



Bodleian Libraries

UNIVERSITY OF OXFORD

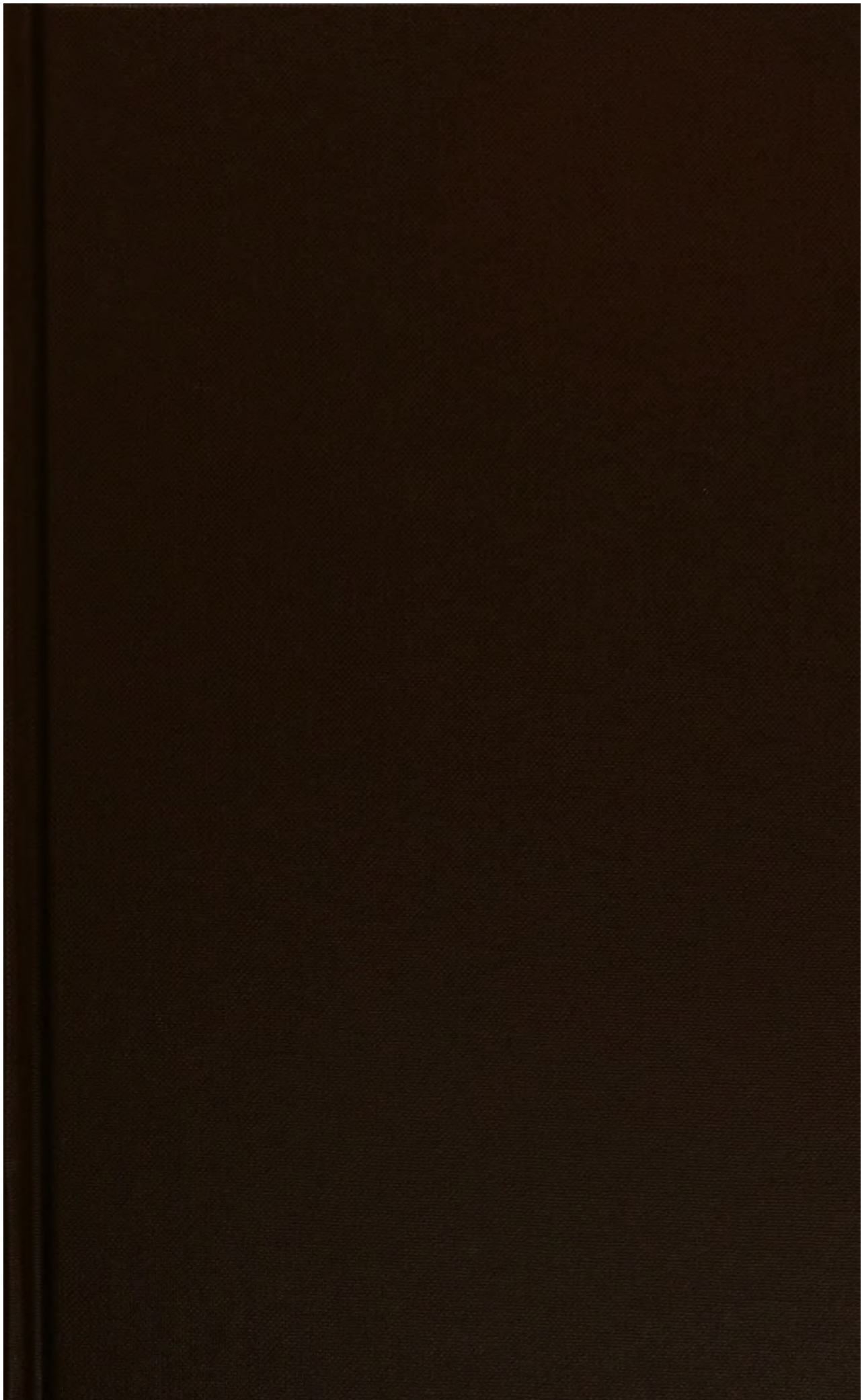
This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

<http://www.bodleian.ox.ac.uk/dbooks>



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.



K 5 180/35c

Rolls ser 35c



RERUM BRITANNICARUM MEDII ÆVI
SCRIPTORES,

OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN
AND IRELAND

DURING

THE MIDDLE AGES.

THE CHRONICLES AND MEMORIALS
OF
GREAT BRITAIN AND IRELAND
DURING THE MIDDLE AGES.

PUBLISHED BY THE AUTHORITY OF HER MAJESTY'S TREASURY, UNDER
THE DIRECTION OF THE MASTER OF THE ROLLS.

On the 26th of January 1857, the Master of the Rolls submitted to the Treasury a proposal for the publication of materials for the History of this Country from the Invasion of the Romans to the Reign of Henry VIII.

The Master of the Rolls suggested that these materials should be selected for publication under competent editors without reference to periodical or chronological arrangement, without mutilation or abridgment, preference being given, in the first instance, to such materials as were most scarce and valuable.

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an *Editio Princeps*; and for this purpose the most correct text should be formed from an accurate collation of the best MSS.

To render the work more generally useful, the Master of the Rolls suggested that the editor should give an account of the MSS. employed by him, of their age and their peculiarities; that he should add to the work a brief account of the life and times of the author, and any remarks necessary to explain the chronology; but no other note or comment was to be allowed, except what might be necessary to establish the correctness of the text.

The works to be published in octavo, separately, as they were finished ; the whole responsibility of the task resting upon the editors, who were to be chosen by the Master of the Rolls with the sanction of the Treasury.

The Lords of Her Majesty's Treasury, after a careful consideration of the subject, expressed their opinion in a Treasury Minute, dated February 9, 1857, that the plan recommended by the Master of the Rolls "was well calculated for the accomplishment of this important national object, in an effectual and satisfactory manner, within a reasonable time, and provided proper attention be paid to economy, in making the detailed arrangements, without unnecessary expense."

They expressed their approbation of the proposal that each chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no notes should be added, except such as were illustrative of the various readings. They suggested, however, that the preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials existed for that purpose, and an estimate of his historical credibility and value.

*Rolls House,
December 1857.*

LEECHDOMS, WORTCUNNING,

AND

STARCRAFT

OF

EARLY ENGLAND.

BEING

A COLLECTION OF DOCUMENTS, FOR THE MOST PART
NEVER BEFORE PRINTED,

ILLUSTRATING

THE HISTORY OF SCIENCE IN THIS COUNTRY
BEFORE THE NORMAN CONQUEST.

COLLECTED AND EDITED

BY THE

REV. OSWALD COCKAYNE, M.A. CANTAB.



VOL. III.

PUBLISHED BY THE AUTHORITY OF THE LORDS COMMISSIONERS OF HER MAJESTY'S
TREASURY, UNDER THE DIRECTION OF THE MASTER OF THE ROLLS.

LONDON:

LONGMANS, GREEN, READER, AND DYER.

1866.

R. 40^c

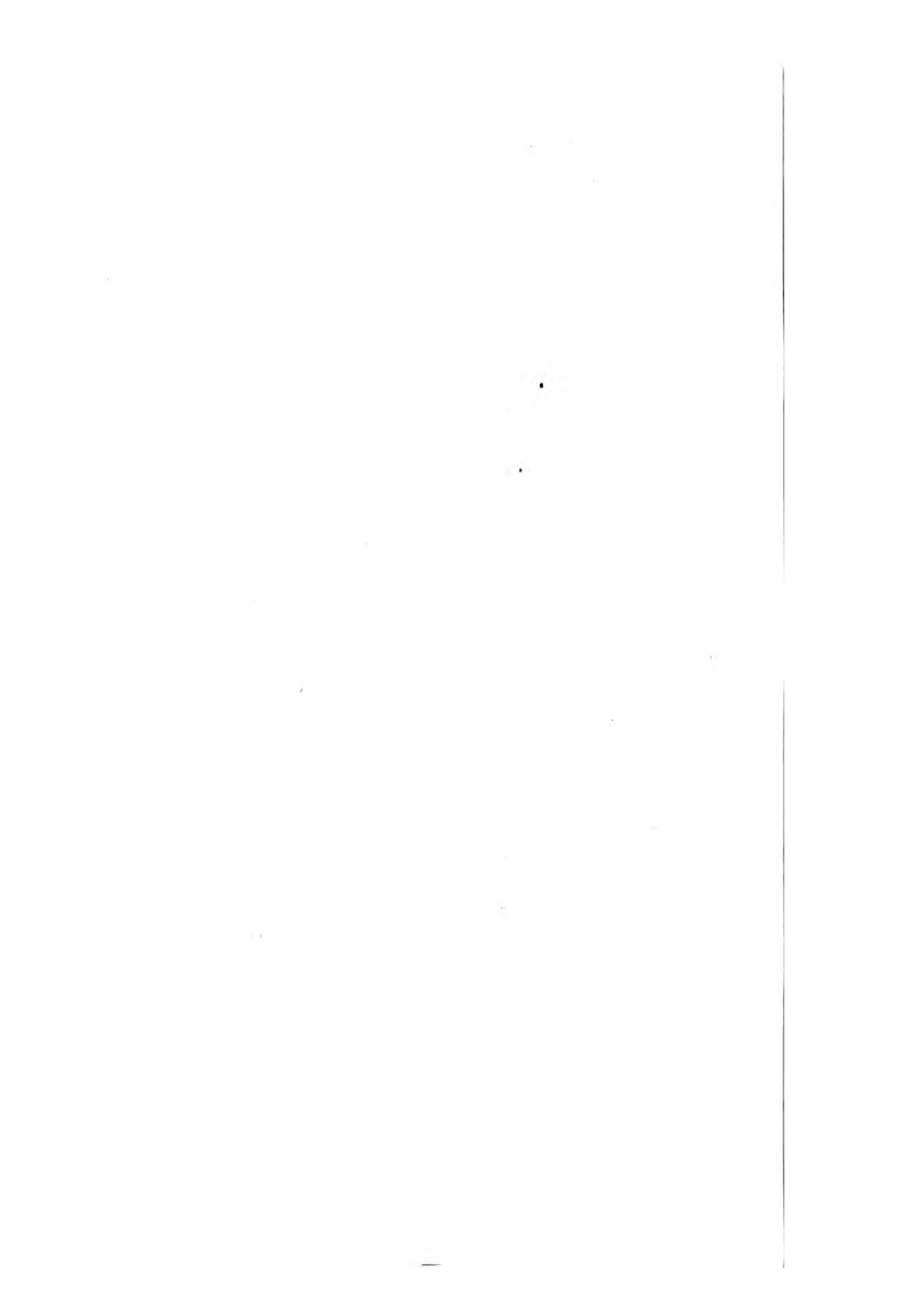
Printed by
EYRE and SPOTTISWOODE, Her Majesty's Printers.
For Her Majesty's Stationery Office.

CONTENTS.

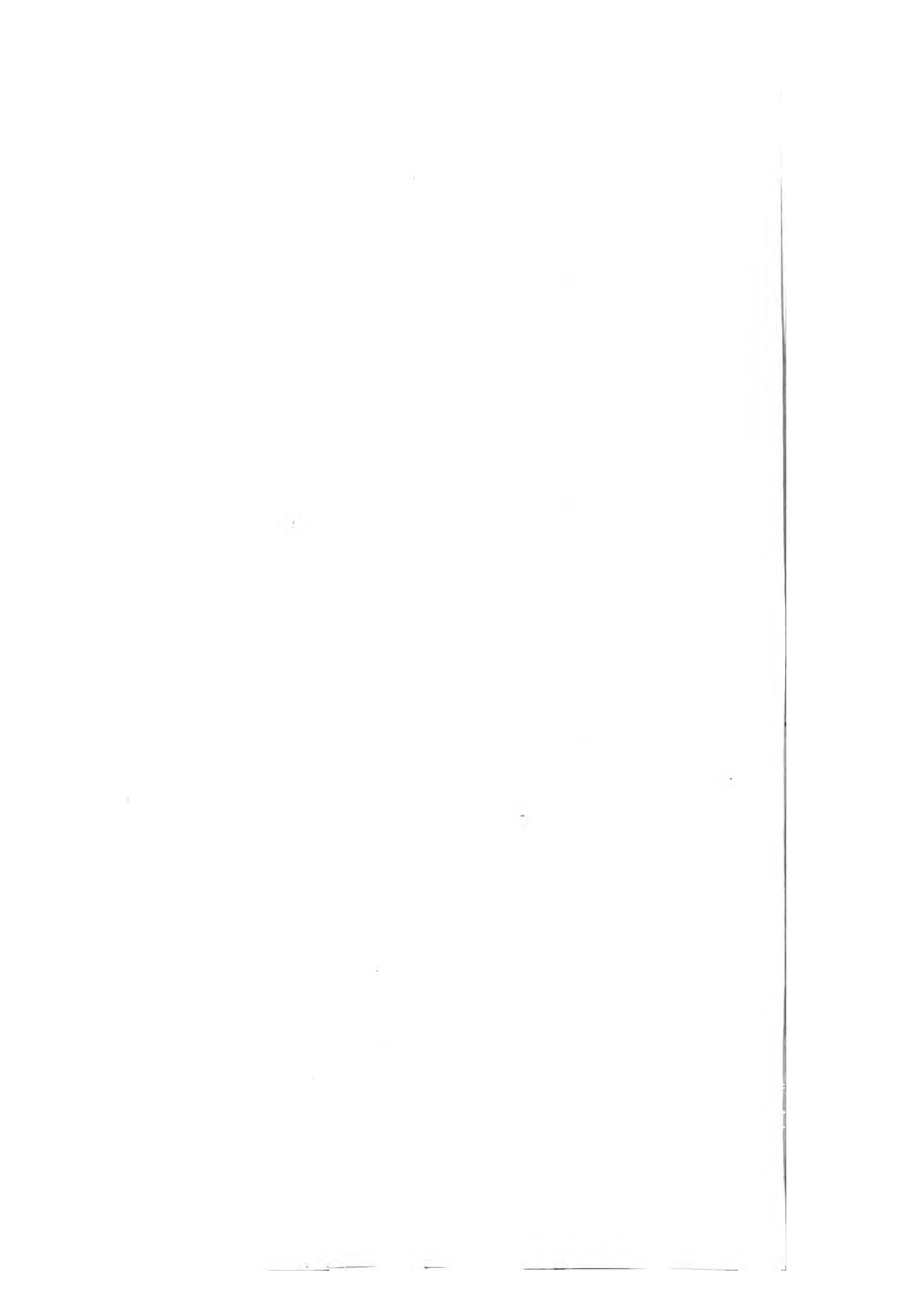
	Page
PREFACE - - - - -	vii
✓ LACNUNGA - - - - -	1
✓ ΠΕΡΙ ΔΙΔΑΞΕΩΝ - - - - -	81
BE EACENUM WIFE - - - - -	144
YMBE MANNES GECYNDE - - - - -	146
✓ DE OBSERVATIONE LVNÆ - - - - -	150
✓ DE SOMNIORVM EVENTV - - - - -	168
HORALOGIVM - - - - -	218
QVOT HORAS LVNA LVCEAT - - - - -	222
✓ DE TEMPORIBVS - - - - -	232
CHARMS continued - - - - -	286
✓ DURHAM GLOSSARY OF NAMES OF PLANTS - - - - -	297
✓ SAXON NAMES OF PLANTS - - - - -	307
GLOSSARY - - - - -	351
INDEX - - - - -	375
NAMES OF PERSONS - - - - -	397

HISTORICAL FRAGMENTS.

PREFACE - - - - -	401
OF ST. MILDRIÐ, TANET - - - - -	423
ADMISSION OF MILÐRIÐ AS NUN - - - - -	429
EADGAR'S REESTABLISHMENT OF MONASTERIES - - - - -	433
PEDIGREE OF KINGS OF ESSEX - - - - -	445
NAMES OF PLACES - - - - -	447
NAMES OF PERSONS - - - - -	449



PREFACE.



P R E F A C E.

THIS third volume, now presented to the reader, contains some additions to the records of Saxon learning and study as exhibited in the two preceding volumes, showing that our forefathers, just as we do, made the better knowledge of Rome and Hellas a principal object of their pursuit. Some may decry the picture thus unveiled to view, as fetching up again the old sages, whose names and writings have been ringing in our ears ever since the days of childhood. They want something deep dyed in heathen lore, full of Thor and Woden and the goddess Hel. These more curious morsels, seasonings of the literary dish, have not been altogether absent before, and there is a savoury sprinkling of them now. Historic truth, however, offers us no unmingled colours, no whitewashed wall, no grey stucco, as its portraiture of the past, but a varied picture, such as might be drawn of the present day. For as now the general instruction in some Latin poetry and history, some Greek declensions and sentences, tinged with a foreign complexion the educated classes, and gives them a separate language and different associations from those of the more genuine Englishman; so also in Saxon times, the more inquisitive and leisured men went abroad for increase of knowledge, to the masters of philosophy and science.

It ought to be considered no small gain that in the collection now printed we are allowed an insight into the notions and prepossessions upon scientific subjects of the less instructed portion of Saxon society. The unfounded hopes, scruples, and alarms of the ignorant,

Saxon learning
was mixed.

Views of the
Saxon vulgar.

ignorant by comparison, are justly regarded by the wise with a copious contempt; but the ignorant thus possessed by alarms and scruples are by no means to be contemned; their terrors, prejudices, and passions are a power and an embarrassment to the politician, a problem to the historian, a prey to the agitator, a difficulty to the teacher.

Saxon mythology based on a true doctrine.
Woden.

Even the heathenism of the Saxons, even their wild mythology had in it an element of truth. The greatest of their gods was Woden, whose chief characteristic was his search for wise men everywhere, his encounters of skill with them, and his victories in those conflicts. Coming down to a level with the ideas of simple folk, he is represented as solving riddles and hard questions, like a shepherd in Vergilius, or king Solomon in Iosephus. He rules the universe. His name is etymologically connected with far-spread terms for Wit and Wisdom. He therefore is a corrupted likeness of the Supreme Intelligence.

Friya.

Friya is the Saxon Venus, a personification of an instinct which seems to pervade The All. Taking her name from Frian, to love, whence we still retain Friend, a lover, she represents the ever active law of combination, which the Great Unslumbering Artificer has given to all elements, that they may never sink into inertness.

Thor.

Thor is the god of thunder, striking with his resistless hammer such blows as pass mortal sinew. The lightning bolt and the thunders roar have ever been powerful to remind the fretful insolence of mannikins that greater than they he is He who made the world.

Tiw.

Tiw was the god of slaughter, who taught the bold overriding forward warrior of the North to follow upon the footsteps of the victor of Babylon and give his severed head a satiety of blood: who with stratagem and retreat baffled the great invasion of Darius; who robbed the Kelt of his fair western territories, and armed Hors and Hengist against Britain.

The future life was the paradise of the brave: the Valhalla. Christian martyr looked not forward to his heavenly crown with a sincerer faith, than the Saxon, dying in desperate fight, to his endless life in the Hall of Slaughter. And here was at least a virtue encouraged and hoping a reward. Thus did the baptism of blood qualify for immortality, and religion led to victory.

Perhaps it was folly to put any faith in dreams. Dreams. The copying out of dream books does not, however, imply an entire belief in their doctrines, but rather an experimental inquisitive spirit. Probably the Saxons were at least not slow to expect some glimpse into the future from these nightly visions. A book is still bought and sold and consulted by the less indoctrinated part of our countrymen, called Mother Shiptons Dream Book, which treats the subject much in the same manner as the Saxon. Upon matters of this kind it is often desirable to inquire what the great freethinkers of the philosophic age in Greece held and argued; for discussion in that age was hampered so little by institutions and interests, that their views often cast light upon modern questions. Aristoteles has a treatise on Divinations by dreams, in which he does not scoff and mock, as with three words he not rarely can, at the popular notions, but seems to be balancing his sense of the value of testimony against his foregone conclusions from his fixed opinions. He begins by saying that the choice of refusal of this divination with contempt, or its acceptance as true, is difficult, for that the general persuasion of its value seems the result of experience, but the want of a sufficient occasion for such revelation, and its being made to what men soever, and not to the best or wisest, is a reason for distrust. And in this tone he continues. These balanced expressions, indicating no distinct opinion, or, indeed, an entire denial of the significance of dreams, were no food for the restless readily alarmed mind of the people.

Dream books.

There was, alongside of the sceptic and materialist philosopher, an early doctrine about dreams, and a copious literature. Artemon, Antiphon, Straton, Philochoros, Epicharmus, Serapion, Kratippos, Dionysios Rhodios, Hermippos, are named as authors on this subject, and patrons of the common superstition. There were established and frequented dreaming places, as the fanes of Asklepios at Epidauros, of Amphiaraos at Oropos, of Amphilochos at Mallos, of Sarpedon in the Troad, of Trophonios at Lebadea, of Mopsos in Kilikia, of Hermonia in Makedonia, of Pasiphae in Lakonia.¹ The writings of Hermippos of Berytos filled five volumes. Nowhere was dreaming more rife, nowhere more greedily listened to, than in Iudæa, about the Christian era, yet there many of the provocatives to folly had been banished by a pure worship of God. We may still look through a professed systematic treatise of Judging Dreams in the *Oneirokritica* of Artemidoros the Ephesian, whose work has been four times printed in the original, and translated into Latin, French, and Italian. The method of composition followed in these Saxon pieces is more like that of Achmet or Apomasar, who pretends to embody the experience of India, Persia, and Arabia. Thus, spite of freethinkers, spite of Moses and the prophets, spite of Gospel and Epistle, couched in the breasts of the people there still lies a strong awe and hope from the fantasm of sleep. Here too the Saxon is a fair parallel to the living Englishman. While his bookish men study their Greek and their Latin, their astronomy, cosmogony, and computus, he contents himself with an encyclopædic dream literature, and feeds his fancy instead of loading his head. It is the way of the world.

Astrology.

The art of foretelling the event of a disease, death or restoration, is a branch of astrology. Ἀστρολογία, astrology, is an older name for astronomy, and the abuse of

¹ See Tertullianus de Anima.

the study of the stars has been closely connected with its legitimate use. Clemens of Alexandria gives some account of the tenets of the astrologers, making the stars indications only of celestial agencies, and attributing to them no power of themselves. By annulling the influence of fate after baptism, he makes astrology more reconcileable with a profession of Christianity.¹ St. Augustinus of Hippo tells us he in his youth devoted himself to this divination by the stars, and was recalled from the folly by the advice of one who had pursued it for a profession, and had fathomed the hollowness of it.² Favorinus³ denied, and with truth probably, that this science of the Chaldæans was as old as they pretended, and that the founders and authors of it were such as the votaries would have supposed.

The early centuries next after the Christian era produced a rank crop of literary forgeries; not a few of which left a progeny of falsehood, which lives even in our days, and secures a band of adherents given over to believe a lie. Some ingenious scribbler among those forgers constructed his medical book on astronomical principles, giving an account of diseases and their results as depending on planetary influences, and to secure a better respect for his wares inscribed them with the name of Hermes Trismegistos. This great name belonged to the god $\Theta\upsilon\sigma$, who was the author of the Egyptian sacred books. Of them an interesting account is found in Clemens, who by his residence in Alexandria was qualified, and by his lively curiosity and greediness of reading was urged to become acquainted with their contents. The information we receive from him is in itself probable and sufficient. In the liturgical proces-

Books by
Hermes Tris-
megistos.

¹ Fragm. 70, 78. He taught a catechetical school at Alexandria, A.D. 188.

² Confessiones, IV. 3.

³ M. Aulus Gellius, xiv. 1.

What the books
of Hermes
really were.

sion, says he, first advanced the chanter with two books from Hermes, one of hymns to the gods, and another of the method of the royal life. After him came the time observer, he is bound to have ready on his tongue the four books of Hermes of the arrangement of the fixed stars, of the conjunctions and illuminatory powers of the sun and moon, and of their risings. Next came the holy scribe, with wings upon his head, a book in his hands, and a hollow rule, in which is contained the reed for writing and the ink. He must know, what are called hieroglyphics, about the mapping of the universe and the earth, the positions of the sun, moon, and five planets, the chorography of Egypt and course of the Nile, preparation of holy instruments, and places appropriated to them, and about measures and articles of use in the temples. Then comes the robesman with the cubit of righteousness and the ladle of libation. He must know what are called the educational and sacrificial matters, ten in number, relating to divine offices, as sacrifices, firstfruits, hymns, prayers, processions, feasts, and the like. After all these comes the prophet, and behind him those that carry "the outsending of the loaves." The prophet learns by heart the ten hieratic books, about laws and gods and the instruction of the priests. There are then forty two books "necessary to Hermes," thirty six of which embrace the whole philosophy of the Egyptians, which the aforesaid learn by heart, and the remaining six of a medical nature about the treatment of the body, and diseases, and instruments, and drugs, and the eyes, and womens specialities the carriers of the portable chapels must know.

About all this there is a very practical air: a ritual¹ without which the public worship would be unduly performed, and an instruction for travelling doctors, that

¹ The ritual of the dead has been published and translated.

they might cure the ailing. There is no talk of prognostics nor horoscopes (*γενεθλιακά*.) And indeed one of the antient medical works of the Egyptians has been published by Brugsch; nor does it, we say on his authority, contain any such follies. But under the venerated name of Hermes were issued books of astronomical forecasts of diseases, setting forth the evil influence of malignant stars upon the unborn; telling how the right eye is under the sun, the left under the moon, the hearing under Saturn, the brain under Jupiter, the tongue and throat under Mercury, smelling and tasting under Venus, the parts that have blood under Mars. So that if any of these planets be in a bad aspect at conception or birth, the man will suffer some debility in the corresponding part of his body. “If a man take to his bed when the moon is in Aries, Saturn being in opposition, quadrature, or conjunction with it, especially if the moon is on the wane, the beginning of the disease will be by a chill; there will be heaviness of the head and eyes and tonsils, and mucous runnings about the chest, and sobbings, and nightly intensifications of the symptoms, inwardly much heat, with a chilly surface and cold extremities, and faintings, and want of appetite and unseasonable perspirations. There are suitable cordials, and laxatives, and purgatives; but bleeding is of no use. The patient, if no beneficent planet is in company with, or in opposition or quadrature, will not get over it, but will die. If, however, a beneficent planet is in the scope of view, after a considerable touch of disease the patient will recover, or will out of the one disease drop into another, and will be subject to nightly delirium. And if Mars be in the same position (as was said above of Saturn) the patient will inevitably die, and so till Mars is in opposition.” Among the works attributed to Galenos has been preserved one to the same purpose as that just mentioned. It is intituled, *Γαλήνου περί κατα κρίσεως προγνωστικά εκ τῆς μαθηματικῆς ἐπιστήμης*, where “mathematic” means

Forgeries
under the name
of Hermes.

“astrological.” It opens with plausible words about inquiries conducted by the Stoics into the nature of life, and tells us that men following the medical art without a knowledge of physics roll about in the dark, and grow old in their stupidity. When it proceeds to its proper doctrine we learn that “If the patient takes to his bed when the moon is in Aries, and in position with Mars or the sun, the disease will be in the head with inflammation, and pain of the meninx, or lining membrane, and constant fevers and sleeplessness and burning and thirst and a roughened tongue, and inflammation of the chest, and disorder of the liver, and excited irregular pulses. In such cases depletion of blood will be useful, and application of all that cools and comforts.”

Such was the origin of the dream theories and the prophecies about the event of diseases found in this volume.

When the proper astronomical signs ☿ and ♃ and ♀ and ♁ and ☐ are employed, talk of this kind is enough to captivate the imagination of many a man sober and prudent enough in his daily affairs, and capable of making money. The Greeks read, copied, and transmitted to us such scientific doctrine, and the Saxons should not be over much blamed for doing the like.

Upon evidence, which nothing contradicts, but which is not in itself very copious, the authorship of the translation or adaptation of the work of Bede de Temporibus has been attributed to the grammarian Ælfric.

Ælfric.

Ælfric was so common a name, that to identify our man we should observe, he is often associated with the Ealdorman Æðelmær and his son Æþelpearð by his own writings and cotemporary documents. They were his patrons and friends.

His friends.

In the Chronicle at the date 1017 occurs the entry; On þýrrum 7eape 7ær Eaðric ealdorman offlagen

ȝ Æþelþearþ Æþelmæreȝ sunu ȝneatan. *In this year Eadric, an ealdorman, was put to death. and Æþelweard, son of Æþelmær the great. At the date 1013 Sweyn came to Bath, and there stationed himself, and to him came Æþelmær at the head of the western thanes and made his submission; ȝ com Æþelmær ealdorman þýðer. ȝ þa þerternan þegenar mið him ȝ buȝon ealle to Speȝene. ȝ hi ȝirluðon. The two come again together in a charter as granting estates; Uiginti mansiones quas Æðelwerdus filio suo Æðelmaro longe ante mortem suam donavit. This Æðelweard seems to be the grandfather, a son in law of the gallant Birhtnoð, renowned in history and song, and the Æðelweard who is entered in the Chronicle as kings high reeve killed in Hampshire in attempting to repel a landing of the Northmen in 1001.*

These are the men, or such as these, with whom Ælfric was on terms of affection.

The Latin preface to Ælfrics Homilies, already published, opens thus; "Ego Ælfricus alumnus Athelwoldi beneuoli et uenerabilis præsulis:" the bishop Æþelwold of whom he here speaks, was the ally of Dunstan and king Eadgar in the reestablishment of the monastic system in England, bishop of Winchester. Further on in this volume, in the preface to the Historical Fragments, some account of him will be found. He occupied the episcopal throne from 963 to 984, and ruled with energy and success. He established or superintended a school at Winchester,¹ of which Ælfric here declares himself an alumnus. In the unpublished Homilies occur the following words: Uȝ jæde eac oȝt apelpoð þe halȝa biȝceop þe nu ȝȝeð ȝunðra ðurh ȝoð. þ he cuðe anne mann mið ælþeȝe biȝceope. ȝe polðe ðrincan ou lenctene þonne hine lýȝte. þa ȝume ðæȝ bæð he þone biȝceop ælþeh. blæȝȝian hiȝ ful. he nolðe. ȝ ȝe ðȝȝȝa ðranc

¹ See page 415.

butan blætrunze Ʒ eode him út. Man flætte þa ænne fearr feorunga þær ute. Ʒ fe feap ann him togeaney. Ʒ hine ðyde þ he hƷ feoph forlét. Ʒ Ʒebohte Ʒpa ðone untiman ðrenc. *The saintly bishop Æpelwold also often said to us, he who now is working miracles at his tomb, that he knew a man with bishop Ælfheah who had a mind to drink in Lent whenever he pleased. So one day he requested bishop Ælfheah to bless his cup. The bishop refused, and the silly fellow drank without a blessing, and went out. Well, somebody suddenly set a dog upon a bull out there, and the bull ran at the man and gored him, so that he lost his life, and bought the untimely drink with that price.* In this passage "us" stands for the scholars in the abbey school at Winchester, Ælfric himself among them; and as Æpelwold frequently recited his story, tending to the due observance of lent and a proper appreciation of episcopal dignity, we may conclude that the alumni of Æpelwold were receiving an education to fit them for the priestly office. Ælfheah, who is mentioned, is the bishop of Winchester, 934 to 951, who gave Æpelwold the tonsure and ordained him priest.¹ Ælfric wrote a life of his master, and father in Christ, "patris nostri," as he says, and addressed it to bishop Kenulf, who occupied the see but a very short time, his accession and death being put both in the same year, 1006, by Florence of Worcester, confirmed by the Chronicle.

Ælfric not
archbishop of
Canterbury.

In many books it will be found set down for a fact, that Ælfric, our subject, the vernacular translator, was the same as the archbishop of Canterbury; but this is impossible, for as he wrote that life in 1006, and calls himself in the first words of it² "Ælfrieus abbas," he could not be the man who was archbishop of Canterbury from 995 to 1005. There never was any passable authority for the misstatement.

¹ See page 407.

| ² HAB. Vol. II. p. 255.

In the second volume of his homilies, as yet unpublished, Ælfric tells another story off his own pen, and from the date assignable to it, it may have come to his knowledge while at Winchester. Sum ungerað man pær mid ælfrtane byrceope on riltun rēne on hīrēde . ƿe man nolde Ʒan to ðam axum on þone roðnej dæg . fpa fpa oðre men dýðon þe þa mæſſan Ʒeroh-ton . þa bædon hī Ʒerferan þ̅ he eode to þam mæſſe ppeoſte . Ʒ undeſſræncge þa Ʒerſnu þe hī undeſſenzon . He cwæð ic nelle . Hī bædon þa Ʒit . he cwæð þ̅ he nolde . Ʒ reolode mid roðdum . Ʒ Ʒæde þ̅ he polde hī Ʒreſ brucan on þam unalyfedum tīman . Hī leton þa Ʒpa . Ʒ hit Ʒelamp þ̅ Ʒe Ʒeðpola rād on ðære pucan ýmbe Ʒum ærende . þa Ʒerfodon hīne hundar . hetelice frýðe . Ʒ he hīne Ʒerode of þ̅ hī Ʒcearf ætƿod ætƿoran hīm . Ʒ þ̅ horſ hīne bæſ foſð Ʒpa þ̅ þ̅ Ʒrepe hīm eode þurh út . Ʒ he feoll cpelende . He Ʒearð ða bebýrgeð . Ʒ hīm læƷ on uppan Ʒela býrðena eoſðan binnon Ʒeoſon nihton . þær ðe hē foſſóc þa Ʒeapa axan . On Palm Sunday branches of olives or other trees are burnt to ashes in the usual ecclesiastical service ; and on the Ash Wednesday of the year following, a small portion is placed with benediction upon the forehead of each kneeling worshipper. “ *An illconditioned man was one of the retinue of bishop Ælfstan in Wiltshire, at Ramsbury ; this man would not go on Ash Wednesday to receive the ashes, as others did who went to mass. His companions urged him to go to the priest and receive the mysteries as they did. He said, I will not. They still urged him ; he said he would not, and travelled beyond the subject, saying that he would enjoy his wife at the times not permitted. So they left it ; and it happened that the heretic rode that week on some errand. So dogs made at him very savagely, and he defended himself till his staff stuck in the ground before him, and the horse carried him forward, so that the spear went right through him, and he fell adying. So he got buried, and many loads of earth*

Ælfric tells a story learnt at Winchester.

lay atop of him within seven days because he refused a few ashes. If with Professor Stubbs we suppose Ælfstan to have been bishop at Ramsbury from 974 to 981, we have here a story Ælfric perhaps heard at Winchester.

Ælfrics age:
first approxi-
mation.

Before we fetch away Ælfric from Winchester we must observe that taking the words "Often said to us," in the widest sense, as if the relater were only in the position to be remotely a hearer, and drawing the dates to the strictest point, 984, we may at least suppose that Ælfric was fourteen at that date, and born not later than 970.

Ælfrics Ho-
milies, as pub-
lished.

His age.

The first of his works known to us are the published homilies. The first volume was finished in the archiepiscopate of Sigeric, 990 to 994, and dedicated to him. Now if Ælfric were born so late as 970, he shews a knowledge of the Latin language, a force of judgment, and a discretion beyond his years; we are induced now to put his birth back beyond 965. About the date and the dedication hangs no doubt whatever; here are his own words, "Ego Ælfricus alumnus Adelwoldi beneuoli " et uenerabilis præsulis salutem exopto domno archiepiscopo Sigerico in Domino."

Ælfric goes to
Cerne.

The Saxon preface to the same homilies tells us he had left Winchester, and gone to Cerne; that this move took place in the time of Ælfheah, successor of Æpelwold, and bishop of Winchester, 984 to 1005, after that archbishop of Canterbury, and slain by the Danes; that he was then a priest and had taken the monastic vows, and that he was selected and induced to leave by the ealdorman Æpelmær. Amongst these words occurs the expression on *Æðelþeðeð dæge in the time of king Æðelred*; whence Mr. Thorpe has concluded that "he speaks of king Æpelred's days as past," that is, that the homilies were published after 1016. But what is then to become of "salutem Sigerico?" In Ælfrics words nothing about past is to be found, and it is clear that he entered the new foundation at Cerne between 984 and 994. Ic ælfric munuc 7 mæssepreost fpa þeah pæcere

þonne ƿilcum haðum Ʒebyruze ƿearð aƷend on æþel-
 reðeƷ dæge cƷuningeƷ ƿraun ælfeaze biſcobe . aðelpoldeƷ
 æfterƷenzan to Ʒumum mynſtre þe iƷ Cernel Ʒehaten .
 þurh æðelmæreƷ bene ðæƷ þeƷeneƷ . hiƷ Ʒebyrd Ʒ
 ƷoðnyƷ Ʒuð ƷehƷær cƷþe . At the end of this preface
 Æþelweard is mentioned, as having wished for forty four,
 instead of forty, sermons in his copy.

Wanley¹ has copied for us the following words on the
 commemoration sermon for One Confessor: "Hunc ser-
 monem nuper rogatu venerandi Episcopi Athelwoldi,
 scilicet iunioris, Anglice transtulimus, quem huius
 libelli calci inscribi fecimus, ne nobis desit, cum ipse
 habeat." Æþelwold, the younger, so called to dis-
 tinguish him from the saint, was bishop of Winchester
 after Kenulf, from 1006 till 1015. The proximity of
 Cerne to Winchester reminds us that the homilies were
 put forth while Ælfric was in Dorset, and as he says
nuper, we may understand at least that this expression
 does not draw the composition of them down below
 1006; but allows a considerable space in earlier years.
 The homily is at the end of the second book² of the
 printed edition.

Requested by
 Æþelwold, the
 younger, to
 translate one in
 particular.

Appended to this first volume or set of homilies we
 find the treatise on years and days, and the relation
 generally of the heavens to the earth, in one copy³ only;
 and the evidence that the work is Ælfrics arises from
 this circumstance only, and a general probability from
 the method of handling the translation from the Latin,
 with the difficulty of assigning such a work to any other
 writer.

Author of the
 treatise on
 years, etc.

The two first books of homilies were immediately fol-
 lowed by another collection, a third and fourth book:
 "Hunc quoque codicem," says he, "transtulimus de Lati-
 nitate ad usitatam Anglicam sermocinationem." These
 are yet unpublished. In the Latin preface he truly

¹ Page 125 a.

² Vol. II., p. 548 of the published
 copies.

³ MS. Bibl. Cant. See Wanley,

p. 160 a.

states that an English version did not admit, as it is the language of common sense, of the flourishes which were then the fashion among Latinizers. "Hoc sciendum etiam quod prolixiores passiones breuiamus uerbis, non adeo sensu, ne fastidiosis ingeratur tedium, si tanta prolixitas erit in propria lingua, quanta est in Latina: et non semper breuitas sermonem deturpat, sed multotiens honestiorem reddit." His patrons Æðelweard dux and Æðelmær are mentioned here also; and as the title of dux is given to Æðelweard, it must be understood that the king's high reeve, killed in 1001, is meant, "Non mihi imputetur quod diuinam scripturam nostre lingue infero. quia arguet me præcatus multorum fidelium et maxime æþelpeþð ducis & æðelmeþu nostri qui ardentissime nostras interpretationes amplectuntur lectitando." The English foreword also sounds in similar tones, and he greets humbly the man of rank, speaking of Æðelmær only as a friend. Ælfric Ʒne eaðmodlice Æðelpeþð ealdorþan and ðu leof fþiðofc Ʒ æðelmær fþylceþa Ʒeþþita me bædon.

Date of the third and fourth books of homilies.

In the passage here quoted, unless Ælfric turned upside down the relationship of father and son, this third book of homilies was published before 1001. On a former page it was evident enough that the two first of the whole number of four was published before the death of Sigeric in 994. Mr. Thorpe will not, without more weighty arguments, persuade me that none of these were written till after 1016. Shortly before and shortly after 994 seems a probable date.

Æþelweard his friend.

In a preface to his translation of the legend of St. Thomas, Ælfric expresses some hesitation: St. Augustine of Hippo had offered a moral objection to the vengeful character of part of the story, and concluded to reject it; "licet nobis non credere, non enim est in catholico canone," because it was not scripture. But Æþelweard had strongly entreated, and omitting the objectionable passage, Ælfric complied: he here calls him venerabilis dux. The Indian legend of St. Thomas is

mere fable from first to last, and it had been better left untouched.

The abridgement of the Old Testament history was written by Ælfric after the Homilies in four books, say after 995 and before the death of Æþelweard in 1001. The preface to Genesis begins with a humble greeting from the monk Ælfric to the ealdorman Æþelweard; *Ælfric munuc ȝmet Æþelþearð ealdorman eadmodlice,* and it ends with a declaration that he will translate no more books from the Latin. *Ic cpeþe nu þ̅ ic ne ðearp . ne ic nelle nane boc æfter þ̅iȝere of Ledene on Enȝlre apendan.*

Translates part
of the Old
Testament.

It is scarcely probable that Ælfric was the translator of the Gospels. Other translations of parts of the Scriptures had been made before his time; Æþelweard had requested him to translate Genesis as far as Isaac son of Abraham, for some one else had provided him with a translation from Isaac to the end of the book: *for þam þe sum oþer man þe hæfðe apend fram Iŷaace þa boc of ende.* A great horror of furnishing any food for mistaken opinions in morals or theology then prevailed among bishops and clergy: they treated men as children are treated now. Ælfric did not think it advisable to translate every chapter in Genesis: he says he once knew a priest, his own master at that time, who had a copy of Genesis, and could partially understand Latin; so said this man concerning the patriarch Jacob, that he had four wives, two sisters, and their two maid servants. *Ɔpilon ic piȝte þ̅ sum mæȝŷeppeoȝt . ȝe þe min maȝiȝter pæȝ on þam tīman . hæfðe þa boc Geneȝiȝ . ȝ he cuþe be ðæle lyden underȝtandan . þa cwæþ he be þam heahfeðere Iacobe þ̅ he hæfðe feoƷer piȝ . tpa ȝeȝƷuȝta ȝ heora tpa þ̅inena.* The citations in the Homilies from the Gospels are not verbally the same as the extant translation; but that bears little on the subject. Beda was at his death employed on a translation of the Gospel of St. John into our own tongue, " in

Not the trans-
lator of the
Gospels.

“nostram linguam.”¹ It is of more import by far, that where we expect some mention of such a work from Ælfric himself we do not find it.

Translates the grammar.

The Excerpts from Priscianus and Donatus, called Ælfric's Grammar, were translated at least after his collection of the whole eighty homilies. Ic Ælfric polde þar lýtlan bōc apendan to enghycum gereorde of þam r̥tær̥r̥æfte ðe is gehaten grammatica r̥ððan ic þa r̥pa bēc apende on hundeahrtatizum r̥pellum. And it is pleasant to hear him again telling the praise of bishop Æþelwold. “Si alicui tamen displicuerit nostra interpretatio, dicat quomodo uult, nos contenti sumus sicut didicimus in schola apelpoldi uenerabilis presulis, qui multos ad bonum imbuit.” And he declares that a few years since, before the measures of Dunstan and Æþelwold had taken effect, no English priest could explain or dictate a Latin letter. r̥pa r̥pa þær̥ gedon on angelcýnne nu for anum feapum gearum . r̥pa þ̥ nan enghyc r̥reort ne cuþe dihtan . oððe ar̥meazan ænne r̥irtol on leden . of þ̥ dunstan ar̥cebircop ȝ apelpold bircop æft þa lape on munuchum ar̥ær̥de.² This grammar is for “puerulis tenellis,” the little boys of the monastic school, in whose behalf our writer shewed so much interest. The same purpose and the same date must be assigned to the Colloquium.

The Colloquium.

What he says to bishop Wulfsige.

A collection of rules or canons for the clergy is prefaced by some very outspoken words addressed to bishop Wulfsige, in whose diocese the monastery at Cernel we may presume to have been: for Ælfrics' dismissal by Alfheah no ways bears upon the question. Ælfricus humilis frater venerabili episcopo Wulfsino salutem in Domino. Obtemperavimus iussioni tuæ libenti animo, sed non ausi fuimus aliquid scribere de episcopali gradu, quia vestrum est scire, quomodo vos

¹ Vita in Smiths edition, p. 793. | text are taken from the MS. Somner

² The variations from the printed | used.

oporteat optimis moribus exemplum omnibus fieri et continuis admonitionibus subditos exhortari ad salutem, quæ est in Christo Jesu. Dico tamen, quod sæpius deberetis vestris clericis alloqui et illorum negligentiam arguere, quia pene statuta canonum et sanctæ ecclesiæ religio vel doctrina eorum perversitate deleta sunt: ideoque libera animam tuam et dic eis quæ tenenda sunt sacerdotibus et ministris Christi, ne tu pereas pariter, si mutus habearis canis. Nos vero scriptitamus hanc epistolam, quæ Anglice sequitur, quasi ex tuo ore dictata sit et locutus esses ad clericos tibi subditos.¹ Wulfsige or Wulfsinus was bishop of Sherborne, 992 to 1001.

That Ælfric became abbot before 1006 had passed is certain. Others have supposed, and with every appearance of truth, that he was the first abbot of Eynesham on the Thames (now Isis), near Oxford. The foundation charter is printed by Kemble,² and in the *New Monasticon*; ^{1005.} it bears the date 1005; it recites that Æpelmær gives the endowment, and that he received some of the estates from his father Æpelweard a good while before his death; some had come to Æpelweard from his father in law Beorhtnoð, who was killed in defence of the coast in 991 at Maldon. Nothing was more likely than that Æpelmær should appoint his friend Ælfric to preside over the community. Accordingly he extracts from bishop Æpelwolds version of the Benedictine rule some part for his society, beginning in Latin thus, calling himself abbot among them, Ælfricus abbas Egneshamensibus fratribus salutem in Christo. Ecce uideo uobiscum degens, uos necesse habere, quia nuper rogatu Æpelmeri ad monachicum habitum ordinati estis, instrui ad monachicum habitum dictis aut scriptis.⁴

¹ D.D. p. 141.

² C.D. 714.

³ Vol. III.

⁴ Wanley, p. 110.

Abbot again,
1006.

In 1006 again we find him introducing his life of Æpelwold to bishop Kenulf and the Winchester community with the proper words, Ælfricus abbas, Wintoniensis alumnus, and so on.

A different
man from the
archbishop of
Canterbury.

Thus we trace from his own writings and contemporary authority the life of the grammarian to the date 1006, the year of the death of the Ælfric who was archbishop of Canterbury. No one of this age, in which we live, is a more careful scrutinizer nor a more widely read expounder of those early times of our domestic history than Sir Frederic Madden. He has just published his verdict in these words, "Notwithstanding all that has been written on the subject, it seems impossible to identify Ælfric the grammarian with Ælfric the archbishop of Canterbury." He then tells us what the archbishop was, probably abbat of St. Albans, certainly bishop of Ramsbury and Wilton, and then archbishop.¹ These were two different men, each with a home and an abbey and a career of his own.

An epitaph.

To the glossary which goes by the name of Ælfric, and which may be his, are prefixed in the printed text some verses as follows ;

Præsulis hic redolent Ælfrici lypsana summi,
Qui rector patriæ perstitit Angligenæ.
Inter pontifices rutilans ceu mystica lampas,
Defensor regni, necne salus populi.
Heu nostram fera mors extinxit nempe lucernam ;
Heu nostri cecidit fons quoque consilii.
Hunc sexta decimaque kalendas namque Decembris
Assumpsit Michael seu dedit Emmanuhel.

It belongs to
the archbishop
of Canterbury.

This is the epitaph of the Archbishop. The Præsul summus, the Rector patriæ, the Pontifex, the Salus populi are due to his station ; the Defensor regni, the Fons consilii to his vigour and wisdom ; the Redolent

¹ Matthew Paris Hist. Angl. Pref., p. lx.

to the odour of sanctity in which he died; and the xvi. kal. Dec. to the 16th November, the day of his death.¹ If the glossary is the archbishops well and good. If it be the grammarians those verses are out of place: the original MS. is missing, and we possess only a transcript by Junius "ex membranis Rubenii," from a MS. the property of the painter Rubens. We cannot therefore examine the handwriting nor the position of this epitaph. It does not belong to the Grammarian, and the letter, as printed by Somner on the same page, belongs to the archbishop of York.

Whartons account of an affixed note on the Cambridge copy of the Saxon annals, and its defining the year of Ælfrics birth, has been exploded by Ingram; the word is Ælfred, and the hand that of archbishop Parker. In the year 1006 Ælfric the grammarian, monk and abbot, cannot have been less than forty one years of age. Beyond his abbacy of Eynesham I cannot carry him. The Præsul just examined was not he. His friends were gone; the submission of Æþelmær the great to Sweyn in 1013 did not save Æþelweard his son from death, 1017, by Cnut.

Some people want to make him archbishop of York, who was known for Ælfric Puttuc or Putta,² as much as to say, quite a different Ælfric, who came to the see in 1023 and died 1050, at which date the grammarian would be eighty five, and who was appointed by Cnut, who slew the grammarians friends and cared nothing for his vernacular; and this posthumous promotion the poor man is to obtain without one shred of evidence of any kind. Only somebody wrote an epitaph upon quite a different man and called him Præsul summus. Wharton shews that the death of the archbishop of York occurred ix. kal. Feb.

¹ Wharton, *Anglia Sacra*, p. 127, cites a Canterbury martyrology for the day of the archbishop's death.

² F.W. some MSS.

Our account makes him no more than abbot.

Not archbishop of York.

- Only abbot. The volume of Homilies in the C.C.C.C. library, No. 198, has a rubric on the first page of the text, "Ælfricus abbas transtulit." Now he was not abbot when he wrote the homilies, that rubric is therefore by the transcriber, and it appears that he, whoever he were, could not raise him higher than an abbacy.
- Malmsburys error. Malmsbury in his fifth book *De Pontificibus* makes Ælfric abbot of Malmsbury, with the following erroneous identification; "Reliquit aliquantos codices non "exigua ingenii monimenta, vitam sancti Adelwoldi, "antequam eam Wlstanus operosius concinnaret, ab- "breviationem passionis sancti Edmundi, libros multos "ex Latino in patrium sermonem versos." Ælfric abbot of Malmsbury, as appears by the previous page of the same writer,¹ was appointed by Eadgar in 974, when the author of those sermons in his native tongue was a pupil at Winchester. By favour of N. E. S. A. Hamilton, Esq., I have collated Malmsburys autograph MS. at this passage, and just before these words appears a blank erasure of more than three lines, a proof that Malmsbury had found himself in error, and yet, as now is clear, had not entirely cancelled the mistake.
- Matthew Paris correct. Matthew Paris in his account of Ælfric abbot of St. Albans, afterwards archbishop of Canterbury, makes no allusion to such writings, but much more justifies the compliments *Defensor patriæ necne salus populi, Fons quoque consilii.*
- Ælfric on the Old and New Testament. The treatises on the Old Testament and on the New were written by Ælfric, after his rise to an abbacy. Ælfric abbod ƷreƷ fƷeondlice SiƷƷeƷd æƷ eaƷƷ Heolon. The writer identifies himself, for he says he translated the book of Joshua for Æpelweard ealdorman. ÐiƷ ic aƷende eac on enƷliƷc hƷilon æƷelƷeƷnde ealdorƷmen. He says the like concerning the book of Judges. ÐiƷ man mæƷƷ Ʒædan Ʒe þe hiƷ ƷeƷð Ʒo ƷehiƷenne on þæƷe

¹ In Caves Collection.

enȝlycan bec þe ic apende be þȳrum. The mention of his translation of the books of Kings is to be understood of a portion of the as yet unpublished third and fourth volumes of Homilies, which contain a summary of that part of Scripture. Four hides of land at East Heole, where Sigwerd lived, were granted in 963 to Abingdon,¹ and Abingdon is a very few miles from Eynesham.

Ælfric had imbibed the tenets of his teachers, and was a strong advocate of celibacy in the clerical order. We find him as abbot defending his position in a piece of which a small fragment remains to us. *Advocates clerical celibacy.* *Ælfric abbot gnet Sigefurð: ꝥneondlice. We if gefæb þ þu sædest beo me þ ic oðer tæhte on ænȝlicen gepputen oðer eoper ancop æt ham mid eop tæhð. for þan þe he sputelice sægð. þ hit seo alyfð þ mæffe-ppoftef pel moten þȳgen . ȝ mine gepputen wiðcepedeð þȳfen. Nu fecge ic þe leofe man þ me if lað to tælen ægne² godes ꝥneond: gȳf he godes riht dȳfð.³ The writing is later than the age of Ælfric. For a contemporary Sigefurð murdered in 1015 see the Chronicle at that date.*

As abbot he greets Wulfgeat. *His friend Wulfgeat.* *Ic Ælfric abbot on ðȳrum enȝlycum geppute ꝥneondlice gnete mid zodet gnetinge Wulfzet æt ylmandune . be þam þe rit nu her ꝥræcon be þam enȝlycum gepputum þe ic þe alænde . þ þe pel licode þæra gepputa andȳt . ȝ ic jæde þ ic polde þe þum aȳendan ȳt.⁴ He had lent some English writings to Wulfgeat, who was well pleased with them. Ylmandun here mentioned may be certainly interpreted⁵ as Ilmingdon, on the borders of Warwickshire and Gloucestershire, with the down close to it. * Ilmingdon is the next parish to Mickleton, where one*

¹ HAB., Vol. I, p. 327.

² For ænȝne.

³ MS. Cott. Vesp. D. xiv. fol. 3 b.

⁴ Wanley, p. 69; MS. Laud. E. 19.

⁵ Tredington in C.D. 620 is the next parish eastward.

of the Eynesham foundation estates lay. We recognize a good probability that Wulfgeat of Dunnington, ten miles from Ilmington, and near Alcester, is closely connected with this Wulfgeat.

Abbot in
another piece.

There is another piece by Ælfric abbot, addressed to Wulfstan, archbishop of York from 1003 to 1023, and the tokens of authorship cannot be mistaken. Ælfricus Abbas Wulfstano venerabili Archiepiscopo salutem in Christo. Ecce paruimus uestræ almitatis iussionibus · transferentes Anglice duas epistolas quas Latino eloquio descriptas ante annum uobis destinauimus · non tamen semper ordinem sequentes · nec uerbum ex uerbo · sed sensum ex sensu proferentes · quibus speramus nos quibusdam prodesse ad correctionem · quamuis sciamus aliis minime placuisse · sed non est nobis consultum semper silere · et non aperire subiectis eloquia diuina quia si præco tacet · quis iudicem venturum nuntiet. Uale feliciter in Christo.¹ He here also pronounces against marriage of the clergy.

Not archbishop
of York.

I have now shewn that Ælfric was never archbishop of Canterbury, never abbot of Malmsbury, and two or three words will demolish Whartons grounds for clapping on his head the mitre of York. Wharton himself shews that the archbishop of York had been præpositus of Winchester. Ælfric quitted Winchester at an early age. But he might come back as provost or prior. Yes, but Wharton ought to have remembered that abbot, which Ælfric calls himself, was impossible at Winchester. Where a bishops see was placed, in that cathedral there was never an abbot.

Not abbot of
Peterborough.

The author of the Dissection of the Saxon Chronicle has imagined Ælfric to have been abbot of Peterborough; but it seems to me that he views history as a subject to be operated on at will by a clever anatomist, who can put a little place like Eynesham into

¹ Wanley, p. 22; DD. 452.

his pocket without discovery. As I prefer being guided in matters of the past by written tradition, I cannot argue on surmises.

Ælfric accepted the spurious Epistle to the Laodiceans: a recent writer on the history of the canon, who rarely speaks without care, has, in mentioning the error, called him abbot of Cerne; this is, I suppose, a wholly conjectural statement, and, as I have shewn, a false one.

In Lord Londesboroughs museum is a plate of lead arranged as for a cover of a book, with two lines of Runic letters, and the first six lines of the Saxon Preface to the first volume of Ælfrics Homilies, ending at þar (ðas).¹ The Runes have not been deciphered. The book was supposed to have belonged to the abbey of Bury St. Edmunds, but Professor Stephens, whose noble work on Runes is now passing through the press, considers this leaden plate a forgery.

Whether all has been included in this collection which should have been admitted, seems somewhat doubtful. For various pieces on the Computus have so ecclesiastical an aspect that they hardly seemed to belong to the department of science; but since the Computus is essentially an endeavour to find a remedy for the incommensurability of two quantities, the periodic time of the earths rotation upon its axis, and of its revolution round the focal point of the solar system, it is in reality deeply involved in the intricacies of astronomical calculation. However, no known treatise nor account can be produced, the absence of which need be regretted, unless it be the Handbook of Brihtferð, of which Wanley² gives a much less attractive account than the book deserves. While I speak of it, it may

¹ *Miscellanea Graphica*, by Fairholt and Wright, p. 12.

² Page 103.

be well to add that it contains within itself its own date, 1011, and has some passages of interest.

Since page 418 of this volume was struck off, I have discovered the same passage about the deathbed of the saint in another manuscript, which gives the anecdote to Oidilwald, Æpelwald, or Æþelwold, of Lindisfarne, who is spoken of by Beda in more than one passage. He was bishop of Lindisfarne from 724 to 740 A.D., and in the note inscribed in the Durham Euangelarium it is said he *hit utā Ʒiðpyðe Ʒ Ʒibelðe*, *pressed externally and adorned it*. This deathbed story is now first printed.

ADDITIONS AND CORRECTIONS.

For the botanical remarks signed E. G. we are indebted to the Rev. Edward Gillett, M.A., vicar of Runham, Norfolk, who enjoys a deserved reputation for his studies in old English dialects and for his knowledge of the varieties and uses of plants.

Vol. II.

- Page 38, note 3, for þam̄ þe read þam þe. *For them who.*
Page 44, line 2, for peccan read peocan.
Page 46, line 4, aſtīhð is in the MS., but read aſīhð ?
Page 82, line 29, for na mīht read nanuht.
Page 174, supply in line 22, after gelome, from conjecture, bīeð.
Page 254, line 23, thus the MS., but read ſen ſuſlar.
Page 262, line 4, for haſte read haſtpe.

Vol. III.

Page 63, line 7. This collect may be compared with a *Benedictio domus noue* in a *Sacerdotale ad consuetudinem sacrosancte Romane Ecclesie, Venetiis, MDLXVII.*, at fol. 203 b.

Page 76. An ancient calendar printed in *Migne Patrol. C. Comp. Vol. xiii.*, col. 675, marks twenty five days in the years as *Dies Ægyptiaci*.

Page 313. Baldar herbe. The *Anthemis cotula* is still called Baldersbra in some parts of Sweden. (Mallet.) It is called Baldeyebrow in the north of England. E. G.

Page 314. Birdes tongue. In Norfolk the scarlet pimpernel, *Anagallis arvensis*, is called Birds tongue. E. G.

Page 315. Boðen. In Norfolk the *Chrysanthemum segetum* is called Buddle or Boodle. Tusser says—

“ The mayweed doth burn and the thistle doth fret ;
The fitches pull downward both rye and the wheat ;
The brake and the cockle be noisome too much,
Yet like unto boodle no weed there is such.”

Mays Husbandry, 11. It would seem to be the Boyul or Bothul of the *Promptorium Parvulorum*. E. G.

Page 317. Keer, *sorbus uncuparia*, in Norfolk. E. G.

Page 319. Cneopholen; the *Victoriola*, commonly called Victory Laurel, is

a distinct species, not a native of England, the *Ruscus Alexandrinus*. E. G. By all means now; the *R. racemosus*, but the books of the middle ages give the name to our species, which has the nectaries or flowers on the upper side of the leaves. O. C.

Page 320, col. b. The indecent word is the name in Norfolk of all the fumitories. E. G.

Page 321. Cuslyppe; from slupan, *to paralyze*; called in Brunfels and Camerarius and elsewhere Herba Paralysis, Herba Paralytica. The flowers are slightly sedative; in Northamptonshire the power of cowslip to cause sleep is well known. E. G.

Dindle, in Norfolk, *the sow thistle, sonchus oleraceus*. E. G.

Page 324. Colhxsecg; "I have no doubt this is *Cladium mariscus*. It grows in water; if it be incautiously drawn through the hand, it cuts fearfully, and the wound is bad to heal. The eryngo grows in sand and does not at all resemble a sedge." E. G. I adhere to *Eryngium*; the *Cladium mariscus* will bear handling and is used for lighting fires in Cambridge; it is not at all a holly. O. C.

Page 327. Gapchre; the agrimony is a burred plant, and derives the latter part of its name thence. E. G.

Page 328. Geopmenleap may be connected with Eopmen, found as a prefix in the sense of *noble*.

Page 328. Gescadwyr; the skirewit or skirret was an umbelliferous plant, *Sium*. The skirret cultivated for its eatable roots is *Sium sisarum*, from China, but there are species of *Sium* indigenous to England. Norfolk folk lore recommends mustard for improving bad memories. E. G.

Page 329. Grig, various species of *Erica*, *Calluna* in Norfolk. E. G.

Page 329, col. a. Add Dæg, masc., *a haw*, the berry of the hawthorn, still called in the plural Hagas, and Hagals in the Isle of Wight.

Page 333. Hundes micge; "Exhaling a strong fetid odour resembling that of mice, or as some say, the urine of dogs." (Sir J. E. Smith.) E. G.

Lid. Camden, speaking of the fens, says, "It strangely abounds in grass and a sort of rank hay by them called Lid." In Cambridgeshire *Poa aquatica* is called Leed or White Leed. E. G.

Page 335, col. a. Add Læjel, pronounced Level, it is any sword bladed plant, *Iris*, *Sparganium*, or *Gladiolus*; as still in use at Whitwell, Isle of Wight.

Page 337. Maidenhair, usually *Adiantum capillus Veneris*, but in Norfolk *Briza*. E. G.

Page 341. Pinrush, *Iuncus effusus*, used for wicks for candles. E. G.

Page 344. Shavegrass, *Equisetum*, used by cabinet makers to polish with. E. G.

Page 345. Sparrow tongue, so in Norfolk. E. G.

Page 347. Wealwyr; is this wealh, *foreign*? In Norfolk it is called Danewort or blood hilder (blood elder), and is believed to have been brought over by the Danes and planted on the battle fields and graves of their countrymen. E. G.

Page 348. Wintreow; the vine is called Winetree in Norfolk. E. G.

Page 347. Weberwind; the Saxons seem to have noticed that this plant

twists itself from right to left, in the direction contrary to that of the sun.
E. G.

Wirwivle, or Wywivle, the Norfolk name for *Hippophae rhamnoides*.
E. G.

Page 362. *Add as follows* under *Ʒepealben*: *Ʒæt Ʒe moƷton Ʒrincan Ʒepealben Ʒiner Ʒor eopƷer maƷan meƷƷymneƷre, that ye may drink a little wine for your stomachs ailment.* P.A. 60 b., a half quotation from St. Paul to Timothy.

Page 371. *TohlƷan*, *præt. hlād, part. hlāden*; *yawn, dehiscere*, of the earth. *Æfter þeoran on þam ilcan Ʒeape tohlād Ʒeo eopƷe binnaƷrome byrƷ . . . Ʒ heo riþƷan toƷæbepe behlād.* O.L. p. 64 = O.T. p. 330, line 21. *After this in the same year within the city of Rome the earth opened, . . . and it afterwards again closed up.* *Tohlād Ʒeo eopƷe.* O.L. p. 98 = O.T. p. 380, line 2. *Splice Ʒe heƷon Ʒæpe tohlāden.* O.L. p. 114 = O.T. p. 412, line 9, *as if the sky were rent.*

Page 397, col. b. *Ehwald.* See *Beda Martyrologium.* Oct. V. *Nonas.*

CONTRACTIONS.

To those given in Vol. II. p. 365, add

HAB. = the History of Abingdon.

O.L. = the Lauderdale MS. of Orosius, which is far older than the Cottonian. By the favour of John Tollemache, Esq., M.P., I am able to cite from my own collation.

RECIPES.

VOL. III.

A

*
[L A C N U N G A.]

Harl. f. 130.

ÐITH HEAFOD PRÆLE zenim hamorþræt 7
 efenlaftan nýðorearide . enuca leze on clað znið in
 præter znið rriðe þæt heo rý eall zeledred þreah
 mid þý leaðre þæt hearod zelome. Ðið hearodþræce
 hindhæleða 7 zrunde rrylzean 7 ræn cýrjan . 7 zid-
 rufan ryl in prætere¹ læt reocan in þa eazan þa hrile
 hý hate sýnd 7 ýmb ða eazan znið mid þam ryrum
 rra hatum. Ðið hearod þærce betan rýrtruman enuca
 mid hunige arjunz do þæt rear on þæt neb zelicze
 uppearð rið hatre sunnan . 7 aloh þæt hearod nýþer
 rearð . oððæt reo ex rý zerroht . hæbbe him ær on
 muðe buteran . oððe ele aritte þonne uplanz hnize
 þonne forð læte floran . of þæn nebbe þa zilfere do
 þæt zelome oððæt hyc clæne rý. To hearod realfe 7
 to ehrealfe alupan zegnið . in eceb rmyre þæt hearod
 mid . 7 in þa eazan . do. Eahrealf rin 7 riper do in
 horn . 7 in þa eazan þonne . þu ðe neftan rille.

fol. 130 b.

fol. 131 a.

Eahrealf zenim ftrearþerman . nýþerearðan 7 riror
 do in clað bebind leze on zerreted rin drýre of þan
 claðe ænne droran in æzðer eaze. Lrf eazan rorsetene
 beoð zenim hræfner zeallan 7 hrit mærunze rudu
 lehtre 7 leaxer zeallan do to romne dryp on þ eaze
 þurh lnhæpenne clað 7 zehpæde arioðer rojer þcne
 racað þ eaze þir r² reo relefte eahrealf nim doran
 huniz 7 foxer rmero 7 rahðeorer mearh mæniz to romne.

¹ præ prætere, MS.

| ² þur, MS.

MS. Harl. 585.

RECIPES.

Against head wark; take hammerwort and everlasting, let it be the netherward part *of it*, pound it, lay on a cloth, rub it up in water, rub strongly, so that it may be all lathered, wash the head frequently with the lather. For head pain, boil in water hind heal and groundsel and fencress and githrife, make them reek into the eyes while they are hot, and rub about the eyes with the worts so hot. For head wark; pound roots of beet with honey, squeeze them, put the juice upon the face, let the man lie supine against a hot sun, and hang his head down till the (vertical) axis be reached. Let him have before that in his mouth some butter or oil, then let him sit up straight, and then lean forward, let the mucus flow off his face; do that frequently till it be clean. For a head salve and for an eye salve; rub up aloes into vinegar, smear the head therewith, and put it into the eyes. An eye salve; put into a horn wine and pepper, and into the eyes when you wish to go to bed.

2. An eye salve; take the nether part of strawberry and pepper, put them into a cloth, bind them up, lay them in sweetened wine, drop from the cloth a drop into either eye. If eyes are stopped up, take a crabs gall and white mint, wood lettuce, and a salmons gall, collect them, drip into the eye through a coloured linen cloth and a little of the ooze of arum, then the eye recovers. This is the best eye salve, take dumble-dores honey, foxes grease, and a roebucks marrow,

Ad maculam. Gif þu eazgan nim mære rapan¹ 7 hinbe meole mænȝ tofomne 7 rringc læt ftandan oð hit rý hluttor nim þonne þ hluttre do on ða eazgan mid zober ful-
 tume he rceal apez. Þur is geo æðelefte eahrealf rið eahpýrce 7 rið miſte 7 rið rænne 7 rið peorpmum 7 rið zicðan 7 rið týrendum eazgan 7 rið ælcum uncuðum zerpelle zenim rerefruzian blofman 7 ðunor clæfrnan blofman 7 ðýler blofman 7 hamorrýrte blofman 7 tpefpa cýnna rýrmob 7 pollegian 7 neoðepearbe llian 7 hæpene hydelan² 7 lufefice 7 dolhrunan 7 zeporfa ða rýrta tofomne 7 apýll on heortes mearȝe . oððe on hir rmerpe 7 menȝe do ðonne on tela micel in ða eazgan 7 rmerpe utan 7 rýrim to rýre 7 ðeor rcalf ðeah rið æghpýlcum zerpelle to ðicȝanne 7 to rmer-
 zenne on rpa hrýlcum lime rpa hit on bið.

fol. 131 b.
 Ad omnes
 pestilentias
 oculorum.

fol. 132 a.

Ad tussim. Rið hroftan nim huniȝer tear 7 merceȝ ræð 7 ðiler ræð cnuca þ ræð rmale mænȝ ðicȝe rið ðone tear 7 riperfa rriðe nim ðrý fticcan fulle on niht nihticȝ.³ Rið eazena ðýmneffe nim pulfer camb neoðepearðne 7 leze on huniȝ ðreo niht nim þonne 7 rpa þ huniȝ of cnuca þonne an fticce ðære rýrt rringȝ þonne ðurh linhæpenne clað on þ eazge.

fol. 132 b.

Liȝ eazgan týnan zenim zrene rudan cnuca rmale 7 per mid ðoran huniȝe oððe mid ðunhuniȝe rringȝ þurh linenne clað on þ eazge rpa lanȝe rpa him ðearf sý. Se man re ðe biþ on healfoman nime healpýrt 7 ruda merce⁴ 7 ruda rillan 7 ftreapberȝean rþan 7 eoror þrotan 7 zarclifan 7 rfenhearðan butan ælcan rrene zenumen 7 æðelferðþincpýrt 7 cneopholen 7 brad birceoppýrt 7 brunpýrt zefomniȝe ealle þar

¹ The MS. writes mærcrapan as one word, *marrowsoap*.

² The same pen altered hybelan, by a caret mark, to hnybelan.

³ on nihticȝ, MS., with a p, for *wrong*.

⁴ In margin, in a hand of about 1150, *pube merche . Sencle . Si- parðel port*.

mingle them together. If there be a pock on the eye, take marrow, soap, and a hinds milk, mingle together, and whip up, let it stand till it be clear, then take the clear liquor, put it into the eyes; with Gods help *the pock* shall go away. This is the noblest eye salve against eye wark and against mist and against wen and against worms and against itch, and against bleared eyes, and against all strange swellings. Take feverfue blossoms and thunder clover blossoms and dill blossoms and hammerwort blossoms and two sorts of wormwood and pennyroyal and the lower part of lily and brittanica and lovage and pellitory, and bring the worts together and boil them in harts marrow or harts grease, and mingle; then put a good much into the eyes and smear on the outside and warm at the fire; and this salve is good for every swelling, to swallow and to smear with, be the swelling on whatsoever limb it may.

3. Against cough, take virgin honey and seed of marche and seed of dill, pound the seed small, mingle it thick with the honey, and pepper it smartly; take three spoons full at night fasting. For dimness of eyes, take the netherward part of wolfscomb and lay it for three nights in honey, then take it and wipe the honey off, then pound one piece of the wort, and wring through a coloured linen cloth into the eye.

4. If eyes are bleared, take green rue, pound it small and wash with dumbledores honey or with down honey, wring through a linen cloth on the eye as long as the man needeth it. Let the man who hath ill humours on his neck take halswort and woodmarch and wild chervil and strawberry plants and everthroat, and gar-clife, and ironhard gathered without *use of* any iron, and stitchwort, and knee holly and broad bishopwort and brownwort, let him gather all these worts together

pýrta tozædere þrum nihtan . ær gumor on tun za
 ælere efen micel y zepýrce to drænce on pýlrean
 ealaf y þonne oniht þonne gumor on tun zæð on
 merzen þonne rceal re man pacýan ealle þa niht þe
 fol. 133 a. ðone drenc drincan wille y þonne coccar¹ crapan for-
 man rýðe þonne drince he æne ofre riðe þonne dæg
 y niht rceade þriddan riðe . þonne runne upza y reſte
 hine rýþþan . þis is reo zrene rearf² betonica rube
 luſefice . rinol . raluie . æðelſerþincpýrt . Saune helde
 zalluceſ moran rlaruze merce cearfille . hræmner³ rot
 muzpýrt . orzana melde . quinque folium : ualeriane .
 clate . medepýrt dreorze droflan . ripeneale rolre-
 quium . bircuppýrt hærel qince .⁴ hezeclue : zrunde-
 rpylie brocminre y ofre mintan cicena mete . zazel .
 hezehýmele : cofe . eorð nafala . hnutbeamer leaf .
 lauberze . cýmen ele . reax . ¶ Rið adle nim þre leaf
 fol. 133 b. zazeleſ on zepýlledre mealtre .⁵ meolce rýle þrý morz-
 henar drincan .

Cap[ut]. Rið heafod ece rube y dreorze drofle y betan more
 y puduroue nim ealra euenmicel rpa ðu mæze mid
 þinan reiteringze to þinum ðuman beſon enuca hý
 fol. 134 a. rmale y mýlre buteran y do of eall þ rle y do on
 clæne rannan y apýl ða pýrta þær on pel y rring
 ðurh clað do ele to zir ðu bezýtan mæze y rmyre
 hir heafod mid þær hit acý :

Ad uenenum. Sealr rið fleozendum attre y rær rrrýnzum nim
 hamorpýrte handfulle y mæzeðan handfulle y rez-
 bræðan handfulle y eadoccan moran rece ða þe fleotan
 wille þære ðeah læft . y clæner hunizer ane ægzcýlle
 fulle nim þonne clæne buteran þrýpa zemýlre ðe þa
 fol. 134 b. rearf midreorcean rle rnzge man ane mæſſan ofer
 ðam pýrtum ær man hý to romne do y þa rearf

¹ þone coccar, MS.

² In margin, Vnguentum uiride.

³ For hræmnef. The labial mutes
and the labial liquid are near akin.
The same spelling occurs again.

⁴ So MS. I would read quice,
quitch.

⁵ mealtre must be struck out.

for three nights, before summer come to town,^a of each one equally much, and let him work them to a drink in foreign ale, and then on the night when summer cometh to town in the morning, then shall the man who will drink the drink stay awake all the night, and when cocks crow the first time, then let him drink one, and another time when day and night divide,^b and a third time when the sun upgoeth, and after that let him rest himself. This is the green salve ; betony, rue, lovage, fennel, sage, stitchwort, savine, tansy, roots of comfrey, sclarea, marche, chervil, ravens foot, mugwort, origanum, orache, cinquefoil, valerian, burdock, meadowwort, pennyroyal, pimpernel, turnsol, bishopwort, hazel, quince, hedgecliver, groundsel, brookmint, and other mints, chicken meat, sweet gale, hedge hop plant, costmary, earth navel *or asparagus*, nut beams leaves, laurel berries, cummin, oil, wax. Against . . . disease ; take three leaves of sweet gale in boiled milk, give it *the man* for three mornings to drink.

^b Cf. vol. II.
p. 347.

5. For head ache, rue and dwarf dwostle and a root of beet and woodroffe ; take of all equally much, *as much namely* as with thy fore finger set to thy thumb, thou mayst take hold of, pound them small, and melt butter and remove all the foul part, and put into a clean pan and boil the worts therein well, and wring through a cloth, add oil if thou art able to get it, and smear *the mans* head where it acheth.

6. A salve for flying venom ^c and for sudden pustules ; ^c Epidemics. take a hand full of hammerwort and a hand full of maythe and a hand full of waybroad and roots of water dock, seek those which will float, of that however, least, and one eggshell full of clean honey, then take clean butter, let him who will help to work up the salve, melt it thrice : let one sing one mass over the worts, before they are put together and the salve is wrought up.

^a An expression found frequently in the Calendar. Menolog. 30, etc.

þýrce. ¶ Þið ðone bleðende fíc . nım murpan ða þýrce
 7 ceorfe nýzan penexar 7 ðo on ælcne huniz 7 ðize ða
 on æfen 7 eft oðre nýzan on merzen 7 ðo gpa nýzon
 ðazar 7 ix. niht butan ðe raðor bot cume.

fol. 135 a. Oleo rogeo . sic facij oleo libram unam floj hrogeo
 uiride unciun hunum commijcis in ampulla uirua
 sub zipsos . et suspendij ad solem dies xl. ut uirtuj
 eius erit firmita et frugida facis eum ad plurimas
 passiones maxime ad dolorem capitis quod grece
 æncauriuj uocant hoc est emiznancum capiti:—

Cardiaca. Lardiacus hatte ge o adl ðe man spride spræte on hý
 man geal þýrcean utýrnende ðræncear 7 him þýrcean
 clidan toforan hi herfe 7 to hi breofstan . zenim
 grene rudan leaf geearfa smale 7 enuca gride 7 beren
 meala gerýrce ðo ðærto 7 gretedne¹ etc . þýrce to
 clidan 7 ðo on þicne clað 7 bind on þreo niht 7 þry
 ðazar ðo eft nipe to 7 ðrince² geoca of bræmel berian
 fol. 135 b. gerunzene of . ¶ . Sing ðij rið toð ece gýððan
 runne beo on jetle ppiðe of . caio laio . quaque uoaque
 ofen gælorigia gleah manna þýrim . nemne her þone
 man 7 hi fæð³ cpeð þonne lilumenne æceð þæt ofen
 eall þonne alið coliað þonne hit on eorðan hatofe
 býrneð rintamen.

fol. 136 a. Þið ðone ðropan . iue . 7 fpleafe næððerþýrce 7
 hlæððerþýrce 7 eorð zeallan . þýrce ða þýrta on hæp-
 fefte 7 geearfa⁴ hý gmale 7 ðrige hý . 7 gealb⁵ hý
 ofen rintep 7 nýtta hý þonne ðe ðearf gý pylle hý on
 ealað . Þið gerpel zenim lilian moran 7 ellenej gprýt-
 tinge 7 porleacej leaf 7 geearfa gride gmale 7 enuca
 Ad raucediniem. gride 7 ðo on ðicne clað 7 bind on : — Sing ðij gebed
 Carta. on ða blacan blezene viiii. gýððan⁶ ærefe pater n̄i .

¹ gretedne etc, is corrupt.

² Read ðrince ge geoca ðrinc of
 bræmel berian gerunzene [or
 -enne] of . In ðrince a b was
 written, and half erased.

³ Read fæðep.

⁴ gearfa, MS.

⁵ Read healb.

⁶ Read gþan, or gþum.

For a bleeding "fig," take the wort myrrha and carve up nine pennyweight, and on each one put honey, and swallow them of an evening; and again other nine of a morning, and so do for nine days and nine nights; except amends come to thee sooner.

7. *It was not necessary either to amend or translate the Latin.*

8. Cardiacus hight the disease in which a man sweateth excessively; on it one must work up purgative drinks and work him a poultice for the front of his head and for his breast. Take green leaves of rue, scrape them small and pound them thoroughly, and sift barley meal, add it thereto, and sweetened oat, work it into a poultice, and put it on a thick cloth and bind on for three nights and three days, again apply a new one, and let the sick man drink from wrung bramble berries often. Sing this for tooth ache after the sun hath gone down
 then name the man and his father, then say, "lilumenne, it acheth beyond everything, when it lieth low it cooleth, when on earth it burneth hottest: finit: amen."

9. For the wrist drop, ivy and cinquefoil, adderwort and ladderwort and earth gall; work up the worts at harvest and scrape them small and dry them, and keep them over winter and use them; when thou hast need of them boil them in ale. Against a swelling; take root of lily, sprouts of elder, and leaves of leek, and scrape them very small and pound them thoroughly, and put them on a thick cloth, and bind on. Sing this prayer upon the black blains^a nine times; *but* first of

^a "Black blain" translates car- | true reading in that place will be
 banculus in Gl. R. p. 64, for the | reo blace blegne.

τῖζαδ¹ τῖζαδ τῖζαδ calicet . aclu cluel jedef adclocler .
 acpe eapere arnem . nonabiuð æp ærnem niðren ar-
 cum cunað arcum arcua fligara uflen binchi cuterpi .
 nicuparam raf aþð egal uflen arta . arta . arta traun-
 eula . trauncula querite et inuenietij adiuro te pepi
 patrem et filium et pp̄m sc̄m non ampliuþ . epepcar
 jed apegcar super arpidem et barillircum ambulabij
 et conculcabij leonem et draconem crux matheuj crux
 marcuj crux lucar crux iohannej .

Matth. vii. 7.
 fol. 136 b.

Psalm xci.

A head is
 drawn.

fol. 137 a.

Þið ðon þe mon oððe nýtten þýpm zedrince zýf
 hýt jý þærned cynnej jing ðij leoð in þæt jriðpe
 eape þe hej æfter arpitene ij zif hit jý þifcýnnej
 jing in þ þýnfte eape. Ionomil orgomil marbumil
 marbrai namum tofeðtenzo docullo biran cuiðær
 cæfmil fcuiht cullo jcuht cuib duill marbrinamum
 jing nýzon jðan in þ eape þij zaldor j pater n̄i
 æne. Þij ýlce zaldor mæz mon jingan pið smeogan
 þýrme jing zelome on ða dolh j mid ðinan jpatle
 jmýre j zenim jrene curmeallan cnuca leze on þ
 dolh . j beðe mid hattre cumiegan. Þið ðon ðe mon
 attor zedrince nim marubian jæð . mænzc pið þine
 sýle ðrinca.

fol. 137 b.

Þij ij je halza ðrænc pið ælfridene j pið eallum
 feonðej corcunzum jrut on huið ðijce. In principio
 erat uerbum urque non comprehenderunt et plura. et
 circum ibat ih̄s totam galileam docenj urque et jecuti
 junt eum turibe multe. D̄s in nomine tuo urque in
 finem D̄s miþreatur nobij urque in finem . D̄ne d̄s
 in adiutorium urque in finem. Nim criftallan j ðij-
 man j jideþaran j carruc j jinol j nim jertep fulne
 gehalðodej þinej j hat unmælnne mon zepcecan jri-

¹ Tῖζαδ . Tῖζαδ . Tῖζαδ . calicet & binchni . arta . arta . arta . tnxun-
 ac locluel fedef adclocler arere en- cula . tnxuncula . tnxuncula . Que-
 crere erernem Nonabaioth arcum rite & inuenietis . pulfate & aperietur
 cunat arcum arcua fligata soh þiþni uobif . Crux matheuf . crux marcuþ .
 necutes cuterii rafaf þegal uflen crux lucas . crux Iohannef . Adiuro

all Paternoster ; and repeat the words of the charm as given on the opposite page, drawing equilateral triangles as emblems of the Trinity, and before each of the names of the evangelists set a cross.

10. In case a man or a beast drink an insect, if it be of male kind sing this lay in the right ear, which *lay* is hereinafter written ; if it be of female kind, sing it in the left ear. *Though the word Topeð occurs in this charm, it is not in Hebrew words.*

Sing this charm nine times in the ear, and a Paternoster once. This same charm a man may sing against a penetrating worm, sing it frequently upon the wound and smear with thy spittle, and take green centaury, pound and lay it on the wound and bathe with hot cow stale. In case a man drink venom, take seed of marrubium, mingle it with wine, administer to be drunk.

11. This is the holy drink against one full of elfin tricks and for all temptations of the devil. Write upon the housel dish *several texts and psalms.*

Take *the herb* crystallium and tansy and zedoary and cassuck and fennel, and take a sextarius full of hallowed wine, and bid an immaculate person fetch in silence

<p>te pestiferum nirus per patrem & filium & spm scm. vt amplius non noceat neque crescat sed arefcat. AMEN. (<i>MS. Bodley. 163, fol. 227.</i>) The initial word of this charm is</p>	<p>again mentioned further on, as representing, doubtless, the entire text of it. Nabaioth looks like Hebrew, and the middle words are triangula, thrice repeated.</p>
--	--

Ʒende onƷean ftr̃eame healfne fefter Ʒr̃nender ƷæteƷer
 nim þonne Ʒ leƷe ða Ʒýrta ealle in þ̃ ƷæteƷ Ʒ þƷeah
 þ̃ ƷerƷit of ðan huſl diſce þær in Ʒr̃iðe clæne Ʒeot
 þonne þ̃ Ʒehalzade Ʒin uƷon on ðæt ofeƷ beƷ þonne¹
 fol. 138 a. to ciricean læt ƷinƷan mæƷƷan ofeƷ . ane omnibuƷ .
 oðƷe Contra tribulatione þr̃iddan sc̃a marian SinƷ
 ðar Ʒebed Ʒealmar . MiƷereƷe mei deus . Deus in no-
 mine tuo D̃s miƷereatur nobiƷ . D̃ne deus Inclina
 d̃ne Ʒ cƷedo Ʒ Gloria in excelſiƷ deo . Ʒ letanias . Pať
 ñi Ʒ bletsa Ʒeorne in ælmihtiges ðrihtneƷ naman Ʒ
 cƷeð in nomine patris et fili . et sp̃s sc̃i sit bene-
 dictum bƷuc sýþƷan.

Wen. **T**o ƷenƷealƷe Nim elenan . Ʒ Ʒædic . cýƷrillan . Ʒ
 hr̃æmneƷ Ʒot . ænƷliƷcne næƷ . Ʒ Ʒinul . Ʒ saluan .
 fol. 138 b. Ʒ ƷuþeƷne Ʒuda . Ʒ cnuca to Ʒomne . Ʒ nim ƷarleaæeƷ
 Ʒodne ðæl . cnuca Ʒ ƷƷinƷ . þuƷh clað . on ƷemeƷeð
 huniƷ . þonne hit Ʒr̃iðe ƷeƷoden ƷƷ . þonne ðo ðu
 ƷiƷor . Ʒ ƷiðeƷe . ƷallenƷar . Ʒ ƷinƷiƷe . Ʒ Ʒinðe .
 Ʒ laƷeƷ beƷƷean . Ʒ Ʒýretran . Ʒodne ðæl ælceƷ be
 ðæƷe mæðe . Ʒ Ʒýððan hit ƷƷa ƷemænƷeð . þa Ʒýrta
 Ʒof Ʒ þ̃ huniƷ þonne Ʒeod ðu hit tra ƷƷa Ʒr̃iðe ƷƷa
 hit æƷ ƷæƷ . þonne hæƷƷ þu Ʒode ƷealƷe Ʒið Ʒennar Ʒ
 Ʒið nýƷƷet . ¶. to Ʒodne banƷealƷe þe mæƷ Ʒið heaƷod
 fol. 139 a. ece Ʒ Ʒið ealra lýma týððeƷnýƷƷe Ʒeal Ʒude Ʒædic
 Ʒ amƷƷe uane ƷeueƷƷeƷe æƷcðƷote eoforðƷote cilðeniƷe
 bete . Ʒ betonican Ʒiðbe Ʒ Ʒeade hoƷe elene alexan-
 drian moƷan cluƷðunƷ Ʒ clate liðƷýrte Ʒ lambeƷ ceƷƷe .
 hýlƷýrte hæƷel cƷice ƷuduroƷe Ʒ ƷƷætteƷ cild . ƷƷinƷ-
 Ʒýrte ƷƷeƷeƷýrte ƷeƷbƷæde Ʒ ƷeƷmod ealhteƷan Ʒ hæ-
 ƷeƷðan heƷeclife Ʒ hýmelan ƷeapƷan Ʒ ƷeaceƷ ƷƷan
 belean Ʒ bƷadeleac nim ealra ðýƷƷa Ʒýrta eƷeƷeala
 ðo on moƷteƷe cnuca eall toƷomne Ʒ ðo ðær to ƷiƷ

¹ þon, MS.

^a These collects are inserted in the usual office. "Ne despicias,"
 "Suscipe, Domine," and "Tribulationem nostram."

against the stream half a sextarius of running water; then take and lay all the worts in the water and wash the writing off the eucharistic dish into it very clean, then pour the hallowed wine from above upon the other, then bear *this* to church, get masses sung over it, one *Omnibus sanctis*, another *Contra tribulationem*,^a a third of St. Mary. Sing these psalms of prayer, *Miserere mei, dominus, Deus in nomine tuo, Deus misereatur nobis, Domine Deus, Inclina domine*, and the *Credo* and the *Gloria in excelsis domino*, and some litanies; a *Pater-noster* and bless the man earnestly in the name of the Lord Almighty, and say "In the name of the Father and of the Son and of the Holy Ghost be it blessed." Then use it.

12. For a wen salve; take helenium and radish and chervil and ravens foot, English rape and fennel and sage, and southernwood, and pound them together, and take a good deal of garlic, pound and wring these through a cloth into spoilt honey: when it is thoroughly sodden, then add pepper and zedoary and galingale and ginger and cinnamon and laurel berries and pyrethrum, a good deal of each according to its efficacy; and when the juice of the worts and the honey are so mingled, then seethe thou it twice as strongly as it was before *sodden*; then wilt thou have a good salve against wens and tightness of the chest. For a good bone salve, which shall be efficient against head ache and against tenderness of all limbs, shall serve rue, radish and dock, flower de luce, feverfue, ashthroat, everthroat, celandine, beet and betony, ribwort and red hove, helenium, alexanders roots, cloffing and clote, lithewort and lambs cress, hillwort, hazel, quitch, woodroffe and a sprout of crosswort, springwort, spearwort, waybroad and wormwood, lupins and æferth, hedgeclivers and hop plant, yarrow and cuckoosour, henbane and broad-leek, take of all these worts equal quantities, put them in a mortar, pound them all together, and add thereto

bunches of ivy berries, and take ash rind and twigs of willow and oak rind and myrtle rind and crabtree rind and rind of sallow and leaves of woodbind, all these rinds shall be taken from the lower and eastward parts of the trees, scrape all these rinds together, and boil in holy water till they become pretty nesh; then put the worts into a mortar, pound them all together, then take harts grease and bucks grease and old wine boiled down, and bulls grease and bears grease and rams grease, let one melt them all together, and pour them into a round lump; then let one collect together all the bones, which can be gathered, and beat the bones with an iron axe, and seethe and skim off the grease, work it down to a round lump, then let him take old butter and boil the worts and the rinds, all put together, when it is enough boiled, then set it down, then scrape all the grease into a pan, as big as the quantity of salve thou mayst wish to have, and thou canst reduce to a tar, set it over the fire, let it soak, not boil too much, till it be enough, strain through a cloth, set it again over the fire, then take nine cloves of hallowed garlic, pound in wine, wring through a cloth, shive the wort myrrhis into it, and holy water from the fount, and wax and burning styrax and white incense, then pour the salve in, as much as may make three eggshells full, then take old soap and marrow of an old ox, and marrow of an eagle, then put in the gums *above named*, and mingle, then *stir* with a spoon of quickbeam till it be brown, then sing over it Benedictus Dominus Deus meus, and then the other Benedictus Dominus Deus Israel and the Magnificat and the Credo in unum, and the prayer, Matthæus, Marcus, Lucas, Iohannes. Be the sore where it may, let one smudge on the salve, especially on the head.

13. If there be a pock in the eyes, take verdigris and a hinds milk, mingle together and whip up, let it

tor nim þonne þæt hlutne do on ða eagan mid zoder
fultume heo¹ sceal apez. ¶. nim clatan moran cnuca
griðe 7 pyl on beorne gyle drincan pel pearm þonne
ðu zergeo þ hý utplean mid zoder fultume ne pyrð
him nan orne.

fol. 141 b.

þar pyrte seolon to lungen realfe banpyrt 7 brun-
pyrt betonican 7 streapberian pyre [ruþerne puda 7
uoro galne 7 raune 7 rube]² zarclife 7 hærel crice
medepyrte dolhrune. Þið hearod ece pyl in pætere
pollezian 7 leac mintan fenmintan 7 þ ðriðde cýn
mintan þ blopeð hrte þreah þ hearod mid þýr³ roge
zelome. Þið hreoꝝum lice adelꝝ amppon 7 zelodpyrt
teon ut lanze cnuca ealle pel pyl in buteran do hron
realter in þ bið zod realꝝ rið hreoꝝum lice þreah
þone man mid hate 7 mid ðare realꝝ gmyre ..

Þið cneopærice zenim peode pýan 7 hezerifan ze-
cnuca pell tojomne 7 do mela læt standan nýhternum
on þæm pyrtem gyle drincan :

fol. 142 a.

To eahrealꝝ ním alupan 7 gíðeparan lapeþberían 7
pírop zercaꝝ gmale 7 cu buteran ferre leze on pæter
ním þonne hretstan bradne 7 znið ða buteran . on
ðæm hretstane míd copore þ heo beo pel toh do
þonne gumne dæl þara pyrta þærto clæm ðonne on
aræt læt standan nýzon niht pende man ælce dæge .
mýlre gýþþan on ðæm aræte gýlfan aꝝeoh þurh clað
do gýþðan on gýlc fætelꝝ gýlce ðu wille nýttige þonne
þe ðearꝝ gý . þeoꝝ realꝝ mæz rið ælceꝝ cýnneꝝ untrum-
nýrre ðe eagan eiglað.

fol. 142 b.

¹ In Lacn. 2. poc was masc.in the same ink as the rest, and by
the same hand.² The words in [] are interlined³ For þýrum, as frequently.

stand till it be clear, then take the clear stuff, put it into the eyes, with Gods help *the pock* shall pass away. Take roots of clote, pound thoroughly and boil in beer, give it *the man* to drink pretty warm, when thou seest that they break out, with Gods help no harm will come.

14. These worts shall serve for a lung salve, bonewort and brownwort, betony and a strawberry plant, southernwood and hyssop, sage and savine and rue, agrimony and hazel, quitch, meadwort, pellitory. Against head ache, boil in water pulegium and leek, mint, fenmint, and the third kind of mint that hath white blooms; wash the head frequently with this ooze. For a leprous body, delve up sorrel and silverweed *so as to* draw it out long, pound all well, boil in butter, add a somewhat of salt; that will be a good salve for a leprous body, wash the man with hot *water* and smear with the salve.

15. For knee wark, take "weed plants" and hedge-rife, pound them well together and add meal, let it stand for some nights space on the worts; administer it to be drunk.^a

16. For an eye salve, take aloes and zedoary, laurel berries and pepper, shave them small, and lay fresh cows butter in water, then take a broad whetstone and rub the butter "on the whetstone with copper so "that it may be pretty tough," then add some part of the worts thereto, then put the paste into a brass vessel, let it stand for nine days, and let some one turn it every day; afterwards melt it in the same brass vessel, strain it through a cloth, afterwards put it into whatever vessel thou wilt, use it when need be. This salve is good for infirmity of every sort which aileth the eyes.

^a I would amend *pað piran*, *woad plants*.

ƿið utrihte zenim hæenne æg leze ƿra niht on eceb
 gif hit ne tociene tofleah hron leze eft in ðone eceb
 nýhterne gefleah þonne in buteran leze in ele ado
 þonne hron ofer fýr gýle etan.

fol. 143 a.

Eft ƿið þon¹ huniz ƿ hƿæte fmedman ƿ ungylt fmeoru
 ƿ rex pýl eall to fomne gýle etan zelome pýll ƿið
 ðon miclan eorðnafolan ƿ leafan² ƿ gýðhrofan ƿ gear-
 ran ƿ eferþon ƿ eoror fearn ƿ molb corn ƿ mederýrt
 neoðerearþe ðrinc zelome fcaef efc ƿið þonne bol in
 meolc ƿ þize ƿærlice ƿ feoð ealle ða in meolce ƿ hƿilum
 þa meolc zerem mid cýrlýbbe³ ƿ ðize hý. Þýrc utýrn-
 nendne ðrænc zenim fíf ƿ hund eahtatiz lýbcorna
 neozon ƿiporcorn . fiftene fundcorn⁴ pel bependeb
 enuca fmale ðo fealt in . ƿ pýrmelo mæng tofomne
 gnið fƿiðe þ hit gý þ fmaelfte zerorht to ðufte zenim
 fcaenc bollan fulne leohter beorer oððe hluttor eala
 pel gefpeteb oððe gefpeteb ƿin mængc ða pýrta þær-
 rið . zeornlice læt ftonðan nihterne hƿer hine eft
 on merzen þonne he hine ðrincan fcyfe fƿiðe pel ƿ
 ða pýrte zeornlice ƿið þone ƿætan zemengce ðrince
 þonne.

fol. 143 b.

Liþ he gý to ungyrð pýl merce in ƿætere gýle ðrin-
 can gif he to fƿið gý pýl curmeallan. Ofer ut ýrn-
 ýnde ðrænc zenim medmicle moran glædenon fæðme⁵
 longe ƿ fpa greate fpa ðin þuna . ƿ fƿýlc ðu ham-
 pýrte ƿ celðemian moran ƿ hele leafer moran ƿ ellen-
 riunde neoðerearþe ƿ ƿærc ða moran ealle fƿiðe pel ƿ
 befcæf utan fƿiðe clæne ða moran . ƿ ða riunde ze-
 enuca ealle ða pýrte fƿiðe ado in hluttor eala bepen⁶

¹ þon, MS.² Read .v. leafan.³ cýrbýbbe, MS.⁴ Glossed saxifragia . in a later hand.⁵ fæðme better?⁶ For bepend, bepinde, *strip off rind or skin*. Rine=Rind in English.

17. For diarrhoea, take a hens egg, lay it for two days in vinegar, if it doth not show a chink, give it a slight blow, lay it again in the vinegar for a nights space, then beat it up in butter, lay in oil, put it then for a time over a fire; give *to the man* to eat.

18. Again for that; honey and wheaten smede and unsalted fat and wax; boil all together; give *to the man* to eat frequently, boil with it the great earth navel and cinqfoil and githrife, and yarrow and æferth, and everfern and dust corn, and the nether part of meadwort, drink frequently, shave up some ivy with it; then boil in milk and partake warily, and seethe all the *worts* in milk, and at whiles turn the milk with rennet and eat the curds. Work a purgative draught *thus*; take eighty five libcorns, nine pepper corns, fifteen granules of saxifrage, well stript of rind, pound them small, add salt, and marjoram,^a mingle together, rub it thoroughly that it may be the smallest possible, wrought to dust, take a full skink bowl of light beer or some clear ale well sweetened, or sweetened wine, mingle the worts therewith carefully, let it stand for a nights space, shake it up very thoroughly again in the morning, when *the man* is to drink it, and mingle earnestly the worts with the drink, then let him drink.

19. If this be too ineffectual, boil marche in water, give the man this to drink; if it be too strong, boil centaury. Another purgative potion; take a "moderate" root of gladden, a fathom long, and as big as thy thumb, and also homewort and celandine root, and root of oleasder, and the netherward part of elder rind, and wash all the roots very well, and shave the roots very clean on the outside, and pound all the rinds thoroughly, and put the worts into clear ale, and shell and rub

^a So gl. *Meal of myrtle berries?*

fol. 144 a. Ƴ ƳeƳnı̄ð feoƳeƳtız · lȳbcorna¹ ado þonne in ðæm Ƴȳrtum læt ftandan þneo niht Ƴȳle ðrincan ær uhton lȳtelne Ƴcænc fulne þ̅ Ƴe ðrænc Ƴȳ ðe ær ƳeleoƳeð :

þriððe utȳrnende ðrænc Ƴȳl ƳeƳȳ Ƴ Ƴlædenan neoðe-
Ƴearðe in ƳƳan ealað aƳih þonne leȳe eƳt in niƳe læt
ane niht inne beon Ƴȳle ðrincan.

Ƴȳnc ƳƳiƳ ðrænc Ƴȳl hƳeƳhƳeƳtan in ƳæteƳe læt
Ƴeallan lacȳe² aƳih þonne healfne bollan ƳeƳnı̄ð hund
ealhƳatız libcorna in þone³ ðrænc :

fol. 144 b. Ƴȳnc oðerne of beoƳe Ƴ of feoƳeƳtız lȳbcorna ado
ƳeoƳontene ƳiƳeƳcorna⁴ ƳiƳ ðu Ƴille :

ƳƳiƳðrænc ado in beoƳ oððe in Ƴin Ƴinul læt ftan-
dan ane niht Ƴȳle ðrincan : Ƴȳnc Ƴealfe Ƴið heaƳoð
ƳæƳce Ƴ Ƴið liðȳȳce Ƴ Ƴið eah Ƴȳce Ƴ Ƴið Ƴenne Ƴ
Ƴið ðeoƳe Ƴenim eolonon Ƴ Ƴæðic ƳeƳmoð Ƴ biȳceop
Ƴȳrt cƳoƳleac ƳaƳleac Ƴ holleac ealȳa eƳen Ƴela Ƴecnuca
Ƴȳl in buteƳan Ƴ celleðenian Ƴ Ƴeade netelan ado in
æƳen Ƴæt læt ðær in of þ̅ hit hæƳen Ƴȳ aƳih ðuƳih
clað Ƴmȳne mið þ̅ heaƳoð · Ƴ ða leome þær hit ƳaƳ
Ƴȳ : Ƴið ƳiðƳæƳce betonican biȳceopȳrt eolonan Ƴæðic
oppƳan⁵ ða ðe Ƴȳmmān māƳuƳian ƳƳunðeƳȳle ·
cƳoƳleac ƳaƳleac Ƴuðe hæleðe⁶ ealhƳe hune Ƴeoð in
buteƳan Ƴmȳne mið ða Ƴiðan him bið Ƴel.

fol. 145 a.

Ƴȳnc biȳ Ƴið lungen adle Ƴȳll in buteƳan þaȳ Ƴȳte
Ƴ ƳeapƳa Ƴmale cƳoƳleac æƳeƳt Ƴȳl hƳile ado ðonne
hƳæðic in Ƴ eolonan Ƴ beƳen mela Ƴ hƳiteȳ ƳealƳeȳ
Ƴela Ƴȳl lonȳe Ƴ haȳne eƳe. ¶ Ƴȳnc oðerne Ƴȳl in
buteƳan ƳiðhƳoƳan atƳoƳlaðan betonican mānc ealle
toſomne ado Ƴȳððan ofeƳ Ƴȳȳ.

¹ lȳbcorna I, MS.

² lange with c inserted after a,
MS.

³ þonne, MS.

⁴ ƳiƳeƳcor, MS.

⁵ For oppƳan.

⁶ Himðhæleþe ? Chhæleþe ?

down forty libcorns, then put them along with the worts, let them stand for three nights, give to be drunk before sunrise a little cup full, that the drink may be the sooner evacuated.

20. A third purgative drink; boil sedge and the netherward part of gladden in sour ale, then strain, lay *them* again in new *ale*, let them be in it one night, administer to drink.

21. Work a spew drink thus; boil a cucumber in water, let it boil long, then strain a half bowl, rub down a hundred libcorns into the drink.

22. Work another out of beer and out of forty libcorns, put in seventeen peppercorns if thou will.

23. A spew drink; put into beer or wine, fennel, let it stand one night, administer it to be drunk. Work *thus* a salve for head wark and for joint pain and for eye wark and for a wen and for the "dry" rot disease; take helenium and radish, wormwood and bishopwort, cropleek, garlic, and radix cava, of all equal quantities, pound them, boil them in butter and celandine and red nettle; put them into a brazen vessel, leave it therein till it be turned colour, strain through a cloth, smear the head with it, and the limbs where it is sore. For side wark, betony, bishopwort, helenium, radish, dock, that namely which will swim, marrubium, groundsel, cropleek, garlic, rue, *hindheal*, lupin, *horehound*, seethe *these* in butter, smear the sides therewith, it will be well with *the man*.

24. Work a gruel for lung disease *thus*; boil in butter these worts *above mentioned*, and scrape them small, boil the cropleek first for a while, then put in the radish and helenium and barley meal, and plenty of white salt, boil long and let *the man* eat it hot. Work another thus; boil in butter githrife, attorlothe, betony, mingle all together; subsequently put over a fire.

fol. 145 b. Þýrce þriddan þríp þýl in buteran merce eolonan
rædic þa clufehton þenþýrte hoc þermod læft enuca
ealle gwiðe þel gýle þearm etan . ʒ on ufan ðrincon
þþura on ðæg ær þonne he ete: Feorða þríp þýl in
hunige beton oððe marubian gýle etan þearme.

fol. 146 a. Þýrce ær ðrænc of ðære beton anre þýll in þine
oððe on ealað he ðrince ær he ðone þríp ete. ðrænc
wið lungen able þýl marubian in þine oððe in ealað
ʒerpet hron mid hunige gýle ðrincon þearme on niht
niçftiz . ʒ þonne licge on ða gwiðran giðan ʒode hþile
æfter ðæm ðrænce ʒ þænne þone gwiðran earþm gþa
he gþaþft mæge. Genim betan þeod on buteran gýle
hate etan mid ðære buteran a bið gþa þelre gþa he
þættron mete ete ʒ ʒif he mæge ʒeðrincon hþilum
ʒe ðære buteran: Eft ðrænc ʒenim marubian ʒ þa
lançge cliton ʒ þermod ʒ boðen ʒearþan . betonican
ʒodne ðæl . do ealle in eala gýle ðrincon on niht
niçftiz. Genim þelðmoran . ʒecnuca gwiðe leze in þin
oððe in eala læt ftandan aniht oððe tþa gýle ðrincon
on niht niçftiz:

fol. 146 b. Eft wið þon ʒenim ʒaʒel ʒ marubian ʒ ærimonian
þýl in ealað ʒerpet mid hunige:

Þýrce þríp þýll gþoron in buteran ʒ rædic ʒ eolonan
ʒ þerenmela meft¹ þel lonçe² gýle þearm etan. þríp
þeod in buteran ʒ in hunige beton gwiðe oððæt he
gþa ðicce gý gþa þríp ete on niht niçftiz ðreo gæða³
gþa hateþ. Slæp ðrænc rædic hýmlic þermod belone .
enuca ealle þa þýrte do in ealað læt ftandan ane niht
ðrince ðonne.

fol. 147 a. To haligre þealþe Sceal betonican ʒ benedicte ʒ hind
hæleðe . ʒ hæner ʒ hind þner iþenhearþe Salþige þarþne .
þiþceoppýrte ʒ boðen þinul ʒ þiþleafe healþþýrte hune

¹ neft, MS.

² In the MS., þell on ʒe, and

here the line ends ; perhaps supply
þpetum þætere.

³ Read gþæða.

25. Work a third *thus*; boil in butter marche, helenium, radish, the cloved wenwort, hollyhock, a very little wormwood, pound all very well, give them warm *to the man* to eat, and besides to drink thrice in a day before he eat. A fourth brewit; boil in honey beet or marrubium, give to eat warm.

26. Work previously a drink of the beet alone, boil it in wine or in ale, let the man drink this before he eat the brewit. A potion for lung disease, boil marrubium in wine or ale, sweeten a little with honey, give it warm *to the man* to drink at night fasting; and then let him lie on his right side for a good while after the drink, and stretch the right arm as strongly as he is able. Take beet, seethe it in butter, give it hot *to the man* to eat with the butter; it is the better, the fatter meat he eateth, and if he be able to drink at whiles also the better. Again, a drink; take marrubium and the long cleet and wormwood and thyme, yarrow, a good deal of betony, put them all in ale, give them *to the man* to drink at night fasting. Take fieldmore, pound effectually, lay it in wine or ale, let it stand one night or two, administer it, at night, fasting.

27. Again for that, take sweet gale and marrubium and agrimony; boil in ale; sweeten with honey.

28. Work a brewit *thus*; boil hyssop in butter, and radish and helenium and barley meal, a large quantity, boil long, give it warm to eat. A gruel; seethe beet in butter and honey thoroughly till it is as thick as porridge, let *the man* eat at night fasting three bits of it hot. A sleeping draught; radish, hemlock, wormwood, henbane, pound all the worts, put them into ale; let it stand a night; let *the man* then drink.

29. For a holy salve shall serve betony, and herb bennet, and hindheal, and hemp and raspberry, ironhard, sage, savine, bishopwort and rosemary, fennel and cinfoil, halswort, *horehound*, mugwort, meadwort,

fol. 147 b. mucpýrt medepýrt merzelle . aꝝrimonij Ƴ ædelferð-
 inꝝ pýrt.¹ mædic Ƴ mibbe Ƴ reo reade zearupe ðile
 orortanie dracanre carroc Ƴ carlic . cýleðenie Ƴ pýr
 mibd reax . pudoroꝝe Ƴ pꝛætter cýð . Saturreze . Ƴ rizeł
 hreorfa brune pýrt Ƴ rube Ƴ berbene ftreapberian
 pýre . Ƴ blæcer rnezler ðuſt . eallhre fanan merce pol-
 lezian attorlaðe haran rpicel pudurille permod eoror-
 þrote ænczlyc coſt hærene hnýðele uica peruica feuer-
 fuze² hope cýmen . Ƴ lihze leuaſtica alehrandþre petre-
 rilize Ƴrunderrpýlize . þýrpa feor pýrta man rceal
 mæſt ðon to Ƴ eallra oðra ælere efenfela Ƴ ður man
 rceal ða buteran zepýrcean to ðære halizan realfre .
 æt aner heore³ cý . þ heo rý eall reod oððe hrit Ƴ
 unmæle mon ða buteran aðere Ƴ Ɲif ðu næbbe bute-
 ran zenoge apærc rriðe clæne mænꝝc oðre rið Ƴ ða
 pýrta ealle Ɲerceanra rriðe rmale toꝝomne Ƴ pæter
 fol. 148 a. zehalza ront halzunꝝe Ƴ ðo ceac innan in ða buteran
 zenim þonne ænne fticcan Ƴ zepýrc hine feðor býrſte
 rrit onforan ðar halzan naman . Watheur . marceur
 lucar . iohanneur . ftyre þonne mid ðy fticcan ða bute-
 ran eal þæt ðu rinꝝ ofer ðar realmaz . beati im-
 maculati ælcne ðurpa ofer Ƴ Ɲloria in excelſij deo .
 Ƴ credo in deum patrem Ƴ letanías arime ofer þæt
 11⁴ ðara halizra naman Ƴ deur meur et pater .
 Ƴ In principio þæt pýrum zealðor Ƴ þij zealðor rinꝝ
 ofer.

fol. 148 b. Acre⁵ arcpe arnem nona ærnem beoðor ærnem:
 midren . arcun cunað ele hararpan ridine . Sinꝝ ðij ný-
 zon riðan Ƴ ðo ðin rpatl on . Ƴ blar on Ƴ leze ða pýrta
 be ðæm ceace . Ƴ zehalza hý rýððan mærrerpeoft.

¹ Ædelferðing pýrt is glossed
 Luis lingua, MS.

² Feuerfuzer is glossed centaurea
 minor in MS.

³ Read heofer.

⁴ hif, MS.

⁵ See vol. II. p. 112, where the
 variations suggest that this charm
 was in its original form capable of
 interpretation.

maregall, agrimony and birds tongue, radish and ribwort, and the red yarrow, dill, abrotanon, dragons, hassuck and colewort, celandine and myrtle rind, *wood wax*, wood-roffe, and a sprout of crosswort, savoury, and turnsol, brownwort and rue and vervain,^a a strawberry plant, and dust of a black snail, lupin, flower de luce, marche, pennyroyal, attorlothe, vipers bugloss, wild chervil, wormwood, everthroat, English costmary, brittanica, periwinkle, feverfue or *the lesser centaury*, hove, cummin, and lily, lovage, alexanders, parsley, groundsel, of these *last* four worts one must put in the most, and of all the others equal quantities; and thus must one work the butter for the holy salve; *it must be taken* from a cow *all* of one colour, so that she may be all red or white and without spots; let one make the butter come,^b and if thou have not butter enough wash very clean and mingle other *butter* with it, and scrape all the worts very small together, and hallow some water with the hallowing of the baptismal font, and put the butter into a jug, then take a spoon and form it into a bristle brush, write in front these holy names; Matthew, Mark, Luke, John; then stir the butter with the spoon, the whole vat *of it*, sing over it the psalms Beati immaculati and . . . (*omitted*) each one thrice, and Gloria in excelsis Domino and the Credo in deum patrem and numerous litanies, that is, the names of the saints, and Deus meus et pater and In principio, the worm chant,^c and sing this incantation over it. Acre, etc. Sing this nine times, and put thy spittle on *them*, and blow on them, and lay the worts by the jug, and afterwards hallow them; let a mass priest sing over them these orisons: *here follow some prayers.*

^a Hence it appears that the present author, at least, did not take ironhard for vervain.

^b Dairymaids sometimes complain

when they have to churn the cream long in vain, that "the butter won't come."

^c As in art. 10.

fol. 149 a.

Singe đar orationis operi . domine sancte pater omnipoten-
 teny eterne deus . per inproportionem man[u]um mearum
 refugiat inimicū diaboluꝝ a capillis a capite . ab oculis
 a naribus a lab[is] a linguis a sublinguis a collo a
 pectore a pedibus a calcaneis . ab uniuersis confraginib:
 membrorum eius ut non habeat potestatem diaboluꝝ
 nec loquendi nec tacendi nec dormiendi . nec resur-
 gendi . nec in die nec in nocte nec in tangendo nec
 in somno . nec in zperu . nec in uisu . nec in risu .
 nec in legendo sed in nomine domini ihu xpi qui nos
 suo . scō sanguine redemit qui cum patre uiuit et
 regnat deus . in secula seculorum . amen.

fol. 149 b.

DOMINE mi rogo¹ te pater te deprecor . fili² ob-
 precor te domine et p̄p̄ sc̄s ex totis uiribus sc̄a trini-
 tate . ut del[e]at omnia opera diaboli . ab isto homine
 inuoco sc̄am trinitatem in admini[cu]lum meum . id est
 patrem et filium et p̄m sc̄m . conuerſe domine istius
 hominis³ cogitationes et cor ut confiteatur⁴ omnia
 mala sua et omnes iniquitates . que [h]abet ut uenit
 omnia bona sua et uoluntatem eius unde ergo male-
 dicte recognosce sententiam tuam et da honorem
 deo et recede ab [h]oc famulo dei ut pura mente
 deseruiat . confectus gratiam.

Dñe sc̄e pater omnipotenſ eterne deus tu fecisti
 celum et terram et omnes ornatuꝝ eorum et omnes

¹ rogo, MS.
² fili, MS.

³ homines, MS.
⁴ confiteatur, MS.

ꝛē ꝛꝑꝛ angelorum ex[er]citur de ꝛecifci ꝛolem et lunam
 et omni[a] aꝛtra celi tu ꝛecifci adam de limo terre . fol. 150 a.
 et dedifci ei adiutorium euam . uxorem ꝛuam .¹ it est
 mater uiuorum tu domine uiuificafci noꝛ . ꝛuper no-
 men ꝛē tuum et liberafci noꝛ a ꝛepiculis malꝛ ꝛuper
 nomen ꝛili ihu xpī dnī nꝛi libera domine animam
 ꝛamuli tui . n̄ . et ꝛedde ꝛanitatē corꝛoꝛi ꝛamuli
 tui . n̄ . ꝛer nomen ꝛē tuum . Domine ꝛē ꝛater
 omnipotenꝛ eterne deus ꝛogamur te domine deus nos-
 ter ꝛꝛopteꝛ magnam miꝛericordiam tuam ut liberaꝛ²
 ꝛamulum tuum . et da honorem nomini tuo³ domine fol. 150 b.
 in ꝛecula ꝛeculorum amen.

Benedictio⁴ et sanctificata omnia atque benedicta
 depulsi . atque objectꝛ uetustati hoſtiꝛ adque ꝛꝛe-
 tium ꝛacinoꝛa ꝛincenſoꝛiꝛ inꝛidꝛiꝛ ꝛalubꝛitateꝛ et unꝛ
 deum ueꝛꝛaria ꝛꝛolemnitate diuerſiꝛ terre ebendiꝛ
 ꝛerminibꝛ ꝛummanꝛ . ꝛer.

Sanctifica domine hunc ꝛꝛuctum arborum ut qui
 ex eo uiuim[ur] ꝛimꝛ ꝛanctificati .⁵ ꝛer.

*In the MS. at folio 152, follows the glossed piece of
 mixed Latin, Greek, and Hebrew, called the Lorica;
 see Preface, vol. I. p. lxviii., where it is printed.*

¹ ꝛuam, altered to ꝛuam, MS.

² liberaꝛ, MS.

³ tu, MS.

⁴ Sense no longer remains in this
paragraph.

⁵ ꝛanctificati, MS.

fol. 157 a. Þið færlicre adle ꝛie cluſehete penþýrt clate biſceop-
þýrt finul rædic þýl in ealað þýle ðrincan.

Þið lænden þýrce . finol ræð betonican leaþ ʒriene
acrimonian nýðorearðe ʒmið to ðuſte þeþ mið ʒe-
þrettan ealað ʒeþlece þýle haþ ðrincan in ſtalle ſtonde
ʒoðe hþile.

fol. 157 b. Þið þeore ʒenim eþicþinde ʒ æþcþinde ʒ þeþe halm
þel in þætere ʒenim alomalt mið ðý þætere ʒebþeop
mið ʒrýþ cumb þulne ealað mið ðý þætere ʒeclænþa
ðonne læt ſtandan ane niht ʒeþreteð mið huniþe ðrince
nýþon moþþenaþ ʒ ete þecþleac ʒ eþopleac ʒ eýmen
toþomne ʒ næniþne oþeþne þætan ne ðiþe.

fol. 158 a. Lriþ ðeop þý in men þýrce ðrænc nim þaþ þýrte
nýþoþeapðe finul ʒ biſceopþýrt æþeðrote ealþa eþen
micel þýþþa tþiþa mæſt uþonþeapðe ruðan ʒ betonican
oþþeot mið .III. mæðþum ealoð ʒ ʒeþinþe .III. mæþþan
oþeþ ðrince ýmbe tþa niht þæþ ðe hý oþþoten þi
þýle ðrincan æþ hiþ mete ʒ æþteþ.

Þrænc rið ðeore nim ðaþ þýrte neoðoreapðe ceafteþ
æþc ontþe neoðoreapð ðaþ uþonþeapðe betonican ruðe
þeþmod acrimonia þel teþþe ruðu þiſtel þeþeþþeþe
aþelþeþðinþeþýrt oþþeot mið ealað læt ſtandan ane
niht ðrince .VIII. moþþenaþ lýtle bollan þulle þriðe
æþ ʒ ete þealtne mete ʒ no þiht þeþþeþ.

fol. 158 b. Þýrce ðeop ðrænc ʒoðne ʒenim þeþmod ʒ boðen acri-
monian polleþan ða þmalan penþýrt þel teþe æþþýrt
ðýoþþýrt ceafteþ axþan¹ tþa þnaða eoþolan.² þþeo
þnaða cammuþeþ .III. ruðuþeaxan . ʒoðne ðæl ʒ eþþ-
meallan . ʒeþeapþa ða þýrta in ʒoð hlutþon eala þ in

¹ Read æscas.

| ² Read, I presume, eolonan.

35. For a sudden illness ; the cloved wenwort, clote, bishopwort, fennel, radish, boil them in ale, give *the man* to drink.

36. For loin wark, reduce to dust fennel seed, betony leaves, green, the netherward part of agrimony, wash with sweetened ale, make it warm, give it hot to drink to him in his place ; let the man stand a good while.

37. For the "dry" rot disease, take quickbeam rind and ash rind and barley halm, boil in water, take malt for ale along with the water, brew with the grout and water a cup full of ale, cleanse it, then let it stand one night, sweeten with honey, let *the man* drink for nine mornings, and eat sedgeleek and cropleek and cummin together, and touch no other liquid.

38. If the "dry" rot disease be in a man, make *him* a draught ; take these worts, the nether part of them, fennel and bishopwort, ashthroat, of all equally much, and most of these two, the upward part of rue and betony, souse them with three measures of ale, and let one sing three masses over them, let *the sick* drink them about two days after they were immersed ; give them *to him* to drink before his meat and after.

39. A drink against the "dry" disease ; take these worts, the netherward part of green hellebore, the nether part of ontre, *also* the upper part of these, betony, rue, wormwood, agrimony, earthgall, wood thistle, feverfue, birds tongue, cover them with ale, let them stand one night ; let the man drink for nine mornings a little bowl full, very early, and eat salt meat and naught fresh.

40. Work a good draught for the "dry" disease *thus* ; take wormwood and rosemary, agrimony, pennyroyal, the small wenwort, earthgall, eggwort, drywort, of green hellebore two pieces, of helenium three pieces, of cammock four, of woodwaxen a good deal, and some centaury, scrape the worts into good clear ale, or good

ꝥoð . ꝥylirc eala læt ftanðan .III. niht beꝥnozen ꝥýle
ðꝥincan ꝥcænc ꝥulne tide æꝥ oþꝥum mete.

ƿið þeone ꝥ ꝥið ꝥceotendum ꝥenne ꝥenim boðen ꝥ
ꝥearpan ꝥ ꝥeoduceaxan ꝥ hꝥæꝥneꝥ ꝥot do in ꝥoð eala
ꝥýle ðꝥincan . on ðæꝥe .III. ðꝥænceaꝥ :—

fol. 159 a.

ƒiꝥ ðeop ꝥý ꝥeꝥunað in anꝥe ftoppe ꝥýꝥe ꝥoðe beð-
inꝥe ꝥenim iꝥiꝥ ðe on ftane ꝥýxð on eopþan ꝥ
ꝥearpan ꝥ ꝥuðubinðan leaꝥ ꝥ cuꝥlyppan ꝥ oxꝥanꝥlýppan
ꝥecꝥuca hý ealle ꝥꝥiðe ꝥel leꝥe on hatne ftan in tꝥoꝥe
do hꝥon ꝥæteꝥeꝥ in læt ꝥeocan on ꝥ hꝥe ꝥꝥa him
ðeaꝥꝥ ꝥý oððæt col ꝥý do oþeꝥne hatne ftan in . beþe
ꝥelome ꝥona him bið ꝥel:.

ƿið ðeone ealltꝥe ꝥælꝥýꝥt ꝥeoduceaxe æꝥeꝥinð in
eopþan cneopholen ꝥeꝥmod ꝥe hana ꝥæðic ceafteꝥ æꝥe
lýtel ꝥaunan.

fol. 159 b.

ƒiꝥ ꝥe uic ꝥeopðe on manneꝥ ꝥeðle ꝥeꝥeten þonne
nim ðu clatan moꝥan þa ꝥꝥeatan .III. oððe .III. ꝥ
beꝥec hý on hate æmeꝥꝥean ꝥ ateoh þonne ða ane of-
ðan heopðe . ꝥ cꝥuca ꝥ ꝥýꝥe ꝥꝥýlc an lýtel ciceł¹ ꝥ
leꝥe to þæm ꝥeðle ꝥꝥa ðu hatofte ꝥoꝥbeꝥan mæꝥe þonne
ꝥe ciceł colize þonne ꝥýꝥe þu ma ꝥ leꝥe to ꝥ beo on
ftilneꝥꝥe . ðæꝥ oððe tꝥeꝥen þonne þu þiꝥ do hit iꝥ
aꝥanðað læceꝥꝥæꝥt ne ðeþe hý nan man þa moꝥan mið
iꝥene . ꝥ mið ꝥæteꝥe ne þꝥea ac ftꝥuce hý mið claðe
clæne do ꝥꝥiþe þýnne clað beꝥeonan ꝥ ꝥeðl ꝥ ðone
ciceł.

fol. 160 a.

ƒemýne ðu mucꝥꝥýꝥt
hꝥæt þu amelðodeft
hꝥæt þu ꝥenadeft
æt ꝥeꝥen melðe
una þu hatteft
ýlðofte ꝥýꝥta
ðu niht ꝥið .III.
ꝥ ꝥið xxx.

¹ Ciceł is glossed curtel, MS.

foreign ale ; let them stand for three nights, wrapped up ; give the man a cup full to drink an hour before other meat.

41. Against "dry" rot, and against a shooting wen, take rosemary and yarrow, and woodwaxen and ravens foot, put into good ale, administer three draughts a day.

42. If the dry rot be lodged in one place, work *thus* a good fomentation ; take ivy which waxeth on a stone on the earth, yarrow, and leaves of woodbine, and cowslip and oxlip, pound them all very well together, lay on a hot stone in a trough, put a little water in, make them reek upon the body as need may be, till *the water* is cool, put another hot stone in, beathe frequently, soon it will be all right with *the man*.

43. Against the "dry" disease ; lupins, wallwort, woodwaxen, ash rind in the earth, butchersbroom, the hoary wormwood, radish, green hellebore, a little savine.

44. If the "fig" swelling become lodged on a mans rump, then take thou three or four of the great roots of clote, and smoke them on the hot embers, and then draw the one from the hearth and pound it, and work it up like a little cake, and lay it to the rump as hot as thou may endure it ; when the cake cools, then work more, and apply, and be in quiet for a day or two ; when thou doest this (it is a proved leechcraft), let no man delve up the roots with iron, and wash not with water, but wipe them clean with a cloth ; put a very thin cloth between the rump and the cake.

45. (i.) Have a mind, mugwort,
 What thou mentionedst
 What thou preparedst
 At the prime telling.
 Una thou hightest
 Eldest of worts :
 Thou hast might for three
 And against thirty ;

þu miht riþ attre
 ƿ rið onflýge
 þu miht riþ þa laþan
 ðe zeonð lonð færð.

fol. 160 b.

Onð þu rezbrade
 pýpta modop
 eaftan opone
 innan mihtigu
 ofer ðý cræte curpan
 ofer ðý crene meodan
 ofer ðý hryðe hryodedon
 ofer þy feapnar fneardon
 eallum þu þon riðftode
 ƿ riðftunedeft
 fpa ðu riðftonde
 attre ƿ onflýge
 ƿ þæm laðan þe
 zeonð lonð fereð .
 ftime¹ hætte þeop pýpt
 heo on ftane zereox .
 ftonð heo rið attre
 ftunað heo pærce
 ftide heo hætte
 riðftunað heo attre
 ppeceð heo ppaðan
 peoppeð ut attop
 † þy ƿ feo pýpt
 feo riþ pýpm zereahc
 þeop mæg rið attre
 heo mæg rið onflýge
 heo mæg rið ða laþan
 ðe zeonð lonð fereþ .

fol. 161 b.

¹ This word may also be read ftune.

- For venom availest,
 For flying vile things;^a
 Mighty gainst loathed ones
 That through the land rove.
- (ii.) And thou, waybroad,
 Mother of worts,
 Open from eastward,
 Mighty within;
 Over thee carts creaked,^b
 Over thee queens rode,
 Over thee brides bridalled,
 Over thee bulls breathed,
 All these thou withstoodst,
 And with stound^c stayedst
 As thou withstoodest
 Venom and vile things
 And all the loathly ones,
 That through the land rove.
- (iii.) Steem^d hight this wort,
 On stone she grew,
 Standeth she gainst venom,
 Stoundeth she head wark;
 Stiff hight she also,
 Stoundeth she venom,
 Wreaketh on the wrath one,
 Whirleth out poison.
- (iv.) This^e is the wort which
 Fought against worm,
 This avails for venom,
 For flying vile things.
 'Tis good gainst the loathly ones
 That through the land rove.

^a Epidemic disorders.

^b The waybroad takes half its name from growing by waysides.

^c stound, (*a stunning noise*; *stound*,) is used by Drayton.

^d Water cress; the fiery pungency of its flavour is, perhaps, the origin of the name; for Stiem is *conflagration*.

^e Attorlothe.

fleoh þu nu attorlaðe .
 geo læffe ða maran .
 geo mare þa læffan
 oððæt him beigna bot gý.
 zemýne þu mægðe .
 hræt þu ameldodeft
 hræt ðu geændadeft .
 æt alorforða.
 þ̅ næffe for gefroge
 feorh ne gefealde
 gýþðan him mon mægðan
 to mete zegýrede.
 þ̅iŷ iŷ geo pýrte ðe
 perzulu hatte .
 ðaŷ onŷænde geollh ¹
 ofen gæg hrýge
 onðan attref
 ofref to bote.
 ðaŷ .VIII. onzan .
 rið nýzon attrum
 † pýrum com gnican
 to glat he nan .²
 ða genam roden .
 VIII. pulðor tanar
 flah ða þa næddran
 þ̅ heo on VIII. torleah
 þær geændade æppel
 ȝ attor þ̅ heo næffe
 ne polde on huf buzan
 † fille ȝ finule ³
 fela mihtigu tra
 þa pýrte gefceop
 ritig ðrihten

fol. 161 b.

¹ Obscure.
² Read man.

³ So MS.

- (v.) Flee now, attorlothe,
The less from the greater,^a
The greater the less,
Till boot from them both be.
- (vi.) Have in mind, thou maythen,
What thou mentionedst,
What thou accomplishedst
At Alderford.^b
That never for flying ill
Fatally fell man,
Since we to him maythen
For medicine mixed up.
- (vii.) This is the wort which
Wergule^c hight;
This sent the seal
Over seas ridge
Of other mischief
The malice to mend.
These nine can march on
Gainst nine ugly poisons.
A worm sneaking came
To slay and to slaughter;
Then took up Woden
Nine wondrous twigs,
He smote then the nadder
Till it flew in nine bits.
There ended it the crab apple
And its venom, that never it
Should more in house come.
- (viii, ix.) Chervil and fennel
Two fair and mighty ones,
These worts the Lord formed,
Wise he and witty is,

^a The blind nettle.

^b This allusion is dark. There is a place of the name in Norfolk.

^c The crab apple.

fol. 162 a.

haliz on heofonum
 þa he hongode gette
 7 rænðe on VII. worulde
 eapnum 7 eadiȝum
 eallum to bote
 ftonð heo rið pæpce
 ftunað heo rið attpe .
 geo mæg rið .III.
 7 rið XXX.
 rið feonder hond
 7 rið þæg hond¹
 rið ppea bezðe
 rið malpungre
 minpa pihta.

fol. 162 b.



fol. 163 a.

† nu mazon þæg .VIII. pýpta rið nýȝon pulðor ȝe-
 flozenum rið .VIII. attpum 7 rið nýȝon onflýȝnum. rið
 ðý peadan attpe rið ða² punlan attpe. rið ðý hpitan
 attpe rið ðý pedenan attpe rið ðý ȝeolpan attpe. rið
 ðý ȝpenan attpe. rið ðý ponnan attpe rið ðý pedenan
 attpe rið ðý bpanan attpe. rið ðý baȝepan attpe.
 rið pýpm ȝeblæð rið pætep ȝeblæð rið þorn ȝeblæð
 rið þýrtel³ ȝeblæð. rið ýr⁴ ȝeblæð rið attor ȝeblæð ȝif
 æniȝ attor cume⁵ eaftan fleoȝan oððe æniȝ norðan⁶
 cume oððe æniȝ peftan ofep penðeode cniſt ftod ofep
 alde⁷ ænȝancunðeȝ. ic ana pat eapinnenðe 7 þa nýȝon
 næðpan behealðað motan ealle peoda nu pýptum
 aȝppungan ȝæg toȝlupan eal ȝealt pætep ðonne ic þif
 attor of ðe ȝeblape; muȝc pýpt peȝbrade þe eaftan
 open ý. lombep cýppe attorlaðan maȝeðan netelan
 puðurp æppel pille 7 pinul ealde ȝapan ȝepýpc ða pýpta
 to duſte mænȝc piþ þa ȝapan 7 piþ þæg æpplep ȝor.

¹ 7 rið þæg hond should, it seems, be erased.

² Read ðý, probably.

³ þýr, MS.

⁴ ýr had been þýr in MS., but corrected by erasure.

⁵ cume is interlined before eaftan, it is better, for the rhythm, omitted.

⁶ The omission of the South is probably an error of the transcriber.

⁷ Perhaps we should correct alde.

Holy in heaven,
 Them he suspended
 And sent to the seven^a worlds,
 For the poor and the rich,
 Panacea for all.
 It standeth against pain
 It stoundeth at venom,
 Strong it is gainst three
 And against thirty ;
 Gainst the hand of the fiend,
 (To the Lord low it louted)
 Gainst foul fascination
 Of farm stock of mine.

Now these nine worts avail Gainst nine exiles from glory,^b Gainst nine venoms, and nine flying vile things, Gainst the red venom, Gainst the stinking venom, Gainst the white venom, Gainst the watchet venom, Gainst the yellow venom, Gainst the green venom, Gainst wan livid venom, Gainst watchet venom, Gainst the brown venom, Gainst the purple venom, Gainst worm blister, Gainst water blister, Gainst thorn blister, Gainst thistle blister, Gainst ice blister, Gainst poison blister, if any ill come flying from east, or any come from north, Or any from west, Over the human race Christ stood over men opposingly. I alone know *Him* beaming and the nine adders behold *Him*. All weeds now may Give way to worts. Seas may dissolve, All salt water, when I this venom from thee blow.

46. Mugwort, waybread which spreadeth open towards the east, lambscress, attorlothe, maythen, nettle, crab apple, chervil, fennel, and old soap; work the worts to a dust, mingle with the soap and with the verjuice of the

^a The seven spheres in which the seven planets revolve, the earth being the centre of observation. | ^b Glory banished ones; devils. The alliterative measure continues, with some error at North.

fol. 163 b. Þýrce rlyþan of þætere 7 of axran zenim rýnol rýl on þære rlyþpan 7 beþe mid aazemozce¹ þonne he þa reafce on ðe² ze ær ze æfter. Sinz þ þalbor on ælcne þara rýpta: III. ær he rýrce 7 on þone æppel eal rpa. onð rínze þon men in þone muð 7 in þa earan buta 7 on ða pundre þ ilce zealbor ær he þa reafce onðe²:—

fol. 164 a. Efr ge rýrm rý nýþer zepend oððe ge blebenda ric bedelf ænne rrið cileþenigan moran 7 nim mid þinum tþam handum uppeþarðner³ 7 rínz þær ofer VIII. pater noþra æt þam nizeðan æt libera nof a malo bþed hý þonne up 7 nim of þam eiðe 7 of oþrum þ þær rý an lýtel cuppe ful 7 ðrinc hý þonne 7 beðize hine mon to þearman rýre him bið rona rel.

fol. 164 b. Eft rið þon ýlcan læt nýman ænne zreatne cþurpftan 7 hætan hine 7 leczan hine under þone man 7 nýman þælþýrt 7 leomucan 7 muzerþýrt 7 leczan uppan þone ftan 7 on under 7 ðo þærto ceald þæter 7 læt reocan þone bþæð upon þone man rpa hat rpa he hatuft rorþeran mæze;

fol. 164 b. Efr for oððe cneop oððe rþancan rþellan nim neoðeþearðe betonican oððe elehtþan cnuca hý rþiþe mænze riþ rmale hræþenan meolufe clæme on þ zeþrel.

Rið micclum lice⁴ 7 bþínze able rýrce reafce rýll in buteran þaf rýpta elenan moran 7 hezeruþan ufeþearðe 7 rauinan 7 curmeallan 7 feferþuzean 7 ðolhrýnan 7 bþunþýrt arþúnze ðurh clað hara þonne zezniden 7 zebærned realt 7 an reuiz reorð rþeþleþ.⁵

fol. 165 a. Þrut ðir onðlang ða earmaj riþ ðreorh + t + w x 7 znið cýleðenizean on ealað. s macutuþ scē uic-

¹ For æggemancz, I presume.

² For ðo.

³ Read uppeþarþer.

⁴ In margin, Contra Lepam.

See Glossary, vol. II.

⁵ Glossed brēftō, *brimstone*.

apple; form a slop of water and of ashes, take fennel, boil it in the slop, and foment with egg mixture, when the man puts on the salve, either before or after. Sing the charm upon each of the worts; thrice before "he" works them up, and over the apple in like manner; and sing into the mans mouth and into both his ears the same magic song, and into the wound, before he applies the salve.

47. If the worm or the bleeding "fig" turn downwards,^a delve round a plant of celandine root and take it with thy two hands turned upwards, and sing over it nine Paternosters; and at the ninth, at "Deliver us from evil," snap it up and take from that plant and from others that may be there a little cup full, and then *let the man* drink it; and let one beathe him at a warm fire; it will soon be well with him.

48. Again, for the same; have a great quern stone taken and heated and laid under the man, and have walwort and brooklime and mugwort gathered, and laid upon the stone, and under it, and apply cold water, and make the steam reek upon the man, as hot as he can endure it.

49. If foot or knee or shanks swell, take the netherward part of betony or lupins, pound them thoroughly mingle with small wheaten meal; clap it on the swelling.

50. For elephantiasis and epilepsy, work a salve thus; boil in butter these worts, roots of helenium and the upper part of heyriffe and savine and centaury and feverfue and pellitory and brownwort; wring through a cloth, then have some powdered burnt salt and a pennyworth of brimstone.

51. Write this along the arms *for convulsions* or against a dwarf, *three crosses, T for the Trinity and*

^a Expressions of this sort are frequent in the medical treatises of | the age; even the viscera move up and down in the cavities of the body.

torici. Þrit þiŕ onðlanŕ ða earpmar þið ðreorh + t +
p + t + n + w + t + m + w + w̄ x y znið cýle-
þeniŕean on ealað sc̄s macutuŕ • sc̄s uictorici.¹

fol. 165 b. Þið pennar æt manneŕ heortan nim hþerþettan y
nædic y ŕmælnæam² næp y ŕarþleac y ŕuþerþne puða y
ŕiþleafaŕan y þiþorþ on unŕoðenan humiŕe y þŕiunŕ ðurh
clað y þiþerþa þonne y þýlle þonne ŕŕiðe.

fol. 166 a. Þiŕ ŕeþeð man ŕceal ŕinŕan on ða blacan bleŕene³
.ix. ŕiðum • tiŕað. Þýŕc þonne ŕoðne cliðan ŕenim
aneŕ æŕeŕ ŕeþýŕiðe ŕŕeateŕ ŕealteŕ y bæŕn on anan
claðe þ hit ŕi þurh þurþnen ŕeŕnið hit þonne to ðufte
y nim þonne þŕeora æŕna ŕeolcan y ŕemænŕe to þam
ðufte þ hit ŕý ŕŕa ŕtið þ hit þille þel cliþŕian y ŕe-
openiŕe mon þonne þone ðott y þinðe þone cliðan to
þan ŕþýle þe ðe þearŕ ŕý. Þýŕc him þonne ŕealþe ðæt
hit halŕe ŕenim æðelþerðinŕeþýŕt y elehtŕan y þeaðe
ŕillan y meŕce ŕeenuca ealle toŕomne y þýll on
þerþeþe þuteþan.

fol. 166 b. Eiŕ men eŕlað ŕeo blace bleŕen⁴ þonne nime man
ŕŕeat ŕealt bæŕne on línenum claðe ŕŕa micel ŕŕa án
æŕ ŕŕunðe þonne þ ŕealt ŕŕiþe ŕmælnime þonne
þŕeora æŕna ŕeolcan ŕŕinŕe hit ŕŕiðe toŕæðere y leŕe
hit .vi. niht þæŕto nim þonne eorð naŕelan y ŕŕunðe
ŕŕylian y capel leaŕ y ealð ŕmeþa enuca þ eal to
ŕomne y leŕe hit þŕeo niht þæŕto nim þonne ŕearþan
y ŕŕunðeŕŕylian y þŕæmbelleaŕ y clæne ŕŕic enuca to
ŕæðere y leŕe þæŕto him bið ŕona ŕel oððæt hit hal
ŕý y ne cume þæŕ æt nan þæta butan of þan þýŕtan
ŕýlþan.

¹ This repetition, with variety, is
from MS.

² Read ŕmælnæ.

³ Glossed Ad Carbunculum.

⁴ Glossed Ad carbunculum.

Alpha and Omega, and rub down celandine into ale. St. Machutus, St. Victricius. Write this along the arms *as protection* against a dwarf, *some crosses and letters*, and powder celandine into ale.

52. For wens at a mans heart, take cucumber and radish and the small rape and garlic and southernwood and cinquefoil and pepper in honey unsodden; wring through a cloth and then pepper it, and then boil strong.

53. This prayer shall a man sing upon the black blain *or carbuncles*, Tigað, *and so forth*,^a nine times. Then work a good poultice *thus*, take the content of one egg of rock salt, and burn it on a cloth so that it may be burnt through, then rub it to dust, and take then the yolks of three eggs and mingle with the dust, so that it may be so stiff that it will stick well, and let the head of the boil be then opened and the poultice be bound to the swelling as thou needest; then make *the man* a salve so that it may heal, take stichwort and lupins and red chervil and marche, pound them all together, and boil in fresh butter.

54. If the black blain annoy a man, then let one take a lump of salt, burn in a linen cloth as much of it as is as big as an egg, then grind the salt very small, then take the yolks of three eggs, whip it well up together, and lay it for six nights to the blain, then take asparagus and groundsel and leaves of colewort and old grease, pound all that together, and lay it for three nights to the blain, then take yarrow and groundsel and bramble leaves and clean lard, pound together and apply to the blain, (it will soon be well with the man) till it be healed, and let no liquid come near, except that of the worts themselves.

^a As in page 10.

ƒiŕ þin heorte ace¹ minn þubban ƒ þyl on meolce
ðrinc nýzon morzenar þe bið ŕona ŕel. 7

fol. 167 a.

Þið peorh man ŕceal niman .vii. lytle oflætan
ŕŕylce man mið ofrað ƒ ŕrittan þar naman on ælcŕe
oflætan maxinianus malchur. iohanneŕ. Martimanur.
dionurur. constantinur. Serapion. þænne eft þ þalðor
þ heŕ æfter epeð man ŕceal ŕinŕân. æreft. on þ
ŕýnftŕe eape. þænne on þæt ŕriðŕe eape þænne uŕan²
þæŕ manneŕ molðan. ƒ þa þænne an mæðen man to

fol. 167 b.

ƒ ho hit on hiŕ ŕpeoran ƒ ðo man ŕpa þŕý ðaŕar.
him bið ŕona ŕel heŕ com in ŕanzan. in ŕriðer þið
hæŕðe him hiŕ haman on handa epeð þ þu hiŕ hænc-
zeft þæŕe leŕe þe hiŕ teagean ŕpeoran onŕunnan him
of þæm lande liþan. ŕona ŕpa hy of þæm lande coman
þa onŕunnan him þa³ colian þa com inŕanzan ðeoreŕ
ŕpeoftar þa zeændade heo. ƒ aðar ŕŕor ðæt næŕŕe þiŕ
ðæm⁴ adleŕan ðerian ne moŕte ne þæm þe þiŕ þalðor
beŕýtan mihte. oððe þe þiŕ þalðor onŕalan cuþe. amen
ŕiað. ¶. Ðer ŕýndon læcedomaŕ ŕið ælceŕ cýnneŕ
omum ƒ onŕeallum bancoþum. eahta ƒ tŕentize.

fol. 168 a.

Groneŕ meŕceŕ leaŕ zeenucude mið æŕeŕ þ hŕite ƒ
eceedeŕ ðŕæftan ŕmýŕe on þa ŕtoŕe þæŕ þ ŕar ŕý.
¶. Þið omum ƒ bleŕnu[m]. eŕiŕtur natur ááur⁵ sc̄s
a xp̄ŕ þaŕŕur ááur⁵. a xp̄ŕ þeŕurŕeŕit a moŕtur
ááur⁵ sc̄s áá ŕurtaŕe poŕeŕur. ¶. Þið omum ƒ ableŕ-
nedum ŕur meolc þýŕce cealŕe ƒ beþe mið cealŕe eft.
zenim heor ðŕæftan ƒ ŕapan. ƒ æŕeŕ þ hŕite ƒ ealde
ŕŕut leŕe on ŕið omena zeŕpelle. ¶. Eft ŕið omena
zebeŕfte ŕitte on cealdum þæteŕe oððæt hit adeaðað
ŕý teoh þonne up ŕleah þonne ŕeoreŕ ŕcearpan ymb þa

fol. 168 b.

¹ Glossed Ad cardiacos.² huŕan, MS.³ Interlined ðah.⁴ ðæ is interlined.⁵ Here ááur represents áγιου.

55. If thy heart ache, take ribwort and boil it in milk, drink it for nine mornings, it will soon be well with thee.

56. Against a warty eruption, one must take seven little wafers, such as a man offereth with, and write these names on each wafer, Maximianus, Malchus, Iohannes, Martinianus, Dionysius, Constantinus, Serafion; then again one must sing the charm which is hereinafter mentioned, first into the left ear, then into the right ear, then above the mans poll, then let one who is a maiden go to him and hang it upon his neck, do so for three days, it will soon be well with him. *The incantation.* "Here came entering:^a a spider
" wight: he had his hands upon his hams: he quoth
" that thou his hackney wert: lay thee against his
" neck: they began to sail off the land: as soon as
" they off the land came, then began they to cool: then
" came in a wild beasts sister: then she ended: and
" oaths she swore, that never this could harm the sick,
" nor him who could get at this charm, or him who
" had skill to sing this charm; amen, fiat." Here are leechdoms against erysipelata of every sort and fellons *and* leg disorders, eight and twenty.

57. Smear on the place where the sore is, leaves of green marche pounded with the white of an egg and lees of oil. Against erysipelata and blains; *a christian charm.* For erysipelata and blained body, work sour milk into jelly and foment with the jelly. Take beer dregs and soap and the white of an egg and old groats, lay on for erysipelalous swelling. Again, for erysipelalous eruption; let *the man* sit in cold water till *the part* be deadened, then draw him up, then strike four scarifying scores about the pocks on the outside, and

^a The colons mark where the lines of this rough music end.

roccar utan ƿ læt ýrnan þa hrile þe he pille ƿ rýre þa realfe brunepýrt meyrmerzýllan ƿ reade netlan. pel on buteran rmyrne mid ƿ beþe mid þam pýrtum eft angeltræccan zeznid rriþe do eced to. ƿ onbinð ƿ rmyrne mid. ¶ Eft rafinan zeznid to dufte. ƿ mænzc¹ riþ huniz ƿ rmyrne mid.

fol. 169 a.

¶ Eft rið þon² ylean zenim zebnædde æzru menz rið ele lege on. ƿ berþe mid betan leafum. ¶ Eft cealfer rcearn oððe ealder hrýþerer pearm ƿ lege on. ¶ Eft heoreter rceafeþan of felle arcafen mid pumice ƿ peþe mid ecede ƿ fmyrne mid. ¶ Eft zenim eororer zeallán. oððe oþerer rryner ƿ rmyrne mid þær hit gar ri. ¶ rið þon ylean zenim rpolpan nerz ƿ zebnæc mid ealle ƿ zebærne mid rcearne mid ealle ƿ zeznid to dufte ƿ mænzc riþ eced ƿ fmyrne mid;

fol. 169 b.

¶ Eft zehæt ceald pæter mid ifene ƿ beþe mid zelome. ¶ Rið hporzan ƿ neorunýre pýl realuan ƿ rinol on zerpertum ealoð ƿ rup hat do rpa rpa of rpa þe þearf rie; ¶ Rið morzen plætunza pyl on pætre eorþzeallan rret mid huniz jele him zodne bollan fulne on morzenne. ¶ Rið þon þe mon blode pealle þurh hir muð zenim betonican þreoþa trýmeþra³ zepæze ƿ cole gate meoloc þreo cuppan fulle ƿ drince þonne bið he rona hal. ¶ Rið ælcer monner týðer-nerre innerearþe zenime pezbnæðan do on rin rup þ por ƿ ete þa rýrta þonne deah hit rið æzhrýlcje innancunðre unhælo. ¶ zif man rceorþe on þone innað

fol. 170 a.

galluc hatte . . . deþ rið eazena teara heorþer horþer axan do on zerpert rin þa moran do to dufte do zodne cucelere fulne æzrcýlle fulle riner oððe zodeþ ealað ƿ huniz rýle drican⁴ ær

¹ mæzc, MS.² þon, MS.³ trýmeþra, MS.⁴ A frequent form.

let them run as long as he will, and make the salve *thus*, boil in butter brownwort, marsh maregall, and red nettle, smear therewith and foment with the worts; again rub thoroughly up an earthworm, add vinegar, and bind *this* on, and smear with it. Again, rub savine to dust, and mingle with honey, and smear therewith.

58. Again, for that ilk; take roasted eggs, mingle with oil, and apply, and swathe up with leaves of beet. Again, warm and apply the sharn *or dung* of a calf or of an old ox. Again, *take* shavings from the fell of a hart, shiven off with pumice stone, and soak in vinegar, and smear therewith. Again, take gall of a boar or other swine, and smear therewith where it is sore. For that ilk, take a swallows nest and break all up together, and burn it with sharn all together, and rub to dust and mingle with vinegar, and smear therewith.

59. Again, heat cold water with iron and bathe therewith frequently. Against cough and asthma, boil sage and fennel in sweetened ale, and sup it up hot, do so as often as need be. For morning qualms, boil in water earthgall, sweeten with honey, give the man a good bowl full of a morning. In case blood gush through a mans mouth, take three tremisses^a weight of betony and cold goats milk, three cups full of it, and let *the man* drink, then he soon will be hale. For any mans inward tenderness, let him take waybread, let him put it into wine and sip the ooze, and eat the worts: it is valid for every inward disease. If a man have irritation in the inwards, there is a wort called galluc, *comfrey*, delve For tears of eyes; put ashes of hartshorn into sweetened wine, reduce "the roots" to dust, put *in* a good spoon full, an eggshell full of wine or of good ale and some honey, give it *the man* to drink early in the morn-

^a A tremissis in the lower empire was a third part of a solidus, and its weight was twenty two grains.

fol. 170 b. on morzen. ¶ rið eapion æþele ðrænc zenim hrædic nýþerearðne Ƴ elenan . þa bradan biſcoppýrt Ƴ caſſúc leaſ rudan Ƴ roſan raſenan . feferfuzan zebeat ealle toſomne ofzeat mid ænne feſter fulne ealoð ær þu mete þicze. ¶ rið lunzen able bneoft þræce zenim merceſ Ƴ æd Ƴ dileſ . Ƴ æd zunð Ƴ yl Ƴ zemænſ rið huniger teape . do ſumne ðæl piþores Ƴ do him ete¹ þneo Ƴnæða² on niht nyftiz ; ¶ rið heaſ omena Ƴmyra hý Ƴona mid hrýþereſ zeallan Ƴ Ƴriþoft mid oxan . him bið Ƴona ſel. ¶ Rið lænden ece zenim betonican . x. þæneza zeþæze do þær zeſſetter þineſ to tpezen bolan fulle mænſ rið hat þæter Ƴýle hit niſtizum ðrincan. ¶ Rið utrihte zenim³ lemocan Ƴyl hý on zemetlice⁴ mid Ƴmale hrætenan melope do hrýþereſ Ƴmera to . oððe Ƴceapeſ Ƴýle him etan þearm.

fol. 171 a. Lir horſ zeſcoten Ƴý oððe oþer neat . nim omþran Ƴ æd⁵ Ƴ Ƴcýttic rex zeſinze mæſſerþeoft . xii. mæſran oþer Ƴ do haliz þæter on . Ƴ do þonne on þ horſ oððe on Ƴra hrýlc neat Ƴra hit ſie . haſa þe þa þýrta Ƴýmle mid.

Lir men Ƴýnð þænnar zeſunod on þ heafod Ƴoran oððe on ða eazan . þrinz neoþerearðe cuſlýppan Ƴ holleac in ða næſþýrlo læt liczan uppearð zode hrile þir Ƴ zeſir læcedom.

fol. 171 b. To monneſ ftæmne nim cýrfillan Ƴ puðucýrfillan biſcoppýrt . ontſran zrundeſſýlizean . þýrc to ðrænce on hluttrum ealað : nim þneo Ƴnada buteran zemænſce rið hræten meola Ƴ zeſylte þýze mid ðý ðrænce . do Ƴra neoſan morzuar ma zýf⁶ þe þearf Ƴý.

¹ ete is interlined, and in a later hand ; read etan. Infinitives rarely drop n in English of so early a date.

² Ƴnæða is glossed pilef. In the margin is, admodum mitis.

³ Ƴn, MS.

⁴ metlice, with Ƴ over line, MS.

⁵ Gloss. bocke . f . þebe, MS.

⁶ zýf Ƴir, MS.

ing. For the ears a noble drink, take the netherward part of radish and elecampane, the broad bishopwort and hassuck leaves, rue and rose, savine, feverfue; beat all together, pour over them a sextarius full of ale, ere thou touch meat. For lung disease, and pain in breast, take seed of marche and dill, rub down, boil and mingle with virgin honey, add some part of pepper, and make the man eat three morsels at night fasting. For erysipelalous eruptions in the neck, smear them at an early stage with gall of neat cattle, and especially of ox; it will soon be well with *the man*. For loin ache, take ten pennyweight of betony, add two bowls full of sweetened wine, mingle with hot water, give to *the man* fasting to drink. For diarrhoea, take brooklime, boil it in (water?) moderately with small wheaten meal, add grease of bullock or of sheep, give it to *the man* to eat warm.

60. If horse or other beast be shot, take seed of dock and Scotch wax, let a mass priest sing twelve masses over them, and add holy water, and put that on the horse or on what cattle soever it may be. Have the worts always with thee.

61. If wens be constantly on the front of a mans head or the eyes, wring the netherward part of cowslip and hollow fumitory into the nostrils, make the man lie on his back for a good while; this is a sure leechdom.

62. For a mans voice, take chervil and wood chervil, bishopwort, ontre, groundsel, make them into a drink in clear ale; take three slices of butter, mingle with wheaten meal, and salt, this eat with the drink; do so for nine mornings, more if need be.

ƿið anzeþneofte ƿýll holen ƿunbe on ȝate meolce .
 ȝ ȝur ƿearme¹ nýhftiȝ.

fol. 172 a.

ƿið ðone ȝriman ním ƿuban ȝ ȝalfian ȝ ƿinul ȝ
 eorð iƿiȝ bettonican ȝ lihan enuca ealle þaȝ ƿýrta
 toȝomne do on ænne ƿohchan ofȝeot mið ƿætere ȝnið
 ȝƿýðe læt ƿiȝan ut on ȝum ƿæt ním þone ƿætan ȝ
 ƿýrm ȝ lafa þin heafod mið do ȝra oft ȝra þe þearf
 ȝý.

fol. 172 b.

ƿýre ȝoðne ðrene ƿið ȝibece ƿýl bettonican ȝ polle-
 ȝan² in alðum ƿine do in xxvii. ƿiƿor copn³ ȝeȝrun-
 denra ȝýle him on niht nýhftiȝ ȝoðne ȝeenc ƿulne
 ƿearmeȝ ȝ ȝerefte ȝoðe hƿile æfter ðæm ðrence . on
 ða ȝaran ȝiðan. ƿið ðon ýlcan ƿýll in ealaþ þa haran
 hunan ȝ ƿuban ȝerpet mið huniȝe ȝýle ðrincan on
 merȝene on niht nihtfetiȝ ȝoðne bollan ƿulne ȝ oðerne
 þonne he neftan ƿille ȝ ȝymle nefte æneft on ða
 ȝaran ȝiðan oððæt he hal ȝý.

Eft ƿið ȝibece ȝenim hoclæf ȝrene enuca ȝriðe
 mænȝe ƿið ele þ hit ȝý ȝƿýlce clam clæm ðonne on
 ða ȝiðan þær ȝe ȝý . mæft ȝ ƿrið mið claðe læt ȝra
 ȝerriðen þreo niht þonne bið ȝe man hal :/

fol. 173 a.

ƿið fot adle ȝenim bettonican ƿýl in ƿætere beƿýll
 þriððan ðæl sýle þonne ðrincan ða ƿýrt ȝeenuca lege
 on ƿunðorlice hraðe . þ ȝar ȝelyhteð þær ðe ȝelæneðe
 læcear ȝecȝeað :—

ƿið ðæne miclan ȝienðan fot adle þæne ðe læcear
 hatað ƿoðagre ȝeo adl bið aȝpollen ȝ heo ȝið ƿurȝme
 ȝ ȝilftre⁴ ȝ ȝeoupa foȝtoȝene ȝ ða tan ȝcƿinceð úp
 ȝenim ȝrunðerƿýlȝean ða ðe on ærenu ƿexeð ȝ þa

¹ ƿepam, MS.² Read pollegian.³ Understand as copna.⁴ gilftre is glossed quiturc.

63. For oppression in the breast, boil holly rind in goats milk, and sip it warm, fasting.

64. For swimming or giddiness in the head, take rue and sage and fennel and earth ivy, betony and lily, pound all these worts together, put them into a pouch, pour water over them, rub them thoroughly, make them drain out into a vessel, take the liquid and warm it, and lave thy head therewith, do so as oft as need be to thee.

65. Work a good drink against side ache *thus*; boil betony and pennyroyal in old wine, put twenty seven peppercorns in, ground, give *the man* at night fasting a good cup full of it warm, and let him rest a good while after the drink upon his sore side. For that ilk; boil in ale the horehound and rue, sweeten with honey, give *the man* to drink of a morning after his nights fasting, a good bowl full, and another when he is going to bed, and let him always rest upon the sore side till he be hale.

66. Again for side ache, take green mallow leaves, pound them thoroughly, mingle with oil, so that it may be like a paste, then dab it on the side, where the ache is most, and wrap it round with a cloth, leave it so wrapped up for three nights; then will the man be hale.

67. For foot ailment, take betony, boil it in water, boil away a third part, then give it for a drink; pound *also* the wort, lay it on; wonderfully soon the sore will be relieved, according to what learned leeches say.

68. For the great discharging foot ailment, which leeches hight *ποδάγγρα*, or gout; the disease is accompanied by swelling, and it dischargeth ratten and mucus, and the sinews are distorted and the toes shrink up; take groundsel, that which waxeth on houses, and the

fol. 173 b.

ƿeaðan ƿuðu ƿillan¹ beza efenþela cnuca ƿið . ealdum
ƿriner ƿýrle ƿýre to clame do on ða fet ƿrið mið
claðe on niht ƿ ðreah eft on morzen ƿ ðrýz mið
claðe ƿmýre mið henne ægef þe hƿitan dō eft nýorne
clam do ƿra .VII. niht þonne bið ða feonupa ƿihte ƿ
fet² hale :—

fol. 174 a.

ƿýre ðrænc ƿiþ þon ýlcan zenim ða ýlcan zrunde-
ƿrýlizean³ ƿ himðheoloðan⁴ ƿ ða ƿmalan cliðrýrte⁵ ƿ
ƿuðuhrofan⁶ ƿ pollegian ealra efenþela do in ƿin oððe
on ƿýlre eala ƿýle ðrincan⁷ zodne ƿcænc ƿulne on
niht nihtiz þer ðrænc iƿ zod ƿið endþerce⁸ ƿ ƿið
þeor þerce ƿ ƿið fet ƿilum :—

ƿið ziccendre ƿombe ƿýll pollegian on ƿætere sýle
supan ƿra he hatofte mæze aƿæfnan ðam men bið
rona se zicða lærra :.

ƿýre ƿealfe ƿið luſum ƿýll in buteran nýoðeƿearðne
hýmlic ƿ ƿýrmod oððe boðen smýre mið þ heafod ƿeo
ƿealf zedeð þ þær bið þara luſa lær :—

fol. 174 b.

ƿýre zodne ðrænc ƿið luſum zenim luſeftice ƿ
ƿýrmod ƿ hýmlic dōo in eala sýle ðrincan on niht
nihtiz zodne bollan ƿulne :—

ƿið innoðer heſiznerre⁹ ƿýle eƿan ƿædic mið ƿealte
ƿ eced ƿupan rona bið þ mod leohtre :—

¹ Understand ceppillan ; a gloss.
gives here sparagia agrestif.

² By later interlineation, ða fet.

³ Glossed feneceof. It is now
Senecio vulgaris, Bot.

⁴ Glossed ambrosia.

⁵ Glossed rubea minor.

⁶ Glossed astula regia.

⁷ Understand ðrincan.

⁸ ƿið endþerce is glossed contra
pu[u]cturas, þerce dolorem, ƿilum
inflacionem. Read, perhaps, þeoh-
þerce.

⁹ heſiznerre, MS. ; innoðer is not
reconcilable with the close of the
sentence, and the neuter article
argues that there is no slip in þ
mod ; read, therefore, moder.

red wood chervil, of both equal quantities, pound with old swines grease, work into a paste, put it upon the feet, wrap up with a cloth at night, and wash again in the morning, dry with a cloth, smear with the white of a hens egg, make again a new paste, do so for seven days; then will the sinews be right and the feet healthy.

69. Form a drink against that ilk; take the same groundsel and hindheal and the small clivers and wood-roffe and pennyroyal, of all equal quantities, put into wine or into foreign ale, give *the man* a good cup full to drink at night fasting. This drink is good for pain in the buttocks, and for pain from the "dry" disease,^a and for foot swellings.

70. For an itching wamb, boil pennyroyal in water, give it to the man to sup as hot as he can endure it; soon will the itching be less.

71. Work *thus* a salve against lice; boil in butter the netherward part of hemlock and wormwood or bothen, smear the head therewith; the salve effects that of the lice there be less.

72. Work *thus* a good drink against lice; take lovage and wormwood and hemlock, put them in ale, give the man to drink at night fasting, a good bowl full.

73. For heaviness of the mind, give to eat radish with salt and vinegar; soon the mood will be more gay.

^a If the correction þeohþeþe be accepted, the translation will be *pain in the thighs*.

74. For flying venom, make four strokes with an oaken brand towards the four quarters of *the heavens*, make the brand bloody, throw *the brand* away, and sing this three times, *etc.*

75. For a sudden stitch, feverfue and the red nettle which waxeth about a dwelling, and waybroad, boil *them* in butter.

76. ^aLoud were they, lo! loud
 When over the lew ^b they rode:
 They were of stout mood
 When over the lew they rode.
 Shield thee now; thou mayst ^c save this nithling
 Out little spear; if herein it be.
 He (?) stood under the linden *broad*
 Under a light shield,
 Where the mighty *witch* wives
 Their main strength proved.
 And yelling they sent darts.
 I again will send them another
 Flying feathered bolt from the front against them.
 Out little spear; if herein it be.
 Sat the smith; he sledged a sword.
 Little iron, wound sharp.
 Out little spear; if herein it be.
 Six smiths sat,
 Slaughter spears they wrought.
 Out spear; not, in spear,

^a Section 76 is fragmentary; it partly explains its own object. | ^b Hill.
 | ^c Possis.

fol. 176 a.

3if hep inne 3y irener ðæl /
 hæzterran zereore
 hit ſceall zemýltan
 3if ðu wære on fell ſcoten /
 oððe wære on flære ſcoten /
 oððe wære on blod ſcoten /
 oððe wære on hið ſcoten /
 næfre ne 3y ðin hf atæfed
 3if hit wære e3a zefcot
 oððe hit wære ylfa zefcot
 oððe hit wære hæzterran zefcot
 nu ic wille ðin helpan
 þif ðe to bote e3a zefcote3
 ðif ðe to bote ylfa zefcote3
 ðif ðe to bote hæzterran zefcote3
 ic ðin wille helpan
 fled þor¹ on fýrzen hæfde
 halpe3 tu
 helpe ðin drihten
 num þonne þ̅ 3eax ado on wætan.

fol. 176 b.

Þið hwan 3ealf eommuc clofðun3 wædic permod
 ealra efen 3ela zecnuca to duſte zecned wið ele 3mýre
 mid ealne ðone lichoman num eac meldon ða wýrt
 zepýre to duſte 3wiðe 3male do in hat wæter 3ýle
 ðrincan 3ona ða lý3 3 oðre lýtle wýrmas 3wýltað num
 eac permod 3 marurian . 3 wýr² 3elice micel ealra wýll
 in wine oððe on 3erretum wætere 3edo þwipa on þone
 nafolan þonne 3wýltað ða lý3 . 3 oðre lýtle wýrmas
 num eac cýlendran wið ðon wýll in eala 3wiðe 3wipre
 mid þ̅ hearod.

3if hrýðera fteorfan do in hal3 wæter 3runde-
 3wylizean 3 3wunzepýre 3 attonlaðan neoðerearpe 3
 clidwýrt 3eot on ðone muð 3ona hý batizeað.

¹ þr, MS.| ² wyl, MS.

If herein there be, of iron a bit,
A witches work,
It shall melt.

If thou wert on fell shotten,
Or wert on flesh shotten,
Or wert on blood shotten,
Or wert on limb shotten,
Never let be thy life a teazed;
If it were an Æsir^a shot,
Or if it were an elfin shot,
Or if it were a witches shot,
Now will I help thee.

Here's this to boot of Æsir shot
Here's this to boot of elfin shot
Here's this to boot of witches shot
I will help thee.

Fled Thor to the mountain.

Hallows he had two.

May the Lord help thee!

Then take the knife and put it into liquid.

77. Against lice, a salve; cammock, cloffing, radish, wormwood, of all equal quantities, pound them to dust, knead up with oil, smear therewith the whole body; take also the wort melde, work it to very small dust, put it into hot water, give it *to the victim* to drink, soon the lice and other little worms will die. Take also wormwood and marrubium and myrtle, alike much of all, boil in wine or in sweetened water; put it thrice on the navel, then the lice shall die, and so other little insects. Take also coriander for that disease, boil in ale thoroughly, anoint the head therewith.

78. If cattle are dying, put into holy water groundsel and springwort and the netherward part of attorlothe and clivers, pour it into the mouth, soon they will be better.

^a The Æsir were Woden, Thor, Freya, Tiw, and other gods.

fol. 177 a.

ƿiþ lungen adle hriðerum þa ƿýrte on ƿorðizum heo bið zelic hundeg miczean ðære ƿýrte þær ƿexeð blaco berzean eal ƿra micle ƿra oðre ƿýz beana zecnuca do in haliz ƿæter . do þonne on muð þæm hriþerum zenim þa ylcan ƿýrte do in zlede y ƿinol y caſſuc y zodepeb y ƿecelj bærn eal to gomne on ða healfe ðe je ƿind ƿý læt ƿeocan on ðone ceap ƿeore criſte¹ mæl of caſſuce ƿfo jece on ƿeore healfe þær ceapeſ y an to middeſ . Sinz ýmb þone ceap . Benedicam dominum in omni tempore ufque in finem y benedicite y letaniaſ y ƿæter nofter ſtred on haliz ƿæter bærn ýmb ƿecelj y zodepeb y zeahtizge mou ðone ceap ƿýle þone teoþan ƿæniſ for zode læt ƿýþðan beotizgean do ður þriſa .

fol. 177 b.

ƿif ƿceap ƿý abrocen y ƿið þær ſteorpan . cæfter ærc elehtre ƿulfeſ camb ƿinol ſtanerop ƿýrte to duſte do in haliz ƿæter zeot in þæt abrocýne . ƿceap . y ſtred on ða oþur² þriſa .

fol. 178 a.

ƿið ƿocum y ƿceapa hreorlan . elehtre y eorþeafarn neoðeſearð . ƿreſerýrte ufanſearðe azrundenene . zreate beane cnuca ealle togomne . ƿriðe ƿmale in huniz y in haliz ƿæter y zemenzge ƿell togomne do in muð mid cucyleſe ane ƿnade þreo ƿýmle ýmb ane niht niſon ƿiðum zif micel þearf ƿý :—

ƿið ƿriſa þær ſteorpan do a in heorþa mete ƿeoð zliðan ƿýle etan nim eac elehtrean biſceoppýrte y caſſuc ðeſeþorn hezeſiſan haran ƿricel ƿinſ ofeſ ƿeore mæſſan . ðriſ on ƿalð hoh ða ƿýrte on ƿeore healfe y on þan ðore bærn do ƿecelj to læt ýnuan ofeſ þone ƿec .

¹ Read criſteſ .| ² Understand as oþere .

79. For lung disorder in cattle, pound the wort (. . . . which waxeth) in highways, it is like the wort called hounds mie, on it grow black berries as mickle as other peas, put it in holy water; introduce it into the mouth of the cattle. Take the same wort, put it upon gledes, and fennel and hassuck and "cotton" and incense, burn all together, on the side on which the wind is, make it reek upon the cattle, make five crosses of hassuck grass, set them on four sides of the cattle and one in the middle; sing about the cattle *Benedicam*, etc., and the *Benedicite* and some *Ps. xxxiv.* litanies and the *Paternoster*, sprinkle holy water upon *them*, burn about them incense and "cotton," and let some one set a value on the cattle, let *the owner* give the tenth penny *to the church* for God, after that leave them to amend; do thus thrice.

80. If a sheep be diseased, and for sudden death of them, work to dust black hellebore, lupin, wolfscomb, fennel, stone crop; put into holy water, pour upon the diseased sheep and sprinkle on the others thrice.

81. For pocks and skin eruptions in sheep; lupin and everfern, the nether part of it, the upper part of spearwort, ground, great *or horse* beans, pound all together very small in honey and in holy water, and mingle all well together, put one dose into the *animals* mouth with a spoon, three doses a day always; for nine times if mickle need be.

82. For sudden death of swine, put *this (?)* always into their meat; seethe gladden, give it them to eat, take also lupin, bishopwort, and cassuck grass, tufty thorn, heyriffe, vipers bugloss; sing over them four masses, drive *the swine* to the fold, hang the worts upon the four sides and upon the door, *also* burn them, adding incense; make the reek stream over *the swine*.

fol. 178 b.

ƿið þeoƿentum luben luben niȝa eƿið niȝa eƿið ƿel
ceið ƿel ðelf ƿel cumer oƿeȝaei ceuƿoƿ ðaƿð ȝiuȝ
ƿaƿiȝ ƿiðiȝ ðelou ðelupiȝ.

ƿið honðpýmmum ƿeipteƿon . ƿƿeƿl . ƿiƿoƿ . hƿit
ƿealt mænȝe toȝomne ƿmýre mið ¶ eƿt ƿex ƿƿeƿl ȝ
ƿealt mænȝe ƿmýre mið.

ȝiƿ næȝl oƿ honda ƿeoƿðe nim hƿætene coƿn ȝeenuca
mænȝe ƿið huȝiȝ leȝe on ðone ƿiȝeƿ . ƿýll ƿlahþoƿn
ƿiȝde þƿeah mið ðý ðrænec.

fol. 179 a.

ƿið hƿoƿtan ƿýll cuƿmeallan ƿýƿeƿuman ƿýƿe to
ðuƿte ƿýle huȝ on ƿine ðriȝcan ƿona ƿe hƿoƿta bli-
neð.

ƿið maȝan ƿýƿe ȝ ȝiƿ he bið toblapen ƿe innoð
ƿriȝe ƿolleȝian in cealð ƿæteƿ oððe in ƿin ƿýle ðriȝcan
huȝ bið ƿel :—

ƿið ðon ðe ƿiƿ ƿæƿunȝa adumbiȝe ȝenim ƿolleȝian
ȝ ȝnið to ðuƿte in ƿulle beƿiȝð aleȝe unðer þæt ƿiƿ
hýre bið ƿona ƿel :—

fol. 179 b.

ƿið þeoƿ . ƿoƿe ȝ ƿuðe elene ȝ ƿeƿeƿƿuȝe . ƿæðic ȝ
biȝceoppýƿt ƿaluie ȝ ƿauiȝe eƿeƿðƿote ¶ eƿt oþeƿ ƿanu
ȝ ƿeƿeƿƿuȝe ȝaƿleac ȝ ƿæðic . ellen ƿiȝð inƿeƿeapð ȝ
cýƿre . netele ƿiƿoƿ . miȝte þe ƿýxð be þæƿe ea . nim
mealt eala oƿȝeot ða ƿýƿta nýȝon niht ȝ sýle ðriȝcan
nýxtiȝ.¹ ȝiƿ þu ƿille ƿýƿcean ȝoðne ðrænec ƿið ælc
inýƿel² ƿý huȝ on heaƿðe ƿý þæƿ huȝ ƿý þonne ȝenim
þu ƿaluian leaƿ ȝ ƿuðan leaƿ ȝ heldan leaƿ ȝ ƿiȝoleȝ
ȝ ceƿƿillan leaƿ ȝ heȝeclifan leaƿ ȝ ƿeƿƿoceȝ leaƿ ȝ
ƿeadeȝ ƿealeȝ leaƿ ealƿa eƿeƿƿela enoca hý toȝomne ȝ
leȝe on ƿine oððe on hlutƿan ealað ȝ ƿriȝ þonne
oƿ þa ƿýƿta ȝ nim þonne huȝiȝ be ðæle ȝ ƿƿet þone
ðrænec ðriȝc hine þonne anƿe tiðe æƿ þu þe ƿille
bloð lætan beþa þe þonne þa hƿile to hatum ƿýre ȝ

fol. 180 a.

¹ Read nýƿtiȝ.| ² Read ælc ýƿel or ælcum ýƿele.

83. Against thievings; *a charm.*

84. Against hand worms, mingle together ship tar, brimstone, pepper, white salt, smear therewith. Again, mix wax, brimstone, and salt, smear therewith.

85. If a nail come off a hand, take wheaten corns, pound them, mingle them with honey, lay on the finger; boil sloe thorn rind, "wash with the drink."

86. For cough, boil roots of churmel, work to a dust, give *this to the man* to drink in wine, soon the cough will cease.

87. For maw wark, and if the inwards be blown, wring pennyroyal in cold water or in wine, give to the man to drink, soon it will be well with him.

88. In case a woman suddenly turn dumb, take pennyroyal and rub to dust, wind it up in wool, lay under the woman, it will soon be well with her.

89. For "dry" disease; rose and rue, helenium and feverfue, radish and bishopwort, sage and savine *and* everthroat. Again, another *remedy*; flower de luce and feverfue, garlic and radish, the inner rind of elder and cress, nettle, pepper, mint which waxeth by the running water;^a take malt of ale, pour it for nine nights over the worts, and give it the man to drink fasting. If thou wilt make a good drink against any inward evil, be it in the head, be it where it may, then take thou leaves of sage and leaves of rue, and leaves of helde, and of fennel, and of chervil, and of hedge-clivers, and of peach, and of red sallow, of all equal quantities, pound them together, and lay them in wine or in clear ale, and then wring the worts off, and then take honey by proportion and sweeten the drink, then drink it one hour before thou wilt let thyself blood; beathe thyself the while before a hot fire, and make

^a All the mints haunt the water.

læt ýrnan þone drænc into ælcen lime zif þu him ænige hpile beþýlgeft þu onzicft þ he is frýmful to bezanne.

Þið mete cpeorpan zenime eorðzeallan ðriꝥ to ðufte fead on eala oððe on fpa hpæt fpa þu ðrincau pille þe bið fel. Þið þæt man ne mæge flapan zenim hænebellan fæð Ƴ tunmintan feap hpep tozæðepe Ƴ fmype þ heafod mid him bið fel ;

fol. 180 b.

þonne þe mon æpeft fecege þ þin ceap fý lofoð þonne cpeð þu æpeft æp þu ellef hpæt cpeþe

bæðleem hatte feo þurh

þe cpiſt on acænned pæf

feo is zemærfad¹ zeonð ealne midðanzeapð

fpa þƳoꝝ ðæð foꝝ monnum mæpe zepurþe

þurh þa haligan cpiſteꝝ noðe amen . zebide þe þonne þurpa eaft Ƴ cpeþ þonne þurpa cpiux xpī ab oriente neðucað zebide þe þonne þurpa peft Ƴ cpeð þonne þurpa cpiux xpī ab occidente neðucat ; zebide þe þonne þurpa fuð Ƴ cpeð þurpa cpiux xpī ab aufteꝝ neðucat . zebide þonne þurpa noꝝð Ƴ cpeð þurpa cpiux xpī ab aquilone neðucað . cpiux xpī abſcondita eft et inuenta eft . iudeaꝝ cpiſt ahengon ðýðon ðæða þa pýpfeftan hælon þ hý foꝝhelan ne mihtan fpa þeoꝝ ðæð næniꝝe þinza foꝝholen ne purþe þurh þa halgan² cpiſteꝝ noðe . amen.

fol. 181 a.

contra oculorum dolorem.

DNE ꝑcē pater omnipotentꝝ eterne deus ꝑana oculorꝝ hominꝝ iftꝝ . n̄ . ꝑicut ꝑanafti . oculorꝝ ꝑli tobi et multorꝝ cecorꝝ quos domine tu es oculorꝝ³ cecorꝝ

¹ A later hand interlines o to make zemærfod. Morosi grammatici!

² Interlined i to make halgan.

³ Read oculus.

the drink run into every limb; if thou followest up *this drink* any while, thou shalt understand that it is advantageous to make use of.

90. In case meat of *milk diet* turn *sour*, take earth-gall, dry it to dust, shed it into ale or into whatever thou wilt drink, it shall be well with thee. In case a man is not able to sleep, take henbane seed and juice of garden mint, shake them up together, and smear the head therewith; it will be all right with it.

91. When first thou art told that thy cattle are lost, then say thou before thou say anything else,

Bethlehem hight the borough
On which kindled was Christ
It is far faméd
Throughout all the earth
So may this deed among men
Become patent and public

Through the holy rood of Christ. Amen. Then say thy prayers thrice to the east, and say thrice "May the cross of Christ bring *me* back *my beasts* from the east;" then pray thrice to the west, and say thrice "May the cross of Christ bring *me* back *my beasts* from the west;" then pray thrice to the south, and say thrice "May the cross of Christ bring *me* back *my beasts* from the south;" then pray thrice to the north, and say thrice "May the cross of Christ bring *me* back *my beasts* from the north. It was lóst and By St. Helena.
"is found. The Jews hung up Christ, they did of
"deeds the worst, they hid that they could not hide;
"so may this deed be no wise hidden, through the
"holy rood of Christ. Amen."

92. For pain of eyes.

A prayer in Latin. Under the title pīð EGNA SARE SINC ðIS, "for sore of eyes sing this," *we find in the Durham Ritual, as printed p. 115, a similar prayer.*

fol. 181 b.

manuꝝ aridoruꝝ pes claudoruꝝ ganitaꝝ eꝝtoruꝝ pe-
 rurructio mortuoruꝝ felicitateꝝ martýruꝝ et omnium
 sanctoruꝝ . oro domine ut ereꝝate et inluminat oculoꝝ
 famuli tui . ñ . in quacumque ualitudine constitutum
 medelꝝ celestibuꝝ ganare dignerꝝ tribuere famulo
 tuo . ñ . ut arnuꝝ iusticie munuꝝ diabolo peristat et
 reznum conꝝequatur eternum . per.¹

Domum tuam quaeso domine clementer inꝝpedere
 et in tuoruꝝ tibi corðibuꝝ fidelium perpetuam con-
 stituam mansionem² ut cuiꝝ edificatione subsistet
 huiꝝ fiat habitatio pꝝeclara ;

ꝝif hoꝝꝝ bið ꝝerpaht þonne ꝝcealt þu cꝝeþan þaꝝ
 ꝝorð.

fol. 182 a.

Nabornebe unde uenisti tribuꝝ uicibuꝝ cꝝediði pꝝop-
 ter tribuꝝ uicibuꝝ . Alpha et ó initium et finis cꝝux
 mihi uita est et tibi mor inimici ;³ pater noster ;

ꝝið cýꝝnel.

Neozone pæran noðþæꝝ ꝝꝝeofter þa ꝝurðon þa nýzone
 to VIII. ꝝ þa VIII. to VII. ꝝ þa VII. to .VI. ꝝ þa .VI. to
 .V. ꝝ þa V. to .III. ꝝ þa III. to III. ꝝ þa III. to .II. ꝝ
 þa II. to I. ꝝ þa .I. to nanum . þꝝ ꝝe hb be cýꝝnelꝝ
 ꝝ ꝝꝝoꝝelleꝝ⁴ ꝝ ꝝꝝoꝝmeþ⁴ ꝝ æzhpꝝylceꝝ ýꝝeꝝ ꝝꝝz bene-
 dicite nýzõn ꝝiþum.

þꝝ mæz hoꝝꝝe ꝝið þon þe him bið cõꝝn on þa ꝝet.

fol. 182 b.

Geneon zenetron zenitul catalon cape tꝝiꝝt pãbiꝝt
 etmie ꝝoꝝꝝune nahꝝ ic ꝝoꝝꝝune⁵ nequꝝ annua maꝝꝝ
 ꝝcãna nequetando ;

¹ The formula of adjuration has
 been erased. Perhaps also the
 heading of the following para-
 graph. Read illumines.

² Read constituas mansionem.

³ Read mors inimice ? inimico ?
 See Lacn. 108.

⁴ ꝝꝝoꝝelleꝝ, MS. ; read also
 ꝝꝝoꝝmeþ.

⁵ That is, "I had nothing for a
 "charm."

Thus, Sana, Domine, oculos hominis istius sicut sanasti oculos Tobiae sancti, et sicut aperuisti oculos duorum cecorum

93. *A prayer in Latin, and, as it seems, on consecration of a church.*

94. If a horse be sprained (?), then shalt thou say these words; Naborredus^a unde venisti; three times: credidi propter; three times: A and Ω: beginning and end: *and so on.*

95. For churnel.

Nine were Noðdes sisters, then the nine came to be eight, and the eight seven, and the seven six, and the six five, and the five four, and the four three, and the three two, and the two one, and the one none. This may be medicine for thee from churnel and from scrofula and from worm, and from every mischief. Sing *also* the Benedicite nine times.

96. This is valid for a horse which hath corns on his feet.

Some words, partly Latin.

^a This seems to be the Nabon- | Babylon was taken by Cyrus. Be-
nedus of Berosus, in whose reign | rosus is quoted by Iosephus.

Հի հոյր Ե՛ժ շըբեօտըն.

Sanentur animalia in orbe terre et ualitudine uexantur in nomine dei patris et filii et spiritus sc̄i extingunt¹ diabolus per inpositionem manum¹ nostrarum quas nos reparauimus² a caritate xp̄i per inuocationem omnium sanctorum tuorum per eum qui uiuit et regnat in secula seculorum; amen. Dñe quid multiplicati sunt .iii.

fol. 183 a.

Հի բիջ Ե՛ժ մաջը Ե՛թալ Ե՛թան.³

Solue tibe deus ter catenij. Ad⁴ articulum dolorum constantium malignantium diabolus h̄gnauit⁵ angelus curauit dominus saluauit in nomine medicina. amen.⁶

contra dolorum dentium;⁷

Xp̄s super marmoreum sedebat petrus trisus ante eum stabat manum ad maxillum tenebat et interrogabat eum dñs dicens. quare trisus es petre? Respondit petrus et dixit. domine dentes mei dolent. et dominus dixit. aduerso te mizraneas⁸ uel gutta maligna per patrem et filium et sp̄m sc̄m et per celum et terram. et per XX. ordines angelorum. et per LX. prophetas et per XII. apostolos et per III. oꝝ euangelistas et per omnes sc̄os qui deo placuerunt ab origine mundi. ut non possit diabolus nocere ei nec in dentes nec in aures nec in palato⁹ famulo dei. illi non oꝝra p̄nagere¹⁰ nec carnem manducare ut non habeat potestatem nocere illi non dormiendo nec uigilando nec tangatij eum usque LX. annos et unum diem pex pax nax in xp̄o filio. amen. patri nostro.

fol. 183 b.

fol. 184 a.

¹ Extinguatur: manuum.

² The text is correctly represented.

³ I print as I find.

⁴ Ab, MS.

⁵ h̄gnauit, MS.

⁶ Leechbook III. xxiv.

⁷ In the MS. this title is transposed.

⁸ That is *ήμικρανία*, *megrin*.

⁹ palato, MS.

¹⁰ p̄nagere, MS.

97. If a horse has been shot.

The Latin words bear a ritualistic character, and may be perhaps arranged nearly thus : Oratio. Sanentur animalia in orbe terræ, quot, etc. Oratio altera. Extinguatur diabolus, etc. Lectio. Rom. viii. 25. Quis nos separabit, etc. Psalmus iii.

98. If a woman is not able to bear a child.

*Hymnus? Solvi iube
Deus e catenis.*

99. For constant and malignant rheumatism.

*Diabolus ligauit,
Angelus curauit,
Dominus saluauit.*

100. For tooth ache.

See Vol. I. p. 394. An absurd story, not to be found in the Codices Apocryphi published by Thilo or Tischendorf.

Deus *qui dixisti uenite ad me omnes qui laboratis
et honorati estis et ego perficiam uos hoc famuloꝝ
tuorū laborum tuorum premio perfice sempiterno; per
dominum.

fol. 184 b.

ƿið utrihte þyrne ƿistol ƿe ængel bƿohte to rome
þa hý ƿæran mid utrihte micclum ƿerƿæncte . ƿrit
þiſ on ƿra langum bocfelle þ̅ hit mæge beƿón utan þ̅
heafod ƿ hoh on þæſ mannes ƿreoran þe him þearf ƿý
him bið ſona ƿel; Ranmizan adonai . eltheoſ . muſ .
O inefſabile. Omiznan . midanmian . miſane . dimaſ .
mode . miða . memaſartem. Oſta min . ƿizgone . be-
ponice . ƿriſtaſ . uenaſ quari dulaf . ƿeruor . ƿruſ-
antiſ . ƿanſuinſ . ƿiccatuſ . ƿla . ƿraeta . ƿriſgula .
miſgwi . etſiðdon . ƿezulta . ƿrautantuſ . in arno .
midoniniſ . abar uethō . ƿýdone multo . ƿacula . ƿp
pppp ſothen ſothen . miſereſe mei d̅s d̅s miſi d̅s mi-
λ)-(n y Aſſ . Aſſ .

fol. 185 a.

Se ƿiſman ƿe hiſe cild aƿedan ne mæg ƿanze to
ƿeriteneſ mannes biſſenne ƿ ſtæppe þonne þiſra oſer
þa byſſenne ƿ epeþe þonne þiſra þaſ ƿorið þiſ me
to bote þære laþan læt byrde þiſ me to bote þære
ƿæran ƿræſt býrde þiſ me to bote þære laðan lam-
býrde ƿ þonne þ̅ ƿiſ ſeo mid bearne ƿ heo to hýre
hlaſorðe on ƿeſte ƿa þonne epeþe heo

up ic ƿonze
oſer þe ſtæppe
mid eƿican cilde
nalæſ mid eƿellendum
mid ƿulborenun
nalæſ mid ƿægan

Ʒ þonne Ʒeo moðor Ʒefele ꝥ ꝥ bearn Ʒi eƷic Ʒa þonne to cýrican Ʒ þonne heo toforan þan Ʒeofode cume eƷeþe þonne eƷiſte ic Ʒæde þiƷ Ʒecýþeð. Se Ʒifmon Ʒe hýre bearn afeðan ne mæge Ʒenime heo Ʒylf hýre aƷener cildeƷ ƷebyrƷenne ðæl Ʒiŷ æfter þonne on hlacce Ʒulle Ʒ bebiƷege to ceƷemannum Ʒ eƷeþe þonne

fol. 185 b.

ic hit bebiƷege
ge hit bebiƷgan
þaƷ ƷƷearƷtan Ʒulle
Ʒ þýƷƷe ƷorƷe coƷn.

Se man Ʒe þe mæge bearn afeðan nime þonne aneƷ bleoƷ cu meoluc on hýre handæ. Ʒ ƷeƷupe þonne mið hýre muþe Ʒ ƷanƷe þonne to ýrnendum Ʒætere Ʒ ƷƷiƷe þær in þa meolc Ʒ hlade þonne mið þæƷe ýlcan handþæƷ ƷætereƷ muð Ʒulne Ʒ ƷorƷƷelƷe. eƷeþe þonne þaƷ Ʒorð. ƷehƷer ƷeƷde ic me þone mæƷan maƷa þihtan mið þýƷƷe mæƷan mete þihtan þonne ic me Ʒille habban Ʒ ham Ʒan þonne heo to þan hƷoce Ʒa þonne ne beƷeo heo no ne eƷt þonne heo þanan Ʒa Ʒ þonne Ʒa heo in oƷer huƷ oƷer heo ut oƷeode Ʒ þær ƷebýrƷe meteƷ.

Heading is omitted.

fol. 186 a.

Ecce dolgula mebit dudum beðegunda bƷeðegunda elecunda eleuachia mottem mee penum oƷþa Ʒueþa leƷaneƷ noeueƷ teƷƷe ðolƷe ðrope uhic. alleluia. ƷinƷe man þiƷ Ʒebed on ꝥ Ʒe man ðƷincan Ʒille nýƷan Ʒiþan. Ʒ ƷateƷ noſteƷ niƷan Ʒiþan.

Ʒið cýrnla.

AƷcuƷ Ʒupeð aƷƷeðit uƷƷo caƷa bið lux et. uƷe cana bið. ƷinƷ ðiƷ niƷon Ʒiþan Ʒ ƷateƷ noſteƷ .VIII. on anum beƷenan hlafe Ʒ Ʒýle þan hoƷƷe etan.

And when the mother feeleth that the bairn is quick within her, then let her go to church, and when she cometh before the altar, then let her say, to Christ I have said, this is declared. Let the woman who cannot bring up her bairn to maturity, let her, herself, take part of her own child's barrow, then afterwards wrap it up in black wool, and sell it to chapmen, and then say:

I it sell,
Or it have sold,
This swarthy wool
And grains of this sorrow.

104. Let the woman who cannot rear her child, then take milk of a cow of one colour in her hand, and then sup it up with her mouth, and then go to running water, and spew out the milk therein, and then ladle up with the same hand a mouth full of the water, and swallow it down; then let her say these words: "Everywhere I carried for me the famous Gibberish. "kindred doughty one with this famous meat doughty "one; so I will have it for me and go home."^a When she goeth to the brook, then let her not look about, nor again when she goeth thence; and then let her go into another house than that from which she went out, and there taste of meat.

105. *Words of a charm.* Let one sing this prayer over that which a man is about to drink, nine times, and the Paternoster nine times.

106. Against churnels.

This title probably belonged to the previous article.

Some words of a charm. Sing this nine times, and the Paternoster nine times over a barley loaf, and give it to the horse to eat.

^a Jinglyng nonsense loses by translation.

þýre lungen realfe nim cost 7 iuðerne puða hýl-
þýrt · ʒarclife · bete þe bið anfteallet.

Þið ʒeðriþf nim iuægl 7 afeorþma hine 7 nim þ̅ clæne
þam menʒe þið riþer meole ʒýle þicʒan him bið ʒel.

fol. 186 b.

Þið honʒ oman 7 manner ʒiuz þiþ þriþa nýʒan ʒiðan
on æfen 7 on moʒzen on þær manner heafod ufan 7
honʒe on þ̅ þýnftre eape on ýrnendum þætere 7 penð
þ̅ heafod onʒean ftream. In domo mamorin inchorna
meoti · otimimeoti quoddealde otuuotiua et marethin.
Crux mihi uita et tibi moʒi inimici alfa et o initium
et ʒiniþ dicit dominuþ.

Þið oman ʒenim ane ʒhene ʒýrde 7 læt ʒittan þone
man on midðan huþer flope 7 beftʒuc hine ýmbutan 7
creð o þariþ et o þilla þariþ et þariþ inioria · est alfa
et o initium;

fol. 187 a.

Aneftolobiuþ þær haten an cinz he þær þiþ 7 læce-
cræftiz he þa ʒeretete foþþon ʒodne moʒzen ðrænc
þið eallum untrumneþum þe manner lichoman ionð
ftýuað innan oððe utan ʒe ðrænc iþ ʒoð þið heafod
ece¹ 7 þið þræʒener hþyþneþe 7 þeallunze þið þeondre
exe.² þið lungenadle 7 liþerþeice · þið þeondum ʒeallan
7 þære ʒeolþan able þið eaʒena ðimneþra þið eaþena
þriþunze 7 unzeþýneþe 7 þið þreofta heþiþneþe 7
hriþer aþundenneþe þið miltan þære 7 ʒmæl þearþma
7 þið oþnum utʒanze 7 þið þon þe mon³ ʒemizan ne
mæze þið þeori ece⁴ 7 ʒina ʒetoze þið cneoppære 7
foþ ʒerþelle þið ðam micclan lice 7 þið oþnum ʒiccen-
dum blece 7 þeoriþeude 7 æghþýlcum atþre þið ælcþe
untrumneþe 7 ælcþe þeondeþ cofþunze · ʒerþe þe duft

¹ ecce, MS.² Read exle, for eaxle.³ mon ne mon, MS.⁴ beoh ece, thigh ache, is a pro-
bable correction.

107. Work a lung salve *thus*; take costmary and southernwood, hillwort, garcliff, beet, which is one stalked.

108. Against fever, take a snail, and purify him, and take the clean foam, mingle it with womans milk, give it *the man* to eat; it will be well with him.

109. For erysipelas on man and horse, sing this thrice nine times, at even and of a morning, upon the mans head, and in the horses left ear, in running water, and turn his head against the stream. *The words as in the text.*

110. For erysipelas, take a green yard *or stick* and make the man sit in the middle of the floor of the house, and make a stroke round about him, and say; *the words as in the text.*

111. A king was hight Arestolobius, he was wise and good at leechcraft, he arranged also a good morning drink against all infirmities, which stir throughout mans body, within or without; the drink is good for head ache and for giddiness and fever of the brain, for a flowing armpit, for lung disease and liver wark, for flowing gall and the yellow disease, for dimness of eyes, for ringing in the ears, and defective hearing, and for heaviness of the breast and puffing of the visceral cavity, for pain of milt and of small guts, for unhealthy faecal discharge, and in case a man is not able to pass water, against the ache of the "dry" disease and spasm of sinews, against knee wark, and foot swelling, for elephantiasis, and for other itching blotches, and spasms of the "dry" disease, and every poison, for every infirmity and every temptation of the fiend. Work thyself dust enough in harvest and

zenoh on hæppeste 7 nýtta þonne þe þearf 7ý pýre
 þonne ðrænc of þýggum pýrtum num mercef 7æð ðrige
 7 fnoles 7æð 7 peteryýlian 7æð 7 felðmoran 7æð 7
 fol. 187 b. felternan 7æð . þ 7 eorðgeallan ðiles 7æð 7 rudan 7æð
 capel 7æð 7 cyllelendran¹ 7æð . 7 referfwiðan 7æð 7
 tra mintan þ 7 tun minre 7 horf minre 7 betonican
 7æð 7 luuefticef 7æð 7 alexandrian 7æð 7 galuan 7æð
 7 glarian 7æð 7 permodef 7æð 7 7æþerian 7æð 7 biþcop-
 pýrte 7æð . 7 horf elenan 7æð 7 beolonan 7æð þ 7
 hænebelle acrimonian 7æð . þ 7 garclue 7 ftaneroppes
 7æð . marubian 7æð þ 7 harehune 7 neptan 7æð 7
 puduhrofan 7æð 7 pudu mercef 7æð . eorþþrotan 7æð .
 do ealra þýgga pýrta efenfela num þonne þýgga pýrta
 ælcne anre 7ra micel 7ra þara oþra tra þ 7 cýmen 7
 cofe 7 pipef 7 7inziþra 7 hrit eudu pýre þaf pýrta
 fol. 188 a. ealle to 7riþan² 7malan ðufte 7 do þaf ðuftef 7odne
 cucelere fulne on ane 7cænce cuppan fulle cealdef³
 pmef 7 7ýle ðrincan on niht nýhftig⁴ nýtta þýg⁵
 ðræncef þonne þe þearf 7ý . ¶ 7if man 7cýle muþepýrt
 to læceðome habban þonne nime man þa reaðan þæpneð
 men 7 þa 7nenan piþmen . to læceþæfte . ¶ þif ðeah
 pið fot ece 7enim elenan moran 7 eferþrotan moran
 7 doccan moran pýll 7riðe þell on buteran ðreahna ut
 þurh pýllene clað læt colian æfter 7mýre 7ýþþan þ
 7epel him bið 7ona 7el .

Þið hpoftan⁶ hu he miþrenlice on man becýmð 7
 hu hif man tilian 7ceal . Se hpofta hæfð mænizfealbne
 fol. 188 b. tocýme 7ra ða 7pat⁷ beoð miþrenlicu hþilum he cýmð
 of ungemætfæfte hæto . hþilum of ungemetfæftum
 cýle hþilum of ungemetlice þætan⁸ hþilum of⁹ unge-

¹ At the turning of the leaf the writer wavered between celendran and cýleþenian.

² Read 7riþe.

³ ealdef ?

⁴ For nystigum.

⁵ For þýref.

⁶ Leechbook I. xv.

⁷ 7patlu, *spittles*, Lb.

⁸ Omitted in the text of Lb.

⁹ of of, MS.

use when need be. Work moreover, a drink of these worts, take seed of marche, dry, and seed of fennel, of parsley, of fieldmore and earthgall, of dill and rue, of colewort and celandine and feverfue, and two mints, that is garden mint and horse mint, and seed of betony, of lovage and alexanders and sage and sclarea and wormwood and savory and bishopwort and elecampane and henbane and agrimony and stonecrop and horehound and nepeta and woodroffe and sanicle and carline thistle; put equal quantities of all these worts; then take of these worts, *that follow*, of each one as much as two of the others, that is to say, cummin and costmary and pepper and ginger and gum mastich; work all these worts to a very small dust; and put of the dust a good spoon full in a drinking cup full of cold wine, and give to drink at night, fasting; make use of this drink, when need be to thee. If a man must have mugwort for a leechdom, then let him take the red males and the green females for a leechcraft.^a This is good for foot ache; take roots of helenium, carline thistle root, and dock root, boil very well in butter; drain out through a woollen cloth; let it cool; afterwards smear the swelling; it will soon be well with the man.

112. For cough, how variously it cometh on a man and how one must treat it. The cough hath a manifold access according as the sweats are various; at times it cometh of immoderate heat, at times of immoderate cold, at times of immoderate humour, at times of

^a Dioskorides, III. 127, speaks of *'Αρτεμισία*, and of *'Αρτεμισία μονόκλωνος*, and there is a spurious chapter on *'Αρτεμισία λεπτόφυλλος*. He says nothing about male and female.

mætlīcne drihtenre. Þýre drihtenc rið hroftan zenim
marcþýrt feoð on cýpenenan cýtele 7 þýll oððæt heo
rý rriþe þicce 7 heo rý of hrætenum mealte geporht
zenim þonne eorþfearner mært biþcopþýrt hind-
hæleþan dreorige drohtlan . rinþrenan . do eall on fæt
rýle drihtencan middeldagum 7 forga rur 7 realter
zehpæt.

Þið hroftan eft zenim¹ hunan feoð on pætere rýle
rpa þearne drihtencan. Eft zenim clifþýrt rume men
hatað foxer clife rume earþýrt 7 heo rý geporht ofer
midne ruman feoð ða on pætere oððæt²

* * * * *
* * * * *

fol. 189 a.

zehriþce. Giþ pænnaþ eglīan mæn æt þære heortan
ganþe mæden man to þýlle . þe rihte eaft ýrne 7
zehlade ane cuppan fulle forð mid ðam fteame 7 rinþe
þæron cneðan 7 paternofter 7 geote þonne on ofer
fæt 7 hlade eft ofþe 7 rinþe eft cneðan 7 paternofter
7 do rpa þ þu hæbbe þreo do rpa nýgon ðagaþ rona
him bið rel. Þið heort pærce³ iudan gelm feoð on
ele 7 do alpan ane ýnran to rmyre mid þý þ ftilð
þæm rane.

fol. 189 b.

Þið heortce geþ him on innan hearð heortpærce rý
þonne him rýxt riud on þære heortan 7 hine þegeð
þurft 7 bið unmihtiglic rýre him þonne fcan bæð 7 on
þæm ete ruþerne rædic mid realte þý mæþ feo riud
peran zehæled. Þið heort ece eft zenim ziðruþan feoð
on meolce rýle drihtencan rýx ðagaþ. Eft neþerearð

¹ Ib., as above.² The sentence may be completed
from the Leechbook, as above.³ Leechbook I. xviii.

immoderate dryness. Work a drink for cough, take mashwort, seethe it in a copper kettle, and boil till it be very thick, and let it be wrought of wheaten malt; then take of everfern most, bishopwort, hindheal, pennyroyal, singreen, put all into a vessel, give to drink at middays, and forego what is sour and everything salt.

113. For cough again, take horehound, seethe in water, give it so warm *to the patient* to drink. Again, take burdock, some call it foxes cliff, some riverwort, and let it be wrought past midsummer, seethe it in water till^a

* * * * *
* * * * *

114. If wens at the heart pain a man, let a maiden go to a spring, which runs directly eastward, and ladle up a cup full, moving the cup with the stream, and let her or him sing over it the Creed and Paternoster, and then pour it into another vessel, and then ladle up some more, and again sing the Creed and the Paternoster, and so manage as to have three cups full; do so for nine days, soon it will be well with the man. For heart wark, seethe a handful of rue in oil, and add an ounce of aloes, smear with that, that shall tranquillize the pain.

115. For heart ache, if he have within a strong pain in the heart, then wind groweth in the heart, and thirst vexeth him, and he is without strength. Then work him a stone bath, and in it let him eat southern radish with salt; by that may the wound be healed. For heart ache again, take githrife, seethe in milk, give to drink for six days. Again, the lower part of

^a A folio is missing.

eofofearn ƷiðriƷan ƷeƷbrædan Ʒýl tofomne Ʒýle
ðrincan ;

fol. 190 a.

Ʒið breofte nýrƷette þuƷ Ʒceal beon Ʒe læcccƷæft
ƷeƷorht þ̅ man nime ane cuppan ƷemeƷeðeƷ huniƷeƷ Ʒ
healƷe cuppan clæneƷ ƷemylteƷ ƷƷiceƷ Ʒ mænƷe on Ʒe-
manƷ þ̅ huniƷ Ʒ þ̅ ƷƷic toƷæðeƷe Ʒ Ʒýlle hit oððæc
hit beo Ʒel þuƷ Ʒicce foƷþan hit Ʒile hlutƷƷian foƷ
þan ƷƷice Ʒ ðƷuƷe mon beana Ʒ ƷƷunðe hý Ʒýðþan Ʒ ðo
þæƷ to be þæƷ huniƷeƷ mæþe Ʒ ƷƷƷna hit Ʒýþþan ƷƷa
ƷƷa man Ʒille.

fol. 190 b.

þ̅ný ðaƷaƷ Ʒýnðon on Ʒeare þe Ʒe eƷiƷƷiaci hatað þ̅
iƷ on uƷe ƷeƷeode ƷlihƷlice ðaƷaƷ on þam natoþæƷ-
hƷon foƷ nanƷe neode ne manneƷ ne neateƷe bloð Ʒý
to Ʒanienne þ̅ iƷ þonne utƷanƷendum þam monþe þe
Ʒe aƷƷeliƷ hatað Ʒe nýhƷta monan ðæƷ án . þonne iƷ
oþeƷ inƷanƷendum þam monþe þe Ʒe aƷuƷtuƷ hatað Ʒe
æƷeƷta monan ðæƷ . þonne iƷ Ʒe þƷuðða Ʒe æƷeƷta
monan ðæƷ æƷteƷ utƷanƷe þæƷ monþeƷ ðecembƷuƷ.

Se þe on þƷƷum þƷum ðaƷum hiƷ bloð ƷeƷanƷe Ʒý
hit man Ʒý hit nýten þæƷ þe Ʒe ƷecƷan Ʒehýrðan þ̅
Ʒona on þam foƷman ðæƷe oþe þam ƷeƷþan ðæƷe hiƷ
hiƷ Ʒeænðað oþe ƷiƷ hiƷ hiƷ lænƷƷe bið þ̅ he to þam
ƷeƷoþan ðæƷe ne becýmð oððe ƷiƷ he hiƷlcne ðƷænc
ðƷuncð þam þƷum ðaƷum hiƷ hiƷ he Ʒeænðað binnan .xv.
ðaƷum . ƷiƷ hƷa on þiƷ¹ ðaƷum acænned bið ƷƷelum
ðeaðe he hiƷ hiƷ Ʒeænðað Ʒ Ʒe þe on þýƷ ýlcum þƷum
ðaƷum Ʒofe ƷlæƷceƷ onbýƷuƷeð binnan ƷeƷoƷƷiƷeƷe ðaƷa
ƷƷiƷte he hiƷ hiƷ Ʒeænðað.

¹ þiƷ, MS., and below, a frequent loss of termination.

polypody, cockle, plaintain; boil together; give it to be drunk.

116. For angina pectoris; thus must be the leechcraft wrought; so that one take a cup of marred honey and a half cup of clean melted lard, and mingle the lard and honey into a mess together, and boil it till it be as thick as pottage, insomuch as it will get clear by the lard, and let beans be dried and ground afterwards, and added thereto, according to the capability of the honey; and pepper it then, to pleasure.

117. There are three days in the year which we call *Ægyptiaci*,^a that is, in our tongue, dangerous days; in which, by no means, for no occasion, neither mans nor beasts blood must be diminished; that is the last Monday in April, the first Monday in August, and the first Monday in January.

118. He who on these three days shall diminish the volume of his blood, be it man, be it beast, as we have heard, shall forthwith on the first day or on the fourth day end his life. Or if his life be longer, he will not reach unto the seventh day. Also if he drink any *medicinal* drink on those three days, he will end his life within fifteen days. If any one be born on these days, he will end his life by an evil death; and whosoever on these three days tastes flesh of goose, will end his life within forty days time.

^a The Egyptians were reckoned | length of the year; but these Dies
by Beda good calculators of the | *Ægyptiaci* are a folly.

fol. 191 a.

¹ In nomine patris et filii et spiritus sancti. Amen.Prayer against
variola.

N. In adiutorium sit salvator. N^o. deo celi regi regum nos debemus reddere gratiarum actionem adque se petere ut a nobis lues istius² pestis careat et in nobis quam donavit salus uera maneat iesu christe me. N^o. defende de perpetua potentiam adque nobis nunc extende benignam clementiam qua solus ipse potest prestare auxilium te petentibus ex toto corde donare presidium summe digne patrem pium dignum uerum summum adque optimum ter rogamus audi preces famulorum famularumque tuarum domine iesu christe uite alta subueni auxilio et salutis tue pelta defende presidio summo et digne te obscuro intende ardiana mei cordis adque peto angelorum milia aut me. N^o.

fol. 191 b.

saluent ac defendant doloris igniculo et potestate uarirole ac protegat mortis a periculo tuas iesu christe aures nobis inclina clementiam in salute ac uirtute intende potentie ne dimittas nos intrare in hanc pestilentiam sed saluare nos dignare potentiam tuam filii dei uiui iesu christe qui es uite dominator miserere adque nos huius mundi saluator deus libera illam domine de languoribus pessimis .et de periculis huius anni quia tu es saluator omnium christe qui regnas in secula fiat sanitas domini supreme. N^o. amen. brigitarum³ ancillarum tuarum malint uoarline dearnabda murde murrunice domur brio rubebroht. Scē relhoc . & scē ehpalbe . & scē cassiane . & scē germane . & scē figifmundi regif ʒeʒcýlbað me pið ða laþan poccaʒ ʒ pið ealle ʒpelu . amen.

¹ This Latin is in the same old English characters as the rest of the MS., with contractions.

² istinius, with h interlined, making isti huius, MS.

³ Read Brigita. The corrupt Latin could not safely be amended. On the corrupt Irish, see St. Brigit, in Index of Proper Names.

BENEDICTIO HERBARVM.

fol. 192 a.

Omnipotens sempiterne deus qui ab initio mundi omnia instituisti et creasti tam arborum generibus quam herbarum seminibus quibus etiam benedictione tua benedicendo sanxisti eadem nunc benedictione olera aliosque fructus sanctificare ac benedicere digneris ut sumentibus ex eis sanitatem conferant mentis et corporis ac tutelam defensionis eternamque uitam per saluatorem animarum dominum nostrum iesum christum qui uiuit et regnat dominus in secula seculorum. AMEN.

ALIA.

Dominus qui hec holera que tua iussione et providentia crescere et germinare fecisti. etiam ea benedicere et sanctificare digneris et precamur ut quicumque ex eis gustauerint incolomes permaneant: per.

BENEDICTIO VNGVENTVM.¹

fol. 192 b.

Dominus² pater omnipotens et christe iesu fili³ dei rogo ut mittere digneris benedictionem tuam et medicinam celestem et diuinam protectionem super hoc unguentum ut perficiat ad salutem et ad perfectionem contra omnes egritudines corporum vel omnium membrorum intus vel foris omnibus istud unguentum sumentibus. A. A.

¹ Vnguenti. The Durham Ritual, p. 115, has something in common with the present text. | ² Domine. | ³ filii, MS.

[BENEDICTIO POTVS SIVE VNGVENTI.]¹

In nomine patris et filii et spiritus sancti et per
 uirtutem dominice passionis et resurrectionis a mor-
 tuis ut sanctificentur tuo uerbo sancto et benedicantur²
 omnes fideles cum gustu³ huius unguenti aduersus
 omnes nequitas in mundorum spirituum et contra
 ualitudines et infirmitates que corpus affligunt . . .

¹ The Durham Ritual, p. 116, has
 nearly the same words. Another
 Saxon ritual (MS. Cott. Tiber. C. i.)
 has nothing similar.

² benedicentur, MS.

³ This should be, gustu huius
 potus vel tactu huius unguenti.

ΠΕΡΙ ΔΙΔΑΞΕΩΝ.

VOL. III.

• F

ΠΕΡΙ ΔΙΔΑΞΕΩΝ.

MS. Harl. 6258. fol. 83 b.=42 b.¹

Incipit liber qui dicitur peri didaxeon.

fol. 84 a.

[D]er onginþ feo boc peri didaxeon . þ̅ ýf feo sp̅ytelung hu fela zera p̅æj behuded fe læcecræft . ƿ̅ be hif zepifneffe þa zelæreduf læce zep̅iflice smeadon . þ̅ paf² fe æruffa apollo . ƿ̅ hif funa efculapfiuf ƿ̅ afclepiuf . ƿ̅ afclepiuf paf ýpocratej ýem . þeof . iii^{or} . zemetum ærest þa zetýmbrunga þare læcecrafta . after noef flode . ýmb áá þufund p̅intra .³ ƿ̅ fif hund p̅intra . on artaxif dæge . fe paf perfa cingí hý alufte þa leoht þara læce cræfte . Gififlica fe apollon ærest he zemetta . meþodicam . þ̅ fýndon fa ýfene þa mann . mid enifun hæle menn . ƿ̅ [e]fcolafiuf : empiricam .⁴ þ̅ if ilæcninga of læce crafta . ƿ̅ afclepiuf loícam . þ̅ ýf feo gehealdenýffe þære æ . ƿ̅ þæt lifæt . ƿ̅ ýpocraf theoreticam . þ̅ ýf forefcepunza . þara feocneffe . þannum plato ƿ̅ ariftotilef þa zelæredufþan ap̅p̅týna . þaf æfter fýlígdun .⁵ þaf forefepenana . læcum . ƿ̅ hi zefæddun . þ̅ feoper p̅ætun fýndon on þan mannifcen lichama . for þam býð p̅ýlyð . ealfpa midþangeardes boza . þat ýf þa p̅æte : on þan hearode . ƿ̅ þ̅ blod : on þara breofta . ƿ̅ fe rupa zealla : on þan innoþe . ƿ̅ fe fperta zealle innan ðare blædran . And hýra angeh[p]ýlce rixap ðra monþaf . þ̅ ýf fram .xviii.⁶ kl' . jañ . ufq ; in .viii.⁶ kl' . apl' . þ̅ on ðan heafde fe p̅æte býð p̅exende .

¹ So many variations from the true inflexions and true construction occur in this piece, that it would be unreasonable to take special note of them.

² paf, MS.

³ circa m̅ annos, Margin.

⁴ empiricā, MS.

⁵ Secuti sunt, Margin.

⁶ Glossed octodecimo, and octo.

OF SCHOOLS OF MEDICINE.

Here beginneth the book *περὶ διδάξεων*,

that is, the setting forth for how many years leechcraft was hidden, and the learned leeches sagaciously investigated about the ascertaining of it. The earliest was Apollo, and his son Æsculapius or Ἴσκληπιός, and Asklepios was uncle of Hippokrates; these four invented earliest the building up of leechcrafts. About fifteen hundred years after the flood of Noah, in the days of Artaxerxes, who was king of the Persians, they lighted up the light of the leechcrafts. We know that Apollo first invented *μεθοδικήν*, that is, the irons, when one healeth men with knives, and Æsculapius *ἐμπειρικήν*, that is, the leechening, or *sanative process* of leechcrafts, and Asklepios *λογικήν*, that is, the observance of the law,^a and the cupping glass?, and Hippokrates *θεωρικήν*, that is, viewing (diagnosis) of the sicknesses. Then Platon and Aristoteles, the very learned philosophers, followed after these, the aforesaid leeches, and they said, that in the human body there are four humours, inasmuch as the rainbow is also composed thus, that is the humours in the head, and the blood in the breast, and the raw bile in the inwards, and the swart bile within the *gall* bladder. And each one of them ruleth for three months, that is, from the fifteenth of December till the twenty-fifth of March, *they say*, that the humour in the head is waxing.

^a Probably in a purely technical sense, with reference to the *Νόμος* among the works of Hippokrates. | But I do not endorse the Saxons story.

fol. 84 b.

And fram .xviii. kl'. ap'1' :¹ usq; in .viii. kl' : julii . þ̅ ð blod biþ pexinde on þan breoften. Ab .xviii. kl'. julii . usq; in octauam² kl'. octobris : þ̅ fa rupa zealle byð pexenda . on þan innoþe . for þan sýnd þa dægef zenemneðe . εἰνοτικί . þ̅ findan þa dægef canicularaf 7 þara byð fif 7 feopertiz . dæga . 7 on þam dæge : 7 on þan dægen ne mæg nan læce pel don fultum ænigen feoce manne. And³ þe feorðan zefcorneffe ýf ab .xviii. kl'. octobris . usq; in .viii. kl'. Jañ . þat fe blace zealle . pıxt . on þara bladre . þif zefcead ýf . æfter⁴ þam feopor⁵ heorren . heofenef . 7 eorðan . 7 þara lýfte . 7 þara dupneffe . þa þaf eal sþa drihte liceðe . eal sþa þaf fe man zefet . þ̅ þur þara smeazunga . 7 þare⁶ endbirneffe. Vtan nu nýmen⁷ æryft zepiflice þane fruman of þan heafðe.

Þið oman.

þuf man sceal pýrcen þa fealfe pið oman . 7 þuf he sceal beon zehæled . 7 þim litargio tpentize scillinga zepýht . 7 nipel límes tpentiza scillinga zepiht . 7 anne healfne sefter eceðef . 7 feoper⁸ scillinga zepiht . de oleo mirtino . 7 meng togadere . 7 gnid . sþiþe ætfomne . mid þan eceðe . 7 þanne nima man oðer⁹ ele . 7 meng þarto 7 smýre þ̅ fare mid.

Ad scabiofos.

Þið¹⁰ þ̅ heafð þe byð tospollen þ̅ grecaf ulcerofuf hatað . þ̅ if heafð far . þa bula þe betpýx felle 7 flæfce arifað . 7 on mannes anplytan : ut berfteþ . sþa grete sþa beane . þuf he scel beon zehaled . nim pin-

¹ There is no such day as xviii. kal. Aprilis. The other numbers do not come in due order.

² octava, MS.

³ Anð, MS., by attraction?

⁴ hæfter, MS.

⁵ feorpor, MS.

⁶ þarre, MS.

⁷ nýmen, MS.

⁸ feorper, MS., as above.

⁹ oðber, MS.

¹⁰ þið, MS.

And from the of March to the 25th of June that the blood is waxing in the breast: from the 15th^a of June to the twenty-fifth of September that the raw bile is waxing in the inwards: hence the days are named *κυνάδες*, that is, the dies caniculares, so that of them there are five and forty days, and in those days no leech can properly give aid to any sick man. And the fourth division is from the fifteenth of September to the twenty-fifth of December, that *then* the black bile waxeth in the *gall* bladder. This is distinguished according to the four cardinal points of the heaven, and of the earth, and of the air, and of the deep. Then as pleased the Lord was man constituted. That wanteth investigation and method. Now let us first certainly take our commencement with the head.^b

2. For erysipelas.

Thus shall one work the salve for the erysipelas, and thus he shall be healed. Take twenty shillings weight of litharge, and twenty shillings weight of new lime, and half a sextarius of vinegar, and four shillings weight of oil of myrtle, and mingle together, and rub them up thoroughly together with the vinegar, and then let a man take some other oil and mingle therewith and smear the sore therewith.

3. For the scabby.

For a head which is swollen, which the "Greeks" call "ulcerosus," that is, head sore. The boils which arise betwixt fell and flesh, and on a man's forehead, break out as big as beans. Thus one *such* shall be

^a See Note 1, opposite.

^b The title *περι διδάξεων* may be appropriate to the first paragraph,

but it cannot be to the substance of the book. Of the rest, see the index.

Ʒearðef fæt Ʒ gnib on pæte . Ʒ leze uppan þat far .
Ʒ he býð fona hæl.

Ad Jðem.

Eft fona rið¹ þat ylca . Ʒ þim fpearce beanen . Ʒ
cnuca hý fpiðe fmale . Ʒ býð hý to þare punða Ʒ feleſt
heo hit Ʒehaleð.

Ad Jðem.

Eft fona ním mínſtan . Ʒ cnuca hý fmale Ʒ leze
uppan þa punða . Ʒ ealle þa pæten ðe þarut gað of
þan fare . eall heo hit aþriȝh.² Ʒ Ʒehælð þ fare.

fol. 85 a.

Eft fona rið³ Ʒif þeo ylca aþle eilde eȝelíc . on
Ʒeoȝeþe . Ʒ þim ȝarlucef heafuð fpa Ʒehæl . mið felle .
Ʒ mið ealle Ʒ bærne hit to axan . Ʒ ním þanne þa
axan . Ʒ ele meng toȝaðere Ʒ fimire þ far mið . Ʒ þ
býð felýfþe rið þa aþle .

Þið⁴ punða þ fpellað.

Anð eft fona Ʒif þa punða toðindap . Ʒ þim fýrf Ʒ
cnuca híne . Ʒ leze uppa⁵ þat Ʒefpollene . Ʒ hýc fceal
fona⁶ fettan.

Þið tobrocene heafoð.

Þið tobrocenum heafoð . oððe Ʒepunðedum . þe af
þan pætan býð acenned . of þan heafode . Ʒ þim be-
toníca . Ʒ cnuca hı Ʒ leze to þare punða . Ʒ eal þat
far heo⁷ forfpýhþ.

¹ rið, MS.

² For aþriȝð. Thus in Layamon.

³ rið rið, MS.

⁴ Þið anð fpellað, MS.

⁵ uppa ; n dropped, as is fre-
quently done at this time.

⁶ fana, MS.

⁷ heo heo, MS.

healed: take grape seed and rub it *small* in *some* liquid, and lay it upon the sore, and it will soon be well.

4. For the same.

Eftsoons for that ilk. Take black beans, and beat them very small, and bind them on the wound, and very nicely they will heal it.

5. For the same.

Eftsoons take mint and beat it small, and lay it upon the wounds, and it will dry all the humours which go thereout, *namely*, out of the sore, and it will heal the sore.

6. Eftsoons, if the same disease be troublesome to a child or^a in youth. Take a head of garlic, entire with its skin and all, burn it to ashes, and then take the ashes and oil, mingle them together, and smear the sore therewith, and that is excellent against the disease.

7. For wounds that swell.

And again, if the wounds swell. Take furze and pound it, and lay it upon the swollen part, and it shall soon subside.

8. For a broken head.

For a broken or wounded head which is caused by the humours of the head. Take betony and pound it, and lay it to the wound; and it abateth all the sore.

^a I have inserted οἷοι, to make a suitable sentence.

Þið heafod far . ðe cefalaponía.

Cefalaponía . ð yf heafod far :¹ 7 þat far fylgþ lange þan heafode . 7 þif fýnda¹ þa tacnu . þæf faref . þ if ærest þa ðunepenga clæppaþ 7 eal þat heafod býð hefi . 7 fpaꝛoð þa earan.² 7 þa fínan on þan hneccan : færgiað . þif fceal to botan þan fare . do þane mann innan to ana hufe . þe be no to leoht . [ah on] þustre . 7 beꝛýte man hým ruban . fpa mýcel fpa he mæge mid hýf han[ð] býfon . 7 eordfú eal fpa micel . 7 laurtreopel leaf em mýcel . oððer³ þæra beríza nígon . 7 feoþ hit eall to gabere on pætera . 7 do þarto ele . 7 finere þ heafod mýð . hýt býð fona hæl .

Ad vlcera capitif.

fol. 85 b.

To þan mann þ hýf heafod æcp . oððer⁴ purmaf an þan heafedon rixiað .⁵ 7 þim fenep fæð . 7 næp fæð . 7 meng eced . 7 cneð hýt mid þam ecede þ hit fi fpa þicce fpa doh . 7 fmýre þ heafod forepearð . mid . 7 þif if⁶ anreðer⁷ læce cræft .

Ad idem . pið þ ylcan.⁸

Eft ním ladfar þ teafur . 7 galpanj oþref⁹ healfef panize phít . 7 gníð hýt to gabere mid placan ecede . 7 ním þanne þa fealfe . 7 zeot on þæf feocýf mannef eare . 7 læt hýne liggen fpa lange fortþan eara hit habben eal zedrucan . 7 he byð pundelice hraþe hal .

¹ fýnda ; n dropped.

² earam, MS.

³ oððer, MS. oððe is in older books, but our or is contracted from the form in the text.

⁴ oððer, MS.

⁵ rixiað, MS.

⁶ hif, MS.

⁷ The final s, probably, for st, superlative.

⁸ Thus MS.

⁹ oþþref, MS.

9. For a head sore, κεφαλοπονία.

Κεφαλοπονία, that is, head sore, and this sore continueth long in the head; and these are the tokens of the sore; that is *to say*, first the temples have pulsation, and all the head is heavy, and the ears sound, and the sinews in the back of the neck are sore. This shall serve as boot for the sore; get the man inside a house, which is not too light, but in darkness, and let the man get himself some rue, as much as he can grasp with his hand, and just as much ground ivy, and as much laurel leaves or nine of the berries, and seethe it all together in water, and add thereto oil, and smear the head therewith; it will soon be well.

10. For ulcers of the head.

For the man whose head acheth; or if worms rule in the head: take mustard seed and rape seed, and mingle *with them* vinegar, and knead it with the vinegar, that it may be as thick as dough, and smear the forehead therewith, and this is a special leechcraft.

11. For the same.

Again, take laserpitium, the gum, and of galbanum the weight of a penny and a half, and rub it together with lukewarm vinegar, and then take the salve and pour it into the sick mans ear, and let him lie so long as that the ear may have drunk it all in: and the man will be woundily ^a soon hale.

^a Faithfully representing the text: a corruption of wonderly, that is, wonderfully.

Ad jdem.

Eft nīm ellenef piþan . ⁊ ecede . ⁊ pull eall to gadere . ⁊ geot þa fealfan in þæt eare gif se pyrme yf þar innan : fona he sceal ut¹ gan . of þan earen gif he þar inna yf.²

Ad tornionem³ capitif.

þif yf se lacecraeft be þan manne þæt hým þing[þ] . þ hýt turnge abotan hýf heafod . ⁊ farþ furpendum brachenum . Lþim man rudan . ⁊ cereuillan . ⁊ enne leac . ⁊ enuca þa purtan to gadere . Lþim þanne eale . ⁊ buteran ⁊ ecede . ⁊ huniꝥ . ⁊ meng to gadere þa fealfe : mid þare pulle þe ne com næfre apæxan : ⁊ do inna þa fealfen . ⁊ pæte þa fealfen inne ane þanne mid pulle ⁊ mīð ell . nīm þane þa pulle perme . ⁊ beþege⁴ þ heafod mīð . ⁊ hím býð fona bet.

Ad jdem.

Eft fone nīm renpæter oððer⁵ pulle pæter þa uppærð pýllð.⁶ ⁊ clæne býð . do hýt in an fæt . nīm þanne anne linnenne clað . ⁊ do hīne eal pate on þan pætere . ⁊ býn⁷ hīne fyðþan tpyfeald . uppe þan heafode . oþ⁸ fe clap driȝe beon .⁹ ⁊ hým býð fone bet.

Jtem.

Eft fona nīm balsmeðan ⁊ ele . ⁊ enuca þane balsmeþan ⁊ menge fyððe¹⁰ pið hlutre ele ⁊ enuca nīm þanne ane þanne ⁊ pyrme þa fealfe innan . nīm þanne þa fealfe sþa pearme . ⁊ bebín¹¹ þ heafod mīð . ⁊ nīm

fol. 86 a.

¹ huc, MS.

² hýf, MS.

³ Not very legible ; but not *vertiginem*.

⁴ beþege, MS.

⁵ oððer, MS.

⁶ pýllð, MS.

⁷ Read býnð.

⁸ of for oþ, MS., as often elsewhere.

⁹ Read beo.

¹⁰ fyððe, MS.

¹¹ Read bebínð.

12. For the same.

Take elder pith and vinegar, and boil all together, and pour the salve into the ear; if the worm is there within, soon shall he outgo from the ear, if he is in it.

13. For giddiness of the head.

This is the lecccraft in case of the man to whom it seemeth that his head turneth about, and who fareth with turned brains. Let one take rue and chervil and onion, and pound the worts together; then take oil and butter and vinegar and honey, and mingle the salve together, with the wool which never got washed,^a and put it into the salve, and liquefy the salve in a pan, with wool and with all the rest; then take the wool warm, and beathe the head therewith, and it soon will be well with the man.

14. For *the same*.

Eftsoons, take rain water or spring water which wellet up *from the ground* and is clean, put it in a vat, then take a linen cloth, and make it all wet in the water, and afterwards bind it double folded upon the head till the cloth be dry; and it will soon be well with *the man*.

15. Also

Again, take balsam and oil, and pound the balsam and mingle it thoroughly with clear oil, and pound it; then take a pan and warm the salve in it; then take the salve so warm, and bind the head with it, and

^a Perhaps ἀπαταν, *on wet*, was to be read.

eft fona pla[n]tagine[m] þ̅ ýf pebrædan . 7̅ enuca þa
purt to gadere . 7̅ meng ecede¹ þar to þyrce fýððan²
anne clþan þar to.³ 7̅ þim þanne þane clyðan 7̅ bynd
to þan fare . þanne fcealt þu þyrceen ðuf þone dreng
þar to . 7̅ þim fauinan . 7̅ ambrotena . 7̅ enuca hi . 7̅ .
do hi fýþþan on þin . 7̅ meng þiper þar to . 7̅ fum dæl
hunizef . 7̅ þize þar of anne cuppan fulle on ærne
morze . 7̅ oþerne an niht . þanne he gað⁴ to bedde .

De capitif purgatione.

Þið þæt⁵ þæf mannef heafod clæppitað . 7̅ to ealre
þare clænfunge þaf heafodef . 7̅ hit ýf nídþearf . pið æle
ýfel þ̅ man ærefc hýf heafod clænfize . þ̅ ýf ærefc tpezen
feftref fapan . 7̅ tpeze hunief . 7̅ þre feftref ecedef .
7̅ fe fefter fceal pezan tpa pund . be fýlfýr 7̅ epýht .
7̅ ním hpýtne ftor 7̅ fenep . 7̅ gingiber . æl þiffa tpef
peniza 7̅ epihce . 7̅ ním rudan ane hand fulle . 7̅ organe
ane hand fulle . 7̅ ane zelare þina hnutte .⁶ 7̅ do eal
þýf innan anne nípne croccan . 7̅ amorgen þanne feoð
þu hýt fpa fpiðe . þat fe þriððan dæl beo befodan .
ním hit þanne 7̅ do in an glæffat . 7̅ man machiæ
ftuf bæþ . 7̅ baþeþe hine þar on . 7̅ fimýrize þanne þ̅
heafod mid þare fæalfe .

Ad aures.

þif fceal to þan earen þe þind oþþe⁷ þæter forelyft .
þuf man hý læcnian fceal .⁸ 7̅ if þar fý fpez oþþe⁷ far
innan þan heafedan . on fruman do þaf fealfe . 7̅ þim
tpezen ftýccan fulle godef⁹ elef . 7̅ grene dilef tpa hand
fulle . 7̅ rudan eal fpa micel . 7̅ þyl on an nípne croccan
næf to fpiðe . ðe læffe þe ele hif mæzn¹⁰ forleaofen .

fol. 86 b.

¹ hecede, MS.² fýðan, MS.³ Read þar of.⁴ gað, MS.⁵ þæt þæ, MS.⁶ hnutte, MS.⁷ oþþ', MS.⁸ fcead, MS.⁹ gedef, MS.¹⁰ mænz, MS.

eftsoons take plantain, that is, waybread, and pound the wort "together," and mix vinegar thereto, afterwards work a poultice thereof; then take the poultice and bind it to the sore. Further, thou shalt thus work the drink for the case; take savine and abrotanon,^a and pound them, and next put them into wine, and mingle pepper therewith and some portion of honey, and take a cup full of it at early morning and another at night, when *the man* goeth to bed.

16. Of purging the head.

In case a mans head hath beatings in it, and for all the cleansing of the head, and for every ill, it is needful that a man should first cleanse his head:—that *is to say*, two sextarii of soap, and two of honey, and three sextarii of vinegar, and the sextarius shall weigh two pound, by silver weight; and take white frankincense and mustard and ginger, of each of these twelve pennyweight, and take of rue a hand full, and of origanum a hand full, and an empty pine nut, and put all this into a new pot, and then on the morrow see the thou it so strongly that the third part may be boiled away, then take it and put it into a glass vessel, and let a stove bath be made, and let *the patient* bathe himself therein, and then smear the head with the salve.

17. For the ears.

This shall serve for the ears which wind or weather forecloseth, thus a man shall cure them: if there be a sound or a sore within the head, in the first place apply this salve. Take two spoons full of good oil, and of green dill two hands full, and of rue as much; and boil in a new earthen pot, not too strongly, lest the

^a *Artemisia abrotanon.*

prýng¹ þanne þur hinne² clæþ. ⁊ ðo hýt on an glæf
fæc. þyrme þanne mann þ heafod. ⁊ fimyre mid þare
fealfe ⁊ he binde þanne þ heafod mid ane clæþe ane
niht. þring þanne garlec inne þa eare³ alche ðæg
after þæt he býð hæl.

Ad parotidaf.

Ad parotidaf. þ ýf to ðan fare þe abutan fa earan
þýcft. þ man nemneð on ure zeðeode. healfgund. ⁊ þe
healfgund ýf tpera cunna. ⁊ he becumeþ ofer hpylum⁴
an man. þar þa apergeda able. ⁊ þam mannan fpýðeft.
fe on fara feocneffe cealdne pætan dríncaþ. ⁊ þa
healfgunda fýndan tpa cunna. þe ofer byð⁵ eaðe
to halene. ⁊ þæge non dolh ne þyrcef. ⁊ ofer fýndun
þe grecaþ cacote hateð. þ fýnde apýrgede ⁊ þæge fýn-
dan to azýttenne eal fpa hit her beforen fezð. for þan
þe færunga hý atýpeþ. ⁊ færínga apez. zepiteþ. buta
ælce læccrafte. ⁊ fpa þeah mícele frecnýffe zetacnæð.
for þan þe hi beoð acennebe of þan fpertan pætan. ⁊
hý reade atýpþ.

þuf hý man fceal hælen. Zþim þebrade leaf ar funne
upgange. ným þanne hlaf ⁊ fealt. ⁊ fþamm. ⁊ cnuca
hýt eal to gadere. ⁊ þyrce⁶ to clýðan ⁊ lege to þan
fare. þanne fceal hýt berften⁷ ⁊ hælize fona⁸ after.

fol. 87 a.

Ad cecitatem oculorum.

þif fcal þýð þare eazene týðberneffe eall⁹ fpa hýpo-
craf¹⁰ þe læce hýt cybbe. þ ýf ærefc þæt ðæt far
becýmþ on ða eazgen mid mýcelre hætan. hþilum hit

¹ þýng, MS.

² For linnenne.

³ earre, MS.

⁴ hýlū, MS.

⁵ býð, MS.

⁶ þýrce, MS.

⁷ beften, MS.

⁸ þona, MS.

⁹ heall, MS.

¹⁰ hþycraf, MS.

oil should lose its virtue; then wring through a linen cloth, and put it into a glass vessel, then let the man warm his head and smear it with the salve, and then let him bind his head with a cloth for one night: then squeeze garlick into the ears every day: after that he will be hale.

18. For glandular swellings behind the ears.

For *παρωτιδες*, that is, for the sore which groweth about the ears, and which is named in our language *halsgund*, *neck ratten*; and the *halsgund* is of two kinds, and they come at whiles upon a man, do these cursed ailments, and on the man most strongly who in a sore sickness drinketh cold liquid. And the *halsgunds* are of two kinds: the one are easy to heal and they produce no scab, and the others are those which the Greeks call *κακωτικαί*, that is, cursed,^a and they are to be understood as was here before said, since they suddenly appear and suddenly depart away, without any leechcraft, and notwithstanding betoken much danger, since they are produced from the swart humour, and they appear red.

19. Thus shall a man heal them; take leaves of way-broad before the rising of the sun, then take bread and salt and fungus, and pound it all up together, and work it to a poultice, and lay it to the sore, then shall it burst, and soon after heal.

20. For blindness of the eyes.

This shall *avail* for tenderness of the eyes, as Hipokrates the leech made it known, that is *to say* first, that the sore cometh upon the eyes with much heat, at whiles it cometh on with moisture, so that they are

^a Malignant.

cýmð . on mīð pæten . þ hi beoð to þunðene . ⁊ hþilum buton ælce fore . þæt hi ablinðiað . ⁊ hþilum of þan fleþfan þe of þan eaḡean ýrnaþ . þanne fceal hý man þuf lacnían . ʒif feo unhælþe cýmþ of þare ðriḡan hætan þanne nīman man ane¹ clæþ . ⁊ paxen þa eaḡan mīð þan claðe ðýppe híne on pætere . ⁊ gníðe þa eaḡean mīð . ⁊ ʒif hi beoþ tofpollene . oððer² blobef fulle : ðanne fceal mann fettan horn aþ þunþangan . ⁊ ʒif hý ablinðiaþ butan ælcon fare . fýlle hým ðrincan catarcum . ⁊ he byð ʒehaleð . ⁊ eft fona . ʒif aní þíng innan þa eaḡen býfulþ . þanne fceal man nīme mede . oððer³ pýfef meole . ⁊ ðo innan þa eaḡen . ⁊ hím býð fona bet.

Þið totore eaḡean.

Þif fceal to þan eaḡen fe ʒefleḡen býð oððer torezan . nīm berbene leaþ . ⁊ cnuca hý fpýþe .⁴ pýrc anne cliðan . fpýlc an litel cicel . ⁊ leḡe uppan þ eaḡan anne ðæḡe . ⁊ ana niht . Eft fona nīm attrumu . ⁊ huníḡ . ⁊ þ hþíta of æḡe . meng to ḡadere laḡe to þan eaḡean hým býð fona fel.

fol. 87 b.

Eft fona þið þan ýlcan . nīm niþne cýfan . ⁊ fcreða hýne on peallendan pætere . ⁊ nīm þanne cýfe . ⁊ maca ealþra litlef ciclef .⁵ ⁊ býð⁶ to þan eaḡean ane niht.

Contra Glaucomata . Þið eaḡena⁷ ðýmnýffe.

Þif fceal pýð eaḡena ðýmnýffe . þ ʒrecaf nemniað glaucomata . þ yf eaḡena ðýmneffe . þuf me hýne fceal læcníḡe . nīm piþef meolce þry fticcæf fulla . ⁊ cýleþena . ið est celidonía þof anne fticce fulne . ⁊ aleþan . ⁊ croh : fafran gallice . ⁊ meng æl þaf to ʒadere . ⁊

¹ Read anne.

² oððer, MS.

³ oððer, MS.

⁴ fpýþe, MS.

⁵ ciclef, MS.

⁶ býð, MS.

⁷ eaḡen, MS.

swollen, and at whiles without soreness, so that they grow blind, and at whiles from the fluxes which run from the eyes. They must then be thus cured. If the disorder cometh from the dry heat, then let a man take a cloth and dip it in water, and wash the eyes with the cloth and rub the eyes with it; and if they be swollen up, or full of blood, then shall a man put a *cupping* horn upon the temples; and if they turn blind without any soreness, give him, *the patient*, satureia,^a *savory*, to drink, and he will be healed; and eftsoons if any thing fouleth the eyes within, then shall a man take mead or womans milk, and put it into the eyes, and it will soon be better with them.

21. For bleared eyes.

This shall be *the remedy* for the eyes, which have been struck or are bleared; take leaves of verbena and pound them thoroughly; work a poultice, like a little cake, and lay it for a day and a night upon the eye. Again, take olusatrum, and honey, and the white of an egg; mingle together, lay to the eyes, it will soon be well with them.

Eftsoons for that ilk. Take new cheese, and shred it into boiling water, and then take the cheese and make as it were little cakes and bind to the eyes for one night.

22. πρὸς γλαυκώματα. For dimness of eyes.

This shall be for dimness of eyes, which the Greeks name γλαυκώματα, that is, dimness of eyes. Thus one must heal it. Take three spoons full of womans milk, and celandine, that is χελιδονία juice, one spoon full, and aloes and crocus, saffron in French, and mingle

^a In these days c and s begin to be of like sound. Cadurcum has senses, but inappropriate.

pring ðurh linnenne clap . ⁊ do þanne þa fealfan ínna
þa eagen.

Item contra cecitatem.

þif fceal pýð eagen týððernýffa . þe beoþ on þan
ægmoran fara . ním mýrta . ⁊ leze hý on hunige . ⁊
ným þanne ða mýrta . ⁊ leze to ðan eagean . þ þa
eagen to ðinden . ⁊ ním þanne ruban . ⁊ enuca hy . ⁊
menz axan to . ⁊ leze fyðþan¹ to þan eagen . þanne
ærefc byt heo . fpýle þa brepaþ . ⁊ after þan heo hýt
zleplýce gehæld.

Item ad eof qui non possunt uidere a solif ortu
ad occasum.

AD nectalopaþ . þ ýf on ure þeodum . þe man þe ne
mæge nengi zeseo after funna upgange . ær funna eft
on fetl ga . þanne íf þif . ðe læce cræft . þe þe þær to
zebyreþ . Zþim buccan hpurf ban . ⁊ bræde hit . ⁊ þanne
þeo bræde zesfate ním þanne ðæt spot : ⁊ ímýre míd .
þa eagen . ⁊ after þan ete þa ylcan braden ⁊ ním þanne
nípe affan torð . ⁊ pryng e hit . nime ðanne þ þof . ⁊
ímýreze þa eagen míd . ⁊ hým býð fone bet.

Ad orbiolum.

þif fceal pýð þat þe on eagen beoþ . þ grecaþ hatað
orbiolum þ ýf þe læce cræft . ðe þar to zebyreð . Zþim
bere mele ⁊ cneð hýt míd hunige . leze to þan eagen .
þef læce cræf[τ] yf² fram vel of³ manígum mannum
afandod.

fol. 88 a.

¹ fyðþan, MS.

² hýf, MS.

³ l' of . above the line. The
ancient preposition of the agent

with passive verbs was þþam. This
interlineation is an early intimation
of a change to of.

all these together and squeeze through a linen cloth, and then put the salve into the eyes.

23. Also against blindness.

This shall be for tendernesses for eyes, which are sores in the eye roots. Take myrtle berries and lay them in honey, and then take the myrtle berries and lay them to the eyes, that the eyes may swell; and then take rue and pound it, and mingle ashes therewith, and then lay them to the eyes, then first it biteth them; swill the eyelids; and after that it cleverly healeth them.

24. For those who cannot see from sunrise to sunset.

For *νυκταλώπας*, that is, in our own language, the men who are able to see nothing after sunrise, till he again go to his setting. This then is the leechcraft which thereto belongeth. Take a knee cap of a buck, and roast it, and when the roast sweats, then take the sweat, and smear therewith the eyes, and after that let *the blind* eat the same roast; and then take a new asses tord, and squeeze it, then let him take the ooze, and smear the eyes therewith, and it will soon be better with them.

25. For a sty in the eye.

This shall be for that which is on eyes, which the "Greeks"^a hight hordeolum. This is the leechcraft which thereto belongeth. Take barley meal and knead it with honey, lay it to the eyes: this leechcraft hath been tested by many men.

^a But κριθή = Hordeolum.

¶tem ad idem.

Eft fona nīm beana melu . ⁊ fapan menz to gadere .
⁊ lege to þan eagen.

¶tem ad fomnum.

þif man fceal ðon þan mane þe ne mæz flapan .
nīm permob . ⁊ gnib on pine oððer on pearme pætere .
⁊ ðrinca ⁊ hým býð fona bet.

ad sternutationem.

þif þa tylung to þan manne . þe þel gefnefan ne
mæze ⁊ micel nearneffe on þa heafedan habbaþ . þif ýf
þe læcecraft . þe þar to zebýreð . ʒīm castorium oððer
elleborum ⁊ pýre to ðufte . ⁊ ðo hýt innan þa nofan .
⁊ hýt bring[ð] forð þane fnæft.

Ad infirmitates labiorum ⁊ lingue.

pið lippe far.

Eft fona þef læcedom fceal þan manne ða hýra lippa
beoð fare . oððer hýra tunga . ⁊ feo ceola . fpa fær
býþ : þ he earfoðlice¹ hýf fpatel forþfelgan mæz . þuf
hým man fceal tilgan . ʒīm fifleafan . ⁊ ðrige to
ðufte . ⁊ meng hunige . þanne þarto . nīm ðanne fe
fealfe ⁊ fmíre míd . þa lippa . ⁊ ða zeaglaf innan . ⁊
hým fona bet.

Eis qui fobito obmutefcunt.

þifne læce cræft man fceal ðon þan manne ða fæ-
ringa adumbiaþ . nīm ðporze ðpoftlan . hoc est pollegía .
⁊ ðo hi on ecede . ⁊ nīm þanne anne linnenne clað . ⁊
ðo þa ðporze ðpoftlan on innan . ⁊ ðo þanne benýþan
hif nofu . ⁊ he mæz fpecan fona.

¹ hearfoðlice, MS.

26. Again, for the same.

Eftsoons, take bean meal and soap, mingle together; lay to the eyes.

27. Again, for sleep.

Thus must one do for the man who cannot sleep: take wormwood and rub it into wine or warm water, and let *the man* drink, and soon it will be better with him.

28. For sneezing [*hard breathing*].^a

This is the treatment for the man who is not well able to breathe, and hath much oppression on the head. This is the leechcraft, which thereto belongeth. Take castoreum or helleborum and work it to dust, and put it into the nose, and it will fetch forth the breath.

29. For lip [and tongue] sore.

Again this leechdom shall be for the "men" whose lips be sore, or whose tongues and gullet also is sore, so that "he" with difficulty can swallow his spittle. Thus shall one tend him. Take cinqfoil and dry it to dust, and then mingle honey thereto. Then take the salve and smear therewith the lips and the jowls within, and soon it is better with him.

30. For those who suddenly lose their voice.

This leechcraft must one apply to the "men who" suddenly turn dumb. Take dwarf dwostle, that is, pulgium, put it into vinegar, and then take a linen cloth and put the dwarf dwostle into it, and then put it beneath "his" nose, and soon he will be able to speak.

^a Stertere, Sternutare confused.

Item ad infirmitates lingue.

wið þam þe fe streng under þare tunga to spollen býð.

þiſne læce cræft mæn ſceal ðon þan mannum þe fe ſtreng under þare tunge to ſpollen býð . ⁊ þurh þanne ſtreng æreft ælc untrumneſſe on þane man becumð . þanne nim þu æreft . þane cýrnel þe býð innan þan perfogge . ⁊ cýrfetan cýrnel . ⁊ capel ſtelan . to gæðere . ⁊ ceorf þane ſtreng under þara tunga . ⁊ ðo þat duft on innan . ⁊ hým býð¹ fona bet.

fol. 88 b.

wið þ̅ flæfc ðe abute þe teþ pux̅t.

Ad gincuaſ . þe grecaſ hæteð . þ̅ ýf on ure þeodum . þ̅ flæfc ðe abute þa teþ . pux̅t . ⁊ þa teþ apegð . ⁊ aſtýreþ . ním forcorfen leac . ⁊ cnuca hýt ⁊ pring þ̅ poſ of anne ſticcan fulne . ⁊ ecebe anne ſticcan fulne . ⁊ hunigeſ þrý ſticcan fulle .² ⁊ ðo þ̅ hýt pelle þrýpa . ⁊ þm þanne ſpa hætte ſpa he hætteft forbere mæge . ⁊ habban an ðæl on hýf muþe . forte acoleð beo . þanne eft fona oðer ðæl . ealla ſpa . þane þ̅ þriððan ðæl eall ſpa .

Ad dentef . de cauſa dolorum dentium.

to þan toþe.

þeſ lacecraft ýf to ðan menníſcan toþan ðat grecaſ nemneþ organum . þ̅ ýf on ure geþeodan .³ býffe zenemneð . For þan þurh þa teþ : feo bliſſa ſceal upp ſpringan . ⁊ manna arþýrþnýf . ⁊ ealle nýðþearfnýf . an þan toþan ýf ælc⁴ man þýte mæg . ⁊ þan toþan⁵ þa tunga to ſpæce geſteal ýf . þanne þ̅ greccaſ nemneſ ýf æreft tritumef . þ̅ ſynden þa fyrft⁶ teþ . þe æreft on gemete wiðdom . underfoð . oþre greccaſ nemneð eumotici . þ̅

¹ býð, MS.

² fulne, MS.

³ geþeodan, MS.

⁴ æl, MS.

⁵ toþa, MS.

⁶ fyrft, MS.

31. Again, for disorders of the tongue.

This ought to be done for the men the string under whose tongue is badly swollen, and through the string first, every disorder cometh on the man. Then take thou first the kernel which is within the peach, and kernel of wild cucumber, and colewort stalk, *pound* together, and cut the string under the tongue and put the dust in, and soon it will be better with him.

32. Against the flesh which waxeth about the teeth.

Ad gingivas, as the "Greeks" hight them, that is, in our language, the flesh which waxeth about the teeth and maketh the teeth wag, and disturbeth them; take a leek, cut up and pound it, and wring the ooze from it, one spoon full, and vinegar one spoon full, and of honey three spoons full, and make it boil thrice. Then take it as hot as *the man* can bear it, and let him keep a part in his mouth till it be got cool, then eftsoons another part similarly, then the third part similarly.

33. For the teeth. Of the cause of tooth ache.

This leechcraft is for human teeth, which the Greeks name ὄργανον,^a that is in our language named bliss,^b since through the teeth, the bliss shall upspring, and mans dignity and all necessity is on the teeth. Every man may understand it. And the tongue is companion to the teeth in speech. Further what the Greeks name is first τομῆις, that is the first teeth, which first in a manner, receive wisdom. The Greeks name others

^a Thus τὸ γὰρ σῶμα τῆς ψυχῆς ὄργανον, generally, and so of the members. (Galen.)

^b Býffe must be read Blýffe.

fol. 89 a.

fīndon þe teþ: þe þane mete brecaþ . fýþþe þa forme hýne underfangene habbæt . þanne grecces nemneþ fume molides . þ þe hæteð grindig teþ . fore hý grindes æl þ man býzleoþaþ . And¹ oft mann smeap hpæþer teþ bænene beon . for þan þe ælc ban mearh hæþþ . ⁊ hý nan mearh nabbap . And¹ oþre bæn þeah hi beon to brocene: mid fuman læce cræfte . hý man maþ hælen . ⁊ næfre þane toþ gif he tobrocen beoþ . oft of þan heuede fe pyrfta pæte cumþ: to þan toþan . on þare zelicneffe þe hýt of hufe dropað . on ftan . þan hýt vīnð . ⁊ þane ftan þurh þurlep . ⁊ þurh þreapþ eal fpa þa ufe pæte of þan heafod . fýlþ uppan þa teþ . ⁊ hý þanne² þurh þreapþ³ ⁊ deþ þ hý rotizeþ . ⁊ toþīnððap . þat þa teþ þolizean ne mæge ne hæte . ne ceald . ⁊ fpýþeft þa grindig teþ . þe alc mid feoper pyrtrume⁴ gefæftned býð . ⁊ þanne hý hero purtruma forleataþ: þanne fþeartizeð⁵ hý . ⁊ fealleð .⁶ þanne ýf þe læce-cræft⁷ þar to . ⁊ þim fumne dæl of heortef hýde . ⁊ anne nīrne croccan . ⁊ do pæter on . ⁊ feoþ fpa fpýþe . þ hit þripa pýlle fpa fpýðe fpa pæter flæfc . ⁊ þim þanne þat pæter . ⁊ hadde on hýf muþe . fpa pearm fpa he forbere mæge . fort hýt acoled beon . ⁊ þanne hýt fi col: pyrpe hýt ut of hýf muþe . ⁊ nīme eft pearmre ⁊ do hýt⁸ eft col ut . ⁊ býð fona bet .

Item ad jdem.

Eft fona nīm piper . ⁊ alepen . ⁊ fealt . ⁊ leacef fæd and hunīg . ⁊ menz eal to gadere . ⁊ þim þanne fe fealfe . ⁊ gnīd þa teþ mīd . ⁊ þa fealfe aflýmþ fram þa toþa eall þ ýfel .

¹ Anð, MS.² þane, MS.³ þreapþ, MS.⁴ pyrtrume, MS.⁵ fperatizeð, MS.⁶ fealleð, MS.⁷ læcræft, MS.⁸ ýr, MS.

“ eumotici,” these are the teeth which break the meat, after the first have received it. Then the Greeks name some *μυλίδες*?^a which we hight grinders, for they grind all that man liveth on. And it is often inquired whether teeth be of bone, since every bone hath marrow, and they have no marrow; and other bones, though they may be broken, may by some leechcraft be healed, and the tooth never, if it be broken. Often the worst humour cometh to the teeth from the head, in such manner as it droppeth off a house upon a stone, then it getteth the better, and drilleth through and pierceth the stone; similarly the moisture of the head from above falleth upon the teeth, and then pierceth through them and causeth them to rot and swell, so that the teeth can endure neither heat nor cold, and especially the grinders teeth, which are fastened, each with four roots; and then they leave their roots, then they turn swart and fall: this then is the leechcraft in that case. Take some part of the hide of a hart, and a new crock, and add water and seethe so strongly that it shall boil three times as strongly as water [*boiling*] flesh. Then take the water and let the man keep it in his mouth, as warm as he is able to bear it, till it be cooled; and when it is cool, let him cast it out of his mouth, and again take warmer, and again when cool get rid of it, and he will soon be mended.

34. Again, for the same.

Eftsoons, take pepper and aloes and salt and seed of leek and honey, and mingle all together. Then take the salve and rub the teeth therewith, and the salve putteth to flight all the mischief from the teeth.

^a The teeth were *τομείς, ὀξείς, κυνόδοντες, γόμφιοι.*

Eft fona hritne ftor . ⁊ laur berizīe ⁊ ecebe . meng eal¹ to gadere . nīm þanne āne þanne . ⁊ plece hýt eall to gadere . þ hýt plæc beo . ⁊ habbe on hýf muþe fpa plac .

Ad vřam.

þef lace cræft deah pýð þone huf . Ʒřim piper . ⁊ cumýn . ⁊ ruban þreora fcyllinga Ʒepýht . ⁊ do þar to anne fticcan fulne hunizef . Ʒřim² þanne ane clæne þanne . ⁊ feoð³ þa fealfe⁴ þ heo pel pealle . ⁊ ftýre hý . fpyþe . ƷemanƷ þan þe heo pelle . nīm anne⁵ clæne fæt ⁊ do hý on . etan þanne tpezen fticcan fulle a æfen . tpezen a morzen . ⁊ býþ fona hæl .

fol. 89 b.

Pro inflatione gutturif.

foz mannef þrote þe býð tofpolle.

þef lacecraft deah⁶ Ʒif þæf mannef þrota to fpollen⁷ býð . ⁊ þa ceola þ greccaf brahmaf hataþ . þif ýf þe læce cræft . fule hým fupan Ʒebraeððan hrere ægeran . ⁊ huniz to . ⁊ do hým brýð of meolce Ʒemaced . ⁊ fýle hým ceruillan etan . ⁊ fæt flæfc þ beo pel Ʒefoden . eta . ⁊ he býð⁸ fona hal .

Ad strictum pectur.

þef lacecraft fceal þan manne . þe nerpnýffe býð æt þare heortan . ⁊ æt ðare þrotu . þ he uneþe fpecan mægan þ fceal þu hým þuf læra⁹ don . Ʒřim leac ⁊ enuca hít ⁊ prinƷ þat¹⁰ of fýle hým fupan . ⁊ hým býð fona bet .

¹ heal, MS.² Nīm, MS.³ feoð, MS.⁴ fcealfe, MS.⁵ anne makes a false concord.⁶ deaþ, MS.⁷ fpellon, MS.⁸ býð, MS.⁹ læra is underlined in MS. as corrupt.¹⁰ þat seems required.

35. Eftsoons, mingle all together, white frankincense, and laurel berries, and vinegar; then take a pan, and make it all lukewarm together, so that it may be lukewarm, and let *the man* keep it in his mouth so lukewarm.

36. For the uvula.

This leechcraft is good for the uvula. Take pepper and cummin and rue, the weight of three shillings, and add thereto a spoon full of honey. Then take a clean pan, and seethe the salve so that it may boil well, and stir it thoroughly, while it is boiling, take a clean vat and put the salve in. Then [*give*] *the man* to eat two spoons full at evening, two at morning, and he will soon be well.

37. For swelling of a mans throat.

This leechcraft is good if a mans throat be swollen, and the jowls, which the Greeks hight βρόγχους. This is the leechcraft. Give him to sup roasted half cooked eggs, and honey besides, and get him a broth made of milk, and give him chervil to eat, and fat flesh, which has been well sodden: let him eat, and he will soon be whole.

38. For oppression of the chest.

This leechcraft shall be for the men at whose heart there is tightness and at whose throat, so that they not easily are able to speak; of that thus shalt thou relieve him. Take leek and pound it and wring the [ooze] off; give it them to sip, and soon they will mend.

Item ad Idem.

Eft nīm beana ⁊ ele . ⁊ feoð þa beana on eala . ⁊ fyle hým etan . ⁊ hý doþ þa nearpnýffe apez.

Ad vocem perditam recuperandam.

þifne læce craft man sceal don þan manne þe hura ftemna of fýlp . ðæt greccaf nemneþ catulemfif .¹ þuf þu híne scealt lacnían . do hým forhæfædnýffe on mete . ⁊ læt hine beo on stille ftope . nīm þanne godre butere tpezen fticcan fulle . ⁊ anne fticcan fulne humizef . ⁊ pýll to gadere . ⁊ læt híne fpelzan . þa fealfe leohtlice . ⁊ file hým þanne leohtne² mete . ⁊ drica pín . ⁊ hým cýmþ bote.

Ad inflationem Gutturif.

pið³ mannef ceola þe býð fær.

þifne læce cræft man sceal . don manne þe býð⁴ þe ceola far . þ greccaf hæteþ gargarif . nīm nipe beane . ⁊ puna . nīm þanne eced . oþþer pín . ⁊ feoð fe beanna . ⁊ nīm ele . ⁊ meng þar to . oþþer fpíc . gif man ele nabbe . ⁊ do þar to pille . on ana panna . 2þim þanne pýlle . ⁊ dýpe on þare fealfe⁵ ⁊ bínð þa pulle to þare ceolan.

fol. 90 a.

Ad colli infirmitatem.

pýð hneccan far.

þef læceþom⁶ if god manne þe hýra hnecca fær býð.⁷ ⁊ eal fe fpyra fargiað fpa fpíðe þ he þane muþ uneaþe to don mæz . þ far greccaf nemneþ fpafmuf . þ ýf on

¹ cata catulerap, underlined before catulemfif, in MS.

² leohne, MS.

³ pið, MS.

⁴ býð, MS.

⁵ scealfe, MS.

⁶ þifne þef læceþon, MS.

⁷ býð, MS.

39. Again, for the same.

Again, take beans and oil (*ale*), and seethe the beans in the ale, and give to *the man* to eat, and they do away the oppression.

40. For recovery of a lost voice.

This leechcraft one must apply to the "men" whose voice faileth, which the Greeks call *κατάληψις*.^a Thus thou shalt leechen "him;" make him abstain from meat, and have him be in a still place: then take two spoons full of good butter and one spoon full of honey, and boil together, and make him "swallow the salve" gently; and then give him light meat, and let him drink wine, and amends will come to him.

41. For swelling of the throat.

"For a mans jowl that is sore."

One must apply this leechcraft to the men whose jowls are sore, which the Greeks hight *γαργάρισις*, *gargle*; take new beans and pound them, then take vinegar, or wine, and seethe the beans, and take oil, and mingle with them, or lard, if one have no oil, and add thereto; boil in a pan. Then take wool and dip it into the salve, and bind the wool to the jowl.

42. For sore of the back of the neck.

This leechdom is good for the men whose neck is sore, and all the swere is so very sore that the man can scarcely shut his mouth: that sore the Greeks call "*σπασμός*," that is, in our language, sore of the back

^a Catalepsy, related to epilepsy. Loss of voice was *ἀφωνία*.

ure leodene hneccan¹ far . þif ýf þe læcedom þar to .
 2 þim ane hand fulle mīntan . 3 7 enuca hý . 4 7 nīm
 þanne² ane fester fulne pīnef . 5 7 ane pundef 3eþyht
 elef . meng þanne² eall to 3abere 7 feoð hit fpa fpýðe .
 6 þ þæf pīnef . 7 þæf elef . ne fý na mære þanne² ær þæf
 þæf elef . þa hit dri3e þæf . pīng þanne þurh claf . 7
 purp apez þa mīntan . 7 nīm pulle . 7 pýrcean³ tpe3en
 clīðan . of þare pulle . duppe þanne ðone⁴ clīþan on
 þare fealfe . 7 le3e to þan hneccan . þanne eft fona
 þane⁵ oþerne .⁶ 7 ðo þane oþerne⁶ apez . ðo þuf fiftīne
 fýþan . nīm þanne oþere⁷ pulle . 7 pýrm to heorþe . þ
 heo beo fpýþe pearm . 7 bynð to þan hneccan . þanne
 byn tpan tíðe ðo þa pýlle apez . 7 nīm þa ýlcan
 clýþan . þe þar ær pæran . ðo þar to on þa ýlcan pīfan :
 þe þu ær ðyðeft .

pið þan ýfelan on mannef fpure .

þifne læce cræft man fceal ðon : mannum þe hýra
 fpýran mið þan fīnum fo3togen beoþ . þ he hýf næn
 3epealð nah . þ greccaf hatað tetanicuf . þýf adle . ýf
 þreora cýnna . þ an cýnn . greccaf hætað tetanicaf .
 þac fýndan þa menn . þa rihte gað upp aþenedan fpý-
 ran . 7 ne ma3an abuzan fora untumneffe . Anð⁸
 þa oþer adle fīc þuf on þan fpuran . þ fa fýna teoð
 fram . þan cýnne : to þan breofstan . þ he þane muþ
 atýne ne mæg . fore fýna 3etoge . 7 þæ3e⁹ greccaf
 nemneð . brofтенuf . 7 þe þrýðde adle fīc . þo¹⁰ on þa
 fpýran . þ fa fýna teoþ fram þan cýnn bane to þan
 [fculbre] .¹¹ 7 þane muþ apoh brebbað .¹² Do hým ærefe

¹ hnencca, MS.

² þane, MS.

³ Read pýre.

⁴ ðonne, MS.

⁵ þonne, then, MS.

⁶ oþþerne, twice, MS.

⁷ oþþ', MS.

⁸ Anð, MS.: attraction ?

⁹ Read þaf.

¹⁰ Read þonne, or omit.

¹¹ fculbre, from conjecture.

¹² brebbad, MS.

of the neck. This is the leechdom for it. Take a hand full of mint and pound it, and then take a sextarius full of wine, and one pound weight of oil; then mingle all together, and seethe it so strongly, that of the wine and of the oil, there may be no more than formerly there was of the oil when it was unmixed; then wring through a cloth, and cast away the mint, and take wool, and make two poultices of the wool; then dip the poultice into the salve and lay it to the back of the neck, then eftsoons the other, and remove the former; do thus fifteen times; then take some more wool and warm it at the hearth, so that it may be very warm, and bind it to the neck; then within two hours remove the wool, and take the same poultices which were there before; apply them thereto in the same wise as thou didst before.

43. For the evil in a mans neck.^a

This leechcraft one must employ to the "men" whose neck with the sinews is distorted; so that "he" has no power over it, which the Greeks call *τέτανος*. This disease is of three kinds, the one kind the Greeks call tetanus; those are the men who go right up with neck extended, and for their ailment are not able to bend. And the second disorder thus affects the neck, so that the sinews draw from the chin to the breast, and *the man* is not able to shut his mouth for the drawing of the sinews, and this the Greeks name *ἐμπροσθότρονος*; and the third kind sitteth so on the neck that the sinews draw from the chin bone to the shoulder, and start the mouth awry. Apply to *the*

^a Now commonly called Lockjaw.

fol. 90 b.

þanne þifne læcecræft .¹ pýrce hým areft hnefce beðð . ⁊
 macian pearm fýr . þanne fceal hým man læten blod .
 on þan earne . on þan middemyfte ædra . ⁊ gif þan
 gehæled ne býð:² þanne teo hým man blod ut be-
 treoxan þan fculðran : mid horne . Ʒim þanne eald pýn .
 ⁊ ealde rufel . ním þanne ane þanne . ⁊ feoð þane rufel .
 ⁊ þat pýn . fpa fpýþe fort fe rufe hadde bedruncan
 þat pýn . Ʒim þanne pulle . ⁊ tæf hý . ⁊ maca hý
 fpýlce³ anne clýþa . ⁊ leze þa fcealfe on uppan . ⁊
 býnd þanne to þan fare . mýð ane clæþe .

Ad jdem.

Eft fona ným buteran . ⁊ ele . ⁊ meng to gædere .
 ním þanne þinberian coddel . ⁊ galpania . ⁊ anan . ⁊
 cnuca eall to gædere . ⁊ pýl in ðare buteran . ⁊ on
 þan ele . ⁊ do to þan fare ealfpa hýr beforan feið .
 do hým þanne hnefce mettaf ⁊ godne ðrincan . eal⁴
 fpa hit beforan feið . fpýlce hpile⁵ fpa hým hit⁶ be-
 þurfe .

Ad pormonef .⁷ id eft ad infirmitatem manuum.

pýð fare handa .

þef læce cræft if god pýð fare handum . ⁊ þara
 fíngra .⁸ fare . þ greccaf hataþ pormonef . ⁊ on leden
 perníciam man hýt hæc . Ʒim hritne ftor . ⁊ feolferun
 fýndrun . ⁊ fpefel . ⁊ meng to gædere . ním þanne ele .
 ⁊ meng þar to purm þanna fa handa . ⁊ fimýra þar míd .
 beþýnd þanne þa handan mid linnen clæþe .

¹ læcraft, MS., treating it as a
 compound word, though writing it
 usually disjoined.

² býð, MS.

³ fpýce, MS.

⁴ heal, MS.

⁵ pile, MS.

⁶ he, MS.

⁷ Read Perniones, *hives*, the true
 Hellenic equivalent is χιμερα, but
 πτερνια may be found in glossaries.

⁸ fíngra, MS.

man first this leechcraft: work him first a soft bed, and make a warm fire, then must he be let blood in the arm, on the midmost vein; and if by that he be not healed, then let one draw from him blood between the shoulders with a *cupping* horn. Then take old wine and old grease; then take a pan, and seethe the grease and the wine strongly till the grease hath drunken in the wine. Then take wool and teaze it, and make it as it were a poultice, and lay the salve upon it, and then bind it to the sore with a cloth.

44. For the same.

Eftsoons take butter and oil and mingle together; take then the husks of grapes, and galbanum, and horehound, and pound all together, and boil in the butter and in the oil, and apply to the sore, as was here before said. Then procure *the patient* delicate meats and some good drink, as was before said, as long as he may need.

45. Ad perniones, or chilblains.

For sore hands.

This leechcraft is good for sore hands and for sore of the fingers, which the Greeks call *περνία*, and in Latin *perniones* it is named. Take white frankincense and silver sinders,^a and brimstone, and mingle together, then take oil and mingle it therewith, then warm the hands and smear them therewith, then wrap up the hands in a linen cloth.

^a Or Cinders: the *Στρομώματα* of the writers from whom were derived these medical ideas.

Item ad infirmitatem manuum.

Þýð þa handa þe þ fell of gað.

Þif ýf¹ to þan handan þ þat fel of gæþ . 7 þan² flæfc to fpringað .³ ným þínberían þe beoþ acende æfter oþre⁴ berigían . 7 enuca hý fpyþe fmale . 7 ðo hý on buteran . fpyþe . 7 fmure þ far zelomelice mīð . bærne þanne⁵ ftreup .⁶ 7 nīme þa axan . 7 ftrepe þar uppe .

fol. 91 a.

Eft fona nīm dracentan þýrtruma . 7 puna hý fmale . 7 þýll hý on huníge . 7 leze þanne uppan hændan .

Ad infirmitatem manuum . to handum .

Þif lace cræft fceal to þan handan . þe þ fell of þýleþ . 7 þīm betan ane hand fulle . 7 lactucan ane hand fulle . 7 coliandrane ane hand fulle . 7 enuca eall to gadere . nīm þanne cruman 7 ðo on þæter . 7 þa þýrt mīð . 7 þurme þanne þel þa þurtan on þan⁷ þæter . 7 þa cruman mīð . þýre⁸ þanne clýþan þar of . 7 þinð uppan þa handan ane niht . 7 ðo þuf þa lange . þe hīt beþurfe .

Item ad vnguem scabiosam.

Þif fceal to fcurfedan næglum . nīm plum fepes anef fcyllingef 7epýht . 7 fpeglef æpplef . 7pegean fcyllengef 7epýht . 7 enuca hý to gadere . fmýre þa næglaf mīð . 7 læt hý beon fþa gefmýrede .

¹ hýf, MS.² þan *by that*, but read þat *the*.³ fprīgað, MS.⁴ oþþre, MS.⁵ þanne is repeated, MS.⁶ ftru, written before ftreup, is underlined for erasure; straining out a gnat.⁷ Read þar.⁸ þýre, MS.

46. For hands from which the skin is lost.

This is for hands which lose their skin, and in which the flesh is chapped. Take grapes which are formed after other grapes, and pound them very small, and put them into butter, and smear the sore frequently therewith; then burn straw, and take the ashes, and strew them thereupon.

47. Eftsoons take roots of dragons, arum dracunculus, and pound them small, and boil them in honey, and lay them upon the hands.

48. For the hands.

This leechcraft shall *be applied* to the hands from which the skin peeleteth off. Take a hand full of beet and a hand full of lettuce and a hand full of coriander, and pound all together; then take crumbs, and put them into water, and the worts with them, and then warm the worts well in the water and the crumbs with it; then work up a poultice thereof, and bind upon the hands for one night, and do this as long as need may be.

49. For a scabby nail.^a

This shall be for scurfy nails. Take a shillings weight of plum juice, and two shillings weight of swails apple, and pound them together, smear the nails therewith, and when so smeared let them be.

^a See Leechbook I. lxxv.

Ad eof qui non habent appetitum ad cibum.

ýpocraf dicit quod his infirmitatibus . de caufis ægritudinum.¹ Ðe

þif ýf² god ta þan mann . þe hura metef ne lýft . þ greccaf hataþ blaffefif . þ ýpocraf feggeþ þ feo untrumnyf :³ cýmþ of þrim þingum .⁴ oþþer of cýle . oþþer of miclum hæte .⁵ 7 drince . oþþer of lýtte æte .⁶ 7 drince . oþþer of miclum perneffe . 7if hýt cumeþ of þan cýle : þanne fcealt þu hým helpan . mid baþe . 7if hýt cýmet of mycele drenc : þanne fcel he habba forhæfðnyffe . 7if hýt cýmeþ of mýcle fpýnce : oþþer of earfoðnyffe . þanne fcealt þu hým don eced pýð⁷ hunize gemenged .⁸ oþþer drinccan ecebe pýð⁷ leac gemenged .⁸ 7if þa untrumnyffe cumþ of þan cýle . þanne ním þu beferef herþan . 7 barne to dufte . 7 grind piper . 7 meng piper 7 þ duft to gadere . 7 ním ftuccan fulne þaf gemengedef⁹ duftes 7 do in ane cuppe fulle pýnef . 7 plece þanne þ pín mid þan dufte . 7 file hým drinca . Oþþer nim peretrum pýð mebe gemenged .¹⁰ fpa mícel fpa gemenged [pæf] þæf oþeref¹¹ 7 file hým drince .

fol. 91 b.

Ad strictum pectus . siue ad af[th]maticos .

þifne læcedom do þan manne þa hým beoð on hyra broften nearupe . þæt greccaf hæteð afmaticof . þ ýf nearunýff . 7 uneaþe mæg þane fnæft to do . 7 ut aþríngan . 7 hæfð¹² hæte breoft 7 býð¹³ ínnen mid micle nearnyffe . 7 hpilan he bloð hræcþ . 7 hpylum¹⁴

¹ æcritudinum, MS.

² hýf, MS.

³ untrumnyff, MS.

⁴ þringū, MS. ; þrun by rubricator.

⁵ Text faulty; hæte miclum, with transposing marks.

⁶ Read oþþer of hæte . oþþer of miclum æte . and mýcelre perneffe ?

⁷ pib, MS., twice.

⁸ gemengðeb, MS., twice.

⁹ gemengðebe, MS.

¹⁰ gemengðeb, MS., once.

¹¹ oþþ', MS.

¹² hæþð, MS.

¹³ býð, MS., from carelessness, I believe, of the penman.

¹⁴ hylū, MS.

50. For loss of appetite.

This is good for the men who have no liking for their meats, which the Greeks name "blaffesis," and Hippokrates saith that the infirmity cometh of three things, either of cold, or of much eating and drinking, or of little eating and drinking, or of much weariness.^a If it cometh of cold, then shalt thou help *the patient* with a bath. If it cometh of much drink, then shall he observe abstinence. If it cometh of mickle toil or of trouble, then shalt thou give him vinegar mingled with honey, or vinegar to drink mingled with leek. If the ailment cometh of the cold, then take thou beavers stones and burn them to dust, and grind pepper, and mingle pepper and the dust together, and take a spoon full of the mingled dust, and put it into a cup full of wine, and then make lukewarm the wine with the dust, and give it *the man* to drink. Or take pyrethrum^b mingled with mead, as much as was mingled of the other, and give him to drink.

51. For asthma.

Do this leechdom to the men who have oppression on their chests, which the Greeks hight *ἄσθμα*, that is, tightness: and *a man thus sick* may scarcely draw and fetch out his breath, and his breast hath heat, and within is *afflicted* with much narrowness *or oppression*, and at whiles he hreaketh blood, and at whiles

^a For miclum perneffum, see p. 119.

^b Or Bertram, see Lacn. 12.

fol. 92 a.

mid blode gemengeð . ⁊ hpile he riþaþ . fpýlce he on
 dueorge fý . ⁊ micel fratel on ceola pýxeþ . ⁊ fýhþ adun
 on þara lungane . ⁊ þuf býð þat ýfel acenneð . ærefe
 þur mýcele æteþ .¹ ⁊ drincaf . þ ýfel hým on innan
 pýxt . ⁊ rixað . fpa fpýþe : þ hým næþer ne meteþ¹
 ne ealaþ ne lýft . þuf þu fcealt híne halan . do hýne
 in to þan hufe . þe beo næþer .² ne to hæte . ne to
 cealb . ⁊ læt hým læce blod . on þan pýnfttran earne .
 gef he þare ýlde hafef . gif þu þanne on þan earne
 ne mæge . þanne fcealt³ þu hým læten blod : mid cýrfe-
 tum betpex þan fcoldrum on þa ýlcan pýfa . þe mann
 mid horne deð . gif pýntra fý . þanne fcealt þu níman
 pollegian . ⁊ feoð hý on pætere . níman þanne þa pýrta .
 ⁊ pýrce togadere . fpa micel fpa celraf . þacc ýt þanne
 zelomelice mid þan permum pætere betpex þan fcal-
 drun . oþþer mid harehunan . gif þu dueorge duofcle
 næbbe . ⁊ gif þur þif hæl ne beon : níman uentofam⁴ ⁊
 lege under þa earmef . ⁊ anbutan þane mægen . ⁊ níman
 þanne⁵ fele cýne pýrta ⁊ pýrce to fealfe . ⁊ fmeri
 abatan þane mæge míd . fare felfe . níman þanne hnefce
 pulle . ⁊ dupe on ele . þe beo of cýpreffan . ⁊ fmyre
 anne clæþ mid þan ele . ⁊ prið þane clæþ abutan þane⁶
 mægan . ⁊ fmyre abutan þane fpyran mid þan ele . ⁊
 abutan þa hriðbræde zeloemelice . pýrce þanne clýðan⁷
 of eorþan þa mann nemneþ nítro . þa býþ fundan on
 ýtalia . ⁊ do þar piper to . ⁊ lege to þan fare . fort þe
 man pearmie . ným þanne narð .⁸ ⁊ pintreoþef fæp . ⁊
 paníc . ⁊ pýrce þær drenc . ⁊ fýle hým drince . ⁊ þim
 þanne eft . cicena mete ane handfulle . ⁊ þry æpple of
 celidonía . ⁊ þim þanne ane⁹ healfne fefter pýnef . ⁊
 feoþ hi fort hý beon þel gefodene . fýle hým þanne
 drincan þry bægef . ælce bæg ane cuppan fulne.¹⁰

¹ For ætes, metes.² næþer, MS.³ fceal, MS.⁴ Ventosa is *cupping glass*: the text, perhaps, takes it for a wort.⁵ þane, MS.⁶ þan, MS.⁷ clýðan, MS.⁸ narð, MS.⁹ Read anne.¹⁰ Read fulle.

breaking mingled with blood, and at whiles he writheth as if he were troubled by a dwarf, and mickle spittle waxeth in his throat, and sinketh adown upon his lungs: and thus is that ill produced. First, by mickle eating and drinks, that evil waxeth on *man* within, and ruleth so strongly that neither meat nor ale pleaseth him. Thus thou shalt heal him: bring him into the house, which shall be neither too hot nor too cold, and have a leech let him blood, in the left arm, if he be of age for that; well, if thou mayest not in the arm, then shalt thou let him blood with a cupping glass^a between the shoulders in the same wise as a man doth with a horn. If it be winter, then shalt thou take pulegium and seethe it in water, then take the worts and work them together as thick as jelly, then dab it out frequently with the warm water betwixt the shoulders, or with horehound if thou have not dwarf dwostle; and if through this there be not health, take “ven-
“tosa,” and lay it under the arms and about the maw; and then take many kinds of worts, and work them to a salve, and smear about the maw with the salve; then take nesh wool, and dip it in oil of cypress (*read privet?*), and smear a cloth with the oil, and twist the cloth about the belly, and anoint the neck with the oil, and about the broad of the back frequently; then work a poultice of the earth which is called nitre, which is found in Italy, and add thereto pepper, and lay to the sore, till the man getteth warm; then take nard, and sap of pine tree, and panic, and work thereof a drink, and give it *the man* to drink. Then again take chicken meat, a hand full of *it*, and three “apples” of celandine; then take a half sester of wine, and seethe it till it be well sodden; then give him *this* to drink for three days, each day one cup full.

^a Here -um seems to belong to the singular. See Paris Psalter cxviii. 83.

Item ad pectus. Ad idem.

fol. 92 b.

þef læcebom sceal to þan mann þe býð ýfele on þan breostam . þur þa breoft fela freccenýffe fýnden . þe on þe manne becumeþ . 7 soþ¹ ýf þ ælc pæte cýmð² ærest ut of þan maȝan . 7 þur þane pæten þa breoft³ beoþ ȝeheafuȝede . 7 þa heorte ȝe fýðu . býð ȝefullede mid ýfele blode . 7 æfter þan ealle þa æðran flapað .⁴ 7 þa fína fortoȝiað . 7 eal fe lichama býþ fah .⁵ 7 þa eaxle færȝeaþ . 7 fa sculdrap teoþ toȝadere . 7 hýt pricaþ innan þan sculdru . 7 on þan hriȝȝe⁶ spilce⁷ þar þornaf on fý . 7 hýf andþlita býð eall apend . þanne þu þaf tacnunge⁸ feo an þan manna : þanne scealt þu hým blod lætan . 7 ȝif þu ne deft : hit cýmð⁹ hym to mucle 7 ftranȝa able . for þan þa æðdra . 7 þa hime beoþ ȝefullede mýð mucellere fulneffe . for þan þe biddaþ æræft . þ mann hým pýrce fpeau ðrenc . for þan eal þ ýfel þe býþ . on þare heorta . 7 on þan breofte . eall hýt¹⁰ sceal þanne ut .¹¹ 7 beo þa heorta 7 þa breoft 7 þ heafod : fpa pel ȝeclanfæð . 7 ȝif he þaune þa spatl fþýþe ut fþæte . þanne yf¹² þat þe ýfela¹³ pæte . þe on þan heafode¹⁴ rixaþ . 7 eall fe lichama ȝefpæred býþ . 7 ȝehefegud¹⁵ eal fþýlc he of mýcele fþýnce come . 7 ealle he býþ ȝefpenced . 7 bute he þe hraþur ȝehæled beo : hýt cumð¹⁶ hým to mýcele ýfele . þuf man hime sceal læcnie . he hime foȝhabban pýð feala cunna metaf . 7 ðrencaf . 7 pýð ȝebræð flæfc . 7 pýð ælcef orffer flæfc . 7¹⁷ þe cudu ceope . 7 ðrince

¹ soþ hýf, MS.; but in margin uerum, that is, true.

² cýmð, MS.

³ breoft, MS.

⁴ æðran flapað, MS.

⁵ fah, MS.

⁶ hriȝȝe, with f written over, between ȝ and e.

⁷ spilce, MS.

⁸ tacnuge, MS.

⁹ cym, MS.

¹⁰ yt, MS.

¹¹ ur, MS., with mark damnatory.

¹² hýf, MS.

¹³ hýfela, MS.

¹⁴ heafodeð, MS.; the penman was very careless.

¹⁵ ȝehefegud, MS.

¹⁶ cum, MS.

¹⁷ Omit 7.

52. For the same.^a

This leechdom shall *apply* to the man who is bad in his breast. There are many infirmities which come on a man through the breast, and sooth it is, that every humour cometh first out of the maw, and through that humour the breast is oppressed, and the heart and sides are filled with ill blood, and after that all the veins are relaxed, and the sinews are fordrawn *with spasms*, and all the body is particoloured, and the shoulder joints are sore, and the shoulder blades draw together, and there are prickings in the shoulders and on the back as if there were thorns there, and the mans countenance is all changed: when thou seest these tokens on the man, then shalt thou let him blood; and if thou dost not, it will come in him to a mickle and strong illness, for that the veins and the limbs are filled with much foulness: hence we bid in the first place, that one should make him a spew drink, inasmuch as all the mischief which is in the heart and in the breast shall all come away, and the heart and the breast and the head shall be thus well cleansed; and if he then spit out his spittle strong, that is the evil humour which ruleth in the head, and *with which* all the body is oppressed and weighed down, just as if the man were come out of mickle toil, and he is all awearied, and except he be sooner healed, it will come to much harm to him. Thus a man shall heal him: he shall make him refrain from meats of many kinds, and drinks, and from roast flesh, and from flesh of every sort of cattle which chew the

^a Compare this section with Leechbook II. xlvi 1.

fol. 93 a.

leoht pȳn . þ̅ hȳm ne þyrftē . Ac ceope hpȳtef
 cudupȳf fæð . ⁊ fiffringran¹ ælce dæg . ær he etan . ⁊
 pite þu zepȳlice zif he mid earfodnyffe hpeft . ⁊ hȳt
 ut hræþ . þanne ȳs² þ̅ clænfunȳa þara breofta .
 þanne fceal he etan . driȳne hlaf . ⁊ cyfe ne cume
 he on nane cȳle . þe hpile þe he feoc beo . ac beo
 hȳm on permum hufe . ⁊ hæte hȳm man bæþ . fpa
 hraþa fpa hȳf pifa godize . ⁊ þim þanne earixena pȳr-
 ruman .³ ⁊ glædene more . ⁊ fpearte mīntan . ⁊
 muczpurc . ⁊ driȳe to duſte . ⁊ de þær æcern to . oþþer
 hpætēna flȳfma mengē togæðera meng þar þanne huniz
 to . ⁊ pȳnberizera coddēf . ⁊ picēf ſum dæl . ⁊ hpȳttre
 goſu fmere . feoð þanne eall togæðera . on anu nīpe
 croccan . nīm þanne pulle þe ne com næfre apaxen .
 pȳrc clīþan þær of . leȳe þær uppa þa fealfe pel picce .
 pȳrð þanne to þan breoftan . fpa hæc fpa he hatteft
 forþeran mæȳe . þanne þeo beo acoled : leȳe oþerne
 pearme þar to . ⁊ do þuf ðe hpȳle hȳm þearf fȳ . pȳrcē
 hȳm drenc gode . þe æȳþer clænſize ȳe þa breoft . ȳe
 þane innop . ⁊ bace hȳm man . þanne⁴ pearmen hlaf .
 be heorþe . ⁊ ete þanne manize dægēf þane hlaf þe
 pȳrm . ⁊ þim eft cicene mete . ⁊ permōd . ⁊ lauberizan :
 ⁊ hpȳtt cudu⁵ oþer zeruſōðne⁶ ele to . ⁊ gnið eall
 togæðere mīð ele . mid eall . pȳrme þanne⁷ þa breoft
 to heorþan . ⁊ fmȳte hȳ þanne mid þare fealfe.⁸

Ab þem.

Eft nīm cicene mete ⁊ feop on pīne . do þanne ele
 to . þe beo of frencīſſen hnutu . ⁊ drince þæt .

¹ frīngan, MS.² hȳt, MS.³ pȳrcrūma, MS.⁴ þane, MS.⁵ hȳtt cudu, MS.⁶ Insert do ; or read cudu as
 cudu do.⁷ þane, MS.⁸ fcealfe, MS.

cud; and let him drink light wine that he may not thirst. But let him chew seed of mastich^a and of five-fingers every day before he eats; and do thou carefully learn if he cougheth with difficulty and breaketh it (*the flegm*) out, for in that case it is the cleansing of the breast. Further, he shall eat dry bread and cheese, and let him not come into any chill while he is sick, but be in a warm house; and let one heat him a bath as soon as his condition amendeth. Then take roots of water rushes, and root of gladden, and swart mint, and mugwort, and dry *them* to dust, and add thereto acorns or wheaten bran (?); mingle them together; then mingle honey with them, and husks of grapes, and some portion of pitch, and grease of a white goose; then seethe all together in a new crock; then take wool which never got washed, work a poultice thereof, lay the salve pretty thick upon it, then tie it to the breast as hot as *the man* can bear it; when it is cooled, lay on another one warm, and do thus as long as he may require it. Work him a good drink, which shall both cleanse the breast and the inwards, and let one also bake him a warm loaf at the hearth, and let him eat for many days the warm loaf. Again, take chicken meat and wormwood and laurel berries and mastich or oil of roses, and rub up all together with the oil, all at once; then warm the breast at the hearth, and smear it then with the salve.

53. For the same.

Again, take chicken meat and seethe it in wine, then add oil which is made of French nuts, and let *the man* drink that.

^a Seed of a gum; implying an error.

Þyð þan fcearpan bane þe betpeox þan breoftan¹
býþ.

fol. 93 b.

þuſ man fceal pýrcean þane cliþan to þan fcearpan
bane . þe betpeox þan breoftum býð . ʒif hýt far fíʒ .
nīm ealbne² fpýnef rifel . tpeʒea punda ʒepiht . ʒ
pexaf fýx feyllínga . ʒepýht . ʒ elef ſpa mýcel . ʒ þæt
fæpp of cýpreffo . ſpa micel . ʒ fearref ſimere . fif
feillinga pýht . ʒ panecif fif feillinga ʒepýht . ʒ ýſopa
feoper³ feillinga . pýht . ʒ galpanan . feoper ſcellinga⁴
pýht . ʒ beferef . herþan . feoper⁵ ſcellingaþ piht . ʒ
hpitere gofe ſimere anef fceallínges . pýht . ʒ euforbeo
ſpa micel . ʒ pýne æl togadere . ʒ ðo m ane boxf .
ʒ nīme fýþþan ſpa oft . ſpa he beþurfe .

Ad jdem.

Eft . ſona to þan ýlcan nīm nipe butera . tpeʒen
ðælef . ʒ þane þriððan ðæl nifef hūnίʒes . ʒ ane gode
cuppan fulle . pínef . ʒ hætt þat pýn on ane clæne
panne . ʒ þanne hýt pel hætt býð : ðo þ hūnίʒ . ʒ þa
butera þærho . ʒ fýle hým þanne ðrinca fæstende ane
cuppan fulle .

Ad Vmbilicum.

þifne læceðon man fceal ðo þan manne fe hif naful-
ſceaft íntýhþ . ʒ þim eorme leaf . ʒ feoþ . ʒ pýð þanne
ſpa hætt uppan þane nafelon .

Ad jdem.

Eft ſona to þan ýlcan . ʒ þim hpit cudu ʒ peremod .
ʒ cicena mete . ʒ pýll eall togadere . nīm þanne þa

¹ breoftran, MS.

² ealbe here is pointed for erasure
in MS. ; a curious sample after so
many false concords.

³ feorper, MS.

⁴ feorfer ſcelliga, MS. ; mere blun-
ders.

⁵ feorfer, MS.

54. For the sharp bone which is betwixt the breasts.

Thus shall one work the poultice for the sharp bone which is betwixt the breasts, if it be sore: take old swines grease two pounds weight, and of wax six shillings weight, and of oil as much, and the sap of cypress as much, and bulls grease five shillings weight, and of panic five shillings weight, and of hyssop four shillings weight, and of galbanum four shillings weight, and of beavers stones^a four shillings weight, and grease of a white goose one shilling weight, and euforbia as much, and pound all together and put into a box, and afterwards take as often as he need.

55. For the same.

Again, for that ilk, take new butter, two parts *of it*, the third part of new honey, and a good cup full of wine, and heat the wine in a clean pan, and when it is pretty hot add thereto the butter and the honey, and give him to drink fasting a cup full.

56. For the navel.

One must employ this leechdom for the man who draweth in his navel. Take germen leaf *or mallow*, and seethe it, and then bind it all hot upon the navel.

57. For the same.

Again, for that ilk. Take mastich and wormwood and chicken meat, and boil all together; then take

^a Castoreum, doubtless.

ƿýrta ⁊ streupa uppa ane clæpe ⁊ býnd swa hate uppa þane nafelan.

ƿýð¹ heortan ⁊ sibane fore
 Ad morbum cordis ⁊ lateris.
 ƿýð heortan ze fýdu unhæle.

þifne læcebom mann fceal do þan mann þeo beo on heora heortan ze fýdu unhale . þuf þu fcealt þat ýfel ongyta . on þan manne . hým býð² hýuene eall spýlce he fi eall to brocen . ⁊ he hpeft spýþe hefelice . ⁊ micelne hefe zefret . æt hýf heortan . ⁊ þat he ut hræcþ : býþ spýþe þíce . ⁊ hæfet hpýt hýþ . þan fcealt þu híne þuf lænizean . Zþm grene helða . ⁊ enuca hý . spýþe smale . ⁊ ním ane æz . ⁊ þa ƿurt³ ⁊ spýnz togadere . ním þanne spýnef smere . ⁊ ana clæne panne . ƿulle þanne þa ƿurt mid þan æze . on þan spunef smere . innan þare panne . fort hýt zenoh beo .⁴ ⁊ file hím fæstenda eta . ⁊ æfter þan he fceal fæsten seofan tide . ær he ænigne oþerne mete etan . ⁊ zif nabbe grene helða : níme þat duft . ⁊ mæcize mid þan æze ⁊ bruce . þyffel læce cræft forz he býð hæf.

fol. 94 a.

Ad eof qui nimis saluam conspuunt.

þif fceal þan manna to læcræfte þe spýþe hýra swatf ut swaþ . ⁊ hý habbaþ spýþe⁵ heue mazan . þanne ýf god þ mann fore fceapre hpanne feo feocnýffe fig . for þan þeof ædle [ne] eglad⁶ ælce manne zelice . fume men hýt eaglef⁷ of þaf heafedef ƿæten . ⁊ fume men hýt eaglef þanne hi fæstende beoþ . ⁊ hý spýþuft hýre swatf

¹ ƿif, MS. This line is by the rubricator.

² býð, MS.

³ ƿrut, MS.

⁴ A word such as hýrteþ, *fried*, is wanting.

⁵ Four words are twice written in MS.

⁶ eglad, MS.

⁷ eaglef hof, MS.; but the former word, when it comes again, has had l inserted.

the worts and strew them upon a cloth, and bind so hot upon the navel.

58. For sore of heart and sides.

This leechdom one must apply to the men who are in their hearts or sides out of health. Thus thou shalt understand the mischief: on the man there is discoloration, just as if he were all beaten to pieces, and he cougheth very heavily, and feels a mickle heaviness at his heart, and what he out breaketh is very thick, and hath a white hue. Then thus shalt thou cure him: take green tansy and pound it very small, and take an egg and the wort and whip them up together; then take swines grease and a clean pan, then boil the wort with the egg in the swines grease within the pan till it be enough *done*, and give it to him fasting to eat; and after that he shall fast seven hours ere he eat any other meat; and if thou have not green tansy, take the dust and mash it with the egg; and use this leechcraft till he be hale.

59. For those who spit too much.

This shall be for a leechcraft for the men who spit their spittle out excessively, and they have a very heavy maw. Well, it is good that a man should ascertain, when the sickness cometh on, inasmuch as this disease doth not trouble every man alike. Some men it vexeth from the humours of the head, and some men it vexeth when they be fasting, and they spit

ut spīap̃ op̃¹ hý fulle beoþ ƿ næfre hý ne spýcaþ . ac þanne hī hungrie beoþ . þu miht þa adle ƿecnapa . forþan of þara hæten byþ þ̃ spac̃l tolýfed . ƿ þa² mīcele spac̃l of þara mýcele hæte . eallþa þ̃ treop þ̃ man on heorþe lezeþ . for þare mýcele hæten þe þ̃ treop barned beoþ þare pýlþ ut of þan ende pater þuf þu hýne ſcealt læcgnie . ƿ̃m gīngýfran . ƿelf penega pýht ƿ pīperef feoper . ƿ ƿpentīga penega ƿepýht . ƿ hunīge heahra ƿ feorþertīg penega ƿepýht . menz þanne eal þaf to gadere . ƿ ſulle hým fæftende etan : þar of ƿpege ſucca fulle . oþþer þru .

Ad acīdīua.

pýþ þ̃ hæte pæter þe ſcýt upp of þan breoſten.

fol. 94 b.

AD acīdīua þ̃ hýf þ̃ hæte pæter þe ſcet upp of þan breoſtan . ƿ hþýlan of þa mæge . þanne ſceal he drīnca ſif handfulle³ ſcealtef pæteref ƿ nīm eft ſona permodef ſæd . ƿ feoþ hýt on pætere ƿ menge þærto pýn . ƿ drīnce hýt þanne . eallþa nīm . þro pīper corn . oþþer ſif ƿ hete hýt . Eft nīm bettonīca . anef ſcýllīngaf ƿepýht .⁴ ƿ feoþ on pætere . ƿ ſile hīm drīnca fæftenda . ƿ̃m eft ruban . ƿ cnuca ƿ leze hý þanne on eced . ƿ ſile hým fæftende drīnca . Eft ſona nīm lufetīcef ſæd . ane handfulle : ƿ ete hýt .

Potuf prouocant vomitus . ad uomitum.

þef lacecræft ſceal þan mann þ̃ ſpīpan pýllan . Þýte þu ƿepýflīce þ̃ ſe ſpeau drenc deaþ hīm mýcel ƿod . ƿ ſultum . ƿe on þa breoſtan . ƿ on heort ƿe ſīða . ƿ on þarra lungane . ƿ on þare mīlta . ƿ on þan īnoþ .

¹ of, MS. ; a frequent corruption for oð.

² Read þat.

³ So MS.

⁴ pepýht, MS.

their spittle out, till they be full and they never cease, but it is when they are hungry. Thou mayst understand the disease, since from the mickle heat the spittle is released, and the mickle spittle *cometh* from the mickle heat, just as the wood that a man lays upon the hearth, by reason of the mickle heat, by which the wood is burnt, there welletth water out of the end of *it*. Thus thou shalt cure *the man*. Take of ginger twelve pennyweight, and of pepper four and twenty pennyweight, and of honey eight and forty pennyweight, then mingle all this together, and give to *the man* fasting to eat thereof two or three spoons full.

60. For the hot water that shooteth up out of the breast.

For acidity, that is, the hot water which shooteth up out of the breast, and at whiles out of the maw. *The patient* then shall drink five "handfuls" of salt water, and again take seed of wormwood, and seethe it in water and mingle with it wine, and let the man drink it; also, take three or five pepper corns, and let him eat them. Again, take one pennyweight of betony and seethe in water, and give him to drink fasting. Again, take rue and pound it, and then lay it in vinegar, and give it him fasting to drink. Eftsoons, take seed of lovage, a handful, and let him eat it.

61. To get a vomit.

This leechcraft shall be for the men that have a wish to spew. Know thou for certain that the spew drink doth them mickle good and giveth much support both in the breast and on the heart and sides, and in the lungs, and in the milt, and in the inwards, and in the

fol. 95 a.

⁊ on þan mæga . ʒe on ealle þa ýfele pæta þe pýþinna
 þe mægen beoþ . ⁊ abeotan þa heortan . eall þe drenc
 afyrfaþ . ⁊ aclænfaþ . ⁊ þa hýlc¹ þíng ſpa þar peaxan þe
 býð : to ýfele in þan mann . þur þane drenc he ſceal
 beon ʒelýþegod . ⁊ alýfeb . þe ſpæu drenc ýf god ær
 mete . ⁊ betra² æfter mete . forþan þe ealbe læcef hýt
 þuſ pýrtan . þat ſeo faſtnýſſe þæf ýfelef pætan on þan
 heafede . ⁊ þ oferflapende ýfel on þan breoſtan : býð
 aſtíred æfter þan mete . ⁊ ſe ýfela pæta on þan
 ʒellan býð eac aſtíred . þanne þur þane dreng : he býð³
 afeormud . ⁊ ne ʒeþafaþ þ þær æniʒ ýfel pæta beo
 ʒefamnad . innan þan mægen . ¶ þuſ þu ſcealt þane
 ſpæap drenc pýrcean . ʒíim ſmale napef . ⁊ leʒe hý on
 eceb . ⁊ do þar huníʒ to . ⁊ læt hý licʒean ane niht
 þær on . ofʒotene . ete þanne a morʒen . forþ he full
 fý drínce þanne after pearm pæter . ʒíim þanne an
 feðere . ⁊ dýppe on ele . ⁊ ſtýnge on hýf muþe . oþþer
 hiſ fingerſ do on hýf muþ . þ he þane ſpæu drenc
 aſtýrie . ⁊ eft ſona . ʒíim cuppan fulle pæteref ⁊ fealt
 ⁊ meng ſpýþe to gadere . of⁴ þ fealt moltan fý . do
 hýt þanne on ane croccan an nýht . ním hýt a morʒen
 ⁊ dreahne hít þurh kinnen clæþ . ⁊ fýle hým drínca .
 þanne ſe drenc hýne ſtýrʒe . þanne file hím drínce
 ʒelomlice pearm pæter . þ he þa bet ſpípe .

Potus leuior ad vomitum.

And eft ʒýf þu pýlle file hým leohtran dreng . ʒíim
 þanne pearm pæter . ⁊ fýle hým drínca . duppe þanne
 a feþer on ele . ⁊ do on hýf muþ . oþþer hýf fíngref
 ⁊ he ſpý ſona . Eft ſona enblufan leaf of bulʒagine
 of ʒeot hý ane niht . mid pýne . þanne on morʒen ním

¹ Understand or read ſpa hþýlc.
² bera, MS.

³ byð, MS.

⁴ Understand oþ.

maw, and in case of all the evil humours which are within the maw and about the heart. All *this* the drink removeth and cleanseth away; and whatsoever thing is there waxing into mischief in the man, through the drink he shall be soothed and relieved. The spew drink is good before meat and better after meat, since the old leeches write thus of it, that the fast hold of the evil humour in the head, and the overflowing mischief in the breast, are stirred after the meat, and the evil humour in the bile is also stirred; then by the drink it is purged, and *the drink* permitteth not that any evil humour be collected there within the maw. Thus thou shalt prepare the spew drink: take small rapes and lay them in vinegar, and add honey, and let it lie a night poured thereon; then let *the man* eat it o morning till he be full; then let him drink after it warm water; then take a feather and dip it into oil, and poke it into his mouth, or let him put his fingers into his mouth, that he may stir up the spew drink; and again, take a cup full of water and salt, and mingle them thoroughly together till the salt be melted, then put it in a crock for one night; take it o morning, and drain it through a linen cloth, and give it *to the man* to drink. When the drink stirreth him, then give him warm water to drink frequently, that he may spew the better.

62. A lighter dose for a vomit.

And again, if thou hast a wish to give the man a lighter drink; then take warm water and give it him to drink; then dip a feather in oil and put it in his mouth, or *let him put* his fingers *down his throat*, and he will spew soon. Again, pour over for one night with wine eleven leaves of vulgago, that is, asarabacca; then in the morning take the leaves and pound

fol. 95 b.

þa leaf 7 enuca hý on treopenum fæte . 7 of zeot hý mid þan ýlcan pýne þe hý ær ofzotene pæran 7 file hým drincan . 7 þim eft eallan pýrte þof fpa pearm tpegea bælef . 7 hunizef þan þriððan dæl . 7 meng to gadere 7 file hým drincan faftende . 7 ním eft fpana¹ grene cýrfætan an handfulle . 7 ðo hý on pýn . 7 ðo þar to hunize . 7 ðo hý on ealu . 7 file drinca . 7 eft fona nim curfættan pýrtruman . 7 enuca hý . 7 þring þær of anef ægef fculle fulle þæf þofef . 7 elef æne ægef fculle fulle . 7 ellan pýrte . þurtrumem . nim þanne 7 enuca hý . 7 þring . þær of ane fculla fulle . 7 tpegra æger fculle fulle pýnef . 7 meng eall to gadere 7 file hým drincan on fcuf baþe .

contra nimium vomitum.

fol. 96 a.

þifne lacecræft mann fceal ðon manne þ þpýþe fþipaf . 7 if pullaf þat hit aftonden . þ greccaf hateþ apoxerrif . þ finden þa menn : þa after þan þe hý hure mete habbaþ 7 þezed : þ híne fceollan afpýpan . 7 hpýlan ær hý etan . hý fþipaf . 7 þe mæga fargað . 7 þe innoþ to fþýlþ 7 he býþ on ælce líme 7 þerzi . 7 fínzanlice hým þurft . 7 fe anfíne . 7 þa fet beoþ tofpollen . 7 hif anþita býþ blac . 7 hif mingga : býþ hpít . 7 he fceal zelomelice mīzan . ¶ þuf þu fcealt híne hræðlice læcnīze . 7 if þa ýlða habbe : læt him blod . of bam þa foten . býneoþan ancleoþe .² fpa fi þ þ blod forlæte þ ealluga fe feocca ne zetorīze . 7 þa þīng þe þane mažen³ healdeþ . þ hý næfre for þan forþýrþan . 7 þeo oþru bloðlæfe ýf . þe þu þane feoccan læcnīze fcealt . þ ýf þ þu hým fcealt lætan blod . under þare tuncgan þ þeo bloðlæfe þane mann alíhte . 7 æfter þ feo bloðlæfe fi gefylled : þu hine fcealt fcearpīzean . ním þanne

¹ Understand fona.² ancpeope, MS.³ We must understand here from

the context þ mægen not þone mažen.

them in a wooden vessel, and pour them over with the same wine with which they were poured over before, and give it him to drink. Again, take the juice of elderwort so warm, two proportions of it, and the third part of honey, and mingle together, and give it him to drink fasting; and again, take so green, a handfull of gourd, and put it into wine, and add thereto honey, and put them into ale, and administer them to be drunk. And eftsoons take roots of gourd and pound them, and wring therefrom an eggs shell full of the juice and an eggs shell full of oil; and roots of elder wort; then take and pound them, and wring from them one shell full; and two eggs shells full of wine; and mingle all together, and give to *the man* to drink in a stove bath.

63. Against over vomiting.

One must apply this leechcraft to the men that spew violently, if they wish that it should stop, which the Greeks call ἀπεξέμεσις (?); these are the men who, after they have taken their meat, will spew it up; and at whiles they spew before they eat; and the maw is sore, and the inwards swell, and *the man* is languid in every limb, and he is thirsty constantly, and the countenance and the feet are swollen up, and his face is pale, and his mie is white, and he will mie frequently. Thus thou shalt quickly cure him: if he be of suitable age, let him blood from both the feet beneath the ancle; let the blood be so let, that the sick man faint not, and that the things which uphold the strength may never for that perish; and the second bloodletting, by which thou shalt cure the sick, is that thou shalt let him blood under the tongue, that the bloodletting may relieve the man; and after the bloodletting hath been performed, thou shalt scarify him; then take salt and

fealt ⁊ gnið þa punða míð . ním þanne cicena mete .
 ⁊ pylle cærſen . ⁊ eorme leafef ſæð . ⁊ feoþ hý on
 pætere . hponlice meng þar to ele . ⁊ huníge . ⁊ pyrc
 þanne clýþan þerof . ⁊ leze þarto þru bægef . ⁊ þre níht .
 Eft ſona ním glabenan ⁊ hlutter pic . ⁊ meng to gadere .
 ⁊ do to ele ⁊ pex . ⁊ beferef heipþan ⁊ galpanan . ⁊
 panic . ⁊ hpýt cudu . cnuca þanne eall þaf to gadere .
 ⁊ maꝝce to gadere . meng þarto þanne ecebe ⁊ pýrce
 clýþan of þiffum . ⁊ leze þar to . ¶ Eft ſona ním alepen
 ⁊ mýrra . ⁊ hpít cudu . ⁊ æꝝra hpít . meng eall to-
 gadere . 2þím þona acuma . ⁊ pýlle þar on . ⁊ leze
 aforenan renangen¹ þane mæꝝe . ⁊ after þýffun ním
 peremod ⁊ dýle . cnuca to gadere . ním þanne ele feoð
 þa pýrta . pýrma þanne þa fet . ⁊ þa hanða . pýrce
 þanne clýþan of þiffe pýrta . ⁊ býnd ſpýþe to þan
 handan . ⁊ to þan fotum ⁊ mýð ſpýþe driꝝeon handum
 ſtraca ꝥeornlice þane innoþ . ⁊ æfter þiffum unbýnd þa
 fet . ⁊ þa hanða . ⁊ ſmýre hý lange hpile mid þare
 ſealfe . ⁊ forhabban hýne pýð micele gangaf . ⁊ ním
 ꝥetemfud melu . ⁊ bac hým anne cicel of . ⁊ ním
 cumín . ⁊ mercef ſæð . ⁊ cnebe to þan hlafe ⁊ fýle hým
 etan hnefce æꝝere . mid þan hlafe . ⁊ hetan pín-
 hnutena² cýrnlef . ⁊ amígdalaf . ⁊ oþera hnutena cýrnlu .
 ⁊ pyrce hým blacne bríuþ . ⁊ forhabbe þa hýne : pýð
 ælc þpealb . ⁊ 2if he after . ⁊³ ſpípe file hím drincan
 hluttur ecebe ær he eta ⁊ after hýf mete . ¶ Pýð þan
 ýlcan . ným betonican ſpa grene . ⁊ gnið hy . on pætera .
 ⁊ do þonne ſum dæl hunígeſ to ⁊ file drincan fæſtende
 ane cuppan fulle . 2þím eft bettonican þreora ſcýllange
 ꝥepýht . ⁊ feoð hý on huníge ſpeþe ⁊ ſtíre hý ꝥelom-
 lice . pýrce þanne ſpa greate clýmppan feopur þa litle
 æceran . ⁊ file hým þan fæſtende etan . on pearmum
 pæteran . feopur bægef ælc dæ ane clýne . ¶ Eft ním
 ſaluíam ane hanð fulle . ⁊ cnuca hý ſpýþe ſmale . ⁊

fol. 96 b.

¹ Read aforen angen, (aropan | ² pinhutena, MS.
 ongean). ³ Strike out ⁊.

rub the wounds of *the scarification* with it; then take chicken meat, and water cresses, and seed of mallow, and seethe them in water a little; mingle with this oil and honey, and then make a poultice thereof, and apply it for three days and three nights. Again, take gladden and resin, and mingle together, and add oil and wax and beavers stones (*castoreum*) and galbanum and panic and mastich; then pound all this together, and mash it up together; then mingle besides oil, and make a poultice, and apply it. Again, take aloes and myrrh and mastich and white of eggs; mingle all together; then take oakum and boil therein, and lay it in front against the stomach; and after this take wormwood and dill, pound them together, then take oil, seethe the worts *in it*; then warm the feet and the hands; then make a poultice of these worts, and bind it fast to the hands and to the feet, and stroke the belly earnestly with very dry hands; and after this unbind the feet and the hands, and smear them for a long while with the salve; and let *the man* refrain from long walks; and take finely sifted meal and bake him a cake of it, and take cummin and seed of marche and knead them into the cake; and give the man soft eggs to eat with the cake, and kernels of the nuts of the *stone* pine, and almonds, and kernels of other nuts; and make him a black broth; and let him abstain from every washing; and if he spew after that, give him to drink clear vinegar before he eats and after his meat. For that ilk; take betony so green, and rub it small into water, and then add some proportion of honey, and give to *the man* fasting a cup full to drink. Again, take betony, the weight of three shillings, and seethe it well in honey, and stir it frequently, and then work up four great lumps like little acorns, and then give *them* to him fasting to eat in warm water, for four days, every day one lump. Again, take of sage a handfull and pound it very small, and take twelve

nīm tpeľf piper corn . ƿ gnind .¹ hý smæle . ƿ nīm
 þanne ægru . ƿ sping ho to gædere . mid þam pýrtum .
 ƿ mid þan pipore . ƿ þim þanne² ane clæne þanne . ƿ
 hýrftē hý mid ele . ƿ þanne hy beon cole ete hý
 þanne fastūde . ¶ ƿ þim eft dýlef sædef tpeľf penega
 zepiht . ƿ pipereľ alþa fela ƿ cimenef þa fela ƿ gnid
 hit to duſte . nīm þanne mīntan ƿ feoð hi on pætera
 ƿ do þær to zehpæde pýn . drinca þanne he pýlle to
 hýf bedde . ¶ Eft ſona gif ſe man ſpīpan ƿ he ne maze
 etan : ſýle hīm drincan elenann pýrtrumann . oþþer
 ualerianam leaf . oþþer mýllefolýam pýð pýne zemeng-
 ged . ¶ Eft ſona gif man ſý zepanulic þ hýne þýrete .
 ným lubeftican nýþepearde . ƿ gnid on pīne . ƿ on
 pætera ƿ file hým drincan . ¶ Eft ſona nīm elenam
 ƿ ſpelter . ƿ feoþ on pīne ƿ file hým drincan . þif ýf
 feo feleſta drenc . pýð þ þnoc . ƿ pýð þan ýlcām zeným .
 hpicude ƿ alepan . ƿ mirra ƿ gingiferan . ƿ cýmen . ƿ
 grind hý eal to gadere . ƿ do hunig to . þa fela þa
 þærſ ſý . ƿ þim þanne linnenne clæð ƿ lege þa ſealfe
 uppan . hýð³ þanne ofer þane mægen . þanne clænſaþ þa
 ſcealfe þane innop . ƿ þa þerinyſſe apez zedeð . ƿ þane
 maþan zepýrmþ . ¶ Þýþ þan ýlcām . nīm ſpeľleľ ehta
 penega zepýhta . ƿ enuca hīne ſmale . nīm þanne an
 hrere bræð æg . ƿ do hýt an innan . ƿ file hým etan .
 Eft ſona gif þu pýlt þe þerinyſſa apez don . of þan
 mann : þanne þat ýfel hýne zepreadne hæfð of ðe þurft
 apez adon . ƿ þim hpýt cudu ƿ gýngýfere . ƿ recelf . ƿ
 laupinberizean . ƿ coſt ælcef þiſſa emfela . nīm þanne .
 of oþþrum pýhmentum ane ſtīccan fulne . ƿ gnid hý
 eal togadere . ƿ þim þanne pætereľ tpezen daleľ .⁴ ƿ þineľ
 þane þriððan ðal . meng þanne eall togadere ſýle hīm
 drican .

fol. 97 a.

¹ Read grind or gnid : also þāne :
 ægru is glossed oua.

² Read þāne.

³ For bnd.

⁴ ðalelef, MS.

pepper corns and grind them small, and then take eggs and whip them up together with the worts and with the pepper; then take a clean pan and fry them with oil, and when they are cool then eat them fasting. Again, take of seed of dill, twelve pennyweight, and as much of pepper, and as much of cummin, and rub it to dust; then take mint and seethe it in water, and add thereto a little wine; let *the man* drink it when he is going to bed. Again, if the man spew, and be not able to eat, give him to drink helenium roots, or leaves of valerian, or milfoil mingled with wine. Again, if the disease be chronic on a man so that it eats through him, take lovage, the lower part of it, and rub it small in wine and water, and give it *the man* to drink. Again, take helenium and ἄσφαλτος, and seethe in wine, and give *the man* to drink; this is the best dose against the disease: and against the same take mastich and aloes and myrrh and ginger and cummin, and grind them all together, and add honey, as much as there may be need of; then take a linen cloth and lay the salve upon it, then bind it over the maw; then the salve cleanseth the inwards, and doth away the weariness, and warmeth the maw. For that ilk; take of brimstone eight penny weight and pound it small, then take a half done roasted egg, and put the brimstone in that, and give it *the man* to eat. Again, if thou wilt do away the weariness from the man; when the evil hath afflicted him from whom thou needst remove it, take mastich and ginger and frankincense and laurel berries and costmary, of each of these equal quantities, then take of other drugs a spoon full, and rub them all together; then take two parts of water, and of wine the third part; then mingle all together; give *this* to him to drink.

AD emoptoýcof . latine dicitur Reiectatio.¹

Ad emoptoýcof þ greccaf hateð amatoftax þ ýf on lebene ure zenemned . reiectatio.¹ ƿ on englisc ýf haten blod ríne . þuf hím egleþ fe blod ríne . hpilum þurh þa nofa hým ýrnþ þ blod . hpilum þanne² on arfganga fitt hýt hým fram ýrnaþ . ac þa ealde læcef fædan . þ þeof þropung ýf gefet of feofer þingum ; þ ýf of þan breofte . ƿ of þan maþan . ƿ of æðran . ƿ of þan þearman . Galpenuf fe læce hýt of hýf fnotornýffe þuf prat . Gif hýt on þan breofte býð .³ oþþer on þan maþan : þanne þurh þane fpiþan þu hýt miht þecnapen . ƿif hýt býþ on þan æðran . oþþer of þare bladre : þu miht þurh þane miggan hýt þecnapan .

fol. 97 b.

Si dolor ƿ i[n]firmitaf fit in uisceribus.

ƿif hýt býð of þan þerman : þanne myht þu þurh þane arfgang hýt þecnapan . ƿif býþ ongyton on fume manne . þ þ blod hým ut of þan heafode ut pýlþ . ƿ on fuma hpilum þ hýt ut fprínþ þur þa tpa litlan þurlu þa innan þara ceolan beoþ . forþan þa æðran beoþ to brocone þa inna þa þurlu beoþ . ƿ hpilun of þare ceolan þ blod ut pýlþ . hpilum of zoman . hpilum of þan fcearpan banum þe býtpeox þan breofstan byþ . ƿ hpýlum of þare lungone . hpýlum of þan maþen . hpýlum of þam innoþe . hpilum of þan lendune . ƿ þif yf þ gefceað þara lacnunge . ƿif þat blod oþ þan heafode pýll . þuf þu fcealt hýt azytan he hpeft hefelicce . ƿ findriþ blod he ut raep . þane ƿif þa adra býþ to brocen innan : þan þurlu : ƿ of þan uue dropaþ uppan

¹ Reiect'atio, MS. ; ure must be struck out.

² þane, MS.

³ byð. MS.

64. AD ΑΙΜΟΠΤΟΙΚΟΥΣ.

For those troubled with blood spitting,^a which the Greeks call *αιματόσταξ*, which is in Latin named *Reiectatio*, and in English is hight blood running. Thus doth the blood running trouble them: at whiles the blood runneth through the nose; at whiles, when it lodges in the fundament, it runneth from them *thence*; but the old leeches said that this malady is composed from four things, that is, from the breast and from the maw and from the kidneys and from the guts. Galenos, the leech, out of his wisdom thus wrote of it: If it be in the breast or in the maw, then it may be known through the spewing or spitting, if it is on the kidneys or the bladder, thou mayst know it through the urine.

Galen. vol. viii.
p. 264. ed.
Kühn.

65. If the pain and infirmity be in the vitals.

If it is of the guts, then mayst thou know it by means of the fæcal discharge. It is ascertained of some men that in them the blood welleteth out of the head; and at some whiles that it springeth out through the two little holes which be within the gullet, since the veins, which are within the holes, are burst; and at whiles the blood welleteth out of the gullet, at whiles out of the tonsils, at whiles out of the sharp bones which are between the breasts, and at whiles out of the lung, at whiles out of the stomach, at whiles out of the inwards, at whiles out of the loins. This is the distinction of the modes of treatment. If the blood well out of the head, thus thou shalt understand it; the patient coughs heavily, and he out breaketh blood separately: if the veins be burst within the holes, then

^a That the words here do not agree one with another, is the fault of the text.

fol. 98 a.

þa tunga . 7 of þara tungan hýt . inzehpýrfþ.¹ 7 he
azýnþ to breccanne þanne² to fþipanne . þanne 7if hýt
cumþ of þare þrotan . þuf þu hýt fcealt azitan . þanne
he hþeft . þanne fmýit hýt tunge . 7 he ut hræþ³
purmfþig blod . 7 þeo þrutu býþ mid fare zemenged.⁴
fpa fþiþe þ he hýt utan 7efret . 7if hýt of þan goman-
butan blode . 7 fþiþe ut hreæþ . þanne to do þu hýt
muþ . 7 hapa hræþer hýt ceafaf fin tofpollene . 7 he
eaþelic nan þing forþpoligon ne mæz . þanne 7if hýt .
of þan fcearpe bane býþ : þ he farlice hþeft : 7 blod
ut fþruþþ : 7 micel blod aftýreþ . 7 7if zæð hýt breoft
beoð 7efargude þanne þite þu 7epýflice : þ þa adran to
brocene . þe on þa þurlun fýnd . 7efette . þanne 7if
þat blod . of þa lungune cýmþ : þ azýt þu hýt þuf .
7if þat blod beo fþýþe read . 7 clane ut to fþipanne .
7 he mid hþoftan hýt ut hræþ butan alcum fare .
7if þat blod⁵ of þan innoþe flope . þ þýte þu þ fin-
don punda on þan þearmum .⁶ 7 þanne he to arfganga
gæþ : þanne þ hým fram gæþ býþ fþýþe þýþ blode
zemenged . 7 þanne 7if hýt býþ . of renýf oþþer þan
lendene þanne⁷ cumþ þ blod of þara blæddran . 7 þ
he mýþþ :⁸ býþ fþeart . oþþer hþýt⁹ oþþer read . for-
þan of ýfelre adle becýmþ þif þing on þan mann .
þuf þu hýne fcealt lacníze do hýne on pearme hufe .
7 on beorht . 7 bedde hýt beð mýð mor fecge . oppan
þara eorþa . 7 he hýne fceal forhabban þýþ fela þingaf .
þif ýf ærefc þýþ micele fpæce . 7 þýþ ýrfunga . 7 þýþ
hameð þing . 7 fram alce furperfetum flæfce . 7 fram
fmýce . 7 fram alce unzeþilde . forþan þa addran berftað
hþila for þan micelef blodef þingze þe on þin¹⁰ lichama
7 on addra býþ .

¹ ungehpýrfþ, MS.² þane, MS.³ For hræþ.⁴ Rather 7erpenceð.⁵ þan blod, MS.⁶ þearnū, MS.⁷ þane, MS.⁸ Glossed míngit.⁹ hýt, MS.¹⁰ For þan.

from the uvula it droppeth upon the tongue, and from the tongue it returneth inwards, and he beginneth to strain, and then to spew : further, if it cometh from the throat, thus thou shalt understand it ; when he coughs, then it smudgeth his tongue, and he breaketh out ratteny blood, and the throat is afflicted with soreness, so much that he feeleth it on the outside ; if the expectoration comes from the fauces without blood, and he strongly breaketh out, then bring his mouth close, and see whether his jowls be swollen, and he is not able easily to swallow anything. Further, if it be from the sharp bone, so that he painfully coughs, and spitteth out blood, and “ disturbeth much blood,” and if besides his breast is made sore ; then know thou for certain, that the veins are burst which are set in the drilled passages. Further, if the blood cometh from the lungs, understand thou that thus : if the blood be very red and clean to spit out, and he breaketh it out with a cough without any soreness. If the blood flow from the inwards, know thou that there are wounds in the guts ; and when he goeth to his evacuations, then what goeth from him is much mingled with blood. And further, if it is from the reins or the loins, then the blood cometh from the bladder, and that which he pisseth is swart or white or red, since from an evil disease cometh this upon the man. Thus thou shalt treat him : get him into a warm and well lighted house, and make him up a bed of moor sedge upon the earth ; and he must refrain himself from many things ; that is to say, first from much speech, and from ire, and from copulation, and from all four footed flesh, and from smoke (*lest it make him cough*), and from every impatience ; since the veins burst from the superabundance of blood, which is in the body and in the veins.

Ἰπocρατ διειτ quod quibam plures¹ venaf quam [alii habeant].

fol. 98 b.

Ἰπocρατ fe læce atpupde þ on fumum lichama beoþ ma addra þan[n]e on fume . ʒ ʒe lichama hýþ pearmra þanne fe þe smaran² addran ʒ þa ſpa feapa ann beoþ . þanne³ þe lichama ʒ þa addran beoþ þæf ýfelan blodef fulle . þanne ſcealt þu hý læten blod on þan earne . ʒif he þara hulbe⁴ habban . ʒ pýre him ſiþþan tpegen fireſce clýþan . ʒ bind oþerne betpex þa ſculbru . oþerne betpoex þa breofte . ʒ fyfe hým ealra æreft etan ʒebrædne ſpam . ʒ ʒif þ blod ut pealle . oþan heafode . þanne cnuca þu ſpam . ʒ ním pæter ʒ huníʒ ʒ meng togadere . ʒ file hým drincan . ʒ hým þanne ecede ʒ huníʒ . an meng to gadere . ʒ hým þanne⁵ an feþere . ʒ dýppe þar on . ʒ ſmýra þanne þa ſtope mid . Loca hpær þ blod utpealle . ʒif þu þa ſtope ʒeracen mæʒen . ʒif þat blod of þara ceolan ut pealle : ným cole⁶ ſpogiam .⁷ ʒ ſpam . ʒ fealt . ʒ cnuca eall to gadere . ʒ býnd þanne þane clýþan uppa þa þrotan . ʒ file hým æreft drincan : finul on hluttrum⁸ píne . ʒ file hým etan nýpe beo blæd . ʒ hým býð⁹ fona bet . ¶ And ʒif þat blod on þara lungane ſi þanne¹⁰ ním peʒbrædan ʒ cnuca hiʒ . ʒ þring þar of þ þof ʒ drínc . ¶ Giſ hýt býþ of þan ſcearpan bane þa betpex þa broeſta býþ : þanne ným þu cealde¹¹ ſpam . ʒ ſcealt . ʒ cnuca to gadere . ným þanne¹² ſpongýam ʒ leʒe þa ſcealfe on uppan . ʒ býnd to þan breoſtan . cnuca þane ſpam ʒ do híne

¹ Pluraſ, MS.

² For ſmalran ?

³ þane, MS.

⁴ For ylbo.

⁵ þane, MS.

⁶ By conjecture ceolbre, *curd*, *curd cake*.

⁷ So MS.

⁸ hlultrum, MS.

⁹ byð, MS.

¹⁰ þane, MS.

¹¹ By conjecture cealbre, *pressed curds*.

¹² þane, MS.

66. Hippokrates saith :

Hippokrates the leech set forth that in some bodies there be more veins than in some;^a and the body is warmer in those who have more veins than in those who have fewer. When the body and the veins are full of the ill blood, then shalt thou let them bleed in the arm, if they have the age for it; and work them next two fresh poultices, and bind the one betwixt the shoulders, the other betwixt the breasts; and give him first of all to eat a roasted mushroom; and if the blood well out from the head, then pound thou a mushroom, and take water and honey, and mingle them together, and give them to him to drink: then take vinegar and honey and mingle them together; then take a feather and dip it therein, and then smear the place with it. See where the blood welleteth out; if thou may reach the place, if the blood welleteth out of the throat, take colwort, sponge, and a mushroom, and salt, and pound all together, and then bind the poultice upon the throat, and give him first to drink fennel in clear wine, and give him to eat a new honey comb, and it will soon be well with him. And if the blood be from the lung, then take waybread, and pound it, and wring from it the ooze, and drink. If it be from the sharp bone which is between the breasts, then take thou a mushroom cold, and salt, and pound them together; then take a sponge and lay the salve upon it, and bind to the breasts; then pound the mushroom and put it into

In Hippocrates nothing is to be found to this effect. In one passage he speaks of men, *ὅν αἱ φλέβες εἰσὶν ἄραιαι*. Vol. iii. p. 433, ed. Kühn.

on paterē . ⁊ drinca hýne butan fealt ⁊ gif he þare
ýlde habban þanne læt þu hým bloð . ⁊ býnd þa scealfe
to þan breofstan þanne.¹

gif þ̅ bloð of þan innoþe cumþ. vij'.

MS. Cott. Tiberius A. III. fol. 40. b.

Eft if oðer riſe be þiſſum þingum þ̅ þu meht ritan
on bearn eacenum riſe hræþerēf cýnnef bearn heo
cennan ſceal . gif heo gæð late ⁊ hæfþ hole eazan heo
cenneð cniht . gif heo hraðe gæþ ⁊ harað aþundene
eazan heo cenneð mæden cild . Eft oþer riſe zenim þa
τρα πύρτα on hand þ̅ if lile . ⁊ rofe . ber to bearn-
eacenum riſe hat niman þæra πύρτα fra hræþeræ fra
heo wille gif heo nimð lilian he[o] cend cnyht gif heo
nimð rofan heo cænd mæden . Eft if oþer cræft be
þon gif þ̅ riſ mid þam helum ſtæpeð ſriðor on þa
eorðan heo cenneð cnyht gif heo mid þam tan ſtæpeð
ſriðor on þa eorþan heo cenneð mæden . Eft if oþer
riſe . gif þam riſe bið þ̅ hriſ upaſtigen heo cenneð
cnyht . gif hit býþ nýþer aſigen heo cenneþ mæden .
Eft oþer riſe gif riſ biþ bearn eacen feoper monoð
oþþe riſe ⁊ heo þonne gelome eteð hnýte oþþe æcean
oþþe ænige riſe bleða þonne gelimpeð hit hwiſum þurh
þ̅ þæt þ̅ cild biþ diſig . Eft if oþer riſe be þon gef
eteð fearnēf flæfc oððe ſammef oþþe buccan oþþe
bænef oþþe hanan oþþe ganran oþþe ænigeþ þara neata
þe ſtrýnan mæg þonne gelimpeð hit hwiſum þurh þæt
þ̅ þ̅ cild bið hoþorode ⁊ healede .

fol. 41 a.

¹ bane ?

water, and let *the man* drink it without salt, and if he have *suitable* age for it, then let him blood, and bind the salve to the breast bone.

67. If the blood cometh from the inwards.

END.

Again there is another method about these matters that you may know about a pregnant woman, of whether sex she is to bear a child. If she walks tardy and has hollow eyes, she will bear a boy; if she goes quick and has swollen eyes, she will bear a girl. Again another method, take two worts in hand, namely lily and rose; carry them to a pregnant woman, bid her take whether of the two she chooses of those worts; if she takes a lily, she will bear a boy; if she takes a rose, she will bring forth a girl. Again there is another method, by observing if the woman steps more with the heels upon the earth, she will bring forth a boy; if she treads more with the toes, she will have a girl. Again there is another way, if the womans belly is high up, she will bear a boy; if it be sunk down, she will produce a girl. Again another matter, if a woman be four or five months gone with child, and she then is often eating nuts or acorns or any fresh fruits, then it sometimes happens thereby that the child turns out silly. Again there is another matter, if she eats bulls or rams, or bucks or boars, or cocks or ganders flesh, or that of any of the animals that is able to engender, then it sometimes happens thereby that the child is humpbacked and bursted.

DE GENERATIONE HOMINIS.

MS. Cott. Tiberius, A. iii. fol. 38 b.

Ðer onginð gecgan ýmbe mannes gecýnde . hu he
 on his modor innoþe to men gecýrðeð . æreft þær
 mannes brægen bið gecorðen on his moder innoþe .
 þonne bið þæt brægen utan mid reaman berefen on
 þære gýxtan pucan . On oðrum monþe þa æðron beoð
 gecorðen . on lxx. 7 þreo hundræd gecýrtan 7 lenzran
 hi beoð toðælede 7 þæt blod þonne flopeð on þa fet
 7 uppan þa handa . 7 he þonne býþ on limum
 toðæled . 7 to romme gearpað.¹ On þam þriðdum
 monþe he biþ man butan garle . On þam feorþan monþe
 he bið on limum gtaþolfeart . On þam fiftan monþe
 he biþ crica . 7 peaxeð . 7 geo modur lið ritleaf . 7
 þonne þa ribb beoð gecorðen . þonne zelimpð þære
 manigfeald gar þonne þær býrþnes lic on hire innoþe
 gecýrigende bið . On þam gýxtan² monþe he býþ gehýð .
 7 ban beoð peaxende . On þam feorþan monþe . þa
 tan 7 þa fingran beoð peaxende . On þam eahtoþan
 monþe him beoð þa breort þing pexende . 7 heorte 7
 blod 7 he bið eall gtaþolfeartlice geceted . On þam
 niþoþan monþe ritodlice rifum bið cuð hræþer hi cennan
 maþon . On þam teoþan monþe þæt rif ne gecigð hýre
 feore gif þæt bearn accened ne biþ . for þam þe hit
 in þam maþan pýrð hit to feorhadle ortort on tipes
 niht .

fol. 39.

¹ gearpað, MS.| ² uþam gýxtan, MS.

ON THE FORMATION OF THE FŒTUS.

Here beginneth to tell of a mans nature, how in his mothers womb he groweth to be man. First the mans brain is formed in his mothers womb, then the brain is furnished on the outside with membrane in the sixth week. In the second month the veins are formed; they are divided into three hundred and sixty five shorter and longer ones; and the blood then floweth into the feet and hands, and he is then divided into limbs and groweth into one. In the third month he is a man without a soul. In the fourth month he is firm in his limbs. In the fifth month he is quick and waxeth, and the mother is witless; and the ribs are then formed: then there occurs to her many a trouble when the body of the fœtus is being formed in her womb. In the sixth month he gets a skin, and the bones are growing. In the seventh month the toes and the fingers are growing. In the eighth month his breast organs are growing, and his heart and his blood, and he is altogether firmly compacted. In the ninth month it is known to a woman whether she can bring forth. On the tenth month the woman does not escape with her life if the bairn is not born, since it turns in the belly to a deadly disorder, and oftenest on Tuesnight.

PROGNOSTICS.

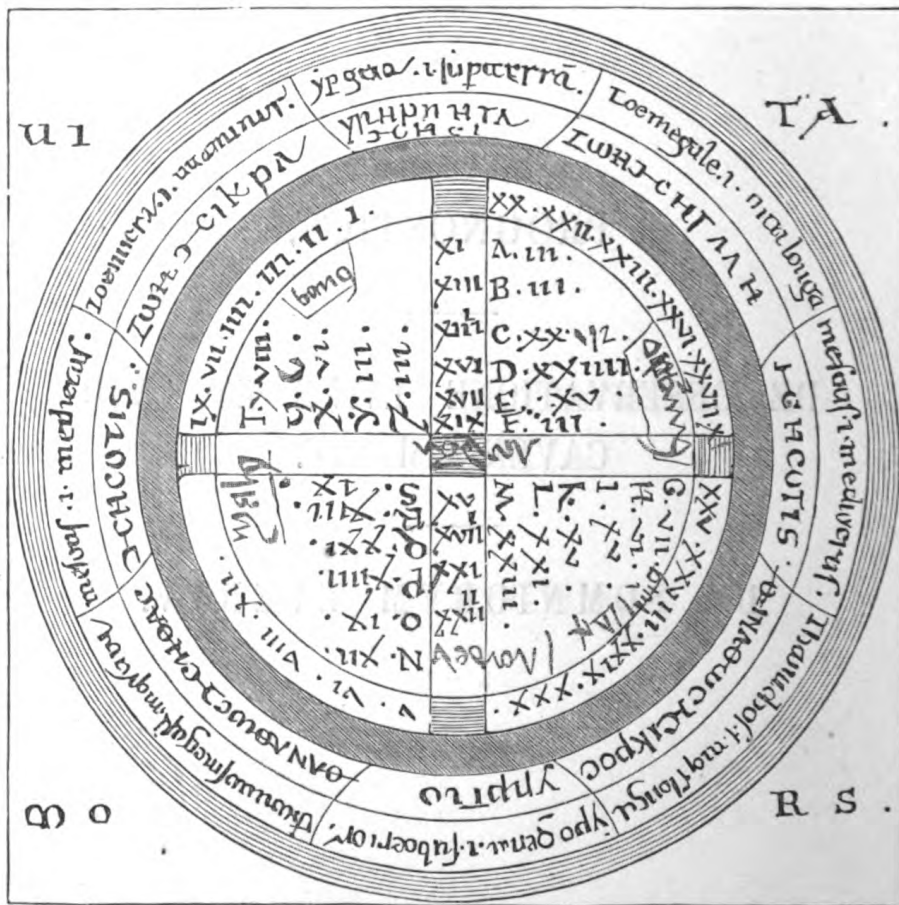
DE OBSERVATIONE LVNÆ ET QUID
CAVENDUM SIT.

DE SOMNIORVM EVENTV.

PROGNOSTICS BY THE MOONS AGE.

MS. Cott. Tiber. A. iii., fol. 34 b., 35 a.

MS. Cott. Calig. A. xv., fol. 121 b., 122 a.



Lunæ i.	qui incidit difficile euad&	Se þe afeald eapfoð-lice he ætþint
Lunæ ii.	Cito confurg&	Raðe he apifþ
Lunæ iii.	Non euad&	He ne ætþint

Lunæ III.	Laborabit ¹ et furg& .	He spincð ȝ apifð .
Lunæ v.	Tricabit & furg& .	He sipað ȝ apifð ² .
Lunæ vi.	Non euad& .	Hæ ne ætƿint .
Lunæ vii.	Medicina fanabitur .	mīð læceðome he bið ȝehæleð ³ .
Lunæ viii.	Diu langu& & furg&. .	Lange he ablað ȝ apifð ² . .
Lunæ ix.	Langu& .	He ablað .
Lunæ x.	Diu egrotat .	Lange he ficlað .
Lunæ xi.	Periculo periclitat .	On ꝥæceðneffe ⁴ he ðýƿfð .
Lunæ xii.	Surg& .	He apifð ² .
Lunæ xiii.	Aliquot tempus egro- tat .	Sumne tīman he ficlað ⁵ .
Lunæ xiiii.	Laborat & furg& .	He spincð ȝ apifð ² .
Lunæ xv.	Periclitat .	He ðýƿfð .
Lunæ xvi.	Locum mutabit ⁶ & furg& .	Scope he apent ȝ apifð .
Lunæ xvii.	Tricabit & furg& .	He sipað ȝ apifð ² .
Lunæ xix.	Similiter .	Call ſpa .
Lunæ xx.	Similiter .	Call ſpa .
Lunæ xxi.	Rem adiuuabit .	Ðingc he ƿultumað .
Lunæ xxii.	Langu& & furg& .	He ablað ȝ apifð ² .
Lunæ xxiii.	Similiter .	Call ſpa .
Lunæ xxiiii.	Diu langu& .	Lange he ablað .
Lunæ xxv.	Langu& & morietur .	Ablað ⁷ ȝ he ſpelt .
Lunæ xxvi.	Langu& .	He ablað .
Lunæ xxvii.	Tricabit & furg& .	He sipað ȝ apifð ² .
Lunæ xxviii.	Eger multum iacebit & morietur .	Seoc ſpīðe he lið ȝ ſpýlt ⁸ .
Lunæ xxix.	Eger euad& .	Seoc ætƿint .
Lunæ xxx.	Eger laborabit & furg& .	Seoc he spincð ȝ apifð ⁹ .

¹ Labor&, MSS.

² apif, T.

³ ȝehæleð, T.

⁴ ꝥæcniſſe, T.

⁵ ficlað, T.

⁶ mīrabit, C.

⁷ he ablað, T.

⁸ ſpelt, T.

⁹ piſt, T.

fol. 126 b.

Ða ealdan læcef gefetton on lebon bocum þ̅ on ælcum monðe beoð æfre tpegen ðaƒaf þa fýndon fríðe ðerýzendlice ænýgne ðrenc to ðrincanne . oþþe blod to lættenne for þam þe an tid if on ælcum þara ðaƒa ƒif man ænige æððran ƒeopenað on þara tide þ̅ hit bið hýpleaft . oððe langfum far . þ̅æf cunneðe fum læce ƒ let hif hopfe blod on þære tide . ƒ hit læƒ fona deað .

Nu fýndon hit þaf ðaƒaf fra fra hit her onfeƒð.

Se forma ðæg on martio . þæt if on hlýðan monðe ƒ fe feorða ðæg ær hif ende.

ON þam oðrum monðe þe pe appelið hatað fe teoða ðæg if ðerýzendlic . ƒ fe ændlýfte ær hif ende.

On maiuf monðe fe þriðða ðæg if ðerýzendlic . ƒ fe feoroða ær hif ende.

On iuniuf monðe fe .x. ðæg . ƒ ær hif ende fe .xv.

On Iuliuf monðe fe .xiii. ðæg . ƒ ær hif ende fe .x.

On aƒuſtuſ monðe fe .i. ðæg . ƒ ær hif ende fe .ii.

On feptember monðe fe .iii. ðæg . ƒ ær hif ende fe .x.

On october monðe fe .iii. ðæg . ƒ ær hif ende fe .x.

On nou[em]ber monðe fe .v. ðæg . ƒ ær hif ende fe .iii.

On dec[em]ber monðe fe *.vii. ðæg . ƒ ær hif ende fe .x.

On Ianuariuf monðe fe .i. ðæg . ƒ ær hif ende fe .vii.

On februariuf monðe fe .iii. ðæg . ƒ ær hif ende fe þriðða.

Þe gefetton on forpeardan þiffepe endebýrðneffe þone monað martiuf þe menn hatað hlyða . for þam he if annƒinn æfter nihta ƒetele ealleþ þ̅æf ƒearfe . ƒ fe ælmihtýƒa ƒoð on þam monðe ƒefceop ealle ƒefceafra.

Nu eft be þam monan if mýcclum to þarmienne þ̅ man on .iiii. nihta ealbne monan oþþe on .v. nihta

The old leeches laid it down in Latin books that in every month there are ever two days which are very dangerous for drinking any medical potion, or for blood letting; because there is one hour on each of those days, on which if any vein is opened, it is loss of life or long disease. A leech tested this doctrine, and let his horse blood on that hour, and it soon lay dead.

Now here are the days as is said here.

The first day in March, that is, in the month Hlyda, and the fourth day before the end of it.

In the next month, which we call April, the tenth day is mischievous, and the eleventh before its end.

In the month of May, the third day is mischievous, and the seventh before the end of it.

In the month of June, the tenth day, and the fifteenth before the end of it.

In July, the twelfth, and the tenth before the end.

In August, the first day, and the second before the end.

In September, the third day, and the tenth before the end.

In October, the third, and the tenth from the end.

In November, the fifth, and the third from the end.

In December, the seventh, and the tenth from the end.

In January, the first, and the seventh from the end.

In February, the fourth, and the third from the end.

In the commencement of this series we have put the month of March, which men call Hlyda, since it is the beginning, after right reckoning, of all the year, and the Almighty God on that month created all creation.

Now again of the moon: it is much to be observed that none let blood on the fourth night of the moons

fol. 127 a.

menn blōð ne læte ſpa uf bec fezzað ær þam þe fe mona ʒ ſeo fæ beon anræde . ac þe ʒehýrðon fezzon ſumne þifne¹ mann þ̅ nan mann ne leofode þe him blōð læte on ealra halgena mæffe dæg . oþþe ʒif he ʒerundod pære . niſ þif nan riʒlung . ac riſe menn hiſ aſunden þurh þone halgan riðom ſpa heom ʒod ælmihtig ʒedihte .

Ðreo dazaf fýndon on .XII. monðum mið þrim nihtum on þam ne bið nan riſmann akenned . ʒ ſpa hpylc pærned mann on þam dazum akenned bið ne forrotað hiſ lichama næfre on eorðan ne he ne fulað ær domes dæge . nu iſ an þara daza on æfterýrðne de[em]ber . ʒ þa tpezen on forerearðan Ianuarie þam monþe . ʒ feape fýnd þe þaf ʒerýne cunnan oþþe ritan .

Cott. Calig. A. xv. fol. 127 b.

Cott. Tiber. A. III. fol. 35 b.

ON anre nihte ealdne² monan ſpa hræt ſpa þe mæteð þ̅ cymð to ʒefean . On tpeizra nihta³ monan . ʒ on þreora nærð⁴ þ̅ ſpeſen næniʒe fremedneffe ʒódeſ ne ýreleſ . On feoper nihta .⁵ ʒ on fiſa . þ̅ bið ʒod ſpeſen riſe þu þ̅ ʒeorne on þinre heortan . On .VI. nihta þ̅ þe þonne þ̅ þu ʒefeo . þ̅ beo fæft on þinum bpeoftum . riſe þ̅ þin ʒeþanc⁶ ne lofiʒe.⁷ On .VII. nihta ſpa hræt ſpa þe on eaze býneð . æfter tide cýmð ſeo endunʒ . On .VIII. nihta . ʒ on .IX. ſona þ̅ ýpeð . ſpa hræt ſpa þe ʒefpeſnað . ʒif þu unrotnýffe ʒefape . penð þin hearod eaft . bide þe ʒod ape . On .X. nihta þin ſpeſen aʒæð butan fpecednýffe.⁸ On .XI. þ̅ ſpeſen æʒæð mið ʒefean . On .XII. nihta . ʒ on .XIII. binnan þrim nihton þu ʒefiht þ̅ þe ær on ſpeſne ætƿrde . On .XIII. nihta .

¹ Read þif.

² ealb C.

³ ealb, C. adds.

⁴ nær, C.

⁵ nihtne, T.

⁶ þin þanc, C.

⁷ leofe, T.

⁸ fpeceſneffe, T.

age, or on the fifth, as books tell us, before the moon and the sea be in harmony. We have further heard a man say, that no man should live, who had blood let from him on All Hallows day; nor if he were *then* wounded. This is no sorcery, but wise men have made experiment of it, through the holy wisdom, as God Almighty dictated to them.

There are three days in the twelvemonth, with three nights, on which no woman is born; and whatever man is born on those days never putrefies in body in the earth, nor turns foul till dooms day. Now one of those days is in the latter part of December, and the remaining two are in the early part of January, and few there are who know or understand these mysteries.

On the first night of the moons age, whatever you dream turns out joy. On the second and third, the dream has no efficacy for good nor evil. On the fourth and fifth, it is a good dream, keep it earnestly in your heart. On the sixth, let that which you see be firm in your breast, mind your thought do not perish. On the seventh night, whatsoever cometh before the eye will after a time have its fulfilment. On the eighth and ninth, whatever appeared in a dream to you, will become public. If you saw something unpleasant, turn your head to the east, and pray God for mercy. On the tenth, your dream shall pass off without harm. On the eleventh, the dream shall end in joy. On the twelfth and thirteenth, you shall within three days see whatever appeared before in the dream. On the fourteenth, the dream has no accom-

næfð þ nænige fremednýffe zōbef ne ýfelef. On .xv. nihta sceort pyrplíc þ bið. On .xvi. nihta æfter langre tide hit azæð. On .xvii. ȝ on .xviii. ȝ on .xix. nihta þ srefen bið zōð. ȝ on manezum ðazum zeendað. On .xx. ȝ on .xxi. nihta þ tacnað ceapunge ȝ hpearfunge.¹ On .xxii. ȝ .xxiii. nihta feo mætunge bið gecornef. ȝ zeflitnef. ȝ eall cofstunge full. ne bið þ na zōð srefen. On .xxiiii. nihta þ tacnað zefýnto ȝ hælo.² On .xxv. ȝ on .xxvi. nihta þ tacnað topearblice fihhto ȝ brozan. ȝ on .ix. ðazum ofþe on .x. þ bið zeypped. ac penð þin hearoð east bide þe are. On .xxvii. ȝ on .xxviii. nihta þ tacnað ealne³ zerean. ȝ ealle angnýffe.⁴ ȝ uneaðnýffe. fmýltnýffe ȝ glæðneffe zehatað. On .xxix. nihta eall fra þ ærre. On .xxx. nihta ær tpezna nihta fýrste þ srefen azæð butan fpecnum þingum.

fol. 128 a.

fol. 36 a.

T. fol. 39 a.

Gif mann bið akenned⁵ on anre nihte⁷ ealdne⁸ monan. fe bið lang lifef ȝ peliz.⁹ Gif he bið on tpezna nihta akenned.⁶ fe bið a feoc ȝ unhal. Gif he bið on þreora nihta. fe leorað¹⁰ lange. Gif he bið on .iiii. nihta akenned¹¹ fe bið a in porðum leaf.¹¹ Gif he bið on .v. nihta ealdne¹² on zeogoðe zepiteð.¹³ Gif he bið on .vi. nihta ealdne¹⁴ fe bið. lang lifef ȝ zefæliz. Gif he bið on .vii. nihta fe bið a peorð ȝ lýrað¹⁵ lange. Gif he bið on .viii. nihta eald[ne] fe fpekteð sona. Gif he bið on .ix. nihta fe bið fpecenlice akenned. Gif he bið on .x. nihta fe bið þropepe.

¹ hpearfunge, C.² T. has an omission.³ ealdne, C.⁴ zean, T. so.⁵ angnýffe, T.⁶ acenned, T.⁷ ane nihtne, T.⁸ ealne, C.⁹ f. l. l. ȝ p. b., T.¹⁰ lýrað, T.¹¹ From T.¹² ađl, C.¹³ ađl him on zeogub z., T.¹⁴ ađlz, C.¹⁵ lýþþ, T.

plishment either for good or evil. On the fifteenth, it shall be of early fulfilment. On the sixteenth, it shall have its event after a long time. On the seventeenth and eighteenth and nineteenth, the dream is good, and shall have fulfilment in many days time. On the twentieth and twenty first, it betokens chaffer and barter. On the twenty second and twenty third, the dream is full of gambling and scolding and all sorts of wrong; it is not a good dream. On the twenty fourth, it betokens health and soundness. On the twenty fifth and twenty sixth, it betokeneth future terror and troubles, and in nine or ten days it shall be fulfilled; turn your head to the east, and ask for mercy. On the twenty seventh and twenty eighth, it betokens all joy and [removal of?] all anguish and uneasiness; it promises tranquillity and gladness. On the twenty ninth also as before. On the thirtieth, before two days pass, the dream shall be fulfilled without vexations.

If a man is born when the moon is one day old, he shall be long lived and wealthy. If he is born when it is two days old, he shall be always sickly and unhealthy. If he is born when it is three days old, he shall live long. If he is born when it is four days old, he shall always be in words false. If when it is five nights old, he shall decease in youth. If when it is six nights old, he shall be long lived and happy. If when it seven nights old, he will be ever honoured and live long. If it be eight nights old, he will die soon. If it be nine nights old, he will be born perilously. If it be ten nights old, he will be a sufferer. If it be

T. fol. 39 b.

Gif he bið on .XI. nihta fe bið landes oferzenza. Gif he bið on .XII. nihta eald fe bið on eallum þingum purðfull. Gif he bið on .XIII. oþþe on .XIII. nihta fe bið æppæft 7 rihtrið. Gif he bið on .XV. nihta fe bið fona zeraren. Gif he bið on .XVI. nihta fe bið on eallum þingum nytpurðe. Gif he bið on .XVII. nihta fe bið fona zeritan. Gif¹ he bið on .XVIII. nihta oððe on .XIX. fe bið gefælig. Gif he bið on .XX. nihta fe bið fona zeraren. Gif he bið on .XXI. nihta fe² bið on godre peorþunze. Gif he bið on .XXII. nihta fe bið unearh³ rihtling. Gif he bið on .XXIII. nihta fe bið þeof ſceaða. Gif he bið on .XXIII. nihta fe bið gefþincfull on hið lif. Gif he bið on .XXV. nihta fe bið gehealtſum hið lif. Gif he bið on .XXVI. nihta fe bið peorcef zælf. Gif he bið on .XXVII. nihta fe bið to ꝥrecnum þingum akenned. Gif he bið on .XXVIII. nihta fe ne bið naðor ne earum ne pelig. Gif he bið on .XXIX. oþþe on .XXX. nihta eald[ne] monan akenned . fe bið zōð 7 ꝥrendliðe.⁴

Biblioth. Bodleiana, MS. Junius 23, fol. 148.

Ðære æreften nýhte þonne nipe mone býð eorþmen . þ mon þonne in ſpeofne zefihþ . þ cýmed to zefean . þære æfteran niht . 7 þone ðriððan nýht . ne býoð þ naðer ne zōð ne ýfel . Ðære feorðan nýht . 7 þeora⁵ fiſtan : þene heo zōðre zefremedneffe . þære fýxtan niht þ þu zefýx . ſpa hýt býoð . 7 þeo pýð eorþoru zeo ſcilt . þere feofōðan nýht . þ þu zefixt . ſpa hýt býð . 7 æfter mycelre týde azæð . þære .VIII. niht . 7 þere niðorþan . þaþe⁶ þu zefihft . ſpefn þ bið able⁷ oðþe tpeza þere niðorþan⁸ niht þ þeo zemeted . þ bioð

¹ Gif hið he, C.

² fo, MS. C.

³ unearh, T.

⁴ ꝥrendliþe, T.

⁵ þeora, MS.

⁶ Read þæt þe.

⁷ Read abl.

⁸ Read teoðan. Eleventh is not here.

eleven nights old, he will be a traveller beyond his native land. If it be twelve nights old, he will be in all respects honoured. If it be thirteen or fourteen nights old, he will be pious and righteous. If it be fifteen nights old, he will soon be deceased. If it be sixteen nights old, he will be in all respects useful. If it be seventeen nights old, he will be soon deceased. If it be eighteen or nineteen nights old, he will be happy. If it be twenty nights old, he will be soon gone. If it be twenty one nights old, he will be in good esteem. If it be twenty two nights old, he will be a stout champion. If it be twenty three nights old, he will be a thief and a scamp. If it be twenty four nights old, he will be laborious in his life. If it be twenty five nights old, he will be abstemious in his life. If it be twenty six nights old, he will be greedy of work. If it be twenty seven nights old, he will be born to mischief. If it be twenty eight nights old, he will be neither poor nor rich. If it be twenty nine or thirty nights old, he will be good and hospitable.

This manuscript dates about 1120, and contains a different text from the last, with remarkable grammatical forms.

On the first night, when the new moon is come, what a man sees in his dream, will turn out for joy. On the next and on the third night it is neither good nor evil. On the fourth and fifth night, let him expect a good fulfilment. On the sixth night, whatever thou seest, so shall it be, and shield thyself from trouble. On the seventh night, whatever thou seest so shall it be, and after a long while shall come to pass. On the eighth night and ninth, soon shalt thou see thy dream fulfilled, that shall be sickness or vexation. What thou dreamest on the ninth night shall be without solidity.

butan feftneffe . þeope . XII. niht . ʒ þeope . XIII. niht
 ine þrim ðaʒum þu ʒefihft þin ſpefn . þeope . XIII. niht .¹
 ne hafað þat nane ʒefnemedneffe . þeope . XV. niht .
 hiƿ hafað hiƿle ʒefnemedneffe . þeope . XVI. niht .
 æften mýcelre tide aʒæð þin ſpeofn . ðere . XVII. niht .
 ʒ . XVIII. ʒ niʒontene . in . III. ʒ . C. um ðaʒa bið goð
 ſpefn . ðonne fe mona bið . XX. niht . ʒ . I. ʒ . XX.
 niht . þ bið ſcip oðþe ceap in þem ſpefne topeapð . þonne
 heo býð . II. ʒ . XX. niht ealb . þ þu ʒefihft hiƿ lenʒeð
 to ʒoðe ʒ² ʒefean . þonne heo bið . III. ʒ . XX. nihta
 ealb . þ bið³ cið ʒ ʒefiƿt . ðonne heo bið . III. ʒ . XX.
 nihta ealb . ʒ . V. ʒ . XX. ʒ . VI. ʒ . XX. nihta ealb . þ
 bið peopð lic eʒe on niʒon ðaʒum . oðþe on . X. þin
 ſpefn aʒæð . þonne heo bið . VII. ʒ . XX. ʒ . VIII. ʒ . XX.
 nihta ealb . ealne ʒefean þ bicneð . þonne heo bið .
 .IX. ʒ . XX. ʒ fulle . XXX. nihta ealb . þ bið æfne buton
 ſræcneffe ;—

fol. 148 b.

SE ðe bið acenned on annihtne mona . fe bið lanʒe⁵
 lifes . ʒ pel eði . Se þe bið on . II. nihta ealdne monan .
 fe bið⁶ feoc . Giƿ he bið acenned on . III. nihtne monan .
 fe leofaþ lanʒe ʒ hýðiz.⁷ Giƿ he biþ feoƿer nihta ealb .
 he bið riƿe . Se on . V. nihtne bið ʒebopen ʒunʒ he
 ʒeritað . Se þe bið acenned on . VI. nihtne . fe biþ
 lanʒe lifes . ʒ ʒefeliʒ . Se þe bið acenned on . VII. nihta
 ealdne mona . fe leofaþ lanʒe on purþunge . Giƿ fe
 mona bið eahta nihta ealb⁸ fe ʒeriteþ fona . Giƿ he
 bið acenned on niʒan nihtne ealdne monan . fe biþ
 ſracendlice acenned . Se ðe bið⁹ acenned on . X. nihtne
 ealdne⁹ monan . fe bið ðropepe . Giƿ man biþ acenned
 on . XI. nihta ealdne monan . fe bið landef oferʒenʒa .
 Se biþ acenned on . XII. nihta ealdne¹⁰ monan . fe biþ

¹ niht, MS.² ʒ, MS. omits.³ bið, MS.⁴ nihta, MS.⁵ So MS.⁶ bið, MS.⁷ For eadiz.⁸ ealb, MS.⁹ ealne, MS.¹⁰ ealne, MS.

On the twelfth and thirteenth night, within three days thou shalt see thy dream fulfilled. On the fourteenth night it hath no accomplishment. On the fifteenth night it hath little accomplishment. On the sixteenth night, thy dream will come to pass after a long space of time. On the seventeenth and eighteenth night, within a hundred and three days it shall be a good dream. When the moon is twenty and twenty one nights old, there is office or traffic foreseen in the dream. When it is twenty two nights old, what thou seest belongeth to good and joy. When it is twenty three nights old, that signifies chiding and scolding. When it is twenty four, twenty five, twenty six nights old, that stands for considerable terror: thy dream shall come true in nine or ten days. When it is twenty seven or eight nights old, it betokens all joy. When it is twenty nine or thirty days old, that is, in the full, that is ever without peril.

He who is born when the moon is one day old shall be of long life and pretty well off. He who is born when she is two days old, shall be sickly. If he be born when she is three nights old, he shall live long and be rich. If she is four nights old, he shall be powerful. If five, he shall die young. If six, he shall be of long life and happy. If seven, he shall live long in honour. If eight, he shall die soon. If nine, he shall be perilously born. If ten, he shall be a sufferer. If eleven, he shall be a traveller beyond his native land. If eleven, he shall be [long] lived, and in all respects honoured by

[langes]¹ lifes . ƿ on eallum hif þingum peorþ mannum mid ƿode . Gif man bið acenned on .XIII. nihta ealdne monan . fe bið ricef ƿaldend . ƿ ƿodcund . Gif man biþ acenned on .XIII. nihta ealdne mone . fe bið ælcef ƿodel ƿyrþe .

Spa hƿile man fpa on funnandæg . oððe on niht acenned bið . orforzlice leofæð he . ƿ bið fæzzer . Gif he on monandæg . oðþe on niht acenned bið . he bið acƿeald fram mannum . leþde fpa clæroc fpeþer he bið . Gif he on trefedæg bið acenned . oþðe on ða niht . fe bið æƿerþ on hif life . ƿ bið man ƿ ðræne . Gif he bið on ƿodnesdeiz oþðe on ða² niht acenned . he bið fcary ƿ biþer . ƿ fride ƿær on hif ƿorþum . Gif he bið acenned on þurref dæg oþðe on þa niht . he bið fride ƿefifum . ƿ ƿæl eði . ƿ ƿel ƿeƿeaxeþ . ƿ he bið ƿod lufiend . ƿ eallif fram ƿifum . Gif he bið acenned on ffrizendez oðþe on ða niht . he³ bið aƿerzet fram⁴ mannum . ƿ he bið diƿi cƿeafri . ƿ fram allum mannum he bið laþ . ƿ æfpe ifel þenceþ on biƿ heortan . ƿ he bið deof . ƿ fride⁵ onðreþende . ƿ he leng ne leofað . þonn on midre ilde . Gif he bið acenned on ƿaternef dæg . oþðe on ða niht . hif dæde beoð ffranlica .⁶ ƿ he bið ealdorþan fpa ƿer⁷ fpa ƿif . fpa ƿære he bið . tæla hum ƿelimeþ . ƿ lange he leofaþ :—

Gif middeƿrinter mefedez bið on funnan dez . þonne bið ƿod ƿinter . ƿ lengten ƿindi . ƿ drize fumer . ƿ ƿinzeardaf ƿode . ƿ fceap beoð ƿeaxeþde . ƿ hunu beoð zenihtrum . ƿ eal frib bið zenýhtrum . Gif he bið on monandæg fe middeƿrinter mefedeæg . þonne bið gemenzed ƿinter . ƿ ƿod lengten . ƿ ƿindiz fumer . ƿ ýftiz . ƿ beoð ƿode ƿinzeardaf . ƿ fpiþ feorþe mannum . Gif he bið on trefedez . þonne bið ýfaž⁸ ƿinter . ƿ ƿindiz lengten . ƿ ƿeniz fumer . ƿ moni ƿif fpehtað .

¹ Not in MS.

² ða, MS.

³ fe, MS.

⁴ fram, MS.

⁵ fride, MS.

⁶ For ffranlica.

⁷ ƿerþ, MS.

⁸ ýfel ?

men and with God. If a man be born when the moon is thirteen nights old, he shall be ruler of a kingdom, and divine. If fourteen, he shall be worthy of every good.

Who ever is born on Sunday or its night, shall live without anxiety, and be handsome. If he is born on Monday or its night, he shall be killed of men, be he laic or be he cleric. If on Tuesday or its night, he shall be corrupt in his life, and sinful and perverse. If he be born on Wednesday or its night, he shall be sharp and bitter, and very wary in his words. If he born on Thursday or its night, he shall be very peaceable and easy, and shall grow up well, and be a lover of good, and altogether averse to women. If he be born on Friday or its night, he shall be accursed of men, silly, and crafty, and loathsome to all men, and shall ever be thinking evil in his heart, and shall be a thief and a great coward, and shall not live longer than to mid age. If he is born on Saturday or its night, his deeds shall be renowned, he shall be an alderman, whether he be man or woman ; many things shall happen to him, and he shall live long.

If the mass day of midminter fall on a Sunday, then there shall be a good winter, and a windy spring, and a dry summer, and good vineyards ; and sheep shall thrive, and honey shall be sufficient, and peace shall be kept well enough. If midwinter mass day fall on a Monday, then shall be a varied winter, and a good spring, and a windy summer and gusty, and there shall be good vineyards, and much sustenance for men. If it fall on a Tuesday, then there shall be an evil winter, and a windy spring, and a rainy summer ; and many women

fol. 141 b.

ƿ feor beoð fpecnobe . ƿ ciningaf forpeorðað. Gif feo midrinter bið on roðnefdæz . þonne bið hearð rintep . ƿ zrim . ƿ ýfel lenzten . ƿ zod fumer . ƿ ringearðaf beoð zerpencfulle . ƿ hunig býð leſfe. Gif heo býoð on þunrefðæz . þoñ býoð zod rintep . ƿ rindiz lenzten . ƿ zod fumop . ƿ ælc zod býð zenihcfum in þem felþan zeape. Gýf fe midrinter býð on frizendæze . þonne býð onpendæðlic rintep . ƿ býð zod¹ fumer . ƿ býð zenihcfumef micel. Gif fe midrint býð on fetepnef deaz . þoñ býð rintep zedrefeðlic . ƿ rindiz lenzten . ƿ peftmaf fpincað . ƿ fcep cpellað . ƿ ealde men zepitað . ƿ þa elenan beoð leahtrode ;

ÐER fezð² ýmb drihtnef zebýrið . ýmb þa .XII. niht hiſ tide.³ Gýf fe rind býoð on þa forma niht . zehadode pepaf fpeltað . þære æfteran niht . ƿ þere þriððan niht [zif] bið rind : þonne peſnaf⁴ forpeorðað . þeore peorðan niht zif rind býð : lef býð htel. Ðære .V. niht zif rind býð : þonne býð fpecne on feo . ƿ feapu forpeorðað. Ðere .VI. niht zif rind býð . ðonne adla býoð þý zeape . on eorðan~~an~~anflica. Ðere .VII. niht zýf rin[ð] býoð : rin býð fpýðe rýfe þý zeape. Ðere .VIII. niht zýf rin[ð] býoð.⁵ þonne ælde men⁶ fpeltað. Ðere .IX. niht zýf rin[ð] býð . fcep_a fpeltað. Ðære .X. niht zýf rin[ð] býð : treop býoð fornerpede. Ðære .XI. niht zýf rind býoð . æale nýetenu forpeorðað . þonne .XII. niht zýf rind býð : þonne býoð micel zefeohc on eorðan :—

þý forma dæz drihtnef zebýrde . gýf funne ſcýneð mýcel zepa býoð mid mannum . ƿ zenihcfum.⁷ Gýf þý æfteran dæz funne ſcýneþ . þonne býð on ænzal

¹ Read zod.² fezh, MS.³ hftibe, MS.⁴ Read peftmar.⁵ býoð, MS⁶ Probably ealþopmen.⁷ Read zenihcfumnef.

shall die and sheep shall be imperilled, and kings shall perish. If midwinter be on a Wednesday, then there shall be a hard and fierce winter, and a bad spring, and a good summer, and the vineyards shall be troublesome, and honey too little. If it be on a Thursday, then there shall be a good winter, and a windy spring, and a good summer, and each blessing shall be abundant that same year. If midwinter be on a Friday, then there shall be a changeable winter, and a good summer, and much abundance. If midwinter be on a Saturday, then the winter shall be afflictive, and spring windy, and fruits shall be hard to get, and sheep shall die, and old men shall die, and the innocent shall be held guilty.

Here is told about the birth day of our Lord, about the Christmas twelve nights. If the wind occurs on the first night, men in holy orders shall die. If there is wind on the second and third night, then fruits shall perish. If wind happens on the fourth night, the damage will be small. If wind occurs on the fifth night, there will be peril at sea, and ships shall perish. If there be wind on the sixth night, then there shall be various diseases that year on earth. If there be wind on the seventh night, fire will be very rife that year. If there be wind on the eighth night, then aldermen shall die. If there be wind on the ninth night sheep shall die. If there be wind on the tenth night, trees shall come late into leaf. If there be wind on the eleventh night, all sorts of cattle shall perish. If there be wind on the twelfth night, then there shall be some great battle on earth.

On the first day of the Lords birth festivals, if the sun shine, there shall be much joy among men, and abundance. If the sun shines on the second day,

cýnne Ʒold eað beƷeate. Gýf þý þrýððan dæg funne ŷcýneð . betpeoh earpmum mannum mycel Ʒereohc býð . Ʒ betpeoh cýnizum . Ʒ rýcum mannum micel fib. Gýf þý .III. dæƷe funne ŷcýneð . þonne þa olþenda mýcel Ʒold oðberað þan ætmettum ¹ þa þone Ʒoldþorð healðen ŷolden. Gýf þý .V. dæƷe funne ŷcýneð . mýcel bloftman bleoda beoð þý Ʒere. Gýf .VI. dæƷe funne ŷcýneð ðriht[en] fenðeð mýcele meolc. Gýf .VII. dæƷe funne ŷcýneð . mýcele peftmaf on tpeorum beoð. Gýf þý .VIII. dæƷe funne ŷcýneð . ðonne býð epic feolþor eað Ʒeate. Gýf þi .IX. dæƷe funne ŷcýneð þonne Ʒoð fenðeð micelne fulluht on Ʒeape. Gýf þi .X. dæƷe funne ŷcýneð . þonne býð fé Ʒ ealle íea mið rixum ontmed. Gýf þi .XI. dæƷe funne ŷcýneð . micel coftunƷ býð ðeaðef mið mannum. Gýf þi .XII. dæƷe . funne ŷcýneð . men beoð pace . Ʒ býð micel fib on eorðan :—

AN meffe þorftant .XII. ðaƷa þeaften .X. meffan .III. monað .XX. meþfan .VIII.² monað .XXX. meþfan .XII. monað feften ŷtant . þeof Ʒoðcundnef ýf Ʒeŷæt rýð manna þipenum . Ʒ Ʒyltun miŷŷe fanƷ Ʒ fealm fanƷ . Ʒ ealmeffe.

Ðunð tpeþtƷ faltepa fealma Ʒæð for .XII. monþa feften .I. fealma anef ðæƷef feften þorftent . oððe .X. fiðum ŷinƷe miŷerepe mei ðeus . Ʒ ŷpa fela pater þ̄na . Ʒ þ̄n leor to eorðan aŷtpece :—

On ³ anpaþðne Ʒer Ʒýf hýt þunþe on funanðæƷ .⁴ þonne tacnað þ̄ micelne blodef Ʒýte in ŷumere þeode . Ʒ on oðerne : þonne tacnað þ̄ peðer cýnebearn acpealð ⁴

¹ So MS.

² VII., MS.

³ So MS.

⁴ See further on, p. 180, these ten lines, from an earlier text, with variations.

then gold shall be easy to get among the English. If the sun shines on the third day, then shall be a great fight among poor men, and abundant peace between kings and powerful men. If the sun shines on the fourth day, then the camels shall bear off much gold from the emnets which should guard the hoard of gold.^a If the sun shines on the fifth day, then shall be a great bloom of fruit that year. If the sun shines on the sixth day, the Lord shall send much milk. If the sun shines on the seventh day, then will be a good crop on trees. If the sun shines on the eighth day, then quicksilver shall be easy to get. If the sun shines on the ninth day, then God shall send a great baptism that year. If the sun shines on the tenth day, then shall the sea and all rivers be well supplied with fish. If the sun shines on the eleventh day, then shall be a great trial of death among men. If the sun shines on the twelfth day, men shall be weak, and there shall be much quiet on earth.

One mass is as good as twelve days fasting, ten *Equivalentes*. masses as four months, twenty masses as eight months, thirty masses as twelve months fasting. This divine ordinance is established in regard to mens crimes and guilts: the mass song, and the psalm song, and almsgiving.

A hundred and twenty psalms out of the Psalter are as good as twelve months fasting; one psalm is as good as one days fasting, or sing the psalm *Miserere mei Deus* ten times, and as many paternosters, and lay thy cheek upon the earth.

In the present year, if it thunders on a Sunday, then that betokeneth a great bloodshed in some nation. If on the next day, Monday, that storm betokeneth that a royal child shall be put to death. If it thun-

^a Herodot. Book III. 102.

býð. Gýf on tīpef ðeꝝ þunneð . þonne tacneð þ̅ peft-
maſ ʒeſpīdunge. Gýf on roðnef ðæꝝʒe þunne . þonne
tacneð þ̅ lanð biꝝenʒene cꝥælm. Gýf on þunnef ðæꝝ
þunneð . þ̅ tacnað piꝝ manna cꝥealm. Gýf on fꝥiꝝeðæꝝ
þunneð . þonne tacnað þ̅ feo ðeopa cꝥealm. Gýf on fæ-
teꝥnef ðæꝝ þunneð . þonne tacnað þ̅ ðemena ʒ ʒeꝥſteña
cꝥealm :—

De Somniorum
eventu.

Gýf mon meteð þ̅ he ʒeſeo eaꝥn on hiſ heaꝥoð uꝥan
ʒeſeſtan .¹ þ̅ tacnað micel¹ peopðmýnd . ʒiꝝ hiſ þince
þ̅ he feala eaꝥna ætſomne ʒeſeo . þ̅ bið ýfel nið . ʒ
manna fætunga ʒ feaꝥa. Gýf hiſ þince þ̅ he ʒeſeo beon
hunig beꝥan . þ̅ býð þ̅ he on eaðeꝝum haðum feoh
ʒeſteonað. Gýf hiſ beon ſtunʒen .² þ̅ býð þ̅ hiſ mod
býð ſpīðe onſtīpeð fꝥam ælþeodeꝝum mannum. Gýf
hiſ þince þ̅ he ʒeſeo beon in to hiſ huſe fleoꝝan .³ þ̅
býð þeſ huſef aꝥeſtnef .⁴ Gýf hiſ þince⁵ þ̅ he ʒeſeo fela
fuꝝla æt ſamne . þ̅ býð æꝥeſt ʒ ʒecið .⁶ Gýf he fuꝝlaſ
ʒeſeoꝝ beꝥpenan heom⁷ piꝝnan . þ̅ býð þ̅ piꝝe haðeꝝ⁸
piꝝnað⁹ heom beoꝥteonan. Gýf hiſ næðꝥe ehte .¹⁰ beoꝥʒe
hiſ piꝝð íle piꝝmen .¹¹ þonne hiſ þince þ̅ hiſ eaꝥn
ehte .¹² þæt bið ðeað. Gýf hiſ þince þ̅ he hiſ on ha-
tum pæteꝥe þꝥea¹³ þ̅ býð hiſ licef tīðeꝥneꝝ. Gýf hiſ
þince þ̅ he hiſ on cealðum peꝥeꝥum¹⁴ þꝥea .¹⁵ þ̅ býð hiſ
licef hælo ʒ ʒeſýnto. Gýf hiſ þince þ̅ he hiſ on fæ
bæðiꝝe . oððe þꝥea : þ̅ býð bliſſe. Gýf he fæꝝeꝥ peꝥeꝥ
ʒeſeo oððe oſeꝥ fæꝥeꝥ .¹⁶ þ̅ býð opſoꝥʒniꝝf .¹⁷ Gýf hiſ
meteð þ̅ he ðꝥoſpæteꝥe ʒeſeo . ne ðeah þæt. Gýf he
ʒoð piꝝneð . ʒoð ſꝥeꝥn þ̅ bið . ʒ ýfel þem þe hiꝝ

fol. 151 a.

¹ T. omits.

² ſtīkian, T.

³ fleon, T.

⁴ æleðniꝝf. T. ; aꝥeſtmaſ, J.

⁵ þineꝝ, T. J.

⁶ ʒeꝥlit ʒ cið, T.

⁷ J. omits.

⁸ haðeꝝ, J.

⁹ piꝝnan, J.

¹⁰ Giꝝ hiſ þince þ̅ hiſ næððeꝥe
teꝥe, T.

¹¹ piꝝmen, J. ; piꝝmen, T.

¹² ſꝥiꝝe etc, T.

¹³ baþiꝝe, T.

¹⁴ pæteꝥe, T.

¹⁵ baþiꝝe, T.

¹⁶ fæꝥe, T.

¹⁷ opſoꝥʒneſſe, J.

ders on Tuesday, then that betokeneth failure of crops. If it thunder on Wednesday, that betokeneth death of tillers of the land. If its thundereth on Thursday, that betokeneth death of women. If it thundereth on Friday, that betokeneth death of sea animals. If it thunders on Saturday, that betokeneth death of judges and bed-fellows.

The collations from MS. Cott. Tiberius A. iii., fol. 36 a.^a

If a man dreams that he sees an eagle settle on his head, that betokeneth much honour. If it seems to him that he sees many eagles at once, that shall be harm and assaults and plots of men. If it seems to you that you see bees carrying honey, it shall prove⁴ to be the earning of money from wealthy persons. If bees sting him, that signifies that his mind shall be much disturbed by foreigners. If he fancy he sees bees fly into his house, that shall be the destruction of the house. If he fancy that he sees many fowls together, that shall be jealousy and chiding. If he seeth fowls fight one another, that shall be that powerful persons⁸ are in contest. If a snake pursue him, let him be on his guard against evil women. When it seems an eagle pursues him, that is death. If it seems he washes himself in hot water, that signifies indisposition of body. If he seems to be washing in cold water, that denotes¹² the health and soundness of his body. If it seems that he bathes or washes in the sea, that is bliss. If he sees or travels over a fair piece of water, that is, ease of mind. If he thinks he sees turbid water, that has no significance. If he finds gold, that is a good dream,

^a A very minute collation seemed unsuitable in this piece.

zecýnde¹ ne bið. Gýf he mancaf oððe peniḡaf fíndæḡ.²
 ꝥ bið æfſt.³ Gýf him þince ꝥ he peniḡaf zefio . ȝ ne
 oðrine : zod þæt bið. Gýf he hie nimeð : ne deahḡ ꝥ
 him. Ðonne him þince ár oððe ifen ꝥ he hadde . ꝥ bið
 zod. Gýf him þince ꝥ he lead⁴ hadde . ſum unriḡd him
 býð topearð. Gýf him þince ꝥ he æt forð zepitenum
 men ahtef onfo . of unpenum him cýmeð zefſtreon.
 Gýf him þince ꝥ he æt ricum men feof on fo . alyf-
 fedner dæt byð hif⁵ bꝛoca. Gýf him þince ꝥ hif huf
 býrnð.⁶ micel blæd ȝ toꝛhtnef him býð topearð. Gýf
 hie ofſt býrnen . ꝥ bið micel⁷ zefſtreon. Gýf man
 meteḡ ꝥ he hif huf timbꝛie . ꝥ býð hif peaxnef.⁸ Gýf
 him þinceḡ ꝥ hif huf í toꝛorpen . ſum æfpela⁹ him
 bið topearð. Gýf him þince ꝥ he hꝛit hꝛæḡl zefio .
 ꝥ býð micel purðminð. Gýf him þince ꝥ he hif beapð¹⁰
 fciꝛe . þonne býð hif bꝛoc lhtḡende. Gýf him þince
 ꝥ hif earḡm fý of afleḡen . ꝥ býþ hif zoda alætnef .
 þonne him þinceḡ ꝥ he micleḡ hefeſ¹¹ zepald aḡe .
 þanne ofercýmeð he ælle hif feond.¹² Gýf hine meteḡ
 ꝥ he aꝛht beꝛan zefeo . ꝥ býð unḡepaðnef.¹³ Gýf him
 þinceḡ ꝥ he¹⁴ mið zepenod zýꝛdel¹⁵ fio zýꝛded . dæt
 býð anmodnef. Gýf hine mæte ꝥ he hebbe zylbene
 beaḡ . ꝥ býð ꝥ he zepihð healicne ealdorðom. Gýf
 him þince ꝥ he hadde ruh lic . ꝥ¹⁶ býð hif zoda pa-
 nunḡ.¹⁷ Gýf hine mete ꝥ he ne mæḡe ýrnan . micel
 bꝛoc him býð topearð . þonne him þince ꝥ he fꝛipe . ꝥ
 býð fꝛa hꝛæt fꝛa he ana riſte¹⁸ ꝥ hit péorðæð¹⁹ ýppe.²⁰

T. fol. 36 b.

¹ Without ze, J.² z for þ is frequent in this MS.³ Omitted in T.⁴ læð, J.⁵ J. omits.⁶ býrnæt, J.⁷ micellicu, J.⁸ ꝥ hýf zod býþ peaxende, T.⁹ ælætnef, T.¹⁰ beapn, J.¹¹ For hæcces: micleſ hꝛæḡelef,

T.

¹² fꝛnd, T.¹³ unḡepaðef, J.¹⁴ feo, J. adds.¹⁵ zepeneban zꝛpðle, T.¹⁶ þonne, J.¹⁷ þaniend, J.¹⁸ ꝛæt, T.¹⁹ fꝛꝛþ, T.²⁰ zeyppeð, T.

- 16 and evil to him to whom it is not natural. If he finds mancuses or pennies, that is jealousy. If he fancies he sees pennies, and does not touch them, that is good.
- 20 If he takes them, that does him no good. When he fancies he possesses brass or iron, that is good. If he fancies that he has lead, some bad luck will betide him. If he imagines that he receives something from a man deceased, some gain is coming to him from an unexpected quarter. If he thinks he receives money from a powerful man, that is relief from his troubles. If he fancies his house is on fire, much profit and
- 24 bright prospects are at hand. If his premises burn often, that is great gain. If a man dreams he is building his house, that is his growth in wealth. If he dreams his house is overthrown, something to thwart him is coming. If he fancies he sees white raiment,
- 28 that signifies much honour. If he fancies he is clipping his beard, then his trouble will be diminishing. If he fancies his arm is struck off, that is a hindrance to his wellbeing. When he thinks he has control of a great massrobe, then he will overcome all his enemies. If he dreams that he sees himself carry anything, that is inconvenience. If he fancies he is girt with an orna-
- 32 mented girdle, that is stoutheartedness. If he dreams that he has a golden coronet,^a that signifies he will attain high station. If he dreams he has a rough body, that stands for decay of fortune. If he dreams that he is not able to run, then some great trouble is at hand for him. If he dreams that he is vomiting,
- 36 then what he only knew will become public. If he

^a As Beag is masculine, it follows that in gybene one n is suppressed, and it stands for gybenne.

fol. 151 b.

Gýf hine mete þ he zeseo blindne man zeborenne . þ byð forlætnef hif zoda. Gýf him þince þ he mid cýninge sƿeace . him cumeð zesealic zifu to y zod. Gýf hine mete þ he zebunden si . læpe ic hine þæt he him beorze pýð fƿecno þing. Gýf him þince þ he ftize on heah clif .¹ þ tacnað zod. Gýf him þince þ he of dune aftize . brocef del he onfehþ. Gýf hine mete þ he mid hif freondef pýfe hæme . þæt byð adl. Gýf him þince þ he mid hif azene riƿe heme . þ byð zod sƿefn. Gýf hine mete þ he hine zeorne to zode zebidde . micel zesea² him byð topeard. Gif him þince þ he sý ungyrd . broc þ biþ. Gif him þince þ he dracan zeseo : zod þ biþ. Gif him þince þ he deme dom þ biþ zod. Gif him þince þ hif heafod sý beforpen þ býþ broc. Gif him þince þ he hæbbe micel feoh tiddernef him biþ toperd. Gif him þince þ he hæbbe nere sceof . mid broce him cymþ zefteon. Gif him þince þ he bec hæbbe þ biþ uncuð hlaforð oððe ealdorman. Gif him þince þ he huntize beorze him zeorne rið hif fynd. Gif him þince þ he hundaf zeseo . y hi hine zretan . beorze him eac rið hif fynd. Gif him þince þ he zeseo hundaf ýrnan þ býþ micel zod topeard .³ þonne him þince þ he ríscaf zeseo þ býð rezn. Gýf him þince þ he bjadne monan zeseo . þ byð zod sƿefn. Gýf mon mete þ he hƿit horf hæbbe . oððe on riðe . þ býð peorðmínd.⁴ Gýf him þince þ he on blacum horfe riðe . þ býð hif modef anznef.⁵ Gýf him þince þ he on readum horfe riðe . þ býð hif zoda panizend.⁶ Gýf him þince þ he on fealapan horfe riðe . þæt byð zod . oððe zrægan .⁷ þ býð zod sƿefn. Gýf man meteð þ he pær flea . þ býð zecid pýð hif fneond. Gýf him þince þ he hif feond⁸ flea . beorze

T. fol. 37 a.

¹ heanne munt, T.² zýfe, J.³ Ten lines from T.⁴ feorðmýnt; T.⁵ zoda modef eaznef, J.⁶ panung, T.⁷ zrægium, T.⁸ For h. r., oððerne, J.

dreams that he sees a man born blind, that is loss of property. If he dreams that he speaks with the king, a joyful and good gift is coming to him. If he dreams that he is bound, I warn him to be on his guard against peril. If he fancies he is mounting up to a high cliff, that betokens good. If he fancies he is descending from one, he will have his share of trouble. If he dreams *se cum uxore amici rem habere*, that is sickness. If he imagines *se cum uxore sua rem habere*, that is a good dream. If he dreams that he is praying earnestly to God, much joy is at hand for him. If he fancies that he is ungirt, that shall be trouble. If he fancies that he sees a dragon, that is good. If he thinks he is judging judgment, that is good. If he fancies that his head is shorn, that is vexation coming. If he imagines he has much money, indisposition is at hand. If it seems he has new shoes, profit with annoyance is at hand. If he thinks he has books, that signifies a strange lord or governor. If he fancies he is a hunting, let him be well on his guard against his enemies. If he thinks he sees hounds, and they bay him, let him be on his guard against his enemies. If he thinks he sees hounds run, that stands for much coming good. When he thinks that he sees fishes, that signifies rain. If he fancies he sees a full moon, that is a good dream.

56 If a man dreams that he has or rides upon a white horse, that portends honour. If he thinks he is riding on a black horse, that is anxiety of mind. If he fancies he is riding on a bay horse, that is decay of fortune. If he fancies he is riding on a dun or on a grey horse, that is a good dream. If a man dreams he kills a man, that portends chiding with his friend. If he dreams

fol. 152 a.

he him Ʒeorne pýð fræcno þing. Gýf him þince þæt he þeoraf Ʒefeo . him býð Ʒod toþarð. Gýf hine mete þ he deaðne mann cýffe . þ býð lang lýf Ʒ Ʒod . þonne him þince þ he Ʒefeo fcýp ýrnan . Ʒod ærenðe him býð toþerð. Gýf hine mete hnýte fomnie . Ʒod þ býð Ʒif he hi ne ýtt . Ʒ ýfel Ʒif he ýtt. Gýf him þince þ he oðerne cyffe . Ʒod þ bið. Gýf hine mete þ he hunig ete . oððe Ʒefeo . þ býð ænƷnes. Gif him þinceð þ he bellan Ʒefeo . oððe Ʒehipe . þeorðmínd him býð toþearð. Gýf hine mete þ he cýrcan Ʒefeo oððe finƷan Ʒehipe : micel Ʒod þ tacnað. Gif him þince þæt he Ʒefeo man mid þærnan Ʒepundodne . ýmbhídig forƷ þ býð. Gýf him þince þæt he þærpen þeƷe . þ býð orforh. Gif him þince þ he riþ hið feorfe fprece . þ tacnað hið fynna forƷyfenne. Gif him þince þ hið riþ fi mid þearne . þ bið Ʒod fpefen. Gif him þince þ he næddran Ʒefeo þ bið ýfelef riþef niþ. Gif him þince þ he Ʒefeo lic þeran ne biþ þ nan laþ. Gif him þince þ he æt þoruld Ʒeflitum fi . þ tacnað him aðl toþerð. Gif him þince þ he hæbbe hrit feap . þ tacnað Ʒod. Gif him þince þ he hæbbe ferri hryðer . ne býþ þ naþor ne Ʒod ne yfel. Gif him þince þ he eriƷe oððe faupe . Ʒefteon him biþ toþerð. Gif him þince þ he ariht on Ʒodcundum bocum næde oððe leornige .¹ micel þurðmynt him býþ toþerð æt Ʒode. Gif him þince þ he on lipýlcepe þæƷerpe ftope fi . nið hið modef him cýmeð.² Gýf man mete þ he Ʒefeon ne mæƷe . læpe ic hine þ he him rið hið ehtend þeorƷe. Gýf man mæte þ he feoluc . oððe Ʒodþeb hæbbe . Ʒod hit býð . hþilum Ʒ hþilum leafunƷ. Gýf mon mete þ he þiled fy . Ʒod þ býð. Gýf man mete þ he þeorðlice Ʒepetod fio . Ʒod þ býð. Gýf man mæte þ he feola fpyna æt famne Ʒefeo . þonne mæƷ he þenan þrocef. Gif him þince þ he feala henna Ʒefeo oððe

T. 37 b.

¹ leornunge, T.| ² Ten lines from T.

that he kills his enemy, let him earnestly beware of perils. If he fancies he sees thieves, good is approaching. If he dreams he kisses a dead man, that is good and
64 long life. If he thinks he sees a ship run, a pleasant message is coming for him. If he dreams he is gathering nuts, that is good if he does not eat them, and evil if he eats. If he fancies he kisses another, that is good. If he dreams that he eats or sees honey, that
68 is vexation. If he dreams that he sees or hears a bell, honour is at hand for him. If he dreams he sees a church, or hears the singing, that betokens good. If he fancies he sees a man wounded with a weapon, painful solicitude is meant. If he thinks he is wielding a weapon, that is relief from care. If he imagines he is speaking with his confessor, that betokens forgiveness of
72 his sins. If he thinks his wife is with child, that is a good dream. If he fancies he sees an adder, that means a wicked womans spite. If he thinks he sees a body borne along, there is no harm in that. If he thinks he is at a scolding match, that betokens sickness at hand.
76 If he dreams he has a white sheep, that portends good. If he fancies he has a bull, that is neither good nor harm. If he fancies he is ploughing or sowing, gain is at hand. If he fancies he is reading or learning anything in divine books, much honour from God is
80 approaching for him. If he dreams he is in any fair place, vexation of mind is coming. If a man dreams that he cannot see, I advise him to fortify himself against his persecutor. If a man dreams that he has silk or muslin, at whiles it is good, at whiles deception. If a man dreams that he is defiled, that is good.
84 If one dream that he reposes magnificently, that is good. If a man dreams that he sees many swine together, then he may look out for trouble. If he fancies he sees or possesses many hens, that is good. If a man

fol. 152 b.

hæbbe . ꝥ bið Ʒoð . Gýf man mæte ꝥ he henne æƷeru
 hæbbe . oððe Ʒice ne ðeah hým ꝥ . Gýf mon mete ꝥ
 he Ʒæt Ʒefeo . þonne mæƷ he Ʒenan þæf laðrenðan
 feonðef him on neapýfte . Gýf mon mæte ꝥ he feola
 ftod hoƷfa hadde . oððe Ʒefeo . afeftneffe hiŷ Ʒoða ðæt
 tacnað . Gýf man mete ꝥ he feola Ʒoŷa hæbbe . Ʒoð ꝥ
 býð . Giŷ him þince ꝥ he ŷceap pulliƷe . ne bið ꝥ
 Ʒoð . Gýf man mæte ꝥ he Ʒipep ete . ne ðeah ꝥ . Gýf
 mon mete ꝥ he feala ŷpepa Ʒefeo æt ŷamne . þonne
 býð ꝥ þæt he on hiŷ feonðum hiŷ Ʒillan Ʒepnyhð.¹ Gýf
 mon mete ꝥ he Ʒin ðrince hele him býð topeapð . Gýf
 man mæte ꝥ he býrnende canðele Ʒefeo oððe on hanða
 hadde . Ʒoð ꝥ býð . Giŷ him þince ꝥ he ele hæbbe ofþe
 mið ŷmyriƷe . micelne Ʒefean ꝥ tacnað æƷþer Ʒe hep
 on ƷoƷulðe Ʒe æfter .

ON² annihtē monan Ʒær to cýninge . Ʒ biððe þef þu
 Ʒille . he ꝥ Ʒifeð ƷanƷ in to him on þa þriðða tibe
 þef ðeƷef . oðð[e] þonne þu Ʒýte ꝥ ŷæ ŷi Ʒul . On .II.
 nihte monan ƷanƷ þonne Ʒ býƷe lanð þæt þine ýlðpan
 æp ahton . þonne meht þu hit aléfan . Ʒ on .II. nihte
 mona he³ býð Ʒoð to fæpanne on oðer lanð . Ʒ Ʒýf
 to on þonne to Ʒiht lífe . On .III. nihte monan Ʒap
 þonne on þin lanð . Ʒ þu hýf þonne þel Ʒepalðeft . Ʒ
 fec þine feonde Ʒ hi beoð blýðe . Ʒ .III. nihta mona
 býð Ʒoð an to Ʒixanne . On .III. nihta monan ŷibba
 þa eidenða men . Ʒ þu hie Ʒefibbaft . Ʒ on þone ðæg
 fec þine feonð Ʒ þu hie Ʒemeteft . Ʒ hi beoð Ʒepalðne .
 Se .III. nihta mona fe býð Ʒoð þæm erƷenðan hýf

¹ ꝥ þu ofŷeƷcymft ealle þine Ʒynð,
 T.

² The first few lines of this piece
 are found in an earlier form in MS.
 Cott. Tiberius A. iii. fol. 37 b. thus:
 —On anpe nihte ealðne monan Ʒap
 þu to cinge . biðe þæf þu Ʒille he
 þe þæt Ʒifð . ƷanƷ into him on
 þa þriððan tibe þæf ðægef . oððe

T. 38 a.

þænne þu þene ꝥ ŷæ ŷý Ʒull . On
 tpa nihtne monan Ʒap to . Ʒ biƷe
 lanð ꝥ þine ýlðpan ahton . þonne
 miht þu hit alýfan . On .III. nihtne
 monan . Ʒap þonne on þin lanð Ʒ þu
 hiŷ þel Ʒepealtft . Ʒ fec þine ƷƷýnð .
 Ʒ hi þe beoð bliþe .

³ Read hit.

dreams he has or eats hens eggs, that avails nought.
⁸⁴ If a man dreams he sees a goat, then he may reckon on the near neighbourhood of the evil being, the fiend. If a man dreams that he has many stud horses, or sees such, that betokens devastation of his goods. If a man dreams that he has many geese, that is good. If one
⁸⁸ dreams he is pulling sheep, that is not good. If a man dreams he is eating pepper, that is of no consequence. If a man dreams he sees many spears together, then it shall come to pass that he shall wreak his vengeance on his enemies. If a man dreams that he is drinking wine, health is approaching. If a man dreams that he
⁹² sees or has in hand burning candles, that is good. If he fancies that he has oil, or is anointing with it, that betokens much joy, either here in this world, or hereafter.

When the moon is one day old, go to the king, and ask what you will, he shall give it: go in to him at the third hour of the day, or at high water. When the moon is two days old, then go and buy land that thy forefathers possessed formerly; then you may redeem it. And when the moon is two days old is a good time to travel abroad, and to take a wife with a view to lead a proper life. When the moon is three days old, then go to your land, and you will manage it well; and seek your friends, and they will be merry. Also when the moon is three days old, it is good to fish. When the moon is four days old, try to reconcile disputing men, and you will succeed; also on that day seek your enemies, and you will meet with them, and they shall be overmastered. When the moon is four days old is a good time for the ploughman to fetch out

fol. 153 a.

ful ut to bone . ʒ þem ʒrindere hif cpeorþ . ʒ þem
 cipemen hif ciringe to anʒinnane . On .v. nihte monan
 ʒanʒ to þinum þeahtere ʒ he þonne þe in eallum
 þingum pel ʒeþenʒeð . ʒ fec on þone dæg þine fpenð .
 ʒ fe þeo ftelað on þone dæg . ne ʒeahfað hit manna .
 On .vi. nihtne monan dō þonne hiʒ on þin beð .
 ʒonne hafast þu þæron nenige punelic faþ . ac þu þer
 býft ʒefeonbe he if eac ʒoð cirpan on to timbrane . ʒ
 eac fciþef timber on to anʒinnanne . On .vii. nihtne
 monan biðbe þine laforþ he þe feleð . ʒ ʒýf þu pille
 fedan cyniʒaf bearn . oððe æðelef monnef ʒeleoð hine
 in þin huf ʒ in þines hireðef ʒ feð hine þonne býð
 þe þ ʒoð . Se .vii. nihta mona if ʒoð on to fixiane ʒ
 æðelef monnef þerʒild an to manianne .¹ Se .viii.
 nihta monan ʒeunþumað ne léofað he lange . ac he
 ýf ʒóð on oðer land to þeranne . ʒ þýf to þru[n]ʒane .
 On .ix. nihtne monan þer to cyniʒef bene ʒanʒ in
 to him æt fulpe féo . þonne býft þu ʒefunðful þýð
 hine . On .x. nihtne monan biðbe fpa hpaþ fpa þu
 þýlle . hýt þe býoð ʒere . Se .x. nihta mona he ýf
 ʒoð to ftandanne mid æðelum monnum . ʒ to fpre-
 canne hymb heora þeorc . ʒ eac býfcor . an to céfane .
 ʒ ealþorþmen ʒ cyniʒaf . On .xi. nihta ealþ mona þær
 on fpa hþelce healpe midþanʒearþef fpa þu þýlle . ne
 fceð þe næniʒ riht ne man [ne] dioþ . ʒ he býð ʒoð
 an to cpellanne micle þixaf on fæ . On .xii. nihte
 monan býð ʒoð to þeranne oþer fæ . ʒ on hire to
 þerenne . ʒ æac to ʒerþianne . On .xiii. nihte mone
 ælþ þær in nipe huf . ʒ nim eal² mid þeo þruo þata
 ful fælef ʒ meolce . ʒ hýt bið æac ʒoð ceap to mfcian .
 On .xiiii. nihte monan if ʒoð ælc fælde to anʒinnanne
 æreft . ʒ on nipe hireð to þærþenne . ʒ þreoft to

fol. 153 b.

¹ Read nimanne.| ² Read eac.

his plough, and for the grinder to begin with his quern, and for the chapman to begin his chaffer. When the moon is five days old, go to your counsellor, and he shall intercede well for you in all matters; and on that day seek your friends: and as for him who steals on that day, none shall hear of it. When the moon is six days old, put fresh hay on your bed, then, thereon, you shall have no lasting disorder, but you shall be in joy. This day is also good to build a church on, and also to begin building a ship. When the moon is seven nights old, request your lord, and he will grant your request; and if you propose to foster a royal child or a nobleman, fetch it to your household, and so foster it, it will be well for you. The seventh day of the moons age is good for fishing; and for taking a nobleman's bloodmoney. He who falls ill on the eighth day of the moons age, will not live long; but the day is good for setting out on a journey abroad, and for fetching a wife home. On the ninth day of the moons age, go to make request of the king, go into his audience hall before high water, and then you will be successful with him. When the moon is ten days old, ask what you will, it shall be promptly ready for you. The tenth day of the moons age is good for standing with noble men, and for speaking about their business; and also for choosing a bishop, and aldermen, and kings. When the moon is eleven days old, go to what quarter of the world you will, nothing shall harm you, neither man nor beast; and it is a good day to kill big fishes at sea. When the moon is twelve nights old, it is good to travel over sea, and to join a retinue, and to get a wife. When the moon is thirteen days old, go into a new house, and take also with you three vessels full of oil and milk; and it is also a good day to milk cattle. When the moon is fourteen days old, is good for beginning dyeing, and for joining a new household, and for ordaining a priest, and for a nun to receive

halgiene . ʒ nunnan haliz ƿeƿ to anƿone. On .xv. nihte monan . hýf ʒoð to fixianne . ʒ huntum heortaf to fecanne . ʒ ƿilde fƿin. On .xvi. nihte monan ƿar ofƿer fá . ʒ fite on þeƿ ſciƿeƿ fórd ſtefna ðonne ʒefecef þu þ̅ land fƿa þeo leofeƿt beoð . ʒ fƿeond f̅indefe be- ʒeondan þæm fá . ʒ he iƿ ʒoð hoƿðerƿ on to ſcæƿiene . ʒ minfeƿ to ʒeƿeranne . ʒ to fætenne. On .xvii. nihte mone ʒýf þu ƿýlle huƿ timbran . beƿ þ̅ timber:—

MS. Cott. Tiberius, A. iii. fol. 38 a.

fol. 38 b.

On anƿearðan ʒeare. Giƿ fe f̅orma þunor cýmð on funnan ðæge . þonne tacnað þ̅ cýnne¹ bearna cƿealm. Giƿ hit on monan ðæige þunriʒe þonne tacnað þ̅ mi- celne blodʒýte on f̅umpe þeode. Giƿ hit on tiƿeƿ ðæig þunriʒe . þ̅ tacnað ƿæƿtma ʒeƿeƿrunge. Giƿ hit on ƿoðneƿ ðæig þunriʒe . þ̅ tacnað land biʒencʒena cƿealm . ʒ cƿæƿtʒna. Giƿ hit on þunneƿ ðæig þunriʒe . þ̅ tacnað ƿiƿmanna cƿealm. Giƿ hit on f̅riʒeðæig þun- riʒe . þ̅ tacnað fæðeora cƿealm. Giƿ hit on fæteƿneƿ ðæig þunriʒe . þ̅ tacnað ðemena ʒ ʒeƿeƿena cƿealm.

Ðonne fe mona bið acenneð on funnan ðæig . þ̅ tacnað .iii. þing on þam monþe . þ̅ iƿ þen . ʒ ƿinð . ʒ f̅myltnýf . ʒ hit tacnað . nýtena ƿæðla . ʒ manna ʒeƿýnto ʒ hælo. Giƿ he bið o[n] monan ðæig acenneð . þonne tacnað þ̅ þam þe akenneðe beoð f̅are . ʒ ʒeongna manna heaƿoð ece on þam monþe. Giƿ he biþ on tiƿeƿ ðæig akenneð . þ̅ tacnað eallum mannum ʒeƿean . ʒ ʒeongum ʒeomrunge. Giƿ he bið on ƿoðneƿ ðæig akenneð . þ̅ tacnað þ̅ ʒeƿýbſume ƿeƿaf ƿuniað beƿƿýh holdum f̅reondum. Giƿ he on þunneƿ ðæig bið acenneð þ̅ tacnað cýneʒa hælo þunh læceƿæƿte.² Giƿ he bið on

¹ cyme, MS.

| ² So MS.

the holy vestments. On the fifteenth day of the moons age it is good to fish, and with hounds to seek harts and wild swine. On the sixteenth day of the moons age, go beyond sea, and sit in the prow of the ship, then you will reach the land, according to your desire, and shall find friends beyond sea. It is a good day for examining the state of a store room, and for entering or founding a minster. On the seventeenth day of the moons age, if you have a wish to build a house, hale the timber.

In the present year if the first thunder comes on a Sunday, then that betokens that death of children is coming. If it thunders on a Monday, then that betokens much bloodshed in some nation. If it thunders on a Tuesday, that betokens failure of crops. If it thunders on a Wednesday, that betokens death of farmers and artisans. If it thunders on a Thursday, that betokens death of women. If it thunders on a Friday, that betokens death of sea beasts. If it thunders on a Saturday, that betokens death of judges and counts.

When the moon is new on a Sunday, that betokens three things in that month, rain, and wind, and mildness; and it betokens want of cattle, and health of men. If it is new moon on a Monday, it betokens diseases for such as are born that month, and young mens heads will ache. If it is new moon on a Tuesday that betokens joy to all men, but to young men lamentation. If it be new moon on a Wednesday, that betokens that peaceable men will be living among loyal friends. If it is new moon on a Thursday, that portends recovery of kings by means of leechcraft. If it

ƿriȝedæiȝ akenned . ꝥ bið ȝoð huntod on þam monþe.
 Giſ he bið on fæternes dæiȝ akenned . þonne tacnað
 ꝥ ȝerinn . ȝ blodȝyraf . ȝ fe þe hit mid fuðan ƿinde
 onȝinne þonne hæfð he fiȝe.

MS. Cott. Tiberius, A. iii. fol. 38 a.

On anre nihte ealðne monan fe þe hine adl ȝeftan-
 deð . fe biðƿrecenlice ȝeftanden. Giſ hine on .ii. nihta
 ealðne monan adl ȝeftandeþ . fona he ariſeþ. Giſ hine
 on .iii. nihte ȝeftandeð . fe liþ fæfte . ȝ ſpýlt.¹ Giſ
 hine on .iiii. nihta ȝeftandeþ . fe bið ȝeſpenceð . ȝ
 þeah ariſt. Giſ fe mona biþ .v. nihta ealð . þone man
 mæȝ ȝelacnian. Giſ he bið .vi. nihta ea[lb] . ȝ hine
 adl ȝeftandeð . fe biþ liſef. Giſ he bið .vii. nihta ealð
 fe ſpinceað lange. Giſ he bið eahta nihta ealð . ȝ hine
 adl ȝeftande . fe bið hraþe ſpeltende. Giſ he bið .ix.
 nihta ealð . fe ſpinceað lange . ȝ þeah hƿæðere ariſeþ .
 ȝ eal ſpa .x. ȝ .xi. Giſ he bið .xii. nihta fona he
 ariſeþ. Giſ he bið .xiii.² nihta ealð . † .xv. † .xvi.
 † .xvii. † .xviii. † .xix. ꝥ bið ſpife ƿrecenlic on
 þam nihtum. Giſ he bið .xx. nihta ealð . fe liþ lange
 ȝ ariſt. Giſ he bið .xxi. oððe .xxii. oððe .xxiii.
 fe liþ lange ȝ ſpinceað . ȝ ariſt. Giſ he bið .xxiiii.
 nihta fe liȝð fæfte. Giſ he biþ on .xxv. nihta . ƿre-
 cenlice fe bið ȝeftanden. Giſ he biþ ȝeftanden þonne
 fe mona býþ .xxvi. oððe .xxvii. oððe .xxviii. oððe
 .xxix. nihta ealð . fe ariſeþ. Giſ he biþ on .xxx.
 nihta ealðne monan . ȝeftanden . uneaðe he ȝeȝyrpð
 ȝ þeah ariſeþ.

¹ ſnylt, MS.

| ² So xiii. is omitted.

is new moon on a Friday, there will be good hunting that month. If it is new moon on a Saturday, that betokens fighting and bloodsheds, and the man who begins that game with the south wind will have the victory.

When the moon is one day old, he who is attacked by sickness will be perilously bestead. If sickness attacks him when the moon is two days old, he will soon be up. If it attacks him when the moon is three days old, he will be fast bedridden, and will die. If it attacks him when the moon is four days old, he will have a hard time of it, and yet shall recover. If when the moon is five days old, he may be cured. If it is six days old, and sickness comes on him, he will live. If it be seven days old, he will be long in a bad way. If it be eight days old, and disease attacks him, he will die soon. If it be nine, ten, or eleven days old, he will be ill long, and notwithstanding recover. If it be twelve days old, he will soon be up. If it be fourteen nights old, or fifteen, or sixteen, or seventeen, or eighteen, or nineteen, there will be great danger on those days. If it be twenty days old, he will be long abed, and recover. If it be twenty one, two, or three, he will lie long in sickness, and suffer, and recover. If it is twenty four, he will keep his bed. If it is twenty five, he is perilously bestead. If he is attacked when the moon is twenty six, seven, eight, or nine days old, he will recover. If he is attacked when the moon is thirty days old, he will hardly recover, and yet will leave his bed.

MS. Cott. Tiberius, A. iii. fol. 30 b.

Glossing a Latin text.

De obseruatione lune & quæ cauenda sint.

Mona fe þorþma on eallum þingum donðum nýtlíc yf. cild acenned bið mære . glæp . piſ . geftæflæped . on pætere gedýrped 7if he ætþint . lang life he bið . mæden acenned ungeremmed clæne . milde . phlitȝ . perum zelicegende . iuhlice tofcedenne . on æfterearðan ylde heo bið on bedde lange licgende . tacen heo hefð on muðe . oððe on [orep] bruan .¹ fe þe lið² lange he adlað .³ ſpa pæt ſpa hine ſpeþnað on bliſſe hit bið gepýrped . þor þi ne ýfel felðan ȝoð hit ȝetacnað . ȝ bloð lætan oððe panian ealne dæg . mona ȝoð yf .

fol. 31 a.

Mona fe oðer on eallum þingum todonðum nýtlíc yf . bicȝan . fýllan . feýp aftȝan . cild acenned piſ . milde . ȝeap . gefælȝ . mæden eallſpa . fe þe lið raðe acorþað . ſpeþen næfð ȝefremincȝe . nýf na ȝoð mona bloð panian .

Mona fe ðriðða peorþa onȝinnan na ȝedaþanaþ . butan þ bið ȝeðcenned ſciþician . nýtenu tȝmian . þaraþ fýþan . pȝrætun na ſap þu þorþi ýdele pȝrta beoð accennede þ bið þorþtolen raðe hit⁴ bið fundon . fe þe ȝelið raðe he hamacȝað . oððe lan[ȝe] fræcebnyffe he þolað . cild acenned ȝeþancful⁵ ȝrædiȝ be þingum frumedum . felðan he bið ealb . unȝoðan deaðe he ſpýlt . meðen eallſpa . ȝ ȝefþincful . feala þeþa ȝepilnað . ȝ heo ne bið ealb . ſpeþen ýdel yf . niſ na ȝoð mona bloð lætan .

Mona fe þeorþæ þeþeu onȝinnan . cildþu on ſcole betæcen nýtlíc⁶ yf . fe þe flæhð raþe_l[[bið] funden .

¹ Thus elsewhere for *supercilio* in this piece.

² bið, MS.

³ hanblað, MS.

⁴ he, MS.

⁵ For *animosus*.

⁶ nýtlíce, MS.

The first moon *of the lunar month* is useful for all purposes. A child born on it will be illustrious, clever, wise, booklearned; endangered on water; *from which* if he escapes he will be long in life. A maiden then born will be pure, chaste, mild, handsome, acceptable to the men, of a right discrimination. In the latter part of her life she will lie long abed. She will have a token on her mouth or eyebrow. He who takes to his bed that day will be long ill. Whatever a man dreams will be turned to bliss, since not evil *or*^a seldom *but*^a good it betokens. It is a good moon, all day, for bloodletting or withdrawing.

The second moon is useful for all purposes: to buy, to sell, to go aboard ship. A child born on it will be wise, mild, astute, lucky. A maiden in like manner. He who takes to his bed will soon recover. A dream hath no fulfilment. This moon is not good for drawing off blood.

The third moon is not good to begin works, except to root out what is grown up again: to tame cattle, to castrate boars; do not sow a garden that day, since idle worts will be produced. What is stolen will be quickly found. He who takes to bed will quickly be up again, or will suffer long inconvenience. A child born that day will be *spirited*, greedy of others property: rarely he will become old; he will die by a bad death. A maiden likewise, and she will be laborious; she will want many men, and she will not be old. A dream is vain. It is not a good moon to let blood on.

The fourth moon is useful to begin works; to put a child to school. He who absconds will quickly be found.

^a Necessary emendations.

fe þe lýð nað[e] he spýlt oððe uneaþe he ætþint · fe þe bið acenned¹ forlizenðe · gear tpeþe 3if he [æt]þint pæli3 he bið · framædnýffe he hæf[ð] · mæden þ̅ felpe · fpeþen² fra pæþer fra 3oð fra ýfel 3efremminge hit hæfð · fram tid[e] þæpe lýxtan oð nōn 3oð mona bloð lætan.

Mona fe firta þu na felle ofþrun3a³ forþi aðfape fe þe flýhð⁴ naðe he bið 3ecýðð deað · oððe 3epþiðan he bið 3ecýrped · ftale earfoðlice bið funden · cilð acenned uneaðe ætþint · æfter þif gear oft unnýtt fpylt · mæden þyrft fpelt · for þi yfelðæða⁵ 3 þýrt-3ælfþne⁶ fe þe 3elið he fpelt · fpeþnu⁷ 3efreminge habbað · niþ na 3oð mona bloð lætan.

Mona fe fixta · ftalu bið funden · fe þe 3elið lan3e 3 liðelice he aðlað · fe þe bið acenned þpufte · mæpe · fpiðe aberð · 3if⁸ he gear ni3ontýne ætþint 3efæli3 he bið · tacn heþð on fpiðþam⁹ handu · mæden acenned clæne · þerum 3ecpeme · andþænc3e on eallum 3oðum · fpeþne fint 3epiffe nelle þu aþpeon · nýþ na 3oð mona bloð lætan.

fol. 31 b.

Mona fe fyoroða · bloð lætan lac¹⁰ niman · temian · hælan · 3oð ýf flema bið 3emet · þyþð 3efþran3að · cilð acenned fnoter · 3emenðful · ftan3 · 3elæpeð · fteþþif · foðþæft · luppenðe · tacn on andþlitān · mæden þelaþpecol · þerum 3þænc3e · tacn¹¹ on ofþerþpupe fpiþþan 3 on bpeofte þýnftþan · feoc mid læcedomum bið 3eheleð · fþæpna 3epiffe fýnt · oft late · oð æþen 3oð mona bloð lætan.

¹ acennð, MS.² fpeþne, MS.³ For *sacramentum*.⁴ Interpreting *fugit*, an error for *fecit* (*fecerit*).⁵ *malefica*.⁶ *herbaria*.⁷ fint, added MS.⁸ þif, MS.⁹ So MS.¹⁰ For *medicare*.¹¹ tanc, MS.

He who takes to his bed will quickly die, or scarcely escape. He who is born that day will be a libertine; if he escapes for twelve years he will be rich; he will have vexations. A maiden the same. A dream, whether good or bad, will have no fulfilment. From the sixth hour (12) till noon (3) it is a good moon for blood-letting.

The fifth moon. Take no oath^a on it; since he who commits perjury will soon be announced dead, or will be brought back in bonds. A theft will not easily be discovered. A child born on it will not easily escape; after five years he often dies useless. A maiden will die worst, for she will be a witch and an herborist. He who takes to his bed on it will die. Dreams have fulfilment. It is not a good moon for letting blood.

The sixth moon. A theft will be found out. He who takes to his bed will be long and not acutely ill. He who is born on it will be bold, illustrious, very astute; if he escapes for nineteen years he will be happy. He will have a mark upon his right hand. A maiden born on it will be chaste, agreeable to the men, acceptable to all the good. Dreams are certain; reveal them not. It is not a good moon for bloodletting.

The seventh moon is good for letting blood, taking presents, taming, healing. A fugitive will be caught. Theft gets strong. A child born on it will be prudent, of good memory, strong, learned, literate, truthful, loving; will have a mark on his forehead. A maiden will be loquacious, agreeable to men; will have a mark on her right eyebrow, and on her left breast. A sick man will be healed by leechdoms. Dreams are certain, but often late of fulfilment. Till even it is a good moon for bloodletting.

^a To make any sense, it was necessary to follow the original Latin.

Mona fe ehtoða . fædu on eorðan fendan . beon apendan fram stope to stope zod hit ýf . ftalu na bið funden . cild acenned uncuð . ftpanz . friðe he bið zedyrped on pætere zepiflice . tacn hæfð on fíban friðpan . mæden tacn on oferbriape friþpan . of 7 if¹ mære . nýtlíce . fceamfæft² anum pere oðhýlde heo ne bið . fpefen naðe zepýrð zepýlb . zodbe betæc fe þe zelið . naðe fpýlt . ealne dæg zod mona blod lætan .

Mona fe nizopa . on eallum intingum todondum zod ýf . pýrtun don . fe þe plýhð naþe bið funden . feoc naþe zepýrð . cild acenned corngesæliz .³ zear . ftpanz .⁴ fmýlte . he bið zefpencet oð zear feofone . tacn on friþpan hand . zýf he þrutiz zeara leofod pæliz he bið . mæden carful þancful nýtrýrþe . clæne . tacn ealfra cnara⁵ hæfð fpæfen⁶ naþe hit zepýrð . bedizla . nýf⁷ na zod mona blod lætan .

fol. 32 a.

Mona fe teoða on eallum þingum todondum zod . on huf nipe mpanan cildru on foole betacen . cild acenned zimeleaf . zefpincful on forman ýlde . mæden milde . pultepeftre⁸ þurh ýlde bed 7 bed heo deð . fe þe zelið naðe he ftýrð oððe zenunze he arifeð . fpefna ýdele fint . fram tide þære fýxtan [oð] æfen zod mona blod lætan .

Mona fe ændlepta pýlbæda biððan . treopa ceorpan .⁹ beon mpanan . nýtlíc ýf . cild acenned peallende . abereð . modful . on langræpe ýlde bet he deð . mæden tacn on anplitan 7 on bneofte hæbende . pif heo bið . clæne . on ýlde unzodum deaðe heo fpýlt . feoc lang

¹ huf, MS.² fceamfæft, MS.³ For *granosus*, a misreading for *gratiosus*.⁴ ftpanz, MS.⁵ cnara, MS.⁶ fpæfen, MS.⁷ ýf, MS.⁸ For *letifica* as *lanifica*.⁹ ceorpan, MS.

The eighth moon. It is good on it to commit seeds to the earth, to change bees from place to place. A theft will not be found out. A child born on it will be strange, and strong. He will be much endangered, especially on water. He will have a token on his right side. A maiden will have a token on her right eyebrow. She often also is illustrious, useful, modest; she will not be content with one man. A dream will soon be fulfilled. Commend to God one who takes to his bed, he will soon die. All day it is a good moon for bloodletting.

The ninth moon is good for all purposes: to make a garden. He who runs away will soon be found out. A sick man will soon recover. A child born on it will be rich in grain, acute, strong, serene; he will be troubled for seven years; will have a mark on his right hand. If he lives for thirty years he will be rich. A maiden will be careful, thoughtful, useful, chaste; will have a token as a boy has. A dream will come soon to pass: conceal it. It is not a good moon for bloodletting.

The tenth moon is good for all undertakings: to enter on a new house, to send children to school. A child born on it will be careless, laborious, in the earliest age. A maiden will be mild, a teaser of wool, in her age she will do better and better. He who takes to his bed will soon die, or soon get up. Dreams are meaningless. From the sixth hour (12) till evening this moon is good for bloodletting.

The eleventh moon is useful for praying for benefits, for cutting trees, for attacking bees. A child born on it will be fervid, crafty, moody; in length of days he will act better. A maiden will have a mark on her forehead, and on her breast. She will be wise, and chaste. In her old age she will die by a bad death. A sick man

adlað¹ oððe ræðlice aruſt.² ſpeſen³ betpuh feopeſ
ðaƷaf Ʒepýrð. beo hit.⁴ ealſpa Ʒoð mona nýf bloð
lætan.

Mona fe tpeſta on eallum peorcum nýtlíc yf ſapan .
piſ læðan . pæƷ ſapan . cild acenned . Ʒoð . luſlic .
tacn on handa ſpiſpan hæfð . oððe on cneope . fæ-
cenful . mæðen tacn on bpeofte hæfð . plitiz . ac na
lanƷ hiſ heo adriçð . feoc oððe he lanƷe lið . oððe he
ſpýlt . ſpeſen⁵ yf Ʒepiſ . orſorh beo þu . ealne ðæƷ
Ʒoð yf mona bloð lætan.

Mona fe þpeotteoþa fæacenful to anƷennene þinc .
ne þu mið fpeondum na flit . fe þe flehð naþe bið
funðen . cild acenned þancfull . tacn abuta eaƷan hæb-
bende . þriſte . neaful . oſermod . him fylfum Ʒelici-
Ʒende . na lanƷe ne leoþað . mæðen tacn on neccan
hæfð oððe on þeo . oſermodiz . þancfull . þriſte on
lichaman mið manezum perum . naþe heo ſpilt . feoc
naðe ætprint oððe lanƷe he adlað .⁶ ſpeſn binnan ðaƷum
niƷon bið Ʒepýlled . fram tide þepe lýxtan Ʒoð mona
bloð lætan.

Mona fe feopeſteoðe eallum Ʒoð⁷ þinƷum Ʒoð .
þeapaf bicƷan . piſ læðan . cildþu on ſcole betæcan .
cild acenned ceapman . tacn abutan eaƷan oððe on þeo
hæfð . þriſte . modiz . him ſiſpan licizende . naðe ſpelt .
mæðen tacn on neccan hæfð . modiz ðýriſtiz . manez
pepaſ ƷepilniƷende . [naðe] ſpilt . feoc Ʒiſ [no] naðe
Ʒepeſpð . ſpeſen on ſceortum tīman Ʒeſnemminge
hæfð . liſlic yf mona bloð lætan.

fol. 32 b.

Mone⁷ fe þiſteoða Ʒepitnýffa fýllan hit niſ tþum .
cild acenned fæacenful . tacn on eaxle pinſtran hæfð .

¹ andlað, MS.² aruſ, MS.³ ſpeſne, MS.⁴ beo þu, esto, MS.⁵ ſpeſne, MS.⁶ hadlað, MS.⁷ So.

will be long ill, or quickly get up. A dream will come to pass within four days. Be it so. It is not a good moon for bloodletting.

The twelfth moon is profitable for all occupations ; to sow, to get married, to travel. A child born on it will be good, amiable ; will have a mark on its right hand, or knee ; will fall into dangers. A maiden will have a sign on the breast, will be pretty ; but will not live a long life. A man falling sick on this moon will lie long in his bed or die. A dream on this moon is certain : be without anxiety. All day it is a good moon for letting blood.

The thirteenth moon is perilous for beginning things. Dispute not this day with thy friends. The fugitive will quickly be discovered. A child born will be plucky, having a mark about his eyes, bold, rapacious, arrogant, self pleasing ; will not live long. A maiden will have a mark on the back of her neck, or on the thigh ; will be saucy, spirited, daring of her body with many men : she will die soon. A man fallen sick on this moon will quickly escape, or be long ill. A dream will be fulfilled within nine days. From the sixth hour (12) it is a good moon for bloodletting.

The fourteenth is good for all purposes ; to buy serfs, to marry, to put children to school. A child born on it will be a chapman, will have a mark about his eyes or on his thigh, be bold, moody, self willed ; will quickly die. A maiden will have a token on the back of her neck, be moody, daring, having a will for many men ; will soon die. One fallen sick, if he is not soon convalescent, —. A dream will have accomplishment in a short time. It is as much as life is worth to let blood on this moon.

The fifteenth moon. It is not safe on it to bear testimony. A child born on it will be in peril ; have a mark

[milde] · cumlīde · fræcedniffe hæfð of ýfen¹ oððe on
 pætere · mæden fcamræft · zefrincful · clæne · pærum
 zelicgende · feoc zif heo æfter þrim dagum na arift ·
 he bið zefrenct · frefn na ðerað · na ýf zod mona
 blob lætan.

Mona fe fýxteoða nanum þingum nýtlīc² [nýmþe]
 ftalum · fe þe apez zepit ðeað he bið zecyð · cild
 acenned cumlīde · þancful³ ftaðolræft · [on] ýlde be-
 tere Ƴ betere · tacn [on] anfine hæfð · mæden tacn
 on fidan friðran · abered · eallum zelufað · feoc [eal
 fra] her beforan · frefen æfter langum tīman bið
 zefýlled Ƴ facn bið · zod ýf mona blob lætan.

Mona fe feoronteoða · nan ýf zefælizra onzinnan
 fapan cildru on fcole betæcan · cild acenned fræcenful-
 fpeonð · healb⁴ abered · rif · zefstæflæred · þrifte · foð
 ræft · mæden porðum zelæred · on eallum þingum
 nýtlīc · clæne · ræliz · feoc lange adlað · frefen⁵ raðe
 zepyh[r]ð · no ýf zod mona blob lætan.

Mona fe ehteoða eallum toðo[n]ðum nýtlīc² ze-
 macan on hufe zelæðan · cildru on huf oððe on fcole ·
 cild acenned [un]oferecumen · tacn abutan cneop herð ·
 ungedefe · ofermōd · felafprecol · mæð[en] tacn eal
 fra⁶ cild · clæne · zefrincful · zehealdend · on eftian
 ýlde betere · feoc raþe arift · frefen binnan dagum
 tyn beoð⁷ zefýlled · ealne ðæg zod mona blob lætan.

Mona fe nizonteoða e[all]um þingum toðonðum nyt-
 lice ·⁷ cild acenned milde · abered · friðe rif · pexende
 betere Ƴ betere · tacn on oferþrupe · mæden eal fra

¹ So.

² nytlice, MS.

³ þancul, MS.

⁴ amicabilis.

⁵ frefne, MS.

⁶ oððe, MS., glossing *ut as aut*.

⁷ So.

on his left shoulder ; be kind, hospitable, run risk of iron or of water. A maiden will be modest, painstaking, chaste, acceptable to the men. One fallen sick, if not recovered after three days, will have a hard time of it. A dream this day does no harm. It is not a good moon for bloodletting.

The sixteenth moon is profitable for nothing but for thieving. He who gets away will be announced dead. A child then born will be hospitable, energetic, steady, in his age better and better ; will have a token on his face. A maiden will have a token on her right side, be quick witted, loved of all. The sick as above. A dream will be fulfilled after a long time, and be a deception ? Tis a good moon for letting blood.

The seventeenth moon. None is better for beginning to sow, or for putting children to school. A child then born will be imperilled, be amicable, sharp, wise, book-learned, bold. A girl learned in words, handy at all things, rich. A sickened man will long be ill. A dream be early fulfilled. It is not a good moon for letting blood.

The eighteenth moon is useful for all undertakings. To bring ones mate home, to put out children to house or to school. A child then born will be invincible ; will have a token about his knee, be restless, proud, loquacious. A girl will have a token likewise ; be chaste, laborious, saving, better in later age. A sick man will early get up from his bed. A dream within ten days will be fulfilled. All day it is a good moon for bleeding.

The nineteenth moon is good for all purposes. A child born on it will be mild, cunning, very wise, growing better and better ; will have a mark on his eyebrow. A

fol. 33 a.

ſpa cnapa¹ on anum pere eðhýlde² heo ne bið . feoc
 raðe ʒepýppð þurh læcecræft . ſpefen³ binnan fif
 ðaʒum ʒeopenud bið . fram tibe .I. oð ða niʒoben nýf
 na ʒoð mona blod lætan.

Mona fe tpentizoþa eallum þingum ýdeluſt ýf . cilb
 acenneb ýrðlineʒ . ʒep . mæden ealſpa . peraf poþho-
 ʒað . feoc lanʒe adlað . raða na aþuð . ſpefen na to
 ʒeleſenne . nýf na ʒoð mona blod lætan.

Mona fe an ʒ tpentizoða unnytlice to pýpcenne
 butan ſpurþpýphtan⁴ ʒ [ʒif] þu fýlft na underfehft
 eft . ſtalu raðe bið funden . cilb acenneb ʒefri[n]cful .
 mildheort . ʒeftærlæreb . pel donde . mæden tacn on
 neccan oððe on bpeofte ſpþnan . ʒefpincful . clæne .
 on eallum ʒelupod . anum pere oðhelbe . feoc earþoðlice
 ætþint . oððe raðe he ſpýlt . ſpefen ýdele fýnt . oð þa
 þruððan tibe ʒoð ýf mona blod lætan.

Mona fe tpa ʒ tpentizoðe . nýtlice bicʒan þeapaf .
 cilb acenneb læce . mæden ealſpa . þeapfena . feoc raðe
 bið ʒeftpanʒoð nýtlic ýf mona blod lætan . ſpeþna
 ʒepiffe beoð . ʒif hi beoð ʒehealbene on ʒemýnde.

Mona fe þri ʒ tpentizoða eallum todonðum nýtlic .
 cilb acenneb folclic . mæden þancful . feoc lanʒe he
 adlað oððe raðe ſpýlt . ſpefen na to ʒelýfenne na on
 mode to healþenne . oð ða fýxtan tibe ʒoð mona blod
 lætan.

Mona fe feoper ʒ tpentizoða to onʒunnenne þinc
 nýtlic . cilb acenneb þinnenbe . mæden ſpanʒ . feoc
 raðe he ſpýlt . ſpefen naht ýf . on uhtan ʒoð mona
 blod lætan.

¹ cnapa, MS., the second time.

² heðhýlbe, MS.

³ ſpeþne, MS.

⁴ gladiatoribus.

girl as a boy : content with one man she will not be. A sick man will soon recover by medicine. A dream within five days will be explained. From the first hour (6) till the ninth (3) it is not a good moon for bleeding.

The twentieth moon is vain for all things. A child born on it will be a peasant, sharp. A girl similarly ; she will disdain men. A sick man will long be ill, will not be up soon. A dream is not to be believed. Tis not a good moon for bloodletting.

The one and twentieth moon is useless for work except for armourers, and if you give you will not receive again. A theft will quickly be discovered. A child born will be laborious, mild of heart, book learned. A maiden will have a mark on the back of her neck or her right breast, be fond of toil, chaste, loved of all, content with one man. A sick man will hardly escape or early die. Dreams are vain. Till the third hour (9) tis a good moon for bloodletting.

The two and twentieth moon is good for buying villans. A child then born will be a doctor ; a maiden likewise : and poor. A sick man will soon be strengthened. It is a proper moon for bleeding. Dreams are certain of fulfilment, if you bear them in mind.

The three and twentieth moon is good for all operations. A child then born will be like the rest of us. A maiden spirited. A man falling sick will long be ill or die. A dream is not to be believed, or held in memory. Till the sixth hour (12) it is a good moon for bleeding.

The four and twentieth moon is useful for beginning things. A child then born will be a combatant. A girl strong. A man fallen sick will die soon. A dream is naught. Early in the morning it is a good moon for letting blood.

fol. 33 b.

Mona fe ƿif ƿ tƿenti[ƿoða] huntƿaf beƿan nytlic .
 cild acenned ƿrædiƿ . mæden ƿrædiƿ . ƿullteƿefte .
 feoc binnan þrum ðaƿum cuð bið fe ðæg . ſƿeƿne bin-
 nan niƿon ðaƿum ſƿutole beoð . ƿram þære fýxtan
 tide oð nón ƿoð mona blod lætan.

Mona fe fýx ƿ tƿenti[ƿoða] cild acenned ƿemindiƿ .
 mæden ƿeƿaðoð . feoc ƿaðe he ſƿýlt . ſƿeƿen ſƿa heƿ
 beƿonan . ƿram unðer[n] tid oð nón nýf na ƿoð mona
 blod lætan.

Mona fe feoƿon ƿ tƿenti[ƿoða] cild acenned fnoƿer .¹
 mæden ƿýrðful . ƿif . feoc leoƿað . ſƿeƿenu habbað
 ƿeƿnemmunge . naht ne ðeƿiað . ealne ðæg ƿoð mona
 blod lætan.

Mona fe eahta ƿ tƿenti[ƿoða] cild accenned ƿeƿri-
 ful . on eallum ƿeleaƿful . mæden ƿehýrfum . ƿeƿriƿe .
 feoc ƿaðe ƿeƿrað . ſƿeƿnu ſƿa heƿ beƿonan . ƿram
 nontidi oð aƿen ƿoð mona blod lætan.

Mona fe niƿon ƿ tƿenti[ƿoða] cild acenned ƿeleaƿful
 ƿ ƿice . mæden ƿif ƿ ƿæliƿ . ſƿeƿnu ƿoð ƿ ƿeƿiff . eal-
 ſƿa ƿoð mona blod lætan.

Mona fe þriti[ƿoða] cild acenned ƿefæliƿuſt . milde .
 mæden ƿefæliƿ . ƿeƿrære . feoc ſƿin[c]ð ac he leoƿað
 ſƿeƿnu binnon þrum ðaƿum beoð onƿriƿene hƿilan to
 ƿarmenne . nýf na ƿoð mona blod lætan.

enðiað ſƿeƿnu ðanielif [þæf] ƿitiƿan.

¹ ftoƿer, MS.

The five and twentieth moon is good for starting a hunting. A child then born will be greedy. A girl greedy, and a wool teaser. A sick man within three days—the day will be known. Dreams will be made plain within nine days. From the sixth hour (12) till noon (3) it is a good moon for letting blood.

The six and twentieth moon. A child then born will have a good memory. A maiden be quick. A man fallen sick will early die. A dream as above. From forenoon till noon (3) it is not a good moon for bleeding.

The seven and twentieth moon. A child will be prudent; a girl worshipful and wise. A sick man will live. Dreams have fulfilment; they do no harm. All day tis a good moon to let blood.

The eight and twentieth moon. A child born will be laborious, credulous in all things. A maiden obedient, true. A sick man soon gets well. Dreams as above. From noon (3) till evening it is a good moon for bleeding.

The nine and twentieth moon. A child born on it will be credulous and powerful. A maiden wise and wealthy. Dreams are good and sure. Also tis a good moon for bleeding.

The thirtieth moon. A child born on it will be very prosperous, and mild. A maiden prosperous, tractable. A sick man will have a hard time, but will live. Dreams will explain themselves within three days, sometimes as warnings. It is not a good moon for letting blood.

MS. Cott. Tiberius, A. iii., fol. 25 b.

De fomniorum diuerfitate fecundum ordinem abedarii danielif prophetæ.

- So MS. he ſpeſena miſtlicneffe æfter endebyrdneffe danielif
þ̅ pitegan :
- ƿuzelaſ on ſpeſenum fe þe zefyhð ƿ mid him ƿinn&
faca fume hit zetacnað . ƿuzelaſ on ſpeſnum zefon
zeſtreon hit zetacnað . ƿuzelaſ ſum þincz ƿfram him
zezƿupan hearm¹ hit zetacnað . aſſan oððe netenu
zefihð zylt ceapeſ hit zetacnað . ƿæpnu on ſpæſnum
beran bepepunge hit zetacnað . aſſan etan zefpinc
hit zetacnað . aſſan clipiende oððe untiende ýpnan
So MS. fume face ƿýðerþýrdneffe hit zetacnað . ƿugeleſ ſceot-
tende² zefihð feonða ýfele ſpnece hit zetacnað . tpeop
mid ƿæftme zefihð zeſtreon zepilnode hit zetacnað .
tpeop upp aſtizan ſumne ƿýrdſcype he bezýt . peber
hluttor zefihð ceapeſ ƿerðpunge hit zetacnað . ƿfram
fol. 26 a. ƿýldeopum fe þe hine zefihð ehtan ƿfram feondum he bið
oƿerſpíðed bozan bendan oððe ƿlan aſendan zefpinc oððe
anzfumnyſſe ze[taacnað] . ƿunz on ſpeſnum zefihð ſtope
zepilnode hit ze[taacnað] . ƿunz on ſpeſnum undeſſon
carleaſte ze[taacnað] . ƿunz fýllan hearm ze[taacnað] .
zold on ſpeſnum handlian ƿorðunge ceapeſ zetacnað .
pepmoð ðpincan face hepize hit ze[taacnað] . eceb ðpincan
on ſpeſnum untrumnyſſe ze[taacnað] . zapeliſan
etan æpende ƿullic ze[taacnað] . hrite oððe beophce
hine zefepýðan ƿýnfumnyſſe ze[taacnað] . epian fe þe hine
zefihð ſpincu mæſte him onzean cumað . beapð him
So MS. beon beſeopen heopm hit ze[taacnað] . bpaccaſ on ſpeſ-
num zefihð earleaſte ze[taacnað] . on ƿolan ſittan
ſpicunze ceapeſ hit ze[taacnað] . ƿilde hine zefihð un-
trumnyſſe ze[taacnað] . eopmaſ ſtranze habban ƿexinze

¹ heappan, MS.

| ² bullientes, Lat.

The Saxon glosses some Latin.

A BOOK OF DREAMS BY THE PROPHET DANIEL.

In dreams to see fowls that quarrel, betokens some dispute. In dreams to catch fowls, betokens profit. To see fowls snatch something from the dreamer, betokens harm. To see asses or beasts, betokens crime in conduct of business. To seem to bear weapons in dreams, betokens cause for weariness. To see asses eat, betokens toil. To hear asses braying, or see them loose and running, betokens dispute and contrariousness. To see men shooting fowls, betokens evil speech of enemies. To see a tree in fruit, betokens a wished for profit. To be climbing a tree, indicates some coming honour. To see clear weather, betokens a furthering of traffic. He who sees himself pursued by wild beasts, will be overcome of his enemies. To bend a bow or send an arrow, betokens toil or anxiety. To see a ring in dreams, betokens a desired place. To receive a ring in dreams, betokens freedom from care. To give a ring, betokens harm. To handle gold in dreams, betokens furtherance of trade. To drink wormwood, betokens a serious dispute. To drink vinegar in dreams, betokens indisposition. To eat agrimony, betokens a disagreeable message. To dress oneself up bright or white, betokens satisfaction. For him who sees himself ploughing, very great toils are coming on. To have a shorn beard, betokens harm. To see breeches^a in dreams, betokens freedom from care.^b To sit on a foal,^c betokens cheating in trade. To see oneself a brute, betokens illness. To have strong

^a Braccus, Lat.^b Reading capleafte.^c Bordore, Lat.

hit ze[taenað]. pilbe deop temian fe þe hine zefihð
 zýfe oððe þanc riðerþinnena ze[taenað]. pilbe deop
 yrnende. zefihð fume zedraefednýffe ze[taenað]. on
 beþe hine þpean anxfumneffe ze[taenað] zebyrðne
 hine zefihð zlaencze zetacnað. oþerflor hrit ha[b]ban
 bliffe ze[taenað]. oþerflor bleofah habban æpenbe
 fullic ze[taenað]. zefeohu oððe heþene zefihð bliffe
 on openum hit openað. buteran etan æpenbe¹ zod
 ze[taenað]. oxan zrafiende zefihð fiþe ceapaf ze[tae-
 nað]. oxan flapende zefihð ýfelnyffe ceapaf ze[taenað].
 pilbe deop fpreccende zefihð teonan heþige ze[taenað].
 mid nocce beon zefcud orforhnýffe ze[taenað]. cýne-
 helm zepilcef þingef onfon bliffe hit zetacnað. blindne
 fe þe hine zefihð lettincze ze[taenað] heopen hzenne
 zefihð fume unrihtþifnýffe on eallum ymbþyprfte on-
 zean cumen. hperhpettan oððe cýrret zefihð on fper-
 num untrumnýffe ze[taenað]. rex ðriþe etan faca
 mid unzeoplicum ze[taenað]. culfran zefihð fume
 unrotnýffe ze[taenað]. on cpeartepne fe þe hine zefihð
 fume carfulneffe oððe teonan ze[taenað]. heafod rit
 habban zeftreon ze[taenað]. heafod him beon zefcopen
 hearm ze[taenað]. mid zefcy nupum beon zefcod zef-
 treon of unzepenedum ze[taenað]. mid zefcy ealþum
 beon zefcod fpicunþe ze[taenað]. fpicynþaf zaðirþan
 oððe þýrþean zefþinc hit zetacnað. hundaf beorcýnde
 zefihð oððe him laðhetan fýnd þine þe oþerþriðan
 fecað. hundaf bleþan² zefihð þanc hit zetacnað.
 heofod þpean fram ælcum eþe 7 ælcere þracennýffe
 he bið alefeb. cyfe zeonþne onfon zeftreon ze[tae-
 nað]. fealt zif he bið face hit zetacnað. olþendaf
 zefeon 7 fram him zefihð laðhetan face hit ze[taenað].
 zleda fe þe hine zefihð etan fýnd þine be þe ýrela
 fþpecað. eahþyrlu zefihð oððe o7 him hine belocene
 zefeo on fumum teonan oððe on hæftnoðe bið zehæfð.
 carþtan þritan³ oððe ræðan æpenbe fullic hit zetac-

fol. 26 b.

rit, MS.

¹ hæpenbe, T.
² For þlegan.

³ For þritan.

arms, betokens growth. To see oneself taming a wild beast, betokens the grace or thanks of opposers. To see wild beasts running, betokens some vexation. To be washing in a bath, betokens some anxiety. To see himself bearded,^a betokens splendour. To have a white overcoat,^b betokens bliss. To have a particoloured overcoat, betokens an unpleasant message. To see fights or barbarians, portends joy openly. To eat butter portends a good message. To see oxen grazing, betokens success in trade. To see oxen sleeping, betokens bad luck in trade. To see beasts talking, betokens heavy losses. To be robed with a rochet,^c betokens absence of vexation. To receive a coronet of any material, betokens bliss. To see oneself blind, betokens hindrance. To see the sky lightening, betokens that some unrighteousnesses are coming on all the wide world. To see in dreams a cucumber or a gourd, betokens ailment. To eat wax dry, betokens dispute with low fellows. To see a dove, betokens some uneasiness. To see oneself in prison, betokens some bother or trouble. To have ones head white, betokens profit. To have ones head shorn, betokens harm. To be shod with a new pair of shoes, betokens gain from an unexpected quarter. To be shod with an old pair of shoes, betokens being taken in. To gather spikes or work at them, betokens toil. To see dogs barking or savage, is a sign that thy enemies seek to overcome thee. To see dogs at play, betokens thanks. Washing the head shews release from every terror and every danger. To accept new cheese, betokens gain. If the cheese be salt, it betokens dispute. To see camels and to be odious to them, betokens dispute. To see oneself eating hot coals shows that ones enemies will speak evil of one. To see windows,^d or to be shut in behind them, shows a being in captivity, or in vexation. To read, or write on paper, betokens

^a Barbatum, Lat.

^b Byrrum, Lat.

^c Clamide, Lat., *chlamyde*.

^d Cancellus, Lat.

[nað] · mete fþipān hearþm hit zetacnað ·¹
 fþipān faça hit ze[taçnað] · ýþnan fe þe hine zefihþ ɣ
 he ne mæz lettinze hit zetacnað · on cþæte fittan
 façe heþize hit zetacnað · þex oððe taperaf zefihð bliffe
 hit zetacnað · mid deaðum fþellian zefþrion hit ze[taç-
 nað] · mid hif fþufter zeliçzan hearþm hit ze[taçnað] ·
 mid hif meder onforhnýffe hit ze[taçnað] · mid medene
 zeliçzan a[n]zþumneffe hit [zetacnað] mid hif zemacan
 zeliçze[n] anzþumnyffe hit [zetacnað] · bec ze[h]þilcef
 þinzeþ onþon oððe þæðani oððe þæðenðe lestan zefelþe
 tīman² hit zetacnað.

fol. 27 a.

þonne man³ hine zefihð þumne teonan heþine hit [ze-
 taçnað] · heorþþedena fe þe zefihð fþicunze hit zetac-
 nað · cimbalan oððe þfalteraþ oððe fþþençaf æþþinan
 faça hit [zetacnað] · hearþan zefihð onforhneffe ceapeþ
 hit ze[taçnað] · mid deaðum fþþecan miçel zefþrion
 hit [zetacnað] · hiçþæfceaþ zefihð onforhneffe hit ze-
 [taçnað] · teð hif þeallan þum of hif maçum fþýlt.

teð neoðþeran oððe tuxaf þana⁴ aþeallað zif mid
 bloðe oððe butan faþe þþæmðe he bið þþam maçum; on
 huþe hif ofþþan þexinçze oððe bliffe hit ze[taçnað] ·
 huþ hif þeallan hearþm mid manezum hit zetacnað ·
 huþ þeallan ɣ toþýþþan hearþm hit ze[taçnað] · huþ hif
 býþnan zefihð þþæcenýffe hiþef ze[taçnað] · fþete etan
 on manezum leahtþum bið ofþett hit ze[taçnað] · mid
 biþcop þocce⁵ feryðan him zefþþeon zetacnað of cynne-
 þþacan zefihð þumne þýþðfciþe hit ze[taçnað] on hoþfe
 hþitum fittan belimþ zoð ze[taçnað] · on hoþfe
 fþeartan fittan anzþumneffe ze[taçnað] · on hoþfe ze-
 leþum fittan hýnðe ze[taçnað] · on hoþfe dunnan fittan
 feryðþunze ze[taçnað] · on hoþfe þþunum fittan ceap
 þulne ze[taçnað] · hoþf þilðe ýþnan oððe þþam him
 hearþþian hearþm ze[taçnað] · þþuncenne hine zefihð
 untþumneffe ze[taçnað] · belyþnode zefihð hearþm hit

¹ ceroma remains without inter-
 pretation, þeaxhlaþ is the equivalent.
² tīmam, V.

³ Plures, Lat. Read ma.
⁴ Read þam.
⁵ Dalmatica, Latin.

a disagreeable message. To vomit ones meal betokens harm. To vomit up a cerote betokens dispute. To see oneself try to run and not to be able, betokens hindrance. To sit on a cart betokens a serious accusation. To see wax or tapers, betokens bliss. To talk with dead men, betokens profit. Cum sorore concumbere, betokens harm. Cum matre, freedom from vexation. Cum virgine, betokens anxiety. Cum coniuge sua, betokens anxiety. To receive books on any subject, or to read or hear them read, betokens a happy time.

To see oneself multiplied, betokens some serious vexation. To see pickets betokens deception. To touch cymbals or psalteries or strings betokens a lawsuit. To see a harp betokens easy trading. To speak with the dead betokens much gain. To see flashes of lightning betokens ease of mind. If a mans teeth seem to drop out, one of his relatives will die.

If a mans lower teeth or his canine teeth fall out either with blood or without soreness, he will be estranged from his relatives. To sacrifice in a mans house betokens increase of joy. For a house to fall or be upset betokens harm. For a mans house to be on fire, betokens danger to his life. To eat sweets shews the dreamer will be held up to scorn for many faults. To be robed in a bishops rochet betokens gain.^a To see dragons betokens some honour. To sit on a white horse betokens good luck. To sit on a black horse betokens anxiety. To sit on a bay horse betokens humiliation. To sit on a dun horse betokens advancement. To sit on a brown horse betokens a foul traffic. To see a wild horse run, or to get harm from it, betokens mischief. To see oneself drunk betokens ailment. To see oneself castrated betokens harm. To

^a Of cynne interprets ex semine, Lat.

fol. 27 b.

Ʒe[ƿacnað] . Ʒlƿ Ʒefihð laðne oððe Ʒramne fume ƿrohte
 hit Ʒetacnað . Ʒlƿef ban handlian leƿtincƷe Ʒe[ƿacnað] .
 Ʒlƿef ban becƷan oððe beceapan unƿotnƷfſa mæfƿe
 Ʒe[ƿacnað] . melu on fƿeƿnum handlian eacan ceapaf
 Ʒe[ƿacnað] . mið ifene ƷeflæƷene Ʒefihð capfulnƷfſe
 Ʒe[ƿacnað] . ifen Ʒe[h]ƿylceƿ þinƷef handlian fume un-
 ƿrumƷfſa hit Ʒe[ƿacnað] . anfine hiƿ on fƿa [h]ƿilcum
 þinƷe Ʒefihð hiƿ lanƷ him bið¹ Ʒefeald . anfine hiƿlice
 hine habban fulcum Ʒ ƿƷrðmƷnƿ rumpian Ʒe[ƿacnað] .
 anfine fullice habban mið manezum [facum] bið ofþƿrƷc-
 cend .² ƿlod ðroƿ Ʒefihð æbyluƷða hit Ʒe[ƿacnað] .
 hƿætaƿ fume [h]andlian unƿrumnƷfſe Ʒe[ƿacnað] . hƿo-
 ðer oððe fƿuƿter Ʒefihð ƿram ƿƷrƿƿcum ƿundum bið
 Ʒefƿencƿ . ƿiƿƿ Ʒefihð Ʒ on þane beƿeald fume teonan
 hit Ʒe[ƿacnað] . ƿylƿƿinƷ on huƿe hiƿ Ʒefihð beon
 Ʒeopenað eacan oððe bliƿfe Ʒe[ƿacnað] . æmƿttan fƿa
 [h]ƿilce Ʒefihð faca þa mæƿtan Ʒe[ƿacnað] . ƿlod on
 huƿe hiƿ inƿapan ƿræcendneƿfe he þolað . ƿeinlacu Ʒe-
 fihð Ʒefƿreon of unƷependum hit Ʒe[ƿacnað] . ƿic ƿreop
 Ʒefihð faca mið unƷedaƿenlicum Ʒe[ƿacnað] . ƿic ƿreop
 fƿeapƿ onƿon unƿotnƷfſa Ʒe[ƿacnað] . loƿ mið ƿine on-
 ƿon Ʒ ðƿican unƿrumnƷfſe Ʒe[ƿacnað] . leaƿ mið niƿan
 ƿine niƿan Ʒ ðƿican Ʒefelðe ƿiƿan Ʒe[ƿacnað] . uðƿi-
 tan Ʒefihð ƿƷfelican henðe Ʒe[ƿacnað] . funa oððe
 dohtƿa beon acennede Ʒefihð eacum Ʒetacnað . fƿurð-
 boran³ hine Ʒeƿorðene Ʒefihð heapm fullc[ne] Ʒetac-
 nað . fƿurð beƿan Ʒ be him ƿleƷean unheaðnƷfſe⁴ Ʒe-
 [ƿacnað] . fƿurð ƿeƷebe⁵ anbiðian Ʒehende faca mæƿte
 Ʒe[ƿacnað] . Ʒimm of þinƷe ƿorleofan fum þinc ƿorlæc-
 henne æƷƿu leƷan Ʒefƿreon mið capfulnƷfſe Ʒe[ƿac-
 nað] . henne mið cicenum Ʒefihð ceapaf eacan Ʒe[ƿac-
 nað] . hæþene ƿeohtende Ʒefihð Ʒ ƿram him cidan faca
 mið ƿræcednƷfſe Ʒe[ƿacnað] . Ʒebliffian on fƿeƿnum
 unƿotnƷfſe Ʒe[ƿacnað] . haƷol on fƿeƿnum unƿotnƷfſe

fol. 28 a.

¹ bið, MS.² As ofþƿrƷccend.³ Gladiatorem.⁴ anxietatem, read uneaðnƷfſe.⁵ For ƿegebe.

see an elephant savage or fierce betokeneth some accusation. To handle ivory betokens hindrance; to buy or traffic in ivory betokens very great discomfort. To handle meal in dreams betokens increase of trade. To see oneself struck with iron betokens carefulness. To handle the iron of any object betokens some ailment. To see ones own face in any reflector shews long life to be granted to one. To see oneself with a handsome face betokens larger support and estimation. To have a dirty face is to be annoyed with many accusations. To see a turbid flood betokens indignation. To handle some wheats betokens ailments. To see ones brother or sister shews one will be troubled with very bad wounds. To see a pit and fall into it betokens some vexations. To see a well opened on ones house betokens increase or joy. To see any sort of emmets betokens great disputes. To see a flood come in upon ones house is a sign of coming peril. To see spectres betokens gain from an unexpected source. To see a fig tree betokens dispute with troublesome people. To receive a "black fig tree" betokens discomforts. To receive "a leaf with wine"^a and to drink betokens ailment. To take a "leaf with new wine"^b and to drink betokens a lucky time. To see philosophers at issue betokens humiliation. For a son or a daughter to be born betokens increase. To see oneself become a gladiator betokens foul mischief. To see a gladiator and play with him betokens uneasiness. To abide men flourishing swords betokens much dispute at hand. To lose a gem from a ring allows of some accident. For a hen to lay eggs betokens gain with carefulness. To see a hen with chickens betokens increase of trade. To see heathen men fighting, and be chidden of them, betokens disputes with peril. To be in joy in dreams betokens uneasiness. Hail in dreams betokens uneasi-

That, is cup.

^a Folium cum uino, Lat.

| ^b Folia cum recente uino, Lat.

ȝe[taenað] · haȝol on ſpeꝛnum ȝefihð heapm peſpeopne
 ȝe[taenað] · buccan oððe ȝet ȝefihð ȝeꝛðrunȝe ȝe[taenað] ·
 cuman habban andan ȝetacnað. *Herculem* ȝefihð
 ꝑneo[n]ðſcipe ꝑeȝð · mann oꝝflean bepeꝛunȝe ȝe[taenað] ·
 cafeꝛe hine beon ȝeꝛoꝛðene ꝑýꝛðſcipe ȝe[taenað] ·
 on ſteꝛe oððe on paſentan abutan ȝan uneaðnýſſe
 ȝe[taenað] · bꝛynaf on ȝe[h]ꝑileꝛe ſtoꝛe ȝefihð fume
 ꝑꝛæceðnýſſe ȝe[taenað] · on ꝑlod ſꝑýmman anxſumneſſe
 ȝe[taenað] · on ꝑille hine þꝑean ȝe[taenað] · on fe hine þꝑean
 bliſſe ȝetacnað · on ꝑæle ꝑulum þꝑean fume
 ꝑꝛohte ȝe[taenað] · on fæ ȝeallan ȝeſteꝛeon ȝe[taenað] ·
 on meꝛe ȝeallan bliſſe [ȝetacnað] · on ꝑæle
 ꝑulan ȝeallan ſumne teonan ȝe[taenað] · eiðꝛu ȝefihð
 ȝ mid him ꝑleȝað ȝeſælðe tuman ȝe[taenað] · ontꝑum-
 nýſſa fume ȝefihð caꝛꝑulnýſſe ȝe[taenað] · on bleȝ-
 ſtoꝛe¹ oððe on ꝑaꝛunȝſtoꝛe ȝibiðian hine ȝefihð ſteȝ-
 ꝑunȝe fume ȝe[taenað] · on æꝑꝑeltune ȝan anxſumnýſſe
 heꝛiȝe ȝe[taenað] · on bꝛeðe hine beon ȝemetne hiꝑ
 lanȝ him bið ȝeſeald. *Luna* beon ȝeȝꝑꝛð tꝛymunȝe
 [ȝetacnað] · *Luna* ꝑoꝛleofan ȝeleaꝛan tolyſunȝe ȝe[taenað] ·
*Luna pertica*² *cingi* ſteꝛa[n]ȝnýſſe ȝe[taenað] · monan
 beoꝛhtne ȝefihð bliſſe ȝe[taenað] · monan tꝛeȝen ȝe-
 fihð andan ȝe[taenað] · monan bloðiȝne ȝefihð heapm
 ȝe[taenað] · monan oꝝ heoꝛene ȝeallan oððe up aſtiȝan
 ȝefihð ȝeſꝑinc ȝe[taenað] · monan ꝑittne ȝefihð ȝeſ-
 teꝛeon ȝe[taenað] · monan bleoh habban hýnðe ȝe[taenað] ·
 ðꝑic handlian ſum oꝝ hiꝑ maȝum ſꝑýlt · linene
 claðaf ꝑaxan ȝefihð heapm ȝe[taenað] · linen ȝeaf
 ſceðan fume ſeocnýſſe ȝe[taenað] · leon ýꝛnende
 ȝefihð ȝeꝛðrunȝe ceapaf ȝe[taenað] · leon flæꝑende
 ȝefihð aꝑýꝛuȝende ceꝑ³ ȝe[taenað] · leon ꝑeðan ꝑeondeſ
 ȝeſteꝛic ȝe[taenað] · æꝑenðꝛaca ȝefihð letti[n]ȝe ȝe-

fol. 28 b.

¹ For plegstope.² Du Cange furnishes an example of *pertica* for *Persica*, *persici coloris*.³ *malignum negotium*, Lat., aꝑýꝛuȝende for aꝑýꝛuȝeð.

ness. To see hail in dreams betokens savage mischief. To see bucks or goats betokens advancement. To have a new comer betokens envy. To see Hercules unites friendship. To slay a man betokens wariness. To fancy oneself an emperor betokens honour. To go about in a street or a palace betokens uneasiness. To see burnings in any place betokens some mischief. To swim in a flood betokens anxiety. To wash in a spring betokens gain. To wash in the sea betokens bliss. To wash in a foul pool betokens some accusation. To fall into the sea betokens gain. To fall into a lake betokens bliss. To fall into a foul pool betokens some trouble. To see children and play with them betokens a happy time. To see illness betokens care. To be waiting in a theatre or amphitheatre betokens some agitation. To go into an orchard betokens some heavy anxiety. To see oneself painted on a board shews long life is granted to the dreamer. To be girt with a servile girdle, called Lunus,^a betokens confirmation. To lose the servile girdle betokens loosening of faith. To gird with a golden purple girdle betokens envy. To be girt with a peach-coloured girdle betokens strength. To see a bright moon betokens bliss. To see two moons betokens spite. To see a bloody moon betokens harm. To see a moon fall from heaven or mount up betokens toil. To see a white moon betokens gain. For the moon to have colours betokens humiliation. To handle bacon shews one of the dreamers relatives will die. To see linen clothes washed betokens harm. To be dressed in a linen robe betokens some sickness. To see a lion running betokens furthering of trade. To see a lion sleeping betokens a curst business. To see a lion mad betokens sedition of an enemy. To see a messenger betokens hindrance. To handle lamps be-

^a Isidorus, Origin., xix. 33.

[tacnað]. leohtraþu handlian untrumnyffe ze[tacnað].
 leohtraþu¹ hine zefihð orforhnyffe ze[tacnað].
 ftanef afendan feoenyffe ze[tacnað]. cidan on fpeþnum
 ceapef eacan ze[tacnað]. bet him zeftraeht y pel zef-
 [t]raeht zefihð beorhtnyffe ze[tacnað]. fæ fmýlta zefihð
 ceapaf fýrðrunge ze[tacnað]. fæ fícaþ zefihð anx-
 fumnyffe heþige ze[tacnað]. handa him beþylbe zefihð
 þeorca unruhta ze[tacnað]. moder² hif ðeade oððe
 cucu zefihð bliffe ze[tacnað]. maran hine zefihð bliff
 læffe hit hif y hýnðe ze[tacnað]. þif tofþræddum
 loccum hine zefihð zeftraeþ ze[tacnað]. muþ y leo on
 fpeþnum orforhnyffe ze[tacnað]. þapan biþfícaþ ze-
 [tacnað]. ðeade zefihð bliffe ze[tacnað]. ðeadne cýþian
 hif to libenne ze[tacnað]. enihtaf zefihð bliffe ze[tac-
 nað]. handa þþean teonan heþige ze[tacnað]. þipu
 zaþerian bliffe ze[tacnað]. hunig niman hine zefihð
 þarriþe þ he na þþam oðrum fi beþþicen. fciþu zefihð
 zoð æpenbe ze[tacnað]. hnýte zaþerian faþa ze[tac-
 nað]. neft þuþela zefihð fiþe ceapaf ze[tacnað]. fna-
 þaf³ zefihð bliffe [zetacnað]. miþt oþþe eorþan nan zoð
 ze[tacnað]. zifra ðon hearþm ze[tacnað]. þarþum foþum
 zan hearþm ze[tacnað]. þipþþam finzan zehþneð ze-
 hende bliffe. zeþeð ðon zefelþþan tþman ze[tacnað].
 þanu fume handlian hatunþe ze[tacnað]. þeorca hand-
 lian⁴ lættunþe ze[tacnað]. eleþeamuþ handlian zeftraeon
 ze[tacnað]. fceap zefihð zefceorene hýnðe ze[tacnað].
 cofþaf fýllan hearþm ze[tacnað.] þen zefihð bliffe ze-
 [tacnað]. mæþenu niman on þeape zoðne tþman ze-
 [tacnað]. þuhne⁵ hine zefihð zepoþþenne þþæceþnyffe
 eacan ze[tacnað]. þýtt zefihð y on hine beþealð teonan
 ze[tacnað]. þeoh unþeþþon faþe [zetacnað]. þepan on
 fpeþnum bliffe ze[tacnað]. þalman unþeþþon þþrðment

fol. 29 a.

¹ The sense, not the MS., shews
 a lost word.

² mofef, MS., matrem.

³ iues fþapaf, MS.; read Niues.
 fnapaf.

⁴ beamuf. Thus MS.

⁵ Read þuhne; "pilolofofum,"
 Lat.

tokens indisposition. To lamps betokens security. To throw stones betokens sickness. To be chiding in dreams betokens increase of trade. To see a bed spread out and well spread betokens brightness. To see the sea smooth betokens furtherance of trade. To see sea fishes betokens heavy anxiety. To see ones hands defiled betokens unrighteous deeds. To see ones mother dead or alive betokens bliss. To see oneself bigger is less joy, and betokens humiliation. To see oneself a woman with dishevelled locks betokens sedition. To see in dreams a mouse and a lion betokens security. To travel betokens deception. To see the dead betokens bliss. To kiss the dead betokens a life to live. To see boys betokens joy. To wash hands betokens heavy troubles. To gather sheaves betokens joy. To seem to be taking honey is a warning not to be taken in by others. To see ships betokens a good message. To gather nuts betokens lawsuits. To see a fowls nest betokens getting the better in trading. To see snows betokens joy. To see a mist on earth betokens no good. To keep a wedding betokens harm. To go with bare feet betokens harm. To hear music on the pipe shews joys at hand. To be repeating orisons betokens a happier time. To handle bones betokens hate. To engage in works betokens hindrance. To have to do with olive trees betokens profit. To see sheep shorn betokens humiliation. To give kisses betokens harm. To see rain betokens joy. To take maidens as the way is^a betokens a good time. To see oneself turned all hairy betokens increase of peril. To see a pit and fall into it betokens trouble. To receive money betokens dispute. To weep in dreams betokens bliss. To accept the palm betokens honour. To take

^a Puellas accipere more, Lat.

a wax plaster betokens friendships. To take a wax plaster cements new friendships. To take a barley loaf betokens bliss. To prepare ones house for a wife betokens increase. To take pottages^a betokens gain with worry. To see a bridge betokens freedom from care. To see a pig betokens indisposition. To wash ones feet betokens anxiety. To handle lead betokens ailments. To see white carts, or to sit on them, betokens hindrance of business.^b To see any fourfooted beast speak betokens a kings friendships. To see people laugh or grin betokens discomforts. To see roses betokens strength. To see fat^c or brimstone betokens heavy troubles. To see kings betokens departure from this world. To receive a royal messenger is a great token. To climb up shores betokens toil. To descend shores indicates a good time. To see frogs betokens anxiety. To see two suns betokens worship. To see a bright sun betokens bliss. To see sun or moon betokens "joy of doom." To see one or many stars betokens joy. To see blood drop from ones side betokens harm. To sit on a ladder betokens deception. To suffer annoyance from a snake betokens sight of an enemy. To be sitting betokens in a dream ailment. To hear "or see" thunder betokens good news. To see bad weather betokens gain. To see darkness betokens ailment. To be weaving webs of any material and see joy or discomfort betokens good news. To make wills betokens confirmation. To see an earthquake shews he abandons^d something. To see one mark oneself betokens anxiety. To see a full vintage of grapes betokens bliss. To be

^a Pultes, Lat.

^b Quadrigas albas sedere, Lat.

^c Resinas, Lat. ; but the Saxon is a mistranslation.

^d admittit, Lat.

bliffe ge[taenað] · pinearþ þýrcen bliðnýffe liꝥ ge[taenað] · ſþingon¹ on ſpeꝥnum Ʒoð æfter Ʒilgð · huntað don Ʒefteon ge[taenað] · ſcridan ſe þe hine Ʒefihð Ʒinfumnyffe ge[taenað] · bepan to him Ʒeppæþan Ʒefihð feondeſ ſtýrunge ge[taenað] · Ʒin ðrican untrumnyffe ge[taenað] · neaꝥ hiꝥlic habban bliffe ge[taenað] · on pege ſennizum læðan oððe Ʒan teonan heꝥige ge[taenað] · Ʒiꝥ læðan heaꝥm ge[taenað] · loc hine Ʒefeon corcið ge[taenað] · mið oðrum cynehelm ðeað ge[taenað] · mið peꝥnem þpean Ʒeteorung ge[taenað]. *Cum alio peccare* untrumnyffe *significat* · mið hiꝥ ylðran ſþrecan oððe Ʒan fýrðrunzþ [Ʒetaenað] · enneleac Ʒefeon eaƷena ſaꝥ hiꝥ Ʒetaenað · beheafðian hine Ʒefteon ge[taenað]. On beþe hine þpean anxfumneffe ge[taenað] · on cpeaꝥteꝥne Ʒefeon heaꝥm ge[taenað] · on Ʒiꝥ pole þpeon Ʒinfumnyffe [Ʒetaenað] · on flode þpean bliffe ge[taenað] · on Ʒýll feallan fume Ʒrohte hiꝥ Ʒetaenað · Ʒebundenne hine Ʒefihð heaꝥm hiꝥ Ʒetaenað · ſþimman hine Ʒefeon heaꝥm ge[taenað] · ele Ʒefeon bliffe ge[taenað] · oꝥcýrð Ʒefeon heaꝥm ge[taenað] · æꝥpla Ʒaðerian Ʒꝥaman ge[taenað] · ſe þe hine fleon Ʒefiht ſtope aꝥendan [Ʒetaenað] · ſe þe on Ʒꝥæcſit Ʒefihð mið micelum Ʒýltum heom oꝥfett ge[taenað] · Ʒinberian ſupe Ʒefeon face ge[taenað] · nægelaf Ʒefeon anxfumnyffe ge[taenað] · Ʒiꝥ þu ſpeꝥnaſt þe tpege monan Ʒefeon Ʒeꝥean Ʒ bliffe ge[taenað] · Ʒiꝥ þu Ʒefihſt þ̅ oꝥ hehſtum þu fealſt niþeꝥ to þeaꝥan Ʒoðan Ʒ to ƷeliƷan ýfelan² ge[taenað] · Ʒiꝥ þu Ʒefihſt ðꝥacan oꝥeꝥ þe fleoƷende Ʒoðd hoꝥð ge[taenað] · Ʒiꝥ þu Ʒefihſt anſine þine fægeꝥe bliffe ge[taenað] · Ʒiꝥ þu Ʒefihſt þ̅ þu on Ʒæteꝥe fægeꝥe inƷa oððe oꝥeꝥƷa ſoꝥhleafte³ ge[taenað] · Ʒiꝥ þu Ʒefihſt þ̅ þu mið ſþuꝥðe biſt beƷýrð ſoꝥhleafte hiꝥ Ʒetaenað · Ʒiꝥ þu Ʒefihſt Ʒummaſ ðeoppýrða Ʒindan

fol. 30 a.

¹ Vapulare, Lat.² The Latin is "ad pauperem bonum et ad diuitem malum;" and the glossator, by his inappropriate

use of the definite forms, shews he did not see the sense.

³ ſoꝥhleafte, MS.

working a vineyard^a betokens a life of mirth. To be flogged^b in a dream shews good will follow after. To be a hunting betokens gain. To be dressing oneself betokens pleasantness. To see a bear savage at one shows movements of an enemy. To drink wine betokens ailment. To have a handsome^c robe betokens bliss. To be leading or going on a dirty road betokens heavy troubles. To be leading a wife^d betokens harms. To see a lock of hair^e betokens increase. A diadem with another betokens death. To wash with a male betokens failure. To speak or go with ones superior betokens advancement. To see onions betokens sore of eyes. To see oneself beheaded betokens gain. To be washing in a bath betokens anxiety. To see oneself in prison betokens harm. To wash in a fish pool betokens pleasantness. To wash in a flood betokens joy. To fall into a spring betokens an accusation. To see oneself bound betokens some mischief. To see oneself swim betokens harm. To see oil betokens joy. To see an orchard betokens harm. To gather apples betokens wrath. He who sees himself fly will flit. He who sees himself in exile will be charged with great faults. To see sour grapes denotes dispute. To see nails betokens anxiety. If you dream you see two moons, it signifies joy and bliss. If you see yourself fall from a very high place, it signifies good to the poor and evil to the rich. If you see a dragon flying over you, it betokens a hoard of gold. If you see your face fair it indicates bliss. If you see yourself going into or over a fair piece of water, it portends security. If you see yourself girt with a sword it betokens security. If you see yourself find precious

^a Vindemiare hilaritatem uite,
Lat.

^b Not that spingan is vapulare.

^c Formosam, Lat.

^d Vxorem ducere, Lat.

^e Capillum se uidere, Lat.

fpellu ze[taenað] · zif þu zefihft manega zet ýdel ze-
 [taenað] · zif þu zefihft þ þu demft folc zod oððe pýrð-
 feipe ze[taenað] · zif þu zefihft fela hunda of feondum
 þinum þe þarman ze[taenað] · zif þu zefihft coff þe
 fýllan nehftan zod ze[taenað] · zif þu zefihft manega
 hlaþaf bliffe ze[taenað] · zif þu zefihft beon þe beppi-
 can oððe þerian lif þin beon afeýruð¹ fram mannum
 ze[taenað] · zif þu zefihft beon fleon on hufe þinum
 forlætineze ze[taenað] · zif þu zefihft fnacan onzean
 þe cuman onzean ýfele² pýrmen þe beþerian mýnezað ·
 zif þu zefihft earu fleon þif þin zeþrupan deað ze-
 [taenað] · zif þu zefihft þe on þearnum þatepe þþean
 hynðe lichaman ze[taenað] · zif þu zefihft þe on þæ-
 tepe cealdan þþean³ hælðe lichaman ze[taenað] · zif þu
 zefihft fæla þeneza oððe þu findaft biþfr[e]llu oððe
 tælnæga oððe þærzinga ze[taenað] · zif þu zefihft of
 handu deaðef fum þincz niman be fuman dæle þe cuman
 feoh ze[taenað] · zif þu zefihft huf þin byrnenðe fin-
 dan þe feoh ze[taenað] · zif þu zefihft earmaf⁴ þine
 bemancude zod ze[taenað] · zif þu zefihft feala claða
 habban feonð þine⁵ on andþealde þinum habban ze-
 [taenað] · zif þu zefihft hþing zýlðenne habban pýrð-
 feipe ze[taenað] · zif þu zefihft þe fþipeþan don zeþancu
 ʒ zeþeahtu þine tofeþeððe ʒ to naht zetealde beon
 ze[taenað] · zif þu zefihft fþinan þine zepþene þeþne
 þe beon þ þu naht unþihtef ne do ze[taenað] · zif þu
 zefihft of heþne ftope nýþer on þýfþum þe feallan
 anxfumnýffe oððe teonan ze[taenað] · zif þu zefihft þ
 þu zepilnize þif nexftan þinef ýfel far on lichaman ze-
 [taenað] · zif þu zefihft mid þife þinum liczan zod
 ze[taenað] · zif þu zefihft þe zeþiddan to dþihtne
 micel bliffe þe to cumon hit zetacnað · zif þu zefihft
 timþrian huf þin feoh þin þexan hit zetacnað.

fol. 30 b.

¹ afeýruð, MS., moueri.² hyfele, MS.³ þþan, MS.⁴ hearmaf, MS.⁵ For þinne.

gems it forbodes palavers.^a If you see many goats it bodes vanity. If you see yourself acting as judge it signifies good or honour. If you see many hounds it tells you to beware of your enemies. If you see yourself give a kiss to your neighbour it indicates good. If you see many loaves it portends joy. If you see bees trick or damage you, it shews your life will be agitated by men. If you see bees fly into your house it betokens hindrance. If you see snakes come against you, it admonishes you to beware of evil women. If you see an eagle flying, death will have hold of your wife. If you see yourself wash in warm water, it portends humiliation of body. If you see yourself wash in cold water, it betokens health of body. If you see or find many pennies, it means parables, or blamings, or cursings. If you see yourself take somewhat at the hand of a dead man, it shews money is coming to you from some quarter. If you see your house on fire, that means you will find money. If you see your arms cut off it marks good. If you see yourself have many clothes, it shows you will have your enemy in your power. If you see yourself have a gold ring it betokens worship. If you see yourself vomiting, it shows your thoughts and plans will be dissipated and counted for nought. If you see your neck enwreathed, be on your guard to do no wrong. If you see yourself fall from a high place into darkness, it betokens anxiety or troubles. If you see yourself covet your neighbours wife, it forbodes an evil sore on your body. If you see *te cum uxore vicini tui concumbere*, it betokens good. If you see yourself pray to the Lord, it betokens much bliss coming. If you see yourself building a house, it indicates that your money will be growing more.

^a Parabolae, Lat.

STARCRAFT.

DORALOGIUM.

MS. Cott. Tiberius, A. iii., fol. 176.

HORALogium · HORARUM BREUE · INCHOAT EN HIC.

On VIII. kal. iañ · þ̅ byð on criftes mæjre dæg byð
seo sceadu to underne · ʒ to none · feoron ʒ trentig-
oþan healpes fotes · ʒ to middæge feoper ʒ trentig ;

On VIII. idus iañ · þ̅ ʒs on þone trelftan dæg byð
feo sceadu to underne ʒ to none · XXV. fotas ʒ to mid-
dæge · XXII. ;

On .XII. kal. feþ · bið seo sceadu to underne ʒ to
none an ʒ trentig fotas · ʒ to middæge ehtatýne · ʒ
lýtle mape ;

On .II. ñ · FEB byð seo sceadu to underne ʒ to none
ehra teoþan healpes fotes ʒ to middæge fiftýne ;

On .XII. kal. QARTII bið seo sceadu to underne ʒ
to none fiftýne fotas · ʒ to middæge trelfe ;

On .II. ñ QAR · bið seo sceadu to underne ʒ to
none þ̅ieottýne fotas · ʒ to middæge teoþan hialfes ;

On .XII. kal. APR · þ̅ ʒ emnihte byð seo sceadu to
underne ʒ to none · enclufon fotas · ʒ to middæge
niþoþan healpes ;

On · ñ · APR · bið seo sceadu to underne ʒ to none ·
teoþan healpes fotes lang · ʒ to middæge forneah
seorun ;

On .XII. kal. QAI · byð seo sceadu to underne ʒ
to none ehra fotas · ʒ lýtel eaca · ʒ to middæge
forneah ʒýx ;

On .II. ñ · QAI byþ seo sceadu to underne ʒ to none
forneah ehra fotas · ʒ to middæge fiftan healpes ;

A D I A L.

The length of the gnomon is six feet.

Here beginneth a short horalogium.

1. On the twenty fifth of December, that is, on Christmas day, the shadow at nine in the morning, and at three in the afternoon, is twenty six and a half foot long, and at midday twenty four.

2. On the sixth of January, that is, on Twelfth day, the shadow at nine and three is twenty five foot, and at midday twenty two.

3. On the twenty first of January the shadow at nine and three is one and twenty foot, and at midday eighteen and a little more.

4. On the fourth of February the shadow at nine and at three is seventeen and a half feet long, and at midday fifteen.

5. On the seventeenth of February the shadow at nine and three is fifteen foot, and at midday twelve.

6. On the sixth of March the shadow at nine and three is thirteen foot, and at midday nine and a half.

7. On the twenty first of March, that is the equinox, the shadow at nine and three is eleven foot, and at midday eight feet and a half.

8. On the fifth of April the shadow at nine and three is nine and a half feet long, and at midday about seven.

9. On the twentieth of April the shadow at nine and at three is eight foot and a little more, and at midday about six.

10. On the sixth of May the shadow at nine and three is about eight foot, and at midday four and a half.

On .XII. kal. IVN̄. bið ȝeo ſceadu to underne ȝ to none ȝeoƿon ƿota . ȝ to miðdæge ȝeoƿer ;

On kal. IVN̄. bið ȝeo ſceadu to underne ȝ to none lytle lenȝne þonne ſeoƿon ƿota . ȝ to miðdæge ȝeoƿer ;

On . idus IVN̄ bið ȝeo ſceadu to underne ȝ to none ehtoðan healȝes ƿotes lanȝ . ȝ to miðdæge ȝeoƿer ;

On .VIII. kal. IVLI . þ̅ ȝs on Iohannes mæȝȝe dæȝ bið ȝeo ſceadu to underne ȝ to none ƿel neh ehta ƿota . ȝ to miðdæȝ¹ . IIII . ;

On .II. N̄ . IVLI . bið ȝeo ſceadu to underne ȝ to none eahta ƿota ȝ to miðdæge lytle maȝe þonne ȝeoƿer ;

On .XII. kal. AȝVSTI . bið ȝeo ſceadu to underne ȝ to none ehta ƿota . ȝ lytle maȝe . ȝ to miðdæge ƿif-tan healȝes ;

fol. 176 b.

On .VIII. ID AȝVSTI bið ȝeo ſceadu to underne ȝ to none niȝoþan healȝes ƿotes lanȝ . ȝ to miðdæge lytle maȝe þonne .V.

On duodecima . kal. ſep̅t̅ . bið ȝeo ſceadu to underne ȝ to none niȝun ƿota . ȝ to miðdæge ȝȝx . ;

On NON ſep̅t̅ . bið ȝeo ſceadu to underne ȝ to none endleȝtan healȝes ƿotes lanȝ ȝ to miðdæge ȝeoƿon.

On .XII. kal. oċt̅ . þ̅ ȝȝ emnihte . bið ȝeo ſceadu to underne ȝ to none . tȝelȝ ƿota lanȝ . ȝ to miðdæge niȝun ;

On .II. N̄ . oċt̅ . bið ȝeo ſceadu to underne ȝ to none ȝeoƿertyne ƿota . ȝ to miðdæge endluƿon.

On .XII. kal. NOV̄ . bið ȝeo ſceadu to underne ȝ to none ȝȝxtyne ƿota lanȝ . ȝ lytle maȝe . ȝ to miðdæge . XIII.

¹ miðdæȝ for miðdæge, in order to get uniformity : each paragraph makes two lines of the MS.

11. On the twenty first of May the shadow at nine and three is seven feet, and at midday four.

12. On the first of June the shadow at nine and three is a little longer than seven feet, and at midday four.

13. On the thirteenth of June the shadow at nine and three is seven and a half feet long, and at midday four.

14. On the twenty fourth of June, that is, on St. John the Baptists day, the shadow at nine and three is pretty near eight foot, and at midday four.

15. On the sixth of July the shadow at nine and three is eight foot, and at midday a little more than four.

16. On the twenty first of July the shadow at nine and three is eight foot and a little more, and at midday four and a half.

17. On the eighth of July the shadow at nine and three is eight and a half foot long, and at midday a little more than five.

18. On the twenty first of August the shadow at nine and three is nine foot, and at midday six.

19. On the fifth of September the shadow at nine and three is ten and a half feet long, and at midday seven.

20. On the twentieth of September, "that is, the "equinox," the shadow at nine and three is twelve foot long, and at midday nine.

21. On the sixth of October the shadow at nine and three is fourteen foot, and at midday eleven.

22. On the twenty first of October the shadow at nine and three is sixteen foot long and a little more, and at midday thirteen.

On .ñ. NOV. bið þeo sceadu to underne . ʒ to none-
niȝon tȳne foða . ʒ lýtle maþe . ʒ to miðbæȝe þeo-
fohtȳne.

On .XII. kal. dēc . bið þeo sceadu to underne ʒ to
none foþneah . feoþer ʒ .XX. foða . ʒ to miðbæȝe an
ʒ tþentiȝ.

On .III. ñ. dēc . bið þeo sceadu to underne ʒ to
none fȝx ʒ XX. foða . ʒ to miðbæȝe þreo ʒ tþentiȝ.

On .XIX. kal. IAN . bið þeo sceadu to underne ʒ to
none . feoþon ʒ tþenti foða . ʒ to miðbæȝe fif ʒ
tþentiȝ foþneah.

MS. Cott. Caligula, A. xv., fol. 122 b.

On anþe nihta ealð mona . ʒ on .XXIX. feiñð .III.
þriecena lenȝce.

On tþriȝna nihta ealð mona . ʒ on .XXVIII. feiñð ane
tið . ʒ .III. þriecen.

On .III. nihta ealð mona . ʒ on .XXVII. feiñð tþa
tiða . ʒ .II. þriecan.

On .IIII. nihta ealð mona . ʒ on .XXVI. feiñð þreo
tiða . ʒ .I. þrieca.

On .V. nihta ealð mona . ʒ on .XXV. feiñð feoþer
tiða.

On .VI. nihta ealð mona . ʒ on .XXIIII. feiñð feoþer
tiða . ʒ .IIII. þriecena.

On .VII. nihta ealð mona . ʒ on .XXIII. feiñð fif
tiða . ʒ .IIII. þriecena.

On .VIII. nihta ealð mona . ʒ on .XXII. feiñð fȝx
tiða . ʒ .II. þriecan.

On .IX. nihta ealð mona . ʒ on .XXI. feiñð feoþon
tiða . ʒ .I. þrieca.

On .X. nihta ealð mona . ʒ on .XX. feiñð eahta
tiða.

On .XI. nihta ealð mona . ʒ on .XIX. feiñð eahta
tiða . ʒ .IIII. þriecena.

23. On the fifth of November the shadow at nine and three is nineteen foot long and a little more, and at midday seventeen.

24. On the twentieth of November the shadow at nine and three is about twenty four foot long, and at midday twenty one.

25. On the second of December the shadow at nine and three is twenty six foot, and at midday twenty three.

26. On the fourteenth of December the shadow at nine and three is seven and twenty foot, and at midday almost twenty five.

1. When the moon is one or twenty nine days old it shines for four fifths of an hour.

2. When the moon is two days old or twenty eight it shines for one hour and three fifths.

3. When the moon is three nights old or twenty seven it shines for two hours and two fifths.

4. When the moon is four nights old or twenty six it shines for three hours and one fifth.

5. When the moon is five nights old and twenty five it shines for four hours.

6. When the moon is six nights old or twenty four it shines for four hours and four fifths.

7. When the moon is seven days old or twenty three it shines for five hours and three fifths.

8. When the moon is eight nights old or twenty two it shines for six hours and two fifths.

9. When the moon is nine nights old or twenty one it shines for seven hours and one fifth.

10. When the moon is ten nights old or twenty it shines for eight hours.

11. When the moon is eleven days old or nineteen it shines for eight hours and four fifths.

On .XII. nihta ealþ mona . Ʒ on .XVIII. feiþð niƷon
tiða . Ʒ .III. Ʒriþena.

On .XIII. nihta ealþ mona . Ʒ on .XVII. feiþð .X.
tiða . Ʒ .II. Ʒriþa.

On .XIIII. nihta ealþ mona . Ʒ on .XVI. feiþð .XI.
tiða . Ʒ .I. Ʒriþa.

On .XV. nihta ealþ mona . feiþð .XII. tiða.

MS. Cott. Caligula, A. xv., fol. 126 a.

Syndon tƷeƷen ðaƷaf on æƷhrýlcum monþe fƷa hræt
fƷa on þam ðaƷum onƷýnð ne Ʒurð hit næfƷe Ʒe-
endob.

On Ianuariuf þonne fe mona bið .III. nihta ealþ Ʒ
.III.

On Febriuariuf þonne he bið .V. nihta ealþ Ʒ .VII.

On Martiuf þonne he bið .VI. nihta ealþ Ʒ .VII.

On Appelif þonne he bið .V. nihta ealþ Ʒ .VIII.

On Œariuf þonne he bið .VIII. nihta ealþ Ʒ .IX.

On Iuniuf þonne he bið .V. nihta ealþ Ʒ .XVII.

On Iuliuf þonne he bið .III. nihta ealþ Ʒ .XIII.

On AƷuþtuf þonne he bið .VIII. nihta ealþ Ʒ .XIII.

On September þonne he bið .v. nihta ealþ Ʒ .IX.

On October þonne he bið .v. nihta ealþ Ʒ .XV.

On Nouember þonne he bið .VII. nihta ealþ Ʒ .IX.

On December þonne he bið .III. nihta ealþ Ʒ .XII.

And fƷa hit bið Ʒýme fe þe Ʒylle.

12. When the moon is twelve days old or eighteen it shines for nine hours and three fifths.

13. When the moon is thirteen days old or seventeen it shines for ten hours and two fifths.

14. When the moon is fourteen days old or sixteen it shines for eleven hours and one fifth.

15. When the moon is fifteen days old it shines for twelve hours.

There are two days in every month in which whatever is begun will never reach completion.

In January when the moon is three days old or four.

In February when the moon is five days old or seven.

In March when the moon is six days old or seven.

In April when the moon is five days old or eight.

In May when the moon is eight days old or nine.

In June when the moon is five days old or seventeen.

In July when the moon is three days old or thirteen.

In August when the moon is eight days old or thirteen.

In September when the moon is five days old or nine.

In October when the moon is five days old or fifteen.

In November when the moon is seven days old or nine.

In December when the moon is three days old or twelve.

So ware who will.

Elce geara þonne þu feyle witan hwylce dæge man feyle weorðian . Ʒ healdan þone halgan funnan dæg . aduentum dñi . Ʒarna þe þanne þ þu hit naht ær .v. kl'. Deceb'. ne naht æfter .iii. nonaf . þifef fylfref monðef þænne ne healde . ac on þifon feoran dagum þu fcealt healdan butan ælcere tpeonunze þone dæg Ʒ þone tokýme mid ealne arwurðneffe.

fol. 121 b.

Ealde witan Ʒ wif romane gefetton on Ʒerimecæfte þæt næfre ær .xi. kl'. Appelf. Ne naht æfter .vii. kl'. mī eastor tid Ʒerurðan fceal . Ac on þifon Ʒetele loc hwær hit þonne to Ʒega buton ælcon tpeon healde hit mon þonne þær mid rihte.

MS. Cott. Caligula, A. xv., fol. 126.

ON kl'. Ian'. ofer .xvi. kl'. febr'. loca hwær þu hæbbe .x. nihta ealdne monan ofer þ þonne funnan dæg belúc alleluia.

ON februarium ofer .vii. id . febr'. loca hwær þu rinde tpeizra nihta ealdne monan ofer þ . on þone funnan dæg bið halga dæg.

ON marti' ofer .xii. kl'. Aprl'. loca hwær þu rinde .xiiii. nihta ealdne monan . ofer þ fe niesta funnan dæg bið eastor dæg.

GiƷ þu nýte hwylce concupentef beon on geara . fec Ʒeorne hwylce dæge beo riudie kl'. apl'. Ʒif hit bið funnan dæg þonne bið concupentef .i. GiƷ hit bið monan dæg þonne bið concupentef .ii. And fpa fela daga fpa bið aƷān on þare pucan . fpa fela concupentef þu fcealt habban on þam geara.

And fpa fela nihta fpa fe mona bið eald on .xi. kl'. ap̄. fpa fela epacta þu fcealt habban þý geara.

And Ʒif þu wille witan mid gefceade þ Ʒemære terminum feptuagesimalif . þonne tele þu þæf monan

Every year it may be known on what day to celebrate and keep the holy Sunday of Advent. Mind not to keep it before the twenty seventh of November nor after the third of December; but in the seven days interval (inclusively) the day and the Advent may be kept with all honour.

Old sages and wise Romans have laid it down in calculation that Easter must never happen before the twentieth of March, nor after the twenty fifth of April. But in this reckoning, within these limits, observe where it falls, let it then be duly kept without any doubt.

A Calendar.

Computus Ecclesiasticus.

On the first of January consider where, after the seventeenth of January, occurs a moon ten days old observe the Sunday. Halleluia!

In February, after the seventh of February, see where you get a moon two days old; the next Sunday will be a holy day.

In March, after the twentieth, see where you get a moon fourteen nights old; the next Sunday is Easter day.

If you know not what concurrentes there are in the year, ascertain what day is the thirty first of March; if it be a Sunday the concurrentes are one; if a Monday the concurrentes are two, and you will have as many concurrentes for the year as days are gone in the week. And you will have as many epacts in the year as the day the moon is old on the twenty first of March.

If you want to know with discrimination the term or fixed date of Septuagesima, count the moons age on

elbe . kl'. Ian'. oð þ þu cume to þrittiga . þoh eft on þone nīpan tele oð týne . þonne on þam teoðan ſtent fe tēpmen þ gemæne ſi hþýlc [dæg] hit ſi . þonne fe nexta funnan þe þær æfter cýmð bið ſeptuagesima.

And ȝif þu wille witan hwaðe hu ſela epactaf on ȝeape ýrnan þonne tele þu hu eald fe mona beo on .xi. kl'. ap'. ſpa ſela nihta ſpa fe mona bið þonne on dæg eald . ſpa ſela epactaf ýrnað þý ȝeape.

fol. 127 b.

And ȝif þu wille witan hu eald fe mona wære fýrn ȝeape on þýfne dæg . þonne wite þu hu eald fe mona beo nu to dæg . þonne do þu .xx. þær to . þonne ȝif þær beo under ealle ma þonne .xxx. þonne ſpa ſela nihta ſpa fe mona bið eald ofer þa .xxx. þonne waf fe mona fýrn ȝeape on þýfne dæg ſpa eald.

And ȝif þu wille witan hu eald fe mona ſcýle beon ofer ȝeape on þifne dæg . þonne wite þu hu eald fe mona beo nu to dæg . þonne beo fe mona ſpa eald ſpa he beo do .xi. þær to . þonne beo þær ſpa ſela ſpa þær beo ofer þa .xxx. þonne bið fe mona ſpa eald ofer ȝeape on þifne dæg.

Se ærfeſta frizedæg þe man ſceal wæſten if on hlýdan. And fe ofer if ær pentecoſten. And fe ærfeſta þe bið on iuluf. Se man þe þif ȝeræft ne þearf he him na ondræðan helle witan butan he beo hlaforð ſpica.

the first of January till you come to thirty; then begin again the new counting up to ten, then on the tenth day occurs the term or fixed date, be it what day it may. And the Sunday next after is Septuagesima.

And if you want to know early how many epacts there are in the year, count how old the moon is on the twenty second of March, and there will be as many epacts in the year as the moon is days old.

And if you want to know how old the moon was on the previous year this day, then ascertain how old the moon is to-day; then add twenty, then, if in all there be more than thirty, how many days the moon be (by this reckoning) over thirty, so many was the moon old last year.

If you want to know how old the moon will be on this day next year, ascertain how old the moon is to-day; then, whatever be the result, add eleven; then, however many there be over thirty, so old will be the moon next year on this day.

The first Friday to fast on is in March, and the second is before Pentecost, and the first also which happens in July. The man who keeps this fast need not fear hell fires, unless he be a traitor.

DE TEMPORIBVS.

The Manuscripts cited are,

- MS. Cott. Tiberius, A. iii. = R.
- MS. Cott. Tiberius, B. v., fol. 24 a. = M.
- MS. Cott. Calig. A. xv., fol. 140. = L. *Imperfect.*
- MS. Cott. Titus, D. xxvii., fol. 30. = S.
- MS. Biblioth. Publ. Acad. Cantab. = P.

INCIPIVNT PAUCA DE TEMPORIBVS BEDAE PRESBITERI.

I.

IC POLDE EAC GYF IC DORSTE GADRIAN¹ SVM GEHPÆDE
 andgyt of ðære béc þe beda ƿe fnotera laƿeop zesette.
 ƿ ƿaderode of manegra ƿisra laƿeopa bocum . be ðæs
 zearer ymbrenum fram annzinne midðan earðer. Ðæt
 nið to ƿelle ac elles to ƿæðenne þam þe hit licað .²
 ƿitodlice þa þa se ælmihtiga ƿcýppend þisne midðan
 earð zesceop . þa cƿæð he zereorðe³ leoht . ƿ leoht
 ƿæs þærnihte zeporðen . þa zeseah ƿod þ þ leoht ƿæs
 ƿod .⁴ ƿ to dælde þ leoht fram þam þeostnum . ƿ het
 þ leoht dæg . ƿ þa ðeostro⁵ niht . ƿ ƿæs þa zetcalð
 æfen and meuzen⁶ to anum dæge : On ðam oðrum
 dæge zesceop ƿod heorenan . feo ðe is zehaten ƿrma-
 mentum . feo is zerepenlic . ƿ lichamlic . ac ƿra þeah
 ƿe ne maƿon for ðære ƿrplynan⁷ heahnýsse . ƿ þera
 ƿolcna ðicnysse . ƿ for ƿre eazena týððermyrre . hi
 næfre zesēon . Seo heofon belýcð on hyre bosme ealne
 midðan earð . And heo æfre týrnð onbvtan⁸ uf-
 sprifre þonne æniƿ mýlen⁹ hpeol .¹⁰ eal ƿra deop under
 þýssere¹¹ eorðan . ƿra heo is bufan . Eall heo is sine-
 realt . ƿ ansund . ƿ mid fteorrum amet .¹² Soðlice þa
 oðre heorenan þe bufan hýre fýnd . ƿ beneoðan ƿynd
 unzerezenlice .¹³ ƿ mannum unafmeazendlice . Sýnd ƿra
 þeah ma heorenan .¹⁴ ƿra ƿra se ƿteza cƿæð . Cæli cælo-
 rum . þ ƿ¹⁵ heorena heorenan . Eac se apostol paulus
 arnat þ he ƿæs zelædd oð ða þriddan heorenan . ƿ he

¹ pluccian, M. ² P. omits the sentence. ³ zepurðe, P.
⁴ ƿod, M. ⁵ ðeostro, P. ⁶ meuen, M. ⁷ ƿrplynan, P.
⁸ onbuzon, P. ⁹ mýlnn, M. ¹⁰ hpeopul, P. ¹¹ þýssre, M.
¹² amet, M. ¹³ ungerer-, P. ¹⁴ heorenan, M. ; and so in next
 line and further on. ¹⁵ hƿ, M.

A TREATISE ON
ASTRONOMY AND COSMOGONY.

I would also, if I durst, gather some little information from the book which Beda the wise teacher set forth and collected from books of many wise doctors about the courses of the year, from the beginning of the world. It is not for a sermon but to be read otherwise by them whom it so pleaseth. When then the Almighty Creator formed this world, then said he, "Let there be light," and light forthwith came into existence. Then God saw that the light was good, and divided the light from the darkness, and called the light day, and the darkness night, and then was evening and morning counted for one day. On the second day God formed heaven, which is called firmament; it is visible and material, but yet we are not able, for its remote elevation and for thickness of the clouds and for tenderness of our eyes, ever to see it. The heaven locketh up in its bosom all the world; and it turneth ever about us, swifter than any mill wheel, as deep under this earth as it is above it. It is all round and solid, and painted with stars. Well, the other heavens which are above it and beneath it are beyond the discussion and investigation of men. There are however more heavens, as the prophet said, "the heaven of heavens." Also the apostle Paulus wrote that he was taken up to the third heaven, and he there heard the

Beda, the original.

Genes. i. 3.

Creation.

Heaven revolves.

Plurality of heavens.

I. Kings viii.

27.

ðær gehýrde þa digelan¹ þorð þa nan mann frpecan ne mot. On þam þriddan dæge zescop fe ælmihtiza zod ræ . ʒ eorðan . ʒ ealle eorðlice frþýttinza. Ða þrý dagas þærion butan runnan . ʒ monan . ʒ fteorpan.² ʒ eallum tidum . ʒelicepe þæzan mid leohte . ʒ þeoftrum aþeneþe. On ðam feorðan dæge zescorp³ zod tra miccle leohc . þ is sunne . ʒ mona . ʒ betæhte þ mare leohc . þ is feo runne to ðam dæge . ʒ þ læsse leohc . þ is se mona . to þære nihte. On ðam ylcan dæge he ʒeþorhte ealle fteorpan . ʒ tida zesette. On ðam fiftan dæge he zescorp⁴ eall þým cynn . ʒ þa micclan hpalaf . ʒ eall⁵ risc cynn . on mistlicum⁶ and mænizfealdum hipum. On ðam fyxtan dæge he ʒe-rcorp eall ðeor cynn . ʒ ealle nytena⁷ þe on feoper fotum zād . ʒ þa tpezen menn adām . ʒ éfan. On þam feorðan dæge he ʒeendode hij þeorc . ʒ seo pucu pæs þa azān. Nu is ælc dæg on þýsum middanearde . of þære sunnan lýhtinze. Soðlice feo sunne zæð be zodes dihte . betpeox⁸ heofenan ʒ eorðan . on dæg þurou⁹ eorðan . ʒ on niht under ðýsse eorþan . eall spa feorþ adune on nihtlice¹⁰ tide under þære eorþan spa heo on dæg þurou¹¹ up astihð. Æfre heo býð ýrnende ýmbe ðas eorðan . ʒ eall¹² spa leohc scinð under þære eorðan on nihtlice¹³ tide . spa spa heo on dæg deð þuran urum heafðum. On ða healfe þe heo scinð þær býð dæg . ʒ on þa healfe þe heo ne scinð ðær býþ niht. Æfre býð on sumre¹⁴ sidan þære eorðan dæg . ʒ æfre on sumre sidan niht. Ðæt leohc þe pe hatað dægpeð .¹⁵ cýmð of þære sunnan . ðonne heo uppearð bið . ʒ heo ðonne toþræfð þa nihtlican þeoftru mid hýre micclan leohc. Eall¹⁶ spa þicce is þeo heofon mid fteorþum afýlled on dæg spa on niht . ac hi nabbað

¹ diglan, M.	² fteorþum, M.	³ scop, M.	⁴ zescop, M.
⁵ eal, P.	⁶ mistlicum, P.	⁷ nytena, P.	⁸ betpux, P.
⁹ þuran, M.	¹⁰ -licepe, P.	¹¹ þuran, M.	¹² eal, P.
¹³ -licepe, P.	¹⁴ sumere, P.	¹⁵ dægpeð, P.	¹⁶ Eal, P.

mysterious words which no man may speak. On the II. Cor. xii. 2. third day the Almighty God formed sea and earth, and all earthly vegetation. Those three days were without sun and moon and stars, and at all times overspread with light and darkness in equilibrium. On the fourth day God made two mickle lights, that is the sun and moon, Sun and moon created. and assigned the greater light, that is the sun, to the day, and the lesser light, that is the moon, to the night. On the same day he wrought all stars and set times. On the fifth day he formed all creeping things, and the mickle whales, and all fish kind in various and manifold forms. On the sixth day he formed all kinds of beasts, and all cattle that go on four feet, and the two men Adam and Eve. On the seventh day he ended his work, and the week was then gone. Well, every day in this world Day. is from the lighting up of the sun. The sun indeed goeth by Gods arrangement, betwixt heaven and earth, by day above the earth, and by night under this earth, Sun revolves. quite as far down by night time under the earth as by day it mounts up above it. Ever is it running about this earth, and shineth all as bright under the earth by night time as by day time it doth over our heads. On the side on which it shineth there is day, and on the side on which it shineth not there is night. Night. Ever is there on one side of the earth day, and ever on one side night. The light which we call dawn, cometh from the sun, when it is upward, and it then driveth away the nightly darkness with its mickle light. All as thick is the heaven filled with stars by day as by night, but they have no Stars by day.

nane lȳhtinge for þære sunnan andweðnȳsse. Þe hatað ænne dæg · fram sunnan upgange oð æfen · ac spa þeah is on bocum zeteald to anum dæge fram þære sunnan upgange oð þ̅ heo eft becume · þær heo ær upstah · on þam fæce fȳnd zetealde feoper ȳ tpencti tida · seo funne is spide mȳcel · eall fpa bpad heo is · þæs þe bēc fecgað · fpa eall eorðan ȳmbhrȳrft · ac heo þingð ȳ spȳðe unbpad · for þam þe heo ȳ fride feor¹ fram urum zesihþum. Ælc þing² þe hit³ fȳrr bȳð · þe hit þe læsse ðingð. Þe maȳon þeah⁴ hræðere tocnapan be hȳre leoman þ̅ heo unlȳtel is. Spa paðe spa heo upastihð · heo feinð zeond ealle eorðan zelice · ȳ ealpe eorðan bpadnȳsse endemes oferfryhð. Eac fpylce þa fteorpan þe us lȳttele⁵ þingeað · sȳnd spȳðe bpaðe · ac⁶ for ðam miclum⁷ fæce · þe us betreonan ȳs · hi fȳnd zefuhte urum zesihðum spide zehpæde. Hi ne mihton spa þeah nan leoht to eorðan asendan · fram þære heahlican heofenan. Gȳf hi fpa zehpæde feor⁸ spa spa urum eazum ðincð.⁹ Soðlice se mona ȳ ealle fteorpan underfoð leoht of ðære miclan¹⁰ funnan · ȳ heora nan næfð nænne leoman buton of ðære sunnan leoman · ȳ þeah þe seo funne under eorðan on nihtlice¹¹ tide scine · þeah astihð hȳre leoht on fumpre¹² sidan þære eorðan þe ða fteorpan bufan¹³ us onliht · ȳ þonne heo up aȳæð heo oferfryð ealra þæra fteorpena ȳ eac þæs monan leoht mid hȳre orpætān leohte. Seo funne zetacnað urne hælend crist · se ðe ȳs rihtfȳrnȳsse sunne · spa spa fe pitega cpæð. Timentibus autem nomen domini orietur sol iustitiæ · et sanitas in pennis eius. Ðam mannum þe him ondrædað zodes naman þam · arist rihtfȳrnȳsse sunne · ȳ hælþ¹⁴ is on hȳre fiderum. Se mona þe peaxð · ȳ panað zetacnað

¹ feor, M. ² þingð, M. ³ fpa hit þe, P.; twice, S.
⁴ þeah, P. omits. ⁵ lȳtle, P. ⁶ ȳ, M. ⁷ micclan, S.
⁸ feor, M. ⁹ ðincð, M. omits. ¹⁰ micclan, P. S.
¹¹ -lice, P. ¹² fumpre, P. ¹³ bufan, M. ¹⁴ hælþe, M. S.

lighting up, for the presence of the sun. We hight it one day from sunrise to even, but notwithstanding in books it is accounted as one day from the rising of the sun till it again come to the place from which it before arose; in that period are counted four and twenty hours. The sun is very mickle, all as broad is it, according to what books say, as the whole compass of the earth; but to us it seems very unbroad, since it is very far from our sight. Every thing the further off it is, the less it seemeth. We may however know by its light that *the sun* is not little. As soon as it mounts up, it shineth over all earth alike, and envelopes the breadth of all the earth. So likewise the stars, which seem to us little, are very broad; and from the mickle space which is between *them and* us, they seem to our sight very small. They would not however be able to send any light to earth from the lofty heaven if they were so minute as to our eyes *they seem*. Well, the moon and all the stars receive light from the mickle sun, and none of them hath any light from the suns light; and although the sun at night time shine under earth, yet its light on one side of the earth mounts up and lighteth up the stars above us; and when it riseth it overpowers the light of all the stars and also of the moon with its immense splendour. The sun tokeneth our Healer Christ, who is the sun of righteousness, as said the prophet, To the men who dread the name of God, to them shall arise the sun of righteousness, and healing on his wings. The moon which waxeth and

Day popularly and technically.

Sun larger than the earth.

Stars large.

Lunar and stellar light borrowed.

Mystical sense.

Malachi iv. 2.

þas andþearðan ȝelaðunȝe . þe þe on sýnd. Seo ýs
 þeaxende þurh acennedum eildum .¹ ȝ þaniende þurh
 forðfarenum .² þa beorhtan steorpan ȝetacnað þa
 ȝeleaƿfullan on ȝodes ȝelaðunȝe . ðe on ȝodre driht-
 nunȝe scinað. Crist soðlice onlýht hi ealle þurh hif
 ȝife spa spa fe ȝodspelleþe iohannes cwæð. Erat lux uera
 que inluminat³ omnem hominem venientem in hunc
 mundum. Ðæt soðe leoht com þe onlýht ælcne mann-
 eumenðne to ðýsum middanearðe. Næƿð ure nan nán
 leoht . æniȝne ȝodnýsse buton of cristes ȝife. Se ðe
 ýs soðre rihtrišnýsse sunne ȝehaten . [þam fy ƿulðor
 ȝ lof mid fæder . ȝ halȝan ȝafte . on ealra ƿorulða
 ƿorulð á butan ende. Amen.]⁴

2. DE PRIMO DIE SECVLI . SIUE DE EQUINOCTIO
 UERNALI :

Ðone⁵ forman dæg þýfþe ƿorulðe þe maȝon aƿin-
 ðan þurh ðæs lænctenlices⁶ emnihtef⁷ dæg . for þam
 þe se emnihtes dæg is se feorða dæg þisseþe⁸ ƿorulðe
 ȝefceapennýsse.⁹ Þrý dazas þæron ær am dæȝe . bu-
 tan¹⁰ funnan . ȝ monan . ȝ eallum rteorrum . ȝ on ðam
 feorðan dæȝe . þýsseþe¹¹ ƿorulðe ȝescapennýsse¹² ȝe-
 sceop se ælmihtiga feýppend sunnan . ȝ ȝesette hi¹³
 on ærne meȝen¹⁴ on midðan east dæle . þær ðæs¹⁵
 emnihtes circul is ȝeteald . þ heo ærþe ýmbe ȝearþes
 ýmbrýnum þær ðone dæg . ȝ þa niht ȝeemnýtte¹⁶ on
 ȝelceþe þæȝan. Ðæs ýlcan dæȝes he ȝesette þone¹⁷
 monan fulne on æfnunȝe . on east dæle mid seinendum
 fteorrum samod . on þæs hærfestlican emnihtes¹⁸ rýne
 ȝ þa eastþlican tid þurh ðæs monan anzýnn¹⁹ ȝesette.

¹ þurh, with dative frequently ; þurh acennebe eild, S.
² -net, M.

⁴ From S., which makes this the end.

A. iii., fol. 63 b. begins here ; it omits the headings.
 lænctenef, S.

⁷ ýmnihtef, M.

⁸ þýsse, M.

¹⁰ butan, M.

¹¹ þif, without termination, R.

¹³ hȝ, R.

¹⁴ meȝen, R. S.

¹⁵ ðær, P.

¹⁷ þæne, R.

¹⁸ ým-, M.

¹⁹ anzýnn, R.

² fapende, S.

⁵ MS. Tib.

⁶ lænct, P. ;

⁹ ȝefceap-, R.

¹² ȝefceap-, R.

¹⁶ ȝeem-, M.

waneth, betokeneth this present *church or* congregation Mystery of the moon. in which we are. It is waxing through children born, and waning by men deceased. The bright stars betoken the faithful in Gods congregation who shine in a godly way of life. Christ then illuminates them all through his grace, as the gospeller Iohannes said, "The sooth John i. 9. " light came which lighteth every man coming to this " world." None of us hath any light of any goodness, except of Christs grace, who is called the sun of true righteousness.

We are able to find the first day of this world by First day of creation. means of the day of the vernal equinox, since the day of the equinox is the fourth day of the formation of this world. There were three days before that day without a sun and a moon and all stars; on the fourth day of the formation of this world the Almighty Creator shaped the sun, and set it in early morning in the midst of the east part, where the Sun then in its node. "equator" is accounted to be, in order that it ever in the revolutions of the year might there make even in equilibrium the day and the night. On that same day he set the full moon at evening in the eastern Moon full, and in its node. quarter along with shining stars, in the course of the autumnal equinox, and he arranged the time of Easter by means of the moons first place. We will speak

Ʒe Ʒillað Ʒurðor ȳmbe þas emnihte sƷiðor ƷƷƷecan . on Ʒeðafenlicre¹ stope . ȳ Ʒe secƷað² nu fceorlice . Ʒ se Ʒorua ðæg . þýsseþe³ Ʒoruldre is Ʒeteald to ðam ðæge þe Ʒe hatað quinta decima⁴ kalendas aprilis . ȳ þæs emnihtes ðæg ȳs ƷehæƷð spa spa beða tæcð . þæs on ðam Ʒeorðan ðæge . Ʒ ȳ on duodecima⁵ kalendas aprilis . Embe⁶ þis Ʒe sƷƷecað eft sƷiðor spa spa Ʒe æƷ beheton .

3. DE NOCTE.

Niht is Ʒesett mannum to Ʒefte on þýsum miððan earðe . Soðlice on þam heofenlicum eðele niȳ nan niht ƷehæƷð . ac þær ȳ Ʒinȳal leoht buton ælcum þýstrum.⁷ Ure eorðlice niht⁸ soðlice cȳmð þurh ðære eorðan sceade . þonne seo sunne Ʒæð on æƷnunȳe unðer þýsere eorðan . þonne býð ðære eorðan bradnȳs betƷeox⁹ us . ȳ þære funnan Ʒ Ʒe hȳre leoman lýhtinȳe nabbað . oð ðæt heo eft on oþerne ende up aftið . Ʒitodlice þeah þe hit Ʒunðerlic¹⁰ þince .¹¹ nis þeos Ʒoruldlice niht nan þinȳ buton¹² þære eorðan sceadu . betƷeox¹³ þære funnan . ȳ mannkȳnne.¹⁴ Ʒoruldlice¹⁵ uðƷitan sæðan .¹⁶ Ʒ seo sceadu aftið up¹⁷ oð ðæt heo becȳmð to þære lýfte¹⁸ ureƷearðan .¹⁹ ȳ þonne beȳrnð se mona hƷiltidum . þonne he full býð on ðære sceade ureƷearðre .²⁰ ȳ Ʒaȳȳeteð²¹ oððe mið ealle afƷeartað . Ʒor þam²² þe he næƷð þære sunnan²³ leoht þa hƷile þe he þære sceade orð oƷerȳrnð oð ðæt þære sunnan leoman²⁴ hine eft onlihton.²⁵ Se mona næƷð nan leoht buton oƷ ðære sunnan leoman . ȳ he ȳ ealra tunȳla nyðemest . ȳ Ʒor þi²⁶ beȳrnð on þære eorðan sceade

¹ -licepe, P. ² fecgeað, R. ³ þisse, R. ⁴ xv., R.
⁵ xii., R. ⁶ ymbe, R. ⁷ þeortrum, P. ⁸ niht, M.
⁹ betƷux, R. P. ¹⁰ Ʒunðor-, R. ¹¹ þinȳe, M. ¹² butan, R.
¹³ betƷux, P. R., fol. 64 a. ¹⁴ -cȳnne, P. ¹⁵ Ʒeoruld-, R.
¹⁶ sæðon, R. P. ¹⁷ upp, R. ¹⁸ lýfte, R. ¹⁹ upp-, R. P.
²⁰ ureƷearðe, R. P. ²¹ Ʒaȳȳeteþ, R.; Ʒaȳȳeteð, P. ²² þan, P.
²³ sunnan, R. omits. ²⁴ leoma, R. ²⁵ onlihteþ, R. ²⁶ þi, R. omits.

further about this equinox in a more suitable place, and we now say shortly, that the first day of this world is accounted to be the day which we hight ^{Day of creation.} the fifteenth before the kalends of April (*March* 18); and the day of the equinox is held to be, as Beda teacheth, on the fourth day from that, that is on the twelfth day before the kalends of April (*March* 21). About this we will speak more exactly, as we before promised.

Night is appointed as a rest for men upon this earth. Night. In the heavenly mansions to be sure no night is known, but there is perpetual light without any darkness. Our ^{The cause of it.} earthly night in fact cometh of the shadow of the earth; when the sun in evening goeth under this earth, there is the broadness of the earth between us and the sun, so that we have not the lighting up of his ray, till he mounts up again at the other end. Indeed, though it may seem wonderful, this mundane night is nothing but the shadow of the earth betwixt the sun and mankind. Secular philosophers have said, that the shadow mounteth up till it cometh to the upward air, and then the moon when it is full sometimes runneth upon the shadow aloft, and turneth colour or becometh wholly swart, in as much as it hath not the light of the sun while it runneth over the point of the shadow, till the rays of the sun again light it up. The moon hath no light but of the suns rays, ^{Moons light borrowed.} and is of all heavenly bodies the nethermost, and for that reason runneth upon the earths shadow when it

þonne he full byð. na fýmle ƿpa þeah ƿor þam bradan circale þe is zodiacus gehaten. under þam¹ circale ƿrind² seo sunne. ƿ se mona. ƿ þa³ tƿelf tunglena tacna.⁴ ƿitodlice ðæs monan tƿendel is symle⁵ gehal. ƿ ansund. þeah ðe eall endemes eallunga⁶ ne scine. Dæghƿamlice⁷ ðæs monan leoht byð ƿeaxende⁸ oððe ƿaniende⁹ ƿeoper¹⁰ ƿƿican.¹¹ þurh þære sunnan leoman. And he ƿæð dæghƿamlice¹² oððe to þære sunnan¹³ oððe ƿfram ðære sunnan ƿpa ƿela ƿƿican.¹⁴ na þ he become to þære funnan. ƿor ðam¹⁵ þe seo ƿunne if micle¹⁶ ƿƿor¹⁷ þonne se mona sý. De cýmð ƿpa þeah ƿoran onƿean þære¹⁸ sunnan. þonne he of hýre ontend byð. Symle¹⁹ he pent his hrige to þære funnan. þ is ƿe ƿinepealta ende þe þær onlyht byð. ƿe cƿeðað þonne niƿne monan æfter menniscum ƿerunan. ac he is æfre se ýlca þeah ðe his leoht ƿelomlice hƿyrfe.²⁰ Ðæt æmtige ƿæc²¹ buƿon²² þære lýfte is æfre scinende of ðam heofenlicum tunglum. Ðit ƿetimað hƿiltidum þonne se mona beýrind on ðam ýlcan fƿican²³ þe seo ƿunne ýrind. þ his tƿendel underscýt þære²⁴ sunnan to þam²⁵ ƿrðe þ heo eall aƿeostrað.²⁶ ƿ steorƿan æteoriað²⁷ ƿƿýlce on nihte: þis ƿelimpð seldon. ƿ næfre buton on niƿum monan. Be þam is to understandenne. þ se mona. is ormaete²⁸ bƿað. þonne he²⁹ mæz þurh his underscýte ða sunnan aƿeostƿan.³⁰ Seo niht hæfð seofan³¹ ðælas ƿfram þære sunnan settlunze³² oð hipe upƿanƿ. An þæra³³ ðæla is cƿepusculum þ is æƿenƿlo-ma. Oþer is uesperum. þ is æfen.³⁴ þonne se æfen-

¹ þone, S. ² ƿrð, R. ³ þa, M. omits. ⁴ ƿ þa
tƿelf tacna. ⁵ simble, R. ⁶ eallunga, R.; eallunze, P.
⁷ -hƿom-, P. ⁸ ƿeaxende, R. ⁹ ƿanigenbe, P. ¹⁰ ƿƿor, R.
¹¹ ƿƿicon, P. ¹² -hƿom-, P. ¹³ In R. the penman passed from
funnan to funnan, thirteen words. ¹⁴ ƿƿicon, M. P. ¹⁵ ðan, P.
¹⁶ miccle, P. ¹⁷ ƿƿorþ, R. ¹⁸ ƿeanunga ƿoran þa, M.; ƿoran, P.;
ƿoran, S. ¹⁹ simble, R. ²⁰ hƿeopfe, R. P. ²¹ ƿæce, R. ²² buƿan, R.
²³ fƿicon, R. ²⁴ þa, R. ²⁵ þan, P. ²⁶ aƿyftƿaþ, R.
²⁷ ætýƿaþ, R. ²⁸ ormaetlic, R. ²⁹ heo, R. ³⁰ aƿyftƿan, R.
³¹ vii., R. ³² setlunze, P. ³³ þære, R. ³⁴ P. M. omit "that is even."

is full, not always however between us and the broad circle which is high the zodiac: under that circle runneth the sun and the moon and the twelve constellations of the heavenly bodies. The disc of the moon is plainly always complete and entire, though all of it does not always shine equally. Day by day the moons light is waxing or waning four points through the suns rays, and daily it goeth to or from the sun as many points, not so as to come to the sun, since the sun is much higher than the moon is. Yet it cometh forward in front of the sun, when it is fired up by it. It always turneth its back to the sun, that is, the round end which is lighted up. We then speak of the new moon according to the custom of men, but *the moon* is always the same though its light frequently changes. The empty space above the air is ever shining from the heavenly bodies. It betideth sometimes, when the moon runneth upon the same streak on which the sun runneth, that its disc cometh under the sun to that degree that it turneth all dark, and stars appear as at night. This happeneth seldom, and never but at new moon. By it is to be understood that the moon is extremely broad, when it is able by its intervention to darken the sun. The night hath seven parts from the setting of the sun to its uprising: one of the parts is the evening gloaming; the second is evening, when the evening star appears

Moon travels
out of the
zodiac.

Moons orb
unchanged.

Empty space.

Eclipse of
the sun.

Divisions of
the night.

steorpa betpux þæne þepsunge æteopað.¹ Þriðde is conticinium. Þonne ealle þing speoriað² on hýra³ þeste. Feorða.⁴ is intempestum. Þ is midniht. Fifta is gallicinium. Þ is hancræd.⁵ Syxta is matutinum uel aurora þ is dægcræd.⁶ Seorða is diluculum. Þ is se ær⁷ mæriæn⁸ betpox⁹ þam dægcræde.¹⁰ 7 sunnan upzange. Þucan 7 monðas sýnd¹¹ mannum cuðe æfter hýra¹² andzýte. 7 þeah ðe þe hi¹³ æfter bohcum andzýte arriton. hit pile þingean¹⁴ ungelæredum mannum to deorlic 7 ungerunelic. Þe reczað¹⁵ spa þeah be ðære halzan easter tīde. þ spa hrær¹⁶ spa þe mona býð feovertýne nihta eald fram .XII^{ma}.¹⁷ kl. april. þ on ðam dæge býð þeo eafterlice gemæru. Þe þe hatað terminus. 7 zýf se terminus. þ is se .XIII^{ma}.¹⁸ lunaris becýmð¹⁹ on ðone sunnan dæg þonne býð se dæg palm sunnan dæg. Gýf se terminus zescýt²⁰ on funnon²¹ dæge þæne þucan þonne býð se sunnan dæg þær æfter eafter dæg.

4. DE ANNO.²²

Ðære sunnan gear is þ heo beýrne þone miclan²³ circul zodiacum. 7 zecume under ælc þæra tref tacna. ælce²⁴ monðe²⁵ heo ýnd under an þæra tacna.²⁶ An þæra tacna²⁷ ýs zehaten aries.²⁸ þ is þamm.²⁹ Oðer taurus. þ is fearr. Þriðða zemini. þ³⁰ sýnd³¹ zetrīsan.³² Feorða cancer.³³ þ is crabba. fifta leo. Syxta urgo. þ is mæden. Seorða libra. þæt is

¹ ætýpaþ, R. ² supiaþ, R. P. ³ heopa, P. ⁴ feorþe, R.
⁵ -cræd, R. ⁶ dægcræd, R. ⁷ ærne, R. S. ⁸ mæriæn, P. R.,
fol. 64 b. ⁹ betpux, R. P. ¹⁰ -ræbe, R. ¹¹ sýndon, R.
¹² heopa, P. ¹³ hi, R. ¹⁴ þincean, R. ¹⁵ fecgeaþ, R.
¹⁶ hrær, R. ¹⁷ XII., M. ¹⁸ XIII., M. ¹⁹ becýmþþ, R. ²⁰ becyt, P.
²¹ funnon, M. R.; fumum, P. ²² MS. L., what remains of it, begins here. ²³ micclan, P.; micclan, R. ²⁴ Ælcon, R. ²⁵ monað, L.
²⁶ tákna, L. ²⁷ tákna, L. ²⁸ árīer, L. ²⁹ þam, L. ³⁰ þæt, L. adds.
³¹ sýndon, R. ³² zetrýfan, R. ³³ cancer, L.

within that interval;^a the third is the silent night, when all things are silent in their rest; the fourth is midnight; the fifth is the cock crowing; the sixth is the dawn; the seventh is the early morning betwixt the dawn and sunrise. Weeks and months are known to men according to their understanding, and though we should write them according to the sense of books, it will seem to unlearned men too deep and unusual. We say however, of the holy Easter tide, that whenever the moon is fourteen nights old from the twelfth day before the kalends of April, on that day is the Easter limit which we call terminus, and if the terminus, that is the fourteenth day of the moons age, cometh on the Sunday, then that day is Palm Sunday. If the terminus falls on some day of the week, then is the Sunday after that Easter day.

Weeks and months, too recondite a subject.

Easter.

OF THE YEAR.

The year of the sun is that it run through the circle the zodiac, and come under each of the twelve signs of the zodiac. Every month it runneth under one of the signs. One of the signs is hight the Ram; the second the Bull; the third the Twins; the fourth the Crab; the fifth the Lion; the sixth the Maiden;

Of the zodiac.

^a Vesperum, apparenste stella huius nominis. Beda.

pund oððe¹ pæge. Eahtoðe² scorpius . þ is þropend. Niðoða³ is⁴ saziſtariuſ . þ is ſcýtta. Teoða⁵ ýſ capri-cornuſ þ is buccan horn . oððe bucca. Endlyfta⁶ is aquariuſ . þ is pæter ſyſte .⁷ oððe fe þe⁸ pæter ſyſt.⁹ Trelfte is¹⁰ piſceſ . þ ſýnd fixaſ . þaſ trelf tacna ſýnd.¹¹ ſpa gehíode¹² on ðam heorenlicum¹³ ro-derum .¹⁴ y ſýnd¹⁵ ſpa brade þ hi gefýllað tpa tida .¹⁶ mið hýna¹⁷ upganze . oððe nýþerganze. Ælc ðærna¹⁸ trelf tacna hýlt hiſ monað . y þonne ſeo ſunne hi hæfð ealle underpnen . þonne byð an gear aȝan. On ðam gearne ſýnd¹⁹ getealde trelf monðaſ . y tpa y fif-tiȝ²⁰ pucena.²¹ Ðreo hund ðaȝa . y fif . y ſýxtiȝ ðaȝa . y þær to eacan ſýx tida .²² þa²³ maciað æfre ymbe²⁴ þ feorðe gear þone ðæg . y ða niht þe pe hatað biſſex-tum. Romanifce²⁵ leoðan²⁶ onȝýnnað²⁷ heora²⁸ gear æfter hæðenum gepunan . on rinteplicepe²⁹ tibe.³⁰ Ebrei³¹ healðað heora³² gearne anȝinn .³³ on lencten-licepe³⁴ emnihte. Ða gpecifcan³⁵ onȝinnað hýna³⁶ gear æt ðam ſunnſtebe .³⁷ y ða eȝiptiſcan on hærfteſte.³⁸ Ða³⁹ ebreiſcan⁴⁰ þeoda⁴¹ ðe ȝodeſ æ heolðon aȝunnon⁴² heora⁴³ gearne anȝinn⁴⁴ ealra nihtlicoft . þ is on ðære lenctenlican emnihte . .xii^{ma}. kal. appuliſ⁴⁵ on þam ðæge þe ſeo ſunne . y fe⁴⁶ mona . y ealle tunglan .⁴⁷ y gearlice tida ȝeſette pæran. Soðlice ðæſ monan gear hæfð ſeofon . y tpentiȝ ðaȝa . y eahta tida. On ðam fýrſte⁴⁸

¹ oþþ, R. ² Eahtoþa, R. ; Eahtaðe, L. ³ niȝoþe, R. P.
⁴ is, L. omits. ⁵ Teoþe, R. P. L. ⁶ endlyfte, R., without is ;
endlyfte, P. L. ⁷ ſeyte, R. ⁸ þe þe, M. ; þe þe, P. ⁹ ȝeot, L.
¹⁰ is, R. omits. ¹¹ fýnt, R. ¹² gehíode, L. ¹³ heoron, P. L. ;
-lican, L. ¹⁴ roðere, R. P. L. ¹⁵ fýndon, R. ; fýnd, L. ¹⁶ tida, L.
¹⁷ hýne, L. ; hýne, P. ; heora, R. ¹⁸ þærna, L. ¹⁹ fýndon, R.
²⁰ fifti, R. ²¹ pucan, R. P. L. ²² tida, L. ²³ þe, R. P. L.
²⁴ embe, P. L. ²⁵ Romaniſce, R. ²⁶ leoðe, R. ; leoða, P. L.
²⁷ -neð, L. ²⁸ hýna, L. ²⁹ -licepe, R. L. ³⁰ tibe, L. ³¹ hebrei, L.
³² hýne, R. L. ³³ anȝin, R. ; anȝinn, P. ; anȝynn, L. ³⁴ læncten, L. ;
-licepe, P. ³⁵ gpecifcan, R. ³⁶ heora, R. P. ³⁷ ſunn, L. omits.
³⁸ hærfteſt, M. ³⁹ Ac, P. R. L. add. ⁴⁰ ebreiſcan, R. ⁴¹ þeode, L.
⁴² onȝunnon, L. ⁴³ heara, R. ; hýna, L. ⁴⁴ anȝin, R. ⁴⁵ duodecima
kalenðar appuliſ, L. ⁴⁶ fe, M. P. omit. ⁴⁷ tungla, R. ⁴⁸ fýrſteſt, R.

the seventh the Pound or Balance; the eighth the Scorpion; the ninth the Archer; the tenth the Bucks horn, or the Buck; the eleventh is the Water gout, or the man who pours water; the twelfth is the Fishes.

These twelve signs are so formed upon the heavenly sphere, and are so broad, that they fill two hours with their up or down going. Each of the twelve signs holdeth his month; and when the sun hath run under them all, then is one year gone. In the year are counted twelve months, and fifty two weeks, three hundred and sixty five days, and in addition six hours. Those *hours* make always about the fourth year the day and the night which we call Bissextus. Roman nations begin their year according to the heathen custom at winter time. The Hebrews hold the beginning of their year at the spring equinox. The Greeks begin their year at the [*summer*] solstice,^a and the Egyptians at harvest. The Hebrew people who held Gods law began the beginning of their year most rightly of all; that is on the spring equinox, on the twelfth of the kalends of April, on the day on which the sun and moon and all the stars and yearly seasons were appointed. Well, the year of the moon hath seven and twenty days and eight hours. In that period it run-

Each constellation of the zodiac takes two hours in traversing the horizon.

Hebrews reckon from the day of creation.

Revolutions of the moon.

^a A solstitio. Beda, ix.

he underþýrnð ealle ða tpeľ ꝥacna . þe seo funne under-
 zæð tpeľ monað. Se mona is soðlice be suman¹ ðæle
 spíꝥte² þonne seo funne . ac spa þeah³ þurh⁴ þa
 spíꝥnýsse⁵ ne mihte he underþýrnan ealle þa tpeľ
 tunzlan⁶ binnan⁷ ȝeoꝝon⁸ and tꝥentizum ðazum .⁹ ȝ
 eahta tíðum . ȝýꝥ he urne spa up¹⁰ spa þeo¹¹ sunne
 ðeð.¹² þære sunnan rýne is spíðe num . ȝor þan¹³ þe
 heo is spíðe up .¹⁴ ȝ ðæs monan rýne is spíðe¹⁵ neapio .
 ȝor þan þe he ýrnð¹⁶ ealra tunzla¹⁷ niðemest .¹⁸ ȝ þære
 eoꝝðan ȝehendofst . Nu¹⁹ miht ðú underftandan ꝥ læs-
 san ýmbzanz²⁰ hæꝥð²¹ se²² mann²³ þe zæð abutan²⁴
 an hús . þonne se²⁵ ðe ealle ða burh bezæð . Spa eac
 ðe mona hæꝥð his rýne hraðor²⁶ aurnen²⁷ on þam
 læssan ymbhrýꝥte . þonne seo sunne hæbbe on ðam
 maran . þis is læs monan ȝear . ac his monað is mare .
 ꝥ is þonne he ȝecýꝥð nipe ꝥꝥam²⁸ þære sunnan . oð ꝥ
 he eꝥt cume hýꝥe²⁹ ȝorne aȝean³⁰ eald . ȝ aȝeorð .³¹
 ȝ eꝥt þurh hi³² beo³³ ontend .³⁴ On ðam monðe sýnð
 ȝetealde niȝon ȝ tꝥentiz ðaza . ȝ tpeľ tíða . þis is se
 monelica³⁵ monað . ȝ hýs ȝear is ꝥ he underþýrne
 ealle ða tpeľ tunzlan .³⁶ On sumum³⁷ ȝearne býð³⁸ se
 mona tpeľ siðon ȝenipod .³⁹ ꝥꝥam þære halzan eafter
 tíðe⁴⁰ oð eꝥt eaftꝥon . ȝ on⁴¹ sumum ȝearne he bið
 þꝥeottýne⁴² siðon ȝeednirad .⁴³ ꝥ ȝear ðe⁴⁴ pe hatað
 communis hæꝥð⁴⁵ tpeľ nipe monan . ȝ ꝥ ȝear ðe pe
 hatað embolismus . hæꝥð þꝥeottýne⁴⁶ nipe monan .⁴⁷ Se

¹ runnon, R. ; sumon, P. ; fumun, L. ² spíꝥte, L. ³ þeh, L.
⁴ ðaþ, M. ⁵ -neffe ne ne, L. ⁶ tunzla, R. ⁷ binnon, L.
⁸ vii., R. ⁹ ðázum, L. ¹⁰ upp, R. ¹¹ þeo, R. omits ; seo, L. P.
¹² ðeð, P. omits. ¹³ þon, L. ¹⁴ upp, R. P. ¹⁵ spíðe, R. L. omit.
¹⁶ heo ýrnð, R. ¹⁷ tunzla, R. omits. ¹⁸ nyðemest, P. ; neoþemæft, L.
¹⁹ hu, R. ²⁰ embe, L. ²¹ hæꝥ, L. ²² ðe, R. ²³ man, P. L.
²⁴ onbuton, P. L. ²⁵ se, L. ²⁶ raðor, M. P. L. ²⁷ aurnen, L.
²⁸ ꝥꝥam, L. ²⁹ hýꝥne, R. ³⁰ ȝean, P. L. M. ; ȝorpon ȝean, S.
³¹ aȝeorð, L. ; aȝeorað, S. ³² hiȝ, R. ³³ býþ, R. ³⁴ ontent, L.
³⁵ monlica, P. ³⁶ tunzla, R. ³⁷ fumon, R. ³⁸ he býþ, R.
³⁹ ȝenipod, L. ⁴⁰ tíðe, L. ⁴¹ on, R. omits. ⁴² þꝥeottene, L.
⁴³ -rod, R. L. ⁴⁴ ðe, R. omits. ⁴⁵ ꝥ ꝥ hæꝥð, R. ⁴⁶ þꝥeottene, L.
⁴⁷ monlica, P.

neth under all the twelve signs, which the sun goeth under in a twelvemonth. The moon is indeed in some measure swifter than the sun; yet notwithstanding, with its swiftness, it would not be able to run under all the twelve constellations within seven and twenty days and eight hours, if it ran so high as the sun doth. The course of the sun is very roomy, Orbit of the moon. since it is very high up, and the course of the moon is very narrow, since of all heavenly bodies it runneth the nethermost and handiest to the earth. Now mayest thou understand that a man who goeth about a house hath a less circuit *to perform*, than he who goeth about all the borough; so also the moon hath run its race earlier in the lesser circuit, than the sun hath on the greater. This is the year of the moon; but its month is more, that is when it parteth new from the sun till it again come before it, old and tired out, Revolution of the moon distinguished from the intervals between the new moons. and again is lighted up by it. *In other words, the time the moon takes in completing a revolution from conjunction with the sun to conjunction with the sun again, is greater than the time it takes in making a revolution from one given meridian to the same again.* In the month *from conjunction to conjunction* are counted nine and twenty days and twelve hours, this is the lunar month; and its year, *from meridian to meridian*, is that it runneth under all the twelve constellations. In some years the moon is twelve How many moons from Easter to Easter. times renewed from the holy Easter time till Easter again, and in some years it is thirteen times renewed. The year that we *of the Computus* call communis hath twelve new moons, and the year that we hight embolismus hath thirteen new moons. The lunar

'monelica monað¹ hæfð æfpe on anum monðe .xxx.² nihta.³ Ƴ on oþrum niȝon Ƴ .xx.⁴ On spa hþilcum sunlicum monðe spa⁵ se mona ȝeendað.⁶ se býð his monað.⁷ Ic cpeðe⁸ nu ȝepiſlicor . ȝýf se ealda mona ȝeendað⁹ tþam ðaȝum oððe þrum binnau hlýðan monðe . þonne býð he ȝetealð to ðam monðe . Ƴ be his meȝolum acunnoð . Ƴ spa forð be ðam oðrum . Feoþer tiða¹⁰ sýnð ȝetealde on anum ȝeape . þ þýnð .¹¹ uer . æstas . autumnus . hiemf.¹² Uer is lencten tid.¹³ seo hæfð emnihte . Æstas is sumor .¹⁴ se hæfð sunnſtede.¹⁵ Autumnuþ is hærfeste þe¹⁶ hæfð oðpe emnihte . Hiemf is pinter.¹⁷ se hæfð oþerne runnſtede . On þyſum feoþer tidum ýrnð seo sunne ȝeond¹⁸ miſtlice¹⁹ ðælas . buþon²⁰ þýſum²¹ ýmbþryrte .²² Ƴ þa²³ eoþðan ȝetempnað . foðlice þurh ȝodes forþceapunge . þ heo sýmle²⁴ on anpe ſtope²⁵ ne puniȝe .²⁶ Ƴ mid hyre hætan²⁷ midðaneapdes²⁸ pæſtmas forþærne . Ac heo ȝæð ȝeond rtoþa .²⁹ Ƴ tempnað ða eoþðlican³⁰ pæſtmaf æȝðer ȝe on pæftme ȝe on rþunge.³¹ þonne se ðæg langað . þonne ȝæð³² seo ſunne norðþeapð . oð þ heo becýmð to þam tacne .³³ þe is ȝelaten cancer . þær is se ſumeþlica³⁴ sunnſtede . for þan³⁵ ðe heo cýrnð³⁶ ðær onȝean eft suðþeapð . Ƴ se ðæg þonne ſceorþað . oð þ seo sunne cýmð³⁷ eft suð to þam pinterþlican³⁸ sunnſtede .³⁹ Ƴ þær ætſtent . Þonne heo norðþeapð býð . þonne macað heo lenctenlice⁴⁰ emnihte on midðeapðum⁴¹ hýpe rýne . Eft

¹ monoþ, R. ² þpicti, R.; þpiti, L. ³ niȝan, L. ⁴ tþenti, R.; tþentiȝ, L. ⁵ spa ſua, P. ⁶ ȝeænðað, L. ⁷ monoð, R. ⁸ cpelle, R. ⁹ ȝeænðað, L. ¹⁰ tiða, L. ¹¹ fýnt, R. ¹² hiempf, R. ¹³ tid, L. ¹⁴ ſum, L. ¹⁵ To the next runnſtede, R. omits; ſtéðe, L. ¹⁶ þe, P. L. ¹⁷ rþinter, L. ¹⁸ ȝeon, L. ¹⁹ miſſenlice, L.; miſlice, P. R, fol. 65 b. ²⁰ buþan, R. ²¹ þýſum, L. ²² emb-, L. ²³ þas, M. P. L. ²⁴ fýmble, R. L. ²⁵ ſtópe, L. ²⁶ on nanpe oþpe ne puniȝe, R.; ȝepuniȝe, M., omitting the negative. ²⁷ hæton, R. ²⁸ -eapðlice, S. R. P. L. ²⁹ ſtope, R. ³⁰ eapð-, R. ³¹ rþþunge, L. ³² ȝæf, L. ³³ tæcne, L. ³⁴ ſumor-, L. ³⁵ þon, L. ³⁶ cýrnð, L. S.; cýmð, M. R. P. ³⁷ cýrnð, R. ³⁸ -licum, P. S. ³⁹ run-, L. ⁴⁰ læncten, L. ⁴¹ -ðan, R. L.

month hath ever in one month thirty nights, and in the next nine and twenty. On whatsoever solar month (*calendar month*) the moon ends, that is its month. I say now more exactly, if the old moon endeth two or three days within March, then it is reckoned to that month, and tried by its rules, and so on of the others. Four seasons are reckoned in one year, that is Ver, *Æstas*, Autumnus, Hiems. Ver is The seasons. the lenten tide, which hath *in it* an equinox; *Æstas* is summer, which hath *in it* a solstice; Autumnus is harvest, which hath the other equinox; Hiems is winter, which hath in it another solstice. In these four seasons the sun runneth through various parts above this sphere, and thus tempereth the earth, of course Obliquity of the ecliptic. by Gods providence, lest it should remain always in one place, and with its heat burn up the fruits of earth. But *as it is, the sun* goeth through places and attempereth the earthly fruits, whether in waxing or in ripening. When the day lengtheneth, then the sun goeth northward, till it cometh to the sign that is hight Cancer, in which is the summer solstice, since it there turneth again southward, and the day then Varied length of days. shorteneth till the sun again cometh in the south to the winter solstice, and there again halteth. When it is northward then it maketh a lenten equinox in the middle of its course *northward*. When again it is

þonne heo suðþearf bið . þonne macað heo hærfæstlice¹ emnihte. Spa heo suðor bið spa hit fribor pinterlæcð . Ƴ zæð se pinterlica² cyle æfter hýre . ac þonne heo eft zepent onzean . þonne todræfð³ heo þone⁴ pinterlican cyle mid hýre hatum⁵ leoman.⁶ Se langienda⁷ dæg⁸ is ceald . for þan ðe seo eorðe bið mid þam pinterlican⁹ cyle þurhgan . Ƴ bið langsum ær ðam¹⁰ ðe heo eft zebefoð¹¹ sý. Se sceortizenda¹² dæg hæfð liðran zepederu¹³ þonne se langienda¹⁴ dæg¹⁵ for þan¹⁶ þe seo eorðe is eall zebedoð mid þære sumerlican hætan . Ƴ ne bið eft spa hraðe¹⁷ acolod. Þitodlice se pinterlica mona zæð norðor þonne seo sunne za¹⁸ on fuma . Ƴ for þi he¹⁹ hæfð scyrtran²⁰ sceade²¹ þonne seo sunne. Eft on langiendum dazum²² he ofer²³ zæð þone²⁴ suðran sunnftede . Ƴ for þi he²⁵ bið nýðor²⁶ zesepen þonne seo sunne on rintra.²⁷ Spa þeah²⁸ ne zæð heora²⁹ naðer³⁰ ænne puman³¹ ofer³² þam ðe him³³ zesette³⁴ is. Ne dazas ne sýnd³⁵ nu nafor³⁶ ne længran³⁷ ne scyrtran þonne³⁸ hi³⁹ æt fruman þæran.⁴⁰ On ægirta lande ne cýmð næfre nan pinter . ne ren scupas .⁴¹ ác on middan urum rintra⁴² beoð hýra⁴³ feldas mid pýrtum⁴⁴ blopende . Ƴ hýra⁴⁵ orcerdas⁴⁶ mid æpplum arýllede. Æfter heora zerepe zæð seo éa up nilus⁴⁷ Ƴ ofer flet⁴⁸ eall þæt egyptisce land .⁴⁹ Ƴ stent⁵⁰ oferflede .

¹ hærfæst-, P. ² pinter-, R. ³ to, R. omits. ⁴ þone, R.
⁵ hátan, S. ⁶ leomum, L. ⁷ langizenda, P. ⁸ dæg, R. omits. ;
dæg, L. ⁹ -licum, M. P. L. ¹⁰ ðan, P. ¹¹ zebefoð, L.
¹² feort-, L. ¹³ zepederu, L. ; zepidera, R. ¹⁴ langizenda, L.
¹⁵ dæg, P. omits. ¹⁶ þam, R. ; þon, L. ¹⁷ raðe, L. ¹⁸ gange, R. P. L.
¹⁹ he, P. L. M. omit. ²⁰ sceortran, R. ; feortran, L. ²¹ scéade, L.
²² -ende dazan, R. ²³ heo for, R. ²⁴ þæne, R. ²⁵ he, P. M. L. S. omit.
²⁶ nýþor, B. ; neoðer, S. ²⁷ rintre, L. ²⁸ þeh, L. ²⁹ hýra, L.
³⁰ nafor, L. ³¹ puman, R. ³² ofer, R. ³³ heom, R.
³⁴ zeset. P. L. ³⁵ sýndon, R. ³⁶ nafor, P. M. omit.
³⁷ lengran, R. P. L. ³⁸ þænne, R. ³⁹ hi, R. ⁴⁰ þæron, R. P. L.
⁴¹ rén scúpar, L. ⁴² rintre, R. L. ⁴³ heora, P. ⁴⁴ feortum, P. M.
⁴⁵ heora, P. ⁴⁶ orcýrdas, R. P. ; orcýrdas, L. ⁴⁷ up nilus, L. ; nilus, R.
⁴⁸ fled, M. ; flet, P. L. ⁴⁹ lánd, L. ⁵⁰ stend, R. ; stænt, L.

southward, then it maketh the harvest equinox. The further south it is, the more wintry it is, and the wintry cold goeth after it; but when it turneth again, then it driveth away the wintry cold with its hot beams. The lengthening day is cold, since the earth is pervaded by the wintry cold, and it is long before it is warmed again. The shortening day hath milder weather than the lengthening day, since the earth is all warmed with the summer heat, and is not so soon cooled again. Well, the wintry moon goeth further north than the sun goeth in summer, and for that reason hath a shorter shadow than the sun. Again in the lengthening days it goeth beyond the southern solstice, and for that reason is seen nearer to the horizon than the sun in winter. Neither of them however goeth one point over the limits appointed them; nor are the days now either longer or shorter than they were at first. In the land of Egypt there never cometh any winter or rain showers; but in the middle of our winter their fields are blooming with worts, and their orchards filled with apples. After their reaping, the river Nilus goeth up and overfloweth all the land of Egypt, and it

Of the cause
of winter.

Of the coldness
of spring.

Of the shadow
cast by the
moon.

All this is
immutable.

Of the seasons
in Egypt.

hþilon¹ monað² hþilum³ lenz⁴ ʒ sýððan⁵ το τρηλ
monðum ne cymð þær nan oðer scúr . oð þ seo ea⁶
eft up abríce .⁷ spa spa hýne ʒepuna⁸ is . ælce ʒeape
æne .⁹ ʒ hi habbað þurh þ cornes spa þela¹⁰ spa hi¹¹
mæft þecceað.¹²

5. DE MVNDO.

Middaneapð is ʒehaten eall þ¹³ binnan þam þirma-
mentum 1ʒ. Þirmaumentum is þeos þodeþlice heofen¹⁴
mið manezum fteorþum¹⁵ amett.¹⁶ Seo heofen .¹⁷ ʒ
sæ . ʒ eorðe synð ʒehatene miðdaneapð. Seo¹⁸ þirma-
mentum týrnð sýmle¹⁹ onbutan²⁰ us under þýsere²¹
eorðan ʒ bufan .²² ac þær ís ungerím þæc betpeox²³
hýne . ʒ þære eorðon. Feoþer ʒ trentiz tida beoð
azane þ is an dæg . ʒ án niht .²⁴ ær þan ðe heo beo
æne²⁵ ymbtýrnð .²⁶ ʒ ealle ða steorþan²⁷ þe hýne on
þæste sýnð turpiað onbutan²⁸ mið hýne. Seo eorðe
ftent on ælemiððan þurh ʒodes mihte spa ʒefæstned .
þ heo næfpe ne byhð naþor²⁹ ne uþor .³⁰ ne nýðor .³¹
þonne se ælmihtizga scyppend . þe ealle ðing hýlt . bu-
ton spince .³² hi ʒestaðelode. Ælc sæ þeah³³ heo deop³⁴
sý hæfð ʒrúnd³⁵ on ðære eorðan .³⁶ ʒ seo eorðe abyrd³⁷
ælcce³⁸ sæ³⁹ ʒ þone⁴⁰ miclan⁴¹ ʒānsecz ʒ ealle þýllsprun-
zas⁴² ʒ éán⁴³ þurh hiʒ⁴⁴ ýrnað. Spa spa æddran lic-
zeað⁴⁵ on ðæs mannes lichaman spa liczað⁴⁶ þas⁴⁷ þæteþ

¹ hþilum, L. ² monof, R. ³ hþilon, R. L. ⁴ lengc, R. ; lænz, L.
⁵ feþþan, R. ⁶ eá. L. ⁷ uppa þpccce, R., fol. 66 a. ; úp, L. ⁸ puna, R.
⁹ æne, L. S. ¹⁰ mýcel, L. ; þela, R. ¹¹ hiʒ, R. ¹² þecceað, P. S.
¹³ þ, L. omits. ¹⁴ heofon, L. ¹⁵ fteorþu, L. ¹⁶ amett, P. M. S.
¹⁷ heofon, L. ¹⁸ Se, R. ¹⁹ sýmle, R. ²⁰ onbuton, L. ²¹ þisse, R.
²² bufan, M. ; búfon, L. ²³ betpux, R. P. ; betþyx, L. ²⁴ beof
æfpe þ íf an dæg & an niht sýnðon turpiende abutan mið hýne, R.
²⁵ æne, R. M. omit. ; æne, L. ²⁶ týrnð, M. ²⁷ fteorþan, L.
²⁸ onbuton, L. ²⁹ naþor, L. M. omit. ; naþor ne, P. omits. ³⁰ uþor, R.
³¹ nýþor, R. ; neoðor, P. L. S. ³² ʒerþince, R. P. L. ³³ þeh, L.
³⁴ deop, L. ³⁵ ʒrúnd, L. ³⁶ eorþon, L. ³⁷ aberð, P.
³⁸ ealle, R. P. L. S. ³⁹ fæf, R. ⁴⁰ þæne, R. ⁴¹ miclan, R.
⁴² þl-, L. ⁴³ ea . an, R. ; eann, L. ⁴⁴ hiþe, P. ; hýne, M. L. S.
⁴⁵ liczað, P. L. ⁴⁶ liczeað, R. ⁴⁷ þa, R. P.

remains in overflow at whiles a month, at whiles longer ; and after that for a twelvemonth there cometh no other shower, till the river again breaketh forth, as its custom is, once every year. And by that means they have of corn as much as they care to have.

Of the overflow of the Nile.

OF THE UNIVERSE.

World is hight all that which is within the firmament. The firmament is the heavenly sphere painted with many stars. The heaven and sea and earth are hight the world. The firmament turneth always about us, under this earth and above it, but there is an incalculable space between it and the earth. Four and twenty hours are gone, that is, one day and one night, before it is quite turned round ; and all the stars, which are fast fixed upon it, turn about with it. The earth standeth in the midst of all, so fastened by Gods might, that it never budgeth neither higher up nor lower down than the Almighty Creator, who holdeth all things without toil, established it. Every sea, though it be deep, hath its bottom on the earth, and the earth upbeareth every sea, and the mickle ocean, and all welling springs and rivers run through it. As veins lie on the mans body,

Of the rotation of the earth on its axis.

Earth in the midst of all.

æddran zeond¹ ðas eorðan. Næfð naðer² ne sǣ. ne eá nænne stede³ buton on eorðan.

6. DE EQUINOCTIIS.

Wanegra manna cpyðdunz is þ seo lenctenlice⁴ emniht⁵ zebýrige⁶ rihtlice on octaua kl. aprilis⁷ þ is on marian mæsse dæge. Ac ealle þa easterpan y þa⁸ egyptiscan⁹ þe selost cunnon on zepimcræfte tealbon þ seo lenctenlice emniht is zepislice¹⁰ on duodecima kl. april. þ is on sǣ. benedictus¹¹ mæsse dæge.¹² Eft is beboden¹³ on ðam regele.¹⁴ þe us zepissað be þære halzan easter tide: þ næfre ne sý se halza easter dæg zemærsod.¹⁵ ær þan ðe seo lenctenlice emniht¹⁶ sý azān. y þæs dægtes lenge¹⁷ oferstige¹⁸ þa niht.¹⁹ Þite nu for ðy²⁰ zýf hit þære rihtlice emniht on scā²¹ marian mæsse dæge²² þ se dæg ne zelumpe næfre ofer²³ ðam easter dæge.²⁴ fpa spa he for ort²⁵ deð. Us is neod²⁶ þ pe þa halzan²⁷ easter tide. be ðam soðan regele healbon.²⁸ næfre ær emnihte. y ofer spiddum²⁹ ðeostum.³⁰ For þi pe feczað³¹ foðlice þ seo emniht is spa spa pe ær cwædon on .XII^{ma}. kl. april.³² spa spa þa zeleafullan næderas hit³³ zesetton y eac zepisse dæg mæl³⁴ uþ spa tæcað.³⁵ Eac ða oðre þreo tida.³⁶ þ is se sumerlica funnstede. y se rintelica. y³⁷ seo hærfestlice emniht³⁸ synt to emnettenne³⁹ be þissepe emnihte. þ hi⁴⁰ sýn sume dagas zehealdene ær þan octaua kl. Þitodlice se emnihtes dæg is eal-

¹ þurh, M. ² naþor, R. P. L. ³ stéde, L. ⁴ læncten-, L.
⁵ ým-, M. ⁶ zebýric, L. ⁷ aprilij, L. ⁸ þa, P. M. L. S. omit.
⁹ -scean, R. ¹⁰ zepislice, L. ¹¹ -tes, P. M. S. ¹² dæg, L.
¹³ bebóden, L. ¹⁴ regule, R. ¹⁵ zemærsod, L. ¹⁶ emnyhte, L.
¹⁷ lenge, P. ; længe, L. ¹⁸ ofor, R. ¹⁹ þu, L. adds. ²⁰ þýz, R.
²¹ scā, P. M. L. omit. ²² dæg, P. ²³ ofor, R. ²⁴ dæg, L.
²⁵ ort, L. ²⁶ néod, L. ²⁷ pe halgýan, L., error. ²⁸ healban, R. L.
²⁹ spiddum, M. ³⁰ þýfturū, R. ³¹ fecgeað, R. ³² aprilij, L.
³³ hit, P. M. L. omit. ³⁴ dæg mælar, M. ³⁵ tæceað, L. ³⁶ tida, L.
³⁷ y, M. omits. ³⁸ ým-, M. ³⁹ -enðe, R. ⁴⁰ hýz, R.

so lie these water veins through this earth. Neither sea nor river have any place but on earth.

OF THE EQUINOXES.

It is the tale of many men that the lenten equinox On the day on which the sun crosses the plane of the equator. belongeth rightly to the eighth day before the kalends of April, that is the mass day of Mary. But all the Easterns and Egyptians, who are best acquainted with arithmetic, reckoned that the lenten equinox is certainly on the twelfth day before the kalends of April, that is on the mass day of St. Benedict. Again, in the rule which ascertaineth for us about the holy Easter season, it is ordered that the holy Easter day be never celebrated before the lenten equinox be gone, and the length of the day exceeds that of the night. Observe now hence, if it were rightly equinox on the mass day of Mary, that that day would never fall beyond the Easter day, as it oft doth. It is needful for us that The church (and Jewish) rule for the equinox. we hold the holy Easter tide by the true rule, never before equinox and overcoming of darkness. Hence we say truly that the equinox is, as we before said, on the twelfth day before the kalends of April, as the faithful advisers have set it down, and as also sure day measurements teach us. Also the other three seasons, that is the summer solstice and the winter one, *and* the harvest equinox, are to be adjusted by this equinox, so that they be holden some days before the octave of the kalends. In fact the day of the equinox is one to all

lum middaneardes ān . ȝ¹ ȝelice lang . ȝ ealle oðre
 dagas on trefe monðum habbað mislice² langnisse.³
 On sumum⁴ earde hi⁵ beoð længran .⁶ on sumon⁷
 fcyrran . for þære eorðan fceadpunge .⁸ ȝ þære sun-
 nan ymb⁹ ȝanze . Seo eorðe ftent¹⁰ on ȝelichnyse
 anre rinnhnyte . ȝ seo¹¹ sunne ȝlit abutan¹² ȝeris-
 lice¹³ be ȝodes ȝesetnysse .¹⁴ ȝ on þone ende¹⁵ þe heo
 scinð ys dæg þurh hýre lýhtinge . ȝ se ende¹⁶ þe heo
 forlæt .¹⁷ býð mid þýstrum¹⁸ oferþeahc .¹⁹ oð þ heo
 eft²⁰ ðýðer ȝenealæce .²¹ Nu is þære eorðan sinepealt-
 nýs²² ȝ þære sunnan ymȝanz .²³ hremming .²⁴ þ se
 dæg ne býð on ælcum earde ȝelice lang . On india
 lande pendað heora²⁵ scada²⁶ on sumeþa sudþeard . ȝ
 on rintna norðþeard . Eft on alexandria ȝæð seo sunne
 upphte²⁷ on þam sumerlican²⁸ sunnstebe²⁹ on mid-
 dæge .³⁰ ȝ ne býð nan sceadu³¹ on nanre³² healfe . Þis
 ylce ȝetimað eac on sumum oðrum storum . Weloe³³
 hatte an ȝland . þ is þæra³⁴ sillhearpæna³⁵ land .³⁶ on
 ðam ȝlande hæfð se længsta³⁷ dæg on ȝeape³⁸ trefe
 tida . ȝ lýtle mare þonne ane healfe tida . On ðam ylcan
 earde norþþeardan .³⁹ . . . alexandria hæfð se læng-
 fta dæg feoþertýne⁴⁰ tida . On Italia⁴¹ þæt is Ro-
 mana ríce hæfð se længsta⁴² dæg⁴³ fiftýne tida . On
 Engla lande hæfð se længsta⁴⁴ dæg seofontýne⁴⁵ tida .
 On ðam ylcan⁴⁶ earde norðþeardan⁴⁷ beoð leohte nihta

¹ ȝ, L. omits. ² mýflice, L. ³ langrumnýrre, P. ⁴ sumon, R. L.
⁵ hi, R. omits. ⁶ lengran, R. P. L. ⁷ sumum, P. ⁸ fceadpunge, R.
⁹ ymbe, R. ¹⁰ ftent, L. ¹¹ fe, R. ¹² onbutan, P.;
 onbuton, L. ¹³ ȝep., R. L. omit. ¹⁴ -neffe, R. L. ¹⁵ ænde, L.
¹⁶ ænde, L. ¹⁷ -lætt, R.; -læt, L. ¹⁸ ðeostpum, P. L. ¹⁹ ofer-
 þeht, R. ²⁰ æft, L. ²¹ ȝenæa-, L. ²² -nef, L.; sinepealneffe, R.
²³ ymbe, R.; ymb, P. ²⁴ hremming, L. ²⁵ hýra, L. ²⁶ sceada, R. P.
 L. S. ²⁷ upp, P. ²⁸ -cum, R. P. ²⁹ sunstébe, L. ³⁰ middan, R.
³¹ scéadu, L. ³² nane, S. P. M. L. ³³ Weloe, R.; Merode, L.
³⁴ þara, L. ³⁵ silhearpæna, R. P. ³⁶ eard, M.; éard, L.; ȝeárd, S.
³⁷ længfta, R.; lengfta, P. ³⁸ ȝeapa, M. ³⁹ On ðam earde þe is
 ȝehaten, P. M. L. ⁴⁰ -týna, R. ⁴¹ On Italia, etc., R. M. omit.
⁴² længsta, P. omits; længýfta, L. ⁴³ dæg, L. ⁴⁴ længfta, L.
⁴⁵ feoþen, R. ⁴⁶ ylcan, R. omits. ⁴⁷ -ðon, R.

the world, and equally long, *while* all other days in the twelve months have various lengths *in various latitudes*. In one place they are longer, in another shorter, according to the shadowing of the earth and the circular motion of the sun *in the ecliptic*. The earth stands in the likeness of a pine nut, and the sun glideth about it surely by the appointment of God, and on the region on which it shineth there is day through its lightening up, and the region which it quits is overspread with darkness till it again approach thither. Now the roundness of the earth, and the circuitous course of the sun, is a limitation, so that the day is not in every place of equal length. In India then its shadow turneth in summer southward, and in winter northward. Again, in Alexandria the sun goeth right up *vertically* on the summer solstice at midday, and there is no shadow on any side. This same occurreth also in some other places. An island hight Meroe, which is the dwelling of the Æthiopians; in that island the longest day in the year hath twelve hours and little more than half an hour. In the same part of the world there is a city hight Alexandria, where the longest day hath fourteen hours. In Italy, that is the kingdom of the Romans, the longest day hath fifteen hours. In England the longest day hath seventeen hours. In the same country north-

All days everywhere of equal length at the equinox.

One hemisphere illuminated by the solar light.

The obliquity of the ecliptic is the cause of the varied length of days.

on sumera . spylce ¹ hit ealle niht dagie .² spa spa pe sylfe foroft zesapon.³ Thile hatte an izland be norðan þýsum⁴ izlande . sýx daga fær ofon⁵ sǣ . on ðam ne bið nan niht on sumerlicum .⁶ sunnftede .⁷ sýx dagum . for ðam⁸ ðe seo sunne býð þonne⁹ spa feorþ¹⁰ norð azǣn . þ heo hronlice underzæð þære eorðan zeendunze . spýlce hit ærnize . ȝ þær nihte eft upzæð.¹¹ Eft on rintelicum sunnftede¹² ne býð nan dæg on ðam forerædan izlande . for ðan ðe seo sunne býð þonne spa feorþ suð azan . þ hýre leoman ne maȝon to þam lande zermæcan .¹³ for þære eorðan sine-realtýnysse . Ýs þeah¹⁴ to ritenne þ sýmle býð¹⁵ under dæg ȝ niht¹⁶ feoper ȝ .xx. tida .¹⁷ ȝ on emnihtes dæg .¹⁸ þ is ðonne se dæg ȝ seo niht zelice lanze beoð . þonne hæfð hýra ægðer tref tida . spa spa crist sýlf¹⁹ on his zodspelle cwæð . Nonne duodecim horæ sunt diei : Lá hu ne hæfð se dæg tref tida . Soðlice þære sunnan ormetan²⁰ hætu rýrcð²¹ fýf²² dælas on mid-daneard . þa²³ pe hatað on leden quinque zonaf . þ sýnd²⁴ fýf zýrdlas . An þæra²⁵ dæla is on ælemiddan peallende ȝ ungerunendlic²⁶ for þære sunnan neapeste.²⁷ On ðam ne earðað nan eorðlic mann .²⁸ for þam unberendlicum²⁹ brýne .³⁰ þonne beoð on tra healfa þære hætan . trefzen dælas zemetegode³¹ naðor ne to hate ne to cealde.³² On ðam norðran dæle punað eall manncýnn . under þam bradan circale þe is zehaten zodiacus . Beoð þonne zýt trefzen dælas on

¹ spille, R. ² dagige, P. S. ³ ge, R. omits. ; zefáponn, L.
⁴ þiffum, L. ⁵ on, P. M. L. ⁶ -lican, L. ⁷ sunftéde, L.
⁸ ðan, P. ⁹ þæne, R. ¹⁰ feorþ, L. ¹¹ upp, R. ¹² sun-, L.
¹³ zermæcan, L. ¹⁴ þeh, L. ¹⁵ býð, L. omits. ¹⁶ dæge ȝ nihte, P.
¹⁷ tida, L. ¹⁸ dæge, P. ; dæge, L. ¹⁹ fylua, L. ²⁰ armetan, M.
²¹ rýrcð, L. ²² fýf, R., fol. 67 a. ²³ þe, R. ²⁴ fýnt, R.
²⁵ þære, R., omitting dæla ; þære, L. ²⁶ ge., L. R. omit ; -igenðlic, P. ; ungerunelic, M. ; on-, R. ²⁷ -rýrte, P. ²⁸ man, P. L. ²⁹ unaberenðlicum, P. ; unaberenðan, R. ³⁰ brýne, L. ³¹ zemetegóde, L.
³² cole, L.

ward there are nights in summer so light as if it were dawn all night, as we ourselves often saw. Thule hight Thule, an island on the north of this island, six days journey by sea, in which there is no night at the summer solstice where at the summer solstice is no night; for six days, since the sun is then gone so far north, that it but slightly goeth under the *horizon*, or ending of the earth, as if it were getting evening, and then right away goeth up. Again, at the winter solstice and at the winter solstice no day. there is no day in the aforesaid island, since the sun is then gone so far south, that its rays may not reach to the land, for the roundness of the earth. It is, however, to be observed that always between day and night *together* there are four and twenty hours; and on the day of the equinox, that is when the day and night are equally long, then either of them hath A day of rotation is twenty four hours. twelve hours; as Christ himself in his gospel hath said: Are there not twelve hours in the day? Well, the immense heat of the sun worketh five parts in the world, which we hight in Latin *quinque zonas*, that is, five girdles. Of the zones. One of the parts is in the midst of all, boiling hot and uninhabitable for the nearness of the sun, on which no earthly man dwelleth for the intolerable burning. Then there be on the two sides of the heat two parts temperate, neither too hot nor too cold. On the northern part dwell all mankind, under the broad circle which is hight zodiacus. There are

ƿpa healƿa . þam Ʒemetegodum ðæle .¹ on suðerƿarðan .²
 Ʒ on norþƿearðan .³ þýses .⁴ ymbþryrftes .⁵ cealde Ʒ un-
 ƿunienðlice .⁶ for þan þe seo funne ne cýmð him nærfe
 to . ac ætstent on ægðre healfe .⁷ æt þam sunne-
 fteðum .⁸

7. DE BISSEXTO.

Sume ppeoftas secgað .⁹ þ þ bissextus cume .¹⁰ þurh þ
 þ iosue abæð .¹¹ æt Ʒode . þ seo sunne ftoð .¹² stille . anes
 dægtes lencge .¹³ þa þa he ða hæðenan . of þam earðe
 aðilegode .¹⁴ þe .¹⁵ him Ʒoð forgear . Soð ðæt .¹⁶ is þ
 seo sunne þa .¹⁷ stob .¹⁸ rtille .¹⁹ anes dægtes lencge .²⁰
 buron .²¹ ðære býrig Ʒabaon .²² þurh ðæs þegenes .²³
 bene .²⁴ ac se dæg eode forð spa spa oðre ðagas .
 Ʒ nis nærfe þurh þ .²⁵ bissextus . þeah þe þa .²⁶ unge-
 læredan spa penað .²⁷ Bis .²⁸ if tƿupa .²⁹ sextus . se
 sýxta . bissextus . tƿupa .³⁰ sýx . for þam þe .³¹ cƿeðað .³²
 on ðam gearpe nu to dæg .³³ sexta kl. marti Ʒ eft
 a .³⁴ meþigen .³⁵ sexta kl. marti . for ðan .³⁶ ðe ærfe
 býð an dæg . Ʒ an niht ma on ðam feorðan gearpe .
 þonne .³⁷ þære on ðam þrum ær . Se dæg . Ʒ seo niht
 peaxað .³⁸ of .³⁹ ðam sýx tidum . þe ælce gearpe beoð to
 lafe .⁴⁰ to eacan þam ðrum hund ðagum . Ʒ riþ Ʒ fyx-
 tig .⁴¹ ðaga .⁴² Seo sunne beýrnð ða tƿelf tacna .⁴³ on
 þrum hund ðagum Ʒ riþ Ʒ sýxtig ðaga .⁴⁴ Ʒ on riþ ti-
 dum . fpylce heo nu to gearpe Ʒanre on ærne meþien .⁴⁵

¹ ðælum, R. L. ² fup-, R. ³ on, P. omits.; norðe-, L. ⁴ þiffel, L.
⁵ emb-, L. ⁶ -igenðlice, P. ⁷ R. omits on æg. h. ⁸ -ðe, R.
⁹ recgeað, R. ¹⁰ come, R. L. ¹¹ abæðe, L. ¹² ftoðe ? ¹³ læncge, M.;
 lenge, L. ¹⁴ aðilogode, R. ¹⁵ fpa, R. ¹⁶ ðæt, R. omits.
¹⁷ þa, R. L. omit. ¹⁸ ftoð, L. ¹⁹ rtille, P. M. omit. ²⁰ læncge, M. L.
²¹ buran, R. ²² Ʒabao, R. ²³ þegnef, R. ²⁴ bebe, L. ²⁵ þ, L.
 omits, error. ²⁶ þeh þa, L. ²⁷ penon, P. ²⁸ Bír, L. ²⁹ tƿia, R.;
 túa, L. ³⁰ túa, L.; tƿia, R. ³¹ þam þe, R. P. ³² cƿiþað, R.
³³ R. omits a line. ³⁴ on, P. ³⁵ ameþgen, L.; R. omits seven words.
³⁶ þon, L. ³⁷ þænne, R. ³⁸ pexeð, R. ³⁹ on, R. ⁴⁰ to lafe, R.
 omits. ⁴¹ fyxtingum, R. ⁴² ðagum, R. L. ⁴³ tacnu, L. ⁴⁴ ðagum, P. L.
⁴⁵ meþgen, R. L.; meþgen, P.

further yet two parts on two sides of the temperate ones, on the southward and the northward of this sphere, cold and uninhabitable, since the sun never cometh to them, but halteth on either side *the equator* at the solstices.

OF LEAP YEAR.

Some priests say that bissextus cometh because that Joshua prayed to God so that the sun stood still for the length of one day, when he destroyed the heathen from the country which God gave him. Sooth it is that the sun above the city Gibeon through the prayer of the thane: but the day went forth as other days, and is never through that bissextus, though the unlearned ween so. Bis is twice, sextus the sixth; bissextus the sixth twice, inasmuch as we say in that *the bissextile* year now to day, the sixth before the kalends of March, and again to morrow the sixth before the kalends of March, since there is ever one day and one night more in the fourth year than were in the three preceding. The day and the night grow up out of the six hours which in every year are a remainder beyond the three hundred days and the sixty five days. The sun runneth through the twelve signs of *the zodiac* in three hundred and sixty five days and six hours; so now this year it enters in early morning on the circle of the equinox, *that is, it*

A popular
notion cen-
sured.

The origin of
the day over.

on¹ dæs emnihtes cýrcule . Ƴ² oðre gearne on middæge . þriððan gearne on æfen .³ feorðan gearne on middre nihte . on þam fiftan gearne eft on ærne meuzen .⁴ Ritodlice ælc þæra⁵ feoper⁶ geara⁷ azýfð sýx tida .⁸ þ sýnd⁹ feoper Ƴ trentiz tida an¹⁰ dæg Ƴ an¹⁰ niht . Ðone¹¹ dæg settan¹² romanisce peras and¹³ ritan¹⁴ to ðam monðe þe pe hatað februaris . for ðam¹⁵ ðe se monað¹⁶ is ealra fcýrtoft¹⁷ Ƴ endenýht .¹⁸ Be ðam dæge frræc¹⁹ se risa augustinus . þ se ælmihciza scýrpend hine gesceope²⁰ fram frrymðe middaneardes to micelre gerýnu .²¹ Ƴ gýf he býð forlæten unteald . þær rihte apent eall²² dæs gearnes ýmbrýn²³ þrýnes . Ƴ he belimpð²⁴ æzðer ze to ðære sunnan . ze to ðam monan . for þan ðe ðær is an dæg Ƴ an²⁵ niht . Gýf þu nelt hine tellan eac to þam monan . spa spa to þære sunnan . þonne apæst²⁶ þu þone²⁷ easterlican mezol . Ƴ ælces nipes²⁸ monan gerum . ealles þæs gearnes .

8. DE SALTU LUNÆ .²⁹

Spa spa þære sunnan³⁰ sleacnýs³¹ acenð ænne³² dæg Ƴ ane³³ niht ærne ýmbe³⁴ feoper gear . rra eac þæs monan rrihtnes³⁵ apýrð³⁶ ut³⁷ ænne dæg . Ƴ ane niht of ðam zetæle³⁸ hýs rýnes . ærne ýmbe³⁹ neozontýne⁴⁰ gear . Ƴ re dæg is zehaten saltus lunæ . þ is dæs monan hlýp . for þan⁴¹ þe he oferhlýpð ænne dæg . Ƴ rra near⁴² þam neozonteoðan⁴³ gearne . rra býð se nira mona braddra zesepen . Se mona pæs æt rruman⁴⁴

¹ oð, L. ² Ƴ, P. M. omit. ; R. omits five words. ³ æfen, L.
⁴ meuzen, L. ⁵ þara, L. ⁶ feopra, R. ⁷ gearne, R. ⁸ tida, L.
⁹ rindon, R. ¹⁰ on, R. L. ¹¹ Ðæne, R. ¹² setton, R. L.
¹³ peras and, L. P. R. omit. ¹⁴ riton, R. ; ritan, L. ¹⁵ ðan, P.
¹⁶ monoð, R. ¹⁷ fcýrft, P. M. ; fcýrft, L. ¹⁸ ænðe niht, L. ;
neht, R. ; next, P. ¹⁹ frrýcð, R. ²⁰ gesceop, R. ²¹ gerýne, R.
²² eal, P. ²³ ýmbræne, P. ²⁴ zelimpð ze, R. ²⁵ ane, R.
²⁶ apæzft, R. P. L. ²⁷ þonne, R. ²⁸ niran, R. P. ; níran, L.
²⁹ LVNEA, M. ³⁰ sunnan, R. omits. ³¹ -nef, L. ³² ane, R.
³³ ane, R. omits. ³⁴ embe, L. ³⁵ -nýrra, R. ; -nýs, P. ³⁶ rýrð, R.
³⁷ út, L. ³⁸ zetele, R. P. ³⁹ embe, P. L. ⁴⁰ nigon, R. ; nigen, L.
⁴¹ þam, L. ⁴² neop, L. ⁴³ nigon, L. ⁴⁴ rrumán, L.

crosses the equator, the next year at midday, the third year at even, the fourth year at midnight, the fifth year again in early morning. Each, then, of the four years gives six hours, that is, *in all*, four and twenty hours, one day and one night. This day Roman men and wits set down to the month which we hight Februarius, since that month is of all shortest and next the end. Of that day spake^a the wise Augustinus, February, the last month, takes the odd day. that the Almighty Creator formed it from the beginning of the world for a great mystery, and if it be left uncounted, at once all the course of the year goeth wrong; and it belongeth both to the sun and to the moon, since there is in it one day and one night. If thou art not willing to reckon it to the moon as well as the sun, then thou dost away the rule of Easter, and the reckoning of every new moon through all the year.

OF THE LEAP OF THE MOON.

As the slackness of the sun produces one day and one night always in four years, so also the swiftness of the moon throweth out one day and one night from The lunar cycle of nineteen years. the reckoning of its course every nineteen years, and the day is called saltus lunæ, that is, the moons leap, since it overleapeth one day, and the nearer to the nineteenth year the broader is the new moon seen. The moon was at the beginning formed in evening, and

^a "Senarii perfectio in scripturis commendata." Quattuor enim quadrantibus faciunt unum diem, quem necesse est intercalari excurso quadriennio, quod bissextum vocant ne

temporum ordo turbetur: etiam ipsos dies quinque et quadrantem si consideramus, senarius numerus in eis plurimum valet.

De Trinitate, IV. iv.

on æfen¹ zesceapen Ƴ æfne sýððan on æfen his ýlde
 apent.² Gýf he býð ær æfenne³ fram ðære sunnan
 zeedmrod . he býð þonne sona æfter sunnan⁴ setl-
 zange nipe⁵ zetealb.⁶ Gýf he þonne⁷ æfter sunnan
 retlunge ontend býð . oððe on⁸ midðere nihte .
 oððe on hancrede .⁹ ne býð he næfne nipe zetealb .¹⁰
 þeah¹¹ ðe he hadde þreo Ƴ trentiz tida . ær þan¹² ðe
 he becume to þam¹³ æfene þe he on zescapen¹⁴ pæs.
 Be þysum¹⁵ is of¹⁶ mýcel ýmb¹⁷ Ƴræc . þonne þa¹⁸
 læpedan willað habban þone¹⁹ monan be þam ðe hi hine
 zeseoð . Ƴ þa zelæpedan²⁰ hine healdað be þisum fore-
 sæðan²¹ zesceade . Hwilon býð se mona ontend²² of ðære
 sunnan . on dæg . hwilon on niht . hwilon on æfen .
 hwilon on æfne²³ meþzen .²⁴ Ƴ spa mislice .²⁵ ac he ne
 býð²⁶ þeah nipe²⁷ ær þan²⁸ ðe he þone²⁹ æfen zesihð .
 ne sceal nan cristen mann . nan þincz³⁰ be ðam monan
 riðlian . zýf he hit³¹ deð . hiƳ zeleafa³² ne bið naht .
 Spa lengra dæg³³ Ƴra býð se nipa³⁴ mona ufor³⁵ zese-
 pen .³⁶ Ƴ spa scýrtra dæg³⁷ spa býð se nipa mona nýðer³⁷
 zeseþen . Gýf seo sunne hine onælð ufan . þonne ftupað³⁸
 he . zýf heo hine³⁹ onælð niht⁴⁰ þýnes .⁴¹ þonne⁴²
 býð he emlice⁴³ zehýrned . zýf⁴⁴ heo hine ontend .⁴⁵
 neoðan .⁴⁶ þonne capað he up .⁴⁷ for þan⁴⁸ þe he pent
 æfne þone hwicz⁴⁹ to þære sunnan pearð . he býð spa
 onpend⁵⁰ spa spa seo sunne⁵¹ hine ontend .⁵² Nu cpeðað

¹ æfen, L. ² apent, L. ³ æfene, L. ⁴ þære sunnan, L.
⁵ fetle unripe, R. ; setlunge, P. L. ; nipe, L. ⁶ zetealb, L. ⁷ þænne, R.
⁸ on, R. omits. ⁹ hán-, L. ¹⁰ nipe zetealb, L. ¹¹ þeh, L.
¹² þam, R. ¹³ þan, P. ¹⁴ zesceapen, R. P. L. ¹⁵ þissum, L.
¹⁶ of, M. R. L. omit. ¹⁷ ymbe, R. ; emb, P. ¹⁸ þa, R. omits, fol. 68.
¹⁹ þæne, R. ²⁰ -ðon, L. ²¹ -ðum, L. ²² ontent, L. ²³ æfne,
 R. omits. ²⁴ meþzen, L. ²⁵ mislice, R. P. L. ²⁶ býþ na, R.
²⁷ nipe, L. ²⁸ þam, R. ²⁹ þæne, R. ³⁰ ðing, P. L. ³¹ hit, L. omits.
³² zeleafa, R. ³³ dæg, L. ³⁴ nipa, R. omits. ³⁵ ufor, R.
³⁶ zesepan, L. ³⁷ nýþor, R. ; niðor, L. ³⁸ ftupað, L. ³⁹ Ƴ zif
 heo hýne, R. ; Ƴ, L. ⁴⁰ nihte, L. ⁴¹ þýnes, P. ⁴² þænne, L.
⁴³ ýmlice, M. ⁴⁴ Ƴ zif, R. ⁴⁵ ontent, R. P. L. ⁴⁶ nýþan, R.
⁴⁷ upp, R. P. ; úpp, L. ⁴⁸ þam, R. ⁴⁹ hwicg, L. ⁵⁰ apend, P. L.
⁵¹ heo for s. s., R. L. ⁵² ontent, R. ; atent, P. ; ontént, L.

ever since in evening changeth its age. If ever it be renewed by the sun before evening, it is then soon after sunset reckoned new. If further it be lighted up after the sunset or at midnight or at cock crowing, it is never accounted new, though it have three and twenty hours *to pass* before it come to the evening on which it was formed. About this there is often much discussion, when the laymen will have the moon *be* according as they see it, and the learned hold of it by the aforesaid distinction. At whiles the moon is kindled up by the sun at day time, at whiles at night, at whiles at even, at whiles at early morning, and so on, variously; but notwithstanding it is not new till it seeth the evening. No christian man shall do anything of witchery by the moon; if he doth his belief is naught. The longer the day is the higher is the new moon visible, and the shorter the day the lower is the new moon seen. If the sun illuminates it from above, then it stoopeth; if it illuminates it right athwart, then it is evenly horned; if it lights it up from below, then *the moon* turneth upwards; insomuch as it turneth always its back toward the sun, it is so turned as the sun lighteth it up. Now some men,

Evening new moon.

Discussions arise on this.

Witchery by the moon.

On the posture of the moon.

sume menn .¹ þe ðis zescead² ne cunnon . þ̅ se mona hine pende³ be þan þe hit⁴ pubeþian⁵ sceal⁶ on þam monðe . ac hine⁷ ne pent⁸ næfre naðor⁹ ne peþer . ne únpeþer of ðam þe him¹⁰ zecýnðe ys . Wenn¹¹ maȝon spa þeah¹² þa þa¹³ fýrþýtte¹⁴ beoð cepan be his bleo . ȝ be þære sunnan . oððe þæs noðeres .¹⁵ hþýlc peþer topearð býð . Hit is zecýnðelic þ̅ ealle eorðlice licha-man beoð fulþan¹⁶ on peaxendum monan þonne¹⁷ on panizendum .¹⁸ Eac¹⁹ þa tpeopa²⁰ þe beoð aheapene on fullum monan beoð heardran rið pýrmætan²¹ ȝ lenȝ-færþan²² þonne²³ þa ðe beoð on nupum monan aheapene .²⁴ Seo sæ ȝ se mona zepþærlæcað him betpeonan .²⁵ æfre hi²⁶ beoð zeferan²⁷ on pæftme . ȝ on panunȝe . ȝ spa spa²⁸ se mona dæȝþramlice²⁹ feoþer pþican laȝon ariust .³⁰ þonne³¹ he on ðam oðrum³² dæȝe dýðe .³³ spa eac seo sæ sýmle³⁴ feoþer pþican³⁵ laȝon fleþð .

9. DE DIUERSIS STELLIS.

Sume menn cpeðað þ̅ steorþan feallað of heoþenan .³⁶ ac hit ne fýnð³⁷ na fteorþan þ̅ þær feallað ac iȝ fýr³⁸ of þam noðore³⁹ þe fþrinȝð⁴⁰ of ðam tunȝlon⁴¹ spa spa fþearcan doð of fýre . Þitodlice spa feala⁴² steorþan sýnð⁴³ ȝýt on heoþenum⁴⁴ spa spa on fþýmðe pæron . þa þa hi⁴⁵ ȝoð zesceop .⁴⁶ Ealle mæft⁴⁷ hi sýnð⁴⁸ fæfte

¹ men, P. ² zefcéad, L. ³ pænðe, L. ⁴ he, R. ⁵ peþian, R. P. ;
riðþian, L. ⁶ fceall, P. ⁷ hit, P. ⁸ apent, L. ⁹ naðor, R. omits.
¹⁰ hiȝ, P. L. ; hýȝ, R. ¹¹ Wen, P. ¹² þeh, L. ¹³ þa þe, R. L.
¹⁴ fýrþýtte, L. ¹⁵ noðeres, L. ¹⁶ fullþan, L. ¹⁷ þænne, R.
¹⁸ paniendan, R. ; paniendum, L. ¹⁹ Ac, R. ²⁰ tpeop, R.
²¹ -ætam, L. ²² lanȝ, R. L. ; ferþan, L. ²³ þænne, R. ²⁴ ahéapene, L.
²⁵ betþýnan, R. ²⁶ hȝ, R. ²⁷ zeféran, L. ²⁸ ȝpa, once, R.
²⁹ -hþon-, P. ³⁰ ariust, L. ³¹ þænne, R. ³² oðþan, L. ³³ æȝ
dýðe, L. ³⁴ fýmle, R. ³⁵ pþicon, R. P. L. ³⁶ heoþenum, P. ;
heoþonum, R. ³⁷ fýnt, R. L. ³⁸ fýr, L. ; on, R. ³⁹ noðore, L.
⁴⁰ fþrinȝð, R. P. ⁴¹ tunȝlum, R. P. L. ⁴² feala, R. L. ⁴³ fýnt, R.
⁴⁴ heoþonum, L. ⁴⁵ hiȝ, R. ⁴⁶ zefcéop, L. ; zefcop, R. ⁴⁷ mæfte, L.
⁴⁸ finðon, R.

who do not understand this explanation, say, that the moon turns itself according as the weather shall be in the month; but neither good weather nor bad ever turneth it from that which is natural to it. Men, however, who are inquisitive may observe by its colour and by that of the sun or of the sky what weather is at hand. It is natural that all earthly bodies shall be fuller at the waxing of the moon than at its waning. Also the trees which be hewn at full moon are harder against wormeating and longer lasting than they which are hewn at the new moon. The sea and the moon match one another always; they are fellows in waxing and in waning; and according as the moon daily riseth four points later than it did on the previous day, so also the sea floweth four points later.

Weather prophets in error.

How to judge of weather.

Of trees hewn.

Of tides.

OF THE VARIOUS STARS.

Some men say that stars fall from heaven; but it is not stars that then fall, but it is fire from the sky, which springeth off the heavenly bodies as sparks do from fire. In fact, there are as many stars still in heaven as there were at the beginning, when God created them. They all, for the most part, are fast in

Meteors, are not fixed stars falling.

on þam firnamentum . ʒ þanon ne afeallað¹ þa hpile ðe þeos populð stent.² Seo sunne ʒ fe mona.³ ʒ æfen steorpa . ʒ dæg steorpa . ʒ oðre þry⁴ steorpan ne sýnd⁵ na fæste on þam firnamentum . ác habbað hýra⁶ azenne ʒanʒ on fundron.⁷ Ða seoron⁸ sýnd⁹ ʒehatene septem planetæ . ʒ ic pat þ hit pile ðincan¹⁰ spýðe unʒeleafrullic unʒelæpedum mannum . ʒýf pe secʒað¹¹ ʒepislice be ðam fteorpan.¹² ʒ be hýra¹³ ʒanʒe . Arcton¹⁴ hatte an¹⁵ tunʒol¹⁶ on norð dæle . se hæfð seoron steorpan . ʒ is for ði oþrum naman ʒehaten septemtruo . þone¹⁷ hatað læpede menn¹⁸ carles pæn . Se ne ʒæð næfre adune¹⁹ under þýssepe²⁰ eorðan . spa spa oðre tunʒlan²¹ doð . ac he pent abutan . hpilon²² adune ʒ hpilon up²³ ofer dæg . ʒ ofer niht . Oðer tunʒel is on suð dæle þýsum²⁴ ʒelic . þone²⁵ pe ne maʒon næfre ʒeseon . Treʒen fteorpan standað eac stille . an²⁶ on suð dæle . oðer on norð dæle . þa sýnd²⁷ on leden axis ʒehatene . þone²⁸ suðran steorpan pe he ʒeseoð næfre . þone²⁸ norðran pe ʒeseoð . þone²⁸ hatað menn ʒcip steorpa.²⁹ Hi sýnd³⁰ ʒehatene³¹ axis .³² þ is . ex . for þam ðe se firnamentum pent on ðam tram fteorpan .³³ spa spa hpeoʒel³⁴ týrind on eaxe .³⁵ ʒ for ði hi standað sýmle³⁶ stille . Pliade³⁷ sýnd³⁸ ʒehatene þa seoron steorpan þe on hærfeste up aʒað³⁹ ʒ ofer⁴⁰ ealne⁴¹ pinter scinað ʒanʒende eaftan pestreapð . Ofer ealne sumor⁴² hi ʒað on nihtlice⁴³

¹ afeallað, L. ² stent, L. ³ mona, L. ⁴ þreo, L.
⁵ sýndon, R. ⁶ heora, R.; hýre, L. ⁷ fundran, L. ⁸ seorone, L.
⁹ rýndon, R. ¹⁰ þincan, R. L. ¹¹ secʒeap, R. ¹² fteorpan, R. L.
¹³ heora, R. ¹⁴ Arcton, M.; Arhton, L. ¹⁵ gum, L. ¹⁶ tunʒel, R. P.
¹⁷ bæne, R. L. ¹⁸ men, P. ¹⁹ adun, L. ²⁰ þisse, R. ²¹ tunʒla, R.
²² abutan . hpilon, M. omits; ábúton, L. ²³ hpilon upp adune, R.;
 ʒ, P. L. omit, also transpose; adun, L. ²⁴ þifsum, L. ²⁵ bæne, R.
²⁶ an, L. omits. ²⁷ rýnt, R. ²⁸ bæne, R. ²⁹ fteorpa, L. ³⁰ sýnt, R.
³¹ ʒehátene, L. ³² áxis, L. ³³ fteorpan, R. ³⁴ hpeoʒul, R. P.;
 hpeoʒul, L. ³⁵ exe, R. P. L. ³⁶ sýmle, R. ³⁷ Pliade, L. ³⁸ rýnt, R.
³⁹ aʒað, L. ⁴⁰ ofor, R. ⁴¹ ealne, L. ⁴² fúmor, L. ⁴³ -licepe, R. P.

the firmament, and will not fall thence, while this world standeth. The sun and the moon, and the evening star and the day star, and three other stars, are not fast in the firmament, but they have their own career apart. These seven are hight the seven planets; and I know that it will seem very incredible to unlearned men if we speak precisely of the stars and of their course. Arctos hight a constellation in the north part, which hath *in it* seven stars, and it is by another name hight septentrio, which laymen call the churls wain. It goeth never down under this earth, as other constellations do, but it turneth at whiles down and at whiles up, during day and night. There is in the south part another constellation like this, which we are never able to see. Two stars also stand still, one in the south part, another in the north part, which in Latin are hight axis. The southern star we never see; the northern we see; men hight it the ship star. They are hight axis, that is axle, since the firmament turneth on those two stars, just as a wheel turneth on an axle, and because they always stand still. Pleiades are hight the seven stars which in harvest go up, and during all winter shine going from east westward. During all the summer they go at night time under

The planets.

Their orbits beyond the unlearned.

Great bear.

A similar constellation in the south.

South and north pole-stars.

The Pleiades.

tide under þisse¹ eorðan . ȝ on ðæg bufan.² On
 rintrelice³ tide hi beoð on niht uppe . ȝ on ðæg adune.
 Cometæ fýnd⁴ gehatene ða fteorpan ðe færlice ȝ un-
 zepunelice æteoriað.⁵ ȝ sýnd zeleomade.⁶ Spa þ him
 zæð of se⁷ leoma spylce oðer sunnbéam . hi ne beoð
 na lanze hpile zesepene . ac spa oft spa hi⁸ æteoriað .⁹
 hi¹⁰ zebicnað sum þing nipes topearð þære¹¹ leode .
 þe hi ofer scinað . þeah ðe pe spridoþ ȝprecon¹² be
 heorenliecum tunglum . ne mæg spa þeah se ungelæ-
 peba¹³ leornian hýra leohtbæran rýne .

10. DE ELEMENTIS.

Deos lýft ðe pe on libbað ȝs an ðæra¹⁴ feoper¹⁵
 zesceafra . þe ælc lichamlic ðing on punað . Feoper¹⁶
 zesceafra sýnd .¹⁷ þe ealle eorðlice lichaman on puniað .
 þ sýnd.¹⁸ Aer . ignif terra . aqua.¹⁹ Aer . is lýft.²⁰
 Ignif . fyr . Terra . eorðe . Aqua . wæter . Lýft²⁰ is
 lichamlic zescearf . frýðe þýnne . seo ofer zæð ealne
 midðaneard . ȝ up²¹ astitð fornéan oð ðone²² monan .²³
 on ðam fleoð²⁴ fuzelas . spa spa rixas spimmað on
 wætere . Ne mihte heora²⁵ nan fleon . næpe seo²⁶
 lýft ðe hi býrð . Ne nan mann²⁷ ne nýten næfð
 nane orðunze buton þurh þa lýfte.²⁸ Nis na seo or-
 ðunz ðe pe utblarað ȝ mateoð²⁹ ure sapul .³⁰ ac is seo
 lýft þe pe on libbað on ðýssum³¹ deaðlican³² life . spa
 spa rixas cpelað³³ zýf hi³⁴ of wætere beoð .³⁵ spa eac
 cpeld³⁵ ælc eorðlic lichama . zýf he býð ðæpe lýfte
 bedæled.³⁷ Nis nan lichamlic þing³⁸ ðe næbbe ða feo-

¹ þisse, R. ² bufan, P. L. ³ -licepe, R. P. ⁴ fýndon, R.
⁵ æteoriað, L. ⁶ zeleomode, R. P. L. ⁷ ȝf for verb, R. ⁸ hæg, R.
⁹ ætýriað, L. ¹⁰ hæg, R. ¹¹ þape, L. ¹² ȝprecað, M.
¹³ -pebe, R. ¹⁴ þara, L. ¹⁵ feoper, P. ; eorþa, M. R., fol. 69 a, L.
¹⁶ feopor, R. ¹⁷ fýndon, R. ¹⁸ ȝf, R. ; þ ȝf rýnd, L. ¹⁹ R. omits all
 the Latin. ²⁰ lýft, L. ²¹ upp, R. ²² þæne, R. L. ²³ mónan, L.
²⁴ fleogað, R. ²⁵ hýra, L. ²⁶ þ, R. ²⁷ man, P. ²⁸ þ lýft, M. ;
 lýft, L. ²⁹ inn ateof, R. P. ³⁰ faul, R. ³¹ þifum, R. L.
³² -lieum, R. ³³ cpellað, L. ³⁴ heo, R. ³⁵ beað, M. ³⁶ cpýlð,
 R. L. ³⁷ bedæld, R. ³⁸ þingc, R.

this earth, and by day above it. At winter time they are at night up and by day down. Comets are hight Comets. the stars which appear suddenly and unusually, and are furnished with rays so that the ray goeth out of them like a sunbeam. They are not seen for long, but as often as they appear they betoken something They forebode. new at hand to the people over which they shine. Though we should speak more at full of the heavenly bodies, yet the unlearned man is not able to learn of their light bearing course.

OF THE ELEMENTS.

This air in which we live is one of the four elements Elements, four. of which every bodily thing consists, that is, aer, ignis, terra, aqua. Aer, is lyft; ignis, fire; terra, earth; aqua, water. Lyft is a very thin substance; it goeth over all the world, and mounteth up pretty near to the moon; on it fly fowls as fishes swim in water. None of them would be able to fly, were it not for the air Air. which beareth them; nor hath any man or beast any breath except through the air. The breath which we blow out and draw in is not our soul, but is the air in which we live in this mortal life; as fishes die if Necessary to life. they are out of the water, so also each earthly body dieth if it be deprived of the air. There is no bodily thing

þer gesceafra him mid.¹ þ is lýft.² Ƴ fýr. Ƴ³ eorðe.
 Ƴ pæter. On ælcum lichaman sýnd⁴ þas feoper ðing.
 Nim⁵ ænne sticcan Ƴ gnið⁶ to sumum þingre⁷ hit
 hatað þærrihte⁸ of ðam fýre þe him on lutað. For-
 bærn þone⁹ oðerne ende.¹⁰ þonne¹¹ zæð se pæta¹² ut
 æt ðam ofrum ende mid þam smice.¹³ SƳa eac ure
 lichaman habbað æzðer ze hætan ze pætan. eorðan.
 Ƴ lýft. Seo lýft¹⁴ ðe pe ýmbe¹⁵ Ƴppecað aftihð up¹⁶
 fornean¹⁷ oð¹⁸ þone¹⁹ monan. Ƴ abýrð²⁰ ealle polcna²¹ Ƴ
 stormaf.²² Seo lýft þonne heo aftýred²³ is. byð²⁴ pind.
 se pind²⁵ hæfð miflice²⁶ naman on bocum. Ðanon²⁷
 þe he blæpð him byð²⁸ nama zesett.²⁹ Feoper hearoð
 pindas sýnd.³⁰ se fýrmesta is easterne pind³¹ Ƴub-
 folanus gehaten. for þan³² ðe he blæpð fram³³ ðære
 sunnan upspringe.³⁴ Ƴ ýs³⁵ spýðe gemetezod. Se oðer
 hearoð pind is suðerne aufter gehaten se aftýred³⁶
 polcnu Ƴ lizettas.³⁷ Ƴ miflice³⁸ epyld blæpð³⁹ zeonð
 ðas eorðan. Se þriðða⁴⁰ hearoð pind hatte zephyrus.⁴¹
 on zreciscum zereorðe. Ƴ on ledenum bocum.⁴² fabo-
 nus. Se blæpð pestan Ƴ þurh his blæð⁴³ acuciað ealle
 eorðlice blæðu.⁴⁴ Ƴ blapað. Ƴ se pind⁴⁵ topyrpð.⁴⁶ Ƴ
 ðapað ælcne pinter. Se feorða hearoð pind hatte sep-
 temtro. se blæpð norðan. cealde. Ƴ snaphic.⁴⁷ Ƴ
 pýrcð ðringe⁴⁸ polcnu. Ðas feoper hearoð pindas hab-
 bað betreox⁴⁹ him on ýmb⁵⁰ hƳpperte oðre eahta⁵¹

¹ mid him, L. ² lýft Ƴ, R. omits. ³ Ƴ, L. P. omit. ⁴ fýnt, R.
⁵ Nime, P. M. ⁶ gnið, L. ⁷ ðince, P. ⁸ fone, L., for þærrihte.
⁹ þæne, R. ¹⁰ ænde, L. ¹¹ þænne, R. ¹² pæte, L. ¹³ finice, L.
¹⁴ lýft, R. ¹⁵ embe, R. P. L. ¹⁶ upp, R. ¹⁷ fornean, L.; -neah, R.
¹⁸ oððe, L. ¹⁹ þæne, R. ²⁰ abērð, P. ²¹ polcnu, P. ²² toppar, L.
²³ aftýed, L. ²⁴ byð · ýf, R.; bið · Ƴr, P.; byð, L. omits. ²⁵ R. omits
 three words; L. two. ²⁶ miflice, R. P. L. ²⁷ Ðanon, L.
²⁸ byð, R. omits. ²⁹ zefet, L. ³⁰ fýndon, R. ³¹ pind, R. transposes.
³² þam, L. ³³ for, R. ³⁴ upgange, L. ³⁵ ýs, L. omits. ³⁶ -pað, P.;
 aftýpað, L. ³⁷ lizettu, P. ³⁸ miflice, R. P. L. ³⁹ blæðar, L.
⁴⁰ þriðde, L. ⁴¹ zepfirur, L. ⁴² bocum, P. M. L. omit.
⁴³ blæð, R. P. L. ⁴⁴ blæde, R.; blæða, P. L. ⁴⁵ pind, L. ⁴⁶ topípp, L.
⁴⁷ snapiz, L. ⁴⁸ ðrue, P. L. ⁴⁹ betpux, R. P. L. ⁵⁰ emb L.
⁵¹ ehta, R.; eahte, L.

which hath not with *in* it the four elements, that is, air, fire, earth, and water. In each body are these four things. Take a stick and rub it against something, it immediately gets hot by the fire which lurketh in it. Burn one end, then the wet goeth out at the other end with the smoke. So also our body hath both heat and wet, earth and air. The air of which we speak mounteth up nearly as far as the moon, and beareth up all clouds and storms. The air when it is stirred is wind. The wind hath in books various names : a name is set on it *according to the quarter* whence it bloweth. There are four chief winds : the first is the east wind, hight subsolanus, since it bloweth from the uprising of the sun, and is very temperate. The second head wind is the south, called auster ; it stirreth up clouds and lightnings, and bloweth various plagues through this earth. The third principal wind hight Ζέφυρος in the Greek language, and in Latin Favonius ; it bloweth from the west, and through it blowing all earthly herbs quicken and blow, and the wind casteth away and thaweth all wintriness. The fourth leading wind hight septemtrio ; it bloweth from the north, cold and snowy, and formeth dry clouds. These four head winds have between them in the circle of *the horizon* eight other

The elements form by compounding all known bodies.

Wind.

The names of the winds, first from the cardinal points.

Then from intermediate points.

ƿindas æfre betƿýx¹ þam heafod ƿindum tƿezen ƿindas.
 Ðæra² naman ƿ blarunƿe³ ƿe mihton fecƿan⁴ ƿýf
 hit ne þuhte æþƿyt⁵ to arƿitenne.⁶ Is ƿpa þeah⁷
 hƿæðere⁸ an ðæra⁹ eahta ƿinda aquilo ƿehaten. se
 blærð norðan. ƿ eaftan.¹⁰ healic. ƿ cealb. ƿ ƿriðe
 ðriƿe.¹¹ se is ƿehaten oðrum naman boreas.¹² ƿ ealne
 ðone¹³ ƿƿýlb ðe se suðerna¹⁴ ƿind auster acænð.¹⁵
 ealne he toðræfð. ƿ aƿliƿð.¹⁶ Us þincð to manƿ-
 fealb.¹⁷ þ ƿe ƿriðor ýmbe þis ƿƿrecon.¹⁸

II. DE PLUUIA.

Renas cumað of ðære lýfte þurh ƿodes mihte. Seo
 lýft liccað.¹⁹ ƿ atýhð²⁰ ðone²¹ ƿætan of ealne eorðan.
 ƿ of ðære sæ. ƿ ƿeƿaðernað²² to scurum. ƿ þonne²³
 heo²⁴ maƿe²⁵ aberan ne mæƿ. þonne²⁶ fealð hit adune
 tð ƿene²⁷ alýsed. ƿ toƿorpen hƿilon þurh ƿindes²⁸
 blæda.²⁹ hƿilon þurh³⁰ ðære sunnan hætan. Þe ƿæðað³¹
 on ðære^{*} bec. þe is ƿehaten liber ƿeƿum. þ se ƿiteƿa
 helias³² abæð³³ æt ƿode. for þæf folces þƿýrnýssum.³⁴
 þ³⁵ nan ƿen ne com ofeƿ eorðan feorðan³⁶ healƿan
 ƿeare. Ða abæð³⁷ se ƿiteƿa eft³⁸ æt ƿode þæt he his
 folce miltsian sceolde ƿ him ƿenas. ƿ eorðlice ƿæft-
 mas³⁹ forƿýfan.⁴⁰ Ða aftah he up on⁴¹ anre ðune. ƿ
 ƿebriƿedum cneorum ƿebæð for þam⁴² folce⁴³ ƿ het
 his⁴⁴ enapan þa hƿile behealdan⁴⁵ to þære sæ. ƿƿ he⁴⁶

¹ betƿux, R. P. L. ² þære, L. ³ -unƿa, L. ⁴ fecƿan, M.
⁵ æþƿyt, R. ⁶ ƿritenne, M.; arƿritenne, L. ⁷ þeah, R. omits;
 þea h ƿ, L. ⁸ hƿæðere, M. R. ⁹ þara, L. ¹⁰ eaftan, L.
¹¹ ðriƿe, P. L. ¹² bofear, L. ¹³ þæne, R. ¹⁴ suðerna, M.
¹⁵ acenð, R. P. L. ¹⁶ þingð, R. L. ¹⁷ mænig-, L. ¹⁸ ƿƿrecon, R.
¹⁹ liccað, P.; líccað, L. ²⁰ aftahð, L. ²¹ þæne, R. ²² ƿeƿaðernað, R.
²³ þenne, R. ²⁴ heo, M. omits. ²⁵ maƿa, L. ²⁶ þenne, R.
²⁷ to ƿene, L. ²⁸ ƿindaf, P. M. ²⁹ blæde, R.; blæðum, M. P.
³⁰ þære, L. ³¹ ƿæððað, R.; ƿæðað, R. ³² elias, M. L. ³³ abæde, P.
³⁴ -neffum, R. ³⁵ þa, L. ³⁶ feorðan, L. omits. ³⁷ bæð, P. M.
³⁸ eft, L. ³⁹ eorðmæftmar, R. ⁴⁰ forƿeare, R.; L. ends here.
⁴¹ upp on, R. ⁴² þ, M. ⁴³ folc, P. M. ⁴⁴ is, M. ⁴⁵ beheolbon, R.
⁴⁶ hiƿ, R.

winds, two winds always between the chief winds. Their names and blowings we might say, if it seemed not tedious to write them. One, however, of the eight winds is hight aquilo; it bloweth from the north east, high and cold and very dry; it is hight by another name Boreas, and all the mortality which the south wind auster produces, all that it driveth away and putteth to flight. To us it seemeth too complex to speak further about this.

OF RAIN.

Rains come from the air through the power of God. The air licketh up and draweth the wet from all the earth and from the sea, and gathereth it into showers; and when it can bear no more, then it falleth down dissolved in rain, and at whiles is dissipated by means of the winds with their blasts, at whiles through the heat of the sun. We read in the book which is hight the Liber Regum, that the prophet Elias prayed to God for the perversenesses of the people, and that no rain came over the earth for three years and a half. Then the prophet again prayed to God that he would have mercy on his people, and give them rains and fruits of the earth. Then he went up upon a hill and with bended knees prayed for the folk, and bid his knave the while look forth to the sea if he saw aught. Then,

aht zesape.¹ Ða æt nýxtan² cwæð se cnapa. þ he ze-
 sape of³ þære sǣ arisan an lýtel polcn.⁴ Ƴ þærrihte
 afreartode seo heofen. Ƴ polcnu⁴ arison. Ƴ se rind
 bleop. Ƴ pearð micel rēn zeporðen.⁶ Ðit is spa spa⁷
 pe ær sædon. þ seo⁸ lýft atýhð up⁹ of ðære eor-
 ðan. Ƴ of þære sǣ ealne þone pætan. þe býð to re-
 num¹⁰ arēnð.¹¹ þære lýfte zecýnð is þ heo sýcð ælcne
 pætan up to hýre.¹² þis mæg sceapian se ðe rīle. hu
 se pǣta zæð up¹³ spýlce mid smice oððe mifte. Ƴ zýf
 hit sealt býð of ðære sǣ. hit býð þurh¹⁴ ðære fun-
 nan¹⁵ hætan. Ƴ ðurh þære lýfte bradnýsse to ferf-
 cum pæterum¹⁶ arēnð. Soðlice zodes miht zefadað
 ealle zepederu.¹⁷ se ðe ealle þing buton earfoðnýsse
 zedihc.¹⁸ He nære¹⁹ na ælmihtiz. zýf him æniz ze-
 fabung earfoðe þære. His nama is omnipotenf. þ ýs
 ælmihtiz. for þan²⁰ ðe he mæg eall²¹ þ he rīle. Ƴ
 his miht nahpan ne frincð.²²

12. DE GRANDINE.

Ðazol cýmð of ðam renðropum. þonne hi²³ beoð
 zefropene. up²⁴ on²⁵ ðære lýfte. Ƴ spa fyððan²⁶
 feallað.

12. DE NIVE.

Snap cýmð of ðam þýnnum²⁷ pætan. þe býð up²⁸
 atozen mid²⁹ þære lýfte. Ƴ býð zefropen ær þan³⁰
 he to ðropum zeurnen sý. Ƴ spa femtinges³¹ rýlð.

¹ zefapon, R. ² nextan, R. ³ on, R. ⁴ polc, R. ⁵ polcna, R.
⁶ P. transposes. ⁷ fpa, once, R. ⁸ heo, R. ⁹ upp, R.
¹⁰ rene, R. ¹¹ zepend, R. ¹² he . . . za, R. adds. ¹³ upp, P.
¹⁴ þurh, P. omits. ¹⁵ funn, R. ¹⁶ pætan, P. M. ¹⁷ zefýðera, R.
¹⁸ P. M. transpose. ¹⁹ nærre, R. ²⁰ þam, R. ²¹ eal, P.
²² fricþ, R. ²³ hi, R. omits. ²⁴ upp, P. ²⁵ of, R. ²⁶ fýþþon, R.
²⁷ þýnnum, R. omits. ²⁸ upp, P. ²⁹ on, P. ³⁰ þam, R.
³¹ fæmtinges, R.; fæmtinges, P.

at last the knave said, that he saw arise out of the sea a little cloud, and at once the heaven became swart, and clouds arose, and the wind blew, and a mickle rain came on. It is, as we before said, that the air draweth Evaporation up from the earth and from the sea all the moisture, which is turned to rain. It is the nature of the air that it sucketh up every moisture to it. This he who visible. willeth may see, how the moisture goeth up as with smoke or mist; and if it be salt from the sea it is turned to fresh water through the heat of the sun and the broadness of the air. In fact the power of God ordereth Divine order. all weathers; he who manages all things without difficulty. He would be not almighty, if any arranging were a difficulty to him. His name is the Omnipotent, that is, almighty, because he is able to do all that he willeth, and his power nowhere is put to effort.

OF HAIL.

Hail cometh of the rain drops when they are frozen Hail is frozen rain. up in the air and so fall afterwards.

OF SNOW.

Snow cometh of the thin moisture which is drawn up Snow is frozen vapour. by the air and is frozen before it hath run into drops, and so it falleth continuously.

14. DE TONITRU.

Ðunor eýmð of hætan.¹ Ʒ of pætan. Seo lýt Ʒyhð ðone pætan to hýre neoðan. Ʒ ða hætan uƷon.² Ʒ þonne hi Ʒezaderode beoð. seo hæte. Ʒ se pæta binnon ðære³ lýtte. þonne rinnað hi him betreonan.⁴ mid eƷeslicum ƷreƷe. Ʒ þ̅ Ʒýr abyrt⁵ ut ðurh liƷet.⁶ Ʒ ðeprað pæftum Ʒýr he mare biþ þonne Ʒe pæta. Ʒýr se pæta byð mare ðonne⁷ þ̅ Ʒýr þonne⁷ Ʒremað hit.⁸ Spa hatra⁹ fumor. Ʒpa mara¹⁰ ðunor.¹¹ Ʒ liƷet on Ʒeare. Soðlice ða þuneras¹² ðe iohannef ne moŷte arritan. on apocalipsin sýnð Ʒaftlice¹³ to underftandenne. Ʒ hi naht ne belimprað to ðam ðunere.¹⁴ þe on þýsseƷe lýtte of eƷeslice bpaƷlað.¹⁵ Ʒe byð hlud for ðære lýtte bpaðnýsse. Ʒ Ʒrecenfull.¹⁶ for ðæs Ʒýres sceotunƷum. Sý þeos Ʒesetnýs.¹⁷ þus heƷ Ʒeendod. Ʒob helpe minum handum.¹⁸

¹ ofætan, R.	² uƷan, P.	³ þære, R.	⁴ betrynan, R. P.
⁵ aberft, P.	⁶ liƷette, R. P.	⁷ þenne, R.	⁸ Ʒ, adds R.
⁹ hatra, P.	¹⁰ mare, P.	¹¹ sunnor, M.	¹² þunra, R.
¹³ Ʒaftlice, R.	¹⁴ þunre, R.	¹⁵ bpaƷlað, M.	¹⁶ -ful, P.
¹⁷ ƷeƷetebnýf, R.	¹⁸ P. R. omit four last words.		

OF THUNDER.

Thunder cometh from heat and wet. The air draweth the wet to it from beneath and the heat from above, and when they are gathered in one, the heat and the wet, within the air, then they battle with one another with an awful noise, and the fire bursteth out through lightning and damageth crops if it be more than the wet. If the wet be more than the fire, then it is of advantage. The hotter the summer is, the more thunder and lightning there is in the year. The thunders, however, which Iohannes in the Apokalypse was not to write of, are to be understood in a spiritual sense, and they do not at all belong to the thunder which in this air often awfully pealeth. It is loud from the broadness of the air, and harmful from the shootings of the fire. Let this narrative be thus here ended. May God help my hands.

MS. Cott. Calig. A. xv. fol. 139 a.

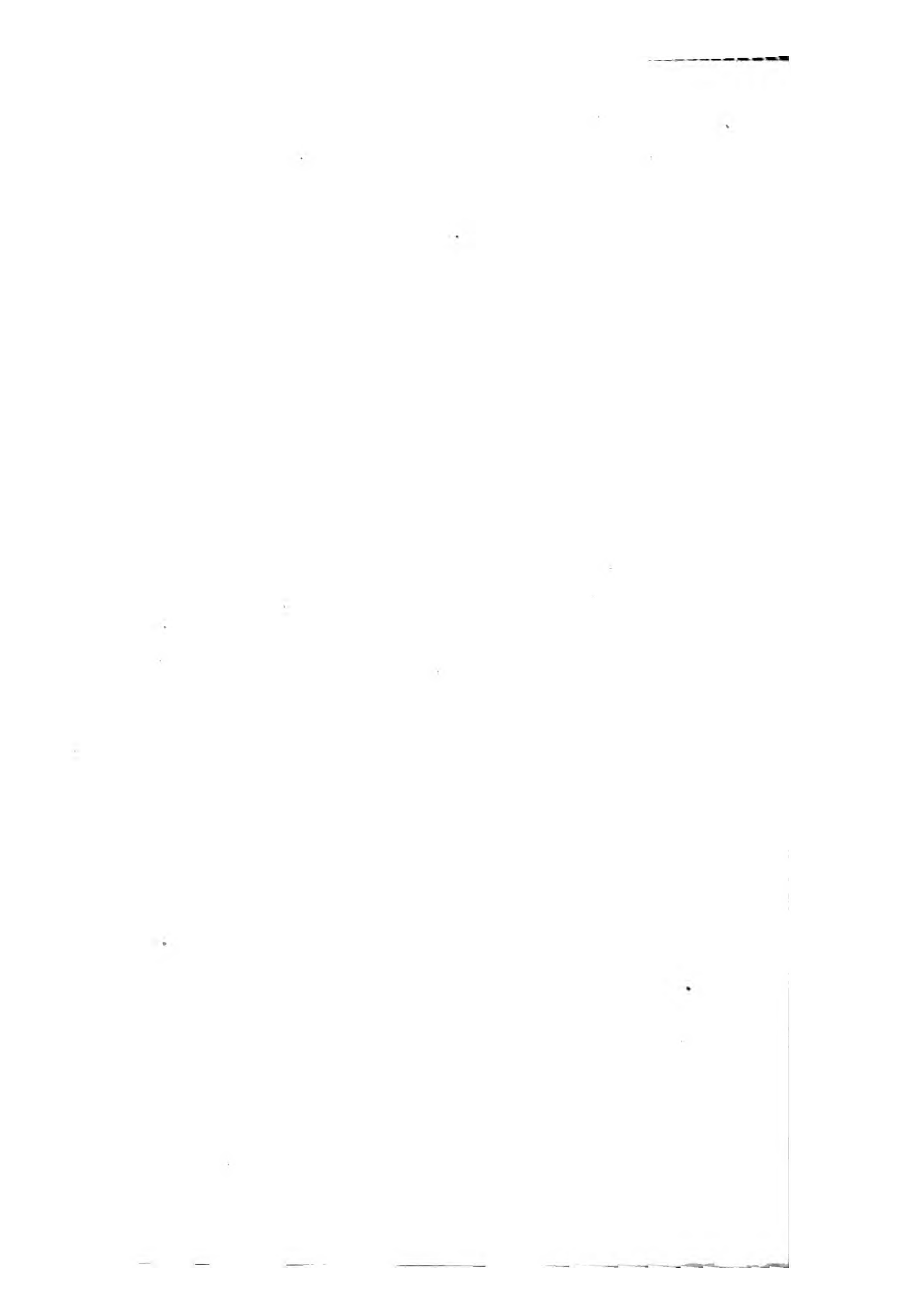
Ɔpacȝas þe me to þiffum tpeľfmonðum ðeð butan
 zedeorfe þe maȝon zecýðan heora uprrunȝ . þe habbað
 on tpeľf monðum þreo hund [ð]aȝa ȝ fīf ȝ fýxtiȝ
 ðaȝa ȝ fýx tīða . fpa þe forpel oꝛt zecýðað habbað.
 Nu iȝ hit to ritanne æȝhrīlcum þe þīȝeŕ epæfteȝ
 zleapneȝe cunnan þencð . hu feala ðaȝa ma beoð æfter
 funnan riȝne þonne æfter þæȝ monan . þæȝe funnan
 ðaȝas þe nu arriten . nu biððe ic þa þe hit cunnon ȝ
 þīȝ riædon þ̅ hit him hefehc ne beo . ȝ þa þe hit na
 zȝt armeaðon heȝ æfter þenceon . Æfter þæȝ monan
 riȝne þe habbað þreo hund ðaȝa ȝ feoreȝ ȝ fīftiȝ ðaȝa.
 Nu ic rielle þ̅ þu mið æþeľne fmeaunȝe þence . hu
 manuȝe þæȝ to lafe fýnt . oððe hu feala ðaȝa ma riȝnt
 on þæȝe riunna riȝne þanne on þæȝ monan . Endleofan
 ic riat þ̅ þu riit cpeðan . to þam endlefan ðo endlefan .
 þonne beoð þæȝ tpa ȝ tpeutiȝ . To tpaȝ ȝ tpeutiȝum
 ðo endlefan . þonne beoð þæȝ þreo ȝ þriutiȝ . forlæt
 þa þriutiȝ ȝ nim þa þreo . fpa ealle þa niȝontȝne zear
 ðo þu . Nim leofa feond niȝon teoða zearȝe þ̅ þu ðo
 tpeľf to þam ehtatȝnum epacten . þonne hæfŕ þu
 þriutiȝ epactȝe . ȝ næfŕ nane . þ̅ beoð nulle on leden.
 Niȝ na to forȝetanne þ̅ þaȝe halȝan laðunȝe lapeopas
 lærdon ; þ̅ riȝa ealð riȝa riȝe mona biþ on .xi. kal .
 arriľȝ . riȝa feale epactȝe beoð þi zearȝe . Uerbi zraȝia .
 fpiľce ic fpa cpeþe . þ̅ tpeľftan zearȝe on þam circale
 þ̅ mann het ðecennouenalem on leden ȝ on enȝliŕc
 þara niȝonteoða zearȝa ýmriȝne . þu hæfŕ anȝe niht
 ealðne mona þæȝ ðeȝeȝ ȝ þæȝ zearȝe þu hæfŕ anne
 epactum.

fol. 139 b.

a.

ON EFACTS AND THE LUNAR CYCLE.

We may, without harm, explain the origin of the ^{Epacts.} epacts which are reckoned for this twelvemonth. In the twelvemonth we have three hundred and sixty five days six hours, as we have before often said. Now it is to be understood by all who would learn the mysteries of this science how many more days there are in the solar year than in the lunar. The solar days we have just mentioned. Now I beg that my explanation may not be tedious to those who know the subject and read this; and that those who have not yet investigated the matter, will think of it according to the method here pursued. By the revolu- ^{The lunar year.} tion of the moon we have three hundred and fifty four days in the year. Now I wish you to consider with noble inquisitiveness how many remain, or how many days there are in the solar year more than in the lunar. Eleven I know you will say. To these eleven add eleven; that makes twenty two. To twenty two add eleven, that makes thirty three: omit thirty, and take the three. So do for all the nineteen years. In the nineteenth year add twelve to the eighteen epacts, then you have thirty epacts, and so none left, in Latin nullæ. It is not to be forgotten that the doctors of the holy church have taught, that there are as many epacts in the year as the moon is days old on the eleventh day before the first of April (March 22). For example, in the twelfth year of the cycle of nineteen years, or ^{The lunar cycle.} the lunar decennovennal cycle, you have a moon one day old on that day, and the year has one epact.



CHARMS.

MS. Cott. Tiberius, A. iii., fol. 103.

MS. Cott. Julius, C. 2, fol. 97 b.¹

Textus Roffensis, p. 50.

Gýf feoh fy underfangen.² Gif hit horf fy fing on
 hif fetepan oþfe on hif brydele.³ Gif hit fy oðer feoh-
 fing on þ þotfor⁴ y ontend þreo candela . y dryp on
 þ [h]orfac þ⁵ pex þrupa. Ne mæg hit þe nan mann⁶
 forhelan. Gif hi[τ] fy innoþf.⁷ Sing þonne⁸ on feo-
 per healfe þæf hufef . y æne on middan. Crux xpī
 reducat. Crux xpī per furtum perūt inuenta est .
 abraham tibi femitas uas montes concludat iob & flu-
 mina a[d] iudici[um] ligatum perducatur. Iudeas xpī
 ahengon . þ heom com to rite⁹ fpa ftranfum¹⁰ zedy-
 don him¹¹ dæda þa þurpeftan¹² hý þ drofe onguldon¹³
 hælān¹⁴ hit heom¹⁵ to hearne micclum . for þam [þe]
 hi hit forhelan ne mihtan.¹⁶ Ðit becpæð y becpæl ge
 ðe hit ahte mid fullan folcþuhte¹⁷ fpa fpa hit hif
 ylþran mid feo y mid feore ruhte bezeatan . y lætan-
 y læþan ðam to zepalde ðe hý pel uðan¹⁸ y fpa
 ic hit hæbbe fpa hit ge fealde ðe to fyllanne ahte
 unbryde y unforboden . y ic agnian wille to agenre
 ahte ðæt ðæt ic hæbbe . y næfpe ðæt ýntan ne plot-
 ne ploh . ne turyf . ne toft . ne fuph . ne fotmæl . ne
 land . ne læfe . ne feþfe . ne meþfe . ne ruh ne num.¹⁹

¹ A paper MS. of transcripts. ² undernumen, Roff. ³ brydele.
 Roff. ⁴ horfec, Roff. ⁵ Roff. omits. ⁶ þe manna, only, Roff.
⁷ moþf, Roff. ⁸ Roff. omits. ⁹ ritene, Tib. ¹⁰ ftranfan. Tib.
¹¹ heom, Tib., Jul. ¹² þurpeftan, Jul. ¹³ forguldon, Roff.
¹⁴ hælān, Roff. ¹⁵ him, Roff. ¹⁶ y heo hit na forhelan ne mihton ;
 Jul., Roff. Tib. goes no further. ¹⁷ folcþuht, Jul. ¹⁸ wþan, Roff.
¹⁹ ruþepum, Jul.

A charm for loss of cattle.

If cattle be privately taken away; if it be a horse sing on his fetters or on his bridle; if it be other cattle, sing on the foot spoor and light three candles, and dip on the hooftrack the wax thrice. No man shall be able to conceal it. If it be indoor goods, then sing on the four sides of the house, and once in the middle: etc. The Jews hanged Christ; that resulted to them in a punishment so strong; they did to him of deeds the worst; they paid for that in trouble; they concealed it, to their own mickle harm; since conceal it they could not. He bequeathed it and died, he, *I say*, who owned it, with full folk right, as his ancestors with money and with life by right obtained it; and they let it go and left it to him to have power of it, to whom they granted it: and so I it have as he gave it, who had it to give, unclaimed and unforbidden; and I will own for my own possession that which I have, and never will impair, neither plot nor ploughland, neither turf nor toft, neither furrow nor footmeasure, neither land nor leasow, neither fresh nor marsh, neither rough^a nor room,^b of wood nor of field, of sand nor

^a Rough ground.

| ^b Space.

pūdeſ ne fealdeſ . fandeſ ne ſtrandeſ . pealteſ ne pæ-
 teſ . butan ðæt lærte ða¹ hpile ðe ic libbe . forðam
 [ðe] [n]iſ ſe man² on liſe ðe æfpe gehýrde ðæt
 man cwiðde oððon crafode hine on hundrede oððon
 ahran on gemote on ceapſtope oþþe on cýriceſape ða
 hpile he liſde unſac he pæf on liſe beo on lezeſe ſpa
 ſpa he mote . do ſpa ic lære beo ðu be ðinum . ʒ
 læt me be minum ne ʒýrne ic ðineſ ne læðeſ ne
 landeſ . ne ſace ne focne . ne ðu mineſ ne dæpſt ne
 mynte ic ðe nan þinʒ ;

MS. Cott. Calig., A. xv., fol. 136 a.

Se engel brohte þiſ ʒepſt of heofonum . ʒ lede hit
 on uppan ſc̅f petruſ peoſud on rome . Se þe þiſ ʒebed
 ſinʒð on cýrcean . þonne forſtent hit him fealtera
 fealma . And ſe þe hit ſinʒð æt hiſ enbedæge þonne for-
 ſtent hit him huſelʒanʒ . And hit mæʒ eac rið æghpil-
 cum uncuþum ýfele ægðer ʒe fleozendeſ ʒe ſapendeſ .
 Giſ hit innon bið ſinʒ þiſ on pæteſ fýle him ðrincean .
 ſona him bið ſel . Giſ hit þonne útan ſi . ſinʒ hit on
 ſeſſce buteran . ʒ ſmepe mið þ̅ lic . ſona him kýmð bot .
 And ſinʒ þiſ ylce ʒebed on niht ær þu to þinum ſeſte
 ʒa . þonne ʒeſcýlt þe ʒoð rið unſpeſnum þe nihteſneſſum
 on menn becumað .

Matheuf . Marcuf . Lucaſ . Iohanneſ . bonuf fuit &
 ſobriuf religioſuf . me abdicamuf . me parionuf . me
 orgilluf . me offiuf offi dei fucanuf ſuſdiſpenſator &
 piſticuf .

M'. M'. L. I. Cum patriarchiſ fidelif . Cum pro-
 ph&riſ &erifiſ . Cum apoſtolif humiliſ . IH̅U xp̅i & matheuf
 cum ſc̅f de fidelibuſ adiunctuf eſt actibuſ .

¹ ðæ, Roſſ.

| ² inſe tman, Roſſ., Jul.

of strand, of wold nor of water; except it last me as long as I live. Since the man is not alive, who ever heard that any made a talk or summoned before the hundred *court*, or anywhere to a *folk gemot*, in a market place, or in a church congregation, as long as he lived. He was without litigation in life, be he on his last bed as he may be. Do as I teach; be thou with thine, and leave me with mine. I yearn not for thing of thine, neither lathe nor land, nor soke^a nor socn.^b Neither thou needest me, nor do I mind thee at all.

The angel brought this writing from heaven and laid it on the altar of St. Peter at Rome. He who sings this prayer in a church, for him it shall be equivalent to all the Psalms of the Psalter. And he who sings it at the day of his death, for him it shall be equivalent to attendance at the eucharist. And it is also valid for every strange evil, either flying, that is, atmospheric, or travelling, that is, epidemic. If the occasion arise indoors, sing this over water and give it to the sick to drink, he will soon amend. If it be out of doors, sing it on fresh butter, and smear the body with that: amendment will soon appear in him. And sing the same prayer at night before you go to bed, then God will shield you against bad dreams, which come on men at night time.

The first portion of the charm, besides the Latin, seems to contain some Hellenistic, μὴ ἄδικος, μὴ πανουργός, μὴ ἰργίλος, μὴ ἀνόσιος, where μὴ should be οἰ and οὐκ, and πιστικός.

*In the second portion, the initial letters M. M. L. I. stand for Matthew, Mark, Luke, and John. The word *eterilis* is obscure.*

^a Right of trying crimes committed on the estate.

^b Power of a lord over his villeins, with the corresponding duties.

M. M. L. I. Deum patrem . Deum filium . Deum spiritum sanctum trinum & unum & iohannem basileuf fidelium damasci per suffragium sancti spiritus lucidum omnipotens uirtutibus sanctus est in sermonibus.

M. M. L. Iohannes. Panpulo dimisit & addnetum. \bar{A} & $\bar{\omega}$. per camellos abiunctionibus degestum sit pro omni dolore cum dubitu¹ obseruatione obseruator. Exultabunt fci in gloria. l&tabuntur. Exultationes dei in faucibus eorum . & gladii. Laudate deum in fci eius . oð ende.

Gif þu wille ɔ² to þinum hlaforðe oþþe to kyninge oþþe to oþrum menn oððe to ɔemote þonne bæp þu þaf stapaþ . ælc þæra³ þonne bið he þe hþe . ɔ blið.⁴ xx. h . ɔ . e . o . e . o . o . o . e . e . e . laf . ɔ . R . U . fi . ɔ . f . p . A . x . Box . Nux . In nomine patris Rex. Ω . p. x. xix. xlf. xli'. ih'. † Deo . eo . deo . deeo . lafðruel . bepax . box . nux . bu . In nomine patris rex marie . ih'f . xpc dominus meus . ih'c † . Confra . senioribus . H . hrimlur . her . letus contra me . hee . larrhibus excitatio pacis inter uirum & mulierem .⁵ A. B. & alfa tibi reddit uota fructu l&a . lita . tota . tauta . uel tellus ʔ ade uirefert.

Fragment of a charm.

MS. Cott. Vitell., E. xviii., fol. 16 a.

þ þær si roðe tacn on . ɔ nim of ðam ɔehalgedan hlafe þe man halige on hlaŕmæsse ðæg feoper snæða . ɔ ɔecnyrne on þa feoper hyrnan þæg berenes .

¹ debita ?

² Illegible.

³ This word is illegible.

⁴ Thus MS. for bliðe.

⁵ mulierum, MS.

In the fourth portion, Psalm cxlix. verses 5 and 6, and Psalm cl. are cited..

If you purpose to (go a begging) to your lord, or to the king, or to another man, or to a parliamentary assembly, then carry these letters on your person; every one of them will then be gentle and courteous to you.

So that there be a mark of a cross upon it, and take from the hallowed bread, which is hallowed on Lammas day, four pieces, and crumble them on the four corners of the barn.

MS. Cott. Faustina, A. x., fol. 115 b., xi. century.

Alfa.
fol. 136.

Deor eahgealf mæg riþ ælces cýnnes broc on eazon.
riþ flean on eazon. 7 riþ 7erif. 7 riþ mist. 7 riþ tær.
7 riþ pýrmar. 7 riþ deað flærc. Eall nírne croccan.
fý afecc on eorþan of brierd. 7 þar pýrca 7ý frýþe
7mæl corflode. 7 7edón innan þam croccan. on uppan
þam fý 7edón. Gt. ofþe pæta. þ hi þearle pel pefe beon.
þ if þonne tpe3na cýnna biſceoppýrc. 7 7læppe. 7
7ubbe. 7earpe. 7 7ifleaf. 7ægefege. 7 fýnnfulle. 7
brune hoſe. 8ý fýþþan æren fæt. læfel. ofþe céc.
nýþereþd abýped. þ he eall feine. befmýna eall þ
ſcinende mið huni3 teape leohtlice. Sete þonne on
uppan þone croccan. þ 7e æþem 7lea upp. þonne
binnan þrim da3um. pæt þinne 7in3er mið þinum
ſpacle. 7 7ledda þone læfel lýclum 7 litlum. 7 num
þær 7ode eahfealfe.

8ý 7emen3ed to3æðere huni3 teap. 7 7in. 7 7udan
7eap. 7 efenfela 7edon on cýþeren fæt ofþe mæſtling.
ofþe bræfen. num þær 7ode eahgealfe.

In the margin in a hand of A.D. 1200.

ƿ. ƿið þa bleinna þef fe hoccef mora 7efodan. ƿuna.
7 ald rufel fimoru. lea þer to.

ƿ. ƿið hefð eca. þare clata mora et rap. feftende.

7tem. cnuca¹ betonica. 7 gnid þa þun3ana 7 on
ufan þ 7 hefð.

ƿ. ƿið raucka. Nim atena gratan 7 unflid 7 ac
ðrenc god to3eðera. 7 le3e þer to ho3cef ho3nef 7
etriman duft. et ƿið hera ƿið.²

¹ cunca, MS.

² Read ƿið.

Leechdoms omitted in their place.

This eye salve is good for annoyance of every sort in the eyes, for pin in the eyes, and for web, and for dimness, and for wateriness, and for insects, and for dead flesh. (Take a) quite new crock; let it be set in the earth up to the brim and these worts, minced very small, be put into the crock, and on the top of these grout (?) or some liquid, that they may be thoroughly moistened; that is to say, bishopwort of two kinds, and glap, and ribwort, and yarrow, and cinquefoil, daisey, and sinfull, and brown hove. After that let a brazen vessel, a dish or bowl, be scoured in the lower part, till it quite shine; smear all the shining surface lightly with virgin honey. Then put this upon the crock, so that the vapour may strike upwards, then within three days wet thy finger with thy spittle and spatter the dish by little and little. And thence take a good eye salve.

Let virgin honey, and wine, and juice of rue be mingled together, and in equal quantities be put into a copper vessel, or a latten or a brazen one. Thence take a good eye salve.

For blains. Roots of sea mallow sodden, pound them, and add old lard grease; lay to the blains.

For head ache. Eat, when fasting, root of clote, raw.

Again, pound betony and rub the temples and the top of the head.

For hreaking. Take groats of oats and sour cream and good oakdrink together, and lay thereon dust of harts horn and dust of oat bran, and eat it with the pith of the oats.

ꝥ. contra cotidianas febres Sume de urticis manipulum . ꝥ stans flexo [genu] contra orientem dic. In nomine patris quæro te . in nomine filii inuenio te . in nomine patris ꝥ filii ꝥ spiritus sancti arripio medicinam contra febres pro ea dic pater noster ꝥ credo ix uicibus.

A charm. In the old hand as before, xi. century.

Ðiꝥ man fceal ƿinȝan niȝon fyþon ƿiþ utsiht on an hƿerenbræden æȝ . þriȝ dagaȝ. † Ecce dol ȝola ne diȝ dudum bethe cunða bræthe cunða . elecunða ele uahȝe macte me eienum . oꝛtha ƿuetha la ta uȝ leti unda . noeuiȝ terna dultedoþ. Pateri noȝter oþ ende ; ꝥ cƿeþ ȝȝmle æt þam dnoꝛe huic . ð if.

Contra ƿriȝona omnibus horis ȝeꝛubȝ In carta . & cum hico ligaf ad collum eȝꝛoti hoȝa deƿiciente. In nomme domini cꝛucifixi sub pontio ƿilato . ƿeꝛ fignum cꝛucif xꝑi . ƿuȝite ƿebrer . ȝeu ƿriȝona cotidiana . ȝeu tertiana . uel nocturna . a ȝeꝛuo dei . ñ. Septuaginta xiiii milia anȝel ƿeꝛfequentur noꝛ. † Eugeniuf . Stephanuf . Pꝛotaciuf . Sambuciuf . Dionȝiuf . Cheluf . & Quiriaciuf ; Iſta nomina ſeꝛibe . et ſuper ſe ƿoꝛtat qui patitur.

Contra ƿebrer in nomine Sc̄e et Indiuidue tꝛinitatis In eꝛꝛeſo ciuitate chelbe ibi ƿeꝛueſcunt .vii. ſc̄i . dormienter Maximianus . Malchuf . Martinianus . Iohanner . Sepaphion . Dionisius . et Constantinus . deus ƿeꝛueſcet In illis Ipſe dei ƿilius ȝit ſuper me ƿamulum († am) tuum († am.) N. & liberet me de iſta eȝꝛitudine & de ƿebrer . et de omni populo Inimici. Amen ;

A blessing on fruit of the field.

MS. Cott. Vitell., E. xviii., fol. 16 a.

þif if feo oðer bletsung.

Domine deus omnipotens qui fecisti cœlum & terram.
tu benedixisti fructum istum in nomine patris & filii &
spiritus sancti. Amen ꝥ pater noster.

MS. Cott. Caligula, A. xv., fol. 125.

þið ʒedriþ.

† In nomine domini nostri ihū xpī · tēra · tēra ·
tēra · testif · contēra · taberna · gife · gef · mande ·
leif · bouf · eif · andief · mandief · moab · lib · lebef.
Dominus deus adiutor sit illi · ist · eax · filiax · arti-
fex · amen.

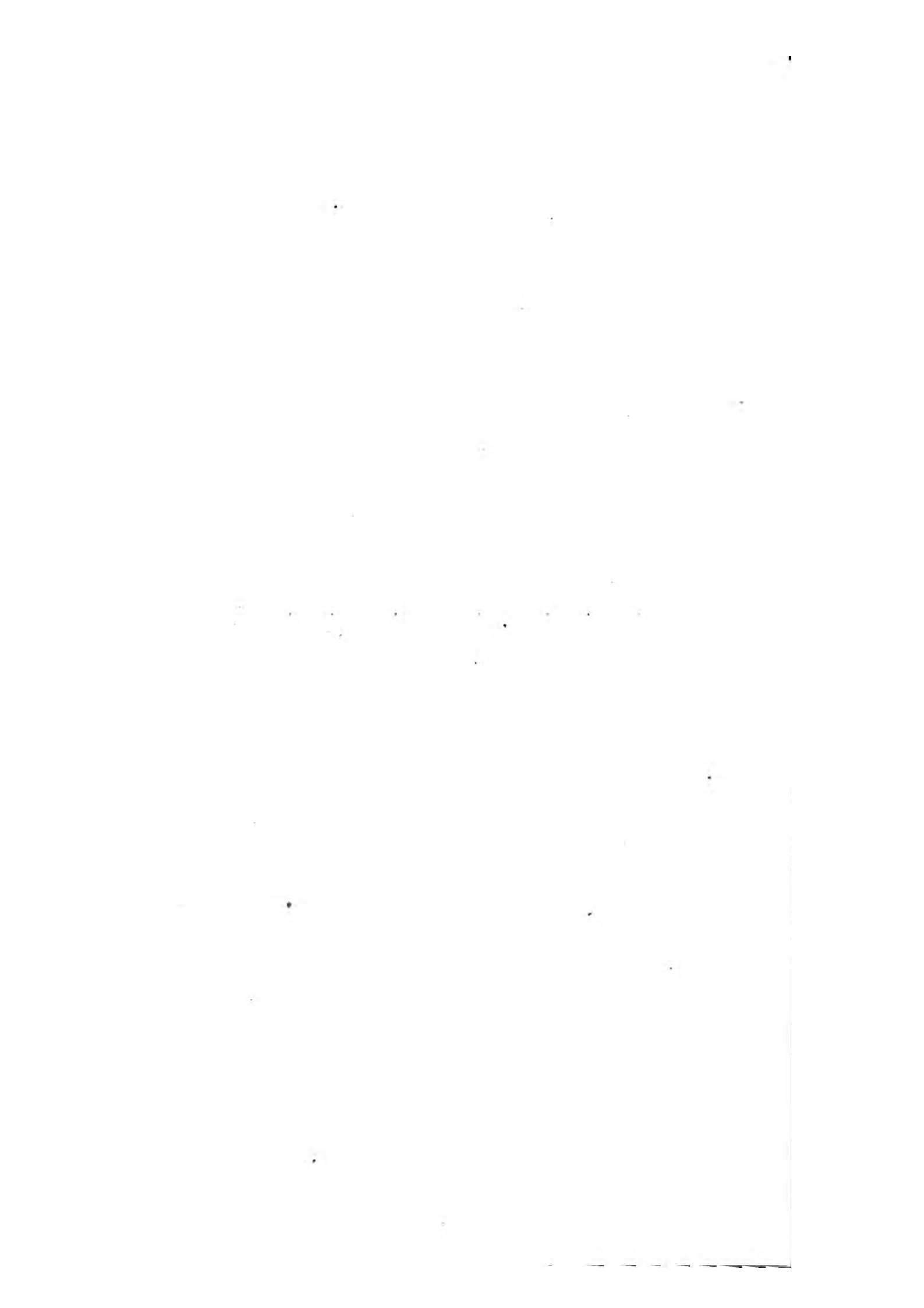
þið poccaf.

Sanctus nicasius habuit minutam uariolam & rogauit
dominum ut quicumque nomen suum secum portare
scriptum.

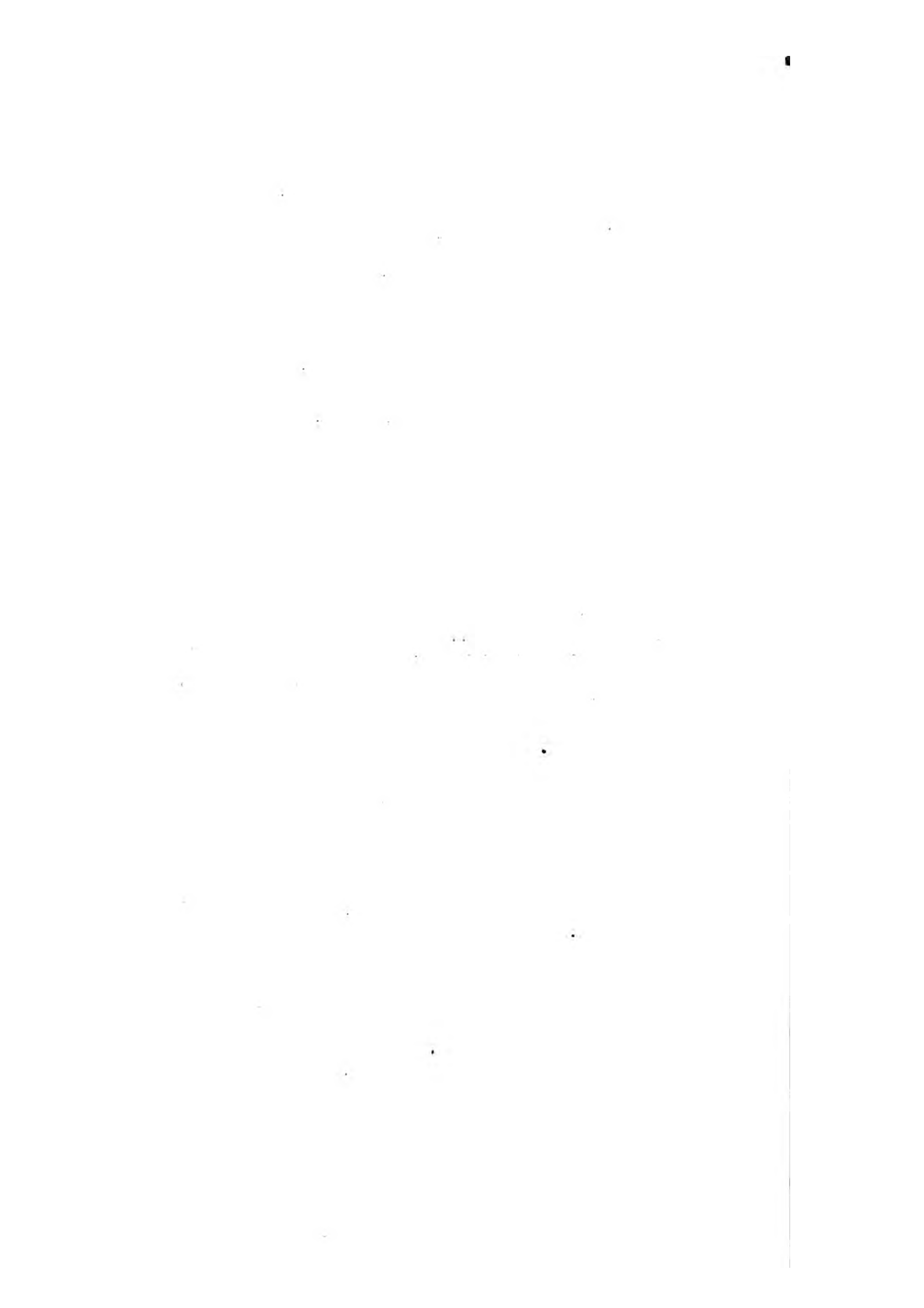
Scē nicasi presul & martir egregie ora pro me · n̄ ·
peccatore & ab hoc morbo tua intercessione me de-
fende. Amen.

þið ʒespell.

Domine ihū xpē deus noster per orationem serui tui
blasii festina in adiutorium meum.



**A GLOSSARY OF NAMES OF PLANTS FROM THE
LIBRARY OF THE CATHEDRAL, DURHAM.**



THE DURHAM GLOSSARY OF THE NAMES
OF WORTS.

A.

ABSINTHIUM.¹ Vermod.
 ABROTANUM.² Sutherne Vude.
 ABSINUATICA. Smeore vȳrt.
 ABLACTA. Cravenbeam.
 ACROCERIUM. Docca.
 ACITELLIUM vel Acecula. Hrame-
 son.
 ACUCULE. Croppas.
 ACITULIUM. Geaces sure.
 ACANTALEUCA.³ Smel thistel.
 ACANTON.⁴ Beo vȳrt.
 ACHILLEA.⁵ Collocroch.
 ACONITA.⁶ Thung.
 ADRIATICA. Galluc.
 AEMUM.⁷ Hindberien.
 AFFODILLUS.⁸ Vude hofe.
 AGRIMONIA. Garcliue oththe clif
 vȳrt.

AGRIMONIA ALPHA. Eathelferthing
 vȳrt ꝑ glofvȳrt.
 AGLAO FOTIS.⁹
 ALLIUM. Garlec.
 ALTHEA. Meȳc mealeve.
 ALTILIA¹⁰ REGIA. Vude roue.
 ALGEA.¹¹ Flot vȳrt.
 ALLENUS. Veal vȳrt ꝑ ellen vȳrt.
 AMORFOLIA. Clate.
 AMBROSIA. Hind helethe.
 AMIGDALUS.¹² Easterne nute beam.
 AMBILA.¹³ Lec.
 ANECUM.¹⁴ Dile.
 ANTA. Eoforthrote.
 ANNUOSA.¹⁵ Easc throte.
 ANCHORIUM.¹⁵ Medere.
 APIUM. Mearce.
 APIASTUM. Vude merce.
 APPARINE. Cliue.
 APPOLLIGONIUS.¹⁶ Unfortreden
 vȳrt.

¹ ἀψίνθιον.

² ἀβρότανον.

³ ἄκανθα λευκή.

⁴ ἀκάνθιον.

⁵ Ἀχιλλεῖον.

⁶ ἀκόνιτον.

⁷ αἰμά ? fruits of αἰμοί.

⁸ ἀφρόδελος.

⁹ ἀγλαοφωτίς. Hb. clxxi.

¹⁰ Hastula.

¹¹ Alga.

¹² ἀμύγαλον.

¹³ ἄμυλον, frumenty ?

¹⁴ ἄνηθον.

¹⁵ ἄγχουσα.

¹⁶ πολύγονον.

APODILLIS.¹ Vude roue † bara popig.
APIASTRUM. Beo vȳrt.
AQUILEIA.² Argentilla.
ARNAGLOSSA.³ Vegbrade.
ARBORATIO. Vilde redic.
ARTEMESIA.⁴ Mugvȳrt.
ARISTOLOCHIA. Smerevȳrt.
ARTIMESIA.⁴ Hilde.
ARTENESIA MONOCLOS.⁵ Clif thunge.
ARCHANGELICA. Blinde nettle.
ARTEMESIA TANGENTES. Thet is
othres cȳnnes mugvȳrt.
ASCALONIA. Ynne leac † cipe.
ASTULA REGIA. Vude roue † bare
popig.
ATRILLA. Attorlathe.
AUADONIA. Feld vȳrt.
AURIS LEPORIS † AURISFOLIA. Half
vȳrt.

B.

BACINIA.⁶ Blace bergan.
BRASSICA. Cavlic.
BASILISCA. Neder vȳrt.
BALSEMITA. Balsemite.
BATROCUM.⁷ Cluf vȳrt.
BETONICA. Se leasse bisecep vȳrt.
BETUNUS. Heope.⁸
BETA. Bene dicta.
BERBENACES. Easc vȳrt.

BERBESCIUM. Gescad vȳrt.
BROGUS. Head.⁹
BOROTIUM † BORATIUM. Eoforthrote.
BOTRATION. Cluf thunge † thung.
BOBONACA. Hrate.
BRONIA. Hymelyc.
BRICIUM. Cerse.
BRITTANNICA. Viht meres vȳrt †
heaven hindele.
BUGLOSSE. Foxes gloue.
BUCSTALMUM. Hvit megethe.
BUGLOSSAN.¹⁰ Glof vȳrt † hundes
tunga.
BULBUS.¹¹ Belene.
BULBI SCILLICI.¹² Gledete.

C.

CALAMUS. Hreod.
CALESTA¹³ † **CALCESTA.**¹³ Hvit
cleaure.
CALTA¹³ **SILUATICA.** Vude cleaure.
CALCICULIUM.¹⁴ Geacessure.
CALISTRICUS¹⁵ † **CALITRICEM.** Eali-
fer † veter vȳrt.
CAMICULA. Argella.
CAMELEON¹⁶ † **CAMEDRIS.**¹⁷ Vulues-
comb.
CAMEMILEON¹⁶ **ALBA † CAMEMELON**
sebrade. Vulues teals.
CAMESETE.¹⁸ Ellen vȳrt.
CAMELON.¹⁶ Eorth crop.

¹ ἀσφόδελος.² Aquilegia.³ ἀρνόγλωσσα.⁴ Ἀρτεμισία.⁵ μονόκλωνος.⁶ Vaccinia.⁷ βατράχιον, ranunculus.⁸ hip.⁹ heað.¹⁰ βούγλωσσον.¹¹ βολβός. Hb. clxxxiv.¹² σκιλλητικός, of squilla.¹³ Caltha.¹⁴ Acitulum, now Acetosella.¹⁵ καλλιτριχον.¹⁶ χαμαιλέον.¹⁷ χαμαιδρός.¹⁸ χαμαιακτή.

CHAMEDAFNE. ¹ Leoth vȳrt † hrea- fnes fot.	CEREFOLIUM. Cerfille † hȳnne leac.
CAMEPITUM. ² Eacrop.	CRESO. ¹⁰ Cerse.
CAMERION. Mete thistel.	CIMINUM. ¹¹ Cȳmen.
CAMEMELON. Magethe.	CINAMONIUM † CIMINI. Sutherne rind.
CAMEPITHIS. ² Henep.	CICATA. ¹² Heomlic † vude vistle.
CANNA. Hreod.	CICER. Sum bean cȳnn.
CANIS LINGUA. Hundes tunga.	CYCLAMINOS. Eortheppel † slite † attorlathe.
CANDUELIS. Linde † vigne. ³	CYNOGLOSSA. Ribbe.
CANIS CAPUT. Hundes heauod.	CIRROS. ¹³ Clȳfe.
CAPRIFOLIUM. Vudebinde.	CRISTO. Cleaure.
CAPE. ⁴ Henep.	CITOCATIA. ¹⁴ Libb corn.
CAPPARIS. Vude bend.	CLITON. Clate.
CARDUUS. Thistel.	CITTASANA. Fanu.
CARIX. Seeg.	COLITUS ¹⁵ † COLOCUS. ¹⁵ Eoforthrote.
CARISCUS. Fic beam.	COLIANDRA. Cellendre.
CARIOTA. Valch mora.	COLATIDIS. Singrene.
CARISCUS. Cvicbeam.	CONSOLDA. Ban vȳrt.
CAROCASIA. ⁵ Hareminte.	CONFIRMA. Galluc.
CARDUUS SILVATICUS. Vude thistel.	CORNUS. Cavel.
CASTANEA. Cistelbeam,	CORIMBUS. ¹⁶ Ifigcropp.
CATHARTICUM. ⁶ Lybb corn.	COSTA † COSTIS. Cost.
CAULA. Caul.	COTLEDON. ¹⁷ Umbilicus Veneris.
CELIDONIA. Celithe ⁿⁱ me.	COTULE. Bolle. ¹⁸
CENTAURIA. Eorh gella † hyrd vȳrt † curmelle.	COXA. ¹⁹ Thung.
CENOCEPHALEON. ⁷ Heort cleaure.	CULUNA. ²⁰ Megethe.
CENTENODIA. ⁸ Unfortreden vȳrt.	CUCUMERIS. Hservhete † Verhivete.
CEPA. Henne leac. ⁹	CULMUS. Healm.
CERVILLUM. Fille.	CAMERION. Mete thistel.

¹ χαμαιδάφνη.² χαμαιπίτυς.³ A bird, the linnet, see *Cl. R. 88*.⁴ κάναβις.⁵ κολοκάσια.⁶ καθαρτικόν, *purgative*.⁷ κυνοκεφάλιον. Hb. lxxxviii.⁸ Centumnodia.⁹ enneleac, a compound of unio, *onion*,
and *leek*.¹⁰ Out of the English.¹¹ κύμινον.¹² cicuta.¹³ κίρσος.¹⁴ κολοκάσια.¹⁵ cardo (*Fr. chardon*) λευκός.¹⁶ κόρυμβος.¹⁷ κοτυληδών.¹⁸ κοτύλη, a cup.¹⁹ Toxicum.²⁰ Calmia, *calamine*.

CANAFEL¹ SILUATICA. ·1· Camepithis
henep.

CHARTAMO.² Lýbb corn.

CARDAMON. Cearse.

D.

DRACANTEA. Dracentia.

DELFI-MON. Fugeles vise.

DILLA. Docc.

E.

EBULE Í EOBULUM.³ Veal vÿrt Í
ellenvÿrt.

ELEOTRUM. Eleotre.

ELLEBORUS. Vede berige Í thung.

ELLEBORUS ALBUS. Tunsing vÿrt.

ELIOTROPHUS. Sigel hveorfa.

ELIOTROPION. Solago minor.

ECIOS.⁴ Haransveccel.

ELIOTROPIA. Sigelhverpha.

EMIGRANI.⁵ Von vÿrt.

EPTAFILON. Gelod vÿrt ·1· vii. folia.

EPI-COSIUM.⁶ Half vÿrt.

ERIFEON. Lith vÿrt.

ERUCI.⁷ Sinapis.

ERASTI.⁸ Bremel.

ERITHIUS.⁹ Brad thistle.

ERMIGIO. Hind berge.

F.

FAFIDA. Leomoc.

FRAGA. Stravberian vel mersc
mealeve.

FEBREFUGIA. Fever fugie.

FETILLINA¹⁰ ARBORATICA. Eofer
fearn.

FEBRIFUGIA. Smero vÿrt.

FEL TERRE. Eorth gealla.

FENICULUM. Flonel Í finul.

FENE GRECIO. Vÿle cerse.

FENIFUGA.¹¹ Attorlathe.

FERUTELA vel FERULA. Easc throte.

FICUS. Fic beam.

FILA AUROSA. Ban vÿrt.

FILEX.¹² Fearn.

FULLERUTA. Rude.

FUMICLUM. Finul.

FUNGUS. Svam.

FUFUR.¹³ Sifetha.

G.

GALBA.¹⁴ Galloc.

GAGANTES.¹⁵ Mug vÿrt.

GALLI CRUS. Attorlathe.

GALLITRICUS. Veter vÿrt.

GLADIOLUM. Gladene.

GRASSULA.¹⁶ Hleomuc.

GRAMEN. Cvice.

GENTIANA. Eorth nutu Í feldvÿrt.

¹ κάνναβις.

² κάρδαμον.

³ Ebulum.

⁴ ἔχιον.

⁵ ἡμικρανία, megrim.

⁶ Epicurium.

⁷ Eruca, rocket.

⁸ Ruscus.

⁹ ἐρείκη?

¹⁰ Filicina, female filix.

¹¹ Venenifuga.

¹² Filix.

¹³ Furfures.

¹⁴ Galla, gallnut.

¹⁵ Dracunculus, Hb. xii.

¹⁶ Crassula.

GENESTA. Brom.
GIGARTIA.¹ Eorth galla.
GINGERALS. Heunebel.
GRISSA GARINA. Vorthig cearse.
GRYAS. Medere.
GOTUNA. Cammuc.

H.

HEDERA. Ifig.
HEDERA NIGRA. Eorth ifig.
HERBESCUM.² Gescad vÿrt.
HIBISCUS. Merse maleve.
HINNULA CAMPANA. Spere vÿrt.
HIERIBULBUM. Greate vÿrt.
HIEREBULBUM. Cusloppe.
HYPERICON. Corion.
CLITUM. Clate † clif vÿrt.

I.

IDROGIAS.³ Grundes svilige.
IEROBOTANVM. Easc throte.
IUNCUS. Risce.
IUSQUIAMUS † SIMPHONIACA. Hen-
nebel.
INCUMUS.⁴ Popig.
INTULA.⁵ Val vÿrt.
IPPIRUS.⁶ Equisia † toscanleac.

L.

LINGUARIUM. Vude binde.
LACTIRIAS † LACTIRIDA. Gyth corn
† lib corn.
LACTUCA SILUATICA. Vude lectric.
LACTUCA LEPORINA. Lactuca.
LAGENA.⁷ Crocc.
LAPPA. Clate.
LAPATIUM.⁸ Vude docce.
LAUENDULA. Lau^andre.
LEPTOFILOS.⁹ Mug vÿrt.
LEPORIS PES. Haran hig.
LEONTAPODIUM. Leonfet.
LILIUM. Lillie.
LINGUA BOBULE. Oxan tunge.
LINGUA BUBILLA.
LYCHANIS¹⁰ STEPHANICE. Lece vÿrt.
LOLIUM. Coccel † ate.
LUBESTICA. Luestice.

M.

MALUA. Hoc leaf.
MALUA CRISPA. Smerig vÿrt.
MALUA ERRATICA. Hoc leaf †
Geormen leaf.
MALUM TERRE. Galluc † elechtre.
MALACHIN AGRIA.¹¹ Vude rofe.
MAGDALIS.¹² Gyth corn.
MAGUDARIUS.¹³ Caul.
MARRUBIUM. Harhune.
MASTIX.¹⁴ Hvit cuda.

¹ γίγαρτα, *grapeseds*.² Verbascum.³ ἡριγέρων.⁴ μήκων.⁵ Intubus.⁶ Ἴππουρις.⁷ a jug.⁸ λάπαθον.⁹ Hb. xiii.¹⁰ Hb. cxxxiii.¹¹ μαλάχη ἀγρία.¹² ἀμυγδαλή.¹³ μαγύδαρις.¹⁴ μαστίχη.

MELLAUNA. Meode vȳrt.
 MENTA. Minte.
 MERCURIALIS. Cedele † merce.
 METORIA.¹ Hvit popig.
 MILLEFOLIUM. Gearve.
 MODERA. Cicene mete.
 MORA. Heort berige.
 MOSILCUM. Ragu.
 MULA.² Horshelne.
 MUSCUS. Mose.
 MALAGMA.³ Scalfa.

N.

NAPIS. Nep.
 NARCISSUS. Hals vȳrt.
 NASTURCIUM. Vilde cerse.
 NEPITAMON. Nepte.
 NERETA. Sea minte.
 NIMPHEA. Collon croh † sigel
 hveorua.
 NIMPHA. Fleathor vȳrt.

O.

OBTALMON. Magethe.
 OCIMUS. Mistel.
 OLEOTROPIUS. Oxnalib † cothe
 vȳrt.
 OPIUM. Popig.
 ORIEBANUM. Horshelene.
 ORBICULOSA. Slite.
 ORGANUM.⁴ Organe.
 ORIGANUM.⁴ Curmelle † elef.
 OSTRAGO.⁵ Stic vȳrt.
 OSTRICIUM. Vude rofe.

OSTRIAGO. Lith vȳrt.
 OXILAPATIUM. Eorth vealle †
 scharpe docce.

P.

PAPAVER. Popig.
 PAPAMO. Meode vȳrt.
 PASTINACA. Mora.
 PASTINACA SILUATICA. Feld moru.
 PENTAPHILON. Refnes fot.
 PENTILUPI. Vulues comb.
 PERSONACIA. Bete.
 PERDICALIS. Dolhrune.
 PERISTERION. Berbeana.
 PEUCEDANUM. Cammoc.
 PIPINELLA. Pipi neale.
 POLIPODIUM. Eofer fearn.
 POLLEGIA. Hȳll vȳrt † dveorge
 dveosle.
 POLION. Peonia.
 POLLOTEN.⁶ Crave lec.
 PROSERPINATA. Unfortreden.

Q.

QUINQUE FOLIA. Fif leaf.
 QUINQUE NERVIA. Ribbe.

R.

RAPHANUM. Redic.
 RAMUSCIUM. Hrameson.
 RAMNUS. Thȳfe thorn.
 RAPA.
 RADIOLUM. Eofer fearn † brun
 vȳrt.

¹ *μηκωνία* for *μήκων*.² *Inula*.³ *μάλαγμα*.⁴ *ὀρείγανον*.⁵ Hb. xxix.; Pref. p. lv.⁶ *βαλλάνη*.

RESINA. Sutherne rinde.
 ROSA. Rose.
 ROSMARINUM. Sun deav † bothen †
 feld medere.
 RUTA. Rude.
 RUDA SILUATICA. Hinnele.
 RUSCUS cneophole†.

S.

SALVIA. Saluic.
 SAXIFRIGIA. Sund corn.
 SANDIX. Vad.
 SANICULA. Sylfhele.
 SANGUINARIA. Unfortreden.
 SATYRION. Hrefnes lec.
 SARTA MONTANA. Rude.
 SCASA † SCAPA † SISCA.¹ Eofor throte.
 SCALONIA. Cýpe leac.
 SENECIO. Grunde svilige.
 SERPILLUS. Organe † brade lec.
 SEMPERUIMUS. Sinfulle.
 SPLEMON. Brun výt.
 SIMPHONIA † OTA. Beolene.
 SCILLA. Gledene.
 SOLSEQUIA. Sigel hveor†a.
 SOLATA. Solesege.
 SOLAGO MINOR, id est Eliotropion.
 SCOLIMBOS. Se unbrade thistel.
 SUMPHTUM. Galluc.
 SPARAGIA GRESTIS. Vude cearfille.
 SPARAGO. Nefe.
 SAMSUCHON.² Ellen † cinges výt.
 SCALERATA. Clufthunge.
 SISIMBRIUS. Broc minte.

T.

TANACETUM † TANACETA. Helde.
 TEMULUM.³ Vingre.
 TEMOLUS † TITEMALLOS. Singrene.
 TIDOLOSA.⁴ Crave lec.
 TRIFOLIUM SILUATICUM. Eaces sure.
 TRIFOLIUM RUBRUM. Reade cleaure.
 TITUMALOSCA CALATIDES,⁵ id est
 Lacteridas. Libcorn.
 TRIBULUS. Gorst.⁶
 TRYCNOSMANICOS.⁷ Foxes gloua.

W.

WALUPIA. Electre.

U. & V.

VACCINIUM. Brun výt.
 VERVENA. Berbena.
 UENERIA. Smero výt.
 VERBASCUM. Felt výt.
 VINCA. Peruince.
 VIOLA. Cleafre † ban výt.
 VIBURNA. Vudebinda.
 UISCUS. Mistelta.
 UMINUM. Fugeles lec.
 VICA PERUICA. Tvileafa.
 UIPERINA. Neder výt.
 UICTORIALE, id est cneopholen.

X. & Z.

XIFION. Foxes fot.
 ZIZANIA. Coccel.

¹ Sisca, scasa, is *chisel*. *rcaya* is *shaver*,
plane.

² *σάμψυχον*. Hb. cxlviii.

³ τὸ μῶλυ, a *garlic*.

⁴ *Hermodactylus*.

⁵ Hb. cx.

⁶ Hb. cxlii.

⁷ Hb. cxliv.



SAXON NAMES OF PLANTS COLLECTED.



SAXON NAMES OF WORTS AND TREES.

In the following collection of names of herbs from all the sources which were within my reach, I have endeavoured to pick my way safely among the contradictions and impossible doctrines of the authorities. To have given only the results at which glossaries arrive would have been to leave the whole subject in the confusion in which it has been so long involved; and, if our knowledge is to be advanced at all, it must be permitted to reject absurd and foolish statements, even though robed in the venerable garb of some sort of antiquity. In collecting the passages in which the various names of plants occur out of the genuine and trustworthy books edited in this series, it has been ever present to my memory, watchfully to test the lists of worts as they are prescribed, knowing that the appearance in the same list of two names supposed to belong to the same plant, would necessarily throw suspicion upon one of them. And I rejoice to be able to say that this test has never proved the glossary already given to be in error, while the reconsideration of every separate article has resulted only in reaching, for a few names, a more clear and definite conclusion. The failure of the glossaries lies in misinterpreting Latin words, or what came to them in a Latin form, and it can be no matter of surprise that their failures are many. The plants Vergilius mentions are not yet satisfactorily identified.

The errors of the glossaries themselves are so numerous, and the further errors of the editors so senseless, as to make these authorities wholly useless without close and toilsome examination. I have already observed that Anchusa, ἀγγουσα, became in the hands of the penmen Annuosa; so one finds Gni sacer placed under G, for Ignis sacer; Bena under B, for Avena; Mula under M, for Inula; with hundreds of others which are riddles. A preposterous editorial blunder is pointed out under Ἐβρος, and these errors, where the MSS. have been compared, are too numerous to be worth more than this passing notice: lappa becomes under such treatment lawza; Paranympus, βρυητζυμα, *the best man*, or *groomsman*, becomes βρυδζυμα, *the bridegroom*, as if social and holy rites were not understood in early days; Maythen, written μιπε, becomes miwe; and whole lines are omitted and transposed. In very early writing ρ and η are scarcely distinguishable, and have been sometimes misread, as in gl. MM, first column, "*abilina*, ηρυτη," the meaning of which is *Avellana*, hnutu.

It is much to be desired that all recoverable English names of plants could be registered; for myself I have been collecting for some years, and should be glad to communicate with as many as possible on the subject.

**SAXON NAMES OF WORTS AND TREES
FROM VARIOUS SOURCES,
WITH SOME VEGETABLE PRODUCTS.**

Such as are printed in modern letters are taken from Manuscripts later than
the Conquest.

A.

Ac, Æc, gen. -e, fem., *oak, quercus robur*. Gl. vol. II.; Lb. I. xxiii. xxxvi. xxxviii.; II. lxi. 2; III. viii. xiv. 1. xxvi. Δρῦς.

"Acleac, *quernum*. Gl. R. 45," where we must read Acleay, *folium quernum*.

Acmistel, *oak mistletoe*. See **Mistel**.

Acrimb, gen. -e, fem., *oakrind, cortex quernus*. Lacn. 12.

Ache, apium. Gl. MS. Vitell. c. iii. fol. 10 b. Σίλιων.

Adrelwort, feverfue. Gl. Harl. 978.

Adremint, parthenium. Lex. Somner.

These seem to be errors for Adderwort.

See **Næðþerpyrt**.

Æbs, abies. Æ.G. p. 4, line 44, p. 11, line 18. Glossaries. A Latinism. Ἑλάτη?

Æcerspanca, ilex. Æ.G. p. 13, line 47. Unsupported.

Æreþde, gen. -an, fem.? Probably, by contraction, the same as **Æðelþerðingpyrt**, which see. Lb. I. xxxviii. 6, xliv. lxviii.; Book II. li. 4; Book III. xlviiii.; Lacn. 12, 18.

Ægyrpt, dandelion, leontodon taraxacum. Gl. vol. II.

Ælepe, "origanum." Gl. Brux. 42 a.

Ælþone, gen. -an, fem.? *enchanters nightshade, Circea lutetiana*. Gl. vol. II.; Lb. I. xxxii. 4; II. liii.; III. xxvi. xlvii. lxii. = p. 346. lxiv. lxviii.

Æppel; for the compounds see **Appel, Appul**. The plural *æppla*. Lb. II. xvi. xxii. xxiii. xxxvi.; II. iv.; ÆG. p. 48, line 18; P.A. fol. 19 b. Ὅα æγγρικανίκαν æppla, *mala Punica*. Gl. Cl-op. fol. 62 c. Many sorts, Lb. II. ii. 2. *supe æppla, sour apples, mala acidiora*, distinguished from *pubu æppla, wood apples, wild apples, mala agrestia, mala acerba*. Lb. II. xii. Μηλον, Μᾶλον.

Æpse, gen. -an, fem.? Also **Æspe**, gen. -an, fem.? *aspen, populus tremula*. Lb. I. xxxvi. **Æspan**. Lb. I. xlvii. 1.; Glossaries. By loss of final vowel **Æps**.

Æpsrind, aspenrind, cortex eiusdem arboris. Lb. III. xxxix.

Ærisc. See **Risce**.

Æsc, gen. -es, masc., *ash, fraxinus excelsior*. Gl. vol. II.; Lb. I. xxiii. xxxii. 3, 4, xxxviii. 11, xlvii. 1; III. xxxix. 1, xlviiii.; Lacn. 12. Μελία.

Ceastep æsc, black hellebore, helleborus niger. Gl. vol. II.; Lb. III. xxx.; Lacn. 39, 43, 80.

- Ἄσχηροτυ, gen. -an, fem. The equivalent is not certain. See Gl. vol II.; Lb. I. ii. 22, xxxiii. xxxviii. 11, xliii. xlvii. 3, lxxxviii.; II. liii.; III. xii. lxi. lxvi. lxxii. 1; Lacn. 12, 38; Hb. iv. ci. 3.
- Ἄετε, pl. Ἄεταν, gen. pl. ἄετα, *Oat, avena sativa*. Lb. I. xxxv; vol. III. p. 292.
- Ἄε, Gl. M. 321 a. Βρόμος.
- Ἄβελπερδίνσπυρτ, gen. -e, fem., *stichwort, stellaria holostea*. Gl. vol. II.; Hb. lxiii. 7, lxxviii. 1.; Lb. xxxiii. 1, xxxviii. 5, lxxxviii.; Lacn. 4, 29, 39, 53; Gl. R. 44. *Stellaria holostea* was reckoned "good against stiches and pains in the side," and was therefore called *Stichwort* (Bailey).
- Ἄγριμονια, -an; *Agrimony, Agrimonia eupatorium*. A Latinism. Lb. I. ii. 22, xxxi. 7, xxxii. 2, 4, xxxiii. 1, xxxviii. 10, xlv. 3, lxix.; II. viii.; III. xiv. 1, xxvi. xxxiii. 2, xlvii. lxvii.; Lacn. 27, 29, 36, 39, 40; acp. 111. The native name was γαρχηρε.
- Ἀλεξανδρια, -δρε, gen. -an, *Alexanders, Smyrniun olusatrum; Macedonian parsley*. Lb. I. xxxii. 4, xlvii. 3, lxii. 2, lxiv. lxvi. lxx.; II. lxv. 3; III. viii. xii. 2, lxvii.; Lacn. 12, 29, 111. Ἰπποσέλινον.
- Ἄλορ, Ἄλρ, gen. alepes, alpes, masc.; *alder, alnus glutinosa*. Lb. I. ii. 15, xxxvi. xl.; II. xxxix. li. 3, lii. 1.; C.D. 376, 1065, 1083, 1246; Gl. Cleop. Ἀλᾶρ. Gl. M.M. 153 b.
- Ἄλρε, Ἄλπαν, Ἄλεπαν, Ἄλupan, *Aloes, succus inspissatus aloes arboris*. Lb. II. lxiv. contents; II. ii. 1=p. 178; II. iii. xiv. xvi. 1, xxvii. xxx. lii. 1, 2, lix. 4, lxv. 5; Lacn. 1, 114; Διδ. 23, 34, 63. Ἄλδρη.
- Ἄμμι, Ἄμι, gen. Ameos, *ammi maius, Ἄμμι*. Lb. II. xiv., where its foreign origin is attested by the epithet Southern. It more frequently occurs as Bishopwort, and was, doubtless, naturalised. Hb. clxiv. *Milium solis, sun millet*, a frequent synonym. It seems to have come from Egypt.
- Amygdalas, gen. sing. -es, *Almonds, fruit of the Amygdalus communis; nuces amygdalinæ*. Hb. xiii. 2, xxxiii. 1; Διδ. 63. Ἄμυγδαλα.
- Anan, Διδ. 44, for hunan? or for Aron?
- Ananbeam, *spindle tree, euonymus europæus*. Gl. vol. II.
- Ἄνδαρτε, *capparis*. Somner Lex. from an MS.
- Ἄντρτε, gen. -an. Lb. II. ii. 1. *Radish?* See Οντρτε.
- Ἄππελδур, Ἄππελδop, Ἄπυλδop, *Apple tree, pirus malus*. Bot. Lb. I. xxvi. xxxvi. xxxviii. 11. -рунд, III. xlvii.; Lacn. 12; Gl. M.M. 159 a, etc. But Ἄπυλδρε, fem. Æ.G. p. 5, foot.
- Ἄψιλε Ἄπυλδр, *sweet apple tree, malus hortulana*. Gl. M.M. 159 a; Quadr. viii. 6.
- [Appelleare, gen. -an, *violet, viola odorata, and V. canina*.] "Appellef, *viola*." Gl. MS. Vitell. c. iii. fol. 10 b. "Appelleaf *viola*." Gl. Harl. 978.
- Ἄρροτανε, gen. -an, *southernwood, artemisia abrotanon, Ἄβρότανον*. Lb. I. xvi. 2, xviii. xxxiii; II. xxii. liv; Lacn. 29.
- Ambrocena, Διδ. 15.
- Ἄραγε, *orache, atriplex*. Gl. M. See Melbe.
- Ἄρμελυ, *peganum harmala*. Lb. I. lxiv. Πήγανον ἄγριον.
- Ἄροδ. Gl. vol. II.
- Arsesmart. See Ἐαρμερτε.
- Ἄσαρυ, *Asarabacca, Asarum Europæum, Ἄσαρον*. Gl. vol. II.
- Ἄτε. See Ἄετε, *oat*. Gl. M. 321 a.
- Ἄτρυμ, Ἄτρυμ, *smyrniun olusatrum*. A Latinism. Lb. I. ii. 21, 23; III. ii. 4, 6; Διδ. 21. Ἰπποσέλινον.
- Ἄττοπλαβε, gen. -an, fem., *Panicum crus galli*; an interpretation somewhat confirmed by the treatise Περὶ Διδάξεων, which, not naming atterloðe, does name panic, and thrice. Hb. xlv.; Lb. I. ii. 23; I. xii. xxxi. 7, xxxviii. 3, 11, xxxix. 3, xl. xlv. 2, xlvii. lx. 4, lxii. 1,

Αστροπλε—cont.

- 2, lxiii; II. xxxiv. 2, li. 4, liii.; III. viii. xii. xli. lxiii; Lacn. 24, 29, 78.
Seo smale αστροπλαδε. Lb. I. xlv. 1, 6, *setaria viridis*.

B.

- Bæplic, *barley, hordeum distichon*. Chron. 1124, p. 376. Κριθή.
Bæst, *bast, philyræ, tiliæ cortex interior*. Gl. M.M. 163 b.
Baldmonee, *gentian*. MS. Bodl. 536.
Balewurt, *white poppy, papaver somniferum*. MS. Bodl. 130. fol. 73, from Bealo, *bale, mischief*. Μήκων.
Balsmeðe, gen. -an, fem., *bergamot mint, mentha odorata*. The Balsaminta of Gl. M. glossed horsmynte. So gl. Rawl. c. 607. Hence correct Διδ. 15.
Balzaman, -me, (oblique cases), *Balsam, Βάλσαμον, Ὀποβάλαμον*, the gum of the *Amyris Gileadensis*. Lb. II. lxiv. contents and text.
Banpyr, gen. -e, fem., *wallflower, cheiranthus cheiri*; a derivative of Bana, *a manslayer*, from the bloodstained colour of the petals; whence the plant is sometimes now called Bloody Warriors. Thus Hb. clxv. Then also cpoppan, bunches of flowers, are assigned to it, Lb. II. li. 2. This is Sio greate banpyr, Lb. III. viii. Occ. also Hb. clii. 1; Lb. I. i. 15, xxv. 1, 2, xxxi. 7, xxxvi. lix. lxiii.; Lacn. 14.
[Sio læsse banpyr] *daisy, bellis perennis*; the petals being tinged with red. Gl. vol. II.
Beallocpyr, *orchis*. "Bealocwert," MS. Bodl. 130. Ballock grasse, Lyte. p. 249. Herba priapisci, .i. bealocwirt, MS. Bodl. 130. fol. 74. Ὀρχις.
Bean, pl. Beana, *bean, faba domestica*, Hb. lvii. 2; Gl. Laud. 567. fol. 73 a.; Lb. I. xxxi. 1; II. xxiv. xxx.; Lacn. 116; Διδ. 4, where it is black beans. Διδ. 26, 39, 41; ÆG. p. 16, line 10. Κύαμος.
[Beagbeam,] Beagbeam, gen. -es, masc., *the Bay, laurus*, derives its name from Beag, a crown, a diadem, a στέφανος or garland; and Roman associations. In Beag the ζ could receive the sound of y; as in some dialects of Germany it still does. The glossarial mulberry is against tradition. Δάφνη.
Belene, Beolene, Beolone, Belune, gen. -an, fem., *henbane, hyoscyamus niger*, used also for *H. albus*. Hb. v.; Lb. I. ii. 23, iii. 11, vi. 3, xxviii. xxxi. 1, xxxii. 4, lxiii.; III. iii. 1, iv. xxxvii. l. lxi.; Lacn. 12, 18, 111; Gl. Vol. II.
Benedicte, *herb Bennet, Avens, geum urbanum*, Lacn. 29. Herba Benedicta.
Beopyr, gen. -e, fem., *sweet flag, acorus calamus*. Apiago, Gl. R. p. 39. Apiastrum biouypr, an archaic spelling. Gl. M.M. 153 a. Gl. vol. II.; Hb. vii.; Lb. I. xxvi.; II. li. 2.
Berbine, *verbena*. Lb. I. lxii. 1. Berbena, Lacn. 29. Διδ. 21.
Bepe, gen. -es, masc., *bera, horaeum hexastichon*. Hb. clii. 1; Lb. I. xxxv. xxxix.; Lacn. 37. Bepar, ordea, ÆG. p. 16, line 10 (two MSS.). Bepe þ hé úr forgear, M. H. fol. 17 a, *bera that he gave us*. Also called *big*. In Ld. Vol. I. p. 402, bepe seems to be made feminine.
Beypinde, *Bearbind, convolvulus*. "Um-bilicus, Gl. M. 322 a.
Bete, gen. -an, fem., *Beet, Beta maritima*, otherwise *vulgaris*. Hb. xxxvii.; Ld. vol. I. p. 380; Lb. I. i. 3, xxxix. 3; II. xxv. xxx. 1, 2, xxxiii. lix. 14; Lacn. 1, 5, 12, 26, 28, 58, 107; Διδ. 48. Τεῦτλον, Τευτλίον.
Betonce, gen. -an, fem., *Betony, Betonica officinalis*. Hb. i. cxxxv. 3; Vol. I. p. 378, 9. 10, p. 380, twice; Lb. I. xvi. 2, xx. xxi. xxiii. xxv. 1, xxvii. 1, xxxix.

Betonicæ—*cont.*

xxxii. 2, xxxvi. xxxix. 3, xli. xliii. xlv. 1, xlvii. 3, xlviii. 2, lxii. 1, lxiii. lxiv. lxvi. lxvii. 2, lxviii. lxix. lxxviii. lxix. lxxx; II. xxxix. 1. li. 1, 3, liii. lv. 1, 2; III. xii. 1, xiv. 1, 2, xxvi. xxvii. xxxiii. 2, xli. xlvii. xlix. lxiv. lxv. lxvi.; Lacn. 4, 12, 14, 23, 24, 26, 29, 36, 38, 39, 49, 59, 64, 65, 67, 111; Διδ. 8, 60, 63; vol. III. p. 292.

Bindweed, *convolvulus*.

Binspyr, *inuncus seu carex*. Gl. vol. II.
Birds tongue, *stellaria*, from the leaves.
"Avis lingua," Gl. Harl. 3388.

Birice, Birce, Berce, Byrc, Bere, gen. -ean, fem., *Birch, betula alba*, Gl. R. 46, 47; Lb. I. xxxvi. Bepcrinð, Lb. III. xxxix. 1. In Gl. M.M. 154 b., read *betula* for *beta*.

Byrig, the *mulberry tree, morus*. Lb. II. liii., where the translation wants correction. Spellmans Psalms, lxxvii. 52. The derivation is from Byrige, Berige, a *berry*, of excellence; and in late Latin all berries were expressed by *mora* rather than by *baccæ*. Μορέα.

Byrigberge, gen. -an, ean, the *berry, morum*. Gl. vol. II.; Lb. II. xxx. 2.

Berigðrenc, a *mulberry drink*. Gl. vol. II.

Birceoppyr, gen. -e, fem., *bishops weed, ammi maius*, Gl. vol. II. Of southern origin, Lb. II. liv., and not *betony* in Lb. I. xxiii. xxxix. 3, xlvii. 3, xli. 1, lxvi. lxvii. 2; II. liii. 2, lv. 2; III. xli. lxiv. lxvi. Of two sorts, vol. III. p. 292. From which passages, all others in the Leechbook where the word is put without qualification, must be referred to the same interpretation. Lb. I. ii. 23, ix. xv. 2, xix. xxxi. 7, xxxii. 2, xxxviii. 11, xxxix. 3, xl. xli. xlv. 1, 2, xlvii. 3, lviii. 2, lxii. 2, lxiii. lxiv. lxxxiii.; II. li. 3, 4, liii. lxv. 5; III. ii. 1, 6, xiii. liv. lxi. lxii. twice, lxvii. lxviii.

This argument applies also to the passages in Lacnunga, for *betony* and *bishopwort* are mentioned together in

Birceoppyr—*cont.*

art. 4, p. 7, art. 23, 29, 111. Hence *ammi* is meant in 23, 35, 38, 62, 82, 89, 112.
Seo bræde birceoppyr, —? Lacn. 4. 59.

Seo læsse bisceoppyr, *Betony, Betonica officinalis*. Gl. vol. II.

Byterwort, *dandelion, leontodon taraxacum*. Gl. Harl. 3388. fol. 78 b.

Blodwerte, 1. *Panic, digitaria sanguinalis*, MS. Bodl. 130; 2. *Shepherd's purse, capsella bursa pastoris*, Gl. Harl. 978; 3. *Knotgrass, polygonum aviculare*; 4. *cingfoil, potentilla tormentilla*, or *tornentilla officinalis*; 5. *dwarf elder, sambucus ebulus*; MS. Harl. 5294. fol. 36 a.; Lyte. *Bloody dock*. Gerarde.

Bluebells, *Agrafis nutans*.

Blue popi, *cornflower, centaurea cyanus*.
"Crescit inter frumenta et alia blada."
Gl. Harl. 3388 under *Iacintus*.

Boc, Boctreop, Bocæ, Bece, with gen. -an (as Bikan, C.D. vol. vi. p. 231), the *Beech, fagus silvatica*. Boc, Gl. R. 45. Boctreop, MS. St. Johns, Oxon. 154; Æ.G. p. 7, line 45. Boecæ, Gl. M. M. 156 b. Bece, Lex. Somneir. Gl. Cleop. The persistent asseverations that *fagus* is not *beech* depend upon a supposition of Sprengels for which no sufficient ground appears; the Spanish and Italian derivatives of *fagus* still name the *beech*. *Fagus silvatica* is, however, merely technical. Φηγός.

Bogen. See Boðen, another form of the same word. Lb. I. xxi. lxii. 1, lxxxviii.; III. iv. p. 310, note, xxvi. xxx. In Lancashire *g* and *þ* are both pronounced with so guttural an utterance that they are indistinguishable. Hence the archbishops name Æþelnoð is frequently written Ægelnoð, as C.D. 773. Final *þ* also becomes *g*, as here on page 166, &c. Rekefille, *April*, in the rimed *Genesis* and *Exodus* (published by the Early English Text Society), is a compound of *Reka* for *Reða*, a Saxon idol to which

Bogen--cont.

they sacrificed in the Redmonað, *March*, and *full moon*, *plenilunium*, *full moon* (Beda de Temp); and the full moon of the March new moon fell in April. October was *rinterfull moon*. The readings of Bedas text are from a good MS.

Bolwes, *loggerheads*, *centaurea nigra*. "Iacea nigra," Laud. 553. Bolwes is *balls*, the hard round heads of the wort. *Loggerheads* is a name I have often heard in Oxfordshire.

[Boretree.] *the elder*, *sambucus nigra*, "Boartree" (Lyte).

Box, *the Box*, *Buxus sempervirens*: from the Latin and Hellenic. Gl. R. 47; Æ.G. p. 5, foot; Gl. St. Johns, Oxford, p. 79 b. Æt *ðam boxe* and *of ðam boxe*, *At the box tree; from the box tree*, C.D. 1102, p. 195; which makes the word not feminine. Πύξος.

Boðen, gen. -es, *wild thyme*, *thymus serpyllum*. Gl. vol. II; Θύμα; Hb. cxlix. 1. White boðen, "*great daisy* (Gerarde)." But on the contrary, "Con-
solida minor .i. daisy or bris wort or bow wort (*bone wort*). Consolida
media .i. white bothon or white goldes.
"þis herbe hath leues þt biith som del
"euelonge ꝥ hii biith endented ahtes
"withoute ꝥ he hath a white flour þt
"is som del lich to daisy, bote his
"more þan the flour of daisy ꝥ þis
"herbe growith in medes and leses."
MS. Laud. 553, fol. 9. This seems to be
chrysanthemum leucanthemum. Bothe-
rum, Bothum, in Dorset and the Isle
of Wight, is *chrysanthemum segetum*
(Barnes), which has yellow rays.

Bracce, gen. -an, *Bracken*, *pteris aquilina*. C.D. 1142; H.A.B. vol. I. p. 115. "Wylde brake," MS. Bodl. 130, in hand of xii. century. "Brakan, filix," Gl. Rawl. c. 607. In the current bracken the termination is that of the oblique cases, by Saxon grammar. Πτερίς.

Brassica, a Latinism, *cabbage*. Lb. II. xxx.

Breep, Bræp, Brep, acc brep, pl. bræpe, *Briar*, *rubus fruticosus*. Lb. I. xxxviii. 10; Gl. M.M. 154 a; Gl. C.; Gl. C. 62 a. Connected with Bropd, *a prickle*. Βάρος.

Þindbrep, *raspberry plant*, *rubus idæus*. Lacn. 29; Gl. Brocket, Carr, Dickinson, Hunter, etc. etc. Þindbrepian, *raspberries*. Lb. II. li. 2, 3; Gl. Dun.; Gl. Brux. 40 b; Gl. M.M. 154 a.

Bremel, Brepem, Brepem, Brepdel, gen. -es, masc., *a Bramble*, *rubus fruticosus*, and *rubus* in general; also *dog rose*, *rosa canina*. Brepem, Hb. lxxxix; Gen. xxii. 13; Lb. II. li. 3. Brepemþrudu, *a bramble wood*, C.D. 985, 1036, 1108. Brepem, Lb. II. lxxv. 1, where the propagation marks the *R. fr.*; II. lxxv. 5. Brepem æppel, III. xli., where æppel is the berry; III. xlvi.; Lacn. 54. Brepemblas; Hom. I. 18; I. 432; Æ.G. p. 16, line 15. Brepdel; Leechd. vol. I. p. 384. Brepemþepian, *bramble berries*, Lacn. 8. Brepemþypne, fem., *a bramble thorn bush*. Exod. iii. 4.

Heopbrepem, literally, *hip bramble*, *dog rose*, *rosa canina*. Gl. R. 47. Also two sorts of brambles are mentioned in Lb. II. li. 3. Heope, gen. -an, *the hip*, is Latinised "*butunus*," that is, button, French, bouton, *knob*. Κυνὸς βάρος, is taken for *rosa sempervirens* by Sibthorpe, Smith, and Professor Daubeny, but Schneider keeps to *rosa canina*.

Briddes nest, *wild carrot*, *daucus cariota*. "Daucus asininus," Gl. Laud. 553. From the form assumed by the umbel when the seed is ripe. Gerarde, p. 873. This erbe habiþ levys ylike to hemlok. Gl. Sloane, 5, in *Daucus asininus*. Botanical books pretend from *Neorrha* that it is *orchis bifolia*, which seems to be one of their adaptations and a foreign fashion. Δαῦκος.

Briddes tunge, *stellaria holostea*. Gl. Harl. 978, says *pimpinella*, against common consent. See Æþelþerðingþyrt, in Gl. vol. II.

Bryrefyr, gen. -e, fem., *comfrey*, *symphytum officinale*. So Gl. Harl. 3388. "Michel brisewort, consolida maior," Gl. Sloane, 5, and that is *comfrey*. So that the majority goes this way. Ld. vol. I. p. 374, 3.

Briswort (the lesser), *daisy*, *bellis perennis*. Gl. vol. II.

Broclempe, properly Broclemke, *Brooklime*, or rather *brooklem*, *veronica beccabunga*. MS. Bodl. 536.

Brocmanre, *mentha hirsuta*. Gl. vol. II ; Lacn. 4.

Brocbung, *water hemlock*, *cowbane*, *cicuta virosa*. Gl. Laud. 576, makes it equivalent to Tipus, which the moderns by the derivation must deny.

Brom, gen. -es, *Broom*, *cytiscus scoparius* (Hooker). Lb. I. ii. 14, xxxii. 4, lv. "Genesta," Gl. Iul. fol. 126 a, and St. Johns. Bpoom, Gl. M.M. 157 a. *Σπάριον*.

Brunpyr, gen. -e, fem., also Brune pyr, *water betony*, *scrofularia aquatica*. Ld. vol. I. p. 374, 3 ; Lb. I. xxv. 1, xxxviii. 11, xxxix. 2, xlvi. 3, xlviii. 2, lxi ; II. li. 3, 4 ; Lacn. 4, 14, 39, 50, 57 ; Gl. vol. II.

2. *Scrofularia nodosa*. Lb. I. xxxviii. 4.

3. *Ceterach officinarum*. Gl. vol. II. Thus, "splenion .i. brune pyr cerf-
"lengue," Gl. Laud. 567, makes it a fern, but harts tongue.

Buckrams, *allium ursinum* (Bailey).

Bucks horns, *coronopus ruellii*. "Bukes
"hornes or els swynes grese (grass), and
"has leues slaterde as an hertys horne . ʒ
"hit groyes gropyng be the erthe. And
"hit has a litell whit floure, and groyes
"in the ways." MS. Bodl. 536.

Buckwheat, *polygonum fagopyrum*.

Bulente. Gl. vol. II.

Bulgago. Διδ. 62. *Asarum Europæum*.
See Vulgago.

Bullrush, *scirpus*. Wright's Gll. p. 265 a.
Bulo. Gl. vol. II.

Burr, pl. burres, *burr*, *burrs*, *arctium lappa*.

Gl. Rawl. c. 607 ; Gl. Sloane, 5.

Butterburr, *petasites vulgaris*.

C.

Cæpse, Cypse, Cressæ, gen. -an, fem.,
water cress, *nasturtium officinale*. Hb.
xxi. cxxxvii. 1, cxxxvii. 3 ; Lb. I. xxvi.
xxxi. 7, lviii. 2 ; II. iv. viii. ; III. liii ;
Lacn. 89 ; Gl. M.M. 162 b.

Cæpse, *watercress*, *nasturtium off.*
Lb. I. xxxviii. 5.

Fencæpse, Fencypse, as Cæpse. Lb.
I. lxi. 1 ; Lacn. 1.

Seo hole cæpse. See H.

Lambes cæpse, as Cæpse. Lb. I. i.
17 ; Lacn. 12.

Tun cæpse, *garden cress*, *lepidium sativum*. Lb. I. viii. 1, xxxvii. 2. "Nas-
turtium domesticum." Gl. Rawl. c. 506 ;
Gl. Harl. 3388.

ʒylle cæpse, as Cæpse. Διδ. 63.
Substituted for Fænum Græcum. Hb.
xxxix. 3.

Caflpyr, *colewort*, *brassica napus*. Gl.
R. 43. It is now grown largely as win-
ter food for sheep.

Calcetreppe, *caltrap*, *centaurea calcitrapa*.
MS. Bodl. 130. From calcem *heel*, and
the Latin form of trap. See Saxon
Chron. 992.

Calfs snoute, *antirrhinum orontium* (Lyte).
Cf. Hb. lxxxviii.

Camecon. Gl. vol. II.

Cammoc, Commuc, gen. -es, *harestrang*,
peucedanum officinale. Gl. vol. II. ;
Hb. xevi ; Lb. II. lii. 1 ; III. xxx. ;
Lacn. 40, 77.

Cammoc Whin, *anonis*. Gl. vol. II.
"Anonis in Cambrygeshyre a whyne"
(Turner, black letter, no date).

- Candelaryr, *hedgetaper, verbascum thapsus*. See Molegn. "Fromos vel lucernaris vel insana vel lucubros, candelaryr." Gl. R. 44. Read Flomos, φλόμος, which, in Dioskorides, iv. 104, all agree is *Verbascum*. Καὶ τρίτη φλομῖς, ἡ καλουμένη λυχνίτις, ὑπὸ δέ τινων, θρυαλλίς, φύλλα γ' ἢ δ' ἢ καὶ πλείονα ἔχουσα, παχέα, λιπαρά, δασέα, εἰς ἐλλύχνια χρησίμη. Called *lucernaria* or *wick plant*, useful for wicks of lamps. Ibid. In north Somerset this herb is now called Candlewick.
- Capwort, *daucus cariota*. Gl. Harl. 3388, under D.
- Cassia. Lb. I. lxvi. *Cassia lignea*, the bark of *Cinnamomum cassia*, from China.
- Caryoc, gen. -es, masc., *Hassock, aira caespitosa*. Lb. I. lxii. 2, lxiii.; III. lxii. lxiii. lxiv. lxvii; Lacn. 29, 59, 79, 89.
- Kattesmint, Cattysmint, *nepeta cattaria*. Gl. Harl. 3388; Gl. Harl. 978.
- Capel, Caul, gen. -es, masc., *colewort brassica napus*. Hb. xiv. 2, cxxx.; Lb. I. xlvi. 2; II. xxiv. lvi. 4; III. xii. 1, 2, xlv.; Lacn. 54, 111; Διδ. 31 (colestalk).
Se brada capel, *cabbage, brassica oleracea*. The cultivation of this was Roman taught. Lb. I. xxxiii. 1. Κράμβη.
- Caplic, Lacn. 29, an error of the penman for capl, or for cyplic.
- Cearτερ ærc. See Ærc.
- Cearτερρυρ, *black hellebore, helleborus niger*. Lb. I. xxxix. 3.
- Cebele, *mercurialis perennis*. Hb. lxxxiv. Gl. Cleop. fol. 65 b.; Gl. M. 320 b.; Gl. Dun.
- Ceberbeam, gen. -es, masc., *the cedar, pinus cedrus*. Æ.G. p. 7, line 45. Cεβερτεορ, G.D. f. 155 a. Κέδρος.
- Celendpe, Colandpe, gen. -an, fem., *Coriander, Coriandrum sativum*. Also celendep, -dres, neuter, Lb. I. xxxi. 3; celenpe, I. xxxv. and fem.; II. xxxiii. xxxix. xlviii.; III. iii. 1. xlvii. lxii. 2; Lacn. 77. 111; colandpane. Διδ. 48; Hb. Celendpe—cont.
lii. 2, cxxv. See Hb. civ. clxix. 1, on which see Index. Κορίαννον, Κοριον.
- Celepenie, Celeponie, Cylepenie, gen. -an, fem. Ld. vol. I. p. 380; Hb. lxxv.; Lb. I. ii. 2, 21, 23, xxxii. 4, xxxix. 3, xlv. 2, xlviii. 2; III. ii. 1, 5, 6, xli. xlii. lx. Cylðenige, Lacn. 12; celð-, Lacn. 19; cell-, Lacn. 23; cyl-, Lacn. 29, 51; Διδ. 23, 51. Here the fruit is called an apple: it is a pod. The botanists seem to have no suspicion that the chelidonium is a Roman importation, which its name and its growth near villages sufficiently testify. The Roman tradition and the Dioskoridean description, combined with its medicinal properties, are sufficient argument that no other plant is meant by chelidonia. The juice (out of the root) "has been used successfully in opacities of the cornea." (Bentley, Manual of Botany.) Ποιεί πρὸς ὄξυδορκίαν. Dioskorides.
- Celidoma. Διδ. 23; Hb. cxxxi. 2. See Celepenie.
- Kenning worte, *aristolochia*. Gl. Sloane, 5, fol 44 d.
- Centaurian, *erythraea centaureum*. Lb. II. viii. xxxix.
- Cerjulle, Cypjulle, Cearjulle, Cepuille, gen. -an, fem., *garden chervil, anthriscus cerefolium*. Hb. cvi.; Ld. vol. I. p. 382; Lb. I. xxxi. 2, xxxiii. 2, lxii. 2, lxxxiii.; II. lii. 3, liii. lxxv. 2; Lacn. 4, 12, 62, 80; Διδ. 12, 37. A Roman importation, Χαϊρέφυλλον.
Γυδuceρjulle, *wild chervil, anthriscus silvestris*. Lb. I. ii. xxii. lxxxiii.; II. li. 4. pudujulle, Lb. III. viii. xlviii.; Lacn. 4, 29, 62.
Seo peade pudu julle *asparagus acutifolius*, Lacn. 53, 68; and pudu cerjulle, red being neglected, Hb. lxxxvi.
- Ceplic, gen. -es, *Charlock, sinapi arvensis*. Lb. II. xxxiv. Cf. Gl. M.
- Chirchewort, *pennyroyal, mentha pulegium*. "Pulegium regale; MS. Bodl. 536; G. Land. 553.

- Cicena metc*, gen. -es, masc., *Chickweed*, *stellaria media*. Lb. III. viii; Lacn. 4; Διδ. 51, 52, 53, 57, 63; Gl. vol. II. Small birds are very fond of the seeds.
- Cylepypret*, "orilapatum" MS. in Somner. That means oxylapathum, sorrel; but the gloss is unsupported.
- Cymeð*, *cuminum cyminum*. Gl. vol. II.; Lb. I. xv. 6, xvi. 1, xxxix. 3.
- Cymen*, gen. -es, neut., *Cuminum cyminum*, *Κύμινον*. Lb. I. ii. 21; I. xxii. 3, xlvi. 1; II. ii. 2, vi. xii. xv. xxii. xxiv. xxx. xxxviii. xxxix. xliv.; III. xii. 2, xxiii.; Lacn. 4, 29, 37, 111; Διδ. 36, 63; Hb. xciv. 2, clii. clv.; Ld. vol. I. p. 376, 4.
- Kince*, *Quince*, Gl. vol. II., errors of the scribes for *Kince*, *Quince*, the same as *cpice*. The glossaries are equally in error, having misread their originals.
- Cyningespyret*, *marjoram*, *origanum maiorana*. MS. B. 130 in *Σάμψυχος*; Gl. Mone. 322 b., amended; Gl. Dun.
- Cipe*, *Ciepe*, gen. -an, fem.? *Cipeleac*, gen. -es, neut., *onion*, *allium cepae*. Lb. I. iii. 2, 4, xxxix. 3, lxix.; Lexx.
- Cypressan*, obl. case, *Cypress*, *cupressus*. Διδ. 51, 54.
- Cypret*, *Cypret*, for *Cyprete*, gen. -an, fem.?, *gourd*, *cucurbita*. Ld. vol. III. p. 200, line 16; Gl. R. 39, 43.; Διδ. 31, 62. By removing from the Latin word its reduplication, the close equivalence to the ancient and modern English is apparent.
- Ʒilbe cypret*, *wild gourd*, *citrullus*, or *cucumis colocynthis*. *Κολόκυνθις*, Gl. R. 39. As a medicine, *colocynth*, a purgative, drastic.
- Cyrstreor*, *Cyrstreor*, *Cherry tree*, *Cerasus*, *Κέρασος*. Gl. R. 46.; Somner Lex.
- Ciferæppla*, *caricorum*; Gl. Cleop. fol. 19 a. Read *Cyrfæppla*, *cerasorum*, or so fathom the writers error.
- Cystel*, *Cyscbeam*, *Cistenbeam*, *the Chestnut*, *castanea vulgaris*. A Latinism and importation. Gl. R. 46; Gl. C.; *Κάρβα Εύβοϊκή*.
- Clæppe*, gen. -an, fem., *Clover*, *trifolium*. Lb. II. xxiv. xl.; Gl. Cleop. fol. 92 c, fol. 80 a.
- Hrit clæppe*, *white clover*, *T. repens*. Lb. I. xxi.; III. xxxiii. 1.; Gl. Laud. 567, under *Caltha*.
- Read clæppe*, *red clover*, *T. pratense*. Lb. III. viii.; Gl. Laud. 567, under *Calesta*.
- Sio smæle clæpferpypret*, *haresfoot clover*, *T. arvense*, Lb. xxxix. 3.
- Clænsing gras*, *spurge*, *euforbia*. Gl. Sloane, 5.
- Clæte*, gen. -an, fem., the greater, *the burdock*, *arctium lappa*. Gl. vol. II.; Lb. I. xii. xxxi. 7, xxxix. 3, xl. xlv. 1, l. 1; II. xxxvii. liii.; III. xxxvii. lvi. lxxviii. Lacn. 4, 12, 35, 44.; vol. III. p. 292. Cloote, MS. Lambeth, 306. *Ἄρκτιον*.
- Seo smæle clæte*, *Clivers*, *galium aparine*. Gl. R.; Lb. I. xxxix. 3; Hb. clxxiv.; MS. O.
- Clæte seo þe spimman pille*, *water lily*, *nymphaea* and *nuphar*. In Dorset clote is the yellow water lily (Barnes). See *Eadocce*. *Νυμφαία*.
- Clibe*, an old way of writing *clipe*, which see. Somner.
- Clife*, gen. -an, fem., the greater, *Burdock*, *arctium lappa*. Gl. C.; Gl. Cleop. 55 b; Lb. I. lxxvii. 2.
- Seo smæle clife*, *Clivers*, *galium aparine*. Lb. I. l. 2; Gl. Cleop. 45 b; Gl. Dun. *Γάλλιον*, *Γαλλέριον*, *Ἄπαρίνη*.
- Foxes clife*, *burdock*, *arctium lappa*. Gl. vol. II.; Lb. I. xv. 2.; Lacn. 113.
- Clifpypret*, as *Clife*. Lb. I. xv. 3. *Lappa clæte oððe clifpypret*. Gl. Iul. A. 11. fol. 125 b.; Gl. vol. II.
- Clite*, gen. -an, fem., *Cleet*, *tussilago vulgaris*. "Cleet, butter burr." Carrs Craven Gl. *þa lancge clizon*, Lacn. 26. With Sir J. E. Smith, E.B. pl. 430, 431, *tussilago hybrida* was long stalked butter burr: people now make this a variety instead of a species. *Βήχιον*?

- Cl̄ðpyr̄. Lacn. 69, the same as Cl̄pyr̄ and Cl̄rt. Glossed *Rubea minor*; the galiums being grouped with the madders. Glitilia, Gl. Cleop. Glatterons, Fr.
- Cloudberries, *baccæ rubi chamæmori*. All. Probably from club, a cliff. Found on Pendle and Ingleborough.
- Cluþþunġ, gen. -e, fem. Cluþþunġe, gen. -an, fem., *crowfoot, ranunculus sceleratus*. Hb. ix. cx. 3.; Gl. Lb. I. i. 7., xxiv. xxviii. xlvi. 3.; III. viii.; Lacn. 12, 77. From cluþ, *clove*, here the tuber, and þunġ, *poison*, here the acrid principle of the juices. Βαρράχιον.
- Cluþþyr̄, gen. -e, fem., *buttercup, ranunculus acris*. Distinguished from cluþþunġ, in Hb. ix. x.; Lb. III. viii. Βαρράχιον.
- Cneopholen, masc., *butchers broom, ruscus aculeatus*, from holen, *holly*, which in its evergreen prickly leaves it resembles, and from its growing no higher than the knee. Lb. I. xxviii. xxxiii. 1, xxxvi. xxxix. 3, xlvi. 3, on which see Gl. vol. II.; II. li. 3; Lacn. 4, 43. Cn̄oholæn an archaic spelling, Gl. M.M. 162 a. It is better to explain the grammar of Tpa (see Preface, vol. II. p. xxxvi.) as by attraction neuter, since cneop is neuter. The frequent gloss *Victoriola* alludes to its binding, as has been otherwise inferred, the temples of victors. Μυρσίνη ἀγρία.
- Knopweed, *loggerheads, centaurea nigra*. "Iasia (Iacea) nigra," MS. Laud. 553.
- Knotting grass, *polygonum aviculare*. Gl. Sloane, 5.
- Coccel, gen. -es, masc., *Cockle, agrostemma githago*. *Zizania transcendunt frumenta*. Coccelas oþeþf̄t̄gað h̄wæte, Sc. 46 b. Se soða ðema hæc his englas ġaðrian þone coccel byþþen mælum. Hom. I. 526. *The faithful doomer will bid his angels gather the cockle by man loads*. Sometimes our forefathers understood *Lolium* to be cockle, Gl. M.; Gl. Douce, 290; Gl. Bodl. 178. The botanic *Lolium temulentum* is wholly different.
- Coke pintel, *Cuckoo pint, arum maculatum*. Bodl. 536. From geac, *cuckoo, gowk*, and
- Coke pintel—cont.
pintel, a coarse word, descriptive of the spathe: the cuckoo and the plant appear in spring together; the modern pint is only a pintel abbreviated, verpus. In Essex now, *Cuckoo cock*. Lords and ladies, Bulls and cows, are terms best unexplained; *Maxima debetur nostris reverentia*—lectoribus. Lyte, 372. Iarus aaron, gauk pyntill; Gl. Rawl. C. 506; ʒek pintel, Gl. Sloane, 5; gokko pintell, Harl. 3388; "Αρῶν.
- Cockesfot, *columbine, aquilegia vulgaris*. Laud. 553; Florio, p. 380; Gerarde; Gl. Sloane, 135.
- Cocks hedys, *melilotus officinalis*. Herba pratialis a þre levyd grasse. (Herba melilotus et corona regia.) Harl. 3388, under Herba; and similarly under Melilotum. The florets cluster into a crested form.
- Cod æppel, a *Codling, malum maiusculum, coquinarium*. But by these words Gl. Cleop. interprets malum cydonium sive malum cotonium, fol. 44 a.
- Codyweed, *loggerheads, centaurea nigra*, from the head like a pudding bag; Cod, a bag. Iacea, Gl. Rawl. C. 506. *Centaurea* = matfellon (ibid).
- Cohanþre. See Celenþre.
- Coloġræġ or Coleġræġ (Junius gives both), *Coltsfoot, tussilago farfara*. "Caballo podia vel ungula caballi," Gl. Harl. 44.
- Colloncroh, *yellow water lily, nufar lutea*. Cpoh is crocus, saffron. *Nymfæa*, Gl. Dun.; Gl. Mone, 321 b.
- Coltsfoot, *tussilago farfara*. MS. Bodl. 536. Water coltsfoot, *yellow water lily*. "Pees pully aquaticus, i. water coltys" "fot it is [lyke] to water lyly ʒ hit haþ" "a ʒolow floure ʒ when þe floure is fallen it berys lytyl potts ʒ þerin is sede." MS. Bodl. 536.
- Consolde, *consolida*, a mediæval term for 1. maior, *symphytum officinale*; 2. media, *spiræa ulmaria*; 3. minor, *bellis perennis*. Lb. III. lxiii.

- Copn, neut., *Corn, frumentum* collectively. He bestong ȝyp on þ ilce copn. G.D. fol. 239 b. *He poked fire into that housed corn.*
- Copntræop, *the cornel tree, cornus.* Gl. R. 46; Gl. Cleop. fol. 24 a. *Κραμία.*
- Coȝt, gen. -es, *costmary, tanacetum balsamita.* Lb. I. xvii. 3, xxiii. xxxxi. 3, xlvii. 3, lxiii.; II. xxiv. xxxiv. 2, xxxix. lii. 2, lv. 1, 2; Lacn. 4, 107, 111; Διδ. 63. *Κόστος* is taken as *costus arabicus*; it may have been an imported drug.
- Ænglisc cost, *tansy, tanacetum vulgare*; it is tonic and anthelmintic (Bentley), and fragrant, and is still collected for distillation, as at Worcester. Lacn. 29.
- Cottuc, gen. -es, masc., *mallow, malva.* Lb. I. xxxii. 4, lvi. lx. 4, masc., lxviii.; Gl. Cleop. fol. 61 c.
- Cowrattle. "*Cauliensis agrestis = glande* " or cowrattle (*cowrattle margin*) þis " herbe hath leues liche to plantayne but hii biith nouȝt so moche ȝ he hath a stalk to þe lengeth of a cubyte ȝ he hath whit floures ȝ he groweth in whete." MS. Laud. 553.
- Crab, *pomum mali silvestris.* "*Mala maciana wode crabbis.*" Gl. Harl. 3388.
- Cranes bill, *geranium, Lyte, also Erodium.*
- Crapenbeam, *Срoдъnbeam, "ablacta,"* Gl. Dun.; Gl. Sloane, 146. I can only guess from kranboum, kranawitu, in Graff, and the like in Nemnich, that this is our native name for the Juniper. The glossaries are capable of turning *ἀκρενθος* into *ablacta.*
- Crapleac. *See Leac.*
- Crystallan, acc. *Crystallium, the same as psyllium, determined as plantago psyllium.* Plin. xxv. 90; Lacn. 11.
- Cristes ladre, *christs ladder, chlora perfoliata.* "*Centaurea maior,*" Gl. Sloane, 5. MS. Laud. 553 makes it *C. minor, erythraea centaureum.* The two are similar.
- Croh, *saffron, the dried stigmata of crocus sativus.* Hb. cxviii. 2; Lb. II. xxxvii.; Διδ. 22; Quadr. v. 4.
- Cronesanke, *cranes shank, polygonum persicaria.* Gl. Harl. 978.
- Crosswort, *galium cruciatum.* MS. Bodl. 536.
- Crow foot, *ranunculus.* Lyte.
- Crowe pil, *erodium moschatum*; "*acus muscata minor,*" Gl. Sloane, 5. Pil for bill.
- Crowsope, *Crowsoap, latherwort, saponaria officinalis.* MS. Bodl. 536, which makes two, the greater and the less.
- Crow toes, *vaccinium myrtilus.* Lyte, p. 234.
- Cuckoo flower, *cardamine pratensis.* Lyte.
- Cuckoos mete, *Cuckoos meat, oxalis acetosella.* Lyte, p. 579.
- Cucupbitan, obl. case, *gourd, cucurbita.* Lb. II. xxxvii.
- Kuferwort *brionia, Gl. Sloane, 146.*
- Culver foot, *geranium molle.* "*Pes columbae,*" MS. Bodl. 536. *Geranium columbina, Lyte.*
- Cunegljæffe, *hounds tongue, Cynoglossum officinale.* Lb. I. xlv. 2.
- Cunelle, gen. -an, fem., *thyme? thymus vulgaris?* Lb. I. xxxi. 7. "*Timbre, sa-turegia,*" Gl. Hoffm. col. 22.
- ȝubu cunelle, *wild thyme, thymus serpyllum.* Lb. I. xxxviii. 11; III. 22. The German gl. in Hoffm. p. 6, "*welt quenela, crassinela,*" makes it one of the smaller sedums or stonecrops: another, at col. 25, *maidenhair.*
- Cunthæpe (gen. -an, fem.), *rampant fumitory, fumaria capreolata;* Gl. Harl. 978; Lex. Somner. *See Gl. Mone.* 283 b. The footstems of the leaves and the flowerstalks curl and twist, and in hot climates more than in England. Sumner prints *cuntheape*; the correction is obvious. The spelling, -hoare, of Gl. Harl. is paralleled in "*Alliterative Poems,*" ed. Morris, and *Launcelot of the Laik,* ed. Skeat. *Καννος.*
- Cupmelle seo mape, *Cupmealle, Cupmille, gen. -an, fem., the greater churmel, chlora perfoliata.* Gl. vol. II.; Hb. xxxv.; Lb. xxxii. 2, where again the greater is

Cupmelle—cont.

named, xxxii. 4, xxxiv. ; III. iii. 2, xxii. xxvi. xxx. xxxviii. 1 ; Lacn. 10, 19, 40, 50, 86.

Cupmelle seo læsse, *the lesser churmel*. Hb. xxxvi. A more frequent plant than the preceding : gentianaceous ; well-known to the cottagers learned in rustic lore, who call it centaur.

Cuppype ?, gen. -an, fem., *cowslip, primula veris*. Lb. xxx. xxxi. ; Lacn. 42, 61 ; Gl. vol. II. Cuploppe, Gl. R. p. 42.

Cpelcan, *berries of wayfaring tree*. See Dundes cpelcan. This may be confidently inferred from the Dansk, Qvalke, Viburnum opulus.

Cpicbeam, gen. -es, masc., *the aspen, populus tremula*. Preface vol. I. p. lxxxvi. p. 398. Under Syppre it will be shewn that the Rowan tree had in early times, that its true name, and was, therefore, probably not called by this name. The Juniperus, though common in parts of England, as on Mickleham downs, has no certainly known name in English, and as it keeps its leaves through winter, though the aspect is noways suggestive of vitality, implied in cpic—, as moreover it may be confused, in a closet study of herbs, with gorse, ζοργτ, called Juniperus, Lb. I. xxxi. 3, and Prompt. Parv., it may by some have been taken for the quickbeam. Lb. I. xxiii. xxxii. 3, 4, xxxvi. Cpictpeop, Gl. R. 47 ; cpicpimb, Lb. I. xxxii. 3, xlvi. 1, at beginning ; III. xxxix. lxii. 1 ; Lacn. 37. The note on p. 78, vol. II., must be revoked.

Cpnce, gen. -an, fem., *Quitch, Quicken grass, triticum repens*. Hb. lxxix. ; Lb. II. li. 3 ; Lacn. 12, 14 ; Gl. R. 42. From cpucu, *alive* : its irrepressible vitality rendering it a plague to the farmer and gardener. One joint of it will live, and it sends its roots two feet deep. Qince, Lacn. 4., read quice. "Αγρωστis.

Quinqwejoliam, *cinqfoil, potentilla*. Lb. I. xlv. 2 ; Lacn. 4. Πεντάφυλλον.

VOL. III.

D.

Dæges ege, gen. -an, neut. ? *daisey, bellis perennis*, vol. III. p. 292. "Consolda," Gl. R. 42, and that is daisey. The flower shuts itself up at sunset.

Danewort, *sambucus ebulus*. MS. Bodl. 130.

Darnel, *lolium temulentum*. "Attonita der-nel," Gl. M. Cf. Lyte. *Alpa*.

Dazulus for Hermodactylus, Ld. vol. I. p. 376, 4.

Dedich glosses Verminacia in MS. Bodl. 130. Verminacia is verbenaca (*see* Hb. iv.), and that is verbena even in the same MS. The hand is of the xii. century.

Dewberry, *rubus cæsius*. Lyte and all.

Dichefern, *osmunda*. Gl. Sloane 5. fol. 40 b. *regalis*, it grows by swampy spots.

Dile, gen. -es, masc., *dill, anethum graveolens*. Hb. cxxii. ; Ld. vol. I. p. 374 ; Lb. I. i. 8, xxix. xxxii. 2 ; II. ii. 1, vii. viii. x. xi. xii. xv. xviii. xxii. xxiv. xxviii. xxx. xxxiii. xxxiv. xlvii. ; III. xii. 2, xxvi. lxii. lxiii. lxxii. 2 ; Lacn. 2, 3, 29, 59, 111 ; Διδ. 63.

Hæpen dile, Gl. vol. II. Ld. vol. I. p. 374.

Dilnote, *earth nut, bunium*, from its umbellate stalks and tuber. "Cidamum corpenote" (read corþnote) or dillnote or slyte " (*no* Hb. xviii.) or halywort. Þis herbe " hath leues ylich to fenel † whyte floures " † a small stalk † he groweth in wodes " † medes." MS. Laud. 553.

Dijman. Lacn. 11. Swed. Desmansgräs is *tanacetum vulgare*, but the word seems not connected with the English, of which the nom. may be διμημε.

Dyþhomar. Lb. I. xli. Glossed papyrus, Duphamor, Gl. R. 43. But as we have Hamopseçç, we may suppose that papyrus, a water plant, was interpreted by the name of another water plant known in England. It may be lawful to suggest that Homar is related to Κόμαρος, the

X

Dýþhomap—cont.

Arbutus, and that among water plants the *marsh cinquefoil*, whose leaflets are like those of the arbutus, might be the plant. Linné calls it *comarus palustris*, but from his own account of his nomenclature the coincidence seems accidental. Hemera, in Gl. Hoffm., should be *gratiana* not "gentiana." "Hemera, fem., "elleborum, gratiana, melampodium," Graff IV. 954, that is, black hellebore, the leaves of which are like those of *marsh cinquefoil*, and the leaflets like the leaves of the arbutus. See Hamoprecg.

Docce, gen. -an, fem., *Dock, rumex*. Hb. xiv.; Lb. I. xxxiii. 1, xxxviii. 9, l. 1, liv. lxxvi.; II. xxv.; III. lxiii. lxxi.; Gl. R. 40. Δάπαθον.

Eadocce, *water lily, nymphæa* and *nuphar*. Gl. vol. II.; Lacn. 6, 111. "Nymphæa eadocca," Gl. R. p. 43. "Lilium aquaticum se docke," Gl. Rawl. C. 607, under L. Read Lb. I. l. 1, as dock that will swim, clote that will swim, and see Claze.

Alfodocke, *inula campana*, Grete Herball (1561).

Seo fealpe docce, *fallow dock, rumex maritimus*, and *R. palustris*. Lb. I. xlix.

Seo peade docce, *the red dock, rumex sanguineus*. Lb. I. xlix. l. 2; Gl. Harl. 3388.

Seo sceappe docce, *Sorrel, rumex acetosa*, Gl. Dun., from the sharpness of its acid. "Oxylapatium," Gl. Cleop. fol. 71 c.

Supdocce, *Sorrel, rumex acetosa*. Gl. vol. II.

Ʒudu docce, *Sorrel, rumex acetosa*. Hb. xxxiv.

Docce seo þe spumman pille, *water lily, nymphæa* and *nuphar*. From our view it might be *polygonum amphibium*; but the gloss on *Nymphæa* as Eadocce, the passage, Lb. I. l. 1, where it seems dock and clote are indifferent names for the herb that will swim, and the Dorset sense of clote, recently published, form a weight

Docce—cont.

of testimony against conjecture. Lb. I. xxxvi.; II. lxv. 1.

Dok mete, *duckmeat, lemna*. "Lentigo aquatica," Gl. Harl. 3388. Somner in his lexicon, under dooc, seems to have mixed up Anatem with Notum. On ðucan seaðe, C.D. 538, seems to be *to the duck pool*.

Dobber, *Dodder, cuscuta europæa*. Gl. Mone. 287 a (corrected); Gl. Harl. 3388; Gl. Harl. 978. Ὀροβάγγχη of Θεόφραστος, but not of Dioskorides.

Dogberrie tree, *cornel tree, cornus*. (Lyte.) Saxon Eng., Docga, a dog, not in Lexx.

Dogfennel, *anthemis cotula*. "Amarusca," Gl. Harl. 3388. *Peukedanium officinale*, MS. Bodl. 130.

Dognettle, *urtica urens*. "Docnettle ortie griesche," Gl. Harl. 978.

Dogwood, *cornus*. (Bot.)

Dolhpune, gen. -an, fem.? *pellitory, parietaria officinalis*. Ld. vol. I. p. 374; Hb. lxxxiii.; Lb. I. xxv. 1, xxxiii. xxxviii. 9, xlvii. 3; II. li. 3, 4; III. lxv.; Lacn. 2, 14, 50. Dulhpune, Lb. III. viii.

Draçanse, Draçentse, gen. -an, fem.?, *Dragons, arum dracunculus*. Hb. xv.; Lacn. 29. Draçontan, Lb. III. lxii. Draçontan, Διδ. 47; Gl. vol. II.

Drawk, *avena fatua*, Gerarde. "Lolium perenne" (Forby). "Like darnel" (Moore). "Zizania, darnell," Grete Herball (1561). Αιγίλωψ.

Dropeworte, *spiræa filipendula*. "Filipendula," MS. Bodl. 536; Gl. Laud. 553. *Dropwort*, Bot.

Dwale, *any narcotic*, especially *atropa belladonna*, in which last all agree. "Opium dwele drenc," Gl. Rawl. C. 506. As Dpol. Στρόχνος μανικός.

Dpeorpe ðporcle, also ðpeorpe and ðporle, gen. ðpeorpe ðpostlan, fem.?, *pennyroyal, mentha pulegium*. Hb. xciv. cvi. 2; Lb. I. xv. 2, xvi. 1, xxxix. 3, xlvii. 3, xlvi. lxii. 1; II. vi. 2, viii. xxx. xxxii. liii. lxv. 2;

Δρεοργε δροργε—cont.

III. i.; Lacn. 4, 5, 112; Διδ. 30, 51;
Ld. vol. I. p. 380; Gl. Dun.; Gl. vol.
II. Βληχά, Γλήχων.

E.

Eacepse. See Cæpse.

Εαγπυρ, gen. -e, fem., *eyebright, eufrasia officinalis*. Lb. III. xxx.; Gl. vol. II.

Εαληρε, probably, *liverwort, Eupatorium cannabinum*, since it is a compound of Εα, *river*, and Ληρε, *liver*, the Hepatica of some authors, as Lyte, p. 66. It grows on watery margins, and is abundant in the Oxford meadows. Hence I would overrule Gerardes statement, which seems to rely on similarity of sound, ealiver, alliaris. Occ. Lb. I. xxii. 2.; II. xxvi. end.

Εαλλαν, for Ellen, *elder*. Ld. vol. I. p. 380.

Εαλλανπυρ. Διδ. 62, for Ellenπυρ.

Εαπβαν, *tares, ervum*. Gl. vol. II.

Εαπισε. See Ρισσε.

[Εαψμερτε], *arse smart, polygonum persicaria*, or rather *hydropiper*. "Culrage" vocatur persicaria. Item vocatur hersmert. þis herbe has leuis like to "withi." MS. Douce, 290. "Arse-smart" is described and named as *P. persicaria*, Lyte p. 729. Bailey calls it persicaria, but also water pepper, which is the more pungent, *P. hydropiper*. Water pepper also in Cotgrave, under Curage, culrage. It derives its name from its use in that practical education of simple Cimos, which village jokers enjoy to impart. Cow itch, a corruption of culrage (culi rabies), is one of its names. Water pepper also in Gerarde.

Εαπυρ, gen. -e, fem., *burdock, arctium lappa*. See Clate. Lb. I. xv. 3, lxxxviii.; Lacn. 113. Against authority it is not safe to say *butter burr, petasites vulgaris* a water plant, a burr, and as coarse as burdock.

[Εεαντρεορ. C.D. 987. It comes five times. Also 570. Perhaps edgetree, arbor limitanea, for there were boundaries to the ends, or manors.]

Edderwort, *adderwort*, 1. *Arum maculatum*. 2. *Polygonum bistorta*. 3. *Ostroglossum vulgatum*. "Colubrina dragans edderwort," Gl. Harl. 3388.

[Εδρορ in two glossaries translates Rumex, and a very ingenious gentleman has on this gloss founded a derivation of Dock from Εδρορ. But Εδ is the usual Saxon for *Aguin*, the Latin Red-, Ret-, and Re-; while Roc is *belch, E-peύγ-εσθα*, E-ruc-tare, and Εδρορ is *food thrown up from the first stomach of granivorous animals for rumination*; in Latin, Rumen (for ruc-men). Thus *ruminatio* is Εδρορ, Gl. R. p. 99. Rumen is Εδρορ, Gl. R. p. 72. We must, therefore, make bold to correct "Rumex, εδρικ," Gl. C. fol. 54 b., and "rumex, εδρορ," Gl. M.M. p. 162 a., to Rumen. Somners Lexicon in Εδρεεδρορ wants separating into Εδρεε, Εδρορ, and the sense is *Cud*, not "Deawlap," but Εδρορ is *food brought up to be chewed*, Cud, cudu, is the same when chewed.]

Εελαστε, gen. -an, fem., *everlasting, gnaphalium*. Also *cudweed*. Lb. I. i. 7, xxxii. 4, xlvii. 3; II. lvi. 2, lxxv. 1; Lacn. 1.

Εερε, neut., *ivy*, for Ιρε, Lacn. 18, or *marshwort, heliosciadium nodiflorum*, the German Eppich; *Sium nodiflorum* of Linné. Eder Icones Plantarum, vol. 2.

Εεορρεαρν, Εεορρεαρν, neut., *polypody, polypodium vulgare*. Hb. lxxxvi.; C.D. 1235; Lb. I. xii. xv. 2, xvii. 3, xxxviii. 10, lix. lx. 4, lxxiii. lxxxvii.; II. li. 3, 4; III. xlvii.; Lacn. 18, 81, 112, 115.

Εεεελορε, Heahheolore, gen. -an, fem.?, *elecampane, inula he'lenium*. Gl. vol. II.

Εεεεμ, gen. -es, masc., *olive tree, olea Europæa*. Gl. R. p. 47; Lb. I. xxxvi. xxxviii. 1. It is remarkable that this tree, which is cultivated only on the Mediterranean shores with Spain and

Elebeam—*cont.*

Portugal, is not rarely named as a boundary tree in Saxon records. To alter to Ellenbeam seems scarcely admissible. "On þone elebeam ftyb." MS. Cott. Aug. ii. 44; H.A.B. p. 146; C.D. 427; vol. III. p. 430. The MS. appears a cotemporary deed. "Up to ðam ealban elebeame of ðam elebeame," C.D. 1102. "To ðam elebeame," C.D. 1151. "On ænne elebeame of ðan elebeam," C.D. 1198. Ἐλάδα.

Elehtre, Eluhtre, Ealehtre, gen. an, *lupin, lupinus albus*. Hb. xlvi. 3, cii. 3; Lb. I. xxxi. 7, xxxii. 4, xxxiii. 2, xli. xlv. 1, lxii. 1, 2, lxiii. lxiv. lxvi. lxvii. 1, 2; II. xxxiv. 2, liii. lxv. 5; III. xiv. 2, xxii. xxxix. 2, xli. liv. lxi. lxii. lxiii. lxiv. lxvii. lxviii.; Lacn. 12, 13, 29, 43, 49, 53, 80, 81, 82; Gl. vol. II. Also "Electrum vel lupinus," Gl. Laud. 567, fol. 69 c. Θέρμος.

Elelear, gen. -es, neut., *oleaster?* Lacn. 19.

Elleborus, *hellebore*. Διδ. 28. Greek.

Ellen, gen. -es, neuter; *the Elder, sambucus nigra*. Our modern form comes from the more ancient through an intermediate Ellern, C.D. 460. Eldreyn, MS. Bodl. 536. Eldren, Lyte, p. 802. Hb. xiii. in error, confusing *Sambucus* and Σαμψυχον; cxlviii.; Lb. I. xxvii. 3, xxxii. 3, xxxvi. xxxviii. 1, liv. lviii. 2; II. xxx. 1. Elnes, xxx. 2, lii. 1, 3, lvi. 2, lix. 14; III. xxvi. xli. xlvii. li. lxiii.; Lacn. 9. Ellenrind, 19, 80; Διδ. 12. Neuter. On ðæt ænlype ellyn, C.D. 1214, *to the single elder, or standing by itself*, H.A.B. p. 250. In C.D. 987, ðane is a late and corrupt spelling of the dative ðan. Ἄκτῆ.

Ellen, adj., *elder, sambucinus*; Lb. I. xxxix. 3; III. xlvii. For ellenen, as Tin for tinen.

Ellenpyrt, gen. -e, fem., *dwarf elder, sambucus ebulus*. Hb. xciii.; C.D. 571; Διδ. 62. Χαμαιδάκτυλη.

Elm, gen. es, masc., *Elm, ulmus campestris*.

Lb. I. vi. 8, xxv. 2, xxxii. 3, xxxviii.

11, xlvii. 1, lvi.; III. xxxix. Πτελέα.

Enneleac, Ænneleac, *onion, allium cepae*.

Gl. R. p. 40.; Gl. Enne represents unio.

and the word is half Latin.

Eorolan, Lacn. 40.

Eorophrotu, Erefprotu, also -re, gen.

-an, fem., *carline thistle, carlina acaulis*.

Gl. vol. II.; Lb. I. xxiii. xxxi. 7,

xxxviii. 10, 11, xlv. 1, 2, xlviii. 2, lxii.

1, 2; II. liii.; III. viii. xii. 2, xiv. 2,

xxvi. xlviii. lxiii. lxvii.; Lacn. 4, 12,

29, 89, 111. The name "boarthroat,"

describes the bristles of the plant. *Cnicus*

acaulis might serve as a substitute. So

bear cheek, brankursine (Gl. Harl. 3388)

is the Italian *acanthus mollis*, and it has

a bastard brother, *heracleum spondylium*.

Eolhxsecg, gen. -es, masc., *sea holly, eryngium maritimum*. This plant, frequent

on our shores, is distinctly described by

the words of the runelay (Hickes Gram.

p. 135, somewhat amended by Grein,

Bibliothek der Angelsächsischen Poesie,

vol. 2. p. 352).

Eolhxsecg eapð hæpð

oꝛtuꝛ on renne .

pexeð on paturpe .

pundap gꝛimme .

blode brenneð

beorna gehwylcne .

ðe him ænigne

onfeng gebede: .

Hollysedge hath its dwelling oftenest in a

marsh, it waxeth in water, woundeth fear-

fully, burneth with blood, that is, draws

blood and pains, everyone of men, who to it

offers any handling. With the *eryngium*

campestre I have no personal acquaint-

ance; it is said to be extinct in some

places where it was once found; whether

it is to be included, therefore, I know not.

"Carices ecpkxꝛcebr," Gl. Pend. p.

149 a., that is, *ecokꝛcecar*, somebodys

error for *eolhxsecg*. "Papiluns eolug-

"fecg," Gl. Cleop. fol. 74 b. Papiluns

- Colhxsecg—cont.
is unintelligible, Diefenbach takes it to be papyrus; and if so, the translator gave the name of a water plant only. "Papillus ilugregg," Gl. M.M. p. 161 a. Papillus .i. illucfeg, Gl. Laud. 567. In the former part of the compound I recognise the ancient holeg, still extant as holly, (Ld. vol. II. pref. p. xviii.), which describes the prickly aspect of the plant. 'Ηρίγγιον.
- Colone, Elene, gen. -an, fem., *elecampane*, *inula helenium*. Ld. vol. I. p. 382; Lb. I. xv. 6, xxiii. xxvii. xxxi. 7, xxxii. 2, 3, xxxvi. xxxix. 3, xl. liv. lvi. 2, lviii. 2; II. li. 1, 3, lii. 1, liii. lv. lxv. 3; III. xiv. 2, xxvi. xlvi. lxii. lxiii. lxiv. lxviii. lxxii. 1, 2; Lacn. 12, 23, 24, 25, 28, 50, 59, 89, 111; Διδ. 63. 'Ελέγιον.
- Copmeleaj. Διδ. 54, 63, for geopmenleaj, which see.
- Copdæppel, a cucumber, *cucumis*. Num. xi. 5. Fruit of the mandragoras, Gl. R. 44.
- Copdægealla, gen. -an, masc., "earthgall," *centaury*, *erythræa centaureum*. Gl. vol. II.; Hb. xxxv.; Lb. I. xix. xxv. 1, xxxii. 2, xxxvi. lxxx.; II. viii. xx. xxxii. xxxix. xli.; Lacn. 59, 90. Κενταύριον.
- Copðhnuz, gen. -e, fem., *bunium*. C.D. vol. III. p. 399; MS. Laud. 563, as in Dilnote; and common usage.
- Copðyrg, gen. -es, neut., *ground ivy*, *glechoma hederacea*. Gl. vol. II.; Hb. c.; Lb. I. ii. 11; xxxix.; Lacn. 64.
- Copðium, Διδ. 9.
- Copðluz, camimelos vel cannulea. Gl. Laud. 567. Is it lousewort, *pedicularis*?
- Copðmistel, masc., *basil*, *clinopodium vulgare*. Lb. I. xxxvi. See Mistel, Gl. vol. II.
- Copðnarola, gen. -an, masc., *earth navel*, *asparagus officinalis*. Hb. xcvi. 1, cxxvi. 2; Lacn. 4, 18, 54. 'Ασφάραγος.
- Copðrima. Gl. vol. II.; Lb. III. xli. *Dodder* perhaps is the better. See Groundsoap.
- Copðvealle, oxylapatium, Gl. Dun., *sorrel*.
- Cop, gen. -es, masc., *yew*, *taxus baccata*, Gl. vol. II., where read "knew."
- Copohumele, gen. -an, fem., *the female hop plant*, *humulus lupulus femina*. Lb. III. lxi.
- Euforbia, *spurge*. Διδ. 54. Greek.

F.

- Fane, Fone, Uane, Fanu, *flower de luce*, *iris florentina*. Lb. lxiii.; III. lxiii.; Lacn. 12, 29, 89. Ireos in the glossaries is the seed. Bodl. 536.
- Fabes, Feapes, Feaberries, *gooseberries*, from *ribes grossularia*. Forby, Gerarde.
- Feapn, neut., *fern*, *filix*. (Lat.) Hb. lxxviii.; Lb. I. xxiii.; Boet. p. 48, line 31. Πρεψ.
- Fenfeapn must be *osmunda regalis*. It delights in banks among marshes. "Salvia fenfeapn," Gl. R. 42. *Salvia* being sage.
- Fæt micle feapn, *the big fern*, *aspidium filix*. Lb. I. lvi.; Ld. vol. I. p. 380.
- Fefeppuge, gen. -ean, -ian, fem.?, *feverfue*, *erythræa centaureum*. The word is a Latinism, and applied now to a different plant, *pyrethrum parthenium*. Hb. xxxvi.; Leechd. vol. I. p. 374, 1; Lb. I. xxxiii. xlvi. 3, lxii. 2; II. lxv. 2; III. lxii.; Lacn. 2, 12, 29, 39, 50, 59, 75, 89, 111. Κενταύριον.
- Felbmopu, gen. -an, fem., *carrot*, *daucus cariota*. Gl. vol. II.; Lb. I. xl. 1, xlvi. 2, lxvi.; II. liii.; III. xii. 2, xiv. 2, xxxii.; Lacn. 26, 111. Δαῦκος.
- Feldrude, "*field rue*," *thalictrum minus*. "Ruta montana," Gl. Laud. 567. *Velde rude*, Gl. Harl. 978.
- Felðpypr, gen. -e, fem., *gentiana*. Hb. xvii.; MS. Bodl. 536; Gl. Laud. 553; Some gl. Filago, from the initial letters.

- Felbuop, "field hop," *gentian*. Bradigalo feldhoppe, Graff. iv. 832. See Gl. vol. II. in felþpyrt. A substitute for hop. Gl. M.M. 154 b; Gl. C. Felbspop Bradigaco (Lye).
- Felþpyrma. See Þurpa.
- Fel terræ, *chlora perfoliata* and *erythraea centaureum*. Lb. I. lv.; II. viii.; III. xiv. 1, xxx. lxiii. Same as Earthgall, Lacn. 39, 40, 111. These plants are akin to gentian.
- Felþpyrt, gen. -e, fem., *mullein, verbascum thapsus*. See Molegn, and Gl. vol. II. "Anadonia felþpyrt," MS. St. Johns, "Oxon., 154. "Pamfiligos · flosmus "tapsis barbatus · idem · Gallice · mo- "leigne · Anglice feltwort," Gl. Sloane, 5, fol. 8 b, where Flosmus is φλόμος, this herb, and thapsus barbatus is the usual mediæval Latin name. Gl. vol. II.; Hb. lxxiii.
- Fenberry, *vaccinium*. Lyte.
- Ffendis bitt, *scabiosa succisa*. "Morsus "diaboli," Gl. Bodl. 178.
- Fenogsecum, *fenugreek, trigonella fenum graecum*. Lb. II. ii. 1, xxii. fenum gsecum, II. xxiv. xxxii. Βουκέρας.
- Ferþpyrt, an error for Felþpyrt. Lb. I. lxxxvii.
- Ferberþorn, an error for þereþorn. Benson's Vocab.
- Fica perþica, *Periwinkle, vinca*. In the middle ages *vinca pervinca*. See Uica. Lb. III. viii.
- Ficbeam, Ficþreop, *figtree, ficus*. Gl. R. p. 46; Æ.G. p. 7, line 48. Συκή.
- Fyleare, gen. -an, fem., *cinqfoil, potentilla reptans*. Hb. iii.; Gl. R. p. 43; Lb. I. xlv. 1; II. xxxviii. li. 3; III. xxii.; Lacn. 9, 29, 52; Διδ. 29; vol. III. p. 292. Πεντάφυλλον.
- Fyringre, gen. -an, fem.?, *five fingers, potentilla reptans*. Nemnich, Culpeper. Διδ. 52.
- Fille, gen. -an, fem., *chervil, anthriscus cerefolium*. Gl. vol. II.; Lacn. 45. Þudu fille. See Ceapfille.
- Finger ferne, *ceterach officinarum* (Turner).
- Finul, Finol, gen. -es, masc.; also finule, finuglan, as if fem.; *Fennel, Faniculum dulce*. The name makes it a Roman importation, and, by presumption, before Saxon times. Whether we call the plant *faniculum vulgare* or *anethum faniculum*, it still seems an importation. The Romans had many posts in Norfolk. Hb. xcvi. 1, cxxvi.; Leechn. vol. I. p. 380, twice; Lb. I. vi. 2, xxvii. 1, xxxii. 2, xxxvii. 1, xxxix. 3. finuglan, xxxix. 3, xlv. 1, lx. 2, lxiii. lxv. finuglan, lxvi.; II. i. 1=p. 178; II. vi. 1, xi. xii. xiv. xvi. 1. þone f. *ibid.* xxviii. xxx. xxxiii. xxxiv. 2, liii. lv. lxv. 5; III. viii. xii. 2, xxvi. xxviii. lxi. lxii. lxiv. lxv. lxvi. lxvii.; Lacn. 4, 12, 23, 29, 35, 36, 38. finule, 45, ix. 46, 59, 64, 79, 80, 89, 111; Διδ. 66.
- Fyrs, gen. -es, pl. -as, masc., *Furze, ulex Europæus*. þa þornaf · 7 þa fyrraf · 7 þ þearm · þ ealle þa peob þe he geþio. Boet. p. 48, cap. xxii. *The thorns and the furzes and the fern and all the weeds, which he can see.* Διδ. 7; Gl. Mone. 323 b. The compound Fypsleah, *Furzeley* in C.D. 1117. *Pasture overrun with furze.* In Gl. Brux. 43 b, understand 'Αρκευθίδες γυργες þerian, where 'Αρκευθίδες are juniper berries. Furze produces no berries.
- Flags, *iris* and *gladiolus*. Gl. M.
- Fleabane, *pulicaria dysenterica*. Translation of ψύλλιον, and assigned to the wrong plant.
- Fleax, neut., *Flax, linum usitatissimum*. Of ðære eorðan cymeð ðæt fleax ðæt bið hprey hprey. P.A. fol. 18 b. Related to Πλέκειν, *braid*. Δίνον.
- Fleotpyrt. Gl. vol. II. "Fleappyrt pari- "rus." Gl. Cleop. fol. 84, for papyrus. With Gerarde Fleadocke is *Petasites vulgaris, Butterburr*.
- Fly fo, seems to be *catchfly, silene Anglica*, but confused with Fleabane in Gl. See Ragworte.

- Foal foot, *tussilago farfara*. "ffolfote = "coltys fote." MS. Bodl. 536. From the leaf.
- Foam dock, *saponaria officinalis*. "Fome "dok." Gl. Harl. 3388; Gl. vol. II. p. 379 a.
- Forbitt, *scabiosa succisa*, Mors[us] diaboli, MS. Bodl. 536, which erroneously assigns it a yellow flower. The flower is a blue purple.
- Fopnetep folm. Gl. vol. II.
- "Foules tayle cauda pulli." Gl. Laud. 553.
- Foxes claze, *arctium lappa*. Gl. vol. II.
- Foxes rot, *sparganium simplex*. Gl. vol. II.
- Foxes gloza, *fox glove, digitalis purpurea*. Hb. cxliv. All. By the gloss Foxes gloue vel wantelee in Gl. Laud. 567, fol. 72 b, compared with Cotgrave in Gantelée, it appears that the same plant was understood by Foxglove in the xii. century as now. In Gl. Rawl. c. 607, Cirotecaria from *χειροθήκη, glove*.
- Foxtail grass, *alopecurus*. Lyte. Our folk.
- Frencissen hnutu, *walnut*. Διδ. 53.
- Fugeles bean, *vetch, vicia cracca*. Gl. M.M. 164 b; Gl. C. 63 d; Gl. Laud. 567. Germ. Vogelwicke, Vogelheu, Dansk Fuglevikker.
- Fugeles leac, "viumum." Gl. Mone. 322 a.
- Fugeles pise, *larkspur, delphinium*. Gl. Dun.; Gl. Mone. 321 a. corrected. From the spur.
- Fulbeam, Fulanbeam, *the black alder, rhamnus frangula*. Gl. vol. II. "Alneum "fulæ tpea." Gl. M.M. 153 b; tpeo? Fuph pubu, *firwood*. "Pinus." Gl. C. fol. 48 d.
- G.
- Gagel, gageles. Lb. I. xxxvi.; Lacn. 4, 27. Gagelle, Gagille, Gagolle (so MS.), gen. -an, fem., *sweet gale, myrica gale*. Gl. vol. II.
- Galbanum, gen. -es, *galbanum, gum of the bubon galbanum*, an African shrub. Lb. II. lxiv. contents; Διδ. 11, 44, 54, 63. *Γάλβανον.
- Gallengar, *Galingale, cyperus*. Lacn. 12. Κύπειρος.
- Galluc, masc., *comfrey, symphytum officinale*. Lb. I. xv. 7, xxvii. 1, xxxi. 7, xxxii. 4, xxxviii. 4; III. lxxiii.; Lacn. 4, 59; vol. I. p. 374, 3. Glossaries from similarity of syllables often give "Galla, "galluc," making it Gallnut: that this is false appears by Lacn. 4, which mentions its roots. Σύμφυτον.
- Gapeliye, gen. -an, *Agrimony, Agrimonia eupatoria*. Hb. xxxii.; Lb. II. li. 2, 3; III. viii. xxx.; Lacn. 4, 14, 107, 111. Identified again with *Agrimony*, Lacn. 107, and vol. III. p. 198, line 25; Gl. vol. II.
- Geatpeop, *cornel, cornus sanguinea*: a comparison of Geatðypne (under ðypne) makes the reading not doubtful. Lb. I. xxxvi. Κραβία.
- Gauk pyntill, *arum maculatum*. Gl. Rawl. c. 506. From geac, *a cuckoo*. It has been maintained with more confidence than research, that Cuckoo pint is named "not from any reference to the bird "called cuckoo." The bird and herb come and go together.
- Geaces supe, gen. -an, fem., *Cuckoo sorrel, oxalis acetosella*. Lb. I. ii. 13, 23, xxxviii. 10; Lacn. 12. Iaces sure, Gl. Goukesures, Alleluia, payn cucu. Gl. Rawl. c. 607.
- [Geaggan tpeop. C.D. 650. Read gealgan tpeop, *gallows tree*.]
- Geapre, Gearupe, Gærupe, Gappe, Gappe, gen. -an, fem., *Yarrow, Achillea millefolium*. Hb. xc.; Lb. I. ii. 22, xv. 5, xxxiii. 1, xxxviii. 5, 9, 11, xl. xlvi. 3, lv. lx. 2, 3, lxiii.; II. xxxiii. liii. lvi. 1; III. viii. xxx. xxxii. xli. xlv. lxxv.; Lacn. 12, 18, 26, 40, 42, 54; vol. III. p. 292. Seo peabe gappe, *red yarrow, Achillea tomentosa*. Lb. III. lxxv.; Lacn. 29. By a gentleman who has tested these names

Geappe—cont.

of plants, I have been favoured with a suggestion that Red yarrow is the ordinary yarrow when of a pink tinge.

Gelobppyr, gen. -e, fem., *silverweed, potentilla anserina*. Lb. I. xxxii. 3, xxxviii. 4, 6, 7, 11, lxi. "vii. folia Eptaflon," Gl. Laud. 567. "Eptaflon," Gl. Mone. 321 a; Gl. Cleop. fol. 33 a; Eptasillon (so), Gl. C.

Geopman leap. Gl. vol. II. Add Lb. I. xlv. 2, lxxii.; Διδ. 63, vol. I. p. 380. Possibly Geopmen is the prefix Eopmen, *illustrious*.

Gescabppyr, Gesceabppyr. Gl. vol. II. "Verbascum," Bodl. 130. As the ancient interpreters were not at one as regards this herb, we may be allowed a conjecture. The word signifies *discrimination wort*. Now in later times there was a Skirewit, or *clearwits*, which commonly glosses *Eruca, rocket*, a pungent plant belonging to the mustards, and it may be meant. *Eruca sativa*.

Getepppyr. The following gloss is contradictory, "Geribulbum .i. getepurt. parrance." Gl. Laud. 567. Read Hieribulbum; warrance is madder and the like.

Gingifer, Gingiber, gen. -ppan, *ginger, the roots of amomum zingiber*. Lb. I. xiv. xviii. xxiii.; Διδ. 16, 63. Ζιγγίβερι.

Gyp, Gypreop, *the spruce fir, abies*. Gl. Cleop. fol. 81 d; Gl. R. p. 46.

Gippre, Gyðhpore, Gihpre, gen. -an, fem., *cockle, agrostemma githago*. Lb. I. i. 5, xii. xvi. 1, xvii. 2, 3, xxx. xxxviii. 1, twice, xxxviii. 4, 5, 6, 7, 8, 11, xxxix. 3, xl. lxii. 1, lxiii. lxvi.; II. liii.; III. xii. 1, xxvii. xli. liii. lxi. lxx. lxxvii.; Lacn. 1, 18, 24, 115.

Gitte, the *gith* of the Romans, *Μελάνθιον*, an African plant, from some resemblance to which cockle got the name githago. * Called suppre ppur, foreign, and from Italy. Lb. II. xxxix.

Gid, properly the Roman gith, applied to *cockle*, as MS. Lambeth, 306.

Gidcopn, *the berries of dafne laureola or gnidia*; the equivalent in Apuleius of Hb. cxiii.; Gl. vol. II.; Lb. I. xlvi. 2; II. lix. 3; III. viii. lxx. 3. The purgative character leads to the gloss "Spurgia .i. spurge .i. guþcorn," Gl. Harl. 978, fol. 24 c.

2. *Cockle, agrostemma githago*, Lb. II. lxxv., the black seeds of which made it pass for *gith*.

Glæbene, gen. -an, *Gladden, iris pseudacorus*, for gladiolus, its leaves being swordshaped. Lb. I. lix.; II. vii. lii. 1; III. xli. lxxvii.; Lacn. 10, 20; gliban, 82; Διδ. 52, 63; Hb. xliii. lxxx. "Akoros.

Glæs, Lb. I. lxiii., for Cyneglæse. See Nægælæs.

Glappe. Gl. vol. II.; vol. III. p. 292

Gloppyr, gen. -e, fem., *lily of the valley, convallaria maialis*. Hb. xli.; Gl. vol. II.; Lb. I. xl. "Apollinaris gloppyr," Gl. Mone. 319 b. Apollinaris was otherwise *Hyoscyamus*, with its capsules for bells; but that was given in Hb. v.

Golbe, *marygold, calendula officinalis*. "Solsequia," Gl. Brux. 42 b. Similarly Gl. Rawl. c. 506, under C. See Ymbglidegold.

Goose grass, *galium aparine*. (Turner, black letter.)

Gopst, Gops, *Gorse, ulex Europæus*. Hb. cxlii. for Tribulus. As Iuniperus, Lb. I. xxxi. 3. "Uoluma," Gl. C. fol. 64 b. "Iuniperii," Gl. Harl. 978, fol. 25 a. As Hb. Gl. Laud. 567. We may rely on our folk lore.

"Gotis tung, *lingua hircina*." Gl. Harl. 3388.

Gotpore, gen. -an, *goatweed, Ægopodium podagraria*. The Latin name taken from its ancient designation contains two false etymologies, one that Got stands for goat, the other that it means gout; hence we have a good probability that the true name is before us. Lb. I. xxxi. 7, xxxviii. 3, 5, 9, lxiii. lxxxviii.; II. lii. 1, liii.

Græbe, pl. -as, masc., *grass, gramen*.
 "Ulva," Gl. R. p. 42; Gl. Cleop. p. 44 d. "Ulva .i. greðen," Gl. Laud. 567, fol. 72 f. That it is mere *grass*, not *ulva* appears as follows:—Gang nu goðer man of þære græðan dune. M.H. 86 b. *Go now, thou man of God, off that grassy hill.* Anðlang grebðan leagæ. C.D. 624. *Along the grassy ley, pasture.*
 Græte þyr. Gl. vol. II.; Lb. xlvii. 2. Βολβος μέγας occurs in some copies of Dioskorides II. 203.
 Grundsoða, *ground soap, saponaria officinalis*. "Cartilago," Gl. C.
 Grundespylge, -spilge, -spilte, gen. -an, fem., *Groundsel, senecio vulgaris*. Lb. I. ii. 13, xxii. xxvii. 1, xxxi. 7, xxxiii. 4, xxxviii. 3, 5, 6, li. lxix. lxxxiii.; II. lxv. 3; III. viii.; Lacn. I, 4, 23, 29, 54, 62, 69, 78; Hb. lxxvii. Emend gl. M.M. 163 a; Ld. vol. I., p. 374, 3.

H.

Hæþorn, Hæþorn, gen. -es, masc., *Hawthorn, crataegus oxyacantha*. Hb. xxxvii. 6. *Alba spina*, Gl. R. p. 48; Gl. M.M. 153 a; Gl. C. fol. 57 d; Lb. I. viii. 2, xxxvi. Ὁξυάκανθα.
 Dænep, Dænep, *hemp, cannabis sativa*. Lacn. 29.; Hb. xxvi., where it mistranslates χαμαίπυτος chamæpitys, from similarity of names, and the want of tyrannical custom in spelling. The male plant is called carl hemp. Κάναβις.
 Wild hempe, perhaps *urtica cannabina*, perhaps *eupatoria cannabina*. "Cannabis agria," MS. Bodl. 536.
 Water hemp, *Eupatorium cannabinum*. Cotgrave and others.
 Hænnebelle, gen. -an, fem., *Henbane, hyoscyamus*. Lacn. 90; MS. Bodl. 536.

Hænneþol, neut. and masc., *henbane, hyoscyamus*. MS. Ashmole, 1431.
 Hæsel, Hæsel, gen. -es, -les, masc. Gl. vol. II.; MS. St. Johns, Oxon. 154; Lacn. 4, 12, 14.
 Hæt hæsel, *Wich hazel, ulmus montana*. "Saginus." Gl. R. p. 45; E.B. 1887.
 Hæselþyr, gen. -e, fem., *asarabacca, asarum Europæum*. Lyte. *Ortus sanitatis*. "Azarunda hasel wortele." Gemma Gemmarum. Therefore "Hefelwert" *viola purpurea*, MS. Ashmole, 1431, must be rejected. Ἄσαρον.
 Hæpen hnyðele, hyðele, gen. -an. Gl. vol. II. add.; Lacn. 29. "Herba britannica . blinde nettle," MS. Bod. 130. *henephyðele*, Gl. Laud. 567. For *hemp nettle*?
 Hæð, dat. in -e, *Heath, erica*. Quadr. vi. 20. "Merica vel brogus," Gl. R. p. 46. Ἐρείκη δένδρον ἐστὶ θαμνώδες ὁμοιον μύρικη, Dioskor. I. 117. Brogus is another form of bruscus, brushwood. "Merica, Heyde, Unde, Nos volumus" *bibere nam cara merica movet se.* Gemma Gemmarum. "Brogus hæð," Gl. Sloane, 146. "Thymus," Gl. M.M. 163 b.
 Hæþbergean þyre, gen. -an, fem., *Heath-berry plant*. Gl. vol. II.
 [Hæð þremel], *Heath bramble, rubus cæsius*. (Cotgrave in Catherine).
 Hærocþyr, gen. -e, fem., *Hawkweed, hieracium*. Gl. vol. II. Ἱεράκιον?.
 [Halywort (see Dilnote). Haliwort cyclamen (MS. Bodl. 536). Aristogia (*Aristolochia rotunda*) Hoelwortele (Gemma gemmarum). These are errors; translations of *Radix cava, fumaria bulbosa*.]
 Hamþyr, gen. -e, fem., *Homewort, sempervivum tectorum*. Lb. I. i. 4, xl. 1; III. xli.; Lacn. 19. Planted on a roof it was supposed to protect from thunder, In MS. Harl. 4986, fol. 28 b, is drawn a fair likeness of *sempervivum tectorum*, named heimwure for heimwurz. Akin to Ἀεὶζῶον.

Hamoþþyrt, gen. -e, fem., *black hellebore, helleborus niger*. Hamoþ which occurs in Dyþhamoþ can only be an herb; and as in Gl. vol. II. the gll. are wrong, (add. Gl. Mone. 322 a,) we must suppose the three German separate glosses in Graff. iv. 954, Hemera, *elleborum, gratiana, melampodium*, to give us the true key. Melampodium is *black hellebore* (Dief.), and gratiana may refer to its acceptableness as the *Christmas rose*. "Hemera gentiana," in Gl. Hoffm. 6, should be read *gratiana*.

Hamoþ, Omeþ, Amoþe, which is the German and Dutch -ammer, in compounds, the English hammer in yellow hammer, and emberiza, a bird, the bunting, is the gloss in Saxon gll. of Scorellus, squirrel. Such are the errors of our old dictionaries.

Hapan hyge, *Haresfoot trefoil, trifolium arvense*. Gl. vol. II.

Hapanspecel, -spæcel, *viper's bugloss, echium vulgare*. Gl. vol. II.; Lb. xxxii. 2, 4, xxxviii. 4, 11, lxiv. lxxxvii.; II. lxv. 5; III. xli. lxi.; Lacn. 29, 82. Hardly $\xi\chi\iota\upsilon\upsilon\upsilon$.

Hare bállockes, *orchids*. "Satyrion," Grete Herball. (1561).

Harefoot, *avens, geum urbanum*. "Pes leporis, auence," Gl. M. So Bot. "Sanamunda avence is an herb that som men calliþ harefote. he berþ a yelowe floure." Gl. Sloane, 5.

Hapanþyrt, Hapeþyrt, *lepidium latifolium?* Lb. III. lxi.

Sio lytele hapeþyrt, *lepidium sativum?* Lb. I. lxi. 1. Read þa lytlan hapanþyrt in Lb. I. lxxxviii. Read sio lytele hapeþyrt in Lb. II. lxv. 5. It oftenest waxeth in a garden, it hath white blossoms. Lb. I. lxi. 1. Lepidium may well be a contraction of leporidium. "Collocasia hapeþyrt," Gl. R. p. 42; Read hapeþyrt. The lepidium with its pods like mustard would convey a notion of the Egyptian bean. "Harminte co-

Hapanþyrt—cont.

"losia," Gl. Laud. 567; the same, corrupt.

Þapþbeam, *acer pseudoplatanus*. Gl. vol. II.

Hapehune, *Horehound*. Hb. xlv. See Þune.

Hares lettuce, *prenanthes muralis*, Gl. vol. II. "Lactuca leporina, Anglice, "hare thystyll: lyke sow thystyll but "not endentyd wt out as sow thystyll" Gl. Sloane, 135.

Hart rewe "cicorea," Gl. Sloane, 5. Hypericum, Nemnich.

Haskewort, *campanula trachelium*. Lyte, Gerarde. From Þar. See Þealsþyrt.

Þeahhealeþe, Þeahioloþe, *elecampane, inula helenium*. Lb. I. xxxix. 3, lxiii.; II. liii.; Gl. vol. II. See Horsellen.

Þealþyudu, gen. -es, masc., *Halfwood, calamintha nepeta*. Gl. vol. II.

Þealsþyrt, *throatwort, campanula trachelium*. Þealsþyrt epigurium. MS. Johns, Oxon. 154; Lacn. 4, 29. See Halsþyrt, Gl. vol. II., and Haskewort above.

Þegeclije, gen. -an, fem., *Hey clivers, galium aparine*. Lb. I. ix.; III. viii.; Lacn. 4, 12, 89. $\Gamma\acute{\alpha}\lambda\lambda\iota\upsilon\upsilon$.

Þegehymele. See Hymele.

Þegeþyrt, gen. -an, fem., *Heyriffe, galium aparine*. Lb. I. xxxii. 4, xxiv. xxxii. 2, lxiv.; III. liv. lxi.; Lacn. 15, 50, 82.

Þegþoþn, gen. -es, masc., *Hawthorn, crataegus oxyacantha*. See Hægþoþn. C.D. 107, 1094.

Þelbe, gen. -an, fem., *tansy, tanacetum vulgare*. Lb. I. xxxvi. xli.; Lacn. 4, 89; $\Delta\iota\delta$. 58; Gl. vol. II.

"Helfringwort *consolida media*," Gl. Sloane, 5. The gll. are not agreed as to what is *consolida media*. It is *bugle, aiuga reptans* in Cotgrave, Florio, MS. Bodley, 178. But *meadowort, spiraea ulmaria*, in MS. M. Gl. Rawl. c. 607, with a description which does not match the plant. Helfringwort seems to be *Æþelþenþingþyrt*.

Deleleaj. See Eleleaj.

Demlic, gen. -es, masc., also Hymlice, gen. -an, fem. ? *Hemlock, conium maculatum*; -lic, Lb. I. xxxi. 6, xxxii. 3, lxxvii.; III. 1.; Lacn. 28, 71, 72; Gl. R. p. 43; dat. -lice, Lb. I. lviii. 1; masc. Lacn. 71; Hymblicæ, Gl. M.M. 155 b; Hymlice cicutæ, Gl. C.; -lican, Lb. I. i. 6. *Κώλειον*.

Water hemlock, *cicutæ virosa*. Gl. vol. II.

Hemlock is also, Bodl. 536, Grassula.

Henbane, *hyoscyamus*. Gl. Harl. 978; Douce, 290; Rawl. C. 907.

Hennebelle, Hænnabelle, *Henbane, hyoscyamus*. Hb. v.; Gl. R. p. 40; Lacn. 111. Ὅς κόραμος.

Deope, a *Hip, Hep* (Cotgr.), *seedvessel of rosa canina*; in French English, *a button*. "Butunus," Gl. R. p. 40. "Butunus-gallice butun. anglice heuppe," Gl. Sloane, 146.

Deopnemel, gen. -les, masc., *rosa canina*, Lb. II. li. 2. See Bpemel.

Deopdan, *hards of flax, lini fila utiliora*. "Stuppa," Gl. C. 58 b. "Naptarum" *heopdena*, Gl. Cleop. 65 c. On account of their inflammability.

Deopozberge, gen. -an, *berries of the buckthorn, baccæ rhamni*. Gl. Cleop. 42 b. "Fragos," a mistake.

Deopozbembel, gen. -les, masc., *buckthorn, rhamnus cathartica*. Gl. vol. II; Lb. III. xxxix. 1.

Deopozcop. Gl. vol. II.

Deopzclæppe, gen. -an, fem., *Hartclover, medicago maculata*. Gl. vol. II. "Quercula .i. germaundre or herte cloure . . . his erbe . . . haþ a seed lyk "to a peny." MS. Bodl. 536. That is, like a silver peny, and as round as a peny: which is descriptive of *M. maculata*. Camedris .i. heort [c]leure. Gl. Laud. 567; Hb. xxvi.

Herdys purse, *shepherds purse, capsella bursa pastoris*. Gl. Sloane, 5, fol. 52 d.

Hiepepenu. Lb. II. lxx. 2. Perhaps a corruption of *ιερά βοράνη*.

Higtaper, *Hedgetaper, verbascum thapsus*. Still called *Taper and torches*. See Candelpyrt and Colegn.

Hillpyrt, gen. -e, fem., *teucrium polium*. Gl. vol. II.; Lacn. 12, 107.

Hymele, Humele, gen. -an, *the hop plant, humulus lupulus*. Gl. vol. II.; Hb. lxxviii.; Lacn. 12.

Eopohumele, *the female hop plant, humulus femina*. Lb. III. lx.

Degehymele, *hedge hop plant, idem sponte natus*. Gl. Mone. 323 b; Lacn. 4. *Volubilis maior* in the German gl. is Hopfe. See Dief.

Hymele, gen. -an, *Hop trefoil, trifolium procumbens*. Hb. lii. Gl. vol. II.

Hunbbepien. See Bpep.

Hunbbrep, *raspberry plant*. See Bpep.

Hunbhæleþe, -heolþe, gen. -an, fem. ?, *water agrimony, Eupatorium cannabinum*. Gl. vol. II. To cure a deer; Hb. lxxiii. 7; Lb. I. xv. 2, xxxii. 2, xxxiii. 1, xlvii. 1, lxvi. lxx.; II. li. 2, 4, liii.; III. viii. xiv. 2, xxvi. xxvii. lxiv. lxxvii. lxxviii.; Lacn. 1, 29, 69, 112. Since *Ambrosia* is a source of much confusion, see as follows:—

"De *Eupatorio adulterino*. Num hæc herba veteribus Græcis et Latinis cognita fuerit, et quo nomine ab iisdem appellata sit, mihi nondum constare ingenue fateor. Officinæ tamen fere omnes pro *Eupatorio* vero (cum tamen non sit), haud sine magno errore utuntur. Hinc cum nomen aliud non esset quo illam appellaremus, *Eupatorium adulterinum* nominare placuit, Germanice *Kunigundkraut* vocatur et *Wasserdost*; Gallice *Eupatoire* *bastard* ou *aquatic* ou *Eupatoire des Arabes*, ab origani similitudine et quod iuxta aquas proveniat. Aliis *Hirtzenklee* (hartclover) quod vulnerati cervi sibi hac medeantur herba." Fuchsius de *Historia stirpium*, p. 266. *Eupatoire bastard*, *bastard agrimony*, *water agrimony*, *water hemp*. Cotgrave.

- Þipðeþyrt, gen. -e, fem.; 1. The greater, *chlora perfoliata*. 2. The lesser, *Erythraea centaureum*. Lb. I. ii. 11; II. viii. xviii. xx. xxxix., and especially xl.
- Þlæðþeþyrt, gen. -e, fem., *Jacobs ladder?* *Polemonium caeruleum*. Lacn. 9, as Germ. Himmelsleiter. But Skinner makes it *Convallaria polygonatum*.
- Þlenoþteape glosses *Hyssopo* in the Lambeth Psalter, l. 8. Since teap is *distillation*, this must be an error.
- Þleomoce, Þleomoc, gen. -an, fem., *Brooklime* (Brooklem), *veronica beccabunga*. Lb. I. ii. 22, xxxviii. 4; III. xxii. xxix. xxxvii. xxxviii. 1; Lacn. 47, 59; Gl. vol. II.
- Þlm, a sort of maple, *acer platanoides*. C.E. p. 437, line 17. Germ. die Lenne, Linbaum; Dan. Løn; Swed. Lönn; Westgoth, Länn (Nemnich). Mr. Thorpe takes it for Lūð, the linden, which may be right; there is only this one word for a guide.
- Þnutbeam, gen. -es, masc., *Nut tree, corylus avellana*. Lb. III. viii.; Lacn. 4; Gl. R. p. 47; Gl. M.M. 159 b.
- Easterne nutebeam, *almond tree, amygdalus communis*. Gl. Dun. Ἀμυγδαλή.
- Þoc, gen. hocces, *mallow, malva silvestris*. Lb. III. xxxvii. xli. xliii.; Lacu. 25. "Sea hock;" vol. III. p. 292. Native to England, as appears by Þociht; "on ða hocihtran dīc," C.D. 723, to the *mallowy ditch*; and by comparison of leaves with the hollihock it will be the *common mallow*. Correct translation, Lacn. 25.
- Þocleaj, *mallow, malva*. Hocleaj interprets *Malva erratica*, Hb. xli.; and this embraces two kinds, the dwarf mallow, *malva rotundifolia* (Bot.), and the common mallow, *malva silvestris* (Bot.). Fuschius, p. 493. Hocley, MS. St. Johus, Oxon. 154, glossing *malua*. Lb. III. viii.; Lacn. 65; Gl. Cleop. fol. 61 c.
- [Þalhoc?], *hollihock, althea rosea*. "Althæa malua · holihoce vel uimaue," MS. Cott. Vitell. C. iii. fol. 10 b; Gl. Harl. 3388. Wymaue holihoke, Gl. Rawl.
- Þoc—cont.
- c. 506. "Althea · ymalua · holihoc," Gl. Harl. 978. The Guimauve of the French is meant by these glosses. "Latoria habet folia quam malua et al-tius crescit," Gl. Rawl. C. 607, under B.
- Þoꝛe, gen. -an., fem., *alehoof, glechoma hederacea*. Lb. I. i. 7, xv. 5, xxxii. 4, xxxviii. 10, 11, xli. lv. lxiii.; II. lii. 1, 3; III. viii.; Lacn. 29.
- Brune hoꝛe, the same. Vol. III. p. 292.
- Seo peabe hoꝛe, the same, its redness being accidental. Lb. I. ii. 19, xxxiii. 1, xlvii. 3; II. li. 3, 4; Lacn. 12.
- Meꝛsc hoꝛe. Lb. I. xxxviii. 5.
- Tunhoꝛe. Lb. III. lx. The same cultivated.
- Hogfennel, *peukedanum officinale*. Ortus sanitatis, etc.
- Seo Þole cæpse, gen. -an, *field gentian, gentiana campestris*. Lb. I. ii. 17, xxxii. 4, lxiii.; Gl. vol. II.
- Þoleg, *Holly*. See Þolen. This form remains in our Holly, in the adjectival Holegn and in Ilugrecg.
- Þolen, Þolegn, masc., *Holly, ilex aquifolius*; masc. Se þealpa holen, C.E. p. 437, line 19; *fallow* when cut down; Lb. I. xxxii. 4, xxxviii. 8, 11; II. li. 3; III. xxxix. 2, lxix. 1; Lacn. 63. "Acri-folius," Gl. R. 47. "Vlcea," Gl. St. Joh. Oxon. 154, otherwise *Hulcea*, a word which with *Hulciturum* seems formed from Holeg. "Acrifolus Holegn," Gl. M.M. Κήλαστρον.
- Holigold, "*calendula*" *officinalis*. Gl. Harl. 3388.
- Holi roppe, *Eupatorium cannabinum*. "Cannabis agria · hit is lyke hemeþ 7 hit growes in watry places." MS. Bodl. 536.
- Þomopꝛecg. See Secg. Lb. I. lvi. 2.
- Hone sokel, *Honey suckle*: any plant from which honey may be sucked. 1. *Melilotus*, MS. Bodl. 536. 2. *Trifolium pratense*, Laud. 553, and still in use. 3. *Lonicera periclymenum*.
- Hopu "lygustra." Gl. Cleop. fol. 57 a; probably *hops*.

- Horestrong, *peucedanum officinale*, Gerard.
- Horwort, *Hoarwort, filago*. Gl. Arundel, 42. Three species are known in England. Hoary.
- Hopselene, gen. -an, fem., *elecampane, inula helenium*; the same as Ch-, or ðeah -elene. Lacn. 111. "Enula i. "horfelne vel enele," MS. Cott. Vitell. C. iii. fol. 10 b; Gl. Laud. 567; Gl. R. 44; Gl. Harl. 978. Gl. St. John, Oxon. 154, p. 79 b. "Lechis call it helenium," Gl. Douce. 290. The declension hopsellenes, Leech. vol. I. p. 378 is faulty.
- "Horsegalle," *Erythraea centaureum*. "Centaurea minor," Gl. Sloane, 5; perhaps a mispronunciation of Earthgall.
- Horsetail, *hippuris* and *equisetum*. (Bot.). "ἵππουρις.
- Horspistel, *cichorium intybus*. "Endyua "or endyve," MS. Bodl. 536. "Endive "is an herbe þat som men callet hors- "pistel," Gl. Douce, 290. Similarly MS. Laud. 553, fol. 10.
- Horworte, *Hoary wort, filago*, MS. Bodley, 536; and Filago answers the description, "cottony with a pretty silvery aspect," E.B. 2369.
- Hounds berry, *solanum nigrum*. "Morella "medica Nyghtshade oþer pety morell "oþer hound berry," Gl. Sloane, 5, fol. 38 c. To similar effect MS. Bodl. 536 in Morella. "Morella media Anglice morell "or houndberie in leuys lyke to dwale "but not so myche," Gl. Sloane, 135.
- Þræpnes fot, Þræpnes fot, Þremnes fot, masc., *Ravensfoot, ranunculus gramineus*, Gl. vol. II; Lb. I. ii. 23; III. xxx. xxxi.; Lacn. 4, 12, 41; vol. I. p. 382; Hb. xxvi. See Ramnes fot and Lodewort, which defines it as a Ranunculus with a tuber, not many tubers; but Hb. x. had already named a tubered crowfoot, which produces some difficulty. By "Polipedium "hremmes fot," in Gl. Iul. 125 a, and Johns, is meant pulli pedium, *pullets foot*.
- Þræpnes leac, *orchis*. "Satyrion," Hb. xvi. *Satyrion = Habenaria*, if you will.
- Þrætele, Þrætelþýrt, *Rattlewort, mederatyll, rhinanthus crista galli* (yellow), and *pedicularis palustris* (red). Lyte, p. 595. "Hierobotane," Gl. Mone, 322 b. "Bobonica hrætele," Gl. Mone, 319 b. "Bobonaca hræte," Gl. Dun. Meddygon Myddfai have Boboniwm, and make it a starwort. The name is derived from the rattling of the seeds in the capsules. (Germandrea, Gl. Sloane, 5; MS. Bodl. 536; Gl. Sloane, 1571, that is, *Teucrium chamædrys*, a plant of the same aspect as *Pedicularis*.)
- Þramgealla, *Ramgall, menyanthes trifoliata*. Lb. I. lxxv. 1; Hpromgealla, II. liii. See Ramgealla.
- Þramsán, pl, *Ramsons, allium ursinum*. "Acitelum hrampfán erop," Gl. Cleop. fol. 7 c.; Gl. M.M. 153 b; Ramefan, Gl. R. p. 40; Gl. Rawl. c. 506; Bailey. Σκόροδα.
- Þreob, gen. -es, neut.?, *Reed, arundo*. Lb. II. li. 3. Uþyrnenbe þropnys hræobes 7 rusca, Beda. 554, 23. The Mæso-gothic Raus is neuter; so is the German Rohr; the Islandic Hreyr is neut. or masc. Κάλαμος. Δόναξ.
- [Þriðertunge,] *bugloss, lycopsis arvensis*. "Buglossa reþerne tounge," Gl. Sloane, 5. Βούγλωσσον.
- Hundes epelcan, *berries of the wayfaring tree, baccæ de viburno opulo*. "Colo- "cinthidæ," Gl. Cleop. fol. 17 d. "Jarus "amarus .i. hundes quelke," Gl. Harl. 3388. See Cpelcan.
- Hundes heafod, *snapdragon, antirrhinum orontium*. Gl. vol. II. So also calfs snoute. Κυνοκεφάλιον? Ἀντίρρινον.
- Hundes micge, gen. -ean, fem., *Hounds mie, cynoglossum officinale*, on authority of Gerarde, p. 659; Lacn. 79. The plant said to be like it seems *atropa belladonna*.
- Hundes tunge, gen. -an, fem., *Hounds-tongue, cynoglossum officinale*. Gl. vol. II.; Lb. I. xxii. 2, lxii. 2; III. lx. Κυνόγλωσσον.

Ðune, Ðaphune, gen. -an, fem., *Horehound*, *marrubium vulgare*. The syllable Ðap, *hore*, *hoar*, *hoary*, describing the aspect; so that "black horehound" shows how we have forgotten our own language. In Lacn. 65 the words are separated, þa hapan hunan. In Hb. ci. 3, hæpe hunan. Lb. I. iii. 11, xiv. xvi. 2, xxvii. 2, xxviii. xxxi. 1, 7, xli. xlv. 3, xlvii. 3; II. viii. xxix. xlvii. li. 1, 3, liii.; Lacn. 23, 38, 65, 113; Διδ. 51; Hb. xlv. Ðrite hæpe hunan, *white horehound*, Leechd. vol. I. p. 374, an indication thus early of a black horehound, *ballota nigra*; to which also þa hapan hunan refers, Lacn. 65. (See Dioskorid. on Βαλλωτή or Μέλαν πρᾶσιον.) Πράσιον.

A red stalked horehound, vol. I. p. 378, 11, is merely an accidental specimen.

Ðunifuge, Ðunisuçe. See Honeysuckle. "Ligustrum," Gl. R. p. 47; Gl. Brux. 41 b.

Hræteud, "Iris illyrica," Gl. Cleop. fol. 55 a; Gl. Mone. 320.

Hræppe. Gl. vol. II.; Lb. II. lii. 1.

Siglhæppe, *heliotropium*. Gl. Ashmole. 1431.

Ðærophætte, Ðærophætte, gen. -an, *cucum̃ber*, *cucumis*. Hb. cxv.; Gl. R. 40; Lb. I. xxiii.; II. lxxv. 2; III. viii. xli. xlvii.; Lacn. 21, 52; vol. III. p. 200, line 16; Gl. Brux. 40 b. Σίκυον.

[Ðritebeam], *White beam*. See Ðriteing-
treop.

Ðritecudu, Ðriteceodu, -cudu, gen. hrites ceodopes, cyduer, *white cud*, *mastich*, the gum of the pistacia lentiscus, chewed for its fragrance, and expensive. Lb. I. viii. 2, xiii. xxiii. xlvii. 2; II. ii. 1, iii. iv. xiv. xxii. lii. 1; III. ii. 6; Lacn. 111; Διδ. 55, 57, 63. Μαστίχη. Clemens Alexandrinus cites a poet, Καὶ μαστίχην πρῶγοντες, of the dandies of his day. Pæd. III. 15.

Ðriteing treop, *Whitten tree*, *pirus aria*. "Variculus," Gl. R. p. 47. Whitten tree is called by Bailey *Sorbus silvestris*. The *pirus aria* has the under surface of

Ðriteing treop—cont.

the leaves white, and in the wind they easily shew themselves; it bears service pears. Lyte, p. 890, with hesitation, *viburnum*.

I.

Iæppe. See Geæppe.

Irg, gen. Irges, Irges, neut., *Ivy*, *hedera helix*, (Bot.). Lb. I. iii. 7, xxiii. xxxii. 4, xxxvi.; II. xxxix. xl. li.; III. xxxi. xlvii. Iue, Lacn. 9, 12, 42. The mention of black ivy, Lb. II. li. is because *hedera nigra* was the usual name. Κισσός?

Irgtaro, *ivy tar*, *succus hederae coctus*. Gl. vol. II. Add Lb. I. lxxvi.

Iugsecg. See Colhxsecg.

Ymbglidegold, *calendula officinalis*. "Cimbaralaria," Gl. Sloane, 146. Cimbaralaria is cotyledon umbilicus from the form of its leaves; and Ymbglidegold means a golden flower that follows the sun, *the marigold*. The MS. is too early for the introduction of the sunflower. "Calendula solsequium, sponsa solis. solsecle. goldewort. idem. ruddis. holygold," Gl. Harl. 3388, in two hands.

Yne, *onion*, *allium cepæ*. Yna tunef tacen if þ þu fette þinne (so) sryþþan hand bpa[b]lunga ofep þinne mnoð. Monast. Indic. fol. 98 b. *The token for the garden of onions is to set the right hand roadway upon the belly*; (if the monk wants to get some onions or to go a gardening). See Enneleac.

Isenheapbe, gen. -an, fem.?, *Ironhard*, *centaurea nigra*. "Yrneharde Iasia" ("Iacea) nigra," Gl. Laud. 553; Gerarde; Lacn. 4, 29. Many glossaries make the ironhard verbena; but the meaning of the word and the occurrence of both in Lacn. 29, negative that. In the course of my own inquiries into the existing names of plants, I met near

Isenheape—cont.

Tunbridge with "Hiselhorn" (i long) applied to *centaurea nigra*; a relic of the ancient appellation. Knapweed, (Gerarde). An old work partly printed in the *Archæologia*, vol. xxx. p. 409, has "Hyrne hard = Bolleweed = Jasia "nigra;" and that is *Centaurea Jacea* with *C. nigra*.

Ysopo, -pe, gen. -an, *hyssop*, *hyssopus*. Hb. lvii. 2, cxxxvii. 3; Exod. xii. 22; Lb. II. xxxvii.; Lacn. 14, 28; vol. I. p. 374, 3, 378, 11; Διδ. 54. "Ἰσσωπος. Iuniperus, the juniper, *iuniperus communis*. Lb. I. xxxi. 3. The native name is lost. See, however, Crapenbeam. "Ἀρκευθος. Ip, Yew. See Cop. MS. St. Johns, Oxon. 154; C.E. p. 437, line 18.

L.

Lactuca, lettuce. Latin. Διδ. 48. Pl. -as, Lb. II. xvi. xxiii. -an, II. xxxvii. Ἐπίδαξ.

Labsap, *laserwort, laserpitium*. Διδ. 11.

Λαεργυρε, *Ribwort, plantago lanceolata*. Also Gl. vol. II.; Lb. I. xxxii. 3, xxxviii. 9.

Λαερε, gen. -e, fem., a *bulrush, scirpus*. Ld. vol. I. p. 382. "Pirus (read Papyrus), "gladiolus, λαερε," Gl. R. p. 47. "Scirpus," Gl. Mone. p. 322 b, corrected. "Scirpus Leuer," Gl. Laud. 567. Λαερε, accus. fem., Ld. vol. I. p. 382.

Larkesfote, *Larkspur, delphinium*. "Pes "alaudæ," Gl. Harl. 3388.

Laup, Laupbeam, Laperbeam, gen. -es, masc., the bay, *dafne nobilis*. Æ.G. p. 4, line 42, p. 7, line 48; Gl. R. p. 45; MS. St. Johns, Oxon. 154. Laupes, gen., Lb. I. i. 10; II. ii. xx. xxiv. xxviii. xxx. 2, xxxix. xlvi.; Lacn. 6, 12, 16; lauberge, Lacn. 4; Διδ. 35, 52, 63; vol. I. p. 376, 4; -τερορ, Hb. lxxii. 2; Διδ. 9. Δάφνη.

Lapep, *laver*. Gl. vol. II.

Leac, gen. -es, neut., 1. a wort, *olus, herba*.

2. an *alliaceous plant, bulbus quivis*. 1. Gl. vol. II.; 2. the compounds.

3. *Leek, allium porrum*. Lb. I. xxxii. 3, xxxix. 3; II. xxxii. = p. 234, line 21; Lacn. 14; Διδ. 32, neut., 34, neut., 38, 50; Ld. vol. I. p. 376. Πράσον.

Bpabeleac, probably *leek, allium porrum*, Gl. vol. II. "Serpillum bpabæ "leac," Gl. M.M. 162 a. "Sarpulum," Gl. Mone. 322 a. Serpyllus is described by Dioskorides III. 46, and smells like marjoram.

Crapleac, *crow garlic, allium ursinum*. Gl. vol. II.

Cropoleac, *garden garlic, allium sativum*. Lb. I. ii. 14, 16, iii. 11, xxxix. 3, lviii. 1, 2, lxiii. lxiv.; II. liii.; III. xli. liv. lx. lxi. lxii. lxiv. lxvii. lxviii.; Lacn. 23, 24, 37. Σκόροδον κηπευτόν.

Enneleac, Ænneleac, Ynneleac, *Onion, allium cepæ*. See Yne. Διδ. 13; Gl. Mone. 322 a.; Gl. M.M. 154 a. Κρόμμυον.

Gapleac, *Garlic, allium oleraceum?* Lb. I. ii. 16, xxxi. 1, xlvi. 2, 3, lviii. 1, lxiii. lxiv.; II. xxxii. lvi. 1.; III. xli. lx. lxi. lxii.; Lacn. 12, 23, 52, 89; Διδ. 6, 17; vol. I. p. 382. Σκόροδον.

Holleac, *fumaria bulbosa*. Gl. vol. II. "Duricorium," Gl. Cleop. fol. 30 a. Duricorium, *hardskin*, is in Macrobius a fig.

Houseleek, *sempervivum tectorum*. Gl. Rawl. C. 607.

Hricleac, *onion, allium cepæ*. "Pole-tis," Gl. R. 41. So "Poloten crapan-"leac," Gl. Mone. 322 b. "Alba cepa picleac," Gl. Laud. 567. Κρόμμυον.

Popleac, *leek, allium porrum*. Lacn. 9. Secgleac, *chive garlic, allium schæno-prasum*. Gl. vol. II.

Sotelec, *sweet leek, allium porrum*. But glosses Scordion in MS. Bodl. 130, mistaking it for Σκόροδον, and approximating to that.

Leaccepse, gen. -an, fem., *erysimum alliarium*. Gl. vol. II.; Lb. III. xv. xix.

Leahtwic, pl. -as, masc., *Lettuce, lactuca sativa*. Lb. II. xvi.; III. viii.; Gl. Cleop. 56 a. "corimbus leactwocas," Gl. M.M. 156 a, an error. Similarly Gl. Cleop. fol. 18 a. þa Ʒereah heo ænne leahtwic · þa lyste hi þær Ʒ hine Ʒenam · Ʒ ƷorƷeaz þ heo hine mid cƷiƷter Ʒode tacne ƷebletƷode · ac heo hine Ʒreclice bat, G.D. 11 a. *Then she saw a lettuce, and took a fancy to it, and laid hold of it; and forgot to bless it with the sign of the cross, but greedily bit at it.*

Ʒudu lectwic, *lactuca scariola*, Hb. xxxi. Many of the glossators considered *sonchus oleraceus*, *sowthistle*, as a lettuce. LeabƷƷƷƷ, gen. -e, fem., *Latherwort, saponaria officinalis*. Gl. vol. II.

[Leloðpe, *lappathum*, Gl. C.; *lappadium*, Gl. Cleop. fol. 59 d.; *Radinope*, Gl. M.M. 162 a.; *rodinope*, Gl. C. again. Errors for Leloðpe, *potentilla anserina*.]

Lemre veneria, Gl. Bodl. 130, with a drawing as of Gladden. "Venearium genus "herbæ in locis humidis," Dief. Probably lemke, *brooklem*; neglecting the picture.

Leomuc. See Þleomoce.

LeonƷot, masc., *ladies mantle, alchemilla vulgaris*, Gl. vol. II. Cf. CƷuba leomaim. *Alchemilla vulgaris*, Q'Reilly's Irish Dictionary, where cƷuba is paw. Not λεοντοπώδιον.

Labania, *frankincense*. Lb. II. lxxv. 5.

Labcopn, *purgative seeds*. Gl. vol. II.; Lb. I. ii. 23, lxiii.; II. lii. 1, 2, 3; III. xli. xlii. xlvi.; Lacn. 18, 19, 21, 22.

Lychewort, *pellitory, parietaria officinalis*. "Peritoria .i. peritory or lychewort þis "erbe haþ leues lyke to vyolet but þe "leue of þis erbe byn more scherpe at þe "ende Ʒ wyl growe on stony walls." MS. Bodl. 536. Qu. *sanguisorba*? overruling this.

Lalhe, gen. -an, *Lily, lilium*. Hb. cix.; Ld. vol. I. p. 374; III. p. 144; Lb. I. xxxvii. 1, l. lx. 2; II. xxxiv. 2; III. xxix. lxiii.; Lacn. 2, 9, 29, 64. Δείριον.

Land, gen. -e, fem., also Lanbe, gen. -an, fem., *the linden, tilia Europæa*. "Seno vel tilia," Gl. R. 45; *tilia*, Gl. Cleop. fol. 92 c.; Gl. M.M. 163 b.; Gl. C. fol. 60 d.; C.D. 570. Acc. Lanbe, C.D. 262; H.A.B. 161. The declension in -an, C.D. 1318., and þence the form Landen. In Islandic and O.H.G. feminine. Φιλύρα.

Ling, *calluna vulgaris* with *erica*. Cotgrave, Florio, Bailey, Lyng, Dansk. Ijung, masc., Swed. Lyng, neut., O. Norse.

Lingwort, *angelica* (Bailey).

LinpƷƷ, *flax, linum usitatissimum*. Lb. I. xxv. 1; III. lxxv. Δίον.

Liverwort, *Eupatorium cannabinum*. "Epa-tica aquatica," Gl. Harl. 3388; Lyte, p. 66.; Nennich; Bailey; Kersey.

Lithewal, "gramen d[i]ureticum," Gl. Rawl. C. 607 = Gromel, MS. Bodl. 536.

LidƷƷƷ, gen. -e, fem., *dwarf elder, sambucus ebulus*. Gl. vol. II.; Lb. I. lxi.; II. lxxv. 5; Lacn. 12; Hb. xxix. The *viburnum lantana*, lithe and pliant, "lenta "inter viburna," called marsh elder (Lyte p. 889), its kindred *opulus* easily being confused with *ebulus*, may however be the true equivalent.

Lodeworte, *ranunculus acris* and *gramineus*. "Pes arietis Ramys fote ys an erbe þt is "like to crowefote and sum men calliþ "him lodeworte and beryth a yelowe "floure as dothe crowe fote so a man "shall have unneth knowleche whiche "is crowe fote oþer rammys fote but "this rammys fote hath a knobe in þe "rote and he growt myche in harde "grownde." Gl. Sloane, 5. fol. 45 c. Water crowfoot, Gerarde. See Ramnes fot. Ηραγνης Ʒot.

Lupsticce, Lubesticce, Lubastice, gen. -es, less frequently -an, *Lovage, Ligusticum levisticum*. Ld. vol. I. p. 374; Hb. cxlvi. 3; Lb. I. xxxvii. 2, xlvi. 3, lxii. 2, lxiii.; III. viii. xii. 2, lxii.; Lacn. 2, 4, 29, 79; Διδ. 60, 63. An importation. Λιγυστικόν.

Langenpyrt, gen. -e, fem., *Lungwort, pulmonaria officinalis*. Gl. vol. II.

2. *Golden lungwort, hieracium pulmonarium*. Gl. vol. II.

3. *Cows lungwort, helleborus niger*. So Gl. M. See Oxnalib, and Setterwort: used as a seton to cure pleuropneumonia; Gl. Rawl. C. 607. But H. albus, Gl. Laud. 536.

Lurræð, psyllion, herba pedicularis (Somner). A translation of ψύλλιον. Lousewort is a name found in Dutch, German, Dansk, Swedish, Kersey (1715), Bailey.

Lustmoce, gen. -an, fem., *lady's smock, cardamine pratensis*. The crop assigned to it is in favour of the interpretation, Gl. vol. II.; but two sorts are implied, Lb. I. xxxix. 3, xxx. xxxviii. 3, 4, 10, 11, xxxix. 3. Compare the termination in ðleomoce.

Lusþorn. C.D. 570. See þorn.

M.

Mæðeru, or -pe, *Madder, rubia tinctorum*.

Hb. li.; vol. I. p. 397; Lb. II. li. 4.

Palma christi paume dieu herba est similis archangelicæ sed folia habet maiora et plus spissa in quinque digitorum [longitudinem] stipitem habet quadratum aliquantum nigrum. vocatur maderwort, Gl. Harl. 3388.

Felð mæðepe, *field madder, galium*.

But glosses rosmarinus, Gl. Brux. 42 a.

Mæringc, *mint*. Durham Gospels, mēric, Luke xi. 42.

Þrit mæringc, *sweet basil?*, *ocimum basilike?* Lacn. 2.

Maðe, Magoðe, Mæðe, gen. -an, fem.

1. *chamomile, anthemis nobilis*. Hb. xxiv.; Gl. vol. II.; Lb. I. xxxii. 3, xxxiii. 1, 2, xxxiv. xxxviii. 3, 6, lxi. 2, lxiv. lxxxviii.; III. viii. lxxi.; Lacn. 6. Aromatic and tonic. 'Ανθεμίσ, Χαμαίμηλον, etc.

2. *Maythen, mayweed, anthemis cotula*. Gl. vol. II. Seo Reaðe mæðe, *anthemis tinctoria*. Lb. I. lxiv.; III. liv.

VOL. III.

Maðe—cont.

Þrit maðe, *pyrethrum inodorum*, Gl. vol. II. "Optalmon," Gl. Cleop. fol. 71 c.

Þilbe maðe, *matricaria chamomilla*. Gl. vol. II.

[Malu in Lye is a false quotation from Gl. R. p. 42, which writes mealpe].

Mapulþer, -þur, -þor, gen. -þre, fem., *Maple, acer campestre*, Gl. R. p. 46. *Acerabulus*, Gl. M.M. 153 b.; Lb. I. xxxvi. In C.D. vol. III. p. 381, we read ðonne mapulþre, which, as it is put for mapulþreop, neuter is a transcribers error. ða peableaþan mapulþre, C.D. 1151, the beating of the bounds having taken place in autumn.

Mape, *potentilla*, Gl. vol. II.

Mapulþe, Mapurþe, gen. -an, *horehound, Marrubium vulgare*. Lb. I. xv. 5, xvi. 2, xix. xxxii. 2, 4, lxii. 1, 2; II. li. 3, twice, liii.; III. iii. 2, ix. xiii. xiv. 1, 2, 3, xvii. xxvi. xlvii. lxiii.; Lacn. 10, 23, 26, 27, 77, 111. Πράσιον.

Marygold, *calendula officinalis*. "Solse-quium," Gl. Sloane, 5, fol. 46 b; Gl. Harl. 3388; Bodl. 536.

Masep, a *knotty maple*, occurs probably in Masepþelð, where St. Oswald was killed.

Masewyrt. "Pes columbæ," Gl. M.; Gl. Sloane, 1571. *Pes columbinæ*, Gl. Harl. 3388, probably *columbine*, for Mape is *mouse* in titmouse, colmouse.

Mause pee, orobus, Gl. Harl. 3388. *Ervm*.

Mæalpe, gen. -an, fem., *mallow, malva* and *althæa*. II. xvi. xxxiii. Μαλάχη.

Mæps mealpe, *Marsh mallow, althæa officinalis*. "Hibiscus," Hb. xxxix., a malvaceous shrub, foreign. Lb. II. xxxii.; III. viii. lxiii. Cultivated by herborists on account of its supply of mucilage. "Αλθαία.

Þilbe mealpe, *malva silvestris*. Lb. II. xxiv.=fol. 80 a., as opposed to the official and cultivated sort. Μαλάχη άγρία.

Mæarsc mearþealla, gen. -an, masc., perhaps *gentiana pneumonanthe*. See Mearþealla. Gl. vol. II.; Lacn. 37.

Y

Mede ratele, *rhinanthus crista galli*. See Þrætele.

Medopyrt, Medepyrnt, Medopyrnt, gen. -e, fem., *Meadow sweet, spiræa ulmaria*. Gl. vol. II.; Lb. I. xliv. lxi. 2, xxx. xxxiii. 1, xxxviii. 6, 10; Lacn. 4, 14, 18, 29. "Melleuna," Gl. Cleop. fol. 65 b. The Harleian gloss may be taken as an error.

Melbe, gen. -an, *orache, atriplex*. Lacn. 4, 77; Gl. Rawl. C. 607. Melde, fem. Germ. = Dutch = Meld Dansk = Molla. Swed. fem. Gl. Harl. 3388; Gl. Sloane, 5. "Arachia melde," Gl. M. *Atriplex domestica* orage or medeles, Gl. Sloane, 135. Gl. Sl. 405. Spelt meedle in Gerarde, as if the vowel were long. 'Ανδραφαξύς, 'Ατραφαξύς, Χρυσολάχανον; of the last, corruptions are frequent in the gl.

Merpece, gen. -es, masc., *Marche, apium graveolens*. Hb. xcvi. with vowel dropped; vol. I., p. 378, 10, cxx. cxxvi. 2, cxxvii. 1; Lb. I. ii. 23, xviii. xxxii. 2, 3, xxxix. 2, 3, xlv. 1, xlvi. 3, xlvi. 2, lxi. 2, lxvi.; II. viii. xi. xviii. xxii. xxiv. xxviii. xxx. xxxiii. xxxix. xliii. li. 1, 3, twice, lii. 3, liii. lv. 2, lix. 9; III. xii. 2, xxviii. xxxviii. 1, lvi. lxiv.; Lacn. 3, 4, 19, 29, 53, 57, 59, 111; Διδ. 63. Μερπει, archaic spelling, Gl. M.M. 153 a. Σέλινον.

Stan merpece, *parsley, petroselinum sativum*. An equivalent not employed in Hb. cxxix. An importation.

Ƴudu merpece, *Wood marche, sanicula Europæa*. Gl. vol. II.; Lb. I. i. 15, xxv. 1, xxxiii. 2; II. li. 3, 4; III. ii. 1, 6, xix. xxxi.; Leechd. vol. I, p. 374, 3; Gl. Harl. 3388, and so Gerarde.

Merpeçalla, gen. -an, masc., *mare gull, gentiana pneumonanthe*. Lb. II. lxxv. 5; Lacn. 29; as Mepscmerpeçalla.

Metesþam, gen. -mmes, masc., the edible mushroom, *agaricus*. "Fungus vel tuber "metteþam," Gl. R. p. 43.

Millefolium, *Milfoil, achillea millefolium*. Διδ. 63.

Minte, gen. -an, fem., *Mint, mentha*. Lb. I. xviii. xxxii. 2, 3, xlvi. 1, 2; II. vi. 2, viii. xi. xii. xxxiii. xxxiv. 1, xxxvii. xxxix. liii.; Lacn. 4, 14, 89, 111; Διδ. 5, 42, 63. 'Ηδύσμος.

Minte with white blooms, Lacn. 14, *Ocimum basilicum?* "Sisymbrium balsaminte," Gl. R. 42. *Sweet basil* is balsemkruid in Dutch. *Menta romana* is wyt mint in Grete Herball (1561).

Brocminnte, *Brookmint, mentha hirsuta*. Hb. cvi.; Lacn. 4.

Hopsminnte, *Horsemint, mentha silvestris*. Lacn. 111. Μίνθα, Μίνθη.

Speart minnte, *ballota nigra?* Διδ. 52. See Þune.

Myrre, Muppe, gen. -an, fem., *Myrrh*. Quadr. iv. 8, v. 4. Seo myrre þæt he pær Ƴa deaðlic, Hom. I. 116, *The myrrh betokened that he was then mortal*. Lb. II. lxxv. 3, 4, 5. Μύρρα.

Ƴyrta, *myrtle berries, μύρτα*. Διδ. 23.

Mistel, fem. (see Acmistel), English *wild basil, calamintha clinopodium = Cl. vulgare*. Hb. cxix. cxxxvii. 1, where the Greek is ὤκιμον. The ocimastrum of Fuchsius, p. 850, for it seems to be an English herb, familiar to the gl. Schneider says ὤκιμον is not ocimum basilica, Bot.

Eopðmistel, the same, by way of distinction from Acmistel, Lb. I. xxxvi.

Mistel, fem., *Mistletoe, viscum album*. "He growþ on trees," MS. Bodl. 536; but erroneously under "Osinum," not understanding Greek botany. 'Ιξία.

Misteltan, "Mistlewig," *viscum album*. "Viscerago," Gl. R. p. 43. "Vincus "miftellan," Gl. Cleop. fol. 85 d.

Ƴyxenplante, *Mixenplant, solanum nigrum*, which is morella minor, and is often found on mixens. Otherwise *nightshade*.

Moderwort, *Mother wort, artemisia*. "Artemisia mugwort mater herbarum," Gl. Harl. 978, corrected. "Artemisia," Gl. M.; Gl. Harl. 3388. "For þat "shue is moder of all erbis," Gl. Douce, 290.

ᾠλβκορν, the granular tubers of *saxifraga granulata*, the same as Sunᾠκορν, and the plant itself. Laen. 18. "Vulnet-rum," Gl. Mone. 322 b = Gl. Brux. 42 b.

ᾠλεγν, mullein, *verbascum thapsus*. "Cal-mum or galmum," Gl. Cleop. fol. 86 b; Gl. M.M. 157 a; Gl. C.; also Galmilla, Gl. M.M. 157 a. Fr. gaule is a pole, such as is used for beating down apples (Roquefort, Cotgrave). Calmum is a long stick of wax running from a taper; a stillicidium cereum (Dief.) "Herba liminaria (luminaria) moleyn felt-wort," Gl. Rawl. C. 506. See Candel-pyrr and Higtaper. φλόμος.

ᾠορbeam, gen. -es, masc., mulberry tree, *morus nigra*, Μορέα. But as the sense of mora was sometimes extended to blackberries, this word is loosely *bramble*, *rubus fruticosus*. "Morus vel rubus," Gl. R. p. 46. Μορέα.

ᾠορρεγγ, the same as Σεγγ, which see. Διδ. 65.

ᾠορν, gen. an, fem. 1. A root, *radix*. Lb. I. liv.; III. xii. 1, xli. five times, lxiv.

2. Carrot, *daucus cariota*. Lb. I. xviii.; II. xxviii.

Englisc mornu, *parsnep*, *pastinaca sativa*. Gl. vol. II.

Ƴylre mornu, carrot, *daucus cariota*.

Gl. vol. II. Ƴealmornu, Lb. I. xlvii. 3.

Ƴealmorna, Ƴalbmorna, Gl. R. pp. 42, 43.

ᾠορpyrr, gen. -e, fem., moor grass, *drosera Anglica*. Gerarde, Somner, Cotgrave. See Sundew.

Seo smale mopyrr, *drosera rotundifolia*. Lb. I. lviii. 1.

ᾠεγγpyrr, gen. -e, fem., *Artemisia*. Hb. xi. xii. xiii. The ordinary sort, Hb. xi., grows wild in hedges and among bushes. The second, Hb. xii., is grown in our gardens as *tarragon*, a word which, like τραπεζερ, ταρανερ, is a corruption of *dracunculus*. Of the third sort, Hb. xiii., it is truly described as λεπτόφυλλος, whatever the editors of Dioskorides may

ᾠεγγpyrr—cont.

hold concerning the genuineness of the article so intituled in his book. Leechd. vol. I. p. 380, twice; Lb. I. xxvi. xxvii. 2, 3, xxxi. 5, xxxii. 4, lxxxvi.; II. li. 8, lxv. 1; III. viii. xxxviii. 1; III. li.; Laen. 4, 29, 45, 47, 111, where male and female have no reference to fructification. Διδ. 52. 'Αρτεμισία.

ᾠορρα, ᾠορρα, gen. -an, fem., *cicely*, *myrrhis odorata*. Lb. I. i. 2; Laen. 6, 12. Μυρρίς.

ᾠουs, mouse.

[ᾠουs cape], mouse ear, *hieracium pilosella*. "Pilosella," Gl. Harl. 978. "Auricola muris prona habet folia et multa aliquantulum pilosa idem est quod mouser," Gl. Harl. 3388. Name Gl. Bodl. 536.

Mouse pease, *tares*. "Orobus," Gl. Laud. 553. ᾠοροβος.

Mouse tayle, *little stone croppe*, *sedum*. Turner (black letter).

N.

ᾠæðeppyr, gen. -e, fem., *adderwort*, *polygonum bistorta*. Hb. vi.; Lb. I. xlv. 3; Laen. 9; Gl. vol. II. In Hb. cxxxii. the account is too marvellous.

2. *Bugloss*, *echium vulgare*. "Dra-gancia addyrworte ys an erbe þ̅ som manne calliþ dragans oþer serpentary þis erbe is like to þe colour of an nadder all spræklyd." Gl. Sloane 5, fol. 13 b.

Næglæs. Lb. I. xli. for Cunæglærye. The Saxons cut off initial syllables of foreign words, as Bisceop, ᾠontaca.

Næp, masc., *rape*, *brassica napus*. Leechd. vol. I. p. 382; Lb. II. xxiv.; III. viii.; Laen. 12, 52; Διδ. 10, 61. An importation, for "Nap silvatica pilbe næp," Gl. R. p. 44, is a mere translation.

Napð, gen. -es, *Nápdos*, *valerian*. Hb. lxxxii. 5, cxxxii. 3; Quad. vi. 16, where eap translates spica, which is now in this plant spike.

Nepre, Neyre, gen. -an, fem.?, *nepeta cataria*. Hb. xcv.; Lb. I. xx. xxxii. 2, xlviii. 2, lxvi.; II. li. 3; III. xiii. xvii. xxvi. lxiv.; Lacn. 111.

Necele, Netele, worse Netel, gen. -an, fem., *nettle*, *vertica*. Hb. cxvi. 3, clxxviii.; Quad. v. 11; Lb. I. xxxviii. 5, lviii. 1, lxxxii.; II. xxx.; III. vii.; Lacn. 89. 'Ακαλήφη.

Seo Blinde netele, *blind nettle*, *archangel*; *galeobdolon luteum* (yellow), and *lamium album* (white). E.B. 768. "Arch-angelica," Gl. St. Johns, Oxon. 154, which reads netele not netel. So Gl. Dun. "Archangelica. blind netele. flores "habet albos," Gl. Harl. 3388. Archangelica, Gl. Rawl. C. 607; Gl. M.; MS. Bodl. 178; Lb. I. xxiii.

[Dumb netele], *dumb nettle*, *galeopsis tetrahit*. "Canbasia doum nethele," Gl. Laud. 553.

Seo micle porþis netle, seo ȝreate netle, *the big nettle*, *vertica dioica*. Lb. I. xlvii. xxxvi.

Seo Reade netele, *red nettle*, *lamium purpureum*. E.B. 769, 2550, without modernisms; Lb. I. xv. 5, xxiv. xxxii. 4, xxxviii. 3, xxxix. 2, xl. xlvii. 2, 3, l. 2, lviii. 2; II. viii. xxv. xxx. 2, xxxiii. li. 4, liv.; III. xxvi.; Lacn. 23, 57, 75.

Seo smale netele, *the small nettle*, *vertica urens*. Lb. I. xxvi.

Nihtscabu, -ða [for -sceabu? and fem.? Cf. ȝpleaȝe, -an], *nightshade*: 1. *atropa belladonna*; 2. *solanum nigrum*; 3. *solanum dulcamara*. Tradition. "Strumus "vel uva lupina nihtȝeada," Gl. R. p. 41, where strumus is datura stramonium with its black cherry, and uva lupina is *A. belladonna*.

Nosblede, Nesebledeles [Niesblæð, *sneeze leaf*], *sneezewort*, *Achillea ptarmica*. But popularly, *A. millefolium*, and so Gl. Harl. 3388. MS. Ashmole 1431. fol. 35 c.

O.

Oke appell, *oak apple*, *galla*. Gl. Hari. 3388. Κηκίς.

Oleastrum þ ȝr pilbe elebeam, *oleaster*, *that is, wild olive tree*, Lb. I. xxxvii. 2.

Olystrum, *alexanders*, *smyrnium olusatrum*. Hb. clxxiii. 3; Lb. II. xxxiv. 2. 'Ἰπποσέλινον. Whether the moderns in writing olus atrum, *black potherb*, be correct, I doubt.

Omppe, gen. -an, fem., *dock*, *rumex*. Gl. vol. II.; Lb. I. viii. 2, xii. xxxii. 2, 3, 4, xli. xlii. lxxxviii.; II. liii.; III. xxvi.; Lacn. 12, 14, opppan, 23, 60. Λάπαθον.

Fen omppe, *water dock*, *rumex aquaticus* = *hydrolapathum*. Lb. I. xxxix. 3.

Sund omppe, *rumex maritimus*. Lb. I. xlvii. 1.

Onped, Gl. vol. II.

Ontre, Antre, gen. -an, *radish?*, *raphanis sativa*. So read Mone. Gl. 322 a: this entry does not appear at all in the other collation. Gl. Brux.; Lb. I. xxxi. 7, xxxii. 2, where it occurs with omppe, 4, xxxviii. 7, xxxix. 3, xlviii. 2, lviii. 2, lxxxiii.; II. li. 3, liii.; III. xiii. lxiv. lxviii.; Lacn. 39, 62. 'Ραφανίς.

Openæpy, *medlar*, *fruit of the mespilus germanica*. Gl. R. p. 46. Μέσπιλον.

Oporþame, *artemisia abrotanon*. Lacn. 29. See Appotane. 'Αβρότανον.

Orfgebiðe *erbitum* (which seems to be the same word), Gl. Laud. 567. Orf is *cattle*.

Organe, *origanum vulgare*. Hb. cxxiv. clvi. 2; Lacn. 4; Διδ. 16. 'Ορείγανον.

Oxeȝe; Oxes eye glosses butalmos, Βουφθαλμον, in MS. Bodl. 130. *Chrysanthemum?*

Oxtongue, *lycopsis arvensis*. "Buglossa." MS. Bodl. 536; gloss in MS. Bodl. 130.

Oxanslyppe, gen. -an, *oxlip*, *primula elatior*. Lb. I. ii. 15; Lacn. 42.

Oxnalb, neut., *oxheal*, *helleborus fatidus* and *viridis*. Lb. I. ii. 21, x. Otherwise, *setterwort*. "The same thrust into " the eares of Oxen, Sheepe or other " cattell, helpeth the same against the " disease of the lungs, as Plinie and " Columella writeth, for it draweth all " the corruption and grieft of the lungs " into the eares. And in the time of " pestilence, if one put this roote into the " bodies of any, it draweth to that part " all the corruption and venemous in- " fection of the bodie. Therefore assoone " as any strange or sodden grieft taketh " the cattell, the people of the countrey " do put it straight waies into some part " of a beast, wheras it may do least hurt, " and within short space all the grieft " will come to that place, and by that " meanes the beast is saued." Lyte, p. 409, on bastard hellebore. "TO SETTER, " to cut the Dewlap of an Ox or Cow, " into which they put *Helleboraster*, by " which an Issue is made which causes " ill Humours to vent themselves." Bailey. The Saxon leech did not administer it internally.

P.

Palm, Παλμτρον, *the palm*. Gl. R. p. 46. Φοίνιξ.
 Panic, gen. -es, *panicum*. Διδ. 51, 54, 63. Κέγχρος?
 Pappewort, papwort, *mercurialis*. MS. Bodl. 536; Gl. Sloane 5, fol. 34 d; Gl. Laud. 553; Gerarde.
 Penygrass, penywort, *umbilicus cotyledon*. "Cimbalaria," Gl. Bodl. 178; Gl. Rawl. C. 607; Gl. Sloane, 5. See Hb. xlv.
 Pepsoc, gen. -es, *a peach*, *malum persicum*. Lacn. 89. Persogge, Διδ. 31.
 Περσοτρον, *a peach tree*, *persica vulgaris*. Gl. R. 46. 1 ερσία.

Πετρεσίη, Πετρο-, gen. -an, *parsley*, *apium petroselinum*. Hb. cxxix.; Lb. II. xxii. xxx. 1, xxxii. xxxix.; III. xii. 2, xx.; Lacn. 29, 111. Πετροσέλιον.
 Pintelwort, *cuckoo pint*. Name in MS. Bodl. 130. "Αρον.
 Πιντρον, *a pinetree*, *pinus*. Lb. II. xxiv. lix. 10; Διδ. 16, 51. Πεύκη? Πιτρία?
 Πινηνυτ, fem., pl. ηνυτε, Lb. II. ii. 2, *nuts of the stone pine*, *pinus pinea*. Πιτνίς. Πιντρυπενυμ ηνυτυμ, Hb. cxxxiv. 2.
 Pipeneale, *pimpernel*: 1. *sanguisorba officinalis*; 2. *poterium sanguisorba* (Lyte, p. 153, Cotgrave, Florio); 3. *anagallis* (Lyte, p. 63, Cotgrave).
 Πιπορ, Πιπερ, Blac πιπορ, gen. -es, *pepper*, *piper*, Πέπερι, *piper nigrum*. Hb. lii. 2, xciv. 14, clx. clxxxiv. 3; Quadr. v. 4; Lb. I. viii. 2, xxi. xxiii. xxxii. 2, xxxiii. xxxvi. xxxix. 3, xlvii. 1, 2, l. 2, liv. lviii. 3, lxxviii.; II. ii. 2, iii. vi. 1, 2, masc., vii. xii. xv. xxiv. xxv. xxx., blac p., p. 234, line 2, xxxix. xlv. li. 3, lii. 1, liii. lix. 6, 8, 9; III. ii. 6, 89, 111; Διδ. 15, 34, 36, 50, 51, 63; Ld. vol. I. p. 374, 2, 376, 4, p. 380.
 Λαγ πιπορ, *long pepper*, *piper longum*. Lb. II. vii.; Dioskor. II. 189.
 Πυρετρε, Πεπετρεο, Πεπετρο. gen. -an, *bertram*, *pyrethrum parthenium*. Ld. vol. I. p. 376; Lacn. 12; Διδ. 50. Παρθένιον.
 Πιρυγε, Πυρυγε, gen. -an, fem., *pear tree*, Fr. *poirée*, *pirus communis*. Æ.G. p. 5, foot; Gl. R. 46; C.D. 570. Πιρυγτυν, C.D. 129, and several Pirtons. "Απιος.
 Πισε, Pyse, gen. -an, gen. pl. -ena, *a pea*; properly *a peas*, plural *peason*; *pisum sativum*. Hb. exl. 1, 2, clxxxi. 1; Lb. II. ii. 2, xiii. xvi. xxiv. xxvi. xxxix. xliii. xlix. lvi. 4, pycsan, lix. 14; pefan, Gl. Laud. 567. An importation. Πισός.
 Πλυντρον, gen. -es, neut., *plum tree*, *prunus insititia*, Gl. C. fol. 49 a.; Lb. III. v. Plumleδα, Lb. II. xxx. 2. Plumsep for seap, Διδ. 49. An importation. Κοκκυμηλέα.

- Pollegie, Polleie, gen. -an, *pennyroyal*, *mentha pulegium*. Hb. xxi. 4; Lb I. lxiv.; II. lxv. 5; III. xv. xxx. xxxvii. xli. lxiii. lxv. lxix. 3, lxx. 1; Lacn. 2, 14, 29, 40, 65, 69, 70, 87, 88; Διδ. 30, 51; Ld. vol. I. p. 374, 1, p. 380. Βληχώ, Γλήχων.
- Popell = cokell. Gl. Harl. 3388, in *Nigella*, etc.
- Porig, *poppy*, *papaver*: understand Þpic porig, *P. somniferum*, as Hb. liv. cvi.; Lb. I. lxxxii., suðerne p.; II. xxiii. xxxii. Μήκων.
Baso porig, *scarlet poppy*, *papaver rhæas*. Gl. Brux. 40 a.
- Por, gen., *Poppes*, *leek*, *porrum* (Lat.), *allium porrum* (Bot.). Lb. I. xxxv.; II. vii. xxx. 2, lvi. 4, lix. 9. Πράσον.
- Prutene, *artemisia abrotanon*. Lb. II. xxxiii. Ἀβρότανον.
- Priget, gen. -es, *privet*, *ligustrum vulgare*. See Prigetes globan, Chron. 755, and Privet five miles N.W. Petersfield. Hardly Κήλαστρος.

R.

- Rædic, Hrædic, gen. -es, masc., *radish*, *rhapanis sativa*. Ld. vol. I. p. 382; Lb. I. xxi. xxxvi. xxxix. 3, xlv. 1, xlvi. 2, xlviii. 2; II. vi. xxvii. xxviii. li. 3, 4, lv. 2, masc. lix. 13; III. xi. xiv. 2, xxvi. xxviii. xlvii. lvii.; Lacn. 12, 23, hp. 24, 25, 28, 29, 35, 43, 52, hp. masc., 59, 73, 77, 89, suðerne, 115. An importation. Ῥαφανίς.
- Ragu, Rage, *lichen*, Λειχήν. Gl. vol. II.; Lb. I. xxxviii. 8, slahþornpage, lxiii. lxviii. Bercepage, II. li. 3; III. lxii.
- Ragworte, *senecio jacobæa*. "Ragworte "ofer flyfo berthe yelowe flouris like "tansy and stynketh foule," Gl. Sloane 5, fol. 46 a.
2. *Orchis*. Lyte, p. 249.
- Ramejan, *ramsons*, *allium ursinum*. See Þramsjan.
- Ramgealla, Þramgealla, Gl. vol. II., *menyanthes trifoliata*. Lb. I. li. lxv. 1.
- Ramnes fot, *ravensfoot*, *ranunculus gramineus*, and *acris*. For Þræmnes fot. See Lodeworte, where Gl. Sloane should have corvi pes. "Apium emoroidarum" (which is *pilewort*, *R. ficaria*) vel pes "corui · idem · ramys fote," Gl. Harl. 3388. Βατράχιον.
- Ratele, Medratele. See Þrætele. *Quercula* in gl. is Χαμαίδρυς.
- Reod. See Þreod, *reed*.
- Ribbe, gen. -an, fem., *ribwort*, *plantago lanceolata*. Hb. xxviii. xcviii.; Ld. vol. I. p. 380; Lb. I. ii. 22, iii. 8, xxiii. xxvii. 1, xxxviii. 5, 9, 11, xliv. lx. 2, lxii. 2; III. xxxiv. lxxii. 1; Lacn. 12, 29, 55; vol. III. p. 292. Gl. Harl. 3388. Ἀρνόγλωσσον.
- Ryben. Gl. vol. II.
- Ryge, Ryge, gen. -es, *rye*, *secale cereale*, Lb. I. iv. 6; lyge, Gl. Mone. 322 b, and Gl. Brux. 42 b; rygi, Gl. M.M. 162 b; ryge, Gl. C. fol. 57 a; Gl. Laud. 567.
- Risce, Resce, Rixe, gen. -an, gen. pl., *rixena*, *ricsa*, also, dropping vowel, *Ræsc*, *Risc*, a *rush*, *iuncus*. Hom. II. 402; pefce, Gl. Iul. A. 11. fol. 125 b, where *rice* is in the St. Johns copy; *rixum*. Exod. ii. 5; *ricsa*, Lb. II. xxxii.; *earixena*, Διδ. 52; *Risc*, Gl. R. p. 42; *riæsc*, Gl. C. fol. 47 b; *Æriusc*, Gl. R. p. 42; *Eariusc*, Gl. R. p. 42. Σχοίνος.
- Rodewort, Rodelwort, Ruddis, Rodes, *calendula officinalis*, *marygold*. "Solsequi- "um Rodelwort oþer marygoldys," Gl. Sloane, fol. 46 b.; Gl. Harl. 3388.; Gl. M., in *Calendula*.
- Romanisc pund, *cinnamon*. Ld. vol. I. p. 376. 4.
- Rore, gen. -an, *rose*, *rosa*. Hb. c. 2, ci. 3, cxxxix. 3, cxliv. 4, cxlvii. 2, clviii. 6, clxix. 3, clxxi. 3; Quad. ii. 15; Lb. II. ii. 2, xxxii. lvi. 4; Lacn. 59, 89; Ld. vol. III. p. 144.; Gl. R. p. 39. Ῥόδον.

Rowan tree, *the service tree, sorbus* or *pirus aucuparia*. See *Syppe*. Islandic *Reynir*, *Ræynir*; Dan. *Rønne*; Norw. *Rogn*. Ok í því bili þar hann at landi, ok fékk tekitt reynirum nokkvorn. *Eodem momento ad ripam delatus, locum nactus est sorbis obsitum*, etc. Snorra Edda. Skaldskaparmal. vol. I. p. 288, and what follows; also p. 334; also vol. II. p. 483. "Oa.

Rube, gen. -an, *rue, ruta graveolens*. Hb. xci.; Lb. I. i. 2, i. 8, xvi. 2, xviii. xix. xxi. xxxix. 3, lxiv. lxxi.; II. iv. v. vi. 1, viii. xi. xviii. xxii. xxiv. xxviii. xxx. 2, xxxii. xxxiii. xxxiv. xxxix. xliv. xlvii., twice, li. 3, thrice, lv. 2, lxv. 2; III. i. ii. 6, xiv. 1, xxiii. xxxi. xxxiv. lxii. lxiv. lxvi. lxix. 2; Lacn. 4, 5, 8, 12, 14, 23, 29, 38, 39, 59, 64, 65, 89, 111, 114; Διδ. 9, 13, 16, 17, 23, 36, 60; Hb. lxxxii. 5; cxxxii. 2, clii. 1, where it translates *πήγανον*, cxxx.; Ld. vol. I. p. 374, 3. Πήγανον.

Rubmohn, *water pepper, polygonum hydro-piper*. Gl. vol. II.

S

Sæppe, *the spruce fir, abies*. Cf. Fr. le faux sapin. "Abies," Gl. Cleop. fol. 81 d; Gl. M.M. 153 b. Ἐλάτη?

Sæpaup, *seaweed, fucus*. "Alga," Gl. R. p. 42. ποαρ, Gl. M.M. 153 b, corrected.

Sæþerne, *Suðeruge*, gen. -an, fem., *savory, satureia hortensis*. Gl. vol. II.; Lacn. 29, 111.

Sajine, Sajina, Sabina, Saþene, Saune, gen. -an, *savine, juniperus sabina*. Hb. lxxxvii.; Ld. vol. I. p. 378, 10; I. xxxix. 3, xlvii. 3; II. xli. lxv. 4; III. viii.; Lacn. 14, 29, 43, 50, 57, 59, 89; Διδ. 15. Βραβύς.

Safran, *saffron*. See *Cpoh*. Διδ. 23.

Salue, Sealue, gen. -an, *sage, salvia*. Hb. ciii.; Lb. I. xxix. xxxii. 4, xlvii. 3, lxii. 2; II. xv. 2, lxv. 4; III. lxii. lxxi. lxxii. 2; Lacn. 4, 12, 14, 29, 59, 64, 89, 111; Διδ. 63. An importation. Ἐλε-λίσφακον.

Saltwort, *salsola*. Cotgrave in Salicor.

Scalefærne, *ceterach officinarum*. Turner.

[Scalbhyllas vel sonbhyllas, *alga*, Gl. C. Scalbhulas, *paupilius*, are errors. Scealbhyllas, *fruteta, thickets*, occurs in G.D. See Gl. M.M. 153 b, and Scalban epunble in HID. fol. 16 a.]

Scamonia, *scammony, succus induratus convolvuli scamoniae*, from *Aleppo*. Lb. II. lii. 3. How tested, II. lix. 4. Σκαμωνία, Σκαμμωνία.

Schokke, *brankursine, acanthus*. Gl. Rawl. C. 607.

Skirewit, *rocket, eruca sativa*. "Eruca," Gl. Laud. 553; Gl. Rawl. C. 607; Gl. Sloane, 5. fol. 50 b, corrected. It is a mustard. Others otherwise.

Scrubgrass, *equisetum*, employed to polish fire irons. Dickinsons Gl.

Se holy, *sea holly, eryngium maritimum*. Gl. Sloane, 5. Sea pistel, Gl. Harl.

Se needles, *erodium moschatum*. "Acus" "muscata .i. se mildis (so) folia multa" "et fissa habet, florem indum et subru" "brum fere crescit sicut malum terræ." Gl. Rawl. C. 607.

Sealh, Salh, Seal, gen. -es, masc., *the sallow, salix*. Gl. vol. II.; Lb. I. xxxvi. xxxviii. 11; III. xvi.; Lacn. 12; Gl. C. fol. 54 d; salch, Gl. M.M. 162 a. Οισόνη.

Reað seal, *red sallow, salix rubra*. Lacn. 89.

Shavegrass, *equisetum*, Gerarde. See *Scrubgrass* and *Scaþa* in Gl. Dun.

Secg, gen. -es, masc. and neut., *sedge, carex*. Lb. I. viii. 1, xxiii. xxxi. 9, xxxix. 3; III. lxvii.; Lacn. 23; neuter in Æ.G. page 13, line 48, two MSS.

Colhxycog, which see. It shews secg and carex to have different limits.

Seeg—cont.

- Domoprecg, "hammer sedge." See Domopyrpt, also Gl. vol. II.
- Mopsecg, "moorsedge," any sedge. Διδ. 65.
- Read secg, "red sedge," Lb. I. xxxix. 3.
- Seljæte, Gl. vol. II. "felbeza senecion," Gl. Hoffm. 24.
- Senep, Senop, Sinop, gen. -es, masc., mustard, sinapi. Lb. I. i. 8, 12; masc., II. vi. 1, vii.; Διδ. 10, 16; Gl. R. p. 43. Νᾶρυ, Σίναπι.
- Seoroneleaye, tormentilla. Hb. cxviii.
- Setterwort, helleborus niger and H. viridis. See Oxnalib. "Elleborus albus," Gl. Rawl. C. 506.
- Sidpape, zedoary, the root of hæmpferia rotunda. Lacn. 4, among foreign drugs.
- Sigelþeopra, -ye, gen. -an, masc. and fem.; if the later English idea were the same as the earlier, this would be the marygold. From Solsequium the French have Soulsi, the marigold, and soulsi aquatique, lysi-machia. Marygold has also the "round seed." A yellow flower seems agreed on in the earliest gl. Hb. l. cxxxvii.; Gl. vol. II.; Lb. I. xxxviii. 7, fem., xlv. 2; III. viii., masc., xxxii. xxxiii. 1; Lacn. 29; Gl. Cleop. fol. 36 a.
- Sigle, gen. -an, rye, secale cereale. Lb. I. liv.
- Sigsonce, Gl. vol. II.
- Sylbeam, C.D. 570, and the reading of the MS. = Sealh?
- Sylfhele, selfheal, sanicula, Gl. Dun., Bailey. Prunella in modern books.
- Sinfulle, gen. -an, houseleek, sempervivum tectorum, also sedum. Gl. vol. II. cxxv.; Lb. I. iii. 11, xxxi. 3, xlvii. 3; II. xii. lix. 14; III. lx.; vol. III. p. 292.
- Singpene, gen. -an, fem., singreen, sedum. Gl. vol. II.; Hb. xlix.; Lb. I. viii. 2, xv. 2, xxxii. 4, xxxvi. xxxviii. 5, 6, xl. xlv. 2, lxxiv.; III. lx. An ἀειζωον.

Syppe, gen. -an, fem., Syppepeop, the service tree, Lat. sorbus, pirus domestica, Bot., very rare in England, and pirus aucuparia, Bot., very common. C.D. 118; C.D. vol. III. p. 379; C.D. 1134; C.D. vol. VI. p. 234; H.A.B. vol. I. p. 93.

The Bot. affix the name of "true service tree" to the pirus domestica only. Yet our best authority, the founder, after the wort gatherers, of this science, Theofrastus, speaks expressly of "Oa" which have the fruit round, as in pirus, or rather sorbus aucuparia. "They differ," says he, "in the fruits; some produce a round, some a prolonged, some an egg shaped fruit." Thus his definition is not limited to the pirus or sorbus domestica, but includes the aucuparia. At the same time he excludes the pirus aria, P. torminalis, and any other such by his strict description of the leaf. The "Oa" whether male or female has a leaf with "the leafstalk long and sinew like; the leaflets spring in rows from the sides of the leafstalk, like fins, so that the leaf being one, it has lobes divided down to the leafstalk; moreover the several leaflets are distant from each other a somewhat considerable distance; and the tree sheds its leaves not partially, but the whole finny series at once." . . . "All have, at the extremity of the leafstalk, one odd leaflet, so that the whole number of leaflets makes an odd number." Theof. ed. Schneider, p. . .

By these words this author draws a distinction between the service and pear families, which modern observers have overruled. Yet it is clear, that by ancient authorities, the rowan tree was a service tree, as well as the rare pirus domestica, and the whitten tree was not.

[Sissas, C.D. 406. = vol. VI. p. 232, not to be confounded with the Sisca of the gl., which is chisel.]

Siparbes pyrpt, sivards wort, sanicula Europæa. Ld. vol. III. p. 4, note.

- Slahþorn, gen. -es, masc., *the sloethorn*, *prunus communis*, var. *spinosa*: otherwise the *blackthorn*, "spina nigra" of gl. Slah is the fruit, as in the present volume, not the wood. Lb. I. xxxvi. xxxviii. 11, xliv. lxi. 2, lxviii.; II. li. 3; III. xxxix. 1, xlvi.; Lacn. 85. Slachþ, Gl. M.M. 159 b; slaghð, Gl. C. fol. 43 a. As late as Gl. Harl. 3388, a paper MS., we find "Acasia est succus prunellarum" [im]maturarum, greneslane wose" (þpenpa slana pos).
- Slapie, Slapige, Slapege, gen. -an, fem. ? *salvia sclarea*. Lacn. 4, 111. "Slare-gia," MS. St. Johns, Oxon. 154.
- Slepwort, *lactuca*, Gl. Harl. 3388. L. leporina, MS. Bodl. 130.
- Slrce, *cyclamen hederifolium*. Hb. xviii., etc.
- Smeringþypr, *a mallow*? The mallows are good vulneraries. "Crispa," Gl. R. p. 41. "Malua crispa," Gl. Iul. fol. 125 a, and St. Johns. See the following.
- Smeropypr, "*aristolochia*." Hb. xx.; Lb. I. lviii. 2.; III. xlvi.; Gl. vol. II. 2. "*Mercurialis*," Gl. vol. II. Add Smerdok *mercurialis*, Gl. Rawl. C. 607. Neither of these plants have any smeariness about them.
- [Smðszpeo, Gl. C. fol. 57 a.; Cf. Gl. M.M. 163 a, is chisel.]
- Softe, *verbascum thapsus*. Gl. Harl. 978.
- Solosece, *heliotropium Europæum*. Hb. lxxvi.; Gl. vol. II.
- Solsequium. Lacn. 4. See Sigilþeopþa. Solsequium is marygold, MS. Lambeth, 306; an interpretation against which Turner rightly protests.
- Sorell, *rumex acetosa*. "Oxylapatium," Gl. Rawl. C. 506.
- Sparuþwe tonke, *sparrow tongue*, *polygonum aviculare*. "Centodiam" for Centinodia, MS. Bodl. 536; Laud. 553. Lingua passeris centinodium, Gl. M. Poligonia, Grete Herbal.
- Spekuel. "Meum in duch Bearwurtz. I "never sawe this herbe in Englande
- Spekuel--cont.
- "sauynge once at saynte Oswaldes, "where as the inhabiten called it spek- "uel." Turner.
- Spepeþypr, *spearwort*, *ranunculus flammula*? MS. Bodl. 536; in Gl. vol. II. perhaps means *sagittaria*, but Lyte, p. 495, like all others, makes the flowers yellow. 2. *Inula helenium*. Hb. xvii.; Gl. vol. II.
- Spewing wort, *asarum Europæum*. Gl. Arundel, 42.
- Sppacen, *black alder*, *rhamnus frangula*. Gl. vol. II. In Brabant Sporckenhout (Dodoens).
- Stæþþypr, *statice*. Gl. vol. II.
- Stancpop. gen. -es, *stonecrop*, "*stone wort*," *sedum*. All. Crassula, Gl. Rawl. C. 607, from the thick substance of the leaves. See Fuchsius, p. 760; Lyte.; Gl. Sloane, 5, fol. 50 a. Lacn. 110.
- Stanwort, *linaria cymbalaria*. Lyte. p. 88. It haunts walls.
- Stanche, *capsella bursa pastoris*, Gl. Rawl. c. 607, being esteemed a blood stancher in bloody fluxes. See Lyte, p. 89; Gl. Sloane, 5, fol. 52 d. Stancheblod, MS. Arundel, 42.
- Standerweks, Standweks, *orchids*. "Saty- "rion," MS. Bodl. 536. "Venerem, "etiam si omnino manu teneatur radix, "stimulari" (Plinius). So Petron. Satyr. viii. xx. "Standilwelkis," Gl. Sloane, 5, fol. 50 d. So Gl. Sloane, 135, fol. 111 b. Correct Gl. Harl. 3388 in Saturion.
- Stedrewort, *cowslip*. "Pygla maior .i. "pygyll or stedrewort . . . it "wyl make a mon to have lust to wo- "mon." MS. Bodl. 536.
- Sterwort, *starwort*, *stellaria*. Gl. Laud. 553.
- Sticwort, *stichwort*, *stellaria*. See Æþel- þeþþingþypr, Gl. vol. II.
- Stime, *nettle*, Lacn. 45; a name referring to its caustic qualities. The Latin *Vrtica* is the same thing as *Vstica*, and the Bot. call it *Vrtica urens*.

Stiðe, *nettle*, Laen. 45; a name referring to the stout hempy fibres of its stem.
 Stoansuke, *parsley*. Gl. Harl. 978.
 Strælpyppe, doubtful. Gl. vol. II.; Lb. I. xxxviii. 9.
 Streapberian, *strawberries*, sometimes put, Laen. 2, for the plant *Speapberian* pise, *fragaria vesca*. Hb. xxxviii.; Gl. Harl. 3388; Lb. III. xli. lxiii.; Laen. 4, 14, 29.
 Stubwert, *oxalis acetosella*. "Alleluia . panis cuculi . i . wodesure . i . stubwert," Gl. M. Lyte, Gerarde. Stub is a small stump, and a piece of ground full of such stumps, a recently cut copse. Gl. Sloane, 135; Gl. Harl. 3840.
 Sugebistel, *sow thistle*, *sonchus oleraceus*. MS. Bodl. 130, 536.
 Sundcopn, gen. -es, neut., *saxifraga granulata*. Hb. xcix.; Lb. III. xx. lvi.; Laen. 18; Gl. vol. II.; Gl. R. p. 41.
 Sundear, *sundew*, *drosera*, "most covered with Dew when the Sun lies hottest on it." Cotgrave in Rosée.
 Sunnan copn, *gromel*, *lithospermum officinale*. Hb. clxxx., with additions to vol. I. *Milium solis*.
 [Sun tpeop origia, Gl. Cleop. fol. 86 d. I conjecture *Oryza sum tpeop*].
 Supe, gen. -an, fem., *sorrel*, *rumex acetosa*, Boys are familiar with its sourness. Also *oxalis*. Lb. I. xlv. lviii. 2; II. li. 3.
 Geaces supe, *Iacessupe*, *cuckoo sour*, *oxalis acetosella*, a trefoil. "Trifolium," Gl. R. p. 39; Lb. I. xlv. 2; III. xlviii.
 Connes supe, *rumex acetosa*. Lb. I. li.
 Ƴubu supe, *oxalis a*. Gl. M.
 Suþerne pind, *cinnamon*. Gl. Dun. *Κιννάμωμον*.
 Suþerne puðu, *southernwood*, *artemisia abrotanum*. Hb. cxxxv.; MS. St. Johns, Oxon. 154; Laen. 12, 14, 52, 107.
 Spam, pl. spammas, masc., *mushrooms* and *toadstools*, *volvi*, *fungi*. Gl. R. p. 139; Gl. Mone. 321 a; Διδ. 19, 66. Μύκης.
 Spane pyppe, unknown. Gl. vol. II.
 Spegles æppel, *beetle nut?* Gl. vol. II.; add. Lb. II. lxx. 5; III. ii. 4, 6, xiv. 1;

Spegles æppel—cont.

Διδ. 49. In Gl. Sloane, 146, we find "Arsenicocistis spelles æppel," of which I could make nothing. The leaves φύλλα, of the *piper betle*, are chewed in India.
 Swines fennel, *hogweed*, *peucedanum officinale*. Gl. Laud. 553. Πευκέδανον or -os.
 Swines grass. 1. *Quitch*, *triticum repens*. MS. Bodl. 130. 2. *Knotgrass*, *polygonum aviculare*. MS. Bodl. 553, fol. 8. 3. *Wartwort*, *coronopus ruellii*. E.B. 1660.
 Swines thistell, *sonchus oleraceus*. Gl. Harl. 3388.

T.

Tæsel, Tæsl, *teazle*, *dipsacus*. If under cultivation, *D. fullonum*. Δίψακος.
 Ƴulbe tæsel, } *Dipsacus silvestris*.
 Ƴulþes tæsel. } Hb. clvi.; MS. Harl. 3388.
 [Teappan tpeop. C.D. 1142; H.A.B. vol. I. p. 116. Not, perhaps, a specific name.]
 Τερεβιντζα, *turpentine*, from the *terebinthus*, considered as a wort. Lb. II. xxx.
 Teterwert, *celandine*, *chelidonium maius*. Gl. M., MS. Bodl. 536; Gl. Harl. 3388; Gl. Laud, 553; Gl. Sloane, 135. Lyte, Gerarde. The juice is copious and acrid.
 Thryft, *sedum*. Turner (black letter).
 Todeflax, *toad flax*, *linaria*. Lyte, Cotgrave, &c. Todwede as *centaurea jacea*, in Gl. Harl. 3388, is perhaps an error.
 Totheworte, *capsella bursa pastoris*. Gl. Sloane, 5, fol. 52 d.
 Truelove, *Paris quadrifolia*. The Wright's chaste wife, time of Edward IV. All.
 [τπαλτιγα. MS. Cot. Iul. A. 11, fol. 126 a; printed twaltiga in Wright's Glossaries. Read palmτπιγα from the St. Johns copy].
 Tungilsinpyppæ, *white hellebore*, *veratrum album*. Gl. vol. II.

Tuningpyrτ. See Tungilsinpyrτ. Lb. I. xxviii.

Tunsingpyrτ. See Tungilsinpyrτ. Hb. cxl.

[Tpileafe, Tpileæde,] *twayblade, orchis bifolia*, against Gl. Dun.

U.

Uman. Lb. II. lvi. 1. Read hunan?

Ungortpædde, *waytrodden, polygonum aviculare*, which grows with great obstinacy in trodden paths. Hb. xix. Read centinodia weghetrede, Gl. Mone. 286 b; and see 291 a. See Appolligonius, Gl. Dun. "Proserpinaca is Germ. Wäg-
"grass or Wägdritt," says Humelberg in his edition of Apuleius. The galiums will not bear the tread. Πολύγονον.

Uouelle, *wolde, reseda luteola*. Germ. Wouw. Lb. II. li. 3.

Up, *yew*. MS. St. Johns, Oxon. 154. See Cop.

V.

Valeriana, gen. -an, *allheal, valerian*. Lacn. 4; Δδ. 63.

Uca perunca, *periwinckle, vinca*. Lacn. 29. See Fica.

Vulgago, *asarabacca, asarum Europæum*. Δδ. 62; Gl. Rawl. C. 607, corrected by itself; Gl. Harl. 3388; Gl. Sloane, 664. "Asarou.

W.

Ƴab, gen. -es, neut., *woad, isatis tinctoria*, neut. Æ.G. p. 14, line 12. "Sandix," Gl. R. p. 44, alluding to Vergilius Eclog. IV. 45; the interpretation of that word being even now uncertain. Ƴead, Gl. M.M. 163 a, corrected. Lb. I. xxxviii. 5, lx. 5; II. li. 3. See Hb. lxxi. "Waað fucus," Gl. Laud. 567; C.D. III. p. 390, no. 1292. "Isatis.

Ƴæterpyrτ, *waterwort, callitriche verna?* Hb. xlvi. Callitricum, as in Fuchsius, Florio, is maidenhair, which is not fond of water, Gl. vol. II.

Wayfaring tree, *viburnum lantana*. Cotgrave, Florio. The twigs, leafstalks, and leaves are covered with a dust, like a wayfarer. It is called sometimes in German the mealy beam. I do not see that Gerarde was author of the name above.

Ƴealmoru. See Moru.

Ƴealpyrτ, Ƴælpyrτ, gen. -e, fem., *dwarf elder, sambucus ebulus*. Hb. xciii.; Lb. I. xxiii. xxiv. xxviii. xxxvi. xliii. xlvii. 2, 3; II. li. 1, 3; Lacn. 43, 47. Some glosses say *endive*, a foreign salad, but the translator of the Herbarium was generally a competent botanist, and puts ellenpyrτ, *elderwort*, as a synonym.

Ƴede berge, "*madberry, veratrum album*. Hb. cxl. Στρήχνος μαρικός of Dioskorides. "Elleborus, poede berge," Gl. C. "Helleborus · i · yediberige," Gl. Laud. 567, so.

Ƴegbræde, gen. -an, fem., *waybroad, plantago*. Hb. ii.; Lb. I. xvii. 3, xxvii. 1, 3, xxxii. 3, 4, xxxiii. xxxvii. xxxviii. 1, 2, xxxix. 3, xlv. 1, 3, xlviii. lviii. 2, lxii. 1, 2, lxv. lxix.; II. ii. 2, xxvi. xxxviii. liii. lvi. 2, 4; III. i. vi. viii. li. liii. lxxi.; Lacn. 6, 12, 45, where it is mother of worts, 59, 75, 115; Δδ. 15, 19, 66. 'Αρνόγλωσσον.

Seo rupe Ƴegbræde, *the rough waybroad, plantago media*, formerly *P. incana*, hoary *P.* in Flora Britannica. Lb. I. xli.; II. lxv.

Seo smeþe Ƴegbræde, *the smooth waybroad, plantago maior*. Lb. III. lxii.

Ƴenpyrτ is of two sorts, as below. Lb. I. vi. 6, xx. two, xxvi. 7, lviii. 2; III. xiii. xiv. 2, xxx. xlix.

Seo cluyhte p., *the bulbed wenwort, ranunculus ficaria*, bulbed and acrid. Lb. I. lviii. 1, 2, lxii. 1; II. li. 3, where cluyhtan is truly printed, lii. 1, where it grows on old lands, liii. lv.; III. xxxi. xli. twice; Lacn. 25, 35.

ƿenpyrre—cont.

Seo cneohƿe ƿenpyrre, "the kneed *wenwort*," probably *coronopus ruellii* or *wartwort*; covered with warts and wens, and full of knots. Lb. I. lxiv.

Seo smale ƿenpyrre, Lacn. 40.

ƿeoce, gen. -an, *witch elm* or *hazel*, *ulmus montana*. Gl. vol. II.

[The gloss Papyrus ƿeoce has been misunderstood. Lye furnished a reference to the following passage, explaining it correctly: "Omnes lampades ecclesie implent aqua, atque ex more in medio papyrum posuit, quas allato igne succendit, sicque aqua arsit in lampadibus ac si oleum fuisset." Gregorii Dialogi, I. 5. *He filled all the church lamps with water, and put a wick in the middle, then he fetched fire and lighted them, and the water in the lamps burned as if it had been oil.* So papyrus means *wick*, ƿeoce. And "flag" or *rush* also the paper made of it," is a puerile error].

ƿeoðobend, *withywind*, *convolvulus*. Lb. III. viii. See ƿudubend.

ƿergulu, *the crab*, fruit of the *Pirus malus silvestris*. Lacn. 45. Now called Varrjus, in Halliwell Wharre.

ƿermod, ƿeremod, ƿærmod, gen. -es, masc., *wormwood*, *artemisia absinthium*. Hb. xlvi. 3, xciv. 8, cii. cxii. 13; Gl. Brux. 41 a; Leechd. vol. I., p. 374 d (of two kinds), p. 378, 10, vol. III. p. 198; Lb. I. i. 2, ii. 21, iii. 12, xix. xxviii. xxxvi. xxxix. 3, xli. xlv. 1, xlvi. 1, 3, lii. lviii. 2, lxi. 1, 3, lxii. 1, 2; southern, II. ii. 1, 3, iii. v. x. xvi. 1, xviii. xx. xxii. xxiv. southern, xxxiii. xxxix. li. 1, lii. 1, liii. lv. 1, 2, masc., lxx. 5; III. ii. 1, iii. 2, xiv. 1, 2, xxi. xxvii. xxviii. xxx. masc., xxxi. xli. lxi. lxii. lxiii. lxiv.; of two kinds, Lacn. 2, 12, 23, 25, 26, 28, 29, 39, 40. See hara p., *the hoary wormwood*, Lacn. 43; ƿyrmod, 71, 72, 77, 111; Δδ. 27, 52, 57, 60, 63. An importation. Ἀψίνθιον.

ƿermod—cont.

Se ƿula ƿermod, *foul wormwood*, *artemisia campestris*. Lb. III. viii.

Suðerne ƿermod. See above.

Weyhore, *filago*. Gl. Sloane, 5, fol. 5 b.

ƿilbe næp, nep, *bryony*, *bryonia dioica*. MS. Bodl. 130; Gl. Harl. 3388; Gl. Rawl. C. 607; Gl. M.; wrong in Gl. R. p. 44.

Wilding tree, *malus silvestris*, Lat. Gerarde.

ƿilg. ƿelg, gen., pelges, pelies, masc., *willow*, *salix*. Lb. I. lxxxvii. 1, 2; Lacn. 12; H.A.B. vol. 1. p. 220; masc. C.D. 655. Ἴτρεα.

ƿyllecærre, see Gl. vol. II., but overrule these testimonies. See Cærse.

ƿindelstæap, gen. -es, neut., *windle straw*, *cynosurus cristatus*, *agrostis spica venti*. Gl. vol. II.

ƿingearð, properly *vineyard*, used for *vine*. Math. xxi. 39; G.D. fol. 170 a, fol. 156 a.

Blac ƿingearð, *black bryony*, *tamus communis*. "Brabrasca vel ampelos male" [ἔμπελος μέλαινα]. Gl. R. p. 39.

ƿilbe ƿingearð, *wild vine*, "*labrusca*." Gl. R. p. 39, so MS.

Hræc ƿilbe ƿingearð, *old man's beard*, *clematis vitalba*. "Brionia vel ampelos leuce, g." [ἔμπελος λευκή, Græce], Gl. R. p. 39.

ƿintreop, gen. -es, neut., *the vine*, *vitis*. Gl. R. p. 48; Gl. St. Johns, Oxon. p. 80 a; Æ.G. p. 4, line 42; Gl. M.M. 159 a. Ἀμπελος.

ƿir, ƿirtreop, *myrtle*, *myrtus*. Gl. Cleop. fol. 61 c; ƿir with accent, fol. 82 a; uup, Gl. C.; Gl. M.M. 159 a, corrected; Lb. I. xxix. 2, xxxvi. xxxviii. 11; III. xxxix. I. ƿirruð, Lacn. 12, 29. Μύρτος.

ƿyrpypre, *wormwort*, *sedum album* or *villosum*. Lb. I. xxxviii. 6, xxxix. 3, lvii.; III. ii. 5.

ƿistle, *a hollow reed of any sort*, *fistula*. Gl. Cleop. fol. 11 b, 81 b, for *avena*; but in the Vergilian sense, "*musam*" "*meditaris avena*."

Fistle—cont.

Fudu pistle, hpistle, a hemlock stem, *cicutæ caulis*. Fobe p. *cicuta*, Gl. Mone. Gl. M.M. 156 a; Gl. C. Æ.G. p. 9, line 25. Σύπρηξ.

Fimæpes pypæ. Gl. vol. II.

Fide-, Fidopinbe, gen. -an, *withywind*, *convolvulus*. Gl. vol. II. Fidopinbe, Gl. R. p. 46. Caprifolium, weberwynde, Gl. M.

Fidig, gen., ridies, masc., a *withy*, *salix*. Lb. I. xxxvi. xxxviii. 11, lxxiv.; C.D. 487, 703; Gl. R. p. 48. 'Ιτέα.

Wodebrone, *woodbrown*, *bugle*, *aiuga reptans*. Gl. M.; Gl. Harl. 3388.

Woderoue, *woodruff*, *asperula odorata*. "Herba muscata, herba citrina," Gl. Harl. 3388.

Wodesure, *woodsour*, *oxalis acetosella*. "Panis cuculi," Gl. M. Lyte.

Wolde, *reseda luteola*. "Lucia. flores" "habet croceos," Gl. Harl. 3388.

[Fottreop, C.D. 595, for pohe treop, *crooked tree*.]

Fpætte, gen. -es, *crosswort*, *galium cruciatum*. Gl. vol. II.

Fudu, gen. es, masc., *wood*. 1. *Lignum*. 2. *Silva*. 3. *Arbor*.

Suðerne pudu, *southern wood*, *artemisia abrotanum*. Gl. R. p. 44. 'Αβρότανον.

Fudubend, gen. -es, masc. -binbe, gen. -an, fem., *woodbind*. Hb. clxxii; Lb. I. ii. 21; III. ii. 1, xxx. xxxi.; Lacn. 12, 42.

Caprifolium, Gl. Bodl. 553, which means *lonicera*, Bot. Viticella, Gl. Mone. 322 b. "So doth the woodbine the "sweet honeysuckle gently entwist."

Mids. N.D., Act. iv. 1, 46.

Fudupille. See Cepille.

Fudu lectric, masc., *wood lettuce*, *lactuca scariola*. Hb. xxxi.; Lacn. 2; Gl. vol. II.

Fudupofe, hpofo, gen. -an, *asfodelus ramosus*. Hb. xxxiii. liii.; Lb. I. viii. 2, xxi. xxxvii. 1, xxxviii. 6, xliv. 2; III. xxix. xxxii. xxxiii. 1, 2; Lacn. 5, 12, 29, 69, 111. 'Ασφόδελος.

Fudupofe, hpofo—cont.

2. *Woodruff*, *asperula odorata*. Gl. vol. II. See Woderoue.

Fudupose, *woodrose*, *rosa canina*. Gl. vol. II.

Fudupeaxe, gen. -an, *woodwaxen*, *genista tinctoria*. Lb. I. xxiv. xlvii. 2; III. xxx., where pudupeax is truly printed as in MS. Lacn. 29, which see, 40, peobup. 41, 43.

Fudu þistel, *wood thistle*, *cnicus lanceolatus*. Hb. cxi.

Fulpes camb, *wolfs comb*, *dipsacus silvestris*. Hb. xxvi. The cultivated sort was till lately used to comb the nap of cloth.

Se hpada pulpes camb, glosses *Camelion alba*, Gl. Brux. 41 a; it is probably *fullers teazle*, *dipsacus fullonum*.

Wulves fist, *lycoperdon*. "Fungus," Gl. Harl. 978. Παρδείν is not the exact idea, but βδέιν.

Fulpes tæsl, *wolfs teazle*, *dipsacus silvestris*. As wolfs comb.

Wulnes tuers, "camelio alba," Gl. Laud. 567. Here occurs the broad word treop. See Quad. viii. 8. The teazle is doubtless meant.

Fupme. Gl. vol. II. "Luto pupmaman," so, Gl. Cleop. fol. 57 d, 107 a. "Murice" "pypman," fol. 95 a.

Felpupma, "origanum," Gl. Cleop. fol. 71 c, for felb-.

Fupmille, Fupmele, "origanum uupmillæ," Gl. M.M. 160 a; Lye; Gl. Laud. 567.

þ.

Þeoppypæ, Þyoppypæ, *ploughmans spikeward*, *inula conyza*. Gl. vol. II.; Lb. I. xxxii. 4; III. xxx.; Lacn. 40.

Þypne, gen. -an, fem., a *thornbush*, *dumus*.

Seo blace þypne, the *blackthorn*, *sloethorn*. C.D. 1368; Exod. iii. 2, 3, 4; C.D. 1218.

þyrne—cont.

Gateþyrne, *the cornel, cornus sanguinea*.

The same as Gateþreop. The same being described as a tree and a thorn, though it be not spiny. Gatentree is Cornus we are told by Miss Anne Pratt.

Þistel, Þistil, gen., Þistles, *thistle, cardus enicus*.

Milk thistell, Gl. Harl. 3388, under *Lactuca agrestis. Sonchus oleraceus*.

Se sceapre þistel, *the sharp thistle*. Lb. III. xii.

Þudu þistel, any sort wild. Lb. III. lxx. 2; Laen. 39.

Þulþes þistel, perhaps as pulþes tæsl. MS. Laud. 553.

Þureþistel, Þurþistel, *sow thistle, sonchus oleraceus*. "Lactuca," Gl. Cleop. fol. 56 a; Gl. MM. 158 b; Gl. C.; Lb. III. viii.

Þopn, gen. -es, masc., *a thorn*. 1 *Spina, aculeus*. 2. *Planta spinosa, quod et laxius quam hodie dicebatur*. Gl. R. p. 48.

Appelþorn, *the crab tree, pirus malus*, though not spiny; "lignum pomiferum," C.D. 460.

Blac þorn. See Slahþorn.

Þægþorn. See H.

Lusþorn, *the spindle tree, euonymus europæus*, though not spiny. Luizenboom in Dutch (Nemnich). C.D. 570.

Þeoce þorn, *a wick elm not grown beyond a bush, ulmus montana in arborem non evecta*. C.D. 1265, etc.

Þereþorn, Þeranþorn, gen. -es, masc., *buckthorn, rhamnus cathartica*. Ramnus ðeoþeþorn, Gl. C. fol. 52 d; theban

þopn—cont.

þhopn, Gl. M.M. 162 a; thethorn, Gl. Harl. 3388; Gl. vol. II.; Lb. III. viii. lxiv. lxvii.; Laen. 82.

Thorow wax, *bupleurum rotundifolium*, because the stems grow through the leaves.

Þpuleye, *a trefoil, trifolium*. Gl. R. p. 39.

Þung, pl. -as, masc. 1. *Any poisonous plant*. 2. *Wolfsbane, aconitum*. Gl. M.M. 153 a; Gl. R. p. 43; Gl. Cleop. fol. 7 c; Lb. I. xxxii. 4, lxxxiv. þone miclan þung, lxxxvii.; II. li. 2; III. xxvi. xxxix. 2. The frequent gloss Coxa is an error for Toxa, which stands for Toxicum, *poison*. 'Ακόνηρον.

Þunopclæppe, gen. -an, fem., *thunder clover*. Gl. vol. II.; Laen. 2; Leechd. vol. I. p. 374, 1.

Þunoppyppt, *thunder wort, sempervivum tectorum*. Gl. vol. II.; Lb. I. xlvi. 2.

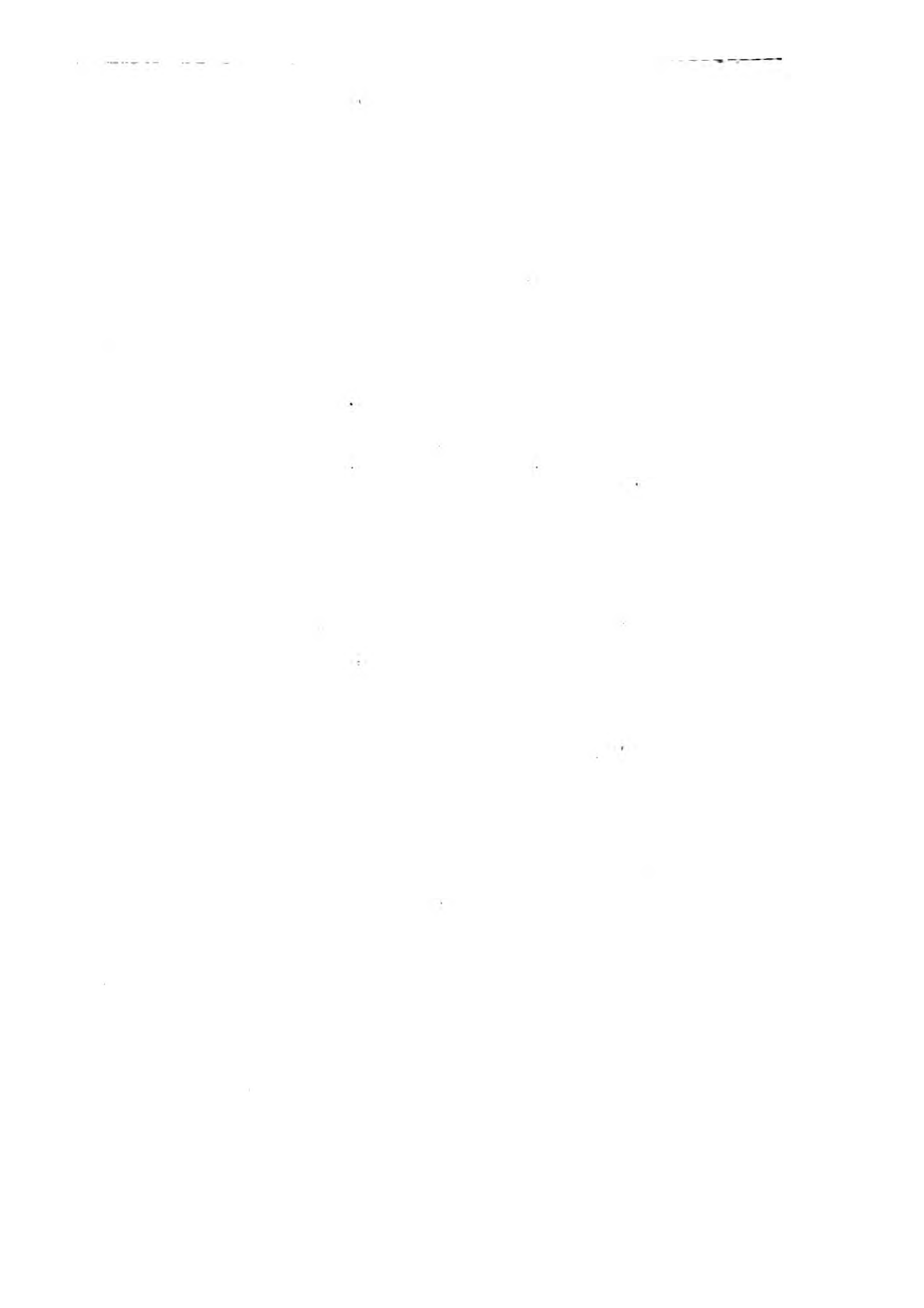
[Þur or þun, Gl. Cleop. 82 b, *rubus*, an error for þopn, or þyrne.]

3.

Þekysters, *itchers, orchids*. MS. Bodl. 178, 536; Gl. Arundel, 42. *Satyrion*, Gl. Sloane, 5, fol. 50 d. Cf. *Σαρπίασις*. Set down for *Arum maculatum* in Gl. Rawl. C. 506, under I. So by one hand in Gl. Harl. 3388, under *Pes vituli*; but also under *Saturion*, "vekesters."

Þek pintel. Gl. Sloane, 5. See Cuckoo pint.

GLOSSARY.



GLOSSARY.

A.

- Aagemoc**, *egg mixture*, "Ogastrum," for **Æggemang**, *Lacn.* 48. Ogastrum seems to be egg-astrum.
- Abeþð**, **Abepeð** interprets *astutus, callidus*, *Ld.* vol. III. pp. 186, 188, 192.
- Acoþþian**, præterit -ode, part. p. -oð, *recover, e morbo consurgere*. *Ld.* III. p. 184.
- Æðpe**, *Gl.* vol. II.; add. *Lb.* II. vii. xxii. = fol. 78 b, xlii. In I. lxxii. geotend æðpe, accusative, may be neuter, or the vowel in geotende may have been dropped.
- Ægeþþelman**, fem., *film of an egg, membrana vitellum complectens*. *Lb.* I. xi. See *Filmen*.
- Ægmopan**, plur., *eyeroots, nervi quibus oculus cum cerebro connectitur*. *Διδ.* 23. See *Mopu*, root, fem.
- Ængancundes**, adv., *oppositingly, adversus*. *Lacn.* 45.
- Æpn**, neut., plur. **Æpenu**, *a house, chamber, domicilium, camera*. *Lacn.* 68, 75, in which latter æpnu þyxð seems a probable correction. **Æt þpitan eapne**, *Beda.* 646, 31. *At Casa Candida; at Whit Ern*. On þ ðomeþn, *John* xviii. 28.
- Æchþega**, for þpæt þþega. *Lb.* II. lix. 9, 11.
- Ætstillan**, -ede, *to still, componere*. *Lb.* I. xxvi.
- Alomalt**, probably neuter, *malt used in making ale, brasium ad cerevisium conficiendam*. *Lacn.* 37. Mealt makes gen. -es, dat. -e, *Lb.* I. xv. 2, xxxi. 7. No other indication of the gender occurs, but Germ. malz is neuter.
- Almesman**, *an almsman, eleemosynarius*. *Ld.* vol. I. p. 400. Estates were often charged with gifts to almsmen, who are not necessarily mendicants.
- Ancleop**, gen. -es, neut., *an cle, talus*. *Lb.* I. xlvii. 2. **Œrð alban gescrþðne** . 7 þeo þæs rþ ðiðer oð ða ancleopa, *D.D.* p. 454, 15, *Robed in an alb, which was long, reaching down to the ancles*. But "talo "tenus, oð ða ancleop," *Æ.G.* p. 48, line 9 (collated), has something to perplex, perhaps a plural instead of a singular.
- Anþþlhta**, **Anþþlata**, gen. -an, masc., 1. *face*; 2. *forehead*; it translates "frons." *Hb.* lxxv. 6, ci. 2, and is rubbed with the temples. *Occ. Paris Psalter, Ps.* xc. 12, ci. 2, 8.
- Ansteallet**, *one stalked*. *Lacn.* 107, as an-steleb.
- Ansund**, adj., *entire, solid*. *Ld.* III. p. 232.
- Apsape**, gen. -an, fem., *verdigris*. *Lacn.* 13. Gender as *Sape*.
- Ascaþan**, præterit. **Ascaþ**, pp. **Ascaþen**, **Ascaþen**, *to shave off, researe, scindere*, *Lb.* I. xxxviii. 5, xxxix. 3. See II. lxvi. The præterit. **Scor** occurs *Beda* I. i.

Αττορκοπε, is drawn with eight legs and wings, in MS. V. of the Herbarium, and an engraving has already been somewhere published, from the MS. It seems most probable that the artist, Saxon or Roman, who first invented this picture, had in view and wished to realize the κρανοκόλαπτα φαλάγγια, mentioned in Dioskorides. Περσέα δένδρον ἐστὶν ἐν Αἰγύπτῳ καρπὸν φέρον ἐδάδιμον, εὐστόμαχον· ἐφ' οὗ καὶ τὰ λεγόμενα κρανοκόλαπτα φαλάγγια εἰρίσκειται, i. 187. *The peach is a tree found in Egypt, bearing a fruit good to eat, a tonic: and on it the tarantulas called kranokolapta are found.* Again, Phalangiorum genera quidem plura sunt . . . quartum cranocolaptes. Aetius Tetrabibl. IV. i. 18, col 619. Quartum deinde cranocolaptes sublongum et viride, stimulumque iuxta collum habet, atque si in quem irruat, locos circa caput quaerit. Ibid. *Of phalangia there are more sorts than one. The fourth sort is green and longish, it has its sting near its neck, and in attack it aims at the head.* The most noticeable passage is from Nikander, Theriaca, 759.

Φράζω δ' Αἰγύπτῳ τὰ τε τρέφει οὐλοὺς αἶα

Κνώδαλα, φαλλάινη ἐναλίγκια, τὴν περὶ λύχνους

Ἄκρόνυχος δειπνητὸς ἀπήλασε παιφάσσουσαν

Στεγνὰ δέ οἱ πτερὰ πάντα καὶ ἔγχνοα τοῖα κοίτης

Ἦ καὶ ἀπὸ σπληδοῖο φαίνεται, ὅστις ἐπαύρη.

Τῷ Ἰκελος περσεῖος ὑποτρέφεται πετάλοισι

Τοῦ καὶ σμερδαλέον νεύει κάρη αἰὲν ὑποδράξ

Ἐσκληκὸς, νηδὺς δὲ βαρύνεται αὐτὰρ ὁ κέντρον

Αὐχένι τ' ἀκροτάτῳ κεφαλῇ τ' ἐνεμάτατο φωτὸς

Ῥεῖα δὲ κεν θανάτοιο καὶ αὐτίκα μοῖραν ἐφέλη.

A prose version will, for the present, be enough for these rattling hexameters.

Αττορκοπε—cont.

Consider next the creatures which the mischief bearing land of Egypt produces, like the moth which in early evening a diner drives away as it dashes at the lamps; this one has wings of one piece, and fluffy as with dust. It is found under the leaves of the peach, lowers its head, looks fierce, has a cumbrous belly, a sting which it inflicts on mans neck and head, even to instant death. As is plain from what has been cited above, this is the κρανοκόλαπτης, as also Nikanders scholiast observes, and it suits well the drawing of the αττορκοπε. Whether eight legs with wings (four says the scholiast) are familiar to modern entomologists I do not know.

B.

Bæð, pl. Baðu also Bæð, neut., a bath, balneum. Lb. I. xxxi. xxxii. contents, II. xxvii. text.

Bár, gen. -es, boar, aper, Quadr. viii. 1, 2, 3, 4, 5, 6, 8, 9, 10, 12, 13; Hb. cxxxii. 2; Æ.G. p. 7, line 15; Lb. vol. III. p. 15 (not bear).

Beðbian, make up a bed, sternere lectum. Æ.G. p. 30, line 36; Διδ. 65.

Beðgeriðu, plural, bedding, apparatus lectuli. Lb. III. xxxiv. A compound of Beð, bed and Geræðu, furniture, apparatus. Ne her Crist him to læðan modigne steðan mid gylðenum geræðum gerjeat-roðne. Hom. I. 210. *Christ bid them not lead to him a spirited steed fretted with golden trappings.* Minej horref mid minon geræðon, MS. p. 11. *I bequeath my horse with my trappings.* The adjective Gerjyð is immediately connected with this, it means prepared. And Woifer nam healþæt bæð blod· and dýbe on gerjyðe orcar. Exodus xxiv. 6. Ac ic óngyte þeah þæt þa róplbe lustas ne sint eallunga arjreþalobe of ðinum mode

Beðgeþrību—cont.

þeah se ƷpaƷ Ʒeþyb si. B.L. fol. 29 a. *But I understand that the lusts of the world are not entirely eradicated from thy mind, though the grave be prepared.*

Beopma, gen. -an, masc., *barm, fermentum ex cerevisia*. Ld. vol. I. p. 398. Though as an expression for fermentum, leaven, sour dough, the same word occurs, yet it seems not likely that Saxon bread was ever leavened with sour dough.

Beþen, adj., of *bere, hordeaceus*. Lb. I. iv. 3, ix. 4, li. lxxii.; II. xl. lvi. 4; III. x. xiv. 2, 3, xxvi. xxxviii. 1; Laen. 106.

Beþscan, to burst out into eruption, Hb. xc. 7. Cf. Ʒeþeþst. So Se þielm ðær InnoðeƷ ut abieþrð. P.A. 15 b. *The heat of the inwards breaks out in the leprosy of uncleanness.*

Blapan, Blopan, præt. Bleop, p. part. † Blopen; to blow, blossom, efflorescere. Ld. vol. III. p. 274. Треора he ðeþ þæþlice blopan · Ʒ eƷ þaþe aþeapian. MS. pp. 16. *Trees he, Antichrist, will cause suddenly to bloom and again quickly to be sear.* (An allusion to the incomprehensible trick played by the Indian jugglers now, which was known to the ancients, and is mentioned in the Clementis Recognitiones.) Beophre blian · blopan Ʒ Ʒropan. C.E. p. 417, line 6. *Brightly glisten, bloom and grow.* (This riddle seems to describe a sithe.) Wð blopenðum þyrtum Ʒ Ʒpennysse eall aƷylleð. Hom. II. 352. *Quite filled with blossoming worts and verdure.* Þudu þeal on foðan · blædum blopan. MS. Cott. Tiber. B. i. fol. 113 a. *Wood shall on earth with fruits bloom.* (The printed copies of this piece are full of errors). Gpeop Ʒ bleop Ʒ bæp hnyte. Hom. II. 8. *Aarons rod grew and bloomed and bare nuts.* Geblopen, Lb. I. lxxii. Oð þ hi becomon to þumum ænlicum feða þæƷne Ʒeblopen (so). M.H. fol 99 b. *Till they came to a lonely field beautifully covered with blossoms.* Smolt þær fe þiƷe þonƷ · Ʒ fele niþe · þæƷep

Blapan—cont.

ƷuƷla þeopð · foðe Ʒeblopen · Ʒeacar Ʒeap buðon. C.E. p. 146, line 23. *Serene was the glorious plain and his dwelling new; fuir was the birds song flowery the earth, cuckoos announced the opening year.*

Bodig, neut., *body, corpus*; of a plough, Ld. vol. I. p. 402. Opposed to head; He næþon þ heafoð to þam bodige. M.H. 203 a. *They had not the head belonging to the body.* Ge his fet Ʒe hiƷ heafoð Ʒe eac eall ðæt bodig. P.A. 45 b. *Either his feet or his head or even all his body.* Equivalent to *stature*. On bodige heah, Beda, 540, line 7, *tall of stature.* Ʒ habbað þeah an bodig, Wanley Catal. p. 169 a, and yet have one body.

Bpaccas, pl. masc., *breeches, femoralia*. Ld. vol. III. p. 198. Lyes citation of Bpæc gives a wrong reference.

Bpæc, fem., *breech, nates*. Lb. I. lxxi.

Bþungcabl, gen. -e, fem., probably *epilepsy*, as Bpæccopu. Laen. 50.

BuƷan, præt., BeƷde, *bowed, inclinavit se*. Laen. 45. Verbs had two forms: thus, For = Feþde.

C.

Capra, gen. -an, fem., *paper, a piece of paper, a deed, charta*. Ane capran myð hym · reo þær þuƷ appyten. Euangel. Nicod. p. 10, line 5. *A paper with him which was thus written.* Lb. II. xix.

Ceole, Ciole, fem., gen. -an, *throat, jowl, guttur, Βρόγχα*. Lb. I. iv. 6, xii. lix.; Δð. 37, 41, 65. Ʒit ðæt ðimpe ceolen. S.S. 264, 54. *Set that down to thy gullet.* The pretended masculine form of this word in Lye is a mistake from Spelm. Psalm cxviii. 103.

Cyþret, gen. -es, *a cupping glass, cucurbitula*: in the plural. Δð. 51.

Cyþnel. Gl. vol. II; Δ id. 31. See the variations in Δ id. 63 = p. 134, line 23. Lb. II. xxxiii. xxxv. xxxix.; Hb. iv. 2, xiv. 2, lxxv. 5.

Cleorpan, p. -ede, -ode, pp. -eð, -oð, *cleave, hærere*. Quad. i. 7. Þa þe him on cleorpanað. C.E. 364, line 20. \mathcal{C} in tunge ys geceorod to minum gomum. Paris Ps. xxi. 13.

Clympan, *lumps*. Δ id. 63. See C.E. 426, 18; Germ., Klump, masc., and the Icelandic and Swedish equivalents are masculine.

Clyne, *lump*, Δ id. 63. "Massas, clyno; massa, clyno; massam, clyne; Gl. Cleop. Gl. C.

Clþen, Cleopen, gen. -es, neut., *a clew, a ball, globus, glomus*. Lb. I. xlvi. 2. Þrý munecar geraron rýrlice an bynnende clþen. M.H. 192 b. *Three monks saw as it were a fiery ball*. Romanan geraron rýren cleopen reallan of heornum 7 ofpe sipe gýlben cleopen. SH. p. 30. \mathcal{C} en gesaron se man rýrlice æt his hnolle spýrlice rýren clþen. Hom. II. p. 514. *Men saw suddenly shine at the top of his head a fiery ball*. Þa rýlan . . . geclungne to cleopenne. C.E. 213, line 17, *The ashes adhering into a ball*.

Cob, gen. cobbes, masc., *a cod, a pod, siliqua*. Δ id. 44. Þe febbe hýr spýn 7 ge-seah þ ða æton þa beancobbas, G.D. fol. 186 b., MS. O. where C. has belgas. *He fed his swine and saw that they ate the beancods*. Also *Pera, bag*. Chron. 1131. Matth. x. 10, Mark vi. 8, Luke ix. 3. Whether the passage of the Chronicle will bear the interpretation *into* seems open to question. Examples of this with a dative do not occur to me; and in the expression in hýr mycele cobbe, there can be no question, but we have a dative with mycele for micelum: by turning *creep into every corner in his big sack*, this difficulty disappears.

Copop, *copper, cuprum*. Lacn. 16.

Copp, *a corn, clavus*, on the toe. Lacn. 96.

Coðu, gen. -e, -a, fem., *disease, agritudo*. Lb. xxxv. 1; II. xxxii. "Oscedo muð-
"coðu," Gl. Cleop. fol. 69 d. Fram ðære coðe him gehælde. Hom. I. p. 400. *Healed him of the disease*. Seo coðu þe læcas hazað papalísm. Hom. II. p. 546. *The disease which leeches call paralysis*. Chron. 1043, 1086. The forms coð, and a masc. coða, have no foundation but Lyes unfinished work.

Crapian, -ode, -oð, *to crave, to summon*, D.D. p. 171. Laws of Cnut, lxx. Id. III. p. 288.

Crop, gen. -es, also -an; masc., *a bunch* in flowers, of blooms or berries, *racemus*; the singular nom., cþoppa, I do not find. Crop, Lb. I. xxxviii. 3; II. xl.; III. i. lxiii.; cþoppas, Hb. c. 3, cvi.; Lb. I. lviii. 4, marginal; cþoppa, Lb. I. iii. 9, xxi. xxxiv. 2, xxxvi. xxxviii. 4, 5; II. xx. xxii. xxx. xxxix. xlvii. li. 2. Cþoppena, II. xxiv. = fol. 80 a; II. li.

Cuclepe, Cuclep, gen. -es, masc., *a spoonful; cochleare*; a Latinism. The termination varies. Lb. I. xlvi. fol. 46 a; II. i. 1 = p. 178; vii. xxiv. twice, xli. twice, xlv. lv.; III. xii. 2.

Cuppe, gen. -an, fem., *a cup, poculum*; H.D. 33 d; Lb. II. lxiv; Lacn. 110. See also Soþeuppe, C.D. 593, fem.

Cþeoppan, *turn, converti, acescere*. Lacn. 90. Cf. Cþpan.

Cþcbeamen, adj., *made of quickbeam, populeus*. Lacn. 12.

D.

Dægþerne, accusative, *a days space, twenty four hours, diei spatium*, yet without any such idea of scientific accuracy (approximation to exactness) as now prevails. Lb. II. xxxix. li. Cf. Nýrþerne.

Debþernes, gen. -se, fem., *tenderness*, Lb. II. xxxii.—cont. = Tebþernes.

- Dæpstan, plur., *dregs, fæces*. Lb. I. ii. 23. See Dpæsta. Dæpstan, Spel. Psalm xxxix. 2, margin.
- Doh, *dough, massa*, Διδ. 10.
- Dot, gen. -es, masc., *a dot, punctum*; applied to the speck at the head of a boil, Lacn. 53.
- Dpæsta, -tan, plur., *dregs, fæces*. Lb. I. xxxix. 2, 3; II. lxxv. 5; III. xxxviii.; Spelm. Ps. lxxiv. 8, margin. The termination -ta is probably equal to -tan. Dpæst occurs, Spelm. Psalm. lxxiv. 8, as nom. sing.
- Dpuf, *fever, febris*, gender varies. Æth-jan honða his 7 foplet hæ sio dpuf. Rushworð Gospel, Matth. viii. 15. On ðam dpufe. Chron. 1086.
- Dpince, Gl. vol. II.; Lb. II. vi. 1, xix.
- Dpunca, gen. -an, masc., *a drink, a potion, potus, potio*. Lb. II. xxvii. xxxiii. xxxv. xlv.
- Dpozan, accus., *ordure, sterces*. Lb. III. xxxvi. Hence Somner speculatively puts the nom. Dpoze.
- Dpopa, gen. -an, masc., see Gl. vol. II. The passage, vol. I. p. 376, warned me not to suggest *gutta, gout*, but, perhaps, that sense is reconcileable with the text.
- Dposne, gen. -e, fem., *dregs, fæces*; hæc "*fæx, þar dporna*." Æ.G. p. 14, line 13. Of jenne dposna, *de luto fæcis*. Spelm. Psalm xxxix. 2. Dposne [h]iŕ nýŕ aiblude, *fæx eius non est inanita*. Spelm. Psalm lxxiv. 8, marginal reading. *Vsq̄ue ad fæces biberunt*, hi druncon oð ða dporna. Æ.G. p. 47, line 50; Lb. II. lvi. 1.
- Calles, adv., *in all, in summa*. Lb. I. xxvi. contents, xxxii. contents, xlv. contents, lxiv. contents, II. xxxix. contents. SS. p. 182, often.
- Cappeðe, Caproðe, *difficult, a difficulty*, whether as substantive or adjective has properly final e. "*Difficilis, caproþe*." Æ.G. p. 5, line 2. (This is the true text of Lyes citation, from whom every careless follower copies.) Caproþe Scint, fol. 25 b. = sect. xi. (Lyes citation again, similarly repeated by ignorance.) Lb. II. xxi.; C.E. p. 87, line 21. But e is dropped in Gð. p. 68.
- Capinnenðe, *beaming*. Lacn. 45, p. 36. Cf. Capenbel, *iubar*, C.E. p. 7, line 20. Capenbil, *iubar*, Gl. M.M. p. 158 a. Wanley Catal. p. 280, col. a (fol. 9), Earendelis, Luciferi.
- Castepne (with final vowel), *eastern, orientalis*. Ld. vol. III. p. 274. Cædm., if Cædm., p. 17, line 6 of MS.
- Caðgeate, adj., *easy to get, facilis nactu*. Vol. III. p. 162.
- Caðe, Cðe, Yðe, adj., *easy, facilis*. Nó þ ýðe býð to beþleonne. BW. 2009. *That will not be easy to flee*. Næf þ ýðe ceap. BW. 4822. *That is not an easy business*. Ne pæs þ eðe fið. BW. 5164. *That was not an easy enterprise*. Ne bið þæŕ eþe þm spor on to jmbanne. Paris Psalt. lxxviii. 16. Seal ic eapð nman spa me eðe nis mib Cedaŕungum. Paris Psalt. cxix. 5. This word is here inserted to shew that the nominative was written with a final vowel.
- Eceð, gen. -es, neut. and masc., *vinegar, acetum*; a Latinism. Lb. I. iv. b; III. vii.; Lacn. 17.
- Eln, gen. -e, fem., *an ell*, from the elbow to the shoulder, *vlna*. Leechd. vol. I. pref. p. lxxi., plur., elna. 2. *An ell* in measurement; *vlna* inter measuras. Matth. vi. 27. Hom. II. p. 464. Anpe elne bpað. P.A. f. 41 b. *One ell broad*.
- Emniht, fem., also with gen. -es, *equinox*. Ld. vol. III. p. 238, 240, 256. vii. niht æŕteŕ emnihter bæge. D.D.

E.

Cac is constructed with a dative, Lb. II. xxvii. = p. 222, line 19.

Calla, Gl. vol. II.; add Hb. cli. 2, cxlvi. 2.

Emniht—cont.

p. 188. *Seven days after the day of the equinox.*

Ende, *rump, nates.* See Epsendu, which makes the gender, perhaps, neuter. See Endpepc.

Ende, gen. -es, masc.; 1. *end, finis*; 2. *end, land within limits, fines.* The former signification does not require illustration. The latter occurs Lchd. vol. III. p. 258. *Callne þone east ende*; Chron. p. 316, line 31. *Oþer ealne þerne norð ende*; *ib.* p. 314, line 17. On *ælcum ende mnes anpealbes*; D.D. p. 16, line 18. *Si aucuns uescunte u prouost mesfait as humes de sa ende.* D.D. p. 201, line 21. *If any viscount or provost has mistreated men of his district.* In charters it is the word for the common arable plot of land, divided by roads and paths of sward into separate properties. The few yards at the furrows ends next the boundary hedge are the *Andheafod*, or *Endhead*, a word which often occurs in boundaries. Some of these fields, six or eight hundred acres a piece, still remain in the eastern counties of England. *Tempe, rædbuge andar*; Gl. M.M. p. 162 b; *shadowy districts.* On *æghpýlcan ende*; D.D. p. 132, xxvi.; *in every district.* So D.D. p. 162, iv.; MS. CCC. 419, p. 101; G.D. fol. 228 b.

-end, -ed, as terminations, are exchangeable in many Saxon passages, and that not without parallel in the kindred tongues; for the Latin -and, -end, in the gerund is active, and in the participle is passive; -tus is passive in transitives and active in deponents; so in Hellenic, *tos* is of either sense; *ἰποκρός* is either *suspect* or *suspicious.* *Untienðe*, Lchd. vol. III. p. 198, is the same as *untieðe, untied, solutos.* To *fumum gelyreban rmiðe*, in St. Swiðhun, p. 1 of facsimile, is equal to *gelyrendan, believing, a believer, one of the faithful.* *þæpon tpegen cyningar on epiꝛt gelyreðe.* *Abdon and Sennes,* MS Cantab. p. 384. *There were two*

End—cont.

kings believing in Christ, in Christum credentes. *Seoꝝon geþroðra rpyðe gelyreðe*; *Maccabees, two MSS.*; *seven brethren, strong believers.* *Sum caþere pær on þam ðagum epiꝛten 7 gelyreð*; MH. fol. 156 a. *In those days there was an emperor, a Christian, and believing.*

Endpepc, masc., *endwark, pain in the buttocks, dolor natium.* Lacn. 69.

Eosen, *kidneys.* See Gescincio.

Exe, fem., dative. Lacn. III. Uncertain.

Is it *water, stream, aqua, flumen*, as in *Exanceaster, Exeter, Exanmuða, Exmouth.* A cognate form exists in the stream running by Shefford, Beds, the *Iz, Ise*, and in the *Iseburne* which flows into the *Avon* at *Evesham.* The *Keltomanias* will hardly claim *Ysa, fem., amnis*, in the various words for river. *Skaldskaparmal. Snorra Edda, vol. I. p. 575*; also *Eddubrot, vol. II. p. 479, 622.* *Uirg, Uirge*, in *Gabhelic, river, water*, is masculine.

Epsendu, *the buttocks, nates.* *Leechd. vol. I. pref. p. lxxi.* *Nates eapfenda, Gl. Cleop. 66 b.* Since *ende, end*, is masc., we expected the same gender here, but neither of these gives *endas.*

F.

Fætels, *a vessel, vas*, by termination, and *Joshua ix. 5, masc.* Constructed neuter *πρὸς τὸ σημαίνόμενον*; Lacn. 16. The passage *Tpegen fætels full ealað, O.T. p. 256, line 5*, is ambiguous testimony to gender, see *Ld. vol. II. pref. p. xxxvii.*

Feoph, gen. -es, neuter, *life, vita.* *Lb. II. li. 1. Þonne hum þ feopꝛ losað*; C.E. 311, 19. *When his life perishes.* *Þæꝛðe feoph eꝛico*; C.E. 392, 11. *I had a living soul.* *Plur. þa feoph*; G.D. 199 a. But it occurs masc. in *Ealne rþan feoph, eternity*; C.E. 27, line 31.

Feoꝛum?, gen. -e, fem., *feast, epula*; *food, cibus*; *profit, fructus.* To *ðæpe ecan feoꝛme*; *Hom. II. 372.* *Sum man*

Feorpm—cont.

pophte mycele feorpm; Luke xiv. 16. So Hom. II. 370, with *geapcode* for *pophte*. Similarly Judges xvi. 27. *Da spilde lytle þorpmes þara boca wiston*. Pref. P.A. fol. 1 b. *And got little benefit from the books*. The nom. I have not found; Lyes citation from Hickes Disser. Epist. p. 51, should have given *feorpm*. Lehd. vol. III. p. . Another declension seems to be on record in *Forþman fulle to fpean hond wicene gerwæcan*. C.E. 339, 8. *Full rent to their lords hands forthwith present* is Thorpes translation.

Feðere, Fæðere, Fīðere, gen. -e, fem., *feather, wing, pen; penna, pluma, ala*. Hb. cxxii. 1. *Nim þine feðere*; Luke xvi. 6; Lb. I. xviii. xxxix. 3. *Gif his oðer wīðere forð bīð*; Hom. II. p. 318. *If one of its wings is broken*. *Þa wurdon þa gýrða wundorlice gehnæxode fæþlice on heora handum spilce hit fæðera wæron*. M.H. fol. 219 b. *Then they the rods became soft in their hands, as if they had been feathers*. See *rotum tpedeð wīðru wīnda*; Paris Ps. ciii. 4. *Who with his feet treadeth the wings of the winds*. *Ic hæbbe wīðru . wugle fpean*; Boet. p. 184 b; also in the dative twice, *ibid*. *I have wings swifter than a bird*. Terminations in -u are as much feminine as neuter. The Lambeth Psalter has *fýðepena, alarum*, fol. 20 a; *wīþera*, fol. 45 a.

Feðorbypste, a brush, penicillus. Læcn. 29. Where if the construction be by apposition we have an accusative; but such a sense is usually expressed by *to feðorbypste* in the dative.

Fýlæpped, adj., *having five lobes, quinque fibras habens*. Lb. II. xvii.

Fylleseoc, adj., *epileptic*. So defined Quad. v. 12.

Filmen, gen. -es, fem., a film, membrana. *And ge emfribaf þ fæf eoppes fylmener*. Gen. xvii. 11, *præputii*, similarly verse 14. *Þa mid ðifum worðum feollon spylce fylmena of hir eagum*.

Filmen—cont.

Hom. I. p. 386. *Then with these words there fell as it were films from his eyes*. See *Ægeþelma*. Lb. II. xxi. xxx. xxxvi. and contents. *wo fylmen*, Lb. p. 242. Some feminines assume another gender, and employ it most frequently in the genitive case. *Omentum fylmen*, Gl. R. 74. *Omenta vel membrana* (read *membranæ*) *fylmena*, Gl. R. 31.

Fylne reads Fylle. Lb. I. iv. 6.

Fypan, *to castrate, castrare*. Ld. III. 184, for *aypan* and that for *unrypan* (from *fyr, man, vir*), *to unman*.

Fixenhyd, gen. -e, fem., *vixen hide, pellis vulpeculæ*. Quadr. iii. 15.

Fleah, Fhie, dat. *þic*, neut., *dimness, a white spot in the eye, albugo*. *Ðuph ðone æpl ðær eagan mon mæg sefeon gif him ðæt fleah on ne gæð, gif hine ðonne ðæt fleah mid ealle oþer gæð . ðonne ne mæg he noht sefeon*. P.A. fol. 15 b. *Pupilla namque oculi nigra videt, albuginem tolerans nil videt*. *Þæs eagan wæron mid fleo 7 mid dimnege trefe monð oþer gan*. Gð. p. 96. *Whose eyes had been for a twelvemonth overspread with cataract and dimness*. Lb. I. ii. 14, 15; III. ii. 4, 6. *Nu min hreðer is hreoh heop wifum seoh nybbyrgeum neah se witeð nihtes in fleah*. C.E. 354. *Now my breast is tempestuous; my household at times shy of me, and, present at my misfortunes, departeth into the dimness of night*. (?) See Job. xxx.

Fleb, præ. 3 sing. of *fleon, fled, aufugit*, Læcn. 76. Perhaps for *flett*. *Thor had a dwelling on the mountain*.

Flepsan, a flux, fluxus. *Διδ.* 20. Dative.

Flyne, Flene, gen. -an, fem., *batter*, Lb. I. xxxviii. 11.

Flysmā, bran, *furfures?* *Διδ.* 52.

Flyte, Flete, gen. -an, fem., *cream, cremor lactis*. Lb. I. xxxiv. 1. Properly what floats on the surface. See Gl. vol. II., and On *gobe flete*, Lb. III. x. They say in Essex "plough fleet," that is on the surface only. So Gl. vol. II., and Lb.

Flyte—cont.

- II. li. 1, where occurs a proof it is from milk.
- Flohtenrot, adj., *webfooted*, quasi *πλεκτόπους*. S.S.pp. 442 a. Lb. I. xxxiv.
- Fnesan, *sneeze*, see *Geþnesan*.
- Fopelysan, -ede, -ed, *to close up with inconvenience, obturare*. Διδ. 17.
- Fotspor, neut., *spoor, track of foot, vestigium*. Lb. vol. III. p. 286. þet fot-spuru þe wæs undernæden hir fotu · þ wæs eall of wead golde. Chron. 1070, *the (solea) sandal underneath his feet*.
- Fpeene, adj., *dangerous, periculosus*. Ld. vol. III. pp. 156, 158, 166, 170; *Beow.* 4491.
- Fpeht, Fpht, Fpht, *divination, auspici-um*, as interpreted D.R. 97. See Ld. vol. I. pref. p. xlvi.
- Fpelo, gen. -e, and -o, fem., *excessive appetite, fames, Βουλμία*. Lb. II. xvi. 2.
- Fulluht, Fulpuht, Fulpuhte, gen. -es, neut., the genitive is also found in -e; *baptism*. Bið þ fulluht fpylce hit weð f ealra þæra forða. D.D. p. 431, line 1. *That baptism will be as it were a pledge of all those words. Ne mæg he næfre godes þenunge gefran naðer ne þ fulluht*. D.D. 460, xli. *He never can defile the service of God nor baptism. And þæt tacn wæs ða swa micel on geleafullum mannum swa micel swa nu is þ halge fulluht*. Hom. I. p. 94. *And circumcision was then as great a sacrament among believers as holy baptism is now*. Duph þ halge fulluht. Hom. I. p. 208. *By holy baptism*. I. 304, 306, 312. Þpanon com Iohanne þæt fulluht? Hom. II. 46. *Whence came baptism to John?* Neuter also thrice on p. 48; and elsewhere. The fullpuhte bæð of Beda, p. 507, line 23; p. 525, line 30, etc., etc., is to be compared with C.E. p. 470, line 1.
- Furðum, adv., *just, even, nuperrime, vel*. Lb. II. xlv. Ne mage we hreppan furðon ænne fym binnon ðinum clyfan. Hom. II. p. 416. *We may not touch even an insect within thy chamber*.

G.

- Gælsa, gen. -an, *lust, libido*. Þa on pestenum punigenbe forulðlice éstas 7 gælsan mid strecum mode 7 stiðum life for-trædon. Hom. I. p. 544. *They dwelling in wildernesses trampled with strenuous mood and rigorous life on worldly delicacies and lusts*. Se hehsta stæpe is on mægðhádeþ mannum · þa ðe fram cildháde clænlice gode þeorigende ealle mid-baneapðlice gælsan forhógað. Hom. II. 70. *The highest grade consists of virgin persons, who from childhood in purity serving God despise all earthly lusts*. On galnygre gælran. Sc. fol. 40 b. *In prostitutione libidinis*.
- Gæten, adj., *of goat, caprinus*. Hb. lxxv. 7; Quad. vi. 15.
- Gæpgetal, neut., *tale of years, annorum series*. Lb. II. lix. 11, for geargetal. Getal is neut. Læran þ getal ðær halgan fæper 7 fpeller. Beda. p. 598, 5. *Seriem sacræ historiæ*.
- Galbor, Gealbor, neut., *incantation, carmen magicum*. Ld. vol. I. p. 400. Duph egyptisce galboru. Exod. vii. 11. Lb. III. xxiv. lxiii.; Lacn. 29, 46. Þa þe cunnan galbera galan. MSp. p. 15. *Those who know how to sing charms*. Whether Præstigas galbras, Gl. Mone. 376 a, be correctly given is doubtful.
- Gar, gen. gæte, gæte, dat. gæt, acc. gat, plur. gæt, get, fem.; *goat, capra*. (Nom.) Swa swa gat byð on gelædd on swun. Sc. fol. 38 b. *Sicut caprea inducitur in laqueum*. (Gen.) Quad. vi., throughout. Lb. I. vii. xxxi. 5. (Acc.) And ane þripintre gat. Genesis xv. 9. (Dat.) Quad. vi. 10. Plur., Ld. p. 206, line 2, p. 214, line 1. Ða gæt on his pinstran. Hom. II. p. 106. *The goats on his left*. Swa fule swa gæt. C.E. p. 75, line 34. *As foul as goats*. In Hb. lxxv. 7, gætena is gætene, gætenum;

Gaz—cont.

- the plur. gen. is ȝara. The speculative dictionary makers put down the word as masculine or feminine. The male animal Caper is Bucca, and no support remains for their notion but the name of the place Gateshead. The Capræ caput of Beda (iii. 21) obtains for its translation ȝre-gehearob, *Rochead*, and Somners authority is null.
- Gebepst, masc.?, *eruption, papilla, exanthema*. Lb. I. xxxix. 2.
- Gebyppeb, adj., *bearded, barbatus*. Ld. vol. III. p. 201.
- Geblaeb, masc.?, *blister, vesica in cute*. Lacn. 45.
- Gebpæceo, *cough*, Gl. vol. II., appears to be a plural like Gefylceo, the singular of which, þ gefylce, is found in matter unpublished.
- Gebpoc, *fragment*, Gl. vol. II., seems neuter, gathering from Scipgebpocu, which is found in unpublished texts.
- Gezele?, adj., *sensitive, delicatellus*. Lb. II. i. 1 = p. 176, line 8.
- Gezloge, obl. case, Lacn. 45, p. 34, seems *endemic infection, disease flying from one to another*.
- Geznesan, *sneeze, sternutare*. Lb. II. lix. 9.
- Gehnyceneb, *twitched, vellicatus*. Lb. II. xlvi. 1. Compare Gl. vol. II., in gehnæcan.
- Gehpeleb, *turned to ratten, in pus conversus*. For þæm ðæt þorþm ðæt ðær mne gehpeleb bið. ȝy hit bið ut þor-læton. P.A. fol. 51 a. *Nam cum putredo, quæ interius fervet, cūcitur*. III. xiv. See ȝpelgan.
- Gezpann, -apn, -upnen, and ȝepunnen, *coagulate, coire in coagulum*, Lb. II. lii. 3. Hence Runnet, any substance (as *galium verum*, or part of a calfs stomach) which makes milk curdle.
- Geleppeb, *lathered, in spumam conversum*, Lb. I. i. 4; Lacn. 1. See Leaþor, Lyþpan, Gl. vol. II.
- Gelyhcan, *be relieved, levare*, Lacn. 67.
- Gelm, Gilm, gen. -es, masc., *a sheaf, manipulus*. Lb. I. xlvi. ; Lacn. 114. ȝilmar ȝodon ymbutan ȝ abuzon to minum ȝceafe. Genesis xxxvii. 7.
- Gemepeb, *marred, affectus, corruptus*. Lacn. 116. See Lye in ȝyrpan. It may otherwise be *famed, fama elatus*, as ȝemæpeb.
- Genumen, *tainted, corruptus*, used of milk. Lb. I. lxvii. Did he translate *corruptum* instead of *corruptum*?
- Geporȝian, -abe, -ad, *bray, contundere*. Lacn. 2, where correct the version. ȝe epæð ðeah ðu porȝige ðone byreȝan on pilan ȝpa mon eorn ðeð mid pulfæȝe. P.A. fol. 49 b. "Dixit etiam si contu-
"deris stultum in pila, quasi ptisanas
"feriente desuper pilo." (Proverbs xxvii. 22.
- Gepube, in þeopȝeube, Lacn. 111. See the passage. Cf. O.H.G. Garidan, *contorquere, distortuere*. It may mean *apparatus*, that is, *all the symptoms*, as in Bebbȝeube.
- Gesey, dat., ȝesey, neut., plur. of the same form, *a pair of shoes, par solearum*. Sume hi cupon heopa ȝesey. Hom. I. 404. *Some chewed their shoes*. ȝwæc sunb ȝesey buton ðeapra nytena hyða? Hom. II. 280. *What are shoes but dead beasts hides?* Gesey to hir ȝotum. Luke xv. 22. *A pair of shoes for his feet*. þam se cining fealbe hir aȝen ȝereȝ. G.D. fol. 196 a. *To him the king gave his own pair of shoes*. Do þin ȝesey of þinum ȝotum. Exod. iii. 5. And Ge is Con. Ld. III. p. 200.
- Gescencio, Iesenco, Ghsing, Iesen, Gosen, *the fat about the kidneys, axungia*, a word frequent in authors of the middle ages, and itself of Gothic origin with a Latin termination. Ld. vol. I. pref. p. lxx. lxxii. The form, like Gefylceo, Gebpæceo, is neuter plural, and the word may have in early times signified the kidneys themselves. Cf. Scencan, *to skink, to pour wine or beer*.
- Getæsan, Tæsan, præt. -ebe, p.p. -eb, *to teaze wool, carpere*. Æ.G. p. 31, line

Getæsan—*cont.*

21; Hb. clxxviii. 6; Διδ. 43. Other significations are deduced from *Carpere*, but do not belong to Tæsan.

Getempsub, *finely sifted, tenuissime cribratum*. Διδ. 63. Temse, *a fine hair sieve*, is a word still in use. Temseb, Lindisfarne Mark ii. 26.

Getyrpan, *reduce to tar, ad picem redigere*. Lacn. 13.

Gepealben, *adj., small, inconsiderable, medicris, parvus*. Mid ealpe bæpe þerðe buton ƿiþe gepealbenum bæle eastrepeardes þæs folces. Chron. 894. *With all the troops he could levy except a very small part of the people of the east of England*. Þe ƿor ðearninga mid gepealbenan fultume on þone ende hannibales folces. O.T. IV. ix. = p. 414, line 28. *He went secretly with a small force against the extremity of Hannibals line; where marching secretly with an overwhelming force is scarce possible. The Latin offers no equivalent word in the passage. Sum epcebiacon com eac hƿilum to maure þa næfðon hí nán ƿín buton on ánum gepealbenum butruce*. M.H. fol. 41 a. *An archdeacon came also once to Maurus, and they had no wine except in a tiny bottle. In uno parvissimo vasculo, quod ad sellam pendere consuevit. (Vita Mauri.) He mýð úf [pýpcð] spá spá mýð fumum gepealnum tolum (so for gepealbenum)*. BL. fol. 28 a. *God worketh with us as with some insignificant tools (what he willeth). Spa nacobe spá spá he hi ærest gemette butan gepealben þæs toghenan hƿægles þe hipe ær zorimur hipe to peapp. Maria Ægyptiaca (facsimile). Another MS. has gepealban. As naked as when he fell in with her at first, except a little bit of the torn garment which Zosimus had previously thrown to her. These passages, as far as they have as yet been published, have hitherto been translated against the grain. Butan gepealben seems faulty for butan gepealbenum bæle.*

Geƿyrpan, -ƿce, -ƿt, *recover, convalescere*.

Ld. vol. 1. p. lxxxviii. and note. Gif he eft geƿyrpð. D.D. p. 462. xlvii. *If he recovers again. Mid þý he eft geƿyrpce*. Gð. p. 86. *With that he recovered again. Suelce hie ær lægen on lengre með-trymneſse 7 hie ðeah geƿerpten*. P.A. fol. 43 a, where O. writes geƿyrpton. *As if they had lain in long ill health and notwithstanding had recovered. In this passage the verb is perhaps reflexive, se recuperare, as in the following; Nær he ƿæge þa git ac he hýne geƿýrpte*. BW. 5944. *He was not fay then yet, but he recovered.*

Geƿyrðe, *amount, content, id quod quid capit, summa, quod quid facit. τὸ γυγνόμενον*. Lacn. 12 (p. 14), 53.

Geplecan?, eðe, eð, *make lukewarm, tepescere*. Lb. I. li. 5, 8. Cf. plece, Lb. I. ii. 1. Distinguish from Tepeo ic placige, Æ.G. p. 28, line 39. Yet the terminations eð and e are not safe foundations.

Giccan, *to hick, to hicket, to hiccup, singultire*, is better in Lacn. 70 than the version given.

Giccan, *to itch, prurire*. Lacn. 111.

Gihsing. See Gescincio.

Gingifer, *gen. -ƿpan, -ƿepan, ginger, zinziberi*; Lb. I. xiv. xviii. xxiii. gingiber; Διδ. 16, 63.

Gyrð, *gen. -e, fem., 1. a rod, a wand, virga; 2. a yard, pedes tres*. Lb. II. lxxv. Seo ðrige gyrð þe nær on eorðan aplan-tod. Hom. II. 8. *The dry rod which was not planted in earth. Ber aaponeſ gyrðe into þam getelbe 7 heo ri gehealben*. Numbers xvii. 10. *Donne 1ƿ reo feorðe ƿær þæs cinſes 7 ƿorðe halƿ gyrð to þillane*. Textus Roffensis, p. 379. *Next, the fourth pier is the kings, and he has to plank three yards and a half*. Read þillanne.

Gyrðels, a masc. termination, *girdle, cingulum*. Lb. II. lx. contents.

Gleð, pl. Gleða, *a gleed, pruna*. The gender, whether feminine or neuter, is not determined by any original authority before me. C.E. p. 62, line 4; p. 64, line 29; p. 445, line 24. M.H. fol. 165 b; Hom. I. 430; Lb. I. xxxi. 7; II. lix. 2, 5. B.W. 4617, 4662, 5297, 5346, 6075, 6221; Gl. R. 30; C.E. p. 412, line 23, with the same text, p. 471, line 3; C.E. p. 197, line 10, gleða (nrð) Gr.; Cædm. ? 197, line 5, MS.; Paris Ps. xvii. 12, cxix. 4, cxxxix. 10, cxl. 2, ss. p. 137, line 97; C.E. p. 265 ult.; Elene. 2601.

Gop, gen. -es, neut. ? *dung, finus, lætamen*. Exodus xxix. 14. Lyes Lex. Hb. ix. 3. Ic þær gopfer runu gonge hræðra þone þe þyfel popðum nemnað; C.E. 426, 11. (Reading Is.) *The son of much is in its gait quicker, which we beetle name in words.* (Th.) But Lchd. vol. III. p. 36 ult. seems to require *verjuice, succus mali matiani*, or perhaps *pulp, offa, pulpa*.

Gput, indecl. fem., *grout*. Gl. vol. II. Add Lb. I. xxxi. 7, and so translate xxxix. 2. Remove Boet. p. 94 to article next below. Add Lb. III. lix.

Gput, Gpeoz, Gpоз, neut., pl. Gputta, dat. -um, *grit, groat, mica*; pl. *groats, coarse meal, polentum*. Lb. I. lxi. 1. Boet. p. 94, 3. Lb. II. xix. xxii. xxvi. xxxix. Þic þurþur þær gputta; Æ.G. p. 10, line 46. Hez ða ðeljan hīr byrgene þið þ þeozob 7 þ þeoz utapezan. Hom. I. 74. *Ordered his grave to be dug opposite the altar, and the grit to be removed.* In the Gl. vol. II. these two articles were one, and further information may still make them the same.

H.

Þælan, Lchd. III. p. 186, is the gloss. of "castrare."

Þamaçað, *convalescet*. Lch. III. p. 184, suspect.

Þæferp, gen. -es, masc., *a crab, cancer*, as hæberp and hpep. Lb. I. iv. 2.

Þæten, *heated, calefactus*, Lb. II. xxv. = fol. 81 b, may be an error of the penman for Þæte, Þætum, *hot*, but a few variations from the prevalent forms of verbs are occasionally found; just as patristic Greek gives ελειψα instead of ελιπον, for example, and N.T. ἀπεκρίθη for ἀπεκρίνατο, and the best poets ἀπέκταθεν where prose has ἀπέκτεινεν. Thus Benæmeð, Benemð, is a parallel form with Benumen, as may be seen in Lye. Oððe þæpe benæmeð þurðrepe 7 æhta; M.H. fol. 11 b. *Or should be deprived of dignity and possessions.* See Beçðe.

Þam, pl. Þamma, *ham, poples*. Gl. Cot. in Lye; Lb. I. xxvi. Graff makes the ohg. feminine.

Þelp, fem., but in the genitive, like some other feminines, it takes -es, in a varied gender; *help, auxilium*. Þý æp on nanpe hēlpe nēpon naðer ne heom selfum nane zoobe. BL. fol. 55 a. *They were formerly of no advantage to their friends and no good to themselves.* Abæbe þa helpe ðær halgan monner geðingða; G.D. fol. 176 b. *Prayed the help of the holy mans intercessions.* But the following varies, — Oðrum mannum on rpiðe micelan hylpe beon; D.D. 471. *Be a very great help to other men.* Helpys benan, *petitorem auxilii*; Paris Psalter, ci. 2. Þelpes bebæleb, MS. Cott. Nero A. i. fol. 73, *deprived of help.* Þe helpeþ bezt behoþað; DD. 176, lxix. *Who best deserve help.* Senbe to þam halgan hīr helpeþ biððenbe; M.H. 196 b. *Sent to the saint asking his help.* Sumer helpeþ biððenbe, M.H. 197 b, *asking some aid.* Paris Psalter, cv. 24; Bed. 534, line 34; 536, line 35; Oros. III. ii.; Lb. II. xlvi.

Heopð, masc.?, gen. -es, *hearth, focus*. Lb. I. iii. 12; II. xxviii. Be ælcon rpuzan heopðe; D.D. p. 157, xi. *By every free hearth.* Æt ælcum heopðe; Hom. II. 262. *From every hearth.* Ge-

Heorð—*cont.*

nom on ðam rībed heorðe þær ðurter ðæl; G.D. 214 a. *Took part of the dust on the altar hearth.* Þreorpað nu æfter heorðe; C.E. p. 196, line 18. *They walk up and down now about the heated floor.* The German heerd is masc.

Þerðbylg, gen. -es, masc., *the orchis bag, scrotum.* Quad. v. 10.

Þlamæsse, gen. -an, fem., *Lammas, missa in qua benedictio panis fiebat;* Lammas Day is Aug. 1. Þlamæsse, Lb. I. lxxii., where the true sense seems to require Þlamæsse ðæg, as in Lchd. vol. III. p. 292 :—

And þær rymle reub ·
ymb reorþon niht þær ·
rumepe gebrihted ·
reodmonað on tun ·
pel hþæt þrungeð ·
Agurur ·
yrmenðeodum ·
hlamærran ðæg.

Menologium, fol. 111 b.

And about seven days after the feast of St. James, there comes to town, adorned with summer beauty, the Weedmonth, August. It brings to mighty nations Lammas day. We learn from Lchd. vol. III. p. 292, that hlamæsse derives its name from the blessing of bread on that day. No trace of a benison of bread is to be found in the Tridentine nor in the Salisbury missal for either the first or the second of August. A work called "Thesaurus Benedictionum a Gelasio di Cilia," Ratisbon, 1756, informs us that bread is blessed according to modern Roman custom on the feast of St. Agatha (Feb. 5), of St. Blaise (Feb. 3), St. Erhard (Feb. 9), St. Nicolaus of Tolentino (Sept. 10), and in Cæna Domini (the Thursday in Holy Week). The Saxon rituals with which I am acquainted, including the splendid Benedictional of the Duke of Devonshire, published in the Archæologia, vol. xxiv., and many un-

Þlamæsse—*cont.*

published portions of the Saxon brevaries and missals, including one fragment, which I found in the binding of a monastic chartulary, give no distinct information on the subject. The Durham Ritual, p. 99, contains a form for blessing the first bread of the harvest, since the words mention "creaturam istam panis novi," and "abundans in annum alimentum," *nourishment for the year.* The kalends of August (p. 63), however, have no directions for the use of this collect. The Promptorium Parvulorum puts Lammas Day on the feast of St. Peter ad Vincula, which is Aug. 1; and Mr. Albert Way in his note remarks that "In the Sarum Manual it is called Benedictio novorum fructuum," but the Sarum Manual furnishes no date nor mark of time for reading that collect, which also differs from the Durham prayer, and is less like the occasion.

Þlanð, Þlonð, gen. -es, neut., *stale, lant, urina.* Lb. I. iii. 5; lxxxviii. 1.

Þnæp. *See Næp.*

Þnecca, -an, masc., *the back of the neck, cervix.* Fþam þam foþpolmum of [read of] þone hneccan; Deut. xxviii. 35. Δδ. 42, where, exactly, spupa, speopa, is *neck.* Occiput, hnecca, Cot. 145, in Lye. *Cervix vel iugulum, hnecca;* Gl. R. 72. *Cuius cervicem inclinat humilitas, þær hneccan ahýlt eaðmoðnýrr.* Sc. fol. 10 a.

Þnesce, Þnesce, with final vowel, adj., *nesh, tender.* Lb. I. xxxv. p. 84. Δδ. 43. Þpæt bið hearpð · hþæt hnesce; Hom. II. p. 372. *What is hard, what tender.* Þpæt geacnað ðonne ðæt flærc buton unþærð peopc 7 hnerce; P.A. fol. 44 b. *Well, what does the flesh betoken but work unstable and nesh?* And hum hlaj 7 rcan on gerhðe bu geþeorðað rpeac 7 hnesce; Elene. 1223. *And bread and a stone before his sight both are, a hard and a soft.* Þonne hýr rþig býð hnerce; Matth. xxiv. 32.

- Þnuru, with final vowel, gen. -e, fem., pl. hnyte, *nut, nuz.* Æ.G. p. 14, line 8. Grepop 7 bleop 7 bæp hnyte. Hom. II. 8. *Grew and blew and bare nuts.*
- Þociht, adj., *full of mallows, malvis consitus.* C.D. 723; HID. Cf. Hoc in names of plants.
- Þohreanca, gen. -an, masc., *hock shank, crus posterius.* Lb. I. ii. 23.
- Þoh, Þealoc, gen. -es, neut., *a hollow, cavum, caverna.* Fel hit pær gecueben ðæt ðæt hohh 7eolbe beon on ðæm peobude anpe elne bpad 7 anpe elne lang. P.A. fol. 41 b. *Well was it said that the hollow in the altar must be one ell broad and one ell long.* In þam pær þ holg ðær neappan 7epæpær. G.D. fol. 211 b. *In which was the hollow of that narrow den.* Lb. II. xxi., compared with the contents.
- Þpægel, gen. -es, neut., *raiment, vestis;* Joh. xiii. 4. Goodwins Andrew, p. 6, line 27. Paris Psalter, xlii. 10; Lb. I. vi. 3; III. xxxviii. 2. It is not found masculine.
- Þpeafemus, gen. -e, fem., *a bat, vespertilio;* Lb. II. xxxiii. = p. 236.
- Þpærn, Þpærn, masc., *a crab, cancer.* Lb. III. ii. 1, 3; Lacn. 2, where it accompanies salmon. Ac 7e hpepæn ðe 7ume menn hatað cpabba ne 7epð naht 7e 7æblice mid 7pam heafðum. Wanley, p. 168 a. *But the hrefn, which some men call a crab, goeth not orderly with two heads.* See Þpærpæn.
- Þpæpan, *to half cook, semicoquere.* Lb. II. lii. 3. The word rere, *half done.* "Rear" (corruptly pronounced rare), early, "soon; meat underroasted, boiled, or "broiled, is said to be rear or rare, from "being taken too soon off the fire." Grose.
- Þur, gen. -es, masc., *uvula,* Διδ. 36, uue 65. Erroneously sublingua Mo. 317 a.
- Þpelian, pret. -ode, part. -od, *to turn to rat-ten, in pus converti.* Lb. II. lix. 9. Þanon se anbīga hpelað, *inde inuidus contabescit.* Sc. fol. 35 b. Gehpelian; Lb. II. xxii.
- Þpesan, præt. Þpeos, *to wheeze, cum strepitu anhelare, tussire.* Διδ. 58. Þe hpiðode 7 egepnce hpeos. Hom. I. p. 86. *He was fevered and wheezed awfully.* Mr. Thorpe, as in translating sometimes happens, was hasty in this place. Πυρετός and ὀρθόπνοια are the original words; Iosephus, Bell. Iud. p. 140, ed. Haver-camp. Perhaps hpeorað or hpepað may be read in Lchd. vol. II. p. 258, line 7.
- Þpitel, gen. hpiates, masc., *a cloak, pallium.* Lb. I. xxxii. 2. Ða eode ðer hpoðer 7ume dæge þ he polde hir 7eopan 7 hpi-lar · Ða ðe he on cumena bupe bpuende pær, on 7æ pacjan 7 7eopmian. Beda, p. 610, line 10. *Hic cum quadam die lenas sive saga quibus in hospitale utebatur, in mari lavasset.* Þpæt þa Sem 7 Iapeth dybon anne hpietel on hira 7culbpa. Genesis ix. 23.

I.

Yce, Ice, gen. -es, masc.?, *a frog, a poisonous frog, rana palustris, Βάτραχος ἔλειος.* Lb. I. xxxv., where see note. Snelpo þonne 7e7uppym 7 7en yce. C.E. p. 426, line 8. *Swifter than the worm and frog.* Lye cites ycan, from Psalm civ. 28, Spelman, where the printed text has ppozan. Parruca yce, Gl. Cleop. fol. 74 b.

Iesen, Iesenco, see Gescmicio.

Innelpe, neut., *the bowels, intestina, viscera.* Lb. III. xxxvii. lxxiii.

Innepeapbe, adj., neut. sing., taken substantively, *the inwards, viscera.* Ða 7eþand him ut eall his innepeapbe. Hom. I. 290. E7að þ heafod 7 Ða 7e7 7 þ inne-peapbe. Hom. II. 264. *Eat the head and the feet and the inwards.* Similarly Hom. II. 280.

-ihtē, -iht, with or without final vowel, as termination; see Lb. II. xlii., line 1. So lvii. contents, the construction is, Si furunculōsum est. ƿæf reo eorðe to ðæf heapð 7 to ðæf ƿamihre. Beda, p. 605, line 27, unless here the -e be due to the feminine.

Yntse, gen. -an, fem., *an ounce, uncia*. Lb. I. xvii. 1; II. xii.; Lacn. 114; O.T. p. 410, line 33, in all which passages the adjective is feminine. Hb. i. 18.

Isen, gen. -es, neut., *iron, ferrum*. Lb. II. xlv. In p. 216, line 1, Ʒlopende = Ʒlopendum. In Lb. II. lxxv. 5, the most natural construction would be to take Ʒen ƿƿat together, as a compound idea, but Ironsweat is a riddle to me.

Ysope, Ysopo, gen. -an, fem., *hyssop, ὕσσωπος*. Oð þæt he com to ðære lycan ysopan. Hom. II. 578. Solomon spake of trees from the cedar till he came to the little hyssop.

L.

Læð, gen. -es, *a lathe as in Kent, fines intra comitatum*. Ld. vol. III. p. 290.

Leað, gen. -es, neut., *lead, plumbum*. On ƿecƷa opum aƿef 7 Ʒepnef. leaþef 7 Ʒeolƿƿef. Beda, p. 473, line 23. *In ores of the metals brass and iron, lead and silver.* Þe bletƿode þ leaþ 7 læƷ him on uppan. 7 þ leaþ ƿeaƿð acolod. M.H. 71 b. *He blessed the lead and lay upon it, and the lead was cooled.* Þæt leaþ ðonne Ʒ heƿƷe ðonne æniƷ oðef and-ƿeopc. P.A. fol. 50 a. *Lead is heavier than any other substance.*

Leopepa, Leopep, plur., perhaps neut., *tissues, muscles, flesh, pernas*. Lorica. levr. *gena*, Durham ritual, p. 4, line 1.

Leopepa—cont.

I was radder of rode than rose in the zon,

Now I am a graceless gast and grisly I gron,

My leuer, as the lele, lonched on hight.

Sir Gawayne and Sir Gologras, ii. 24. (Jamieson.)

leuer, *flesh*; lele, *lily*; by lonched I understand *blanched*. The reading of Sir F. Madden's edition, "The Awntyrs of Arthure" xiii., is, my lyre als the "lely lufely to syghte."

Lencten, gen. -es, masc., *spring, ver.* Lb. I. lxxii.; II. xxx. = p. 228. line 8.

LiffuƷ, adj., *livery, ad iecur pertinens*. Lb. II. xl.

Lihtan (præt. -te, past p. -t ?), *to lighten, leuare*. Lb. II. xlv. contents, liht, 3 sing. pres.

Lundlaga, gen. -an, masc., *a kidney, ren.* Þone ƿýfel 7 þære liffe netc 7 tƿeƷen iunðlagan. Exod. xxix. 13 and 22; Levit. viii. 25.

M.

ƷacƷan, ƷæcƷigan, præt. mæƷte, *to mash, macerare*. Διδ. 58, 63 = p. 134, line 8. Maschyn, Prompt. Parv. p. 328. Hence Maxƿƿt.

ƷalƿeƿuƷ, fem., gen. -e, *a bewitching, probably by incantation*. Lacn. 45. "Fascinatio," Gl. Cleop. See also Somner. The author of William and the Werwolf used Malscrið, for *maundered, went in maze*.

Ʒalt, Ʒealt, *malt, brasium*, probably neuter as in Islandic, Swedish, German. See Alomalt, Lacn. 37.

Ʒeapu, masc., neut., adj., *meappe, fem., gen. -pes, tender, tener, delicatus*. Masc. Hb. cii. 2; neut., þonne hiƿ tƿiƷ byð meapu. Mark xiii. 28; fem., Lb. I. xxxv. 1, xxxix. 3 = p. 102. Ʒan byð meƿpe Ʒesceapƿ.

Ɔearu—cont.

- Paris Ps. cxliii. 5. *Man is a tender creature.* This is a remaining trace of the old feminine termination, as pointed out in vol. I. pref. p. cii. Comparative mearpuppe. Lb. p. 84.
- Ɔelo, Ɔelu, Ɔela, neut., gen. -luper, *meal*, neut., Boet. p. 91, line 23. Lb. I. v.; I. xxxviii. 5, has a masc. part. Lacn. 8.
- Ɔr̥melo, Lacn. 18: powder of myrtle berries was used in medicine. (Salmon, p. 872.)
- Ɔýcele, fem., dat., *bigness, magnitudo.* Hb. xlix. 1.
- Ɔidhrif, masc., *the midriff, diafragma*, is constructed masc., Lb. II. lvi. 4, and written midhrife, Hb. iii. 6. But þrif is neuter. To this word refer the glosses Onentem midhrifþe, Gl. Cleop. fol. 80a, for Omentum, which is not exactly midriff; Þia, midhrifþr̥ moðanpearþ, Gl. C. fol. 33 b, in archaic spelling.
- Ɔyxen, gen. -e, fem., *a mixen, sterquilinum.* Hb. xiv. 1. Þe pær r̥lepe · 7 heafbe þreo pununga on þære nýðemeŕtan flepunge pær heopa gangpȳt · 7 heopa myxen. Sigewulfi Interrog. 49 = cv. *Noahs ark had five stories, and three dwellings: on the lowest story was their cesspool and their mixen.* Ic delþo ymb ða ilca 7 ic senbo mixenne. Rushworth, Luke xiii. 8, here *dung.* Ne on eorðo ne in feltune Ɔ mixenne ðorþæst is. Rushw. Luke xiv. 35.
- Ɔolban (obl. cas.), *poll, vertex capitis.* Lacn. 56.
- Ɔoniaca, *sal ammoniac*, by eliding A., as in Ɔonitȳc for Ammonitȳc, in Genesis. Lb. I. xxiii.
- Ɔus, gen. muse, pl. mys, fem., *mouse, mus.* Lb. III. xxv.; Æ.G. p. 12, line 19. Gif ge nu geŕapen hþelce muŕ þæt pære hlaforþ oŕep oþre mys. Boet. p. 32. *If now you should see some mouse that should be lord over other mice.* Þonne geo muŕ p̥þ þone mon. *Ibid.* *Than the mouse against the man.*

N.

- Næbbre, Næbpe, gen. -an, fem. 1. *adder, snake, anguis.* 2. Gorgon, Hb. clxxxii.; Scorpion, cxvi. 6.
- Nane þingā, *by no means, nequidquam.* Lb. I. xxxvi.
- Neap, masc., HANAP, *cup, poculum*; Ld. vol. I. p. 374. Naph. Gl. Hoff. 39.
- Nihtenpe, Neahŕeþne, *the space of a night, unius noctis spatium.* Lb. I. ii. 15, lxxii.; II. lix. 13; Lacn. 15. -nessum, vol. III. p. 290.

O.

- Oŕepŕyllo, neut., *overfullness, repletio.* Lb. I. li.; II. xxxvi.
- Oŕepgeape, adj., *of more than a year old, non unius anni.* Lb. I. vi. 3. In that passage the word is accusative singular feminine: however, the analogy of ƕr̥r̥intre, *biennis*, with the like, and of ƕpȳŕete, *bipes*, with many others, shews that the nominative has a final vowel.
- Oŕephpeþan, præt. -ebe, p.p. -eð, *to overroof, tectum superimponere.* Lb. I. xxxii. 2.
- Oŕepslop, neut., *an overcoat, sagum, mastuga.* Ld. III. p. 200, lines 5, 6.
- Oŕlæte, Oŕlete, gen., -an, fem., *the sacramental oblate, panis eucharisticus.* Lacn. 56. Behealbe he þ̥ h̥r̥ oŕletan ne beon eald bacene ne ýŕele beŕepene. D.D. p. 450. *Let the priest have a care that his wafers be not old baked nor ill cared for.* Benedictur þa ŕona asenðe ane oŕeletan 7 het mid þære mæŕŕian ŕor ðam mynecenum. Hom. II. 174. *Benedictus then soon sent a piece of the eucharistic bread, and ordered mass to be celebrated with that for the nuns.* An obly, Prompt. Parv., where Mr. Way illustrates.

- Oȳstandan, præt. -stod, p.p. -standen, *to form a mass, condescere*. Lb. II. xli. See also Lye.
- Onflygnaum = Onflygenbum. Lacn 45 = p. 36.
- Orne, adj., *harmful*, Lacn. 13, 111. Hence it appears that in Unornlic, the un is depreciatory, as in Undom, *evil doom*; Unzelmp, *misfortune*; Unzetma, *mis-chance*; Unpedep, *bad weather*; Unland, *waste land*; Unlæce, *a bad leech*; Unlætzu, *misconduct*; Unlibbe, *poison*; Unræd, *bad counsel*; Unsið, *an unlucky journey*; Untimnes, *ill season*; Unppitepe, *a bad writer*; some of which words are yet in MS. Namon, him ealbe ȳrcy. ȳ unornlic ȳepuð. ȳ ȳmne hlaȳas. Josh. ix. 5. But unorne is *good*, in Dunnepe þa epæð. deoð acpehte. unorne ceopl. Death of Byrhtnoð, p. 139. *D. then spake, waked the dart, blameless churl.*
- Ostephlar, gen. -es, masc., *an oyster patty, crustula ostreacea*, si ita dicere licet. This word would have required no illustration, but for the hasty remarks of a critic, who consents to be misled by a book which takes Oyster for Easter. On p. 211, vol. II., I had silently set aside this absurd blunder by indicating in the note that the Saxon Ostephlaras was an inexact equivalent to the ὀστρακόδερμα of the original. The entire passage, which I will now give from the other edition of 1556, will shew that the words correspond. Τὰ δὲ ὡὰ παραιτεῖσθαι δεῖ, διὰ τὸ παχύχυμον αὐτῶν καὶ φυσῶδες. τοὺς δὲ ψίχας ἢ ἐψηθέντας ἢ πλυθέντας λαμβάνειν, ἀλλὰ μὴ πολλοὺς, τὰ δὲ ἄλλα πάντα σιτώδη παραιτεῖσθαι δεῖ, οἷον σεμίδα-λι, ἕτριον, καὶ τὸν καλούμενον πολτὸν, καὶ τοὺς πλακοῦντας, καὶ τὰ λιπαρὰ καὶ τὰ ὀστρακόδερμα. Alexander of Tralles, ed. 1556, p. 390 foot, 391 top. Omitting what he omits, these are the very words of the Saxons eclectic version.
- Ostocpscel, gen. -scylle, fem., *oystershell, ostrea tegmen*. Quadr. ii. 20. See Scel.

- Oxumelle, -lli, masc., *oxymel, ὀξύμελι*, a drink of water, vinegar, and honey. Lb. II. xxxix. xl. xliii. lix. 12. The preparation of it is described, II. lix. 13.
- Oðhylbe, adj., *content*. Ld. vol. III. p. 188.

P.

- Penne, *pin in the eye, oculorum morbus*. Ld. vol. I. p. 374, 1.
- Pic, gen. -es, neut., *pitch, pix*. Gl. vol. II. Bluttrop pic, *resin, resina*. Lb. I. iv. 3, xxxi. 5. Rysel for *resina* is a Saxon mistake by a glossator, not worth an entry in the lexica.
- Pyhment, *pigmentum*. Διδ. 63.
- Pipe, gen. -an, *a pipe, tuba*. Lb. I. liii.; II. xxii. = p. 208 ult.; II. xxxviii. xlvi. 1.
- Pilas, *hairs, pilos*. Hb. clxxiii. 1. An dormitabat Saxo?
- Piða, gen. -an, masc., *pith, medulla (arboris)*. Διδ. 12. Deahtrigað on hiera modeȳ rinde monig ȳð þeorc to ȳrcanne. Ac on ðam piðan bið oðer ȳehydeð. P.A. fol. 13 a. *In the rind of their mind propose to work many a good work; but somewhat else is hidden in the pith.* Þe onȳmþ of ðam ȳȳrcpnumm. and ȳra uppeardes ȳȳrcþ of þone ȳtemm. ȳ riððan andlang ðær piðan. ȳ andlang þære rinde of ðone helm. Boet. p. 90. *It begins from the roots and so grows upwards up to the stem, and afterwards along the pith and along the rind to the head.*
- Pohha, gen. -an, masc., *a pouch, pera*, Lacn. 64, is used in the medical sense, *sinus*. Lb. I. lxiv.; II. xxii.
- Posling, gen. -es, masc., *a morsel, mica, portiuncula*. Hb. I. 20.

R.

- Ræprung, fem., gen. -e, *interval*. Ræpryan, *intercept*. "Interceptum, aræpreð;" Gl. M.M. p. 157 b, 22. "Interceptum est, ræpreð þær;" id. 37.
- Reaban, *the tonsils*. Lehd. vol. I. pref. p. lxxii. p. lxxiv. Tolia vel porunula; Gl. R. 74. Scamma in homine fe rube on þam men; Gl. R. 76.
- Renys, plur., *the kidneys, renes*, a Latinism. Δδ. 65.
- Rigen, adj., *of rye, ex secali confectus*. Lb. I. lxxii. lxxiii.; II. xxxii.
- Ryman, Lb. I. xxxii. 2.
- Rysele, Rysle, Rysel, gen. -es, masc., *fat, adeps*; has the final vowel in nominative and accusative. Lb. I. iii. 2, 4; iv. 5; xii. xx. xxi. xxxii. 3, 4=p. 80, xxxviii. 3, lx. 2; II. ii. 1, lix. 5; III. xviii.; Exod. xxix. 22. But is read without final vowel Exod. xxii. 18, xxix. 13; Æ.G. MS. Iul. A. 11, fol. 120 a.
- Riðan, Δδ. 51=p. 118, line 1, for ʒriðan, *to writhe, torquere*; præt. ppað, p.p. ppiðep.
- Rocce, mið pocce, *with rochet*. Lehd. vol. III. p. 200. Gender not ascertained.
- Rosen, adj., *of rose, roseus*. Hb. clxxi. 2.
- Runl, Lacn. 45=p. 36; that is, ʒpunol. *foul* perhaps, *graveolens* forsan, as in Sturlunga Sögur, þattr. I. xiii. 4. Hrunill giörest þefer af hropum idrum. MS. also ed. 1817, p. 21, note. *A foul smell is produced*.

S.

- Sæl, gen. -es, masc., *season, tempus commodum*. Hb. xviii. 4. Perhaps the word is always masculine; sæle in Paris Psal-

Sæl—cont.

- ter, cxxiii. 4, being for sælas, Leechd. vol. I. pref. p. xcix., and seo sæl in Cædmon (if Cædmon), MS. p. 59, line 20, an error of the penman.
- Saltstan, gen. -es, masc., *a lump of rock-salt, salis massa*. Lehd. vol. I. p. 374, 2.
- Sammelt, part., *half digested, de cibo semidigesto*. Lb. II. vii.
- Sceab, gen. -es, masc., *scab, scabies*. Soðlice þe hæfð ringalne sceabb? fe ðe næbpe ne ablinð angeftæððigneþre. P.A. fol. 15 b. *And he hath a perpetual scab, who never ceaseth from unsteadiness*. Sceab, Hb. clxxxii. 3.
- Sceapōðan, Sceapðan, gender not ascertained; *shavings, ramenta*. Lb. I. xxxix. 3, where afcaren is faithfully given from the MS. Ða rceapþan ðýðe on pæter, Bed. p. 474, line 38, where the Latin is *ipsam rasuram*. Sponar 7 rceapþan nimaþ, Bed. p. 524, line 31, *astulas excidere solent*. Ða ʒehalgobe ic pæter 7 rceapþan ðýðe on. Beda. p. 539, line 5, *astulam*. Nothing here determines the gender, *ipsam rasuram*, a collective, would be rendered by a plural.
- Sceappung, gen. -e, fem., *a scarifying, incisura in cute*. Lb. II. xlix. contents.
- Scepan, præt. scepæp, p.p. scepen, *to scrape, radere*. Lb. II. xlvi. lii. 1, twice. Asepæp ðone pyrms of his hee. Hom. II. p. 452. *Job scraped the ratten off his body* with a potsherd.
- Seporel, gen. -es, *scrofula*. Lacn. 95.
- Sculðop, gen. -es, masc., plur., Scylðpu (like Broðop, Gebroðpu), *shoulder, scapula*. Lb. II. xvii. Oþer ða rculðpu hý ðaccube. G.D. fol. 154 b (as misbound). *He smacked her over the shoulders*. The original root of this word is Sculb, masc., *a shoulder blade, a shield* (as of a boar). Iþ þe rculb uran pætrum ʒeþeþed oþer þær ʒugler bæc. C.E. p. 219, line 17. *The shoulder above is set with ornaments over the birds back*,

Sculþop—*cont.*

though birds have no shoulder blades, so called.—

“Some of his bones in Warwick yett

“Within the castle there doe lye;

“One of his shield bones to this day

“Hangs in the citey of Coventry.”

(Halliwell.)

We are thus carried back to a day when blade bones were shields, clypei.

Seax, gen. -es, neut., *knife, cutter*. C.E. p. 408, line 2; Lb. II. lxxv.; III. lxii. Þæt stæne sex, Hom. I. 98, *the stone knife*. We read 7 hýpe feaxe geseah þræð þrúneç, B.W. MS. fol. 164 a, line 4, where the slovenly MS. must not be trusted for feaxe instead feax, but the construction is neuter. I cannot put faith in J. M. K.s masc. and fem. Stæne sex, Joshua v. 2, is plural.

Seolh, *see* p. 34. ðar onrænde jeolh. *Hoc pomum misit phoca.*

Sescep, gen. -tes, masc., *sextarius*. Of uncertain capacity, *see* Lb. p. 298, with the note on p. 299; also Διδ. 16, also Thorpes citations for *a horse load* and for *thirty two ounces* in his Glossary to the Chronicle.

Sinder? *sinder, scoria*, Διδ. 45, which makes the accusative sindpun for sindpan, but it is not very trustworthy. Ísrahela 7ole 7r 7e7orþden nú me 7o findpum. P.A. fol. 50 a. *The people of Israel is now in my sight turned to sinders.* *See* also C.E. p. 408, line 3, 7r-ðpum be7runden, *ground to sinders.*

Sipian, -obe, -ob; 1. *steep, macerari*, Lb. II. xli.; 2. *be tardy, moras ducere*, Lehd. vol. III. pp. 150, 151.

Slpung, gen. -e, fem., *viscosity*. Lb. II. xxxviii.

Slop, as in slopseller. *See* Ope7slop.

Slupan, p.p. slopen, with to, *to be paralysed, paralyti laborare*. 7oslupað, Lb. II. lix. 1.

7eapð se lichama eal 7oslopen; Hom. I. 86. *His body was all paralysed.* 7eapð

Slupan—*cont.*

heopa heop7e 7or7open; Josh. v. 1. *Their courage was paralysed.* To slopenum limum; M.H. fol. 40 b. *With paralysed limbs.*

Sme7upan, præt. -ede, p.p. -ed, *to smear, vngere*. Lb. I. lxxxvii. 2. To be divided Sme7up-an, as is also Sme7ep -7s. The genitive of the substantive is found as Sme7ope7 in Paris Psalt. lxii. 5, etc.

Snæbelþearm, *see* þearm, Gl. vol. II. and vol. I. pref. p. lxxii.

So77e, adj., with final vowel, *soft, mollis, lenis*. 7e 7ær 7rúðe 7oð 7 7o77e man. Chron. A.D. 1114. *He was a very good and mild man.* Æ.G. p. 11, line 34.

Spæ7ung, gen. -e, fem., *spitting, sputi proiectio*. Lb. II. 1.

Sparl, gen. -es, neut., *spittle, sputum*. Lb. I. i. 16, xv.; III. xxiv. Ða spæ7lu a-ð7o7on ure speap7an 7yl7as. Hom. II. 248. *The spittles washed away our swart quilts.*

Spic, gen. -es, neut.; 1. *bacon, perna, larium*; 2. *lard, arvina*. 1. *Bacon*, defined, Æ.G. p. 9, line 47. Nolbe 7or77elgan ðær 7pice7 7ræð. M.H. fol. 139 a. *Refused to swallow the piece of bacon.* C.D. 692. 2. *Lard*; Laen. 116.

Spir, *the spike* of a reed, *spica arundinis*. Lb. II. li. 3.

Spi7e, *a vomit, vomitus*. Lb. I. xviii.

Spi7ða, Speopða, gen. -an, masc.; 1. *vomit, reiectamen*; 2. *vomiting, vomitus*. Lb. II. xii. lix. 13. Ð7uncan oð speopðan, Hom. II. 292, *to drink till spewing.*

Sponge, Spunge, Spjunge, gen. -an, fem., *a sponge, spongia*. Lb. II. xv. Be7p77e ane spme7an, Hom. II. 256, *dipped a sponge*. John xix. 29. But the plural is sponge, Lb. III. ii. 6, twice, and true to MS.

Spp77tan, præt. -77e, p.p. -7, *to sprout, germinare*, also actively. Lb. I. lxxii. To ðy he spp77t þ he mið cpyldum 7or7nyne spa hpæt spa he æ7 7p777e. Hom. I. p. 614. *It sprouteth in order*

Sƿƿƿƿƿ—cont.

to consume with decay what it before sprouted. We find also Asƿƿƿƿƿ. Third sing. pres, Sƿƿƿƿ, Sƿƿƿƿ. Lye has other citations.

- Sticce, gen. -es, neut., *piece, pars minutior*.
Lacn. 3. Eac him ƿebƿeð ƿum land-
ƿƿƿƿƿ ƿop hir ƿƿƿƿƿ. D.D. 188. *He should also have a bit of land in re-
payment of his labour.* ƿ him man
hƿileƿ landƿƿƿƿƿ ƿeann. D.D. 189. *That some bit of land be granted him.* On
unapƿeblicu ƿƿƿƿ. G.D. fol. 18 a. *In countless pieces.* ƿe ƿeallenbe to-
bæƿƿ on ƿeopƿ sticca · ƿa ƿeopƿ ƿicca
clifodon ƿo ƿeopƿ stanum. Hom. I.
380. *He fell and broke into four pieces :*
the four pieces clave to four stones. Ge-
nam ða sticcu ƿæƿ tocloƿenan hƿiddopes.
Hom. II. 154. *Took the pieces of the
cloven sieve.* ƿæt hán ƿæƿ toðæled on
to ƿƿƿƿ. G.D. fol. 178 a. *The bone
was divided into two pieces.* And this
plural in -eo or -io is most exact.
- Stiem, Stem, gen. -es, (constr. with ðam,) *glow, fiery exhalation*. Lb. I. ii. 1 ; II.
lix. 10. Prompt. Parv. ; Havelok 590.
- Stiƿƿƿƿ, "stirpare," Ld. vol. III. p. 184,
for *extirpare*.
- Stuƿ[e], chamber, sudarium. Διδ. 16, in
Stuƿbæð, hot air bath, vapour bath. The
Islandic Stufa, Stofa is fem.
- Supan, third sing. pres. Sƿð, ƿræt. Sæƿ,
to sup, sip, sorbere. Hb. iii. 2, 3 ; Lb. I.
vi. 5, xxxix. 3 ; II. lii. 3. ƿe sæƿ of
ðam cahec. M.H. fol. 16 a. *He sipped
out of the chalice.*
- Supe?, Sope?, gen. -an, a sip, haustus. Lb.
I. xxxix. 3=p. 102, lxii. 1.
- Suðƿƿƿe (with final vowel), adj., southern,
meridionalis. Lb. II. vi. 1, where cymen
is neuter ; II. xxiii. = p. 212 ; II. xxviii. =
fol. 84 a ; II. xxxix. xliii. ; Ld. vol. III.
p. 274.
- Speozan, vol. I. pref. p. lxxiv. of MS.
fol. 155, glosses mapƿem, which is to be
understood as marsupium ; comparing
ƿeƿðbƿlg.

T.

- Tæƿan, ƿræt. -ede, p.p. -eb, to teaze (tech-
nically), *carpere*, and in no other sense
as far as we yet know. Æ.G. p. 31, line
22 ; Διδ. 43.
- Teapop, neut., *vermillion, minium*, which it
interprets, MS. Cott. Inl. A. 11, fol. 122
b. ; Διδ. 11, where ƿ teapo seems more
likely. Lb. I. xiii. The word seems to
mean only vermillion.
- Tigele, Tiegle, gen. -an, fem., a tile, tegula.
Genu ðe ane tigelan. P.A. fol. 31 b.
Take thee a tile. Ða halgan laƿeopƿ
ymbƿƿƿƿ ða tiegƿan ðe ƿio buƿƿ hƿeƿu-
ƿalem ón atieƿeð bƿð. Ibid. *The
holy doctors sit round the tile on which the
city Jerusalem is painted with vermil-
lion.*
- Tin, adj. (for tinen), tin, stanneus. Lb. p.
236, line 5.
- Tƿƿƿƿa, gen. -an, masc., triacle, theriacum.
a compound medicine. Lb. II. lxiv.
- Tƿƿƿe, gen. -an, resin, bitumen. Hb. clii.
1, ƿƿƿƿ. Separate the last four passages
under Tapu in Gl. vol. II.
- Tƿƿ, gen. tƿƿes, masc, a teat, mammilla.
Hb. lxxxix 3 ; Ld. vol. I. p. lxxiv. ;
tƿƿa, Hb. xix. 4.
- Tol, gen. -es, neut., tool, instrumentum.
Æteopƿað his ƿesihðum eal ƿ ƿƿa tol.
Hom. I. 424. *Exhibit to his sight all
your apparatus of torture.* Geapƿian eal
ƿ ƿinunƿ tol. Hom. I. 428. *To pre-
pare all the torment machinery.* Gƿƿ ƿu
ƿin tol aheƿƿƿ ofƿƿ hƿt · hƿt bƿ bƿƿm-
ten. Exod. xx. 25. Plural tol. Sylle
hum man tol to his ƿeopƿe. D.D. 186.
*He must be provided with tools for his
work ; in the Latin, tela.* ƿƿƿ ƿƿƿƿ ƿa
lapa ƿ ƿa tól. D.D. 477. *These are the
doctrines and tools.* So Æ.G. p. 19, line
58.
- Toslupan. See Slupan.

Τρεμερε, Τρυμερε, gen. -e and -an, fem., a tremissis, a coin of the lower empire, the third part of a solidus, and of the weight of about twenty-two grains; it is however used in the Hb. for a drachma, the weight of which is about fifty-six grains. Hb. i. 2, 5, 13, 16, 17, 18, 20, xvii. 2, lxxviii. 1; Lacn. 59. Another form is þryms, which see.

Tuxl, gen. -es, masc., tusk, dens prolixior, caninus. Lb. I. xxxix. 4. Tuxc is the same, and masc. Canini vel colomelli · manner tuxar, Gl. R. 71.

Tryðæl, masc.?, a double part or proportion, duplum. Lb. I. vi. 3, viii. 2.

U.

Uht, gen. -es, masc., the last hour of night, tempus antelucanum. Lb. p. 346. ἄδ στράλου γ εακ μιδ λογγρεαγτιυμ γρε-
pium ουσκοταδον γ ητ ογρογον γ αεραε-
δον βα ητ γαγ γοπαν το υλτεγ. N. p. 15, fol. 107 a. We with arrows and with longshafted spears shot at it and struck it and killed it when it was near morning.

Uneaðe, Uneaðe, adj. (with final vowel), difficult, difficilis. Lb. II. i. 1, p. 174. βα δυητε με γρυðε hearð γ ueaðe. G.D. fol. 249 a. So it seemed to me very hard and difficult. Nis þ ueaðe eal-
pealban ζοδε το γεγρημμανε. St. Andrew, 410. That is not difficult for Almighty God to accomplish. The passage Lb. p. 242, line 6, has been taken as corrupt: if sound, it will be, the belly is not small, and is uneasy. The words which were before the Saxon writers eyes were probably these: ἡ θερμή, ὡς εἶρηται, αὐξάνεται ἐν σπληνί, ἄλλως τε ἐν τοῖς πληθωρικοῖς σώμασιν, ὀδυνωμένοις καὶ ἐνοχλουμένοις ὕγκη τοῦ μορίου ἐκείνου παρὰ φύσιν αὐξηθέντος, χρώμα δὲ οὐ παντε-
λῶς μέλαν, ἀλλὰ ὑποπέλιδον καὶ μολι-

Uneaðe—cont.

βδαῖον συμβαίνει. (p. 437, ed. 1556.) The hot distemper, as has been said, increases in the spleen, especially in plethoric constitutions, which derive pain and disorder from the swelling of that member grown beyond its natural size; and the colour is not entirely black, but dull and leaden. It is in conformity with the habit and the philosophy of the Saxon renderer to turn such words to a somewhat alien sense. Micge biþ hal, does not occur at all, but, on the other hand, the Saxon explains, as well as expresses, plethoric.

Ungebege, adj., *unquiet*, "inquietus." Id. vol. III. p. 192.

Ungehearðud, adj., *not come to a head, ad maturitatem nondum perductus*. Hb. iv. 12.

Ungepealben, adj., *not of moderate size, iustam magnitudinem exsuperans*. The signification of gepealben was not rightly known till the publication of the true sense in the present glossary, therefore the significations of ungepealben, on p. 242 of Lb., are to be corrected. With regard to the belly of immoderate size see the article Uneaðe above: the immoderately large tongue is not to be found in the text of Trallianus as we have it; he only says once γλωσσω ξανθήν (p. 483, ed. 1556) the tongue yellow.

Unlæce, gen. -es, masc., a bad leech, medicus ignarus artis medendi. Lb. II. xxxi. contents.

Unreappryno, adj. pl., *not sharp sighted, aciem oculorum hebetem habentes*. Lb. I. ii. 12.

Utslean, præt. -sloh, p.p. -slagen, to break out into eruption, erumpere in impetiginem. Lb. I. xl. ðonne ge bryne ðe on ðæm jnnoðe bið ut aþlið to ðære hyde. P.A. fol. 15 b. When the heat which is in the inwards breaks out to the skin. Fervor intimus usque ad cutis scabiem prorumpit.

P.

- ƿace. See ƿece, Gl. vol. II.
- ƿapan, Lb. I. ii. 23, read ƿapan.
- ƿearƿe, gen. -an, fem., *wart, verruca*. Hb. cx. 3; Lb. I. lxxiv.; III. xxv. No other forms.
- ƿeaxhlaƿ, gen. -es, masc., *a cerote, κηρωτή*. Lb. I. iv. 3, etc.
- ƿeden, *watchet, light blue*, subcæculus. Lacn. 45; Cf. ƿað, *wood*.
- ƿeolope, Lb. I. v. 1, for peolopas. Ld. vol. I. preface, p. c.
- ƿepnægcl, gen. -gles, masc., *a wart, verruca*. Ða læpde hi sum iudeise man þ heo name ænne ƿepnægcl of sumey oxan hƿiƿge. Hom. II. 28. *Then a Jew recommended her to take a wart off an oxes back*. A lump on the back of an ox, raised by a maggot, is now called in Norfolk a *warble*.
- ƿyl, Lacn. 77, seems an error.
- ƿýlan, *to connect*; Διδ. 1. Copulat, Gl., τ-γὰδερε ƿλαδ̄. MS. Scintill, fol. 5 b. In Gl. Prud. p. 140 a, 34, is printed Raptat ƿýleþ, but that gl. begins with Præfatio in librum *καθημερινῶν*, as any one may see who has the two books before him, and in the order of the words the glossator came upon Captat, in the lines "Illum forensis gloria, Hunc triste captat clas-sicum;" it is therefore Captat, not Raptat. The radix seems to occur as Vel, neuter, in the Njals Saga; Ok hefir nú hvarki okkat vel; *and now neither of us holdeth to our connexion*; our being *ωῆτερον*, of us two. N.S. chap. vi. Mun ek þik sitjanda Silfri vila. Her- varar Saga. p. 163, line 14, ed. 1671; var. lect. vèla, mæla, p. 49, ed. 1847. In that place translated *täckia, thatch*, and in index *circumcingere*, ed. 1671, and om- give, ed. 1847.
- ƿyrm melu, gen. -opes, -opes, neut., *worm meal, pulvis e vermibus confectus*. Lb. I. xxxii. 4, lxxvi.; II. xxxiv. See note Lb. p. 79.
- ƿyrran, ƿurpan, *recover, convalescere*. See Geƿurpan.
- ƿyrr, gen. -e, fem, *wort, mashwort pre- pared for making beer, brasium unde con- ficitur cerevisia*. Lb. fol. 100 b.; II. lxiv. 2. Cf. Mascƿyrr, in Gl. vol. II., and add Lb. I. xxxvi. xli.
- ƿlæco, ƿlaco, ƿlæc, adj., *lukewarm, tepidus*. Lb. I. iii. 2, twice. Printed ƿlæc in Beda, p. 492, 18.
- ƿoh, adj., *wry, wrong, contortus*, makes its definite form by contraction, ƿon for ƿohan, Lb. I. xii.
- ƿonƿe, gen. -an, neut., *cheek, gena*. See Gl. vol. II. in ƿenge. Lb. III. xlvii.
- ƿræd, gen. -es, masc., *a fillet, infula*. Lb. III. i. twice, and ƿeade = ƿeatum.
- ƿræd, gen. -es, masc., *a plant, surculus*. Hb. cx. 2; Lacn. 46.
- ƿrimum, Lb. II. xxxiv. contents: in text ƿrimum.
- ƿundelice, adv., *woundily, mirifice*. Hb. p. 132, var. lect.; Διδ. 11.

P.

- ƿanefull, "*animosus*," Ld. vol. III. p. 190, "*efficax*," p. 192.
- ƿearmgeƿind, Ld. vol. I. p. lxxii.
- ƿicce (with final e), *thick, densus*. Lb. I. xxxi. 6, lxxii. lxxxvii. 3; II. xliii. xlvi. 3; III. x. xiv. 2, xxxix. 2, lii. lxxii. 2; Διδ. 58. ƿicce ƿenip oƿerƿneh þone munt. Exod. xix. 16. In the Heliand, It is her so thikki undar us; p. 104, line 5. *It is here so thick under us*.
- ƿynne (with -e), adj., *thin, tenuis*. Lb. I. xxxv. l. 2; II. xxi. end, xliii. lvi. 3, lxiv.; III. x. ƿynne hit býð. Sc. fol. 28 b.
- ƿost, masc., *dung, stercus*. Lb. I. iv. 6.
- ƿreapan, præt. ƿreop, *pierce*. Διδ. 33. Cf. ƿropend, *scorpion*. Ðe sona ðreop ðry-

þreapan—*cont.*

res rið þæs pinbes. Hom. II. 510. *And the fire immediately drove transversely contrary to the wind.*

þreobpæð, Lb. II. vi., beobpæð?

þreohyrne, adj., *three cornered*, translates Τριγωνον, Hb. clxxxii. 1.

þrimse, gen. -e or -an, fem. Wilkins in his Saxon laws, p. 415, col. b, cites from the Textus Roffensis. Ceopleſ þeƿgylb iſ ce. 7 vi. 7 lx. ðrimſa þ bþ 7pa hund 7eyllinȝa be myrena lage. (also D.D. p. 79.) *The valuation of a churls life is 266 tremisses, that is by Mercians law two hundred shillings; and if a Mercian shilling be four peningas, a þrimſe will be three peningas, which is not far from the weight of a drachma. On pp. 79, 80 of D.D. are several examples of the use of þrimsa in the genitive plural: since it must be assumed to be the same word*

þrimse—*cont.*

as 7remiſſe it must be fem., and make gen. in -e and -an.

þunorþæð, pl. -a, fem., *thundering, tonitru.*

Lb. II. lxiv. Drihten 7ende þunorþaða 7 haȝul 7 byrnende liȝetta ofeſ eal eȝipta land. Exod. ix. 23. Mit 7ȝ 7pa hio ahoſ ðæt heaſoð upp of ðære mȝsan 7pa mȝcel mæȝen heȝe7ſlyhta 7 þunorþaða . . . ðær 7oſð com. G.D. fol. 145. *As soon as she raised her head from the table, such a violence of lightning flashes and thunders came on.* Þio ahoſ þ heaſoð of ðære mȝſan 7omod mid ðære þunorþaðe. Ibid. *She raised her head from the table at the moment of the thunderclap.* Ahleoðroðe 7eo heoſen 7 7e ðunorþað oſſloh ealle ða næððran. G.D. 210 b, where read 7eo. *The heaven roared, and the thunderpeal destroyed all the snakes.*

I N D E X .



I N D E X.

A.

- Abbaso, *domus infirma*; vol. I. pref. p. lxvi.
- Abdomen. *See* Belly.
- Abortion, to avoid; Lb. III. xxxvii.
- Abortive birth; Hb. cxv. 3; Quad. iv. 4, 5.
- Abortus misunderstood; Quad. ii. 16.
- ¹Ἀβρότανον truly interpreted; Hb. cxxxv. 1.
- Absida, *bright*; vol. I. pref. p. lix., p. lxiii.?
- Absinthium, ἀψίνθιον, interpreted; Hb. cii. 1.
- Achillea (*see* Ἀχίλλειος, Dioskor. iv. 36), rightly interpreted; Hb. xc.
- Actium, a various reading of Ἀρκειον, or Ἀρκειον; Hb. cxxxiv. 1. The first two lines are from Dioskorides, iv. 107. An excessive length is assigned to the stalk; had the Greek been understood, an English term for *burdock*, claze, was assignable.
- Adder. *See* Snake.
- Αείζων μικρόν, Hb. cxxxix., all the heads from Dioskorides (μέγα); Hb. cxlvii.
- Æsir, the northern nations gods; Lacn. 76.
- Afterbirth, to remove; Lb. II. lx. contents; III. xxxvii. where for lard read *bacon*.
- Agagula, *a punk*; vol. I. pref. p. lxiv.
- Agate in medicine; Lb. II. lxiv. lxv. 5, lxvi.
- ¹Ἀγλαοφωτίς, *the peony*; Hb. clxxi.
- ¹Ἀγχουσα, *anchusa*, without interpretation; Hb. clxviii. Botanists doubt whether any anchusa be indigenous to Great Britain.
- Agrimonia, a word of no clear origin, written argimonia, and correctly interpreted; Hb. xxxii.
- Ague. *See* Fever, Lb. I. lxii.
- Air, III. 272.
- ¹Ἀκανθα λευκή, a foreign thistle, not Englished; Hb. cliii. 1.
- ¹Ἀκάνθιον, Hb. cliv., a foreign thistle, Englished erroneously; confused with ἔκορον. In Dioskorides iii. 19 is ἔκανθα, which is followed: iii. 18 is ἀκάνθιον.
- ¹Ἀχίλλειος, *a yarrow*, or *maythen*, not interpreted; Hb. clxxv. 1.
- ¹Ἀχῶρας rightly interpreted; Hb. clxxxiv. 4.
- ¹Ἀκρόζυμος, *leuiter fermentatus*; vol. I. pref. pp. lxi. lxv. Printed leniter in Isidorus.
- Alabaster in medicine; Lb. II. lxiv. Of the red earth there mentioned it is to be observed, that alabaster belongs to the new red sandstone strata.
- Ale; Hb. xxxvi. 4; vol. I. p. 374, 3; p. 376, p. 378, 9, 11; vol. I. 388. Double brewed; that is, brewed on ale instead of on water; Lb. I. xlvi. 3; foreign, *ibid.*; II. li. 3, lii. 1, lvi. 1. Brewed at home; Lb. II. lxv. 2, 3; III. xxx.; Lacn. 59.
- Alogia, *surfeit*; vol. I. pref. lix. lxiii.
- Altar, in medicine Lb. I. lxvii. III. xli.

Aluta, *wood*; Hb. lxxi.
 Ambasilla, *belly*; vol. I. pref. lix. lxiii.
 Ἄμμι; Hb. clxiv. See Names of Plants.
 Amphiballium, *double pile garment*; vol. I. pref. p. lxi.
 Amphitappa, *double pile cloth*; vol. I. pref. p. lix.
 Anabola, *a womans cowl*; vol. I. pref. p. lx.
 Αναλογεῖον, *reading desk*; vol. I. pref. p. lxv.
 Ἀνδρογύνην, rightly interpreted; Quad. iv. 12.
 Ἄνηθον, truly interpreted; Hb. cxixiii. 1.
 Angina pectoris; Lb. I. xv. 6, xvi.; III. xiii.; Lacn. 63, 116; Διδ. 38, 39.
 Ἀντιδότος, partially interpreted; Hb. cxlix. 3.
 Ape, Quad. xi. 6, and drawn.
 Aperients, gentle; Lb. II. liii.
 Apium, rightly interpreted; Hb. cxx. 1.
 Apollinaris, usually Hyoseyamus in Fuchsius and gll., is separated from it by Apuleius, and interpreted; Hb. xxiii.
 Appetite, loss of; Hb. viii. 2; Lb. I. xix. lxxviii.; II. i. Voracious; Lb. II. i.
 Ἀργεμώνη, confused with agrimony, see Hb. xxxii., is, perhaps, *Adonis aestivalis*. (Oxf. copy of Vienna drawings.)
 Aristolochia, herb; Dioskor. iii. 4, 5, 6; Hb. viii. 2. Interpreted; Hb. xx.
 Ἀρτεμισία, *Artemisia*, herb, Dioskor. iii. 127; rightly interpreted as mugwort; Hb. xi. Diosk. mentions three sorts, as does Hb.
 Asparagus agrestis, interpreted; Hb. lxxxvi.
 Ασπλήνιον, interpreted, with a tale from Apuleius; Hb. lvii.
 Ἀστέριον, left without interpretation; Hb. lxi. There is no description.
 Ἄσθμα, for; Διδ. 51, 52, 53.
 Astrology rejected; Hb. xciii.
 Attercops; Hb. iv. 8. They are drawn with eight legs, long locust like bodies, horns, and wings. See Glossary.
 Attico melle resolved as attaci; Quad. iii. 13, v. 4, xi. 3.

Authors translated, imitated, or paralleled, cited:—

Alexander Trallianus; Lb. I. i. 1, 13, ii. 1, 11, iii. 1, 5, iv. 1, 6, xv. xviii.; this passage is reprinted in the preface; II. i. vi. xi. xvi. xxi. xxiii. xxiv. xl. xli. xliii. xlv. xlvi. xlviii. lvi. 3.
 Apuleius; Lb. I. vi. vii. xxii. xxvii. 1.
 Aretæos; vol. II. p. 258.
 Augustinus; III. 264.
 Celsus; Lb. II. ii. 12.
 Diokles; Lb. II. xxv.
 Dioskorides, most of the last part of the Herbarium in vol. I.
 Φιλάργιος; vol. II. p. 204; Lb. II. xxxvi. xxxvii. xxxviii. xxxix.
 Galenos; Lb. I. xxxv.; Διδ. 64.
 Legends; vol. II. p. 112.
 Marcellus; Lb. I. ii. 1, 7, 8, 9, 11, iii. 2, 4, 5, 9, 10, iv. 2, vi. 8, xxvi. xxvii. 1, xxix. xxxvii.; II. xxxii. p. 248, p. 252, xlvi.
 Oribasios; Lb. II. xxxiii.
 Paulus of Ægina; Lb. I. iv. 6, xviii. xix.; II. xxv. xxvii.
 Plinius; Lb. I. lxxx.
 Plinius Valerianus; Lb. I. i. 17; I. ii. 1, 4, 5, 6.
 Sedulius; Lb. lxii. 3.
 Sextus; Lb. I. ii. 16, iii. 2.

B.

Baccaulus, *a bier*; vol. I. pref. p. lxi. lxiii.
 Bachelor, the derivation deducible from vol. I. pref. p. lxiii. For since Gallo = Buccellarius, *a man who received for his services his mouthful of food only, an attendant, a young man getting his food at a lords*, and these are the old senses of bachelor; it follows that bachelor is buccellarius from buccella.
 Badonola, *a litter*; vol. I. pref. p. lx. lxiv.
 Baldness, for; Lb. I. lxxxvii.

- Βαλλωρή**, becomes pollose, Hb. clxxvii. 1.
 Balsam, its medicinal virtues; Lb. II. lxiv.
Βασιλίσκη, translated, wonderful account of; Hb. cxxxii.
Βασιλίσκος, *basilisk*, truly interpreted; Hb. cxxxii.
 Baths, hot; Hb. cxli. 2.
Βατράχιον, the herb *ranunculus*, *buttercup*; Hb. x.
 Beer, Hb. xi. 2, clviii. 2, for beavers castor. Quad. iv. 8; vol. I. p. 376; Lb. I. ii. 19; III. xxxviii.
 Bees, to secure them; Hb. vii. 2, vol. I. p. 397.
 Belly, remedies for disease of, Hb. i. 11; for swollen, Hb. i. 21; sore, Hb. ii. 2; swollen, *ibid*; enlarged, Hb. ii. 4, 7; sore, iii. 2, xi. 2, xiii. 2, xviii. 3, 4, xxvii. 2, xxxii. 2, xxxvii. 4, xxxviii. 3; for-waxen, xl. 1, xlvi. 2, liii. 1, lix. lx. 3, 4, lxix. 1, 2, lxxx. 3, lxxxii. 5, xc. 10, xci. 3, xciv. 2, 3, cvi. cxi. 2; *πρὸς στομαχικούς*, Hb. cliii. 2, clxiii. 3, clxvi. 2; Quad. ii. 2, iv. 17, vol. I. p. 387; wounded, Lb. II. xxvi.; pain, III. xviii. lxix. lxx.; Lacn. 87.
 Benisons; Lb. I. lxiii.; III. lxiv.; Lacn. 11; vol. III. pp. 79, 80. *See* Holy.
 Betonica, *betony*, its medical uses; Hb. i. xcvi. 3.
 Bewitched. *See* Knots.
 Biden, or Bidet, in use; Lb. I. xxxii. 2, 4.
 Bile, disordered, for, Hb. xc. 11; for effusion of, cxli. 2, cxlvi. 2, clxxxii. 2; Quad. vi. 12; III. xi.; disordered, Lb. II. i.
 Blackening of the body, for; Lb. I. xxxv.
 Bladder, for disease of; Hb. xli. 2, lxxx. 1, lxxxvi. 1, xciv. 9, cvii. cviii. cxxvi. 2, cxlv. 2; Quad. iv. 9, viii. 11; Lb. III. xix. xx.
 Blains, for; vol. I. p. 380; black, Lb. I. lviii. 4.
 Blattus, *purple*; vol. I. pref. lxiv.
 Blear eyes, for, use betony; Hb. i. 6.
 Bleeding, at the nose, for it use betony, Hb. i. 7 (the remedy is partly mechanical); waybread, iii. 5, xci. 1; Lb. I. ix.; in the dog days wrong, Lb. I. lxxii.; in an oven, II. li.; when, Lacn. 117, 118.
 Blisters, for; Hb. ii. 9.
 Blood, recruited by the action of the liver; Lb. II. xvii.
 Blood spitting, for, Hb. xl. 2; running from the nose, lxxvi. 4, clv. 4; for bad, cxxiv. 1; runnings, clxx. 1, clxxv. 1; Quadr. iv. 20, v. 1, vi. 4; vol. I. p. 394 (a charm); Lb. I. vii.; from the bladder, Lb. I. xxxvii.; from the stomach, Lb. II. lxiii. contents; III. x.; Διδ. 64, 65.
 Blotch, for; Lb. I. viii. xxxii.
 Blow, for a; Lb. I. lv. lvi.
 Bloxus, *brown*; vol. I. pref. p. lix. *See* Blattus.
 Boar in medicine; Quad. viii.
 Boba, *stout*, *stiff*; vol. I. pref. p. lix. lxiv.
 Body, for soreness of; Hb. xxi. 4.
 Body lice; Lb. I. li.
 Βολβὸς σκιλλητικός, misinterpreted, Hb. xliii.; not interpreted, Hb. clxxxiv.
 Βούγλωσσον, misinterpreted; Hb. xlii.
 Βούφθαλμον, a kind of *anthesis*, or ox eye, but not English; Hb. cxli. 1.
 Bowels of an earwig, to make an external application; Lb. I. lxi. 2.
 Brain exposed, how treated; Lb. I. i. 15; in communication with the stomach; Lb. II. i.
 Brassica silvatica, rightly interpreted; Hb. cxxx.
 Breasts, for sore, Hb. v. 6, xix. 4, lxxx. 3, xciv. 10, cxvi. 2, clxiii. 4, clxxxiii. 4.
 Breastbone, for the; Διδ. 54, 55.
 Breath, for bad; Lb. I. v.
 Brimstone (from Sicily); Hb. xci. 3, cxxiii. 1.
 Brittanica, a Dioskoridean plant unascertained, is interpreted; Hb. xxx.
 Brock, or badger, medicinal; Quadr. i.

Broken head, for, use betony, Hb. i. 2, xlvii. 2; bones, xv. 3, li. 2; Quad. xi. 11, xiii. 9; Lb. I. i. 14, 15, 17, xxv. 2.
 Bruises, for; Hb. xxv. 2, xxxii. 8, clxxviii. 3, clxxxiv. 2; Quad. vi. 10.
Bρωνία, the description of which is not clear, taken as hop; Hb. lxxviii.
 Buck in medicine; Quad. v.; $\Delta\iota\delta.$ 24.
 Bull in medicine; Quad. xi.
 Burns, for; Hb. iii. 8, lxxv. 7, ci. 3, cxlvii. 1, clxviii. 2; Quad. xi. 12; Lb. I. lx.; III. xxix.
 Butter, Lb. I. i. 2, 3, 15, ii. 20, 22, lxxxiv.; II. xxvi. xxxvii. li. 3, 4, liii; salt, lxxv. 1; III. ii. 6, ix. xxiii. xxiv. xxvi. xxxi. xxxii. xxxiii. 1, xxxiv. xli. lxxv. lxxi.; Lacn. 26, 28, 29, etc., etc.

C.

Calculi, for; Hb. iv. 6, xciii. 1, xciv. 9, xcix. 2, c. 1, cxxxvi. 2 (from Dioskorides), cxlii. 4 (*λιθώνας*), cxlvi. 3, clxxx. 2; Lb. II. lviii. contents; III. xx.
 Cambas, *the hams, poplites*; vol. I. pref. p. lxxi.
 Cancer, for; Hb. iii. 9, xxxii. 3, xxxv. 2, xxxvii. 3, lxxxiii. 2, clxvii. 3; Quad. vi. 21, xiii. 5; Lb. I. xlvi.; III. viii. xxxvi.
 Canis caput, *snap dragon*, translated; Hb. lxxxviii. *Κυνοκεφάλιον* in the mediæval notes to Dioskorides is another name for *Ψάλλιον*; iv. 70.
Κάναβις silvatica interpreted as Cannabis; Hb. cxvi. 1.
 Canterius, *horse*; vol. I. pref. lxi. lxxv. 1.
 Capital, *skull*; vol. I. pref. p. lxx.
 Carbuncles, for; Hb. lxxxvii. 3, xci. 7; Quad. vi. 24; Lb. I. xxxiii.; III. lxxi.; Lacn. 9, 53, 34.
 Cardiac disease; Lacn. 8.
 Carduus silvaticus, truly translated; Hb. cxi. 1.

Carls wain, or Churls wain; 111, 270.
 Churl is generally spelt Ceorl in Saxon.
 Catacrinas, *hip bones*; vol. I. pref. p. lxxi.
 Cattle diseases, for; Quad. i. 3; vol. I. p. 388; Lacn. 60, 78. The Chronicle records some murrains; Lacn. 79, 80.
 Variola in sheep; Lacn. 81.
 Cautey, the; Lb. p. 84; I. xxxviii. 8.
 Centimorbia, a plant; Hb. clxii.
 Cerefolium, *χαίριφυλλον*, without native name; Hb. cvi. (probably foreign only).
 Ceremonies, as cures; Lb. I. xxxix. 3, lxvii. lxxviii. lxxxvi.
 Ceremonious approach to medicinal herbs, Hb. iii. 4, xix. 5, xxiv. xxix. 3, xciii. 2, clxxvi. clxxix. clxxxii.; and animals, Quad. i. 1; Lb. I. lxxxvi.
 Cerote; Lb. II. p. 234, xxxviii. xli. xlix.
 Charms, in words, Quad. i. 5; vol. I. p. 384 twice, 386, 387, 388, 390, 392; vol. II. p. 112 twice, 114; against heathen, Lb. I. lxiv.; Christian, lxxv. 1; heathen, III. i. xviii. lxii. lxiii.; Lacn. 8, 9, 10, 11, 12, 53, 74, 79, 82, 83, 91, 103, 104, 105, 106, 109.
 Cheese of goats milk; Quadr. vi. 5, 6, 7.
 Chest, for oppression, angina; Hb. xxxviii. 3, xlii. 5, cxxiv. 1, cxxvi. 1, cxxxv. 2. *Θώραξ*, Hb. cxlv. 2; *ὀρθοπνοία*, cxlvi. 2, cxlix. 2, clv. 2; Quad. iii. 6.
 Chicken broth; Lb. II. lvi. 1.
 Chilblain, for; Lb. I. xxx.; $\Delta\iota\delta.$ 45.
 Childbirth, for, Quad. iv. 6; for a man child, Quad. iv. 12, 13, vi. 25; a charm, vol. I. p. 392.
 Chopped or chapped limbs; Lb. I. lxxiii.; $\Delta\iota\delta.$ 46.
 Church bell in medicine; Lb. I. lxiii.
 Church services sung, not said; Lb. I. xliv. lxiii. lxxxviii. 2, and *see* Liturgical.
 Circle of St. Columb; vol. I. p. 395.
 Clada, *neck*; vol. I. pref. p. lxx.
 Cliotedrum, *faldstool*; vol. I. pref. pp. lxii. lxxv.
 Clivers from cleaving to; Hb. clxxiv. 1.
 Cloaca, *the pit of hell*; vol. I. pref. pp. lviii. lxiii.
 Codrus, *teacher*; vol. I. pref. p. lx.

- Cold, Chill, for; Hb. xx. 5, cxvi. 2, cxlvii. 4, clxxviii. 7; Lb. I. lxxxii.
- Cold in the head; Lb. I. x.
- Columbina equivalent to Verbena; Hb. lxvii.
- Complexion, for a good; Lb. II. lxv. 5, lxvi.
- Conas, *eyes*; vol. I. pref. p. lxix.
- Conception, for; Quad. ii. 17; Lb. II. lx. contents.
- Confirma, *comfrey*, interpreted by a name even then almost obsolete; Hb. lx.
- Consolida, *comfrey*; vol. I. p. 376. There were three consolidas, Fr. *consoude*, maior, media, minor.
- Constipation, for; Lb. II. lvi. contents, lxiv. contents, lv. lvi.; III. xxi.
- Constitutions differ; Lb. p. 84.
- Consumption; Lb. II. li.
- Copper; Lb. I. xv. 2; III. ii. 1; Lacn. 113.
- Corns on a horses feet, for; Lacn. 96.
- Cosmetics; Quad. xi. 13, xii. 1, 2.
- Costiveness, for; Hb. i. 12, xxx. 4, lxii. lxxxiv. 1; Quad. vi. 11, xi. 4.
- Cotton; Lacn. 79. For an account of its growth in India see the letter of Alexander in the Saxon Narratiunculæ.
- Cough, for; Hb. cxxiv. 1, 2, cxxvi. 1; Lb. I. xv.; III. ix. xiv.; Lacn. 3, 86, 112, 113.
- Crab in medicine; Lb. I. iv. 2; III. ii. 1, 3.
- Cramp, for, Hb. xciv. 11, cliii. 5, clxxi. 4; Quad. xi. 9, xiii. 2; from disordered stomach, Lb. II. i.
- Crassus, *breast*; vol. I. pref. p. lxx.
- Cross, the sign of, in medicine, Lb. II. lxiv. lxv. 1, 3; lichen from; III. lxii.; Lacn. 91.
- Cruditas misunderstood; Hb. xxi. 4.
- Cucumis silvaticus interpreted; Hb. cxv. (In the interpretation silvaticus seems omitted. The cucumbers are in England only garden frame plants. They might, however, be grown, for garden frames were constructed of lapis specularis, some such laminary substance as tale. Colu-
- Cucumis silvaticus—*cont.*
mella would grow cucumbers in Italy under such frames; "Sed nihilominus "specularibus integri debebunt." Book ix. cap. 3.)
- Cutting into an abscess; Lb. II. xxii.
- Cyprus, *Κύπρος*, believed of old to be privet, interpreted as Cypress; Hb. xxii. 2. It is now considered to be the henna plant, *lawsonia alba*.

D.

- Day, of varied length; III. p. 258; prolonged beyond twenty-four hours; III. p. 260.
- Dead fœtus, to remove; Hb. lxiii. 2; so *ἐμβρυα ἐκτινάσσει*, Diosk.; Lb. II. lx. contents; III. xxxvii.
- Deadened flesh; Lb. I. xxxv.
- Deer, wounded, cure themselves; Hb. lxiii. 6. So Dioskorides.
- Δηχθέντες, οί*, truly interpreted; Hb. cxxxv. 4.
- Δελφίνιον, larkspur*, without interpretation; Hb. clx.
- Demoniacal possession. See Lunatic.
- Depression of spirits from disordered stomach; Lb. II. i.; Lacn. 73.
- Devil, against the, Lb. III. xli. lviii.; his commerce with women, Lb. III. lxi.; against, lxii. lxiv. lxvii; Lacn. 11.
- Diagnosis of the sex of the fœtus; Lb. II. lx. contents.
- Diaphragm; Lb. lvi. 4.
- Diarrhœa, for; Hb. xix. 7, lxix. 3, cxxxix. 5, cxl. 2, cliv. 2, see note; cliv. 2, clviii. 2; Quad. vi. 9, viii. 5; Lb. II. lxv. 5; III. xxii; Lacn. 17, 18, 59, 102.
- Dies Ægyptiaci; Lacn. 117.
- Digestion, for, Hb. i. 19, xc. 9; symptoms of disordered, Lb. II. xxv.; for, Lb. II. xxx.; slow, II. xxxiii.; III. xv. lvi.

Δίκταμνος, left without interpretation, foreign; Hb. lxiii.

Diphtheria, or a like disease; Lb. I. iv. 6.

Discretion recommended to the physician; Lb. II. vii.

Diuretic effect; Hb. clii. 1, cliii. 3, cliv. 2, clxiii. 2, clxxxiii. 2.

Dog, for bite of, Hb. xlv. 2; bark of, Hb. lxvii. 2; Lb. p. 86; bite, III. xxxiv.

Dog, in medicine; Quad. xiii. (in 5 strike out mad).

Dorsal muscle, for the; Lb. I. lxxi.

Dragons blood; Hb. clxxxiv. 6. (Not in Dioskorides.)

Δρακόντιον; Dioskor. ii. 196; Hb. xv. The drawing correct; Hb. xx. 8.

Dreams, against frightful, use betony; Hb. i. 1.

Drinks, sweetened; Quad. ii. 8.

Drop, for the; Lacn. 9.

Dropsy, for; Hb. xxvi. xliii. 1, 4, xciii. 3, 4, cxxi. 2, beginning, *ἐπ' ἀρχομένων ἰδρωτικῶν*; Hb. cxlviii. 1, cli. 3, clvi. 3, clxxxiv. 3; Quad. vi. 15, ix. 18; Lb. I. xliii.; from disordered liver; Lb. II. xxi. xxii.

Drunkness, a prophylactic, Hb. i. 14; for, Lb. I. lxxx.

Dumbledores; Lb. I. ii. 1, 5, 7, 10.

Dumpling of fruits pounded; Hb. cxxxiv. 2.

Dung prescribed internally, Quad. ii. 14, vi. 14, ix. 14, 16, 17, xi. 10; Lb. I. xlviii.; II. xxiv. xl. xlviii.; III. xxxv.; externally, Quad. vi. 18, 19, 20, 21, 22, 23, 24, ix. 15, xi. 11, 12, 13; Lb. I. xx. 4, 5, xxxviii. 4, 9, 11, xxxix. 3, l. 2, lxxii. lxxiv.; II. xxii. lix. 6; III. xxiv. 2, xxxvi. xxxviii. 2, xlv. lii.; Lacn. 58; *Διδ.* 24.

Dwarves, as producing convulsions; Quad. ix. 17. See pref. to vol. I. p. xxxvi.; Lacn. 51.

Dysentery; Hb. ii. 5, cxxxvi. 3, from Dioskorides; cxvii. 4 (*δυσεντερικαῖς*); Lb. II. lxiii. contents, lvi. 3, 4, lxv. 1, 2.

E.

Earn, how he obtains clear sight, Hb. xxxi. 2; in medicine, Lacn. 12.

Ears, for bad; Hb. v. 2, xix. 6, lxxvi. 2, xcii. 1, xcviii. 4, c. 7, cxxxii. 3, cxliv. 4, clxxiv. 3; Quad. iii. 3, 14, v. 8, vi. 17, viii. 7, ix. 10, x. 2, xi. 5; Lb. I. iii. throughout; III. iii. lx.; Lacn. 59; *Διδ.* 17.

Earth in the centre of the planetary system; III. 254.

Earthworm meal; Lb. I. xxxii. 4, lix. lxxvi.; III. xxxiv.; Lacn. 57.

Earwig in the ear; Lb. I. iii. 1, 12; III. iii. i.

Ebulum truly interpreted; Hb. xciii. 1.

Ecliptic; III. p. 250.

Egypt, its want of rain; III. p. 252.

Ἐχίον, of which one sort is our *vipers bugloss*, without interpretation; Hb. clxi.

Elephant, in medicine; Quadr. xii.

Elephantiasis, for; Lb. II. lxi. contents; III. xxvi.; Lacn. 50.

Elf; Lb. II. lxv. 5; III. lxi. lxii. lxiii. (water elf); Lacn. 11.

Elfshot, for cattle; Lb. I. lxxxviii. 2, 3; II. lxv. 1; Lacn. 76.

Emmets in medicine; Lb. III. xxxiv. xlvii.

Emmets eggs, Lb. I. iii. 5; horses, 11; nest, III. xlvii.

Emollients; Lb. I. ii. 1, 5.

Enchantment, against; Hb. lxxxvi. 4; Lb. I. xlv. 6, lxiv.

Encliticus, *on the decline*; vol. I. pref. lix. lxiv.

Epilepsy, for; Hb. cxliii. 1; Quad. v. 12, viii. 9; from disordered stomach, Lb. II. 1.

Equisetum; Hb. xl. See *Ἴππουρις*.

Ἐρέβινθος of Dioskorides translated peas; Hb. clxxx. 1. (He says, pods like pulse.)

Erifia (*επιφία* ?), a plant unknown, interpreted; Hb. cxxvii. In the drawing, out of slender woody stems ovate opposite leaves grow.

'Ερβιον; Lb. I. i. 4.

'Ηρόγγιον, without English; Hb. clxxiii. See *Colhxsecz* in names of plants; see also *Γοργόνιον*.

Eruption, for, xx, 8, xc. 7, 8, cxlvii. 1, cxlviii. 2 (not in Dioskorides); from disorder of the stomach, Lb. II. i.; in the mouth, III. v.

Eruscus, cf. Ruscus, *butchers broom*, and Bruscus, *brushwood*; rightly interpreted, Hb. lxxxix.

Erysipelas, for; Hb. cxxxix. 2, cxliv. 1, clxxiii. 5; Quad. vi. 1, viii. 13; Lb. I. xxxix.; Lacn. 57, 58, 59, 109, 110.

Evacuations, Lb. II. xxi.; white (when the action of the liver is suspended), ib.; through the mouth, Lb. II. xxxiii.

Evangelists, the four, in medicine; Lb. I. lxxv. 1; Lacn. 9, 29, 74.

Evil eyes, against; Hb. xi. 1.

Evil humours, for; Lb. I. xxxi. 5; II. xxvii.

Exercise recommended; Lb. I. ii. 12; II. xxvii.

Exugiam, vol. I. pref. lxx., properly *axungia*, *fat about the kidneys*.

Eyes, for bad, Hb. xvi. 3, xix. 5, xxiv. xxxi. 2, 3, xxxvi. 3, 4, liv. 1, lxxv. 1, 2, 3, 4, lxxxviii. xci. 4, 6, cxvii. 2, cxix. 2, cxx. 1, cxxxv. 6, cxxxix. 2, cxlvii. 1, clxxxiii. 1; Quad. ii. 1, iii. 13, iv. 2, 7, 18; *νυκταλωπία*, iv. 19; for brightness, Quad. v. 2, 5, vi. 5, ix. 4, xi. 3, xiii. 10; vol. I. p. 374, 1, pp. 382, 386, 387; Lb. I. ii. throughout; II. lxi. contents; III. i. ii. xlvi.; Lacn. 1, 2, 4; pock in, Lacn. 13; salve, 16, 23; for, *Διδ.* 20, 21, 22, 23, 24, 25, 26.

Eyelids, for thick; Lb. I. ii. 23.

F.

Φαλάγγια, for; Hb. xc. 13, c. 4, cxxxv. 5, cxxxix. 4, cxlvii. 3, clxxiv.

Falling sickness, for; Hb. lxi. 2.

Fascination, for; Lb. III. i.

Fasting, medically; Lb. II. xxv.

Fatigue, for; Lb. I. lxxix. lxxxvi.

Faul, a charm; vol. II. p. 114.

Feet, swelled and sore, for; Hb. ii. 17; sore, v. 7, xi. 3, xxxiii. 1, lxxvii. 5; Quad. iii. 15, iv. 3, vi. 7, viii. 4; Lb. III. li.; Lacn. 49, 67, 68.

Femoralia, *genitalia*; vol. I. pref. p. lxxi.

Fever, for, Hb. i. 28; quartan, ii. 12; tertian, ii. 14; on alternate days, ii. 15, xii. 5, xx. 2, xxxvii. 2, xlii. 2, xlvi. 2, lxxii. 3, xciv. 6, xcvi. 3, cxiv. 2; cold, Hb. cxxxviii. 2, cxliii. 4 (*βίγη*, *shiverings*); dry, cxlv. 1 (*καύσαν στομάχου*), clii. 2, clx. clxxi. 2; Quad. ix. 12; Lb. I. lxii.

Fiends, against; vol. I. p. 386.

Fig (a hard round and red sore). See *Fic* in the Glossary to vol. II.; Lb. I. lvii.; III. xlvi.; Lacn. 6, 44, 47, 48.

Fight, for success in; Lb. I. lxxxv.

Φιλάνθρωπος, *clivers*, without interpretation, clxxiv. in the earlier MSS.

Filix, truly interpreted; Hb. lxxviii. 1.

Fire, against; Quad. i. 3.

Fiscus, *cod*, *scrotum*; vol. I. pref. x. lxiv.

Fithrem, *the great gut*; vol. I. pref. p. lxxii.

Fleas, for; Hb. cxlii. 7 (*ψύλλας*), cxliii. 1.

Flux, for; Hb. l. 3, liii. 2, lx. 2, lxxxix. 2, cxxxviii. clxxv. 3, clxxxviii. 6; Quad. i. 5, 6, ii. 4; vol. I. p. 376.

Flying venom (epidemic); vol. II. p. 112; Lb. I. lxxii.; II. lxiv.; Lacn. 6, 7.

Fœniculum, the foreign name retained; Hb. cxxvi. 1. (Introduced here doubtless during the Roman rule among the Britons.)

Fœnum græcum, *trigonella fœnum græcum*, by substitution, watercress; Hb. xxxix. 3.
 Fœtus, for a dead, Hb. xciv. 7; Quad. ix. 6; sex of, vol. III. p. 144; formation of, vol. III. p. 146.
 Folly, a dose for; Lb. I. lxvi.
 Fox, in medicine; Quad. iii.; Lb. III. ii. 1.
 Fracture, for; Hb. clxxxiv. 5.
 Fraga, taken as the feminine of Fragum, rightly interpreted; Hb. xxxviii.
 Φρένησις, rightly interpreted; Hb. xvi. 3. (From disordered stomach; Lb. II. i. (Suicide from depression of spirits may be intended); III. lxviii.
 Frogs, against, Hb. xlii. 4; frog bites, against, Lb. p. 86.
 Fundament, for itching of; Hb. ciii. 2 (wanting in the Latin).

G.

Gaelic charm; vol. II. p. 112.
 Gall, for, in a horse; Lb. I. lxxxviii. 1.
 Galli crus interpreted, rightly it seems; Hb. xlv.
 Gallo, a hired servant; vol. I. pref. pp. lxiii. lxvi.
 Gastric derangements. See Bile.
 Genitals, for diseased; Lb. I. xxix.
 Gentiana, rightly interpreted; Hb. xvii. The drawing is of a gentianaceous plant, and nearest *Erythræa pulcella*.
 Gibra, *man*, from the Hebrew; vol. I. pref. p. lxix.
 Giddiness, for; vol. I. p. 378, 9, 10; Διδ. 13, 14, 15.
 Gladiolus adopted; Hb. lxxx.
 Glass; Hb. xxxi. 3, cxvii. 2; Lb. II. vi. xviii. xxii.
 Gnats, against; Hb. cxliii. 1.
 Goat in medicine; Quad. v.
 Goats milk; Lb. II. xxv. xxx. 1, lvi. 4.

Gold ring in medicine; Quad. v. 12.
 Γονόβροια, for; Hb. clviii. 4.
 Γοργόνιον, without interpretation; Hb. clxxxii. See Colhxsecg in Names of Plants.
 Gout, for; Hb. i. 29. ii. 13, xii. 4, xxv. 4, xxxix. 2, lxxiii. 3, lxxvii. 4, lxxxii. 2, cxv. 2, cxxx. 3, cxxxii. 4, cxxxix. 2, clxiii. 5, clxxiii. 5, clxxxiv. 2; Quad. iii. 15; vol. I. p. 376, 4; Lb. I. xxvii.; Lacn. 68, 69.
 Grace, for; Hb. clxxxix.
 Gramen, as limited to ἀγρωστis, rightly interpreted; Hb. lxxix.
 Greasy legs in a horse, for; Lb. I. lxxxviii.
 Gripping, *tormina*, for; Lb. III. xxviii.
 Groin, for diseased; Hb. v. 5.
 Gryas, unknown, interpreted; Hb. li.
 Gums, for the; Hb. cxlii. 3 (for Dioskorides has οδλα), clxxx. 4; Quad. xiii. 12; Διδ. 32.
 Gygra, *neck*, from the Hebrew; vol. I. pref. p. lxix.

H.

Hæmorrhage, for; Lb. III. xxxvii.
 Hail. See Storm.
 Hair, for falling, Hb. xviii. 2, xxi. xlvi. 2; Lb. I. lxxxvii.; to grow, Hb. lii. 2; Quad. iv. 11, ix. 6; not to grow, Lb. I. lxxxvii. 2.
 Hair lip or Hare lip; Lb. I. xiii.
 Hands, for the; Hb. xxiii. 2; Διδ. 48.
 Hardness, of body, Hb. ii. 11; φύματα, Hb. cxlvi. 5; Quad. ii. 8.
 Hare physicks himself, Hb. cxiv. 1; in medicine, Quad. iv.
 Hart, male red deer, in medicine; Quad. ii. (mostly in hartshorn, *ammonia*); Lb. xxxi. 3.
Hastula regia, *royal sceptre*, an asfodel, interpreted as all gll.; Hb. xxxiii. liii.
 Head, for the; Διδ. 3, 4, 5, 6, 7, 8, 10, 11, 12, 16.

- Headache, for; Hb. ii. 1, iii. 4, iv. 7, liv. 2, lxxv. 6, lxxxv. 2, lxxxvii. 2, xc. 12, xci. 7, c. 2, 8, ci. 1, 2, cxix. 1, cxliii. 3, cxxxii. 2, cxxxix. 3, cxliii. 5, cxliv. 3, cxlvii. 2, clviii. 6, clxix. 3; Quad. i. 3, ii. 2, iii. 2, 9, vi. 6; Vol. I. p. 380 often; Lb. I. i. 2, 3, 4, 5, 6, 7, 8; II. lxii. contents, lxv. 5; Lacn. 1, 5, 14, 23; Διδ. 8.
- Heartache, for; Hb. xviii. 3, lxxxix. 3, xciv. 10; Lb. I. xvii.; Lacn. 55, 115; Wens. Lacn. 114; Διδ. 58.
- Heartburn, for; Διδ. 60.
- Heat of body, for, *φλεγμονή*, *inflammation*, Hb. cxlii. 2; of stomach; Hb. cxliv. 3; *inflammation*, Hb. cxlvii. 1.
- Hedera nigra misinterpreted; Hb. c. Hedera "crysocantes" interpreted as our ivy; Hb. cxxi. 1. The modern botanists agree.
- Heelsinew broken; Lb. I. lxxxii.
- 'Ελλέβορος λευκός, interpreted by a Saxon name; Hb. cxl. The herb was much administered, and doubtless grown by herborists. Repeated clix.
- Hemiplegia; Lb. II. lix.
- 'Επτάφυλλον truly interpreted; Hb. cxviii. 1.
- Herbs have most medicinal virtue about Lammas day; Lb. I. lxxii.
- 'Ηλιοσκόρπιος [-σκόπιος], without interpretation, foreign; Hb. lxiv.
- 'Ηλιοτρόπιον, *heliotropion scorpiurus*, interpreted, Hb. l.; without interpretation, lxv.; interpreted from Dioskorides, Hb. cxxxviii. 1.
- 'Ηρακλεία, without interpretation; Hb. lxxiv., which Heraclea cannot be ascertained.
- Hernia, for; Quad. v. 10.
- Hibiscus, which the modern botanists seem rightly to identify with the ligneous, shrubby mallow, interpreted by its cognate; Hb. xxxix.
- Hicket or Hiccup; Lb. I. xviii.; II. vii; III. lxii; perhaps Lacn. 70.
- 'Ιερόβολος interpreted; Hb. xxii., where the doubtful Greek has for interpretation English, now at least, doubtful.
- 'Ολοχρυσος rightly interpreted; Hb. cxxxii.
- Holy days in medicine; Lb. II. lxv. 4.
- Holy oil; Lb. II. lxv. 5.
- Holy salt; Lb. II. lxv. 5.
- Holy salve; Lacn. 29.
- Holy water; Lb. I. xlv. 1, lxxxviii. 2; II. lxv. 5; III. xli. lxiii. lxiv; Lacn. 29, 60, 79, 80, 81.
- Hop, the name of the plant: use in beer; Hb. lxviii.
- Horn for cupping; Lb. I. xlvi. 3, lvi. 2; II. xviii. xxii. xxxii. xlvi. 1, lix. 3; Διδ. 51.
- Horse, to cure; Hb. clxii.; Lb. I. lxxxviii.
- Hot and cold doctrines; Lb. I. i. 13, xv. 1, xviii. xxxv.; II. xvi. xxvii. xxviii.; Lacn. 112.
- Hoved, for cattle; Lb. I. lxxxviii. 2.
- Hreaking, for; Hb. lv. 2; blood; cxxxiv. 2, cxlvi. 2 (not in our copies of Dioskorides), cliii. 2, clviii. 2.
- 'Υπέρικον κόριον; Hb. clii., foreign, without English name.
- 'Υπόπια, with a Latin translation turns out *ulcers*; Hb. cxlviii. 2 (the translation carbuncles relies on glossarial authority).
- 'Υστερική πνίξ, miswritten; Quad. ii. 7.

I.

- Iaris, with locks, *cincinnis*; vol. I. pref. p. lxix.
- Idiotcy, prescribed for; Lb. I. lxvi.
- Incurable diseases, for; Quad. i. 3.
- Indigestion, for; Lb. II. xxix.
- Inflammation, for; Hb. ii. 6.
- Inflation, for; Hb. xlvi. 4, xci. 2, xciv. 12, clxxxiv. 5; Quad. vi. 13.
- Influenza; Lb. I. i. 16, 17.
- Inguinal parts, for; Hb. xciv. 4, ciii. 1, cxxiii. 1, 2; Quad. viii. 2.
- Injection; Lb. II. xxviii. (*clyster*?).
- Intestines, disease of, Hb. ii. 3; to move, Hb. xxviii. xciv. 5, 12, cx. 2, cxiii. 2, cxlvii. 4, cxlviii. 1, where *ἐπι στροφουμένων* would be Latinized *ad tormina*, a more ambiguous term, cliv. 3, clv. 3.

Intestines,—cont.

- clxiv. 1, where Dioskorides had *πρὸς στρόφους*, for *gripes*, clxxiii. 2; Quad. ii. 18.
Inula campana interpreted; Hb. xcvi. 1.
 Inward fellon, an obscure disorder; Lb. I. xli.
 **Ἴπποι*, for *δίδυμοι*; Vol. I. pref. p. lx. lxiv.
 **Ἴππουρις* not interpreted; Hb. xl. Horsetail seems to be a modern word, a translation of the Hellenic.
 **Ἴρις Ἰαλυνική*, foreign, name retained; Hb. clviii. 1.
 Iron; Hb. xxxii. 8, lxiii. 3, lxxvii. 3.
 **Ἰσάτις*, left without interpretation; Hb. lxxi.
 **Ἰσχιὰς, sciatica*, Dioskor. iii. xxix., truly interpreted, Hb. cxxxv. 2; misinterpreted, Hb. clii. 3.
 Itch, for; Hb. lxxxii. ciii. 1, 2, cxxiii. 1; Lb. I. lxxvi. lxxv. 5.
 Iussum, for *Ius, broth, soup*; Vol. I. p. 376.
 Ivory; Quad. xii. 1, 2.

J.

- Jaundice*, for; Lb. I. xli. xlii.; II. lxi. contents, lxx. 3; III. xii. lxxii.
 Jerusalem, the contemporary patriarch orders recipes to be sent to King Alfred; Lb. II. lxiv.
 Joint ache, for; Hb. iii. 1, xxii. 2, xliii. 2, xlvi. 4, lxxxix. 5, clxxviii. 4; Quad. iii. 11 (hot bath), vi. 20; Lb. I. lxi. 1; III. xxiv.; Laen. 23.
 Journey, for a; Hb. xi.

K.

- Καλαμίνθη δρεινή*; Hb. xcvi. 1.
Καλλιτριχον or *-ος*, interpreted water wort; Hb. xlvi. In the mediæval gl. it is usually maidenhair, which shuns wet, and so Vienna drawings at Oxford, pl. 153.

- Κάππαρις*, Hb. cxlvi. 3; again, clxxii., where the English version of the word is false.
Καρδιακή διάθεσις understood etymologically; Lb. II. i.
Καταμήνια, for; Hb. lxxxii. 3, clii. 1, clviii. 4, clxiv. 1, clxv. 2, 5, clxxiii. 2; Quad. i. 7; Lb. III. xxxviii.
Κενταύριον τὸ μέγα (Dioskor.), rightly interpreted; Hb. xxxv.
Κενταύριον τὸ μικρόν, rightly interpreted; Hb. xxxvi.
 Kernels, *strumous swellings*; Hb. iv. 3, xiv. 2, lxxv. 5, clviii. 5, clxix. 2; Quad. iii. 7, vi. 3, xi. 6; (*παρωτίδες*); Hb. cxliv. 3; Quad. ii. 12, vi. 18.
Χαμαιδάφη, misinterpreted; Hb. xxviii.
Χαμαίδρυς, interpreted; Hb. xxv. See Names of Plants.
Χαμαιελαία, which is a laurel, mistaken; Hb. xxvi.
Χαμαιέων λευκός, interpreted by approximation; Hb. clvi. 1.
Χαμαίμηλον, chamomile, interpreted rightly; Hb. xxiv.
Χαμαίπιτυς, misinterpreted; Hb. xxvii.
Χελιδονία, foreign; Hb. lxxv.
 Kidneys, for disease of; Hb. lxxxvi. 3, cxix. 3; *νεφρίτις*; Hb. cxlv. 2.
 Kings evil, *ἕκτερος, jaundice*; Hb. cxliii. 1.
Κίρσιον, misinterpreted; Hb. lxx.
Κλύδωνες, or watery congestions; Lb. I. xiv.
 Knee pain, for; Lb. I. xxiv.; III. 1.; Laen. 15, 49.
 Knots, obliquamenta. See vol. I. pref. xli. seqq.; Quad. i. 4. How to bewitch oneself, Quad. ix. 13; against, Lb. I. xlv. 6; III. i.
Κόνυζα, without interpretation, being foreign; Hb. cxliii. 1.
Κοτυληδών, left uninterpreted; Hb. xliv.
Κυδώνια μήλα, mistaken; Hb. cxxxv. 6.
Κύμινον, foreign; Hb. clv.
Κυνόγλωσσον, misinterpreted; Hb. xcvi. 1.

- Κυνὸς βάρτος, near akin to *Bramble*, not interpreted; Hb. clxx. Even Schneider says *rosa canina* (or *bramble*), passing by the suggestion of Sibthorp and Smith. Κύπρεσσος; Hb. xx. 8.
Κύπρος, once believed privet, Hb. lxxvi. 2 (now thought *lawsonia alba*).
- L.
- Lacterida, a milky spurge, not interpreted; Hb. cx. (It was a *Springwort*.) Interpreted (conventionally? for Gith is *μελάνθιον*); Hb. cxiii.
Lactuca leporina, without interpretation; Hb. cxiv.
Lactuca silvatica, translated; Hb. xxxi.
Lammas Day, from the bread hallowed that day; III. 290.
Lancet wounds; Lb. I. lxxii.
Land, a charm for; vol. I. p. 398.
Λάπαθον, Hb. xiv., rightly interpreted, Hb. xxxiv.: sorrel is for distinction *ὄξυλαπάθιον* in gll.
Lar, for larder; vol. I. pref. p. lxiii.
Latin misinterpreted; Hb. cxv. 3.
Laver; Hb. cxxxvi. 1.
Lay, a Wort Lay! Lacn. 45.
Leap year; III. 262.
Legendary lore; vol. II. p. 112.
Legs, for bad; Hb. xxxiii. 1, li. 2; Lb. I. xxv. xxviii.
Leporis pes, translated; Hb. lxii.
Leprosy, has an English name, and is a native disease; Hb. xcii. 2, cx. 4, cxlvi. 4; Quad. vi. 10; Lb. I. xxxii. 3, 4. See it treated of as foreign, vol. II. p. 228, line 13; again; Lacn. 14.
Ληθαργία, truly interpreted; Hb. xc. 5.
Lice, for, Lb. I. lii.; called worms, Quad. ix. 15; for, Lb. III. xliv.; Lacn. 71, 72, 77.
Lilium (foreign, already naturalized), retains its name; Hb. cix.
Limb, for a lost; Lb. I. xxxviii. 8.
Lingua bubula, misinterpreted; Hb. xlii.
Lingua carnis, misinterpreted; Hb. xcvi. 1.
Linen; Hb. cxxx.
Linseed; Hb. xxxix. 3.
Lion, in medicine; Quadr. x.
Lips, for sore; Lb. I. xi.; Διδ. 29.
Litany, a; vol. II. p. 112; Lb. I. lxiii. (as Ora pro nobis).
Litharge, regarded as silver filings, Quad. ii. 11; employed, Διδ. 2.
Λιθόσπερμον, correctly interpreted *Suncorn*, Hb. clxxx., with the Addenda.
Liturgical charms; Lb. I. xlv. 5, xlvii. 1, lxii. 3, lxiii. lxxxviii. 2; II. lxv. 1, 5; III. xli. lxii. lxiv. lxviii. lxxi.; Lacn. 9, 10, 11, 12, 29, 47, 51, 60, 74, 79, 105, 106, 114.
Liquids, their weights; Lb. II. lxvii.
Liver, diseased, for, Hb. iv. 5, xxxiii. 2, lxxxi. 5, cxvii. 4, cxlv. 2, cxlvi. 2 (*ἥπατικοῖς*), clxx. clxxiii. 2; Quad. iii. 4; described; its functions, its diseases, Lb. II. xvii; abscess, ib., xix. xx.; torpid and swelled, xviii.
Lizanam, *tongue*; vol. I. pref. p. lxix.
Loins, for sore of (*νεφρίτις*?), Hb. i. 27, lxxvii. 5, xciv. 14, clxi. 2; *νεφρίτις*, for they mie blood and sand; Lb. II. xxxi. xxxii. xxxiii. p. 248; III. xvii.; Lacn. 36, 59.
Loss of appetite; Διδ. 50.
Loss of voice (hysterical); Lb. II. lx. contents; Lacn. 88.
Lowering treatment improper about Lammas day; Lb. I. lxxii.
Λύχνυς στεφανική, interpreted by the syllables; Hb. cxxxiii.
Lumbago, for; Lb. I. xxii.
Lunar cycle of nineteen years; III. 264.
Lunatic, for a; Hb. x. 2, xi. 1, lviii. 2, lxvi. 2, cxxxii. 5, clxxix.; Quad. ix. 1; Lb. I. xxxviii. 4, lxiii. lxv. 3; III. i. xl. lxvii.

Lung disease, for; Hb. xlvi. 7, cxxvii. 2, cliv. 3; vol. I. p. 374, 3; Lb. II. lxiii. contents, li. lxxv. 2; III. xiv; Lacn. 14, 24, 25, 26, 27, 28, 107.
Lupinus montanus; Hb. cxii. (foreign).

M.

- Mad dog, for bite of; Hb. i. 25, ii. 21, iv. 10, xxxvii. 5, xc. 15, cxxxviii. 3, clxxxiii. 5; Quad. ix. 11, xiii. 7, 8.
Madianum, *side*; vol. I. pref. p. lxx.
Mæonia, misunderstood; Hb. cxli. 1.
Maggots. *See* Worms.
Μαλάχη ἀγρία, interpreted; Hb. liii.
Male and female distinguished in pennyroyal, Hb. xciv; not so in Dioskorides; in southernwood, Hb. cxxxv. 7; not so in Dioskorides.
Malva erratica, interpreted; Hb. xli.
Malum granatum, not interpreted, foreign; Hb. lxvi. cxix. 3.
Μανδραγόρας, name retained, Hb. cxxxii., with stories represented in the frontispiece to the Vienna Dioskorides, and believed to be derived originally from Iosefos.
Mare, as in night mare; Lb. I. lxiv.; III. i.
Marrubium, rightly interpreted; Hb. xlvi.
Masses, in medicine; Lb. I. lxiii.
Matrix, for diseases of, Hb. xlix. 2; to purge, Hb. cxliii. 2 (where Dioskorides has *πρὸς καταμηνίων ἀγωγὴν*, and the like), Hb. clxv. 2; for *ὕστερικὴ πνίξ*, Quad. ii. 7, iii. 1; dropsy, Lb. II. lx. contents.
Mead; Lb. I. lvi. 1.
Medical professional knowledge; Lb. II. xv. xx. xxiv. xxvii. xxviii. lix. 3. *See also* Horn, Tenaculum, Syringe, Salve. Controversy, Lb. lix. 11; history, Διδ. 1.
Megrim, ἡμικρανία, for, Lb. I. i. 9, 10, 11, 12; causes and symptoms, Lb. I. i. 13; III. i.
Μήκων, rightly interpreted; Hb. liv.
Membranes in the bellies of nestlings, used in medicine; Lb. xxx. 1.
Mentagra, *a toe*; vol. I. pref. p. lxxi. 1.
Mentastrum should have been interpreted; Hb. xcii. 1.
Mentha, *mint*, adopted; Hb. cxxii. (An herb of which the various sorts are so common and so fragrant must have once had a native name.)
Mercurialis interpreted; Hb. lxxxiv. 1.
Meteors; III. 268.
Michinas, *nostrils*; vol. I. pref. p. lxx.
Midges, against; Hb. cxliii. 1.
Midrif, διὰφραγμα, for; Hb. iii. 6.
Milk, for flow of; Hb. clxi. 2.
Millefolium, rightly interpreted; Hb. xc.
Milotis, an herb, but what? Hb. clxxxiii.
Mischiefs, against; Hb. cxxxiii. 7, cxl. 3, clxxxii. 2.
Mistakes about Greek in the piece *περὶ Διδάξεων*; 1, 3, 25, 33, 40, 42, 50, 64.
Μῶλυ, τὸ, written temolum, and, being a garlic, interpreted erroneously; Hb. xlix.
Moon, in medicine; Hb. viii. 2, x. 2, lxi. 3, cxi. 3, clxxix.; Quad. i. 5; Lb. I. lxxii.; III. xlvii., which contradicts the next previous reference. Moon not confined to zodiac, a sphere; III. 242. From new moon to new moon is a month, which exceeds in length the period of its revolution round the earth; III. p. 248. In sorcery; III. 266.
Morbus regius, taken for spasms; Hb. lxxxvii. 1; Quad. xiii. 4.
Mortified parts, how to cut away; Lb. p. 84.
Mouse in medicine; Lb. III. xxv.
Mouth, for, Hb. ii. 20, iii. 3, xxx. 1, 2, cxlii. 3, cxlv. 3; Lb. I. v.; distorted, Lb. I. xii.; in eruption, III. v.
Mulberry tree in charms and medicine; Quad. i. 5, 6, 7.
Mushrooms; Quad. iv. 14.
Mustard in use for flavouring; Lb. II. vi.

N.

- Nails, for scurfy, Quad. xiii. 6; Lb. I. lxxv; for lost, Lb. I. xxxiv.; Lacn. 85; Διδ. 49.
- Napping, against; Quadr. viii. 10.
- Nάρδος (*valerian*); Hb. lxxxii. 5, cxxxii. 3.
- Νάρκισσος, an asfodelaceous plant, misinterpreted, as seems; Hb. lvi.
- Nasturtium, rightly interpreted; Hb. xxi.
- Nausea, for; Hb. i. 18; Quad. iv. 10, viii. 10; Lb. I. xix.
- Navel, for the; Διδ. 56, 57.
- Neck, for sore; Hb. i. 26; Lb. III. vii.; Lacn. 4.
- Needles; Lb. I. lxxxviii. 3.
- Nepeta, not interpreted; Hb. xcv. 1.
- Night, III. 240, 242; prolonged, 260.
- Νίτρον; Hb. cxxxvii. 3 (section 3 is not in Dioscorides); Διδ. 51.
- Nits, eggs of lice; Quad. ix. 15.
- Nocturnal visitors, supernatural beings; Hb. i. 1; Lb. III. i. liv. lxi.
- Nose, nostrils, for; Hb. xx. 4, c. 6, clv. 4.
- Nostalgia, for; Lb. II. lxxv. 5.
- Nymfete [νύμφαια], left without interpretation; Hb. lxix.

O.

- Obstruction in women, for; Lb. II. lx. contents.
- Οιδάνθη, left without interpretation; Hb. lv.
- *Ωκιμον, translated by an English name, which I have taken to mean *wild basil*; cxix. The true basil, *okimum basilike*, is not indigenous to us. Schneider refuses to accept basil as the just interpretation of Ωκιμον. Against my interpretation may be set the gloss Sweet basil, vol. I. p. 233, note.

- Olusatrum, written olisatrum, and not interpreted; Hb. cviii. (The plant is found in England, but the Latin name was not easy of interpretation.)
- Omnimorbia, the same as πόλιον, which see; Hb. cli.
- Onsworm; Lb. I. xlvi. 1.
- Orbicularis, herb, κυκλάμινος; the stems curve; rightly interpreted; Hb. xviii.
- Ορείγανον, without native name; Hb. ci. (held indigenous), cxxiv.
- *'Οργανον interpreted *bliss*; Διδ. 33.
- *'Ορθοπνοία, Dioskor. iii. xxix., truly interpreted; Hb. cxxxv. 2.
- *'Ορυζα, *rice*; Hb. cxl. 2 (called a wort, instead of grain).
- Ostriago, Hb. xxix., if 'Οστράα, is foreign, and misinterpreted.
- Oven, Hb. xxxiv. 1; for baking bread, Lb. II. xxvii. li.
- Overlooked (spitefully watched by a sorcerer); Lb. III. lxxv.
- Oversleeping, for; Quad. iv. 1.
- Oxymel; Lb. I. lxxix.; II. xxiii. xxviii. xxxix. xliii. lix. 12, 13, where the receipt is given.
- Oyster shells, Quad. ii. 20; patties, Lb. II. xxiii.

P.

- Papaver; Hb. liv.
- Paralysis, for; Hb. xxx. 5; Lb. I. xxii.; attributed to the air by the Saxon name, Lb. I. lix. I would suppose in that passage, ἡορν, the cupping horn, to be meant in σερ ον; III. xlvi.
- Parturition, for; Hb. lxxxii. civ. 2, cxliii. 3, clxv. 5; Lb. II. lx. contents; III. xxxvii., where translate, *that a boy or a maiden shall do*; Lacn. 98, 103.
- Παρωνυχία, left uninterpreted; Hb. xliii. 3.
- Pastinaca silvatica, truly interpreted; Hb. lxxxii. 1.
- Patella, mistranslated; Quad. ii. 12.
- Paten, the eucharistic; Lacn. 11.

- Patha, *face*; vol. I. pref. p. lxix.
- Peony; Hb. lxvi.; foreign, retains its Greek name.
- Peppered medicated drink to comfort the stomach; Lb. II. iii.
- Perdicalis, rightly interpreted; Hb. lxxxii.
1. See Πέρδιξ λευκός, in Theophrastos, and Περδικάπι in modern Hellenic.
- Periapts; Hb. xviii. 4, lviii. 2, lxi. 3, lxx. cliii. 6, clxxxiii. 1; Quad. i. 1, ii. 17, iii. 10, iv. 2, 17, ix. 4; Lb. I. xxxix. 4, lxiv. lxv. 2; II. lx. contents; III. i. ii. 1, vi.; Lacn. 46, 102.
- Περιστερέων, equivalent to verbena; Hb. lxvii.
- Perna, *limb*; vol. I. pref. p. lxix.
- Personacia, interpreted; Hb. xxxvii.
- Pes leonis, λεοντοπόδιον (λεοντοπέταλον), not the plant in Diosk. iv. 131.
- Petroleum, its virtues; Lb. II. lxiv.
- Πετροσέλιον, the name retained; Hb. cxxix. Probably brought into the island by the Romans.
- Πευκέδανος, rightly interpreted; Hb. xcvi.
- Pheasants (wild hens); Lb. II. xxxvii.
- Pimples, for; Hb. xxii. 3, cxliv. 1, clxxxiv. 4; Quad. ii. 20, v. 6, 7, xi. 2, xii. 1, 2.
- Πίτυρα, rightly interpreted; Hb. clxxxiv. 4.
- Planets; III. 270.
- Pleiades; III. 270.
- Pleurisy, for; Lb. I. xxi.; II. xlvi. xlvii. xlviii. xlix. 1.; Lacn. 23; Διδ. 58.
- Poison, for; Hb. i. 22, xx. 2, xxvi. 2, xxxvi. 6, xlvi. 5, l. 2, lxiii. 5; Hb. lxvii. 3, cxlii. 6 (θανάσιμον), clix. clxiii. 2, clxxix.; Lb. I. xlv. lxxxiv.; II. lxv. 2; III. xliii.; Lacn. 10.
- Πόλιον, left without English interpretation; Hb. lviii. cli. By Dr. Daubeny also considered Teucrium polium, with the observation that the Vienna drawing is pretty good; but read as *santolina chamaecyparissus* by Schneider.
- Pollote for βαλλωτή; Hb. clxxvii.
- Πολύτριχον, an herb unknown, interpreted; Hb. lii.
- Porrum nigrum; a blunder originating with Plinius; Hb. clxxvii.
- Portulaca, written porcilaca, and left without interpretation; Hb. cv. (Foreign.)
- Pose, for; Hb. xlvi. 1.
- Potion, for a lodged; Lb. III. xlii.
- Poultices, Hb. xxxiv. 1, xlii. 5, li. 2, cxxv. cxxvii. 2, cxxx. 1, cxxxiv. 3, cxliii. 5, cxliv. 1, cliii. 4, clxix. 2, clxxxiii. 4, clxxxiii. 5, clxxxiv. 4; Quad. ii. 11; Lb. I. iv. 5; of barley (meal) xxxv.; Lb. II. xxxii.; Lacn. 8.
- Πράσιον, rightly interpreted; Hb. xlvi.
- Prayer for the eyes; Lb. II. lxii. contents.
- Pregnancy by medical art; Quad. iv. 12, 14.
- Preparation of plasters; Hb. xi. 3.
- Prescription for headache used for broken head, Lb. I. i. 14; for clearing the head used for headache, Lb. I. j. 3; for swoon applied to hunger, Lb. II. xvi. 2.
- Πριάπισκος; Hb. xvi. 2. Made the same as vinca pervinca; Hb. clxxix. Others with more shew of sense make it the same as Satyrion.
- Prolapsus, for; Lb. II. lvii. contents; III. lxxii.
- Prophylactics, against bad drugs; Hb. xi. 1, cxi. 3; against strumous swellings, Quad. ii. 12, ix. 3, xiii. 13; for a sound digestion, Lb. II. xxx. lxv. 4.
- Proserpinaca, rightly interpreted; Hb. xix.
- Prosperity, for; Hb. clxxix.
- Proud flesh; Hb. clxiii. 6.
- Ψύλλιον, in Dioskorides, iv. 70, was hard of interpretation; the equivalent, coriander, that is, κόριον, may have arisen by substituting κόρις, a bug, for ψύλλα, a flea; Hb. clxix.
- Puerperal hæmorrhage, for; Lb. II. lx. contents.
- Puerperal insanity; Lb. II. lx. contents.
- Pulegium, rightly interpreted; Hb. xciv. 1.
- Purgative potions; Lacn. 18, 19, 20.

Purple (dalmatics), worn in church in Saxon times; vol. I. pref. p. lxvi.
 Purulent gatherings; Hb. xxxix. 3.
 Pustules, for; Hb. i. 15, xlvi. 1; Lacn. 6.
 Putrefactions; Hb. cxlvii. 1. (*Σηπεδόνας* is not in our copies of Dioskorides.)

Q.

Quicksilver; Lb. I. lii.
 Quinsy, for; Lb. I. iv. 4, 6.
 Quiverings, for; Hb. clxxi. 4.

R.

Radiolus, a fern, *wheelspoke*, rightly interpreted; Hb. lxxxv.
 'Ραγδάς, not fully interpreted; Hb. clxv. 3.
 Rain; III. 276.
 Ram in medicine; Quad. vii.
 Rats, a prayer against; vol. I. p. 397.
 Red, a favourite colour in medicine; Lb. I. xlvi. 1. See Næsc, Gl. vol. II.; Lb. III. i.
 Renes mistranslated; Quad. iv. 9, 10.
 Rheumatism. See Jointache.
 Ricinus, foreign, not interpreted; Hb. clxxvi.
 'Ριγούρες, οί, interpreted, *those who have the cold fever*, or *ague*, rightly; Hb. cxxxv. 4, from Dioskorides.
 Ritualistic references. See Liturgical. A mass contra tribulationem; Lb. III. lxii.; Lacn. 11. Collects; Lacn. 29, 30, 31, 32, 33, 92; 93, 97, 101; vol. III. pp. 78, 79, 80.
 Robbers, against; Hb. lxxiv.
 Romans made themselves earth houses in the late summer; Lb. I. lxxii.
 Ros marinus interpreted; Hb. lxxxii. 1.
 Rose oil, how to make it; Lacn. 7.

Runes; vol. I. p. 140.
 Rupture, for; Hb. i. 16, lx. 3. lxxviii. 2.
 Ruta, foreign, retains its name; Hb. xci.
 Ruta montana; Hb. cxvii. 1. Ruta sylvatica; Hb. cxvii. 3, 5, 6. This probably represents *πήγανον άγριον*, which is *peganum harmala*. Whether the two in the same article be identical is a question, in the case of such an author as Apuleius, of little importance.

S

Sabina, *savine*, *iuniperus sabina*, foreign, not interpreted; Hb. lxxxvii.
 Sacramental paten in medicine; Lb. I. lxii. 3.
 Salacity, for; Lb. I. lxx.
 Salt from the salterns or salt pans, thought coarse; Hb. xxxvii. 5. (The better was obtained about Droitwich, as appears by the charters: and? in Cheshire.)
 Salve, the black, Lb. I. xlvi. 1, lvi. 2; how made, Lb. III. xxxix. 2; the green, Lacn. 4.
 Salvia, without interpretation; Hb. ciii.
 Σάμψυχον confounded with sambucus; Hb. cxlviii.
 Σατίριον; Hb. xvi. 1; so named on the doctrine of signatures.
 Saxifraga (*granulata*) rightly interpreted; Hb. xcix. 1.
 Scab, for; Hb. xlvi. 6, clxxxii. 3, clxxxiv. 4.
 Scars, for black; Hb. x. 3.
 Scelerata, herb, *ranunculus sc.*, from its acrid properties; Hb. ix. Often called in gl. *Apium risus*, a term explained by Hb. ix. 1.
 Sciatica, for; Hb. lxvi. 3, xciv. 14; Quad. vi. 19; Lb. I. xxiii.
 Σκόρδιον, *teucrium scordium*, foreign, without interpretation; Hb. lxxii.
 Scorpions bite, for; Hb. ii. 9, lxiv. cxvii. 6, cxxxiii. cxxxv. 5, from Dioskorides; cxxxvii. 2, from D.; cxlviii. from D.; clxxxiii. 5; Quad. iv. 15.

- Scrofula, for; *Laen.* 95.
- Scurf, for; *Hb.* xxi. 3, clxxxi. 3, clxxxiv. 4; *Quad.* vii. 4.
- Sea sickness, for; *Hb.* xciv. 8.
- Sempervivum rightly interpreted; *Hb.* cxxv.
- Senecio rightly interpreted; *Hb.* lxxvii.
- Sennas, *teeth*; vol. I. pref. p. lxix.
- Septifolium, *sevenleaf*; *Hb.* cxviii. 1.
- Serpyllum; *Hb.* ci. The "Ἐρπυλλος of Theophrastos is, according to Schneider, *thymus incanus*.
- Shanks, for sore of; vol. I. p. 380.
- Shingles, for; *Lb.* I. xxxvi.
- Shot. *See* Elfshot and vol. III. p. 54, also *Laen.* 60, 97.
- Shoulder dislocated, for, *Lb.* III. xxxiii.; pain; xlix.
- Side sore, *Hb.* xix. 3; interpretation of paralysis, *Hb.* xxx. 5, cxxx. 2, cxxxv. 3; *Laen.* 65, 66.
- Signatures, the doctrine of. *See* *Hb.* vi. 2, xv. 2, clxi. 1, clxxx. 2 (from Dioskorides); *Quad.* i. 4, viii. 11, ix. 4, 5.
- Silk thread, *Lb.* I. xliii.; yellow, that is, undyed; *Lb.* I. xlii.
- Sinews, sore, for, *Hb.* ii. 13, xii. 3, xliii. 3, xxxvi. 5, 8, xli. 3, lxxii. 2, lxxvii. 4, cxv. 2, cxxix. 3, cxxxii. 4, 6, clxxxiii. 2; *Quad.* vi. 23, x. 3; vol. I. p. 380; shrunk, *Lb.* I. xxvi.; III. xxxiv.
- Σίλον, with Latin interpretation; *Hb.* cxxxvi. 1.
- Σισύμβριον interpreted; *Hb.* cvii. To class it among mustards, as moderns do, is against ancient authority.
- Σκιλλώδης not interpreted; *Hb.* clxxxiv. (*like squill*).
- Σκόλυμος, foreign, and not interpreted; *Hb.* clvii. 1; edible; *ibid.* 2.
- Σκόρδιον, an English plant, not translated; *Hb.* clxiii. 1.
- Skull, for a fractured, *Lb.* I. xxxviii. 3; linked, III. lv.
- Sleep, for want of, *Hb.* liv. 3; procured, cxxxii. 2, clviii. 2; *Quad.* vi. 2, ix. 2; *Lb.* I. lxxxii.; *Διδ.* 27.
- Small pox, variola, for; *Lb.* I. xl.
- Snails in medicine; *Lb.* I. lxxviii.; *Laen.* 108.
- Snake, for bite of, *Hb.* i. 23, 24, ii. 8, iii. 7, iv. 8, 12, vi. 2, xv. 2, xx. 6, xxv. 3, xxxii. 4, xxxvi. 2, xxxvii. 1, xlii. 4, xlvii. 2, lxiii. 3, 4; to drive away, lxiii. 5, lxiv. lxxi. 2, lxxii. 1, lxxxix. 6, 14, 16, xc. 2, xcvi. 2, 3, xcviii. 2, cix. 2, cxxix. 2, cxxxiii. 1, cxxxvii. 2 (an addition to Dioskorides), cxlii. 5, cxliii. 1, cli. 2, 4, cliii. 5, clv. 2, clviii. 4, clxi. 1, clxiii. 3, clxxiii. 2, 5, clxxiv. 2, clxxix.; *Quad.* ii. 1; to kill; 6, ii. 15; to drive away, ii. 19, iv. 14, vi. 8, 14, viii. 3, xi. 1; *Lb.* I. xlv. 1, 2, 3, 5.
- Snoring, for; *Διδ.* 28.
- Snow; III. 278.
- Soap; *Hb.* xxxvii. 3.
- Solago maior, without interpretation, foreign; *Hb.* lxiv.
- Solago minor, without interpretation, foreign; *Hb.* lxv.
- Solate, an herb; *Hb.* lxxvi.
- Solsequia, adopted; *Hb.* lxxvi.
- Sorcerers use verbena; *Hb.* lxvii. 3.
- Sore, of any sort, to cure; *Quad.* x. 3, xiii. 1.
- Sore eyes, for, use betony; *Hb.* i. 3.
- Sore loins, for, betony; *Hb.* i. 10.
- Sore sides, for, betony; *Hb.* I. 9.
- Spasm. *See* Sinews and Cramp.
- Spectre, against a; *Quad.* ix. 1, 14, x. 1.
- Spiders bite, for; *Lb.* I. lxxviii.; II. lxv. 5; III. xxxv.
- Spitting too much, for; *Διδ.* 59.
- Spleen, for disease of, *Hb.* xviii. 4, xxxii. 6, xxxv. 1, xxxviii. 2, lxviii. lxxix. lxxx. 2, xciv. 13, c. 3, cxxxviii. 4, cxlvi. 3, cli. 4, clxv. 6, clxx. 2, clxxii.; *Quad.* ii. 8, iii. 4, ix. 5; described, *Lb.* II. xxxvi.; and its diseases, *ib.* xxxvii. as far as xiv.; III. xvi.
- Splenetic laughter; *Lb.* II. xxxvi.
- Spoilt food, for; *Lb.* I. lxxvii.; III. liii.; *Laen.* 90.
- Spreritis, an herb unknown, described like an Asperula; *Hb.* cxxxviii. 1.

- Squeezing hands and feet as remedial; Lb. II. iii. v.
- Σταφίς ἀγρία, foreign, not interpreted; Hb. clxxx. 1.
- Stench (hircus), to remove; Hb. clvii. 1.
- Stich, for; vol. I. p. 393; Lb. II. liv. lxiv.; Lacn. 75.
- Stie in the eye, for; Lb. I. ii. 16, 17.
- Stiffness, for; Hb. xlvi. 8.
- Στιχάς, foreign, without English name; Hb. cxlix. 1.
- Stimulants; Quad. ii. 13, iii. 10, v. 11, viii. 8, xi. 14; Lb. I. lxx.
- Stomach, of disordered; Lb. II. i. ii. iii. iv. v. vi. vii. viii. ix. x. xi. xii. xiii. xiv. xv. xvi.; III. xv.
- Stones out of birds crops; Lb. III. 1.
- Storm, to appease; Hb. clxxi. 3, clxxvi. 1; Quad. i. 1.
- Strangury, for; Hb. iv. 6, vii. 3, xii. 1, lv. 1, lxxx. 1, xc. 5, cvii. cviii. cxlvi. 1, cxlviii. 1 (ἐπὶ δυσουρύντων), clvi. 3, clxiv. 1; Quad. ii. 16, viii. 11; Lb. I. xxxvii.
- Στρούθιον, an herb, not understood; Hb. cxlvi. 1.
- Στρούχνος μανικός misinterpreted; Hb. cxliv. 1.
- Struma, for; Lb. I. iv. 2, 3, 4, 5, 6; Lacn. 95; Διδ. 18.
- Submegilos, sense missed; Quad. iv. 1.
- Sun in medicine, Quad. ii. 10; Lb. III. vi. lxii.; its eclipse; III. p. 242.
- Suppression of urine in women; Lb. II. lx. contents.
- Surfeit, for; Lb. II. xxxv.
- Swallow in medicine; Lb. III. vi.; Lacn. 58.
- Sweating, for; Hb. clxxxiv. 3.
- Swelled legs; Hb. v. 3, Lacn. 49.
- Swellings, for; Hb. ix. 3, xii. 3, xxi. 5, xliv. 2, xlviii. 1, lxxvi. 1, lxxxvi. 1, xc. 4, 7, cix. 3, cxxx. 1, clxxviii. 2, clxxxiv. 2; Quad. vii. 2, 3; vol. I. p. 374, 1, p. 394; Lb. I. xxxi. lxxvii.; Lacn. 9.
- Swimming in the head, for; Lacn. 64.
- Swine dung, used; Hb. ix. 3.
- Symphoniaca, *henbane*; Hb. v. (συμφωνιακή).
- Σύμφυτον album misinterpreted; Hb. cxxviii.
- Synovia of the joints leaks out; Lb. I. lxi.
- Syringe employed; Lb. II. xxii.

T.

- Tabes, *a dry wasting away*; Lb. I. xlvii.; II. lxiii. contents; III. xxx.; lix. lxvi.; Lacn. 23, 37, 38, 39, 40, 41, 42, 43, 44, 89.
- Talia, *loins*; vol. I. pref. p. lxx.
- Talpa mistranslated; Lb. III. xviii.
- Talus translated heel; Quad. iv. 17.
- Tarragon, a kitchen herb; Hb. xii.
- Tautones, *eyelids*; vol. I. pref. p. lxx.
- Teeth, are they bones?; Διδ. 33.
- Tenaculum; Lb. I. vi. 7.
- Tenderness, for; Hb. ii. 22.
- Tendon Achillis, heel sinew; Lb. I. lxxi.
- Tenesmus; Lb. II. xxxi. xxxii.
- Terror, for; Hb. lxxiii. 2, clxxix.
- Τέτανος; Διδ. 43, 44.
- Tetter, for; Hb. xlvi. 6, cxxii. 1; Quad. ii. 9, 10, 11.
- Teucrion interpreted; Hb. lvii.
- Θανάσιμα φάρμακα truly interpreted; Hb. cxxxv. 4, from Dioskorides.
- Theft, a charm against; vol. I. pp. 384, 390, 391, 396; Lacn. 83.
- Thigh, for ache of, *ισχιαδική*?; Hb. i. 27, xii. 2.
- Thirst, for; Lb. III. xxvii.
- Θλάσπι. See Hb. cl.
- Thor; Lacn. 76. See Gl. vol. III. in πλεδ: if read as πλετ, it is, *Thor had a dwelling in the mountain*.
- Thorn, for a, in the flesh; Lb. III. xlv.
- Throat, for, Hb. iii. 3; for sore throat in scarlet fever, as appears, Lb. I. iv. 4, xii.; Διδ. 37.
- Thunder; III. 280.
- Thyaspi. See Hb. cl.
- Τιθύμαλλος; Hb. cx. (might have been interpreted *Springwort*).
- Tolea, *tonsil*; vol. I. pref. p. lxxii.

Tongue, for; Hb. iii. 3; Lb. I. v.; Διδ. 29, 31.
 Tonsils, for sore; Hb. lxx.; Quad. v. 3.
 Tooth ache, for, use betony, Hb. i. 8, v. 4, xxx. 3, lxxvi. 3, lxxx. 2, lxxxvi. 2, xc. 2, xcvii. 2, cliii. 4; canker of, clxv. 4, clxxx. 4; for loose teeth, Quad. ii. 3; for cutting, Quad. iv. 16, v. 9, ix. 8, xiii. 11; vol. I. p. 394 (a charm); Lb. I. vi.; III. iv.; Lacn. 100; Διδ. 33, 34.
 Tooth pick; Lb. I. ii. 21.
 Toparcha, *the devil in hell*; vol. I. pref. p. lviii. lxiii.
 Tormina regarded as constipation; Quad. ii. 18.
 Triacle, a compound of the Greek iatroi; Lb. II. lxiv.
 Τρίβολος approximately interpreted; Hb. cxlii.
 Trichina spiralis. See Lb. I. xlvi.; Lacn. 10.
 Typhus, for; Lb. I. lxii. 2, lxv.; III. xli.

U.

Ulcer, for; Hb. ii. 18, iv. 2, ix. 2, xix. 6; Quad. vii. 1, 2, 3.
 Universal remedy, a; Lacn. 111.
 Urine, for retention of, Quad. viii. 12; use of, Lb. I. iii. 5, 8, iv. 3, xxxvii.

V.

Vapour bath by pouring water on heated stones; Lb. I. xvii. 2, xxvi. xli. xlii. See III. xlvi. 8; Lacn. 115.
 Veins, stopped, *varicose*?, Hb. iv. 4; ossified, Hb. xc. 9; what veins bled on, Lb. II. xlii.; vary in number, Διδ. 66.
 Veneria, *orris root*, nearly; Hb. vi. 1.
 Venter, disease of; Lb. II. i. 2.
 Verbascum rightly interpreted; Hb. lxxiii.
 Verbena; Hb. lxxvii.

Verbenaca, Vermenaca; Hb. iv. See Æschrote, Gl. vol. II.
 Verrucaria is *ήλιοτρόπιον τὸ μέγα*; Hb. cxxxvii. 4.
 Vertamnus interpreted; Hb. l.
 Vexed child, for a; Hb. xx. 7.
 Victoriola (see *Μυρσίνη ἀγρία* and *Δάφνη Ἀλεξανδρεία* in Dioskorides) rightly interpreted; Hb. lix. A synonym for *Δαφ. Αλ.* is *Στεφάνη*; these plants were used for victors diadems.
 Vinca pervinca, *periwinkle*, without a native name; Hb. clxxxix.
 Viola, not the violet but the wall flower, rightly interpreted; Hb. clxv. 1, where observe *Viola alba* translates *Λευκόδιον*. See Banwyr in names of plants.
 Viola purpurea, our violet, without an English name; Hb. clxvi. Nothing in common with Dioskorides iv. 122, but the name of the plant.
 Viperina; Hb. vi.
 Visions, frightful, against them use betony; Hb. i. 1.
 Vmbilicus left uninterpreted; Hb. xlv.
 Voice, for the; Lb. I. lxxxiii.; Lacn. 62; Διδ. 30.
 Vomiting, for, Hb. i. 20; to produce, Hb. clxxx. 2; Lb. II. xii.; Διδ. 61, 62; for over, Διδ. 63.
 Vomiting blood, for; Hb. i. 13, xix. 2, l.
 Vrtica, *nettle*; Hb. clxxviii.
 Vvula, for the; Διδ. 36.

W.

Warantia, *crosswort*, *galium cruciatum*; vol. I. p. 376.
 Warts, for; Hb. ix. 3, xxi. 6, xxxii. 4, cx. 3, cxxxvii. 4 (from Dioskorides); Quad. iii. 5, ix. 9; Lb. I. xxxiv. lxxiv.; III. xxv.
 Weals, for; Hb. cii. 2, cliii. 4.
 Weather prophets; III. 268.
 Wens, for; vol. I. p. 382; Lb. I. lvii.; III. xxxi.; Lacn. 12, 23, 61.

Wheat; Hb. clxxxiv. 4.
 Wild beasts, against; Hb. lxxiii. 2, clxxxix.
 Winds; III. 274.
 Wine; Hb. i. 8, 9, 10, 16, 17, 21, 22; red, 24, ii. 7, 8, iii. 5, 6, 7, iv. 5, 6, 9, 12, v. 4, xvii. 2, xix. 2, xx. 2, xxxiii. 2, xxv. 2, 3, 4, xxvi. 2, 3, xxx. 2, 5, xxxi. 3, xxxii. 4, 6, xxxv. 1, xxxvi. 2, 4, xlvi. 5, xvii. 2, lii. 2, lvii. 1, lxii. lxiii. 2, 4, 5, lxxii. 1, lxxx. 1, 2, lxxxvii. 1, xc. 9, 10, 13, xci. 6, 7, xcii. 1, xcv. 2, xcviii. 2, xcix. 2, c. 2, 3, 5, 7, cx. 2, cxvii. 2, 3, 6, cxix. 2, cxlvii. 5, clii. 2, 3, clix. clxiii. 2, clxxiv. 2; Quad. ii. 2, 4, 7, 14, iv. 8, 18, v. 4, 5, vi. 20, 25, viii. 6, 9, 13, xi. 9, 14, xii. 4, 11; vol. I. p. 376, 4, p. 378, 9, 10; Lb. I. i. 2, 17, ii. 21, 23, xviii. xx. xxi. xxiii. xxxi. 5, 7, xxxv. xxxvi. xxxvii. xxxix. 3, xlv. 1, 2, 3, xlvi. 2, xlvii. 1, xlviii. 2; II. ii. 2, 3, vi. xii. xvi. 2, xxii. xxiii. xxiv. xxv. xxvii. xxix. xxxii. xxxiii. xli. xlv. xlvii. lii. 1, lvi. 4, lix. 9, lxx. 3, 4, 5; Laen. 10, 11, 23.
 Wishes, for; Hb. clxxxix.
 Witches; Laen. 76.
 Wolf, in medicine; Quadr. ix.
 Womens tongues, against; Lb. III. lviii.
 Worms, for, Hb. ii. 10; in ears, v. 2, xxxvi. 7; tapeworms, xlvi. 3, lxx. xcvii. 3, ci. 3, civ. 1, cxii. 2, 3, cxxxvii. 3 (not in Dioskorides), cxxxix. 5; *στρογγύλας ἐλμινθας*, Hb. cxlvii. 4, clvi. 2; Quad. ii. 5, xi. 4; insects in the eyelids, vol. I. p. 374, 1; eating teeth, Lb. I. vi. 3; swallowed, Lb. I. xlv. 6; eating through the body, Lb. I. xlvi. xlvii. 2; intestinal, Lb. I. xlviii.; hair worm, xliv.; handworms and dewworms, l.; trichina, liii.; maggots, liv.; gnaw the stomach, II. i.; in the eyelids, III. ii. 5, xxiii.;

Worms—cont.

penetrate, III. xxxix.; swallowed, Laen. 10; handworms, Laen. 84.
 Worts, cultivated in gardens; Hb. vii. 1, lxxx. 1; best gathered about Lammas day, Lb. I. lxxii.
 Wounds, for; Hb. ii. 6, 16, 20, iv. 2, 11, ix. 2, xvi. 2, xxv. 2, xxvii. 1, xxxv. 2, 3, xli. 5, lvi. lxiii. 3, 7, lxxvii. 2, 3, lxxviii. 1, lxxx. 6, lxxxix. 4, xc. 2, 6, c. 5, cxxii. 2, cxxxiv. 3, cxlv. 3, cli. 4, clxiii. 6, clxiv. 1, clxvi. 1, clxvii. 2, 3, clxxv. 2, clxxvii. 2, 3, clxxviii. 1, 3, 5, clxxxiv. 3, 4; Quad. xi. 7; Lb. I. xxxviii. xlv. 5, lxxii.; II. lxi. contents; III. xxxiii.
 Wrist drop, for; Hb. lix.
 Written charm; Lb. III. lxii.

X.

Ξίφιον, which is *gladiolus communis*, *gladden*, interpreted foxes foot, Hb. xlvii.; interpreted *gladden*, Hb. clviii. 1.

Y.

Year of the moon, the period of its revolution round the earth, p. 246.
 Yeast; Hb. xxi. 6.
 Yule, the second; Lb. II. xxiv.

Z.

Zodiac, its signs; III. p. 294.

INDEX TO PROPER NAMES.

- Abdias, the prophet Obadiah ; *Quadr.* i. 1.
 Æsculapius ; *Hb.* xxiii. ; *vol.* I. p. 1, p. 326 ; *Διδ.* 1.
 Alerford ; *vol.* III. p. 34 ; a place.
 Appollon ; *Διδ.* 1.
 Arestolobius, a king and leech ; *Lacn.* III.
 Aristoteles ; *Διδ.* 1.
 Artaxes = Artaxerxes ; *Διδ.* 1.
 Blasius, St. ; *vol.* III. p. 294. *See Acta Sanctorum*, Feb. 3.
 Brigita, or St. Bride (*vol.* III. p. 78) was born in St. Patrick's time, at Faugher, two miles north of Dundalk, of Dubtach and Brocessa. She received the vestments of a nun from Macaille, one of the bishops disciples of St. Patrick, and founded the abbey of Kildare in the plain of the Liffey, about twenty miles from Dublin. Here, with a bishop, who ruled other Irish bishops, she was regarded as head and preeminent over all abbesses of the Scots. Ordination of men and consecration of buildings were, with her, essentials of Christian discipline, and even of salvation. (*See Todd*, St. Patrick, p. 13.) According to the four masters and the *Annals of Ulster* she died A.D. 525. She was patroness of Ireland, and likened to the Virgin Mary. An ancient Irish hymn is published by Colgan (*Trias Thaumaturgus*, *vol.* II. p. 515), in which her praises and miracles are recounted. The Scholiast states this hymn to have been written by St. Brogan, and therefore about 520. Another ancient hymn in Latin has been published by Colgan
- Brigita, or St. Bride—*cont.*
 and Dr. Todd. Her name is taken from a heathen goddess *brigit*, of which there were three, the goddesses of physic, smiths, and poets. (O'Donovan.) In this present volume, p. 78, her ancillæ are mentioned. In the extant lives the names of women associated with her own are Darlugdacha, Hinna or Kinna, Daria, Bria. The words *malint noar-line dearnabda murde murrunice domur brio rubebroht*, contain, perhaps, *propylan, deap neamba, mupe de, Immaculate, Maid of Heaven, Mary of God*, but Keltic scholars must pass their own judgment upon them.
 Cassianus, Saint ; *Lb.* p. 78. There were three of the name.
 Chesilius ; *vol.* II. p. 294. *See Acta Sanctorum*, July 20.
 Constantinus, *see Seven Sleepers* ; *Lacn.* 56.
 Dionysius ; *Lacn.* 56 ; *vol.* III. p. 294. *See Seven Sleepers.*
 Ehwald, Saint ; *vol.* III. p. 78. Edwald ? *See John of Tinemouth.*
 Eugenius ; *vol.* III. p. 294. *See Acta Sanctorum*, July 13.
 Franks ; *Hb.* cxxv.
 Galenos ; *Διδ.* 64.
 Germanus, Saint ; *Lb.* p. 78.
 Hippocrates ; *Διδ.* 1, 20, 66.
 Idpartus ; *vol.* I. p. 326,
 Iohannes ; *Lacn.* 56. *See Seven Sleepers.*
 Lucania ; *Hb.* li.
 Machutus, *Lacn.* 57, an Irish saint of note.

- Malchus; Lacn. 56. *See* Seven Sleepers.
- Martinianus; Lacn. 56. *See* Seven Sleepers.
- Maximianus; Lacn. 56. *See* Seven Sleepers.
- Nicasius, vol. III. p. 294, was a saint martyred, it is said, by Domitianus, in the Vexin, near Rouen, Oct. 11.
- Noe; *Διδ.* 1.
- No^{ss}es nine sisters; Lacn. 95.
- Octavianus, the emperor; vol. I. p. 326.
- Persæ; *Διδ.* 1.
- Plato; *Διδ.* 1.
- Protacius; vol. III. p. 294.
- Quiriacus; vol. III. p. 294. *Acta SS.*, May 4.
- Rehhoc, Saint (*Lchd.* vol. III. p. 78). St. Rioc, Rigoc, or Righoc, whose name is equivalent to *regulus*, the diminutive of *rex*, and signifying *kingling*, was, it is said, a nephew of St. Patrick by his sister Darerca, and a father named Conis. He was born in Wales, and afterwards removed to Ireland, where he became, at last, abbat of Inisbofinn, an island in Lough Ribh in the Shannon, the seat of a celebrated monastery. The statement that he was a nephew of St. Patrick is questionable; it is more probable that he belonged to a somewhat later age, and that a scholiast who states him to have been a disciple of St. Mugint, at Whitem in Galloway, not earlier than A.D. 500, is correct. The scholiast writes thus: "Finnen, of Magh Bile, went to Rehhoc, Saint—*cont.*
- " Mugint for instruction, and Rioc and
 " Talmach, and several others with him.
 " Drust was king of Britain then, and
 " had a daughter, Drustice was her
 " name, and he gave her to Mugint to
 " be taught to read, and she fell in love
 " with Rioc, and she said to Finnian,
 " I will give thee all the books which
 " Mugint has, that thou mayest tran-
 " scribe them, if thou wilt give me Rioc
 " in marriage. And Finnen sent Tal-
 " mach to her that night in the form of
 " Rioc, and he knew her, and from
 " thence was conceived and born Lonan
 " of Trevit. But Drustice supposed that
 " Rioc had known her, and she said
 " that Rioc was the father of her son;
 " but that was false, because Rioc was
 " a virgin." *See* Book of Hymns, edited
 by J. H. Todd, D.D.
- Sambucius; vol. III. p. 294.
- Serapion; Lacn. 56. *See* Seven Sleepers.
- Seven Sleepers; Lacn. 56; vol. III. p. 294; Maximianus, Malchus, Iohannes, Martinianus, Dionysius, Constantinus, Serapion. *See Acta SS.*, March 21. An idle tale.
- Sigismund; vol. III. p. 78. *Acta SS.*, May 1.
- Stephanus; vol. III. p. 294. Perhaps the saint commemorated Aug. 2.
- Victricius; Lacn. 51. *See* Index to Todds Life of Patrick in Victoricius.

HISTORICAL FRAGMENTS.



PREFACE.

I HAVE sought permission to print the following hitherto inedited fragments, lest no future opportunity should occur of rescuing them from the obscurity of their manuscript condition and the danger of destruction by fire.

They are in the first place proofs that, besides the Chronicle, other and independent native histories in the English tongue were composed and cared for; next, they are earlier records of the events they narrate than any others now known; and lastly, they speak not in an inflated and impure Latinity, but in the dignity and simple grace of the Old English language.

The first fragment, relating to the endowment of the St. Mildriðs, Tanet. Abbey of St. Mildred, in the Isle of Tanet, offers no new facts to the historian. Its narrative is to be found in the Latin of William of Malmesbury, of Simeon of Durham, of Thomas of Elmham, of Florence of Worcester, in the life of St. Mildred by Goscelin, and in other places.

Strange as the tale is, it seems in its main features Tale probably true. purely historical. In the Corpus copy of the Chronicle, under the year 640, is an interlinear sentence about Eadbald, king of Kent. *De hæfðe tpezene runu Ermenred Ʒ Ercenberht . Ʒ þeƷ Ercenberht muxe æfter his fæder . Ʒ Ermenred Ʒertunðe tpezen runu þa Ʒyððan purðan Ʒemartirode of ðunore.* *He had two sons, Ermenred and Ercenberht, and this Ercenberht reigned after his father, and Ermenred begat two sons, who were subsequently martyred by Thunor.* In a charter of Edward the Confessor the story is recited, with Gods

judgment upon Dunor.^a I am indebted to Mr. Snell for the information that this interlineation of the C.C.C. chronicle is in red ink, and has been written with a scratchy pen, squeezed as much as possible into the blank space between the lines and at the end of a line of the old writing, and (that not giving room enough) is continued at the foot of the page. The word *per* is doubtful, and might be, as it has been, read *per*. The murder was committed, says Goscelin, at Hestrie, *Eastry*, near Sandwich. This author makes the archbishop and Hadrianus move first in the exposure and exaction of penalty for the crime; "habito concilio pontificali et "populari regem arguunt parricidii." The archbishop he names is Theodorus, while the text before us gives us Deusdedit. Eorcenberht and Deusdedit died both of them on the prid. Id. Iulias,^b or on 14 July 664. It was then not Deusdedit who brought the royal crime before the lords of Kent, but Theodorus, and the year may well have been, as is alleged, 670.

A linch still existing marks the line.

Thomas of Elmham in his work drew a map of the island of Tanet, with the devious course of the hind marked out upon it, and reports the existence of a liminary line, called once "Domnevæ meta," and afterwards "meta sanctæ Mildredæ." Hasted^c tells us that the forty eight ploughlands thus ceded to the Abbey contain ten thousand acres of the best land in Kent, and are bounded by a linch or broad bank dividing the two capital manors of Minster and Monkton.

An abbess Domna or Dame.

Among the tests which modern sceptical criticism might apply to the narrative here before us is one derivable from the name Domneva. The queens name was *Eape*, and it is Latinized in the charters as *Æbba*; from this by prefixing the Latin *domna* or *dompna* for *domina* is obtained *Domneva*, *Dompneva*. It will be

^a C.D. 900.

^b Beda, H.A. iv. l.

^c Hasteds Kent, vol. iv. p. 315.

readily asserted that to prefix *domna* to a Saxon lady's name in 670 is a proof of falsity, and it will be added that this story must be classed with other Augustinian forgeries. But there is no pretence that this narrative is contemporary; it may have been written three hundred and fifty years after the foundation of the Abbey, and yet be historical. The Rule of St. Benedict gives that title to an abbess, for of an abbot it says: "*Abbas vero, quia Christi vices agere creditur, Dominus et Abbas vocetur.*"^a

Whatever were the subtleties practised by the pens of the monks of Canterbury in defending themselves against unreasonable demands, it is clear that their possession of their dwellings, their cells and kitchens and refectories, and the dedication of their churches to Christian worship, were evidence beyond all parchments and all inked lines, of the early grants of these premises to such uses. If the Canterbury original charters were destroyed by the Danes or by fire, almost as much fault lay with those who demanded in the imperious tones of superior authority the production of such deeds, as with the monks who, when hard driven, forged, to defend the right, a falsarious document.

In the same way the existence of the Minster and of its boundary lynch, inclosing its ten thousand acres, are a more powerful evidence to the historical character of this story, than the united credibility of all the chroniclers.

Thomas of Elmham, and others who follow him, are much mistaken when they read *þunopeꝛ hleap* as *þunopeꝛ hleap*, and interpret it as *puteus, pit*; it was *Low, Hillock*, and is rightly read by Goscelin as *Agger vastus*.

Among the charters^b produced from the muniment chests of St. Augustines, is one which puts a different,

Forged deeds
on real trans-
actions.

Thunors low.

A charter not
reciting this
story.

^a Regula S. P. Benedicti, cap. lxii.

^b Thomas of Elmham, p. 230. Cod. Dipl. x.

though not necessarily contradictory face upon the grant of land. In it Oswynus, rex Cantuariorum, grants to the abbess Æbba, that is Eafe, "terram, quæ sita est " insula Thanet, xviii. manentes continentem, quam ali- " quando Yrmenredus possidebat." This says that part of the land had once belonged to Eormenred. But the entire charter must be rejected as a poor forgery. There never was a king of Kent such as this Oswynus. Thomas of Elmham himself makes him the same as Oswin of Norðhymbria, and out of that personality he was formed. Mr. Kemble^a puts the same facts in a different view, as editor of charters, which he must not pronounce, if he would edit them, to be utterly worthless. He says, "Oswine, rex Cantuariorum, if there ever were such a " person, is known to us from these charters alone; and " so little known to us from them, that the compiler " of the chartulary in which they are found, confounds " him with St. Oswine of Northumberland, and notes " discrepancies in the dates upon that supposition." It is related by Beda,^b that on the vacancy of the primacy by the death of Deusdedit, a consultation was held by Oswin, then Bretwald, or the great monarch who made his influence everywhere felt throughout this island, and by Ecgberht, king of Kent, as to the appointment of his successor. Thus he becomes a king, historical in Canterbury, and a thin ghost to figure in a forgery of a grant of land at a distant day.

In the second fragment Mildrið receives the kiss of peace from "all the societies," words which make it probable that Dame Eafe ruled a monastery both of monks and nuns, as Æþeldrið did at Ely.

Ritual used in
admitting
Mildrið.

The first leaf of the second fragment relates to the admission of St. Mildred, as a nun, to the abbey of St. Mary in Tanet, by her mother Eva, Eafe, the abbess.

^a Codex Dipl. vol. I. pref. p. xxii. | ^b H.E. III. xxix.

According to established ritual, this office of consecration belongs to a bishop, and Goscelinus tells us she was so dedicated by Archbishop Theodorus, though the name of that prelate does not appear in the portion of the service remaining to us here. While, indeed, of all the service, the benediction most fitly and regularly belonged to the bishop, and if from any cause he took no other part, yet this especially would be uttered by him, it is surprising that we find it spoken by Domna Eafe, the abbess. Martene, ii. 526, has printed thirteen various offices for the admission of monks or nuns, and among them one from a pontifical of Egbert, archbishop of York, 734 to 766 A.D. ; a Saxon office, "Consecratio virginis," is found in MS. Cott. Vesp. D. i. fol. 78 ; in MS. Cott. Claud. A. iii. fol. 99b. is another, with a rubric "Si episcopo visum fuerit canatur," shewing that the bishop was present. With none of these do I see much resemblance in our text. From Calmets Commentary^a on the Regula Benedicti we learn that in the service of the institution of abbots these words occur: "Confirma hoc Deus quod operatus es in nobis," with Gloria. Something very like this occurs in Domna Eafes service. Generally, however, not only the Saxon, but the ancient liturgies have less in common one with another, less handed down from the earliest ages, than in our prepossessions we should be willing to expect.^b

The information about the building of the priory at Minster in Sheppey continuing for thirty years is new, and it is by no means easily reconcileable with established dates. Thirty years may fairly be reckoned from the profession of Seaxburh in 669 till her death in 699, but the words of the Saxon text go beyond that. As she retired from Kent to Ely in 679, and Hloðhere suc-

Priory in
Sheppey.

^a Vol. II. p. 295 of the Latin edition.

^b A service of an admission of a novice, besides those the ordinary

works give, is described in H.A.B. vol. II. p. 317. Leofric's missal requires a bishop.

ceeded to the throne in 673, her purchase of an estate from him wherewith to endow the priory, must naturally be placed between those years: and then till her death we could not reckon thirty years. But if we suppose two periods of thirty years, then the second, which is mentioned, may end with the accession of Hloðhere, and her marriage would be fixed to 644 or 643.

Asser mentions
the Sheppey
priory.

The destruction of the priory mentioned in the text is also dwelt upon by Asser. "Anno Dominicæ incarnationis DCCCL. primum hyemaverunt Pagani in insula, quæ vocatur Scheapieg, quod interpretatur insula ovium: quæ sita est in Tamesi flumine inter Eastseaxum et Cantuarios, sed ad Cantium propior est, quam ad Eastseaxum, in qua monasterium optimum constructum est." The priory survived the ravages of the Danes, and some of its prioresses are recorded in an obituary book of the priory of nuns at Davyngton, near Rochester. This obituary exists in manuscript in the Cottonian collection, but the days and months, not the years of the deaths of the prioresses of Sheppey are recorded. It has lately been ascertained to be a Daynton or Davyngton MS. by Sir Frederic Madden.

Æpelwolds
account of king
Eadgar.

The third piece is a partly historical postscript to bishop Æpelwolds paraphrase of St. Benedicts Rule; and it is valuable as the contemporary statement of the views and measures of those, king Eadgar, archbishop Dunstan, and bishop Æpelwold himself, who drove out the secular or canonical clergy from the great ecclesiastical foundations, and in their stead substituted Benedictine monks, who should, if human nature could be sublimed into pure spirituality, live better and holier lives than their predecessors.

Birth of
Æpelwold.

Æpelwold, a man of great energy and a zealous church partisan, was born at Winchester of religious parents, who "flourished" in the time of EDWARD the

Elder (901 to 925). His mother, while she bore him in her womb, is said to have dreamed that a banner reaching to the skies, inclining downwards towards the earth, enveloped herself in its folds and fringes, and then rose again, steady, to the sky. She dreamed again that a golden eagle springing from her mouth overspread with its wings the whole city of Winchester, and then disappeared in the clouds. These tales, if they have no other value, testify to the estimation in which the saint, prelate, and potentate, to whom they relate, was held by his admirers. We are told also, and doubtless are very wrong not to believe, that his nurse bearing him in her arms one day proposed to go to the church for her devotions, but was detained by such a storm of rain that she was unable to reach the doors. Bending over the child with holy thoughts she suddenly found herself seated within the church, carried thither by some unknown agency to her utter amazement.

Æpelwold, as a boy, neglected not his studies, nor His ordination. were they wasted on a sluggish soul. When grown, he was introduced to the royal court of ÆPELSTAN (925 to 940), and by the kings command received the tonsure, and was soon after made priest by Ælfheah, bishop of Winchester (934 to 951 A.D.). Ælfheah, like many others in those times of unquestioning faith, was endued with the spirit of prophecy, and he said of three whom he had that day ordained, that of them two would become bishops, one in Worcester and then in Canterbury, (this was Dunstan), another would succeed himself in his episcopal dignity (this was Æpelwold), and the third led by the slippery blandishments of pleasure would perish by a miserable end. Æpelstan, who was the third, wanted to know whether he himself were to be one of the two bishops: he received a rebuke for a reply, so we conclude Æpelstan to have been a backslider.

When Dunstan became abbot of Glastonbury, Æpel- His profession. wold followed him, and there, from him, accepted the

monastic dress. He continued his studies in that celebrated abbey, learning grammar and metre; that is to say, acquiring a sufficient knowledge of Latin in prose and verse, with the power of writing in that wide spread tongue: he also diligently perused the Catholic authors, that he might be able to give a reason for the faith that was in him, and decide rightly on affairs. Dunstan made him dean of the foundation. It is also related of him that he tilled the abbey garden, and prepared fruits and pulse for the table of the brethren. According to the usual monastic discipline, as long as he was a simple brother, he would be told off in his turn for the various duties of the house: if it fell to his lot to be one of the hebdomadarii coquinæ, he would have to take his share in the labours of the kitchen; if it came round to him to be hebdomadarius in reading, he was to perform his part in reading and singing the daily service of the church; or for his week obeyed the orders of the horderer, or steward, and sweated in the hayfield, the fallow, or the garden. To ÆPELSTAN succeeded (940 A.D.) EADMUND, and to Eadmund EADRED (946 A.D.); while Æpelwold was ripening into a scholar, and a man of the world, and proposing, for his better proficiency in all that adorns a literary and inquisitive mind, to visit lands beyond sea. The king's mother, Eadgife, persuaded her son to keep the young man at home, and he gave him the half ruined monastery at Abingdon. The active churchman ferreted out some old documents, with which he convinced the king and his nobles that a large part of the possessions of the monastery had been seized, and had now fallen into the hands of the king. Having proved his case to the satisfaction of the highest court in the kingdom, the land he claimed was reconveyed to the abbey, 955 A.D. The charter expressly says it was the town of Abingdon which was thus restored, having been taken from the abbey by King Ælfred,

pro victoria, qua functus est de Danis super Esseduno victis,^a in 871 A.D. But since that loss the abbey had received such and so numerous grants that it is difficult to believe it poor, though it may have been ruinous. If we pass over all the private charters in the Abingdon volume, and they are numerous, we still find grants to the abbey, of lands at Dumbleton and Fleford, 930 A.D., of Uffington about 931 A.D., of lands at Swinford, 931 A.D., of lands at Sandford, 931 A.D., of twenty hides, about two thousand acres, at Hinxey, Seacourt, and Witham in 955. And as the grants before the time of Ælfred were large, and the establishment great, we may regard the terms used by the various writers as relative.

Æpelwold, as abbot of Abingdon, could not begin Becomes abbot. building till the reign of Eadgar, but in three years he completed his church, and a splendid^b one it was, in the name of the Virgin Mary. His monks were fifty in number, with some, Osgar, Foldbriht, and Friwegar, he brought from Glastonbury accompanying him, Ordbriht from Winchester, and Eadric from London. Osgar he immediately sent to Fleury, to be further instructed in the observance of St. Benedicts rule, and to fetch home a copy. Made bishop. Before his church was dedicated he was raised by Eadgar, admiring his vigour, to the bishopric of Winchester (963 A.D.). Remembering the text "Lord, I have loved the beauty of thy house,"^c he enriched the new temple with requisite ornaments: he gave it a golden chalice of great weight, three crosses of silver and gold, four feet long, afterwards broken up in the time of Stephens civil war, textures threaded with pure silver and gold, precious stones, thuribles, vials, basins, candlesticks, a silver table worth three hundred pounds, which remained unhurt till the time

^a H.A.B. p. 50.

^b Mæplic, he says himself.

^c Psalm xxv. 8 v.—Domine dilexi decorum domus tuæ.

of Abbot Vincent, 1130 A.D.; it was carved with the Virgin Mary (?) and twelve apostles, and was placed over the altar; and four bells, two smaller made by himself and two larger by St. Dunstan. He also made a wheel with little bells to be rung on festivals. Some monks of Jumieges at a later period stole part of these valuables, and carried them away into Normandy. Here we read of a man zealously devoted to his profession, and recognize the spirit which now animates men like him. He allowed his monks at each meal as much bread as would balance sixty shillings, and so much cheese, as that an Abingdon pound of it lasted ten days. He defined their refreshment, as was customary in religious houses, that none of these holy men, tempted by the devil, should eat to surfeit; every day was placed on table a generale, or dish for all, such as fish, or toasted cheese, not conveniently brought up in portions; for each man two messes of soup or broth, and one pittance or separate plateful. He permitted in the refectory a dish or tray of dishes of a stew mixed with meat. He increased the quantity of food "in albis," when the service of the mass was performed "in albis," and "in cappis" when it was celebrated in copes.

Chasubles and copes.

This consuetudinale reads as if "in albis" signified in white chasubles, for the phrase is often in opposition to "in cappis." The alb was the dress of all in the community, but the celebrant of the mass was always robed "honorifice."^a In a later custom of Abingdon^b not printed in Mr. Stevensons Appendix, the priest whose weekly turn it is, must chant the mass "in alba casula," besides wearing the usual alb. When copes were used,

^a Thus in the Benedictine ordinarium of Archbishop Lanfranc, "sacerdos honorifice, levita (that is, "his deacon) dalmatica, duo sub-

"diaconi tunicis," p. 93; and similarly elsewhere.

^b Harleian 209, fol. 12 a. Hebdomadarius cantabit missam in alba casula et rotunda alba.

the monks of Abingdon feasted on a general dish, three pittances and meat pudding.^a Eels were their food in Lent; in summer they drank milk, and their usual drink, which we may suppose beer, was measured; a gallon and a half twice a day, which affords about one tumbler at each meal to a man. On six great feasts they had wine. These rules seem fit and moderate; yet the devil would often suggest discontent, rebellion, and a debauch to some of those recuses.

Æpelwold was a great “ædicator;” we may presume, He was a great builder. not only builder of sacred edifices, but their architect also. In superintending his works a beam fell on him, and broke nearly all his ribs on one side. He recovered.

Before the dedication of his new church at Abingdon, As bishop. promotion fell to his lot. The king, Eadgar, whose zeal for the increase of monasticism was equal to his own, gave him the bishopric of Winchester, always a great and gorgeous post. He used his preferment, power, and wealth for the promotion of the object he had at heart. About the marriage of the clergy a ceaseless contest was ever prolonged; popes, bishops, and synods thundered, prosecuted, and persecuted; but the secular clergy were still married men. The advocates of the monastic system, changing their ground, attacked clerical husbands in a new way: monks must have no wives; their vows, their cloistered society, the very nature of things forbid it; and monks should drive the seculars out of all clerical employment. Experience has fully shewn that a widely extended system of monasticism is a mistake in all respects, for the state, for the church, for mankind, for the men themselves. Æpelwold perhaps did not embrace this error, for men enough might be found well suited to fill the monasteries he founded. Monks before him were only found, after the troubles from the Danes, in Glastonbury and in

^a Artocreas. This dietary may be found in H.A.B. vol. II. p. 279.

Abingdon, which, when he came to it, had twelve. He left monkish societies at Abingdon, Hyde, Ely, Peterborough, and Thorney.

He ousts the clergy at Winchester.

His first care in coming to his episcopal throne was to oust the clergy in possession at Winchester: heavy charges are brought against them; it is said that they would not perform mass in their turn of duty, but that they kept vicars, living on what they might, to do the duty for them; themselves being nonresident for seven years together; they divorced their illegal wives, and got others; they were wholly given to gluttony and drink; the church was bare inside and out, for the vicars had not the means to find vestments and to make repairs; scarce one could be found, and such a one only by compulsion, to provide a poor pall for the altar, or a five shilling chalice. Some among such accusations proceed from the copious writer Ælfric, who knew Winchester and Æþelwold well; but he was, like the king, Dunstan, and the bishop, a partisan, strong and unreserved, of celibacy in the clergy. Æþelwold himself in the text now printed speaks only of "foulnesses" and "the aforesaid guilts;"^a and we see what the real crime of the canons was; they had wives. Their enemies were ardent, godfearing, and powerful men, and there may have been some nonresident prebendary and some neglect of the ornaments of the cathedral; so a tempest of indictments and censures showered down. The married canons were ejected (764 A.D.); the chapter was then governed directly by the bishop, and he was Æþelwold; they might appeal to the archbishop perhaps, but he was Dunstan; they might send a wailing cry to the king, but he was Eadgar. Thus the mitred head and crosiered hand, the prayerful, zealous, bounteous servant of his Master dealt with his helpless victims.

^a The lives of Æþelwold, and the | "tion" allowed, as W.M. says, was
Annales de Wintonia. The "op- | to become Benedictine monks.

Ælfric, a genuine disciple, tells of a Bath Kol, a An omen. daughter of the voice, a strange coincidence on the day that Æpelwolds monks summoned from Abingdon came to supplant the lawful occupants of the stalls at Winchester. They stood in some hesitation at the entrance of the church, and heard the chanting reach the words, "Serve the Lord with fear, and rejoice unto him with reverence; lay hold of instruction lest ye perish from the right way."^a Full of a conviction of their own superior sanctity, they cried, "Why tarry we at the doors? See, we are exhorted to enter."^b

The king, at one with the invading bishop, sent his attendant, Wulfstan, with his orders to the seculars to withdraw, or to become monks themselves. To the honour of these Englishmen it is related, that they refused, since, of course, the condition implied separation from their wives, submission to unjust power, and a censure on their former lives. This part of the story contradicts the statement that they were not resident. For some reason unknown three agreed to live the life of rule, Eadsine, Wulfsine, and Wilstan. Option allowed to the clergy.

Then comes a story about the bishops being poisoned, which proves only that he thought he deserved it, and that, while he measured a fitting diet to his monks, he very rightly, ate and drank himself like his neighbours. It was his custom after three or four morsels,^c to drink, by reason of infirmity, some moderate portion of what we are not told, but as it was moderate it must have been wine. It so happened, not noticing what he was doing, that he emptied the hanap. Immediately pallor overspread his face and torture griped his bowels: he rose and went to bed, but, with some pious reflexions, taking heart, he soon got up again,^d none the worse. How the bishop thought himself poisoned.

^a Psalm ii. 11. So Vulgate.

^b Hortamur ingredi.

^c Offulas.

^d Maturius surrexit.

Monks and
nuns at New-
minster and the
Winchester
nunnery.

There were then three religious foundations in Winchester, the Old Minster, the New or that of Hide, and a nunnery. The king and Æþelwold soon drove out the clergy from the New Minster, and put monks in their places, with at their head Æþelgar, their abbot, afterwards archbishop of Canterbury, 988 to 990 A.D. Into the nunnery he also introduced his Benedictines, and made the abbess Æþeldrið. The king by charter arranged some conflicting claims of these houses.^a The new abbot of Abingdon was his old familiar Osgar.^b

At Ely.

Of untiring energy, Æþelwold next turned his eyes to the re-establishment of the monastery at Ely. He bought by exchange from the king "the minster land" at Ely, of sixty hides;^c the king himself added Meldeburne, Earningaford, and Norðwold, and they established there many^d monks. In one of the Saxon charters^c which recites these grants, the king declares his determination to restore everywhere the deserted monasteries, to plant them with monks and mynchens under the rule of St. Benedict. Ely was no longer a double foundation, men and women, but became of monks only, under abbot Brihtnoð, a disciple of the bishops. Many additions were soon made to the estates of Ely, and they bore their fruit by and by in the noble edifice to the honour of God which all regard with admiration. The charters testify as strongly as the lives to Æþelwolds share in the foundation.

At Peter-
borough.

He next established monks at Medehamstede or Peterborough, and placed over them Aldulf, afterwards (992 to 1002 A.D.) archbishop of York.

At Thorney.

He then built a monastery at Thorney near Peterborough, and gave the abbacy to Godemann. The name of this abbot is attached to one of the most

^a C.D. 594.

^b C.D. 546. Life.

^c C.D. 563. Saxon.

^d Perplures. H.A.B. vol. II. p. 262.

splendid works of Saxon art which have come down to these later times. At Winchester Æþelwold had a school, as was customary in all monasteries, and Godemann presided over it. While so employed, he wrote in fair characters, and ornamented with many ecclesiastical illuminations, a Benedictional for the bishops use. It was the custom during the service, and not as with us at the end of it, for the bishop in his place to offer up a prayer for a blessing, and this volume was written and ornamented by Godemann for Æþelwolds use.^a

King Eadgar established monks at Chertsey, where he appointed Ordbriht abbot, and at Milton Kings, which had Cyneward set over it. Both these were older foundations. Æþelwolds name is not connected with the changes. More than forty monasteries and nunneries were placed on a new footing in this reign.

Our bishop was "a secretis"^b to King Eadgar, powerful in speech and business, and preached as remembering the command in Isaiah, "Cry and cease not!" St. Swiðhuns popularity as a miracle worker began in his time, and was of value to Æþelwold. Ælfric oddly observes in his life of Swiðhun, that, till miracles began at his tomb, Swiðhun was not known to have been much of a saint. Our bishop, not to leave his work unfinished, was careful to visit the monasteries he had built.

He had a weakness in his bowels, as Gregorius and others of these abstemious men had, and in his legs. One or two circumstances are related of him, as miracles; the men of those days looked at such events from a different point of view from ourselves. He died in the second year of his episcopate, 984 A.D., on the first of August.

^a By the most noble owners permission it has been printed in the twenty-fourth volume of the *Archæologia*.

^b This phrase shall be explained further on.

- Lives of him. A life of this prelate by Wulstan has been printed by Mabillon, and in the *Acta Sanctorum* for Aug. 1. It differs little from a life by Ælfric, published in the history of Abingdon.
- Translates the rule of St. Benedict. His translation into English of the rule of Benedict was made by command of Eadgar, and he received for it from the king the manor of Southburne.^a The version is copious and illustrative, not literal, such as brings the translator as well as the author before the readers mind. It has never yet been published.
- A minister of the king. Æpelwold was keeper of the rolls to King Eadgar. This seems so impetuous an assertion that I have left it over to this point. The life which has Ælfrics name to it, and which we may reasonably suppose to have been written by that copious and elegant author, though I dissent from those who make him an archbishop, says Æpelwold was "a secretis" to the king. That expression may be pulled into many meanings, but its true sense is classical. Suetonius, if my memory fail me not, says that some one was "a manu" to the emperor Vespasianus, and the sense of this expression is ascertained by the low Latin "amanuensis." It is not however to be concluded that Æpelwold was the kings secretary or amanuensis, for his prelatical rank and constant occupation forbad that; but the term "a secretis" means that his department concerned the kings "secretaria;" nor may that be interpreted as one might be ready to explain it in the reign of Charles the Second, for Æpelwold was not to be groom of the chambers, and Eadgars life had been reformed, as the bishop himself tells us; nor yet does it mean that he was of the privy council, for that formal body, an offshoot of Parliament, had nothing answering to it in early times. To be "a secretis," was to be the kings confidant, and in a formal sense. There is a charter^b of Eadgars

^a Thomas of Ely, p. 604.| ^b C.D. 594.

relating to the two monasteries at Winchester, the old and new foundations, in which he rearranges the possessions of each by exchanges and compensations, so as to afford to each monastery a property of its own within a ring fence, by a *pymet*, *an extension*, *a clearance*, of other proprietors and claims, making a convenient estate, for its proprietor monastery. In the exchanges and purchases involved in this transaction, bishop Æþelwold, and Eadgyfe, the kings daughter, then abbess of the nunnery, are mixed up, the object of all being to give compactness to the several properties, a very sensible and businesslike purpose. In this document occurs a word *gebihlgæan*, which has tormented the interpreters: it has for its root the word *ðigole*, or sometimes *ðigol*, *secret*, and the sense which the context requires must be reconcileable with this derivation. Now, *to enroll in a court of record*, is a very suitable sense for the passage, and if the kings formal confidant, his "a secretis," was the keeper of his records, all is easy. The sense then is, "*Here is set forth in this writing how king Eadgar gave orders to enter on record (the possessions of) the monasteries at Winchester, with (exchanges and) extension.*" This passage then seems to prove that Eadgar had a court of record, that its title was derived from the idea "secret," and since bishop Æþelwold was to the king "a secretis," he was the chief officer of his court of record, and Lord High Keeper of the Rolls.

The *Liber de Hyda* and William of Malmsbury attribute to king Edred the enlargement of the monastic foundation at Abingdon, which we here learn on the authority of Æþelwold himself, who was a party in the transactions, to be due to Eadgar. The *Liber de Hyda* also relates a tipsy royal feast at the opening of the new buildings with an inexhaustible firkin of "hydromel."

The saints
death bed.

Ælfric mentions that wonders were wrought by the deceased saint: a fragment of an English martyrology thus relates one:—ðonne ðe he he tuelf zear ðær punode ða eode he In ðone zerean ðære ecan eadineffe . ðær æðelpalder punder pær ðæt he rppæc to hī liofnæpa rjumum ȝ ða rperunza oðrurȝde he rjæ he hrær hpegu hercnode . ða rprægn re hīr ðeȝn hīne for līon he rjæ dede . ða cwearð he hu mealite lc bu romod ze ln heoron zeheran ze her rppæcan ?? This is evidently a story of his death bed. *When he had remained there twelve years he passed away to the joys of eternal felicity. One wondrous fact about this Æðelwold was that on his death bed he was speaking to some of his disciples, and then suddenly became silent, as if he were hearkening to somewhat. His attendant inquired why he so did, then said he, How can I do both at once, hear in heaven and talk on earth? Words of saintly faith, and a foretaste of everlasting glory.*

His friend archbishop Dunstan visited him in his last illness. Se lafarð ranc Ælpold leiz reoch ȝ hun kom to ðe halza dunstan of cantparabyre.¹

Kings of
Essex.

The fourth morsel contains a genealogy of the kings of the East Saxons, somewhat differing from that which has been current. Different, however, or not, it was well to have acquired it, since our information about that line is but scanty.

Historians, if they come up to the honours of that name, have complained that less has been handed down to us about the East Saxon kingdom than about any other.

Essex not truly
independent.

It was rather a satrapy than a kingdom, for while the hereditary succession, traced not in one but in three lines, goes to vindicate to it the name of kingdom, yet its perpetual dependency on one more powerful state or another reduces it to a province. Thus our acquaintance

¹ C.D. 922.

with Essex begins when it was ruled by Sæberht, and Sæberht was nephew of Æpelberht, the Bretwalda, and powerful king of Kent. Æpelberht converted to Christianity makes Mellitus bishop of London, reckoned of the kingdom of Essex, and Mellitus forthwith converts the king of Essex, who was sub potestate positus eiusdem Ædilbercti (Bed.). Thus things arrange themselves in due subordination. But the Christian king of Kent dies, and Eadbald his successor is a heathen. The two kings of Essex follow suit; they refuse Christianity, pick a quarrel with Mellitus, and drive him off.

The power of Oswig or Oswin in Norðhymbria was great: he dictates his will to Kent. The king of Essex often resorted to his court on friendly terms, "cum frequenter ad eum in provinciam Nordanhymbrorum veniret;" and as Oswin, himself a Christian, exhorted his less powerful friend to abandon idols of wood and stone, and explained to him that they could be no gods, the courtier satrap, Sigiberht, shewed his worldly wisdom in accepting a better faith; he was baptized by St. Finan, and brought St. Cedd into Essex with him, to establish two missionary settlements or colleges, at Ythancester, now St. Peters on the Wall, and at Tilbury.

Sighere and Sebbi were dependent upon Mercia, are found as witnesses of royal Mercian charters; being but counts, comites, of the greater king.

As fortune favoured one or other, the limits between Essex and Kent varied. Essex submitting wisely to a superior lord was sometimes by his appointment paramount over Kent. Thus in the time of the Mercian predominance, Swefred, son of Sebbe, of Essex, appears in a charter (C.D. xiv.) playing the part of Mercian viceroy in Kent; Sebbe his father being present and adding his signature to the charter. Another charter (C.D. xv.) claims to be from Swefred: on the manner of writing the name see C.D. lii.

Instructed by this example, we shall think it possible that Sigereð in the time of his fathers reign over Essex was himself king of half Kent, rex dimidiæ partis prouinciæ Cantuariorum; in which capacity he grants by charter (C.D. cxiv.) twenty ploughlands at Islingham three miles from Rochester, to the cathedral church there. Little is known of the local history of Kent at this time.

London was shorn away from Essex; Londonia tamen cum circumiacentibus regionibus, Merciorum regibus, quamdiu ipsi imperitauerunt, paruit. (W.M.)

HISTORICAL FRAGMENTS.

HISTORICAL FRAGMENTS.

Cott. Caligula, A. xiv.

S. Mildryð · 121 b.

III. ID. IVLII. NATAL. SCÆ. MILDRYÐÆ VIRGINIS.

ON drihtnes naman Sc̅s auḡustinuf ȝefulrihte æþel-
briȝht cantpapa cyninȝ ȝ ealle hiȝ ðeode · þonne pæȝ
eadbalð cyninȝ æþelbriȝhter funu · ȝ byrihtan hiȝ
cpe̅ne · ȝ æþelburh heora dohtor · oðre naman tate ·
forȝifan eadpime norðhymbra cyninȝe to cpe̅ne · ȝ Sc̅ȝ
paulinuf mið hiȝe fōr · ȝ ȝefullode ðone cyninȝ eadpime
ȝ ealle hiȝ ðeode · ȝ æfter hiȝ life hio eft cantpapa
byriȝ ȝefohte ȝ hiȝe¹ broðor eadbalð þæne cyninȝ · ȝ
paulinuf fe biſceop eft mið hiȝe com · ȝ hio hȝre þa
betſtan maðmaȝ to cantpapan cȝricean brohte hiȝe to
ȝebedraðene · ȝ þæȝ cyninȝer ſaple þe hi bezæt · ða
man ȝȝc þær inne ſceapian mæȝ · ȝ he ða paulinuf
onfenz þa² biſceopriſce æt hrofeceapre on ȝodeȝ pillan ·
ȝ ðær hiȝ lif ȝeendode · ȝ ȝodeȝ riſe bezæt · Ðonne
pæȝ eorpenreð cyninȝ · ȝ eorcenbyriht cyninȝ · ȝ Sc̅e
eanȝȝyð · hi pæron ealle eadbaldeȝ beapn · ȝ imman
hiȝ cpe̅ne · hio pæȝ fpancna cȝnȝer dohtor · ȝ Sc̅e
eanȝȝið reſteð on folcanȝtana þæm mynȝre þ̅ hio
ȝȝlf ȝeȝtaðelode · þonne pæȝ eorpenburh ȝ oðre na-
man domne eaȝe · ȝ eorpenȝȝyð · ȝ æðelreð · ȝ æðel-
briht · pæron eorpenreðeȝ beapn · ȝ orlaȝe hiȝ cpe̅ne ·
ðonne pæȝ domne eaȝe forȝȝfon to myrcna landa
merpalde pendan funu cȝnȝer to cpe̅ne · ȝ hi þær be-
ȝeatan Sc̅e mildburȝe · ȝ Sc̅e mildȝȝde · ȝ Sc̅e mild-
ȝȝde · ȝ Sc̅e mereſin þ̅ halȝe cild · ȝ hi þa æfter ðan

Bed. II. ix.

fol. 122 a.

fol. 122 b.

¹ hiȝ, MB.

| ² Read þ.

HISTORICAL FRAGMENTS.

OF THE MONASTERY OF ST. MILDRED IN TANET.

St. Augustinus baptised Æpelbriht, king of the Kentish Genealogy. men, and all his people, in the Name of the Lord. Next, Eadbald, king, was son of Æpelbriht and of his queen Berhta; and Æpelburh their daughter, otherwise named Tate, was given to Eadwine, king of the Norðhymbrians, for his queen; and St. Paulinus went with her, and baptized the king Eadwine and all his people. After Eadwines death she returned to Canterbury and to her brother Eadbald, the king, and bishop Paulinus returned with her. She brought her best treasures to the church at Canterbury for prayers for herself and for the soul of the king her father. They may still be seen therein. Paulinus accepted the bishopric at Rochester by the will of God, and there ended his life, and was received into the kingdom of God. After that Eormenred and Eorcenbriht were kings. These and Eanswið were all children of Eadbald and of Imme his queen, daughter of the king of the Franks. St. Eanswið lies at rest at Folkestone, the minster, which she founded. Further, Eormenburh, by another name Dame Eafe, and Eormengið, and Æpelred, and Æðelbriht, were children of Eormenred and his queen Oslaf. Dame Eafe was given into the land of the Mercians to Merwald, son of king Penda, for his queen, and there they begot St. Mildburh and St. Mildrið and St. Mildgið and the holy child St. Merefin. And after that Merwald and his wife, for the

for zodeſ lufan 7 for þiffe worolde him toðældon . 7
 hiora bearn 7 hiora woruld æhta zode forgearan 7
 hiora yldeſte dohtor . 7 Scē mildburh neſteð æt pyn-
 lucan . þæm mýnſtre on meſcna lande þær pæron
 hie mihta of zecyðede . 7 ȝyt ȝynð . Scē mildryð
 neſteð binnan teneð on ðæm ȝlande . 7 ðær pæron
 of hie mihta zecyðede 7 ȝet ȝynð . Scē mildȝyð
 neſteð on norðhembrian . þær pæron hie mihta of
 zecyðede 7 ȝet ȝynðon . þonne pær Scē meſcna ꝥ
 halȝe cild on ȝoðhāde to zode ȝelæd . þonne pæron
 æðelred 7 æðelbryht 7a halȝan æbelinȝar befaſte .
 egebrichte cunȝe to forſtre 7 to lāne . for þan hi pæ-
 ron æt hiora ylðnan befeallenne . 7 pær he fe cuning
 heora fæderan ȝunu . eorcenbrihteſ . 7 Sexburh hiſ
 cſene . þa pæron hi ſona on ȝeoȝode ȝryðe ȝeſcead-
 riſe 7 rihtſiſe . ſpa hi zodeſ ȝilla pæf . Ða ofðuhte
 ꝥ anum pær cuningeſ ȝeſeran . fe pær þunor haten .
 7 pær him ȝe leofetan ðegen to hiſ bearnum . Ða
 ondrædde he him ȝiſ hi lenȝ liſedon ꝥ hi purdon þam
 cunȝe leofnan ðonne he . Onȝan hi þa hatian deap-
 nunȝa 7 pſeȝean to þam cuninge 7 cſæð . ꝥ ȝiſ hi
 libban moſton ꝥ hi æȝðer ȝe hine ȝe hiſ bearn pær
 cunſiceſ benæmde . Onȝan hine Ða biððan ꝥ he moſte
 þa æbelinȝar deapnunȝa acpellan . ac fe cuning him
 lufan nolde for Ðam þe hi him leofa pæron 7 ȝeſibbe .
 7 þa ȝit fe ðunor hine of 7 ȝelome bæd ꝥ he him
 leaſe fealde ꝥ he moſte don embe Ða æbelinȝar ſpa he
 wolde . 7 he Ða ȝona ſpa dyde ȝpa he ær ȝymende pæf .
 7 he hi on niht ſona ȝemartȝode innan Ðær cuningeſ
 heahſetle . ſpa he dyrnlicorſte mihte . 7 he ȝeðoht
 hæfde ꝥ hi þær næfne uppe ne purðan . ac ðurh zodeſ
 mihte hi þanon zecyðde purðon . emne ȝpa Ðær leohteſ
 leoma ſtōð up þurh þære healle hrōf up to heofonum .
 7 he Ða fe cuning ȝylf embe forman hancſed út ȝanȝ-
 ende pær . 7 he þa him ȝylf ȝeſeonde pær ꝥ purðor .
 þa pearð he aſyrht 7 aſæned . 7 het hi hſæðlice þæne
 þunor to ſecean 7 hine ahȝode hrær he hiſ mæȝcild-

fol. 123 a.

fol. 123 b.

love of God and of mankind, separated from their conjugal estate, and gave their children and their worldly possessions to God. Their eldest daughter, St. Mildburh, lies at Wenlock, the monastery in Mercia, where her miraculous powers were often exhibited, and are still. St. Mildrið lies within the island of Tanet ; her miraculous powers were often exhibited, and are still. St. Mildgið lies in Norðhymbria, where her miraculous powers were often exhibited, and are still. The holy child St. Merefín was led away to heaven in his youth.

The saintly princes Æpelred and Æpelbriht were committed to King Ecgbriht for nurture and instruction, since they were orphans, and the king was their fathers

The young princes entrusted to the king.

brothers, Eorcenbrihts, son, by Sexburh his queen. In early youth they were very discreet and right wise, as was the will of God. This offended one of the kings counts, who was called þunor, and was the kings most valued attendant upon his children. þunor dreaded lest, if the young princes lived long, they would become dearer to the king than he would be. So he began secretly to hate them, and to accuse them before the king, and said, that if they should live they would deprive either him or his children of the kingdom. He began to pray that he might secretly slay the young princes, but the king would not give him leave, since they were dear to him and relatives. Yet þunor often and from time to time prayed him to give him leave to do with the young princes as he would : and before long he did as he desired, and þunor at night soon made martyrs of them within the

þunor plots.

Murders the young princes.

kings royal residence, as secretly as he could. He supposed that they never would reappear, but by the power of God they were made known, for a beam of light stood up through the roof of the hall up to heaven, and the king himself about the first cockcrowing, was going out, and himself saw that wonder. Then was he terrified and afraid, and ordered þunor quickly to be fetched, and demanded of him what he had done with his cousins,

um cumen hæfde ðe he him forrtolen hæfde . he
 him andrporode ȝ cræð . þ he fylf riſte ȝ he him
 feczan nolde buton he nyde ſceolde . he ða fe cyniſ
 cræð þ he be hiſ freondſcipe hit feczan ſceolde . he
 him andrporode ȝ cræð þ he hi innan hiſ healle under
 hiſ heahſetle bebyrȝed hæfde . ȝ he þa fe cyniſ
 rryðe unſōt ȝerorden pæſ . for þæſ ȝoder pundre . ȝ
 fol. 124 a. for þære ȝefihþe ðe he ðær ȝerepen hæfde . ȝ he þa
 be ðam ȝearo riſte þ he ȝode¹ abolȝen hæfde . rryþor
 þonne hiſ ðearf pære . ȝ þa on morȝen rryðe hræd-
 lice him to ȝereceean het hiſ ritan . ȝ hiſ þeȝnar . þ
 hi him ȝeræddon hræt him be ðam feloſt ðuhte . oððe
 to done pære . ȝ he þa ȝ hi ȝeræddon mid ðæf ærce-
 biſceoper ſultume . Deufdedit . þ man heora rryſtor
 on merena lānde þe hio to forȝifen pæſ ȝereceean hēt .
 to ðam þ hio hſre broðra perȝild ȝecure . on ſpſlcum
 þiſȝum rrylce hſre . ȝ hſre nyhſtan freondum feloſt
 hcode . ȝ hio ða ſpa dyde þ hio þ perȝeld ȝecear þurh
 ȝoder ſultum on ðam iȝlande þe teneð iſ nemned . þ iſ
 þonne hund eahtatȝ hīða landeſ þe hio ðær æt þæm
 cyniſȝe onfeonȝ . ȝ hit ða rra ȝelamp þa ſe cyniſȝ
 ȝ hio domne eaſe æreſt þ land ȝecēar . ȝ hi oſer þa ea
 cōmon þa cræð fe cyniſȝ to hſre . hſylcne ðæl þæſ
 fol. 124 b. landeſ hio onfon polde hſre broðrum to perȝilde .
 Hio him ða andrporode . ȝ cræð þ hio hiſ na maran
 ne ȝyrnde þonne hſre hind utan ymbe yrnan polde .
 þe hſre ealne peȝ beforan ārn ðonne hio on rāde pæſ .
 cræð þ hſre þ ȝetyðed pære þ hio rra myceleſ hiſ
 onfon ſceolde rra ſeo hind hſre ȝerſede . He ða ſe
 cyniſȝ hſre ȝeandrporode . ȝ cræð þ he þ luſtice fæȝ-
 man polde . ȝ hio ða hind rra dyde . þ hio him beforan
 hleapende pæſ . ȝ hi hſre æfter ſiſȝende pæron . oð
 þ hi comon to ðære rtope þe iſ nu ȝerebedon þunoreſ
 hlære . ȝ he ða fe þunor to ðam cyniſȝe aleat . ȝ he
 him to cræð . leoſ hu lange rylc ðu hlyſtan þyrȝum

¹ MS. Read god.

whom he had stolen from him. He answered him and said that he knew himself, and would not tell him, unless he needs must. Then the king said, by his friendship he must say it. He answered him and said that he had buried them within the kings hall, under his high seat. Then the king became much disturbed at the divine miracle and the light which he had seen; and thereby he quickly knew that he had angered God more than he had need, And so next day he bid instantly fetch him his councillors and thanes, that they should advise him what to them seemed best, or what was to be done. He and they then, with support of Deusdedit the archbishop, arranged that an order should be issued to fetch their sister in Mercia, into which she had been given in marriage, that she should choose her brothers wergild, or compensation to the relatives, of such things as seemed good to herself and to her nearest friends. And she so arranged as to choose by Gods help the compensation in the island which is called Tanet, that is to say, eighty hides of land, which she there received of the king. And it so happened, when the king and she, Dame Eafe, first chose the land, and they came over the river Wantsume, then the king asked her what part of the land she would take for her brothers wergild. Then she answered him and said that she desired no more than her hind would run round. This hind always ran before her when she was travelling. She said that it had been granted her that she should take so much as the hind directed her. Then the king answered her and said that he would gladly consent to that. She then so managed that the hind kept running before them, and they followed after her, till they came to the place which is now called punors Low; and so punor made his obeisance to the king, and said to him, Sir, how long wilt thou listen to this

punor confesses.

Eafe chooses the wergild.

dumban nytene þe hit eal pyle þyſ land utan beyrnan-
 pylt ðu hit eal ðære cpenon ſýllan . ʒ ða ſona æfter
 þyſſum porðum ʒe éorðe tohláð

End. Imperfect.

MS. Lambeth 427.

Benedicta & beata sis semper in æternum & in thro-
 num dei connumerata & computata sis cum choris
 uirginum. Ða hyre modor hi mid þyſſere bletſunze
 hyre ður onfangen hæfde . heo hy aþenedum limum
 æt foran þam halzan pēfode aſtſehte ʒ hy mid teara
 aʒotennýſſe to ðrihtne ʒebæð. Ða heo hyre ʒebed
 ʒeendod hæfde . heo up aſtod . ʒ to hyre modor
 cneorū onbéah . ʒ heo hy ða mid ſibbe corſe ʒe-
 ʒrette . ʒ ealle ða ʒeferſædene fāmōð . ʒ hy hire
 pæter to handa bæron . æfter ʒeſollere piſan him ða
 eallum æt ʒæderum ſittendū . ongan feo abbodſſa
 hyre modor . of ðam dauſticū ſealmū ʒyððian ʒ
 þyſ cpeðan. Suscepimus deus misericordiam tuam in
 medio templi tui . Spa ſpa anna feo halze pudupa . ʒ
 ſimeon ʒe ealða funzon . ʒ ðrymðon ða hy þ mycele
 ʒ þ forſæpe béarn mid heora earmū beclupton . ʒ
 in to ðam temple bæron ʒ ofſrodon. Heo ſanʒ þa
 oðer ſerf. Confirma hoc deus quod operatus es in
 nobis a templo sancto tuo quod est in hierusalem.
 Heo ſanʒ þ ðriððe. Saluos nos fac domine deus
 noster & congrega nos de nationibus ut confiteamur
 nomini sancto tuo et gloriemur in laude tua. Ðyli-
 cum ʒ ſela oðrum ʒoðcundlicū porðum heo hyre
 leofe bearn ʒeorne lærde . ʒ to ʒode tihte. Þæſ hit
 hyre eac eaððæde . ſpa lanze ſpa hyre inzehyd þæſ eal
 mid ʒodeſ ʒaſte aſyllod . Næſ heo ſpa nu æðelborene
 men ſýnt mid ofeſmettū aſylled . ne mid porulð piſ-
 dum . ne mid nyðum . ne mid æfeſte . ne mid teon porðum
 næſ heo ſacſul . ne ʒeſlit ʒeorn . næſ heo ſpicol nanum

dumb animal, which will run about all this land? Wilt thou give it all to the queen? And soon after these words the earth opened (beneath him).

Dame Eafe meets her daughter Mildrið, a candidate for admission to the nunnery of Minster in Tanet. She receives nuns vestments, and the abbess (usually the bishop) thereupon blesses her, with the words,

Benedicta et beata sis, etc.

When her mother had thus received her with this blessing, Mildrið stretched herself before the holy altar with extended limbs, and with a flood of tears prayed to the Lord. When she had ended her prayer, she stood up and bowed to her mothers knees, who then greeted her with the kiss of peace, and so did all the societies, and they brought her water for the hands in the Regular manner. To them, then, all sitting together, the abbess began to sing out of the Psalms of David, and thus to say: Suscepimus, etc., Psalm xlvii. 10, Vulg., as Anna the holy widow and the aged Simeon sung and made music when they embraced with their arms the great and illustrious child Jesus, and bore him into the temple, and made offering. She sang then the other verse, Confirma, Psalm lxvii. 29, Vulg. She sang the third, Salvos nos, Psalm cv. 47, Vulg. With these and many other divine words she earnestly instructed her dear child, and drew her to God. It was also easy to be done for her, as long as her conscience was all filled with the Spirit of God, she was not, as nobly born men now are, filled with presumption; nor with worldly pride, nor malice, nor envy, nor opprobrious words; she was not calumnious nor a wrangler; she was not a deceiver in any of those things which seemed good to her. She was mer-

Ritual of the admission of Mildrið.

Virtues of Mildrið.

þæra þe hýre to ðohre. Heo pær pudurena 7 rceop-
cilda . ári7end 7 ealra earmpa . 7 zefrincendra fre-
frænd . 7 on eallum þingum eaðmod 7 rtille. Pær heo
rpyðe zemynði . þ þe ealle of tram mannum comon .
7 of eorðan láme zerceapene 7 zerrohre pæron . 7 to
þam eft zepurðan fceolan. Gemunde

The sense does not run on.

- fol. 211 a. ðær cuðe pæron . 7 zýt a rýndon . 7 rca eadburi þa
to ðam mýnrre renz . æfter rce milbrýþe 7 heo ða
cyucean arærðe ðe hýre lichama nu inne refteð.
Ðonne pær Scæ Seaxburi . 7 Scā æþelrýð . 7 Scā riht-
buri . hý pæron annan dohra eaft engla cynzer.
Ðonne pær Scā æþelrýð forzyfen tram perum .
tondbryhte fuðzyrrena ealborumæn . 7 Eczerðe norð-
hymbrena cynize to créne . 7 heo ðeah hræþere hýre
mæzðhād zeheold oð hýre href ende . 7 heo ða hýre
licereze zecear on eliz byri7 . 7 ðær hýre mihta of
cuðe rýndon. Ðonne pær fce Eormenthild ercembrihter
ðohror . 7 Seaxburze forzyfen pulþere pendan rínu
mýrcena einzer to créne . 7 on hýra ðazum mýrcena
ðeod onfenz fulluht . 7 ðær hi bezeaton rce pærburze
ða halize ræmnan . 7 heo refteþ on ðam mýnrre þe ir
zecedden héanburi. Ðonne refteð fce Eormenthild on
eliz byri7 mid hýre meder 7 mid hýre modran fce Æþel-
rýða . 7 heora mihta ðær of cuðe rýndon 7 fca reax-
buri . 7 rca eormenthild onfenzon haliz ri7te on ðam
mýnrre þe ir zecedden middeltune on kentlande . 7 þ
izland on fceapýze hýrð into middeltune . 7 hit ir
ðreora mila brad 7 reofan mila lang. Ða zelicode
ðære halzan créne feaxburze þ heo ðær binnan for
myrðe . 7 for mæriðe . hýre ðær mýnrer zetim-
brode . 7 zeftaðelode fra zeo men crædon . þ ðrittezum
zeapum ne zeftilde næfre rteren ceapciender pæner ne
ceorjender palef. Ða þ mýnrer zetimbriod pær ða
com hýre to zoder engel . on nihtlicre zefihðe . 7 hýre
- fol. 211 b.

ciful to widows and orphans, and a comforter of all the poor and afflicted, and in all respects of easy temper and tranquil. She was very mindful that we all sprung from two men, man and woman, and were wrought and shapen of loam of earth, and to it must come again.

* * * * *

(*Her miracles*) were there known, and yet are. And St. Eadburh then took the rule of the minster after St. Mildrið, and she raised the church in which her body now resteth. St. Seaxburh then, St. Æpeldrið and St. Wihtburh were daughters of Anna, king of the East Angles. St. Æpeldrið was given to two husbands, to Tondbriht, alderman of the men of the South Fens; and Ecgferth, king of the Norðhymbrians, for his queen. She however preserved her virginity till her lifes end, and she chose her bodys resting place in the town of Ely, and there her miracles are often known. Further St. Eormenhild, Eorcenbrihts daughter and Seaxburhs, was given to Wulfhere, son of Penda, king of the Mercians, for his queen; and in their days the people of the Mercians received baptism. There they begot St. Werburh, the holy virgin, and she lies in the minster which is called Hanbury. St. Eormenhild rests with her mother, and with her mothers sister St. Æpeldrið, at Ely, and there their miracles are often known. St. Seaxburh and St. Eormenhild received the holy vestment of nuns in the minster which is called Middelton or Milton in Kent: and the island of Sheppey is a dependency of Milton, and it is three miles broad and seven miles long. It pleased then the saintly queen Seaxburh that within the limits of it she should build herself a minster for pleasure and for splendour, and found it, so that men said that for thirty years never ceased the sound of jarring wain nor screaming wheel. When the minster was built, there came to her an angel of God, in a vision

Foundation of
the priory in
Sheppey.

bodode . ꝥ ær feala gearum hæðene leod fceolde ðar
 þeode gearinnan. Hæfde heo þa zehealdan ꝥ cynerice
 þrutiz rintra hyre funa hloðhere to handa . ꝥ heo ða
 æt him zebohte hir ðæl ðær earðer to freodome . in-
 to ðam mýnſtre ða hpile ðe criſtendom þære on engla
 lande zehealden . ꝥ þa zebletſunze heo þær to on
 rome bezeat . þam ðe þa árne to zoder þeopdome.

Ends so.

MS. Cott. Faustina, A. x., fol. 148 a.

* * * * *

. . gearð mid þæm leoman þær halzan zeleafan milð-
 heortlice gearð zefylled þurh zoder zyfe þe on ecnerfe
 libbende eallu þinc endemez ætzæðere zeporhte . ꝥ eal
 þæt mid zecyndelicum hipe on fore feapudum tidum
 gýnderlice to cyþþe ꝥ zepputulunze brohte . ꝥ fe mæra
 pyrhta þe rihzende pylt ꝥ zemetezaf eal þæt he ze-
 porhte no be þæm anum lætan wolde . ac eorrotlice
 ofer þone zaryecz þone ylecan leoman þær fullan zelea-
 fan arprinzan let . ꝥ fornean ꝥ ytemerte izlonð ealler
 middangearðer mid onzolcynne zenihtrumlice zefylled
 pundorfullice anlyhte ꝥ mærfode ; Soðlice ꝥ ylece iz-
 lonð on ærum tydum mid [h]æþenzilde afylled . þearle
 rriþe berpicyr . ðeorolzilde þeopude ; þeah hræþere þurh
 fultum þære þancpeorþan crifter zyfe . ꝥ þurh fanctum
 znezorum þær romanycan fetles birceop . fram
 þæm þyſtrum heora zeleafearfe gearþ zenered ; Quid
 zeryffe fe forefæða birceop þurh mynðgunze þære
 halzan zoder zyfe . anzan æt guman cyrre to befrin-
 nenne gume inlendyfe ymbe þær izlonðer zepunan ꝥ
 hræþer hi criſtene þærton ; De gearð æfter þyffe ær-
 can gra fpiþe mid þære blæran goþere lufe ontend .
 þæt he fra puldorfulle ꝥ zode gra pelpeorþe leode ze-

fol. 148 b.

of the night, and announced to her, that before many years a heathen people should overcome this nation of ours. She had then held the kingdom for thirty years to deliver it to her son Hloðhere. And she bought of him his share of the district, Sheppey, to be free for the uses of the minster as long as Christianity should be maintained in England: and she obtained from Rome a blessing for those who for the service of God undertook the charge (*of the priory*).

EADGARS ESTABLISHMENT OF
MONASTERIES.

* * * * *

. . . world was mercifully filled with the light of the holy faith through the grace of God, who living to all eternity wrought all things alike together, and brought all that severally, with its natural aspect, at predestined times, to publicity and demonstration. And the illustrious Creator, who rules and controls and tempers all that he wrought, would not leave at *spreading the Gospel over the Roman world* only, but made the same beam of the true faith to dart, aye, over the ocean, and wondrously illumined and glorified that almost extremest island of the whole earth, sufficiently filled and peopled with the English race. That same island in former times was filled with paganism, and, in the depth of delusion, served a devil worship. It was, however, by help of the grace of Christ, to whom all thanks-
Conversion of
England.
giving is due, and by means of St. Gregorius, bishop of the see of Rome, saved from the darkness of their infidelity. Certainly, the aforesaid bishop, through motion of the holy grace of God, began on one occasion to inquire of some natives about the customs of the island, and whether they were Christian. After this inquiry he was so strongly inflamed with the ardour of true love, that he wished to visit and to travel to a

neorīan ƿ ƿerpan polde . ƿ mīð lape ƿ ƿebyrnunge
 þær ƿoþan ƿelefan ƿ mīð þreale þær halȝan fulluhter
 þurh hine ƿylfne ƿeclænſian polde ; him ƿonebod com
 fram eallum ƿomanum þæt he þ ƿær beƿinnan moſte
 ne him ƿra ƿecreme ƿ ƿra licƿurþe folc ƿerpan ; he
 þeah ſanctum aƿurinum þ ƿetƿeorurte bearn þær
 halȝan ƿelefan him to ƿerfelian funde . ƿ hine līder
 aſende . þ he ƿra þærlic folc ƿ him fra ƿecreme æl-
 mihteƿum ðrihtne ƿeorufullice ƿertrunðe . ƿ embe þa
 ƿertræon ƿriþe ƿecneorð ƿære . he ƿeorne þone hiſ ƿe-
 felian þurh ærenðracan manode ƿ lærde þ he ƿeorne
 mynſtra timbrude criſte to lofe ƿ ƿeorþunge . ƿ þæm
 ƿoder ƿeorum þone ylecan þear tæhte ƿ ƿerette þe þa
 aƿoſtolas mīð heora ƿerferæðene¹ on þæm anȝinne ureſ
 criſtendomeſ heoldon ; him eallum ƿær an heorte ƿ an
 ƿaul . ne heora nan ƿynðruȝe æhta næfde . ne þæt
 ƿurþum ne ƿecræþ þæt he æniȝe hæfde . ac ealle þinȝ
 heom ƿemæne ƿæron ; þær ƿylfa þear ƿor þý lanȝe
 þurh mynðȝunȝe þær halȝan ƿereſ on anȝelcƿunneſ
 mynſterum ƿorþþearð ƿær . ƿ ƿel þeonde . Ac

* * * * *
 * * * * *

fol. 149.

[un]berſtod ƿ ƿurte ƿetƿeorne ðihtneſe hiſ haleȝra
 cƿricena ær he ƿerurþe mannum ƿerputolod . he him
 ƿorþy mænizrealde ƿ ƿenihtſume æhta ƿ mihta ƿerealde ;
 Ne he lanȝe ne elcode ne mihta ne oſteah ; Nær lanȝ
 to þy þæt hiſ broþor þyſer lænan hiſer timan ƿeen-
 dode ; Se þurh hiſ eilðhaðer nytenereſe þiſ riçe to
 ſtencte ƿ hiſ annerre todælde ƿ eac ƿra haleȝra cƿri-

¹ ƿerferæðenne, MS.

people so glorious and so well worth winning to God, and in his own person by instruction and exemplification of the true faith and with the laver of holy baptism cleanse them. Then came to him a prohibition from all the Romans, that he should not begin that journey, nor undertake to travel to a people so acceptable to him and so agreeable. He found, however, St. Augustinus, that most trusty child of the holy faith, to take his place, and sent him hither, that he should zealously beget so sensible a people and so acceptable to him, for the Almighty Lord, and should be very diligent about the so begetting them. He earnestly admonished and instructed his vicar, St. Augustinus, to build minsters for the praise and glory of Christ, and to teach and appoint the servants of God the same mode of life which the apostles, with their society, at the beginning of our Christianity observed. They were all of one heart and of one soul; nor had any one of them separate possessions, nor even said that aught of the things which he possessed was his own; but they had all things common.^a Hence this same custom was by admonition of the holy man in the minsters of the English race long perpetuated, and thriving. But

Gregorius
sends Augustinus.

* * * * *

(*Eadgar observing Dunstan*) understood and knew him Dunstan. a true director of his holy churches, before his *high character* was^b openly displayed to men. Hence he granted him multiplied and sufficient property and power.^c Nor did he long delay, nor deprive^d him of his authority. It was not long before his brother (*Eadwig*) ended his days (1 Oct. 959). He, through his childish ignorance, parted this kingdom and divided its

^a Acts iv. 32. | Worcester in 957, a diocese in
^b *gepupþe* is in the subjunctive of | Mercia, in Eadwigs reign.
the oratio obliqua. | ^d That is, nor was it he that de-
^c Dunstan was made bishop of | prived.

cena land Incubum neaferum toðælbe; Æfter hi forðriþe eadgar. ge foreaða cynneþ þurh godeþ ȝyfe ealne anȝelcynneþ anpealð beȝeat. ȝ þæþ riþeþ ȝriþ-
 lunge eft to annerfe þrohte. ȝ ſpa ȝerunðlice ealleþ
 peolð þæt þa þe on æþan ȝiman hiþeþ pæron ȝ hiþ
 hylðþan ȝemundon ȝ heora ðæða ȝeþyþan toþneoran
 þearle ſriþe þundredon ȝ paþende cþædon; hiþ iþ la
 for micel godeþ þunder þæt þyþum eilðȝeonȝum cy-
 nneþe þur ȝerunðfullice eallu þinȝ underþeodde ſynt
 on hiþ cynelicum anpealde; hiþ foreȝenȝan þe ȝeþun-
 ȝene pæron on ylðe ȝ on ȝleapþeþe ſriþe beþcapeðe ȝ
 foreþittige. on æneȝum ȝerinne eaþþoþþylðe næþþe
 þiþne andpealð on ſpa micelþe riþbe ſmiltneþþe ȝe-
 healðan ne mihton. naþon ne mið ȝeþeolte ne mið
 ſcette; Ac niþ no to þundrienne ſþylce hiþ unȝerunlic
 ſþ þonne ȝoð ælmihtig mæþlice leanaþ æȝþþylcum þara
 þe hiþ ȝoð behet ȝ þæt eft fullice ȝelæþt; ðrihten
 criþt iþ þearle ſriþe on þyþum þinȝum mið ealleþ
 modeþ ȝledþeþe to heþienne; Soþlice ælmihtig ðrihten
 þe iþ ealþa þinȝa ȝerita. þe on æþ pat eal þæt to-
 pearð iþ. þe riþte hu þþemþul he beon polðe. hiþ æþþe
 ſriþe milðe pæþ. ȝ ealle ȝoð hiþ ſþmle þþemþullice
 toþearðe ðyðe; Sþylce ge rihtþiþa ȝ ge aþþæþta lean-
 ȝyþa. no mið þorðum ac mið ðæðum boðeðe ȝ þur
 cþæðe; Nu þu minne naman and anpað. þæt mine
 cyþcean þe ic rihtlice on minum ſþnderlicum and-
 pealðe hæbbe ȝeorne þþiþaþt ȝ ſþþiþaþt. Ic þe to
 leaner. þinne noman mæþþige ȝ þin riþe þe þu under
 minum andpealðe hyltþt ȝeacniþe: ȝ mið ȝoðe ſþþiþ-
 niþe; hþa iþ monna on anȝelcynne þunneðe þ þyþe

unity,^a and also distributed land of holy churches to strangers and robbers.^b After his decease Eadgar, the aforesaid king, acquired the entire power of the English kin, and brought again into unity the separated parts of the kingdom, and ruled all on so sound principles, that those who were alive in those former times and remembered his ancestors, and knew the history of their deeds, wondered very much, and gazing said, Lo! it is as a great miracle of God that all things are thus duly subject to this boyish king in his royal power; his predecessors, who were ripened by age, and very well seen in prudence, and sagacious in any crisis of emergency, were never able to maintain this dominion in so much peace and tranquillity, neither by fighting nor by paying scot. But that is not to be wondered at, as if it were unusual for God Almighty gloriously to reward every one of those who promise him good, and then fully perform the promise. Our Lord Christ is in these things with all gladness of mind very highly to be praised. The Almighty Lord indeed is cognizant of all, he who long before knows all that is to come; and he knew how good a servant *Eadgar* would ever be to him, and was ever merciful to him, and always destined him all good things for his advantage. As if the right wise and faithful Recompenser, not with words but with deeds, had thus preached and said: Thou now zealously protectest and furtherest my name and my dominion, that is my churches, which I rightly have in my special power: in recompense I will magnify thy name, and enlarge thy kingdom, which thou holdest under my subjection, and will further it with good. Who is there dwelling in England who knows not how *Eadgar* advanced and protected the kingdom

Accession of
Eadgar.

^a He made Eadgar king of Mercia.

^b Eadwig was an enemy of the monks; perhaps these robbers were the secular clergy. Thus W.M.

says he turned the monks out of Malmesbury, which was theirs of right, and made it a "stabulum clericorum."

fol. 150 a.

hu he ȝodeȝ rice . ꝥ iȝ ȝodeȝ cyricean . æȝþær ȝe mid
ȝaȝtlicum ȝode . ȝe mid ȝopoldeundum eallum mæȝe
ȝyȝþrode ȝ ȝyȝþode . ȝitodlice ȝona ȝpa he to hiȝ cyne-
doȝne ȝecopen ȝearþ . ȝær ȝyȝþe ȝemundiȝe hiȝ behateȝ .
þe he on hiȝ æþelincȝhade eildȝeonȝ ȝode behet . ȝ
ȝancta marian . þa ȝe abbod hine ȝelapode to þæm
munuclife . Eal ȝpa ȝe ȝyȝ uȝan cȝædon þyȝ þær ȝe-
hateȝ mȝnȝunȝe ȝyȝþe ȝeþancol on anȝinne hiȝ riceȝ .
beȝan þa ȝtope to ȝyȝþrienne eal ȝpa he æȝ behet on
hiȝ eildȝeoȝode . ȝ mid eallum þinȝum ȝodode to þan
ȝyȝþe þæt heo næȝ nane oþor . ne ȝaccere þonne ȝor-
mænig þara þe hiȝ yldran æȝ ȝeȝyȝþredon on lang-
ȝumum ȝæce . he þær ȝona ȝetimbrian het mæȝlic
mȝnȝter on þreora ȝeara ȝæce . þæt ȝile þincan un-
ȝeleaȝlic eallum þæm þe þa ȝtope on uȝeȝum tidum
ȝeȝeoð ȝ þyȝ ne ȝemunaf ; De þ ilce mȝnȝter þyȝ ȝe-
hȝadod het ȝcā marian ȝehalȝian ȝode [to loȝe] ȝ to
ȝeorþunȝe . ȝ þær to muneca micle ȝeȝeȝ[næde]ne
ȝeȝomnode to þæm þæt hy ȝode hyȝȝmedon æȝter
tæcinȝe þær halȝan ȝeȝuleȝ . æȝ þæm lyt [mu]neca
ȝær on ȝeapum ȝtorum on ȝpa miclum rice þe be
ȝihtum ȝeȝule lifdon ; Nær þæt na ȝealdȝe þonne on
ape¹ ȝtope ȝeo iȝ ȝlæȝtinȝabyȝig ȝehaten ; ðær hiȝ
ȝæder eadmund cynincȝ munecȝ æȝeȝt ȝeȝtaþolode ;
Of þære ȝtope ȝær ȝe ȝoreȝȝecena abbud ȝenumen ȝ
ȝehadod to þæm ȝoreȝædan mȝnȝte þe eadȝar cynincȝ
ȝeȝtaþolode ȝ mid munecum ȝeȝette ; he ȝearle ȝyȝþe
ȝearþ ȝeȝladod þyȝ þæt ȝaȝtlice munȝca anȝin . ȝ
ȝeorulice anȝan to ȝmeaȝenne æȝeȝt þinȝa . hu he hiȝ
aȝen lif ȝeȝihtlæcan meahte mid ȝihtȝe æȝeȝtneȝȝe ;
hit eac ȝpa on bocum aȝȝiten iȝ . Se þe ȝod beȝinnan
þence . he þæt anȝin on him ȝylȝum aȝtelle ; æȝter

For ape.

of God, that is, Gods church, whether with spiritual or worldly good, by all his influence? In fact, as soon as he was chosen to his kingdom, he was very mindful of his promise, which he while a young child in his princely estate made to God and to St. Mary, when the abbot invited him to the monastic life. As we before said, by the recollection of his promise, in the beginning of his kingdom, he very thoughtfully began to improve the place,^a as he before promised in his childhood, and enriched it with all things to such a degree that it was nowise different nor inferior to any of those many old foundations, which his ancestors had formerly for a long period encouraged. He soon gave order to have a glorious minster built there in three years time. That will seem incredible to all who shall see that minster in after times and do not remember this. He commanded that same minster thus ornamented to be consecrated to St. Mary, to the praise and worship of God; and there he collected a great society of monks, that they should serve God according to the teaching of the holy (*Benedictine*) rule. Before that there was but a scant number of monks in a few places in so great a kingdom, living by right rule.^b That was not more than in one place, called Glastonbury, where his father, king Eadmund, first established monks. From that place the aforesaid abbot^c was taken and ordained to the above mentioned monastery, which king Eadgar founded and furnished with monks. He was very much rejoiced at that spiritual commencement of monks, and earnestly began to inquire first of all, how he might rectify his own life with true religion. It is also written in books: "He who purposes to begin good should try the first of it on himself." After he became duly ordered himself, he began

A promise of Eadgar to Æpelwold.

Abingdon restored.

Eadgars own life wanted rectifying.

^a Abingdon.
^b The numerous early foundations had been swept away by the Danes.

^c Æpelwold himself.

fol. 150 b.

þam þe he sylf zeriht pearð . bezan zeorne mynrepa
 riðe zeonð hir cynerice to rihtlæcynne . ʒ zoder þeop-
 dóm to arærenne ; þ þra pearð zelæst þurh þa ful-
 tumizendan zoder zife ; breac þa zerihtlice ðunrtaner
 hir ercebiſceoper næder ; þurh hir myndzunge he pær
 ſmeazende embe hir ſaule hæle . ʒ no þæt an . ac
 eac ſpylce be ealre æfeſtneſſe ʒ zeſunðfulneſſe hir
 andpealder ; halize ſtopa he zeclænſode fram ealra
 manna fulneſſum . no þæt an on veſſeaxna rice . ac
 eac ſpylce on myrcena lande ; Þitodlice he adref [þa]
 canonicas þe on þæm ſoreſædum zyltum ofer . . ðe
 zerihtſumedon . ʒ on þam ſymerſtum ſtopum ealles hir
 anpealder munecas zeſtaþolode to peorþfulre þenunze
 hælenðer criſtes ; An ſumum ſtopum eac ſpylce he
 mynecæna zeſtaþolode and þa æ[ll]fþryþe hir zebeddan
 betæhte . þ heo æt ælceſe neode hyra zehulpe . he ſylf
 pær a ſmeazende ymb muneca zeſunðfulneſſe . ʒ pel
 pillende hi to þam mynzode þ heo hine zeſenlæcende
 on þa ilcan riſan ymbe mynecæna hozode ; he bezan
 mid zeornfulre ſerudnunze ſmeazan ʒ ahſian be þam ze-
 bodum pær halzan nezuler . ʒ riſan polde pær ſylſan
 nezuler laſe ; þurh þa biþ zezeaprod rihtes liſes ze-
 puna ʒ arpyþe zeſilnung . ʒ þa zeſetedneſſa þe to
 halzum mægenum pæmaþ ; he polde eac ſpylce þurh
 þone nezul oncnapan þa riſlican zeſadunze þe ſnotor-
 lice zeſet iſ be incuþra ðingra¹ endebyrdneſſe ; þurh
 þiſes riþdomeſ liſt he het þiſne nezul of læden ze-
 neorðe on engliſc zeſeodan ; Þeah þa ſceapþanclan
 riſan þe þone tpyðæledan riþdom hlutorlice tocnapaþ
 þ iſ andpearðra þingra ʒ zartlicra riþdóm ʒ þara æzþer
 eſt on þiſum toðalum zelyſedlice punaþ . þiſſe engliſcan
 zeſeodneſſe ne behorien . iſ þeah medbehefe ungelæ-
 pedum popoldmonnum þy ſor helle riſes oðan ʒ ſor
 criſtes liſan þiſ earmfulle hi ſorlætaþ . ʒ to hyra
 ðrihtne zecyrrað . ʒ þone halzan þeopdom þiſes nezu-

¹ Read ðinga.

zealously to arrange monasteries far and wide throughout his kingdom, and to set up a service of God. That was so executed by the supporting grace of God; he constantly made use of the advice of Dunstan the archbishop; by his admonition he searched concerning the salvation of his soul; and not only that, but also about all religion and the sound condition of his dominion.

Dunstan brings Eadgar to repentance.

He cleansed holy places from foulnesses of all men, not only in the kingdom of the West Saxons, but also in the land of the Mercians. For example, he drove out the canons, who were more than sufficiently notorious for the aforesaid crimes, and in the most important places of all his dominion he established monks to perform a reverential service to the Saviour Christ. In some places also he established mynchens, and entrusted them to his consort Ælfþrið, that at every need she should help them. He ever investigated, himself, about the right conversation of monks, and kindly advised her to imitate him, and in the same way see to the mynchens. He began with earnest scrutiny to seek out and inquire concerning the precepts of the holy Rule, and was willing to know the instruction of the Rule itself, by means of which is prepared a habit of right living and a honest purpose, and the regulations which draw men to holy virtues. He desired also by means of the Rule to know the wise ordering which is prudently appointed on occurrence of strange events.

Eadgar insists on the celibacy of the clergy.

Introduces monks instead of canons :
And nuns.

From a desire of this wisdom he ordered the translation of this Rule from Latin into English. Although the acute and wise men who have a clear knowledge of the bipartite wisdom, that is, the wisdom of things temporal and spiritual, either of which, it is admitted, consists of three divisions, have no occasion for this English translation; it is however a necessity for unlearned secular men, who for fear of hell penalty and for love of Christ, quit this miserable life and turn unto their Lord, and choose the holy service of this Rule, lest only unconverted

Orders Æþelwold to translate the rule of Benedictus.

fol. 151 a.

leſ geceoraþ, þy læſ þe æniȝ unȝecyrræd poroldman
 mid nytneſſe ȝ unȝeritte neȝuleſ ȝeboda abraece . ȝ
 þære tale bruce ꝥ he þy dæȝe miſſenȝe . þy he hit
 ſelne nyſte ; Ic þa [þaȝ] ȝeþeode to micclan ȝerſeade
 telede ; Þel mæȝ duȝ [an hit naht] mid hpylcan ȝereorðe
 mon ȝȝ ȝerſnyed ȝ to þan ȝoþan ȝeleaſan ȝeræmed
 butan þæt an ȝȝ þæt he ȝode ȝeȝanȝe ; Dæbben for þi
 þa unȝelæredan inlendȝe þær halȝan neȝuleſ cyþþe
 þurh aȝeneſ ȝereorðeſ anȝriȝenneſſe . ꝥ hy þe ȝeoru-
 licor ȝode þeorien and nane tale næbben þæt hy þurh
 nytneſſe miſſon þurſen ; For þi þonne ic mid ealre
 eſtfulneſſe mine æfterȝenȝan biðde . ȝ þurh drihtneſ
 naman halȝe þæt hy þȝȝer halȝan neȝuleſ biȝenc
 ā þurh cȝriȝtær ȝiſe ȝeȝcen . ȝ ȝodiende to fulſnem-
 edum ende ȝebrenenȝen ; Ne ȝebyriȝlæce heora nan
 þurh deoſleſ myndȝunȝe oþþe þurh æniȝe ȝitȝunȝe
 þæt he ȝodeſ aſe ȝepaniȝe . oþþe æniȝne incan ſece
 hu heo ȝepanod þeoriþe . oþþe on land aſe . oþþe on
 æneȝum oþrum æhtum . þe læſ þe þurh pædle ȝ hæ-
 ſenleaſte þære halȝan æfeſtneſſe ſelm aſlaciȝe and
 mid ealle acolȝe . þæt la næſne ne ȝelumpen ; þær þe
 ic ſene ȝio æfeſtneſ þær halȝan neȝuleſ on ærum
 tidum ȝepanod þearþ þurh þeaflac ȝſelna manna . ȝ
 þurh ȝeþaſunȝe þara cȝnenȝa þe to ȝode lytelne eȝe
 hæfdon ; Iȝ ȝriþe micclan ūȝ eallum to þarrienne ȝ ure
 drihten to biðdenne . þæt ȝio ȝriþ on ure æfeſtneſſe
 næſne eſt ne ȝereorðe ; Abbodȝiȝum þe eac tæcaþ .
 þæt hi inholde ȝin . and þær halȝan neȝoleſ ȝebodum
 eallum mode þeoriȝen .¹ and ȝodeſ ælmihtȝeſ bebode
 beodaþ . þæt heora nan ne ȝebyriȝlæce þæt heo ȝodeſ
 landaſe naþor ne heora maȝum ne poroldȝicum mid
 unȝerſeade ſellen . ne for ſceatte ne lyſſetunȝe ;
 ȝeþencen þæt hi ȝode to hyrdum ȝin ȝeſette . ȝ no to
 þeafſum ; Giſ heora hȝilc mid deoſleſ corȝnunȝe beſpi-
 cen . for ȝode oþþe for porulde ȝyltiȝ biþ . ne ȝladȝe on
 bæc noþer ne cȝniȝ ne porul[d]ȝica ȝriſce him ȝerȝmed

fol. 151 b.

¹ Illegible.

secular man with his ignorance and stupidity should break the precepts of the Rule, and use the excuse that he on that day made a mistake, in that he did not know better. I then have reckoned this translation to make much difference. Well may it be of no consequence with what language a man is begotten unto God and allured to the true faith, provided only that he do come unto God. Unlearned natives therefore may have knowledge of the holy Rule, through an explanation in their own language, so as more zealously to serve God, and to have no excuse to the effect that from ignorance they must make mistakes. Hence then I with all devotion pray my successors and intreat in the Lords name, that they ever increase the observance of this holy Rule through the grace of Christ, and by mending it bring it to a perfect end. Let none of them by suggestion of the devil, or through any covetousness, venture to diminish the patri-

mony of God, nor seek any excuse by which it may be diminished, either in estates or any other possessions, lest through poverty and penury the fire of holy devotion turn lukewarm and quite cold. May that never happen ! As I suppose, the devout observance of the holy Rule in former times grew cold by reason of the robbery of evil men, and by connivance of the kings who had little awe for God. We must all very much beware and pray our Lord, that that misery never again come up upon our devotion. We also teach abbesses, that they be loyal, and with all their mind serve the biddings of the holy Rule, and enforce God Almighty's commands : that none of them venture to give Gods estates either to their relatives or to men powerful in a temporary sense, with indiscretion, either for money or for the purpose of paying court to them : let them reflect that they are appointed pastors on behalf of God, and not robbers. If any of them, led astray by temptation of the devil, be guilty in the sight of God or of the world, be neither king nor potentate rejoiced at that, as though an oppor-

Monastic endowments necessary to maintain the faith.

Alienation of monastic property deprecated.

ƿƿ ƿ antumber ƿereald þæt he ƿod beræfize þe þa
 æhta ah . ƿ nænne ƿylt næfre ne ƿerohhte ; Ne ƿƿ la
 nan eorðeund cyninƿ mid ƿitrunge to þæm ƿriþe un-
 derƿan þæt he þæm heofoncundum cyninƿe þe hine ƿe-
 rophhte ne læte beon þær ylecan rihteƿ ƿeorþne þe he
 ƿƿlf iƿ ; Giƿ einƿer ƿereƿena hƿyle ƿyltiƿ biþ riþ ƿode
 oþþe riþ men . hƿa iƿ manna to þam unƿerƿeald and
 unƿeritƿiƿ þæt he þæm cyninƿe hiƿ aƿe ætƿeƿe ƿor
 þi þe hiƿ ƿereƿa ƿorƿriht biþ ; Stande ƿor þi on þæt
 ilice ƿerad on eƿneƿe ƿra hƿæt ƿra þæm ecum cƿiƿte
 ƿereald biþ on cƿiƿcena æhtum . Giƿ hƿa to þæm ƿe-
 dƿiƿtiƿ biþ þæt he þiƿ on oþer aƿende he biþ unƿe-
 riƿliƿ on ecum tƿitriƿum ƿeritƿad ; þæt la ne ƿereoriþe
 þæt minra æƿteƿigenƿenna æniƿ þa ƿriþe ƿeearniƿe ;

Add. MS. Brit. Mus. 23,211.

de Regibus orientaliū reaxonū.

Ofra riƿherinƿ riƿherne riƿberhtinƿ riƿberht ri[æ-
 ƿearð]inƿ riƿearð riƿberhtinƿ riƿberht riƿleddinƿ riƿle[dda]
 æƿerminƿ æƿerine ofriƿ ofra bedcunƿ bedca [riƿerfuƿli-
 inƿ] riƿerfuƿl riƿæppinƿ riƿæppa antƿerƿinƿ . antƿ[erƿ]
 ƿerƿerƿinƿ ƿerƿerƿ riƿaxnetinƿ.

Item de regibus orientaliū reaxonū.

Sriðƿeð riƿemundinƿ riƿemund riƿeħarðinƿ ri[ƿe-
 ħearð] riƿebinƿ riƿebbe riƿaxƿeðinƿ riƿaxƿeð riƿæb[erht]inƿ
 riƿberht riƿleddinƿ riƿerƿeð riƿerƿicunƿ riƿerƿic riƿerƿeðinƿ
 riƿerƿeð riƿberhtinƿ riƿberht riƿerƿ[aldr]inƿ riƿerƿald
 riƿerƿerðinƿ riƿerƿerð riƿerƿerðinƿ riƿerƿerð riƿaxinƿ riƿaxa
 riƿleddinƿ ðonan ƿorð * * * *

tunity were afforded and material given for plundering God, who is the real owner of these monastic estates, and who never committed any crime; nor let any terrestrial king be so overcome with covetousness as not to allow the Divine King who created him to be worthy of the same right as he himself is. If any one of a king's reeves is guilty against God or against man, what man is there to that degree indiscreet and senseless as to claim his estates from the king, because his reeve is a lost man? ^a Let whatever is given in the way of properties of churches to the Eternal Christ stand for ever on the same footing: if any one is to that degree daring as to turn this to another end, he will be miserably tormented in eternal torments. May that not happen that any of my successors deserve that unhappiness!

Monastic estates sometimes seized by civilians.

OF THE KINGS OF THE EAST SAXONS.

Offa was son of Sighere, Sighere of Sigberht, Sigberht of Sæweard, Sæweard of Sæberht, Sæberht of Sledda, Sledda of Æscwine, Æscwine of Offa, Offa of Bedca, Bedca of Sigefugl, Sigefugl of Swæppa, Swæppa of Antsecg, Antsecg of Gesecg, Gesecg of Seaxnet.

Again.

Swiðred was son of Sigemund, Sigemund of Sigeheard, Sigeheard of Sebbe, Sebbe of Seaxred, Seaxred of Sæberht, Sæberht of Sledda.

Sigered was son of Sigeric, Sigeric of Selered, Selered of Sigeberht, Sigeberht of Sigebald, Sigebald of Seleferð, Seleferð of Sigeferð, Sigeferð of Seaxa, Seaxa of Sledda, and from him as above.

^a Perditus is so used. *A rascal.*

NAMES OF PLACES.

Dereham (Norfolk), a monastic foundation before A.D. 743. *See* Wihtburh.

Essex, or the kingdom of the East Saxons, was first ruled by ÆSCWINE about A.D. 556, (Escenedini H. II.) or his son SLEDDA, A.D. 587; he was followed by his son SÆBERHT, A.D. 597; then came his two sons SEAXRED and SIGWEARD = Sæward, A.D. 616; then SIGEBERHT the Less, A.D. 623; then SIGEBERHT the Good, A.D. 653; then SWIÐHELM, A.D. 660; then SIGHERE and SEBBI, A.D. 665; then SIGHEARD and SWEFRED, A.D. 686?; then OFFA, A.D. 704; SELRED, A.D. 709, killed A.D. 746; then SWIÐRED, A.D. 746 till A.D. 7...; then SIGERIC, who goes A.D. 797 to Rome; then SIGERÆD, till A.D. 824. The history of these two last is more full of doubt than that of the preceding.

Folkstone, a monastic foundation about A.D. 640, p. 420, founded by Eanswið.

Heanburh, Hanbury in Staffordshire, a monastic foundation of Æþelred of Mer-

cia, from A.D. 675 to A.D. 702 or 704.

See Wærburh, p. 428.

Minster in Tanet was founded by Domneva = Domna Eafe = Eormenburh, with the wergeld of two murdered princes A.D. 670. The church was dedicated in the name of St. Mary, "Dei Genitrix." The second abbess was Mildrið, from whom the place now takes its name. The third was Eadburh, who founded a new church in the names of St. Peter and St. Paul; she died A.D. 751. The fourth abbess was Sigeburh; she died A.D. 797. The fifth and last abbess was Siledrið, in whose time the convent was destroyed by the Northmen. (Thomas of Elmham, &c.)

Teneð, the island Tanet, Thanet, p. 424.

Trentham, in Staffordshire, a monastic foundation of Æþelred of Mercia, A.D. 675 to 702. *See* Wærburh.

Wenlock, a monastic foundation, probably of Merwald about A.D. 670, p. 422.

NAMES OF PERSONS.

ÆDELBERCT, Ædelberht, Æþelbriht, king of Kent, supreme over the English races as far north as the Humber (Bed. p. 60), marries Bereta a Christian; leans himself to that faith, and welcomes St. Augustinus (ibid.), A.D. 596. Grants an old Roman church for the cathedral, Canterbury; founds the monastery there, builds St. Pauls, London; and St. Andrews, Rochester. Bed. H.E. III. xiv. Dies 616 [617]. His code of laws in English is extant (See Bed. p. 84). Reigned 53 or 56 years: W.M.T. 16: notices the difficulty. By Bereta or Berhta he had EADBALD his successor, and Æþelburh = Tate, married to Eadwine king of Norðhymbria (Bed. II. ix). After Berhtas death he married again.

Æþelbriht, a prince of Kent, son of king EORMENRED, was murdered by Ðunor, with consent of ECGBRIHT, between A.D. 664 and A.D. 670.

Æþelburh, daughter of ÆÐELBRYHT king of Kent, also called Tate, was a Christian, given to EADWINE king of Norðhymbria, a heathen, and the marriage was the means of converting her husband. On his death, A.D. 633, she returned by sea to Kent with Paulinus (Bed.), and founded the monastery at Limene (Flor. Worc.), that is, at Limenea, the river of Portus Lemannis; for the river Rother formerly reached the sea at Lymne (Hasteds Kent). She was buried here, says Thomas of Elmham, p. 177, and he spells the name Limninge. General consent puts her monastery at Liminge, some miles from Limne and its river. The topographical difficulties

VOL. III.

Æþelburh—cont.

have yet to be solved. Eadwine was 48 at his death, A.D. 633, and was born about A.D. 585; she might be born soon afterwards. Her commemoration on Oct. 11.

Æþeldrið, daughter of king ANNA of East Anglia, was given, A.D. 652, in marriage to Tondberct, an alderman of the South Gyrvi, or people of the fens, and had the Isle of Ely as her dower. Tondberct in three years left her a widow; five years later she was married to ECGFERÐ, king, A.D. 670 to A.D. 685, of Norðhymbria. After twelve years of an incomplete union, as Beda relates, with Ecgferð, she retired to Coldingham, under his aunt Æbba as abbess, and A.D. 672 became abbess of Ely; where the monastery held both men and women, as was the way in Ireland. She died 23 June 679. (Beda, H.E. IV. xviii. Martyrol. Thomas of Ely.) P. 428.

Æþelred, a prince of Kent, son of king EORMENRED, was murdered by Ðunor, with consent of ECGBRIHT, between A.D. 664 and A.D. 670, pp. 420, 422.

ANNA, or ONNA, son of Eane = Ene, king of the East Angles, was killed by PENDA, king of Mercia, A.D. 654. He had daughters Seaxburh, Æþeldryð, and Wihtburh (p. 428), also a natural daughter Æþelburh, abbess of Brie (Beda. III. viii.), and two sons. His wives name was Hereswið, sister of Hilda, abbess of Whitby; Hereswið ended her days at Chelle. Florence of Worcester calls the sons Aldwulf and Alfwold; Thomas of Ely, Adulf and Iurmin.

F F

Antseg, an ancestor of the East Saxon kings, p. 442, about A.D. 390.

St. Augustinus, a (Benedictine) monk, with others, is sent by Pope Gregorius to convert the Iutes, Saxons, Angles. He takes alarm at the task. Gregorius sends him a hortative, A.D. 596. He lands in Tanet, and there has a conference with king Æðelberht. Performs service in Berctas church, St. Martins, an old church of British Roman times. Obtains leave to build and restore churches, and recovers an old Roman church for the cathedral at Canterbury, with farms to provide a revenue (Bed. H.E. I. xxxiii. He is consecrated A.D. 597 at Arles, going thither for the purpose. Propounds to the pope casuistical questions, and is resolved (Bed.) Gets robes, vessels, and books from Gregorius. At his suggestion the king commences the monastery of St. Peter and St. Paul, at Canterbury, with endowments. Has a conference with the British bishops, and shews himself a proud prelate (Bed). Dies 26 May (Bed.) A.D. 605 ? P. 420.

Bedca, an ancestor of the East Saxon race of kings, p. 442. About A.D. 480.

Bercta, d. of Chariberht, k. of the Franks, becomes wife of Æðelberht, k. of Kent, on condition that she have liberty to celebrate her Christian worship. Before A.D. 596. She worshipped in an old British church; that of St. Martin, Canterbury; *ib.*

Dunstan. See pages 432-438.

EADBALD, king (A.D. 616 to A.D. 640) of Kent, son of Æðelberht. He adheres to the heathen custom of marrying his fathers second wife, but archbishop Laurentius converts him, and he quits his unlawful connexion (Bed. II. vi.). He married Inma, daughter of (Theodberht) king of the Franks (in Austrasia), p. 420. Their children were EORMENRED, king, EORCENBERHT, king, and Ean-

EADBALD—*cont.*

swið, p. 420. He afforded an asylum to Æþelburh his sister, and Paulinus when driven out of Norðhymbria, and gave Paulinus the bishopric of Rochester. A forged charter (C. D. vi., Thomas of Elmham, p. 145) gives him Egfrið for one son, and discovers the ignorance of the forger.

Eadburh, third abbess of Minster in Tanet, (p. 428), died A.D. 751 (Thomas of Elmham, pp. 217-220); a probable date. A charter (T. of E. p. 314, C.D. xcvi.) dated A.D. 748 bears her name, but in it the year of the indiction is not the year of the charter A.D. She built a new church dedicated in the names of St. Peter and St. Paul.

EADGAR, king of England, A.D. 959 to A.D. 975, the great patron of the monkish system, and a zealous friend of the church, had Dunstan and Æthelwold for his bishops and ministers, p. 431, sqq. His monastic rule, endowments, and buildings renewed more than forty foundations. He finished the rebuilding of the church of New Minster in Winchester A.D. 972 (F.W.) Of his amours an account is given by William of Malmsbury. An allusion here, p. 436.

EADMUND, king of England, A.D. 940 to 946; establishes monks at Glastonbury, p. 436.

EADWINE, king of Norðhymbria, p. 420.

Eanswið, fl. A.D. 650, daughter of EADBALD king of Kent, founded the abbey of Folkestone, and there was buried, p. 420.

ECCBRIHT, king of Kent, A.D. 664 to 673; connives at the murder of his cousins, is discovered, and obliged to pay wer-geld, p. 422.

Ecgferð, king of Norðhymbria, p. 428.

EORCENBRIHT, king of Kent, A.D. 640 to A.D. 664, associated with his brother, whom he survived. He died 14 July (H.E. IV. i.) In his reign Christianity obtained a firmer hold upon the people.

EORCENBRIHT—*cont.*

He married Seaxburh, daughter of ANNA. His children were ECGBRIHT, king, HLOÐHERE, king, Eormenhild, and Eorcengota, who was sent to the monastery of Faremoustier en Brie.

Eormenburh, daughter of EORMENRED king of Kent; called also Eafe, Æbbe, Domna Eafe, Domneva. She was married before A.D. 664 to Merwald, prince of Mercia. She and her hind exact wergild for her murdered brothers about A.D. 670, with the acres of that grant she founds a monastery in Tanet, p. 424. She becomes abbess and admits with due office her daughter Mildryð, p. 426. Her church was dedicated to St. Mary, "mother of God." A charter (C.D. xiv.) dated A.D. 676 grants some lands to the monastery.

Eormengið, daughter of EORMENRED, king of Kent. She might be born about A.D. 645. Florence of Worcester, I. 259, makes her a saint. P. 420.

Eormenhild, daughter of Eorcenbriht, king of Kent, and of Seaxburh, was married to WULFHIERE, king of Mercia: on Wulfheres death, A.D. 675, she came to Sheppey, and, A.D. 699, succeeded Seaxburh as abbess of Ely. She died 13 Feb. (year?) (Thomas of Ely, p. 596 in *Anglia Sacra*). The "holy raiment" of chastity she received at Middeltun, p. 428.

EORMENRED, king of Kent (A.D. 640 to . . .), marries Oslaf, p. 420. Their children were Eormenburh = Eafe = Domneva, Eormengið, Æþelred, Æþelbriht (*ib.*), four. In the genealogical account of the Kentish kings by Florence of Worcester, Æþeldryð is added, and Eormenburh comes twice. Goscelin doubles Eormenburh.

Geseæg, an ancestor of the East Saxon kings, p. 442. About A.D. 360.

HLOÐHERE, king of Kent, A.D. 673 to 685, son of EORCENBRIHT, succeeds his brother. Few particulars are related of him. He was wounded in a battle against EDRIC, son of his predecessor ECGBRIHT, et inter medendum defunctus. A charter is printed in Smiths Beda and in C.D. xvi., in which Hloðere mentions this EDRIC or EADRIC. P. 430.

Merefin, son of Merewald, ruling prince of Western Mercia, and of Eormenburh = Eafe. He died in the odour of sanctity. Date about A.D. 670. Pp. 420, 422.

Merwald, son of PENDA, king of Mercia, married Eormenburh = Eafe, daughter of EORMENRED, king of Kent. They had Mildburh, Mildryð, Mildgið, and a boy Merefin. Merewald, with his brothers WULFERE and ÆþELRED, and his sisters Cyneburh and Cyneswið, promoted the foundation of Medehamstede, now Peterborough (Chron. Laud. MS. 656). He is not, however, represented as present at the consecration, nor is his name affixed among the witnesses. He ruled the West Hwiccas, or Severn border of Mercia, and is said to have founded and endowed the monastery at Leominster, formerly "Reodesmouht" (MS. Harl. 2253, fol. 132). He sometimes occurs as St. Merwald. He separated himself from his wife according to the teaching of the day. Pp. 420, 422.

Mildburh, daughter of Merwald, a ruling prince of Western Mercia, and Eormenburh = Eafe; buried at Wenlock (p. 422), a monastery which it is said she founded. The foundation must have been in her lifetime, for the Mercian royal race were only lately then baptized, and some relapsed into paganism. The place was destroyed by the Danes, but was re-established as a Cluniac monastery (W. Malmsb. p. 369). Wenlock was within the boundaries of Merwalds authority.

Mildgið, daughter of Merwald, ruling prince of Western Mercia, and of Eormenburh

Mildgið—*cont.*

=Eafe. Mildgið was buried in Norðhymbria, sainted, and wrought miracles (pp. 420, 422).

Mildrið, daughter of Eormenburh and prince Merwald, is sent to Kalun, near Andely, now Chelle, for education under an abbess Welcome; she undergoes many trials, refusing marriage, and escapes to her mother, who admits her as nun at Minster in Tanet. The service detailed on p. 426, though Goscelin says she was consecrated by archbishop Theodorus.

Offa, an ancestor, probably before the Saxons settled in Essex, of the royal race there. Not to be confounded with Offa king of the Angles, in the Glee-mans Song. Flourished about A.D. 510, p. 442.

OFFA, king of the East Saxons, A.D. 704 to 709, son of SIGHERE, reliquit uxorem, agros, cognatos, et patriam propter Christum, et propter euangelium, ut in hac vita centuplum acciperet et in sæculo venturo vitam æternam. Et ipse ergo ubi ad loca sancta Romæ pervenerunt, adtonsus, et in monachico vitam habitu complens, ad visionem beatorum apostolorum in cælis diu desideratam pervenit. (Beda.) P. 442.

Oslaf, queen of EORMENRED, king of Kent; about A.D. 640, p. 420.

Paulinus was sent by Gregory the Great about A.D. 601 to Canterbury to Augustine, with patens, chalices, copes, altar cloths, relics, and manuscript books; he accompanies the Christian princess Æðelburh into Norðhymbria on her marriage with the heathen king EADWINE, A.D. 625, being ordained bishop 21 July 625. Baptizes the infant child of EADWINE, at Whitsuntide A.D. 626. Baptizes the king himself, at Easter A.D. 627. Establishes his bishopric at York. Preaches the word in Lincolnshire, and builds in stone the cathedral at Lincoln. Flees

Paulinus—*cont.*

from Norðhymbria on EADWINE'S death, before PENDA, A.D. 633, and becomes bishop of Rochester. Dies 10 October A.D. 644.

PENDA, A.D. 626 to 655, king of Mercia, defeated and killed EADWINE, king of Norðhymbria, A.D. 633, at Hæþfelð, 12 October. Soon afterwards he killed SIGBERHT and EGRIC, kings of the East Angles. In A.D. 642, in alliance with the British and the Angles, he attacked, defeated, and killed St. Oswald, king of Norðhymbria, at Maserfelð, a few miles from Winwic in Lancashire, a name which commemorates the Gewinn or struggle. The following extract from Ælfrics life of St. OSWALD, supplies many particulars not mentioned by Beda. It shows that Penda carried away with him OSWALD'S head and right arm into Mercia, and set them upon a stake at Oswaldes treop, or Oswestry, thus solving an historical problem, in close harmony with Beda, who says PENDA set up the kings head and arms on stakes (III. xii.). Hence it appears that the claims of Oswestry and Maserfeld are reconcileable. OSWALD'S successor OSWIN, with a troop of horse, made a bold and successful raid into Mercia, recovering his brothers head and arm from the stake of triumph.

Þa ȝeȝeah he ȝenealecan hȝ hȝeȝ ȝeendunge . ȝ ȝebæd ȝop hȝ ȝole þe þeȝ ȝeallende ſpeolt . ȝ betæhte heopa ȝapla ȝ hme ȝylȝne ȝode . ȝ þȝ clȝpode on hȝ ȝylle. God ȝemultȝa upum ȝaplum. Þa het ȝe hæþena cȝnincȝ hȝ heaȝod of aȝlean . ȝ hȝ ȝȝiðȝan eaȝum . ȝ ȝettan hi to mȝȝeȝe. Þa æȝter ofȝoldeȝ ȝeȝe ȝeȝ ofȝȝ hȝ bȝoðoȝ to noȝðhȝmbra ȝice . ȝ ȝað mid ȝepode to þeȝ hȝ bȝoðoȝ heaȝod stoð on stacan ȝeȝæstnoð ȝ ȝenam þ heaȝod . ȝ hȝ ȝȝiðȝan hand . ȝ mid appȝuðȝȝȝe ȝepode to lumbȝȝapnea cȝȝcan. PENDA in A.D. 645 avenged himself on CENWALCH, king of Wessex,

PENDA—*cont.*

for the repudiation of his sister. He was defeated and killed, A.D. 655, near Leeds, by OSWIN, OSWIG, or OSWY, king of Norðhymbria. See ANNA. He married Cyneswið, and had PEADA, WULFHÈRE, ÆBELRED, Merewald, Merchelm, Cyneburh, and Cyneswið (Bed. Flor. of Worc.). P. 420.

SÆBERHT, king of the East Saxons, A.D. 597, was converted by Mellitus, and baptized, A.D. 604. He was son of SLEDDA by Ricula, Rigula, sister of ÆBELBERHT, king of Kent. His connexion with that more powerful prince, and his conversion, seem to prove him a mere ealdorman. P. 442.

Seaxa, of the royal race of the East Saxons, father of Sigeferð, son of SLEDDA; p. 422. About A.D. 590.

Seaxburh, daughter of ANNA, king of the East Angles, was married to EORCENBRIHT, king of Kent, say after A.D. 640. On the death of the king her husband, A.D. 664, she retired to the abbey of Middeltun = Milton Kings, and there commenced the building of the priory at Minster in Sheppey, but A.D. 679 she succeeded ÆBELDRIð, her sister, as abbess of Ely, and died there A.D. 699; pp. 428, 430. She received the veil from Theodorus, who was consecrated A.D. 668 (Thomas of Ely, p. 597), and this allows of a preparatory noviciate.

Seaxnet, an ancestor of the East Saxon kings; p. 442. About A.D. 330.

SEAXRED, father of SEBBE, king of the East Saxons, A.D. 616. Son of Sæberht (p. 442, F.W.). With two brothers, who shared the kingdom, he mocked and expelled bishop Mellitus (Beda, H.E. II. v.), A.D. 617. Beda tells of their demanding the white housel bread, and as they were probably dependents, like their father, upon Kent, this relapse to paganism naturally associates itself with the renewed heathendom of Eadbald. They

VOL. III.

SEAXRED—*cont.*

were killed by the West Saxons, CYNEGILS and CWICHELM; "parvo post tempore pugnaverunt contra Kinegels et Kichelm: audacter quidem cum paucioribus contra plures, sed infeliciter." (H.H. p. 716, W.M.)

SEBBE, SÆBBI, king of East Saxons, Essex, reigned thirty years, received the monastic habit from Waldere, bishop of London (A.D. 693? to 704), and soon after died, Bed. IV. xi. Was son of Seaxred (p. 442). F.W. makes him son of Sæward. In Chron. Laud. MS. 656, he attests the foundation of Medehamstede, A.D. 656. Sighere, who reigned with him (F.W.), also attests it. They were subject to WULFHÈRE (Bed. H.E. III. xxx.). Hence there is something to rectify in the dates.

Seleferð, of the royal race of the East Saxons; father of Sigebald, son of Sigeferð, p. 442. About A.D. 590.

SELERED = SELRED, king, A.D. 709 to A.D. 746, of the East Saxons, son of SIGEBERHT, p. 442. He was killed A.D. 746. (Chron.)

Sigebald, of the royal race of the East Saxons, father of SIGEBERHT, son of Seleferð, p. 442. About A.D. 620.

SIGEBERHT the Good, king of the East Saxons, A.D. 655 to A.D. 660, was a dependent on OSWIN, A.D. 642 to 670, king of Norðhymbria. By that influence he was led to Christianity, baptized by St. Finan, A.D. 651 to A.D. 661, and made St. Cedd his bishop, A.D. 654. He was assassinated by some relatives who thought him deficient in rigour. (Bed. H.E. III. xxii.) P. 442.

Sigefugl, an ancestor of the East Saxon race of kings, p. 442. About A.D. 450.

SIGEHEARD, king of East Saxons, Essex, son of SEBBE, reigned with his brother SWEFRED, about A.D. 686?, p. 442, F.W. The two brothers attended the preparations for the funeral of Waldhere, bishop of London. (Beda, H.E. IV. ix.) See

G G

SIGEHEARD—*cont.*

C.D. lii. dated A.D. 704, with the names of two out of the three.

Sigemund of Essex, father of SWIÐRED, son of SIGEHEARD. P. 442.

SIGERED = SIGERED, son of SIGERIC, and king of the East Saxons, Essex, from A.D. 797 probably to A.D. 824, when he was defeated by ECGBRIHT. He was, it seems, in his youth viceroy of half Kent. P. 442.

SIGERIC, son of SELRED, from a date unknown about A.D. 760, king of the East Saxons, Essex, till he went to Rome, A.D. 797. (Chron.)

SLEDDA, king of the East Saxons, Essex, son of Æscwine, was first or second of the kings of Essex, father of SÆBERHT and Seaxa, p. 442, A.D. 587.

Swæppa, an ancestor of the East Saxon kings; p. 442. About A.D. 420.

Swiðred was king of East Saxons, Essex, and son of Sigemund, p. 442. F.W. dates him with the death of Cuðberht, A.D. 758, and says, *regni solium aliquantibus annis tenuit*. W.M. says Ecgbirht (A.D. 800 to A.D. 836) expelled him from his kingdom, the same year he subdued Kent, A.D. 824. But this is an error. He succeeded probably in A.D. 746, and was followed by Sigeric, who went to Rome in A.D. 797. (Chron.)

Tondbriht, alderman of the South Fen country, p. 428. See Æpeldrið.

Wærburh, daughter of WULFHHERE, king of Mercia, and of Eormenhild; assumed the veil and entered the monastery at Ely under Æpeldrið, after her father's death, A.D. 675, and before 679. Her brother Æpelred placed her over a monastery he established at Triccingaham or Trittingaham, now Trentham in Staffordshire; she wished her body to lie at Heanburh, now Hanbury, another of the newly founded convents (F.W.), p. 428. Her remains were subsequently removed to Chester.

Wihtburh, daughter of ANNA = ONNA, king, A.D. 6 to 654, of the East Angles, she built a monastery at Dereham (in Norfolk), and dying 17 March A.D. 743, was there buried. Fifty five years afterwards, her body was found incorrupt; p. 428, Chron. MS. Domitian, year A.D. 798. The monastic estates were granted by Eadgar to Ely. The saint's body was removed A.D. 974, and her "depositio" is dated 8 Id. Julius. (Capgrave, fol. 315 b.)

WULFHHERE, son of Penda, was king of Mercia A.D. 657 to A.D. 675. Married Eormenhild, p. 428.

Dunor, a courtier of ECGBRIHT, king of Kent, who between A.D. 664 and A.D. 670 contrives the murder of Æðelred and Æðelbryht, sons of king EORMENRED. He lies buried under a barrow in Tanet, pp. 422, 424.

END OF VOL. III.

LONDON:

Printed by GEORGE E. EYRE and WILLIAM SPOTTISWOODE,
Printers to the Queen's most Excellent Majesty.

For Her Majesty's Stationery Office.

[497.—750.—11/66.]

LIST OF WORKS

PUBLISHED

By the late Record and State Paper Commissioners,
or under the Direction of the Right Honourable
the Master of the Rolls, which may be pur-
chased of Messrs. Longman and Co., London;
Messrs. James Parker and Co., Oxford and
London; Messrs. Macmillan and Co., Cam-
bridge and London; Messrs. A. and C. Black,
Edinburgh; and Mr. A. Thom, Dublin.

PUBLIC RECORDS AND STATE PAPERS.

- ROTULORUM ORIGINALIUM IN CURIA SCACCARII ABBREVIATIO. Henry III.—Edward III. *Edited by* HENRY PLAYFORD, Esq. 2 vols. folio (1805—1810). *Price* 25s. boards, or 12s. 6d. each.
- CALENDARIUM INQUISITIONUM POST MORTEM SIVE ESCAETARUM. Henry III.—Richard III. *Edited by* JOHN CALEY and JOHN BAYLEY, Esqrs. Vols. 2, 3, and 4, folio (1806—1808; 1821—1828), boards: vols. 2 and 3, *price* 21s. each; vol. 4, *price* 24s.
- LIBRORUM MANUSCRIPTORUM BIBLIOTHECÆ HARLEIANÆ CATALOGUS. Vol. 4. *Edited by* the Rev. T. HARTWELL HORNE. Folio (1812), boards. *Price* 18s.
- ABBREVIATIO PLACITORUM, Richard I.—Edward II. *Edited by* the Right Hon. GEORGE ROSE and W. ILLINGWORTH, Esq. 1 vol. folio (1811), boards. *Price* 18s.
- LIBRI CENSUALIS vocati DOMESDAY-BOOK, INDICES. *Edited by* Sir HENRY ELLIS. Folio (1816), boards (Domesday-Book, vol. 3). *Price* 21s.
- LIBRI CENSUALIS vocati DOMESDAY-BOOK, ADDITAMENTA EX CODIC. ANTIQUISS. *Edited by* Sir HENRY ELLIS. Folio (1816), boards, (Domesday-Book, vol. 4). *Price* 21s.

STATUTES OF THE REALM. *Edited by* Sir T. E. TOMLINS, JOHN RAITHBY, JOHN CALEY, and WM. ELLIOTT, Esqrs. Vols. 4 (in 2 parts), 7, 8, 9, 10, and 11, including 2 vols. of Indices, large folio (1819—1828). *Price* 31s. 6d. each; except the Alphabetical and Chronological Indices, *price* 30s. each.

VALOR ECCLESIASTICUS, temp. Henry VIII., Auctoritate Regia institutus. *Edited by* JOHN CALEY, Esq., and the Rev. JOSEPH HUNTER. Vols. 3 to 6, folio (1810, &c.), boards. *Price* 25s. each.

* * * The Introduction is also published in 8vo., cloth. *Price* 2s. 6d.

ROTULI SCOTIE IN TURRI LONDINENSI ET IN DOMO CAPITULARI WESTMONASTERIENSI ASSERVATI. 19 Edward I.—Henry VIII. *Edited by* DAVID MACPHERSON, JOHN CALEY, and W. ILLINGWORTH, Esqrs., and the Rev. T. HARTWELL HORNE. 2 vols. folio (1814—1819), boards. *Price* 42s.

“FÆDERA, CONVENTIONES, LITTERÆ,” &c. ; or, Rymer’s Fœdera, New Edition, 1066—1377. Vol. 2, Part 2, and Vol. 3, Parts 1 and 2, folio (1821—1830). *Edited by* JOHN CALEY and FRED. HOLBROOKE, Esqrs. *Price* 21s. each Part.

DUCATUS LANCASTRIÆ CALENDARIUM INQUISITIONUM POST MORTEM, &c. Part 3, Calendar to the Pleadings, &c., Henry VII.—Ph. and Mary; and Calendar to the Pleadings, 1—13 Elizabeth. Part 4, Calendar to the Pleadings to end of Elizabeth. (1827—1834.) *Edited by* R. J. HARPER, JOHN CALEY, and WM. MINCHIN, Esqrs. Folio, boards, Part 3 (or Vol. 2), *price* 31s. 6d. ; and Part 4 (or Vol. 3), *price* 21s.

CALENDARS OF THE PROCEEDINGS IN CHANCERY, IN THE REIGN OF QUEEN ELIZABETH; to which are prefixed, Examples of earlier Proceedings in that Court from Richard II. to Elizabeth, from the Originals in the Tower. *Edited by* JOHN BAYLEY, Esq. Vols. 2 and 3 (1830—1832), folio, boards, *price* 21s. each.

PARLIAMENTARY WRITS AND WRITS OF MILITARY SUMMONS, together with the Records and Muniments relating to the Suit and Service due and performed to the King’s High Court of Parliament and the Councils of the Realm. Edward I., II. *Edited by* Sir FRANCIS PALGRAVE. (1830—1834.) Folio, boards, Vol. 2, Division 1, Edward II., *price* 21s. ; Vol. 2, Division 2, *price* 21s. ; Vol. 2, Division 3, *price* 42s.

ROTULI LITTERARUM CLAUSARUM IN TURRI LONDINENSI ASSERVATI. 2 vols. folio (1833—1844). The first volume, 1204—1224. The second volume, 1224—1227. *Edited by* THOMAS DUFFUS HARDY, Esq. *Price* 81s., cloth ; or separately, Vol. 1, *price* 63s. ; Vol. 2, *price* 18s.

- PROCEEDINGS AND ORDINANCES OF THE PRIVY COUNCIL OF ENGLAND. 10 Richard II.—33 Henry VIII. *Edited by* Sir N. HARRIS NICOLAS. 7 vols. royal 8vo. (1834—1837), cloth. *Price* 98s.; or separately, 14s. each.
- ROTULI LITTERARUM PATENTIUM IN TURRI LONDINENSI ASSERVATI. 1201—1216. *Edited by* THOMAS DUFFUS HARDY, Esq. 1 vol. folio (1835), cloth. *Price* 31s. 6d.
- * * * The Introduction is also published in 8vo., cloth. *Price* 9s.
- ROTULI CURIÆ REGIS. Rolls and Records of the Court held before the King's Justiciars or Justices. 6 Richard I.—1 John. *Edited by* Sir FRANCIS PALGRAVE. 2 vols. royal 8vo. (1835), cloth. *Price* 28s.
- ROTULI NORMANNIÆ IN TURRI LONDINENSI ASSERVATI. 1200—1205; also, 1417 to 1418. *Edited by* THOMAS DUFFUS HARDY, Esq. 1 vol. royal 8vo. (1835), cloth. *Price* 12s. 6d.
- ROTULI DE OBLATIS ET FINIBUS IN TURRI LONDINENSI ASSERVATI, tempore Regis Johannis. *Edited by* THOMAS DUFFUS HARDY, Esq. 1 vol. royal 8vo. (1835), cloth. *Price* 18s.
- EXCERPTA E ROTULIS FINIUM IN TURRI LONDINENSI ASSERVATIS. Henry III., 1216—1272. *Edited by* CHARLES ROBERTS, Esq. 2 vols. royal 8vo. (1835, 1836), cloth, *price* 32s.; or separately, Vol. 1, *price* 14s.; Vol. 2, *price* 18s.
- FINES, SIVE PEDES FINIUM; SIVE FINALES CONCORDIÆ IN CURIÂ DOMINI REGIS. 7 Richard I.—16 John (1195—1214). *Edited by* the Rev. JOSEPH HUNTER. In Counties. 2 vols. royal 8vo. (1835—1844), cloth, *price* 11s.; or separately, Vol. 1, *price* 8s. 6d.; Vol. 2, *price* 2s. 6d.
- ANCIENT KALENDARS AND INVENTORIES OF THE TREASURY OF HIS MAJESTY'S EXCHEQUER; together with Documents illustrating the History of that Repository. *Edited by* Sir FRANCIS PALGRAVE. 3 vols. royal 8vo. (1836), cloth. *Price* 42s.
- DOCUMENTS AND RECORDS illustrating the History of Scotland, and the Transactions between the Crowns of Scotland and England; preserved in the Treasury of Her Majesty's Exchequer. *Edited by* Sir FRANCIS PALGRAVE. 1 vol. royal 8vo. (1837), cloth. *Price* 18s.
- ROTULI CHARTARUM IN TURRI LONDINENSI ASSERVATI. 1199—1216. *Edited by* THOMAS DUFFUS HARDY, Esq. 1 vol. folio (1837), cloth. *Price* 30s.
- REPORT OF THE PROCEEDINGS OF THE RECORD COMMISSIONERS, 1831 to 1837. 1 vol. folio (1837), boards. *Price* 8s.

- REGISTRUM vulgariter nuncupatum "The Record of Caernarvon," e codice MS. Harleiano, 696, descriptum. *Edited by* Sir HENRY ELLIS. 1 vol. folio (1838), cloth. *Price* 31s. 6d.
- ANCIENT LAWS AND INSTITUTES OF ENGLAND; comprising Laws enacted under the Anglo-Saxon Kings, from Æthelbirht to Cnut, with an English Translation of the Saxon; the Laws called Edward the Confessor's; the Laws of William the Conqueror, and those ascribed to Henry the First; also, Monumenta Ecclesiastica Anglicana, from the 7th to the 10th century; and the Ancient Latin Version of the Anglo-Saxon Laws; with a compendious Glossary, &c. *Edited by* BENJAMIN THORPE, Esq. 1 vol. folio (1840), cloth. *Price* 40s. Or, 2 vols. royal 8vo. cloth. *Price* 30s.
- ANCIENT LAWS AND INSTITUTES OF WALES; comprising Laws supposed to be enacted by Howel the Good; modified by subsequent Regulations under the Native Princes, prior to the Conquest by Edward the First; and anomalous Laws, consisting principally of Institutions which, by the Statute of Ruddlan, were admitted to continue in force. With an English Translation of the Welsh Text. To which are added, a few Latin Transcripts, containing Digests of the Welsh Laws, principally of the Dimetian Code. With Indices and Glossary. *Edited by* ANEURIN OWEN, Esq. 1 vol. folio (1841), cloth. *Price* 44s. Or, 2 vols. royal 8vo. cloth. *Price* 36s.
- ROTULI DE LIBERATE AC DE MISIS ET PRÆSTITIS, Regnante Johanne. *Edited by* THOMAS DUFFUS HARDY, Esq. 1 vol. royal 8vo. (1844), cloth. *Price* 6s.
- THE GREAT ROLLS OF THE PIPE FOR THE SECOND, THIRD, AND FOURTH YEARS OF THE REIGN OF KING HENRY THE SECOND, 1155—1158. *Edited by* the Rev. JOSEPH HUNTER. 1 vol. royal 8vo. (1844), cloth. *Price* 4s. 6d.
- THE GREAT ROLL OF THE PIPE FOR THE FIRST YEAR OF THE REIGN OF KING RICHARD THE FIRST, 1189—1190. *Edited by* the Rev. JOSEPH HUNTER. 1 vol. royal 8vo. (1844), cloth. *Price* 6s.
- DOCUMENTS ILLUSTRATIVE OF ENGLISH HISTORY in the 13th and 14th centuries, selected from the Records in the Exchequer. *Edited by* HENRY COLE, Esq. 1 vol. fcp. folio (1844), cloth. *Price* 45s. 6d.
- MODUS TENENDI PARLIAMENTUM. An Ancient Treatise on the Mode of holding the Parliament in England. *Edited by* THOMAS DUFFUS HARDY, Esq. 1 vol. 8vo. (1846), cloth. *Price* 2s. 6d.

- MONUMENTA HISTORICA BRITANNICA**, or, Materials for the History of Britain from the earliest period. Vol. I, extending to the Norman Conquest. Prepared, and illustrated with Notes, by the late HENRY PETRIE, Esq., F.S.A., Keeper of the Records in the Tower of London, assisted by the Rev. JOHN SHARPE, Rector of Castle Eaton, Wilts. Finally completed for publication, and with an Introduction, by THOMAS DUFFUS HARDY, Esq., Assistant Keeper of Records. (Printed by command of Her Majesty.) Folio (1848). *Price 42s.*
- REGISTRUM MAGNI SIGILLI REGUM SCOTORUM** in Archivis Publicis asservatum. 1306—1424. *Edited by* THOMAS THOMSON, Esq. Folio (1814). *Price 15s.*
- THE ACTS OF THE PARLIAMENTS OF SCOTLAND.** 11 vols. folio (1814—1844). Vol. I. *Edited by* THOMAS THOMSON and COSMO INNES, Esqrs. *Price 42s.* Also, Vols. 4, 7, 8, 9, 10, 11; *price 10s. 6d.* each.
- THE ACTS OF THE LORDS AUDITORS OF CAUSES AND COMPLAINTS.** 1466—1494. *Edited by* THOMAS THOMSON, Esq. Folio (1839). *Price 10s. 6d.*
- THE ACTS OF THE LORDS OF COUNCIL IN CIVIL CAUSES.** 1478—1495. *Edited by* THOMAS THOMSON, Esq. Folio (1839). *Price 10s. 6d.*
- ISSUE ROLL OF THOMAS DE BRANTINGHAM**, Bishop of Exeter, Lord High Treasurer of England, containing Payments out of His Majesty's Revenue, 44 Edward III., 1370. *Edited by* FREDERICK DEVON, Esq. 1 vol. 4to. (1835), cloth. *Price 35s.* Or, royal 8vo. cloth. *Price 25s.*
- ISSUES OF THE EXCHEQUER**, containing similar matter to the above; James I.; extracted from the Pell Records. *Edited by* FREDERICK DEVON, Esq. 1 vol. 4to. (1836), cloth. *Price 30s.* Or, royal 8vo. cloth. *Price 21s.*
- ISSUES OF THE EXCHEQUER**, containing similar matter to the above; Henry III.—Henry VI.; extracted from the Pell Records. *Edited by* FREDERICK DEVON, Esq. 1 vol. 4to. (1837), cloth. *Price 40s.* Or, royal 8vo. cloth. *Price 30s.*
- NOTES OF MATERIALS FOR THE HISTORY OF PUBLIC DEPARTMENTS.** *By* F. S. THOMAS, Esq., Secretary of the Public Record Office. Demy folio (1846), cloth. *Price 10s.*
- HANDBOOK TO THE PUBLIC RECORDS.** *By* F. S. THOMAS, Esq. Royal 8vo. (1853), cloth. *Price 12s.*

STATE PAPERS, DURING THE REIGN OF HENRY THE EIGHTH : with Indices of Persons and Places. 11 vols., 4to. (1830—1852), cloth. *Price 5l. 15s. 6d.* ; or separately, *price 10s. 6d.* each.

Vol. I.—Domestic Correspondence.

Vols. II. & III.—Correspondence relating to Ireland.

Vols. IV. & V.—Correspondence relating to Scotland.

Vols. VI. to XI.—Correspondence between England and Foreign Courts.

HISTORICAL NOTES RELATIVE TO THE HISTORY OF ENGLAND ; from the Accession of Henry VIII. to the Death of Queen Anne (1509—1714). Designed as a Book of instant Reference for ascertaining the Dates of Events mentioned in History and Manuscripts. The Name of every Person and Event mentioned in History within the above period is placed in Alphabetical and Chronological Order, and the Authority whence taken is given in each case, whether from Printed History or from Manuscripts. *By F. S. THOMAS, Esq.* 3 vols. 8vo. (1856), cloth. *Price 40s.*

CALENDARIVM GENEALOGICVM ; for the Reigns of Henry III. and Edward I. *Edited by CHARLES ROBERTS, Esq.,* Secretary of the Public Record Office. 2 vols. imperial 8vo. (1865), cloth. *Price 15s.* each.

CALENDARS OF STATE PAPERS.

[IMPERIAL 8vo. *Price 15s.* each Volume or Part.]

- CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGNS OF EDWARD VI., MARY, and ELIZABETH, preserved in Her Majesty's Public Record Office. *Edited by* ROBERT LEMON, Esq., F.S.A. 1856-1865.
 Vol. I.—1547-1580.
 Vol. II.—1581-1590.
- CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF JAMES I., preserved in Her Majesty's Public Record Office. *Edited by* MARY ANNE EVERETT GREEN. 1857-1859.
 Vol. I.—1603-1610.
 Vol. II.—1611-1618.
 Vol. III.—1619-1623.
 Vol. IV.—1623-1625, with Addenda.
- CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF CHARLES I., preserved in Her Majesty's Public Record Office. *Edited by* JOHN BRUCE, Esq., F.S.A. 1858-1866.
 Vol. I.—1625-1626.
 Vol. II.—1627-1628.
 Vol. III.—1628-1629.
 Vol. IV.—1629-1631.
 Vol. V.—1631-1633.
 Vol. VI.—1633-1634.
 Vol. VII.—1634-1635.
 Vol. VIII.—1635.
 Vol. IX.—1635-1636.
- CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF CHARLES II., preserved in Her Majesty's Public Record Office. *Edited by* MARY ANNE EVERETT GREEN. 1860-1866.
 Vol. I.—1660-1661.
 Vol. II.—1661-1662.
 Vol. III.—1663-1664.
 Vol. IV.—1664-1665.
 Vol. V.—1665-1666.
 Vol. VI.—1666-1667.
 Vol. VII.—1667.
- CALENDAR OF STATE PAPERS relating to SCOTLAND, preserved in Her Majesty's Public Record Office. *Edited by* MARKHAM JOHN THORPE, Esq., of St. Edmund Hall, Oxford. 1858.
 Vol. I., the Scottish Series, of the Reigns of Henry VIII., Edward VI., Mary, and Elizabeth, 1509-1589.
 Vol. II., the Scottish Series, of the Reign of Elizabeth, 1589-1603; an Appendix to the Scottish Series, 1543-1592; and the State Papers relating to Mary Queen of Scots during her Detention in England, 1568-1587.

CALENDAR OF STATE PAPERS relating to IRELAND, preserved in Her Majesty's Public Record Office. *Edited by* HANS CLAUDE HAMILTON, Esq., F.S.A. 1860.

Vol. I.—1509–1573.

CALENDAR OF STATE PAPERS, COLONIAL SERIES, preserved in Her Majesty's Public Record Office, and elsewhere. *Edited by* W. NOËL SAINSBURY, Esq. 1860–1862.

Vol. I.—America and West Indies, 1574–1660.

Vol. II.—East Indies, China, and Japan, 1513–1616.

CALENDAR OF LETTERS AND PAPERS, FOREIGN AND DOMESTIC, OF THE REIGN OF HENRY VIII., preserved in Her Majesty's Public Record Office, the British Museum, &c. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London. 1862–1864.

Vol. I.—1509–1514.

Vol. II. (in Two Parts)—1515–1518.

CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF EDWARD VI., preserved in Her Majesty's Public Record Office. *Edited by* W. B. TURNBULL, Esq., of Lincoln's Inn, Barrister-at-Law, and Correspondant du Comité Impérial des Travaux Historiques et des Sociétés Savantes de France 1861.

CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF MARY, preserved in Her Majesty's Public Record Office. *Edited by* W. B. TURNBULL, Esq., of Lincoln's Inn, Barrister-at-Law, and Correspondant du Comité Impérial des Travaux Historiques et des Sociétés Savantes de France. 1861.

CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF ELIZABETH, preserved in Her Majesty's Public Record Office, &c. *Edited by* the Rev. JOSEPH STEVENSON, M.A., of University College, Durham. 1863–1866.

Vol. I.—1558–1559.

Vol. II.—1559–1560.

Vol. III.—1560–1561.

Vol. IV.—1561–1562.

CALENDAR OF LETTERS, DESPATCHES, AND STATE PAPERS relating to the Negotiations between England and Spain, preserved in the Archives at Simancas, and elsewhere. *Edited by* G. A. BERGENROTH. 1862.

Vol. I.—Hen. VII.—1485–1509.

CALENDAR OF STATE PAPERS AND MANUSCRIPTS, relating to ENGLISH AFFAIRS, preserved in the Archives of Venice, &c. *Edited by* RAWDON BROWN, Esq. 1864.

Vol. I.—1202–1509.

In the Press.

- CALENDAR OF STATE PAPERS relating to IRELAND, preserved in Her Majesty's Public Record Office. *Edited by* HANS CLAUDE HAMILTON, Esq., F.S.A. Vol. II.—1574–1585.
- CALENDAR OF LETTERS AND PAPERS, FOREIGN AND DOMESTIC, OF THE REIGN OF HENRY VIII., preserved in Her Majesty's Public Record Office, the British Museum, &c. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London. Vol. III.—1519–1523.
- CALENDAR OF STATE PAPERS AND MANUSCRIPTS, relating to ENGLISH AFFAIRS, preserved in the Archives of Venice, &c. *Edited by* RAWDON BROWN, Esq. Vol. II.—Henry VIII.
- CALENDAR OF LETTERS, DESPATCHES, AND STATE PAPERS relating to the Negotiations between England and Spain, preserved in the Archives at Simancas, and elsewhere. *Edited by* G. A. BERGENROTH. Vol. II.—Henry VIII.
- CALENDAR OF THE CAREW PAPERS, preserved in Lambeth Library. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London; and WILLIAM BULLEN, Esq. Vol. I.—Henry VIII., &c.
- CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF CHARLES I., preserved in Her Majesty's Public Record Office. *Edited by* JOHN BRUCE, Esq., F.S.A. Vol. X.—1636–1637.
- CALENDAR OF STATE PAPERS, COLONIAL SERIES, preserved in Her Majesty's Public Record Office, and elsewhere. *Edited by* W. NOËL SAINSBURY, Esq. Vol. III.—East Indies, China, and Japan. 1617, &c.
- CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF ELIZABETH, preserved in Her Majesty's Public Record Office. *Edited by* the Rev. JOSEPH STEVENSON, M.A., of University College, Durham. Vol. V.—1562.

In Progress.

- CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF ELIZABETH (continued), preserved in Her Majesty's Public Record Office. *Edited by* MARY ANNE EVERETT GREEN. 1591, &c.

THE CHRONICLES AND MEMORIALS OF GREAT BRITAIN
AND IRELAND DURING THE MIDDLE AGES.

[ROYAL 8vo. Price 10s. each Volume or Part.]

1. THE CHRONICLE OF ENGLAND, by JOHN CAPGRAVE. *Edited by* the Rev. F. C. HINGESTON, M.A., of Exeter College, Oxford. 1858.
2. CHRONICON MONASTERII DE ABINGDON. Vols. I. and II. *Edited by* the Rev. JOSEPH STEVENSON, M.A., of University College, Durham, and Vicar of Leighton Buzzard. 1858.
3. LIVES OF EDWARD THE CONFESSOR. I.—La Estoire de Seint Aedward le Rei. II.—Vita Beati Edvardi Regis et Confessoris. III.—Vita Æduuardi Regis qui apud Westmonasterium requiescit. *Edited by* HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge. 1858.
4. MONUMENTA FRANCISCANA ; scilicet, I.—Thomas de Eccleston de Adventu Fratrum Minorum in Angliam. II.—Adæ de Marisco Epistolæ. III.—Registrum Fratrum Minorum Londoniæ. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London. 1858.
5. FASCICULI ZIZANIORUM MAGISTRI JOHANNIS WYCLIF CUM TRITICO. Ascribed to THOMAS NETTER, of WALDEN, Provincial of the Carmelite Order in England, and Confessor to King Henry the Fifth. *Edited by* the Rev. W. W. SHIRLEY, M.A., Tutor and late Fellow of Wadham College, Oxford. 1858.
6. THE BUIK OF THE CRONICLIS OF SCOTLAND ; or, A Metrical Version of the History of Hector Boece ; by WILLIAM STEWART. Vols. I., II., and III. *Edited by* W. B. TURNBULL, Esq., of Lincoln's Inn, Barrister-at-Law. 1858.
7. JOHANNIS CAPGRAVE LIBER DE ILLUSTRIBUS HENRICIS. *Edited by* the Rev. F. C. HINGESTON, M.A., of Exeter College, Oxford. 1858.
8. HISTORIA MONASTERII S. AUGUSTINI CANTUARIENSIS, by THOMAS OF ELMHAM, formerly Monk and Treasurer of that Foundation. *Edited by* CHARLES HARDWICK, M.A., Fellow of St. Catharine's Hall, and Christian Advocate in the University of Cambridge. 1858.

9. **EULOGIUM (HISTORIARUM SIVE TEMPORIS)**: Chronicon ab Orbe condito usque ad Annum Domini 1366; a Monacho quodam Malmesbiriensi exaratum. Vols. I., II., and III. *Edited by* F. S. HAYDON, Esq., B.A. 1858-1863.
10. **MEMORIALS OF HENRY THE SEVENTH**: Bernardi Andreae Tholosatis Vita Regis Henrici Septimi; necnon alia quædam ad eundem Regem spectantia. *Edited by* JAMES GAIRDNER, Esq. 1858.
11. **MEMORIALS OF HENRY THE FIFTH**. I.—Vita Henrici Quinti, Roberto Redmanno auctore. II.—Versus Rhythmici in laudem Regis Henrici Quinti. III.—Elmhami Liber Metricus de Henrico V. *Edited by* CHARLES A. COLE, Esq. 1858.
12. **MUNIMENTA GILDHALLÆ LONDONIENSIS**; Liber Albus, Liber Custumarum, et Liber Horn, in archivis Gildhallæ asservati. Vol. I., Liber Albus. Vol. II. (in Two Parts), Liber Custumarum. Vol. III., Translation of the Anglo-Norman Passages in Liber Albus, Glossaries, Appendices, and Index. *Edited by* HENRY THOMAS RILEY, Esq., M.A., Barrister-at-Law. 1859-1860.
13. **CHRONICA JOHANNIS DE OXENEDES**. *Edited by* Sir HENRY ELLIS, K.H. 1859.
14. **A COLLECTION OF POLITICAL POEMS AND SONGS RELATING TO ENGLISH HISTORY, FROM THE ACCESSION OF EDWARD III. TO THE REIGN OF HENRY VIII**. Vols. I. and II. *Edited by* THOMAS WRIGHT, Esq., M.A. 1859-1861.
15. The "OPUS TERTIUM," "OPUS MINUS," &c., of ROGER BACON. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London. 1859.
16. **BARTHOLOMÆI DE COTTON, MONACHI NORWICENSIS, HISTORIA ANGLICANA**. 449-1298. *Edited by* HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge. 1859.
17. **BRUT Y TYWYSGION**; or, The Chronicle of the Princes of Wales. *Edited by* the Rev. J. WILLIAMS AB ITHEL. 1860.
18. **A COLLECTION OF ROYAL AND HISTORICAL LETTERS DURING THE REIGN OF HENRY IV**. *Edited by* the Rev. F. C. HINGESTON, M.A., of Exeter College, Oxford. 1860.
19. **THE REPRESSOR OF OVER MUCH BLAMING OF THE CLERGY**. By REGINALD PECOCK, sometime Bishop of Chichester. Vols. I. and II. *Edited by* CHURCHILL BABINGTON, B.D., Fellow of St. John's College, Cambridge. 1860.
20. **ANNALES CAMBRIÆ**. *Edited by* the Rev. J. WILLIAMS AB ITHEL. 1860.

21. THE WORKS OF GIRALDUS CAMBRENSIS. Vols. I., II., and III. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London. 1861-1863.
22. LETTERS AND PAPERS ILLUSTRATIVE OF THE WARS OF THE ENGLISH IN FRANCE DURING THE REIGN OF HENRY THE SIXTH, KING OF ENGLAND. Vol. I., and Vol. II. (in Two Parts). *Edited by* the Rev. JOSEPH STEVENSON, M.A., of University College, Durham, and Vicar of Leighton Buzzard. 1861-1864.
23. THE ANGLO-SAXON CHRONICLE, ACCORDING TO THE SEVERAL ORIGINAL AUTHORITIES. Vol. I., Original Texts. Vol. II., Translation. *Edited and translated by* BENJAMIN THORPE, Esq., Member of the Royal Academy of Sciences at Munich, and of the Society of Netherlandish Literature at Leyden. 1861.
24. LETTERS AND PAPERS ILLUSTRATIVE OF THE REIGNS OF RICHARD III. AND HENRY VII. Vols. I. and II. *Edited by* JAMES GAIRDNER, Esq. 1861-1863.
25. LETTERS OF BISHOP GROSSETESTE, illustrative of the Social Condition of his Time. *Edited by* HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge. 1861.
26. DESCRIPTIVE CATALOGUE OF MANUSCRIPTS RELATING TO THE HISTORY OF GREAT BRITAIN AND IRELAND. Vol. I. (in Two Parts); Anterior to the Norman Invasion. Vol. II.; 1066-1200. *By* THOMAS DUFFUS HARDY, Esq., Deputy Keeper of the Public Records. 1862-1865.
27. ROYAL AND OTHER HISTORICAL LETTERS ILLUSTRATIVE OF THE REIGN OF HENRY III. From the Originals in the Public Record Office. Vol. I., 1216-1235. Vol. II., 1236-1272. *Selected and edited by* the Rev. W. W. SHIRLEY, D.D., Regius Professor in Ecclesiastical History, and Canon of Christ Church, Oxford. 1862-1866.
28. CHRONICA MONASTERII S. ALBANI.—1. THOMÆ WALSHINGHAM HISTORIA ANGLICANA; Vol. I., 1272-1381; Vol. II., 1381-1422. 2. WILLELMI RISHANGER CHRONICA ET ANNALES, 1259-1307. 3. JOHANNIS DE TROKELOWE ET HENRICI DE BLANEFORDE CHRONICA ET ANNALES, 1259-1296; 1307-1324; 1392-1406. *Edited by* HENRY THOMAS RILEY, Esq., M.A., of Corpus Christi College, Cambridge, and of the Inner Temple, Barrister-at-Law. 1863-1866.
29. CHRONICON ABBATIE EVESHAMENSIS, AUCTORIBUS DOMINICO PRIORE EVESHAMLE ET THOMA DE MARLEBERGE ABBATE, A FUNDATIONE AD ANNUM 1213, UNA CUM CONTINUATIONE AD ANNUM 1418. *Edited by* the Rev. W. D. MACRAY, M.A., Bodleian Library, Oxford. 1863.

30. RICARDI DE CIRENCESTRIA SPECULUM HISTORIALE DE GESTIS REGUM ANGLIÆ. Vol. I., 447-871. *Edited by* JOHN E. B. MAYOR, M.A., Fellow and Assistant Tutor of St. John's College, Cambridge. 1863.
31. YEAR BOOKS OF THE REIGN OF EDWARD THE FIRST. Years 20-21, 30-31, and 32-33. *Edited and translated by* ALFRED JOHN HORWOOD, Esq., of the Middle Temple, Barrister-at-Law. 1863-1866.
32. NARRATIVES OF THE EXPULSION OF THE ENGLISH FROM NORMANDY, 1449-1450.—Robertus Blondelli de Reductione Normanniæ: Le Recouvrement de Normendie, par Berry, Heralut du Roy: Conferences between the Ambassadors of France and England. *Edited, from MSS. in the Imperial Library at Paris, by the Rev. JOSEPH STEVENSON, M.A., of University College, Durham.* 1863.
33. HISTORIA ET CARTULARIUM MONASTERII S. PETRI GLOUCESTRIÆ. Vols. I. and II. *Edited by* W. H. HART, Esq., F.S.A.; Membre correspondant de la Société des Antiquaires de Normandie. 1863-1865.
34. ALEXANDRI NECKAM DE NATURIS RERUM LIBRI DUO; with NECKAM'S POEM, DE LAUDIBUS DIVINÆ SAPIENTIÆ. *Edited by* THOMAS WRIGHT, Esq., M.A. 1863.
35. LEECHDOMS, WORTCUNNING, AND STARCRAFT OF EARLY ENGLAND; being a Collection of Documents illustrating the History of Science in this Country before the Norman Conquest. Vols. I, II, and III. *Collected and edited by* the Rev. T. OSWALD COCKAYNE, M.A., of St. John's College, Cambridge. 1864-1866.
36. ANNALES MONASTICI. Vol. I.:—Annales de Margan, 1066-1232; Annales de Theokesberia, 1066-1263; Annales de Burton, 1004-1263. Vol. II.:—Annales Monasterii de Wintonia, 519-1277; Annales Monasterii de Waverleia, 1-1291. Vol. III.:—Annales Prioratus de Dunstaplia, 1-1297; Annales Monasterii de Bermundeseia, 1042-1432. *Edited by* HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, and Registry of the University, Cambridge. 1864-1866.
37. MAGNA VITA S. HUGONIS EPISCOPI LINCOLNIENSIS. From Manuscripts in the Bodleian Library, Oxford, and the Imperial Library, Paris. *Edited by* the Rev. JAMES F. DIMOCK, M.A., Rector of Barnburgh, Yorkshire. 1864.
38. CHRONICLES AND MEMORIALS OF THE REIGN OF RICHARD THE FIRST. Vol. I.:—ITINERARIUM PEREGRINORUM ET GESTA REGIS RICARDI. Vol. II.:—EPISTOLÆ CANTUARIENSES; the Letters of the Prior and Convent of Christ Church, Canterbury; 1187 to 1199. *Edited by* WILLIAM STUBBS, M.A., Vicar of Navestock, Essex, and Lambeth Librarian. 1864-1865.

39. RECUEIL DES CRONIQUEES ET ANCHIEENNES ISTORIES DE LA GRANT BRETAGNE A PRESENT NOMME ENGLETERRE, par JEHAN DE WAURIN. From Albina to 688. *Edited by* WILLIAM HARDY, Esq., F.S.A. 1864.
40. A COLLECTION OF THE CHRONICLES AND ANCIENT HISTORIES OF GREAT BRITAIN, NOW CALLED ENGLAND, by JOHN DE WAURIN. From Albina to 688. (Translation of the preceding.) *Edited and translated by* WILLIAM HARDY, Esq., F.S.A. 1864.
41. POLYCHRONICON RANULPHI HIGDEN, with Trevisa's Translation. Vol. I. *Edited by* CHURCHILL BABINGTON, B.D., Senior Fellow of St. John's College, Cambridge. 1865.
42. LE LIVRE DE REIS DE BRITTANIE E LE LIVRE DE REIS DE ENGLETERE. *Edited by* JOHN GLOVER, M.A., Vicar of Brading, Isle of Wight, formerly Librarian of Trinity College, Cambridge. 1865.
43. CHRONICA MONASTERII DE MELSA, AB ANNO 1150 USQUE AD ANNUM 1400. Vol. I. *Edited by* EDWARD AUGUSTUS BOND, Esq., Assistant Keeper of the Manuscripts, and Egerton Librarian, British Museum. 1866.
44. MATTHÆI PARISIENSIS HISTORIA ANGLORUM, SIVE, UT VULGO DICITUR, HISTORIA MINOR. Vols. I. and II. 1067-1245. *Edited by* Sir FREDERIC MADDEN, K.H., Keeper of the Department of Manuscripts, British Museum. 1866.
45. LIBER DE HYDA: A CHRONICLE AND CHARTULARY OF HYDE ABBEY, WINCHESTER. *Edited, from a Manuscript in the Library of the Earl of Macclesfield, by* EDWARD EDWARDS, Esq. 1866.
46. CHRONICON SCOTORUM: A CHRONICLE OF IRISH AFFAIRS, from the EARLIEST TIMES to 1135; with a SUPPLEMENT, containing the Events from 1141 to 1150. *Edited, with a Translation, by* WILLIAM MAUNSELL HENNESSY, Esq., M.R.I.A. 1866.

In the Press.

- THE WARS OF THE DANES IN IRELAND: written in the Irish language. *Edited by* the Rev. J. H. TODD, D.D., Senior Fellow of Trinity College, Dublin.
- A COLLECTION OF SAGAS AND OTHER HISTORICAL DOCUMENTS relating to the Settlements and Descents of the Northmen on the British Isles. *Edited by* GEORGE WEBBE DASENT, Esq., D.C.L. Oxon.
- OFFICIAL CORRESPONDENCE OF THOMAS BEKYNTON, SECRETARY TO HENRY VI., with other LETTERS and DOCUMENTS. *Edited by* the Rev. GEORGE WILLIAMS, B.D., Senior Fellow of King's College, Cambridge.

- ORIGINAL DOCUMENTS ILLUSTRATIVE OF ACADEMICAL AND CLERICAL LIFE AND STUDIES AT OXFORD BETWEEN THE REIGNS OF HENRY III. AND HENRY VII. *Edited by* the Rev. HENRY ANSTEY, M.A., Vice-Principal of St. Mary Hall, Oxford.
- ROLL OF THE PRIVY COUNCIL OF IRELAND, 16 RICHARD II. *Edited by* the Rev. JAMES GRAVES, A.B., Treasurer of St. Canice, Ireland.
- RICARDI DE CIRENCESTRIA SPECULUM HISTORIALE DE GESTIS REGUM ANGLIÆ. Vol. II., 872-1066. *Edited by* JOHN E. B. MAYOR, M.A., Fellow and Assistant Tutor of St. John's College, and Librarian of the University, Cambridge.
- THE WORKS OF GIRALDUS CAMBRENSIS. Vol. IV. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London.
- CHRONICON RADULPHI ABBATIS COGGESHALENSIS MAJUS; and, CHRONICON TERRÆ SANCTÆ ET DE CAPTIS A SALADINO HIERSOLYMIS. *Edited by* the Rev. JOSEPH STEVENSON, M.A., of University College, Durham.
- RECUEIL DES CRONIQUES ET ANCHIENNES ISTORIES DE LA GRANT BRETAGNE A PRESENT NOMME ENGLETERRE, par JEHAN DE WAURIN (continued). *Edited by* WILLIAM HARDY, Esq., F.S.A.
- POLYCHRONICON RANULPHI HIGDEN, with Trevisa's Translation. Vol. II. *Edited by* CHURCHILL BABINGTON, B.D., Senior Fellow of St. John's College, Cambridge.
- ITER BRITANNIARUM: THE PORTION OF THE ANTONINE ITINERARY OF THE ROMAN EMPIRE RELATING TO GREAT BRITAIN. *Edited by* WILLIAM HENRY BLACK, Esq., F.S.A.
- HISTORIA ET CARTULARIUM MONASTERII S. PETRI GLOUCESTRÆ. Vol. III. *Edited by* W. H. HART, Esq., F.S.A.; Membre correspondant de la Société des Antiquaires de Normandie.
- CHRONICLE ATTRIBUTED TO BENEDICT, ABBOT OF PETERBOROUGH. *Edited by* WILLIAM STUBBS, M.A., Regius Professor of Modern History, Oxford, and Lambeth Librarian.
- CHRONIQUE DE PIERRE DE LANGTOFT. *Edited by* THOMAS WRIGHT, Esq., M.A.
- CHRONICA MONASTERII DE MELSA, AB ANNO 1150 USQUE AD ANNUM 1400. Vol. II. *Edited by* EDWARD AUGUSTUS BOND, Esq., Keeper of the Department of Manuscripts, British Museum.

CHRONICA MONASTERII S. ALBANI.—4. GESTA ABBATUM MONASTERII S. ALBANI, A MATTHÆO PARIS, THOMA WALSINGHAM, ET QUODAM AUCTORE ANONYMO CONSCRIPTA. *Edited by* HENRY THOMAS RILEY, Esq., M.A., of Corpus Christi College, Cambridge, and of the Inner Temple, Barrister-at-Law.

MATTHÆI PARISIENSIS HISTORIA ANGLORUM, SIVE, UT VULGO DICITUR, HISTORIA MINOR. Vol. III. *Edited by* Sir FREDERIC MADDEN, K.H., late Keeper of the Department of Manuscripts, British Museum.

DESCRIPTIVE CATALOGUE OF MANUSCRIPTS RELATING TO THE HISTORY OF GREAT BRITAIN AND IRELAND. Vol. III.; 1201, &c. *By* THOMAS DUFFUS HARDY, Esq., Deputy Keeper of the Public Records.

In Progress.

DOCUMENTS RELATING TO ENGLAND AND SCOTLAND, FROM THE NORTHERN REGISTERS. *Edited by* the Rev. JAMES RAINE, M.A., of Durham University.

WILLELMI MALMESBIRIENSIS DE GESTIS PONTIFICUM ANGLORUM LIBRI V. *Edited, from William of Malmesbury's Autograph MS., by* N. E. S. A. HAMILTON, Esq., of the Department of Manuscripts, British Museum.

CHRONICLE OF ROBERT OF BRUNNE. *Edited by* FREDERICK JAMES FURNIVALL, Esq., M.A., of Trinity Hall, Cambridge, Barrister-at-Law.

ANNALES MONASTICI. Vol. IV. *Edited by* HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, and Registrar of the University, Cambridge.

YEAR BOOKS OF THE REIGN OF EDWARD THE FIRST. Years 21 and 22. *Edited and translated by* ALFRED JOHN HORWOOD, Esq., of the Middle Temple, Barrister-at-Law.

December 1866.





GT
2-06

