

THE COMMONPLACE BOOK OF
ROBERT REYNYS OF ACLE

by REV. C. L. S. LINNELL, M.A.

Tanner 407.

AMONG the Tanner MSS. in the Bodleian Library is an interesting Commonplace book compiled by Robert Reynys who was "churchreve" at Acle during the latter part of the fifteenth century. Portions of it have already appeared in print, but it seemed to me worth while to give a full description of this interesting manuscript folio by folio with excerpts, some of which will be found to contain a good deal of local and topographical interest.

Fo: 8a, 16b
and 49a.

From the book one learns a certain amount about Robert Reynys himself. Born some time between 1445 and 1450 the son of John Reynys of Acle, a carpenter, and Alice his wife, he was one of a family of ten, five sons and five daughters. Such a neatly arranged family would have looked well on a memorial brass but it is unlikely that the Reynys family were so prominent or so well-to-do to merit such a grandiose memorial and there is no monument of any sort to any of them remaining in Acle Church.

Fo: 8a.
Fo: 16b.

Alice Reynys died in 1478 and her husband four years later. In his time he had been "churchreve" and during his term of office, in 1472, "the churchreves dedyn maken the Batylment of the Stepyll" which cost £16. Presumably the elaborate parapet round the octagonal belfry stage on top of the old eleventh-century round tower at Acle.

Fo: 8a.
Fo: 16b.
Fo: 49a.

Robert Reynys was married two days after the feast of St. Anne 1471. His wife Emma died eight years later on 27th May 1479. They had five sons. Two Johns (one presumably died an infant), William, Thomas and Lewis. So much can be gained of the family history from the book and there are abstracts of agreements relating to various properties in Acle and district entered into by himself or his father.

Fo: 16b.

Robert Reynys seems to have followed his father as "churchreve" and in 1474 he and his fellow "churchreves" purchased a set of High Mass vestments of red velvet for £23. Both this addition to the possessions of Acle Church, and the improvement to the tower, were noted by Blomefield who apparently knew of this MS. though it is not marked with his usual sign ⊕ as having been consulted by him.

Fo: 20b.
Fo: 42a.
Fo: 43b.
Fo: 45a.

For the rest. Of the longer entries by far the most interesting apart from the Life of St. Anne and the fragment of a Morality Play already printed, is the long prose account of the Life of St. Bridget of Sweden and the Poems about the Days of Judgment which show how near medieval men believed themselves to be to the spiritual and eternal world; living as they did their lives which were touched at all points with the interventions of God in the sacramental teaching of the church. Angels were very real beings to Robert Reynys though it is not revealed in the book whether the curious recipe for making them appear worked or not.

Fo: 16b.

Fo: 11b.

This is also emphasized by the repeated prayers and charms against various diseases, particularly epilepsy, and among Robert Reynys' "household hints" the rules for blood letting will remind readers of Chaucer's *Doctour of Phisick* who

. . . knewe the cause of everich maladye
were it hoot or cold, or moyste or drye.

Fo: 39a.
Fo: 33b.
Fo: 37b.

Then the well-thumbed pages giving weights and measures indicate that Robert Reynys seems to have used his Commonplace Book as a sort of Ready Reckoner. But the descriptions he gives of Rome and of London and of the size of foreign countries, and the itineraries between Acle and various places in the British Isles, do not necessarily prove him to have been a great traveller; although it is to be noted that the distances he gives are not far out and compare favourably with those given in the handbook of the Automobile Association! The descriptions of London, however, and of the Shrine at Walsingham, suggest the evidence of an eye witness.

Fo: 33b.
Fo: 39b.
Fo: 33a.
Fo: 61b.

In actual fact Robert Reynys probably never went very far afield from Acle itself where men dated events from some great local occurrence such as the disastrous fire in Norwich Cathedral in 1463, which occasioned the making of the existing vaulted roof in nave and transepts by Bishop Lyhart and Bishop Nix; and the "dredfful ffyer" in Acle itself on 7 May 1475. Then the detail with which he sets out The Charge to the Constables and the Watch, particulars of the Romeshot payable in Acle, and the particulars of land tenure by various inhabitants of the parish reflect his duties as churchreve.

Fo: 8a.

Fo: 8a.
Fo: 11b.
Fo: 17a.
Fo: 40a.

It would appear that Robert Reynys lived to see the end of the century though the date of his death is not known. For his life his Commonplace Book is most revealing and the repeated tags and proverbs show how the majority of medieval men lived according to pagan customs overclothed by Christian doctrine and theology; and tells us much of the attitude of mind of those who worshipped in and governed the affairs of those Churches of Norfolk, so many of which, as at Acle itself, were altered and embellished and brought into line with the "perpendicular" style in Robert Reynys' lifetime in the fifteenth century.

Fo: 38a.

For the convenience of the reader I have modernized the spelling of Robert Reynys' longer entries, as well as in his somewhat involved notes in which I have also done away with his complicated abbreviations of latin quotations, prayers and tags.

I am most grateful to the Keeper of Western MSS. at the Bodleian Library for allowing me to reproduce much of this interesting MS. and in preparing it for the press I am much indebted to the help I have received from the Rev. J. F. Williams, Mr. J. B. L. Tolhurst and Mr. Percy Millican.

Fo: 1 to 7b.

Statutum panis et cerevicie (*sic*).
Assisa panis et pondus eiusdem iux statu:
dni. Regis Angliae.

Together with: Assise of Bread. Assise of Ale and information concerning weights and measures.

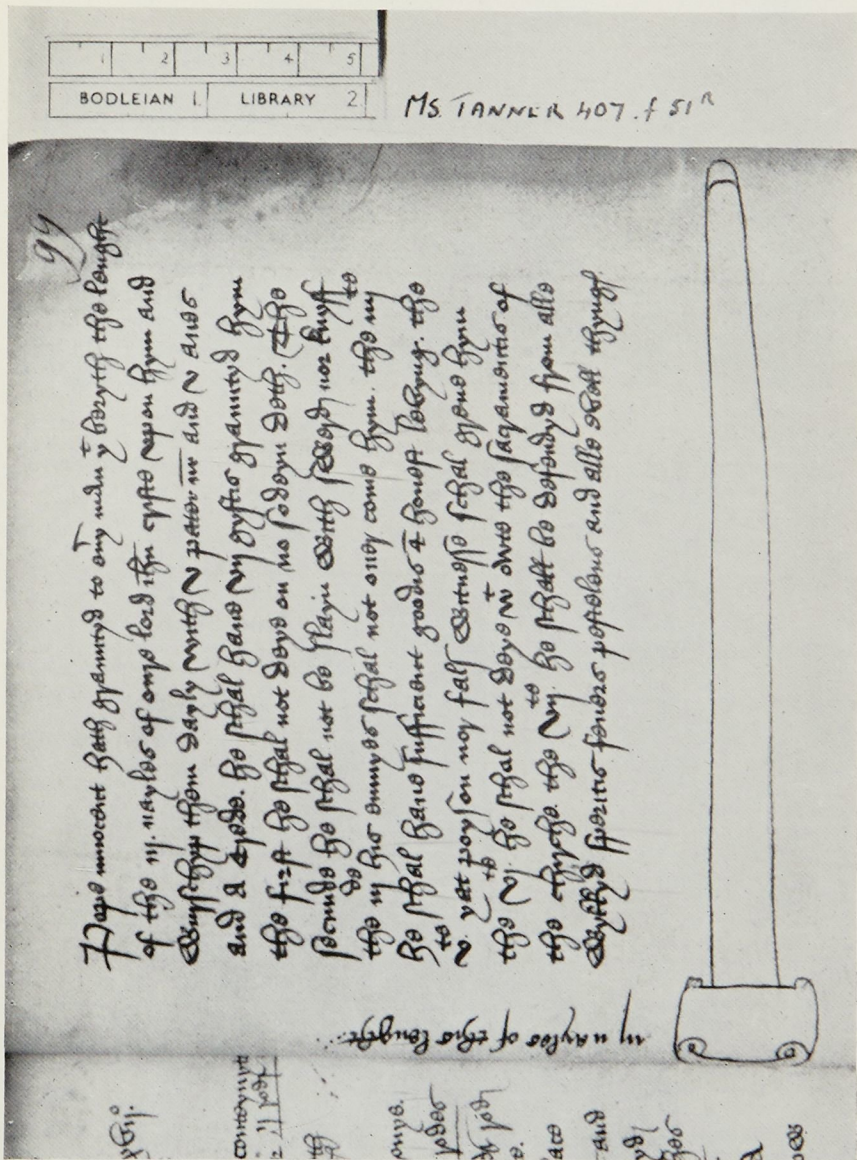
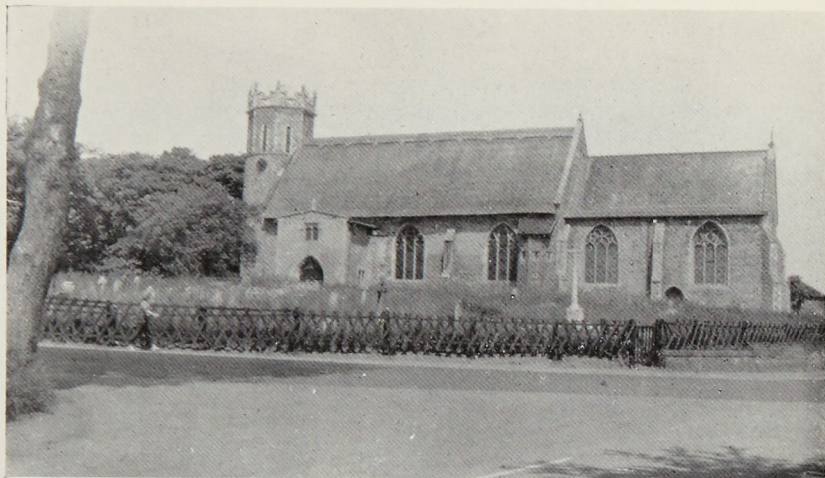


Photo: Bodleian Library

Fo: 51a. Indulgence of Pope Innocent, showing one of the nails of the Crucifixion (the only illustration in the book).



Acle Church. Chancel built by William de Culpho, Rector, 1362. Fo : 48a.



Photos : C.L.S.L.

Acle Church. "The Batylment of the Stepyll" (Fo : 16b). Built by John Reynys, John Goodwyn and Henry Brandon, Churchreves, 1472.

Fo: 8a to
11b.

Various notes relative to Norwich, Acle and to the Reynys family.

Anno dni. M.CCCC. LXIII et anno reg. Edwardi iij¹ tertio p'mo die marcij in festo Sci. David fuit magna combustio eccleie. Cath. Ste. Trinit. Norci. Incipient sub. pinnaclu. ad horam duodecim ad nona.²

Combustio dom' fratrum p'dicatorij & magne P'tis Civitat. Norci. erat die Maij Ao. dni. M.CCCC. XIII.

Obiit Alicie Reynys Anno dni. millimo CCCC. septuagesimo tertio. Et anno R. Edwardi iij xij in festo Sci. Edwardi die mercurii.

In festo Sci. Sampsonis Epi. & Confess. Roberd Reynys maryed.³

Anno dni millimo CCCC. septuagesimo primo.⁴

Md. of the gret dredfful fyer in Acle the vij day of May the sonday next after crowchmesse upon the may day at iij of the klok at aftyr noon begynnyng, yt yeer it was the sonday befor pentecost Anno dni. M.CCCC.LXXV. Ao. R. Edwardi XV.

Here follows further information concerning weights and measures, money calculations, a table of numerals in French, the form of making oaths and particulars concerning the phases of the moon.

Fo: 11b.

The Charge to the Constables and the Watch.

Charge to the Constables. Ye shall first principally take heed that the peace be kept in this town. And if any man disturb or break the peace ye shall arrest him and bring him to the King's prison as well by day as by night. And all night watch with sure cause treasonable and riotous persons and if ye be not mighty to make the arrest ye shall complain unto the chief constables of the Hundred or else a Justice of the Peace for to strength you to take them to prison all such rebellious. Ye shall command the persons that keep watch in time of year to keep their hour before them to reserve their charge by ix of the clock at even at the furthest upon pain ordered upon the same.

And if all these persons that make default at the hour of their watch or keep not duly their watches or send any person that is not sufficient nor able to keep watch or without sufficient weapon ye shall certify up his name.

Charge to the Watch. Ye shall at night that is to say from this time unto iij of the clock after midnight make and keep watch through this town within the bounds of that watch all hazardous riotous persons or other persons suspect found in suspicious places and all other persons found walking in the town without causes reasonable. Ye shall take them and lead them to the Constables and they shall keep them in prison. If thou see any candlelight or firelight or feel any smell of fire ye shall goodly without noise command the persons of the place where any such light or smell of fire is to be warned of the light and the fire. And if ye see or find any fire in any place which be not likely to be quenched without great help ye shall break up their doors and raise the people of this town and do thou pain to quench the fire. And if you make any departing of yourself then you have a watch word be sent which ye shall know when ye meet with any person whether he be of the watch or no. And when ye watch together or asunder ye shall make no noise wherein the dwellers within the town should be disturbed or letted of their rest or the night walker or the riotous person within the town may know of thy coming. For noise make a way of great shame of the watch and of them that have governance for the time. In this wise ye shall govern wisely and have no great harm in the default within the watch as ye will answer against thyself before our Sovereign Lord the King whom God save and keep.

Fo: 12b to
13a.

Rules for Blood Letting.

Isodor saith by authority of Hippocras that there are iij days that no man be wise to let blood, that is for to say the Calends of April, the first day of August, and the last day of December. Here may a man know in what month and what hour of the day is best bleeding for divers complexions. In April and May reddish blood and it be hot and moist. In the month of June, July and August red colour and it be hot and dry. In

the month of September, October and November black colour and it be dry and cold. In the month of December, January and February flemmatick and cold and moist. Sanguine men and flemmatick men are to be bled about morn that they be fasting and coleric men about noon. And a melancholy man bled about noon but not after meat nor after hasting and if he be blooded then the good homours should go out as well as the evil.

He that should let man or woman's blood must be advised of iiij points, that is to say. That the time be good and able and not too hot or cold neither in the dog days or on days that are not for bleeding. The second point is that a man be customable for to be bled, or if an old man have a sickness that is not used to bleeding, it is dread to let him blood for custom and febleness. The third point is age that is to say a child of xij years not to be bled nor man in age. The fourth point is that a man be strong or of great heart. A feeble man but little.

Fo: 13a to
15a.

Further notes concerning Acle interspersed (Fo: 13b-14a) with tables of numerals. Giving Arabic Numerals, Cardinal Numerals, Latin and Roman figures and a column for the hundreds 100-1000.

The notes concerning Acle are as follows :

Decima pars. Salut. xij die Januar. Anno. R.E. iiij xij Robt. Bencelyn de Upton, Nich. Whytton de Redham, Collectio. Hundi. de Walshm. John Reynys et Ih. Gedycock Constabular. vill. de Acle.

The Romeshot gaderyd in Acle is iij^{li}. Thereof is payd to ye gaderer to ye govt. to Rome ijs. viijd.

The Taske of Acle drawyth—vij^{li} of the wiche the lord of the man. of Acle payth—iiij^{li} and the townshepp payth iiij^{li} this don at martynmesse the xiiij yeer of Kyng Edward the iiij gaderyd by Thomas Gedycock and John Clerk Constabellis, John Scotvyle Collectr.—the same tyme for the hundred. Itm. annor. taske payed the same yeer at crowchemesse aftyr gaderyd by Willm. Hardy, Nich. Oley Collectrs.

Acle.

Andrewslond } xl. iij. 2a at 4d acre.

Wragatelond }
Medowelond } xx acr. iij r. 4d.

Werkelond }
Werlond } iiij acr. 12d acr.

Romshernyng }
Stewardernyng } 8 a. 2d.

Wykyllfrelond. 15 acr. 10d.

sm. acres of lond in Acle 17 score 1 rood.

Fo: 15a to
16b.

Charms for cure of fever, falling sickness (epilepsy) and recipes for making black, red and blue ink and glue are preceded by a charm for making angels appear which is as follows :

Take a child^s of young age that is between vij and xiiij and in the sun set him between your legs and then knit a red silk thread about his right thumb and scrape his nail well and clean and then write on his nail these letters A.G.L.A.⁶ and then say this prayer *Domine Ihesu Christe Rex Glorie mitte nobis tres Angelos ex parte qui ducant nobis veritatem et non falsitatem de omnibus de quibus nos interrogabimus.* And say this prayer with good heart and devoutly and then shall appear iij angels in the child's nail. And then let the child say after thee *Domini Angeli ego principio nobis per domine quaesumus omnipotente qui vos et nos ex Michaelis et per Virginitate beate Marie et beate Johannis Evangeliste necnon et per virtutes et nomine Dei ostendates nobis virtutes et non falsit.*

Fo: 16b.

Further notes concerning the Reynys family.

J. Reynys. Obit Johis. Reynys Ao. dni. millimo CCCC septuagesimo septimo. Et. Ao. R.E. iiij xvij xii die Mens. Maij in fest. Sc. Nerei et Achilis. atq. parcerent die lune gaudia cui anime ppicietur deus Amen.

Johis. Reynys et Alic. ux. John, Roberd, Kath. Jam. John. Thomas. Margarete. Alic. Margery. Jane.

Emme. Obiit Emme Reynys Anno dni millimo CCCC septuagesimo nono. Et Ao R.E. iij xix xxvij die Mens Maij hoc anno die jovis ex ante festu pent. cu. aie. ppiciet. deus Amen.

Roberd Reynys et Emme ux. ei. John. John. William. Thomas. Lewis.

Jacobi.7 Obit Jacob Reynys dni millimo CCCC septuagesimo nono xij die Mensis junii hoc anno die Domca. cui aie ppicietur deus Amen.

Margarete. Obit Margarete Reynys in festo Sci. Michis. Archangel.

Iohn Reynys, Iohn Goodwyn, tailor, and Henry Brandon, churchreves, did make the battlement of the steeple which cost drew to the value of vij^{li}. Anno Domini M.CCCC LXXII. John Hendy, Robert Reynys and William Dey, Churchreves, bought a vestment, whole suit of red velvet powdered with flowers of gold complete—that is to say A Cope, A Chasuble and ij Tunicles, with Amices, Stoles and Apparels belonging to the same. This was done the Thursday next after All Saints. Price of the same vestment is xxij^{li}. This done Anno. M.CCCCLXXIV (altered from *Secundo*).⁸

Fo: 17a.

Romescot de Acle Ao. Xt. 1483.

The whole of this page and the first half of 17b is crossed out. Giving the same information as before on 13a and 14b.

Fo: 17b to 18b.

Various tags and notes including :

Serve God truly and the world baseley.

Eat your meat niceley that ye may live.

Thank God highly that He keeps you poorly.

He may amende you lightly without any grief.

Lord Jesu Christ God's son our Lord

Have mercy on us for Thy wounds' sake.

Quot fuit sacramenta ecclie. septem—baptismo. confirm. heukaristia. penitencia. extremuncio. ordo & matrim. Quot fuit vita vitabilia & quot non fuit. iij fuit abilia. heikaristia. penitencia. extremuncio et matrimonio et tria non fuit abilia baptism. confirmatio et sac. ordo.

Obiit dni Willm. de Culpho Rector de Acle xij die Julii Ao Xt 1362.

Lex is leyd a down. Amor is ful smal.

Caritas is owte of town. Veritas is gon wthal.

Ther be iij thynges yt be moche of prys.

One is to be onest anr. is to be wyse.

The Third is to keepe a lawe as ye law is.

He who werketh folye folye schal be hyse.

6 myle est & 6 myle south is 8 myle a sunder

8 myle west 8 myle north is 10 myle a sunder.

Fo: 18b to 19b.

A Poem of fifty-three lines concerning the Seven Deadly Sins.

Fo: 19b.

Notes on long measure and on astronomical matters and distances.

Fo: 20b to 32a.

The Life of St. Anne. Poem of 460 lines printed by R. E. Parker for *The Early English Text Society* in 1928. Described as "the best version of the third stanzaic form of the Life of St. Anne." (Carleton Brown in *A Register of Middle English Religious and Didactic Verse*. Oxon. 1920. I.96).

For the medieval popularity of St. Anne, who was the patroness of many guilds, see H. F. Westlake *The Parish Guilds of Medieval England*. Lond. 1909. p. 16.

It seems from lines 53–56 and the two concluding stanzas that the poem was produced for the feast of St. Anne.

Fo: 32a to
33b.

Four verses on *Artor*, *Charlys*, *David* and the *Role of Wysdam* and couplets on *IX Wurthy*—Hector of Troy, Alexander the Great, Julius Caesar, Joseph, David, Judas Maccabaeus, Arthur, Charlemagne and Godfrey de Bouillon whom Reynys, a true son of Norfolk, spells *Boleyn*.

Fo: 33a.

Notes and measurements concerning St. Paul's and Westminster Abbey.

Here is the length of the shaft of the cros on paulys stepyll at London from the base to the Egyll is xij fote and the length of the cros at ye wedyr cok is xij fote and the base is over from syde to syde iij fote yt is iij yardys abowte. Poulis chirche is in length from the west dore to the queer dore vij pacis an ij from the queer dore to the est ende is iij and x pacis. Of all the length from the one ende to the othyr ende is xj^{xx} and xij pacis.

Also the cros yle from the north dore to the south dore is xj^{xx} and x pacis.

Westminstr. Halle is in length v^{xx} pacis and xij th'in is the kyngsbench, the chanstry, the comonplece, the chekyr, the kyngs counsell chambyr, the kyngs chapell.

Westminstr. churche of of seynt petir. behynde the hygh auter lyeth many kynges and queenys And in the mydys of the chapell lyeth seynt Edward the Kyng.

And ther ben many othyr kynges.

And on the southe syde besyde the hygh auter is holypott wt. vj braunches fayre clene water bothe nyght and day.

And in the gret belfry at Westminstr. are vj grete bellys.

Also in the gret belfry at poulis are vij grete bellys.

From poulis to Westminstr. is a long myle and more.

At Sarathynes Hed in filetestreete in London ther dwelleth Wm. Stone skynner.

Fo: 33b.

Notes about London streets, churches and parishes and various itineraries.

London. Bysopesgatte Ledynhalle chepe yt are the cundytes. Abowte the gret cundyte ben xiij cundytes rennyng. Newgate Ludgate Tempyllbarr. Fflettestreete Charyng Cros. London Ston. London Brygge. Seynt Mary Ovey. Cunnystreete. Hornsey Downns. Seynt Magnus. Seynt Poul. Seynt Bryde, these ben good paryssh. Towehyll. Smythfelde yt ben justys keepe. Ffridaystreete stokkys and fysshmar. standen. Holborn. Coleman Str. Strande.

London way ffro Acle to Norwyche xiiij myle x myle to Attylborough. x myle to Thetforth. xvj myle to Newmarket. x. myle to Babern. xvj myle to Berkeway. xij myle to Ware. viij myle to Walthoun. xij myle to London.

fro. London to Walwys.

London to Braynford vij. Colbrook. Maydhed vij. Landeche vij. Abynton xvi. ffaryndon x. ffayerford vj. Cysster vj. Gloucetr. xv. Newnehm viij. Lydney v. Wolleston iij. Tyntarne iij to Brystowe xvj to Chepstowe vij to Tyntan iij.

ffro Acle to Tyntarn in Walwys is cc myle v score. vill. vers. Tyntarn. videlic. Norwich, Wyndhm, Attleburgh, Thetford, Newmarket, Barberton, Royston, Baldock, Hitchin, Dnstaple, Halesbury, Thame, Oxenforde, ffaryndon, ffaerforde, Cisetre, Tetbury, Wotton, Betusley, Chepstowe, Tyntarn, Walwys.

Fo: 34a.

Rhymes about birthdays and the Signs of the Zodiac.

Whoso be borne in ye signe of *Tauro* he schal have moche grace in all best of alle thynges, same in his wyff, same in alle he hast.

Whoso be borne in *aries* he schal be dredfull and throw grace.

Whoso be borne in *gemini* he schal be pore and evyle and have moche desese.

Cancer he schal be pore and evyle of desese.

Leo he schal be bold and a strong theff.

Virgo he schal be wyse and lettyrd.

Libra he schal be schrew.

Scorpio he schal be a gret goer in the world.

Sagittarius he schal be hardy and a gret lecher.
Capricorn he schal be riche and loved.
Aquar. he schal be reckles and list for to lose hys men.
Pisces he schal be graceful in all manner.
 ffor the fallyng evyll
 Benedicatur sunt capta. Dni. De. Anansapta.⁹

Fo: 34b. Lists of Saints' Days occurring during the various phases of the moon, together with Lists of the Patriarchs, Prophets and Apostles.

Fo: 35a. Lists of the Ten Commandments, the Seven Deadly Sins and the Seven Works of Mercy.

Fo: 35b. Lists of the Seven Canonical Virtues and the Seven Sacraments with verses concerning the same.

Septem virtutes principales ffides, spes, caritas, prudentia, justicia, ffortitudo, temperancia. Therwth, feythe hope charite, sleythe, rythfulness, strength, solynesse. These ben the vij virtues.

Septem sacramenta. salis. Baptism, confirmacio, penitencia, heukarista, Extremuncio, ordo, sponsalia, Crisendom, confirmacioun, shryftes and penaunce, housle, annoynngtyng, holy Order, Sponsyng. These ben vij sacramentis of holy chyrch.

When your head acquainteth memento.

When your lips maketh confessio.

When your nose shapeth contricio.

When your limbs maketh satisfacio.

When your wind wanteth

Noster Christ.

When your time fainteth

Libera me Domine.

When death followeth

Venite ad iudic.

ffor love of God and drede of peyne

ffor dedly synne seek misty eye

A man schall have mercy yt synful ys

And he yt ys with owte mey, mey schall be hys.

Fo: 36a to
37a.

Charms against dangers and sickness.

St. Gregory, St. Silvester and St. Leo, that were Popes of Rome, received this writing and said whosoever have this writing about him, he need not dread him of none enemy nor sudden death nor fire nor water nor person nor prison nor thunder nor lightning nor the fevers nor none other evil. And he shall be loved of his Sovereign. And if he be out of his way he shall soon find his way again. And an Angel with this writing to King Charles in latin said he soever hath this writing about him he shall overcome his enemies without fail. Also a woman travailing of child do read this writing over her or put this writing about her and she shall soon be delivered by the grace of God without fail. And he so ever hath this writing about him he shall not pass out of this world in mischief but he shall have the sacrament of holy church by the grace of God. He shall be robbed with no thieves by night or by day, nor shall he be overcome by none spirits by the grace of God and the vertue of these names, *In Nomine Patris et Filii et Spiritu Sancti. Amen. Tetragrammaton. Adonitos. Ananapti. Ananzapta.*¹⁰ *Ihesus Nazarenus. Rex Fidelis. Filius Dei misere mei Amen. Messias. Sother. Emmanuel. Sabaoth. Adonai. Eleison. Ihesus Nazarenus. Agnus Dei qui tollit peccata mundi misere nobis. Amen. Christus Vincit. Christus superat. Adonai et A G L A. Ihesus Nazarenus et Ecce Crucem Dei fugite peccates adesse vivat Leo de tribus mundi. Radix David et nos per haec sacra sancta nomina Dei Patris Omnipotentis, et per Nativitatem Christi et Marie Virginitatem, Iohannis Evangeliste et nonae ordines Angelorum, per Passionem, per veritatem et omnium sanctorum et electorum vitam huius gloriosam semperiternam Amen.*

Fo: 37a. List of nineteen statutes of the Realm from Magna Carta to the Statute of Lincoln.

Fo: 37b. Statistics about London and England, number of parish churches, Cathedrals, Bishoprics, etc., with notes about the approximate size of Great Britain and other Islands.

London England

The nombre of alle the pariss chirches and alle other chirches in London and owtwardes. The same aboute—cxviiij.

Englond

The nombre of pariss chirches in Englond. xlviij vijj xxi.

Ther ben in Englond of Townes besyde portes vj iij lxxx.

Ther ben of Bissopreth in Englond xvij.

Ther ben of chirches in Englond xxxvj l.

The length of Englond from catenay (Caithness ?) in marche of Skotland to Totnes in devynshire cccc myle.

And the brede from Seynt Davys in Walwys unto Dovyr is ccc myle.

And Englond is the compass round abowte iiiij. ccclx myle.

Iles

The Ile of Syres is abowte cc myle.

The Ile of Rodes is abowte clxxx myle.

The Ile of Crete is abowte lxxx myle.

The Ile of Negropontis is abowte ccc myle.

The Ile of Cecithia is abowte vije myle.

The Ile of Mayorke is abowte cc myle.

The Ile of Gret Bretayne is abowte iiiij^e myle.

The pincipalitie of Walwys is abowte vije^e myle.

Fo: 38a. Rough notes about land tenure in Norfolk in the fourteenth year of King Henry VII—1499. Page very worn and mostly illegible.

Fo: 38b. I Jesu mercy what a world is this
 Friends be few and faint at need.
 Who is him hath done amiss
 And hath in pain and may not speed.
 What fortune with it shall be had
 Whosoever will say nay.
 Therefore let it pass and be not sad
 And think upon Him that all amend may.
 I am old when age doth appal
 Having as young little that setteth me by.
 One such is a sin to many and fall
 Other the truth be, behold a cause why.
 I may not as I might on my part
 Therefore I am forsake, age whatever it be.
 Youngest is a traitor, his experience at eye
 Oftentimes and many that behold may fly.

Fo: 38b. At bottom of page.
 Fo: 39a. Adam lyved ix^e yeer. E. xxx. And had xxx sones and xxx daughters. They dyed and were both beryed togedyr. Adam and Eve.

Rome

from the begynnynge of the world unto the tyme that Rome was first made was iiiij^e xlix yeres. And from that tyme that Rome was made unto the Nativitie of oure Lord Ihu Crist—vije l yeres. In the citie of Rome ben thys many chirches—cccc in the whiche masse is deyley don. But ther ben vij of the same privileged above all other whiche gret holynes, pardon as is here after shewyd.

The first is called Seynt Petyr chirche th'apostell there he is relessyd of the vij parte of penitance injoynd by pope Alysander. The secunde auter of Seynt Andrew.

Fo: 39b.

Itinerary from Acle to Canterbury.

from Acle to Canterburie.
 x myle to Becclys. vij myle to Blyborowe.
 iiij myle to Estbrygge. v. myle to Snape.
 vij myle to Woodbrigge. v. myle to Catywarde.
 vj myle to Colchester. xij myle to Chelmyfforth.
 vj myle to Belerica. vj myle to Horindon on ye Hill.
 v myle to Tylberyfferry. vj myle to Rochester.
 viij myle to Sethyngborn. vij myle to Canterburie.

Fo: 40a.

Doolys in the Marin.
 first nxt Marklebryg lyeth the comon doole.
 Itm. Rog. Pryke de Beyton t. Iacr. stardoole.
 Itm. Johnes. Oly de Yermouth t. ij rods stardoole.
 Itm. Bra. Potter. t. I acr & I rod stardoole.
 Itm. Isbell Sloley t. iij rods stardoole.
 Itm. Reynald Neele t. ij rod. stardoole.
 Itm. Robtus. Reynys. t. ij rod stardoole.
 Itm. dam. Almyr t. iij rod. John Lyng, smyth, I acr.
 Itm. Johis. Attehyll t. ij rods stardoole.
 Itm. Ricis. Potter t. ij rods stardoole.
 Itm. Jacob Strode t. ij rods voct. alleyn acr.
 Itm. the comon evydence under mannys scroole. Neweholm from ye comon Rentyll to ye shere.
 Walter Lemon de fflyby t. I acr. stardoole wt. acr.
 Johis. Hendy, smyth, t. ij acr. stardoole.
 Itm. Willm. Hendy t. ij acr. stardoole longyng to agonys.
 Willm. Dey t. ij rod stardoole. Itm. Henrie Evard. t. ij rod.
 Robtus. Palmer. t. ij rod. Henrie Brandon t. ij rod.
 Ricus. Page t. ij acr. Johis Almar. t. ij rod.
 Walter Leman t. iij rod vocat. baronys dooles.
 Nath. Hardy t. ij rod. Waltr. Leman t. ij rod.
 Ricus. Potter. t. ij rods. Ricus. Page i. rod.
 Walter Leman t. ij rods. Johis Barbor t. ij rods.
 Henrie Lyng t. ij rods. Thos. Thorp t. i acr.
 Robtus. Reynys t. ij rods. vocat. aldercarrs.
 Rogus. Pulle to Beyghton t. acr. stardoole.
 Johnes Townesende sen. de Beyton t. ij rod stardoole.
 Thos. Poleryng de North Byrlyngm. t. ij rod stardoole.
 Johnes Potter t. rod stardoole.
 Johnes Hendy de Mowton t. ij rods stardoole.
 Johnes Hardynghm de North Byrlyngm t. ij rod stardoole.

Fo: 41a.

t. una p'clle terr. I acr. in Thorpp iuxt. Norwici et.
 This is the copy of ye Psentacyon of ye lordys of Venysse to ye Pape Ao.Xt.1459.
 ffirst iiij^{xx} gret gonnys eche of hem cast a ston of ye wght of ix^c pound with powdyr and stuff.
 Itm. xiiij^c gunnys eche of hem cast a ston of l^{li} wt. poud. & stuff.
 Itm. xiiij^c serpents and smal. gonnys wt. powder and stuff.
 Itm. vij^{li} payer of brigandyrs for hem to have non harness.
 Itm. x shypys ladyn wt. boris and arnes and other alymentes of warre.
 Itm. vj^c pyles and spadys for the ost.
 Itm. vj iij^c cressets for to have fflyer be nyght for the ost.
 Itm. xij iij^c mattocks and maylets wt stuff to breke ye ground in hard stony cuntres.
 Itm. cccc boketts and bowgers of lether for to feetche watr. to the ost in tyme of nede.
 Itm. viij iij^c of empty pypys, tonnys & othr. vessell to make brygges to convey over cartys & waynes & eny other arnes.
 Itm. vi iij^c cartys for caryage for the ost in tyme of nede.
 Itm. cccc holys and croomes hachetts & ledders of dyve facyon.

Itm. vij^{li} fflottemen in harnes the wagis payid.
 Itm. xxx^{li} Doketts to pay for vetayle.
 Itm. vj ij^{li} men well appointd. wt. alyments of warre and ther wagis payd.
 Itm. a gaylon of gold to resserff all crysten pepull.
 Hundred Norff.

Fo: 41b.

Est fleg be	xx townes	Schropm	xxi
West ffleg	xiiij	ffoureho	xxiiij
Blofeld	xv	Gyldercrosse	xviiiij
Walshm	xiiij	Wayford	xv
Happyng	xvij	Depwade	xix
Tunstede	xxv	Grymeshowe	xvj
Taverhm	xvij	Dysse	xv
Eynsford	xxix	Ershm	x
Laundissh	xxxij	Loddon	xx
Northgrene	xv	Knaveryng	xix
Gallowe	xvij	Northerpyngm	xxxij
Brothircrosse	xvij	Southerpyngm	xxxix
Smithdon	xxi	Southgrene	xxvij
ffrebrygg	xxxiiij	Mytford	xvij
Clackclose	xxxi	Hemstede	xvij
Holt	xxvij	Hemel	xxiiij
Sm hund. xxxij			
Sm townes v ij ^{xx} ix			
Besyde Norwiche.	Lynne and Yermouthe.		

Fo: 42a to
43b.

Prose account of the Life of St. Bridget of Sweden.

A woman solitary and recluse coveting to know the number of the wounds of our Lord Jesus Christ often prayed to God of special grace that he would vouchsafe to show her them. And at last to her spake our Lord Jesus Christ and said Say every day an whole year XV Pater Nosters and XV Ava Marias and at the year's end thou shalt have worshipped every wound and fulfilled the number of the same.

And also said our Lord Jesus Christ. Every man that sayeth these Pater Nosters and these Aves and these Orisons following every day an whole year Of his kindred XV souls shall be delivered out of the pains of purgatory and XV rightful men of his kindred shall be kept in good life. And he that sayeth these Orisons after written, first therefore he shall have grace and knowing and bitter contrition of all his old sins.

And also said our Lord Jesus Christ. He that sayeth these Orisons in the forme aforesaid XV days before his death he shall see my holy body and it readily and he shall be delivered from everlasting hunger. And I shall give him drink of my blood that he shall never thirst. And I shall put before him the sign of my victorious Passion in defence and subsidy of all his enemies and before his death I shall come with my holy Mother and take his soul and lead it to everlasting joy, and when I have it there brought I shall give him a draught of the chalice of my Godhead.

And if a man have lain in sin XX years and he will say these orisons I will forgive him all his sins and keep him from all temptation and keep his wife and him from sudden death and after that from everlasting pain. And all the sins that he hath done from his childhood until this day I will forgive him and by my grace he shall be better than ever he was before. And whatsoever he ask rightfully of me or of my Mother it shall not be denied. And I shall keep him perfectly in virtue and in good life confirm him as he hath after mine own will wrought and lived. And if he shall die tomorrow his life shall be lengthened. And as often as he saith these Orisons he shall have XL days of pardon.

And he that teacheth any other man these Orisons his joy shall never diminish but dwell without end. And when he saith these Orisons I am present as Saint Paul preacheth. And from his sins I shall him defend. Wherefore every lettered man and woman read in the day these Orisons of my bitter Passion for their own medicine.

Beside this woman dwelt an holy man to whom she revealed and showed and he showed it to an Abbess and she showed it to her sisters and they saith these orisons.

And some saith them with great devotion and some, for that they should not trespass her commandment and sin not wilfully, in part fulfilled her commandment. And after that the same holy man on a day when he rested him he was ravished in a vision into a fair field and therein was a delectable well and it seemed to him as the well was full of precious stones and in the same well some were with great virtue and some less, and some were but little for they wresteth after the devotion that they had in the saying of these Orisons. And this was showed to the holy man. And he showed it to the Abbess and she the same told her sisters that were all whole glad. And they that said these Orisons not devoutly before afterward amended them and said them with greater devotion and desires.

Afterward on a night this holy man heard a great noise and hideous cry in all that be in the wood be rent up by the roots. And he went out of his cottage and cried on the fiends that he had heard and bade them show him what that noise meant, to whom the fiends saith. In this wood dwelleth an old woman full of many holy works and saith an orison so pleasing to the God of heaven though overtaken full often with great harm. With that orison she acquainteth full many souls to God that were in our power fast before. And it pleaseth so much Almighty God that it is granted to him that saith these Orisons that if he were in the time of his living in the way of everlasting damnation our Lord God should change everlasting pain into the pain of purgatory. And if he were in the state of the worst pain of purgatory our Lord should change it into the pain of this world and bring his soul to heaven. It is told that this woman's name is Saint Bride the Queen of Sweden that full many revelations and great grace had of God.

Fo: 43b.

English dramatic poem on the subject of Delight and the Epilogue to a Morality Play. Printed in *Modern Philology*. XIV pp. 1-9. 1916. *Morality Fragments from Norfolk*. Iris G. Calderhead.

Fo: 45a to 48a.

Verses on the fifteen days of the Last Judgment. Incomplete. Beginning with the eleventh day.

The eleventh day shall come with thunder and lightning
 With great storms strongly flying.
 Then great stones shall together make flight
 And each one is of an hefty weight.
 All this world shall be drowned
 With those whose names are among the damned.
 The rainbow shall bent be
 What a dreadful thing it is to see.
 The devil for dread he shall not dwell
 But hast him fast to hell.
 There be pains both hot and cold
 Pertaining to terrors and sorrows untold.
 God himself said that they should be.
 They at that time shall never Him see.
 Then they shall be in agony
 And suffer pain that shall them grieve.
 God grant us grace so well to tide
 That we shall dwell on his better side.

The twelfth day is more dreadful then,
 For all be they men or women.
 Let them all to God then pray
 If they durst, or must, or may.
 The Angel then that is before us all
 Shall for us before Him down fall.
 At God's foot for our sin,
 For our life and all mankind.
 Lord we beseech Thee,

Have mercy upon us for pity
 And when to heaven with God we are gone
 Danger to a life then there in none.

Dreadful cometh the thirteenth day
 For all men living if living may.
 From the beginning of Adam's coming
 Unto the sending of the ending
 No man may tell or in a book read
 Half the sorrow or half the dread
 Of what the Lord Jesus shall say then.
 When He cometh in the shape of man.
 For all the souls both great and small
 That are within the mouth of hell withal.
 All they shall together pine
 For the dread of our heavenly King.
 They shall be risen from Him shall go
 Into the fire and to all woe.
 Then they shall burn more bright
 As the fire that is of thunder light.

The fourteenth day is a day of sorrow
 And stronger it cometh on the morrow.
 For all amiss in this world then
 It shall in the fire be burning.
 And it shall burn from morn till even.
 If any man live and may see this
 He will be in dread and sorrow I wis.
 This last pain comes not so soon
 For on the morrow cometh the day of Doom.

The fifteenth day cometh full swift
 For every man be he sorry or blyth.
 From Adam the foremost man
 To the Doom he shall come then.
 And from the death he shall be risen.
 And at the Doom he shall be greeting.
 Every man of thirty winters old
 As shall come to the Doom be bold.
 Then every man shall another meet
 Right on the Mount of Olivette.
 Two Angels shall come Jesu befor
 With strong spear and crown of thorn.
 With sharp sword and in stern mode
 Both they to the north shall be stood
 With a spear so bloody and so sharp
 As if it were plunged into God's heart
 Through the Jews' ency and their pride
 A strong lance through His side.
 Took the blood also red
 As the prophet with his mouth said.
 He stroked his hair aside
 That waxed as bright as candle light
 King, Lord full of pity.
 This may be for to shrift me.
 Twelve angels shall bring the reed bright
 With broad nails and precious of length.
 Lord we beseech Thee

On all thing ye have pity.
Then cometh our Lord in dour mode
His arms spread all over with blood.
Man that maketh so, ye see
What I have suffered for thee.
Beaten I was with scourge sharp,
Pierced I was with spear to the heart.
Crowned I was with thorn of thee.
This Passion I suffered, man, for thee.
Ye was used to be sworn
By my limbs and by my arm
And he may list that it hath been long.
By my body and my head
By my heart often and long
Man, it was thy custom
To search my wounds five.
Ye thought it full great spirit
To swear by my wounds red.
Ye thought it full great spirit
To swear by my wounds wide.
Yet ye never me clothe nor feed.
Nor called me at all thy need.
Yet it was often thy mode
To swear by my flesh and blood.
By my head and by my thorn
And by my holy body torn.
Often thou wouldest forswear thee.
Man, what thought you on me.
Then cometh our Lady her son before,
Blessed the time that she was bore.
Her son dripping all of blood.
She weeping with dour mode.
Father, Son and Holy Ghost
King and Lord as well ye wist.
My son to say you grant me,
My dear son I pray thee
As ye bought them on the rood
With thy flesh and with thy blood.
Sweet son I pray Thee
For all mankind that I may be
Granted them that sweet bliss
That none of them thou miss.
Mother, thy boon fulfilled shall be
Thy will today I grant Thee
That give for a lesson will I work
But though they live not on me nor on thee
My bliss shall they never see.
Into the pain they shall wend
Into sorrows without end.
But my children that them amende
In bliss shall they even be.
They shall come with me in heaven
With Angel's song and merry steven.
He shall name them all before Him
Well is the time they they were born.
And speak to them worthily
And cometh with me wealthily
In all my bliss shall they me see.

Lord we beseech thee
 Have mercy on us in pity
 In bliss for to wend
 At our lives end
 When body and soul are come unto
 God grant it may be so. *Amen.*
Explicunt qu. decim signa.

Fo: 48a.

Further notes concerning Acle, its Church and Rectors and the Burial of Sir John Fastolf in the Abbey Church of St. Benet's at Hulme in 1459.

Obitus dni. Willmi. de Culpho quondam Rector eccle. de Acle qui obiit xiii die Anno dni millimo ccc lxix cuius aie. ppiciet. Deus. Amen (*facit cancella* added in a later hand).
 Obtus magistri Johis. Frysby quondam Rectoris eccle. de Acle qui obiit in festo Sancte Anne matris Marie Anno dni. millimo cclxxxxiiij.
 Obitus magistri Randulphus Wellys quondam Rect. eccle. de Acle qui obiit secunde die Maij Anno dni. millimo cclcix.
 Obtus. magist. Johis. Propchaunt¹¹ quondam Rect. eccle. de Acle qui obiit secundo die Marcij in festo Sancte Cedde epi. Anno dni. millimo cccc octagesimo septimo cuius aie. ppiciet. deus.
 Obtus. p'clarus vir Johis. Fastolf miles dns. de Castre qui obiit in die sancte Leonardi Anno dni millimo cccc lix et sepult. in abbathia Sancti Benedicti de Hulmo.

Fo: 48b.

Verses on a Rosary left in the Church for the use of those who have not one of their own.

Man in the Church not idle thou stand
 But take thy beads in thy hand
 And if thou have none of thine
 I pray thee take these for the time
 And say a Souter with glad there
 Is worship of our Lady dear.
 She will acquite thy need
 And then thou shalt have for certain
 of pardon xxiiij year.
 Of ij Popes granted be done
 In releasing of thy sin
 When thy soul shall pine.
 And therefore pray with heart and mind
 And then the garden of heaven shall find
 That ye may so stand in his grace
 That he be thy shield when thou shalt pass
 And when thou wilt no longer stand
 Or on the world grow fond.

Fo: 49a-
50b.

Details of covenants entered into by members of the Reynys family.

7. Oct. day aftr. S. Feyth. 9. Ed. IV. Robt. Reynys of Acle singleman made covenant with Cecilie Grene wedowe and bought of her a tent sometime his husbandes and 10 acrs. 3 rodes called Andrews lond for £20 20d. i.e. iiij noble and xxd. at the bargan making &c wt. Sir John Propchaunt person of Acle Syr Robert Bertram Prior of Weybrygg, John Reynys, carpenter, Lowis Bayly of Acle, John Hendy, smith, Thos. Grene. Sm. Smith of Hemblyngton, James Reynys.
 2. Nov. the wiche is cleped soulemesse day, John Reynys and Emme wif of Robt. Reynys made covenant with Cecily Grene of Hemblyngton in name of Robt. Reynys of Acle and bought of her a pension which the seyde Cecilie Grene should as had tyme of ler lyve i.e. a chambr. in dwelling place of Robt. Reynys i. acr. wood and I cartful sedge terme of her life for wch pension said Robt. Reynys scahill pay to her 4 nobles i.e. 6/8 at bargan 6/8 at Xmas. Wit. John Reynys, Wm. Smith, Thos. Grene and the

same Robt. R. must keepe the yeere day of Wm Grene and Harry his sone durg. the leve of the same Cecilie and aftry hyr desese no longer, this 4d. a yeer.

(" last paymt. 16 Ed.IV " added in a later hand).

5. Oct. on Seynt Feyths Evyn. 12.Ed.IV. Robt. Reynys made covt with John Hardyngm sen. of N. Burlynghm s. of Thos. H. & bought of him 3 acs. of Andreslond free in feeelde of Acle 5 nobles & 40d. Wit. Sir W. Hardyngm person of Birlyngm, Peter Lowys, bayly of Acle, John Reynys, carpenter, Richard Neele sen. Herry Brandon, Nich. Hendy W. Hendy sen. James Reynys and W. Striget.

1 May 17 Ed. IV Robt. Reynys of Acle covenant with his father John Reynys for hys life and bought of hym hys place in the market with the gardens and closes and 1d. of yeerly rent of John Tynewythe from the land that gowyth owte of his place to Rekyslane. 17 acrs. of lond that calld. Baronys in Kyrgate 2 roodes of mershe calld. stardoole £36. 1st sum was pd. at his dirige and beryng at his terment day. Wit. John Hendy of Mowton, W, Suffolk of Hayghm. James Reynys, John Reynys, jun.

Fo : 51a. Details of an Indulgence granted by Pope Innocent.

Pope Innocent hath granted to eny man that bereth the length of the iij nayles of our lorde Ihu crist upon hym and wurchep them dayly with v pater nr. and v. aves and a souter he schal have vij gyfts graunted to hym. The ffirst he schal not be sleyn with swerd nor knyff. The second he schal not dye no sodeyn deth. The iijd. his enemys schal not overcome hym. The iiijth. he schal have sufficiat good and onest lyvyng. the vth yt poyson nor fever nor fals witnes schal greve hym. the vjth he schal not deye twowte the sacramentis of the chirche. the vijth. he schal be defended from all wykyd speritis, from pestilens and alle evyll thynges.

Then follows the only illustration given in the book :

iij nayles of ys length.

Fo : 51b. Various calculations and chronological tables of remarkable events.

Fo : 52a. List of battles fought in England from that at Bury in 1400 with the names of the chief persons slain. Followed by various tags and proverbs in English and Latin.

Fo : 52b. An extract from the Court held at Acle in the presence of Sir Thomas Colstone, and the recognisance of the tenants of the Abbey of St. Benet's at Hulme to the Abbot. Followed by a list of the several liberal arts : *Grammatica, Rhetorica, Arithmetica, Geometrica, Musica, Astromium.*

Fo : 53a. Notes on the dominical letters and their references to prognostications about the weather. At the bottom of the page comes the following note :

The port. longyng to the person of Acle gadyd at Eastertyme iijs. vjd.

Fo : 54a. Various arithmetical calculations followed by a charm and a prayer to Saint Appolonia for the cure of *Tothe Ake.*

Fo : 54b to 55b. List of sums assessed upon towns and cities and countries in England in 1473 for the support of the archers. Followed by a list of the Shrines of England.

Fo : 56a & b. Release by Robt. Wymer of Blofield, 18 November. 20. Ed. IV.

Fo : 57a. List of rents.

Fo : 57b to 58a. List of churches in Rome, France and Italy.

Fo : 58b. Notes about the will of John Wymer of Upton *languens in extremis.*

Fo : 59a & b. Copy of *Inspeximus* Charter.

Fo: 60a & b.

Weights and measures in 1475.

Fo: 61.

Charge to the Master of eny craft.

Followed by a Benevolence of Sir William Calthorp.

Benevolus. I willm. Calthorp of the com. of Norff knyght pymtte and graunte to oure soveign lorde kyng Edward the iiij the warde his virage beyonde the see the some of iij^{xx} & xiiij^{li} of lawfull mony of Englonde to be payd to oure soveragn lord or to his assigns the first daye of ffebre xxxvj^{li} and xvs. and the first daye of May xxxvj^{li} and xvs. next comyng to the whiche paiement truly to be made in the some above seid I bynde me and myn heres by the bulle seald wt my seale the xx day of December the xiiij yere of or. seid soueraign lords reign.

Fo: 61b.

Various prayers followed by a list of the Nine Orders of Angels and then the following information about Walsingham.

Walsynghm. Anno dni. sexagesimo primo fuit ista capella de Walsynghm in honore Annuncias beate marie miraculoso fundata.

A knyght clepyd Syr Raaf Boutetot by violens of his hors cam rydyng arrivd. at ys lytyll posterne by mirc. of oure blyssyd lady the yere of oure lorde m ccc xiiij. The posterne gate post not an elne and ii quarters brede.

Gabriel gretyng oure lady. In the myddys of ye tabyll at ye auter stande oure lady on othyr syde of hir stande an Angell Seynt Edward Seynt Katerine on her ryght hande Seynt Edmund Seynt Margarete on the left alle these gold.

Fo: 62a &
b and Fo:
63a & b.
Fo: 64a.

Blank leaves.

Continuation of Fo: 57b about churches and dioceses in France, England and Eastern Europe.

In Prossia	Archptus iiij	Suffraganeous xxix
In ffrancia	Archptus iiij	Suffraganeous xxij
In Normandia	Archptus ij	Suffraganeous xvij
In Aquitania	Archptus ij	Suffraganeous xiiij
In Gasconia	Archptus j	Suffraganeous x
In Hyspania	Archptus iiij	Suffraganeous xxxv

In Anglia. Arcptus. Cantuar. Hoc est suffraganeous xxi. Londiniensem. Roffensem sive Rocestriensem. Cistrensem. Wyntoniensem. Excestriensem. Batoniensem. Eliensem. Salisburiensem. Wygorniensem. Herefordiensem. Castensem sive castriensem. Lychfeildiensem. Lincolniensem. Norvicensem. Walwys: Menevensensem. Landaviensem. Bangoriensem. Assap. vel Assandiensem.

Archptus. Eboracensis. Hoc est suffraganeous Duneliensem. Carliensem.

Fo: 64b.

List of months of the year with rhymes about the Saints Days occurring in them.

¹Added at this point Combustio hinc ecclie. Norwici Ao. Xti. millimo CC.LX.

²Added at this point. Ao mil.C. quarter . . . lacrimoso marcia prima dies depulit ista solo misere mei deus.

³Added. ii dayes after S.A. i.e. St. Anne's Day. 26 July.

⁴Added. Ignis Ao Xti xxiiij yeer between.

⁵The child is obviously in allusion to Matthew xviii 10, Mark ix 36, and Luke ix 47.

⁶See note to Fo: 36a.

⁷James Reynys of Acle, bachelor. Will proved Norwich Consistory Court 1479. 12 Aubrey (*Brit. Record Soc.*, 1945, p. 308).

⁸Both this addition to the tower of Acle Church and the gift of vestments noted by Blomefield XI, pp. 94-95.

⁹See note to Fo: 36a.

¹⁰An almost exactly similar charm for use against epilepsy is engraved upon a fifteenth-century ring in my possession which was discovered on the site of Pipewell Abbey in Northamptonshire many years ago. An account of this is given in *Northamptonshire Past and Present*, Vol. II, No. 2, 1955.

The word AGLA which occurs here is formed by the latin equivalents of the initial letters of Hebrew words. Thus: A G L A Ate Gebir Leiliam Adonai (Thou art mighty for ever, O Lord).

Concerning ANANZAPTA, which is often used, as it is here, in conjunction with the Name of God, Emmanuel and Tetragrammaton, and was a charm against intoxication as well as epilepsy, is explained by Guarimus in his *Vocabularium*

(1491) as follows (applied to latin and not to Hebrew). *Ananisapta mala mors interpretantur et qualibet littera repraesentat unam dictionem, scilicet: Antidotum Nazareni Auferat Necam Intoxicacionis Sanctificant Alimenta Pocula Trinitatis Alma.*

English medical MSS. temp. Ed. III and Ricd. II, now in the Royal Library at Stockholm, has (f. 35) "For ye fallyng evyll say yis word ananisaptus in hys ere gwha he is falln don in ye evyll, and also in a woman's ere anansapta. (*Arch. Journ.*, Vol. XVI, p. 303; Vol. XVIII, p. 91. *Journ. Brit. Arch. Soc.*, Vol. XXXIII, p. 113.

Anansapta is sometimes used in connection with Signum Tau which refers not only to what was supposed to be the shape of the True Cross but also has a connection with St. Anthony, who as a swineherd, was believed to carry a stick of this shape, suggesting that the charm was also used against erysipilas—St. Anthony's fire. *Journ. Brit. Arch. Soc.*, Vol. XL, p. 311. *Archeologia*, Vol. XXX, p. 251.

¹¹John Prefant or Propchaunt, Rector of Acle. Will proved Norwich Consistory Court 1488. 339. A Caston (*British Record Society*, 1945, p. 298).