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RERUM BRITANNICARUM MEDII ÆVI  
SCRIPTORES,

OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN  
AND IRELAND

DURING

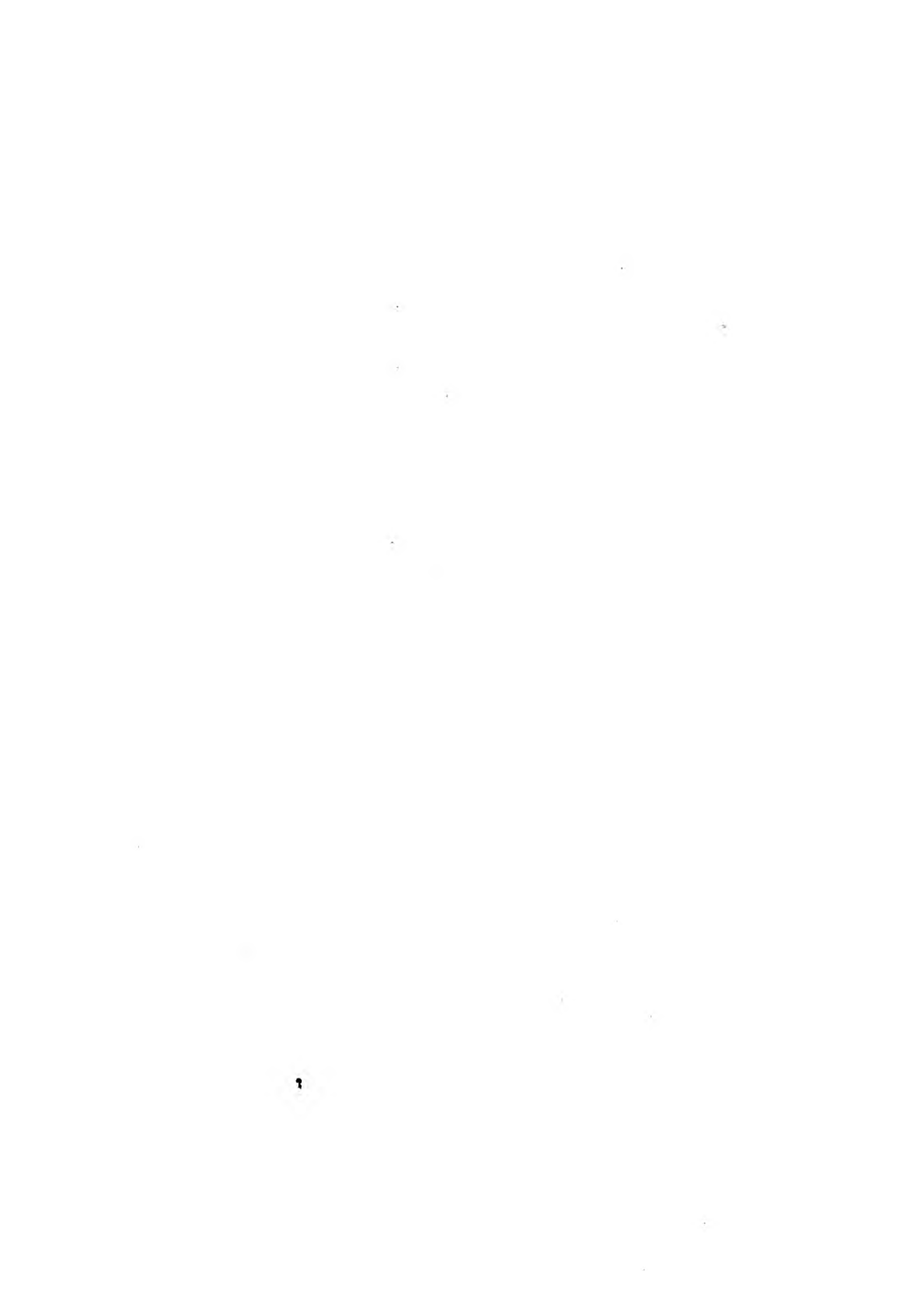
THE MIDDLE AGES.

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He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an *Editio Princeps*; and for this purpose the most correct text should be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

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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.

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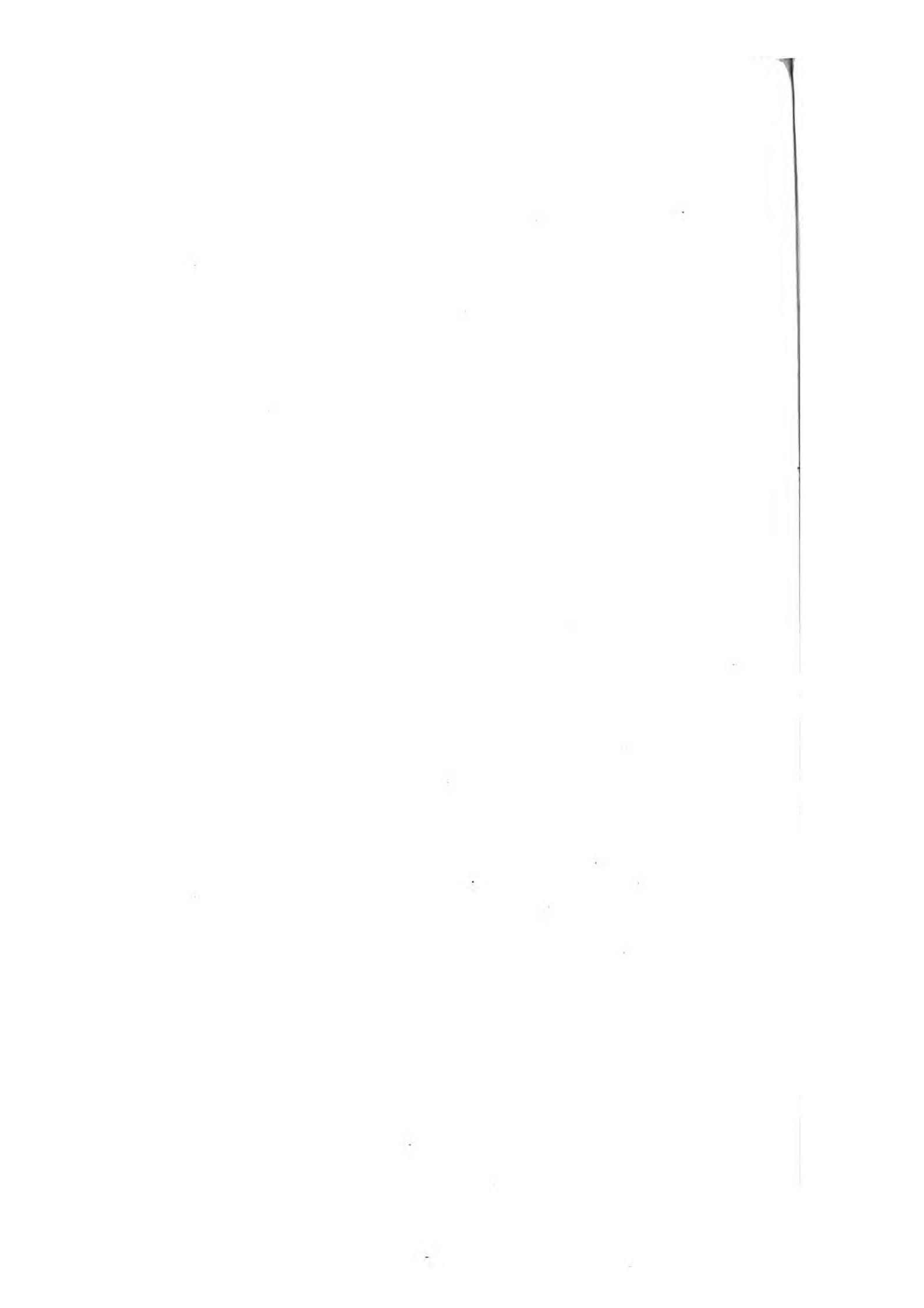
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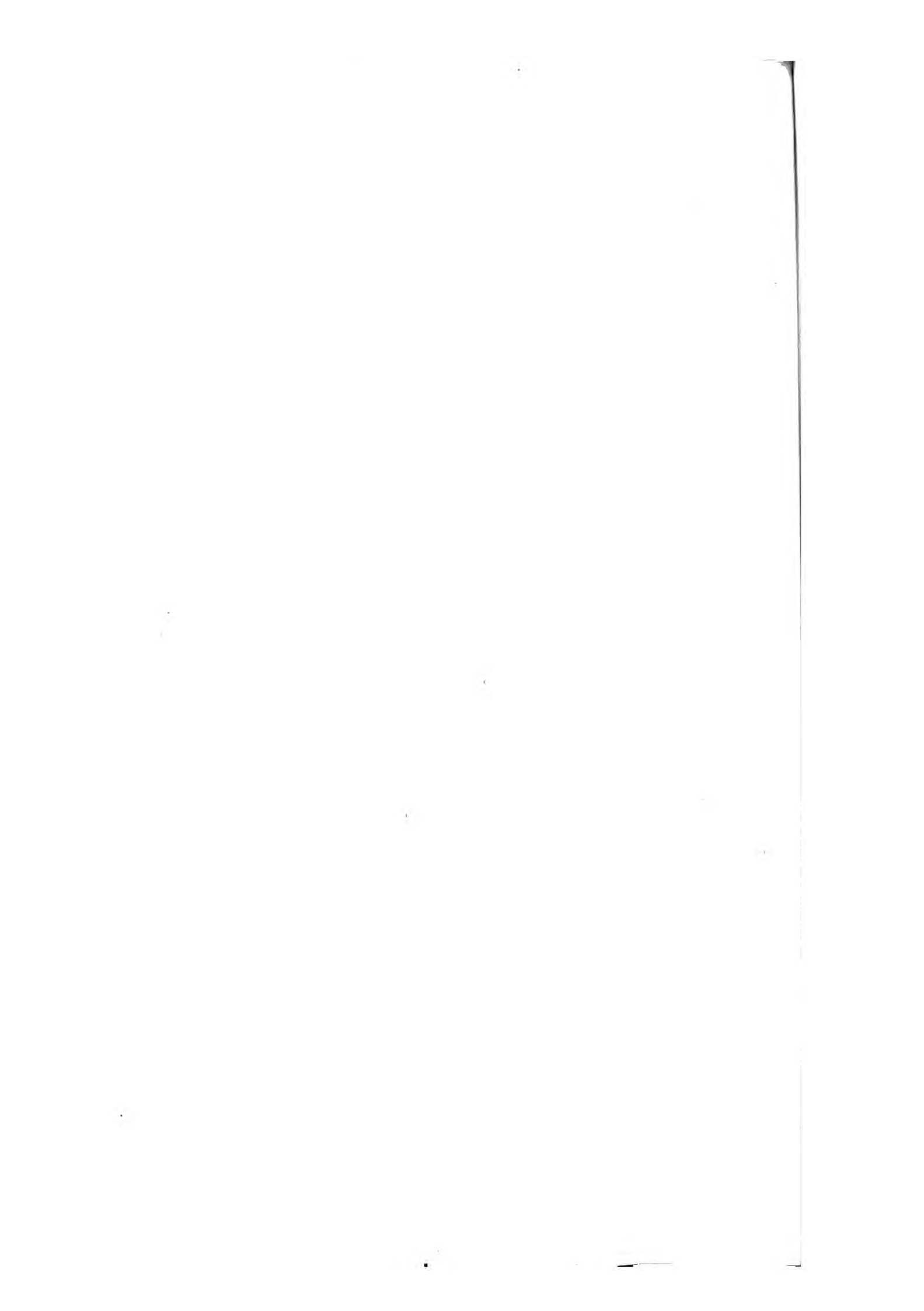
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**P R E F A C E .**

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## 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, tinges 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.<sup>1</sup> 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 phantasms 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

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<sup>1</sup> 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.<sup>1</sup> 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.<sup>2</sup> Favorinus<sup>3</sup> 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  $\Theta\omega\theta$ , 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.

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

<sup>2</sup> Confessiones, IV. 3.

<sup>3</sup> 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 ritual<sup>1</sup> without which the public worship would be unduly performed, and an instruction for travelling doctors, that

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<sup>1</sup> 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 περὶ κατα κρίσεως προγνωστικὰ ἐκ 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 Beda 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 Æþelpeard 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 þijum geare pær Eaðric ealdorman offlagen . . . .



7 Æþelþearð Æþelmæþer sunu 7neatan. *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; 7 com Æþelmær ealdorman þýðer. 7 þa þerþerþnan þegenar mið him 7 buzon ealle to Spezene. 7 hi 7irludon. 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,<sup>1</sup> of which Ælfric here declares himself an alumnus. In the unpublished Homilies occur the following words: U7 7æðe eac oft æþelpoð 7e halza bi7ceop þe nu 7p7eð 7unðpa ðurh 7oð. þ he cuðe anne mann mið æl7e7e bi7ceope. 7e 7oðe ð7incan ou lenctene þonne hine lý7e. þa 7ume ðæ7 bæð he þone bi7ceop æl7eh. blæ77ian hi7 7ul. he nolde. 7 7e ðy777a ð7anc

His teacher.

<sup>1</sup> See page 415.



butan blætzunge Ƴ eode him út. Man flætte þa ænne feapn feapnza þær ute. Ƴ fe feapn apn him tozeaney. Ƴ hine ðyde þ he hir feopn forlét. Ƴ zebohte Ƴpa 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.<sup>1</sup> 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 it<sup>2</sup> "Ælfricus 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.

<sup>1</sup> See page 407.

| <sup>2</sup> 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 unƷerað man pær mið ælfrtane biŷceope on piltun ŷeipe on hiŷede . ŷe man nolde Ʒan to ðam axum on þone roðnej ðæg . fpa fpa oðŷe men ðýðon þe þa mæŷŷan Ʒeŷohton . þa bædon hiŷ Ʒeŷeŷan þ̅ he eode to þam mæŷŷe pŷeoŷte . Ʒ undeŷŷæncƷe þa Ʒeŷynu þe hi undeŷŷenƷon . He cƷæð ic nelle . Hi bædon þa Ʒit . he cƷæð þ̅ he nolde . Ʒ pealode mið roŷdum . Ʒ ŷæde þ̅ he polde hiŷ piŷeŷ bŷucan on þam unalyŷedum tīman . Hi leton þa ŷpa . Ʒ hiŷ Ʒelamp þ̅ ŷe Ʒeðpola rād on ðæŷe pucan ýmbe ŷum æŷende . þa ƷeŷƷoðon hine hundar . heŷelice fŷýðe . Ʒ he hine pērode of þ̅ hiŷ ŷeafƷ æƷƷoð æƷropan him . Ʒ þ̅ hoŷŷ hine bæŷ roŷð ŷpa þ̅ þ̅ ŷŷepe him eode þuŷh út . Ʒ he ŷeoll cpelende . He pēarð ða bebýrƷed . Ʒ him læƷ on uppan ŷela býrðena eorðan binnon ŷeoŷon nihton . þæŷ ðe hē roŷŷóe þa ŷeapa 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 Æþelwold, 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 Æþelmær. Amongst these words occurs the expression on *Æðelpeðey dæge in the time of king Æðelred*; whence Mr. Thorpe has concluded that "he speaks of king Æþelred'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 ȝ mæȝrepreoȝt fpa þeah pacepe

þonne ƿilcum hadum Ʒebyrige ƿearð aƷend on æþel-  
 ƿeðer ðæge cƷuninges ƿrain ælfeage biſcopes . aþelpoðer  
 æfterzenzan to Ʒumum mynſtre þe is Cernel Ʒehaten .  
 þurh æðelmæres bene ðæs þegenes . his Ʒebyrd Ʒ  
 Ʒoobnyr Ʒind Ʒehƿær cuþe. At the end of this preface  
 Æþelweard is mentioned, as having wished for forty four,  
 instead of forty, sermons in his copy.

Wanley<sup>1</sup> 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 book<sup>2</sup> 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 copy<sup>3</sup> 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

<sup>1</sup> Page 125 a.

<sup>2</sup> Vol. II., p. 548 of the published  
 copies.

<sup>3</sup> 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 3pæc eadmodlice Æðelpeþð ealdorþan and ðu leof spildost 3 æðelmær spylcepa 3epputa 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 ȝnet Æþelweard ealdorman eadmodlice, and it ends with a declaration that he will translate no more books from the Latin. Ic cpeþe nu þ̅ ic ne dearr̅ . ne ic nelle nane boc ærter þ̅ȝere of Leþene on Engl̅ȝe 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 ȝum oþer man þe hæfde 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. Ðwilon ic riȝte þ̅ ȝum mæŷŷeppeor̅ . ȝe þe min maȝiȝter̅ pæŷ on þam t̅iman . hæfde þa boc Genes̅ȝ . ȝ he cuþe be dæle lȝden undeŷŷtandan . þa cwæþ he be þam heahŷedere Iacobe þ̅ he hæfde feoþer riȝ . t̅pa ȝeŷŷur̅t̅pa ȝ heora t̅pa 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 translator of the Gospels.

“nostram linguam.”<sup>1</sup> 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 apændan to enghycum gereorde of þam ƿtærƿærte ðe is gehaten ƿrammatica ƿiððan ic þa tpa bēc apende on hundeahƿatizum ƿpellum. 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. ƿpa ƿpa ƿær gedon on angelcýnne nu ƿop anum feapum gearum . ƿpa þ nan enghyc ƿreort ne cuþe dihtan . oððe aƿmeagan ænne ƿirtol on leden . of þ dunƿtan aƿcebycop ƿ apelpold bycop æft þa lape on munuchum aƿærde.<sup>2</sup> 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 Ælfric's dimission 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

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

<sup>2</sup> 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.<sup>1</sup> 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,<sup>2</sup> and in the New Monasticon;<sup>3</sup> 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.<sup>4</sup>

<sup>1</sup> D.D. p. 141.

<sup>2</sup> C.D. 714.

<sup>3</sup> Vol. III.

<sup>4</sup> 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.<sup>1</sup> 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 *Præsulis 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*

<sup>1</sup> 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.<sup>1</sup> 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,<sup>2</sup> 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.

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

<sup>2</sup> F.W. some MSS.

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,<sup>1</sup> 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 ȝnet fpeondlice Siȝpenð æt eaȝc Heolon. The writer identifies himself, for he says he translated the book of Joshua for Æþelweard ealdorman. Ðiȝ ic apende eac on engliȝc hpilon æþelpenðe ealdorþnen. He says the like concerning the book of Judges. Ðiȝ man mæȝ ꝥæðan ȝe þe hiȝ ꝥeð to ȝehiȝenne on þeȝe

<sup>1</sup> In Caves Collection.

enġlycan bec þe ic apenbe be þyrum. 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,<sup>1</sup> 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 abbod gnet Sigefurð: fpeondlice. We if gefæd þ þu fædest beo me þ ic oðer tæhte on ænġlfcen gepputen oðer eoper ancor æt ham mid eop tæhð. for þan þe he sputelice fægð. þ hit seo alefð þ mæssepreostef pel moten pifigen . ʒ mine gepputen riðcpeðeð þýfen. Nu secge ic þe leofe man þ me if lað to tælen ægne<sup>2</sup> godes fpeond: gýf he godes riht ðurfð.<sup>3</sup> 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. Ic Ælfric abbod on þyrum enġlycum ʒeppute fpeondlice ʒnete mid ʒoðer ʒnetinge þulfzet æt ylmandune . be þam þe rit nu hep ʒpæcon be þam enġlycum ʒepputum þe ic þe alænde . þ þe pel licode þæra ʒepputa andʒit . ʒ ic fæde þ ic polde þe rum apendan ʒit.<sup>4</sup> He had lent some English writings to Wulfgeat, who was well pleased with them. Ylmandun here mentioned may be certainly interpreted<sup>5</sup> as Ilmingdon, on the borders of Warwickshire and Gloucestershire, with the down close to it. Ilmingdon is the next parish to Mickleton, where one

<sup>1</sup> HAB., Vol. I, p. 327.

<sup>2</sup> For ængne.

<sup>3</sup> MS. Cott. Vesp. D. xiv. fol. 3 b.

<sup>4</sup> Wanley, p. 69; MS. Laud. E. 19.

<sup>5</sup> 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.<sup>1</sup> 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

<sup>1</sup> 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.

Not abbot of Cerne.

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).<sup>1</sup> 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.

A relic.

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 Wanley<sup>2</sup> gives a much less attractive account than the book deserves. While I speak of it, it may

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<sup>1</sup> *Miscellanea Graphica*, by Fairholt and Wright, p. 12.

<sup>2</sup> 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 Æpelwold, 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 ȝiðpyðe ȝ ȝibelde, pressed externally and adorned it.* This deathbed story is now first printed.

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## ADDITIONS AND CORRECTIONS.

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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 þam 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 aſtīhð ?  
Page 82, line 29, for na mīht read nanuht.  
Page 174, supply in line 22, after ȝelome, from conjecture, bpicð.  
Page 254, line 23, thus the MS., but read ſen ſuȝlar.  
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 aucuparia*, 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. Colhxsec; "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. Geopmenleay may be connected with Copmen, 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 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 *hæç*, 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 *gepealben*: *ðæt ge mofton ðrincan*  
*gepealben riner for eoppe magan mettrumneffe, 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. *Tohlidan*, præf. *hlad*, part. *hliden*; *yawn*, *dehiscere*, of the  
earth. *Æfter þeoran on þæm ilcan gearpe tohlad seo eorðe binnan pome*  
*byrig . . . ⁊ heo riþþan tozæðere 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.* *Tohlad* seo eorþe.  
O.L. p. 98 = O.T. p. 380, line 2. *Spilce ge hefon pæpe tohliden.* 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.

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RECIPES.

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

Harl. f. 130.

ÞITH HEAFOD PRÆLE zenim hamorþræt 7  
 epenlaftan nýðorearþe . cnuca leze on clað znið in  
 præter znið rriðe þæt heo rý eall zeledred þreah  
 mid þý leaðre þæt hearod zelome. Þið hearodþræce  
 hindhæleða 7 zrunde rþylzean 7 ræn cýrþan . 7 zid-  
 rþan rþl in prætere<sup>1</sup> læt reocan in þa eazan þa hrile  
 hý hate sýnd 7 ýmb ða eazan znið mid þam rþrtum  
 rþa hatum. Þið hearod þærce betan rþrtþuman cnuca  
 mid hunize arþunz do þæt reap on þæt neb zelice  
 upreard rið hatre sunnan . 7 ahoh þæt hearod nýþer  
 reard . oððæt reo ex rý zepohc . hæbbe him ær on  
 muðe buteran . oððe ele aritte þonne uplanz hnize  
 þonne forð læte rþoran . of þæn nebbe þa zilfþe do  
 þæt zelome oððæt hyt clæne rý. To hearod realf 7  
 to ehrealf alupan zeznið . in eced rþýre þæt hearod  
 mid . 7 in þa eazan . do. Eahrealf rin 7 rþer do in  
 horþ . 7 in þa eazan þonne . þu ðe reftan rille.

fol. 130 b.

fol. 131 a.

Eahrealf zenim fþreapþerþan . nýþerearþan 7 rþorþ  
 do in clað bebnið leze on zepreced rin drýre of þan  
 claðe ænne drþoran in æzðer eaze. Þiþ eazan rþrsetene  
 beoð zenim hræþner zeallan 7 hrit mærinze rudu  
 leþre 7 leaxer zeallan do to rþonne drþor on þ eaze  
 þurh linhæpenne clað 7 zehpæde arodeþ rþer þonne  
 racað þ eaze þiþ iþ<sup>2</sup> reo relefte eahrealf nim dorþan  
 huniz 7 rþoxer rþero 7 rahðeoneþ mearþ mænz to rþonne.

<sup>1</sup> ræ prætere, MS.| <sup>2</sup> þur, MS.

*MS. Harl. 585.*

## RECIPES.

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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 poc gý on eagan nim mæpe gapan<sup>1</sup> y hinde meole mænġ tosomne y gpinge læt ftandan oð hit gý hluttor nim þonne þ hluttpe do on ða eagan mid zoder ful-  
 tume he gceal apez. þig is geo æðelefte eahgealf rið  
 fol. 131 b. eahpýrce y rið miſte y rið pænne y rið peorpmum y rið  
 Ad omnes pestilentias oculorum. zicðan y rið týrendum eagan y rið ælcum uncuðum  
 zerpelle zenim feferfuzian blofman y ðunor clæfpan  
 blofman y ðýler blofman y hamorþýrte blofman y  
 tpezra cýnna pýrmod y pollegian y neðdeapearðe lilian  
 y hæpene hydela<sup>2</sup> y luſeflice y dolhrunan y zeporpa  
 ða pýrta tosomne y apýll on heortes meapze. oððe  
 on hig gmepe y menze do ðonne on tela micel in ða  
 eagan y gmepe utan y pýrm to gýpe y ðeor gealf  
 deah rið æghpýlcum zerpelle to ðicganne y to gmer-  
 zenne on gpa hpýlcum lime gpa hit on bið.  
 fol. 132 a.

Ad tussim. Rið hpoftan nim hunizef tear y mepef gæð y dilef  
 gæð cnuca þ gæð gmale mænġ ðicze rið ðone tear y  
 pizepa gpiðe nim ðrý fticcan fulle on niht nihtig.<sup>3</sup>  
 Rið eazena ðýmneffe nim pulfef camb neðdeapearðne y  
 leze on huniz ðreo niht nim þonne y pize þ huniz of  
 cnuca þonne an fticce ðæpe pýrt gping þonne ðurh  
 lindhæpenne clað on þ eaze.

fol. 132 b. Gif eagan týran zenim zpepe pudan cnuca gmale y  
 pef mid ðoran hunize oððe mid ðunhunize gping þurh  
 linenne clað on þ eaze gpa lanze ſpa him ðeapf ſý.  
 Se man ge ðe biþ on healfoman nime healfpýrt y  
 puda mepe<sup>4</sup> y puda fillan y ftpeapberzean pizean y  
 eofof þrotan y zarclifan y iſenhearðan butan ælcan  
 iſene zenumen y æðelferðþincpýrt y cneopholen y  
 bpad biſceoppýrt y bpinpýrt zepomnize ealle þaf

<sup>1</sup> The MS. writes mæpepapan as one word, *marrowsoap*.

<sup>2</sup> The same pen altered hydela<sup>n</sup>, by a caret mark, to hnydela<sup>n</sup>.

<sup>3</sup> on nihtig, MS., with a p, for *wrong*.

<sup>4</sup> In margin, in a hand of about 1150, pube mepeche. Senicle. Si- papðef 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 garclife, 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 ſumor on tun za  
 ælcne efen micel Ƴ zepýrce to ðrænce on pýlſcan  
 ealaþ Ƴ þonne oniht þonne ſumor on tun zæð on  
 merzen þonne ſceal ge man paçyan ealle þa niht þe  
 fol. 133 a. ðone ðrenc ðrincan pille Ƴ þonne coccar<sup>1</sup> cjaran for-  
 man gýðe þonne ðrince he æne oþre riðe þonne ðæg  
 Ƴ niht ſcæde þriððan riðe . þonne ſunne upza Ƴ reſte  
 hine gýþþan . þiſ iſ geo zrene ſealf<sup>2</sup> betonica riðe  
 luſeſtice . ſinol . ſaluie . æðelſerþincpýrt . Saune helde  
 zalluceſ moran ſlarize merce céarſpille . hræmneſ<sup>3</sup> ſot  
 muzþýrt . orzana melde . quinque ſolium : ualeriane .  
 clate . medepýrt ðreorze ðroſlan . piſeneale ſolſe-  
 quium . biſcupþýrt hæſel qince .<sup>4</sup> hezeclue : zrunde-  
 rpylie þnocminte Ƴ oþre mintan cicena mete . zazel .  
 hezehýmele : cofc . eorð naſala . hnutbeameſ leaf .  
 lauberze . cýmen ele . peax . ¶ Rið adle nim þre leaf  
 fol. 133 b. zazeleſ on zepýlledre mealte.<sup>5</sup> meolce gýle þrý morz-  
 henar ðrincan .

Cap[ut]. Rið heafod ece riðe Ƴ ðreorze ðroſle Ƴ betan more  
 Ƴ ruðuroue nim ealra euenmicel ſpa ðu mæze mið  
 þinan ſciterinze to þinum ðuman beſon enuca hý  
 fol. 134 a. ſmale Ƴ mýlc buteran Ƴ ðo of eall þ ſule Ƴ ðo on  
 clæne pannan Ƴ apýl ða pýrta þær on pel Ƴ þring  
 ðurh clað ðo ele to zif ðu bezýtan mæze Ƴ ſmýne  
 hiſ heafod mið þær hit acý :

Ad uenenum. Sealf rið fleozendum attre Ƴ fær ſpſýnzum nim  
 hamorþýrte handſulle Ƴ mægeðan handſulle Ƴ pez-  
 bræðan handſulle Ƴ eadoccan moran ſece ða þe fleotan  
 pille þære ðeah læft . Ƴ clæneſ hunizeſ ane ægzſýlle  
 fulle nim þonne clæne buteran þrýpa zemýlce ðe þa  
 ſealfre miðreorcean pile ringe man ane mæſſan ofeſ  
 fol. 134 b. ðam pýrtum ær man hý to ſomne ðo Ƴ þa ſealfre

<sup>1</sup> þone coccar, MS.

<sup>2</sup> In margin, Vnguentum uiride.

<sup>3</sup> For hræneſ. The labial mutes  
and the labial liquid are near akin.  
The same spelling occurs again.

<sup>4</sup> So MS. I would read quice,  
*quitch*.

<sup>5</sup> mealte must be struck out.

for three nights, before summer come to town,<sup>a</sup> 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,<sup>b</sup> 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, cinqfoil, 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.

<sup>b</sup> 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<sup>c</sup> and for sudden pustules ; <sup>c</sup> 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.

<sup>a</sup> An expression found frequently in the Calendar. Menolog. 30, etc.

þýrce. ¶ Þið ðone bledende fíc . nim murrnan ða þýrce  
 ʒ ceorþ nýzan penegar ʒ do on ælcne hunig ʒ ðize ða  
 on æfen ʒ eft oðre nýzan on merzen ʒ do ʒpa nýzon  
 daʒar ʒ ix. niht butan ðe raðor bot cume.

fol. 135 a. Oleo roſeo . sic facij oleo libram unam floſ hroſeo  
 uiriðe unciūm hunum commijcis in ampulla utria  
 sub ʒipſos . et ſuſpendij ad ſolem dies xl. ut uirtuſ  
 eius erit ſtictica et ʒrigida facis eum ad plurimas  
 paſſioneſ maxime ad dolorem capitiſ quod ʒre  
 æncauriuſ uocant hoc eſt emiʒmanecum capitiſ :—

Cardiaca. Lardiacus hatte ʒeo adl ðe man ſpiðe ſpæte on hý  
 man ʒceal þýrcean utýrnende ðræncean ʒ him þýrcean  
 cliðan toforan hiſ heafde ʒ to hiſ bneofan . ʒenim  
 ʒrene ruðan leaf ʒcearfa ſmale ʒ cnuca ʒriðe ʒ beren  
 meala ʒerýft do ðærto ʒ ʒpeteðne<sup>1</sup> ete . þýrc to  
 cliðan ʒ do on þicne clað ʒ bind on þreo niht ʒ þry  
 daʒar do eft. niþne to ʒ ðrince<sup>2</sup> ʒeoca of bræmel berian  
 fol. 135 b. ʒerþungene of. ¶. Sing ðij rið toð ece ʒýððan  
 ʒunne beo on ʒetle þriðe of . caio laio . quaque uoaque  
 ofeſ ʒælorigia ʒleah manna þýrim . nemne heſ þone  
 man ʒ hiſ fæð<sup>3</sup> cpeð þonne lilumenne æceð þæt ofeſ  
 eall þonne alið coliað þonne hit on eorðan hatofe  
 býrneð rintamen.

fol. 136 a. Þið ðone ðropan . iue . ʒ fipleaſe næððerþýrce ʒ  
 hlæððerþýrce ʒ eorð ʒeallan . þýrc ða þýrta on hæri-  
 feſte ʒ ʒcearfa<sup>4</sup> hý ʒmale ʒ ðriʒe hý . ʒ ʒealb<sup>5</sup> hý  
 ofeſ rintep ʒ nýtta hý þonne ðe ðearf ʒý þulle hý on  
 Ad raucediniem. Carta. ealað. Þið ʒerþel ʒenim lihan moſan ʒ elleneſ ʒþrýt-  
 tinge ʒ poſleaceſ leaf ʒ ʒcearfa ʒriðe ʒmale ʒ cnuca  
 ʒriðe ʒ do on ðicne clað ʒ bind on : — Sing ðij ʒebeb  
 on ða blacan blezene viiii. ʒýððan<sup>6</sup> æreſt pateri n̄i .

<sup>1</sup> ʒpeteðne ete, is corrupt.

<sup>2</sup> Read ðrince ʒe ʒeoca ðrenc of  
 bræmel berian ʒerþungene [or  
 -enne] of. In ðrince a b was  
 written, and half erased.

<sup>3</sup> Read fæðep.

<sup>4</sup> ʒearfa, MS.

<sup>5</sup> Read healb.

<sup>6</sup> Read riþan, or riþum.

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 cinqfoil, 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<sup>a</sup> nine times; *but* first of

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<sup>a</sup> "Black blain" translates car- | true reading in that place will be  
 bunculus in Gl. R. p. 64, for the | reo black blegne.

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Matth. vii. 7.  
fol. 136 b.

Psalms xci.

A head is  
drawn.

fol. 137 a.

fol. 137 b.

1 Tīgað · Tīgað · Tīgað · calic & ac locluel fedef adloclef arcere encrere erernem Nonabaioth arcum cunat arcum arcua fligata soh pīhni necutes cuterii rafaf þegal uflen | binchni · arta · arta · arta · tnxuncula · tnxuncula · tnxuncula · Querite & inuenietis · pulsfate & aperietur uobis · Crux matheuf · crux marcus · crux lucas · crux Iohannesf · 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

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| te pestiferum uiruf per patrem &<br>filium & spm scm . vt ampliuf non<br>noceaf neque crefcaf fed arefcaf.<br>AMEN. ( <i>MS. Bodley. 163, fol. 227.</i> )<br>The initial word of this charm is | again mentioned further on, as re-<br>presenting, doubtless, the entire<br>text of it. Nabaioth looks like<br>Hebrew, and the middle words are<br>triangula, thrice repeated. |
|--|---|



fol. 138 a. zende onzēan fcreame healrne festen ýrnender pætereſ  
 nim þonne ƿ leze ða pýrta ealle in þ pæter ƿ þpeah  
 þ zepnit of ðan husl ðisce þær in ƿriðe clæne zeot  
 þonne þ zehalzade ƿin uƿon on ðæt oþer ber þonne<sup>1</sup>  
 to ciricean læt ƿingān mæƿƿan ofeſ . ane omnibuſ .  
 oðre Contra tribulatione þriððan scā marian Sing  
 ðar zebed ƿealmar . Miſereſe mei deus . Deus in no-  
 mine tuo Ds miſereatur nobiſ . Dñe deus Inclina  
 dñe ƿ credo ƿ Gloria in excelſiſ deo . ƿ letaniar . Pať  
 n̄i ƿ bletsa zeorne in ælmihtiges ðrihtneſ naman ƿ  
 cpeð in nomine patris et fili . et sp̄s sc̄i sit bene-  
 dictum hƿuc sýþþan.

Wen. fol. 138 b. **T**o penƿealre nim elenan . ƿ rædic . cýrfillan . ƿ  
 hræmneſ ƿot . ængliſcne næp . ƿ ƿinul . ƿ saluian .  
 ƿ ƿuþerne ƿuda . ƿ cnuca to ƿomne . ƿ nim zarleaeſeſ  
 zodne ðæl . cnuca ƿ ƿrinz . þurh clað . on zemeſeð  
 huniz . þonne hit ƿriðe zefoden ƿy . þonne do ðu  
 ƿiƿor . ƿ ƿiðerape . zallenzar . ƿ zinzifre . ƿ ƿinde .  
 ƿ lapeſ berzēan . ƿ pýnetſian . zodne ðæl ælceſ be  
 ðæſe mæðe . ƿ ƿýððan hit ƿra zemængeb . þa pýrta  
 ƿoſ ƿ þ huniz þonne ƿeod ðu hit tƿa ƿra ƿriðe ƿra  
 hit ær ƿæſ . þonne hæſþ þu zode ƿealre ƿið pennar ƿ  
 ƿið nýrret . ¶. to zodre banƿealre þe mæz ƿið heafod  
 ece ƿ ƿið ealra lýma týððerſýrre ƿceal ƿude rædic  
 fol. 139 a. ƿ amƿre uane ƿeuerſuze æſcðroce eoforðroce cilðenize  
 bete . ƿ betonican ƿiðbe ƿ reade hoſe elene alexan-  
 drian moſan cluſðunz ƿ clate liðpýrt ƿ lambeſ ceſſe .  
 hýlſpýrt hæſel cƿice ƿuduroſe ƿ ƿrætter cild . ƿ ƿrinz-  
 pýrt ƿreſepýrt ƿezbræde ƿ ƿermod ealhtſan ƿ hæ-  
 ſerðan hezeclife ƿ hýmelan zearpan ƿ zeaceſ ƿurān  
 belenan ƿ bradeleac nim ealra ðýrſa pýrta eſenſela  
 do on moſteſe cnuca eall toſomne ƿ do ðær to ƿriž

<sup>1</sup> þon, MS.

<sup>a</sup> 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,<sup>a</sup> 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

- fol. 39 b. cƿoppaƿ ƿ nim ærc ƿinde ƿ ƿelizeƿ tƿiƿa ƿ acƿinde ƿ ƿiƿiƿinde ƿ ƿurƿe aƿoldƿinde ƿ ƿealeƿ ƿinde ƿ ƿudu-  
binðan leaƿ þaƿ ealle ƿculan beon ƿenumene on neðo-  
ƿeaƿðan ƿ on eaƿteƿeaƿðan þan tƿeoƿan ƿceaƿƿize ealle  
ðaƿ ƿinða to ƿæðeƿe ƿ ƿýlle on haliz ƿæteƿe . oððæt  
hý ƿel hnexian . ðo þonne to þan<sup>1</sup> ƿýrtum on moƿ-  
teƿe enuca eall toƿomne nim þonne heoƿteƿe ƿmeƿa ƿ  
hæƿeƿeƿe ƿmeƿa ƿ ealb moƿoð ƿ ƿeaƿƿeƿe ƿmeƿu . ƿ  
baƿeƿe ƿmeƿu ƿ ƿammeƿe ƿmeƿu mýlce mon ealle to-  
romne ƿ ƿeote to tƿinðan ƿomniƿe mon þonne ealle  
fol. 140 a. þa þan toƿomne ðe man ƿeƿaðeƿian mæƿe ƿ enocie  
man þa þan mið æxƿe ýƿe ƿ ƿeoðe ƿ ƿleote þ ƿmeƿu  
ƿýƿce to tƿinðan nime þonne ealde buteƿan ƿ ƿýlle  
þa ƿýƿta ƿ þa ƿinða ðon<sup>2</sup> eall to ƿomne þonne hit beo  
æne aƿýlled ƿette þonne ƿceaƿƿa þonne eall þ ƿmeƿa  
on ƿannan ƿƿa micel ƿƿa þu ƿealƿe haban ƿille ƿ þu  
ƿetýƿƿan mæƿe ƿete oƿeƿe ƿýƿ læt ƿocian næƿ to ƿiðe  
ƿeallan oððæt hýo ƿenoh ƿý ƿeoh ðuƿh clað ƿete eƿt  
oƿeƿe ƿƿƿ nim þonne nýƿon cluƿa ƿaƿleaceƿe ƿehalƿoðeƿe  
fol. 140 b. enuca on ƿine ƿƿiƿiz þuƿh clað ƿcaƿ on mýƿƿan þa  
ƿýƿt ƿ ƿant haliz ƿex<sup>3</sup> ƿ þƿimne ƿtoƿ ƿ hƿite ƿýcelƿe  
ƿeot þonne innan ða ƿealƿe ƿƿa micel þ ƿý . III. æƿcýlla  
ƿeƿýƿðe nim þonne ealde ƿaƿan ƿ ealdeƿe oxƿan meƿaƿh  
ƿ eaƿneƿe meƿaƿh ðo þonne ða týƿƿan onð mænƿ . þonne  
mið eƿicbeamenum ƿtican oð heo þƿun ƿý ƿiƿiz þonne  
þeƿoƿeƿe benedictus . ðñs deus meus ƿ þone oƿeƿne  
benedictus ðñs deus iƿraeƿl ƿ manƿƿiƿicað ƿ eƿedo in  
unum ƿ þ ƿebed matheus marcƿ lucas iohanneƿ . sý  
þ saƿ þeƿ hit ƿý ƿmice mon ða ƿealƿe . æƿeƿt on þ  
heaƿoð.

fol. 141 a.

Liƿ ƿoc ƿý on eaƿan nim aƿƿaƿan ƿ hinðe meoluc  
mænƿ to ƿomne ƿ ƿƿýƿiz læt ƿtanðan oð hit ƿý hlut-

<sup>1</sup> Read þa ƿýƿta.<sup>2</sup> Read ðo.<sup>3</sup> Read ƿanchaliz ƿæteƿe ƿ ƿex.

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

τορ nim þonne þæt hlutre do on ða eazan mid zoder  
fultume heo<sup>1</sup> sceal apez. ¶. nim clatan moþan cnuca  
griðe Ƴ pýl on beore gýle ðrincan pel pearum þonne  
ðu zereo þ hý utglean mid zoder fultume ne pýrð  
him nan orne.

fol. 141 b.

þar pýrte gculon to lungen realfe banpýrte Ƴ brun-  
pýrte betonican Ƴ ftreapberian riƳe [guberne puda Ƴ  
uoro galuie Ƴ gauine Ƴ rube]<sup>2</sup> garclre Ƴ hærel crice  
medepýrte ðolhrune. Þið hearoð ece pýl in pætere  
pollegian Ƴ leac mintan řenmintan Ƴ þ ðriðde cýn  
mintan þ blopeð hrte þpeah þ hearoð mid þýr<sup>3</sup> poƳe  
zelome. Þið hreořum lice adelř amprion Ƴ zelodrýrte  
teon ut lanze cnuca ealle pel pýll in buteran do hron  
realter in þ bið zoð realř rið hreořum lice þpeah  
þone man mid hate Ƴ mid ðare realfe řmýre ..

Þið cneopærice zenim peode řiřan Ƴ hezeriřan ze-  
cnuca pell tořomne Ƴ do mela læt řtandan nýhternum  
on þæm pýrteum gýle ðrincan :.

fol. 142 a.

To eahrealfe ním alupan Ƴ řiðerapan lapeřberian Ƴ  
pīpōp zercar řmale Ƴ cu buteran řerřce leze on pæter  
ním þonne hretřtan bpadne Ƴ řnið ða buteran . on  
ðæm hretřtane mīð copore þ heo beo pel toh do  
þonne řumne ðæl þara pýrta þærto clæm ðonne on  
arřæt læt řtandan nýzon nīht řende man ælce ðæze .  
mýlce řýþþan on ðæm arřæte řýlřan ařeoh þurh clað  
do řýþðan on řpýlce řætelf řpýlce ðu řille nýttige þonne  
þe ðearř řý . þeor realř mæz rið ælceř cýnneř untrum-  
nýřre ðe eazan eigliað.

fol. 142 b.

<sup>1</sup> In Laen. 2. poc was masc.<sup>2</sup> The words in [ ] are interlinedin the same ink as the rest, and by  
the same hand.<sup>3</sup> For þirum, 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, meadowort, 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.<sup>a</sup>

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.

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<sup>a</sup> I would amend *pað piran*, *woad plants*.



Þið utrihte zenim hæne æg leze tpa niht on eced  
 zif hit ne tocine topleah hpon leze eft in ðone eced  
 nýhterne zep Leah þonne in buteran leze in ele ado  
 þonne hpon ofer fýr fýle etan.

fol. 143 a.

Eft þið þon<sup>1</sup> huniz y hræte fmedman y ungylt fmeorpu  
 y rex pýl eall to fomne fýle etan zelome pýll þið  
 ðon miclan eorðnafolan y leaþan<sup>2</sup> y zýðhrofan y gear-  
 ran y eferþon y eorþ fearn y molb corn y mederýrt  
 neoðepearde ðrinc zelome fcaef eric þið þonne bol in  
 meolc y þize pærllice y feoð ealle ða in meolce y hrilum  
 þa meolc zeren mid cýrbýbbe<sup>3</sup> y ðize hý. Þýrc utýrn-  
 nendne ðrænc zenim fíf y hund eahtatiz lýbcorna  
 neozon piropcorn . fiftene fundercorn<sup>4</sup> pel bependeb  
 cnuca fmale do fealt in . y pýrmelo mænz tofomne  
 znid fride þ hit fý þ fmaelfte zeporht to dufte zenim  
 fcaenc bollan fulne leohter beoþer oððe hluttor eala  
 pel zepreted oððe zepreted pin mænz ða pýrta þær-  
 rið . zeornlice læt ftonðan nihterne hner hine eft  
 on merzen þonne he hine ðrincan fcyfe fride pel y  
 ða pýrte zeornlice þið þone pætan zemenzce ðrince  
 þonne.

fol. 143 b.

Liþ he fý to ungyrð pýl merce in pætere fýle ðrin-  
 can zif he to fride fý pýl curmeallan. Oþer ut ýrn-  
 ýnde ðrænc zenim medmicle moþan zlaedenon fæðme<sup>5</sup>  
 lonze y fpa zneate fpa ðin þuma . y fpylc ðu ham-  
 pýrte y celðenian moþan y hele leaþer moþan y ellen-  
 rinde neoðepearde y pærc ða moþan ealle fride pel y  
 befcæf utan fride clæne ða moþan . y ða rinde ze-  
 cnuca ealle ða pýrte fride ado in hluttor eala beþen<sup>6</sup>

<sup>1</sup> þon, MS.<sup>2</sup> Read .v. leaþan.<sup>3</sup> cýrbýbbe, MS.<sup>4</sup> Glossed faxifragia . in a later  
hand.<sup>5</sup> fæðme better?<sup>6</sup> For beþenð, beþinde, *strip off  
rind or skin*. Rine=Rind in Eng-  
lish.



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,<sup>a</sup> 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

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<sup>a</sup> So gl. *Meal of myrtle berries?*

fol. 144 a. Ʒ ƷeƷnib feoƷeƷtiz · lȳbcorna<sup>1</sup> ado þonne in ðæm  
pȳrtum læt ftandan þreo niht Ʒȳle ðrincan ær uhton  
lȳtelne Ʒcænc fulne þ̅ Ʒe ðrænc Ʒȳ ðe ær ƷeleoƷeð :

þriððe utȳrnende ðrænc pȳl ƷeƷ Ʒ Ʒlæðenan neoðe-  
Ʒearðe in Ʒupan ealað aƷih þonne leƷe eƷt in niƷe læt  
ane niht inne beon Ʒȳle ðrincan.

Þȳnc ƷƷip ðrænc pȳl hƷeƷhƷeƷtan in ƷæteƷe læt  
Ʒeallan lacƷe<sup>2</sup> aƷih þonne healfne bollan ƷeƷnib hund  
ealhƷatiz libcorna in þone<sup>3</sup> ðrænc :

fol. 144 b. Þȳnc oðerne of beoƷe Ʒ of feoƷeƷtiz lȳbcorna ado  
ƷeoƷontene ƷipeƷcorna<sup>4</sup> Ʒif ðu Ʒille :

ƷƷipðrænc ado in beoƷ oððe in Ʒin Ʒinul læt ftan-  
ðan ane niht Ʒȳle ðrincan : Þȳnc ƷealƷe Ʒið heaƷoð  
ƷæƷce Ʒ Ʒið liðpȳƷce Ʒ Ʒið eah pȳƷce Ʒ Ʒið Ʒenne Ʒ  
Ʒið ðeoƷe Ʒenim eolonon Ʒ Ʒæðic ƷeƷmoð Ʒ biƷceoƷ  
pȳrt cƷoƷleac ƷaƷleac Ʒ holleac ealra eƷen Ʒela Ʒecnuca  
pȳl in buteran Ʒ celleðenian Ʒ Ʒeade netelan ado in  
æren Ʒæt læt ðær in of þ̅ hit hæƷen Ʒȳ aƷih ðurh  
clað Ʒmȳne mið þ̅ heaƷoð · Ʒ ða leome þæƷ hit ƷaƷ  
Ʒȳ : Þið ƷiðƷæƷce betonican biƷceoƷpȳrt eolonan Ʒæðic  
oppƷan<sup>5</sup> ða ðe Ʒpȳmman maƷuƷian ƷƷunðeƷpȳhe ·  
cƷoƷleac ƷaƷleac Ʒuðe hæleðe<sup>6</sup> ealhƷƷe hune Ʒeoð in  
buteran Ʒmȳne mið ða Ʒiðan him bið Ʒel.

fol. 145 a.

Þȳnc biƷƷ Ʒið lunƷen adle pȳll in buteran þaƷ pȳƷce  
Ʒ ƷcearƷa Ʒmale cƷoƷleac æƷeƷt pȳl hƷile ado ðonne  
hƷæðic in Ʒ eolonan Ʒ beƷen mela Ʒ hƷiteƷ ƷealƷeƷ  
Ʒela pȳl loncƷe Ʒ hatne eƷe. ¶ Þȳnc oðerne pȳl in  
buteran ƷiðhƷoƷan atƷoƷlaðan betonican mænc ealle  
toŷomne ado Ʒȳððan ofeƷ ƷȳƷ.

<sup>1</sup> lȳbcorna I, MS.

<sup>2</sup> lange with c inserted after a,  
MS.

<sup>3</sup> þonne, MS.

<sup>4</sup> ƷipeƷcorna, MS.

<sup>5</sup> For oppƷan.

<sup>6</sup> Hinðhæleþe ? 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. Þýrc þriddan bryr þýl in buteran merce eolonan  
 nædic þa clufehton penþýrt hoc þermod læft enuca  
 ealle gwiðe þel gýle þearm etan . ʒ on ufan ðrincon  
 þþura on ðæg ær þonne he ete: . Feorða bryr þýl in  
 hunige beton oððe marubian gýle etan þearme.

fol. 146 a. Þýrc ær ðrænc of ðære beton anre þýll in þine  
 oððe on ealað he ðrince ær he ðone bryr ete. ðrænc  
 wið lunzen adle þýl marubian in þine oððe in ealað  
 ʒerpet hron mid hunige gýle ðrincon þearme on niht  
 niçftig . ʒ þonne liege on ða gwiðran wiðan ʒode hpile  
 æfter ðæm ðrænce ʒ þænne þone gwiðran earþm gwa  
 he gwiþaft mæge. Genim betan þeod on buteran gýle  
 hate etan mid ðære buteran a wið gwa þelne gwa he  
 þættion mete ete ʒ ʒif he mæge ʒeðrincon hþilum  
 ʒe ðære buteran: . Eft ðrænc ʒenim marubian ʒ þa  
 lancge cliton ʒ þermod ʒ boðen ʒearpan . betonican  
 ʒodne ðæl . do ealle in eala gýle ðrincon on niht  
 niçftig. Genim þeldmorpan . ʒecnuca gwiðe lege in þin  
 oððe in eala læt ftandan aniht oððe tpa gýle ðrincon  
 on niht niçftig: .

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

Þýrc bryr þýll ýþoron in buteran ʒ nædic ʒ eolonan  
 ʒ þerenmela meft<sup>1</sup> þel longe<sup>2</sup> gýle þearm etan. bryr  
 þeod in buteran ʒ in hunige beton gwiðe oððæt he  
 gwa ðicce gý gwa bryr ete on niht niçftig ðneo þæða<sup>3</sup>  
 gwa hateþ. Slæp ðrænc nædic hýmlic þermod belone .  
 enuca ealle þa þýrte do in ealað læt ftandan ane niht  
 ðrince ðonne.

fol. 147 a. To haligre þealfe Sceal betonican ʒ benedicte ʒ hind  
 hæleðe . ʒ hæner ʒ hind þner iþenhearðe Salþige þarþne .  
 þiþceoppýrt ʒ boðen þinul ʒ þiþleafþe healþþýrt hune

<sup>1</sup> neft, MS.

<sup>2</sup> In the MS., þell on ʒe, and

here the line ends ; perhaps supply  
 þrættum þætere.

<sup>3</sup> Read þæða.

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 cinquefoil, halswort, *horehound*, mugwort, meadwort,

fol. 147 b.

mucpýr̥t medepýr̥t merzelle . azrimonij Ƴ ædelferð-  
 inz pýr̥t .<sup>1</sup> rædic Ƴ ribbe Ƴ jeo reade zearupe ðile  
 orortanie dracanre carroc Ƴ carlic . cýleðenie Ƴ pýr̥  
 rind reax . pudoroƳe Ƴ prætter eið . Saturge . Ƴ rigel  
 hreorfa brune pýr̥t Ƴ rube Ƴ berbene ftrearberian  
 pýe . Ƴ blæcer rnezler duft . ealhtre fanan merce pol-  
 lezian attorlaðe haran rpicel pudurille permod eoƳor-  
 þrote ænczlyc cofr hærene hnýdele uica peruica feuer-  
 fuze<sup>2</sup> hoƳe cýmen . Ƴ hlyze leuafica alehrandrie petre-  
 rlyze zrundepýlyze . þýr̥ra feor pýr̥ta man rceal  
 mæft don to Ƴ eallra oðra ælcpe efenfela Ƴ ður man  
 rceal ða buteran zepýr̥cean to ðære halizan realfre .  
 æt aneƳ heope<sup>3</sup> cý . þ heo rý eall reod oððe hrit Ƴ  
 unmæle mon ða buteran aðrepe Ƴ zif ðu næbbe bute-  
 ran zenoge arærc rriðe clæne mænzc oðre rið Ƴ ða  
 pýr̥ta ealle zerceanra rriðe rmale toromne Ƴ pæter  
 zehalza font halzunze Ƴ do ceac innan in ða buteran  
 zenim þonne ænne fticcan Ƴ zepýr̥c hine feðor býr̥fte  
 rrit onforan ðar halzan naman . Oatheur . marcur  
 lucar . iohanneƳ . ftyre þonne mid ðy fticcan ða bute-  
 ran eal þ ræt ðu rinz ofer ðar realmaz . beati im-  
 maculati ælcne ðrira ofer Ƴ zloria in excelr̥ij deo .  
 Ƴ credo in deum patr̥em Ƴ letanías arime ofer þ  
 r̥<sup>4</sup> ðara halizra naman Ƴ deur meur et pater .  
 Ƴ In principio þ pýr̥m zealdor Ƴ þif zealdor rinz  
 ofer .

fol. 148 a.

fol. 148 b.

Acre<sup>5</sup> arcpe arnem nona ærnem beoðor ærnem :  
 midren . arcun eunað ele hararpan ridine . Sinz ðif ný-  
 zon ridan Ƴ do ðin rpatl on . Ƴ blar on Ƴ leze ða pýr̥ta  
 be ðæm ceace . Ƴ zehalza hý rýððan mærfepreoft .

<sup>1</sup> Æðelferðingz pýr̥t is glossed  
 Luis lingua, MS.

<sup>2</sup> Feuerfuze is glossed centaurea  
 minor in MS.

<sup>3</sup> Read heofer.

<sup>4</sup> hir, MS.

<sup>5</sup> 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,<sup>a</sup> 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,<sup>b</sup> 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,<sup>c</sup> 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.*

<sup>a</sup> Hence it appears that the present author, at least, did not take ironhard for vervain.

<sup>b</sup> Dairymaids sometimes complain

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

<sup>c</sup> As in art. 10.



fol. 149 a.

Sinze đar orationij opej • domine sancte pater omnipotenj eterne deus • per inproiutionem man[u]um mearum refuziat inimicuj diaboluj a capillij a capite • ab oculij a naribuj a lab[1]ij a linzuis a sublinzuij a collo a pectore a pedibuj a calcanei • ab uniuersij confuzinib: membrorum eij ut non habeat potestatem diaboluj nec loquendi nec tacendi nec dormiendi • nec refuziendi • nec in die nec in nocte nec in tangendo nec in somno • nec in zrefuju • nec in uiju • nec in riju • nec in legendo sed in nomine domini ihu xpi qui noj suo • sco sanguine pedemit qui cum patre uiuit et regnat deus • in secula seculorum • amen.

fol. 149 b.

DOMINE mi rogo<sup>1</sup> te pater te deprecor • fili<sup>2</sup> obrepro te domine et ppi scs ex totij uiribus sca trinitar • ut del[e]ar omnia opera diaboli • ab isto homine inuoco scam trinitatem in admini[cu]lum meum • id est patrem et filium et ppm scm • conuerite domine istiuſ hominij<sup>3</sup> cogitationes et cor ut confiteatur<sup>4</sup> omnia mala sua et omnes iniquitates • que [h]abet ut uenit omnia bona sua et uoluntatem eij unde ergo maledicte recognosce gent[ent]iam tuam et da honorem deo et recede ab [h]oc famulo dei ut pura mente deseruiat • confectur gratiam.

Dñe scē pater omnipotenj eterne deus tu pefisti celum et terram et omnes ornatuj eorum et omnes

<sup>1</sup> rogo, MS.<sup>2</sup> fili, MS.<sup>3</sup> homines, MS.<sup>4</sup> confiteantur, MS.

γα̅ι γ̅ρ̅ angelorum ex[er]citur de ꝑecis̅ti ꝑolem et lunam  
 et omni[a] ἀστρα celi tu ꝑecis̅ti adam de limo terre . fol. 150 a.  
 et dedisti ei adiutorium euam . uxorem ꝑuam .<sup>1</sup> it est  
 mater uiuorum tu domine uiuificasti nos . ꝑuper no-  
 men γ̅c̅m̅ tuum et liberaſti nos a ꝑeculis malis ꝑuper  
 nomen ꝑili ihu xp̅i dn̅i n̅ri libera domine animam  
 ꝑamuli tui . n̅ . et ꝑedde ꝑanitatē corꝑori ꝑamuli  
 tui . n̅ . ꝑer nomen γ̅c̅m̅ tuum . Domine γ̅c̅ pater  
 omnipotenſ eterne deus ꝑozamur te domine deus nos-  
 ter ꝑꝑꝑter magnam miſericordiam tuam ut liberaſ<sup>2</sup>  
 ꝑamulum tuum . et da honorem nomini tuo<sup>3</sup> domine fol. 150 b.  
 in ꝑecula ꝑeculorum amen.

Benedictio<sup>4</sup> et sanctificata omnia atque benedicta  
 depulsi . atque obiectis uetustati hostis adque ꝑꝑe-  
 tium ꝑacina ꝑincenſoris inꝑidus ꝑalubriter et unis  
 deum uerſaria ꝑꝑolemnitate diuerſis terre edenſis  
 ꝑerminibus ꝑummanis . ꝑer.

Sanctifica domine hunc ꝑꝑuctum arborum ut qui  
 ex eo uiuim[ur] ꝑimur ꝑanctificati .<sup>5</sup> ꝑer.

*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.*

<sup>1</sup> ꝑum, altered to ꝑuam, MS.

<sup>2</sup> liberaſ, MS.

<sup>3</sup> tu, MS.

<sup>4</sup> Sense no longer remains in this  
 paragraph.

<sup>5</sup> ꝑancticate, MS.

fol. 157 a.      Ðið færlicre adle rie cluſehte penpýrt clate biſceop-  
pýrt finul rædic pýl in ealað rýle ðrincan.

Ðið lænden pýrce . finol jæð betonican leaſ zriene  
acrimonian nýðorearde zrið to duſte per mid ze-  
rrettan ealað zerlece rýle haſ ðrincan in ftalle ftonde  
zode hrile.

fol. 157 b.      Ðið þeore zenim ericrinde Ʒ ærcrinde Ʒ bepe halm  
pel in pætere zenim alomalt mid ðý pætere zebreop  
mid zriút cumb fulne ealað mid ðý pætere zeclænſa  
ðonne læt ftandan ane niht zerretted mid hunize ðrince  
nýgon morzenaſ Ʒ ete reczleac Ʒ eropleac Ʒ eýmen  
toromne Ʒ nænizne oþerne pætan ne ðize.

fol. 158 a.      Tif ðeor rý in men pýrce ðrænc nim þaſ pýrte  
nýþorearde finul Ʒ biſceoppýrt ærcðrote ealra efen  
micel þýſſa tpiſa mæft ufonrearde ruðan Ʒ betonican  
ofzeot mid .III. mæðrum ealoð Ʒ zerpinze .III. mæſſan  
ofer ðrince ýmbe tpa niht þæſ ðe hý ofgoten rie  
rýle ðrincan ær hir mete Ʒ æfter.

Ðrænc rið ðeore nim ðaſ pýrte neoðorearde ceaſter  
ærc ontpe neoðoreard ðaſ ufonrearde betonican ruðe  
permod acrimonia pel tere ruðu þiſtel ſeſerfuze  
aþelferðinzerpýrt ofzeot mid ealað læt ftandan ane  
niht ðrince .VIII. morzenaſ lýtle bollan fulle rriðe  
ær Ʒ ete ſealtne mete Ʒ no riht ſerſcer.

fol. 158 b.      Pýrce ðeor ðrænc zodne zenim permod Ʒ boðen acrimo-  
nian pollezan ða rmalan penpýrt pel tere æzrýrt  
ðýorþýrt ceaſter axſan<sup>1</sup> tpa rnaða eorolan.<sup>2</sup> þreo  
rnaða cammuceſ .III. ruðureaxan . zodne ðæl Ʒ cur-  
meallan . zercearſa ða pýrta in zod hluttor eala † in

<sup>1</sup> Read æſces.

| <sup>2</sup> Read, I presume, colonan.

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

Ʒod . Ʒylȳc eala læt ftandan .III. niht beƷroƷen Ʒýle  
 Ʒrincan Ʒcænc Ʒulne tide ær oþrum mete.

Ʒið þeore Ʒ Ʒið Ʒceotendum Ʒenne Ʒenim boðen Ʒ  
 Ʒearpan Ʒ Ʒeodureaxan Ʒ hræfner Ʒot Ʒo in Ʒod eala  
 Ʒýle Ʒrincan . on ƷæƷe .III. Ʒræncean :—

fol. 159 a.

ƷiƷ ðeor Ʒý Ʒerunad in anre ftorre Ʒýrc Ʒode beð-  
 ingce Ʒenim iƷiƷ ðe on ftane Ʒýxð on eorþan Ʒ  
 Ʒearpan Ʒ Ʒudubindan leaƷ Ʒ cuƷlyppan Ʒ oxranƷlyppan  
 Ʒecnuca hý ealle Ʒriðe Ʒel leƷe on hatne ftan in tƷoƷe  
 Ʒo hƷon ƷætereƷ in læt Ʒeocan on þ̅ lic ƷƷa him  
 ðearƷ Ʒý oððæt col Ʒý Ʒo oþerne hatne ftan in . beþe  
 Ʒelome Ʒona him bið Ʒel:.

Ʒið ðeore ealltƷe ƷælƷýrt Ʒeodureaxe æƷcunð in  
 eorþan cneopholen Ʒermod Ʒe hana Ʒædic ceafteƷ æƷe  
 lýtel Ʒaunan.

fol. 159 b.

ƷiƷ Ʒe uíc Ʒeorðe on manneƷ Ʒetle ƷeƷeten þonne  
 nim ðu clatan moƷan þa Ʒreatan .III. oððe .III. Ʒ  
 beƷec hý on hate æmeƷƷean Ʒ ateoƷ þonne ða ane of  
 ðan heorðe . Ʒ cnuca Ʒ Ʒýrc ƷƷýlc an lýtel cicel<sup>1</sup> Ʒ  
 leƷe to þæm Ʒetle ƷƷa ðu hatofte Ʒorþeran mæƷe þonne  
 Ʒe cicel colize þonne Ʒýrc þu ma Ʒ leƷe to Ʒ beo on  
 ftalneƷe . Ʒæg oððe tƷeƷen þonne þu þiƷ Ʒo hit iƷ  
 aƷandad læceƷƷæƷt ne ðelƷe hý nan man þa moƷan mið  
 iƷene . Ʒ mið Ʒætere ne þƷea ac ftƷice hý mið claðe  
 clæne Ʒo Ʒriþe þýnne clað beƷreonan þ̅ Ʒetl Ʒ ðone  
 cicel.

fol. 160 a.

Ʒemýne ðu mucƷƷýrt  
 hræt þu amelðodeft  
 hræt þu Ʒenadeft  
 æt ƷeƷen melde  
 una þu hatteft  
 ýlðofte Ʒýrta  
 ðu miht Ʒið .III.  
 Ʒ Ʒið xxx.

<sup>1</sup> Cicel 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  
 ɥ rið onflýge  
 þu miht riþ þa laþan  
 ðe zeonð lond færð.

Onð þu rezbrade  
 rýpta modor  
 eaftan orone  
 innan mihtigu  
 ofer ðý cræte curran  
 ofer ðý crene reodan  
 ofer ðý brýðe bryodeðon  
 ofer þy fearraƿ rnarðon  
 eallum þu þon riðftode  
 ɥ riðftunedeft  
 rpa ðu riðftonde  
 attre ɥ onflýge  
 ɥ þæm laðan þe  
 zeonð lond fereð .  
 ftime<sup>1</sup> hætte þeog rýre  
 heo on ftane zereox .  
 ftonð heo rið attre  
 ftunað heo pærce  
 ftide heo hatte  
 riðftunað heo attre  
 rreced heo rnaðan  
 reorped ut attor  
 † þiƿ iƿ reo rýre  
 reo riþ rýrim zerealt  
 þeog mæg rið attre  
 heo mæg rið onflýge  
 heo mæg rið ða laþan  
 ðe zeonð lond fereþ .

fol. 160 b.

fol. 161 b.

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<sup>1</sup> This word may also be read ftune.



- For venom availest,  
 For flying vile things;<sup>a</sup>  
 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,<sup>b</sup>  
 Over thee queens rode,  
 Over thee brides bridalled,  
 Over thee bulls breathed,  
 All these thou withstoodst,  
 And with stound<sup>c</sup> stayedst  
 As thou withstoodest  
 Venom and vile things  
 And all the loathly ones,  
 That through the land rove.
- (iii.) Steem<sup>d</sup> 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<sup>e</sup> 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.

<sup>a</sup> Epidemic disorders.

<sup>b</sup> The waybroad takes half its name from growing by waysides.

<sup>c</sup> stound, (*a stunning noise*; ζε-  
 ρου,) is used by Drayton.

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

<sup>e</sup> Attorlothe.

fleoh þu nu attonlaðe .  
 geo lærre ða maran .  
 geo mare þa lærgan  
 oððæt him beigna bot gý.  
 gemýne þu mægðe .  
 hræt þu amelðodeft  
 hræt ðu geændadeft .  
 æt alorforða.  
 þ þ næfre for gefloze  
 feorh ne gerealde  
 gýþðan him mon mægðan  
 to mete gegýrede.  
 þis is geo pýrt ðe  
 pergulu hatte .  
 ðar onrænde jeolh <sup>1</sup>  
 ofer gær hrýge  
 onðan attrej  
 oþrej to bote.  
 ðar .VIII. ongan .  
 rið nýgon attrum  
 † pým com gmican  
 to glat he nan . <sup>2</sup>  
 ða genam roden .  
 VIII. pulðor tanar  
 gloh ða þa næððran  
 þ heo on VIII. topleah  
 þær geændade æppel  
 ȝ atton þ heo næfre  
 ne wolde on huf bugan  
 † mille ȝ mule <sup>3</sup>  
 fela mihtigra tra  
 þa pýrte gereceop  
 ritig drihten

fol. 161 b.

<sup>1</sup> Obscure.  
<sup>2</sup> Read man.

<sup>3</sup> So MS.

- (v.) Flee now, attorlothe,  
 The less from the greater,<sup>a</sup>  
 The greater the less,  
 Till boot from them both be.
- (vi.) Have in mind, thou maythen,  
 What thou mentionedst,  
 What thou accomplishedst  
 At Alderford.<sup>b</sup>  
 That never for flying ill  
 Fatally fell man,  
 Since we to him maythen  
 For medicine mixed up.
- (vii.) This is the wort which  
 Wergule<sup>c</sup> 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,

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<sup>a</sup> The blind nettle.

<sup>b</sup> This allusion is dark. There is a place of the name in Norfolk.

<sup>c</sup> The crab apple.

fol. 162 a.

halig on heofonum  
 þa he hongode gette  
 7 fænde on VII. worulde  
 earmum 7 eadigum  
 eallum to bote  
 ftonð heo rið pænce  
 ftunað heo rið attre .  
 feo mæg rið .III.  
 7 rið XXX.  
 rið feonde7 hond  
 7 rið þæ7 hond<sup>1</sup>  
 rið frea be7de  
 rið mal7crun7e  
 minra rihta.

fol. 162 b.

† nu ma7on þa7 .VIII. pýpta rið ný7on puldor 7e-  
 flo7enum rið .VIII. attrem 7 rið ný7on onflý7num. rið  
 ðý neaðan attre rið ða<sup>2</sup> runlan attre. rið ðý h7itan  
 attre rið ðý pedenan attre rið ðý 7eolpan attre. rið  
 ðý 7nenan attre. rið ðý ponnan attre rið ðý pedenan  
 attre rið ðý brunan attre. rið ðý ba7epan attre.  
 rið pý7m 7eblæð rið pæter 7eblæð rið þorn 7eblæð  
 rið þý7el<sup>3</sup> 7eblæð. rið ý7<sup>4</sup> 7eblæð rið attor 7eblæð 7i7  
 æni7 attor cume<sup>5</sup> eaftan fleo7an oððe æni7 norðan<sup>6</sup>  
 cume oððe æni7 peftan ofe7 pe7ðeode cri7 ftod ofe7  
 alde<sup>7</sup> æn7ancunde7. ic ana pat earinnenðe 7 þa ný7on  
 næðran behealðað motan ealle peoda nu pý7tum  
 a777un7an 7æ7 to7lupan eal 7ealt pæter 7onne ic þi7  
 attor of ðe 7eblape. mu7c pý7c pe77raðe þe eaftan  
 open 7ý. lombes eý77e attorlaðan ma7eðan netelan  
 puðurur æppel 7ille 7 7inul ealde 7apan 7epý7c ða pý7ta  
 to ðufte mæn7c riþ þa 7apan 7 riþ þæ7 æpples 7or.

fol. 163 a.



<sup>1</sup> 7 rið þæ7 hond should, it seems, be erased.

<sup>2</sup> Read ðý, probably.

<sup>3</sup> þý7, MS.

<sup>4</sup> ý7 had been þý7 in MS., but corrected by erasure.

<sup>5</sup> cume is interlined before eaftan, it is better, for the rhythm, omitted.

<sup>6</sup> The omission of the South is probably an error of the transcriber.

<sup>7</sup> Perhaps we should correct able.

Holy in heaven,  
 Them he suspended  
 And sent to the seven<sup>a</sup> 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,<sup>b</sup> 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

<sup>a</sup> The seven spheres in which the seven planets revolve, the earth being the centre of observation.

<sup>b</sup> Glory banished ones ; devils. The alliterative measure continues, with some error at North.

fol. 163 b. Þýrce rlyþan of pætere 7 of axran zenim rinol pýl on þære rlyþpan 7 beþe mið aazemozc<sup>1</sup> þonne he þa realfe on ðe<sup>2</sup> ze ær ze æfter. Sing þ þalbor on ælcne þara pýrta: III. ær he pýrce 7 on þone æppel eal gpa . ond ringe þon men in þone muð 7 in þa earan buta 7 on ða pundre þ ilce zealbor ær he þa realfe onðe<sup>2</sup>:—

fol. 164 a. Líf ge pýrm rý nýþer zepend oððe ge blebenda ric bedelf ænne rrið cileþenigan moran 7 nim mið þinum tþam handum uppeþearþner<sup>3</sup> 7 ring þær ofer VIII. pater noþtra æt þam niþeðan æt libera nor a malo bþeð hý þonne up 7 nim of þam ciðe 7 of ofþrum þ þær rý an lýtel cuppe ful 7 ðrinc hý þonne 7 beðize hine mon to þearman fýre him bið rona gel.

fol. 164 b. Eft rið þon ýlcan læt níman ænne zneatne cþurpftan 7 hætan hine 7 lecþan hine under þone man 7 niman pælþýrt 7 leomucan 7 muþþýrt 7 lecþan uppan þone ftan 7 on under 7 ðo þærto ceald pæter 7 læt reocan þone bþæð upon þone man gpa hat gpa he hatuþt forþþeran mæge ;

fol. 164 b. Líf fot oððe cneop oððe rþcancan rþellan nim neoðeþearþe betonican oððe eleþþan cnuca hý rþiþe mænþe riþ rþmale hþætenan meoluþe clæme on þ þeþþel.

fol. 165 a. Rið micclum lice<sup>4</sup> 7 bþringe able pýrce realfe pýll in buteran þar pýrta elenan moran 7 heþerþan uþeþearþe 7 raufinan 7 curmeallan 7 feþerþuþean 7 ðolþunanan 7 bþunþýrt aþþingz ðurh clað haþa þonne zeþniden 7 zeþærneð realt 7 an þeniz þeorð rþeþþer.<sup>5</sup>

fol. 165 a. Þrið ðir onðlang ða earþar riþ ðþeorþ + τ + ω x 7 znið cýleðenizþean on ealað . s̄ macutuþ s̄cē uic-

<sup>1</sup> For æzgemancz, I presume.

<sup>2</sup> For ðo.

<sup>3</sup> Read uppeþearþer.

<sup>4</sup> In margin, Contra Leporam. See Glossary, vol. II.

<sup>5</sup> 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,<sup>a</sup> 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

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<sup>a</sup> 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.



τοπιαι. Πριτ ηιγ ονδλανζ δα εαρμαγ ριδ δρεορη + τ +  
 ρ + τ + Ν + ω + τ + m + ω + ω̄ Α γ ζνιδ εϋλε-  
 ηενιζεαν ον εαλαδ̄ sc̄s macutus . sc̄s uictorici.<sup>1</sup>

fol. 165 b. Πιδ pennar æt mannef heortan nim hperpettan γ  
 nædic γ γmælnæam<sup>2</sup> næp γ ζαρλεac γ ρυβερνε ρυδα γ  
 ριϋλεαφαν γ ριρορ ον unγodenan huniζε γ ρρινζ δυρη  
 clād γ ριπερα ηonne γ ρϋlle ηonne ρριδε.

fol. 166 a. ηιγ ζεβεδ man ρεal ρινζαν ον δα blacan blegene<sup>3</sup>  
 .ix. ριδum . τιζαδ. Ρϋνε ηonne ζοδne clιδan ζενim  
 aner æζεγ ζερϋριδε ζρεateγ realteγ γ βαρηn ον anan  
 clade φ hit ρι ηυρη burnen ζεζνιδ hit ηonne το δυfte  
 γ nim ηonne ηρεορα æζρα ζεolcan γ ζεmænzε το ηam  
 δυfte φ hit ρϋ ρρα fciδ φ hit ρille ρel clϋριαν γ ζε-  
 openiζε mon ηonne ηone δοττ γ binde ηone clιδan το  
 ηan ρϋϋle ηε δε ηεapf ρϋ. Ρϋνε him ηonne realfe δæt  
 hit halιζε ζενim æδelφερδινζερϋρτ γ elehtran γ ρεade  
 ρillan γ μερce ζεcnuca ealle τορomne γ ρϋll ον  
 ρερηερε buteran.

fol. 166 b. Eif men eζlaδ γεo blace blegen<sup>4</sup> ηonne nime man  
 ζρεat realt βαρηne ον līnenum clade ρρα micel ρρα ân  
 æζ ζρunde ηonne φ realt ρριφε γmæl nime ηonne  
 ηρεορα æζρα ζεolcan ρρινζε hit ρριδε τοζæδερε γ λεζε  
 hit .vi. niht ηερto nim ηonne eορηδ naηelan γ ζρunde  
 ρρυlian γ capel leaf γ eald ρμερα cnuca φ eal το  
 ρomne γ λεζε hit ηρεο niht ηερto nim ηonne ζεapran  
 γ ζρundeρρυlian γ bραembelleaf γ clæne ρριc cnuca το  
 ζæδερε γ λεζε ηερto him biδ ρona ρel οδδæt hit hal  
 ρϋ γ ne cume ηερ æt nan ρæta butan οφ ηan ρϋρtan  
 ρϋλfan.

<sup>1</sup> This repetition, with variety, is  
 from MS.

<sup>2</sup> Read γmælnæ.

<sup>3</sup> Glossed Ad Carbunculum.

<sup>4</sup> 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*,<sup>a</sup> 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.

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<sup>a</sup> As in page 10.

Гир þin heorte ace<sup>1</sup> nim ribban ʒ ʒyl on meolce  
 ʒrinc nýʒon morʒenar þe bið ʒona ʒel. 7

fol. 167 a.

Þið peorh man ʒceal niman .vii. lytle oflætan  
 ʒʒylce man mið ofrað ʒ ʒrittan þar naman on ælcne  
 oflætan maximianus malchur. iohanner. Martimanur.  
 dionirur. constantinur. Serarion. þænne eft þ ʒaldor  
 þ her æfter epeð man ʒceal ʒinʒān. æreft. on þ  
 ʒynstre earne. þænne on þæt ʒriðre earne þænne uʒan<sup>2</sup>  
 þær manneʒ molban. ʒ ʒa þænne an mæden man to

fol. 167 b.

ʒ ho hit on hir ʒreoran ʒ do man ʒpa þrý ʒaʒar.  
 him bið ʒona ʒel her com in ʒanʒan. in ʒriðer þiht  
 hæfde him hir haman on handa epeð þ þu hir hænc-  
 zeft ʒære leʒe þe hir teagean ʒreoran onʒunnan him  
 of þæm lande liþan. ʒona ʒpa hy of þæm lande coman  
 þa onʒunnan him þa<sup>3</sup> colian þa com inʒanʒan deorer  
 ʒreofcar þa ʒeændade heo. ʒ aðar ʒpor ðæt næfre þiʒ  
 ðæm<sup>4</sup> adleʒan ʒerian ne moſte ne þæm þe þiʒ ʒaldor  
 beʒýtan mihte. oððe þe þiʒ ʒaldor onʒalan cuþe. amen  
 riað. ¶. Ðer ʒýndon læcedomar pið ælcer cýnneʒ  
 omum ʒ onfeallum bancorþum. eahta ʒ tʒentize.

fol. 168 a.

Groneʒ merceʒ leaʒ ʒecnucude mið æʒer þ hrite ʒ  
 eceder ʒræftan ʒmýre on þa ftope þær þ ʒar ʒý.  
 ¶. Þið omum ʒ bleʒnu[m]. erurur natuʒ ááur<sup>5</sup> scs  
 a xpr ʒarʒur ááur<sup>5</sup>. a xpr ʒerururur a moruʒur  
 ááur<sup>5</sup> scs áá ʒurtape poteurur. ¶ pið omum ʒ ableʒ-  
 nedum ʒur meolc ʒýrce cealre ʒ beþe mið cealre eft.  
 ʒenim beor ʒræftan ʒ ʒapan. ʒ æʒer þ hrite ʒ ealde  
 ʒrut leʒe on pið omena ʒerþelle. ¶ Eft pið omena  
 ʒeberfte ritte on cealdum ʒætere oððæt hit adeaðað  
 ʒý teoh þonne up ʒleah þonne feorer ʒcearpan ʒmb þa

fol. 168 b.

<sup>1</sup> Glossed Ad cardiacos.

<sup>2</sup> huan, MS.

<sup>3</sup> Interlined ðah.

<sup>4</sup> ðæ is interlined.

<sup>5</sup> Here ááur represents áγιος.

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:<sup>a</sup> 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 erysipelatus swelling. Again, for erysipelatus 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

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<sup>a</sup> The colons mark where the lines of this rough music end.

roccar utan Ƴ læt Ƴrnan þa hrīle þe he wille Ƴ rýre þa realde brunerýrt merƳmerzýllan Ƴ reade netlan·pel on buteran Ƴmýre mid Ƴ beþe mid þam Ƴrptum eft anƳeltræccan Ƴeznid Ƴrþe do eced to· Ƴ onbind Ƴ Ƴmýre mid. ¶ Eft Ƴafinan Ƴeznid to duſte· Ƴ mænƳc<sup>1</sup> Ƴrþ huniƳe Ƴ Ƴmýre mid.

fol. 169 a.

¶ Eft Ƴið þon<sup>2</sup> Ƴlcan Ƴenim Ƴebriædde æƳru menƳ Ƴið ele lege on· Ƴ beþeþe mid betan leaſum. ¶ Eft cealþer Ƴcearn oððe ealdeƳ hrýþereƳ rearn Ƴ lege on. ¶ Eft heoreteƳ Ƴceafþan of ſelle aųcaþen mid Ƴumice Ƴ þere mid ecede Ƴ ſmýre mid. ¶ Eft Ƴenim eofores Ƴeallán· oððe oþereƳ ƳrýneƳ Ƴ Ƴmýre mid þær hit Ƴar Ƴi. ¶ Ƴið þon Ƴlcan Ƴenim Ƴrolþan neſt Ƴ Ƴebriæc mid ealle Ƴ Ƴebærne mid Ƴcearne mid ealle Ƴ Ƴeznid to duſte Ƴ mænƳ Ƴrþ eced Ƴ ſmýre mid;

fol. 169 b.

¶ Eft Ƴehæt ceald þæter mid Ƴene Ƴ beþe mid zelome. ¶ Ƴið hƳortan Ƴ neorunýre Ƴýl realuian Ƴ Ƴinol on Ƴerpettum ealoð Ƴ Ƴur hat do Ƴra Ƴra of Ƴra þe þearf Ƴie; ¶ Ƴið morƳen þlætunƳa Ƴýl on þætre eoþƳeallan Ƴret mid huniƳe ſele him Ƴodne bollan ſulne on morƳenne. ¶ Ƴið þon þe mon blode realle þurh hiƳ muð Ƴenim betonican þreora trýmeſſa<sup>3</sup> ƳeræƳe Ƴ cole Ƴate meoloc þreo cuppan ſulle Ƴ drince þonne bið he Ƴona hal. ¶ Ƴið ælceƳ monneƳ týderneƳre innerearþe Ƴenime reƳbræðan do on Ƴin Ƴur þ ƳoƳ Ƴ ete þa Ƴýrta þonne ðeah hit Ƴið æƳhrýlere innancunðre unhælo. ¶ ƳiƳ man Ƴceorpe on þone innað Ƴalluc hatte . . . ðelf . . . . . Ƴið eaƳena teara heorteƳ hoƳner axan do on Ƴerpet Ƴin þa moran do to duſte do Ƴodne cucelere ſulne æƳreýlle ſulle ƳineƳ oððe ƳodeƳ ealað Ƴ huniƳ Ƴýle ðrican<sup>4</sup> ær

fol. 170 a.

<sup>1</sup> mæƳc, MS.<sup>2</sup> þon, MS.<sup>3</sup> trýmeſſ, MS.<sup>4</sup> 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<sup>a</sup> 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 waybroad, 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-

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<sup>a</sup> 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 eaſon æþele ðrænc zenim hrædic  
 nýþepearðne Ƴ elenan . þa bradan biſcoppýrt Ƴ caſſíc  
 leaf ſudan Ƴ roſan ſaſenan . feferſuſan gebeat ealle  
 toſomne ofgeat mid ænne geſter ſulne ealoð ær þu  
 mete þicge. ¶ rið lunzen adle bneoft þræce zenim  
 merceſ geð Ƴ ðileſ . geð znið pyl Ƴ zemænſ rið huniger  
 teape . ðo ſumne ðæl piſopes Ƴ ðo hm ete<sup>1</sup> þneo  
 ſnæða<sup>2</sup> on niht nyftiz ; ¶ rið healſ omena ſmyra hý  
 ſona mid hrýþereſ geallan Ƴ ſriþoft mid oxan . him  
 bið ſona ſel. ¶ Þrið lænden ece zenim betonican . x .  
 pænega zepæge ðo þær geſpetteſ pineſ to tpezen bolan  
 fulle mænſ rið hat pæteſ ſýle hit niſtizum ðruncan.  
 ¶ Þrið utrihte zenim<sup>3</sup> lemocan pyl hý on zemetlice<sup>4</sup>  
 mid ſmale hrætenan melope ðo hrýþereſ ſmeſa to .  
 oððe ſceapeſ ſýle him etan pearm.

fol. 171 a.

Giſ hoſſ geſcoten ſý oððe oþer neat . nim omþran  
 geð<sup>5</sup> Ƴ ſcýttirc rex geſinze mæſſepneoft . xii . mæſ-  
 ſan oþer Ƴ ðo haliz pæteſ ón . Ƴ ðo þonne on þ  
 hoſſ oððe on ſpa hrýlc neat ſpa hit ſie . haſa þe þa  
 þýrta ſýmle mid.

Giſ men ſýnd pænnaſ geſunod on þ heafod ſoran  
 oððe on ða eaſan . þrinz neþepearðe curlyþpan Ƴ  
 holleac in ða næſþýrlo læt liczan uppearð zode hrile  
 þiſ iſ geſiſ læcedom.

fol. 171 b.

**T**o monneſ ftæmne nim cýrſillan Ƴ puðucýrſillan  
 biſcoppýrt . ontſan zrunderþýlizean . þýſe to ðrænſe  
 on hlutſum ealað : Nim þneo ſnæða buteran zemænſge  
 rið hræten meola Ƴ geſylte þýge mid ðý ðrænſe . ðo  
 ſpa neozan morznar ma zýf<sup>6</sup> þe þearſ ſý.

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

<sup>2</sup> ſnæða is glossed pilef. In the margin is, admodum mitis.

<sup>3</sup> ſni, MS.

<sup>4</sup> metlice, with ſ over line, MS.

<sup>5</sup> Gloss. docke . f . rebe, MS.

<sup>6</sup> zýf zif, 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.

Ðið anꝥbꝛeoſte wýll holen wunðe on Ʒate meolce .  
 Ʒ Ʒur wearme<sup>1</sup> nýhftiƷ.

fol. 172 a.

Ðið ðone Ʒwiman ním wuban Ʒ Ʒalfian Ʒ wunul Ʒ  
 eoꝛð wƷiƷ bettonican Ʒ hlian cnuca ealle þaƷ wýpta  
 toƷomne ðo on ænne pohean ofƷeoƷ mid wætere Ʒnið  
 Ʒwýðe læt wƷiƷan ut on Ʒum wæt nim þone wætan Ʒ  
 wýpm Ʒ lafa þin heafod mid ðo Ʒwa ofƷ Ʒwa þe þearf  
 Ʒý.

fol. 172 b.

Wýpc Ʒoðne ðwenc wið wibece wýl bettonican Ʒ polle-  
 Ʒan<sup>2</sup> in alðum wine ðo in xxvii. wƷoƷ copn<sup>3</sup> ƷeƷwun-  
 ðenra wýle him on niht nýhƷtiƷ Ʒoðne wene wulne  
 wearmeƷ Ʒ ƷeƷeƷte Ʒoðe hƷile æƷter ðæm ðwence . on  
 ða Ʒaran widan. Wið ðon ýlcæn wýll in ealaþ þa haran  
 hunan Ʒ wuban ƷeƷƷet mid huniƷe wýle ðwincan on  
 meƷene on niht nihtƷiƷ Ʒoðne bollan wulne Ʒ oðerne  
 þonne he weƷtan wille Ʒ wýmle weƷte æƷeƷt on ða  
 Ʒaran widan oððæt he hal Ʒý.

EƷt wið wibece Ʒenim hoclaƷ Ʒwene cnuca wƷiðe  
 mænƷe wið ele þ hit Ʒý wýlce clam clæm ðonne on  
 ða widan þær Ʒe Ʒý . mæƷt Ʒ wƷið mid claðe læt Ʒwa  
 ƷeƷwiden þreo niht þonne bið Ʒe man hal :/

fol. 173 a.

Wið foƷ adle Ʒenim bettonican wýl in wætere beƷýll  
 þwiððan ðæl wýle þonne ðwincan ða wýpt Ʒecnuca leƷe  
 on wunðorlice hƷaðe . þ Ʒar Ʒelyhteð þæƷ ðe Ʒelæneðe  
 læcear weƷeað :—

Wið ðæne miclan wƷendan foƷ adle þæne ðe læcear  
 hatað wodaƷne weo adl bið aƷpollen Ʒ heo wihð wƷurme  
 Ʒ ƷilƷte<sup>4</sup> Ʒ weonura wƷoƷtoƷene Ʒ ða tan wƷwinceð úp  
 Ʒenim ƷwunðerƷýlizean ða ðe on æwenu weƷeð Ʒ þa

<sup>1</sup> weam, MS.<sup>2</sup> Read polleƷian.<sup>3</sup> Understand as copna.<sup>4</sup> ƷilƷte is glossed quíƷure.

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 *ποδάγρα*, 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 ƿillan<sup>1</sup> beza eƿenƿela enuca ƿið . ealðum  
ƿƿineƿ ƿýrle ƿýre to clame ðo on ða ƿet ƿƿið mið  
claðe on niht ƿ ðreah eƿt on moƿzen ƿ ðrýz mið  
claðe ƿmýre mið henne æzef þe hƿitan ðó eƿt nýorne  
clam ðo ƿƿa . vii. niht þonne bið ða ƿeonuƿa ƿihte ƿ  
ƿet<sup>2</sup> hale :—

fol. 174 a.

ƿýre ðrænc ƿiþ þon ýlcan zenim ða ýlcan ƿrund-  
ƿƿýlizean<sup>3</sup> . ƿ himðheoloðan<sup>4</sup> ƿ ða ƿmalan cliðƿýrt<sup>5</sup> ƿ  
ƿuðuhroƿan<sup>6</sup> ƿ pollegian ealra eƿenƿela ðo in ƿin oððe  
on ƿýlre eala ƿýle ðƿincan<sup>7</sup> zodne ƿcænc ƿulne on  
niht nihtiz þeƿ ðrænc iƿ zod ƿið endƿeƿce<sup>8</sup> ƿ ƿið  
þeor ƿeƿce ƿ ƿið ƿot ƿƿilum :—

ƿið ziccendre ƿombe ƿýll pollegian on ƿætere sýle  
supan ƿƿa he hatofe mæze aƿæƿnan ðam men bið  
ƿona se zicða læƿra .:

ƿýre ƿealƿe ƿið luƿum ƿýll in buteran nýoðeƿeardne  
hýmlic ƿ ƿýrmod oððe boðen smýre mið þ heafod ƿeo  
ƿealƿ zedeð þ þær bið þara luƿa læƿ :—

fol. 174 b.

ƿýre zodne ðrænc ƿið luƿum zenim luƿeflice ƿ  
ƿýrmod ƿ hýmlic ðó in eala sýle ðƿincan on niht  
nihtiz zodne bollan ƿulne :—

ƿið innoðeƿ heƿizneƿe<sup>9</sup> ƿýle eƿan ƿædic mið ƿealte  
ƿ eced ƿƿan ƿona bið þ mod leohƿe :—

<sup>1</sup> Understand ceƿillan ; a gloss.  
gives here ƿƿaragia aƿreftuf.

<sup>2</sup> By later interlineation, ða ƿet.

<sup>3</sup> Glossed feneðoef. It is now  
*Senecio vulgaris*, *Bot.*

<sup>4</sup> Glossed ambrosia.

<sup>5</sup> Glossed rubea minor.

<sup>6</sup> Glossed astula regia.

<sup>7</sup> Understand ðƿincan.

<sup>8</sup> ƿið endƿeƿce is glossed contra  
ƿu[n]cturas, ƿeƿce dolorem, ƿƿilum  
inflacionem. Read, perhaps, þeoh-  
ƿeƿce.

<sup>9</sup> heƿizneƿe, MS. ; innoðeƿ is not  
reconcilable with the close of the  
sentence, and the neuter article  
argues that there is no slip in þ  
mod ; read, therefore, modeƿ.

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,<sup>a</sup> 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.

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<sup>a</sup> If the correction *beohpepce* be accepted, the translation will be *pain in the thighs*.

fol. 175 a. **Þ**íð fleozendan attre arleah .III. ŷcearpan on  
 feoper healfa mid æcenan bꝛande zebloðza ðone bꝛand  
 weorþ on wez ŷinȝ ðiŷ on .III.<sup>1</sup> † matheŷ me ducað  
 † marceŷ me conŷeruaed † lucaŷ me libeꝛat<sup>2</sup> † io-  
 hanneŷ me ađiuuat<sup>2</sup> ŷempeŷ . amen. Contꝛiue<sup>2</sup> deus  
 omnem malum et nequitiam per uirtutem patꝛiŷ  
 et fili et ŷpꝛituŷ ŷc̄i ŷanctiŷica me emanuhel ih̄ŷ  
 xp̄ŷ libeꝛa me ab omnibuŷ inŷiđiŷ inimiċi bene-  
 dictio domini ŷupeꝛ caput meum potenŷ deus in omni  
 tempore. AMEN.

**Þ**íð fæŷtice fereŷfuiȝe ȝ ŷeo weade netele ðe ŷuþ  
 ærn inŷýxð ȝ wezbræde ŷýll in buteran.

fol. 175 b. **Bl**ude<sup>3</sup> wæran hý la hlude  
 ða hý ofer þone hlæp ŷiðan  
 wæran anmode ða hý  
 ofer land ŷiðan  
 ŷýlb ðu ðe nu þu ðýrne nið zeneran mote  
 ut lýtel ŷpeŷe zif heŷ inne ŷie  
 ftoð under linde  
 under leohtum ŷýlde  
 þær ða mihtigan ŷif  
 hýra mæzen beŷæðdon  
 ȝ hý zýllende zamaŷ ŷændan  
 ic him oðerne eft wille ŷændan  
 fleozende flane ŷorane tozeaneŷ  
 ut lýtel ŷpeŷe zif hit heŷ inne ŷý  
 wæt smið ŷloh ŷeax  
 lýtel ŷeŷna punð ŷwiðe  
 ut lýtel ŷpeŷe zif heŷ inne ŷý .  
 sýx ŷwiðar wætan /  
 wælŷeŷa wophitan /  
 ut ŷpeŷe næŷ in ŷpeŷe /

<sup>1</sup> ŷiðum omitted ?

<sup>2</sup> Read liberet, adiuet, Contere.

<sup>3</sup> Some of these rude verses are  
 divided in the MS. by faint lines,

apparently of the same ink as the  
 writing ; these lines are seen in  
 our text.

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 waybread, boil *them* in butter.

76. <sup>a</sup>Loud were they, lo! loud  
 When over the lew <sup>b</sup> they rode:  
 They were of stout mood  
 When over the lew they rode.  
 Shield thee now; thou mayst <sup>c</sup> 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,

<sup>a</sup> Section 76 is fragmentary; it partly explains its own object. | <sup>b</sup> Hill.  
 | <sup>c</sup> Possis.



fol. 176 a.

gif heƿ inne gý iƿener ðæl /  
 hæƿteƿƿan ƿeƿeop  
 hit geall ƿemýltan  
 gif ðu ƿæne on fell geoten /  
 oððe ƿæne on flæge geoten /  
 oððe ƿæne on blod geoten /  
 oððe ƿæne on lið geoten /  
 næfne ne gý ðin lif atæfed  
 gif hit ƿæne eƿa geƿcot  
 oððe hit ƿæne ylfa geƿcot  
 oððe hit ƿæne hæƿteƿƿan geƿcot  
 nu ic ƿille ðin helƿan  
 þiƿ ðe to bote eƿa geƿcoteƿ  
 ðiƿ ðe to bote ylfa geƿcoteƿ  
 ðiƿ ðe to bote hæƿteƿƿan geƿcoteƿ  
 ic ðin ƿille helƿan  
 flæð þor<sup>1</sup> on fýrƿgen hæfðe  
 halƿeƿ tu  
 helpe ðin ðrihten  
 nim þonne þ̅ geax aðo on ƿætan.

fol. 176 b.

Þið lufan gealf cōmmuc clofðunƿ ƿæðic ƿeƿmoð  
 ealra eƿen feła ƿecnuca to ðufte ƿecneð ƿið ele gmiƿre  
 mið ealne ðone lichoman nim eac melðon ða ƿýrt  
 ƿeƿýre to ðufte ƿƿiðe gmiæle ðo in hat ƿæteƿ gýle  
 ðruncan gona ða lýƿ ƿ oðre lýtle ƿýrmaƿ ƿƿýltað nim  
 eac ƿeƿmoð ƿ marƿian • ƿ ƿýr<sup>2</sup> ƿelice micel ealra ƿýll  
 in ƿine oððe on ƿeƿƿettum ƿæteƿe ƿeðo þriƿa on þone  
 naƿolan þonne ƿƿýltað ða lýƿ • ƿ oðre lýtle ƿýrmaƿ  
 nim eac cýlenðƿan ƿið ðon ƿýll in eala ƿƿiðe gmiƿre  
 mið þ̅ heafod.

Giƿ hriðeƿa fteorƿan ðo in halig ƿæteƿi ƿrunden-  
 ƿƿyligean ƿ ƿƿriƿgeƿýrt ƿ atƿoƿlaðan neoðeƿeapðe ƿ  
 eliðƿýrt geot on ðone mið gona hý baƿiƿgeað.

<sup>1</sup> þ̅, MS.| <sup>2</sup> ƿyl, 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 teased ;  
 If it were an Æsir<sup>a</sup> 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.

<sup>a</sup> The Æsir were Woden, Thor, Freya, Tiw, and other gods.

fol. 177 a.

Þiſ lunzen ađle hriđerum þa rýrte on porðizum heo biđ zelic hundes micgean ðære rýrte þær pexeđ blaco berzean eal gpa micale gpa oðre rýr beana zecnuca do in haliz pæter . do þonne on muđ þæm hriýberum zenun þa ylcan rýrte do in zlede 7 finol 7 caryuc 7 zoderes 7 necelr bærn eal to romne on ða healfe ðe ge rind rý læt reocan on ðone ceap reorc cufte<sup>1</sup> mæl of caryuce rifo rere on reorer healfe þær ceaper 7 an to midde; . Sinz ýmb þone ceap . Benedicam dominum in omni tempore usque in finem 7 benedicite 7 letanias 7 pæter nofter ftræd on haliz pæter bærn ýmb necelr 7 zoderes 7 zeahzige mou ðone ceap rýle þone teoþan pæni; for zode læt rýþðan beotizean do ður þrira.

fol. 177 b.

**G**if rceap rý abrocen 7 riđ fær fteorfan . cæfter ærc elehtre pulfer camb finol ftancrop rýre to duſte do in haliz pæter zeot in þæt abrocýne . rceap . 7 ftræd on ða ofur<sup>2</sup> þrira.

fol. 178 a.

Þiđ roccum 7 rceapa hreorfan . elehtre 7 eororfearn neoðerearð . rreperýrte uranrearde azrindene . zneate beane cnuca ealle toromne . rriðe rmale in huniz 7 in haliz pæter 7 zemenze pell toromne do in muđ mid cucylepe ane rnade þreo rýmle ýmb ane niht nizgon riðum zir micel þearf rý :—

Þiđ rrina fær fteorfan do a in heora mete reoð zliðan rýle etan nun eac elehtrean birceorprýrte 7 caryuc ðereþorn hezerifan haran rricel rinz ofer reorer mærgan . ður on falð loh ða rýrte on reorer healfe 7 on þan ðore bærn do necelr to læt rýuan ofer þone nec.

<sup>1</sup> Read cufter.| <sup>2</sup> Understand as ofere.

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 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. Ps. xxxiv.

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 þeofentum luben luben niȝa efið niȝa efið þel  
ceið þel ðelf þel eumer oꝛcȝaei ceufoꝛ ðaꝛð ȝiuȝ  
faꝛiuȝ ƿiðiuȝ ðelou ðelupuð.

ƿið honðþýꝛnumum ȝeiꝛteꝛon . ȝꝛeꝛl . ƿiꝛoꝛ . hꝛit  
ȝealt mænȝe toȝomne ȝmýꝛe mið ¶ eꝛt ꝛex ȝꝛeꝛl ȝ  
ȝealt mænȝe ȝmýꝛe mið.

ȝiꝛ næȝl oꝛ honda þeoꝛðe nim hꝛætene coꝛn ȝecnuca  
mænȝe ƿið huniȝ leȝe on ðone ƿiȝȝeꝛ . ƿýll ȝlahþoꝛn  
ȝinde þꝛeah mið ðý ðꝛænce.

fol. 179 a.

ƿið hꝛoꝛtan ƿýll cuꝛmeallan ƿýꝛteꝛuman ƿýꝛe to  
ðuꝛte ȝýle him on ƿine ðꝛincan ȝona ȝe hꝛoꝛta bli-  
neð.

ƿið maȝan ƿýꝛce ȝ ȝiꝛ he bið toblapen ȝe innoð  
ƿꝛiuȝe polleȝian in ceald þæteteꝛ oððe in ƿin ȝýle ðꝛincan  
him bið þel :—

ƿið ðon ðe ƿiꝛ fæꝛunȝa adumbiȝe ȝenim polleȝian  
ȝ ȝnið to ðuꝛte in ƿulle beꝛinð aleȝe unðeꝛ þæt ƿiꝛ  
hýꝛe bið ȝona þel :—

fol. 179 b.

ƿið þeoꝛ . ƿoꝛe ȝ ȝuðe elene ȝ ȝeꝛeꝛꝛuȝe . ȝæðic ȝ  
biꝛceoppýꝛt ȝaluie ȝ ȝauiue eꝛeꝛðꝛote ¶ eꝛt oꝛeꝛ faꝛu  
ȝ ȝeꝛeꝛꝛuȝe ȝaꝛleac ȝ ȝæðic . ellen ȝinð inneꝛeapð ȝ  
cýꝛȝe . netele ƿiꝛoꝛ . miꝛte þe ƿýxð be þæꝛe ea . nim  
mealt eala oꝛȝeot ða ƿýꝛta nýȝon niht ȝ sýle ðꝛincan  
nýxtniȝ.<sup>1</sup> ȝiꝛ þu ƿille ƿýꝛcean ȝoðne ðꝛænc ƿið ælc  
inýꝛel<sup>2</sup> ȝý hit on heaꝛðe ȝý þæꝛ hit ȝý þonne ȝenim  
þu ȝaluian leaꝛ ȝ ȝuðan leaꝛ ȝ heldan leaꝛ ȝ ƿiꝛoleȝ  
ȝ ceꝛꝛillan leaꝛ ȝ heȝeclifan leaꝛ ȝ ƿeꝛꝛoꝛeȝ leaꝛ ȝ  
ȝeadeȝ ȝealeȝ leaꝛ ealra eꝛeꝛfela enoca hý toȝomne ȝ  
leȝe on ƿine oððe on hlutteꝛan ealað ȝ ƿꝛiuȝ þonne  
oꝛ þa ƿýꝛta ȝ nim þonne huniȝ be ðæle ȝ ȝꝛet þone  
ðꝛænc ðꝛinc hine þonne anꝛe tiðe æꝛ þu þe ƿille  
bloð lætan beþa þe þonne þa hꝛile to hatum ƿýꝛe ȝ

fol. 180 a.

<sup>1</sup> Read nýꝛtiȝ.| <sup>2</sup> Read ælc ýꝛel oꝛ ælcum ýꝛele.

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;<sup>a</sup> 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

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<sup>a</sup> All the mints haunt the water.

læt ýrnan þone ðræne into ælcen lime zif þu him ænige hrile beýlgeft þu onziteft þ he is frýmful to bezanne.

Þið mete cpeorþan zenime eorðzeallan ðriuz to ðufte fcað on eala oððe on fpa hræt fpa þu ðruncan pille þe bið fel. Þið þæt man ne maze flapan zenim hænebellan fæb 7 tunmintan fcap hrepi tozæðere 7 fmýne þ heafod mid him bið fel;

fol. 180 b.

þonne þe mon ærefc fceze þ þin ceap fý lofod þonne cpeð þu ærefc æri þu eller hræt cpeþe

bæðleem hatte feo buruh  
þe cufc on acænned pæf  
feo is zemærfad<sup>1</sup> zeonð ealne midðanzeard  
fpa þyof ðæð for monnum mæpe zepurþe

þurh þa halzan cufcey roðe amen. zebide þe þonne þrupa eaft 7 cpeþ þonne þrupa cufc xpī ab oriente reðucað zebide þe þonne þrupa pefc 7 cpeð þonne þrupa cufc xpī ab occidente reðucat; zebide þe þonne þrupa fuð 7 cpeð þrupa cufc xpī ab aufcro reðucat. zebide þonne þrupa norð 7 cpeð þrupa cufc xpī ab aquilone reðucað. cufc xpī abfcondita eft et inuenta eft. iudeaf cufc ahengon ðýðon ðæða þa pýrpeftan hælon þ hý forhelan ne mihtan fpa þeof ðæð nænige þingza forholen ne purþe þurh þa halzan<sup>2</sup> cufcey roðe. amen.

fol. 181 a.

contra oclorum dolorem.

DNE fce pater omnipotenf eterne deus fana oclor hominif ifciuf. n. ficuc fanafci. oclor filii tobi et multorum cecorum quos domine tu es oclor<sup>3</sup> cecorum

<sup>1</sup> A later hand interlines o to make zemærfad. Morosi grammatici!

<sup>2</sup> Interlined i to make halzan.

<sup>3</sup> 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 lost 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* πῖδ EGNA SARE SINC ὄσι, "for sore of eyes sing this," *we find in the Durham Ritual, as printed p. 115, a similar prayer.*

fol. 181 b.

manuꝝ aridoꝝum pes claudorū ꝛanītaꝝ eꝝnoꝝum ꝛe-  
ꝛuꝛꝛectio moꝛtuorū ꝛelicitāꝝ maꝛtýꝛum et omnium  
sanctoꝝum . oꝛo domine ut eꝛeꝝaꝝ et inlumināꝝ oculoꝝ  
ꝛamuli tui . n̄ . in quacumque ualitudīne constitutum  
medeliꝝ celestibꝝ ꝛanāꝛe diꝛneꝛꝝ ꝛribueꝛe ꝛamulo  
tuo . n̄ . ut aꝛmꝝ iustitię munitꝝ diabolo ꝛeꝛiꝛat et  
ꝛeꝛnum conꝛequatur eꝛternum . ꝛeꝛ.<sup>1</sup>

Domum tuam quæso domine elementeꝛ inꝛeꝛeꝛe  
et in tuorū tibi coꝛdibꝝ ꝛidelium ꝛeꝛpetuam con-  
stitutam mansionem<sup>2</sup> ut cuiꝝ edificatiōe subsistat  
huiꝝ ꝛiat habitatio ꝛꝛeclara ;

ꝛiꝛ hoꝛꝝ bið ꝛeꝛꝛæht þonne ꝛcealt þu eꝛeþan þaꝛ  
ꝛoꝛð.

fol. 182 a.

Naboꝛꝛeꝛe unde uenisti ꝛribꝝ uicibꝝ eꝛeꝛidi ꝛꝛoꝛ-  
teꝛ ꝛribꝝ uicibꝝ . Alpha et ó initium et ꝛiniꝝ eꝛux  
mihī uita est et tibi moꝛ inimici ;<sup>3</sup> ꝛateꝛ noꝛteꝛ ;

ꝛið eýꝛnel.

Neoꝛone ꝛæꝛan noðþæꝛ ꝛꝛeoꝛteꝛ þa ꝛuꝛðon þa nýꝛone  
to VIII. ꝛ þa VIII. to VII. ꝛ þa VII. to .VI. ꝛ þa .VI. to  
.V. ꝛ þa V. to .III. ꝛ þa III. to III. ꝛ þa III. to .II. ꝛ  
þa II. to I. ꝛ þa .I. to nanum . þiꝛ þe hīb be eýꝛneleꝛ  
ꝛ ꝛꝛoꝛelleꝛ<sup>4</sup> ꝛ ꝛeꝛꝛmeþ<sup>4</sup> ꝛ æꝛhꝛꝛyleꝛ ꝛꝛeꝛeꝛ ꝛiꝛꝛꝛ bene-  
dicite nýꝛon ꝛiþum.

þiꝛ mæꝛ hoꝛꝛe ꝛið þon þe him bið coꝛn on þa ꝛeꝛ.

fol. 182 b.

Geneon ꝛeneꝛꝛon ꝛenitūl catalon caꝛe ꝛꝛiꝛt ꝛābiꝛt  
eꝛꝛic ꝛoꝛꝛune nahc ic ꝛoꝛꝛune<sup>5</sup> neꝛꝛꝛ annua maꝛꝛꝛ  
ꝛcāna neꝛꝛetando ;

<sup>1</sup> The formula of adjuration has been erased. Perhaps also the heading of the following paragraph. Read illumines.

<sup>2</sup> Read constituas mansionem.

<sup>3</sup> Read mors inimice ? inimico ? See Lacn. 108.

<sup>4</sup> ꝛꝛoꝛelleꝛ, MS. ; read also ꝛꝛꝛmeꝛ.

<sup>5</sup> That is, "I had nothing for a charm."

*Thus, Sana, Domine, oculos hominis istius . . . . sicut sanasti oculos Tobiaë 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<sup>a</sup> 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.*

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

ꝥif hoꝝ bið ȝeꝛceoten.

Sanentur animalia in orbe terre et ualitudine uexantur in nomine dei patris et filii et spiritus sc̄i extingunt<sup>1</sup> diabolus per inproportionem manum<sup>1</sup> nostrarum quas nos reparauimus<sup>2</sup> 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.

ꝥif riȝ ne mæȝe beaꝝn bepan.<sup>3</sup>

Solue iube deus ter catenij. Ad<sup>4</sup> articulorum dolorum constantium malignantium diabolus h̄gauit<sup>5</sup> angelus curauit dominus ialuauit in nomine medicina. amen.<sup>6</sup>

contra dolorum dentium;<sup>7</sup>

Xp̄i super marmoreum sedebat petrus trisus ante eum stabat manum ad maxillum tenebat et interpretabat eum dñi dicent. quare trisus es petre? Respondit petrus et dixit. domine dentes mei dolent. et dominus dixit. adiuuo te mizpaneā<sup>8</sup> 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 palato<sup>9</sup> famulo dei. illi non oꝝa p̄ranȝere<sup>10</sup> nec carnem manducare ut non habeatis potestatem nocere illi non dormiendo nec uigilando nec tanȝatij eum usque LX. annos et unum diem rex pax nax in xp̄o filio. amen. pater noster.

fol. 183 b.

fol. 184 a.

<sup>1</sup> Extinguatur: manuum.

<sup>2</sup> The text is correctly represented.

<sup>3</sup> I print as I find.

<sup>4</sup> Ab, MS.

<sup>5</sup> h̄gauit, MS.

<sup>6</sup> Leechbook III. xxiv.

<sup>7</sup> In the MS. this title is transposed.

<sup>8</sup> That is ἡμικρανία, *megrin*.

<sup>9</sup> palato, MS.

<sup>10</sup> p̄ranȝere, MS.

cf. Leechb. i, 394  
= ~~MS.~~ (Anst. A. xv. 145.  
ZfA. 27, 308;

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 seruiam uos uos famulos  
uos laborum uosorum premio serice sempiterno; per  
dominum.

fol. 184 b.

ƿið utrihte þyꝛne ƿiſtol ƿe ængel bꝛohte to ƿome  
þa hý ƿæran mið utrihte micclum Ʒerƿæncte . ƿꝛit  
þiꝛ on ƿꝛa langum bocſelle þ̅ hit mæge beſón utan þ̅  
hearod Ʒ hoh on þæſ mannes ƿreoran þe him þearf Ʒý  
him bið Ʒona Ʒel; Ranmizan adonai . eltheoꝝ . mur .  
Oʹ inefſabile. Omizinan . midanmian . miꝛane . dimaꝝ .  
mode . miða . memaƷarrem. Oꝛta min . Ʒizgone . be-  
ronice . ƿꝛiutar . uenar Ʒuari dulaf . ſeruoꝝ . ƿꝛux-  
antiꝛ . ƷanƷuiniꝛ . Ʒiccatuꝛ . ƿla . ƿꝛacta . ƿꝛizula .  
miꝛƷu . etrihdon . Ʒezulta . ƿꝛautantur . in arno .  
midoniniꝛ . abar uethō . Ʒýdone multo . Ʒaccula . ƿꝛ  
ƿꝛꝛꝛꝛ Ʒothen Ʒothen . miſereꝛe mei d̅s d̅s mini d̅s mi-  
λ )-( N Y Aꝛꝛ . Aꝛꝛ .

fol. 185 a.

Se ƿiſman ƿe hiꝛe cilð aſedan ne mæƷ ƷanƷe to  
Ʒeriteneꝛ mannes biꝛƷenne Ʒ ſtæppe þonne þꝛiꝛa oſer  
þa byꝛƷenne Ʒ eꝛeþe þonne þꝛiꝛa þaꝝ ƿorð þiꝛ me  
to bote þære laþan læt byꝛde þiꝛ me to bote þære  
Ʒꝛæran Ʒꝛæꝛt býꝛde þiꝛ me to bote þære laðan lam-  
býꝛde Ʒ þonne þ̅ ƿiꝛ Ʒeo mið beaꝛne Ʒ heo to hýꝛe  
hlaſorðe on ƿeſte Ʒa þonne eꝛeþe heo

up ic ƷonƷe  
oſer þe ſtæppe  
mið eꝛican cilðe  
nalæꝛ mið eꝛellendum  
mið ƿulboꝛenum  
nalæꝛ mið ƿæƷan

101. *As appears, Oratio pro valetudine laborantibus.*  
*Citatur Matth. xi. 28. This prayer is not read in the*  
*Ordo ungenti infirmum secundum Romanam curiam,*  
*nor in the Saxon rituals which I have seen.*

102. For diarrhœa; the angel brought this epistle to Rome, when they were afflicted with a mickle diarrhœa. Write this on a bookfell *or parchment* so long that it may embrace the head on the outside, and hang it on the neck of the man who needs it; it will soon be well with him. *The charm contains the words:*  
 רן קננו ארנו אל. *shout, the Lord God is my shield.*  
 θεός μου. O! ineffabile! O! the ineffable name! . . .  
 . . . . .  
 Veronica! Irritas venas quasi רלקת a burning fever,  
 Fervor frixantis sanguinis siccatur . . . . .  
 . . . Sindone multa. Sacculo . . . . .  
 Σωτήρ, σωτήρ. Miserere mei, deus, domine, deus mi.  
 AM[E]N. Alleluiah! Alleluiah!

The plague at Rome in the time of Gregory the Great.

103. Let the woman who cannot bring her child to maturity go to the barrow of a deceased man, and step thrice over the barrow, and then thrice say these words:

May this be my boot  
 Of the loathsome late birth.  
 May this be my boot  
 Of the heavy swart birth.  
 May this be my boot  
 Of the loathsome lame birth.

And when the woman is with child and she goeth to her lord to bed, then let her say:

Up I go,  
 Over thee I step,  
 With quick child,  
 Not with a dying one,  
 With one to be full born,  
 Not with a fay one.



Ʒ þonne Ʒeo moðor Ʒefele ꝥ ꝥ bearn Ʒi cƷic Ʒa  
þonne to cýrcan Ʒ þonne heo toforan þan Ʒeofode  
cume cƷeþe þonne cƷiſte ic Ʒæde þƷ Ʒecýþeð. Se Ʒri-  
mon Ʒe hýre bearn afeðan ne mæge Ʒenime heo ƷƷf  
hýre aƷener cildeƷ ƷebyrƷenne ðæl ƷƷý æfter þonne  
on blace Ʒulle Ʒ bebiƷe to cƷepemannum Ʒ cƷeþe  
þonne

fol. 185 b.

ic hit bebiƷe  
Ʒe hit bebiƷan  
þaƷ ƷƷearƷan 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 meole Ʒ hlade þonne mið þære ýlcæn hand-  
þæƷ ƷætereƷ muð Ʒulne Ʒ ƷorƷƷelƷe. cƷeþe þonne þaƷ  
Ʒorð. ƷehƷer Ʒerðe ic me þone mæƷan maƷa þihtan  
mið þýƷƷe mæƷan mete þihtan þonne ic me Ʒille hab-  
han Ʒ ham Ʒan þonne heo to þan bƷoce Ʒa þonne ne  
beƷeo heo no ne eƷt þonne heo þanan Ʒa Ʒ þonne Ʒa  
heo in oþer huƷ oþer heo ut oƷeode Ʒ þær ƷehýrƷe  
meteƷ.

*Heading is omitted.*

fol. 186 a.

Ecce dolgula medit dudum beðeƷunða bƷeðeƷunða  
elecunða eleuachia moƷtem mee Ʒenum oþa Ʒeþa  
letaueƷ noeueƷ teƷƷe ðolƷe ðroƷe ulic. alleluia. ƷinƷe  
man þƷ Ʒebed on ꝥ Ʒe man ðƷincan Ʒille nýƷan Ʒiþan.  
Ʒ ƷateƷi noƷteƷi niƷan Ʒiþan.

Ʒið cýrcna.

AƷeƷƷ ƷƷeð aƷƷeðit uirgo cana bið lux et uƷe cana  
bið. ƷinƷ ðƷi niƷon Ʒiþan Ʒ ƷateƷi noƷteƷi .VIII. on  
anum beƷenan hlaf Ʒ Ʒýle þan hoƷƷe eƷan.

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.”<sup>a</sup> 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.

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<sup>a</sup> Jingling nonsense loses by translation.

þýrc lungen fealfe nim cofe 7 ruðerne puda hyl-  
þýrc · 7arclife · bete þe bið anfteallet.

Þið 7eðruþ nim ruægl 7 afeorma hine 7 nim þ clæne  
fam men7e rið rufer meole 7ýle þiczan him bið fel.

Þið horu oman 7 manner ru7 þu þrua nýzan ruðan  
on æfen 7 on morzen on þær manner hearoð uran 7  
horre on þ ruýnftre eare on ýruendum þætere 7 penð  
þ hearoð onzean ftream. In domo mamoru inchorua  
meoti · otimimeoti quoddealde otuotua et marethin.  
Cruux mihi uita et tibi moru inimici alra et o initium  
et ruu 7 dicit dominu.

fol. 186 b.

Þið oman zenim ane 7rene 7ýrðe 7 læt ruftan þone  
man on miððan hufer flone 7 beftre hine ýmbutan 7  
creð o þaru et o ruua þaru et þaru ruora · est alra  
et o initium;

Aneftolobiu þær haten an einz he þær ru 7 læce-  
craeftiz he þa 7erette forþon 7oðne morzen ðræne  
rið eallum untrumnerum þe manner lichoman ionð  
ftýuað innan oððe utan 7e ðræne 7 7oð rið hearoð  
ece<sup>1</sup> 7 rið bræzene hruruferre 7 reallunze rið reonðre  
exe<sup>2</sup> rið lungenadle 7 liferþeice · rið reonðum zeallan  
7 þære zeolpan adle rið eazena ðimnera rið earena  
ruuunze 7 unzeþruerre 7 rið breofra heru7nerre 7  
hufer aþundennerre rið miltan þeice 7 ruæl þearua  
7 rið ornum utzanze 7 rið þon þe mon<sup>3</sup> 7emigan ne  
mæze rið þeor ece<sup>4</sup> 7 ruua 7etoze rið cneoppæice 7  
for 7erpelle rið ðam micclan lice 7 rið ornum 7iccen-  
dum blece 7 þeorzeriðe 7 æghrýlcum attre rið ælepe  
untrumnerre 7 ælepe reonðer cofunze · 7erýrc þe duft

fol. 187 a.

<sup>1</sup> ecce, MS.<sup>2</sup> Read exle, for exle.<sup>3</sup> mon ne mon, MS.<sup>4</sup> þeoh ece, thigh ache, is a probable 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 singing 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 fæcal 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 hærfeste 7 nýtta þonne þe þearf 7ý 7ýre  
 þonne drænc of þýggum 7ýrtum num merces 7æd druze  
 7 finole7 7æd 7 peteryýlian 7æd 7 felðmorpan 7æd 7  
 felterpan 7æd . þ 7 eorðgeallan ðile7 7æd 7 iudan 7æd  
 capel 7æd 7 cyllendran<sup>1</sup> 7æd . 7 ferefruzan 7æd 7  
 tra mintan þ 7 tun minte 7 hor7 minte 7 betonican  
 7æd 7 luueftice7 7æd 7 alexandrian 7æd 7 galuan 7æd  
 7 glarian 7æd 7 permode7 7æd 7 7æþerian 7æd 7 bycor-  
 7ýrte 7æd . 7 hor7 elenan 7æd 7 beolonan 7æd þ 7  
 hænebelle acrimonian 7æd . þ 7 7arclue 7 ftancroppe7  
 7æd . marubian 7æd þ 7 harehune 7 neptan 7æd 7  
 puðuhropan 7æd 7 puðu merces 7æd . eorþþrotan 7æd .  
 do ealra þýgga 7ýrta efenfela num þonne þýgga 7ýrta  
 ælere anre 7ra micel 7ra þara oþra tra þ 7 eýmen 7  
 coft 7 pipe7 7 7inziþra 7 hrit eudu 7ýre þa7 7ýrta  
 ealle to 7riþan<sup>2</sup> 7malan ðufte 7 do þa7 ðufte7 7odne  
 cucele7e fulne on ane 7cænce cuppan fulle cealde7<sup>3</sup>  
 pine7 7 7ýle ðrincan on niht nýhtiz<sup>4</sup> nýtta þýg<sup>5</sup>  
 drænce7 þonne þe þearf 7ý . ¶ 7if man 7eýle mu7e7ýrt  
 to læcedome habban þonne nime man þa 7eaðan 7æpned  
 men 7 þa 7nenan 7ifmen . to læcecræfte . ¶ Þif deal  
 7ið fot ece 7enim elenan morpan 7 eferþrotan morpan  
 7 doccan morpan 7ýll 7riðe þell on buteran ðreahna ut  
 þurh 7yllene clað læt colian æfter 7mýre 7ýþþan þ  
 7e7pel him bið 7ona 7el.

Þið hpoftan<sup>6</sup> hu he mi7penlice on man becýmð 7  
 hu hi7 man tilian 7eal . Se hpofta hæfð mæniz7ealdne  
 tocýme 7ra ða 7pat<sup>7</sup> beoð mi7penlicu hþilum he eýmð  
 of un7emæt7æfte7e hæto . hþilum of un7emet7æftum  
 eýle hþilum of un7emetlic7e 7ætan<sup>8</sup> hþilum of<sup>9</sup> unge-

<sup>1</sup> At the turning of the leaf the  
 writer wavered between *celendran*  
 and *eýleþeman*.

<sup>2</sup> Read *7riþe*.

<sup>3</sup> ealde7 ?

<sup>4</sup> For *nýstizum*.

<sup>5</sup> For *þýre7*.

<sup>6</sup> *Leechbook I. xv.*

<sup>7</sup> *7patlu, spittles, Lb.*

<sup>8</sup> Omitted in the text of *Lb.*

<sup>9</sup> 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.<sup>a</sup> 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

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

mætlīcne drihtenre. Þýre drienc rið hroftan zenim  
marcýrt jeoð on cýrenenan cýtele y pýll oððæt heo  
rý rriþe þicce y heo rý of hrætenum mealte zeporht  
zenim þonne eorþearner mært biþcopþýrt hund-  
hæleþan dreorþe droftlan . rinþrenan . do eall on fæt  
rýle driucan middeldazum y forza rur y realter  
zehpæt.

Þið hroftan eft zenim<sup>1</sup> hunan jeoð on pætere rýle  
rpa rearme driucan. Eft zenim clifþýrt rume men  
hatað foxer clife rume earýrt y heo rý zeporht ofer  
midne rumor jeoð ða on pætere oððæt<sup>2</sup>

\* \* \* \* \*  
\* \* \* \* \*

fol. 189 a.

zefiþce. Giþ pænnaþ eþlian mæn æt þære heortan  
zanþe mæden man to pýlle . þe rihte eaft ýrne y  
zehlade ane cuppan fulle forð mid ðam fteame y rinþe  
þæron cpedan y paternofter y zeote þonne on ofer  
fæt y hlade eft ofne y rinþe eft cpedan y paternofter  
y do rpa þ þu hæbbe þreo do rpa nýzon dazar rona  
him bið gel. Þið heort pærce<sup>3</sup> riudan zelm jeoð on  
ele y do alpan ane ýnran to rmyre mid þý þ ftilð  
þæm rane.

fol. 189 b.

Þið heortece zif him on innan hearð heortpærce rý  
þonne him rýxft riud on þære heortan y hine þezed  
þurft y bið unmihtizlic rýre him þonne ftan bæð y on  
þæm ete riþerne riædic mid realte þý mæg jeo riud  
reþan zehæled. Þið heort ece eft zenim zidriþan jeoð  
on meolce rýle driucan rýx dazar. Eft neoferearð

<sup>1</sup> Lb., as above.<sup>2</sup> The sentence may be completed  
from the Leechbook, as above.<sup>3</sup> 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<sup>a</sup>

\* \* \* \* \*  
\* \* \* \* \*

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

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<sup>a</sup> A folio is missing.

eofoþfearn Ʒiðriþan ƳeƷbrædan Ƴýl tofoþne Ƴýle  
ðrincaþ ;

fol. 190 a.

Ƴið breofþ nýrreþe þuƳ Ƴceal beon Ƴe læceþæft  
Ƴeþoþht þ þan nime ane cuppan Ƴemeþeþeþ huniƳeþ Ƴ  
healþe cuppan clæneþ Ƴemylþeþ Ƴriþeþ Ƴ mænƳe on Ƴe-  
manƳ þ þuniz Ƴ þ Ƴriþe toƳæþeþe Ƴ Ƴýlle hit oððæþ  
hit beo þel þuƳ þeþe þoþþan hit Ƴile hlutþuan þoþ  
þan Ƴriþe Ƴ ðriƳe mon beana Ƴ Ƴriunde hý Ƴýðþan Ƴ ðo  
þæþ to be þæþ huniƳeþ mæþe Ƴ Ƴiþþa hit Ƴýþþan Ƴþa  
Ƴþa man þille.

fol. 190 b.

þriþ ðaƳaþ Ƴýndon on Ƴeaþe þe þe eƳiþtiaci hatað þ  
iþ on uþe Ƴeþeode þihþlice ðaƳaþ on þan natoþæþ-  
hþon þoþ nanþe neode ne manþeþ ne neateþ þloð Ƴý  
to þanienne þ iþ þonne utƳanƳendum þam monþe þe  
þe aþþeliþ hatað Ƴe nýhþta monan ðæƳ án . þonne iþ  
oþeþ inƳanƳendum þam monþe þe þe aƳuþtuþ hatað Ƴe  
æþeþta monan ðæƳ . þonne iþ Ƴe þriðða Ƴe æþeþta  
monan ðæƳ æþeþ utƳanƳe þæþ monþeþ ðecembriþ.

Se þe on þýþum þriþ ðaƳum hý þloð Ƴeþanizþe Ƴý  
hit man Ƴý hit nýþen þæþ þe þe Ƴeþan Ƴehýþþan þ  
þona on þam þoþþan ðæƳe oþþe þam þeþþan ðæƳe hý  
hý Ƴeænðað oþþe Ƴiþ hý hý lænƳþe bið þ þe to þam  
þeþþan ðæƳe ne beþýmð oððe Ƴiþ he hþilcne ðþænc  
ðriþcð þam þriþ ðaƳum hý hý he Ƴeænðað binnan .xv.  
ðaƳum . Ƴiþ hþa on þiþ<sup>1</sup> ðaƳum acænned bið Ƴþelum  
ðeaðe he hý hý Ƴeænðað Ƴ Ƴe þe on þýþ ýlcum þriþ  
ðaƳum Ƴoþe þlæþeþ onþýþiƳeð binnan þeþoþþiƳeþ ðaƳa  
þýþiþe he hý hý Ƴeænðað.

<sup>1</sup> þiþ, 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*,<sup>a</sup> 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.

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<sup>a</sup> The Egyptians were reckoned by Beda good calculators of the length of the year; but these Dies *Ægyptiaci* are a folly.

fol. 191 a.      <sup>1</sup> In nomine patris et filii et spiritus sancti. Amen.

Prayer against  
variola.

N. In adiutorium sit salvator. N<sup>o</sup>. deo celi regi regum nos debemus reddere gratiarum actionem adque se petere ut a nobis lues istius<sup>2</sup> pestis careat et in nobis quam donavit salus uera maneat iesu christe me. N<sup>o</sup>. 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 uide 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<sup>o</sup>. 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<sup>o</sup>. amen. brigitarum <sup>3</sup>ancillarum tuarum malint uoarline dearnabda murde murrunice domur brio rubebroht. Scē rehhoc . & scē ehpalbe . & scē cassiane . & scē germane . & scē figifmundi regif zercylbað me pið ða laþan poccar 7 pið ealle ýpelu . amen.

fol. 191 b.

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

<sup>2</sup> istinius, with h interlined, making isti huius, MS.

<sup>3</sup> 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.<sup>1</sup>

fol. 192 b.

Dominus <sup>2</sup> pater omnipotens et christe iesu fili <sup>3</sup> 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.

<sup>1</sup> Vnguenti. The Durham Ritual, p. 115, has something in common with the present text.

<sup>2</sup> Domine.  
<sup>3</sup> filii, MS.

[BENEDICTIO POTVS SIVE VNGVENTI.]<sup>1</sup>

In nomine patris et filii et spiritus sancti et per  
 uirtutem dominice passionis et resurrectionis a mor-  
 tuis ut sanctificentur tuo uerbo sancto et benedicantur<sup>2</sup>  
 omnes fideles cum gustu<sup>3</sup> huius unguenti aduersus  
 omnes nequitias in mundorum spirituum et contra  
 ualitudines et infirmitates que corpus affligunt . . .  
 . . . . .

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

<sup>2</sup> benedicentur, MS.  
<sup>3</sup> This should be, gustu huius  
 potus vel tactu huius unguenti.

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ΠΕΡΙ ΔΙΔΑΞΕΩΝ.

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## ΠΕΡΙ ΔΙΔΑΞΕΩΝ.

MS. Harl. 6258.B. fol. 83 b.=42 b.<sup>1</sup>

Incipit liber qui dicitur peri didaxeon.

fol. 84 a.

[D]er on<sup>4</sup> 7unþ feo boc peri didaxeon . þ̅ yf feo spýtelunȝ  
 hu fela zera pær behuded fe læcecræft . 7̅ be hif ze-  
 pifneffe þa zelæreduf læce zepiflice smeadon . þ̅ paf<sup>2</sup>  
 5 fe ærufta apollo . 7̅ hif funa esculapfiuf 7̅ afclepiuf .  
 7̅ afclepiuf paf ýpocrateȝ ýem . þeof . m<sup>or</sup> . zemetum  
 ærest þa zetýmbrunga þare læcecraftte . after noef flode .  
 ýmb áá þufund pñtra .<sup>3</sup> 7̅ fif hund pñtra . on artaxif  
 dæȝe . fe paf perfa cingī hý alufte þa leoht þæra  
 10 læce cræfte . Cipiflica fe apollon ærest he zemetta .  
 meþodicam . þ̅ fýndon fa ýfene þa mann . mid enifun  
 hæle menn . 7̅ [e]fcolafiuf : empiricam .<sup>4</sup> þ̅ if ilæcninga  
 of læce crafta . 7̅ afclepiuf loícam . þ̅ yf feo ȝehealde-  
 nýffe þære æ . 7̅ þæt lifæt . 7̅ ýpocrat theoreticam . þ̅  
 15 yf forefceapunȝa . þara feocneffe . þannum plato 7̅ arif-  
 totilef þa zelæreduf þan appýctýna . þaf æfter fýlīȝdun .<sup>5</sup>  
 þaf forefcedenan . læcum . 7̅ hi zefæddun . þ̅ feoper  
 pætun fýndon on þan mannifcen lichama . for þam  
 býð pýlyd . ealþa middangeardes boȝa . þat yf þa pæte :  
 20 on þan heafode . 7̅ þ̅ blod : on þara breofsta . 7̅ fe  
 rupa zealla : on þan innoþe . 7̅ fe fperta zealle ínnan  
 ðare blædran . And hýra anȝeh[p]ýlce rixap ðra  
 monþaf . þ̅ yf fram .XVIII.<sup>6</sup> kl . jañ . ufq ; in .VIII.<sup>6</sup>  
 kl . apl . þ̅ on ðan heafde fe pæte býð pexende .

<sup>1</sup> 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.

<sup>2</sup> pat, MS.

<sup>3</sup> circa m̄ annos, Margin.

<sup>4</sup> empiricā, MS.

<sup>5</sup> Secuti sunt, Margin.

<sup>6</sup> 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 *ἐμπειρικὴν*, that is, the leechening, or *sanative process* of leechcrafts, and Asklepios *λογικὴν*, that is, the observance of the law,<sup>a</sup> and the cupping glass?, and Hippokrates *θεωρικὴν*, 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.

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<sup>a</sup> Probably in a purely technical sense, with reference to the *Nómos* among the works of Hippokrates. | But I do not endorse the Saxons story.

fol. 84 b.

And fram .xviii. kl'. ap'1' :<sup>1</sup> usq; in .viii. kl' : julii .  
 þ̅ ð̅ blod biþ pexinde on þan breosten. Ab .xviii.  
 kl'. julii . usq; in octauam<sup>2</sup> kl'. octobris : þ̅ fa rupa  
 zealle byð pexenda . on þan innoþe . for þan sýnd þa  
 5 dægef zenemneðe . είνωτις . þ̅ findan þa dægef canicu-  
 laref t̅ þara byð fif t̅ feopertiz . dæga . t̅ on þam  
 dæge : γ on þan dægen ne mæz nan læce pel don fultum  
 ænigen feoce manne. And<sup>3</sup> þe feorðan zescorneffe  
 yf ab .xviii. kl'. octobris . usq; in .viii. kl'. Jañ . þat  
 10 fe blace <sup>3</sup>/<sub>4</sub>zealle . p̅xt . on þara bladre . þif zescead yf .  
 æfter<sup>4</sup> þam feopor<sup>5</sup> heorren . heofenef . t̅ eorðan . t̅  
 þara lýfte . t̅ þara dupneffe . þa pæf eal s̅pa drihte  
 hceðe . eal s̅pa paf fe man zesfet . þ̅ þur þara sme-  
 zunga . t̅ þare<sup>6</sup> endbirneffe. Vtan nu nýmen<sup>7</sup> æryft  
 15 zesiflice þane fruman of þan heafðe.

## Þið oman.

þuf man sceal pýrcen þa sealfe þið oman . t̅ þuf he  
 sceal beon gehæled . Ὁμίμ λιταργίω τρεπίτρε scillinga ze-  
 pýht . t̅ n̅p̅ef k̅imef τρεπίτρε scillinga zes̅p̅ih̅te . t̅ anne  
 20 healfne sefter eceðef . t̅ feoper<sup>8</sup> scillinga zes̅p̅ih̅t . de oleo  
 murtino . t̅ meng togadere . t̅ gn̅id̅ . s̅p̅iþe ætfomne .  
 mid þan eceðe . t̅ þanne n̅íma man oðer<sup>9</sup> ele . t̅  
 meng þarto t̅ smýre þ̅ fare mid.

## Ab scabiofos.

25 Þið<sup>10</sup> þ̅ heafð þe byð tospollen þ̅ grecaf ulcerofuf  
 hatað . þ̅ if heafð far . þa bula þe betp̅ýx felle t̅  
 flæfce arisað . t̅ on mannes anplytan : ut berfteþ . s̅pa  
 grete s̅pa beane . þuf he scel beon gehæled . n̅ím p̅ín-

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

<sup>2</sup> octaua, MS.

<sup>3</sup> Anð, MS., by attraction?

<sup>4</sup> hæfter, MS.

<sup>5</sup> feopor, MS.

<sup>6</sup> þarre, MS.

<sup>7</sup> nýmen, MS.

<sup>8</sup> feoper, MS., as above.

<sup>9</sup> oðder, MS.

<sup>10</sup> þið, MS.

And from the . . . . of March to the 25th of June that the blood is waxing in the breast: from the 15th<sup>a</sup> of June to the twenty-fifth of September that the raw bile is waxing in the inwards: hence the days are named *κονάδες*, 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.<sup>b</sup>

### 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

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<sup>a</sup> See Note 1, opposite. | but it cannot be to the substance of  
<sup>b</sup> The title *περι διδάξεων* may be | the book. Of the rest, see the  
appropriate to the first paragraph, | index.

geardef fæt ⁊ gnið on pæte . ⁊ leze uppan þat far .  
⁊ he býð fona hæl.

Ad Jdem.

Eft fona rið<sup>1</sup> þat ylca . ⁊ þim spearte beanen . ⁊  
cnuca hý friðe finale . ⁊ býð hý to þare punda ⁊ feleft  
heo hit zehæled.

Ad Jdem.

Eft fona ním míntan . ⁊ cnuca hý finale ⁊ leze  
uppan þa punda . ⁊ ealle þa pæten ðe þarut gað of  
þan fare . eall heo hit aþriȝh.<sup>2</sup> ⁊ zehæled þ̅ fare.

fol. 85 a.

Eft fona rið<sup>3</sup> zif þeo ylca adle cilbe ezelíc . on  
zeozeþe : ⁊ þim garlucef heafud þa zehæl . mid felle .  
⁊ mid ealle ⁊ bærne hit to axan . ⁊ ním þanne þa  
axan . ⁊ ele meng togadere ⁊ smire þ̅ far mid . ⁊ þ̅  
býð felýþe rið þa adle .

Rið<sup>4</sup> punda þ̅ spellað.

And eft fona zif þa punda toðindaþ̅ . ⁊ þim fyrf ⁊  
cnuca híne . ⁊ leze uppa<sup>5</sup> þat zefpollene . ⁊ hýc fceal  
fona<sup>6</sup> fettan.

Rið tobrocene hearod.

Rið tobrocenum hearod . oððe zepundedum . þe af  
þan pætan býð acenned . of þan heafode . ⁊ þim be-  
toníca . ⁊ cnuca hi ⁊ lege to þare punda : ⁊ eal þat  
far heo<sup>7</sup> forþpýhþ.

<sup>1</sup> rið, MS.

<sup>2</sup> For aþriȝð. Thus in Layamon.

<sup>3</sup> rið rið, MS.

<sup>4</sup> Rið and spellað, MS.

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

<sup>6</sup> fana, MS.

<sup>7</sup> 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<sup>a</sup> 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.

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<sup>a</sup> I have inserted οἷον, to make a suitable sentence.

## Þið heafod far . de cefalaponía.

Cefalaponía . ð yf heafod far :<sup>1</sup> ⁊ þat far fylgþ lange þan heafode . ⁊ þif fýnda<sup>1</sup> þa tacnu . þæf faref . þ if ærest þa ðunepenga clæppaþ ⁊ eal þat heafod býð  
 5. hefi . ⁊ spaꝝoð þa earan.<sup>2</sup> ⁊ þa fínan on þan hnec-  
 can :<sup>3</sup> færꝝiað . Þif fceal to botan þan fare . do þane  
 mann innan to ana hufe . þe be no to leoht . [ah  
 on] þuftre . ⁊ bezýte man hým rudan . fpa mýcel fpa  
 he mæꝝe mid hýf han[ð] býfon . ⁊ eordfúf eal fpa  
 10 micel . ⁊ laurtreofef leaf em mýcel . oððer<sup>3</sup> þæra beríza  
 nífon . ⁊ feoþ hit eall to gadere on pætera . ⁊ do  
 þarto ele . ⁊ finere þ heafod mýð . hýt býð fona hæl .

## Ab vlcera capitif.

fol. 85 b.

To þan mann þ hýf heafod æcþ . oððer<sup>4</sup> purmaf  
 an þan heafedon rixiað .<sup>5</sup> Lfím fenep fæð . ⁊ næp fæð .  
 ⁊ meng eced . ⁊ cneð hýt mid þam ecede þ hit fi fpa  
 þicce fpa doh . ⁊ fmýre þ heafod forepearð . mid . ⁊  
 þif if<sup>6</sup> anreðer<sup>7</sup> læce cræft .

Ab jdem . pið þ ylcan.<sup>8</sup>

Eft ním ladfar þ teafur . ⁊ galpanj oþref<sup>9</sup> healfef  
 panize phít . ⁊ gníð hýt to gadere mid placan ecede .  
 ⁊ ním þanne þa fealfe . ⁊ zeot on þæf feocýf mannef  
 eare . ⁊ læt hýne ligger fpa lange fortþan eara hit  
 habben eal zedrucan . ⁊ he býð pundelice hraþe hal .

<sup>1</sup> fýnda ; n dropped.<sup>2</sup> earam, MS.<sup>3</sup> oððer, MS. oððe is in older books, but our or is contracted from the form in the text.<sup>4</sup> oððer, MS.<sup>5</sup> rixiað, MS.<sup>6</sup> hif, MS.<sup>7</sup> The final s, probably, for st, superlative.<sup>8</sup> Thus MS.<sup>9</sup> oþref, 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 <sup>a</sup> soon hale.

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<sup>a</sup> Faithfully representing the text: a corruption of wonderly, that is, wonderfully.

## Ad jdem.

Eft nīm ellenef riþan . ⁊ ecede . ⁊ pull eall to gadere . ⁊ ȝeot þa fealfan in þæt eare ȝif fe þyrme yf þar innan : fona he sceal ut<sup>1</sup> gan . of þan earen ȝif he þar inna yf.<sup>2</sup>

Ad tornionem<sup>3</sup> capitif.

þif yf fe lacecraeft be þan manne þæt hým þing[þ] . þ hýt turnȝe abotan hýf heafod . ⁊ farþ furpendum brachenum . ȝīm man rudan . ⁊ cereuillan . ⁊ enne leac . ⁊ cnuca þa purtan to gadere . ȝīm þanne eale . ⁊ buteran ⁊ ecede . ⁊ huniȝ . ⁊ meng to gadere þa fealfe : mid þare pulle þe ne com næfre aræxan : ⁊ do inna þa fealfen . ⁊ pæte þa fealfen inne ane þanne mid pulle ⁊ mid ell . nīm þane þa pulle perme . ⁊ beþeȝe<sup>4</sup> þ heafod mid . ⁊ hým býð fona bet.

## Ad jdem.

Eft fone nīm renpæter oððer<sup>5</sup> pulle pæter þa uppærð þýllð.<sup>6</sup> ⁊ clæne býð . do hýt in an fæt . nīm þanne anne linnenne clað . ⁊ do hīne eal pæte on þan pætere . ⁊ býn<sup>7</sup> hīne fýðþan tpyfeald . uppe þan heafode . oþ<sup>8</sup> fe claþ driȝe beon .<sup>9</sup> ⁊ hým býð fone bet.

## Jtem.

Eft fona nīm balfmeðan ⁊ ele . ⁊ cnuca þane balfmeþan ⁊ menȝe fýððe<sup>10</sup> rið hlutre ele ⁊ cnuca nīm þanne ane þanne ⁊ þyrme þa fealfe innan . nīm þanne þa fealfe ſpa pearme . ⁊ bebīn<sup>11</sup> þ heafod mid . ⁊ nīm

fol. 86 a.

<sup>1</sup> huc, MS.<sup>2</sup> hýf, MS.<sup>3</sup> Not very legible ; but not *vertiginem*.<sup>4</sup> beþeȝe, MS.<sup>5</sup> oððer, MS.<sup>6</sup> þýllb, MS.<sup>7</sup> Read býnð.<sup>8</sup> of for oþ, MS., as often elsewhere.<sup>9</sup> Read beo.<sup>10</sup> fýððe, MS.<sup>11</sup> Read bebīnð.

## 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 leechcraft 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,<sup>a</sup> 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

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<sup>a</sup> Perhaps ἀπῆταν, *on wet*, was to be read.

eft fona pla[n]tagine[m] þ̅ ýf pebræðan . 7̅ cnuca þa purt to gadere . 7̅ meng ecede<sup>1</sup> þar to pýrce fýððan<sup>2</sup> anne cliþan þar to.<sup>3</sup> 7̅ þ̅im þanne þane clyðan 7̅ bynd to þan fare . þanne fcealt þu pýrcen ðuf þone dreng þar to. 7̅ þ̅im fauínan . 7̅ ambrotena . 7̅ cnuca hi . 7̅ . do hi fýþþan on pín . 7̅ meng piper þar to . 7̅ fum ðæl huniʒef . 7̅ þiʒe þar of anne cuppan fulle on ærne morʒe . 7̅ oþerne an niht . þanne he gað<sup>4</sup> to bedde.

## De capitif purgatione.

Þið þæt<sup>5</sup> þæf mannes heafod clæppitað . 7̅ to ealre þare clænfunʒe þaf heafodes . 7̅ hi to ýf níðþearf . pið ælc ýfel þ̅ man ærefc hýf heafod clænfiʒe . þ̅ ýf ærefc tpeʒen feftref fapan . 7̅ tpeʒe huníef . 7̅ þre feftref ecedef . 7̅ fe fefter fceal peʒan tpa pund . be fýlfýr ʒepýht . 7̅ níð hþýtne ftor 7̅ fenep . 7̅ gingiber . æl þiffa tpeff peniʒa ʒepiht . 7̅ níð rudan ane hand fulle . 7̅ organe ane hand fulle . 7̅ ane ʒelare pína hnutte .<sup>6</sup> 7̅ do eal þýf innan anne níðne croccan . 7̅ amorʒen þanne feoð þu hýt ſpa ſpiðe . þat fe þriððan ðæl beo befoðan . níð hi to þanne 7̅ do in an glæffat . 7̅ man machiæ ftuf bæþ . 7̅ baþeʒe hine þar on . 7̅ ſmýriʒe þanne þ̅ heafod mid þare ſealfe.

## Ad auref.

Þið fceal to þan earen þe pið oþþe<sup>7</sup> pæter forelyft . þuf man hý læcnían fceal .<sup>8</sup> ʒif þar fý ſpeʒ oþþe<sup>7</sup> far innan þan heafedan : on fruman do þaf ſealfe . 7̅ þ̅im tpeʒen ftýccan fulle godef<sup>9</sup> elef . 7̅ grene ðilef tpa hand fulle . 7̅ rudan eal ſpa micel . 7̅ pýl on an níðen croccan næf to ſpiðe . ðe læffe þe ele hið mæʒn<sup>10</sup> foʒleaofen .

fol. 86 b.

<sup>1</sup> hecede, MS.<sup>2</sup> fýððan, MS.<sup>3</sup> Read þar of.<sup>4</sup> gað, MS.<sup>5</sup> þæt þæ, MS.<sup>6</sup> hnutte, MS.<sup>7</sup> oþþ', MS.<sup>8</sup> fcead, MS.<sup>9</sup> gebef, MS.<sup>10</sup> mæʒ, 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,<sup>a</sup> 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 seethe 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

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<sup>a</sup> *Artemisia abrotanon.*

prýng<sup>1</sup> þanne þur linne<sup>2</sup> clæþ. ⁊ ðo hýt on an glæf  
fæτ. þýrme þanne mann þ heafod. ⁊ smýre mid þare  
fealfe ⁊ he binde þanne þ heafod mid ane clæþe ane  
niht. þring þanne garlec inne þa eare<sup>3</sup> alche ðæg  
after þat he býð hæl.

#### Ad parotidaf.

Ad parotidaf. þ ýf to ðan fare þe abutan fa earan  
pýcft. þ man nemneð on ure zeðeode. healfgund. ⁊ þe  
healfgund ýf tpera cunna. ⁊ he becumeþ oþer hpylum<sup>4</sup>  
an man. þar þa apergeda adle. ⁊ þam mannan fpýðeft.  
fe on fara feocneffe cealdne pætan dríncaþ. ⁊ þa  
healfgunda fýndan tpa cunna. þe oþer býð<sup>5</sup> eaðe  
to halene. ⁊ þæge non dolh ne pyrcef. ⁊ oþer fýndun  
þe grecaf cacote hateð. þ fýnde apýrgeþe ⁊ þæge fýn-  
dan to azýtenne eal fpa hit her beforen fezð. for þan  
þe færunga hý atýpeþ. ⁊ færínga apez. zepiteþ. buta  
ælce læcecraft. ⁊ fpa þeah mícele frecnýffe zetacnæð.  
for þan þe hi beoð acenneþe of þan fpertan pætan. ⁊  
hý reade atýpþ.

þuf hý man fceal hælén. Zþím pebrade leaf ar funne  
upgange. ným þanne hlaf ⁊ fealt. ⁊ fpamm. ⁊ enuca  
hýt eal to gadere. ⁊ þýrce<sup>6</sup> to clýðan ⁊ lege to þan  
fare. þanne fceal hít berften<sup>7</sup> ⁊ hælize fona<sup>8</sup> after.

fol. 87 a.

#### Ad cecitatem oculorum.

þif fceal pýð þare eazene týððerneffe eall<sup>9</sup> fpa hypo-  
craf<sup>10</sup> þe læce hýt cyðþe. þ ýf ærefc þæt ðæt far  
becýmþ on ða eazén mid mýcelre hætan. hþilum hit

<sup>1</sup> pýng, MS.<sup>2</sup> For linnenne.<sup>3</sup> earre, MS.<sup>4</sup> hýlū, MS.<sup>5</sup> býð, MS.<sup>6</sup> pýrlee, MS.<sup>7</sup> beften, MS.<sup>8</sup> þona, MS.<sup>9</sup> heall, MS.<sup>10</sup> hypocraf, 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 *παρωτίδες*, 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 *κακωτικά*, that is, cursed,<sup>a</sup> 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 Hippocrates 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

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<sup>a</sup> Malignant.



cýmð . on mid pæten . þ hi beoð to þundene . ⁊ hƿilum buton ælce fore . þæt hi abhndað . ⁊ hƿilum of þan flepfan þe of þan eazean ýrnaþ . þanne fceal hý man þuf lacnían . Ʒif feo unhælþe cýmþ of þare driƷan hætan þanne niman man ane<sup>1</sup> clæþ . ⁊ paxen þa eazan mid þan claðe dýppe híne on pætere . ⁊ gníðe þa eazean mid . ⁊ Ʒif hi beoþ tofpollene . oððer<sup>2</sup> blodef fulle : ðanne fceal mann fettan horn aþ þunpangan . ⁊ Ʒif hý abhndaþ butan ælcon fare . fýlle hým driŋcan catarcum . ⁊ he byð Ʒehaled . ⁊ eft fona . Ʒif aní þíng innan þa eazean býfulþ . þanne fceal man nime meðe . oððer<sup>3</sup> pýfef meolc . ⁊ ðo innan þa eazean . ⁊ hím byð fona bet .

Þið totoze ezean .

Þif fceal to þan eazean fe Ʒeflezen býð oððer tozezan . ním berbene leaþ . ⁊ cnuca hý fpýþe .<sup>4</sup> pýrc anne clíðan . fpýlc an ltel ciclef . ⁊ leze uppan þ eazean anne ðæze . ⁊ ana niht . Eft fona ním attrumu . ⁊ huníƷ . ⁊ þ hƿíta of æze . meng to gabere laze to þan eazean hým býð fona fel .

fol. 87 b.

Eft fona þið þan ýlcan . ním nipe cýfan . ⁊ fcreða hýne on peallendan pætere . ⁊ ním þanne cýfe . ⁊ maca ealfpa ltelc ciclef .<sup>5</sup> ⁊ býð<sup>6</sup> to þan eazean ane niht .

Contra Glaucomata . Þið eazena<sup>7</sup> ðýmnyffe .

Þif fceal pýð eazena ðýmnyffe . þ Ʒrecaf nemnað glaucomata . þ yf eazena ðýmneffe . þuf me hýne fceal læcníge . ním piŷef meolce þry fticcæf fulla . ⁊ cýleþena . id est celidonia poŷ anne fticce fulne . ⁊ alepan . ⁊ croh : fafran gallice . ⁊ meng æl þaf to gabere . ⁊

<sup>1</sup> Read anne.

<sup>2</sup> oððer, MS.

<sup>3</sup> oððer, MS.

<sup>4</sup> fpýþe, MS.

<sup>5</sup> ciclef, MS.

<sup>6</sup> býð, MS.

<sup>7</sup> eazean, 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,<sup>a</sup> *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

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<sup>a</sup> In these days c and s begin to be of like sound. Cadurecum has senses, but inappropriate.

þring ðurh kinnenne clap . ⁊ do þanne þa fealfan ínna  
þa eazēn.

*Item contra cecitatem.*

þif sceal pýð eazēn týððernýffa . þe beoþ on þan  
æzmorān fara . ním mýrta . ⁊ leze hý on hunize . ⁊  
ným þanne ða myrta . ⁊ leze to ðan eazēan . þ þa  
eazēn to ðinden . ⁊ ním þanne ruban . ⁊ enuca hy . ⁊  
menz axan to . ⁊ leze fyðþan<sup>1</sup> to þan eazēn . þanne  
ærefst byt heo . fpýle þa brepaf . ⁊ after þan heo hýt  
zleplýce zehæld.

*Item ad eof qui non possunt uidere a solis ortu  
ad occasum.*

AD nectalopaf . þ yf on ure þeodum . þe man þe ne  
mæze nengi zeseo after funna upgange . ær funna eft  
on fetl ga . þanne if þif . ðe læce cræft . þe þe þær to  
zebyreþ . Zþim buccan hþurf ban . ⁊ bræde hit . ⁊ þanne  
þeo bræde zesþate ním þanne ðæt spot : ⁊ smýre mīd .  
þa eazēn . ⁊ after þan ete þa<sup>2</sup> ylcan braden ⁊ ním þanne  
nípe afflan tord . ⁊ pryngē hit . nime ðanne þ þof . ⁊  
smýreze þa eazēn mīd . ⁊ hým býð sone bet.

*Ad orbiolum.*

þif sceal pýð þat þe on eazēn beoþ . þ grecaf hatað  
orbiolum þ yf þe læce cræft . ðe þar to zebyreð . Zþim  
bere mele ⁊ cneð hýt mīd huníge . leze to þan eazēn .  
þef læce cræf[τ] yf<sup>2</sup> fram vel of<sup>3</sup> manízum mannum  
afandod.

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<sup>1</sup> fyðþan, MS.

<sup>2</sup> hýt, MS.

<sup>3</sup> I' of . above the line. The  
ancient preposition of the agent

with passive verbs was fram. 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"<sup>a</sup> 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.

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<sup>a</sup> But *κριθῆ* = Hordeolum.

Item ad idem.

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

Item ad fomnum.

þif man ſceal ðon þan mane þe ne mæz flapan .  
nīm permod . ⁊ gnid on pine oððer on pearme pætere .  
⁊ ðrinca ⁊ hým býð fona bet.

ad ſternutationem.

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

Ad infirmitates labiorum ⁊ lingue.

pið lippe far.

Eft fona þef læceðom ſceal þan manne ða hýra lippa  
beoð fare . oððer hýra tunga . ⁊ feo ceola . ſpa ſær  
býþ : þ he earfoðlice<sup>1</sup> hýf ſpatel forþfelzan mæz . þuf  
hým man ſceal tilizan . ʒþim fifleafan . ⁊ ðrize to  
duſte . ⁊ meng huniže . þanne þarto . nīm ðanne ſe  
fealfe ⁊ ſmíre míd . þa lippa . ⁊ ða zeazlaf innan . ⁊  
hým fona bet.

Eiſ qui ſobito obmutefcunt.

þifne læce cræft man ſceal 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  
hiſ nofu . ⁊ he mæz ſpecan fona.

<sup>1</sup> 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*].<sup>a</sup>

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.

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<sup>a</sup> Stertere, Sternutare confused.

Item ad infirmitates lingue.

πιδ þam þe se streng under þare tunga to spollen býð.

þifne læce cræft mæn sceal ðon þan mannum þe se streng under þare tunge to spollen býð. ⁊ þurh þanne streng ærest ælc untrumneffe on þane man becumð. þanne nim þu ærest. þane cýrnel þe býð innan þan perfogge. ⁊ cýrfetan cýrnel. ⁊ capel stelan. to gædere. ⁊ ceorf þane streng under þara tunga. ⁊ ðo þat dust on innan. ⁊ hým býð<sup>1</sup> fona bet.

fol. 88 b.

πιδ þ̅ flæfc ðe abute þe tep puxt.

Ad ginciuaf. þe grecaf hæteð. þ̅ ýf on ure þeodum. þ̅ flæfc ðe abute þa tep. puxt. ⁊ þa tep apezð. ⁊ aftýrep. ním forcorfen leac. ⁊ enuca hýt ⁊ pring þ̅ pos of anne sticcan fulne. ⁊ ecede anne sticcan fulne. ⁊ hunzef þry sticcan fulle.<sup>2</sup> ⁊ ðo þ̅ hýt pelle þrypa. ⁊ þim þanne s̅pa hætte s̅pa he hætteft forbere mæge. ⁊ habban an ðæl on hýf muþe. forte acoled beo. þanne eft fona oðer ðæl. ealla s̅pa. þane þ̅ þriððan ðæl eall s̅pa.

Ad dentes. de causa dolorum dentium.

to þan toþe.

þef lacecraft ýf to ðan mennífcan toþan ðat grecaf nemneþ organum. þ̅ ýf on ure zeþeodan.<sup>3</sup> býffe zenemned. For þan þurh þa tep: seo bliffa sceal upp springan. ⁊ manna arpyrþnyf. ⁊ ealle nýðþearfnýf. an þan toþan ýf ælc<sup>4</sup> man pýte mæg. ⁊ þan toþan<sup>5</sup> þa tunga to spæce gefteal ýf. þanne þ̅ greccaf nemneþ ýf ærest tritumef. þ̅ fynden þa fyrft<sup>6</sup> tep. þe ærest on gemete piðdom. underfoð. oþre greccaf nemneð eumotici. þ̅

<sup>1</sup> býð, MS.

<sup>2</sup> fulne, MS.

<sup>3</sup> zeþeððan, MS.

<sup>4</sup> æl, MS.

<sup>5</sup> toþa, MS.

<sup>6</sup> fyft, 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*,<sup>a</sup> that is in our language named bliss,<sup>b</sup> 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 *τομῆς*, that is the first teeth, which first in a manner, receive wisdom. The Greeks name others

<sup>a</sup> Thus τὸ γὰρ σῶμα τῆς ψυχῆς  
*ὄργανον*, generally, and so of the  
members. (Galen.)

<sup>b</sup> Býffe must be read Blýffe.

fol. 89 a.

fīndon þe tēþ: þe þane mete brecaþ . fýþþe þa forme hýne underfangene habbæt . þanne greccef nemneþ fume molidef . þ̅ pe hæteð grindig tēþ . fore hý grindef æl þ̅ man býzleoþaþ . And<sup>1</sup> oft mann smeap hþæþer tēþ bænene beon . for þan þe ælc ban mearh hæfþ . ⁊ hý nan mearh nabbap . And<sup>1</sup> 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 heueþe fe pýrfta pæte cumþ: to þan toþan . on þare zelicneffe þe hýt of hufe ðropað . on ftan . þan hýt vīnð . ⁊ þane ftan þurh þurleþ . ⁊ þurh þreapþ eal ſpa þa ufe pæte of þan heafod . fýlþ uppan þa tēþ . ⁊ hý þanne<sup>2</sup> þurh þreapþ<sup>3</sup> ⁊ ðeþ þ̅ hý rotizeþ . ⁊ toþīnðþaþ . þat þa tēþ þolizean ne mæge ne hæte . ne ceald . ⁊ ſpýþeft þa grindig tēþ . þe alc mid feoper pýrtrume<sup>4</sup> gefæftned býð . ⁊ þanne hý hero þurtruma forleataþ: þanne ſþeartizeð<sup>5</sup> hý . ⁊ fealleð .<sup>6</sup> þanne ýf þe læcecræft<sup>7</sup> þar to . ⁊ þim ſumne ðæl of heortef hýde . ⁊ anne nīpne croccan . ⁊ ðo pæter on . ⁊ feoþ ſpa ſpýþe . þ̅ hit þripa pýlle ſpa ſpýðe ſpa pæter flæfc . ⁊ þim þanne þat pæter . ⁊ hadde on hýf muþe . ſpa pearm ſpa he forþere mæge . fort hýt acoled beon . ⁊ þanne hýt ſi col: pýrpe hýt ut of hýf muþe . ⁊ nīme eft pearmare ⁊ ðo hýt<sup>8</sup> eft col ut . ⁊ býð ſona bet .

Item ad jdem.

Eft ſona nīm piper . ⁊ alepen . ⁊ fealt . ⁊ leacef fæd and hunig . ⁊ menꝯ eal to gadere . ⁊ þim þanne ſe fealfe . ⁊ gnīð þa tēþ mīð . ⁊ þa fealfe aflýmþ fram þa toþa eall þ̅ ýfel .

<sup>1</sup> Anð, MS.<sup>2</sup> þane, MS.<sup>3</sup> þreapþ, MS.<sup>4</sup> pýrtrume, MS.<sup>5</sup> ſþeartizeð, MS.<sup>6</sup> fealleð, MS.<sup>7</sup> læcræft, MS.<sup>8</sup> ýt, MS.

“ eumotici,” these are the teeth which break the meat, after the first have received it. Then the Greeks name some *μυλίδες*?<sup>a</sup> 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.

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<sup>a</sup> The teeth were *τομείς, ὀξείς, κυνόδοντες, γόμφιοι*.

Eft fona hritne ftor. ⁊ laur berizīe ⁊ ecede. meng eal<sup>1</sup> to gadere. nīm þanne āne þanne. ⁊ plece hýt eall to gadere. ꝥ hýt plæc beo. ⁊ habbe on hýf muþe ſpa plac.

## Ad vſam.

þef lace cræft deah pýð þone huf. Ʒſim piper. ⁊ cumýn. ⁊ rudan þreora ſcyllinga Ʒepýht. ⁊ do þar to anne fticcan fulne hunizel. Ʒſim<sup>2</sup> þanne ane clæne þanne. ⁊ feoð<sup>3</sup> þa fealfe<sup>4</sup> ꝥ heo pel pealle. ⁊ ftýre hý. ſpýþe. Ʒemanz þan þe heo pelle. nīm anne<sup>5</sup> clæne fæt ⁊ do hý on. etan þanne tpezen fticcan fulle a æfen. tpezen a morzen. ⁊ býþ fona hæl.

fol. 89 b.

## Pro inflatione gutturis.

foz mannes þrote þe býð toſpolle.

þef lacecræft deah<sup>6</sup> Ʒif þæf mannes þrota to ſpollen<sup>7</sup> býð. ⁊ þa ceola ꝥ greccaf brahmaf hatap. þif ýf þe læce cræft. fule hým fupan Ʒebraeddian hrere ægeran. ⁊ huniz to. ⁊ do hým brýð of meolce Ʒemaced. ⁊ fýle hým ceruillan etan. ⁊ fæt flæfc ꝥ beo pel Ʒefoden. eta. ⁊ he býð<sup>8</sup> fona hal.

## Ad ſtrictum pectoris.

þef lacecraft ſceal þan manne. þe nerpnyffe býð æt þare heortan. ⁊ æt ðare þrotu. ꝥ he uneþe ſpecan mægan ꝥ ſceal þu hým þuf læra<sup>9</sup> don. Ʒſim leac ⁊ cnuca hýt ⁊ prinz þat<sup>10</sup> of fýle hým fupan. ⁊ hým býð fona bet.

<sup>1</sup> heal, MS.<sup>2</sup> Nīm, MS.<sup>3</sup> feoð, MS.<sup>4</sup> ſcealfe, MS.<sup>5</sup> anne makes a false concord.<sup>6</sup> deap, MS.<sup>7</sup> ſpellon, MS.<sup>8</sup> býð, MS.<sup>9</sup> læra is underlined in MS. as corrupt<sup>10</sup> þos 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 .<sup>1</sup> 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 huni-gef . ⁊ pýll to gadere . ⁊ læt híne fpelzan . þa fealfe leohlice . ⁊ file hým þanne leohne<sup>2</sup> mete . ⁊ drica pín . ⁊ hým cýmþ boce.

## Ad inflationem Gutturis.

píð<sup>3</sup> mannes ceola þe býð fær.

þifne læce cræft man sceal . don manne þe býð<sup>4</sup> þe ceola far . þ greccaf hæteþ gargarifif . nīm nipe beane . ⁊ puna . nīm þanne eceb . oþþer pín . ⁊ feoð fe beanna . ⁊ nīm ele . ⁊ meng þar to . oþþer fpíc . gif man ele nabbe . ⁊ do þar to pille . en ana panna . 2þim þanne pýlle . ⁊ dýpe on þare fealfe<sup>5</sup> ⁊ bínð þa pulle to þare ceolan.

fol. 90 a.

## Ad colli infirmitatem.

pýð hneccan far.

þef læceðom<sup>6</sup> íf god manne þe hýra hnecca fær býð.<sup>7</sup> ⁊ eal fe spyra fargiað fpa fpíðe þ he þane muþ uneape to don mæz . þ far greccaf nemneþ fpafmuf . þ ýf on

<sup>1</sup> cata catuleraþ, underlined before catulemfif, in MS.

<sup>2</sup> leohne, MS.

<sup>3</sup> píð, MS.

<sup>4</sup> býð, MS.

<sup>5</sup> scealfe, MS.

<sup>6</sup> þifne þef læceðon, MS.

<sup>7</sup> 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.<sup>a</sup> 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

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<sup>a</sup> Catalepsy, related to epilepsy. Loss of voice was ἀφωνία.



ure leodene hneccan<sup>1</sup> far . þif ýf þe læcedom þar to .  
 2 þim ane hand fulle mīntan . ⁊ enuca hý . ⁊ nīm  
 þanne<sup>2</sup> anne fefter fulne pīnef . ⁊ ane punðef ƷeƷyht  
 elef . meng þanne<sup>2</sup> eall to Ʒaðere ⁊ feoð hit fpa fpýðe .  
 Ʒ þæf pīnef . ⁊ þæf elef . ne fý na mære þanne<sup>2</sup> ær þæf  
 þæf elef . þa hit ðriƷe þæf . pīring þanne þurh claf . ⁊  
 purp aƷeƷ þa mīntan . ⁊ nīm pulle . ⁊ pýrcean<sup>3</sup> tƷeƷen  
 clīðan . of þare pulle . ðuppe þanne ðone<sup>4</sup> clīþan on  
 þare fealfe . ⁊ leƷe to þan hneccan . þanne eft fona  
 þane<sup>5</sup> oþerne .<sup>6</sup> ⁊ ðo þane oþerne<sup>6</sup> aƷeƷ . ðo þuf fiſtīne  
 fýþan . nīm þanne oþere<sup>7</sup> pulle . ⁊ pýrm to heorþe . Ʒ  
 heo beo fpýþe Ʒearm . ⁊ bynð to þan hneccan . þanne  
 býn tƷan tīðe ðo þa pýlle aƷeƷ . ⁊ nīm þa ýlcan  
 clýþan . þe þar ær Ʒæran . ðo þar to on þa ýlcan Ʒifan :  
 þe þu ær ðyðeft .

Ʒið þan ýfelan on mannef fƷure .

þifne læce cræft man fceal ðon : mannum þe hýra  
 fpýran mið þan fīnum foƷtogen beoþ . Ʒ he hýf næn  
 ƷeƷeald nah . Ʒ greccaf hatað tetanicuf . þýf adle . ýf  
 þreora cýnna . Ʒ an cýnn . greccaf hætað tetanicaf .  
 þat fýnðan þa menn . þa rihte gað upp aþenedan fpý-  
 ran . ⁊ ne maƷan abuƷan fora untƷumneſſe . Anð<sup>8</sup>  
 þa oþer adle fīt þuf on þan fƷuran . Ʒ fa fýna teoð  
 fram . þan cýnne : to þan 'breoſtan . Ʒ he þane muþ  
 atýne ne mæƷ . fore fýna ƷetoƷe . ⁊ þæƷe<sup>9</sup> greccaf  
 nemneð . broſtenuf . ⁊ þe þrýððe adle fītt . þo<sup>10</sup> on þa  
 fpýran . Ʒ fa fýna teoþ fram þan cýnn bane to þan  
 [ſculdre] .<sup>11</sup> ⁊ þane muþ apoh breddað .<sup>12</sup> Do hým æreft

<sup>1</sup> hnencca, MS.

<sup>2</sup> þane, MS.

<sup>3</sup> Read pýrc.

<sup>4</sup> ðonne, MS.

<sup>5</sup> þonne, *then*, MS.

<sup>6</sup> oþerne, twice, MS.

<sup>7</sup> oþþ', MS.

<sup>8</sup> Anð, MS.: attraction ?

<sup>9</sup> Read þaf.

<sup>10</sup> Read þonne, or omit.

<sup>11</sup> ſculdre, from conjecture.

<sup>12</sup> 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.<sup>a</sup>

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 *ἐμπροσθότονος*; 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*

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<sup>a</sup> Now commonly called Lockjaw.

fol. 90 b.

þanne þifne læcecraeft .<sup>1</sup> pýrce hým areft hnefce beðð . ƿ macian pearm fýr . þanne fceal hým man læten blod . on þan earmen . on þan middemyfte ædra . ƿ gif þan gehæled ne býð .<sup>2</sup> þanne teo hým man blod ut be-  
treoxan þan feulðran : mid horne . ƿ þim þanne eald pýn . ƿ ealde rufel . ním þanne ane þanne . ƿ feoð þane rufel . ƿ þat pýn . fpa fpýþe fort fe rufe hadde bedrunan þat pýn . ƿ þim þanne pulle . ƿ tæf hý . ƿ maca hý fpýlce<sup>3</sup> anne clýþa . ƿ leze þa fcealfe on uppan . ƿ býnd þanne to þan fare . mýð ane clæþe .

Ad jdem.

Eft fona ným buteran . ƿ ele . ƿ meng to gædere . ním þanne pínberian coddof . ƿ galpania . ƿ anan . ƿ enuca eall to gædere . ƿ pýl ín ðare buteran . ƿ on þan ele . ƿ do to þan fare ealþa hýr beforan feið . do hým þanne hnefce mettaf ƿ godne ðríncean . eal<sup>4</sup> fpa hit beforan feið . fpýlce hpile<sup>5</sup> fpa hým hit<sup>6</sup> be-  
þurfe .

Ad pormonef .<sup>7</sup> id eft ad infirmitatem manuum .

pýð fare handa .

þef læce craeft if god pýð fare handum . ƿ þara fíngra .<sup>8</sup> fare . þ greccaf hataþ pormonef . ƿ on leden pernícian man hýt hæc . ƿ þim hritne ftor . ƿ feolferun fýndrun . ƿ fpefel . ƿ meng to gædere . ním þanne ele . ƿ meng þar to purm þanna ía handa . ƿ fmýra þar míd . beþýnd þanne þa handan míd linnen clæþe .

<sup>1</sup> læcraft, MS., treating it as a compound word, though writing it usually disjoined.

<sup>2</sup> býð, MS.

<sup>3</sup> fpýce, MS.

<sup>4</sup> heal, MS.

<sup>5</sup> pile, MS.

<sup>6</sup> he, MS.

<sup>7</sup> Read Perniones, *kibes*, the true Hellenic equivalent is χίμετρα, but πτερνία may be found in glossaries.

<sup>8</sup> 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 *πτερνία*, and in Latin *perniones* it is named. Take white frankincense and silver sinders,<sup>a</sup> 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.

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<sup>a</sup> Or Cinders : the *Στοιμίματα* of the writers from whom were derived these medical ideas.

## Item ad infirmitatem manuum.

Þýð þa handa þe þ fell of gað.

Þif ýf<sup>1</sup> to þan handan þ þat fel of gæþ . 7 þan<sup>2</sup> flæfc to fpringað.<sup>3</sup> ným pínberían þe beoþ acende æfter oþre<sup>4</sup> berigían . 7 cnuca hý fpýþe fmale . 7 ðo hý on buteran . fpýþe . 7 fmure þ far zelomelice míd . bærne þanne<sup>5</sup> ftreup.<sup>6</sup> 7 níme þa axan . 7 ftrepe þar uppe.

fol. 91 a.

Eft fona ním dracentan pýrtruma . 7 puna hý fmale . 7 pýll hý on huníge . 7 leze þanne uppan hændan.

## Ad infirmitatem manuum . to handum.

Þif lace cræft fceal to þan handan . þe þ fell of pýleþ . 2þim betan ane hand fulle . 7 lactucan ane hand fulle . 7 colandrane ane hand fulle . 7 cnuca eall to gadere . ním þanne cruman 7 ðo on pæter . 7 þa pýrt míd . 7 purme þanne pel þa purtan on þan<sup>7</sup> pæter . 7 þa cruman míd . pýrc<sup>8</sup> þanne clýþan þar of . 7 bind uppan þa handan ane niht . 7 ðo þuf þa lange . þe híc beþurfe.

## Item ad vnguem scabiofam.

Þif fceal to fcurfedan næglum . ním plum fepes anef fcyllingef gepýht . 7 fpezles æpples . tpegean fcyllengef gepýht . 7 cnuca hý to gadere . fmýre þa næglaf míd . 7 læt hý beon fpa gefmýrede.

<sup>1</sup> hýf, MS.<sup>2</sup> þan by that, but read þat the.<sup>3</sup> fpringað, MS.<sup>4</sup> oþþre, MS.<sup>5</sup> þanne is repeated, MS.<sup>6</sup> ftru, written before ftreup, is underlined for erasure; straining out a gnat.<sup>7</sup> Read þar.<sup>8</sup> pýrc, 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 peeeth 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.<sup>a</sup>

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.

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<sup>a</sup> See Leechbook I. lxxv.

Ad eos qui non habent appetitum ad cibum.

ȳpocraf dicit quod hif infirmitatibus . de causif ægri-  
tudinum.<sup>1</sup> De

þif ȳf<sup>2</sup> god ta þan mann . þe hura metef ne lýft .  
þ greccaf hataþ blaffesif . þ ȳpocraf feggeþ þ feo un-  
trumnyf :<sup>3</sup> cȳmþ of þrim þingum .<sup>4</sup> oþþer of cȳle . oþþer  
of miclum hæte .<sup>5</sup> 7 drince . oþþer of lýtte æte .<sup>6</sup> 7  
drince . oþþer of miclum perneffe . ȝif hȳt cumeþ of  
þan cȳle : þanne scealt þu hȳm helpan . mid baþe . ȝif  
hȳt cȳmet of mycele drince : þanne scel he habba for-  
hæfðnyffe . ȝif hȳt cȳmeþ of mȳcle fpȳnce : oþþer of  
earfoðnyffe . þanne scealt þu hȳm ðon eced pȳð<sup>7</sup> humige  
gemenged .<sup>8</sup> oþþer drinccan ecede pȳð<sup>7</sup> leac gemenged .<sup>8</sup>  
ȝif þa untrumnyffe cumþ of þan cȳle . þanne ním þu  
beferef herþan . 7 barne to ðufte . 7 grind piper . 7  
meng piper 7 þ ȳ ðuft to gadere . 7 ním fticcan fulne  
þaf gemengedef<sup>9</sup> ðuftef 7 ðo ín ane cuppe fulle pȳnef .  
7 plece þanne þ þín mid þan ðufte . 7 file hȳm drinca .  
Oþþer ním peretrum pȳð mebe gemenged .<sup>10</sup> fpa míccl  
fpa gemenged [pæf] þæf oþeref<sup>11</sup> 7 file hȳm drince .

fol. 91 b.

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

þifne læcedom ðo þan manne þa hȳm beoð on hyra  
broften nearupe . þæt greccaf hæteð afmaticos . þ ȳf  
nearunȳff . 7 uneaþe mæg þane fnæft to ðo . 7 ut  
abríngan . 7 hæfð<sup>12</sup> hæte breoft 7 býð<sup>13</sup> ínne mid  
micle nearnyffe . 7 hȳlan he bloð hræcþ . 7 hȳlum<sup>14</sup>

<sup>1</sup> æcritudinum, MS.

<sup>2</sup> hȳf, MS.

<sup>3</sup> untrumnyff, MS.

<sup>4</sup> þringū, MS. ; þrun by rubricator.

<sup>5</sup> Text faulty; hæte miclum, with transposing marks.

<sup>6</sup> Read oþþer of hæte . oþþer of miclum æte . and mȳcelre perneffe ?

<sup>7</sup> pȳð, MS., twice.

<sup>8</sup> gemengðed, MS., twice.

<sup>9</sup> gemengðebe, MS.

<sup>10</sup> gemengðed, MS., once.

<sup>11</sup> oþþ', MS.

<sup>12</sup> hæfð, MS.

<sup>13</sup> býð, MS., from carelessness, I believe, of the penman.

<sup>14</sup> hȳlū, 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.<sup>a</sup> 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<sup>b</sup> 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

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<sup>a</sup> For miclum perneffum, see p. 119. | <sup>b</sup> Or Bertram, see Lacn. 12.

fol. 92 a.

mid blode gemenged . ⁊ hpile he riþaþ . fpýlce he on  
 dueorge fý . ⁊ micel fpatel on ceola pýxep . ⁊ fýhþ adun  
 on þara lungane . ⁊ þuf býð þat ýfel acenneþ . ærefc  
 þur mýcele æteþ .<sup>1</sup> ⁊ drincas . þ ýfel hým on ínnan  
 pýxt . ⁊ rixað . fpa fpýþe : þ hým næþer ne metep<sup>1</sup>  
 ne ealaþ ne lýft . þuf þu fcealt híne halan . do hýne  
 in to þan hufe . þe beo næþer .<sup>2</sup> ne to hæc . ne to  
 ceald . ⁊ læt hým læce blod . on þan pýnfttran earme .  
 gef he þare ýlbe hafep . gif þu þanne on þan earme  
 ne mæge . þanne fcealt<sup>3</sup> þu hým læten blod : mid cýrfe-  
 tum betpex þan fcolþrum on þa ýlcan pýfa . þe mann  
 mid horne deð . gif pýntra fý . þanne fcealt þu nímman  
 pollegian . ⁊ feoð hý on pætere . ním þanne þa pýrta .  
 ⁊ pýrce togaðere . fpa micel fpa celraf . þacc ýc þanne  
 zelomelice mid þan permum pætere betpex þan fcal-  
 þrun . oþþer mid harehunan . gif þu dueorge duofcle  
 næbbe . ⁊ gif þur þif hæl ne beon : ním uentofam<sup>4</sup> ⁊  
 leze under þa earmef . ⁊ anbutan þane mægen . ⁊ ním  
 þanne<sup>5</sup> fele cýne pýrta ⁊ pýrc to fealfe . ⁊ fmeri  
 abatan þane mæge míd . fare felfe . ním þanne hnefce  
 pulle . ⁊ dupe on ele . þe beo of cýpreffan . ⁊ fmyre  
 anne clæþ mid þan ele . ⁊ prið þane clæþ abutan þane<sup>6</sup>  
 mægan . ⁊ fmyre abutan þane fpyran mid þan ele . ⁊  
 abutan þa hriðbræde zeloemelice . pýrc þanne clýðan<sup>7</sup>  
 of eorþan þa mann nemneþ nítro . þa býþ fundan on  
 ýtalia . ⁊ do þar piper to . ⁊ leze to þan fare . fort þe  
 man pearnúe . ným þanne narð .<sup>8</sup> ⁊ pintreopel fæp . ⁊  
 paníc . ⁊ pýrc þær drenc . ⁊ fýle hým drince . 2þim  
 þanne eft . cicena mete ane handfulle . ⁊ þrý æpple of  
 celidonía . 2þim þanne ane<sup>9</sup> healfne fefter pýnef . ⁊  
 feoþ hi fort hý beon pel gefodene . fýle hým þanne  
 dríncan þrý dægef . ælce dæg ane cuppan fulne.<sup>10</sup>

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

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<sup>a</sup> Here -um seems to belong to the singular. See Paris Psalter cxviii. 83.

## Item ad pectus. Ad idem.

fol. 92 b.

þef læcebdom sceal to þan mann þe býð ýfele on þan breostam . þur þa breost fela freccenýffe fýnden . þe on þe manne becumeþ . ⁊ soþ<sup>1</sup> ýf þ ælc pæte cýmð<sup>2</sup> ærest ut of þan maƷan . ⁊ þur þane pæten þa breost<sup>3</sup> beoþ ƷeheafuƷeðe . ⁊ þa heorte Ʒe fýðu . býð Ʒefullede mið ýfele bloðe . ⁊ æfter þan ealle þa æðran flapað .<sup>4</sup> ⁊ þa fína fortoƷiað . ⁊ eal fe lichama býþ fah .<sup>5</sup> ⁊ þa eaxle færƷeaþ . ⁊ fa sculdraþ teoþ toƷaðere . ⁊ hýt pricaþ innan þan sculbru . ⁊ on þan hriƷƷe<sup>6</sup> spilce<sup>7</sup> þar þornaf on fý . ⁊ hýf andþlita býð eall aþenð . þanne þu þaf tacnunge<sup>8</sup> seo an þan manna : þanne scealt þu hým blod lætan . ⁊ Ʒif þu ne ðeft : lut cýmð<sup>9</sup> hým to mucelle ⁊ stranƷa adle . for þan þa æðdra . ⁊ þa hime beoþ Ʒefullede mýð mucellere fulneffe . for þan þe biððað æræft . þ mann hým pýrce sƷeau ðrenc . for þan eal þ ýfel þe býþ . on þare heorta . ⁊ on þan breofte . eall hýt<sup>10</sup> sceal þanne ut .<sup>11</sup> ⁊ beo þa heorta ⁊ þa breost ⁊ þ heafod : sƷa þel Ʒeclanfæð . ⁊ Ʒif he þanne þa sƷatl sƷýþe ut sƷæte . þanne yf<sup>12</sup> þat þe ýfela<sup>13</sup> pæte . þe on þan heafode<sup>14</sup> riƷað . ⁊ eall fe lichama ƷesƷæred býþ . ⁊ ƷehesƷeƷuð<sup>15</sup> eal sƷýlc he of mýcele sƷýnce come . ⁊ ealle he býþ ƷesƷenced . ⁊ bute he þe hraþur Ʒehæled beo : hýt cumð<sup>16</sup> hým to mýcele ýfele . þuf man hime sceal læcnie . he hine forhabban pýð feala cunna metaf . ⁊ ðrencaf . ⁊ pýð Ʒebræð flæfc . ⁊ pið ælcef orffer flæfc . ⁊<sup>17</sup> þe cudu ceope . ⁊ ðrince

<sup>1</sup> soþ hýf, MS. ; but in margin uerum, that is, true.

<sup>2</sup> cýmð, MS.

<sup>3</sup> breost, MS.

<sup>4</sup> æðran flapað, MS.

<sup>5</sup> fah, MS.

<sup>6</sup> hriƷƷe, with f written over, between Ʒ and e.

<sup>7</sup> spice, MS.

<sup>8</sup> tacnuge, MS.

<sup>9</sup> cym, MS.

<sup>10</sup> yr, MS.

<sup>11</sup> ur, MS., with mark damnatory.

<sup>12</sup> hýf, MS.

<sup>13</sup> hýfela, MS.

<sup>14</sup> heafodeð, MS. ; the penman was very careless.

<sup>15</sup> ƷehesƷeƷuð, MS.

<sup>16</sup> cum, MS.

<sup>17</sup> Omit t.

52. For the same.<sup>a</sup>

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

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<sup>a</sup> Compare this section with Leechbook II. xlvi 1.

fol. 93 a.

leoht pȳn . þ̅ hȳm ne þyrftē . Ac ceope hpȳtēf  
 cudupȳf fæd . ⁊ fiffīngran<sup>1</sup> ælce dæg . ær he etan . ⁊  
 pite þu zepȳslicē zif he mid earfodnyffe hpeft . ⁊ hȳt  
 ut hræcþ . þanne ȳs<sup>2</sup> þ̅ clænfunza þara breofsta .  
 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 godiȳge . Z̅fīm þanne earixena pȳrt-  
 ruman .<sup>3</sup> ⁊ glædene more . ⁊ fpearce mīntan . ⁊  
 muczpurc . ⁊ driȳge to duſte . ⁊ de þær æcern to . oþþer  
 hpætēna flȳfma mengc togæðera meng þar þanne huniȳ  
 to . ⁊ pȳnberizera coddēf . ⁊ picēf ſum dæl . ⁊ hpȳttre  
 goſu ſmere . feoð þanne eall togæðera . on anu nīpe  
 croccan . nīm þanne pulle þe ne com næfre apaxen .  
 pȳrc clþan þær of . leȳe þær uppa þa fealfe pel picce .  
 pȳrð þanne to þan breofstan . fpa hæc fpa he hatteft  
 foȳberan mæȳe . þanne þeo beo acoled : leȳe oþerne  
 pearme þar to . ⁊ do þuf ðe hpȳle hȳm þearf fȳ . pȳrcē  
 hȳm drenc gode . þe æȳþer clænfiȳge ze þa breofc . ze  
 þane innoþ . ⁊ bace hȳm man . þanne<sup>4</sup> pearmen hlaf .  
 be heorþe . ⁊ ete þanne manȳge dægēf þane hlaf þe  
 pȳrm . Z̅fīm eft cicene mete . ⁊ permōd . ⁊ lauberizān :  
 ⁊ hpȳtt cudu<sup>5</sup> oþer zerufōdne<sup>6</sup> ele to . ⁊ gnið eall  
 togæðere mīð ele . mid eall . pȳrme þanne<sup>7</sup> þa breofc  
 to heorþan . ⁊ ſmȳte hȳ þanne mid þare fealfe.<sup>8</sup>

## Ad idem.

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

<sup>1</sup> frīngan, MS.<sup>2</sup> hȳt, MS.<sup>3</sup> pȳrtēuma, MS.<sup>4</sup> þane, MS.<sup>5</sup> hȳtt cudub, MS.<sup>6</sup> Insert do ; or read cudub as  
cudu do.<sup>7</sup> þane, MS.<sup>8</sup> fcealfe, MS.

cud; and let him drink light wine that he may not thirst. But let him chew seed of mastich<sup>a</sup> 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.

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<sup>a</sup> Seed of a gum; implying an error.



Þyð þan fcearpan bane þe betpeox þan breoftran<sup>1</sup>  
býþ.

fol. 93 b.

þuf man fceal þyrcean þane cliþan to þan fcearpan  
bane . þe betpeox þan breoftum býð . ʒif hýt far fíʒ .  
nīm ealdne<sup>2</sup> fpýnef rifel . tpeʒea punða ʒepiht . ⁊  
pexaf fýx fcýllínga . ʒepýht . ⁊ elef fpa mýcel . ⁊ þæt  
fæpp of cýpreffo . fpa micel . ⁊ fearref fmere . fif  
fcillinga pýht . ⁊ panecif fif fcillinga ʒepýht . ⁊ ýfopa  
feoper<sup>3</sup> fcillinga . pýht . ⁊ galpanan . feoper fcellinga<sup>4</sup>  
pýht . ⁊ beferef . herþan . feoper<sup>5</sup> fcillingaþ pihc . ⁊  
hritere gofe fmere anef fceallínges . pýht . ⁊ euforbeo  
fpa micel . ⁊ pýne æl togadere . ⁊ do in þane boxf .  
⁊ nīme fýþþan fpa oft . fpa he beþurfe .

Ad jdem.

Eft . fona to þan ýlcan nīm nipe butera . tpeʒen  
ðælef . ⁊ þane þriððan ðæl nifef húníʒes . ⁊ ane gode  
cuppan fulle . pínef . ⁊ hæc þæt pýn on ane clæne  
panne . ⁊ þanne hýt pel hæc býð . do þ huníʒ . ⁊ þa  
butera þærto . ⁊ fýle hým þanne ðrinca fæftende ane  
cuppan fulle .

Ad Umbilicum.

þifne læceðon man fceal do þan manne fe hif naful-  
fceaft íntýhþ . ʒíim eorme leaf . ⁊ feoþ . ⁊ prýð þanne  
fpa hæc uppan þane nafelon .

Ad jdem.

Eft fona to þan ýlcan . ʒíim hrit cudu ⁊ peremod .  
⁊ cicena mete . ⁊ pýll eall togadere . nīm þanne þa

<sup>1</sup> breoftran, MS.

<sup>2</sup> ealde here is pointed for erasure  
in MS. ; a curious sample after so  
many false concords.

<sup>3</sup> feorper, MS.

<sup>4</sup> feorfer fcelliga, MS. ; mere blun-  
ders.

<sup>5</sup> 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<sup>a</sup> 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

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<sup>a</sup> Castoreum, doubtless.

pyrta ⁊ streupa uppa ane clæpe ⁊ býnd þa hate uppa þane nafelan.

πῖδ<sup>1</sup> heortan ⁊ sibane fore  
 Ad morbum cordis ⁊ lateris.  
 πύδ heortan ze sýðu unhæle.

fol. 94 a.

þine læcebom mann sceal do þan mann þeo beo on heora heortan ze sýðu unhale. þuf þu scealt þat ýfel ongyta. on þan manne. hým býð<sup>2</sup> hýuuene eall spýlce he si eall to brocen. ⁊ he hpest spýþe hefelice. ⁊ micelne hefe zefret. æt hýf heortan. ⁊ þat he ut hræcþ: býþ spýþe þícce. ⁊ hæfet hpýt hýp. þan scealt þu híne þuf lacnizean. Zþim grene helda. ⁊ cnuca hý. spýþe smale. ⁊ ním ane æz. ⁊ þa purt<sup>3</sup> ⁊ spýnz togadere. ním þanne spýnef smere. ⁊ ana clæne panne. pylle þanne þa purt mid þan æze. on þan spunef smere. innan þare panne. fort hýt zenoh beo.<sup>4</sup> ⁊ file hím fæstenda eta. ⁊ æfter þan he sceal fæsten seofan tibe. ær he ænigne oþerne mete etan. ⁊ zif nabbe grene helda: níme þat duft. ⁊ mæcige mid þan æze ⁊ bruce. þyffel læce cræft forz he býð hæl.

Ad eos qui nimis saluam conspuunt.

þif sceal þan manna to læcræfte þe spýþe hýra spatl ut spýþþ. ⁊ hý habbaþ spýþe<sup>5</sup> heue mazan. þanne ýf god þ mann fore sceapre hþanne seo feocnýffe siz. for þan þeof ædle [ne] eglad<sup>6</sup> ælce manne zelice. sume men hýt eaglef<sup>7</sup> of þaf heafedel pæten. ⁊ sume men hýt eaglef þanne hi fæstende beoþ. ⁊ hý spýþuft hýre spatl

<sup>1</sup> pif, MS. This line is by the rubricator.

<sup>2</sup> býð, MS.

<sup>3</sup> purt, MS.

<sup>4</sup> A word such as hýpzeteb, *fried*, is wanting.

<sup>5</sup> Four words are twice written in MS.

<sup>6</sup> eglad, MS.

<sup>7</sup> eagel 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 hreaketh 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 spīpaþ oþ<sup>1</sup> hý fulle beoþ ⁊ næfre hý ne spýcaþ . ac þanne hi hungrie beoþ . þu miht þa adle ꝛecnaþa . forþan of þara hæten byþ þ̅ spatl tolyfed . ⁊ þa<sup>2</sup> mīcele spatl of þara mýcele hæte . eallþa þ̅ treop þ̅ man on heorþe leꝛef . for þare mýcele hæten þe þ̅ treop barned beoþ þare pýlþ ut of þan ende pater þuf þu hýne scealt læcgnie . Ʒim gingýfran . tþelf penega pýht ⁊ pīperef feoper . ⁊ tþentīga penega ꝛepýht . ⁊ hunīge heahra ⁊ feorþertīg penega ꝛepýht . menꝛ þanne eal þaf to gadere . ⁊ fille hým fæstende etan : þar of tþege fticca fulle . oþþer þru .

## Ad acidīua.

pýþ þ̅ hæte pæter þe scýt upp of þan breoſten .

fol. 94 b.

AD ACIDĪUA þ̅ hýf þ̅ hæte pæter þe ſcet upp of þan breoſtan . ⁊ hþýlan of þa mæge . þanne ſceal he drīnca fif handfulle<sup>3</sup> ſcealtef pæteref ⁊ nīm eft ſona permodef ſæd . ⁊ feoþ hýt on pætere ⁊ menge þærto pýn . ⁊ drīnce hýt þanne . eallþa nīm . þro pīper corn . oþþer fif ⁊ hete hýt . Eft nīm bettonīca . anef ſcýllingaf ꝛepýht .<sup>4</sup> ⁊ feoþ on pætere . ⁊ file hīm drīnca fæstenda . Ʒim eft rudan . ⁊ enuca ⁊ leze hý þanne on eced . ⁊ file hým fæstende drīnca . Eft ſona nīm luſefticef ſæd . ane handfulle : ⁊ ete hýt .

Potuf prouocant vomitus . ad uomitum .

þef lacecræft ſceal þan mann þ̅ ſpīpan pýllan . Þýte þu ꝛepýflīce þ̅ ſe ſpeau drēnc deaþ him mýcel ꝛoð . ⁊ ſultum . ꝛe on þa breoſtan . ⁊ on heort ꝛe ſīda . ⁊ on þarra lungane . ⁊ on þare mīlta . ⁊ on þan īnoþ .

<sup>1</sup> of, MS. ; a frequent corruption for oð.

<sup>2</sup> Read þat.

<sup>3</sup> So MS.

<sup>4</sup> 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 wellet 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 hýlc<sup>1</sup> þing ſpa þar peaxan þe  
býð : to ýfele in þan mann . þur þane drenc he ſceal  
beon ʒelýþegod . ⁊ alýfed . þe ſpæu drenc ýf god ær  
mete . ⁊ betra<sup>2</sup> æfter mete . forþan þe ealde læcef hýt  
þuſ pýtan . þat ſeo faſtnýffe þæf ýfelef pætan on þan  
heafede . ⁊ þ̅ oferflapende ýfel on þan breoſtan : býð  
aſtíred æfter þan mete . ⁊ ſe ýfela pæta on þan  
ʒellan býð eac aſtíred . þanne þur þane dreng : he býð<sup>3</sup>  
afeormuð . ⁊ ne ʒepafaþ þ̅ þær ænig ýfel pæta beo  
ʒefamnad . innan þan mægen . ¶ þuſ þu ſcealt þane  
ſpæap drenc pýrcean . ʒ̅im ſmale napef . ⁊ leʒe hý on  
ecec . ⁊ do þar hunig to . ⁊ læt hý licʒean ane niht  
þær on . ofʒotene . ete þanne a morgen . forþ he full  
fý drince þanne after pearm pæter . ʒ̅im þanne an  
feðere . ⁊ dýppe on ele . ⁊ ſtýnge on hýf muþ . oþþer  
hif fingerf do on hýf muþ . þ̅ he þane ſpæu drenc  
aſtýrie . ⁊ eft ſona . ʒ̅im cuppan fulle pæteref ⁊ fealt  
⁊ meng ſpýþe to gadere . of<sup>4</sup> þ̅ fealt moltan fý . do  
hýt þanne on ane croccan an nýht . ním hýt a morgen  
⁊ dreahne hít þurh linnen clæþ . ⁊ fýle hým drinca .  
þanne ſe drenc hýne ſtýrge . þanne file hím drince  
ʒelomlice pearm pæter . þ̅ he þa bet ſpípe .

## Potus leuior ad vomitum.

And eft ʒýf þu pýlle file hým leohtan dreng . ʒ̅im  
þanne pearm pæter . ⁊ fýle hým drincan . duppe þanne  
a feþer on ele . ⁊ do on hýf muþ . oþþer hýf fíngref  
⁊ he ſpíþ ſona . Eft ſona enblufan leaf of bulʒazine  
of ʒeot hý ane niht . mið pýne . þanne on morgen ním

<sup>1</sup> Understand or read ſpa hpýlc.<sup>2</sup> bera, MS.<sup>3</sup> byð, MS.<sup>4</sup> 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 cnuca hý on treopenum fæte. 7 of zeot hý mid þan ylcan pýne þe hý ær ofzotene pæran 7 file hým drincan. 7 þim eft eallan pýrte þof fpa pearm tpegea dælef. 7 hunizef þan þriððan dæl. 7 meng to gadere 7 file hým drincan fastende. 7 ním eft spana<sup>1</sup> grene cýrfættan an handfulle. 7 do hý on pýn. 7 do þar to hunize. 7 do hý on ealu. 7 file drinca. 7 eft sona nim curfettan pýrtruman. 7 cnuca hý. 7 þring þær of anef ægef sculle fulle þæf þofef. 7 elef æne ægef sculle fulle. 7 ellan pýrte. þurtrumem. num þanne 7 cnuca hý. 7 þring. þær of ane sculla fulle. 7 tpegra æger sculle fulle pýnef. 7 meng eall to gadere 7 file hým drincan on ftuf baþe.

contra nimium vomitum.

fol. 96 a.

þine lacecræft mann sceal don manne þ þpýþe fþipap. 7 gif pullap þat hit astonden. þ greccaf hateþ apoxerrif. þ finden þa menn: þa after þan þe hý hure mete habbaþ zeþizeð: þ hine fceollan afpýpan. 7 hpýlan ær hý etan. hý fþipap. 7 þe mæga fargað. 7 þe innoþ to fþýþ 7 he býþ on ælce líme zþerzi. 7 fínzanlice hým þurft. 7 fe anfine. 7 þa fet beoþ tofpollen. 7 hit anþita býþ blac. 7 hit migga: býþ hpít. 7 he sceal zelomelice mígan. ¶ þuf þu scealt hine hræðlice læcnize. 7 gif þa ylða habbe: læt him blod. of þam þa foten. býneoþan ancleope.<sup>2</sup> fpa fi þ blod forlæte þ ealluga fe feocca ne zetorize. 7 þa þing þe þane maþen<sup>3</sup> healdeþ. þ hý næfre for þan forþýrþan. 7 þeo oþru blodlæfe yf. þe þu þane feocan læcnize scealt. þ yf þ þu hým scealt lætan blod. under þare tuncgan þ þeo blodlæfe þane mann alíhte. 7 æfter þ feo blodlæfe fi zefylled: þu hine scealt fcearpizean. ním þanne

<sup>1</sup> Understand sona.<sup>2</sup> aneþeope, MS.<sup>3</sup> We must understand here from

the context þ mægen not þone maþan.

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 ἀπεξίμεσις (?); 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 míf . ním þanne cicena mete .  
 ⁊ pylle cærſen . ⁊ eorme leafef ſæð . ⁊ feoþ hý on  
 patere . hponlice meng þar to ele . ⁊ huníze . ⁊ pyrc  
 þanne clýþan þerof . ⁊ leze þarto þru dægef . ⁊ þre níht .  
 Eft ſona ním gladenan ⁊ hlutter pic . ⁊ meng to gadere .  
 ⁊ do to ele ⁊ pex . ⁊ beferef herþþan ⁊ galpanan . ⁊  
 panic . ⁊ hpýt cudu . cnuca þanne eall þaf to gadere .  
 ⁊ maꝝce to gadere . meng þarto þanne ecede ⁊ pýrce  
 clýþan of þiffum . ⁊ leze þar to . ¶ Eft ſona ním alepen  
 ⁊ mýrra . ⁊ hpít cudu . ⁊ æzra hpít . meng eall to-  
 gadere . Ʒím þona acuma . ⁊ pylle þar on . ⁊ leze  
 aforenan renanzen<sup>1</sup> þane mæꝝe . ⁊ after þýffun ním  
 peremod ⁊ býle . cnuca to gadere . ním þanne ele feoð  
 þa pýrta . pýrma þanne þa fet . ⁊ þa handa . pýrce  
 þanne clýþan of þiffe pýrta . ⁊ býnd ſpýþe to þan  
 handan . ⁊ to þan fotum ⁊ mýð ſpýþe driꝝeon handum  
 ſtraca zeornlice þane innoþ . ⁊ æfter þiffum unbýnd þa  
 fet . ⁊ þa handa . ⁊ ſmýre hý lange hpíle mið þare  
 fealfe . ⁊ forhabban hýne pýð micele gangaf . ⁊ ním  
 zetemfud melu . ⁊ bac hým anne cicel of . ⁊ ním  
 cumín . ⁊ mercef ſæð . ⁊ cneðe to þan hlafe ⁊ fýle hým  
 etan hnefce æꝝere . mið þan hlafe . ⁊ hetan pín-  
 hnutena<sup>2</sup> cýrnlef . ⁊ amígdalaf . ⁊ oþera hnutena cýrnlu .  
 ⁊ pyrc hým blacne bríuþ . ⁊ forhabbe þa hýne : pýð  
 ælc þpeald . ⁊ Ʒif he after . ⁊<sup>3</sup> ſpípe file hím drincan  
 hluttur ecede ær he eta ⁊ after hýf mete . ¶ Þýð þan  
 ylcan . ným betonican ſpa grene . ⁊ gnið hy . on pætera .  
 ⁊ do þonne ſum dæl huníꝝef to ⁊ file drincan fæftende  
 ane cuppan fulle . Ʒím eft bettonican þreora ſeyllange  
 Ʒepýht . ⁊ feoð hý on huníze ſpeþe ⁊ ftire hý zelom-  
 lice . pýrc þanne ſpa greate clýmppan feopur þa litle  
 æceran . ⁊ file hým þan fæftende etan . on pearmum  
 pæteran . feopur dægef ælc dæ ane clýne . ¶ Eft ním  
 ſaluíam ane hand fulle . ⁊ cnuca hý ſpýþe ſmale . ⁊

fol. 96 b.

<sup>1</sup> Read aforen angen, (aropan | ongean).

<sup>2</sup> pínhnutena, MS.

<sup>3</sup> 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 ƿelf ƿiper corn . ƿ gnind .<sup>1</sup> hý fmæle . ƿ nīm þanne ægru . ƿ ſping ho to gædere . mid þam ƿýrtum . ƿ mid þan ƿipore . ƿ þim þanne<sup>2</sup> ane clæne þanne . ƿ hýrſte hý mid ele . ƿ þanne hy beon cole ete hý þanne faſtinde . ¶ ƿ þim eft dýlef fædeſ ƿelf þeneza ƿepihƿ . ƿ ƿipereſ alſpa fela ƿ cimeneſ ſpa fela ƿ gnid hit to duſte . nīm þanne mīntan ƿ feoð hi on ƿætera ƿ do þær to ƿehpæde ƿýn . drinca þanne he ƿýlle to hyf bebde . ¶ Eft ſona ƿif ſe man ſƿipan ƿ he ne maƿe etan : fýle hīm drincan elenann ƿýrtumann . oþþer ualerianam leaf . oþþer mýllefolyam ƿýð ƿýne ƿemengged . ¶ Eft ſona ƿif man fý ƿepanulic þ hýne þýrete . ným lubefican nýþepearde . ƿ gnid on ƿíne . ƿ on ƿatera ƿ file hým drincan . ¶ Eft ſona nīm elenam ƿ ſpelter . ƿ feoþ on ƿíne ƿ file hým drincan . þif ýf feo feleſta drenc . ƿýð þ þroc . ƿ ƿýð þan ýlcam ƿeným . hƿitcude ƿ alepan . ƿ mirra ƿ gingiferan . ƿ cýmen . ƿ gnid hý eal to gadere . ƿ do huniz to . ſpa fela ſpa þærſ fý . ƿ þim þanne linnenne clæð ƿ leze þa ſealfe uppan . býð<sup>3</sup> þanne ofer þane mægen . þanne clænſaþ þa ſcealfe þane innop . ƿ þa þerinyſſe apez ƿedeð . ƿ þane maƿan ƿepýrmþ . ¶ ƿýþ þan ýlcan . nīm ſpeleſ ehta þeneza ƿepýhta . ƿ enuca híne finale . nīm þanne an hrere bræð æz . ƿ do hýt an innan . ƿ file hým etan . Eft ſona ƿif þu ƿýlt þe þerinyſſa apez don . of þan mann : þanne þat ýfel hýne ƿeþreadne hæfð of ðe þurft apez adon . ƿ þim hƿýt cudu ƿ gýngýfere . ƿ recelf . ƿ laupinberizean . ƿ coſt ælcef þiſſa emfela . nīm þanne . of oþþrum ƿýhmentum ane ſtíccan fulne . ƿ gnid hý eal togadere . ƿ þim þanne ƿatereſ ƿrezen ðaleſ .<sup>4</sup> ƿ þineſ þane þriððan ðal . meng þanne eall togadere fýle hīm drican .

fol. 97 a.

<sup>1</sup> Read gnind or gnid : also þāne :  
ægru is glossed oua.

<sup>2</sup> Read þāne.

<sup>3</sup> For bmb.

<sup>4</sup> balelef, 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.<sup>1</sup>

Ad emoptoýcof þ greccaf hateð amatoftax þ ýf on lebene ure zenemned . reiectatio.<sup>1</sup> ⁊ on englisc ýf haten blod ríne . þuf hím ezleþ fe blod ríne . hpilum þurh þa nofa hým ýrnþ þ blod . hpilum þanne<sup>2</sup> on arfganga fitt hýt hým fram ýrnþ . ac þa ealde læcef fæðan . þ þeof þropung ýf zeset of feofer þingum ; þ ýf of þan breofte . ⁊ of þan maꝝan . ⁊ of æðran . ⁊ of þan þearman . Galpenuf fe læce hýt of hýf fnotornýffe þuf prat . Gif hýt on þan breofte býð .<sup>3</sup> oþþer on þan maꝝan : þanne þurh þane fpiþan þu hýt miht zecnapen . zif hýt býþ on þan æðran . oþþer of þare bladre : þu miht þurh þane miggan hýt zecnapan .

fol. 97 b.

## Si dolor ⁊ i[n]firmitas fit in visceribus.

zif hýt býð of þan þerman : þanne myht þu þurh þane arfgang hýt zecnapan . Dif býþ onꝝýton on fume manne . þ þ blod hým ut of þan heafode ut pýlþ . ⁊ 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 . ⁊ hpilun of þare ceolan þ blod ut pýlþ . hpilum of zoman . hpilum of þan fcearpan banum þe býtpeox þan breofstan byþ . ⁊ hpýlum of þare lungone . hpýlum of þan maꝝen . hpýlum of þam innoþe . hpilum of þan lendune . ¶ þif ýf þ zesceað þara lacnunge . zif þat blod oþ þan heafode pýll . þuf þu fcealt hýt aꝝýtan he hpeft hefehce . ⁊ finðriꝝ blod he ut racþ . þane zif þa adra býþ to brocen innan : þan þurlu : ⁊ of þan uue dropaþ uppan

<sup>1</sup> Reiect'atio, MS. ; ure must be struck out. | <sup>2</sup> þane, MS.

<sup>3</sup> býð. MS.

## 64. AD ΑΙΜΟΠΤΟΙΚΟΥΣ.

For those troubled with blood spitting,<sup>a</sup> 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 wellet 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 wellet 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

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<sup>a</sup> That the words here do not agree one with another, is the fault of the text.

fol. 98 a.

þa tunga . ⁊ of þara tungan hýt . unzehpýrþ .<sup>1</sup> ⁊ he  
azýnþ to brecanne þanne<sup>2</sup> to spípanne . þanne gif hýt  
cumb of þare þrotan . þuf þu hýt scealt azítan . þanne  
he hþeft . þanne smýt hýt tunge . ⁊ he ut hræþ<sup>3</sup>  
purmfig blod . ⁊ þeo þrutu býþ mid fare zemengeþ .<sup>4</sup>  
þa spíþe þ he hýt utan zefret . Gif hýt of þan goman-  
butan blode . ⁊ spíþe ut hreæþ . þanne to do þu hýt  
muþ . ⁊ hapa hræþer hýt ceafþaf fin tospollene . ⁊ he  
eaþelic nan þing forþpoligon ne mæg . þanne gif hýt .  
of þan fcearpe bane býþ : þ he farlice hþeft : ⁊ blod  
ut fpiupþ : ⁊ micel blod aftýreþ . ⁊ gif zæð hýt breoft  
beoð zefarþude þanne riþe þu zepýflíce : þ þa adran to  
brocene . þe on þa þurlun fýnþ . zefette . þanne gif  
þat blod . of þa lungune cýmþ : þ azýt þu hýt þuf .  
gif þat blod beo fpyþe read . ⁊ clane ut to spípanne .  
⁊ he mid hþoftan hýt ut hreæþ butan alcum fare .  
gif þat blod<sup>5</sup> of þan innoþe flope . þ pýte þu þ fin-  
don punða on þan þearnum .<sup>6</sup> ⁊ þanne he to arfganga  
gæþ : þanne þ hým fram gæþ býþ fpyþe pýþ blode  
zemengeþ . ⁊ þanne gif hýt býþ . of renýf oþþer þan  
lendene þanne<sup>7</sup> cumb þ blod of þara blæþþran . ⁊ þ  
he mýþ :<sup>8</sup> býþ fþeart . oþþer hþýt<sup>9</sup> oþþer read . for-  
þan of ýfelre adle becýmþ þif þing on þan man .  
þuf þu hýne fcealt lacnige do hýne on pearme hufe .  
⁊ on beorht . ⁊ bedþe hýt bed mýþ mor fecge . oppan  
þara eorþa . ⁊ he hýne fceal forhabban pýþ fela þingaf .  
þif ýf ærefeþ pýþ micele fþæce . ⁊ pýþ ýrfunga . ⁊ pýþ  
hameþ þing . ⁊ fram alce furþerfætum flæfce . ⁊ fram  
fmýce . ⁊ fram alce unþeþilde . forþan þa adþran berftað  
hþila for þan micelef blodef þinge þe on þin<sup>10</sup> lichama  
⁊ on adþra býþ .

<sup>1</sup> unzehpýrþ, MS.<sup>2</sup> þane, MS.<sup>3</sup> For hræþ.<sup>4</sup> Rather zerpenceþ.<sup>5</sup> þan blod, MS.<sup>6</sup> þearnū, MS.<sup>7</sup> þane, MS.<sup>8</sup> Glossed míngit.<sup>9</sup> hýt, MS.<sup>10</sup> 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 hreaketh 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 hreaketh 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 hreaketh 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.

Ipocraf dicit quod quidam plures<sup>1</sup> venaf quam [alii  
habeant].

fol. 98 b.

~~Ipocraf se læce atpupde~~ þ on fumum lichama beoþ  
ma addra þan[n]e on fume . 7 7e lichama hýþ pearmra  
þanne se 7e smaran<sup>2</sup> addran 7 þa 7pa feapa ann beoþ .  
þanne<sup>3</sup> 7e lichama 7 þa addran beoþ þæf ýfelan blodef  
fulle . þanne scealt þu hý læten blod on þan earmre .  
7if he þara hulde<sup>4</sup> habban . 7 pýre him fiþþan tpezen  
firefce clýþan . 7 bind oþerne betpex þa sculdru . oþerne  
betpoex þa breofte . 7 fýle hým ealra ærefc etan ge-  
brædne 7pam . 7 7if þ blod ut pealle . oþan heafode .  
þanne cnuca þu 7pam . 7 ním pæter 7 huníꝥ 7 meng  
togadere . 7 file hým drincan . 7 hým þanne ecede 7  
huníꝥ . an meng to gadere . 7 hým þanne<sup>5</sup> an feþere . 7  
dýppe þar on . 7 smýra þanne þa 7tope mid . Loca hpær  
þ blod utpealle . 7if þu þa 7tope 7eracen mæzen . 7if  
þat blod of þara ceolan ut pealle : ným cole<sup>6</sup> 7pogi-  
am .<sup>7</sup> 7 7pam . 7 fealt . 7 cnuca eall to gadere . 7 býnd  
þanne þane clýþan uppa þa þrotan . 7 file hým ærefc  
drincan : finul on hluttrum<sup>8</sup> píne . 7 file hým etan  
nýpe beo blæð . 7 hým býð<sup>9</sup> fona bet . ¶ And 7if þat  
blod on þara lungane fi þanne<sup>10</sup> ním peꝥbræðan 7 cnuca  
híꝥ . 7 þring þar of þ þof 7 drínc . ¶ Gif hýt býþ of  
þan 7cearpan þane þa betpex þa broefca býþ : þanne  
ným þu cealde<sup>11</sup> 7pam . 7 scealt . 7 cnuca to gadere .  
ným þanne<sup>12</sup> 7pongýam 7 leze þa scealfe on uppan . 7  
býnd to þan breofcan . cnuca þane 7pam 7 do híne

<sup>1</sup> Plural, MS.

<sup>2</sup> For smalan ?

<sup>3</sup> þane, MS.

<sup>4</sup> For ylbo.

<sup>5</sup> þane, MS.

<sup>6</sup> By conjecture ceolbre, *curd*, *curd*  
*cake*.

<sup>7</sup> So MS.

<sup>8</sup> hlultrum, MS.

<sup>9</sup> byð, MS.

<sup>10</sup> þane, MS.

<sup>11</sup> By conjecture cealbre, *pressed*  
*curds*.

<sup>12</sup> þane, MS.

## 66. Hippokrates saith :

Hippokrates the leech set forth that in some bodies there be more veins than in some;<sup>a</sup> 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

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

on pætere . ⁊ drinca hýne butan fealt ⁊ gif he þare  
 ylde habban þanne læt þu hým blod . ⁊ býnd þa scealfe  
 to þan breofstan þanne.<sup>1</sup>

gif þ þ blod of þan innoþe cumþ. vij'.

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

Εἴτ ιφ οδερ ριφε be þiffum þingum þ þu meht ριtan  
 on bearn eacenum ριφε hρæþerel cýnnef bearn heo  
 cennan fceal . gif heo gæð late y hæfþ hole eagan heo  
 cenneð eniht . gif heo hpaðe gæþ y haþað aþundene  
 eagan heo cenneð mæden cild. Εἴτ οþer ριφε zenim þa  
 tra pýpta on hand þ ιφ lile . y ρofe . ber to bearn-  
 eacenum ριφε hat niman þæra pýpta fra hρæþeræ fra  
 heo wille gif heo nimð lilan he[o] cenð enýht gif heo  
 nimð ρofan heo cænð mæden. Εἴτ ιφ οþer epæft be  
 þon gif þ ριf mid þam helum ftæpeð fpiðor on þa  
 eorðan heo cenneð enýht gif heo mid þam tan ftæpeð  
 fpiðor on þa eorþan heo cænneð mæden. Εἴτ ιφ οþer  
 ριφε . gif þam ριφε bið þ hriþ upaftigen heo cenneð  
 enýht . gif hit býþ nýþer afigen heo cenneþ mæden.  
 Εἴτ οþer ριφε gif ριf biþ bearn eacen feoper monð  
 oþþe ριφε y heo þonne zelome eteð hnýte oþþe æcean  
 oþþe ænige nipe bleða þonne zelimpeð hit hþilum þurh  
 þ þæt þ cild biþ difig. Εἴτ ιφ οþer ριφε be þon gef  
 eteð feapnef flæfc oððe ρammef oþþe buccan oþþe  
 bæref oþþe hanan oþþe ganpan oþþe ænigef þara neata  
 þe ftýnan mæg þonne zelimpeð hit hþilum þurh þæt  
 þ þ cild bið hoþorode y healede.

fol. 41 a.

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<sup>1</sup> bane ?



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

67. If the blood cometh from the inwards.

END.

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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.

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## DE GENERATIONE HOMINIS.

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

fol. 39.

Der onginð reczan ýmbe mannes gecýnde . hu he  
 on his modor innoþe to men gepýrðeð . æreſt þæs  
 mannes brægen bið geporðen on his moder innoþe .  
 þonne bið þæt brægen utan mid reaman berefen on  
 þære gýxtan pucan . On oðrum monþe þa æðron beoð  
 geporðen . on lxv . Ƴ þreo hundræd geýtran Ƴ lenznan  
 hi beoð toðælede Ƴ þæt blod þonne flopeð on þa fet  
 Ƴ uppan þa handa . Ƴ he þonne býþ on limum  
 toðæled . Ƴ to romme gearpað.<sup>1</sup> On þam þriðdum  
 monþe he biþ man butan raple . On þam feorþan monþe  
 he bið on limum ſtaþolfeærſt . On þam fiſtan monþe  
 he biþ epica . Ƴ reaxeð . Ƴ ſeo modur lið ritlear . Ƴ  
 þonne þa riþb beoð geporðen . þonne zelumpð þære  
 manigfeald ſar þonne þæs býrþnes lic on his innoþe  
 geýrigeþe bið . On þam gýxtan<sup>2</sup> monþe he býþ gehýð .  
 Ƴ ban beoð reaxende . On þam geoforþan monþe . þa  
 tan Ƴ þa ſingnar beoð reaxende . On þam eahtoþan  
 monþe him beoð þa breoſt þing rexende . Ƴ heoſte Ƴ  
 blod Ƴ he bið eall ſtaþolfeærlice geſeted . On þam  
 niþoþan monþe ritodlice riſum bið cuð hreþer hi cennan  
 maƿon . On þam teoþan monþe þæt riſ ne geðigð hýre  
 feore Ƴ þæt bearn accenned ne biþ . for þam þe hit  
 in þam maƿan þýrð hit to feorhadle oftoſt on tipes  
 niht .

<sup>1</sup> gearpað, MS.| <sup>2</sup> uþam gýxtan, MS.

ON THE FORMATION OF THE FŒTUS.

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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.

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**PROGNOSTICS.**

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**DE OBSERVATIONE LVNÆ ET QUID  
CAVENDUM SIT.**

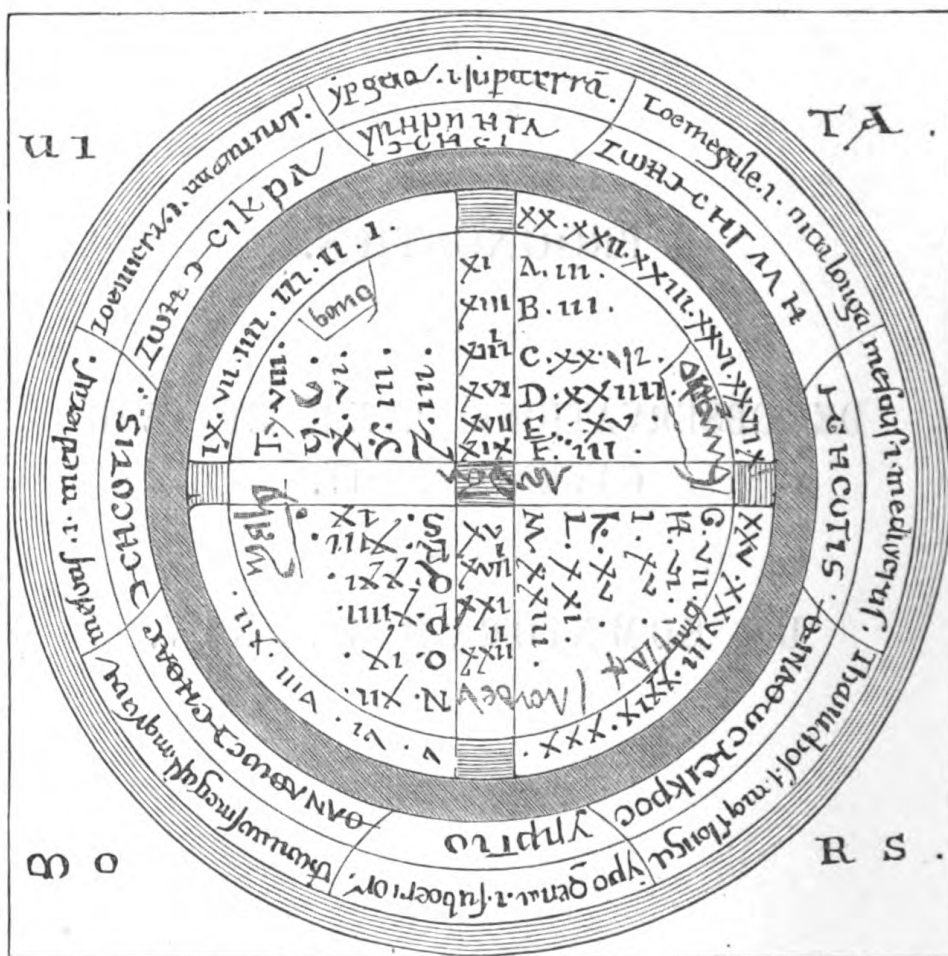
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**DE SOMNIORVM EVENTV.**

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 inciderit difficile euad& | Se þe afeald eapfoðlice he ætþint |
| Lunæ ii.  | Cito confurg&                 | Raðe he apuþ                      |
| Lunæ iii. | Non euad&                     | He ne ætþint                      |

|              |   |  |
|--------------|---|--|
| Lunæ III.    | Laborabit <sup>1</sup> et furg& .       | He spincð ʒ apifð .                            |
| Lunæ V.      | Tricabit & furg& .                      | He sipað ʒ apifð <sup>2</sup> .                |
| Lunæ VI.     | Non euad& .                             | Hæ ne ætþint .                                 |
| Lunæ VII.    | Medicina fanabitur .                    | misd læcebome he bið<br>ʒehæleð <sup>3</sup> . |
| Lunæ VIII.   | Diu langu& & furg& .                    | Lanze he ablað ʒ apifð <sup>2</sup> .          |
| Lunæ IX.     | Langu& .                                | He ablað .                                     |
| Lunæ X.      | Diu egrotat .                           | Lanze he ficlað .                              |
| Lunæ XI.     | Periculo periclitat .                   | On ꝥæcebneffe <sup>4</sup> he<br>ðyꝥð .        |
| Lunæ XII.    | Surg& .                                 | He apifð <sup>2</sup> .                        |
| Lunæ XIII.   | Aliquot tempus egro-<br>tat .           | Sumne . tīman he<br>ficlað <sup>5</sup> .      |
| Lunæ XIII.   | Laborat & furg& .                       | He spincð ʒ apifð <sup>2</sup> .               |
| Lunæ XV.     | Periclitat .                            | He ðyꝥð .                                      |
| Lunæ XVI.    | Locum mutabit <sup>6</sup> &<br>furg& . | Stope he aþent ʒ<br>apifð .                    |
| Lunæ XVII.   | Tricabit & furg& .                      | He sipað ʒ apifð <sup>2</sup> .                |
| Lunæ XIX.    | Similiter .                             | Call sꝥa .                                     |
| Lunæ XX.     | Similiter .                             | Call sꝥa .                                     |
| Lunæ XXI.    | Rem adiuuabit .                         | Ðinze he fulcumað .                            |
| Lunæ XXII.   | Langu& & furg& .                        | He ablað ʒ apifð <sup>2</sup> .                |
| Lunæ XXIII.  | Similiter .                             | Call sꝥa .                                     |
| Lunæ XXIII.  | Diu langu& .                            | Lanze he ablað .                               |
| Lunæ XXV.    | Langu& & morietur .                     | Ablað <sup>7</sup> ʒ he spelt .                |
| Lunæ XXVI.   | Langu& .                                | He ablað .                                     |
| Lunæ XXVII.  | Tricabit & furg& .                      | He sipað ʒ apifð <sup>2</sup> .                |
| Lunæ XXVIII. | Eger multum iacebit<br>& morietur .     | Seoc sꝥiðe he hð ʒ<br>spylt <sup>8</sup> .     |
| Lunæ XXIX.   | Eger euad& .                            | Seoc ætþint .                                  |
| Lunæ XXX.    | Eger laborabit &<br>furg& .             | Seoc he spincð ʒ<br>apifð <sup>9</sup> .       |

<sup>1</sup> Labor&, MSS.

<sup>2</sup> apifð, T.

<sup>3</sup> ʒehælenð, T.

<sup>4</sup> ꝥæcniffe, T.

<sup>5</sup> ficlað, T.

<sup>6</sup> mītabit, C.

<sup>7</sup> he ablað, T.

<sup>8</sup> spelt, T.

<sup>9</sup> iufð, T.



fol. 126 b.

Ða ealdan læcef gefetton on ledon bocum þ̅ on ælcum monðe beoð æfre tpegen daʒaf þa fýndon fride derizendlice ænizne drenc to drincanne . oþþe blod to lætenne for þam þe an tid if on ælcum þara daʒa ʒif man ænize æddran ʒeopenað on þara tide þ̅ hit bið hpleaft . oððe langfum far . þæf cunneðe sum læce ʒ let hif horfe blod on þære tide . ʒ hit læʒ fona deað .

Nu fýndon hit þaf daʒaf fra fra hit heʒ onfeʒð.

Se forþma dæg on martio . þæt if on hlyðan monðe ʒ fe feorða dæg æʒ hif ende.

ON þam oðrum monðe þe pe applehf hatað fe teoða dæg if derizendlic . ʒ fe ænblyfte æʒ hif ende.

On maiuf monðe fe þriðða dæg if derizendlic . ʒ fe feorða æʒ hif ende.

On iuniuf monðe fe .x. dæg . ʒ æʒ hif ende fe .xv.

On Iuliuf monðe fe .xiii. dæg . ʒ æʒ hif ende fe .x.

On aʒufuf monðe fe .i. dæg . ʒ æʒ hif ende fe .ii.

On feptember monðe fe .iii. dæg . ʒ æʒ hif ende fe .x.

On october monðe fe .iii. dæg . ʒ æʒ hif ende fe .x.

On nou[em]ber monðe fe .v. dæg . ʒ æʒ hif ende fe .iii.

On dec[em]ber monðe fe .vii. dæg . ʒ æʒ hif ende fe .x.

On Ianuariuf monðe fe .i. dæg . ʒ æʒ hif ende fe .vii.

On februariuf monðe fe .iiii. dæg . ʒ æʒ hif ende fe þriðða.

Þe gefetton on forþearðan þiffere endebýrðneffe þone monað martiuf þe menn hatað hlyða . for þam he if annʒinn æfter nihtan ʒetele ealles þæf ʒearf . ʒ fe ælmihtiga ʒoð on þam monðe ʒefceop ealle ʒefcearfa.

Nu eft be þam monan if mýcelum to þarmienne þ̅ man on .iii. nihta ealdne 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 ſƿa uf bec feƿgað ær þam þe fe mona ƿ feo fæ beon anræde . ac þe ƿehýrdon feƿgon fumne þifne<sup>1</sup> mann þ̅ nan mann ne leofode þe him blōð læte on ealra halgena mæffe dæg . oþþe ƿif he ƿerundod ƿære . niſ þif nan ƿiƿlung . ac ƿife menn hit aƿunden þurh þone halgan ƿifdom ſƿa heom ƿod ælmihtig ƿedihte .

Ðreo daƿaf fýndon on .XII. monðum mið þrum nihtum on þam ne bið nan ƿifmann akenneð . ƿ ſƿa hƿýlc ƿærneð mann on þam daƿum akenneð bið ne forrotað hiſ lichama næfpe on eorðan ne he ne fulað ær domes dæge . nu iſ an þara daƿa on æfterýrdne de[em]ber . ƿ þa tpegen on forereardan Ianuarie þam monþe . ƿ feape fýnd þe þaf ƿerýne cunnan oþþe ƿitan .

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

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

ON anre nihte ealdne<sup>2</sup> monan ſƿa hƿæt ſƿa þe mæted þ̅ cymð to ƿefean . On tpeizra nihta<sup>3</sup> monan . ƿ on þreora næfð<sup>4</sup> þ̅ ſpefen næniƿe fremedneffe ƿódes ne ýfelef . On feoper nihta .<sup>5</sup> ƿ on fifa . þ̅ bið ƿod ſpefen ƿite þu þ̅ ƿeorne on þinre heortan . On .VI. nihta þ̅ þe þonne þ̅ þu ƿefeo . þ̅ beo fæft on þinum þreoftum . ƿite þ̅ þin ƿefanc<sup>6</sup> ne lofiƿe.<sup>7</sup> On .VII. nihta ſƿa hƿæt ſƿa þe on eage býreð . æfter tide cýmð feo endung . On .VIII. nihta . ƿ on .IX. fona þ̅ ýreð . ſƿa hƿæt ſƿa þe ƿefefnað . ƿif þu unrotnýffe ƿefape . ƿend þin hearod eaft . bide þe ƿod aƿe . On .X. nihta þin ſpefen aƿæð butan fremednýffe.<sup>8</sup> On .XI. þ̅ ſpefen æƿæð mið ƿefean . On .XII. nihta . ƿ on .XIII. binnan þrum nihton þu ƿefiht þ̅ þe ær on ſpefne ætƿrde . On .XIII. nihta .

<sup>1</sup> Read þif.

<sup>2</sup> ealb C.

<sup>3</sup> ealb, C. adds.

<sup>4</sup> næf, C.

<sup>5</sup> nihtne, T.

<sup>6</sup> þin þanc, C.

<sup>7</sup> leofe, T.

<sup>8</sup> fremeneffe, 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 næmige fremednyffe zōbef ne ýfelef. On .xv. nihta fceort pyrplíc þ bið. On .xvi. nihta æfter langre tide hit azæð. On .xvii. ȝ on .xviii. ȝ on .xix. nihta þ sƿeren bið zōð. ȝ on manegum ðazum zeendað. On .xx. ȝ on .xxi. nihta þ tacnað ceapunge ȝ hƿearfunge.<sup>1</sup> On .xxii. ȝ .xxiii. nihta feo mætunge bið gecornef. ȝ geflitnef. ȝ eall coftunge full. ne bið þ na zōð sƿeren. On .xxiiii. nihta þ tacnað zefýnto ȝ hælo.<sup>2</sup> On .xxv. ȝ on .xxvi. nihta þ tacnað toƿearðlice fírhto ȝ bƿogan. ȝ on .ix. ðazum ofþe on .x. þ bið zeyppæð. ac penð þin hearoð eaft biðe þe aƿe. On .xxvii. ȝ on .xxviii. nihta þ tacnað ealne<sup>3</sup> zefean. ȝ ealle anznýffe.<sup>4</sup> ȝ uneaðnýffe. fmýltnýffe ȝ glæðneffe gehatað. On .xxix. nihta eall fƿa þ ærpe. On .xxx. nihta ær tƿezra nihta fýrfto þ sƿeren azæð butan fremnum þingum.

fol. 128 a.

fol. 36 a.

T. fol. 39 a.

Gif mann bið akenned<sup>5</sup> on anre nihte<sup>7</sup> ealdne<sup>8</sup> monan. fe bið lang lifef ȝ pelg.<sup>9</sup> Gif he bið on tƿezra nihta akenned.<sup>6</sup> fe bið a feoc ȝ unhal. Gif he bið on þreora nihta. fe leoƿað<sup>10</sup> lange. Gif he bið on .iiii. nihta akenned<sup>11</sup> fe bið a in ƿorðum leaf.<sup>11</sup> Gif he bið on .v. nihta ealdne<sup>12</sup> on zeogoðe zepiteð.<sup>13</sup> Gif he bið on .vi. nihta ealdne<sup>14</sup> fe bið. lang lifef ȝ zefælg. Gif he bið on .vii. nihta fe bið a ƿeorð ȝ lýrað<sup>15</sup> lange. Gif he bið on .viii. nihta eald[ne] fe fƿelteð fona. Gif he bið on .ix. nihta fe bið fremenlice akenned. Gif he bið on .x. nihta fe bið þƿorepe.

<sup>1</sup> hƿearfunge, C.<sup>2</sup> T. has an omission.<sup>3</sup> ealdne, C.<sup>4</sup> zean, T. so.<sup>5</sup> anzfumneffe, T.<sup>6</sup> acenned, T.<sup>7</sup> ane nihtne, T.<sup>8</sup> ealne, C.<sup>9</sup> f. l. l. ȝ p. b., T.<sup>10</sup> lýrað, T.<sup>11</sup> From T.<sup>12</sup> abl, C.<sup>13</sup> abl him on zeogup z., T.<sup>14</sup> adlg, C.<sup>15</sup> hƿeþ, 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 oferzenga. Gif he bið on .XII. nihta eald fe bið on eallum þingum purðfull. Gif he bið on .XIII. oþþe on .XIIII. nihta fe bið ærfæst 7 rihtrið. Gif he bið on .XV. nihta fe bið fona zeparen. Gif he bið on .XVI. nihta fe bið on eallum þingum nytrurðe. Gif he bið on .XVII. nihta fe bið fona zepitan. Gif<sup>1</sup> he bið on .XVIII. nihta oððe on .XIX. fe bið zefælið. Gif he bið on .XX. nihta fe bið fona zeparen. Gif he bið on .XXI. nihta fe<sup>2</sup> bið on zodre peorþunge. Gif he bið on .XXII. nihta fe bið unearh<sup>3</sup> rihtlið. Gif he bið on .XXIII. nihta fe bið þeof fœaða. Gif he bið on .XXIIII. nihta fe bið zefþincfull on hið lif. Gif he bið on .XXV. nihta fe bið zehealtsum hið lif. Gif he bið on .XXVI. nihta fe bið peorcef zælfæ. Gif he bið on .XXVII. nihta fe bið to fpecnum þingum akenned. Gif he bið on .XXVIII. nihta fe ne bið naðor ne earum ne pelið. Gif he bið on .XXIX. oþþe on .XXX. nihta eald[ne] monan akenned . fe bið zōð 7 fpendliðe.<sup>4</sup>

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

Ðære ærfeften nýhte þonne nipe mone býð ecumen . þ mon þonne in fpeofne zefihþ . þ cýmed to zefean . þære æfteran niht . 7 þone ðriððan nýht . ne býð þ naðer ne zōð ne ýfel . Ðære feorðan nýht . 7 þeora<sup>5</sup> fiftan : þene heo zōðre zefþemedneffe . þære fýxtan niht þ þu zefýx . fpa hýt býð . 7 þeo pýð eorfoþu zeo fcilt . þere feofōðan nýht . þ þu zefixt . fpa hýt býð . 7 æfter mycelre týðe azæð . þære .VIII. niht . 7 þere niðorþan . þaþe<sup>6</sup> þu zefihft . fpefn þ bið able<sup>7</sup> oðþe tpega þere niðōðan<sup>8</sup> niht þ þeo zemetēð . þ bioð

<sup>1</sup> Gif hið he, C.

<sup>2</sup> fo, MS. C.

<sup>3</sup> unearh, T.

<sup>4</sup> fpendliþe, T.

<sup>5</sup> þeora, MS.

<sup>6</sup> Read þæt þe.

<sup>7</sup> Read abl.

<sup>8</sup> 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 . ƿ þeope . XIII. niht  
 me þrim dagum þu zefihft þin fpefn . þeope . XIII.  
 niht .<sup>1</sup> ne hafað þat nane zefremedneffe . þeope . XV.  
 niht : hit hafað litte zefremedneffe . þeope . XVI. niht :  
 æften mýcelre tide azæð þin fpeofn . ðere . XVII. niht .  
 ƿ . XVIII. ƿ niƿontene . in . III. ƿ . C. um daga bið goð  
 fpefn . ðonne fe mona bið . XX. niht . ƿ . I. ƿ . XX.  
 niht . þ bið . fcar oðþe ceap in þem fpefne topeapð . þonne  
 heo býð . II. ƿ . XX. niht ealb . þ þu zefihft hit lengeð  
 to zode ƿ<sup>2</sup> zefean . þonne heo bið . III. ƿ . XX. nihta  
 ealb . þ bið<sup>3</sup> cid ƿ zeflit . ðonne heo bið . III. ƿ . XX.  
 nihta ealb . ƿ . V. ƿ . XX. ƿ . VI. ƿ . XX. nihta ealb . þ  
 bið peorð lic ege on niƿon dagum . oðþe on . X. þin  
 fpefn azæð . þonne heo bið . VII. ƿ . XX. ƿ . VIII. ƿ . XX.  
 nihta ealb : ealne zefean þ bicneð . þonne heo bið .  
 .IX. ƿ . XX. ƿ fulle . XXX. nihta ealb . þ bið æfre buton  
 fþæcneffe ;—

fol. 148 b.

SE ðe bið acenned on annihtne mona . fe bið lange<sup>5</sup>  
 lifes . ƿ pel eði . Se þe bið on . II. nihta ealdne monan .  
 fe bið<sup>6</sup> feoc . Gif he bið acenned on . III. nihtne monan .  
 fe leofaþ lange ƿ hýdig.<sup>7</sup> Gif he biþ feoper nihta ealb :  
 he bið rice . Se on . V. nihtne bið zeboren zung he  
 zepitað . Se þe bið acenned on . VI. nihtne . fe biþ  
 lange lifes . ƿ zefelig . Se þe bið acenned on . VII. nihta  
 ealdne mona . fe leofaþ lange on purþunge . Gif fe  
 mona bið eahta nihta ealb<sup>8</sup> fe zepiteþ fona . Gif he  
 bið acenned on niƿan nihtne ealdne monan . fe biþ  
 fþacendlice acenned . Se ðe bið<sup>6</sup> acenned on . X. nihtne  
 ealdne<sup>9</sup> monan . fe bið ðropepe . Gif man biþ acenned  
 on . XI. nihta ealdne monan . fe bið landef oferzenga .  
 Se biþ acenned on . XII. nihta ealdne<sup>10</sup> monan . fe biþ

<sup>1</sup> niht, MS.<sup>2</sup> ƿ, MS. omits.<sup>3</sup> bið, MS.<sup>4</sup> nihta, MS.<sup>5</sup> So MS.<sup>6</sup> bið, MS.<sup>7</sup> For eadig.<sup>8</sup> ealð, MS.<sup>9</sup> ealne, MS.<sup>10</sup> 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

[lanzer]<sup>1</sup> lifes . ƿ on eallum hif þingum peorþ mannum mid zode . Gif man bið acenned on .XIII. nihta ealdne monan . fe bið ricef paldend . ƿ zodeund . Gif man biþ acenned on .XIII. nihta ealdne mone . fe bið ælcef zodesf pýrþe .

Sƿa hƿile man sƿa on funnandæg . oððe on niht acenned bið . orforzlice leofæð he . ƿ bið fæzzet . Gif he on monandæg . oðþe on niht acenned bið . he bið acpeald fram mannum . lepðe sƿa clæroc sƿeþer he bið . Gif he on tipesdæg bið acenned . oþðe on ða niht . fe bið æperþ on hif life . ƿ bið man ƿ ðræpe . Gif he bið on rodnesdeiz oþðe on ða<sup>2</sup> niht acenned . he bið fcarp ƿ bitep . ƿ sƿiðe pær on hif porðum . Gif he bið acenned on þurpof dæg oþðe on þa niht . he bið sƿiðe zefisfum . ƿ pæl eði . ƿ pel zereaxeþ . ƿ he bið zod lufiend . ƿ eallif fram ƿifum . Gif he bið acenned on fruzendez oðþe on ða niht . he<sup>3</sup> bið apezzet fram<sup>4</sup> mannum . ƿ he bið ðiri cneafri . ƿ fram allum mannum he bið laþ . ƿ æfpe ifel þenceþ on hif heortan . ƿ he bið deof . ƿ fƿiðe<sup>5</sup> ondpedende . ƿ he leng ne leofað . þonn on midpe ilde . Gif he bið acenned on faterpner dæg . oþðe on ða niht . hif dæde beoð fpanlica .<sup>6</sup> ƿ he bið ealdorpan fpa pep<sup>7</sup> fpa ƿif . fpa pæpe he bið . tæla him zelimpet . ƿ lange he leofaþ :—

Gif middeƿintpner mefsebez bið on funnan bez . þonne bið zod pinter . ƿ lengten pindi . ƿ ðrize fumer . ƿ pinzearðaf zode . ƿ fceap beoð peaxende . ƿ hunu beoð zenihtrum . ƿ eal frib bið zenýhtrumo . Gif he bið on monandez fe middeƿintpner mefsebez . þonne bið gemenzed pinter . ƿ zod lengten . ƿ pindið fumer . ƿ ýftiz . ƿ beoð zode pinzearðaf . ƿ sƿiþ feorpe mannum . Gif he bið on tipesbez . þonne bið ýfað<sup>8</sup> pinter . ƿ pindið lengten . ƿ peniz fumer . ƿ moni ƿif fpeltað .

<sup>1</sup> Not in MS.

<sup>2</sup> ða, MS.,

<sup>3</sup> pe, MS.

<sup>4</sup> fram, MS.

<sup>5</sup> fƿiðe, MS.

<sup>6</sup> For fpanlica.

<sup>7</sup> pepet, MS.

<sup>8</sup> yfel ?

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.

Ʒ seip beoð fƿeone . Ʒ ciningas forƿeorðað. Gif feo  
 midrinter bið on roðnefðæz. þonne bið hearð rintep .  
 Ʒ zrim . Ʒ ýfel lenzten . Ʒ zod fumer . Ʒ ringearðaf  
 beoð zepnefulle . Ʒ hunig býð leſfe. Gif heo býoð  
 on þunrefðæz. þoñ býoð zod rintep . Ʒ rindiz lenzten .  
 Ʒ zod fumop . Ʒ ælc zod býð zenihctum in þem feljan  
 zeape. Gýf fe midrintep býð on fƿuzenðæze . þonne  
 býð onpendædlic rintep . Ʒ býð zod<sup>1</sup> fumer . Ʒ býð  
 zenihctumef micel. Gif fe midrintep býð on fetepnef  
 deaz . þoñ býð rintep zednefelic . Ʒ rindiz lenzten .  
 Ʒ peftmaf fƿincað . Ʒ fceƿ epellað . Ʒ ealde men zepitað .  
 Ʒ þa clenan beoð leahctode ;

ÐER fezð<sup>2</sup> ýmb ðrihtnef zebýrð . ýmb þa .XII.  
 niht hiſ tide.<sup>3</sup> Gýf fe rind býoð on þa forþma niht .  
 zehadode pepaƿ ſpeltað . þæpe æfteran niht . Ʒ þepe  
 þriððan niht [zif] bið rind : þonne peſnaſ<sup>4</sup> forƿeorðað .  
 þeope feorðan niht zif rind býð : leſ býð licel. Ðæpe  
 .v. niht zif rind býð : þonne býð fƿeone on feo . Ʒ  
 ſcipu forƿeorðað. Ðepe .vi. niht zif rind býð . ðonne  
 adla býoð þý zeape . on eorðan miſlica. Ðepe .vii.  
 niht zýf rin[ð] býoð : fip býð fƿýðe rýfe þý zeape.  
 Ðepe .viii. niht zýf rin[ð] býoð .<sup>5</sup> þonne ælde men<sup>6</sup>  
 ſpeltað. Ðepe .ix. niht zýf rin[ð] býð . fceƿ ſpeltað.  
 Ðæpe .x. niht zýf rin[ð] býð : tpeop býoð forþneƿede.  
 Ðæpe .xi. niht zýf rind býoð . æale nýetenu for-  
 peorðað . þonne .xii. niht zýf rind býð : þonne býoð  
 micel zepoht on eorðan :—

þý forþma ðæz ðrihtnef zebýrðe . gýf funne ſcýneð  
 mýcel zepa býoð mid mannum . Ʒ zenihctum.<sup>7</sup> Gýf  
 þý æfteran ðæz funne ſcýneþ . þonne býð on ængel

<sup>1</sup> Read zod.<sup>2</sup> fezh, MS.<sup>3</sup> hftide, MS.<sup>4</sup> Read peftmar.<sup>5</sup> býoð, MS<sup>6</sup> Probably ealþomen.<sup>7</sup> Read zenihctumnef.



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 þy þrýððan dæg funne  
 fcýneð . betreoh earþum mannum mýcel ƷereohƷ býoð .  
 Ʒ betreoh cýnizum . Ʒ rýcum mannum micel fib. Gýf  
 þý .III. dæƷe funne fcýneð . þonne þa olfenda mýcel  
 Ʒold oðberað þan ætmettum<sup>1</sup> þa þone Ʒoldþorð healðen  
 fcolðen. Gýf þý .v. dæƷe funne fcýneð . mýcel bloft-  
 man bleoda beoð þý Ʒere. Gýf .vi. dæƷe funne fcýneð  
 ðriht[en] fenðeð mýcele meole. Gýf .vii. dæƷe funne  
 fcineð . mýcele peftmaf on treopum beoð. Gýf þý .viii.  
 dæƷe funne fcýneð . ðonne býð epic feolþor eað Ʒeate.  
 Gýf þi .ix. dæƷe funne fcýneð þonne Ʒoð fenðeð micelne  
 fulluht on Ʒeape. Gýf þi .x. dæƷe funne fcýneð . þonne  
 býð fé Ʒ ealle áa mið rixum ontineð. Gýf þi .xi.  
 dæƷe funne fcýneð . micel coftunƷ býð ðeaðef mið  
 mannum. Gýf þi .xii. dæƷe . funne fcýneð . men beoð  
 pace . Ʒ býð micel fib on eorðan :—

AN meffe þorftant .xii. ðaƷa feaften .x. meffan .iii.  
 monað .xx. meffan .viii.<sup>2</sup> monað .xxx. meffan .xii.  
 monað feften itant . þeof Ʒoðcunðnef ýf Ʒefæt þýð  
 manna fiþenum . Ʒ Ʒyltun miſſe fanƷ Ʒ fealm fanƷ . Ʒ  
 ealmefſe.

Ðunð tpełtƷ faltera fealma Ʒæð for .xii. monþa  
 feften .i. fealma anef dæƷef feften þorftent . oððe  
 .x. fiðum finƷe miſereþe mei deus . Ʒ ſpa fela pater  
 n̄a . Ʒ þýn leor to eorðan aſtrece :—

On<sup>3</sup> anpaðne Ʒer Ʒýf hýt þunþe on funanðæg .<sup>4</sup>  
 þonne tacnað þ micelne blodef Ʒýte in fumeþe þeode . Ʒ  
 on oðerþe : þonne tacnað þ peðer cýnebearn acpealð<sup>4</sup>

<sup>1</sup> So MS.

<sup>2</sup> vii., MS.

<sup>3</sup> So MS.

<sup>4</sup> 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 emmets which should guard the hoard of gold.<sup>a</sup> 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 Equivalents. 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-

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<sup>a</sup> Herodot. Book III. 102.

býð. Gýf on tīpēf deƷ þunriēð . þonne tacneð þ̅ peft-  
maſ Ʒefriðunge. Gýf on roðnef ðæƷƷe þunrie . þonne  
tacneð þ̅ lanð biƷenƷene eƷælm. Gýf on þunref ðæƷ  
þunrað . þ̅ tacnað riƷ manna eƷealm. Gýf on friƷeðæƷ  
þunrað . þonne tacnað þ̅ feo ðeopa eƷealm. Gýf on fæ-  
teſnef ðæƷ þunrað . þonne tacnað þ̅ ðemena Ʒ Ʒereftena  
eƷealm :—

De Somniorum  
eventu.

Gýf mon meteð þ̅ he Ʒefeo earſ on hiſ heafod uƷan  
Ʒeſettan .<sup>1</sup> þ̅ tacnað micel<sup>1</sup> peopðmýnð . ƷiƷ him þince  
þ̅ he feala earſna ætfomne Ʒefeo . þ̅ bið yfel nið . Ʒ  
manna fætunga Ʒ feara. Gýf him þince þ̅ he Ʒefeo beon  
hunig bepan . þ̅ býð þ̅ he on eadeƷum haðum feoh  
Ʒeftreonað. Gýf hine beon ftinƷen .<sup>2</sup> þ̅ býð þ̅ hiſ mod  
býð ſriðe onftiƷeð fram ælþeodeƷum mannum. Gýf  
him þince þ̅ he Ʒefeo beon in to hiſ huſe fleoƷan .<sup>3</sup> þ̅  
býð þeſ huſef afeftnef.<sup>4</sup> Gýf him þince<sup>5</sup> þ̅ he Ʒefeo fela  
fuƷla æt ſamne . þ̅ býð æfeft Ʒ Ʒecið.<sup>6</sup> Gýf he fuƷlaf  
ƷefeoƷ betpenan heom<sup>7</sup> þinnan . þ̅ býð þ̅ riƷe haðar<sup>8</sup>  
þinnað<sup>9</sup> heom beotreonan. Gýf hiſ næðſe ehte.<sup>10</sup> beoƷƷe  
him rýð ífle riƷmen.<sup>11</sup> þonne him þince þ̅ hiſ earſ  
ehte.<sup>12</sup> þæt bið ðeað. Gýf him þince þ̅ he hine on ha-  
tum rætere þrea<sup>13</sup> þ̅ býð hiſ heef tibernef. Gýf him  
þince þ̅ he hine on cealdum peteſum<sup>14</sup> þrea.<sup>15</sup> þ̅ býð hiſ  
heef hælo Ʒ Ʒefýnto. Gýf him þince þ̅ he hine on fæ  
bæðige . oððe þrea : þ̅ býð bliſſe. Gýf he fæƷer peteſ  
Ʒefeo oððe ofer þæſeþ.<sup>16</sup> þ̅ býð orfoſƷnýff.<sup>17</sup> Gýf hine  
meteð þ̅ he ðroſfæteſ Ʒefeo . ne ðeah þæt. Gýf he  
Ʒold riñdeð . Ʒoð ſpeſn þ̅ bið . Ʒ yfel þem þe hiƷ

fol. 151 a.

<sup>1</sup> T. omits.

<sup>2</sup> ſeikian, T.

<sup>3</sup> pleon, T.

<sup>4</sup> æleðnýff. T. ; afeftmaſ, J.

<sup>5</sup> þineƷ, T. J.

<sup>6</sup> Ʒeſlit Ʒ cið, T.

<sup>7</sup> J. omits.

<sup>8</sup> haðer, J.

<sup>9</sup> þinnan, J.

<sup>10</sup> GiƷ him þince þ̅ hine næððſe  
teſe, T.

<sup>11</sup> riƷmen, J. ; þimmen, T.

<sup>12</sup> ſƷyþe ehte, T.

<sup>13</sup> baþige, T.

<sup>14</sup> ræteſe, T.

<sup>15</sup> baþige, T.

<sup>16</sup> faſe, T.

<sup>17</sup> orfoſƷneſſe, 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.<sup>a</sup>*

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 prove<sup>4</sup> 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 persons<sup>8</sup> 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 denotes<sup>12</sup> 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,

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<sup>a</sup> A very minute collation seemed unsuitable in this piece.

T. fol. 36 b.

ȝecýnde<sup>1</sup> ne bið. Gýf he mancaſ oððe peniȝaf riñdæg.<sup>2</sup>  
 ꝥ bið æfſt.<sup>3</sup> Gýf him þince ꝥ he peniȝaf ȝefio . ȝ ne  
 oðrine : ȝoð þæt bið. Gýf he hie nimeð : ne ðeahȝ ꝥ  
 him. Ðonne him þince ár oððe iſen ꝥ he hadde . ꝥ bið  
 ȝoð. Gýf him þince ꝥ he leað<sup>4</sup> hadde . ſum unriȝð him  
 býð topearið. Gýf him þince ꝥ he æt forð ȝeritenum  
 men ahteſ onfo . of unpenum him cýmeð ȝeſtreon.  
 Gýf him þince ꝥ he æt ricum men feof on fo . alyf-  
 fedneȝ ðæt byð hiſ<sup>5</sup> bꝛoca. Gýf him þince ꝥ hiſ huf  
 býrnð.<sup>6</sup> micel blæð ȝ toꝛhtneſ him býð topearið. Gýf  
 hie oft býrnen . ꝥ bið micel<sup>7</sup> ȝeſtreon. Gýf man  
 meteȝ ꝥ he hiſ huf timbꝛie . ꝥ býð hiſ peaxneſ.<sup>8</sup> Gýf  
 him þinceȝ ꝥ hiſ huf iſ toꝛorpen . ſum æſpela<sup>9</sup> him  
 bið topearið. Gýf him þince ꝥ he hꝛit hꝛæȝl ȝefio .  
 ꝥ býð micel þurðmínd. Gýf him þince ꝥ he hiſ bearið<sup>10</sup>  
 ſeipe . þonne býð hiſ bꝛoc lictiȝende. Giſ him þince  
 ꝥ hiſ eapm ſý of afleȝen . ꝥ býþ hiſ ȝoða alætnes .  
 þonne him þinceȝ ꝥ he micleȝ heȝeſ<sup>11</sup> ȝepald aȝe .  
 þanne ofeꝛcýmeð he ælle hiſ feonð.<sup>12</sup> Gýf hine meteȝ  
 ꝥ he aꝛiht bepan ȝeſeo . ꝥ býð unȝepaðneſ.<sup>13</sup> Gýf him  
 þinceȝ ꝥ he<sup>14</sup> mið ȝepenod ȝýꝛðel<sup>15</sup> ſio ȝýꝛðed . ðæt  
 býð anmodneſ. Gýf hine mæte ꝥ he hebbe ȝylðene  
 beaȝ . ꝥ býð ꝥ he ȝeþiðð healicne ealdorðom. Gýf  
 him þince ꝥ he hadde riuh lic . ꝥ<sup>16</sup> býð hiſ ȝoða pa-  
 nunȝ.<sup>17</sup> Gýf hine mete ꝥ he ne i næȝe ýrnan . micel  
 bꝛoc him býð topearið . þonne him þince ꝥ he ſpipe . ꝥ  
 býð ſpa hꝛæt ſpa he ana riſte<sup>18</sup> ꝥ hit péorðæð<sup>19</sup> ýppe.<sup>20</sup>

<sup>1</sup> Without ȝe, J.

<sup>2</sup> ȝ for þ is frequent in this MS.

<sup>3</sup> Omitted in T.

<sup>4</sup> læð, J.

<sup>5</sup> J. omits.

<sup>6</sup> þurpat, J.

<sup>7</sup> micellieu, J.

<sup>8</sup> þ hiſ ȝoð býþ peaxende, T.

<sup>9</sup> ætlætneſ, T.

<sup>10</sup> beapn, J.

<sup>11</sup> For hæcces: micleſ hꝛageleſ,  
T.

<sup>12</sup> ȝynð, T.

<sup>13</sup> unȝepaðeſ, J.

<sup>14</sup> ſeo, J. adds.

<sup>15</sup> ȝepeneðan ȝýꝛðle, T.

<sup>16</sup> þonne, J.

<sup>17</sup> þaniend, J.

<sup>18</sup> pat, T.

<sup>19</sup> þýꝛþ, T.

<sup>20</sup> ȝeypped, 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,<sup>a</sup> 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

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<sup>a</sup> As Beag is masculine, it follows that in gylbene one n is suppressed, and it stands for gylbenne.



fol. 151 b.

Gýf hine mete þ he zefeo blindne man zeborpenne . þ byð forlætnef hif zoda. Gýf him þince þ he mid cýnunge fprece . him cumeð zefealic zifu to y zod. Gýf hine mete þ he zebunden fi . læne ic hine þæt he him beorze pýð fpecno þing. Gýf him þince þ he ftize on heah clif .<sup>1</sup> þ tacnað zod. Gýf him þince þ he of dune aftize . brocef del he onfehþ. Gýf hine mete þ he mid hif freonder pýfe hæme . þæt byð adl. Gýf him þince þ he mid hif azene piþe heme . þ byð zod frefn. Gýf hine mete þ he hine zeorne to zode zebidde . micel zefea<sup>2</sup> him byð topearð. Gif him þince þ he fy unzyrð . broc þ biþ. Gif him þince þ he dracan zefeo : zod þ biþ. Gif him þince þ he deme dom þ biþ zod. Gif him þince þ hif hearod fy befcopen þ byþ broc. Gif him þince þ he hæbbe micel feoh tiddernes him biþ toperð. 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 zefeo . y hi hine zretan . beorze him eac rið hif fynd. Gif him þince þ he zefeo hundaf yrnan þ byþ micel zod topearð .<sup>3</sup> þonne him þince þ he fifcaf zefeo þ byð mezn. Gýf him þince þ he briadne monan zefeo . þ byð zod frefn. Gýf mon mete þ he hrit horþ hæbbe . oððe on riðe . þ byð peorðmind.<sup>4</sup> Gýf him þince þ he on blacum horþe riðe . þ byð hif modef anznef.<sup>5</sup> Gýf him þince þ he on readum horþe riðe . þ byð hif zoda panuzend.<sup>6</sup> Gýf him þince þ he on fealapan horþe riðe . þæt byð zod . oððe zraegan .<sup>7</sup> þ byð zod frefn. Gýf man meteð þ he pær flea . þ byð zecid pýð hif fneond. Gýf him þince þ he hif feond<sup>8</sup> flea . beorze

T. fol. 37 a.

<sup>1</sup> heanne munt, T.<sup>2</sup> gýre, J.<sup>3</sup> Ten lines from T.<sup>4</sup> peorðmynt; T.<sup>5</sup> zoda modef eaznef, J.<sup>6</sup> panung, T.<sup>7</sup> zraegum, T.<sup>8</sup> For h. f., 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  
 40 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 sick-  
 ness. If he imagines *se cum uxore sua rem habere*,  
 that is a good dream. If he dreams that he is praying  
 44 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  
 48 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,  
 52 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,  
 60 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.

T. 37 b.

he him zeorne pýð fræcno þing. Gýf him þince þæt he þeoraf zefeo . him býð zod topearð. Gýf hine mete þ he deadne mann cýffe . þ býð lang lýf ȝ zod . þonne him þince þ he zefeo fcýp ýrnan . zod æpende him býð toperð. Gýf hine mete hnýte fomnie . zod þ býð ȝif he hi ne ýtt . ȝ ýfel ȝif he ýtt. Gýf him þince þ he oðerne cyffe . zod þ bið. Gýf hine mete þ he huniz ete . oððe zefeo . þ býð ængnes. Gif him þinceð þ he bellan zefeo . oððe zehipe . peorðmínd him býð topearð. Gýf hine mete þ he cūcan zefeo oððe finzan zehipe : micel zod þ tacnað. Gif him þince þæt he zefeo man mīð pæpnan zepundodne . ýmbhīdiz forȝ þ býð. Gýf him þince þæt he pæpen peze . þ býð orforh. Gif him þince þ he riþ hif fcrift fprece . þ tacnað hif fynna forȝfennyffe. Gif him þince þ hif riþ fi mīð bearne . þ bið zod fpefen. Gif him þince þ he næddrian zefeo þ bið ýfelef riþef niþ. Gif him þince þ he zefeo lic bepan ne biþ þ nan laþ. Gif him þince þ he æt populð zeflitum fi . þ tacnað him adl toperð. Gif him þince þ he hæbbe hrit fceap . þ tacnað zod. Gif him þince þ he hæbbe ferri hriþer . ne býþ þ naþor ne zod ne ýfel. Gif him þince þ he erize oððe faupe . zeftepon him biþ toperð. Gif him þince þ he ariht on zodcundum bocum næde oððe leornize .<sup>1</sup> micel purðmynt him býþ toperð æt zode. Gif him þince þ he on lipýlcepe fægeþne ftope fi . nið hif modef him cýmeð.<sup>2</sup> Gýf man mete þ he zefeon ne mæze . læpe ic hine þ he him rið hif ehtend beorȝe. Gýf man mæte þ he feoluc . oððe zodpeb hæbbe . zod hit býð . hpi lum ȝ hpi lum leafunȝ. Gýf mon mete þ he fīled fý . zod þ býð. Gýf man mete þ he peorðlice zepetod fio . zod þ býð. Gýf man mæte þ he feola fpyrna æt famne zefeo . þonne mæz he penan brocef. Gif him þince þ he feala henna zefeo oððe

<sup>1</sup> leorninge, T.| <sup>2</sup> 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 . þ̅ bið ȝoð . Gýf man mæte þ̅ he henne ægeru  
 hæbbe . oððe þ̅icȝe ne ðeah hým þ̅ . Gýf mon mete þ̅  
 he ȝæt ȝefeo . þonne mæg he þenan þ̅æf laðpendan  
 feondef him on neapȝfte . Gýf mon mæte þ̅ he feola  
 ftod hopfa hadde . oððe ȝefeo . afeftneffe hif ȝoda ðæt  
 tacnað . Gýf man mete þ̅ he feola ȝofa hæbbe . ȝoð þ̅  
 býð . Gif him þ̅ince þ̅ he fceap pullȝe . ne bið þ̅  
 ȝoð . Gýf man mæte þ̅ he riþer ete . ne ðeah þ̅ . Gýf  
 mon mete þ̅ he feala fpepa ȝefeo æt famne . þonne  
 býð þ̅ þ̅æt he on hif feondum hif pillan ȝerrihð.<sup>1</sup> Gýf  
 mon mete þ̅ he þ̅in ðriuce hele him býð toþearð . Gýf  
 man mæte þ̅ he býrnende candele ȝefeo oððe on handa  
 hadde . ȝoð þ̅ býð . Gif him þ̅ince þ̅ he ele hæbbe oþþe  
 mið fmyriȝe . micelne ȝefeaf þ̅ tacnað æȝþer ȝe her  
 on þ̅orulde ȝe æfter .

ON<sup>2</sup> annihete monan þ̅ær to cýninge . ȝ biððe þ̅ef þu  
 þ̅ille . he þ̅ ȝiþeð ȝanz in to him on þa þ̅riðða tibe  
 þ̅ef ðeȝef . oðð[e] þonne þu þ̅ýte þ̅ fæ fi ful . On .II.  
 nihete monan ȝanz þonne ȝ býȝe land þ̅æt þ̅ine ýlþran  
 ær ahton . þonne meht þu hit aléfan . ȝ on .II. nihete  
 mona he<sup>3</sup> býð ȝoð to þ̅æþanne on oðer land . ȝ þ̅ýf  
 to on þonne to þ̅iht líþe . On .III. nihete monan þ̅ar  
 þonne on þ̅in land . ȝ þu hýf þonne þ̅el ȝeþalðeft . ȝ  
 fec þ̅ine þ̅neonde ȝ hi beoð blýðe . ȝ .III. niheta mona  
 býð ȝoð an to þ̅ixanne . On .III. nýhta monan fiþba  
 þa cidenða men . ȝ þu hie ȝefiþbaft . ȝ on þone ðæg  
 fec þ̅ine þ̅iend ȝ þu hie ȝemeteft . ȝ hi beoð ȝeþalðne .  
 Se .III. niheta mona fe býð ȝoð þ̅æm erȝendan hýf

<sup>1</sup> þ̅ þu oþþecymft ealle þ̅ine ȝynð,  
 T.

<sup>2</sup> 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 nihete ealbne monan þ̅ar  
 þu to cinge . biðe þ̅æf þu þ̅ille he  
 þe þ̅æt ȝiþe . ȝanz into him on  
 þa þ̅riððan tibe þ̅æf ðægelf . oððe

T. 38 a.

þ̅ænne þu þ̅ene þ̅ fæ fy full . On  
 tpa nihete monan þ̅ar to . ȝ biȝe  
 land þ̅ þ̅ine ýlþran ahton . þonne  
 miht þu hit alýfan . On .III. nihete  
 monan . þ̅ar þonne on þ̅in land ȝ þu  
 hif þ̅el ȝeþealtft . ȝ fec þ̅ine ȝriþne .  
 ȝ hi þe beoð bliþe .

<sup>3</sup> 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 done . ʒ þem ʒrindere hif cpeorn . ʒ þem  
 cipemen hif cpinge to anginnane. On .v. nihte monan  
 ʒanʒ to þinum þeahtere ʒ he þonne þe in eallum  
 þinʒum þel ʒeþenʒeð . ʒ fec on þone dæg þine frend .  
 ʒ fe þeo ftelað on þone dæg . ne ʒeahfað hit manna.  
 On .vi. nihtne monan dó þonne hiʒ on þin beð .  
 ðonne hafast þu þæron nenize punelic far . ac þu þer  
 býft ʒefeonde he if eac ʒod cirpan on to timbrane . ʒ  
 eac fcipef timber on to anginnanne. On .vii. nihtne  
 monan biðde þine laforð he þe feleð . ʒ ʒýf þu pille  
 fedan cyniʒaf bearn . oððe æðelef monnes ʒeleod hine  
 in þin huf ʒ in þines hipeðef ʒ feð hine þonne býð  
 þe þ ʒod. Se .vii. nihta mona if ʒod on to fixiane ʒ  
 æðelef monnes þerʒilð an to manianne .<sup>1</sup> Se .viii.  
 nihta monan ʒeuñtrumað ne léofað he lange . ac he  
 ýf ʒóð on oðer land to feranne . ʒ pýf to þri[n]ʒane.  
 On .ix. nihtne monan þer to cyniʒef bene ʒanʒ in  
 to him æt fulre féo . þonne býft þu ʒefunðful pýð  
 hine. On .x. nihtne monan biðde fpa hraf fpa þu  
 pýlle . hýt þe býoð ʒere. Se .x. nihta mona he ýf  
 ʒod to ftandanne mið æðelum monnum . ʒ to fpre-  
 canne hymb heora þeorc . ʒ eac býfcop . an to céfane .  
 ʒ ealðorþmen ʒ cyniʒaf. On .xi. nihta ealð mona fæp  
 on fpa hþelce healfe miððanʒearðef fpa þu pýlle . ne  
 fceð þe næniʒ riht ne man [ne] ðior . ʒ he býð ʒod  
 an to cþellanne micle fíxaf on fæ. On .xii. nihte  
 monan býð ʒod to feranne ofer fæ . ʒ on hipeð to  
 ferenne . ʒ æac to ʒerþfianne. On .xiii. nihte mone  
 ælð fæp in nipe huf . ʒ nim eal<sup>2</sup> mið þeo þrio fata  
 ful ælef ʒ meolce . ʒ hýt bið æac ʒod ceap to mícian.  
 On .xiiii. nihte monan if ʒod ælc éelʒe to anginnanne  
 ærefe . ʒ on nipe hipeð to færenne . ʒ ppeoft to

fol. 153 b.

<sup>1</sup> Read nianne.| <sup>2</sup> 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 halʒ ƿeƿ to anƿone. On .xv. nihte monan . hýf ʒoð to fixianne . ʒ huntum heortaf to fecanne . ʒ ƿilde ſƿin. On .xvi. nihte monan ƿar oƿfer fá . ʒ ſite on þeƿ ſcipeƿ fórd ſteƿna ðonne ʒefecel þu þ̅ land ſƿa þeo leofeƿt beoð . ʒ ƿƿeond̅ ƿindefeƿt be- ʒeondan þæm fá . ʒ he iƿ ʒoð hoƿðerƿn ón to ſcæƿiene . ʒ minfeƿr to ʒereƿanne . ʒ to fætenne. On .xvii. nihte mone ʒýƿ þu ƿýlle huƿ timbƿan . beƿ þ̅ timber:—

*MS. Cott. Tiberius, A. iii. fol. 38 a.*

fol. 38 b.

On anƿearðan ʒeare. Giƿ ſe ƿorƿma þunor cýmð on funnan ðæʒe . þonne tacnað þ̅ cýnne<sup>1</sup> beaƿna cƿealm. Giƿ hit on monan ðæiʒe þunriʒe þonne tacnað þ̅ mi- celne blodʒýte on ſumpe þeode. Giƿ hit on tƿiƿeƿ ðæiʒ þunriʒe . þ̅ tacnað ƿæfteƿma ʒeƿƿeƿunʒe. Giƿ hit on ƿoðneƿ ðæiʒ þunriʒe . þ̅ tacnað land biʒencʒena cƿealm . ʒ cƿæƿtiʒna. Giƿ hit on þunneƿ ðæiʒ þunriʒe . þ̅ tacnað ƿiƿmanna cƿealm. Giƿ hit on ƿriʒeðæiʒ þunriʒe . þ̅ tacnað fæðeoƿa cƿealm. Giƿ hit on fæteƿneƿ ðæiʒ þunriʒe . þ̅ tacnað ðemena ʒ ʒereƿena cƿealm.

Ðonne ſe mona bið acenned on funnan ðæiʒ . þ̅ tacnað .iii. þinʒ on þam monþe . þ̅ iƿ ƿen . ʒ ƿinð . ʒ ſmýltnýf . ʒ hit tacnað . nýtena ƿæðla . ʒ manna ʒeƿýnto ʒ hælo. Giƿ he bið o[n] monan ðæiʒ acenned . þonne tacnað þ̅ þam þe akennede beoð ſape . ʒ ʒeongƿa manna heaƿoð ece on þam monþe. Giƿ he biþ on tƿiƿeƿ ðæiʒ akenned . þ̅ tacnað eallum mannum ʒeƿean . ʒ ʒeongum ʒeompunʒe. Giƿ he bið on ƿoðneƿ ðæiʒ akenned . þ̅ tacnað þ̅ ʒeƿýbſume ƿeƿaf ƿuniað beƿƿýh holdum ƿƿeondum. Giƿ he on þunneƿ ðæiʒ bið acenned þ̅ tacnað cýneʒa hælo þuƿh læceƿeƿte.<sup>2</sup> Giƿ he bið on

<sup>1</sup> cyme, MS.

| <sup>2</sup> 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 . þ̅ bið ȝoð huntod̅ on þam monþe .  
 Giſ he bið on fæteſnef dæiȝ akenned . þonne tacnað  
 þ̅ ȝepinn . ȝ blodȝycaf . ȝ fe þe hit mid fuðan ƿinde  
 onȝinne þonne hæfð he fiȝe .

*MS. Cott. Tiberius, A. iii. fol. 38 a.*

On anre nihte ealbne monan fe þe hine adl ȝeftan-  
 deð . fe biðƿrecenlice ȝeftanden . Giſ hine on .II. nihta  
 ealbne monan adl ȝeftandeþ . fona he ariſeþ . Giſ hine  
 on .III. nihte ȝeftandeð . fe liþ ƿæfte . ȝ ƿýlt.<sup>1</sup> Giſ  
 hine on .III. nihta ȝeftandeþ . fe bið ȝeſpenced . ȝ  
 þeah ariſt . Giſ fe mona biþ .V. nihta ealb . þone man  
 mæȝ ȝelacnian . Giſ he bið .VI. nihta ea[lb] . ȝ hine  
 adl ȝeftandeð . fe biþ liſef . Giſ he bið .VII. nihta ealb  
 fe ƿinceað lange . Giſ he bið eahta nihta ealb . ȝ hine  
 adl ȝeftande . fe bið hſape ſpeltende . Giſ he bið .IX.  
 nihta ealb . fe ƿinceað lange . ȝ þeah hſæðere ariſeþ .  
 ȝ eal ƿa .X. ȝ .XI. Giſ he bið .XII. nihta fona he  
 ariſeþ . Giſ he bið .XIII.<sup>2</sup> nihta ealb . † .XV. † .XVI.  
 † .XVII. † .XVIII. † .XIX. þ̅ bið ƿiþe ƿrecenlic on  
 þam nihtum . Giſ he bið .XX. nihta ealb . fe liþ lange  
 ȝ ariſt . Giſ he bið .XXI. oððe .XXII. oððe .XXIII.  
 fe liþ lange ȝ ƿinceað . ȝ ariſt . Giſ he bið .XXIII.  
 nihta fe liȝð ƿæfte . 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 ealb . fe ariſeþ . Giſ he biþ on .XXX.  
 nihta ealbne monan . ȝeftanden . uneaðe he ȝepyrpð  
 ȝ þeah ariſeþ .

<sup>1</sup> ƿnylt, MS.

| <sup>2</sup> 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 forpa on eallum þingum dondum nýtlíc  
ýf. cild acenned bið mære . glæp . rif . geftæflæped .  
on pætere gedýrped 3if he ætþint . lang life he bið .  
mæden acenned ungeremmed clæne . milde . phitiz . perum  
gehcegende . ruhlice tofcedenne . on æfterearþdan ylbe  
heo bið on bebde lange licgende . tacen heo hefð on  
muðe . oððe on [ofer] bpuan .<sup>1</sup> fe þe lið<sup>2</sup> lange he  
adlað .<sup>3</sup> fpa pæt fpa hine fpepnað on bliffe hit bið  
zerýrped . for þi ne ýfel feldan 3oð hit 3etacnað . 3  
blod lætan oððe panian ealne dæg . mona 3oð ýf .

fol. 31 a.

Mona fe oðer on eallum þingum todonndum nýtlíc  
ýf . bicgan . fýllan . feýp aftigan . cild acenned rif .  
milde . 3eap . gefæliz . mæden eallfpa . fe þe lið paðe  
acorpað . fpefen næfð 3erremincze . nýf na 3oð mona  
blod panian .

Mona fe ðriðða peorca onginnan na 3edaþanap .  
butan þ bið 3eedcenned ftifician . nýtenu týmian .  
baraf fýþan . pyrtun na fap þu forþi ýdele pýpta  
beoð accennede þ bið forftolen paðe hit<sup>4</sup> bið fundon .  
fe þe 3elið paðe he hamaczað . oððe lan[ze] fpaeced-  
nýffe he þolað . cild acenned 3eþancfull<sup>5</sup> 3pædi3 be  
þingum fremedum . feldan he bið eald . un3oðan deaðe  
he fpýlt . meden eallfpa . 3 gefpincful . feala pepa 3e-  
pilnað . 3 heo ne bið eald . fpefen ýdel ýf . nif na 3oð  
mona blod lætan .

Mona fe feorþæ pepcu onginnan . cildpu on fcole  
betæcen nýtlíc<sup>6</sup> ýf . fe þe flæhð pape[ ] [bið] funden .

<sup>1</sup> Thus elsewhere for *supercilio* in  
this piece.

<sup>2</sup> bið, MS.

<sup>3</sup> hanblað, MS.

<sup>4</sup> he, MS.

<sup>5</sup> For *animosus*.

<sup>6</sup> nýthce, 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*<sup>a</sup> seldom *but*<sup>a</sup> 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.

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<sup>a</sup> Necessary emendations.

fe þe lýð nað[e] he spýlt oððe uneaþe he ætrint . fe þe bið acenned<sup>1</sup> forlizenbe . gear trelfe gif he [æt]rint pælig he bið . fræcednyffe he hæf[ð] . mæden þ felfe . fpefen<sup>2</sup> fra pæder fra god fra ýfel gefnemminge hit hæfð . fram tid[e] þære fýxtan oð nōn god mona blod lætan.

Mona fe firta þu na felle ofprungu<sup>3</sup> forþi aðfpane fe þe flýhð<sup>4</sup> naðe he bið gecýbb deað . oððe gefruðan he bið gecýrped . ftale earfoðlice bið funden . cild acenned uneaðe ætrint . æfter fif gear oft unnýt frýlt . mæden pýft fpelt . for þi yfeldæda<sup>5</sup> y pýrt-zælfre<sup>6</sup> fe þe zelið he fpelt . fpefnu<sup>7</sup> gefneminge habbað . nif na god mona blod lætan.

Mona fe fixta . ftalu bið funden . fe þe zelið lange y liðelice he adlað . fe þe bið acenned þrifte . mæne . fride aberð . gif<sup>8</sup> he gear nizontýne ætrint zefælig he bið . tacn hefð on fridefram<sup>9</sup> handu . mæden acenned clæne . perum gecpeme . andfæncge on eallum godum . fpefne fint gefiffe nelle þu arneon . nif na god mona blod lætan.

fol. 31 b.

Mona fe fýforða . blod lætan lac<sup>10</sup> niman . temian . hælan . god ýf flema bið zemet . þyfð zeftranzað . cild acenned fnoter . zemendful . ftranꝯ . zelæreb . ftefpi . foðfæft . lufpende . tacn on andrlitan . mæden felafpecol . perum yfæncge . tacn<sup>11</sup> on oferbrype fpiþpan y on bpeofte pýnftpan . feoc mid læcedomum bið zehelb . fpæfna gefiffe fýnt . oft late . oð æfen god mona blod lætan.

<sup>1</sup> acenned, MS.<sup>2</sup> fpefne, MS.<sup>3</sup> For *sacramentum*.<sup>4</sup> Interpreting *fugit*, an error for *fecit* (*fecerit*).<sup>5</sup> *malefica*.<sup>6</sup> *herbaria*.<sup>7</sup> fint, added MS.<sup>8</sup> gif, MS.<sup>9</sup> So MS.<sup>10</sup> For *medicare*.<sup>11</sup> 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<sup>a</sup> 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.

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<sup>a</sup> 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 yf . ftalu na bið funden . cild acenned uncuð . ftanꝥ . friðe he bið zedýrfeð on wætere zepiflice . tacn hæfð on fidan friðran . mæden tacn on oferbræpe friþran . oft ȝ if<sup>1</sup> mære . nýtlice . fceamfæft<sup>2</sup> anum wære oðhýlde heo ne bið . frefen naðe zepýrð zefýld . zode betæc fe þe zelið . naðe fýlt . ealne bæz zod mona blod lætan .

Mona fe niȝoþa . on eallum intinȝum todonðum zod yf . pýrtun don . fe þe flýhð naþe bið funden . feoc naþe zepýrð . cild acenned cornzefæliȝ .<sup>3</sup> zear . ftanꝥ .<sup>4</sup> fimýlce . he bið zefpencet oð zear feofone . tacn on friþran hand . zýf he þrutiz zeara leofod wæliȝ he bið . mæden carful þancful nýtþýrþe . clæne . tacn ealfra cnara<sup>5</sup> hæfð frefen<sup>6</sup> naþe hit zepýrð . bebiȝla . nýf<sup>7</sup> na zod mona blod lætan .

fol. 32 a.

Mona fe teoða on eallum þinȝum todonðum zod . on huf nipe inþaran cildru on fcole betacen . cild acenned zimeleaf . zefpincful on forþan ýlde . mæden milde . pultepeftre<sup>8</sup> þurh ýlde bed ȝ beb heo deð . fe þe zelið naðe he ftýrð oððe zenunȝe he arifeð . frefna ýdele fint . fram tide þære fýxtan [oð] æfen zod mona blod lætan .

Mona fe ændlefta pýlbæða biððan . treopa ceorþan .<sup>9</sup> beon inþaran . nýtlic yf . cild acenned weallende . abereð . modful . on langwære ýlde bet he deð . mæden tacn on anplitan ȝ on breofte hæbende . piw heo bið . clæne . on ýlde unȝodum deaðe heo fýlt . feoc lang

<sup>1</sup> hif, MS.<sup>2</sup> fceamfæft, MS.<sup>3</sup> For *granosus*, a misreading for *gratiosus*.<sup>4</sup> ftanꝥ, MS.<sup>5</sup> cnara, MS.<sup>6</sup> frefnen, MS.<sup>7</sup> yf, MS.<sup>8</sup> For *letifica* as *lanifica*.<sup>9</sup> ceorþan, 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 teazer 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

adlað<sup>1</sup> oððe ræðlice arift.<sup>2</sup> sƿeƿen<sup>3</sup> betpuh feoƿer  
ðaƷaf Ʒeƿýrð. beo hit.<sup>4</sup> ealƿra Ʒoð mona nýf bloð  
lætan.

Mona fe tƿelfta on eallum feoƿeum nýtlíc yf ƿaraƿ .  
ƿif læðan . ƿæƷ ƿaraƿ . cild acenned . Ʒoð . luƿlic .  
taen on handa ƿiƿraƿan hæƿð . oððe on cneope . ƿræ-  
cænful . mæðen taen on bƿeoſte hæƿð . ƿlitiz . ac na  
lanƷ hi heo adriýcð . feoc oððe he lanƷe lið . oððe he  
ƿýlt . sƿeƿen<sup>5</sup> yf Ʒeƿif . oƿfoƿh beo þu . ealne ðæƷ  
Ʒoð yf mona bloð lætan.

Mona fe þneotteoþa ƿræcænful to anƷennene þinc .  
ne þu mið ƿneondum na ƿlit . fe þe ƿleð ƿaþe bið  
ƿunden . cild acenned þancfull . taen abuta eaƷan hæb-  
bende . þriſte . ƿeaful . oƿermod . him fýlƿum Ʒelici-  
Ʒende . na lanƷe ne leoƿað . mæðen taen on neccan  
hæƿð oððe on þeo . oƿermodiz . þancfull . þriſte on  
lichaman mið manezum ƿerum . ƿaþe heo ƿilt . feoc  
ƿaðe ætƿint oððe lanƷe he adlað .<sup>6</sup> sƿeƿn binnan ðaƷum  
niƷon bið Ʒeƿýlled . ƿraƿ tide þeƿe fýxtan Ʒoð mona  
bloð lætan.

Mona fe feoƿerteoðe eallum Ʒoð<sup>7</sup> þinƷum Ʒoð .  
þeapaf biƷƷan . ƿif læðan . cildþu on ſcole betæcan .  
cild acenned ceapman . taen abutan eaƷan oððe on þeo  
hæƿð . þriſte . modiz . him ſilƿan licizende . ƿaðe ƿelt .  
mæðen taen on neccan hæƿð . modiz ðýriſtiz . manez  
ƿeƿaf ƷeƿilniƷende . [ƿaðe] ƿilt . feoc Ʒif [no] ƿaðe  
Ʒeƿeƿpð . sƿeƿen on ſceortum tīman ƷeƿneƿminƷe  
hæƿð . hiſlic yf mona bloð lætan.

fol. 32 b.

Mone<sup>7</sup> fe ƿiſteoða Ʒeƿitnýffa fýllan hit niſ tƿum .  
cild acenned ƿræcænful . taen on eaƷle ƿiſtƿan hæƿð .

<sup>1</sup> anblað, MS.

<sup>2</sup> arif, MS.

<sup>3</sup> sƿeƿne, MS.

<sup>4</sup> beo þu, *esto*, MS.

<sup>5</sup> sƿeƿne, MS.

<sup>6</sup> haðlað, MS.

<sup>7</sup> *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] · cumliðe · fræcedniffe hæfð of ýfen<sup>1</sup> oððe on  
 pætere · mæden fcamfæst · zesprincful · clæne · pærum  
 zeliczende · feoc 3if heo æfter þrum dazum na arift ·  
 he bið zespenct · sƿefn na ðeƿað · na ýf zod mona  
 blod lætan.

Mona fe fýxteoða nanum þingum nýtlíc<sup>2</sup> [nýmþe]  
 ftalum · fe þe apez zepit ðeað he bið zecyð · cild  
 acenned cumliðe · þancful<sup>3</sup> ftaðolƿæst · [on] ýlde be-  
 tere ƿ betere · tacn [on] anfine hæfð · mæden tacn  
 on sidan sƿiðran · abered · eallum zelupað · feoc [eal  
 fpa] her beforan · sƿefen æfter langum tīman bið  
 zefýlled ƿ facn bið · zod ýf mona blod lætan.

Mona fe feofonteoða · nan ýf zefæliƿna onzinnan  
 fapan cildru on fcole betæcan · cild acenned fræcenful ·  
 fræond · healb<sup>4</sup> abered · ƿif · zefcæflæred · þruft · foð  
 fæst · mæden ƿorðum zelæred · on eallum þingum  
 nýtlíc · clæne · ƿæliƿ · feoc lanze adlað · sƿefen<sup>5</sup> ƿaðe  
 zepyh[r]ð · no ýf zod mona blod lætan.

Mona fe ehteoða eallum todo[n]ðum nýtlíc<sup>2</sup> ze-  
 macan on hufe zelædan · cildru on huf oððe on fcole ·  
 cild acenned [un]ofercumen · tacn abutan cneop herð ·  
 ungedere · ofermōd · felafræcol · mæd[en] tacn eal  
 fpa<sup>6</sup> cild · clæne · zesprincful · zehealdend · on eftan  
 ýlde betere · feoc ƿaþe arift · sƿefen binnan dazum  
 tyn beoð<sup>7</sup> zefýlled · ealne ðæz zod mona blod lætan.

Mona fe niƿonteoða e[a]llum þingum todonðum nyt-  
 lice ·<sup>7</sup> cild acenned milde · abered · sƿiðe ƿif · ƿexende  
 betere ƿ betere · tacn on oferbrype · mæden eal fpa

<sup>1</sup> So.

<sup>2</sup> nytlíce, MS.

<sup>3</sup> þancul, MS.

<sup>4</sup> amicabilis.

<sup>5</sup> sƿefne, MS.

<sup>6</sup> oððe, MS., glossing *ut as aut.*

<sup>7</sup> 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.

ƿpa cnapa<sup>1</sup> on anum ƿepe eðhýlde<sup>2</sup> heo ne bið . feoc  
maðe Ʒepýppð þurh læceƿæft . ƿfeƿen<sup>3</sup> binnan ƿif  
ðaƷum Ʒeopenud bið . ƿfram tide .i. oð ða niƷoden nýf  
na Ʒod mona blod lætan.

Mona fe tƿentizopa eallum þingum ýdeluſt ýf . cild  
acenned ýrðlincƷ . Ʒep . mæden ealƿra . ƿeƿaf ƿorho-  
Ʒað . feoc lanƷe adlað . maða na aƿifð . ƿfeƿen na to  
Ʒeleƿenne . nýf na Ʒod mona blod lætan.

Mona fe an Ʒ tƿentizoda unnytlíce to ƿýpcenne  
butan ƿƿurðpýrhtan<sup>4</sup> Ʒ [Ʒif] þu fýlft na undeƿfehft  
eft . ftalu maðe bið funden . cild acenned Ʒefri[n]cful .  
mildheort . Ʒeftæƿlæreð . ƿel donde . mæden tacn on  
neccan oððe on bƿeoſte ƿiþþan . Ʒefri[n]cful . clæne .  
on eallum Ʒelufod . anum ƿepe oðhelde . feoc earƿoðlice  
ætƿint . oððe maðe he ƿýlt . ƿfeƿen ýdele fýnt . oð þa  
þƿuddan tide Ʒod ýf mona blod lætan.

Mona fe tƿa Ʒ tƿentizode . nýtlíce bicƷan þeapaf .  
cild acenned læce . mæden ealƿra . þeapfena . feoc maðe  
bið ƷeftƿanƷod nýtlíc ýf mona blod lætan . ƿfeƿna  
Ʒeƿiffe beoð . Ʒif hi beoð Ʒehealbene on Ʒemýnde.

Mona fe þƿi Ʒ tƿentizoda eallum todonðum nýtlíc .  
cild acenned ƿolclíc . mæden þancful . feoc lanƷe he  
adlað oððe maðe ƿýlt . ƿfeƿen na to Ʒelýfenne na on  
mode to healðenne . oð ða fýxtan tide Ʒod mona blod  
lætan.

Mona fe ƿeopeƿ Ʒ tƿenti[Ʒoða] to onƷinnenne þinc  
nýtlíc . cild acenned ƿinnende . mæden ftƿanƷ . feoc  
maðe he ƿýlt . ƿfeƿen naht ýf . on uhtan Ʒod mona  
blod lætan.

<sup>1</sup> cnapa, MS., the second time.<sup>2</sup> heðhýlde, MS.<sup>3</sup> ƿfeƿne, MS.<sup>4</sup> 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] huntopaƿ began nytlie .  
 cild acenned ƿrædiƿ . mæden ƿrædiƿ . pullteƿefte .  
 feoc binnan þrum daƿum cuð bið fe dæg . ſpeƿne bin-  
 nan niƿon daƿum ſƿutole beoð . ƿram þære fýxtan  
 tibe oð nōn ƿoð mona blod lætan.

Mona fe fýx ƿ tƿenti[ƿoða] cild acenned ƿemindiƿ .  
 mæden ƿerabod . feoc ƿaðe he ſƿýlt . ſpeƿen ſƿa her  
 beƿoran . ƿram unberi[n] tibe oð nōn nýf na ƿod mona  
 blod lætan.

Mona fe feoƿon ƿ tƿenti[ƿoða] cild acenned fnoƿer .<sup>1</sup>  
 mæden ƿýrðful . ƿif . feoc leoƿað . ſpeƿenu habbað  
 ƿeƿnemuncge . naht ne deƿiað . ealne dæg ƿod mona  
 blod lætan.

Mona fe eahta ƿ tƿenti[ƿoða] cild accenned ƿeƿinc-  
 ful . on eallum ƿeleaƿful . mæden ƿehýrfum . ƿetƿe .  
 feoc ƿaðe ƿeeþnað . ſpeƿnu ſƿa her beƿoran . ƿram  
 nonƿidi oð aƿen ƿod mona blod lætan.

Mona fe niƿon ƿ tƿenti[ƿoða] cild acenned ƿeleaƿful  
 ƿ ƿice . mæden ƿif ƿ ƿæliƿ . ſpeƿnu ƿod ƿ ƿeƿiff . eal-  
 ſƿa ƿod mona blod lætan.

Mona fe þƿitti[ƿoða] cild acenned ƿefæliƿuft . milde .  
 mæden ƿefæliƿ . ƿeþþære . feoc ſƿin[c]ð ac he leoƿað  
 ſpeƿnu binnon þrum daƿum beoð onƿriƿene hƿilan to  
 ƿarƿienne . nýf na ƿod mona blod lætan.

endað ſpeƿnu danielif [þæf] ƿitiƿan.

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<sup>1</sup> fnoƿer, MS.

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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.

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*MS. Cott. Tiberius, A. iii., fol. 25 b.*

De fomniorum diuerfitate fecundum ordinem abedarii danielif prophetæ.

- So MS. he ſpeſena miſtlicneſſe æfter endebyrdneſſe danielif  
þ̅ pitegan :
- þuzelaſ on ſpeſenum fe þe zefyhð ʒ mid him þinn&  
ſaca fume hit zetacnað. þuzelaſ on ſpeſnum ʒeron  
zeſtreon hit zetacnað. þuzelaſ ſum þincʒ fram him  
ʒeʒrupan hearpm<sup>1</sup> hit zetacnað. aſſan oððe netenu  
zeſihð ʒylt ceapeſ hit zetacnað. pæpnu on ſpæpnum  
beran bepepunge hit zetacnað. aſſan etan zeſpinc  
hit zetacnað. aſſan cliþiende oððe untiende ʒpnan  
fume face pýðerppýrdneſſe hit zetacnað. þuzeleſ ſceot-  
tende<sup>2</sup> zeſihð þeonda ʒþele ſþece hit zetacnað. tpeop  
mid pæſtme zeſihð zeſtreon ʒepilnode hit zetacnað.  
tpeop upp aſtigan fumne pýrdſcype he beʒýt. peder  
hluttor zeſihð ceapeſ þerðpunge hit zetacnað. fram  
pýldeopum fe þe hine zeſihð ehtan fram þeondum he bið  
oþerþriðed boʒan bendan oððe þlan aſendan zeſpinc oððe  
anʒfumnyſſe ze[taacnað]. þincʒ on ſpeſnum zeſihð ſtope  
ʒepilnode hit ze[taacnað]. þincʒ on ſpeſnum undeþpon  
capleaſte ze[taacnað]. þincʒ fýllan hearpm ze[taacnað].  
ʒold on ſpeſnum handhan þorðunge ceapeſ zetacnað.  
þermod ðpincan face heþiʒe hit ze[taacnað]. eced ðpincan  
on ſpeſnum untpumnyſſe ze[taacnað]. ʒarclþan  
etan æpende þullic ze[taacnað]. hþite oððe beophte  
hine zeſpýðan pýnfumnyſſe ze[taacnað]. epian fe þe hine  
zeſihð ſpincu mæſte him onʒean cumað. beapð him  
beon beſcopen heopm hit ze[taacnað]. þpaccas on ſpeſ-  
num zeſihð eapleaſte ze[taacnað]. on þolan ſittan  
ſpicunʒe ceapeſ hit ze[taacnað]. þilde hine zeſihð un-  
tpumnyſſe ze[taacnað]. eopmaſ ſtranʒe habban þexinʒe
- So MS.

<sup>1</sup> heappan, MS.

| <sup>2</sup> 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<sup>a</sup> in dreams, betokens freedom from care.<sup>b</sup> To sit on a foal,<sup>c</sup> betokens cheating in trade. To see oneself a brute, betokens illness. To have strong

<sup>a</sup> Braccus, Lat.<sup>b</sup> Reading capleafte.<sup>c</sup> Bordore, Lat.

hit ze[taenað]. pilbe deop temian fe þe hine zefihð  
 zýfe oððe þanc riðerþinnena ze[taenað]. pilbe deop  
 yrnende. zefihð fume zedrafednýffe ze[taenað]. on  
 beþe hine þrean anxfumneffe ze[taenað] zebyrðne  
 hine zefihð zlaencze zetacnað. oþerflop hrit ha[b]ban  
 bliffe ze[taenað]. oþerflop bleofah habban æpende  
 fullic ze[taenað]. zereohu oððe heþene zefihð bliffe  
 on openum hit openað. buterian etan æpende<sup>1</sup> zod  
 ze[taenað]. oxan zrafiende zefihð fiþe ceapaf ze[taenað].  
 oxan flapende zefihð ýfelnyffe ceapaf ze[taenað].  
 pilbe deop fpreccende zefihð teonan herige ze[taenað].  
 mid nocce beon zeferud orforhnýffe ze[taenað]. cýne-  
 helm zepilcef þingef onfon bliffe hit zetacnað. blindne  
 fe þe hine zefihð lettincze ze[taenað] heofen hzenne  
 zefihð fume unrihtriþnyffe on eallum ymbhpyrþe on-  
 zean cumen. hperhpettan oððe cýrret zefihð on fref-  
 num untrumnyffe ze[taenað]. rex driþe etan faca  
 mid unzecoplicum ze[taenað]. culþran zefihð fume  
 unrotnyffe ze[taenað]. on cpearterne fe þe hine zefihð  
 fume carfulneffe oððe teonan ze[taenað]. hearod rit  
 habban zefþreon ze[taenað]. hearod him beon zefceopen  
 hearum ze[taenað]. mid zefcy nupum beon zefcod zef-  
 þreon of unzepenebum ze[taenað]. mid zefcy ealþum  
 beon zefcod fþicunþe ze[taenað]. fþicýnþaf þaðiþian  
 oððe þýrþean zefþinc hit zetacnað. hundaf beorcýnde  
 zefihð oððe him laðhetan fýnd þine þe oþerþriðan  
 fecað. hundaf blegan<sup>2</sup> zefihð þanc hit zetacnað.  
 heofod þrean þram ælcum eþe 7 ælcere þracennýffe  
 he bið alefeb. cyfe zeonþne onfon zefþreon ze[taenað].  
 fealt zif he bið face hit zetacnað. olþendaf  
 zefeon 7 þram him zefihð laðhetan face hit ze[taenað].  
 zleda fe þe hine zefihð etan fýnd þine be þe ýrela  
 fþrecað. eahþyrlu zefihð oððe on him hine belocene  
 zefeo on fumum teonan oððe on hæftnoðe bið zehæþ.  
 carþtan þiþtan<sup>3</sup> oððe ræðan æpende fullic hit zetac-

fol. 26 b.

rit, MS.

<sup>1</sup> hæpende, T.<sup>2</sup> For plegan.<sup>3</sup> For þiþtan.



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,<sup>a</sup> betokens splendour. To have a white overcoat,<sup>b</sup> 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,<sup>c</sup> 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,<sup>d</sup> or to be shut in behind them, shows a being in captivity, or in vexation. To read, or write on paper, betokens

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<sup>a</sup> Barbatum, Lat.

<sup>b</sup> Byrrum, Lat.

<sup>c</sup> Clamide, Lat., *chlamyde*.

<sup>d</sup> Cancellus, Lat.

[nað] · mete fpiran hearum hit zetacnað · . . . .<sup>1</sup>  
 fpiran faca hit ze[tacnað] · ýrnan fe þe hine zefihþ y  
 he ne mæg lettinze hit zetacnað · on cræte sittan  
 face hefize hit zetacnað · pex oððe taperaf zefihð bliffe  
 hit zetacnat · mid deadum spellian zeftrion hit ze[tac-  
 nað] · mid hif spuftef zeliczan hearum hit ze[tacnað] ·  
 mid hif meder offorhnýffe hit ze[tacnað] · mid medene  
 zeliczan a[n]zsumneffe hit [zetacnað] mid hif zemacan  
 zelicze[n] anzsumnyffe hit [zetacnað] · bec ze[h]pilcef  
 þinze ofon oððe rædan oððe rædenðe lestan zefelþe  
 timan<sup>2</sup> hit zetacnað.

fol. 27 a.

þonne man<sup>3</sup> hine zefihð sumne teonan hefne hit [ze-  
 tacnað] · heorðredena fe þe zefihð fpicunze hit zetac-  
 nað · cimbalan oððe pfalteraf oððe ftrengaf ætrunan  
 faca hit [zetacnað] · hearpan zefihð offorhneffe ceapef  
 hit ze[tacnað] · mid deadum fprecan micel zeftrion  
 hit [zetacnað] · hizræfceaef zefihð offorhneffe hit ze-  
 [tacnað] · teð hif feallan sum of hif mazum fpylt.

teð neodþeran oððe tuxaf þana<sup>4</sup> afeallað zif mid  
 blode oððe butan fape fræmðe he bið fram mazum; on  
 hufe hif ofþrian pexinze oððe bliffe hit ze[tacnað] ·  
 huf hif feallan hearum mid manezum hit zetacnað ·  
 huf feallan y topýrpan hearum hit ze[tacnað] · huf hif  
 býrnan zefihð fræcenýffe hif ze[tacnað] · fpete etan  
 on manezum leahtrum bið ofset hit ze[tacnað] · mid  
 biþcop pocce<sup>5</sup> ferýðan him zeftrion zetacnað of cynne-  
 ðracan zefihð sumne pýrðfciþe hit ze[tacnað] on horfe  
 hritum sittan belimp zod ze[tacnað] · on horfe  
 fpeartan sittan anxfumneffe ze[tacnað] · on horfe ze-  
 leþum sittan hýnðe ze[tacnað] · on horfe dunnan sittan  
 ferðrunze ze[tacnað] · on horfe þrunum sittan ceap  
 fulne ze[tacnað] · horf pilde ýrnan oððe fram him  
 hearman hearum ze[tacnað] · ðruncenne hine zefihð  
 untrumneffe ze[tacnað] · belyrnode zefihð hearum hit

<sup>1</sup> ceroma remains without inter-  
 pretation, peaxhlaf is the equivalent.

<sup>2</sup> timam, V.

<sup>3</sup> Plures, Lat. Read ma

<sup>4</sup> Read þam.

<sup>5</sup> 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.<sup>a</sup> 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

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<sup>a</sup> Or cynne interprets ex semine, Lat.

fol. 27 b.

ȝe[taenað] · ȝl̥p ȝefihð laðne oððe ȝramne fume p̥ohce  
 hit ȝetaenað · ȝl̥p̥ef ban handlian lett̥meȝe ȝe[taenað] ·  
 ȝl̥p̥ef ban becȝan oððe beceapan unrot̥nȝffa m̥æfte  
 ȝe[taenað] · melu on f̥peȝnum handlian eacan ceapaf  
 ȝe[taenað] · mid ifene ȝefl̥æȝene ȝefihð car̥fulnȝffe  
 ȝe[taenað] · ifen ȝe[h]p̥ylceſ þ̥inȝef handlian fume un-  
 t̥rumȝffa hit ȝe[taenað] · anſine hiſ on f̥pa [h]p̥ilcum  
 þ̥inȝe ȝefihð h̥p̥ lanȝ him bið<sup>1</sup> ȝefeald · anſine hiſp̥ice  
 hine habban fultum ȝ p̥ȝr̥ðmȝnt̥ rumȝan ȝe[taenað] ·  
 anſine fullice habban mid manȝum [ſacum] bið oťp̥ȝȝe-  
 ceend ·<sup>2</sup> flod ðroť ȝefihð æbyluȝða hit ȝe[taenað] ·  
 h̥p̥ætaſ fume [h]andlian unt̥rumnȝffe ȝe[taenað] · b̥ro-  
 ðeȝi oððe ſp̥uſteȝ ȝefihð f̥ram p̥ȝr̥ſtum p̥undum bið  
 ȝeſpenet · piſt̥ ȝefihð ȝ on þ̥ane befeald fume teonan  
 hit ȝe[taenað] · p̥ylſp̥unȝ on huſe hiſ ȝefihð beon  
 ȝeopenad eacan oððe bliſſe ȝe[taenað] · æmȝttan f̥pa  
 [h]p̥ilce ȝefihð ſaca þ̥a m̥æſtan ȝe[taenað] · flod on  
 huſe hiſ inſapan f̥r̥æcendneſſe he þ̥olað · ſcinlacu ȝe-  
 fið ȝeſt̥reon oť unȝependum hit ȝe[taenað] · ſic t̥reop  
 ȝefihð ſaca mid unȝedaſenlicum ȝe[taenað] · ſic t̥reop  
 ſp̥eaȝt̥ onſon unrot̥nȝffa ȝe[taenað] · loť mid p̥ine on-  
 ſon ȝ ð̥rican unt̥rumnȝffe ȝe[taenað] · leaſ mid niȝan  
 p̥ine niȝan ȝ ð̥rican ȝefelðe t̥iman ȝe[taenað] · uð̥ri-  
 tan ȝefihð t̥p̥ȝfelican henðe ȝe[taenað] · funa oððe  
 doht̥ra beon acennede ȝefihð eacum ȝetaenað · ſp̥urð-  
 boȝan<sup>3</sup> hine ȝeȝorðene ȝefihð heaȝm fullic[ne] ȝetae-  
 nað · ſp̥urð beȝan ȝ be him pleȝean unheaðnȝffe<sup>4</sup> ȝe-  
 [taenað] · ſp̥urð peȝede<sup>5</sup> anbiðian ȝehende ſaca m̥æfte  
 ȝe[taenað] · ȝimm oť þ̥inȝe ſoȝleofan ſum þ̥ine ſoȝlæt̥-  
 henne æȝȝu lecȝan ȝeſt̥reon mid car̥fulnȝffe ȝe[tae-  
 nað] · henne mid eicenum ȝefihð ceapaf eacan ȝe[tae-  
 nað] · hæþene ſeoht̥ende ȝefihð ȝ f̥ram him ciðan ſaca  
 mid f̥r̥æcednȝffe ȝe[taenað] · ȝebliffian on ſp̥eȝnum  
 unrot̥nȝffe ȝe[taenað] · haȝol on ſp̥eȝnum unrot̥nȝffe

fol. 28 a.

<sup>1</sup> bið, MS.<sup>2</sup> As oťp̥ȝȝe.<sup>3</sup> Gladiatorem.<sup>4</sup> anxietatem, read uneaðnȝffe.<sup>5</sup> For peȝende.

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"<sup>a</sup> and to drink betokens <sup>That, is cup.</sup> ailment. To take a "leaf with new wine"<sup>b</sup> 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-

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<sup>a</sup> Folium cum uino, Lat.

| <sup>b</sup> Folia cum recente uino, Lat.

ȝe[taenað] · haȝol on ſpeꝛnum ȝefihð heapm pelpeopne  
 ȝe[taenað] · buccan oððe ȝet ȝefihð ȝeðþunȝe ȝe[taenað] · cuman habban andan ȝetaenað. *Herculem* ȝefihð  
 ȝeo[n]ðſcipe ȝeȝð · mann ofſlean bepepunge ȝe[taenað] · caſene hine beon ȝeopðene pýrðſcipe ȝe[taenað] ·  
 on ſtete oððe on palentan abutan ȝan uneaðnýffe  
 ȝe[taenað] · brynaf on ȝe[h]plice ſtope ȝefihð fume  
 ȝæceðnýffe ȝe[taenað] · on ȝlod ſpýmman anxſumneſſe  
 ȝe[taenað] · on ȝille hine þpean ȝe[τ]peon ȝe[taenað] ·  
 on ſe hine þpean bliſſe ȝetaenað · on pæle ȝulum þpean  
 fume pꝛohte ȝe[taenað] · on ſæ ȝeallan ȝeſtpeon ȝe[taenað] · on mepe ȝeallan bliſſe [ȝetaenað] · on pæle  
 ȝulan ȝeallan ſumne teonan ȝe[taenað] · cilðpu ȝefihð  
 ȝ mid him pleȝað ȝeſælðe tuman ȝe[taenað] · ontꝛum-  
 nýffa fume ȝefihð caꝛfulnýffe ȝe[taenað] · on bleȝ-  
 ſtope<sup>1</sup> oððe on paꝛunȝſtope ȝbiðian hine ȝefihð ſtý-  
 runȝe fume ȝe[taenað] · on æppetune ȝan anxſumnýffe  
 heȝeȝe ȝe[taenað] · on bꝛede hine beon ȝemetne hꝛ  
 lang him bið ȝeſeald. *Luna* beon ȝeȝypð tꝛymunȝe  
 [ȝetaenað] · *Luna* ȝopleoſan ȝeleaꝛan tolyſunȝe ȝe[taenað] ·  
*Luna pertica*<sup>2</sup> *cingi* ſtꝛa[n]ȝnýffe ȝe[taenað] · monan  
 beophtne ȝefihð bliſſe ȝe[taenað] · monan tꝛeȝen ȝe-  
 fihð andan ȝe[taenað] · monan blodȝne ȝefihð heapm  
 ȝe[taenað] · monan of heoꝛene ȝeallan oððe up aſtȝan  
 ȝefihð ȝeſpꝛe ȝe[taenað] · monan ȝittne ȝefihð ȝeſ-  
 tpeon ȝe[taenað] · monan bleoh habban hȝnðe ȝe[taenað] ·  
 Spꝛic handlian ſum of hif maȝum ſpýlt · linene  
 claðaf paȝan ȝefihð heapm ȝe[taenað] · linen ȝeaf  
 ſeꝛedan fume ſeocnýffe ȝe[taenað] · leon ȝꝛnende  
 ȝefihð ȝeðþunȝe ceapaf ȝe[taenað] · leon flæpende  
 ȝefihð apýꝛȝende cep<sup>3</sup> ȝe[taenað] · leon ȝedan ȝeondeſ  
 ȝeſtꝛic ȝe[taenað] · æpenðꝛaca ȝefihð letti[n]ȝe ȝe-

fol. 28 b.

<sup>1</sup> For pleȝſtope.<sup>2</sup> Du Cange furniſhes an example of *pertica* for *Persica*, *persici coloris*.<sup>3</sup> *malignum negotium*, Lat., apýꝛȝende for apýꝛȝeð.



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,<sup>a</sup> 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-

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<sup>a</sup> Isidorus, Origin., xix. 33.



[tacnað]. leohtra tu handlian untrumnyffe ze[tacnað].  
 leohtra tu . . . .<sup>1</sup> hine zefihð orforhnýffe ze[tacnað].  
 ftanef afendan feocnyffe ze[tacnað]. cīdan on spēnum  
 ceapef eacan ze[tacnað]. bet him zeftræht y pel zef-  
 [tr]æht zefihð beorhtnyffe ze[tacnað]. fæ fmýlre zefihð  
 ceapaf fýrðrunge ze[tacnað]. fæ rīcaf zefihð anx-  
 funnyffe herige ze[tacnað]. handa him befylde zefihð  
 peorca unrihta ze[tacnað]. moder<sup>2</sup> hīf deade oððe  
 cucu zefihð bliffe ze[tacnað]. maran hine zefihð bliff  
 læffe hīc hīf y hýnde ze[tacnað]. rīf tofpræddum  
 loccum hine zefihð zeftræc ze[tacnað]. muſ y leo on  
 spēnum orforhnýffe ze[tacnað]. faran bīzfrīcæ ze-  
 [tacnað]. deade zefihð bliffe ze[tacnað]. deadne cýffian  
 hīf to libenne ze[tacnað]. cnihtaf zefihð bliffe ze[tac-  
 nað]. handa þpean teonan herige ze[tacnað]. rīpu  
 zaderian bliffe ze[tacnað]. huniḡ niman hine zefihð  
 parniḡe þ he na fram oðrum ſī befrīcen. ſcīpu zefihð  
 zod æpenðe ze[tacnað]. hnytte zaderian ſaca ze[tac-  
 nað]. neft fuḡela zefihð ſiḡe ceapaf ze[tacnað]. ſna-  
 paſ<sup>3</sup> zefihð bliffe [zetacnað]. miſt ofer eorþan nan zod  
 ze[tacnað]. zīfta don hearum ze[tacnað]. barum foctum  
 zan hearum ze[tacnað]. rīpðram ſinḡan zehyreð ze-  
 henðe bliffe. zebed don zefelīḡran tīman ze[tacnað].  
 banu fume handlian hatunḡe ze[tacnað]. þeorce hand-  
 lian<sup>4</sup> lættunḡe ze[tacnað]. elebeamuſ handlian zeftræon  
 ze[tacnað]. ſceap zefihð zefcorene hýnde ze[tacnað].  
 coſſaf fýllan hearum ze[tacnað.] nen zefihð bliffe ze-  
 [tacnað]. mæðenu niman on þeape zodne tīman ze-  
 [tacnað]. rīhne<sup>5</sup> hine zefihð zeporðenne fræceðnyffe  
 eacan ze[tacnað]. rýtt zefihð y on hine befealð teonan  
 ze[tacnað]. feoh underfon ſace [zetacnað]. þepan on  
 spēnum bliffe ze[tacnað]. palman underfon rýrðment

fol. 29 a.

<sup>1</sup> The sense, not the MS., shews  
 a lost word.

<sup>2</sup> moder, MS., matrem.

<sup>3</sup> iues ſpapaf, MS.; read Niues.  
 ſnapaf.

<sup>4</sup> beamuſ. Thus MS.

<sup>5</sup> Read rīhne; "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<sup>a</sup> 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

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<sup>a</sup> Puellas accipere more, Lat.

[ȝetacnað] · [h]laȝ pexenne<sup>1</sup> niman ȝreodſcipaȝ<sup>2</sup> ȝe[ta-  
 cnað] · hlaȝ pexenne<sup>3</sup> niman ȝreo[n]dſcipaȝ niȝe ȝeȝeȝð ·  
 hlaȝ berenne niman bliſſe ȝe[taacnað] · ȝerriȝan riȝe  
 hiȝ pexincȝe ȝe[taacnað] · bȝiȝaȝ niman ȝeſtȝeon mið  
 ceapfulnȝe ȝe[taacnað] · bȝicȝe ȝeſihð ceapleaſte ȝe[ta-  
 cnað] · ſȝim ȝeſihð untȝumnȝe ȝe[taacnað] · ȝet þȝean  
 anxſumnȝe ȝe[taacnað] · leað handlian untȝumnȝe  
 ȝe[taacnað] · ceapetu hȝite ȝeſihð oððe ſittan ceapaf let-  
 tincȝe ȝe[taacnað] · ȝȝeȝeȝe ſȝa [h]ȝile ſȝa ȝeſihð  
 uneaðnȝe ȝe[taacnað] · ceapetu [h]ȝite ſittan ȝȝiðment  
 ȝe[taacnað] · ȝȝeȝeȝe ſȝecan ȝeodſcipaȝ cinȝaf ȝe-  
 [taacnað] · hlihbhan oððe ȝȝȝende<sup>4</sup> ȝeſihð unȝotnȝe  
 ȝe[taacnað] · noſan ȝeſihð ſȝenȝȝa ȝe[taacnað] · ȝȝelaf<sup>5</sup>  
 oððe ſȝeȝel ȝeſihð heȝiȝe teonan ȝe[taacnað] · cȝinȝaf  
 ȝeſihð oȝ ȝȝiðe ȝȝȝitan ȝe[taacnað] · cȝinȝeȝ bodan  
 undeȝȝon miȝel hiȝ taȝan · ſtaȝu aſtȝan ȝeſȝinc ȝe-  
 [taacnað] · oȝ ſtaȝe niȝeȝ ſȝȝan ȝoðne tiȝan ȝe[ta-  
 cnað] · ȝȝoȝaf ȝeſihð anxſumneſſe ȝe[taacnað] funnan  
 ȝȝa ȝeſihð ȝȝiðſcip ȝe[taacnað] · fun[n]an beoȝhte ȝe-  
 ſihð bliſſe ȝe[taacnað] · fun[n]an oððe monan ȝeſihð  
 bliſſe doȝeȝ ȝe[taacnað] · ſȝeȝȝan oððe ȝeala ȝeſihð  
 bliſſe ȝe[taacnað] · bloð oȝ hiȝ ſiðan ðȝoȝian heaȝim  
 ȝe[taacnað] · on læððȝan ſittan ſȝicuncȝe ȝe[taacnað] ·  
 ȝȝam næððȝan læðȝe þoȝian ȝeoddeȝ ȝeſihðe ȝe[taacnað] ·  
 ſittan on ſȝeȝnum untȝumnȝe ȝe[taacnað] · þȝunȝ  
 ȝeȝȝȝan oððe ȝeſeȝon æȝende ȝoð ȝe[taacnað] · unȝe-  
 ȝȝeȝeȝe ȝeſihð ȝeſtȝeon ȝe[taacnað] · þȝȝȝeȝe ȝeſihð un-  
 ȝumnȝe ȝe[taacnað] · ȝeȝbu ſȝa [h]ȝile ſȝa ȝȝið ȝ  
 bliſſe oððe unȝotnȝe ȝeſihð ȝoð æȝende ȝe[taacnað] ·  
 ceȝdaȝ ðon ȝȝumȝe ȝe[taacnað] · eoȝðan ſȝȝunȝe  
 ȝeſihð ſum þȝinc he ȝoȝlæt · meaȝcian ſe þe hiȝe ȝeſihð  
 anxſumne[ſ]ſe ȝe[taacnað] · ȝȝȝeȝeȝe<sup>6</sup> niȝe ſulle ȝeſihð

So MS.

fol. 29 b.

So MS.

<sup>1</sup> pexenne, "candidum," Lat.<sup>2</sup> ȝreodſcipaȝ, "accusationem,"  
Lat.<sup>3</sup> pexenne, "cencrium," Lat., that  
is, of millet, read as cereum.<sup>4</sup> stridentes, Lat. I read ȝȝȝen-  
ende.<sup>5</sup> resinas, Lat.; but resin is hlut-  
ȝoȝ ȝic.<sup>6</sup> ȝȝȝeȝeȝe, MS.

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<sup>a</sup> 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.<sup>b</sup> 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<sup>c</sup> 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<sup>d</sup> something. To see one mark oneself betokens anxiety. To see a full vintage of grapes betokens bliss. To be

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<sup>a</sup> Pultes, Lat.

<sup>b</sup> Quadrigas albas sedere, Lat.

<sup>c</sup> Resinas, Lat. ; but the Saxon is a mistranslation.

<sup>d</sup> admittit, Lat.

bliffe ge[taenað] . pinearþ þýrcen bliðnýffe líf ge[taenað] . fpingon<sup>1</sup> on fpefnun 3oð æfter þilzð . huntað don gefteon ge[taenað] . fcruban fe þe hine gefihð þinfumnyffe ge[taenað] . þeran to him gefræþan gefihð feondef ftyrunge ge[taenað] . þin þrican untrumnyffe ge[taenað] . neaf hýlic habban bliffe ge[taenað] . on þege þennizum læðan oððe 3an teonan hefize ge[taenað] . þif læðan hearm ge[taenað] . loc hine gefeon corcið ge[taenað] . mið oðrum cynehelm ðeað ge[taenað] . mið þernem þean geteorunz ge[taenað] . *Cum alio peccare* untrumnyffe *significat* . mið hif yldran fprecan oððe 3an fýrðrunzþ [3etaenað] . enneleac gefeon eazena far hit 3etaenað . behearþian hine gefteon ge[taenað] . On beþe hine þean anxfumneffe ge[taenað] . on cpeartepne gefeon hearm ge[taenað] . on þifc pole þpeon þinfumnyffe [3etaenað] . on flode þean bliffe ge[taenað] . on þýll feallan fume þrohte hit 3etaenað . gebundenne hine gefihð hearm hit 3etaenað . fþimman hine gefeon hearm ge[taenað] . ele gefeon bliffe ge[taenað] . oþcýrþ gefeon hearm ge[taenað] . æþpla 3aðerian 3naman ge[taenað] . fe þe hine þleon gefiht ftope aþendan [3etaenað] . fe þe on þræcfit gefihð mið micelum 3ýltum heom ofsett ge[taenað] . þinþerian fup gefeon face ge[taenað] . nægelaf gefeon anxfumnyffe ge[taenað] . 3if þu fpefnaf þe tpege monan gefeon gefean 3 bliffe ge[taenað] . 3if þu gefihft þ of hehftum þu fealft niþer to þearþan 3oðan 3 to þelizan ýfelan<sup>2</sup> ge[taenað] . 3if þu gefihft þracan ofeþ þe þleozenðe 3oð horþ ge[taenað] . 3if þu gefihft anfine þine fæzeþe bliffe ge[taenað] . 3if þu gefihft þ þu on þæteþe fæzeþe inza oððe ofeþza fophleafte<sup>3</sup> ge[taenað] . 3if þu gefihft þ þu mið fþurðe biþt bezýrþ fophleafte hit 3etaenað . 3if þu gefihft 3ummaf ðeorþýrða þinðan

fol. 30 a.

<sup>1</sup> Vapulare, Lat.<sup>2</sup> The Latin is "ad pauperem  
"bonum et ad diuitem malum;" and  
the glossator, by his inappropriateuse of the definite forms, shews he  
did not see the sense.<sup>3</sup> fophleafte, MS.

working a vineyard<sup>a</sup> betokens a life of mirth. To be flogged<sup>b</sup> 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<sup>c</sup> robe betokens bliss. To be leading or going on a dirty road betokens heavy troubles. To be leading a wife<sup>d</sup> betokens harms. To see a lock of hair<sup>e</sup> 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

<sup>a</sup> Vindemiare hilaritatem uite,  
Lat.

<sup>b</sup> Not that spngan is vapulare.

<sup>c</sup> Formosam, Lat.

<sup>d</sup> Vxorem ducere, Lat.

<sup>e</sup> Capillum se uidere, Lat.



fol. 30 b.

fpellu ze[taenað] · zif þu zefihft manega zet ýdel ze-  
 [taenað] · zif þu zefihft þ þu demft folc zod oððe pýrð-  
 fcipe ze[taenað] · zif þu zefihft þela hunda of feondum  
 þinum þe þarman ze[taenað] · zif þu zefihft coff þe  
 fýllan nehftan zod ze[taenað] · zif þu zefihft manega  
 hlařaf bliffe ze[taenað] · zif þu zefihft beon þe þerri-  
 can oððe þerian lif þin beon ařtýrud<sup>1</sup> fram mannum  
 ze[taenað] · zif þu zefihft beon fleon on huře þinum  
 forlætincge ze[taenað] · zif þu zefihft fnacan onzean  
 þe cuman onzean ýfele<sup>2</sup> pýfmen þe þerþian mýnegað ·  
 zif þu zefihft earu fleon riř þin zeřþupan deað ze-  
 [taenað] · zif þu zefihft þe on þearnum þatepe þþean  
 hynðe lichaman ze[taenað] · zif þu zefihft þe on þe-  
 tepe cealdan þþean<sup>3</sup> hælðe lichaman ze[taenað] · zif þu  
 zefihft þela þeneza oððe þu řindařt biřþ[e]llu oððe  
 tælincza oððe þæręinza ze[taenað] · zif þu zefihft of  
 handu deaðef fum þincę niman be fuman ðale þe cuman  
 feoh ze[taenað] · zif þu zefihft huf þin byrnende řin-  
 dan þe feoh ze[taenað] · zif þu zefihft earmař<sup>4</sup> þine  
 bemancude zod ze[taenað] · zif þu zefihft þeala claða  
 habban feonð þine<sup>5</sup> on andþealde þinum habban ze-  
 [taenað] · zif þu zefihft hriug řýlðenne habban pýrð-  
 fcipe ze[taenað] · zif þu zefihft þe řriþeþan ðon zeþancu  
 ę zeþeahtu þine tořþeððe ę to naht zetealde beon  
 ze[taenað] · zif þu zefihft řriřan þine zeřriþene þerþe  
 þe beon þ þu naht unriřteř ne ðo ze[taenað] · zif þu  
 zefihft of heþe řtope nýþer on þýřþum þe feallan  
 anxfumnýfe oððe teonan ze[taenað] · zif þu zefihft þ  
 þu zeřilnięe riř nexřtan þineř ýfel řar on lichaman ze-  
 [taenað] · zif þu zefihft mið riře þinum licęan zod  
 ze[taenað] · zif þu zefihft þe zeþiddan to ðriřtne  
 micel bliffe þe to cumon hit zetaenað · zif þu zefihft  
 timþrian huf þin feoh þin þexan hit zetaenað.

<sup>1</sup> ařtýrud, MS., moueri.<sup>2</sup> hyfele, MS.<sup>3</sup> þþan, MS.<sup>4</sup> earmař, MS.<sup>5</sup> For þinne.



gems it forbodes palavers.<sup>a</sup> 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.

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<sup>a</sup> Parabolae, Lat.

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**STARCRAFT.**

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## DORALOGIUM.

*MS. Cott. Tiberius, A. iii., fol. 176.*

HORALOGIUM · HORARUM BREUE · INCHOAT EN HIC.

On VIII. kal. iañ · þ̅ byð on criftes mærgre dæg byð  
seo fceadu to underne · ʒ to none · feorfon ʒ tƿentiz-  
oþan healpes fotes · ʒ to miðdæge feoreþ ʒ tƿentiz ;

On .VIII. idus iañ · þ̅ ʒs on þone tƿelftan dæg byð  
feo sceadu to underne ʒ to none .XXV. fota ʒ to mið-  
dæge .XXII. ;

On .XII. kal. feþ̅ · bið ʒeo fceadu to underne ʒ to  
none an ʒ tƿentiz fota · ʒ to miðdæge ehtatýne · ʒ  
lýtle mare ;

On .II. ñ̅ · FEĒ byð ʒeo fceadu to underne ʒ to none  
ehta teoþan healpes fotes ʒ to miðdæge fiftýne ;

On .XII. kal. Q̅ARTII bið ʒeo fceadu to underne ʒ  
to none fiftýne fota · ʒ to miðdæge tƿelfe ;

On .II. ñ̅ Q̅AĒ · bið ʒeo fceadu to underne ʒ to  
none þreottýne fota · ʒ to miðdæge teoþan hielpes ;

On .XII. kal. APĒ · þ̅ ʒ emnihte byð ʒeo fceadu to  
underne ʒ to none · endlufon fota · ʒ to miðdæge  
niȝoþan healpes ;

On .ñ̅ · APĒ · bið ʒeo fceadu to underne ʒ to none ·  
teoðan healpes fotes lanȝ · ʒ to miðdæge forneah  
seofun ;

On .XII. kal. Q̅AĪ · byð ʒeo fceadu to underne ʒ  
to none ehta fota · ʒ lýtel eaca · ʒ to miðdæge  
forneah ȝýx ;

On .II. ñ̅ · Q̅AĪ byþ ʒeo fceadu to underne ʒ to none  
forneah ehta fota · ʒ to miðdæge fiftan healpes ;

## A D I A L.

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*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 miðbæge ȝeoƿer ;

On kal. IVN̄. bið ȝeo ſceadu to underne ȝ to none lýtcle lenȝne þonne ſeoƿon ƿota . ȝ to miðbæge ȝeoƿer ;

On . idus IVN̄ bið ȝeo ſceadu to underne ȝ to none ehtoðan healƿes ƿotes lanȝ . ȝ to miðbæge ȝeoƿer ;

On .VIII. kal. IVLI . þ̅ ȝs on Iohannes mæȝȝe ðæȝ bið ȝeo ſceadu to underne ȝ to none ƿel neh ehta ƿota . ȝ to miðbæȝ<sup>1</sup> . IIII. ;

On . II. N̄ . IVLI . bið ȝeo ſceadu to underne ȝ to none eahta ƿota ȝ to miðbæge lýtcle mape þonne ȝeoƿer ;

On .XII. kal. AƦVSTI . bið ȝeo ſceadu to underne ȝ to none ehta ƿota . ȝ lýtcle mape . ȝ to miðbæge ƿif-tan healƿes ;

fol. 176 b.

On .VIII. ID AƦVSTI bið ȝeo ſceadu to underne ȝ to none niȝoþan healƿes ƿotes lanȝ . ȝ to miðbæge lýtcle mape þonne .V.

On duodecima . kal. ſeƿ̅ . bið ȝeo ſceadu to underne ȝ to none niȝun ƿota . ȝ to miðbæge ȝȝx . ;

On NON ſeƿ̅ . bið ȝeo ſceadu to underne ȝ to none endleſtan healƿes ƿotes lanȝ ȝ to miðbæge ȝeoƿon.

On .XII. kal. oċ̅ . þ̅ ȝȝ emnihte . bið ȝeo ſceadu to underne ȝ to none . ƿpełƿ ƿota lanȝ . ȝ to miðbæge niȝun ;

On . II. N̄ . oċ̅ . bið ȝeo ſceadu to underne ȝ to none ȝeoƿertyne ƿota . ȝ to miðbæge endluȝon.

On .XII. kal. Noṽ . bið ȝeo ſceadu to underne ȝ to none ȝȝxtyne ƿota lanȝ . ȝ lýtcle mape . ȝ to miðbæge . XIII.

<sup>1</sup> miðbæȝ for miðbæge, 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 .  
niʒon týne fota . ʒ lýtle mare . ʒ to miððæge þeo-  
fontýne.

On .XII. kal. dēc . bið þeo sceadu to underne ʒ to  
none þorneah . feoper ʒ .XX. fota . ʒ to miððæge an  
ʒ tpentiz.

On .III. ñ. dēc . bið þeo sceadu to underne ʒ to  
none ʒyx ʒ XX. fota . ʒ to miððæge þreo ʒ tpentiz.

On .XIX. kal. IAN . bið þeo sceadu to underne ʒ to  
none . feorþon ʒ tpenti fota . ʒ to miððæge fif ʒ  
tpentiz þorneah.

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*MS. Cott. Caligula, A. xv., fol. 122 b.*

On anre nihta ealþ mona . ʒ on .XXIX. feiñð .III.  
þrucena lenzce.

On tþizra nihta ealþ mona . ʒ on .XXVIII. feiñð ane  
tið . ʒ .III. þrucen.

On .III. nihta ealþ mona . ʒ on .XXVII. feiñð tþa  
tiða . ʒ .II. þrucan.

On .IIII. nihta ealþ mona . ʒ on .XXVI. feiñð þreo  
tiða . ʒ .I. þruca.

On .V. nihta ealþ mona . ʒ on .XXV. feiñð feoper  
tiða.

On .VI. nihta ealþ mona . ʒ on .XXIII. feiñð feoper  
tiða . ʒ .III. þrucena.

On .VII. nihta ealþ mona . ʒ on .XXII. feiñð fif  
tiða . ʒ .III. þrucena.

On .VIII. nihta ealþ mona . ʒ on .XXI. feiñð fýx  
tiða . ʒ .II. þrucan.

On .IX. nihta ealþ mona . ʒ on .XXI. feiñð feorþon  
tiða . ʒ .I. þruca.

On .X. nihta ealþ mona . ʒ on .XX. feiñð eahta  
tiða.

On .XI. nihta ealþ mona . ʒ on .XIX. feiñð eahta  
tiða . ʒ .III. þrucena.

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.

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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 ealb mona . Ʒ on .XVIII. feind niƷon  
 Ʒida . Ʒ .III. ƷƷicena.

On .XIII. nihta ealb mona . Ʒ on .XVII. feind .X.  
 Ʒida . Ʒ .II. ƷƷica.

On .XIII. nihta ealb mona . Ʒ on .XVI. feind .XI.  
 Ʒida . Ʒ .I. ƷƷica.

On .XV. nihta ealb mona . feind .XII. Ʒida.

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*MS. Cott. Caligula, A. xv., fol. 126 a.*

Synbon ƷƷezgen daƷaf on æƷhƷylcum monde fƷa hƷæt  
 fƷa on þam daƷum onƷýnð ne ƷƷrð hit næfƷe Ʒe-  
 enðoð.

On Ianuariuf þonne fe mona bið .III. nihta ealb Ʒ  
 .III.

On Febuariuf þonne he bið .v. nihta ealb Ʒ .VII.

On Martiuf þonne he bið .VI. nihta ealb Ʒ .VII.

On Appeliuf þonne he bið .v. nihta ealb Ʒ .VIII.

On Œaiuf þonne he bið .VIII. nihta ealb Ʒ .IX.

On Iuniuf þonne he bið .v. nihta ealb Ʒ .XVII.

On Iuliuf þonne he bið .III. nihta ealb Ʒ .XIII.

On AƷuſtuf þonne he bið .VIII. nihta ealb Ʒ .XIII.

On September þonne he bið .v. nihta ealb Ʒ .IX.

On October þonne he bið .v. nihta ealb Ʒ .XV.

On Nouember þonne he bið .VII. nihta ealb Ʒ .IX.

On December þonne he bið .III. nihta ealb 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.

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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 Ʒeape þonne þu feyle Ʒitan hƷylce dæƷe man feyle Ʒeorðian . Ʒ healðan þone halƷan funnan dæƷ . aduentum dñi . Ʒarna þe þanne þ þu hit naht ær .v. kl'. deceb'. ne naht æfter .iii. nonaf . þifef fýlfef monðef þænne ne healde . ac on þifon feoƷan daƷum þu fcealt healðan butan ælcere tƷeonunƷe þone dæƷ Ʒ þone tokýme mið ealre arƷurðneffe .

fol. 121 b.

Ealde Ʒitan Ʒ Ʒife romane Ʒefetton on ƷerimeƷæfte þæt næfre ær .xi. kl'. Arrelif . Ne naht æfter .vii. kl'. mī eaftor tid Ʒerurðan fceal . Ac on þifon Ʒetele loc hƷær hit þonne to ƷeƷa buton ælcon tƷeon healde hit mon þonne þær mið Ʒhte .

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*MS. Cott. Caligula, A. xv., fol. 126.*

ON kl'. Ian'. oƷer .xvi. kl'. febr'. loca hƷær þu hæbbe .x. nihta ealdne monan oƷer þ . þonne funnan dæƷ belíc alleluia .

ON februaruuf oƷer .vii. id . febr'. loca hƷær þu finde tƷeizra nihta ealdne monan oƷer þ . on þone funnan dæƷ bið halƷa dæƷ .

ON marƷi' oƷer .xii. kl'. Aprl'. loca hƷær þu finde .xiiii. nihta ealdne monan . oƷer þ fe niesta funnan dæƷ bið eaftor dæƷ .

Ʒif þu nýte fƷylce concuƷentef beon on Ʒeape . fec Ʒeorne hƷylce dæƷe beo Ʒriðie kl'. apl'. Ʒif hit bið funnan dæƷ þonne bið concuƷentef .i. Ʒif hit bið monan dæƷ þonne bið concuƷentef .ii. And fƷa fela daƷa fƷa bið aƷān on þare Ʒucan . fƷa fela concuƷentef þu fcealt habban on þam Ʒeape .

And fƷa fela nihta fƷa fe mona bið eald on .xi. kl'. aþ. fƷa fela epacta þu fcealt habban þý Ʒeape .

And Ʒif þu Ʒille Ʒitan mið Ʒefceade þ Ʒemære tƷerminum feƷtuafimalif . 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.

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### *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. Halleluiah!

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 þηεεεεεε . εoh eεt on þone nıpan tele oð tıne . þonne on þam teoðan εtent fe tepmen þ zemaerne fi hıyle [ðæε] hit fi . þonne fe nexta funnan þe þær æfter cımd bıð feptuazefıma.

And zıf þu pille pıtan hraðe hu feła epactaf on zeare ýnnan þonne tele þu hu eald fe mona beo on .xi. kl'. ap'. fra feła nihta fra fe mona bıð þonne on ðæε eald . fra feła epactaf ýnnað þý zeare.

fol. 127 b.

And zıf þu pille pıtan hu eald fe mona pæpe fýrn zeare on þýfne ðæε . þonne pıte þu hu eald fe mona beo nu toðæε . þonne ðo þu .xx. þær to . þonne zıf þær beo unðer ealle ma þonne .xxx. þonne fra feła nihta fra fe mona bıð eald ofer þa .xxx. þonne pæf fe mona fýrn zeare on þýfne ðæε fra eald.

And zıf þu pille pıtan hu eald fe mona feýle beon ofer zeare on þıfne ðæε . þonne pıte þu hu eald fe mona beo nu to ðæε . þonne beo fe mona fra eald fra he beo ðo .xi. þær to . þonne beo þær fra feła fra þær beo ofer þa .xxx. þonne bıð fe mona fra eald ofer zeare on þıfne ðæε.

Se ærefta frızedæε þe man feal pæften if on hlýdan. And fe oferı if ær pentecoften. And fe ærefta þe bıð on iuhuf. Se man þe þıf zefæft ne þearf he him na onðræðan helle pıtan butan he beo hlaforð frıca.



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.

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## DE TEMPORIBVS.

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*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. [Gg. 3.28].

## INCIPIUNT PAUCA DE TEMPORIBVS BEDAE PRESBITERI.

## 1.

IC POLDE EAC GYF IC DORSTE GADRIAN<sup>1</sup> SVM GEHPÆDE andgyt of ðære béc þe beda ge fnotera lapeop zesette . 7 7aderode of manezra rispa lapeopa bocum . be ðæs zeapef ymbrenum fram annzinne midðan earðer . Ðæt nið to rpelle ac elles to ræðenne þam þe hit licað .<sup>2</sup> 7itodlice þa þa se ælmihtiza 7cýppend þisne midðan earð zesceop . þa cpæð he 7epeorðe<sup>3</sup> leoht . 7 leoht pæs þærpuhte 7eponðen . þa 7eseah 7od þ þ leoht pæs 7óð .<sup>4</sup> 7 to ðælde þ leoht fram þam þeostnum . 7 het þ leoht ðæg . 7 þa ðeostro<sup>5</sup> niht . 7 pæs þa 7eteald æfen and meuzen<sup>6</sup> to anum ðæze : On ðam oðrum ðæze zesceop 7od heofenan . feo ðe is 7ehaten firpamentum . feo is 7erepenlic . 7 lichamlic . ac 7pa þeah pe ne mazon for ðære 7ynlynan<sup>7</sup> heahnýsse . 7 þæra polena ðicnysse . 7 for ure eazena 7ýððermyrre . hi næfre zeséon . Seo heofon belýcð on hyre bosme ealne midðan earð . And heo æfre 7ýrnð onbvtan<sup>8</sup> uf . spifre þonne æni7 mylen<sup>9</sup> hpeol .<sup>10</sup> eal spa ðeop under þýssere<sup>11</sup> eorðan . spa heo is bufan . Eall heo is sinepealt . 7 ansund . 7 mid fteorrum amet<sup>12</sup> . Soðlice þa oðre heofenan þe bufan hýre 7ýnð . 7 beneoðan 7ýnð un7erezenlice .<sup>13</sup> 7 mannum unafmeazendlice . Sýnð 7pa þeah ma heofenan .<sup>14</sup> 7pa 7pa se 7iteza cpæð . Cæli cælorum . þ 7<sup>15</sup> heofena heofenan . Eac se apostol paulus arpat þ he pæs 7elædd oð ða þriððan heofenan . 7 he

<sup>1</sup> pluccian, M.                      <sup>2</sup> P. omits the sentence.                      <sup>3</sup> 7eopurðe, P.  
<sup>4</sup> 7óð, M.                      <sup>5</sup> ðeopru, P.                      <sup>6</sup> mepen, M.                      <sup>7</sup> 7ýplen, P.  
<sup>8</sup> onbuton, P.                      <sup>9</sup> mylnn, M.                      <sup>10</sup> hpeopul, P.                      <sup>11</sup> þýsspe, M.  
<sup>12</sup> amet, M.                      <sup>13</sup> un7erep-, P.                      <sup>14</sup> heofonan, M. ; and so in next  
line and further on.                      <sup>15</sup> hif, M.

A TREATISE ON  
ASTRONOMY AND COSMOGONY.

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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 gehýrðe þa ðigelan<sup>1</sup> þorð þa nan mann fræcan ne mot. On þam þriddan dæge zefscop fe ælmihtiga zod ræ . ʒ eorðan . ʒ ealle eorðlice frýttinza. Ða þrý dagas wæron butan runnan . ʒ monan . ʒ fteorpan .<sup>2</sup> ʒ eallum tidum . zelicepe wæzan mid leohte . ʒ þeoftum aþenebe. On ðam feorðan dæge zesceop<sup>3</sup> zod tra miccle leoht . þ is sunne . ʒ mona . ʒ betæhte þ mare leoht . þ is feo runne to ðam dæge . ʒ þ læsse leoht . þ is se mona . to þære nihte. On ðam ylcan dæge he zeporhte ealle fteorpan . ʒ tida zesette. On ðam fiftan dæge he zesceop<sup>4</sup> eall wýrm cynn . ʒ þa micclan hwalaf . ʒ eall<sup>5</sup> fisc cynn . on mistlicum<sup>6</sup> and mænizwealdum hipum. On ðam fýxtan dæge he zefceop eall deor cynn . ʒ ealle nyttena<sup>7</sup> þe on feoþer fotum zæð . ʒ þa trefgen menn adām . ʒ efan. On þam feorðan dæge he zeenðode hij weorc . ʒ seo wucu wæs þa azān. Nu is ælc dæg on þýsum midðanearde . of þære sunnan lýhtinze. Soðlice feo sunne zæð be zodes dihte . betweox<sup>8</sup> heofenan ʒ eorðan . on dæg wufon<sup>9</sup> eorðan . ʒ on niht under ðýsse eorþan . eall swa feorw adune on nihtlice<sup>10</sup> tibe under þære eorþan swa heo on dæg wufon<sup>11</sup> up astihð. Æfre heo byð ýrnende ýmbe ðas eorðan . ʒ eall<sup>12</sup> swa leohte fcind under þære eorðan on nihtlice<sup>13</sup> tibe . swa swa heo on dæg deð wufan urum hearðum. On ða healfe þe heo fcind wæp byð dæg . ʒ on þa healfe þe heo ne fcind wæp byþ niht. Æfre byð on sumre<sup>14</sup> sidan þære eorðan dæg . ʒ æfre on sumre sidan niht. Ðæt leoht þe we hatað dægweð .<sup>15</sup> cýmð of þære sunnan . ðonne heo upwearð bið . ʒ heo ðonne todræfð þa nihtlican þeoftu mid hýre micclan leohte. Eall<sup>16</sup> swa þicce is þeo heofon mid fteorwum afýlled on dæg swa on niht . ac hi nabbað

<sup>1</sup> diglan, M.  
<sup>5</sup> eal, P.

<sup>9</sup> wufan, M.

<sup>13</sup> -licepe, P.

<sup>2</sup> fteorwum, M.

<sup>6</sup> mistlicum, P.

<sup>10</sup> -licepe, P.

<sup>14</sup> sumere, P.

<sup>3</sup> scop, M.

<sup>7</sup> nyttena, P.

<sup>11</sup> wufan, M.

<sup>15</sup> dægweð, P.

<sup>4</sup> zesceop, M.

<sup>8</sup> betweox, P.

<sup>12</sup> eal, P.

<sup>16</sup> 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 andwerdnȳsse. 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 feoƿer ȳ tƿenti tida . seo funne is spide mȳcel . eall ȳra brad heo is . þæs þe bēc fecgað . ȳra eall eorðan ȳmbhƿȳrt . ac heo þingð ȳr spȳðe unbrad . for þam þe heo ȳr ȳrðe feor<sup>1</sup> fram ȳrum zesihþum . Ælc þing<sup>2</sup> þe hit<sup>3</sup> ȳrri býð . þe hit þe læsse ðingð . Þe maȳon þeah<sup>4</sup> hræðere tocnapan be hȳre leoman þ̅ heo unlȳtel is . Spa raðe spa heo upaftihð . heo ȳcinð zeond ealle eorðan zelice . ȳ ealre eorðan bradnȳsse endemes oƿerƿrȳhð . Eac ȳrȳlce þa fteorpan þe us lȳtcle<sup>5</sup> þingeað . sȳnd spȳðe brade . ac<sup>6</sup> for ðam miclum<sup>7</sup> fæce . þe us betƿeonan ȳs . hi ȳnd zefuhte ȳrum zesihðum spide zehpæde . Hi ne mihton spa þeah nan leoht to eorðan asendan . fram þære heahlican heofenan . Gȳf hi ȳra zehpæde ƿæron<sup>8</sup> spa spa ȳrum eazum ðincð.<sup>9</sup> Soðlice se mona ȳ ealle steorpan underfoð leoht of ðære miclan<sup>10</sup> funnan . ȳ heora nan næfð nænne leoman buton of ðære sunnan leoman . ȳ þeah þe seo funne under eorðan on nihtlice<sup>11</sup> tide scine . þeah aftihð hȳre leoht on ȳumpe<sup>12</sup> sidan þære eorðan þe ða fteorpan buƿon<sup>13</sup> us onliht . ȳ þonne heo up aȳæð heo oƿerȳrrið ealra þæra steorpena ȳ eac þæs monan leoht mid hȳre oƿmætan leohte . Seo ȳunne zetacnað ȳrne hælend crist . se ðe ȳs nihtȳrȳnȳsse sunne . spa spa fe ƿiteȳa cpæð . Timentibus autem nomen domini oȳietur ȳol iustitiæ . et sanitas in pennis eius . Ðam mannum þe him ondrædað ȳodes naman þam . aȳust nihtȳrȳnȳsse sunne . ȳ hælþ<sup>14</sup> is on hȳre riðerum . Se mona þe ƿeað . ȳ ƿanað zetacnað

<sup>1</sup> feorƿ, M.                      <sup>2</sup> þingð, M.                      <sup>3</sup> ȳra hit þe, P. ; twice, S.  
<sup>4</sup> þeah, P. omits.                <sup>5</sup> lȳtle, P.                      <sup>6</sup> ȳ, M.                      <sup>7</sup> micclan, S.  
<sup>8</sup> ƿæro, M.                      <sup>9</sup> ðincð, M. omits.                <sup>10</sup> micclan, P. S.  
<sup>11</sup> -licepe, P.                      <sup>12</sup> ȳumpe, P.                      <sup>13</sup> buƿan, M.                      <sup>14</sup> hælþe, M. S.

lighting up, for the presence of the sun. We hight it one Day popularly and technically. 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 Sun larger than the earth. 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 Stars large. 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 Lunar and stellar light borrowed. the mickle sun, and none of them hath any light but 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 be- Mystical sense. tokeneth our Healer Christ, who is the sun of righteousness, as said the prophet, To the men who dread the name Malachi iv. 2. of God, to them shall arise the sun of righteousness, and healing on his wings. The moon which waxeth and

þas andþearðan zelaðunze . þe þe on sýnd. Seo ýs  
 reaxende þurh acennedum cildum .<sup>1</sup> 7 þaniende þurh  
 forðfarenum .<sup>2</sup> þa beorhtan steorpan zetacniað þa  
 zeleafullan on zodes zelaðunze . ðe on zodne ðroht-  
 nunze scinað. Crist soðlice onlýht hi ealle þurh hif  
 zýfe spa spa fe zodspelleþe iohannes cwæð. Erat lux uera  
 que inluminat<sup>3</sup> omnem hominem uenientem in hunc  
 mundum. Ðæt soðe leoht com þe onlýht ælcne mann .  
 cumenðne to ðýsum middanearðe. Næfð ure nan nán  
 leoht . ænizne zodnýsse buton of cristes zýfe. Se ðe  
 ýs soðþe rihtwisnýsse sunne zehaten . [þam fy pulðor  
 7 lof mid fæder . 7 halzan zafte . on ealra worulða  
 woruld á butan ende. Amen.]<sup>4</sup>

2. DE PRIMO DIE SECULI . SIUE DE EQUINOCTIO  
 UERNALI :

Ðone<sup>5</sup> forþan dæg þýfþe worulde þe maizon arin-  
 ðan þurh ðæs lænctenlices<sup>6</sup> emnihtef<sup>7</sup> dæg . for þam  
 þe se emnihtes dæg is se feorða dæg þisseþe<sup>8</sup> worulde  
 zercapennýsse.<sup>9</sup> Þrý dazas wæron ær am dæze . bu-  
 tan<sup>10</sup> funnan . 7 monan . 7 eallum rteorrum . 7 on ðam  
 feorðan dæze . þýsseþe<sup>11</sup> worulde zescapennýsse<sup>12</sup> ze-  
 sceop se ælmihtiza fcýppend sunnan . 7 zefette hi<sup>13</sup>  
 on ærþe merzen<sup>14</sup> on middan east dæle . þær ðæs<sup>15</sup>  
 emnihtes circul is zeteald . þ heo ærþe ýmbe zearþes  
 ýmbrýnum þær ðone dæg . 7 þa niht zeeþnýtte<sup>16</sup> on  
 zeliceþe wægan. Ðæs ýlcan dæzes he zesette þone<sup>17</sup>  
 monan fulne on ærnunze . on east dæle mid scinendum  
 fteorrum samod . on þæs hærfestlican emnihtes<sup>18</sup> rýne  
 7 þa easterlican tid þurh ðæs monan anzýnn<sup>19</sup> zesette.

<sup>1</sup> þurh, with dative frequently ; þurh acenneðe cild, S.      <sup>2</sup> farende, S.  
<sup>3</sup> -net, M.      <sup>4</sup> From S., which makes this the end.      <sup>5</sup> MS. Tib.  
 A. iii., fol. 63 b. begins here ; it omits the headings.      <sup>6</sup> lenct, P. ;  
 lenctenef, S.      <sup>7</sup> ýmnihtef, M.      <sup>8</sup> þýsse, M.      <sup>9</sup> zefceap-, R.  
<sup>10</sup> buzan, M.      <sup>11</sup> þif, without termination, R.      <sup>12</sup> zefceap-, R.  
<sup>13</sup> hi, R.      <sup>14</sup> merzen, R. S.      <sup>15</sup> ðær, P.      <sup>16</sup> zeem-, M.  
<sup>17</sup> þæne, R.      <sup>18</sup> ým-, M.      <sup>19</sup> anzin, R.

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 ƿillað ƿurðor ymbe þas emnihte sƿiðor ƿƿrecan . on Ʒeðafenlice<sup>1</sup> stope . Ʒ ƿe secƷað<sup>2</sup> nu fceorlice . þ se forma dæg . þýsse<sup>3</sup> ƿorulde is Ʒeteald to ðam dæge þe ƿe hatað quinta decima<sup>4</sup> kalendas aprilis . Ʒ þæs emnihtes dæg ýs Ʒehæƿð spa spa beða tæcð . þæs on ðam feorðan dæge . þ ƿ on duodecima<sup>5</sup> kalendas aprilis . Embe<sup>6</sup> þis ƿe sƿrecað eft sƿiðor spa spa ƿe ær beheton .

### 3. DE NOCTE.

Niht is Ʒesett mannum tó ƿefte on þýsum miððan earde . Soðlice on þam heofenicum eðele niƷ nan niht Ʒehæƿð . ac þær ƿ ƿinƷal leoht buton ælcum þýstrum.<sup>7</sup> Uƿe eorðlice niht<sup>8</sup> soðlice cýmð þurh ðære eorðan sceade . þonne seo sunne Ʒæð on æfnunƷe under þýsere eorðan . þonne býð ðære eorðan bƿaðnýs betƿeox<sup>9</sup> us . Ʒ þære funnan þ ƿe hýre leoman lýhtunƷe nabbað . oð ðæt heo eft on oþerne ende up aftihð . Ʒitodlice þeah þe hit ƿunðerlic<sup>10</sup> þince .<sup>11</sup> nis þeos ƿorulðlice niht nan þinƷ buton<sup>12</sup> þære eorðan sceadu . betƿeox<sup>13</sup> þære funnan . Ʒ manncýnne.<sup>14</sup> Ʒorulðlice<sup>15</sup> uðƿitan sæðan .<sup>16</sup> þ seo sceadu aftihð up<sup>17</sup> oð ðæt heo becýmð to þære lýfte<sup>18</sup> uƿreƿarðan .<sup>19</sup> Ʒ þonne beýrnð se mona hƿiltidum . þonne he full býð on ðære sceade uƿreƿarðne .<sup>20</sup> Ʒ faƷƷeteð<sup>21</sup> oððe mið ealle afreartað . for þam<sup>22</sup> þe he næƿð þære sunnan<sup>23</sup> leoht þa hƿile þe he þære sceade orð oƿerýrnð oð ðæt þære sunnan leoman<sup>24</sup> hine eft onlihton.<sup>25</sup> Se mona næƿð nan leoht buton of ðære sunnan leoman . Ʒ he ƿ ealra tunƷla nyðemest . Ʒ for þi<sup>26</sup> beýrnð on þære eorðan sceade

|   |   |                            |                           |
|---|---|----------------------------|---------------------------|
| <sup>1</sup> -lice, P.                  | <sup>2</sup> secƷað, R.                 | <sup>3</sup> þisse, R.     | <sup>4</sup> xv., R.      |
| <sup>5</sup> xii., R.                   | <sup>6</sup> ymbe, R.                   | <sup>7</sup> þeortrum, P.  | <sup>8</sup> nýht, M.     |
| <sup>9</sup> betƿux, R. P.              | <sup>10</sup> ƿunðor-, R.               | <sup>11</sup> þinƷe, M.    | <sup>12</sup> butan, R.   |
| <sup>13</sup> betƿux, P. R., fol. 64 a. | <sup>14</sup> -cýnne, P.                | <sup>15</sup> Ʒeorulð-, R. |                           |
| <sup>16</sup> sæðon, R. P.              | <sup>17</sup> upp, R.                   | <sup>18</sup> lýfte, R.    | <sup>19</sup> uƿƿ-, R. P. |
| <sup>20</sup> uƿreƿarðe, R. P.          | <sup>21</sup> faƷƷeteþ, R.; faƷeteð, P. | <sup>22</sup> þan, P.      |                           |
| <sup>23</sup> sunnan, R. omits.         | <sup>24</sup> leoma, R.                 | <sup>25</sup> onlihteþ, R. | <sup>26</sup> 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 <sup>Day of creation.</sup> 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. <sup>Night.</sup> In the heavenly mansions to be sure no night is known, but there is perpetual light without any darkness. Our <sup>The cause of it.</sup> 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, <sup>Moons light borrowed.</sup> 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 gpa þeah for þam bradan circale þe is zodiacus gehaten. under þam<sup>1</sup> circale yrnd<sup>2</sup> seo sunne. Ƴ se mona. Ƴ þa<sup>3</sup> tpeļf tunzlena tacna.<sup>4</sup> Þitodlice ðæs monan tpenel is symle<sup>5</sup> gehal. Ƴ ansund. þeah ðe eall endemes eallunza<sup>6</sup> ne scine. Dægþamlice<sup>7</sup> ðæs monan leoht byð peaxende<sup>8</sup> oððe panende<sup>9</sup> feoper<sup>10</sup> pꝛican.<sup>11</sup> þurh þære sunnan leoman. And he zæð dægþamlice<sup>12</sup> oððe to þære sunnan<sup>13</sup> oððe fram ðære sunnan spa fela pꝛican.<sup>14</sup> na þ he becume to þære funnan. for ðam<sup>15</sup> þe seo runne if micle<sup>16</sup> ufor<sup>17</sup> þonne se mona sý. Ðe cýmð gpa þeah foran onzean þære<sup>18</sup> sunnan. þonne he of hýre ontend byð. Symle<sup>19</sup> he pent his hrize to þære funnan. þ is ge rinepealta ende þe þær onlyht byð. Þe cpeðað þonne nipe monan æfter menniscum zepunan. ac he is æfre se ylca þeah ðe his leoht zelomlice hpyrfe.<sup>20</sup> Ðæt æmtize fæc<sup>21</sup> bufor<sup>22</sup> þære lýfte is æfre seinende of ðam heopenlicum tunzlum. Ðit zetimað hꝛiltidum þonne se mona beýrnd on ðam ylcan fꝛican<sup>23</sup> þe seo runne yrnd. þ his tpenel underscyð þære<sup>24</sup> sunnan to þam<sup>25</sup> fꝛide þ heo eall aþeostꝛað.<sup>26</sup> Ƴ steorpan æteoprað<sup>27</sup> fꝛýlce on nihte: þis zelimpð seldom. Ƴ næfre buton on nipurum monan. Be þam is to understandenne. þ se mona. is oꝛmæte<sup>28</sup> bꝛað. þonne he<sup>29</sup> mæz þurh his underscyðte ða sunnan aþeostꝛian.<sup>30</sup> Seo niht hæfð seofan<sup>31</sup> ðælas fram þære sunnan settlunze<sup>32</sup> oð hire upzan. An þæra<sup>33</sup> ðæla is cꝛepusculum þ is æfenzloma. Oþer is uesperum. þ is æfen.<sup>34</sup> þonne se æfen-

<sup>1</sup> þone, S.                      <sup>2</sup> yrð, R.                      <sup>3</sup> þa, M. omits.                      <sup>4</sup> Ƴ þa tpeļf tacna.                      <sup>5</sup> simble, R.                      <sup>6</sup> eallunza, R.; eallunze, P.                      <sup>7</sup> -hpom-, P.                      <sup>8</sup> pexende, R.                      <sup>9</sup> panzenbe, P.                      <sup>10</sup> mior, R.                      <sup>11</sup> pꝛicon, P.                      <sup>12</sup> -hpom-, P.                      <sup>13</sup> In R. the penman passed from funnan to sunnan, thirteen words.                      <sup>14</sup> pꝛicon, M. P.                      <sup>15</sup> ðan, P.                      <sup>16</sup> micle, P.                      <sup>17</sup> fꝛurþor, R.                      <sup>18</sup> zeanunga foron þa, M.; foron, P.; foron, S.                      <sup>19</sup> Simble, R.                      <sup>20</sup> hꝛeopfe, R. P.                      <sup>21</sup> fæcc, R.                      <sup>22</sup> bufor, R.                      <sup>23</sup> fꝛicon, R.                      <sup>24</sup> þa, R.                      <sup>25</sup> þan, P.                      <sup>26</sup> aþyftꝛað, R.                      <sup>27</sup> ætꝛþað, R.                      <sup>28</sup> oꝛmætlic, R.                      <sup>29</sup> heo, R.                      <sup>30</sup> aþyftꝛian, R.                      <sup>31</sup> vii., R.                      <sup>32</sup> settlunze, P.                      <sup>33</sup> þære, R.                      <sup>34</sup> P. M. omit "that is even."



is full, not always however between us and the broad circle which is hight 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.<sup>1</sup> Þriðde is conticinium. Þonne ealle þing speoriað<sup>2</sup> on hýra<sup>3</sup> neste. Feorða.<sup>4</sup> is intempestum. þ is midniht. Fifta is zallcinium. þ is hancned.<sup>5</sup> Syxta is matutinum uel aurora þ is dægred.<sup>6</sup> Seoroða is diluculum. þ is se ær<sup>7</sup> mærien<sup>8</sup> betpeox<sup>9</sup> þam dægrede.<sup>10</sup> 7 sunnan upganze. Pucan 7 monðas sýnd<sup>11</sup> mannum cuðe æfter hýra<sup>12</sup> andzýte. 7 þeah ðe pe hi<sup>13</sup> æfter bohcicum andzýte arriton. hit pile þingcan<sup>14</sup> ungelæredum mannum to deoplic 7 ungerunelic. Þe fecgað<sup>15</sup> spa þeah be ðære halzan easter tide. þ spa hrær<sup>16</sup> spa þe mona býð feovertýne nihta eald fram .XII<sup>ma</sup>.<sup>17</sup> kl. arrið. þ on ðam dæge býð feo eafterlice gemæru. Þe pe hatað terminus. 7 zýf se terminus. þ is se .XIII<sup>ma</sup>.<sup>18</sup> lunaris becýmð<sup>19</sup> on ðone sunnan dæg þonne býð se dæg palm sunnan dæg. Gýf se terminus zescýt<sup>20</sup> on fumon<sup>21</sup> dæge þæne pucan þonne býð se sunnan dæg þær æfter eafter dæg.

4. DE ANNO.<sup>22</sup>

Ðære sunnan gear is þ heo beýrne þone miclan<sup>23</sup> circul zodiacum. 7 zecume under ælc þæra tref tacna. ælce<sup>24</sup> monðe<sup>25</sup> heo ýrnð under an þæra tacna.<sup>26</sup> An þæra tacna<sup>27</sup> ýs gehaten aries.<sup>28</sup> þ is þamm.<sup>29</sup> Oðer taurus. þ is fearr. Þriðða gemini. þ<sup>30</sup> sýnd<sup>31</sup> zetrísan.<sup>32</sup> Feorða cancer.<sup>33</sup> þ is crabba. fifta leo. Syxta uirgo. þ is mæden. Seoroða libra. þæt is

<sup>1</sup> ætýpaþ, R.      <sup>2</sup> supiaþ, R. P.      <sup>3</sup> heora, P.      <sup>4</sup> feorþe, R.  
<sup>5</sup> -cræð, R.      <sup>6</sup> dægred, R.      <sup>7</sup> ærne, R. S.      <sup>8</sup> merger, P. R.,  
fol. 64 b.      <sup>9</sup> betpux, R. P.      <sup>10</sup> -ræde, R.      <sup>11</sup> sýndon, R.  
<sup>12</sup> heora, P.      <sup>13</sup> hi, R.      <sup>14</sup> þincean, R.      <sup>15</sup> fecgeaþ, R.  
<sup>16</sup> hrær, R.      <sup>17</sup> XII., M.      <sup>18</sup> XIII., M.      <sup>19</sup> becýmbþ, R.      <sup>20</sup> berçyt, P.  
<sup>21</sup> funnon, M. R.; fumum, P.      <sup>22</sup> MS. L., what remains of it, begins here.      <sup>23</sup> micclan, P.; micclan, R.      <sup>24</sup> Ælcon, R.      <sup>25</sup> monað, L.  
<sup>26</sup> táčna, L.      <sup>27</sup> táčna, L.      <sup>28</sup> áríer, L.      <sup>29</sup> þam, L.      <sup>30</sup> þæt, L. adds.  
<sup>31</sup> sýndon, R.      <sup>32</sup> zetpýfan, R.      <sup>33</sup> cancer, L.

within that interval;<sup>a</sup> 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 whensoever 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 mickle 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.

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<sup>a</sup> Vesperum, apparente stella huius nominis. Beda.

pund oððe<sup>1</sup> pæge. Eahtoðe<sup>2</sup> scorpius . þ is þropend. Niðoða<sup>3</sup> is<sup>4</sup> saꝛittarius . þ is scýtta. Teoða<sup>5</sup> ys capricornus þ is buccan horn . oððe bucca. Endlyfta<sup>6</sup> is aquarius . þ is pæter ȝyte .<sup>7</sup> oððe fe þe<sup>8</sup> pæter ȝýt .<sup>9</sup> Trelfte is<sup>10</sup> pisces . þ sýnd fixas . þas trelf tacna sýnd<sup>11</sup> spa ȝehipode<sup>12</sup> on ðam heorfenlicum<sup>13</sup> roderum .<sup>14</sup> ȝ sýnd<sup>15</sup> spa þrade þ hi ȝefýllað tra tida .<sup>16</sup> mid hýra<sup>17</sup> upganȝe . oððe nýþerzanȝe. Ælc ðæra<sup>18</sup> trelf tacna hýlt his monað . ȝ þonne seo sunne hi hæfð ealle underurnen . þonne byð an ȝear aȝan. On ðam ȝearpe sýnd<sup>19</sup> ȝetealde trelf monðas . ȝ tra ȝ rif-tiȝ<sup>20</sup> pucena .<sup>21</sup> Ðreo hund ðaȝa . ȝ rif . ȝ sýxtiȝ ðaȝa . ȝ þær to eacan sýx tida .<sup>22</sup> þa<sup>23</sup> maciað æfre ýmbe<sup>24</sup> þ feorðe ȝear þone ðæȝ . ȝ ða niht þe pe hatað bissex-tum. Romanifce<sup>25</sup> leoðan<sup>26</sup> onȝýnnað<sup>27</sup> heora<sup>28</sup> ȝear æfter hæðenum ȝerunan . on rinteplicepe<sup>29</sup> tida .<sup>30</sup> Ebrei<sup>31</sup> healðað heora<sup>32</sup> ȝearpes annȝinn .<sup>33</sup> on lenctenlicpe<sup>34</sup> emnihte. Ða ȝreciscan<sup>35</sup> onȝinnnað hýra<sup>36</sup> ȝear æt ðam sunnftede .<sup>37</sup> ȝ ða eȝiptiscan on hærfeste .<sup>38</sup> Ða<sup>39</sup> ebreisican<sup>40</sup> þeoda<sup>41</sup> ðe ȝodes æ heoldon aȝunnon<sup>42</sup> heora<sup>43</sup> ȝearpes anȝinn<sup>44</sup> ealra nihtlicofst . þ is on ðære lenctenlican emnihte . .xii<sup>ma</sup>. kal. appulif<sup>45</sup> on þam ðæge þe seo sunne . ȝ fe<sup>46</sup> mona . ȝ ealle tunglan .<sup>47</sup> ȝ ȝearlice tida ȝesette pæran. Soðlice ðæs monan ȝear hæfð seofon . ȝ trentiȝ ðaȝa . ȝ eahta tida. On ðam fýrste<sup>48</sup>

<sup>1</sup> oþþ, R.                   <sup>2</sup> Eahtoþa, R. ; eahtaðe, L.                   <sup>3</sup> niðoþe, R. P.  
<sup>4</sup> is, L. omits.           <sup>5</sup> Teoþe, R. P. L.                   <sup>6</sup> enðlyfte, R., without is ;  
enðlyfte, P. L.           <sup>7</sup> scyte, R.                   <sup>8</sup> þe þe, M. ; þe þe, P.                   <sup>9</sup> ȝeot, L.  
<sup>10</sup> is, R. omits.           <sup>11</sup> fýnt, R.                   <sup>12</sup> ȝehíþode, L.                   <sup>13</sup> heorfen, P. L. ;  
-lican, L.           <sup>14</sup> roðere, R. P. L.                   <sup>15</sup> fýndon, R. ; rínð, L.                   <sup>16</sup> tida, L.  
<sup>17</sup> hýre, L. ; hýre, P. ; heora, R.                   <sup>18</sup> þara, L.                   <sup>19</sup> fýndon, R.  
<sup>20</sup> rifti, R.                   <sup>21</sup> pucan, R. P. L.                   <sup>22</sup> tida, L.                   <sup>23</sup> þe, R. P. L.  
<sup>24</sup> embe, P. L.                   <sup>25</sup> Romonaniſce, R.                   <sup>26</sup> leoðe, R. ; leoða, P. L.  
<sup>27</sup> -neð, L.                   <sup>28</sup> hýra, L.                   <sup>29</sup> -licpe, R. L.                   <sup>30</sup> tida, L.                   <sup>31</sup> hebrei, L.  
<sup>32</sup> hýre, R. L.                   <sup>33</sup> anȝin, R. ; anȝinn, P. ; anȝýnn, L.                   <sup>34</sup> læncten, L. ;  
-licpe, P.                   <sup>35</sup> ȝrecifſcan, R.                   <sup>36</sup> heora, R. P.                   <sup>37</sup> sunn, L. omits.  
<sup>38</sup> hærfest, M.                   <sup>39</sup> Ac, P. R. L. add.                   <sup>40</sup> ebreisican, R.                   <sup>41</sup> þeode, L.  
<sup>42</sup> onȝunnon, L.                   <sup>43</sup> heara, R. ; hýra, L.                   <sup>44</sup> anȝin, R.                   <sup>45</sup> duodecima  
kalenðar appulif, L.                   <sup>46</sup> fe, M. P. omit.                   <sup>47</sup> tungla, R.                   <sup>48</sup> fýrmeft, 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,<sup>a</sup> 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 creatiōn.

Revolutions of the moon.

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<sup>a</sup> A solstitio. Beda, ix.

he underþýrnð ealle ða tpeļf tacna . þe seo funne under-  
 zæð tpeļf monað. Se mona is soðlice be suman<sup>1</sup> dæle  
 sprifre<sup>2</sup> þonne seo funne . ac spa þeah<sup>3</sup> þurh<sup>4</sup> þa  
 sprifnysse<sup>5</sup> ne mihte he underþýrnian ealle þa tpeļf  
 tunzlan<sup>6</sup> binnan<sup>7</sup> feofon<sup>8</sup> and tpenzigum dagum .<sup>9</sup> ȝ  
 eahta tidum . ȝȝf he urne spa up<sup>10</sup> spa þeo<sup>11</sup> sunne  
 deð.<sup>12</sup> þære sunnan rýne is spride þum . for þan<sup>13</sup> þe  
 heo is spride up .<sup>14</sup> ȝ ðæs monan rýne is spride<sup>15</sup> neapio-  
 for þan þe he ýrnð<sup>16</sup> ealra tunzla<sup>17</sup> niðemest .<sup>18</sup> ȝ þære  
 eorðan gehendofst . Nu<sup>19</sup> miht ðú underftandan þ læs-  
 san ýmbzanȝ<sup>20</sup> hæfð<sup>21</sup> se<sup>22</sup> mann<sup>23</sup> þe zæð abutan<sup>24</sup>  
 an hús . þonne se<sup>25</sup> ðe ealle ða þurh bezæð . Spa eac  
 ðe mona hæfð his rýne hraðor<sup>26</sup> aurnen<sup>27</sup> on þam  
 læssan ymbþýrre . þonne seo sunne hæbbe on ðam  
 maran . þis is læs monan zear . ac his monað is mare .  
 þ is þonne he zecýrð nipe fram<sup>28</sup> þære sunnan . oð þ  
 he eft cume hýre<sup>29</sup> forne aȝean<sup>30</sup> ealð . ȝ ateorod .<sup>31</sup>  
 ȝ eft þurh hi<sup>32</sup> beo<sup>33</sup> ontend .<sup>34</sup> On ðam monðe sýnd  
 zetealde nizgon ȝ tpenzig daga . ȝ tpeļf tida . þis is se  
 monelica<sup>35</sup> monað . ȝ hýs zear is þ he underþýrne  
 ealle ða tpeļf tunzlan .<sup>36</sup> On sumum<sup>37</sup> zearþe býð<sup>38</sup> se  
 mona tpeļf siðon zenipod .<sup>39</sup> fram þære halȝan eafter  
 tide<sup>40</sup> oð eft eaftpon . ȝ on<sup>41</sup> sumum zearþe he bið  
 þreottýne<sup>42</sup> siðon zeeðnipað .<sup>43</sup> þ zear ðe<sup>44</sup> þe hatað  
 communis hæfð<sup>45</sup> tpeļf nipe monan . ȝ þ zear ðe þe  
 hatað embolismus . hæfð þreottýne<sup>46</sup> nipe monan .<sup>47</sup> Se

<sup>1</sup> funnon, R. ; sumon, P. ; fumun, L.      <sup>2</sup> sprifre, L.      <sup>3</sup> þeh, L.  
<sup>4</sup> ðaþ, M.      <sup>5</sup> -neffe ne ne, L.      <sup>6</sup> tunzla, R.      <sup>7</sup> binnon, L.  
<sup>8</sup> vii., R.      <sup>9</sup> dagum, L.      <sup>10</sup> upp, R.      <sup>11</sup> þeo, R. omits ; seo, L. P.  
<sup>12</sup> deð, P. omits.      <sup>13</sup> þon, L.      <sup>14</sup> upp, R. P.      <sup>15</sup> spride, R. L. omit.  
<sup>16</sup> heo ýrnð, R.      <sup>17</sup> tunzla, R. omits.      <sup>18</sup> nyðemyst, P. ; neoþemæst, L.  
<sup>19</sup> hu, R.      <sup>20</sup> embe, L.      <sup>21</sup> hæf, L.      <sup>22</sup> ðe, R.      <sup>23</sup> man, P. L.  
<sup>24</sup> onbuton, P. L.      <sup>25</sup> se, L.      <sup>26</sup> raðor, M. P. L.      <sup>27</sup> aurnen, L.  
<sup>28</sup> fram, L.      <sup>29</sup> hýrne, R.      <sup>30</sup> zean, P. L. M. ; fornon zean, S.  
<sup>31</sup> ateorod, L. ; ateorað, S.      <sup>32</sup> hiȝ, R.      <sup>33</sup> býþ, R.      <sup>34</sup> ontent, L.  
<sup>35</sup> monlica, P.      <sup>36</sup> tunzla, R.      <sup>37</sup> fumon, R.      <sup>38</sup> he býþ, R.  
<sup>39</sup> zenipod, L.      <sup>40</sup> tide, L.      <sup>41</sup> on, R. omits.      <sup>42</sup> þreottene, L.  
<sup>43</sup> -pod, R. L.      <sup>44</sup> ðe, R. omits.      <sup>45</sup> þ þ hæfð, R.      <sup>46</sup> þreottene, L.  
<sup>47</sup> 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 us as the sun doth. The course of the sun is very roomy, 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, 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 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

Orbit of the moon.

Revolution of the moon distinguished from the intervals between the new moons.

How many moons from Easter to Easter.



monelica monað<sup>1</sup> hæfð æfre on anum monðe .xxx.<sup>2</sup> nihta.<sup>3</sup> Ƴ on oþrum niƳon Ƴ .xx.<sup>4</sup> On spa hƳilcum sunlicum monðe spa<sup>5</sup> se mona Ƴeendað.<sup>6</sup> se býð his monað.<sup>7</sup> Ic cƳeðe<sup>8</sup> nu Ƴerislicor . Ƴýf se ealda mona Ƴeendað<sup>9</sup> tƳam ðaƳum oððe þrum binnan hlýðan monðe . þonne býð he Ƴeteald to ðam monðe . Ƴ be his reƳolum acunnod . Ƴ spa forð be ðam oðrum . FeoƳer tida<sup>10</sup> sýnð Ƴetealde on anum Ƴeare . þ Ƴýnð .<sup>11</sup> ueƳ . æstas . autumnus . hiemf.<sup>12</sup> UeƳ is lencten tid .<sup>13</sup> seo hæfð emnihte . Æstas is sumor .<sup>14</sup> se hæfð sunnſtede.<sup>15</sup> AutumnuƳ is hærfeste þe<sup>16</sup> hæfð oðre emnihte . Ðiemf is Ƴinter.<sup>17</sup> se hæfð oþerne Ƴunnſtede . On þysum feoƳer tidum ýrnð seo sunne Ƴeond<sup>18</sup> miſtlice<sup>19</sup> ðælas . buƳon<sup>20</sup> þýsum<sup>21</sup> ýmbhƳƳrƳte .<sup>22</sup> Ƴ þa<sup>23</sup> eoƳðan Ƴetempnað . foðlice þurh Ƴodes foƳerƳeapunƳe . þ heo sýmle<sup>24</sup> on anre ſtope<sup>25</sup> ne ƳunƳe .<sup>26</sup> Ƴ mid hƳre hætan<sup>27</sup> middaneapdes<sup>28</sup> Ƴæstmas foƳbæƳne . Ac heo Ƴæð Ƴeond ƳtoƳa .<sup>29</sup> Ƴ tempnað ða eoƳðlican<sup>30</sup> Ƴæstmaf æƳðer Ƴe on Ƴæftme Ƴe on ƳunƳe.<sup>31</sup> þonne se ðæg langað . þonne Ƴæð<sup>32</sup> seo funne noƳðƳeapð . oð þ heo becýmð to þam tæcne .<sup>33</sup> þe is Ƴehaten cancer . þær is se sumeƳlica<sup>34</sup> sunnſtede . foƳ þan<sup>35</sup> ðe heo cýrð<sup>36</sup> ðær onƳean eƳt suðƳeapð . Ƴ se ðæg þonne ſceoƳtað . oð þ seo sunne cýmð<sup>37</sup> eƳt suð to þam Ƴinterlican<sup>38</sup> sunnſtede .<sup>39</sup> Ƴ þær ætſtent . Ðonne heo noƳðƳeapð býð . þonne macað heo lenctenlice<sup>40</sup> emnihte on middereapðum<sup>41</sup> hýre Ƴýne . EƳt

<sup>1</sup> monoþ, R.    <sup>2</sup> þrieti, R.; þrieti, L.    <sup>3</sup> niƳan, L.    <sup>4</sup> tƳenti, R.; tƳentiƳ, L.    <sup>5</sup> spa sua, P.    <sup>6</sup> Ƴeændað, L.    <sup>7</sup> monoð, R.    <sup>8</sup> cƳelle, R.    <sup>9</sup> Ƴeændað, L.    <sup>10</sup> tida, L.    <sup>11</sup> sýnt, R.    <sup>12</sup> hiempf, R.    <sup>13</sup> tid, L.    <sup>14</sup> sum, L.    <sup>15</sup> To the next Ƴunnſtede, R. omits; ſtède, L.    <sup>16</sup> þe, P. L.    <sup>17</sup> Ƴinter, L.    <sup>18</sup> Ƴeon, L.    <sup>19</sup> miſſenlice, L.; miſlice, P. R., fol. 65 b.    <sup>20</sup> buƳan, R.    <sup>21</sup> þiƳum, L.    <sup>22</sup> emb-, L.    <sup>23</sup> þas, M. P. L.    <sup>24</sup> sýmle, R. L.    <sup>25</sup> ſtópe, L.    <sup>26</sup> on nanre oþre ne ƳunƳe, R.; ƳeƳunƳe, M., omitting the negative.    <sup>27</sup> hæton, R.    <sup>28</sup> -eapðlice, S. R. P. L.    <sup>29</sup> ſtope, R.    <sup>30</sup> eapð-, R.    <sup>31</sup> ƳiƳunƳe, L.    <sup>32</sup> Ƴæg, L.    <sup>33</sup> tæcne, L.    <sup>34</sup> ſumor-, L.    <sup>35</sup> þon, L.    <sup>36</sup> cýrð, L. S.; cýmð, M. R. P.    <sup>37</sup> cýmpð, R.    <sup>38</sup> -licum, P. S.    <sup>39</sup> Ƴun-, L.    <sup>40</sup> læncten, L.    <sup>41</sup> -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 hærfæstlice<sup>1</sup> emnihte. Spa heo suðor bið spa hit fribor pinterlæcð . Ƴ zæð se pinterlica<sup>2</sup> cyle æfter hýne . ac þonne heo eft zepent onzean . þonne todræfð<sup>3</sup> heo þone<sup>4</sup> pinterlican cyle mid hýne hatum<sup>5</sup> leoman.<sup>6</sup> Se langienda<sup>7</sup> dæg<sup>8</sup> is ceald . for þan ðe seo eorðe bið mid þam pinterlican<sup>9</sup> cyle þurhzan . Ƴ bið langsum ær ðam<sup>10</sup> ðe heo eft zebefoð<sup>11</sup> sý. Se sceortigenda<sup>12</sup> dæg hæfð liðran zepederu<sup>13</sup> þonne se langienda<sup>14</sup> dæg<sup>15</sup> for þan<sup>16</sup> þe seo eorðe is eall zebefoð mid þære sumerlican hætan . Ƴ ne bið eft spa hraðe<sup>17</sup> acolob. Þitodlice se pinterlica mona zæð norðor þonne seo sunne za<sup>18</sup> on fuma . Ƴ for þi he<sup>19</sup> hæfð scýrtan<sup>20</sup> sceade<sup>21</sup> þonne seo sunne. Eft on langendum dagum<sup>22</sup> he ofer<sup>23</sup> zæð þone<sup>24</sup> suðran sunnftede . Ƴ for þi he<sup>25</sup> bið nýðor<sup>26</sup> zesepen þonne seo sunne on rintre.<sup>27</sup> Spa þeah<sup>28</sup> ne zæð heora<sup>29</sup> naðer<sup>30</sup> ænne puman<sup>31</sup> ofer<sup>32</sup> þam ðe him<sup>33</sup> zesette<sup>34</sup> is. Ne dazas ne sýnd<sup>35</sup> nu nafor<sup>36</sup> ne længan<sup>37</sup> ne scýrtan þonne<sup>38</sup> hi<sup>39</sup> æt fruman þæran.<sup>40</sup> On ægirta lande ne cýmð næfre nan pinter . ne ren scupas .<sup>41</sup> ác on middan urum rintre<sup>42</sup> beoð hýra<sup>43</sup> feldas mid pýrtum<sup>44</sup> blopnde . Ƴ hýra<sup>45</sup> orcerdas<sup>46</sup> mid æpplum afýllede. Æfter heora zerepe zæð seo éa up nilus<sup>47</sup> Ƴ ofer flect<sup>48</sup> eall þ egyptisce land .<sup>49</sup> Ƴ stent<sup>50</sup> oferflebe .

<sup>1</sup> hærfæst-, P.      <sup>2</sup> piter-, R.      <sup>3</sup> to, R. omits.      <sup>4</sup> þæne, R.  
<sup>5</sup> hácan, S.      <sup>6</sup> leomum, L.      <sup>7</sup> langigenda, P.      <sup>8</sup> dæg, R. omits. ;  
dæg, L.      <sup>9</sup> -licum, M. P. L.      <sup>10</sup> ðan, P.      <sup>11</sup> zebefoð, L.  
<sup>12</sup> scort-, L.      <sup>13</sup> zepederu, L. ; zepidera, R.      <sup>14</sup> langigenda, L.  
<sup>15</sup> dæg, P. omits.      <sup>16</sup> þam, R. ; þon, L.      <sup>17</sup> raðe, L.      <sup>18</sup> zange, R. P. L.  
<sup>19</sup> he, P. L. M. omit.      <sup>20</sup> sceortan, R. ; seortan, L.      <sup>21</sup> scéade, L.  
<sup>22</sup> -ende dagan, R.      <sup>23</sup> heo for, R.      <sup>24</sup> þæne, R.      <sup>25</sup> he, P. M. L. S. omit.  
<sup>26</sup> nýþor, B. ; neoðer, S.      <sup>27</sup> rintre, L.      <sup>28</sup> þeh, L.      <sup>29</sup> hýra, L.  
<sup>30</sup> nafor, L.      <sup>31</sup> puman, R.      <sup>32</sup> ofer, R.      <sup>33</sup> heom, R.  
<sup>34</sup> geset. P. L.      <sup>35</sup> fýndon, R.      <sup>36</sup> nafor, P. M. omit.  
<sup>37</sup> lengran, R. P. L.      <sup>38</sup> þænne, R.      <sup>39</sup> hys, R.      <sup>40</sup> þæron, R. P. L.  
<sup>41</sup> rén féur, L.      <sup>42</sup> rintre, R. L.      <sup>43</sup> heora, P.      <sup>44</sup> peortum, P. M.  
<sup>45</sup> heora, P.      <sup>46</sup> orcérdas, R. P. ; orcerdas, L.      <sup>47</sup> úp nilur, L. ; nilif, R.  
<sup>48</sup> fleð, M. ; flect, P. L.      <sup>49</sup> lánd, L.      <sup>50</sup> 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.

hþilon<sup>1</sup> monað<sup>2</sup> hþilum<sup>3</sup> lenz.<sup>4</sup> ʒ sýððan<sup>5</sup> το τρεῖς  
monðum ne cymð þær nan oðer scúr. oð þ̅ seo ea<sup>6</sup>  
εῖς up abrēce.<sup>7</sup> spa spa hýne ʒepuna<sup>8</sup> is. ælce ʒeape  
æne.<sup>9</sup> ʒ hi habbað þurh þ̅ cornes spa þela<sup>10</sup> spa hi<sup>11</sup>  
mæft ꝛecceað.<sup>12</sup>

## 5. DE MVNDO.

Middaneard is ʒehaten eall þ̅<sup>13</sup> binnan þam firma-  
mentum ʒ. Firmamentum is þeos roderlice heofen<sup>14</sup>  
mid manezum fteorrum<sup>15</sup> amett.<sup>16</sup> Seo heofen.<sup>17</sup> ʒ  
sæ. ʒ eorðe synd ʒehatene middaneard. Seo<sup>18</sup> firma-  
mentum týrnð sýmle<sup>19</sup> onbutan<sup>20</sup> us under þýsere<sup>21</sup>  
eorðan ʒ buʒan.<sup>22</sup> ac þær ís unʒerím ꝛæc betreox<sup>23</sup>  
hýne. ʒ þære eorðon. Feoper ʒ trentiz tida beoð  
azane þ̅ is an ðæg. ʒ án niht.<sup>24</sup> ær þan ðe heo beo  
æne<sup>25</sup> ymbtýrnð.<sup>26</sup> ʒ ealle ða steorran<sup>27</sup> þe hýne on  
fæste sýnd turriað onbutan<sup>28</sup> mid hýne. Seo eorðe  
ftent on ælemiddan þurh ʒodes mihte spa ʒefæstned.  
þ̅ heo næfre ne byhð naþor<sup>29</sup> ne uʒor.<sup>30</sup> ne nýðor.<sup>31</sup>  
þonne se ælmihtiga scyppend. þe ealle ðing hýlt. bu-  
ton spince.<sup>32</sup> hi ʒestaðelode. Ælc sæ þeah<sup>33</sup> heo ðeop<sup>34</sup>  
sý hæfð ʒrind<sup>35</sup> on ðære eorðan.<sup>36</sup> ʒ seo eorðe abyrd<sup>37</sup>  
ælce<sup>38</sup> sæ<sup>39</sup> ʒ þone<sup>40</sup> miclan<sup>41</sup> ʒáþsecz ʒ ealle pýllsprun-  
gas<sup>42</sup> ʒ éán<sup>43</sup> þurh hiʒ<sup>44</sup> ýrnað. Spa spa æddran lic-  
zeað<sup>45</sup> on ðæs mannes lichaman spa liczað<sup>46</sup> þas<sup>47</sup> pæter

<sup>1</sup> hþilum, L.    <sup>2</sup> monoþ, R.    <sup>3</sup> hþilon, R. L.    <sup>4</sup> lenz, R.; lænz, L.  
<sup>5</sup> seþþan, R.    <sup>6</sup> eá. L.    <sup>7</sup> uppa þrecce, R., fol. 66 a.; úp, L.    <sup>8</sup> puna, R.  
<sup>9</sup> æne, L. S.    <sup>10</sup> mýcel, L.; þeala, R.    <sup>11</sup> hiʒ, R.    <sup>12</sup> ꝛecceað, P. S.  
<sup>13</sup> þ̅, L. omits.    <sup>14</sup> heofon, L.    <sup>15</sup> ʒteorru, L.    <sup>16</sup> amett, P. M. S.  
<sup>17</sup> heofon, L.    <sup>18</sup> Se, R.    <sup>19</sup> fýmble, R.    <sup>20</sup> onbuton, L.    <sup>21</sup> þisse, R.  
<sup>22</sup> buʒan, M.; búron, L.    <sup>23</sup> betpux, R. P.; betpýx, L.    <sup>24</sup> beoþ  
æfre þ̅ íf an ðæg & an niht sýndon turmenbe abutan mid hýne, R.  
<sup>25</sup> æne, R. M. omit; æne, L.    <sup>26</sup> týrnð, M.    <sup>27</sup> fteorran, L.  
<sup>28</sup> onbuton, L.    <sup>29</sup> naþor, L. M. omit; naþor ne, P. omits.    <sup>30</sup> uʒor, R.  
<sup>31</sup> nýþor, R.; neoðor, P. L. S.    <sup>32</sup> ʒerþince, R. P. L.    <sup>33</sup> þeh, L.  
<sup>34</sup> ðeop, L.    <sup>35</sup> ʒrind, L.    <sup>36</sup> eorþon, L.    <sup>37</sup> aberð, P.  
<sup>38</sup> ealle, R. P. L. S.    <sup>39</sup> sæf, R.    <sup>40</sup> þæne, R.    <sup>41</sup> micclan, R.  
<sup>42</sup> píl-, L.    <sup>43</sup> ea · an, R.; eann, L.    <sup>44</sup> hure, P.; hýne, M. L. S.  
<sup>45</sup> liczað, P. L.    <sup>46</sup> liczeað, R.    <sup>47</sup> 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.

æððran ȝeond<sup>1</sup> ðas eorðan. Næfð naðer<sup>2</sup> ne sǣ . ne eá nænne stede<sup>3</sup> buton on eorðan.

## 6. DE EQUINOCTIIS.

Ɔanegra manna cȝýððung is þ̅ seo lenctenlice<sup>4</sup> emniht<sup>5</sup> ȝebýrige<sup>6</sup> rihtlice on octaua kl. aprilis<sup>7</sup> þ̅ is on marian mæsse dæȝe. Ac ealle þa easterpan ȝ þa<sup>8</sup> eȝiptiscan<sup>9</sup> þe selost cunnon on ȝerimcȝærte tealðon þ̅ seo lenctenlice emniht is ȝerislice<sup>10</sup> on duodecima kl. april . þ̅ is on sǣ. benedictus<sup>11</sup> mæsse dæȝe.<sup>12</sup> Eft is beboden<sup>13</sup> on ðam rēȝole .<sup>14</sup> þe us ȝerissað be þære halȝan easter tide : þ̅ næfre ne sý se halȝa easter dæȝ ȝemærsod.<sup>15</sup> ær þan ðe seo lenctenlice emniht<sup>16</sup> sý aȝán . ȝ þæs dæȝes lenȝe<sup>17</sup> oȝerstiȝe<sup>18</sup> þa niht.<sup>19</sup> ȝite nu for ðȝ<sup>20</sup> ȝýf hit þære rihtlice emniht on scā<sup>21</sup> marian mæsse dæȝe<sup>22</sup> þ̅ se dæȝ ne ȝelumpe næfre oȝer<sup>23</sup> ðam easter dæȝe .<sup>24</sup> sȝa sȝa he for oȝt<sup>25</sup> deð. Us is neod<sup>26</sup> þ̅ pe þa halȝan<sup>27</sup> easter tide . be ðam soðan rēȝole healðon .<sup>28</sup> næfre ær emnihte . ȝ oȝer-spiððum<sup>29</sup> ðeostȝum.<sup>30</sup> For þi pe fecȝað<sup>31</sup> foðlice þ̅ seo emniht is sȝa sȝa pe ær cȝædon on .XII<sup>ma</sup>. kl. april .<sup>32</sup> sȝa sȝa þa ȝeleaȝullan ræðenas hit<sup>33</sup> ȝesetton ȝ eac ȝerisse dæȝmæl<sup>34</sup> uȝ sȝa tæcað.<sup>35</sup> Eac ða oðre þreo tida .<sup>36</sup> þ̅ is se sumerlica sunnsteðe . ȝ se rintelica . ȝ<sup>37</sup> seo hærfestlice emniht<sup>38</sup> synt to emnettenne<sup>39</sup> be þissepe emnihte . þ̅ hi<sup>40</sup> sýn sume ðaȝas ȝehealdene ær þan octaua kl. ȝitodlice se emnihtes dæȝ is eal-

<sup>1</sup> þurh, M.      <sup>2</sup> naþor, R. P. L.      <sup>3</sup> stéðe, L.      <sup>4</sup> læncten-, L.  
<sup>5</sup> ým-, M.      <sup>6</sup> ȝebiric, L.      <sup>7</sup> appeliȝ, L.      <sup>8</sup> þa, P. M. L. S. omit.  
<sup>9</sup> -scēan, R.      <sup>10</sup> ȝeriflice, L.      <sup>11</sup> -tes, P. M. S.      <sup>12</sup> dæȝ, L.  
<sup>13</sup> bebóðen, L.      <sup>14</sup> rēȝule, R.      <sup>15</sup> ȝemærsod, L.      <sup>16</sup> emnýhte, L.  
<sup>17</sup> lenȝe, P. ; lænȝe, L.      <sup>18</sup> oȝor, R.      <sup>19</sup> þu, L. adds.      <sup>20</sup> þiȝiȝ, R.  
<sup>21</sup> scā, P. M. L. omit.      <sup>22</sup> dæȝ, P.      <sup>23</sup> oȝor, R.      <sup>24</sup> dæȝe, L.  
<sup>25</sup> oȝte, L.      <sup>26</sup> néod, L.      <sup>27</sup> pe halȝan, L., error.      <sup>28</sup> healðan, R. L.  
<sup>29</sup> spiððum, M.      <sup>30</sup> þýftȝū, R.      <sup>31</sup> fecȝeað, R.      <sup>32</sup> appeliȝ, L.  
<sup>33</sup> hit, P. M. L. omit.      <sup>34</sup> dæȝmælar, M.      <sup>35</sup> tæceað, L.      <sup>36</sup> tida, L.  
<sup>37</sup> ȝ, M. omits.      <sup>38</sup> ým-, M.      <sup>39</sup> -ende, R.      <sup>40</sup> hiȝ, 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 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 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

On the day on which the sun crosses the plane of the equator.

The church (and Jewish) rule for the equinox.

lum middaneardre ān . ȝ<sup>1</sup> ȝelice lang . ȝ ealle oðre  
 dagas on trefe monðum habbað mislice<sup>2</sup> langnisse.<sup>3</sup>  
 On fumum<sup>4</sup> earde hi<sup>5</sup> beoð længran .<sup>6</sup> on sumon<sup>7</sup>  
 feyrtran . for þære eorðan fceadepunge .<sup>8</sup> ȝ þære sun-  
 nan ýmb<sup>9</sup> ȝange . Seo eorðe fteht<sup>10</sup> on ȝelcnysse  
 anre rinnhnyte . ȝ seo<sup>11</sup> sunne ȝht abutan<sup>12</sup> ȝeris-  
 lice<sup>13</sup> be ȝodes ȝesetnysse .<sup>14</sup> ȝ on þone ende<sup>15</sup> þe heo  
 scinð ýs dæg þurh hýre lýhtinge . ȝ se ende<sup>16</sup> þe heo  
 forlæt .<sup>17</sup> býð mid þýstrum<sup>18</sup> oferþeahht .<sup>19</sup> oð þ heo  
 eft<sup>20</sup> ðýðer ȝenealæce .<sup>21</sup> Nu is þære eorðan sinepealt-  
 nýs<sup>22</sup> ȝ þære sunnan ýmȝanz .<sup>23</sup> hremming .<sup>24</sup> þ se  
 dæg ne býð on ælcum earde ȝelice lang . On india  
 lande pendað heora<sup>25</sup> scada<sup>26</sup> on sumeja sudþeard . ȝ  
 on pintra norðþeard . Eft on alexandria ȝæð seo sunne  
 upprichte<sup>27</sup> on þam sumerlican<sup>28</sup> sunnsteðe<sup>29</sup> on mid-  
 dæge .<sup>30</sup> ȝ ne býð nan sceadu<sup>31</sup> on nanre<sup>32</sup> healfe . Þis  
 ýlce ȝetimað eac on sumum oðrum storum . Weloe<sup>33</sup>  
 hatte an ȝland . þ is þæra<sup>34</sup> sillheapepena<sup>35</sup> land .<sup>36</sup> on  
 ðam ȝlande hæfð se længsta<sup>37</sup> dæg on ȝeare<sup>38</sup> trefe  
 tida . ȝ lýtle mare þonne ane healfe tida . On ðam ýlcan  
 earde norþþeardan .<sup>39</sup> . . . alexandria hæfð se læng-  
 fta dæg feovertýne<sup>40</sup> tida . On Italia<sup>41</sup> þæt is Ro-  
 mana ríce hæfð se længfsta<sup>42</sup> dæg<sup>43</sup> fiftýne tida . On  
 Enȝla lande hæfð se længsta<sup>44</sup> dæg seofontýne<sup>45</sup> tida .  
 On ðam ýlcan<sup>46</sup> earde norðþeardan<sup>47</sup> beoð leohte nihta

<sup>1</sup> ȝ, L. omits.    <sup>2</sup> mýflice, L.    <sup>3</sup> langrumnýre, P.    <sup>4</sup> fumon, R. L.  
<sup>5</sup> hi, R. omits.    <sup>6</sup> længran, R. P. L.    <sup>7</sup> fumum, P.    <sup>8</sup> fceadpunge, R.  
<sup>9</sup> ýmbe, R.    <sup>10</sup> fteht, L.    <sup>11</sup> fe, R.    <sup>12</sup> onbutan, P.;  
 onbuton, L.    <sup>13</sup> ȝer., R. L. omit.    <sup>14</sup> -neffe, R. L.    <sup>15</sup> ænde, L.  
<sup>16</sup> ænde, L.    <sup>17</sup> -lætt, R.; -lætt, L.    <sup>18</sup> ðeostrum, P. L.    <sup>19</sup> ofer-  
 þeahht, R.    <sup>20</sup> æft, L.    <sup>21</sup> ȝenæa-, L.    <sup>22</sup> -nef, L.; sinepealneffe, R.  
<sup>23</sup> ýmbe, R.; ýmb, P.    <sup>24</sup> hrémning, L.    <sup>25</sup> hýra, L.    <sup>26</sup> fceada, R. P.  
 L. S.    <sup>27</sup> upp, P.    <sup>28</sup> -cum, R. P.    <sup>29</sup> funftéde, L.    <sup>30</sup> midðan, R.  
<sup>31</sup> fceadu, L.    <sup>32</sup> nane, S. P. M. L.    <sup>33</sup> Weloe, R.; Merode, L.  
<sup>34</sup> þara, L.    <sup>35</sup> filheapepena, R. P.    <sup>36</sup> eard, M.; éard, L.; ȝeárd, S.  
<sup>37</sup> længfsta, R.; længfta, P.    <sup>38</sup> ȝeapa, M.    <sup>39</sup> On ðam earde þe is  
 ȝehaten, P. M. L.    <sup>40</sup> -týna, R.    <sup>41</sup> On Italia, etc., R. M. omit.  
<sup>42</sup> længsta, P. omits; længýfta, L.    <sup>43</sup> dæg, L.    <sup>44</sup> længfsta, L.  
<sup>45</sup> feoren, R.    <sup>46</sup> ýlcan, R. omits.    <sup>47</sup> -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 <sup>1</sup> hit ealle niht dagie .<sup>2</sup> spa spa pe sylfe forofc zesapon.<sup>3</sup> Thile hatte an izland be norðan þýsum<sup>4</sup> izlande . sýx daga fær ofor<sup>5</sup> sæ . on ðam ne bið nan niht on sumerlicum .<sup>6</sup> sunnftede .<sup>7</sup> sýx dagum . for ðam<sup>8</sup> ðe seo sunne býð þonne<sup>9</sup> spa feorþ<sup>10</sup> norð azán . þ heo hronlice underzæd þære eorðan zeendunge . spylce hit æfnige . 7 þær nihte eft upzæð.<sup>11</sup> Eft on rintelicum sunnftede<sup>12</sup> ne býð nan dæg on ðam forfædan izlande . for ðan ðe seo sunne býð þonne spa feorþ suð azan . þ hýre leoman ne maƷon to þam lande zeræcan .<sup>13</sup> for þære eorðan sinepealtýnýsse . Ýs þeah<sup>14</sup> to ritenne þ sýmle býð<sup>15</sup> under dæg 7 niht<sup>16</sup> feoreþ 7 .xx. tida .<sup>17</sup> 7 on emnihtes dæg .<sup>18</sup> þ is ðonne se dæg 7 seo niht zelice lanze beoð . þonne hæfð hýra ægðer tref tida . spa spa crist sylf<sup>19</sup> on his Ʒodspelle cræð . Nonne duodecim horæ sunt diei . Lā hu ne hæfð se dæg tref tida . Soðlice þære sunnan ormaetan<sup>20</sup> hætu rýncð<sup>21</sup> fíf<sup>22</sup> dælas on midðanearde . þa<sup>23</sup> pe hatað on leden quinque zonaf . þ sýnd<sup>24</sup> fíf Ʒýrdlas . An þæra<sup>25</sup> dæla is on ælemiddan peallende 7 unƷepunendlic<sup>26</sup> for þære sunnan neapeste.<sup>27</sup> On ðam ne earðað nan eorðlic mann .<sup>28</sup> for þam unberendlicum<sup>29</sup> brýne .<sup>30</sup> þonne beoð on tra healra þære hætan . trefzen dælas Ʒemetegode<sup>31</sup> naðor ne to hate ne to cealde.<sup>32</sup> On ðam norðran dæle punað eall manncýnn . under þam bradan circale þe is Ʒehaten zodiacus . Beoð þonne Ʒýt trefzen dælas on

<sup>1</sup> spille, R.                   <sup>2</sup> dagige, P. S.                   <sup>3</sup> ge, R. omits. ; Ʒefáronn, L.  
<sup>4</sup> þifsum, L.                   <sup>5</sup> on, P. M. L.                   <sup>6</sup> -lican, L.                   <sup>7</sup> sunftéde, L.  
<sup>8</sup> ðan, P.                   <sup>9</sup> þæne, R.                   <sup>10</sup> feorþ, L.                   <sup>11</sup> upp, R.                   <sup>12</sup> sun-, L.  
<sup>13</sup> Ʒeræcan, L.                   <sup>14</sup> þeh, L.                   <sup>15</sup> býð, L. omits.                   <sup>16</sup> dæge 7 nihte, P.  
<sup>17</sup> tida, L.                   <sup>18</sup> dæge, P. ; dæge, L.                   <sup>19</sup> fylua, L.                   <sup>20</sup> armaetan, M.  
<sup>21</sup> rýrhð, L.                   <sup>22</sup> fíf, R., fol. 67 a.                   <sup>23</sup> þe, R.                   <sup>24</sup> fýnt, R.  
<sup>25</sup> þære, R., omitting dæla ; þære, L.                   <sup>26</sup> ge., L. R. omit ; -igenðlic, P. ; unƷepunelic, M. ; on-, R.                   <sup>27</sup> -rýrte, P.                   <sup>28</sup> man, P. L.                   <sup>29</sup> unaberenðlicum, P. ; unaberenðan, R.                   <sup>30</sup> brýne, L.                   <sup>31</sup> Ʒemetegóde, L.  
<sup>32</sup> 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

τρα healfa . þam gemetezodum bæle .<sup>1</sup> on suðepearðan .<sup>2</sup>  
 Ʒ on norþpearðan<sup>3</sup> þyses<sup>4</sup> ymbhryrftes<sup>5</sup> cealde Ʒ un-  
 puniendlice .<sup>6</sup> for þan þe seo funne ne cýmð him næfre  
 to . ac ætstent on ægðre healfe<sup>7</sup> æt þam sunne-  
 ftedum .<sup>8</sup>

## 7. DE BISSEXTO.

Sume ppeoftas seczað<sup>9</sup> þ bissextus cume<sup>10</sup> þurh þ  
 þ iosue abæd<sup>11</sup> æt zode . þ seo sunne ftoð<sup>12</sup> stille . anes  
 dæzes lencze<sup>13</sup> þa þa he ða hæðenan . of þam earðe  
 adilezode<sup>14</sup> þe<sup>15</sup> him zod forzeaf . Soð ðæt<sup>16</sup> is þ  
 seo sunne þa<sup>17</sup> stob<sup>18</sup> rtille<sup>19</sup> anes dæzes lencze<sup>20</sup>  
 bufon<sup>21</sup> ðære býriƷ zabaon .<sup>22</sup> þurh ðæs þezenes<sup>23</sup>  
 bene .<sup>24</sup> ac se dæg eode forð spa spa oðre ðagas .  
 Ʒ nis næfre þurh þ<sup>25</sup> bissextus . þeah þe þa<sup>26</sup> unze-  
 læpedan spa penað .<sup>27</sup> Bis<sup>28</sup> if τrupa .<sup>29</sup> sextus . se  
 sýxta . bissextus . τrupa<sup>30</sup> sýx . for þam pe<sup>31</sup> cpeðað<sup>32</sup>  
 on ðam zeape nu to dæg .<sup>33</sup> sexta kl. martu Ʒ eft  
 a<sup>34</sup> mepiƷen .<sup>35</sup> sexta kl. martu . for ðan<sup>36</sup> ðe æfre  
 býð an dæg . Ʒ an niht ma on ðam feorðan zeape .  
 þonne<sup>37</sup> þære on ðam þrum ær . Se dæg . Ʒ seo niht  
 peaxað<sup>38</sup> of<sup>39</sup> ðam sýx tidum . þe ælce zeape beoð to  
 lafe .<sup>40</sup> to eacan þam ðrum hund ðazum . Ʒ fif Ʒ fyx-  
 tiƷ<sup>41</sup> ðaga .<sup>42</sup> Seo sunne beýrnð ða τpelf tacna<sup>43</sup> on  
 þrum hund ðazum Ʒ fif Ʒ sýxtiƷ ðaga .<sup>44</sup> Ʒ on fix ti-  
 dum . fpylce heo nu to zeape zanze on ærne mepien<sup>45</sup>

<sup>1</sup> bælum, R. L.    <sup>2</sup> fub-, R.    <sup>3</sup> on, P. omits.; norðe-, L.    <sup>4</sup> þiffef, L.  
<sup>5</sup> emb-, L.    <sup>6</sup> -igenblice, P.    <sup>7</sup> R. omits on æg. h.    <sup>8</sup> -ðe, R.  
<sup>9</sup> seczeað, R.    <sup>10</sup> come, R. L.    <sup>11</sup> abæðe, L.    <sup>12</sup> ftoðe ?    <sup>13</sup> læncze, M.;  
 lenze, L.    <sup>14</sup> adilogode, R.    <sup>15</sup> fpa, R.    <sup>16</sup> ðæt, R. omits.  
<sup>17</sup> þa, R. L. omit.    <sup>18</sup> ftoð, L.    <sup>19</sup> rtille, P. M. omit.    <sup>20</sup> læncze, M. L.  
<sup>21</sup> bufan, R.    <sup>22</sup> zabaon, R.    <sup>23</sup> þeznef, R.    <sup>24</sup> bede, L.    <sup>25</sup> þ, L.  
 omits, error.    <sup>26</sup> þeh þa, L.    <sup>27</sup> penon, P.    <sup>28</sup> Bif, L.    <sup>29</sup> τρια, R.;  
 τία, L.    <sup>30</sup> τία, L.; τρια, R.    <sup>31</sup> þam þe, R. P.    <sup>32</sup> cpiþaþ, R.  
<sup>33</sup> R. omits a line.    <sup>34</sup> on, P.    <sup>35</sup> amepgen, L.; R. omits seven words.  
<sup>36</sup> þon, L.    <sup>37</sup> þænne, R.    <sup>38</sup> pexeð, R.    <sup>39</sup> on, R.    <sup>40</sup> to lafe, R.  
 omits.    <sup>41</sup> fyxtiƷum, R.    <sup>42</sup> ðazum, R. L.    <sup>43</sup> tacnu, L.    <sup>44</sup> ðazum, P. L.  
<sup>45</sup> mepien, R. L.; mepiƷen, 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.



on<sup>1</sup> dæs emnihtes cýrcule . Ʒ<sup>2</sup> oðre Ʒeape on miððæge . þriððan Ʒeape on æfen.<sup>3</sup> feorðan Ʒeape on miððre nihte . on þam fiſtan Ʒeape eft on ærne meſigen.<sup>4</sup> Þitodlice ælc þæra<sup>5</sup> feoƷer<sup>6</sup> Ʒeapa<sup>7</sup> aƷýfð sýx tida.<sup>8</sup> þ̅ sýnð<sup>9</sup> feoƷer Ʒ tƷentiƷ tida an<sup>10</sup> dæg Ʒ an<sup>10</sup> niht. Ðone<sup>11</sup> dæg settan<sup>12</sup> romanisce Ʒeapas and<sup>13</sup> Ʒitan<sup>14</sup> to ðam monðe þe Ʒe hatað febfuarus . Ʒor ðam<sup>15</sup> ðe se monað<sup>16</sup> is ealra fcýrtoft<sup>17</sup> Ʒ endenýhft.<sup>18</sup> Be ðam dæge fƷræc<sup>19</sup> se Ʒisa auƷustinus . þ̅ se ælmihtiga scýrpend hine Ʒesceope<sup>20</sup> fƷiam fƷymðe miððaneardes to micelre Ʒerýnu.<sup>21</sup> Ʒ Ʒýf he býð Ʒorlæten unteald . þæƷ nihte aƷent eall<sup>22</sup> dæs Ʒeapes ýmbriýn<sup>23</sup> þƷýnes . Ʒ he belimpð<sup>24</sup> æƷðer Ʒe to ðære sunnan . Ʒe to ðam monan . Ʒor þan ðe ðær is an dæg Ʒ an<sup>25</sup> niht. Ʒýf þu nelc hine tellan eac to þam monan . Ʒpa Ʒpa to þære sunnan . þonne aƷæst<sup>26</sup> þu þone<sup>27</sup> eaſterhcan ƷeƷol . Ʒ ælces niƷes<sup>28</sup> monan Ʒerim . ealles þæs Ʒeapes.

#### 8. DE SALTU LUNÆ.<sup>29</sup>

Ʒpa Ʒpa þære sunnan<sup>30</sup> sleacnýs<sup>31</sup> acenð ænne<sup>32</sup> dæg Ʒ ane<sup>33</sup> niht æfƷe ýmbe<sup>34</sup> feoƷer Ʒear . ƷƷa eac þæs monan fƷriſtnes<sup>35</sup> aƷýfƷð<sup>36</sup> ut<sup>37</sup> ænne dæg . Ʒ ane niht of ðam Ʒetæle<sup>38</sup> hýs niýnes . æfƷe ýmbe<sup>39</sup> neoƷontýne<sup>40</sup> Ʒear . Ʒ Ʒe dæg is Ʒehaten saltus lunæ . þ̅ is ðæs monan hlýp . Ʒor þan<sup>41</sup> þe he oferhlýpð ænne dæg . Ʒ ƷƷa neap<sup>42</sup> þam neoƷonteoðan<sup>43</sup> Ʒeape . ƷƷa býð se niƷa mona þraððra ƷeseƷen . Se mona Ʒæs æt fƷuman<sup>44</sup>

<sup>1</sup> oð, L.      <sup>2</sup> Ʒ, P. M. omit. ; R. omits five words.      <sup>3</sup> æfen, L.  
<sup>4</sup> meſigen, L.      <sup>5</sup> þara, L.      <sup>6</sup> feoƷra, R.      <sup>7</sup> Ʒeape, R.      <sup>8</sup> tida, L.  
<sup>9</sup> f̅nðon, R.      <sup>10</sup> on, R. L.      <sup>11</sup> Ðæne, R.      <sup>12</sup> settan, R. L.  
<sup>13</sup> Ʒeapas and, L. P. R. omit.      <sup>14</sup> Ʒitan, R. ; Ʒitan, L.      <sup>15</sup> ðan, P.  
<sup>16</sup> monoð, R.      <sup>17</sup> fcýrtoft, P. M. ; fcýrtoft, L.      <sup>18</sup> ænðe niht, L. ;  
neht, R. ; next, P.      <sup>19</sup> fƷræcð, R.      <sup>20</sup> Ʒesceop, R.      <sup>21</sup> Ʒerýne, R.  
<sup>22</sup> eal, P.      <sup>23</sup> ýmbene, P.      <sup>24</sup> Ʒelimpð Ʒe, R.      <sup>25</sup> ane, R.  
<sup>26</sup> aƷæft, R. P. L.      <sup>27</sup> þonne, R.      <sup>28</sup> niƷan, R. P. ; niƷan, L.  
<sup>29</sup> LVNEA, M.      <sup>30</sup> sunnan, R. omits.      <sup>31</sup> -nef, L.      <sup>32</sup> ænne, R.  
<sup>33</sup> ane, R. omits.      <sup>34</sup> embe, L.      <sup>35</sup> -niýra, R. ; -niýs, P.      <sup>36</sup> Ʒýfð, R.  
<sup>37</sup> út, L.      <sup>38</sup> Ʒetæle, R. P.      <sup>39</sup> embe, P. L.      <sup>40</sup> niƷon, R. ; niƷen, L.  
<sup>41</sup> þam, L.      <sup>42</sup> neap, L.      <sup>43</sup> niƷon, L.      <sup>44</sup> fƷuman, 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<sup>a</sup> the wise Augustinus, 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.

February, the last month, takes the odd day.

#### 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 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

The lunar cycle of nineteen years.

<sup>a</sup> "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 æfen<sup>1</sup> zesceapen Ƴ æfne sýððan on æfen his ýlde  
 apent.<sup>2</sup> Gýf he býð ær æfenne<sup>3</sup> fram ðære sunnan  
 zeednīpod. he býð þonne sona æfter sunnan<sup>4</sup> setl-  
 zange nīpe<sup>5</sup> zeteald.<sup>6</sup> Gýf he þonne<sup>7</sup> æfter sunnan  
 retlunge ontend býð. oððe on<sup>8</sup> midðere nihte.  
 oððe on hancpeðe.<sup>9</sup> ne býð he næfne nīpe zeteald.<sup>10</sup>  
 þeah<sup>11</sup> ðe he habbe þreo Ƴ trentiz tīða. ær þan<sup>12</sup> ðe  
 he becume to þam<sup>13</sup> æfene þe he on zescapen<sup>14</sup> pæs.  
 Be þysum<sup>15</sup> is of<sup>16</sup> mýcel ýmb<sup>17</sup> framæc. þonne þa<sup>18</sup>  
 læpedan pīllað habban þone<sup>19</sup> monan be þam ðe hi hine  
 zeseoð. Ƴ þa zelæpedan<sup>20</sup> hine healdað be þisum for-  
 sædan<sup>21</sup> zesceade. Hwilon býð se mona ontend<sup>22</sup> of ðære  
 sunnan. on dæg. hwilon on niht. hwilon on æfen.  
 hwilon on æfne<sup>23</sup> merizen.<sup>24</sup> Ƴ spa mīflice.<sup>25</sup> ac he ne  
 býð<sup>26</sup> þeah nīpe<sup>27</sup> ær þan<sup>28</sup> ðe he þone<sup>29</sup> æfen zesihð.  
 ne sceal nan crīsten mann. nan þincz<sup>30</sup> be ðam monan  
 rīzlian. zýf he hit<sup>31</sup> deð. hiƳ zeleafa<sup>32</sup> ne bið naht.  
 Spa lenzra dæg<sup>33</sup> fra býð se nīpa<sup>34</sup> mona ufor<sup>35</sup> zese-  
 pen.<sup>36</sup> Ƴ spa scýtra dæg spa býð se nīpa mona nýðer<sup>37</sup>  
 zesepen. Gýf seo sunne hine onælð ufan. þonne ftupað<sup>38</sup>  
 he. zýf heo hine<sup>39</sup> onælð niht<sup>40</sup> þýnes.<sup>41</sup> þonne<sup>42</sup>  
 býð he emlice<sup>43</sup> zehýmed. zýf<sup>44</sup> heo hine ontend.<sup>45</sup>  
 neoðan.<sup>46</sup> þonne capað he up.<sup>47</sup> for þan<sup>48</sup> þe he pent  
 æfne þone hwic<sup>49</sup> to þære sunnan pearð. he býð spa  
 onpend<sup>50</sup> spa spa seo sunne<sup>51</sup> hine ontend.<sup>52</sup> Nu cpeðað

<sup>1</sup> æfen, L.      <sup>2</sup> apænt, L.      <sup>3</sup> æfene, L.      <sup>4</sup> þære sunnan, L.  
<sup>5</sup> setle unnīpe, R.; setlunge, P. L.; nīpe, L.      <sup>6</sup> zeteald, L.      <sup>7</sup> þænne, R.  
<sup>8</sup> on, R. omits.      <sup>9</sup> hán-, L.      <sup>10</sup> nīpe zeteald, L.      <sup>11</sup> þeh, L.  
<sup>12</sup> þam, R.      <sup>13</sup> þan, P.      <sup>14</sup> zesceapen, R. P. L.      <sup>15</sup> þisum, L.  
<sup>16</sup> of, M. R. L. omit.      <sup>17</sup> ymbe, R.; emb, P.      <sup>18</sup> þa, R. omits, fol. 68.  
<sup>19</sup> þæne, R.      <sup>20</sup> -ðon, L.      <sup>21</sup> -ðum, L.      <sup>22</sup> ontent, L.      <sup>23</sup> æfne,  
 R. omits.      <sup>24</sup> merzen, L.      <sup>25</sup> mīflice, R. P. L.      <sup>26</sup> býþ na, R.  
<sup>27</sup> nīpe, L.      <sup>28</sup> þam, R.      <sup>29</sup> þæne, R.      <sup>30</sup> ðing, P. L.      <sup>31</sup> hit, L. omits.  
<sup>32</sup> zeleafa, R.      <sup>33</sup> dæg, L.      <sup>34</sup> nīpa, R. omits.      <sup>35</sup> ufor, R.  
<sup>36</sup> zefapon, L.      <sup>37</sup> nýþor, R.; niðor, L.      <sup>38</sup> ftupað, L.      <sup>39</sup> Ƴ hiƳ  
 heo hýne, R.; Ƴ, L.      <sup>40</sup> nihte, L.      <sup>41</sup> þýnes, P.      <sup>42</sup> þænne, L.  
<sup>43</sup> ýmlice, M.      <sup>44</sup> Ƴ hiƳ, R.      <sup>45</sup> ontent, R. P. L.      <sup>46</sup> nýþan, R.  
<sup>47</sup> upp, R. P.; úpp, L.      <sup>48</sup> þam, R.      <sup>49</sup> hwic, L.      <sup>50</sup> apend, P. L.  
<sup>51</sup> heo for s. s., R. L.      <sup>52</sup> 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 <sup>Evening new moon.</sup> 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 <sup>Discussions arise on this.</sup> 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 any- <sup>Witchery by the moon.</sup> thing 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 <sup>On the posture of the moon.</sup> it turneth always its back toward the sun, it is so turned as the sun lighteth it up. Now some men,

sume menn .<sup>1</sup> þe ðis zesceað<sup>2</sup> ne cunnon . þ̅ se mona hine penðe<sup>3</sup> be þan þe hit<sup>4</sup> ruðerian<sup>5</sup> sceal<sup>6</sup> on þam monðe . ac hine<sup>7</sup> ne pent<sup>8</sup> næfpe naðor<sup>9</sup> ne peðer . ne únpeðer of ðam þe him<sup>10</sup> zecýnðe ýs . Wenn<sup>11</sup> maðon spa þeah<sup>12</sup> þa þa<sup>13</sup> fýppýtte<sup>14</sup> beoð ceþan be his bleo . ȝ be þæpe sunnan . oððe þæs ruðeres .<sup>15</sup> hpylc peðer topeapð býð . Hit is zecýnðelic þ̅ ealle eopðlice licha- man beoð fulpan<sup>16</sup> on peaxendum monan þonne<sup>17</sup> on panizendum.<sup>18</sup> Eac<sup>19</sup> þa tpeopa<sup>20</sup> þe beoð aheapene on fullum monan beoð hearðpan ruð pýpmætan<sup>21</sup> ȝ lenȝ- fæppan<sup>22</sup> þonne<sup>23</sup> þa ðe beoð on nupum monan ahea- pene.<sup>24</sup> Seo s̅æ ȝ se mona zepþærlæcað him betpeonan.<sup>25</sup> æfpe hi<sup>26</sup> beoð zepþeran<sup>27</sup> on pæftme . ȝ on panunȝe . ȝ spa spa<sup>28</sup> se mona ðæȝhpamlice<sup>29</sup> ȝeoper ppican latoþ apuſt .<sup>30</sup> þonne<sup>31</sup> he on ðam oðrum<sup>32</sup> ðæȝe ðýðe .<sup>33</sup> spa eac seo s̅æ sýmle<sup>34</sup> ȝeoper ppican<sup>35</sup> latoþ flepð .

## 9. DE DIUERSIS STELLIS.

Sume menn cpeðað þ̅ ſteoppian feallað of heoþenan .<sup>36</sup> ac hit ne fýnð<sup>37</sup> na ſteoppian þ̅ þæp feallað ac iȝ fýp<sup>38</sup> of þam ruðore<sup>39</sup> þe ſppunȝð<sup>40</sup> of ðam tunȝlon<sup>41</sup> spa spa ſpeapcan ðoð of fýpe . Pituðlice spa feala<sup>42</sup> ſteoppian sýnð<sup>43</sup> ȝýt on heoþenum<sup>44</sup> spa spa on ppýmðe pæpon . þa þa hi<sup>45</sup> ȝoð zesceop.<sup>46</sup> Ealle mæft<sup>47</sup> hi sýnð<sup>48</sup> pæfte

<sup>1</sup> men, P.    <sup>2</sup> zefcéað, L.    <sup>3</sup> pænðe, L.    <sup>4</sup> he, R.    <sup>5</sup> peðpian, R. P. ; ruðpian, L.    <sup>6</sup> ſceall, P.    <sup>7</sup> hit, P.    <sup>8</sup> apent, L.    <sup>9</sup> naðor, R. omits.    <sup>10</sup> hiȝ, P. L. ; hýȝ, R.    <sup>11</sup> Wem, P.    <sup>12</sup> þeh, L.    <sup>13</sup> þa þe, R. L.    <sup>14</sup> fýppite, L.    <sup>15</sup> ruðerep, L.    <sup>16</sup> fullpan, L.    <sup>17</sup> þænne, R.    <sup>18</sup> panienðan, R. ; panienðum, L.    <sup>19</sup> Ac, R.    <sup>20</sup> tpeop, R.    <sup>21</sup> -ætam, L.    <sup>22</sup> lang, R. L. ; feppan, L.    <sup>23</sup> þænne, R.    <sup>24</sup> ahéapene, L.    <sup>25</sup> betpýnan, R.    <sup>26</sup> hiȝ, R.    <sup>27</sup> zepþeran, L.    <sup>28</sup> ſpa, once, R.    <sup>29</sup> -hpom-, P.    <sup>30</sup> apíft, L.    <sup>31</sup> þænne, R.    <sup>32</sup> oðpan, L.    <sup>33</sup> æp ðýðe, L.    <sup>34</sup> ſimble, R.    <sup>35</sup> ppicon, R. P. L.    <sup>36</sup> heoþenum, P. ; heoþonum, R.    <sup>37</sup> fýnt, R. L.    <sup>38</sup> fýp, L. ; on, R.    <sup>39</sup> ruðore, L.    <sup>40</sup> ſppuncð, R. P.    <sup>41</sup> tunȝlum, R. P. L.    <sup>42</sup> feala, R. L.    <sup>43</sup> ſynt, R.    <sup>44</sup> heoþonum, L.    <sup>45</sup> hiȝ, R.    <sup>46</sup> zefcéop, L. ; zefcop, R.    <sup>47</sup> mæfte, L.    <sup>48</sup> ſinðon, 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 firmamentum . ʒ þanon ne afeallað<sup>1</sup> þa hpile ðe þeos populð stent.<sup>2</sup> Seo sunne ʒ fe mona.<sup>3</sup> ʒ æfen steorpa . ʒ dæg steorpa . ʒ oðre þry<sup>4</sup> steorpan ne sýnd<sup>5</sup> na fæste on þam firmamentum . ác habbað hýra<sup>6</sup> aʒenne ʒanʒ on fundron.<sup>7</sup> Ða seofon<sup>8</sup> sýnd<sup>9</sup> ʒehatene septem planetæ . ʒ ic pat þ̅ hit pile ðincan<sup>10</sup> spýðe unʒeleafullíc unʒelæpedum mannum . ʒýf pe seczað<sup>11</sup> ʒepislice be ðam fteorpan .<sup>12</sup> ʒ be hýra<sup>13</sup> ʒanʒe . Apheton<sup>14</sup> hatte an<sup>15</sup> tunʒol<sup>16</sup> on norð ðæle . se hæfð seofon steorpan . ʒ is for ði oþrum naman ʒehaten septemtrio . þone<sup>17</sup> hatað læpede menn<sup>18</sup> carles pæn . Se ne ʒæð næfre adune<sup>19</sup> under þýssepe<sup>20</sup> eorðan . spa spa oðre tunʒlan<sup>21</sup> doð . ac he pent abutan . hpilon<sup>22</sup> adune ʒ hpilon up<sup>23</sup> ofer dæg . ʒ ofer niht . Oðer tunʒel is on suð ðæle þýsum<sup>24</sup> ʒelic . þone<sup>25</sup> pe ne maʒon næfre ʒeseon . Treʒen fteorpan ftandað eac stille . an<sup>26</sup> on suð ðæle . oðer on norð ðæle . þa sýnd<sup>27</sup> on leden axis ʒehatene . þone<sup>28</sup> suðran steorpan pe he ʒeseoð næfre . þone<sup>28</sup> norðran pe ʒeseoð . þone<sup>28</sup> hatað menn ʒcip steorpa .<sup>29</sup> Hi sýnd<sup>30</sup> ʒehatene<sup>31</sup> axis .<sup>32</sup> þ̅ is . ex . for þam ðe se firmamentum pent on ðam tram fteorpan .<sup>33</sup> spa spa hpeoʒel<sup>34</sup> týrnð on eaxe .<sup>35</sup> ʒ for ði hi standað sýmle<sup>36</sup> stille . Pliade<sup>37</sup> sýnd<sup>38</sup> ʒehatene þa seofon steorpan þe on hærfeste up aʒað<sup>39</sup> ʒ ofer<sup>40</sup> ealne<sup>41</sup> rintep scinað ʒanʒende eaftan pestreapð . Ofer ealne sumor<sup>42</sup> hi ʒað on nihtlice<sup>43</sup>

<sup>1</sup> afeallað, L.      <sup>2</sup> stænt, L.      <sup>3</sup> mōna, L.      <sup>4</sup> þreo, L.  
<sup>5</sup> sýndon, R.      <sup>6</sup> heora, R.; hýre, L.      <sup>7</sup> fundran, L.      <sup>8</sup> seofone, L.  
<sup>9</sup> sýndon, R.      <sup>10</sup> þincean, R. L.      <sup>11</sup> secgeap, R.      <sup>12</sup> fteorpan, R. L.  
<sup>13</sup> heora, R.      <sup>14</sup> Apheton, M.; Apheton, L.      <sup>15</sup> rum, L.      <sup>16</sup> tunʒel, R. P.  
<sup>17</sup> þæne, R. L.      <sup>18</sup> men, P.      <sup>19</sup> adun, L.      <sup>20</sup> þisse, R.      <sup>21</sup> tunʒla, R.  
<sup>22</sup> abutan · hpilon, M. omits; ábúton, L.      <sup>23</sup> hpilon upp adune, R.;  
 ʒ, P. L. omit, also transpose; adun, L.      <sup>24</sup> þiffum, L.      <sup>25</sup> þæne, R.  
<sup>26</sup> an, L. omits.      <sup>27</sup> sýnt, R.      <sup>28</sup> þæne, R.      <sup>29</sup> fteorpa, L.      <sup>30</sup> sýnt, R.  
<sup>31</sup> ʒehátene, L.      <sup>32</sup> áxis, L.      <sup>33</sup> fteorpan, R.      <sup>34</sup> hpeoʒul, R. P.;  
 hpeoʒul, L.      <sup>35</sup> exe, R. P. L.      <sup>36</sup> sýmle, R.      <sup>37</sup> Pliade, L.      <sup>38</sup> sýnt, R.  
<sup>39</sup> aʒað, L.      <sup>40</sup> ofor, R.      <sup>41</sup> ealne, L.      <sup>42</sup> fúmor, L.      <sup>43</sup> -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 churl's 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 con-  
stellation in  
the south.South and  
north pole-  
stars.

The Pleiades.

tide under þisse 1 eorðan . ȝ on dæg bufan. 2 On  
 rintelicre 3 tide hi beoð on niht uppe . ȝ on dæg adune.  
 Cometæ fýnd 4 zehatene ða fteorran ðe færlice ȝ un-  
 zepunelice æteoriað. 5 ȝ sýnd zeleomade. 6 Spa þ him  
 zæð of se 7 leoma spylce oðer sunnbéam . hi ne beoð  
 na lange hpile zesepene . ac spa oft spa hi 8 æteoriað. 9  
 hi 10 zebicniað rum þing nipes topearð þære 11 leode .  
 þe hi ofer scinað. þeah ðe pe spridor ȝrrecon 12 be  
 heorenlicum tunzlum . ne mæg spa þeah se ungelæ-  
 peda 13 leornian hýra leohtbæran nýne.

## 10. DE ELEMENTIS.

ðeos lýft ðe pe on libbað ȝs an ðæra 14 feoper 15  
 zesceafra . þe ælc lichamlic ðing on punað. Feoper 16  
 zesceafra sýnd . 17 þe ealle eorðlice lichaman on puniað.  
 þ sýnd. 18 Aep . ȝgnif terra . aqua. 19 Aep . is lýft. 20  
 ȝgnif . ȝgn . Terra . eorðe. Aqua . pæter. Lýft 20 is  
 lichamlic zesceafra . spýðe þýnne . seo ofer zæð ealne  
 midbaneanð . ȝ up 21 astihð ȝornéan oð ðone 22 monan. 23  
 on ðam fleoð 24 fuzelas . spa spa rixas spimmað on  
 pætere. Ne mihte heora 25 nan fleon . nære seo 26  
 lýft ðe hi býrð. Ne nan mann 27 ne nýten næfð  
 nane orðunze buton þurh þa lýfte. 28 Nis na seo or-  
 ðunz ðe pe utblapað ȝ mateoð 29 ure sapul. 30 ac is seo  
 lýft þe pe on libbað on ðýssum 31 deaðlican 32 life . spa  
 spa rixas cpelað 33 zýf hi 34 of pætere beoð. 35 spa eac  
 cpeld 36 ælc eorðlic lichama . zýf he býð ðære lýfte  
 bebæled. 37 Nis nan lichamlic þing 38 ðe næbbe ða feo-

1 þisse, R.      2 bufan, P. L.      3 -licere, R. P.      4 fýndon, R.  
 5 æteoriað, L.      6 zeleomode, R. P. L.      7 ȝf for verb, R.      8 hz, R.  
 9 ætýriað, L.      10 hz, R.      11 þære, L.      12 ȝrrecað, M.  
 13 -pede, R.      14 þara, L.      15 feoper, P. ; feorða, M. R., fol. 69 a, L.  
 16 feopor, R.      17 fýndon, R.      18 ȝf, R. ; þ ȝf pind, 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 -licum, R.      33 cpellað, L.      34 heo, R.      35 beað, M.      36 cpýlð,  
 R. L.      37 bebæled, 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 zesceafra him mid.<sup>1</sup> þ is lýft.<sup>2</sup> ʒ fýr . ʒ<sup>3</sup> eorðe .  
 ʒ pæter. On ælcum lichaman sýnd<sup>4</sup> þas feoperi ðing.  
 Nim<sup>5</sup> ænne sticcan ʒ ʒnib<sup>6</sup> to sumum þing<sup>7</sup> hit  
 hatað þærrihte<sup>8</sup> of ðam fýre þe him on lutað. For-  
 bærn þone<sup>9</sup> oðerne ende.<sup>10</sup> þonne<sup>11</sup> ʒæð se pæta<sup>12</sup> ut  
 æt ðam oþrum ende mid þam smice.<sup>13</sup> Spa eac ure  
 lichaman habbað ægðer ʒe hætan ʒe pætan . eorðan .  
 ʒ lýft. Seo lýft<sup>14</sup> ðe pe ýmbe<sup>15</sup> ʒrrecað astihð up<sup>16</sup>  
 fornean<sup>17</sup> oð<sup>18</sup> þone<sup>19</sup> monan . ʒ abýrð<sup>20</sup> ealle polcna<sup>21</sup> ʒ  
 stormaf.<sup>22</sup> Seo lýft þonne heo aftýrned<sup>23</sup> is . byð<sup>24</sup> pind .  
 se pind<sup>25</sup> hæfð miflice<sup>26</sup> naman on bocum. Ðanon<sup>27</sup>  
 þe he blæpð him byð<sup>28</sup> nama zesett.<sup>29</sup> Feoper hearoð  
 pindas sýnd .<sup>30</sup> se fýrmesta is easterne pind<sup>31</sup> ʒub-  
 folanus ʒehaten . for þan<sup>32</sup> ðe he blæpð fram<sup>33</sup> ðære  
 sunnan upspringe.<sup>34</sup> ʒ ýs<sup>35</sup> spýðe ʒemetegod. Se oðer  
 hearoð pind is suðerne aufter ʒehaten se aftýrned<sup>36</sup>  
 polcnu ʒ ligettas .<sup>37</sup> ʒ miflice<sup>38</sup> cpylb blæpð<sup>39</sup> ʒeond  
 ðas eorðan. Se þriðða<sup>40</sup> hearoð pind hatte zephrus.<sup>41</sup>  
 on ʒreiscum ʒereorðe . ʒ on ledenum bocum .<sup>42</sup> fabo-  
 nus. Se blæpð pestan ʒ þurh his blæð<sup>43</sup> acuciað ealle  
 eorðlice blæðu .<sup>44</sup> ʒ blapað . ʒ se pind<sup>45</sup> topyrpð .<sup>46</sup> ʒ  
 ðapað ælcne pinter. Se feorða hearoð pind hatte sep-  
 temtrio . se blæpð norðan . cealde . ʒ snaplic .<sup>47</sup> ʒ  
 pýrcð ðringe<sup>48</sup> polcnu. Ðas feoperi hearoð pindas hab-  
 bað betreox<sup>49</sup> him on ýmb<sup>50</sup> hrýrte oðre eahta<sup>51</sup>

<sup>1</sup> mid him, L.    <sup>2</sup> lýft ʒ, R. omits.    <sup>3</sup> ʒ, L. P. omit.    <sup>4</sup> fýnt, R.  
<sup>5</sup> Nime, P. M.    <sup>6</sup> ʒnib, L.    <sup>7</sup> ðince, P.    <sup>8</sup> fone, L., for þærrihte.  
<sup>9</sup> þæne, R.    <sup>10</sup> ænde, L.    <sup>11</sup> þænne, R.    <sup>12</sup> pæte, L.    <sup>13</sup> fmice, L.  
<sup>14</sup> lýft, R.    <sup>15</sup> embe, R. P. L.    <sup>16</sup> upp, R.    <sup>17</sup> fornean, L. ; -neah, R.  
<sup>18</sup> oððe, L.    <sup>19</sup> þæne, R.    <sup>20</sup> abērð, P.    <sup>21</sup> polcnu, P.    <sup>22</sup> toppar, L.  
<sup>23</sup> aftýed, L.    <sup>24</sup> byþ . ýf, R. ; bið . ʒr, P. ; byð, L. omits.    <sup>25</sup> R. omits  
 three words ; L. two.    <sup>26</sup> miflice, R. P. L.    <sup>27</sup> Ðanon, L.  
<sup>28</sup> byð, R. omits.    <sup>29</sup> zesett, L.    <sup>30</sup> fýndon, R.    <sup>31</sup> pind, R. transposes.  
<sup>32</sup> þan, L.    <sup>33</sup> for, R.    <sup>34</sup> upgange, L.    <sup>35</sup> ýs, L. omits.    <sup>36</sup> -pað, P. ;  
 aftýpað, L.    <sup>37</sup> ligettu, P.    <sup>38</sup> miflice, R. P. L.    <sup>39</sup> blæðar, L.  
<sup>40</sup> þriðde, L.    <sup>41</sup> zepfirur, L.    <sup>42</sup> bocum, P. M. L. omit.  
<sup>43</sup> blæð, R. P. L.    <sup>44</sup> blæde, R. ; blæða, P. L.    <sup>45</sup> pind, L.    <sup>46</sup> topýrp, L.  
<sup>47</sup> fnapic, L.    <sup>48</sup> ðring, P. L.    <sup>49</sup> betpux, R. P. L.    <sup>50</sup> emb L.  
<sup>51</sup> 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.

pindas æfne betpýx<sup>1</sup> þam heafod pindum tpezen pindas.  
 Ðæra<sup>2</sup> naman y blarpunge<sup>3</sup> pe mihton feczan<sup>4</sup> zýf  
 hit ne þuhte æþryt<sup>5</sup> to arputenne.<sup>6</sup> Is spa þeah<sup>7</sup>  
 hræðere<sup>8</sup> an ðæra<sup>9</sup> eahta pinda aquilo gehaten. se  
 blærð norðan. y eaftan.<sup>10</sup> healic. y cealb. y spide  
 drige.<sup>11</sup> se is gehaten oðrum naman bopeas.<sup>12</sup> y ealne  
 ðone<sup>13</sup> cpýlb ðe se suðerna<sup>14</sup> pind auster acænð.<sup>15</sup>  
 ealne he todraefð. y arihð.<sup>16</sup> Us þincð to maniz-  
 fealb.<sup>17</sup> þ pe spidoþ ymbe þis spræcon.<sup>18</sup>

### II. DE PLUUIA.

Renas cumað of ðære lýfte þurh zodes mihte. Seo  
 lýft liccað.<sup>19</sup> y atýhð<sup>20</sup> ðone<sup>21</sup> pætan of ealne eorðan.  
 y of ðære sæ. y zezaderað<sup>22</sup> to scupum. y þonne<sup>23</sup>  
 heo<sup>24</sup> mare<sup>25</sup> aberan ne mæz. þonne<sup>26</sup> fealð hit adune  
 tō rene<sup>27</sup> alýsed. y toþorpen hþilon þurh pindes<sup>28</sup>  
 blæda.<sup>29</sup> hþilon þurh<sup>30</sup> ðære sunnan hætan. Þe ræðað<sup>31</sup>  
 on ðære bec. þe is gehaten liber rezum. þ se riteza  
 helias<sup>32</sup> abæd<sup>33</sup> æt zode. for þæf folces þpýrnýssum.<sup>34</sup>  
 þ<sup>35</sup> nan ren ne com ofþer eorðan feorðan<sup>36</sup> healþan  
 zeape. þa abæd<sup>37</sup> se riteza eft<sup>38</sup> æt zode þæt he his  
 folce miltsian sceolde y him renas. y eorðlice pæft-  
 mas<sup>39</sup> forzýfan.<sup>40</sup> Ða aftah he up on<sup>41</sup> anre dune. y  
 zebizgedum cneorum zebæd for þam<sup>42</sup> folce<sup>43</sup> y het  
 his<sup>44</sup> cnapan þa hpile behealdan<sup>45</sup> to þære sæ. zýf he<sup>46</sup>

<sup>1</sup> betpux, R. P. L.      <sup>2</sup> þare, L.      <sup>3</sup> -unga, L.      <sup>4</sup> fezzan, M.  
<sup>5</sup> æþrytt, R.      <sup>6</sup> pputenne, M.; arpputenne, L.      <sup>7</sup> þeah, R. omits;  
 þea hð, L.      <sup>8</sup> hraðere, M. R.      <sup>9</sup> þara, L.      <sup>10</sup> eaften, L.  
<sup>11</sup> driu, P. L.      <sup>12</sup> bofeaf, L.      <sup>13</sup> þæne, R.      <sup>14</sup> suðrena, M.  
<sup>15</sup> acenþ, R. P. L.      <sup>16</sup> þingþ, R. L.      <sup>17</sup> mæniz-, L.      <sup>18</sup> spræcan, R.  
<sup>19</sup> liccað, P.; liccað, L.      <sup>20</sup> aftihð, L.      <sup>21</sup> þæne, R.      <sup>22</sup> zezaderað, R.  
<sup>23</sup> þæne, R.      <sup>24</sup> heo, M. omits.      <sup>25</sup> mara, L.      <sup>26</sup> þæne, R.  
<sup>27</sup> to réne, L.      <sup>28</sup> pindaf, P. M.      <sup>29</sup> blæde, R.; blædum, M. P.  
<sup>30</sup> þare, L.      <sup>31</sup> ræddaþ, R.; ræðað, R.      <sup>32</sup> elias, M. L.      <sup>33</sup> abæde, P.  
<sup>34</sup> -neflum, R.      <sup>35</sup> þa, L.      <sup>36</sup> feorðan, L. omits.      <sup>37</sup> bæd, P. M.  
<sup>38</sup> æft, L.      <sup>39</sup> eorðmæftmar, R.      <sup>40</sup> forzeape, R.; L. ends here.  
<sup>41</sup> upp on, R.      <sup>42</sup> þ, M.      <sup>43</sup> folc, P. M.      <sup>44</sup> is, M.      <sup>45</sup> behealdon, R.  
<sup>46</sup> hið, 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

North east  
wind.Rain from  
evaporation.

Elijah.

Prays for rain.



aht zesape.<sup>1</sup> Ða æt nýxtan<sup>2</sup> cwæð se cnapa. ꝥ he zesape of<sup>3</sup> þære sǣ arisan an lýtel polcn.<sup>4</sup> 7 þærrihte afreartode seo heorfen . 7 polcnu<sup>4</sup> arison . 7 se rind bleop . 7 rearið micel rēn zeporðen.<sup>5</sup> Ðit is spa spa<sup>7</sup> re ær sædon . ꝥ seo<sup>8</sup> lýft atýhð up<sup>9</sup> of ðære eorðan . 7 of þære sǣ ealne þone wætan . þe býð to rennum<sup>10</sup> arēnð.<sup>11</sup> þære lýfte zecýnð is ꝥ heo sýcð ælcne wætan up to hýre.<sup>12</sup> þis mæg sceapian se ðe wile . hu se wæta gæð up<sup>13</sup> spýlce mid smice oððe mifte . 7 gýf hit sealt býð of ðære sǣ . hit býð þurh<sup>14</sup> ðære funnan<sup>15</sup> hætan . 7 ðurh þære lýfte bradnýsse to ferrocum wæterum<sup>16</sup> arēnð. Soðlice godes miht gefadað ealle zepederu.<sup>17</sup> se ðe ealle þing buton earfoðnýsse zedihc.<sup>18</sup> He nære<sup>19</sup> na ælmihtig . gýf him ænig gefadung earfoðe wære. His nama is omnipotenf . ꝥ ýs ælmihtig . for þan<sup>20</sup> ðe he mæg eall<sup>21</sup> ꝥ he wile . 7 his miht nahpan ne spincð.<sup>22</sup>

## 12. DE GRANDINE.

Ðagol cýmð of ðam renðropum . þonne hi<sup>23</sup> beoð zefropene . up<sup>24</sup> on<sup>25</sup> ðære lýfte . 7 spa fyððan<sup>26</sup> feallað.

## 12. DE NIVE.

Snar cýmð of ðam þýnnum<sup>27</sup> wætan . þe býð up<sup>28</sup> atozen mid<sup>29</sup> þære lýfte . 7 býð zefropen ær þan<sup>30</sup> he to ðropum zeurnen sý . 7 spa femtinges<sup>31</sup> fýlð.

<sup>1</sup> zefapon, R.    <sup>2</sup> nextan, R.    <sup>3</sup> on, R.    <sup>4</sup> polc, R.    <sup>5</sup> polcna, R.  
<sup>6</sup> P. transposes.    <sup>7</sup> spa, once, R.    <sup>8</sup> heo, R.    <sup>9</sup> upp, R.  
<sup>10</sup> pene, R.    <sup>11</sup> zepend, R.    <sup>12</sup> he . . . za, R. adds.    <sup>13</sup> upp, P.  
<sup>14</sup> þurh, P. omits.    <sup>15</sup> funn, R.    <sup>16</sup> wætan, P. M.    <sup>17</sup> zepýðera, R.  
<sup>18</sup> P. M. transpose.    <sup>19</sup> nærre, R.    <sup>20</sup> þam, R.    <sup>21</sup> eal, P.  
<sup>22</sup> spicþ, R.    <sup>23</sup> hi, R. omits.    <sup>24</sup> upp, P.    <sup>25</sup> of, R.    <sup>26</sup> fýþþon, R.  
<sup>27</sup> þýnnum, R. omits.    <sup>28</sup> upp, P.    <sup>29</sup> on, P.    <sup>30</sup> þam, R.  
<sup>31</sup> fæmtinger, R. ; fæmtinger, 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 cýmð of hætan.<sup>1</sup> Ʒ of pætan. Seo lýft  
 tǣhð ðone pætan to hýre neoðan. Ʒ ða hætan uƷon.<sup>2</sup>  
 Ʒ þonne hi Ʒegaderode beoð. seo hæte. Ʒ se pæta  
 binnon ðære<sup>3</sup> lýfte. þonne rinnað hi him betreo-  
 nan.<sup>4</sup> mid egeslicum Ʒrege. Ʒ þ̅ fýr abýrft<sup>5</sup> ut ðurh  
 lǣtt.<sup>6</sup> Ʒ ðerað pæftmum Ʒýf he mare biþ þonne Ʒe  
 pæta. Ʒýf se pæta byð mare ðonne<sup>7</sup> þ̅ fýr þonne<sup>7</sup>  
 fremað hit.<sup>8</sup> Spa hattra<sup>9</sup> fumor. Ʒpa mara<sup>10</sup> ðunor.<sup>11</sup>  
 Ʒ lǣt on Ʒearne. Soðlice ða þuner<sup>12</sup> ðe iohannef  
 ne moſte arritan. on apocalipsin sýnð Ʒaſtlice<sup>13</sup> to  
 underſtandenne. Ʒ hi naht ne belimpað to ðam ðu-  
 nere.<sup>14</sup> þe on þýsſere lýfte of egeslice bpaſlað.<sup>15</sup> Ʒe  
 býð hlud for ðære lýfte bpaðnýsse. Ʒ fnecefull.<sup>16</sup>  
 for ðæs fýres ſceotungum. Sý þeos Ʒeſetnýs.<sup>17</sup> þus  
 he Ʒeendod. Ʒod helpe minum handum :<sup>18</sup>

|                            |   |                           |                              |
|----------------------------|---|---------------------------|------------------------------|
| <sup>1</sup> ofætan, R.    | <sup>2</sup> uƷan, P.                     | <sup>3</sup> þære, R.     | <sup>4</sup> betrýnan, R. P. |
| <sup>5</sup> aberft, P.    | <sup>6</sup> lǣtte, R. P.                 | <sup>7</sup> þenne, R.    | <sup>8</sup> Ʒ, adds R.      |
| <sup>9</sup> hattra, P.    | <sup>10</sup> mare, P.                    | <sup>11</sup> ſinnor, M.  | <sup>12</sup> þunra, R.      |
| <sup>13</sup> Ʒaſtlice, R. | <sup>14</sup> þunre, R.                   | <sup>15</sup> bpaſlað, M. | <sup>16</sup> -ful, P.       |
| <sup>17</sup> Ʒeſetnýf, R. | <sup>18</sup> 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.

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*MS. Cott. Calig. A. xv. fol. 139 a.*

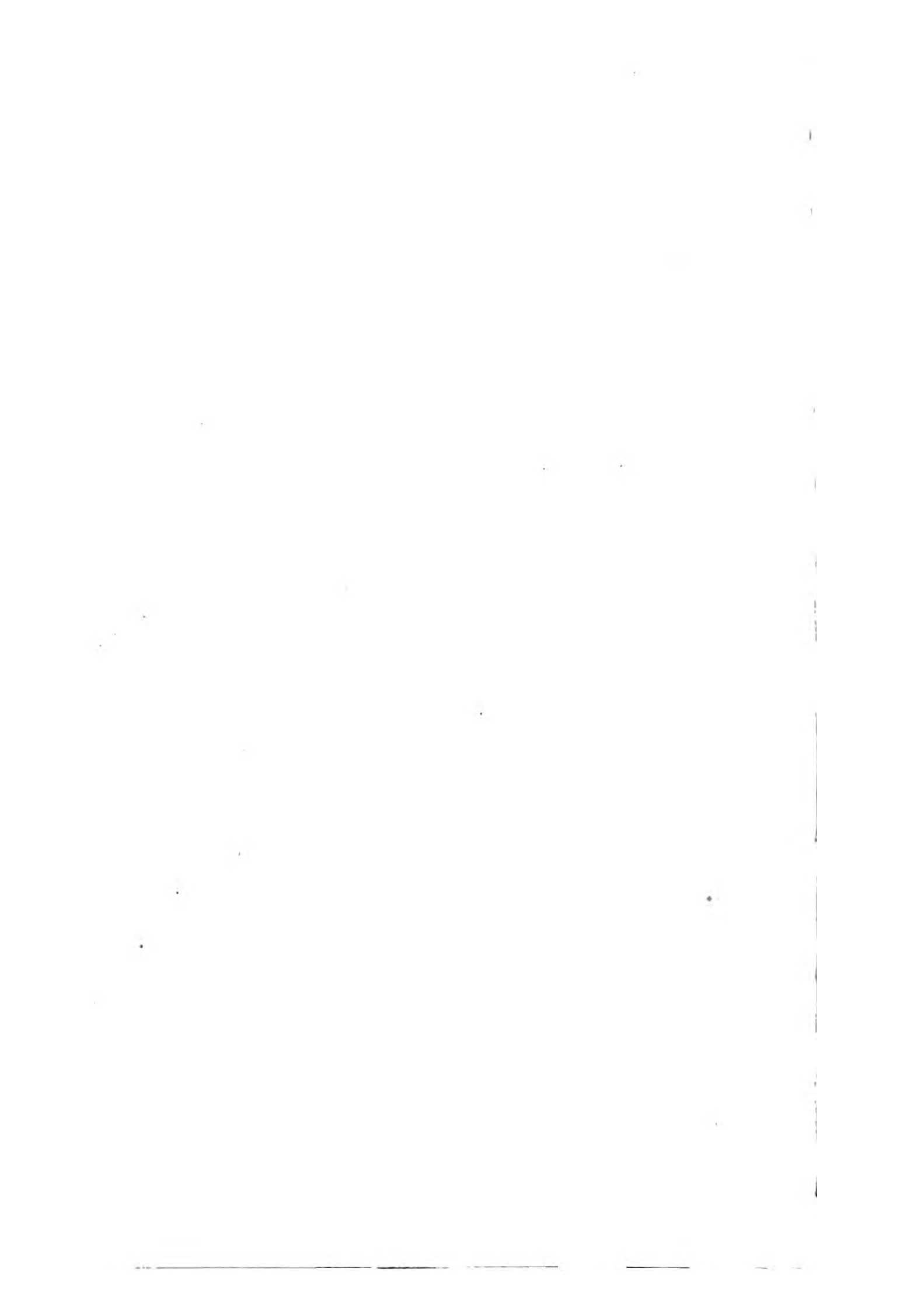
Ɔpacraꝝ þe me to þiffum tꝛeþfmonðum deð butan  
 zedeorfe þe maꝝon zecýðan heora upꝛꝛing . þe habbað  
 on tꝛeþf monðum þreo hund [ð]aꝝa ȝ fɿf ȝ fýxtig  
 daꝝa ȝ fýx tida . fpa þe foꝛpel oꝛt zecýðað habbað.  
 Nu iꝝ hit to witanne æghwlcum þe þiꝛeꝝ cꝛæfteꝝ  
 gleapneꝝre cunnan þencð . hu feala daꝝa ma beoð æfteꝝ  
 funnan wýne þonne æfteꝝ þæꝝ monan . þæꝝe funnan  
 daꝝaꝝ þe nu aꝛwiten . nu biðbe ic þa þe hit cunnon ȝ  
 þiꝛ wædon þ̅ hit him hefehc ne beo . ȝ þa þe hit na  
 zýt aꝛmeadon heꝝ æfteꝝ þenceon . Æfteꝝ þæꝝ monan  
 wune þe habbað þreo hund daꝝa ȝ feoꝛeꝝ ȝ fɿftig daꝝa.  
 Nu ic wille þ̅ þu mið æþelne fmeaunze þence . hu  
 manuze þæꝝ to lafe fýnt . oððe hu feala daꝝa ma wýnt  
 on þæꝝe wunna wýne þanne on þæꝝ monan . Endleofan  
 ic wac þ̅ þu wilt cꝛeðan . to þam endleofan do endleofan .  
 þonne beoð þæꝝ tꝛa ȝ tꝛentig . To tꝛam ȝ tꝛentigum  
 do endleofan . þonne beoð þæꝝ þreo ȝ þꝛuttig . foꝛlaet  
 þa þꝛuttig ȝ nim þa þreo . fpa ealle þa wozontyne zeap  
 do þu . Nim leofa wneond wozon teoða zeapeꝝ þ̅ þu do  
 tꝛeþf to þam ehtatynum epacten . þonne hæft þu  
 þꝛuttig epactes . ȝ næft nane . þ̅ beoð nulle on leden.  
 Niꝝ na to foꝛgetanne þ̅ þaꝝe halzan laðunze laꝛeopaꝝ  
 læwdon ; þ̅ wꝛa ealb wꝛa je mona biþ on .xi. kal .  
 aꝛwiliꝝ . wꝛa feale epactes beoð þi zeape . Ueꝛbi gꝛacia .  
 fꝛilce ic fpa cꝛeþe . þý tꝛeþftan zeape on þam cꝛiccle  
 þý mann het decennouenalem on leden ȝ on enghlic  
 þaꝛa wozonteoða zeapa ýmꝛine . þu hæft anꝛe niht  
 ealdne mona þæꝝ degeꝝ ȝ þæꝝ zeapeꝝ þu hæft anꝛe  
 epactum.

fol. 139 b.

## ON EPACTS 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.

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**CHARMS.**

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**CHARMS.**

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*MS. Cott. Tiberius, A. iii., fol. 103.*

*MS. Cott. Julius, C. 2, fol. 97 b.*

*Textus Roffensis, p. 50.*

*This charm is  
from the Textus Roffensis  
(excerpt from  
various MSS made  
ca. 1589-1613).*

Gýf feoh fy underfangen.<sup>2</sup> Gif hit hopf fy fing on  
hif fetepan oþþe on hif brudele.<sup>3</sup> Gif hit fy oðer feoh-  
fing on þ þ rotforp<sup>4</sup> ƿ ontend þreo candela . ƿ drýp on  
þ [h]oƿræc þ<sup>5</sup> pex þrupa. Ne mæg hit þe nan mann<sup>6</sup>  
forhelan. Gif hi[τ] fy innoƿ.<sup>7</sup> Sinz þonne<sup>8</sup> on feo-  
ƿer healfe þæf hufef . ƿ æne on middan. Crux xpī  
reducatur. Crux xpī per furtum perit inuenta est .  
abraham tibi femitas uas montes concludat iob & flu-  
mina a[d] iudici[um] ligatum perducatur. Iudeas xpī  
ahengon . þ heom com to ƿite<sup>9</sup> ſpa ſtranġum<sup>10</sup> zedý-  
don him<sup>11</sup> dæda þa ƿirreftan<sup>12</sup> hý þ dnofe onġuldon<sup>13</sup>  
hælan<sup>14</sup> hit heom<sup>15</sup> to hearne micclum . for þam [þe]  
hi hit forhelan ne mihtan.<sup>16</sup> Ðit becpæð ƿ becpæl ƿe  
ðe hit ahte mid fullan folcſiht<sup>17</sup> gpa gpa hit hiſ  
ýldran mid feo ƿ mid feoƿe rihte bezeatan . ƿ lætan-  
ƿ læfdan ðam to zepealde ðe hý ƿel uðan<sup>18</sup> ƿ gpa  
ic hit hæbbe gpa hit ƿe jealde ðe to gýllanne ahte  
unbrýde ƿ unforboden . ƿ ic aġnian ƿille to aġne  
ahte ðæt ðæt ic hæbbe . ƿ næfre ðæt ýntan ne plot-  
ne ploh . ne turf . ne toft . ne fuph . ne formæl . ne  
land . ne lære . ne ferre . ne merre . ne ruh ne rum.<sup>19</sup>

<sup>1</sup> A paper MS. of transcripts.    <sup>2</sup> undernumen, Roff.    <sup>3</sup> brudele.  
Roff.    <sup>4</sup> horrec, Roff.    <sup>5</sup> Roff. omits.    <sup>6</sup> þe manna, only, Roff.  
<sup>7</sup> moƿ, Roff.    <sup>8</sup> Roff. omits.    <sup>9</sup> ƿitene, Tib.    <sup>10</sup> ſtranġan. Tib.  
<sup>11</sup> heom, Tib., Jul.    <sup>12</sup> ƿirreftan, Jul.    <sup>13</sup> forġuldon, Roff.  
<sup>14</sup> hælon, Roff.    <sup>15</sup> hm, Roff.    <sup>16</sup> ƿ heo hit na forhelan ne mihton ;  
Jul., Roff. Tib. goes no further.    <sup>17</sup> folcſiht, Jul.    <sup>18</sup> ƿþan, Roff.  
<sup>19</sup> ƿuherum, 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<sup>a</sup> nor room,<sup>b</sup> of wood nor of field, of sand nor

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<sup>a</sup> Rough ground.

| <sup>b</sup> Space.

puðeꝝ ne fealdeꝝ . fandeꝝ ne ſtrandeꝝ . pealteꝝ ne pæ-  
 ternef . butan ðæt læſte ða<sup>1</sup> hpile ðe ic libbe . foꝛðam  
 [ðe] [n]iꝝ je man<sup>2</sup> on liſe ðe æfpe gehýrde ðæt  
 man criðde oððon crafode hine on hundrede oððon  
 ahpap on gemote on ceapſtope oþþe on cýrcpape ða  
 hpile he liſde unſac he pæf on liſe beo on lezepe ſpa  
 ſpa he mote . do ſpa ic læpe beo ðu be ðinum . ʒ  
 læt me be minum ne ʒýrne ic ðineꝝ ne læðeꝝ ne  
 landef . ne ſace ne focne . ne ðu minef ne bæpꝛt ne  
 mynte ic ðe nan þing ;

*MS. Cott. Calig., A. xv., fol. 136 a.*

Se engel bꝛohce þif ʒeppit of heoꝛonum . ʒ lede hit  
 on uppan fēf petꝛuſ peoꝛuð on rome . Se þe þif ʒebed  
 ſingð on cýrcean . þonne foꝛſtent hit him fealtera  
 fealma . And ſe þe hit ſingð æt hiſ endedæge þonne foꝛ-  
 ftent hit him huſelʒang . And hit mæg eac wið æghpil-  
 cum uncuþum ýpele ægðer ʒe fleozendef ʒe ſapendef .  
 Giꝝ hit innon bið ſing þif on pæter fýle him ðꝛincan .  
 fona him bið ſel . Giꝝ hit þonne útan ſi . ſing hit on  
 ſeꝛſce butepan . ʒ ſmepe mid þ̅ lic . fona him kýmð bot .  
 And ſing þif ylce ʒebed on niht æp þu to þinum ſeſte  
 ʒa . þonne ʒeſcýlt þe ʒob wið unſpeꝛnum þe nihterneffum  
 on menn becomað .

Matheuf . Marcuf . Lucaf . Iohannef . bonuf fuit &  
 fobꝛuſ religioſuf . me abdicamuf . me parionuf . me  
 orgilluf . me offiuf offi dei fucanuf fufdiſpenſator &  
 piſticuf .

M'. M'. L. I. Cum patꝛiarchif fidelif . Cum pꝛo-  
 ph&uf &erilif . Cum apoſtolif humilif . IHS xꝛi & matheuf  
 cum fēf de fidelibuf adiunctuf eſt actibuf .

<sup>1</sup> ðæ, Roſſ.

| <sup>2</sup> inſe tꝛinan, 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<sup>a</sup> nor socn.<sup>b</sup> 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 ὀργίλος, μὴ ἀνόσιος, where μὴ should be οὐ 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.*

<sup>a</sup> Right of trying crimes committed on the estate.

<sup>b</sup> 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 basileus fidelium damasci per suffragium sancti spiritus lucidum omnipotens uirtutibus sanctus est in sermonibus.

M. M. L. Iohannes. Panpulo dimisit & addinetum.  $\bar{a}$  &  $\bar{\omega}$ . per camellos abiunctionibus degestum sit pro omni dolore cum dubitu<sup>1</sup> obseruatione obseruator. Exultabunt sc̄i in gloria . l&tabuntur. Exultationes dei in faucibus eorum . & gladii. Laudate deum in sc̄is eius . oð ende.

Gif þu pille  $\zeta$  <sup>2</sup> to þinum hlaforde oþþe to kyninge oþþe to oþrum menn oððe to gemote þonne bæp þu þaf stapas . ælc þærna<sup>3</sup> þonne bið he þe hþe .  $\gamma$  blið.<sup>4</sup> xx. h . ð . e . o . e . o . o . o . e . e . e . laf . ð . R . U . fi . ð . f . p . A . x . Box . Nux . In nomine patris Rex.  $\Omega$ . 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 . hrinlur . her . letus contra me . hee . larrhibus excitatio pacis inter uirum & mulierem .<sup>5</sup> A . B . & alfa tibi reddit uota fructu l&a . lita . tota . tauta . uel tellus t ade uirescit.

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*Fragment of a charm.*

*MS. Cott. Vitell., E. xviii., fol. 16 a.*

þ þær fi rode tacn on .  $\gamma$  nim of ðam gehalgedan hlafe þe man halige on hlafræffe dæg feoper snæda .  $\gamma$  zecpyme on þa feoper hyrnan þær bepenef .

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<sup>1</sup> debita ?

<sup>2</sup> Illegible.

<sup>3</sup> This word is illegible.

<sup>4</sup> Thus MS. for bliðe.

<sup>5</sup> mulierum, MS.

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*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.

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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.

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γ. 241 A. 13, 202.

*MS. Cott. Faustina, A. x., fol. 115 b., xi. century.*

Alfa.

fol. 136.

Deor eahrealƿ mæz riþ ælceƿ cýnneƿ hƿoc on eazon.  
 riþ flean on eazon . ƿ riþ zepiƿ . ƿ riþ miſt . ƿ riþ tēri .  
 ƿ riþ rýrmar . ƿ riþ deað flæge . Eall nírne cƿoccan .  
 fý aſett on eorþan oþ hƿerþ . ƿ þaƿ rýrca rý fýþe  
 rſmæl corflode . ƿ zedōn innan þam cƿoccan . on uppan  
 þam fý zedōn . Gſ. oþþe ƿæta . þ hi þearle ƿel ƿēfe beon .  
 þ iſ þonne tƿezna cýnna biſceoppýrt . ƿ zlæppe . ƿ  
 riþbe . zeapre . ƿ riþleafe . dægesege . ƿ fýnnfulle . ƿ  
 hƿune hope . Dý fýþþan æren ƿæt . læfel . oþþe céc .  
 nýþereþd abyreþ . þ he eall ſcīne . beſmýra eall þ  
 ſcinende miþ huniƿ teape leohtlice . Sete þonne on  
 uppan þone cƿoccan . þ ƿe æþem rlea upp . þonne  
 binnan þum dazum . ƿæt þinne riƿger miþ þinum  
 ſƿatle . ƿ zledda þone læfel lýtlum ƿ litlum . ƿ nim  
 þær zode eahfealƿe .

Dý zemenzed tozæðere huniƿ teap . ƿ rín . ƿ riþan  
 zeap . ƿ efenfela zedon on cýþeren ƿæt oþþe mæſtling .  
 oþþe hƿæfen . nim þær zode eahfealƿe .

*In the margin in a hand of A.D. 1200.*

ƿ' . riþ þa bleinna þef fe hoccef mora zefodan . ƿuna .  
 ƿ alþ ruſel ſmoru . lea þeri to .

ƿ' riþ hefd eca . þare clata mora et rap . feſtende .

Item . cnuca<sup>1</sup> betonicam . ƿ gniþ þa þunƿana ƿ on  
 uſan þ hefd .

ƿ' . riþ raucka . Nim atena gratan ƿ unſiþ ƿ ac  
 dƿenc god tozæðera . ƿ leze þerƿo hoƿteſ horneſ ƿ  
 etriman duſt : et riþ hera riþ.<sup>2</sup>

<sup>1</sup> cunca, MS.

| <sup>2</sup> Read riþ.

*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, daisy, 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.

ƿ'. contra cotidianas febres Sume de urticis manipulum . ʒ stans flexo [genu] contra orientem dic. In nomine patris quæro te . in nomine filii inuenio te . in nomine patris ʒ filii ʒ spiritus sancti arripio medicinam contra febres pro ea dic pater noster ʒ credo ix uicibus.

cf. ZfAA. 13. 202.

*A charm. In the old hand as before, xi. century.*

Ðiʒ man sceal ƿinȝan niȝon fyþon ƿiþ utsiht on an hƿerenbræden æȝ . þriȝ daȝas. † Ecce dol ȝola ne dit dudum bethe cunda bræthe cunda . elecunda ele uahȝe macte me eienum . orþha ƿuetha la ta uʒ leti unda . noeuiȝ terræ dulȝedoþ. Pater . noʒter oþ ende ; ʒ cƿeþ ȝýmle æt þam drome huic . 8 if.

Contra ƿriȝora omnibus horis ƿeribʒ In carta . & cum hieo ligaf ad collum egroti hoȝa deficiente. In nomme domini crucifixi sub pontio pilato . ƿer fignum crucif x̄pi . ƿuȝite ƿebres . ʒeu ƿriȝora cotidiana . seu tertiana . uel nocturna . a ƿeruo dei . n̄. Septuaginta xiiii milia anȝel ƿerfequentur noʒ. † Eugeniuf . Stephanuf . Pꝛotaciuf . Sambuciuf . Dionisiuf . Cheluf . & Quiriacuf ; Ista nomina ſcribe . et ſuper ſe ƿoʒtat qui patitur.

Contra ƿebres in nomine Sc̄e et Indiuidue trinitatis In effeso ciuitate chelde ibi ƿequiescunt .vii. sc̄i . dormientes Maximianus . Malchuf . Martimianus . Iohanner . Seraphion . Dionisius . et Constantinus . deus ƿequiescet In illis Ipse dei filius ƿit ſuper me ƿamulum († am) tuum († am) N. & liberet me de ista egꝛitudine & de ƿebre . 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 . tēstif . contēra . taberna . gife . gef . mande .  
leif . boif . eif . andief . mandief . moab . lb . lebef .  
Dominus deus adiutor sit illi . iſt . eax . filiax . arti-  
fex . amen.

þið poccaf.

Sanctus nicasius habuit minutam uariolam & rogavit  
dominum ut quicumque nomen suum secum portare  
scriptum.

Scē nicasi presul & martir egregie ora pro me . ñ .  
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.





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**A GLOSSARY OF NAMES OF PLANTS FROM THE  
LIBRARY OF THE CATHEDRAL, DURHAM.**

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298.

THE DURHAM GLOSSARY OF THE NAMES  
OF WORDS.

## A.

ABSINTHIUM.<sup>1</sup> Vermod.  
 ABROTANUM.<sup>2</sup> Sutherne Vude.  
 ABSINUATICA. Smeore vȳrt.  
 ABLACTA. Cravenbeam.  
 ACROCERIUM. Docca.  
 ACITELLIUM vel Acecula. Hrame-  
 son.  
 ACUCULE. Croppas.  
 ACITULIUM. Geaces sure.  
 ACANTALEUCA.<sup>3</sup> Smel thistel.  
 ACANTON.<sup>4</sup> Beo vȳrt.  
 ACHILLEA.<sup>5</sup> Collocroch.  
 ACONITA.<sup>6</sup> Thung.  
 ADRIATICA. Galluc.  
 AEMUM.<sup>7</sup> Hindberien.  
 AFFODILLUS.<sup>8</sup> Vude hofe.  
 AGRIMONIA. Garcliue oththe clif  
 vȳrt.

AGRIMONIA ALPHA. Eathelferthing  
 vȳrt í glofvȳrt.  
 AGLAO FOTIS.<sup>9</sup>  
 ALLIUM. Garlec.  
 ALTHEA. Merc mealeve.  
 ALTILIA<sup>10</sup> REGIA. Vude roue.  
 ALGEA.<sup>11</sup> Flot vȳrt.  
 ALLENUS. Veal vȳrt í ellen vȳrt.  
 AMORFOLIA. Clate.  
 AMBROSIA. Hind helethe.  
 AMIGDALUS.<sup>12</sup> Easterne nute beam.  
 AMBILA.<sup>13</sup> Lec.  
 ANECUM.<sup>14</sup> Dile.  
 ANTA. Eoforthrote.  
 ANNUOSA.<sup>15</sup> Easc throte.  
 ANCHORIUM.<sup>15</sup> Medere.  
 APIUM. Mearce.  
 APIASTUM. Vude merce.  
 APPARINE. Cliue.  
 APPOLLIGONIUS.<sup>16</sup> Unfortreden  
 vȳrt.

<sup>1</sup> ἀψίνθιον.<sup>2</sup> ἀβρότανον.<sup>3</sup> ἄκανθα λευκή.<sup>4</sup> ἀκάνθιον.<sup>5</sup> Ἀχίλλειον.<sup>6</sup> ἀκόνιτον.<sup>7</sup> αἰμά ? fruits of αἰμοί.<sup>8</sup> ἀσφόδελος.<sup>9</sup> ἀγλαοφωτίς. Hb. clxxi.<sup>10</sup> Hastula.<sup>11</sup> Alga.<sup>12</sup> ἀμύγδαλον.<sup>13</sup> ἄμυλον, frumenty ?<sup>14</sup> ἄνηθον.<sup>15</sup> ἄγχουσα.<sup>16</sup> πολύγονον.

**APODILLIS.**<sup>1</sup> Vude roue † bara popig.  
**APIASTRUM.** Beo vȳrt.  
**AQUILEIA.**<sup>2</sup> Argentilla.  
**ARNAGLOSSA.**<sup>3</sup> Vegbrade.  
**ARBORATIO.** Vilde redic.  
**ARTEMESIA.**<sup>4</sup> Mugvȳrt.  
**ARISTOLOCHIA.** Smerevȳrt.  
**ARTIMESIA.**<sup>4</sup> Hilde.  
**ARTENESIA MONOCLOS.**<sup>5</sup> 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.**<sup>6</sup> Blace bergan.  
**BRASSICA.** Cavlic.  
**BASILISCA.** Neder vȳrt.  
**BALSEMITA.** Balsemite.  
**BATROCUM.**<sup>7</sup> Cluf vȳrt.  
**BETONICA.** Se leasse bisceop vȳrt.  
**BETUNUS.** Heope.<sup>8</sup>  
**BETA.** Bene dicta.  
**BERBENACES.** Easc vȳrt.

**BERBESCUM.** Gescad vȳrt.  
**BROGUS.** Head.<sup>9</sup>  
**BOROTIUM † BORATIUM.** Eoforthrote.  
**BOTRATION.** Cluf thunge † thung.  
**BOBONACA.** Hrate.  
**BRONIA.** Hȳmelȳc.  
**BRICIUM.** Cerse.  
**BRITTANNICA.** Viht mēres vȳrt †  
heaven hindele.  
**BUGLOSSE.** Foxes gloue.  
**BUCSTALMUM.** Hvit megethe.  
**BUGLOSSAN.**<sup>10</sup> Glof vȳrt † hundes  
tunga.  
**BULBUS.**<sup>11</sup> Belene.  
**BULBI SCILLICI.**<sup>12</sup> Gledene.

## C.

**CALAMUS.** Hreod.  
**CALESTA**<sup>13</sup> † **CALCESTA.**<sup>13</sup> Hvit  
cleaure.  
**CALTA**<sup>13</sup> **SILUATICA.** Vude cleaure.  
**CALCICULIUM.**<sup>14</sup> Geacessure.  
**CALISTRICUS**<sup>15</sup> † **CALITRICEM.** Eali-  
fer † veter vȳrt.  
**CAMICULA.** Argella.  
**CAMELEON**<sup>16</sup> † **CAMEDRIS.**<sup>17</sup> Vulues-  
comb.  
**CAMEMILEON**<sup>16</sup> **ALBA † CAMEMELON**  
sebrade. Vulues teals.  
**CAMESETE.**<sup>18</sup> Ellen vȳrt.  
**CAMELON.**<sup>16</sup> Eorth crop.

<sup>1</sup> ἀσφόδελος.<sup>2</sup> Aquilegia.<sup>3</sup> ἀρνόγλωσσα.<sup>4</sup> Ἀρτεμισία.<sup>5</sup> μονόκλωνος.<sup>6</sup> Vaccinia.<sup>7</sup> βατράχιον, ranunculus.<sup>8</sup> hip.<sup>9</sup> heað.<sup>10</sup> βούγλωσσον.<sup>11</sup> βολβός. Hb. clxxxiv.<sup>12</sup> σκιλλητικός, of squilla.<sup>13</sup> Caltha.<sup>14</sup> Acitulium, now Acetosella.<sup>15</sup> καλλίτριχον.<sup>16</sup> χαμαιέων.<sup>17</sup> χαμαιδρύς.<sup>18</sup> χαμαιακτής.

|  |   |
|--|---|
| CHAMEDAFNE. <sup>1</sup> Leoth vȳrt f hrea-<br>fnes fot. | CEREFOLIUM. Cerfille f hȳnne leac.                          |
| CAMEPITUM. <sup>2</sup> Eacrop.                          | CRESCO. <sup>10</sup> Cerse.                                |
| CAMERION. Mete thistel.                                  | CIMINUM. <sup>11</sup> Cȳmen.                               |
| CAMEMELON. Magethe.                                      | CINAMONIUM f CIMINI. Sutherne<br>rind.                      |
| CAMEPITHIS. <sup>2</sup> Henep.                          | CICATA. <sup>12</sup> Heomlic f vude vistle.                |
| CANNA. Hreod.  | CICER. Sum bean cȳnn.                                       |
| CANIS LINGUA. Hundes tunga.                              | CYCLAMINOS. Eortheppel f slite f<br>attorlathe.             |
| CANDUELIS. Linde f vige. <sup>3</sup>                    | CYNOGLOSSA. Ribbe.  |
| CANIS CAPUT. Hundes heauod.                              | CIRROS. <sup>13</sup> Clȳfe.                                |
| CAPRIFOLIUM. Vudebinde.                                  | CRISTO. Cleaure.  |
| CAPE. <sup>4</sup> Henep.                                | CITOCATIA. <sup>14</sup> Libb corn.                         |
| CAPPARIS. Vude bend.                                     | CLITON. Clate.  |
| CARDUUS. Thistel.  | CITTASANA. Fanu.  |
| CARIX. Secg.   | COLITUS <sup>15</sup> f COLOCUS. <sup>15</sup> Eoforthrote. |
| CARISCUS. Fic beam.                                      | COLIANDRA. Cellendre.                                       |
| CARIOTA. Valch mora.                                     | COLATIDIS. Singrene.  |
| CARISCUS. Cvicbeam.                                      | CONSOLDA. Ban vȳrt.   |
| CAROCASIA. <sup>5</sup> Haremint.                        | CONFIRMA. Galluc.   |
| CARDUUS SILVATICUS. Vude thistel.                        | CORNUS. Cavel.  |
| CASTANEA. Cistelbeam,                                    | CORIMBUS. <sup>16</sup> Ifigcropp.                          |
| CATHARTICUM. <sup>6</sup> Lybb corn.                     | COSTA f COSTIS. Cost.                                       |
| CAULA. Caul.   | COTILEDON. <sup>17</sup> Umbilicus Veneris.                 |
| CELIDONIA. Celitheme.                                    | COTULE. Bolle. <sup>18</sup>                                |
| CENTAURIA. Eorth gella f hyrd<br>vȳrt f curmelle.        | COXA. <sup>19</sup> Thung.                                  |
| CENOCEPHALEON. <sup>7</sup> Heort cleaure.               | CULUNA. <sup>20</sup> Megethe.                              |
| CENTENODIA. <sup>8</sup> Unfortreden vȳrt.               | CUCUMERIS. Hservhete f Verhvete.                            |
| CEPA. Henne leac. <sup>9</sup>                           | CULMUS. Healm.  |
| CERVILLUM. Fille.  | CAMERION. Mete thistel.                                     |

<sup>1</sup> χαμαιδάφνη.<sup>2</sup> χαμαιπίτυς.<sup>3</sup> A bird, the linnet, see Gl. R. 38.<sup>4</sup> κάνναβις.<sup>5</sup> κολοκάσια.<sup>6</sup> καθαρτικόν, purgative.<sup>7</sup> κυνοκεφάλιον. Hb. lxxxviii.<sup>8</sup> Centumnodia.<sup>9</sup> enneleac, a compound of unio, onion,  
and leek.<sup>10</sup> Out of the English.<sup>11</sup> κύμινου.<sup>12</sup> cicuta.<sup>13</sup> κίρσος.<sup>14</sup> κολοκάσια.<sup>15</sup> cardo (*Fr. chardon*) λευκός.<sup>16</sup> κόρυμβος.<sup>17</sup> κοτυληδών.<sup>18</sup> κοτύλη, a cup.<sup>19</sup> Toxicum.<sup>20</sup> Calmia, calamine.

CANAFEL<sup>1</sup> SILUATICA. .i. Camepithis  
henep.

CHARTAMO.<sup>2</sup> Lýbb corn.

CARDAMON. Cearse.

## D.

DRACANTEA. Dracentia.

DELFIMON. Fugeles vise.

DILLA. Docc.

## E.

EBULE ꝛ EOBULUM.<sup>3</sup> Veal vȳrt ꝛ  
ellenvȳrt.

ELEOTRUM. Eleotre.

ELLEBORUS. Vede berige ꝛ thung.

ELLEBORUS ALBUS. Tunsing vȳrt.

ELIOTROPHUS. Sigel hveorfa.

ELIOTROPION. Solago minor.

ECIOS.<sup>4</sup> Haransveccel.

ELIOTROPIA. Sigelhverpha.

EMIGRANI.<sup>5</sup> Von vȳrt.

EPTAFILON. Gelod vȳrt .i. vii. folia.

EPICOSIUM.<sup>6</sup> Half vȳrt.

ERIFEON. Lith vȳrt.

ERUCI.<sup>7</sup> Sinapis.

ERASTI.<sup>8</sup> Bremel.

ERITHIUS.<sup>9</sup> Brad thistle.

ERMIGIO. Hind berige.

## F.

FAFIDA. Leomoc.

FRAGA. Stravberian vel mersc  
mealeve.

FEBREFUGIA. Fever fugie.

FETILLINA<sup>10</sup> ARBORATICA. Eofer  
fearn.

FEBRIFUGIA. Smero vȳrt.

FEL TERRE. Eorth gealla.

FENICULUM. Flonel ꝛ finul.

FENE GRECIO. Vȳle cerse.

FENIFUGA.<sup>11</sup> Attorlathe.

FERUTELA vel FERULA. Easc throte.

FICUS. Fic beam.

FILA AUROSA. Ban vȳrt.

FILEX.<sup>12</sup> Fearn.

FULLERUTA. Rude.

FUMICLUM. Finul.

FUNGUS. Svam.

FUFUR.<sup>13</sup> Sifetha.

## G.

GALBA.<sup>14</sup> Galloc.

GAGANTES.<sup>15</sup> Mug vȳrt.

GALLI CRUS. Attorlathe.

GALLITRICUS. Veter vȳrt.

GLADIOLUM. Gladene.

GRASSULA.<sup>16</sup> Hleomuc.

GRAMEN. Cvice.

GENTIANA. Eorth nutu ꝛ feldvȳrt.

<sup>1</sup> κάναβις.

<sup>2</sup> κάρδαμον.

<sup>3</sup> Ebulum.

<sup>4</sup> ἔχιον.

<sup>5</sup> ἡμικρανία, megrim.

<sup>6</sup> Epicurium.

<sup>7</sup> Eruca, rocket.

<sup>8</sup> Ruscus.

<sup>9</sup> ἐρείκη ?

<sup>10</sup> Filicina, female filix.

<sup>11</sup> Venenifuga.

<sup>12</sup> Filix.

<sup>13</sup> Furfures.

<sup>14</sup> Galla, gallnut.

<sup>15</sup> Dracunculus, Hb. xii.

<sup>16</sup> Crassula.

GENESTA. Brom.  
GIGARTIA.<sup>1</sup> Eorth galla.  
GINGERALS. Heunebel.  
GRISSA GARINA. Vorthig cearse.  
GRYAS. Medere.  
GOTUNA. Cammuc.

## H.

HEDERA. Ifig.  
HEDERA NIGRA. Eorth ifig.  
HERBESCUM.<sup>2</sup> Gescad vÿrt.  
HIBISCUS. Mersc maleve.  
HINNULA CAMPANA. Spere vÿrt.  
HIERIBULBUM. Greate vÿrt.  
HIEREBULBUM. Cusloppe.  
HYPERICON. Corion.  
CLITUM. Clate ð clif vÿrt.

## I.

IDROGIAS.<sup>3</sup> Grundes svilige.  
IEROBOTANVM. Easc throte.  
IUNCUS. Risce.  
IUSQUIAMUS ð SIMPHONIACA. Hen-  
nebal.  
INCUMUS.<sup>4</sup> Popig.  
INTULA.<sup>5</sup> Val vÿrt.  
IPPIRUS.<sup>6</sup> Equiseia ð toscanleac.

## L.

LINGUARIUM. Vude binde.  
LACTIRIAS ð LACTIRIDA. Gyth corn  
ð lib corn.  
LACTUCA SILUATICA. Vude lectric.  
LACTUCA LEPORINA. Lactuca.  
LAGENA.<sup>7</sup> Crocc.  
LAPPA. Clate.  
LAPATIUM.<sup>8</sup> Vude docce.  
LAUENDULA. Lauendre.  
LEPTOFILOS.<sup>9</sup> Mug vÿrt.  
LEPORIS PES. Haran hig.  
LEONTAPODIUM. Leonfet.  
LILIUM. Lilie.  
LINGUA BOBULE. Oxan tunge.  
LINGUA BUBILLA.  
LYCHANIS<sup>10</sup> STEPHANICE. Lece vÿrt.  
LOLIUM. Coccel ð ate.  
LUBESTICA. Luuestice.

## M.

MALUA. Hoc leaf.  
MALUA CRISPA. Smerig vÿrt.  
MALUA ERRATICA. Hoc leaf ð  
Geormen leaf.  
MALUM TERRE. Galluc ð elechtre.  
MALACHIN AGRIA.<sup>11</sup> Vude rofe.  
MAGDALIS.<sup>12</sup> Gyth corn.  
MAGUDARIUS.<sup>13</sup> Caul.  
MARRUBIUM. Harhune.  
MASTIX.<sup>14</sup> Hvit cuda.

<sup>1</sup> γίγαρτα, grape seeds.

<sup>2</sup> Verbascum.

<sup>3</sup> ἡριγέρων.

<sup>4</sup> μήκων.

<sup>5</sup> Intubus.

<sup>6</sup> Ἴππουρις.

<sup>7</sup> a jug.

<sup>8</sup> λάπαθον.

<sup>9</sup> Hb. xiii.

<sup>10</sup> Hb. cxxxiii.

<sup>11</sup> μαλάχη ἀγρία.

<sup>12</sup> ἀμυγδαλή.

<sup>13</sup> μαγύδαρις.

<sup>14</sup> μαστίχη.



MELLAUNA. Meode vȳrt.  
 MENTA. Minte.  
 MERCURIALIS. Cedele † merce.  
 METORIA.<sup>1</sup> Hvit popig.  
 MILLEFOLIUM. Gearve.  
 MODERA. Cicene mete.  
 MORA. Heort berige.  
 MOSILCUM. Ragu.  
 MULA.<sup>2</sup> Horshelne.  
 MUSCUS. Mose.  
 MALAGMA.<sup>3</sup> Sealfa.

## N.

NAPIS. Nep.  
 NARCISSUS. Hals vȳrt.  
 NASTURCIUM. Vilde cerse.  
 NEPITAMON. Nepte.  
 NERETA. Sea minte.  
 NIMPEA. Collon croh † sigel  
 hveorua.  
 NIMPHA. Fleathor vȳrt.

## O.

OBTALMON. Magethe.  
 OCIMUS. Mistel.  
 OLEOTROPIUS. Oxnalib † cothe  
 vȳrt.  
 OPIUM. Popig.  
 ORIEBANUM. Horshelene.  
 ORBICULOSA. Slite.  
 ORGANUM.<sup>4</sup> Organe.  
 ORIGANUM.<sup>4</sup> Curmelle † elene.  
 OSTRAGO.<sup>5</sup> Stic vȳrt.  
 OSTRICIUM. Vude rofe.

OSTRIAGO. Lith vȳrt.  
 OXILAPATIUM. Eorth vealle †  
 scearpe 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.<sup>6</sup> 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.

<sup>1</sup> *μηκωνία* for *μήκων*.<sup>2</sup> *Inula*.<sup>3</sup> *μάλαγμα*.<sup>4</sup> *ὀρείγανον*.<sup>5</sup> *Hb. xxix.*; Pref. p. lv.<sup>6</sup> *βαλλάττη*.

RESINA. Sutherne rinde.  
 ROSA. Rose.  
 ROSMARINUM. Sun deav † bothen †  
 feld medere.  
 RUTA. Rude.  
 RUDA SILUATICA. Hinnele.  
 RUSCUS cneopholen.

## S.

SALVIA. Saluie.  
 SAXIFRIGIA. Sund corn.  
 SANDIX. Vad.  
 SANICULA. Sylfhele.  
 SANGUINARIA. Unfortreden.  
 SATYRION. Hrefnes lec.  
 SARTA MONTANA. Rude.  
 SCASA † SCAPA † SISCA.<sup>1</sup> Eofor throte.  
 SCALONIA. Cype leac.  
 SENECIO. Grunde svilige.  
 SERPILLUS. Organe † brade lec.  
 SEMPERUIMUS. Sinfulle.  
 SPLEMON. Brun vÿrt.  
 SIMPHONIA † OTA. Beolene.  
 SCILLA. Gledene.  
 SOLSEQUIA. Sigel hveorna.  
 SOLATA. Solesege.  
 SOLAGO MINOR, id est Eliotropion.  
 SCOLIMBOS. Se unbrade thistel.  
 SUMPHTITUM. Galluc.  
 SPARAGIA GRESTITIS. Vude cearfille.  
 SPARAGO. Nefle.  
 SAMSUCHON.<sup>2</sup> Ellen † cinges vÿrt.  
 SCELERATA. Clufthunge.  
 SISIMBRIUS. Broc minte.

## T.

TANACETUM † TANACETA. Helde.  
 TEMULUM.<sup>3</sup> Vingre.  
 TEMOLUS † TITEMALLOS. Singrene.  
 TIDOLOSA.<sup>4</sup> Crave lec.  
 TRIFOLIUM SILUATICUM. Eaces sure.  
 TRIFOLIUM RUBRUM. Reade cleaure.  
 TITUMALOSCA CALATIDES,<sup>5</sup> id est  
 Lacteridas. Libcorn.  
 TRIBULUS. Gorst.<sup>6</sup>  
 TRYCNOSMANICOS.<sup>7</sup> Foxes gloua.

## W.

WALUPIA. Electre.

## U. &amp; V.

VACCINIUM. Brun vÿrt.  
 VERVENA. Berbena.  
 UENERIA. Smero vÿrt.  
 VERBASCUM. Felt vÿrt.  
 VINCA. Peruince.  
 VIOLA. Cleafre † ban vÿrt.  
 VIBURNA. Vudebinda.  
 UISCUS. Mistelta.  
 UMINUM. Fugeles lec.  
 VICA PERUICA. Tvileafa.  
 UIPERINA. Neder vÿrt.  
 UICTORIALE, id est cneopholen.

## X. &amp; Z.

XIFION. Foxes fot.  
 ZIZANIA. Coccoel.

<sup>1</sup> Sisca, scasa, is *chisel*. *ρεαγα* is *shaver*,  
*plane*.

<sup>2</sup> *σάμψυχον*. Hb. cxlviii.

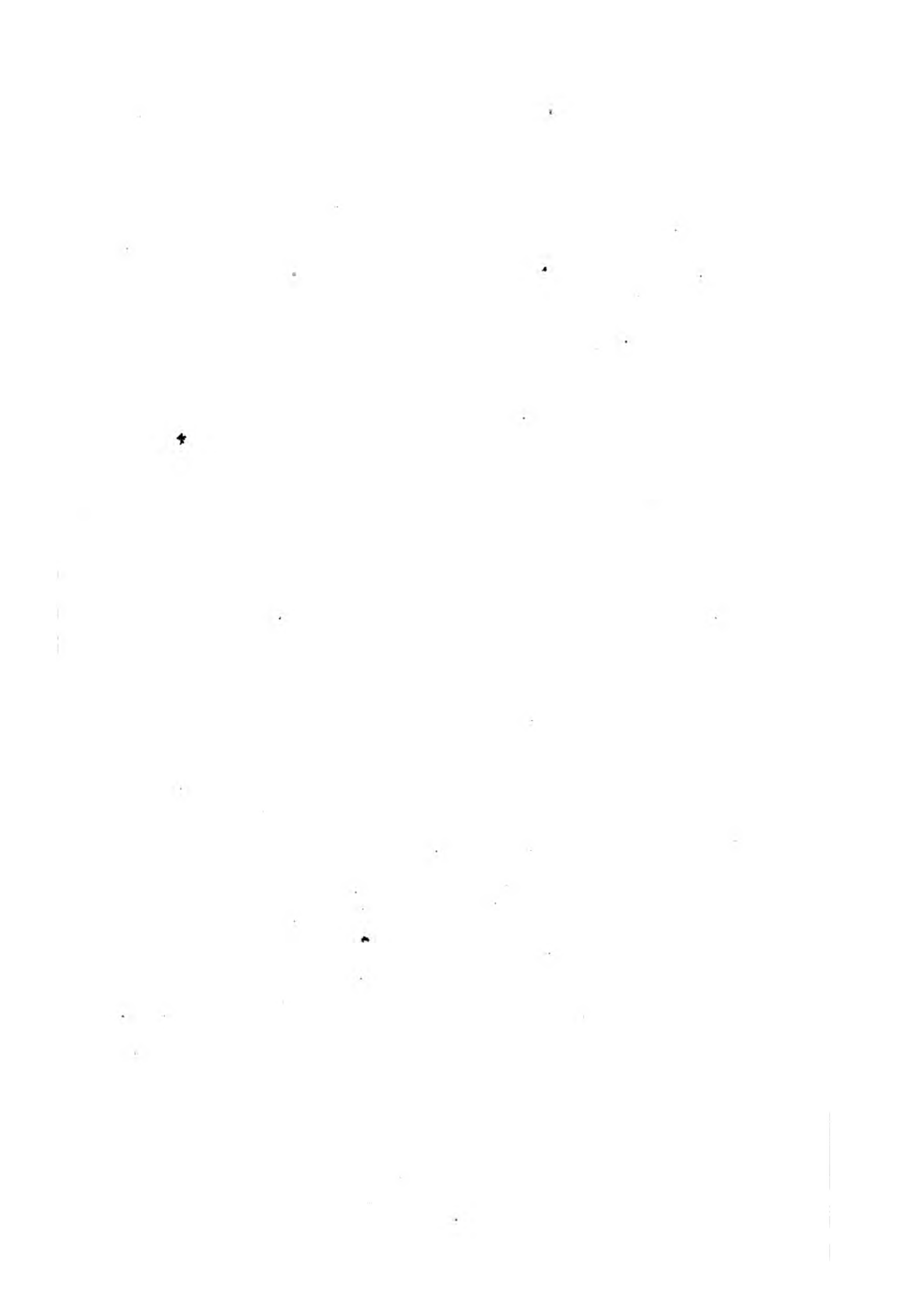
<sup>3</sup> *τὸ μῶλον*, a *garlic*.

<sup>4</sup> *Hermodactylus*.

<sup>5</sup> Hb. cx.

<sup>6</sup> Hb. cxlii.

<sup>7</sup> Hb. cxliv.



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SAXON NAMES OF PLANTS COLLECTED.

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## 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, ἀγκύρα, 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 Εθνος, 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, δρυητζυμα, *the best man*, or *groomsman*, becomes bryδζυμα, *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*, ηρυζυ," the meaning of which is *Avellana*, ηνυζυ.

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. Δρῶς.

“*Acleac, quernum*. Gl. R. 45,” where we must read *Acleaf, folium quernum*.

**Acmistel, oak mistletoe.** See **Mistel**.

**Acrind,** gen. -e, fem., *oakrind, cortex quernus*. Lacn. 12.

**Ache, apium.** Gl. MS. Vitell. c. iii. fol. 10 b. Σέλιον.

**Adrelwort, feverfew.** Gl. Harl. 978.

**Adremint, parthenium.** Lex. Somner.

These seem to be errors for **Adderwort**.

See **Nædderpyrt**.

**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.

**Æferðe,** gen. -an, fem.? Probably, by contraction, the same as **Æðelferðingpyrt**, 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.

**Ælyðone,** gen. -an, fem.? *enchanters nightshade, Circaea lutetiana*. Gl. vol. II.; Lb. I. xxxii. 4; II. liii.; III. xxvi. xlvi. 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. ὄρα æppri-caniscan æppla, *mala Punica*. Gl. Cl<sup>op</sup>. fol. 62 c. Many sorts, Lb. II. ii. 2. *supre æppla, sour apples, mala acidiora*, distinguished from *puðu æppla, wood apples, wild apples, mala agrestia, mala acerba*. Lb. II. xii. Μηλον, Mālon.

**Æpse,** gen. -an, fem.? Also **Æspe,** gen. -an, fem.? *aspen, populus tremula*. Lb. I. xxxvi. Æspan. Lb. I. xlvi. 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, xlvi. 1; III. xxxix. 1, xlviiii.; Lacn. 12. Μελα.

**Ceastep æsc, black hellebore, helleborus niger.** Gl. vol. II.; Lb. III. xxx.; Lacn. 39, 43, 80.

- Æscþrotu, 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.
- Æete, pl. Æetan, gen. pl. ætena, *Oat, avena sativa*. Lb. I. xxxv; vol. III. p. 292.
- Æte, Gl. M. 321 a. Βρόμος.
- Æbelferðinggyrte, 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).
- Ægrimonia, -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 *gærclhre*.
- Alexandria, -ðre, gen. -an, *Alexanders, Smyrnum 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.
- Alor, Alp, 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. Alæp. Gl. M.M. 153 b.
- Alpe, Alpan, Alepan, Alupan, *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. Ἀλόη.
- Ammi, Ami, 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 amygdalinae*. Hb. xiii. 2, xxxiii. 1; Διδ. 63. Ἀμύγδαλα.
- Anan, Διδ. 44, for hunan? or for Aron?
- Ananbeam, *spindle tree, euonymus europæus*. Gl. vol. II.
- Andazpe, *capparis*. Somner Lex. from an MS.
- Antpe, gen. -au. Lb. II. ii. 1. *Radish?* See Ontrpe.
- Appelbur, Appelbor, Apulbor, *Apple tree, pirus malus*. Bot. Lb. I. xxvi. xxxvi. xxxviii. 11. -rind, III. xlvii.; Lacn. 12; Gl. M.M. 159 a, etc. But Apulþre, fem. Æ.G. p. 5, foot.  
Wilsce apulþr, *sweet apple tree, malus hortulana*. Gl. M.M. 159 a; Quadr. viii. 6.
- [Appelleafe, gen. -an, *violet, viola odorata, and V. canina*.] "Appellef, *viola*." Gl. MS. Vitell. c. iii. fol. 10 b. "Appelleaf *viola*." Gl. Harl. 978.
- Arrotane, gen. -an, *southernwood, artemisia abrotanon, Ἀβρότανον*. Lb. I. xvi. 2, xviii. xxxiii.; II. xxii. liv; Lacn. 29. Ambrocena, Διδ. 15.
- Arage, *orache, atriplex*. Gl. M. See Melþe.
- Armelu, *peganum harmala*. Lb. I. lxiv. Πήγανον ἔγριον.
- Arōð. Gl. vol. II.
- Arsesmart. See Carþmeþte.
- Asapu, *Asarabacca, Asarum Europæum*, Ἄσαρον. Gl. vol. II.
- Æte. See Æete, *oat*. Gl. M. 321 a.
- Ætrpum, Ætrpum, *smyrnum olusatrum*. A Latinism. Lb. I. ii. 21, 23; III. ii. 4, 6; Διδ. 21. Ἰπποσέλινον.
- Ættoplaþe, 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,

Ατροπλε—cont.

2, lxiii; II. xxxiv. 2, li. 4, liii.; III. viii. xii. xli. lxiii; Lacn. 24, 29, 78.

See smale ατροπλαδε. Lb. I. xlv. 1, 6, *setaria viridis*.

## B.

Βαρις, *barley, hordeum distichon*. Chron. 1124, p. 376. Κριθή.

Βαστ, *bast, philyra, tiliæ cortex interior*. Gl. M.M. 163 b.

Baldmoney, *gentian*. MS. Bodl. 536.

Balewurt, *white poppy, papaver somniferum*. MS. Bodl. 130. fol. 73, from Bealo, *bale, mischief*. Μήκων.

Balsmeδε, 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, Ὀποβάλασαμον*, the gum of the Amyris Gileadensis. Lb. II. lxiv. contents and text.

Banpypτ, gen. -e, fem., *wallflower, cheiranthus cheiri*; a derivative of Bana, *a man-slayer*, 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 gpeate banpypτ, Lb. III. viii. Occ. also Hb. clii. 1; Lb. I. i. 15, xxv. 1, 2, xxxi. 7, xxxvi. lix. lxiii.; Lacn. 14.

[Sio læsse banpypτ] *daisy, bellis perennis*; the petals being tinged with red. Gl. vol. II.

Beallocpypτ, *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.

[Beazbeam,] Beazbeam, gen. -es, masc., *the Bay, laurus*, derives its name from Beaz, a crown, a diadem, a στέφανος or garland; and Roman associations. In Beaz the z 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.

Beopypτ, gen. -e, fem., *sweet flag, acorus calamus*. Apiago, Gl. R. p. 39. Apiastrum biouuypt, 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., *bere, horaeum hexastichon*. ~~Hb. clii. 1; Lb. I. xxxix. xxxix.~~ <sup>Lacn. 37. Bepar, ordea, ÆG. p. 16, line 10 (two MSS.). Bepe þ hé úr forgear, M. H. fol. 17 a, bere that he gave us. Also called big. In Ld. Vol. I. p. 402, bepe seems to be made feminine.</sup>

Berpunde, *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. Τεῦτρον, Τευτλίον.

Betonice, 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. xxxiii. xxv. 1, xxvii. 1, xxix.

Lacn. i. 278, ii. 8

Betonce—*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. xxviii. xxxiii. 2, xli. xlvii. xlix. lxiv. lxx. 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, *iuncus* seu *carex*. Gl. vol. II.

Birdes tongue, *stellaria*, from the leaves. "Avis lingua," Gl. Harl. 3388.

Birice, Birce, Bepce, Byrc, Bere, gen. -ean, fem., *Birch*, *betula alba*, Gl. R. 46, 47; Lb. I. xxxvi. Bepcymb, Lb. III. xxxix. 1. In Gl. M.M. 154 b., read *betula* for *beta*.

Byrū, *the mulberry tree*, *morus*. Lb. II. liii., where the translation wants correction. Spellmans Psalms, lxxvii. 52. The derivation is from Byrūge, Bepūge, *a berry*, of excellence; and in late Latin all berries were expressed by *mora* rather than by *baccæ*. *Mopéa*.

Byrūgebepce, gen. -an, ean, *the berry*, *morum*. Gl. vol. II.; Lb. II. xxx. 2.

Bepūðrenc, *a mulberry drink*. Gl. vol. II.

Byrceoppyr, 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, xii. 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

Byrceoppyr—*cont.*

art. 4, p. 7, art. 23, 29, 111. Hence *ammi* is meant in 23, 35, 38, 62, 82, 89, 112.

Seo bpaðe byrceoppyr, —? 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. *cinqufoil*, *potentilla tormentilla*, or *tormentilla 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 *þilleð*, *plenilunium*, *full moon* (Beda de Temp); and the full moon of the March new moon fell in April. October was *þinterþilleð*. 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 daisie* (Gerarde)." But on the contrary, "Con-  
solida minor .i. daysie 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  
"withouthe ꝥ he hath a white flour þt  
"is som del lich to daisie, bote his  
"more þan the flour of daysie ꝥ þis  
"herbe growith in medes and leses." MS. Laud. 553, fol. 9. This seems to be *chrysanthemum leucanthemum*. Bothum, Bothum, in Dorset and the Isle of Wight, is *chrysanthemum segetum* (Barnes), which has yellow rays.

Bpace, 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.

Bpassica, 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*. Βάτος.

Þnðbrep, *raspberry plant*, *rubus idæus*. Lacn. 29; Gl. Brocket, Carr, Dickinson, Hunter, etc. etc. Þnðbrep, *raspberris*. Lb. II. li. 2, 3; Gl. Dun.; Gl. Brux. 40 b; Gl. M.M. 154 a.

Bremel, Brepber, Brembel, Breðel, gen. -es, masc., *a Bramble*, *rubus fruticosus*, and *rubus* in general; also *dog rose*, *rosa canina*. Bremel, Hb. lxxxix; Gen. xxii. 13; Lb. II. li. 3. Brepberpuðu, *a bramble wood*, C.D. 985, 1036, 1108. Brepbel, Lb. II. lxxv. 1, where the propagation marks the *R. fr.*; II. lxxv. 5. Brepbel æppel, III. xlii, where æppel is the berry; III. xlvi; Lacn. 54. Brepblas; Hom. I. 18; I. 432; Æ.G. p. 16, line 15. Breðel; Leechd. vol. I. p. 384. Brepelberian, *bramble berries*, Lacn. 8. Brepelþyrne, fem., *a bramble thorn bush*. Exod. iii. 4.

Heopbrepel, 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*. Κνύδος Βάτος, 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 Νεορτία that it is *orchis bifolia*, which seems to be one of their adaptations and a foreign fashion. Δάκος.

Briddes tunge, *stellaria holostea*. Gl. Harl. 978, says *pimpinella*, against common consent. See Æþelþerðinggyr, in Gl. vol. II.



Brugereyr, 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.

Brocminte, *mentha hirsuta*. Gl. vol. II; Lacn. 4.

Brochung, *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. Broom, Gl. M.M. 157 a. *Σάπριον*.

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*.

Bulentre. Gl. vol. II.

Bulgago. Δδ. 62. *Asarum Europæum*.  
See Vulgago.

Bu'lrush, *scirpus*. Wright's Gll. p. 265 a.  
Bulot. Gl. vol. II.

Burr, pl. burres, *burr*, *burrs*, *arctium lappa*.

Gl. Rawl. c. 607; Gl. Sloane, 5.

Butterburr, *petasites vulgaris*.

## C.

Cæpse, Cypse, Cjessæ, gen. -an, fem.,  
*water cress*, *nasturtium officinale*. Hb.  
xxi. cxxvii. 1, cxxxvii. 3; Lb. I. xxvi.  
xxx. 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. Δδ. 63.  
Substituted for Fænum Græcum. Hb.  
xxxix. 3.

Caplpyr, *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 Molezn. "Fromos vel lucer-  
" naris vel insana vel lucubros, candel-  
" ryr." Gl. R. 44. Read Flomos, Φλόμος, which, in Dioskorides, iv. 104, all agree is *Verbascum*. Καὶ τρίτη φλομὶς, ἢ καλουμένη λυχνίτις, ὑπὸ δὲ τινῶν, θρυαλλίς, φύλλα γ' ἢ δ' ἢ καὶ πλείονα ἔχουσα, παχέα, λιπαρά, δασέα, εἰς ἐλλύχρια 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.
- Carruc, gen. -es, masc., *Hassock, aira caespitosa*. Lb. I. lxii. 2, lxiii.; III. lxii. lxiii. lxiv. lxvii; Lacn. 29, 59, 79, 89.
- Kattesmint, Cattysmint, *nepeta cataria*. 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, xlii.; Lacn. 54, 111; Διδ. 31 (cole-stalk).  
Se βραδα 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.
- Cearτερρυρτ, *black hellebore, helleborus niger*. Lb. I. xxxix. 3.
- Cedelc, *mercurialis perennis*. Hb. lxxxiv. Gl. Cleop. fol. 65 b.; Gl. M. 320 b.; Gl. Dun.
- Cederbeam, gen. -es, masc., *the cedar, pinus cedrus*. Æ.G. p. 7, line 45. Cederτρεορ, G.D. f. 155 a. Κέδρος.
- Celenδpe, Colhandpe, gen. -an, fem., *Coriander, Coriandrum sativum*. Also celen-δep, -δpes, neuter, Lb. I. xxxi. 3; celen-δpe, I. xxxv. and fem.; II. xxxiii. xxxix. xlviii.; III. iii. 1. xlvii. lxii. 2; Lacn. 77. 111; colhandpane. Διδ. 48; Hb. Celenδpe—cont.  
lii. 2, cxxv. See Hb. civ. clxix. 1, on which see Index. Κορίαννον, Κοριον.
- Celebemie, Celebemie, Cylebemie, 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. Cylδenye, Lacn. 12; celδ-, 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.) Ποιεῖ πρὸς ὄξυδορκίαν. Dioskorides.
- Celidonia. Διδ. 23; Hb. cxxxix. 2. See Celebemie.
- Kenning worte, *aristolochia*. Gl. Sloane, 5, fol 44 d.
- Centaupian, *erythraea centaureum*. Lb. II. viii. xxxix.
- Cepulle, Cypulle, Ceappulle, Cepulle, 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. lxv. 2; Lacn. 4, 12, 62, 80; Διδ. 12, 37. A Roman importation, Χαίρέφυλλον.  
Juducepulle, *wild chervil, anthriscus silvestris*. Lb. I. ii. xxii. lxxxiii.; II. li. 4. pudupulle, Lb. III. viii. xlviii.; Lacn. 4, 29, 62.  
Seo peade pudu pille *asparagus acutifolius*, Lacn. 53, 68; and pudu cepulle, 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.. Laud. 553.



- Cicena mete, 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.
- Cylepγpε, "orilapatum" MS. in Somner. That means oxylapathum, sorrel; but the gloss is unsupported.
- Cymeδ, *cuminum cyminum*. Gl. vol. II.; Lb. I. xv. 6, xvi. 1, xxxix. 3.
- Cymen, gen. -es, neut., *Cuminum cyminum, Κόμινον*. Lb. I. ii. 21; I. xxii. 3, xlviii.; II. ii. 2, vi. xii. xv. xxii. xxiv. xxx. xxxviii. xxxix. xlii.; III. xii. 2, xxiii.; Lacn. 4, 29, 37, 111; Διδ. 36, 63; Hb. xciv. 2, clii. clv.; Ld. vol. I. p. 376, 4.
- Kince, Qince, Gl. vol. II., errors of the scribes for Kuce, Quice, the same as epice. The glossaries are equally in error, having misread their originals.
- Cyningespγpε, *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.
- Cyppεt, Cyppεt, for Cyppεte, 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.
- Ƴilbe cyppεt, *wild gourd, citrullus, or cucumis colocynthis. Κολόκυνθις*, Gl. R. 39. As a medicine, *colocynth*, a purgative, drastic.
- Cypstpeop, Cypstpeop, *Cherry tree, Cerasus, Κέρασος*. Gl. R. 46.; Somner Lex.
- Cisepæppla, caricarum; Gl. Cleop. fol. 19 a. Read Cisipæppla, cerasorum, or so fathom the writers error.
- Cyscel, Cystbeam, Cistenbeam, *the Chestnut, castanea vulgaris*. A Latinism and importation. Gl. R. 46; Gl. C.; Καρία Εὐβοϊκή.
- Clæppe, gen. -an, fem., *Clover, trifolium*. Lb. II. xxiv. xl.; Gl. Cleop. fol. 92 c, fol. 80 a.
- Hpεt clæppe, *white clover, T. repens*. Lb. I. xxi.; III. xxxiii. 1.; Gl. Laud. 567, under Caltha.
- Reað clæppe, *red clover, T. pratense*. Lb. III. viii.; Gl. Laud. 567, under Calesta.
- Sio smæle clæpεpγpεt, *haresfoot clover, T. arvense*, Lb. xxxix. 3.
- Clænsing gras, *spurge, euforbia*. Gl. Sloane, 5.
- Clæze, 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. "Αρκτιον.
- Seo smæle clæze, *Clivers, galium aparine*. Gl. R.; Lb. I. xxxix. 3; Hb. clxxiv.; MS. O.
- Clæze seo þe spumman pille, *water lily, nymphæa and nuphar*. In Dorset clote is the yellow water lily (Barnes). See Eadocce. Νυμφαία.
- Clibe, an old way of writing clife, which see. Somner.
- Clife, gen. -an, fem., the greater, *Burdock, arctium lappa*. Gl. C.; Gl. Cleop. 55 b; Lb. I. lxxvii. 2.
- Seosmæle clife, *Clivers, galium aparine*. Lb. I. l. 2; Gl. Cleop. 45 b; Gl. Dun. Γάλλιον, Γαλλέριον, 'Απαρίνη.
- Foxes clife, *burdock, arctium lappa*. Gl. vol. II.; Lb. I. xv. 2.; Lacn. 113.
- Clifpγpεt, as Clife. Lb. I. xv. 3. Lappa clæze oððe clifpγpεt. Gl. Iul. A. 11. fol. 125 b.; Gl. vol. II.
- Clite, gen. -an, fem., *Cleet, tussilago vulgaris*. "Cleet, butter burr." Carrs Cra-ven Gl. þa lançege 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?

- Cl̄ðpyr̄t. Lacn. 69, the same as Cl̄pyr̄t and Cl̄rt. Glossed *Rubea minor*; the galiums being grouped with the madders. Glitilia, Gl. Cleop. Glatterons, Fr.
- Cloudberry, *bacca rubi chamæmori*. All. Probably from clud, a cliff. Found on Pendle and Ingleborough.
- Cluþþung, gen. -e, fem. Cluþþunge, 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 þung, *poison*, here the acrid principle of the juices. Βαρπάχιον.
- Cluþpyr̄t, gen. -e, fem., *buttercup, ranunculus acris*. Distinguished from cluþþung, in Hb. ix. x.; Lb. III. viii. Βαρπάχιον.
- 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. Cneoholæn 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 transcendent frumenta*. Coccelas opepftigað h̄pæte, Sc. 46 b. Se soða dema hæt his englas gadr̄uan þone coccel byr̄þen 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; "Apor.
- Cockesfot, *columbine, aquilegia vulgaris*. Laud. 553; Florio, p. 380; Gerarde; Gl. Sloane, 135.
- Cocks hedys, *melilotus officinalis*. *Herba pratensis 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.
- Codweed, *loggerheads, centaurea nigra*, from the head like a pudding bag; Cod, a bag. Iacea, Gl. Rawl. C. 506. *Centaurea* = *matfellon* (ibid).
- Colianðpe. See *Celendpe*.
- Coloþræig or Coleþræig (Junius gives both), *Coltsfoot, tussilago farfara*. "Caballo podia vel ungula caballi," Gl. Harl. 44.
- Colloncroh, *yellow water lily, nufar lutea*. Croh 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 hæþ" "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, *symfytum 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.*
- Copnreop, *the cornel tree, cornus.* Gl. R. 46; Gl. Cleop. fol. 24 a. *Kpavla.*
- Copt, gen. -es, *costmary, tanacetum balsamita.* Lb. I. xvii. 3, xxiii. xxxxi. 3, xlvi. 3, lxiii.; II. xxiv. xxxiv. 2, xxxix. lii. 2, lv. 1, 2; Lacn. 4, 107, 111; Διδ. 63. *Kóστος* 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 ƿ he hath a stalk to þe lengeth of a cubyte ƿ he hath whit floures ƿ 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, *Срoдпанbeam, "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 *ἄρκυθος* into *ablacta*.
- Crapleac. *See Leac.*
- Cristallan, 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 columbæ,*" MS. Bodl. 536. *Geranium columbina,* Lyte.
- Cuneglærȝe, *hounds tongue, Cynoglossum officinale.* Lb. I. xliv. 2.
- Cunelle, gen. -an, fem., *thyme? thymus vulgaris?* Lb. I. xxxi. 7. "*Timbre, sa-turegia,*" Gl. Hoffm. col. 22.
- ƿudu 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. *Καρνος.*
- 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 centaury.

Curlyppe ?, 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 Dunbes 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 Syppe 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 epic—, as moreover it may be confused, in a closet study of herbs, with gorse, γοργτ, 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. Cpicπεορ, Gl. R. 47 ; cpicpυnd, Lb. I. xxxii. 3, xlvi. 1, at beginning ; III. xxxix. lxii. 1 ; Lacn. 37. The note on p. 78, vol. II., must be revoked.

Cpice, gen. -an, fem., *Quitch, Quicken grass, triticum repens*. Hb. lxxix. ; Lb. II. li. 3 ; Lacn. 12, 14 ; Gl. R. 42. From cpucū, *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. Quince, Lacn. 4., read quice. "Αγρωστis.

Quinquejoham, *cing foil, potentilla*. Lb. I. xlvi. 2 ; Lacn. 4. Πεντάφυλλον.

VOL. III.

## D.

Dægges 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*.

Datulus 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. xlvi. ; 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 eorþnote) or dillnote or slēte  
" (no Hb. xviii.) or halywort. Pis herbe  
" hath leues ylich to fenel ꝛ whyte floures  
" ꝛ a small stalk ꝛ he groweth in wodes  
" ꝛ medes." MS. Laud. 553.

Dyrman. Lacn. 11. Swed. Desmansgräs is *tanacetum vulgare*, but the word seems not connected with the English, of which the nom. may be dyrme.

Dyphomar. Lb. I. xli. Glossed papyrus, Duphamor, Gl. R. 43. But as we have Hamorseç, 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

## Dýphomaz—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 Hamoprecz.

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. *Δάραθον*.

Eabocce, *water lily, nymphæa* and *nuphar*. Gl. vol. II.; Lacn. 6, 111. "Nymphæa eabocca," 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 Clate.

Alfadocke, *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.

Supboece, *Sorrel, rumex acetosa*. Gl. vol. II.

Fubū docce, *Sorrel, rumex acetosa*. Hb. xxxiv.

Docce seo þe spimmar pille, *water lily, nymphæa* and *nuphar*. From our view it might be *polygonum amphibium*; but the gloss on *Nymphæa* as *Eabocce*, 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. lxxv. 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. 'Οροβάγγη of Θεόφραστος, but not of Dioskorides.

Dogberrie tree, *cornel tree, cornus*. (Lyte.) Saxon Eng., Docza, a dog, not in Lexx.

Dogfennel, *anthemis cotula*. "Amarusca," Gl. Harl. 3388. *Peukedanum officinale*, MS. Bodl. 130.

Dognettle, *urtica urens*. "Doenettle 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. lxxv.; Lacn. 2, 14, 50. Dulhpune, Lb. III. viii.

Dpacanse, Dpacentse, gen. -an, fem.?, *Dragons, arum dracunculus*. Hb. xv.; Lacn. 29. Dpacontan, Lb. III. lxxii. Dpacontan, Διδ. 47; Gl. vol. II.

Drawk, *avena fatua*, Gerarde. "Lolium perenne" (Forby). "Like darnel" (Moore). "Zizania, darnel," 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.

Dpeorze dpozte, also dpeorize and dpoze, gen. dpeorze dpostlan, fem.?, *pennyroyal, mentha pulegium*. Hb. xciv. cvi. 2; Lb. I. xv. 2, xvi. 1, xxxix. 3, xlvii. 3, xlviii. lxxii. 1; II. vi. 2, viii. xxx. xxxii. liii. lxxv. 2;



Δρεοργε δροργε—cont.

III. i.; Lacn. 4, 5, 112; Διδ. 30, 51;  
Ld. vol. I. p. 380; Gl. Dun.; Gl. vol.  
II. Βληχώ, Γλήχων.

## E.

Eacepse. See Cæpse.

Εαγγυρ, gen. -e, fem., *eyebright, eufrasia officinalis*. Lb. III. xxx.; Gl. vol. II.

Εαληρ, probably, *liverwort, Eupatorium cannabinum*, since it is a compound of Εα, *river*, and Ληρ, *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, alliard. Occ. Lb. I. xxii. 2.; II. xxvi. end.

Εαλλαν, for Ellen, *elder*. Ld. vol. I. p. 380.

Εαλλανπυρ. Διδ. 62, for Ellenπυρ.

Εαπαν, *tares, ervum*. Gl. vol. II.

Εαπισε. See Risce.

[Εαπισμερτε], *arse smart, polygonum persicaria*, or rather *hydropiper*. "Culerage vocatur persicaria. Item vocatur hersmert. P̄is 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 Cimonis, 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 Clare. 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. *Ofioglossum 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 *Again*, the Latin Red-, Ret-, and Re-; while Roc is *belch*, Ε-ρεύγ-εσθαι, E-ruc-tare, and Εδρορ is *food thrown up from the first stomach of gramivorous 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, cubu, is the same when chewed.]

Εελαστε, gen. -an, fem., *everlasting, gnaphalium*. Also *cutuved*. Lb. I. i. 7, xxxii. 4, xlvi. 3; II. lvi. 2, lxxv. 1; Lacn. 1.

Εερε, neut., *ivy*, for Ιρη, Lacn. 18, or *marshwort, heliosciadium nodiflorum*, the German Eppich; *Sium nodiflorum* of Linné. Oeder Icones Plantarum, vol. 2.

Εεργεαρν, Εεργεαρν, neut., *polypody, polypodium vulgare*. Hb. lxxxvi.; C.D. 1235; Lb. I. xii. xv. 2, xvii. 3, xxxviii. 10, lix. lx. 4, lxiii. lxxxvii.; II. li. 3, 4; III. xlvi.; Lacn. 18, 81, 112, 115.

Εερελοπε, Ηεαηεελοπε, gen. -an, fem.?, *elecampane, inula helenium*. Gl. vol. II.

Εεβεαμ, gen. -és, 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 fcyb." 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 ele-beame," C.D. 1102. "To ðam ele-beame," C.D. 1151. "On ænne ele-beam of ðan elebeam," C.D. 1198. Ἐλάδα.

Elehtre, Eluhtre, Ealehtre, gen. an, *lupin, lupinus albus*. Hb. xlv. 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.

Ellebopus, *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. Ellenpimð, 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. Ἀκτή.

Ellen, adj., *elder, sambucus*; Lb. I. xxxix. 3; III. xlvii. For ellenen, as Tin for tinen.

Ellenpyrre, gen. -e, fem., *dwarf elder, sambucus ebulus*. Hb. xciii.; C.D. 571; Διδ. 62. Χαμαιδάκη.

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.

Coþolan, Lacn. 40.

Coþorþrotu, Eferþrotu, also -te, gen. -an, fem., *carline thistle, carlina acaulis*. Gl. vol. II.; Lb. I. xxiii. xxxi. 7, xxxviii. 10, 11, xlv. 1, 2, lxviii. 2, lxii. 1, 2; II. liii.; III. viii. xii. 2, xiv. 2, xxvi. lxviii. 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.

Colhxsecg, 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).

Colhxsecg eapð hæfþ  
oꝛtuꝛ on fenne  
pexeð on ratupe  
pundaf ġrimme  
blode þpenneð  
beopna ġehpýlcne  
ðe him ænigne  
onyeng ġedeð:

*Hollysedge hath its dwelling oftenest in a marsh, it waxeth in water, woundeth fearfully, 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 acquaintance; 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 ecpxġecbġ," Gl. Pend. p. 149 a., that is, ecokxġeccar, somebody's error for eolxġeczar. "Papilius eolug-fecg," Gl. Cleop. fol. 74 b. Papilius



## Colhxseeg—cont.

is unintelligible, Diefenbach takes it to be papyrus; and if so, the translator gave the name of a water plant only. "Papilius ilugregg," Gl. M.M. p. 161 a. Papillus .i. illucseg, 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. Ἡρίγγιον.

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. Ἐλένιον.

Copmeleay. Διδ. 54, 63, for γεορμενleay, which see.

Copðæppel, a cucumber, *cucumis*. Num. xi. 5. Fruit of the mandragoras, Gl. R. 44.

Copðgealla, gen. -an, masc., "earthgall," *centaury*, *erythraea centaureum*. Gl. vol. II.; Hb. xxxv. 1; Lb. I. xix. xxv. 1, xxxii. 2, xxxvi. lxxx. 1; II. viii. xx. xxii. xxxix. xli.; Lacn. 59, 90. Κενταύριον.

Copðhnucū, gen. -e, fem., *bunium*. C.D. vol. III. p. 399; MS. Laud. 563, as in Dilnote; and common usage.

Copðyrið, gen. -es, neut., *ground ivy*, *glechoma hederacea*. Gl. vol. II.; Hb. c.; Lb. I. ii. 11; xxxix.; Lacn. 64. Copðiu, Διδ. 9.

Copðluuz, camimelos vel cannulea. Gl. Laud. 567. Is it lousewort, *pedicularis*?

Copðmistel, masc., *basil*, *clinopodium vulgare*. Lb. I. xxxvi. See Mistel, Gl. vol. II.

Copðnapola, gen. -an, masc., *earth navel*, *asparagus officinalis*. Hb. xcvii. 1, cxxvi. 2; Lacn. 4, 18, 54. Ἀσπάραγος.

Copðrūma. 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. Πρεψίς.

Fenyeapn must be *osmunda regalis*. It delights in banks among marshes. "Salvia fenyeapn," Gl. R. 42. Salvia being sage.

Pæt micle feapn, *the big fern*, *aspidium filix*. Lb. I. lvi.; Ld. vol. I. p. 380.

Feyerþuge, gen. -ean, -ian, fem.?, *feverfew*, *erythraea 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.

Felðmopu, gen. -an, fem., *carrot*, *daucus cariota*. Gl. vol. II.; Lb. I. xl. 1, xlviii. 2, lxvi.; II. liii.; III. xii. 2, xiv. 2, xxxii.; Lacn. 26, 111. Δαῦκος.

Felðrude, "field rue," *thalictrum minus*. "Ruta montana," Gl. Laud. 567. Velde rude, Gl. Harl. 978.

Felðpypt, gen. -e, fem., *gentiana*. Hb. xvii.; MS. Bodl. 536; Gl. Laud. 553; Some gll. Filago, from the initial letters.

Felbuop, "field hop," *gentian*. Bradigalo feldhoppe, Graff. iv. 832. See Gl. vol. II. in *felþyrp*. A substitute for hop. Gl. M.M. 154 b; Gl. C. Felbspop Brädigaco (Lye).

Felþurpa. See *ȝurpa*.

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*.

Felþyrp, gen. -e, fem., *mullein*, *verbascum thapsus*. See *Molegn*, and Gl. vol. II. "Anadonia felþyrp," 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.

Fenogrecum, *fenugreek*, *trigonella fœnum græcum*. Lb. II. ii. 1, xxii. *penum grecum*, II. xxiv. xxxii. *Βουκέρας*.

Ferþyrp, an error for Felþyrp. Lb. I. lxxxvii.

Ferþerþorn, an error for *þerþorn*. Benson's Vocab.

Fica peþna, *Periwinkle*, *vinca*. In the middle ages *vinca pervinca*. See *Uica*. Lb. III. viii.

Fiebeam, *FIGTPEOP*, *figtree*, *ficus*. Gl. R. p. 46; Æ.G. p. 7, line 48. *Συκῆ*.

Fyleaþe, gen. -an, fem., *cinqufoil*, *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*.

Fyppuþe, gen. -an, fem.?, *five fingers*, *potentilla reptans*. Nemnich, Culpeper. Διδ. 52.

Fille, gen. -an, fem., *chervil*, *anthriscus cerefolium*. Gl. vol. II.; Lacn. 45.

ȝudu fille. See *Cearpille*.

Finger ferne, *ceterach officinarum* (Turner).

Fimul, Fimol, gen. -es, masc.; also *finule*, *finuglan*, as if fem.; *Fennel*, *Fœniculum dulce*. The name makes it a Roman importation, and, by presumption, before Saxon times. Whether we call the plant *fœniculum vulgare* or *anethum fœniculum*, it still seems an importation. The Romans had many posts in Norfolk. Hb. xcvi. 1, cxxvi.; Leechd. 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 ꝛ. *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.

Fyps, gen. -es, pl. -as, masc., *Furze*, *ulex Europæus*. þa þornar · ꝛ þa ȝyrar · ꝛ þe ȝearn · þe ealle þa peoð þe he ȝerio. Boet. p. 48, cap. xxii. *The thorns and the furzes and the fern and all the weeds, which he can sec.* 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* ȝyrres 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 hrieteȝ hipeȝ. P.A. fol. 18 b. Related to *Πλέκειν*, *braid*. *Δίνον*.

Fleotȝyrp. Gl. vol. II. "Fleapȝyrp 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*. "ffofote = "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.
- Fopnetey folm. Gl. vol. II.
- "Foules tayle cauda pulli." Gl. Laud. 553.
- Foxes claze, *arctium lappa*. Gl. vol. II.
- Foxes pot, *sparganium simplex*. Gl. vol. II.
- Foxes glova, *fox glove, digitalis purpurea*. Hb. cxliv. All. By the gloss Foxes glove 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 pudu, *firwood*. "Pinus." Gl. C. fol. 48 d.
- Galbanum, gen. -es, *galbanum, gum of the bubon galbanum*, an African shrub. Lb. II. lxiv. contents; Διδ. 11, 44, 54, 63. Γάλβανον.
- Gallengap, *Galingale, cyperus*. Lacn. 12. Κύπειπος.
- 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.
- Gapelre, 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.
- Gatetreop, *cornel, cornus sanguinea*: a comparison of Gateðypne (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*.]
- Geappe, Gearupe, Gærupe, Gappe, Gærpe, 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 peade gappe, *red yarrow, Achillea tomentosa*. Lb. III. lxxv; Lacn. 29. By a gentleman who has tested these names

## G.

## Geappe—cont.

of plants, I have been favoured with a suggestion that Red yarrow is the ordinary yarrow when of a pink tinge.

Gelöþþyr, 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.

Georþman leaf. Gl. vol. II. Add Lb. I. xlv. 2, lxxii.; Διδ. 63, vol. I. p. 380. Possibly Georþmen is the prefix Corþmen, *illustrious*.

Gescæþþyr, Gesceaðþyr. 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*.

Geteþþyr. The following gloss is contradictory, "Geribulbum .i. geteþþyr. þa-rance." Gl. Laud. 567. Read Hieribulbum; warance is madder and the like.

Gingifer, Gingibeþ, gen. -þþan, *ginger, the roots of amomum zingiber*. Lb. I. xiv. xviii. xxiii.; Διδ. 16, 63. Ζγγιβερι.

Gyp, Gyþþeop, *the spruce fir, abies*. Gl. Cleop. fol. 81 d; Gl. R. p. 46.

Githþyr, Gyðþroþe, Githþyr, 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. lxvii.; Lacn. 1, 18, 24, 115.

Gitte, the *gith* of the Romans, Μελάθιον, an African plant, from some resemblance to which cockle got the name githago. Called suþerne þyr, foreign, and from Italy. Lb. II. xxxix.

Gið, properly the Roman gith, applied to *cockle*, as MS. Lambeth, 306.

Giðcorn, *the berries of dafne laureola or gnidia*; the equivalent in Apuleius of Hb. cxiii.; Gl. vol. II.; Lb. I. xlviii. 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. lxx., the black seeds of which made it pass for *gith*.

Glæbene, gen. -an, *Gladden, iris pseudocorus*, for gladiolus, its leaves being swordshaped. Lb. I. lix.; II. vii. lii. 1; III. xli. lxxvii.; Lacn. 10, 20; γλδαν, 82; Διδ. 52, 63; Hb. xliii. lxxx. "Ακορος.

Glæs, Lb. I. lxiii., for Cyneglæsse. See Nægglæs.

Glappe. Gl. vol. II.; vol. III. p. 292

Gloþþyr, gen. -e, fem., *lily of the valley, convallaria maialis*. Hb. xli.; Gl. vol. II.; Lb. I. xl. "Apollinaris gloþþyr," Gl. Mone. 319 b. Apollinaris was otherwise *Hyoscyamus*, with its capsules for bells; but that was given in Hb. v.

Golbe, *marygold, calendula officinalis*. "Sol-sequia," Gl. Brux. 42 b. Similarly Gl. Rawl. c. 506, under C. See Ymbglidegold.

Goose grass, *gaium 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.

Goþroþe, 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.

Græde, 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:—Ganꝥ nu ȝoðer man oꝝ þære ȝræðan dune. M.H. 86 b. *Go now, thou man of God, off that grassy hill.* Anþlang ȝræððan leagæ. C.D. 624. *Along the grassy ley, pasture.*  
 Græate pyrꝥ. Gl. vol. II.; Lb. xlvii. 2. Βολβός μέγας occurs in some copies of Dioskorides II. 203. عشبة القمح، II, 114  
 Grundsopa, *ground soap, saponaria officinalis*. "Cartilago," Gl. C.  
 Grundespylge, -spelge, -spile, 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. lxx. 3; III. viii.; Lacn. 1, 4, 23, 29, 54, 62, 69, 78; Hb. lxxvii. Emend gl. M.M. 163 a; Ld. vol. I, p. 374, 3.

## H.

Hæȝþorn, Hæȝþorn, 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. 'Οξυάκανθα.  
 Dænep, Dænep, *hemp, cannabis sativa*. Lacn. 29.; Hb. xxvi., where it mistranslates χαμαίπιτος *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.  
 Hænebelle, gen. -an, fem., *Henbane, hyoscyamus*. Lacn. 90; MS. Bodl. 536.

Hæneþol, 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.  
 Hæsel hæsel, *Wich hazel, ulmus montana*. "Saginus." Gl. R. p. 45; E.B. 1887.  
 Hæselþyrꝥ, gen. -e, fem., *asarabacca, asarum Europæum*. Lyte. *Ortus sanitatis*. "Azarunda hasel wortele." Gemma Gemmarum. Therefore "Hesfelwert" "viola purpurea," MS. Ashmole, 1431, must be rejected. "Ασαρον.  
 Hæpen hnydele, hydele, gen. -an. Gl. vol. II. add.; Lacn. 29. "Herba britannica blinde nettle," MS. Bodl. 130. *henephydele*, Gl. Laud. 567. For *hemp nettle*?  
 Hæð, dat. in -e, *Heath, erica*. Quadr. vi. 20. "Merica vel brogus," Gl. R. p. 46. 'Ερείκη δένδρον ἐστὶ θαμνώδες ὁμοιον μυρίκη, 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.  
 Hæþberȝean þyre, gen. -an, fem., *Heathberry plant*. Gl. vol. II.  
 [Hæð þremel], *Heath bramble, rubus cæsius*. (Cotgrave in Catherine).  
 Hæȝþyrꝥ, gen. -e, fem., *Hawkweed, hieracium*. Gl. vol. II. 'Ιεράκιον?.  
 [Halywort (see Dilnote). Haliwort cyclamen (MS. Bodl. 536). Aristogia (Aristolochia rotunda) Hoelwortele (Gemma gemmarum). These are errors; translations of Radix cava, *fumaria bulbosa*.]  
 Hampyrꝥ, 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 heimwurz for heimwurcz. Akin to 'Αείζωον.



Hamorþþyr, gen. -e, fem., *black hellebore, helleborus niger*. Hamorþ which occurs in Dyþþhamorþ 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. Hoffin. 6, should be read *gratiana*.

Hamor, Omep, Amope, 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, -sppecel, *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 ἔχιον.

Hare ballockes, *orchids*. "Satyrion," Grete Herball. (1561).

Harefoot, *ævens, 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.

Hapanþþyr, Hapeþþyr, *lepidium latifolium?* Lb. III. lxi.

Sio lytele hapeþþyr, *lepidium sativum?* Lb. I. lxi. 1. Read þa lytlan hapanþþyr in Lb. I. lxxxviii. Read sio lytele hapeþþyr 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 hapeþþyrta," Gl. R. p. 42; Read hapeþþyrta. The lepidium, with its pods like mustard would convey a notion of the Egyptian bean. "Harminte co-

Hapanþþyr—cont.

"losia," Gl. Laud. 567; the same, corrupt.

Þapðbeam, *acer pseudoplatanus*. Gl. vol. II.

Hapehune, *Horehound*. Hb. xlvi. 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 † "ybroken dropyth mylk," Gl. Sloane, 135.

Hart rewe "cicorea," Gl. Sloane, 5. Hypericum, Nemnich.

Haskewort, *campanula trachelium*. Lyte, Gerarde. From Þar. See Þealsþþyr.

Þeahhealeþe, Þeahioloþe, *elecampane, inula helenium*. Lb. I. xxxix. 3, lxiii.; II. liii.; Gl. vol. II. See Horsellen.

Þealþþudu, gen. -es, masc., *Halfwood, calamintha nepeta*. Gl. vol. II.

Þealsþþyr, *throatwort, campanula trachelium*. Þealsþþyr epigurium. MS. Johns, Oxon. 154; Lacn. 4, 29. See Halsþþyr, Gl. vol. II., and Haskewort above.

Þegeclife, gen. -an, fem., *Hey clivers, galium aparine*. Lb. I. ix.; III. viii.; Lacn. 4, 12, 89. Γάλλιον.

Þegehymele. See Hymele.

Þegeþþyr, gen. -an, fem., *Heyriff, galium aparine*. Lb. I. xxxii. 4, xxiv. xxxii. 2, lxiv.; III. liv. lxi.; Lacn. 15, 50, 82.

Þegþorn, gen. -es, masc., *Hawthorn, crataegus oxyacantha*. See Hægþorn. C.D. 107, 1094.

Þelbe, gen. -an, fem., *tansy, tanacetum vulgare*. Lb. I. xxxvi. xli.; Lacn. 4, 89; Διδ. 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, spiræa ulmaria*, in MS. M. Gl. Rawl. c. 607, with a description which does not match the plant. Helfringwort seems to be *Æþelþerðingþþyr*.

Deleap. See Eleap.

Hemlic, gen. -es, masc., also Hymlice, gen. -an, fem. ? *Hemlock, conium maculatum*; -lic, Lb. I. xxxi. 6, xxxii. 3, lxxvii.; III. I.; Lacn. 28, 71, 72; Gl. R. p. 43; dat. -lice, Lb. I. lviii. 1; masc. Lacn. 71; Hymblicæ, Gl. M.M. 155 b; Hymlice cicuta, Gl. C.; -lican, Lb. I. i. 6. *Κάμειον*.

Water hemlock, *cicuta virosa*. Gl. vol. II.

Hemlock is also, Bodl. 536, Grassula.

Henbane, *hyoscyamus*. Gl. Harl. 978; Douce, 290; Rawl. C. 907.

Hennebelle, Hænebelle, *Henbane, hyoscyamus*. Hb. v.; Gl. R. p. 40; Lacn. 111. Ὑδς κνάμος.

Heope, 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.

Heopbemel, gen. -les, masc., *rosa canina*, Lb. II. li. 2. See Bpemel.

Heorðan, *hards of flax, lini fila utiliora*. "Stuppa," Gl. C. 58 b. "Naptarum heorðena," Gl. Cleop. 65 c. On account of their inflammability.

Heoprotberge, gen. -an, *berries of the buckthorn, bacca rhamnii*. Gl. Cleop. 42 b. "Fragos," a mistake.

Heoprotbembel, gen. -les, masc., *buckthorn, rhamnus cathartica*. Gl. vol. II; Lb. III. xxxix. 1.

Heoprotrop. Gl. vol. II.

Heortclæppe, gen. -an, fem., *Hartclover, medicago maculata*. Gl. vol. II. "Quercula .i. germaundre or herte cloure. . . . þis erbe . . . . hæp 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.

Hiepeþenu. Lb. II. lxxv. 2. Perhaps a corruption of *ἱερά βοράνη*.

Higtaper, *Hedgetaper, verbascum thapsus*. Still called *Taper and torches*. See Canbelpyrt and Colegn.

Hilpyrt, 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.

Hegehymele, *hedge hop plant, idem sponte natus*. Gl. Mone. 323 b; Lacn. 4. *Volubilis maior* in the German gll. is Hopfe. See Dief.

Hymele, gen. -an, *Hop trifol, trifolium procumbens*. Hb. lii. Gl. vol. II.

Himbepien. See Bpiep.

Himbpep, *raspberry plant*. See Bpiep.

Hindhæleþe, -heoleþe, 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, xlvi. 1, lxvi. lxx.; II. li. 2, 4, liii.; III. viii. xiv. 2, xxvi. xxvii. lxiv. lxvii. 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 appellarem, 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.



Þurþeryr, 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.

Þlæðþeryr, gen. -e, fem., *Jacobs ladder?* *Polemonium caeruleum*. Lacn. 9, as Germ. Himmelsleiter. But Skinner makes it *Convallaria polygonatum*.

Þlenorþeape glosses *Hyssopo* in the Lambeth Psalter, l. 8. Since *þeap* 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.

Þlin, a sort of maple, *acer platanoides*. C.E. p. 437, line 17. Germ. die Lenne, Linbaum; Dan. Lön; Swed. Lönn; Westgoth, Lün (Nemnich). Mr. Thorpe takes it for *Lind*, the linden, which may be right; there is only this one word for a guide.

Þnurbeam, 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.; Lacn. 25. "Sea hock;" vol. III. p. 292. Native to England, as appears by Þociht; "on ða hochtan dīc," C.D. 723, to the *mallovy ditch*; and by comparison of leaves with the hollihock it will be the *common mallow*. Correct translation, Lacn. 25.

Þocleay, *mallow*, *malva*. Hocleay 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. Hocleay, MS. St. Johns, Oxon. 154, glossing *malua*. Lb. III. viii.; Lacn. 65; Gl. Cleop. fol. 61 c.

[Þalihoc?], *hollihock*, *althea rosea*. "Althæa malua · holihocce vel unimauue," 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 Guimaue of the French is meant by these glosses.

"Latiore 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.

Bꝛune hoꝛe, the same. Vol. III. p. 292.

Seo peade hoꝛe, the same, its redness being accidental. Lb. I. ii. 19, xxxiii. 1, xlvi. 3; II. li. 3, 4; Lacn. 12.

Meꝛse hoꝛe. Lb. I. xxxviii. 5.

Tunhoꝛe. Lb. III. lx. The same cultivated.

Hogfennel, *penkedanum officinale*. Ortus sanitatis, etc.

Seo Þole cæpse, gen. -an, *field gentian*, *gentiana campestris*. Lb. I. ii. 17, xxxii. 4, lxiii.; Gl. vol. II.

Þoleꝝ, *Holly*. See Þolen. This form remains in our Holly, in the adjectival Holeꝝn and in Iluꝝreꝝ.

Þolen, Þoleꝝn, 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 *Hulcitur* seems formed from *Holeꝝ*. "Acrifolus Holeꝝn," Gl. M.M. Κήλαστρον.

Holigold, "*calendula*" *officinalis*. Gl. Harl. 3388.

Holi roppe, *Eupatorium cannabinum*. "Cannabis agria · hit is lyke heme ꝛ hit grows in watry places." MS. Bodl. 536.

Þomopꝛeꝝ. See Seꝝ. 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 Eh-, or Þeah -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," *Erythræa centaureum*. "Centaurea minor," Gl. Sloane, 5; perhaps a mispronunciation of Earthgall.
- Horsetail, *hippuris* and *equisetum*. (Bot.). "ἵππουρις.
- Horspistel, *cichoreum 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, Þræpnes 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 *Rannes 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 "hæmnes 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, mede- ratylle, 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 chamædryas*, a plant of the same aspect as *Pedicularis*.)
- Þramgealla, *Ramgall, menyanthes trifoliata*. Lb. I. lxv. 1; Hromgealla, II. liii. See *Ramgealla*.
- Þramsán, pl, *Ramsons, allium ursinum*. "Acitelum hrámsán erop," Gl. Cleop. fol. 7 c.; Gl. M.M. 153 b; Ramefan, Gl. R. p. 40; Gl. Rawl. c. 506; Bailey. Σκόροδα.
- Þreod, gen. -es, neut.?, *Reed, arundo*. Lb. II. li. 3. Ὑργρνεδε χρορνυς hræodes 7 risca, Beda. 554, 23. The Mæsogothic 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 cþelcan, *berries of the wayfaring tree, bacca de viburno opulo*. "Colo- "cinthidæ," Gl. Cleop. fol. 17 d. "Jarus "amarus .i. hundes quelke," Gl. Harl. 3388. See *Cþelcan*.
- Hundes hearod, *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. Ðpice hæpe hunan, *white horehound*, Leechn. 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, Ðunisuce. See Honeysuckle. "Ligustrum," Gl. R. p. 47; Gl. Brux. 41 b.

Hpaend, "Iris illyrica," Gl. Cleop. fol. 55 a; Gl. Mone. 320.

Hpeppe. Gl. vol. II.; Lb. II. lii. 1.

Sigilheppe, *heliotropium*. Gl. Ashmole. 1431.

Ðpephætte, Ðpæphætte, gen. -an, *cucumber, 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. Σίκνον.

[Ðpicebeam], *White beam*. See Ðpiceþreop.

Ðpiceðu, Ðpiceþeðu, -cþuða, gen. hþites cþeðopes, cþuðu, *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, Καλ μαστίχην πρῶγοντες, of the dandies of his day. Pæd. III. 15.

Ðpiceþreop, *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

Ðpiceþreop—cont.

the leaves white, and in the wind they easily shew themselves; it bears service pears. Lyte, p. 890, with hesitation, *viburnum*.

## I.

Iappe. See Geappe.

Iþg, gen. Iþges, Iþies, neut., *Ivy, hederæ 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?

Iþgtaþo, *ivy tar, succus hederæ coctus*. Gl. vol. II. Add Lb. I. lxxvi.

Iþgsecg. See Colhxsecg.

Ymbglidegold, *calendula officinalis*. "Cimbalaria," Gl. Sloane, 146. Cimbalaria 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) sþyþþan hand þpa[ð]lunga ofeþ þinne innoð. 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.*

Isenheapþe, 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

Isenheapbe—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 "Hyne 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. "Υσσωπος.

Iuniperus, the juniper, *iuniperus communis*. Lb. I. xxxi. 3. The native name is lost. See, however, Cpapenbeam. "Αρκευθος.

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. Θριδαξ.

Labsap, laserwort, *laserpitium*. Διδ. 11.

Læcypyr, Ribwort, *plantago lanceolata*. Also Gl. vol. II.; Lb. I. xxxii. 3, xxxviii. 9.

Læp, gen. -e, fem., a bulrush, *scirpus*. Ld. vol. I. p. 382. "Pirus (read Papyrus), "gladiolus, læp," Gl. R. p. 47. "Scirpus," Gl. Mone. p. 322 b, corrected. "Scirpus Leuer," Gl. Laud. 567. Læp, accus. fem., Ld. vol. I. p. 382.

Larkesfote, Larkspur, *delphinium*. "Pes "alaudæ," Gl. Harl. 3388.

Laup, Laupbeam, Lapepbeam, 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; laubepge, Lacn. 4; Διδ. 35, 52, 63; vol. I. p. 376, 4; -τπεορ, Hb. lxxii. 2; Διδ. 9. Δάφνη.

Lapep, laver. Gl. vol. II.

Leac, gen. -es, neut., 1. a wort, *clus, 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. Πρδσον.

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.

Cpappleac, crow garlic, *allium ursinum*. Gl. vol. II.

Cpopleac, 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.

Hypuleac, onion, *allium cepæ*. "Pole-tis," Gl. R. 41. So "Poloten cpapan-leac," Gl. Mone. 322 b. "Alba cepa puleac," Gl. Laud. 567. Κρόμμυον.

Popleac, leek, *allium porrum*. Lacn. 9. Secgleac, chive garlic, *allium schoenoprasum*. 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., *crisimum allia-ria*. Gl. vol. II.; Lb. III. xv. xix.

- Leahtwīc, 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 ȝereah heo ænne leahtwīc · þa lytce hī þær ȝ hīne ȝenam · ȝ forȝeat þ heo hīne mīd cūptet ȝode tæcne ȝebletȝode · ac heo hīne ꝑpelicce bæt, 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.*  
 Ȝuðu leactwīc, *lactuca scariola*, Hb. xxxi. Many of the glossators considered *sonchus oleraceus, southistle*, as a lettuce.
- Leaþorȝwīt, gen. -e, fem., *Latherwort, saponaria officinalis*. Gl. vol. II.  
 [Leloðre, lappathum, Gl. C.; lappadium, Gl. Cleop. fol. 59 d.; Radinope, Gl. M.M. 162 a.; rodinope, Gl. C. again. Errors for Leloðre, *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 ðleomoce.
- Leonȝot, masc., *ladies mantle, alchemilla vulgaris*, Gl. vol. II. Cf. Cwuba leoniam. *Alchemilla vulgaris*, O'Reilly's Irish Dictionary, where cwuba is *paw*. Not λεοντοπόδιον.
- Libama, *frankincense*. Lb. II. lxv. 5.
- Lībcorn, *purgative seeds*. Gl. vol. II.; Lb. I. ii. 23, lxiii.; II. lii. 1, 2, 3; III. xli. xlii. xlvii.; 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 ȝ wyl growe on stony walls." MS. Bodl. 536. Qu. *sanguisorba*? overruling this.
- Līhe, 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.
- Lūnd, gen. -e, fem., also Lūnde, 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. Lūnde, C.D. 262; H.A.B. 161. The declension in -an, C.D. 1318., and hence the form Lūnden. In Islandic and O.H.G. feminine. Φιλύρα.
- Ling, *calluna vulgaris* with *erica*. Cotgrave, Florio, Bailey, Lyng, Dansk. Ljung, masc., Swed. Lyng, neut., O. Norse.
- Lingwort, *angelica* (Bailey).
- Līnȝwīt, *flax, linum usitatissimum*. Lb. I. xxv. 1; III. lxv. Δίνον.
- Liverwort, *Eupatorium cannabinum*. "Epatica aquatica," Gl. Harl. 3388; Lyte, p. 66.; Nemnich; Bailey; Kersey.
- Lithewal, "gramen d[i]ureticum," Gl. Rawl. C. 607 = Gromel, MS. Bodl. 536.
- Līðȝwīt, gen. -e, fem., *dwarf elder, sambucus ebulus*. Gl. vol. II.; \*Lb. I. lxi.; II. lxv. 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, *rānunculus 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. Ηρæγνες ποτ.
- Lūstȝice, Lubestice, Lubastice, gen. -es, less frequently -an, *Lovage, Ligusticum levisticum*. Id. vol. I. p. 374; Hb. cxlvi. 3; Lb. I. xxxvii. 2, xlvii. 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.

Lugræb, 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., *ladys 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.

Mæderu, or -re, *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 aliquantulum nigrum. vocatur maderwort, Gl. Harl. 3388.

Feld mædere, *field madder, galium*.

But glosses rosmarinus, Gl. Brux. 42 a.

Mæringe, *mint*. Durham Gospels, mēric, Luke xi. 42.

Þrit mæringe, *sweet basil?*, *ocimum basilike?* Lacn. 2.

Mageðe, 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. See Reade mageþe, *anthemis tinctoria*. Lb. I. lxiv. ; III. liv.

VOL. III.

Mægeðe—cont.

Þrit mageðe, *pyrethrum inodorum*, Gl. vol. II. "Optalmon," Gl. Cleop. fol. 71 c.

Þilbe mageþe, *matricaria chamomilla*. Gl. vol. II.

[Malu in Lye is a false quotation from Gl. R. p. 42, which writes mealpe].

Mapulðer, -ður, -ðor, gen. -ðre, 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 peablearan mapulþre, C.D. 1151, the beating of the bounds having taken place in autumn.

Mæpe, *potentilla*, Gl. vol. II.

Mærubie, Mæruþie, 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. xlvi. 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.

Mæseþ, a *knotty maple*, occurs probably in Mæseþelð, where St. Oswald was killed. Masewyrt. "Pes columbæ," Gl. M. ; Gl. Sloane, 1571. Pes columbinæ, Gl. Harl. 3388, probably *columbine*, for Mæpe is *mouse* in titmouse, colmouse.

Mause pee, *orobus*, Gl. Harl. 3388. *Ervum*.

Mæalpe, gen. -an, fem., *mallow, malva* and *althæa*. II. xvi. xxxiii. Μαλάχη.

Mæpsc 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.

Mæpsc mearþealla, gen. -an, masc., perhaps *gentiana pneumonanthe*. See Mearþealla. Gl. vol. II. ; Lacn. 37.

Y

Mede ratele, *rhinanthus crista galli*. See Þrætele.

Medoþyrp, Medeþyrp, Medoþoþyrp, gen. -e, fem., *Meadow sweet, spiraea 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.

Melde, gen. -an, *orache, atriplex*. Lacn. 4, 77; Gl. Rawl. C. 607. Melde, fem. Germ. = Dutch = Meld Dansk = Moila. 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.

Merþce, 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. Μερικ, archaic spelling, Gl. M.M. 153 a. Σέλινον.

Stan merþce, *parsley, petroselinum sativum*. An equivalent not employed in Hb. cxxix. An importation.

Þuþu merþce, *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.

Merþgealla, gen. -an, masc., *mare gall, gentiana pneumonanthe*. Lb. II. lxxv. 5; Lacn. 29; as Wepscmerþgealla.

Merþespam, gen. -mmes, masc., the *edible mushroom, agaricus*. "Fungus vel tuber "metþespam," Gl. R. p. 43.

Millefolium, *Milfoil, achillea millefolium*. Διδ. 63.

Winte, 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.

Winte with white blooms, Lacn. 14, *Ocimum basilicum?* "Sisymbrium - balsaminte," Gl. R. 42. *Sweet basil* is balsemkruud in Dutch. *Menta romana* is wyt mint in Grete Herball (1561).

Brocwinte, *Brookmint, mentha hirsuta*. Hb. cvi.; Lacn. 4.

Hopsmmte, *Horsemint, mentha silvestris*. Lacn. 111. Μίνθα, Μίνθη.

Speapt mnte, *ballota nigra?* Διδ. 52. See Þune.

Myrpe, Murre, gen. -an, fem., *Myrrh*. Quadr. iv. 8, v. 4. Seo myrpe þæt he pær ða deaðlic, Hom. I. 116, *The myrrh betokened that he was then mortal*. Lb. II. lxxv. 3, 4, 5. Μύρρα.

Wyrpa, *myrtle berries, μύρρα*. Διδ. 23.

Wistel, 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.

Wistel, fem., *Mistletoe, viscum album*. "He growþ on trees," MS. Bodl. 536; but erroneously under "Osinum," not understanding Greek botany. 'Ιξία.

Wistelcan, "Mistletwig," *viscum album*. "Viscerago," Gl. R. p. 43. "Vincus "mistellan," Gl. Cleop. fol. 85 d.

Wyxenplante, *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.



Μολβοκρν, the granular tubers of *saxifraga granulata*, the same as Sunβοκρν, and the plant itself. Lacn. 18. "Vulnet-rum," Gl. Mone. 322 b = Gl. Brux. 42 b.

Μολεγν, 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-pypt and Higtaper. Φλόμος.

Μορbeam, 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.

Μορρεεζ, the same as Σεεζ, which see. Διδ. 65.

Μορν, 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.

Englishe mopu, *parsnep, pastinaca sativa*. Gl. vol. II.

Ψυλν mopu, carrot, *daucus cariota*. Gl. vol. II. Ψεalmopu, Lb. I. xlvii. 3. Ψεalmopa, Ψαλδmopa, Gl. R. pp. 42, 43.

Μορρπρ, gen. -e, fem., moor grass, *drosera Anglica*. Gerarde, Somner, Cotgrave. See Sundew.

Seo smale moprpr, *drosera rotundi-folia*. Lb. I. lviii. 1.

Μουεγρπρ, 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 τρaganter, ταγαντερ, is a corruption of *dracunculus*. Of the third sort, Hb. xiii., it is truly described as λεπτόφυλλος, whatever the editors of Dioskorides may

## Μουεγρπρ—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. 3, lxv. 1; III. viii. xxxviii. 1; III. li.; Lacn. 4, 29, 45, 47, 111, where male and female have no reference to fructification. Διδ. 52. 'Αρτεμισία.

Μυρρα, Μυρρα, gen. -an, fem., *cicely, myrrhis odorata*. Lb. I. i. 2; Lacn. 6, 12. Μυρρίς.

Μου, mouse.

[Μου eape], mouse ear, *hieracium pilosella*. "Pilosella," Gl. Harl. 978. "Auricola muris prona habet foliis et  
"multa · aliquantulum pilosa · idem est  
"quod mouser," Gl. Harl. 3388. Name Gl. Bodl. 536.

Mouse pease, *tares*. "Orobus," Gl. Laud. 553. "Οροβος.

Mouse tayle, *litile stone croppe, sedum*. Turner (black letter).

## N.

Νæδερπρ, gen. -e, fem., *adderwort, polygonum bistorta*. Hb. vi.; Lb. I. xlv. 3; Lacn. 9; Gl. vol. II. In Hb. cxxxi. the account is too marvellous.

2. *Buyloss, echium vulgare*. "Dra-  
"gauncia addyrworte ys an erbe þ som  
"manne calliþ dragans ober serpentary  
"þis erbe is like to þe colour of an  
"nadder all spraklyd." Gl. Sloane 5, fol. 13 b.

Νæγλæs. Lb. I. xli. for Cunæγλæγρε. The Saxons cut off initial syllables of foreign words, as Bisecep, Μοmaca.

Νæπ, masc., *rape, brassica napus*. Leechd. vol. I. p. 382; Lb. II. xxiv.; III. viii.; Lacn. 12, 52; Διδ. 10, 61. An importation, for "Nap silvatica pulbe næπ," Gl. R. p. 44, is a mere translation.

- Napð, gen. -es, *Nápdos*, *valerian*. Hb. lxxxi. 5, cxxxii. 3; Quad. vi. 16, where eap translates *spica*, which is now in this plant spike.
- Nepete, Nefete, gen. -an, fem.?, *nepeta cataria*. Hb. xciv.; Lb. I. xx. xxxii. 2, xlvi. 2, lxvi.; II. li. 3; III. xiii. xvii. xxvi. lxiv.; Lacn. 111.
- Netele, Netle, worse Netel, gen. -an, fem., *nettle*, *urtica*. Hb. cxvi. 3, clxxviii.; Quadr. v. 11; Lb. I. xxxviii. 5, lviii. 1, lxxx. 1; II. xxx.; III. vii.; Lacn. 89. 'Ακαλήφη.
- Seo Blinde netele, *blind nettle*, *archangel*; *galeobdolon luteum* (yellow), and *lamium album* (white). E.B. 768. "Archangelica," 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 porþix netle, seo ȝpeate netle, *the big nettle*, *urtica dioica*. Lb. I. xlvi. 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. xlvi. 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*, *urtica urens*. Lb. I. xxvi.
- Nihtscadu, -ða [for -sceaduþe? and fem.? Cf. ȝpleaþe, -an], *nightshade*: 1. *atropa belladonna*; 2. *solanum nigrum*; 3. *solanum dulcamara*. Tradition. "Strumus · vel uva lupina nihtscada," 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. Harl. 3388. Κηκίς.
- Oleastrum þ ír pilbe elebeam, *oleaster*, *that is, wild olive tree*, Lb. I. xxxvii. 2.
- Olyastrum, *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. xlvi. 1.
- Onpeð, Gl. vol. II.
- Onþre, Anþre, gen. -an, *radish?*, *rhaphanis 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, xlvi. 2, lviii. 2, lxxxiii.; II. li. 3, liii.; III. xiii. lxiv. lxviii.; Lacn. 39, 62. 'Ραφανίς.
- Openærþ, *medlar*, *fruit of the mespilus germanica*. Gl. R. p. 46. Μέσπιλον.
- Oporþame, *artemisia abrotanon*. Lacn. 29. See Appotane. 'Αβρότανον.
- Orfgebíðe *erbitum* (which seems to be the same word), Gl. Laud. 567. Orf is *cattle*.
- Orþane, *origanum vulgare*. Hb. cxxiv. clvi. 2; Lacn. 4; Διδ. 16. 'Ορείγανον.
- Oxeye; 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.

Oxnalib, 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 grieve 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 infection of the bodie. Therefore assoone as any strange or sodden grieve 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 grieve 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, Παλμτροειον, *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.
- Pepsocτροειον, *a peach tree*, *persica vulgaris*. Gl. R. 46. Ι.ερσέα.
- Petersilie, Πετροσι-, gen. -an, *parsley*, *apium petroselinum*. Hb. cxxix.; Lb. II. xxii. xxx. 1, xxxii. xxxix.; III. xii. 2, xx.; Lacn. 29, 111. Πετροσέλινον.
- Pintelwort, *cuckoo pint*. Name in MS. Bodl. 130. Άρον.
- Pinτροειον, *a pinetree*, *pinus*. Lb. II. xxiv. lix. 10; Διδ. 16, 51. Πεύκη? Πεύβα?
- Pmhnutu, fem., pl. hnyte, Lb. II. ii. 2, *nuts of the stone pine*, *pinus pinea*. Πινύς. Πιντρνυπενουμ hnutum, Hb. cxxxiv. 2.
- Pipeneale, *pimpernel*: 1. *sanguisorba officinalis*; 2. *poterium sanguisorba* (Lyte, p. 153, Cotgrave, Florio); 3. *anaqallis* (Lyte, p. 63, Cotgrave).
- Pipor, Piper, Blac pipor, 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, xlvi. 1, 2, l. 2, liv. lviii. 3, lxviii.; 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.
- Lang pipor, *long pepper*, *piper longum*. Lb. II. vii.; Dioskor. II. 189.
- Pyrepre, Πεπερπειο, Πεπετρο. gen. -an, *bertram*, *pyrethrum parthenium*. Ld. vol. I. p. 376; Lacn. 12; Διδ. 50. Παρθένιον.
- Pyrise, Pyrise, gen. -an, fem., *pear tree*, Fr. *poirée*, *pirus communis*. Æ.G. p. 5, foot; Gl. R. 46; C.D. 570. Πηριξτον, C.D. 129, and several Pirtons. Άπιος.
- Pise, Pyse, gen. -an, gen. pl. -ena, *a pea*; properly *a peas*, plural *peason*; *pisum sativum*. Hb. cxl. 1, 2, clxxx. 1; Lb. II. ii. 2, xiii. xvi. xxiv. xxvi. xxxix. xliii. xlix. lvi. 4, pyesan, lix. 14; pefan, Gl. Laud. 567. An importation. Πισός.
- Plumτροειον, gen. -es, neut., *plum tree*, *prunus insititia*, Gl. C. fol. 49 a.; Lb. III. v. Plumbleδα, Lb. II. xxx. 2. Plumsey 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. Βληχῶ, Γλήχων.
- Popell=cokell. Gl. Harl. 3388, in *Nigella*, etc.
- Popig, *poppy*, *papaver*: understand Þpīc popig, *P. somniferum*, as Hb. liv. cvi.; Lb. I. lxxxii., suðerne p.; II. xxiii. xxxii. Μήκων.
- Baso popig, *scarlet poppy*, *papaver rhæas*. Gl. Brux. 40 a.
- Por, gen., Porpes, *leek*, *porrum* (Lat.), *allium porrum* (Bot.). Lb. I. xxxv.; II. vii. xxx. 2, lvi. 4, lix. 9. Πράσον.
- Prucene, *artemisia abrotanon*. Lb. II. xxxiii. Ἀβρότανον.
- Priget, gen. -es, *privet*, *ligustrum vulgare*. See Prigetcs floban, 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*, Δειχήν. Gl. vol. II.; Lb. I. xxxviii. 8, slahþornpage, lxiii. lxviii. Βερεπαγο, II. li. 3; III. lxii.
- Ragworte, *senecio jacobæa*. "Ragworte "oper 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 Þpamsan.
- 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. xcvi. 8; 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 risc is in the St. Johns copy; rixum. Exod. ii. 5; ricsa, Lb. II. xxxii.; eapixena, Διδ. 52; Risc, Gl. R. p. 42; ræsc, Gl. C. fol. 47 b; Ærifc, Gl. R. p. 42; Eapiryc, Gl. R. p. 42. Σχοῖνος.
- Rodewort, Rodelwort, Ruddis, Rodes, *calendula officinalis*, *marygold*. "Solsequi- "um Rodelwort oper 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 bar hann at landi, ok fékk tekit reynirum nokkvorn. *Eodem momento ad ripam delatus, locum nactus est sorbis obsitum*, etc. Snorra Edda. Skald skaparmal. vol. I. p. 288, and what follows; also p. 334; also vol. II. p. 483. 'Oα.

Rude, gen. -an, *ruc, 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. lxxxi. 5; cxxx. 2, clii. 1, where it translates πήγανον, clxxx.; Ld. vol. I. p. 374, 3. Πήγανον.

Rubimolin, *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. 'Ελάτη?

Sæpaup, *seaweed, fucus*. "Alga," Gl. R. p. 42. ποαρ, Gl. M.M. 153 b, corrected.

Sæpepie, Suðepige, gen. -an, fem., *savory, satureia hortensis*. Gl. vol. II.; Lacn. 29, 111.

Sapine, Sapinæ, Sabina, Sarene, Saume, gen. -an, *savine, juniperus sabina*. Hb. lxxxvii.; Ld. vol. I. p. 378, 10; I. xxxix. 3, xlvi. 3; II. xli. lxv. 4; III. viii.; Lacn. 14, 29, 43, 50, 57, 59, 89; Διδ. 15. Βραθός.

Safran, *saffron*. See Croh. 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. 'Ελε- λίσφακον.

Saltwort, *salsola*. Cotgrave in Salicor.

Scalefærne, *ceterach officinarum*. Turner. [Scalbhylas vel sonbhylas, *alga*, Gl. C. Scalbhulas, *paupilius*, are errors. Scealb- þyrelas, *fruteta, thickets*, occurs in G.D. See Gl. M.M. 153 b, and Scealban cþunble in HID. fol. 16 a.]

Scamonia, *scammony, succus induratus convulvuli scamoniæ*, 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 þistel, Gl. Harl.

Se needles, *erodium moschatum*. "Acus" "muscata .i. se nildis (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 shallow, salix*. Gl. vol. II.; Lb. I. xxxvi. xxxviii. 11; III. xvi.; Lacn. 12; Gl. C. fol. 54 d; salch, Gl. M.M. 162 a. Οίσση.

Reað seal, *red shallow, salix rubra*. Lacn. 89.

Shavegrass, *equisetum*, Gerarde. See Scrubgrass and Scaja 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.

Colhxrecg, which see. It shows secg and carex to have different limits.



Secg—cont.

Domoprecg, "hammer sedge." See  
Domoppyrc, also Gl. vol. II.

Mopsecg, "moorsedge," any sedge.  
Διδ. 65.

Reað secg, "red sedge," Lb. I. xxxix.  
3.

Selþæce, 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. Nārv, Σίναρι.

Seorþleafe, *tormentilla*. Hb. cxviii.

Setterwort, *helleborus niger* and *H. viridis*.  
See Oxnalib. "Elleborus albus," Gl.  
Rawl. C. 506.

Sibepape, *zedoary*, the root of *kæmpferia*  
*rotunda*. Lacn. 4, among foreign drugs.

Sigelþeopra, -re, 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. xxxlii. 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.

Sinþulle, 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.

Syrpe, gen. -an, fem., Συρπερον, the ser-  
vice 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 ser-  
vice tree" to the *pirus domestica* only.  
Yet our best authority, the founder, after  
the wort gatherers, of this science, Theo-  
frastos, 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 domes-*  
*tica*, 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 leaf-  
"lets are distant from each other a some-  
"what considerable distance; and the  
"tree sheds its leaves not partially, but  
"the whole finny series at once." . . .  
"All have, at the extremity of the leaf-  
"stalk, one odd leaflet, so that the whole  
"number of leaflets makes an odd num-  
"ber." Theof. ed. Schneider, p. . .

By these words this author draws a dis-  
tinction 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.]

Siparþes pypc, *sivards wort*, *sanicula Eu-*  
*ropæa*. 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, xlv. lxi. 2, lxviii.; II. li. 3; III. xxxix. 1, xlvii.; 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" (ḡpenpa slana pos).
- Slapie, Slapuge, 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.
- Slite, *cyclamen hederæfolium*. Hb. xviii., etc.
- Smerungpyrt, *a mallow*? The mallows are good vulneraries. "Crispa," Gl. R. p. 41. "Malua cuppa," Gl. Iul. fol. 125 a, and St. Johns. See the following.
- Smeropyrt, "*aristolochia*." Hb. xx.; Lb. I. lviii. 2.; III. xlvii.; Gl. vol. II. 2. "*Mercurialis*," Gl. vol. II. Add Smerdok *mercurialis*, Gl. Rawl. C. 607. Neither of these plants have any smeariness about them.
- [Smðstpeo, 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 Sigilheopyra. Solsequium is marygold, MS. Lambeth, 306; an interpretation against which Turner rightly protests.
- Sorell, *rumex acetosa*. "Oxylapatium," Gl. Rawl. C. 506.
- Sparuzwe tonke, *sparrow tongue*, *polygonum aviculare*. "Centodiam" for Centinodia, MS. Bodl. 536; Laud. 553. Lingua passeris centinodium, Gl. M. Poligonia, Grete Herball.
- 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.
- Spepepyrt, *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. xcvii.; Gl. vol. II.
- Spewing wort, *asarum Europæum*. Gl. Arundel, 42.
- Sppacen, *black alder*, *rhamnus frangula*. Gl. vol. II. In Brabant Sporckenhout (Dodoens).
- Stæpyrt, *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*. "Satyrion," 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 Æpel-ferðingpyrt, 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*, Lacn. 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.  
 Streapbeþman, *strawberries*, sometimes put, Lacn. 2, for the plant Speapbeþman piſe, *fragaria vesca*. Hb. xxxviii.; Gl. Harl. 3388; Lb. III. xli. lxiii.; Lacn. 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.  
 Sugeþistel, *sow thistle, sonchus oleraceus*. MS. Bodl. 130, 536.  
 Sunðcopn, gen. -es, neut., *saxifraga granulata*. Hb. xcix.; Lb. III. xx. lvi.; Lacn. 18; Gl. vol. II.; Gl. R. p. 41.  
 Sundearp, *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. xlvi. 1.  
 Wones supe, *rumex acetosa*. Lb. I. li.  
 ʒudu supe, *oxalis a.* Gl. M.  
 Suþerne pind, *cinnamon*. Gl. Dun. Κιννάμωμον.  
 Suþerne puðu, *southernwood, artemisia abrotanum*. Hb. cxxxv.; MS. St. Johns, Oxon. 154; Lacn. 12, 14, 52, 107.  
 Span, pl. spanmas, masc., *mushrooms and toadstools, volvi, fungi*. Gl. R. p. 139; Gl. Mone. 321 a; Δδ. 19, 66. Μύκης.  
 Spane pyppe, unknown. Gl. vol. II.  
 Spegles æppel, *beetle nut?* Gl. vol. II.; add. Lb. II. lxxv. 5; III. ii. 4, 6, xiv. 1;

Spegles æppel—cont.

Δδ. 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.  
 ʒilbe tæsel, } *Dipsacus silvestris*.  
 ʒulpes tæsel, } Hb. clvi.; MS. Harl. 3388.  
 [Teappan tpeop. C.D. 1142; H.A.B. vol. I. p. 116. Not, perhaps, a specific name.]  
 Tepeþintina, *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.  
 [ʒpaltiga. MS. Cot. Iul. A. 11, fol. 126 a; printed twaltiga in Wright's Glossaries. Read palmʒiga from the St. Johns copy].  
 Tungilsinyppe, *white hellebore, veratrum album*. Gl. vol. II.

- Tungſp̄p̄t. See Tungilsin̄p̄p̄t. Lb. I. xxviii.  
 Tunsin̄p̄p̄t. See Tungilsin̄p̄p̄t. Hb. cxl.  
 [Tp̄leafe, Tp̄iblæde,] *twayblade, orchis bifolia*, against Gl. Dun.

## U.

- Uman. Lb. II. lvi. 1. Read hunan?  
 Un̄p̄ortp̄æbbe, *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; Διδ. 63.  
 Uca perunca, *periwinkle, vinca*. Lacn. 29. See Fica.  
 Vulgago, *asarabacca, asarum Europæum*. Διδ. 62; Gl. Rawl. C. 607, corrected by itself; Gl. Harl. 3388; Gl. Sloane, 664. "Ασαρον.

## 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. "Ισαρις.

Ƴæterp̄p̄t, *waterwort, callitriche verna?* Hb. xlvi. Callitrichum, 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.

Ƴealmopu. See Mopu.

Ƴealp̄p̄t, Ƴælp̄p̄t, 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 ellenp̄p̄t, *elderwort*, as a synonym.

Ƴebe bep̄ge, "*madberry, veratrum album*. Hb. cxl. Στρόχνος μαυικός of Dioskorides. "Elleborus, poebe bep̄ge," Gl. C. "Helleborus .i. Ƴediberige," 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, xlvi. lvi. 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; Διδ. 15, 19, 66. 'Αρνόγλωσσον.

See rupe Ƴegbræde, *the rough waybroad, plantago media*, formerly *P. incana*, hoary *P.* in Flora Britannica. Lb. I. xli.; II. lxv.

See smeþe Ƴegbræde, *the smooth waybroad, plantago maior*. Lb. III. lxii.

Ƴenp̄p̄t is of two sorts, as below. Lb. I. vi. 6, xx. two, xxvi. 7, lviii. 2; III. xiii. xiv. 2, xxx. xlix.

See clup̄hte p., *the bulbed wenwort, ranunculus ficaria*, bulbed and acrid. Lb. I. lviii. 1, 2, lxii. 1; II. li. 3, where clup̄htan is truly printed, li. 1, where it grows on old lands, liii. lv.; III. xxxi. xli. twice; Lacn. 25, 35.

## ƿenpyrƿ—cont.

Seo cneohƿe ƿenpyrƿ, "the kneed *wenwort*," probably *coronopus ruellii* or *wartwort*; covered with warts and wens, and full of knots. Lb. I. lxiv.

Seo smale ƿenpyrƿ, 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 eccle-  
"siae implevit aqua, atque ex more in  
"medio papyrus posuit, quas allato  
"igne succendit, sicque aqua arsit in  
"lampadibus ac si oleum fuisset." Gre-  
gorii 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, *withwind*, *convolvulus*. Lb. III. viii. See ƿububend.

ƿerǵulu, *the crab*, fruit of the *Pirus malus silvestris*. Lacn. 45. Now called Varrjus, in Halliwell Wharre.

ƿermod, ƿeremod, ƿarmod, gen. -es, masc., *wormwood*, *artemisia absinthium*. Hb. xlv. 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, xlvii. 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., lxv. 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; ƿrmod, 71, 72, 77, 111; Διδ. 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.

ƿilde 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.

ƿilǵ. ƿelǵ, gen., *pelises*, *pelies*, masc., *willow*, *salix*. Lb. I. lxxxvii. 1, 2; Lacn. 12; H.A.B. vol. 1. p. 220; masc. C.D. 655. Ἴτέα.

ƿyllecæpre, see Gl. vol. II., but overrule these testimonies. See Cæpse.

ƿindelstreap, gen. -es, neut., *windle straw*, *cyenosurus 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" [ἄμπελος μέλαινα]. Gl. R. p. 39.

ƿilde ƿingearð, *wild vine*, "*labrusca*." Gl. R. p. 39, so MS.

Hƿite ƿilde ƿingearð, *old man's beard*, *clematis vitalba*. "Brionia vel ampelos leuce, g." [ἄμπελος 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; ƿír with accent, fol. 82 a; uuir, Gl. C.; Gl. M.M. 159 a, corrected; Lb. I. xxix. 2, xxxvi. xxxviii. 11; III. xxxix. 1. ƿirumð, Lacn. 12, 29. Μύρτος.

ƿyrpƿyrƿ, *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, *cicuta caulis*. Fobe p. *cicuta*, Gl. Mone. Gl. M.M. 156 a; Gl. C. Æ.G. p. 9, line 25. Σύριγξ.
- Fitzmæpes pypz. Gl. vol. II.
- Fide-, Fidopinbe, gen. -an, *withywind*, *convolvulus*. Gl. vol. II. Fidopinbe, Gl. R. p. 46. Caprifolium, weberwynde, Gl. M.
- Fidig, gen., pidies, 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.
- [Fotpeop, C.D. 595, for pohe tpeop, *crooked tree*.]
- Fpætte, gen. -es, *crosswort*, *galium cruciatum*. Gl. vol. II.
- Fudu, gen. es, masc., *wood*. 1. *Lignum*. 2. *Silva*. 3. *Arbor*.  
Sudæpne pudu, *southern wood*, *artemisia abrotanum*. Gl. R. p. 44. 'Αβρότανον.
- Fudubend, gen. -es, masc. -binde, 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 Ceppille.
- Fudu lectpic, masc., *wood lettuce*, *lactuca scariola*. Hb. xxxi.; Lacn. 2; Gl. vol. II.
- Fudupose, hpose, 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.

## Fudupose, hpose—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. Lacn. 41. ii. 66, 118.
- Fudu pistel, *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 bpada 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 tpeop. See Quad. viii. 8. The teazle is doubtless meant.
- Fupme. Gl. vol. II. "Luto pupmaman," so, Gl. Cleop. fol. 57 d, 107 a. "Murice pupman," fol. 95 a.  
Feltpupma, "origanum," Gl. Cleop. fol. 71 c, for felb-.
- Fupmille, Fupmele, "origanum uupmilla," Gl. M.M. 160 a; Lye; Gl. Laud. 567.

## p.

- peoppypz, pypoppypz, *ploughmans spike-nard*, *inula conyza*. Gl. vol. II.; Lb. I. xxxii. 4; III. xxx.; Lacn. 40.
- pypne, gen. -an, fem., a *thornbush*, *dumus*.  
Seo blace pypne, *the blackthorn*, *sloethorn*. C.D. 1368; Exod. iii. 2, 3, 4; C.D. 1218.

## þypne—cont.

Gateþypne, *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, carduus cnicus*.

Milk thistell, Gl. Harl. 3388, under *Lactuca agrestis*. *Sonchus oleraceus*.

Se sceappe þistel, *the sharp thistle*. Lb. III. xii.

Ʒudu þistel, any sort wild. Lb. III. lxx. 2; Lacn. 39.

ƷulƷes þistel, perhaps as *pulƷes tæsl*. MS. Laud. 553.

Þyepistel, þuþistel, *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.

Appelþopn, *the crab tree, pirus malus*, though not spiny; "lignum pomiferum," C.D. 460.

Blac þopn. See Slahþopn.

Þægþopn. See H.

Lusþopn, *the spindle tree, euonymus europæus*, though not spiny. Luizenboom in Dutch (Nemnich). C.D. 570.

Ʒeoce þopn, *a wich elm not grown beyond a bush, ulmus montana in arborem non evecta*. C.D. 1265, etc.

ÞeƷeþopn, þeƷanþopn, gen. -es, masc., *buckthorn, rhamnus cathartica*. *Ramnus þeoƷeþopn*, 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.; Lacn. 82.

Thorow wax, *bupleurum rotundifolium*, because the stems grow through the leaves.

ÞpuleƷe, *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*. 'Ακόνιτον.

þunopclæƷpe, gen. -an, fem., *thunder clover*. Gl. vol. II.; Lacn. 2; Leechn. vol. I. p. 374, 1.

þunoppƷƷe, *thunder wort, sempervivum tectorum*. Gl. vol. II.; Lb. I. xlvi. 2.

[þup or þun, Gl. Cleop. 82 b, *rubus*, an error for þopn, or þypne.]

## 3.

Ʒekysters, *itchers, orchids*. MS. Bodl. 178, 536; Gl. Arundel, 42. *Satyrium*, Gl. Sloane, 5, fol. 50 d. Cf. *Saruplaais*. 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."

Ʒek pintel. Gl. Sloane, 5. See *Cuckoo pint*.

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**GLOSSARY.**

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## GLOSSARY.

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### A.

- Aægemoce**, *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**, præter -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**.
- Ægmoþan**, plur., *eyeroots, nervi quibus oculus cum cerebro connectitur*. Διδ. 23. See **Moþu**, *root*, fem.
- Ængancundes**, adv., *oppositingly, adversus*. Lacn. 45.
- Æþn**, neut., plur. **Æþenu**, *a house, chamber, domicilium, camera*. Lacn. 68, 75, in which latter *æþnu þyxð* seems a probable correction. **Æt þþitan eapne**, Beda. 646, 31. *At Casa Candida; at Whit Ern*. On þ ðomeþn, John xviii. 28.
- Æthþega**, for **þþæt þþega**. Lb. II. lix. 9, 11.
- Ætstillan**, -ede, *to still, componere*. Lb. I. xxvi.

VOL. III.

- Alomalz**, probably neuter, *malt used in making ale, brasium ad cerevisiam conficiendam*. Lacn. 37. **Mealz** 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., *ancla, talus*. Lb. I. xlvi. 2. **Ælð alban gescþudne . 7 þeo þæs rið niðeþ 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.
- Andþlita**, **Andþlaza**, 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. xcvi. 12, ci. 2, 8.
- Anstæallet**, *one stalked*. Lacn. 107, as **anstæled**.
- Ansund**, adj., *entire, solid*. Ld. III. p. 232.
- Apsape**, gen. -an, fem., *verdigris*. Lacn. 13. Gender as **Sape**.
- Ascaþan**, præter. **Ascaþ**, pp. **Ascaþen**, **Ascaþen**, *to shave off, resecare, scindere*, Lb. I. xxxviii. 5, xxxix. 3. See II. lxvi. The præter. **Scor** occurs Beda I. i.

Z

Αττορκοππε, 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 ἐδώδιμον, εὐστόμαχον· ἐφ' οὗ καὶ τὰ λεγόμενα κρανοκόλαπτα φαλάγγια εὗρίσκειται, 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 quærit. 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.

Φράζεο δ' Αἰγύπτῳ τὰ τε τρέφει οὐλοὺς αἶα

Κνώδαλα, φαλλάινη ἐναλίγκια, τὴν περὶ λύχνους

Ἀκρόνυχος δειπνητὸς ἀπήλασε παιφάσσουσαν

Στεγνὰ δέ οἱ πτερὰ πάντα καὶ ἔγχυρα τοῖα κονίης

Ἡ καὶ ἀπὸ σπληδοῖο φαίνεται, ὅστις ἐπαύρη.

Τῷ ἕκλειος περσεῖος ὑποτρέφεται πετάλοισι.

Τοῦ καὶ σμερδαλέον νεύει κάρη αἰὲν ὑποδράξ

Ἐσκληκὸς, νηδὺς δὲ βαρύνεται αὐτὰρ ὁ κέντρον

Αὐχένι τ' ἀκροτάτῳ κεφαλῇ τ' ἐνεμάξατο φωτὸς

Ῥεῖα δὲ κεν θανάτοιο καὶ αὐτίκα μοῖραν ἐφείη.

A prose version will, for the present, be enough for these rattling hexameters.

Αττορκοππε—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 αττορκοππε. Whether eight legs with wings (four says the scholiast) are familiar to modern entomologists I do not know.

## B.

Bæð, pl. Baþu 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).

Beddian, make up a bed, sternere lectum. Æ.G. p. 30, line 36; Διδ. 65.

Bedþeridu, plural, bedding, apparatus lectuli. Lb. III. xxxiv. A compound of Beð, bed and Geþædu, furniture, apparatus. Ne het Crist him to lædan modigne steðan mid sylbenum geþædum geþreæþroðne. Hom. I. 210. *Christ bid them not lead to him a spirited steed fretted with golden trappings.* Mineþ hoþreþ mid mmon geþædon, MS. p. 11. *I bequeath my horse with my trappings.* The adjective Geþyð is immediately connected with this, it means prepared. And Woiþeþ nam healf þæt bløð. and dýðe on geþyðe orcar. Exodus xxiv. 6. Ac ic ðngyte þeah þæt þa rôþbe lustras ne sint eallunga arþreþalode of ðinum mode

## Beðgeþiðu—cont.

þeah se ƷpaƷ ƷeƷyð 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.*

Beoþma, 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.

Bepen, adj., of *bere, hordeaceus*. Lb. I. iv. 3, ix. 4, li. lxxii.; II. xl. lvi. 4; III. x. xiv. 2, 3, xxvi. xxxviii. 1; Lacn. 106.

Beþstan, to burst out into eruption, Hb. xc. 7. Cf. Ʒeþeþst. So Se þielm ðæƷ InnoðeƷ ut abieƷð. 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. Τρεοπα he ðeþ fæþlice blopan. Ʒ eƷt þaþe aƷean. 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.) Beoþþe blican. blopan Ʒ Ʒropan. C.E. p. 417, line 6. *Brightly glisten, bloom and grow.* (This riddle seems to describe a sithe.) Ʒið blopendum ƷƷtum Ʒ Ʒpennysse eall aƷylleð. Hom. II. 352. *Quite filled with blossoming worts and verdure.* Ʒuðu þeal on Ʒolðan. 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). Ʒreop Ʒ bleop Ʒ bæþ hnyte. Hom. II. 8. *Aarons rod grew and bloomed and bare nuts.* Geblopen, Lb. I. lxxii. Oð þ hi becomon to Ʒumum ænlicum þelða fæƷpe Ʒeblopen (so). M.H. fol. 99 b. *Till they came to a lonely field beautifully covered with blossoms.* Smolt þæƷ re ƷiƷe þong. Ʒ þele niþe. fæƷep

## Blapan--cont.

Ʒugla þeopð. Ʒolbe Ʒeblopen. Ʒeacar Ʒeap budon. C.E. p. 146, line 23. *Serene was the glorious plain and his dwelling new; fair 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 næƷðon þ heaƷoð to þam bodige. M.H. 203 a. *They had not the head belonging to the body.* Ge his Ʒet Ʒe hiƷ heaƷoð 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.

BƷungcaðl, gen. -e, fem., probably *epilepsy*, as Bpæccopu. Lacn. 50.

BuƷan, præt., BeƷðe, *bowed, inclinavit se*. Lacn. 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. þeo þæƷ þuƷ aƷƷyten. 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, Βρόγχια*. Lb. I. iv. 6, xii. lix.; Διδ. 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.

CƷƷƷet, gen. -es, *a cupping glass, cucurbitula*: in the plural. Διδ. 51.

- Cynnel. Gl. vol. II;  $\Delta$ id. 31. See the variations in  $\Delta$ id. 63 = p. 134, line 23. Lb. II. xxxiii. xxxv. xxxix.; Hb. iv. 2, xiv. 2, lxxv. 5.
- Cleorjan, p. -ede, -ode, pp. -ed, -od, *cleave, hærere*. Quad. i. 7. Þa þe him on cleorjað. C.E. 364, line 20. Win tunge ys gecleofod to minum gomum. Paris Ps. xxi. 13.
- Clympan, *lumps*.  $\Delta$ id. 63. See C.E. 426, 18; Germ., Klump, masc., and the Icelandic and Swedish equivalents are masculine.
- Clyne, *lump*,  $\Delta$ id. 63. "Massas, clyno; massa, clyno; massam, clyne; Gl. Cleop. Gl. C.
- Clpen, Cleopen, gen. -es, neut., *a clew, a ball, globus, glomus*. Lb. I. xlvi. 2. Þry munecar geraron rpylce an byrnende clpen. M.H. 192 b. *Three monks saw as it were a fiery ball*. Romanan geraron rpen cleapen feallan of heornum 7 ofþe siþe gilden cleopen. SH. p. 30. Wen zesaron scinan ræplice æt his hnolle spilce rpen clypen. Hom. II. p. 514. *Men saw suddenly shine at the top of his head a fiery ball*. Þa yrnan . . . geclungne to cleopenne. C.E. 213, line 17, *The ashes adhering into a ball*.
- Cod, gen. coddas, masc., *a cod, a pod, siliqua*.  $\Delta$ id. 44. Ðe febbe hir spin 7 geseah þ ða æton þa beancoddas, 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 hir mycele cobbe, there can be no question, but we have a dative with mycele for mucelum: by turning *creep into every corner in his big sack*, this difficulty disappears.
- Copop, *copper, cuprum*. Lacn. 16.
- Corn, *a corn, clavus*, on the toe. Lacn. 96.
- Coðu, gen. -e, -a, fem., *disease, ægritudo*. Lb. xxxv. 1; II. xxxii. "Oscedo muð-  
"coðu," Gl. Cleop. fol. 69 d. Fjam ðære coðe him gehælbe. Hom. I. p. 400. *Healed him of the disease*. Seo coðu þe læcas hatað paralism. 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.
- Craþian, -ode, -od, *to crave, to summon*, D.D. p. 171. Laws of Cnut, lxx. Ld. III. p. 288.
- Crop, gen. -es, also -an; masc., *a bunch in flowers, of blooms or berries, racemus*; the singular nom., cpoppa, I do not find. Cpop, Lb. I. xxxviii. 3; II. xl.; III. i. lxiii.; cpoppas, Hb. c. 3, cvi.; Lb. I. lviii. 4, marginal; cpoppan, Lb. I. iii. 9, xxi. xxxiv. 2, xxxvi. xxxviii. 4, 5; II. xx. xxii. xxx. xxxix. xlvii. li. 2. Cpoppena, 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, xlii. lv.; III. xii. 2.
- Cuppe, gen. -an, fem., *a cup, poculum*; H.D. 33 d; Lb. II. lxiv; Lacn. 110. See also Sopcuppe, C.D. 593, fem.
- Cpeoppian, *turn, converti, acescere*. Lacn. 90. Cf. Cippan.
- Cpicbeamen, 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. Nihþerne.
- Deþernes, 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. **Þpæst** occurs, Spelm. Psalm. lxxiv. 8, as nom. sing.
- Dpuf**, *fever, febris*, gender varies. **Æthpan** honða his 7 þoplet hæ sio dpuf. Rushworð Gospel, Matth. viii. 15. On þam dpufe. Chron. 1086.
- Dpunce**, Gl. vol. II.; Lb. II. vi. 1, xix.
- Dpunca**, gen. -an, masc., *a drink, a potion, potus, potio*. Lb. II. xxvii. xxxiii. xxxv. xlv.
- Dpogan**, accus., *ordure, stercus*. Lb. III. xxxvi. Hence Somner speculatively puts the nom. **Dpoge**.
- 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 þenne dposna, *de luto fæcis*. Spelm. Psalm xxxix. 2. **Dposne** [h]1r nýr aiblude, *fæx eius non est inanita*. Spelm. Psalm lxxiv. 8, marginal reading. *Vsque ad fæces biberunt*, hi druncon oð þa 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, eapþoþe*." **Æ.G.** p. 5, line 2. (This is the true text of Lyes citation, from whom every careless follower copies.) **Capþoþe** 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.
- Eapunnende**, *beaming*. Lacn. 45, p. 36. Cf. **Eapendel**, *iubar*, C.E. p. 7, line 20. **Eapendil**, *iuar*, Gl. M.M. p. 158 a. **Wanley Catal.** p. 280, col. a (fol. 9), **Earendelis**, *Luciferi*.
- Eastepne** (with final vowel), *eastern, orientalis*. Ld. vol. III. p. 274. **Cædm.**, if **Cædm.**, p. 17, line 6 of MS.
- Eaðgeate**, adj., *easy to get, facilis nactu*. Vol. III. p. 162.
- Eaðe**, **Eðe**, **Yðe**, adj., *easy, facilis*. **Nó þ yðe býð to beþleonne**. BW. 2009. *That will not be easy to flee*. **Næf þ yðe ceap**. BW. 4822. *That is not an easy business*. **Ne þæs þ eðe fið**. BW. 5164. *That was not an easy enterprise*. **Ne bið þær eþe þin spor on to þnðanne**. Paris Psalt. lxxviii. 16. **Seceal ic eapð nman spa me eðe nis mib Cebapungum**. 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 þpað**. P.A. f. 41 b. *One ell broad*.
- Emniht**, fem., also with gen. -es, *equinox*. Ld. vol. III. p. 238, 240, 256. vii. **niht ærteþ emnihter dæge**. D.D.

## E.

**Eac** is constructed with a dative, Lb. II. xxvii. = p. 222, line 19.

**Calla**, Gl. vol. II.; add Hb. cli. 2, cxlvi. 2.



## Emnhz—cont.

p. 188. *Seven days after the day of the equinox.*

Ende, *rump, nates.* See Epsenbu, 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. Orep ealne þyrne norð ende; *ib.* p. 314, line 17. On ælcum ende mines 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 Andhearob, 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, *scædwe 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, *τος* is of either sense; *δποπτός* is either *suspect* or *suspicious.* Untiende, Lchd. vol. III. p. 198, is the [same as untiende, *untied, solutos.* To fumum gelyreban *ymide*, in St. Swiðhun, p. 1 of facsimile, is equal to gelyrendan, *believing, a believer, one of the faithful.* Þæpon tpegen cyningar on epur gelyrebe. Abdon and Sennes, MS Cantab. p. 384. *There were two*

## End—cont.

*kings believing in Christ, in Christum credentes.* Seoron gebrōðra rryðe gelyrebe; Maccabees, two MSS.; *seven brethren, strong believers.* Sum caere pær on þam ðagum epurten 7 gelyrebe; 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.

Ece, 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 Keltomaniaes 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. Uirz, Uirze, in Gabelic, *river, water*, is masculine.

Epsenbu, *the buttocks, nates.* Leechd. vol. I. pref. p. lxxi. Nates eapfenba, Gl. Cleop. 66 b. Since ende, *end*, is masc., we expected the same gender here, but neither of these gives endbas.

## F.

Færels, *a vessel, vas*, by termination, and Joshua ix. 5, masc. Constructed neuter *πρὸς τὸ σημαίνόμενον*; Lacn. 16. The passage Τρεzen færels 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 feorþ losað; C.E. 311, 19. *When his life perishes.* Ðærfde feoph epico; C.E. 392, 11. *I had a living soul.* Plur. þa feoph; G.D. 199 a. But it occurs masc. in Ealne riðan feoph, *eternity*; C.E. 27, line 31.

Feorþ?, gen. -e, fem., *feast, epula; food, cibus; profit, fructus.* To ðæpe ecan feorþme; 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. Ða sƿiðe lytle þorpm þara boca ƿifton. Pref. P.A. fol. 1 b. *And got little benefit from the books.* The nom. I have not found; Lyes citation from Hickes Dissert. Epist. p. 51, should have given *feorpm*. Lehd. vol. III. p. . Another declension seems to be on record in Forþman fulle to fpean honð ƿicene *geƿæcan*. C.E. 339, 8. *Full rent to their lords hands forthwith present* is Thorpes translation.

Fēðere, Fæðere, Fīðere, gen. -e, fem., *feather, wing, pen; penna, pluma, ala*. Ib. cxxii. 1. Num þine feðere; Luke xvi. 6; Lb. I. xviii. xxxix. 3. Gif his oðer fīðere foroð bið; Hom. II. p. 318. *If one of its wings is broken.* Þa ƿurdon þa gýrða ƿunðorlice gehnexode fæþlice on heora handum fþlice hit fæðera ƿæron. M.H. fol. 219 b. *Then they the rods became soft in their hands, as if they had been feathers.* Se forþum tƿeðeð fīðru ƿinda; Paris Ps. ciii. 4. *Who with his feet treadeth the wings of the winds.* Ic hæbbe fīðru. fuzle fƿifetpan; 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 fýðerena, *alarum*, fol. 20 a; fþera, fol. 45 a.

Fēðorþyrste, a brush, *penicillus*. Laen. 29. Where if the construction be by apposition we have an accusative; but such a sense is usually expressed by to fēðorþyrste in the dative.

Fiflæpped, 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 emfundaþ þ flæfc eorpes fýlmenef. Gen. xvii. 11, *præputii*, similarly verse 14. Þa mið ðifum forþum feollon spylce fýlmena of hif eazum.

## Filmen—cont.

Hom. I. p. 386. *Then with these words there fell as it were films from his eyes.* See *Ægeffelman*. Lb. II. xxi. xxx. xxxvi. and contents. fjo fýlmen, Lb. p. 242. Some feminines assume another gender, and employ it most frequently in the genitive case. Omentum fýlmen, Gl. R. 74. Omenta vel membrana (read *membranæ*) fýlmena, Gl. R. 31.

Fylne reads Fylle. Lb. I. iv. 6.

Fypan, to castrate, *castrare*. Ld. III. 184, for *aypan* and that for *unfypan* (from fyp, *man, vir*), to *unman*.

Fixenhyð, gen. -e, fem., *vixen hide, pellis vulpeculæ*. Quadr. iii. 15.

Fleah, Fle, dat. fle, neut., *dimness, a white spot* in the eye, *albugo*. Ðuph ðone æpl ðær eazan mon mæg gefeon gif him ðæt fleah ón ne gæð, gif hine ðonne ðæt fleah mið ealle ofepgæð. ðonne ne mæg he noht gefeon. P.A. fol. 15 b. *Pupilla namque oculi nigra videt, albuginem tolerans nil videt.* Þæs eazan ƿæron mið fleo 7 mið ðimneffe tƿelf monð ofepgan. 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 mun hƿeðer if hƿeoh heop fþum feoh nyðbhyrgum neah gefeð nihtef 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.

Fleð, præt. 3 sing. of fleon, *fled, aufugit*, Laen. 76. Perhaps for fletz. *Thor had a dwelling on the mountain.*

Fleþsan, a flux, *fluxus*. Διδ. 20. Dative.

Flyne, Flene, gen. -an, fem., *batter*, Lb. I. xxxviii. 11.

Flysma, 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 gode 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.
- Flohčenƿot, adj., *webfooted*, quasi *πλεκτόπους*. S.S.pp. 442 a. Lb. I. xxxiv.
- Fnesan, *sneeze*, see *Geƿnesan*.
- Fopclýsan, -eðe, -eð, *to close up with inconvenience, obturare*. Δδ. 17.
- Fotspop, neut., *spoor, track of foot, vestigium*. Lb. vol. III. p. 286. þet ƿotspupe þe ƿæs undeƿnæðen hir ƿote · þ ƿæs eall of ƿeað ƿolbe. Chron. 1070, *the (solea) sandal underneath his feet*.
- Fƿeene, adj., *dangerous, periculosus*. Ld. vol. III. pp. 156, 158, 166, 170; Beow. 4491.
- Fƿeht, Fƿiht, Fƿiht, *divination, auspici-um*, as interpreted D.R. 97. See Ld. vol. I. pref. p. xlvi.
- Fƿielo, gen. -e, and -o, fem., *excessive appetite, fames, Βουλμία*. Lb. II. xvi. 2.
- Fulluht, Fulƿiht, Fulƿiht, gen. -es, neut., the genitive is also found in -e; *baptism*. Bið þ fulluht ƿylce hit ƿeðð ƿy ealra þæra ƿoƿða. D.D. p. 431, line 1. *That baptism will be as it were a pledge of all those words. Ne mæx he næƿre ƿoðer þenunge ƿerlan næðer ne þ fulluht. D.D. 460, xli. He never can defile the service of God nor baptism. And þæt taen ƿæs ða sƿa micel on ƿeleafullum mannum sƿa micel sƿa nu is þ halge fulluht. Hom. I. p. 94. And circumcision was then as great a sacrament among believers as holy baptism is now. Dƿuh þ halge fulluht. Hom. I. p. 208. By holy baptism. I. 304, 306, 312. Nƿanon com Iohanne þæt fulluht? Hom. II. 46. Whence came baptism to John? Neuter also thrice on p. 48; and elsewhere. The fullƿiht 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 mæge þe hƿeppan furðon ænne ƿƿum binnon ðinum clyƿan. Hom. II. p. 416. *We may not touch even an insect within thy chamber.*

## G.

- Gælsa, gen. -an, *lust, libido*. Ða on ƿeste-  
num ƿunigenðe ƿopulðlice éscas ƿ gælsan  
mið stƿecum mode ƿ stæðum hƿe ƿop-  
tƿæbon. Hom. I. p. 544. *They dwelling  
in wildernesses trampled with strenuous  
mood and rigorous life on worldly delica-  
cies and lusts. Se hehsta scæpe is on  
mæxðhádeƿ mannum · þa ðe ƿƿam cild-  
háde clænlice ƿoðe þeopigenðe ealle mið-  
ðaneapðlice gælsan ƿophóƿiað. Hom. II.  
70. The highest grade consists of virgin  
persons, who from childhood in purity  
serving God despise all earthly lusts. On  
ƿalnƿyrre gælƿan. Sc. fol. 40 b. In ƿro-  
stitutione libidinis.*
- Gæten, adj., *of goat, caprinus*. Hb. lxxv.  
7; Quad. vi. 15.
- Gæƿgetal, neut., *tale of years, annorum  
series*. Lb. H. lix. 11, for gearƿgetal.  
Getal is neut. Læƿan þ ƿeæl ðæƿ hal-  
ƿan ƿtæƿeƿ ƿ ƿpelleƿ. Beda. p. 598, 5.  
*Seriem sacra historiae.*
- Galðop, Gealdop, neut., *incantation, car-  
men magicum*. Ld. vol. I. p. 400. Ðƿuh  
eƿƿtƿisce galðƿu. Exod. vii. 11. Lb.  
III. xxiv. lxiii.; Lacn. 29, 46. Ða þe  
cunnan galðeƿa ƿalan. MSp. p. 15.  
*Those who know how to sing charms.  
Whether Præstigiās galðƿas, Gl. Mone.  
376 a, be correctly given is doubtful.*
- ƿat, gen. ƿæte, ƿate, dat. ƿæt, acc. ƿæt,  
plur. ƿæt, ƿet, fem.; *goat, capra*.  
(Nom.) Sƿa sƿa ƿæt bið on ƿelæbb on  
ƿƿun. Sc. fol. 38 b. *Sicut caprea indu-  
citur in laqueum.* (Gen.) Quad. vi.,  
throughout. Lb. I. vii. xxxi. 5. (Acc.)  
And ane þƿƿintƿe ƿæt. Genesis xv.  
9. (Dat.) Quad. vi. 10. Plur., Ld. p.  
206, line 2, p. 214, line 1. Ða ƿæt on  
his ƿinstƿan. Hom. II. p. 106. *The  
goats on his left. Sƿa ƿule ƿƿa ƿæt. C.E.  
p. 75, line 34. As foul as goats. In Hb.  
lxxv. 7, ƿætena is ƿætene, ƿætenum;*

## Gaz—cont.

- the plur. gen. is *gaza*. 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 *Caprae caput* of Beda (iii. 21) obtains for its translation *Þre-gehearfoð*, *Rothead*, and Somners authority is null.
- Gebeþæt*, masc.?, *eruption, papillæ, exanthema*. Lb. I. xxxix. 2.
- Gebypðeb*, adj., *bearded, barbatus*. Ld. vol. III. p. 201.
- Geb læb*, masc.?, *blister, vesica in cute*. Lacn. 45.
- Gebþæceo*, *cough*, Gl. vol. II., appears to be a plural like *Gefylceo*, the singular of which, *þ gefylce*, is found in matter unpublished.
- Gebroc*, *fragment*, Gl. vol. II., seems neuter, gathering from *Scipgebrocu*, which is found in unpublished texts.
- Geþele?*, adj., *sensitive, delicatellus*. Lb. II. i. 1 = p. 176, line 8.
- Gefloge*, obl. case, Lacn. 45, p. 34, seems *endemic infection, disease flying from one to another*.
- Gejnesan*, *sneeze, sternutare*. Lb. II. lix. 9.
- Gehnycneð*, *twitched, vellicatus*. Lb. II. xlvi. 1. Compare Gl. vol. II., in *gehnæcan*.
- Gehpeleð*, *turned to ratten, in pus conversus*. For *ðam ðæt þorþm ðæt ðær mne gehpeleð bið*. *gif hit bið ut þor-læton*. P.A. fol. 51 a. *Nam cum putredo, quæ interius fervet, eiicitur*. III. xiv. See *Þpeligan*.
- Geyþnan*, *-apn, -upnen, and þerunnen, 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.
- Geleþpeð*, *lathered, in spumam conversum*, Lb. I. i. 4; Lacn. 1. See *Leaþop*, *Lyþþan*, Gl. vol. II.
- Gelyhtan*, *be relieved, levare*, Lacn. 67.

- Gelm, Gilm*, gen. *-es*, masc., *a sheaf, manipulus*. Lb. I. xlvi. ; Lacn. 114. *Coþpe gilmaj rþodon ymbutan 7 abugon to minum þeare*. Genesis xxxvii. 7.
- Gemepeð*, *marred, affectus, corruptus*. Lacn. 116. See *Lye* in *œþþpan*. It may otherwise be *famed, fama elatus*, as *gemæpeð*.
- Genumen*, *tainted, corruptus*, used of milk. Lb. I. lxvii. Did he translate *corruptum* instead of *corruptum*?
- Gepoþþian*, *-abe, -ad, bray, contundere*. Lacn. 2, where correct the version. *Þe cwæð ðeah ðu poþþige ðone þyregan on pilan þpa mon copn deð mid pulfæþe*. P.A. fol. 49 b. "Dixit etiam si contu-  
"deris stultum in pila, quasi ptisanas  
"feriente desuper pilo." (Proverbs xxvii. 22.
- Gepiðe*, in *þeopþepiðe*, Lacn. 111. See the passage. Cf. O.H.G. *Garidan, contorquere, distortuere*. It may mean *apparatus*, that is, *all the symptoms*, as in *Beððþepiðe*.
- Gescy*, dat., *gescý*, neut., plur. of the same form, *a pair of shoes, par solearum*. *Sume hí cupon heopa gescý*. Hom. I. 404. *Some chewed their shoes*. *Þpæt sind gescý buton deaðpa nytena hyða?* Hom. II. 280. *What are shoes but dead beasts hides?* *Gescy to hif þorum*. Luke xv. 22. *A pair of shoes for his feet*. *þam se cining fealde hif agen þereþe*. G.D. fol. 196 a. *To him the king gave his own pair of shoes*. *Do þin gescý of þinum þorum*. Exod. iii. 5. And *Ge* is *Con*. Ld. III. p. 200.
- Gescincio*, *Iesenco, Gihsing, Iesen, Gosen, the fat about the kidneys, azungia*, 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*, *Gebþæceo*, is neuter plural, and the word may have in early times signified the kidneys themselves. Cf. *Scencan*, to *shink, to pour wine or beer*.
- Getæsan, Tæsan*, præter. *-ede, p.p. -ed, 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*.

Getempsuð, *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, mediocris, parvus*. Mid ealpe þære þerðe buton ƿrþe Ʒeƿalbenum bæle easte-ƿearðer þær folcer. Chron. 894. *With all the troops he could levy except a very small part of the people of the east of England*. Þe Ʒop ðearninga mid Ʒe-ƿealðenan Ʒultume on þone ende hannibaler folcer. 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 eƿceðiacon com eac hƿilum to maure . þa nærðon hí nán ƿín buton on ánum Ʒeƿealbenum butƿuce. 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 [ƿýrceð] ƿá ƿá mýð fumum Ʒeƿealnum tolum (so for Ʒeƿealbenum). BL. fol. 28 a. *God worketh with us as with some insignificant tools (what he willeth)*. Spa nacode ƿa ƿa he hi æƿeðt Ʒemette butan Ʒeƿealðen þær toƿlitanan hƿægler þe hƿe æƿ zoƿunur hƿe to ƿeapp. Maria Ægyptiaca (facsimile). Another MS. has Ʒeƿealðan. *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 Ʒeƿealðen seems faulty for butan Ʒeƿealbenum bæle.

Geƿyrpan, -ƿte, -ƿt, *recover, convalescere*.

Ld. vol. 1. p. lxxxviii. and note. Gif he eƿt Ʒeƿyrƿeð. D.D. p. 462. xlvii. *If he recovers again*. Mid þý he eƿt Ʒeƿyrƿte. Gð. p. 86. *With that he recovered again*. Suelce hie æƿ lægen on lengre með-ƿrýmneƿre Ʒ hie ðeah Ʒeƿeƿrten. P.A. fol. 43 a, where O. writes Ʒeƿyrƿton. *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 Ʒit ac he hýne Ʒeƿýrƿte. 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.

Geƿlecan ?, eðe, eð, *make lukewarm, tepescere*. Lb. I. li. 5, 8. Cf. ƿlece, Lb. I. ii. 1. Distinguish from *Teƿeo* ic ƿlacige, Æ.G. p. 28, line 39. Yet the terminations eð and e are not safe foundations.

Geccan, *to lick, to hicket, to hiccup, singultire*, is better in Lacn. 70 than the version given.

Geccan, *to itch, prurire*. Lacn. 111.

Gehsing. See *Gescincio*.

Geſingƿer, *gen. -ƿran, -ƿeran, ginger, zinziberi*; Lb. I. xiv. xviii. xxiii. Ʒingƿer; Διδ. 16, 63.

Gyrð, *gen. -e, fem., 1. a rod, a wand, virga; 2. a yard, pedes tres*. Lb. II. lxxv. Seo ðrige Ʒyrð þe næƿ on eorðan aƿlan- toð. Hom. II. 8. *The dry rod which was not planted in earth*. Beƿ aƿoneƿ Ʒyrðe into þam Ʒeƿelðe . þ heo ƿi Ʒe- healden. Numbers xvii. 10. *Donne ƿ ƿeo ƿeorðe ƿær þær cinger . Ʒ ƿorðe half Ʒyrð to þillane*. Textus Roffensis, p. 379. *Next, the fourth pier is the kings, and he has to plank three yards and a half*. Read þilhanne.

Gyrðels, a *masc. termination, girdle, cingulum*. Lb. II. lx. contents.

Gleð, pl. Gleða, *a glead, 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 (nīð) 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, fmsus, lætamen*. Exodus xxix. 14. Lyes Lex. Hb. ix. 3. Ic þær ȝoreȝ runu ȝonge hræðra þone ȝe ȝifel ȝopðum nemnað; C.E. 426, 11. (Reading Is.) *The son of muck 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*.

Gpuz, 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.

Gpuz, Gpeot, Gpoc, neut., pl. Gpuzta, dat. -um, *grit, goat, mica*; pl. *goats, coarse meal, polentum*. Lb. I. lxi. 1. Boet. p. 94, 3. Lb. II. xix. xxii. xxvi. xxxix. Þic ȝupȝup · þaȝ ȝpuzta; Æ.G. p. 10, line 46. Hec ða ðelȝan hȝ byȝene ȝið þ ȝeopð ȝ þ ȝpeot utapeȝan. 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.

Hælan, Lchd. III. p. 186, is the gloss. of "castrare."

Þamaeȝað, *convalescet*. Lch. III. p. 184, suspect.

Þæfeȝn, gen. -es, masc., *a crab, cancer*, as hæbeȝn and hpeȝn. 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 *λείψα* instead of *λείπον*, for example, and N.T. *ἀπεκρίθη* for *ἀπεκρίνατο*, and the best poets *ἀπέκτανεν* where prose has *ἀπέκτεινεν*. Thus Benæmeð, Benemð, is a parallel form with Benumen, as may be seen in Lye. Oððe ȝæȝe benæmeð ȝupðȝeȝeȝ ȝ æhta; M.H. fol. 11 b. *Or should be deprived of dignity and possessions.* See Beȝde.

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 æȝ on nanpe hēlpe nēȝon naðeȝ ne heom selȝum nane ȝoode. BL. fol. 55 a. *They were formerly of no advantage to their friends and no good to themselves.* Abæde þa helpe ðæȝ halȝan monneȝ ȝeðingða; G.D. fol. 176 b. *Prayed the help of the holy mans intercessions.* But the following varies, — Oðȝum mannum on ȝȝiðe micelan hȝlpe beon; D.D. 471. *Be a very great help to other men.* Helpys benan, *petitionem auxilii*; Paris Psalter, ci. 2. Þelpes bebæleð, MS. Cott. Nero A. i. fol. 73, *deprived of help.* Þe helpeȝ beȝȝe behoȝað; DD. 176, lxix. *Who best deserve help.* Senðe to þam halȝan hȝ helpeȝ biððende; M.H. 196 b. *Sent to the saint asking his help.* Sumeȝ helpeȝ biððende, M.H. 197 b, *asking some aid.* Paris Psalter, cv. 24; Bed. 534, line 34; 536, line 35; Oros. III. ii.; Lb. II. xlviii.

Heopð, masc.?, gen. -es, *hearth, focus*. Lb. I. iii. 12; II. xxviii. Be ælcon ȝȝȝan heopðe; D.D. p. 157, xi. *By every free hearth.* Æȝ ælcum heopðe; Hom. II. 262. *From every hearth.* Ge-

Heopð—*cont.*

nom on ðam riðed heopðe þær ðurter ðæl; G.D. 214 a. *Took part of the dust on the altar hearth.* Þreopprað nu æfter heopðe; C.E. p. 196, line 18. *They walk up and down now about the heated floor.* The German heerd is masc.

Þepðbylg, 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 gýmle reuþ ·  
ymb feoƿon niht þær ·  
reumeƿe gebrihted ·  
feodmonað on tun ·  
pel hƿæt hringeð ·  
Aƿurur ·  
gymenðeodum ·  
hlaƿmærran 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 hlaƿmæsse 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 breviaries 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.* Fram þam ƿozƿolmum 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 eadmoðnýrr.* Sc. fol. 10 a.

Þnesce, Þnesce, with final vowel, adj., *nesh, tender.* Lb. I. xxxv. p. 84. Δδ. 43. Þƿæt bið heapð · hƿæt hnesce; Hom. II. p. 372. *What is hard, what tender.* Þƿæt getacnað ðonne ðæt flærc buton unƿærð peopc ƿ hnerce; P.A. fol. 44 b. *Well, what does the flesh betoken but work unstable and nesh? And him hlaƿ ƿ ƿtan on ƿerhðe bu ƿeƿeopðað ƿƿeac ƿ hnesce; Elene. 1223. And bread and a stone before his sight both are, a hard and a soft.* Þonne hýr ƿrýg býð hnerce; Matth. xxiv. 32.



Ðnuzu, with final vowel, gen. -e, fem., pl. hnyte, *nut, nux.* Æ.G. p. 14, line 8. Grew and blew and bare nuts. Hom. II. 8.

Ðocihz, adj., *full of mallows, malvis consitus.* C.D. 723; HHD. Cf. Hoc in names of plants.

Ðohreanca, gen. -an, masc., *hock shank, crus posterius.* Lb. I. ii. 23.

Ðohh, Ðealoc, gen. -es, neut., *a hollow, cavum, caverna.* Ʒel hit Ʒær Ʒecueðen ðæt ðæt holh Ʒeolbe beon on ðæm Ʒeobude anpe elne bpað Ʒ 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 Ʒær þ holz ðæf neappan Ʒepæf. G.D. fol. 211 b. *In which was the hollow of that narrow den.* Lb. II. xxi., compared with the contents.

ÐƷægel, gen. -es, neut., *raiment, vestis;* Joh. xiii. 4. Goodwins Andrew, p. 6, line 27. Paris Psalter, xlv. 10; Lb. I. vi. 3; III. xxxviii. 2. It is not found masculine.

ÐƷeapemus, gen. -e, fem., *a bat, vespertilio;* Lb. II. xxxiii. = p. 236.

ÐƷepn, ÐƷæfn, masc., *a crab, cancer.* Lb. III. ii. 1, 3; Læc. 2, where it accompanies salmon. Ac Ʒe hƷepn ðe Ʒume menn hazað crabba ne Ʒepð naht Ʒe-Ʒæðlice mið Ʒram heafðum. Wanley, p. 168 a. *But the hƷefn, which some men call a crab, goeth not orderly with two heads.* See Ðæfepn.

ÐƷepan, *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.

ÐuƷ, gen. -es, masc., *uvula,* Διδ. 36, uue 65. Erroneously sublingua Mo. 317 a.

ÐƷepelan, pret. -ode, part. -od, *to turn to rat-ten, in pus converti.* Lb. II. lix. 9. þanon se anðiga hƷelað, *inde inuidus contabescit.* Sc. fol. 35 b. GehƷepelan; Lb. II. xxii.

ÐƷesan, præt. ÐƷeos, *to wheeze, cum strepitu anhelare, tussire.* Διδ. 58. Ðe hƷriðode Ʒ eƷeflice hƷeos. Hom. I. p. 86. *He was fevered and wheezed awfully.* Mr. Thorpe, as in translating sometimes happens, was hasty in this place. Πυρετός and ῥηθόπνοια are the original words; Iosephus, Bell. Iud. p. 140, ed. Havercamp. Perhaps hƷeorað or hƷeƷað may be read in Lchd. vol. II. p. 258, line 7.

ÐƷitel, gen hƷitel, masc., *a cloak, pallium.* Lb. I. xxxii. 2. Ða eode ðeƷ bƷoðer Ʒume ðæƷe þ he Ʒolbe hƷ Ʒeoran Ʒ hƷitelar. Ða ðe he on cumena buƷe bƷucende ƷæƷ, on Ʒæ ƷæƷan Ʒ Ʒeormian. Beda, p. 610, line 10. *Hic cum quadam die lenas sive saga quibus in hospitale utebatur, in mari lavasset.* ÐƷæt þa Sem Ʒ Iafeth ðyðon anne hƷitel on hƷpa Ʒeulðra. Genesis ix. 23.

## I.

Yce, Ice, gen. -es, masc.?, *a frog, a poisonous frog, rana palustris, Βάτραχος ἔλειος.* Lb. I. xxxv., where see note. SnelƷo þonne ƷeguyƷƷm Ʒ Ʒen 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 ƷƷoƷan. Farruca yce, Gl. Cleop. fol. 74 b.

Iesen, Iesenco, *see Gescmicio.*

InnelƷe, neut., *the bowels, intestina, viscera.* Lb. III. xxxvii. lxxiii.

InneƷeapbe, adj., neut. sing., taken substantively, *the inwards, viscera.* Ða Ʒepand him ut eall his inneƷeapbe. Hom. I. 290. EƷað þ heafod Ʒ ða Ʒet Ʒ þ inneƷeapbe. Hom. II. 264. *Eat the head and the feet and the inwards.* Similarly Hom. II. 280.

-ihre, -iht, with or without final vowel, as termination; see Lb. II. xlii., line 1. So lvii. contents, the construction is, Si furunculorum est. ƿær ƿeo eorðe to ðær heaƿð 7 to ðær ƿeahhte. Beda, p. 605, line 27, unless here the -e be due to the feminine.

Ynre, 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, ȝlopende = ȝlopendum. In Lb. II. lxxv. 5, the most natural construction would be to take ȝren ȝƿat together, as a compound idea, but Ironsweat is a riddle to me.

Ysope, Ysopo, gen. -an, fem., *hyssop, ὕσσανος*. Oð þæt he com to ðære ȝclan 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 ƿeȝa opum aƿer 7 ȝreƿner · leaðer 7 reolƿer. Beda, p. 473, line 23. *In ores of the metals brass and iron, lead and silver*. Þe bletroðe þ leað 7 læȝ him on uppan · 7 þ leað ƿearð acoloð. M.H. 71 b. *He blessed the lead and lay upon it, and the lead was cooled*. þæt leað ðonne ȝ heȝȝe ðonne æniȝ oðer and-ƿeore. 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."

Lencren, gen. -es, masc., *spring, ver*. Lb. I. lxxii.; II. xxx.=p. 228. line 8.

Læƿuȝ, adj., *livery, ad iecur pertinens*. Lb. II. xl.

Lihcan (præt. -re, past p. -t ?), *to lighten, levare*. Lb. II. xlv. contents, lihre, 3 sing. pres.

Lundlaȝa, gen. -an, masc., *a kidney, ren*. þone ȝȝel 7 þære hȝe nett 7 ȝreȝen iunblaȝan. Exod. xxix. 13 and 22; Levit. viii. 25.

## M.

Mæȝan, Mæȝan, præt. mæȝre, *to mash, macerare*. Δδ. 58, 63=p. 134, line 8. Maschyn, Prompt. Parv. p. 328. Hence Maxȝȝre.

Mæȝreȝung, 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*.

Mælt, Mæalt, *malt, brasium*, probably neuter as in Icelandic, Swedish, German. See Alomælt, Lacn. 37.

Mæapu, masc., neut., adj., *meapre, fem., gen. -pes, tender, tener, delicatus*. Masc. Hb. cii. 2; neut., þonne hȝ ȝȝȝ byð meapu. Mark xiii. 28; fem., Lb. I. xxxv. 1, xxxix. 3=p. 102. Mæn byð meȝpe ȝesceapre.



## Deapu—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.

Ɔurmelo, Lacn. 18: powder of myrtle berries was used in medicine. (Salmon, p. 872.)

Ɔycele, fem., dat., *bigness, magnitudo.* Hb. xlix. 1.

Ɔidhrif, masc., *the midriff, diafragma*, is constructed masc., Lb. II. lvi. 4, and written midþrife, Hb. iii. 6. But þrif is neuter. To this word refer the glosses Onentem midþrifyþre, Gl. Cleop. fol. 80 a, for Omentum, which is not exactly midriff; Iliā, midþrudþr moðanþeapþ, Gl. C. fol. 33 b, in archaic spelling.

Ɔyxen, gen. -e, fem., *a mixen, sterquilinium.* Hb. xiv. 1. Þe þær þreþe · 7 heafþe þreo pununga on þære nýðemeþtan þreþunge þær heora gangþyt · 7 heora myxen. Sigewulfi Interrog. 49 = cv. *Noahs ark had five stories, and three dwellings: on the lowest story was their cesspool and their mixen.* Ic þelþo ymb ða ilca 7 ic senþo mixenne. Rushworth, Luke xiii. 8, here *dung.* Ne on eorþo ne in þeltune 7 mixenne ðorþæft is. Rushw. Luke xiv. 35.

Ɔoldan (obl. cas.), *poll, vertex capitis.* Lacn. 56.

Ɔoniacā, *sal ammoniac*, by eliding A., as in Ɔonitþre for Ammonitþre, 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 geþapen hþelce muþ þæt þære hlaþorþ oþer oþre mys. Boet. p. 32. *If now you should see some mouse that should be lord over other mice.* Donne þeo muþ þiþ þone mon. *Ibid.* *Than the mouse against the man.*

## N.

Næþþre, Næþre, gen. -an, fem. 1. *adder, snake, anguis.* 2. Gorgon, Hb. clxxxii.; Scorpion, cxvi. 6.

Nane þungā, *by no means, nequidquam.* Lb. I. xxxvi.

Neap, masc., HANAP, *cup, poculum*; Ld. vol. I. p. 374. Naph. Gl. Hoff. 39.

Nihtenre, Neahþerne, *the space of a night, unius noctis spatium.* Lb. I. ii. 15, lxxii.; II. lix. 13; Lacn. 15. -nessum, vol. III. p. 290.

## O.

Oþerþylo, neut., *overfullness, repletio.* Lb. I. li.; II. xxxvi.

Oþerþeape, 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 trþrþunþre, *biennis*, with the like, and of trþreþe, *bipes*, with many others, shews that the nominative has a final vowel.

Oþerþeþan, præt. -eþe, p.p. -eþ, *to overroof, tectum superimponere.* Lb. I. xxxii. 2.

Oþerþslop, neut., *an overcoat, sagum, mstruga.* Ld. III. p. 200, lines 5, 6.

Oþlæte, Oþlete, gen., -an, fem., *the sacramental oblata, panis eucharisticus.* Lacn. 56. Behealde he þ hif oþletan ne beon eald bacene ne ýrele beþeþene. D.D. p. 450. *Let the priest have a care that his wafers be not old baked nor ill cared for.* Benedicþur þa þona asenþe ane oþletan 7 heþ mid þære mæþþan þor 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.

Oγστανβαν, praet. -στος, p.p. -στανδεν, to form a mass, condescere. Lb. II. xli. See also Lye.

Onflygnum = Onfleozendum. Lacn 45 = p. 36.

Opne, adj., harmful, Lacn. 13, 111. Hence it appears that in Unopnlc, the un is depreciatory, as in Unbom, evil doom; Unzelump, misfortune; Ungetima, mischance; Unpedep, bad weather; Unland, waste land; Unlæce, a bad leech; Unlætcu, misconduct; Unlibbe, poison; Unræð, bad counsel; Unsið, an unlucky journey; Unzimes, ill season; Unppitepe, a bad writer; some of which words are yet in MS. Namon, him ealde gerecy. 7 unopnlc gepud. 7 7mie hlafas. Josh. ix. 5. But unopne is good, in Dunnepe þa cpæð. ðeroð acephte. unopne ceopl. Death of Byrhtnoð, p. 139. D. then spake, waked the dart, blameless churl.

Ostephlay, 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 Ostephlafas 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 σεμιδαλιω, ἴτριον, 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.

Ostopscl, gen. -scylle, fem., oystershell, ostrea tegmen. Quadr. ii. 20. See Scel.

Oxumelle, -lli, masc., oxymel, δξύμελι, 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. Μυττορ 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. Ðeahtraða on hiera morder 7inde monig gōð peore to pyr-canne. Ac on ðam piðan bið oðer gehydeð. 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. Ðe onginþ of ðam pyrrumum. and 7ra uppearþer 7reþþ of þone 7temn. 7 7iððan andlang ðær piþan. 7 andlang bæpe 7inde 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*. Ræprjan, *intercept*. "Intercæptum, aræpreb;" Gl. M.M. p. 157 b, 22. "Intercæptum est, ræpreb pær;" id. 37.

Reaðan, *the tonsils*. Lchd. vol. I. pref. p. lxxii. p. lxxiv. Tolia vel porunula; Gl. R. 74. Scamma in homine fe puðe 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 ƿriðan, *to writhe, torquere*; præt. ƿpað, p.p. ƿpiðen.

Rocce, mð pocce, *with rocket*. Lchd. vol. III. p. 200. Gender not ascertained.

Rosen, adj., *of rose, roseus*. Hb. clxxi. 2.

Runl, Lacn. 45 = p. 36; that is, Ðpunol, *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.

Salstætan, gen. -es, masc., *a lump of rock-salt, salis massa*. Lchd. vol. I. p. 374, 2.

Sammelt, part., *half digested, de cibo semi-digesto*. Lb. II. vii.

Sceab, gen. -es, masc., *scab, scabies*. Soðlice je hæfð ringalne sceabb? fe ðe næbpe ne ablinð angeftæððigneyre. } = *Lat. Pest. ed. J. West*  
P.A. fol. 15 b. *And he hath a perpetual scab, who never ceaseth from unsteadiness*. Sceab, Hb. clxxxii. 3. } p. 70;

Sceapfoðan, Sceapfoðan, gender not ascertained; *shavings,amenta*. Lb. I. xxxix. 3, where afaçen is faithfully given from the MS. Ða rcaçpan ðýbe on pætep, Bed. p. 474, line 38, where the Latin is *ipsam rasuram*. Sponaç 7 rcaçpan nmaþ, Bed. p. 524, line 31, *astulas excidere solent*. Ða gehalgobe ic pætep 7 rcaçpan ðýbe on. Beda. p. 539, line 5, *astulam*. Nothing here determines the gender, *ipsam rasuram*, a collective, would be rendered by a plural.

Sceapprung, gen. -e, fem., *a scarifying, incisura in cute*. Lb. II. xlix. contents.

Scepan, præt. scpaep, p.p. scpepen, *to scrape, radere*. Lb. II. xlvi. lii. 1, twice. Asepæp ðone ƿypms of his lice. Hom. II. p. 452. *Job scraped the ratten off his body with a potsherd*.

Sepofel, gen. -es, *scrofula*. Lacn. 95.

Sculþop, gen. -es, masc., plur., Scylþpu (like Broðop, Gebpoðpu), *shoulder, scapula*. Lb. II. xvii. Ofep ða rçylþpu hý ðaccube. G.D. fol. 154 b (as misbound). *He smacked her over the shoulders*. The original root of this word is Scild, masc., *a shoulder blade, a shield* (as of a boar). If je rçflð ufan ƿætepum gegeged ofep þær rugler 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 citye 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. Ðæt stænene sex, Hom. I. 98, *the stone knife*. We read ȝ hýpe feaxe ȝeteah bpad bpúneeg, 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. Stænene sex, Joshua v. 2, is plural.

Seolh, *see* p. 34. Ðar onrænde jeolh. *Hoc pomum misit phoca.*

Sestep, gen. -tes, masc., *sextarius*. Of uncertain capacity, *see* Lb. p. 298, with the note on p. 299; also Δδ. 16, also Thorpes citations for *a horse load* and for *thirty two ounces* in his Glossary to the Chronicle.

Sinþep? *sinder, scoria*, Δδ. 45, which makes the accusative sinþpun for sinþpan, but it is not very trustworthy. Ifpahela ȝole ȝ ȝepopþen nú me to finþpum. 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, ȝunþpum begpunden, *ground to sinders*.

Sipian, -ode, -od; 1. *steep, macerari*, Lb. II. xli.; 2. *be tardy, moras ducere*, Lhd. vol. III. pp. 150, 151.

Shpung, gen. -e, fem., *viscosity*. Lb. II. xxxviii.

Slop, as in slopseller. *See* Oȝepslop.

Slupan, p.p. slopen, with to, *to be paralysed, paralyti laborare*. ȝoslupað, Lb. II. lix. 1.

ȝearð se lichama eal ȝoslopen; Hom. I. 86. *His body was all paralysed*. ȝearþ

Slupan—*cont.*

heopa heopte ȝorlopen; Josh. v. 1. *Their courage was paralysed*. To slopenum limum; M.H. fol. 40 b. *With paralysed limbs*.

Smeþupan, præt. -ebe, p.p. -eb, *to smear, vngere*. Lb. I. lxxxvii. 2. To be divided Smeþup-an, as is also Smeþep -is. The genitive of the substantive is found as Smeþopeþ in Paris Psalt. lxii. 5, etc.

Snæbelþearm, *see* þearm, Gl. vol. II. and vol. I. pref. p. lxxii.

Soȝte, adj., with final vowel, *soft, mollis, lenis*. Ðe pær ȝriðe ȝoð ȝ ȝoȝte man. Chron. A.D. 1114. *He was a very good and mild man*. Æ.G. p. 11, line 34.

Spætung, gen. -e, fem., *spitting, sputi proiectio*. Lb. II. 1.

Spætl, gen. -es, neut., *spittle, sputum*. Lb. I. i. 16, xv.; III. xxiv. Ða spætlu a-ðrogon upe speartan ȝyltas. Hom. II. 248. *The spittles washed away our swart guilts*.

Spic, gen. -es, neut.; 1. *bacon, perna, larium*; 2. *lard, arvina*. 1. *Bacon*, defined, Æ.G. p. 9, line 47. Nolde ȝorȝpelgan ðær ȝpiceȝ ȝnæð. M.H. fol. 139 a. *Refused to swallow the piece of bacon*. C.D. 692. 2. *Lard*; Lacn. 116.

Spiþ, *the spike* of a reed, *spica arundinis*. Lb. II. li. 3.

Spipe, *a vomit, vomitus*. Lb. I. xviii.

Spiþða, Speopða, gen. -an, masc.; 1. *vomit, reiectamen*; 2. *vomiting, vomitus*. Lb. II. xii. lix. 13. Ðpincan oð speopðan, Hom. II. 292, *to drink till spewing*.

Sponge, Spmge, Spjunge, gen. -an, fem., *a sponge, spongia*. Lb. II. xv. Bedypce ane spmcegan, Hom. II. 256, *dipped a sponge*. John xix. 29. But the plural is sponge, Lb. III. ii. 6, twice, and true to MS.

Sppytan, præt. -tte, p.p. -t, *to sprout, germinare*, also actively. Lb. I. lxxii. To ðy he sppytt þ he mid cpylþum ȝopnyne spa hpæt spa he æp ȝppytte. Hom. I. p. 614. *It sprouteth in order*

## Sppytan—cont.

to consume with decay what it before sprouted. We find also Aspregan. Third sing. pres. Sppit, Sppit. Lye has other citations.

- Sticce, gen. -es, neut., *piece, pars minutior*.  
Lacn. 3. Eac him gebypeð jum land-  
rycece for hir Ʒeppince. D.D. 188.  
*He should also have a bit of land in re-  
payment of his labour.* ꝥ him man  
hpilceƷ landryceceƷ Ʒeann. D.D. 189.  
*That some bit of land be granted him.* On  
unapimebhu Ʒyceu. G.D. fol. 18 a.  
*In countless pieces.* Ðe feallende to-  
bæpst on feoper sticca · þa feoper Ʒicca  
chƷoðon þo feoper stanum. Hom. I.  
380. *He fell and broke into four pieces :*  
*the four pieces clave to four stones.* Ge-  
nam ða sticcu þæƷ tocloƷenan hpiddopes.  
Hom. II. 154. *Took the pieces of the*  
*cloven sieve.* þæt bân þæƷ toðæled on  
to fæccio. 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.
- Stirpian, "stirpare," Ld. vol. III. p. 184,  
for *extirpare*.
- Stur[e], *chamber, sudarium.* Διδ. 16, in  
Sturbæð, *hot air bath, vapour bath.* The  
Islandic Stufa, Stofa is fem.
- Supan, third sing. pres. Sypð, præ. Sæp,  
*to sup, sip, sorbere.* Hb. iii. 2, 3 ; Lb. I.  
vi. 5, xxxix. 3 ; II. lii. 3. Ðe sæp of  
ðæm calice. 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.
- Suðerne (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 mapƷem, which is to be  
understood as marsupium ; comparing  
Ðepðbylg.

## T.

- Tæran, præ. -ebe, 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.
- TeaƷop, neut., *vermillion, minium*, which it  
interprets, MS. Cott. Iul. A. 11, fol. 122  
b. ; Διδ. 11, where ꝥ teaƷo seems more  
likely. Lb. I. xiii. The word seems to  
mean only vermillion.
- Tigele, Tiegle, gen. -an, fem., *a tile, tegula.*  
Genim ðe ane tigelan. P.A. fol. 31 b.  
*Take thee a tile.* Ða halgan lapeopƷ  
ymbƷittað ða tieglaƷ ðe Ʒio þuƷƷ hieƷu-  
Ʒalem on atieƷpeð bið. 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.
- TƷuƷaca, gen. -an, masc., *triacle, theriacum.*  
*a compound medicine.* Lb. II. lxiv.
- TƷƷƷpe, gen. -an, *resin, bitumen.* Hb. clii.  
1, þƷƷƷƷ. Separate the last four passages  
under Tapu in Gl. vol. II.
- TƷƷ, gen. tƷƷtes, masc., *a teat, mammilla.*  
Hb. lxxxix 3 ; Ld. vol. I. p. lxxiv. ;  
tƷƷta, Hb. xix. 4.
- Tol, gen. -es, neut., *tool, instrumentum.*  
ÆteopƷiað his Ʒesihðum eal ꝥ ƷƷta tol.  
Hom. I. 424. *Exhibit to his sight all*  
*your apparatus of torture.* GeapƷian eal  
Ʒ ƷƷnung tol. Hom. I. 428. *To pre-  
pare all the torment machinery.* GƷƷ þu  
þƷn tol aheƷƷte ofeƷ hƷt · hƷt bið beƷƷm-  
ten. Exod. xx. 25. Plural tol. Sylle  
hum man tol to his peopce. D.D. 186.  
*He must be provided with tools for his*  
*work ; in the Latin, tela.* ÐƷƷ ƷƷnt þa  
lapa Ʒ þa tól. D.D. 477. *These are the*  
*doctrines and tools.* So Æ.G. p. 19, line  
58.
- Toslupan. See Slupan.



Тремеѣ, Трѣмеѣ, 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 þrȳms, which *see*.

Tuxl, gen. -es, masc., *tusk, dens prolixior, caninus*. Lb. I. xxxix. 4. Ture is the same, and masc. *Canini vel colomelli* . manner тухаѣ, Gl. R. 71.

Трѣдѣл, 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. ὠὶδ σερᾶlum ἡ eac mid longŕcearȳum ŕpe- rum ofŕceotadon ἡ hit ofŕflozon ἡ acŕæle- don þa hit ƿæŕ foran to uhter. 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, Uneðe, adj. (with final vowel), *difficult, difficilis*. Lb. II. i. 1, p. 174. þa ðuhre me ŕŕýðe heard ἡ uneaðe. G.D. fol. 249 a. *So it seemed to me very hard and difficult.* Nis þ uneaðe eal- pealban ȝode to ȝerŕemmanne. 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 θερμῆ, ὡς εἶρηται, ἀξάνεται ἐν σπληνί, ἕλλως τε ἐν τοῖς πληθωρικοῖς σώμασιν, ὀδυνωμένοις καὶ ἐνοχλουμένοις ὄγκῳ τοῦ μορίου ἐκείνου παρὰ φύσιν ἀξηθέντος, χρώμα δὲ οὐ παντε- λῶς μέλαν, ἀλλὰ ὑποπέλιθρον καὶ μελι-

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 bið hal, does not occur at all, but, on the other hand, the Saxon explains, as well as expresses, plethoric.

Ungeðere, adj., *unquiet, "inquietus."* Ld. 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 ȝepealben 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 γλωσσαν ξανθήν (p. 483, ed. 1556) *the tongue yellow.*

Unlæce, gen. -es, masc., *a bad leech, medicus ignarus artis medendi*. Lb. II. xxxi. contents.

Unŕceapŕŕyno, 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 ŕe bŕyne ðe on ðam jnnoðe bið ut arlið to ðæpe hyðe. 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.  
 ƿeaxhlaf, gen. -es, masc., *a cerote, κηρωή*. Lb. I. iv. 3, etc.  
 ƿeden, *watchet, light blue*, subcæculus. Lacn. 45; Cf. ƿað, *woad*.  
 ƿeolope, Lb. I. v. 1, for peolopas. Ld. vol. I. preface, p. c.  
 ƿepnægél, gen. -gles, masc., *a wart, verruca*. Ða læpde hi þum iudeise man þ heo name ænne ƿepnægél of sumer oxan hriege. 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., τὸ γὰρ ƿεπε ƿιλαδ. 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 ƿῶττερον, 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 tækia, *thatch*, and in index *circumcingere*, ed. 1671, and om-give, ed. 1847.  
 ƿyrm melu, gen. -upes, -opes, neut., *worm meal, pulvis e vermibus confectus*. Lb. I. xxxii. 4, lxxvi.; II. xxxiv. See note Lb. p. 79.

- ƿyrpan, ƿurpan, *recover, convalescere*. See Geƿyrpan.  
 ƿyrt, gen. -e, fem, *wort, mashwort prepared for making beer, brasium unde conficitur cerevisia*. Lb. fol. 100 b.; II. lxiv. 2. Cf. Mascƿyrt, 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.  
 ƿob, adj., *wry, wrong, contortus*, makes its definite form by contraction, ƿon for ƿohan, Lb. I. xii.  
 ƿonge, gen. -an, neut., *cheek, gena*. See Gl. vol. II. in ƿenge. Lb. III. xlvi.  
 ƿræð, gen. -es, masc., *a fillet, infula*. Lb. III. i. twice, and ƿeade = ƿeatum.  
 ƿrūd, gen. -es, masc., *a plant, surculus*. Hb. cx. 2; Lacn. 46.  
 ƿrūnum, Lb. II. xxxiv. contents: in text ƿrūnum.  
 ƿunbelice, adv., *woundily, mirifice*. Hb. p. 132, var. lect.; Διδ. 11.

## p.

- ƿancýull, "*animosus*," Ld. vol. III. p. 190, "*efficax*," p. 192.  
 ƿearmgeƿrūd, Ld. vol. I. p. lxxii.  
 ƿeccc (with final e), *thick, densus*. Lb. I. xxxi. 6, lxxii. lxxxvii. 3; II. xliii. xlvi.  
 III. x. xiv. 2, xxxix. 2, lii. lxxii. 2; Διδ. 58. ƿeccc genip ofeƿƿpeh 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. 1. 2; II. xxi. end, xliii. lvi. 3, lxiv.; III. x. ƿynne huc 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.*

pes pīð þæs pīnðes. 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.

þrumse, gen. -e or -an, fem. Wilkins in his Saxon laws, p. 415, col. b, cites from the Textus Roffensis. Ceopleſ pērgylb iſ ce. 7 vi. 7 lx. ðrumſa þ biþ tpa hund reyllinga be myrcna 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 þrumſe 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 þrumſa in the genitive plural: since it must be assumed to be the same word*

þrumse—*cont.*

as tpeumſe it must be fem., and make gen. in -e and -an.

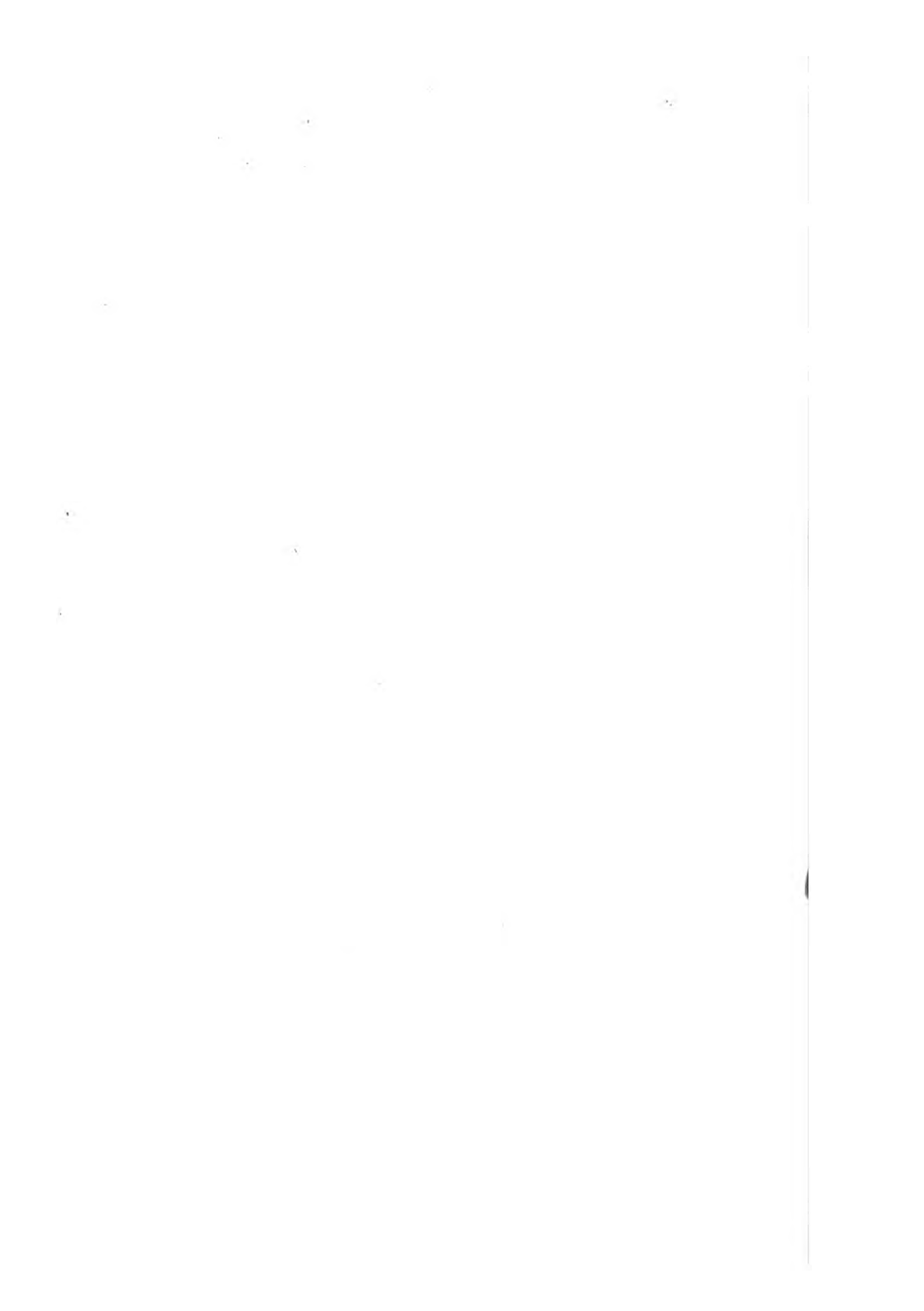
þunorþpæð, pl. -a, fem., *thundering, tonitru.*

Lb. II. lxiv. Drihten ſende þunorþpæða 7 haſul 7 byrnende liſetta oſer eal eſipta land. Exod. ix. 23. Mit tŷ rpa hio ahoſ ðæt heafoð upp óſ ðæpe mýſan rpa mýcel mægen hegetſlyhta 7 þunepæða . . . ðæp ſorð 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 heafoð oſ ðæpe mýſan ſomod mid ðæpe þunorþpæde. Ibid. *She raised her head from the table at the moment of the thunderclap.* Ahleoðroðe ſeo heoſen 7 ſe ðunorþpæð oſſloh ealle ða næððpan. G.D. 210 b, where read ſeo. *The heaven roared, and the thunderpeal destroyed all the snakes.*

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**I N D E X .**

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# 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.
- <sup>1</sup>Ἀβρότανον 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 Ἀρκετιον; 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*, clare, 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.
- <sup>1</sup>Ἀγλαοφωτίς, *the peony*; Hb. clxxi.
- <sup>1</sup>Ἀγχουσα, *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.
- <sup>1</sup>Ἄκανθα λευκή, a foreign thistle, not Englished; Hb. cliii. 1.
- <sup>1</sup>Ἀκάνθιον, Hb. cliv., a foreign thistle, Englished erroneously; confused with ἄκορον. In Dioskorides iii. 19 is ἄκανθα, which is followed: iii. 18 is ἀκάνθιον.
- <sup>1</sup>Ἀχίλλειος, *a yarrow*, or *maythen*, not interpreted; Hb. clxxv. 1.
- <sup>1</sup>Ἀχώρας rightly interpreted; Hb. clxxxiv. 4.
- <sup>1</sup>Ἀκρόζυμος, *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, *woad*; 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. lxxv.  
 Ἀνδρογύνην, rightly interpreted; Quad. iv. 12.  
 Ἄνηθον, truly interpreted; Hb. cxxiii. 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 Hyoscyamus in Fuchs 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. xlvi. 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.

- Βαλλωτή, becomes pollice, Hb. clxxvii. 1.  
 Balsam, its medicinal virtues; Lb. II. lxiv.  
 Βασιλίσκη, translated, wonderful account of; Hb. cxxxix.  
 Βασιλίσκος, *basilisk*, truly interpreted; Hb. cxxxix.  
 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, lxi. 1, 2, lxxx. 3, lxxxix. 5, xc. 10, xci. 3, xciv. 2, 3, cvii. 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, clxxxix. 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, cxxxiii. 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, clxxxviii. 3, clxxxiv. 2; Quad. vi. 10.  
*Βρωονία*, the description of which is not clear, taken as hop; Hb. lxviii.  
 Buck in medicine; Quad. v.; Διδ. 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 (λιθίωντας), 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, *snar dragon*, translated; Hb. lxxxviii. *Κυνοκεφάλιον* in the mediæval notes to Dioskorides is another name for *Ψύλλιον*; iv. 70.  
*Κάνναβις* 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.  
 Cautery, the; Lb. p. 84; I. xxxviii. 8.  
 Centimorbia, a plant; Hb. clxii.  
 Cerefolium, *χαρέφυλλον*, without native name; Hb. cvi. (probably foreign only).  
 Ceremonies, as cures; Lb. I. xxxix. 3, lxvii. lxviii. 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, cxvii. 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.; Διδ. 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.; Διδ. 46.  
 Church bell in medicine; Lb. I. lxiii.  
 Church services sung, not said; Lb. I. xlv. 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, clxxxviii. 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.
- Cruditatis 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 talc. 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 ἐκτινώσσει*, 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.

- Δικταμνος*, 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, clxxiii. 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.
- Drunkenness, 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 (*δυσεντερικοίς*); 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, xcvi. 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* *Ἰπποურიς*.
- Ἐρέβινθος* of Dioscorides translated peas; Hb. clxxx. 1. (He says, pods like pulse.)

Erifia (*εριφία* ?), a plant unknown, interpreted; Hb. cxxvii. In the drawing, out of slender woody stems ovate opposite leaves grow.

'Ερβιον; Lb. I. i. 4.

'Ηρύγγιον, 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 aaction of the liver is suspended), ib.; through the mouth, Lb. II. xxxiii.

Evangelists, the four, in medicine; Lb. I. lxv. 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, xcviii. 3, cxiv. 2; cold, Hb. cxxxviii. 2, cxliii. 4 (*βίγη, shiverings*); dry, cxlv. 1 (*καῦσαν 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. 8; 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 (*ψόλλας*), cxliii. 1.

Flux, for; Hb. l. 3, liii. 2, lx. 2, lxxxix. 2, cxxxviii. clxxv. 3, clxxviii. 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 *Erythraea 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.  
 Γονοβόλα, for; Hb. clviii. 4.  
 Γοργόνιον, without interpretation; Hb. clxxxii. See *Colhxseog* 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.; Laen. 68, 69.  
 Grace, for; Hb. clxxix.  
 Gramen, as limited to *ἄγρωσις*, rightly interpreted; Hb. lxxix.  
 Greasy legs in a horse, for; Lb. I. lxxxviii.  
 Griping, *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.
- Heel sinew broken; Lb. I. lxxxii.
- Ἑλλέβορος λευκός, interpreted by a Saxon name; Hb. cxl. The herb was much administered, and doubtless grown by herborists. Repeated clix.
- Hemiplegia; Lb. II. lix.
- Ἐπτάφυλλον truly interpreted; Hb. cxviii. 1.
- Herbs have most medicinal virtue about Lammas day; Lb. I. lxxii.
- Ἡλιοσκόρπιος [-σκόπιος], without interpretation, foreign; Hb. lxiv.
- Ἡλιοτρόπιον, *heliotropion scorpiurus*, interpreted, Hb. l.; without interpretation, lxv.; interpreted from Dioskorides, Hb. cxxxviii. 1.
- Ἡρακλεία, 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.
- Ἱερόβολβος interpreted; Hb. xxii., where the doubtful Greek has for interpretation English, now at least, doubtful.
- Ἰολοχρυσος 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. xlvi. 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.
- Ἰπέρικον κόριον; Hb. clii., foreign, without English name.
- Ἰπώπια, with a Latin translation turns out *ulcers*; Hb. cxlviii. 2 (the translation carbuncles relies on glossarial authority).
- Ἰσπερικὴ πνίξ, miswritten; Quad. ii. 7.

## I.

- Iaris, with locks, *cinnis*; 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 ἐπὶ στροφομένων 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. xcvii. 1.  
 Inward fellow, an obscure disorder; Lb. I. xli.  
 "Ἴπποι, for *δίδυμοι*; Vol. I. pref. p. lx. lxiv.  
 "Ἴππουρις not interpreted; Hb. xl. Horse-tail seems to be a modern word, a translation of the Hellenic.  
 "Ἴρις Ἰαλυρικὴ, foreign, name retained; Hb. clviii. 1.  
 Iron; Hb. xxxii. 8, lxiii. 3, lxxvii. 3.  
 Ἰσάτις, left without interpretation; Hb. lxxi.  
 Ἰσχιάς, *sciatica*, Dioskor. iii. xxix., truly interpreted, Hb. cxxxv. 2; misinterpreted, Hb. clii. 3.  
 Itch, for; Hb. lxxxix. ciii. 1, 2, cxiii. 1; Lb. I. lxxvi. lxx. 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.; Lacn. 23.  
 Journey, for a; Hb. xi.

## K.

- Καλαμίνθη ὀρεινὴ; Hb. xcν. 1.  
 Καλλιτριχὸν or -os, 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.  
 Καρδιακὴ 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 μικρὸν, 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.  
 Χαμαίδρους, interpreted; Hb. xxv. See Names of Plants.  
 Χαμαιελαία, which is a laurel, mistaken; Hb. xxvi.  
 Χαμαιλέων 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; *νεφρῆτις*; Hb. cxlv. 2.  
 Kings evil, *ἰκτερος*, *jaundice*; Hb. cxliii. 1.  
 Κίρσιον, misinterpreted; Hb. lxx.  
 Κλύδωνες, or watery congestions; Lb. I. xiv.  
 Knee pain, for; Lb. I. xxiv.; III. i.; Lacn. 15, 49.  
 Knots, obligamenta. 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. xlv.  
 Κυδώνια μήλα, mistaken; Hb. cxxxv. 6.  
 Κύμινον, foreign; Hb. clv.  
 Κυνόγλωσσον, misinterpreted; Hb. xcvi. 1.



*Κυνὸς βάρος*, 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 *δελυλαπάρθιον* 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. xlv. 4; 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, xlvi. 1, lxii. 3, lxiii. lxxxviii. 2; II. lxxv. 1, 5; III. xli. lxii. lxiv. lxviii. lxxi.; Lacn. 9, 10, 11, 12, 29, 47, 51, 60, 74, 79, 105, 106, 114.  
 Líquids, their weights; Lb. II. lxvii.  
 Líver, diseased, for, Hb. iv. 5, xxxiii. 2, lxxx. 5, cxvii. 4, cxlv. 2, cxlvi. 2 (*ήπατικοίς*), cliv. 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.  
*Λύχνις 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. lxx. 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. lxv. 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, exl. 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, cxl. 3, clxxxix.; 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.
- Νάρδος (*valerian*); Hb. lxxx. 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. lxxix.

## O.

- Obstruction in women, for; Lb. II. lx. contents.
- Οιδάνθη, left without interpretation; Hb. lv.
- Ὠκίμων, 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 Ὠκίμων. 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.
- Ὅργανον interpreted *bliss*; Διδ. 33.
- Ὅρθοπνοία, Dioskor. iii. xxix., truly interpreted; Hb. cxxxv. 2.
- Ὅρυζα, *rice*; Hb. cxl. 2 (called a wort, instead of grain).
- Ostriago, Hb. xxix., if Ὅστράα, 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, *hojn*, the cupping horn, to be meant in SET ON; III. xlvii.
- 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 Περδικάκι in modern Hellenic.
- Periaps; 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. xevi.
- 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, cx xv. cxvii. 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. i. 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.  
 'Ραγάδας, 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.  
 'Ριγοῦντες, *ol*, 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. lxxx. 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 ἄγριον*, 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*, *juniperus 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.  
 Σάμψυρον confounded with sambucus; Hb. cxlviii.  
 Σάρβριον; Hb. xvi. 1; so named on the doctrine of signatures.  
 Saxifraga (*granulata*) rightly interpreted; Hb. xcix. 1.  
 Scab, for; Hb. xlvi. 6, clxxx. 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.; clxxiii. 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 "Ερπυλλος of Theophrastus 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. xiii.; yellow, that is, undyed; Lb. I. xlii.  
 Sinews, sore, for, Hb. ii. 13, xii. 3, xiii. 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.  
 Σίον, with Latin interpretation; Hb. cxxxvi. 1.  
 Σισύμβριον interpreted; Hb. cvii. To class it among mustards, as moderns do, is against ancient authority.  
 Σικιλλώδης 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, xcvi. 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, clxxxiii. 2, 5, clxxxiv. 2, clxxxix.; 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. lxxvii. 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. lxxv. 5; III. xxxv.  
 Spitting too much, for; Διδ. 59.  
 Spleen, for disease of, Hb. xviii. 4, xxxii. 6, xxxv. 1, xxxviii. 2, lxxviii. lxxix. lxxx. 2, xciv. 13, c. 3, cxxxviii. 4, cxlvi. 3, cli. 4, clxv. 6, clxx. 2, clxxxii.; Quad. ii. 8, iii. 4, ix. 5; described, Lb. II. xxxvi.; and its diseases, *ib.* xxxvii. as far as xlv.; 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. clxxxii.
- 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 δυσουρούντων), clvi. 3, clxiv. 1 ; Quad. ii. 16, viii. 11 ; Lb. I. xxxvii.
- Στρούθιον, an herb, not understood ; Hb. cxlvi. 1.
- Στρώχρος 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. xlvi. ; 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, clxxxix.
- 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.
- Θάλασσα. See Hb. cl.
- Thor ; Lacn. 76. See Gl. vol. III. in pleb : 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.
- Thyaspis. 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, lxxxii. 2, lxxxvi. 2, xc. 2, xcvi. 2, cliii. 4; canker of, clxv. 4, clxxxii. 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. 1; 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. lxxxiii.  
 Verbena; Hb. lxvii.

Verbenaca, Vermenaca; Hb. iv. See *Æscpote*, Gl. vol. II.  
 Verrucaria is *ήλιοτρόπιον τὸ μέγα*; Hb. cxxxvii. 4.  
 Vertamnus interpreted; Hb. 1.  
 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 *Λευκίδιον*. See *Banwyrt* 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. clxxxii. 2; Lb. II. xii.; Διδ. 61, 62; for over, Διδ. 63.  
 Vomiting blood, for; Hb. i. 13, xix. 2, 1.  
 Vrtica, *nettle*; Hb. clxxxviii.  
 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, xlvii. 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, xeviii. 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; Lacn. 10, 11, 23.  
 Wishes, for; Hb. clxxxix.  
 Witches; Lacn. 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. xcvi. 3, ci. 3, civ. 1, cxii. 2, 3, cxxxvii. 3 (not in Dioskorides), cxxxix. 5; *στρογγύλας ἐλμυθας*, 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, xlix.; 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, Lacn. 10; handworms, Lacn. 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.

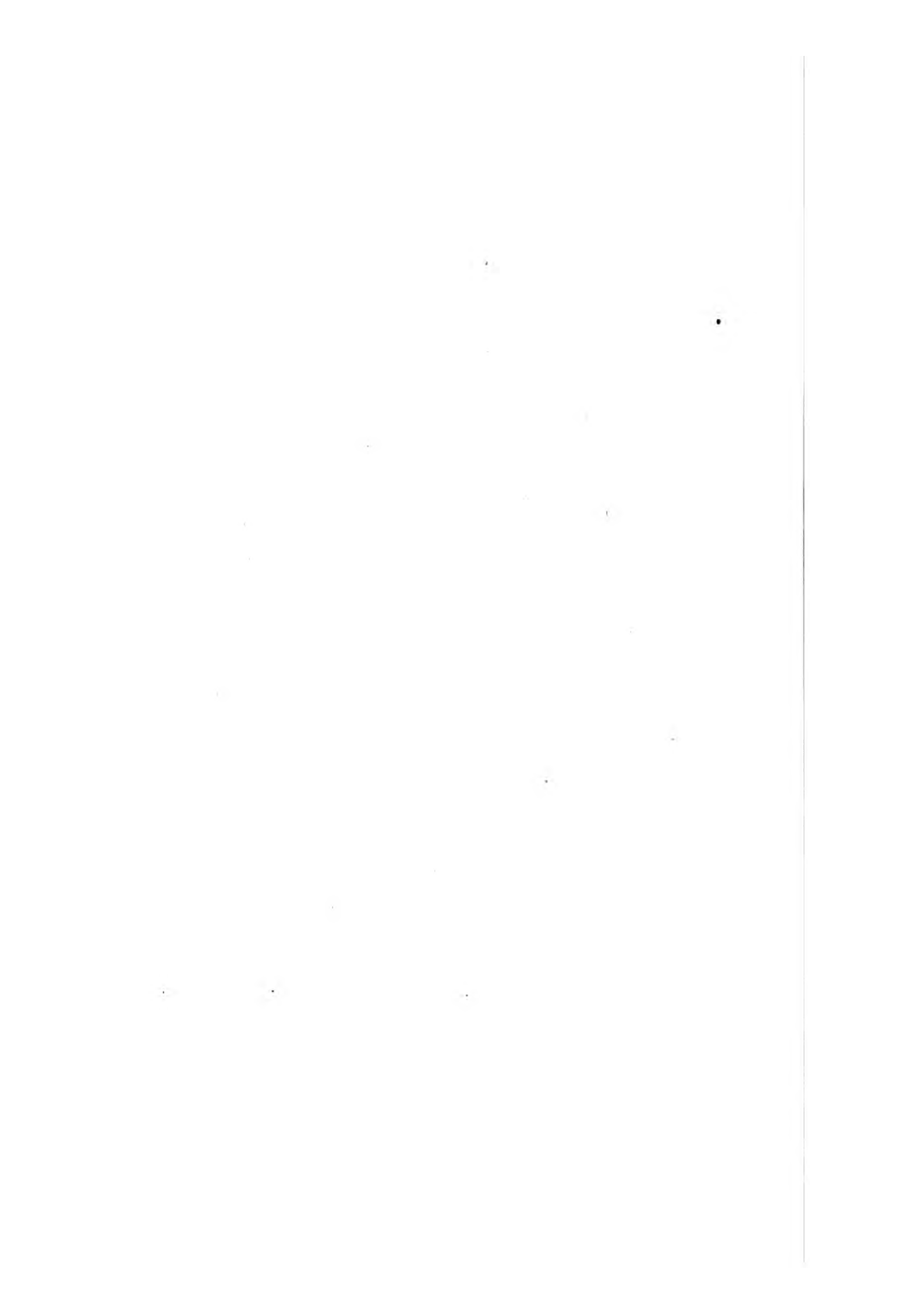
*Ξίφιον*, which is *gladiolus communis*, *gladden*, interpreted foxes foot, Hb. xlvii.; interpreted *gladden*, Hb. clviii. 1.

## 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.

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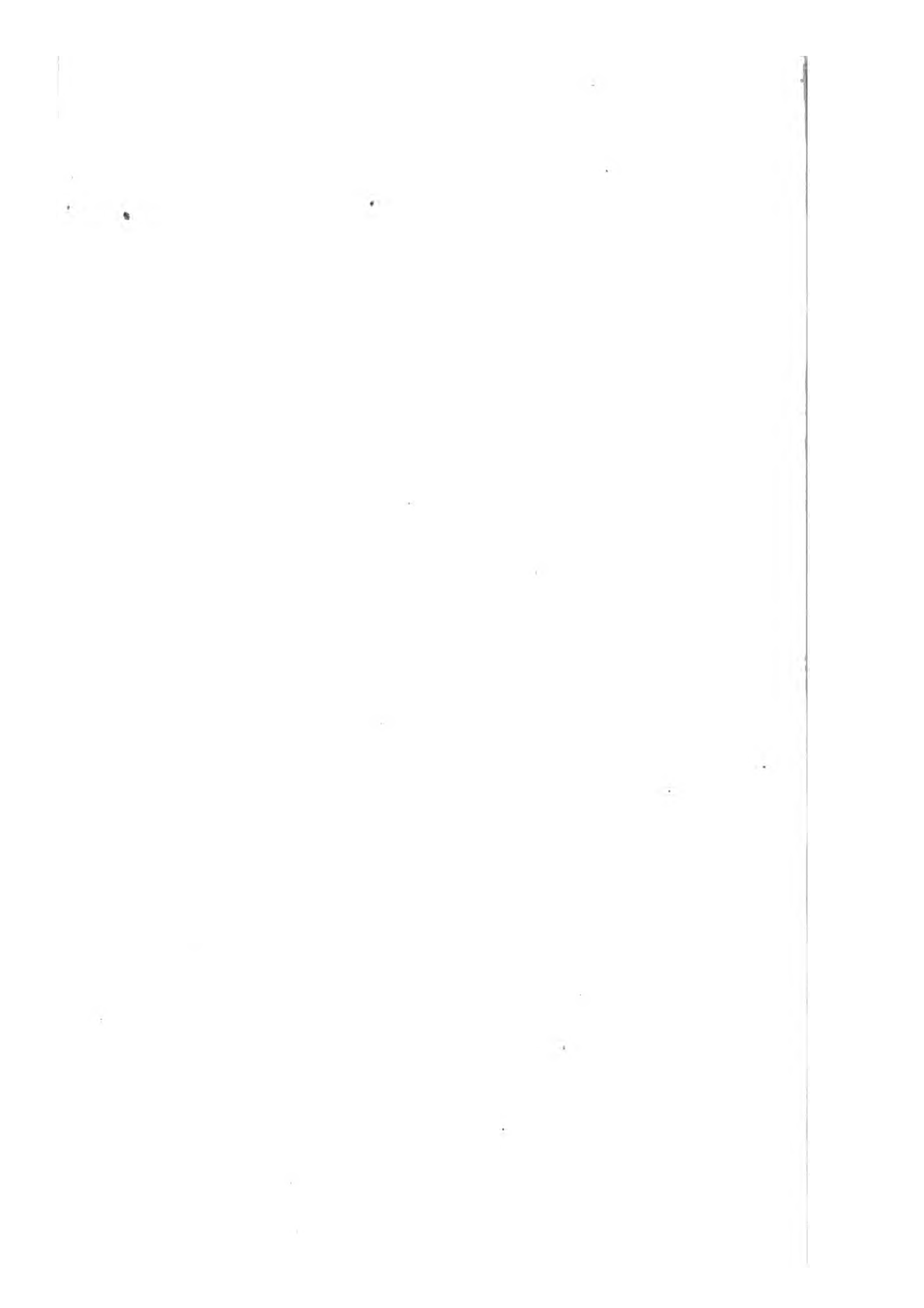
- Abdias, the prophet Obadiah ; *Quadr.* i. 1.  
 Æsculapius ; *Hb.* xxiii. ; *vol.* I. p. 1, p.  
 326 ; *Διδ.* 1.  
 Alerford ; *vol.* III. p. 34 ; a place.  
 Appollon ; *Διδ.* 1.  
 Arestolobius, a king and leech ; *Lacn.* III.  
 Aristoteles ; *Διδ.* 1.  
 Artaxes = Artaxerxes ; *Διδ.* 1.  
 Blasius, *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 vest-  
 ments 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 there-  
 fore 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 *brīgīd*, 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 murrunic domur*  
*brio rubebroht*, contain, perhaps, *μιοργ-*  
*lan, deap neam̄ba, 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. Ewald ?  
*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.  
 Hippokrates ; *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.  
 Noðdes 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.

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**HISTORICAL FRAGMENTS.**

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## PREFACE.

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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 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. St. Mildriðs, Tanet.

Strange as the tale is, it seems in its main features purely historical. In the Corpus copy of the Chronicle, under the year 640, is an interlinear sentence about Eadbald, king of Kent. Tale probably true.  
De hæfðe tpezene sunu Ermenred  
⁊ Ercenberht . ⁊ þer Ercenberht riðode æfter his fæder . ⁊ Ermenred geftergode tpezen sunu þa gyððan purðan gemartrode 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*.<sup>a</sup> 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 *þer* is doubtful, and might be, as it has been, read *þep*. 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,<sup>b</sup> 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<sup>c</sup> 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

<sup>a</sup> C.D. 900.

<sup>b</sup> Beda, H.A. iv. l.

<sup>c</sup> 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.*"<sup>a</sup>

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 *þunopey hleap* as *þunopey hleap*, and interpret it as *puteus, pit*; it was *Low, Hillock*, and is rightly read by Goscelin as *Agger vastus*.

Among the charters<sup>b</sup> 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.

<sup>a</sup> Regula S. P. Benedicti, cap. lxii.

<sup>b</sup> 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<sup>a</sup> 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,<sup>b</sup> 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 Æpeldrið 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.

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<sup>a</sup> Codex Dipl. vol. I. pref. p. xxii. | <sup>b</sup> 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 Ecgbert, 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<sup>a</sup> 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.<sup>b</sup>

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.

<sup>a</sup> Vol. II. p. 295 of the Latin edition.

<sup>b</sup> 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 DCCCLI . . . . . 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 kings 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,<sup>a</sup> 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 Fleforð, 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<sup>b</sup> 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, Ordbricht 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,"<sup>c</sup> 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

<sup>a</sup> H.A.B. p. 50.

<sup>b</sup> Mæplic, he says himself.

<sup>c</sup> Psalm xxv. 8 v.— Domine dilexi decorum donus 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."<sup>a</sup> In a later custumal of Abingdon<sup>b</sup> 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,

<sup>a</sup> 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.

<sup>b</sup> 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.<sup>a</sup> 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

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<sup>a</sup> 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, Hide, 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 Æpelwold well; but he was, like the king, Dunstan, and the bishop, a partisan, strong and unreserved, of celibacy in the clergy. Æpelwold himself in the text now printed speaks only of "foulnesses" and "the aforesaid guilts;"<sup>a</sup> 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 Æpelwold; 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.

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<sup>a</sup> The lives of Æpelwold, 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, <sup>a</sup> An omen. daughter of the voice, a strange coincidence on the day that Æþelwolds 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."<sup>a</sup> Full of a conviction of their own superior sanctity, they cried, "Why tarry we at the doors? See, we are exhorted to enter."<sup>b</sup>

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. <sup>Option allowed to the clergy.</sup>

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,<sup>c</sup> 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,<sup>d</sup> none the worse. <sup>How the bishop thought himself poisoned.</sup>

<sup>a</sup> Psalm ii. 11. So Vulgate.

<sup>b</sup> Hortamur ingredi.

<sup>c</sup> Offulas.

<sup>d</sup> 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 Æpelwold soon drove out the clergy from the New Minster, and put monks in their places, with at their head Æpelgar, their abbot, afterwards archbishop of Canterbury, 988 to 990 A.D. Into the nunnery he also introduced his Benedictines, and made the abbess Æpeldrið. The king by charter arranged some conflicting claims of these houses.<sup>a</sup> The new abbot of Abingdon was his old familiar Osgar.<sup>b</sup>

At Ely.

Of untiring energy, Æpelwold 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;<sup>c</sup> the king himself added Meldeburne, Earningaford, and Norðwold, and they established there many<sup>d</sup> monks. In one of the Saxon charters<sup>e</sup> 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 Æpelwolds 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

<sup>a</sup> C.D. 594.

<sup>b</sup> C.D. 546. Life.

<sup>c</sup> C.D. 563. Saxon.

<sup>d</sup> Perplures. H.A.B. vol. II. p. 262.



splendid works of Saxon art which have come down to these later times. At Winchester Æpelwold 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 Æpelwolds use.<sup>a</sup>

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. Æpelwolds name is not connected with the changes. More than forty monasteries and nunneries were placed on a new footing in this reign.

At Chertsey  
and Milton.

Our bishop was "a secretis"<sup>b</sup> 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 Æpelwold. 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.

Æpelwold an  
active preacher.

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.

His death.

<sup>a</sup> By the most noble owners permission it has been printed in the twenty-fourth volume of the *Archæologia*.

<sup>b</sup> 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.<sup>a</sup> 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 "secreta;" 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<sup>b</sup> of Eadgars

<sup>a</sup> Thomas of Ely, p. 604.

| <sup>b</sup> 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 *nymet*, *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 Æpelwold, and Eadgyfe, the king's 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 *ꝛeðihlizean*, 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 king's 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 Æpelwold 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 Malmesbury attribute to king Edred the enlargement of the monastic foundation at Abingdon, which we here learn on the authority of Æpelwold 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 twelf gear ðær punode ða eode he In ðone gearan ðære ecan eadnesse . ðær æðelpaðer punder pær ðæt he pppæc to hī hōrnæra rimum ȝ ða pepinga oðrūzde he pūæ he hpær hpegu herenode . ða pægū ȝe hī ðegū hīe for līon he pūæ dede . ða cuæð he hu mealte lc bu romod ȝe ln heofon ȝehēpan ȝe her pppæcan ??* 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 ranct Ælpold leiz pēoch ȝ hun kom to ðe halza dunstan of cantparabýre.*<sup>1</sup>

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

<sup>1</sup> 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 Ædilbereti (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. Follows Kent.

The power of Oswig or Oswin in Northumbria 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. Subject to the North.

Sighere and Sebbi were dependent upon Mercia, and are found as witnesses of royal Mercian charters; being but counts, comites, of the greater king. To Mercia.

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.)

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**HISTORICAL FRAGMENTS.**

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## HISTORICAL FRAGMENTS.

*Cott. Caligula, A. xiv.*

S. Mildryð · 121 b.

III. IÐ. IVLII. NATAL. SCÆ. MILDRYÐÆ VIRGINIS.

ON drihtnes naman Sc̅s augustinuf zepulrihte æþel-  
 bryht cantara cyning 7 ealle hīr ðeode. þonne pær  
 eadbalð cyning æþelbryhter funu. 7 byrhtan hīr  
 epene. 7 æþelburh heora dohtor. oðre naman tate.  
 forzifan eadrine norðhymbra cyninge to epene. 7 Sc̅  
 paulinuf mid hīre fōr. 7 zepullode ðone cyning eadrine  
 7 ealle hīr ðeode. 7 æfter hīr kīfe hio eft cantara  
 byrig zepohte 7 hīre<sup>1</sup> broðor eadbalð þæne cyning. 7  
 paulinuf se bifceop eft mid hīre com. 7 hio hīre þa  
 betftan madmar to cantaran cyricean brohte hīre to  
 zebedrædene. 7 þær cyninger farle þe hi bezæt. ða  
 man zyt þær inne fcearian mæg. 7 he ða paulinuf  
 onfenz þa<sup>2</sup> bifceoprice æt hrofeceartre on zoder pillan.  
 7 ðær hīr kīf zeendode. 7 zoder rice bezeat. ðonne  
 pær eorpenred cyning. 7 eorcenbyrht cyning. 7 Sc̅  
 eanryð. hi pæron ealle eadbalder bearn. 7 imman  
 hīr epene. hio pær ppanena cūnzer dohtor. 7 Sc̅  
 eanryð refteð on folcanrtana þæm mynrtre þ hio  
 rylf zertadelode. þonne pær eorpenburh 7 oðre na-  
 man domne eafe. 7 eorpenzyð. 7 æðelred. 7 æðel-  
 bryht. pæron eorpenreder bearn. 7 orlaf hīr epene.  
 ðonne pær domne eafe forzifon to myrcna landa  
 merpalde pendan funu cūnzer to epene. 7 hi þær be-  
 zeatan Sc̅ mildburze. 7 Sc̅ mildryðe. 7 Sc̅ mild-  
 zyðe. 7 Sc̅ merferin þ halige cild. 7 hi þa æfter ðan

Bed. II. ix.

fol. 122 a.

fol. 122 b.

<sup>1</sup> hīr, MS.

| <sup>2</sup> Read þ.



## HISTORICAL FRAGMENTS.

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### OF THE MONASTERY OF ST. MILDRED IN TANET.

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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 zoder lufan y for þiffe worolde him toðælðon . y  
 hiora bearn y hiora woruld æhta zode forgearfan y  
 hiora ylðerfe dohtor . y Scē milðburh nerfeð æt rýn-  
 lucan . þæm mýnrre on merena lande þær wæron  
 hie mihta of zecyðede . y zyt rýnð . Scē milðryð  
 nerfeð binnan teneð on ðæm izlande . y ðær wæron  
 of hyne mihta zecyðede y zet rýnð . Scē milðzyð  
 nerfeð on norðhembran . þær wæron hie mihta of  
 zecyðede y zet rýnðon . þonne wæs Scē merem þ  
 halige cild on iozodhāde to zode zelæð . þonne wæron  
 æðelred y æðelbryht þa halzan æbelingas beferfe .  
 egebriht cunze to forre y to lāre . for þan hi wæ-  
 ron æt hiora ylðran befeallenne . y wæs he fe cuning  
 heora fæderan rýnu . eorcenbrihter . y Sexburh hir  
 cþene . þa wæron hi fona on zezode rryðe zefcead-  
 rife y rihtife . fra hit zoder willa wæs . Ða ofðuhte  
 þ anum wæs cuninges zeferan . fe wæs þunor haten .  
 y wæs him fe leofetan ðegen to hir bearnum . Ða  
 ondrædde he him zif hi lenz hfredon þ hi wurdon þam  
 cunze leofran ðonne he . Ongan hi þa hatian dearn-  
 nunza y wregean to þam cunze y cþæð . þ zif hi  
 libban mohton þ hi æzðer ze hine ze hir bearn wæs  
 cunerices benæmde . Ongan hine Ða biððan þ he mohte  
 þa æbelingas dearnnunza acellan . ac fe cuning him  
 lyran nolde for ðam þe hi him leofa wæron y zefibbe .  
 y þa zit fe ðunor hine of y zelome bæð þ he him  
 leafe fealde þ he mohte don embe Ða æbelingas fra he  
 wolde . y he Ða fona fra dyde fpa he ær zyrrende wæs .  
 y he hi on niht fona zemartirode innan ðæs cuninges  
 heahfete . fra he dyrnlicort mihte . y he zedohht  
 hæfde þ hi wæs næfre uppe ne wurðan . ac ðurh zoder  
 mihte hi þanon zecyðde wurðon . emne fpa ðæs leohtes  
 leoma ftoð up þurh þære healle hrōf up to heofonum .  
 y he Ða fe cuning rylf embe foruman hanfed út zanz-  
 ende wæs . y he þa him rylf zefeonde wæs þ wurðor .  
 þa wearð he afryht y afæred . y het hi hræðlice þæne  
 þunor to fefcean y hine ahrode hrær he hir mæzeild-

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 Egbriht for nurture and instruction, since they were orphans, and the king was their fathers 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 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,

The young  
princes en-  
trusted to the  
king.

þunor plots.

Murders the  
young princes.

fol. 124 a.

um cumen hæfde ðe he him forſtolen hæfde . he  
 him andſporode ƿ cræð . ꝥ he fylf riƿte ƿ he him  
 feczan nolde buton he nyde ſceolde . he ða fe cuning  
 cræð ꝥ he be hiƿ freondſcipe hit feczan ſceolde . he  
 him andſporode ƿ cræð ꝥ he hi innan hiƿ healle under  
 hiƿ heahſetle bebyrzed hæfde . ƿ he þa fe cuning  
 ƿƿyðe unriót ƿerorden ƿæƿ . for þæƿ ƿodeƿ punðne . ƿ  
 for þæƿe ƿefihþe ðe he ðæƿ ƿerepen hæfde . ƿ he þa  
 be ðam ƿearo riƿte ꝥ he ƿode<sup>1</sup> abolzen hæfde . ƿƿyþor  
 þonne hiƿ ðearf ƿæƿe . ƿ þa on moƿzen ƿƿyðe hræd-  
 lice him to ƿefeccean het hiƿ ƿitan . ƿ hiƿ þeznar . ꝥ  
 hi him ƿeræddon hræt him be ðam feloƿt ðuhte . oððe  
 to done ƿæƿe . ƿ he þa ƿ hi ƿeræddon mid ðæf ærce-  
 biſceopeƿ ƿultume . Deufdedit . ꝥ man heora ƿƿuƿtor  
 on meƿcna lānde þe hio to forƿiren ƿæƿ ƿefeccean hēt .  
 to ðam ꝥ hio hƿne broðra ƿerƿilð ƿecure . on ſƿylcum  
 þingum ƿƿylce hƿne . ƿ hƿne nyhƿtan freondum ƿeloƿt  
 hcode . ƿ hio ða ſƿa ðyde ꝥ hio ꝥ ƿerƿeld ƿecēaƿ þurh  
 ƿodeƿ ƿultum on ðam iƿlande þe teneð iƿ nemned . ꝥ iƿ  
 þonne hund eahtatiz hīða landeƿ þe hio ðæƿ æt þæm  
 cuninge onfeonƿ . ƿ hit ða ƿƿa ƿelamp þa ƿe cuning  
 ƿ hio domne eaƿe æreƿt ꝥ land ƿecēaƿ . ƿ hi oƿer þa ea  
 cōmon þa cræð fe cuning to hƿne . hƿylcne ðæl þæƿ  
 landeƿ hio onfon ƿolde hƿne broðrum to ƿerƿilðe .  
 Hio him ða andſporode . ƿ cræð ꝥ hio hiƿ na maran  
 ne ƿƿunðe þonne hƿne hind utan ymbe ƿrnan ƿolde .  
 þe hƿne ealne ƿez beforan ārn ðonne hio on ƿāde ƿæƿ .  
 cræð ꝥ hƿne ꝥ ƿetyðeð ƿæƿe ꝥ hio ƿƿa myceleƿ hiƿ  
 onfon ƿceolde ƿƿa ƿeo hind hƿne ƿerƿeðe . He ða ƿe  
 cuning hƿne ƿeandſporode . ƿ cræð ꝥ he ꝥ luƿtlice ƿæƿ-  
 man ƿolde . ƿ hio ða hind ƿƿa ðyde . ꝥ hio him beforan  
 hleapende ƿæƿ . ƿ hi hƿne æƿter ƿilzende ƿæƿon . oð  
 ꝥ hi comon to ðæƿe ƿtope þe iƿ nu ƿecƿeðon þunoreƿ  
 hlæpe . ƿ he ða fe þunor to ðam cuninge aleat . ƿ he  
 ðum to cræð . leof hu lanze ƿylc ðu hlyƿtan þƿƿum

fol. 124 b.

<sup>1</sup> MS. Read ƿob.

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 wyle þis land utan beyrnan-  
 pylt ðu hit eal ðære cpenon gýllan . ʒ ða gona æfter  
 þyrrum worðum ge eorðe tohláð

*End. Imperfect.*

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MS. Lambeth 427.

Benedicta & beata sis semper in æternum & in thro-  
 num dei connumerata & computata sis cum choris  
 uirginum. Ða hwe modor hi mid þyrrere bletunze  
 hwe ður onfangen hæfde . heo hy aþenedum limum  
 æt foran þam halgan wéode arwehte ʒ hy mid teara  
 agotennýrre to drihtne gebed. Ða heo hwe gebed  
 zeendod hæfde . heo up astod . ʒ to hwe modor  
 cneorum onbéah . ʒ heo hy ða mid sibbe corre ge-  
 zrette . ʒ ealle ða zerepædene fámob . ʒ hy hwe  
 wæter to handa bæron . æfter weollere wisan him ða  
 eallum æt zæderum sittendum . ongan seo abbodýrre  
 hwe modor . of ðam dauíticum wealmum zýddian ʒ  
 þur cweðan. Suscepimus deus misericordiam tuam in  
 medio templi tui . Spa swa anna seo halige wudura . ʒ  
 wimeon ge ealda funzon . ʒ drymbdon ða hy þ mycele  
 ʒ þ forwære bearn mid heora earmum beclýpton . ʒ  
 in to ðam temple bæron ʒ ofwodon. Heo sanz þa  
 oðer welf. Confirma hoc deus quod operatus es in  
 nobis a templo sancto tuo quod est in hierusalem.  
 Heo sanz þ ðridde. Saluos nos fac domine deus  
 noster & congrega nos de nationibus ut confiteamur  
 nomini sancto tuo et gloriemur in laude tua. Ðyli-  
 cum ʒ wela oðrum zodeundlicum worðum heo hwe  
 leofe bearn zeorne lærde . ʒ to zode tihre. Wær hit  
 hwe eac eaððæde . swa lange swa hwe inwehyd wær eal  
 mid zoder zafte awyllod . Nær heo swa nu ædelborene  
 men fýnt mid ofermettum awylled . ne mid woruld wry-  
 dum . ne mid nyðum . ne mid æftere . ne mid teon worðum  
 nær heo wæful . ne zeflit zeorn . nær heo swicol nanum

fol. 210 b.



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 ðohte. Heo pæg pudupena Ƴ rƳeor-  
cilda . áriƳend Ƴ ealra earmpa . Ƴ Ƴefpincendpa ppe-  
ppuend . Ƴ on eallum þingum eadmod Ƴ rƳille. Þæg heo  
ppýðe Ƴemynði . þ þe ealle of tƳam mannum comon .  
Ƴ of eorðan láme ƳerƳeapene Ƴ ƳerppohƳe pæron . Ƴ to  
þam eft Ƴerppurðan fceolan. Gemunde

*The sense does not run on.*

- fol. 211 a. ðær cuðe pæron . Ƴ Ƴýt a rýndon . Ƴ rƳā eadburi þa  
to ðam mýnųre þenz . æfter rƳē milþrýþe Ƴ heo ða  
cƳucean aræpde ðe hƳre lichama nu inne þefteð.  
Ðonne pæg SƳē Seaxburi . Ƴ SƳā æþelþrýð . Ƴ SƳā riht-  
buri . hý pæron annan dohtpa eafƳ engla cƳnƳer.  
Ðonne pæg SƳā æþelþrýð forƳƳfen tƳam þerum .  
tondbrihte fuðƳƳppena ealdorpmæn . Ƴ EcƳferðe norð-  
hymbpna cƳnƳe to cƳēne . Ƴ hēo ðeah hræþere hƳre  
mæƳðhād Ƴeheold oð hƳre lif ende . Ƴ heo ða hýre  
licerƳe ƳeƳeaf on éliƳ byriƳ . Ƴ ðær hƳre mihta of  
cuðe rýndon. Ðonne pæg fƳē Eorpmenhið epcenþrihter  
ðohtor . Ƴ SeaxburƳe forƳƳfen pulþere þendan runu  
mýpcena cƳnƳer to cƳēne . Ƴ on hƳpa ðaƳum mýpcena  
ðeod onþenz fulluht . Ƴ ðær hi beƳeaton rƳē pærburƳe  
ða halƳe þæmnan . Ƴ heo þefteþ on ðam mýnųre þe iƳ  
Ƴeppeden héanburi. Ðonne þefteð fƳē Eorpmenhið on  
eliƳ byriƳ mid hƳre meder Ƴ mid hƳre modpian fƳē Æþel-  
þrýða . Ƴ heopa mihta ðæg of cuðe fýndon Ƴ fƳā feax-  
buri . Ƴ rƳā eorpmenhið onþenzon halƳ rufte on ðam  
mýnųre þe iƳ Ƴeppeden midðeltune on kentlande . Ƴ þ  
iƳland on fceapýƳe hƳrð into midðeltune . Ƴ hit iƳ  
ðreopa mila þpad Ƴ þeofan mila lanƳ. Ða Ƴelicode  
ðære halƳan cƳēne feaxburƳe þ heo ðær binnan for  
mýrðe . Ƴ for mæpðe . hƳre ðær mýnųter Ƴetim-  
þpode . Ƴ ƳefƳaðelode fpa Ƴeo men cƳædon . þ ðpittetƳum  
Ƴearum ne ƳefƳilðe næfpe rtefen ceapcienðer pæner ne  
ceorpenðef palef. Ða þ mýnųter Ƴetimþpode pæg ða  
com hƳre to Ƴodef engel . on nihtlicpe Ƴefihðe . Ƴ hƳre
- 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 gehealdan ꝥ cynerice  
 þrutiz rintra hyre funa hloðhere to handa . ʒ heo ða  
 æt him gebohte hiʒ dæl ðær earðer to freodome . in-  
 to ðam mýnſtre ða hrile ðe criſtendom pære on engla  
 lande gehealden . ʒ þa gebletʒunʒe heo þær to on  
 rome beʒeat . þam ðe þa árne to ʒoðer þeopdome .

*Ends so.*

*MS. Cott. Faustina, A. x., fol. 148 a.*

\* \* \* \* \*

. . gearð mid þæm leoman þær halʒan geleafan mið-  
 heortlice gearð gefylled þurh ʒoðer ʒyfe þe on ecneffe  
 libbende eallu þinc endemeʒ ætʒæðere gearohete . ʒ eal  
 þæt mid ʒecyndelicum hiʒe on ſore ſceapudum tidum  
 ʒynderlice to cyþþe ʒ ʒerputulunʒe bʒohte . ʒ ſe mæra  
 pyrhta þe mihrigende pylt ʒ ʒemetetʒaþ eal þæt he ʒe-  
 porhte no be þæm anum lætan wolde . ac eorpoʒlice  
 ofer þone ʒarʒecʒ þone ylecan leoman þær fullan gelea-  
 fan arprinʒan let . ʒ ſornean ꝥ ytemerete izlonð ealles  
 miððanʒearðer mið onʒolecynne ʒenihtʒumlice gefylled  
 pundorfullice anlyhte ʒ mærrode ; Soðlice ꝥ ylece iz-  
 lonð on ærum tydum mið [h]æþenʒilde afylled . þearle  
 ʒriþe beʒricyn . ðeoroʒilde þeopude ; þeah hræþere þurh  
 fultum þære þancpeorþan criʒter ʒyfe . ʒ þurh ſanc-  
 tum ʒneʒorium þær ſomanuʒcan ſetles biʒceop . fram  
 þæm þyʒtrum heora geleafearte gearþ ʒenered ; Owið  
 geariʒe ſe ſoreʒæða biʒceop þurh myndʒunʒe þære  
 halʒan ʒoðer ʒyfe . anʒan æt ʒuman cyʒne to beʒri-  
 nenne ſume inlenðuʒce ymbe þær izlonðer gearunan ʒ  
 hræþer hi criʒtene pæron ; Iðe gearð æfter þyʒe ær-  
 can ʒpa ſriþe mið þære blæʒan ʒoþere luʒe ontend .  
 þæt he ſpa puldorfulle ʒ ʒoðe ʒpa pelpeorþe leode ʒe-

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*).

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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 ƿefaran ƿolde . ƿ mīð lape ƿ ƿebyrnunƿe  
 þæf ƿofan ƿeleafan ƿ mīð þpeale þæf halƿan fulluhteƿ  
 þurh hīne ƿylfne ƿeclænƿian ƿolde ; hīm ƿorebod com  
 fram eallum ƿomanum þæt he þ̅ ƿær beƿinnan moƿte  
 ne hīm ƿra ƿeƿeme ƿ ƿra hīcƿyƿþe ƿolc ƿefaran ; he  
 þeah ſanctum aƿurtnum þ̅ ƿetƿeopurte bearn þæf  
 halƿan ƿeleafan hīm to ƿepelian ƿunðe . ƿ hīne hīðer  
 aƿende . þ̅ he ƿra þæflic ƿolc ƿ hīm ſƿa ƿeƿeme æl-  
 mīhteƿum ðrīhtne ƿeornfullice ƿetƿrynde . ƿ embe þa  
 ƿetƿreon ƿrīþe ƿeƿeornð ƿære . he ƿeorne þone hīf ƿe-  
 fpelian þurh ærenðƿacan manode ƿ lærðe þ̅ he ƿeorne  
 mynƿtra tīmbryðe cƿīfte to lofe ƿ ƿeornƿunƿe . ƿ þæm  
 ƿodeƿ þeornum þone ylecan þeap tæhte ƿ ƿeƿette þe þa  
 aƿoƿtolaf mīð heora ƿeƿeƿræðene<sup>1</sup> on þæm anƿinne ƿnef  
 cƿīƿtendomeƿ heoldon ; hīm eallum ƿæf an heorte ƿ an  
 ƿaul . ne heora nan ƿynðryƿe æhta næfðe . ne þæt  
 ƿurþum ne ƿeƿæþ þæt he ænīƿe hæfðe . ac ealle þīnƿ  
 heom ƿemæne ƿæron ; þæf ƿylfa þeap ƿor þý lanƿe  
 þurh mynðƿunƿe þæf halƿan ƿeƿeƿ on anƿelcƿynneƿ  
 mynƿteƿum ƿorþƿeapð ƿæf . ƿ þel þeonde . Ac

\* \* \* \* \*  
 \* \* \* \* \*

fol. 149.

[un]ðeƿƿtob ƿ ƿīte ƿetƿeorne ðyhtneƿe hīf haleƿra  
 cƿīcena ær he ƿeƿurþe mannum ƿeƿƿutolob . he hīm  
 ƿorþƿ mænīƿealðe ƿ ƿenīhtƿume æhta ƿ mīhta ƿeƿealðe ;  
 Ne he lanƿe ne elcode ne mīhta ne oƿteah ; Næf lanƿ  
 to þƿ þæt hīf þroþor þƿƿeƿ lænan hīf tīman ƿeen-  
 ðode ; Se þurh hīf cīlðadeƿ nƿteneƿƿe þīf ƿīce to  
 ƿtenete ƿ hīf anneƿeƿe toðælðe ƿ eac ƿra haleƿra cƿī-

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<sup>1</sup> ƿeƿeƿræðenne, 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.<sup>a</sup> 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<sup>b</sup> openly displayed to men. Hence he granted him multiplied and sufficient property and power.<sup>c</sup> Nor did he long delay, nor deprive<sup>d</sup> 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

<sup>a</sup> Acts iv. 32. | Worcester in 957, a diocese in  
<sup>b</sup> *зєрупѣ* is in the subjunctive of | Mercia, in Eadwigs reign.  
the oratio obliqua. | <sup>d</sup> That is, nor was it he that de-  
<sup>c</sup> Dunstan was made bishop of | prived.



cena land Incubum neaferum todæle; Æfter hi forðriþe eadgar. re foreræda cynneþ þurh godeþ ȝyfe ealne anȝelcynneþ anreald beȝeat. ȝ þæþ riþeþ ȝriþ- lunge eft to annerȝe brohte. ȝ ſpa ȝerunðlice ealleþ reold þæt þa þe on æran ȝiman hiþeþ ræron ȝ hiþ hylþran ȝemundon ȝ heora ðæða ȝerȝyn toceoran þearle riþeþ punðnedon ȝ paþende eþædon; hit iþ la for micel godeþ punðer þæt þȝum cildȝeonȝum cy- nneþe þur ȝerunðfullice eallu þinȝ underþeodde ſynt on hiþ cynelicum anrealde; hiþ foreȝenȝan þe ȝerun- ȝene ræron on ylde ȝ on ȝleapȝeþe riþeþ beþcarede ȝ forerittȝe. on æneȝum ȝerinne earfoþþylde næþre þiþne andreald on ſpa micelþe riþbe ſmiltneþeþe ȝe- healðan ne mihton. naþor ne mid ȝereolhte ne mid ȝette; Ac niþ no to punðenne ſþylce hit unȝerunlic ſȝ þonne ȝoð ælmihtȝ mæþlice leanaþ æȝhþylcum þara þe hiþ ȝoð behet ȝ þæt eft fullice ȝelæþt; ðrihten eþiþt iþ þearle riþeþ on þȝum þinȝum mid ealleþ modeþ ȝleðȝeþe to herienne; Soþlice ælmihtȝ ðrihten þe iþ ealþa þinȝa ȝerita. þe on æri þat eal þæt to- reard iþ. þe riþte hu þremþul he beon wolde. hiþ æþre riþeþ milde ræþ. ȝ ealle ȝoð hiþ ſȝmle þremþullice torearde ðyde; Sþylce ſe rihtriþa ȝ ſe arþæþta lean- ȝyþa. no mid worðum ac mid ðæðum bodeþe ȝ þur eþæde; Nu þu minne naman and anreald. þæt mine cyriþean þe ic rihtlice on minum ſȝnðerlicum and- realde hæbbe ȝeorne þriþarþ ȝ ſȝriþarþ. Ic þe to leaner. þinne noman mæþȝeþe ȝ þin riþe þe þu under minum andrealde hylþt ȝeeacniþe: ȝ mid ȝoðe ſȝriþ- riþeþ; hpa iþ monna on anȝelcynne punneþe þi nȝte



unity,<sup>a</sup> and also distributed land of holy churches to strangers and robbers.<sup>b</sup> 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.

<sup>a</sup> He made Eadgar king of Mercia. | says he turned the monks out of  
<sup>b</sup> Eadwig was an enemy of the | Malmesbury, which was theirs of  
monks ; perhaps these robbers were | right, and made it a "stabulum  
the secular clergy. Thus W.M. | "clericorum."

fol. 150 a.

hu he zoder rice . þ̅ iſ zoder cyricean . æzþær ze mid  
 zartlicum zode . ze mid woroldcundum eallum mæze  
 fyrþrode 7 fyrþode . Witodlice ſona ſpa he to hiſ cyne-  
 dome zecoren pearþ . þær ſriþe zemundige hiſ behateſ .  
 þe he on hiſ æþelinczhaðe eildzeonz zode behet . 7  
 ſancta marian . þa ſe abbod hine zelaþode to þæm  
 munuclife . Eal ſpa þe riþ ufan cwædon þurh þær ze-  
 hateſ mýnzunze ſriþe zehancol on anzinne hiſ riceſ .  
 bezan þa ſtope to fyrþrienne eal ſpa he ær behet on  
 hiſ eildzeozode . 7 mid eallum þingum zodode to þan  
 ſriþe þæt heo næſ nane ofor . ne racceſe þonne for-  
 mænig þara þe hiſ yldran ær zefyrþredon on lang-  
 ſumum fæce . he þær ſona zetimbrian het mærlie  
 mynſter on þreora zeara fæce . þæt riþe þincan un-  
 zeleaſlic eallum þæm þe þa ſtope on uferum tidum  
 zereod 7 þiſ ne zemunaþ ; De þ̅ ilce mynſter þur zeh-  
 hadod het ſcā marian zehalgian zode [to lofe] 7 to  
 reorþunze . 7 þær to muneca micle zefeſ[raede]ne  
 zeronnode to þæm þæt hy zode hyſumedon æfter  
 tæcinge þær halzan rezuſe . ær þæm lyt [mu]neca  
 þær on feapum ſtorum on ſpa miclum rice þe be  
 rihtum rezuſe lifdon ; Nær þæt na fealdre þonne on  
 aſe<sup>1</sup> ſtope ſeo iſ glæſtingabyriuz zehaten ; Ðær hiſ  
 fæðer eadmund cynincz munecaſ æreſt zertaþolode ;  
 Of þære ſtope þær ſe foreſſecena abbud zenumen 7  
 zehadod to þæm foreſæðan mynſtre þe eadzar cynincz  
 zertaþolode 7 mid munecum zereſte ; he pearle ſriþe  
 pearþ zegladod þurh þæt zartlice munyca anzin . 7  
 zeornlice anzan to ſmeazenne æreſt þingz . hu he hiſ  
 azen hiſ zerihtlæcan meahte mid rihtre æfeſtneſſe ;  
 hiſ eac ſpa on bocum arriſten iſ . Se þe zod bezinnan  
 þence . he þæt anzin on him ſylfum arſtelle ; æfter

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 For aſe.

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,<sup>a</sup> 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.<sup>b</sup> That was not more than in one place, called Glastonbury, where his father, king Eadmund, first established monks. From that place the aforesaid abbot<sup>c</sup> 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 proposes to begin good should try the first of it on himself." After he became duly ordered himself, he began

A promise of Eadgar to Æþelwold.

Abingdon restored.

Eadgars own life wanted rectifying.

<sup>a</sup> Abingdon.

<sup>b</sup> The numerous early foundations had been swept away by the Danes.

<sup>c</sup> Æþelwold himself.

þam þe he sylf zeriht pearð . bezan zeorne mynre  
 riðe zeonð hiŕ cynerice to rihtlæcynne . ȝ zodeŕ þeop-  
 dóm to arærenne ; þ̅ ꝥa pearð zelæŕt þurh þa ful-  
 tumizendan zodeŕ zife ; breac þa zerinlice ðunŕtanef  
 5 hiŕ ercebiŕceopeŕ nædeŕ ; þurh hiŕ myndzunge he þæŕ  
 ŕmeazende embe hiŕ ŕaule hæle . ȝ no þæt an . ac  
 eac ŕŕylce be ealre æfeŕtneŕŕe ȝ zeŕundfulneŕŕe hiŕ  
 andŕealdeŕ ; halize ŕtopa he zeclænŕode ŕŕam ealra  
 manna fulneŕŕum . no þæt an on þeŕŕeaxna riðe . ac  
 fol. 150 b. 10 eac ŕŕylce on myrcena lande ; ŕitodlice he adreŕ [þa]  
 canonicar þe on þæm ŕoreŕæðum zyltum oŕeŕ . . ðe  
 zenihtŕumedon . ȝ on þam ŕŕumeŕtum ŕtopum ealles hiŕ  
 anŕealdeŕ munecaŕ zeŕtaþolode to þeopþfulre þenunze  
 hælendeŕ criŕteŕ ; An ŕumum ŕtopum eac ŕŕylce he  
 15 mynecæna zeŕtaþolode and þa æ[1]ŕþŕyþe hiŕ zebeddan  
 betæhte . þ̅ heo æt ælcere neode hyra zehulpe . he ŕylf  
 þæŕ a ŕmeazende ymb muneca zeŕundfulneŕŕe . ȝ þel  
 pillende hi to þam mynzode þ̅ heo hine zeeŕenlæcende  
 on þa ilcan þŕan ymbe mynecæna hozode ; he bezan  
 20 mið zeornfulre ŕejuðnunze ŕmeazan ȝ ahŕian be þam ze-  
 bodum þæŕ halzan þezuleŕ . ȝ þitan þolde þæŕ ŕylfan  
 þezuleŕ laŕe ; þurh þa biþ zezeaprod rihteŕ hiŕef ze-  
 puna ȝ aŕŕyþe zeŕilnunz . ȝ þa zeŕeteðneŕŕa þe to  
 halzum mæzenum þæmaþ ; he þolde eac ŕŕylce þurh  
 þone þezul oncnapan þa þŕilcan zeŕaðunze þe ŕnotor-  
 lice zeŕet iŕ be incuþra ðingra<sup>1</sup> endebyrdneŕŕe ; þurh  
 þiŕef þŕðomeŕ luŕt he het þŕne þezul of læden ze-  
 neorðe on engliŕe zeþeodan ; þeah þa ŕceapþanclan  
 þitan þe þone tŕyðæledan þŕðom hlutorlice tocnapaþ  
 30 þ̅ iŕ andþeapðra þingza ȝ zaŕtlicra þŕiðóm ȝ þara ægzþeŕ  
 eŕt on þŕum toðalum zelyfeðlice punaþ . þŕne engliŕcan  
 zeþeodneŕŕe ne behorien . iŕ þeah niðbehefe unzelæ-  
 nedum þopolðmonnum þŕ þoŕ helle riðeŕ ozan ȝ þoŕ  
 criŕteŕ luŕan þŕ eapnfulle hiŕ þoŕlætaþ . ȝ to hyra  
 ðrihtne zecyŕrað . ȝ þone halzan þeopðom þiŕef þezu-

<sup>1</sup> 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. 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 *Ælfrið*, 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. 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

Dunstan brings Eadgar to repentance.

Eadgar insists on the celibacy of the clergy.

Introduces monks instead of canons: And nuns.

Orders *Æbelwold* to translate the rule of *Benedictus*.

fol. 151 a.

ler zecceorþ, þy lær þe æniȝ unȝecyrped poroldman  
 mid nytneſſe ȝ unȝeritte neȝuleſ zeboda abſræce . ȝ  
 þære tale bſuce ꝥ he þy dæȝe miſſenȝe . þy he hit  
 ſelne nyſte ; Ic þa [þaſ] zebode to micclan zefceade  
 telede ; Þel mæȝ duȝ [an hit naht] mid hpylcan zereorþe  
 mon ſȝ zeftrȝned ȝ to þan ſoþan zeleaſan zepæmed  
 butan þæt an ſȝ þæt he ȝode zezanȝe ; Ðæbben for þi  
 þa unȝelæredan inlenðſce þæſ halȝan neȝuleſ cyþþe  
 þurh aȝeneſ zereorþeſ anpſiȝenneſſe . ꝥ hy þe zeoru-  
 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 dſihtneſ  
 naman halȝe þæt hy þȝeſ halȝan neȝuleſ biȝene  
 á þurh eſtſcæſ ȝiſe zeycen . ȝ ȝodiende to fulſrem-  
 edum ende zebnencȝen ; Ne zedyſſtæce heora nan  
 þurh deofleſ myndȝunȝe oþþe þurh æniȝe ȝitſunȝe  
 þæt he ȝodeſ aſe zepaniȝe . oþþe æniȝne incan ſece  
 hu heo zepanod peorþe . oþþe on land aſe . oþþe on  
 æneȝum oþrum æhtum . þe lær þe þurh pædle ȝ hæ-  
 ſenleaſte þære halȝan æfeſtneſſe pelm aplaciȝe and  
 mid ealle acolȝe . þæt la næſſe ne zelumpe ; þæſ þe  
 ic pene ſio æfeſtneſ þæſ halȝan neȝuleſ on ærum  
 tidum zepanod pearþ þurh pearlac yſelna manna . ȝ  
 þurh zepaſunȝe þara cynenȝa þe to ȝode lytelne eȝe  
 hæfdon ; Iſ ſſiþe micclan ſȝ eallum to þarſienne ȝ ure  
 dſihten to biðdenne . þæt ſio ȝſmþ on ure æfeſtneſſe  
 næſſe eſt ne zereorþe ; Abbodſſum þe eac tæcaþ .  
 þæt hi inholde ſin . and þæſ halȝan neȝoleſ zebodum  
 eallum mode þeoriȝen .<sup>1</sup> and ȝodeſ ælmihtȝeſ bebode  
 beodaþ . þæt heora nan ne zedyſſtæce þæt heo ȝodeſ  
 landaſe naþor ne heora maȝum ne poroldſicum mid  
 unȝefceade ſellen . ne for ſceatte ne lyſſetunȝe ;  
 zepencen þæt hi ȝode to hyrdum ſin zefette . ȝ no to  
 neaſrum ; Giſ heora hſile mid deofleſ coſtnunȝe beſſi-  
 cen . for ȝode oþþe for porulde ȝyltiȝ biþ . ne ȝladiȝe on  
 bæc noþer ne cyniȝ ne porul[d]ſica ſſilce him zefȝymed

fol. 151 b.

<sup>1</sup> 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-

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.



ŷy Ʒ antımbep Ʒereald þæt he Ʒod beþearƷe þe þa æhta ah . Ʒ nænne Ʒylt næfpe ne Ʒeporhte ; Ne ŷy la nan eorðcund cynıng mıd ƷırfunƷe to þæm ŷıþe un-derƷan þæt he þæm heofoncundum cynıngre þe hıne Ʒeporhte ne læte beon þæf ylecan ŷıhter þeorþne þe he ŷylf ıf ; Gıf cınƷer Ʒerefeana hƷyle Ʒyltıg bıþ ŷıþ Ʒode oþþe ŷıþ men . hƷa ıf manna to þam unƷerƷeald and unƷerıttıg þæt he þæm cynıngre hıf afe ætrecece for þı þe hıf Ʒerefa forƷƷıht bıþ ; Stande for þı on þæt ılice Ʒeald on ecnefpe fpa hƷæt fpa þæm ecum cƷıfte Ʒereald bıþ on cƷırcena æhtum . Gıf hƷa to þæm Ʒe-ðƷıftıg bıþ þæt he þıf on oþer afeende he bıþ unƷe-Ʒælıg on ecum tıntƷaƷum Ʒerıtnad ; þæt la ne Ʒeþeorþe þæt mınpa æftefıƷenƷenna æmıg þa Ʒımfpe Ʒeearıngre ;

*Add. MS. Brit. Mus. 23,211.*

de ReƷıbuƷ orientalıum feaxonom.

OƷfa ŷıƷhepıng ŷıƷhepe ŷıƷbeŷıhtıng ŷıƷbeŷıht f[æ-  
peard]ıng fapeard fabeŷıhtıng fabeŷıht fleddıng fle[ðða]  
æfepıng æfepıne oƷfıng oƷfa beðcıng beðca [ŷıƷefuƷl-  
ıng] ŷıƷefuƷl fƷæppıng fƷæppa antƷecƷıng . antƷ[ecƷ]  
ƷefecƷıng ƷefecƷ feaxnetıng.

Item de feƷıbuƷ orientalıum feaxonom.

Spıðfed ŷıƷemundıng ŷıƷemund ŷıƷeharıng ŷı[Ʒe-  
heard] febbıng febbe feaxpedıng feaxped feb[erıht]ıng  
fabeŷıht fleddıng ŷıƷeped ŷıƷepıcnıng ŷıƷepıc felepedıng  
feleped ŷıƷebeŷıhtıng ŷıƷebeŷıht ŷıƷeb[alðı]ng ŷıƷebald  
felefeŷıðıng felefeŷıð ŷıƷefeŷıðıng ŷıƷefeŷıð feaxıng feaxa  
fleddıng ðonan forð \* \* \* \*

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?<sup>a</sup> 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.

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#### 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.

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<sup>a</sup> Perditus is so used. *A rascal.*



## NAMES OF PLACES.

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Dereham (Norfolk), a monastic foundation before A.D. 743. *See* Wihthurbh.

Essex, or the kingdom of the East Saxons, was first ruled by ÆSCWINE about A.D. 556, (Escenedini H. H.) 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 = Seward, 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.

**ÆÐELBERCT, Æðelberht, 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.

**Æðelburh**, 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

*Æðelburh—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 Tondberet, an alderman of the South Gyrvii, or people of the fens, and had the Isle of Ely as her dower. Tondberet in three years left her a widow; five years later she was married to ECGFRÍÐ, 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.

Antsecg, 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, sq. 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 Malmesbury. 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.

ECGBRIHT, 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 WULFHHERE, king of Mercia: on Wulheres 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.

**Geeseeg**, 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 abess 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 geƿeah he genealecan hƿ hƿer geendunge . 7 gebed for hƿ folc þe þær feallende speolt . 7 betæhte heopa farla 7 hne ƿylne gode . 7 þur elƿode on hƿ ƿylle. God gemiltƿa upum farlum. Þa het ƿe hæþena cýnung hƿ heafod of arlean . 7 hƿ ƿriðran earm . 7 fettan hi to mýrcelƿe. Þa æfter orƿoldeƿ ƿleze ƿenƿ orƿ hƿ broðor to norðhymbra ƿice . 7 ƿád mið ƿeode to þær hƿ broðor heafod stod on stacan gefæstnod 7 zenam þ heafod . 7 hƿ ƿriðran hand . 7 mið arƿurðnyƿƿe ƿeode to lindƿarƿnea cýrcan. 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, ÆPELRED, 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 ÆPELBERHT, 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 ÆPELDRIð, 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

SEAXRED—*cont.*

were killed by the West Saxons, CYNEGILS and CWICHELM; "parvo post tempore pugnaverunt contra Kinegels et Kichelme: audacter quidem cum paucioribus contra plures, sed infelicitè." (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

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.

SIGERÆD = 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 Æþeldrið.

Wærburh, daughter of WULFHHERE, king of Mercia, and of Eormenhild; assumed the veil and entered the monastery at Ely under Æþeldrið, after her father's death, A.D. 675, and before 679. Her brother Æþelred 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. Julias. (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.

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