

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.

181868

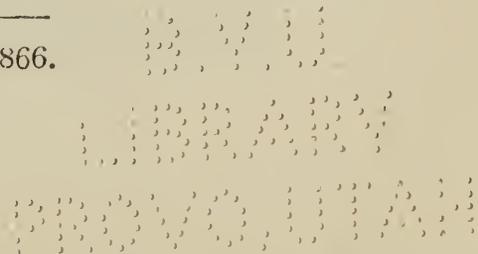
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RERUM BRITANNICARUM MEDII ÆVI  
SCRIPTORES,

OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN  
AND IRELAND

DURING

THE MIDDLE AGES.

THE CHRONICLES AND MEMORIALS  
OF  
GREAT BRITAIN AND IRELAND  
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PUBLISHED BY THE AUTHORITY OF HER MAJESTY'S TREASURY, UNDER  
THE DIRECTION OF THE MASTER OF THE ROLLS.

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He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an *Editio Princeps*; and for this purpose the most correct text should be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

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## PREFACE.

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

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

Saxon learning was mixed.

Views of the Saxon vulgar.

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

Saxon mythology based on a true doctrine.  
Woden.

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

Friya.

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

Thor.

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

Tiw.

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

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

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

Dream books.

There was, alongside of the sceptic and materialist philosopher, an early doctrine about dreams, and a copious literature. Artemon, Antiphon, Straton, Philochoros, Epicharmus, Serapion, Kratippos, Dionysios Rhodios, Hermippos, are named as authors on this subject, and patrons of the common superstition. There were established and frequented dreaming places, as the fanes of Asklepios at Epidauros, of Amphiaraos at Oropos, of Amphilochos at Mallos, of Sarpedon in the Troad, of Trophonios at Lebadea, of Mopsos in Kilikia, of Hermonia in Makedonia, of Pasiphæe 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 fantasies 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 προγνωστικά 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 Æþelpeapð by his own writings and cotemporary documents. They were his patrons and friends.

His friends.

In the Chronicle at the date 1017 occurs the entry ;  
On þýrrum zeape pær Eaðric ealdorman offlagen . . . .

ȝ Æþelþeapð Æþelmæþeȝ sunu ȝneatan. *In this year Eadric, an ealdorman, was put to death. . . . .* and Æþelweard, son of Æþelmær the great. At the date 1013 Sweyn came to Bath, and there stationed himself, and to him came Æþelmær at the head of the western thanes and made his submission; ȝ com Æþelmær ealdorman þýðeȝ. ȝ þa þeȝteȝnan þeȝenaȝ mið him ȝ buȝon ealle to Speȝene. ȝ hi ȝȝludon. 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 king's 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 His teacher.  
 "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: Uȝ ȝæðe eac oȝt aþelpold þe halȝa biȝceop þe nu ȝȝcð þundȝa ðuȝh ȝoð. þ he cuðe anne mann mið ælþeȝe biȝceope. ȝe polðe ðȝincan ou lenctene þonne hine lýȝte. þa ȝume ðæȝ bæð he þone biȝceop ælþeh. blætȝian hiȝ ful. he nolðe. ȝ ȝe ðȝȝȝa ðȝanc

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

butan blætzunze Ʒ eode him út. Man flætte þa ænne feapn feþunza þær ute. Ʒ þe feapn apn him tozeaney. Ʒ hine ðyde þ he hƷ feopn foþlét. Ʒ zebohte Ʒpa ðone untiman ðpenc. *The saintly bishop Æþelwold 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 Æþelwold 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 Æþelwold 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 Æþelwold 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 unƷeƷað man ƷæƷ mið ælƷƷtane biƷceope on Ʒiltun ƷeƷe on hiƷede . Ʒe man nolde Ʒan to ðam axum on þone Ʒoðnej ðæg . ƷƷa ƷƷa oðƷe men ðýðon þe þa mæƷƷan ƷeƷohton . þa bædon hiƷ ƷeƷeƷan þ̅ he eode to þam mæƷƷe ƷƷeoƷte . Ʒ unðeƷƷæncƷe þa ƷeƷƷnu þe hi unðeƷƷenƷon . He cƷæð ic nelle . Hi bædon þa Ʒit . he cƷæð þ̅ he nolde . Ʒ Ʒealode mið ƷoƷðum . Ʒ Ʒæde þ̅ he Ʒolde hiƷ ƷƷeƷ bƷucan on þam unalƷƷeðum tīman . Hi leton þa ƷƷa . Ʒ hiƷ Ʒelamp þ̅ Ʒe ƷeðƷola Ʒáð on ðæƷe Ʒucan ýmbe Ʒum æƷende . þa ƷeƷtoðon hine hundar . heƷelice ƷƷýðe . Ʒ he hine ƷeƷode oþ̅ þ̅ hiƷ ƷceafƷ æƷƷtoð æƷƷoƷian him . Ʒ þ̅ hoƷƷ hine bæƷ ƷoƷð ƷƷa þ̅ þ̅ ƷƷeƷe him eode þƷƷh úƷ . Ʒ he Ʒeoll cƷelende . He Ʒeapð ða bebýƷƷeð . Ʒ him læƷ on upƷan Ʒela býƷðena eoƷðan binnon ƷeoƷon nihton . þæƷ ðe hē ƷoƷƷóe þa Ʒeapa axan . On Palm Sunday branches of olives or other trees are burnt to ashes in the usual ecclesiastical service ; and on the Ash Wednesday of the year following, a small portion is placed with benediction upon the forehead of each kneeling worshipper. “ *An illconditioned man was one of the retinue of bishop Ælfstan in Wiltshire, at Ramsbury; this man would not go on Ash Wednesday to receive the ashes, as others did who went to mass. His companions urged him to go to the priest and receive the mysteries as they did. He said, I will not. They still urged him; he said he would not, and travelled beyond the subject, saying that he would enjoy his wife at the times not permitted. So they left it; and it happened that the heretic rode that week on some errand. So dogs made at him very savagely, and he defended himself till his staff stuck in the ground before him, and the horse carried him forward, so that the spear went right through him, and he fell adying. So he got buried, and many loads of earth*

Ælfric tells a story learnt at Winchester.

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

Ælfrics age:  
first approxi-  
mation.

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

Ælfrics Ho-  
milies, as pub-  
lished.

His age.

The first of his works known to us are the published homilies. The first volume was finished in the arch-episcopate 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 archi-  
" episcopo Sigerico in Domino."

Ælfric goes to  
Cerne.

The Saxon preface to the same homilies tells us he had left Winchester, and gone to Cerne; that this move took place in the time of Ælfheah, successor of Æpelwold, and bishop of Winchester, 984 to 1005, after that archbishop of Canterbury, and slain by the Danes; that he was then a priest and had taken the monastic vows, and that he was selected and induced to leave by the ealdorman Æpelmær. Amongst these words occurs the expression on Æðelpeðeȝ dæge *in the time of king Æðelred*; whence Mr. Thorpe has concluded that "he speaks of king Æpelreð'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 mæjrepreoȝc fpa þeah pæceȝe

þonne ƿilcum hadum Ʒebyrige ƿearð aƷend on æþel-  
 peðeþ ðæge cƷuningeþ ƿrain ælþeaþe biþcope . aþelpoldeþ  
 æfþerþenþan to Ʒumum mynþtne þe iþ Cernel Ʒehaten .  
 þurh æðelmæreþ bene ðæþ þeþeneþ . hiþ Ʒebyrd 4  
 Ʒoðnyþ Ʒind Ʒehþær 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 fastidiosus ingeratur tedium, si tanta  
 " prolixitas erit in propria lingua, quanta est in Latina:  
 " et non semper breuitas sermonem deturpat, sed mul-  
 " totiens 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 æþelweard ducis & æðelmeþri nostri  
 " qui ardentissime nostras interpretationes amplectun-  
 " tur 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*  
*eaðmodlice Æðelweard ealdorman and þu leof spildost 3*  
*æðelmær spylcera 3eppta 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. August-  
 inus 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. Translates part of the Old Testament. The preface to Genesis begins with a humble greeting from the monk Ælfric to the ealdorman Æþelweard; Ælfric munuc ȝmet 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 dearn . ne ic nelle nane boc æfter þ̅re of Ledene on Englisc apendan.

It is scarcely probable that Ælfric was the translator of the Gospels. Not 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. Ðpilon ic riȝte þ̅ ȝum mæŷŷepneor̅ . ȝe þe min maȝiȝter̅ p̅er on þam t̅iman . hæfde þa boc Geneŷiȝ . ȝ he cuþe be dæle lyden underŷtandan . þa cpeþ he be þam heahŷedere Iacobe þ̅ he hæfde feoper wiȝ . t̅pa ȝerriȝt̅ra 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

“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 apendan to englycum gereorde of þam ƿtærƿærte ðe is gehaten ƿrammatica ƿiððan ic þa ƿra bēc apende on hundeahtatizum 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 aþelpoldi 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 anzelecyne nu ƿor anum ƿearum gearum . ƿpa þ nan englyc ƿreort ne cuþe dihtan . oððe armeagan ænne ƿirtol on leden . of þ dunstan arcebiscop ƿ aþelpold biscop æft þa lape on munuchum arærde.<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 Collo-  
quium.

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 dismissal by Alfheah no ways bears upon the question. Ælfricus humilis frater venerabili episcopo Wulfsino salutem in Domino. Obtemperavimus iussioni tuæ libenti animo, sed non ausi fuimus aliquid scribere de episcopali gradu, quia vestrum est scire, quomodo vos

<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 Æpелweard a good while before his death; some had come to Æpелweard from his father in law Beorhtnoð, who was killed in defence of the coast in 991 at Maldon. Nothing was more likely than that Æpелmær should appoint his friend Ælfric to preside over the community. Accordingly he extracts from bishop Æpелwolds 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 Æpелmeri 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 Æþelwold 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 Præsul summus, the Rector patriæ, the Pontifex, the Salus populi are due to his station ; the Defensor regni, the Fons consilii to his vigour and wisdom ; the Redolent

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<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.

Our account makes him no more than abbot.

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 sbews that the death of the archbishop of York occurred ix. kal. Feb.

Not archbishop of York.

<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 ƷreƷ fƷneondlice SiƷƷeƷd æt eaƷt Heolon.* The writer identifies himself, for he says he translated the book of Joshua for Æþelweard ealdorman. *ÐiƷ ic aƷende eac on engliƷc hƷilon æþelƷeƷnde ealdorƷmen.* He says the like concerning the book of Judges. *ÐiƷ man mæƷ Ʒædan Ʒe þe hiƷ Ʒeod to ƷehiƷenne on þæƷe*

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

enġlycan bec þe ic aþende 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. *Ælfric abbod gnet Sigefurð: fpeondlice. We if gefæd þ þu fædeft beo me þ ic oðer tæhte on ænġlyscen gepputen oðer eoper ancop æt ham mid eop tæhð. for þan þe he sputehlice fægð. þ hit feo alefd þ mæffeppoftef pel moten þyrgen. 4 mine gepputen wiðceþeð þyfen. Nu fecge ic þe leofe man þ me if lað to tælen ægne<sup>2</sup> godef fpeond: gyf he godef riht ðurð.<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 ðyrum enġlycum geppute fpeondlice gnete mid zodey gnetinge þurzet æt ylmandune. be þam þe rit nu her gppæcon be þam enġlycum gepputum þe ic þe alænde. þ þe pel hcode þæpa gepputa andzit. 4 ic fæde þ ic polde þe þum aþendan zit.<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 ænġne.

<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. <sup>Not abbot of Cerne.</sup>

In Lord Londesboroughs museum is a plate of lead <sup>A relic.</sup> 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 þay (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.

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, Æþelwald, or Æþelwold, of Lindisfarne, who is spoken of by Beda in more than one passage. He was bishop of Lindisfarne from 724 to 740 A.D., and in the note inscribed in the Durham Euangelarium it is said he *hit utra gı̄ðpyde ȝ gı̄belde, 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 ꝛeccan read ꝛeocan.*  
Page 46, line 4, *afzihð is in the MS., but read azihð ?*  
Page 82, line 29, *for na mihz read nanuhz.*  
Page 174, supply in line 22, after *zelome*, from conjecture, *þꝛeð.*  
Page 254, line 23, thus the MS., but *read þen þuȝlar.*  
Page 262, line 4, *for hazze read hazzpe.*

### 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 *Baldehyebrow* 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 *Boyl* 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, souclus oleraceus*. E. G.

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

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

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

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

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

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

Page 333. Hundes miege; "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 Læyel, 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, *Juncus 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. Wealwyrt; 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. Weþerwind; the Saxons seem to have noticed that this plant

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

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

Page 362. *Add as follows* under *Ʒepealben*: *ðæt Ʒe moƷton ðrincan Ʒepealben ƷineƷ Ʒop eoppeƷ maƷan metƷrƷymneƷƷe, 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*, *præt. hlað*, part. *hliden*; *yawn*, *dehiscere*, of the earth. *ÆtƷep þeoran on þæm ilean Ʒeape tohlad Ʒeo eopðe binnau Ʒome byrƷ . . . Ʒ heo Ʒiþþan toƷæðeƷe 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 Ʒeo eopþe.* O.L. p. 98 = O.T. p. 380, line 2. *Spilce Ʒe heƷon Ʒæpe 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 ƳRÆLE zenim hamorþræt Ƴ  
 efenlafstan nýðorearide . enuca leze on clað znið in  
 Ƴæter znið Ƴriðe þæt heo Ƴý eall zeledred þreah  
 mið þý leaðre þæt hearod zelome. Þið hearodþræce  
 hindhæleða Ƴ zriunde Ƴþýlzean Ƴ fæn cýrþan . Ƴ zrið-  
 Ƴrfan þýl in Ƴætere<sup>1</sup> læt reocan in þa eaƳan þa hpile  
 hý hate sýnd Ƴ ýmb ða eaƳan znið mið þam ƳƳrtum  
 Ƴra hatum. Þið hearod Ƴærice betan Ƴýrtruman enuca  
 mið hunize arþunz do þæt Ƴear on þæt neb zelicze  
 uppearð rið hatre sunnan . Ƴ ahoh þæt hearod nýþer  
 rearð . oððæt Ƴeo ex Ƴý zeriðht . hæbbe him ær on  
 muðe buteran . oððe ele aritte þonne uplanz hniƳe  
 þonne forð læte flogan . of þæn nebbe þa zilfne do  
 þæt zelome oððæt hƳt clæne Ƴý. To hearod Ƴealfe Ƴ  
 to ehƳealfe alupan zeznið . in eced Ƴmýre þæt hearod  
 mið . Ƴ in þa eaƳan . do. EahƳealf Ƴin Ƴ riþer do in  
 horn . Ƴ in þa eaƳan þonne . þu ðe reftan pille.

fol. 130 b.

fol. 131 a.

EahƳealf zenim ftrearþerian . nýþerearðan Ƴ riþer  
 do in clað bebind leze on zerpeted Ƴin driþre of þan  
 claðe ænne driþan in æzðer eaƳe. Lir eaƳan forisetene  
 beoð zenim hræfner zeallan Ƴ hrit mæriuzc Ƴudu  
 lehtre Ƴ leaxer zeallan do to Ƴomne driþ on þ eaƳe  
 þurh lindhæpenne clað Ƴ zehpæde arodeþ Ƴofer þenne  
 pacað þ eaƳe þir 1<sup>2</sup> Ƴeo relefte eahƳealf nim doran  
 huniz Ƴ foxer Ƴmero Ƴ nahdeorer mearh mænuz to Ƴomne.

<sup>1</sup> Ƴæ Ƴætere, 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 rý on eazan nim mærc japan<sup>1</sup> y linde meole mænġ tosomne y rringc læt standan oð hit rý hluttor nim þonne þ hluſtre do on ða eazan mid ȝoder ful-  
 tume he ſceal apez. þiſ iſ ſeo ædeleſte eahſealf rið eahþýrce y rið miſte y rið þænne y rið peorpmum y rið ȝicðan y rið týpendum eazan y rið ælcum uncuðum ȝerþelle ȝenim feferþuȝian bloſman y ðunor clæfrnan bloſman y ðýleſ bloſman y hamorþýrte bloſman y tpeȝna cýnna þýrmod y polleȝian y neoðepearðe lilian y hæpene hydelan<sup>2</sup> y luſeftice y dolhrunan y ȝeporta ða þýrta tosomne y apýll on heortes mearȝe . oððe on hiſ ſmeþre y menȝe do ðonne on tela miçel in ða eazan y ſmeþe utan y þýrm to þýre y ðeoj ſealf deah rið æȝhrýlcum ȝerþelle to ðicȝanne y to ſmeþ-  
 zenne on rpa hrýlcum lime rpa hit on bið.

fol. 131 b.

Ad omnes  
peſtilentias  
oculorum.

fol. 132 a.

Ad tussim.

Þið hpoſtan nim huniȝer tear y meþceſ ræð y ðileſ ræð cnuca þ ræð ſmale mænġ ðicȝe rið ðone tear y piþeþa riðe nim ðriȝ ſticcan fulle on niht nihtſiȝ.<sup>3</sup> Þið eazena ðýmneſſe nim pulþeſ camb neoðepearðne y leȝe on huniȝ ðreo niht nim þonne y piþa þ huniȝ of cnuca þonne an ſticce ðære þýrte rringȝ þonne ðurh linhæpenne clað on þ eazge.

fol. 132 b.

Liſ eazan týrian ȝenim ȝrene ruðan cnuca ſmale y þeſ mid ðoran huniȝe oððe mid ðunhuniȝe rringȝ þurh linenne clað on þ eazge rpa lanȝe ſpa him ðearþ ſý. Se man ſe ðe biþ on healfoman nime healfþýrte y ruða meþce<sup>4</sup> y ruða ſillan y ſtreapþerȝean piþan y eoþor þrotan y ȝarclifan y iſenhearðan butan ælcum iſene ȝenumen y ædeleþerðþincþýrte y cneopholen y þrað biſceoppýrte y þrunþýrte ȝeromniȝe ealle þar

<sup>1</sup> The MS. writes mærcjapan as one word, *narrowsoap*.

<sup>2</sup> The same pen altered *hydelan*, by a caret mark, to *hnyðelan*.

<sup>3</sup> on nihtſiȝ, MS., with a þ, for *wrong*.

<sup>4</sup> In margin, in a hand of about 1150, *puðe meþche . Senicle . Siþarðeſ 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 garchlife, 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  
 ælcpe efen micel y zepýrce to drænca on pýlrcan  
 ealaþ y þonne oniht þonne sumor on tun zæð on  
 merzen þonne rceal re man pacýan ealle þa niht þe  
 fol. 133 a. ðone drenc drincan rille y þonne coccar<sup>1</sup> crapan for-  
 man rýðe þonne drince he æne oþre ríðe þonne dæg  
 y niht rcaðe þriddan ríðe . þonne rúnne upza y reſte  
 hine rýþþan . þur is reo zrène rearf<sup>2</sup> betonica rube  
 luſeſtice . ríno . raluie . æðelreþrincpýr . Saune helde  
 zalluceſ moran rlaruze merce céarfille . hræmner<sup>3</sup> rot  
 muzpýr . orzana melde . quinque folium : ualeriane .  
 clate . medepýr dreorze droſlan . ripeneale rolre-  
 quíum . bircuppýr hærel qince .<sup>4</sup> hezeclue : zrunde-  
 rpyhe brocminre y oþre mintan cicena mete . zazel .  
 hezehýmele : . coſt . eorð naſala . hnutbeameſ leaſ .  
 fol. 133 b. lauberze . cýmen ele . peax . ¶ Rið adle nim þre leaſ  
 zageleſ on zepýlledre mealre<sup>5</sup> meolce rýle þrý morz-  
 henar drincan .

Cap[ut]. Rið heafod ece rube y dreorze droſle y betan more  
 y ruduroue nim ealra euenmicel rpa ðu mæze mid  
 þinan rceſerinzre to þinum ðuman beſon cnuca hý  
 fol. 134 a. rmale y mýlt buteran y do of eall þ ríle y do on  
 clæne pannan y arýl ða pýrta þær on pel y rring  
 ðurh clað do ele to zir ðu bezýtan mæze y rmyre  
 hir heafod mid þær hit acý : .

Ad uenenum. Sealf rið fleozendum attre y fær rppýnzum nim  
 hamorpýrte handſulle y mægeðan handſulle y rez-  
 bræðan handſulle y eadoccan moran rece ða þe fleotan  
 rille þære ðeah læſt . y clæneſ hunizeſ ane æzrcýlle  
 rulle nim þonne clæne buteran þrýpa zemýlte ðe þa  
 realſe midreorcean ríle rínze man ane mærran oſer  
 fol. 134 b. ðam pýrtum ær man hý to romne do y þa realſe

<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> mealre 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.

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

þýrce. ¶ Þið ðone bledende fíc . nim murpan ða þýrce  
 ʒ ceorþ nýzgan penezar ʒ do on ælcne huniʒ ʒ ðiʒe ða  
 on æfen ʒ eft oðre nýzgan on merzen ʒ do ʒpa nýzgon  
 daʒar ʒ IX. niht butan ðe raðor bot cume.

fol. 135 a.

Oleo roſeo . sic facij oleo libram unam floꝝ hꝛoſeo  
 uiride unciū hunum commiſcis in ampulla uitꝛia  
 sub ʒipsos . et ſuspendij ad ſolem dies xl. ut uirtuꝝ  
 eius erit firtica et ʒꝛiʒida facis eum ad plurimas  
 paſſioneꝝ maxime ad dolorem capitis quod ʒꝛeꝛe  
 æncauriꝝ uocant hoc eſt emiʒꝛanecum capitiꝝ :—

Cardiaca.

Carḡiacus hatte ʒeo adl ðe man ſpiðe ſpæte on hý  
 man ʒceal þýrcean utýrnende ðræncear ʒ him þýrcean  
 clíðan toforan hiꝝ hearðe ʒ to hiꝝ bꝛeoſtan . ʒenim  
 ʒꝛene ruðan leaꝝ ʒcearfa ſmale ʒ enuca ʒꝛiðe ʒ bepen  
 meala ʒeꝛýꝛt do ðæꝛto ʒ ʒꝛeteðne<sup>1</sup> ete . þýrce to  
 clíðan ʒ do on þicne clað ʒ bind on þꝛeo niht ʒ þꝛy  
 daʒar do eft niꝛne to ʒ ðꝛince<sup>2</sup> ʒeoca of bꝛæmel beꝛian  
 ʒeꝛꝛungene ofꝛ. ¶. Sinʒ ðiꝝ þið toð ece ʒýððan  
 ʒunne beo on ʒeꝛle ʒꝛiðe ofꝛ . caio laio . quaque uoaque  
 ofeꝛ ʒælorigia ʒleah manna þýꝛm . nemne heꝛ þone  
 man ʒ hiꝝ fæð<sup>3</sup> cꝛeð þonne hlumenne æceð þæt ofeꝛ  
 éall þonne alið coliað þonne hiꝛ on eorðan hatofꝛ  
 býꝛneð ʒintamen.

fol. 135 b.

Þið ðone ðꝛopan . iue . ʒ ʒꝛleafe næððeꝛþýꝛt ʒ  
 hlæððeꝛþýꝛt ʒ eorð ʒeallan . þýrce ða þýꝛta on hæꝛ-  
 feſte ʒ ʒcearfa<sup>4</sup> hý ʒmale ʒ ðꝛiʒe hý . ʒ ʒeald<sup>5</sup> hý  
 ofeꝛ ʒintep ʒ nýtta hý þonne ðe ðeapꝛ ʒý þylle hý on  
 ealað. Þið ʒeꝛpel ʒenim hlihan moꝛan ʒ elleneꝝ ʒꝛꝛýꝛ-  
 tinʒe ʒ ʒoꝛleaceꝝ leaꝝ ʒ ʒcearfa ʒꝛiðe ʒmale ʒ enuca  
 ʒꝛiðe ʒ do on ðicne clað ʒ bind on : — Sinʒ ðiꝝ ʒebed  
 on ða blacan bleʒene VIII. ʒýððan<sup>6</sup> æꝛeſt pater nꝛ .

fol. 136 a.

Ad raucedini-

Carta.

<sup>1</sup> ʒꝛeteðne ete, is corrupt.<sup>2</sup> Read ðꝛince ʒe ʒeoca ðꝛenc of  
 bꝛæmel beꝛian ʒeꝛꝛungene [or  
 -enne] ofꝛ. In ðꝛince a b was  
 written, and half erased.<sup>3</sup> Read fæðeꝛ.<sup>4</sup> ʒeapꝛa, MS.<sup>5</sup> Read heald.<sup>6</sup> Read ʒiþan, or ʒiþum.

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

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

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

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

1 Tīgað<sup>1</sup> Tīgað Tīgað calicet . ac lu eluel jedef adclocler .  
 acpe eapepe arnem . nonabiuð æp æpnem niðren ar-  
 cum cunað arcum arcua fligata uflen binchi cuterin .  
 nicuparam raf arð egal uflen arta . arta . arta traun-  
 cula . trauncula querite et inuenietij adiuro te pep  
 patrem et filium et spm scm non ampliu . epepcar  
 jed apecar super arpidem et barillircum ambulabij  
 et conculcabij leonem et draconem crux matheuf crux  
 marcuf crux lucar crux iohannef .

Matth. vii. 7.  
fol. 136 b.

Psalm xci.

A head is  
drawn.

fol. 137 a.

Þið ðon þe mon oððe nýten pýrm gedrunce zýf  
 hýt jý pæpned cynnef jing ðij leoð in þæt jriðpe  
 eape þe hep æfter arpiton iſ zif hit jý pifeýnnef  
 jing in þ pýnſtre eape. Gonomil orgomil marbumil  
 marbjrai namum tofeðtenzo docuillo bjan cuiðær  
 cæfmil feuiht cuillo jcuht cuib duill marbjramum  
 jing nýzon jidan in þ eape þij zaldor j pater n̄  
 æne. þij ylce zaldor mæg mon jingzan pið smeozan  
 pýrme jing zelome on ða dolh j mid ðinan jpatle  
 jmýpe j zenim jrene curmeallan cnuca leze on þ  
 dolh . j beðe mid hatte cumiczan. Þið ðon ðe mon  
 attor gedrunce nim marubian jæð . mænzc pið pine  
 sýle drincan.

fol. 137 b.

Þij iſ je halza drænc pið ælfjidene j pið eallum  
 peondef corzunzum jrut on huſl diſce. In principio  
 erat uerbum uſque non comprehendunt et plura. et  
 circum ibat ihs totam galileam docent uſque et jecuti  
 runt eum turbe multe. Ds̄ in nomine tuo uſque in  
 finem Ds̄ miſereatur nobis uſque in finem . Dñe ds̄  
 in adiutorium uſque in finem. Nim criſtallan j diſ-  
 man j jideparan j caſſuc j pinol j nim jertep fulne  
 zehalgodef pinef j hat unmælnē mon zepcecan jri-

<sup>1</sup> Tīgað . Tīgað . Tīgað . calicet  
 ac locluel fedef adclocler arcere en-  
 crere erernem Nonabaioth arcum  
 cunat arcum arcua fligata ſoh p̄ni  
 necutef cutterii rafaf begal uflen

binchni . arta . arta . arta . tnxun-  
 cula . tnxuncula . tnxuncula . Que-  
 rite & inuenietis . pulſate & aperietur  
 uobis . Crux matheuf . crux marcuf .  
 crux lucas . crux Iohannef . Adiuro

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

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

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

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

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

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te pestiferum uiruf per patrem & filium & spm scm. vt ampliuf non noceaf neque crefcaf fed arefcaf. AMEN. (*MS. Bodley. 163, fol. 227.*) The initial word of this charm is

again mentioned further on, as representing, doubtless, the entire text of it. Nabaioth looks like Hebrew, and the middle words are triangula, thrice repeated.

fol. 138 a.

zende onzēan ftreame healƿne feſter ȳruender ƿætereſ  
 nim þonne ȝ leze ða ƿȳrta ealle in þ̅ ƿæter ȝ þ̅peah  
 þ̅ zep̅rit of ðan huſl diſce þ̅ær in ȳriðe clæne zeoƿ  
 þonne þ̅ zehalzade ƿin uƿon on ðæt of̅er ber þonne<sup>1</sup>  
 to eƿicean læt ȳnzan mæſſan of̅er . ane omnibuy .  
 oðre Contra tribulatione þ̅riððan sc̅a marian Sing  
 ðaſ zebed ȳealmar . Miſereſere mei deus . Deus in no-  
 mine tuo D̅s miſereatur nobis . D̅ne deus Inclina  
 d̅ne ȝ credo ȝ Gloria in excelſis deo . ȝ letanias . Pa̅  
 n̅r ȝ bletsa zeorne in ælmihtiges drihtneſ naman ȝ  
 cpeð in nomine patris et filii . et sp̅s sc̅i sit bene-  
 dictum b̅ruc sȳþþan .

Wen.

fol. 138 b.

ƿo ƿenȳealfe Nim elenan . ȝ rædic . cȳſſillan . ȝ  
 hræmneſ ƿot . ænglycne næp . ȝ ƿinul . ȝ ſaluan .  
 ȝ ȳuþerne ƿuda . ȝ cnuca to ȳomne . ȝ nim ȳarleaœſ  
 zodne dæl . cnuca ȝ ƿrinz . þ̅urh clað . on zemepeð  
 huniz . þonne hit ȳriðe zeȳoden ȳȳ . þonne do ðu  
 ƿiƿor . ȝ ȳdepare . zallenzar . ȝ zinzȳre . ȝ ȳinde .  
 ȝ lapeſ berzēan . ȝ ƿȳretȳan . zodne dæl ælceſ be  
 ðæſe mæðe . ȝ ȳȳððan hit ȳpa zemaenzēð . þa ƿȳrta  
 ƿoſ ȝ þ̅ huniz þonne zeoð ðu hit tpa ȳpa ȳriðe ȳpa  
 hit ær ƿær . þonne hæſſ þu zode ȳealfe ƿið ƿennas ȝ  
 ƿið nȳrpet . ¶. to zodne banȳealfe þe mæz ƿið heafod  
 ece ȝ ƿið ealra lȳma tȳððernȳſſe ȳceal ȳude rædic  
 ȝ amſſe uane ſeuerſuze æſcðrore eoforðrore cilðenize  
 bete . ȝ betonican ȳibbe ȝ ȳeade hoſe elene alexan-  
 drian moſan cluſðunz ȝ clate liðȳr̅t ȝ lambeſ ceſſe .  
 hȳlȳr̅t hæſel eƿice ƿuduroſe ȝ ƿrætter eicð . ȳſſin-  
 ȳr̅t ȳrepeȳr̅t ƿezbræde ȝ ƿermod ealhȳan ȝ hæ-  
 ſerðan hezeclife ȝ hȳmelan zearpan ȝ zeaceſ ȳupan  
 belenan ȝ bradeleac nim ealra ðȳȳra ƿȳrta eſenſela  
 do on moſtere cnuca eall toȳomne ȝ do ðær to ȳiz

fol. 139 a.

<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. cƿoppaſ ƿ nim æſc ſunðe ƿ ƿeliſeſ ƿiſa ƿ acſunðe ƿ ƿiſſunðe ƿ ſuſſe aƿoðſunðe ƿ ſealeſ ſunðe ƿ ƿuðu-  
binðan leaſ þaſ ealle ſculan beon ſenumene on neðo-  
ƿeaſðan ƿ on eaſteƿeaſðan þan ƿreopan ſceapſiſe ealle  
ðaſ ſunða to ſæðeſe ƿ ƿýlle on halig ƿæteſe . oððæt  
hý ƿel hnexian . ðo þonne to þan<sup>1</sup> ƿýſtum on moſ-  
teſe enuca eall toſomne nim þonne heoſteſ ſmeſa ƿ  
hæfeſeſ ſmeſa ƿ ealð moſoð ƿ feaſſeſ ſmeſu . ƿ  
baſeſ ſmeſu ƿ ſammeſ ſmeſu mýlte mon ealle to-  
ſomne ƿ ſeote to ƿunðan ſomniſe mon þonne ealle  
fol. 140 a. þa þan toſomne ðe man ſeðaðeſian mæſe ƿ enocie  
man þa þan mið æſſe ýſe ƿ ſeoðe ƿ fleote þ ſmeſu  
ƿýſce to ƿunðan nime þonne ealðe buteſan ƿ ƿýlle  
þa ƿýſta ƿ þa ſunða ðon<sup>2</sup> eall to ſomne þonne hit beo  
æne aƿýlled ſette þonne ſceapſa þonne eall þ ſmeſa  
on. ƿannan ſſa micel ſſa þu ſealſe haban ſille ƿ þu  
ſeýſſan mæſe ſete oſer ſýſ læt ſocian næſ to ſſiðe  
ƿeallan oððæt hýo ſenoh ſý ſeoh ðuſh clað ſete eſt  
oſer ſſu nim þonne nýſon cluſa ſaſleaceſ ſehalſodeſ  
fol. 140 b. enuca on ſine ƿſinſ þuſh clað ſeaſ on mýſſan þa  
ƿýſt ƿ ſant halig ƿex<sup>3</sup> ƿ þſumne ſtoſ ƿ hſitne ſýcelſ  
ſeot þonne innan ða ſealſe ſſa micel þ ſý .III. æſſeýlla  
ſeſýſiðe nim þonne ealðe ſapan ƿ ealðeſ oxſan meapſh  
ƿ eaſneſ meapſh ðo þonne ða ƿýſſan onð mænſ . þonne  
mið eſicbeamenum ſticcan oð heo þſun ſý ſinſ þonne  
þæroſer benedictuſ . ðñs ðeus meus ƿ þone oſeſne  
benedictuſ ðñs ðeus iſſrael ƿ manſſiſicað ƿ eſedo in  
unum ƿ þ ſebed matheus maſcuſ lucas iohanneſ . ſý  
þ ſaſ þæſ hit ſý ſmitte mon ða ſealſe . æſeſt on þ  
heapð.

fol. 141 a.

Ἐν τῷ ποτὶ ῥὴ ὀν εἰζᾶν νῖμ ἀρῖᾶν ƿ ἡνδῆ μεολυκ  
mænſ to ſomne ƿ ſſýnſ læt ſtandan oð hit ſý hlut-

<sup>1</sup> Read þa ƿýſta.<sup>2</sup> Read ðo.<sup>3</sup> Read ſantſhalig ƿæteſe 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 eagan mid zodey  
fultume heo<sup>1</sup> rceal apez. ¶. nim clatan moran cnuca  
rriðe y ryl on beore ryle drincan pel pearum þonne  
ðu zereoz þ hý utrlean mid zodey fultume ne rýrð  
him nan orne.

fol. 141 b.

þaz rýrte rculon to lunzen realfe banrýrt y brun-  
rýrt betomcan y ftreapberian rýre [ruþerne ruda y  
rporo ralune y rauine y rude]<sup>2</sup> zarclife y hærel epice  
mederýrt dolhrune. Rrð hearfoð ece ryl in rætere  
pollezian y leac mintan renmintan y þ ðriddede cýn  
mintan þ blopeð hríte þpeah þ hearfoð mid þýr<sup>3</sup> porre  
zelome. Rrð hreorun lice adelr ampron y zelodrýrt  
teon ut lanze cnuca ealle pel ryll in buteran do hron  
realter in þ bið zod realr rrð hreorun lice þpeah  
þone man mid hate y mid ðare realfe rnyre ..

Rrð cneorærce zenim peode rýran y hezerýran ze-  
cnuca pell toromne y do mela læt ftandan nýhternum  
on þæm rýrtum ryle drincan :

fol. 142 a.

To eahrealfe ním alupan y ríðeparan laperberýan y  
rýpor zercaz rmale y cu buteran ferre leze on ræter  
ním þonne hretftan bradne y zníð ða buteran . on  
ðæm hretftane míd copore þ heo beo pel toh do  
þonne rumne ðæl þara rýrta þærto clæm ðonne on  
arræt læt ftandan nýgon nýht penðe man ælce ðæze .  
mýlre rýþþan on ðæm arræte rýlþan arcol þurh clað  
do . rýþðan on rýlc rætelf rýlce ðu rille nýttige þonne  
þe ðearr rý . þeor realr mæz rrð ælcer cýnner untrum-  
nýrre ðe eagan eizliað.

fol. 142 b.

<sup>1</sup> In Lacn. 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 þýrum, as frequently.

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

14. These worts shall serve for a lung salve, bonewort and brownwort, betony and a strawberry plant, southernwood and hyssop, sage and savine and rue, agrimony and hazel, quitch, 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 pīran*, *wood plants*.

Þið utrihte zenim hæne æg leze tpa níht on eced  
 gif hit ne tocíne torleah hpon leze eft in ðone eced  
 nýhterne zerleah þonne in buteran leze in ele ado  
 þonne hpon ofer þýr rýle etan.

fol. 143 a.

Eft pið þon<sup>1</sup> hunig y hræte ymedman y unrylt ymeoru  
 y rex rýl eall to romne rýle etan zelome rýll pið  
 ðon miclan eorðnarolan y learan<sup>2</sup> y zýðhrofan y gear-  
 ran y eferþon y eoror fearn y mold corn y mederýrt  
 neoðepearde ðrinc zelome rcæf eric pið þonne bol in  
 meole y þize pærlíce y feoð ealle ða in meolce y hþilum  
 þa meole zerpen mid cýrlýbbe<sup>3</sup> y ðize hý. Þýrc utýrn-  
 nenðne ðrænc zenim ríf y hund eahtatig lýbcorna  
 neozon rþorþcorn . ríftene rþndcorn<sup>4</sup> pel bepended  
 enuca ymale do realt in . y rýrmelo mænig toromne  
 gnid rþiðe þ hit rý þ rþælfte zerorht to dufte zenim  
 rcænc bollan fulne leohter beoþer oððe hluttor<sup>1</sup> eala  
 pel zerpeted oððe zerpeted rin mænige ða rýrta þær-  
 rið . zeornlice læt ftonðan nihterne hþer hine eft  
 on merzen þonne he hine ðrincan rcýle rþiðe pel y  
 ða rýrte zeornlice pið þone pætan zemenige ðrince  
 þonne.

fol. 143 b.

Lif he rý to unrþið rýl merce in pætere rýle ðrin-  
 can gif he to rþið rý rýl curmeallan. Oþer ut ýrn-  
 ynde ðrænc zenim medmicle moran glædenon ræðme<sup>5</sup>  
 longe y rpa zreate rpa ðin þuma . y rþýlc ðu ham-  
 rýrte y celðenian moran y hele leaþer moran y ellen-  
 rinde neoðepearde y pærc ða moran ealle rþiðe pel y  
 beþcæf utan rþiðe clæne ða moran . y ða rinde ze-  
 enuca ealle ða rýrte rþiðe ado in hluttor eala beþen<sup>6</sup>

<sup>1</sup> þon, MS.<sup>2</sup> Read .v. learan.<sup>3</sup> cýrbýbbe, MS.<sup>4</sup> Glossed saxifragia . in a later hand.<sup>5</sup> ræðme better?<sup>6</sup> For beþend, beþinde, *strip off rind or skin*. Rine=Rind in English.

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

18. Again for that; honey and wheaten smede and unsalted fat and wax; boil all together; give *to the man* to eat frequently, boil with it the great earth navel and cinqfoil and githrife, and yarrow and æferth, and everfern and dust corn, and the nether part of meadwort, drink frequently, shave up some ivy with it; then boil in milk and partake warily, and seethe all the *worts* in milk, and at whiles turn the milk with rennet and eat the curds. Work a purgative draught *thus*; take eighty five libcorns, nine pepper corns, fifteen granules of saxifrage, well stript of rind, pound them small, add salt, and marjoram,<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 ƷeƷnīð feoƷerƷiƷ . lȳbcorna<sup>1</sup> ado þonne in ðæm  
pȳrtum læt ſtandan þreo niht Ʒȳle ðrincan ær uhton  
lȳtelne Ʒcæne Ʒulne ꝥ Ʒe ðræne Ʒȳ ðe ær Ʒeleorned .:

þriððe utȳrnende ðræne pȳl ƷecƷ Ʒ Ʒlædenan neoðe-  
Ʒearðe in Ʒupan ealað aƷih þonne leƷe eƷt in niƷe læt  
ane niht inne beon Ʒȳle ðrincan.

Ʒȳnc ƷriƷ ðræne pȳl hƷerhƷettan in Ʒætere læt  
Ʒeallan laenƷe<sup>2</sup> aƷih þonne healfne bollan ƷeƷnīð hund  
ealhƷaƷiƷ libcorna in þone<sup>3</sup> ðræne .:

fol. 144 b.

Ʒȳnc oðerne of beoƷe Ʒ of feoƷerƷiƷ lȳbcorna ado  
ƷeoƷontene ƷiƷerƷorn<sup>4</sup> ƷiƷ ðu Ʒille .:

ƷƷiððræne ado in beoƷi oððe in Ʒin Ʒimul læt ſtan-  
dan ane niht Ʒȳle ðrincan .: Ʒȳnc ƷealƷe Ʒið heaƷoð  
ƷæƷce Ʒ Ʒið liðpȳnce Ʒ Ʒið eah pȳnce Ʒ Ʒið Ʒenne Ʒ  
Ʒið ðeoƷe Ʒenim eolonon Ʒ ƷædiƷ ƷerƷmoð Ʒ biƷceoƷ  
pȳrt cƷoƷleac ƷaƷleac Ʒ holleac ealra eƷen Ʒela Ʒecnuca  
pȳl in buteran Ʒ celleðenian Ʒ Ʒeade netelan ado in  
æren Ʒæt læt ðæri in of ꝥ hit hæƷen Ʒȳ aƷih ðurh  
clað Ʒmȳne mið ꝥ heaƷoð . Ʒ ða leome þæri hit Ʒar  
Ʒȳ .: Ʒið ƷiðƷæƷce betonican biƷceoppȳrt eolonan ƷædiƷ  
oppƷan<sup>5</sup> ða ðe ƷƷȳmman maƷuƷian ƷƷunðerƷȳlie .  
cƷoƷleac ƷaƷleac Ʒude hæleðe<sup>6</sup> ealhƷƷe hune Ʒeoð in  
buteran Ʒmȳne mið ða Ʒiðan him bið Ʒel.

fol. 145 a.

Ʒȳnc biƷ Ʒið lungen adle pȳll in buteran þaƷ pȳrtce  
Ʒ ƷcearƷa Ʒmale cƷoƷleac æƷeƷt pȳl hƷile ado ðonne  
hƷædiƷ in Ʒ eolonan Ʒ beƷen mela Ʒ hƷiteƷ ƷealƷeƷ  
Ʒela pȳl lonƷe Ʒ hatne eƷe. ¶ Ʒȳnc oðerne pȳl in  
buteran ƷiðhƷoƷan aƷƷoƷlaðan betonican mæne ealle  
ƷoƷomne ado Ʒȳððan ofeƷ Ʒȳr.

<sup>1</sup> lȳbcorna I, MS.<sup>2</sup> lange with c inserted after a,  
MS.<sup>3</sup> þonne, MS.<sup>4</sup> ƷiƷerƷorn, MS.<sup>5</sup> For oppƷan.<sup>6</sup> Hinðhæleþe ? Elhæleþe ?

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.

Þýnc þriddan þríp þýl in buteran meþce eolonan  
rædic þa cluþehton þenþýrte hoc þermod læft enuca  
ealle þrýðe þel þýle þearm etan . ʒ on uþan ðrincan  
þþara on ðæg ær þonne he ete: . Feorða þríp þýl in  
hunize beton oððe marubian þýle etan þearme.

fol. 146 a.

Þýnc ær ðrænc of ðære beton anre þýll in þine  
oððe on ealað he ðrince ær he ðone þríp ete. ðrænc  
rýð lunzen adle þýl marubian in þine oððe in ealað  
þerpet hron mið hunize þýle ðrincan þearme on niht  
niçftiz . ʒ þonne licze on ða þrýðran rýðan ʒode hpile  
æfter ðæm ðrænce ʒ þænne þone þrýðran earþ þra  
he þrýþaft mæze. Genim betan þeoð on buteran þýle  
hate etan mið ðære buteran a bið þra þelpe þra he  
þættþron mete ete ʒ ʒif he mæze ʒeðrincan hþilum  
þe ðære buteran: . Eft ðrænc ʒenim marubian ʒ þa  
lançze cliton ʒ þermod ʒ boðen ʒearpan . betonican  
ʒodne ðæl . do ealle in eala þýle ðrincan on nýht  
niçftiz. Genim þeldmorþan . ʒecnuca þrýðe leze in þin  
oððe in eala læt ftandan aniht oððe tpa þýle ðrincan  
on niht niçftiz: .

fol. 146 b.

Eft rýð þon ʒenim ʒazel ʒ marubian ʒ acrimonian  
þýl in ealað þerpet mið hunize: .

Þýnc þríp þýll ýþron in buteran ʒ rædic ʒ eolonan  
ʒ þerenmela meft<sup>1</sup> þel lonze<sup>2</sup> þýle þearm etan. þríp  
þeoð in buteran ʒ in hunize beton þrýðe oððæt he  
þra ðicce þý þra þríp ete on niht niçftiz ðreo þæða<sup>3</sup>  
þra hateþ. Slæp ðrænc rædic hýmlic þermod belone .  
enuca ealle þa þýrte do in ealað læt ftandan ane niht  
ðrince ðonne.

fol. 147 a.

To halize þealfe Sceal betonican ʒ benedicte ʒ himð  
hæleðe . ʒ hænep ʒ himð þreþ iþenhearþe Salþize þarþine .  
þýrceoppýrte ʒ boðen þinul ʒ þýrþeþe healyþýrte hune

<sup>1</sup> neft, MS.<sup>2</sup> In the MS., þell on ʒe, and| here the line ends ; perhaps supply  
þrettum þæteþe.<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, meadowort,

fol. 147 b.

mucpýrt medepýrt merzelle . aꝥrimonij Ƴ æðelferð-  
 inꝥ pýrt.<sup>1</sup> rædic Ƴ riubbe Ƴ reo reade zearure ðile  
 oroprtanie ðracanre carroc Ƴ carlic . cýleðenie Ƴ pýrt  
 riubd reax . pudoroꝥe Ƴ pꝛætter eið . Saturere . Ƴ riꝥel  
 hreorfa bꝛune pýrt Ƴ riude Ƴ beꝛbene fꝛearberian  
 riꝥe . Ƴ blæceꝥ riueꝥler ðuſt . eallre ꝑanan merce pol-  
 leꝥian aꝥtoplaðe haran riꝥel puduꝛille ꝑeꝛmod eoꝑo-  
 riote æncꝥliꝥe coſt hæꝑene hnýðele uica ꝑeꝛuica ꝑeuer-  
 ꝑuꝥe<sup>2</sup> hoꝑe cýmen . Ƴ lihꝥe leuaſtica alehrandꝛie ꝑeꝛe-  
 riꝥe zꝛundeꝛpýliꝥe . þýꝛra ꝑeop pýꝛta man riꝥeal  
 mæſt ðon to Ƴ eallra oðra ælcne eꝑeꝑela Ƴ ðuꝛ man  
 riꝥeal ða buteꝛan zepýꝛcean to ðæne halꝥan riꝥealfe .  
 æt aneꝛ heoꝑe<sup>3</sup> cý . þ heo riꝥe eall reod oððe hꝛit Ƴ  
 unmaele mon ða buteꝛan aðꝑeꝑe Ƴ zꝛiꝥ ðu næbbe bute-  
 ꝛan zenoge aꝑæꝛc riꝛiðe clæne mænꝥe oðre rið Ƴ ða  
 pýꝛta ealle zꝛeꝑeꝛfa riꝛiðe riꝛmale toꝑomne Ƴ ꝑæteꝛi  
 zehalza ꝑont halꝥunꝥe Ƴ ðo ceac innan in ða buteꝛan  
 zenim þonne ænne fꝛiccan Ƴ zepýꝛc hine ꝑeðoꝛ býꝛiſte  
 riꝛit onꝑoran ðaꝛ halꝥan naman . Matheꝛ . maꝛceꝛ  
 lucaꝛ . iohanneꝛ . fꝛýꝑe þonne mið ðꝛi fꝛiccan ða bute-  
 ꝛan eal þ ꝑæt ðu riꝛiꝥ oꝑeꝛ ðaꝛ riꝥealmaꝛ . beati im-  
 maculati ælcne ðꝛiꝛa oꝑeꝛ Ƴ zloꝛia in excelꝑiꝛ deo .  
 Ƴ cꝛedo in deum ꝑatꝛem Ƴ letanías aꝑime oꝑeꝛ þ  
 iꝛ<sup>4</sup> ðaꝛa halꝥra naman Ƴ ðeꝛ meꝛ et ꝑateꝛ .  
 Ƴ In ꝑꝛincipio þ pýꝛum zæaldoꝛi Ƴ þiꝛ zæaldoꝛi riꝛiꝥ  
 oꝑeꝛ.

fol. 148 b.

Acꝑe<sup>5</sup> aꝑeꝑe aꝑnem nona æꝑnem beoðoꝛ æꝑnem:  
 niðꝛen . aꝑcun cunað ele haraꝛꝥan riðine . Siꝛiꝥ ðiꝛ niꝥ-  
 zon riðan Ƴ ðo ðin riꝛaꝥl on . Ƴ blaꝑ on Ƴ leze ða pýꝛta  
 be ðæm ceace . Ƴ zehalza hý riꝛyððan mæꝛriꝑeꝑeoft.

<sup>1</sup> Æðelferðing pýrt is glossed  
 Luis lingua, MS.

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

<sup>3</sup> Read heoꝑeꝛ.

<sup>4</sup> hiꝛ, 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.

Singe đaj orationij ofej · domine jante pateri omnipotenj eterne deus · peji inproiitionem man[u]m mearum pejuziat inimicuj diaboluj a capillij a capite · ab oculij a naribus a lab[1]ij a linguis a jublinguij a collo a pectore a pedibus a calcaneij · ab uniuersij confuzimib: membrorum eij ut non habeat potestatem diaboluj nec loquendi nec tacendi nec dormiendi · nec pejujzendi · nec in die nec in nocte nec in tanjendo nec in somno · nec in jrejjju · nec in uiju · nec in jiju · nec in legendo jed in nomine domini ihu xpi qui noj juo · scō janguine jedemit qui cum patre uiuit et regnat deus · in jecula jeculorum · amen.

fol. 149 b.

DOMINE mi jozo<sup>1</sup> te pateri te deprecor · fili<sup>2</sup> obrecro te domine et jpij scs ex totij uiribus sca trinitaj · ut del[e]aj omnia opera diaboli · ab ijto homine inuoco jcam trinitatem in admini[cu]lum meum · id est patrem et filium et jpm scm · conuerjte domine istiuſ hominij<sup>3</sup> cogitationej et cor ut confiteatur<sup>4</sup> omnia mala jua et omnej iniquitatej · que [h]abet ut uenit omnia bona jua et uoluntatem euj unde erjo maledicte pecoznoyce jent[ent]iam tuam et da honorem deo et jecede ab [h]oc famulo dei ut pupa mente deseruiat · confecutuj jratiam.

Dñe scē pater omnipotenj eterne deus tu jecifiti celum et terram et omnej ornatur eorum et omnej

<sup>1</sup> jozo, MS.<sup>2</sup> fili, MS.<sup>3</sup> homnej, MS.<sup>4</sup> confiteatur, MS.

ἱεὶ ἱῆρ̄ an̄gelorum ex[er]citur̄ de ꝑecif̄ti ꝑolem et lunam  
 et omni[a] ἀστ̄ρα celi tu ꝑecif̄ti adam de limo τερ̄ρε . fol. 150 a.  
 et dedif̄ti ei adiutorium euam . uxorem ꝑuam .<sup>1</sup> it est  
 mater̄ uiuorum tu domine uiuificaf̄ti noꝝ . ꝑuper̄ no-  
 men ἱε̄m̄ tuum et liberaf̄ti noꝝ a ꝑericulis malis ꝑuper̄  
 nomen ἱῆu xp̄i dn̄i ἡ̄ri libera domine animam  
 ꝑamuli tui . ἡ̄ . et ꝑedde ꝑanitat̄em corpori ꝑamuli  
 tui . ἡ̄ . ꝑer̄ nomen ἱε̄m̄ tuum . Domine ἱε̄e ꝑater̄  
 omnipoten̄s eter̄ne deus ꝑogamuf̄ te domine deus nos-  
 ter̄ ꝑꝑoꝑter̄ magnam miꝑericordiam tuam ut liberaf̄ti<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 ꝑre-  
 tium ꝑacinoꝝ ꝑincen̄toris in̄id̄is ꝑalubriter et unis  
 deum uer̄garia ἱꝑolemnitate diuer̄s̄is ter̄re edend̄is  
 ꝑer̄minib̄is ꝑummanur̄ . ꝑer̄.

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

*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> ꝑuum, altered to ꝑuam, MS.

<sup>2</sup> liberaꝝ, MS.

<sup>3</sup> τui, MS.

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

<sup>5</sup> ꝑer̄icate, MS.

fol. 157 a.

Þið færlicre adle ꝥie cluꝥehte penþýꝛt clate biꝥceop-  
þýꝛt ꝥinul ꝥædic þýl in ealað þýle ðꝛincan.

Þið lænden þýꝛce . ꝥinul ꝥæð betonican leaꝥ ʒꝥene  
acꝥimonian nýðoþeapꝥe ʒnið to ðuſte þeꝥ mið ʒe-  
þꝥettan ealað ʒeꝥlece þýle haꝥ ðꝛincan in ſtalle ſtonde  
ʒode hꝥile.

fol. 157 b.

Þið þeone ʒenim eꝥeꝥꝛinde ʒ æꝥeꝥꝛinde ʒ beꝥe halm  
þel in þæteꝥe ʒenim alomalt mið ðý þæteꝥe ʒebꝥeop  
mið ʒꝥýꝛt cumb ꝥulne ealað mið ðý þæteꝥe ʒeclænꝥa  
ðonne læt ſtandan ane niht ʒeꝥꝥeted mið huniʒe ðꝛince  
nýʒon moꝥʒenaf ʒ ete ꝥeꝥʒleac ʒ eꝥoꝥleac ʒ cýmen  
toꝥomne ʒ næniʒne oþeꝥne þætan ne ðiʒe.

fol. 158 a.

Liꝥ ðeop þý in men þýꝛe ðꝛæne nim þaꝥ þýꝛte  
nýoþoþeapꝥe ꝥinul ʒ biꝥceoppýꝛt æꝥeðꝛioꝥe ealꝥa eꝥen  
miꝥel þýꝥꝥa tꝥiʒa mæſt uꝥonþeapꝥe ꝥudan ʒ betonican  
oꝥʒeoꝥ mið .III. mæðꝥum ealoð ʒ ʒeꝥꝛiʒe .III. mæꝥꝥan  
oþeꝥ ðꝛince ýmbe tꝥa niht þæꝥ ðe hý oꝥʒoten ꝥie  
þýle ðꝛincan æꝥ hiꝥ mete ʒ æꝥteꝥ.

Ðꝛæne þið ðeope nim ðaꝥ þýꝛte neoðoþeapꝥe ceafteꝥ  
æꝥe ontꝥe neoðoþeapꝥ ðaꝥ uꝥonþeapꝥe betonican ꝥude  
þeꝥꝥoð acꝥemonia þel teꝥꝥe ꝥudu þiſtel þeꝥeꝥꝥuʒe  
aþelþeꝥðinʒeþýꝛt oꝥʒeoꝥ mið ealað læt ſtonðan ane  
niht ðꝛince .VIII. moꝥʒenaf lýtle bollan ꝥulle þꝥiðe  
æꝥ ʒ ete þealtne mete ʒ no þiht þeꝥeꝥeꝥ.

fol. 158 b.

Þýꝛe ðeop ðꝛæne ʒoðne ʒenim þeꝥꝥoð ʒ boðen acꝥi-  
monian polleʒan ða þmalan þenþýꝛt þel teꝥe æʒþýꝛt  
ðýoꝥþꝥꝥt ceafteꝥ axꝥan<sup>1</sup> tꝥa þnaða eoꝥolan.<sup>2</sup> þꝥeo  
þnaða camꝥuceꝥ .III. ꝥuduþeaxan . ʒoðne ðæl ʒ cuꝥ-  
meallan . ʒeꝥeapꝥa ða þýꝛta in ʒoð hluttꝥoꝥ eala † in

<sup>1</sup> Read æsecs.| <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.

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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, cleause 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 . pylīc eala læt ftandan .III. niht beppogen ŷyle  
 Ʒrincan ŷcænc fulne tide ær oþrum mete.

Þið þeore Ʒ þið ŷceotendum penne Ʒenim boðen Ʒ  
 Ʒearpan Ʒ peodureaxan Ʒ hræfney fot do in Ʒod eala  
 ŷyle Ʒrincan . on dæge .III. Ʒræncean :—

fol. 159 a.

Ʒiŷ ðeor ŷý Ʒepunad in anre ftorpe þýc Ʒode beð-  
 ingce Ʒenim iŷið ðe on ftane þýxð on eorþan Ʒ  
 Ʒearpan Ʒ ruðubindan leaŷ Ʒ cuŷlyppan Ʒ oxŷanŷlyppan  
 Ʒecnuca hý ealle ŷriðe þel leze on hatne ftan in tŷoðe  
 do hron þætereŷ in læt þeocan on þ̅ lic ŷpa him  
 ðearŷ ŷý oððæt col ŷý do oþerne hatne ftan in . beþe  
 Ʒelome ŷona him bið þel:.

Þið ðeore ealhŷre þælþýrt peodureaxe ærŷrind in  
 eorþan cneopholen þerimod þe hara þædic ceafter ærc  
 lýtel ŷaunan.

fol. 159 b.

Ʒiŷ þe uíc þeorðe on manneŷ ŷetle Ʒeŷeten þonne  
 nim ðu clatan moran þa Ʒneatan .III. oððe .III. Ʒ  
 beþec hý on hate æmeŷgean Ʒ ateah þonne ða ane of  
 ðan heorðe . Ʒ cnuca Ʒ þýc ŷþýlc an lýtel cicel<sup>1</sup> Ʒ  
 leze to þæm ŷetle ŷpa ðu hatofst þorþeran mæze þonne  
 þe cicel colize þonne þýc þu ma Ʒ leze to Ʒ beo on  
 ftilneŷŷe . dæg oððe tŷeðen þonne þu þiŷ do hit iŷ  
 aŷandad læceŷnæŷt ne deþe hý nan man þa moran mid  
 iŷene . Ʒ mid þætere ne þpea ac ftŷuce hý mid claðe  
 clæne do ŷþiþe þýnne clað betþeonan þ̅ ŷetl Ʒ ðone  
 cicel.

fol. 160 a.

Ʒemýne ðu mucŷþýrt  
 hræt þu ameldodeŷt  
 hræt þu þenadeŷt  
 æt þeðen melde  
 una þu hatteŷt  
 ýldoŷt þýrta  
 ðu niht þið .III.  
 Ʒ þið 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  
 ʒ rið onflýge  
 þu miht riþ þa laþan  
 ðe ʒeond lond færð.

Onð þu reʒbrade  
 pýpta modor  
 eaftan opone  
 innan mihtigu  
 oferi ðý cræte curran  
 oferi ðý crene reodan  
 oferi ðý brýde bryodedon  
 oferi þy fearnar fneardon  
 eallum þu þon riðftode  
 ʒ riðftunedeft  
 fpa ðu riðftonde  
 attre ʒ onflýge  
 ʒ þæm laðan þe  
 ʒeond lond fereð .  
 ftime<sup>1</sup> hætte þeoj pýpt  
 heo on ftane ʒepeox .  
 ftonð heo rið attre  
 ftunað heo pærce  
 ftiðe heo hatte  
 riðftunað heo attre  
 ppeceð heo ppaðan  
 peorpeð ut attor  
 † þiʒ iʒ reo pýpt  
 reo riþ pýpm ʒereahc  
 þeoj mæg rið attre  
 heo mæg rið onflýge  
 heo mæg rið ða laþan  
 ðe ʒeond 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*; *ꝛe-rzun*;) 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 attorlaðe .  
 geo læjre ða maran .  
 geo mare þa læjran  
 oððæt him beiȝna bot ȝy.  
 zemýne þu mæzðe .  
 hræt þu amelðodeft  
 hræt ðu zeændadefst .  
 æt alorforða.  
 þ̅ næfre for ȝefloze  
 feorh ne ȝerealde  
 ȝyþðan him mon mæzðan  
 to mete ȝezȝreðe.  
 þ̅ ȝ ȝeo ȝýrte ðe  
 ȝerȝulu hatte .  
 ðar onȝænðe ȝeolh <sup>1</sup>  
 ofen ȝæȝ hrýzce  
 onðan attreȝ  
 ofreȝ to bote.  
 ðar .VIII. onȝan .  
 rið nýȝon attrum  
 † ȝýrm com ȝnican  
 to ȝlat he nan .<sup>2</sup>  
 ða ȝenam roden .  
 VIII. pulðor tanar  
 ȝloh ða þa næððran  
 þ̅ heo on VIII. toȝleah  
 þær zeændade æppel  
 ȝ attor þ̅ heo næfre  
 ne polde on hȝ buȝan  
 † ȝille ȝ ȝinule <sup>3</sup>  
 ȝela mihtȝu tra  
 þa ȝýrte ȝerȝeor  
 riȝ ðrihten

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.

haliz on heoronum  
 þa he honzode sette  
 7 ƿænde on VII. ƿoruldre  
 earmum 7 eadizum  
 eallum to bote  
 ftonð heo rið ƿænce  
 ftunað heo rið attre .  
 ƿeo mæz rið .III.  
 7 rið XXX.  
 rið feondeƿ honð  
 7 rið þæƿ honð<sup>1</sup>  
 rið ƿrea bezde  
 rið malƿerunze  
 minra ƿihta.

fol. 162 b.

† nu maƿon þaƿ .VIII. ƿýrta rið nýzton ƿulðor ze-  
 flozenum rið .VIII. attrum 7 rið nýzton cniſlyznum. rið  
 ðý ƿeadan attre rið ða<sup>2</sup> ƿunlan attre. rið ðý hƿitan  
 attre rið ðý ƿedenan attre rið ðý zeolpan attre. rið  
 ðý zƿenan attre. rið ðý ƿonnan attre rið ðý ƿedenan  
 attre rið ðý þrunan attre. rið ðý baƿepan attre.  
 rið ƿým zeblæð rið ƿæter zeblæð rið þorun zeblæð  
 rið þýrte<sup>3</sup> zeblæð. rið ýr<sup>4</sup> zeblæð rið attor zeblæð zif  
 æniƿ attor cume<sup>5</sup> eaftan fleozan oððe æniƿ norðan<sup>6</sup>  
 cume oððe æniƿ ƿeftan ofeƿ ƿerðeode cƿiſt ftod ofeƿ  
 alde<sup>7</sup> ænzancundeƿ. ic ana ƿat earinnende 7 þa nýzton  
 næðran behealðað motan ealle ƿeoda nu ƿýrtum  
 aƿƿunzan ƿæƿ toſlupan eal ƿealt ƿæteri ðonne ic þif  
 attor of ðe zeblape. muze ƿýr ƿezbrade þe eaftan  
 open if. lombef cýrre attorlaðan maƿeðan netelan  
 ƿuduƿur æppe<sup>l</sup> ƿille 7 ƿinul ealde ƿapan zepýre ða ƿýrta  
 to ðufte mænze ƿif þa ƿapan 7 ƿif þæƿ æppleƿ zor.



fol. 163 a.

<sup>1</sup> 7 rið þæƿ honð should, it seems, be erased.

<sup>2</sup> Read ðý, probably.

<sup>3</sup> þýr, MS.

<sup>4</sup> ýr had been þýr 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 alde.

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

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<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 axjan zenim finol pýl on þære rlyþpan 7 beþe mid aazemoz<sup>1</sup> þonne he þa realfe on ðe<sup>2</sup> ze ær ze æfter. Sinz þ þalðor on ælcje þara pýpta: III. ær he pýrce 7 on þone æppel eal rpa. onð rinzge þon men in þone muð 7 in þa earan buta 7 on ða pundre þ ilce zealðor ær he þa realfe onðe<sup>2</sup>:—

fol. 164 a. Líf je pýrm rý nýþer zepend oððe je bledenda ric bedelf ænne rrið cileþenigan moran 7 nim mid þinum tram handum uppepearðney<sup>3</sup> 7 rinz þær ofer VIII. pater nostra æt þam nizeðan æt libera nor a malo bped hý þonne up 7 nim of þam ciðe 7 of oþrum þ þær rý an lýtel cuppe ful 7 ðrine hý þonne 7 beðize hine mon to pearman rýre him bið rona jel.

Eft rið þon ýlean læt níman ænne zreatne cruþnftan 7 hætan hine 7 leczan hine under þone man 7 niman pælrýrt 7 leomucan 7 muzcpýrt 7 leczan uppan þone ftan 7 on under 7 ðo þærto ceald pæter 7 læt reocan þone bræð upon þone man rpa hat rpa he hatuft forþeran mæze;

fol. 164 b. Líf rot oððe cneop oððe rcancan rpellan nim neoðepearðe betonican oððe elehtpan cnuca hý rriþe mænzc riþ rmale hrætenan meolupe clæme on þ zerpel.

Rið micclum lice<sup>4</sup> 7 brínzc adle pýrce realfe rýll in buteran þar pýpta elenan moran 7 hezeriþan urepearðe 7 rauinan 7 curmeallan 7 feferþuzean 7 ðolhrunan 7 brunpýrt arpinzc ðurh clað hara þonne zegniden 7 zebæþned realt 7 an peniz peorð rperfer.<sup>5</sup>

fol. 165 a. Þrit ðir onðlang ða earmar riþ ðreorh + τ + ω x 7 znid cýleðenizean on ealað. s macutur scē uic-

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

<sup>2</sup> For ðo.

<sup>3</sup> Read uppepearðer.

<sup>4</sup> In margin, Contra Lepram.  
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 | the age; even the viscera move up  
frequent in the medical treatises of | and down in the cavities of the body.

torici. Þrit þij onðlanḡ ḡa earmaj rið dreorh + τ +  
p + τ + N + ω + τ + m + ω + ω̄ X y ḡnið cyle-  
þeniḡean on ealað sc̄s macutuḡ • sc̄e uictorici.<sup>1</sup>

fol. 165 b.

Þið pennaj æt mannej heortan nim hperpettan y  
rædic y ḡmælnæam<sup>2</sup> næp y ḡarleac y ḡuþerne ruða y  
ḡiflearan y ḡipor on unḡodenan humḡe y ḡḡunḡ ḡurh  
clað y ḡipepa þonne y ḡýlle þonne ḡriðe.

fol. 166 a.

Þij ḡebed man ḡceal ḡinḡan on ḡa blacan blezene<sup>3</sup>  
.ix. ḡiðum • τiḡað. Þýic þonne ḡodne cliðan ḡenim  
anej æḡer ḡerýrðe ḡreateḡ realteḡ y bærn on anan  
claðe þ̄ hit ri þurh burnen ḡeḡnið hit þonne to duſte  
y nim þonne þreora æḡna ḡeolcan y ḡemænḡe to þam  
duſte þ̄ hit ḡý ḡpa ſtið þ̄ hit pille pel clýrian y ḡe-  
openiḡe mon þonne þone doḡt y binde þone cliðan to  
þan ḡýle þe ðe þearf ḡý. Þýic him þonne realfe ðæt  
hit halḡe ḡenim æðelþerðinḡerýr̄t y elehtan y reade  
ḡillan y merce ḡeenuca ealle toromne y ḡýll on  
þerþere buteran.

fol. 166 b.

Liḡ men eḡlað ḡeo blace blezen<sup>4</sup> þonne nime man  
ḡreat realt bærne on línenum claðe ḡpa micel ḡpa án  
æḡ ḡrunde þonne þ̄ realt ḡriþe ḡmæl nime þonne  
þreora æḡna ḡeolcan ḡḡinḡe hit ḡriðe toḡædere y leḡe  
hit .vi. niht þærto nim þonne eorð naſelan y ḡrunde  
ḡḡylian y capel leaḡ y ealð ḡmera cnuca þ̄ eal to  
romne y leḡe hit þreo niht þærto nim þonne ḡearpan  
y ḡrunderḡylian y bḡæmbelleaḡ y clæne ḡpic cnuca to  
ḡædere y leḡe þærto him bið ḡona ḡel oððæt hit hal  
ḡý y ne cume þær æt nan pæta butan of þan ḡýrtan  
ḡýlpan.

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

<sup>2</sup> Read ḡmælnæ.

<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.

ƒiŕ þin heorte ace<sup>1</sup> nim riŕban ƒ þyl on meolce  
 driuc nýzgon morzenar þe bið ŕona ŕel. 7

fol. 167 a.

Þið peorh man ŕceal niman .vii. lytle oflætan  
 ŕŕýlce man mið ofrað ƒ þriŕttan þar naman on ælcŕe  
 oflætan maximianus malchur. iohanneŕ. Martimanur.  
 dionurur. constantinur. Serarion. þænne eft þ̅ ƒalðor  
 þ̅ heŕ æfter epeð man ŕceal ŕinŕān. æreft. on þ̅  
 þynftŕe eape. þænne on þæt ŕiðŕe eape þænne uŕan<sup>2</sup>  
 þæs mannes moldan. ƒ ƒa þænne an mæden man to

fol. 167 b.

ƒ ho hit on hiŕ ŕpeoran ƒ ðo man ŕpa þŕý ðazar.  
 him bið ŕona ŕel heŕ com in ŕanŕan. in ŕiðeŕi riht  
 hæfðe him hiŕ haman on handa epeð þ̅ þu hiŕ hænc-  
 zeft þæŕe leze þe hiŕ teazean ŕpeoran onŕunnan him  
 of þæm lande hiþan. ŕona ŕpa hy of þæm lande coman  
 þa onŕunnan him þá<sup>3</sup> colian þa com inŕanŕan ðeoreŕ  
 ŕpeoftar þa zeændade heo. ƒ aðar ŕŕor ðæt næŕŕe þiŕ  
 ðæm<sup>4</sup> adlezan ðerian ne moŕte ne þæm þe þiŕ ƒalðor  
 beŕýtan mihte. oððe þe þiŕ ƒalðor onŕalan cuþe. amen  
 riað. ¶. Ðer ŕýndon læcedomas rið ælcŕe cýnneŕ  
 omum ƒ onŕeallum bancoŕum. eahta ƒ tŕentiŕe.

fol. 168 a.

Greneŕ meŕceŕ leaŕ zeenucude mið æzeŕ þ̅ hŕite ƒ  
 eceðeŕ ðŕæftan ŕmýŕe on þa ftope þæŕ þ̅ ŕar ŕý.  
 ¶. Þið omum ƒ bleznu[m]. eŕiŕtur natur ááur<sup>5</sup> sc̅s  
 a xp̅ŕ paŕŕur ááur<sup>5</sup>. a xp̅ŕ ŕeŕurŕeŕit a moŕtur  
 ááur<sup>5</sup> sc̅s áá ŕuptare poŕeŕur. ¶ rið omum ƒ ableŕ-  
 nedum ŕur meolc þýŕce cealŕe ƒ beþe mið cealŕe eft.  
 zenim beor ðŕæftan ƒ ŕapan. ƒ æzeŕ þ̅ hŕite ƒ ealde  
 ƒŕuŕ leze on rið omena zeŕpelle. ¶ Eft rið omena  
 zeberfte ŕitte on cealdum þæteŕe oððæt hit adeaðað  
 ŕý teoh þonne up ŕleah þonne feopeŕi ŕcearpan ymb 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 erysipelatous swelling. Again, for erysipelatous 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 ƿ læt ýrnan þa hríle þe he wille ƿ ƿýre  
þa reafre brunerýrt merremerzýllan ƿ reade netlan.  
pel on buteran ƿmýre mid ƿ beþe mid þam ƿyrtaum  
eft anzeltræccan zeznid ƿriþe do eced to. ƿ onbind  
ƿ ƿmýre mid. ¶ Eft ƿarinan zeznid to duſte. ƿ  
mænzc<sup>1</sup> ƿiþ hunize ƿ ƿmýre mid.

fol. 169 a.

¶ Eft ƿið þon<sup>2</sup> ylcan zenim zebædde æzru menz  
ƿið ele leze on. ƿ beþeþe mid betan leaſum. ¶ Eft  
cealfer ƿcearn oððe ealdeþ hrýþereþ ƿearum ƿ leze on.  
¶ Eft heoreter ƿceapeþan of ſelle arcafen mid pumice  
ƿ ƿeþe mid ecede ƿ fmýre mid. ¶ Eft zenim eofopeþ  
zeallán. oððe oþereþ ƿpýneþ ƿ ƿmýre mid þær hit ƿar  
ri. ¶ ƿið þon ylcan zenim ƿpolpan nejt ƿ zebæc mid  
ealle ƿ zebærne mid ƿcearne mid ealle ƿ zeznid to  
duſte ƿ mænzc ƿiþ eced ƿ fmýre mid;

fol. 169 b.

¶ Eft zehæt ceald ƿæter mid ƿene ƿ beþe mid  
zelome. ¶ ƿið hpoſtan ƿ neorunýre ƿýl realuian ƿ  
ƿinol on zerpertum ealoð ƿ ƿup hat do ƿpa ƿpa of  
ƿpa þe þearf re; ¶ ƿið morzen ƿlætunza ƿyl on  
ƿætre eorþzeallan ƿpet mid hunize rele him zodne  
bollan fulne on morzenne. ¶ ƿið þon þe mon blode  
realle þurh hir muð zenim betonican þreora trýmeþa<sup>3</sup>  
zereæze ƿ cole zate meoloc þreo cuppan fulle ƿ drince  
þonne bið he ſona hal. ¶ ƿið ælceþ monneþ týdeþe  
neþre inneþearde zenime ƿezbrædan do on ƿin ƿup þ  
poþ ƿ ete þa ƿýrta þonne deah hit ƿið æzhrýlcþe  
innancundre unhælo. ¶ zif man ƿceorpe on þone innað  
zalluc hatte . . . deþ . . . . . ƿið  
eaþena teara heoreþ horneþ axan do on zerpert ƿin  
þa moran do to duſte do zodne cucelere fulne æzreýlle  
fulle ƿineþ oððe zodeþ ealað ƿ huniz ƿýle drican<sup>4</sup> æþ

fol. 170 a.

<sup>1</sup> mæzc, MS.<sup>2</sup> þon, MS.<sup>3</sup> trýmeþ, MS.<sup>4</sup> Δ 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 waybread, let him put it into wine and sip the ooze, and eat the worts: it is valid for every inward disease. If a man have irritation in the inwards, there is a wort called galluc, *comfrey*, delve . . . . . For tears of eyes; put ashes of hartshorn into sweetened wine, reduce "the roots" to dust, put *in* a good spoon full, an eggshell full of wine or of good ale and some honey, give it *the man* to drink early in the morn-

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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 eapion æþele ðrænc zenim hrædic  
 nýþepearðne Ƴ elenan . þa bradan biƳcoppýrt Ƴ carŷúc  
 leaf rudan Ƴ roŷan raŷenan . feferŷuŷan gebeat ealle  
 tosomne ofgeat mid ænne feŷter fulne ealoð ær þu  
 mete þicge. ¶ rið lunzen aðle bneoft þræce zenim  
 merceŷ rað Ƴ ðileŷ . rað zmid Ƴyl Ƴ zemænŷ rið huniŷer  
 teape . do ŷumne ðæl Ƴiropes Ƴ do him ete<sup>1</sup> þreo  
 ŷnæða<sup>2</sup> on niht nyftiŷ ; ¶ rið healf omena ŷmyra hý  
 ŷona mid hrýþereŷ zeallan Ƴ ŷriþoft mid oxan . him  
 bið ŷona ŷel. ¶ Þrið lænden ece zenim betonican . x.  
 þræneza zeræge do þæri zerŷetter Ƴineŷ to tpezen bolan  
 fulle mænŷ rið hat þæter ŷýle hit niŷtiŷum ðrincan.  
 ¶ Þrið utŷihte zenim<sup>3</sup> lemocan Ƴyl hý on zemetlice<sup>4</sup>  
 mid ŷmale hrætenan melope do hrýþereŷ ŷmeŷa to .  
 oððe ŷceapeŷ ŷýle him etan þearm.

fol. 171 a.

Ʒif hoŷŷ zerŷcoten ŷý oððe oþer neat . nim omprian  
 rað<sup>5</sup> Ƴ ŷeýttŷe þex zerŷinze mæŷŷeþneoft . xii. mæŷ-  
 ŷan oþer Ƴ do haliz þæter ón . Ƴ do þonne on þ  
 hoŷŷ oððe on ŷra hŷýle neat ŷra hit ŷie . haŷa þe þa  
 þýrta ŷýmle mid.

Ʒif men ŷýnd þrænnaŷ zerŷunod on þ heafod þoran  
 oððe on ða eaŷan . þriŷ neoþepearðe curlyþpan Ƴ  
 holleac in ða næŷþýrlo læt liczan uppearð gode hpile  
 þŷ Ƴ zerŷŷ læcedom.

fol. 171 b.

**T**o monneŷ ftæmne nim cýrŷillan Ƴ Ƴuducýrŷillan  
 biƳcoppýrt . ontŷan zŷrunderŷýliŷean . Ƴýŷ to ðrænce  
 on hlutŷum ealað : Nim þreo ŷnæða buterian zemænŷce  
 rið hræten meola Ƴ zerŷylte þýge mid ðý ðrænce . do  
 ŷra neozan morznar ma zýf<sup>6</sup> þe þearf ŷý.

<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> ŷnæða is glossed pilef. In the margin is, admodum mitis.

<sup>3</sup> ŷni, MS.

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

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

<sup>6</sup> zýf zŷ, 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 diarrhœa, 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.

Þið anzeþneofte þýll holen þinde on zate meolce .  
 ʒ þur þearne<sup>1</sup> nýhfzig.

fol. 172 a.

Þið ðone þriman ním þudan ʒ þalfian ʒ þinul ʒ  
 eorð þiz bettonican ʒ hlían enuca ealle þar þýpta  
 toþomne do on ænne þohchan ofzeot mid þætere zund  
 þýðe læt þizgan ut on þum þæt nim þone þætan ʒ  
 þýþm ʒ lafa þin hearoð mid do þra of þra þe þearf  
 þý.

fol. 172 b.

Þýne zodne þrenc þið þidece þýl bettonican ʒ polle-  
 zan<sup>2</sup> in alþum þine do in xxvii. þipor copn<sup>3</sup> zezþun-  
 denra þýle him on niht nýhfzig zodne þene þulne  
 þearner ʒ zerefte zode þpile æfter ðæm þrence . on  
 ða þaran þidan. Þið ðon ýlcan þýll in ealaþ þa þaran  
 hunan ʒ þudan zepret mid hunize þýle þrinca on  
 merzene on niht nihtiz zodne bollan þulne ʒ oðerne  
 þonne he þeftan wille ʒ þymle þeft æreft on ða  
 þaran þidan oððæt he hal þý.

Eft þið þidece zenim hoclæf þrene enuca þriðe  
 mænze þið ele þ hit þý þýlce clam clæm ðonne on  
 ða þidan þær þe þý . mæft ʒ þrið mid clæðe læt þra  
 zepriðen þreo niht þonne bið þe man hal :/

fol. 173 a.

Þið þot adle zenim bettonican þýl in þætere þepýll  
 þriððan ðæl sýle þonne þrinca ða þýpt zecnuca leze  
 on þundorlice þraðe . þ þar zelyhteð þær ðe zelaþede  
 læceaf þezeað :—

Þið ðære miclan þriendan þot adle þære ðe læceaf  
 hatað þodaþne þeo adl bið aþpollen ʒ heo þihð þurþme  
 ʒ zilftre<sup>4</sup> ʒ þeonupa þortogene ʒ ða tan þerinceð úp  
 zenim zþundeþþýlizean ða ðe on ærenu þexeð ʒ þa

<sup>1</sup> þepam, MS.<sup>2</sup> Read pollezian.<sup>3</sup> Understand as copna.<sup>4</sup> zilftre is glossed quiture.

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 efenƿela enuca ƿið . ealdum  
ƿƿineƿ ƿýrle ƿýre to clame do on ða ƿeƿ ƿƿið mið  
claðe on niht ƿ ðƿeah eƿt on moƿgen ƿ ðriýz mið  
claðe ƿmýre mið henne ægef þe hƿitan. ðó eƿt nýorne  
clam do ƿƿa . VII. niht þonne bið ða ƿeonupa ƿihte ƿ  
ƿeƿ<sup>2</sup> hale :—

fol. 174 a.

ƿýre ðrænc ƿiþ þon ýlcan zenim ða ýlcan zƿunde-  
ƿƿýlizean<sup>3</sup> ƿ hindeheoloðan<sup>4</sup> ƿ ða ƿmalan cliðƿýrte<sup>5</sup> ƿ  
ƿuðuhrofan<sup>6</sup> ƿ pollezian ealra efenƿela do in ƿin oððe  
on ƿýlre eala ƿýle ðƿican<sup>7</sup> zodne ƿrænc ƿulne on  
niht nihtiz þeƿ ðrænc iƿ zod ƿið endƿeƿce<sup>8</sup> ƿ ƿið  
þeop ƿeƿce ƿ ƿið ƿot ƿƿilum :—

ƿið zicceðre ƿombe ƿýll pollezian on ƿæteƿe sýle  
supan ƿƿa he hatofte mæze aƿæƿnan ðam men bið  
ƿona se zicða læƿra :

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

fol. 174 b.

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

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

<sup>1</sup> Understand ceƿillan ; a gloss.  
gives here sparagia agrestif.

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

<sup>3</sup> Glossed seneðoeþ. 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  
pu[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 þeohpepe be accepted, the translation will be *pain in the thighs*.

fol. 175 a.

Þið fleozendan attre arleah .III. jcearran on  
 feoreþ healfa mið æcenan bꝛande zebloðga ðone bꝛand  
 feorþ on þeꝛ jꝛiḡ ðiꝛ on .III.<sup>1</sup> † matheuf me ducað  
 † marcuꝛ me conſeruæð † lucas me liberat<sup>2</sup> † io-  
 hanneꝛ me ađiuuat<sup>2</sup> jempere . amen. Contꝛiue<sup>2</sup> deus  
 omnem malum et nequitiam per uirtutem patꝛiꝛ  
 et fili et jꝛiutur sc̄i sanctiꝛica me emanuhel ih̄  
 xp̄j libera me ab omnibus inꝛiðiꝛ inimiꝛi bene-  
 dictio domini iꝛepi caput meum poꝛtenꝛ deus in omni  
 tempore. AMEN.

Þið færiſtice feſerfuiꝛe ꝛ j eo neade nezele ðe þuꝛh  
 ærn inꝛyꝅð ꝛ þeꝛbꝛæde ꝛyꝛll in buteran.

fol. 175 b.

Blude<sup>3</sup> þæran hý la hlude  
 ða hý oꝛe þone hlæp miðan  
 þæran anmode ða hý  
 oꝛe land miðan  
 jꝛyꝛb ðu ðe nu þu ðýꝛne nið zeneran mote  
 ut lýtel jꝛeþe zꝛif heꝛ inne jꝛe  
 ftoð under hinde  
 under leohum jꝛyꝛbde  
 þæri ða mihtigan þiꝛ  
 hýra mæzen beþæddon  
 ꝛ hý zýllende zamaꝛ jændan  
 ic him oðerne eꝛt pille jændan  
 fleozende plane þorane tozearneꝛ  
 ut lýtel jꝛeþe zꝛif hit heꝛ inne jꝛý  
 jæt smið jloh jeax  
 lýtel iꝛeþna þund jꝛiðe  
 ut lýtel jꝛeþe zꝛif heꝛ inne jꝛý .  
 sýx jꝛniðar jætān /  
 þæljꝛeþa þoꝛhtān /  
 ut jꝛeþe næꝛ in jꝛeþe /

<sup>1</sup> jꝛiðum omitted ?

<sup>2</sup> Read liberet, adiuvet, 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 waybroad, 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.

Ʒif heƿ inne Ʒý ifeneƷ Ʒæl /  
 hæƷteƷƷan ƷeƷeopc  
 hit Ʒceall Ʒemýltan  
 Ʒif ðu Ʒæpe on Ʒell Ʒcoten /  
 oððe Ʒæpe on Ʒlærc Ʒcoten /  
 oððe Ʒæpe on blod Ʒcoten /  
 oððe Ʒæpe on lið Ʒcoten /  
 næƷpe ne Ʒý ðim hiƷ atæƷeð  
 Ʒif hit Ʒæpe eƷa ƷeƷcot  
 oððe hit Ʒæpe ýlƷa ƷeƷcot  
 oððe hit Ʒæpe hæƷteƷƷan ƷeƷcot  
 nu ic Ʒille ðin helƷan  
 þiƷ ðe to boƷe eƷa ƷeƷcoteƷ  
 ðiƷ ðe to boƷe ýlƷa ƷeƷcoteƷ  
 ðiƷ ðe to boƷe hæƷteƷƷan ƷeƷcoteƷ  
 ic ðin Ʒille helƷan  
 Ʒled þor<sup>1</sup> on ƷýnƷen hæƷðe  
 halƷeƷ tu  
 helpe ðin ðrihten  
 nim þonne þ̅ Ʒeax aƷo on Ʒætan.

fol. 176 a.

fol. 176 b.

Ðið luƷan Ʒealf cõmmuc cloƷðunƷ Ʒædic ƷeƷmoð  
 ealƷa eƷen Ʒela Ʒecnuca to ðufte Ʒecneð Ʒið ele Ʒmýpe  
 mið ealne ðone lichoman nim eac melƷon ða ƷýnƷ  
 ƷeƷýnƷ to ðufte ƷƷiðe Ʒmale ðo in hat ƷæƷer Ʒýle  
 ðƷuncan Ʒona ða lýƷ Ʒ oðpe lýtle ƷýnƷmaƷ ƷƷýltað nim  
 eac ƷeƷmoð Ʒ marƷuƷian . Ʒ Ʒýn<sup>2</sup> Ʒelice micel ealƷa Ʒýll  
 in Ʒine oððe on ƷeƷƷeƷtum ƷæƷere Ʒeðo þƷiƷa on þone  
 naƷolan þonne ƷƷýlƷeð ða lýƷ . Ʒ oðpe lýtle ƷýnƷmaƷ  
 nim eac cýlenðƷan Ʒið ðon Ʒýll in eala ƷƷiðe Ʒmipe  
 mið þ̅ heaƷoð.

EƷif hƷýðeƷa ƷteopƷan ðo in halƷƷ ƷæƷer ƷƷunðe-  
 ƷƷýlƷeƷan Ʒ ƷƷƷunƷeƷƷýnƷ Ʒ atƷoplaðan neoðeƷeapƷe Ʒ  
 cliðƷýnƷ Ʒeot on ðone muð Ʒona hý baƷiƷeað.

<sup>1</sup> þ̅, MS.| <sup>2</sup> Ʒyl, 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.

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

fol. 177 a.

Þiþ lungen adle hriðerum þa pýrt on þorðizum heo bið zelic hundes miczean ðære pýrte þær pexeð blaco berzean eal swa micale swa oðre pýr beana zecnuca do in haliz pæter . do þonne on muð þæni hriþerum zenim þa ylcan pýrte do in zlede y finol y carruc y zoderes y recelf bærn eal to romne on ða healfe ðe se riud rý læt wecan on ðone ceap weorc eufte<sup>1</sup> mæl of carruce riwo sete on weore healfe þær ceaper y an to middeþ . Sing ymb þone ceap . Benedicain dominum in omni tempore usque in finem y benedicite y letanias y pateri nosteri ftered on haliz pæter bærn ymb recelf y zoderes y zeahzige moii ðone ceap rýle þone teoþan pæniþ for zode læt rýþðan beotizean do ður þwpa.

fol. 177 b.

Grif weap rý abrocen y rið fær fteorfan . cæfteri ære elehtre pulfer camb finol ftancrop pýre to dufte do in haliz pæter zeot in þæt abrocýne . weap . y ftered on ða oþur<sup>2</sup> þwpa.

fol. 178 a.

Þið roccum y weapa hweorfan . elehtre y eorþfearn neoðereard . sweperýrt ufanwearde azrundene . zreate beane enuca ealle to romne . swiðe riuale in huniz y in haliz pæter y zemenzce pell to romne do in muð mid cucylepe ane riade þweo rýmle ymb ane niht niwon riðum gif micel þearf rý :—

Þið swpa fær fteorfan do a in heora mete weoð zliðan rýle etan nim eac elehtrian biweorppýrt y carruc ðereþorn hezeriwan haran swicel riuz ofer weore mærfan . ðrif on fald hoh ða pýrte on weore healfe y on þan dore bærn do recelf to læt rýuan ofer þone wec.

<sup>1</sup> Read eufter.| <sup>2</sup> Understand as oþere.

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

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

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

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

fol. 178 b.

ƿið þeofentum luben luben niȝa eƿið niȝa eƿið ƿel  
ceið ƿel deļf ƿel cumer orceȝaei ceufoꝛi ȝapð ȝiuȝ  
ƿariȝ ƿiðȝ delou deluƿih.

ƿið honðpýmmum ƿeipteron . ƿƿeļ . ƿiƿoꝛi . hƿit  
ƿealt mænȝe toȝomne ƿmýne mið ¶ eƿt ƿex ƿƿeļ ȝ  
ƿealt mænȝe ƿmýne mið.

ȝiƿ næȝl of honda ƿeoriðe nim hƿætene coꝛn ȝecnuca  
mænȝe ƿið huuiȝ leȝe on ðone ƿinȝeꝛi . ƿýll ƿlahþoꝛn  
munde þƿeah mið ðý ðrænecce.

fol. 179 a.

ƿið hƿofstan ƿýll cuꝛmeallan ƿýꝛtuuman ƿýne to  
dufte ȝýle him on ƿine ðꝛincan ƿona ȝe hƿofsta bli-  
neð.

ƿið maȝan ƿýnce ȝ ȝiƿ he bið toblapen ȝe innoð  
ƿꝛunȝe polleȝian in ceald ƿæteꝛi oððe in ƿin ȝýle ðꝛincan  
him bið ƿel :—

ƿið ðon ðe ƿiƿ ƿæꝛunȝa adumbiȝe ȝenim polleȝian  
ȝ ȝmið to dufte in pulle beꝛinð aleȝe unðeꝛ þæt ƿiƿ  
hýne bið ƿona ƿel :—

fol. 179 b.

ƿið þeoꝛ . ƿoꝛe ȝ ȝuðe elene ȝ ƿeƿeꝛƿuȝe . ƿæðic ȝ  
biƿceoppýꝛt ƿaluie ȝ ƿauiue eƿeꝛðnoce ¶ eƿt oþeꝛ ƿanu  
ȝ ƿeƿeꝛƿuȝe ȝapleac ȝ ƿæðic . ellen munde inneƿeapð ȝ  
cýꝛe . netele ƿiƿoꝛi . mince þe ƿýxð be þæne ea . nim  
mealt eala ofȝeot ða ƿýꝛta nýȝon niht ȝ sýle ðꝛincan  
nýxtniȝ.<sup>1</sup> Ȝiƿ þu ƿille ƿýꝛcean ȝoðne ðrænec ƿið ælc  
inýfel<sup>2</sup> ȝý hit on heafðe ȝý þæꝛ hit ȝý þonne ȝenim  
þu ƿaluian leaƿ ȝ ȝuðan leaƿ ȝ heldan leaƿ ȝ ƿinoleȝ  
ȝ ceꝛƿillan leaƿ ȝ heȝeclýꝛan leaƿ ȝ ƿeꝛfoceȝ leaƿ ȝ  
ƿeadeȝ ƿealeȝ leaƿ ealra eƿeꝛƿela enoca hý toȝomne ȝ  
leȝe on ƿine oððe on hlutȝan ealað ȝ ƿꝛunȝ þonne  
of þa ƿýꝛta ȝ nim þonne huuiȝ be ðæle ȝ ƿƿet þone  
ðrænec ðꝛinc hine þonne anne tide æꝛi þu þe ƿille  
bloð lætan beþa þe þonne þa hƿile to hatum ƿýne ȝ

fol. 180 a.

<sup>1</sup> Read nýꝛta.| <sup>2</sup> Read ælc ýfel or ælcum ýfele.

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 hedgeclivers, 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 ðrænc into ælcan lime gif þu him ænige hrile beþýlgeft þu ongiſt þ̅ he iſ frýmful to bezanne.

Þið mete cweorpan zenime eorðgeallan ðriȝ to duſte ſead on eala oððe on ſpa hræt ſpa þu ðrincan pille þe bið ſel. Þið þæt man ne maȝe ſlapan zenim hænebellan ſæð ȝ tunmintan ſear hrer toȝæðere ȝ ſmýre þ̅ heafod mid him bið ſel;

fol. 180 b.

þonne þe mon æreft ſecȝe þ̅ þin ceap ſý loȝod þonne cpeð þu æreft ær þu elles hræt cpeþe

bæðleem hatte ſeo buruh

þe criſt on acænned pær

ſeo iſ ſemæpȝad<sup>1</sup> ȝeonð ealne middanȝearð

ſpa þȝoȝ ðæð foꝛi monnum mære ȝerurþe

þurh þa halȝan criſteȝ noðe amen. ȝebide þe þonne þurpa eaſt ȝ cpeþ þonne þurpa criux xp̅i ab oriēte neducað ȝebide þe þonne þurpa peſt ȝ cpeð þonne þurpa criux xp̅i ab occidente neducat; ȝebide þe þonne þurpa ſuð ȝ cpeð þurpa criux xp̅i ab auctero neducat. ȝebide þonne þurpa noꝛð ȝ cpeð þurpa criux xp̅i ab aquilone neducað. criux xp̅i abſcondita eſt et inuenta eſt. iudeaȝ criſt ahenȝon ðýðon ðæða þa pýpfeſtan hælon þ̅ hý foꝛhelan ne mihtan ſpa þeoȝ ðæð nænige þinȝa foꝛholen ne purþe þurh þa halȝan<sup>2</sup> criſteȝ noðe. amen.

fol. 181 a.

contra oculos dolorem.

DNE ꝛc̅e pateri omnipotentȝ eterne deus ſana oculos hominȝ iſtȝuȝ. n̅. ꝛicut ſanaſti. oculos filii tobi et multoꝝum cecorum quos domine tu es oculos<sup>3</sup> cecorum

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

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

<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 *PIÛ EGNA SARE SINC ÆIS*, "for sore of eyes sing this," we find in the *Durham Ritual*, as printed p. 115, a similar prayer.

fol. 181 b.

manuꝝ amidoꝝum pes claudozum ꝥanitatꝝ egꝛozum ꝥe-  
ꝥurꝥectio moꝛtuozum ꝥelicitꝝ maꝛtꝝꝛum et omnium  
sanctoꝝum • oꝛo domine ut eꝛeꝝaz et inluminaz oculoꝝ  
ꝥamuli tui • ñ. in quacumque ualitudine constitutum  
medelij celestibꝝ ꝥanape diꝝneꝛꝝ ꝥꝛibueꝛe ꝥamulo  
tuo • ñ. ut aꝛmꝝꝛ iustitię munitꝝꝛ diabolo ꝥeꝛꝝtat et  
ꝥeꝝnum conꝥequatur eꝛteꝛnum • ꝥeꝛ.<sup>1</sup>

Domum tuam quaeso domine clementer inꝝꝛedeꝛe  
et in tuozum tibi coꝛꝛidibꝝꝛ ꝥideliuꝝ ꝥeꝛꝥetuum con-  
stitutam mansionem<sup>2</sup> ut cuiꝝꝛ edifiꝛatione subsistat  
huiꝝꝛ ꝥꝛiat habitatio ꝥꝛeclara ;

ꝝꝛ ꝥoꝛꝝꝛ bið ȝeꝛꝥæht þonne ꝥcealt þu eꝛeꝥan þaz  
ꝥoꝛð.

fol. 182 a.

Naborꝛede unde uenitꝛi ꝥꝛibꝝꝛ uicibꝝꝛ eꝛꝥedidi ꝥꝛoꝛ-  
ꝥeꝛ ꝥꝛibꝝꝛ uicibꝝꝛ • Alpha et ô inꝛitium et ꝥꝛimꝝꝛ eꝛꝛux  
mihꝝꝛ uita est et tibi moꝛi inimici<sup>3</sup> ꝥateꝛ ꝛoꝛteꝛ ;

ꝥið eꝛꝛnel.

Neozone ꝥæꝛan noðþæꝛ ꝥꝥeofteꝛi þa ꝥuꝛðon þa nýzone  
to VIII. ꝥ þa VIII. to VII. ꝥ þa VII. to .VI. ꝥ þa .VI. to  
.V. ꝥ þa V. to .III. ꝥ þa III. to III. ꝥ þa III. to .II. ꝥ  
þa II. to I. ꝥ þa .I. to nanum • þꝛꝝ ꝥe lib be eꝛꝛneleꝛ  
ꝥ ꝥeꝛoꝛelleꝛ<sup>4</sup> ꝥ ꝥeꝛoꝛmeꝛ<sup>4</sup> ꝥ æꝝhꝥꝛꝛleꝛ ꝥꝥeꝛleꝛ ꝥꝛiꝝꝛ bene-  
dicite nýzon ꝥꝥꝥum.

þꝛꝝ mæꝝ hoꝛꝥe ꝥið þon þe him bið coꝛꝛn on þa ꝥeꝛ.

fol. 182 b.

Geneon ȝenetꝛon ȝenitꝛul catalon caꝛe ꝥꝛiꝛt ꝥābꝛt  
eꝛmie ꝥoꝛꝥune naht ic ꝥoꝛꝥune<sup>5</sup> neꝛꝛꝝꝛ annua maꝛꝛꝝ  
ꝥcāna 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 Laen. 108.

<sup>4</sup> ꝥeꝛoꝛelleꝛ, MS.; read also ꝥꝥꝛmeꝛ.

<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.*

---

<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.

... . . . . . ȝif hoȝȝ bið ȝerceoten.

Sanentur animalia in orbe terrae et ualitudine uexantur in nomine dei patris et filii et spiritus sc̄i extingunt<sup>1</sup> diabolus per inpositionem 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.

ȝif ȝif ne mæȝe bearn bearn.<sup>3</sup>

Solue tibe deus ter catenij. Ad<sup>4</sup> articulum dolorum constantium malignantium diabolus h̄gaur<sup>5</sup> angelus curauit dominus saluauit in nomine medicina. amen.<sup>6</sup>

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

Xp̄ȝ ȝuper maximoieum sedebat petrus t̄ustij ante eum stabat manum ad maxillum tenebat et interpretabatur eum dñȝ dicenȝ. quare t̄ustij ef petre? Respondit petrus et dixit. domine dentes mei dolent. et dominus dixit. adiuo te mizraneas<sup>8</sup> uel ȝutta 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. oȝ euangelistas et per omnes sc̄os qui deo placuerunt ab origine mundi. ut non possint diabolus nocere ei nec in dentes nec in aures nec in palato<sup>9</sup> famulo dei. illi non oȝȝa franȝere<sup>10</sup> nec carnem manducare ut non habeatȝ potestatem nocere illi non dormiendo nec uigilando nec tangatȝ eum usque lx. annos et unum diem rex pax nax in xp̄o filio. amen. pateri nos̄ter.

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> h̄gaur, 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> ȝranȝere, MS.

97. If a horse has been shot.

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

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

*Hymnus? Solvi iube  
Deus e catenis.*

99. For constant and malignant rheumatism.

*Diabolus ligauit,  
Angelus curauit,  
Dominus saluauit.*

100. For tooth ache.

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

Deus qui dixisti uenite ad me omnes qui laboratis  
 et honorati estis et ego mercedem uos horum famulorum  
 tuorum laborum suorum premio percipere sempiterno; per  
 dominum.

fol. 184 b.

Ʒið utrihte þyŷne Ʒiftoł Ʒe ængel bƷohte to Ʒome  
 þa hý Ʒæran mið utrihte micclum ƷerƷæncte . ƷƷit  
 þiŷ on ƷƷa lanƷum boƷelle þ̅ hit mæƷe beƷón utan þ̅  
 heafod Ʒ hoh on þ̅æŷ manneŷ ƷƷeoran þe him þearƷ Ʒý  
 him bið Ʒona Ʒel; Ranmizan adonai . eltheoŷ . muŷi .  
 O Ʒ meŷŷabile . Omizinan . midanmian . miŷane . dimaŷ .  
 mode . mida . memaƷaritem . Oŷta min . Ʒizgone . be-  
 Ʒonice . ƷƷitaŷ . uenaŷ quaŷi dulaf . Ʒeruor . ƷƷux-  
 antiŷ . ƷanƷumiz . Ʒiccatuŷ . Ʒla . ƷƷacta . ƷƷizula .  
 miŷui . etrihdon . Ʒezulta . ƷƷautantur . in arno .  
 midonniŷ . abari uethó . Ʒýðone multo . Ʒaccula . ƷƷ  
 ƷƷƷƷ Ʒotheŷ Ʒotheŷ . miŷereŷe mei d̅s d̅s mini d̅s mi .  
 λ )-( N Ʒ Ał' . Ał' .

fol. 185 a.

Se Ʒiŷman Ʒe hiŷe cild aƷedan ne mæƷ ƷanƷe to  
 Ʒeriteneŷ manneŷ biŷzenne Ʒ ftæppe þonne þƷiŷa oŷer  
 þa byŷzenne Ʒ cƷeþe þonne þƷiŷa þaŷ Ʒorð þiŷ me  
 to bothe þære laþan læt byrde þiŷ me to bothe þære  
 ƷƷærian ƷƷær̅t býrde þiŷ me to bothe þære laðan lam-  
 býrde Ʒ þonne þ̅ Ʒiŷ Ʒeo mið beaŷne Ʒ heo to hýŷe  
 hlaŷorðe on Ʒeŷte Ʒa þonne cƷeþe heo

up ic ƷonƷe  
 oŷer þe ftæppe  
 mið cƷican cilde  
 nałæŷ mið cƷellendum  
 mið Ʒulboŷenum  
 nałæŷ mið ƷæƷan



Ʒ þonne Ʒeo moðor Ʒefele þ̅ þ̅ bearn Ʒi eƷic Ʒa þonne to cýrican Ʒ þonne heo toforan þan Ʒeofode cume eƷeþe þonne eƷiſte ic Ʒæde þiƷ Ʒecýþeð. Se Ʒri- mon Ʒe hýre bearn afeðan ne mæƷe Ʒenime heo Ʒylf hýre aƷener cildeƷ ƷebyrƷenne ðæl ƷiƷ æfteƷi þonne on hlac eulle Ʒ bebiƷe to ceƷemannum Ʒ eƷeþe þonne

fol. 185 b.

ic hit bebiƷe  
 Ʒe hit bebiƷan  
 þaƷ ƷƷearƷan eulle  
 Ʒ þýƷƷe ƷorƷe eorin.

Se man Ʒe þe mæƷe bearn afeðan nime þonne aneƷ bleoƷ cu meolc on hýre handæ . Ʒ ƷeƷuƷe þonne mið hýre muþe Ʒ ƷanƷe þonne to ýrnenðum ƷæteƷe Ʒ ƷƷiƷe þæƷ in þa meolc Ʒ hlade þonne mið þæƷe ýlean hand . þæƷ ƷæteƷeƷ muð fulne Ʒ foƷƷƷeƷe . eƷeþe þonne þaƷ Ʒorð . ƷehƷeƷi ƷeƷeðe ic me þone mæƷan maƷa þihtan mið þýƷƷe mæƷan miete þihtan þonne ic me Ʒille habban Ʒ ham Ʒan þonne heo to þan hƷoƷe Ʒa þonne ne beƷeo heo no ne eƷt þonne heo þanan Ʒa Ʒ þonne Ʒa heo in oþeƷi huƷ oþeƷi heo ut oƷeode Ʒ þæƷi ƷebýrƷe meteƷi.

*Heading is omitted.*

fol. 186 a.

Ecce ðolƷula medit ðudum beðeƷunða bƷeðeƷunða elecunða eleuachia moƷtem mee penum oƷþa Ʒueþa letaneƷ noeneƷ teƷƷe ðolƷe ðroƷe uhic . alleluah . ƷinƷe man þiƷ Ʒebed on þ̅ Ʒe man ðƷimcan Ʒille nýƷan Ʒiþan . Ʒ ƷateƷi noſteƷi niƷan fiþan.

Ʒið cýrnla.

AƷcuƷ ƷuƷeð aƷƷeðit niƷo cana bið lux et uƷe cana bið . ƷinƷ ðiƷ niƷon Ʒiþan Ʒ ƷateƷi noſteƷi .VIII. on anum beƷenan hlaƷe 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.

---

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

þýrc lungen realfe num cofc ʒ ʒuðerne puða hýl-  
pýrc · ʒarclife · bete þe bið anfteallet.

Þið ʒeðriſ num ʒnæʒl ʒ afeorpa hine ʒ num þ̅ clæne  
fam menʒc pið piſer meole ʒýle þicʒan him bið ʒel.

Þið horʒ oman ʒ manney ʒinʒ þiſ þiſpa nýʒan ʒiðan  
on æfen ʒ on morʒen on þæſ manney heafod ufan ʒ  
horʒe on þ̅ þýnſtre eape on ýrnendum þætere ʒ penð  
þ̅ heafod onʒean ſtream. In domo mamorin inchorpa  
meoti · otimimeoti quoddealde otuuotiua et marethin.  
Cruſ mihi uita et tibi morʒ inimici alfa et o initium  
et ʒiniſ dicit dominuſ.

fol. 186 b.

Þið oman ʒenim ane ʒne ne ʒýrde ʒ læt ʒittan þone  
man on miððan huſer flope ʒ beſtric hine ýmbutan ʒ  
cpeð o paſſ et o ʒilla paſſ et paſſ inopia · est alfa  
et o initium;

Apeſtolobiuſ þæſ haten an einʒ he þæſ piſ ʒ læce-  
craeftiʒ he þa ʒeſette forþon ʒodne morʒen ðrænc  
pið eallum untrumneyrum þe manney lichoman ionð  
ſtýuað innan oððe utan ʒe ðrænc iſ ʒod pið heafod  
ece<sup>1</sup> ʒ pið bræzeneſ hþyriſneyſe ʒ peallunʒe pið ʒeondre  
exe<sup>2</sup> pið lungenadle ʒ liſerpeſce · pið ʒeondum ʒeallan  
ʒ þæne ʒeolpan adle pið eaʒena ðimneyſa pið eaſena  
ʒriſunʒe ʒ unʒehýrneyſe ʒ pið hþeoſta heſiʒneyſe ʒ  
hþiſer aþundenneyſe pið miltan þærce ʒ ʒmæl þeaſma  
ʒ pið ornum uʒʒanʒe ʒ pið þon þe mon<sup>3</sup> ʒemigān ne  
mæʒe pið þeori ece<sup>4</sup> ʒ ʒina ʒetoʒe pið cneoppærce ʒ  
foc ʒeſpelle pið ðam micclan lice ʒ pið oþrum ʒiccen-  
dum blece ʒ þeoriʒeide ʒ æʒhpýlcum attre pið ælepe  
untrumneyſe ʒ ælepe ʒeonder cofcunʒe · ʒepýrc þe duſt

fol. 187 a.

<sup>1</sup> ecce, MS.<sup>2</sup> Read exle, for eaſle.<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, gareliff, 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 strcke 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 dinness 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 faecal discharge, and in case a man is not able to pass water, against the ache of the "dry" disease and spasm of sinews, against knee wark, and foot swelling, for elephantiasis, and for other itching blotches, and spasms of the "dry" disease, and every poison, for every infirmity and every temptation of the fiend. Work thyself dust enough in harvest and

fol. 187 b.

zenoh on hærfeste 7 nýtta þonne þe þearf 7ý pýre  
 þonne drænc of þýrsum pýrtum nim merces 7æd drize  
 7 fnoles 7æd 7 peteryhian 7æd 7 felðmorian 7æd 7  
 felterpan 7æd . þ 7 eorðgeallan dilef 7æd 7 iudan 7æd  
 capel 7æd 7 cyllelendran<sup>1</sup> 7æd . 7 referfuzgan 7æd 7  
 tra mintan þ 7 tun minte 7 horf minte 7 betonican  
 7æd 7 luueftices 7æd 7 alexandrian 7æd 7 saluan 7æd  
 7 flarian 7æd 7 perimodes 7æd 7 hæþerian 7æd 7 bycor-  
 pýrte 7æd . 7 horf elenan 7æd 7 beolonan 7æd þ 7  
 hænebelle acumonian 7æd . þ 7 zarclue 7 ftancroppef  
 7æd . marubian 7æd þ 7 harehune 7 neptan 7æd 7  
 puduhrofan 7æd 7 pudu merces 7æd . eorþþrotan 7æd .  
 do ealra þýrpa pýrta efenfela nim þonne þýrpa pýrta  
 ælcne anre fpa micel fpa þara oþra tra þ 7 cýmen 7  
 cofe 7 piper 7 zinzifra 7 hrit eudu pýre þaf pýrta  
 ealle to fpiþan<sup>2</sup> fmalan dufte 7 do þæf duftef zodne  
 eucelere fulne on ane fceance cuppan fulle cealder<sup>3</sup>  
 rines 7 fýle drincan on niht nýhítz<sup>4</sup> nýtta þýf<sup>5</sup>  
 drænces þonne þe þearf 7ý . ¶ 7if man fceýle muzeþýrt  
 to læcedome habban þonne nime man þa readan pærned  
 men 7 þa znenan fímen . to læcecræfte . ¶ Þif deah  
 rið fot ece zenim elenan morian 7 eferþrotan morian  
 7 doccan morian pýll fpiðe pell on buteran dreahna ut  
 þurh pyllene clað læt eolian æfter fmyre fýþþan þ  
 gefpel him bið fona fel.

fol. 188 b.

Þið hroftan<sup>6</sup> hu he miþfenlice on man becýmð 7  
 hu hif man tilian fceal . Se hrofta hæfð mænizfealdne  
 tocýme fpa ða fpat<sup>7</sup> beoð miþfenlicu hpilum he cýmð  
 of ungemætfæfte hæto . hpilum of ungemætfæftum  
 cýle hpilum of ungemetlicne pætan<sup>8</sup> hpilum of<sup>9</sup> unge-

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

<sup>2</sup> Read *fpiþe*.

<sup>3</sup> *ealder* ?

<sup>4</sup> For *nystizum*.

<sup>5</sup> For *þýref*.

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

<sup>7</sup> *fpatlu, 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 | on Ἄρτεμισία λεπτόφυλλος. He  
 Ἄρτεμισία, and of Ἄρτεμισία μονόκλω- | says nothing about male and fe-  
 νος, and there is a spurious chapter | male.

mætlīcne driuzneſſe. Þýrnc dŕæenc rið hŕofſtan zenim  
maŕcpýrnc ſeoð on cýreſenan cýtele 7 þýll oððæt heo  
ſý ſŕiþe þicce 7 heo ſý of hŕætenum mealte 7eporht  
zenim þonne eorþŕearneſ mæŕc biſcopþýrnc hinc-  
hæleþan dŕeori7e dŕoŕtlan . ſinc7nenan . do eall on ſæt  
ſýle dŕincan middeſda7um 7 ſoŕ7a ſŕi 7 ſealtes  
7ehŕæt.

Þið hŕofſtan eſc zenim<sup>1</sup> hunan ſeoð on 7ætere ſýle  
ſŕa 7earne dŕincan. Eſc zenim clifþýrnc ſume men  
hazað ſoxeſ clife ſume eaŕýrnc 7 heo ſý 7eporht ofeſ  
midne ſumori ſeoð ða on 7ætere oððæt<sup>2</sup>

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

fol. 139 a.

7ehŕi7ce. Giſ 7ænnar e7lian mæn æt þære heoŕtan  
7anze mæden man to þýlle . þe ſihte eaſt ýrnc 7  
7ehlade ane cuppan ſulle ſoŕð mid ðam ſtŕeame 7 ſinc7e  
þæron cŕedan 7 7æternofteſ 7 7eote þonne on ofeſ  
ſæt 7 hlade eſc ofeſ 7 ſinc7e eſc cŕedan 7 7æternofteſ  
7 do ſŕa þ þu hæbbe þneo do ſŕa ný7on da7ar ſona  
him bið ſel. Þið heoŕc 7æſce<sup>3</sup> ſudan 7elm ſeoð on  
ele 7 do alpan ane ýnſan to ſmyne mid þý þ ſtilð  
þæm ſæne.

fol. 139 b.

Þið heoŕtece 7iſ him on innan heaŕd heoŕc7æſce ſý  
þonne himi þýxſc ſind on þære heoŕtan 7 hine þe7eð  
þŕiſc 7 bið unmihtiglic þýrnc him þonne ſtan bæð 7 on  
þæm eſe ſuþerne 7ædic mid ſealtes þý mæ7 ſeo ſund  
7eſan 7ehæled. Þið heoŕc ece eſc zenim 7iðſiſan ſeoð  
on meolce ſýle dŕincan ſýx da7ar. Eſc neoþe7eard

<sup>1</sup> Ib., 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.

eoforfearn ȝiðriþan feȝbrædan ȝýl toromne ȝýle  
ðrincan ;

fol. 190 a.

Þið hreofst nýrpette þuȝ ꝑccal beon ȝe læcecraeft  
ȝeƿorht ꝑ man nime ane cuppan ȝemeƿeder huniȝeȝ ȝ  
healfe cuppan clæneȝ ȝemylter ȝƿiceȝ ȝ mænȝe on ȝe-  
manȝ ꝑ huniȝ ȝ ꝑ ȝƿic toȝædere ȝ ȝýlle hit oððæt  
hit beo ȝel þuȝ ȝicce foȝþan hit ȝile hluttrian foȝ  
þan ȝƿice ȝ ðriȝe mon beana ȝ ȝriunde hiȝ ȝýðþan ȝ ðo  
þær to be þær huniȝeȝ mæþe ȝ ȝiȝna hit ȝýþþan ȝƿa  
ȝƿa man ȝille.

fol. 190 b.

Þiȝ ðaȝaȝ ȝýndon on ȝeaȝe þe ȝe eȝiptiaci hatað ꝑ  
iȝ on ure ȝeþeode ȝihthce ðaȝaȝ on þam natoþeȝ-  
hron foȝ nanȝe neode ne manneȝ ne neateȝ blod ȝý  
to ȝanienne ꝑ iȝ þonne utȝanȝendum þam monþe þe  
ȝe aȝneliȝ hatað ȝe nýhfta monan ðæȝ án . þonne iȝ  
oþeȝ inȝanȝendum þam monþe þe ȝe aȝuftuȝ hatað ȝe  
ærefta monan ðæȝ . þonne iȝ ȝe þriðða ȝe ærefta  
monan ðæȝ æfteȝ utȝanȝe þær monþeȝ decembriȝ.

Se þe on þȝȝum þȝum ðaȝum hiȝ blod ȝeƿanȝe ȝý  
hit man ȝý hit nýten þær þe ȝe ꝑecȝan ȝehýrdan ꝑ  
ȝona on þam foȝman ðæȝe oþþe þam feoȝþan ðæȝe hiȝ  
hiȝ ȝeænðað oþþe ȝiȝ hiȝ hiȝ lænȝre bið ꝑ he to þam  
feoȝþan ðæȝe ne becýmð oððe ȝiȝ he hȝilene ðrænc  
ðriuncð þam þȝum ðaȝum hiȝ hiȝ he ȝeænðað binnan .xv.  
ðaȝum . ȝiȝ hȝa on þiȝ<sup>1</sup> ðaȝum acænned bið ȝfelum  
ðeaðe he hiȝ hiȝ ȝeænðað ȝ ȝe þe on þýȝ ýlcum þȝum  
ðaȝum ȝofe ȝlæfeȝ onbýȝuȝeð binnan feoȝoȝtiȝeȝ ðaȝa  
ȝýriȝte he hiȝ hiȝ ȝeænðað.

<sup>1</sup> þiȝ, 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 } length of the year; but these Dies  
by Beda good calculators of the } *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 uite alta subueni auxilio et salutis tue pelta defende presidio summo et digne te obscuro intende ardiana mei cordis adque peto angelorum milia aut me. N<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. & fce ehpalbe. & fce cassiane. & fce germane. & fce figifmundi regif zercylbað me pið ða laþan poccar 7 pið ealle ýrelu. 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> istius, 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.

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<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 nequitas 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. fol. 83 b.=42 b.<sup>1</sup>*

Incipit liber qui dicitur peri didaxeon.

fol. 84 a.

[D]er onginþ feo boc peri didaxeon . þ̅ yf feo sp̅ytelunȝ hu fela ȝera p̅ær behuded fe læcecraft . Ț be hif ȝepifneffe þa ȝelæreduf læce ȝep̅iflice smeadon . þ̅ paf<sup>2</sup> fe ærufta apollo . Ț hif funa efculapf̅iuf Ț afclepiuf . Ț afclepiuf paf ypocrateȝ yem . þeof . un<sup>or</sup>. ȝemetum ærest þa ȝetȳmbrunga þare læcecrafte . after noef flode . ymb áá þufund p̅intra.<sup>3</sup> Ț fif hund p̅intra . on artaxif dæȝe . fe paf perfa cingī hȳ alufte þa leoht þæra læce crafte . Ğip̅iflica fe apollon ærest he ȝemetta . meþodicam . þ̅ fȳndon fa yfene þa mann . mid emfun hæle menn . Ț [e]fcolaf̅iuf : empiricam .<sup>4</sup> þ̅ if ilæcunga of læce crafta . Ț afclepiuf loicam . þ̅ yf feo gehealde nȳffe þære æ . Ț þæt hfæt . Ț ypocraf theoreticam . þ̅ yf forefceapunga . þara feocneffe . þannum plato Ț ariftoctilef þa ȝelæredufþan aþp̅ytȳna . þaf æfter fȳlȳȝdun .<sup>5</sup> þaf forecpeðenan . læcum . Ț hi ȝefæddun . þ̅ feoper pætun fȳndon on þan mannifcen lichama . for þam bȳð pȳlyð . ealþra midðanȝeardeſ boȝa . þat yf þa pæte : on þan hearode . Ț þ̅ blod : on þara breofita . Ț fe rupa ȝealla : on þan innoþe . Ț fe fperta ȝealle innan ðare blæðran . And hȳra anȝeh[p]ȳlce riȝaþ ðra monþaf . þ̅ yf fram .xviii.<sup>6</sup> kl. jañ. ufq ; in .viii.<sup>6</sup> kl. apl. þ̅ on ðan heafðe fe pæte bȳð 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 m̅ annos, Margin.

<sup>4</sup> empiricā, MS.

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

<sup>6</sup> Glossed octodecimo, and octo.

## OF SCHOOLS OF MEDICINE.

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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 Ἀσκληπιός, 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 *ἐμπερικήν*, that is, the leechening, or *sanative process* of leechcrafts, and Asklepios *λογικήν*, that is, the observance of the law,<sup>a</sup> and the cupping glass?, and Hippokrates *θεωρικήν*, that is, viewing (diagnosis) of the sicknesses. Then Platon and Aristoteles, the very learned philosophers, followed after these, the aforesaid leeches, and they said, that in the human body there are four humours, inasmuch as the rainbow is also composed thus, that is the humours in the head, and the blood in the breast, and the raw bile in the inwards, and the swart bile within the *gall* bladder. And each one of them ruleth for three months, that is, from the fifteenth of December till the twenty-fifth of March, *they say*, that the humour in the head is waxing.

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<sup>a</sup> Probably in a purely technical sense, with reference to the *Νόμος* among the works of Hippokrates.

But I do not endorse the Saxons story.

fol. 84 b.

And fram .xviii. kl'. ap'l' :<sup>1</sup> ufq; in .viii. kl' : julii .  
 þ̅ ð blod biþ pexinde on þan breosten. Ab .xviii.  
 kl'. julii . ufq; in octauam<sup>2</sup> kl'. octobris : þ̅ fa rupa  
 zealle byð pexenda . on þan innoþe . for þan fynd þa  
 dægef zenemne . είνοτι . þ̅ findan þa dægef canicu-  
 laref ⁊ þara byð fif ⁊ feopertiz . dæga . ⁊ on þam  
 dæge : ⁊ on þan dægen ne mæz nan læce pel don fultum  
 ænigen feoce manne. And<sup>3</sup> þe feorðan zefcorneffe  
 yf ab .xviii. kl'. octobris . ufq; in .viii. kl'. Jañ . þat  
 fe blace zealle . πικτ . on þara bladre . þif zefcead yf .  
 æfter<sup>4</sup> þam feopor<sup>5</sup> heorren . heofenef . ⁊ eorðan . ⁊  
 þara lýfte . ⁊ þara dupneffe . þa pæf eal ſpa drihte  
 lice . eal ſpa paf fe man zefet . þ̅ þur þara ſmea-  
 zunga . ⁊ þare<sup>6</sup> endbirneffe . Vtan nu nymen<sup>7</sup> æryft  
 zepiflice þane fruman of þan heafde .

#### Þið oman.

þuf man ſceal pýrcen þa ſealfe pið oman . ⁊ þuf he  
 ſceal beon zehæled . Ἐπίμ λιτargio τpentize ſeillinga ze-  
 pýht . ⁊ niþef límeſ τpentiza ſeillinga zepihete . ⁊ anne  
 healfne fefter ecedef . ⁊ feoper<sup>8</sup> ſeillinga zepiht . de oleo  
 mirtino . ⁊ meng togadere . ⁊ gnid . ſpiþe ætſomne .  
 mid þan ecede . ⁊ þanne níma man oðer<sup>9</sup> ele . ⁊  
 meng þarto ⁊ ſmýre þ̅ fare mid .

#### Ad ſcabiofof.

Þið<sup>10</sup> þ̅ heafod þe byð toſpollen þ̅ grecaſ ulcerofuf  
 hatað . þ̅ if heafod far . þa bula þe betpýx felle ⁊  
 flæſce ariſað . ⁊ on manneſ anplytan : ut berfteþ . ſpa  
 grete ſpa beane . þuf he ſcel beon zehaled . ním pín-

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

<sup>2</sup> octava, 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> nymen, MS.

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

<sup>9</sup> oðder, MS.

<sup>10</sup> pið, 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 *κυνάδες*, that is, the dies caniculares, so that of them there are five and forty days, and in those days no leech can properly give aid to any sick man. And the fourth division is from the fifteenth of September to the twenty-fifth of December, that *then* the black bile waxeth in the *gall* bladder. This is distinguished according to the four cardinal points of the heaven, and of the earth, and of the air, and of the deep. Then as pleased the Lord was man constituted. That wanteth investigation and method. Now let us first certainly take our commencement with the head.<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 "ulcerous," 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

<sup>a</sup> See Note 1, opposite.

<sup>b</sup> The title *περὶ διδάξεων* may be appropriate to the first paragraph,

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

Ʒearðef fæc Ʒ gnið on Ʒæte . Ʒ leƷe uppan Ʒac far .  
Ʒ he býð fona hæł.

Ad Jðem.

Eft fona Ʒið<sup>1</sup> Ʒac ýlca . ƷƷim fƷearƷe beanen . Ʒ  
cnuca hý fƷiðe fmale . Ʒ býð hý to Ʒare Ʒunða Ʒ feleft  
heo hit Ʒehæłð.

Ad Jðem.

Eft fona ním míntan . Ʒ cnuca hý fmale Ʒ leƷe  
uppan Ʒa Ʒunða . Ʒ ealle Ʒa Ʒæten ðe Ʒarut gað of  
Ʒan fare . eall heo hit aðriƷh.<sup>2</sup> Ʒ Ʒehæłð Ʒ fare.

fol. 85 a.

Eft fona Ʒið<sup>3</sup> Ʒif Ʒeo ýlca ađle cilde eƷelíc . on  
ƷeoƷeƷe : ƷƷim garlucef heafuð fƷa Ʒehæł . mið felle .  
Ʒ mið ealle Ʒ bærne hit to axan . Ʒ ním Ʒanne Ʒa  
axan . Ʒ ele meng toƷaðere Ʒ fmiƷe Ʒ far mið . Ʒ Ʒ  
býð felýfƷe Ʒið Ʒa ađle .

Ʒið<sup>4</sup> Ʒunða Ʒ fƷellað.

And eft fona Ʒif Ʒa Ʒunða toðindaƷ . ƷƷim fýrf Ʒ  
cnuca híne . Ʒ leƷe uppa<sup>5</sup> Ʒac Ʒefpollene . Ʒ hýc fceal  
fona<sup>6</sup> fettan.

Ʒið tobrocene heaƷoð.

Ʒið tobrocenum heaƷoð . oððe Ʒepunðedum . Ʒe af  
Ʒan Ʒætan býð acenned . of Ʒan heafode . ƷƷim be-  
toníca . Ʒ cnuca hi Ʒ leƷe to Ʒare Ʒunða : Ʒ eal Ʒac  
far heo<sup>7</sup> foƷfƷýhƷ.

<sup>1</sup> Ʒið, MS.

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

<sup>3</sup> Ʒið Ʒið, MS.

<sup>4</sup> Ʒið and fƷellað, 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 . ðe cefalaponía.

Cefalaponía . ð yf heafod far :<sup>1</sup> ⁊ þat far fylgþ lange þan heafode . ⁊ þif fynda<sup>1</sup> þa tacnu . þæf faref . þ̅ if ærest þa ðunepenga clæppaþ ⁊ eal þat heafod býð hefi . ⁊ spaꝥoð þa earan.<sup>2</sup> ⁊ þa fínan on þan hneccan : færzað . Þif sceal to botan þan fare . do þane mann innan to ana hufe . þe be no to leoht . [ah on] þustre . ⁊ bezýte man hým rudan . sþa mýcel sþa he mæge mid hýf han[ð] býfon . ⁊ eordjuí eal sþa micel . ⁊ laurtreopes leaf em mýcel . oððer<sup>3</sup> þæra beíza nígon . ⁊ feoþ hit eall to gadere on pætera . ⁊ do þarto ele . ⁊ finere þ̅ heafod mýð . hýt býð fona hæl .

Ad vlcera capitif.

fol. 85 b.

To þan mann þ̅ hýf heafod æcþ . oððer<sup>4</sup> purmaf an þan heafedon rixiað .<sup>5</sup> Z̅im fenep fæd . ⁊ næp fæd . ⁊ meng eced . ⁊ cned hýt mid þam ecede þ̅ hit fi sþa þicce sþa doh . ⁊ finýre þ̅ heafod forepearð . mid . ⁊ þif if<sup>6</sup> anredeþ<sup>7</sup> læce cræft .

Ad jdem . pið þ̅ ylcan.<sup>8</sup>

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

<sup>1</sup> fynda ; 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 þat eare ȝif fe pyrme 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 lacecræft be þan manne þat hým þing[þ] . þ hýt turnȝe abotan hýf heafod . ⁊ farþ furpendum brachenum . ȝīm man rudan . ⁊ cereullan . ⁊ enne leaċ . ⁊ cnuca þa purtan to gadere . ȝīm þanne eale . ⁊ buteran ⁊ ecede . ⁊ huniȝ . ⁊ meng to gadere þa fealfe : mid þare pulle þe ne com næfre apæxan : ⁊ do inna þa fealfen . ⁊ pæte þa fealfen inne ane þanne mid pulle ⁊ mīd ell . nīm þane þa pulle perme . ⁊ beþeȝe<sup>4</sup> þ heafod mīd . ⁊ hīm býð fona bet.

## Ad jdem.

Eft fone nīm renpæter oððer<sup>5</sup> pulle pæter þa uppærð pýllð.<sup>6</sup> ⁊ clæne býð . do hýt in an fæt . nīm þanne anne linnenne clað . ⁊ do hīne eal pate 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 balmeðan ⁊ ele . ⁊ cnuca þane balmeþan ⁊ menȝe fýððe<sup>10</sup> pið hlutre ele ⁊ cnuca nīm þanne ane þanne ⁊ pyrme þa fealfe innan . nīm þanne þa fealfe fpa pearme . ⁊ bebín<sup>11</sup> þ heafod mīd . ⁊ nīm

fol. 86 a.

<sup>1</sup> huȝ, 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> pýllð, MS.<sup>7</sup> Read býnd.<sup>8</sup> of for oþ, MS., as often elsewhere.<sup>9</sup> Read beo.<sup>10</sup> fýððe, MS.<sup>11</sup> Read bebínd.

## 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 ἀρῆταν, *on wet*, was to be read.

eft ſona pla[n]tagine[m] þ̅ ŷ̅f pebrædan . 7̅ enuca þa  
 purt to gadere . 7̅ meng ecede<sup>1</sup> þar to p̅yrc̅e f̅yððan<sup>2</sup>  
 anne cl̅iþan þar to.<sup>3</sup> 7̅ þ̅im þanne þane clyðan 7̅ bynd  
 to þan fare . þanne ſcealt þu p̅yrc̅en ðuf þone dreng  
 þar to . 7̅ þ̅im ſauinan . 7̅ ambrotena . 7̅ enuca hi . 7̅ .  
 do hi f̅yþþan on p̅in . 7̅ meng piper þar to . 7̅ ſum dæl  
 huniſef . 7̅ þ̅iſe þar of anne cuppan fulle on ærne  
 morſe . 7̅ oþerne an niht . þanne he gað<sup>4</sup> to beðde .

De capitif purgatione.

Þið þæt<sup>5</sup> þæf mannef heafod clæppitað . 7̅ to ealre  
 þare clænfunſe þaf heafodef . 7̅ hi 7̅ ŷ̅f niðþearf . þið ælc  
 ŷ̅fel þ̅ man æreft h̅yf heafod clænf̅iſe . þ̅ ŷ̅f æreft t̅pezen  
 ſeftref ſapan . 7̅ t̅peze huniſef . 7̅ þ̅re ſeftref ecedef .  
 7̅ ſe ſeſter ſceal pezan t̅pa pund . be f̅ylf̅y̅r 7̅ep̅yht .  
 7̅ n̅im h̅p̅ytne ſtor 7̅ ſenep . 7̅ gingiber . æl þ̅iffa t̅p̅elf  
 peniſa 7̅ep̅ih̅te . 7̅ n̅im rudan ane hand fulle . 7̅ organe  
 ane hand fulle . 7̅ ane 7̅elare p̅ina h̅nutte .<sup>6</sup> 7̅ do eal  
 þ̅yf innan anne n̅ipne croccan . 7̅ amorgen þanne ſeod  
 þu h̅yt ſpa ſp̅iðe . þat ſe þ̅riðdan dæl beo beſodan .  
 n̅im hi 7̅ þanne 7̅ do in an glæffat . 7̅ man machiæ  
 ſtuf bæp . 7̅ baþeze hine þar on . 7̅ ſm̅y̅riſe þanne þ̅  
 heafod mid þare ſæalfe .

Ad auref.

þiſ ſceal to þan earen þe p̅ind oþþe<sup>7</sup> p̅æter forcl̅yft .  
 þuf man h̅y læcn̅ian ſceal .<sup>8</sup> 7̅ iſ þar f̅y ſpeſ oþþe<sup>7</sup> f̅ar  
 innan þan heafedan : on fruman do þaf ſealfe . 7̅ þ̅im  
 t̅pezen ſt̅yccan fulle godef<sup>9</sup> elef . 7̅ grene dilef t̅pa hand  
 fulle . 7̅ rudan eal ſpa micel . 7̅ p̅yl on an n̅ipen crocen  
 næf to ſp̅iðe . ðe læffe þe ele hiſ mæzn<sup>10</sup> forleaofen .

fol. 86 b.

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

<sup>2</sup> f̅yððan, MS.

<sup>3</sup> Read þar of.

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

<sup>5</sup> þæt þæ, MS.

<sup>6</sup> h̅nutte, MS.

<sup>7</sup> oþþ', MS.

<sup>8</sup> ſcead, MS.

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

<sup>10</sup> mæng, 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. ⁊ do hýt on an glæf  
fæτ . þýrme þanne mann þ heafod . ⁊ fimýre mid þare  
fealfe ⁊ he binde þanne þ heafod mid ane clæþe ane  
niht . þring þanne garlec inne þa eare<sup>3</sup> alche dæg  
after þat he býð hæl.

#### Ad parotidaf.

Ad parotidaf . þ ýf to ðan fare þe abutan fa earan  
þýcft . þ man nemneð on ure zeðeode . healfgund . ⁊ þe  
healfgund ýf tpera cunna . ⁊ he becumeþ 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 þýrcef . ⁊ oþer fýndun  
þe grecaf cacote hateð . þ fýnde apýrgede ⁊ þæge fýn-  
dan to azytenne 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 acenneðe of þan fpertan pætan . ⁊  
hý reade atýpþ.

þif hý man fceal hæl . 2þim þebrade leaf ar funne  
upgange . ným þanne hlaf ⁊ fealt . ⁊ fþamm . ⁊ enuca  
hýt eal to gadere . ⁊ þýrce<sup>6</sup> to clýðan ⁊ lege to þan  
fare . þanne fceal hit berften<sup>7</sup> ⁊ hælge fona<sup>8</sup> after.

fol. 87 a.

#### Ad cecitatem oculorum.

þif feal þýð þare eazene týððerneffe eall<sup>9</sup> fpa hypo-  
craf<sup>10</sup> þe læce hýt cyðde . þ ýf ærefτ þæt ðæt far  
becýmþ on ða eazen mid mýcelre hætan . hpilum hit

<sup>1</sup> þýng, MS.

<sup>2</sup> For linnenne.

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

<sup>4</sup> hýlū, MS.

<sup>5</sup> býð, MS.

<sup>6</sup> þýrce, MS.

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

<sup>8</sup> þona, MS.

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

<sup>10</sup> hyperaf, 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 ablinðiað . ⁊ hƿilum of þan fleſfan þe of þan eaƷean ýrnaþ . þanne ſceal hý man þuſ lacnían . Ʒif ſeo unhælþe cýmþ of þare driƷan hætan þanne niman man ane<sup>1</sup> clæþ . ⁊ paxen þa eaƷan míd þan claðe ðýppe híne on pætere . ⁊ gníðe þa eaƷean míd . ⁊ Ʒif hi beoþ toſpollene . oððer<sup>2</sup> blodef fulla : ðanne ſcel mann fettan horn aþ þunþangan . ⁊ Ʒif hý ablinðiaþ butan ælcon fare . fýlle hým driƷcan catarcum . ⁊ he byð Ʒehaled . ⁊ eft ſona . Ʒif aní þíng innan þa eaƷen býfulþ . þanne ſceal man níme mede . oððer<sup>3</sup> pýfef meole . ⁊ ðo innan þa eaƷen . ⁊ hím býð ſona bet .

Þið totore eƷean .

Þiſ ſceal to þan eaƷen ſe ƷefleƷen býð oððer torezan . ním berbene leaþ . ⁊ enuca hý ſpýþe .<sup>4</sup> pýre anne cliðan . ſpýlc an litel cicel . ⁊ leƷe uppan þ eaƷan anne ðæƷe . ⁊ ana niht . Eft ſona ním attrumu . ⁊ huníƷ . ⁊ þ hƿíta of æƷe . meng to Ʒadere laƷe to þan eaƷean hým býð ſona ſel .

fol. 87 b.

Eft ſona þið þan ýlcan . ním niþne cýſan . ⁊ ſcreða hýne on peallendan pætere . ⁊ ním þanne cýfe . ⁊ maca ealþra litlef ciclef .<sup>5</sup> ⁊ býð<sup>6</sup> to þan eaƷean ane niht .

Contra Glaucomata . Þið eaƷena<sup>7</sup> ðýmnýffe .

Þiſ ſceal pýð eaƷena ðýmnýffe . þ Ʒrecal nemniað glaucomata . þ yf eaƷena ðýmneffe . þuſ me hýne ſceal læcníƷe . ním piſef meolce þrý ſticcæf fulla . ⁊ cýleþena . id eſt celidonía poſ anne ſticce fulne . ⁊ alepan . ⁊ croh . ſafran Ʒallice . ⁊ meng æl þaſ to Ʒadere . ⁊

<sup>1</sup> Read anne.

<sup>2</sup> oððer, MS.

<sup>3</sup> oððer, MS.

<sup>4</sup> ſþe, MS.

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

<sup>6</sup> býð, MS.

<sup>7</sup> eaƷen, 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.

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

Item contra cecitatem.

þif sceal pýð eazēn týððernýffa . þe beoþ on þan  
æz Moran fara . ním myrta . ⁊ leze hý on hunige . ⁊  
ným þanne ða myrta . ⁊ leze to ðan eazēan . þ þa  
eazēn to ðinden . ⁊ ním þanne rudan . ⁊ enuca hy . ⁊  
menz axan to . ⁊ leze fyðþan<sup>1</sup> to þan eazēn . þanne  
ærefc byt heo . fpýle þa brepaþ . ⁊ after þan heo hýt  
zleplýce zehæld.

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

AD nectalopaþ . þ ýf on ure þeodum . þe man þe ne  
mæze nengi zeseo after sunna upgange . ær sunna eft  
on fetl ga . þanne if þif . ðe læce cræft . þe þe þær to  
zebyreþ . zþim buccan hpurf ban . ⁊ bræde hit . ⁊ þanne  
þeo bræde zesfate ním þanne ðæt spot : ⁊ smýre míd .  
þa eazēn . ⁊ after þan ete þa ylcan braden ⁊ ním þanne  
nípe affan torð . ⁊ pryngē hit . nime ðanne þ þof . ⁊  
smýreze þa eazēn míd . ⁊ hým býð sone bet.

AD ordiolum.

þif sceal pýð þæt þe on eazēn beoþ . þ grecaþ hatað  
ordiolum þ ýf þe læce cræft . ðe þar to zebyreð . zþim  
bere mele ⁊ cned hýt míd hunige . leze to þan eazēn .  
þef læce cræft[τ] yf<sup>2</sup> fram vel of<sup>3</sup> manízum mannum  
afandod.

fol. 88 a.

<sup>1</sup> fyðþan, MS.

<sup>2</sup> hýf, MS.

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

with passive verbs was þam. 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 tenderesses 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 *νοκταλώπας*, 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 ním beana melu . ꝛ fapan menȝ to gadere .  
 ꝛ leȝe to þan eagen.

Item ad fomnum.

þif man fceal don þan mane þe ne mæȝ flapan .  
 ním permōð . ꝛ gnið on pine oððer on pearme pætere .  
 ꝛ drinca ꝛ hým býð fona bet.

ad fternutationem:

þif þa tylung to þan manne . þe pel ȝefnefan ne  
 mæȝe ꝛ micel nearneffe on þa heafedan habbaþ . þif ýf  
 þe læcecraft . þe þar to ȝebýreð . ȝíim caſtorium oððer  
 elleborum ꝛ pýre to duſte . ꝛ do hýt innan þa nofan .  
 ꝛ hýt bring[ð] forð þane fneft.

Ad infirmitates labiorum ꝛ lingue.

rið lippe far.

Eft fona þef læcedom fceal þan manne ða hýra lippa  
 beoð fare . oððer hýra tunga . ꝛ feo ceola . fpa fær  
 býþ: þ he earfoðlice<sup>1</sup> hýf fpatel forſpēlgan mæȝ . þuf  
 hým man fceal tiliȝan . ȝíim fifleafan . ꝛ driȝe to  
 duſte . ꝛ meng humiȝe . þanne þarto . ním ðanne fe  
 fealfe ꝛ fmíre míd . þa lippa . ꝛ ða ȝeaȝlaf innan . ꝛ  
 hým fona bet.

Eif qui ſobito obmutefeunt.

þifne læce cræft man fceal don þan manne ða fæ-  
 ringa adumbiaþ . ním ðporȝe ðpoftlan . hoc est pollegia .  
 ꝛ do hi on ecede . ꝛ ním þanne anne linnenne clað . ꝛ  
 do þa ðporȝe ðpoftlan on innan . ꝛ do þanne benýþan  
 hiſ nofu . ꝛ he mæȝ fpecan 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 cinquefoil 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, pullegium, 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 fe ftreng under þare tunga to fpollen býð.

þifne læce cræft mæn fceal ðon þan mannum þe fe ftrenz under þare tunge to fpollen býð. ⁊ þurh þanne ftreng ærefst ælc untrumneffe on þane man becumð. þanne nim þu ærefst. þane cýrnel þe býð innan þan perfogze. ⁊ cýrfetan cýrnel. ⁊ capel ftelan. to gæðere. ⁊ ceorf þane ftreng under þara tunga. ⁊ ðo þat ðuft on innan. ⁊ hým býð<sup>1</sup> fona bet.

fol. 88 b.

πιδ þ flæfc ðe abute þe teþ puxτ.

Ad zinciuaſ. þe grecaſ hæteð. þ ýf on ure þeodum. þ flæfc ðe abute þa teþ. puxτ. ⁊ þa teþ apezð. ⁊ aftýreþ. ním forcorfen leac. ⁊ enuca hýt ⁊ þring þ þof of anne fticcan fulne. ⁊ ecede anne fticcan fulne. ⁊ hunizef þrý fticcan fulle.<sup>2</sup> ⁊ ðo þ hýt pelle þrýpa. ⁊ þim þanne ſpa hætte ſpa he hætteft forbere mæze. ⁊ habban an ðæl on hýf muþe. forte acoled beo. þanne eft fona oðer ðæl. ealla ſpa. þane þ þriððan ðæl eall ſpa.

## Ad dentes. de cauſa dolorum dentium.

to þan toþe.

þef lacecraft ýf to ðan mennifcan toþan ðat grecaſ nemneþ organum. þ ýf on ure zeþeodan.<sup>3</sup> býffe zenemed. For þan þurh þa teþ: feo bliffa fceal upp ſpringan. ⁊ manna arpýrþnýf. ⁊ ealle nýðþearfnýf. an þan toþan ýf ælc<sup>4</sup> man pýte mæg. ⁊ þan toþan<sup>5</sup> þa tunga to ſpæce zeſteal ýf. þanne þ grecaſ nemneþ ýf ærefst tritumef. þ fynden þa fyrft<sup>6</sup> teþ. þe ærefst on gemete piðdom. underfoð. oþre grecaſ nemneð eumotici. þ

<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 τομῆις, that is the first teeth, which first in a manner, receive wisdom. The Greeks name others

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

<sup>b</sup> Blyffe must be read Blyffe.

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fíndon þe tef: þe þane mete brecaþ . fýþþe þa forme hýne underfangene habbæt . þanne greccel nemneþ fume molídef . þ þe hæteð grindig tef . fore hý grindef æl þ man býgleoþaþ . And<sup>1</sup> oft mann smeap hpæþer tef bænene beon . for þan þe ælc ban mearh hæpþ . ⁊ 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 heuede fe pýrfta pæte cumþ: to þan toþan . on þare geliceneffe þe hýt of hufe ðropað . on ftan . þan hýt vínð . ⁊ þane ftan þurh þurlep . ⁊ þurh þreapþ eal fpa þa ufe pæte of þan heafod . fýlþ uppan þa tef . ⁊ hý þanne<sup>2</sup> þurh þreapþ<sup>3</sup> ⁊ deþ þ hý rotigeþ . ⁊ toþínddaþ . þat þa tef þolrizean ne mæge ne hæte . ne ceald . ⁊ fpyþeft þa grindig tef . þe alc mid feoper pýrtrume<sup>4</sup> gefæftned býð . ⁊ þanne hý hero purtruma forleataþ: þanne fþeartigeð<sup>5</sup> hý . ⁊ fealleð .<sup>6</sup> þanne ýf þe læcecræft<sup>7</sup> þar to . ⁊ þím fumne ðæl of heortef hýde . ⁊ anne nípne croccan . ⁊ do pæter on . ⁊ feoþ fpa fpyþe . þ hit þripa pýlle fpa fpyðe fpa pæter flæfc . ⁊ þím þanne þat pæter . ⁊ hadde on hýf muþe . fpa pearm fpa he forbere mæge . fort hýt acoled beon . ⁊ þanne hýt fi col: pýrpe hýt ut of hýf muþe . ⁊ níme eft pearmre ⁊ do hýt<sup>8</sup> eft col ut . ⁊ býð fona bet .

Item ad jdem.

Eft fona ním piper . ⁊ alepen . ⁊ fealt . ⁊ leacef fæd and huníg . ⁊ menz eal to gadere . ⁊ þím þanne fe fealfe . ⁊ gníd þa tef míd . ⁊ þa fealfe aflýmþ fram þa toþa eall þ ýfel .

<sup>1</sup> Anð, MS.<sup>2</sup> þane, MS.<sup>3</sup> þreapþ, MS.<sup>4</sup> pýrtrume, MS.<sup>5</sup> fþeartigeð, 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 rocts; 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.

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

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

## Ad vřam.

þef lace cræft deah pýð þone huf . Ʒřim piper . ⁊ cumyn . ⁊ rudan þreora fcyllinga Ʒepýht . ⁊ do þar to anne fticcan fulne hunizef . Ʒřim<sup>2</sup> þanne ane clæne panne . ⁊ feoð<sup>3</sup> þa fealfe<sup>4</sup> þ heo pel pealle . ⁊ ftýre hý . fpyþe . ƷemanƷ þan þe heo pelle . ním anne<sup>5</sup> clæne fæc ⁊ do hý on . etan þanne tpezen fticcan fulle a æfen . tpezen a morƷen . ⁊ býþ fona hæl .

fol. 89 b.

## Pro inflatione gutturis.

foz mannef þrote þe býð tofpolle .

þef lacecræft deah<sup>6</sup> Ʒif þæf mannef þrota to fpollen<sup>7</sup> býð . ⁊ þa ceola þ greccaf brahmaf hataþ . þif ýf þe læce cræft . fule hým fupan Ʒebræddan hrere æƷeran . ⁊ huniz to . ⁊ do hým bryð of meolce Ʒemaced . ⁊ fýle hým ceruillan etan . ⁊ fæc flæfc þ beo pel Ʒefoden . eta . ⁊ he býð<sup>8</sup> fona hal .

## Ad strictum pectus.

þef lacecraft fceal þan manne . þe nerpnýffe býð æc þare heortan . ⁊ æc ðare þrotu . þ he uneþe fpecan mæƷan þ fceal þu hým þuf læra<sup>9</sup> ðon . Ʒřim leac ⁊ cnuca híc ⁊ prinƷ þac<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> fcealfe, MS.<sup>5</sup> anne makes a false concord.<sup>6</sup> deaþ, MS.<sup>7</sup> fpellon, MS.<sup>8</sup> býð, MS.<sup>9</sup> læra is underlined in MS. as corrupt.<sup>10</sup> pos 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 fceal don þan manne þe hura ftemna of fylþ . ðæt greccaf nemneþ catulemfif .<sup>1</sup> þuf þu hīne fcealt lacnīan . do hým forhæfædnýffe on mete . ⁊ læt hine beo on ftulle ftope . nīm þanne godre butere tpezen fticcan fulle . ⁊ anne fticcan fulne hunizgef . ⁊ pýll to gadere . ⁊ læt hīne fpelgan . þa fealfe leohclīce . ⁊ file hým þanne leohcne<sup>2</sup> mete . ⁊ drīca pīn . ⁊ hým cýmþ boce.

## Ad inflationem Gutturis.

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

þifne læce cræft man fceal . don manne þe býð<sup>4</sup> þe ceola far . þ greccaf hæteþ gargarifif . nīm nipe beane . ⁊ puna . nīm þanne eced . oþþer pīn . ⁊ feoð fe beanna . ⁊ nīm ele . ⁊ meng þar to . oþþer fpīc . gif man ele nabbe . ⁊ do þar to pille . en ana panna . Lþīm þanne pýlle . ⁊ dýpe on þare fealfe<sup>5</sup> ⁊ bīnd þa pulle to þare ceolan.

fol. 90 a.

## Ad colli infirmitatem.

pýð hneccan far.

þef læcedom<sup>6</sup> if god manne þe hýra hnecca fær býð.<sup>7</sup> ⁊ eal fe fpyra fargiað fpa fpīðe þ he þane muþ uneaþe 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> pīð, MS.

<sup>4</sup> býð, MS.

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

<sup>6</sup> þifne þef læcedon, 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 *ἄφωνία*.

ure leodene hneccan<sup>1</sup> far . þif ýf þe læcedom þar to .  
 Ʒíim ane hand fulle mīntan . Ʒ cnuca hý . Ʒ nīm  
 þanne<sup>2</sup> ane fester fulne pīnef . Ʒ ane pundef Ʒepyht  
 elef . meng þanne<sup>2</sup> eall to Ʒadere Ʒ feoð hit fpa fpyðe .  
 þ þæf pīnef . Ʒ þæf elef . ne fý na mære þanne<sup>2</sup> ær þæf  
 þæf elef . þa hit driƷe þæf . pīng þanne þurh claf . Ʒ  
 purp apez þa mīntan . Ʒ nīm pulle . Ʒ pýrcean<sup>3</sup> tpezen  
 clīðan . of þare pulle . duppe þanne ðone<sup>4</sup> clīþan on  
 þare fealfe . Ʒ leƷe to þan hneccan . þanne eft fona  
 þane<sup>5</sup> oþerne .<sup>6</sup> Ʒ ðo þane oþerne<sup>6</sup> apez . ðo þuf fiftīne  
 fýþan . nīm þanne oþere<sup>7</sup> pulle . Ʒ pýrm to heorþe . þ  
 heo beo fpyþe pearm . Ʒ bynð to þan hneccan . þanne  
 býn tpan tīde ðo þa pýlle apez . Ʒ nīm þa ýlcan  
 clýþan . þe þar ær pæran . ðo þar to on þa ýlcan pīfan .  
 þe þu ær dyðeft .

pīð þan ýfelan on mannef fpure .

þifne læce cræft man fceal ðon : mannum þe hýra  
 fpýran mið þan fīnum foƷtogen beoþ . þ he hýf næn  
 Ʒepeald nah . þ greccaf hatað tetanicuf . þýf adle . ýf  
 þreora cýnna . þ an cýnn . greccaf hætað tetanicaf .  
 þat fýndan þa menn . þa rihte gað upp aþenedan fpý-  
 ran . Ʒ ne maƷan abuzan fora untrumneffe . Anð<sup>8</sup>  
 þa oþer adle fītt þuf on þan fpuran . þ fa fýna teoð  
 fram . þan cýnne : to þan breoftan . þ he þane muþ  
 atýne ne mæƷ . fore fýna ƷetoƷe . Ʒ þæƷe<sup>9</sup> greccaf  
 nemneð . broftenuf . Ʒ þe þryðde adle fītt . þo<sup>10</sup> on þa  
 fpýran . þ fa fýna teoþ fram þan cýnn bane to þan  
 [fculdre] .<sup>11</sup> Ʒ þane muþ apoh breddað .<sup>12</sup> Do hým ærefe

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

<sup>2</sup> þane, MS.

<sup>3</sup> Read pýre.

<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> fculdre, from conjecture.

<sup>12</sup> breddað, 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 læcecræft .<sup>1</sup> pýrce hým areft hnefce bedð . ⁊  
 macian pearm fýr . þanne fceal hým man læten blod .  
 on þan earmen . on þan middemyfte ædra . ⁊ gif þan  
 gehæled ne býð .<sup>2</sup> þanne teo hým man blod ut be-  
 treoxan þan fculðran : mid horne . Ʒim þanne eald pýn .  
 ⁊ ealde rufel . ním þanne ane þanne . ⁊ feoð þane rufel .  
 ⁊ þat pýn . fpa fpýþe forτ fe rufe hadde bedruncan  
 þat pýn . Ʒim þanne pulle . ⁊ tæf hý . ⁊ maca hý  
 fpýlce<sup>3</sup> ane clýþa . ⁊ leze þa fcealfe on uppan . ⁊  
 býnd þanne to þan fare . mýð ane clæþe .

## Ad jdem.

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

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

pýð fare handa .

þef læce cræft íf god pýð fare handum . ⁊ þara  
 fíngra .<sup>8</sup> fare . þ greccaf hataþ pormonef . ⁊ on leden  
 perníciam man hýt hæτ . Ʒim hpríne ftor . ⁊ feolferun  
 fýndrun . ⁊ fpæfel . ⁊ meng to gadere . ním þanne ele .  
 ⁊ meng þar to purm þanna fa handa . ⁊ fínýra þar míd .  
 bepýnd þanne þa handan mid 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, *hibes*, the true Hellenic equivalent is *χιμετλα*, but *περνια* 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 *Στρομώματα* 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 rínberían 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.

Est fona ním dracentan pýrtruma . 7 puna hý fmale . 7 pýll hý on huníge . 7 lege þanne uppan hændan .

Ad infirmitatem manuum . to handum .

Þif lace cræft fceal to þan handan . þe þ fell of pýleþ . 7 þim 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 fcabiofam.

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> fprigad, MS.

<sup>4</sup> oþre, 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 þat.

<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 dracuncululus, 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.

ýpocraf dicit quod hif infirmitatibus . de caufis ægritudinum.<sup>1</sup> Ðe

þif ýf<sup>2</sup> god ta þan mann . þe hura metef ne lýft . þ greccaf hataþ blaffefif . þ ýpocraf feggeþ þ feo untrumnyf :<sup>3</sup> cýmþ of þrim þingum .<sup>4</sup> oþþer of cýle . oþþer of miclum hæte .<sup>5</sup> 7 drince . oþþer of lýtτε æτε .<sup>6</sup> 7 drince . oþþer of miclum perneffe . 7if hýt cumeþ of þan cýle : þanne fcealt þu hým helpan . mid baþe . 7if hýt cýmet of mycele drince : þanne fcel he habba forhæfdnyffe . 7if hýt cýmeþ of mýcle fpýnce : oþþer of earfodnyffe . þanne fcealt þu hým don eced pýð<sup>7</sup> hunize 7emenged .<sup>8</sup> oþþer drinccan ecede pýð<sup>7</sup> leac 7emenged .<sup>8</sup> 7if þa untrumnyffe cumþ of þan cýle . þanne ním þu beferes herþan . 7 barne to dufte . 7 grind piper . 7 meng piper 7 þ duft to gadere . 7 ním fticcan fulne þaf 7emengedes<sup>9</sup> duftes 7 do ín ane cuppe fulle pýnes . 7 plece þanne þ þín mid þan dufte . 7 file hým drinca . Oþþer num peretrum pýð mede gemenged .<sup>10</sup> fpa mícel fpa 7emenged [pæf] þæf oþeres<sup>11</sup> 7 file hým drince .

fol. 91 b.

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

þifne læcedom do þan manne þa hým beoð on hyra broften nearupe . þat greccaf hæteð afmaticos . þ ýf nearunýff . 7 uneaþe mæg þane fnæft to do . 7 ut abríngan . 7 hæfð<sup>12</sup> hæte breoft 7 býð<sup>13</sup> ínne mid micle nearnyffe . 7 hpílan he blod hræcþ . 7 hpýlum<sup>14</sup>

<sup>1</sup> æcritudinum, MS.

<sup>2</sup> hýf, 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 mýcelre perneffe ?

<sup>7</sup> pð, MS., twice.

<sup>8</sup> 7emengðed, MS., twice.

<sup>9</sup> 7emengðede, MS.

<sup>10</sup> 7emengðed, 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> hýlū, 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 Laen. 12.

mid blode gemengeð . ⁊ hpile he riþaþ . fpýlce he on  
 dueorge fý . ⁊ micel fpatel on ceola pýxeþ . ⁊ fýhþ adun  
 on þara lungane . ⁊ þuf býð þaτ ýfel acenned . ærefc  
 þur mýcele æteþ .<sup>1</sup> ⁊ drincaf . 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  
 cealb . ⁊ læc hým læce blod . on þan pýnftran earmc .  
 gef he þare ýlde hafeþ . gif þu þanne on þan earmc  
 ne mæge . þanne fcealt<sup>3</sup> þu hým læcen blod : mid cýrfe-  
 tum betpex þan fcoldrum on þa ýlean pýfa . þe mann  
 mid horne deð . gif pýntra fý . þanne fcealt þu níman  
 pollegian . ⁊ feoð hý on patere . níman þanne þa pýrta .  
 ⁊ pýrce togadere . fpa micel fpa celraf . þacc ýc þanne  
 zelomelice mid þan permum pætere betpex þan fcal-  
 drun . opper mid harehunan . gif þu dueorge duofcle  
 næbbe . ⁊ gif þur þif hæl ne beon : níman uentofam<sup>4</sup> ⁊  
 leze under þa earmef . ⁊ anbutan þane mægen . ⁊ níman  
 þanne<sup>5</sup> fele cýne pýrta ⁊ pýrc to fealfe . ⁊ fmeri  
 abatan þane mæge míd . fare felfe . níman þanne hnefce  
 pulle . ⁊ dupe on ele . þe beo of cýpreffan . ⁊ fmyre  
 anne clæþ mid þan ele . ⁊ prið þane clæþ abutan 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 pearmie . ným þanne narð .<sup>8</sup> ⁊ pintreopel fæp . ⁊  
 paníc . ⁊ pýrc þær drenc . ⁊ fýle hým drince . ⁊ þim  
 þanne eft . cicena mete ane handfulle . ⁊ þry æpple of  
 celidonía . ⁊ þim þanne ane<sup>9</sup> healfne fefter pýnef . ⁊  
 feoþ hi fort hý beon pel gefodene . fýle hým þanne  
 drincan þry dægef . ælce dæg ane cuppan fulne.<sup>10</sup>

fol. 92 a.

<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.

*hreaking* 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 læcedom sceal to þan mann þe býð ýfele on þan breostam . þur þa breoft fela freccenýffe lýnden . þe on þe manne becumeþ . 7 soþ<sup>1</sup> ýf þ ælc pæte cýmð<sup>2</sup> ærest ut of þan maðan . 7 þur þane pæten þa breoft<sup>3</sup> beoþ 7eheafugeðe . 7 þa heorte 7e lýðu . býð 7efulleðe mid ýfele blode . 7 æfter þan ealle þa æðran flapað .<sup>4</sup> 7 þa fína fortoziað . 7 eal se lichama býþ fah .<sup>5</sup> 7 þa eaxle fær7eap . 7 fa sculdraþ teoþ to gadere . 7 hýt pricaþ innan þan sculdru . 7 on þan hrigge<sup>6</sup> spilce<sup>7</sup> þar þornaf on lý . 7 hýf andphita býð eall apend . þanne þu þaf tacnunge<sup>8</sup> seo an þan manna : þanne scealt þu hým blod lætan . 7 7if þu ne ðeft : hit cýmð<sup>9</sup> hým to mucere 7 ftranza adle . for þan þa æðdra . 7 þa kime beoþ 7efulleðe mýð mucellere fulnesse . for þan þe biððap æræft . þ mann hým pýrce speau ðrenc . for þan eal þ ýfel þe byþ . on þare heorta . 7 on þan breofte . eall hýt<sup>10</sup> sceal þanne ut .<sup>11</sup> 7 beo þa heorta 7 þa breoft 7 þ heafod : sfa þel 7eclanfæð . 7 7if he þanne þa spatl spýþe ut spæte . þanne yf<sup>12</sup> þat þe ýfela<sup>13</sup> pæte . þe on þan heafode<sup>14</sup> rixaþ . 7 eall se lichama 7esþæred býþ . 7 7ehesegud<sup>15</sup> eal spýlc he of mýcele spýnce come . 7 ealle he byþ 7esþenced . 7 bute he þe hraþur 7ehæled beo : hýt cumð<sup>16</sup> hým to mýcele ýfele . þuf man híne sceal læcnie . he hine forhabban pýð feala cunna metaf . 7 ðrencaf . 7 pýð 7ebraed flæfc . 7 pið ælcef orffer flæfc . 7<sup>17</sup> þe cudu ceope . 7 ðrince

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

<sup>2</sup> cýmð, MS.

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

<sup>4</sup> æðran flapað, MS.

<sup>5</sup> faþ, MS.

<sup>6</sup> hrigge, with f written over, between g and e.

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

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

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

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

<sup>11</sup> ut, 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> 7ehesegud, 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.

leohƿ pȳn . þ̅ hȳm ne þ̅yrftē . Ac ceope h̅pȳtef  
 cudupȳf f̅æd . ƿ̅ fiff̅ingran<sup>1</sup> ælce d̅æg . ær he etan . ƿ̅  
 ƿite þu zepȳflice z̅if he mid earfodnyffe h̅peft . ƿ̅ hȳt  
 ut hr̅æþ̅ . þ̅anne ȳs<sup>2</sup> þ̅ cl̅ænfunza þ̅ara breof̅ta .  
 þ̅anne f̅ceal he etan . d̅riȳne hlaf . ƿ̅ cyfe ne cume  
 he on nane cȳle . þ̅e h̅pile þ̅e he feoc beo . ac beo  
 hȳm on permum hufe . ƿ̅ h̅æte hȳm man bæþ̅ . f̅pa  
 hraþ̅a f̅pa hȳf ƿifa godize . ƿ̅im þ̅anne earixena ƿ̅ȳr-  
 ruman .<sup>3</sup> ƿ̅ gl̅ædene more . ƿ̅ f̅pearte m̅intan . ƿ̅  
 mucz̅purt . ƿ̅ d̅riȳe to d̅ufte . ƿ̅ de þ̅ær æcern to . oþ̅þ̅er  
 h̅p̅ætēna flȳf̅ma mengc tog̅ædera meng þ̅ar þ̅anne huniz  
 to . ƿ̅ ƿ̅ȳnberizera codd̅ef . ƿ̅ ƿic̅ef fum d̅æl . ƿ̅ h̅pȳttre  
 gosu f̅m̅ere . feoð þ̅anne eall tog̅ædera . on anu n̅ipe  
 croccan . n̅im þ̅anne pulle þ̅e ne com næfre apaxen .  
 ƿ̅ȳre ch̅þ̅an þ̅ær of . leȳe þ̅ær uppa þ̅a fealfe ƿ̅el ƿ̅icce .  
 ƿ̅ȳð þ̅anne to þ̅an breof̅tan . f̅pa h̅æt f̅pa he hatteft  
 forberan m̅æȳe . þ̅anne þ̅eo beo acoled : leȳe oþ̅erne  
 pearme þ̅ar to . ƿ̅ do þ̅uf ð̅e h̅pȳle hȳm þ̅earf fȳ . ƿ̅ȳrce  
 hȳm d̅renc gode . þ̅e æȳþ̅er cl̅ænfiȳe z̅e þ̅a breof̅t . z̅e  
 þ̅ane innoþ̅ . ƿ̅ bace hȳm man . þ̅anne<sup>4</sup> pearmen hlaf .  
 be heorþ̅e . ƿ̅ ete þ̅anne manize d̅æg̅ef þ̅ane hlaf þ̅e  
 ƿ̅ȳrm . ƿ̅im eft cicene mete . ƿ̅ perm̅od . ƿ̅ lauberiz̅an :  
 ƿ̅ h̅pȳtt̅e cudu<sup>5</sup> oþ̅er z̅erufodne<sup>6</sup> ele to . ƿ̅ gm̅id eall  
 tog̅ædere m̅id̅ ele . mid̅ eall . ƿ̅ȳrme þ̅anne<sup>7</sup> þ̅a breof̅t  
 to heorþ̅an . ƿ̅ f̅mȳte hȳ þ̅anne mid̅ þ̅are fealfe.<sup>8</sup>

Ad idem.

Eft n̅im cicene mete ƿ̅ feoþ̅ on ƿ̅ine . do þ̅anne ele  
 to . þ̅e beo of frenc̅iff̅en hnutu . ƿ̅ d̅rince þ̅æt .

<sup>1</sup> fr̅ingran, MS.<sup>2</sup> hȳt, MS.<sup>3</sup> ƿ̅ȳr̅r̅ūma, MS.<sup>4</sup> þ̅ane, MS.<sup>5</sup> h̅pȳtt̅e cuduð, MS.<sup>6</sup> Insert do ; or read cuduð as  
 cudu do.<sup>7</sup> þ̅ane, MS.<sup>8</sup> f̅cealfe, 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 breoftan<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 .  
ním ealdne<sup>2</sup> fpýnef rifel . tpeʒea punda ʒepihc . ⁊  
pexaf fýx fcýllínga . ʒepýht . ⁊ elef fpa mýcel . ⁊ þæt  
fæpp of cýpreffo . fpa micel . ⁊ fearref fmere . fif  
fcillinga pýht . ⁊ pauecif fif fcillinga ʒepýht . ⁊ ýfopa  
feoper<sup>3</sup> fcillinga . pýht . ⁊ galpanan . feoper fcillinga<sup>4</sup>  
pýht . ⁊ beferef . herþan . feoper<sup>5</sup> fcillingaþ pihc . ⁊  
hritere gofe fmere anef fceallínges . pýht . ⁊ euforbeo  
fpa micel . ⁊ pýne æl togadere . ⁊ ðo in ane boxf .  
⁊ níme fýþþan fpa oft . fpa he beþurfe .

Ad jdem.

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

Ad Umbilicum.

Þifne læcedon man fceal ðo þan manne fe hif naful-  
fceaft íntyhþ . ʒþím eorme leaf . ⁊ feoþ . ⁊ pryð þanne  
fpa hæc uppan þane nafelon .

Ad jdem.

Eft fona to þan ýlean . ʒþím hrit cudu ⁊ peremod .  
⁊ cicena mete . ⁊ pýll eall togadere . ním 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 feclliga, 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.

þyrta ⁊ fcreupa uppa ane clæþe ⁊ býnd fpa hate uppa þane nafelan.

þið<sup>1</sup> heortan ⁊ fðane fore  
 Ad morbum cordis ⁊ lateris.  
 þýð heortan 3e fyðu unhæle.

þifne læcedom mann fceal ðo þan mann þeo beo on heora heortan 3e fíðu unhale. þuf þu fcealt þat ýfel ongyta. on þan manne. hým býð<sup>2</sup> hýuene eall fpýlce he fi eall to brocen. ⁊ he hþeft fpýþe hefelice. ⁊ micelne hefe 3efret. æt hýf heortan. ⁊ þat he ut hræþ: býþ fpýþe þícce. ⁊ hæfet hpýt hýp. þan fcealt þu híne þuf lacnizean. 3þim grene helda. ⁊ cnuca hý. fpýþe fmale. ⁊ ním ane æ3. ⁊ þa purt<sup>3</sup> ⁊ fpýng togadere. ním þanne fpýnef smere. ⁊ ana clæne panne. þulle þanne þa purt mid þan æ3e. on þan fpunef smere. innan þare panne. fort hýt 3enoh beo.<sup>4</sup> ⁊ file hím fæftenda eta. ⁊ æfter þan he fceal fæften feofan tide. ær he ænigne oþerne mete etan. ⁊ 3if nabbe grene helda: níme þat duft. ⁊ mæcize mid þan æ3e ⁊ bruce. þyffef læce cræft for3t he býð hæl.

fol. 94 a.

Ad eof qui nimis saluam confpuunt.

þif fceal þan manna to læcræfte þe fpýþe hýra fpatl ut fþiþaþ. ⁊ hý habbaþ fpýþe<sup>5</sup> heue ma3an. þanne ýf god þ mann fore fceapre hþanne feo feocnýffe fi3. for þan þeof ædle [ne] e3lað<sup>6</sup> ælce manne 3elice. fume men hýt ea3lef<sup>7</sup> of þaf heafedef pæten. ⁊ fume men hýt ea3lef þanne hi fæftende beoþ. ⁊ hý fpýþuft hýre fpatl

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

<sup>2</sup> býð, MS.

<sup>3</sup> þurt, MS.

<sup>4</sup> A word such as hýp3ted, *fried*, is wanting.

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

<sup>6</sup> e3lað, MS.

<sup>7</sup> ea3ef 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 zecnaþa . forþan of þara hæten byþ þ̅ spatl tolýfed . ⁊ þa<sup>2</sup> mīcele spatl of þara mýcele hæte . eallþa þ̅ treop þ̅ man on heorþe lezef . for þare mýcele hæten þe þ̅ treop barned beoþ þare pýlþ ut of þan ende pater þuf þu hýne scealt læcgníe . Ʒim gingýfran . tþelf penega pýht ⁊ piperef feoper . ⁊ tþentīza penega zephýt . ⁊ hunīze heahta ⁊ feorþertīz penega zepýht . menz þanne eal þaf to gadere . ⁊ fille hým fæftende etan : þar of tþeze fticca fulle . oþþer þru .

## Ad acídīua.

pýþ þ̅ hæte pæter þe fcýt upp of þan breoſten.

fol. 94 b.

AD acídīua þ̅ hýf þ̅ hæte pæter þe ſcet upp of þan breoſtan . ⁊ hpýlan of þa mæze . þanne ſceal he drīnca fif handfulle<sup>3</sup> ſcealtef pæteref ⁊ nīm eft ſcna 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 zepýht .<sup>4</sup> ⁊ feoþ on pætere . ⁊ file hīm drīnca fæftenda . Ʒim eft rudan . ⁊ cnuca ⁊ leze hý þanne on eced . ⁊ file hým fæftende drīnca . Eft ſona nīm luſefticef ſæd . ane handfulle : ⁊ ete hýt .

## Poſuf prouocant vomitus . ad uomitum.

þef lacecræft ſceal þan mann þ̅ ſpīpan pýllan . Þýte þu zepýflice þ̅ ſe ſpeau drēnc deaþ him mýcel zod . ⁊ fultum . ze on þa breoſtan . ⁊ on heort ze ſīda . ⁊ on þarra lungane . ⁊ on þare mīlta . ⁊ on þan innoþ .

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

<sup>2</sup> Read þaz.

<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 welletth water out of the end of *it*. Thus thou shalt cure *the man*. Take of ginger twelve pennyweight, and of pepper four and twenty pennyweight, and of honey eight and forty pennyweight, then mingle all this together, and give to *the man* fasting to eat thereof two or three spoons full.

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

For acidity, that is, the hot water which shooteth up out of the breast, and at whiles out of the maw. *The patient* then shall drink five "handfuls" of salt water, and again take seed of wormwood, and seethe it in water and mingle with it wine, and let the man drink it; also, take three or five pepper corns, and let him eat them. Again, take one pennyweight of betony and seethe in water, and give him to drink fasting. Again, take rue and pound it, and then lay it in vinegar, and give it him fasting to drink. Eft-soons, 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> þíng fpa þar peaxan þe  
 býð : to ýfele ín þan mann . þur þane drenc he fceal  
 beon ʒelyþegod . ⁊ alýfed . þe fpæu drenc ýf god ær  
 mete . ⁊ betra<sup>2</sup> æfter mete . forþan þe ealde læcef hýt  
 þuf prýtan . þat feo faſtnýffe þæf ýfelef pætan on þan  
 heafede . ⁊ þ oferflapende ýfel on þan breoſtan : býð  
 aftíred æfter þan mete . ⁊ fe ýfela pæta on þan  
 ʒellan býð eac aftíred . þanne þur þane dreng : he býð<sup>3</sup>  
 afeormud . ⁊ ne ʒepafaf þ þær ænig ýfel pæta beo  
 ʒefamnad . innan þan mægen . ¶ þuf þu fcealt þane  
 fpæap drenc pýrcean . ʒíim fmale napef . ⁊ leʒe hý on  
 eced . ⁊ do þar huníg to . ⁊ læt hý licʒean ane niht  
 þær on . ofʒotene . ete þanne a morʒen . fort he full  
 fý drínce þanne after pearm pæter . ʒíim þanne an  
 feðere . ⁊ dýppe on ele . ⁊ ftýnge on hýf muþe . oþþer  
 hif fingerf do on hýf muþ . þ he þane fpæu drenc  
 aftýrie . ⁊ eft fona . ʒíim cuppan fulle pæteref ⁊ fealt  
 ⁊ meng fpýþe to gadere . of<sup>4</sup> þ fealt moltan fý . do  
 hýt þanne on ane croccan an nýht . ním hýt a morʒen  
 ⁊ dreahne hít þurh kinnen clæþ . ⁊ fýle hým drínca .  
 þanne fe drenc hýne ftýrʒe . þanne file hím drínce  
 ʒelomlice pearm pæter . þ he þa bet fpipe .

Potus leuior ad vomitum.

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

<sup>1</sup> Understand or read fpa 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 ýlcan pýne þe hý ær ofzotene pæran 7 file hým drincan . 27im eft eallan pýrte þof fpa þearm tpegea bælef . 7 hunígef þan þriððan ðæl . 7 meng to gadere 7 file hým drincan faftende . 7 ním eft fpana<sup>1</sup> grene cýrfætan an handfulle . 7 ðo hý on pýn . 7 ðo þar to huníge . 7 ðo hý on ealu . 7 file drinca . 7 eft fona nim curfettan pýrtruman . 7 cnuca hý . 7 þring þær of anef ægef fculle fulle þæf þofef . 7 elef æne ægef fculle fulle . 7 ellan pýrte . þurtrumem . nim þanne 7 cnuca hý . 7 þring . þær of ane fculla fulle . 7 tpegra æger fculle fulle pýnef . 7 meng eall to gadere 7 file hým drincan on ftuf baþe .

contra nimium vomitum.

fol. 96 a.

þifne lacecræft mann fceal ðon manne þ þ fpyþe fpyþ . 7if pullaþ þat hit aftonden . þ greccaf hateþ apoxerrif . þ finden þa menn : þa after þan þe hý hure mete habbaþ zeþigeð : þ hine fceollan afpýpan . 7 hpýlan ær hý etan . hý fpyþ . 7 þe mæga farzað . 7 þe innoþ to fpýlþ 7 he býþ on ælce líme zperzi . 7 fínzanlice hým þurft . 7 fe anfine . 7 þa fet beoþ tofpollen . 7 hif anplita býþ blac . 7 hif migga : býþ hpít . 7 he fceal zelomelice mīzan . ¶ þuf þu fcealt hine hræðlice læcnīge . 7if þa ýlða habbe : læt him blod . of bam þa foten . býneofan ancleope .<sup>2</sup> fpa fi þ blod forlæte þ ealluga fe feocca ne zetorīge . 7 þa þīng þe þane mažen<sup>3</sup> healdeþ . þ hý næfre for þan forpýrþan . 7 þeo ofru blodlæfe ýf . þe þu þane feoccan læcnīge fcealt . þ yf þ þu hým fcealt lætan blod . under þare tuncgan þ þeo blodlæfe þane mann alíhte . 7 æfter þ feo blodlæfe fi zefylled : þu hine fcealt fcearpīgean . ním þanne

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

the context þ mægen not þone magan.

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

### 63. Against over vomiting.

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

fealt ⁊ gnið þa punda míd . ním þanne cícena mete .  
 ⁊ pylle cærfen . ⁊ eorme leafef sæð . ⁊ feoþ hý on  
 patere . hponlice meng þar to ele . ⁊ huníge . ⁊ pyrc  
 þanne clýþan þerof . ⁊ leze þarto þru dægef . ⁊ þre níht .  
 Eft fona ním gladenan ⁊ hlutter pic . ⁊ meng to gadere .  
 ⁊ do to ele ⁊ pex . ⁊ beferef heipþan ⁊ galpanan . ⁊  
 panic . ⁊ hpýt cudu . cnuca þanne eall þaf to gadere .  
 ⁊ maꝝce to gadere . meng þarto þanne ecede ⁊ pýrce  
 clýþan of þiffum . ⁊ leze þar to . ¶ Eft fona ním alypen  
 ⁊ mýrra . ⁊ hpít cudu . ⁊ æzra hrit . meng eall to-  
 gadere . Ʒíim þona acuma . ⁊ pylle þar on . ⁊ leze  
 aforenan renanzen<sup>1</sup> þane mæge . ⁊ after þýffun ním  
 peremod ⁊ dýle . 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 driȝeon handum  
 ftraca zeornlice þane innoþ . ⁊ æfter þiffum unbýnd þa  
 fet . ⁊ þa handa . ⁊ fimýre hý lange hpile mid þare  
 fealfe . ⁊ forhabban hýne pýð micle gangaf . ⁊ ním  
 zetemfud melu . ⁊ bac hým anne cicel of . ⁊ ním  
 cumín . ⁊ mercef sæð . ⁊ cneðe to þan hlafe ⁊ fýle hým  
 etan hnefce ægere . mid þan hlafe . ⁊ hetan pín-  
 hnutena<sup>2</sup> cýrnlef . ⁊ amígdalaf . ⁊ oþera hnutena cýrnlu .  
 ⁊ pýrce hým blacne bríuþ . ⁊ forhabbe þa hýne : pýð  
 ælc þpeald . ⁊ ȝif he after . ⁊<sup>3</sup> spipe file hím drincan  
 hluttur ecede ær he eta ⁊ after hýf mete . ¶ Þýð þan  
 ylcan . ným betonican fpa grene . ⁊ gnið hy . on pætera .  
 ⁊ do þonne sum dæl hunígef to ⁊ file drincan fæftende  
 ane cuppan fulle . Ʒíim eft bettonican þreora fcýllange  
 ȝepýht . ⁊ feoð hý on humíge fpeþe ⁊ ftire hý zelom-  
 lice . pýrc þanne fpa greate clýmppan feopur þa litle  
 æceran . ⁊ file hým þan fæftende etan . on pearmum  
 pæteran . feopur dægef ælc dæ ane clýne . ¶ Eft ním  
 faluíam ane hand fulle . ⁊ cnuca hý spýþe fmale . ⁊

fol. 96 b.

<sup>1</sup> Read aforen anzen, (afoþan | onȝean).

<sup>2</sup> pinhnutena, 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 piper corn . ƿ gnind .<sup>1</sup> hý fmæle . ƿ nīm þanne ægru . ƿ ſpring ho to gædere . mid þam þýrtum . ƿ mid þan pipore . 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 ſædeſ ƿelf penega zepihc . ƿ pipereſ alſpa fela ƿ cimenef ſpa fela ƿ gnid hit to duſte . nīm þanne mīntan ƿ ſeoð hi on ƿætera ƿ do þær to zehpæde þýn . drinca þanne he þýlle to hyf bedde . ¶ Eft ſona gif ſe man ſpīpan ƿ he ne mage etan : fýle hīm drincan elenann þýrtumann . oþþer ualerianam leaf . oþþer mýllefolyam þýð þýne zemengged . ¶ Eft ſona gif man fý zepanulic þ hýne þýrete . ným lubefican nýþepearde . ƿ gnid on þīne . ƿ on ƿateia ƿ file hým drincan . ¶ Eft ſona nīm elenam ƿ ſpelter . ƿ ſeoþ on þīne ƿ file hým drincan . þif ýf feo feleſta drenc . þýð þ þroc . ƿ þýð þan ýlcam zeným . hpicude ƿ alepan . ƿ mirra ƿ gingiferan . ƿ cýmen . ƿ grind hý eal to gadere . ƿ do huniz to . ſpa fela ſpa þærſ fý . ƿ þim þanne linnenne clæð ƿ leze þa ſealfe uppan . þýð<sup>3</sup> þanne ofer þane mægen . þanne clænſaþ þa ſcealfe þane innop . ƿ þa þerinyffe apez zedeð . ƿ þane maȝan zepýrmþ . ¶ Þýþ þan ýlcan . nīm ſpeſſef ehca penega zepýhta . ƿ enuca hīne ſmale . nīm þanne an hrere bræd æȝ . ƿ do hýt an innan . ƿ file hým etan . Eft ſona gif þu þýlt þe þerinyffa apez don . of þan mann : þanne þat ýfel hýne zepreadne hæfð of ðe þurft apez adon . ƿ þim hpýt cudu ƿ gýngýfere . ƿ recelf . ƿ laupinberizean . ƿ coſt ælcef þiſſa emfela . nīm þanne . of oþþrum þýhmentum ane ſtīccan fulne . ƿ gnid hý eal togadere . ƿ þim þanne ƿatereſ ƿpeȝen ðaleſ .<sup>4</sup> ƿ þimeſ þane þriððan ðal . meng þanne eall togadere fýle hīm drican .

fol. 97 a.

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

<sup>2</sup> Read þāne.

<sup>3</sup> For binð.

<sup>4</sup> ðaleſ, 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 ledene ure zenemned . reiectatio .<sup>1</sup> ƿ on englisc ýf haten blod ríne . þuf hím egleþ 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 fædan . þ þeof þropung ýf gefet of feofer þingum ; þ ýf of þan breofte . ƿ of þan maȝan . ƿ of ædran . ƿ of þan þearman . Galpenuf fe læce hýt of hýf fnotornyffe þuf prat . Gif hýt on þan breofte býð .<sup>3</sup> oþþer on þan maȝan : þanne þurh þane fpiþan þu hýt miht gecnapen . gif hýt býþ on þan ædran . oþþer of þare bladre : þu miht þurh þane miggan hýt gecnapan .

fol. 97 b.

## Si dolor ƿ i[n]firmítas fit in vísceribus.

Gif hýt býð of þan þerman : þanne myht þu þurh þane arfgang hýt gecnapan . Ðif býþ onȝýton on fume manne . þ þ blod hým ut of þan heafode ut pýlþ . ƿ on fuma hpilum þ hýt ut fpiþþ þur þa tra htelan þurlu þa innan þara ceolan beoþ . forþan þa ædran beoþ to brocone þa inna þa þurlu beoþ . ƿ hpilum of þare ceolan þ blod ut pýlþ . hpilum of ȝoman . hpilum of þan fcearpan banum þe býtpeox þan breofstan byþ . ƿ hpýlum of þare lungone . hpýlum of þan maȝen . hpýlum of þam innoþe . hpilum of þan lendune . ¶ þif ýf þ gefcead þara lacnunge . gif þat blod of þan heafode pýll . þuf þu fcealt hýt aȝýtan he hpeft hefelicce . ƿ findriȝ blod he ut racþ . þane gif þa adra býþ to brocen innan : þan þurlu : ƿ 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. ΑΔ αἱμοπτοικούς.

For those troubled with blood spitting,<sup>a</sup> which the Greeks call αἱματόσταξ, 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.

þa tunga . ⁊ of þara tungan hýt . unzehpýrfþ .<sup>1</sup> ⁊ he  
 azýnþ to breccanne þanne<sup>2</sup> to fþipanne . þanne gif hýt  
 cumþ of þare þrotan . þuf þu hýt fcealt azitan . þanne  
 he hþeft . þanne fmýit hýf tunge . ⁊ he ut hræþ<sup>3</sup>  
 purmfīg blod . ⁊ þeo þrutu býþ mid fare gemenȝeð .<sup>4</sup>  
 fpa fþiþe þ he hýt utan ȝefret . Gif hýt of þan goman-  
 butan blode . ⁊ fþiðe ut hreaeþ . þanne to ðo þu hýf  
 muþ . ⁊ hapa hþæþer hýf ceafaf fin tofpollene . ⁊ he  
 eaþelic nan þing forþpoligon ne mæȝ . þanne gif hýt .  
 of þan fcearpe bane býþ : þ he farlice hþeft : ⁊ blod  
 ut fþiupþ : ⁊ micel blod aftýreþ . ⁊ gif ȝæð hýf breoft  
 beoð ȝefarȝude þanne riȝe þu ȝepýflice : þ þa adran to  
 brocene . þe on þa þurlun fýnð . ȝefette . þanne gif  
 þat blod . of þa lungune cýmþ : þ azýt þu hýt þuf .  
 gif þat blod beo fþýþe read . ⁊ clane ut to fþipanne .  
 ⁊ he mid hþoftan hýt ut hræþ butan alcum fare .  
 gif þat blod<sup>5</sup> of þan innoþe flope . þ rýte þu þ fin-  
 don punda on þan þearmum .<sup>6</sup> ⁊ þanne he to arfganga  
 gæþ : þanne þ hým fram gæþ býþ fþýþe rýþ blode  
 gemenȝeð . ⁊ þanne gif hýt býþ . of renýf oþþer þan  
 lendene þanne<sup>7</sup> cumþ þ blod of þara blæddran . ⁊ þ  
 he mýhþ :<sup>8</sup> býþ fþeart . oþþer hþýt<sup>9</sup> oþþer read . for-  
 þan of ýfelre adle becýmþ þif þing on þan mann .  
 þuf þu hýne fcealt lacníȝe ðo hýne on þearme hufe .  
 ⁊ on beorht . ⁊ bedde hýf bed mýð mor fecge . oppan  
 þara eorþa . ⁊ he hýne fceal forhabban rýþ fela þingaf .  
 þif ýf ærefc rýþ micele fþæce . ⁊ rýþ ýrfunga . ⁊ rýþ  
 hamed þing . ⁊ fram alce furþerfetum flæfce . ⁊ fram  
 fmýce . ⁊ fram alce unȝeþilde . forþan þa addran berftað  
 hþila for þan micelef blodef þinȝe þe on þin<sup>10</sup> lichama  
 ⁊ on addra býþ .

fol. 98 a.

<sup>1</sup> unzehpýrfþ, MS.<sup>2</sup> þane, MS.<sup>3</sup> For hræþ.<sup>4</sup> Rather ȝepþenceð.<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 ex- pectoration 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.

Ἰπocρατ διcιτ quod quidam pluref<sup>1</sup> venaf quam [alīi habeant].

fol. 98 b.

Ἰπocρατ fe læce atpupde þ̅ on fumum lichama beoþ ma addra þan[n]e on fume . ƿ̅ þe lichama býþ pearmra þanne fe þe fmaran<sup>2</sup> addran ƿ̅ þa fpa feapa ann beoþ . þanne<sup>3</sup> þe lichama ƿ̅ þa addran beoþ þæf ýfelan blodef fulle . þanne fcealt þu hý læten blod on þan earme . gif he þara hulde<sup>4</sup> habban . ƿ̅ pýrc him fiþþan tpezen firefce clýþan . ƿ̅ bind oþerne betpex þa fculdru . oþerne betpoex þa breofte . ƿ̅ fýle hým ealra ærefc etan gebrædne fpam . ƿ̅ gif þ̅ blod ut pealle . oþan heafode . þanne cnuca þu fpam . ƿ̅ ním pæter ƿ̅ huníg ƿ̅ meng togadere . ƿ̅ file hým drincan . ƿ̅ hým þanne ecede ƿ̅ huníg . an meng to gadere . ƿ̅ hým þanne<sup>5</sup> an feþere . ƿ̅ dýppe þar on . ƿ̅ fmýra þanne þa ftope mid . Loca hpær þ̅ blod utpealle . gif þu þa ftope zeracen mægen . gif þat blod of þara ceolan ut pealle : ným cole<sup>6</sup> fpogiam .<sup>7</sup> ƿ̅ fpam . ƿ̅ fealt . ƿ̅ cnuca eall to gadere . ƿ̅ býnd þanne þane clýþan uppa þa þrotan . ƿ̅ file hým ærefc drincan : finul on hluttrum<sup>8</sup> píne . ƿ̅ file hým etan nýpe beo blæd . ƿ̅ hým býð<sup>9</sup> fona bet . ¶ And gif þat blod on þara lungane fi þanne<sup>10</sup> ním pegbrædan ƿ̅ cnuca híz . ƿ̅ þring þar of þ̅ þof ƿ̅ drínc . ¶ Gif hýt býþ of þan fcearpan bane þa betpex þa broefta býþ : þanne ným þu cealde<sup>11</sup> fpam . ƿ̅ fcealt . ƿ̅ cnuca to gadere . ným þanne<sup>12</sup> fpongýam ƿ̅ leze þa fcealfe on uppan . ƿ̅ býnd to þan breoftan . cnuca þane fpam ƿ̅ do híne

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

<sup>2</sup> For fmalran ?

<sup>3</sup> þane, MS.

<sup>4</sup> For ylþo.

<sup>5</sup> þane, MS.

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

<sup>7</sup> So MS.

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

<sup>9</sup> býð, MS.

<sup>10</sup> þane, MS.

<sup>11</sup> By conjecture cealdre, *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, ὧν αἱ φλέβες εἰσὶν ἄραιαι. Vol. iii. p. 433, ed. Kühn.

on paterē . ⁊ 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 þ̅ blod of þan innoþe cumþ. vij'.

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

Εστ ιφ οδερ ριφε be þiffum þingum þ̅ þu meht ritan  
 on bearn eacenum ριφε hρæþerēf cýnnef bearn heo  
 cennan sceal . gif heo gæð late ȝ hæfþ hole eaȝan heo  
 cenneð cniht . gif heo hraðe gæþ ȝ harað aþundene  
 eaȝan heo cenneð mæden cild . Εστ οφερ ριφε zenim þa  
 tra pýpta on hand þ̅ ιφ lile . ȝ rofe . beu to bearn-  
 eacenum ριφε hat niman þæra pýpta fra hρæþeræ fra  
 heo wille gif heo nimð llian he[o] cenð cnyht gif heo  
 nimð rofan heo cænð mæden . Εστ ιφ οφερ epæft be  
 þon gif þ̅ ριφ mid þam helum ftæpeð fpiðor on þa  
 eorðan heo cenneð cnyht gif heo mid þam tan ftæpeð  
 fpiðor on þa eorþan heo cænneð mæden . Εστ ιφ οφερ  
 ριφε . gif þam ριφε bið þ̅ hriφ upaftigen heo cenneð  
 cnyht . gif hit býþ nýþer afigen heo cenneþ mæden .  
 Εστ οφερ ριφε gif ριφ biþ bearn eacen feoper monoð  
 oþþe ριφε ȝ heo þonne zelome eteð hnýte oþþe æceran  
 oþþe ænize nipe bleða þonne zelimpeð hit hpilum þurh  
 þ̅ þæt þ̅ cild biþ difig . Εστ ιφ οφερ ριφε be þon gef  
 eteð feapnef flæfc oððe þammef oþþe buccan oþþe  
 bænef oþþe hanan oþþe ganran oþþe ænizef þara neata  
 þe ftýnan mæg þonne zelimpeð hit hpilum þurh þæt  
 þ̅ þ̅ cild bið hofoode ȝ 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 *suitable* 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.*

Ɗer onginð geczan ýmbe mannes zecýnde . hu he on his modor innoþe to men zepýrðeð . æreŕ þær mannes brægen bið zeporðen on his moder innoþe . þonne bið þ þ brægen utan mid reaman berefen on þære gýxtan pucan . On oðrum monþe þa æðron beoð zeporðen . on lxxv . Ʒ þreo hundræd gýctran Ʒ lenzran hi beoð toðælede Ʒ þ blod þonne flopeð on þa fet Ʒ uppan þa handa . Ʒ he þonne býþ on limum toðæled . Ʒ to romme gearpað.<sup>1</sup> On þam þriðdum monþe he biþ man butan garle . On þam feorþan monþe he bið on limum gtabolŕeŕt . On þam fiftan monþe he biþ epica . Ʒ peaxeð . Ʒ reo modur lið ritleaf . Ʒ þonne þa riþb beoð zeporðen . þonne zelimpð þæræ manigfeald gar þonne þær býrþnes lic on his innoþe gýpizende bið . On þam gýxtan<sup>2</sup> monþe he býþ zehýð . Ʒ ban beoð peaxende . On þam feofoþan monþe . þa tan Ʒ þa finzgar beoð peaxende . On þam eahtoþan monþe him beoð þa breoŕt þing zexende . Ʒ heoŕte Ʒ blod Ʒ he bið eall gtabolŕæŕtlice zereðed . On þam niþoþan monþe ritodlice piŕum bið cuð hræþer hi cennan maþon . On þam teoþan monþe þ piŕ ne zediðð hýre feore zif þ bearn accened ne biþ . for þam þe hit in þam maþan pýrð hit to feorhadle oftoŕt on tipes niht .

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

ON THE FORMATION OF THE FÆTUS.

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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.

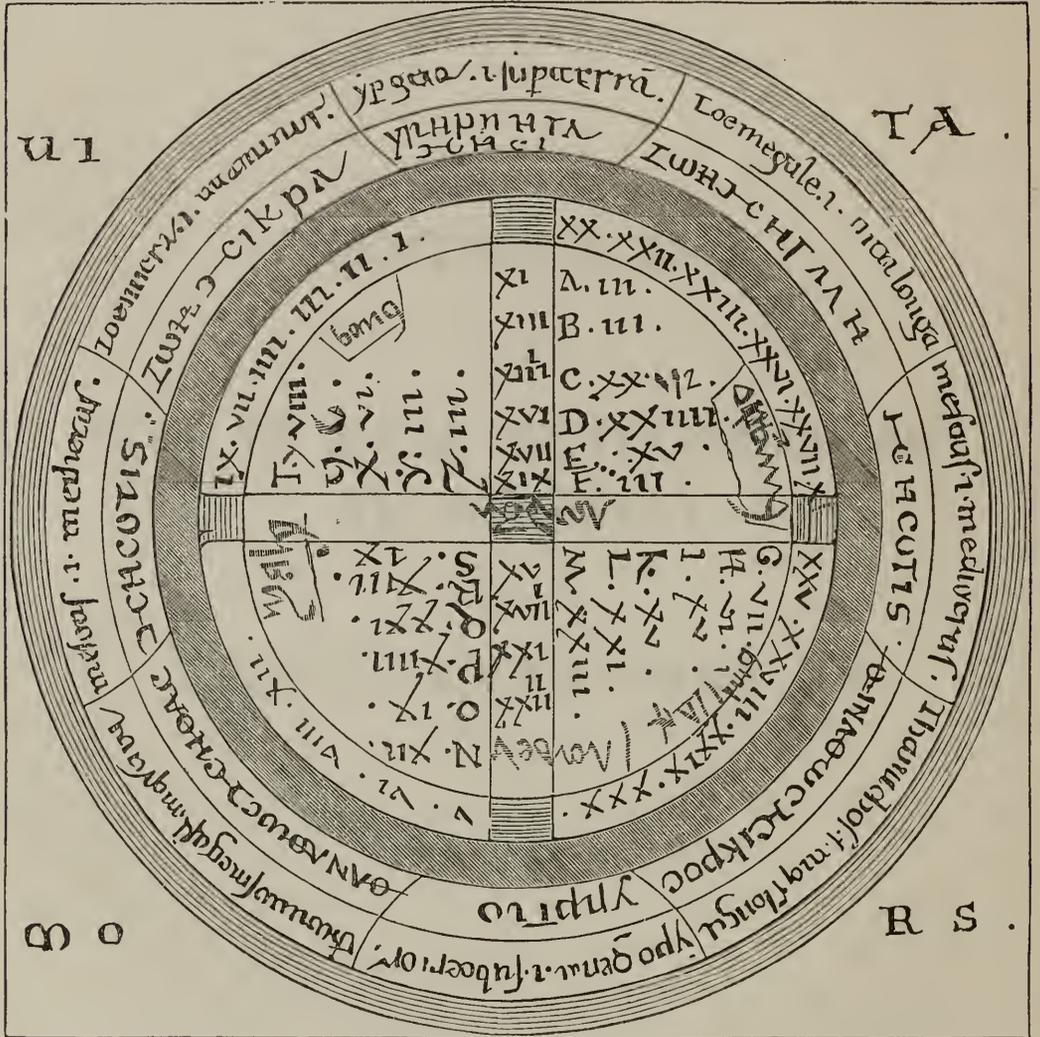
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DE SOMNIORVM EVENTV.

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 pe afeald eapfoðlice he ætþint
Lunæ ii.	Cito confurg&	Raðe he ariþ
Lunæ iii.	Non euad&	He ne ætþint

Lunæ III.	Laborabit <sup>1</sup> et furg& .	He fþincð 7 ariþð .
Lunæ V.	Tricabit & furg& .	He fþað 7 ariþð <sup>2</sup> .
Lunæ VI.	Non euad& .	Hæ ne ætþint .
Lunæ VII.	Medicina fanabitur .	mið læceðome he bið zehæled <sup>3</sup> .
Lunæ VIII.	Diu langu& & furg& .	Lanze he aðlað 7 ariþð <sup>2</sup> .
Lunæ IX.	Langu& .	He aðlað .
Lunæ X.	Diu egrotat .	Lanze he ficlað .
Lunæ XI.	Periculo periclitat .	On fþeceedneffe <sup>4</sup> he ðýrþð .
Lunæ XII.	Surg& .	He ariþð <sup>2</sup> .
Lunæ XIII.	Aliquot tempus egro- tat .	Sumne tīman he ficlað <sup>5</sup> .
Lunæ XIII.	Laborat & furg& .	He fþincð 7 ariþþ <sup>2</sup> .
Lunæ XV.	Periclitat .	He ðýrþð .
Lunæ XVI.	Locum mutabit <sup>6</sup> & furg& .	Stope he apent 7 ariþð .
Lunæ XVII.	Tricabit & furg& .	He fþað 7 ariþþ <sup>2</sup> .
Lunæ XIX.	Similiter .	Call fþa .
Lunæ XX.	Similiter .	Call fþa .
Lunæ XXI.	Rem adiuuabit .	Þingc he fultumað .
Lunæ XXII.	Langu& & furg& .	He aðlað 7 ariþþ <sup>2</sup> .
Lunæ XXIII.	Similiter .	Call fþa .
Lunæ XXIII.	Diu langu& .	Lanze he aðlað .
Lunæ XXV.	Langu& & morietur .	Aðlað <sup>7</sup> 7 he fþelt .
Lunæ XXVI.	Langu& .	He aðlað .
Lunæ XXVII.	Tricabit & furg& .	He fþað 7 ariþþ <sup>2</sup> .
Lunæ XXVIII.	Eger multum iacebit & morietur .	Seoc fþiðe he lið 7 fþýlt <sup>8</sup> .
Lunæ XXIX.	Eger euad& . . .	Seoc ætþint .
Lunæ XXX.	Eger laborabit & furg& . . .	Seoc he fþincð 7 ariþð <sup>9</sup> .

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

<sup>2</sup> ariþt, T.

<sup>3</sup> zehælenð, T.

<sup>4</sup> fþæcniffe, T.

<sup>5</sup> ficlað, T.

<sup>6</sup> miþabit, C.

<sup>7</sup> he aðlað, T.

<sup>8</sup> fþelt, T.

<sup>9</sup> iþt, T.

fol. 126 b.

Ða ealdan læcef gefetton on leðon bocum þ̅ on ælcum monðe beoð æfre tpegen ðaƷaf þa fýndon fpiðe ðerizendlice ænizne ðrenc to ðrincanne . oþþe blod to lætenne for þam þe an tid if on ælcum þara ðaƷa Ʒif man ænize æððran Ʒeopenað on þara tide þ̅ hit bið hpleaft . oððe lanƷfum far . þæf cunnede sum læce Ʒ let hif hope blod on þære tide . Ʒ hit læƷ fona deað .

Nu fýndon hit þaf ðaƷaf fpa fpa hit her onfeƷð.

Se forpa ðæƷ on martio . þæt if on hlyðan monðe Ʒ fe feorða ðæƷ ær hif ende.

ON þam oðrum monðe þe pe appelið hatað fe teoða ðæƷ if ðerizendlic . Ʒ fe ændlyfte ær hif ende.

On mauf monðe fe þriðða ðæƷ if ðerizendlic . Ʒ fe feoroða ær hif ende.

On iunuf monðe fe .x. ðæƷ . Ʒ ær hif ende fe .xv.

On Iuluuf monðe fe .xiii. ðæƷ . Ʒ ær hif ende fe .x.

On aƷufuf monðe fe .i. ðæƷ . Ʒ ær hif ende fe .ii.

On feptember monðe fe .iii. ðæƷ . Ʒ ær hif ende fe .x.

On october monðe fe .iii. ðæƷ . Ʒ ær hif ende fe .x.

On nou[em]ber monðe fe .v. ðæƷ . Ʒ ær hif ende fe .iii.

On Dec[em]ber monðe fe .vii. ðæƷ . Ʒ ær hif ende fe .x.

On Ianuariuf monðe fe .i. ðæƷ . Ʒ ær hif ende fe .vii.

On februariuf monðe fe .iii. ðæƷ . Ʒ ær hif ende fe þriðða.

þe gefetton on forpeardan þiffere endebýrðneffe þone monað martiuf þe menn hatað hlyða . for þam he if annƷinn æfter rihtan Ʒetele ealles þæf Ʒearf . Ʒ fe ælmihtiga Ʒoð on þam monðe Ʒefceop ealle Ʒefcearfa.

Nu eft be þam monan if mýcclum 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 blod ne læte ſƿa uf bec fezzað ær þam þe fe mona ƿ feo fæ beon anræde . ac þe zehýrdon fezzon fumne þifne<sup>1</sup> mann þ nan mann ne leofode þe him blod læte on ealra halgena mæffe dæg . oþþe ƿif he zepundod þære . niſ þif nan riȝlung . ac riſe menn hit aſunden þurh þone halgan riſdom ſƿa heom zod ælmihtiz zedihete .

Ðreo daȝaf fýndon on .XII. monðum mið þrum nihtum on þam ne bið nan riſmann akenned . ƿ ſƿa hrýlc þærned mann on þam daȝum akenned bið ne foſrotað hiſ lichama næfre on eorðan ne he ne fulað ær domes dæge . nu iſ an þara daȝa on æfterýrdne dec[em]ber . ƿ þa tpezen on foſreardan Ianuarie þam monþe . ƿ feape fýnd þe þaf zeryne cunnan oþþe ritan .

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

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

ON anre nihte ealdne<sup>2</sup> monan ſƿa hræt ſƿa þe mæteð þ cymð to zefeau . On tpeizna nihta<sup>3</sup> monan . ƿ on þreora næfð<sup>4</sup> þ ſpeſen næniȝe fremedneffe zódes ne ýfelef . On feoper nihta .<sup>5</sup> ƿ on riſa . þ bið zod ſpeſen riſe þu þ zeorne on þinre heortan . On .VI. nihta þ þe þonne þ þu zefeo . þ beo feaft on þinum breoftum . riſe þ þin zefanc<sup>6</sup> ne lofiȝe .<sup>7</sup> On .VII. nihta ſƿa hræt ſƿa þe on eage býneð . æfter tide cýmð feo endung . On .VIII. nihta . ƿ on .IX. ſona þ ýpeð . ſƿa hræt ſƿa þe zefreſnað . ƿif þu unrotnýffe zefape . penð þin hearod eaft . biðe þe zod aſe . On .X. nihta þin ſpeſen azæð butan fremednýffe .<sup>8</sup> On .XI. þ ſpeſen æzæð mið zefeau . On .XII. nihta . ƿ on .XIII. binnan þrum nihton þu zefihft þ þe ær on ſpeſne ætȝrde . On .XIII. nihta .

<sup>1</sup> Read þif.

<sup>2</sup> eald C.

<sup>3</sup> eald, 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> fremedneffe, 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 zóðef ne ýfelef. On .xv. nihta sceort pyrplíc þ bið. On .xvi. nihta æfter langre tide hit azæð. On .xvii. Ƴ on .xviii. Ƴ on .xix. nihta þ sƳefen bið zóð. Ƴ on manezum ðazum zeendað. On .xx. Ƴ on .xxi. nihta þ tacnað ceapunge Ƴ hƳearfunge.<sup>1</sup> On .xxii. Ƴ .xxiii. nihta fe mætunge bið zecornef. Ƴ zefihtnef. Ƴ eall costunge full. ne bið þ na zóð sƳefen. On .xxiiii. nihta þ tacnað zefýnto Ƴ hælo.<sup>2</sup> On .xxv. Ƴ on .xxvi. nihta þ tacnað toƳearðlice fírhto Ƴ bƳozan. Ƴ on .ix. ðazum ofþe on .x. þ bið zeypped. ac penð þin heafod east bide þe aƳe. On .xxvii. Ƴ on .xxviii. nihta þ tacnað ealne<sup>3</sup> zefean. Ƴ ealle anznýffe.<sup>4</sup> Ƴ uneaðnyffe. smýltnýffe Ƴ zlaðneffe zehatað. On .xxix. nihta eall fƳa þ ærre. On .xxx. nihta ær tƳezra nihta fýrste þ sƳefen azæð butan fƳecnum þinzum.

fol. 128 a.

fol. 36 a.

T. fol. 39 a.

Gif mann bið akenned<sup>6</sup> on anre nihte<sup>7</sup> ealdne<sup>8</sup> monan. fe bið lang lifef Ƴ peliz.<sup>9</sup> Gif he bið on tƳezra nihta akenned.<sup>6</sup> fe bið a feoc Ƴ unhal. Gif he bið on þreora nihta. fe leofað<sup>10</sup> lange. Gif he bið on .iiii. nihta akenned<sup>11</sup> fe bið a in Ƴordum leaf.<sup>11</sup> Gif he bið on .v. nihta ealdne<sup>12</sup> on zeogode zepiteð.<sup>13</sup> Gif he bið on .vi. nihta ealdne<sup>14</sup> fe bið. lang lifef Ƴ zefæliz. Gif he bið on .vii. nihta fe bið a Ƴeorð Ƴ lýfað<sup>15</sup> lange. Gif he bið on .viii. nihta eald[ne] fe fƳelteð fona. Gif he bið on .ix. nihta fe bið fƳecenlice akenned. Gif he bið on .x. nihta fe bið þƳorepe.

<sup>1</sup> hƳearfunge, 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. Ƴ p. b., T.<sup>10</sup> lýfað, T.<sup>11</sup> From T.<sup>12</sup> adl, C.<sup>13</sup> adl him on zeoguf z., T.<sup>14</sup> adlzf, C.<sup>15</sup> hƳef, T.

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

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

T. fol. 39 b.

Gif he bið on .XI. nihta fe bið landes oferzenza. Gif he bið on .XII. nihta eald fe bið on eallum þingum purðfull. Gif he bið on .XIII. oþþe on .XIII. nihta fe bið æppæft Ƴ rihtrið. Gif he bið on .XV. nihta fe bið fona zeparen. Gif he bið on .XVI. nihta fe bið on eallum þingum nytpurðe. Gif he bið on .XVII. nihta fe bið fona zepitan. Gif<sup>1</sup> he bið on .XVIII. nihta oððe on .XIX. fe bið zefælig. Gif he bið on .XX. nihta fe bið fona zeparen. Gif he bið on .XXI. nihta fe<sup>2</sup> bið on zodre peoppunze. Gif he bið on .XXII. nihta fe bið unearh<sup>3</sup> rihtling. Gif he bið on .XXIII. nihta fe bið þeor fceaða. Gif he bið on .XXIII. nihta fe bið zefpincfull on hið lif. Gif he bið on .XXV. nihta fe bið zehealtfum hið lifer. Gif he bið on .XXVI. nihta fe bið peorcef zælfæ. Git he bið on .XXVII. nihta fe bið to fpecnum þingum akenned. Gif he bið on .XXVIII. nihta fe ne bið naðor ne earum ne pelig. Gif he bið on .XXIX. oþþe on .XXX. nihta eald[ne] monan akenned . fe bið zōð Ƴ fpendliðe.<sup>4</sup>

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

Ðære æreften nýhte þonne nipe mone býð ecumen . þ mon þonne in fpeofne zefihþ . þ cýmed to zefean . þære æfteran niht . Ƴ þone ðriðdan nýht . ne býoð þ naðer ne zod ne ýfel . Ðære feorðan nýht . Ƴ þeora<sup>5</sup> fiðtan . þene heo zodre zefremedneffe . þære fýxtan niht þ þu zefýx . fpa hýt býoð . Ƴ þeo pýð eorfoþu zeo fcilt . þere feofodan nýht . þ þu zefixt . fpa hýt býð . Ƴ æfter mycelre týde azæð . þære .VIII. niht . Ƴ þere niðorþan . þaþe<sup>6</sup> þu zefihft . fpefn þ bið able<sup>7</sup> oðþe tpeza þere niðorðan<sup>8</sup> niht þ þeo zemeted . 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 adl.

<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 . ʒ þeope .XIII. niht  
 ine þrum ðazum þu ʒefihft þin fpefn . þeope .XIII.  
 niht.<sup>1</sup> ne hafað þat nane ʒefremedneffe . þeope .XV.  
 niht : hit hafað litte ʒefremedneffe . þeope .XVI. niht :  
 æften mýcelne tide aʒæð þin fpeofn. ðere .XVII. niht .  
 ʒ .XVIII. ʒ niʒontene . in .III. ʒ .C. um ðaza bið goð  
 fpefn. ðonne fe mona bið .XX. niht . ʒ .I. ʒ .XX.  
 niht . þ bið fciʒ oðþe ceap in þem fpefne toþeapð . þonne  
 heo býð .II. ʒ .XX. niht ealð . þ þu ʒefihft hit lenʒeð  
 to ʒode ʒ<sup>2</sup> ʒefean . þonne heo bið .III. ʒ .XX. nihta  
 ealð . þ bið<sup>3</sup> cid ʒ ʒefhit. ðonne heo bið .III. ʒ .XX.  
 nihta ealð . ʒ .V. ʒ .XX. ʒ .VI. ʒ .XX. nihta ealð . þ  
 bið peorð lic eʒe on niʒon ðazum . oðþe on .X. þin  
 fpefn aʒæð . þonne heo bið .VII. ʒ .XX. ʒ .VIII. ʒ .XX.  
 nihta ealð : ealne ʒefean þ bicneð . þonne heo bið .  
 .IX. ʒ .XX. ʒ fulle .XXX. nihta ealð . þ bið æfpe buton  
 fþæcneffe ;—

fol. 148 b.

SE ðe bið acenned on annihtne mona . fe bið lange<sup>5</sup>  
 lifes . ʒ pel eði. Se þe bið on .II. nihta ealðne monan .  
 fe bið<sup>6</sup> feoc. Gif he bið acenned on .III. nihtne monan .  
 fe leofaþ lange ʒ hýðig.<sup>7</sup> Gif he biþ feopeʒ nihta ealð :  
 he bið rice. Se on .V. nihtne bið ʒebopen ʒunʒ he  
 ʒepitað. Se þe bið acenned on .VI. nihtne . fe biþ  
 lange lifes . ʒ ʒefelig. Se þe bið acenned on .VII. nihta  
 ealðne mona . fe leofaþ lange on purþunge. Gif fe  
 mona bið ealhta nihta ealð<sup>8</sup> fe ʒepiteþ fona. Gif he  
 bið acenned on niʒan nihtne ealðne monan . fe biþ  
 fþacendlice acenned. Se ðe bið<sup>6</sup> acenned on .X. nihtne  
 ealðne<sup>9</sup> monan . fe bið ðropepe. Gif man biþ acenned  
 on .XI. nihta ealðne monan . fe bið landef oferʒenʒa.  
 Se biþ acenned on .XII. nihta ealðne<sup>10</sup> monan . fe biþ

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

<sup>2</sup> ʒ, 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 . ʒ on eallum hif þingum peorþ mannum mid ʒode . Gif man bið acenned on .XIII. nihta ealdne monan . fe bið ricef paldend . ʒ ʒodcund . Gif man biþ acenned on .XIIII. nihta ealdne mone . fe bið ælcef ʒodesf ʒyrþe .

Spa hƿile man fpa on funnandæg . oððe on niht acenned bið . orforzlice leofæð he . ʒ bið fægzer . Gif he on monandæg . oðþe on niht acenned bið . he bið acpeald fram mannum . lepde fpa clæroc fpeþer he bið . Gif he on tipesdæg bið acenned . oþðe on ða niht . fe bið æpeþd on hif life . ʒ bið man ʒ ðræpe . Gif he bið on rodnefdeiz oþðe on ða<sup>2</sup> niht acenned . he bið fcarp ʒ bitep . ʒ fpiðe pæp on hif ʒordum . Gif he bið acenned on þurpef dæg oþðe on þa niht . he bið fpiðe ʒefibfum . ʒ pæl eði . ʒ pel ʒepeaxeþ . ʒ he bið ʒod lufiend . ʒ eallif fram ʒifum . Gif he bið acenned on fpuzendez oðþe on ða niht . he<sup>3</sup> bið aperiʒet fram<sup>4</sup> mannum . ʒ he bið diʒi cneafri . ʒ fram allum mannum he bið laþ . ʒ ærpe iþel þenceþ on hif heortan . ʒ he bið deof . ʒ ʒpiðe<sup>5</sup> ondrædende . ʒ he leng ne leofað . þonn on midpe ilde . Gif he bið acenned on ʒatepneʒ dæg . oþðe on ða niht . hif dæde beoð framhca .<sup>6</sup> ʒ he bið ealdorþman ʒpa pep<sup>7</sup> ʒpa ʒif . ʒpa pæpe he bið . tæla him ʒelimpeþ . ʒ lanze he leofaþ :—

Gif middeʒpintpeʒ meʒfedez bið on ʒunnan dez . þonne bið ʒod pintep . ʒ lenzten pindi . ʒ driʒe ʒumer . ʒ pinzeapdaf ʒode . ʒ ʒceap beoð peaxende . ʒ hunu beoð ʒenihtʒum . ʒ eal ʒib bið ʒenyhtʒumo . Gif he bið on monandeʒ fe middeʒ pintpeʒ meʒfedæg . þonne bið gemenzed pintep . ʒ ʒod lenzten . ʒ pindiʒ ʒumer . ʒ ýftiz . ʒ beoð ʒode pinzeapdar . ʒ fpiþ feorþme mannum . Gif he bið on tipesdeʒ . þonne bið ýfaʒ<sup>8</sup> pintep . ʒ pindiʒ lenzten . ʒ peniz ʒumer . ʒ moni ʒif fpeltað .

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

<sup>2</sup> ða, MS.,

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

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

<sup>5</sup> ʒpiðe, MS.

<sup>6</sup> For ʒpaʒenlica.

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

<sup>8</sup> ʒyel ?

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 feip beoð ꝥrecnode . Ʒ einnƷaf ƥorƥeorðað. Ʒif feo  
 midƥinter bið on ƥodnefðæg. þonne bið heaƥd ƥinter .  
 Ʒ Ʒrim . Ʒ ýfel lenƷten . Ʒ Ʒod fumer . Ʒ ƥinƷearðaf  
 beoð Ʒerƥencfulle . Ʒ hunig býð leſfe. Ʒif heo býoð  
 on þunrefðæg. þoñ býoð Ʒod ƥinter . Ʒ ƥindiz lenƷten .  
 Ʒ Ʒod fumor . Ʒ ælc Ʒod býð Ʒenihtſum in þem felþan  
 Ʒeape. Ʒýf fe midƥinter býð on ƥriƷendægze . þonne  
 býð onpendædhc ƥinter . Ʒ býð Ʒoð<sup>1</sup> fumer . Ʒ býð  
 Ʒenihtſumef micel. Ʒif fe midƥint býð on feternef  
 deæg . þoñ býð ƥinter Ʒedreſedhc . Ʒ ƥindiz lenƷten .  
 Ʒ ƥeftmaf ſƥincað . Ʒ ſceƥ cƥellað . Ʒ ealde men Ʒeritað .  
 Ʒ þa clenan beoð leahtrode ;

ÐER feƷð<sup>2</sup> ýmb ðrihtnef Ʒebýrd . ýmb þa .XII.  
 niht hiſ tide.<sup>3</sup> Ʒýf fe ƥind býoð on þa ƥorma niht .  
 Ʒehadode ƥeƥaf ſƥeltað . þære æfteran niht . Ʒ þere  
 þriððan niht [Ʒif] bið ƥinð : þonne ƥefnaf<sup>4</sup> ƥorƥeorðað .  
 þeore ƥeorðan niht Ʒif ƥind býð : leſ býð htel. Ðære  
 .v. niht Ʒif ƥind býð : þonne býð ꝥrecne on ƥeo . Ʒ  
 ſcipu ƥorƥeorðað. Ðere .vi. niht Ʒif ƥind býð . ðonne  
 adla býoð þý Ʒeape . on eorðan miſhca. Ðere .vii.  
 niht Ʒýf ƥin[ð] býoð : ƥiƥ býð ſƥýðe ƥýfe þý Ʒeape.  
 Ðere .viii. niht Ʒýf ƥin[ð] býoð .<sup>5</sup> þonne ælde men<sup>6</sup>  
 ſƥeltað. Ðere .ix. niht Ʒýf ƥin[ð] býð . ſceƥ ſƥeltað.  
 Ðære .x. niht Ʒýf ƥin[ð] býð : ƥreop býoð ƥornerpede.  
 Ðære .xi. niht Ʒýf ƥind býoð . æale nýetenu ƥor-  
 ƥeorðað . þonne .xii. niht Ʒýf ƥinð býð : þonne býoð  
 micel Ʒeƥeoht on eorðan :—

þý ƥorma ðæg ðrihtnef Ʒebýrde . Ʒýf funne ſcýneð  
 mýcel Ʒeƥea býoð mid mannum . Ʒ Ʒenihtſum.<sup>7</sup> Ʒýf  
 þý æfteran ðæg funne ſcýneþ . þonne býð on ænƷel

<sup>1</sup> Read Ʒod.<sup>2</sup> feƷh, MS.<sup>3</sup> htide, MS.<sup>4</sup> Read ƥeftmar.<sup>5</sup> býoð, MS<sup>6</sup> Probably ealdorþmen.<sup>7</sup> Read Ʒenihtſumnef.

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

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

On the first day of the Lords birth festivals, if the sun shine, there shall be much joy among men, and abundance. If the sun shines on the second day,

cýnne Ʒold eað beƷeate. Gýf þý þrýððan dæƷ funne fcýneð . betpeoh earinum mannum mycel ƷepeohƷ býoð . Ʒ betpeoh cýnizum . Ʒ rýcum mannum micel fib. Gýf þý .III. dæƷe funne fcýneð . þonne þa olfenda mycel Ʒold oðberað þan ætmettum <sup>1</sup> þa þone Ʒoldhorð healðen fcolðen. Gýf þý .V. deƷe funne fcýneð . mycel bloftman bleoda beoð þý Ʒepe. Gýf .VI. dæƷe funne fcýneð ðriht[en] fendeð mycele meolc. Gýf .VII. dæƷe funne fcýneð . mycele peftmaf on tpeorum beoð. Gýf þý .VIII. dæƷe funne fcýneð . ðonne býð epic feolfori eað Ʒeate. Gýf þi .IX. dæƷe funne fcýneð þonne Ʒoð fendeð micelne fulluht on Ʒeape. Gýf þi .X. dæƷe funne fcýneð . þonne býð fé Ʒ ealle æa mid rixum ontmed. Gýf þi .XI. dæƷe funne fcýneð . micel coftunƷ býð deaðef mid 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 ftant . þeof Ʒoðcundnef ýf Ʒefæt þýð manna fiþenum . Ʒ Ʒyltum miŷŷe fanƷ Ʒ fealm fanƷ . Ʒ ealmefŷe.

Ðunð tpełƷiz Ʒaltera fealma Ʒæð for .XII. monþa feften .I. fealma anef dæƷef feften þorftent . odde .X. fiðum finƷe miŷerepe mei deus . Ʒ ŷpa feła pater n̄ia . Ʒ þýn leor to eorðan aŷtrecce :—

On <sup>3</sup> anpaððne Ʒer Ʒýf hýt þunme on funandæƷ .<sup>4</sup> þonne tacnað þ micelne blodef Ʒýte in fumepe þeode . Ʒ on oðerne : 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 alms-giving.

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 tīpef deƷ þunneð . þonne tacneð þ̅ peft-  
maf Ʒefpīdunge. Gýf on roðnef ðæƷƷe þunne . þonne  
tacneð þ̅ lanð biƷenƷene cƷæl̅m. Gýf on þunnef ðæƷ  
þunneð . þ̅ tacnað Ʒīf manna cƷealm. Gýf on ƷƷīƷeðæƷ  
þunneð . þonne tacnað þ̅ feo ðeora cƷealm. Gýf on fæ-  
teƷnef ðæƷ þunneð . þonne tacnað þ̅ ðemena Ʒ ƷeƷeƷtena  
cƷealm :—

De Somniorum  
eventu.

Gýf mon meteð þ̅ he Ʒefeo eapn on hīf heafod uƷan  
Ʒefettan .<sup>1</sup> þ̅ tacnað micel<sup>1</sup> Ʒeopðmýnd . Ʒīf him þince  
þ̅ he feala eapna ætƷomne Ʒefeo . þ̅ bið ýfel nið . Ʒ  
manna fætuƷa Ʒ feapa. Gýf him þince þ̅ he Ʒefeo beon  
hunīƷ beƷan . þ̅ býð þ̅ he on eadeƷum hadum feoh  
ƷeftƷeonað. Gýf hine beon ftīƷen .<sup>2</sup> þ̅ býð þ̅ hīf mod  
býð ƷƷīðe onftīpeð ƷƷam ælþeodeƷum mannum. Gýf  
him þince þ̅ he Ʒefeo beon in to hīf huƷe ƷleoƷan .<sup>3</sup> þ̅  
býð þef huƷef aƷeftnef.<sup>4</sup> Gýf him þince<sup>5</sup> þ̅ he Ʒefeo fela  
ƷuƷla æt Ʒanne . þ̅ býð æƷeft Ʒ Ʒeoid.<sup>6</sup> Gýf he ƷuƷlaf  
ƷefeoƷ betƷenan heom<sup>7</sup> Ʒinnan . þ̅ býð þ̅ Ʒice hadaƷ<sup>8</sup>  
Ʒinnað<sup>9</sup> heom þeotƷeonan. Gýf hīf næðƷe ehte.<sup>10</sup> beoƷƷe  
him Ʒýð íƷle Ʒīfmen.<sup>11</sup> þonne him þince þ̅ hīf eapn  
ehte.<sup>12</sup> þæt bið ðeað. Gýf him þince þ̅ he hine on ha-  
tum ƷæteƷe þƷea<sup>13</sup> þ̅ býð hīf licef tīðeƷneƷ. Gýf him  
þince þ̅ he hine on cealdum ƷeteƷum<sup>14</sup> þƷea.<sup>15</sup> þ̅ býð hīf  
licef hælo Ʒ Ʒefýnto. Gýf him þince þ̅ he hine on fæ  
bæðīƷe . oððe þƷea : þ̅ býð blīffe. Gýf he ƷæƷeƷi ƷeteƷ  
Ʒefeo oððe ofeƷi ƷæƷeƷ.<sup>16</sup> þ̅ býð oƷfoƷƷnýff.<sup>17</sup> Gýf hine  
meteð þ̅ he ðƷoƷƷæteƷi Ʒefeo . ne ðeah þæt. Gýf he  
Ʒoðb Ʒīnðeð . Ʒoð ƷƷeƷn þ̅ bið . Ʒ ýfel þem þe hit

fol. 151 a.

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

<sup>2</sup> ftīkian, T.

<sup>3</sup> þleon, T.

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

<sup>5</sup> þineƷ, T. J.

<sup>6</sup> ƷeƷht Ʒ cīð, T.

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

<sup>8</sup> hadeƷ, J.

<sup>9</sup> Ʒinnan, J.

<sup>10</sup> Gīf him þince þ̅ hine næððƷe  
teƷe, T.

<sup>11</sup> Ʒīfmen, J. ; Ʒīmmen, T.

<sup>12</sup> ƷƷyðe eƷe, T.

<sup>13</sup> baþīƷe, T.

<sup>14</sup> ƷæteƷe, T.

<sup>15</sup> baþīƷe, T.

<sup>16</sup> Ʒape, T.

<sup>17</sup> oƷfoƷƷneffe, 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.

ȝecýnde<sup>1</sup> ne bið. Gýf he mancaſ oððe peniȝaf ſindæȝ.<sup>2</sup>  
 ꝥ bið æſft.<sup>3</sup> Gýf him þince ꝥ he peniȝaf ȝefio . ȝ ne  
 oðrune : ȝoð þæt bið. Gýf he hie nimeð : ne ðeahȝ ꝥ  
 him. Ðonne him þince ári oððe ifen ꝥ he habbe . ꝥ bið  
 ȝoð. Gýf him þince ꝥ he leað<sup>4</sup> habbe . ſum unſiȝð him  
 býð topearið. Gýf him þince ꝥ he æt ſorið ȝeritenum  
 men ahteſ onfo . of unpenum him cýmeð ȝeſtneon.  
 Gýf him þince ꝥ he æt ſicum men feof on fo . alyf-  
 feðneȝ ðæt býð hiſ<sup>5</sup> bꝛoca. Gýf him þince ꝥ hiſ huf  
 býrnð.<sup>6</sup> micel blæð ȝ toſhtneſ him býð topearið. Gýf  
 hie oft býrnen . ꝥ bið micel<sup>7</sup> ȝeſtneon. Gýf man  
 meteȝ ꝥ he hiſ huf timbꝛie . ꝥ býð hiſ peaxneſ.<sup>8</sup> Gýf  
 him þinceȝ ꝥ hiſ huf fi toſorpen . ſum æſpela<sup>9</sup> him  
 bið topearið. Gýf him þince ꝥ he hꝛit hꝛæȝl ȝefio .  
 ꝥ býð micel ſuðmínd. Gýf him þince ꝥ he hiſ bearið<sup>10</sup>  
 ſciꝛe . þonne býð hiſ bꝛoc lihtȝende. Giſ him þince  
 ꝥ hiſ earu ſý of aſleȝen . ꝥ býþ hiſ ȝoða alærneſ .  
 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 ariht bepan ȝeſeo . ꝥ býð unȝepaðneſ.<sup>13</sup> Gýf him  
 þinceȝ ꝥ he<sup>14</sup> mið ȝepenod ȝýrðel<sup>15</sup> ſio ȝýrðeð . ðæt  
 býð anmodneſ. Gýf hine mæte ꝥ he hebbe ȝylðene  
 beaȝ . ꝥ býð ꝥ he ȝeþiðð healiꝛne ealdorðom. Gýf  
 him þince ꝥ he habbe ſuh lic . ꝥ<sup>16</sup> býð hiſ ȝoða pa-  
 nunȝ.<sup>17</sup> Gýf hine mete ꝥ he ne mæȝe ýrnan . micel  
 bꝛoc him býð topearið . þonne him þince ꝥ he ſſiȝe . ꝥ  
 býð ſpa hꝛæt ſpa he ana piſte<sup>18</sup> ꝥ hiȝ pꝛorðæð<sup>19</sup> ýppe.<sup>20</sup>

T. fol. 36 b.

<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> bꝛnæt, J.

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

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

<sup>9</sup> ætlærneſ, T.

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

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

<sup>12</sup> ſýnð, T.

<sup>13</sup> unȝepaðeſ, J.

<sup>14</sup> ſeo, J. adds.

<sup>15</sup> ȝepeneðan ȝýrðe, T.

<sup>16</sup> þonne, J.

<sup>17</sup> þaniend, J.

<sup>18</sup> paȝ, T.

<sup>19</sup> pꝛꝛþ, T.

<sup>20</sup> ȝeýppeð, 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 gylbene.

fol. 151 b.

Gýf hine mete þ he zeseo blindne man zeborenne . þ byð forlætnef hif zoda. Gýf him þince þ he mid cýningze sprece . him cumeð zesealic zifu to ȝ zod. Gýf hine mete þ he zebunden si . læpe ic hine þæt he him beorze pýð fpeeno þinz. 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 freondeȝ pýfe hæme . þæt byð adl. Gýf him þince þ he mid hif azene piſe heme . þ byð zod ſpefn. Gýf hine mete þ he hine zeorne to zode zebidde . micel zesea<sup>2</sup> him byð topeard. Gif him þince þ he fy unzyrd . broc þ biþ. Gif him þince þ he dracan zeseo : zod þ biþ. Gif him þince þ he deme dom þ biþ zod. Gif him þince þ hif heafod fy beſcopen þ byþ broc. Gif him þince þ he hæbbe micel feoh ziddernef him biþ topeard. Gif him þince þ he hæbbe nepe ſceof . mid broce him cyniþ zeftræon. Gif him þince þ he bec hæbbe þ biþ uncuð hlaforð oððe ealdorman. Gif him þince þ he huntize beorze him zeorne rið hif fýnd. Gif him þince þ he hundaf zeseo . ȝ hi hine zretan . beorze him eac rið hif fýnd. Gif him þince þ he zeseo hundaf ýrnaf þ byþ micel zod topeard.<sup>3</sup> þonne him þince þ he riſcaſ zeseo þ byð mezn. Gýf him þince þ he bpadne monan zeseo . þ byð zod ſpefn. Gýf mon mete þ he hrit horȝ hæbbe . oððe on riðe . þ byð peorðmind.<sup>4</sup> Gýf him þince þ he on blacum horſe riðe . þ byð hif modeſ anzn.<sup>5</sup> Gýf him þince þ he on meadum horſe riðe . þ byð hif zoda panuzend.<sup>6</sup> Gýf him þince þ he on ſealapan horſe riðe . þæt byð zod . oððe zpræzan.<sup>7</sup> þ byð zod ſpefn. 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> zýfe, J.<sup>3</sup> Ten lines from T.<sup>4</sup> peorðmynt; T.<sup>5</sup> zoda modeſ eaznef, J.<sup>6</sup> panuz, T.<sup>7</sup> zpræzium, 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 cliff, that betokens good. If he fancies he is descending from one, he will have his share of trouble. If he dreams *se cum uxore amici rem habere*, that is sickness. If he imagines *se cum uxore sua rem habere*, that is a good dream. If he dreams that he is praying earnestly to God, much joy is at hand for him. If he fancies that he is ungirt, that shall be trouble. If he fancies that he sees a dragon, that is good. If he thinks he is judging judgment, that is good. If he fancies that his head is shorn, that is vexation coming. If he imagines he has much money, indisposition is at hand. If it seems he has new shoes, profit with annoyance is at hand. If he thinks he has books, that signifies a strange lord or governor. If he fancies he is a hunting, let him be well on his guard against his enemies. If he thinks he sees hounds, and they bay him, let him be on his guard against his enemies. If he thinks he sees hounds run, that stands for much coming good. When he thinks that he sees fishes, that signifies rain. If he fancies he sees a full moon, that is a good dream.

<sup>56</sup> If a man dreams that he has or rides upon a white horse, that portends honour. If he thinks he is riding on a black horse, that is anxiety of mind. If he fancies he is riding on a bay horse, that is decay of fortune. If he fancies he is riding on a dun or on a grey horse, that is a good dream. If a man dreams he kills a man, <sup>60</sup> that portends chiding with his friend. If he dreams

he him Ʒeorne Ʒýð fƷæcno þinƷ. Gýf him þince þæt he þeoƷaf ƷeƷeo . him býð Ʒoð toƷarþ. Gýf hine mete þ he ðeaðne mann cýffe . þ býð lanƷ lýf Ʒ Ʒoð . þonne him þince þ he ƷeƷeo ſcýp ýrnan . Ʒoð ærenðe him býð toƷerð. Gýf hine mete hnýte ſomnie . Ʒoð þ býð Ʒif he hi ne ýtt . Ʒ ýfel Ʒif he ýtt. Gýf him þince þ he oðerne cyffe . Ʒoð þ bið. Gýf hine mete þ he huniƷ ete . oððe ƷeƷeo . þ býð ænƷnes. Gif him þinceð þ he bellan ƷeƷeo . oððe Ʒehipe . þeoƷðmínd him býð toƷearð. Gýf hine mete þ he cƷiƷcan ƷeƷeo oððe ſinƷan Ʒehipe : micel Ʒoð þ tacnað. Gif him þince þæt he ƷeƷeo man mið þærnan Ʒerunðoðne . ýmbhiðiz ƷorƷ þ býð. Gýf him þince þæt he þærpen þeƷe . þ býð orſoƷh. Gif him þince þ he Ʒif hiſ ſcƷiƷt ſƷeƷe . þ tacnað hiſ ſƷynna ƷorƷƷƷennýffe. Gif him þince þ hiſ Ʒif ſi mið bearne . þ bið Ʒoð ſƷeƷen. Gif him þince þ he næððran ƷeƷeo þ bið ýfeleſ ƷiƷef niþ. Gif him þince þ he ƷeƷeo lic beƷan ne biþ þ nan laþ. Gif him þince þ he æt ƷoƷulð ƷeƷhtum ſi . þ tacnað him aðl toƷerð. Gif him þince þ he hæbbe hƷit ſceap . þ tacnað Ʒoð. Gif him þince þ he hæbbe þeƷri hƷýðer . ne býþ þ naþoƷ ne Ʒoð ne Ʒfel. Gif him þince þ he eƷiƷe oððe ſaupe . ƷeƷtƷeon him biþ toƷerð. Gif him þince þ he aƷiht on Ʒoðcunðum bocum þæðe oððe leoƷniƷe .<sup>1</sup> micel Ʒurðmýnt him býþ toƷerð æt Ʒoðe. Gif him þince þ he on hƷýlceƷe þæƷeƷe ſtoƷe ſi . nið hiſ moðeſ him cýmeð.<sup>2</sup> Gýf man mete þ he ƷeƷeon ne mæƷe . læƷe ic hine þ he him Ʒið hiſ ehtenð beoƷƷe. Gýf man mæte þ he ſeoluc . oððe Ʒoðþeð hæbbe . Ʒoð hiƷ býð . hƷilum Ʒ hƷilum leaƷunƷ. Gýf mon mete þ he Ʒileð fý . Ʒoð þ býð. Gýf man mete þ he þeoƷðlice ƷeƷeſtoð ſio . Ʒoð þ býð. Gýf man mæte þ he þeola ſƷyna æt ſamne ƷeƷeo . þonne mæƷ he þenan þƷocef. Gif him þince þ he þeala henna ƷeƷeo oððe

fol. 152 a.

T. 37 b.

<sup>1</sup> leornunƷe, 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 . ꝥ bið Ʒod. Gýf man mæte ꝥ he henne æƷeru hæbbe . oððe þicƷe ne deah hým ꝥ. Gýf mon mete ꝥ he Ʒæt Ʒefeo . þonne mæƷ he penan þæf laðpendan feonðef him on neapýfte. Gýf mon mæte ꝥ he feola ftod honfa habbe . oððe Ʒefeo . afeftneffe hif Ʒoda ðæt tacnað. Gýf man mete ꝥ he feola Ʒofa hæbbe . Ʒod ꝥ býð . Gif him þince ꝥ he fceap pulliƷe . ne bið ꝥ Ʒod. Gýf man mæte ꝥ he riƷer ete . ne deah ꝥ. Gýf mon mete ꝥ he feala fpepa Ʒefeo æt famne . þonne býð ꝥ þæt he on hif feonðum hif pillan Ʒerpyhð.<sup>1</sup> Gýf mon mete ꝥ he rin ðrince hele him býð topeard. Gýf man mæte ꝥ he býrnende candele Ʒefeo oððe on handa habbe . Ʒod ꝥ býð. Gif him þince ꝥ he ele hæbbe oþþe mid fmyriƷe . micelne Ʒefean ꝥ tacnað æƷþer Ʒe her on Ʒorulde Ʒe æfter.

ON<sup>2</sup> annihete monan fær to cýninge . Ʒ biððe þef þu pille . he ꝥ Ʒifeð ƷanƷ in to him on þa þriðða tid þef ðeƷef . oðð[e] þonne þu Ʒýte ꝥ fæ fi ful. On .II. nihte monan ƷanƷ þonne Ʒ býƷe land þæt þine ýlðran ær ahton . þonne meht þu hit aléfan . Ʒ on .II. nihte mona he<sup>3</sup> býð Ʒod to færþanne on oðer land . Ʒ Ʒýf to on þonne to riht lífe. On .III. nihte monan fær þonne on þin land . Ʒ þu hýf þonne pel Ʒepalðeft . Ʒ fec þine fpeonðe Ʒ hi beoð bliýðe . Ʒ .III. nihta mona býð Ʒod an to riþanne. On .III. nýhta monan fibba þa eidenða men . Ʒ þu hie Ʒefibbaft . Ʒ on þone ðæg fec þine fiend Ʒ þu hie Ʒemeteft . Ʒ hi beoð Ʒepalðne. Se .III. nihta mona fe býð Ʒod þæm erƷendan hýf

<sup>1</sup> ꝥ þu oƷerƷymft ealle þine fýnd, 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 nihte ealðne monan fær þu to cingē . biðe þæf þu pille he þe þæt Ʒifð . ƷanƷ into him on þa þriððan tide þæf ðægēf . oððe

þænne þu Ʒene ꝥ fæ fý full. On tpa nihtne monan fær to . Ʒ biƷe land ꝥ þine ýlðran ahton . þonne niht þu hit alýfan. On .III. nihtne monan . fær þonne on þin land Ʒ þu hif pel Ʒepealtft . Ʒ fec þine fþýnd . Ʒ hi þe beoð bliþe.

<sup>3</sup> Read hit.

T. 38 a.

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 here-  
 after.

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 re-  
 deem 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 ʒrūnderne hif cƿeorū . ʒ þem cƿemen hif cƿinʒe to anʒinnane . On .v. nihte monan ʒanʒ to þinum þeahtere ʒ he þonne þe in eallum þinʒum ƿel ʒeþenʒeð . ʒ fec on þone dæʒ þine frend . ʒ fe þeo ftelað on þone dæʒ . ne ʒeahfað hit manna . On .vi. nihtne monan dō þonne hiʒ on þin beð . ðonne hafafþ þu þæron nenige ƿunelic far . ac þu þer bȳft ʒefeonde he if eac ʒod cƿrcan on to timbrane . ʒ eac fciƿef timber on to anʒinnanne . On .vii. nihtne monan biðde þine laforð he þe feleð . ʒ ʒȳf þu ƿille fedan cyniʒaf bearn . oððe æðelef monnef ʒeleod hine in þin huf ʒ in þinef hireðef ʒ fed hine þonne bȳð þe þ ʒod . Se .vii. nihta mona if ʒod on to fixiane ʒ æðelef monnef ƿerʒið an to manianne .<sup>1</sup> Se .viii. nihta monan ʒeuntrumað ne léorað he lanʒe . ac he ȳf ʒod on oðer land to feranne . ʒ ƿȳf to brū[n]ʒane . On .ix. nihtte monan fer to cyniʒef bene ʒanʒ in to him æt fulpe féo . þonne bȳft þu ʒefunðful ƿȳð hine . On .x. nihtne monan biðde fpa hƿaf fpa þu ƿȳlle . hȳt þe bȳoð ʒere . Se .x. nihta mona he ȳf ʒod to ftandanne mid æðelum monnum . ʒ to fpreccanne hymb heora ƿeorc . ʒ eac bȳfcop . an to céfane . ʒ eáldorūmen ʒ cyniʒaf . On .xi. nihta ealð mona fæp on fpa hƿelce healfe midðanʒearðef fpa þu ƿȳlle . ne fceð þe nænig ƿiht ne man [ne] ðior . ʒ he bȳð ʒod an to cƿellanne micle fīxaf on fæ . On .xii. nihte monan bȳð ʒod to feranne oƿer fæ . ʒ on hireð to ferenne . ʒ æac to ʒerƿianne . On .xiii. nihte mone ælð fæp in nipe huf . ʒ nim eal<sup>2</sup> mid þeo þrio fata ful ælef ʒ meolce . ʒ hȳt bið æac ʒod ceap to mīlcian . On .xiiii. nihte monan if ʒod ælc éelʒe to anʒinnanne æreft . ʒ on nipe hireð to færenne . ʒ ƿreoft to

fol. 153 b.

<sup>1</sup> Read nmanne.| <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 haliz ƿef ƿo anƿone . On .xv. nihte monan . hƿf ʒoð ƿo fixianne . ʒ huntum heortaf ƿo fecanne . ʒ ƿilde fƿm . On .xvi. nihte monan ƿar ofſer fæ . ʒ fite on þef ſcipes fórd ftefna ðonne ʒefecel þu þ̅ land fƿa þeo leoſeft beoð . ʒ fƿeond f̅ndeft be- ʒeondan þæm fæ . ʒ he if ʒoð horðern ón ƿo ſcæriene . ʒ minſter ƿo ʒereþanne . ʒ ƿo fætenne . On .xvii. nihte mone ʒýf þu ƿýlle huf timbrjan . ber þ̅ timber:—

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

fol. 38 b.

On anƿearðan ʒeare . Giƿ fe forma þunor cýmð on funnan ðæge . þonne tacnað þ̅ cýnne<sup>1</sup> bearja cƿealm . Giƿ hit on monan ðæige þunriʒe þonne tacnað þ̅ mi- celne blodʒýte on fumpre þeode . Giƿ hit on ƿiƿes ðæiz þunriʒe . þ̅ tacnað ƿæftma ʒefſerþunʒe . Giƿ hit on ƿoðnef ðæiz þunriʒe . þ̅ tacnað land biʒencʒena cƿealm . ʒ cƿæftiʒra . Giƿ hit on þunreſ ðæiz þunriʒe . þ̅ tacnað ƿiſmanna cƿealm . Giƿ hit on f̅riʒedæiz þunriʒe . þ̅ tacnað fæðeora cƿealm . Giƿ hit on fæternef ðæiz þunriʒe . þ̅ tacnað ðemena ʒ ʒereſena cƿealm .

Ðonne fe mona bið acenned on funnan ðæiz . þ̅ tacnað .iii. þinʒ on þam monþe . þ̅ if þen . ʒ ƿind . ʒ fmyltnýf . ʒ hit tacnað . nýtena ƿæðla . ʒ manna ʒefýnto ʒ hælo . Giƿ he bið o[n] monan ðæiz acenned . þonne tacnað þ̅ þam þe akennede beoð fare . ʒ ʒeongra manna heafod ece on þam monþe . Giƿ he biþ on ƿiƿes ðæiz akenned . þ̅ tacnað eallum mannum ʒeſean . ʒ ʒeongum ʒeomþunʒe . Giƿ he bið on ƿoðnef ðæiz akenned . þ̅ tacnað þ̅ ʒefýbfume ƿeƿaf ƿuniað betƿýh holdum fƿeondum . Giƿ he on þunreſ ðæiz bið acenned þ̅ tacnað cýneʒa hælo þuþh læceƿæfte.<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 lechcraft. If it

ƿriȝedæiȝ akenned . þ̅ bið ȝoð huntod̅ on þam monþe .  
 Giſ he bið on fæteſnef dæiȝ akenned . þonne tacnað  
 þ̅ ȝeſinn . ȝ blodȝýtaf . ȝ fe þe hiſ mid fuðan ƿinde  
 onȝinne þonne hæfð he fiȝe .

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

On anre nihta ealdne monan fe þe hine adl ȝeftan-  
 deð . fe biðſƿecenlice ȝeftanden . Giſ hine on .II. nihta  
 ealdne monan adl ȝeftandeþ . fona he ariſeþ . Giſ hine  
 on .III. nihte ȝeftandeð . fe liþ ƿæfte . ȝ ſpýlt.<sup>1</sup> Giſ  
 hine on .IIII. nihta ȝeftandeþ . fe bið ȝeſpenced . ȝ  
 þeah ariſt . Giſ fe mona biþ .V. nihta eald . þone man  
 mæȝ ȝelacnian . Giſ he bið .VI. nihta ea[lð] . ȝ hine  
 adl ȝeftandeð . fe biþ liſef . Giſ he bið .VII. nihta eald  
 fe ſƿinceað lanȝe . Giſ he bið eahta nihta eald . ȝ hine  
 adl ȝeftande . fe bið hƿaþe ſpeltende . Giſ he bið .IX.  
 nihta eald . fe ſƿinceað lanȝe . ȝ þeah hƿæðere ariſeþ .  
 ȝ eal ſƿa .X. ȝ .XI. Giſ he bið .XII. nihta fona he  
 ariſeþ . Giſ he bið .XIII.<sup>2</sup> nihta eald . † .XV. † .XVI.  
 † .XVII. † .XVIII. † .XIX. þ̅ bið ſƿiþe ſƿecenlic on  
 þam nihtum . Giſ he bið .XX. nihta eald . fe liþ lanȝe  
 ȝ ariſt . Giſ he bið .XXI. oððe .XXII. oððe .XXIII.  
 fe liþ lanȝe ȝ ſƿinceað . ȝ ariſt . Giſ he bið .XXIIII.  
 nihta fe liȝð ƿæfte . Giſ he biþ on .XXV. nihta . ſƿe-  
 cenlice fe bið ȝeftanden . Giſ he biþ ȝeftanden þonne  
 fe mona býþ . XXVI. oððe .XXVII. oððe .XXVIII. oððe  
 .XXIX. nihta eald . fe ariſeþ . Giſ he biþ on .XXX.  
 nihta ealdne monan . ȝeftanden . uneaðe he ȝeƿyrpð  
 ȝ þeah ariſeþ .

<sup>1</sup> ſmýlt, 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 fiut.

Mona fe ƿorpa on eallum þingum donðum nýtlíc  
ýf. cild acenned bið mære . glæp . ƿif . geftæflæped .  
on ƿætere gedýrped 3if he ætƿint . lang life he bið .  
mæden acenned unƿemmed clæne . milde . phitig . ƿerum  
gehczende . ruhlice tofcedenne . on æftereardan ýlde  
heo bið on bedde lange liczende . tacen heo hefð on  
muðe . oððe on [oƿer] bruan .<sup>1</sup> fe þe hið<sup>2</sup> lange he  
adlað .<sup>3</sup> ƿra ƿæt ƿra hine ƿfeƿnað on bliffe hit bið  
3erýrped . ƿor þi ne ýfel felðan 3oð hit 3etacnað . 3  
blod lætan oððe ƿanian ealne ðæg . mona 3oð ýf .

fol. 31 a.

Mona fe oðer on eallum þingum toðonðum nýtlíc  
ýf . biczan . fýllan . feýp aftigan . cild acenned ƿif .  
milde . 3eap . gefælig . mæden eallƿra . fe þe hið ƿaðe  
acorpað . ƿfeƿen næfð 3efremincze . nýf na 3oð mona  
blod ƿanian .

Mona fe ðriðða ƿeorpa onginna na 3eðaranaþ .  
butan þ bið 3eedcenned ftirpician . nýtenu týmian .  
baraþ fýnan . ƿyrctun na ƿap þu ƿorþi ýdele ƿýrta  
beoð accennede þ bið ƿorftolen ƿaðe hit<sup>4</sup> bið funðon .  
fe þe 3elið ƿaðe he hamaczað . oððe lan[ze] ƿræced-  
nýffe he þolað . cild acenned 3eþancfull<sup>5</sup> 3ræði3 be  
þingum ƿremedum . felðan he bið ealð . un3oðan ðeaðe  
he ƿýlt . meden ealƿra . 3 gefpincful . feala ƿera 3e-  
pinað . 3 heo ne bið ealð . ƿfeƿen ýdel ýf . niþ na 3oð  
mona blod lætan .

Mona fe feorþæ ƿerpu onginna . cildru on scole  
betæcen nýtlíc<sup>6</sup> ýf . fe þe flæhð ƿaþe [bið] funðen .

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

<sup>2</sup> bið, MS.

<sup>3</sup> hanðlað, MS.

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

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

<sup>6</sup> nýtlíce, MS.

The first moon *of the lunar month* is useful for all purposes. A child born on it will be illustrious, clever, wise, booklearned; endangered on water; *from which* if he escapes he will be long in life. A maiden then born will be pure, chaste, mild, handsome, acceptable to the men, of a right discrimination. In the latter part of her life she will lie long abed. She will have a token on her mouth or eyebrow. He who takes to his bed that day will be long ill. Whatever a man dreams will be turned to bliss, since not evil *or*<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 lȳð nað[e] he spȳlt oððe uneaþe he ætþint . fe þe bið acenned<sup>1</sup> forliþende . gear tpele ge þe [æt]þint pæliþ he bið . framcednyffe he hæf[ð] . mæden þ̅ felpe . fpeþen<sup>2</sup> fra pæþer fra god fra ýfel gefremminge hit hæfð . fram tid[e] þære fýxtan oð nōn god mona blod lætan.

Mona fe mfta þu na felle ofþrunþa<sup>3</sup> forþi aðþape fe þe plýhð<sup>4</sup> naðe he bið gecýdd deað . oððe gefriðan he bið gecýrped . ftale earfoðlice bið funden . cild acenned uneaðe ætþint . æfter þe gear of unnytt spȳlt . mæden pȳrft fpelt . for þi yfeldæda<sup>5</sup> ȳ pȳrt-zælfþe<sup>6</sup> fe þe gelið he fpelt . fpeþnu<sup>7</sup> gefremminge habbað . niþ na god mona blod lætan.

Mona fe fixta . ftalu bið funden . fe þe gelið lanþe ȳ hiðelice he adlað . fe þe bið acenned þuþte . mæpe . fpiðe aberþ . ge<sup>8</sup> he gear niþontȳne ætþint gefæliþ he bið . tacn heþð on fpiðþam<sup>9</sup> handu . mæden acenned clæne . þeþum gecpepe . andþæncþe on eallum godum . fpeþne fint gefiþe nelle þu aþpeon . nȳf na god mona blod lætan.

fol. 31 b.

Mona fe fȳoroða . blod lætan lac<sup>10</sup> niman . temian . hælan . god ýf þlema bið gemet . þeþð gefþanþað . cild acenned fnoþer . gemenþful . ftanþ . gelæped . fteþriþ . foðþæft . luppende . tacn on andþlitan . mæden þelafþecol . þeþum ȳþæncþe . tacn<sup>11</sup> on ofþerþuþe fpiþþan ȳ on þneofte pȳnftþan . feoc mid læcedomum bið geheled . fpeþna gefiþe fȳnt . of late . oð æþen god mona blod lætan.

<sup>1</sup> acenned, MS.<sup>2</sup> fpeþne, 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> þeþ, 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 ftope to ftope Ʒod hit Ʒf . ftalu na bið funden . cild acenned uncuð . ftranƷ . fpiðe he bið ƷedýrƷed on Ʒætere Ʒeriflice . tacn hæfð on fidan fpiðran . mæden tacn on oferbrape fpiðran . ofc Ʒ if<sup>1</sup> mære . nýtllice . fceamƷæft<sup>2</sup> anum Ʒere oðhýlde heo ne bið . fƷefen naðe Ʒerýrð Ʒerýlb . Ʒode betæc fe þe Ʒelið . naðe fpylt . ealne dæg Ʒod mona blod lætan .

Mona fe niƷoþa . on eallum intinƷum todonðum Ʒod Ʒf . Ʒýrtun don . fe þe flýhð naþe bið funden . feoc naþe ƷerýrƷð . cild acenned corƷƷefaeliƷ .<sup>3</sup> Ʒear . ftranƷ .<sup>4</sup> fmýlte . he bið Ʒefpencc oð Ʒear feofone . tacn on fpiðran hand . Ʒýf he þrutƷ Ʒeara leofod ƷæliƷ he bið . mæden carƷful þancƷul nýtrýrþe . clæne . tacn ealfra cnara<sup>5</sup> hæfð fƷæfen<sup>6</sup> naþe hit Ʒerýrð . bediƷla . nýf<sup>7</sup> na Ʒod mona blod lætan .

Mona fe teoða on eallum þinƷum todonðum Ʒod . on huf nipe inƷaran cildru on fcole betacen . cild acenned Ʒimeleaf . ƷefpincƷul on ƷorƷman ýlde . mæden milde . Ʒultereftre<sup>8</sup> þurh ýlde bed Ʒ bed heo deð . fe þe Ʒelið naðe he ftýrƷð oððe ƷenunƷe he arifeð . fƷefna ýdele fint . fram tide þære fýxtan [oð] æfen Ʒod mona blod lætan .

fol. 32 a.

Mona fe ændleƷta Ʒýlbæda biððan . cƷeopa ceoƷƷan .<sup>9</sup> beon inƷarian . nýtllice Ʒf . cild acenned Ʒeallende . abereð . modƷul . on langƷæpe ýlde bet he deð . mæden tacn on anƷitan Ʒ on bƷeofte hæbende . Ʒif heo bið . clæne . on ýlde unƷodum deaðe heo fpylt . feoc lang

<sup>1</sup> hif, MS.<sup>2</sup> fceamƷæft, MS.<sup>3</sup> For *granosus*, a misreading for *gratiosus*.<sup>4</sup> ftranƷ, MS.<sup>5</sup> cnara, MS.<sup>6</sup> fƷæfen, MS.<sup>7</sup> Ʒf, MS.<sup>8</sup> For *letifica* as *lanifica*.<sup>9</sup> ceoƷƷan, MS.

The eighth moon. It is good on it to commit seeds to the earth, to change bees from place to place. A theft will not be found out. A child born on it will be strange, and strong. He will be much endangered, especially on water. He will have a token on his right side. A maiden will have a token on her right eyebrow. She often also is illustrious, useful, modest; she will not be content with one man. A dream will soon be fulfilled. Commend to God one who takes to his bed, he will soon die. All day it is a good moon for bloodletting.

The ninth moon is good for all purposes: to make a garden. He who runs away will soon be found out. A sick man will soon recover. A child born on it will be rich in grain, acute, strong, serene; he will be troubled for seven years; will have a mark on his right hand. If he lives for thirty years he will be rich. A maiden will be careful, thoughtful, useful, chaste; will have a token as a boy has. A dream will come soon to pass: conceal it. It is not a good moon for bloodletting.

The tenth moon is good for all undertakings: to enter on a new house, to send children to school. A child born on it will be careless, laborious, in the earliest age. A maiden will be mild, a teaser of wool, in her age she will do better and better. He who takes to his bed will soon die, or soon get up. Dreams are meaningless. From the sixth hour (12) till evening this moon is good for bloodletting.

The eleventh moon is useful for praying for benefits, for cutting trees, for attacking bees. A child born on it will be fervid, crafty, moody; in length of days he will act better. A maiden will have a mark on her forehead, and on her breast. She will be wise, and chaste. In her old age she will die by a bad death. A sick man

adlað<sup>1</sup> oððe ræðlice arift.<sup>2</sup> fpefen<sup>3</sup> betpuh feoper  
 ɔazaf zepýrð. beo hit.<sup>4</sup> ealfra zod mona nýf blod  
 lætan.

Mona fe tpełta on eallum peorcum nýtlic ýf fapan.  
 ríf læðan. pæg fapan. cild acenned. zod. luflic.  
 tacn on handa fpiþpan hæfð. oððe on cneope. fpe-  
 cenful. mæðen tacn on bpeofte hæfð. plitiz. ac na  
 lanz hif heo adriýcð. feoc oððe he lanze lið. oððe he  
 fpýlt. fpefen<sup>5</sup> ýf zepif. orfoph beo þu. ealne ɔæg  
 zod ýf mona blod lætan.

Mona fe þpeotteofa fpeacenful to anzenene þinc.  
 ne þu mid fpeondum na flit. fe þe flehð rafe bið  
 funden. cild acenned þancfull. tacn abuta eazan hæb-  
 bende. þriſte. reaful. opepmoð. him fýlfum zelici-  
 zende. na lanze ne leofað. mæðen tacn on neccan  
 hæfð oððe on þeo. opepmoðiz. þancfull. þriſte on  
 lichaman mid manezum perum. rafe heo fpilt. feoc  
 raðe ætrint oððe lanze he adlað.<sup>6</sup> fpefn binnan ɔazum  
 nizgon bið zepýlled. ffram tide þepe fýxtan zod mona  
 blod lætan.

Mona fe feoperpeoðe eallum zod<sup>7</sup> þinzum zod.  
 þeapaf biczan. ríf læðan. cildru on fcole betæcan.  
 cild acenned ceapman. tacn abutan eazan oððe on þeo  
 hæfð. þriſte. moðiz. him filþan licizende. raðe fpelt.  
 mæðen tacn on neccan hæfð. moðiz ɔýriſtiz. maneza  
 peraf zepilnizende. [raðe] fpilt. feoc zif [no] raðe  
 zeperpð. fpefen on fceortum timan zepnemminze  
 hæfð. liflic ýf mona blod lætan.

Mone<sup>7</sup> fe riſteoða zepitnýffa fýllan hit nif trum.  
 cild acenned fpeacenful. tacn on eazle pinſtran hæfð.

<sup>1</sup> andlað, MS.

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

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

<sup>4</sup> beo þu, *esto*, MS.

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

<sup>6</sup> hadlað, 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 fcamfæft · gefpincful · clæne · pærum  
zelicgende · feoc Ʒif heo æfter þrum dagum na arift ·  
he bið gefpencet · fpefn na ðeƷað · na ýf Ʒod mona  
blod lætan.

Mona fe fýxteoða nanum þingum nýtlíc<sup>2</sup> [nýmþe]  
ftalum · fe þe apez Ʒerit ðeað he bið Ʒecyð · cild  
acenned cumliðe · þancful<sup>3</sup> ftaðolfæft · [on] ýlde be-  
tere Ʒ betere · tacn [on] anfine hæfð · mæden tacn  
on fíðan fpiðþan · abered · eallum Ʒelufað · fecc [eal  
fra] her beforan · fpefen æfter langum tīman bið  
Ʒefýlled Ʒ facn bið · Ʒod ýf mona blod lætan.

Mona fe feofonteoða · nan ýf ƷefæliƷra onƷinnan  
fapan cildru on fcole betæcan · cild acenned fræcenful-  
fpeond · healð<sup>4</sup> abered · piƷ · Ʒeftæflæred · þruƷte · foð  
fæft · mæden þorðum Ʒelæred · on eallum þingum  
nýtlíc · clæne · pæliƷ · feoc lange adlað · fpefen<sup>5</sup> þaðe  
ƷepƷh[ri]ð · no ýf Ʒod mona blod lætan.

Mona fe ehteoða eallum toðo[n]ðum nýtlíc<sup>2</sup> Ʒe-  
macan on hufe Ʒelæðan · cildru on huf oððe on fcole ·  
cild acenned [un]oƷercumen · tacn abutan cneop hefð ·  
unƷedere · oƷermod · felafpnecol · mæð[en] tacn eal  
fra<sup>6</sup> cild · clæne · gefpincful · Ʒehealdend · on eƷtran  
ýlde betere · feoc þaþe arift · fpefen binnan dagum  
tyn beoð<sup>7</sup> Ʒefýlled · ealne ðæg Ʒod mona blod lætan.

Mona fe niƷonteoða e[a]llum þingum toðonðum nyt-  
lice ·<sup>7</sup> cild acenned milde · abered · fpiðe piƷ · pexende  
betere Ʒ betere · tacn on oƷerþrupe · mæden eal fra

<sup>1</sup> So.<sup>2</sup> nýtlíce, MS.<sup>3</sup> þancul, MS.<sup>4</sup> *amicabilis*.<sup>5</sup> fpeƷne, 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.

ƿra cnapa<sup>1</sup> on anum ƿere eðhýlde<sup>2</sup> heo ne bið . feoc  
 raðe Ʒepýpþ ðurh læcecƿæƿt . ƿfeƿen<sup>3</sup> binnan ƿif  
 ðaƷum Ʒeopenud bið . ƿfram tibe .i. oð ða niƷoden nýf  
 na Ʒod mona blod lætan.

Mona fe tƿentizoba eallum þinƷum ýdeluƿt ýf . cild  
 acenned ýrðlincƷ . Ʒep . mæden ealƿra . ƿeƿaf ƿorho-  
 Ʒað . feoc lanƷe adlað . raða 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 underƿehft  
 eƿt . ftalu raðe bið ƿunden . cild acenned Ʒefƿi[n]eƿul .  
 milðheort . Ʒeftæƿlæƿed . ƿel ðonde . mæden tacn on  
 neccan oððe on bƿeoƿte ƿriþƿan . Ʒefƿincƿul . clæne .  
 on eallum Ʒelufod . anum ƿere oðhelde . feoc earƿoðlice  
 æƿrint . oððe raðe he ƿýlt . ƿfeƿen ýdele fýnt . oð þa  
 þriððan tibe Ʒod ýf mona blod lætan.

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

Mona fe þri Ʒ tƿentizoda eallum todonðum nýtlíce .  
 cild acenned ƿolclic . mæden þancƿul . feoc lanƷe he  
 adlað oððe raðe ƿýlt . ƿfeƿen na to Ʒelýƿenne na on  
 mode to healðenne . oð ða fýxtan tibe Ʒod mona blod  
 lætan.

Mona fe ƿeoper Ʒ tƿenti[Ʒoda] to onƷinnenne þinc  
 nýtlíce . cild acenned ƿinnende . mæden ftƿanƷ . feoc  
 raðe 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 beƿan nytlīc .  
cild acenned ƿrædiƿ . mæden ƿrædiƿ . ƿullteƿefteƿe .  
feoc binnan þrim daƿum cuð bið fe dæg . ſƿeƿne bin-  
nan niƿon daƿum ſƿutole beoð . ƿram þæƿe fýxtan  
tiðe oð nón ƿoð mona blod lætan.

Mona fe fýx ƿ tƿenti[ƿoða] cild acenned ƿemindiƿ .  
mæden ƿeƿaðoð . feoc ƿaðe he ſƿýlt . ſƿeƿen ſƿa heƿ  
beƿoran . ƿram unðer[n] tið oð nón nýf na ƿoð mona  
blod lætan.

Mona fe feoƿon ƿ tƿenti[ƿoða] cild acenned fnoƿeƿ.<sup>1</sup>  
mæden ƿýrðƿul . ƿif . feoc leoƿað . ſƿeƿenu habbað  
ƿeƿnemmineƿe . naht ne ðeƿiað . ealne dæg ƿoð mona  
blod lætan.

Mona fe eahta ƿ tƿenti[ƿoða] cild accenned ƿeƿƿinc-  
ful . on eallum ƿeleaƿful . mæden ƿehýƿfum . ƿeƿƿiƿe .  
feoc ƿaðe ƿeƿþað . ſƿeƿnu ſƿa heƿ beƿoran . ƿram  
nontidi oð aƿen ƿoð mona blod lætan.

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

Mona fe þriƿti[ƿoða] cild acenned ƿeƿæliƿuƿt . milðe .  
mæden ƿeƿæliƿ . ƿeƿþæƿe . feoc ſƿin[c]ð ac he leoƿað  
ſƿeƿnu binnon þrim daƿum beoð onƿriƿene hƿilan to  
ƿarƿienne . nýf na ƿoð mona blod lætan.

enðiað ſƿeƿnu ðanielif [þæf] ƿitiƿan.

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<sup>1</sup> feoƿeƿ, 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 abec-  
darii danielis prophetæ.

So MS. þe ſpeſena miſtlicneſſe æfter endebyrdneſſe danielis  
þ̅ pitegan :

ƿuzelaſ on ſpeſenum fe þe zefyhð ƿ mid him ƿinnð  
faca fume hit zetacnað. ƿuzelaſ on ſpeſnum zefon  
zeftræon hit zetacnað. ƿuzelaſ ſum þincz ƿram him  
zetzƿipan hearm<sup>1</sup> hit zetacnað. affan oððe netenu  
zefihð zylt ceapeſ hit zetacnað. ƿæpnu on ſpæſnum  
beran bepepunge hit zetacnað. affan etan zefpinc  
hit zetacnað. affan clipende oððe untende yppan  
So MS. fume face ƿyðerppyrðneſſe hit zetacnað. ƿuzeleſ ſceot-  
tende<sup>2</sup> zefihð feonda ypele ſpæce hit zetacnað. tpeop  
mid ƿæftme zefihð zeftræon zepilnode hit zetacnað.  
tpeop upp aſtizan ſumne ƿyrðſcype he bezyt. ƿeder  
hluttor zefihð ceapeſ ƿerðpunge hit zetacnað. ƿram  
pyldeorum fe þe hine zefihð ehtan ƿram feondum he bið  
fol. 26 a. opeſprieded hozan bendan oððe ƿlan aſendan zefpinc oððe  
anzfumnyſſe ze[taacnað]. ƿincz on ſpeſnum zefihð ſtope  
zepilnode hit ze[taacnað]. ƿincz on ſpeſnum underſon  
carleaſte ze[taacnað]. ƿincz fyllan hearm ze[taacnað].  
zold on ſpeſnum handlian ƿorðunge ceapeſ zetacnað.  
pepmod ðpincan face hepze hit ze[taacnað]. eced ðpincan  
on ſpeſnum untrumnyſſe ze[taacnað]. zapclipan  
etan æpende fullc ze[taacnað]. hpæte oððe beophæte  
hine zefepýðan pynfumnyſſe ze[taacnað]. epian fe þe hine  
zefihð ſpincu mæfte him onzean cumað. beapð him  
So MS. beon beſcopen heorm hit ze[taacnað]. bpaccaſ on ſpeſ-  
num zefihð earleaſte ze[taacnað]. on ƿolan ſittan  
ſpicunze ceapeſ hit ze[taacnað]. pilde hine zefihð un-  
trumnyſſe ze[taacnað]. eopmaſ ſtranze habban pepunze

<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 ȝe[taenað] . pilde deop temian fe þe hine ȝefihð  
 ȝýfe oððe þanc riðerþinnena ȝe[taenað] . pilde deop  
 ynnende . ȝefihð fume ȝeðræfednýffe ȝe[taenað] . on  
 heþe hine þpean anxfumneffe ȝe[taenað] ȝebyrdne  
 hine ȝefihð ȝlæncȝe ȝetaenað . oþerflor hrit ha[b]ban  
 bliffe ȝe[taenað] . oþerflor bleoþah habban æpende  
 fullic ȝe[taenað] . ȝefeohu oððe heþene ȝefihð bliffe  
 on openum hit openað . buteran etan æpende<sup>1</sup> ȝoð  
 ȝe[taenað] . oxan ȝrafiende ȝefihð fiȝe ceapaf ȝe[taenað] .  
 oxan flapende ȝefihð ýfelnyffe ceapaf ȝe[taenað] .  
 pilde deop fpreccende ȝefihð teonan hefiȝe ȝe[taenað] .  
 mid moce beon ȝefcud offorhnýffe ȝe[taenað] . cýne-  
 helm ȝepilcef þingef onþon bliffe hit ȝetaenað . blindne  
 fe þe hine ȝefihð lettincȝe ȝe[taenað] heoþen liȝenne  
 ȝefihð fume unrihtþrihnýffe on eallum ymbþyppete on-  
 ȝean cumen . hpeþhetan oððe cýpfeȝ ȝefihð on fpeþ-  
 num untrumnyffe ȝe[taenað] . pex ðriȝe etan faca  
 mid unȝecoplicum ȝe[taenað] . culþpan ȝefihð fume  
 unrotnýffe ȝe[taenað] . on cpeapeteþne fe þe hine ȝefihð  
 fume capfulneffe oððe teonan ȝe[taenað] . heaþoð rit  
 habban ȝeftreon ȝe[taenað] . heaþoð him beon ȝefcopen  
 heaþum ȝe[taenað] . mid ȝefcý nupum beon ȝefcod ȝef-  
 treon of unȝepenedum ȝe[taenað] . mid ȝefcý ealdum  
 beon ȝefcod fpicunȝe ȝe[taenað] . fpicýnȝaf ȝaþiþuan  
 oððe þýrcean ȝefþinc hit ȝetaenað . hundaf beoþcýnde  
 ȝefihð oððe him laðhetan þýnd þine þe oþerþriðan  
 fecað . hundaf bleȝan<sup>2</sup> ȝefihð þanc hit ȝetaenað .  
 heoþoð þpean þram ælcum eȝe ȝ ælceþe þræcennýffe  
 he bið alefed . cyfe ȝeongne onþon ȝeftreon ȝe[taenað] .  
 fealt ȝiþ he bið face hit ȝetaenað . olþendaþ  
 ȝefeoþ ȝ þram him ȝefihð laðhetan face hit ȝe[taenað] .  
 ȝleda fe þe hine ȝefihð etan þýnd þine be þe ýþela  
 fprecað . eahþyþlu ȝefihð oððe on him hine belocene  
 ȝefeo on fumum teonan oððe on hæftnoðe bið ȝehæþb .  
 captan þirtan<sup>3</sup> oððe þæðan æpende fullic hit ȝetaenað .

fol. 26 b.

rit, MS.

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

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

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

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

| <sup>c</sup> Clamide, Lat., *chlumyde*.

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

[nað] . mete fīpan hearm hit zetacnað . . . .<sup>1</sup>  
 fīpan faca hit ze[tacnað] . ýnnan fe þe hine zefihþ ɣ  
 he ne mæg lettinze hit zetacnað . on cræte sittan  
 face hefize hit zetacnað . pex oððe taperaf zefihð bliffe  
 hit zetacnað . mid deadum spellian zeftrion hit ze[tac-  
 nað] . mid hif spufter zeliczan hearm hit ze[tacnað] .  
 mid hif meder onforhnýffe hit ze[tacnað] . mid medene  
 zeliczan a[n]zsumneffe hit [zetacnað] mid hif zemacan  
 zelicze[n] anzsumnyffe hit [zetacnað] . bec ze[h]pīlcef  
 þinzeſ onfon oððe rædan oððe rædenðe leſtan zefelþe  
 timan<sup>2</sup> hit zetacnað .

fol. 27 a.

þonne man<sup>3</sup> hine zefihð ſumne teonan hefine hit [ze-  
 tacnað] . heórðredena fe þe zefihð fīcunze hit zetac-  
 nað . cūmbalan oððe pſalteraf oððe ftrenzaf ætrūnan  
 faca hit [zetacnað] . hearpan zefihð onforhneffe ceapef  
 hit ze[tacnað] . mid deadum fīpēcan mīcel zeftrion  
 hit [zetacnað] . hīzræfceaſ zefihð onforhneffe hit ze-  
 [tacnað] . teð hif ſeallan ſum of hif mazum fīylt .

teð neoðeran oððe tuxaf þana<sup>4</sup> afeallað zīf mid  
 blode oððe butan ſape fræmðe he bið fram mazum ; on  
 huſe hif offrūnan pexinze oððe bliffe hit ze[tacnað] .  
 huſ hif ſeallan hearm mid manezum hit zetacnað .  
 huſ ſeallan ɣ topýrpan hearm hit ze[tacnað] . huſ hif  
 býnnan zefihð fræcenýffe hīef ze[tacnað] . ſpete etan  
 on manezum leahtum bið ofſett hit ze[tacnað] . mid  
 biſcop nocce<sup>5</sup> ſcþýðan him zeftrion zetacnað of cynne-  
 dracan zefihð ſumne pýrðſcipe hit ze[tacnað] on hoſe  
 hritum ſittan belmp zōð ze[tacnað] . on hoſe  
 ſpearſtan ſittan anxsumneffe ze[tacnað] . on hoſe ze-  
 le-  
 pum ſittan hýnðe ze[tacnað] . on hoſe dūnnan ſittan  
 ſerðrunze ze[tacnað] . on hoſe brūnum ſittan ceap  
 ſulne ze[tacnað] . hoſf pīlde ýnnan oððe fram him  
 hearmian hearm ze[tacnað] . druncenne hine zefihð  
 untrumneffe ze[tacnað] . belyrnōde zefihð hearm hit

<sup>1</sup> ceroma remains without inter-  
 pretation, peaxhlaþ 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 overset 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> Of *cynne* interprets *ex semine*, Lat.

fol. 27 b.

ȝe[taenað] . ȝl̥p ȝefihð laðne oððe ȝramne fume p̥pohce  
 hit ȝetaenað . ȝl̥p̥ef ban handlian lettincȝe ȝe[taenað] .  
 ȝl̥p̥ef ban becȝan oððe beceapan unȝnotnȝffa mæfte  
 ȝe[taenað] . melu on fpeȝnum handlian eacan ceapaf  
 ȝe[taenað] . mid ifene ȝeflæȝene ȝefihð capfulnȝffe  
 ȝe[taenað] . ifen ȝe[h]p̥ylcef þinȝef handlian fume un-  
 t̥rumȝffa hit ȝe[taenað] . anfine hiſ on fpa [h]p̥ilcum  
 þinȝe ȝefihð l̥p̥ lanȝ him bið<sup>1</sup> ȝefeald . anfine hiſhce  
 hine habban fulcum ȝ p̥ȝp̥dmȝnt̥ rumȝan ȝe[taenað] .  
 anfine fullice habban mid manȝum [facum] bið oȝþ̥ȝȝ-  
 ceend .<sup>2</sup> p̥lod ð̥ȝoȝ ȝefihð æbyhiȝða hit ȝe[taenað] .  
 h̥p̥æt̥af fume [h]andlian unt̥rumnȝffe ȝe[taenað] . b̥ȝo-  
 ð̥eȝ oððe f̥p̥uſter ȝefihð p̥ram p̥ȝp̥ftum p̥undum bið  
 ȝefp̥enct . p̥itt ȝefihð ȝ on þane befeald fume teonan  
 hit ȝe[taenað] . p̥ylſp̥rinȝ on huſe hiſ ȝefihð beon  
 ȝeopenad eacan oððe bliſſe ȝe[taenað] . æmyttan fpa  
 [h]p̥ilce ȝefihð faca þa mæftan ȝe[taenað] . p̥lod on  
 huſe hiſ inȝapan p̥r̥æcendneſſe he þolað . ſcinlacu ȝe-  
 fihð ȝeſt̥reon oȝ unȝependum hit ȝe[taenað] . p̥ic t̥reop  
 ȝefihð faca mid unȝedaſenlicum ȝe[taenað] . p̥ic t̥reop  
 f̥p̥ear̥t̥ onȝon unȝnotnȝffa ȝe[taenað] . loȝ mid pine on-  
 ſon ȝ ð̥ȝican unt̥rumnȝſie ȝe[taenað] . leaȝ mid niȝan  
 pine niȝan ȝ ð̥ȝican ȝefelðe t̥iman ȝe[taenað] . uð̥ȝi-  
 tan ȝefihð t̥ȝȝfelican henðe ȝe[taenað] . funa oððe  
 doht̥ra beon acennede ȝefihð eacum ȝetaenað . f̥p̥uȝð-  
 boȝan<sup>3</sup> hine ȝepoȝdene ȝefihð heaȝm fullic[ne] ȝetae-  
 nað . f̥p̥uȝð beȝan ȝ be him pleȝean unheaðnȝffe<sup>4</sup> ȝe-  
 [taenað] . f̥p̥uȝð p̥eȝede<sup>5</sup> anbiðian ȝehende faca mæfte  
 ȝe[taenað] . ȝimm oȝ ȝunȝe ſoȝleofan ſum þine ſoȝlæt-  
 henne æȝȝu lecȝan ȝeſt̥reon mid capfulnȝffe ȝe[tae-  
 nað] . henne mid cicenum ȝefihð ceapaf eacan ȝe[tae-  
 nað] . hæþene ſeohtende ȝefihð ȝ p̥ram him eidan faca  
 mid p̥r̥æcednȝffe ȝe[taenað] . ȝebliſſian on fpeȝnum  
 unȝnotnȝffe ȝe[taenað] . haȝol on fpeȝnum unȝnotnȝffe

fol. 28 a.

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

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 That, is cup. 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 ſpeƿnum ȝefihð heaƿm pelpeopne  
 ȝe[taenað] · buccan oððe ȝet ȝefihð ƿeƿðƿunȝe ȝe[taenað] ·  
 cuman habban andan ȝetaenað. *Herculem* ȝefihð  
 ƿreo[n]ðſcipe ƿeȝð · mann oƿflean bepeƿunȝe ȝe[taenað] ·  
 caſeƿe hine beon ȝeƿoɾdene ƿýrðſcipe ȝe[taenað] ·  
 on ſtƿete oððe on ƿalentan abutan ȝan uneaðnýffe  
 ȝe[taenað] · bƿynaf on ȝe[h]ƿilcƿe ſtope ȝefihð fume  
 ƿræcednýffe ȝe[taenað] · on ƿlod ſƿýmman anxſumneffe  
 ȝe[taenað] · on ƿille hine þƿean ȝe[τ]neon ȝe[taenað] ·  
 on ſe hine þƿean bliſſe ȝetaenað · on ƿæle ƿulum þƿean  
 fume ƿrohte ȝe[taenað] · on ſæ ƿeallan ȝeſtƿeon ȝe-  
 [taenað] · on meƿe ƿeallan bliſſe [ȝetaenað] · on ƿæle  
 ƿulan ƿeallan ſumne teonan ȝe[taenað] · cildƿu ȝefihð  
 ȝ mid him ƿleȝað ȝeſælðe tīman ȝe[taenað] · ontƿum-  
 nýffa fume ȝefihð caƿƿulnýffe ȝe[taenað] · on bleȝ-  
 ſtope<sup>1</sup> oððe on ƿaƿunȝſtope ȝbīdian hine ȝefihð ſtý-  
 ƿunȝe fume ȝe[taenað] · on æppełtune ȝan anxſumnýffe  
 heƿiȝe ȝe[taenað] · on bƿede hine beon ȝemetne hiƿ  
 lanȝ him bið ȝeſeald. *Luna* beon ȝeȝƿið tƿymunȝe  
 [ȝetaenað] · *Luna* ƿoƿleofan ȝeleaƿan tolyfingȝe ȝe[taenað] ·  
*Luna* ȝýlðenne býȝýrðan andan ȝe[taenað] ·  
*Luna pertica*<sup>2</sup> *cingi* ſtƿa[n]ȝnýffe ȝe[taenað] · monan  
 beoƿhtne ȝefihð bliſſe ȝe[taenað] · monan tƿeȝen ȝe-  
 fið andan ȝe[taenað] · monan blodȝne ȝefihð heaƿm  
 ȝe[taenað] · monan oƿ heoƿene ƿeallan oððe up aſtȝan  
 ȝefihð ȝeſƿinc ȝe[taenað] · monan ƿittne ȝefihð ȝe-  
 tƿeon ȝe[taenað] · monan bleoh habban hýnðe ȝe[taenað] ·  
 ðƿic handlian ſum oƿ hiſ maȝum ſƿýłt · linene  
 claðaf ƿaxan ȝefihð heaƿm ȝe[taenað] · linen ƿeaƿ  
 ſcƿedan fume ſeocnýffe ȝe[taenað] · leon ýpnende  
 ȝefihð ƿeƿðƿunȝe ceapaf ȝe[taenað] · leon flæpende  
 ȝefihð aƿýȝende cep<sup>3</sup> ȝe[taenað] · leon ƿedan ƿeondel  
 ȝeſtƿic ȝe[taenað] · æpenðƿaca 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., aƿýȝende for aƿýȝeð.

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] ·  
 ftanel afendan feocnyffe ze[tacnað] · cidan on fpefnum  
 ceapef eacan ze[tacnað] · bet him zeftraeht ʒ pel zef-  
 [tra]eht zefihð beorhtnyffe ze[tacnað] · fæ fmýlta zefihð  
 ceapaf fýrðrunge ze[tacnað] · fæ fifeaf zefihð anx-  
 funnyffe hefize ze[tacnað] · handa him befyldre zefihð  
 peorca unruhta ze[tacnað] · moder<sup>2</sup> hif deade oððe  
 cucu zefihð bliffe ze[tacnað] · marian hine zefihð bliff  
 læffe hit hif ʒ hýnðe ze[tacnað] · pif tofpraeddum  
 loccum hine zefihð zeftraeht ze[tacnað] · muv ʒ leo on  
 fpefnum orforhnýffe ze[tacnað] · farian bigfiraæ ze-  
 [tacnað] · deade zefihð bliffe ze[tacnað] · deadne cýffan  
 lif to libenne ze[tacnað] · enihtaf zefihð bliffe ze[tac-  
 nað] · handa þpean teonan hefize ze[tacnað] · ru pu  
 zaderian bliffe ze[tacnað] · huniz niman hine zefihð  
 parnize þ he na fram oðrum fi befpicen · fci pu zefihð  
 zod æpenðe ze[tacnað] · hnýte zaderian faca ze[tac-  
 nað] · nefc fuzela zefihð fize ceapaf ze[tacnað] · fna-  
 paf<sup>3</sup> zefihð bliffe [zetacnað] · mift ofer eorþan nan zod  
 ze[tacnað] · zifta don hearum ze[tacnað] · barum fotum  
 zan hearum ze[tacnað] · pifðram finzan zehyneð ze-  
 hendre bliffe · zebed don zefeligtran tuman ze[tacnað] ·  
 banu fume handlian hatunze ze[tacnað] · þeorcu hand-  
 lian<sup>4</sup> lættunze ze[tacnað] · elebeamuf handlian zeftraeon  
 ze[tacnað] · fceap zefihð zefcorene hýnðe ze[tacnað] ·  
 coffaf fýllan hearum ze[tacnað] · þen zefihð bliffe ze-  
 [tacnað] · mæðenu niman on þeape zodne tuman ze-  
 [tacnað] · ruhne<sup>5</sup> hine zefihð zeporðenne fpraecednyffe  
 eacan ze[tacnað] · pýtt zefihð ʒ on hine befealð teonan  
 ze[tacnað] · feoh underfon face [zetacnað] · pepan on  
 fpefnum bliffe ze[tacnað] · palman underfon pýrðment

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 fypaf, MS.; read Niues ·  
 fnapaf.

<sup>4</sup> beamuf. Thus MS.

<sup>5</sup> Read ruhne; "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.

[zetacnað] · [h]laƿ pexenne<sup>1</sup> niman ƿreodƿcipaƿ<sup>2</sup> ze[ta-  
 nað] · hlaƿ pexenne<sup>3</sup> niman ƿreo[n]dƿcipaƿ niƿe zeƿeƿeð ·  
 hlaƿ bepenne niman bliƿfe ze[taacnað] · zeƿriƿan ƿiƿe  
 huƿ ƿexincze ze[taacnað] · bƿiƿaƿ niman zeƿtƿeon mið  
 caƿƿulnýffe ze[taacnað] · bƿicze zeƿihð caƿleafte ze[ta-  
 nað] · ƿriƿn zeƿihð unƿumnyffe ze[taacnað] · ƿet þƿean  
 anxƿumnyffe ze[taacnað] · leað hanðlian unƿumnyffe  
 ze[taacnað] · cƿætu hƿite zeƿihð oððe ƿittan ceapaf let-  
 tincze ze[taacnað] · ƿýþeƿete ƿƿa [h]ƿile ƿƿa zeƿihð  
 uneaðnyffe ze[taacnað] · cƿætu [h]ƿite ƿittan ƿýrðment  
 ze[taacnað] · ƿýþeƿete ƿƿecan ƿeondƿcipaƿ cinzaƿ ze-  
 [taacnað] · hlihhan oððe znynende<sup>4</sup> zeƿihð unƿotnyffa  
 ze[taacnað] · ƿoƿan zeƿihð ƿtƿenzþa ze[taacnað] · ƿyfelaf<sup>5</sup>  
 oððe ƿƿeƿel zeƿihð heƿiƿe teonan ze[taacnað] · cýningaƿ  
 zeƿihð oƿ ƿuƿlde zýƿitan ze[taacnað] · cýningeƿ bodan  
 unðeƿon micel hiƿ taƿan · ƿtaþu aƿtizaƿ zeƿiƿinc ze-  
 [taacnað] · oƿ ƿtaþe niþeƿ ƿtizaƿ zoðne timan ze[ta-  
 nað] · ƿroxaƿ zeƿihð anxƿumneffe ze[taacnað] funnan  
 ƿƿa zeƿihð ƿýrðƿip ze[taacnað] · fun[n]an beoƿhte ze-  
 ƿihð bliƿfe ze[taacnað] · fun[n]an oððe monan zeƿihð  
 bliƿfe ðomeƿ ze[taacnað] · ƿteƿƿan oððe ƿeala zeƿihð  
 bliƿfe ze[taacnað] · bloð oƿ hiƿ ƿiðan ðƿoƿian heaƿm  
 ze[taacnað] · on læððƿan ƿittan ƿƿicuncze ze[taacnað] ·  
 ƿƿam næððƿan laðƿe þolian ƿeondƿel zeƿihðe ze[taacnað] ·  
 ƿittan on ƿƿeƿnum unƿumnyffe ze[taacnað] · þunor  
 zeħƿan oððe zeƿeon æƿende zoð ze[taacnað] · unze-  
 ƿýðeƿu zeƿihð zeƿtƿion ze[taacnað] · þyƿtƿu zeƿihð un-  
 ƿumnyffe ze[taacnað] · ƿebbu ƿƿa [h]ƿile ƿƿa ƿýrð ƿ  
 bliƿfe oððe unƿotnyffe zeƿihð zoð æƿende ze[taacnað] ·  
 cƿýðaƿ ðon tƿumincze ze[taacnað] · eoƿðan ƿtýƿunze  
 zeƿihð ƿum þinc he ƿoƿlæt · meaƿcian ƿe þe hine zeƿihð  
 anxƿumne[ƿ]fe ze[taacnað] · ƿincƿeapðeƿ<sup>6</sup> ƿiƿe ƿulle zeƿihð

So MS.

fol. 29 b.

So MS.

<sup>1</sup> pexenne, "candidum," Lat.<sup>2</sup> ƿreodƿcipaƿ, "accusationem,"  
Lat.<sup>3</sup> pexenne, "cencrium," Lat., that  
is, of millet, read as cereum.<sup>4</sup> stridentes, Lat. I read znyn-  
ende.<sup>5</sup> resinas, Lat.; but resin is hlut-  
toƿ ƿic.<sup>6</sup> ƿinðeapðeƿ, 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] . pıneapð pıpcen blıðnyffe lıf ge[taenað] . fpıngon<sup>1</sup> on fpıfnum ƒoð æfƒer fıhƒð . huntað ðon ƒefƒreon ge[taenað] . fcpıðan fe þe hıne ƒefıhð pınfumnyffe ge[taenað] . bepan ƒo hım ƒerpaþan ƒefıhð feonðef fƒırunƒe ge[taenað] . pıñ ðrıcan unƒpumnyffe ge[taenað] . neaf hıplıc habban blıffe ge[taenað] . on peƒe feñnıƒum læðan oððe ƒan ƒeonan hepıƒe ge[taenað] . pıf læðan hearım ge[taenað] . loc hıne ƒefeon copıð ge[taenað] . mıð oðrum cynehelm ðeað ge[taenað] . mıð pepnem þpean ƒeteopunƒ ge[taenað] . *Cum alio peccare* unƒpumnyffe *significat* . mıð hıf yldpan fpıecan oððe ƒan fıırdırunƒı [ƒetaenað] . enneleac ƒefeon eaƒena faı hıƒ ƒetaenað . beheafđıan hıne ƒefƒreon ge[taenað] . On beþe hıne þpean anxfumneffe ge[taenað] . on cpeapƒerıne ƒefeon hearım ge[taenað] . on fıƒe pole þpeon pınfumnyffe [ƒetaenað] . on flode þpean blıffe ge[taenað] . on pıll feallan fume pıohƒe hıƒ ƒetaenað . ƒebundenne hıne ƒefıhð hearım hıƒ ƒetaenað . fpımmā hıne ƒefeon hearım ge[taenað] . ele ƒefeon blıffe ge[taenað] . opcyrd ƒefeon hearım ge[taenað] . æppla ƒaðerıan ƒıaman ge[taenað] . fe þe hıne fleon ƒefıhƒ fƒope apendan [ƒetaenað] . fe þe on pıæcfıƒ ƒefıhð mıð mıcelum ƒıltum heom ofƒeƒƒ ge[taenað] . pıñberıan fıpe ƒefeon face ge[taenað] . næƒelaf ƒefeon anxfumnyffe ge[taenað] . ƒıf þu fpıfnaƒ þe ƒpeƒe monan ƒefeon ƒepean ƒ blıffe ge[taenað] . ƒıf þu ƒefıhƒƒ þ of hehƒtum þu fealfƒ nıþer ƒo þearþan ƒoðan ƒ ƒo pelıƒan ƒıelan<sup>2</sup> ge[taenað] . ƒıf þu ƒefıhƒƒ ðıacan ofep þe fleoƒende ƒoıð hoıð ge[taenað] . ƒıf þu ƒefıhƒƒ anfıne þıne feƒere blıffe ge[taenað] . ƒıf þu ƒefıhƒƒ þ þu on pætere feƒere mıƒa oððe ofepƒa fopıhleafƒe<sup>3</sup> ge[taenað] . ƒıf þu ƒefıhƒƒ þ þu mıð fpıpde bıƒ beƒırd fopıhleafƒe hıƒ ƒetaenað . ƒıf þu ƒefıhƒƒ ƒımmāf ðeoppırdā fıñðan

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 inappropriate

use of the definite forms, shews he did not see the sense.

<sup>3</sup> fopıhleafƒe, 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

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

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

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

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

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

fpellu ȝe[taenað]. ȝif þu ȝefihft maneȝa ȝeȝ yðel ȝe-  
 [taenað]. ȝif þu ȝefihft þ̅ þu ðemft foce ȝoð oððe p̅p̅ð-  
 fcipe ȝe[taenað]. ȝif þu ȝefihft feala hunda of feonðum  
 þinum þe paþman ȝe[taenað]. ȝif þu ȝefihft coff þe  
 fyllan nehftan ȝoð ȝe[taenað]. ȝif þu ȝefihft maneȝa  
 hlaþaf bliffe ȝe[taenað]. ȝif þu ȝefihft beon þe beþp̅-  
 can oððe ðerian lif þin beon aftyruð<sup>1</sup> þam mannum  
 ȝe[taenað]. ȝif þu ȝefihft beon feon on hufe þinum  
 foþlætincȝe ȝe[taenað]. ȝif þu ȝefihft fnacan onȝean  
 þe cuman onȝean yfele<sup>2</sup> p̅p̅men þe beþerian m̅yneȝað.  
 ȝif þu ȝefihft earþ feon þif þin ȝeȝþipan ðeað ȝe-  
 [taenað]. ȝif þu ȝefihft þe on þearþum þateþe þþean  
 hynðe lichaman ȝe[taenað]. ȝif þu ȝefihft þe on þæ-  
 teþe cealdan þþean<sup>3</sup> hæððe lichaman ȝe[taenað]. ȝif þu  
 ȝefihft feala þeneȝa oððe þu þindaft biȝþp̅[e]llu oððe  
 tælinȝa oððe þæþȝinȝa ȝe[taenað]. ȝif þu ȝefihft of  
 handu ðeaðef fum þincȝ niman be fuman ðæle þe cuman  
 feoh ȝe[taenað]. ȝif þu ȝefihft huf þin byþnende þin-  
 ðan þe feoh ȝe[taenað]. ȝif þu ȝefihft earþmaþ<sup>4</sup> þine  
 bemancuðe ȝoð ȝe[taenað]. ȝif þu ȝefihft feala claða  
 habban feonð þine<sup>5</sup> on andþealde þinum habban ȝe-  
 [taenað]. ȝif þu ȝefihft hþinȝ ȝylðenne habban p̅p̅ð-  
 fcipe ȝe[taenað]. ȝif þu ȝefihft þe fþipeþan ðon ȝeþancu  
 ȝ þeþeahtu þine toftþeððe ȝ to naht ȝetealde beon  
 ȝe[taenað]. ȝif þu ȝefihft fþipan þine ȝeþþeþene þeþne  
 þe beon þ̅ þu naht unþihtef ne ðo ȝe[taenað]. ȝif þu  
 ȝefihft of heþþe ftope n̅yþer on þ̅yftþum þe feallan  
 anxþumn̅yffe oððe teonan ȝe[taenað]. ȝif þu ȝefihft þ̅  
 þu ȝeþiln̅ȝe þif nexftan þineþ yþel faþ on lichaman ȝe-  
 [taenað]. ȝif þu ȝefihft mið þife þinum licȝan ȝoð  
 ȝe[taenað]. ȝif þu ȝefihft þe ȝeþiððan to ðrihtne  
 micel bliffe þe to cumon hit ȝetaenað. ȝif þu ȝefihft  
 timþþian huf þin feoh þin þexan hit ȝetaenað.

fol. 30 b.

<sup>1</sup> aftyruð, MS., moueri.<sup>2</sup> hyfele, MS.<sup>3</sup> þþan, MS.<sup>4</sup> earþmaþ, 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.

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

HORALOGIUM · HORARUM BREUE · INCHOAT EN HIC.

On VIII. kal. iañ · þ bȳð on criftes mæryre dæg bȳð  
seo fceadu to underne · ȝ to none · feorþon ȝ trentiz-  
oþan healþes fotes · ȝ to middæge feoþer ȝ trentiz ;

On .VIII. idus iañ · þ ȳs on þone trelftan dæg bȳð  
feo sceadu to underne ȝ to none .XXV. fota ȝ to mid-  
dæge .XXII. ;

On .XII. kal. feþ · bið ȝeo fceadu to underne ȝ to  
none an ȝ trentiz fota · ȝ to middæge ehtatȳne · ȝ  
lȳtle mare ;

On .II. ñ · FEĒ bȳð ȝeo sceadu to underne ȝ to none  
ehta teoþan healþes fotes ȝ to middæge fiftȳne ;

On .XII. kal. QARTII bið ȝeo sceadu to underne ȝ  
to none fiftȳne fota · ȝ to middæge trelfe ;

On .II. ñ QAR · bið ȝeo sceadu to underne ȝ to  
none þreoſtȳne fota · ȝ to middæge teoþan hielþes ;

On .XII. kal. APR · þ iȝ emnihte bȳð ȝeo sceadu to  
underne ȝ to none · endluþon fota · ȝ to middæge  
niȝoþan healþes ;

On · ñ · APR · bið ȝeo sceadu to underne ȝ to none ·  
teoðan healþes fotes lang · ȝ to middæge forneah  
seorun ;

On .XII. kal. QALĪ · bȳð ȝeo sceadu to underne ȝ  
to none ehta fota · ȝ lȳtel eaca · ȝ to middæge  
forneah ȝȳx ;

On .II. ñ · QALĪ bȳþ ȝeo fceadu to underne ȝ to none  
forneah ehta fota · ȝ to middæge fiftan healþes ;

## 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 miðdæge ȝeoƿer ;

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

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

On .VIII. kal. IVLI . þ̅ ȝs on Iohannes mæȝre dæȝ bið ȝeo ſceadu to underne ȝ to none ƿel neh ehta ƿota . ȝ to miðdæȝ<sup>1</sup> .III. ;

On .II. N̄ . IVLI . bið ȝeo ſceadu to underne ȝ to none eahhta ƿota ȝ to miðdæge lýtcle mare þonne ȝeoƿer ;

On .XII. kal. AGVSTI . bið ȝeo ſceadu to underne ȝ to none ehta ƿota . ȝ lýtcle mare . ȝ to miðdæge ƿif-tan healƿes ;

fol. 176 b.

On .VIII. ID AGVSTI bið ȝeo ſceadu to underne ȝ to none niȝoþan healƿes ƿotes lanȝ . ȝ to miðdæge lýtcle mare þonne .V.

On duodecima . kal. ſep̅t̅ . bið ȝeo ſceadu to underne ȝ to none niȝun ƿota . ȝ to miðdæge ȝýx . ;

On NON ſep̅t̅ . bið ȝeo ſceadu to underne ȝ to none endleſtan healƿes ƿotes lanȝ ȝ to miðdæge ȝeoƿon.

On .XII. kal. oċt̅ . þ̅ ȝȝ emnihte . bið ȝeo ſceadu to underne ȝ to none . tƿelf ƿota lanȝ . ȝ to miðdæge niȝun ;

On .II. N̄ . oċt̅ . bið ȝeo ſceadu to underne ȝ to none ȝeoƿerȝtȝne ƿota . ȝ to miðdæge endluƿon.

On .XII. kal. Noṽ . bið ȝeo ſceadu to underne ȝ to none ȝȝxtȝne ƿota lanȝ . ȝ lýtcle mare . ȝ to miðdæge . XIII.

<sup>1</sup> miðdæȝ for miðdæge, in order to get uniformity : each paragraph makes two lines of the MS.

11. On the twenty first of May the shadow at nine and three is seven feet, and at midday four.

12. On the first of June the shadow at nine and three is a little longer than seven feet, and at midday four.

13. On the thirteenth of June the shadow at nine and three is seven and a half feet long, and at midday four.

14. On the twenty fourth of June, that is, on St. John the Baptists day, the shadow at nine and three is pretty near eight foot, and at midday four.

15. On the sixth of July the shadow at nine and three is eight foot, and at midday a little more than four.

16. On the twenty first of July the shadow at nine and three is eight foot and a little more, and at midday four and a half.

17. On the eighth of July the shadow at nine and three is eight and a half foot long, and at midday a little more than five.

18. On the twenty first of August the shadow at nine and three is nine foot, and at midday six.

19. On the fifth of September the shadow at nine and three is ten and a half feet long, and at midday seven.

20. On the twentieth of September, "that is, the equinox," the shadow at nine and three is twelve foot long, and at midday nine.

21. On the sixth of October the shadow at nine and three is fourteen foot, and at midday eleven.

22. On the twenty first of October the shadow at nine and three is sixteen foot long and a little more, and at midday thirteen.

On .N̄. NOV. bið Ʒeo sceadu to underne . Ʒ to none .  
nizon týne Ʒota . Ʒ lýtle mare . Ʒ to midðæge Ʒeo-  
fontýne.

On .XII. kal. DĒC̄ . bið Ʒeo sceadu to underne Ʒ to  
none Ʒorneah . Ʒeoper Ʒ .XX. Ʒota . Ʒ to midðæge an  
Ʒ tƷentiz.

On .III. N̄. DĒC̄ . bið Ʒeo sceadu to underne Ʒ to  
none Ʒyx Ʒ XX. Ʒota . Ʒ to midðæge þreo Ʒ tƷentiz.

On .XIX. kal. IAN̄ . bið Ʒeo sceadu to underne Ʒ to  
none . ƷeƷon Ʒ tƷenti Ʒota . Ʒ to midðæge Ʒif Ʒ  
tƷentiz Ʒorneah.

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

On anre nihta eald mona . Ʒ on .XXIX. Ʒcinð .III.  
ƷƷicena lenge.

On tƷizra nihta eald mona . Ʒ on .XXVIII. Ʒcinð ane  
tid . Ʒ .III. ƷƷicen.

On .III. nihta eald mona . Ʒ on .XXVII. Ʒcinð tƷa  
tida . Ʒ .II. ƷƷican.

On .III. nihta eald mona . Ʒ on .XXVI. Ʒcinð þreo  
tida . Ʒ .I. ƷƷica.

On .V. nihta eald mona . Ʒ on .XXV. Ʒcinð Ʒeoper  
tida.

On .VI. nihta eald mona . Ʒ on .XXIII. Ʒcinð Ʒeoper  
tida . Ʒ .III. ƷƷicena.

On .VII. nihta eald mona . Ʒ on .XXII. Ʒcinð Ʒif  
tida . Ʒ .III. ƷƷicena.

On .VIII. nihta eald mona . Ʒ on .XXI. Ʒcinð Ʒyx  
tida . Ʒ .II. ƷƷican.

On .IX. nihta eald mona . Ʒ on .XX. Ʒcinð ƷeƷon  
tida . Ʒ .I. ƷƷica.

On .X. nihta eald mona . Ʒ on .XX. Ʒcinð eahta  
tida.

On .XI. nihta eald mona . Ʒ on .XIX. Ʒcinð eahta  
tida . Ʒ .III. ƷƷicena.

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 eald mona . Ʒ on .XVIII. feiŋð niƷon  
 Ʒida . Ʒ .III. ƷƷicena.

On .XIII. nihta eald mona . Ʒ on .XVII. feiŋð .X.  
 Ʒida . Ʒ .II. ƷƷica.

On .XIII. nihta eald mona . Ʒ on .XVI. feiŋð .XI.  
 Ʒida . Ʒ .I. ƷƷica.

On .XV. nihta eald mona . feiŋð .XII. Ʒida.

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

Syndon ƷreƷen daƷaf on æƷhpýlcum monðe fƷa hpæt  
 fƷa on þam daƷum onƷýnð ne ƷƷið hiƷ næfƷe Ʒe-  
 endod.

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

On FebƷuariuf þonne he bið .V. nihta eald Ʒ .VII.

On MaƷtiuf þonne he bið .VI. nihta eald Ʒ .VII.

On Appeliŋ þonne he bið .V. nihta eald Ʒ .VIII.

On Máiuf þonne he bið .VIII. nihta eald Ʒ .IX.

On Iuniuf þonne he bið .V. nihta eald Ʒ .XVII.

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

On AƷuŋtuŋ þonne he bið .VIII. nihta eald Ʒ .XIII.

On SeptemƷer þonne he bið .V. nihta eald Ʒ .IX.

On OctoƷer þonne he bið .V. nihta eald Ʒ .XV.

On NouemƷer þonne he bið .VII. nihta eald Ʒ .IX.

On DecemƷer þonne he bið .III. nihta eald Ʒ .XII.

And fƷa hiƷ bið Ʒýme fe þe Ʒýlle.

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 dæge man feyle Ʒeopðian . Ʒ healðan þone halƷan funnan dæg . aduentum dñi . Ʒanna 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 ælcepe tƷeonunƷe þone dæg Ʒ þone tokýme mið ealpe arƷurðneffe .

fol. 121 b.

Ealde Ʒitan Ʒ Ʒife Ʒomane Ʒefetton on ƷerimeƷæfte þæt næfre ær .XI. kl'. Appeliſ . Ne naht æfter .VII. kl'. mī eaſtor tid Ʒerurðan fceal . Ac on þifon Ʒetele loc hƷær hit þonne to ƷeƷa buton ælcon tƷeon healde hit mon þonne þær mið Ʒihte .

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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 dæg belúc alleluia .

ON februaruuf oƷer .VII. id . febr'. loca hƷær þu Ʒinde tƷeiƷra nihta ealdne monan oƷer þ . on þone funnan dæg bið halƷa dæg .

ON marƷi' oƷer .XII. kl'. Aprl'. loca hƷær þu Ʒinde .XIII. nihta ealdne monan . oƷer þ fe nieſta funnan dæg bið eaſtor dæg .

GiƷ þu nýte fƷylce concuppentef beon on Ʒeape . fec Ʒeopne hƷylce dæge beo Ʒriðie kl'. aprl'. ƷiƷ hit bið funnan dæg þonne bið concuppentef .I. GiƷ hit bið monan dæg þonne bið concuppentef .II. And ſƷa Ʒela daƷa ſƷa bið aƷān on þape pucan . ſƷa Ʒela concuppentef þu fcealt habban on þam Ʒeape .

And ſƷa Ʒela nihta ſƷa fe mona bið eald on . XI. kl'. ap̄ . ſƷa Ʒela epacta þu fcealt habban þý Ʒeape .

And ƷiƷ þu Ʒille Ʒitan mið Ʒefceade þ Ʒemæpe tƷerminum feptuaƷefimaliſ . 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

elde . kl'. Ian'. oð þ þu cume to þιιττιζα . þoh eʃt on þone nıpan tele oð tıne . þonne on þam teoðan Ńent fe teʃmen þ ʒemæpe Ńi hþýlc [ðæʒ] hit Ńi . þonne fe nexta funnan þe þæp æʃtep cı̃mð bið feptuaʒefıma.

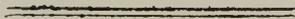
And ʒıʃ þu wille wıtan hraðe hu þela epactaf on ʒeape ı̃pnan þonne tele þu hu eald fe mona beo on .XI. kl'. ap'. Ńpa þela nihta Ńpa fe mona bið þonne on ðæʒ eald . Ńpa þela epactaf ı̃pnað þý ʒeape.

fol. 127 b.

And ʒıʃ þu wille wıtan hu eald fe mona þæpe þýpn ʒeape on þýfne ðæʒ . þonne wıte þu hu eald fe mona beo nu to ðæʒ . þonne ðo þu .XX. þæp to . þonne ʒıʃ þæp beo unðer ealle ma þonne .XXX. þonne Ńpa þela nihta Ńpa fe mona bið eald oʃer þa .XXX. þonne þæf fe mona þýpn ʒeape on þýfne ðæʒ Ńpa eald.

And ʒıʃ þu wille wıtan hu eald fe mona Ńcýle beon oʃer ʒeape on þıfne ðæʒ . þonne wıte þu hu eald fe mona beo nu to ðæʒ . þonne beo fe mona Ńpa eald Ńpa he beo ðo .XI. þæp to . þonne beo þæp Ńpa þela Ńpa þæp beo oʃer þa .XXX. þonne bið fe mona Ńpa eald oʃer ʒeape on þıfne ðæʒ.

Se æpeŃta þıʒeðæʒ þe man Ńceal þæŃten ıf on hlýdan. And fe oʃer ıf æp pentecofte. And fe æpeŃta þe bið on iulıf. Se man þe þıf ʒeʃæŃt ne þeap; he him na onðraedan helle wıtan butan he beo hlaʃorð Ńpıca.



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.

## INCIPIVNT PAVCA DE TEMPORIBVS BEDAE PRESBITERI.

## 1.

IC POLDE EAC GYF IC DORSTE GADRIAN<sup>1</sup> SVM GEHPÆDE andgyt of ðære bēc þe beda ƿe fnotera lapeop zesette . ƿ ꝥaderode of manegra ƿisra lapeopa bocum . be ðæs zeapere ymbrenum fram annzinne midðan earðere . Ðæt niƿ to ƿelle ac elles to ƿædenne þam þe hit licað .<sup>2</sup> Þitodlice þa þa se ælmihtiza ƿcýppend þisne midðan earð zescpeop . þa cpæð he zeppeorðe<sup>3</sup> leoht . ƿ leoht ƿæs þærihte zeporden . þa zeseah zod þ þ leoht ƿæs zōð .<sup>4</sup> ƿ to ðælde þ leoht fram þam þeostum . ƿ het þ leoht ðæg . ƿ þa ðeostro<sup>5</sup> niht . ƿ ƿæs þa zeteald æfen and meuzen<sup>6</sup> to anum ðæge : On ðam oðrum ðæge zescpeop zōð heofenan . feo ðe is zehaten ƿrimumentum . feo is zeperehlic . ƿ lichamlic . ac ƿra þeah ƿe ne maƿon for ðære ƿrplynan<sup>7</sup> heahnýsse . ƿ þæra polna ðicnysse . ƿ for ƿre eaƿena týððerpyrre . hi næfre zesēon . Seo heofon belýcð on hyre bosme ealne midðan earð . And heo æfre týrnð onbvtan<sup>8</sup> uf . sƿifre þonne æniƿ mýlen<sup>9</sup> hpeol .<sup>10</sup> eal ƿra ðeop under þýssepe<sup>11</sup> eorðan . ƿra heo is bufan . Eall heo is sinepealt . ƿ ansund . ƿ mid fteorrum amet .<sup>12</sup> Soðlice þa oðre heofenan þe bufan hýre fýnd . ƿ beneoðan ƿynd unzezezenlice .<sup>13</sup> ƿ mannum unafmeazendlice . Sýnd ƿra þeah ma heofenan .<sup>14</sup> ƿra ƿra se ƿiteza cpæð . Cœli cœlorum . þ 1ƿ<sup>15</sup> heofena heofenan . Eac se apofol paulus arpat þ he ƿæs zelædd oð ða þriddan heofenan . ƿ he

<sup>1</sup> pluccian, M.                      <sup>2</sup> P. omits the sentence.                      <sup>3</sup> zepurðe, P.  
<sup>4</sup> zōð, M.                      <sup>5</sup> ðeozru, P.                      <sup>6</sup> meuzen, M.                      <sup>7</sup> ƿýrlenan, P.  
<sup>8</sup> onbuton, P.                      <sup>9</sup> mýlnn, M.                      <sup>10</sup> hpeopl, P.                      <sup>11</sup> þýsspe, M.  
<sup>12</sup> amet, M.                      <sup>13</sup> unzezezen-, P.                      <sup>14</sup> heofonan, M. ; and so in next line and further on.                      <sup>15</sup> h1ƿ, 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 gehýrde þa ðigelan<sup>1</sup> þorð þa nan mann fprecan ne mot. On þam þriddan dæge zefscop fe ælmihtiga zod ræ . ʒ eorðan . ʒ ealle eorðlice fprýttinza. Ða þrý dagas þæron butan yunnan . ʒ monan . ʒ fteorpan .<sup>2</sup> ʒ eallum tidum . zelicepe þæzan mid leohte . ʒ þeoftfum aþeneþe. On ðam feorðan dæge zesceop<sup>3</sup> zod tpa miccle leoht . þ is sunne . ʒ mona . ʒ betæhte þ mare leoht . þ is feo yunne 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 þým cynn . ʒ þa micclan hpalaf . ʒ eall<sup>5</sup> risc cynn . on mistheum<sup>6</sup> and mæniþrealdum hirum. On ðam fyxtan dæge he zefceop eall ðeop cynn . ʒ ealle nytena<sup>7</sup> þe on feoper fotum zæð . ʒ þa tpegen menn adām . ʒ éfan. On þam feorðan dæge he zeenþode hir þeop . ʒ seo pucu þæs þa azān. Nu is ælc dæg on þýsum middanearde . of þære sunnan lýhtinze. Soðlice feo sunne zæð be zodes ðihte . betpeox<sup>8</sup> heorþenan ʒ eorðan . on dæg buþon<sup>9</sup> eorðan . ʒ on niht under ðýsse eorþan . eall spa feorþ adune on nihtlice<sup>10</sup> tibe under þære eorþan spa heo on dæg buþon<sup>11</sup> up astitþ. Æfpe heo byð ýrinende ýmbe ðas eorðan . ʒ eall<sup>12</sup> spa leohte fcinð under þære eorðan on nihtlice<sup>13</sup> tibe . spa spa heo on dæg ðeð buþan urum heafðum. On ða healpe þe heo fcinð þær býð dæg . ʒ on þa healpe þe heo ne fcinð ðær býþ niht. Æfpe býð on sumpe<sup>14</sup> sidan þære eorðan dæg . ʒ æfpe on sumpe sidan niht. Ðæt leoht þe pe hatað dægpeð .<sup>15</sup> cýmð of þære sunnan . ðonne heo uppearþ bið . ʒ heo ðonne toþræþð þa nihtlican þeoftfu mid hýpe micclan leohte. Eall<sup>16</sup> spa þicce is þeo heorþon mid fteorþum afýlled on dæg spa on niht . ac hi nabbað

<sup>1</sup> ðiglan, M.<sup>2</sup> fteorþum, M.<sup>3</sup> scop, M.<sup>4</sup> zesceop, M.<sup>5</sup> eal, P.<sup>6</sup> misheum, P.<sup>7</sup> nýtena, P.<sup>8</sup> betpux, P.<sup>9</sup> buþan, M.<sup>10</sup> -licepe, P.<sup>11</sup> buþan, M.<sup>12</sup> eal, P.<sup>13</sup> -licepe, P.<sup>14</sup> sumepe, P.<sup>15</sup> dægpeð, 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. Ever is there Night.  
 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 dark-  
 ness 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 lȳhtinȳge for þære sunnan andƿerdnȳsse. Þe hatað ænne ðæg . fram sunnan upȳanȳge oð æfen . ac spa þeah is on bocum ȳeteald to anum ðæge fram þære sunnan upȳanȳge oð þ heo eft becume . þær heo ær upstah . on þam ƿæce fȳnd ȳetealde feoper ȳ tƿenti tida . seo funne is spilde mȳcel . eall ȳra brad heo is . þæs þe bēc fecgað . ȳra eall eorðan ȳmbhrȳft . ac heo þinȳð up spȳðe unbriad . for þam þe heo is ȳriðe feor<sup>1</sup> fram upum ȳesihȳum . Ælc þinȳ<sup>2</sup> þe hit<sup>3</sup> fȳrr biȳð . þe hit þe læsse ðinȳð . Þe maȳon þeah<sup>4</sup> hræðere tocnaƿan be hȳne leoman þ heo unlȳtel is . Spa maðe spa heo upastihð . heo ȳcinð ȳeond ealle eorðan ȳelice . ȳ ealre eorðan bradnȳsse endemes oƿerppȳhð . Eac ȳȳlce þa fteorpan þe us lȳttele<sup>5</sup> þinȳeað . sȳnd spȳðe brade . ac<sup>6</sup> for ðam miclum<sup>7</sup> ƿæce . þe us betƿeonan ȳs . hi ȳȳnd ȳeƿuhte upum ȳesihðum spilde ȳehƿæde . Hi ne mihton spa þeah nan leoht to eorðan asendan . fram þære heahlican heofenan . Gȳf hi ȳra ȳehƿæde ƿæron<sup>8</sup> spa spa upum eaȳum 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 mihtlicre<sup>11</sup> tida scine . þeah astihð hȳne leoht on ȳumre<sup>12</sup> sidan þære eorðan þe ða fteorpan buƿon<sup>13</sup> us onliht . ȳ þonne heo up aȳæð heo oƿerpprið ealra þæra fteorpena ȳ eac þæs monan leoht mid hȳne oȳmætan leohte . Seo ȳunne ȳetacnað upne hælend crist . se ðe ȳs mihtƿinȳsse sunne . spa spa fe ƿiteȳa cpæð . Timentibus autem nomen domini orietur ȳol iustitiæ . et sanitas in pennis eius . Ðam mannum þe him ondrædað ȳodes naman þam . aȳust mihtƿinȳsse sunne . ȳ hælþ<sup>14</sup> is on hȳne riðerum . Se mona þe ƿeað . ȳ ƿanað ȳetacnað

<sup>1</sup> feorþ, M.                      <sup>2</sup> þinȳð, 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> -heore, P.                      <sup>12</sup> ȳumre, 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 from sunrise to even, but notwithstanding in books it is accounted as one day from the rising of the sun till it again come to the place from which it before arose; in that period are counted four and twenty hours. The sun is very mickle, all as broad is it, according to what books say, as the whole compass of the earth; but to us it seems very unbroad, since it is very far from our sight. Every thing the further off it is, the less it seemeth. We may however know by its light that *the sun* is not little. As soon as it mounts up, it shineth over all earth alike, and envelopes the breadth of all the earth. So likewise the stars, which seem to us little, are very broad; and from the mickle space which is between *them and* us, they seem to our sight very small. They would not however be able to send any light to earth from the lofty heaven if they were so minute as to our eyes *they seem*. Well, the moon and all the stars receive light from the mickle sun, and none of them hath any light 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 tokeneth our Healer Christ, who is the sun of righteousness, as said the prophet, To the men who dread the name of God, to them shall arise the sun of righteousness, and healing on his wings. The moon which waxeth and

Day popularly and technically.

Sun larger than the earth.

Stars large.

Lunar and stellar light borrowed.

Mystical sense.

Malachi iv. 2.

þas andþearðan zelaðunze . þe pe on sýnd. Seo ýs  
 peaxende þurh acennedum cildum .<sup>1</sup> 7 þaniende þurh  
 forðfarenum .<sup>2</sup> þa beorhtan steorpan zetacniað þa  
 zeleafullan on zodes zelaðunze . ðe on zodre droht-  
 nunze scinað. Crust soðlice onlýht hi ealle þurh hif  
 zife spa spa fe zodspellepe iohannes cpæð. Erat lux uera  
 que inluminat<sup>3</sup> omnem hominem venientem in hunc  
 mundum. Ðæt soðe leoht com þe onlýht ælcne mann-  
 cumendne to ðýsum miððanearðe. Næfð ure nan nán  
 leoht . ænizre zodnysse buton of crustes zyfe. Se ðe  
 ýs soðre rihtwisnysse sunne zehaten . [þam fy puldor  
 7 lof mið fæder . 7 halzan zafte . on ealra worulda  
 woruld ā butan ende. Amen.]<sup>4</sup>

2. DE PRIMO DIE SEculi . SIUE DE EQUINOCTIO  
 UERNALI :

Ðone<sup>5</sup> forþan dæg þýfsepe worulde pe maƷon aƷin-  
 ðan þurh ðæs lænctenlices<sup>6</sup> emnihtef<sup>7</sup> dæg . for þam  
 þe se emnihtes dæg is se feorða dæg þissepe<sup>8</sup> worulde  
 zercapennysse.<sup>9</sup> Þrý dagas þæron ær am dæge . bu-  
 tan<sup>10</sup> funnan . 7 monan . 7 eallum fteorrum . 7 on ðam  
 feorðan dæge . þýssepe<sup>11</sup> worulde zescapennysse<sup>12</sup> ze-  
 sceop se ælmihtiza fcyppend sunnan . 7 zesette hi<sup>13</sup>  
 on ærne meƷzen<sup>14</sup> on miððan east dæle . þær ðæs<sup>15</sup>  
 emnihtes circol is zeteald . þ heo æfpe ýmbe zeapes  
 ýmbrýnum þær ðone dæg . 7 þa niht zemannýtte<sup>16</sup> on  
 zelicepe pæƷan . Ðæs ýlcan dægzes he zesette þone<sup>17</sup>  
 monan fulne on æfnunze . on east dæle mið scinendum  
 fteorrum samod . on þæs hærfesthcan emnihtes<sup>18</sup> rýne  
 7 þa easterhcan tid þurh ðæs monan anzyun<sup>19</sup> zesette.

<sup>1</sup> þurh, with dative frequently ; þurh acennede 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.

lenctenef, S.

<sup>7</sup> ýmnihtef, M.

<sup>8</sup> þýsse, M.

<sup>6</sup> lenet, P. ;

<sup>9</sup> zefceap-, R.

<sup>10</sup> butan, M.

<sup>11</sup> þiff, without termination, R.

<sup>12</sup> zefceap-, R.

<sup>13</sup> hiƷ, R.

<sup>14</sup> meƷzen, 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> anƷin, R.

waneth, betokeneth this present *church or* congregation 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 gosseller Iohannes said, "The sooth  
 "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.

Mystery of the moon.

John i. 9.

We are able to find the first day of this world by 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 "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 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

First day of creation.

Sun then in its node.

Moon full, and in its node.

ƿe ƿillað ƿurðor ymbe þas emnihte sprðor ƿƿrecan . on zedaſenlice<sup>1</sup> stope . ƿ ƿe seczað<sup>2</sup> nu ſceorlice . þ ſe ƿorpa dæg . þýssepe<sup>3</sup> ƿoruldre is zeteald to ðam dæge þe ƿe hatað quinta decima<sup>4</sup> kalendas aprilis . ƿ þæs emnihtes dæg ýs zehæfd ſpa ſpa beda tæcð . þæs on ðam ƿeorðan dæge . þ ƿ on duodecima<sup>5</sup> kalendas aprilis . Embe<sup>6</sup> þis ƿe ſƿecað eft sprðor ſpa ſpa ƿe ær beheton .

### 3. DE NOCTE.

Niht is zeseƿt mannum tó ƿefte on þýsum miððan earde . Soðlice on þam heorpenlicum eðele niƿ nan niht zehæfd . ac þær iƿ ƿinƿal leoht buton ælcum þýstrum.<sup>7</sup> Uƿe eorðlice niht<sup>8</sup> soðlice cýmð þurh ðære eorðan ſceade . þonne seo sunne zæð on ærnunƿe under þýssepe eorðan . þonne býð ðære eorðan bƿadnýs betƿeox<sup>9</sup> us . ƿ þære funnan þ ƿe hýre leoman lýhtunƿe nabbað . oð ðæt heo eft on oƿerne ende up aftihð . ƿitodlice þeah þe hit ƿunderlic<sup>10</sup> þince .<sup>11</sup> nis þeos ƿoruldlice niht nan þinƿ buton<sup>12</sup> þære eorðan ſceadu . betƿeox<sup>13</sup> þære funnan . ƿ mannkýnne.<sup>14</sup> ƿoruldlice<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> uƿeƿearðan .<sup>19</sup> ƿ þonne beýrnð se mona hƿiltidum . þonne he full býð on ðære ſceade uƿeƿearðre .<sup>20</sup> ƿ ƿazƿeteð<sup>21</sup> oððe mið ealle aƿeaptað . ƿor þam<sup>22</sup> þe he næfð 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 næfð nan leoht buton of ðære sunnan leoman . ƿ he iƿ ealra tunƿla nyðemeft . ƿ ƿor þi<sup>26</sup> beýrnð on þære eorðan ſceade

<sup>1</sup> -licepe, P.                      <sup>2</sup> fecgeað, R.                      <sup>3</sup> þiffe, 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> þinƿe, M.                      <sup>12</sup> butan, R.  
<sup>13</sup> betƿux, P. R., fol. 64 a.                      <sup>14</sup> -cynne, P.                      <sup>15</sup> ƿeoruld-, R.  
<sup>16</sup> fædon, R. P.                      <sup>17</sup> upp, R.                      <sup>18</sup> hƿte, R.                      <sup>19</sup> uƿƿ-, R. P.  
<sup>20</sup> uƿeaparde, R. P.                      <sup>21</sup> ƿazeteþ, R.; ƿazeteð, 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 ꝥpa þeah ꝥor þam bradan circale þe is zodiacus gehaten. under þam<sup>1</sup> circale Ƴrnð<sup>2</sup> seo sunne. Ƴ se mona. Ƴ þa<sup>3</sup> Ƴpelf ƳunƳlena Ƴacna.<sup>4</sup> Ƴritodlice ðæs monan Ƴrendel is symle<sup>5</sup> gehal. Ƴ ansund. þeah ðe eall endemes eallunƳa<sup>6</sup> ne scine. DæƳhramllice<sup>7</sup> ðæs monan leoht byð peaxende<sup>8</sup> oððe panienðe<sup>9</sup> feoper<sup>10</sup> ꝥrican.<sup>11</sup> þurh þære sunnan leoman. And he Ƴæð dæƳhramllice<sup>12</sup> oððe to þære sunnan<sup>13</sup> oððe ꝥram ðære sunnan spa feala ꝥrican.<sup>14</sup> na þ he becume to þære funnan. ꝥor ðam<sup>15</sup> þe seo Ƴunne if micle<sup>16</sup> uƳor<sup>17</sup> þonne se mona sƳ. De cƳmð ꝥpa þeah ꝥoran onƳean þære<sup>18</sup> sunnan. þonne he of hƳre ontend byð. Symle<sup>19</sup> he pent his hƳƳe to þære funnan. þ is Ƴe Ƴinepealta ende þe þær onlyht byð. Þe cƳeðað þonne nƳne monan æƳter menniscum Ƴepunan. ac he is æƳre se Ƴlca þeah ðe his leoht Ƴelomlice hƳƳe.<sup>20</sup> Ðæt æm- ƳiƳe Ƴæc<sup>21</sup> buƳon<sup>22</sup> þære lƳƳe is æƳre scinende of ðam heopenlicum ƳunƳlum. Ðit Ƴetimað hƳlitidum þonne se mona beƳrnð on ðam Ƴlcan ƳƳrican<sup>23</sup> þe seo Ƴunne Ƴrnð. þ his Ƴrendel underseƳt þære<sup>24</sup> sunnan to þam<sup>25</sup> Ƴriðe þ heo eall aþeostrað.<sup>26</sup> Ƴ steorpan æteoriað<sup>27</sup> ƳƳylce on nihte: þis Ƴelimpð selðon. Ƴ næƳre buton on nƳpum monan. Be þam is to understandenne. þ se mona. is ormaete<sup>28</sup> brað. þonne he<sup>29</sup> mæƳ þurh his underseƳte ða sunnan aþeostrian.<sup>30</sup> Seo niht hæƳð seoran<sup>31</sup> ðealas ꝥram þære sunnan settlunƳe<sup>32</sup> oð hƳre upƳanƳ. An þæra<sup>33</sup> ðæla is cƳepusculum þ is æƳenƳlo- ma. Oþer is uesperum. þ is æƳen.<sup>34</sup> þonne se æƳen-

<sup>1</sup> þone, S.                      <sup>2</sup> Ƴrnð, R.                      <sup>3</sup> þa, M. omits.                      <sup>4</sup> Ƴ þa  
 Ƴpelf Ƴacna.                      <sup>5</sup> simble, R.                      <sup>6</sup> eallunƳa, R.; eallunƳe, P.  
<sup>7</sup> -hrpm-, P.                      <sup>8</sup> pexende, R.                      <sup>9</sup> panienðe, P.                      <sup>10</sup> mior, R.  
<sup>11</sup> ꝥrican, P.                      <sup>12</sup> -hrpm-, P.                      <sup>13</sup> In R. the penman passed from  
 funnan to funnan, thirteen words.                      <sup>14</sup> ꝥrican, M. P.                      <sup>15</sup> ðan, P.  
<sup>16</sup> micle, P.                      <sup>17</sup> þurþor, R.                      <sup>18</sup> ƳeanunƳa ꝥoron þa, M.; ꝥoron, P.;  
 ꝥoran, S.                      <sup>19</sup> simble, R.                      <sup>20</sup> hƳeopre, R. P.                      <sup>21</sup> Ƴæce, R.                      <sup>22</sup> buƳan, R.  
<sup>23</sup> ƳƳrican, R.                      <sup>24</sup> þa, R.                      <sup>25</sup> þan, P.                      <sup>26</sup> aƳƳƳraþ, R.  
<sup>27</sup> æƳƳraþ, R.                      <sup>28</sup> ormaethe, R.                      <sup>29</sup> heo, R.                      <sup>30</sup> aƳƳƳrian, R.  
<sup>31</sup> vii., R.                      <sup>32</sup> setlunƳe, 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 þæpe nepsunge æteopað.<sup>1</sup> þriðde is conticinium. þonne ealle þing speoriað<sup>2</sup> on hýpa<sup>3</sup> neste. Feorða.<sup>4</sup> is intempestum. þ is midniht. Fifta is zallcinium. þ is hancped.<sup>5</sup> Syxta is matutinum uel aurora þ is dægped.<sup>6</sup> Seoroða is diluculum. þ is se ær<sup>7</sup> mærien<sup>8</sup> betpox<sup>9</sup> þam dægpede.<sup>10</sup> 7 sunnan upzanze. Pucan 7 monðas sýnd<sup>11</sup> mannum cuðe æfter hýpa<sup>12</sup> andzýte. 7 þeah ðe pe hi<sup>13</sup> æfter bohcum andzýte arriton. hit pile þingcan<sup>14</sup> ungelæredum mannum to deoplic 7 unzerunelic. Þe reczað<sup>15</sup> spa þeah be ðære halzan easter tide. þ spa hrær<sup>16</sup> spa þe mona býð feoperþýne nihta eald fram .XII<sup>ma</sup>.<sup>17</sup> kl. arpil. þ on ðam dæge býð seo eafterlice zemæru. 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 þæpe pucan þonne býð se sunnan dæg þær æfter eafter dæg.

4. DE ANNO.<sup>22</sup>

Ðæpe sunnan gear is þ heo beýrne þone miclan<sup>23</sup> circul zodiacum. 7 zecume under ælc þæpa tref tacna. ælce<sup>24</sup> monðe<sup>25</sup> heo ýrnð under an þæpa tacna.<sup>26</sup> An þæpa tacna<sup>27</sup> ýs zehaten arnes.<sup>28</sup> þ is þamm.<sup>29</sup> Oðer taurus. þ is fearr. Ðriðða zemini. þ<sup>30</sup> sýnd<sup>31</sup> zetrisan.<sup>32</sup> Feorða cancer.<sup>33</sup> þ is crabba. fifta leo. Syxta urgo. þ is mæden. Seoroða libra. þæt is

<sup>1</sup> ætýpaþ, R.      <sup>2</sup> supiaþ, R. P.      <sup>3</sup> heopa, P.      <sup>4</sup> feorþe, R.  
<sup>5</sup> -cræd, R.      <sup>6</sup> dægþæd, R.      <sup>7</sup> ærne, R. S.      <sup>8</sup> merþer, P. R.,  
fol. 64 b.      <sup>9</sup> betpux, R. P.      <sup>10</sup> -ræde, R.      <sup>11</sup> fýndon, R.  
<sup>12</sup> heopa, P.      <sup>13</sup> hiþ, R.      <sup>14</sup> þincean, R.      <sup>15</sup> fecgeaþ, R.  
<sup>16</sup> hpar, R.      <sup>17</sup> XII., M.      <sup>18</sup> XIII., M.      <sup>19</sup> becýmþþ, R.      <sup>20</sup> beþeýt, 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> tácna, L.      <sup>27</sup> tácna, L.      <sup>28</sup> árnes, L.      <sup>29</sup> þam, L.      <sup>30</sup> þæt, L. adds.  
<sup>31</sup> fýndon, R.      <sup>32</sup> zetþýfan, 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. Niȝoða<sup>3</sup> is<sup>4</sup> saȝittarius . þ is scȝtta. Teoða<sup>5</sup> ys capricornus þ is buccan horn . oððe bucca. Endlyrta<sup>6</sup> is aquarius . þ is pæter ȝyte.<sup>7</sup> oððe fe þe<sup>8</sup> pæter ȝȝt.<sup>9</sup> Trelrte is<sup>10</sup> pisces . þ sȝnd rixas . þas trelr tacna sȝnd<sup>11</sup> spa ȝehipode<sup>12</sup> on ðam heorfenlicum<sup>13</sup> roderum .<sup>14</sup> ȝ sȝnd<sup>15</sup> spa þrade þ hi ȝefýllað tra tida .<sup>16</sup> mið hýra<sup>17</sup> upȝanze . oððe nýþerȝanze. Ælc ðæra<sup>18</sup> trelr tacna hýlt His monað . ȝ þonne seo sunne hi hæfð ealle underunnen . þonne byð an ȝear aȝan. On ðam ȝear sȝnd<sup>19</sup> ȝetealde trelr monðas . ȝ tra ȝ rir-riȝ<sup>20</sup> pucena.<sup>21</sup> Ðreo hund ðaȝa . ȝ rir . ȝ sȝxtiȝ ðaȝa . ȝ þær to eacan sȝx tida.<sup>22</sup> þa<sup>23</sup> maciað æfre ýmbe<sup>24</sup> þ feorðe ȝear þone ðæȝ . ȝ ða niht þe þe hatað bissectum. Romanifce<sup>25</sup> leodan<sup>26</sup> onȝýnnað<sup>27</sup> heora<sup>28</sup> ȝear æfter hæðenum ȝerunan . on rintelicepe<sup>29</sup> tide.<sup>30</sup> Ebrei<sup>31</sup> healdað heora<sup>32</sup> ȝeapes annȝinn .<sup>33</sup> on lenctenlicepe<sup>34</sup> emnihte. Ða ȝreciscan<sup>35</sup> onȝinnað hýra<sup>36</sup> ȝear æt ðam sunnfeðe.<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> ȝeapes anȝinn<sup>44</sup> . ealra rihtlicost . þ is on ðære lenctenlican emnihte . .xii<sup>ma</sup>. kal. apulif<sup>45</sup> on þam ðæge þe seo sunne . ȝ fe<sup>46</sup> mona . ȝ ealle tunȝlan .<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> niȝoþe, R. P.  
<sup>4</sup> is, L. omits.           <sup>5</sup> Teoþe, R. P. L.                   <sup>6</sup> endlyrte, R., without is ;  
endlyrte, P. L.           <sup>7</sup> scyte, R.                   <sup>8</sup> þe þe, M. ; þe þe, P.                   <sup>9</sup> ȝeoz, L.  
<sup>10</sup> is, R. omits.           <sup>11</sup> fȝnt, R.                   <sup>12</sup> ȝehipode, L.                   <sup>13</sup> heorfon, P. L. ;  
-lican, L.           <sup>14</sup> roderpe, R. P. L.                   <sup>15</sup> fȝndon, R. ; rind, L.                   <sup>16</sup> tida, L.  
<sup>17</sup> hýpe, L. ; hipe, P. ; heora, R.                   <sup>18</sup> þara, L.                   <sup>19</sup> fȝndon, R.  
<sup>20</sup> rirri, 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> Romonarifce, R.                   <sup>26</sup> leode, R. ; leoda, P. L.  
<sup>27</sup> -neð, L.           <sup>28</sup> hýra, L.                   <sup>29</sup> -licepe, R. L.                   <sup>30</sup> tide, L.                   <sup>31</sup> hebrei, L.  
<sup>32</sup> hýpe, R. L.           <sup>33</sup> anȝin, R. ; anȝinn, P. ; anȝýnn, L.                   <sup>34</sup> læncten, L. ;  
-licepe, P.           <sup>35</sup> ȝrecifcean, 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  
kalendar apulif, L.           <sup>46</sup> fe, M. P. omit.                   <sup>47</sup> tunȝla, R.                   <sup>48</sup> fýrfeft, 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 underþýrð ealle ða tref tacna . þe seo funne under-  
 zæð tref monað. Se mona is soðlice be suman<sup>1</sup> ðæle  
 sprifre<sup>2</sup> þonne seo funne . ac spa þeah<sup>3</sup> þurh<sup>4</sup> þa  
 spriftnýsse<sup>5</sup> ne mihte he underþýrnan ealle þa tref  
 tunġlan<sup>6</sup> binnan<sup>7</sup> feoron<sup>8</sup> and trefnigum dagum .<sup>9</sup> ȝ  
 eahta tidum . ȝýf he urne spa up<sup>10</sup> spa þeo<sup>11</sup> sunne  
 deð.<sup>12</sup> þære sunnan rýne is spride num . 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 ýrð<sup>16</sup> ealra tunġla<sup>17</sup> niðemest .<sup>18</sup> ȝ þære  
 eorðan gehendof. Nu<sup>19</sup> miht ðú underftandan þ læs-  
 san ýmbġanġ<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 ýmbþýrre . þonne seo sunne hæbbe on ðam  
 mapan . þis is þæs monan ȝear . 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> eald . 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 nigon ȝ trefnig daga . ȝ tref tida . þis is se  
 monelica<sup>35</sup> monað . ȝ hýs ȝear is þ he underþýrne  
 ealle ða tref tunġlan .<sup>36</sup> On sumum<sup>37</sup> ȝearne býð<sup>38</sup> se  
 mona tref siðon ȝenipod .<sup>39</sup> fram þære halġan eafter  
 tida<sup>40</sup> oð eft eaftion . ȝ on<sup>41</sup> sumum ȝearne he bið  
 þreottnýne<sup>42</sup> siðon zeednirad .<sup>43</sup> þ ȝear ðe<sup>44</sup> pe hatað  
 communis hæfð<sup>45</sup> tref nipe monan . ȝ þ ȝear ðe pe  
 hatað embolismus . hæfð þreottnýne<sup>46</sup> nipe monan .<sup>47</sup> Se

<sup>1</sup> gunnon, R. ; sumon, P. ; fumun, L.      <sup>2</sup> sprifre, L.      <sup>3</sup> þeh, L.  
<sup>4</sup> ðah, M.      <sup>5</sup> -neffe ne ne, L.      <sup>6</sup> tunġla, R.      <sup>7</sup> binnon, L.  
<sup>8</sup> vii., R.      <sup>9</sup> dāġum, 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 ýrð, R.      <sup>17</sup> tunġla, R. omits.      <sup>18</sup> nyðemyst, P. ; neofemæft, 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> fe, 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> ȝean, P. L. M. ; fornon ȝean, S.  
<sup>31</sup> atéorod, L. ; ateórað, S.      <sup>32</sup> hiġ, R.      <sup>33</sup> býþ, R.      <sup>34</sup> ontent, L.  
<sup>35</sup> monlica, P.      <sup>36</sup> tunġlá, R.      <sup>37</sup> fumon, R.      <sup>38</sup> he býþ, R.  
<sup>39</sup> ȝenípod, L.      <sup>40</sup> tíde, L.      <sup>41</sup> on, R. omits.      <sup>42</sup> þreottnene, L.  
<sup>43</sup> -pod, R. L.      <sup>44</sup> ðe, R. omits.      <sup>45</sup> þ þ hæfð, R.      <sup>46</sup> þreottnene, 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, Orbit of the moon. since it is very high up, and the course of the moon is very narrow, since of all heavenly bodies it runneth the nethermost and handiest to the earth. Now mayest thou understand that a man who goeth about a house hath a less circuit *to perform*, than he who goeth about all the borough; so also the moon hath run its race earlier in the lesser circuit, than the sun hath on the greater. This is the year of the moon; but its month is more, that is when it parteth new from the sun till it again come before it, old and tired out, and again is lighted up by it. Revolution of the moon distinguished from the intervals between the new moons. *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. How many moons from Easter to Easter. The year that we *of the Computus* call communis hath twelve new moons, and the year that we hight embolismus hath thirteen new moons. The lunar

monelica monað<sup>1</sup> hæfð ærre on anum monðe .xxx.<sup>2</sup> nihta.<sup>3</sup> Ƴ on oþrum niƳon Ƴ .xx.<sup>4</sup> On spa hƳilcum sunhlcum monðe spa<sup>5</sup> se mona Ƴeendað.<sup>6</sup> se býð his monað.<sup>7</sup> Ic cpeðe<sup>8</sup> nu Ƴerishlcop . Ƴýf se ealða mona Ƴeendað<sup>9</sup> tƳam ðaƳum oððe þrum binnan hlýðan monðe . þonne býð he Ƴeteald to ðam monðe . Ƴ be his meƳolum acunnod . Ƴ spa forð be ðam oðrum . FeoƳer tida<sup>10</sup> sýnd Ƴetealde on anum Ƴeare . þ Ƴýnd .<sup>11</sup> uer . æstas . autumnus . hiemf.<sup>12</sup> Uer is lencten tid .<sup>13</sup> seo hæfð emnihte . Æstas is sumor .<sup>14</sup> se hæfð sunnfteðe .<sup>15</sup> Autumnur is hærfeste þe<sup>16</sup> hæfð oðre emnihte . Ðiemf is rintep .<sup>17</sup> se hæfð oþerne Ƴunnsteðe . On þysum feoƳer tidum ýrnð seo sunne Ƴeond<sup>18</sup> miſtlice<sup>19</sup> ðælas . buƳon<sup>20</sup> þýsum<sup>21</sup> ýmbhƳƳrte .<sup>22</sup> Ƴ þa<sup>23</sup> eoƳðan Ƴetempnað . foðlice þurh Ƴodes forerƳearunƳe . þ heo sýmle<sup>24</sup> on anre ftope<sup>25</sup> ne puniƳe .<sup>26</sup> Ƴ mid hƳre hætan<sup>27</sup> midðanearðes<sup>28</sup> pæstmas forbærne . Ac heo Ƴæð Ƴeond ƳtoƳa .<sup>29</sup> Ƴ tempnað ða eoƳðlican<sup>30</sup> pæstmaf æƳðer Ƴe on pæstme Ƴe on niƳunƳe .<sup>31</sup> þonne se ðæg langað . þonne Ƴæð<sup>32</sup> seo funne norðreard . oð þ heo becýmð to þam tacne .<sup>33</sup> þe is Ƴehaten cancer . þær is se sumerlica<sup>34</sup> sunnfteðe . for þan<sup>35</sup> ðe heo cýrð<sup>36</sup> ðær onƳean eft suðreard . Ƴ se ðæg þonne sceorðað . oð þ seo sunne cýmð<sup>37</sup> eft suð to þam rinteplican<sup>38</sup> sunnfteðe .<sup>39</sup> Ƴ þær ætstent . Ðonne heo norðreard býð . þonne macað heo lenctenlice<sup>40</sup> emnihte on midðeardum<sup>41</sup> hýre Ƴýne . Eft

<sup>1</sup> monob, 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> Ƴeendað, L.    <sup>7</sup> monoð, R.    <sup>8</sup> cpelle, R.    <sup>9</sup> Ƴeendað, L.    <sup>10</sup> tida, L.    <sup>11</sup> fýnt, R.    <sup>12</sup> hiempf, R.    <sup>13</sup> tid, L.    <sup>14</sup> sum, L.    <sup>15</sup> To the next Ƴunnsteðe, R. omits ; fteðe, L.    <sup>16</sup> re, P. L.    <sup>17</sup> rintep, 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> þýrum, L.    <sup>22</sup> emb-, L.    <sup>23</sup> þas, M. P. L.    <sup>24</sup> fýmble, R. L.    <sup>25</sup> ftope, L.    <sup>26</sup> on nanre oþre ne puniƳe, R. ; ƳepuniƳe, M., omitting the negative.    <sup>27</sup> hæton, R.    <sup>28</sup> -earðlice, S. R. P. L.    <sup>29</sup> ftope, R.    <sup>30</sup> earð-, R.    <sup>31</sup> niƳunƳe, L.    <sup>32</sup> Ƴæf, L.    <sup>33</sup> tacne, L.    <sup>34</sup> fumor-, L.    <sup>35</sup> þon, L.    <sup>36</sup> cýrð, L. S. ; cýmð, M. R. P.    <sup>37</sup> cýmpð, R.    <sup>38</sup> -hlcum, 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 suðþearfð býð . þonne macað heo hærfæftlice<sup>1</sup> emnihte . Spa heo suðor bið spa hit fpiþor pinterlæcð . Ƴ zæð se pinterlica<sup>2</sup> cýle æfter hýre . ac þonne heo eft zepent onzean . þonne todræfð<sup>3</sup> heo þone<sup>4</sup> pinterlican cyle mid hýre hatum<sup>5</sup> leoman.<sup>6</sup> Se langienda<sup>7</sup> dæg<sup>8</sup> is ceald . for þan ðe seo eorðe býð mid þam pinterlican<sup>9</sup> cýle þurhgan . Ƴ býð langsum ær ðam<sup>10</sup> ðe heo eft zebepod<sup>11</sup> sý . Se sceortizenda<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 zebepod mid þære sumerlican hætan . Ƴ ne býð eft spa hraðe<sup>17</sup> acolod . .ritodlice se pinterlica mona zæð norðor þonne seo sunne za<sup>18</sup> on fumeru . Ƴ for þi he<sup>19</sup> hæfð scýrtan<sup>20</sup> sceade<sup>21</sup> þonne seo sunne . Eft on langiendum dagum<sup>22</sup> he ofer<sup>23</sup> zæð þone<sup>24</sup> suðran sunnftede . Ƴ for þi he<sup>25</sup> býð nýðor<sup>26</sup> zesepen þonne seo sunne on pinteru.<sup>27</sup> Spa þeah<sup>28</sup> ne zæð heora<sup>29</sup> naðer<sup>30</sup> ænne ppuican<sup>31</sup> ofer<sup>32</sup> þam ðe him<sup>33</sup> zesette<sup>34</sup> is . Ne dagas ne sýnd<sup>35</sup> nu naþor<sup>36</sup> ne lænzian<sup>37</sup> ne scýrtan þonne<sup>38</sup> hi<sup>39</sup> æt fruman þæran.<sup>40</sup> On æzirta lande ne cýmð næfre nan pinter . ne ren scupas .<sup>41</sup> ac on middan urum pinteru<sup>42</sup> beoð hýra<sup>43</sup> feldas mid pýrtum<sup>44</sup> blopende . 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 fletc<sup>48</sup> eall þ eazirtisce land .<sup>49</sup> Ƴ stent<sup>50</sup> oferflede .

<sup>1</sup> hærfæft-, P.      <sup>2</sup> piter-, R.      <sup>3</sup> to, R. omits.      <sup>4</sup> þæne, R.  
<sup>5</sup> hátan, S.      <sup>6</sup> leomum, L.      <sup>7</sup> langizenda, P.      <sup>8</sup> dæg, R. omits. ;  
dæg, L.      <sup>9</sup> -heum, M. P. L.      <sup>10</sup> ðan, P.      <sup>11</sup> zebeped, L.  
<sup>12</sup> feort-, L.      <sup>13</sup> zepideru, L. ; zepidera, R.      <sup>14</sup> langýzenda, 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> feortan, R. ; feortan, 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> pinter, L.      <sup>28</sup> þeh, L.      <sup>29</sup> hýra, L.  
<sup>30</sup> naþor, L.      <sup>31</sup> ppuicon, R.      <sup>32</sup> ofor, R.      <sup>33</sup> heom, R.  
<sup>34</sup> zeset. P. L.      <sup>35</sup> fýndon, R.      <sup>36</sup> naþor, P. M. omit.  
<sup>37</sup> lenzian, R. P. L.      <sup>38</sup> þæne, R.      <sup>39</sup> hið, R.      <sup>40</sup> þæron, R. P. L.  
<sup>41</sup> ren feúpar, L.      <sup>42</sup> pinter, 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> up nilur, L. ; nilf, R.  
<sup>48</sup> fled, M. ; flet, P. L.      <sup>49</sup> lánð, L.      <sup>50</sup> stent, 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.

hpilon<sup>1</sup> monað<sup>2</sup> hpilum<sup>3</sup> lenz.<sup>4</sup> Ƴ sýððan<sup>5</sup> το τρελ̃  
monðum ne cymð þær nan oðer scúr. oð þ̃ seo ea<sup>6</sup>  
eft up abr̃ece.<sup>7</sup> spa spa hýne zepuna<sup>8</sup> is. ælce zearne  
æne.<sup>9</sup> Ƴ hi habbað þurh þ̃ cornes spa fela<sup>10</sup> spa hi<sup>11</sup>  
mæft pecceað.<sup>12</sup>

## 5. DE MVNDO.

Middaneard is zehaten eall þ̃<sup>13</sup> binnan þam firma-  
mentum Ƴ. Firmamentum is þeos roderlice heoren<sup>14</sup>  
mid manezum fteorrum<sup>15</sup> ametz.<sup>16</sup> Seo heoren.<sup>17</sup> Ƴ  
sæ. Ƴ eorðe synd zehatene middaneard. Seo<sup>18</sup> firma-  
mentum týrnð sýmle<sup>19</sup> onbutan<sup>20</sup> us under þýssepe<sup>21</sup>  
eorðan Ƴ bufan.<sup>22</sup> ac þær is unzerim fæc betreox<sup>23</sup>  
hýne. Ƴ þære eorðon. Feorer Ƴ trentiz tida beoð  
azane þ̃ is an dæg. Ƴ án niht.<sup>24</sup> ær þan ðe heo beo  
æne<sup>25</sup> ymbtýrnð.<sup>26</sup> Ƴ ealle ða steorran<sup>27</sup> þe hýne on  
fæste sýnd turriað onbutan<sup>28</sup> mid hýne. Seo eorðe  
ftent on ælemiddan þurh zodes mihte spa zefæstned.  
þ̃ heo næfre ne byhð naþor<sup>29</sup> ne ufor.<sup>30</sup> ne nýðor.<sup>31</sup>  
þonne se ælmihtiza scyppend. þe ealle ðing hýlt. bu-  
ton spince.<sup>32</sup> hi zestaðelode. Ælc sæ þeah<sup>33</sup> heo deop<sup>34</sup>  
sý hæfð zrunð<sup>35</sup> on ðære eorðan.<sup>36</sup> Ƴ seo eorðe abýrð<sup>37</sup>  
ælce<sup>38</sup> sæ<sup>39</sup> Ƴ þone<sup>40</sup> miclan<sup>41</sup> zānsecz Ƴ ealle pýllspun-  
zas<sup>42</sup> Ƴ éan<sup>43</sup> þurh hi z<sup>44</sup> ýrnað. Spa spa æddran lic-  
geað<sup>45</sup> on dæs mannes lichaman spa liczað<sup>46</sup> þas<sup>47</sup> pæter

<sup>1</sup> hpilum, L.    <sup>2</sup> monoþ, R.    <sup>3</sup> hpilon, R. L.    <sup>4</sup> lenz, R.; lænz, L.  
<sup>5</sup> feþþan, R.    <sup>6</sup> eá, L.    <sup>7</sup> uppa bpecce, R., fol. 66 a.; úp, L.    <sup>8</sup> puna, R.  
<sup>9</sup> áne, L. S.    <sup>10</sup> mýcel, L.; feala, R.    <sup>11</sup> hi z, R.    <sup>12</sup> peccað, P. S.  
<sup>13</sup> þ̃, L. omits.    <sup>14</sup> heorōn, L.    <sup>15</sup> r̃teorru, L.    <sup>16</sup> ametz, P. M. S.  
<sup>17</sup> heorōn, L.    <sup>18</sup> Se, R.    <sup>19</sup> sýmle, R.    <sup>20</sup> onbuton, L.    <sup>21</sup> þisse, R.  
<sup>22</sup> bufan, M.; búron, L.    <sup>23</sup> betpux, R. P.; betpýx, L.    <sup>24</sup> beoþ  
æfre þ̃ if an dæg & an niht sýndon turmiende abutan mid hýne, R.  
<sup>25</sup> æne, R. M. omit.; áne, 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> ufor, R.  
<sup>31</sup> nýþor, R.; neoðor, P. L. S.    <sup>32</sup> zerpince, R. P. L.    <sup>33</sup> þeh, L.  
<sup>34</sup> dēop, L.    <sup>35</sup> zrunð, L.    <sup>36</sup> eorþon, L.    <sup>37</sup> aberð, P.  
<sup>38</sup> ealle, R. P. L. S.    <sup>39</sup> fæf, R.    <sup>40</sup> þæne, R.    <sup>41</sup> micclan, R.  
<sup>42</sup> pil-, L.    <sup>43</sup> ea · an, R.; eann, L.    <sup>44</sup> hipe, P.; hýne, M. L. S.  
<sup>45</sup> liczað, P. L.    <sup>46</sup> licgeað, 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.

æddran Ʒeond<sup>1</sup> ðas eorðan. Næfð naðer<sup>2</sup> ne sæ . ne eá nænne stede<sup>3</sup> buton on eorðan.

## 6. DE EQUINOCTIIS.

Manegra manna cƷyðdunƷ is þ seo lenctenlice<sup>4</sup> emniht<sup>5</sup> Ʒebýrige<sup>6</sup> rihtlice on octaua kl. aprilis<sup>7</sup> þ is on marian mæsse dæƷe. Ac ealle þa eafternan Ʒ þa<sup>8</sup> eƷiptiscan<sup>9</sup> þe selost cunnon on Ʒerimcrafte tealdon þ seo lenctenlice emniht is Ʒerislice<sup>10</sup> on duodecima kl. april . þ is on sēe. benedictus<sup>11</sup> mæsse dæƷe.<sup>12</sup> Eft is beboden<sup>13</sup> on ðam meƷole .<sup>14</sup> þe us Ʒerissað be þære halƷan eaftertide : þ næfre ne sý se halƷa eafter dæƷ Ʒemærsod .<sup>15</sup> ær þan ðe seo lenctenlice emniht<sup>16</sup> sý aƷān . Ʒ þæs dæƷes lenƷe<sup>17</sup> oƷerstige<sup>18</sup> þa niht.<sup>19</sup> Þite nu for ðy<sup>20</sup> Ʒýf hiƷ þære rihtlice emniht on fca<sup>21</sup> marian mæsse dæƷe<sup>22</sup> þ se dæƷ ne Ʒelumpe næfre oƷer<sup>23</sup> ðam eafter dæƷe .<sup>24</sup> fpa spa he for oƷt<sup>25</sup> deð. Us is neod<sup>26</sup> þ pe þa halƷan<sup>27</sup> eafter tide . be ðam soðan meƷole healdon .<sup>28</sup> næfre æri emnihte . Ʒ oƷer-spiðdum<sup>29</sup> ðeostnum.<sup>30</sup> For þi pe fecƷað<sup>31</sup> foðlice þ seo emniht is spa spa pe æri cƷædon on .XII<sup>ma</sup>. kl. april .<sup>32</sup> spa spa þa Ʒeleafullan ræderas hiƷ<sup>33</sup> Ʒesetton Ʒ eac Ʒerisse dæƷmæl<sup>34</sup> uƷ spa tæcað.<sup>35</sup> Eac ða oðre þreo tida .<sup>36</sup> þ is se sumerlica funnstede . Ʒ se rintelica . Ʒ<sup>37</sup> seo hærfestlice emniht<sup>38</sup> synt to emnettenne<sup>39</sup> be þissepe emnihte . þ hi<sup>40</sup> sýn sume daƷas Ʒehealdene æri þan octaua kl. Þitodlice se emnihtes dæƷ is eal-

<sup>1</sup> þuph, M.      <sup>2</sup> naþor, R. P. L.      <sup>3</sup> fteðe, L.      <sup>4</sup> læncten-, L.  
<sup>5</sup> ým-, M.      <sup>6</sup> Ʒebirpe, L.      <sup>7</sup> aprilij, L.      <sup>8</sup> þa, P. M. L. S. omit.  
<sup>9</sup> -fcean, R.      <sup>10</sup> Ʒeriflice, L.      <sup>11</sup> -tes, P. M. S.      <sup>12</sup> dæƷ, L.  
<sup>13</sup> bebóden, L.      <sup>14</sup> meƷule, R.      <sup>15</sup> Ʒemærsod, L.      <sup>16</sup> emnyhte, L.  
<sup>17</sup> lenƷe, P. ; lænƷe, L.      <sup>18</sup> oƷor, R.      <sup>19</sup> þu, L. adds.      <sup>20</sup> þiƷiƷ, R.  
<sup>21</sup> fca, P. M. L. omit.      <sup>22</sup> dæƷ, P.      <sup>23</sup> oƷor, R.      <sup>24</sup> dæƷe, L.  
<sup>25</sup> oƷte, L.      <sup>26</sup> néod, L.      <sup>27</sup> pe halƷýan, L., error.      <sup>28</sup> healðan, R. L.  
<sup>29</sup> spiðum, M.      <sup>30</sup> þýftrū, R.      <sup>31</sup> fecƷeað, R.      <sup>32</sup> aprilij, L.  
<sup>33</sup> hiƷ, P. M. L. omit.      <sup>34</sup> dæƷmælar, M.      <sup>35</sup> tæceað, L.      <sup>36</sup> tide, L.  
<sup>37</sup> Ʒ, M. omits.      <sup>38</sup> ým-, M.      <sup>39</sup> -ende, R.      <sup>40</sup> hiƷ, 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 middaneardbe an . Ʒ<sup>1</sup> Ʒelice lang . Ʒ ealle oðre  
 ưagas on tưelf monðum habbað mislice<sup>2</sup> langnisse.<sup>3</sup>  
 On sumum<sup>4</sup> earde hi<sup>5</sup> beoð lænƷpan .<sup>6</sup> on sumon<sup>7</sup>  
 fcyrtưpan . for þære eorðan fceaderunƷe .<sup>8</sup> Ʒ þære sun-  
 nan ýmb<sup>9</sup> ƷanƷe . Seo eorðe ftent<sup>10</sup> on Ʒelichnyse  
 anre pinnhnyte . Ʒ seo<sup>11</sup> sunne Ʒlit abutan<sup>12</sup> Ʒepis-  
 lice<sup>13</sup> be Ʒodes Ʒesetnyse .<sup>14</sup> Ʒ on þone ende<sup>15</sup> þe heo  
 scinð ýs ưæg þurh hyre lýhtunƷe . Ʒ 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 Ʒenealæce .<sup>21</sup> Nu is þære eorðan sinepealt-  
 nýs<sup>22</sup> Ʒ þære sunnan ýmƷanƷ .<sup>23</sup> hưemminƷ .<sup>24</sup> þ se  
 ưæg ne býð on ælcum earde Ʒelice lang . On india  
 lande penðað heora<sup>25</sup> scada<sup>26</sup> on sumeưa suðưearð . Ʒ  
 on pinctra norðưearð . Eft on alexandria Ʒæð seo sunne  
 uppihte<sup>27</sup> on þam sumerlican<sup>28</sup> sunnsteðe<sup>29</sup> on mid-  
 ưæƷe .<sup>30</sup> Ʒ ne býð nan sceadu<sup>31</sup> on nanre<sup>32</sup> healfe . Þis  
 ýlce Ʒetimað eac on sumum oðrum stopum . Meroe<sup>33</sup>  
 hatte an íƷland . þ is þæra<sup>34</sup> sillheapeưena<sup>35</sup> land .<sup>36</sup> on  
 ðam íƷlande hæfð se lænƷsta<sup>37</sup> ưæg on Ʒeare<sup>38</sup> tưelf  
 tida . Ʒ lýtle mare þonne ane healfe tida . On ðam ýlcan  
 earde norþưearðan .<sup>39</sup> . . . alexandria hæfð se lænƷ-  
 fta ưæg feoưertýne<sup>40</sup> tida . On Italia<sup>41</sup> þæt is Ro-  
 mana ríce hæfð se lænƷfta<sup>42</sup> ưæg<sup>43</sup> firtýne tida . On  
 Engla lande hæfð se lænƷsta<sup>44</sup> ưæg seofontýne<sup>45</sup> tida .  
 On ðam ýlcan<sup>46</sup> earde norðeưearðan<sup>47</sup> beoð leohte nihta

<sup>1</sup> Ʒ, L. omits.    <sup>2</sup> mýstlice, L.    <sup>3</sup> langrumnýrre, P.    <sup>4</sup> sumon, R. L.  
<sup>5</sup> hi, R. omits.    <sup>6</sup> lænƷpan, R. P. L.    <sup>7</sup> sumum, P.    <sup>8</sup> fceaderunƷe, R.  
<sup>9</sup> ymbe, R.    <sup>10</sup> ftænt, L.    <sup>11</sup> fe, R.    <sup>12</sup> onbutan, P.;  
 onbuton, L.    <sup>13</sup> Ʒep., R. L. omit.    <sup>14</sup> -neffe, R. L.    <sup>15</sup> ænde, L.  
<sup>16</sup> ænde, L.    <sup>17</sup> -lætt, R.; -læt, L.    <sup>18</sup> ðeostrum, P. L.    <sup>19</sup> ofor-  
 þeht, R.    <sup>20</sup> æft, L.    <sup>21</sup> genéa-, L.    <sup>22</sup> -nef, L.; sinepealneffe, R.  
<sup>23</sup> ýmbe, R.; ymb, P.    <sup>24</sup> hưemminƷ, 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> sunftéde, L.    <sup>30</sup> middan, R.  
<sup>31</sup> scéadu, L.    <sup>32</sup> nane, S. P. M. L.    <sup>33</sup> Meloe, R.; Meroe, L.  
<sup>34</sup> þara, L.    <sup>35</sup> filheappena, R. P.    <sup>36</sup> earð, M.; éarð, L.; Ʒeárd, S.  
<sup>37</sup> lænƷfta, R.; lænƷta, P.    <sup>38</sup> Ʒeapa, M.    <sup>39</sup> On ðam earde þe is  
 Ʒehaten, P. M. L.    <sup>40</sup> -týna, R.    <sup>41</sup> On Italia, etc., R. M. omit.  
<sup>42</sup> lænƷsta, P. omits; lænƷfta, L.    <sup>43</sup> ưæg, L.    <sup>44</sup> lænƷfta, L.  
<sup>45</sup> feoưen, 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 sumeþa . spýlce<sup>1</sup> hit ealle niht ðaȝe .<sup>2</sup> spa spa pe sýlfe forofc ȝesapon.<sup>3</sup> Thile hatte an ȝlande be norðan þýsum<sup>4</sup> ȝlande . sýx ðaȝa fær ofon<sup>5</sup> sǣ . on ðam ne bið nan niht on sumerlicum .<sup>6</sup> sunnftede .<sup>7</sup> sýx ðaȝum . for ðam<sup>8</sup> ðe seo sunne býð þonne<sup>9</sup> spa feorþ<sup>10</sup> norð aȝan . þ heo hronlice underȝæð þære eorðan ȝeendunȝe . spýlce hit æfnȝe . ȝ þær nihte eft upȝæð.<sup>11</sup> Eft on rintelicum sunnftede<sup>12</sup> ne býð nan ðæȝ on ðam foreræðan ȝlande . for ðan ðe seo sunne býð þonne spa feorþ suð aȝan . þ hýre leoman ne maȝon to þam lande ȝeræcan .<sup>13</sup> for þære eorðan sine-realtýnysse . Ýs þeah<sup>14</sup> to ritenne þ sýmle býð<sup>15</sup> under ðæȝ ȝ niht<sup>16</sup> feoþer ȝ .xx. tida .<sup>17</sup> ȝ on emnihtes ðæȝ .<sup>18</sup> þ is ðonne se ðæȝ ȝ seo niht ȝelice lanȝe beoð . þonne hæfð hýra æȝðer tref tida . spa spa crist sýlf<sup>19</sup> on his ȝodspelle cræð . Nonne duodecim horæ sunt diei : Lá hu ne hæfð se ðæȝ tref tida . Soðlice þære sunnan ormeatan<sup>20</sup> hætu rýrcð<sup>21</sup> fif<sup>22</sup> ðælas on mid-danearde . þa<sup>23</sup> pe hatað on leden quinque zonaf . þ sýnð<sup>24</sup> fif ȝýrdlas . An þæra<sup>25</sup> ðæla is on ælemiddan peallende ȝ unȝepuniendlic<sup>26</sup> for þære sunnan neapeste.<sup>27</sup> On ðam ne earðað nan eorðlic mann .<sup>28</sup> for þam unbependlicum<sup>29</sup> brýne .<sup>30</sup> þonne beoð on tpa healfa þære hætan . tpeȝen ðælas ȝemetetȝode<sup>31</sup> naðor ne to hate ne to cealde.<sup>32</sup> On ðam norðran ðæle punað eall manncýnn . under þam bradan circule þe is ȝehaten zodiacus . Beoð þonne ȝýc tpeȝen ðælas on

<sup>1</sup> spille, R.                   <sup>2</sup> ðaȝe, P. S.                   <sup>3</sup> ȝe, R. omits. ; ȝefáponn, L.  
<sup>4</sup> þiffum, 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> þænne, R.                   <sup>10</sup> feorþ, L.                   <sup>11</sup> upp, R.                   <sup>12</sup> fun-, L.  
<sup>13</sup> ȝeræcan, L.                   <sup>14</sup> þeh, L.                   <sup>15</sup> býð, L. omits.                   <sup>16</sup> ðæȝe ȝ nihte, P.  
<sup>17</sup> tida, L.                   <sup>18</sup> ðæȝe, P. ; ðæȝe, L.                   <sup>19</sup> fýlua, L.                   <sup>20</sup> armeatan, M.  
<sup>21</sup> þpð, L.                   <sup>22</sup> fif, R., fol. 67 a.                   <sup>23</sup> þe, R.                   <sup>24</sup> fýnt, R.  
<sup>25</sup> þære, R., omitting ðæla ; þære, L.                   <sup>26</sup> ȝe., L. R. omit ; -ȝendlic, P. ; unȝepunelic, M. ; on-, R.                   <sup>27</sup> -þpȝe, P.                   <sup>28</sup> man, P. L.                   <sup>29</sup> un-  
bependlicum, P. ; unabependan, R.                   <sup>30</sup> brýne, L.                   <sup>31</sup> ȝemetetȝode, 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

ƿra healƿra . þam Ʒemetegodum dæle .<sup>1</sup> on suderearþan .<sup>2</sup>  
 Ʒ on norþþearþan<sup>3</sup> þýses<sup>4</sup> ymbhƿyrftes<sup>5</sup> cealde Ʒ un-  
 puniendlice .<sup>6</sup> for þan þe seo funne ne cýmð him næfre  
 to . ac ætstent on æƷðre healfe<sup>7</sup> æt þam sunne-  
 ftedum .<sup>8</sup>

## 7. DE BISSEXTO.

Sume ppeoftas secƷað<sup>9</sup> þ þ bissextus cume<sup>10</sup> þurh þ  
 þ iosue abæd<sup>11</sup> æt Ʒode . þ seo sunne ftoð<sup>12</sup> stille . anes  
 dægtes lencƷe<sup>13</sup> þa þa he ða hæðenan . of þam earde  
 adileƷode<sup>14</sup> þe<sup>15</sup> him Ʒoð forƷearf . Soð ðæt<sup>16</sup> is þ  
 seo sunne þa<sup>17</sup> stoð<sup>18</sup> Ʒtulle<sup>19</sup> anes dægtes lencƷe<sup>20</sup>  
 buƿon<sup>21</sup> ðære býriƷ Ʒabaon .<sup>22</sup> þurh ðæs þegenes<sup>23</sup>  
 bene .<sup>24</sup> ac se dæg eode forð spa spa oðre daƷas .  
 Ʒ nis næfre þurh þ<sup>25</sup> bissextus . þeah þe þa<sup>26</sup> unƷe-  
 læredan spa penað .<sup>27</sup> Bis<sup>28</sup> if tƿupa .<sup>29</sup> sextus . se  
 sýxta . bissextus . tƿupa<sup>30</sup> sýx . for þam þe<sup>31</sup> cƿeðað<sup>32</sup>  
 on ðam Ʒearpe nu to dæg .<sup>33</sup> fexta kl. martu Ʒ eft  
 a<sup>34</sup> meƿiƷen .<sup>35</sup> sexta kl. martu . for ðan<sup>36</sup> ðe æfre  
 býð an dæg . Ʒ an niht ma on ðam feorðan Ʒearpe .  
 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 Ʒearpe beoð to  
 lafe .<sup>40</sup> to eacan þam ðrum hund daƷum . Ʒ ƿif Ʒ fyx-  
 tiƷ<sup>41</sup> daƷa .<sup>42</sup> Seo sunne beýrnð ða tƿelf tacna<sup>43</sup> on  
 þrum hund daƷum Ʒ ƿif Ʒ sýxtiƷ daƷa .<sup>44</sup> Ʒ on ƿix ti-  
 dum . fƿýlce heo nu to Ʒearpe Ʒanze on ærne meƿien<sup>45</sup>

<sup>1</sup> dælum, R. L.    <sup>2</sup> fuþ-, R.    <sup>3</sup> on, P. omits. ; norðe-, L.    <sup>4</sup> þiffef, L.  
<sup>5</sup> emb-, L.    <sup>6</sup> -iƷendlice, P.    <sup>7</sup> R. omits on æƷ. h.    <sup>8</sup> -de, R.  
<sup>9</sup> recƷeað, R.    <sup>10</sup> come, R. L.    <sup>11</sup> abæde, L.    <sup>12</sup> ftoðe ?    <sup>13</sup> læncƷe, M. ;  
 lenƷe, L.    <sup>14</sup> adilogode, R.    <sup>15</sup> fƿa, R.    <sup>16</sup> ðæt, R. omits.  
<sup>17</sup> þa, R. L. omit.    <sup>18</sup> ftoð, L.    <sup>19</sup> Ʒtulle, P. M. omit.    <sup>20</sup> læncƷe, M. L.  
<sup>21</sup> buƿan, R.    <sup>22</sup> Ʒabao, R.    <sup>23</sup> þegenef, R.    <sup>24</sup> beðe, L.    <sup>25</sup> þ, L.  
 omits, error.    <sup>26</sup> þeh þa, L.    <sup>27</sup> penon, P.    <sup>28</sup> Bíƿ, L.    <sup>29</sup> tƿia, R. ;  
 túa, L.    <sup>30</sup> túa, L. ; tƿia, R.    <sup>31</sup> þam þe, R. P.    <sup>32</sup> cƿiþað, R.  
<sup>33</sup> R. omits a line.    <sup>34</sup> on, P.    <sup>35</sup> amepƷen, L. ; R. omits seven words.  
<sup>36</sup> þon, L.    <sup>37</sup> þænne, R.    <sup>38</sup> peƷeð, R.    <sup>39</sup> on, R.    <sup>40</sup> to lafe, R.  
 omits.    <sup>41</sup> fyxtiƷum, R.    <sup>42</sup> daƷum, R. L.    <sup>43</sup> tacnu, L.    <sup>44</sup> daƷum, P. L.  
<sup>45</sup> meƿiƷen, R. L. ; meƿiƷen, 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 . Ƴ<sup>2</sup> oðre Ƴearne on middæge . þriððan Ƴearne on æfen .<sup>3</sup> feorðan Ƴearne on middre nihte . on þam fiƳtan Ƴearne eft on ærne meƳzen .<sup>4</sup> Ðitodlice ælc þæra<sup>5</sup> feoƳer<sup>6</sup> Ƴeara<sup>7</sup> aƳýfð sýx tida .<sup>8</sup> þ̅ sýnd<sup>9</sup> feoƳer Ƴ tƳentiz tida an<sup>10</sup> dæg Ƴ an<sup>10</sup> niht . Ðone<sup>11</sup> dæg settan<sup>12</sup> romanisce Ƴerwas and<sup>13</sup> Ƴitan<sup>14</sup> to ðam monðe þe Ƴe hatað februaris . Ƴor ðam<sup>15</sup> ðe se monað<sup>16</sup> is ealra feýrtoft<sup>17</sup> Ƴ endenýht .<sup>18</sup> Be ðam dæge fƳræc<sup>19</sup> se Ƴisa augustinus . þ̅ se ælmihtiza scýrpend hine Ƴesceope<sup>20</sup> fram fƳymðe middaneardes to micelre Ƴerýnu .<sup>21</sup> Ƴ Ƴýf he býð Ƴorlæten untealb . þær nihte aƳent eall<sup>22</sup> ðæs Ƴearnes ýmbriýn<sup>23</sup> þƳýnes . Ƴ he belimpð<sup>24</sup> æƳðer Ƴe to ðære sunnan . Ƴe to ðam monan . Ƴor þan ðe ðær is an dæg Ƴ an<sup>25</sup> niht . Ƴýf þu nelst hine tellan eac to þam monan . Ƴpa Ƴpa to þære sunnan . þonne aƳæst<sup>26</sup> þu þone<sup>27</sup> eafteƳlican meƳol . Ƴ ælces nipes<sup>28</sup> monan Ƴerim . ealles þæs Ƴearnes .

#### S. DE SALTU LUNÆ.<sup>29</sup>

Ƴpa Ƴpa þære sunnan<sup>30</sup> sleacnýs<sup>31</sup> acenð ænne<sup>32</sup> dæg Ƴ ane<sup>33</sup> niht æƳne ýmbe<sup>34</sup> feoƳer Ƴear . Ƴpa eac þæs monan ƳriƳtnes<sup>35</sup> aƳýrð<sup>36</sup> ut<sup>37</sup> ænne dæg . Ƴ ane niht of ðam Ƴetæle<sup>38</sup> hlýs riýnes . æƳne ýmbe<sup>39</sup> neƳontýne<sup>40</sup> Ƴear . Ƴ Ƴe dæg is Ƴehaten saltus lunæ . þ̅ is ðæs monan hlýp . Ƴor þan<sup>41</sup> þe he oferhlýpð ænne dæg . Ƴ Ƴpa neap<sup>42</sup> þam neƳonteoðan<sup>43</sup> Ƴearne . Ƴpa býð se nipa mona braððra Ƴesepen . Se mona Ƴæs æt fƳuman<sup>44</sup>

<sup>1</sup> oð, L.                   <sup>2</sup> Ƴ, P. M. omit. ; R. omits five words.                   <sup>3</sup> æfen, L.  
<sup>4</sup> meƳzen, L.           <sup>5</sup> þara, L.           <sup>6</sup> feoƳra, R.           <sup>7</sup> Ƴearne, R.           <sup>8</sup> tida, L.  
<sup>9</sup> riýndon, R.           <sup>10</sup> on, R. L.           <sup>11</sup> Ðæne, R.           <sup>12</sup> settan, R. L.  
<sup>13</sup> Ƴerwas and, L. P. R. omit.           <sup>14</sup> Ƴitan, R. ; Ƴitan, L.           <sup>15</sup> ðan, P.  
<sup>16</sup> monað, R.           <sup>17</sup> feýrtoft, P. M. ; feýrtoft, L.           <sup>18</sup> ænðe niht, L. ;  
neht, R. ; next, P.           <sup>19</sup> fƳræcð, R.           <sup>20</sup> Ƴesceop, R.           <sup>21</sup> Ƴerýne, R.  
<sup>22</sup> eal, P.           <sup>23</sup> ýmbene, P.           <sup>24</sup> Ƴelimpð Ƴe, R.           <sup>25</sup> ane, R.  
<sup>26</sup> aƳæst, R. P. L.           <sup>27</sup> þonne, R.           <sup>28</sup> nipa, R. P. ; nípa, L.  
<sup>29</sup> LVNÆA, M.           <sup>30</sup> sunnan, R. omits.           <sup>31</sup> -nef, L.           <sup>32</sup> anne, R.  
<sup>33</sup> ane, R. omits.           <sup>34</sup> embe, L.           <sup>35</sup> -nýrra, R. ; -nýs, P.           <sup>36</sup> Ƴýrð, R.  
<sup>37</sup> út, L.           <sup>38</sup> Ƴetæle, R. P.           <sup>39</sup> embe, P. L.           <sup>40</sup> niƳon, R. ; niƳen, L.  
<sup>41</sup> þam, L.           <sup>42</sup> neap, L.           <sup>43</sup> niƳon, L.           <sup>44</sup> fƳuman, 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 quadrantes faciunt unum diem, quem necesse est intercalari excursu 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  
zeednīpōð. he býð þonne sona æfter sunnan<sup>4</sup> setl-  
zanze nīpe<sup>5</sup> zeteald.<sup>6</sup> Gýf he þonne<sup>7</sup> æfter sunnan  
Ƴetlunze ontend býð. oððe on<sup>8</sup> mīððere nīhte.  
oððe on hancƳeðe.<sup>9</sup> ne býð he næfne nīpe zeteald.<sup>10</sup>  
þeah<sup>11</sup> ðe he habbe þreo Ƴ tƳentiz tīða. ær þan<sup>12</sup> ðe  
he becume to þam<sup>13</sup> æfene þe he on zescapen<sup>14</sup> Ƴæs.  
Be þysum<sup>15</sup> is of t<sup>16</sup> mýcel ýmb<sup>17</sup> ƳƳræc. þonne þa<sup>18</sup>  
læƳeðan Ƴillað habban þone<sup>19</sup> monan be þam ðe hi hine  
zeseoð. Ƴ þa zelæƳeðan<sup>20</sup> hine healdað be þisum Ƴore-  
sæðan<sup>21</sup> zesceade. HƳilon býð se mona ontend<sup>22</sup> of ðære  
sunnan. on ðæg. hƳilon on nīht. hƳilon on æfen.  
hƳilon on æfne<sup>23</sup> meƳzen.<sup>24</sup> Ƴ ƳƳa mīfthce.<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 cƳisten mann. nan þincz<sup>30</sup> be ðam monan  
Ƴizlian. zýf he hit<sup>31</sup> ðeð. hiƳ zeleafa<sup>32</sup> ne bið naht.  
ƳƳa lenzra ðæg<sup>33</sup> ƳƳa býð se nīpa<sup>34</sup> mona ufop<sup>35</sup> zese-  
pen.<sup>36</sup> Ƴ ƳƳa scýrtƳra ðæg ƳƳa 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 nīht<sup>40</sup> þƳýnes.<sup>41</sup> þonne<sup>42</sup>  
býð he emhce<sup>43</sup> zehýrned. zýf<sup>44</sup> heo hine ontend.<sup>45</sup>  
neoda.<sup>46</sup> þonne capað he up.<sup>47</sup> Ƴop þan<sup>48</sup> þe he pent  
æfne þone hƳicz<sup>49</sup> to þære sunnan Ƴearð. he býð ƳƳa  
onpend<sup>50</sup> ƳƳa ƳƳa seo sunne<sup>51</sup> hine ontend.<sup>52</sup> Nu cƳeðað

<sup>1</sup> æfen, L.      <sup>2</sup> apent, L.      <sup>3</sup> æfene, L.      <sup>4</sup> bæfe sunnan, L.  
<sup>5</sup> fetle unīpe, R.; setlunze, 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> þissum, L.  
<sup>16</sup> of t, 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> meƳzen, L.      <sup>25</sup> mīfthce, 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> ðæg, L.      <sup>34</sup> nīpa, R. omits.      <sup>35</sup> ufƳop, R.  
<sup>36</sup> zefapen, L.      <sup>37</sup> nýþop, R.; nīðop, L.      <sup>38</sup> ftupað, L.      <sup>39</sup> Ƴ zƳ:  
heo hýnne, R.; Ƴ, L.      <sup>40</sup> nīhte, L.      <sup>41</sup> þƳýr, P.      <sup>42</sup> þænne, L.  
<sup>43</sup> ýmhce, M.      <sup>44</sup> Ƴ zƳ, 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> hƳicze, 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 up after the sunset or at midnight or at cock crowing, it is never accounted new, though it have three and twenty hours *to pass* before it come to the evening on which it was formed. About this there is often much discussion, when the laymen will have the moon *be* according as they see it, and the learned hold of it by the aforesaid distinction. At whiles the moon is kindled up by the sun at day time, at whiles at night, at whiles at even, at whiles at early morning, and so on, variously; but notwithstanding it is not new till it seeth the evening. No christian man shall do anything of witchery by the moon; if he doth his belief is naught. The longer the day is the higher is the new moon visible, and the shorter the day the lower is the new moon seen. If the sun illuminates it from above, then it stoopeth; if it illuminates it right athwart, then it is evenly horned; if it lights it up from below, then *the moon* turneth upwards; insomuch as it turneth always its back toward the sun, it is so turned as the sun lighteth it up. Now some men,

Evening new moon.

Discussions arise on this.

Witchery by the moon.

On the posture of the moon.

sume menn .<sup>1</sup> þe ðis zesceað<sup>2</sup> ne cunnon . þ̅ se mona hine pende<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> næfre naðor<sup>9</sup> ne peder . ne únpeder of ðam þe him<sup>10</sup> gecýnde ys . Wenn<sup>11</sup> maðon spa þeah<sup>12</sup> þa þa<sup>13</sup> fýppýtte<sup>14</sup> beoð cepan be his bleo . ȝ be þære sunnan . oððe þæs roðeres .<sup>15</sup> hpýlc peder topeapð býð . Hit is gecýndelic þ̅ ealle eorðlice licha-man beoð fulpan<sup>16</sup> on peaxendum monan þonne<sup>17</sup> on panuzendum .<sup>18</sup> Eac<sup>19</sup> þa tpeopa<sup>20</sup> þe beoð aheapene on fullum monan beoð hearðnan rið pýpmætan<sup>21</sup> ȝ lenȝ-færpan<sup>22</sup> þonne<sup>23</sup> þa ðe beoð on nupum monan aheapene .<sup>24</sup> Seo sæ ȝ se mona ȝeþpærlæcað him betpeonan .<sup>25</sup> æfre hi<sup>26</sup> beoð ȝeferan<sup>27</sup> on pæftme . ȝ on panunȝe . ȝ spa spa<sup>28</sup> se mona ðæȝhramllice<sup>29</sup> ȝeoper ppucan latoꝛ apuſt .<sup>30</sup> þonne<sup>31</sup> he on ðam oðrum<sup>32</sup> ðæȝe ðýðe .<sup>33</sup> spa eac seo sæ sýmle<sup>34</sup> ȝeoper ppucan<sup>35</sup> latoꝛ flepð .

## 9. DE DIUERSIS STELLIS.

Sume menn cpeðað þ̅ steorpan feallað of heofenan .<sup>36</sup> ac hit ne fýnd<sup>37</sup> na fteorpan þ̅ þær feallað ac ȝ fýp<sup>38</sup> of þam roðore<sup>39</sup> þe fppunȝð<sup>40</sup> of ðam tunȝlon<sup>41</sup> spa spa fpeapcan ðoð of fýpe . Pitoðlice spa feala<sup>42</sup> steorpan sýnd<sup>43</sup> ȝýt on heofenum<sup>44</sup> spa spa on fýmðe pæron . þa þa hi<sup>45</sup> ȝoð zesceop .<sup>46</sup> Ealle mæft<sup>47</sup> hi sýnd<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> pceall, P.    <sup>7</sup> hit, P.    <sup>8</sup> apent, L.    <sup>9</sup> naðor, R. omits.  
<sup>10</sup> hiȝ, P. L. ; hȝȝ, R.    <sup>11</sup> Wen, P.    <sup>12</sup> þeh, L.    <sup>13</sup> þa þe, R. L.  
<sup>14</sup> fýppite, L.    <sup>15</sup> roðeref, 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. ; ferpan, L.    <sup>23</sup> þænne, R.    <sup>24</sup> ahéapene, L.  
<sup>25</sup> betpýnan, R.    <sup>26</sup> hiȝ, R.    <sup>27</sup> ȝeferan, L.    <sup>28</sup> ppa, once, R.  
<sup>29</sup> -hpon-, P.    <sup>30</sup> apuſt, L.    <sup>31</sup> þænne, R.    <sup>32</sup> oðpan, L.    <sup>33</sup> æp  
 ðýðe, L.    <sup>34</sup> pumble, R.    <sup>35</sup> ppucan, R. P. L.    <sup>36</sup> heofenun, P. ;  
 heofonum, R.    <sup>37</sup> fýnt, R. L.    <sup>38</sup> fýp, L. ; on, R.    <sup>39</sup> roðore, L.  
<sup>40</sup> fppuncð, R. P.    <sup>41</sup> tunȝlum, R. P. L.    <sup>42</sup> feala, R. L.    <sup>43</sup> fynt, R.  
<sup>44</sup> heofonum, L.    <sup>45</sup> hiȝ, R.    <sup>46</sup> zefcéop, L. ; zefcop, R.    <sup>47</sup> mæfte, L.  
<sup>48</sup> funðon, 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 woruld 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> azenne ʒanz on fundron.<sup>7</sup> Ða seofon<sup>8</sup> sýnd<sup>9</sup> ʒehatene septem planetæ . ʒ ic pat þ hit pile ðincan<sup>10</sup> spýðe unʒeleafulllic unʒelæpedum mannum . ʒýf pe seczað<sup>11</sup> ʒerislice be ðam fteorpan.<sup>12</sup> ʒ be hýra<sup>13</sup> ʒanze. Arcton<sup>14</sup> hatte an<sup>15</sup> tungol<sup>16</sup> on norð dæle . se hæfð seofon steorpan . ʒ is for ði oþrum naman ʒehaten septemtrio . þone<sup>17</sup> hatað læpede menn<sup>18</sup> carles þæn. Se ne ʒæð næfpe adune<sup>19</sup> under þýssepe<sup>20</sup> eorðan . spa spa oðre tunglan<sup>21</sup> doð . ac he pent abutan . hpilon<sup>22</sup> adune ʒ hpilon up<sup>23</sup> ofep dæg . ʒ ofep niht. Oðer tungel is on suð dæle þýsum<sup>24</sup> ʒelic . þone<sup>25</sup> pe ne maʒon næfpe ʒeseon. Treʒen fteorpan ftandað eac stille . an<sup>26</sup> on suð dæle . oðer on norð dæle . þa sýnd<sup>27</sup> on leðen axis ʒehatene . þone<sup>28</sup> suðran steorpan pe he ʒeseoð næfpe . 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> þ is . ex . for þam ðe se firmamentum pent on ðam tram fteorpan .<sup>33</sup> spa spa hpeozel<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 hæfpeste up azað<sup>39</sup> ʒ ofep<sup>40</sup> ealne<sup>41</sup> rintep scinað ʒanzende eastan peftpeard. Ofep ealne sumor<sup>42</sup> hi ʒað on nihtlice<sup>43</sup>

<sup>1</sup> afeallað, L.      <sup>2</sup> fænt, L.      <sup>3</sup> móna, L.      <sup>4</sup> þreo, L.  
<sup>5</sup> fýndon, R.      <sup>6</sup> heopa, R. ; hýpe, L.      <sup>7</sup> fundpan, L.      <sup>8</sup> seofone, L.  
<sup>9</sup> rýndon, R.      <sup>10</sup> þincean, R. L.      <sup>11</sup> seczeaf, R.      <sup>12</sup> fteorpan, R. L.  
<sup>13</sup> heopa, R.      <sup>14</sup> Apheton, M. ; Apheton, L.      <sup>15</sup> rum, L.      <sup>16</sup> tungel, R. P.  
<sup>17</sup> bæne, R. L.      <sup>18</sup> men, P.      <sup>19</sup> adun, L.      <sup>20</sup> þisse, R.      <sup>21</sup> tungla, 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> þissum, L.      <sup>25</sup> bæne, R.  
<sup>26</sup> an, L. omits.      <sup>27</sup> rýnt, R.      <sup>28</sup> bæne, R.      <sup>29</sup> fteorpa, L.      <sup>30</sup> fýnt, R.  
<sup>31</sup> ʒehátene, L.      <sup>32</sup> áxis, L.      <sup>33</sup> fteorpan, R.      <sup>34</sup> hpeopul, R. P. ;  
 hpeozul, L.      <sup>35</sup> exe, R. P. L.      <sup>36</sup> fýmble, R.      <sup>37</sup> Plíade, L.      <sup>38</sup> rýnt, R.  
<sup>39</sup> azað, L.      <sup>40</sup> ofep, R.      <sup>41</sup> eallne, 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 churls wain. It goeth never down under this earth, as other constellations do, but it turneth at whiles down and at whiles up, during day and night. There is in the south part another constellation like this, which we are never able to see. Two stars also stand still, one in the south part, another in the north part, which in Latin are hight axis. The southern star we never see; the northern we see; men hight it the ship star. They are hight axis, that is axle, since the firmament turneth on those two stars, just as a wheel turneth on an axle, and because they always stand still. Pleiades are hight the seven stars which in harvest go up, and during all winter shine going from east westward. During all the summer they go at night time under

The planets.

Their orbits beyond the unlearned.

Great bear.

A similar constellation in the south.

South and north pole-stars.

The Pleiades.

tīde under þisseþe <sup>1</sup> eorðan . ȝ on dæg bufan. <sup>2</sup> On  
 rintrelice <sup>3</sup> tīde hi beoð on niht uppe . ȝ on dæg adune.  
 Cometæ fýnd <sup>4</sup> ȝehatene ða fteorpan ðe færlice ȝ un-  
 ȝepunelice æteoriað. <sup>5</sup> ȝ sýnd ȝeleomade. <sup>6</sup> Spa þ him  
 ȝæð of se <sup>7</sup> leoma spylce oðer sunnbéam . hi ne beoð  
 na lange hpile ȝesepene . ac spa oft spa hi <sup>8</sup> æteoriað. <sup>9</sup>  
 hi <sup>10</sup> ȝebicniað ȝum þinȝ nipes toþearð þære <sup>11</sup> leode .  
 þe hi ofþer scinað. þeah ðe pe spriðor ȝpnecon <sup>12</sup> be  
 heorfenlicum tunȝlum . ne mæg spa þeah se unȝelæ-  
 þeda <sup>13</sup> leorþian hýra leohtþæran ȝýne.

## 10. DE ELEMENTIS.

ðeos lýft ðe pe on libbað ȝs an ðæra <sup>14</sup> feoper <sup>15</sup>  
 ȝesceafra . þe ælc lichamlic ðinȝ on punað. Feoper <sup>16</sup>  
 ȝesceafra sýnd. <sup>17</sup> þe ealle eorðlice lichaman on puniað.  
 þ sýnd. <sup>18</sup> Aer . ignif terra . aqua. <sup>19</sup> Aer . is lýft. <sup>20</sup>  
 Ignif . ȝyr. Terra . eorðe. Aqua . pæter. Lýft <sup>20</sup> is  
 lichamlic ȝesceafra . fýðe þýnne . seo ofþer ȝæð ealne  
 midðaneard . ȝ up <sup>21</sup> aftihð fornéan oð ðone <sup>22</sup> monan. <sup>23</sup>  
 on ðam fleoð <sup>24</sup> fuzelas . spa spa rixas spimmað on  
 pætere. Ne mihte heora <sup>25</sup> nan fleon . næpe seo <sup>26</sup>  
 lýft ðe hi býrð. Ne nan mann <sup>27</sup> ne nýten næfð  
 nane orðunȝe buton þurh þa lýfte. <sup>28</sup> Nis na seo or-  
 ðunȝ ðe pe utblapað ȝ mateoð <sup>29</sup> ure sapul. <sup>30</sup> ac is seo  
 lýft þe pe on libbað on ðýssum <sup>31</sup> deaðlican <sup>32</sup> life . spa  
 spa rixas cpelað <sup>33</sup> ȝýf hi <sup>34</sup> of pætere beoð. <sup>35</sup> spa eac  
 cpelð <sup>35</sup> ælc eorðlic lichama . ȝýf he býð ðære lýfte  
 bedæled. <sup>37</sup> Nis nan lichamlic þinȝ <sup>38</sup> ðe næbbe ða feo-

<sup>1</sup> þiffe, R.      <sup>2</sup> bufan, P. L.      <sup>3</sup> -licepe, R. P.      <sup>4</sup> fýndon, R.  
<sup>5</sup> æteoriað, L.      <sup>6</sup> ȝeleomode, R. P. L.      <sup>7</sup> ýf for verb, R.      <sup>8</sup> hȝ, R.  
<sup>9</sup> æȝýriað, L.      <sup>10</sup> hȝ, R.      <sup>11</sup> þære, L.      <sup>12</sup> ȝpnecað, M.  
<sup>13</sup> -peðe, R.      <sup>14</sup> þara, L.      <sup>15</sup> feoper, P. ; feorða, M. R., fol. 69 a, L.  
<sup>16</sup> feopor, R.      <sup>17</sup> fýndon, R.      <sup>18</sup> yf, R. ; þ ȝf þind, L.      <sup>19</sup> R. omits all  
 the Latin.      <sup>20</sup> lýft, L.      <sup>21</sup> upp, R.      <sup>22</sup> þæne, R. L.      <sup>23</sup> mónan, L.  
<sup>24</sup> fleoȝað, R.      <sup>25</sup> hýra, L.      <sup>26</sup> þ, R.      <sup>27</sup> man, P.      <sup>28</sup> þ lýft, R. ;  
 lýft, L.      <sup>29</sup> inn aþeoþ, R. P.      <sup>30</sup> faul, R.      <sup>31</sup> þifum, R. L.  
<sup>32</sup> -licum, R.      <sup>33</sup> cpellað, L.      <sup>34</sup> heo, R.      <sup>35</sup> beað, M.      <sup>36</sup> cpýlð,  
 R. L.      <sup>37</sup> bedæld, R.      <sup>38</sup> þinȝc, R.

this earth, and by day above it. At winter time they are at night up and by day down. Comets are hight <sup>Comets.</sup> 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 <sup>They forebode.</sup> 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 <sup>Elements, four.</sup> 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 <sup>Air.</sup> 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 <sup>Necessary to life.</sup> 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 zesceapta him mid.<sup>1</sup> þ is lýft.<sup>2</sup> ʒ ʒýr. ʒ<sup>3</sup> eorðe.  
 ʒ pæter. On ælcum lichaman sýnd<sup>4</sup> þas feoperi ðing.  
 Nim<sup>5</sup> ænne sticcan ʒ ʒnid<sup>6</sup> to sumum þing<sup>7</sup> hit  
 hatað þærrihte<sup>8</sup> of ðam ʒýre 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> ʒpæcað aftihð 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  
 stopmaf.<sup>22</sup> Seo lýft þonne heo aftýned<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 ʒesett.<sup>29</sup> Feoperi heafod  
 pindas sýnd.<sup>30</sup> se ʒýmesta is easterne pind<sup>31</sup> ʒub-  
 folanus ʒehaten. for þan<sup>32</sup> ðe he blæpð fram<sup>33</sup> ðære  
 sunnan upfpringe.<sup>34</sup> ʒ ýs<sup>35</sup> spýðe ʒemetegod. Se oðer  
 heafod pind is suðerne aufter ʒehaten se aftýned<sup>36</sup>  
 polcnu ʒ lizettas.<sup>37</sup> ʒ miflice<sup>38</sup> epýld blæpð<sup>39</sup> ʒeond  
 ðas eorðan. Se þriðda<sup>40</sup> heafod pind hatte zephrus.<sup>41</sup>  
 on ʒpescum ʒeþeorde. ʒ on ledenum bocum.<sup>42</sup> ʒabo-  
 nus. Se blæpð pestan ʒ þurh his blæð<sup>43</sup> acuciað ealle  
 eorðlice blædu.<sup>44</sup> ʒ blapað. ʒ se pind<sup>45</sup> topyrpð.<sup>46</sup> ʒ  
 ðapað ælcne pinter. Se feorða heafod pind hatte sep-  
 temtium. se blæpð norðan. cealde. ʒ snaplic.<sup>47</sup> ʒ  
 pýncð driʒe<sup>48</sup> polcnu. Ðas feoperi heafod pindas hab-  
 bað betpox<sup>49</sup> him on ýmb<sup>50</sup> hpýrte oðre eahra<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> ʒnid, 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> fmíce, 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> ʒefet, L.      <sup>30</sup> fýndon, R.      <sup>31</sup> pind, R. transposes.  
<sup>32</sup> þam, L.      <sup>33</sup> for, R.      <sup>34</sup> upganʒe, L.      <sup>35</sup> ýs, L. omits.      <sup>36</sup> -pað, P.;  
 aftýpað, L.      <sup>37</sup> lizettu, P.      <sup>38</sup> miflice, R. P. L.      <sup>39</sup> blædar, L.  
<sup>40</sup> þriðde, L.      <sup>41</sup> zepfrur, L.      <sup>42</sup> bocum, P. M. L. omit.  
<sup>43</sup> blæð, R. P. L.      <sup>44</sup> blæde, R.; blæda, P. L.      <sup>45</sup> pind, L.      <sup>46</sup> topýrp, L.  
<sup>47</sup> fnapiz, L.      <sup>48</sup> driʒe, P. L.      <sup>49</sup> betpux, R. P. L.      <sup>50</sup> emb L.  
<sup>51</sup> ehra, R.; eahre, 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 ærre betpýx<sup>1</sup> þam hearoð pindum tpezen pindas.  
 Ðæra<sup>2</sup> naman Ʒ blapunge<sup>3</sup> pe mihton fecgan<sup>4</sup> Ʒýf  
 hit ne þuhte æþryt<sup>5</sup> to apurtenne.<sup>6</sup> Is spa þeah<sup>7</sup>  
 hpæðere<sup>8</sup> an ðæra<sup>9</sup> eahra pinda aquilo Ʒehaten. se  
 blærð norðan. Ʒ eaftan.<sup>10</sup> healic. Ʒ ceald. Ʒ spide  
 ðruge.<sup>11</sup> se is Ʒehaten oðrum naman bopeas.<sup>12</sup> Ʒ ealne  
 ðone<sup>13</sup> cpyld ðe se suðerna<sup>14</sup> pind austen acænð.<sup>15</sup>  
 ealne he todræfð. Ʒ ahlizð.<sup>16</sup> Us þincð to maniz-  
 feald.<sup>17</sup> þ̅ pe spidoþ ymbe þis spræcon.<sup>18</sup>

## II. DE PLUVIA.

Renas cumað of ðære lýfte þurh Ʒodes mihte. Seo  
 lýft hecað.<sup>19</sup> Ʒ atýhð<sup>20</sup> ðone<sup>21</sup> pætan of ealne eorðan.  
 Ʒ of ðære sæ. Ʒ Ʒezaderað<sup>22</sup> to scurum. Ʒ þonne<sup>23</sup>  
 heo<sup>24</sup> mare<sup>25</sup> aberan ne mæg. þonne<sup>26</sup> feald hit adune  
 to þene<sup>27</sup> alýsed. Ʒ toþorpen hpilon þurh pindes<sup>28</sup>  
 blæda.<sup>29</sup> hpilon þurh<sup>30</sup> ðære sunnan hætan. Pe rædað<sup>31</sup>  
 on ðære bec. þe is Ʒehaten liber þegum. þ̅ se ritega  
 helias<sup>32</sup> abæð<sup>33</sup> æt Ʒode. for þæf folces þpýrnýssum.<sup>34</sup>  
 þ̅<sup>35</sup> nan þen ne com ofer eorðan feorðan<sup>36</sup> healþan  
 Ʒeare. þa abæð<sup>37</sup> se ritega eft<sup>38</sup> æt Ʒode þæt he his  
 folce miltsian sceolde Ʒ him þenas. Ʒ eorðlice pæft-  
 mas<sup>39</sup> forƷýfan.<sup>40</sup> Ða aftah he up on<sup>41</sup> anre ðune. Ʒ  
 Ʒebizeðum cneopum Ʒebæð for þam<sup>42</sup> folce<sup>43</sup> Ʒ het  
 his<sup>44</sup> cnapan þa hpile behealdan<sup>45</sup> to þære sæ. Ʒýf he<sup>46</sup>

<sup>1</sup> betpux, R. P. L.      <sup>2</sup> þape, L.      <sup>3</sup> -unga, L.      <sup>4</sup> fecgan, M.  
<sup>5</sup> æþryt, R.      <sup>6</sup> purtenne, M.; apurtenne, L.      <sup>7</sup> þeah, R. omits;  
 þea h ð, L.      <sup>8</sup> hpæðere, M. R.      <sup>9</sup> þara, L.      <sup>10</sup> eaften, L.  
<sup>11</sup> ðruge, P. L.      <sup>12</sup> bofear, L.      <sup>13</sup> þæne, R.      <sup>14</sup> suðerna, M.  
<sup>15</sup> acenþ, R. P. L.      <sup>16</sup> þingþ, R. L.      <sup>17</sup> mænig-, L.      <sup>18</sup> fprecan, R.  
<sup>19</sup> hecað, P.; hecað, L.      <sup>20</sup> ahtihð, L.      <sup>21</sup> þæne, R.      <sup>22</sup> Ʒezaderað, R.  
<sup>23</sup> þænne, R.      <sup>24</sup> heo, M. omits.      <sup>25</sup> mara, L.      <sup>26</sup> þænne, R.  
<sup>27</sup> to þene, L.      <sup>28</sup> pindaf, P. M.      <sup>29</sup> blæde, R.; blædum, M. P.  
<sup>30</sup> þape, L.      <sup>31</sup> ræddaþ, R.; ræðað, R.      <sup>32</sup> elias, M. L.      <sup>33</sup> abæde, P.  
<sup>34</sup> -neffum, 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> forƷeare, 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> beheoldon, R.  
<sup>46</sup> hiz, 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.

North east  
wind.

## 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

Rain from  
evaporation.

Elijah.

Prays for rain.

aht zesape.<sup>1</sup> Ða æt nýxtan<sup>2</sup> epæð se cnapa . þ he zesape of<sup>3</sup> þære sǣ arıvan an lýtel polcn.<sup>4</sup> 7 þærrihte afpearþode seo heofen . 7 polcnu<sup>4</sup> arıson . 7 se pınd bleop . 7 pearð micel rēn zeporðen.<sup>6</sup> Ðıt is spa spa<sup>7</sup> pe ær sædon . þ seo<sup>8</sup> lýft atýhð up<sup>9</sup> of ðære eorðan . 7 of þære sǣ ealne þone pætan . þe býð to rennum<sup>10</sup> apend.<sup>11</sup> þære lýfte zecýnd is þ heo sýcð ælcne pætan up to hýre.<sup>12</sup> þis mæg sceapian se ðe rıle . hu se pǣta zæð up<sup>13</sup> spýlce mıd smıce oððe mıfte . 7 zýf hit sealt býð of ðære sǣ . hit býð þurh<sup>14</sup> ðære funnan<sup>15</sup> hætān . 7 ðurh þære lýfte bradnýsse to ferjcum pæterum<sup>16</sup> apend . Soðlice zodes mıht zefadað ealle zepederu .<sup>17</sup> se ðe ealle þıng buton earfoðnýsse zedıht.<sup>18</sup> He nære<sup>19</sup> na ælmıhtıg . zýf him ænıg zefadung earfoðe pære . His nama is omnipotenf . þ ys ælmıhtıg . for þan<sup>20</sup> ðe he mæg eall<sup>21</sup> þ he rıle . 7 his mıht nahpan ne spıncð.<sup>22</sup>

## 12. DE GRANDINE.

Ðazol eýmð 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.

Snap eýmð of ðam þýnnum<sup>27</sup> pætan . þe býð up<sup>28</sup> atozen mıd<sup>29</sup> þære lýfte . 7 býð zefropen ær þan<sup>30</sup> he to ðropum zeurınen sý . 7 spa femtınzes<sup>31</sup> fýlð.

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<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> fpa, 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> pætan, 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> fpcþ, 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> fæmtıgez, R. ; ræmtıgez, 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 hætān.<sup>1</sup> Ʒ of pætān. Seo lȳft  
 zȳhð ðone pætān to hȳne neoðān. Ʒ ða hætān uƿon.<sup>2</sup>  
 Ʒ þonne hi ƷeƷaderode beoð. seo hæte. Ʒ se pæta  
 binnon ðære<sup>3</sup> lȳfte. þonne ƿinnað hi him betƿeo-  
 nan.<sup>4</sup> mid eƷeslicum ƿreƷe. Ʒ þ̅ ƿȳr abȳrft<sup>5</sup> ut ðurh  
 liƷett.<sup>6</sup> Ʒ ðeƿað ƿæftmum Ʒȳf he mape biþ þonne Ʒe  
 pæta. Ʒȳf se pæta byð mape ðonne<sup>7</sup> þ̅ ƿȳr þonne<sup>7</sup>  
 ƿremað hit.<sup>8</sup> Spa hattra<sup>9</sup> fumor. ƿƿa mara<sup>10</sup> ðunor.<sup>11</sup>  
 Ʒ liƷet on Ʒeape. Soðlice ða þuneras<sup>12</sup> ðe iohannef  
 ne moſte aƿritan. on apocalipsin sȳnd Ʒaflice<sup>13</sup> to  
 underſtandenne. Ʒ hi naht ne belimpað to ðam ðu-  
 nere.<sup>14</sup> þe on þȳsere lȳfte of eƷeslice bƿarclað.<sup>15</sup> Ʒe  
 byð hlud ƿor ðære lȳfte bƿadnȳsse. Ʒ ƿrecenfull.<sup>16</sup>  
 ƿor ðæs ƿȳres ſceotunƷum. Sȳ þeos Ʒeſetnȳs.<sup>17</sup> þus  
 heƿ Ʒeendod. Ʒod helpe minum handum.<sup>18</sup>

<sup>1</sup> ofætān, R.<sup>2</sup> uƿan, P.<sup>3</sup> bærae, R.<sup>4</sup> betƿȳnan, R. P.<sup>5</sup> abeƿft, P.<sup>6</sup> liƷette, R. P.<sup>7</sup> þæne, R.<sup>8</sup> Ʒ, adds R.<sup>9</sup> hattra, P.<sup>10</sup> mape, P.<sup>11</sup> sinnor, M.<sup>12</sup> þunra, R.<sup>13</sup> Ʒaflice, R.<sup>14</sup> þunre, R.<sup>15</sup> bƿarclað, M.<sup>16</sup> -ful, P.<sup>17</sup> Ʒeſetendȳf, 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 peaeth. 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.*

Ɔpacraŷ þe me to þiffum tpeľmonðum deð butan  
 zedeorpe pe maƷon zecýðan heora upppring . pe habbað  
 on tpeľ monðum þreo hund [ð]aƷa Ʒ Ʒif Ʒ fýxtiƷ  
 daƷa Ʒ fýx tida . fpa pe foŷpel oft zecýðað habbað.  
 Nu iŷ hit to Ʒitanne æƷhƷilcum þe þiŷeŷ cƷæfteŷ  
 Ʒleapneŷŷe cunnan þencð . hu feala daƷa ma beoð æfteŷ  
 funnan Ʒýne þonne æfteŷ þæŷ monan . þæne funnan  
 daƷaŷ pe nu appiten . nu biððe ic þa þe hit cunnon Ʒ  
 þiŷ Ʒædon þ hit him hefehc ne beo . Ʒ þa þe hit na  
 Ʒýt aŷmeadon heŷ æfteŷ þenceon . Æfteŷ þæŷ monan  
 Ʒine pe habbað þreo hund daƷa Ʒ feoŷeŷ Ʒ ƷiftiƷ daƷa.  
 Nu ic Ʒille þ þu mið æþeľne fmeaunƷe þence . hu  
 manuƷe þæŷ to lafe fýnt . oððe hu feala daƷa ma Ʒýnt  
 on þæne Ʒunna Ʒýne þanne on þæŷ monan . Endleofan  
 ic Ʒat þ þu Ʒilt cpeðan . to þam endlefan do endlefan .  
 þonne beoð þæŷ tpa Ʒ tƷentiƷ . To tƷam Ʒ tƷentiƷum  
 do endlefan . þonne beoð þæŷ þreo Ʒ þƷitttiƷ . foŷlæt  
 þa þƷitttiƷ Ʒ nim þa þreo . fpa ealle þa niƷontyne Ʒeaŷ  
 do þu . Nim leoŷa fpeond niƷon teoða Ʒeaŷeŷ þ þu do  
 tpeľ to þam ehtatynum epacten . þonne hæfŷ þu  
 þƷitttiƷ epacteŷ . Ʒ næfŷ nane . þ beoð nulle on leden.  
 Niŷ na to foŷgetanne þ þaŷe halƷan laðunƷe laŷeopaŷ  
 lærdon ; þ ŷpa eald ŷpa ŷe mona biþ on .xi. kal .  
 appiliŷ . ŷpa feale epacteŷ beoð þi Ʒeaŷe . Uerbi ƷƷatia .  
 fƷilce ic fpa cpeþe . þý tpeľtan Ʒeaŷe on þam cƷucule  
 þý mann het decennouenalem on leden Ʒ on enƷliŷc .  
 þaŷa niƷonteoða Ʒeaŷa ýmƷine . þu hæfŷ anŷe niht  
 ealdne mona þæŷ deƷeŷ Ʒ þæŷ Ʒeaŷeŷ þu hæfŷ anne  
 epactum.

fol. 139 b.

## ON EFACTS AND THE LUNAR CYCLE.

We may, without harm, explain the origin of the Efacts. 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 decennovennial 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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*MS. Cott. Tiberius, A. iii., fol. 103.*

*MS. Cott. Julius, C. 2, fol. 97b.<sup>1</sup>*

*Textus Roffensis, p. 50.*

Gýf feoh fy underfanzen.<sup>2</sup> Gif hit hof fy fing on  
hif peteran ofþe on hif brydele.<sup>3</sup> Gif hit fy oðer feoh-  
fing on þ þotþron<sup>4</sup> y ontend þreo candela . y dryp on-  
þ [h]ofpæc þ<sup>5</sup> pex þþa. Ne mæg hit þe nan mann<sup>6</sup>  
þophelan. Gif hi[τ] fy innoþ.<sup>7</sup> Sing þonne<sup>8</sup> on feo-  
per healþe þæf hufef . y æne on middan. Crux xpī  
reducat. Crux xpī per furtum perūt inuenta est .  
abraham tibi femitas uiaf montef concludat iob & flu-  
mina a[d] iudici[um] hzatum perducatur. Iudeaf xpī  
ahenzon . þ heom com to rite<sup>9</sup> fpa ftranþum<sup>10</sup> zedy-  
don him<sup>11</sup> dæda þa þpþefan<sup>12</sup> hý þ þroþe onzuldon<sup>13</sup>  
hælan<sup>14</sup> hit heom<sup>15</sup> to hearne micclum . þor þam [þe]  
hi hit þophelan ne mihtan.<sup>16</sup> Ðit becpæð y becpæl þe  
ðe hit ahte mid fullan folcþhte<sup>17</sup> þpa þpa hit hiþ  
ýlþian mid feo y mid þeorne þhte bezeatan . y lætan .  
y læþdan ðam to zepealde ðe hý þel uðan<sup>18</sup> y þpa  
ic hit hæbbe þpa hit þe þealde ðe to þýllanne ahte  
unþryðe y unþorboden . y ic aþnian þille to aþneþe  
ahte ðæt ðæt ic hæbbe . y næþne ðæt ýntan ne plot .  
ne ploþ . ne tuþ . ne toþt . ne þuþ . ne þotmæl . ne  
land . ne læþe . ne þeþe . ne meþe . ne þuþ ne þum.<sup>19</sup>

<sup>1</sup> A paper MS. of transcripts.      <sup>2</sup> undernumen, Roff.      <sup>3</sup> brydeþ.  
Roff.      <sup>4</sup> hofþe, Roff.      <sup>5</sup> Roff. omits.      <sup>6</sup> þe manna, only, Roff.  
<sup>7</sup> inoþ, Roff.      <sup>8</sup> Roff. omits.      <sup>9</sup> rite, Tib.      <sup>10</sup> þþan. Tib.  
<sup>11</sup> heom, Tib., Jul.      <sup>12</sup> þpþan, Jul.      <sup>13</sup> þozuldon, Roff.  
<sup>14</sup> hælon, Roff.      <sup>15</sup> hm, Roff.      <sup>16</sup> y heo hit na þophelan ne mihton ;  
Jul., Roff. Tib. goes no further.      <sup>17</sup> folcþht, Jul.      <sup>18</sup> vþan, Roff.  
<sup>19</sup> þuþeþum, 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

<sup>a</sup> Rough ground.

| <sup>b</sup> Space.

puðeꝝ ne fealdeꝝ . fandeꝝ ne ƿeandereꝝ . ƿealdeꝝ ne ƿæ-  
 terefe . butan ðæt læſte ða<sup>1</sup> hƿile ðe ic libbe . ƿorðam  
 [ðe] [n]iꝝ ƿe man<sup>2</sup> on hƿe ðe æfre Ʒehýrde ðæt  
 man criðde oððon crafode hine on hundrede oððon  
 ahpap on Ʒemote on ceapſtope oþþe on cýricſape ða  
 hƿile he hƿde unƿac he ƿæf on hƿe beo on leƷere ƿpa  
 fpa he mote . do fpa ic læpe beo ðu be ðinum . Ʒ  
 læt me be minum ne Ʒýrne ic ðineꝝ ne læðeꝝ ne  
 landef . ne ƿace ne focne . ne ðu minef ne ðæreꝝ ne  
 mynte ic ðe nan þing ;

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*MS. Cott. Calig., A. xv., fol. 136 a.*

Se engel brohte þif Ʒerriꝝ of heofonum . Ʒ lede hit  
 on uppan fēf ƿetruſ ƿeoꝝud on rome . Se þe þif Ʒebed  
 finƷð on cýrcean . þonne ƿorftent hit him fealtera  
 fealma . And fe þe hit finƷð æt hiſ endedæƷe þonne ƿor-  
 ftent hit him huſelƷanƷ . And hit mæƷ eac ƿið æƷhpil-  
 cum uncuþum ýfele æƷðer Ʒe fleoƷendef Ʒe ƿapendef .  
 Ʒif hit innon bið finƷ þif on ƿæter fýle him ðrincean .  
 fona him bið fel . Ʒif hit þonne útan fi . finƷ hit on  
 ƿerſce buteran . Ʒ finepe mid þ̅ h̅c . fona him kýmð bot .  
 And finƷ þif ylce Ʒebed on niht ær þu to þinum ƿefte  
 Ʒa . þonne Ʒefcýlt þe Ʒod ƿið unſpeꝝnum þe nihterneſſum  
 on menn becomað .

Matheuf . Marcuf . Lucaf . Iohannef . bonuf fuit &  
 ſobruſ religioſuf . me abdicamuſ . me parionuf . me  
 orgilluf . me offiuf offi dei fucanuſ ſuſdiſpenſator &  
 piſticuf .

M'. M'. L. I. Cum patriarchiſ fidelif . Cum pro-  
 ph&uf &erilif . Cum apoſtolif humilif . ih̅u xp̅i & matheuf  
 cum fēf de fidelibuſ adiunctuſ eſt actibuſ .

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<sup>1</sup> ðæ, Roſſ.

| <sup>2</sup> mꝝe tman, Roſſ., Jul.

of strand, of wold nor of water; except it last me as long as I live. Since the man is not aliye, 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 sancti in gloria . l&tabuntur. Exultationes dei in faucibus eorum . & gladii. Laudate deum in sanctis eius . oð ende.

Gif þu wille z<sup>2</sup> to þinum hlafordes oþþe to kyninze oþþe to oþrum menn oððe to gemote þonne bæp þu þaf stapas . ælc þæra<sup>3</sup> þonne bið he þe liþe . ʒ 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 . lafdruel . 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 ⁊ ade uirescit.

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*Fragment of a charm.*

*MS. Cott. Vitell., E. xviii., fol. 16 a.*

þ þær fi rode tacn on . ʒ num of ðam gehalgedan hlape þe man halige on hlafmæsse dæg feoper snæda . ʒ zecryme on þa feoper hyrnan þær berenes .

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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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*MS. Cott. Faustina, A. x., fol. 115 b., xi. century.*

Alfa.

fol. 136.

Deor eahrealƿ mæz riþ ælceƿ cýnneƿ bƿoc on eaƷon .  
 riþ ƿlean on eaƷon . Ʒ riþ Ʒerif . Ʒ riþ miſt . Ʒ riþ tēri .  
 Ʒ riþ ƿýrmar . Ʒ riþ deað ƿlæƷc . Eall nírne cƿoccan .  
 fý afeƿƿ on eorþan of bƿerþ . Ʒ þaƷ ƿýrta Ʒý fƿýþe  
 Ʒmæl corƿlode . Ʒ Ʒedōn innan þam cƿoccan . on uppan  
 þam fý Ʒedōn . Ƿ. oþþe ƿæta . þ hi þearle ƿel ƿéfe beon .  
 þ if þonne tƿezƷia cýnna biſceoppýrƿ . Ʒ Ʒlæppe . Ʒ  
 Ʒubbe . Ʒearpe . Ʒ ƿifleaf . ƷæƷefeƷe . Ʒ fýnnfulle . Ʒ  
 bƿune hope . Ʒý fýþþan æren ƿæt . læfel . oþþe céc .  
 nýþereþd abýped . þ he eall fciene . befmýra eall þ  
 feinende mid huniƷ tearpe leohtlice . Sete þonne on  
 uppan þone cƿoccan . þ Ʒe æþem Ʒlea upp . þonne  
 binnan þrum daƷum . ƿæƿ þinne ƿinƷeri mid þinum  
 fƿatle . Ʒ Ʒledða þone læfel lýtlum Ʒ litlum . Ʒ num  
 þær Ʒode eahfealpe .

Ʒý ƷemenƷed toƷædeƷe huniƷ teari . Ʒ ƿin . Ʒ Ʒudan  
 Ʒear . Ʒ eƿenƿela Ʒedon on cýpepen ƿæt oþþe mæfelinƷ .  
 oþþe bƿæfen . num þær Ʒode eahfealpe .

*In the margin in a hand of A.D. 1200.*

ƿ' . ƿið þa bleimna þef fe hoccef mora Ʒefodan . ƿuna .  
 Ʒ ald rufel fmoru . lea þeri to .

ƿ' ƿið hefð eca . þare clata mora et rap . feftende .

Ʒtem . cnuca<sup>1</sup> betomicam . Ʒ gnið þa þunƷana Ʒ on  
 ufan þ hefð .

ƿ' . ƿið raucka . Nim atena gratan Ʒ unflid Ʒ ac  
 drone god toƷedera . Ʒ leƷe þerƿo horƿtes hornes Ʒ  
 etriman duft : et ƿið hera ƿið.<sup>2</sup>

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

| <sup>2</sup> Read ƿið.

*Leechdoms omitted in their place.*

This eye salve is good for annoyance of every sort in the eyes, for pin in the eyes, and for web, and for dimness, and for wateriness, and for insects, and for dead flesh. (Take a) quite new crock; let it be set in the earth up to the brim and these worts, minced very small, be put into the crock, and on the top of these grout (?) or some liquid, that they may be thoroughly moistened; that is to say, bishopwort of two kinds, and glap, and ribwort, and yarrow, and cinquefoil, daisey, and sinfull, and brown hove. After that let a brazen vessel, a dish or bowl, be scoured in the lower part, till it quite shine; smear all the shining surface lightly with virgin honey. Then put this upon the crock, so that the vapour may strike upwards, then within three days wet thy finger with thy spittle and spatter the dish by little and little. And thence take a good eye salve.

Let virgin honey, and wine, and juice of rue be mingled together, and in equal quantities be put into a copper vessel, or a latten or a brazen one. Thence take a good eye salve.

For blains. Roots of sea mallow sodden, pound them, and add old lard grease; lay to the blains.

For head ache. Eat, when fasting, root of clote, raw.

Again, pound betony and rub the temples and the top of the head.

For hreaking. Take groats of oats and sour cream and good oakdrink together, and lay thereon dust of harts horn and dust of oat bran, and eat it with the pith of the oats.

p'. contra cotidianas febres Sume de urticis manipulum . ꝥ stans flexo [genu] contra orientem dic. In nomine patris quæro te . in nomine filii inuenio te . in nomine patris ꝥ filii ꝥ spiritus sancti arripio medicinam contra febres pro ea dic pater noster ꝥ credo ix uicibus.

*A charm. In the old hand as before, xi. century.*

Ðiŷ man fceal ŷinȝan niȝon fyþon ƿiþ utfiht on an hƿeƿenbræden æȝ . þrý ȝaȝaŷ. † Ecce dol ȝola ne diȝ dudum bethe cunda bræthe cunda . elecunda ele uahȝe macte me eienum . oŷtha ŷuetha la ta uiŷ leti unda . noeuiŷ teŷŷæ dulȝedoþ. Pateri noŷteŷ oþ ende ; ꝥ cƿeþ ŷýmle æt þam dnoŷe huic . 8 if.

Contra frígona omnibus horis ŷeŷubij In carta . & cum licio ligaf ad collum eȝnoti hoŷa deŷiciente. In nomme domini cƿucifixi ŷub pontio pilato . ƿeŷ ŷignum cƿucif x̄pi . ŷuȝite ŷeŷŷeŷ . ŷeu frígona cotidiana . ŷeu teŷtiana . uel nocturna . a ŷeŷuo dei . n̄. Septuaginta xiiii milia anȝel ƿeŷequentur noŷ. † Eugeniuf . Stephanuf . Pŷotaciuf . Sambuciuf . Dionijuf . Cheŷiliuf . & Quiŷiacuf ; Iŷta nomina ŷcŷibe . et ŷuŷeŷ ŷe ƿoŷtat qui ƿatiŷur.

Contra ŷeŷŷeŷ in nomine d̄ce et Indiuidue tŷunitatis In eŷŷeŷo ciuitate cheŷde ibi ƿeŷuiŷcunt .vii. ŷc̄i . dormienteŷ Maximianus . Malchuf . Martinianus . Iohanneŷ . Sepaphion . Dionisius . et Conŷtantinus . deus ƿeŷuiŷcet In illis Ipŷe dei filius ŷit ŷuŷeŷ me ŷamulum (ŷ am) tuum (ŷ am.) N. & libeŷet me de iŷta eȝŷtitudine & de ŷeŷŷe . 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 ʒedrus.

† In nomine domini nostri ihū xpī . tera . tera .  
tera . testis . contempna . taberna . gise . gef . mande .  
leif . boif . eif . andief . mandief . moab . lib . lebef .  
Dominus deus adiutor sit illi . ist . eax . filiax . arti-  
fex . amen.

þið poccaf.

Sanctus nicasius habuit minutam uariolam & rogauit  
dominum ut quicumque nomen suum secum portare  
scriptum.

Sce nicasi presul & martir egregie ora pro me . n̄ .  
peccatore & ab hoc morbo tua intercessione me de-  
fende. Amen.

þið ʒespell.

Domine ihū xpē deus noster per orationem serui tui  
blasii festina in adiutorium meum.



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A GLOSSARY OF NAMES OF PLANTS FROM THE  
LIBRARY OF THE CATHEDRAL, DURHAM.

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## THE DURHAM GLOSSARY OF THE NAMES OF WORDS.

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### 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 ĩ 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 ĩ 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> ἔκανθα 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> ἀμύγαλον.

<sup>13</sup> ἔμυλον, frumenty ?

<sup>14</sup> ἄνηθον.

<sup>15</sup> ἔγχουσα.

<sup>16</sup> πολύγονον.

APODILLIS.<sup>1</sup> Vude roue í bara popig.  
 APIASTRUM. Beo vÿrt.  
 AQUILEIA.<sup>2</sup> Argentilla.  
 ARNAGLOSSA.<sup>3</sup> Vegbrade.  
 ARBORATIO. Vilde redic.  
 ARTEMESIA.<sup>4</sup> Mugvÿrt.  
 ARISTOLOCHIA. Smerevÿrt.  
 ARTIMESIA.<sup>4</sup> Hilde.  
 ARTENESIA MONOCLOS.<sup>5</sup> Clif thunge.  
 ARCHANGELICA. Blinde nettle.  
 ARTEMESIA TANGENTES. Thet is  
 othres cÿnnes mugvÿrt.  
 ASCALONIA. Ynne leac í cipe.  
 ASTULA REGIA. Vude roue í bare  
 popig.  
 ATRILLA. Attorlathe.  
 AUADONIA. Feld vÿrt.  
 AURIS LEPORIS í AURISFOLIA. Half  
 vÿrt.

## B.

BACINIA.<sup>6</sup> Blace bergan.  
 BRASSICA. Cavlic.  
 BASILISCA. Neder vÿrt.  
 BALSEMITA. Balsemite.  
 BATROCUM.<sup>7</sup> Cluf vÿrt.  
 BETONICA. Se lease biseop vÿrt.  
 BETUNUS. Heope.<sup>8</sup>  
 BETA. Bene dicta.  
 BERBENACES. Easc vÿrt.

BERBESCUM. Gescad vÿrt.  
 BROGUS. Head.<sup>9</sup>  
 BOROTIUM í BORATIUM. Eoforthrote.  
 BOTRATION. Cluf thunge í thung.  
 BOBONACA. Hrate.  
 BRONIA. Hÿmelÿc.  
 BRICIUM. Cerse.  
 BRITTANNICA. Viht meres vÿrt í  
 heaven hindele.  
 BUGLOSSE. Foxes gloue.  
 BUCSTALMUM. Hvit megethe.  
 BUGLOSSAN.<sup>10</sup> Glof vÿrt í hundes  
 tunga.  
 BULBUS.<sup>11</sup> Belene.  
 BULBI SCILLICI.<sup>12</sup> Gledene.

## C.

CALAMUS. Hreod.  
 CALESTA<sup>13</sup> í CALCESTA.<sup>13</sup> Hvit  
 cleaure.  
 CALTA<sup>13</sup> SILUATICA. Vude cleaure.  
 CALCICULIUM.<sup>14</sup> Geacessure.  
 CALISTRICUS<sup>15</sup> í CALITRICEM. Eali-  
 fer í veter vÿrt.  
 CAMICULA. Argella.  
 CAMELEON<sup>16</sup> í CAMEDRIS.<sup>17</sup> Vulues-  
 comb.  
 CAMEMILEON<sup>16</sup> ALBA í CAMEMELON  
 sebrade. Vulues teals.  
 CAMESETE.<sup>18</sup> Ellen vÿrt.  
 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> Acitulum, now Acetosella.<sup>15</sup> καλλιτριχον.<sup>16</sup> χαμαιλέον.<sup>17</sup> χαμαιδρύς.<sup>18</sup> χαμαιαικτή.

- CHAMEDAFNE.<sup>1</sup> Leoth vȳrt † hrea-  
fnes fot.
- CAMEPITUM.<sup>2</sup> Eacrop.
- CAMERION. Mete thistel.
- CAMEMELON. Magethe.
- CAMEPITHIS.<sup>2</sup> Henep.
- CANNA. Hreod.
- CANIS LINGUA. Hundes tunga.
- CANDUELIS. Linde † vigne.<sup>3</sup>
- CANIS CAPUT. Hundes heauod.
- CAPRIFOLIUM. Vudebinde.
- CAPE.<sup>4</sup> Henep.
- CAPPARIS. Vude bend.
- CARDUUS. Thistel.
- CARIX. Seeg.
- CARISCUS. Fic beam.
- CARIOTA. Valch mora.
- CARISCUS. Cvicbeam.
- CAROCASIA.<sup>5</sup> Hareminte.
- CARDUUS SILVATICUS. Vude thistel.
- CASTANEA. Cistelbeam,
- CATHARTICUM.<sup>6</sup> Lybb corn.
- CAULA. Caul.
- CELIDONIA. Celitheme.
- CENTAURIA. Eorth gella † hyrd  
vȳrt † curmelle.
- CENOCEPHALEON.<sup>7</sup> Heort cleaure.
- CENTENODIA.<sup>8</sup> Unfortreden vȳrt.
- CEPA. Henne leac.<sup>9</sup>
- CERVILLUM. Fille.
- CEREFOLIUM. Cerfille † hȳnne leac.
- CRESCO.<sup>10</sup> Cerse.
- CIMINUM.<sup>11</sup> Cȳmen.
- CINAMONIUM † CIMINI. Sutherne  
rind.
- CICATA.<sup>12</sup> Heomlic † vude vistle.
- CICER. Sum bean cȳnn.
- CYCLAMINOS. Eorthheppel † slite †  
attorlathe.
- CYNOGLOSSA. Ribbe.
- CIRROS.<sup>13</sup> Clȳfe.
- CRISTO. Cleaure.
- CITOCATIA.<sup>14</sup> Libb corn.
- CLITON. Clate.
- CITTASANA. Fanu.
- COLITUS<sup>15</sup> † COLOCUS.<sup>15</sup> Eoforthrote.
- COLIANDRA. Cellendre.
- COLATIDIS. Singrene.
- CONSOLDA. Ban vȳrt.
- CONFIRMA. Galluc.
- CORNUS. Cavel.
- CORIMBUS.<sup>16</sup> Ificropp.
- COSTA † COSTIS. Cost.
- COTILEDON.<sup>17</sup> Umbilicus Veneris.
- COTULE. Bolle.<sup>18</sup>
- COXA.<sup>19</sup> Thung.
- CULUNA.<sup>20</sup> Megethe.
- CUCUMERIS. Hservhete † Verhvete.
- CULMUS. Healm.
- 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> κνυνοκεφάλιον. 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> κύμινον.<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. ·1. Camepithis  
henep.

CHARTAMO.<sup>2</sup> Lýbb corn.

CARDAMON. Cearse.

## D.

DRACANTEA. Dracentia.

DELIFIMON. 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 ·1· 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.  
 GINGERALIS. 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, *grapeseeds*.<sup>2</sup> Verbascum.<sup>3</sup> ἡριγέρων.<sup>4</sup> μήκων.<sup>5</sup> Intubus.<sup>6</sup> ἵππουρις.<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> Horsheluc.  
 MUSCUS. Mose.  
 MALAGMA.<sup>3</sup> Sealfa.

## N.

NAPIS. Nep.  
 NARCISSUS. Hals vȳrt.  
 NASTURCIUM. Vilde cerse.  
 NEPITAMON. Nepte.  
 NERETA. Sea minte.  
 NIMPHEA. Collon croh † sigel  
 hveorua.  
 NIMPHEA. 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.

OSTRAGO. 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> βαλλώτη.

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. Cýpe leac.  
 SENECIO. Grunde svilige.  
 SERPILLUS. Organe † brade lec.  
 SEMPERUIMUS. Sinfulle.  
 SPLEMON. Brun výt.  
 SIMPHONIA † OTA. Beolene.  
 SCILLA. Gledene.  
 SOLSEQUIA. Sigel hveorna.  
 SOLATA. Solesege.  
 SOLAGO MINOR, id est Eliotropion.  
 SCOLIMBOS. Se unbrade thistel.  
 SUMPHTUM. Galluc.  
 SPARAGIA GRESTIS. Vude cearfille.  
 SPARAGO. Nefle.  
 SAMSUCHON.<sup>2</sup> Ellen † cinges výt.  
 SCELERATA. Clufthunge.  
 SISIMBRIUS. Broc minte.

## T.

TANACETUM † TANACETA. Helde.  
 TEMULUM.<sup>3</sup> Vingre.  
 TEMOLUS † TITEMALLOS. Singrenc.  
 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 výt.  
 VERVENA. Berbena.  
 UENERIA. Smero výt.  
 VERBASCUM. Felt výt.  
 VINCA. Peruince.  
 VIOLA. Cleafre † ban výt.  
 VIBURNA. Vudebinda.  
 UISCUS. Mistelta.  
 UMINUM. Fugeles lec.  
 VICA PERUICA. Tvileafa.  
 UIPERINA. Neder výt.  
 UICTORIALE, id est cneopholen.

## X. &amp; Z.

XIFION. Foxes fot.  
 ZIZANIA. Coccel.

<sup>1</sup> Sisca, scasa, is *chisel*. *rcapa* is *shaver*,  
*plane*.

<sup>2</sup> *σάμψυχον*. Hb. cxlviii.

<sup>3</sup> *τὸ μῶλυ*, 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.

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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*, ἀγχύουσα, 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 Ἐδρῶς, 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*, ὀρυήτζυμα, *the best man*, or *groomsman*, becomes βρυδζυμα, *the bridegroom*, as if social and holy rites were not understood in early days; *Maythen*, written mipe, becomes miwe; and whole lines are omitted and transposed. In very early writing *p* and *n* are scarcely distinguishable, and have been sometimes misread, as in gl. MM, first column, "*abilina*, ηρυζυ," the meaning of which is *Avellana*, ηρυζυ.

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.

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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. Δρὺς.

“Acleac, *quernum*. Gl. R. 45,” where we must read Acleaj, *folium quernum*.

Acmistel, *oak mistletoe*. See Mistel.

Acrimð, gen. -e, fem., *oakrind, cortex quernus*. Lacn. 12.

Ache, *apium*. Gl. MS. Vitell. c. iii. fol. 10 b. Σέλινον.

Adrelwort, *feverfue*. 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. Ἐλάτῃ?

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. xlvi.; Lacn. 12, 18.

Ægpyrt, *dandelion, leontodon taraxacum*. Gl. vol. II.

Ælepe, “*origanum*.” Gl. Brux. 42 a.

Ælfðone, gen. -an, fem.? *enchanters nightshade, Circea lutetiana*. Gl. vol. II.; Lb. I. xxxii. 4; II. liii.; III. xxvi. xlvii. lxii.=p. 346. lxiv. lxviii.

Æppel; for the compounds see Appel, Appul. The plural æppla. Lb. II. xvi. xxii. xxiii. xxxvi.; II. iv.; ÆG. p. 48, line 18; P.A. fol. 19 b. Ὅα æfppicanijcan æppla, *mala Punica*. Gl. Clcop. fol. 62 c. Many sorts, Lb. II. ii. 2. supe æppla, *sour apples, mala acidiora*, distinguished from puðu æppla, *wood apples, wild apples, mala agrestia, mala acerba*. Lb. II. xii. Μηλον, Μάλον.

Æpse, gen. -an, fem.? Also Æspe, gen. -an, fem.? *aspen, populus tremula*. Lb. I. xxxvi. Æspan. Lb. I. xlvii. 1.; Glossaries. By loss of final vowel Æps.

Æpspimð, *aspenrind, cortex eiusdem arboris*. Lb. III. xxxix.

Æpisc. See Risce.

Æsc, gen. -es, masc., *ash, fraxinus excelsior*. Gl. vol. II.; Lb. I. xxiii. xxxii. 3, 4, xxxviii. 11, xlvii. 1; III. xxxix. 1, xlvi.; Lacn. 12. Μελία.

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. 1<sup>1</sup>, xlvi. xlvii. 3, lxxxviii.; II. liii.; III. xii. lxi. lxvi. lxxii. 1; Lacn. 12, 38; Hb. iv. ci. 3.
- Æte, pl. Ætan, gen. pl. ætena, *Oat, avena sativa*. Lb. I. xxxv; vol. III. p. 292. Ate, Gl. M. 321 a. Ἐρώμος.
- Æþelþerþðingþryt, 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 *garþelþe*.
- Alexandria, -ðre, gen. -an, *Alexanders, Smyrniū olusatrum; Macedonian parsley*. Lb. I. xxxii. 4, xlvii. 3, lxii. 2, lxiv. lxvi. lxx.; II. lxxv. 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. Alær. Gl. M.M. 153 b.
- Alpe, Alpan, Alepan, Alupan, *Aloes, succus inspissatus aloes arboris*. Lb. II. lxiv. contents; II. ii. 1=p. 173; II. iii. xiv. xvi. 1, xxvii. xxx. lii. 1, 2, lix. 4, lxxv. 5; Lacn. 1, 114; Διδ. 23, 34, 63. Ἄλοη.
- 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.
- Amygdalás, 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.
- Andatpe, *capparis*. Somner Lex. from an MS.
- Anþpe, gen. -an. Lb. II. ii. 1. *Radish?* See Onþpe.
- Appelþur, Appelþor, Apulþor, *Apple tree, pirus malus*. Bot. Lb. I. xxvi. xxxvi. xxxviii. 1<sup>1</sup>. -þunð, III. xlvii.; Lacn. 12; Gl. M.M. 159 a, etc. But Apulþre, fem. Æ.G. p. 5, foot. *Orlse apulþor, sweet apple tree, malus hortulana*. Gl. M.M. 159 a; Quadr. viii. 6.
- [Appelleape, gen. -an, *violet, viola odorata, and V. canina*.] "Appellef, *viola*." Gl. MS. Vitell. c. iii. fol. 10 b. "Appelleaf *viola*." Gl. Harl. 978.
- Arþotane, gen. -an, *southernwood, artemisia abrotanum, Ἀβρότανον*. Lb. I. xvi. 2, xviii. xxxiii.; II. xxii. liv; Lacn. 29. Ambrocena, Διδ. 15.
- Arage, *oruche, atriplex*. Gl. M. See Melde.
- Armelu, *peganum harmala*. Lb. I. lxiv. Πήγανον ἔγρινον.
- Arød. Gl. vol. II.
- Arsesmart. See Earþmeþte.
- Asaru, *Asarabacca, Asarum Europæum, Ἄσαρον*. Gl. vol. II.
- Ate. See Æte, *oat*. Gl. M. 321 a.
- Atþrum, Atþrum, *smyrniū olusatrum*. A Latinism. Lb. I. ii. 21, 23; III. ii. 4, 6; Διδ. 21. Ἰπποσέλινον.
- Atþorþape, 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,

Αττοπλαβε—*cont.*

2, lxiii; II. xxxiv. 2, li. 4, liii.; III. viii. xii. xli. lxiii; Lacn. 24, 29, 78.

Seo smale αττοπλαβε. Lb. I. xlv. 1, 6, *setaria viridis*.

## B.

Βαρηε, *barley, hordeum distichon*. Chron. 1124, p. 376. Κριθή.

Βαετ, *bast, philyra, tilia 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, Ὀποβάλσαμον*, the gum of the Amyris Gileadensis. Lb. II. lxiv. contents and text.

Βανυρη, gen. -e, fem., *wallflower, cheiranthus cheiri*; a derivative of Bana, *a manslayer*, from the bloodstained colour of the petals; whence the plant is sometimes now called Bloody Warriors. Thus Hb. clxv. Then also cpoppan, bunches of flowers, are assigned to it, Lb. II. li. 2. This is Sio ζρεατε βανυρη, Lb. III. viii. Occ. also Hb. clii. 1; Lb. I. i. 15, xxv. 1, 2, xxxi. 7, xxxvi. lix. lxiii.; Lacn. 14.

[Sio læsse βανυρη] *daisy, bellis perennis*; the petals being tinged with red. Gl. vol. II.

Beallopyρη, *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 ζ could receive the sound of y; as in some dialects of Germany it still does. The glossarial mulberry is against tradition. Δύφνη.

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. 1. lxi.; Lacn. 12, 18, 111; Gl. Vol. II.

Benedicete, *herb Bennet, Avens, geum urbanum*, Lacn. 29. Herba Benedicta.

Beopyρη, gen. -e, fem., *sweet flag, acorus calamus*. Apiago, Gl. R. p. 39. Apiastrum biouyρη, an archaic spelling. Gl. M.M. 153 a. Gl. vol. II.; Hb. vii.; Lb. I. xxvi.; II. li. 2.

Bepbne, *verbena*. Lb. I. lxii. 1. Bepbena, Lacn. 29. Διδ. 21.

Bepe, gen. -es, masc., *bere, horaeum hexastichon*. Hb. clii. 1; Lb. I. xxxv. xxxix.; Lacn. 37. Beπαρ, ordea, ÆG. p. 16, line 10 (two MSS.). Bepe þ hé úr þorþear, 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.

Beppinde, *Bearbind, convolvulus*. "Um-bilicus, Gl. M. 322 a.

Beτε, 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. Τεϋτλον, Τευτλίον.

Bezonice, gen. -an, fem., *Betony, Betonica officinalis*. Hb. i. cxxxv. 3; Vol. I. p. 378, 9. 10, p. 380, twice; Lb. I. xvi. 2, xx. xxi. xxiii. xxv. 1, xxvii. 1, xxix.

Betonce—*cont.*

xxxii. 2, xxxvi. xxxix. 3, xli. xliii. xlv. 1, xlvii. 3, xlvi. 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. lxv. lxvi.; Lacn. 4, 12, 14, 23, 24, 26, 29, 36, 38, 39, 49, 59, 64, 65, 67, 111; Διδ. 8, 60, 63; vol. III. p. 292.

Bindweed, *convolvulus*.

Binspyrτ, *iuncus* seu *carex*. Gl. vol. II. Birdes tongue, *stellaria*, from the leaves. "Avis lingua," Gl. Harl. 3388.

Birce, Bırce, Beuce, Byrc, Bere, gen. -ean, fem., *Birch*, *betula alba*, Gl. R. 46, 47; Lb. I. xxxvi. Bepepυnd, Lb. III. xxxix. 1. In Gl. M.M. 154 b., read *betula* for *beta*.

Byrīg, *the mulberry tree*, *morus*. Lb. II. liii., where the translation wants correction. Spellmans Psalms, lxxvii. 52. The derivation is from Byrīge, Berīge, *a berry*, of excellence; and in late Latin all berries were expressed by *mora* rather than by *baccæ*. Μορέα.

Byrīgberge, gen. -an, ean, *the berry*, *morum*. Gl. vol. II.; Lb. II. xxx. 2.

Beuīgðrenc, *a mulberry drink*. Gl. vol. II.

Bırceoppyrτ, 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

Bırceoppyrτ—*cont.*

art. 4, p. 7, art. 23, 29, 111. Hence *ammi* is meant in 23, 35, 38, 62, 82, 89, 112.

Seo bpaðe bırceoppyrτ, —? Lacn. 4. 59.

Seo læsse bısceoppyrτ, *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. *Shepherds purse*, *capsella bursa pastoris*, Gl. Harl. 978; 3. *Knotgrass*, *polygonum aviculare*; 4. *vingfoil*, *potentilla tormentilla*, or *tormentilla officinalis*; 5. *dwarf elder*, *sambucus ebulus*; MS. Harl. 5294. fol. 36 a.; Lyte. *Bloody dock*. Gerarde.

Bluebells, *Agrafs nutans*.

Blue popi, *cornflower*, *centaurea cyanus*. "Crescit inter frumenta et alia blada." Gl. Harl. 3388 under *Iacintus*.

Boc, Boctpeop, Bocæ, Bece, with gen. -an (as *Bikan*, C.D. vol. vi. p. 231), *the Beech*, *fagus silvatica*. Boc, Gl. R. 45. Boctpeop, 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. *Rekefile*, *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 *pileð*, *plenilunium*, *full moon* (Beda de Temp); and the full moon of the March new moon fell in April. October was *rinterpileð*. 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*, *Bux sempervirens*: from the Latin and Hellenic. Gl. R. 47; Æ.G. p. 5, foot; Gl. St. Johns, Oxford, p. 79 b. Ædam boxe and of ðam boxe, *At the box tree; from the box tree*, C.D. 1102, p. 195; which makes the word not feminine. Πόξος.

Boðen, gen. -es, *wild thyme*, *thymus serpyllum*. Gl. vol. II; Θύμος; 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  
"withoute 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*. Botherum, Bothum, in Dorset and the Isle of Wight, is *chrysanthemum segetum* (Barnes), which has yellow rays.

Braçce, gen. -an, *Bracken*, *pteris aquilina*. C.D. 1142; H.A.B. vol. I. p. 115. "Wylde brake," MS. Bodl. 130, in hand of xii. century. "Brakan, filix," Gl. Rawl. c. 607. In the current bracken the termination is that of the oblique cases, by Saxon grammar. Πτερίς. Brassica, a Latinism, *cabbage*. Lb. II. xxx.

Breep, Bpæp, Bpep, acc bpep, pl. bpæpe, *Briar*, *rubus fruticosus*. Lb. I. xxxviii. 10; Gl. M.M. 154 a; Gl. C.; Gl. C. 62 a. Connected with Bpopp, a *prickle*. Βάρος.

Þindbpep, *raspberry plant*, *rubus idæus*. Lacn. 29; Gl. Brocket, Carr, Dickinson, Hunter, etc. etc. Þindbepien, *raspberries*. Lb. II. li. 2, 3; Gl. Dun.; Gl. Brux. 40 b; Gl. M.M. 154 a.

Bpemel, Bpembep, Bpembel, Bpeðel, gen. -es, masc., a *Bramble*, *rubus fruticosus*, and *rubus* in general; also *dog rose*, *rosa canina*. Bpemel, Hb. lxxxix; Gen. xxii. 13; Lb. II. li. 3. Bpembepuðu, a *bramble wood*, C.D. 985, 1036, 1108. Bpembel, Lb. II. lxxv. 1, where the propagation marks the *R. fr.*; II. lxxv. 5. Bpembel æppel, III. xli, where æppel is the berry; III. xlvi; Lacn. 54. Bpembblas; Hom. I. 18; I. 432; Æ.G. p. 16, line 15. Bpeðel; Leechd. vol. I. p. 384. Bpemelberian, *bramble berries*, Lacn. 8. Bpemelþyrne, fem., a *bramble thorn bush*. Exod. iii. 4.

Heopbpmel, literally, *hip bramble*, *dog rose*, *rosa canina*. Gl. R. 47. Also two sorts of brambles are mentioned in Lb. II. li. 3. Heope, gen. -an, *the hip*, is Latinised "butunus," that is, button, French, bouton, *knob*. Κυνὸς βάρτος, 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 Νεοττία 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 Æþelþerðinggyrt, in Gl. vol. II.

Byreferyt, gen. -e, fem., *confrey*, *symfytum officinale*. So Gl. Harl. 3388. "Michel brisewort, consolida maior," Gl. Sloane, 5, and that is *confrey*. So that the majority goes this way. Ld. vol. I. p. 374, 3.

Briswort (the lesser), *daisey*, *bellis perennis*. Gl. vol. II.

Broclempe, properly Broclemke, *Brooklime*, or rather *brooklem*, *veronica beccabunga*. MS. Bodl. 536.

Brocminre, *mentha hirsuta*. Gl. vol. II ; Laen. 4.

Broebung, *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*, *cytisis scoparius* (Hooker). Lb. I. ii. 14, xxxii. 4, lv. "Genesta," Gl. Iul. fol. 126 a, and St. Johns. Broom, Gl. M.M. 157 a. Σάρπιον.

Brunpyrt, gen. -e, fem., also Bpone pyrt, *water betony*, *scrofularia aquatica*. Ld. vol. I. p. 374, 3 ; Lb. I. xxv. 1, xxxviii. 11, xxxix. 2, xlvi. 3, xlvi. 2, lxi ; II. li. 3, 4 ; Laen. 4, 14, 39, 50, 57 ; Gl. vol. II.

2. *Scrofularia nodosa*. Lb. I. xxxviii. 4.

3. *Ceterach officinarum*. Gl. vol. II. Thus, "splenon ·i· brune pyrt 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 fugopyrum*.

Bulentre. Gl. vol. II.

Bulgago. Διδ. 62. *Asarum Europæum*.

See Vulgago.

Bullrush, *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.

Cæyre, Cyre, Cressæ, gen. -an, fem.,  
*water cress*, *nasturtium officinale*. Hb.  
xxi. cxxvii. 1, cxxvii. 3 ; Lb. I. xxvi.  
xxx. 7, lviii. 2 ; II. iv. viii. ; III. liii ;  
Laen. 89 ; Gl. M.M. 162 b.

Cæpse, *watercress*, *nasturtium off.*  
Lb. I. xxxviii. 5.

Fencæyre, Fencyre, as Cæyre. Lb.  
I. lxi. 1 ; Laen. 1.

Seo hole cæpse. See H.

Lambes cæyre, as Cæyre. Lb. I. i.  
17 ; Laen. 12.

Tun cæyre, *garden cress*, *lepidium sativum*. Lb. I. viii. 1, xxxvii. 2. "Nasturtium domesticum." Gl. Rawl. c. 506 ; Gl. Harl. 3388.

ʒylle cæyre, as Cæyre. Διδ. 63.  
Substituted for Fœnum Græcum. Hb.  
xxxix. 3.

Caþþyrt, *colewort*, *brassica napus*. Gl.  
R. 43. It is now grown largely as winter food for sheep.

Calceteppe, *caltrap*, *centaurea calcitrapa*.  
MS. Bod. 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. ;  
Laen. 40, 77.

Cammoc Whin, *anonis*. Gl. vol. II.  
"Anonis in Cambrygeshyre a whyne"  
(Turner, black letter, no date).

Candelypυτ, *hedgetaper*, *verbascum thapsus*. See Molegn. "Fromos vel lucer-naris vel insana vel lucubros, candel-  
" γυρτ." Gl. R. 44. Read Flomos, Φλόμος, which, in Dioskorides, iv. 104, all agree is *Verbascum*. Καὶ τρίτη φλομῖς, ἢ καλουμένη λυχνίτις, ὑπὸ δέ τινων, θρυαλλίς, φύλλα γ' ἢ δ' ἢ καὶ πλείονα ἔχουσα, παχέα, λιπαρὰ, δασέα, εἰς ἐλλύχνια χρῆσιμη. 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.

Caryuc, gen. -es, masc., *Hassock*, *aira cespitosa*. 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. xlv. 2; II. xxiv. lvi. 4; III. xii. 1, 2, xlv.; Lacn. 54, 111; Διδ. 31 (cole-stalk).

Se brada capel, *cabbage*, *brassica oleracea*. The cultivation of this was Roman taught. Lb. I. xxxiii. 1. Κράμβη.

Caplic, Lacn. 29, an error of the penman for capl, or for cyplic.

Cearτερ ærc. See Ærc.

Cearτερpυρτ, *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. Cederτερορ, G.D. f. 155 a. Κέδρος.

Celendpe, Colandpe, gen. -an, fem., *Coriander*, *Coriandrum sativum*. Also celen-der, -δρες, neuter, Lb. I. xxxi. 3; celen-dpe, I. xxxv. and fem.; II. xxxiii. xxxix. xlviii.; III. iii. 1. xlvii. lxii. 2; Lacn. 77. 111; colandpane. Διδ. 48; Hb.

Celendpe—cont.

lii. 2, cxxv. See Hb. civ. clxix. 1, on which see Index. Κορίανναν, 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. Cyl'denize, Lacn. 12; cel'd-, 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 ὀξυδορκίαν. Dioskorides.

Cehdomia. Διδ. 23; Hb. cxxxi. 2. See Celebemie.

Kenning worte, *aristolochia*. Gl. Sloane, 5, fol 44 d.

Centaurian, *erythraa centaureum*. Lb. II. viii. xxxix.

Cerpylle, Cyprylle, Cearpylle, 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. lxxv. 2; Lacn. 4, 12, 62, 80; Διδ. 12, 37. A Roman importation, Χαϊρέφυλλον.

Ψυδucepylle, *wild chervil*, *anthriscus silvestris*. Lb. I. ii. xxii. lxxxiii.; II. li. 4. pydupylle, Lb. III. viii. xlviii.; Lacn. 4, 29, 62.

See peade pydu pylle *asparagus acutifolius*, Lacn. 53, 68; and pydu cerpylle, 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.
- Cylepyrτ, "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*, *Κύμινον*. Lb. I. ii. 21; I. xxii. 3, xlviii.; II. ii. 2, vi. xii. xv. xxii. xxiv. xxx. xxxviii. xxxix. xlv. ; 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 cpece. The glossaries are equally in error, having misread their originals.
- Cynngespyrτ, *marjoram*, *origanum maiorana*. MS. B. 130 in Σάμφυχος; Gl. Mone. 322 b., amended; Gl. Dun.
- Cipe, Ciepe, gen. -an, fem. ? Cipeleac, gen. -es, neut., *onion*, *allium cæpe*. Lb. I. iii. 2, 4, xxxix. 3, lxix. ; Lexx.
- Cypressan, obl. case, *Cypress*, *eupressus*. Διδ. 51, 54.
- Cyrreτ, Cyrreæt, for Cyrreτe, 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.
- Γilde cyrreτ, *wild gourd*, *citrullus*, or *cucumis colocynthis*. Κολόκυνθις, Gl. R. 39. As a medicine, *colocynth*, a purgative, drastic.
- Cyrstreep, Cyrstreep, *Cherry tree*, *Cerasus*, *Κέρασος*. Gl. R. 46. ; Somner Lex.
- Ciferæppla, caricarum; Gl. Cleop. fol. 19 a. Read Ciferæppla, cerasorum, or so fathom the writers error.
- Cystel, Cystbeam, Cistenbeam, *the Chestnut*, *castanea vulgaris*. A Latinism and importation. Gl. R. 46; Gl. C.; Καρύα Εὐβοϊκή.
- Clæppe, gen. -an, fem., *Clover*, *trifolium*. Lb. II. xxiv. xl. ; Gl. Cleop. fol. 92 c, fol. 80 a.  
Hrτ 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 clæpperyrτ, *haresfoot clover*, *T. arvense*, Lb. xxxix. 3.
- Clænsing gras, *spurge*, *euforbia*. Gl. Sloane, 5.
- Clæte, gen. -an, fem., the greater, *the burdock*, *arctium lappa*. Gl. vol. II. ; Lb. I. xii. xxxi. 7, xxxix. 3, xl. xlv. 1, l. 1; II. xxxvii. liii. ; III. xxxvii. lvi. lxxviii. Lacn. 4, 12, 35, 44. ; vol. III. p. 292. Cloote, MS. Lambeth, 306. "Αρκτιον.  
Seo smæle clæte, *Clivers*, *galium aparine*. Gl. R. ; Lb. I. xxxix. 3; Hb. clxxiv. ; MS. O.  
Clæte seo þe spimman pille, *water lily*, *nymphæa* and *nuphar*. In Dorset clote is the yellow water lily (Barnes). See Eadooce. 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.
- Clifpyrτ, as Clife. Lb. I. xv. 3. Lappa clæte oððe clifpyrτ. Gl. Iul. A. 11. fol. 125 b. ; Gl. vol. II.
- Clte, gen. -an, fem., *Cleet*, *tussilago vulgaris*. "Cleet, butter burr." Carrs Cra-ven Gl. þa lançe clton, 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 ?

- Chðppyr. Lacn. 69, the same as Chppyr and Chyt. Glossed *Rubea minor*; the galiums being grouped with the madders. Glitilia, Gl. Cleop. Glatterons, Fr.
- Cloudberries, *bacca rubi chamæmori*. All. Probably from clud, a *cliff*. Found on Pendle and Ingleborough.
- Cluþþunȝ, gen. -e, fem. Cluþþunȝe, gen. -an, fem., *crowfoot, ranunculus sceleratus*. Hb. ix. cx. 3.; Gl. Lb. I. i. 7., xxiv. xxviii. xlvii. 3.; III. viii.; Lacn. 12, 77. From cluþ, *clove*, here the tuber, and þunȝ, *poison*, here the acrid principle of the juices. Βαρράχιον.
- Cluþþyr, gen. -e, fem., *buttercup, ranunculus acris*. Distinguished from cluþþunȝ, in Hb. ix. x.; Lb. III. viii. Βαρράχιον.
- Cneopholen, masc., *butchers broom, ruscus aculeatus*, from holen, *holly*, which in its evergreen prickly leaves it resembles, and from its growing no higher than the knee. Lb. I. xxviii. xxxiii. 1, xxxvi. xxxix. 3, xlvii. 3, on which see Gl. vol. II.; II. li. 3; Lacn. 4, 43. Cnioholæn 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 ἀργία.
- 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 oþepfwiȝað hþæte, Sc. 46 b. Se soða dema hæte his englas ȝaðþian þone coccel byþþen mælum. Hom. I. 526. *The faithful doomer will bid his angels gather the cockle by man loads*. Sometimes our forefathers understood *Lolium* to be cockle, Gl. M.; Gl. Douce, 290; Gl. Bodl. 178. The botanic *Lolium temulentum* is wholly different.
- Coke pintel, *Cuckoo pint, arum maculatum*. Bodl. 536. From ȝeac, *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 pynstill; Gl. Rawl. C. 506; ȝek pintel, Gl. Sloane, 5; gokko pintell, Harl. 3388; 'Αρον.
- Cockesfot, *columbine, aquilegia vulgaris*. Laud. 553; Florio, p. 380; Gerarde; Gl. Sloane, 135.
- Cocks hedys, *melilotus officinalis*. Herba pratialis a þre levyd grasse. (Herba melilotus et corona regia.) Harl. 3388, under Herba; and similarly under *Melilotum*. The florets cluster into a crested form.
- Cod æppel, a *Codling, malum maiusculum, coquinarium*. But by these words Gl. Cleop. interprets *malum cydonium sive malum cotoneum*, fol. 44 a.
- Codweed, *loggerheads, centaurea nigra*, from the head like a pudding bag; Cod, a bag. Iacea, Gl. Rawl. C. 506. *Centaurea* = matfellow (ibid).
- Coluandþe. See Celendþe.
- Coloȝpærȝ or Coleȝpærȝ (Junius gives both), *Coltsfoot, tussilago farfara*. "Caballo podia vel ungula caballi," Gl. Harl. 44.
- Colloncroh, *yellow water lily, nufar lutea*. Cpoh is crocus, saffron. *Nymfæa*, Gl. Dun.; Gl. Mone, 321 b.
- Coltsfoot, *tussilago farfara*. MS. Bodl. 536. Water coltsfoot, *yellow water lily*. "Pees pully aquaticus, i. water coltys "fot it is [lyke] to water lyly ƿ hit haþ "a ȝolow floure ƿ when þe floure is fallen it berys lytyl potts ƿ þerin is sede." MS. Bodl. 536.
- Consolde, *consolida*, a mediæval term for 1. maior, *symphytum officinale*; 2. media, *spiræa ulmaria*; 3. minor, *bellis perennis*. Lb. III. lxiii.

- Coρν, neut., *Corn, frumentum* collectively.  
He bestong ȝȝ on þ ilce coρν. G.D.  
fol. 239 b. *He poked fire into that  
housed corn.*
- Coρνtreop, *the cornel tree, cornus.* Gl.  
R. 46; Gl. Cleop. fol. 24 a. *Κραμία.*
- Coρτ, gen. -es, *costmary, tanacetum balsami-  
mita.* Lb. I. xvii. 3, xxiii. xxxxi. 3, xlvii.  
3, lxiii.; II. xxiv. xxxiv. 2, xxxix. lii.  
2, lv. 1, 2; Laen. 4, 107, 111; Διδ. 63.  
*Κόστος* is taken as *costus arabicus*; it may  
have been an imported drug.  
*Ænglisc coρτ, tansy, tanacetum vulgare*;  
it is tonic and anthelmintic (Bentley),  
and fragrant, and is still collected for  
distillation, as at Worcester. Laen. 29.
- Coρτuc, gen. -es, masc., *mallow, malva.*  
Lb. I. xxxii. 4, lvi. lx. 4, masc., lxxiii.;  
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, *ponum mali silvestris.* "*Mala ma-  
ciana wode crabbis.*" Gl. Harl. 3388.
- Cranes bill, *geranium*, Lyte, also *Erodium.*
- Crāpenbeam, *Κροδρανbeam*, "*ablaeta,*"  
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 *ablaeta*.
- Crāpleac. *See* Leac.
- Crīstallan, acc. *Crystallium*, the same as  
*psyllium*, determined as *plantago psyllium.*  
Plin. xxv. 90; Laen, 11.
- Cristes ladre, *christs ladder, chlora per-  
foliata.* "*Centaurea maior,*" Gl. Sloane,  
5. MS. Laud. 553 makes it *C. minor*,  
*erythraea centaureum.* The two are  
similar.
- Crōh, *saffron, the dried stigmata of crocus  
sativus.* Hb. cxviii. 2; Lb. II. xxxvii.;  
Διδ. 22; Quadr. v. 4.
- Cronesanke, *cranes shank, polygonum persi-  
caria.* Gl. Harl. 978.
- Crosswort, *galium cruciatum.* MS. Bodl.  
536.
- Crow foot, *ranunculus.* Lyte.
- Crowe pil, *erodium moschatum*; "*acus mus-  
cata 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 aceto-  
sella.* Lyte, p. 579.
- Cucupbitan, obl. case, *gourd, cucurbita.*  
Lb. II. xxxvii.
- Kuferwort *brionia*, Gl. Sloane, 146.
- Culver foot, *geranium molle.* "*Pes colum-  
"bæ,"* MS. Bodl. 536. *Geranium colum-  
bina*, Lyte.
- Cuneglæȝȝe, *hounds tongue, Cynoglossum  
officinale.* Lb. I. xlv. 2.
- Cunelle, gen. -an, fem., *thyme? thymus vul-  
garis?* Lb. I. xxxi. 7. "*Timbre, sa-  
"turegia,"* Gl. Hoffm. col. 22.  
*ȝuðu cunelle, wild thyme, thymus ser-  
pyllum.* 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: an-  
other, at col. 25, *maidenhair.*
- Cunthæȝe (gen. -an, fem.), *rampant fu-  
mitory, fumaria capreolata*; Gl. Harl.  
973; 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 *cunthæȝe*; the correc-  
tion 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.

Cuplyppe ?, 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 Þundes 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 Syype it will be shewn that the Rowan tree had in early times, that its true name, and was, therefore, probably not called by this name. The Juniperus, though common in parts of England, as on Mickleham downs, has no certainly known name in English, and as it keeps its leaves through winter, though the aspect is noways suggestive of vitality, implied in cpic—, as moreover it may be confused, in a closet study of herbs, with gorse, ζορτζ, called Juniperus, Lb. I. xxxi. 3, and Prompt. Parv., it may by some have been taken for the quickbeam. Lb. I. xxiii. xxxii. 3, 4, xxxvi. Cpictpeop, Gl. R. 47 ; cpicpinδ, 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 cpucu, *alive* : its irrepressible vitality rendering it a plague to the farmer and gardener. One joint of it will live, and it sends its roots two feet deep. Qmce, Lacn. 4., read quice. "Αγρωστis.

Qumquefoliam, *cingfoil, potentilla*. Lb. I. xlvi. 2 ; Lacn. 4. Πεντάφυλλον.

VOL. III.

## D.

Dæges ege, gen. -an, neut. ? *daisey, bellis perennis*, vol. III. p. 292. "Consolda," Gl. R. 42, and that is daisey. The flower shuts itself up at sunset.

Danewort, *sambucus ebulus*. MS. Bodl. 130.

Darnel, *lolium temulentum*. "Attonita der-nel," Gl. M. Cf. Lyte. Αἶρα.

Dazulus for Hermodactylus, Ld. vol. I. p. 376, 4.

Dedich glosses Verminacia in MS. Bodl. 130. Verminacia is verbenaca (*see* Hb. iv.), and that is verbenca 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 ; Δῖδ. 63.

Hæpen dile, Gl. vol. II. Ld. vol. I. p. 374.

Dilnote, *earth nut, bunium*, from its umbellate stalks and tuber. "Cidamum corpenote" (read corþnote) or dillnote or slyte " (*no* Hb. xviii.) or halywort. Þis herbe " hath leues ylich to fenel ꝛ whyte floures " ꝛ a small stalk ꝛ he groweth in wodes " ꝛ medes." MS. Laud. 553.

Dijman. Lacn. 11. Swed. Desmansgräs is *tanacetum vulgare*, but the word seems not connected with the English, of which the nom. may be διjme.

Dyþhomar. Lb. I. xli. Glossed papyrus, Duþhamor, Gl. R. 43. But as we have Hamorsecz, 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

Dýphomap—*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 Hamorpeeg.

Docce, gen. -an, fem., *Dock, rumex*. Hb. xiv.; Lb. I. xxxiii. 1, xxxviii. 9, l. 1, liv. lxxvi.; II. xxv.; III. lxiii. lxxi.; Gl. R. 40. Δάπαθον.

Eadoce, *water lily, nymphæa* and *nuphar*. Gl. vol. II.; Lacn. 6, 111. "Nymphæa eadoce," 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.

Alfedocke, *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.

Supdoce, *Sorrel, rumex acetosa*. Gl. vol. II.

Ƴuðu docce, *Sorrel, rumex acetosa*. Hb. xxxiv.

Docce seo þe spimman pille, *water lily, nymphæa* and *nuphar*. From our view it might be polygonum amphibium; but the gloss on Nymphæa as Eadoce, 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

Doce—*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*.

Dōðder, *Dodder, cuscuta europæa*. Gl. Mone. 287 a (corrected); Gl. Harl. 3388; Gl. Harl. 978. Ὀροβάγχη 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. *Peukedanium officinale*, MS. Bodl. 130.

Dognettle, *urtica urens*. "Docnettle ortie griesche," Gl. Harl. 978.

Dogwood, *cornus*. (Bot.)

Dolhpune, gen. -an, fem.? *pellitory, parietaria officinalis*. Ld. vol. I. p. 374; Hb. lxxxiii.; Lb. I. xxv. 1, xxxiii. xxxviii. 9, xlvi. 3; II. li. 3, 4; III. lxxv.; Lacn. 2, 14, 50. Dulhpune, Lb. III. viii.

Draçanse, Draçentse, gen. -an, fem.?, *Dragons, arum dracunculus*. Hb. xv.; Lacn. 29. Draçontan, Lb. III. lxii. Draçontan, Διδ. 47; Gl. vol. II.

Drawk, *avena fatua*, Gerarde. "Lolium perenne" (Forby). "Like darnel" (Moore). "Zizania, darnell," Grete Herball (1561). Αἰγίλωψ.

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 drene," Gl. Rawl. C. 506. As Dpol. Στρούχνος μανικός.

Dreorþe dreorþle, also dreorþe and dreorþe, gen. dreorþe dreorþlan, fem.?, *pennyroyal, mentha pulegium*. Hb. xciv. cvi. 2; Lb. I. xv. 2, xvi. 1, xxxix. 3, xlvi. 3, xlvi. lxii. 1; II. vi. 2, viii. xxx. xxxii. liii. lxxv. 2;

Ερεοργε δρογτε—*cont.*

III. i. ; Lacn. 4, 5, 112 ; Διδ. 30, 51 ;  
Ld. vol. I. p. 380 ; Gl. Dun. ; Gl. vol.  
II. Βληχώ, Γλήχων.

## E.

Εαεργε. See Cærgε.

Εαργγρε, gen. -e, fem., *eyebright, eufrasia officinalis*. Lb. III. xxx. ; Gl. vol. II.

Εαληρε, probably, *liverwort, Eupatorium cannabinum*, since it is a compound of Εα, *river*, and Ληρε, *liver*, the Hepatica of some authors, as Lyte, p. 66. It grows on watery margins, and is abundant in the Oxford meadows. Hence I would overrule Gerardes statement, which seems to rely on similarity of sound, ealiver, alliaría. Occ. Lb. I. xxii. 2. ; II. xxvi. end.

Εαλλαν, for Ellen, *elder*. Ld. vol. I. p. 380.

Εαλλανργρε. Διδ. 62, for Ellenργρε.

Εαρβαν, *tares, ervum*. Gl. vol. II.

Εαργε. See Ρεργε.

[Εαργμεργε], *arse smart, polygonum persicaria*, or rather *hydropiper*. "Culrage" vocatur persicaria. Item vocatur hers-  
"mert. þis herbe has leuis like to  
"withi." MS. Douce, 290. "Arse-  
"smart" is described and named as *P. persicaria*, Lyte p. 729. Bailey calls it persicaria, but also water pepper, which is the more pungent, *P. hydropiper*. Water pepper also in Cotgrave, under Curage, culrage. It derives its name from its use in that practical education of simple Cimens, which village jokers enjoy to impart. Cow itch, a corruption of culrage (*culi rabies*), is one of its names. Water pepper also in Gerarde.

Εαργρε, gen. -e, fem., *burdock, arctium lappa*. See Clate. Lb. I. xv. 3, lxxxviii. ; Lacn. 113. Against authority it is not safe to say *butter burr, petasites vulgaris* a water plant, a burr, and as coarse as burdock.

[Εεανργεορ. 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. *Oftoglossum vulgatum*. "Colubrina · dragans · edder-  
"wort," Gl. Harl. 3388.

[Εδργε in two glossaries translates Rumex, and a very ingenious gentleman has on this gloss founded a derivation of Dock from Εδργε. But Εδ is the usual Saxon for *Again*, the Latin Red-, Ret-, and Re- ; while Roc is *belch*, Ε-ρεργε-εσθαί, E-ruc-tare, and Εδργε is *food thrown up from the first stomach of graminivorous animals for rumination* ; in Latin, Rumén (for ruc-men). Thus *ruminatio* is Εδργε, Gl. R. p. 99. *Rumen* is Εδργε, Gl. R. p. 72. We must, therefore, make bold to correct "Rumex, εδργε," Gl. C. fol. 54 b., and "rumex, εδργε," Gl. M.M. p. 162 a., to Rumén. Somners Lexicon in Εδρεεδργε wants separating into Εδρεε, Εδργε, and the sense is *Cud*, not "Deawlap," but Εδργε is *food brought up to be chewed*, Cud, cudu, is the same when chewed.]

Εελαστε, gen. -an, fem., *everlasting, gnaphalium*. Also *cudweed*. Lb. I. i. 7, xxxii. 4, xlvi. 3 ; II. lvi. 2, lxxv. 1 ; Lacn. 1.

Εεργε, neut., *ivy*, for Ιργε, Lacn. 18, or *marshwort, heliosciadium nodiflorum*, the German Eppich ; *Sium nodiflorum* of Linné. Eder Icones Plantarum, vol. 2.

Εεργεαργε, Εεργεαργε, 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. xlvii. ; Lacn. 18, 81, 112, 115.

Εεργεοργε, Heahheolpe, gen. -an, fem. ?, *elecampane, inula helenium*. Gl. vol. II.

Elebeam, gen. -es, masc., *olive tree, olea Europæa*. Gl. R. p. 47 ; Lb. I. xxxvi. xxxviii. 1. It is remarkable that this tree, which is cultivated only on the Mediterranean shores with Spain and

Elebeam—*cont.*

Portugal, is not rarely named as a boundary tree in Saxon records. To alter to Ellenbeam seems scarcely admissible. "On þone elebeam fzyb." 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 ealðan 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. Ἐλάα.

Elehtre, Eluhtre, Ealehtre, gen. an, *lupin*, *lupinus albus*. Hb. xlvi. 3, cii. 3; Lb. I. xxxi. 7, xxxii. 4, xxxiii. 2, xli. xlv. 1, lxii. 1, 2, lxiii. lxiv. lxvi. lxvii. 1, 2; II. xxxiv. 2, liii. lxv. 5; III. xiv. 2, xxii. xxxix. 2, xli. liv. lxi. lxii. lxiii. lxiv. lxvii. lxviii.; Lacn. 12, 13, 29, 43, 49, 53, 80, 81, 82; Gl. vol. II. Also "Electrum vel lupinus," Gl. Laud. 567, fol. 69 c. Ἐλέμπος.

Eleleaz, gen. -es, neut., *oleaster?* Lacn. 19.

Elleborus, *hellebore*. Διδ. 28. Greek.

Ellen, gen. -es, neuter; *the Elder, sambucus nigra*. Our modern form comes from the more ancient through an intermediate Ellern, C.D. 460. Eldreyn, MS. Bodl. 536. Eldren, Lyte, p. 802. Hb. xiii. in error, confusing *Sambucus* and Σαμψυχον; cxlviii.; Lb. I. xxvii. 3, xxxii. 3, xxxvi. xxxviii. 1, liv. lviii. 2; II. xxx. 1. Elnes, xxx. 2, lii. 1, 3, lvi. 2, lix. 14; III. xxvi. xli. xlvii. li. lxiii.; Lacn. 9. Ellenþunð, 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. Ἐκτῆ.

Ellen, adj., *elder, sambucus*; Lb. I. xxxix. 3; III. xlvii. For ellenen, as Tin for tinen.

Ellenpyrt, gen. -e, fem., *dwarf elder, sambucus ebulus*. Hb. xciii.; C.D. 571; Διδ. 62. Χαμαϊάκτη.

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 cæpe*.

Gl. R. p. 40.; Gl. Enne represents unio.

and the word is half Latin.

Coþolan, Lacn. 40.

Coþorþrotu, Eþerþrotu, also -te, gen.

-an, fem., *carline thistle, carlina acaulis*.

Gl. vol. II.; Lb. I. xxiii. xxxi. 7,

xxxviii. 10, 11, xlv. 1, 2, xlviii. 2, lxii.

1, 2; II. liii.; III. viii. xii. 2, xiv. 2,

xxvi. xlviii. lxiii. lxvii.; Lacn. 4, 12,

29, 89, 111. The name "boarthroat,"

describes the bristles of the plant. Cnicus

acaulis might serve as a substitute. So

bear cheek, brankursine (Gl. Harl. 3388)

is the Italian acanthus mollis, and it has

a bastard brother, heracleum spondy-

lium.

Colhxsecg, gen. -es, masc., *sea holly, eryn-*

*gium 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 eard hæfþ

oþurt on þenne.

pexeð on þature.

þunðaf þrimme.

blode þpenneð

þeorna þehþylene.

ðe him ænigne

oþfeng þedeð.

*Hollysedge hath its dwelling oftenest in a*

*marsh, it waxeth in water, woundeth fear-*

*fully, burneth with blood, that is, draws*

*blood and pains, everyone of men, who to it*

*offers any handling.* With the eryngium

campestre I have no personal acquaint-

ance; it is said to be extinct in some

places where it was once found; whether

it is to be included, therefore, I know not.

"Carices eepkxyrecþ," Gl. Pend. p.

149 a., that is, ecokxreccar, somebodys

error for eolxreccar. "Papilius eolug-

"fecg," Gl. Cleop. fol. 74 b. Papilius

## Eolhxseeg—cont.

is unintelligible, Diefenbach takes it to be papyrus; and if so, the translator gave the name of a water plant only. "Papiliuus ilugregg," Gl. M.M. p. 161 a. Papillus .i. illucfeg, Gl. Laud. 567. In the former part of the compound I recognise the ancient holeg, still extant as holly, (Ld. vol. II. pref. p. xviii.), which describes the prickly aspect of the plant.

'Hρύγγιον.

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; Laen. 12, 23, 24, 25, 28, 50, 59, 89, 111; Διδ. 63. 'Ελέμιον.

Cojmeleay. Διδ. 54, 63, for γεοjmenleay, 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.; Lb. I. xix. xxv. 1, xxxii. 2, xxxvi. lxxx.; II. viii. xx. xxii. xxxix. xli.; Laen. 59, 90. Κενταύριον.

Copðhnutu, 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. e.; Lb. I. ii. 11; xxxix.; Laen. 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.

Copðnarola, gen. -an, masc., *earth navel*, *asparagus officinalis*. Hb. xvii. 1, cxxvi. 2; Laen. 4, 18, 54. 'Ασφάραγος.

Copðrima. Gl. vol. II.; Lb. III. xli. *Dodder* perhaps is the better. See Groundsoap.

Copðvealle, oxylapatium, Gl. Dun., *sorrel*.

Cop, gen. -es, masc., *yew*, *taxus baccata*, Gl. vol. II., where read "knew."

Copohumele, gen. -an, fem., *the female hop plant*, *humulus lupulus femina*. Lb. III. lxi.

Euforbia, *spurge*. Διδ. 54. Greek.

## F.

Fane, Fone, Uane, Fanu, *flower de luce*, *iris florentina*. Lb. lxiii.; III. lxiii.; Laen. 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. Πτερίς.

Fenyeapn must be *osmunda regalis*. It delights in banks among marshes. "Salvia fenyeapn," Gl. R. 42. *Salvia* being sage.

þæt micle yeapn, *the big fern*, *aspidium filix*. Lb. I. lvi.; Ld. vol. I. p. 380.

Feyerfuge, gen. -ean, -ian, fem.?, *feverfue*, *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. xlvii. 3, lxii. 2; II. lxv. 2; III. lxii.; Laen. 2, 12, 29, 39, 50, 59, 75, 89, 111. Κενταύριον.

Felðmoju, gen. -an, fem., *carrot*, *daucus cariota*. Gl. vol. II.; Lb. I. xl. 1, xlviii. 2, lxvi.; II. liii.; III. xii. 2, xiv. 2, xxxii.; Laen. 26, 111. Δάνκος.

Felðrude, "field rue," *thalictrum minus*. "Ruta montana," Gl. Laud. 567. *Velde rude*, Gl. Harl. 978.

Felðpyrt, gen. -e, fem., *gentiana*. Hb. xvii.; MS. Bodl. 536; Gl. Laud. 553; Some gl. Filago, from the initial letters.

Felðuuop, "field hop," *gentian*. Bradigalo feldhoppe, Graff. iv. 832. See Gl. vol. II. in felðpyrτ. A substitute for hop. Gl. M.M. 154 b; Gl. C. Felðspop Bradigaco (Lye).

Felðrupma. See Ƴurma.

Fel terræ, *chlora perfoliata* and *erythræa centaureum*. Lb. I. lv.; II. viii.; III. xiv. 1, xxx. lxiii. Same as Earthgall, Lacn. 39, 40, 111. These plants are akin to gentian.

Felτpyrτ, gen. -e, fem., *mullein*, *verbascum thapsus*. See Molegn, and Gl. vol. II. "Anadonia felτpyrτ," 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.

Fenoσpecum, *fenugreek*, *trigonella fœnum græcum*. Lb. II. ii. 1, xxii. penum σpecum, II. xxiv. xxxii. Βουκέρας.

Ferðpyrτ, an error for Felðpyrτ. Lb. I. lxxxvii.

Fereþþorn, an error for þereþorn. Benson's Vocab.

Fica peþþica, *Periwinkle*, *vinca*. In the middle ages *vinca pervinca*. See Uica. Lb. III. viii.

Ficbeam, Ficτpeop, *figtree*, *ficus*. Gl. R. p. 46; Æ.G. p. 7, line 48. Συκῆ.

Fifleaþe, gen. -an, fem., *cinqfoil*, *potentilla reptans*. Hb. iii.; Gl. R. p. 43; Lb. I. xlv. 1; II. xxxviii. li. 3; III. xxii.; Lacn. 9, 29, 52; Διδ. 29; vol. III. p. 292. Πεντάφυλλον.

Fifþingre, gen. -an, fem.?, *five fingers*, *potentilla reptans*. Nemnich; Culpeper. Διδ. 52.

Fille, gen. -an, fem., *chervil*, *anthriscus cerefolium*. Gl. vol. II.; Lacn. 45.

Ƴudu fille. See Cearfille.

Finger ferne, *ceterach officinarum* (Turner).

Finul, Finol, gen. -es, masc.; also Ƴinule, Ƴinuglan, 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. Ƴinuglan, xxxix. 3, xlv. 1, lx. 2, lxiii. lxv. Ƴinuglan, lxvi.; II. i. 1=p. 178; II. vi. 1, xi. xii. xiv. xvi. 1. þone Ƴ. *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. Ƴinule, 45, ix. 46, 59, 64, 79, 80, 89, 111; Διδ. 66.

Fyps, gen. -es, pl. -as, masc., *Furze*, *ulex Europæus*. þa þornar · 7 þa Ƴyrar · 7 þ Ƴearp · þ ealle þa peoð þe he ƳeƳio. Boet. p. 48, cap. xxii. *The thorns and the furzes and the fern and all the weeds, which he can see.* Διδ. 7; Gl. Mone. 323 b. The compound Fypsleah, *Furzeley* in C.D. 1117. *Pasture overrun with furze.* In Gl. Brux. 43 b, understand 'Αρκευθίδες Ƴyrres 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 ðæpe eopðan cymeð ðæt fleax ðæt bið hƳrteƳ hƳpeƳ. P.A. fol. 18 b. Related to Πλέκειν, *braid*. Λίνον.

FleotƳyrτ. Gl. vol. II. "FleotƳyrτ pari- "rus." Gl. Cleop. fol. 84, for papyrus. With Gerarde Fleadocke is *Petasites vulgaris*, *Butterburr*.

Fly fo, seems to be *catchfly*, *silene Anglica*, but confused with Fleabane in Gl. See Ragworte.

- Foal foot, *tussilago farfara*. "ffolfote = "coltys fote." MS. Bodl. 536. From the leaf.
- Foam dock, *saponaria officinalis*. "Fome "dok." Gl. Harl. 3388; Gl. vol. II. p. 379 a.
- Forbitt, *scabiosa succisa*, Mors[us] diaboli, MS. Bodl. 536, which erroneously assigns it a yellow flower. The flower is a blue purple.
- Fopnetep folm. Gl. vol. II.
- "Foules tayle cauda pulli." Gl. Land. 553.
- Foxes clate, *arctium lappa*. Gl. vol. II.
- Foxes rot, *sparganium simplex*. Gl. vol. II.
- Foxes glova, *fox glove, digitalis purpurea*. Hb. cxliv. All. By the gloss Foxes gloue vel wantelee in Gl. Laud. 567, fol. 72 b, compared with Cotgrave in Gantelée, it appears that the same plant was understood by Foxglove in the xii. century as now. In Gl. Rawl. c. 607, Cirotecaria from χειροθήκη, *glove*.
- Foxtail grass, *alopecurus*. Lyte. Our folk.
- Frencissen hnutu, *walnut*. Διδ. 53.
- Fugeles bean, *vetch, vicia cracca*. Gl. M.M. 164 b; Gl. C. 63 d; Gl. Laud. 567. Germ. Vogelwicke, Vogelheu, Dansk Fuglevikker.
- Fugeles leac, "viumum." Gl. Mone. 322 a.
- Fugeles pise, *larkspur, delphinium*. Gl. Dun.; Gl. Mone. 321 a. corrected. From the spur.
- Fulbeam, Fulanbeam, *the black alder, rhamnus frangula*. Gl. vol. II. "Alneum "julæ tpea." Gl. M.M. 153 b; tpeo?
- Fuph pudu, *firwood*. "Pinus." Gl. C. fol. 48 d.
- G.
- Gagel, gageles. Lb. I. xxxvi.; Lacn. 4, 27. Gagelle, Gagille, Gagolle (so MS.), gen. -an, fem., *sweet gale, myrica gale*. Gl. vol. II.
- Galbanum, gen. -es, *galbanum, gum of the bubon galbanum*, an African shrub. Lb. II. lxiv. contents; Διδ. 11, 44, 54, 63. Γάλβανον.
- Gallengar, *Galingale, cyperus*. Lacn. 12. Κύπειρος.
- Galluc, masc., *comfrey, symphytum officinale*. Lb. I. xv. 7, xxvii. 1, xxxi. 7, xxxii. 4, xxxviii. 4; III. lxxiii.; Lacn. 4, 59; vol. I. p. 374, 3. Glossaries from similarity of syllables often give "Galla, "galluc," making it Gallnut: that this is false appears by Lacn. 4, which mentions its roots. Σύμφυτον.
- Gapelhe, 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 Gateðyprne (under ðyprne) makes the reading not doubtful. Lb. I. xxxvi. Κράνια.
- Gauk pyntill, *arum maculatum*. Gl. Rawl. c. 506. From zeac, *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. Goukasures, Alleluia, payn cucu. Gl. Rawl. c. 607.
- [Geagzan tpeop. C.D. 650. Read zeal-zan tpeop, *gallows tree*.]
- Geapre, Geapupe, Gæpupe, Gappe, Gappe, gen. -an, fem., *Yarrow, Achillea millefolium*. Hb. xc.; Lb. I. ii. 22, xv. 5, xxxiii. 1, xxxviii. 5, 9, 11, xl. xlvi. 3, lv. lx. 2, 3, lxiii.; II. xxxiii. liii. lvi. 1; III. viii. xxx. xxxii. xli. xlvi. lxv.; Lacn. 12, 18, 26, 40, 42, 54; vol. III. p. 292.
- Seo peade zappe, *red yarrow, Achillea tomentosa*. Lb. III. lxv; Lacn. 29. By a gentleman who has tested these names

Geappe—*cont.*

of plants, I have been favoured with a suggestion that Red yarrow is the ordinary yarrow when of a pink tinge.

Gelodryr, 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.

Georpan leaf. Gl. vol. II. Add Lb. I. xliv. 2, lxxii.; Διδ. 63, vol. I. p. 380. Possibly Georpan is the prefix Eorpan, *illustrious*.

Gescadryr, Gesceadryr. 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*.

Gecepyr. The following gloss is contradictory, "Geribulbum .i. getcyr. pance." Gl. Laud. 567. Read Hieribulbum; wance is madder and the like.

Gingifer, Gngiber, gen. -jran, *ginger, the roots of amonum zingiber*. Lb. I. xiv. xviii. xxiii.; Διδ. 16, 63. Ζιγγίβερι.

Gyr, Gyrcpeoy, *the spruce fir, abies*. Gl. Cleop. fol. 81 d; Gl. R. p. 46.

Girpfe, Gyðhrofe, Gþrife, 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. lxv. lxvii.; Lacn. 1, 18, 24, 115.

Girte, the *gith* of the Romans, *Μελάνθιον*, an African plant, from some resemblance to which cockle got the name githago. Called *suberne pyr*, 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. xlvi. 2; II. lix. 3; III. viii. lxx. 3. The purgative character leads to the gloss "Spurgia .i. spurge .i. guþcorn," Gl. Harl. 978, fol. 24 c.

2. *Cockle, agrostemma githago*, Lb. II. lxxv., the black seeds of which made it pass for *gith*.

Glædene, gen. -an, *Gladden, iris pseudacorus*, for gladiolus, its leaves being swordshaped. Lb. I. lix.; II. vii. lii. 1; III. xli. lxxvii.; Lacn. 10, 20; ghdan, 82; Διδ. 52, 63; Hb. xliii. lxxx. "Akopos.

Glæs, Lb. I. lxiii., for *Cyneglæsse*. See *Næglaes*.

Glappe. Gl. vol. II.; vol. III. p. 292

Gloppyr, gen. -e, fem., *lily of the valley, convallaria maialis*. Hb. xli.; Gl. vol. II.; Lb. I. xl. "Apollinaris gloppyr," Gl. Mone. 319 b. Apollinaris was otherwise *Hyoscyamus*, with its capsules for bells; but that was given in Hb. v.

Golde, *marygold, calendula officinalis*. "Solsequia," Gl. Brux. 42 b. Similarly Gl. Rawl. c. 506, under C. See *Ymbglidegold*.

Goose grass, *galium aparine*. (Turner, black letter.)

Gors, Gops, *Gorse, ulx 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.

Gorþe, 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. "Ulua .1. greðen," Gl. Laud. 567, fol. 72 f. That it is mere *grass*, not *ulva* appears as follows:—Gang nu zoder man of bæpe grædan dune. M.H. 86 b. *Go now, thou man of God, off that grassy hill.* Andlang greðdan leagæ. C.D. 624. *Along the grassy ley, pasture.*  
 Greate pyr. Gl. vol. II.; Lb. xlvii. 2. Βολβδς μέγας occurs in some copies of Dioskorides II. 203.  
 Grundsopa, *ground soap, saponaria officinalis*. "Cartilago," Gl. C.  
 Grundespylge, -spelge, -spilge, 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.

Hægþorn, Hæguborn, 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. Ὁξύκανθα.

Hænep, Hænep, *hemp, cannabis sativa*. Lacn. 29.; Hb. xxvi., where it mistranslates χαμαίπιτυς chamæpityς, 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.

Hænepol, neut. and masc., *henbane, hyoscyamus*. MS. Ashmole, 1431.

Hæsel, Hiepel, gen. -es, -les, masc. Gl. vol. II.; MS. St. Johns, Oxon. 154; Lacn. 4, 12, 14.

Hrit hæsel, *Wich hazel, ulmus montana*. "Saginus." Gl. R. p. 45; E.B. 1887.

Hæselpyr, gen. -e, fem., *asarabacca, asarum Europæum*. Lyte. Ortus sanitatis. "Azarunda hasel wortele." Gemma Gemmarum. Therefore "Hefelwert" "viola purpurea," MS. Ashmole, 1431, must be rejected. Ἄσαρον.

Hæpen hnydele, hydele, gen. -an. Gl. vol. II. add.; Lacn. 29. "Herba britannica · blinde nettle," MS. Bod. 130. *henephydele*, Gl. Laud. 567. For *hemp nettle*?

Hæð, dat. in -e, *Heath, erica*. Quadr. vi. 20. "Merica vel brogus," Gl. R. p. 46. Ἐρείκη δένδρον ἐστὶ θαμνώδες ὁμοιον μύρική, 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.

Hæbbeþgean pyre, gen. -an, fem., *Heath-berry plant*. Gl. vol. II.

[Hæð þremel], *Heath bramble, rubus cæsius*. (Cotgrave in Catherine).

Hafocpyr, gen. -e, fem., *Hawkweed, hieracium*. Gl. vol. II. Ἱεράκιον?.

[Halywort (see Dilnote). Haliwort cyclamen (MS. Bodl. 536). Aristogia (Aristolochia rotunda) Hoelworle (Gemma gemmarum). These are errors; translations of Radix cava, *fumaria bulbosa*.]

Hampyr, 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 hemwure for hemwurz. Akin to Ἀεὶζωον.

Hamopyrτ, gen. -e, fem., *black hellebore, helleborus niger*. Hamoþ which occurs in Dyþhamoþ can only be an herb; and as in Gl. vol. II. the gll. are wrong, (add. Gl. Mone. 322 a,) we must suppose the three German separate glosses in Graff. iv. 954, Hemera, *elleborum, gratiana, melampodium*, to give us the true key. Melampodium is *black hellebore* (Dief.), and gratiana may refer to its acceptableness as the *Christmas rose*. "Hemera gentiana," in Gl. Hoffm. 6, should be read *gratiana*.

Hamoþ, Omeþ, Amoþe, which is the German and Dutch -ammer, in compounds, the English hammer in yellow hammer, and emberiza, a bird, the bunting, is the gloss in Saxon gll. of Scorellus, squirrel. Such are the errors of our old dictionaries.

Hapan hyge, *Haresfoot trefoil, trifolium arvense*. Gl. vol. II.

Hapanspecel, -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 εχιον.

Hare ballockes, *orchids*. "Satyrion," Grete Herball. (1561).

Harefoot, *avens, geum urbanum*. "Pes leporis, auence," Gl. M. So Bot. "Sanamunda avence is an herb that som men calliþ harefote. he berþ a yelow flour." Gl. Sloane, 5.

Hapanpyrτ, Hapepyrτ, *lepidium latifolium?* Lb. III. lxi.

Sio lytele hapepyrτ, *lepidium sativum?* Lb. I. lxi. 1. Read þa lytlan hapanpyrτ in Lb. I. lxxxviii. Read sio lytele hapepyrτ 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 hapepmta," Gl. R. p. 42; Read hapepirta. The lepidium with its pods like mustard would convey a notion of the Egyptian bean. "Harminte co-

Hapanpyrτ—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 Þaþ. See Þealspyrτ.

Þeahhealeþe, Þeahnoloþe, *elecampane, inula helenium*. Lb. I. xxxix. 3, lxiii.; II. liii.; Gl. vol. II. See Horsellen.

Þealþpudu, gen. -es, masc., *Halfwood, calamintha nepeta*. Gl. vol. II.

Þealspyrτ, *throatwort, campanula trachelium*. Þelespyrτ epigurium. MS. Johns, Oxon. 154; Lacn. 4, 29. See Halspyrτ, 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.

Þegeþife, gen. -an, fem., *Heyriffe, galium aparine*. Lb. I. xxxii. 4, xxiv. xxxii. 2, lxiv.; III. liv. lxi.; Lacn. 15, 50, 82.

Þegðopn, gen. -es, masc., *Hawthorn, crataegus oxyacantha*. See Hægþopn. C.D. 107, 1094.

Þelde, 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 Æþelþeþingpyrτ.

Delelear. See Elelear.

Demlic, gen. -es, masc., also Dymlice, gen. -an, fem. ? *Hemlock, conium maculatum*; -he, Lb. I. xxxi. 6, xxxii. 3, lxxvii.; III. 1.; Lacn. 28, 71, 72; Gl. R. p. 43; dat. -lice, Lb. I. lviii. 1; masc. Lacn. 71; Dymblicæ, Gl. M.M. 155 b; Hymlice cicuta, Gl. C.; -hean, Lb. I. i. 6. Κώνειον.

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 κάματος.

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.

Heopðan, *hards of flax, lini fila utiliora*. "Stuppa," Gl. C. 58 b. "Naptarum · heopðena," Gl. Cleop. 65 c. On account of their inflammability.

Heopðberge, gen. -an, *berries of the buckthorn, baccæ rhamni*. Gl. Cleop. 42 b. "Fragos," a mistake.

Heopðbembel, gen. -les, masc., *buckthorn, rhamnus cathartica*. Gl. vol. II; Lb. III. xxxix. 1.

Heopðerop. Gl. vol. II.

Heopðclæppe, gen. -an, fem., *Hartlover, medicago maculata*. Gl. vol. II. "Quercula .i. germaundre or herte cloure · þis erbe . . . . haþ a seed lyk · to a peny." MS. Bodl. 536. That is, like a silver peny, and as round as a peny: which is descriptive of *M. maculata*. Camedris .i. heort [c]leure. Gl. Laud. 567; Hb. xxvi.

Herdys purse, *shepherds purse, capsella bursa pastoris*. Gl. Sloane, 5, fol. 52 d.

Hiepeþennu. Lb. II. lxxv. 2. Perhaps a corruption of ἱερά βοτάνη.

Higtaper, *Hedgetaper, verbascum thapsus*. Still called *Taper and torches*. See Candelþyrt and Molegn.

Dillþyrt, gen. -e, fem., *teucrium polium*. Gl. vol. II.; Lacn. 12, 107.

Dymele, Dumele, gen. -an, *the hop plant, humulus lupulus*. Gl. vol. II.; Hb. lxxviii.; Lacn. 12.

Eopohumele, *the female hop plant, humulus femina*. Lb. III. lx.

Degehymele, *hedge hop plant, idem sponte natus*. Gl. Mone. 323 b; Lacn. 4. Volubilis maior in the German gl. is Hopfe. See Dief.

Dymele, gen. -an, *Hop trefoil, trifolium procumbens*. Hb. lii. Gl. vol. II.

Dindberien. See Bper.

Dindberer, *raspberry plant*. See Bper.

Dindhæleþe, -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, xlvii. 1, lxvi. lxx.; II. li. 2, 4, liii.; III. viii. xiv. 2, xxvi. xxvii. lxiv. lxxvii. lxxviii.; Lacn. 1, 29, 69, 112. Since Ambrosia is a source of much confusion, see as follows:—

"De Eupatorio adulterino. Num hæc herba veteribus Græcis et Latinis cognita fuerit, et quo nomine ab iisdem appellata sit, mihi nondum constare ingenue fateor. Officinæ tamen fere omnes pro Eupatorio vero (cum tamen non sit), haud sine magno errore utuntur. Hinc cum nomen aliud non esset quo illam appellaremus, Eupatorium adulterinum nominare placuit, Germanice *Kunigundkraut* vocatur et *Wasserdost*; Gallice *Eupatoire* · *bastard ou aquatic* ou *Eupatoire des Arabes*, ab origani similitudine et quod iuxta aquas proveniat. Aliis *Hirtzenklee* (hartlover) quod vulnerati cervi sibi hac medeantur herba." Fuchsius de Historia stirpium, p. 266. *Eupatoire bastard*, bastard agrimony, water agrimony, water hemp. Côtgrave.

- Ðriðerþyr, 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.
- Ðlædderþyr, gen. -e, fem., *Jacobs ladder?* *Polemonium caeruleum*. Lacn. 9, as Germ. Himmelsleiter. But Skinner makes it *Convallaria polygonatum*.
- Ðlenorþearpe glosses *Hyssopo* in the Lambeth Psalter, l. 8. Since *þear* is *distillation*, this must be an error.
- Ðleomoce, Ðleomoc, 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.
- Ðlin, a sort of maple, *acer platanoides*. C.E. p. 437, line 17. Germ. die Lenne, Linbaum; Dan. Lön; Swed. Lönn; Westgoth, Lunn (Nemnich). Mr. Thorpe takes it for Lmb, the linden, which may be right; there is only this one word for a guide.
- Ðnutbeam, 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. 'Αμυγδαλή.
- Ðoc, gen. hocces, *mallow, malva silvestris*. Lb. III. xxxvii. xli. xlili.; Lacn. 25. "Sea hock;" vol. III. p. 292. Native to England, as appears by Ðociht; "on 'ða hocihþan dic," C.D. 723, to the *mallow ditch*; and by comparison of leaves with the hollihock it will be the *common mallow*. Correct translation, Lacn. 25.
- Ðocleaf, *mallow, malva*. Hocleaf 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. Hocleþ, MS. St. Johns, Oxon. 154, glossing *malua*. Lb. III. viii.; Lacn. 65; Gl. Cleop. fol. 61 c.
- [Ðalhoc?], *hollihock, althea rosea*. "Althæa malua · holihoce vel uimauue," MS. Cott. Vitell. C. iii. fol. 10 b; Gl. Harl. 3388. Wymaue holihoke, Gl. Rawl.

Ðoc—cont.

- c. 506. "Althea · ymaue · holihoc," Gl. Harl. 978. The Guimauve of the French is meant by these glosses. "Latiore habet folia quam malua et altius crescit," Gl. Rawl. C. 607, under B.
- Ðoþe, gen. -an., fem., *alehoof, glechoma hederacea*. Lb. I. i. 7, xv. 5, xxxii. 4, xxxviii. 10, 11, xli. lv. lxiii.; II. lii. 1, 3; III. viii.; Lacn. 29.
- Brune hoþe, the same. Vol. III. p. 292.
- Seo þeade hoþe, the same, its redness being accidental. Lb. I. ii. 19, xxxiii. 1, xlvi. 3; II. li. 3, 4; Lacn. 12.
- Meþsc hoþe. Lb. I. xxxviii. 5.
- Tunhoþe. Lb. III. lx. The same cultivated.
- Hogfennel, *peucedanum officinale*. Ortus sanitatis, etc.
- Seo Ðole cæpse, gen. -an, *field gentian, gentiana campestris*. Lb. I. ii. 17, xxxii. 4, lxiii.; Gl. vol. II.
- Ðoleg, *Holly*. See Ðolen. This form remains in our Holly, in the adjectival Holegn and in Ilugreçg.
- Ðolen, Ðolegn, masc., *Holly, ilex aquifolius*; masc. Se þealpa holen, C.E. p. 437, line 19; *fallow* when cut down; Lb. I. xxxii. 4, xxxviii. 8, 11; II. li. 3; III. xxxix. 2, lxix. 1; Lacn. 63. "Acri-folius," Gl. R. 47. "Vlcea," Gl. St. Joh. Oxon. 154, otherwise *Hulcea*, a word which with *Hulciturum* seems formed from Holeg. "Acrifolus Holegn," Gl. M.M. Κήλαστρον.
- Holigold, "*calendula*" *officinalis*. Gl. Harl. 3388.
- Holi roppe, *Eupatorium cannabinum*. "Cannabis agria · hit is lyke henge 7 hit growes in watry places." MS. Bodl. 536.
- Ðomopreçg. See Secg. Lb. I. lvi. 2.
- Hone sokel, *Honey suckle*; any plant from which honey may be sucked. 1. *Melilotus*, MS. Bodl. 536. 2. *Trifolium pratense*, Laud. 553, and still in use. 3. *Lonicera periclymenum*.
- Hopu "lygustra." Gl. Cleop. fol. 57 a; probably *hops*.

- Horestrong, *peucedanum officinale*, Gerard.
- Horwort, *Hoarwort, filago*. Gl. Arundel, 42. Three species are known in England. Hoary.
- Hopselene, gen. -an, fem., *elecampane, inula helenium*; the same as 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," *Erythraea centaureum*. "Centaurea minor," Gl. Sloane, 5; perhaps a mispronunciation of Earthgall.
- Horsetail, *hippuris* and *equisetum*. (Bot.). "Ἱππουρίς.
- 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, Þreþnes fot, Þremnes fot, masc., *Ravensfoot, ranunculus gramineus*. Gl. vol. II; Lb. I. ii.23; III. xxx. xxxi.; Lacn. 4, 12, 41; vol. I. p. 382; Hb. xxvi. See *Ramnes fot* and *Lodewort*, which defines it as a *Ranunculus* with a tuber, not many tubers; but Hb. x. had already named a tubered crowfoot, which produces some difficulty. By "Polipedium "hpemmes fot," in Gl. Iul. 125 a, and Johns, is meant *pulli pedium, pullets foot*.
- Þræpnes leac, *orchis*. "Satyrium," Hb. xvi. *Satyrium = Habenaria*, if you will.
- Þræzele, Þræzelþýrt, *Rattlewort, mede-ratylle, rhinanthus crista galli* (yellow), and *pedicularis palustris* (red). Lyte, p. 595. "Hierobotane," Gl. Mone, 322 b. "Bobonica hræzele," 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. lxx. 1; Hromgealla, II. liii. See *Ramgealla*.
- Þramsán, pl, *Ramsons, allium ursinum*. "Acitelum hrámsán epop," 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. Ὑργινένδε γροπνύς hreodes γ ρύσα, Beda. 554, 23. The Mæsogoðic *Raus* is neuter; so is the German *Rohr*; the Islandic *Hreyr* is neut. or masc. Κάλαμος. Δόναξ.
- [Þriðertunge,] *bugloss, lycopsis arvensis*. "Buglossa reþerne tounge," Gl. Sloane, 5. Βούγλωσσον.
- Hundes epelcan, *berries of the wayfaring tree, bacca de viburno opulo*. "Colo- "cinthidæ," Gl. Cleop. fol. 17 d. "Jarus "amarus .i. hundes quelke," Gl. Harl. 3388. See *Cpelcan*.
- Þundes heafod, *snapdragon, antirrhinum orontium*. Gl. vol. II. So also calfs snoute. Κυνοκεφάλιον? Ἀντίρρινον.
- Þundes 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*.
- Þundes tunge, gen. -an, fem., *Hounds-tongue, cynoglossum officinale*. Gl. vol. II.; Lb. I. xxii. 2, lxii. 2; III. lx. Κυνόγλωσσον.

Þune, Þaphune, gen. -an, fem., *Horehound, marrubium vulgare*. The syllable Þap, *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 hapān 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. xlvii. Þrite hæpe hunan, *white horehound*, Leechd. vol. I. p. 374, an indication thus early of a black horehound, *ballota nigra*; to which also þa hapān 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.

Þunifuge, Þunisuce. See Honeysuckle. "Ligustrum," Gl. R. p. 47; Gl. Brux. 41 b.

Hrætend, "Iris illyrica," Gl. Cleop. fol. 55 a; Gl. Mone. 320.

Hræppe. Gl. vol. II.; Lb. II. lii. 1.

Stiilhæppe, *heliotropium*. Gl. Ashmole. 1431.

Þperhætte, Þærhætte, gen. -an, *cucumber, cucumis*. Hb. cxv.; Gl. R. 40; Lb. I. xxiii.; II. lxv. 2; III. viii. xli. xlvii.; Lacn. 21, 52; vol. III. p. 200, line 16; Gl. Brux. 40 b. Σίκνον.

[Þritbeam], *White beam*. See Þriting-  
treop.

Þritcudu, Þritepeodu, -cudu, gen. hrites cpeodopes, cpeudæ, *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.

Þriting treop, *Whitten tree, pirus aria*. "Variculus," Gl. R. p. 47. Whitten tree is called by Bailey *Sorbus silvestris*. The *pirus aria* has the under surface of

Þriting treop—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.

Irig, gen. Iriges, Iræ, 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 *hederæ nigra* was the usual name. Κισσός?

Irigtaro, *ivy tar, succus hederæ coctus*. Gl. vol. II. Add Lb. I. lxxvi.

Iugsecg. 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 sette þinne (so) sryþþan hand þra[ð]lunga ofep þinne innoð. Monast. Indic. fol. 98 b. *The token for the garden of onions is to set the right hand broadway upon the belly*; (if the monk wants to get some onions or to go a gardening). See Enneleac.

Isenhearde, 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

Isenhearbe—*cont.*

Tunbridge with "Hiselhorn" (i long) applied to *centaurea nigra*; a relic of the ancient appellation. Knapweed, (Gerarde). An old work partly printed in the *Archæologia*, vol. xxx. p. 409, has "Hyrne hard = Bolleweed = Jasia "nigra;" and that is *Centaurea Jacea* with *C. nigra*.

Ysopo, -pe, gen. -an, *hyssop*, *hyssopus*. Hb. lvii. 2, cxxxvii. 3; Exod. xii. 22; Lb. II. xxxvii.; Lacn. 14, 28; vol. I. p. 374, 3, 378, 11; Διδ. 54. "Υσσωπος.

Iuniperus, *the juniper*, *iuniperus communis*. Lb. I. xxxi. 3. The native name is lost.

See, however, Crapenbeam. "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. Θρίδαξ.

Ladsap, *laserwort*, *laserpitium*. Διδ. 11.

Læpυρτ, *Ribwort*, *plantago lanceolata*. Also Gl. vol. II.; Lb. I. xxxii. 3, xxxviii. 9.

Læpεp, gen. -e, fem., *a bulrush*, *scirpus*. Ld. vol. I. p. 382. "Pirus (read Papyrus), "gladiolus, læpεp," Gl. R. p. 47. "Scirpus," Gl. Mone. p. 322 b, corrected. "Scirpus Leuer," Gl. Laud. 567. Læpπε, accus. fem., Ld. vol. I. p. 382.

Larkesfote, *Larkspur*, *delfinium*. "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; laubeppε, Lacn. 4; Διδ. 35, 52, 63; vol. I. p. 376, 4; -τρεοp, Hb. lxxii. 2; Διδ. 9. Δάφνη.

Lapep, *laver*. Gl. vol. II.

Leac, gen. -es, neut., 1. *a wort*, *olus*, *herba*.

2. *an alliaceous plant*, *bulbus quivis*. 1. Gl. vol. II.; 2. the compounds.

3. *Leek*, *allium porrum*. Lb. I. xxxii. 3, xxxix. 3; II. xxxii. = p. 234, line 21; Lacn. 14; Διδ. 32, neut., 34, neut., 38, 50; Ld. vol. I. p. 376. Πράσον.

Bpadeleac, probably *leek*, *allium porrum*, Gl. vol. II. "Serpillum bpadæ "leac," Gl. M.M. 162 a. "Sarpulum," Gl. Mone. 322 a. Serpyllus is described by Dioskorides III. 46, and smells like marjoram.

Crappleac, *crow garlic*, *allium ursinum*. Gl. vol. II.

Crupleac, *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 cæpe*. 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.

Hpεleac, *onion*, *allium cæpe*. "Pole-tis," Gl. R. 41. So "Poloten crapan-leac," Gl. Mone. 322 b. "Alba cepa hpεleac," Gl. Laud. 567. Κρόμμυον.

Popleac, *leek*, *allium porrum*. Lacn. 9. Secgleac, *chive garlic*, *allium schæno-prasum*. Gl. vol. II.

Sotelec, *sweet leek*, *allium porrum*. But glosses Scordion in MS. Bodl. 130, mistaking it for Σκόροδον, and approximating to that.

Leacεpε, gen. -an, fem., *erysimum allia-ria*. Gl. vol. II.; Lb. III. xv. xix.

- Leahtwic, pl. -as, masc., *Lettuce, lactuca sativa*. Lb. II. xvi.; III. viii.; Gl. Cleop. 56 a. "corimbus leactwocas," Gl. M.M. 156 a, an error. Similarly Gl. Cleop. fol. 18 a. þa ȝeȝeah heo ænne leahtwic · þa lytce hi þær ȝ hne ȝenam · ȝ forȝeaz þ heo hne mid cmyrteȝ rode tacne ȝebletȝoðe · ac heo hne ppeclice baȝ, 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.*
- ȝudu lectwic, *lactuca scariola*, Hb. xxxi. Many of the glossators considered *sonchus oleraceus, southistle*, as a lettuce.
- Leaþorppȝȝ, gen. -e, fem., *Latherwort, sa-ponaria officinalis*. Gl. vol. II.
- [Leloðpe, lapathum, Gl. C.; lappadium, Gl. Cleop. fol. 59 d.; Radinope, Gl. M.M. 162 a.; rodinope, Gl. C. again. Errors for Leloðpe, *potentilla anserina*.]
- Lemre veneria, Gl. Bodl. 130, with a drawing as of Gladden. "Venearium genus "herbæ in locis humidis," Dief. Probably lemke, *brooklem*; neglecting the picture.
- Leomuc. See ȝleomoce.
- Leonȝot, masc., *ladies mantle, alchemilla vulgaris*, Gl. vol. II. Cf. *Cpuba leomam. Alchemilla vulgaris*, O'Reilly's Irish Dictionary, where *cpuba* is *paw*. Not λεοντοπόδιον.
- Libania, *frankincense*. Lb. II. lxxv. 5.
- Libcoꝛn, *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 ƿ wyl growe on stony walls." MS. Bodl. 536. Qu. *sanguisorba*? overruling this.
- Lilhe, 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.
- Lind, gen. -e, fem., also Lindē, 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. Lindē, C.D. 262; H.A.B. 161. The declension in -an, C.D. 1318., and hence the form Linden. 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).
- Linpȝȝȝ, *flax, linum usitatissimum*. Lb. I. xxv. 1; III. lxxv. Δίνον.
- Liverwort, *Eupatorium cannabinum*. "Epa-tica aquatica," Gl. Harl. 3388; Lyte, p. 66.; Nemnich; Bailey; Kersey.
- Lithewal, "gramen d[i]ureticum," Gl. Rawl. C. 607 = Gromel, MS. Bodl. 536.
- Lrðȝȝȝȝ, gen. -e, fem., *dwarf elder, sambucus ebulus*. Gl. vol. II.; Lb. I. lxi.; II. lxxv. 5; Lacn. 12; Hb. xxix. The viburnum lantana, lithe and pliant, "lenta "inter viburna," called marsh elder (Lyte p. 889), its kindred opulus easily being confused with ebulus, may however be the true equivalent.
- Lodeworte, *ranunculus acris* and *gramineus*. "Pes arietis Ramys fote ys an erbe þt is "like to crowefote and sum men calliþ "him lodeworte and beryth a yelowe "floure as dothe crowe fote so a man "shall have unneth knowleche whiche "is crowe fote oþer rammys fote but "this rammys fote hath a knobe in þe "rote and he growt myche in harde "grownde." Gl. Sloane, 5. fol. 45 c. Water crowfoot, Gerarde. See Ramnes fot. Ηράρνες ποτ.
- Lufestice, Lubestice, Lubastice, gen. -es, less frequently -an, *Lovage, Ligusticum levisticum*. Ld. 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.

Λυγγενυριζ, 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. Land. 536.

Λυγγαδ, psyllion, herba pedicularis (Somner). A translation of ψύλλιον. Lousewort is a name found in Dutch, German, Dansk, Swedish, Kersey (1715), Bailey.

Λυσμοσε, 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 Þleomoce.

Λυσþorn. C.D. 570. See þorn.

## M.

Μαδερν, or -pe, *Madder, rubia tinctorum*. Hb. li.; vol. I. p. 397; Lb. II. li. 4. Palma christi paune 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.

Felð mæðepe, *field madder, galium*. But glosses rosmarinus, Gl. Brux. 42 a.

Μæpinge, *mint*. Durham Gospels, meþe, Luke xi. 42.

Þριτ mæpinge, *sweet basil?*, *ocimum basilike?* Lacn. 2.

Mageðe, Μαγοðe, Μαγðe, 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. Ἀρωμαίς, Χαμαίμηλον, etc.

2. *Maythen, mayweed, anthemis cotula*. Gl. vol. II. Seo Reaðe mageþe, *anthemis tinctoria*. Lb. I. lxiv.; III. liv.

Mageðe—cont.

Þριτ μαγðe, *pyrethrum inodorum*, Gl. vol. II. "Optalmon," Gl. Cleop. fol. 71 c.

Þilðe maγþe, *matricaria chamomilla*. Gl. vol. II.

[Malu in Lye is a false quotation from Gl. R. p. 42, which writes mealpe].

Μαpulðep, -ðup, -ðop, gen. -ðpe, 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 mapulþpe, which, as it is put for mapulþpeop, neuter is a transcribers error. ða meaðleþan mapulðpe, C.D. 1151, the beating of the bounds having taken place in autumn.

Μαpe, *potentilla*, Gl. vol. II.

Μαpυbie, Μαpυbie, 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.

Μασεp, a *knotty maple*, occurs probably in Μασepþelð, where St. Oswald was killed. Masewyrt. "Pes columbæ," Gl. M.; Gl. Sloane, 1571. Pes columbinæ, Gl. Harl. 3388, probably *columbine*, for Μαpe is *mouse* in titmouse, colmouse.

Mause pee, orobus, Gl. Harl. 3388. *Ervum*.

Μεalpe, gen. -an, fem., *mallow, malva* and *althæa*. II. xvi. xxxiii. Μαλάχη.

Μεpse 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. Ἀλθαία.

Þilðe mealpe, *malva silvestris*. Lb. II. xxiv.=fol. 80 a., as opposed to the official and cultivated sort. Μαλάχη ἀγρία.

Μεapse meapþealla, gen. -an, masc., perhaps *gentiana pneumonanthe*. See Μεpþealla. Gl. vol. II.; Lacn. 37.

Mede ratele, *rhinanthus crista galli*. See Hætele.

Medopyrt, Medepyrp, Medopyrt, gen. -e, fem., *Meadow sweet, spiræa ulmaria*. Gl. vol. II.; Lb. I. xliv. lxi. 2, xxx. xxxiii. 1, xxxviii. 6, 10; Lacn. 4, 14, 18, 29. "Melleuna," Gl. Cleop. fol. 65 b. The Harleian gloss may be taken as an error.

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. Ἀνδραφαξίς, Ἀτραφαξίς, Χρυσολάχανον; of the last, corruptions are frequent in the gl.

Merpe, gen. -es, masc., *Marche, apium graveolens*. Hb. xvii. with vowel dropped; vol. I., p. 378, 10, cxx. cxxvi. 2, cxxvii. 1; Lb. I. ii. 23, xviii. xxxii. 2, 3, xxxix. 2, 3, xl. 1, xlvii. 3, xlvi. 2, lxi. 2, lxvi.; II. viii. xi. xviii. xxii. xxiv. xxviii. xxx. xxxiii. xxxix. xliii. li. 1, 3, twice, lii. 3, liii. lv. 2, lix. 9; III. xii. 2, xxviii. xxxviii. 1, lvi. lxiv.; Lacn. 3, 4, 19, 29, 53, 57, 59, 111; Διδ. 63. Μερπει, archaic spelling, Gl. M.M. 153 a. Σέλινον.

Stan merpe, *parsley, petroselinum sativum*. An equivalent not employed in Hb. cxxix. An importation.

Ἰουδου merpe, *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.

Merpealla, gen. -an, masc., *mare gall, gentiana pneumonanthe*. Lb. II. lxv. 5; Lacn. 29; as Mepsempealla.

Metesbam, gen. -mmes, masc., the *edible mushroom, agaricus*. "Fungus vel tuber "mettesbam," Gl. R. p. 43.

Millefolium, *Milfoil, achillea millefolium*. Διδ. 63.

Μιντε, gen. -au, 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. Ἡδύσμος.

Μιντε with white blooms, Lacn. 14, *Ocimum basilicum?* "Sisymbrium-balsminτε," Gl. R. 42. *Sweet basil* is balsemkruid in Dutch. *Menta romana* is wyt mint in Grete Herball (1561).

Βροομιντε, *Brookmint, mentha hirsuta*. Hb. cvi.; Lacn. 4.

Hopsmιντε, *Horsemint, mentha silvestris*. Lacn. 111. Μίνθα, Μίνθη.

Speart mιντε, *ballota nigra?* Διδ. 52. See June.

Μυρρη, Muppe, gen. -an, fem., *Myrrh*. Quadr. iv. 8, v. 4. Seo myrre hæc he pær ða deaðlic, Hom. I. 116, *The myrrh betokened that he was then mortal*. Lb. II. lxv. 3, 4, 5. Μύρρα.

Μυρτα, *myrtle berries, μύρτα*. Διδ. 23.

Μιστελ, 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.

Εορδμιστελ, the same, by way of distinction from Acmistel, Lb. I. xxxvi.

Μιστελ, fem., *Mistletoe, viscum album*. "He growþ on trees," MS. Bodl. 536; but erroneously under "Osinum," not understanding Greek botany. Ἰξία.

Μιστελταν, "Mistlewig," *viscum album*. "Viscerago," Gl. R. p. 43. "Vincus "miftellan," Gl. Cleop. fol. 85 d.

Μυxenplanτε, *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.

Μολδοκρν, the granular tubers of *saxifraga granulata*, the same as Sunδοκρν, 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-pypr 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.

Μορπεεζ, 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.

Englisc morn, *parsnep*, *pastinaca sativa*. Gl. vol. II.

Ƴylrē morn, carrot, *daucus cariota*.

Gl. vol. II. Ƴealmorn, Lb. I. xlvi. 3.

Ƴealmorna, Ƴaldmorna, Gl. R. pp. 42, 43.

Μορpypr, gen. -e, fem., moor grass, *drosera Anglica*. Gerarde, Somner, Cotgrave. See Sundew.

See smale moρpypr, *drosera rotundifolia*. Lb. I. lviii. 1.

Μουεpypr, 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 τραγαντερ, ταραντερ, is a corruption of *dracunculus*. Of the third sort, Hb. xiii., it is truly described as λεπτόφυλλος, whatever the editors of Dioskorides may

Μουεpypr—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. Ἀρτεμισία.

Μυρρα, Μυρρα, gen. -an, fem., *cicely*, *myrrhis odorata*. Lb. I. i. 2; Lacn. 6, 12. Μυρράς.

Μους, mouse.

[Μους eape], mouse ear, *hieracium pilosella*. "Pilosella," Gl. Harl. 978.

"Auricola muris prona habet folia et multa aliquantulum pilosa idem est quod mouser," Gl. Harl. 3388. Name Gl. Bodl. 536.

Mouse pease, *tares*. "Orobus," Gl. Laud. 553. Ὄροβος.

Mouse tayle, *little stone croppe*, *sedum*. Turner (black letter).

## N.

Ναδεpypr, gen. -e, fem., *adderwort*, *polygonum bistorta*. Hb. vi.; Lb. I. xlv. 3; Lacn. 9; Gl. vol. II. In Hb. cxxx. the account is too marvellous.

2. *Bugloss*, *echium vulgare*. "Dra-gancia addyrworthe ys an erbe Ƴ som manne callij dragans ober serpentary Ƴ his erbe is like to Ƴe colour of an nadder all spraklyd." Gl. Sloane 5, fol. 13 b.

Næglæs. Lb. I. xli. for Cunæglærje. The Saxons cut off initial syllables of foreign words, as Bisceop, Μoniaca.

Næp, 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 pilbe næp," Gl. R. p. 44, is a mere translation.

Napð, gen. -es, *Nápdos*, *valerian*. Hb. lxxxii. 5, cxxxii. 3; Quad. vi. 16, where eap translates spica, which is now in this plant spike.

Nepete, Neþete, gen. -an, fem.?, *nepeta cattaria*. Hb. xcvi.; Lb. I. xx. xxxii. 2, xlvi. 2, lxvi.; II. li. 3; III. xiii. xvii. xxvi. lxiv.; Lacn. 111.

Netele, Neþele, worse Netel, gen. -an, fem., *nettle*, *urtica*. Hb. cxvi. 3, clxxviii.; Quadr. v. 11; Lb. I. xxxviii. 5, lviii. 1, lxxxii.; II. xxx.; III. vii.; Lacn. 89. 'Ακαλήφη.

Seo Blinde netele, *blind nettle*, *archangel*; *galeobdolon luteum* (yellow), and *lamium album* (white). E.B. 768. "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 popþiz netle, seo ʒpeate 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. ʒpleape, -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. Hari. 3388. Κηκίς.

Oleastrum þ ʒr ʒilde elebeam, *oleaster*, *that is, wild olive tree*, Lb. I. xxxvii. 2.

Ohratrum, *alexanders*, *smyrnium olusatrum*. Hb. clxxiii. 3; Lb. II. xxxiv. 2. 'Ἰπποσέλιον. 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, oppran, 23, 60. Λάπαθον.

Fen omppe, *water dock*, *rumex aquaticus* = *hydrolapathum*. Lb. I. xxxix. 3.

Sunð omppe, *rumex maritimus*. Lb. I. xlvii. 1.

Onpeð, Gl. vol. II.

Onþre, Anþre, gen. -an, *radish?*, *rhapbanis 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.

Oportame, *artemisia abrotanon*. Lacn. 29. See Appozane. 'Αβρότανον.

Orfgebiðe *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.

Oxnalb, neut., *oxheal*, *helleborus fetidus* 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, Παλμτροον, *the palm*. Gl. R. p. 46. Φόλιξ.
- 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.
- Πεσοκτροον, *a peach tree*, *persica vulgaris*. Gl. R. 46. Γερσέα.
- Πετρεσίη, Πετρον-, gen. -an, *parsley*, *apium petroselinum*. Hb. cxxix.; Lb. II. xxii. xxx. 1, xxxii. xxxix.; III. xii. 2, xx.; Lacn. 29, 111. Πετροσέλιων.
- Pintelwort, *cuckoo pint*. Name in MS. Bodl. 130. Άρον.
- Πιντροον, *a pinetree*, *pinus*. Lb. II. xxiv. lix. 10; Διδ. 16, 51. Πεύκη? Πιτύα?
- Πιηηυτν, fem., pl. ηνυτε, Lb. II. ii. 2, *nuis of the stone pine*, *pinus pinea*. Πιτύς. Πιντροπενυμ ηνυτν, Hb. cxxxiv. 2.
- Pipeneale, *pimpernel*: 1. *sanguisorba officinalis*; 2. *poterium sanguisorba* (Lyte, p. 153, Cotgrave, Florio); 3. *anagallis* (Lyte, p. 63, Cotgrave).
- Πιρον, Πιπερ, Blac πιρον, 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, lxxviii.; II. ii. 2, iii. vi. 1, 2, masc., vii. xii. xv. xxiv. xxv. xxx., blac p., p. 234, line 2, xxxix. xlv. li. 3, lii. 1, liii. lix. 6, 8, 9; III. ii. 6, 89, 111; Διδ. 15, 34, 36, 50, 51, 63; Ld. vol. I. p. 374, 2, 376, 4, p. 380.
- Lang πιρον, *long pepper*, *piper longum*. Lb. II. vii.; Dioskor. II. 189.
- Πυρετρε, Περετρεο, Περετριο. gen. -an, *bertram*, *pyrethrum parthenium*. Ld. vol. I. p. 376; Lacn. 12; Διδ. 50. Παρθένιον.
- Πιριζε, Πυριζε, gen. -an, fem., *pear tree*, Fr. *poirée*, *pirus communis*. Æ.G. p. 5, foot; Gl. R. 46; C.D. 570. Πιριςτν, 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, clxxxi. 1; Lb. II. ii. 2, xiii. xvi. xxiv. xxvi. xxxix. xliii. xlix. lvi. 4, pycsan, lix. 14; pefan, Gl. Laud. 567. An importation. Πισός.
- Plumτροον, 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; Laen. 2, 14, 29, 40, 65, 69, 70, 87, 88; Διδ. 30, 51; Ld. vol. I. p. 374, 1, p. 380. Βληχώ, Γλήχων.
- Popell=cokell. Gl. Harl. 3388, in *Nigella*, etc.
- Popiz, *poppy*, *papaver*: understand Þrit poriz, *P. somniferum*, as Hb. liv. evi.; Lb. I. lxxxii., suðerne p.; II. xxxii. Mήκων.  
Baso poriz, *scarlet poppy*, *papaver rhæas*. Gl. Brux. 40 a.
- Por, gen., Porries, *leek*, *porrum* (Lat.), *allium porrum* (Bot.). Lb. I. xxxv.; II. vii. xxx. 2, lvi. 4, lix. 9. Πράσον.
- Prutene, *artemisia abrotanon*. Lb. II. xxxiii. Ἀβρότανον.
- Privet, gen. -es, *privet*, *ligustrum vulgare*. See Privetes fiodan, Chron. 755, and Privet five miles N.W. Petersfield. Hardly Κήλαστρος.
- R.**
- Rædic, Hrædic, gen. -es, masc., *radish*, *rhaphanis 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.; Laen. 12, 23, hj. 24, 25, 28, 29, 35, 43, 52, hj. masc., 59, 73, 77, 89, suðerne, 115. An importation. Ραφανίς.
- Razu, Raže, *lichen*, Λειχήν. Gl. vol. II.; Lb. I. xxxviii. 8, slahþornþage, lxiii. lxviii. Βερραγο, II. li. 3; III. lxii.
- Ragworte, *senecio jacobæa*. "Ragworte "ofer flyfo berthe yelowe flouris like "tansy and stynketh foule," Gl. Sloane 5, fol. 46 a.  
2. *Orchis*. Lyte, p. 249.
- Ramejan, *ramsons*, *allium ursinum*. See Þramsas.
- 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. xxviii.; Ld. vol. I. p. 380; Lb. I. ii. 22, iii. 8, xxiii. xxvii. 1, xxxviii. 5, 9, 11, xlv. lx. 2, lxii. 2; III. xxxiv. lxxii. 1; Laen. 12, 29, 55; vol. III. p. 292. Gl. Harl. 3388. Ἀρνόγλωσσον.
- Ryden. Gl. vol. II.
- Rize, Ryze, gen. -es, *rye*, *secale cereale*, Lb. I. iv. 6; lyze, Gl. Mone. 322 b, and Gl. Brux. 42 b; ryzi, Gl. M.M. 162 b; ryze, Gl. C. fol. 57 a; Gl. Laud. 567.
- Risce, Resce, Rixe, gen. -an, gen. pl., *rixena*, *ricsa*, also, dropping vowel, *Ræsc*, *Rise*, a *rush*, *iuncus*. Hom. II. 402; *pefce*, Gl. Iul. A. 11. fol. 125 b, where *rice* is in the St. Johns copy; *rixum*, Exod. ii. 5; *ricsa*, Lb. II. xxxii.; *earixena*, Διδ. 52; *Rise*, Gl. R. p. 42; *ræsc*, Gl. C. fol. 47 b; *Æriſc*, Gl. R. p. 42; *Earixe*, Gl. R. p. 42. Σχοῖνος.
- Rodewort, Rodelwort, Ruddis, Rodes, *calendula officinalis*, *marygold*. "Solsequi- "um Rodelwort oþer marygoldys," Gl. Sloane, fol. 46 b.; Gl. Harl. 3338.; Gl. M., in *Calendula*.
- Romanise punð, *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; Laen. 59, 89; Ld. vol. III. p. 144.; Gl. R. p. 39. Ρόδον.

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. "Oa.

Rude, gen. -an, *rue, ruta graveolens*. Hb. xci.; Lb. I. i. 2, i. 8, xvi. 2, xviii. xix. xxi. xxxix. 3, lxiv. lxxi.; II. iv. v. vi. 1, viii. xi. xviii. xxii. xxiv. xxviii. xxx. 2, xxxii. xxxiii. xxxiv. xxxix. xlv. xlvii., twice, li. 3, thrice, lv. 2, lxv. 2; III. i. ii. 6, xiv. 1, xxiii. xxxi. xxxiv. lxii. lxiv. lxvi. lxix. 2; Lacn. 4, 5, 8, 12, 14, 23, 29, 38, 39, 59, 64, 65, 89, 111, 114; Διδ. 9, 13, 16, 17, 23, 36, 60; Hb. lxxxii. 5; cxxxi. 2, clii. 1, where it translates πήγανον, clxxx.; Ld. vol. I. p. 374, 3. Πήγανον.

Rubidinoln, *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, Sapene, Saune, gen. -an, *savine, iuniperus sabina*. Hb. lxxxvii.; Ld. vol. I. p. 378, 10; I. xxxix. 3, xlvii. 3; II. xli. lxv. 4; III. viii.; Lacn. 14, 29, 43, 50, 57, 59, 89; Διδ. 15. Βραθύς.

Safran, *saffron*. See Cpoh. Διδ. 23.

Salue, Sealue, gen. -an, *sage, salvia*. Hb. ciii.; Lb. I. xxix. xxxii. 4, xlvi. 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. 'Ελελίφακον.

Saltwort, *salsola*. Cotgrave in Salicor.

Scalefærne, *ceterach officinarum*. Turner. [Scalðhyllas vel sonðhyllas, *alga*, Gl. C. Scalðhulas, *paupilius*, are errors. Scealðþyrelas, *fruteta, thickets*, occurs in G.D. See Gl. M.M. 153 b, and Scealðan erjundle in HID. fol. 16 a.]

Scamonia, *scammony, succus induratus convolvuli scamoniae*, from *Aleppo*. Lb. II. lii. 3. How tested, II. lix. 4. Σκαμμωνία, 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 bistel, Gl. Harl.

Se needles, *erodium moschatum*. "Aeus 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 sallow, salix*. Gl. vol. II.; Lb. I. xxxvi. xxxviii. 11; III. xvi.; Lacn. 12; Gl. C. fol. 54 d; salch, Gl. M.M. 162 a. Οίσόνη.

Reað seal, *red sallow, 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.

Colhxreçg, which see. It shews secg and carex to have different limits.

Seeḡ—cont.

Domoprecḡ, "hammer sedge." See  
Domoppypṛ, also Gl. vol. II.

Mopseeḡ, "moorsedge," any sedge.  
Διδ. 65.

Reað seeḡ, "red sedge," Lb. I. xxxix.  
3.

Selḡæte, 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. Νᾶπυ, Σίναπι.

Seoroneleafe, *tormentilla*. Hb. cxviii.

Setterwort, *helleborus niger* and *H. viridis*.  
See Oxnalib. "Elleborus albus," Gl.  
Rawl. C. 506.

Sidēpape, *zedoary, the root of hæmpferia*  
*rotunda*. Lacn. 4, among foreign drugs.

Sigelhpeopra, -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, lysimachia.  
Marygold has also the "round  
"seed." A yellow flower seems agreed  
on in the earliest gll. Hb. l. cxxxvii.;  
Gl. vol. II.; Lb. I. xxxviii. 7, fem., xlv.  
2; III. viii., masc., xxxii. xxxiii. 1;  
Lacn. 29; Gl. Cleop. fol. 36 a.

Stgle, gen. -an, *rye, secale cereale*. Lb. I.  
liv.

Sigsonṛe, Gl. vol. II.

Sylbeam, C.D. 570, and the reading of the  
MS. = Sealh?

Sylfhele, *selfheal, sanicula*, Gl. Dun., Bailey.  
Prunella in modern books.

Sinfulle, gen. -an, *houseleek, sempervivum*  
*tectorum*, also *sedum*. Gl. vol. II. cxxv.;  
Lb. I. iii. 11, xxxi. 3, xlvii. 3; II. xii.  
lix. 14; III. lx.; vol. III. p. 292.

Singpene, gen. -an, fem., *singreen, sedum*.  
Gl. vol. II.; Hb. xlix.; Lb. I. viii. 2,  
xv. 2, xxxii. 4, xxxvi. xxxviii. 5, 6,  
xl. xlv. 2, lxxiv.; III. lx. Ἀν  
ἀείζων.

Syppe, gen. -an, fem., Συμππεορ, *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.*  
*torninalis*, 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 gll.,  
which is chisel.]

Siparðes pypṛ, *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" (ζρηρα plana ποs).
- 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.
- Shte, *cyclamen hederifolium*. Hb. xviii., etc.
- Smeþungþypꝛ, *a mallow?* The mallows are good vulneraries. "Crispa," Gl. R. p. 41. "Malua cꝛispa," Gl. Iul. fol. 125 a, and St. Johns. See the following.
- Smeþopyꝛ, "*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.
- [Smðstꝛeo, 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 Sȳlþeoþꝛa. Solsequium is marygold, MS. Lambeth, 306; an interpretation against which Turner rightly protests.
- Sorell, *rumex acetosa*. "Oxylapatium," Gl. Rawl. C. 506.
- Sparu;we 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.
- Speþeþypꝛ, *spearwort*, *ranunculus flam-  
mula?* 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).
- Stæþypꝛ, *statice*. Gl. vol. II.
- Stancꝛop, gen. -es, *stonecrop*, "*stone wort*,"  
*sedum*. All. Crassula, Gl. Rawl. C. 607,  
from the thick substance of the leaves.  
See Fuchsius, p. 760; Lyte.; Gl. Sloane,  
5, fol. 50 a. Lacn. 110.
- Stanwort, *linaria cymbalaria*. Lyte. p. 88.  
It haunts walls.
- Stanche, *capsella bursa pastoris*, Gl. Rawl.  
c. 607, being esteemed a blood stancher  
in bloody fluxes. See Lyte, p. 89; Gl.  
Sloane, 5, fol. 52 d. Stancheblod, MS.  
Arundel, 42.
- Standerweks, Standweks, *orchids*. "Saty-  
"rion," MS. Bodl. 536. "Venerem,  
"etiam si omnino manu teneatur radix,  
"stimulari" (Plinius). So Petron.  
Satyr. viii. xx. "Standilwelkis," Gl.  
Sloane, 5, fol. 50 d. So Gl. Sloane, 135,  
fol. 111 b. Correct Gl. Harl. 3388 in  
Saturion.
- Stedrewort, *cowslip*. "Pygla maior .i.  
"pygyll or stedrewort . . . it  
"wyl make a mon to have lust to wo-  
"mon." MS. Bodl. 536.
- Sterwort, *starwort*, *stellaria*. Gl. Laud.  
553.
- Sticwort, *stichwort*, *stellaria*. See Æþel-  
þeþðingþypꝛ, 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.

Stpælpyr, doubtful. Gl. vol. II. ; Lb. I. xxxviii. 9.

Stpeapbeþian, *strawberries*, sometimes put, Lacn. 2, for the plant *Speapbeþian* rise, *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.

Sundcoþn, gen. -es, neut., *saxifraga granulata*. Hb. xcix. ; Lb. III. xx. lvi. ; Lacn. 18 ; Gl. vol. II. ; Gl. R. p. 41.

Sundeap, *sundew*, *drosera*, "most covered with Dew when the Sun lies hottest on it." Cotgrave in Rosée.

Sunnan coþn, *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, Iaccessupe, *cuckoo sour*, *oxalis acetosella*, a trefoil. "Trifolium," Gl. R. p. 39 ; Lb. I. xlv. 2 ; III. xlviii.

Donnes supe, *rumex acetosa*. Lb. I. li.

Þudu supe, *oxalis a*. Gl. M.

Suþerne þind, *cinnamon*. Gl. Dun. Κιννάμωμον.

Suþerne puðu, *southernwood*, *artemisia abrotanum*. Hb. cxxxv. ; MS. St. Johns, Oxon. 154 ; Lacn. 12, 14, 52, 107.

Spam, pl. spammas, masc., *mushrooms* and *toadstools*, *volvi*, *fungi*. Gl. R. p. 139 ; Gl. Mone. 321 a ; Διδ. 19, 66. Μύκης.

Spaue pyr, 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.

Διδ. 49. In Gl. Sloane, 146, we find "Arsenicocistis spelles appel," 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. Πευκέδαρον 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.

Þilbe tæsel, } *Dipsacus silvestris*.  
 Þulpes tæsel. } Hb. clvi. ; MS. Harl. 3388.

[Teappan tpeop. C.D. 1142 ; H.A.B. vol. I. p. 116. Not, perhaps, a specific name.]

Tereþintina, *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.

[Tpaltriga. MS. Cot. Iul. A. 11, fol. 126 a ; printed twaltiga in Wright's Glossaries. Read palmtriga from the St. Johns copy].

Tungilsimpyr, *white hellebore*, *veratrum album*. Gl. vol. II.

Tuninsɣɣɣɣ. See Tunɣilsɣɣɣɣ. Lb. I. xxviii.

Tunsingɣɣɣɣ. See Tunɣilsɣɣɣɣ. Hb. cxl.

[Tɣileare, Tɣiblæde,] *twayblade, orchis bifolia*, against Gl. Dun.

## U.

Uman. Lb. II. lvi. 1. Read hunan?

Unɣopɣɣæððe, *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.

Vica peruvica, *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. Ἀσαρον.

## W.

Wad, 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. Wead, 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. Ἰσαρις.

Wæteɣɣɣɣ, *waterwort, callitriche verna?* Hb. xlvi. Callitricum, as in Fuchsius, Florio, is maidenhair, which is not fond of water, Gl. vol. II.

Wayfaring tree, *viburnum lantana*. Cotgrave, Florio. The twigs, leafstalks, and leaves are covered with a dust, like a wayfarer. It is called sometimes in German the mealy beam. I do not see that Gerarde was author of the name above.

Wælmopu. See Mopu.

Wælpɣɣɣ, Wælpɣɣɣ, 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 ellenɣɣɣ, *elderwort*, as a synonym.

Wæde beɣɣe, "*madberry, veratrum album*." Hb. cxl. Στρήχθος μακρός of Dioskorides. "Elleborus, roede beɣɣe," Gl. C. "Helleborus · i · yediberige," Gl. Laud. 567, so.

Wegbræde, 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. lviii. 1, 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. Ἀρνόγλωσσον.

See rupe wegbræde, *the rough waybroad, plantago media*, formerly *P. incana*, hoary *P.* in Flora Britannica. Lb. I. xli.; II. lxxv.

See smeþe wegbræde, *the smooth waybroad, plantago maior*. Lb. III. lxii.

Wenɣɣɣ is of two sorts, as below. Lb. I. vi. 6, xx. two, xxvi. 7, lviii. 2; III. xiii. xiv. 2, xxx. xlix.

See cluphte p., *the bulbed wenwort, ranunculus ficaria*, bulbed and acrid. Lb. I. lviii. 1, 2, lxii. 1; II. li. 3, where cluphtan is truly printed, lii. 1, where it grows on old lands, liii. lv.; III. xxxi. xli. twice; Lacn. 25, 35.

## ƦenpyrƦ—cont.

Seo cneohƦe penpyrƦ, “the kneed  
“wenwort,” probably *coronopus ruellii*  
or *wurtwort*; covered with warts and  
wens, and full of knots. Lb. I. lxiv.

Seo smale penpyrƦ, Lacn. 40.

Ʀeoce, gen. -an, *witch elm* or *hazel*, *ulmus montana*. Gl. vol. II.

[The gloss Papyrus peoce has been misunderstood. Lye furnished a reference to the following passage, explaining it correctly: “Omnes lampades eccle-  
“siæ implevit aqua, atque ex more in  
“medio papyrus posuit, quas allato  
“igne succendit, sicque aqua arsit in  
“lampadibus ac si oleum fuisset.” Gregorij 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, peoce. And “flag or rush also the paper made of it,” is a puerile error*].

Ʀeoðobenð, *withywind*, *convolvulus*. Lb. III. viii. See Ʀudubend.

Ʀergulu, *the crab*, fruit of the *Pirus malus silvestris*. Lacn. 45. Now called Varrjus, in Halliwell Wharre.

Ʀermod, Ʀeremod, Ʀærmod, gen. -es, masc., *wormwood*, *artemisia absinthium*. Hb. xlvi. 3, xciv. 8, cii. cxii. 13; Gl. Brux. 41 a; Leechd. vol. I., p. 374 d (of two kinds), p. 378, 10, vol. III. p. 198; Lb. I. i. 2, ii. 21, iii. 12, xix. xxviii. xxxvi. xxxix. 3, xli. xlv. 1, 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. Se hara p., *the hoary wormwood*, Lacn. 43; pyrmod, 71, 72, 77, 111; Διδ. 27, 52, 57, 60, 63. An importation. Ἀψίνθιον.

## Ʀermod—cont.

Se Ʀula permod, *foul wormwood*, *artemisia campestris*. Lb. III. viii.

Suðerne permod. See above.

Weyhore, *filago*. Gl. Sloane, 5, fol. 5 b.

Ʀilde 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.

Ʀilg. Ʀelg, gen., pelges, pelies, masc., *willow*, *salix*. Lb. I. lxxxvii. 1, 2; Lacn. 12; H.A.B. vol. 1. p. 220; masc. C.D. 655. Ἴτῆα.

Ʀyllecærpe, see Gl. vol. II., but overrule these testimonies. See Cærpe.

ƦindelsƦeap, gen. -es, neut., *windle straw*, *cynosurus cristatus*, *agrostis spica venti*. Gl. vol. II.

Ʀingearð, properly *vineyard*, used for *vine*. Math. xxi. 39; G.D. fol. 170 a, fol. 156 a.

Blac Ʀingearð, *black bryony*, *tamus communis*. “Brabrasca vel ampelos male” [ἄμπελος μέλαινα]. Gl. R. p. 39.

Ʀilde Ʀingerð, *wild vine*, “*labrusca*.” Gl. R. p. 39, so MS.

HƦit Ʀilde Ʀingearð, *old man’s beard*, *clematis vitalba*. “Brionia vel ampelos “leuce, ḡ.” [ἄμπελος λευκή, Græce], Gl. R. p. 39.

Ʀintreop, 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.

Ʀir, Ʀirtreop, *myrtle*, *myrtus*. Gl. Cleop. fol. 61 c; Ʀír with accent, fol. 82 a; uuƦ, Gl. C.; Gl. M.M. 159 a, corrected; Lb. I. xxix. 2, xxxvi. xxxviii. 11; III. xxxix. 1. ƦirƦund, Lacn. 12, 29. Μύρτος.

ƦyrƦyrƦ, *wormwort*, *sedum album* or *villosum*. Lb. I. xxxviii. 6, xxxix. 3, lvii.; III. ii. 5.

Ʀistle, *a hollow reed of any sort*, *fistula*. Gl. Cleop. fol. 11 b, 81 b, for *avena*; but in the Vergilian sense, “*musam “meditaris avena.*”

## Ƴis̄le—cont.

Ƴudu pis̄le, h̄pis̄le, a hemlock stem, *cicutæ caulis*. Ƴode p. *cicuta*, Gl. Mone. Gl. M.M. 156 a; Gl. C. Æ.G. p. 9, line 25. Σύριγξ.

Ƴit̄m̄jes pȳr̄. Gl. vol. II.

Ƴiðe-, Ƴiðopin̄de, gen. -an, *withywind*, *convolvulus*. Gl. vol. II. Ƴiðpin̄de, Gl. R. p. 46. *Caprifolium*, *weberwynde*, Gl. M.

Ƴiðig, gen., piðies, masc., a *withy*, *salix*. Lb. I. xxxvi. xxxviii. 11, lxxiv.; C.D. 487, 703; Gl. R. p. 48. Ἰρέα.

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.

[Ƴot̄reop, C.D. 595, for pohe treop, *crooked tree*.]

Ƴr̄æte, gen. -es, *crosswort*, *galium cruciatum*. Gl. vol. II.

Ƴudu, gen. es, masc., *wood*. 1. *Lignum*. 2. *Silva*. 3. *Arbor*.

Suðeꝑne puðu, *southern wood*, *artemisia abrotanum*. Gl. R. p. 44. Ἀβρότανον.

Ƴudubend, 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.

Ƴudupille. See Cerpille.

Ƴudu lect̄pic, masc., *wood lettuce*, *lactuca scariola*. Hb. xxxi.; Lacn. 2; Gl. vol. II.

Ƴudurofe, h̄pore, 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. Ἀσφόδελος.

## Ƴudurofe, h̄pore—cont.

2. *Woodruff*, *asperula odorata*. Gl. vol. II. See Woderoue.

Ƴudurofe, *woodrose*, *rosa canina*. Gl. vol. II.

Ƴudupeaxe, gen. -an, *woodwaxen*, *genista tinctoria*. Lb. I. xxiv. xlvii. 2; III. xxx., where puðupeax is truly printed as in MS. Lacn. 29, which see, 40, peodup. 41, 43.

Ƴudu þis̄tel, *wood thistle*, *cnicus lanceolatus*. Hb. cxi.

Ƴulfes camb, *wolfs comb*, *dipsacus silvestris*. Hb. xxvi. The cultivated sort was till lately used to comb the nap of cloth.

Se þpada pulfes 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 βδείν.

Ƴulfes t̄æsl, *wolfs teazle*, *dipsacus silvestris*. As wolfs comb.

Wulnes tuers, "camelio alba," Gl. Laud. 567. Here occurs the broad word treop̄. See Quad. viii. 8. The teazle is doubtless meant.

Ƴur̄me. Gl. vol. II. "Luto pur̄maman," so, Gl. Cleop. fol. 57 d, 107 a. "Murice . pur̄man," fol. 95 a.

Fel̄t̄pur̄ma, "origanum," Gl. Cleop. fol. 71 c, for þel̄d-.

Ƴur̄mille, Ƴur̄mele, "origanum uupmillæ," Gl. M.M. 160 a; Lye; Gl. Laud. 567.

## þ.

þeop̄pyr̄, þyop̄pyr̄, *ploughmans spike-nard*, *inula conyza*. Gl. vol. II.; Lb. I. xxxii. 4; III. xxx.; Lacn. 40.

þyp̄ne, gen. -an, fem., a *thornbush*, *dumus*. Seo blace þyp̄ne, *the blackthorn*, *sloe-thorn*. C.D. 1368; Exod. iii. 2, 3, 4; C.D. 1218.

## þyꝥne—cont.

Gateþyꝥne, *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 scearpe þistel, *the sharp thistle*.  
Lb. III. xii.

ꝥudu þistel, any sort wild. Lb. III.  
lxx. 2; Lacn. 39.

ꝥulꝥes þistel, perhaps as *pulꝥes tæsl*.  
MS. Laud. 553.

þureþistel, þuþistel, *sow thistle, son-*  
*chus 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.

Appelðopn, *the crab tree, pirus malus,*  
though not spiny; "lignum pomiferum,"  
C.D. 460.

Blac ðopn. See Slahðopn.

Þæꝥðopn. See H.

Lusðopn, *the spindle tree, euonymus*  
*Europæus*, though not spiny. Luizen-  
boom in Dutch (Nemnich). C.D. 570.

ꝥeoce ðopn, *a wick elm not grown*  
*beyond a bush, vlmus montana in arborem*  
*non evecta*. C.D. 1265, etc.

þeꝥeðopn, þeꝥanðopn, gen. -es, masc.,  
*buckthorn, rhamnus cathartica*. Ramnus  
ðeoꝥeðopn, Gl. C. fol. 52 d; tþeban

## þopn—cont.

tþopn, Gl. M.M. 162 a; *thethorn*, Gl.  
Harl. 3388; Gl. vol. II.; Lb. III. viii.  
lxiv. lxxvii.; Lacn. 82.

Thorow wax, *bupleurum rotundifolium,*  
because the stems grow through the  
leaves.

þpuleꝥe, *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.

þunopclæꝥpe, gen. -an, fem., *thunder clover*.  
Gl. vol. II.; Lacn. 2; Leechd. vol. I.  
p. 374, 1.

þunoppꝥꝥt, *thunder wort, sempervivum*  
*tectorum*. Gl. vol. II.; Lb. I. xlvi. 2.

[þur or þun, Gl. Cleop. 82 b, *rubus*, an  
error for þopn, or þyꝥne.]

## 3.

ꝥekysters, *itchers, orchids*. MS. Bodl.  
178, 536; Gl. Arundel, 42. Satyrion,  
Gl. Sloane, 5, fol. 50 d. Cf. Σατυρίασις.  
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."

ꝥek pintel. Gl. Sloane, 5. See Cuckoo  
pint.

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GLOSSARY.

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## GLOSSARY.

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### A.

**Aægemoze**, *egg mixture*, "Ogastrum," for **Æg̃gemang**, Lacn. 48. Ogastrum seems to be egg-astrum.

**Abepð**, **Abepēð** interprets *astutus, callidus*, Ld. vol. III. pp. 186, 188, 192.

**Acofpan**, præterit -ode, part. p. -od, *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.

**Ægep̃felman**, fem., *film of an egg, membrana vitellum complectens*. Lb. I. xi. See **Filmen**.

**Ægmojan**, plur., *eyercots, nervi quibus oculum cum cerebro connectitur*. Διδ. 23. See **Moju**, *root*, fem.

**Ængancundes**, adv., *oppositively, adversus*. Lacn. 45.

**Æjn**, neut., plur. **Æpenu**, *a house, chamber, domicilium, camera*. Lacn. 68, 75, in which latter *æpnu pyxð* seems a probable correction. **Æt þpitan eapne**, Beda. 646, 31. *At Casa Candida; at Whit Ern*. On þ *ðomepn*, John xviii. 28.

**Æchpega**, for *þpæt hpega*. Lb. II. lix. 9, 11.

**Ætstillan**, -ede, *to still, componere*. Lb. I. xxvi.

**Alomalz**, probably neuter, *malt used in making ale, brasium ad cerevisiam faciendam*. 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. *Ṙð alban gescp̃ðne · 7 reo pæs p̃ð niðep 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.

**Anðp̃lita**, **Anðp̃lata**, 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. xcv. 12, ci. 2, 8.*

**Ansteallet**, *one stalked*. Lacn. 107, as *ansteled*.

**Ansund**, adj., *entire, solid*. *Ld.* III. p. 232.

**Aspape**, gen. -an, fem., *verdigris*. Lacn. 13. Gender as *Sape*.

**Ascajan**, præterit **Ascaj**, pp. **Ascapen**, **Asceapen**, *to shave off, reseccare, scindere*, Lb. I. xxxviii. 5, xxxix. 3. See II. lxvi. The præterit **Scof** occurs *Beda* I. i.

Αττορκοπε, is drawn with eight legs and wings, in MS. V. of the Herbarium, and an engraving has already been somewhere published, from the MS. It seems most probable that the artist, Saxon or Roman, who first invented this picture, had in view and wished to realize the κρανοκόλαπτα φαλάγγια, mentioned in Dioskorides. Περσέα δένδρον ἐστὶν ἐν Αἰγύπτῳ καρπὸν φέρον ἐδώδιμον, εὐστόμαχον· ἐφ' οὗ καὶ τὰ λεγόμενα κρανοκόλαπτα φαλάγγια εὑρίσκονται, i. 187. *The peach is a tree found in Egypt, bearing a fruit good to eat, a tonic: and on it the tarantulas called kranokolapta are found.* Again, Phalangiorum genera quidem plura sunt . . . quartum cranocolaptes. Aetius Tetrabibl. IV. i. 18, col 619. Quartum deinde cranocolaptes sublongum et viride, stimulumque iuxta collum habet, atque si in quem irruat, locos circa caput quaerit. Ibid. *Of phalangia there are more sorts than one. The fourth sort is green and longish, it has its sting near its neck, and in attack it aims at the head.* The most noticeable passage is from Nikander, Theriaca, 759.

Φράζω δ' Αἰγύπτιοι τά τε τρέφει οὐλοὺς  
αἶα

Κνώδαλα, φαλλάινη ἐναλίγκια, τὴν περὶ  
λύχνους

Ἄκρόνυχος δειπνητὸς ἀπήλασε παιφάσ-  
σουσαν

Στεγνὰ δέ οἱ πτερὰ πάντα καὶ ἔγχυο  
τοῖα κούης

Ἦ καὶ ἀπὸ σπληνδοῖο φαίνεται, ὅστις  
ἐπαύρη.

Τῷ ἵκελος περσείος ὑποτρέφεται πετά-  
λοισι

Τοῦ καὶ σμερδαλέον νεύει κάρη αἰὲν ὑπο-  
δράξ

Ἐσκληκὸς, νηδὺς δὲ βαρύνεται αὐτὰρ  
ὁ κέντρον

Αὐχένι τ' ἀκροτάτῳ κεφαλῇ τ' ἐνεμάξατο  
φωτὸς

Ῥεῖα δὲ κεν θανάτιο καὶ αὐτίκα μοῖραν  
ἐφείη.

A prose version will, for the present, be enough for these rattling hexameters.

Αττορκοπε—cont.

Consider next the creatures which the mischief bearing land of Egypt produces, like the moth which in early evening a diner drives away as it dashes at the lamps; this one has wings of one piece, and fluffy as with dust. It is found under the leaves of the peach, lowers its head, looks fierce, has a cumbrous belly, a sting which it inflicts on mans neck and head, even to instant death. As is plain from what has been cited above, this is the κρανοκόλαπτης, as also Nikanders scholiast observes, and it suits well the drawing of the αττορκοπε. Whether eight legs with wings (four says the scholiast) are familiar to modern entomologists I do not know.

## B.

Bæð, pl. Baðu also Bæð, neut., a bath, bal-  
neum. Lb. I. xxxi. xxxii. contents, II.  
xxvii. text.

Báur, 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.

Bedgeridu, plural, bedding, apparatus lec-  
tuli. Lb. III. xxxiv. A compound of  
Bed, bed and Gerædu, furniture, appara-  
tus. Ne het Cjust him to læðan modigne  
stedan mid sylbenum geræðum gerreæt-  
roðne. Hom. I. 210. *Christ bid them  
not lead to him a spirited steed fretted with  
golden trappings.* Minej hoprej mid  
minon geræðon, MS. p. 11. *I bequeath  
my horse with my trappings.* The adject-  
ive Gerpð is immediately connected  
with this, it means prepared. Anð  
Moirej nam healp þæt bløð. anð dýðe  
on gerpðe orcar. Exodus xxiv. 6. Ac íc  
óngyte þeah þæt þa rôplðe lustas ne sint  
eallunga aþyrreþalode of ðinum mode

Beðgeþnðu—*cont.*

þeah se ƷpaƷ ƷepƷð sī. 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.

Beþen, adj., of *bere, hordeaceus*. Lb. I. iv. 3, ix. 4, li. lxxii.; II. xl. lvi. 4; III. x. xiv. 2, 3, xxvi. xxxviii. 1; Lacn. 106.

Beþstan, *to burst out into eruption*, Hb. xc. 7. Cf. Ʒebepst. So Se þielm ðæƷ InnoðeƷ ut abieƷƷð. 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. Tpeoþa he ðeþ Ʒæþhce blopan. Ʒ eƷt Ʒaþe aƷeaƷman. 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.)

Beoþhte blican · blopan Ʒ Ʒropan. C.E. p. 417, line 6. *Brightly glisten, bloom and grow.* (This riddle seems to describe a sithe.) Ʒið blopendum ƷƷtƷum Ʒ Ʒpennysse eall aƷylleð. Hom. II. 352. *Quite filled with blossoming worts and verdure.* Ʒuðu Ʒceal on Ʒoðan · 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). GƷeop Ʒ bleop Ʒ bæƷ hƷyte. Hom. II. 8. *Aarons rod grew and bloomed and bare nuts.* Geblopen, Lb. I. lxxii. Oð þ hi becomon to Ʒumum ænlicum Ʒeða ƷæƷpe Ʒeblopen (so). M.H. fol 99 b. *Till they came to a lonely field beautifully covered with blossoms.* Smolt ƷæƷ re ƷƷe ponƷ · Ʒ Ʒele niƷe · ƷæƷeƷ

Blapan—*cont.*

ƷuƷla Ʒeopð · Ʒoðe Ʒeblopen · ƷeacæƷ ƷeaƷ buðon. 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.*

BodƷ, neut., *body, corpus*; of a plough, Ld. vol. I. p. 402. Opposed to head; He næƷðon þ heaƷoð to þam bodƷe. M.H. 203 a. *They had not the head belonging to the body.* Ge his Ʒet Ʒe hiƷ heaƷoð Ʒe eac eall ðæt bodƷ. P.A. 45 b. *Either his feet or his head or even all his body.* Equivalent to *stature*. On bodƷe heah, Beda, 540, line 7, *tall of stature.* Ʒ habbað þeah an bodƷ, Wanley Catal. p. 169 a, *and yet have one body.*

BƷaccas, pl. masc., *breeches, femoralia*. Ld. vol. III. p. 198. Lyes citation of BƷæc gives a wrong reference.

BƷec, fem., *breech, nates*. Lb. I. lxxi.

BƷingcæbl, gen. -e, fem., probably *epilepsy*, as BƷæccoþu. Lacn. 50.

BuƷan, præt., BeƷde, *bowed, inclinavit se*. Lacn. 45. Verbs had two forms: thus, FoƷ = FeƷde.

## C.

Capra, gen. -an, fem., *paper, a piece of paper, a deed, charta*. Ane capra myð hym · Ʒeo ƷæƷ þƷƷ aƷƷƷten. 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 ðinƷe 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.

- Cypnel. Gl. vol. II; Διδ. 31. See the variations in Διδ. 63 = p. 134, line 23. Lb. II. xxxiii. xxxv. xxxix.; Hb. iv. 2, xiv. 2, lxxv. 5.
- Cleorpan, p. -ede, -ode, pp. -eð, -oð, *cleave, hærere*. Quad. i. 7. þa þe hm on cleorpað. C.E. 364, line 20. Win tunge ys gecleorod to minum gomum. Paris Ps. xxi. 13.
- Clympan, *lumps*. Διδ. 63. See C.E. 426, 18; Germ., Klump, masc., and the Icelandic and Swedish equivalents are masculine.
- Clyne, *lump*, Διδ. 63. "Massas, clyno; massa, clyno; massam, clyne; Gl. Cleop. Gl. C.
- Clþen, Cleorpen, gen. -es, neut., *a clew, a ball, globus, glomus*. Lb. I. xlvi. 2. þrý munecar geraron rýlce an byrnende clþen. M.H. 192 b. *Three monks saw as it were a fiery ball*. Romanan geraron rýren cleapen feallan of heor-num 7 oþre siþe gilden cleopen. SH. p. 30. Men gesaron seinan ræplice æt his hnolle spilce rýren clypen. Hom. II. p. 514. *Men saw suddenly shine at the top of his head a fiery ball*. þa yrþan . . . geclungne to cleopenne. C.E. 213, line 17, *The ashes adhering into a ball*.
- Cod, gen. coddas, masc., *a cod, a pod, siliqua*. Διδ. 44. Ðe feðde hýr sýn 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 hýr mycele coddæ, there can be no question, but we have a dative with mycele for micelum: by turning *creep into every corner in his big sack*, this difficulty disappears.
- Copop, *copper, cuprum*. Lacn. 16.
- Corn, *a corn, clavus*, on the toe. Lacn. 96.
- Coðu, gen. -e, -a, fem., *disease, agritudo*. Lb. xxxv. 1; II. xxxii. "Oscedo muð-  
"coðu," Gl. Cleop. fol. 69 d. Fþam ðæpe coðe hm gehæþde. Hom. I. p. 400. *Healed him of the disease*. Seo coðu þe læcas hazað papalism. 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, -oð, *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., croppa, I do not find. Crop, Lb. I. xxxviii. 3; II. xl.; III. i. lxiii.; croppas, Hb. c. 3, evi.; Lb. I. lviii. 4, marginal; croppan, Lb. I. iii. 9, xxi. xxxiv. 2, xxxvi. xxxviii. 4, 5; II. xx. xxii. xxx. xxxix. xlvii. li. 2. Croppeña, II. xxiv. = fol. 80 a; II. li.
- Cuclepe, Cuclep, gen. -es, masc., *a spoonful; cochleare*; a Latinism. The termination varies. Lb. I. xlvi. fol. 46 a; II. i. 1 = p. 178; vii. xxiv. twice, xli. twice, xlv. lv.; III. xii. 2.
- Cuppe, gen. -an, fem., *a cup, poculum*; H.D. 33 d; Lb. II. lxiv; Lacn. 110. See also Sopcuppe, C.D. 593, fem.
- Creorpan, *turn, converti, acescere*. Lacn. 90. Cf. Cýpan.
- Cricbeamen, 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. Niht-erne.
- Deðþernes, gen. -se, fem., *tenderness*, Lb. II. xxxii.—cont. = Teðþernes.

- 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, Laen. 53.
- Dpæsta, -tan, plur., *dregs, fæces*. Lb. I. xxxix. 2, 3; II. lxxv. 5; III. xxxviii.; Spelm. Ps. lxxiv. 8, margin. The termination -ta is probably equal to -tan. Dpæst occurs, Spelm. Psalm. lxxiv. 8, as nom. sing.
- Dpuf, *fever, febris*, gender varies. Æthian honda his 7 forlet hæ sio dpuf. Rushworð Gospel, Matth. viii. 15. On ðam 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.
- Dpjosne, gen. -e, fem., *dregs, fæces; hæc "fæx, þar dporna"*. Æ.G. p. 14, line 13. Of þenne dpjosna, *de luto fæcis*. Spelm. Psalm xxxix. 2. Dpjosne [h]7 n77 aþluðe, *fæx eius non est inanita*. Spelm. Psalm lxxiv. 8, marginal reading. *Vsque ad fæces biberunt*, hi ðruncon oð ða dporna. Æ.G. p. 47, line 50; Lb. II. lvi. 1.
- E
- Eac is constructed with a dative, Lb. II. xxvii. = p. 222, line 19.
- Ealla, Gl. vol. II.; add Hb. cli. 2, cxlvi. 2.
- Calles, adv., *in all, in summa*. Lb. I. xxvi. contents, xxxii. contents, xlv. contents, lxiv. contents, II. xxxix. contents. SS. p. 182, often.
- Cappeðe, Cappoðe, *difficult, a difficulty*, whether as substantive or adjective has properly final e. "*Difficilis, cappoþe*." Æ.G. p. 5, line 2. (This is the true text of Lyes citation, from whom every careless follower copies.) Cappoþe 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.
- Capunnende, *beaming*. Laen. 45, p. 36. Cf. Capendel, *iubar*, C.E. p. 7, line 20. Capendil, *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 pæs þ eðe frð. BW. 5164. *That was not an easy enterprise*. Ne brð þær eþe þin spoj on to 7undanne. Paris Psalt. lxxviii. 16. Seal ic eapð numan spa me eðe nis mið Cedapungum. Paris Psalt. cxix. 5. This word is here inserted to shew that the nominative was written with a final vowel.
- Eced, gen. -es, neut. and masc., *vinegar, acctum*; a Latinism. Lb. I. iv. b; III. vii.; Laen. 17.
- Eln, gen. -e, fem., *an ell*, from the elbow to the shoulder, *vlua*. Leechd. vol. I. pref. p. lxxi., plur., elna. 2. *An ell* in measurement; *vlua* inter mensuras. Matth. vi. 27. Hom. II. p. 464. Anpe elne bpað. P.A. f. 41 b. *One ell broad*.
- Emniht, fem., also with gen. -es, *equinox*. Ld. vol. III. p. 238, 240, 256. vii. niht æfter emnihter dæge. D.D.

E $\mu$ mh $\tau$ —cont.

p. 188. *Seven days after the day of the equinox.*

E $\nu$ de, *rump, nates.* See E $\rho$ sen $\nu$ , which makes the gender, perhaps, neuter. See E $\nu$ d $\rho$ e $\rho$ e.

E $\nu$ de, 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. Ealne þone east ende ; Chron. p. 316, line 31. O $\rho$ e $\rho$ e ealne þ $\rho$ ne no $\rho$ ð 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 Anðheap $\nu$ d, 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,  $\rho$ cæd $\nu$ ge anðar ; Gl. M.M. p. 162 b ; *shadowy districts.* On ægh $\rho$ ylcan 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,  $\tau\omicron\varsigma$  is of either sense ;  $\delta\upsilon\pi\omicron\pi\tau\acute{o}\varsigma$  is either *suspect* or *suspicious.* Untiende, Lchd. vol. III. p. 198, is the [same as untiede, *untied, solutos.* To fumum  $\zeta$ ely $\rho$ edan  $\rho$ miðe, in St. Swiðhun, p. 1 of facsimile, is equal to  $\zeta$ ely $\rho$ endan, *believing, a believer, one of the faithful.* Þæpon t $\rho$ e $\rho$ egen cyningar on c $\rho$ u $\rho$ t  $\zeta$ ely $\rho$ eðe. Abdon and Sennes, MS. Cantab. p. 384. *There were two*

E $\nu$ d—cont.

*kings believing in Christ, in Christum credentes.* Seo $\rho$ on  $\zeta$ e $\rho$ ioð $\rho$ a  $\rho$ pyðe  $\zeta$ ely $\rho$ eðe ; Maccabees, two MSS. ; *seven brethren, strong believers.* Sum cæ $\rho$ e $\rho$ e  $\rho$ æ $\rho$  on þam ðagum c $\rho$ u $\rho$ ten  $\gamma$   $\zeta$ ely $\rho$ eð ; MH. fol. 156 a. *In those days there was an emperor, a Christian, and believing.*

E $\nu$ d $\rho$ e $\rho$ e, masc., *endwark, pain in the buttocks, dolor natium.* Lacn. 69.

Eosen, *kidneys.* See Gescincio.

E $\nu$ e, fem., dative. Lacn. III. Uncertain.

Is it *water, stream, aqua, flumen*, as in Exanceaste $\rho$ , *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., *annis*, in the various words for river. Skaldskaparmal. Snorra Edda, vol. I. p. 575 ; also Eddubrot, vol. II. p. 479, 622. U $\rho$ g, U $\rho$ ge, in Gaðhelic, *river, water*, is masculine.

E $\nu$ sen $\nu$ , *the buttocks, nates.* Leechd. vol. I. pref. p. lxxi. Nates eapfenda, Gl. Cleop. 66 b. Since ende, *end*, is masc., we expected the same gender here, but neither of these gives endas.

## F.

Fætel, *a vessel, vas*, by termination, and Joshua ix. 5, masc. Constructed neuter  $\rho$ oðs  $\tau\acute{o}$   $\sigma$ h $\mu$ ainó $\mu$ e $\nu$ on ; Lacn. 16. The passage T $\rho$ e $\rho$ egen fætel $\rho$  full ealað, O.T. p. 256, line 5, is ambiguous testimony to gender, see Ld. vol. II. pref. p. xxxvii. ?

F $\rho$ eoph, gen. -es, neuter, *life, vita.* Lb. II. li. 1. Þonne him þ $\rho$   $\rho$ eoph $\rho$  losað ; C.E. 311, 19. *When his life perishes.* Þæ $\rho$ eðe  $\rho$ eoph e $\rho$ ico ; C.E. 392, 11. *I had a living soul.* Plur. þa  $\rho$ eoph ; G.D. 199 a. But it occurs masc. in Ealne  $\rho$ idan  $\rho$ eoph, *eternity* ; C.E. 27, line 31.

F $\rho$ eom?, gen. -e, fem., *feast, epulae ; food, cibus ; profit, fructus.* To ðæ $\rho$ e ecan  $\rho$ eome ; Hom. II. 372. Sum man

Feorūm—*cont.*

ƿophƿe mycele feorūme; Luke xiv. 16. So Hom. II. 370, with Ʒeapcode for ƿophƿe. Similarly Judges xvi. 27. Ða fƿiðe lytle ƿorūme ðara boca ƿiſton. Pref. P.A. fol. 1 b. *And got little benefit from the books.* The nom. I have not found; Lyes citation from Hicke's Dissert. Epist. p. 51, should have given feorūme. Lehd. vol. III. p. . Another declension seems to be on record in Forūman fulle to fƿean honð ƿucene Ʒeƿæcan. C.E. 339, 8. *Full rent to their lords hands forthwith present* is Thorpes translation.

Feðere, Fæðere, Fīðere, gen. -e, fem., *feather, wing, pen; penna, pluma, ala.* Hb. cxxii. 1. Nim þine feðere; Luke xvi. 6; Lb. I. xviii. xxxix. 3. Gif his oðer fīðere ƿorod bið; Hom. II. p. 318. *If one of its wings is broken.* Þa ƿƿiðon þa Ʒƿiða ƿunðorlice Ʒehnexode færiþlice on heorūa handum fƿiþlice hit fæðera ƿæron. M.H. fol. 219 b. *Then they the rods became soft in their hands, as if they had been feathers.* Se ƿotum ƿeðeð fīðru ƿiñða; Paris Ps. ciii. 4. *Who with his feet treadeth the wings of the winds.* Ic hæbbe fīðru. fūgle fƿiſƿan; 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 fīðerena, *alarum*, fol. 20 a; fīðera, fol. 45 a.

Feðorþƿyſte, a brush, penicillus. Lacn. 29. Where if the construction be by apposition we have an accusative; but such a sense is usually expressed by to feðorþƿyſte in the dative.

Fīflæpped, 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 Ʒe emƿniðað þ flæfc eoppes fīlmener. Gen. xvii. 11, *præputii*, similarly verse 14. Þa mið ðiſum ƿorðum feollon spylec fīlmena of hir eagum.

Filmen—*cont.*

Hom. I. p. 386. *Then with these words there fell as if were films from his eyes.* See Ægeƿelman. Lb. II. xxi. xxx. xxxvi. and contents. fīo fīlmen, Lb. p. 242. Some feminines assume another gender, and employ it most frequently in the genitive case. Omentum fīlmen, Gl. R. 74. Omenta vel membrana (read membranæ) fīlmena, Gl. R. 31.

Fylne reads Fylle. Lb. I. iv. 6.

Fypan, to castrate, castrare. Ld. III. 184, for aƿƿan and that for unƿƿan (from fƿƿ, man, vir), to unman.

Fixenhyð, gen. -e, fem., *vixen hide, pellis vulpeculæ.* Quadr. iii. 15.

Fleah, Fle, dat. fīc, neut., *dimness, a white spot in the eye, albugo.* Ðuþ ðone æpl ðæf eagan mon mæƷ Ʒereon Ʒif him ðæt fleah on ne Ʒæð, Ʒif hine ðonne ðæt fleah mið ealle oƿerƷæð. ðonne ne mæƷ he noht Ʒereon. P.A. fol. 15 b. *Pupilla namque oculi nigra videt, albuginem tolerans nil videt.* Þæs eagan ƿæron mið fleo Ʒ mið ðimneƿe ƿelf monð oƿerƷan. Gð. p. 96. *Whose eyes had been for a twelvemonth overspread with cataract and dimness.* Lb. I. ii. 14, 15; III. ii. 4, 6. Nu min hƿeðer iƿ hƿeol heoƿ fīþum ƿeol nyðbyrgum neah Ʒeƿiteð nihter 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.

Fled, præ. 3 sing. of fleon, *fled, aufugit,* Lacn. 76. Perhaps for fletƿ. *Thor had a dwelling on the mountain.*

Flepsan, 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 Ʒode 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.

Flohzenfor, adj., *webfooted*, quasi *πλεκτόπους*. S.S.pp. 442 a. Lb. I. xxxiv.

Fnesan, *sneeze*, see *Geþnesan*.

Forpelysan, -ede, -ed, *to close up with inconvenience, obturare*. Διδ. 17.

Fotspor, neut., *spoor, track of foot, vestigium*. Lb. vol. III. p. 286. þeƿ forspure þe ƿæs undernæðen hƿ forte · þ ƿæs eall of ƿeað ƿolde. 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. xlv.

Fƿicelo, 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 ƿƿylce hit ƿeðð ƿƿ ealƿa þeƿra forða. D.D. p. 431, line 1. *That baptism will be as it were a pledge of all those words. Ne mæg he næƿƿe ƿodeƿ þenunge ƿeƿilan naðeƿ ne þ fulluht.* D.D. 460, xli. *He never can defile the service of God nor baptism. And þæt ƿæc ƿæs ða sƿa micel on ƿelearfullum mannum sƿa micel sƿa nu is þ halƿe fulluht.* Hom. I. p. 94. *And circumcision was then as great a sacrament among believers as holy baptism is now.* ƿƿh þ halƿe fulluht. Hom. I. p. 208. *By holy baptism.* I. 304, 306, 312. Þƿanon 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 mæƿe ƿe hƿeppan furðon ænne ƿƿƿm 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 ƿunƿende ƿoƿulðlice éstas ƿ ƿælsan mið sƿecum mode ƿ sƿiðum hƿe for-ƿædon. Hom. I. p. 544. *They dwelling in wildernesses trampled with strenuous mood and rigorous life on worldly delicacies and lusts. Se hehsta sƿæpe is on mægðhádeƿ mannum · þa ðe ƿƿam cildháde clænlice ƿode þeoriƿende ealle miððaneapðlice ƿælsan forhóƿiað.* Hom. II. 70. *The highest grade consists of virgin persons, who from childhood in purity serving God despise all earthly lusts. On ƿalnƿƿre ƿælyan.* Sc. fol. 40 b. *In prostitutione libidinis.*

Gæten, adj., *of goat, caprinus*. Hb. lxxv. 7; Quad. vi. 15.

Gæƿƿetal, neut., *tale of years, annorum series*. Lb. II. lix. 11, for ƿeapƿetal. Getal is neut. Læƿan þ ƿetæl ðeƿ halƿan ƿæƿeƿ ƿ ƿpelley. Beda. p. 598, 5. *Seriem sacra historia.*

Galðoƿ, Gealðoƿ, neut., *incantation, carmen magicum*. Ld. vol. I. p. 400. ƿƿh Eƿƿƿisce ƿalðƿu. Exod. vii. 11. Lb. III. xxiv. lxiii.; Laen. 29, 46. Ða þe cunnan ƿalðeƿa ƿalan. MSp. p. 15. *Those who know how to sing charms. Whether Præstigijs ƿalðƿas, Gl. Mone. 376 a, be correctly given is doubtful.*

Gat, gen. ƿæte, ƿate, dat. ƿæt, acc. ƿat, plur. ƿæt, ƿet, fem.; *goat, capra*. (Nom.) Sƿa sƿa ƿat býð on ƿelædd on ƿƿm. Sc. fol. 38 b. *Sicut caprea inducitur in laqueum.* (Gen.) Quadr. vi., throughout. Lb. I. vii. xxxi. 5. (Acc.) And ane þƿƿƿƿƿe ƿat. Genesis xv. 9. (Dat.) Quad. vi. 10. Plur., Ld. p. 206, line 2, p. 214, line 1. Ða ƿæt on his ƿinƿƿan. 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 *Capræ caput* of Beda (iii. 21) obtains for its translation *Þpe-gcheafoð*, *Rochead*, and Somners authority is null.
- Gebepst*, masc.?, *eruption, papillæ, exanthema*. Lb. I. xxxix. 2.
- Gebypðeð*, adj., *bearded, barbatus*. Ld. vol. III. p. 201.
- Geb læð*, masc.?, *blister, vesica in cute*. Læn. 45.
- Gebpæceo*, *cough*, Gl. vol. II., appears to be a plural like *Geylceo*, the singular of which, *þ geylce*, is found in matter unpublished.
- Gebroc*, *fragment*, Gl. vol. II., seems neuter, gathering from *Scipgebroc*, which is found in unpublished texts.
- Gezele?*, adj., *sensitive, delicatellus*. Lb. II. i. 1 = p. 176, line 8.
- Gefloge*, obl. case, Læn. 45, p. 34, seems *endemic infection, disease flying from one to another*.
- Gejnesan*, *sneze, sternutare*. Lb. II. lix. 9.
- Gelnynced*, *twitched, vellicatus*. Lb. II. xlv. 1. Compare Gl. vol. II., in *gehnæcan*.
- Gehpeleð*, *turned to ratten, in pus conversus*. For *ðam ðæt þorþm ðæt ðær inne gehpeleð bið · gif hit bið ut þor-læton*. P.A. fol. 51 a. *Nam cum putredo, quæ interius fervet, ciicitur*. III. xiv. See *þpeligan*.
- Geyþnan*, -*apn*, -*apnen*, and *geþunnen*, *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; Læn. 1. See *Leaþor*, *Lyþþan*, Gl. vol. II.
- Gelyþran*, *be relieved, levari*, Læn. 67.
- Gelm*, *Gilm*, gen. -es, masc., *a sheaf, manipulus*. Lb. I. xlviii.; Læn. 114. *Coþpe gilmar þodon ymbutan 7 abuzon to minum þeape*. Genesis xxxvii. 7.
- Gemepeð*, *marred, affectus, corruptus*. Læn. 116. See *Lye* in *Myþþan*. It may otherwise be *famed, fama elatus*, as *gemæpeð*.
- Genumen*, *tainted, corruptus*, used of milk. Lb. I. lxxvii. Did he translate *correptum* instead of *corruptum*?
- Geþorþian*, -*ade*, -*ad*, *bray, contundere*. Læn. 2, where correct the version. *þe epæð ðeah ðu þorþige ðone dyreþan on pilan þra mon coþm deð mid pulftæþe*. P.A. fol. 49 b. "Dixit etiam si contu-  
"deris stultum in pila, quasi ptisanas  
"feriente desuper pilo." (Proverbs xxvii. 22.
- Geþiðe*, in *þeopþeþiðe*, Læn. 111. See the passage. Cf. O.H.G. *Garidan*, *contorquere, distorquere*. It may mean *apparatus*, that is, *all the symptoms*, as in *Beððþeþiðe*.
- Gescy*, dat., *gescý*, neut., plur. of the same form, *a pair of shoes, par solearum*. *Sume lí cypon heopa gescý*. Hom. I. 404. *Some chewed their shoes*. *þpæst sind gescý buton deaðþa nytena hyða?* Hom. II. 280. *What are shoes but dead beasts hides?* *Gescy to hir þorum*. Luke xv. 22. *A pair of shoes for his feet*. *þam se cining fealde hir aþen þeþeý*. 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.
- Gescencio*, *Iesencio*, *Gihsing*, *Iesen*, *Gosen*, *the fat about the kidneys, arungia*, 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 *Geylceo*, *Gebpæceo*, is neuter plural, and the word may have in early times signified the kidneys themselves. Cf. *Scencan*, *to skink, to pour wine or beer*.
- Getæsan*, *Tæsan*, præt. -*eðe*, p.p. -*eð*, *to tease wool, carpere*. Æ.G. p. 31, line



Gled, 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, fimus, latamen*. Exodus xxix. 14. Lyes Lex. Hb. ix. 3. Ic þær ȝopere ȝunu ȝonge hræðra þone þe ȝipel ȝopðum nemnað; C.E. 426, 11. (Reading Is.) *The son of much is in its gait quicker, which we beetle name in words.* (Th.) But Lchd. vol. III. p. 36 ult. seems to require *verjuice, succus mali matiani*, or perhaps *pulp, offa, pulpa*.

Gpūt, 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.

Gpūt, Gpēot, Gpōt, neut., pl. Gpūtta, dat. -um, *grit, goat, mica*; pl. *groats, coarse meal, polentum*. Lb. I. lxi. 1. Boet. p. 94, 3. Lb. II. xix. xxii. xxvi. xxxix. Hic ȝupȝup · þær ȝpūtta; Æ.G. p. 10, line 46. Het ða ðelȝan hȝ byȝgene ȝið þ̅ ȝeoȝoð ȝ þ̅ ȝpēot 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.*"

Hamacȝað, *convalescet*. Lch. III. p. 184, suspect.

Hæfeȝn, gen. -es, masc., *a crab, cancer*, as hæbeȝn and hȝeȝn. Lb. I. iv. 2.

Hæten, *heated, calefactus*, Lb. II. xxv. = fol. 81 b, may be an error of the penman for Hæte, Hætum, *hot*, but a few variations from the prevalent forms of verbs are occasionally found; just as patristic Greek gives ελειψα instead of ελιπον, for example, and N.T. ἀπεκρίθη for ἀπεκρίνατο, and the best poets ἀπέκτανεν where prose has ἀπέκτεινεν. Thus Benæmed, Benemð, is a parallel form with Benumen, as may be seen in Lye. Oððe ȝæpe benæmed ȝupȝȝeȝeȝ ȝ æhta; M.H. fol. 11 b. *Or should be deprived of dignity and possessions.* See Beȝde.

Hæm, pl. Hæmma, *ham, poples*. Gl. Cot. in Lye; Lb. I. xxvi. Graff makes the ohg. feminine.

Hælp, fem., but in the genitive, like some other feminines, it takes -es, in a varied gender; *help, auxilium*. Hȝý æȝ on nanȝe hælpe néȝon 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 ðær halȝan monneȝ ȝeðingðaða; 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.* Hæpys benan, *petitorem auxilii*; Paris Psalter, ci. 2. Hælpes beðæled, MS. Cott. Nero A. i. fol. 73, *deprived of help.* Þe helpeȝ beȝȝe behoȝað; DD. 176, lxix. *Who best deserve help.* Sende to þam halȝan hȝ helpeȝ biðdenðe; M.H. 196 b. *Sent to the saint asking his help.* Sumerȝ helpeȝ biðdenðe, M.H. 197 b, *asking some aid.* Paris Psalter, cv. 24; Bed. 534, line 34; 536, line 35; Oros. III. ii.; Lb. II. xlviiii.

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.* Æt ælcum heopðe; Hom. II. 262. *From every hearth.* Ge-

Heorð—*cont.*

nom on ðam piþeð heorðe þær ðurteþ ðæl ; G.D. 214 a. *Took part of the dust on the altar hearth.* Þþeopþað nu ærteþ heorðe ; C.E. p. 196, line 18. *They walk up and down now about the heated floor.* The German heerd is mase.

Þeþðbylꝥ, gen. -es, masc., *the orchis bag, scrotum.* Quad. v. 10.

Þlaꝥmæsse, gen. -an, fem., *Lammas, missa in qua benedictio panis fiebat ; Lammas Day is Aug. 1.* Þlaꝥmæsse, Lb. I. lxxii., where the true sense seems to require Þlaꝥmæsse ðæꝥ, as in Lchd. vol. III. p. 292 :—

And þær rýmle reþiþ .  
 ýmb þeopon niht þær .  
 rumeþe geþrihted .  
 þeodmonað on tun .  
 pel hpæt þrimgeð .  
 Aꝥurteþ .  
 ɣrmenðeodum .  
 hlaꝥmærran ðæꝥ.

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 hlaꝥmæsse 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 Cœna 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-

Þlaꝥmæsse—*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 ɣotþolmum of [read of] þone hneccan ; Deut. xxviii. 35. Διδ. 42, where, exactly, σπυρα, speopa, is *neck.* Occiput, hnecca, Cot. 145, in Lye. *Cervix vel iugulum, hnecca ; Gl. R. 72. Cuius cervicem inclinat humilitas, þær hneccan ahýlꝥ eadmoðnýꝥ.* Sc. fol. 10 a.

Þnesce, Þnesce, with final vowel, adj., *nesh, tender.* Lb. I. xxxv. p. 84. Διδ. 43. Þpæt bið heapð . hpæt hnesce ; Hom. II. p. 372. *What is hard, what tender.* Þpæt geæaenað ðonne ðæt þlære buton unþærð þeope ɣ hneꝥe ; P.A. fol. 44 b. *Well, what does the flesh betoken but work unstable and nesh ?* And him hlaꝥ ɣ rtan on geþiðe bu geþeopðað ɣrpeac ɣ hnesce ; Elene. 1223. *And bread and a stone before his sight both are, a hard and a soft.* Þonne hýꝥ ɣpꝥ þýð hneꝥe ; Matth. xxiv. 32.

- Ðnutu, with final vowel, gen. -e, fem., pl. hnyze, *nut, nux*. Æ.G. p. 14, line 8. Gƿeop 7 bleop 7 bæp hnyze. Hom. II. 8. *Grew and blew and bare nuts*.
- Ðocihz, adj., *full of mallows, malvis consitus*. C.D. 723; H.D. Cf. Hoc in names of plants.
- Ðohrcanca, gen. -an, masc., *hock shank, crus posterius*. Lb. I. ii. 23.
- Ðolh, Ðeoloc, gen. -ces, neut., *a hollow, cavum, caverna*. Ƴel hit Ƴær gecueden Ƴæt Ƴæt holh Ƴeolde beon on Ƴæm Ƴeobude anƳe elne bƳað 7 anƳe 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 Ƴær Ƴ he holz Ƴær neapƳan ƳeƳæƳeƳ. G.D. fol. 211 b. *In which was the hollow of that narrow den*. Lb. II. xxi., compared with the contents.
- ÐƳægel, 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.
- ÐƳeapemus, gen. -e, fem., *a bat, vespertilio*; Lb. II. xxxiii. = p. 236.
- ÐƳeƳn, ÐƳæƳn, masc., *a crab, cancer*. Lb. III. ii. 1, 3; Læc. 2, where it accompanies salmon. Ac Ƴe hƳeƳn Ƴe Ƴume menn hazað crabba ne ƳeƳð nahz geƳæðlice mið tƳam heafðum. Wanley, p. 168 a. *But the hƳeƳn, which some men call a crab, goeth not orderly with two heads*. See ÐæƳeƳn.
- ÐƳeƳan, *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.
- ÐƳƳ, gen. -es, masc., *wula*, Διδ. 36, uue 65. Erroneously sublingua Mo. 317 a.
- ÐƳelhan, pret. -ode, part. -od, *to turn to raten, in pus converti*. Lb. II. lix. 9. þanon se andiƳa hpelað, *inde inuidus contabescit*. Sc. fol. 35 b. Gehpelan; Lb. II. xxii.
- ÐƳesan, Ƴræt. ÐƳeos, *to wheeze, cum strepitu anhelare, tussire*. Διδ. 58. Ðe hƳiðode 7 eƳeƳhce hƳeos. Hom. I. p. 86. *He was fevered and wheezed awfully*. Mr. Thorpe, as in translating sometimes happens, was hasty in this place. Πυρετός and ὀρθόπνοια are the original words; Iosephus, Bell. Iud. p. 140, ed. Havercamp. Perhaps hƳeoƳað or hƳeƳað may be read in Lchd. vol. II. p. 258, line 7.
- ÐƳitel, gen hƳitelz, masc., *a cloak, pallium*. Lb. I. xxxii. 2. Ða eode ƳeƳ bƳoðeƳ Ƴume dæƳe Ƴ he Ƴolde hiƳ ƳeoƳan 7 hƳitelar · Ða ðe he on cumena buƳe bƳucende Ƴær, on Ƴæ ƳacƳan 7 ƳeoƳmian. Beda, p. 610, line 10. *Hic cum quadam die lenas sive saga quibus in hospitale utebatur, in mari lavasset*. ÐƳæt þa Sem 7 Iafeth ðydon anne hƳitel on hiƳa ƳeuldƳa. Genesis ix. 23.

## I.

Yce, Ice, gen. -es, masc.?, *a frog, a poisonous frog, rana palustris, Βάτραχος ἔλειος*. Lb. I. xxxv., where see note. SnelƳo þonne ƳeƳƳƳƳƳƳ 7 Ƴen 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 ƳƳoƳan. Parruca yce, Gl. Cleop. fol. 74 b.

Iesen, Iesenco, *see Gescincio*.

InnelƳe, neut., *the bowels, intestina, viscera*. Lb. III. xxxvii. lxxiii.

InneƳeapde, adj., neut. sing., taken substantively, *the inwards, viscera*. Ða ƳeƳand him ut eall his inneƳeapde. Hom. I. 290. Ezað Ƴ heapod 7 Ða ƳeƳ 7 Ƴ inneƳeapde. Hom. II. 264. *Eat the head and the feet and the inwards*. Similarly Hom. II. 280.

-ihtē, -iht, with or without final vowel, as termination; see Lb. II. xlii., line 1. So lvii. contents, the construction is, Si furunculōsum est. ƿæƿ reo eopðe to ðæƿ heapð ƿ to ðæƿ ƿtanihƿe. Beda, p. 605, line 27, unless here the -e be due to the feminine.

Yntse, gen. -an, fem., *an ounce, uncia*. Lb. I. xvii. 1; II. xii.; Lacn. 114; O.T. p. 410, line 33, in all which passages the adjective is feminine. Hb. i. 18.

Isen, gen. -es, neut., *iron, ferrum*. Lb. II. xlv. In p. 216, line 1, ƿlopende = ƿlopendum. In Lb. II. lxxv. 5, the most natural construction would be to take ƿƿen ƿƿat together, as a compound idea, but Ironsweat is a riddle to me.

Ysope, Ysopo, gen. -an, fem., *hyssop, ὕσσωπος*. Oð þæt he com to ðæƿe lytlan 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*. Id. vol. III. p. 290.

Leað, gen. -es, neut., *lead, plumbum*. On ƿecƿa opum aƿer ƿ ƿƿerƿer. leaðer ƿ reolƿƿer. Beda, p. 473, line 23. *In ores of the metals brass and iron, lead and silver*. Þe bleƿrode þ leað ƿ læƿ him on uppan. ƿ þ leað ƿeapð acolod. M.H. 71 b. *He blessed the lead and lay upon it, and the lead was cooled*. Þæt leað ðonne ƿ heƿƿƿe ðonne æniƿ oðer and-ƿeop. P.A. fol. 50 a. *Lead is heavier than any other substance*.

Leopepa, Leoper, plur., perhaps neut., *tissues, muscles, flesh, pernas*. Lorica. levr. *gena*, Durham ritual, p. 4, line 1.

Leopepa—*cont.*

I was radder of rode than rose in the zon,

Now I am a graceless gast and grisly I gron,

My leuer, as the lele, lonched on hight.

Sir Gawayne and Sir Gologras, ii. 24. (Jamieson.)

leuer, *flesh*; lele, *lily*; by lonched I understand *blanched*. The reading of Sir F. Madden's edition, "The Awntyrs of Arthure" xiii., is, my lyre als the "lely lufely to syghte."

Lencten, gen. -es, masc., *spring, ver*. Lb. I. lxxii.; II. xxx. = p. 228. line 8.

Lƿƿƿ, adj., *livery, ad iecur pertinens*. Lb. II. xl.

Lihƿan (præt. -ƿe, past p. -ƿ ?), *to lighten, levare*. Lb. II. xlv. contents, lihƿ, 3 sing. pres.

Lundlaƿa, gen. -an, masc., *a kidney, ren*. þone ƿƿel ƿ þæƿe hƿƿe netƿ ƿ ƿƿegen iunblaƿan. Exod. xxix. 13 and 22; Levit. viii. 25.

## M.

Mæƿan, Mæƿigan, præt. mæƿte, *to mash, macerare*. Διδ. 58, 63 = p. 134, line 8. Maschyn, Prompt. Parv. p. 328. Hence Maxƿƿƿ.

Malƿƿung, 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*.

Malt, Mealt, *malt, brasium*, probably neuter as in Islandic, Swedish, German. See Alomalt, Lacn. 37.

Meapƿ, masc., neut., adj., meapƿe, fem., gen. -pes, *tender, tener, delicatus*. Masc. Hb. cii. 2; neut., þonne hƿ ƿƿƿ byð meapƿ. Mark xiii. 28; fem., Lb. I. xxxv. 1, xxxix. 3 = p. 102. Wan byð meƿƿe gesceapƿ.

## Mearu—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. 1. pref. p. cii. Comparative mearpuppe. Lb. p. 84.
- Melo, Melu, Mela, neut., gen. -lupeƿ, *meal*, neut., Boet. p. 91, line 23. Lb. I. v.; I. xxxviii. 5, has a masc. part. Lacn. 8.
- ƿīpmelo, Lacn. 18: powder of myrtle berries was used in medicine. (Salmon, p. 872.)
- Mýcele, fem., dat., *bigness, magnitudo.* Hb. xlix. 1.
- Miðhryƿ, masc., *the midriff, diafragma*, is constructed masc., Lb. II. lvi. 4, and written miðryƿe, Hb. iii. 6. But Hryƿ is neuter. To this word refer the glosses Onentem miðhryƿþre, Gl. Cleop. fol. 80 a, for Omentum, which is not exactly midriff; Iliā, miðhrydiƿ niððanƿearð, Gl. C. fol. 33 b, in archaic spelling.
- Myxen, gen. -e, fem., *a mixen, sterquilinium.* Hb. xiv. 1. Þe ƿær mylere · ƿ heafðe þreo pununga on bære nýðemeƿtan fleþunge ƿær heopa ƿanƿƿƿ · ƿ heopa myxen. Sigewulfi Interrog. 49 = cv. *Noahs ark had five stories, and three dwellings: on the lowest story was their cesspool and their mixen.* Ic ðelƿo ymb ða ilca ƿ ic senðo mixenne. Rushworth, Luke xiii. 8, here *dung.* Ne on eorðo ne in ƿeltune I mixenne ðorƿæst is. Rushw. Luke xiv. 35.
- Moldan (obl. cas.), *poll, vertex capitis.* Lacn. 56.
- Moniaca, *sal ammoniac*, by eliding A., as in Moniƿƿe for Ammoniƿƿe, in Genesis. Lb. I. xxiii.
- Mus, gen. muse, pl. mys, fem., *mouse, mus.* Lb. III. xxv.; Æ.G. p. 12, line 19. Gīƿ ƿe nu ƿerapen hƿelce muƿ þæt ƿære hlaƿorð oƿeƿ obƿe mys. Boet. p. 32. *If now you should see some mouse that should be lord over other mice.* Þonne ƿeo muƿ ƿiþ þone mon. *Ibid.* *Than the mouse against the man.*

## N.

- Næddƿe, Næðƿe, gen. -an, fem. 1. *adder, snake, anguis.* 2. Gorgon, Hb. clxxxii.; Scorpion, cxvi. 6.
- Nane þingā, *by no means, nequidquam.* Lb. I. xxxvi.
- Neap, masc., HANAP, *cup, poculum*; Ld. vol. I. p. 374. Naph. Gl. Hoff. 39.
- Nihtenƿe, Neahterƿe, *the space of a night, unius noctis spatium.* Lb. I. ii. 15, lxxii.; II. lix. 13; Lacn. 15. -nessum, vol. III. p. 290.

## O.

- Oƿerƿylo, neut., *overfulness, repletio.* Lb. I. li.; II. xxxvi.
- Oƿerƿeape, 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 ƿriƿintƿe, *biennis*, with the like, and of ƿryƿete, *bipes*, with many others, shews that the nominative has a final vowel.
- Oƿerhƿeƿan, præt. -eðe, p.p. -eð, *to overroof, tectum superimponere.* Lb. I. xxxii. 2.
- Oƿerpslop, neut., *an overcoat, sagum, mstruga.* Ld. III. p. 200, lines 5, 6.
- Oƿlæte, Oƿlete, gen., -an, fem., *the sacramental oblata, panis eucharisticus.* Lacn. 56. Behealbe he þ hƿ oƿletan ne beon eald bacene ne ýele beƿepene. D.D. p. 450. *Let the priest have a care that his wafers be not old baked nor ill cared for.* Benediƿƿ þa ƿona asenðe ane oƿeletan ƿ heƿ mið þære mæƿƿian ƿorðam 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.



## R.

Ræprung, fem., gen. -e, *interval*. Ræprīan, *intercept*. "Intercæptum, aræpreð;" Gl. M.M. p. 157 b, 22. "Interceptum est, pæpreð pær;" id. 37.

Readan, *the tonsils*. Lchd. vol. I. pref. p. lxxii. p. lxxiv. Tolia vel porunula; Gl. R. 74. Scamma in homine fe muðe on þam men; Gl. R. 76.

Renys, plur., *the kidneys, renes*, a Latinism. Διδ. 65.

Rīgen, adj., *of rye, ex secali confectus*. Lb. I. lxxii. lxxiii.; II. xxxii.

Rynian, 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, Διδ. 51=p. 118, line 1, for ʃʁiðan, *to writhe, torquere*; præt. ppað, p.p. ppiðen.

Rocce, mid pocce, *with rochet*. Lchd. vol. III. p. 200. Gender not ascertained.

Rosen, adj., *of rose, roseus*. Hb. clxxi. 2.

Runl, Lacn. 45=p. 36; that is, ʁpunol, *foul* perhaps, *graveolens* forsan, as in Sturlunga Sögur, þattr. I. xiii. 4. Hrunill giörest þefer af hropum idrum. MS. also ed. 1817, p. 21, note. *A foul smell is produced.*

## S.

Sæl, gen. -es, masc., *season, tempus commodum*. Hb. xviii. 4. Perhaps the word is always masculine; sæle in Paris Psal-

## Sæl—cont.

ter, cxxiii. 4, being for sælas, Leechd. vol. I. pref. p. xcix., and seo sæl in Cædmon (if Cædmon), MS. p. 59, line 20, an error of the penman.

Saltstan, gen. -es, masc., *a lump of rock-salt, salis massa*. Lchd. vol. I. p. 374, 2.

Sammelt, part., *half digested, de cibo semi-digesto*. Lb. II. vii.

Sceab, gen. -es, masc., *scab, scabies*. Soðlice re hæpð jingalne sceabb? fe ðe næbpe ne ablinð angeftæððignerre. P.A. fol. 15 b. *And he hath a perpetual scab, who never ceaseth from unsteadiness.* Sceb, Hb. clxxxi. 3.

Sceapōðan, Sceapðan, gender not ascertained; *shavings, ramenta*. Lb. I. xxxix. 3, where afcapen is faithfully given from the MS. Ða ųceapþan dýde on pætep, Bed. p. 474, line 38, where the Latin is *ipsam rasuram*. Sponar ʃ ųceapþan nmaþ, Bed. p. 524, line 31, *astulas excidere solent*. Ða gehalgode ic pætep. ʃ ųceapþan dýde on. Beda. p. 539, line 5, *astulam*. Nothing here determines the gender, *ipsam rasuram*, a collective, would be rendered by a plural.

Sceappung, gen. -e, fem., *a scarifying, incisura in cute*. Lb. II. xlix. contents.

Sepepan, præt. sepæp, p.p. sepepen, *to scrape, radere*. Lb. II. xlvii. lii. 1, twice. Asepæp ðone pypms of his hee. Hom. II. p. 452. *Job scraped the ratten off his body with a potsherd.*

Sepoþel, gen. -es, *scrofula*. Lacn. 95.

Seuldop, gen. -es, masc., plur., Scylþpu (like Broðop, Gebpoðpu), *shoulder, scapula*. Lb. II. xvii. Oþer ða ųeýlþpu hý ðaccude. G.D. fol. 154 b (as misbound). *He smacked her over the shoulders.* The original root of this word is Sculb, masc., *a shoulder blade, a shield* (as of a boar). Iʃ re ųeþlþ uþan þpæcpum ʃeþeþed oþer þær þuþler bæc. C.E. p. 219, line 17. *The shoulder above is set with ornaments over the birds back,*

Sculdor—*cont.*

though birds have no shoulder blades, so called.—

“Some of his bones in Warwick yett  
“Within the castle there doc 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. lxv.; III. lxii. þæt stænene sex, Hom. I. 98, *the stone knife*. We read 7 hýpe feaxe ȝeteah bpað bpúneǵ, 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. ȝar onrænðe jeolh. *Hoc pomum misit phoca.*

Sestep, gen. -tes, masc., *sextarius*. Of uncertain capacity, *see* Lb. p. 298, with the note on p. 299; also Διδ. 16, also Thorpes citations for *a horse load* and for *thirty two ounces* in his Glossary to the Chronicle.

Sinðep? *sinder, scoria*, Διδ. 45, which makes the accusative sinðpun for sinðpan, but it is not very trustworthy. Ifrahela þole 17 ȝeporðen nú me to finðpum. 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, ȝinðpum beȝpunðen, *ground to sinders.*

Sipian, -ode, -od; 1. *steep, macerari*, Lb. II. xli.; 2. *be tardy, moras ducere*, Lehd. vol. III. pp. 150, 151.

Shpung, gen. -e, fem., *viscidly*. Lb. II. xxxviii.

Slop, as in slopseller. *See* Ofejslop.

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 heorte ȝorlopen; Josh. v. 1. *Their courage was paralysed.* To slopenum limum; M.H. fol. 40 b. *With paralysed limbs.*

Smeþupan, præt. -ede, p.p. -ed, *to smear, vngere*. Lb. I. lxxxvii. 2. To be divided Smeþup-an, as is also Smeþep -15. The genitive of the substantive is found as Smeþoþep in Paris Psalt. lxii. 5, etc.

Snædelþearm, *see* þearm, Gl. vol. II. and vol. I. pref. p. lxxii.

Soþte, adj., with final vowel, *soft, mollis, lenis*. ȝe þær ȝriðe ȝoð 7 ȝoþte 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-ðroȝon ure 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 ȝorȝyelȝan ȝær ȝriceȝ ȝnæð. M.H. fol. 139 a. *Refused to swallow the piece of bacon.* C.D. 692. 2. *Lard*; Laen. 116.

Spip, *the spike* of a reed, *spica arundinis*. Lb. II. li. 3.

Spipe, *a vomit, vomitus*. Lb. I. xviii.

Spipða, Speopða, gen. -an, masc.; 1. *vomit, reiectamen*; 2. *vomiting, vomitus*. Lb. II. xii. lix. 13. Ðrincan oð speopðan, Hom. II. 292, *to drink till spewing.*

Sponge, Spmȝe, Spjunȝe, gen. -an, fem., *a sponge, spongia*. Lb. II. xv. Beðypȝe ane spineȝan, Hom. II. 256, *dipped a sponge*. John xix. 29. But the plural is sponge, Lb. III. ii. 6, twice, and true to MS.

Sppryttan, præt. -tte, p.p. -t, *to sprout, germinare*, also actively. Lb. I. lxxii. To ȝy he spprytt þ he mið epylbum ȝorȝyme spa hþæt spa he æp ȝpprytte. Hom. I. p. 614. *It sprouteth in order*

Sp̄yrtan—cont.

to consume with decay what it before sprouted. We find also Asp̄p̄etzan.

Third sing. pres, Sp̄p̄ut, Sp̄p̄ut. Lye has other citations.

Sticce, gen. -es, neut., *piece, pars minutior.*

Laen. 3. Eac him ȝebȳp̄eð jum land-  
ȳtȳce ȳp̄ hȳ ȝeȳp̄ince. D.D. 188.

*He should also have a bit of land in re-  
payment of his labour.* ꝥ̄ him man  
hȳlceȳ landȳtȳceȳ ȝeann. D.D. 189.

*That some bit of land be granted him.* On  
unap̄um̄ed̄licu ȳtȳccu. G.D. fol. 18 a.

*In countless pieces.* ꝥ̄e feallende to-  
b̄ep̄st on ȳeopeȳ sticca . þa ȳeopeȳ tȳcca  
cl̄ip̄odon þo ȳeopeȳ stanum. Hom. I.

380. *He fell and broke into four pieces :  
the four pieces clave to four stones.* Ge-  
nam ꝥ̄a sticcu þ̄eȳ tocloȳenan hȳm̄d̄ores.

Hom. II. 154. *Took the pieces of the  
cloven sieve.* þ̄æt b̄an þ̄eȳ toð̄æleð on  
to f̄iccio. 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.

Stirp̄cian, "stirpare," Ld. vol. III. p. 184, for extirpare.

Stur[e], chamber, sudarium. Διδ. 16, in Stur̄b̄æð, hot air bath, vapour bath. The Islandic Stufa, Stofa is fem.

Supan, third sing. pres. Syp̄ð, præt. Sæp, to sup, sip, sorbere. Hb. iii. 2, 3 ; Lb. I. vi. 5, xxxix. 3 ; II. lii. 3. ꝥ̄e sæp of ðam calce. 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.

Suð̄ep̄ne (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.

Speotan, vol. I. pref. p. lxxiv. of MS. fol. 155, glosses map̄rem, which is to be understood as marsupium ; comparing þ̄ep̄ð̄bylḡ.

## T.

Tæȳan, præt. -ede, p.p. -eð, to teaze (technically), *carpere*, and in no other sense as far as we yet know. Æ.G. p. 31, line 22 ; Διδ. 43.

Teap̄op, neut., *vermillion, minium*, which it interprets, MS. Cott. Iul. A. 11, fol. 122 b. ; Διδ. 11, where ꝥ̄ teap̄o seems more likely. Lb. I. xiii. The word seems to mean only vermillion.

Tigle, Tiegle, gen. -an, fem., a tile, tegula. Genim ðe ane tigelan. P.A. fol. 31 b. *Take thee a tile.* Ða halgan laȳeop̄ap̄ ymbȳt̄tað ꝥ̄a tieglaȳ ðe ȳio buȳȳ hieȳu-  
ȳalem ón atieȳp̄eð b̄ið. Ibid. *The holy doctors sit round the tile on which the city Jerusalem is painted with vermillion.*

Tin, adj. (for tinen), tin, stanneus. Lb. p. 236, line 5.

Tȳȳiaca, gen. -an, masc., triacle, theriacum. a compound medicine. Lb. II. lxiv.

Tȳȳe, gen. -an, resin, bitumen. Hb. clii. 1, ῥητίνη. Separate the last four passages under Tapu in Gl. vol. II.

Tit, gen. tittes, masc, a teat, mammilla. Hb. lxxxix 3 ; Ld. vol. I. p. lxxiv. ; titta, Hb. xix. 4.

Tol, gen. -es, neut., tool, instrumentum. Æteop̄iað his ȝesihðum eal ꝥ̄ p̄ta tol. Hom. I. 424. *Exhibit to his sight all your apparatus of torture.* Gearp̄cian eal ꝥ̄ p̄munȳ tol. Hom. I. 428. *To prepare all the torment machinery.* Gȳȳ þu þin tol aheȳȳt oȳeȳ hȳt . hit b̄ið beȳm̄i-  
zen. Exod. xx. 25. Plural tol. Sylle hum man tol to his ȳeop̄ce. D.D. 186. *He must be provided with tools for his work ; in the Latin, tela.* Ðȳȳ ȳȳnt þa laȳa ȳ þa tól. D.D. 477. *These are the doctrines and tools.* So Æ.G. p. 19, line 58.

Toslupan. See Slupan.

Τρεμερε, Τρυμερρε, 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 ῥυρμα, which see.

Tuxl, gen. -es, masc., tusk, dens prolixior, caninus. Lb. I. xxxix. 4. Tuxe is the same, and masc. Canini vel colomelli mannej τυχαι, Gl. R. 71.

Τρυδαλ, 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. Μιδ στρælum ἡ eac mid longreætum ppepum ojscozadon ἡ hit oþflogon ἡ acpæledon þa hit pæf forpan to ulhter. 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 ðuhte me þrýðe heapð ἡ uneaðe. G.D. fol. 249 a. *So it seemed to me very hard and difficult.* Nis þ uneaðe ealpealdan zode to zepremmanne. 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 θερμὴ, ὡς εἶρηται, αὐξάνεται ἐν σπληνί, ἄλλως τε ἐν τοῖς πληθωρικοῖς σώμασιν, ὀδυνωμένοις καὶ ἐνοχλουμένοις ὄγκῳ τοῦ μορίου ἐκείνου παρὰ φύσιν αὐξηθέντος, χρώμα δὲ οὐ παντελῶς μέλαν, ἀλλὰ ὑποπέλιδρον καὶ μολι-

Uneaðe—cont.

βδαῖον συμβαίνει. (p. 437, ed. 1556.) *The hot distemper, as has been said, increases in the spleen, especially in plethoric constitutions, which derive pain and disorder from the swelling of that member grown beyond its natural size; and the colour is not entirely black, but dull and leaden.* It is in conformity with the habit and the philosophy of the Saxon renderer to turn such words to a somewhat alien sense. Micege biþ hal, does not occur at all, but, on the other hand, the Saxon explains, as well as expresses, plethoric.

Ungeðere, adj., unquiet, "inquietus." Id. vol. III. p. 192.

Ungeheazduð, adj., not come to a head, ad maturitatem nondum perductus. Hb. iv. 12.

Ungepealden, adj., not of moderate size, iustam magnitudinem exsuperans. The signification of zepealden was not rightly known till the publication of the true sense in the present glossary, therefore the significations of ungepealden, 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.

Unreapþryno, 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. Donne je þryne ðe on ðæm jnnoðe bið ut arlið to ðære hyde. P.A. fol. 15 b. *When the heat which is in the inwards breaks out to the skin. Fervor intimus usque ad cutis scabiem prorumpit.*

## P.

ƿace. See ƿece, Gl. vol. II.  
 ƿapan, Lb. I. ii. 23, read japan.  
 ƿearƿe, gen. -an, fem., *wart, verruca*. Hb. ex. 3; Lb. I. lxxiv.; III. xxv. No other forms.  
 ƿeaxhlaj, gen. -es, masc., *a cerote, κηρωτή*. Lb. I. iv. 3, etc.  
 ƿeden, *watchet, light blue, subcærulus*. Laen. 45; Cf. ƿað, *woad*.  
 ƿeolope, Lb. I. v. 1, for peolopas. Ld. vol. I. preface, p. c.  
 ƿepnægél, gen. -gles, masc., *a wart, verruca*. þa læpde hi jum iudeise man þ heo name ænne ƿepnægél of sumej oxan hƿege. 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, Laen. 77, seems an error.  
 ƿýlan, *to connect*; Διδ. 1. Copulat, Gl., ζοζαδερε ƿλαδ. MS. Scintill, fol. 5 b. In Gl. Prud. p. 140 a, 34, is printed Raptat ƿýleþ, but that gl. begins with Præfatio in librum καθημερωνων, 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 ƿωϊτερον, of us two. N.S. chap. vi. Mun ek þik sitjanda Silfri vila. Her- varar Saga. p. 163, line 14, ed. 1671; var. lect. vëla, mæla, p. 49, ed. 1847. In that place translated täckia, *thatch*, and in index *circumcingere*, ed. 1671, and om- give, ed. 1847.  
 ƿyrm melu, gen. -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 Gepurpan.

ƿyƿt, gen. -e, fem, *wort, mashwort pre- pared for making beer, brasium unde con- ficitur cerevisia*. Lb. fol. 100 b.; II. lxiv. 2. Cf. Maseƿyƿt, in Gl. vol. II., and add Lb. I. xxxvi. xli.

ƿlæco, ƿlaco, ƿlæc, adj., *lukewarm, tepi- dus*. Lb. I. iii. 2, twice. Printed ƿlæc in Beda, p. 492, 18.

ƿoh, adj., *wry, wrong, contortus*, makes its definite form by contraction, ƿon for ƿohan, Lb. I. xii.

ƿonge, gen. -an, neut., *cheek, gena*. See Gl. vol. II. in ƿenge. Lb. III. xlvi.

ƿræd, gen. -es, masc., *a fillet, infula*. Lb. III. i. twice, and ƿeade=ƿeadam.

ƿræd, gen. -es, masc., *a plant, surculus*. Hb. ex. 2; Laen. 46.

ƿrimum, Lb. II. xxxiv. contents: in text ƿyrimum.

ƿundelice, adv., *woundily, mirifice*. Hb. p. 132, var. lect.; Διδ. 11.

## P.

ƿancfull, "*animosus*," Ld. vol. III. p. 190, "*efficax*," p. 192.

ƿearmgeƿimð, Ld. vol. I. p. lxxii.

ƿicce (with final e), *thick, densus*. Lb. I. xxxi. 6, lxxii. lxxxvii. 3; II. xliii. xlvi. 3; III. x. xiv. 2, xxxix. 2, lii. lxxii. 2; Διδ. 58. ƿicce genip ofeƿyƿeh þone munt. Exod. xix. 16. In the Heliand, Ic is her so thikki undar us; p. 104, line 5. *It is here so thick under us.*

ƿynne (with -e), adj., *thin, tenuis*. Lb. I. xxxv. l. 2; II. xxi. end, xliii. lvi. 3, lxiv.; III. x. ƿynne hit býð. Sc. fol. 28 b.

ƿost, masc., *dung, sterlus*. Lb. I. iv. 6.

ƿreapan, præt. ƿreop, *picree*. Διδ. 33. Cf. ƿroepend, *scorpion*. þe sona ðreop ðry-

þreapan—*cont.*

þes rið þæs winðes. Hom. II. 510. *And the fire immediately drove transversely contrary to the wind.*

þreobræð, Lb. II. vi., beobræð?

þreohyrne, adj., *three cornered*, translates *Τρίγωνον*, Hb: clxxxi. 1.

þrumse, gen. -e or -an, fem. Wilkins in his Saxon laws, p. 415, col. b, cites from the Textus Roffensis. Ceopleſ þeſ gylb iſ ce. 7 vi. 7 lx. ðrumſa þ biþ 7pa hund 7cyllinga be myrcna laſe. (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 7remiſſe it must be fem., and make gen. in -e and -an.

þunorþæð, pl. -a, fem., *thundering, tonitru.* Lb. II. lxiv. Ðrihten 7ende þunorþaða 7 haſul 7 byrnende liſetta oſer eal eſirta land. Exod. ix. 23. Μιτ τῷ 7pa hio ahoſ ðæt heafoð upp óſ ðæpe mýſan 7pa mýcel mæſen heſetſlyhta 7 þunorþaða . . . ðæp 7orð 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.* Hio ahoſ þ heafoð oſ ðæpe mýſan 7omod mid ðæpe þunorþaðe. Ibid. *She raised her head from the table at the moment of the thunderclap.* Ahleoðroðe 7eo heoſen 7 7e ðunorþað oſſloh ealle ða næððpan. G.D. 210 b, where read 7eo. *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.

'Αβρότανον truly interpreted; Hb. cxxxv. 1.

Absida, *bright*; vol. I. pref. p. lix., p. lxiii.?

Absinthium, ἀψίνθιον, interpreted; Hb. cii. 1.

Achillea (*see* 'Αχίλλειος, Dioskor. iv. 36), rightly interpreted; Hb. xc.

Actium, a various reading of 'Αρκειον, or 'Αρκτιον; Hb. cxxxiv. 1. The first two lines are from Dioskorides, iv. 107. An excessive length is assigned to the stalk; had the Greek been understood, an English term for *burdock*, claze, was assignable.

Adder. *See* Snake.

Αείζων μικρόν, Hb. cxxxix., all the heads from Dioskorides (μέγα); Hb. cxlvii.

Æsir, the northern nations gods; Lacn. 76.

Afterbirth, to remove; Lb. II. lx. contents; III. xxxvii. where for lard read *bacon*.

Agagula, *a punk*; vol. I. pref. p. lxiv.

Agate in medicine; Lb. II. lxiv. lxv. 5, lxvi.

'Αγλαοφωτίς, *the pæony*; Hb. clxxi.

'Αγχουσα, *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.

'Ακανθα λευκή, a foreign thistle, not Englished; Hb. cliii. 1.

'Ακάνθιον, Hb. cliv., a foreign thistle, Englished erroneously; confused with ἄκορον. In Dioskorides iii. 19 is ἄκανθα, which is followed: iii. 18 is ἀκάνθιον.

'Αχίλλειος, *a yarrow*, or *maythen*, not interpreted; Hb. clxxv. 1.

'Αχῶρας rightly interpreted; Hb. clxxxiv. 4.

'Ακρόζυμος, *leuiter fermentatus*; vol. I. pref. pp. lxi. lxv. Printed *leniter* in Isidorus.

Alabaster in medicine; Lb. II. lxiv. Of the red earth there mentioned it is to be observed, that alabaster belongs to the new red sandstone strata.

Ale; Hb. xxxvi. 4; vol. I. p. 374, 3; p. 376, p. 378, 9, 11; vol. I. 388. Double brewed; that is, brewed on ale instead of on water; Lb. I. xlvi. 3; foreign, *ibid.*; II. li. 3, lii. 1, lvi. 1. Brewed at home; Lb. II. lxv. 2, 3; III. xxx.; Lacn. 59.

Alogia, *surfeit*; vol. I. pref. lix. lxiii.

Altar, in medicine Lb. I. lxvii, III. xli.

Aluta, *wood*; Hb. lxxi.  
 Ambasilla, *belly*; vol. I. pref. lix. lxiii.  
 Ἄμμι; Hb. clxiv. See Names of Plants.  
 Amphiballium, *double pile garment*; vol. I. pref. p. lxi.  
 Amphitappa, *double pile cloth*; vol. I. pref. p. lix.  
 Anabola, *a womans cowl*; vol. I. pref. p. lx.  
 Αναλογεῖον, *reading desk*; vol. I. pref. p. lxv.  
 Ἀνδρογόνην, rightly interpreted; Quad. iv. 12.  
 Ἀνηθον, 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 Fuchsianus 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.  
 Ἀσθμα, for; Διδ. 51, 52, 53.  
 Astrology rejected; Hb. xciii.  
 Attercoops; Hb. iv. 8. They are drawn with eight legs, long locust like bodies, horns, and wings. See Glossary.  
 Attico melle resolved as attaci; Quad. iii. 13, v. 4, xi. 3.

Authors translated, imitated, or paralleled, cited:—

Alexander Trallianus; Lb. I. i. 1, 13, ii. 1, 11, iii. 1, 5, iv. 1, 6, xv. xviii.; this passage is reprinted in the preface; II. i. vi. xi. xvi. xxi. xxiii. xxiv. xl. xli. xliii. xlv. xlvi. xlviii. lvi. 3.

Apuleius; Lb. I. vi. vii. xxii. xxvii. 1.

Aretæos; vol. II. p. 258.

Augustinus; III. 264.

Celsus; Lb. II. ii. 12.

Diokles; Lb. II. xxv.

Dioskorides, most of the last part of the Herbarium in vol. I.

Φιλάργριος; 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.

- Βαλλωπή, becomes pollose, Hb. clxxvii. 1.  
 Balsam, its medicinal virtues; Lb. II. lxiv.  
 Βασιλίσκη, translated, wonderful account of; Hb. cxxxī.  
 Βασιλίσκος, *basilisk*, truly interpreted; Hb. cxxxī.  
 Baths, hot; Hb. cxli. 2.  
 Βατράχιον, the herb *ranunculus*, *buttercup*; Hb. x.  
 Beer, Hb. xi. 2, clviii. 2, for beavers castor. Quad. iv. 8; vol. I. p. 376; Lb. I. ii. 19; III. xxxviii.  
 Bees, to secure them; Hb. vii. 2, vol. I. p. 397.  
 Belly, remedies for disease of, Hb. i. 11; for swollen, Hb. i. 21; sore, Hb. ii. 2; swollen, *ibid*; enlarged, Hb. ii. 4, 7; sore, iii. 2, xi. 2, xiii. 2, xviii. 3, 4, xxvii. 2, xxxii. 2, xxxvii. 4, xxxviii. 3; for waxen, xl. 1, xlvi. 2, liii. 1, lix. lx. 3, 4, lxix. 1, 2, lxxx. 3, lxxxī. 5, xc. 10, xci. 3, xciv. 2, 3, cvī. cxī. 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, clxxxi. 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 *anthemis*, or ox eye, but not English; Hb. cxli. 1.  
 Bowels of an earwig, to make an external application; Lb. I. lxi. 2.  
 Brain exposed, how treated; Lb. I. i. 15; in communication with the stomach; Lb. II. i.  
 Brassica silvatica, rightly interpreted; Hb. cxxx.  
 Breasts, for sore, Hb. v. 6, xix. 4, lxxx. 3, xciv. 10, cxvi. 2, clxiii. 4, clxxxiii. 4.  
 Breastbone, for the; Διδ. 54, 55.  
 Breath, for bad; Lb. I. v.  
 Brimstone (from Sicily); Hb. xci. 3, cxxiii. 1.  
 Brittanica, a Dioskoridean plant unascertained, is interpreted; Hb. xxx.  
 Brock, or badger, medicinal; Quadr. i.

- Broken head, for, use betony, Hb. i. 2, xlvi. 2; bones, xv. 3, li. 2; Quad. xi. 11, xiii. 9; Lb. I. i. 14, 15, 17, xxv. 2.
- Bruises, for; Hb. xxv. 2, xxxii. 8, clxxviii. 3, clxxxiv. 2; Quad. vi. 10.
- Βρωνία*, 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, clxxviii. 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, lxv. 1; III. ii. 6, ix. xxiii. xxiv. xxvi. xxxi. xxxii. xxxiii. 1, xxxiv. xli. lxv. 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 (*λιθιῶνας*), cxlvi. 3, clxxx. 2; Lb. II. lviii. contents; III. xx.
- Cambas, *the hams, poplites*; vol. I. pref. p. lxxi.
- Cancer, for; Hb. iii. 9, xxxii. 3, xxxv. 2, xxxvii. 3, lxxxiii. 2, clxvii. 3; Quad. vi. 21, xiii. 5; Lb. I. xlvi.; III. viii. xxxvi.
- Canis caput, *snap dragon*, translated; Hb. lxxxviii. *Κυνοκεφάλιον* in the mediæval notes to Dioskorides is another name for *Ψύλλιον*; iv. 70.
- Κάναβις silvatica* interpreted as *Cannabis*; Hb. cxvi. 1.
- Canterius, *horse*; vol. I. pref. lxi. lxv. 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. clxxxix. 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, lxv. 1; heathen, III. i. xviii. lxii. lxiii.; Lacn. 8, 9, 10, 11, 12, 53, 74, 79, 82, 83, 91, 103, 104, 105, 106, 109.
- Cheese of goats milk; Quadr. vi. 5, 6, 7.
- Chest, for oppression, angina; Hb. xxxviii. 3, xlii. 5, cxxiv. 1, cxxvi. 1, cxxxv. 2. *Θάραξ*, 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. xliv. lxiii. lxxxviii. 2, and *see* Liturgical.
- Circle of St. Columb; vol. I. p. 395.
- Clada, *neck*; vol. I. pref. p. lxx.
- Cliotedrum, *fuldstool*; vol. I. pref. pp. lxii. lxv.
- Clivers from cleaving to; Hb. clxxiv. 1.
- Cloaca, *the pit of hell*; vol. I. pref. pp. lviii. lxiii.
- Codrus, *teacher*; vol. I. pref. p. lx.

Cold, Chill, for; Hb. xx. 5, cxvi. 2, cxlvii. 4, clxxviii. 7; Lb. I. lxxxii.

Cold in the head; Lb. I. x.

Columbina equivalent to Verbena; Hb. lxvii.

Complexion, for a good; Lb. II. lxv. 5, lxvi.

Conas, *eyes*; vol. I. pref. p. lxix.

Conception, for; Quad. ii. 17; Lb. II. lx. contents.

Confirma, *comfrey*, interpreted by a name even then almost obsolete; Hb. lx.

Consolida, *comfrey*; vol. I. p. 376. There were three consolidas, Fr. *consoude*, maior, media, minor.

Constipation, for; Lb. II. lvi. contents, lxiv. contents, lv. lvi.; III. xxi.

Constitutions differ; Lb. p. 84.

Consumption; Lb. II. li.

Copper; Lb. I. xv. 2; III. ii. 1; Lacn. 113.

Corns on a horses feet, for; Lacn. 96.

Cosmetics; Quad. xi. 13, xii. 1, 2.

Costiveness, for; Hb. i. 12, xxx. 4, lxii. lxxxiv. 1; Quad. vi. 11, xi. 4.

Cotton; Lacn. 79. For an account of its growth in India see the letter of Alexander in the Saxon Narratiunculæ.

Cough, for; Hb. cxxiv. 1, 2, cxxvi. 1; Lb. I. xv.; III. ix. xiv.; Lacn. 3, 86, 112, 113.

Crab in medicine; Lb. I. iv. 2; III. ii. 1, 3.

Cramp, for, Hb. xciv. 11, cliii. 5, clxxi. 4; Quad. xi. 9, xiii. 2; from disordered stomach, Lb. II. i.

Crassus, *breast*; vol. I. pref. p. lxx.

Cross, the sign of, in medicine, Lb. II. lxiv. lxv. 1, 3; lichen from; III. lxii.; Lacn. 91.

Cruditas misunderstood; Hb. xxi. 4.

Cucumis silvaticus interpreted; Hb. cxv. (In the interpretation silvaticus seems omitted. The cucumbers are in England only garden frame plants. They might, however, be grown, for garden frames were constructed of lapis specularis, some such laminary substance as tale, Colu-

Cucumis silvaticus—*cont.*  
mella would grow cucumbers in Italy under such frames; "Sed nihilominus "specularibus integri debebunt." Book ix. cap. 3.)

Cutting into an abscess; Lb. II. xxii.

Cyprus, Κύπρος, believed of old to be privet, interpreted as Cypress; Hb. xxii. 2. It is now considered to be the henna plant, *lawsonia alba*.

## D.

Day, of varied length; III. p. 258; prolonged beyond twenty-four hours; III. p. 260.

Dead fœtus, to remove; Hb. lxiii. 2; so ξμβρυα ἐκτινάσσει, Diosk.; Lb. II. lx. contents; III. xxxvii.

Deadened flesh; Lb. I. xxxv.

Deer, wounded, cure themselves; Hb. lxiii. 6. So Dioskorides.

Δηχθέντες, οί, truly interpreted; Hb. cxxxv. 4.

Δελφίνιον, *larkspur*, without interpretation; Hb. clx.

Demoniacal possession. See Lunatic.

Depression of spirits from disordered stomach; Lb. II. i.; Lacn. 73.

Devil, against the, Lb. III. xli. lviii.; his commerce with women, Lb. III. lxi.; against, lxii. lxiv. lxvii; Lacn. 11.

Diagnosis of the sex of the fœtus; Lb. II. lx. contents.

Diaphragm; Lb. lvi. 4.

Diarrhœa, for; Hb. xix. 7, lxix. 3, cxxxix. 5, cxl. 2, cliv. 2, see note; cliv. 2, clviii. 2; Quad. vi. 9, viii. 5; Lb. II. lxv. 5; III. xxii; Lacn. 17, 18, 59, 102.

Dies Ægyptiaci; Lacn. 117.

Digestion, for, Hb. i. 19, xc. 9; symptoms of disordered, Lb. II. xxv.; for, Lb. II. xxx.; slow, II. xxxiii.; III. xv. lvi.

- Δίκταμνος, left without interpretation, foreign; Hb. lxiii.
- Diphtheria, or a like disease; Lb. I. iv. 6.
- Discretion recommended to the physician; Lb. II. vii.
- Diuretic effect; Hb. clii. 1, cliii. 3, cliv. 2, clxiii. 2, clxxxiii. 2.
- Dog, for bite of, Hb. xlv. 2; bark of, Hb. lxvii. 2; Lb. p. 86; bite, III. xxxiv.
- Dog, in medicine; Quad. xiii. (in 5 strike out mad).
- Dorsal muscle, for the; Lb. I. lxxi.
- Dragons blood; Hb. clxxxiv. 6. (Not in Dioskorides.)
- Δρακόντιον; Dioskor. ii. 196; Hb. xv. The drawing correct; Hb. xx. 8.
- Dreams, against frightful, use betony; Hb. i. 1.
- Drinks, sweetened; Quad. ii. 8.
- Drop, for the; Laen. 9.
- Dropsy, for; Hb. xxvi. xliii. 1, 4, xciii. 3, 4, cxxi. 2, beginning, ἐπ' ἀρχομένων ὑδρωπικῶν; 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. xlvi. ; 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. ; Laen. 58; Διδ. 24.
- Dwarves, as producing convulsions; Quad. ix. 17. See pref. to vol. I. p. xxxvi. ; Laen. 51.
- Dysentery; Hb. ii. 5, cxxxvi. 3, from Dioskorides; cxvii. 4 (δυσεντερικοῖς); Lb. II. lxiii. contents, lvi. 3, 4, lxv. 1, 2.
- E.
- Earn, how he obtains clear sight, Hb. xxxi. 2; in medicine, Laen. 12.
- Ears, for bad; Hb. v. 2, xix. 6, lxxvi. 2, xcii. 1, xcviii. 4, c. 7, cxxxii. 3, cxliv. 4, clxxiv. 3; Quad. iii. 3, 14, v. 8, vi. 17, viii. 7, ix. 10, x. 2, xi. 5; Lb. I. iii. throughout; III. iii. lx. ; Laen. 59; Διδ. 17.
- Earth in the centre of the planetary system; III. 254.
- Earthworm meal; Lb. I. xxxii. 4, lix. lxxvi. ; III. xxxiv. ; Laen. 57.
- Earwig in the ear; Lb. I. iii. 1, 12; III. iii. i.
- Ebum 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. ; Laen. 50.
- Elf; Lb. II. lxv. 5; III. lxi. lxii. lxiii. (water elf); Laen. 11.
- Elfshot, for cattle; Lb. I. lxxxviii. 2, 3; II. lxv. 1; Laen. 76.
- Emmets in medicine; Lb. III. xxxiv. xlvii.
- Emmets eggs, Lb. I. iii. 5; horses, 11; nest, III. xlvii.
- Emollients; Lb. I. ii. 1, 5.
- Enchantment, against; Hb. lxxxvi. 4; Lb. I. xlv. 6, lxiv.
- Encliticus, *on the decline*; vol. I. pref. lix. lxiv.
- Epilepsy, for; Hb. cxliii. 1; Quad. v. 12, viii. 9; from disordered stomach, Lb. II. 1.
- Equisetum; Hb. xl. See Ἴππουρις.
- Ἐρέβινθος of Dioskorides translated peas; Hb. clxxxii. 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.
- Ἐρρίνον; Lb. I. i. 4.
- Ἐρύγγιον, without English; Hb. clxxiii. See *Colhxsecg* 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.
- Eruseus, cf. *Ruscus*, *butchers broom*, and *Bruscus*, *brushwood*; rightly interpreted, Hb. lxxxix.
- Erysipelas, for; Hb. cxxxix. 2, cxliv. 1, clxxiii. 5; Quad. vi. 1, viii. 13; Lb. I. xxxix.; Lacn. 57, 58, 59, 109, 110.
- Evacuations, Lb. II. xxi.; white (when the action of the liver is suspended), ib.; through the mouth, Lb. II. xxxiii.
- Evangelists, the four, in medicine; Lb. I. lxxv. 1; Lacn. 9, 29, 74.
- Evil eyes, against; Hb. xi. 1.
- Evil humours, for; Lb. I. xxxi. 5; II. xxvii.
- Exercise recommended; Lb. I. ii. 12; II. xxvii.
- Exugiam, vol. I. pref. lxx., properly *axungia*, *fat about the kidneys*.
- Eyes, for bad, Hb. xvi. 3, xix. 5, xxiv. xxxi. 2, 3, xxxvi. 3, 4, liv. 1, lxxv. 1, 2, 3, 4, lxxxviii. xci. 4, 6, cxvii. 2, cxix. 2, cxx. 1, cxxxv. 6, cxxxix. 2, cxlvii. 1, clxxxiii. 1; Quad. ii. 1, iii. 13, iv. 2, 7, 18; *νικεταλωπία*, 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; poek in, Lacn. 13; salve, 16, 23; for, *Διδ.* 20, 21, 22, 23, 24, 25, 26.
- Eyelids, for thick; Lb. I. ii. 23.
- F.
- Φαλάγγια, for; Hb. xc. 13, c. 4, cxxxv. 5, cxxxix. 4, cxlvii. 3, clxxiv.
- Falling sickness, for; Hb. lxi. 2.
- Fascination, for; Lb. III. i.
- Fasting, medically; Lb. II. xxv.
- Fatigue, for; Lb. I. lxxix. lxxxvi.
- Faul, a charm; vol. II. p. 114.
- Feet, swelled and sore, for; Hb. ii. 17; sore, v. 7, xi. 3, xxxiii. 1, lxxvii. 5; Quad. iii. 15, iv. 3, vi. 7, viii. 4; Lb. III. li.; Lacn. 49, 67, 68.
- Femoralia, *genitalia*; vol. I. pref. p. lxxi.
- Fever, for, Hb. i. 28; quartan, ii. 12; tertian, ii. 14; on alternate days, ii. 15, xii. 5, xx. 2, xxxvii. 2, xlii. 2, xlvi. 2, lxxii. 3, xciv. 6, xcvi. 3, cxiv. 2; cold, Hb. cxxxviii. 2, cxliii. 4 (*ρίγη*, *shiverings*); dry, cxlv. 1 (*καύσαν στομάχου*), clii. 2, clx. clxxi. 2; Quad. ix. 12; Lb. I. lxii.
- Fiends, against; vol. I. p. 386.
- Fig (a hard round and red sore). See *Fic* in the Glossary to vol. II.; Lb. I. lvii.; III. xlvi. 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 (*ψύλλας*), cxliii. 1.
- Flux, for; Hb. l. 3, liii. 2, lx. 2, lxxxix. 2, cxxviii. 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 erus interpreted, rightly it seems; Hb. xlv.  
 Gallo, *a hired servant*; vol. I. pref. pp. lxiii. lxvi.  
 Gastric derangements. *See* Bile.  
 Genitals, for diseased; Lb. I. xxix.  
 Gentiana, rightly interpreted; Hb. xvii. The drawing is of a gentianaceous plant, and nearest *Erythræa pulcella*.  
 Gibra, *man*, from the Hebrew; vol. I. pref. p. lxix.  
 Giddiness, for; vol. I. p. 378, 9, 10; Διδ. 13, 14, 15.  
 Gladiolus adopted; Hb. lxxx.  
 Glass; Hb. xxxi. 3, cxvii. 2; Lb. II. vi. xviii. xxii.  
 Gnats, against; Hb. cxliii. 1.  
 Goat in medicine; Quad. v.  
 Goats milk; Lb. II. xxv. xxx. 1, lvi. 4.

Gold ring in medicine; Quad. v. 12.  
 Γονοῦρῶλα, for; Hb. clviii. 4.  
 Γοργόνιον, without interpretation; Hb. clxxxii. *See* Colhxsecg in Names of Plants.  
 Gout, for; Hb. i. 29. ii. 13, xii. 4, xxv. 4, xxxix. 2, lxxiii. 3, lxxvii. 4, lxxxii. 2, cxv. 2, cxxx. 3, cxxxii. 4, cxxxix. 2, clxiii. 5, clxxiii. 5, clxxxiv. 2; Quad. iii. 15; vol. I. p. 376, 4; Lb. I. xxvii.; 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.  
 Gripping, *tormina*, for; Lb. III. xxviii.  
 Groin, for diseased; Hb. v. 5.  
 Gryas, unknown, interpreted; Hb. li.  
 Gums, for the; Hb. cxlii. 3 (for Dioskorides has οἰδα), clxxxi. 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, cxxiii. 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; Laen. 1, 5, 14, 23; Διδ. 8.
- Heartache, for; Hb. xviii. 3, lxxxix. 3, xciv. 10; Lb. I. xvii.; Laen. 55, 115; Wens. Laen. 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. lxxxix.
- Ἐλλέβορος *λευκός*, interpreted by a Saxon name; Hb. cxl. The herb was much administered, and doubtless grown by herborists. Repeated elix.
- 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. lxix.
- Ἡλιοτρόπιον, *heliotropion scorpiurus*, interpreted, Hb. l. ; without interpretation, lxv.; interpreted from Dioskorides, Hb. cxxxviii. 1.
- Ἡρακλεία, without interpretation; Hb. lxxiv., which Heraclaea cannot be ascertained.
- Hernia, for; Quad. v. 10.
- Hibiscus, which the modern botanists seem rightly to identify with the lignous, shrubby mallow, interpreted by its cognate; Hb. xxxix.
- Hicket or Hiccup; Lb. I. xviii.; II. vii; III. lxii; perhaps Laen. 70.
- Ἱερόβολβος interpreted; Hb. xxii., where the doubtful Greek has for interpretation English, now at least, doubtful.
- Ἱεροχρυσός rightly interpreted; Hb. cxxxi.
- Holy days in medicine; Lb. II. lxv. 4.
- Holy oil; Lb. II. lxv. 5.
- Holy salt; Lb. II. lxv. 5.
- Holy salve; Laen. 29.
- Holy water; Lb. I. xlvi. 1, lxxxviii. 2; II. lxv. 5; III. xli. lxiii. lxiv; Laen. 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.; Laen. 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.
- Ἱπέρικον *κόριον*; Hb. clii., foreign, without English name.
- Ἱπώπια, with a Latin translation turns out *ulcers*; Hb. cxlviii. 2 (the translation carbuncles relies on glossarial authority).
- Ἱσπερικὴ *πνίξις*, miswritten; Quad. ii. 7.

## I.

- Iaris, *with locks, cincinnis*; vol. I. pref. p. lxix.
- Idiotcy, prescribed for; Lb. I. lxvi.
- Incurable diseases, for; Quad. i. 3.
- Indigestion, for; Lb. II. xxix.
- Inflammation, for; Hb. ii. 6.
- Inflation, for; Hb. xlvi. 4, xci. 2, xciv. 12, clxxxiv. 5; Quad. vi. 13.
- Influenza; Lb. I. i. 16, 17.
- Inguinal parts, for; Hb. xciv. 4, ciii. 1, cxxiii. 1. 2; Quad. viii. 2.
- Injection; Lb. II. xxviii. (*clyster*?).
- Intestines, disease of, Hb. ii. 3; to move, Hb. xxviii. xciv. 5, 12, ex. 2, cxiii. 2, cxlvii. 4, cxlviii. 1, where ἐπὶ *στροφουμένων* would be Latinized *ad tormina*, a more ambiguous term, cliv. 3, clv. 3,

Intestines,—*cont.*

- clxiv. 1, where Dioskorides had *πρὸς στρόφους*, for *gripes*, clxxxiii. 2; Quad. ii. 18.  
*Inula campana* interpreted; Hb. xvii. 1.  
 Inward fellon, 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 Ἰλλυρικὴ, 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. lxxxii. ciii. 1, 2, cxxiii. 1; Lb. I. lxxvi. lxv. 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, lxv. 3; III. xii. lxxxii.  
 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, clxxxviii. 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.  
*Καλλίτριχον* or *-os*, interpreted water wort; Hb. xlviiii. In the mediæval gll. 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, clxxxiii. 2; Quad. i. 7; Lb. III. xxxviii.  
*Κενταύριον τὸ μέγα* (Dioskor.), rightly interpreted; Hb. xxxv.  
*Κενταύριον τὸ μικρόν*, rightly interpreted; Hb. xxxvi.  
 Kernels, *strumous swellings*; Hb. iv. 3, xiv. 2, lxxv. 5, clviii. 5, clxix. 2; Quad. iii. 7, vi. 3, xi. 6; (*παρωτίδες*); Hb. cxliv. 3; Quad. ii. 12, vi. 18.  
*Χαμαιδάφνη*, misinterpreted; Hb. xxviii.  
*Χαμαίδρυς*, interpreted; Hb. xxv. *See* Names of Plants.  
*Χαμαιελαία*, which is a laurel, mistaken; Hb. xxvi.  
*Χαμαιέων λευκός*, interpreted by approximation; Hb. clvi. 1.  
*Χαμαίμηλον*, chamomile, interpreted rightly; Hb. xxiv.  
*Χαμαίπιτυς*, misinterpreted; Hb. xxvii.  
*Χελιδονία*, foreign; Hb. lxxxv.  
 Kidneys, for disease of; Hb. lxxxvi. 3, cxix. 3; *νεφρῆτις*; Hb. cxlv. 2.  
 Kings evil, *ἕκτερος*, *jaundice*; Hb. cxliii. 1.  
*Κίρσιον*, misinterpreted; Hb. lxx.  
*Κλύδωνες*, or watery congestions; Lb. I. xiv.  
 Knee pain, for; Lb. I. xxiv.; III. l.; Lacn. 15, 49.  
 Knots, obliqua. *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 μῆλα*, mistaken; Hb. cxxxv. 6.  
*Κύμινον*, foreign; Hb. clv.  
*Κυνόγλωσσον*, misinterpreted; Hb. xcviiii. 1.

*Κυνὸς βάρτος*, near akin to *Bramble*, not interpreted; Hb. clxx. Even Schneider says *rosa canina* (or *bramble*), passing by the suggestion of Sibthorp and Smith. *Κύπρεσσος*; Hb. xx. 8.  
*Κύπρος*, once believed privet, Hb. lxxvi. 2 (now thought *lawsonia alba*).

## L.

- Lacterida, a milky spurge, not interpreted; Hb. cx. (It was a *Springwort*.) Interpreted (conventionally? for Gith is *μελάνθιον*); Hb. cxiii.  
*Lactuca leporina*, without interpretation; Hb. cxiv.  
*Lactuca silvatica*, translated; Hb. xxxi.  
Lammas Day, from the bread hallowed that day; III. 290.  
Lancet wounds; Lb. I. lxxii.  
Land, a charm for; vol. I. p. 398.  
*Λάπαθον*, Hb. xiv., rightly interpreted, Hb. xxxiv.: sorrel is for distinction *δξυλα-πάθιον* in gll.  
Lar, for larder; vol. I. pref. p. lxiii.  
Latin misinterpreted; Hb. cxv. 3.  
Laver; Hb. cxxxvi. 1.  
Lay, a Wort Lay! Lacn. 45.  
Leap year; III. 262.  
Legendary lore; vol. II. p. 112.  
Legs, for bad; Hb. xxxiii. 1, li. 2; Lb. I. xxv. xxviii.  
*Leporis pes*, translated; Hb. lxii.  
Leprosy, has an English name, and is a native disease; Hb. xcii. 2, cx. 4, cxlvi. 4; Quad. vi. 10; Lb. I. xxxii. 3, 4. See it treated of as foreign, vol. II. p. 228, line 13; again; Lacn. 14.  
*Ληθαργία*, truly interpreted; Hb. xc. 5.  
Lice, for, Lb. I. lii.; called worms, Quad. ix. 15; for, Lb. III. xliv.; Lacn. 71, 72, 77.  
*Lilium* (foreign, already naturalized), retains its name; Hb. cix.  
Limb, for a lost; Lb. I. xxxviii. 8.  
*Lingua bubula*, misinterpreted; Hb. xlii.  
*Lingua carnis*, misinterpreted; Hb. xcvi. 1.  
Linen; Hb. cxxx.  
Linseed; Hb. xxxix. 3.  
Lion, in medicine; Quad. 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.  
Liquids, their weights; Lb. II. lxvii.  
Liver, diseased, for, Hb. iv. 5, xxxiii. 2, lxxx. 5, cxvii. 4, cxlv. 2, cxlvi. 2 (*ήπατικοίς*), clx. 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. lxxv. 3; III. i. xl. lxvii.

Lung disease, for ; Hb. xlvi. 7, cxxvii. 2, cliv. 3 ; vol. I. p. 374, 3 ; Lb. II. lxiii. contents, li. lxxv. 2 ; III. xiv ; Laen. 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 πνίξις*, 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, διάφραγμα, for ; Hb. iii. 6.  
Milk, for flow of ; Hb. clxi. 2.  
Millefolium, rightly interpreted ; Hb. xc.  
Milotis, an herb, but what ? Hb. clxxxiii.  
Mischiefs, against ; Hb. cxxxiii. 7, cxl. 3, clxxxii. 2.  
Mistakes about Greek in the piece *περὶ Διδάξεων* ; 1, 3, 25, 33, 40, 42, 50, 64.  
Μῶλυ, τὸ, written temolum, and, being a garlie, interpreted erroneously ; Hb. xlix.  
Moon, in medicine ; Hb. viii. 2, x. 2, lxi. 3, cxi. 3, clxxix. ; Quad. i. 5 ; Lb. I. lxxii. ; III. xlvi., 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. lxxxii. 5, cxxxii. 3.
- Νάρκισσος, an asfodelaceous plant, misinterpreted, as seems; Hb. lvi.
- Nasturtium, rightly interpreted; Hb. xxi.
- Nausea, for; Hb. i. 18; Quad. iv. 10, viii. 10; Lb. I. xix.
- Navel, for the; Διδ. 56, 57.
- Neck, for sore; Hb. i. 26; Lb. III. vii.; Lacn. 4.
- Needles; Lb. I. lxxxviii. 3.
- Nepeta, not interpreted; Hb. xc. 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.
- Οϊνάνθη, 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.
- Ὀρείγανον, without native name; Hb. ci. (held indigenous), cxxiv.
- Ὀργανον interpreted *bliss*; Διδ. 33.
- Ὀρθοπορία, Dioskor. iii. xxix., truly interpreted; Hb. cxxxv. 2.
- Ὀρυζα, *rice*; Hb. cxl. 2 (called a wort, instead of grain).
- Ostriago, Hb. xxix., if Ὀστρύα, 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, horn, the cupping horn, to be meant in SET ON; III. xlvi.
- Parturition, for; Hb. lxxxii. civ. 2, cxliii. 3, clxv. 5; Lb. II. lx. contents; III. xxxvii., where translate, *that a boy or a maiden shall do*; Lacn. 98, 103.
- Παρωνυχία, left uninterpreted; Hb. xliii. 3.
- Pastinaca silvatica, truly interpreted; Hb. lxxxii. 1.
- Patella, mistranslated; Quad. ii. 12.
- Paten, the eucharistic; Lacn. 11.

- Patha, *face*; vol. I. pref. p. lxix.
- Peony; Hb. lxvi.; foreign, retains its Greek name.
- Peppered medicated drink to comfort the stomach; Lb. II. iii.
- Perdicalis, rightly interpreted; Hb. lxxxii.
1. See Πέρδιξ λευκός, in Theophrastos, and Περδικάπι in modern Hellenic.
- Periaptis; 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.; Laen. 46, 102.
- Περιστερών, 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.
- Πετροσέλινον, the name retained; Hb. cxxix. Probably brought into the island by the Romans.
- Πευκέδανος, rightly interpreted; Hb. xcvi.
- Pheasants (wild hens); Lb. II. xxxvii.
- Pimples, for; Hb. xxii. 3, cxliv. 1, clxxxiv. 4; Quad. ii. 20, v. 6, 7, xi. 2, xii. 1, 2.
- Πίτυρα, rightly interpreted; Hb. clxxxiv. 4.
- Planets; III. 270.
- Pleiades; III. 270.
- Pleurisy, for; Lb. I. xxi.; II. xlv. xlvii. xlviii. xlix. 1.; Laen. 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), clx. clxiii. 2, clxxxix.; Lb. I. xlv. lxxxiv.; II. lxv. 2; III. xliii.; Laen. 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 chamæcyparissus* by Schneider.
- Pollute for βαλλωτή; Hb. clxxvii.
- Πολύτριχον, an herb unknown, interpreted; Hb. lii.
- Porrum nigrum; a blunder originating with Plinius; Hb. clxxvii.
- Portulaca, written porcilaca, and left without interpretation; Hb. cv. (Foreign.)
- Pose, for; Hb. xlvi. 1.
- Potion, for a lodged; Lb. III. xlii.
- Poultices, Hb. xxxiv. 1, xlii. 5, li. 2, cxxv. cxxvii. 2, cxxx. 1, cxxxiv. 3, cxliii. 5, cxliv. 1, cliii. 4, clxix. 2, clxxxiii. 4, clxxxiii. 5, clxxxiv. 4; Quad. ii. 11; Lb. I. iv. 5; of barley (meal) xxxv.; Lb. II. xxxii.; Laen. 8.
- Πράσιον, rightly interpreted; Hb. xlvi.
- Prayer for the eyes; Lb. II. lxii. contents.
- Pregnancy by medical art; Quad. iv. 12, 14.
- Preparation of plasters; Hb. xi. 3.
- Prescription for headache used for broken head, Lb. I. i. 14; for clearing the head used for headache, Lb. I. j. 3; for swoon applied to hunger, Lb. II. xvi. 2.
- Πριάπισκος; Hb. xvi. 2. Made the same as vinca pervinca; Hb. clxxxix. 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. clxxxix.
- 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; Laen. 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; Laen. 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, *oi*, 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.; Laen. 11. Collects; Laen. 29, 30, 31, 32, 33, 92; 93, 97, 101; vol. III. pp. 78, 79, 80.  
 Robbers, against; Hb. lxxiv.  
 Romans made themselves earth houses in the late summer; Lb. I. lxxii.  
 Ros marinus interpreted; Hb. lxxxii. 1.  
 Rose oil, how to make it; Laen. 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*, *iuniperus sabina*, foreign, not interpreted; Hb. lxxxvii.  
 Sacramental paten in medicine; Lb. I. lxii. 3.  
 Salacity, for; Lb. I. lxx.  
 Salt from the salterns or salt pans, thought coarse; Hb. xxxvii. 5. (The better was obtained about Droitwich, as appears by the charters: and ? in Cheshire.)  
 Salve, the black, Lb. I. xlvi. 1, lvi. 2; how made, Lb. III. xxxix. 2; the green, Laen. 4.  
 Salvia, without interpretation; Hb. ciii.  
 Σάμψυχον confounded with sambucus; Hb. cxlviii.  
 Σατύριον; Hb. xvi. 1; so named on the doctrine of signatures.  
 Saxifraga (*granulata*) rightly interpreted; Hb. xcix. 1.  
 Scab, for; Hb. xlvi. 6, clxxxii. 3, clxxxiv. 4.  
 Scars, for black; Hb. x. 3.  
 Seclerata, herb, *ranunculus sc.*, from its acrid properties; Hb. ix. Often called in gll. *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, clxxx. 3, clxxxiv. 4 ; Quad. vii. 4.  
 Sea sickness, for ; Hb. xciv. 8.  
 Sempervivum rightly interpreted ; Hb. cxxv.  
 Seneio rightly interpreted ; Hb. lxxvii.  
 Sennas, *teeth* ; vol. I. pref. p. lxix.  
 Septifolium, *sevenleaf* ; Hb. cxviii. 1.  
 Serpyllum ; Hb. ci. The *Ἐρπυλλος* 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, elxi. 1, elxxx. 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.  
 Σκιλλώδης not interpreted ; Hb. clxxxiv. (*like squill*).  
 Σκόλυμος, foreign, and not interpreted ; Hb. elvii. 1 ; edible ; *ibid.* 2.  
 Σκόρδιον, an English plant, not translated ; Hb. elxiii. 1.  
 Skull, for a fractured, Lb. I. xxxviii. 3 ; linked, III. lv.  
 Sleep, for want of, Hb. liv. 3 ; procured, cxxxii. 2, elviii. 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, xlvi. 2, lxiii. 3, 4 ; to drive away, lxiii. 5, lxiv. lxxi. 2, lxxii. 1, lxxxix. 6, 14, 16, xev. 2, xevi. 2, 3, xeviii. 2, cix. 2, cxxix. 2, cxxxiii. 1, cxxxvii. 2 (an addition to Dioskorides), cxlii. 5, cxliii. 1, eli. 2, 4, cliii. 5, clv. 2, clviii. 4, clxi. 1, clxiii. 3, clxxxiii. 2, 5, clxxiv. 2, clxxix. ; Quad. ii. 1 ; to kill ; 6, ii. 15 ; to drive away, ii. 19, iv. 14, vi. 8, 14, viii. 3, xi. 1 ; Lb. I. xlv. 1, 2, 3, 5.  
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 Soap ; Hb. xxxvii. 3.  
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 Solago minor, without interpretation, foreign ; Hb. lxxv.  
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 Sore eyes, for, use betony ; Hb. i. 3.  
 Sore loins, for, betony ; Hb. i. 10.  
 Sore sides, for, betony ; Hb. I. 9.  
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 Spectre, against a ; Quad. ix. 1, 14, x. 1.  
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 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.
- Stic 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.
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- Στρούθιον, an herb, not understood; Hb. cxlvi. 1.
- Στρύχνος *μανικός* misinterpreted; Hb. cxlvi. 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.

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- Tabes, *a dry wasting away*; Lb. I. xlvii.; II. lxiii. contents; III. xxx.; lix. lxvi.; Lacn. 23, 37, 38, 39, 40, 41, 42, 43, 44, 89.
- Talia, *loins*; vol. I. pref. p. lxx.
- Talpa mistranslated; Lb. III. xviii.
- Talus translated heel; Quad. iv. 17.
- Tarragon, a kitchen herb; Hb. xii.
- Tautones, *eyelids*; vol. I. pref. p. lxx.
- Teeth, are they bones?; Διδ. 33.
- Tenaculum; Lb. I. vi. 7.
- Tenderness, for; Hb. ii. 22.
- Tendon Achillis, heel sinew; Lb. I. lxxi.
- Tenesmus; Lb. II. xxxi. xxxii.
- Terror, for; Hb. lxxiii. 2, clxxix.
- Τέτανος; Διδ. 43, 44.
- Tetter, for; Hb. xlvi. 6, cxxii. 1; Quad. ii. 9, 10, 11.
- Teucrion interpreted; Hb. lvii.
- Θανάσιμα φάρμακα truly interpreted; Hb. cxxxv. 4, from Dioskorides.
- Theft, a charm against; vol. I. pp. 384, 390, 391, 396; Lacn. 83.
- Thigh, for ache of, *ισχιαδική*?; Hb. i. 27, xii. 2.
- Thirst, for; Lb. III. xxvii.
- Θλάσπι. See Hb. cl.
- Thor; Lacn. 76. See Gl. vol. III. in *πλεδ*: if read as *πλετ*, it is, *Thor had a dwelling in the mountain*.
- Thorn, for a, in the flesh; Lb. III. xlv.
- Throat, for, Hb. iii. 3; for sore throat in scarlet fever, as appears, Lb. I. iv. 4, xii.; Διδ. 37.
- Thunder; III. 280.
- 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, lxxx. 2, lxxxvi. 2, xc. 2, xcvii. 2, cliii. 4; canker of, clxv. 4, clxxx. 4; for loose teeth, Quad. ii. 3; for cutting, Quad. iv. 16, v. 9, ix. 8, xiii. 11; vol. I. p. 394 (a charm); Lb. I. vi.; III. iv.; Lacn. 100; Διδ. 33, 34.  
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Ulcer, for; Hb. ii. 18, iv. 2, ix. 2, xix. 6; Quad. vii. 1, 2, 3.  
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 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 Æscrote, Gl. vol. II.  
 Verrucaria is ἡλιοτρόπιον 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 Λευκόιον. See Banwyr in names of plants.  
 Viola purpurea, our violet, without an English name; Hb. clxvi. Nothing in common with Dioskorides iv. 122, but the name of the plant.  
 Viperina; Hb. vi.  
 Visions, frightful, against them use betony; Hb. i. 1.  
 Vmbilicus left uninterpreted; Hb. xlv.  
 Voice, for the; Lb. I. lxxxiii.; Lacn. 62; Διδ. 30.  
 Vomiting, for, Hb. i. 20; to produce, Hb. clxxx. 2; Lb. II. xii.; Διδ. 61, 62; for over, Διδ. 63.  
 Vomiting blood, for; Hb. i. 13, xix. 2, 1.  
 Vrtica, *nettle*; Hb. clxxxviii.  
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## 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.  
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 Wild beasts, against; Hb. lxxiii. 2, clxxxix.  
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 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, xxxv. 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, xcviii. 2, xcix. 2, c. 2, 3, 5, 7, cx. 2, cxvii. 2, 3, 6, cxix. 2, cxlvii. 5, clii. 2, 3, clix. clxiii. 2, clxxiv. 2; Quad. ii. 2, 4, 7, 14, iv. 8, 18, v. 4, 5, vi. 20, 25, viii. 6, 9, 13, xi. 9, 14, xii. 4, 11; vol. I. p. 376, 4, p. 378, 9, 10; Lb. I. i. 2, 17, ii. 21, 23, xviii. xx. xxi. xxiii. xxxi. 5, 7, xxxv. xxxvi. xxxvii. xxxix. 3, xlv. 1, 2, 3, xlvi. 2, xlvii. 1, xlviii. 2; II. ii. 2, 3, vi. xii. xvi. 2, xxii. xxiii. xxiv. xxv. xxvii. xxix. xxxii. xxxiii. xli. xlv. xlvii. lii. 1, lvi. 4, lix. 9, lxx. 3, 4, 5; Laen. 10, 11, 23.  
 Wishes, for; Hb. clxxxix.  
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 Wolf, in medicine; Quadr. ix.  
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## X.

Ξίφιον, which is *gladiolus communis*, *gladden*, interpreted foxes foot, Hb. xlvi.; interpreted *gladden*, Hb. clviii. 1.

## Y.

Year of the moon, the period of its revolution round the earth, p. 246.  
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## Z.

Zodiac, its signs; III. p. 294.



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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 vestments of a nun from Macaille, one of the bishops disciples of St. Patrick, and founded the abbey of Kildare in the plain of the Liffey, about twenty miles from Dublin. Here, with a bishop, who ruled other Irish bishops, she was regarded as head and preeminent over all abbesses of the Scots. Ordination of men and consecration of buildings were, with her, essentials of Christian discipline, and even of salvation. (*See Todd, St. Patrick*, p. 13.) According to the four masters and the Annals of Ulster she died A.D. 525. She was patroness of Ireland, and likened to the Virgin Mary. An ancient Irish hymn is published by Colgan (*Trias Thaumaturgus*, vol. II. p. 515), in which her praises and miracles are recounted. The Scholiast states this hymn to have been written by St. Brogan, and therefore about 520. Another ancient hymn in Latin has been published by Colgan
- Brigita, or St. Bride—*cont.*  
 and Dr. Todd. Her name is taken from a heathen goddess *brigit*, of which there were three, the goddesses of physic, smiths, and poets. (O'Donovan.) In this present volume, p. 78, her ancillæ are mentioned. In the extant lives the names of women associated with her own are Darlugdacha, Hinna or Kinna, Daria, Bria. The words malint noarline dearnabda murde murrunice domurbrio rubebroht, contain, perhaps, *μιοργλαν*, *deap neamda*, *muire de*, *Immaculate, Maid of Heaven, Mary of God*, but Keltic scholars must pass their own judgment upon them.
- Cassianus, Saint ; Lb. p. 78. There were three of the name.
- Chesilius ; vol. II. p. 294. *See Acta Sanctorum*, July 20.
- Constantinus, *see Seven Sleepers* ; Lacn. 56.
- Dionysius ; Lacn. 56 ; vol. III. p. 294. *See Seven Sleepers.*
- Ehwald, Saint ; vol. III. p. 78. Edwald ? *See John of Tinemouth.*
- Eugenius ; vol. III. p. 294. *See Acta Sanctorum*, July 13.
- Franks ; Hb. cxxv.
- Galenos ; Διδ. 64.
- Germanus, Saint ; Lb. p. 78.
- Hippocrates ; Διδ. 1, 20, 66.
- Idpartus ; vol. I. p. 326,
- Iohannes ; Lacn. 56. *See Seven Sleepers.*
- Lucania ; Hb. li.
- Machutus, Lacn. 57, an Irish saint of note.

Malchus ; Lacn. 56. *See* Seven Sleepers.  
 Martinianus ; Lacn. 56. *See* Seven Sleepers.  
 Maximianus ; Lacn. 56. *See* Seven Sleepers.  
 Nicasius, vol. III. p. 294, was a saint martyred, it is said, by Domitianus, in the Vexin, near Rouen, Oct. 11.  
 Noe ; Διδ. 1.  
 Noðes 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 Whitern 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 Eþmenpeð  
ȝ Ercenberht . ȝ þeȝ Ercenberht muxeð æfter his fæ-  
der . ȝ Eþmenpeð ȝeȝtpeynðe tpezen sunu þa ȝyððan  
pupðan ȝemartpeode of ðunope. *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 ðunor.<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 þer. 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 lynch 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 lynch or broad bank dividing the two capital manors of Minster and Monkton.

An abbes 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. 1.

<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, Domnus 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.

Forged deeds  
on real trans-  
actions.

In the same way the existence of the Minster and of its boundary linch, 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*.

Thunors low.

Among the charters<sup>b</sup> produced from the muniment chests of St. Augustines, is one which puts a different,

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: "Con- firma 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-

<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.

Priory in Sheppey.

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.

Æþelwold, 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 ÆþELSTAN (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 Æþelwold), and the third led by the slippery blandishments of pleasure would perish by a miserable end. Æþelstan, 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 Æþelstan to have been a backslider.

When Dunstan became abbot of Glastonbury, Æþel- His profession. wold followed him, and there, from him, accepted the

monastic dress. He continued his studies in that celebrated abbey, learning grammar and metre; that is to say, acquiring a sufficient knowledge of Latin in prose and verse, with the power of writing in that wide spread tongue: he also diligently perused the Catholic authors, that he might be able to give a reason for the faith that was in him, and decide rightly on affairs. Dunstan made him dean of the foundation. It is also related of him that he tilled the abbey garden, and prepared fruits and pulse for the table of the brethren. According to the usual monastic discipline, as long as he was a simple brother, he would be told off in his turn for the various duties of the house: if it fell to his lot to be one of the hebdomadarii coquinæ, he would have to take his share in the labours of the kitchen; if it came round to him to be hebdomadarius in reading, he was to perform his part in reading and singing the daily service of the church; or for his week obeyed the orders of the horderer, or steward, and sweated in the hayfield, the fallow, or the garden. To ÆPELSTAN succeeded (940 A.D.) EADMUND, and to Eadmund EADRED (946 A.D.); while Æpelwold was ripening into a scholar, and a man of the world, and proposing, for his better proficiency in all that adorns a literary and inquisitive mind, to visit lands beyond sea. The king's mother, Eadgife, persuaded her son to keep the young man at home, and he gave him the half ruined monastery at Abingdon. The active churchman ferreted out some old documents, with which he convinced the king and his nobles that a large part of the possessions of the monastery had been seized, and had now fallen into the hands of the king. Having proved his case to the satisfaction of the highest court in the kingdom, the land he claimed was reconveyed to the abbey, 955 A.D. The charter expressly says it was the town of Abingdon which was thus restored, having been taken from the abbey by King Ælfred,

pro victoria, qua functus est de Danis super Esseduno victis,<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 Friwe-gar, he brought from Glastonbury accompanying him, Ordbriht from Winchester, and Eadric from London. Osgar he immediately sent to Fleury, to be further instructed in the observance of St. Benedicts rule, and to fetch home a copy. Before his church was dedicated Made bishop. 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> Mæþlic, he says himself.

<sup>c</sup> Psalm xxv. 8 v.—Domine dilexi decorum domus tuæ.

of Abbot Vincent, 1130 A.D.; it was carved with the Virgin Mary (?) and twelve apostles, and was placed over the altar; and four bells, two smaller made by himself and two larger by St. Dunstan. He also made a wheel with little bells to be rung on festivals. Some monks of Jumieges at a later period stole part of these valuables, and carried them away into Normandy. Here we read of a man zealously devoted to his profession, and recognize the spirit which now animates men like him. He allowed his monks at each meal as much bread as would balance sixty shillings, and so much cheese, as that an Abingdon pound of it lasted ten days. He defined their refreshment, as was customary in religious houses, that none of these holy men, tempted by the devil, should eat to surfeit; every day was placed on table a generale, or dish for all, such as fish, or toasted cheese, not conveniently brought up in portions; for each man two messes of soup or broth, and one pittance or separate plateful. He permitted in the refectory a dish or tray of dishes of a stew mixed with meat. He increased the quantity of food "in albis," when the service of the mass was performed "in albis," and "in cappis" when it was celebrated in copes.

Chasubles and  
copes.

This consuetudinale reads as if "in albis" signified in white chasubles, for the phrase is often in opposition to "in cappis." The alb was the dress of all in the community, but the celebrant of the mass was always robed "honorifice."<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 “ædificator;” we may presume, 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.

He was a great builder.

Before the dedication of his new church at Abingdon, 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

As bishop.

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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 Æþelwold well; but he was, like the king, Dunstan, and the bishop, a partisan, strong and unreserved, of celibacy in the clergy. Æþelwold himself in the text now printed speaks only of "foulnesses" and "the aforesaid guilts;"<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 Æþelwold; they might appeal to the archbishop perhaps, but he was Dunstan; they might send a wailing cry to the king, but he was Eadgar. Thus the mitred head and crosiered hand, the prayerful, zealous, bounteous servant of his Master dealt with his helpless victims.

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<sup>a</sup> The lives of Æþelwold, and the | "tion" allowed, as W.M. says, was  
Annales de Wintonia. The "op- | to become Benedictine monks.

Ælfric, a genuine disciple, tells of a Bath Kol, a An omen. daughter of the voice, a strange coincidence on the day that Æpelwolds monks summoned from Abingdon came to supplant the lawful occupants of the stalls at Winchester. They stood in some hesitation at the entrance of the church, and heard the chanting reach the words, "Serve the Lord with fear, and rejoice unto him with reverence; lay hold of instruction lest ye perish from the right way."<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. Option allowed to the clergy. 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.

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. How the bishop thought himself poisoned. 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>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>c</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 Æþelwold had a school, as was customary in all monasteries, and Godemann presided over it. While so employed, he wrote in fair characters, and ornamented with many ecclesiastical illuminations, a Benedictional for the bishops use. It was the custom during the service, and not as with us at the end of it, for the bishop in his place to offer up a prayer for a blessing, and this volume was written and ornamented by Godemann for Æþelwolds use.<sup>a</sup>

King Eadgar established monks at Chertsey, where he appointed Ordbriht abbot, and at Milton Kings, which had Cyneweard set over it. Both these were older foundations. Æþelwolds name is not connected with the changes. More than forty monasteries and nunneries were placed on a new footing in this reign.

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 Æþelwold. Ælfric oddly observes in his life of Swiðhun, that, till miracles began at his tomb, Swiðhun was not known to have been much of a saint. Our bishop, not to leave his work unfinished, was careful to visit the monasteries he had built.

Æþelwold 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. Æþelwold 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 Æþelwold 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 Æþelwold was the kings secretary or amanuensis, for his prelatical rank and constant occupation forbad that; but the term "a secretis" means that his department concerned the kings "secretaria;" nor may that be interpreted as one might be ready to explain it in the reign of Charles the Second, for Æþelwold 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 *pymet*, *an extension*, *a clearance*, of other proprietors and claims, making a convenient estate, for its proprietor monastery. In the exchanges and purchases involved in this transaction, bishop 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 *gedihlizean*, which has tormented the interpreters: it has for its root the word *digole*, or sometimes *digol*, *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 tuelƿ gear ðær punode ða eode he In ðone gear ðære ecan eadinerre . ðær æðelpalder punder pær ðæt he ƿræc to hir liornæra ƿumum ƿ ða ƿerunga oðrurde he ƿæ he hræƿ hƿezu hercnode . ða ƿrægn re hir ðegn hine for lipon he ƿæ dede . ða cuxæð he hu mealite le bu romod ge In heofon gehenan ge her ƿræcan ?? 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 wonderful 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 laƿarð ƿancƿ Ælƿold leiz ƿeoch ƿ hun kom to ðe halga dunstan of cantƿarabýre.<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.

Essex not truly  
independent.

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. 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 Ædilbercti (Bed.). Thus things arrange themselves in due subordination. But the Christian king of Kent dies, and Eadbald his successor is a heathen. The two kings of Essex follow suit; they refuse Christianity, pick a quarrel with Mellitus, and drive him off. Follows Kent.

The power of Oswig or Oswin in Norðhymbria was great: he dictates his will to Kent. The king of Essex often resorted to his court on friendly terms, "cum frequenter ad eum in provinciam Nordanhymbrorum veniret;" and as Oswin, himself a Christian, exhorted his less powerful friend to abandon idols of wood and stone, and explained to him that they could be no gods, the courtier satrap, Sigiberht, shewed his worldly wisdom in accepting a better faith; he was baptized by St. Finan, and brought St. Cedd into Essex with him, to establish two missionary settlements or colleges, at Ythancester, now St. Peters on the Wall, and at Tilbury. 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. ID. IVLII. NATAL. SCÆ. MILDRYÐÆ VIRGINIS.

Bed. II. ix.

fol. 122 a.

ON drihtnes naman Sc̅s auƷufstinuf Ʒefulrihte æfel-  
briht cantpapa cyninƷ Ʒ ealle hiƷ ðeode . þonne ƷæƷ  
eadbalð cyninƷ æfelbrihter funu . Ʒ byrihtan hiƷ  
cƷêne . Ʒ æfelburh heora dohtor . oðre naman tate .  
ƷorƷifan eadƷine norðhymbra cyninƷe to cƷêne . Ʒ Sc̅  
paulinuf mið hiƷe fōr . Ʒ Ʒefullode ðone cyninƷ eadƷine  
Ʒ ealle hiƷ ðeode . Ʒ æfter hiƷ lif e hio eft cantpapa  
byriƷ Ʒefohte Ʒ hiƷe<sup>1</sup> broðor eadbalð þæne cyninƷ . Ʒ  
paulinuf fe biƷceop eft mið hiƷe com . Ʒ hio hƷe þa  
betftan maðmaƷ to cantpapa cyricean brohte hiƷe to  
Ʒebedrædene . Ʒ þæƷ cyninƷer fafle þe hi beƷæt . ða  
man ƷƷc þæri inne ŷcearian mæƷ . Ʒ he ða paulinuf  
onfenƷ þa<sup>2</sup> biƷceopriƷe æt hrofeceafte on ƷodeƷ Ʒillan .  
Ʒ ðær hiƷ lif Ʒeendode . Ʒ ƷodeƷ riƷe beƷeat . Ðonne  
ƷæƷ eorpenred cyninƷ . Ʒ eorcenbyriht cyninƷ . Ʒ Sc̅  
eanƷƷyð . hi Ʒæron ealle eadbalðer bearn . Ʒ imman  
hiƷ cƷêne . hio ƷæƷ fpancna cƷnƷer dohtor . Ʒ Sc̅  
eanƷƷið Ʒefteð on folcanƷtana þæm mynƷte þ̅ hio  
Ʒylf Ʒeftaðelode . þonne ƷæƷ eorpenburh Ʒ oðre na-  
man domne eaƷe . Ʒ eorpenƷyð . Ʒ æðelred . Ʒ æðel-  
briht . Ʒæron eorpenredes bearn . Ʒ orlafe hiƷ cƷêne .  
ðonne ƷæƷ domne eaƷe ƷorƷƷƷon to myrcna landa  
meƷƷalde pendan funu cƷnƷer to cƷêne . Ʒ hi þæri be-  
Ʒeatan Sc̅ milðburƷe . Ʒ Sc̅ milðryðe . Ʒ Sc̅ milð-  
Ʒyðe . Ʒ Sc̅ meƷeƷin þ̅ halƷe cild . Ʒ hi þa æfter ðan

fol. 122 b.

<sup>1</sup> hiƷ, MS.

| <sup>2</sup> Read þ̅.

## HISTORICAL FRAGMENTS.

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### OF THE MONASTERY OF ST. MILDRED IN TANET.

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St. Augustinus baptised Æþelbriht, king of the Kentish Genealogy. men, and all his people, in the Name of the Lord. Next, Eadbald, king, was son of Æþelbriht and of his queen Berhta ; and Æþelburh 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 Æþelred, and Æðelbriht, were children of Eormenred and his queen Oslaf. Dame Eafe was given into the land of the Mercians to Merwald, son of king Penda, for his queen, and there they begot St. Mildburh and St. Mildrið and St. Mildgið and the holy child St. Merefin. And after that Merwald and his wife, for the

for zodes lufan ƿ for þiffe porolde him todældon . ƿ  
 hiora bearn ƿ hiora poruld æhta zode forzeafan ƿ  
 hiora yldeſte dohtor . ƿ Scē mildburh reſteð æt pyn-  
 lucan . þæm mýnſtne on mepcna lande þær pæron  
 hwe mihta of zecyðede . ƿ zyt ſynd . Scē mildryð  
 reſteð binnan teneð on ðæm izlande . ƿ ðær pæron  
 of hwe mihta zecyðede ƿ zet ſynd . Scē mildzyð  
 reſteð on norðhembrian . þær pæron hwe mihta of  
 zecyðede ƿ zet ſyndon . þonne pær Scē meſepin þ  
 halize cild on iozodhåde to zode zelæd . þonne pæron  
 ædelred ƿ ædelbryht þa halzan æþelinzar befaſte .  
 ezebruchte cynze to forſne ƿ to lâne . for þan hi pæ-  
 ron æt hiora yldrian befeallenne . ƿ pær he fe cyninz  
 heora fæderan ſunu . eorcenbruchteſ . ƿ Sexburh hi  
 eſene . þa pæron hi fona on zezode ſpyðe zezead-  
 riſe ƿ rihtſiſe . ſpa hit zodes willa pæf . Ða ofðulte  
 þ anum þær cyninzes zeferan . fe pær þunor haten .  
 ƿ pær him ſe leofertan ðezen to hi bearnum . ða  
 onðrædde he him zif hi lenz hſedon þ hi purdon þam  
 cynze leofran ðonne he . Onzan hi þa hatian deap-  
 nunza ƿ ppezean to þam cynnize ƿ eſæð . þ zif hi  
 libban moſton þ hi æzðer ze hwe ze hi bearn þær  
 cynepceſ benæmde . Onzan hwe ða biðdan þ he moſte  
 þa æþelinzar deapnunza acpellan . ac fe cyninz him  
 lyfan nolde for ðam þe hi him leofa pæron ƿ zezebbe .  
 ƿ þa zif fe ðunor hwe of ƿ zelome bæd þ he him  
 leaſe fealde þ he moſte don embe ða æþelinzar ſpa he  
 polde . ƿ he ða ſona ſpa dyde ſpa he ær zyrnende pæf .  
 ƿ he hi on niht fona zemartmode innan ðær cynnizes  
 heahſetle . ſpa he dyrnlicorſt mihte . ƿ he zedohc  
 hæfde þ hi þær næfne uppe ne purdan . ac ðurh zodes  
 mihte hi þanon zecyðde purdon . emne ſpa ðær leohcef  
 leoma ſtōd up þurh þære healle hriðf up to heofonum .  
 ƿ he ða fe cynniz ſylf embe forman hancped út zanz-  
 ende pær . ƿ he þa him ſylf zezende pær þ pundor .  
 þa pearð he afyrht ƿ afæped . ƿ het hi hweðlice þæne  
 þunor to ſeccean ƿ hwe ahode hwe he hi mæzcild-

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 Æþelred and Æþelbriht were committed to King Ecgbriht for nurture and instruction, since they were orphans, and the king was their fathers

The young princes entrusted to the king.

brothers, Eorcenbrihts, son, by Sexburh his queen. In early youth they were very discreet and right wise, as was the will of God. This offended one of the kings counts, who was called þunor, and was the kings most valued attendant upon his children. þunor dreaded lest, if the

þunor plots.

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

Murders the young princes.

kings royal residence, as secretly as he could. He supposed that they never would reappear, but by the power of God they were made known, for a beam of light stood up through the roof of the hall up to heaven, and the king himself about the first cockcrowing, was going out, and himself saw that wonder. Then was he terrified and afraid, and ordered þunor quickly to be fetched, and demanded of him what he had done with his cousins,

um cumen hæfde ðe he him forþtolen hæfde . he  
 him andgropode ȝ cræð . þ he fylf riȝte ȝ he him  
 reczan nolde buton he nyde fceolde . he ða fe cyniŋg  
 cræð þ he be hiȝ fneondſcipe hiȝ feczan fceolde . he  
 him andgropode ȝ cræð þ he hi innan hiȝ healle under  
 hiȝ heahſetle bebyrzed hæfde . ȝ he þa fe cyniŋg  
 ggyðe unriðt zeporden pæȝ . for þæȝ zodeȝ pundre . ȝ  
 fol. 124 a. for þære zefihþe ðe he ðær zerepen hæfde . ȝ he þa  
 be ðam zearo riȝte þ he zode<sup>1</sup> abolzen hæfde . ggyþor  
 þonne hiȝ ðearf pære . ȝ þa on moȝzen ggyðe hræd-  
 lice him to zereceean het hiȝ ritan . ȝ hiȝ þeznar . þ  
 hi him zeraeddou hræt him be ðam feloȝt ðuhȝe . oððe  
 to done pære . ȝ he þa ȝ hi zeraeddou mid ðæf ærce-  
 biȝceopeȝ fultume . Deufdedit . þ man heora ggyȝtor  
 on meȝcna lánde þe hio to forziȝen pæȝ zereceean hêt-  
 to ðam þ hio hiȝe broðra perzið zecupe . on ſpylecum  
 þiŋgum gpylce hiȝe . ȝ hiȝe nyhtan fneondum ſeloȝt  
 hcode . ȝ hio ða ſpa dyde þ hio þ perzeld zecear þurh  
 zodeȝ fultum on ðam izlande þe teneð iȝ nemned . þ iȝ  
 þonne hund eahtatiz híða landeȝ þe hio ðær æt þæm  
 cyniŋge onfeonȝ . ȝ hiȝ ða gga zelamp þa ge cyniŋg  
 ȝ hio domne eaſe æreȝt þ land zecéar . ȝ hi oȝer þa ea  
 cōmon þa cræð fe cyniŋg to hiȝe . hpylcne dæl þæȝ  
 fol. 124 b. landeȝ hio onfon polde hiȝe broðrum to perziðe .  
 Hio him ða andgropode . ȝ cræð þ hio hiȝ na manan  
 ne zyrnde þonne hiȝe hind utan ymbe ggnan polde .  
 þe hiȝe ealne pez beforan árn ðonne hio on ráde pæȝ .  
 cræð þ hiȝe þ zetyðed pære þ hio gga myceleȝ hiȝ  
 onfon ſceolde gga geo hind hiȝe zepiȝede . He ða ge  
 cyniŋg hiȝe zeandgropode . ȝ cræð þ he þ luȝtlice fæg-  
 nian polde . ȝ hio ða hind gga dyde . þ hio him beforan  
 hleapende pæȝ . ȝ hi hiȝe æfter ſilizenðe pæron . oð  
 þ hi comon to ðære ſtope þe iȝ nu zecpedon þunoreȝ  
 hlæpe . ȝ he ða fe þunor to ðam cyniŋge aleat . ȝ he  
 him to cræð . leof hu lanze pylt ðu hlyȝtan þyȝum

<sup>1</sup> MS. Read zob.

whom he had stolen from him. He answered him and said that he knew himself, and would not tell him, unless he needs must. Then the king said, by his friendship he must say it. He answered him and said that he had buried them within the kings hall, under his high seat. Then the king became much disturbed at the divine miracle and the light which he had seen; and thereby he quickly knew that he had angered God more than he had need, And so next day he bid instantly fetch him his councillors and thanes, that they should advise him what to them seemed best, or what was to be done. He and they then, with support of Deusdedit the archbishop, arranged that an order should be issued to fetch their sister in Mercia, into which she had been given in marriage, that she should choose her brothers wergild, or compensation to the relatives, of such things as seemed good to herself and to her nearest friends. And she so arranged as to choose by Gods help the compensation in the island which is called Tanet, that is to say, eighty hides of land, which she there received of the king. And it so happened, when the king and she, Dame Eafe, first chose the land, and they came over the river Wantsume, then the king asked her what part of the land she would take for her brothers wergild. Then she answered him and said that she desired no more than her hind would run round. This hind always ran before her when she was travelling. She said that it had been granted her that she should take so much as the hind directed her. Then the king answered her and said that he would gladly consent to that. She then so managed that the hind kept running before them, and they followed after her, till they came to the place which is now called punors Low; and so punor made his obeisance to the king, and said to him, Sir, how long wilt thou listen to this

punor confesses.

Eafe chooses the wergild.

dumban nytene þe hit eal pyle þij land utan beyrnan.  
 pylt ðu hit eal ðære cpenon gýllan . ʒ ða ʒona æfter  
 þyrrum ʒorðum ʒe éorðe tohláð

*End. Imperfect.*

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MS. Lambeth 427.

Benedicta & beata sis semper in æternum & in thronum dei connumerata & computata sis cum choris uirginum. Ða hƳre modor hi mid þyrrere bletrunge hƳre ður onfangen hæfde . heo hy aþenedum himum æt ʒonan þam halgan pefode artrrehte ʒ hy mid teara aʒotennýrre to ðrihtne ʒebæd. Ða heo hƳre ʒebed ʒeendod hæfde . heo up aʒtod . ʒ to hƳre modor cneorum onbéah . ʒ heo hy ða mid ʒibbe corre ʒe ʒrehte . ʒ ealle ða ʒeferpædene fámod . ʒ hy hƳre pætere to handa bæron . æfter ʒeʒollicre piʒan him ða eallum æt ʒæderum ʒittendum . ongan feo abbodýrpa hƳre modor . of ðam dauíticum ʒealmum ʒyððian ʒ þur cpeðan. Suscepimus deus misericordiam tuam in medio templi tui . Spa fpa anna feo halize pudupa . ʒ ʒimeon ʒe ealda funzon . ʒ ðrymdon ða hy þ mycele ʒ þ ʒorpmære béarn mid heora earnum beclýpton . ʒ in to ðam temple bæron ʒ ofpodon. Heo fanz þa oðer ʒerf. Confirma hoc deus quod operatus es in nobis a templo sancto tuo quod est in hierusalem. Heo fanz þ ðriðde. Saluos nos fac domine deus noster & congrega nos de nationibus ut confiteamur nomini sancto tuo et gloriemur in laude tua. Ðyllicum ʒ ʒela oðrum ʒodcundlicum ʒorðum heo hƳre leofe bearn ʒeorne lærde . ʒ to ʒode tihhte. Þær hit hƳre eac eaððæde . fpa lanze fpa hƳre inzehyd pær eal mid ʒoðer ʒafte aʒyllod . Nær heo fpa nu æðelborne men fýnt mid ofeʒmettum aʒylled . ne mid ʒoruld ppyrdum . ne mid nyðum . ne mid æferre . ne mid teon ʒorðum nær heo ʒacful . ne ʒerlit ʒeorin . nær heo fpiocol 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 y r̄teop-  
cilda . áruzend y ealra earmpa . y zefrincendra fr̄e-  
fr̄uend . y on eallum þingum eaðmod y r̄tulle. Þæg heo  
r̄pýðe zemynði . þ̄ þe ealle of tram mannum comon .  
y of eorðan láme zefceapene y zepnohte pæron . y to  
þam eft zepurðan fceolan. Gemunde

*The sense does not run on.*

fol. 211 a.

ðær cuðe pæron . y zýt a r̄ýndon . y r̄cā eadburi þa  
to ðam mýnſtre þenz . æfter r̄cē mildrýþe y heo ða  
cyrcean aræpde ðe hýre lichama nu inne reſteð.  
Donne pæg Scē Seaxburi . y Scā æþelrýð . y Scā riht-  
buri . hý pæron annan dohtra eaſt engla cynzer.  
Donne pæg Scā æþelrýð forzyfen tram perum .  
tondbryhte fuðgyrrena ealdormæn . y Eczyferðe norð-  
hymbrena cynize to crēne . y heo ðeah hræþere hýre  
mæzðhād zeheold oð hýre lifef ende . y heo ða hýre  
licreſte zecear on eliz byrið . y ðær hýre mihta of  
cuðe r̄ýndon. Donne pæg f̄cē Eormenthild ercembrihter  
ðohtor . y Seaxburze forzyfen pulþere pendan r̄unu  
mýrcena cinzer to crēne . y on hýra ðazum mýrcena  
ðeod onþenz fulluht . y ðær hi bezeaton r̄cē pærburze  
ða halize fæmnan . y heo reſteþ on ðam mýnſtre þe iſ  
zeceden hēanburi. Donne reſteð f̄cē Eormenthild on  
eliz byrið mid hýre meder y mid hýre modran f̄cē Æþel-

fol. 211 b.

drýða . y heora mihta ðæg of cuðe ſýndon y f̄cā feax-  
buri . y r̄cā eormenthild onþenzon haliz riſte on ðam  
mýnſtre þe iſ zeceden middeltune on kentlande . y þ̄  
izland on f̄cæpýze hýrð into middeltune . y hit iſ  
ðreora mila brad y reoſan mila lanð . Ða zelicode  
ðære halzan crēne feaxburze þ̄ heo ðær binnan for  
myrðe . y for mæpðe . hýre ðær mýnſter zetim-  
brode . y zeftaðelode ſpa zeo men crædon . þ̄ ðruttezum  
zearum ne zeftilde næpne r̄tefen ceapciender pæner ne  
ceorrendef palef. Ða þ̄ mýnſter zetimbrod pæg ða  
com hýre to zoder engal . on nihtlicre zefihðe . y hipe

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. Æþeldrið and St. Wihtburh were daughters of Anna, king of the East Angles. St. Æþeldrið 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. Æþeldrið, 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 sceolde ðar  
 þeode zepinnan. Hæfde heo þa zehealdan ꝥ cynrice  
 þrutiz rintpa hyre funa hloðhere to handa . ʒ heo ða  
 æt him zebolhte hʒ ðæl ðæʒ éarþeʒ to freodome . in-  
 to ðam mýnftre ða hpile ðe criftendom pæpe on engla  
 lande zehealden . ʒ þa zebletʒunʒe heo þæri to on  
 rome beʒeat . þam ðe þa ápe to zodeʒ þeopdome .

*Ends so.*

*MS. Cott. Faustina, A. x., fol. 148 a.*

\* \* \* \* \*

. . gearð mid þæm leoman þæʒ halʒan zeleafan mild-  
 heortlice pearð zefylled þurh zodeʒ zʒpe þe on ecneʒpe  
 libbende eallu þinc endemeʒ ætzæðere zeporhte . ʒ eal  
 þæt mid zecyndelicum hipe on foʒe feapudum tidum  
 ʒynderlice to cyþþe ʒ zepʒutulunʒe bʒohte . ʒ ʒe mæpa  
 ʒʒhta þe þihʒende ʒylt ʒ zemetezap eal þæt he ze-  
 porhte no be þæm anum lætan polde . ac eopnoʒtlice  
 ofep þone zarpæcz þone ylecan leoman þæʒ fullan zelea-  
 fan aʒpʒunʒan let . ʒ foʒnean ꝥ ytemeʒte izlonð ealles  
 middanʒearþeʒ mid onʒolcynne zenihtʒumlice zefylled  
 pundopfullice anlyhte ʒ mæʒode ; Soðlice ꝥ ylece iz-  
 lonð on æpum tyðum mid [h]æþenzilde aʒylled . þearle  
 ʒʒiþe beʒpicyñ . ðeopozilde þeopude ; þeah hʒæþere þurh  
 fultum þæpe þancpeopþan epʒteʒ zʒpe . ʒ þurh ʒanc-  
 tum ʒpeʒopum þæʒ ʒomanʒcan ʒetleʒ biʒceop . fram  
 þæm þʒʒtʒum heopra zeleaflearte pearþ zenered ; Wid  
 zepʒʒe ʒe foʒepæða biʒceop þurh myndʒunʒe þæpe  
 halʒan zodeʒ zʒpe . anʒan æt ʒuman cyʒpe to beʒʒi-  
 nenne ʒume inlenðʒe ymbe þæʒ izlonðeʒ zepunan ʒ  
 hʒæþer hi epʒtene pæpon ; De pearð æfteʒ þʒʒe æʒ-  
 can ʒpa fʒiþe mid þæpe blæfan ʒoþere lupe ontend .  
 þæt he fpa pulðopfulle ʒ zode ʒpa pelpeopþe leode ze-

fol. 148 b.

of the night, and announced to her, that before many years a heathen people should overcome this nation of ours. She had then held the kingdom for thirty years to deliver it to her son Hloðhere. And she bought of him his share of the district, Sheppey, to be free for the uses of the minster as long as Christianity should be maintained in England : and she obtained from Rome a blessing for those who for the service of God undertook the charge (*of the priory*).

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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 thanksgiving 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 monition 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

Conversion of  
England.

neorīan ȝ ȝefarian ƿolde . ȝ mīð lafe ȝ ȝebyrnunȝe þæf ƿoþan ȝeleafan ȝ mīð þfeale þæf halȝan fulluhter þurh hine fȝlfne ȝeclænfan ƿolde ; him ƿorebod com fram eallum ƿomanum þæt he þf þæf beȝinnan moȝte ne him fpa ȝecƿeme ȝ fpa licȝfþe ƿolc ȝefarian ; he þeah fanctum aȝurfinum þf ȝetfeorƿte beafn þæf halȝan ȝeleafan him to ȝeffehan funde . ȝ hine līdeƿ aȝende . þf he fpa þæflic ƿolc ȝ him fpa ȝecƿeme ælmihtegum ðrihtne ȝeorfnfullice ȝeftrifunde . ȝ embe þa ȝeftrfeon fƿiþe ȝecfeorð ƿæfe . he ȝeorne þone hif ȝeffehan þurh æfenðracan manode ȝ læfde þf he ȝeorne mynftra timbfyde cƿifte to lofe ȝ ƿeorþunȝe . ȝ þæm ȝodef þeorƿum þone ylecan þeaf tæhte ȝ ȝefette þe þa aƿofcolaf mīð heora ȝefeffrædene<sup>1</sup> on þæm anȝinne uref cƿiften domef heolðon ; him eallum ƿæf an heorte ȝ an faul . ne heora nan fȝndfȝe æhta næfde . ne þæt fufþum ne ȝecƿæþ þæt he ænifge hæfde . ac ealle þinȝ heom ȝemæne ƿæron ; þæf fȝlfa þeaf ƿof þf lanȝe þurh mynðȝunȝe þæf halȝan ƿeƿef on anȝelcynnef mynftefum ƿofþfeafð ƿæf . ȝ ƿel þeonde . Ac

\* \* \* \* \*

fol, 149.

[un]ðeƿfod ȝ ƿifte ȝetfeorne ðfhtnefe hif haleȝna cƿifcena æf he ȝeƿufþe mannum ȝefƿutolod . he him ƿofþf mænifȝealde ȝ ȝemihtrume æhta ȝ mihhta ȝeƿealde ; Ne he lanȝe ne elcode ne mihhta ne ofteah ; Næf lanȝ to þf þæt hif þfofof þfȝef lænan hifef timan ȝeendode ; Se þurh hif eilðhaðef nyteneffe þif ƿice to ftencte ȝ hif anneffe todæfde ȝ eac fpa haleȝna cƿif-

<sup>1</sup> ȝefeffrændenne, 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

\* \* \* \* \*

(*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.

<sup>b</sup> *зепупѣ* is in the subjunctive of the oratio obliqua.

<sup>c</sup> Dunstan was made bishop of

Worcester in 957, a diocese in Mercia, in Eadwigs reign.

<sup>d</sup> That is, nor was it he that deprived.



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.

<sup>b</sup> Eadwig was an enemy of the monks ; perhaps these robbers were the secular clergy. Thus W.M.

says he turned the monks out of Malmesbury, which was theirs of right, and made it a "stabulum clericorum."

hu he ȝodeȝ ȝice . ꝥ iȝ ȝodeȝ cyȝicean . æȝþæri ȝe mið  
 ȝaȝtlicum ȝode . ȝe mið ȝoȝoldcundum eallum mæȝe  
 ȝȝȝþode ȝ ȝȝþode . Þitodlice ȝona ȝȝa he to hiȝ cyne-  
 dome ȝecopen ȝearþ . ȝæȝ ȝȝiþe ȝemundiȝe hiȝ behateȝ .  
 þe he on hiȝ æþelincȝhade cildȝeonȝ ȝode behet . ȝ  
 ȝancta marian . þa ȝe abbod hine ȝelafode to þæm  
 munuchȝe . Eal ȝȝa ȝe ȝiþ uȝan cȝædon þȝȝh þæȝ ȝe-  
 hateȝ mȝnȝunȝe ȝȝiþe ȝeþancol on anȝinne hiȝ ȝiceȝ .  
 beȝan þa ȝtoȝe to ȝȝȝȝuenne eal ȝȝa he æȝ behet on  
 hiȝ cildȝeoȝoðe . ȝ mið eallum þinȝum ȝodode to þan  
 ȝȝiþe þæt heo næȝ nane oþoȝ . ne ȝaccere þonne ȝoȝ-  
 mænig þaȝa þe hiȝ yldȝan æȝ ȝeȝȝȝȝedon on lanȝ-  
 ȝumum ȝæce . he þæȝi ȝona ȝetimbȝian het mæȝlic  
 mȝnȝȝer on þȝeona ȝeaȝa ȝæce . þæt ȝile þincaȝ un-  
 ȝeleaȝlic eallum þæm þe þa ȝtoȝe on uȝeȝum tidum  
 ȝeȝeoð ȝ þȝȝ ne ȝemunaþ ; De ꝥ ilce mȝnȝȝer þȝȝ ȝe-  
 hȝadod het ȝeā marian ȝehalȝian ȝode [to loȝe] ȝ to  
 ȝeoȝþunȝe . ȝ þæȝi to muneca miȝele ȝeȝeȝ[ȝæde]ne  
 ȝeȝomnode to þæm þæt hy ȝode hyȝȝumedon æȝȝer  
 tæcinȝe þæȝ halȝan ȝeȝuleȝ . æȝ þæm lyt [mu]neca  
 ȝæȝ on ȝeaȝum ȝtoȝum on ȝȝa miȝlum ȝice þe be  
 ȝihtum ȝeȝule hiȝdon ; Næȝ þæt na ȝealdȝe þonne on  
 ane<sup>1</sup> ȝtoȝe ȝeo iȝ ȝlæȝȝinȝabyȝiȝ ȝehaten ; ðæȝi hiȝ  
 ȝædeȝi eadmund cȝynincȝ munecaȝ æȝeȝȝ ȝeȝtaþolode ;  
 Of þæȝe ȝtoȝe ȝæȝ ȝe ȝoȝeȝȝecena abbud ȝenumen ȝ  
 ȝehadod to þæm ȝoȝeȝædan mȝnȝȝe þe eadȝaȝ cȝynincȝ  
 ȝeȝtaþolode ȝ mið munecum ȝeȝette ; he ȝeaȝle ȝȝiþe  
 ȝeaȝþ ȝeȝladod þȝȝh þæt ȝaȝtlice munȝca anȝin . ȝ  
 ȝeoȝnlice anȝan to ȝmeaȝenne æȝeȝȝ þinȝa . hu he hiȝ  
 aȝen hiȝ ȝeȝihtlæcan meahȝe mið ȝihtȝe æȝeȝȝeȝȝe ;  
 hiȝ eac ȝȝa on bocum aȝȝiten iȝ . Se þe ȝod beȝinnan  
 þence . he þæt anȝin on him ȝȝȝum [aȝtelle ; æȝȝer

fol. 150 a.

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 Æthelwold.

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> Æthelwold himself.

fol. 150 b.

þam þe he sylf zepiht pearð . bezan zeorne mynre  
 ride zeonð hif cynerice to rihtlæcynne . ʒ zodef þeop-  
 dóm to arærenne ; þ̅ þ̅ra pearð zelæft þurh þa ful-  
 tumizendan zodef zife ; breac þa zefinlice ðunrtaner  
 hif epccebyceoper ræder ; þurh hif myndzunge he pæf  
 rmeazende embe hif raulde hæle . ʒ no þæt an . ac  
 eac rpylce be ealre æferternef ʒ zefundfulnef hif  
 andpealder ; halige rtopa he zeclænrode fram ealra  
 manna fulnefsum . no þæt an on rereaxna rice . ac  
 eac rpylce on myrcena lande ; Riðlice he adref [þa]  
 canonicar þe on þæm forerædum zyltum ofer . . ðe  
 zenihtrumedon . ʒ on þam rymertum rtopum ealles hif  
 anpealder munecar zerfabolode to reorþfulre þenunze  
 hælenðer crifter ; An rimum rtopum eac rpylce he  
 mynecæna zerfabolode and þa æ[ll]fþryþe hif zebeddan  
 betæhte . þ̅ heo æt ælcefe neode hyra zehulpe . he sylf  
 pæf a rmeazende ymb muneca zefundfulnef . ʒ vel  
 pillende hi to þam mynzode þ̅ heo hine zefenlæcende  
 on þa ilcan riran ymbe mynecæna hozode ; he bezan  
 mid zeornfulre rerudnunze rmeazan ʒ ahrian be þam ze-  
 bodum þæf halzan rezuler . ʒ ritan polde þæf rylfan  
 rezuler lafe ; þurh þa biþ zezearrod rihter lifer ze-  
 puna ʒ arpyrþe zepilnunz . ʒ þa zerecednefra þe to  
 halzum mæzenum pæmaf ; he polde eac rpylce þurh  
 þone rezul onenapan þa rylcan zefadunze þe rnotor-  
 lice zerec if be incuþra ðingra<sup>1</sup> endebyrdnef ; þurh  
 þifer rirdomef lufc he het þirne rezul of læden ze-  
 reorðe on enzlyre zefæodan ; þeah þa rcearþþanclan  
 ritan þe þone rryðæledan rirdom hlutorlice tocnapaf  
 þ̅ if andpearðra þingra ʒ zarcliepa rirdóm ʒ þara æzþer  
 eft on þrum toðalum zelyfedlice punaf . þirre enzlycan  
 zefæodnef ne behofien . if þeah medbehefe ungelæ-  
 nedum poroldmonnum þy for helle ritet ozan ʒ for  
 crifter lufan þir earmpulle lif forlætaf . ʒ to hyra  
 ðrihtne zecyrpað . ʒ þone halzan þeopdom þifer rezu-

<sup>1</sup> Read ðingra.

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 *Ælfþrið*, that at every need she should help them. He ever investigated, himself, about the right conversation of monks, and kindly advised her to imitate him, and in the same way see to the mynchens. He began with earnest scrutiny to seek out and inquire concerning the precepts of the holy Rule, and was willing to know the instruction of the Rule itself, by means of which is prepared a habit of right living and a honest purpose, and the regulations which draw men to holy virtues. He desired also by means of the Rule to know the wise ordering which is prudently appointed on occurrence of strange events. 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.

leſ geceoraþ, þy læſ þe æniȝ unȝecyrped poroldman  
 mid nytneſſe ȝ unȝeritte neȝuleſ ȝeboda abraece . ȝ  
 þære tale bruce þ̅ he þy dæȝe miſſenȝe . þy he hit  
 ſelre nyſte ; Ic þa [þaſ] ȝeþeode to micclan ȝerceade  
 telede ; Ðel mæȝ duȝ [an hit naht] mid hpylcan ȝereorþe  
 mon ſy ȝertruned ȝ to þan roþan ȝeleaſan ȝepæmed  
 butan þæt an ſy þæt he ȝode ȝeȝanȝe ; Ðæbben for þi  
 þa unȝelæredan inlendſſe þæſ halȝan neȝuleſ cyþþe  
 þurh aȝeneſ ȝereorþeſ anpſiȝenneſſe . þ̅ hy þe ȝeoru-  
 licor ȝode þeorien and nane tale næbben þæt hy þurh  
 nytenneſſe miſſon þurſen ; For þi þonne ic mid ealre  
 eſtfulneſſe mine æfterȝenȝan biðde . ȝ þurh drihtneſ  
 naman halſiȝe þæt hy þyſeſ halȝan neȝuleſ biȝenc  
 ā þurh cniſtæſ ȝiſe ȝeycen . ȝ ȝodiende to fulſrem-  
 edum ende ȝebrenȝen ; Ne ȝedyrſtlæce heora nan  
 þurh deofleſ myndȝunȝe oþþe þurh æniȝe ȝitſunȝe  
 þæt he ȝodeſ aſe ȝepaniȝe . oþþe æniȝre incan ſece  
 hu heo ȝepanod peorþe . oþþe on land aſe . oþþe on  
 æneȝum oþrum æhtum . þe læſ þe þurh pæðle ȝ hæ-  
 ſenleaſte þære halȝan æfeſtneſſe pelm aplaciȝe and  
 mid ealle acolȝe . þæt la næſſe ne ȝelumpe ; þæſ þe  
 ic pene ſio æfeſtneſ þæſ halȝan neȝuleſ on ærum  
 tidum ȝepanod pearþ þurh neaſlac yfelra manna . ȝ  
 þurh ȝeþaſunȝe þara cynenȝa þe to ȝode lytelne eȝe  
 hæfdon ; Iſ ſiþe micclan úſ eallum to paſſienne ȝ ure  
 drihten to biðdenne . þæt ſio yrmþ on ure æfeſtneſſe  
 næſſe eſt ne ȝereorþe ; Abbodſſum pe eac tæcaþ .  
 þæt hi inholde ſin . and þæſ halȝan neȝoleſ ȝebodum  
 eallum mode þeorȝen .<sup>1</sup> and ȝodeſ ælmihtȝeſ bebode  
 beodaþ . þæt heora nan ne ȝedyrſtlæce þæt heo ȝodeſ  
 landaſe naþor ne heora maȝum ne poroldſucum mid  
 unȝerceade ſellen . ne for ſceatte ne lyſſetunȝe ;  
 ȝeþencen þæt hi ȝode to hyrdum ſin ȝeſette . 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 cynniȝ ne porul[ð]ſiſca ſſiſce him ȝerȝmed

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 patrimony of God, nor seek any excuse by which it may be diminished, either in estates or any other possessions, lest through poverty and penury the fire of holy devotion turn lukewarm and quite cold. May that never happen! As I suppose, the devout observance of the holy Rule in former times grew cold by reason of the robbery of evil men, and by connivance of the kings who had little awe for God. We must all very much beware and pray our Lord, that that misery never again come up upon our devotion. We also teach abbesses, that they be loyal, and with all their mind serve the biddings of the holy Rule, and enforce God Almighty's commands: that none of them venture to give Gods estates either to their relatives or to men powerful in a temporary sense, with indiscretion, either for money or for the purpose of paying court to them: let them reflect that they are appointed pastors on behalf of God, and not robbers. If any of them, led astray by temptation of the devil, be guilty in the sight of God or of the world, be neither king nor potentate rejoiced at that, as though an oppor-

Monastic endowments necessary to maintain the faith.

Alienation of monastic property deprecated.

ƿƿ ƿ antumber Ʒereald þæt he Ʒod beræfize þe þa æhta ah . ƿ nænne Ʒylt næfre ne Ʒeorhte ; Ne ƿƿ la nan eorðcund cynning mid Ʒitſunge to þæm ƿƿþe underzan þæt he þæm heofoncundum cynninge þe linc Ʒeorhte ne læte beon þæf ylecan rihter ƿeorþne þe he ƿƿlf ƿ ; Ʒif cinƷer ƷereƷena hƿyle Ʒyltig biþ ƿiþ Ʒode oþþe ƿiþ men . hƿa ƿƿ manna to þam unƷerƷead and unƷerittiz þæt he þæm cynninge hiƿ aƿe ætƿecce ƿori þi þe hiƿ Ʒerefa ƿorƿƿiht biþ ; Stande ƿori þi on þæt ilice Ʒeƿad on ecneſſe fƿa hƿæt ƿƿa þæm ecum Ʒriƿte Ʒereald biþ on cƿricena æhtum . Ʒif hƿa to þæm Ʒedyrftiz biþ þæt he þiƿ on oþer aƿende he biþ unƷeræliƷ on ecum tintƿaƷum Ʒeritnad ; þæt la ne Ʒereorþe þæt minra æfteriƷenƷenna æniƷ þa ƿriƿþe ƷearniƷe ;

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*Add. MS. Brit. Mus. 23,211.*

de Regibus orientaliū reaxonum.

Oƿfa riƷheƿing riƷhere riƷberhting riƷberht ri[æ-  
 ƿearð]ing ƿaƿearð ƿaberhting ƿaberht ƿledding ƿle[ðða]  
 æƿerining æƿerine oƿring oƿfa bedcing bedca [riƷefuƷl-  
 ing] riƷefuƷl ƿræpping ƿræppa antƿecƷing . antƿ[ecƷ]  
 ƷerƷing ƷerƷeƷ reaxneting.

Item de reſibus orientaliū raxonum.

Spriðeð riƷemunding riƷemund riƷeharðing ri[Ʒe-  
 hearð] rebbing rebbe reaxreðing reaxreð reab[erht]ing  
 ƿaberht ƿledding riƷereð riƷerincing riƷerinc ƿelereðing  
 ƿelereð riƷeberhting riƷeberht riƷeb[alði]ng riƷebald  
 ƿelefeðing ƿelefeð riƷefeðing riƷefeð reaxing reaxa  
 ƿledding ðonan ƿorið \* \* \* \*

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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* Wihtburh.

Essex, or the kingdom of the East Saxons, was first ruled by ÆSCWINE about A.D. 556, <sup>f</sup>(Escenedini H. II.) or his son SLEDDA, A.D. 587; he was followed by his son SÆBERHT, A.D. 597; then came his two sons SEANRED and SIGEWEARD = Sæward, A.D. 616; then SIGEBERHT the Less, A.D. 623; then SIGEBERHT the Good, A.D. 653; then SWIÐHELM, A.D. 660; then SIGHERE and SEBBI, A.D. 665; then SIGHEARD and SWEFRED, A.D. 686?; then OFFA, A.D. 704; SELRED, A.D. 709, killed A.D. 746; then SWIÐRED, A.D. 746 till A.D. 7...; then SIGERIC, who goes A.D. 797 to Rome; then SIGERÆD, till A.D. 824. The history of these two last is more full of doubt than that of the preceding.

Folkstone, a monastic foundation about A.D. 640, p. 420, founded by Eanswið.

Heanburh, Hanbury in Staffordshire, a monastic foundation of Æþelred of Mer-

Heanburh—*cont.*

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.

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## NAMES OF PERSONS.

**ÆDELBERT**, **Ædelberht**, **Æþelbriht**, king of Kent, supreme over the English races as far north as the Humber (Bed. p. 60), marries Bereta a Christian; leans himself to that faith, and welcomes St. Augustinus (ibid.), A.D. 596. Grants an old Roman church for the cathedral, Canterbury; founds the monastery there, builds St. Pauls, London; and St. Andrews, Rochester. Bed. H.E. III. xiv. Dies 616 [617]. His code of laws in English is extant (See Bed. p. 84). Reigned 53 or 56 years: W.M.T. 16: notices the difficulty. By Bereta or Berhta he had **EADBALD** his successor, and **Æþelburh** = Tate, married to Eadwine king of Norðhymbria (Bed. II. ix). After Berhtas death he married again.

**Æþelbriht**, a prince of Kent, son of king **EORMENRED**, was murdered by **Dunor**, with consent of **ECGBRIHT**, between A.D. 664 and A.D. 670.

**Æþelburh**, daughter of **ÆÐELBRYHT** king of Kent, also called Tate, was a Christian, given to **EADWINE** king of Norðhymbria, a heathen, and the marriage was the means of converting her husband. On his death, A.D. 633, she returned by sea to Kent with **Paulinus** (Bed.), and founded the monastery at **Limene** (Flor. Wore.), 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

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**Æþelburh**—cont.

have yet to be solved. **Eadwine** was 48 at his death, A.D. 633, and was born about A.D. 585; she might be born soon afterwards. Her commemoration on Oct. 11.

**Æþeldrið**, daughter of king **ANNA** of East Anglia, was given, A.D. 652, in marriage to **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 **ECGFRIÐ**, 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 **Dunor**, 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 **Wiltburh** (p. 428), also a natural daughter **Æþelburh**, abbess of **Brie** (**Beda**. III. viii.), and two sons. His wife's name was **Hereswið**, sister of **Hilda**, abbess of **Whitby**; **Hereswið** ended her days at **Chelle**. **Florence of Worcester** calls the sons **Aldwulf** and **Alfwold**; **Thomas of Ely**, **Adulf** and **Iurmin**.

F F

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.

Bereta, 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 432-433.

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 Imma, daughter of (Theodberht) king of the Franks (in Austrasia), p. 420. Their children were EORMENRED, king, EORCENBERHT, king, and Eau-

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. xviii.) dated A.D. 748 bears her name, but in it the year of the indiction is not the year of the charter A.D. She built a new church dedicated in the names of St. Peter and St. Paul.

EADGAR, king of England, A.D. 959 to A.D. 975, the great patron of the monkish system, and a zealous friend of the church, had Dunstan and Æthelwold for his bishops and ministers, p. 431, sqq. His monastic rule, endowments, and buildings renewed more than forty foundations. He finished the rebuilding of the church of New Minster in Winchester A.D. 972 (F.W.) Of his amours an account is given by William of 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.

EGBRIHT, 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.

Egferð, 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 Scaxburh, daughter of ANNA. His children were ECGBRIHT, king, HLOÐHERE, king, Eormenhild, and Eorcengota, who was sent to the monastery of Faremoustier en Brie.

**Eormenburh**, daughter of EORMENRED king of Kent; called also Eafe, Æbbe, Domna Eafe, Domneva. She was married before A.D. 664 to Merwald, prince of Mercia. She and her hind exact wergild for her murdered brothers about A.D. 670, with the acres of that grant she founds a monastery in Tanet, p. 424. She becomes abbess and admits with due office her daughter Mildryð, p. 426. Her church was dedicated to St. Mary, "mother of God." A charter (C.D. xiv.) dated A.D. 676 grants some lands to the monastery.

**Eormengið**, daughter of EORMENRED, king of Kent. She might be born about A.D. 645. Florence of Worcester, I. 259, makes her a saint. P. 420.

**Eormenhild**, daughter of Eorcenbriht, king of Kent, and of Seaxburh, was married to WULFHIERE, king of Mercia: on 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.

**Geæg**, 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<sup>\*\*\*</sup> Mildburh, Mildryð, Mildgið, and a boy Merefin. Merewald, with his brothers WULFERE and ÆþELRED, and his sisters Cyneburh and Cyneswið, promoted the foundation of Medehamstede, now Peterborough (Chron. Laud. MS. 656). He is not, however, represented as present at the consecration, nor is his name affixed among the witnesses. He ruled the West Hwiccas, or Severn border of Mercia, and is said to have founded and endowed the monastery at Leominster, formerly "Reodesmouht" (MS. Harl. 2253, fol. 132). He sometimes occurs as St. Merwald. He separated himself from his wife according to the teaching of the day. Pp. 420, 422.

**Mildburh**, daughter of Merwald, a ruling prince of Western Mercia, and Eormenburh = Eafe; buried at Wenlock (p. 422), a monastery which it is said she founded. The foundation must have been in her lifetime, for the Mercian royal race were only lately then baptized, and some relapsed into paganism. The place was destroyed by the Danes, but was re-established as a Cluniac monastery (W. Malmsb. p. 369). Wenlock was within the boundaries of Merwalds authority.

**Mildgið**, daughter of Merwald, ruling prince of Western Mercia, and of Eormenburh

Mildgið—*cont.*

=Eafe. Mildgið was buried in Norðhymbria, sainted, and wrought miracles (pp. 420, 422).

Mildrið, daughter of Eormenburh and prince Merwald, is sent to Kalun, near Andely, now Chelle, for education under an abbess Welcome; she undergoes many trials, refusing marriage, and escapes to her mother, who admits her as nun at Minster in Tanet. The service detailed on p. 426, though Goscelin says she was consecrated by archbishop Theodorus.

Offa, an ancestor, probably before the Saxons settled in Essex, of the royal race there. Not to be confounded with Offa king of the Angles, in the Glee-mans Song. Flourished about A.D. 510, p. 442.

OFFA, king of the East Saxons, A.D. 704 to 709, son of SIGHERE, reliquit uxorem, agros, cognatos, et patriam propter Christum, et propter euangelium, ut in hac vita centuplum acciperet et in sæculo venturo vitam æternam. Et ipse ergo ubi ad loca sancta Romæ pervenerunt, adtonsus, et in monachico vitam habitu complens, ad visionem beatorum apostolorum in cælis diu desideratam pervenit. (Beda.) P. 442.

Oslaf, queen of EORMENRED, king of Kent; about A.D. 640, p. 420.

Paulinus was sent by Gregory the Great about A.D. 601 to Canterbury to Augustine, with patens, chalices, copes, altar cloths, relics, and manuscript books; he accompanies the Christian princess Æðelburh into Norðhymbria on her marriage with the heathen king EADWINE, A.D. 625, being ordained bishop 21 July 625. Baptizes the infant child of EADWINE, at Whitsuntide A.D. 626. Baptizes the king himself, at Easter A.D. 627. Establishes his bishopric at York. Preaches the word in Lincolnshire, and builds in stone the cathedral at Lincoln. Flees

Paulinus—*cont.*

from Norðhymbria on EADWINE'S death, before PENDA, A.D. 633, and becomes bishop of Rochester. Dies 10 October A.D. 644.

PENDA, A.D. 626 to 655, king of Mercia, defeated and killed EADWINE, king of Norðhymbria, A.D. 633, at Hæþfelð, 12 October. Soon afterwards he killed SIGBERT 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 gefeah he genealecan hƿ hƿer geen-  
dunge . 7 gebæd for hƿ ƿole þe þær  
reallende speolt . 7 betæhte heopa rapla  
7 hine ƿylne gode . 7 þur elƿode on hƿ  
ƿylle. God gemiltƿa upum raplum. Þa  
het ƿe hæþena cƿnneç hƿ heafod of  
aplean . 7 hƿ ƿƿiðƿan eaƿm . 7 ƿettan hi  
to mƿpeelƿe. Þa æfter oƿƿoldeƿ ƿleze  
ƿenç oƿƿç hƿ bƿoðoƿ to noƿðhymbra  
ƿce . 7 ƿáð mid ƿeƿode to þær hƿ  
bƿoðoƿ heafod stod on stacan gefæstnod  
7 genam þ heafod . 7 hƿ ƿƿiðƿan hand . 7  
mid apƿƿoðnƿƿe ƿeƿode to lindƿƿarnea  
cƿƿean. PENDA in A.D. 645 avenged  
himself on CƿENWALCH, 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, WULFHIRE, 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 Rricula, 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 Sigferð, 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 pugnauerunt contra Kinegels et Kichelm: audacter quidem cum paucioribus contra plures, sed infeliciter." (H.H. p. 716, W.M.)

SEBBE, SÆBBI, king of East Saxons, Essex, reigned thirty years, received the monastic habit from Waldere, bishop of London (A.D. 693? to 704), and soon after died, Bed. IV. xi. Was son of Seaxred (p. 442). F.W. makes him son of Sæward. In Chron. Laud. MS. 656, he attests the foundation of Medehamstede, A.D. 656. Sighere, who reigned with him (F.W.), also attests it. They were subject to WULFHIRE (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 Sigferð, 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.
- SIGERED = SIGERED, son of SIGERIC, and king of the East Saxons, Essex, from A.D. 797 probably to A.D. 824, when he was defeated by ECGBRIHT. He was, it seems, in his youth viceroy of half Kent. P. 442.
- SIGERIC, son of SELRED, from a date unknown about A.D. 760, king of the East Saxons, Essex, till he went to Rome, A.D. 797. (Chron.)
- SLEDDA, king of the East Saxons, Essex, son of Æsewine, 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, ESSSX, 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 WULFHIERE, king of Mereia, 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.)

WULFHIERE, son of Penda, was king of Mereia 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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