cens*: 10/13

Infusion – *breki*: 5/17; *brecku keirch* (‘infusion of oats’): 5/13; *brecky*: 5/13

Insect – *kylyon* (‘flies’): 4/7; *ednot* (‘insects’): C/4

Jaw – *gen march a’r danned yndi* (‘a horse’s jaw with its teeth in it’): 5b/79

Jet – *maen muchud* (‘jet stone’): J/9

Juice – *llyn avaleu* (‘apple juice’): 1/12

Leather – *lledyrs* (‘leathers’): 4/17

Leg – *aghelledd gauyr neu vuwb* (‘legs of a goat or a billy-goat’): BL/6

Lime – *calch*: 10/31

Marrow – *mer*: 5/46; *mer catno* (‘fox marrow’): 2/23; *mer katno* (‘fox marrow’): 4/24; *mer ben eidon* (‘marrow of an old steer’): 5/67; *mer byd* (‘stag marrow’): J/12; *mer ir o esgyrn ki* (‘fresh marrow from dog bones’): 9/31; *mer o egwyd o’e mordwyd* (‘marrow of the pastern from its haunch’): 5/19; *mordrudyn dinawet* (‘young bullock’s marrow’): 8/36

Mastic\(^{15}\) – *mastic*: 9/21, 9/56, 10/47, 10/58; *mastic*: 5/2; *ryw bren ysysyd debic y’r banhatlen, mactice* (‘a type of wood that is similar to the broom’): 5/2

\[^{15}\text{Mastic is a resin obtained from the evergreen shrub }Pistacia lentiscus\text{. It was imported to western Europe from the Greek islands and Palestine (Lev, pp. 203–5; }MED\text{ ‘mastik’).}\]

---

529
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 bwcw kynn y blwyd* (‘meat of a sow that is less than a year old’): 4/22; *cic bwcw tew hallt o hen lludyn* (‘fat salted sow meat from an old animal’): 9/56; *cic bwyiet* (‘duck meat’): 1/16 (note); *kic iar* (‘chicken meat’): 4/23; *kic iurch* (‘roe-deer meat’): 4/23; *kic mwn* (‘goat meat’): 8/1; *kic partris* (‘partridge meat’): 4/23; *kic iurch* (‘hog meat’): 4/23; *cic yar* (‘chicken meat’): 8/1; *kic y uron* (‘breast meat’): 6/30; *cic y yron* (‘breast meat’): 8/63; *tewder o gic moch* (‘fat from pork’): 9/3

Mercury\(^{16}\) – *aryan byw*: 10/47

Milk\(^{17}\) – *emenyn o laeth gwarthec* (‘butter made from cow milk’): 10/9; *glastwfwr* (‘watered-down milk’: 5/4; *glastwfyr* (‘watered-down milk’): 5/18; *glastur* (‘watered-down milk’): 2/4; *glastur llefrith* (‘watered-down fresh milk’): 6/11; *glastur llefrith* (‘watered-down fresh milk’): 2/4, 2/5; *llaeb*: 1/10, 4/21, 6/43, 8/21, 9/38, BL/14; *llaeb berwedic* (‘boiled milk’): 6/23, 6/40, 8/36; *llaeb bronn* (‘breast milk’): 8/28, 8/35; *llaeb bronn gwreic y bo merch yn y dynu arnei* (‘the breast milk of a woman who is suckling a girl’): 8/45; *llaeb bronnu* (‘breast milk’): 6/65; *llaeb bywch a vo unliw* (‘milk from a cow of a single colour’): 10/43; *llaeb bywch y bo llo gwrr yn y sugnau* (‘milk of a cow that is suckling a male calf’): 6/31; *llaeb gafyr wenn* (‘the milk of a white goat’): 10/12, 10/60; *llaeb geifir* (‘goat milk’): 8/59; *llaeb geifir* (‘goat milk’): 4/17, 6/39, 6/44, 6b/39, 8/51, 8b/51; *llaeb geiuyr* (‘goat milk’): 6/9, 6/26, 6/30 (note); *llaeb gneu* (‘fine milk’): 8/63; *llaeb guew* (‘fine milk’): 6/30; *llaeb gureic a no mab iddi* (‘milk of a woman who has a boy child’): 5/7; *llaeb gureic a vo yn magu mab* (‘milk of a woman who is nursing a boy child’): 5/2; *llaeb twym* (‘warm milk’): 9/33; *llaebtwywt* (‘milk food’): 1/10, 1/16 (note); *llaeb dewedi* (‘sheep’s milk’): 4/37; *llefrith* (‘fresh milk’): 5/76, 6/30, 9/15, BL/16, *llefrith* (‘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.
INDEXES

Mole – *twrch dayar*: 5b/78
Mouse – *ll ygoden*: 10/55
Myrrh18 – *mer*: 6/4; *mirr*: 6/4; *myr*: 6b/4

Nut – *cneuen*: 6/63

Oat – *bara keirch* (‘oat bread’): 1/10; *bara rynnion* (‘bread made from hulled oats’): 5/22; *blawt keirch* (‘oat flour’): 2/34, C/13; *brecku keirch* (‘infusion of oats’): 5/13; *ceirch* (‘oats’): 5/51; *plyf gwellt keirch* (‘oat grass husks’): 8/74; *rhynnyn keirch* (‘hulled oats’): 5/5

Oil – *olew*: 5/39, 5/60, 6/12, 6/14, 6/28, 6/42, 6b/54, 8/61, J/10; *olew bwyt* (‘food oil’): 8/39; *olew hawddwym* (‘lukewarm oil’): 6/54; *olew olio wilid* (‘olive oil’): 5/46, 5/47; *olew o ros* (‘rose oil’): 8/72; *olew rose* (‘rose oil’): 8/40; *olew wyeu* (‘oil of eggs’): 5/38, 5/39; *oyl*: 9/3, 9/12, 10/49; *oyl a wneler o velyn wyeu* (‘oil made from egg yolks’): 10/56; *oyl doluyf* (‘olive oil’): 9/30; *oyl o lover* (‘bay oil’): 10/55; *oyl o ros* (‘rose oil’): 9/34, 10/50, 10/57

Olive – *olew olio wilid* (‘olive oil’): 5/46, 5/47; *oyl doluyf* (‘olive oil’): 9/30

Opium19 – *apii tebaici* (‘Egyptian opium’): 5/71; *opium*: 5/76

Orpiment20 – *maen yr eurbibau* (‘orpiment stone’): R/7; *orpimant*: 10/31

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 n03t so fair as auripigment’ (Power, p. 82).
Pig – *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 koet* (‘red hog lard’): 5b/50; *blonec twrch 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 twrch* (‘fat salted sow meat from an old animal’): 9/56; *kic twrch* (‘hog meat’): 4/23; *chwyssigen baed a'r trwng* (‘a boar’s bladder and the urine’): R/6; *chwyssigen 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

Pitch – *pyc*: 10/42, 10/52, 10/55

Raven – *adar brein*: R/5; *bystyl kiguran* (‘raven bile’): BL/17; *cicuran*: 5b/32; *cicuyran*: 5/32

Resin – *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 gywnn* (‘white resin’): 4/24

Rosin – *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 *twrch 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)’).


24 Ogden describes *rosen* as ‘the solid residue from the distillation of crude turpentine with water’ (Ogden 1938, p. 140).
INDEXES


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 yscwarnoc a’r gwaet arnaue (‘hare’s skin with the blood on it’): 6b/7; gwaet ysgyfuarnawc a’e croen (‘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 – chwyt 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 saim 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’, chwyt 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.
Storax calamite\textsuperscript{28} – *scopacis calamite id est ystor bonbeddic* (*storax calamite, that is, blessed resin*): 5/2

Sugar – *sugwr*: 8/33; *sugyr*: 8/33

Sulphur\textsuperscript{29} – *brwnstan*: 4/20; *brwnston*: 5/25

Tanner’s bark\textsuperscript{30} – *blawt kyffeith man* (*fine powdered tanner’s bark*): 5b/36, 8/30; *blawt y kyffeith* (*powdered tanner’s bark*): 5/36

Tartarus\textsuperscript{31} – *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 – *chwyssigen baed a’r trwng* (*‘a boar’s bladder and the urine’*): R/6; *trwnc*: 2/17, 5/7, R/2; *trunke baed* (*‘boar urine’*): 9/15, 9/16; *trwnc bwch* (*‘billy-goat urine’*): BL/9; *trwnc ki* (*‘dog urine’*): J/3; *trwnc hwrw* (*‘ram urine’*): 4/2; *trwnc mabaren* (*‘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 gwyr* (*‘a man’s urine’*): 10/42; *urin mab gwyry* (*‘urine of a male child’*): BL/15

Verdigris\textsuperscript{32} – *uertegrys*: 5/27; *verdigris*: 10/44; *vertygrys*: 5/37

Vinegar – *eissyl*: R/3; *eysel*: 9/47, 9/55, 9/62; *gwadawt eysel* (*‘vinegar dregs’*): 9/62; *gwineger*: 8/55; *gwinegyr*: 6/10, 6/16, 6/61, 8/46, 8/49, 8/65; *uineger*: 6/60; *uinegyr*: 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 = *vinygyr*.

---

\textsuperscript{28} Storax refers to the resin of the Storax tree (*Styrax officinalis*) (\textit{MED} ‘storax’).

\textsuperscript{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).

\textsuperscript{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).

\textsuperscript{31} This is described as *gwadawt gwyn gwedyr yr yco by na gale* (*‘the sediment of wine that has been dried hard’*) in the recipe at Book 6/42.

\textsuperscript{32} Verdigris is copper carbonate. Pliny describes several methods of making verdigris by placing copper in vinegar and scraping off the resulting residue (Pliny, \textit{Natural History IX}, pp. 209–11).
INDEXES

Water – dwfyr: 5/13, 5/17; dwfyr brrwt (‘warm water’): 6/6; dwfyr 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 kaywn (‘standing water’): 8/51; dwfyr karaw (‘standing water’): 8b/51; dwfyr fynnnwn (‘spring water’): 1/12; dwfyr ffynnwn (‘spring water’): 4/30; dwfyr fynon (‘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 glawf (‘clearest water’): BL/18; dwr oer (‘cold water’): 9/30; dwr twym (‘warm water’): 9/45; dwrf: 5/24; dwfyr twymyn (‘lukewarm water’): 8/9

Watery discharge – dwfyrgrawn o’r gwyd (‘watery discharge from the trees’): C/8

Wax – cera virgine... id est kwyr gwyry (‘virgin wax’): 5/2; cwyr: 5/47, 5/48; cwyr glan (‘clean wax’): 8/3; cwyr gwynn (‘white wax’): 9/31; cwyr newyd (‘new wax’): 5/50, 9/42, 9/56, 9/58, 9/62, 10/7, 10/13, 10/21, 10/42, 10/52; cwyr gwyry glan (‘clear virgin wax’): 5b/50; kwyr gwyry (‘virgin wax’): 5/2

Wheat – bara pynnywl gwenith (‘bread made with wheat flour’): 4/6; bara pynyol 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; can gwenith (‘wheat flour’): 5/12; cann gwenith (‘wheat flour’): 10/11, 10/14, 10/25, 10/59; ffllwr gwenith (‘wheat flour’): 4/35; gwenith chwryf (‘wheat beer’): 3/9; gwenith gwyryf (‘beer made from wheat’): 1/16; gwenith gwyryf glawf kadarn (‘clear strong wheat beer’): 4/12; ben gwyryf da a wneler drwy wenyth heb dim o beid yndaw nac vn yt arall (‘good old beer made from wheat with no barley in it and no other grain’): 10/42; lleisws a wneler drwy wenyth (‘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 geiyr ben (‘old goat whey’): 2/32; meid gwarbec (‘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; *hen 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 brethyn (‘cloth bandage’): 5/44
  taleith: 4/11, 5/14

Barrel – kerwyn: 1/13

Bath – eneint: 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 y’r 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
  gelliw gwae (‘let blood’): 5/14
  gelliw waet (let blood): 6b/55
  gellyget waet (‘let him let blood’): 8/70
  gollwng gwae (‘let blood’): 6/1, 6/2, 6/3, 6/4
  gollwng waet (‘let blood’): C/3, 6/55, 7/20
  gordineu waet (‘let blood’): 1/15
  gordyfneit gwae (‘let blood’): 4/14
  gwae: 3/2

Box – bluch: 5b/50, 10/9, 10/52
  bluch o goppyr (‘copper box’): BL/15

Cake – gwna yn deissen (‘make it into a cake’): 8/60

Candle – kanwyll o wer dauat (‘candle made from sheep tallow’): 2/33
  cannwyll: 9/42

Canvas – canuas: 10/9

Cauldron – callor: 1/13

Cautery – llws: 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
keilawc byw (‘live cockerel’): 4/3
ceilawc neu iar (‘a cockerel or a chicken’): J/2
ceilawc neu iar yn vyw (‘a living rooster or hen’): 7/11
iar (‘hen’): 2/20, 9/26
iar vyw (‘live hen’): 4/4

Cloth – brethyn: 6/8
brethyn tew (‘coarse cloth’): 4/6
dlut (‘rag’): 10/44
dlut llein (‘linen rag’): 10/57
dlut (‘rag’): 9/57, 9/60
dlut brethyn (‘rag of cloth’): 9/51, 9/56
llein crei (‘rough cloth’): 1/7, 2/8
llin (‘piece of linen cloth’): 9/54
llein: 5/6, 5/12
llywân (‘piece of linen’): 10/13, 10/32, 10/51
mennwen (‘fine linen cloth’): 2/12

Confection – confecciwn: 10/36
BL Add: Confeccio = kyfleith; Electuarium = kyfleith;
Card: Confectio = kyfleith; Electuarium = kyfleith.

Copper – blwch o goppyr (‘copper box’): BL/15

Cresset – kraeset: 6/27

Cup – cwpaneit (‘cupful’): C/11
cwpaneit (‘cupful’): 2/32, 5/56
ffioleit (‘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
INDEXES

medyglyn (‘medicinal drink’): 3/9, 4/12, 4/13  
meddeginyaeth ar ddioth (‘medicine in the form of a drink’): BL/1  
twmyn (‘warm drink’): 6/57

Eggshell – lloneit kibin wy (‘an eggshell full’): 6b/66  
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 = kyffleith; Electuarium = kyffleith;  
Pen204 p. 51: Electuarium = kyflaith.

Feather – asgell: BL/18  
bon asgell (‘feather shaft’): 5/54

Fornication – na una 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  
kymeint 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 – lledryr: 9/56  
lledryr teneu (‘thin piece of leather’): 8/5

Lid – clawr: 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

*medeginyaeth*: 9/44

*medeginyaeth*: 9/1, 9/3, 9/11, 9/43, 9/45, 9/51, 9/59, BL/16

*medeginyaeth ar ddiot* (‘medicine in the form of a drink’): BL/1

*medeginyaeth 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


Nut – *cneuen*: 4/2


*eli bendigedig* (‘blessed ointment’): 5/1

*eli brath* (‘bite ointment’): 5/65

*eli bwytaedic* (‘edible ointment’): 5/1 (note)

*eli da rac bratheu a chlwyfeu* (‘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 guertauaaur rac pob kyfry gleuys* (‘valuable ointment’): 5/48

*eli guressawc* (‘warm ointment’): 5/8

*eli guwrrthwawr* (‘valuable ointment’): 5b/50

*eli llwygit* (‘eye ointment’): 8b/55

*eli mawrweirthwc* (‘very valuable ointment’): 5/1

*eli rac dolur pen* (‘ointment for headache’): 10/7

*eli rac gwydw oereluoc 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 tuf* (‘growing ointment’): 5/6, 5/66

*eli yw bwn a wnaet Ypokras* (‘ointment that Hippocrates made’): 5/50

*elioedd* (‘ointments’): 5/2

540
INDEXES

Ounce – vnce: 9/35
  vns: 9/35
  wnce: 9/21
Oven – fiwn: 5/30

Penny-weight – gwreth keinawe a dimei (‘a penny-and-a-half’s worth’): 5/22
  pwys keinawe: 8/69
  pwys keinawe a dimei (‘a penny-and-a-half’s weight’): 5/73
Pill – bele bychein (‘small pills’): BL/2
  pelenev (‘pills’): BL/2
Pinch – rwng penn dy deu 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 brod (‘warm plaster’): BL/7
  plaster: 5/40, 5/44, 8/20, 8/21, 8/26, 8/49, 8/66
  plastreu (‘plasters’): 5/2
  plastyr: 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
  iw: BL/5
  iwt: 2/34, 4/5, 6/31, 8/8, C/13
  iwt gwescon (‘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
  crochaneit (‘potful’): 6/24
  krochban: 6/19
Pound – pwys: 8/33, 10/31, BL/17
  pwys pont (‘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
  kytot: 8/18
MEDIEVAL WELSH MEDICAL TEXTS

Restraint – *dodi magyl* (‘place a restraint’): 3/7
*maglau ar cnawt* (‘restraints on the flesh’): 1/8

Scruple – *scrupeduo*: 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 aryant* (‘silver spoonful’): 5/52,
*llwyeit* (‘spoonful’): 6/7, 6b/7, 7/6, 8/33, 9/39, 10/25

Stick – *ffonn*: 4/11

Stone – *kymeint a faen* (‘a portion as big as a stone’): 5/1
*gwenuithuein* (‘heating stones’): 8/51
*gwenuithuein 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 prib* (‘clay vessel’): 5/40
*llester prydd 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
*priedd* (‘earthenware vessel’): 3/9
*priedd gyuan* (‘unbroken clay vessel’): R/5

Wool – *gwlan*: 8/40

542
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 – *fiwendment*: 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 ureich* (‘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
  *emennydd*: 8/23
  *pilen yr emennyd* (‘the membrane of the brain’): 7/3
  *ymennyd*: 9/10
  *ymhennda*: 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 – *annwysdon bron* (‘the soft tissue of the chest’): 2/22
  *dwyrôn*: 6b/37
  *dwyrôn*: 6/37, 8/52
  *dwyrôn*: 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
  *llegeit* (‘eyes’): 5/75
  *llygat*: 2/26, 3/6, 3/7, 7/5, 8/11, 9/36, C/16, J/11
  *llygat* (‘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
  *llygat* benyon (‘old eyes’): BL/17
  *llygeit* (‘eyes’): 5/19, 5/21

Eyebrow – *aelu* (‘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 – *gwaddnew dy draet* (‘the soles of your feet’): 8/45
  *draet* (‘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 – *gwyrddyr*: 8b/47
  *gwyrddyr*: 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 – ascwn penn (‘head bone’): 4/16
    esgyrn penn (‘head bones’): 4/17
    pen: 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

Heart – callon: 8/50, 9/44
    callonn: 7/2, 8b/50
    kalon: 5/22

Hip – dyw clun (‘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
    kymbaleu (‘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
    egeireu (‘legs’): 6/8
    egeirieu (‘legs’): 8/20
    mein y egeired (‘the small of his leg’): 1/15

Liver – auw: 1/15, 5/17, 7/2
    avw: 6/22

Lung – kymbibeu (‘lungs’): 3/9
    yogweint (‘lungs’): 3/11, 3/12, 7/4
    yogweint (‘lungs’): 1/4, 2/22

545
MEDIEVAL WELSH MEDICAL TEXTS

Membrane – *pilen yr emennyd* (‘the membrane of the brain’): 7/3

Mouth – *geneu* : 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, 6/59, 6/60, 9/11, 9/34, 9/40
   *ffroeneu* (‘nostrils’): 5/72, 5/75

Penis – *gwialen:* BL/7
   *tywysen:* 4/11

Posterior – *cyfeistet:* 1/9
   *kyfeistetd:* 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 bron* (‘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
cywys: 4/27, 5/60, J/12
kywys: 3/6, C/16
eneitrwydeu (‘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 waetwithin (‘under your tongue on the two blood-veins’): 7/20
dwy wythyn ydan dy dauawt (‘two veins under your tongue’): 8/25
gwythyn y penn (‘the head vein’): 8/25
gwythyn vawr (‘the big vein’): 5/14
gwythi (‘veins’): 5/2, 9/1
gwythien: 1/15
gwythi en y penn (‘the head vein’): 7/20

Womb – croth: 4/35
llester y plant: 6/5
llestryr y 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 yneuthur i ddyn gael ewyllys i wytta (‘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 gwenynen (‘bee sting’): 9/27
Belly – hwyd 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 bola (‘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 u o 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 adyrob (‘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 – cornwyd: 9/4
  - cornwyd: 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 asgwrn 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, 9/33, 10/28, 10/33
  - tri asgwrn 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
  - glanhau yr ymhennyd (‘clear the brain’): 8/43
  - gwander emennydd (‘weakness of the brain’): 8/23

Breast – cleuyt bron (‘disease of the breast’): 2/14
  - bwyddyt bronneu (‘swelling of the breasts’): 9/62
  - dolur bronn (‘pain in the breast’): 8/19
  - dolur o uronneu (‘pain in the breasts’): 6/17
  - gwayw mewn bron (‘sharp pain in the breast’): 9/63

Breastbone – klewyt kledyr duryron (‘disease of the breastbone’): 5/18

Bruise – dugleis: 8/5
  - gwaet yssic (‘bruising’): 9/56
  - yssic: 5/3
INDEXES

Burn – arlosc: 2/5
  llolg 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 dwfyr (‘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, 1/11
  magyl llygat (‘eye cataract’): 8/11
  sychbiletin: 2/26
  sychbilen: 8/27
  sythgernyn: 3/8

Chastity – bot yn diweir (‘to be chaste’): 4/34

Chest – brath ammwydon bron (‘injury to the soft tissue of the chest’):
  2/22
  dolur dwyuron (‘chest pain’): 8/52
  dolur dwyromon (‘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 mynny na chano y keilawc (‘if you want the cockerel not to crow’): 1/10

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.

Cold – gwae w oeruelawc (‘cold ailment’): 5/47, 5/50  
gwe w oerueloc (‘cold ailment’): 5/49  
pob kyfryw kleuyt oerueloc (‘every type of cold disease’): 5/50

Collyrium – Collibrium: BL/17, BL/18

Kollirium: BL/17

Conceiving – peri plant y wreic (‘cause a woman to have children’): 7/17  
rhwystry am gaffel beichog (‘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  
gostung kaladi boly (‘relieve hardening of the belly’): 6/27  
gostung 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  
peiswch: 9/31  
peysychu: R/7

Crying – mab bychan a dalho ar wylaw (‘a little boy who cries continually’): J/12

Cut – carthu ac y lanbhu bratbeu neu dyrnnodeu (‘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 an illness’): 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 atglefyt (‘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 beint (‘deafness after a disease’): 8/28, 8/29  
bydyderi neu heint clusteu (‘deafness or disease of the ears’): R/8  
kleyt bron (‘disease of the breast’): 2/14  
kleyt kledyr dwyuron (‘disease of the breastbone’): 5/18
INDEXES

kleuyt mywn llygeyt (‘disease of the eyes’): 5/19, 5/20

deyt y gwraged (‘women’s disease’): 4/14

kleuyt ymywn (‘internal disease’): 5/68

beint callon (‘disease of the heart’): 8/50, 8/51, 8b/50, 8b/51

beint 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 kyndeiriw (‘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

beint clusteu (‘disease of the ears’): R/8

llad y pryf ac y’w dynnu allan (‘to kill the worm and to pull it out’): 9/14

o’r byd y pryf’yno (‘if the worm is there’): 9/17

pryf mewn y clust (‘a worm in the ear’): 9/12

pryuet mywn clustewu (‘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 emennyd 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 wu yn magu priuet (‘eyes that are breeding worms’): 5/21
MEDIEVAL WELSH MEDICAL TEXTS

Eye (continued)

rac y llygeit (‘for the eyes’): 5/16

tywyllyteb lleuwr y llygeit (‘darkness of the eyes’): 8/12

y neddeginyaeloreu... y llygeit (‘the best medicine... for eyes’): BL/15

Eyesight – beieu llygeit benyon (‘faults of old eyes’): BL/17

goleubao lleuwer y llygeit (‘to brighten the eyesight’): 5/54

gwelet y syr (‘will be able to see the stars’): BL/18

gwellaun lleufer llygeit (‘to improve the eyesight’): 8/68

gwellaun goluc (‘to improve the eyesight’): 8/55, 8b/55

gwellaun yr oluc (‘to improve the eyesight’): 8/69

kadw eglurder goluc (‘to keep clear eyesight’): 8/70

peri ennill goluc (‘to cause a person to see’): BL/17

rei ny welant ddim (‘those who see nothing’): BL/17

Falling sickness – deuwyd dygwyd: 4/25

beint dygwyd: 7/12, R/2, R/4, R/5

Fatigue – blinaw yn kerdet (‘getting tired walking’): 6/66

blinaw: 6b/66

na bych ludedic (‘to avoid exhaustion’): 4/29

Felon – gwrthlys: 9/64

Festering – crawn: 2/34, 7/4

buru crawn o dyn (‘to remove a festering sore from a person’): C/13

gori ar gnaun dyn (‘fester on a person’s flesh’): 5/5

gwael gwlybonawc a vo yn crawnu (‘weeping sore that is festering’):

10/46

nys gat y ledic (‘it will not let it fester’): 8/32

profi pa u a vo ar dyn y glwyo, ae y ke a yr y llall ae pydri arall

(‘test which one of these afflicts a sick person, either cancer or some
other festering’): 10/34, 10/35

Fever – 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 gweu wy mywn bratheu (‘fever and sharp pains in wounds’):

10/22

teartron (‘tertian fever’): 4/26

teartron gryd (‘shivering tertian fever’): 1/1, 1/10, 1/11, 1/13, 1/14

teartron vud (‘silent tertian fever’): 1/1, 1/2

554
INDEXES

teirtonn a ddel bennyd ar ddyn (‘fever which comes to a person every other day’): 9/61

twymyn (‘warm fever’): 1/1

Fistula – py sawl amryw glewytt 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

Fleas – diua whein (‘to exterminate fleas’): J/4

Foot – chwydd o draet ac o esgeireu (‘swelling in the feet and legs’): 6/8

bwydd 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

Gangrene\(^2\) – canker, sef’yw hwnnw, defyty 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 cancrene 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 cancrene 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 defyty a ys y kic i gilyd in Book 5/1 indicates that it should be 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 defyty 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 guyllt (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 Foscati, Ignis sacer. Una storia culturale del ‘fuoco sacro’ dall’antichità al Settecento (Florence: SISMEL, 2013). I am grateful to Dr Foscati for making this work available to me.
Gangrene (contd.)


*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 crawnu 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, ae 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, sef yw ynnw, y kic drwc* (‘wild fire, that is, corrupt flesh’): 6/15

Gout – *gwaew*: 10/52, 10/53

*gwaew iduw yn yr asgwrn* (‘gout in the bone’): 10/49, 10/50, 10/51

*gwaw iduw a hwydo* (‘gout that swells’): 5/44

*iduw*: 5/1, 5/44

*idwyn*: 5b/50

Gravel – *tywawtvaen*: 4/10 (note)

*tywotuaen*: 4/12

Groaning – *cbwed ac ecchenedeu* (‘vomiting and groaning’): 6/56

Growing – *elitw*: (‘growing ointment’): 5/6, 5/66

Hair – *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 orawen goruoleddus* (‘to make a person happy, joyful and jubilant’): BL/19

Head – *brath mywn penn* (‘wound in the head’): 10/27, 10/28

*cywut ascwn penn ben dyn* (‘to raise an old person’s head bone’): 4/16

*cywut esgryn penn mab* (‘to raise a child’s head bones’): 4/17

*kywot pen* (‘purge for the head’): 5/54

*kyvot penn* (‘purge for the head’): 8/18

*bwyd 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 yr penn* (‘it is good for the head’): 5/23, 5/24

*dolur penn* (‘headache’): 5/26, 5/31, 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, 10/1, 10/6, 10/7

556
INDEXES

dolur ymywn penn (‘pain in the head’): 4/6
dyrrnawt newyd neu wrath newyd (‘fresh cut or fresh wound’): 3/3
ghanhau penn (‘to unblock the head’): 10/4
gwaew yn y penn (‘sharp pain in the head’): 10/2, 10/3
gwlybwr y pen (‘wetness of the head’): 3/7
ben 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
beint callon (‘for a disease of the heart’): 8/51, 8b/50, 8b/51
beint callonn (‘for a disease of the heart’): 8/50

Hernia – bolwst: 1/5
bolwst belennen (‘hernia of the testicles’): 1/5
bolwyst dieithyr (‘external hernia’): 1/8
bolwyst golud (‘hernia of the bowels, hernia intestinalis’): 1/5, 1/6, 1/7
bolwyst lyn (‘watery hernia, hernia aquosa’): 1/5
bolwyst wyn (‘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 – llit a gwenwyn (‘inflammation and poison’): 3/3

Injury – brath ammwydon bron (‘injury to the soft tissue of the chest’): 2/22
brath ysgweint (‘injury to the lungs’): 3/11
brath ysgweint (‘injury to the lungs’): 1/4, 2/22
eli da rac brath eu a chlwyyfen (‘good ointment for wounds and injuries’): 9/58
ben gleuyt pen (‘old head injury’): 3/3
yssic ewin (‘injury in a nail’): 9/8
MEDIEVAL WELSH MEDICAL TEXTS

Insect – *diua kylyon* (‘to exterminate flies’): 1/5
*etnoc* (‘insects’): 8/64
*gwylit lu kylyon neu ednoc* (‘to drive away flies or insects’): 7/8

Joint – *gwaew kymbaleu* (‘sharp pain in the joints’): 4/6
*gwaew ymywn … phob ryw gymeil* (‘sharp pain in every kind of joint’):
5/46
*phob giewyn, o’r a dorro neu bwyddo … neu wythi neu gymeilu* (‘every sinew, should it break or swell … or veins or joints’): 5/2

Kidney – *dolor arenneu* (‘pain in the kidneys’): 6/36, 6b/36
*glanbaa yr arenneu* (‘clean the kidneys’): 6b/5
*iachaa yr arennaeu* (‘heal the kidneys’): 6/5

Knee – *chwyd a dolor glinieu* (‘swelling and pain in the knees’): 6/35
*hwydd a dolor glinieu* (‘swelling and pain in the knees’): 8/16
*gwaw ymywn glinieu* (‘pain in the knees’): 5/46

Kymhybys3 – *kymhybys*: 5/15

Leg – *chwydd o draet ac o esgeirieu* (‘swelling in the feet and legs’): 6/8
*hwyydd a dolor traet 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 auw* (‘heat on the liver’): 5/17
*oglyn auw dyn wrth y assen* (‘should a person’s liver stick to his rib’):
6/22

Lung – *brath yswenint* (‘injury to the lungs’): 3/11
*brath ysgynint* (‘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 *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), 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).
INDEXES

Madness – *dynyon a gollo y synwyr* (‘people who have lost their reason’): 6/18
  *pwy bynnac a gollo y synnwy n e nw ymadrawd* (‘whoever has lost his reason or his speech’): J/7
  *ynwystydwyd*: R/3

Medicine – *pa vedeginaeth 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 dolar gwareu* (‘swelling or pain in necks’): 6/10
  *bwydd a dolar gwyr* (‘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
  *

Pain – *koddyanneu* (‘pains’): BL/17
  *chwyd a dolar glinyeu* (‘swelling and pain in the knees’): 6/35
  *chwyd neu dolar gwareu* (‘swelling or pain in necks’): 6/10
  *bwydd a dolar glineu* (‘swelling and pain in the knees’): 8/16
  *bwydd a dolar gwyr* (‘pain and swelling in the nape of the neck’): 8/66
  *bwydd a dolar 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 giew neu wythi* (‘pain in sinews or veins’): 9/1
  *dolur bron* (‘pain in the breast’): 8/19
  *dolur dwyurus* (‘pain in the chest’): 8/s2
  *dolur dwyvrann* (‘pain in the chest’): 8b/s2
  *dolur kylla* (‘stomach pain’): 9/45
  *dolur llwygeit* (‘pain in the eyes’): 8/71, R/9
  *dolur mewn clusteu o dra gormod gwylybur* (‘pain in the ears due to excess moisture’): 9/12
  *dolur o urroneu* (‘pain in the breasts’): 6/17
  *dolur yng kyche callon* (‘pain around the belly’): 9/44
  *dolur ymywn dyn neu bwyd* (‘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, 10/3
- 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 gwlyborawc (‘sharp pain of a red watery eye’): 3/7
- gwayw mewn bron (‘sharp pain in the breast’): 9/63
- gwawyr (‘sharp pains’): 7/19, 8/24, 9/41, 9/56, 10/21, 10/22
- lleibau y dolur (‘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
- trydid kywelyorn medic (‘one of the physician’s three embarrassments’): 3/11

Piles – dew ryw letuwigust yscyd (‘two types of piles’): 1/15, 1/16
- ffich, sef yw hwnnw, ryw gic a dyf yn y fundment (‘piles, that is, a type of flesh that grows in the fundament’): 10/54
- beint y marebogyon (‘horseman’s disease’): 7/14
- letuwigust boeth (‘hot piles’): 1/15
- letuwigust wleb (‘wet piles’): 1/15

Pneumonia – du yscuein (‘black pneumonia’, i.e. caused by black bile?): 3/9
- gwynn yscuein (‘white pneumonia’, i.e. caused by phlegm?): 3/9
- tri ryw yscueint (‘three types of pneumonia’): 3/9
- yscuein bwst (‘painful pneumonia’): 3/9
- yscueint gornwydoc (‘ulcerous pneumonia’): 3/12

Poison – gwennwyn: 5/13, 6/58, 6/63, 6b/63, 9/25, 9/39, J/6
- llit a gwennwyn (‘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 no yg croth gwreic uichauw ac mab ac merch (‘to know what is in a pregnant woman’s belly, either a boy or a girl’): J/8
- gwybot beth a wenl dyn brathedic, ay byw ac marw (‘to know what a wounded person will do, either live or die’): 9/48, 9/49, 9/50
- gwybot gwahan rung gwreic a morwyn (‘to differentiate between a woman and a maiden’): J/9
- gwybot pa wed y del y dyn a gletwycho (‘to know what will happen to a person who may become ill’): 4/27
INDEXES

medygyniaeth arall y wybot am klafl (‘another medicine to know about a sick person’): 5/11
mal y gwbydyr beth vyd dyn brathedic (‘to know what will befall a wounded person’): 5/7
Purge – earthu ac y lanbaw brathau (‘to purge and to clean wounds’):
10/23
cyuot: 5/70
kyuot: 1/7
kyuot pen (‘purge for the head’): 5/54
kywot penn (‘purge for the head’): 8/18
Pustule – crugyn: 4/20, J/2, J/13

Quinsy – hychgruc: 4/15
sqwinagi: 8/25
ysgwinas: 7/20

Rash – tresgli: 4/37
tryskli: 9/28, 9/29

Remove clothes – burw y ball dyllat ody wrthaw (‘to remove all his clothes from him’): 5/25

Ringworm – derwhyden wlyb (‘wet ringworm’): 4/24
marchwrwyent: 2/23, 2/24

Save – saf yw hwnn, eli brath (‘this is “save”, a wound ointment’): BL/16

Scab – klafl: 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 meun gieu neu wythi (‘pain in sinews or veins’): 9/1
pob giewyn, o’r a dorro neu bwyddo, ef a’e kysyllta (‘and every sinew, should it break or swell, it will knit together’): 5/2

Sleep – dywedut drwy i giesk (‘talks in his sleep’): 9/43
gewywr mywn bratheu, yr et a ludyant y dyn gysgu (‘sharp pains in wounds which prevent a person from sleeping’): 10/22
beb allu kyscu (‘unable to sleep’): 2/28, 2/29, 2/30
na ddefroe ovywn pedwar diwarnawt (‘to not wake for four days’):
5/73
pann wynnych 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 gygu 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 – crow (‘fester 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 gwylyborauw a vo yn crawnu ar gangkyr (‘weeping sore that is
fester 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 golfo y synnwyr neu y ymadrawd (‘whoever has lost his
sense or his speech’): J/7

Spider bite – brath adyrcob: 4/7, C/4

Stomach – buydw 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 tosed (‘strangury stone’): 6/5, 6/6, 6/7
maen y toset (‘strangury stone’): R/6

Strangury – maen tosed (‘strangury stone’): 6/5, 6/6, 6/7
maen y toset (‘strangury stone’): R/6
sychdosted, sychdostet (‘dry strangury’): 4/10
tossted: 4/10, 5/69, BL/3, BL/13
tostedd: BL/4, BL/5, BL/8, BL/12
INDEXES

Sweat – *tra chwys* (‘very great sweat’): 6b/39
Swelling – *hwyd*: 10/11, 10/12, 10/59, 10/60
  *chwyr d 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 gwvar* (‘pain and swelling in the nape of the neck’): 8/66
  *hwydd a dolur tract ac esgeirieu* (‘swelling and pain in the feet and legs’): 8/20
  *hwyd a vo ar vrech* (‘swelling on an arm’): 9/57
  *hwyd a vo mewn kylla dyn* (‘swelling in a person’s stomach’): 9/46
  *hwyd disymwth 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
  *chwyr d neu dolur gwareu* (‘swelling or pain in the neck’): 6/10
  *hwyd neu dugleis* (‘swelling or a bruise’): 8/5
  *chwyr o vriw* (‘swelling from a blow’): 8b/6
  *hwyd o vriw* (‘swelling from a blow’): 8/6
  *chwyr ymewn kroth neu kaledi* (‘swelling or hardness in the belly’): 6/9
  *chwyr d o draet ac o esgeireu* (‘swelling in the feet and legs’): 6/8
  *hwyddiat bronnew* (‘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, ac y kic a y lall ac 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
  *pryw a vo yn bwytta danned dyn* (‘worm that eats a person’s teeth’): 9/42
  *y ddanoed a’r pryjet 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
  *dannoed*: 9/41

Urine – *attall i biso* (‘to control his urination’): 9/59
  *attal pissaw* (‘obstructed urination’): 6b/41, BL/9, BL/10, BL/11
  *attal piso* (‘to control urination’): 9/6
  *attal piso* (‘obstructed urination’): 8/47, 8b/47
  *llesteir pissaw* (‘difficulty in urinating’): 6/41

563
Urine (continued)
peri pissaw (‘to provoke urination’): BL/6
pissaw gwaeot (‘urinating blood’): BL/7, BL/14
piso gwaeot (‘urinating blood’): 9/5

Vein – dolur a vo mewn giew 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 – guneuthyr gwinegyr (‘to make vinegar’): 8/53
guneuth gwinegyr (‘to make vinegar’): 8b/53

Vomiting – chwyd au chweidneidio (‘vomiting and groaning’): 6/56
chwydu gwaeot (‘vomiting blood’): 6/43, 6/44
chwydu (‘vomiting’): 6/64

Weakness – tylodi: 5/13

Wind – gwyn: 9/44
gwyn 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 pryuet 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
llyngher (‘worms’): 2/16, 2/17
llyngher (‘worms’): 4/8, 4/19, 8/67, C/6, C/7
llygbr (‘worms’): 8/22
llynghyr (‘worms’): 8/21
o byd yndaw bryuet creu ym 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
pryf a to yn bygatta danned dyn (‘worm that eats a person’s teeth’): 9/42
pryf mewn y clust (‘worm in the ear’): 9/12
INDEXES

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
pryuet 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 baearn 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 ben neu rei newyd (‘old or fresh wounds’): 5/2
cartheu ac y lanbau bratheu neu dyrnodeu (‘to purge and to clean wounds or cuts’): 10/23
di brath (‘wound ointment’): BL/16
di da rac bratheu a cblwyfau (‘a good ointment for wounds and injuries’): 9/58
glanhau brath (‘to clean a wound’): 10/13, 10/14
glanabu y gwelieu (‘to clean the wounds’): 5/2
gwaelin o archoll (‘bleeding from a wound’): C/2
gwewyr mywn bratheu (‘sharp pain in wounds’): 10/21
gwneuthur tyfyant (‘to cause healing over’): 5/2
gwres a gwewyr mywn bratheu (‘fever and sharp pains in wounds’): 10/22

tachau brath (‘to heal a wound’): 10/24, 10/25
tachau 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
meddeginyaeth 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
ynnu baearn neu brenn o vrath (‘to draw out iron or wood from a wound’): 10/29
Wounded person – *brathedic*: BL/2, BL/16
- *dyne brathedic neu dyrnnodeu* (‘wounded person or one injured by blows’): 5/7
- *mal y gywbydyr betb 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
24v–28v: *Rhinweddau Croen Neidr*
28v–31v: Lunar
31v–35v: Zodiac
35v–48v: Book 5/1–8, 11–19, 26–76
48v–52v: *Aristotles at Alesander: 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
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: Y Misoedd
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]
1r–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

570
APPENDICES

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: Medgyon Mydueri 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 Alesander: 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 Delw y Byd
[Booklet 4]
73r–81v: Book 10/1–58
81v–90v: Book 9/1–63

571
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
938–9: RBH Unique (JU/1–13)
939: Y Misoedd
940: Gollwng Gwaed
940: Diwrnodau Periglws
941–5: Book 6/9, 8, 10–59, 60, 64, 65
945–6: Campaувr Cennin
946: Book 6/62, 63
946–7: Book 5b/77, 31, 32, 78, 33, 35, 40, 79, 36
947: Campaувr 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 Aleksander: 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.
<table>
<thead>
<tr>
<th></th>
<th>Book 1</th>
<th>Book 2</th>
<th>Book 3</th>
<th>Book 4</th>
<th>Book 5</th>
<th>Book 6</th>
<th>Book 7</th>
<th>Book 8</th>
<th>Book 9</th>
<th>Book 10</th>
<th>Unique</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agrimony</td>
<td>tryw</td>
<td>tryw</td>
<td>tryw</td>
<td>egrimon, truw, tryw, tryw</td>
<td>agrimyon, tryw</td>
<td>egymwyn</td>
<td>egymoyn</td>
<td>truw (BL), tryw (BL)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alexanders</td>
<td>alysander</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>alexandyr (BL)</td>
</tr>
<tr>
<td>Aloe</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>aloeen</td>
</tr>
<tr>
<td>Anise</td>
<td>ennyd</td>
<td></td>
<td>annat</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>anis</td>
<td>anys</td>
<td></td>
</tr>
<tr>
<td>Apple</td>
<td>aval, avaleu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ash</td>
<td>onn</td>
<td></td>
<td>onn</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Balm</td>
<td></td>
<td>melyse</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Balsam</td>
<td></td>
<td>balm, balsami</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>balsami (BL)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bay</td>
<td>bae, lawrus</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>lover</td>
</tr>
<tr>
<td>Bellys</td>
<td>belys</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Betony</td>
<td>dannawc sanfret</td>
<td>danhogen, dannoc sanfret</td>
<td>betonie, betonica, betoni</td>
<td>betoni, beton, betoni, betony</td>
<td>betoyn, betoyn</td>
<td>betoyn, betoyn</td>
<td>betoyn, betoyn</td>
<td>banhogen</td>
<td>betoni (R), dannoc sanfret (BL), dannoc scint fred (BL)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bittersweet</td>
<td>elinawc</td>
<td>elinawc</td>
<td>elinawc</td>
<td>elinawc</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Black Hellebore</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>elebre du</td>
</tr>
<tr>
<td>Black Nightshade</td>
<td>troetrud</td>
<td></td>
<td>morel</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>morel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Blackthorn</td>
<td></td>
<td>dydnein</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>dudrein</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## APPENDICES

<table>
<thead>
<tr>
<th>Book 1</th>
<th>Book 2</th>
<th>Book 3</th>
<th>Book 4</th>
<th>Book 5</th>
<th>Book 6</th>
<th>Book 7</th>
<th>Book 8</th>
<th>Book 9</th>
<th>Book 10</th>
<th>Unique</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beige</td>
<td>Bracken</td>
<td>Bannock</td>
<td>Broom</td>
<td>Brooklime</td>
<td>Buck's-horn</td>
<td>Bugle</td>
<td>Butterwort</td>
<td>Cabbage</td>
<td>kawl koch</td>
<td></td>
</tr>
<tr>
<td>lanul cohyon</td>
<td>redyn</td>
<td>mwyar</td>
<td>redyn</td>
<td>berwr Meir</td>
<td>tawr y myrif</td>
<td>herblf</td>
<td>cyauanc y llew</td>
<td>kawl</td>
<td>kawl</td>
<td>kawl loch</td>
</tr>
<tr>
<td>Blood-veined Dock</td>
<td>dock</td>
<td>dock</td>
<td>dock</td>
<td>dock</td>
<td>dock</td>
<td>dock</td>
<td>dock</td>
<td>dock</td>
<td>dock</td>
<td>dock</td>
</tr>
<tr>
<td>Dock</td>
<td>Dock</td>
<td>Dock</td>
<td>Dock</td>
<td>Dock</td>
<td>Dock</td>
<td>Dock</td>
<td>Dock</td>
<td>Dock</td>
<td>Dock</td>
<td>Dock</td>
</tr>
<tr>
<td>Blood-veined Dock</td>
<td>dock</td>
<td>dock</td>
<td>dock</td>
<td>dock</td>
<td>dock</td>
<td>dock</td>
<td>dock</td>
<td>dock</td>
<td>dock</td>
<td>dock</td>
</tr>
<tr>
<td>Dock</td>
<td>Dock</td>
<td>Dock</td>
<td>Dock</td>
<td>Dock</td>
<td>Dock</td>
<td>Dock</td>
<td>Dock</td>
<td>Dock</td>
<td>Dock</td>
<td>Dock</td>
</tr>
<tr>
<td>Book 1</td>
<td>Book 2</td>
<td>Book 3</td>
<td>Book 4</td>
<td>Book 5</td>
<td>Book 6</td>
<td>Book 7</td>
<td>Book 8</td>
<td>Book 9</td>
<td>Book 10</td>
<td>Unique</td>
</tr>
<tr>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>---------</td>
<td>--------</td>
</tr>
<tr>
<td>Clamant</td>
<td>Capern Spurge</td>
<td>Caper Spurge</td>
<td>Caper Spurge</td>
<td>Caper Spurge</td>
<td>Caper Spurge</td>
<td>Caper Spurge</td>
<td>Caper Spurge</td>
<td>Caper Spurge</td>
<td>Caper Spurge</td>
<td>Caper Spurge</td>
</tr>
<tr>
<td>Clamant</td>
<td>Clamant</td>
<td>Clamant</td>
<td>Clamant</td>
<td>Clamant</td>
<td>Clamant</td>
<td>Clamant</td>
<td>Clamant</td>
<td>Clamant</td>
<td>Clamant</td>
<td>Clamant</td>
</tr>
<tr>
<td>Caraway</td>
<td>Caraway</td>
<td>Caraway</td>
<td>Caraway</td>
<td>Caraway</td>
<td>Caraway</td>
<td>Caraway</td>
<td>Caraway</td>
<td>Caraway</td>
<td>Caraway</td>
<td>Caraway</td>
</tr>
<tr>
<td>Cassia</td>
<td>Cassia</td>
<td>Cassia</td>
<td>Cassia</td>
<td>Cassia</td>
<td>Cassia</td>
<td>Cassia</td>
<td>Cassia</td>
<td>Cassia</td>
<td>Cassia</td>
<td>Cassia</td>
</tr>
<tr>
<td>Chamomile</td>
<td>Chamomile</td>
<td>Chamomile</td>
<td>Chamomile</td>
<td>Chamomile</td>
<td>Chamomile</td>
<td>Chamomile</td>
<td>Chamomile</td>
<td>Chamomile</td>
<td>Chamomile</td>
<td>Chamomile</td>
</tr>
<tr>
<td>Cherry</td>
<td>Cherry</td>
<td>Cherry</td>
<td>Cherry</td>
<td>Cherry</td>
<td>Cherry</td>
<td>Cherry</td>
<td>Cherry</td>
<td>Cherry</td>
<td>Cherry</td>
<td>Cherry</td>
</tr>
<tr>
<td>Clove</td>
<td>Clove</td>
<td>Clove</td>
<td>Clove</td>
<td>Clove</td>
<td>Clove</td>
<td>Clove</td>
<td>Clove</td>
<td>Clove</td>
<td>Clove</td>
<td>Clove</td>
</tr>
<tr>
<td>Coltsfoot</td>
<td>Coltsfoot</td>
<td>Coltsfoot</td>
<td>Coltsfoot</td>
<td>Coltsfoot</td>
<td>Coltsfoot</td>
<td>Coltsfoot</td>
<td>Coltsfoot</td>
<td>Coltsfoot</td>
<td>Coltsfoot</td>
<td>Coltsfoot</td>
</tr>
<tr>
<td>Columbine</td>
<td>Columbine</td>
<td>Columbine</td>
<td>Columbine</td>
<td>Columbine</td>
<td>Columbine</td>
<td>Columbine</td>
<td>Columbine</td>
<td>Columbine</td>
<td>Columbine</td>
<td>Columbine</td>
</tr>
</tbody>
</table>

576
<table>
<thead>
<tr>
<th></th>
<th>Book 1</th>
<th>Book 2</th>
<th>Book 3</th>
<th>Book 4</th>
<th>Book 5</th>
<th>Book 6</th>
<th>Book 7</th>
<th>Book 8</th>
<th>Book 9</th>
<th>Book 10</th>
<th>Unique</th>
</tr>
</thead>
<tbody>
<tr>
<td>Common Comfrey</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>consolida maior, consolidon maior</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>consoli (BL)</td>
</tr>
<tr>
<td>Common Cudweed</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>torllwyrt</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>charmete (BL)</td>
</tr>
<tr>
<td>Common Fumitory</td>
<td>mwc y daear</td>
<td></td>
<td></td>
<td></td>
<td>fimiter</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Common Gromwell</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>grwmyn</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>gromuil (BL), gromuil (BL), gromuil (BL)</td>
</tr>
<tr>
<td>Common Knapweed</td>
<td>penngalet</td>
<td>pengale</td>
<td></td>
<td></td>
<td>pengaled, pengale</td>
<td>yscabios</td>
<td>penngalet</td>
<td></td>
<td></td>
<td>pengale (C)</td>
<td></td>
</tr>
<tr>
<td>Common Mallow</td>
<td>hoccys, hockys</td>
<td></td>
<td></td>
<td></td>
<td>hockys</td>
<td>hockys, ockys</td>
<td>hockys</td>
<td>hock, hok</td>
<td></td>
<td>hockys (BL)</td>
<td></td>
</tr>
<tr>
<td>Common Myrtle</td>
<td>ryswyd</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Common Reed</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>koyn</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Common Sorrel</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>keuron</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Common St John’s Wort</td>
<td>erinllis</td>
<td>erinlyss</td>
<td>erinlyss</td>
<td>erinlyss</td>
<td>erinlyss mawr</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>erinllys (C), erinlyss mawr (BL)</td>
</tr>
<tr>
<td></td>
<td>Book 1</td>
<td>Book 2</td>
<td>Book 3</td>
<td>Book 4</td>
<td>Book 5</td>
<td>Book 6</td>
<td>Book 7</td>
<td>Book 8</td>
<td>Book 9</td>
<td>Book 10</td>
<td>Unique</td>
</tr>
<tr>
<td>------------------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>---------</td>
<td>--------</td>
</tr>
<tr>
<td>Common Valerian</td>
<td></td>
<td></td>
<td>llysue cadwgawn</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Coriander</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>coriandyr, koliandnum</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Comcockle</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>kokyll</td>
<td></td>
</tr>
<tr>
<td>Cowbanc</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>pumystyl</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cowslip</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>briallu</td>
<td>briallu</td>
<td>briallu(J)</td>
<td></td>
</tr>
<tr>
<td>Crab Apple</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>avaleu koet</td>
<td></td>
</tr>
<tr>
<td>Crosswort</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>herbe cruciate</td>
<td></td>
<td></td>
<td></td>
<td>crosic (BL)</td>
</tr>
<tr>
<td>Crowberry</td>
<td>grygon</td>
<td>grygon</td>
<td>grygon</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cumin</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>commin</td>
<td>cwmmin, kwmin</td>
<td>cwmmin (BL)</td>
<td></td>
</tr>
<tr>
<td>Daisy</td>
<td>llygat y dyd</td>
<td>llygat y dyd</td>
<td>llygat y dyd</td>
<td>conselidi minor, consolidon minor, llygat y dyd, llygat y dyd bychan</td>
<td>llygat y dydd</td>
<td>llygat y dydd</td>
<td></td>
<td></td>
<td></td>
<td>llygat y dyd (R, J), llygat y dydd (BL)</td>
<td></td>
</tr>
<tr>
<td>Dandelion</td>
<td>deint y llew</td>
<td>deint y llew</td>
<td>deint y llew</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Deadly Nightshade</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>morel</td>
<td>morel</td>
<td>morel</td>
<td>morel</td>
<td>morel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dittany</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ditaen, dittawndyr</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Book 1</td>
<td>Book 2</td>
<td>Book 3</td>
<td>Book 4</td>
<td>Book 5</td>
<td>Book 6</td>
<td>Book 7</td>
<td>Book 8</td>
<td>Book 9</td>
<td>Book 10</td>
<td>Unique</td>
</tr>
<tr>
<td>----------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>---------</td>
<td>--------</td>
</tr>
<tr>
<td>Dock</td>
<td>tauokn</td>
<td>tauol</td>
<td>tauol</td>
<td>tauol</td>
<td>tauwl</td>
<td>tafol duon</td>
<td>tauol</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dove’s-foot Crane’s-bill</td>
<td>troetrud</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dragon Anum</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>dragans, drangans</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>dragaunce</td>
</tr>
<tr>
<td>Dwarf Elder</td>
<td>creulys vawr, creulys vendigeit, creulys war</td>
<td>creulys vendigeit</td>
<td>creulys vendigeit</td>
<td>creulys vawr, creulys vawr vendigeit</td>
<td>creulys</td>
<td>creulys vendigeit</td>
<td>creulys vendigeit</td>
<td></td>
<td></td>
<td></td>
<td>walwort</td>
</tr>
<tr>
<td>Elder</td>
<td>yscaw, ysgaw</td>
<td>yscaw</td>
<td>yscaw</td>
<td>yscaw</td>
<td>ysgaw</td>
<td>ysgaw</td>
<td>yskaw (BL), ysgaw (C)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eyebright</td>
<td></td>
<td>heufras</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>efras</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fennel</td>
<td>funygyl</td>
<td></td>
<td></td>
<td></td>
<td>fenigyl, fenigyl, fennygyl, fennygyl</td>
<td>fenigyl, fenigyl, fennygyl, fennygyl</td>
<td>fenigyl, fenigyl, fennygyl, fennygyl, fennygyl</td>
<td>fenigyl, fenigyl, fennygyl, fennygyl, fennygyl</td>
<td>fenigyl (BL), fennygyl (BL), fennygyl (R)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Feverfew</td>
<td></td>
<td>troetrud</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fig</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>figys</td>
<td></td>
</tr>
<tr>
<td>Flax</td>
<td></td>
<td>ilin</td>
<td>ilin, llinhat, llynhat</td>
<td>llinhat</td>
<td>llinhat</td>
<td>llinat</td>
<td>llinat</td>
<td>llinat</td>
<td>llinat</td>
<td>llin, llinhat</td>
<td></td>
</tr>
<tr>
<td>Galingale</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>galingal</td>
<td>galingal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Garden Chervil</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>cerffoyl</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Garden Cress</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>berwr</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Book 1</td>
<td>Book 2</td>
<td>Book 3</td>
<td>Book 4</td>
<td>Book 5</td>
<td>Book 6</td>
<td>Book 7</td>
<td>Book 8</td>
<td>Book 9</td>
<td>Book 10</td>
<td>Unique</td>
<td></td>
</tr>
<tr>
<td>----------</td>
<td>---------</td>
<td>----------</td>
<td>----------</td>
<td>-----------</td>
<td>-----------</td>
<td>------------</td>
<td>----------</td>
<td>------------</td>
<td>-------------</td>
<td>-------------</td>
<td></td>
</tr>
<tr>
<td>Garden Parsley</td>
<td>persli</td>
<td>persyli</td>
<td>persli, persyl</td>
<td>persli (BL)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Garden Pea</td>
<td></td>
<td></td>
<td></td>
<td>pws gwynyon</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Garlic</td>
<td>garllec</td>
<td>garllec</td>
<td>garllec</td>
<td>garllec</td>
<td>garllec</td>
<td></td>
<td></td>
<td></td>
<td>garllec (BL)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grape-vine</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>gwinwyd</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Great Mullein</td>
<td>ffo1 y ffrud</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ffo1 y ffrud (J), ffo1 y ffrud (C)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Greater Burdock</td>
<td>kyghaw mawr</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Greater Celandine</td>
<td>celdon, llysseu y lleget, sedlon, seldwn, slydwn</td>
<td>celdonia, llysseu y wennawl</td>
<td>celdon, celdonia mawr, llysseu y wennol, llyssewyn y Wennol, sedidonia</td>
<td>celdon</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Greater Knapweed</td>
<td>penlas</td>
<td>penlas</td>
<td>penlas</td>
<td>ponlas</td>
<td></td>
<td>yscabios</td>
<td>penlas (C), penlas (BL), sabciosa (BL)</td>
<td>penlas</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Greater Plantain</td>
<td>henlydan</td>
<td>henlydan</td>
<td>henlydan</td>
<td>henlydan</td>
<td>erllryyat, erllryyat, planatn</td>
<td>erllryyat, erllryyat, planatn, mawr, plantayn mwyaf</td>
<td>llydan y ford</td>
<td></td>
<td>erllryyat (C), henlydan (BL), plantaen (BL)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plant</td>
<td>Book 1</td>
<td>Book 2</td>
<td>Book 3</td>
<td>Book 4</td>
<td>Book 5</td>
<td>Book 6</td>
<td>Book 7</td>
<td>Book 8</td>
<td>Book 9</td>
<td>Book 10</td>
<td>Unique</td>
</tr>
<tr>
<td>-----------------------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>---------</td>
<td>--------</td>
</tr>
<tr>
<td>Greater Stitchwort</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>pigle</td>
</tr>
<tr>
<td>Ground-ivy</td>
<td>canweid</td>
<td>redegawc</td>
<td>beidawc las</td>
<td>eido y daear</td>
<td>eido y daear</td>
<td>eido y daear</td>
<td>eido y daear</td>
<td>eido y daear</td>
<td>eido y daear</td>
<td>(J)</td>
<td></td>
</tr>
<tr>
<td>Groundsel</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>claeilys</td>
</tr>
<tr>
<td>Hart's-tongue</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>tauot yr hyd</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hawthorn</td>
<td>yspydat</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>yspydat</td>
<td>yspydat</td>
<td>(C)</td>
<td></td>
</tr>
<tr>
<td>Heather</td>
<td>gruc</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>gruc</td>
<td></td>
<td>gruc</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heath Speedwell</td>
<td>ieutawt</td>
<td>ieutawt</td>
<td></td>
<td></td>
<td></td>
<td>gwrnerth</td>
<td></td>
<td></td>
<td>gwrnerth</td>
<td>(BL)</td>
<td></td>
</tr>
<tr>
<td>Hemlock</td>
<td>hsgwyt, kygget</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>keigit</td>
<td></td>
<td>hemloc</td>
</tr>
<tr>
<td>Hemp</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>carth</td>
<td>kywarch (BL)</td>
</tr>
<tr>
<td>Henbane</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>morgelyn</td>
<td>morgelyn</td>
<td>morgelyn</td>
</tr>
<tr>
<td>Herb-Robert</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>llyse robert</td>
<td>troetrudd (BL)</td>
<td></td>
</tr>
<tr>
<td>Herb-Walter</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>llyse Gwallter</td>
<td>herb water (BL)</td>
<td></td>
</tr>
<tr>
<td>Hollyhock</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>holihok</td>
<td>holihock</td>
<td></td>
</tr>
<tr>
<td>Honeysuckle</td>
<td>craf y geifir</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>gwydwyd</td>
<td></td>
<td></td>
<td>craf y geifir</td>
<td>(C), therfoile (BL)</td>
<td></td>
</tr>
<tr>
<td>Book 1</td>
<td>Book 2</td>
<td>Book 3</td>
<td>Book 4</td>
<td>Book 5</td>
<td>Book 6</td>
<td>Book 7</td>
<td>Book 8</td>
<td>Book 9</td>
<td>Book 10</td>
<td>Unique</td>
<td></td>
</tr>
<tr>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>---------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>Hound's-tongue</td>
<td>Hyssop</td>
<td>Leek</td>
<td>Lady's mantle</td>
<td>Lesser Burdock</td>
<td>Common Lady's Mantle</td>
<td>Lesser Burdock</td>
<td>Common Lady's Mantle</td>
<td>Lesser Burdock</td>
<td>Common Lady's Mantle</td>
<td>Lesser Burdock</td>
<td></td>
</tr>
<tr>
<td>Llyswy †</td>
<td>Yswy</td>
<td>Yswy</td>
<td>Iren</td>
<td>Lyrft</td>
<td>Lyrft</td>
<td>Lyrft</td>
<td>Lyrft</td>
<td>Lyrft</td>
<td>Lyrft</td>
<td>Lyrft</td>
<td></td>
</tr>
<tr>
<td>Tylyn</td>
<td>Elwyn</td>
<td>Elwyn</td>
<td>Elwyn</td>
<td>Elwyn</td>
<td>Elwyn</td>
<td>Elwyn</td>
<td>Elwyn</td>
<td>Elwyn</td>
<td>Elwyn</td>
<td>Elwyn</td>
<td></td>
</tr>
<tr>
<td>Housleek</td>
<td>Hoisop</td>
<td>Leek</td>
<td>Lady's mantle</td>
<td>Lesser Burdock</td>
<td>Common Lady's Mantle</td>
<td>Lesser Burdock</td>
<td>Common Lady's Mantle</td>
<td>Lesser Burdock</td>
<td>Common Lady's Mantle</td>
<td>Lesser Burdock</td>
<td></td>
</tr>
<tr>
<td>Llyswy</td>
<td>Yswy</td>
<td>Yswy</td>
<td>Iren</td>
<td>Lyrft</td>
<td>Lyrft</td>
<td>Lyrft</td>
<td>Lyrft</td>
<td>Lyrft</td>
<td>Lyrft</td>
<td>Lyrft</td>
<td></td>
</tr>
<tr>
<td>Tylyn</td>
<td>Elwyn</td>
<td>Elwyn</td>
<td>Elwyn</td>
<td>Elwyn</td>
<td>Elwyn</td>
<td>Elwyn</td>
<td>Elwyn</td>
<td>Elwyn</td>
<td>Elwyn</td>
<td>Elwyn</td>
<td></td>
</tr>
</tbody>
</table>

582
<table>
<thead>
<tr>
<th></th>
<th>Book 1</th>
<th>Book 2</th>
<th>Book 3</th>
<th>Book 4</th>
<th>Book 5</th>
<th>Book 6</th>
<th>Book 7</th>
<th>Book 8</th>
<th>Book 9</th>
<th>Book 10</th>
<th>Unique</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madder</td>
<td>gwreidryd</td>
<td>gwreidrut</td>
<td>gwreidrud lwyt</td>
<td>madyr</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>madyr</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>madyr (BL)</td>
<td></td>
</tr>
<tr>
<td>Maidenhead Fern</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mandrake</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mayweed</td>
<td>amranwen</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mayweed</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meadow sweet</td>
<td>erwein</td>
<td>erweint</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>erweint (BL)</td>
</tr>
<tr>
<td>Maddyges</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Melilot</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mint</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mint</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mouse-ear-</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hawkweed</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mugwort</td>
<td>canweid,</td>
<td>beiddawc lwyt,</td>
<td>canweid lwyt</td>
<td></td>
<td>canweid lwyt</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>canweid</td>
<td>canweid</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mushroom</td>
<td></td>
<td>lwyt y</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Navelwort</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>teideit</td>
<td></td>
</tr>
<tr>
<td>Book</td>
<td>Book 1</td>
<td>Book 2</td>
<td>Book 3</td>
<td>Book 4</td>
<td>Book 5</td>
<td>Book 6</td>
<td>Book 7</td>
<td>Book 8</td>
<td>Book 9</td>
<td>Book 10</td>
<td>Unique</td>
</tr>
<tr>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>---------</td>
<td>----------------------</td>
</tr>
<tr>
<td>Nettle</td>
<td>mamlys</td>
<td></td>
<td>dynhaden</td>
<td></td>
<td>dynat</td>
<td>dynat</td>
<td>dynat</td>
<td>dynat</td>
<td>dynat</td>
<td>dynat</td>
<td>dynat, dynat pigawc</td>
</tr>
<tr>
<td>Oak</td>
<td></td>
<td>dyrw</td>
<td>cieinderw, keginderw</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Onion</td>
<td></td>
<td>wwyn, wynwyn, wynwyn</td>
<td>wynwyn</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ordwel</td>
<td></td>
<td>ordwel</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orpine</td>
<td>canewein</td>
<td>canhwein</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>aphion, orpin, orphion</td>
</tr>
<tr>
<td>Peach</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>papsig</td>
</tr>
<tr>
<td>Pellitory</td>
<td></td>
<td>peleidyr</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>pelydyr</td>
</tr>
<tr>
<td>Pennyroyal</td>
<td></td>
<td>pulkol, pulkgium</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>pulkwt, pulkgium</td>
</tr>
<tr>
<td>Peony</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>pion</td>
</tr>
<tr>
<td>Pepper</td>
<td></td>
<td>papyr du, ppyyr</td>
<td>pbyyr, ppyyr</td>
<td>pbyyr</td>
<td>ppyyr</td>
<td>ppyyr</td>
<td>ppyyr</td>
<td>ppyyr</td>
<td>ppyyr</td>
<td>ppyyr BL, ppyyr gwyn BL</td>
<td></td>
</tr>
<tr>
<td>Pignut</td>
<td>bywi, bwi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>bywi(BL)</td>
</tr>
<tr>
<td>Polypody</td>
<td></td>
<td>marchredyn</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>polipodii</td>
</tr>
<tr>
<td>Poppy</td>
<td>papi</td>
<td></td>
<td>bulwc Freghic, pabi, papauer</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plant</td>
<td>Book 1</td>
<td>Book 2</td>
<td>Book 3</td>
<td>Book 4</td>
<td>Book 5</td>
<td>Book 6</td>
<td>Book 7</td>
<td>Book 8</td>
<td>Book 9</td>
<td>Book 10</td>
<td>Unique</td>
</tr>
<tr>
<td>----------------------------</td>
<td>------------</td>
<td>------------</td>
<td>------------</td>
<td>------------</td>
<td>------------</td>
<td>------------</td>
<td>------------</td>
<td>------------</td>
<td>------------</td>
<td>-------------</td>
<td>-------------------------</td>
</tr>
<tr>
<td>Pot Marigold</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Ilysee Meir</td>
</tr>
<tr>
<td>Quince</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>queyns</td>
</tr>
<tr>
<td>Radish</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>rydeins (BL)</td>
</tr>
<tr>
<td>Ramsons</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>kraf</td>
</tr>
<tr>
<td>Red Dead-nettle</td>
<td>dynat coch</td>
<td>dynat coch</td>
<td>dynat coch</td>
<td>dynat koch</td>
<td>dynat koch</td>
<td>dynat koch</td>
<td>dynat koch</td>
<td>dynat koch</td>
<td>dynat koch</td>
<td>dynad coch (BL), dynat koch (C), dynat koch (BL), dynat coch (BL)</td>
<td></td>
</tr>
<tr>
<td>Ribwort Plantain</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>llancote, llwynhydyd, llwyndyd</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>lancelle, llwnidydd (BL)</td>
<td></td>
</tr>
<tr>
<td>Rose</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ros, egroes, roes, blodeu yr</td>
</tr>
<tr>
<td>Rue</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>rut, rut, rut</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>rut (R), rutam (BL), ryw (BL)</td>
</tr>
<tr>
<td>Rush</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ayrbrown irfrwyn</td>
</tr>
<tr>
<td>Safflower</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>saffrwn [de] on</td>
</tr>
<tr>
<td></td>
<td>Book 1</td>
<td>Book 2</td>
<td>Book 3</td>
<td>Book 4</td>
<td>Book 5</td>
<td>Book 6</td>
<td>Book 7</td>
<td>Book 8</td>
<td>Book 9</td>
<td>Book 10</td>
<td>Unique</td>
</tr>
<tr>
<td>----------------------</td>
<td>--------</td>
<td>--------------</td>
<td>--------------</td>
<td>--------</td>
<td>----------</td>
<td>----------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>---------</td>
<td>--------</td>
</tr>
<tr>
<td>Saffron Crocus</td>
<td></td>
<td>saffyr</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>saffyr (BL)</td>
</tr>
<tr>
<td>Sage</td>
<td></td>
<td></td>
<td></td>
<td>sage,</td>
<td>saichs,</td>
<td>sawge, dof,</td>
<td>saes, salua</td>
<td></td>
<td></td>
<td></td>
<td>sag (BL)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>sawge</td>
<td>saichs</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salad Burnet</td>
<td></td>
<td></td>
<td>guedlwyn,</td>
<td></td>
<td></td>
<td>gwydlwn</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sanicle</td>
<td></td>
<td></td>
<td>gorchwreid</td>
<td></td>
<td></td>
<td>gorchwyreid</td>
<td></td>
<td>sanigl</td>
<td>cenigl</td>
<td>sanigyl</td>
<td>senigl (BL)</td>
</tr>
<tr>
<td>Savin</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>safin</td>
<td>sauin</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Saxifrage</td>
<td></td>
<td></td>
<td></td>
<td>saxi,</td>
<td>saxifraga,</td>
<td>saxifraga</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Scabious</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>scabios,</td>
<td>scabiws</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Scammony</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>yscmonyeu</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Scarlet Pimpernel</td>
<td></td>
<td>diwyth,</td>
<td>diwythyl</td>
<td></td>
<td></td>
<td>pimel,</td>
<td>pimpyrmol</td>
<td>pimpyrmol</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>diwythyl</td>
<td></td>
<td></td>
<td></td>
<td>pimpiaella,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>pimpymol,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>torugil,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>torugyl</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Seaweed</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>gwymn</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Senna</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>sene</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sheep’s Sorrel</td>
<td></td>
<td>drighon</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shepherd’s needle</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>creithic</td>
<td>creithwar</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## APPENDICES

<table>
<thead>
<tr>
<th>Book 1</th>
<th>Book 2</th>
<th>Book 3</th>
<th>Book 4</th>
<th>Book 5</th>
<th>Book 6</th>
<th>Book 7</th>
<th>Book 8</th>
<th>Book 9</th>
<th>Book 10</th>
<th>Unique</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shepherd's Purse</td>
<td>Small Mallow</td>
<td>Seafoam</td>
<td>Spanish Heather</td>
<td>Spanish Pellitory</td>
<td>Strawberries</td>
<td>Thistle</td>
<td>Tansy</td>
<td>Teasel</td>
<td>Turnip</td>
<td>Unique</td>
</tr>
<tr>
<td>pwyrs</td>
<td>bugal</td>
<td>swdywyr</td>
<td>swyn</td>
<td>pybyrllys</td>
<td>streberi</td>
<td>ysgall pigawc</td>
<td>ysgall ysgall mair ysgall (o'r koet)</td>
<td>ysgall (BL)</td>
<td>ysgall (BL)</td>
<td>ysgall (BL)</td>
</tr>
</tbody>
</table>

Note: Unique entries include: swdywyr, swyn, pybyrllys, streberi, ysgall pigawc, ysgall ysgall mair ysgall (o'r koet), ysgall (BL), ysgall (BL), ysgall (BL).
<table>
<thead>
<tr>
<th></th>
<th>Book 1</th>
<th>Book 2</th>
<th>Book 3</th>
<th>Book 4</th>
<th>Book 5</th>
<th>Book 6</th>
<th>Book 7</th>
<th>Book 8</th>
<th>Book 9</th>
<th>Book 10</th>
<th>Unique</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tutsan</td>
<td>twrch</td>
<td>twrch</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Uneit</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>uneit</td>
</tr>
<tr>
<td>Vervain</td>
<td></td>
<td></td>
<td>gwrlyss</td>
<td></td>
<td>veruen, veruen, veruyn</td>
<td></td>
<td>veruen</td>
<td>veruen</td>
<td>veruen</td>
<td>ferfein (BL), gwaedlys Wenn (BL), gwaedlys (C), gwaedlys Wenn (BL), veruen (BL), verwein (BL)</td>
<td></td>
</tr>
<tr>
<td>Violet</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>medygyn, vioked, vioilet</td>
<td></td>
<td></td>
<td></td>
<td>violet</td>
<td></td>
</tr>
<tr>
<td>Vrum</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>vrum</td>
<td></td>
</tr>
<tr>
<td>Vussic</td>
<td></td>
<td></td>
<td>vussic, uusyc, uusyc, uusyc</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wall Germander</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>kenedrios (BL)</td>
<td></td>
</tr>
<tr>
<td>Walnut</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>coll frenghic</td>
<td></td>
</tr>
<tr>
<td>Water-cress</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>berw'r fynnon</td>
<td></td>
</tr>
<tr>
<td>Water-pepper</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>elinawc</td>
<td></td>
</tr>
<tr>
<td>White Dead-nettle</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>mordenat</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Book 1</td>
<td>Book 2</td>
<td>Book 3</td>
<td>Book 4</td>
<td>Book 5</td>
<td>Book 6</td>
<td>Book 7</td>
<td>Book 8</td>
<td>Book 9</td>
<td>Book 10</td>
<td>Unique</td>
</tr>
<tr>
<td>-------------------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>---------</td>
<td>----------------</td>
</tr>
<tr>
<td>White Mustard</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>mxstart</td>
<td></td>
<td>mxstart</td>
<td></td>
<td></td>
<td></td>
<td>mxstart, sinapion</td>
</tr>
<tr>
<td>Wild Celery</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>meirch</td>
<td></td>
<td>apiwm,</td>
<td>apiwm,</td>
<td>apiwm,</td>
<td>apiwm,</td>
<td>apium (BL), mers (BL)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ismaelas</td>
<td>ismaela</td>
<td>ismaela</td>
<td>ismaela</td>
<td>aye</td>
<td>aye, smalaech</td>
</tr>
<tr>
<td>Wild Clary</td>
<td></td>
<td></td>
<td>llygeit</td>
<td>llygeit</td>
<td>crist</td>
<td>llygeit</td>
<td>cases</td>
<td></td>
<td>llygeit</td>
<td>llygeit</td>
<td>llygeit crist</td>
</tr>
<tr>
<td>Wild Marjoram</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>origan, origan</td>
</tr>
<tr>
<td>Wild Plum</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>eirin (BL), eirin surnon, plwmas gwynyn, plwmas gwynyn</td>
</tr>
<tr>
<td>Willow</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>helic, helic, merhelic</td>
</tr>
<tr>
<td>Wood Avens</td>
<td>mabcoll</td>
<td>mapcoll</td>
<td>mapcoll</td>
<td>mabcoll</td>
<td></td>
<td>auancia</td>
<td></td>
<td>auancia</td>
<td>auancia</td>
<td></td>
<td>auancia, auancia, auancia, auancia (BL)</td>
</tr>
<tr>
<td>Wood Dock</td>
<td>tryton</td>
<td>tryton</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>trytontryon</td>
</tr>
<tr>
<td>Woodruff</td>
<td>vtrt</td>
<td>udnut</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>vtrt, udnut</td>
</tr>
</tbody>
</table>

MWMT.indb   589
11/05/2020   11:20:57
<table>
<thead>
<tr>
<th>Book</th>
<th>Book 1</th>
<th>Book 2</th>
<th>Book 3</th>
<th>Book 4</th>
<th>Book 5</th>
<th>Book 6</th>
<th>Book 7</th>
<th>Book 8</th>
<th>Book 9</th>
<th>Book 10</th>
<th>Unique</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wood Sage</td>
<td>bedon chwerw</td>
<td>ambrot, bedon chwerw, bendwn chw, byden chwerw, chwerwlys yr eithin, sawge gwyllt</td>
<td>bedon chwerw</td>
<td>bedon chwerw</td>
<td>ambros, says gwyllt</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wood-sorrel</td>
<td>suryon y coet</td>
<td>alyunya, suryon y coet</td>
<td></td>
<td></td>
<td>aelyva suryon (C)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wermwood</td>
<td>wermot</td>
<td>wermot, wermot</td>
<td>wermot</td>
<td>wermot</td>
<td>wermot</td>
<td>wermot</td>
<td>wermot (J)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yarrow</td>
<td>milfyd</td>
<td>milfyd</td>
<td>milffyth</td>
<td>melefol, milfyd, milfy, mylfyd, mylfyth</td>
<td>milfei, milfolium, milffyth, milfoliwm</td>
<td>milfoil</td>
<td>milffoyl</td>
<td>milfeir (BL), milfyd (BL)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yellow Iris</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ekstyr (C)</td>
<td></td>
</tr>
</tbody>
</table>
BIBLIOGRAPHY

Manuscripts

_Aberystwyth_
NLW 2034B (Panton 68)
NLW Llanstephan 10
NLW Llanstephan 82
NLW Peniarth 204
NLW Peniarth 326 bundle 6

_Cardiff_
Cardiff 3.242 (Hafod 16)
Cardiff 2.135

_London_
British Library Additional 14,912
British Library Additional 14,913
British Library Additional 15,039
British Library Additional 15,045

_Oxford_
Bodleian Rawlinson B 467
Jesus College 111

Reference Works

Awbery, G., _Blodau’r Maes a’r Ardd ar lafar gwlad_ (Llanrwst: Gwasg Carreg Gwalch, 1995).
Bebb-Jones, E. et al. (eds), _Planhigion Blodeuol, Conwydd a Rhedyn_ (Llanrwst: Gwasg Carreg Gwalch for Cymdeithas Edward Llwyd, 2003).
MEDIEVAL WELSH MEDICAL TEXTS

Y Bywgraffiadur Cymreig = Dictionary of Welsh Biography (https://bywgraffiadur.cymru/)
Cameron, J., The Gaelic Names of Plants (Scottish, Irish, and Manx) (Glasgow: John Mackay, Celtic Monthly Office, 1900).
Davies, J., Antiquae linguae britannicae: nunc vulgò dictae cambro-britannicae... et linguae latinae, dictionarium duplex... (London: R. Young, 1632).
Huws, D., A Repertory of Welsh Manuscripts and Scribes (forthcoming).
Jones, T. (ed.), The British Language in its Lustre, or, A Copious Dictionary of Welsh and English (London: Mr. Lawrence Baskerville ... and Mr. John Marsh, 1688).
Kurath, H. et al. (eds), Middle English Dictionary, c.2013 (https://quod.lib.umich.edu/mn/med/).
Latham, R. et al. (eds), Dictionary of Medieval Latin from British Sources, accessed through Logeion (http://logeion.uchicago.edu/lexidium).
Lhuyd, E. Archaeologia Britannica (Oxford: Printed at the Theatre for the Author, 1707).
Natural History Museum, UK Species, c.2018 (http://www.nhm.ac.uk/our-science/data/uk-species/species/index.html)
BIBLIOGRAPHY

Roderick, J. (ed.), Y geirlyfr Saesneg a Chymraeg; neu’r Saesneg o flaen y Gymraeg, yn cynnwys yr holl eiriau sy angenrheidiol i ddeall yr iaith ddwy iai aith (Shrewsbury: Thomas Durston, 1725).
Thomas, R. J. et al. (eds), Geiriadur Prifysgol Cymru ar lein, c.2018 (http://welsh-dictionary.ac.uk/gpc/gpc.html).

Primary Sources
Bevan, W. Llyfr Meddiaginaeth, ir anafys ar chlwyfys (Chester: Roger Adams, 1733).


Camus, G. (ed.), *L’Opera Salernitana ‘Circa Instans’ ed il testo primitivo del ‘Grant Herbier en Francoys’* (Modena: Coi tipi della Società Tipografica, 1886).


Culpeper, N., *Culpeper’s Complete Herbal* (Ware: Omega Books, 1985).


BIBLIOGRAPHY

Draelants, Isabelle (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)


MEDIEVAL WELSH MEDICAL TEXTS

BIBLIOGRAPHY


Taavitsainen, I. et al. (eds), *Middle English Medical Texts 1375–1500* (Amsterdam: Benjamins, 2005).
MEDIEVAL WELSH MEDICAL TEXTS


Turner, R., *Botanologia the Britttish physician, or, the nature and vertues of English plants* (London: R. Wood, 1664).


Secondary Sources


Brévart, F. B., ‘Between Medicine, Magic, and Religion: Wonder-drugs in German Medico-pharmaceutical Treatises of the Thirteenth through the Sixteenth Centuries’, *Speculum*, 83 (2008), 1–57.


Carroll, R. ‘The Middle English Recipe as a Text-type’, *Neuphilologische Mitteilungen*, 100 (1999), 27–42.


BIBLIOGRAPHY


de Hamel, C., Scribes and Illuminators (Toronto: University of Toronto Press, 1992).


BIBLIOGRAPHY

——— ‘What’s Wrong with Early Medieval Medicine?’, Social History of Medicine, 24 (2011), 5–25.


Jenkins, A., Llysiau Rhinwedddol (Llandysul: Gwasg Gomer, 1982).

Jenkins, G. H., Y Digyman Iolo Morganwg (Talybont: Lolfa, 2018).

Jones, B. W., Doctor Dail 1 (Llanrwst: Gwasg Carreg Gwalch, 2008).

——— Doctor Dail 2 (Llanrwst: Gwasg Carreg Gwalch, 2009).

——— Doctor Dail 3 (Llanrwst: Gwasg Carreg Gwalch, 2010).


MEDIEVAL WELSH MEDICAL TEXTS


BIBLIOGRAPHY


——— ‘Charms and Prayers in Medieval Medical Theory and Practice’, *Social History of Medicine*, 16 (2003), 343–66.


MEDIEVAL WELSH MEDICAL TEXTS

—— ‘Meddygon Myddfai: Who were they and What did they Know?’, The Carmarthenshire Antiquary, 47 (2011), 30–43.


BIBLIOGRAPHY

Rohde, E. S., The Old English Herbals (New York: Dover, 1922).
MEDIEVAL WELSH MEDICAL TEXTS


BIBLIOGRAPHY

Taaivtsainen, I. and P. Pahta (eds), Medical and Scientific Writing in Late Medieval English (Cambridge: Cambridge University Press, 2004).
Totelin, L. and Hardy, G., Ancient Botany (London: Routledge, 2015 (electronic edition)).
MEDIEVAL WELSH MEDICAL TEXTS


BIBLIOGRAPHY


