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RERUM BRITANNICARUM MEDII ÆVI
SCRIPTORES,

OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN
AND IRELAND

DURING

THE MIDDLE AGES.

13446.



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

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

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

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

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an *Editio Princeps*; and for this purpose the most correct text should be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

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

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

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

They expressed their approbation of the proposal that each chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no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

Rolls House,
December 1857.

LEECHDOMS, WORTCUNNING,

AND

STARCRAFT

OF

EARLY ENGLAND.

BEING

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

ILLUSTRATING

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

COLLECTED AND EDITED

BY THE

REV. OSWALD COCKAYNE, M.A. CANTAB.

VOL. III.

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PREFACE.

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

Astrology.

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

¹ See Tertullianus de Anima.

the study of the stars has been closely connected with its legitimate use. Clemens of Alexandria gives some account of the tenets of the astrologers, making the stars indications only of celestial agencies, and attributing to them no power of themselves. By annulling the influence of fate after baptism, he makes astrology more reconcilable with a profession of Christianity.¹ St. Augustinus of Hippo tells us he in his youth devoted himself to this divination by the stars, and was recalled from the folly by the advice of one who had pursued it for a profession, and had fathomed the hollowness of it.² Favorinus³ denied, and with truth probably, that this science of the Chaldeans 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 *Θεωθ*, who was the author of the Egyptian sacred books. Of them an interesting account is found in Clemens, who by his residence in Alexandria was qualified, and by his lively curiosity and greediness of reading was urged to become acquainted with their contents. The information we receive from him is in itself probable and sufficient. In the liturgical proces-

Books by
Hermes Tris-
megistos.

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

² Confessiones, IV. 3.

³ M. Aulus Gellius, xiv. 1.

What the books
of Hermes
really were.

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

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

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

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

Forgeries
under the name
of Hermes.

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

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

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

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

Ælfric.

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

His friends.

In the Chronicle at the date 1017 occurs the entry; On þýrrum geape pær Eaðric ealþoþman ofþlagen

ȝ Æþelþearf Æþelmæþer 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 Æþelmæþ ealþoþman þýðer. ȝ þa þerþeþnan þegenar mið him ȝ buȝon ealle to Speþene. ȝ hi ȝyludon. 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,¹ of which Ælfric here declares himself an alumnus. In the unpublished Homilies occur the following words: Uȝ jæbe eac oft æþelpoð ȝe halȝa biȝceop þe nu ȝȝneð ȝundra ðurh ȝob. þ he cuðe anne mann mið ælþeȝe biȝceope. ȝe poðbe ðuncan ou lenctene þonne hine lýrte. þa ȝume ðæȝ bæð he þone biȝceop ælþeh. blæþrian hiȝ ful. he nolbe. ȝ ȝe ðȝȝȝa ðrane

¹ See page 415.

butan blætrumge 7 eode him út. Man flætte þa sennæ
 fearr. færinga þær ute. 7 7e fear ayn him togeaner.
 7 hine ðyde þ he his feorh forlét. 7 7ebohte 7pa ðone
 untiman ðrenc. *The saintly bishop Æpelwold also often
 said to us, he who now is working miracles at his tomb,
 that he knew a man with bishop Ælfheah who had a
 mind to drink in Lent whenever he pleased. So one day
 he requested bishop Ælfheah to bless his cup. The bishop
 refused, and the silly fellow drank without a blessing,
 and went out. Well, somebody suddenly set a dog upon
 a bull out there, and the bull ran at the man and gored
 him, so that he lost his life, and bought the untimely
 drink with that price. In this passage "us" stands for
 the scholars in the abbey school at Winchester, Ælfric
 himself among them; and as Æpelwold frequently re-
 cited his story, tending to the due observance of lent
 and a proper appreciation of episcopal dignity, we may
 conclude that the alumni of Æpelwold were receiving an
 education to fit them for the priestly office. Ælfheah,
 who is mentioned, is the bishop of Winchester, 934 to
 951, who gave Æpelwold the tonsure and ordained him
 priest.¹ Ælfric wrote a life of his master, and father in
 Christ, "patris nostri," as he says, and addressed it to
 bishop Kenulf, who occupied the see but a very short
 time, his accession and death being put both in the same
 year, 1006, by Florence of Worcester, confirmed by the
 Chronicle.*

Ælfric not
 archbishop of
 Canterbury.

In many books it will be found set down for a fact,
 that Ælfric, our subject, the vernacular translator, was
 the same as the archbishop of Canterbury; but this is
 impossible, for as he wrote that life in 1006, and calls
 himself in the first words of it² "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.

¹ See page 407.

| ² HAB. Vol. II. p. 255.

In the second volume of his homilies, as yet unpublished, Ælfric tells another story off his own pen, and from the date assignable to it, it may have come to his knowledge while at Winchester. Sum unƷenab man Ʒær mið ælƷtane biŷceope on Ʒiltun ŷcine on hiƷede . ŷe man nolde Ʒan to ðam axum on þone Ʒobner ðæg . ŷƷa ŷƷa oðre men ðýðon þe þa mæŷŷan Ʒeŷohton . þa bædon hiŷ Ʒeŷenan þ̅ he eode to þam mæŷŷe Ʒneorŷe . Ʒ undeŷŷæncge þa Ʒeŷnu þe hi undeŷŷenƷon . He cƷæð ic nelle . Hi bædon þa Ʒit . he cƷæð þ̅ he nolde . Ʒ Ʒealode mið Ʒorðum . Ʒ Ʒæde þ̅ he Ʒolde hiŷ Ʒiŷer bƷucan on þam unalƷŷedum tīman . Hi leton þa ƷƷa . Ʒ hiŷ Ʒelamp þ̅ ŷe ƷebƷola Ʒað on ðære Ʒucan ýmbe Ʒum ænenðe . þa Ʒeŷtoðon hine hundar . heteliœe ŷƷýðe . Ʒ he hine ƷeƷode oð þ̅ hiŷ Ʒcearŷ æŷŷtoð æŷŷoran him . Ʒ þ̅ hoŷŷ hine bæŷ Ʒorð ƷƷa þ̅ þ̅ Ʒŷepe him eode Ʒurh út . Ʒ he Ʒeoll cƷelenðe . He Ʒearð ða bebýnƷeð . Ʒ him læƷ on uppan Ʒela býnðena eorðan binnon Ʒeoŷon nihton . Ʒær ðe hē Ʒorŷóc þa Ʒeapa axan . On Palm Sunday branches of olives or other trees are burnt to ashes in the usual ecclesiastical service ; and on the Ash Wednesday of the year following, a small portion is placed with benediction upon the forehead of each kneeling worshipper. “ *An illconditioned man was one of the retinue of bishop Ælfstan in Wiltshire, at Ramsbury; this man would not go on Ash Wednesday to receive the ashes, as others did who went to mass. His companions urged him to go to the priest and receive the mysteries as they did. He said, I will not. They still urged him; he said he would not, and travelled beyond the subject, saying that he would enjoy his wife at the times not permitted. So they left it; and it happened that the heretic rode that week on some errand. So dogs made at him very savagely, and he defended himself till his staff stuck in the ground before him, and the horse carried him forward, so that the spear went right through him, and he fell adying. So he got buried, and many loads of earth*

Ælfric tells a story learnt at Winchester.

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

Ælfrics age:
first approxi-
mation.

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

Ælfrics Ho-
milies, as pub-
lished.

His age.

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

Ælfric goes to
Cerne.

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

þonne ƿilcum habum gebyrge ƿearð aƿend on æþel-
 ƿeðer dæge cƿunƿer ƿrain ælƿeage biſcope . æðelpolber
 æfterƿenƿan to ƿumum mynſtre þe iſ Cernel gehaten .
 þurh æðelmæner bene ðær þegener . hiſ gebyrð ƿ
 ƿoobnƿ ƿinð gehƿær cuþe . At the end of this preface
 Æþelweard is mentioned, as having wished for forty four,
 instead of forty, sermons in his copy.

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

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

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

Author of the
 treatise on
 years, etc.

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

¹ Page 125 a.

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

³ MS. Bibl. Cant. See Wanley,
 p. 160 a.

states that an English version did not admit, as it is the language of common sense, of the flourishes which were then the fashion among Latinizers. "Hoc sciendum etiam quod prolixiores passionēs 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 multotiens honestiorem reddit." His patrons Æðelweard dux and Æðelmær are mentioned here also; and as the title of dux is given to Æðelweard, it must be understood that the king's high reeve, killed in 1001, is meant, "Non mihi imputetur quod diuinam scripturam nostre lingue infero. quia arguet me præcatus multorum fidelium et maxime æþelpenð ducis & æðelmeþu nostri qui ardentissime nostras interpretationes amplectuntur lectitando." The English foreword also sounds in similar tones, and he greets humbly the man of rank, speaking of Æðelmær only as a friend. *Ælfric Ʒnec eadmodlice Æðelpenð ealdorman and þu leof spriðost Ʒ æðelmær spylcepa Ʒepputa me bæbon.*

Date of the third and fourth books of homilies.

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

Æþelweard his friend.

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

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

The abridgement of the Old Testament history was written by Ælfric after the Homilies in four books, say after 995 and before the death of Æpelweard in 1001. The preface to Genesis begins with a humble greeting from the monk Ælfric to the ealdorman Æpelweard; Ælfric munuc Ʒnet ÆpelƷearƷ ealƷorƷan eadmoblice, and it ends with a declaration that he will translate no more books from the Latin. Ic cƷeƷe nu Ʒ ic ne deapƷ . ne ic nelle nane boc ærter ƷyrƷe of Lebene on EnƷlyrc apendan.

Translates part
of the Old
Testament.

It is scarcely probable that Ælfric was the translator of the Gospels. Other translations of parts of the Scriptures had been made before his time; Æpelweard 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 : Ʒor Ʒam Ʒe Ʒum oƷer Ʒan Ʒe hæƷde apenƷ ƷƷam IƷaace Ʒa boc oƷ 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. ƷƷilon ic ƷyrƷe Ʒ Ʒum mærrerƷeorƷ . Ʒe Ʒe Ʒin mærrerƷer Ʒær on Ʒam tƷiman . hæƷde Ʒa boc IƷenerƷ . Ʒ he cuƷe be ðæle lyden undeƷrƷandan . Ʒa cƷræƷ he be Ʒam heahƷeƷene Iacobe Ʒ he hæƷde ƷeoƷer Ʒyr . tƷa ƷerƷƷurƷƷa Ʒ heora tƷa Ʒinena. The citations in the Homilies from the Gospels are not verbally the same as the extant translation ; but that bears little on the subject. Beda was at his death employed on a translation of the Gospel of St. John into our own tongue, “ in

Not the trans-
lator of the
Gospels.

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

Translates the
grammar.

The Excerpts from Priscianus and Donatus, called Ælfric's Grammar, were translated at least after his collection of the whole eighty homilies. Ic Ælfric polde þar lýtlan bōc apændan to engliscum gereordre of þam ƿræfscæpte ðe is gehaten grammatica ƿrōðan ic þa tpa bēc apende on hundeahtatigum ƿpellum. And it is pleasant to hear him again telling the praise of bishop Æpelwold. "Si alicui tamen displicuerit nostra interpretatio, dicat quomodo uult, nos contenti sumus sicut didicimus in schola apelpoldi uenerabilis presulis, qui multos ad bonum imbuit." And he declares that a few years since, before the measures of Dunstan and Æpelwold had taken effect, no English priest could explain or dictate a Latin letter. ƿpa ƿpa ƿær gedon on angelcýnne nu ƿor anum ƿearum gearum . ƿpa þ nan englisc ƿneort ne cupe ðihtan . oððe armeagan ænne ƿirtol on leden . of þ ðunſtan aƿcebyrcop ƿ apelpold byrcop æt þa lape on munuchſum apærde.² This grammar is for "puerulis tenellis," the little boys of the monastic school, in whose behalf our writer shewed so much interest. The same purpose and the same date must be assigned to the Colloquium.

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

¹ Vita in Smiths edition, p. 793.

² The variations from the printed

text are taken from the MS. Somner used.

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

That Ælfric became abbot before 1006 had passed is certain. Others have supposed, and with every appearance of truth, that he was the first abbot of Eynesham on the Thames (now Isis), near Oxford. The foundation charter is printed by Kemble,² and in the New Monasticon;³ it bears the date 1005; it recites that Æpelmær gives the endowment, and that he received some of the estates from his father Æpelweard a good while before his death; some had come to Æpelweard from his father in law Beorhtnoð, who was killed in defence of the coast in 991 at Maldon. Nothing was more likely than that Æpelmær should appoint his friend Ælfric to preside over the community. Accordingly he extracts from bishop Æpelwolds version of the Benedictine rule some part for his society, beginning in Latin thus, calling himself abbot among them, Ælfricus abbas Egneshamensibus fratribus salutem in Christo. Ecce uideo uobiscum degens, uos necesse habere, quia nuper rogatu Æpelmeri ad monachicum habitum ordinati estis, instrui ad monachicum habitum dictis aut scriptis.⁴

¹ D.D. p. 141.

² C.D. 714.

³ Vol. III.

⁴ Wanley, p. 110.

Abbot again,
1006.

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

A different
man from the
archbishop of
Canterbury.

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

An epitaph.

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

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

It belongs to
the archbishop
of Canterbury.

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

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

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

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

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

Our account makes him no more than abbot.

Not archbishop of York.

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

² 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,¹ was appointed by Eadgar in 974, when the author of those sermons in his native tongue was a pupil at Winchester. By favour of N. E. S. A. Hamilton, Esq., I have collated Malmsburys autograph MS. at this passage, and just before these words appears a blank erasure of more than three lines, a proof that Malmsbury had found himself in error, and yet, as now is clear, had not entirely cancelled the mistake.

Matthew Paris correct.

Matthew Paris in his account of *Ælfric* abbot of St. Albans, afterwards archbishop of Canterbury, makes no allusion to such writings, but much more justifies the compliments *Defensor patriæ necne salus populi, Fons quoque consilii.*

Ælfric on the Old and New Testament.

The treatises on the Old Testament and on the New were written by *Ælfric*, after his rise to an abbacy. *Ælfric* abbot gnet p̃neondlice S̃igp̃end æt eart Heolon. The writer identifies himself, for he says he translated the book of Joshua for *Æpelweard* ealdorman. *Ðir ic apende eac on engl̃yc h̃pilon æpelp̃ende ealdor̃men. He says the like concerning the book of Judges. Ðir man mæg p̃ædan ƿe þe h̃r p̃eod̃ to geh̃penne on þ̃ære*

¹ In Caves Collection.

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

Ælfric had imbibed the tenets of his teachers, and was a strong advocate of celibacy in the clerical order. We find him as abbot defending his position in a piece of which a small fragment remains to us. *Ælfric abbot gnet Sigefurð: p̃neondlice. We if gefæb þ þu sædest beo me þ ic oðer tæhte on ængliscen gepputen oðer eoper ancop æt ham mid eop tæhð. for þan þe he sputelice sægð. þ hit seo aleþ þ mæsse-pneostes pel moten p̃rigen . ȝ mine gepputen p̃rcepeð þ̃ysen. Nu secge ic þe leofre man þ me if lað to tælen ægne² godes p̃neond: gȝf he godes riht ðurð.³* The writing is later than the age of Ælfric. For a contemporary Sigefurð murdered in 1015 see the Chronicle at that date.

As abbot he greets Wulfgeat. *Ic Ælfric abbod on þyrum englyrcum geppute p̃neondlice gnete mid godes gnetinge þurzet æt ylmandune . be þam þe p̃t nu her p̃p̃æcon be þam englyrcum gepputum þe ic þe alænde . þ þe pel licode þæra gepputa andȝit . ȝ ic ræde þ ic polde þe þum arendan ȝit.⁴* He had lent some English writings to Wulfgeat, who was well pleased with them. Ylmandun here mentioned may be certainly interpreted⁵ as Ilmingdon, on the borders of Warwickshire and Gloucestershire, with the down close to it. Ilmingdon is the next parish to Mickleton, where one

¹ HAB., Vol. I, p. 327.

² For ænigne.

³ MS. Cott. Vesp. D. xiv. fol. 3 b.

⁴ Wanley, p. 69; MS. Laud. E. 19.

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

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

Abbot in
another piece.

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

Not archbishop
of York.

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

Not abbot of
Peterborough.

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

¹ Wanley, p. 22; DD. 452.

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

Ælfric accepted the spurious Epistle to the Laodiceans: a recent writer on the history of the canon, who rarely speaks without care, has, in mentioning the error, called him abbot of Cerne; this is, I suppose, a wholly conjectural statement, and, as I have shewn, a false one. Not abbot of Cerne.

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

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

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

² Page 103.

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

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

ADDITIONS AND CORRECTIONS.

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

Vol. II.

- Page 38, note 3, for þam þe read þam þe. *For them who.*
Page 44, line 2, for peccan read peocan.
Page 46, line 4, aſtāð is in the MS., but read aſtāð ?
Page 82, line 29, for na miht read nanuht.
Page 174, supply in line 22, after gelome, from conjecture, bpicð.
Page 254, line 23, thus the MS., but read ren ruglar.
Page 262, line 4, for hatte read hattpe.

Vol. III.

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

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

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

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

Page 315. Boſen. 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 Boyal or Bothul of the *Promptorium Parvulorum*. E. G.

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

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

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

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

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

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

Page 324. Colhxsecx; "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. Gapclife; the agrimony is a burred plant, and derives the latter part of its name thence. E. G.

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

Page 328. Gescadwyr; the skirewit or skirret was an umbelliferous plant, *Sium*. The skirret cultivated for its eatable roots is *Sium sisarum*, from China, but there are species of *Sium* indigenous to England. Norfolk 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 *hæx*, masc., a *haw*, the berry of the hawthorn, still called in the plural Hagas, and Hagals in the Isle of Wight.

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

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

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

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

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

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

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

Page 347. Wealwyr; is this weal, *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.

Wirwivvle, or Wywivvle, the Norfolk name for *Hippophae rhamnoides*.
E. G.

Page 362. *Add as follows* under *gepealben*: *ðæt ge mofton ðpincan
gepealben pīner for eoppe magan mettpymnerre, 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. Tohlðan, præt. hlād, part. hlīden; *yawn, dehiscere*, of the
earth. *Æfter þeoran on þæm ilcan geape tohlād reo eopðe binnan pome
byrig . . . ⁊ heo riððan togæbepe behlād.* O.L. p. 64 = O.T. p. 330,
line 21. *After this in the same year within the city of Rome the earth
opened, . . . and it afterwards again closed up.* Tohlād reo eopðe.
O.L. p. 98 = O.T. p. 380, line 2. *Spilce re hefor pæpe tohlīden.* O.L.
p. 114 = O.T. p. 412, line 9, *as if the sky were rent.*

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

CONTRACTIONS.

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

HAB. = the History of Abingdon.

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

RECIPES.

[L A C N U N G A.]

Harl. f. 130.

ÞITH HEAFOD PRÆLE zenim hamorþrȳt ȳ
 efenlaftan nȳðopearȳde . cnuca leze on clað ȳnib in
 præter ȳnib ȳrȳðe þæt heo ȳ eall ȳeleðneð þreah
 mid þȳ leaðne þæt heafod ȳelome. Þið heafodþræce
 hindhæleða ȳ ȳrunde ȳrȳlȳean ȳ ræn cȳrȳan . ȳ ȳið-
 ȳrȳan ȳȳl in prætere¹ læt neocan in þa eazan þa hȳle
 hȳ hate sȳnð ȳ ȳmb ða eazan ȳnib mid þam ȳrȳtum
 ȳra hatum. Þið heafod þærice betan ȳrȳtȳman cnuca
 mid huniȳe apȳunȳ do þæt reap on þæt neb ȳelicȳe
 uppearð þið hatȳe sunnan . ȳ ahoh þæt heafod nȳþer
 pearð . oððæc ȳeo ex ȳȳ ȳerohc . hæbbe him ær on
 muðe buteran . oððe ele aȳitte þonne uplanȳ hniȳe
 þonne forð læte flopan . of þæn nebbe þa ȳilfȳe do
 þæt ȳelome oððæt hyt clæne ȳȳ. To heafod realfȳe ȳ
 to ehrealfȳe alupan ȳeznib . in eceb ȳmȳne þæt heafod
 mid . ȳ in þa eazan . do. Eahrealfȳe ȳin ȳ ȳipeȳ do in
 horȳ . ȳ in þa eazan þonne . þu ðe neftan pille.

fol. 130 b.

Eahrealfȳe zenim fȳreapberȳan . nȳþerearðan ȳ ȳipor
 do in clað bebibð leze on ȳerpeteð ȳin ðrȳpe of þan
 claðe ænne ðropan in æȳðer eaze. Liȳ eazan forsetene
 beoð zenim hræfȳer ȳeallan ȳ hȳit mæringȳe puðu
 lehtȳic ȳ leaxeȳ ȳeallan do to ȳomne ðrȳp on þ eaze
 þurh linhæpenne clað ȳ ȳehpæde apodeȳ porȳe þcne
 pacað þ eaze þȳ ȳ² ȳeo relefte eahrealfȳe nim ðoran
 huniȳ ȳ foxer ȳmeȳo ȳ nahðeoreȳ mearh mænȳ to ȳomne.

fol. 131 a.

¹ ȳæ prætere, MS.| ² þur, MS.

MS. Harl. 585.

RECIPES.

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

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

Ad maculam. Gif poc gý on eagan nim mærc gapan¹ y hinde meolc mæng tosomne y ppinge læt standan oð hit gý hluttor nim þonne þ hluttre do on ða eagan mid godes ful-
fol. 131 b.
Ad omnes
pestilential
oculorum. tume he sceal apeg. þis is seo æðeleste eahrealf rið eahpýrce y rið miſte y rið pænne y rið peorpmum y rið zicðan y rið týpendum eagan y rið ælcum uncudum zerpelle zenim ſeferfuzian bloſman y ðunor clæſſan bloſman y býler bloſman y hamorþýrte bloſman y tpeþra cýnna pýrmob y pollegian y neoðepearðe lihan y hæpene hybelan² y luſeſtice y dolhpunan y zeporþa ða pýrta tosomne y apýll on heortes mearge. oððe on his ſmerpe y menge do ðonne on tela micel in ða eagan y ſmere utan y pýrm to gýne y ðeor realf deah rið æghpýlcum zerpelle to ðicganne y to ſmer-
fol. 132 a. zenne on gpa hpýlcum lime gpa hit on bið.

Ad tussim. Rið hpoſtan nim huniger tear y merceſ gæð y dileg gæð cnuca þ gæð ſmale mæng ðicge rið ðone tear y pipepa gpiðe nim ðrý ſticcan fulle on niht nihtiz.³ Rið eazena dýmneſſe nim pulſeſ camb neoðepearðne y leze on hunig ðreo niht nim þonne y pipa þ hunig of cnuca þonne an ſticce ðære pýrt pping þonne ðurh lindhæpenne clað on þ eaze.

fol. 132 b. Liſ eagan týnan zenim gnene puðan cnuca ſmale y peſ mid ðoran hunige oððe mid ðunhunige pping þurh linenne clað on þ eaze gpa lange ſpa him ðearf sý. Se man ge ðe biþ on healfoman nime healpýrt y puða merce⁴ y puða ſillan y ſtreapbergean pýran y eoſor þrotan y garclýſan y iſenhearðan butan ælcian iſene zenumen y æbelſerðþincpýrt y cneopholen y bpað biſceoppýrt y bpaupýrt geſomnige ealle þar

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

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

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

⁴ In margin, in a hand of about 1150, pube merche. Senicle. Si-
papbeſ port.

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

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

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

pýrta tozædere þrum nihtan . ær rumor on tun za
 ælere efen micel y gepýrce to ðrænca on pýlſcan
 ealaþ y þonne oniht þonne rumor on tun zæð on
 merzen þonne ſceal ſe man paſcýan ealle þa niht þe
 fol. 133 a. ðone ðrenc ðrincan wille y þonne coccas¹ cnapan for-
 man gýðe þonne ðrinca he æne oþre riðe þonne ðæg
 y niht ſcæde þriððan riðe . þonne ſunne upza y ſeſte
 hine gýþþan . þiſ iſ ſeo gneene ſealf² betonica riðe
 luſeſtice . ſinol . ſaluſe . æðelſerþincpýrt . Saune helde
 galluceſ moran ſlaſuſe merce cearſille . hræmner³ ſot
 muſpýrt . oſgana melde . quinque ſolum : ualeſuane .
 clate . medepýrt ðreonſe ðporlan . pipeneale ſolſe-
 quium . biſcuppýrt hæſel qince .⁴ hezeclue : gunde-
 gpylie þrocminſe y oþre mintan cicena mete . ſazel .
 hezeþýmele : coſt . eorð naſala . hnutbeameſ leaſ .
 lauberſe . cýmen ele . peax . ¶ Rið aþle nim þre leaſ
 fol. 133 b. ſazeleſ on gepýlledþre mealtpe⁵ meolce gýle þrið morſ-
 henar ðrincan .

Cap[ut]. Rið heaſod ece riðe y ðreonſe ðporle y betan more
 y pudupoue nim ealra euenmicel ſpa ðu mæge mið
 þinan ſciteringſe to þinum ðuman beſon cnuca hý
 fol. 134 a. ſmale y mýlt buteran y ðo of eall þ ſule y ðo on
 clæne pannan y aþýl ða pýrta þær on pel y pꝛung
 ðurh clað ðo ele to gýſ ðu beſýtan mæge y ſmýne
 hiſ heaſod mið þær hit acý :

Ad uenenum. Sealf rið pleogendum attpe y þær ſpꝛýngum nim
 hamorpýrte handſulle y mægeðan handſulle y peſ-
 þræðan handſulle y eadoccan moran ſece ða þe pleotan
 wille þære ðeah læſt . y clæneſ huniſer ane ægſcýlle
 fulle nim þonne clæne buteran þriðra gemýlte ðe þa
 ſealſe miðþeonſean wile ſinſe man ane mæſſan oſer
 fol. 134 b. ðam pýrtum ær man hý to ſomne ðo y þa ſealſe

¹ þone coccas, MS.

² In margin, Vnguentum uiride.

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

⁴ So MS. I would read quice,
quitch.

⁵ mealtpe must be struck out.

for three nights, before summer come to town,^a of each one equally much, and let him work them to a drink in foreign ale, and then on the night when summer cometh to town in the morning, then shall the man who will drink the drink stay awake all the night, and when cocks crow the first time, then let him drink one, and another time when day and night divide,^b and ^{b Cf. vol. II. p. 347.} a third time when the sun upgoeth, and after that let him rest himself. This is the green salve; betony, rue, lovage, fennel, sage, stitchwort, savine, tansy, roots of comfrey, sclarea, marche, chervil, ravens foot, mugwort, origanum, orache, cinquefoil, valerian, burdock, meadowwort, pennyroyal, pimpernel, turnsol, bishopwort, hazel, quince, hedgecliver, groundsel, brookmint, and other mints, chicken meat, sweet gale, hedge hop plant, costmary, earth navel *or asparagus*, nut beams leaves, laurel berries, cummin, oil, wax. Against . . . disease; take three leaves of sweet gale in boiled milk, give it *the man* for three mornings to drink.

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

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

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

pýrce. ¶ pið ðone blebende fíc . nim murrpan ða pýrte
 y ceorfe nýgan penegaz y do on ælcne hunið y ðize ða
 on æfen y eft oðre nýgan on menzen y do fpa nýgon
 ðazaz y IX. niht butan ðe raðor bot cume.

fol. 135 a.

Cardiaca.

Oleo porreo . sic facit oleo libram unam flor hporreo
 uride uncium hunum commixtis in ampulla utrua
 sub zipsos . et suspendit ad solem dies xl. ut uritur
 eius erit fcriptica et fjugida facis eum ad plurimas
 passioner maxime ad dolorem capitis quod grece
 æncauriur uocant hoc est emigranecum capiti:—

fol. 135 b.

Lapdiacus hatte geo adl ðe man spiðe spæte on hý
 man fceal pýrcean utýrnende ðræncean y him pýrcean
 clifan toforpan hif hearðe y to hif bpeoftan . zenim
 grene rudan leaf fcearfa smale y cnuca fpiðe y bepen
 meala gefýrt do ðæpto y fpetebne¹ etc . pýrc to
 clifan y do on picne clað y bind on þreo niht y þny
 ðazaz do eft nupne to y ðrince² fceoca of bræmel bepan
 gefprungene oft. ¶. Sing ðif pið toð ece fýððan
 runne beo on fetle fpiðe oft . caio laio . quaque uoaque
 ofer fæloficia fleaf manna pýrim . nemne hep þone
 man y hif fæb³ cpeð þonne hlumenne æceð þæt ofer
 eall þonne alif coliað þonne hit on eorðan hatofte
 býrneð fintamen.

fol. 136 a.

Ad raucedini-

Carta.

Pið ðone ðropan . iue . y fpleafe næbbeppýrt y
 hlæbbeppýrt y eorð zeallan . pýrc ða pýrta on hæp-
 fefte y fcearfa⁴ hý fmale y ðrige hý . y fealb⁵ hý
 ofer rintep y nýtta hý þonne ðe ðearf fý pylle hý on
 ealað. Pið gefpel zenim hlifan morpan y ellener fppýrt-
 tinge y porleacef leaf y fcearfa fpiðe fmale y cnuca
 fpiðe y do on ðicne clað y bind on : — Sing ðif gefeb
 on ða blacan blezene VIII. fýððan⁶ æpeft pater nri .

¹ fpetebne etc, is corrupt.² Read ðrince fe fceoca ðpenc of
 bræmel bepan gefprungene [or
 -enne] oft. In ðrince a b was
 written, and half erased.³ Read fæden.⁴ fcearfa, MS.⁵ Read healb.⁶ Read fpan, or fþum.

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

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

* "Black blain" translates car- | true reading in that place will be
bunculus in Gl. R. p. 64, for the | reo blace blegue.

121gað¹ 121gað 121gað calicet . ac lu cluel ƿeder æðclocleƿ .
 ac ƿe eaƿce 121nne . nonabiud æƿ æƿne 121ðne 121-
 cum cunað aƿcum aƿctua ƿliƿa ƿlen binchi cutede .
 121cupaƿa ƿaƿ aƿð eƿal ƿlen aƿta . aƿta . aƿta tƿaun-
 cula . tƿauncula ƿeƿite et inuenietu 121diuƿo te ƿeƿ
 121aƿne et ƿilium et ƿƿm scm non amƿlu . cƿeƿcaƿ
 ƿeð aƿeƿcaƿ ſuƿe 121ƿide et baƿillicum ambulaƿu
 et conculaƿu leonem et dƿaconem cƿux matheu 121ux
 maƿcu 121ux luca 121ux ioħanne .

Matth. vii. 7.
 fol. 136 b.

Psalm xci.

A head is
 drawn.

fol. 137 a.

ƿið ðon ƿe mon oððe nýten ƿým ƿeðƿince ƿýf
 hýc ƿý ƿæneð cynne ƿing ðiƿ leoð in ƿæt ƿiðne
 eaƿe ƿe heƿ æƿte 121ƿiten iƿ ƿiƿ hit ƿý ƿiƿcýnne
 ƿing in ƿ ƿýnſte eaƿe . Monu 121oƿu 121aƿu maƿbum
 maƿbƿa ƿaƿu toƿeðtengo do cuillo biƿan cuðæƿ
 cæƿu 121cuht cuillo 121cuht cuð ðuill maƿbƿaƿa
 ƿing nýzon ƿiðan in ƿ eaƿe ƿiƿ ƿalðoƿ ƿ ƿateƿ nſ
 æne . ƿiƿ ýlce ƿalðoƿ mæƿ mon ƿingan ƿið smeozan
 ƿýme ƿing ƿelome on ða ðolh ƿ mid ðinan ƿƿaƿle
 ƿmýne ƿ ƿenim ƿne cƿmeallan cƿuca leze on ƿ
 ðolh . ƿ beðe mid haƿte cƿmeƿan . ƿið ðon ðe mon
 aƿto ƿeðƿince nim maƿubian ƿeð . mæƿge ƿið ƿine
 sýle ðƿincan .

fol. 137 b.

ƿiƿ iƿ ƿe halƿa ðƿæne ƿið ælƿiðene ƿ ƿið eallum
 ƿeondes coƿtungum ƿƿut on huſ ðiƿce . In ƿƿincipio
 eƿat uerbum uſque non comƿrehenderunt et pluƿa . et
 cƿcum ibat iħs totam ƿalileam doceƿ uſque et ƿecuti
 ſunt eum tuƿbe multe . Ds in nomine tuo uſque in
 ƿinem Ds miƿreatuƿ nobiƿ uſque in ƿinem . Dne dš
 in adiutorium uſque in ƿinem . Num cƿiſtallan ƿ ðiƿ-
 man ƿ ƿiðeƿaƿan ƿ caƿƿuc ƿ ƿinol ƿ nim ƿeƿte ƿulne
 ƿeħalƿodeƿ ƿineƿ ƿ haƿ unmeħne mon ƿeƿcecan ƿƿi-

¹ 121gað . 121gað . 121gað . calicet . ac
 locluel ſedeſ æðclocleſ arcu en-
 cre erernem Nonabaioth arcum
 cunat arcum arcua ſigata ſoh ƿiðni
 necuteſ cuterii ƿaſa ƿeƿal uſten

binchni . aƿta . aƿta . aƿta . tnxun-
 cula . tnxuncula . tnxuncula . Que-
 rite & inuenietis . pulſate & aƿerietur
 uobiſ . Crux matheuſ . crux marcuſ .
 crux lucaſ . crux ioħanneſ . 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

te pestiferum uiruf per patrem & filium & spm scm. vt ampliuf non noceat neque crefcas fed arefcas. 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. *zenbe onzēan fcreame healrne fester ynnender pætereſ
nim þonne Ƴ leze ða pýrta ealle in þ̅ pæteſ Ƴ þpeah
þ̅ zepnit of ðan huſl diſce þær in Ƴriðe clæne zeot
þonne þ̅ zehalzade Ƴin uƿon on ðæt oƿer ber þonne¹
to cƿucean læt Ƴingzan mæſſan oƿer . ane omnibuſ .
oðre Contra tribulatione þribban sc̅a marian Sing
ðar zebed ſealmar . Miferere mei deus . Deus in no-
mine tuo D̅a miferetur nobiſ . D̅ne deus Inclina
d̅ne Ƴ cƿedo Ƴ Gloria in excelsiſ deo . Ƴ letanias . Pať
n̅i Ƴ bletsa zeorne in ælmihtiges drihtneſ naman Ƴ
cƿeð in nomine patris et fili . et sp̅s sc̅i ſit bene-
dictum þruc sýþþan.*

Wen. *Ʒo penſealfe nim elenan . Ƴ nædic . cýrſillan . Ƴ
hræmneſ fot . ængliscne næp . Ƴ ſinul . Ƴ ſaluian .
fol. 138 b. Ƴ ſuþerne ruba . Ƴ cnuca to Ƴoinne . Ƴ nim Ƴarleaſeſ
Ƴodne dæl . cnuca Ƴ Ƴring . þurh clað . on zemeſed
huniz . þonne hit Ƴriðe zeronen Ƴſ . þonne do ðu
Ƴiƿor . Ƴ riðerane . Ƴallenzan . Ƴ Ƴingſſne . Ƴ Ƴinde .
Ƴ laſer berzean . Ƴ pýnetrian . Ƴodne dæl ælceſ be
ðære mæðe . Ƴ Ƴýððan hit Ƴra zemængeb . þa pýrta
ƿor Ƴ þ̅ huniz þonne ſeoð ðu hit tpa Ƴra Ƴriðe Ƴra
hit ær pæſ . þonne hæſſ þu Ƴode ſealfe rið pennar Ƴ
rið nýrpet . ¶ To Ƴodne banſealfe þe mæz rið heafod
fol. 139 a. ece Ƴ rið ealra lýma týðbernýrre ſceal riðe nædic
Ƴ ampe uane ſeuerſuze æſcðnote eoƿorðnote cildenize
bete . Ƴ betonican riðbe Ƴ ſeade hoſe elene alexan-
ðrian moƿan cluðung Ƴ clate hiðpýrt Ƴ lambeſ ceſſe .
hýlpýrt hæſel cƿice Ƴuduroſe Ƴ Ƴrætteſ cið . Ƴring-
pýrt Ƴreſepýrt Ƴezbræde Ƴ Ƴermod ealhtrian Ƴ hæ-
ſerðan hezeclife Ƴ hýmelan zeapran Ƴ zeaceſ Ƴuran
belenan Ƴ brabeleac nim ealra ðýrſa pýrta efenſela
do on moſtere cnuca eall toƿomne Ƴ do ðær to Ƴriſ*

¹ þon, MS.

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

against the stream half a sextarius of running water; then take and lay all the worts in the water and wash the writing off the eucharistic dish into it very clean, then pour the hallowed wine from above upon the other, then bear *this* to church, get masses sung over it, one *Omnibus sanctis*, another *Contra tribulationem*,* a 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 *Paternoster* 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.

cnoppas y nim ærc sunde y pelizer tprga y acpunde y
 pprunde y pprne apoldpunde y realep punde y pubu-
 bundan leas þas ealle pculan beon genumene on neðo-
 pearðan y on eastepearðan þan tpeopan pceapfize ealle
 ðas punda to gæðene y pþille on haliz pætere . oððæt
 hý pel hnexian . ðo þonne to þan¹ pýrtum on mor-
 tere cnuca eall toromne nim þonne heortep pmeþa y
 hæfepes pmeþa y ealð moroð y pæapnes pmeþu . y
 þapnes pmeþu y þammes pmeþu mýlce mon ealle to-
 romne y geote to tþinðan romnize mon þonne ealle

fol. 140 a.

þa þan toromne ðe man zegaderian mæge y cnocie
 man þa þan mid æxpe ýne y peoðe y fleote þ pmeþu
 pýnce to tþinðan nime þonne ealðe butepan y pýlle
 þa pýpta y þa punda ðon² eall to romne þonne hit beo
 æne apýlled sette þonne pceapfa þonne eall þ pmeþa
 on pannan ppa micel ppa þu realepe haban pille y þu
 zetýppan mæge sete oþer pýr læt rocian næp to pþe
 peallan oððæt hýo genoh pý peoh ðuph clað sete eft
 oþer pýr nim þonne nýgon clupa zapleacep gehalgodep
 cnuca on pine pping þuph clað pcaf on mýppan þa
 pýpt y þant haliz pex³ y þumne ftor y hptne pýcelp
 geot þonne innan ða realepe ppa micel þ pý . III. ægpcýlla
 gepýrðe nim þonne ealðe papan y ealðep oxpan meapþ
 y eapnes meapþ ðo þonne ða týppan onð mæng . þonne
 mid cpicheamenum fticcan oð heo þrun pý pping þonne
 þæropes benedictus . ðñs deus meus y þone oþepne
 benedictur ðñs deus iprael y mangnificað y cpebo in
 unum y þ gebed matheus marcur lucas iohanner . sý
 þ sar þæp hit pý pmitte mon ða realepe . æpfeft on þ
 heapoð.

fol. 140 b.

fol. 141 a.

Inf poc pý on eagan nim appapan y hinde meoluc
 mæng to romne y ppyng læt ftanðan oð hit pý hlut-

¹ Read þa pýpta.² Read ðo.³ Read þanthaliz pæcep y pex.

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

top nīm þonne þæt hlutne do on ða eagan mið gober
fultume heo¹ ſceal apeg. ¶. nīm clatan moran cnuca
ſwiðe 7 ſýl on beorne ſýle ðruncan pel pearm þonne
ðu zereō þ̅ hý utſlean mið gober fultume ne ſýrð
him nan opne.

fol. 141 b.

þaſ ſýrte ſculon to lungen ſealfe banſýrte 7 brun-
ſýrte betonican 7 ſtreapberian ſiſe [ſiſerne ſuda 7
iſopo ſaluie 7 ſauine 7 ſude]² 7aſclife 7 hæſel cwiçe
mederſýrte dolhrune. ſið heafoð ece ſýl in ſætere
pollegian 7 leac mintan ſenmintan 7 þ̅ ðriðde cýn
mintan þ̅ blopeð hwiçe þſeah þ̅ heafoð mið þýſ³ poſe
zelome. ſið hneofum lice adelſ amþron 7 zelobſýrte
teon ut lange cnuca ealle pel ſýll in buteran do hpon
ſealtes in þ̅ bið 7oð ſealf ſið hneofum lice þſeah
þone man mið hate 7 mið ðane ſealfe ſwiſe ..

ſið cneopæſce zenim peode ſiſan 7 heſerſan ze-
cnuca pell toſomne 7 do mela læt ſtandan nýhternum
on þæm ſýrtum ſýle ðruncan :

fol. 142 a.

To eahſealfe nīm alupan 7 ſiðerapan laſerberian 7
ſiſop 7eſcaſ ſmale 7 cu buteran ſerſce lege on ſæter
nīm þonne hpetſtan hſaðne 7 7wið ða buteran . on
ðæm hpetſtane mið copoſe þ̅ heo beo pel toh do
þonne ſumne ðæl þaſa ſýrta þæſto clæm ðonne on
aſſæt læt ſtandan nýgon niht penðe man ælce ðæge .
mýlce ſýþþan on ðæm aſſæte ſýlſan aſeoh þurh clað
do ſýþðan on ſſýlc ſætels ſſýlce ðu ſille nýſtſige þonne
þe ðearſ ſý . þeoſ ſealf mæg ſið ælceſ cýnnes untſum-
nýſſe ðe eagan eiſliað.

fol. 142 b.

¹ In Lacn. 2. poc was masc.² The words in [] are interlined

in the same ink as the rest, and by the same hand.

³ For þiſum, 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 browwort, 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.^a

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

^a I would amend *pad piran*, *wood plants*.

ƿið utrihte genim hæenne æg lege tpa niht on eceb
 gif hit ne tociene topleah hpon lege eft in ðone eceb
 nihterne zerleah þonne in buteran lege in ele ado
 þonne hpon ofer fýr fýle etan.

fol. 143 a.

Eft ƿið þon¹ hunig y hƿæte fmedman y unrylt fmeorū
 y pex pýl eall to fomne fýle etan zelome pýll ƿið
 ðon miclan eorðnafolan y leaƿan² y gýðhroƿan y gear-
 pan y eferþon y eoror feapn y molb corū y medepýrt
 neoðeƿearde ðrinc zelome fcaef efc ƿið þonne bol in
 meolc y þize ƿærlice y feoð ealle ða in meolce y hƿilum
 þa meolc zepen mid cýrlýbbe³ y ðize hý. Þýrc utýrn-
 nendne ðrænc genim fuf y hund eahtatig lýbcorna
 neozon ƿiporcorū . fiftene fundcorū⁴ pel bepenðeb
 cnuca fmale ðo fealt in . y pýrmelo mæng tofomne
 gnið fƿiðe þ hit fý þ fmaelfte zeporht to ðufte genim
 fcaenc bollan fulne leohtes beores oððe hluttor eala
 pel zerpeteb oððe zerpeteb ƿin mængc ða pýrta þær-
 ƿið . zeornlice læt ftonðan nihterne hƿer hine eft
 on merzen þonne he hine ðrincan fcyfe fƿiðe pel y
 ða pýrte zeornlice ƿið þone ƿætan zemengce ðrince
 þonne.

fol. 143 b.

Lif he fý to unfrið pýl merce in ƿætere fýle ðrin-
 can gif he to fƿið fý pýl curmeallan. Oƿer ut ýrn-
 ynðe ðrænc genim medmicle moran glædenon fæðme⁵
 longe y fpa greate fpa ðin þuma . y fƿýlc ðu ham-
 pýrte y celðenian moran y hele leaƿes moran y ellen-
 funde neoðeƿearde y ƿærc ða moran ealle fƿiðe pel y
 befcæf utan fƿiðe clæne ða moran . y ða funde ze-
 cnuca ealle ða pýrte fƿiðe ado in hluttor eala bepen⁶

¹ þon, MS.² Read v. leaƿan.³ cýrbýbbe, MS.⁴ Glossed *saxifragia*. in a later hand.⁵ fæðme better?⁶ For bepenð, bepnðe, *strip off rind or skin*. Rine=Rind in Eng-lish.

17. For diarrhœa, 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,* 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

* So gl. *Meal of myrtle berries?*

fol. 144 a.

Ƴ Ƴegnið feoƳertiz . lȳbcoƳna¹ ađo þonne in ðæm
pȳrtum læt ſtandan þreo niht Ƴȳle ðrincan ær uhton
lȳtelne Ƴcænc fulne ꝥ Ƴe ðrænc Ƴȳ ðe ær ƳeleoƳeð .

þriððe utȳrnende ðrænc pȳl Ƴecȳ Ƴ Ƴlædenan neoðe-
Ƴearðe in Ƴupan ealað aȳh þonne leȳe eft in niƳe læt
ane niht inne beon Ƴȳle ðrincan.

Pȳnc ƳƳip ðrænc pȳl hƳerhpettan in ƳæteƳe læt
Ƴeallan læncȳ² aȳh þonne healfne bollan Ƴegnið hund
ealhƳatiz libcoƳna in þone³ ðrænc .

fol. 144 b.

Pȳnc oðerne of beoƳe Ƴ of feoƳertiz lȳbcoƳna ađo
ƳeoƳontene ƳipeƳcoƳn⁴ ȳȳ ðu Ƴille .

Spriðrænc ađo in beoƳ oððe in Ƴin Ƴinul læt ſtan-
dan ane niht Ƴȳle ðrincan . Pȳnc realȳe Ƴið heaƳoð
Ƴærcȳe Ƴ Ƴið liðȳȳcȳe Ƴ Ƴið eah pȳrcȳe Ƴ Ƴið Ƴenne Ƴ
Ƴið ðeoƳe ȳenim eoelonon Ƴ Ƴæbiȳ ƳerƳoð Ƴ biȳceop
pȳrt cƳoƳleac ȳaȳleac Ƴ holleac ealȳa eƳen Ƴela ȳecnuca
pȳl in buteran Ƴ celleðemian Ƴ Ƴeade netelan ađo in
æren Ƴæt læt ðær in of ꝥ hit hæƳen ȳȳ aȳh ðurh
clað Ƴmȳne mið ꝥ heaƳoð . Ƴ ða leome Ƴær hit Ƴaȳ
ȳȳ . Ƴið ȳiðrærcȳe betonican biȳceoppȳrt eoelonan Ƴæbiȳ
oppȳan⁵ ða ðe ȳȳmman maȳuȳian ȳrunðerȳȳlie .
cƳoƳleac ȳaȳleac ȳuðe hæleðe⁶ ealhȳne hune ȳeoð in
buteran Ƴmȳne mið ða ȳiðan him bið ȳel .

fol. 145 a.

Pȳnc hƳip Ƴið lungen ađle pȳll in buteran þaȳ pȳrtȳe
Ƴ ȳcearȳa ȳmale cƳoƳleac æneſt pȳl hƳile ađo ðonne
hƳæbiȳ in Ƴ eoelonan Ƴ beƳen mela Ƴ hƳiteȳ realȳer
Ƴela pȳl lonȳe Ƴ hatne ete. ¶ Pȳnc oðerne pȳl in
buteran ȳiðhroȳan atȳoȳlaðan betonican mænc ealle
toſomne ađo ȳȳððan ofeȳ ȳȳȳ.

¹ lȳbcoƳna f. MS.² lange with c inserted after a,
MS.³ þonne, MS.⁴ ƳipeƳcoƳn, MS.⁵ For oppȳan.⁶ Hinðhæleþe ? Chhæleþe ?

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

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

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

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

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

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

fol. 145 b.

Þýnc þriddan þrip þýl in buteran merce eolonan
 nædic þa clurehton penþrýnt hoc þermod læft enuca
 ealle gwiðe pel gýle þearm etan. ⁊ on ufan ðrincon
 þripa on dæg ær þonne he ete. Feorða þrip þýl in
 hunige beton oððe marubian gýle etan þearme.

fol. 146 a.

Þýnc ær ðrænc of ðære beton anre þýll in þine
 oððe on ealað he ðrince ær he ðone þrip ete. ðrænc
 wið lungen adle þýl marubian in þine oððe in ealað
 zerpert hpon mið hunige gýle ðrincon þearme on niht
 niçftig. ⁊ þonne licge on ða gwiðþan riðan gode hpile
 æfter ðæm ðrænce ⁊ þænne þone gwiðþan earþm gpa
 he gwiþaft mæge. Genim betan geod on buteran gýle
 hate etan mið ðære buteran a bið gpa gelne gpa he
 fættþon mete ete ⁊ gif he mæge geþrincon hþilum
 ge ðære buteran. Eft ðrænc genim marubian ⁊ þa
 langze cliton ⁊ þermod ⁊ boðen gearpan. betonican
 godne dæl. do ealle in eala gýle ðrincon on nyht
 niçftig. Genim feldmoran. zecnuca gwiðe lege in þin
 oððe in eala læt ftandan aniht oððe tpa gýle ðrincon
 on niht niçftig.

fol. 146 b.

Eft wið þon genim zagel ⁊ marubian ⁊ acrimonian
 þýl in ealað zerpert mið hunige.

Þýnc þrip þýll ýropon in buteran ⁊ nædic ⁊ eolonan
 ⁊ beþenmela meft¹ pel lonze² gýle þearm etan. þrip
 geod in buteran ⁊ in hunige beton gwiðe oððæt he
 gpa ðicce gý gpa þrip ete on niht niçftig ðneo gæða³
 gpa hateþ. Slæp ðrænc nædic hýmlic þermod belone.
 enuca ealle þa þýrte do in ealað læt ftandan ane niht
 ðrince ðonne.

fol. 147 a.

To haligze realfe Sceal betonican ⁊ benedicte ⁊ himð
 hæleðe. ⁊ hæneþ ⁊ himð þner iþenhearde Salfige faþne.
 biþceoppýnt ⁊ boðen finul ⁊ fipleafe healþrýnt hune

¹ neft, MS.² In the MS., pell on ge, andhere the line ends; perhaps supply
 þrettum þæteþe.³ Read gæða.

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 cinqfoil, halswort, horehound, mugwort, meadwort,

fol. 147 b.

mucpýrt meðerpýrt meþgelle. aʒnumonýr ʒ æðelferð-
 ing pýrt.¹ næðic ʒ riðbe ʒ ʒeo neaðe ʒearupe ðile
 oporþanie ðpacanʒe caʒroc ʒ caplic. cýleðenie ʒ pýr
 rinð peax. pudorofe ʒ pꝛætter cið. Saturpege. ʒ riʒel
 hpeorfa þrune pýrt ʒ riðe ʒ þerþene fteapþerian
 pýre. ʒ blæceʒ ʒneʒleʒ ðuft. ealhtrne ʒanan meþce pol-
 leʒian attorlaðe haʒan ʒpicel pudurille þermod eoror,
 þrote æncʒlyc coft hæþene hnýðele uica þeruiça ʒeuer-
 fuʒe² hoʒe cýmen. ʒ hliʒe leuaftica alehʒanðrue petre-
 riʒe ʒrundepýliʒe. þýrpa ʒeor pýrta man ʒceal
 mæft ðon to ʒ eallpa oðra ælcpe eʒenʒela ʒ ður man
 ʒceal ða buteran ʒepýrcean to ðæpe halʒan ʒealfe.
 æt aneʒ heope³ cý. þ heo ʒý eall neob oððe hꝛit ʒ
 unmæle mon ða buteran aðpepe ʒ ʒif ðu næbbbe bute-
 ran ʒenoge apæʒe ʒriðe clæne mænʒc oðpe rið ʒ ða
 pýrta ealle ʒeʒceapfa ʒriðe ʒmale toʒomne ʒ pæter
 ʒehalʒa ʒont halʒunʒe ʒ ðo ceac innan in ða buteran
 ʒenim þonne ænne fteccan ʒ ʒepýrc hine ʒeðor býrftc
 pꝛut onʒoran ðaʒ halʒan naman. Oatheur. mapcur
 lucar. iohanneʒ. fteýpe þonne mið ðy fteccan ða bute-
 ran eal þ ʒæt ðu ʒing ofeʒ ðaʒ ʒealmar. beati im-
 maculati ælcne ðripa ofeʒ ʒ ʒloria in excelʒiʒ deo.
 ʒ cꝛedo in deum patrem ʒ letanías apume ofeʒ þ
 iʒ⁴ ðara halʒra naman ʒ deʒ meʒ et pater.
 ʒ In pꝛincipio þ pýrum ʒealðor ʒ þiʒ ʒealðor ʒing
 ofeʒ.

fol. 148 b.

Acre⁵ apcepe apnem nona æpnem beoðor æpnem:
 niðren. apcun cunað ele haʒapʒan riðine. Sing ðiʒ ný-
 ʒon riðan ʒ ðo ðin ʒpacl on. ʒ blap on ʒ leʒe ða pýrta
 be ðæm ceace. ʒ ʒehalʒa hý ʒyððan mæʒʒepneoft.

¹ Æðelferðing pýrt is glossed
 Avis lingua, MS.

² Feuepfuʒe is glossed centaurea
 minor in MS.

³ Read heoƿeʒ.

⁴ hꝛ, MS.

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

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

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

^b Dairymaids sometimes complain

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

^c As in art. 10.

fol. 149 a.

Singe ſar orationis oper. domine ſancte pater omnipotenſ eterne deus. per inpoſitionem man[u]um mearum perſugiat inimicuſ diabolus a capillu a capite. ab oculis a naribus a lab[i]is a linguis a ſublinguis a collo a pectore a pedibus a calcaneis. ab uniuersis conſagimib: membrorum eiſ ut non habeat poteſtatem diabolus nec loquendi nec tacendi nec dormiendi. nec perurgen-
 zendi. nec in die nec in nocte nec in tangendo nec in ſomno. nec in greſſu. nec in uiſu. nec in ſuſu. nec in legendo ſed in nomine domini iſu xpi qui noſ ſuo. ſco ſanguine redemit qui cum patre uiuit et regnat deus. in ſecula ſeculorum. amen.

fol. 149 b.

DOMINE mi rogo¹ te pater te deprecor. fili² ob-
 recro te domine et p[er] ſcs ex totis uiribus ſca trini-
 tar. ut del[e]ar omnia opera diaboli. ab iſto homine
 inuoco ſcam trinitatem in admini[cu]lum meum. id eſt
 patrem et filium et ſpm ſcm. conuepte domine iſtuſ
 hominis³ cogitationes et cor. ut confeſteatur⁴ omnia
 mala ſua et omnes iniquitates. que [h]abet ut uenit
 omnia bona ſua et uoluntatem eiſ unde ergo male-
 dicte recognosce ſent[ent]iam tuam et da honorem
 deo et p[re]cede ab [h]oc ſamulo dei ut pura mente
 deſeruiat. conſecutur ſnatiā.

Dñe ſcō pater omnipotenſ eterne deus tu feciſti
 celum et terram et omnes ornatur eorum et omnes

¹ rogo, MS.² fili, MS.³ homines, MS.⁴ confeſteantur, MS.

ꝛā ꝛꝑꝛ angelorum ex[er]citur de ꝛecitū ꝛolem et lunam
 et omni[a] aꝛꝑꝛa celi tu ꝛecitū adam de limo ꝛerꝑꝛe . fol. 150 a.
 et dedistū ei adiutorium euam . uxorem ꝛuam .¹ it est
 mater uiuorum tu domine uiuificasti noꝛ . ꝛuper no-
 men .ꝛām tuum et liberaſti noꝛ a ꝛepiculū malū ꝛuper
 nomen ꝛilu iſu xꝑi dñi nꝑi libera domine animam
 ꝛamuli tui . n̄ . et ꝛebbe ꝛanitatē corpꝛi ꝛamuli
 tui . n̄ . ꝛer nomen ꝛām tuum . Domine ꝛā ꝛater
 omnipotenꝛ eteꝛne deus ꝛogamꝛ te domine deus nos-
 ꝛer ꝛꝛoꝛpter magnam miꝛeꝛicordiā tuā ut liberaꝛ²
 ꝛamulum tuum . et da honoꝛem nomini tuo³ domine fol. 150 b.
 in ꝛecula ꝛeculꝛum amen.

Benedictio⁴ et sanctificata omnia atque benedicta
 depulsi . atque obꝛectū uetustati hoſtiꝛ adque ꝛꝛe-
 tium ꝛacinoꝛa ꝛincentoꝛiꝛ inꝛidū ꝛalubꝛiter et unū
 deum ueꝛꝛaꝛia ꝛolemnitate diueꝛꝛiꝛ ꝛerꝑꝛe ebeꝛdiꝛ
 ꝛerꝛminibꝛ ꝛummanꝛ . ꝛer.

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

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

¹ ꝛuam, altered to ꝛuam, MS.

² liberaꝛ, MS.

³ tu, MS.

⁴ Sense no longer remains in this
 paragraph.

⁵ ꝛanctificati, MS.

fol. 157 a. Þið færlicne aðle rie cluſehte penþýnt clate biſceop-
þýnt ſinul ſæðic pyl in ealað ſýle ðrincan.

Þið lænden þýnce . ſinol ſæð betonican leaſ ſrene
acrimonian nýððearnde ſnið to duſte þeſ mid ge-
ſpettan ealað geþlece ſýle hað ðrincan in ſtalle ſtonðe
ſode hpile.

fol. 157 b. Þið þeorne ſenim cpiſrinðe ʒ æſcſrinðe ʒ beſe halm
þel in þætere ſenim alomalt mid ðý þætere geþneop
mid ſrýt cumb ſulne ealað mid ðý þætere geclænſa
ðonne læt ſtandan ane niht geſpeted mid huniſe ðrince
nýgon morſenar ʒ ete ſecſleac ʒ cnoþleac ʒ cýmen
toſomne ʒ næniſne oþerne þætan ne ðiſe.

fol. 158 a. Liſ ðeop ſý in men þýnc ðrænc nim þaſ þýnte
nýððearnde ſinul ʒ biſceoppýnt æſcðnote ealſa eſen
miſel þýſſa tſiſa mæſt uſonþearðe ruðan ʒ betonican
oſſeot mid .III. mæðnum ealoð ʒ ſeſinſe .III. mæſſan
oſeſ ðrince ýmbe tſa niht þæſ ðe hý oſſoten ſie
ſýle ðrincan ær hiſ mete ʒ æſteſ.

Þrænc pið ðeorne nim ðaſ þýnte neoððearnde ceafteſ
æſc ontſe neoððearð ðaſ uſonþearðe betonican ruðe
þeſmod acrimonia þel teſſe ruðu þiſtel ſeſeſſuſe
aþelſeſðinſcþýnt oſſeot mid ealað læt ſtandan ane
niht ðrince .VIII. morſenar lýtle bollan ſulle ſſiðe
æſ ʒ ete ſealtne mete ʒ no þiht ſeſſeſ.

fol. 158 b. Þýnc ðeop ðrænc ſodne ſenim þeſmod ʒ boðen acſu-
moman polleſan ða ſmalan penþýnt þel teſe æſþýnt
ðýorþýnt ceafteſ aſſan¹ tſa ſnaða eoſolan.² þneo
ſnaða cammuſeſ .III. ruðuſeaxon . ſodne ðæl ʒ cuſ-
meallan . ſeſeſaſſa ða þýnta in ſod hluttoſ eala i in

¹ Read æſceſ.

| ² Read, I preſume, colonan.

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

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

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

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

39. A drink against the "dry" disease ; take these worts, the netherward part of green hellebore, the nether part of ontrel, *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

Ʒoð . Ƴylirc eala læt ſtanðan .III. niht beƳnoƷen Ʒýle
ðrincan Ʒcænc Ʒulne tide ær oðrum mete.

Ƴið þeorne Ʒ Ƴið Ʒcœotendum penne Ʒenim boðen Ʒ
Ʒearpan Ʒ ƳeoduƳeaxan Ʒ hræƷneƷ Ʒot ðo in Ʒoð eala
Ʒýle ðrincan . on ðæƷe .III. ðræncean :—

fol. 159 a.

LiƷ ðeorn Ʒý Ʒerunað in anre ſtoppe Ƴýrc Ʒoðe beð-
ingœ Ʒenim iƷiƷ ðe on ſtane Ƴýxð on eorþan Ʒ
Ʒearpan Ʒ Ƴuðubinðan leaƷ Ʒ cuſlyppan Ʒ oxƷanſlýppan
Ʒecnuca hý ealle Ʒriðe Ƴel leƷe on hatne ſtan in tƷoƷe
ðo hƷon ƳæteƳeƷ in læt Ƴeocan on þ̅ lic ƷƳa him
ðearƷ Ʒý oððæt col Ʒý ðo oþerne hatne ſtan in . beþe
Ʒelome Ʒona him bið Ʒel:.

Ƴið ðeorne ealhtƳe ƳælƳýnt ƳeoduƳeaxe æƷcƳinð in
eorþan cneopholen Ƴermod Ʒe hapa Ƴæðic cœaſter æƷc
lýtel Ʒaunian.

fol. 159 b.

LiƷ Ʒe uic Ƴeorðe on manneƷ Ʒetle ƷeƷeten þonne
nim ðu clatan moƷan þa Ʒneatan .III. oððe .III. Ʒ
beƳec hý on hate æmeƷƷean Ʒ aƷeoh þonne ða ane of
ðan heorðe . Ʒ cnuca Ʒ Ƴýrc ƷƳýlc an lýtel cicel¹ Ʒ
leƷe to þam Ʒetle ƷƳa ðu hatofſ Ʒorþeran mæƷe þonne
Ʒe cicel colƷe þonne Ƴýrc þu ma Ʒ leƷe to Ʒ beo on
ſtalneƷƷe . ðæƷ oððe tƳeƷen þonne þu þiƷ ðo hit iƷ
aƷanðað læceƷƳæƷt ne ðelƳe hý nan man þa moƷan mið
iƷene . Ʒ mið ƳæteƳe ne þƳea ac ſƳƳice hý mið claðe
clæne ðo Ʒriþe þýnne clað betƳeonan þ̅ Ʒetl Ʒ ðone
cicel.

fol. 160 a.

Liemyne ðu mucƳƳýnt
hræt þu amelðoðeſt
hræt þu Ƴenaðeſt
æt ƳeƷen melðe
una þu hatteſt
ýlðoſt Ƴýnta
ðu niht Ƴið .III.
Ʒ Ƴið xxx.

¹ 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 piþ attre
 ȝ pið onflýge
 þu miht piþ þa laþan
 ðe zeonð lond fæpð.

Onð þu peȝbræde
 pýpta mobop
 eaftan opone
 innan mihtȝu
 ofep ðý cræte cuppan
 ofep ðý cpepe neodan
 ofep ðý brýðe bryodeðon
 ofep þȝ feapnæf fneapdon
 eallum þu þon piðftode
 ȝ piðftunedeft
 fpa ðu piðftonde
 attre ȝ onflýge
 ȝ þæm laðan þe
 zeonð lond fepð .
 ftime¹ hætte þeop pýpt
 heo on ftane ȝepeox .
 ftonð heo pið attre
 ftunað heo pæpce
 ftide heo hatte
 piðftunað heo attre
 ppeceð heo ppaðan
 peoppeð ut attop
 † þȝ ȝ geo pýpt
 geo piþ pýpm ȝepeaht
 þeop mæg pið attre
 heo mæg pið onflýge
 heo mæg pið ða laþan
 ðe zeonð lond fepð .

fol. 160 b.

fol. 161 b.

¹ This word may also be read ftune.

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

^a Epidemic disorders.

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

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

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

^e Attorlothe.

fleoh þu nu attoplaðe .
 geo læsse ða maran .
 geo mane þa læssan
 oððæt him beigna bot gý.
 gemýne þu mægðe .
 hræt þu amelbodeft
 hræt ðu geændabest .
 æt alorforða.
 þ næsse for gefloge
 feorh ne gerealde
 gýðan him mon mægðan
 to mete gegýnebe.
 þis is geo gýst ðe
 pengulu hætte .
 ðar onganbe geolh ¹
 ofer gæg hrýge
 ondan attres
 oþres to bote.
 ðar .VIII. ongan .
 rið nýgon attres
 † gým com gnan
 to glat he nan . ²
 ða genam roden .
 VIII. puldon tanar
 gloh ða þa næddran
 þ heo on VIII. topleah
 þær geændade æppel
 ȝ attor þ heo næsse
 ne polde on hur bugan
 † gille ȝ ginule ³
 gela mihtigu tra
 þa gýnte gergeop
 gitig bruhthen

fol. 161 b.

¹ Obscure.² Read man.³ So MS.

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

^a The blind nettle.

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

^c The crab apple.

fol. 162 a.

halig on heofonum
 þa he hongode sette
 ȝ ȝænbe on VII. worulde
 earnum ȝ eadigum
 eallum to bote
 ftonð heo rið ƿænce
 ftunað heo rið attre .
 ȝeo mæg rið .III.
 ȝ rið XXX.
 rið feondeȝ honð
 ȝ rið þæȝ honð¹
 rið ƿnea bezde
 rið malȝcunȝe
 minȝa ƿihta.

fol. 162 b.



fol. 163 a.

† nu maȝon þaȝ .VIII. ƿȝnta rið nȝȝon ƿulðor ȝe-
 floȝenum rið .VIII. attnum ȝ rið nȝȝon cnflȝnum. rið
 ðȝ neaðan attre rið ða² ȝunlan attre. rið ðȝ hȝitan
 attre rið ðȝ ƿedenan attre rið ðȝ ȝeolƿan attre. rið
 ðȝ ȝnenan attre. rið ðȝ ƿonnan attre rið ðȝ ƿedenan
 attre rið ðȝ hȝunan attre. rið ðȝ haȝepan attre.
 rið ƿȝnum ȝeblæð rið ƿæter ȝeblæð rið þorȝ ȝeblæð
 rið þȝrtel³ ȝeblæð. rið ȝȝ⁴ ȝeblæð rið attor ȝeblæð ȝȝ
 æniȝ attor cume⁵ eaftan fleoȝan oððe æniȝ norðan⁶
 cume oððe æniȝ ƿeftan oȝer ƿerðeode cȝuſt ftod oȝer
 albe⁷ ængancunder. ic ana ƿat earinnende ȝ þa nȝȝon
 næbȝan behealðað motan ealle ƿeoda nu ƿȝntum
 aȝƿunȝan ȝæȝ toȝlupan eal ȝealt ƿæter ðonne ic þȝ
 attor oȝ ðe ȝeblape. muȝe ƿȝnt ƿeȝȝnabe þe eaftan
 open ȝȝ. lombet cȝȝre attorlaðan maȝeðan netelan
 ƿuðuȝuȝ æppeł ȝille ȝ ȝinul ealde ȝapan ȝeȝȝne ða ƿȝnta
 to buſte mænȝe ƿiþ þa ȝapan ȝ ƿiþ þæȝ æppelet ȝor.

¹ ȝ rið þæȝ honð should, it seems,
 be erased.

² Read ðȝ, probably.

³ þȝrt, MS.

⁴ ȝȝ had been þȝȝ in MS., but
 corrected by erasure.

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

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

⁷ Perhaps we should correct able.

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

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

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

* The seven spheres in which the seven planets revolve, the earth being the centre of observation.

^b Glory banished ones; devils. The alliterative measure continues, with some error at North.

fol. 163 b.

ƿýrce ƿlýpan of ƿætere ƿ of axran zenim ƿinol ƿýl
on þære ƿlýppan ƿ beþe mið aazemozce¹ þonne he þa
realfe on ðe² ze ær ze ærter. Sing þ̅ ƿalbor on
ælcre þara ƿýrta: III. ær he ƿýrce ƿ on þone æppel
eal ƿpa. onð ƿinge þon men in þone muð ƿ in þa
earan buta ƿ on ða ƿunbe þ̅ ilce ƿalbor ær he þa
realfe onbe³:—

fol. 164 a.

En ƿe ƿýrm ƿý nýþer ƿepend oððe ƿe blebenda ƿic
bedelf ænne ƿrið cileþenigan moran ƿ nim mið þinum
tram handum uppeƿearþner⁴ ƿ ƿing þær ofer VIII.
ƿæter noftra æt þam nizeðan æt libera nor a malo
hned hý þonne up ƿ nim of þam ciðe ƿ of ofrum þ̅
þær ƿý an lýtel cuppe ful ƿ ðrunc hý þonne ƿ beðige
hine mon to ƿearman ƿýne him bið ƿona ƿel.

fol. 164 b.

Eft ƿið þon ýlcan læt nīman ænne ƿneatne cƿurp-
ftan ƿ hætan hine ƿ lecgan hine under þone man
ƿ nīman ƿælƿýrt ƿ leomucan ƿ muƿcƿýrt ƿ lecgan
uppan þone ftan ƿ on under ƿ ðo þærto ceald ƿæter
ƿ læt ƿeocan þone bƿæð upon þone man ƿpa hat ƿpa
he hatuft ƿorþeþan mæge;

En ƿot oððe cneop oððe ƿcancan ƿpellan nim neoðe-
ƿearðe betonican oððe elehtƿan cnuca hý ƿriþe mænzc
ƿiþ ƿmale hƿætenan meolupe clæme on þ̅ ƿerpel.

ƿið micclum lice⁴ ƿ bƿingc able ƿýrce realfe ƿýll
in buteran þar ƿýrta elenan moran ƿ heƿerfan ufe-
ƿearðe ƿ ƿauīnan ƿ cƿurmeallan ƿ ƿeferƿuƿgean ƿ ðolh-
ƿunan ƿ bƿunƿýrt aƿringc ðurh clað haƿa þonne
ƿegniden ƿ ƿebærneð realt ƿ an ƿeniz ƿeorð ƿƿeƿler.⁵

fol. 165 a.

ƿrut ðis onðlang ða earmaƿ ƿiþ ðƿeopn + t + w
a ƿ ƿrið cýleþenigan on ealað. s macatur scē uic-

¹ For æggemancg, I presume.² For ðo.³ Read uppeƿearþer.⁴ In margin, Contra Lepram.
See Glossary, vol. II.⁵ Glossed brēstō, 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,* 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

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

toruci. Ðrit þiſ onðlanſ ða earmaſ ið ðreoph + t +
p + t + N + w + t + m + w + w x y ʒnib cyle-
þenigeaſ on ealað sc̅s macutuſ • sc̅s uictorici.¹

fol. 165 b.

Þið pennar æt manneſ heortan nim hpenpettan y
nædic y ʒmælnæam² næp y ʒarleac y ruþerne ruða y
ripleaſan y pipor on unroðenan hunige y þrunſ ðurh
clað y pipepa þonne y þýlle þonne ʒriðe.

fol. 166 a.

þiſ ʒebeb man ʒceal ʒinſan on ða blacan blezene³
.ix. iðum • tɿgað. Þýrc þonne ʒoðne cliðan ʒenim
aner ægeſ ʒepýrðe ʒneateſ reahteſ y bærn on anan
claðe þ hit i þurh burnen ʒeʒnib hit þonne to duſte
y nim þonne þneopa ægna ʒeolcan y ʒemænge to þam
duſte þ hit ʒý ʒpa ſtið þ hit pille pel clýſan y ʒe-
openige mon þonne þone dott y binde þone cliðan to
þan ʒpýle þe ðe þearf ʒý. Þýrc him þonne reaſe ðæt
hit halige ʒenim æðelſerðingcþýrt y elehtſan y neade
fillan y merce ʒecnuca ealle toſomne y þýll on
ſerſene buteſan.

fol. 166 b.

Liſ men eʒlað ʒeo blace blezen⁴ þonne nime man
ʒneat reaht bærne on línenum claðe ʒpa micel ʒpa án
æʒ ʒrunde þonne þ ʒeaht ʒriþe ʒmæl nime þonne
þneopa ægna ʒeolcan ʒpinſe hit ʒriðe toʒæðene y leʒe
hit .vi. niht þærto nim þonne eorð naſelan y ʒrunde
ʒpylian y capel leaſ y ealð ʒmeſa cnuca þ eal to
romne y leʒe hit þneo niht þærto nim þonne ʒearpan
y ʒrundeſpylian y bræmbelleaſ y clæne ʒpic cnuca to
ʒæðene y leʒe þærto him bið ʒona ʒel oððæt hit hal
ʒý y ne cume þær æt nan pæta butan of þan þýrtan
ʒýlſan.

¹ This repetition, with variety, is
from MS.

² Read ʒmælnæc.

³ Glossed Ad Carbunculum.

⁴ Glossed Ad carbunculum.

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

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

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

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

^a As in page 10.

Trif þin heorte ace¹ nim rubban y pyl on meolce
ðrinc nýgon morþenar þe bið jona rel. 7

fol. 167 a.

Þið peoph man jceal niman .vii. lytle oflætan
rpylce man mid ofpað y pruttan þar naman on ælcne
oflætan maximianus malchur. iohanner. Martinianur.
dionisur. constantinur. Serapion. þænne eft þ zaldor
þ her æfter cpeð man jceal ringān. ærnest. on þ
pýnftne eape. þænne on þæt rpiðne eape þænne uran²
þær manner molban. y za þænne an mæden man to

fol. 167 b.

y ho hit on hif rpeoran y do man rpa þrý dazar.
him bið jona rel her com in zangan. in rpiðer piht
hæfde him hif haman on handa cpæð þ þu hif hænc-
geft pæne lege þe hif teagean rpeoran ongunnan him
of þæm lande liþan. jona rpa hy of þæm lande coman
þa ongunnan him þa³ colian þa com ingangan ðeoper
rpeoftar þa zeænðaðe heo. y aðar rpor ðæt næfne þir
ðæm⁴ aðlegan ðerian ne moſte ne þæm þe þir zaldor
bezýtan mihte. oððe þe þir zaldor ongalan cuþe. amen
riað. ¶. Ðer rýndon læceðomar pið ælceſ cýnner
omum y onfeallum bancorþum. eahta y tpentize.

fol. 168 a.

Gfener merceſ leaſ zecnucube mid æger þ hrite y
eceeder ðræftan rmyne on þa ftore þær þ rap rý.
¶. Þið omum y blegnu[m]. cpiſtur natuſ ááuir⁵ scs
a xpr paſſur ááuir⁵. a xpr perunnexit a mortuſ
ááuir⁵ scs áá ruptane poteſur. ¶ pið omum y ableg-
nebum jur meolc pýnc cealne y beþe mid cealne eft.
genim beon ðræftan y rapan. y æger þ hrite y ealde
gnut lege on pið omena zerpelle. ¶ Eft pið onena
zebeſfte fitte on cealburn pætere oððæt hit adeaðað
rý teoh þonne up fleah þonne feoper jcearpan ymb þa

fol. 168 b.

¹ Glossed Ad cardiacos.² hupan, MS.³ Interlined ðah.⁴ ðs is interlined.⁵ Here ááuir 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:^a a spider
" wight: he had his hands upon his hams: he quoth
" that thou his hackney wert: lay thee against his
" neck: they began to sail off the land: as soon as
" they off the land came, then began they to cool: then
" came in a wild beasts sister: then she ended: and
" oaths she swore, that never this could harm the sick,
" nor him who could get at this charm, or him who
" had skill to sing this charm; amen, fiat." Here are leechdoms against erysipelata of every sort and fellons and leg disorders, eight and twenty.

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

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

poccar utan y læt ýrnan þa hpile þe he pille y pýne þa realfe þrunepýnt menrcmergýllan y neade netlan. pel on buteran rmyne mid y beþe mid þam pýntum eft angeltwæccan gegnid rpiþe do eced to. y onbind y rmyne mid. ¶ Eft rafinan gegnid to duſte. y mængc¹ piþ hunige y rmyne mid.

fol. 169 a.

¶ Eft pið þon² ylcan zenim zebnædde ægru menz pið ele lege on. y beþeþe mid betan leaſum. ¶ Eft cealfer rceapn oððe ealder hrýþerþer pearm y lege on. ¶ Eft heopeter rceapeþan of felle arcafen mid punice y peþe mid ecede y fmyne mid. ¶ Eft zenim eofoþer zeallān. oððe oþerþer rpyner y rmyne mid þær hit raf ri. ¶ pið þon ylcan zenim rpolpan neft y zebnæc mid ealle y zebærne mid rceapne mid ealle y gegnid to duſte y mæng piþ eced y fmyne mid;

fol. 169 b.

¶ Eft zehæt ceald pæter mid irene y beþe inid zelome. ¶ Pið hpoſtan y neorunýre pýl realwan y finol on gerpettum ealoð y rup hat do rpa rpa of rpa þe þearf rie; ¶ Pið morzen plætunga pyl on pætre eoþzeallan rpet mid hunige jele him zodne bollan fulne on morzenne. ¶ Pið þon þe mon bloðe pealle þurh hý muð zenim betonican þneora trýmerja³ zepæge y cole gate meoloc þneo cuppan fulle y ðrince þonne bið he rona hal. ¶ Pið ælceþ monner týðer- neþre inneþærþe zenime pegbnæðan do on pin rup þ por y ete þa pýnta þonne ðeah hit pið æghpýleþe innancundþe unhælo. ¶ zif man rceorpe on þone innað galluc hatte . . . ðelf pið eaſena teapa heoþer hoþner axan do on gerpet pin þa morpan do to duſte do zodne cucelerne fulne ægrylle fulle piner oððe zoder ealað y huniz rýle ðrican⁴ æp

fol. 170 a.

¹ mængc, MS.² þon, MS.³ trýmerj, MS.⁴ A frequent form.

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

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

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

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

fol. 170 b.

on morġen. ¶ rið eapion æþele ðræne zenim hrædic
 nýþepearðne ȝ elenan . þa bpadan biſcopþýrt ȝ caſſiſc
 leaſ pudan ȝ roſan ſaſenan . ſeſenſiſgan ȝebeaſ ealle
 toſomne ofſeaſ mið ænne ſeſter ſulne eaſoð ær þu
 mete þiſge. ¶ rið lungen aþle bpeoſt pſæce zenim
 meſceſ ſæð ȝ ðileſ . ſæð ȝnið ſýl ȝ ȝemænȝ rið humiȝer
 teape . ðo ſumne ðæl piſopes ȝ ðo him ete¹ þneo
 ſnæða² on niht nyſtiȝ ; ¶ rið heaſ omena ſmyſa hȝ
 ſona mið hriþþeſ ȝeallan ȝ ſriþoſt mið oſan . him
 bið ſona ſel. ¶ Rið lænden ece zenim betonica . x .
 pænexa ȝepæge ðo þær ȝeſpetter ſineſ to tpegen bolan
 fulle mænȝ rið haſ pæter ſýle hit niſtiȝum ðuncan.
 ¶ Rið utſihte zenim³ lemocan ſýl hȝ on ȝemetlice⁴
 mið ſmale hrætenan melope ðo hriþþeſ ſmeſa to .
 oððe ſceapeſ ſýle him etan pearm.

fol. 171 a.

Liſ hoſſ ȝeſcoten ſȝ oððe ofeſ neat . nim omſpan
 ſæð⁵ ȝ ſcýttȝe pex ȝeſiȝe mæſſeſpeoſt . xii . mæſ-
 ſan ofeſ ȝ ðo halȝ pæter on . ȝ ðo þonne on þ
 hoſſ oððe on ſpa hſýle neat ſpa hit ſie . haſa þe þa
 þýſta ſýmle mið.

Liſ men ſȝnð pænnaſ ȝeſunod on þ heaſob ſonan
 oððe on ða eaȝan . ſſunȝ neoþepearðe cuſlýppan ȝ
 holleac in ða næſþýſlo læſ licȝan uppeaſð ȝobe hſile
 þiſ iſ ȝeſiſ læcedom.

fol. 171 b.

To monneſ ſtæmne nim cýſſillan ȝ puducýſſillan
 biſcopþýrt . ontſan ȝnundeſſýlȝean . þýſc to ðrænce
 on hluttrum eaſað : Nim þneo ſnæða buteſan ȝemænȝce
 rið hræten meola ȝ ȝeſýlſe þýȝe mið ðȝ ðrænce . ðo
 ſpa neoȝan moſiȝnaſ ma ȝýſ⁶ þe þeaſſ ſȝ.

¹ ete is interlined, and in a later hand ; read etan. Infinitives rarely drop n in English of so early a date.
² ſnæða is glossed puleſ. In the margin is, admodum mitis.

³ ſni, MS.

⁴ metlice, with ſ over line, MS.

⁵ Gloss. bocke . f . rebe, MS.

⁶ ſýſ ſiſ, 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 erysipelatous eruptions in the neck, smear them at an early stage with gall of neat cattle, and especially of ox; it will soon be well with *the man*. For loin ache, take ten pennyweight of betony, add two bowls full of sweetened wine, mingle with hot water, give to *the man* fasting to drink. For diarrhoea, take brooklime, boil it in (water?) moderately with small wheaten meal, add grease of bullock or of sheep, give it to *the man* to eat warm.

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

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

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

ƿið anȝebreoſte ƿýll holen ȝinde on ȝate meolce .
 ȝ ȝup ƿearme¹ nýhſtiȝ.

fol. 172 a.

ƿið ðone ȝriman ním ȝuban ȝ ȝalſian ȝ ȝinul ȝ
 eoƿð iƿiȝ bettonican ȝ hlian cnuca ealle þaȝ ƿýpta
 toȝomne ðo on ænne ƿohchan oȝeoƿ mið ƿætepe ȝnið
 ȝƿýðe læt ȝiȝan ut on ȝum ƿæt ním þone ƿætan ȝ
 ƿýrim ȝ laȝa þin heaƿoð mið ðo ȝƿa oƿt ȝƿa þe þeaȝ
 ȝý.

fol. 172 b.

ƿýpe ȝoðne ðnepe ƿið ȝiðece ƿýl bettonican ȝ polle-
 ȝan² in alðum ƿine ðo in XXVII. ƿiƿoȝ coȝn³ ȝeȝrun-
 denpa ȝýle him on niht nýhſtiȝ ȝoðne ȝeenc ȝulne
 ƿeaȝmeȝ ȝ ȝeƿeſte ȝoðe hƿile æfteȝ ðæm ðnepe . on
 ða ȝapan ȝiðan. ƿið ðon ýlcen ƿýll in ealaȝ þa haran
 hunan ȝ ȝuban ȝeƿpet mið huniȝe ȝýle ðrincan on
 meȝene on niht nihtſtiȝ ȝoðne bollan ȝulne ȝ oðerne
 þonne he ȝeſtan ƿille ȝ ȝymle ȝeſte æƿeſt on ða
 ȝapan ȝiðan oððæt he hal ȝý.

Eƿt ƿið ȝiðece ȝenim hoclæȝ ȝnepe cnuca ȝƿiðe
 mængc ƿið ele þ hƿt ȝý ȝƿýlce clam clæm ðonne on
 ða ȝiðan þeaȝ ȝe ȝý . mæſt ȝ ƿƿið mið claðe læt ȝƿa
 ȝeƿriðen þneo niht þonne bið ȝe man hal :/

fol. 173 a.

ƿið ƿot able ȝenim bettonican ƿýl in ƿætepe beƿýll
 þriððan ðæl sýle þonne ðrincan ða ƿýpt ȝecnuca lege
 on ȝundorlice hƿaðe . þ ȝaȝ ȝelyhteð þeaȝ ðe ȝelæpeðe
 læceȝ ȝecȝeað :—

ƿið ðæpe miðlan ȝienðan ƿot able þæpe ðe læceȝ
 hatað ƿoðæȝne ȝeo ađl bið aȝpollen ȝ heo ȝið ƿurȝme
 ȝ ȝiſteȝne⁴ ȝ ȝeonupa ƿoȝtoȝene ȝ ða tan ȝerinceð úp
 ȝenim ȝƿunðeȝƿýligeȝan ða ðe on æpenu ƿeȝeð ȝ þa

¹ ƿeȝam, MS.² Read polleȝian.³ Understand as copna.⁴ ȝiſteȝne is glossed quíturc.

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.

neaðan þuðu þíllan¹ beza efenþela enuca þið . ealðum
 ʒpiner ʒýrle þýrc to clame ðo on ða fet þrið mið
 claðe on niht ʒ ðpeah eft on moʒgen ʒ ðrýʒ mið
 claðe ʒmýne mið henne æʒef þe hƿitan ðo eft nýopne
 clam ðo ʒpa . VII. niht þonne bið ða ʒeonupa ʒihte ʒ
 fet² hale :—

fol. 174 a.

Þýrc ðrænc ʒiþ þon ýlcan ʒenim ða ýlcan ʒrunde-
 ʒpýlizean³ ʒ himðheoloðan⁴ ʒ ða ʒmalan clifþýrct⁵ ʒ
 þubuhrofan⁶ ʒ pollegian ealpa efenþela ðo in ʒin oððe
 on pýlʒe eala ʒýle ðrincan⁷ ʒoðne ʒcænc ʒulne on
 niht nihtʒiʒ þeʒ ðrænc iʒ ʒoð þið endþeʒce⁸ ʒ þið
 þeop þeʒce ʒ þið ʒot ʒilum :—

Þið ʒiccenðne pombe pýll pollegian on pæteʒe sýle
 supan ʒpa he hatofc mæʒe aʒæʒnan ðam men bið
 ʒona se ʒicða læʒra :—

Þýrc ʒealfe þið luʒum pýll in butepan nýoðeþeapðne
 hýmlic ʒ pýʒmoð oððe boðen smýne mið þ heafoð ʒeo
 ʒealfe ʒeðeð þ þæʒ bið þapa luʒa læʒ :—

fol. 174 b.

Þýrc ʒoðne ðrænc þið luʒum ʒenim lupeftice ʒ
 pýʒmoð ʒ hýmlic ðo in eala sýle ðrincan on niht
 nihtʒiʒ ʒoðne bollan ʒulne :—

Þið innoðeʒ heʒiʒneʒe⁹ ʒýle etan næðic mið ʒealte
 ʒ eceð ʒupan ʒona bið þ moð leohte :—

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

² By later interlineation, ða fet.

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

⁴ Glossed ambrosia.

⁵ Glossed rubra minor.

⁶ Glossed astula regia.

⁷ Understand ðrincan.

⁸ þið endþeʒce is glossed contra
 pu[n]cturas, þeʒce dolore, ʒilum
 inflacionem. Read, perhaps, þeoh-
 þeʒce.

⁹ heʒiʒneʒe, MS. ; innoðeʒ is not
 reconcilable with the close of the
 sentence, and the neuter article
 argues that there is no slip in þ
 moð ; read, therefore, moþeʒ.

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

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

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

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

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

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

fol. 175 a. Dis pleogendan attre aſleah .III. ſceappan on
 feoƿer healſa mid æcenan bƿande geblobga ðone bƿand
 ƿeopƿ on ƿeg ſing ðiſ on .III.¹ ⁊ matheuſ me ducað
 ⁊ marcuſ me conſeruæð ⁊ lucaſ me libeƿat² ⁊ io-
 hanner me ađiuuat² ſempeſ . amen. Contine² deus
 omnem malum et nequitiam per uirtutem patris
 et fili et ſpiritus ſc̃i ſanctifica me emanuhel ih̃ſ
 xp̃i libeƿa me ab omnibuſ inſidiis inimici bene-
 dictio domini ſuper caput meum potenſ deus in omni
 tempore. AMEN.

Dið færſtice feferſuige ƿ geo ƿeade netele ðe þuƿh
 ærn inſýxð ƿ ƿegbæde ƿýll in buteran.

fol. 175 b. Dlube³ ƿæƿan hý la hlude
 ða hý ofeſ þone hlæƿ ſiðan
 ƿæƿan annode ða hý
 ofeſ land ſiðan
 ſc̃ylb ðu ðe nu þu ðýſne nið geneſan mote
 ut lýtel ſƿeƿe ƿiſ heſ inne ſi
 ſtoð under linde
 under leohtum ſc̃ylbe
 þæſ ða mihtigan ƿiſ
 hýra mægen beƿæððon
 ƿ hý ƿýllende ƿaſaſ ƿændan
 ic him oðerne eft pille ƿændan
 pleoƿende ƿlane ƿorane toƿeaner
 ut lýtel ſƿeƿe ƿiſ hit heſ inne ſý
 ƿæt smið ſloh ƿeax
 lýtel iſeſna ƿunð ſƿiðe
 ut lýtel ſƿeƿe ƿiſ heſ inne ſý .
 sýx ſmiðar ƿætan /
 ƿælſƿeƿa ƿorhtan /
 ut ſƿeƿe næſ in ſƿeƿe /

¹ ſc̃um omitted ?

² Read liberet, adiuvet, Contere.

³ 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. ^a Loud were they, lo ! loud
 When over the lew ^b they rode :
 They were of stout mood
 When over the lew they rode.
 Shield thee now ; thou mayst ^c save this nithling
 Out little spear ; if herein it be.
 He (?) stood under the linden *broad*
 Under a light shield,
 Where the mighty *witch* wives
 Their main strength proved.
 And yelling they sent darts.
 I again will send them another
 Flying feathered bolt from the front against them.
 Out little spear ; if herein it be.
 Sat the smith ; he sledged a sword.
 Little iron, wound sharp.
 Out little spear ; if herein it be.
 Six smiths sat,
 Slaughter spears they wrought.
 Out spear ; not, in spear,

^a Section 76 is fragmentary ; it partly explains its own object.

^b Hill.

^c Possis.

fol. 176 a.

gif hep inne gý iſener bæł /
 hægteſſan ƷeƷeopc
 hit Ʒceall Ʒemýltan
 gif ðu Ʒæne on Ʒell Ʒcoten /
 oððe Ʒæne on Ʒlære Ʒcoten /
 oððe Ʒæne on blod Ʒcoten /
 oððe Ʒæne on lið Ʒcoten /
 næſne ne gý ðin hi atæƷeð
 gif hit Ʒæne eƷa ƷeƷcot
 oððe hit Ʒæne ylfa ƷeƷcot
 oððe hit Ʒæne hægteſſan ƷeƷcot
 nu ic Ʒille ðin helpan
 þiƷ ðe to bote eƷa ƷeƷcoteƷ
 ðiƷ ðe to bote ylfa ƷeƷcoteƷ
 ðiƷ ðe to bote hægteſſan ƷeƷcoteƷ
 ic ðin Ʒille helpan
 Ʒleð þor¹ on Ʒýngen hæƷðe
 halpeƷ tu
 helpe ðin ðrihten
 nim þonne þ Ʒeax aðo on Ʒætan.

fol. 176 b.

Þið lutan Ʒealf commuc clofðung næðic ƷeƷmoð
 ealra eƷen Ʒela Ʒecnuca to ðuſte Ʒecneð pið ele Ʒmýne
 mið ealne ðone lichoman nim eac meldon ða Ʒýrt
 ƷeƷýnc to ðuſte ƷƷiðe Ʒmale ðo in hat ƷæteƷ Ʒýle
 ðƷincan Ʒona ða lýƷ Ʒ oðne lýtle ƷýrmaƷ ƷƷýltað nim
 eac ƷeƷmoð Ʒ maruſian. Ʒ Ʒýr² Ʒelice mucel ealra Ʒýll
 in Ʒine oððe on ƷeƷƷetum ƷæteƷe Ʒeðo þƷiƷa on þone
 næſolan þonne ƷƷýltað ða lýƷ. Ʒ oðne lýtle ƷýrmaƷ
 nim eac cýlenðƷan pið ðon Ʒýll in eala ƷƷiðe Ʒmýne
 mið þ heaƷoð.

Líf hƷýðeƷa ƷteorƷan ðo in halig ƷæteƷe ƷƷunbe-
 ƷƷyligean Ʒ ƷƷƷunƷeƷýrt Ʒ atƷoplaðan neoðeƷeapðe Ʒ
 cliðƷýrt Ʒeot on ðone muð Ʒona hý baƷiƷeað.

¹ þr, MS.| ² 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^a shot,
 Or if it were an elfin shot,
 Or if it were a witches shot,
 Now will I help thee.
 Here's this to boot of Æsir shot
 Here's this to boot of elfin shot
 Here's this to boot of witches shot
 I will help thee.
 Fled Thor to the mountain.
 Hallows he had two.
 May the Lord help thee !

Then take the knife and put it into liquid.

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

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

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

fol. 177 a.

ƿiþ lungen aþle hƿiðerum þa ƿýrte on ƿorðigum heo
bið ȝelic hunder micȝean ðære ƿýrte þær ƿexeð blaco
berȝean eal ȝra micle ȝra oðre ƿýr beana ȝecnuca
do in halȝ ƿæter . do þonne on muð þæm hƿýþerum
ȝenim þa ýlcen ƿýrte do in ȝlede ȝ ƿinol ȝ caſſruc ȝ
ȝoðereb ȝ necelȝ bærn eal to ȝomne on ða healfe ðe
ȝe ƿinb ȝý læt neocan on ðone ceap ƿeopc cƿiſte¹
mæl of caſſruce ƿifo ȝete on ȝeoper healfe þær ceapeȝ
ȝ an to middeȝ . Sing ýmb þone ceap . Benedicam
dominum in omni tempore urque in finem ȝ bene-
dicite ȝ letanias ȝ ƿæter noſter ſtreb on halȝ ƿæter
bærn ýmb necelȝ ȝ ȝoðereb ȝ ȝeahrige mou ðone ceap
ȝýle þone teoþan ƿæniȝ ȝor ȝoðe læt ȝýþðan beotigean
do ður þrifa.

fol. 177 b.

Liȝ ȝceap ȝý abnocen ȝ rið þær ſteorfan . cæſter
æȝc elehtre ƿulȝe camb ƿinol ſtanop ƿýrte to duſte
do in halȝ ƿæter ȝeot in þæt abnocýne . ȝceap . ȝ
ſtreb on ða oþur² þrifa.

fol. 178 a.

ƿið ƿocum ȝ ȝceapa hƿeoſlan . elehtre ȝ eoȝor-
fearn neoðerearð . ȝƿeƿeȝýrte ƿanƿearðe aȝrundene .
ȝneate beane cnuca ealle toȝomne . ȝriðe ȝmale in
hunȝ ȝ in halȝ ƿæter ȝ ȝemenȝe ƿell toȝomne do
in muð mid cucylepe ane ȝnade þreo ȝýmle ýmb ane
niht niȝon ȝiðum ȝiȝ micel þearȝ ȝý :—

ƿið ȝrina þær ſteorfan do a in heopa mete ȝeoð
ȝliðan ȝýle etan nim eac elehtre biȝceoppýrte ȝ caſſruc
ðereþorn heȝerifan haran ȝricel ȝinȝ ofeȝ ȝeoper
mæȝran . ðriȝ on ȝalð hoh ða ƿýrte on ȝeoper healfe
ȝ on þan ðone bærn do necelȝ to læt ýrnan ofeȝ
þone nec.

¹ Read cƿiſter.| ² Understand as oþere.

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

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

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

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

fol. 178 b.

ƿið þeofentum luben luben nīga eƿið nīga eƿið ƿel
ceið ƿel ðelf ƿel cumer oƿcegae ceuƿor ðarð ƷuƷ
ƿariƷ ƿiðƷ ðelou ðelupið.

ƿið honðƿýrnumum ƿeƿteƿon . ƿƿeƿl . ƿiƿor . hƿit
ƿealt mænƷe toƿomne ƿmýre mið ¶ eƿt ƿex ƿƿeƿl Ʒ
ƿealt mænƷe ƿmýre mið.

Ʒif næƷl of honða ƿeorðe nim hƿætene coƿn Ʒecnuca
mænƷe ƿið huniƷ leƷe on ðone ƿinƷer . ƿýll ƿlahþorƿ
ƿinðe þƿeah mið ðý ðrænca.

fol. 179 a.

ƿið hƿofstan ƿýll cuƿmeallan ƿýrtruman ƿýrce to
ðufte Ʒýle him on ƿine ðrincan Ʒona Ʒe hƿofsta bli-
neð.

ƿið maƷan ƿýrce Ʒ Ʒif he bið toblapen Ʒe innoð
ƿringc polleƷian in cealð ƿæteƿ oððe in ƿin Ʒýle ðrincan
him bið Ʒel :—

ƿið ðon ðe ƿif ƿærunƷa aðumbiƷe Ʒenum polleƷian
Ʒ Ʒnið to ðufte in pulle beƿinð aleƷe unðer þæt ƿif
hýre bið Ʒona Ʒel :—

fol. 179 b.

ƿið þeor . ƿore Ʒ ƿuðe elene Ʒ ƿeƿerƿuƷe . ƿæðic Ʒ
biƿceoppýrtr Ʒaluie Ʒ Ʒauiue eƿeƿðnote ¶ eƿt oþer ƿanu
Ʒ ƿeƿerƿuƷe Ʒarleac Ʒ ƿæðic . ellen ƿinð inneƿearð Ʒ
cýrre . netele ƿiƿor . munte þe ƿýxð be þære ea . nim
mealt eala ofƷeot ða ƿýrta nýƷon niht Ʒ sýle ðrincan
nýxtniƷ.¹ Ʒif þu ƿille ƿýrcean Ʒoðne ðrænc ƿið ælc
inýrel² Ʒý hit on heafðe Ʒý þær hit Ʒý þonne Ʒenum
þu Ʒaluan leaƿ Ʒ Ʒuðan leaƿ Ʒ heldan leaƿ Ʒ ƷinoleƷ
Ʒ ceƿſillan leaƿ Ʒ heƷeclƿan leaƿ Ʒ ƿeƿroceƷ leaƿ Ʒ
ƿeader ƷealeƷ leaƿ Ʒalƿa eƿenſela cƿoca hý toƿomne Ʒ
leƷe on ƿine oððe on hluttran ealað Ʒ ƿring þonne
of þa ƿýrta Ʒ nim þonne huniƷ be ðæle Ʒ Ʒƿet þone
ðrænc ðrinc hine þonne anƷe tiðe æƿ þu þe ƿille
bloð lætan beþa þe þonne þa hƿile to hatum ƿýre Ʒ

fol. 180 a.

¹ Read nýrtriƷ.| ² Read ælc ýrel or ælcum ýrele.

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;* take malt of ale, pour it for nine nights over the worts, and give it the man to drink fasting. If thou wilt make a good drink against any inward evil, be it in the head, be it where it may, then take thou leaves of sage and leaves of rue, and leaves of helde, and of fennel, and of chervil, and of hedge-clivers, and of peach, and of red sallow, of all equal quantities, pound them together, and lay them in wine or in clear ale, and then wring the worts off, and then take honey by proportion and sweeten the drink, then drink it one hour before thou wilt let thyself blood; beathe thyself the while before a hot fire, and make

* All the mints haunt the water.

læt yrnnað þone ðrænc into ælcan hme zif þu him ænige hpile berjylgeft þu ongrifte þ he is frýmful to bezanne.

Þið mete cpeorþnan zenime eorðgeallan ðrüz to duſte ſcað on eala oððe on ſpa hpæt ſpa þu ðruncan pille þe bið ſel. Þið þæt man ne maze ſlapan zenim hænnebellan ſæb y tunmíntan ſear hner togzæðere y ſmýne þ heafoð mið him bið ſel;

fol. 180 b. þonne þe mon æreft ſecge þ þin ceap ſý loꝛoð þonne cpeð þu æreft ær þu elleſ hpæt cpeþe

bæðleem hatte ſeo bupuh
þe cꝛiſt on acænned pær
ſeo is zemærſað¹ zeonð ealne miððangeaꝛð
ſpa þyꝛ ðæb ſoꝛ monnum mære gepuꝛþe

þuꝛh þa haligan cꝛiſteꝛ noðe amen. zebide þe þonne þꝛiꝛa eaſt y cpeþ þonne þꝛiꝛa cꝛux xꝛi ab opiente neðucað zebide þe þonne þꝛiꝛa peſt y cpeð þonne þꝛiꝛa cꝛux xꝛi ab occidente neðucat; zebide þe þonne þꝛiꝛa ſuð y cpeð þꝛiꝛa cꝛux xꝛi ab auſtꝛo neðucat. zebide þonne þꝛiꝛa noꝛð y cpeð þꝛiꝛa cꝛux xꝛi ab aquilone neðucað. cꝛux xꝛi abꝛcondita eſt et inuenta eſt. iudeaꝛ cꝛiſt ahengon ðýðon ðæða þa pýꝛneſtan hælon þ hý ſoꝛhelan ne mihtan ſpa þeoꝛ ðæb nænige þingz ſoꝛholen ne puꝛþe þuꝛh þa halgan² cꝛiſteꝛ noðe. amen.

fol. 181 a.

contra oculorum dolorem.

DNE ꝛcē pater omnipotenꝛ eteꝛne deus ꝛana oculor hominꝛ iſciꝛꝛ. N. ꝛicut ꝛanaſti. oculor pili tobi et multorum cecorum quos domine tu es oculor³ cecorum

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

² Interlined i to make halgan.

³ Read oculus.

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

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

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

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

Through the holy rood of Christ. Amen. Then say thy prayers thrice to the east, and say thrice " May " the cross of Christ bring *me back my beasts* from the " east ; " then pray thrice to the west, and say thrice " May the cross of Christ bring *me back my beasts* " from the west ; " then pray thrice to the south, and say thrice " May the cross of Christ bring *me back my* " *beasts* from the south ; " then pray thrice to the north, and say thrice " May the cross of Christ bring " *me back my beasts* from the north. It was 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 pið EGNA SARE SINC ðIS, " for sore of eyes sing this, " we find in the Durham Ritual, as printed p. 115, a similar prayer.

fol. 181 b.

manur arīborum pes claudorum sanītar egnorum per-
surpēctio mortuorum sehcītar martýrum et omnium
sanctorum . oro domine ut epezar et inluminar oculos
famuli tui . ñ. in quacumque ualitudine constitutum
medelī celestibur sanare dignerur tribuere famulo
tuo . ñ. ut armur iusticię munitur diabolo peristat et
pegnum confequatur eternum . per.¹

Domum tuam quæso domine elementer ingreberē
et in tuorum tibi cordibur fidelium perpetuam con-
stitutam mansionem² ut cuius edificatiōe subsistat
huius fiat habitatio preclara ;

zif horf bīð zepnæht þonne scealt þu cpeþan þar
porð.

fol. 182 a.

Nabornede unde uenistī tribur uicibur cpeðibī prop-
ter tribur uicibur . Alpha et ð initium et finis crux
mihī uita est et tibi mor immici³ ;³ pater noster ;

pið cýrnel.

Neozone pæran noðpær ppeoster þa purdon þa nýzōne
to VIII. y þa VIII. to VII. y þa VII. to .VI. y þa .VI. to
.V. y þa V. to .III. y þa III. to III. y þa III. to .II. y
þa II. to I. y þa .I. to nanum . þis þe lib be cýrnelēy
y ppeofeller⁴ y peorner⁴ y æghwylcey ýfeley ring bene-
dicite nýzon isum.

. þis mæg horfe pið þon þe him bīð corn on þa fet.

fol. 182 b.

Geneon zenetron zenitū catalon cape trīst pābīst
etmīc forpune nahc ic forpune⁵ nequī annua marur
scāna nequetando ;

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

² Read constituas mansionem.

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

⁴ ppeofeller, MS. ; read also pýrmer.

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

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

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

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

95. For churnel.

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

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

Some words, partly Latin.

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

ȝif hoȝȝ bið ȝerceoten.

Sanentur animalia in orbe terre et ualitudine uexantur in nomine dei patris et filii et spiritus sc̃i extingunt¹ diabolus per inpositionem manum¹ nostrarum quas nos reparauimus² a capitate x̃pi 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 bepan.³

Solue iube deus ter catenis. Ad⁴ articuloꝝ dolorum constantium malignantium diabolus ligauit⁵ angelus cupauit dominus saluauit in nomine medicina. amen.⁶

contra dolorum dentium;⁷

Xp̃s super marmoreum sedebat petrus trustis ante eum stabat manum ad maxillum tenebat et interpoꝛebat eum dñs dicenȝ. quare tritis es petre? Respondit petrus et dixit. domine dentes mei dolent. et dominus dixit. adiuro te migraueas⁸ uel gutta maligna per patrem et filium et sp̃m sc̃m et per celum et terram. et per xx. ordines angelorum. et per lx. prophetas et per xii. apostolos et per iiii. oꝝ euangelistas et per omnes j̃coꝝ qui deo placuerunt ab origine mundi. ut non possit diabolus nocere ei nec in dentes nec in aures nec in palato⁹ famulo dei. illi non oꝝia frangeꝛe¹⁰ nec carnem manducare ut non habeatis potestatem nocere illi non dormiendo nec uigilando nec tangatis eum usque lx. annos et unum diem pax pax nax in x̃po filio. amen. pater noster.

fol. 184 a.

¹ Extinguatur: manuum.

² The text is correctly represented.

³ I print as I find.

⁴ Ab. MS.

⁵ ligauit, MS.

⁶ Leechbook III. xxiv.

⁷ In the MS. this title is transposed.

⁸ That is ἡμικρανία, *megrim*.

⁹ palato, MS.

¹⁰ frangeꝛe, MS.

of. Leechb. i. 394
+ Leechb. (1111) .xv. 145.
v 2/1A. 27. 308.

97. If a horse has been shot.

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

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

*Hymnus? Solvi iube
Deus e catenis.*

99. For constant and malignant rheumatism.

*Diabolus ligauit,
Angelus curauit,
Dominus saluauit.*

100. For tooth ache.

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

Deus qui dixisti uenite ad me omnes qui laboratis
et honorati estis et ego percipiam uos hos famulos
uos laborum uosorum premio percipere sempiterno; per
dominum.

fol. 184 b.

ƿið utrihte ƿyrne ƿistol ƿe ængel brohte to rome
þa hý ƿæran mid utrihte micclum ƿerƿæncte . ƿrit
þiſ on ƿra langum bocſelle ꝥ hit mæge beſon utan ꝥ
heafod ƿ hoh on þær mannes ƿreoran þe him þearf ƿý
him bið ſona ſel; Rannigan adonai . eltheor . mur .
O inefſabile . Omigan . midanmian . miſane . dimar .
mode . midan . memaganem . Oſta min . ƿiznone . be-
ronice . ƿritar . uenar ƿuaru ðulaþ . ſeruor . ƿru-
antir . ſanguinir . ƿiccatir . fla . ƿracta . ƿriſula .
miſgui . etrihdon . ƿegulta . ƿrautantir . in arno .
midoninir . abar uetho . ƿýdone multo . ƿacula . ƿp
pppp ſother ſother . miſereſe mei ðs ðs min ðs mi .
λ)-(N y Aſſ . Aſſ .

fol. 185 a.

Se ƿiſman ƿe hipe culb aſedan ne mæg gange to
ƿeritener mannes birſenne ƿ ſtæppe þonne þriſa oſer
þa byrſenne ƿ cefe þonne þriſa þar ƿorð þiſ me
to bote þære laþan læt byrðe þiſ me to bote þære
ƿæran ƿrænt býrðe þiſ me to bote þære laþan lam-
býrðe ƿ þonne ꝥ ƿiſ ſeo mid bearne ƿ heo to hýre
hlaſorðe on ſeſte ƿa þonne cefe heo

up ic ƿonge
oſer þe ſtæppe
mid eƿican culbe
nalær mid eƿellendum
mid fulbonenum
nalær mid ſægan

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

102. For diarrhoea ; the angel brought this epistle to The plague at Rome in the time of Gregory the Great.
 Rome, when they were afflicted with a mickle diarrhoea.
 Write this on a bookfell *or parchment* so long that
 it may embrace the head on the outside, and hang it
 on the neck of the man who needs it ; it will soon
 be well with him. *The charm contains the words :*
 בן קנני ארני אל. *shout, the Lord God is my shield.*
 θεός μου. O ! ineffable ! O ! the ineffable name ! . .

.
 Veronica ! Irritas venas quasi *אֵשׁ* a burning fever,
 Fervor frixantis sanguinis siccatur
 . . . Sindone multa. Sacculo
 Σωτήρ, σωτήρ. Miserere mei, deus, domine, deus mi.
 AM[E]N. Alleluiah ! Alleluiah !

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

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

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

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

ƿ þonne ƿeo moðor ƿefele ꝥ ꝥ bearn ƿi cƿic ƿa
þonne to cýrcan ƿ þonne heo toforan þan ƿeofode
cume cƿeþe þonne cƿiſte ic ƿæðe þiƿ ƿecýþeð. Se ƿiſ-
mon ƿe hýne bearn afeðan ne mæge ƿenime heo ƿylf
hýne aƿener cildeſ ƿebyrƿenne ðæl ƿiſ æfter þonne
on hlac ƿulle ƿ bebiçge to cƿepmannum ƿ cƿeþe
þonne

fol. 165 b.

ic hit bebiçge
ge hit bebiçgan
þaƿ ƿƿeaƿtan ƿulle
ƿ þýrre ƿorðe corin.

Se man ƿe þe mæge bearn afeðan nime þonne aner
bleoƿ cu meoluc on hýne handæ. ƿ ƿeƿe þonne mið
hýne muþe ƿ ƿange þonne to ýrnenðum ƿætere ƿ ƿƿipe
þær in þa meolc ƿ hlæde þonne mið þære ýlcan hand.
þær ƿætereſ muð fulne ƿ ƿorƿelge. cƿeþe þonne þaƿ
ƿorð. ƿehƿer ƿeðe ic me þone mæran maƿa ƿihtan
mið þýrre mæran mete ƿihtan þonne ic me ƿille hab-
ban ƿ ham ƿan þonne heo to þan bƿoce ƿa þonne ne
beƿeo heo no ne eft þonne heo þanan ƿa ƿ þonne ƿa
heo in oþer huƿ oþer heo ut oƿeode ƿ þær ƿehýrðe
meteſ.

Heading is omitted.

fol. 166 a.

Ece ðolƿula meðit ðuðum beðegunða bƿeðegunða
elecunða eleuachia mottem mee ƿenum oƿa ƿueþa
letaueſ noeueſ teƿne ðolge ðnoƿe uhic. alleluia. ƿinƿe
man þiƿ ƿeðeð on ꝥ ƿe man ðƿincan ƿille nýƿan ƿiþan.
ƿ ƿateſ noſteſ nýƿan ƿiþan.

ƿið cýrnla.

Arcƿ ƿeðeð aƿreðit uirgo cana bið lux et upe cana
bið. ƿinƿ ðiƿ nýƿon ƿiþan ƿ ƿateſ noſteſ .VIII. on
anum beƿenan hlæƿe ƿ ƿýle þan hoƿe etan.

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

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

104. Let the woman who cannot rear her child, then take milk of a cow of one colour in her hand, and then sup it up with her mouth, and then go to running water, and spew out the milk therein, and then ladle up with the same hand a mouth full of the water, and swallow it down ; then let her say these words : " Everywhere I carried for me the famous Gibberish. " kindred doughty one with this famous meat doughty " one ; so I will have it for me and go home." * 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.

* Jingling nonsense loses by translation.

þýrre lungen reafre nim cost 7 ruðerne puda hyl-
pýrt · garclife · bete þe bið anfteallet.

Þið gebrýr nim rægl 7 afeorma hine 7 nim þ clæne
sam menze þið pifer meole rýle þicgan him bið rel.

fol. 186 b. Þið horf oman 7 mannes ring þi þrifa nýgan riðan
on æfen 7 on morzen on þær mannes heafod ufan 7
horfe on þ rýnstre eape on ýrnenbum pætere 7 penð
þ heafod onzean stream. In domo mamorin inchorna
meoti · otimimeoti quoddealde otuotiuua et mapethin.
Crux mihi uita et tibi mori inimici alfa et o initium
et finis dicit dominus.

Þið oman zenim ane znene zýrðe 7 læt rittan þone
man on midban hufes flone 7 bestre hine ýmbutan 7
creð o þarf et o pillia þarf et þarf inioria · est alfa
et o initium;

fol. 187 a. Aneftolobiur þær haten an cing he þær þi 7 læce-
cræftiz he þa zerette forþon zodne morzen ðrænc
þið eallum untumneþrum þe mannes lichoman ionð
stýrmað innan oððe utan ge ðrænc is zob þið heafod
ece¹ 7 þið hrægenes hpyrnerre 7 reallunze þið reonðre
exe² þið lungenable 7 liferþence · þið reonðum zeallan
7 þære zeolpan aðle þið eazena ðimnerre þið eapena
rwinrunge 7 ungehýrnerre 7 þið hreofsta heriznerre 7
hrifer aþundennerre þið miltan pærce 7 rmael þearma
7 þið ornum utganze 7 þið þon þe mon³ zemigan ne
mæge þið þeon ece⁴ 7 rina zetoge þið cneoppærce 7
for zerpelle þið ðam micclan lice 7 þið ornum ziccen-
dum blece 7 þeorgeþide 7 æghrýlcum attre þið ælepe
untumnerre 7 ælepe reonðer costunze · zerýrre þe dust

¹ ecce, MS.

² Read exle, for exle.

³ mon ne mon, MS.

⁴ þeoh ece, *thigh ache*, is a prob-
able correction.

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

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

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

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

111. A king was hight Arestolobius, he was wise and good at leechcraft, he arranged also a good morning drink against all infirmities, which stir throughout mans body, within or without; the drink is good for head ache and for giddiness and fever of the brain, for a flowing armpit, for lung disease and liver wark, for flowing gall and the yellow disease, for dimness of eyes, for singing in the ears, and defective hearing, and for heaviness of the breast and puffing of the visceral cavity, for pain of milt and of small guts, for unhealthy 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.

genoh on hæppesfe y nýtta þonne þe þearf iŷ pýrc
þonne ðrænc of þýŷŷum pýrtum num merces ŷæð ðriŷe
y ŷinoleŷ ŷæð y peteŷŷýlian ŷæð y ŷelðmoran ŷæð y
ŷelcerpan ŷæð . þ iŷ eorðŷeallan ðileŷ ŷæð y iudan ŷæð
capel ŷæð y cýllelenðran¹ ŷæð . y ŷeŷeŷŷuŷan ŷæð y
tŷa mintan þ iŷ tun minŷe y hoŷŷ minŷe y betonican
ŷæð y luueŷŷiceŷ ŷæð y alexanðrian ŷæð y ŷaluian ŷæð
y ŷlanian ŷæð y þeŷmodeŷ ŷæð y ŷæþerian ŷæð y biŷcop-
pýŷte ŷæð . y hoŷŷ elenan ŷæð y beolonan ŷæð þ iŷ
hænebelle acŷumonian ŷæð . þ iŷ ŷaneliue y ŷtancŷoppeŷ
ŷæð . maŷubian ŷæð þ iŷ haŷehune y neŷtan ŷæð y
puðuhŷoŷan ŷæð y puðu merces ŷæð . eorþŷŷnotan ŷæð .
ðo ealŷa þýŷŷa pýŷta eŷenŷela num þonne þýŷŷa pýŷta
æleŷe anŷe ŷŷa micel ŷŷa þaŷa oþŷa tŷa þ iŷ cýmen y
coŷt y piŷeŷ y ŷiŷŷiŷŷa y hŷit cuðu pýŷe þaŷ pýŷta
ealle to ŷŷiŷan² ŷmalan ðuŷte y ðo þaŷ ðuŷteŷ ŷoðne
cucelere ŷulne on ane ŷcænce cuppan ŷulle cealðeŷ³
pmeŷ y ŷýle ðŷuncan on niht nýhŷŷiŷ⁴ nýtta þýŷ⁵
ðrænceŷ þonne þe þearf iŷ . ¶ ŷiŷ man ŷcýle muŷceŷŷŷit
to læceðome habban þonne nime man þa ŷeaðan ŷæŷneð
men y þa ŷŷenān piŷmen . to læceŷŷæŷte . ¶ þiŷ ðeah
ŷið ŷot ece ŷenim elenan moŷan y eŷeŷŷnotan moŷan
y ðoccan moŷan pýll ŷŷiðe þell on buŷeŷan ðŷeahna ut
þuŷh pýllene clað læt colian æŷteŷ ŷmýŷe ŷýþþan þ
ŷeŷŷel hum bið ŷona ŷel.

fol. 188 b.

Þið hŷoŷtan⁶ hu he muŷŷenlice on man becýmð y
hu hiŷ man tiliā ŷceal . Se hŷoŷta hæŷð mænŷŷealðne
to cýme ŷŷa ða ŷŷat⁷ beoð muŷŷenlicu hŷilum he cýmð
of unŷemæŷŷæŷŷe hæto . hŷilum of unŷemæŷŷæŷtum
cýle hŷilum of unŷemetlicŷe þætan⁸ hŷilum of⁹ unŷe-

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

² Read ŷŷiðe.

³ ealðeŷ ?

⁴ For nýŷŷiŷum.

⁵ For þýŷeŷ.

⁶ Leechbook I. xv.

⁷ ŷŷaŷlu, *spittles*, Lb.

⁸ Omitted in the text of Lb.

⁹ or 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 stoncrop 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.* 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

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

mætligne ðrigneſſe. Þýne ðrænc wið hpoſtan zenim
maſceþýnt ſeoð on cýpenenan cýtele 7 þýll oððæt heo
ſý ſwiþe ſicce 7 heo ſý of hþætenum mealte Ʒeƿorht
zenim þonne eoƿorþearneſ mæſt biſceoppýnt hinde-
hæleþan ðreorſe ðƿortlan . ſinſnenan . ðo eall on ƿæt
ſýle ðruncan miððelðazum 7 ſorſa ſur 7 ſealter
Ʒehƿæt.

Wið hpoſtan eft zenim¹ hunan ſeoð on ƿætere ſýle
ſƿa ƿearme ðruncan. Eft zenim cliþþýnt ſume men
hatað ƿoxeſ cliþe ſume eaþýnt 7 heo ſý Ʒeƿorht ofeſ
miðne ſumor ſeoð ða on ƿætere oððæt²

* * * * *
* * * * *

fol. 189 a.

Ʒeþriſce. Giſ ƿænnar eƷlian mæn æt þæne heortan
Ʒange mæðen man to þýlle . þe ſiht eafſ ýrne 7
Ʒehlaðe ane cuppan fulle ſorð mið ðam ſeſneame 7 ſinſe
þæron cneðan 7 ƿaternoſter 7 Ʒeoſe þonne on ofeſ
ƿæt 7 hlaðe eft ofeſ 7 ſinſe eft cneðan 7 ƿaternoſter
7 ðo ſƿa þ þu hæbbe þneo ðo ſƿa nýƷon ðaƷar ſona
him bið ſel. Wið heort ƿæne³ ſudan Ʒelm ſeoð on
ele 7 ðo alpan ane ýnſan to ſmyne mið þý þ ſcilð
þæm ſape.

fol. 189 b.

Wið heortece Ʒiſ him on innan heaſð heortƿæne ſý
þonne him ƿýxft ſind on þæne heortan 7 hine þeƷeð
þuſft 7 bið unmihtiglic ƿýne him þonne ſtan bæð 7 on
þæm ete ſuþerne næðic mið ſealte þý mæƷ ſeo ƿunð
ƿeſan Ʒehæleð. Wið heort ece eft zenim Ʒiðſan ſeoð
on meolce ſýle ðruncan ſýx ðaƷar. Eft neofeƿearð

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

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

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

*	*	*	*	*	*
*	*	*	*	*	*

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

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

^a A folio is missing.

eofofnearn ƷiðriƷan ƷeƷbræðan Ʒyl toƷomne Ʒyle
ðrincaŋ ;

fol. 130 a.

Ʒið breoſt nýrƷette þur Ʒceal beon Ʒe læcecræft
ƷeoƷriht ꝥ man nime ane cuppan ƷemeƷeðeƷ huniƷeƷ Ʒ
healfe cuppan clæneƷ ƷemylteƷ ƷƷiceƷ Ʒ mænƷc on Ʒe-
manƷ ꝥ huniƷ Ʒ ꝥ ƷƷic toƷæðeƷe Ʒ Ʒýlle hit oððæt
hit beo Ʒel þur Ʒicce ƷoƷþan hit Ʒile hluttƷuan ƷoƷ
þan ƷƷice Ʒ ðriƷe mon beana Ʒ Ʒrinðe hý Ʒýðþan Ʒ ðo
þær to be þeƷ huniƷeƷ mæþe Ʒ Ʒirra hit Ʒýþþan ƷƷa
ƷƷa man Ʒille.

fol. 130 b.

þriƷ ðaƷar Ʒýnðon on ƷeaƷe þe Ʒe eƷiƷtiaci hatað ꝥ
iƷ on ure ƷeƷeðe Ʒlihtlice ðaƷar on þam natofæƷ-
hƷon ƷoƷ nanne neðe ne manneƷ ne neateƷ bloð Ʒý
to Ʒanienne ꝥ iƷ þonne utƷanƷendum þam monþe þe
Ʒe aƷneliƷ hatað Ʒe nýhta monan ðæƷ án . þonne iƷ
oþeƷ inƷanƷendum þam monþe þe Ʒe aƷuſtuƷ hatað Ʒe
æƷeſta monan ðæƷ . þonne iƷ Ʒe þriðða Ʒe æƷeſta
monan ðæƷ æƷteƷ utƷanƷe þeƷ monþeƷ ðecembriƷ.

Se þe on þƷƷum þriƷum ðaƷum hiƷ bloð ƷeƷanƷe Ʒý
hit man Ʒý hit nýten þeƷ þe Ʒe ƷeƷan Ʒehýrðan ꝥ
Ʒona on þam ƷoƷman ðæƷe oþþe þam ƷeoƷþan ðæƷe hiƷ
liƷ Ʒeænðað oþþe ƷiƷ hiƷ liƷ lænƷne bið ꝥ he to þam
ƷeoƷþan ðæƷe ne becyƷmð oððe ƷiƷ he hƷilene ðrænc
ðrincoð þam þriƷum ðaƷum hiƷ liƷ he Ʒeænðað binnaŋ .xv.
ðaƷum . ƷiƷ hƷa on þiƷ ¹ ðaƷum acænneð bið ƷƷelun
ðeaðe he hiƷ liƷ Ʒeænðað Ʒ Ʒe þe on þýƷ ýlcum þriƷum
ðaƷum Ʒoſe ƷlæƷceƷ onbýriƷeð binnaŋ ƷeoƷoƷtiƷeƷ ðaƷa
ƷýƷfte he hiƷ liƷ Ʒeænðað.

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

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

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

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

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

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

fol. 191 a.

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

N. In adiutorium sit salvator. N°. deo celi regi regum nos debemus reddere gratiarum actionem adque se petere ut a nobis lues istius² pestis careat et in nobis quam donauit salus uera maneat iesu christe me. N°. 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°.

fol. 191 b.

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

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

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

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

BENEDICTIO HERBARVM.

fol. 192 a.

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

ALIA.

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

BENEDICTIO VNGVENTVM.¹

fol. 192 b.

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

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

² Domine.

³ filii, MS.

[BENEDICTIO POTVS SIVE VNGVENTI.]¹

In nomine patris et filii et spiritus sancti et per
 uirtutem dominice passionis et resurrectionis a mor-
 tuis ut sanctificentur tuo uerbo sancto et benedican-
 tur² omnes fideles cum gustu³ huius unguenti aduersus
 omnes nequitias in mundorum spirituum et contra
 ualitudines et infirmitates que corpus affligunt . . .

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

² benedicentur, MS.

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

ΠΕΡΙ ΔΙΔΑΞΕΩΝ.

ΠΕΡΙ ΔΙΑΔΑΞΕΩΝ.

MS. Harl. 6258.2. fol. 83 b. = 42 b.¹

Incipit liber qui dicitur peri didaxeon.

fol. 84 a.

[D]en on^ginþ seo boc peri didaxeon . þ̅ yf seo sp̅ytelung
 hu fela gera p̅ær behudeb se læcecræft . ⁊ be hif ge-
 p̅isneffe þa zelæredus læce gep̅isfice smeaðon . þ̅ paf ²
 5- fe ærufta apollo . ⁊ hif suna esculapf̅iuf ⁊ asclep̅iuf .
 ⁊ asclep̅iuf paf ypocratez yem . þeof. m^{or}. gemetum
 ærest þa zetymbrunga þare læcecrafta . after noef flode .
 ymb ̅a̅ þufund p̅intra .³ ⁊ fif hund p̅intra . on artaxif
 dæge . se paf perfa cingī h̅y alufte þa leoht þæra
 10 læce cræfte . G̅ip̅islica se apollon ærest he gemetta .
 mep̅ob̅icam . þ̅ s̅yn̅don sa ylene þa mann . mid cnifun
 hæle menn . ⁊ [e]sc̅ol̅as̅iuf : empiricam .⁴ þ̅ if ilæcnunga
 of læce crafta . ⁊ asclep̅iuf loicam . þ̅ yf seo ̅g̅e̅he̅al̅be̅-
 n̅y̅ffe þære æ . ⁊ þæt lifæt . ⁊ ypocras theoricam . þ̅
 15 yf foref̅ceap̅un̅ga . þara seocneffe . ~~pannum plato ⁊ aris-~~
~~totilef þa zelæredus þan app̅y̅t̅y̅na . þaf æfter fyligdon .~~⁵
~~þaf forecpebenan . læcum . ⁊ hi gefæddun . þ̅ feoper~~
~~pætun s̅yn̅don on þan manniscen lichama . for þam~~
~~b̅y̅ð p̅y̅l̅y̅ð . eal̅f̅pa m̅ib̅ban̅geard̅es boga . þæt yf þa pæte :~~
 20 on þan hearode . ⁊ þ̅ blod : on þara breofsta . ⁊ se
 rupa zealla : on þan innope . ⁊ se sp̅erta zealle innan
 ðare blæðran . And h̅y̅ra angeh[p]ylce r̅ix̅ap̅ ðra
 monpaf . þ̅ yf fram .XVIII. ⁶ kl' . jañ . ufq ; in .VIII. ⁶
 kl' . apl' . þ̅ on ðan heafðe se pæte b̅y̅ð pexende .

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

² par, MS.

³ circa m̅ annos, Margin.

⁴ empiricā, MS.

⁵ Secuti sunt, Margin.

⁶ Glossed octodecimo, and octo.

OF SCHOOLS OF MEDICINE.

Here beginneth the book *περὶ διδάξεων*,

that is, the setting forth for how many years leechcraft was hidden, and the learned leeches sagaciously investigated about the ascertaining of it. The earliest was Apollo, and his son Æsculapius or 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 *ἐμπειρικὴν*, that is, the leechening, or *sanative process* of leechcrafts, and Asklepios *λογικὴν*, that is, the observance of the law,^a and the cupping glass?, and Hippokrates *θεωρικὴν*, that is, viewing (diagnosis) of the sicknesses. Then Platon and Aristoteles, the very learned philosophers, followed after these, the aforesaid leeches, and they said, that in the human body there are four humours, inasmuch as the rainbow is also composed thus, that is the humours in the head, and the blood in the breast, and the raw bile in the inwards, and the swart bile within the *gall* bladder. And each one of them ruleth for three months, that is, from the fifteenth of December till the twenty-fifth of March, *they say*, that the humour in the head is waxing.

^a Probably in a purely technical sense, with reference to the *Nóμος* among the works of Hippokrates.

But I do not endorse the Saxons story.

fol. 84 b. 25 10 15
 And fram .xviii. kl'. ap'1' :¹ usq; in .viii. kl' : julii.
 þ 8 blob biþ pexinde on þan breosten. Ab .xviii.
 kl'. julii . usq; in octauam² kl'. octobris : þ 9 sa rupa
 zealle byð pexenda . on þan innope . for þan fynd þa
 5 dægelf genemneðe . cīnotici . þ findan þa dægelf canicu-
 laref 7 para byð fif 7 feopertig . dæga . 7 on þam
 dæge : 7 on þan dægen ne mæg nan læce pel don fultum
 ænigen feoce manne. And³ þe feorðan zefcornesse
 yf ab .xviii. kl'. octobris . usq; in .viii. kl'. Jan. þat
 10 fe blace 7 zealle . pxt . on þara bladre . þif zesceab yf .
 æfter⁴ þam feopor⁵ heorren . heofenes . 7 eorðan . 7
 þara lyfte . 7 þara ðupnesse . þa pæf eal swa drihte
 licebe . eal swa paf se man zefet . þ þur þara sme-
 zunga . 7 þare⁶ endbirnesse. Vtan nu nymen⁷ æryft
 15 gepiflice þane fruman of þan heafðe.

Þið oman.

þuf man sceal pýrcen þa .fealfe pið oman . 7 þuf he
 sceal beon gehæled . 2 þim litargio tpentige scillinga ze-
 pýht . 7 niþef límes tpentiga scillinga gepiht . 7 anne
 20 healfne sester ecebeð . 7 feoper⁸ scillinga gepiht . de oleo
 mirtino . 7 meng togadere . 7 gnib . swiþe ætsomne .
 mið þan ecebe . 7 þanne nīma man oðer⁹ ele . 7
 meng þarto 7 smyre þ fare mið.

Ab scabiosof.

25 Þið¹⁰ þ heafob þe byð tospollen þ grecað ulcerofuf
 hatað . þ if heafob far . þa bula þe betpýx felle 7
 flæfce arifað . 7 on mannes anplytan : ut berstef . swa
 grete swa beane . þuf he scel beon gehæled . nīm pin-

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

² octaua, MS.

³ And, MS., by attraction ?

⁴ hæfter, MS.

⁵ feopor, MS.

⁶ þarre, MS.

⁷ nymen, MS.

⁸ feorper, MS., as above.

⁹ oðer, MS.

¹⁰ þið, MS.

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

2. For erysipelas.

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

3. For the scabby.

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

^a See Note 1, opposite.

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

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

gearðef sæt ⁊ gnið on pæte . ⁊ lege uppan þat far .
⁊ he býð sona hæl.

Ab Jðem.

Eft sona pið¹ þat ylca . Ʒƿim spearte beanen . ⁊
cnuca hý spiðe finale . ⁊ býð hý to þare punða ⁊ felefst
heo hit gehaleð.

Ab Jðem.

Eft sona ním míntan . ⁊ cnuca hý finale Ʒ lege
uppan þa punða . ⁊ ealle þa pæten ðe þarut gað of
þan fare . eall heo hit aþriȝh.² ⁊ gehæleð þ̅ fare.

fol. 85 a.

Eft sona pið³ Ʒif þeo ylca aþle cilde eȝelíc . on
georgeþe : Ʒƿim garlucef heafuð þ̅a gehæl . mið felle .
⁊ mið ealle ⁊ bærne hit to axan . ⁊ ním þanne þa
axan . ⁊ ele meng togadere ⁊ smire þ̅ far mið . ⁊ þ̅
býð felyfþe pið þa aþle .

Pið⁴ punða þ̅ spellað.

And eft sona Ʒif þa punða toðindaþ̅ . Ʒƿim fýrf ⁊
cnuca híne . ⁊ lege uppa⁵ þat Ʒefpollene . ⁊ hýt sceal
sona⁶ fettan.

Pið tobrocene hearoð.

Pið tobrocenum hearoð . oððe ȝepunðedum . þe af
þan pætan býð acenneb . of þan heafode . Ʒƿim be-
toníca . ⁊ cnuca hi ⁊ lege to þare punða : ⁊ eal þat
far heo⁷ forȝfýhþ̅.

¹ pið, MS.

² For aþriȝð. Thus in Layamon.

³ þ̅ pið, MS.

⁴ ƿið and spellað, MS.

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

⁶ fana, MS.

⁷ heo heo, MS.

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

4. For the same.

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

5. For the same.

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

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

7. For wounds that swell.

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

8. For a broken head.

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

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

ƿið heafod far . ðe cefalaponia.

Cefalaponia . ð yf heafod far :¹ ⁊ þat far fylgþ lange þan heafode . ⁊ þif fýnda² þa tacnu . þæf faref . þ if ærest þa ðunepenga clæppaþ ⁊ eal þat heafod byð
 5. hefi . ⁊ spagoð þa earan.³ ⁊ þa fīnan on þan hnec-
 can : særgiað. þif ſceal to botan þan fare . ðo þane
 mann innan to ana hufe . þe be no to leoht . [ah
 on] þustre . ⁊ bezýte man hým ruban . ſpa mýcel ſpa
 he mæge mid hýf han[b] byfon . ⁊ eordſuī eal ſpa
 10. micel . ⁊ laurtreopes leaf em mýcel . oððer⁴ þæra beriga
 nūon . ⁊ ſeop hit eall to gabere on pætera . ⁊ ðo
 þarto ele . ⁊ finere þ heafod mýb . hýt byð ſona hæl.

Ab vlcera capitul.

fol. 85 b.

ƿo þan mann þ hýf heafod æcp . oððer⁴ purmaſ
 an þan heafedon rixiað.⁵ ƿim ſenep ſæb . ⁊ næp ſæb .
 ⁊ meng eceb . ⁊ cneb hýt mid þam ecebe þ hit fi ſpa
 þicce ſpa ðoh . ⁊ ſmýre þ heafod forepearb . mid . ⁊
 þif if⁶ anreðer⁷ læce cræft.

Ab ȝbem . ƿið þ ýlean.⁸

Eft nīm labſar þ teafur . ⁊ galpanſ opref⁹ healfef
 panize phit . ⁊ gnīb hýt to gabere mid placan ecebe .
 ⁊ nīm þanne þa ſealfe . ⁊ zeot on þæf ſeocýf manneſ
 eare . ⁊ læt hýne ligger ſpa lange fortþan eara hit
 habben eal gedrucan . ⁊ he byð pundelice hraþe hal.

¹ fýnda; n dropped.

² earam, MS.

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

⁴ oððer, MS.

⁵ rixiað, MS.

⁶ hit, MS.

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

⁸ Thus MS.

⁹ oppref, 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 * soon hale.

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

Ad jdem.

Eft nīm ellenef pīpan . ⁊ ecebe . ⁊ pull eall to gabere . ⁊ ȝeot þa fealfan in þat eare ȝif fe pȳrme yf þar innan : fona he ſceal ut¹ gan . of þan earen ȝif he þar inna yf.²

Ad tornionem³ capituli.

þiſ yf fe lacecræft be þan manne þat hȳm þing[þ] . þ hȳt turnȝe abotan hȳf heafob . ⁊ farþ furpendum brachenum . Țim man ruban . ⁊ cereuillan . ⁊ enne leac . ⁊ cnuca þa purtan to gabere . Țim þanne eale . ⁊ buteran ⁊ ecebe . ⁊ hunȝ . ⁊ meng to gabere þa fealfe : mið þare pulle þe ne com næfre apæxan : ⁊ do inna þa fealfen . ⁊ pæte þa fealfen inne ane þanne mið pulle ⁊ mið ell . nīm þane þa pulle perme . ⁊ beþeȝe⁴ þ heafob mið . ⁊ hīm byð fona bet.

Ad jdem.

Eft fone nīm renpæter oððer⁵ pulle pæter þa uppærb pȳllð.⁶ ⁊ clæne byð . ðo hȳt in an fæt . nīm þanne anne linnenne clað . ⁊ ðo hīne eal pate on þan pætere . ⁊ bȳn⁷ hīne fȳðþan tȳpfeald . uppe þan heafode . of⁸ fe clap ðrȝe beon .⁹ ⁊ hȳm byð fone bet.

Jtem.

fol. 86 a.

Eft fona nīm balſmeðan ⁊ ele . ⁊ cnuca þane balſmeþan ⁊ menȝe fȳððe¹⁰ pið hlutre ele ⁊ cnuca nīm þanne ane þanne ⁊ pȳrme þa fealfe innan . nīm þanne þa fealfe ſpa pearme . ⁊ bebīn¹¹ þ heafob mið . ⁊ nīm

¹ huz, MS.

² hȳf, MS.

³ Not very legible ; but not *vertiginem*.

⁴ beþete, MS.

⁵ oððer, MS.

⁶ pȳllb, MS.

⁷ Read bȳnb.

⁸ of for of, MS., as often elsewhere.

⁹ Read beo.

¹⁰ fȳððe, MS.

¹¹ Read bebīnb.

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,^a and put it into the salve, and liquefy the salve in a pan, with wool and with all the rest; then take the wool warm, and beathe the head therewith, and it soon will be well with the man.

14. For the same.

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

15. Also

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

^a Perhaps *apacan*, or *wet*, was to be read.

eft fona pla[n]tagine[m] þ̅ ŷ̅ ŷ̅ pebræðan . ⁊ cnuca þa
purt to gadere . ⁊ meng ecede¹ þar to pýrce fýððan²
anne clþan þar to.³ 2þ̅im þanne þane clyðan ⁊ bynð
to þan fare . þanne ſcealt þu pýrcen ðuf þone dreng
þar to. 2þ̅im ſauinan . ⁊ ambrotena . ⁊ cnuca hi . ⁊ .
do hi fýþþan on pín . ⁊ meng piper þar to . ⁊ ſum dæl
hunigef . ⁊ þize þar of anne cuppan fulle on ærne
morge . ⁊ oþerne an niht . þanne he gað⁴ to bebbe.

De capitif purgatione.

Þið þæt⁵ þæf mannes heafob clæppitað . ⁊ to ealre
þare clænſunge þaf heafodeſ . ⁊ hit ŷ̅ nīðpearf . pið ælc
ŷ̅fel þ̅ man æreſt h̅f heafob clænſige . þ̅ ŷ̅ æreſt tpezen
feſtref ſapan . ⁊ tpeze huniſef . ⁊ þre feſtref ecebeſ .
⁊ ſe feſter ſceal pezan tpa punð . be f̅l̅f̅f̅r̅ zep̅yht̅ .
⁊ nīm hp̅ytne ſtor ⁊ ſenep . ⁊ gingiber . æl þiſſa tpeſf
peniȝa zep̅iht̅e . ⁊ nīm rudan ane hand fulle . ⁊ organe
ane hand fulle . ⁊ ane zelare pīna hnutte .⁶ ⁊ do eal
þ̅f̅ innan anne nīpne croccan . ⁊ amorgen þanne ſeoð
þu h̅t̅ ſpa ſpiðe . þæt ſe þriððan dæl beo beſodan .
nīm h̅t̅ þanne ⁊ do īn an glæffat . ⁊ man machiæ
ſtuf bæþ . ⁊ baþeȝe hine þar on . ⁊ ſm̅ȝr̅ȝe þanne þ̅
heafob mid þare ſealfe.

Ad aures.

Þiſ ſceal to þan earen þe piñð oþpe⁷ pæter forel̅yft̅ .
þuſ man h̅ȝ læcn̅ian ſceal .⁸ ȝiſ þar f̅ȝ̅ ſpez oþpe⁷ ſar
innan þan heafoban : on fruman do þaf ſealfe. 2þ̅im
tpezen ſt̅ȝccan fulle goðeſ⁹ eleſ . ⁊ grene ðileſ tpa hand
fulle . ⁊ rudan eal ſpa micel . ⁊ p̅ȝ̅l on an nīpen crocen
næf to ſpiðe . ðe læſſe þe ele hiſ mæȝn¹⁰ foȝleaofen .

fol. 86 b.

¹ hecebe, MS.² fýðan, MS.³ Read þar of.⁴ gab, MS.⁵ þæt þæ, MS.⁶ hnutte, MS.⁷ oþp', MS.⁸ ſceab, MS.⁹ gebeſ, MS.¹⁰ mæȝ, MS.

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

16. Of purging the head.

In case a mans head hath beatings in it, and for all the cleansing of the head, and for every ill, it is needful that a man should first cleanse his head:—that *is to say*, two sextarii of soap, and two of honey, and three sextarii of vinegar, and the sextarius shall weigh two pound, by silver weight; and take white frankincense and mustard and ginger, of each of these twelve pennyweight, and take of rue a hand full, and of organum 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

^a *Artemisia abrotanon.*

prýng¹ þanne þur linne² clæp. ⁊ ðo hýt on an glæf
fæt. pyrme þanne mann þ heafob. ⁊ smýre mid þare
fealfe ⁊ he binde þanne þ heafob mid ane clæpe ane
niht. pring þanne garlec inne þa eare³ alche ðæg
after þat he býð hæl.

Ab parotidaf.

Ab parotidaf. þ ýf to ðan fare þe abutan sa earan
pýcft. þ man nemneð on ure geðeode. healfgunð. ⁊ þe
healfgunð ýf tpera cunna. ⁊ he becumeþ oþer hpylum⁴
an man. þar þa apergeda able. ⁊ þam mannan fpýðeft.
fe on fara feocneffe cealbne pætan ðríncaþ. ⁊ þa
healfgunða fýndan tpa cunna. þe oþer byð⁵ eaðe
to halene. ⁊ þæge non ðolh ne pyrcef. ⁊ oþer fýndan
þe grecaf cacote hateð. þ fýnde apýrgebe ⁊ þæge fýn-
dan to azytenne eal fpa hit her beforen fezð. for þan
þe færunga hý atýpeþ. ⁊ færínga apez. gepiteþ. buta
ælce læcecrafte. ⁊ fpa þeah mícele frecnýffe getacnað.
for þan þe hi beoð acennebe of þan fperan pætan. ⁊
hý reade atýpp.

þuf hý man fceal hælen. 2þim pebrabe leaf ar funne
upgange. ným þanne hlaf ⁊ fealt. ⁊ fparam. ⁊ cnuca
hýt eal to gabere. ⁊ pyrce⁶ to clýðan ⁊ lege to þan
fare. þanne fceal híc berften⁷ ⁊ hælige fona⁸ after.

fol. 87 a.

Ab cecitatem oculorum.

þif fceal pýð þare eazene tyððerneffe eall⁹ fpa hypo-
craf¹⁰ þe læce hýt cybbe. þ ýf ærest þæt ðæt far
becýmþ on ða eazgen mid mýcelre hætan. hpilum hit

¹ pýng, MS.

² For linnenne.

³ earre, MS.

⁴ hylū, MS.

⁵ býð, MS.

⁶ pyrlee, MS.

⁷ beften, MS.

⁸ þona, MS.

⁹ heall, MS.

¹⁰ hypocraf, MS.

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

18. For glandular swellings behind the ears.

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

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

20. For blindness of the eyes.

This shall *avail* for tenderness of the eyes, as 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

^a Malignant.

cýmð . on mib pæten . þ hi beoð to þunbene . ⁊ hþilum
buton ælce fore . þæt hi abhlnðiað . ⁊ hþilum of þan
flepþan þe of þan eagean ýrnaþ . þanne sceal hý man
þuf lacnían . gif seo unhælþe cýmþ of þare ðriȝan hætan
þanne niman man ane¹ clæþ . ⁊ paxen þa eagan mib
þan claðe ðýppe híne on pætere . ⁊ gníðe þa eagean
mib . ⁊ gif hi beoþ tofpollene . oððer² blobef fulle :
ðanne ſceal mann ſettan horn aþ þunþangan . ⁊ gif hý
abhlnðiaþ butan ælcon fare . fýlle hým ðrincan catarcum .
⁊ he byð gehaleb . ⁊ eft ſona . gif aní þing innan þa
eagen býfulþ . þanne ſceal man nime mebe . oððer³
pýfef meole . ⁊ bo innan þa eagen . ⁊ hím byð ſona
bet.

Þið tofore egean.

þiſ ſceal to þan eagen ſe gefleȝen byð oððer tofe-
ȝan . ním berbene leaþ . ⁊ enuca hý fpýþe .⁴ pýrc anne
clíðan . fpýlc an litel cicel . ⁊ leȝe uppan þ eagan anne
ðæȝe . ⁊ ana niht . Eft ſona ním attrumu . ⁊ huniȝ .
⁊ þ hþita of æȝe . meng to gabere laȝe to þan eagean
hým byð ſona ſel.

Eft ſona þið þan ýlcan . ním nipne cýſan . ⁊ ſcreba
hýne on peallendan pætere . ⁊ ním þanne cýſe . ⁊ maca
ealſpa litlef ciclef .⁵ ⁊ byð⁶ to þan eagean ane niht.

Contra Glaucomata . Þið eageana⁷ ðýmnyſſe.

þiſ ſceal pýð eageana ðýmnyſſe . þ ȝrecaf nemniað
glaucomata . þ yf eageana ðýmneſſe . þuf me hýne ſceal
læcníȝe . ním piſef meolce þry fticcæf fulla . ⁊ cýleþena .
ib eft celidonía poſ anne fticce fulne . ⁊ alepan . ⁊
croh : ſafran gallice . ⁊ meng æl þaſ to gabere . ⁊

¹ Read anne.

² oððer, MS.

³ oððer, MS.

⁴ fpýþe, MS.

⁵ ciclef, MS.

⁶ byð, MS.

⁷ eagen, MS.

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

21. For bleared eyes.

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

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

22. πρὸς γλαυκάματα. For dimness of eyes.

This shall be for dimness of eyes, which the Greeks name γλαυκάματα, 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 aloe and crocus, saffron in French, and mingle

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

pring ðurh linnenne clap . ⁊ ðo þanne þa fealfan inna
þa eagen.

Item contra cecitatem.

þis sceal pýð eagen tȳðbernȳffa . þe beoþ on þan
ægmoren fara . nīm myrta . ⁊ lege hȳ on hunige . ⁊
nȳm þanne ða myrta . ⁊ lege to ðan eagean . þ þa
eagen to ðinden . ⁊ nīm þanne ruban . ⁊ cnuca hy . ⁊
menȳ axan to . ⁊ lege fȳðþan¹ to þan eagen . þanne
ærest byt heo . fpȳle þa brepaf . ⁊ after þan heo hȳt
ȳleplȳce ȳehælð.

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

Ad nectalopaf . þ ȳf on ure þeodum . þe man þe ne
mæge nengi ȳseu after sunna upgange . ær sunna eft
on setl ga . þanne if þis . ðe læce cræft . þe þe þær to
ȳebyreþ . ȳim buccan hpurf þan . ⁊ bræde hit . ⁊ þanne
þeo bræde ȳelpate nīm þanne ðæt spot : ⁊ imȳre mīð .
þa eagen . ⁊ after þan ete þa ȳlcan braden ⁊ nīm þanne
nīpe affan torð . ⁊ pȳnge hit . nīme ðanne þ þof . ⁊
imȳreȳe þa eagen mīð . ⁊ hȳm bȳð sone bet.

Ab orbolum.

þis sceal pýð þat þe on eagen beoþ . þ ȳrecaf hatað
orbolum þ ȳf þe læce cræft . ðe þær to ȳebyreð . ȳim
bere mele ⁊ cneð hȳt mīð hunige . lege to þan eagen .
þef læce cræft[ȳ] ȳf² fram vel of³ manȳgum mannum
afanðoð.

fol. 88 a.

¹ fȳðþan, MS.

² hȳf, MS.

³ I of . above the line. The
ancient preposition of the agent

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

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

23. Also against blindness.

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

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

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

25. For a sty in the eye.

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

^a But *κριθή* = Hordeolum.

Jtem ad idem.

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

Jtem ad fomnum.

þiſ man ſceal ðon þan mane þe ne mæȝ flapan .
nīm permob . ⁊ gnið on pine oððer on pearme pætere .
⁊ ðrinca ⁊ hȳm býð fona bet.

ad ſternutationem.

þiſ þa tylung to þan manne . þe pel ȝefneſan ne
mæȝe ⁊ micel nearneſſe on þa heafeban habbaþ . þiſ ȳf
þe læcecraft . þe þar to ȝebýreð . Ȝþim caſtorium oððer
elleborum ⁊ pȳrc to ðuſte . ⁊ ðo hȳt innan þa noſan .
⁊ hȳt bring[ð] forð þane fnæſt.

Ab infirmitates labiorum ⁊ lingue.

pið lippe far.

Eft fona þeſ læceðom ſceal þan manne ða hȳra lippa
beoð fare . oððer hȳra tunga . ⁊ ſeo ceola . ſpa fær
bȳþ . þ he earfoðlice¹ hȳf ſpatel forſpelȝan mæȝ . þuſ
hȳm man ſceal tilȝan . Ȝþim fiſleafan . ⁊ ðriȝe to
ðuſte . ⁊ meng hunȝe . þanne þarto . nīm ðanne ſe
fealfe ⁊ ſmīre mīð . þa lippa . ⁊ ða ȝeaȝlaf innan . ⁊
hȳm fona bet.

Eiſ qui ſobito obmutefcunt.

þiſne læce cræft man ſceal ðon þan manne ða fæ-
ringa adumbiaþ . nīm ðporȝe ðpoſtlan . hoc eſt polleȝia .
⁊ ðo hi on ecebe . ⁊ nīm þanne anne linnenne clað . ⁊
ðo þa ðporȝe ðpoſtlan on innan . ⁊ ðo þanne benȳþan
hiſ nofu . ⁊ he mæȝ ſpecan fona.

¹ hearfoðlice, MS.

26. Again, for the same.

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

27. Again, for sleep.

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

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

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

29. For lip [and tongue] sore.

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

30. For those who suddenly lose their voice.

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

^a Stertere, Sternutare confused.

Item ad infirmitates lingue.

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

þisne læce cræft mæn sceal ðon þan mannum þe se streng under þare tunge to spollen býð. ⁊ þurh þanne streng ærest ælc untrumnefle on þane man becumð. þanne nim þu ærest. þane cýrnel þe býð innan þan perfogge. ⁊ cýrfetan cýrnel. ⁊ capel stelan. to gæðere. ⁊ ceorf þane streng under þara tunga. ⁊ ðo þat dust on innan. ⁊ hým býð¹ sona þet.

fol. 88 b.

wið þ̅ flæsc ðe abute þe teþ pux̅t.

Ad ginciuaf. þe grecaf hæteð. þ̅ ýf on ure þeodum. þ̅ flæsc ðe abute þa teþ. pux̅t. ⁊ þa teþ apegð. ⁊ astýreþ. ním forcorfen leac. ⁊ enuca hýt ⁊ pring þ̅ pos of anne sticcan fulne. ⁊ ecebe anne sticcan fulne. ⁊ hunigef þry sticcan fulle.² ⁊ ðo þ̅ hyt pelle þrypa. ȝim þanne swa hætte swa he hætteft forðere mæge. ⁊ habban an ðæl on hýf muþe. forte acoleb beo. þanne eft sona oðer ðæl. ealla swa. þane þ̅ þriððan ðæl eall swa.

Ad dentes. de causa dolorum dentium.

to þan toþe.

þes lacecraft ýf to ðan menniscan toþan ðat grecaf nemneþ organum. þ̅ ýf on ure geþeodan.³ býfle genemned. For þan þurh þa teþ. seo blifla sceal upp springan. ⁊ manna arpyrþnyf. ⁊ ealle nýðpearfnýf. an þan toþan ýf ælc⁴ man pyte mæg. ⁊ þan toþan⁵ þa tunga to swæce gesteal ýf. þanne þ̅ grecaf nemneþ ýf ærest tritumef. þ̅ synðen þa fyrft⁶ teþ. þe ærest on gemete riðdom. underfoð. oþre grecaf nemneð eumotici. þ̅

¹ býð, MS.² fulne, MS.³ geþeodan, MS.⁴ æl, MS.⁵ toþa, MS.⁶ fyrft, MS.

31. Again, for disorders of the tongue.

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

32. Against the flesh which waxeth about the teeth.

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

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

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

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

^b Blyffe must be read Blyffe.

fol. 89 a.

finbon þe tēþ: þe þane mete brecaþ. fýþþe þa forme
 hýne underfangene habbæt. þanne greecef nemneþ
 fume molidef. ꝥ þe hæteð grinðig tēþ. fore hý grinðeþ
 æl ꝥ man býgleoþaþ. And¹ oft mann fineaþ hræþer tēþ
 bænene beon. for þan þe ælc ban mearh hæfþ. ⁊ hý
 nan mearh nabbap. And¹ oþre bæn þeah hi beon to
 brocene: mid fuman læce cræfte. hý man maþ hælen.
 ⁊ næfre þane toþ gif he tobrocen beoþ. oft of þan
 heuebe fe pýrfta pæte cumb: to þan toþan. on þare
 gelicneffe þe hýt of huse ðropað. on stan. þan hýt
 vīnð. ⁊ þane stan þurh þurleþ. ⁊ þurh þreapþ eal ſpa
 þa ufe pæte of þan heafod. fýlþ uppan þa tēþ. ⁊ hý
 þanne² þurh þreapþ³ ⁊ ðeþ ꝥ hý rotigeþ. ⁊ toþnðbaþ.
 þat þa tēþ þoligean ne mæge ne hæte. ne cealb. ⁊
 ſpýþeft þa grinðig tēþ. þe alc mid feoper pýrtrume⁴
 gefæftneð býð. ⁊ þanne hý hero purtruma forleataþ:
 þanne ſpearatigeð⁵ hý. ⁊ fealleð.⁶ þanne ýf þe læce-
 cræft⁷ þar to. L̅im ſumne bæf of heortef hýðe. ⁊ anne
 nīpne croccan. ⁊ ðo pæter on. ⁊ ſeoþ ſpa ſpýþe. ꝥ
 hit þripa pýlle ſpa ſpýðe ſpa pæter flæfc. L̅im þanne
 þat pæter. ⁊ habbe on hýf muþe. ſpa pearm ſpa he
 forþere mæge. fort hýt acoled beon. ⁊ þanne hýt ſi
 col: pýrpe hýt ut of hýf muþe. ⁊ nīme eft pearmre
 ⁊ ðo hýt⁸ eft col ut. ⁊ býð ſona bet.

Item ad jðem.

Eft ſona nīm piper. ⁊ alepen. ⁊ fealt. ⁊ leacef
 ſæb and hunig. ⁊ meng eal to gadere. L̅im þanne
 fe ſealfe. ⁊ gnūð þa tēþ mīð. ⁊ þa ſealfe aſlýmþ fram
 þa toþa eall ꝥ ýfel.

¹ Anð, MS.² þane, MS.³ þreapþ, MS.⁴ pýrtrume, MS.⁵ ſpearatigeþ, MS.⁶ fealleð, MS.⁷ læcræft, MS.⁸ ýc, MS.

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

34. Again, for the same.

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

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

ƒt ſona hƿtne ſtor. ⁊ laur berizġe ⁊ ecede. meng eal¹ to gadere. nym þanne āne þanne. ⁊ plece hƿt eall to gadere. ꝥ hƿt plæc beo. ⁊ habbe on hƿf mupe ſpa plac.

Ab vſam.

þeſ lace cræft deah ꝥȳð þone huf. ⁊ ꝥim piper. ⁊ cumȳn. ⁊ ruban þreora ſeyllinga ȝeȳȳht. ⁊ do þar to anne ſticcan fulne hunizel. ⁊ ꝥim² þanne ane clæne þanne. ⁊ feoð³ þa ſealfe⁴ ꝥ heo pel pealle. ⁊ ſtȳre hȳ. ſȳȳe. ȝemang þan þe heo pelle. nīm anne⁵ clæne ſæt ⁊ do hȳ on. etan þanne tpegen ſticcan fulle a æfen. tpegen a morgen. ⁊ hȳȳ ſona hæł.

fol. 89 b.

Pro inflatione gutturis.

for manneſ þrote þe bȳð toſpolle.

þeſ lacecraft deah⁶ ȝif þæſ manneſ þrota to ſpollen⁷ bȳð. ⁊ þa ceola ꝥ greccaſ brahmaſ hataȳ. þiſ ȳſ þe læce cræft. ſule hȳm ſupan ȝebraeððan hrere æȝeran. ⁊ huniz to. ⁊ do hȳm brȳð of meolce ȝemaceð. ⁊ ſȳle hȳm ceruillan etan. ⁊ ſæt flæfc ꝥ beo pel ȝeſoden. eta. ⁊ he bȳð⁸ ſona hal.

Ab ſtrictum pectus.

þeſ lacecraft ſceal þan manne. þe nerpnȳſſe bȳð æt þare heortan. ⁊ æt ðare þrotu. ꝥ he uneȳe ſpecan mæȝan ꝥ ſceal þu hȳm þuſ læra⁹ ðon. ⁊ ꝥim leac ⁊ cnuca hīt ⁊ þring þat¹⁰ of ſȳle hȳm ſupan. ⁊ hȳm bȳð ſona bet.

¹ heal, MS.² Nīm, MS.³ feoð, MS.⁴ ſealfe, MS.⁵ anne makes a false concord.⁶ deah, MS.⁷ ſpellon, MS.⁸ bȳð, MS.⁹ læra is underlined in MS. as corrupt¹⁰ þat ſeems required.

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

36. For the uvula.

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

37. For swelling of a mans throat.

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

38. For oppression of the chest.

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

Item ad Idem.

Eft nīm beana ⁊ ele . ⁊ feoð þa beana on eala . ⁊ fyle hým etan . ⁊ hý ðoþ þa nearpnýsse apez.

Ab vocem perditam Recuperandam.

þifne læce craft man sceal ðon þan manne þe hura stemna of fýlþ . ðæt greccas nemneþ catulemfif .¹ þuf þu hīne scealt lacnīan . ðo hým forhæfæðnýsse on mete . ⁊ læt hine beo on stille stope . nīm þanne godre butere tpezen fticcan fulle . ⁊ anne fticcan fulne hunigef . ⁊ pýll to gabere . ⁊ læt hīne spelgan . þa sealfe leohtlice . ⁊ file hým þanne leohtne² mete . ⁊ brica pīn . ⁊ hým cýmþ bote.

Ad Inflationem Gutturis.

pīð³ mannes ceola þe býð fær.

þifne læce cræft man sceal . ðon manne þe býð⁴ þe ceola far . þ greccas hæteþ gargarisif . nīm nipe beane . ⁊ puna . nīm þanne eceb . oþþer pīn . ⁊ feoð se beanna . ⁊ nīm ele . ⁊ meng þar to . oþþer spīc . gif man ele nabbe . ⁊ ðo þar to pille . cn ana panna . 2þim þanne pýlle . ⁊ ðýpe on þare sealfe⁵ ⁊ bīnd þa pulle to þare ceolan.

fol. 90 a.

Ab collu infirmitatem.

pýð hneccan far.

þef læceþom⁶ if god manne þe hýra hnecca fær býð.⁷ ⁊ eal se spyra fargiað spa spīðe . þ he þane muþ uneaþe to ðon mæg . þ far greccas nemneþ spasmuf . þ ýf on

¹ cara catuleraþ, underlined before catulemfif, in MS.

² leohne, MS.

³ pib, MS.

⁴ býð, MS.

⁵ scealfe, MS.

⁶ þifne þef læceþon, MS.

⁷ býð, MS.

39. Again, for the same.

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

40. For recovery of a lost voice.

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

41. For swelling of the throat.

"For a mans jowl that is sore."

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

42. For sore of the back of the neck.

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

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

ure leodene¹ hneccan² far . þif yf þe læceðom þar to .
 2|im ane hand fulle mīntan . ⁊ enuca hȳ . ⁊ nīm
 þanne³ anne sefter fulne pīnef . ⁊ ane punðef ȝeppȳht
 elef . meng þanne⁴ eall to ȝaðere ⁊ seoð hit swa spȳðe .
 ꝥ þæf pīnef . ⁊ þæf elef . ne sȳ na mære þanne⁵ ær þæf
 þæf elef . þa hit brize þæf . prīng þanne þurh claf . ⁊
 purp apez þa mīntan . ⁊ nīm pulle . ⁊ pȳrcean⁶ tpegen
 clīðan . of þare pulle . ðuppe þanne ðone⁷ clīþan on
 þare sealfa . ⁊ lege to þan hneccan . þanne est sona
 þane⁸ oþerne .⁹ ⁊ ðo þane oþerne¹⁰ apez . ðo þuf sifðīne
 sȳþan . nīm þanne oþere¹¹ pulle . ⁊ pȳrm to heorþe . ꝥ
 heo beo spȳþe pearm . ⁊ bynð to þan hneccan . þanne
 bȳn tpan tīðe ðo þa pȳlle apez . ⁊ nīm þa ylcan
 clȳþan . þe þar ær pæran . ðo þar to on þa ylcan pīan :
 þe þu ær dyðest .

prð þan yfelan on mannes spure .

þīne læce cræft man soeal ðon : mannum þe hȳra
 spȳran mīð þan sīnum forðogen beoþ . ꝥ he hȳf næn
 ȝepeald nah . ꝥ greccaf hatað tetanicuf . þȳf able . yf
 þreora cȳnna . ꝥ an cȳnn . greccaf hætað tetanīcaf .
 þat sȳndan þa menn . þa rihte ȝað upp aþenedan spȳ-
 ran . ⁊ ne magan abuzan fora untȳumnesse . And¹²
 þa oþer able sīt þuf on þan spuran . ꝥ sa sȳna teoð
 fram . þan cȳnne : to þan breofstan . ꝥ he þane muþ
 atȳne ne mæg . fore sȳna ȝetoge . ⁊ þæge¹³ greccaf
 nemneð . brofstenuf . ⁊ þe þrȳððe able sīt . þo¹⁴ on þa
 spȳran . ꝥ sa sȳna teoþ fram þan cȳnn bane to þan
 [sculbre]¹⁵ . ⁊ þane muþ apoh brebbað .¹⁶ Do hȳm ærest

¹ hneneca, MS.

² þane, MS.

³ Read pȳrc.

⁴ ðonne, MS.

⁵ þonne, *then*, MS.

⁶ oþerne, twice, MS.

⁷ oþþ', MS.

⁸ Anð, MS.: attraction ?

⁹ Read þaf.

¹⁰ Read þonne, or omit.

¹¹ sculbre, from conjecture.

¹² brebbab, MS.

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

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

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

^a Now commonly called Lockjaw.

fol. 90 b.

þanne þifne læcecræft.¹ pýrce hým areft hnefce bebb. ⁊
 macian pearm fyr. þanne sceal hým man læten blod.
 on þan earne. on þan middemyfte ædra. ⁊ gif þan
 gehæleb ne býð.² þanne teo hým man blod ut be-
 tpeoxan þan sculbran. mid horne. ⁊ þim þanne ealb pýn.
 ⁊ ealbe rufel. ním þanne ane þanne. ⁊ feoð þane rufel.
 ⁊ þat pýn. fpa fpýþe fort fe rufe habbe bebruncan
 þat pýn. ⁊ þim þanne pulle. ⁊ tæf hý. ⁊ maca hý
 fpýlce³ ane clýþa. ⁊ leze þa fcealfe on uppan. ⁊
 býnd þanne to þan fare. mýð ane clæþe.

Ad jbem.

Eft fona ným buteran. ⁊ ele. ⁊ meng to gædere.
 ním þanne þinberian coddel. ⁊ galpania. ⁊ anan. ⁊
 cnuca eall to gædere. ⁊ pýl in ðare buteran. ⁊ on
 þan ele. ⁊ do to þan fare ealþa hýr beforan feið.
 do hým þanne hnefce mettaf ⁊ godne brincan. eal⁴
 fpa hit beforen feið. fpýlce hpile⁵ fpa hým híc⁶ be-
 þurfe.

Ad þormonef.⁷ id est ad infirmitatem manuum.

pýð fare hanba.

þef læce cræft if god pýð fare handum. ⁊ þara
 fíngra.⁸ fare. þ greccaf hataþ þormonef. ⁊ on leðen
 þerníciam man hýt hæc. ⁊ þim hþitne ftor. ⁊ feolferun
 fýnðrun. ⁊ fpefel. ⁊ meng to gadere. ním þanne ele.
 ⁊ meng þar to þurm þanna ía hanba. ⁊ fmýra þar mib.
 beþýnd þanne þa handan mib linnen clæþe.

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

² býð, MS.

³ fpýce, MS.

⁴ heal, MS.

⁵ pile, MS.

⁶ he, MS.

⁷ Read Þerniones, *kibes*, the true Hellenic equivalent is *χιμια*, but *πτεπία* may be found in glossaries.

⁸ fringra, 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,^a and brimstone, and mingle together, then take oil and mingle it therewith, then warm the hands and smear them therewith, then wrap up the hands in a linen cloth.

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

Item ad infirmitatem manuum.

Þýð þa handa þe þ fell of gað.

þiſ ýf¹ to þan handan þ þat fel of gæþ . 7 þan² flæfc to ſpringað .³ ným þinberían þe beoþ acende æfter oþre⁴ berigían . 7 cnuca hý ſpýþe ſmale . 7 ðo hý on buteran . ſpýþe . 7 ſmure þ far gelomelice mīð . bærne þanne⁵ ſtreup .⁶ 7 nūme þa axan . 7 ſtrepe þar uppe.

fol. 91 a.

Eft ſona nīm ðracentan þýrcruma . 7 puna hý ſmale . 7 þýll hý on huníge . 7 leze þanne uppan hænban.

Ad infirmitatem manuum . to handum.

þiſ lace cræft ſceal to þan handan . þe þ fell of þýleþ . 7 þim betan ane hand fulle . 7 lactucan ane hand fulle . 7 colandrane ane hand fulle . 7 cnuca eall to gadere . nīm þanne cruman 7 ðo on þæter . 7 þa þýrt mīð . 7 þurme þanne þel þa þurtan on þan⁷ þæter . 7 þa cruman mīð . þýrc⁸ þanne clýþan þar of . 7 binð uppan þa handan ane niht . 7 ðo þuſ þa lange . þe hūt beþurfe.

Item ad vnguem ſcabioſam.

þiſ ſceal to ſcurfeban næglum . nīm plum ſepes anef ſcýllingef gepýht . 7 ſpegles æpples . tpegean ſcýllengeſ gepýht . 7 cnuca hý to gadere . ſmýre þa næglaf mīð . 7 læt hý beon ſpa gefmýrede.

¹ hýc, MS.

² þan *by that*, but read þat *the*.

³ ſpringað, MS.

⁴ oþþre, MS.

⁵ þanne is repeated, MS.

⁶ ſtru, written before ſtreup, is underlined for erasure; straining out a gnat.

⁷ Read þar.

⁸ þýrc, 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 dracuncul, 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 peelet 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.*

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.

* See Leechbook I. lxxv.

Ad eos qui non habent appetitum ad cibum.

ýpocraf bicat quod his infirmitatibus . de causis ægritudinum.¹ De

þis ýf² gob ta þan mann . þe hura metes ne lýt .
þ greccas hataþ blaffesif . þ ýpocraf seggeþ þ seo un-
trumnyf :³ cýmþ of þrim þingum .⁴ opper of cýle . opper
of miclum hæte .⁵ ⁊ drince . opper of lýtte æte .⁶ ⁊
drince . opper of miclum perneffe . Ȝif hýt cumeþ of
þan cýle : þanne scealt þu hým helpa . mid baþe . Ȝif
hýt cýmet of mycele drince : þanne scel he habba for-
hæfðnyffe . Ȝif hýt cýmeþ of mýcle spýnce : opper of
earfoðnyffe . þanne scealt þu hým don eceð pýð⁷ hunige
gemengeð .⁸ opper drincean ecebe pýð⁷ leac gemengeð .⁹
Ȝif þa untrumnyffe cumþ of þan cýle . þanne ním þu
beferes herþan . ⁊ barne to duste . ⁊ grind piper . ⁊
meng piper ⁊ þ dust to gabere . ⁊ ním sticean fulne
þas gemengeðes⁹ dustes ⁊ do in ane cuppe fulle pýnes .
⁊ plece þanne þ þín mid þan duste . ⁊ file hým drinca .
Opper nim peretrum pýð mebe gemengeð .¹⁰ swa mícel
swa gemengeð [pæf] þæs oþeres¹¹ ⁊ file hým drince .

fol. 91 b.

Ab strictum pectus . siue ad al[th]maticos.

þisne læceðom ðo þan manne þa hým beoð on hyra
brosten nearupe . þat greccas hæteð asmaticos . þ ýf
nearunyff . ⁊ uneaþe mæg þane fnæst to ðo . ⁊ ut
abríngan . ⁊ hæfð¹² hæte breost ⁊ býð¹³ innan mid
micle nearnyffe . ⁊ hþilan he bloð hræcþ . ⁊ hpylum¹⁴

¹ æcritudinum, MS.

² hýf, MS.

³ untrumnyff, MS.

⁴ þringū, MS. ; þrun by rubricator.

⁵ Text faulty; hæte miclum, with transposing marks.

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

⁷ pib, MS., twice.

⁸ gemengbeb, MS., twice.

⁹ gemengbebe, MS.

¹⁰ gemengbeb, MS., once.

¹¹ oþþ', MS.

¹² hærb, MS.

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

¹⁴ hylū, MS.

50. For loss of appetite.

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

51. For asthma.

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

^a For *mucum perneffum*, see p. 119.

^b Or Bertram, see Lacn. 12.

fol. 92 a.

mið bloðe ȝemengeð . ⁊ hpile he riþaþ . ſpýlce he on
 ðueorge fý . ⁊ micel ſpatel on ceola pýxep . ⁊ fýhþ aþun
 on þara lungane . ⁊ þuſ býð þaƿ ýfel acenneb . æreſt
 þur mýcele æteþ .¹ ⁊ ðrincaſ . ꝥ ýfel hým on innan
 pýxt . ⁊ rixað . ſpa ſpýþe : ꝥ hým næþer ne meteþ¹
 ne ealaþ ne lýft . þuſ þu ſcealt híne halan . ðo hýne
 in to þan huſe . þe beo næþer .² ne to hæƿ . ne to
 cealb . ⁊ læt hým læce bloð . on þan pýnſtran earme .
 ȝef he þare ýlbe haſep . ȝif þu þanne on þan earme
 ne mæȝe . þanne ſcealt³ þu hým læten bloð : mið cýrfe-
 tum betpex þan ſcolbrum on þa ýlcan pýfa . þe mann
 mið horne ðeð . ȝýf pýntra fý . þanne ſcealt þu niman
 pollegian . ⁊ ſeoð hý on pætere . ním þanne þa pyrta .
 ⁊ pýrce toȝaðere . ſpa micel ſpa celraſ . þacc ýt þanne
 ȝelomelice mið þan permum pætere betpex þan ſcal-
 brun . oþþer mið harehunan . ȝif þu ðueorge ðuoſtle
 næbbe . ⁊ ȝif þur þiſ hæl ne beon : ním uentofam⁴ ⁊
 leȝe under þa earmef . ⁊ anbutan þane mæȝen . ⁊ ním
 þanne⁵ fele cýne pyrta ⁊ pýrc to ſealfe . ⁊ ſmeri
 abatan þane mæȝe mib . fare ſelfe . ním þanne hneſce
 pulle . ⁊ ðupe on ele . þe beo of cýpreſſan . ⁊ ſmýre
 anne clæþ mið þan ele . ⁊ prið þane clæþ abutan þane⁶
 mæȝan . ⁊ ſmýre abutan þane ſpyran mið þan ele . ⁊
 abutan þa hriȝbræðe ȝeloemelice . pýrc þanne clýðan⁷
 of eorþan þa mann nemneþ nítro . þa býþ fundan on
 ýtalia . ⁊ ðo þar piper to . ⁊ leȝe to þan fare . fort þe
 man pearmíc . ným þanne narð .⁸ ⁊ pintreopeſ ſæp . ⁊
 paníc . ⁊ pýrc þær ðrenc . ⁊ fýle hým ðrince . ȝim
 þanne eft . cicena mete ane handſulle . ⁊ þrý æpple of
 celbonía . ȝim þanne ane⁹ healfne ſeſter pýneſ . ⁊
 ſeoþ hi fort hý beon pel ȝefodene . fýle hým þanne
 ðrincan þrý ðæȝef . ælce ðæȝ ane cuppan fulne.¹⁰

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

breaking mingled with blood, and at whiles he writheth as if he were troubled by a dwarf, and mickle spittle waxeth in his throat, and sinketh adown upon his lungs: and thus is that ill produced. First, by mickle eating and drinks, that evil waxeth on *man* within, and ruleth so strongly that neither meat nor ale pleaseth him. Thus thou shalt heal him: bring him into the house, which shall be neither too hot nor too cold, and have a leech let him blood, in the left arm, if he be of age for that; well, if thou mayest not in the arm, then shalt thou let him blood with a cupping glass* 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.

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

Item ad pectus. Ad item.

fol. 92 b.

þef læcebdom sceal to þan mann þe býð ýfele on þan breostam . þur þa breost fela freccenýffe sýnden . þe on þe manne becumeþ . 7 soþ¹ ýf þ ælc pæte cýmð² ærest ut of þan magan . 7 þur þane pæten þa breost³ beoþ geheafugebe . 7 þa heorte ge fýðu . býð gefullebe mid ýfele blobe . 7 æfter þan ealle þa æðran flapað⁴ . 7 þa sīna fortogiað . 7 eal se lichama býþ fah .⁵ 7 þa eazle særgeaþ . 7 sa sculbraþ teoþ togadere . 7 hýt pricaþ innan þan sculbru . 7 on þan hrigge⁶ spilce⁷ þar þornaf on fý . 7 hýf andþluta býð eall apend . þanne þu þaf tacnunge⁸ seo an þan manna : þanne scealt þu hým blob lætan . 7 gif þu ne best : hit cymð⁹ hym to mucle 7 ftranga adle . for þan þa æðbra . 7 þa kīme beoþ gefullebe mýð mucellere fulnesse . for þan þe biðbaþ æræft . þ mann hým pýrce speau drenc . for þan eal þ ýfel þe byþ . on þare heorta . 7 on þan breoste . eall hýt¹⁰ sceal þanne ut .¹¹ 7 beo þa heorta 7 þa breost 7 þ heafob : sfa pel geclanfæb . 7 gif he þaune þa spatl spýþe ut spæte . þanne yf¹² þat þe ýfela¹³ pæte . þe on þan heafode¹⁴ rīxaþ . 7 eall se lichama gefpæred býþ . 7 gehesegub¹⁵ eal spýlc he of mýcele spýnce come . 7 ealle he byþ gefpenceb . 7 bute he þe hraþur gehæled beo : hýt cumð¹⁶ hým to mýcele ýfele . þuf man hīne sceal læcnīe . he hīne forhabban pýð feala cunna metaf . 7 brencaf . 7 pýð gebræb flæsc . 7 pið ælcef orffer flæsc . 7¹⁷ þe cubu ceope . 7 ðrince

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

² cýmb, MS.

³ breost, MS.

⁴ æðran flapab, MS.

⁵ fah, MS.

⁶ hrigge, with f written over, between g and e.

⁷ spīce, MS.

⁸ tacnuge, MS.

⁹ cym, MS.

¹⁰ yt, MS.

¹¹ ur, MS., with mark damnatory.

¹² hýf, MS.

¹³ hýfela, MS.

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

¹⁵ gehesegub, MS.

¹⁶ cum, MS.

¹⁷ Omit 7.

52. For the same.*

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

* Compare this section with Leechbook II. xlii 1.

fol. 93 a.

leoht pȳn . ꝥ hȳm ne þyrſte . Ac ceope hpȳtelf
 cubuþf ſæb . ⁊ fifſingran¹ ælce dæg . ær he etan . ⁊
 pite þu ȳepȳlice ȳif he mið earfoðnyſſe hpeft . ⁊ hȳt
 ut hræcþ . þanne ȳs² ꝥ clænfunȳa þara breoſta .
 þanne ſceal he etan . driȳne hlaf . ⁊ cyfe ne cume
 he on nane cȳle . þe hpile þe he ſeoc beo . ac beo
 hȳm on permum huſe . ⁊ hæte hȳm man bæþ . ſpa
 hraþa ſpa hȳf riſa gobȳge . ⁊ þim þanne earixena pȳt-
 ruman .³ ⁊ glædene more . ⁊ ſpearte mīntan . ⁊
 mucȳpurt . ⁊ driȳge to duſte . ⁊ ðe þær æcern to . oþþer
 hpætena flȳfma mengc togæbera meng þar þanne huniȳ
 to . ⁊ pȳnberigera codbef . ⁊ picef ſum dæl . ⁊ hpȳttre
 goſu ſmere . ſeoð þanne eall togadera . on anu nīpe
 croccan . nīm þanne pulle þe ne com næfre apaxen .
 pȳre cliþan þær of . leȳe þær uppa þa ſealfe pel piȳce .
 pȳrð þanne to þan breoſtan . ſpa hæte ſpa he hatteft
 foȳberan mæȳe . þanne þeo beo acoleð⁴ leȳe oþerne
 pearme þar to . ⁊ ðo þuſ ðe hpȳle hȳm þearf ſȳ . pȳrce
 hȳm drenc gode . þe æȳþer clænſiȳge ȳe þa breoſt . ȳe
 þane innop . ⁊ bace hȳm man . þanne⁵ pearmen hlaf .
 be heorþe . ⁊ ete þanne manȳge dægelf þane hlaf þe
 pȳrm . ⁊ þim eft cūcene mete . ⁊ permob . ⁊ lauberȳgan⁶
 ⁊ hpȳtt cubu⁷ oþer ȳerufoðne⁸ ele to . ⁊ gnið eall
 togadere mīð ele . mið eall . pȳrme þanne⁹ þa breoſt
 to heorþan . ⁊ ſmȳte hȳ þanne mið þare ſealfe.⁸

Ad iðem.

Eft nīm cūcene mete ⁊ ſeoþ on pīne . ðo þanne ele
 to . þe beo of frenciſſen hnutu . ⁊ driȳne þæt.

¹ fringran, MS.² hȳt, MS.³ pȳtrūma, MS.⁴ þane, MS.⁵ hȳtt cubuð, MS.⁶ Insert ðo ; or read cubuð as cubu ðo.⁷ þane, MS.⁸ ſcealfe, MS.

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

53. For the same.

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

^a Seed of a gum; implying an error.

ƿyð þan ſcearpan bane þe betƿeoƿ þan breoſtan¹
byþ.

fol. 93 b.

þuſ man ſceal ƿýrcean þane clþan to þan ſcearpan
bane . þe betƿeoƿ þan breoſtum byð . Ʒif hýt far fýz .
nīm ealðne² ſƿýnef nifel . tƿeƷea punða Ʒepýht . ⁊
ƿeƷaf fýz ſcýllinga . Ʒepýht . ⁊ elef ſƿa mýcel . ⁊ þæt
ſæpp of cýpreſſo . ſƿa micel . ⁊ fearref ſmere . fif
ſcillinga ƿýht . ⁊ ƿauecýf fif ſcillinga Ʒepýht . ⁊ ýſopa
feoper³ ſcillinga . ƿýht . ⁊ galpanan . feoper ſcellinga⁴
ƿýht . ⁊ beferes . herþan . feoper⁵ ſcillingaþ ƿiht . ⁊
hpitere goſe ſmere aneſ ſceallýngeſ . ƿýht . ⁊ euforbeo
ſƿa micel . ⁊ ƿýne æl toƷaðere . ⁊ ðo in ane boxf .
⁊ nīme fýþþan ſƿa oft . ſƿa he beþurfe .

Ab jðem.

Eft . ſona to þan ýlcan nīm nipe butera . tƿeƷen
ðælef . ⁊ þane þribban ðæl nifeſ húnýgeſ . ⁊ ane goðe
cuppan fulle . ƿíneſ . ⁊ hæƿ þat ƿýn on ane clæne
panne . ⁊ þanne hýt ƿel hæƿ byð . ðo þ húnýz . ⁊ þa
butera þæto . ⁊ fýle hým þanne ðrinca fæſtenðe ane
cuppan fulle .

Ab Vmbilicum.

þiſne læceðon man ſceal ðo þan manne ſe huf naful-
ſceafſt íntýhþ . Ʒíim eorne leaf . ⁊ feoþ . ⁊ ƿrýð þanne
þa hæƿ uppan þane naſelon .

Ab jðem.

Eft ſona to þan ýlcan . Ʒíim hpit cubu ⁊ ƿeremoð .
⁊ cicena mete . ⁊ ƿýll eall toƷaðere . nīm þanne þa

¹ breoſtran, MS.

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

³ feorper, MS.

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

⁵ feorfer, MS.

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

Thus shall one work the poultice for the sharp bone which is betwixt the breasts, if it be sore: take old swines grease two pounds weight, and of wax six shillings weight, and of oil as much, and the sap of cypress as much, and bulls grease five shillings weight, and of panic five shillings weight, and of hyssop four shillings weight, and of galbanum four shillings weight, and of beavers stones* 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

* Castoreum, doubtless.

pyrta ⁊ streupa uppa ane clæpe ⁊ bynd swa hate uppa þane nafelan.

pyð¹ heortan ⁊ sibane fore

Ab morbum cordis ⁊ lateris.

pyð heortan ge fyðu unhæle.

fol. 94 a.

þine læcebom mann sceal ðo þan mann þeo beo on heora heortan ge fyðu unhæle. þu þu scealt þat yfel ongýta. on þan manne. hým byð² hyuene eall spýlce he si eall to brocen. ⁊ he hpest spýpe hefelice. ⁊ micelne hefe gefret. æt hýf heortan. ⁊ þat he ut hræcþ. byþ spýpe þíce. ⁊ hæfet hpýt hýp. þan scealt þu hīne þu lacnizean. Lþm grene helða. ⁊ cnuca hý. spýpe smale. ⁊ nīm ane æg. ⁊ þa purt³ ⁊ spýng togadere. nīm þanne spýnef smere. ⁊ ana clæne þanne. pyll þanne þa purt mib þan æge. on þan spunef smere. innan þare þanne. fort hýt zenoh beo.⁴ ⁊ file hīm fæstenða eta. ⁊ æfter þan he sceal fæsten seofan tibe. ær he ænigne oþerne mete etan. ⁊ gif nabbe grene helða. nīme þat duft. ⁊ mæcge mib þan æge ⁊ bruce. þyssel læce cræft forþ he byð hæl.

Ab eof qui nimis saluam conspuunt.

þis sceal þan manna to læcræste þe spýpe hýra spætl ut spipap. ⁊ hý habbaþ spýpe⁵ heue maðan. þanne yf gob þ mann fore sceapie hþanne seo seocnýffe sig. for þan þeof æble [ne] eglad⁶ ælce manne gehce. fume men hýt eagles⁷ of þas heafebes pæten. ⁊ fume men hýt eagles þanne hi fæstenbe beoþ. ⁊ hý spýþust hýre spætl

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

² byð, MS.

³ prut, MS.

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

⁵ Four words are twice written in MS.

⁶ eglab, MS.

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

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

58. For sore of heart and sides.

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

59. For those who spit too much.

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

ut spīap̃ op̃¹ h̃y fulle beop ⁊ næfre h̃y ne sp̃ycaþ . ac þanne h̃i hungrie beop . þu miht þa adle gecnapa . forþan of þara hæten byþ þ̃ sp̃at̃l tolyfēb . ⁊ þa² mīcele sp̃at̃l of þara m̃ycele hæte . eallþa þ̃ treop þ̃ man on heorpe legef . for þare m̃ycele hæten þe þ̃ treop barned beop þare p̃ylþ ut of þan ende pater þuf þu h̃yne scealt læcgñe . ƿ̃m gingýfran . ƿelf penega p̃yh̃t ⁊ piperef feoper . ⁊ ƿpentiga penega gep̃h̃t . ⁊ hunige heah̃ta ⁊ feorpertig penega gep̃h̃t . meng þanne eal þaf to gadere . ⁊ fille h̃ym fæstende etan : þar of ƿege sticca fulle . oþþer þru .

Ad acidiua.

p̃yþ þ̃ hæte pæter þe sc̃yt upp of þan breosten.

fol. 94 b.

AD ACIDIUA þ̃ h̃yf þ̃ hæte pæter þe sc̃et upp of þan breostan . ⁊ h̃p̃ylan of þa mæge . þanne sceal he drinca fif handfulle³ scealtēf pæteref ⁊ nīm eft sona permodesf sæb . ⁊ seop h̃yt on pætere ⁊ menge þæto p̃yn . ⁊ dr̃ince h̃yt þanne . eallþa nīm . þro piper corn . oþþer fif ⁊ hete h̃yt . Eft nīm bettonica . anef sc̃ýllingaf gep̃h̃t .⁴ ⁊ seop on pætere . ⁊ file h̃im drinca fæstenda . ƿ̃m eft ruban . ⁊ enuca ⁊ lege h̃y þanne on eceb . ⁊ file h̃ym fæstende dr̃inca . Eft sona nīm lufesticesf sæb . ane handfulle : ⁊ ete h̃yt .

Potus prouocans vomitus . ad uomitum.

þef lacecraeft sceal þan mann þ̃ sp̃īpan pyllan . Þ̃yte þu gep̃yfl̃ice þ̃ se speau brenc deap̃ him m̃ycel ƿob . ⁊ fultum . ge on þa breostan . ⁊ on heort ge fīða . ⁊ on þarra lungane . ⁊ on þare milta . ⁊ on þan innoþ .

¹ of MS. ; a frequent corruption for oð.

² Read þat.

³ So MS.

⁴ gep̃h̃t, MS.

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

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

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

61. To get a vomit.

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

fol. 95 a.

⁊ on þan mæga . ge on ealle þa ýfele pæta þe pýþinna
 þe mægen beoþ . ⁊ abeotan þa heortan . eall þe brenc
 afyrfaþ . ⁊ aclænfaþ . ⁊ þa hýlc¹ þing fpa þar peaxan þe
 býð : to ýfele in þan mann . þur þane brenc he sceal
 beon gelyþegob . ⁊ alýfed . þe fpæu brenc ýf gob ær
 mete . ⁊ betra² æfter mete . forþan þe ealbe læcef hýt
 þuf prýtan . þat seo faſtnýſſe þæf ýfelef pætan on þan
 heafede . ⁊ þ oferflapende ýfel on þan breoftan : býð
 aſtíreb æfter þan mete . ⁊ ſe ýfela pæta on þan
 gellan býð eac aſtíreb . þanne þur þane breng : he býð³
 afeormub . ⁊ ne gepafaþ þ þær ænig ýfel pæta beo
 gefamnad . innan þan mægen . ¶ þuf þu ſcealt þane
 fpæap brenc pýrcean . Lþim ſmale napef . ⁊ lege hý on
 eoeb . ⁊ do þar hunig to . ⁊ læt hý licgean ane niht
 þær on . ofgotene . ete þanne a morgen . fort he full
 fý drince þanne after pearm pæter . Lþim þanne an
 feðere . ⁊ býppe on ele . ⁊ ſtýnge on hýf muþe . opper
 huſ fingerf do on hýf muþ . þ he þane fpæu brenc
 aſtýrie . ⁊ eft ſona . Lþim cuppan fulle pæteref ⁊ ſealt
 ⁊ meng fpýþe to gadere . of⁴ þ ſealt moltan fý . do
 hýt þanne on ane croccan an nýht . ním hýt a morgen
 ⁊ breahne hit þurh linnen clæþ . ⁊ fýle hým drinca .
 þanne ſe brenc hýne ſtýrge . þanne file hím drince
 gelomlice pearm pæter . þ he þa bet ſpipe .

Potus leuior ab vomitum.

Anð eft gýf þu pýlle file hým leohtran breng . Lþim
 þanne pearm pæter . ⁊ fýle hým drincan . þuppe þanne
 a ſeper on ele . ⁊ do on hýf muþ . opper hýf fíngref
 ⁊ he ſpiþ ſona . Eft ſona enblufan leaf of bulgagine
 of geot hý ane niht . miþ pýne . þanne on morgen ním

¹ Understand or read fpa hýlc.² bera, MS.³ byð, MS.⁴ Understand ob.

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 geot hý
mib þan ylcan pýne þe hý ær ofgotene pæran 7 file
hým drincan. 7 ðim eft eallan pýrte þof fpa pearm
tpegea bælef. 7 hunigeþ þan þriððan bæf. 7 meng to
gabere 7 file hým drincan faftenbe. 7 ním eft fpana¹
grene cýrfætan an handfulle. 7 ðo hý on pýn. 7 ðo
þar to hunige. 7 ðo hý on ealu. 7 file drinca. 7 eft
fona ním curfettan pýrtruman. 7 cnuca hý. 7 þring
þær of anef ægef sculle fulle þæf þofef. 7 elef æne
ægef sculle fulle. 7 ellan pýrte. þurtrumem. ním
þanne 7 cnuca hý. 7 þring. þær of ane sculla fulle. 7
tpegra æger sculle fulle pýnef. 7 meng eall to gabere
7 file hým drincan on fctuf baþe.

contra nimium vomitum.

fol. 96 a.

þifne lacecræft mann fceal ðon manne þ þpýþe fþipap.
7if pullap þæt hit aftenben. þ greccaf hateþ apoxerrif.
þ finden þa menn. þa after þan þe hý hure mete
habbaþ 7eþgeþ. þ híne fceollan afþýpan. 7 hpýlan
ær hý etan. hý fþipap. 7 þe mæga fargað. 7 þe innoþ
to fþýlþ 7 he býþ on ælce líme 7þerzi. 7 fínzanhce
hým þurft. 7 fe anfine. 7 þa fet beoþ tofpollen. 7
hif anþita býþ blac. 7 hif mýgga. býþ hpít. 7 he
fceal 7elomelice mýgan. ¶ þuf þu fcealt híne hræblice
læcnige. 7if þa ylba habbe. læt him blob. of þam þa
foten. býneþan ancleope.² fpa fi þ blob forlæte þ
ealluga fe feocca ne 7etorize. 7 þa þing þe þane mægen³
healbeþ. þ hý næfre for þan forþýþan. 7 þeo oþru
bloblæfe yf. þe þu þane feoccan læcnige fcealt. þ yf
þ þu hým fcealt lætan blob. under þare tuncgan þ
þeo bloblæfe þane mann alíhte. 7 æfter þ feo bloblæfe
fi 7efylleb. þu hine fcealt fcearpizean. ním þanne

¹ Understand fona.² ancleope, MS.³ We must understand here fromthe context þ mægen not þone
mægan.

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 ἀπεξέμωσις (?); 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 bleed 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 bleed 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

sealt ⁊ gnið þa punða mīð . nīm þanne cicensa mete .
 ⁊ pylle cærſen . ⁊ eorme leafes sæb . ⁊ feop hý on
 pætere . hponlice meng þar to ele . ⁊ hunige . ⁊ pyre
 þanne clýþan þerof . ⁊ lege þarto þru bæges . ⁊ þre nīht.
 Eft ſona nīm glabenan ⁊ hlutter pic . ⁊ meng to gadere .
 ⁊ ðo to ele ⁊ pex . ⁊ beferes herþþan ⁊ galpanan . ⁊
 panic . ⁊ hpýt cubu . cnuca þanne eall þaf to gadere .
 ⁊ maȝce to gadere . meng þarto þanne ecebe ⁊ pýrce
 clýþan of þiſſum . ⁊ lege þar to. ¶ Eft ſona nīm alepen
 ⁊ mýrra . ⁊ hpít cubu . ⁊ ægra hpít . meng eall to-
 gadere. L̅þim þona acuma . ⁊ pýlle þar on . ⁊ lege
 aforenan renangen¹ þane mæge . ⁊ after þýſſun nīm
 peremod ⁊ býle . cnuca to gadere . nīm þanne ele ſeoð
 þa pýrta . pýrma þanne þa fet . ⁊ þa hanða . pýrce
 þanne clýþan of þiſſe pýrta . ⁊ býnd ſpýþe to þan
 handan . ⁊ to þan fotum ⁊ mýð ſpýþe brigeon handum
 ſtraca zeornlice þane innop . ⁊ æfter þiſſum unbýnd þa
 fet . ⁊ þa hanða . ⁊ ſmýre hý lange hpile mið þare
 ſealfe . ⁊ forhabban hýne pýð micele gangaf . ⁊ nīm
 zetemſub melu . ⁊ bac hým anne cicel of . ⁊ nīm
 cumín . ⁊ merces ſæb . ⁊ cnebe to þan hlafe ⁊ fýle hým
 etan hneſce ægere . mið þan hlafe . ⁊ hetan pín-
 hnutena² cýrnlef . ⁊ amigdalaf . ⁊ opera hnutena cýrnlu .
 ⁊ pýrce hým blacne bríuþ . ⁊ forhabbe þa hýne : pýð
 ælc þpealb . ⁊ ȝif he after . ⁊³ ſpípe file hím brincan
 hluttur ecebe ær he eta ⁊ after hýf mete. ¶ Pýð þan
 ylcan . ným bettonican ſpa grene . ⁊ gnið hy . on pætera .
 ⁊ ðo þonne ſum bæſ hunigeſ to ⁊ file brincan fæſtenðe
 ane cuppan fulle. L̅þim eft bettonican þreora ſcýllange
 ȝepýht . ⁊ ſeoð hý on hunige ſpeþe ⁊ ſure hý zelom-
 lice . pýrce þanne ſpa greate clýmppan feopur þa litle
 æcceran . ⁊ file hým þan fæſtenðe etan . on pearmum
 pæteran . feopur bæges ælc ðæ ane clýne. ¶ Eft nīm
 ſaluſiam ane hanð fulle . ⁊ cnuca hý ſpýþe ſmale . ⁊

fol. 96 b.

¹ Read aſoren angen, (aſopan
 ongean).

² pinhutena, MS.

³ Strike out ⁊.

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

nīm tƿelf ƿiper corn . ⁊ gnind .¹ hȳ smæle . ⁊ nīm þanne ægru . ⁊ ſƿing ho to gædere . mid þam ƿȳrtum . ⁊ mid þan ƿipore . ⁊ þim þanne² ane clæne panne . ⁊ hȳrſte hȳ mid ele . ⁊ þanne hȳ beon cole ete hȳ þanne faſtinde . ¶ ⁊ þim eft ðȳleſ fæðeſ tƿelf penega gepiht . ⁊ ƿipereſ alſƿa fela ⁊ cimenef ſƿa fela ⁊ gnind hit to buſte . nīm þanne mīntan ⁊ ſeoð hi on ƿætera ⁊ ðo þær to gehƿæde ƿȳn . ðrinca þanne he ƿȳlle to hȳf bebbe . ¶ Eft ſona gif ſe man ſƿipan ⁊ he ne mæge etan : fȳle hīm ðrincan elenann ƿȳrttrumann . oþþer ualerianam leaſ . oþþer mȳllefolȳam ƿȳð ƿȳne gemenggeb . ¶ Eft ſona gif man fȳ gepanulic ꝥ hȳne þȳrete . nȳm lubeſtican nȳpepearbe . ⁊ gnind on ƿine . ⁊ on ƿatera ⁊ file hȳm ðrincan . ¶ Eft ſona nīm elenam ⁊ ſpelter . ⁊ ſeoþ on ƿine ⁊ file hȳm ðrincan . þiſ ȳf ſeo ſeleſta ðrenc . ƿȳð ꝥ bnoc . ⁊ ƿȳð þan ȳlcam genȳm . hƿitcude ⁊ alepan . ⁊ mirra ⁊ gingiferan . ⁊ cȳmen . ⁊ grind hȳ eal to gædere . ⁊ ðo hunig to . ſƿa fela ſƿa þærſ fȳ . ⁊ þim þanne linnenne clæð ⁊ lege þa ſealfe uppan . bȳð³ þanne ofer þane mægen . þanne clænſaþ þa ſcealfe þane innop . ⁊ þa perinȳſſe apez gebed . ⁊ þane mægan gepȳrmþ . ¶ Ƴȳþ þan ȳlcan . nīm ſpeſſeſ ehta penega gepȳhta . ⁊ cnuca hīne ſmale . nīm þanne an hrere bræð æg . ⁊ ðo hȳt an innan . ⁊ file hȳm etan . Eft ſona gif þu ƿȳlt þe perinȳſſa apez ðon . of þan mann : þanne þat ȳfel hȳne gepreadne hæfð of ðe þurft apez adon . ⁊ þim hȳt cudu ⁊ gȳngȳfere . ⁊ recelf . ⁊ laupinberigean . ⁊ coſt ælceſ þiſſa emfela . nīm þanne . of oþþrum ƿȳhmentum ane ſtīccan fulne . ⁊ gnind hȳ eal togædere . ⁊ þim þanne ƿatereſ tƿegen ðaleſ .⁴ ⁊ ƿineſ þane þriððan ðal . meng þanne eall togædere fȳle hīm ðrican .

fol. 97 a.

¹ Read grind or guind : also þāne :
ægru is glossed oua.
² Read þāne.

³ For bmb.

⁴ 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 emoptōycōf . latine dicitur Relectatio.¹

Ad emoptōycōf þ̅ greccaf hateð amatoftax þ̅ ýf on lebene ure zenemned . relectatio.¹ ⁊ on englisc ýf haten blob ríne . þuf hím egleþ fe blob ríne . hpilum þurh þa nofa hým ýrnþ þ̅ blob . hpilum þanne² on arfganga fitt hýt hým fram ýrnaþ . ac þa ealde læcef sæban . þ̅ þeof þropung ýf gefet of feofer þingum ; þ̅ ýf of þan breofte . ⁊ of þan magan . ⁊ of æbran . ⁊ of þan þearman . Galpenuf fe læce hýt of hýf fnotornýffe þuf prat . Gif hýt on þan breofte býð .³ opper on þan magan : þanne þurh þane fpiþan þu hýt miht gecnapen . gif hýt býþ on þan æbran . opper of þare bladre : þu miht þurh þane miggan hýt gecnapen .

fol. 97 b.

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

gif hýt býð of þan þerman : þanne myht þu þurh þane arfgang hýt gecnapen . Ðis býþ ongyton on fume manne . þ̅ þ̅ blob hým ut of þan heafobe ut pýlþ . ⁊ on fuma hpilum þ̅ hýt ut fpiþnþ þur þa tpa lutan þurlu þa innan þara ceolan beoþ . forþan þa æbran beoþ to brocone þa inna þa þurlu beoþ . ⁊ hpilun of þare ceolan þ̅ blob ut pýlþ . hpilum of goman . hpilum of þan fcearpan banum þe býtpeox þan breoſtan byþ . ⁊ hpýlum of þare lungone . hpýlum of þan magen . hpýlum of þam innoþe . hpilum of þan lebdune . ¶ þis ýf þ̅ gefceab þara lacnunge . gif þat blob oþ þan heafobe pýll . þuf þu fcealt hýt azytan he hpeft hefelice . ⁊ finðrig blob he ut racþ . þane gif þa aðra býþ to brocen innan : þan þurlu : ⁊ of þan uue dropaþ uppan

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

² þane, MS.

³ byð. MS.

64. AD αἱμορροϊκούς.

For those troubled with blood spitting,* 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 faecal discharge. It is ascertained of some men that in them the blood welletth 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 welletth 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

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

fol. 98 a.

þa tunga . ⁊ of þara tungan hýt . ingehpýrþ.¹ ⁊ he
 aȝýnþ to breccanne þanne² to spípanne . þanne ȝif hýt
 cump of þare þrotan . þuf þu hýt scealt aȝitan . þanne
 he hpeft . þanne smýt hýf tunge . ⁊ he ut hræþ³
 purmsig blob . ⁊ þeo þrutu býþ mib fare zemenged .⁴
 fpa fpiþe þ he hýt utan gefret . ȝif hýt of þan goman-
 butan blode . ⁊ fpiþe ut hreæþ . þanne to ðo þu hýf
 muþ . ⁊ hapa hræþer hýf ceafaf fin tofpollene . ⁊ he
 eapelic nan þing forfpoligon ne mæg . þanne ȝif hýt .
 of þan fcearpe bane býþ : þ he farlice hpeft : ⁊ blob
 ut fpiupþ : ⁊ micel blob aftýreþ . ⁊ ȝif ȝæð hýf breoft
 beoð ȝefargude þanne pite þu ȝepýflice : þ þa abran to
 brocene . þe on þa þurlun fýnð . ȝefette . þanne ȝif
 þat blob . of þa lungune cýmþ : þ aȝýt þu hýt þuf .
 ȝif þat blob beo fpyþe read . ⁊ clane ut to spípanne .
 ⁊ he mib hpoftan hýt ut hræþ butan alcum fare .
 ȝif þat blob⁵ of þan innoþe flope . þ pýte þu þ fin-
 don punða on þan þearmum .⁶ ⁊ þanne he to arifanga
 gæþ : þanne þ hým fram gæþ býþ fpyþe pýþ blode
 zemenged . ⁊ þanne ȝif hýt býþ . of renýf opper þan
 lenbene þanne⁷ cump þ blob of þara blæbbran . ⁊ þ
 he mýhþ :⁸ býþ fpeart . opper hpýt⁹ opper read . for-
 þan of ýfelre able becýmþ þif þing on þan mann .
 þuf þu hýne fcealt lacnige ðo hýne on pearme hufe .
 ⁊ on beorht . ⁊ bebbe hýf beð mýð mor fecge . oppan
 þara eorþa . ⁊ he hýne fceal forhabban pýþ fela þingaf .
 þif ýf ærefc pýþ micele fpæce . ⁊ pýþ ýrfunga . ⁊ pýþ
 hameð þing . ⁊ fram alce furperfetum flæfce . ⁊ fram
 fmýce . ⁊ fram alce unȝepilbe . forþan þa abbran berftað
 hpila for þan micelef blobes þinge þe on þin¹⁰ lichama
 ⁊ on abbra býþ .

¹ ungehpýrþ, MS.² þane, MS.³ For hræþ.⁴ Rather ȝerpenceb.⁵ þan blob, MS.⁶ þeapnū, MS.⁷ þane, MS.⁸ Glossed mīngit.⁹ hýt, MS.¹⁰ For þan.

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

Jpocraf dicir quod quidam plures¹ venas quam [alii habeant].

fol. 98 b.

~~Jpocraf se læce arwupde~~ þ on fumum lichama beoþ
ma addra þan[n]e on fume . 7 þe lichama hýþ pearmra
þanne se þe smaran² addran 7 þa spa feapa ann beoþ .
þanne³ þe lichama 7 þa addran beoþ þæf ýfelan blobes
fulle . þanne scealt þu hý læten blod on þan earme .
gif he þara hulbe⁴ habban . 7 pýrc him siþþan tpezen
firesce clýþan . 7 bind oþerne betpex þa sculbru . oþerne
betpoex þa breofte . 7 fýle hým ealra ærest etan ge-
brædne spam . 7 gif þ blob ut pealle . oþan heafode .
þanne cnuca þu spam . 7 ním pæter 7 huníg 7 meng
togadere . 7 file hým drincan . 2þým þanne ecede 7
huníg . an meng to gadere . 2þým þanne⁵ an seþere . 7
ðýppe þar on . 7 smýra þanne þa stope mid . Loca hpær
þ blob utpealle . gif þu þa stope geracen mægen . gif
þæt blob of þara ceolan ut pealle⁶ ným cole⁶ spogi-
am .⁷ 7 spam . 7 sealt . 7 cnuca eall to gadere . 7 býnd
þanne þane clýþan uppa þa protan . 7 file hým ærest
drincan⁸ finul on hluttrum⁸ pîne . 7 file hým etan
nýpe beo blæd . 7 hým býð⁹ sona bet . ¶ And gif þæt
blob on þara lungane si þanne¹⁰ ním pegbræðan 7 cnuca
hiȝ . 7 pring þar of þ pos 7 drinc . ¶ Gif hýt býþ of
þan scearpan bane þa betpex þa broesta býþ¹¹ þanne
ným þu cealde¹¹ spam . 7 scealt . 7 cnuca to gadere .
ným þanne¹² spongýam 7 leze þa scealfe on uppan . 7
býnd to þan breostan . cnuca þane spam 7 ðo hîne

¹ Pluras, MS.

² For smalan ?

³ þane, MS.

⁴ For ylbo.

⁵ þane, MS.

⁶ By conjecture ceolbre, curd, curd

cake.

⁷ So MS.

⁸ hluttrum, MS.

⁹ byð, MS.

¹⁰ þane, MS.

¹¹ By conjecture cealbre, pressed curds.

¹² þane, MS.

66. Hippokrates saith :

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

In Hippocrates nothing is to be found to this effect. In one pas- | sage he speaks of men, *ὅτι αἱ φλέβες εὐραίαι*. Vol. iii. p. 433, ed. Kühn.

on patere . ⁊ drinca hýne butan fealt ⁊ gif he þare
ýlbe habban þanne læt þu hým blod . ⁊ býnd þa scealfe
to þan breofstan þanne.¹

gif þ̅ blod of þan innoþe cump. vij'.

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

7
 Eft if oþer riſe be þiſſum þingum þ̅ þu meht riȝan
 on bearn eacenum riſe hræþerneſ cýnneſ bearn heo
 cennan ſceal . gif heo gæð late ⁊ hæfþ hole eagan heo
 cenneð cniht . gif heo hraðe gæþ ⁊ harað aþundene
 eagan heo cenneð mæden cild . Eft oþer riſe zenim þa
 tpa pýpta on hand þ̅ if lile . ⁊ riſe . þer to bearn-
 eacenum riſe hat niman þæra pýpta ſpa hræþeræ ſpa
 heo riſe gif heo nimð lilean he[o] cenð cniht gif heo
 nimð riſan heo cænð mæden . Eft if oþer cræft be
 þon gif þ̅ riſ mid þam helum ſcæpeð ſpiðon on þa
 eorðan heo cenneð cniht gif heo mid þam tan ſcæpeð
 ſpiðon on þa eorþan heo cænneð mæden . Eft if oþer
 riſe . gif þam riſe bið þ̅ hriſ upaſtigen heo cenneð
 cniht . gif hit býþ nýþer aſigen heo cenneþ mæden .
 Eft oþer riſe gif riſ biþ bearn eacen feoþer monað
 oþþe riſe ⁊ heo þonne gelome eteð hnýte oþþe æcean
 oþþe ænige riſe bleða þonne gelimpeð hit hriſum þurh
 þ̅ þæt þ̅ cild biþ biſig . Eft if oþer riſe be þon gef
 eteð feaþneſ flæſc oððe ſammes oþþe buccan oþþe
 bæneſ oþþe hanan oþþe gannan oþþe ænigeſ þara neata
 þe ſcýpan mæg þonne gelimpeð hit hriſum þurh þæt
 þ̅ cild bið hofoþode ⁊ healede .

fol. 41 a.

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

67. If the blood cometh from the inwards.

END.

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

DE GENERATIONE HOMINIS.

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

fol. 39.

Den onginð recgan ymbe mannes gecynde . hu he
 on his modor innoþe to men gepýrðeð . ænert þær
 mannes brægen bið geporðen on his modor innoþe .
 þonne bið þ þ brægen utan mid reaman befezen on
 þære rýxtan pucan. On oðrum monþe þa æðron beoð
 geporðen . on lxxv. y þreo hundræd rcýtnan y lenznan
 hi beoð toðælebe y þ bloð þonne flopeð on þa fet
 y uppan þa handa . y he þonne býþ on limum
 toðæleb . y to romme gearpað.¹ On þam þriddum
 monþe he biþ man butan raple. On þam feorþan monþe
 he bið on limum rtaþolræft. On þam fiftan monþe
 he biþ crica . y peaxeð . y reo modur lið ritleaf . y
 þonne þa riþb beoð geporðen . þonne gelimprð þære
 manigreald rap þonne þær býrþner lic on hire innoþe
 rcýpizende bið. On þam rýxtan² monþe he býþ gehýð .
 y ban beoð peaxende. On þam feorþan monþe . þa
 tan y þa ringnar beoð peaxende. On þam eahtoþan
 monþe him beoð þa breort þing pexende . y heorte y
 bloð y he bið eall rtaþolræftlice geferet. On þam
 nigoþan monþe ritodlice rifum bið cuð hræþer hi cennan
 mazon. On þam teoþan monþe þ rif ne gedizð hýre
 reone gif þ bearn accenneð ne biþ . for þam þe hit
 in þam mazon pýrð hit to reorhable oftoft on tipes
 niht.

¹ gearpað, MS.| ² uþam rýxtan, MS.

ON THE FORMATION OF THE FŒTUS.

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

PROGNOSTICS.

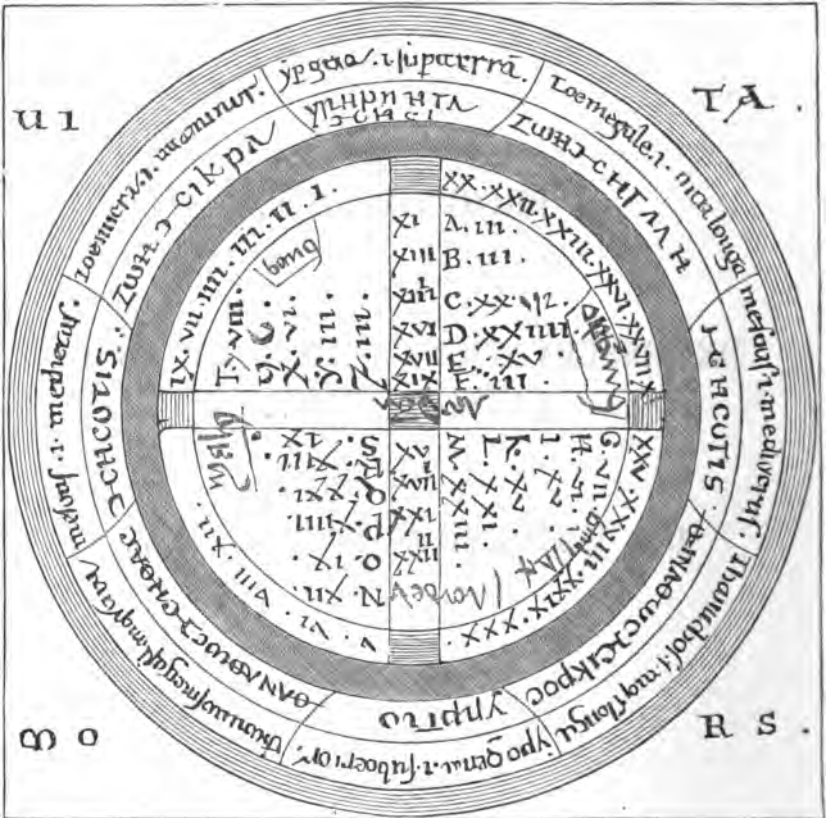
**DE OBSERVATIONE LVNÆ ET QUID
CAVENDUM SIT.**

DE SOMNIORVM EVENTV.

PROGNOSTICS BY THE MOONS AGE.

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

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



Lunæ i.

qui inciderit difficile
euad&

Se pe afeald eaprod-
lice he ætþint

Lunæ ii.

Cito confurg&

Raðe he ariþ

Lunæ iii.

Non euad&

He ne ætþint

Lunæ III.	Laborabit ¹ et furg& .	He spincð ȝ apurð .
Lunæ V.	Tricabit & furg& .	He sipað ȝ apurð ² .
Lunæ VI.	Non euad& .	Hæ ne ætƿint .
Lunæ VII.	Medicina sanabitur .	mib læcebome he bið gehæleb ³ .
Lunæ VIII.	Diu langu& & furg& .	Lange he ablað ȝ apurð ² .
Lunæ IX.	Langu& .	He ablað .
Lunæ X.	Diu egrotat .	Lange he siclað .
Lunæ XI.	Periculo periclitat .	On ꝥæcebneffe ⁴ he ðȝƿrð .
Lunæ XII.	Surg& .	He apurð ² .
Lunæ XIII.	Aliquot tempus egro- tat .	Sumne . tīman he siclað ⁵ .
Lunæ XIII.	Laborat & furg& .	He spincð ȝ apurð ² .
Lunæ XV.	Periclitat .	He ðȝƿrð .
Lunæ XVI.	Locum mutabit ⁶ & furg& .	Stope he apent ȝ apurð .
Lunæ XVII.	Tricabit & furg& .	He sipað ȝ apurð ² .
Lunæ XIX.	Similiter .	Call sƿa .
Lunæ XX.	Similiter .	Call sƿa .
Lunæ XXI.	Rem adiuvabit .	Ðingc he fultumað .
Lunæ XXII.	Langu& & furg& .	He ablað ȝ apurð ² .
Lunæ XXIII.	Similiter .	Call sƿa .
Lunæ XXIII.	Diu langu& .	Lange he ablað .
Lunæ XXV.	Langu& & morietur .	Ablað ⁷ ȝ he spelt .
Lunæ XXVI.	Langu& .	He ablað .
Lunæ XXVII.	Tricabit & furg& .	He sipað ȝ apurð ² .
Lunæ XXVIII.	Eger multum iacebit & morietur .	Seoc spibe he hð ȝ spylt ⁸ .
Lunæ XXIX.	Eger euad& .	Seoc ætƿint .
Lunæ XXX.	Eger laborabit & furg& .	Seoc he spincð ȝ apurð ⁹ .

¹ Labor&, MSS.² apurð, T.³ gehæleb, T.⁴ ꝥæcebneffe, T.⁵ siclað, T.⁶ mutabit, C.⁷ he ablað, T.⁸ spelt, T.⁹ purð, T.

fol. 126 b.

Ða ealðan læcef gefetton on lebon bocum ꝥ on ælcum monðe beoð æfre tpegen ðazaf þa fýndon fpiðe ðerigendlice ænigne ðrenc to ðrincanne . oþpe bloð to lætenne for þam þe an tid if on ælcum þara ðaza gif man ænige æððran zeopenað on þara tide ꝥ hit bið hpleaft . oððe langfum far . þæf cunnede fum læce 7 let hif hofpe bloð on þære tide . 7 hit læg fona deað .

Nu fýndon hit þaf ðazaf fpa fpa hit hep onfezð.

Se forþma ðæg on martio . þæt if on hlyðan monðe 7 fe feorða ðæg ær hif ende.

On þam oðrum monðe þe pe appelif hatað fe teoða ðæg if ðerigendlic . 7 fe ænblýfte ær hif ende.

On maiuf monðe fe þriðða ðæg if ðerigendlic . 7 fe feorða ær hif ende.

On iuniuf monðe fe .x. ðæg . 7 ær hif ende fe .xv.

On Iuliuf monðe fe .xiii. ðæg . 7 ær hif ende fe .x.

On aƒuſtuſ monðe fe .i. ðæg . 7 ær hif ende fe .ii.

On ſeptember monðe fe .iii. ðæg . 7 ær hif ende fe .x.

On october monðe fe .iii. ðæg . 7 ær hif ende fe .x.

On nou[em]ber monðe fe .v. ðæg . 7 ær hif ende fe .iii.

On Dec[em]ber monðe fe .vii. ðæg . 7 ær hif ende fe .x.

On Ianuariuf monðe fe .i. ðæg . 7 ær hif ende fe .vii.

On februariuf monðe fe .iii. ðæg . 7 ær hif ende fe þriðða.

Pe gefetton on forpeapðan þiffene endebýrðneffe þone monað martiuf þe menn hatað hlyða . for þam he if annƒynn æfter nihtan zetele ealles þæf gearf . 7 fe ælmihtiza ƒoð on þam monðe gefceop ealle gefceapta.

Nu eft be þam monan if mýccelum to þarmienne ꝥ man on .iiii. nihta ealðne monan oþpe on .v. nihta

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

Now here are the days as is said here.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

fol. 127 a.

menn blōð ne læte swa uf bec seggað ær þam þe se mona ⁊ seo sǣ beon anræde . ac þe gehýrðon seggon sumne þine¹ mann þ̅ nan mann ne leofode þe him blōð læte on ealra halgena mæsse dæg . oþþe gif he gepundod sæne . nis þis nan wylung . ac wisse menn hit afinden þurh þone halgan wisdom swa heom god ælmihtig gedrihte.

Ðreo dagað fýrðon on .XII. monðum mid þrum nihtum on þam ne bið nan wírmann akenneb . ⁊ swa hwylc wærneb mann on þam dagum akenneb bið ne fornotað his lichama næfre on eorðan ne he ne fulað ær domes dæge . nu is an þara daga on æfterwýrðne de[scam]ber . ⁊ þa tvegen on foreweardan Ianuarie þam monþe . ⁊ seape fýrð þe þas gewýrðne cunnan oþþe witan.

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

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

On anre nihte ealðne² monan swa hwæt swa þe mæteð þ̅ cymð to gefean . On tveigra nihta³ monan . ⁊ on þreora næfð⁴ þ̅ sƿeƿen nænige fremebnesse godes ne ýreles . On feoƿer nihta .⁵ ⁊ on fýra . þ̅ bið god sƿeƿen wite þu þ̅ georne on þinre heortan . On .VI. nihta þ̅ þe þonne þ̅ þu gefeo . þ̅ beo fæst on þinum breostum . wite þ̅ þin gefanc⁶ ne losige.⁷ On .VII. nihta swa hwæt swa þe on eage býreð . æfter tide cymð seo endung . On .VIII. nihta . ⁊ on .IX. sona þ̅ ýreð . swa hwæt swa þe gesƿeƿnað . gif þu unrotnýsse gefape . send þin heafod east . bide þe god aƿe . On .X. nihta þin sƿeƿen aƿæð butan fremebnýsse.⁸ On .XI. þ̅ sƿeƿen æƿæð mid gefean . On .XII. nihta . ⁊ on .XIII. binnan þrum nihton þu gefihst þ̅ þe ær on sƿeƿne ætƿyrðe . On .XIII. nihta .

¹ Read þis.

² ealð C.

³ ealð, C. adds.

⁴ næf, C.

⁵ nihtne, T.

⁶ þin þanc, C.

⁷ leofe, T.

⁸ fremebnesse, T.

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

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

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

næfð þ nænige fremeðnyffe zōðef ne ýfelef. On .xv. nihta fceort pyplic þ bið. On .xvi. nihta æfter langne tide hit azæð. On .xvii. y on .xviii. y on .xix. nihta þ fpefen bið zōð . y on manegum ðagum zeendað. On .xx. y on .xxi. nihta þ tacnað cea-punge y hpearfunge.¹ On .xxii. y .xxiii. nihta feo mætinge bið zecornef . y zeflitnef . y eall coftunge full . ne bið þ na zōð fpefen. On .xxiiii. nihta þ tacnað zefýnto y hælo.² On .xxv. y on .xxvi. nihta þ tacnað topeapðlice fiphto y brogan . y on .ix. ðagum oþfe on .x. þ bið zeyppð . ac penð þin heafod eaft bibe þe afe. On .xxvii. y on .xxviii. nihta þ tacnað ealne³ zefean . y ealle angnyffe .⁴ y uneaðnyffe . fmyltnyffe y glæðneffe gehatað. On .xxix. nihta eall fpa þ æffe. On .xxx. nihta æf trefna nihta fýfte þ fpefen azæð butan fpecnum þingum.

fol. 128 a.

fol. 36 a.

T. fol. 39 a. Giſ mann bið akenned⁵ on anfe nihte⁷ ealðne⁸ monan . fe bið lang hfeſ y peliz.⁹ Giſ he bið on trefna nihta akenned .⁶ fe bið a feoc y unhal. Giſ he bið on þfeopa nihta . fe leofað¹⁰ lange. Giſ he bið on .iiii. nihta akenned¹¹ fe bið a in porðum leaf.¹¹ Giſ he bið on .v. nihta ealðne¹² on zeogðe zepiteð.¹³ Giſ he bið on .vi. nihta ealðne¹⁴ fe bið . lang hfeſ y zefæliſ. Giſ he bið on .vii. nihta fe bið a feopð y lýfað¹⁵ lange. Giſ he bið on .viii. nihta ealð[ne] fe fpelteð fona. Giſ he bið on .ix. nihta fe bið fpecenlice akenned. Giſ he bið on .x. nihta fe bið þfepefe.

¹ hpearfunge, C.² T. has an omission.³ ealðne, C.⁴ zeon, T. so.⁵ angfumneffe, T.⁶ acenned, T.⁷ ane nihtne, T.⁸ ealðne, C.⁹ f. l. l. y p. b., T.¹⁰ lýfað, T.¹¹ From T.¹² aþl, C.¹³ aþl him on zeogub z., T.¹⁴ aþliſ, C.¹⁵ hfeþ, 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 lanbef oþerþenza. Gif he bið on .xii. nihta ealð fe bið on eallum þingum purðfull. Gif he bið on .xiii. oþþe on .xiiii. nihta fe bið æppæst ȝ ruhtful. Gif he bið on .xv. nihta fe bið fona ȝeapen. Gif he bið on .xvi. nihta fe bið on eallum þingum nytþurðe. Gif he bið on .xvii. nihta fe bið fona ȝeþtan. Gif¹ he bið on .xviii. nihta oððe on .xix. fe bið ȝefælig. Gif he bið on .xx. nihta fe bið fona ȝeapen. Gif he bið on .xxi. nihta fe² bið on ȝoðne peorþunge. Gif he bið on .xxii. nihta fe bið uneap³ ȝihtlung. Gif he bið on .xxiii. nihta fe bið þeorf ſceaða. Gif he bið on .xxiiii. nihta fe bið ȝefþincfull on hiſ liſe. Gif he bið on .xxv. nihta fe bið ȝehealtſum hiſ liſe. Gif he bið on .xxvi. nihta fe bið þeorcef ȝælfa. Gif he bið on .xxvii. nihta fe bið to ſƿecnum þingum akenneð. Gif he bið on .xxviii. nihta fe ne bið naðor ne eapm ne peliȝ. Gif he bið on .xxix. oþþe on .xxx. nihta ealð[ne] monan akenneð . fe bið ȝoð ȝ ƿrenðliðe.⁴

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

Ðæne æpeſten nȝhte þonne niþe mone bȝð ecumen . þ̅ mon þonne in ſƿeofne ȝefihþ . þ̅ cȝmeð to ȝefean . þæne æfteran niht . ȝ þone ðriððan nȝht . ne bȝoð þ̅ naðer ne ȝoð ne ýfel . Ðæne feorðan nȝht . ȝ þeopa⁵ fiſtan . pene heo ȝoðne ȝefnemeðneſſe . þæne ſýxtan niht þ̅ þu ȝefýx . ſƿa hȝt bȝoð . ȝ þeo pȝð eorfoþu ȝeo ſcilt . þeþe feofoðan nȝht . þ̅ þu ȝefixt . ſƿa hȝt bȝð . ȝ æfter mycelne tȝðe aȝæð . þæne .viii. niht . ȝ þeþe niȝoþan . naþe⁶ þu ȝefihft . ſƿefn þ̅ bið able⁷ oðþe tpeȝa þeþe niȝoðan⁸ niht þ̅ þeo ȝemeteð . þ̅ bioð

¹ Gif hiſ he, C.

² fo, MS. C.

³ unep^h, T.

⁴ ƿrenðliþe, T.

⁵ þeopa, MS.

⁶ Read þæt þe.

⁷ Read abl.

⁸ Read teoðan. Eleventh is not here.

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

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

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

butan feſtneſſe . þeope .XII. niht . ʒ þeope .XIII. niht
 ine þrum ʒagum þu ʒefihſt þin ſpefn . þeope .XIII.
 niht.¹ ne haſað þæt nane ʒefnemedneſſe . þeope .XV.
 niht . hit haſað litte ʒefnemedneſſe . þeope .XVI. niht .
 æften mýcelne tide aʒæð þin ſpeofn. ðere .XVII. niht .
 ʒ .XVIII. ʒ niʒontene . in .III. ʒ .C. um ʒaʒa bið goð
 ſpefn. ðonne ſe mona bið .XX. niht . ʒ .I. ʒ .XX.
 niht . þ bið ſc̅ap oðþe ceap in þem ſpefne topeapð . þonne
 heo byð .II. ʒ .XX. niht ealb . þ þu ʒefihſt hit lenʒeð
 to ʒobe ʒ² ʒefean . þonne heo bið .III. ʒ .XX. nihta
 ealb . þ bið³ cūb ʒ ʒefit. ðonne heo bið .III. ʒ .XX.
 nihta ealb . ʒ .V. ʒ .XX. ʒ .VI. ʒ .XX. nihta ealb . þ
 bið peopð lic eʒe on niʒon ʒagum . oðþe on .X. þin
 ſpefn aʒæð . þonne heo bið .VII. ʒ .XX. ʒ .VIII. ʒ .XX.
 nihta ealb . ealne ʒefean þ biðneð . þonne heo bið .
 .IX. ʒ .XX. ʒ fulle .XXX. nihta ealb . þ bið æfne buton
 ſpæcneſſe ;—

fol. 148 b.

SE ðe bið acenned on annihtne mona . ſe bið lange⁴
 lifes . ʒ pel eðl. Se þe bið on .II. nihta ealbne monan .
 ſe bið⁵ feoc. Giſ he bið acenned on .III. nihtne monan .
 ſe leofaþ lange ʒ hýðig.⁷ Giſ he biþ feoper nihta ealb .
 he bið ʒuce. Se on .V. nihtne bið ʒebopen ʒunʒ he
 ʒepitað. Se þe bið acenned on .VI. nihtne . ſe biþ
 lange lifes . ʒ ʒefelig. Se þe bið acenned on .VII. nihta
 ealbne mona . ſe leofaþ lange on purþunge. Giſ ſe
 mona bið eahta nihta ealb⁸ ſe ʒepiteþ ſona. Giſ he
 bið acenned on niʒan nihtne ealbne monan . ſe biþ
 ſpacenðlice acenned. Se ðe bið⁹ acenned on .X. nihtne
 ealbne⁹ monan . ſe bið ðropepe. Giſ man biþ acenned
 on .XI. nihta ealbne monan . ſe bið lanðef oſepʒenza.
 Se biþ acenned on .XII. nihta ealbne¹⁰ monan . ſe biþ

¹ nith, MS.² ʒ, MS. omits.³ bið, MS.⁴ nihta, MS.⁵ So MS.⁶ bið, MS.⁷ For eadig.⁸ ealð, MS.⁹ ealne, MS.¹⁰ ealne, MS.

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

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

[lanzer]¹ lifes. ȝ on eallum hif þingum peopþ mannum mid ȝode. Gif man bið acenned on .XIII. nihta ealbne monan. fe bið ricef paldend. ȝ ȝobcund. Gif man biþ acenned on .XIII. nihta ealbne mone. fe bið ælcef ȝobef pȝrþe.

Spa hȝilc man fpa on funnandæg. oððe on niht acenned bið. onforȝlice leofað he. ȝ bið fægȝer. Gif he on monandæg. oððe on niht acenned bið. he bið acpealb fram mannum. lepðe fpa clæroc fpeþer he bið. Gif he on tīpefdæg bið acenned. oþðe on ða niht. fe bið æperð on hif life. ȝ bið man ȝ ðpære. Gif he bið on poðnefdeȝ oþðe on ða² niht acenned. he bið fcarp ȝ bitep. ȝ fpiðe pær on hif porðum. Gif he bið acenned on þurpēf dæg oþðe on þa niht. he bið fpiðe ȝefibfum. ȝ pæl eði. ȝ pel ȝepeaxeþ. ȝ he bið ȝod lufiend. ȝ eallif fram pifum. Gif he bið acenned on fȝiȝendeȝ oððe on ða niht. he³ bið aperiȝet fram⁴ mannum. ȝ he bið ðiȝi cpeafti. ȝ fram allum mannum he bið laþ. ȝ æpne iſel þenceþ on hȝ heortan. ȝ he bið deof. ȝ fpiðe⁵ onðpedende. ȝ he leng ne leofað. þonn on midpe ilde. Gif he bið acenned on ȝatepner dæg. oþðe on ða niht. hȝ dæde beoð fpanlica.⁶ ȝ he bið ealðorþman ȝpa pep⁷ ȝpa piſ. ȝpa pære he bið. tæla him ȝehimpeþ. ȝ lange he leofaþ:—

Gif midðerþintep meſfedeg bið on ȝunnan deȝ. þonne bið ȝob pintep. ȝ lengten pindbi. ȝ ðriȝe fumer. ȝ pingearðaf ȝode. ȝ ȝceap beoð peaxende. ȝ hunu beoð ȝenihȝum. ȝ eal ȝib bið ȝenȝhtȝumo. Gif he bið on monandeg fe midðer þintep meſfedæg. þonne bið gemenȝed pintep. ȝ ȝob lengten. ȝ pindȝ fumer. ȝ ȝfȝiȝ. ȝ beoð ȝode pingearðaf. ȝ fpiþ feopme mannum. Gif he bið on tīperdeȝ. þonne bið ȝfag⁸ pintep. ȝ pindȝ lengten. ȝ penȝ fumer. ȝ moni piſ fpeltað.

¹ Not in MS.

² ða, MS.,

³ pe, MS.

⁴ fram, MS.

⁵ fpiðe, MS.

⁶ For fpanlica.

⁷ pepep, MS.

⁸ ȝfel ?

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

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

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

fol. 141 b.

ƿ scip beoð fæcnode . ƿ ciningas forþeorðað. Gif seo midþinter bið on roðnefdæg. þonne bið heaƿð pinter . ƿ ƿrim . ƿ ýfel lengten . ƿ ƿob fumer . ƿ ƿingearðas beoð ƿerpenefulle . ƿ hunig býð lefse. Gif heo býoð on þunrefdæg. þoñ býoð ƿob pinter . ƿ ƿindig lengten . ƿ ƿob fumer . ƿ ælc ƿob býð ƿenihƿum in þem selfan ƿeare. Gýf se midþinter býð on ffigendæge . þonne býð onpenðæblic pinter . ƿ býð ƿoð¹ fumer . ƿ býð ƿenihƿumef micel. Gif se midþint býð on fetepnef deæg . þoñ býð pinter ƿeðnefæblic . ƿ ƿindig lengten . ƿ ƿestmas fƿincað . ƿ fceƿ cpellað . ƿ ealde men ƿeritað . ƿ þa clenan beoð leahƿode ;

ÐER feƿð² ýmb ðrihtnef ƿebýrð . ýmb þa .xii. niht hif tibe.³ Gýf se ƿind býoð on þa forþma niht . ƿehaðode ƿeƿas fƿelcað . þæne ærteƿan niht . ƿ þene þriððan niht [ƿif] bið ƿinð⁴ þonne ƿefƿnas⁴ forþeorðað . þeone ƿeorðan niht ƿif ƿind býð⁵ lef býð litel. Ðæne .v. niht ƿif ƿind býð⁵ þonne býð fæcne on feo . ƿ fceƿu forþeorðað. Ðene .vi. niht ƿif ƿind býð . ðonne abla býoð þý ƿeare . on eorðan miſlica. Ðene .vii. niht ƿif ƿin[b] býoð⁶ fƿir býð fƿýðe ƿýfe þý ƿeare. Ðene .viii. niht ƿif ƿin[b] býoð.⁶ þonne ælde men⁶ fƿelcað. Ðene .ix. niht ƿif ƿin[b] býð . fceƿ fƿelcað. Ðæne .x. niht ƿif ƿin[b] býð⁷ tƿeoƿ býoð forþerƿede. Ðæne .xi. niht ƿif ƿind býoð . æale nyetenu forþeorðað . þonne .xii. niht ƿif ƿinð býð⁷ þonne býoð micel ƿeƿoht on eorðan :—

þý forþma dæg ðrihtnef ƿebýrðe . gýf funne fceýneð mýcel ƿeƿea býoð mid mannum . ƿ ƿenihƿum.⁷ Gýf þý ærteƿan dæg funne fceýneþ . þonne byð on ængel

¹ Read ƿob.² feƿh, MS.³ hif tibe, MS.⁴ Read ƿestmas.⁵ býob, MS⁶ Probably ealboƿmen.⁷ Read ƿenihƿumnef.

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 gold eað begeate. Gýf þý þrýððan bæz funne
 fcyneð . betpeoh eapmum mannum mycel gereohc býoð .
 ʒ betpeoh cýnizum . ʒ rýcum mannum micel fib. Gýf
 þý .III. bæze funne fcyneð . þonne þa olfenda mýcel
 gold oðberað þan ætmettum¹ þa þone goldhord healben
 fcolben. Gýf þý .V. bæze funne fcyneð . mýcel bloft-
 man bleoda beoð þý gere. Gýf .VI. bæze funne fcyneð
 driht[en] fendeð mýcele meolc. Gýf .VII. bæze funne
 fcyneð . mýcele feftmaſ on treopum beoð. Gýf þý .VIII.
 bæze funne fcyneð . ðonne býð cpic feolfor eað zeate.
 Gýf þi .IX. bæze funne fcyneð þonne god fendeð micelne
 fulluht on zeape. Gýf þi .X. bæze funne fcyneð . þonne
 býð fé ʒ ealle ſea mib rixum ontineð. Gýf þi .XI.
 bæze funne fcyneð . micel coftunz býð deaðef mib
 mannum. Gýf þi .XII. bæze funne fcyneð . men beoð
 pace . ʒ býð micel fib on eorðan :—

AN meffe forſtant .XII. daga feaſten .X. meſſan .III.
 monað .XX. meſſan .VIII.² monað .XXX. meſſan .XII.
 monað feſten ſtant . þeof ʒoðcunðnes ʒf ʒeſæt rýð
 manna fipenum . ʒ ʒyltum miſſe ſanʒ ʒ fealm ſanʒ . ʒ
 ealmeſſe.

Ðunð tpełftiz ſaltera fealma ʒæð for .XII. monþa
 feſten .I. fealma anef bæzeſ feſten forſtent . oððe
 .X. fiðum ſinge miſerepe mei deus . ʒ ſpa ſela pater
 n̄ia . ʒ þýn leor to eorðan aſtrecece :—

On³ anpaðne ʒer ʒýf hýt þunpue on funanðæz .⁴
 þonne tacnað þ micelne blodet ʒýte in fumepe þeode . ʒ
 on oðerne : þonne tacnað þ peber cýnebeapn acpealð⁴

¹ So MS.

² VII., MS.

³ So MS.

⁴ See further on, p. 180, these ten lines, from an earlier text, with variations.

then gold shall be easy to get among the English. If the sun shines on the third day, then shall be a great fight among poor men, and abundant peace between kings and powerful men. If the sun shines on the fourth day, then the camels shall bear off much gold from the emmets which should guard the hoard of gold.* 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 *Equivalentia*. masses as four months, twenty masses as eight months, thirty masses as twelve months fasting. This divine ordinance is established in regard to mens crimes and guilts: the mass song, and the psalm song, and almsgiving.

A hundred and twenty psalms out of the Psalter are as good as twelve months fasting; one psalm is as good as one days fasting, or sing the psalm *Miserere mei Deus* ten times, and as many paternosters, and lay thy cheek upon the earth.

In the present year, if it thunders on a Sunday, then that betokeneth a great bloodshed in some nation. If on the next day, Monday, that storm betokeneth that a royal child shall be put to death. If it thun-

* Herodot. Book III. 102.

býð. Gýf on tipes bez þunrueð . þonne tacneð þ pest-
mað gefriðunge. Gýf on pobnef bæzge þunrue . þonne
tacneð þ lanð biðenene cpælm. Gýf on þunref bæz
þunrað . þ tacnað rif manna cpealm. Gýf on frugeðæg
þunrað . þonne tacnað þ seo deora cpealm. Gýf on sæ-
ternef bæz þunrað . þonne tacnað þ demena 7 gereftena
cpealm :—

De Somniorum
eventu.

Gýf mon meteð þ he gefeo eapn on hif heafod ufan
gefeattan.¹ þ tacnað micel¹ peorðmýnd . 7if him þince
þ he feala eapna ætſomne gefeo . þ bið yfel nið . 7
manna fætunga 7 feapa. Gýf him þince þ he gefeo beon
hunig bepan . þ býð þ he on eadezum hadum feoh
geftreonað. Gýf hine beon ftungen.³ þ býð þ hif mod
býð frðe onftipeð fram ælpeodezum mannum. Gýf
him þince þ he gefeo beon in to hif huſe fleozan.³ þ
býð þef huſef afeftnef.⁴ Gýf him þince⁵ þ he gefeo fela
fugla æt ſamne . þ býð æfeft 7 gecid.⁶ Gýf he fuglaſ
gefeoz betpenan heom⁷ pinnan . þ býð þ rice hadaþ⁸
pinnað⁹ heom beotpeonan. Gýf hif næðpe ehte.¹⁰ beorpe
him pýð íple pīmen.¹¹ þonne him þince þ hif eapn
ehte.¹² þæt bið deað. Gýf him þince þ he hine on ha-
tum pætere þpea¹³ þ býð hif licef tiberneþ. Gýf him
þince þ he hine on cealðum peterum¹⁴ þpea.¹⁵ þ býð hif
licef hælo 7 gefynto. Gýf him þince þ he hine on ſæ
bæðige . oððe þpea : þ býð bliſſe. Gýf he fægen peter
gefeo oððe ofen færeþ.¹⁶ þ býð orforznýff.¹⁷ Gýf hine
meteð þ he ðrofætere gefeo . ne deah þæt. Gýf he
zobd rindeð . zob ſpefn þ bið . 7 yfel þem þe hit

fol. 151 a.

¹ T. omits.

² ſtakian, T.

³ fleon, T.

⁴ æleðnýff. T. ; afeftmað, J.

⁵ þineþ, T. J.

⁶ geflit 7 cib, T.

⁷ J. omits.

⁸ habep, J.

⁹ pinnan, J.

¹⁰ Gýf him þince þ hine næððpe
tepe, T.

¹¹ pīmen, J. ; pīmmen, T.

¹² fpyþe etc, T.

¹³ baþige, T.

¹⁴ pætre, T.

¹⁵ baþige, T.

¹⁶ fape, T.

¹⁷ orforpneſſe, J.

ders on Tuesday, then that betokeneth failure of crops. If it thunder on Wednesday, that betokeneth death of tillers of the land. If it 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.**

If a man dreams that he sees an eagle settle on his head, that betokeneth much honour. If it seems to him that he sees many eagles at once, that shall be harm and assaults and plots of men. If it seems to you that you see bees carrying honey, it shall prove⁴ to be the earning of money from wealthy persons. If bees sting him, that signifies that his mind shall be much disturbed by foreigners. If he fancy he sees bees fly into his house, that shall be the destruction of the house. If he fancy that he sees many fowls together, that shall be jealousy and chiding. If he seeth fowls fight one another, that shall be that powerful persons⁸ are in contest. If a snake pursue him, let him be on his guard against evil women. When it seems an eagle pursues him, that is death. If it seems he washes himself in hot water, that signifies indisposition of body. If he seems to be washing in cold water, that denotes¹² the health and soundness of his body. If it seems that he bathes or washes in the sea, that is bliss. If he sees or travels over a fair piece of water, that is, ease of mind. If he thinks he sees turbid water, that has no significance. If he finds gold, that is a good dream,

* A very minute collation seemed unsuitable in this piece.

T. fol. 36 b.

gecýnbe¹ ne bið. Gýf he mancaſ oððe peniġaſ ſinðæġ.² þ bið æſft.³ Gýf him þince þ he peniġaſ geſio . ȝ ne oðþine : ȝoð þæt bið. Gýf he hie nimeð : ne ðeahȝ þ him. Ðonne him þince áþ oððe iſen þ he habbe . þ bið ȝoð. Gýf him þince þ he leað⁴ habbe . ſum unſiþð him býð toþearð. Gýf him þince þ he æt ſorð ȝepitenum men ahteſ onſo . of unpenum him cýmeð ȝeſtneon. Gýf him þince þ he æt ſiccum men feoſ on fo . alyſfeðneſ ðæt býð hiſ⁵ þnocca. Gýf him þince þ hiſ huf býpnð.⁶ micel blæb ȝ toþhtneſ him býð toþearð. Gýf hie oſt býnnen . þ bið micel⁷ ȝeſtneon. Gýf man meteȝ þ he hiſ huf timþrie . þ býð hiſ peaxneſ.⁸ Gýf him þinceȝ þ hiſ huf ſi toþorpen . ſum æſpela⁹ him bið toþearð. Gýf him þince þ he hpiſ hpiæġl ȝeſio . þ býð micel þurðminð. Gýf him þince þ he hiſ beapn¹⁰ ſcipe . þonne býð hiſ þnoc litiġenðe. Giſ him þince þ hiſ earum ſý of aſleġen . þ býþ hiſ ȝoða alaetneſ. þonne him þinceȝ þ he micleſ hereſ¹¹ ȝealð aȝe . þanne oſercýmeð he ælle hiſ feonð.¹² Gýf hine meteȝ þ he aþiht þeþan ȝeſeo . þ býð unġeþaðneſ.¹³ Gýf him þinceȝ þ he¹⁴ mid ȝeþenob ȝýrðel¹⁵ ſio ȝýrðeð . ðæt býð anmodneſ. Gýf hine mæte þ he hebbe ȝylðene beaȝ . þ býð þ he ȝeþiðð healiġne ealðorðom. Gýf him þince þ he habbe þuð lic . þ¹⁶ býð hiſ ȝoða þanung.¹⁷ Gýf hine mete þ he ne mæȝe ýþnan . micel þnoc him býð toþearð . þonne him þince þ he ſpipe . þ býð ſpa hpiæt ſpa he ana piſte¹⁸ þ hit þeoriðæð¹⁹ ýppe.²⁰

¹ Without ȝe, J.² ȝ for þ is frequent in this MS.³ Omitted in T.⁴ læb, J.⁵ J. omits.⁶ þupnat, J.⁷ micellicu, J.⁸ þ býf ȝoð býþ peaxenðe, T.⁹ ætlaetneſ, T.¹⁰ beapn, J.¹¹ For hæcces: micleſ hpiæġleſ, T.¹² ȝynð, T.¹³ unġeþaðeſ, J.¹⁴ ſeo, J. adds.¹⁵ ȝeþeneþan ȝýrðle, T.¹⁶ þonne, J.¹⁷ þaniend, J.¹⁸ þæt, T.¹⁹ ȝýrð, T.²⁰ 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,* 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

* As Beag is masculine, it fol- | pressed, and it stands for xylb-
 lows that in gylbene one n is sup- | enne.

fol. 151 b.

Gýf hine mete þ he geseo blinbne man geborenne . þ byð forlætnef hif zoda. Gýf him þince þ he mid eýninge spnece . him cumeð ze fealic zifu to 7 zodb. Gýf hine mete þ he gebunden si . læpe ic hine þæt he him beorze pýð fneeno þing. Gýf him þince þ he ftize on heah clif.¹ þ tacnað zodb. Gýf him þince þ he of ðune aftize . bnocef del he onfehþ. Gýf hine mete þ he mid hif freondes pýfe hæme . þæt byð adl. Gýf him þince þ he mid hif azene pife heme . þ byð zodb spefn. Gýf hine mete þ he hine zeorne to zode gebibbe . micel zepa² him byð topeapn. Gif him þince þ he fy ungyrn . bnoc þ biþ. Gif him þince þ he dracan geseo : zodb þ biþ. Gif him þince þ he deme dom þ biþ zodb. Gif him þince þ hif heafod fy bescoren þ byþ bnoc. Gif him þince þ he hæbbe micel feoh tidbernef him biþ topeapn. Gif him þince þ he hæbbe nepe sceof . mid bnoc him cynþ zefneon. Gif him þince þ he bec hæbbe þ biþ uncwð hlaforð oððe ealdrorman. Gif him þince þ he huntize beorze him zeorne wið hif fynb. Gif him þince þ he hundaf geseo . 7 hi hine gnetan . beorze him eao wið hif fynb. Gif him þince þ he geseo hundaf ýrnan þ byþ micel zodb topeapn.³ þonne him þince þ he ríscaf geseo þ byð nezn. Gýf him þince þ he bjaðne monan geseo . þ byð zodb spefn. Gýf mon mete þ he hwiþ hory hæbbe . oððe on riðe . þ byð peorðmínb.⁴ Gýf him þince þ he on blacum hory riðe . þ byð hif moðef anznef.⁵ Gýf him þince þ he on neaðum hory riðe . þ byð hif zoda panizend.⁶ Gýf him þince þ he on fealapan hory riðe . þæt byð zodb . oððe zneazan .⁷ þ byð zodb spefn. Gýf man meteð þ he pær flea . þ byð zecwð pýð hif fneonb. Gýf him þince þ he hif feonb⁸ flea . beorze

T. fol. 37 a.

¹ heanne munt, T.² gýfe, J.³ Ten lines from T.⁴ peorðmynt; T.⁵ zoda moðef eaznef, J.⁶ panung, T.⁷ zneazum, T.⁸ For h. r., oððerne, J.

dreams that he sees a man born blind, that is loss of property. If he dreams that he speaks with the king, a joyful and good gift is coming to him. If he dreams that he is bound, I warn him to be on his guard against peril. If he fancies he is mounting up to a high
40 cliff, that betokens good. If he fancies he is descending from one, he will have his share of trouble. If he dreams *se cum uxore amici rem habere*, that is sickness. If he imagines *se cum uxore sua rem habere*, that is a good dream. If he dreams that he is praying
44 earnestly to God, much joy is at hand for him. If he fancies that he is ungirt, that shall be trouble. If he fancies that he sees a dragon, that is good. If he thinks he is judging judgment, that is good. If he fancies
48 that his head is shorn, that is vexation coming. If he imagines he has much money, indisposition is at hand. If it seems he has new shoes, profit with annoyance is at hand. If he thinks he has books, that signifies a strange lord or governor. If he fancies he is a hunting,
52 let him be well on his guard against his enemies. If he thinks he sees hounds, and they bay him, let him be on his guard against his enemies. If he thinks he sees hounds run, that stands for much coming good. When he thinks that he sees fishes, that signifies rain. If he fancies he sees a full moon, that is a good dream.
56 If a man dreams that he has or rides upon a white horse, that portends honour. If he thinks he is riding on a black horse, that is anxiety of mind. If he fancies he is riding on a bay horse, that is decay of fortune. If he fancies he is riding on a dun or on a grey horse,
60 that is a good dream. If a man dreams he kills a man, that portends chiding with his friend. If he dreams

fol. 152 a.

T. 37 b.

he him Ʒeorne pýð fīæcno þing. Gýf him þince þæt he þeoƿaſ Ʒefeo . him býð Ʒoð topeað. Gýf hine mete þ he ðeaðne mann cýffe . þ býð lang lýf Ʒ Ʒoð . þonne him þince þ he Ʒefeo ſcýp ýnnan . Ʒoð æpenðe him býð topeað. Gýf hine mete hnýte ſomne . 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 Ʒefeo . þ býð ængnes. Gif him þinceð þ he bellan Ʒefeo . oððe Ʒehipe . peopðmīnð him býð topeað. Gýf hine mete þ he cīrican Ʒefeo oððe ſinƷan Ʒehipe . micel Ʒoð þ tacnað. Gif him þince þæt he Ʒefeo man mīð pæpnan Ʒepunðoðne . ýmbhībiƷ ſorƷ þ býð. Gýf him þince þæt he pæpen peƷe . þ býð oſſorh. Gif him þince þ he piþ hiſ ſcīpſt ſpnece . þ tacnað hiſ ſynna ſorƷƷyrennyffe. Gif him þince þ hiſ piſ ſi mīð beapne . þ bið Ʒoð ſpefen. Gif him þince þ he næððran Ʒefeo þ bið ýfeleſ piſeſ niþ. Gif him þince þ he Ʒefeo lic bepan ne biþ þ nan laþ. Gif him þince þ he æt populð Ʒeſlitum ſi . þ tacnað him ađl topeað. Gif him þince þ he hæbbe hpiſ ſceap . þ tacnað Ʒoð. Gif him þince þ he hæbbe ſepi hpiýðer . ne býþ þ naþor ne Ʒoð ne yfel. Gif him þince þ he epize oððe ſaupe . Ʒeſtneon him biþ topeað. Gif him þince þ he aþiſt on Ʒoðeunðum bocum pæðe oððe leopniƷe .¹ micel purðmynſ him býþ topeað æt Ʒoðe. Gif him þince þ he on lipýlcepe pæƷerne ſtope ſi . nið hiſ moðeſ him cýmeð.² Gýf man mete þ he Ʒefeon ne mæƷe . læpe ic hine þ he him pið hiſ ehtenð beopƷe. Gýf man mæte þ he ſeoluc . oððe Ʒoðpeb hæbbe . Ʒoð hiſ býð . hpiſum Ʒ hpiſum leaſunƷ. Gýf mon mete þ he ſileð ſý . Ʒoð þ býð. Gýf man mete þ he peopðlice Ʒeſeſtob ſio . Ʒoð þ býð. Gýf man mæte þ he ſeola ſƷyna æt ſamne Ʒefeo . þonne mæƷ he penan bpoceſ. Gif him þince þ he ſeala henna Ʒefeo oððe

¹ leopninge, T.| ² Ten lines from T.

that he kills his enemy, let him earnestly beware of perils. If he fancies he sees thieves, good is approaching. If he dreams he kisses a dead man, that is good and
64 long life. If he thinks he sees a ship run, a pleasant message is coming for him. If he dreams he is gathering nuts, that is good if he does not eat them, and evil if he eats. If he fancies he kisses another, that is good. If he dreams that he eats or sees honey, that
68 is vexation. If he dreams that he sees or hears a bell, honour is at hand for him. If he dreams he sees a church, or hears the singing, that betokens good. If he fancies he sees a man wounded with a weapon, painful solicitude is meant. If he thinks he is wielding a weapon, that is relief from care. If he imagines he is speaking with his confessor, that betokens forgiveness of
72 his sins. If he thinks his wife is with child, that is a good dream. If he fancies he sees an adder, that means a wicked womans spite. If he thinks he sees a body borne along, there is no harm in that. If he thinks he is at a scolding match, that betokens sickness at hand.
76 If he dreams he has a white sheep, that portends good. If he fancies he has a bull, that is neither good nor harm. If he fancies he is ploughing or sowing, gain is at hand. If he fancies he is reading or learning anything in divine books, much honour from God is
80 approaching for him. If he dreams he is in any fair place, vexation of mind is coming. If a man dreams that he cannot see, I advise him to fortify himself against his persecutor. If a man dreams that he has silk or muslin, at whiles it is good, at whiles deception. If a man dreams that he is defiled, that is good.
84 If one dream that he reposes magnificently, that is good. If a man dreams that he sees many swine together, then he may look out for trouble. If he fancies he sees or possesses many hens, that is good. If a man

fol. 152 b.

hæbbe . þ̅ bið ȝob . Gýr man mæte þ̅ he henne ægeru
 hæbbe . oððe ȝicȝe ne deah hým þ̅ . Gýr mon mete þ̅
 he ȝæt ȝefeo . þonne mæg he penan þæf laðpendan
 feondes him on neapȝfte . Gýr mon mæte þ̅ he feola
 ftoð hopfa habbe . oððe ȝefeo . afeftneffe hif ȝoba ðæt
 tacnað . Gýr man mete þ̅ he feola ȝofa hæbbe . ȝob þ̅
 býð . Gýr him þince þ̅ he ſceap pullȝe . ne bið þ̅
 ȝod . Gýr man mæte þ̅ he pipep ete . ne deah þ̅ . Gýr
 mon mete þ̅ he feala ſpepa ȝefeo æt ſamne . þonne
 býð þ̅ þæt he on hif feondum hif pillan ȝeppȝhð.¹ Gýr
 mon mete þ̅ he þin ðrince hele him býð topeapð . Gýr
 man mæte þ̅ he býnnende canbele ȝefeo oððe on hanða
 habbe . ȝob þ̅ býð . Gýr him þince þ̅ he ele hæbbe oþþe
 mid ſmȝȝe . micelne ȝeſean þ̅ tacnað æȝþer ȝe hep
 on populbe ȝe æfter .

ON² annihcte monan ȝær to cýnȝe . ȝ biððe þef þu
 pille . he þ̅ ȝiſeð ȝanȝ in to him on þa þriðða tȝ
 þef ðeȝef . oðð[e] þonne þu pȝte þ̅ ſæ ſi ful . On .II.
 nihcte monan ȝanȝ þonne ȝ býȝe land þæt þine ýlþan
 æp ahton . þonne meht þu hit aléſan . ȝ on .II. nihcte
 mona he³ býð ȝob to fæpanne on oðer land . ȝ pȝr
 to on þonne to riht liſe . On .III. nihcte monan ȝap
 þonne on þin land . ȝ þu hýf þonne pel ȝealbeſt . ȝ
 ſec þine fpeonbe ȝ hi beoð blýðe . ȝ .III. nihcta mona
 býð ȝod an to ficanne . On .IIII. nýhta monan fibba
 þa cidenða men . ȝ þu hie ȝefibbaſt . ȝ on þone bæȝ
 ſec þine fienð ȝ þu hie ȝemetef . ȝ hi beoð ȝealðne .
 Se .IIII. nihcta mona ſe býð ȝob þæm erȝendan hýf

¹ þ̅ þu orepcȝmſt ealle þine ȝȝnb,
 T.

² The first few lines of this piece
 are found in an earlier form in MS.
 Cott. Tiberius A. iii. fol. 37 b. thus:
 —On anpe nihcte ealðne monan ȝap
 þu to cinge . biðe þæf þu pille he
 þe þæt ȝið . ȝanȝ into him on
 þa þriðban tibe þæf bæȝef . oððe

þæne þu pene þ̅ ſæ ſȝ full . On
 tpa nihcte monan ȝap to . ȝ bige
 land þ̅ þine ýlþan ahton . þonne
 miht þu hit alýſan . On .III. nihcte
 monan . ȝap þonne on þin land ȝ þu
 hif pel ȝealbeſt . ȝ ſec þine fȝȝnb .
 ȝ hi þe beoð blipe .

³ 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 bone . ȝ þem ȝrundenne hif cƿeoru . ȝ þem
 cƿemen hif cƿinge to anginnane. On .v. nihte monan
 ȝanȝ to þinum þeahtere ȝ he þonne þe in eallum
 þingum ƿel ȝeþengeð . ȝ fec on þone dæg þine frend .
 ȝ fe þeo ftelað on þone dæg . ne ȝeahfað hit manna.
 On .vi. nihtne monan dō þonne hiȝ on þin beð .
 ðonne hafast þu þæron nenige ƿunelic far . ac þu þer
 býft ȝefeonbe he if eac ȝob circean on to timbrane . ȝ
 eac ſceƿeſ timber on to anginnanne. On .vii. nihtne
 monan biðbe þine laforð he þe feleð . ȝ ȝýf þu ƿille
 feðan cyniȝaf bearn . oððe æðeleſ monneſ ȝeleoð hine
 in þin huf ȝ in þineſ hireðeſ ȝ feð hine þonne býð
 þe þ ȝob. Se .vii. nihta mona if ȝob on to fixiane ȝ
 æðeleſ monneſ ƿerȝulð an to manianne .¹ Se .viii.
 nihta monan ȝeuntrumað ne léorað he lange . ac he
 ýf ȝób on oðer land to feranne . ȝ ƿýf to bƿ[n]ȝane.
 On .ix. nihtne monan fer to cyniȝeſ bene ȝanȝ in
 to him æt fulne féo . þonne býft þu ȝefunðful ƿýð
 hine. On .x. nihtne monan biðbe ſƿa hƿaf ſƿa þu
 ƿýlle . hýt þe býoð ȝere. Se .x. nihta mona he ýf
 ȝob to ftandanne mid æðelum monnum . ȝ to ſƿe-
 canne hymb heora ƿeorc . ȝ eac býfcop . an to céſane .
 ȝ ealðorumen ȝ cyniȝaf. On .xi. nihta ealð mona fæp
 on ſƿa hƿelce healfe midðanȝearðeſ ſƿa þu ƿýlle . ne
 ſceð þe næniȝ ƿiht ne man [ne] ðior . ȝ he býð ȝob
 an to cƿellanne midle fixaf on fæ. On .xii. nihte
 monan býð ȝob tō feranne ofer fæ . ȝ on hƿið to
 ferenne . ȝ æac to ȝepƿianne . On .xiii. nihte mone
 ælð fæp in nipe huf . ȝ nim eal² mid þeo þƿio fata
 ful æleſ ȝ meolce . ȝ hýt bið æac ȝob ceap to miltian.
 On .xiiii. nihte monan if ȝob ælc ælȝe to anginnanne
 æneſt . ȝ on nipe hireð to færenne . ȝ ƿneoft to

fol. 153 b.

¹ Read nūmanne.| ² Read eac.

his plough, and for the grinder to begin with his quern, and for the chapman to begin his chaffer. When the moon is five days old, go to your counsellor, and he shall intercede well for you in all matters; and on that day seek your friends: and as for him who steals on that day, none shall hear of it. When the moon is six days old, put fresh hay on your bed, then, thereon, you shall have no lasting disorder, but you shall be in joy. This day is also good to build a church on, and also to begin building a ship. When the moon is seven nights old, request your lord, and he will grant your request; and if you propose to foster a royal child or a nobleman, fetch it to your household, and so foster it, it will be well for you. The seventh day of the moons age is good for fishing; and for taking a nobleman's bloodmoney. He who falls ill on the eighth day of the moons age, will not live long; but the day is good for setting out on a journey abroad, and for fetching a wife home. On the ninth day of the moons age, go to make request of the king, go into his audience hall before high water, and then you will be successful with him. When the moon is ten days old, ask what you will, it shall be promptly ready for you. The tenth day of the moons age is good for standing with noble men, and for speaking about their business; and also for choosing a bishop, and aldermen, and kings. When the moon is eleven days old, go to what quarter of the world you will, nothing shall harm you, neither man nor beast; and it is a good day to kill big fishes at sea. When the moon is twelve nights old, it is good to travel over sea, and to join a retinue, and to get a wife. When the moon is thirteen days old, go into a new house, and take also with you three vessels full of oil and milk; and it is also a good day to milk cattle. When the moon is fourteen days old, is good for beginning dyeing, and for joining a new household, and for ordaining a priest, and for a nun to receive

halgiene . 7 nunnan haliz neƿ to anƿone. On .xv. nihte monan . hȳf ȝob to fixianne . 7 huntum heortaf to fecanne . 7 ƿilde ſƿin. On .xvi. nihte monan ƿar ofſer fæ . 7 ſite on þeƿ ſciƿeƿ fōrð ſtefna ðonne ȝefeceƿ þu þ̅ land ſƿa þeo leoƿeƿt beoð . 7 ƿƿeond ƿinðeƿt be- ȝeondan þæm fæ . 7 he iƿ ȝoð hoƿðerƿ on to ſcæƿiene . 7 minſter to ȝereƿanne . 7 to ſætenne. On .xvii. nihte mone ȝȳf þu ƿȳlle huƿ timbran . beƿ þ̅ timber:—

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

fol. 38 b.

On anƿearðan ȝeara. Giƿ ſe ƿorſma þunor cȳmð on funnan bæȝe . þonne tacnað þ̅ cȳnne¹ beaƿna cƿealm. Giƿ hit on monan bæȝe þunȳȝe þonne tacnað þ̅ mi- celne blodȝȳte on ſumpe þeode. Giƿ hit on tiƿeƿ bæȝ þunȳȝe . þ̅ tacnað ƿæƿtma ȝeƿeƿrunȝe. Giƿ hit on ƿoðneƿ bæȝ þunȳȝe . þ̅ tacnað land biȝeneȝena cƿealm . 7 cƿæƿtȝna. Giƿ hit on þunneƿ bæȝ þunȳȝe . þ̅ tacnað ƿiƿmanna cƿealm. Giƿ hit on ƿȳȝeðæȝ þun- ȳȝe . þ̅ tacnað ſæðeora cƿealm. Giƿ hit on ſæteƿneƿ bæȝ þunȳȝe . þ̅ tacnað ðemena 7 ȝereƿena cƿealm.

Ðonne ſe mona bið acenneð on funnan bæȝ . þ̅ tacnað .iii. þinȝ on þam monþe . þ̅ iƿ ȝen . 7 ƿinð . 7 ſmȳltnȳf . 7 hit tacnað . nȳtena ƿæbla . 7 manna ȝeƿȳnto 7 hælo. Giƿ he bið o[n] monan bæȝ acenneð . þonne tacnað þ̅ þam þe akennede beoð ſape . 7 ȝeongȝa manna heaƿoð ece on þam monþe. Giƿ he bið on tiƿeƿ bæȝ akenneð . þ̅ tacnað eallum mannum ȝeƿean . 7 ȝeongum ȝeomrunȝe. Giƿ he bið on ƿoðneƿ bæȝ akenneð . þ̅ tacnað þ̅ ȝeƿȳbſume ƿeƿaƿ ƿunnað beȳȳh holdum ƿƿeondum. Giƿ he on þunneƿ bæȝ bið acenneð þ̅ tacnað cȳneȝa hælo þunh læceƿæƿte.² Giƿ he bið on

¹ cyme, MS.

| ² So MS.

the holy vestments. On the fifteenth day of the moons age it is good to fish, and with hounds to seek harts and wild swine. On the sixteenth day of the moons age, go beyond sea, and sit in the prow of the ship, then you will reach the land, according to your desire, and shall find friends beyond sea. It is a good day for examining the state of a store room, and for entering or founding a minster. On the seventeenth day of the moons age, if you have a wish to build a house, hale the timber.

In the present year if the first thunder comes on a Sunday, then that betokens that death of children is coming. If it thunders on a Monday, then that betokens much bloodshed in some nation. If it thunders on a Tuesday, that betokens failure of crops. If it thunders on a Wednesday, that betokens death of farmers and artisans. If it thunders on a Thursday, that betokens death of women. If it thunders on a Friday, that betokens death of sea beasts. If it thunders on a Saturday, that betokens death of judges and counts.

When the moon is new on a Sunday, that betokens three things in that month, rain, and wind, and mildness; and it betokens want of cattle, and health of men. If it is new moon on a Monday, it betokens diseases for such as are born that month, and young mens heads will ache. If it is new moon on a Tuesday that betokens joy to all men, but to young men lamentation. If it be new moon on a Wednesday, that betokens that peaceable men will be living among loyal friends. If it is new moon on a Thursday, that portends recovery of kings by means of leechcraft. If it

ƿriȝeððæiz akenneð . ꝥ bið ȝoð huntorð on þam monþe.
 Giꝥ he bið on fæteƿnef ðæiz akenneð . þonne tacnað
 ꝥ ȝeƿinn . ȝ bloðȝýtaf . ȝ fe þe hit mid fuban ƿinde
 onȝunne þonne hæƿð he fiȝe.

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

On anre nihte ealðne monan fe þe hine ađl ȝeſtan-
 deð . fe biðƿrecenlice ȝeſtanden . Giꝥ hine on .II. nihta
 ealðne monan ađl ȝeſtanðeþ . fona he ariſeþ . Giꝥ hine
 on .III. nihte ȝeſtandeð . fe liþ fæſte . ȝ ƿýlt.¹ Giꝥ
 hine on .IIII. nihta ȝeſtanðeþ . fe bið ȝeſpenceð . ȝ
 þeah ariſt . Giꝥ fe mona biþ .V. nihta ealð . þone man
 mæȝ ȝelacnian . Giꝥ he bið .VI. nihta ea[lb] . ȝ hine
 ađl ȝeſtandeð . fe biþ liſeſ . Giꝥ he bið .VII. nihta ealð
 fe ƿinceað lange . Giꝥ he bið eahta nihta ealð . ȝ hine
 ađl ȝeſtande . fe bið hnaþe ƿeltende . Giꝥ he bið .IX.
 nihta ealð . fe ƿinceað lange . ȝ þeah hƿæðene ariſeþ .
 ȝ eal ƿa .X. ȝ .XI. Giꝥ he bið .XII. nihta fona he
 ariſeþ . Giꝥ he bið .XIII.² nihta ealð . † .XV. † .XVI.
 † .XVII. † .XVIII. † .XIX. ꝥ bið ƿiþe ƿrecenlic on
 þam nihtum . Giꝥ he bið .XX. nihta ealð . fe liþ lange
 ȝ ariſt . Giꝥ he bið .XXI. oððe .XXII. oððe .XXIII.
 fe liþ lange ȝ ƿinceað . ȝ ariſt . Giꝥ he bið .XXIIII.
 nihta fe liȝð fæſte . Giꝥ he biþ on .XXV. nihta . ƿre-
 cenlice fe bið ȝeſtanden . Giꝥ he biþ ȝeſtanden þonne
 fe mona býþ . XXVI. oððe .XXVII. oððe .XXVIII. oððe
 .XXIX. nihta ealð . fe ariſeþ . Giꝥ he biþ on .XXX.
 nihta ealðne monan . ȝeſtanden . uneaðe he ȝeƿyrpð
 ȝ þeah ariſeþ.

¹ ſnylt, MS.

| ² So XIII. is omitted.

is new moon on a Friday, there will be good hunting that month. If it is new moon on a Saturday, that betokens fighting and bloodsheds, and the man who begins that game with the south wind will have the victory.

When the moon is one day old, he who is attacked by sickness will be perilously bestead. If sickness attacks him when the moon is two days old, he will soon be up. If it attacks him when the moon is three days old, he will be fast bedridden, and will die. If it attacks him when the moon is four days old, he will have a hard time of it, and yet shall recover. If when the moon is five days old, he may be cured. If it is six days old, and sickness comes on him, he will live. If it be seven days old, he will be long in a bad way. If it be eight days old, and disease attacks him, he will die soon. If it be nine, ten, or eleven days old, he will be ill long, and notwithstanding recover. If it be twelve days old, he will soon be up. If it be fourteen nights old, or fifteen, or sixteen, or seventeen, or eighteen, or nineteen, there will be great danger on those days. If it be twenty days old, he will be long abed, and recover. If it be twenty one, two, or three, he will lie long in sickness, and suffer, and recover. If it is twenty four, he will keep his bed. If it is twenty five, he is perilously bestead. If he is attacked when the moon is twenty six, seven, eight, or nine days old, he will recover. If he is attacked when the moon is thirty days old, he will hardly recover, and yet will leave his bed.

MS. Cott. Tiberius, A. iii. fol. 30 b.

Glossing a Latin text.

ðe obſeruatiōne lune & quæ cauenda ſint.

Mona ſe forþma on eallum þingum ðonðum nýtlíc
ýf. cild acenned bið mære . glæp . piſ . geftærlæned .
on pætere gedýrfeð gif he ætþint . lang life he bið .
mæben acenned ungeþemmed clæne . milbe . plitig . þerum
gelicgenbe . rihtlice tofcedenne . on æfterearþdan ylbe
heo bið on bebbe lange licgenbe . tacen heo hefð on
muðe . oððe on [oþer] bryuan .¹ fe þe lið² lange he
aðlað .³ ſpa pæt ſpa hine ſpefnað on bliſſe hit bið
geþýrfeð . for þi ne ýfel felðan god hit getacnað . ⁊
bloð lætan oððe þanian ealne bæg . mona god ýf .

fol. 31 a.

Mona ſe oðer on eallum þingum toðonðum nýtlíc
ýf . biçgan . fýllan . ſcýp aſtigan . cild acenned piſ .
milbe . gearp . gefælig . mæben eallſpa . fe þe lið naðe
acorþað . ſpefen næfð gefremincge . nýf na god mona
bloð þanian .

Mona ſe ðriubba þeorca onginna na geðaranap .
butan þ bið geðcenned ſticipian . nýtenu týmian .
þaraſ fýþan . pyrttun na ſap þu forþi ýdele pýnta
beoð accennebe þ bið forſtolen naðe hit⁴ bið funðon .
fe þe gelið naðe he hamacgað . oððe lan[ge] fræceb-
nýffe he þolað . cild acenned gefancfull⁵ gnaðig be
þingum fremebum . felðan he bið ealb . ungodan deaðe
he ſpýlt . meben eallſpa . ⁊ gefpincful . feala þeþa ge-
pilnað . ⁊ heo ne bið ealb . ſpefen ýdel ýf . niſ na god
mona bloð lætan .

Mona ſe þeopþæ þeþcu onginna . cildþu on ſcole
betæcen nýtlíc⁶ ýf . fe þe flæhð naþe[] [bið] funden .

¹ Thus elsewhere for *supercilio* in
this piece.

² bið, MS.

³ hanðlað, MS.

⁴ he, MS.

⁵ For *animosus*.

⁶ nýtlíce, MS.

The first moon *of the lunar month* is useful for all purposes. A child born on it will be illustrious, clever, wise, booklearned ; endangered on water ; *from which* if he escapes he will be long in life. A maiden then born will be pure, chaste, mild, handsome, acceptable to the men, of a right discrimination. In the latter part of her life she will lie long abed. She will have a token on her mouth or eyebrow. He who takes to his bed that day will be long ill. Whatever a man dreams will be turned to bliss, since not evil *or*^a seldom *but*^a good it betokens. It is a good moon, all day, for bloodletting or withdrawing.

The second moon is useful for all purposes : to buy, to sell, to go aboard ship. A child born on it will be wise, mild, astute, lucky. A maiden in like manner. He who takes to his bed will soon recover. A dream hath no fulfilment. This moon is not good for drawing off blood.

The third moon is not good to begin works, except to root out what is grown up again : to tame cattle, to castrate boars ; do not sow a garden that day, since idle worts will be produced. What is stolen will be quickly found. He who takes to bed will quickly be up again, or will suffer long inconvenience. A child born that day will be *spirited*, greedy of others property : rarely he will become old ; he will die by a bad death. A maiden likewise, and she will be laborious ; she will want many men, and she will not be old. A dream is vain. It is not a good moon to let blood on.

The fourth moon is useful to begin works ; to put a child to school. He who absconds will quickly be found.

^a Necessary emendations.

fe þe lyð nað[e] he spýlt oððe uneape he ætþint . fe þe bið acenned¹ forlizenbe . gear tpefe gif he [æt]þint pælig he bið . fræcebnýffe lie hæf[ð] . mæden þ̅ felfe . spefen² fpa pæden fpa god fpa ýfel gefnemminge hit hæfð . fram tid[e] þære fýxtan oð nōn god mona bloð lætan.

Mona fe fifta þu na felle offprungas³ forþi aðfpane fe þe flyhð⁴ naðe he bið gecýbb deað . oððe zeppuðan he bið gecýrned . ftale earfoðlice bið funden . cild acenned uneaðe ætþint . æfter fif gear oft unnýt fpylt . mæden pýrft fpeft . for þi yfelðæba⁵ y pýnt-zælfte⁶ fe þe gelið he fpeft . fpernu⁷ gefneminge habbað . nif na god mona bloð lætan.

fol. 31 b.

Mona fe fixta . ftalu bið funden . fe þe gelið lange y liðelice he ablað . fe þe bið acenned þuſte . mæpe . fpiðe abepð . gif⁸ he gear nīgontýne ætþint zesælig he bið . tacn hefð on fpiðnam⁹ hanbu . mæden acenned clæne . perum gecpeme . andfæncge on eallum godum . fperne fint gepiffe nelle þu apneon . nýf na god mona bloð lætan.

Mona fe fýfoða . bloð lætan lac¹⁰ niman . temian . hælæn . god ýf flemas bið gemet . þyð zeftranğað . cild acenned fnotep . gemenðful . ftranğ . zelæneð . fteppif . foðfæft . luffende . tacn on andþlitæn . mæden relaspecol . perum yfæncge . tacn¹¹ on ofepþrupe fpiþian y on bneofte pýnftian . feoc mid læceðomum bið geheleð . fperna gepiffe fýnt . oft late . oð æfen god mona bloð lætan.

¹ acennb, MS.² fperne, MS.³ For *sacramentum*.⁴ Interpreting *fugit*, an error for *fecit* (*fecerit*).⁵ malefica.⁶ *herbaria*.⁷ *finę*, added MS.⁸ *pyr*, MS.⁹ So MS.¹⁰ For *medicare*.¹¹ *tanc*, MS.

He who takes to his bed will quickly die, or scarcely escape. He who is born that day will be a libertine; if he escapes for twelve years he will be rich; he will have vexations. A maiden the same. A dream, whether good or bad, will have no fulfilment. From the sixth hour (12) till noon (3) it is a good moon for blood-letting.

The fifth moon. Take no oath^a on it; since he who commits perjury will soon be announced dead, or will be brought back in bonds. A theft will not easily be discovered. A child born on it will not easily escape; after five years he often dies useless. A maiden will die worst, for she will be a witch and an herb-processor. He who takes to his bed on it will die. Dreams have fulfilment. It is not a good moon for letting blood.

The sixth moon. A theft will be found out. He who takes to his bed will be long and not acutely ill. He who is born on it will be bold, illustrious, very astute; if he escapes for nineteen years he will be happy. He will have a mark upon his right hand. A maiden born on it will be chaste, agreeable to the men, acceptable to all the good. Dreams are certain; reveal them not. It is not a good moon for bloodletting.

The seventh moon is good for letting blood, taking presents, taming, healing. A fugitive will be caught. Theft gets strong. A child born on it will be prudent, of good memory, strong, learned, literate, truthful, loving; will have a mark on his forehead. A maiden will be loquacious, agreeable to men; will have a mark on her right eyebrow, and on her left breast. A sick man will be healed by leechdoms. Dreams are certain, but often late of fulfilment. Till even it is a good moon for bloodletting.

^a To make any sense, it was necessary to follow the original Latin.

Mona fe ehtoða . fæbu on eorðan fendan . beon
apendan fram stope to stope god hit yf . ftalu na bið
funden . cild acenned uncuð . ftanꝥ . spilde he bið
gedyrfed on pætere gefilice . tacn hæfð on fidan
spirdnan . mæden tacn on oferbræpe spirdnan . oft ȝ if¹
mære . nýtlice . fceamfæst² anum pere oðhýlde heo ne
bið . spefen naðe gepýrð gefýlb . gode betæc fe þe
zelið . naðe spýlt . ealne bæz god mona blob lætan .

Mona fe nꝥoþa . on eallum intꝥum todonbun god
yf . pýntun don . fe þe flýhð naþe bið funden . feoc
naþe gepýrð . cild acenned corngesæliz .³ gear . ftanꝥ .⁴
smýlte . he bið gefpencet oð gear feofone . tacn on
spirdnan hand . zýf he þrutiz geara leoroð pæliz he
bið . mæden carful þancful nýtþýrþe . clæne . tacn
ealþra cnara⁵ hæfð spæfen⁶ naþe hit gepýrð . bebizla .
nýf⁷ na god mona blob lætan .

fol. 32 a.

Mona fe teoða on eallum þingum todonbun god . on
huf nipe inþaran cildru on fcole betacen . cild acenned
zumeleaf . gefpincful on forþman ýlde . mæden milde .
pultepestne⁸ þurh ýlde bed ȝ beb heo deð . fe þe zelið
naðe he ftýrþð oððe zenunze he ariseð . spefna ýdele
fint . fram tide þære fýxtan [oð] æfen god mona blob
lætan .

Mona fe ænblefta pýlbæda biððan . tpeopa ceorþan .⁹
beon inþaran . nýtlic yf . cild acenned peallende .
abeped . modful . on langþære ýlde bet he deð . mæden
tacn on anplitan ȝ on breofte hæbenbe . pif heo bið .
clæne . on ýlde ungodum ðeaðe heo spýlt . feoc lang

¹ huf, MS.² fceamfæst, MS.³ For *granosus*, a misreading for *gratiosus*.⁴ ftanꝥ, MS.⁵ cnara, MS.⁶ spæfen, MS.⁷ yf, MS.⁸ For *letifica* as *lanifica*.⁹ ceorþan, MS.

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

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

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

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

adlað¹ oððe næðlice arift.² spepen³ betpuh feopen
ðagaf zepýrð. beo hit.⁴ ealſpa zob mona nýf blod
lætan.

Mona fe tpeſta on eallum peorcum nýthe yf ſapan.
piſ læðan. pæg ſapan. cild acenneð. zob. luplic.
tacn on hanða ſpiþnan hæfð. oððe on cneope. p næ-
cenful. mæðen tacn on bneofte hæfð. plitiz. ac na
lang liſ heo adriýcð. feoc oððe he lange lið. oððe he
ſpýlt. ſpepen⁵ yf zepif. onſoph beo þu. ealne ðæg
zob yf mona blod lætan.

Mona fe þneotteoþa p næcenful to angennene þinc.
ne þu mið ppeonðum na flit. fe þe flehð naþe bið
funðen. cild acenneð þancfull. tacn abuta eagan hæb-
bende. þriſte. neaful. oſermod. him fylfum zelci-
zenbe. na lange ne leopað. mæðen tacn on neccan
hæfð oððe on þeo. oſermodiz. þancfull. þriſte on
lichaman mið manegum perum. naþe heo ſpilt. feoc
naðe ætþint oððe lange he adlað.⁶ ſpeþn binnan ðagum
nizon bið zepýlleð. pnam tibe þene fýxtan zob mona
blod lætan.

Mona fe peopepteoðe eallum zob⁷ þingum zob.
þeapaf bicgan. piſ læðan. cildpu on ſcole betæcan.
cild acenneð ceapman. tacn abutan eagan oððe on þeo
hæfð. þriſte. modiz. him filþan licizenbe. naðe ſpelt.
mæðen tacn on neccan hæfð. modiz ðýriſtiz. manega
peraf zepilnizenbe. [naðe] ſpilt. feoc ziſ [no] naðe
zepeppð. ſpepen on ſceortum tīman zepþemminze
hæfð. liſlic yf mona blod lætan.

fol. 32 b.

Mone⁷ fe piſteoða zepitnyſſa fýllan hit niſ tþum.
cild acenneð p næcenful. tacn on eaxle pinſþnan hæfð.

¹ anblað, MS.

² arift, MS.

³ ſpeþne, MS.

⁴ beo þu, *esto*, MS.

⁵ ſpeþne, MS.

⁶ hablað, MS.

⁷ So.

will be long ill, or quickly get up. A dream will come to pass within four days. Be it so. It is not a good moon for bloodletting.

The twelfth moon is profitable for all occupations ; to sow, to get married, to travel. A child born on it will be good, amiable ; will have a mark on its right hand, or knee ; will fall into dangers. A maiden will have a sign on the breast, will be pretty ; but will not live a long life. A man falling sick on this moon will lie long in his bed or die. A dream on this moon is certain : be without anxiety. All day it is a good moon for letting blood.

The thirteenth moon is perilous for beginning things. Dispute not this day with thy friends. The fugitive will quickly be discovered. A child born will be plucky, having a mark about his eyes, bold, rapacious, arrogant, self pleasing ; will not live long. A maiden will have a mark on the back of her neck, or on the thigh ; will be saucy, spirited, daring of her body with many men : she will die soon. A man fallen sick on this moon will quickly escape, or be long ill. A dream will be fulfilled within nine days. From the sixth hour (12) it is a good moon for bloodletting.

The fourteenth is good for all purposes ; to buy serfs, to marry, to put children to school. A child born on it will be a chapman, will have a mark about his eyes or on his thigh, be bold, moody, self willed ; will quickly die. A maiden will have a token on the back of her neck, be moody, daring, having a will for many men ; will soon die. One fallen sick, if he is not soon convalescent, —. A dream will have accomplishment in a short time. It is as much as life is worth to let blood on this moon.

The fifteenth moon. It is not safe on it to bear testimony. A child born on it will be in peril ; have a mark

[milde]. cumliðe. fræcedniffe hæfð of ýfen¹ oððe on
pætere. mæden scamfæst. gefincful. clæne. pæpum
zelicgende. feoc gif heo æfter þrum ðazum na arift.
he bið gefenct. spefn na ðeƿað. na ýf Ʒoð mona
bloð lætan.

Mona fe fýrteoða nanum þingum nýtlíc² [nýmpe]
ftalum. fe þe aƿeƷ Ʒepit ðeað he bið Ʒecyð. cild
acenneb cumliðe. þancful³ ftaðolƿæst. [on] ýlde be-
tere Ʒ betere. tacn [on] auſine hæfð. mæden tacn
on ſiðan fpiðƿan. abeƿeð. eallum Ʒelƿað. feoc [eal
ſƿa] heƿ beƿoran. fpeƿen æfter langum tīman bið
Ʒefýlled Ʒ facn bið. Ʒoð ýf mona bloð lætan.

Mona fe feoƿonteða. nan ýf ƷefælƷna onƷinnan
fapan cildƿu on fcole betæcan. cild acenneb fræcenful.
fræonð. healð⁴ abeƿeð. ƿif. Ʒeftæƿlæƿeð. þƿiſte. foð
ƿæst. mæden ƿorðum Ʒelæƿeð. on eallum þingum
nýtlíc. clæne. ƿælƷ. feoc lange ablað. fpeƿen⁵ ƿaðe
Ʒepƿh[ƿ]ð. no ýf Ʒoð mona bloð lætan.

Mona fe ehteða eallum toðo[n]ðum nýtlíc² Ʒe-
macan on huſe Ʒelæðan. cildƿu on huſ oððe on fcole.
cild acenneb [un]oƿeƿcumen. tacn abutan cneop heƿð.
unƷebeƿe. oƿeƿmoð. ƿelaſƿnecol. mæð[en] tacn eal
ſƿa⁶ cild. clæne. gefincful. Ʒehealbend. on eƿtran
ýlde betere. feoc ƿaþe arift. fpeƿen binnað ðazum
tyn beoð⁷ Ʒefýlled. ealne ðæƷ Ʒoð mona bloð lætan.

Mona fe nƷonteða e[a]llum þingum toðonðum nyt-
lice.⁷ cild acenneb milde. abeƿeð. fpiðe ƿif. ƿexende
betere Ʒ betere. tacn on oƿeƿbƿuƿe. mæden eal ſƿa

¹ So.

² nýtlíce, MS.

³ þancul, MS.

⁴ amicabile.

⁵ ſpeƿne, MS.

⁶ oððe, MS., glossing ut as aut.

⁷ So.

on his left shoulder ; be kind, hospitable, run risk of iron or of water. A maiden will be modest, painstaking, chaste, acceptable to the men. One fallen sick, if not recovered after three days, will have a hard time of it. A dream this day does no harm. It is not a good moon for bloodletting.

The sixteenth moon is profitable for nothing but for thieving. He who gets away will be announced dead. A child then born will be hospitable, energetic, steady, in his age better and better ; will have a token on his face. A maiden will have a token on her right side, be quick witted, loved of all. The sick as above. A dream will be fulfilled after a long time, and be a deception ? Tis a good moon for letting blood.

The seventeenth moon. None is better for beginning to sow, or for putting children to school. A child then born will be imperilled, be amicable, sharp, wise, book-learned, bold. A girl learned in words, handy at all things, rich. A sickened man will long be ill. A dream be early fulfilled. It is not a good moon for letting blood.

The eighteenth moon is useful for all undertakings. To bring ones mate home, to put out children to house or to school. A child then born will be invincible ; will have a token about his knee, be restless, proud, loquacious. A girl will have a token likewise ; be chaste, laborious, saving, better in later age. A sick man will early get up from his bed. A dream within ten days will be fulfilled. All day it is a good moon for bleeding.

The nineteenth moon is good for all purposes. A child born on it will be mild, cunning, very wise, growing better and better ; will have a mark on his eyebrow. A

fol. 33 a.

ſpa cnapa¹ on anum pere eðhýlde² heo ne bið . feoc
 raðe Ʒepýrþð þurh læceƷæƷt . ſƷeren³ binnan Ʒif
 ðaƷum Ʒeopenuð bið . ƷƷam tibe .i. oð ða niƷoben nýf
 na Ʒoð mona blob lætan.

Mona fe tƷentizopa eallum þingum ýdeluſt ýf . cild
 acenneb ýrðlincƷ . Ʒep . mæben ealſpa . þeƷaf Ʒorho-
 Ʒað . feoc lange ablað . raða na aƷið . ſƷeren na to
 Ʒeleſenne . nýf na Ʒoð mona blob lætan.

Mona fe an Ʒ tƷentizoda unnytlice to Ʒýpcenne
 butan ſƷurðƷýrhtan⁴ Ʒ [Ʒif] þu fýlſt na underſƷeƷt
 eƷt . Ʒcalu raðe bið Ʒunden . cild acenneb ƷeſƷi[n]cƷul .
 mildheort . ƷeƷtæƷlæƷeb . þel bonðe . mæben tacn on
 neccan oððe on bƷeoſte ſƷiþƷan . ƷeſƷincƷul . clæne .
 on eallum Ʒelurð . anum pere oðhelbe . feoc eaƷƷoðlice
 ætƷint . oððe raðe he ſƷýlt . ſƷeren ýbele fýnt . oð þa
 þƷubban tibe Ʒoð ýf mona blob lætan.

Mona fe tƷa Ʒ tƷentizode . nýtlice biƷƷan þeapaf .
 cild acenneb læce . mæben ealſpa . þeapƷena . feoc raðe
 bið ƷeƷtƷanƷoð nýtlic ýf mona blob lætan . ſƷeƷna
 ƷeƷiſſe beoð . Ʒif hi beoð Ʒehealbene on Ʒemýnde.

Mona fe þƷi Ʒ tƷentizoda eallum todonbum nýtlic .
 cild acenneb Ʒoðlic . mæben þancƷul . feoc lange he
 ablað oððe raðe ſƷýlt . ſƷeren na to Ʒelýſenne na on
 moðe to healþenne . oð ða fýxtan tibe Ʒoð mona blob
 lætan.

Mona fe ƷeoƷeƷ Ʒ tƷenti[Ʒoða] to onƷinnenne þinc
 nýtlic . cild acenneb þinnenbe . mæben ƷtƷanƷ . feoc
 raðe he ſƷýlt . ſƷeren naht ýf . on uhtan Ʒoð mona
 blob lætan.

¹ cƷapa, MS., the second time.² heðhýlde, MS.³ ſƷeƷne, MS.⁴ *gladiatoribus*.

girl as a boy: content with one man she will not be. A sick man will soon recover by medicine. A dream within five days will be explained. From the first hour (6) till the ninth (3) it is not a good moon for bleeding.

The twentieth moon is vain for all things. A child born on it will be a peasant, sharp. A girl similarly; she will disdain men. A sick man will long be ill, will not be up soon. A dream is not to be believed. Tis not a good moon for bloodletting.

The one and twentieth moon is useless for work except for armourers, and if you give you will not receive again. A theft will quickly be discovered. A child born will be laborious, mild of heart, book learned. A maiden will have a mark on the back of her neck or her right breast, be fond of toil, chaste, loved of all, content with one man. A sick man will hardly escape or early die. Dreams are vain. Till the third hour (9) tis a good moon for bloodletting.

The two and twentieth moon is good for buying villans. A child then born will be a doctor; a maiden likewise: and poor. A sick man will soon be strengthened. It is a proper moon for bleeding. Dreams are certain of fulfilment, if you bear them in mind.

The three and twentieth moon is good for all operations. A child then born will be like the rest of us. A maiden spirited. A man falling sick will long be ill or die. A dream is not to be believed, or held in memory. Till the sixth hour (12) it is a good moon for bleeding.

The four and twentieth moon is useful for beginning things. A child then born will be a combatant. A girl strong. A man fallen sick will die soon. A dream is naught. Early in the morning it is a good moon for letting blood.

fol. 33 b.

Mona se fīf ȝ tƿenti[ȝoða] huntopaſ began nythlic .
 cild acenned ȝrædiȝ . mæden ȝrædiȝ . pulltefeſtre .
 feoc binnan þrum daȝum cuð bið ſe bæȝ . ſpeſne bin-
 nan niȝon daȝum ſputole beoð . fram þære fýxtan
 tide oð nōn ȝoð mona blob lætan.

Mona ſe fýx ȝ tƿenti[ȝoða] cild acenned ȝemindiȝ .
 mæden ȝerabod . feoc naðe he ſpýlt . ſpeſen ſpa heſ
 beſoran . fram under[n] tid oð nōn nýf na ȝod mona
 blob lætan.

Mona ſe ſeſon ȝ tƿenti[ȝoða] cild acenned fnotep.¹
 mæden pýrðful . piſ . feoc leoſað . ſpeſenu habbað
 ȝeſnemmineȝe . naht ne beſiað . ealne bæȝ ȝod mona
 blob lætan.

Mona ſe eahta ȝ tƿenti[ȝoða] cild accenned ȝeſpinc-
 ful . on eallum ȝeleaſful . mæden ȝehýrfum . ȝetripe .
 feoc naðe ȝeþnað . ſpeſnu ſpa heſ beſoran . fram
 nontidi oð aſen ȝod mona blob lætan.

Mona ſe niȝon ȝ tƿenti[ȝoða] cild acenned ȝeleaſful
 ȝ niȝe . mæden piſ ȝ þæliȝ . ſpeſnu ȝod ȝ ȝeſiſſ . eal-
 ſpa ȝod mona blob lætan.

Mona ſe þritti[ȝoða] cild acenned ȝeſæliȝuſt . milde .
 mæden ȝeſæliȝ . ȝeþpære . feoc ſpin[c]ð ac he leoſað
 ſpeſnu binnon þrum daȝum beoð onppriȝene hpilan to
 paſnienne . nýf na ȝod mona blob lætan.

endiað ſpeſnu danieliſ [þæſ] piȝtan.

¹ fnotep, MS.

The five and twentieth moon is good for starting a hunting. A child then born will be greedy. A girl greedy, and a wool teaser. A sick man within three days—the day will be known. Dreams will be made plain within nine days. From the sixth hour (12) till noon (3) it is a good moon for letting blood.

The six and twentieth moon. A child then born will have a good memory. A maiden be quick. A man fallen sick will early die. A dream as above. From forenoon till noon (3) it is not a good moon for bleeding.

The seven and twentieth moon. A child will be prudent; a girl worshipful and wise. A sick man will live. Dreams have fulfilment; they do no harm. All day tis a good moon to let blood.

The eight and twentieth moon. A child born will be laborious, credulous in all things. A maiden obedient, true. A sick man soon gets well. Dreams as above. From noon (3) till evening it is a good moon for bleeding.

The nine and twentieth moon. A child born on it will be credulous and powerful. A maiden wise and wealthy. Dreams are good and sure. Also tis a good moon for bleeding.

The thirtieth moon. A child born on it will be very prosperous, and mild. A maiden prosperous, tractable. A sick man will have a hard time, but will live. Dreams will explain themselves within three days, sometimes as warnings. It is not a good moon for letting blood.

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

De fomniorum diuerfitate secundum ordinem abedarii danielis prophetæ.

So MS. be sƿeƿena miſtlicneſſe ærteƿ endebypðneſſe danielis þ ƿiteƿan :

ƿuƿelaf on ſƿeƿenum ſe þe ƿeƿýhð ƿ mið him ƿinn& ſaca fume hit ƿetacnað. ƿuƿelaf on ſƿeƿnum ƿeƿon ƿeƿteon hit ƿetacnað. ƿuƿelaf ſum þincƿ ƿƿam him ƿeƿƿupan heaƿm¹ hit ƿetacnað. aſſan oððe netenu ƿeƿihð ƿýlt ceapeſ hit ƿetacnað. ƿæƿnu on ſƿæƿnum beƿan beƿeƿunƿe hit ƿetacnað. aſſan etan ƿeƿƿinc hit ƿetacnað. aſſan cliƿienðe oððe untienðe ýƿnan fume ſace ƿýðeƿƿýrðneſſe hit ƿetacnað. ƿuƿeleſ iſceot-tenðe² ƿeƿihð ƿeonda ýƿele ſƿeƿce hit ƿetacnað. tƿeop mið ƿeſtme ƿeƿihð ƿeƿteon ƿeƿilnobe hit ƿetacnað. tƿeop upp aſtƿan ſumne ƿýrðſcƿe he beƿýt. ƿeƿer hlutƿon ƿeƿihð ceapeſ ƿeƿðƿunƿe hit ƿetacnað. ƿƿam ƿýlbeonum ſe þe hine ƿeƿihð ehtan ƿƿam ƿeonda he bið oƿeƿſƿiðeb boƿan benðan oððe ƿlan aſendan ƿeƿƿinc oððe anƿſumnýſſe ƿe[tacnað]. ƿunƿ on ſƿeƿnum ƿeƿihð ſtope ƿeƿilnobe hit ƿe[tacnað]. ƿunƿ on ſƿeƿnum unðeƿon capleaſte ƿe[tacnað]. ƿunƿ ſýllan heaƿm ƿe[tacnað]. ƿolb on ſƿeƿnum hanðlian ƿoƿðunƿe ceapeſ ƿetacnað. ƿeƿmoð ðƿuncan ſace heƿiƿe hit ƿe[tacnað]. eceð ðƿuncan on ſƿeƿnum untƿumnýſſe ƿe[tacnað]. ƿancliƿan etan æƿenðe ƿullic ƿe[tacnað]. hƿite oððe beophte hine ƿeƿeƿýðan ƿýnſumnýſſe ƿe[tacnað]. eƿan ſe þe hine ƿeƿihð ſƿincu mæſte him onƿean cumað. beaƿð him beon beſcopen heoƿm hit ƿe[tacnað]. bƿaccas on ſƿeƿnum ƿeƿihð capleaſte ƿe[tacnað]. on ƿolan ſittan ſƿicunƿe ceapeſ hit ƿe[tacnað]. ƿilðe hine ƿeƿihð untƿumnýſſe ƿe[tacnað]. eopmas ſtƿanƿe habban ƿeƿinƿe

¹ heappan, MS.

| ² bullientes, Lat.

The Saxon glosses some Latin.

A BOOK OF DREAMS BY THE PROPHET DANIEL.

In dreams to see fowls that quarrel, betokens some dispute. In dreams to catch fowls, betokens profit. To see fowls snatch something from the dreamer, betokens harm. To see asses or beasts, betokens crime in conduct of business. To seem to bear weapons in dreams, betokens cause for weariness. To see asses eat, betokens toil. To hear asses braying, or see them loose and running, betokens dispute and contrariousness. To see men shooting fowls, betokens evil speech of enemies. To see a tree in fruit, betokens a wished for profit. To be climbing a tree, indicates some coming honour. To see clear weather, betokens a furthering of traffic. He who sees himself pursued by wild beasts, will be overcome of his enemies. To bend a bow or send an arrow, betokens toil or anxiety. To see a ring in dreams, betokens a desired place. To receive a ring in dreams, betokens freedom from care. To give a ring, betokens harm. To handle gold in dreams, betokens furtherance of trade. To drink wormwood, betokens a serious dispute. To drink vinegar in dreams, betokens indisposition. To eat agrimony, betokens a disagreeable message. To dress oneself up bright or white, betokens satisfaction. For him who sees himself ploughing, very great toils are coming on. To have a shorn beard, betokens harm. To see breeches^a in dreams, betokens freedom from care.^b To sit on a foal,^c betokens cheating in trade. To see oneself a brute, betokens illness. To have strong

^a Braccus, Lat.

^b Reading capleaste.

^c Bordore, Lat.

hit ge[tacnað]. pilbe ðeop temian se þe hine gefihð
 gýfe oððe þanc riðenpinnena ge[tacnað]. pilbe ðeop
 ynnende. gefihð fume gebræfednýsse ge[tacnað]. on
 beþe hine þpean anxfumneffe ge[tacnað] gebyrðne
 hine gefihð glæncge zetacnað. oþerflop hrit haf[b]ban
 bliffe ge[tacnað]. oþerflop bleofah habban æpenbe
 fullic ge[tacnað]. geþeohtu oððe heþene gefihð bliffe
 on openum hit openað. butepan etan æpenbe¹ god
 ge[tacnað]. oxan gnaftenbe gefihð fige ceapaf ge[tac-
 nað]. oxan flapende gefihð ýrelnýsse ceapef ge[tacnað].
 pilbe ðeop fprecende gefihð teonan heþge ge[tacnað].
 mid pocce beon gefcud offorhnýsse ge[tacnað]. cýne-
 helm gepilcef þingef onfon bliffe hit zetacnað. blindne
 se þe hine gefihð lettincge ge[tacnað] heofen ligenne
 gefihð fume unrihtwifnýsse on eallum ymbþpyrte on-
 gean cumen. hpehpettan oððe cýpæt gefihð on fper-
 num untrumnýsse ge[tacnað]. pex ðrige etan faca
 mid ungecoplicum ge[tacnað]. culfran gefihð fume
 unrotnýsse ge[tacnað]. on cpeapterne se þe hine gefihð
 fume carfulneffe oððe teonan ge[tacnað]. hearod þit
 habban geftreon ge[tacnað]. hearod him beon gefcopen
 hearum ge[tacnað]. mid gefcy nupum beon gefcob gef-
 treon of ungepenebum ge[tacnað]. mid gefcy ealþum
 beon gefcob fpicunge ge[tacnað]. fpicýngaf gaðþrian
 oððe þýpcean gefþinc hit zetacnað. hundaf beorþýnde
 gefihð oððe him laðhetan fýnb þine þe oþerfþiðan
 fecað. hundaf bleþan² gefihð þanc hit zetacnað.
 heorod þpean fram ælcum ege 7 ælcepe framcennýsse
 he bið alefeb. cyfe geonþne onfon geftreon ge[tac-
 nað]. fealt 3if he bið face hit zetacnað. olþendaf
 gefeon 7 fram him gefihð laðhetan face hit ge[tacnað].
 gleða se þe hine gefihð etan fýnb þine be þe ýpela
 fprecað. eahþynlu gefihð oððe on him hine belocene
 gefeo on fimum teonan oððe on hæftnoðe bið gehæfð.
 capitan þritan³ oððe ræðan æpenbe fullic hit zetac-

fol. 26 b.

þit, MS.

¹ hæpenbe, T.² For plegan.³ For þritan.

arms, betokens growth. To see oneself taming a wild beast, betokens the grace or thanks of opposers. To see wild beasts running, betokens some vexation. To be washing in a bath, betokens some anxiety. To see himself bearded,^a betokens splendour. To have a white overcoat,^b betokens bliss. To have a particoloured overcoat, betokens an unpleasant message. To see fights or barbarians, portends joy openly. To eat butter portends a good message. To see oxen grazing, betokens success in trade. To see oxen sleeping, betokens bad luck in trade. To see beasts talking, betokens heavy losses. To be robed with a rochet,^c betokens absence of vexation. To receive a coronet of any material, betokens bliss. To see oneself blind, betokens hindrance. To see the sky lightening, betokens that some unrighteousnesses are coming on all the wide world. To see in dreams a cucumber or a gourd, betokens ailment. To eat wax dry, betokens dispute with low fellows. To see a dove, betokens some uneasiness. To see oneself in prison, betokens some bother or trouble. To have ones head white, betokens profit. To have ones head shorn, betokens harm. To be shod with a new pair of shoes, betokens gain from an unexpected quarter. To be shod with an old pair of shoes, betokens being taken in. To gather spikes or work at them, betokens toil. To see dogs barking or savage, is a sign that thy enemies seek to overcome thee. To see dogs at play, betokens thanks. Washing the head shews release from every terror and every danger. To accept new cheese, betokens gain. If the cheese be salt, it betokens dispute. To see camels and to be odious to them, betokens dispute. To see oneself eating hot coals shows that ones enemies will speak evil of one. To see windows,^d or to be shut in behind them, shows a being in captivity, or in vexation. To read, or write on paper, betokens

^a Barbatum, Lat.

^b Byrrum, Lat.

^c Clamide, Lat., *chlamyde*.

^d Cancellus, Lat.

[nað] . mete fpiþan heaþm hit zetacnað ¹
 fpiþan faca hit ze[tacnað] . ȳnnan fe þe hine gefihþ ȳ
 he ne mæg lettunge hit zetacnað . on cnaete fittan
 face hefize hit zetacnað . pex oððe tapenaf gefihð bliffe
 hit zetacnat . mid deaðum fpelhan geftrmon hit ze[tac-
 nað] . mid hif fpufteþ gelicgan heaþm hit ze[tacnað] .
 mid hif mebeþ onfophnȳffe hit ze[tacnað] . mid medene
 gelicgan a[n]gsumneffe hit [zetacnað] mid hif gemacan
 gelicge[n] angsumnyffe hit [zetacnað] . bec ze[h]pilcef
 þingef onfon oððe ȳæðan oððe ȳæbenðe leftan zefelfe
 ȳman² hit zetacnað.

fol. 27 a.

þonne man³ hine gefihð sumne teonan hefine hit [ze-
 tacnað] . heorðreðena fe þe gefihð fpicunge hit zetac-
 nað . cimbalaŋ oððe pfalteraf oððe ftrengaf ætrunan
 faca hit [zetacnað] . heaþpan gefihð onfophneffe ceapef
 hit ze[tacnað] . mid deaðum fpneacan micel geftrmon
 hit [zetacnað] . ligȳæfceaþ gefihð onfophneffe hit ze-
 [tacnað] . teð hif feallan ſum of hif maȳum fpȳlt.

teð neoðepan oððe tuxaf þana⁴ afeallað ȳf mid
 blobe oððe butan ſape ȳæmbe he bið ȳnam maȳum; on
 huſe hif ofȳþian pexincge oððe bliffe hit ze[tacnað] .
 huſ hif feallan heaþm mid manegum hit zetacnað .
 huſ feallan ȳ toþȳþpan heaþm hit ze[tacnað] . huſ hif
 bȳnnan gefihð ȳæcenȳffe hife ze[tacnað] . ſpete etan
 on manegum leahtum bið ofſett hit ze[tacnað] . mid
 biſcop pocce⁵ ſepȳðan him geftreon zetacnað of cynne .
 ðracan gefihð ſumne ȳȳðſcipe hit ze[tacnað] on hoſe
 hritum fittan belimp ȳob ze[tacnað] . on hoſe
 ſpeaþtan fittan anſumneffe ze[tacnað] . on hoſe ze-
 le-
 pum fittan hȳnðe ze[tacnað] . on hoſe ðunnan fittan
 ȳeþȳunze ze[tacnað] . on hoſe þȳunum fittan ceap
 ȳulne ze[tacnað] . hoſ ȳilbe ȳnnan oððe ȳnam him
 heaþmian heaþm ze[tacnað] . ðruncenne hine gefihð
 untȳumneffe ze[tacnað] . belyrnobe gefihð heaþm hit

¹ ceroma remains without inter-
 pretation, peaxhlaf is the equivalent.

² ȳmam, V.

³ Plures, Lat. Read ma

⁴ Read þam.

⁵ Dalmatica, Latin.

a disagreeable message. To vomit ones meal betokens harm. To vomit up a cerote betokens dispute. To see oneself try to run and not to be able, betokens hindrance. To sit on a cart betokens a serious accusation. To see wax or tapers, betokens bliss. To talk with dead men, betokens profit. Cum sorore concumbere, betokens harm. Cum matre, freedom from vexation. Cum virgine, betokens anxiety. Cum coniuge sua, betokens anxiety. To receive books on any subject, or to read or hear them read, betokens a happy time.

To see oneself multiplied, betokens some serious vexation. To see pickets betokens deception. To touch cymbals or psalteries or strings betokens a lawsuit. To see a harp betokens easy trading. To speak with the dead betokens much gain. To see flashes of lightning betokens ease of mind. If a mans teeth seem to drop out, one of his relatives will die.

If a mans lower teeth or his canine teeth fall out either with blood or without soreness, he will be estranged from his relatives. To sacrifice in a mans house betokens increase of joy. For a house to fall or be upset betokens harm. For a mans house to be on fire, betokens danger to his life. To eat sweets shews the dreamer will be held up to scorn for many faults. To be robed in a bishops rochet betokens gain.^a To see dragons betokens some honour. To sit on a white horse betokens good luck. To sit on a black horse betokens anxiety. To sit on a bay horse betokens humiliation. To sit on a dun horse betokens advancement. To sit on a brown horse betokens a foul traffic. To see a wild horse run, or to get harm from it, betokens mischief. To see oneself drunk betokens ailment. To see oneself castrated betokens harm. To

^a Of cynne interprets ex semine, Lat.

fol. 27 b.

ge[taenað]. ylþ gefihð laðne oððe gnamne fume pnohte
 hit getaenað. ylþef ban hanðlian lettinege ge[taenað].
 ylþef ban becgan oððe beceapan unrotnýssa mæste
 ge[taenað]. melu on spefnum hanðlian eacan ceapaf
 ge[taenað]. mið ifene geflægene gefihð carfulnýsse
 ge[taenað]. ifen ge[h]pylœf þingef hanðlian fume un-
 trumýssa hit ge[taenað]. anfine hif on fpa [h]pilcum
 þinge gefihð hif lang him bið¹ gefealb. anfine hiflice
 hine habban fultum ʒ pýrðmýnt rumpnan ge[taenað].
 anfine fullice habban mið manegum [facum] bið ofþpýc-
 cenb.² flob ðrof gefihð æbyluðða hit ge[taenað].
 hpætaf fume [h]anðlian untrumnýsse ge[taenað]. bpo-
 ðer oððe fpufter gefihð fram pýftum pundum bið
 gefpenct. ptt gefihð ʒ on þane befealb fume teonan
 hit ge[taenað]. pylfpring on hufe hif gefihð beon
 geopenað eacan oððe bliffe ge[taenað]. æmyttan fpa
 [h]pilce gefihð faca þa mæftan ge[taenað]. flob on
 hufe hif inþapan fræcenðneffe he þolað. fcmlacu ge-
 fihð gefteon of ungependum hit ge[taenað]. fic tpeop
 gefihð faca mið ungeþafenlicum ge[taenað]. fic tpeop
 fpeart onfon unrotnýssa ge[taenað]. lof mið pine on-
 fon ʒ ðrican untrumnýsse ge[taenað]. leaþ mið nþan
 pine niman ʒ ðrican gefelðe tman ge[taenað]. uðpi-
 tan gefihð tþýfelican henðe ge[taenað]. funa oððe
 dohtpa beon acennebe gefihð eacum getaenað. fpurð-
 bopan³ hine geporðene gefihð heaþum fullic[ne] geta-
 nað. fpurð bepan ʒ be him plegean unheaðnýsse⁴ ge-
 [taenað]. fpurð pegebe⁵ anþibian gehende faca mæste
 ge[taenað]. zimm of þinge forleoþan fum þine forlæt-
 henne ægþu lecgan gefteon mið carfulnýsse ge[ta-
 nað]. henne mið cicenum gefihð ceapaf eacan ge[ta-
 nað]. hæþene feoltenðe gefihð ʒ fram him cðan faca
 mið fræcednýsse ge[taenað]. gebliffian on fpefnum
 unrotnýsse ge[taenað]. hazol on fpefnum unrotnýsse

fol. 28 a.

¹ bið, MS.² As ofþpýcced.³ Gladiatorem.⁴ anxietatem, read uneaðnýsse.⁵ For pegende.

see an elephant savage or fierce betokeneth some accusation. To handle ivory betokens hindrance; to buy or traffic in ivory betokens very great discomfort. To handle meal in dreams betokens increase of trade. To see oneself struck with iron betokens carefulness. To handle the iron of any object betokens some ailment. To see ones own face in any reflector shews long life to be granted to one. To see oneself with a handsome face betokens larger support and estimation. To have a dirty face is to be annoyed with many accusations. To see a turbid flood betokens indignation. To handle some wheats betokens ailments. To see ones brother or sister shews one will be troubled with very bad wounds. To see a pit and fall into it betokens some vexations. To see a well opened on ones house betokens increase or joy. To see any sort of emmets betokens great disputes. To see a flood come in upon ones house is a sign of coming peril. To see spectres betokens gain from an unexpected source. To see a fig tree betokens dispute with troublesome people. To receive a "black fig tree" betokens discomforts. To receive "a leaf with wine"^a and to drink betokens That, is cup. ailment. To take a "leaf with new wine"^b and to drink betokens a lucky time. To see philosophers at issue betokens humiliation. For a son or a daughter to be born betokens increase. To see oneself become a gladiator betokens foul mischief. To see a gladiator and play with him betokens uneasiness. To abide men flourishing swords betokens much dispute at hand. To lose a gem from a ring allows of some accident. For a hen to lay eggs betokens gain with carefulness. To see a hen with chickens betokens increase of trade. To see heathen men fighting, and be chidden of them, betokens disputes with peril. To be in joy in dreams betokens uneasiness. Hail in dreams betokens uneasi-

^a Folium cum uino, Lat.

| ^b Folia cum recente uino, Lat.

ȝe[taenað] · haȝol on ſpeſnum ȝeſihð heaſm pelſeopne
 ȝe[taenað] · buccan oððe ȝet ȝeſihð ſeþðunȝe ȝe[tae-
 nað] · cuman habban andan ȝetacnað. *Herculeſm* ȝeſihð
 ſneo[n]ðſcipe ſeȝð · mann ofſlean bepeſunȝe ȝe[tae-
 nað] · caſeſe hine beon ȝeopðene pýpðſcipe ȝe[taenað] ·
 on ſtſete oððe on palentan abutan ȝan uneaðnýſſe
 ȝe[taenað] · bſynaf on ȝe[h]pſcipe ſtope ȝeſihð ſume
 ſſæcebnýſſe ȝe[taenað] · on floð ſpýmman anxſumneſſe
 ȝe[taenað] · on pille hine þpean ȝe[ſ]neon ȝe[taenað] ·
 on ſe hine þpean bliſſe ȝetacnað · on pæle ſulum þpean
 ſume pſohte ȝe[taenað] · on ſæ ſeallan ȝeſtneon ȝe-
 [taenað] · on meſe ſeallan bliſſe [ȝetacnað] · on pæle
 ſulan ſeallan ſumne teonan ȝe[taenað] · cildſu ȝeſihð
 ȝ mið him plegað ȝeſælðe tīman ȝe[taenað] · ontſum-
 nýſſa ſume ȝeſihð caſſulnýſſe ȝe[taenað] · on bleg-
 ſtope¹ oððe on paſunȝſtope ȝbiðian hine ȝeſihð ſtý-
 punȝe ſume ȝe[taenað] · on æppeltune ȝan anxſumnýſſe
 heſiȝe ȝe[taenað] · on bſeðe hine beon ȝemetne hſ
 lanȝ him bið ȝeſealb. *Luna* beon ȝeȝſpð tſſymunȝe
 [ȝetacnað] · *Luna* ſopſeoſan ȝeleaſan tolyſunȝe ȝe[tae-
 nað] · *Luna* ȝylðenne býȝſpðan andan ȝe[taenað] ·
*Luna pertica*² *cingi* ſtſa[n]ȝnýſſe ȝe[taenað] · monan
 beophtne ȝeſihð bliſſe ȝe[taenað] · monan tſpeȝen ȝe-
 ſihð andan ȝe[taenað] · monan bloðȝne ȝeſihð heaſm
 ȝe[taenað] · monan of heopene ſeallan oððe up aſtȝan
 ȝeſihð ȝeſpinc ȝe[taenað] · monan pſttne ȝeſihð ȝeſ-
 tneon ȝe[taenað] · monan bleoh habban hýnðe ȝe[tae-
 nað] · ſpic hanðlian ſum of hiſ maȝum ſpýlt · linene
 claðaf paſan ȝeſihð heaſm ȝe[taenað] · linen ſear
 ſceðban ſume ſeocnýſſe ȝe[taenað] · leon ýpnende
 ȝeſihð ſeþðunȝe ceapaſ ȝe[taenað] · leon flæpende
 ȝeſihð apýpȝende cep³ ȝe[taenað] · leon peðan ſeondef
 ȝeſtſic ȝe[taenað] · æpenðſaca ȝeſihð leſt[ſ]a[n]ȝe ȝe-

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¹ For plegſtope.² Du Cange furniſhes an example
of *pertica* for *Pernica*, *persici coloris*.³ *malignum negotium*, Lat., apýpȝe-
gende for apýpȝeð.

ness. To see hail in dreams betokens savage mischief. To see bucks or goats betokens advancement. To have a new comer betokens envy. To see Hercules unites friendship. To slay a man betokens wariness. To fancy oneself an emperor betokens honour. To go about in a street or a palace betokens uneasiness. To see burnings in any place betokens some mischief. To swim in a flood betokens anxiety. To wash in a spring betokens gain. To wash in the sea betokens bliss. To wash in a foul pool betokens some accusation. To fall into the sea betokens gain. To fall into a lake betokens bliss. To fall into a foul pool betokens some trouble. To see children and play with them betokens a happy time. To see illness betokens care. To be waiting in a theatre or amphitheatre betokens some agitation. To go into an orchard betokens some heavy anxiety. To see oneself painted on a board shews long life is granted to the dreamer. To be girt with a servile girdle, called *Lunus*,^a betokens confirmation. To lose the servile girdle betokens loosening of faith. To gird with a golden purple girdle betokens envy. To be girt with a peach-coloured girdle betokens strength. To see a bright moon betokens bliss. To see two moons betokens spite. To see a bloody moon betokens harm. To see a moon fall from heaven or mount up betokens toil. To see a white moon betokens gain. For the moon to have colours betokens humiliation. To handle bacon shews one of the dreamers relatives will die. To see linen clothes washed betokens harm. To be dressed in a linen robe betokens some sickness. To see a lion running betokens furthering of trade. To see a lion sleeping betokens a curst business. To see a lion mad betokens sedition of an enemy. To see a messenger betokens hindrance. To handle lamps be-

^a *Isidorus, Origin., xix. 33.*

[tacnað]. leohtratu handlian untunmnyffe ge[tacnað].
 leohtratu ¹ hine gefihð onforhnyffe ge[tacnað].
 ftanef afendan feocnyffe ge[tacnað]. ciban on fpernum
 ceapef eacan ge[tacnað]. bet him geftreht Ƴ pel gef-
 [t]reht gefihð beophctnyffe ge[tacnað]. fæ fmýlre gefihð
 ceapaf fýrðrunge ge[tacnað]. fæ físcal gefihð anx-
 funnyffe herige ge[tacnað]. handa him beŷylbe gefihð
 peorca unrihta ge[tacnað]. moder² hif deade oððe
 cucu gefihð bliffe ge[tacnað]. maran hine gefihð bliff
 læffe hit hif Ƴ hýnðe ge[tacnað]. Ƴf tofpræddum
 loccum hine gefihð geftrucez ge[tacnað]. muŷ Ƴ leo on
 fpernum onforhnyffe ge[tacnað]. Ƴaran biŷfírcæ ge-
 [tacnað]. deade gefihð bliffe ge[tacnað]. deadne cýŷŷan
 hƳ to libenne ge[tacnað]. cnihtaŷ gefihð bliffe ge[tac-
 nað]. handa þpean teonan herige ge[tacnað]. Ƴípu
 gaðeruan bliffe ge[tacnað]. huniŷ numan hine gefihð
 Ƴarniŷe þ he na Ƴram oðrum fi beŷfírcen. fciƳu gefihð
 Ƴoð æpenbe ge[tacnað]. hnyte gaðeruan faca ge[tac-
 nað]. neŷt Ƴuzela gefihð fiŷe ceapaf ge[tacnað]. fna-
 Ƴaf³ gefihð bliffe [getacnað]. miŷt oŷer eorþan nan Ƴoð
 ge[tacnað]. Ƴírtta ðon hearm ge[tacnað]. baƳum Ƴotum
 Ƴan hearm ge[tacnað]. Ƴíððram fínŷan gehƳneð ge-
 henbe bliffe. Ƴebeb ðon gefelíŷnan tīman ge[tacnað].
 banu fume handlian hatunŷe ge[tacnað]. Ƴeorcu hand-
 lian⁴ lættunŷe ge[tacnað]. elebeamuf handlian geftreon
 ge[tacnað]. fceap gefihð gefcopenene hýnðe ge[tacnað].
 coŷŷaf fýllan hearm ge[tacnað.] nen gefihð bliffe ge-
 [tacnað]. mæbenu numan on þeape Ƴoðne tīman ge-
 [tacnað]. Ƴihne⁵ hine gefihð ƳeƳorðenne Ƴræcebnýffe
 eacan ge[tacnað]. Ƴýtt gefihð Ƴ on hine beŷealð teonan
 ge[tacnað]. feoh unðerfon face [getacnað]. Ƴepan on
 fpernum bliffe ge[tacnað]. Ƴalman unðerfon Ƴýrðment

fol. 29 a.

¹ The sense, not the MS., shews
 a lost word.

² mofef, MS., matrem.

³ iues ŷƳapaf, MS.; read Niues.
 ŷnapaf.

⁴ beamuf. Thus MS.

⁵ Read Ƴuhne; "piloloŷoŷum,"
 Lat.

tokens indisposition. To lamps betokens security. To throw stones betokens sickness. To be chiding in dreams betokens increase of trade. To see a bed spread out and well spread betokens brightness. To see the sea smooth betokens furtherance of trade. To see sea fishes betokens heavy anxiety. To see ones hands defiled betokens unrighteous deeds. To see ones mother dead or alive betokens bliss. To see oneself bigger is less joy, and betokens humiliation. To see oneself a woman with dishevelled locks betokens sedition. To see in dreams a mouse and a lion betokens security. To travel betokens deception. To see the dead betokens bliss. To kiss the dead betokens a life to live. To see boys betokens joy. To wash hands betokens heavy troubles. To gather sheaves betokens joy. To seem to be taking honey is a warning not to be taken in by others. To see ships betokens a good message. To gather nuts betokens lawsuits. To see a fowls nest betokens getting the better in trading. To see snows betokens joy. To see a mist on earth betokens no good. To keep a wedding betokens harm. To go with bare feet betokens harm. To hear music on the pipe shews joys at hand. To be repeating orisons betokens a happier time. To handle bones betokens hate. To engage in works betokens hindrance. To have to do with olive trees betokens profit. To see sheep shorn betokens humiliation. To give kisses betokens harm. To see rain betokens joy. To take maidens as the way is^a betokens a good time. To see oneself turned all hairy betokens increase of peril. To see a pit and fall into it betokens trouble. To receive money betokens dispute. To weep in dreams betokens bliss. To accept the palm betokens honour. To take

^a Puellas accipere more, Lat.

[ȝetacnað] . [h]laȝ pexenne¹ niman ȝneobſcipaſ² ȝe[tacnað] . hlaȝ pexenne³ niman ȝneob[n]ſcipaſ niȝe ȝeȝeȝð . hlaȝ bepenne niman bliſſe ȝe[tacnað] . ȝeȝpȝan piȝe huſ pexincȝe ȝe[tacnað] . bȝupaſ niman ȝeſtȝeon mið caȝfulnȝiſſe ȝe[tacnað] . bȝucȝe ȝeſihð caȝleaſte ȝe[tacnað] . ſpȝin ȝeſihð untȝumnȝiſſe ȝe[tacnað] . ȝet ȝȝean anxſumnȝiſſe ȝe[tacnað] . leað hanðlian untȝumnȝiſſe ȝe[tacnað] . cȝætu hȝite ȝeſihð oððe ſittan ceapaf letincȝe ȝe[tacnað] . ȝȝȝeȝeȝe ſȝa [h]ȝilc ſȝa ȝeſihð uneaðnȝiſſe ȝe[tacnað] . cȝætu [h]ȝite ſittan ȝȝȝment ȝe[tacnað] . ȝȝȝeȝeȝe ſȝeȝcan ȝeondſcipaſ cinȝaf ȝe[tacnað] . hlihhhan oððe ȝȝȝenbe⁴ ȝeſihð unȝotnȝiſſa ȝe[tacnað] . ȝoſan ȝeſihð ſȝeȝȝȝa ȝe[tacnað] . ȝȝſelaſ⁵ oððe ſȝeȝel ȝeſihð heȝȝe ȝeonan ȝe[tacnað] . cȝȝnȝȝaf ȝeſihð oȝ ȝȝȝbe ȝȝȝitan ȝe[tacnað] . cȝȝnȝȝeſ boban undeȝȝon miel hiȝ huſ taȝan . ſtaȝu aſtȝȝan ȝeſȝinc ȝe[tacnað] . oȝ ſtaȝe niȝeȝ ſȝȝȝan ȝoðne ȝiman ȝe[tacnað] . ȝȝoȝaf ȝeſihð anxſumneſſe ȝe[tacnað] ſunnan ȝȝa ȝeſihð ȝȝȝȝȝȝ ȝe[tacnað] . ſun[n]an beoȝhte ȝeſihð bliſſe ȝe[tacnað] . ſun[n]an oððe monan ȝeſihð bliſſe ðomeſ ȝe[tacnað] . ſȝeȝȝan oððe ȝeala ȝeſihð bliſſe ȝe[tacnað] . blob oȝ huſ ſiðan ðȝoȝian heaȝȝ ȝe[tacnað] . on læððȝan ſittan ſȝicuncȝe ȝe[tacnað] . ȝȝam næððȝan læðȝe ȝoȝian ȝeondſe ȝeſihðe ȝe[tacnað] . ſittan on ſȝeȝȝum untȝumnȝiſſe ȝe[tacnað] . ȝȝonȝ ȝehȝȝan oððe ȝeſeon æȝenbe ȝoð ȝe[tacnað] . unȝeȝȝeȝu ȝeſihð ȝeſtȝuon ȝe[tacnað] . ȝȝſȝȝu ȝeſihð untȝumnȝiſſe ȝe[tacnað] . ȝebbu ſȝa [h]ȝilc ſȝa ȝȝȝȝ ȝ bliſſe oððe unȝotnȝiſſe ȝeſihð ȝoð æȝenbe ȝe[tacnað] . cȝȝȝaf ðon ȝȝumȝȝe ȝe[tacnað] . eoȝðan ſȝȝȝunȝe ȝeſihð ſum ȝȝinc he ȝoȝlæt . meaȝȝian ſe ȝe hiȝe ȝeſihð anxſumne[ſ]ſe ȝe[tacnað] . ȝȝnȝeȝȝeſ⁶ ȝȝe ſulle ȝeſihð

So MS.

fol. 29 b.

So MS.

¹ pexenne, "candidum," Lat.² ȝneobſcipaſ, "accusationem," Lat.³ pexenne, "cencrium," Lat., that is, of millet, read as cereum.⁴ stridentes, Lat. I read ȝȝn-enbe.⁵ resinas, Lat.; but resin is hlut-ȝoȝ pic.⁶ ȝȝnðeȝȝeȝ, 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^a betokens gain with worry. To see a bridge betokens freedom from care. To see a pig betokens indisposition. To wash ones feet betokens anxiety. To handle lead betokens ailments. To see white carts, or to sit on them, betokens hindrance of business.^b To see any fourfooted beast speak betokens a kings friendships. To see people laugh or grin betokens discomforts. To see roses betokens strength. To see fat^c or brimstone betokens heavy troubles. To see kings betokens departure from this world. To receive a royal messenger is a great token. To climb up shores betokens toil. To descend shores indicates a good time. To see frogs betokens anxiety. To see two suns betokens worship. To see a bright sun betokens bliss. To see sun or moon betokens "joy of doom." To see one or many stars betokens joy. To see blood drop from ones side betokens harm. To sit on a ladder betokens deception. To suffer annoyance from a snake betokens sight of an enemy. To be sitting betokens in a dream ailment. To hear "or see" thunder betokens good news. To see bad weather betokens gain. To see darkness betokens ailment. To be weaving webs of any material and see joy or discomfort betokens good news. To make wills betokens confirmation. To see an earthquake shews he abandons^d something. To see one mark oneself betokens anxiety. To see a full vintage of grapes betokens bliss. To be

^a Pultes, Lat.

^c Resinas, Lat. ; but the Saxon is a mistranslation.

^b Quadrigas albas sedere, Lat.

^d admittit, Lat.

blisse ge[taenað] . pmeapb pýpcen bliðnýffe hý ge[taenað] . spingon¹ on spepnum ȝoð æfter fihȝð . huntað ðon ȝefteon ge[taenað] . feruban fe þe hine ȝefihð pínsumnýffe ge[taenað] . bepan to him ȝeppæþan ȝefihð feonðef ftýpunge ge[taenað] . pín ðpucan untrumnýffe ge[taenað] . neaf hýlic habban blisse ge[taenað] . on pege pennȝum læðan oððe ȝan teonan hepȝe ge[taenað] . pý læðan heapm ge[taenað] . loc hine ȝefeon copcið ge[taenað] . mið oðpum cynehelm ðeað ge[taenað] . mið pepnem þpean ȝeteopung ge[taenað] . *Cum alio peccare* untrumnýffe *significat* . mið hif ylbpan fpnecan oððe ȝan fýpðpungþ [ȝetaenað] . enneleac ȝefeon eaȝena fap hit ȝetaenað . beheafbian hine ȝefteon ge[taenað] . On beþe hine þpean anxsumneffe ge[taenað] . on cpeaptepne ȝefeon heapm ge[taenað] . on fýrc pole þpeon pínsumnýffe [ȝetaenað] . on floðe þpean blisse ge[taenað] . on pýll feallan fume pnohte hit ȝetaenað . ȝebundenne hine ȝefihð heapm hit ȝetaenað . fpumman hine ȝefeon heapm ge[taenað] . ele ȝefeon blisse ge[taenað] . opcið ȝefeon heapm ge[taenað] . æppla ȝaþerian ȝpaman ge[taenað] . fe þe hine fleon ȝefiht ftope apendan [ȝetaenað] . fe þe on ppæcið ȝefihð mið micelum ȝýltum heom oflett ge[taenað] . pinberian fupne ȝefeon face ge[taenað] . næȝelaf ȝefeon anxsumnýffe ge[taenað] . ȝif þu fpepnaft þe tpege monan ȝefeon ȝepean ȝ blisse ge[taenað] . ȝif þu ȝefihft þ of hehftum þu feaft niþer to þeappan ȝoðan ȝ to pelȝan ýrelan² ge[taenað] . ȝif þu ȝefihft ðpacan ofer þe fleoȝenðe ȝoð hoþ ge[taenað] . ȝif þu ȝefihft anfine þine fæȝene blisse ge[taenað] . ȝif þu ȝefihft þ þu on pætere fæȝene inȝa oððe oferȝa fophleafte³ ge[taenað] . ȝif þu ȝefihft þ þu mið fpupðe biðt beȝýpð fophleafte hit ȝetaenað . ȝif þu ȝefihft ȝummaf ðeoppýpðæ fínðan

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

working a vineyard^a betokens a life of mirth. To be flogged^b in a dream shews good will follow after. To be a hunting betokens gain. To be dressing oneself betokens pleasantness. To see a bear savage at one shows movements of an enemy. To drink wine betokens ailment. To have a handsome^c robe betokens bliss. To be leading or going on a dirty road betokens heavy troubles. To be leading a wife^d betokens harms. To see a lock of hair^e betokens increase. A diadem with another betokens death. To wash with a male betokens failure. To speak or go with ones superior betokens advancement. To see onions betokens sore of eyes. To see oneself beheaded betokens gain. To be washing in a bath betokens anxiety. To see oneself in prison betokens harm. To wash in a fish pool betokens pleasantness. To wash in a flood betokens joy. To fall into a spring betokens an accusation. To see oneself bound betokens some mischief. To see oneself swim betokens harm. To see oil betokens joy. To see an orchard betokens harm. To gather apples betokens wrath. He who sees himself fly will flit. He who sees himself in exile will be charged with great faults. To see sour grapes denotes dispute. To see nails betokens anxiety. If you dream you see two moons, it signifies joy and bliss. If you see yourself fall from a very high place, it signifies good to the poor and evil to the rich. If you see a dragon flying over you, it betokens a hoard of gold. If you see your face fair it indicates bliss. If you see yourself going into or over a fair piece of water, it portends security. If you see yourself girt with a sword it betokens security. If you see yourself find precious

^a *Vindemiare hilaritatem uite,*
Lat.

^b Not that spingan is vapulare.

^c *Formosam, Lat.*

^d *Vxorem ducere, Lat.*

^e *Capillum se uidere, Lat.*

fol. 30 b.

fpellu ge[tacnað]. 7iƿ þu gefihft manega zet ýbel ge-
 [tacnað]. 7iƿ þu gefihft þ þu demft folc 7oð oððe ƿýrð-
 fcepe ge[tacnað]. 7iƿ þu gefihft ƿela hunda of ƿeondum
 þinum þe ƿarƿian ge[tacnað]. 7iƿ þu gefihft coff þe
 fýllan nehftan 7oð ge[tacnað]. 7iƿ þu gefihft manega
 hlaƿaf bliffe ge[tacnað]. 7iƿ þu gefihft beon þe berƿi-
 can oððe ðerian hƿ þin beon aſtýrþuð¹ ƿram mannum
 ge[tacnað]. 7iƿ þu gefihft beon ƿleon on huſe þinum
 ƿoplaetincge ge[tacnað]. 7iƿ þu gefihft fnacan on 7ean
 þe cuman on 7ean ýfele² ƿýrmen þe beƿerian mýnegað.
 7iƿ þu gefihft earƿ ƿleon ƿiƿ þin 7egriƿan ðeað ge-
 [tacnað]. 7iƿ þu gefihft þe on ƿearnum ƿatepe þƿean
 hynðe lichaman ge[tacnað]. 7iƿ þu gefihft þe on ƿæ-
 tepe cealdan þƿean³ hældðe lichaman ge[tacnað]. 7iƿ þu
 gefihft ƿæla penega oððe þu ƿindaft biƿſp[e]llu oððe
 tælincga oððe ƿærzinga ge[tacnað]. 7iƿ þu gefihft of
 handu ðeaðef ſum þinc 7uman be ſuman ðæle þe cuman
 ƿeoh ge[tacnað]. 7iƿ þu gefihft huſ þin byrnenðe ƿin-
 ðan þe ƿeoh ge[tacnað]. 7iƿ þu gefihft earƿmaſ⁴ þine
 bemancube 7oð ge[tacnað]. 7iƿ þu gefihft ƿeala claða
 habban ƿeond þine⁵ on andƿealde þinum habban ge-
 [tacnað]. 7iƿ þu gefihft hƿing 7ýlðenne habban ƿýrð-
 fcepe ge[tacnað]. 7iƿ þu gefihft þe ſƿipeþan ðon 7eþancu
 7 7eþeahtu þine toſtnebbe 7 to naht 7etealde beon
 ge[tacnað]. 7iƿ þu gefihft ſƿiƿan þine 7erƿiþene ƿerune
 þe beon þ þu naht unrihteſ ne ðo ge[tacnað]. 7iƿ þu
 gefihft of hehpe ſtope nýþer on þýſtrum þe ƿeallan
 anxſumnýſſe oððe teonan ge[tacnað]. 7iƿ þu gefihft þ
 þu 7epilnige ƿiƿ nexftan þineſ ýfel ſaƿ on lichaman ge-
 [tacnað]. 7iƿ þu gefihft mid ƿiƿe þinum licgan 7oð
 ge[tacnað]. 7iƿ þu gefihft þe 7ebiddan to ðrihtne
 micel bliffe þe to cuman hit 7etacnað. 7iƿ þu gefihft
 timbrian huſ þin ƿeoh þin ƿexan hit 7etacnað.

¹ aſcýrþuð, MS., moueri.² hyfele, MS.³ þƿan, MS.⁴ heapmaſ, MS.⁵ For þinne.

gems it forbodes palavers.* 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.

* Parabolas, Lat.

STARCRAFT.

DORALOGIUM.

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

HORALogium · HORARUM BREUE · INCHOAT EN HIC.

On viii. kal. ian̄ · þ̅ bȳð on crīstes mæsse dæg bȳð
seo sceadu to underne · ȳ to none · seofon ȳ tƿentig-
oþan healƿes fotes · ȳ to miðdæge seofen ȳ tƿentig ;

On .viii. idus ian̄ · þ̅ ȳs on þone tƿelftan dæg bȳð
seo sceadu to underne ȳ to none .xxv. fota ȳ to mið-
dæge .xxii. ;

On .xii. kal. feþ̅ · bið seo sceadu to underne ȳ to
none an ȳ tƿentig fota · ȳ to miðdæge ehtaȳne · ȳ
lȳtle mape ;

On .ii. ñ̅ · feþ̅ bȳð seo sceadu to underne ȳ to none
ehta teoþan healƿes fotes ȳ to miðdæge fiftȳne ;

On .xii. kal. MARTII bið seo sceadu to underne ȳ
to none fiftȳne fota · ȳ to miðdæge tƿelfe ;

On .ii. ñ̅ MAR̅ · bið seo sceadu to underne ȳ to
none þƿeottȳne fota · ȳ to miðdæge teoþan hielƿes ;

On .xii. kal. APR̅ · þ̅ iȳ emnihte bȳð seo sceadu to
underne ȳ to none · enblufon fota · ȳ to miðdæge
niȳoþan healƿes ;

On · ñ̅ · APR̅ · bið seo sceadu to underne ȳ to none ·
teoðan healƿes fotes lang · ȳ to miðdæge forneah
seofun ;

On .xii. kal. MAI̅ · bȳð seo sceadu to underne ȳ
to none ehta fota · ȳ lȳtel eaca · ȳ to miðdæge
forneah ȳx ;

On .ii. ñ̅ · MAI̅ bȳþ seo sceadu to underne ȳ to none
forneah ehta fota · ȳ to miðdæge fiftan healƿes ;

A D I A L.

The length of the gnomon is six feet.

Here beginneth a short horalogium.

1. On the twenty fifth of December, that is, on Christmas day, the shadow at nine in the morning, and at three in the afternoon, is twenty six and a half foot long, and at midday twenty four.
2. On the sixth of January, that is, on Twelfth day, the shadow at nine and three is twenty five foot, and at midday twenty two.
3. On the twenty first of January the shadow at nine and three is one and twenty foot, and at midday eighteen and a little more.
4. On the fourth of February the shadow at nine and at three is seventeen and a half feet long, and at midday fifteen.
5. On the seventeenth of February the shadow at nine and three is fifteen foot, and at midday twelve.
6. On the sixth of March the shadow at nine and three is thirteen foot, and at midday nine and a half.
7. On the twenty first of March, that is the equinox, the shadow at nine and three is eleven foot, and at midday eight feet and a half.
8. On the fifth of April the shadow at nine and three is nine and a half feet long, and at midday about seven.
9. On the twentieth of April the shadow at nine and at three is eight foot and a little more, and at midday about six.
10. On the sixth of May the shadow at nine and three is about eight foot, and at midday four and a half.

On .xii. kal. ivñ. bið ȝeo ſceadu to underne ȝ to none ȝeoƿon ƿota . ȝ to miðbæȝe ȝeoƿeƿ ;

On kal. ivñ. bið ȝeo ſceadu to underne ȝ to none lýtle lengȝe þonne ȝeoƿon ƿota . ȝ to miðbæȝe ȝeoƿeƿ ;

On . iðus ivñ bið ȝeo ſceadu to underne ȝ to none ehtoðan healƿes ƿotes lang . ȝ to miðbæȝe ȝeoƿeƿ ;

On .viii. kal. ivli . þ̅ ȝs on Iohannes mæȝȝe dæg bið ȝeo ſceadu to underne ȝ to none ƿel neh ehta ƿota . ȝ to miðbæȝ¹ .iiii. ;

On .ii. ñ . ivli . bið ȝeo ſceadu to underne ȝ to none eahta ƿota ȝ to miðbæȝe lýtle mape þonne ȝeoƿeƿ ;

On .xii. kal. agvsti . bið ȝeo ſceadu to underne ȝ to none ehta ƿota . ȝ lýtle mape . ȝ to miðbæȝe ƿiſtan healƿes ;

fol. 176 b.

On .viii. id agvsti bið ȝeo ſceadu to underne ȝ to none niȝoðan healƿes ƿotes lang . ȝ to miðbæȝe lýtle mape þonne .v. ;

On duodecima . kal. ſeƿt̅ . bið ȝeo ſceadu to underne ȝ to none niȝun ƿota . ȝ to miðbæȝe ȝȝx . ;

On non ſeƿt̅ . bið ȝeo ſceadu to underne ȝ to none enbleƿtan healƿes ƿotes lang ȝ to miðbæȝe ȝeoƿon .

On .xii. kal. oðt̅ . þ̅ ȝȝ emnihte . bið ȝeo ſceadu to underne ȝ to none . ƿeƿelf ƿota lang . ȝ to miðbæȝe niȝun ;

On .ii. ñ . oðt̅ . bið ȝeo ſceadu to underne ȝ to none ȝeoƿeƿtyne ƿota . ȝ to miðbæȝe endluƿon .

On .xii. kal. noſ̅ . bið ȝeo ſceadu to underne ȝ to none ȝȝxtyne ƿota lang . ȝ lýtle mape . ȝ to miðbæȝe .xiii. ;

¹ miðbæg for miðbæȝe, 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 .ſ. NOV. bið ƿeo ſceaðu to underne . ƿ to none .
niƿon týne ƿota . ƿ lýtle maƿe . ƿ to miðbæƿe ƿeo-
ƿontýne.

On .XII. kal. DĒC . bið ƿeo ſceaðu to underne ƿ to
none ƿorneah . ƿeoƿer ƿ .XX. ƿota . ƿ to miðbæƿe an
ƿ tƿentiƿ.

On .III. ſ. DĒC . bið ƿeo ſceaðu to underne ƿ to
none ƿƿx ƿ XX. ƿota . ƿ to miðbæƿe þƿeo ƿ tƿentiƿ.

On .XIX. kal. IAN . bið ƿeo ſceaðu to underne ƿ to
none . ƿeoƿon ƿ tƿenti ƿota . ƿ to miðbæƿe ƿƿ ƿ
tƿentiƿ ƿorneah.

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

On ane nihta ealð mona . ƿ on .XXIX. ſcnið .III.
ƿƿcena lenge.

On tƿiƿna nihta ealð mona . ƿ on .XXVIII. ſcnið ane
tið . ƿ .III. ƿƿicen.

On .III. nihta ealð mona . ƿ on .XXVII. ſcnið tƿa
tiða . ƿ .II. ƿƿican.

On .III. nihta ealð mona . ƿ on .XXVI. ſcnið þƿeo
tiða . ƿ .I. ƿƿica.

On .V. nihta ealð mona . ƿ on .XXV. ſcnið ƿeoƿer
tiða.

On .VI. nihta ealð mona . ƿ on .XXIII. ſcnið ƿeoƿer
tiða . ƿ .III. ƿƿcena.

On .VII. nihta ealð mona . ƿ on .XXII. ſcnið ƿƿ
tiða . ƿ .III. ƿƿcena.

On .VIII. nihta ealð mona . ƿ on .XXI. ſcnið ƿƿx
tiða . ƿ .II. ƿƿican.

On .IX. nihta ealð mona . ƿ on .XXI. ſcnið ƿeoƿon
tiða . ƿ .I. ƿƿica.

On .X. nihta ealð mona . ƿ on .XX. ſcnið eahta
tiða.

On .XI. nihta ealð mona . ƿ on .XIX. ſcnið eahta
tiða . ƿ .III. ƿƿcena.

23. On the fifth of November the shadow at nine and three is nineteen foot long and a little more, and at midday seventeen.

24. On the twentieth of November the shadow at nine and three is about twenty four foot long, and at midday twenty one.

25. On the second of December the shadow at nine and three is twenty six foot, and at midday twenty three.

26. On the fourteenth of December the shadow at nine and three is seven and twenty foot, and at midday almost twenty five.

1. When the moon is one or twenty nine days old it shines for four fifths of an hour.

2. When the moon is two days old or twenty eight it shines for one hour and three fifths.

3. When the moon is three nights old or twenty seven it shines for two hours and two fifths.

4. When the moon is four nights old or twenty six it shines for three hours and one fifth.

5. When the moon is five nights old and twenty five it shines for four hours.

6. When the moon is six nights old or twenty four it shines for four hours and four fifths.

7. When the moon is seven days old or twenty three it shines for five hours and three fifths.

8. When the moon is eight nights old or twenty two it shines for six hours and two fifths.

9. When the moon is nine nights old or twenty one it shines for seven hours and one fifth.

10. When the moon is ten nights old or twenty it shines for eight hours.

11. When the moon is eleven days old or nineteen it shines for eight hours and four fifths.

On .XII. nihta ealb mona . Ʒ on .XVIII. ſcinð niƷon
 ƿiða . Ʒ .III. ƿƿicena.

On .XIII. nihta ealb mona . Ʒ on .XVII. ſcinð .X.
 ƿiða . Ʒ .II. ƿƿica.

On .XIII. nihta ealb mona . Ʒ on .XVI. ſcinð .XI.
 ƿiða . Ʒ .I. ƿƿica.

On .XV. nihta ealb mona . ſcinð .XII. ƿiða.

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

Synðon ƿreƷen ðaƷaf on æƷhpýlcum monðe ſƿa hpæt
 ſƿa on þam ðaƷum onƷýnð ne ƿurð hit næƿƿe Ʒe-
 enðob.

On Ianuaƿiuf þonne ſe mona bið .III. nihta ealb Ʒ
 .III.

On Febƿuaƿiuf þonne he bið .V. nihta ealb Ʒ .VII.

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

On Appeliſ þonne he bið .V. nihta ealb Ʒ .VIII.

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

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

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

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

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

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

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

On December þonne he bið .III. nihta ealb Ʒ .XII.

And ſƿa hit bið Ʒýme ſe þe ƿýlle.

12. When the moon is twelve days old or eighteen it shines for nine hours and three fifths.

13. When the moon is thirteen days old or seventeen it shines for ten hours and two fifths.

14. When the moon is fourteen days old or sixteen it shines for eleven hours and one fifth.

15. When the moon is fifteen days old it shines for twelve hours.

There are two days in every month in which whatever is begun will never reach completion.

In January when the moon is three days old or four.

In February when the moon is five days old or seven.

In March when the moon is six days old or seven.

In April when the moon is five days old or eight.

In May when the moon is eight days old or nine.

In June when the moon is five days old or seventeen.

In July when the moon is three days old or thirteen.

In August when the moon is eight days old or thirteen.

In September when the moon is five days old or nine.

In October when the moon is five days old or fifteen.

In November when the moon is seven days old or nine.

In December when the moon is three days old or twelve.

So ware who will.

Elce geara þonne þu feyle witan hwylce dæge man feyle weorðan . 7 healdan þone halgan funnan dæg . adventum dñi . þarwa þe þanne þ þu hit naht ær .v. kl'. deceb'. ne naht æfter .iii. nonas . þifef fylfæf monðef þænne ne healde . ac on þifon feorran dagum þu fcealt healdan butan ælcepe tpeonunges þone dæg 7 þone tokýme mid ealre arwurðnesse.

fol. 121 b.

Ealde witan 7 wif romane gefetton on gerumcræfte þæt næfre ær .xi. kl'. Aprilis. Ne naht æfter .vii. kl'. mī eastor tid gerurðan fceal. Ac on þifon getele loc hwær hit þonne to gega buton ælcon tpeon healde hit mon þonne þær mid rihte.

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

ON kl'. Ian'. ofer .xvi. kl'. febr'. loca hwær þu hæbbe .x. nihta ealðne monan ofer þ . þonne funnan dæg belúc alleluia.

ON februaruuf ofer .vii. id. febr'. loca hwær þu finde tpeizra nihta ealðne monan ofer þ . on þone funnan dæg bið halga dæg.

ON marti' ofer .xii. kl'. April'. loca hwær þu finde .xiii. nihta ealðne monan . ofer þ se niesta funnan dæg bið eastor dæg.

Gif þu nýte swylce concuprentes beon on geara . fec georne hwylce dæge beo riðie kl'. apl', gif hit bið funnan dæg þonne bið concuprentes .i. Gif hit bið monan dæg þonne bið concuprentes .ii. And swa þela daga swa bið aȝan on þare pucan . swa þela concuprentes þu fcealt habban on þam geara.

And swa þela nihta swa se mona bið eald on . xi. kl'. aþ. swa þela epacta þu fcealt habban þý geara.

And gif þu wille witan mid gefceade þ gemære tpe-minum septuagesimalis . þonne tele þu þæf monan

Every year it may be known on what day to celebrate and keep the holy Sunday of Advent. Mind not to keep it before the twenty seventh of November nor after the third of December; but in the seven days interval (inclusively) the day and the Advent may be kept with all honour.

Old sages and wise Romans have laid it down in calculation that Easter must never happen before the twentieth of March, nor after the twenty fifth of April. But in this reckoning, within these limits, observe where it falls, let it then be duly kept without any doubt.

A Calendar.

Computus Ecclesiasticus.

On the first of January consider where, after the seventeenth of January, occurs a moon ten days old observe the Sunday. Halleluiah!

In February, after the seventh of February, see where you get a moon two days old; the next Sunday will be a holy day.

In March, after the twentieth, see where you get a moon fourteen nights old; the next Sunday is Easter day.

If you know not what concurrentes there are in the year, ascertain what day is the thirty first of March; if it be a Sunday the concurrentes are one; if a Monday the concurrentes are two, and you will have as many concurrentes for the year as days are gone in the week. And you will have as many epacts in the year as the day the moon is old on the twenty first of March.

If you want to know with discrimination the term or fixed date of Septuagesima, count the moons age on

elbe . kl'. Ian'. oð þ þu cume to þrutiga . for eft on þone nīpan tele oð týne . þonne on þam teoðan stent se teþmen þ gemæne si hpylc [ðæg] hit si . þonne se nexta sunnan þe þær æfter cýmð bið septuagesima.

And gif þu wille witan hwaðe hu fela eactas on gearne ynnan þonne tele þu hu ealb se mona beo on .xi. kl'. ap'. swa fela nihta swa se mona bið þonne on ðæg ealb . swa fela eactas yrnad þý gearne.

fol. 127 b.

And gif þu wille witan hu ealb se mona wære fýrn gearne on þýfne ðæg . þonne wite þu hu ealb se mona beo nu to ðæg . þonne do þu .xx. þær to . þonne gif þær beo under ealle ma þonne .xxx. þonne swa fela nihta swa se mona bið ealb ofer þa .xxx. þonne wæs se mona fýrn gearne on þýfne ðæg swa ealb.

And gif þu wille witan hu ealb se mona scýle beon ofer gearne on þýfne ðæg . þonne wite þu hu ealb se mona beo nu to ðæg . þonne beo se mona swa ealb swa he beo do .xi. þær to . þonne beo þær swa fela swa þær beo ofer þa .xxx. þonne bið se mona swa ealb ofer gearne on þýfne ðæg.

Se ærnesta frizedæg þe man sceal wæsten is on hlýdan. And se ofer is ær pentecosten. And se ærnesta þe bið on iuluf. Se man þe þis gefæst ne wearf he him na ondrædan helle witan butan he beo hlaford swica.



the first of January till you come to thirty; then begin again the new counting up to ten, then on the tenth day occurs the term or fixed date, be it what day it may. And the Sunday next after is Septuagesima.

And if you want to know early how many epacts there are in the year, count how old the moon is on the twenty second of March, and there will be as many epacts in the year as the moon is days old.

And if you want to know how old the moon was on the previous year this day, then ascertain how old the moon is to-day; then add twenty, then, if in all there be more than thirty, how many days the moon be (by this reckoning) over thirty, so many was the moon old last year.

If you want to know how old the moon will be on this day next year, ascertain how old the moon is to-day; then, whatever be the result, add eleven; then, however many there be over thirty, so old will be the moon next year on this day.

The first Friday to fast on is in March, and the second is before Pentecost, and the first also which happens in July. The man who keeps this fast need not fear hell fires, unless he be a traitor.

DE TEMPORIBVS.

The Manuscripts cited are,

MS. Cott. Tiberius, A. iii. = R.

MS. Cott. Tiberius, B. v., fol. 24 a. = M.

MS. Cott. Calig. A. xv., fol. 140. = L. *Imperfect.*

MS. Cott. Titus, D. xxvii., fol. 30. = S.

MS. Biblioth. Publ. Acad. Cantab. = P. [99. 3. 29].

INCIPIUNT PAUCA DE TEMPORIBVS BEDAE PRESBITERI.

1.

IC POLDE EAC GYF IC DORSTE GADRIAN¹ SVM GEHPÆDE
 andgyt of ðære bēc þe beda ge fnotera lapeop zesette.
 ȝ ȝaderode of manegra ȝisra lapeopa bocum . be ðæs
 ȝearer ymbrenum fram annġinne miððan earþer. Ðæt
 niſ to ȝpelle ac elles to ȝæbenne þam þe hit licað .²
 ȝitodlice þa þa se ælmihtiga ȝcȝppenð ȝisne miððan
 earð zesceop . þa cwæð he ȝeƿeorðe³ leoht . ȝ leoht
 ȝæs þærȝihte ȝeƿorðen . þa ȝeseah ȝob þ̅ ȝ leoht ȝæs
 ȝōð .⁴ ȝ to ðælde þ̅ leoht fram þam þeostnum . ȝ het
 þ̅ leoht ðæg . ȝ þa ðeostro⁵ niht . ȝ ȝæs þa ȝetealb
 æfen and meȝgen⁶ to anum ðæge : On ðam oðrum
 ðæge zesceop ȝob heofenan . feo ðe is ȝehaten ȝirna-
 mentum . feo is ȝeȝepenlic . ȝ lichamlic . ac ȝƿa þeah
 þe ne maȝon ȝor ðære ȝȝȝlynan⁷ heahȝysse . ȝ þæra
 polcna ðicȝysse . ȝ ȝor upe eaȝena tȝððerȝȝre . hi
 næfne ȝesēon . Seo heofon belȝcð on hȝne bosme ealne
 miððan earð . And heo æfne tȝȝnð onbvtan⁸ uf .
 spȝftrne þonne æniȝ mȝlen⁹ hƿeol .¹⁰ eal ȝƿa ðeop under
 þȝsȝere¹¹ eorðan . ȝƿa heo is bufan . Eall heo is sine-
 pealt . ȝ ansund . ȝ mið fteorȝum amett .¹² Soðlice þa
 oðre heofenan þe bufan hȝne fȝnð . ȝ beneoðan ȝȝnð
 unȝeȝenlice .¹³ ȝ mannum unafmeaȝenðlice . Sȝnð ȝƿa
 þeah ma heofenan .¹⁴ ȝƿa ȝƿa se ȝiteȝa cwæð . Cœli cœlo-
 num . þ̅ iȝ¹⁵ heofena heofenan . Eac se apostol paulus
 aȝnat þ̅ he ȝæs ȝelædd oð ða þȝiððan heofenan . ȝ he

¹ pluccian, M.² P. omits the sentence.³ ȝeƿeorðe, P.⁴ ȝōð, M.⁵ ðeostro, P.⁶ meȝgen, M.⁷ ȝȝȝlynan, P.⁸ onbvtan, P.⁹ mȝlen, M.¹⁰ hƿeol, P.¹¹ þȝsȝere, M.¹² amett, M.¹³ unȝeȝen-, P.¹⁴ heoforan, M. ; and so in next

line and further on.

¹⁵ hiȝ, M.

A TREATISE ON ASTRONOMY AND COSMOGONY.

I would also, if I durst, gather some little information Beda, the original. 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 Genes. i. 3. 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, Creation. 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 Heaven revolves. 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 how- Plurality of heavens. ever more heavens, as the prophet said, "the heaven I. Kings viii. 27. " of heavens." Also the apostle Paulus wrote that he was taken up to the third heaven, and he there heard the

ðær gehýrðe þa ðizelan¹ porð þa nan mann frnecan ne mot. On þam þriddan dæge zesceop fe ælmihtiga zob jæ . ʒ eorðan . ʒ ealle eorðlice frnýttinga. Ða þrý ðagas þæron butan runnan . ʒ monan . ʒ fteorpan .² ʒ eallum tidum . ʒelicepe þægan mid leohte . ʒ þeostrum aþenebe. On ðam feorðan dæge zesceop³ zob tra miccle leoht . þ is sunne . ʒ mona . ʒ betæhte þ mare leoht . þ is seo runne to ðam dæge . ʒ þ læsse leoht . þ is se mona . to þære nihte. On ðam ylcan dæge he ʒeopohhte ealle fteorpan . ʒ tida zesette. On ðam fiftan dæge he zesceop⁴ eall þým cýnn . ʒ þa micclan hpalaf . ʒ eall⁵ fisc cýnn . on mistlicum⁶ and mænigfealdum hupum. On ðam fyxtan dæge he ʒe-rcceop eall ðeor cýnn . ʒ ealle nytana⁷ þe on feorþ fo- tum ʒað . ʒ þa tpezen menn aðam . ʒ éfan. On þam feorfoðan dæge he ʒeenbobe hʒ þeorc . ʒ seo pucu þæs þa aʒan. Nu is ælc dæg on þýsum midðaneapde . of þære sunnan lýhtinge. Soðlice seo sunne ʒað be zobes bihte . betpeox⁸ heopenan ʒ eorðan . on dæg bufon⁹ eorðan . ʒ on niht under ðýsse eorþan . eall spa feorþ adune on nihtlice¹⁰ tide under þære eorþan spa heo on dæg bufon¹¹ up astihð. Æfne heo byð ýrnende ýmbe ðas eorðan . ʒ eall¹² spa leohte fcind under þære eorðan on nihtlice¹³ tide . spa spa heo on dæg ðeð bufan urum hearðum. On ða healfe þe heo fcind þær býð dæg . ʒ on þa healfe þe heo ne fcind ðær býr niht. Æfne býð on sumre¹⁴ sidan þære eorðan dæg . ʒ æfne on sumre sidan niht. Ðæt leoht þe pe hatað dægpeð .¹⁵ cýmð of þære sunnan . ðonne heo uppearð bið . ʒ heo ðonne tobræfð þa nihtlican þeostru mid hýne micclan leohte. Eall¹⁶ spa þicce is þeo heoron mid fteorþum afýlled on dæg spa on niht . ac hi nabbað

¹ ðizelan, M.² eal, P.³ bufan, M.⁴ -licepe, P.⁵ fteorþum, M.⁶ mistlicum, P.⁷ -licepe, P.⁸ sumre, P.⁹ scop, M.¹⁰ nytana, P.¹¹ bufan, M.¹² bægepeð, P.¹³ zesceop, M.¹⁴ betpux, P.¹⁵ eal, P.¹⁶ Eal, P.

mysterious words which no man may speak. On the II. Cor. xii. 2. third day the Almighty God formed sea and earth, and all earthly vegetation. Those three days were without sun and moon and stars, and at all times overspread with light and darkness in equilibrium. On the fourth day God made two mickle lights, that is the sun and moon, ^{Sun and moon created.} and assigned the greater light, that is the sun, to the day, and the lesser light, that is the moon, to the night. On the same day he wrought all stars and set times. On the fifth day he formed all creeping things, and the mickle whales, and all fish kind in various and manifold forms. On the sixth day he formed all kinds of beasts, and all cattle that go on four feet, and the two men Adam and Eve. On the seventh day he ended his work, and the week was then gone. Well, every day in this world Day. is from the lighting up of the sun. The sun indeed goeth by Gods arrangement, betwixt heaven and earth, by day above the earth, and by night under this earth, ^{Sun revolves.} quite as far down by night time under the earth as by day it mounts up above it. Ever is it running about this earth, and shineth all as bright under the earth by night time as by day time it doth over our heads. On the side on which it shineth there is day, and on the side on which it shineth not there is night. 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 darkness with its mickle light. All as thick is the heaven filled with stars by day as by night, but they have no Stars by day.

nane lȳhtinge for þære sunnan andþerðnȳsse. Þe hatað ænne dæg. fram sunnan upgange oð æfen. ac spa þeah is on bocum geteald to anum dæge fram þære sunnan upgange oð þ heo eft becume. þær heo ær upstah. on þam fæce fȳnd getealde feoper ȳ tƿenti tida. seo funne is spiðe mȳcel. eall ƿpa bƿað heo is. þæs þe bēc fecgað. ƿpa eall eorðan ȳmbhƿȳrt. ac heo þingð ƿr spȳðe unbƿað. for þam þe heo ƿr ƿiðe feor¹ fram ƿrum zesihƿum. Ælc þing² þe hit³ fȳrr bȳð. þe hit þe læsse ðingð. Þe maƿon þeah⁴ hƿæðere tocnapan be hȳne leoman þ heo unlȳtel is. Spa naðe spa heo ƿaƿtȳhð. heo ƿcind ƿeond ealle eorðan ƿelice. ȳ ealre eorðan bƿaðnȳsse endemes oƿerƿƿȳhð. Eac ƿȳlce þa fteorpan þe us lȳtle⁵ þingeað. sȳnd spȳðe bƿade. ac⁶ for ðam miclum⁷ fæce. þe us betƿeonan ȳs. hi fȳnd ƿefuhte ƿrum zesihðum spiðe ƿehƿæde. Hi ne mihton spa þeah nan leoht to eorðan asendan. fram þære heahlican heofenan. Gȳf hi ƿpa ƿehƿæde ƿæron⁸ spa spa ƿrum eazum ðincð.⁹ Soðlice se mona ȳ ealle fteorpan underfoð leoht of ðære miclan¹⁰ funnan. ȳ heora nan næfð nænne leoman buton of ðære sunnan leoman. ȳ þeah þe seo funne under eorðan on nihtlice¹¹ tide scine. þeah aƿtȳhð hȳne leoht on fume¹² sȳðan þære eorðan þe ða fteorpan buƿon¹³ us onliht. ȳ þonne heo ƿr aƿæð heo oƿerƿƿið ealra þæra fteorpena ȳ eac þæs monan leoht mid hȳne oƿmætan leohte. Seo funne ƿetacnað ƿrne hælenð cƿust. se ðe ȳs rihtƿiſnȳsse sunne. spa spa fe ƿitega cƿæð. Timentibus autem nomen domini ƿuictur ƿol iustitiæ. et sanitas in pennis eius. Ðam mannum þe him onðƿædað ƿodes naman þam. aƿust rihtƿiſnȳsse sunne. ȳ hælþ¹⁴ is on hȳne ƿiðerum. Se mona þe ƿeað. ȳ ƿanað ƿetacnað

¹ feorƿ, M. ² þingð, M. ³ ƿpa hit þe, P.; twice, S.
⁴ þeah, P. omits. ⁵ lȳtle, P. ⁶ ȳ, M. ⁷ micclan, S.
⁸ ƿæro, M. ⁹ ðincð, M. omits. ¹⁰ micclan, P. S.
¹¹ -lice, P. ¹² fume, P. ¹³ buƿan, M. ¹⁴ hælþe, M. S.

lighting up, for the presence of the sun. We hight it one day from sunrise to even, but notwithstanding in books it is accounted as one day from the rising of the sun till it again come to the place from which it before arose; in that period are counted four and twenty hours. The sun is very mickle, all as broad is it, according to what books say, as the whole compass of the earth; but to us it seems very unbroad, since it is very far from our sight. Every thing the further off it is, the less it seemeth. We may however know by its light that *the sun* is not little. As soon as it mounts up, it shineth over all earth alike, and envelopes the breadth of all the earth. So likewise the stars, which seem to us little, are very broad; and from the mickle space which is between *them* and us, they seem to our sight very small. They would not however be able to send any light to earth from the lofty heaven if they were so minute as to our eyes *they seem*. Well, the moon and all the stars receive light from the mickle sun, and none of them hath any light 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 techni-
cally.

Sun larger
than the earth.

Stars large.

Lunar and
stellar light
borrowed.

Mystical sense.

Malachi iv. 2.

þas andþearðan ȝelaðunge . þe þe on sýnð . Seo ýs
 þeaxenbe þurh acennedum cildum .¹ ȝ þaniende þurh
 forðþarenum .² þa beorhtan steorpan ȝetacnað þa
 ȝeleaƿfullan on ȝodes ȝelaðunge . ðe on ȝodre ðroht-
 nunge scinað . Cƿist soðlice onlýht hi ealle þurh hiƿ
 ȝife spa spa fe ȝodspellepe iohannes cƿæð . Erat lux uera
 que inluminat³ omnem hominem venientem in hunc
 mundum . Ðæt soðe leoht com þe onlýht ælcne mann .
 cumenðne to ðýsum miððanearðe . Næƿð ure nan nán
 leoht . ænȝne ȝoðnýsse buton of cƿustes ȝyfe . Se ðe
 ýs soðne rihtƿisnýsse sunne ȝehaten . [þam fy ƿulðon
 ȝ lof mið fæðer . ȝ halȝan ȝafte . on ealra ƿorulða
 ƿorulð á butan ende . Amen.]⁴

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

Ðone⁵ forman dæg þýffere ƿorulbe þe maȝon aƿin-
 ðan þurh ðæs lænctenlices⁶ emnihtef⁷ dæg . for þam
 þe se emnihtes dæg is se feorða dæg þissepe⁸ ƿorulbe
 ȝeƿcapennýsse .⁹ Þrý dazas ƿæron ær am dæȝe . bu-
 tan¹⁰ funnan . ȝ monan . ȝ eallum ƿteorppum . ȝ on ðam
 feorðan dæȝe . þýssepe¹¹ ƿorulbe ȝescapennýsse¹² ȝe-
 sceop se ælmihtȝa fcyppenð sunnan . ȝ ȝefette hi¹³
 on ærne meȝen¹⁴ on miððan eaft dæle . þær ðæs¹⁵
 emnihtes cƿcul is ȝetealb . þ heo ærpe ýmbe ȝearpes
 ýmbrýnum þær ðone dæg . ȝ þa niht ȝeemnýtte¹⁶ on
 ȝelicepe ƿæȝan . Ðæs ýlcan dæȝes he ȝesette þone¹⁷
 monan ƿulne on ærnunge . on eaft dæle mið scinendum
 fteorppum samod . on þæs hæƿfestlican emnihtes¹⁸ rýne
 ȝ þa easteplican tid þurh ðæs monan anȝýnn¹⁹ ȝesette .

¹ þurh, with dative frequently ; þurh acennebe cild, S.

² -net, M.

⁴ From S., which makes this the end.
 A. iii., fol. 63 b. begins here ; it omits the headings.

lænctenef, S.

⁷ ýmnihtef, M.

⁸ þýsse, M.

¹⁰ butan, M.

¹¹ þiff, without termination, R.

¹³ hȝ, R.

¹⁴ meȝen, R. S.

¹⁵ ðær, P.

¹⁷ þæne, R.

¹⁸ ým-, M.

¹⁹ anȝnn, R.

⁵ ƿapenbe, S.

⁶ MS. Tib.

⁹ lænct, P. ;

¹² ȝefceap-, R.

¹³ ȝefceap-, R.

¹⁶ ȝeem-, M.

waneth, betokeneth this present *church or congregation* Mystery of the moon. in which we are. It is waxing through children born, and waning by men deceased. The bright stars betoken the faithful in Gods congregation who shine in a godly way of life. Christ then illuminates them all through his grace, as the gospeller Iohannes said, "The sooth John i. 9. light came which lighteth every man coming to this " world." None of us hath any light of any goodness, except of Christs grace, who is called the sun of true righteousness.

We are able to find the first day of this world by First day of creation. means of the day of the vernal equinox, since the day of the equinox is the fourth day of the formation of this world. There were three days before that day without a sun and a moon and all stars; on the fourth day of the formation of this world the Almighty Creator shaped the sun, and set it in early morning in the midst of the east part, where the Sun then in its node. "equator" is accounted to be, in order that it ever in the revolutions of the year might there make even in equilibrium the day and the night. On that same day he set the full moon at evening in the eastern Moon full, and in its node. quarter along with shining stars, in the course of the autumnal equinox, and he arranged the time of Easter by means of the moons first place. We will speak

ƿe ƿillað ƿurðor ymbe þas emnihte spiðor ƿƿrecan . on geðafenlicne¹ stope . ƿ ƿe secgað² nu fceortlice . þ se ƿorma bæz . þýssene³ ƿorulde is zetealð to ðam bæze þe ƿe hatað quinta decima⁴ kalenðaf appilis . ƿ þæs emnihtes bæz ys zehæƿð spa spa beda tæcð . þæs on ðam ƿeorðan bæze . þ iƿ on duodecima⁵ kalenðas appilis . Embe⁶ þis ƿe spnecað eft spiðor spa spa ƿe ær beheton .

3. DE NOCTE.

Niht is zesett mannum to ƿefte on þýsum miðban earþe . Soðlice on þam heorfenlicum eðele niƿ nan niht zehæƿð . ac þær iƿ ƿingal leoht buton ælcum þýstrum.⁷ Uƿe eorðlice niht⁸ soðlice cýmð þurh ðære eorðan sceade . þonne seo sunne zæð on æfnunge under þýssene eorðan . þonne býð ðære eorðan bƿaðnýs betƿeox⁹ us . ƿ þære funnan þ ƿe hýne leoman lýhtinge nabbað . oð ðæt heo eft on oferne ende up astitð . ƿitodlice þeah þe hit ƿunðeƿlic¹⁰ þince .¹¹ nis þeos ƿorulðlice niht nan þing buton¹² þære eorðan sceadu . betƿeox¹³ þære funnan . ƿ mannkýnne.¹⁴ ƿorulðlice¹⁵ uðƿitan sæðan .¹⁶ þ seo sceadu astitð up¹⁷ oð ðæt heo becýmð to þære lýfte¹⁸ uƿfeapðan .¹⁹ ƿ þonne beýrnð se mona hƿitidum . þonne he full býð on ðære sceade uƿfeapðne .²⁰ ƿ ƿazgeteð²¹ oððe mið ealle afƿeaptað . ƿor þam²² þe he næƿð þære sunnan²³ leoht þa hƿile þe he þære sceade orð ofenýrnð oð ðæt þære sunnan leoman²⁴ hine eft onlihton.²⁵ Se mona næƿð nan leoht buton of ðære sunnan leoman . ƿ he iƿ ealra tungla nyðemeft . ƿ ƿor þi²⁶ beýrnð on þære eorðan sceade

¹ -licepe, P.	² fecgeað, R.	³ þisse, R.	⁴ xv., R.
⁵ xii., R.	⁶ ymbe, R.	⁷ þeortrum, P.	⁸ nýht, M.
⁹ betƿux, R. P.	¹⁰ ƿunðor-, R.	¹¹ þinge, M.	¹² butan, R.
¹³ betƿux, P. R., fol. 64 a.	¹⁴ -cynne, P.	¹⁵ ƿeorulð-, R.	
¹⁶ sæðon, R. P.	¹⁷ upp, R.	¹⁸ lýfte, R.	¹⁹ uƿf-, R. P.
²⁰ uƿfeapðe, R. P.	²¹ ƿazgeteþ, R.; ƿazeteþ, P.	²² þan, P.	
²³ sunnan, R. omits.	²⁴ leoma, R.	²⁵ onlihteþ, R.	²⁶ þi, R.

omits.

further about this equinox in a more suitable place, and we now say shortly, that the first day of this world is accounted to be the day which we hight ^{Day of creation.} the fifteenth before the kalends of April (*March 18*); and the day of the equinox is held to be, as Beda teacheth, on the fourth day from that, that is on the twelfth day before the kalends of April (*March 21*). About this we will speak more exactly, as we before promised.

Night is appointed as a rest for men upon this earth. Night. In the heavenly mansions to be sure no night is known, but there is perpetual light without any darkness. Our ^{The cause of it.} earthly night in fact cometh of the shadow of the earth; when the sun in evening goeth under this earth, there is the broadness of the earth between us and the sun, so that we have not the lighting up of his ray, till he mounts up again at the other end. Indeed, though it may seem wonderful, this mundane night is nothing but the shadow of the earth betwixt the sun and mankind. Secular philosophers have said, that the shadow mounteth up till it cometh to the upward air, and then the moon when it is full sometimes runneth upon the shadow aloft, and turneth colour or becometh wholly swart, in as much as it hath not the light of the sun while it runneth over the point of the shadow, till the rays of the sun again light it up. The moon hath no light but of the suns rays, ^{Moons light borrowed.} and is of all heavenly bodies the nethermost, and for that reason runneth upon the earths shadow when it

þonne he full byð. na fýmle gpa þeah for þam bradan
 cīrcule þe is zodiacus gehaten. under þam¹ cīrcule
 gpnð² seo sunne. ȝ se mona. ȝ þa³ tpef tunȝlena
 tacna.⁴ Þitodlice ðæs monan tpenbel is symle⁵ gehal.
 ȝ ansund. þeah ðe eall endemes eallunga⁶ ne scine.
 Dæghpamlice⁷ ðæs monan leoht byð peaxende⁸ oððe
 panende⁹ feoper¹⁰ ppican.¹¹ þurh þære sunnan leoman.
 And he gæð dæghpamlice¹² oððe to þære sunnan¹³ oððe
 fram þære sunnan spa þela ppican.¹⁴ na þ he becume
 to þære funnan. for ðam¹⁵ þe seo runne if micle¹⁶
 ufor¹⁷ þonne se mona sȝ. Ðe cȝmð gpa þeah foran
 onȝean þære¹⁸ sunnan. þonne he of hȝre ontend byð.
 Symle¹⁹ he pent his hȝrȝ to þære funnan. þ is ȝe
 ȝinepealta ende þe þær onlyht byð. Ðe cpeðað þonne
 nȝne monan æfter menniscum ȝepunan. ac he is æfre
 se ȝlca þeah ðe his leoht ȝelomlice hȝpȝfe.²⁰ Ðæt æm-
 tȝe fæc²¹ bufor²² þære lȝfte is æfre scinende of ðam
 heofenlicum tunȝlum. Ðit ȝetimað hȝiltidum þonne
 se mona beȝpnð on ðam ȝlcan ftȝican²³ þe seo runne
 ȝpnð. þ his tpenbel underscȝt þære²⁴ sunnan to þam²⁵
 ȝpðe þ heo eall afeostnað.²⁶ ȝ steorpan æteopiað²⁷
 ȝpȝlce on nihte: þis ȝelimpð seldom. ȝ næfre buton
 on nȝum monan. Be þam is to understanðenne. þ
 se mona. is opmæte²⁸ bȝað. þonne he²⁹ mæȝ þurh his
 underscȝte ða sunnan afeostȝan.³⁰ Seo niht hæfð
 seoran³¹ ðelas fram þære sunnan settlunge³² oð hȝre
 upȝanz. An þæra³³ ðæla is cȝepusculum þ is æpenglo-
 ma. Oþer is uesterum. þ is æfen.³⁴ þonne se æfen-

¹ þone, S.² ȝpnð, R.³ þa, M. omits.⁴ ȝ þa

tpef tacna.

⁵ simble, R.⁶ eallunga, R.; eallunge, P.⁷ -hpom-, P.⁸ pexende, R.⁹ panigende, P.¹⁰ mior, R.¹¹ ppicon, P.¹² -hpom-, P.¹³ In R. the penman passed from

funnan to sunnan, thirteen words.

¹⁴ ppicon, M. P.¹⁵ ðan, P.¹⁶ micle, P.¹⁷ fupþop, R.¹⁸ ȝeanunga foron þa, M.; foron, P.;

foron, S.

¹⁹ Simble, R.²⁰ hȝeopfe, R. P.²¹ fæce, R.²² bufor, R.²³ ftȝicon, R.²⁴ þa, R.²⁵ þan, P.²⁶ abyftȝaþ, R.²⁷ ætȝpab, R.²⁸ opmætic, R.²⁹ heo, R.³⁰ abyftȝian, R.³¹ vii., R.³² settlunge, P.³³ þære, R.³⁴ P. M. omit "that is even."

is full, not always however between us and the broad ^{Moon travels} circle which is hight the zodiac: under that circle ^{out of the} runneth the sun and the moon and the twelve con- ^{zodiac.} stellations 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 orb} moons light is waxing or waning four points through ^{unchanged.} 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 ^{Empty space.} 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 ^{Eclipse of} under the sun to that degree that it turneth all dark, ^{the sun.} 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 ^{Divisions of} hath seven parts from the setting of the sun to its ^{the night.} uprising: one of the parts is the evening gloaming; the second is evening, when the evening star appears

steorþra betpux þære nepsunge æteopað.¹ þriððe is conticinium. þonne ealle þing speopiað² on hýra³ neste. Feorða.⁴ is intempestum. þ is midniht. Fifta is gallicinium. þ is hancneb.⁵ Syxta is matutinum uel aurora þ is dægneb.⁶ Seorða is diluculum. þ is se ær⁷ mærien⁸ betpeox⁹ þam dægnebe.¹⁰ 7 sunnan upgange. Pucan 7 monðas sýnd¹¹ mannum cuðe æfter hýra¹² andgýte. 7 þeah ðe pe hi¹³ æfter boclicum andgýte arriton. hit pile þingcan¹⁴ ungelænebum mannum to deoplic 7 ungerunelic. Þe recgað¹⁵ spa þeah be ðære halgan easter tide. þ spa hrær¹⁶ spa þe mona býð feovertýne nihta ealb fram .xii^{ma}.¹⁷ kl. arpil. þ on ðam dæge býð feo easterlice gemæru. Þe pe hatað terminus. 7 gýf se terminus. þ is se .xiii^{ma}.¹⁸ lunaris becýmð¹⁹ on ðone sunnan dæg þonne býð se dæg palm sunnan dæg. Gýf se terminus gesceyt²⁰ on fumon²¹ dæge þære pucan þonne býð se sunnan dæg þær æfter easter dæg.

4. DE ANNO.²²

Ðære sunnan gear is þ heo beýrne þone miclan²³ circul zodiacum. 7 gecume under ælc þæra twelf tacna. ælce²⁴ monðe²⁵ heo ýrnð under an þæra tacna.²⁶ An þæra tacna²⁷ ýs gehaten aries.²⁸ þ is ram.²⁹ Oðer taurns. þ is fearr. Þriðða gemini. þ³⁰ sýnd³¹ ge- trisan.³² Feorða cancer.³³ þ is crabba. fifta leo. Sýxta uirgo. þ is mæben. Seorða libra. þæt is

¹ ætýpað, R. ² supiað, R. P. ³ heora, P. ⁴ feorþe, R.
⁵ -cræb, R. ⁶ dægneb, R. ⁷ ærne, R. S. ⁸ mærien, P. R.,
fol. 64 b. ⁹ betpux, R. P. ¹⁰ -næbe, R. ¹¹ sýndon, R.
¹² heora, P. ¹³ hý, R. ¹⁴ þincean, R. ¹⁵ fecgeaþ, R.
¹⁶ hrær, R. ¹⁷ xii, M. ¹⁸ xiii, M. ¹⁹ becýmbþ, R. ²⁰ becyt, P.
²¹ funnon, M. R.; fumum, P. ²² MS. L., what remains of it, begins here. ²³ micclan, P.; micclan, R. ²⁴ Ælcon, R. ²⁵ monað, L.
²⁶ tácna, L. ²⁷ tácna, L. ²⁸ áries, L. ²⁹ ram, L. ³⁰ þæt, L. adds.
³¹ sýndon, R. ³² getcýffan, R. ³³ cancer, L.

within that interval ;^a the third is the silent night, when all things are silent in their rest ; the fourth is midnight ; the fifth is the cock crowing ; the sixth is the dawn ; the seventh is the early morning betwixt the dawn and sunrise. Weeks and months are known to men according to their understanding, and though we should write them according to the sense of books, it will seem to unlearned men too deep and unusual. Weeks and months, too recondite a subject. 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.

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 ;

^a Vesperum, apparenste stella huius nominis. Beda.

pund oððe¹ pæge. Eahtoðe² scorpius. þ is þropenb. Niðoða³ is⁴ sagittarius. þ is scýtta. Teoða⁵ ys capricornus þ is buccan horn. oððe bucca. Enblyfta⁶ is aquarius. þ is pæter ȝyte.⁷ oððe se þe⁸ pæter ȝýt.⁹ Tpelſte is¹⁰ pisces. þ sýnb fixas. þas tpeſ tacna sýnb¹¹ spa ȝehipobe¹² on ðam heorpenlicum¹³ noðerum.¹⁴ ȝ sýnb¹⁵ spa þjaðe þ hi ȝerýllað tpa tida.¹⁶ mid hýna¹⁷ upȝange. oððe nýþerȝange. Ælc ðæra¹⁸ tpeſ tacna hýlt his monað. ȝ þonne seo sunne hi hæfð ealle underpunnen. þonne byð an ȝear aȝan. On ðam ȝearne sýnb¹⁹ ȝetealde tpeſ monðas. ȝ tpa ȝ ríftiȝ²⁰ pucena.²¹ Ðneo hund ðaȝa. ȝ ríft. ȝ sýxtiȝ ðaȝa. ȝ þær to eacan sýx tida.²² þa²³ maciað æfre ýmbe²⁴ þ feorðe ȝear þone ðæȝ. ȝ ða niht þe pe hatað bissex-tum. Romanisfe²⁵ leoðan²⁶ onȝýnnað²⁷ heora²⁸ ȝear æfter hæðenum ȝepunan. on rinteplicepe²⁹ tibe.³⁰ Ebrei³¹ healðað heora³² ȝearnes annȝinn.³³ on lenctenlicepe³⁴ emnihte. Ða ȝreciscan³⁵ onȝinnað hýna³⁶ ȝear æt ðam sunnſtebe.³⁷ ȝ ða eȝiptiscan on hærfeste.³⁸ Ða³⁹ ebreisican⁴⁰ þeoda⁴¹ ðe ȝodes æ heoldon aȝunnon⁴² heora⁴³ ȝearnes annȝinn⁴⁴ ealpa rihtlicoſt. þ is on ðære lenctenlican emnihte. .xii^{ma}. kal. aprilif⁴⁵ on þam ðæge þe seo sunne. ȝ se⁴⁶ mona. ȝ ealle tunȝlan.⁴⁷ ȝ ȝearlice tida ȝesette pæran. Soðlice ðæs monan ȝear hæfð seoron. ȝ tpentiȝ ðaȝa. ȝ eahta tida. On ðam rýpſte⁴⁸

¹ oþþ, R. ² Eahtoþa, R.; Eahraðe, L. ³ niðoþe, R. P.
⁴ is, L. omits. ⁵ Teoþe, R. P. L. ⁶ enblyfte, R., without is;
enblyfte, P. L. ⁷ ſcyte, R. ⁸ þe þe, M.; þe re, P. ⁹ ȝeot, L.
¹⁰ is, R. omits. ¹¹ ſýnt, R. ¹² ȝehipobe, L. ¹³ heoron, P. L.;
-lican, L. ¹⁴ noðepe, R. P. L. ¹⁵ ſýnbod, R.; rýnb, L. ¹⁶ tida, L.
¹⁷ hýpe, L.; hipe, P.; heopa, R. ¹⁸ þara, L. ¹⁹ ſýnbod, R.
²⁰ rífti, R. ²¹ pucan, R. P. L. ²² tida, L. ²³ þe, R. P. L.
²⁴ embe, P. L. ²⁵ Romonanisfe, R. ²⁶ leoþe, R.; leoda, P. L.
²⁷ -neð, L. ²⁸ hýna, L. ²⁹ -licepe, R. L. ³⁰ tibe, L. ³¹ hebrei, L.
³² hýpe, R. L. ³³ annȝin, R.; annȝinn, P.; annȝynn, L. ³⁴ læncten, L.;
-licepe, P. ³⁵ ȝreciſcan, R. ³⁶ heopa, R. P. ³⁷ sunn, L. omits.
³⁸ hærfest, M. ³⁹ Ac, P. R. L. add. ⁴⁰ ebreisican, R. ⁴¹ þeode, L.
⁴² onȝunnon, L. ⁴³ heapa, R.; hýna, L. ⁴⁴ annȝin, R. ⁴⁵ duodecima
kalenðar aprilij, L. ⁴⁶ se, M. P. omit. ⁴⁷ tunȝla, R. ⁴⁸ rýpmeſt, 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 Bissexthus. Roman nations begin their year according to the heathen custom at winter time. The Hebrews hold the beginning of their year at the spring equinox. The Greeks begin their year at the [*summer*] solstice,^a and the Egyptians at harvest. The Hebrew people who held Gods law began the beginning of their year most rightly of all; that is on the spring equinox, on the twelfth of the kalends of April, on the day on which the sun and moon and all the stars and yearly seasons were appointed. Well, the year of the moon hath seven and twenty days and eight hours. In that period it run-

Each constellation of the zodiac takes two hours in traversing the horizon.

Hebrews reckon from the day of creation.

Revolutions of the moon.

^a A solstitio. Beda, ix.

he underþýrnð. ealle ða tpeľ tacna . þe seo funne under-
 zæð tpeľ monað. Se mona is soðlice be suman¹ ðæle
 spíƿne² þonne seo funne . ac spa þeah³ þurh⁴ þa
 spíƿnýsse⁵ ne mihte he underþýrnan ealle þa tpeľ
 tunglan⁶ binnan⁷ ƿeoƿon⁸ and tpeťizum ðazum .⁹ ƿ
 eahta tidum . ƿýf he urne spa up¹⁰ spa þeo¹¹ sunne
 ðeð.¹² þæne sunnan ƿýne is spíðe ƿum . ƿor þan¹³ þe
 heo is spíðe up .¹⁴ ƿ ðæs monan ƿýne is spíðe¹⁵ neaƿio-
 ƿor þan þe he ýrnð¹⁶ ealra tungla¹⁷ niðemest .¹⁸ ƿ þæne
 eoƿðan ƿehendof. Nu¹⁹ miht ðú underþstandan þ̅ læs-
 san ýmbƿanz²⁰ hæfð²¹ se²² mann²³ þe zæð abutan²⁴
 an hús . þonne se²⁵ ðe ealle ða þurh bezæð. Spa eac
 ðe mona hæfð his ƿýne hƿaðor²⁶ aƿnen²⁷ on þam
 læssan ýmbhƿýrte . þonne seo sunne hæbbe on ðam
 mapan . þis is læs monan ƿear . ac his monað is mare .
 þ̅ is þonne he zecýrnð nipe ƿnam²⁸ þæne sunnan . oð þ̅
 he eft cume hýpe²⁹ ƿorne aƿean³⁰ ealb . ƿ aƿeoƿoð .³¹
 ƿ eft þurh hi³² beo³³ ontentð.³⁴ On ðam monðe sýnð
 zetealde niƿon ƿ tpeťiz ðaza . ƿ tpeľ tida . þis is se
 monelica³⁵ monað . ƿ hýs ƿear is þ̅ he underþýrne
 ealle ða tpeľ tunglan.³⁶ On sumum³⁷ ƿearne býð³⁸ se
 mona tpeľ siðon ƿeniƿoð .³⁹ ƿnam þæne halƿan eafter
 tibe⁴⁰ oð eft eafteron . ƿ on⁴¹ sumum ƿearne he bið
 þ̅eoottýne⁴² siðon zeedniƿað .⁴³ þ̅ ƿear ðe⁴⁴ pe hatað
 communis hæfð⁴⁵ tpeľ nipe monan . ƿ þ̅ ƿear ðe pe
 hatað embolismus . hæfð þ̅eoottýne⁴⁶ nipe monan.⁴⁷ Se

¹ funnon, R. ; sumon, P. ; funun, L. ² spíƿne, L. ³ þeah, L.
⁴ ðaþ, M. ⁵ -neffe ne ne, L. ⁶ tungla, R. ⁷ binnon, L.
⁸ vii., R. ⁹ ðazum, L. ¹⁰ upp, R. ¹¹ þeo, R. omits ; seo, L. P.
¹² ðeð, P. omits. ¹³ þon, L. ¹⁴ upp, R. P. ¹⁵ spíðe, R. L. omit.
¹⁶ heo ýrnð, R. ¹⁷ tungla, R. omits. ¹⁸ nyðemyst, P. ; neobemæst, L.
¹⁹ hu, R. ²⁰ embe, L. ²¹ hæf, L. ²² ðe, R. ²³ man, P. L.
²⁴ onbuton, P. L. ²⁵ fe, L. ²⁶ ƿaðor, M. P. L. ²⁷ aƿnen, L.
²⁸ ƿrom, L. ²⁹ hýrne, R. ³⁰ ƿean, P. L. M. ; ƿorpon ƿean, S.
³¹ aƿeoƿoð, L. ; aƿeoƿað, S. ³² hu, R. ³³ býð, R. ³⁴ ontent, L.
³⁵ monlica, P. ³⁶ tungla, R. ³⁷ funon, R. ³⁸ he býð, R.
³⁹ ƿeniƿoð, L. ⁴⁰ tibe, L. ⁴¹ on, R. omits. ⁴² þ̅eoottene, L.
⁴³ -poð, R. L. ⁴⁴ ðe, R. omits. ⁴⁵ þ̅ þ̅ hæfð, R. ⁴⁶ þ̅eoottene, L.
⁴⁷ monlica, P.

neth under all the twelve signs, which the sun goeth under in a twelvemonth. The moon is indeed in some measure swifter than the sun; yet notwithstanding, with its swiftness, it would not be able to run under all the twelve constellations within seven and twenty days and eight hours, if it ran so high 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 How many moons from Easter to Easter. times renewed from the holy Easter time till Easter again, and in some years it is thirteen times renewed. The year that we of *the Computus* call communis hath twelve new moons, and the year that we high embolismus hath thirteen new moons. The lunar

monelica monað¹ hæfð æfne on anum monðe .xxx.² nihta.³ Ƴ on oþrum niƳon Ƴ .xx.⁴ On spa hƳlcum sunlicum monðe spa⁵ se mona Ƴeenbað.⁶ se býð his monað.⁷ Ic cƳeðe⁸ nu Ƴepiðlicor . Ƴýf se ealða mona Ƴeenbað⁹ tƳam ɔagum oððe þrum binnan hlýðan monðe . þonne býð he Ƴetealb to ðam monðe . Ƴ be his ƳeƳolum acunnod . Ƴ spa forð be ðam oðrum . FeoƳer tiða¹⁰ sýnð Ƴetealbe on anum Ƴeape . þ Ƴýnð .¹¹ ueƳ . æstas . autumnus . hiemf.¹² UeƳ is lencten tið.¹³ seo hæfð emnihte . Æstas is sumor .¹⁴ se hæfð sunnſtede.¹⁵ AutumnuƳ is hæƳſte þe¹⁶ hæfð oðre emnihte . Diemf is Ƴinter.¹⁷ se hæfð oþerne Ƴunnſtede . On þyſum feoƳer tiðum ýrnð seo sunne Ƴeonð¹⁸ miſtlice¹⁹ ɔælas . buƳon²⁰ þýsum²¹ ýmbhƳƳſte .²² Ƴ þa²³ eoƳðan Ƴetempnað . foðlice þurh Ƴoðes ƳoƳeƳeapunge . þ heo sýmle²⁴ on anƳe ſtope²⁵ ne ƳuniƳe .²⁶ Ƴ mið hƳne hætan²⁷ miððaneapðes²⁸ Ƴæstmas ƳorðæƳne . Ac heo Ƴæð Ƴeonð ƳtoƳa .²⁹ Ƴ tempnað ða eoƳðlican³⁰ Ƴæstmaſ æƳðer Ƴe on Ƴæſtme Ƴe on ƳiƳunge .³¹ þonne se ɔæg langað . þonne Ƴæð³² seo ſunne norðƳeapð . oð þ heo becýmð to þam tæcne .³³ þe is Ƴehaten cancer . þær is se ſumelica³⁴ sunnſtede . Ƴor þan³⁵ ðe heo cýrð³⁶ ðær onƳean eft ſuðƳeapð . Ƴ se ɔæg þonne ſeoƳtað . oð þ seo sunne cýmð³⁷ eft ſuð to þam Ƴinterlican³⁸ sunnſtede .³⁹ Ƴ þær ætſtent . Ðonne heo norðƳeapð býð . þonne macað heo lenctenlice⁴⁰ emnihte on miððeapðum⁴¹ hýne Ƴýne . EƳt

¹ monoh, R. ² þniti, R.; þniti, L. ³ niƳan, L. ⁴ tƳenti, R.; tƳentiƳ, L. ⁵ ſpa ſua, P. ⁶ Ƴeenbað, L. ⁷ monoh, R. ⁸ cƳelle, R. ⁹ Ƴeenbað, L. ¹⁰ tiða, L. ¹¹ ſýnt, B. ¹² hiemf, R. ¹³ tið, L. ¹⁴ ſum, L. ¹⁵ To the next Ƴunnſtede, R. omits; ſtæðe, L. ¹⁶ Ƴe, P. L. ¹⁷ Ƴinter, L. ¹⁸ Ƴeon, L. ¹⁹ miſſenlice, L.; miſlice, P. R., fol. 65 b. ²⁰ buƳan, R. ²¹ þiƳum, L. ²² emb-, L. ²³ þas, M. P. L. ²⁴ ſýmle, R. L. ²⁵ ſtøpe, L. ²⁶ on nanƳe oþre ne ƳuniƳe, R.; ƳeƳunge, M., omitting the negative. ²⁷ hæton, R. ²⁸ -eapðlice, S. R. P. L. ²⁹ ſtope, R. ³⁰ eapð-, R. ³¹ ƳiƳunge, L. ³² Ƴæf, L. ³³ tæcne, L. ³⁴ ſumor-, L. ³⁵ þon, L. ³⁶ cýrð, L. S.; cýmð, M. R. P. ³⁷ cýmpð, R. ³⁸ -licum, P. S. ³⁹ Ƴun-, L. ⁴⁰ lencten, L. ⁴¹ -ðan, R. L.

month hath ever in one month thirty nights, and in the next nine and twenty. On whatsoever solar month (*calendar month*) the moon ends, that is its month. I say now more exactly, if the old moon endeth two or three days within March, then it is reckoned to that month, and tried by its rules, and so on of the others. Four seasons are reckoned in one year, that is Ver, *Æstas*, Autumnus, Hiems. Ver is The seasons.

the lenten tide, which hath *in it* an equinox; *Æstas* is summer, which hath *in it* a solstice; Autumnus is harvest, which hath the other equinox; Hiems is winter, which hath in it another solstice. In these four seasons the sun runneth through various parts above

this sphere, and thus tempereth the earth, of course Obliquity of the ecliptic. by Gods providence, lest it should remain always in

one place, and with its heat burn up the fruits of earth. But *as it is, the sun* goeth through places and attempereth the earthly fruits, whether in waxing or in ripening.

When the day lengtheneth, then the sun goeth northward, till it cometh to the sign that is high Cancer, in which is the summer solstice, since it there turneth again southward, and the day then Varied length of days.

shorteneth till the sun again cometh in the south to the winter solstice, and there again halteth. When it is northward then it maketh a lenten equinox in the middle of its course *northward*. When again it is

þonne heo suðþearf bið . þonne macað heo hæppæft-
lice¹ emnihte . Spa heo suðor bið spa hit fpiþor pin-
teplæcð . ⁊ gæð se pinteplica² cyle æfter hýne . ac
þonne heo eft ưepent onưean . þonne todræfð³ heo
þone⁴ pinteplican cyle mið hýne hatum⁵ leoman.⁶ Se
langienða⁷ bæư⁸ is cealb . for þan ðe seo eorðe bið
mið þam pinteplican⁹ cyle þurhưan . ⁊ bið langsum ær
ðam¹⁰ ðe heo eft ưebeþob¹¹ sư . Se sceortưgenða¹² bæư
hæfð liðưan ưepeþeru¹³ þonne se langienða¹⁴ bæư¹⁵ for
þan¹⁶ þe seo eorðe is eall ưebeðob mið þære sumeplican
hætan . ⁊ ne bið eft spa hưaðe¹⁷ acolob . ưitodlice se
pinteplica mona gæð norðor þonne seo sunne ưa¹⁸ on
fumeưa . ⁊ for þi he¹⁹ hæfð scưưtran²⁰ sceade²¹ þonne
seo sunne . Eft on langiendum ðagum²² he ofer²³ gæð
þone²⁴ suðưan sunnftede . ⁊ for þi he²⁵ bið nýðor²⁶
ưesepen þonne seo sunne on ưintưa.²⁷ Spa þeah²⁸ ne
gæð heora²⁹ naðer³⁰ ænne ưưican³¹ ofer³² þam ðe him³³
ưesette³⁴ is . Ne ðagas ne sýnb³⁵ nu naþor³⁶ ne læưưan³⁷
ne scưưtran þonne³⁸ hi³⁹ æt ưưuman þearan.⁴⁰ On æưipta
lande ne cýmð næưưe nan ưintep . ne þen scưưas .⁴¹ ác on
miððan urum ưintưa⁴² beoð hýưa⁴³ ưeldas mið ưýưtum⁴⁴
blopenðe . ⁊ hýưa⁴⁵ onưeưbas⁴⁶ mið æpplum afýllebe .
Æfter heora ưerepe gæð seo éa up nilus⁴⁷ ⁊ ofer
flett⁴⁸ eall þ ưeưiptisce land .⁴⁹ ⁊ stent⁵⁰ oferflebe .

¹ hæppæft-, P. ² ptep-, R. ³ to, R. omits. ⁴ þæne, R.
⁵ hācan, S. ⁶ leomum, L. ⁷ langigenða, P. ⁸ bæư, R. omits. ;
bæư, L. ⁹ -heum, M. P. L. ¹⁰ ðan, P. ¹¹ ưebeþeb, L.
¹² scopt-, L. ¹³ ưepiþeru, L. ; ưepiþeưa, R. ¹⁴ langýgenða, L.
¹⁵ bæư, P. omits. ¹⁶ þam, R. ; þon, L. ¹⁷ þaðe, L. ¹⁸ gange, R. P. L.
¹⁹ he, P. L. M. omit. ²⁰ sceoptưan, R. ; sceoptưan, L. ²¹ scēade, L.
²² -enðe ðagan, R. ²³ heo for, R. ²⁴ þæne, R. ²⁵ he, P. M. L. S. omit.
²⁶ nýþưor, B. ; neoðer, S. ²⁷ ưintpe, L. ²⁸ þeh, L. ²⁹ hýưa, L.
³⁰ naþor, L. ³¹ ưưicon, R. ³² ofer, R. ³³ heom, R.
³⁴ ưeset. P. L. ³⁵ sýnbon, R. ³⁶ naþor, P. M. omit.
³⁷ læưưan, R. P. L. ³⁸ þænnne, R. ³⁹ hýư, R. ⁴⁰ þeưon, R. P. L.
⁴¹ þén scúưar, L. ⁴² ưintpe, R. L. ⁴³ heora, P. ⁴⁴ peoptum, P. M.
⁴⁵ heora, P. ⁴⁶ onưeưbas, R. P. ; onưeưbas, L. ⁴⁷ úp nilur, L. ; nilif, R.
⁴⁸ fletb, M. ; flet, P. L. ⁴⁹ lánb, L. ⁵⁰ 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.

hþilon¹ monað² hþilum³ lenz⁴ ʒ syððan⁵ to tpeþf
monðum ne cymð þær nan oðer scōþ. oð þ seo ea⁶
eft up aþrēce.⁷ spa spa hýne ʒepuna⁸ is. ælce ʒeape
æne.⁹ ʒ hi habbað þurh þ cōþnes spa ʒela¹⁰ spa hi¹¹
mæft pecceað.¹²

5. DE MVNDO.

Middaneapd is ʒehaten eall þ¹³ binnan þam fþma-
mentum ʒf. Fþmmamentum is þeos noðerlice heofen¹⁴
mið manegum fteopnum¹⁵ amett.¹⁶ Seo heofen.¹⁷ ʒ
sæ. ʒ eorðe synð ʒehatene middaneapd. Seo¹⁸ fþma-
mentum tþpnð sþmle¹⁹ onbutan²⁰ us unbær þýssene²¹
eorðan ʒ buran.²² ac þær is unʒerþm ʒæc betpeox²³
hýne. ʒ þære eorðon. Feoþer ʒ tpeþtʒ tida beoð
azane þ is an bæz. ʒ an niht.²⁴ ær þan ðe heo beo
æne²⁵ ymbtþpnð.²⁶ ʒ ealle ða fteoppan²⁷ þe hýne on
ʒæste synð turpniað onbutan²⁸ mið hýne. Seo eorðe
fcent on ælemiððan þurh ʒoðes mihte spa ʒeʒæstneð.
þ heo næfpe ne byhð naþor²⁹ ne uþor.³⁰ ne nýðor.³¹
þonne se ælmihtʒa scyppend. þe ealle ðing hýlt. bu-
ton spince.³² hi ʒestaðelode. Ælc sæ þeah³³ heo deop³⁴
sý hæfð ʒpnð³⁵ on ðære eorðan.³⁶ ʒ seo eorðe abýrð³⁷
ælcæ³⁸ sæ³⁹ ʒ þone⁴⁰ miclan⁴¹ ʒāpsecz ʒ ealle pyllspun-
ʒas⁴² ʒ éan⁴³ þurh hiʒ⁴⁴ ýpnað. Spa spa æððnan lic-
ʒeað⁴⁵ on bæes mannes lichaman spa licʒað⁴⁶ þas⁴⁷ pæten

¹ hþilum, L. ² monof, R. ³ hþilon, R. L. ⁴ lengc, R.; lænz, L.
⁵ fepþan, R. ⁶ ea, L. ⁷ uppa bþecce, R., fol. 66 a.; úp, L. ⁸ puna, R.
⁹ æne, L. S. ¹⁰ mýcel, L.; ʒeala, R. ¹¹ hiʒ, R. ¹² peccað, P. S.
¹³ þ, L. omits. ¹⁴ heofon, L. ¹⁵ fteopnū, L. ¹⁶ amet, P. M. S.
¹⁷ heofon, L. ¹⁸ Se, R. ¹⁹ fþmble, R. ²⁰ onbuton, L. ²¹ þisse, R.
²² buran, M.; búron, L. ²³ betpux, R. P.; betpýx, L. ²⁴ beof
æfpe þ if an bæz & an niht fýnðon turpnienðe aburan mið hýne, R.
²⁵ æne, R. M. omit.; æne, L. ²⁶ tþpnð, M. ²⁷ fteoppan, L.
²⁸ onbuton, L. ²⁹ naþor, L. M. omit.; naþor ne, P. omits. ³⁰ uþor, R.
³¹ nýþor, R.; neoðor, P. L. S. ³² ʒeʒpnce, R. P. L. ³³ þeh, L.
³⁴ deop, L. ³⁵ ʒpnð, L. ³⁶ eorþon, L. ³⁷ abepð, P.
³⁸ ealle, R. P. L. S. ³⁹ fæf, R. ⁴⁰ þæne, R. ⁴¹ micclan, R.
⁴² pil-, L. ⁴³ ea · an, R.; eann, L. ⁴⁴ hiþe, P.; hýne, M. L. S.
⁴⁵ licgað, P. L. ⁴⁶ licʒeað, R. ⁴⁷ þa, R. P.

remains in overflow at whiles a month, at whiles longer ; and after that for a twelvemonth there cometh no other shower, till the river again breaketh forth, as its custom is, once every year. And by that means they have of corn as much as they care to have.

Of the overflow of the Nile.

OF THE UNIVERSE.

World is hight all that which is within the firmament. The firmament is the heavenly sphere painted with many stars. The heaven and sea and earth are hight the world. The firmament turneth always about us, under this earth and above it, but there is an incalculable space between it and the earth. Four and twenty hours are gone, that is, one day and one night, before it is quite turned round ; and all the stars, which are fast fixed upon it, turn about with it. The earth standeth in the midst of all, so fastened by Gods might, that it never budgeth neither higher up nor lower down than the Almighty Creator, who holdeth all things without toil, established it. Every sea, though it be deep, hath its bottom on the earth, and the earth upbeareth every sea, and the mickle ocean, and all welling springs and rivers run through it. As veins lie on the mans body,

Of the rotation of the earth on its axis.

Earth in the midst of all.

æbðþan Ʒeond¹ ðas eorðan. Nærð naðer² ne sæ . ne eá nænne stebe³ buton on eorðan.

6. DE EQUINOCTIIS.

Ðanegra manna cƷýððunƷ is þ̅ seo lenctenlice⁴ emniht⁵ Ʒebýrige⁶ rihtlice on octaua kl. aprilis⁷ þ̅ is on marian mæsse ðæge. Ac ealle þa easterƷnan Ʒ þa⁸ eƷiptiscan⁹ þe selost cunnon on ƷerimcƷræfte tealbon þ̅ seo lenctenlice emniht is Ʒerislice¹⁰ on duodecima kl. april . þ̅ is on s̅c̅e. benedictus¹¹ mæsse ðæge.¹² Eft is beboden¹³ on ðam Ʒegole.¹⁴ þe us Ʒerissað be þære halƷan easterƷtíðe : þ̅ næfne ne s̅y se halƷa easter ðæƷ Ʒemærsoð.¹⁵ ær þan ðe seo lenctenlice emniht¹⁶ s̅y aƷān . Ʒ þæs ðæƷes lenƷe¹⁷ ofenstige¹⁸ þa niht.¹⁹ Þite nu for ðƷ²⁰ Ʒýf hit þære rihtlice emniht on f̅c̅ā²¹ marian mæsse ðæge²² þ̅ se ðæƷ ne Ʒelumpe næfne ofen²³ ðam easter ðæge.²⁴ fpa spa he for oft²⁵ beð. Us is neob²⁶ þ̅ pe þa halƷan²⁷ easter tíðe . be ðam soðan Ʒegole healbon .²⁸ næfne ær emnihte . Ʒ ofen-sƷriððum²⁹ ðeostƷum.³⁰ For þi pe fecƷað³¹ foðlice þ̅ seo emniht is spa spa pe ær cƷrædon on .XII^{ma}. kl. april.³² spa spa þa Ʒeleafullan Ʒæðenas hit³³ Ʒesetton Ʒ eac Ʒerisse ðæƷmæl³⁴ uƷ spa tæcað.³⁵ Eac ða oðre þreo tíða .³⁶ þ̅ is se sumeƷlica funnstede . Ʒ se Ʒinterlica . Ʒ³⁷ seo hæƷfestlice emniht³⁸ synt to emnettenne³⁹ be þissepe emnihte . þ̅ hi⁴⁰ s̅yn sume ðaƷas Ʒehealbene ær þan octaua kl. Þitodlice se emnihtes ðæƷ is eal-

¹ þuph, M. ² naðop, R. P. L. ³ stébe, L. ⁴ læncten-, L.
⁵ ým-, M. ⁶ Ʒebýrige, L. ⁷ aprilis, L. ⁸ þa, P. M. L. S. omit.
⁹ -fcean, R. ¹⁰ Ʒeríslíce, L. ¹¹ -cea, P. M. S. ¹² ðæƷ, L.
¹³ bebóðen, L. ¹⁴ Ʒegule, R. ¹⁵ Ʒemærsoð, L. ¹⁶ emnihte, L.
¹⁷ lenƷe, P. ; lænƷe, L. ¹⁸ ofop, R. ¹⁹ þu, L. adda. ²⁰ þƷƷ, R.
²¹ f̅c̅ā, P. M. L. omit. ²² ðæƷ, P. ²³ ofop, R. ²⁴ ðæƷe, L.
²⁵ ofte, L. ²⁶ néob, L. ²⁷ pe halƷýan, L., error. ²⁸ healban, R. L.
²⁹ sƷriððum, M. ³⁰ þýft̅u, R. ³¹ fecƷeað, R. ³² aprilis, L.
³³ hit, P. M. L. omit. ³⁴ ðæƷmæl, M. ³⁵ tæceað, L. ³⁶ tíðe, L.
³⁷ Ʒ, M. omits. ³⁸ ým-, M. ³⁹ -ende, R. ⁴⁰ hƷƷ, 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 midðaneapbe ān . ȝ¹ ȝelice lang . ȝ ealle oðre
 ðaȝas on tpeľ monðum habbað mislice² langnisse.³
 On fumum⁴ eapbe hi⁵ beoð længran .⁶ on sumon⁷
 fcyrtpan . for þære eorðan fceadepunȝe .⁸ ȝ þære sun-
 nan ȝmb⁹ ȝanȝe . Seo eorðe ftent¹⁰ on ȝelicnyse
 anre pinnhnyte . ȝ seo¹¹ sunne ȝlit abutan¹² ȝepis-
 lice¹³ be ȝobes ȝesetnȝsse .¹⁴ ȝ on þone ende¹⁵ þe heo
 scinð ȝs ðæȝ þurh hyne lȝhtinȝe . ȝ se ende¹⁶ þe heo
 forlæst .¹⁷ byð mid þȝstrum¹⁸ ofenþeaht .¹⁹ oð þ̅ heo
 eft²⁰ ðȝðer ȝenealæce .²¹ Nu is þære eorðan sinepealt-
 nȝs²² ȝ þære sunnan ȝmȝanȝ .²³ hremminȝ .²⁴ þ̅ se
 ðæȝ ne byð on ælcum eapbe ȝelice lang . On inðia
 lande penðað heopa²⁵ scaða .²⁶ on sumeȝa suðpeapb . ȝ
 on rintȝa norðpeapb . Ert on alexandȝia ȝæð seo sunne
 uppihte²⁷ on þam sumeplican²⁸ sunnstebe²⁹ on mid-
 ðæȝe .³⁰ ȝ ne byð nan sceadu³¹ on nanre³² healfe . Þis
 ȝlce ȝetimað eac on sumum oðrum storum . Weloc³³
 hætte an ȝland . þ̅ is þeȝa³⁴ sillheapeȝa³⁵ land .³⁶ on
 ðam ȝlande hæfð se længsta³⁷ ðæȝ on ȝeape³⁸ tpeľ
 tida . ȝ lȝtle maȝe þonne ane healfe tida . On ðam ȝlcan
 eapbe norðpeapdan .³⁹ . . . alexandȝia hæfð se læng-
 sta ðæȝ feoƿertȝne⁴⁰ tida . On Italia⁴¹ þæt is Ro-
 mana ȝice hæfð se længsta⁴² ðæȝ⁴³ fiȝtȝne tida . On
 Enȝla lande hæfð se længsta⁴⁴ ðæȝ seofontȝne⁴⁵ tida .
 On ðam ȝlcan⁴⁶ eapbe norðpeapdan⁴⁷ beoð leohthe nihta

¹ ȝ, L. omits. ² mȝftlice, L. ³ langȝumȝȝȝe, P. ⁴ fumon, R. L.
⁵ hi, R. omits. ⁶ længȝan, R. P. L. ⁷ fumum, P. ⁸ fceadȝunȝe, R.
⁹ ȝmbe, R. ¹⁰ ftænt, L. ¹¹ fe, R. ¹² onbutan, P.;
 onbuton, L. ¹³ ȝep., R. L. omit. ¹⁴ -neffe, R. L. ¹⁵ ænbe, L.
¹⁶ ænbe, L. ¹⁷ -læst, R.; -læt, L. ¹⁸ ðeostȝum, P. L. ¹⁹ ofop-
 þeht, R. ²⁰ æȝt, L. ²¹ ȝeneā-, L. ²² -nef, L.; flinepealneffe, R.
²³ ȝmbe, R.; ȝmb, P. ²⁴ hƿemminȝ, L. ²⁵ hȝȝa, L. ²⁶ fceada, R. P.
 L. S. ²⁷ upp, P. ²⁸ -cum, R. P. ²⁹ funstēbe, L. ³⁰ midðan, R.
³¹ fceadu, L. ³² nane, S. P. M. L. ³³ weloc, R.; Mepoc, L.
³⁴ þeȝa, L. ³⁵ sillheappena, R. P. ³⁶ eapb, M.; éapb, L.; ȝeapb, S.
³⁷ længsta, R.; længȝta, P. ³⁸ ȝeapa, M. ³⁹ On ðam eapbe þe ȝ
 ȝeaten, P. M. L. ⁴⁰ -ȝȝna, R. ⁴¹ On Italia, etc., R. M. omit.
⁴² længsta, P. omits; længȝsta, L. ⁴³ ðæȝ, L. ⁴⁴ længsta, L.
⁴⁵ seofen, R. ⁴⁶ ȝlcan, R. omits. ⁴⁷ -bon, 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 sumepa . spylce ¹ hit ealle niht ðagie .² spa spa pe
 sýlfe foroſt zesapon.³ Thile hatte an iſlanð be nor-
 ðan þýsum⁴ iſlanðe . sýx ðaga fær ofon⁵ sſe . on ðam
 ne bið nan niht on ſumerlicum .⁶ ſunnftebe .⁷ sýx
 ðagum . for ðam⁸ ðe seo ſunne býð þonne⁹ spa feorþ¹⁰
 norð aſān . ꝥ heo hponlice underſæð þære eorðan
 geenbunge . ſpýlce hit æfnige . ꝥ þær nihte eft
 upſæð.¹¹ Eft on winterlicum ſunnftebe¹² ne býð nan
 ðæg on ðam foreræðan iſlanðe . for ðan ðe seo ſunne
 býð þonne spa feorþ suð aſan . ꝥ hýne leoman ne
 maſon to þam lande ƒeræcan .¹³ for þære eorðan ſine-
 pealtýnýsse . Ýs þeah¹⁴ to wítenne ꝥ sýmle býð¹⁵ un-
 der ðæg ꝥ niht¹⁶ feoreþ ꝥ .xx.vi. tida .¹⁷ ꝥ on emnihtes
 ðæg .¹⁸ ꝥ is ðonne se ðæg ꝥ seo niht ƒelice lange beoð .
 þonne hæfð hýra ægðer tƒelf tida . spa spa criſt sýlfe¹⁹
 on his ƒodspelle cƒæð . Nonne duodecim hoƒæ sunt
 diei . Lá hu ne hæfð se ðæg tƒelf tida . Soðlice þære
 ſunnan orwætan²⁰ hætu wýrcð²¹ fýf²² ðealas on mid-
 ðaneapde . þa²³ pe hatað on leðen quinque zonaf . ꝥ
 sýnð²⁴ fýf ƒýrnðlas . An þæra²⁵ ðæla is on æleminðan
 peallende ꝥ unƒerwienðlic²⁶ for þære ſunnan nea-
 peſte .²⁷ On ðam ne eapðað nan eorðlic mann .²⁸ for
 þam unbenenðlicum²⁹ bryne .³⁰ þonne beoð on tƒa
 healfa þære hætan . tƒegen ðealas ƒemetegode³¹ naðor
 ne to hate ne to cealde .³² On ðam norðran ðæle
 punað eall manncýnn . under þam bƒaðan cƒrcule þe
 is ƒehaten zodíacus . Beoð þonne ƒýt tƒegen ðealas on

¹ spille, R. ² ðagie, P. S. ³ ge, R. omits. ; ƒefáponn, L.
⁴ þiffum, L. ⁵ on, P. M. L. ⁶ -lican, L. ⁷ ſunnftebe, L.
⁸ ðan, P. ⁹ þonne, R. ¹⁰ feorþ, L. ¹¹ upp, R. ¹² ſun-, L.
¹³ ƒeræcan, L. ¹⁴ þeh, L. ¹⁵ býð, L. omits. ¹⁶ ðæge ꝥ nihte, P.
¹⁷ tida, L. ¹⁸ ðæge, P. ; ðæge, L. ¹⁹ fýlra, L. ²⁰ arwætan, M.
²¹ wýrcð, L. ²² fýf, R., fol. 67 a. ²³ þe, R. ²⁴ fýnt, R.
²⁵ þæra, R., omitting ðæla ; þæra, L. ²⁶ ge-, L. R. omit ; -igenðlic, P. ;
 unƒerwienlic, M. ; on-, R. ²⁷ -wýrte, P. ²⁸ man, P. L. ²⁹ una-
 benenðlicum, P. ; unabewenban, R. ³⁰ bryne, L. ³¹ ƒemetegode, L.
³² cole, L.

ward there are nights in summer so light as if it were dawn all night, as we ourselves often saw. Thule hight Thule, an island on the north of this island, six days journey by sea, in which there is no night at the summer solstice ^{where at the summer solstice} for six days, since the sun is then gone so far north, ^{is no night;} 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} there is no day in the aforesaid island, since the sun ^{no day.} 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. One of the parts is in the midst of all, ^{Of the zones.} boiling hot and uninhabitable for the nearness of the sun, on which no earthly man dwelleth for the intolerable burning. Then there be on the two sides of the heat two parts temperate, neither too hot nor too cold. On the northern part dwell all mankind, under the broad circle which is hight *zodiacus*. There are

ƿpa healƿa . þam gemeteƿobum bæle .¹ on suðeƿearþan .²
 ƿ on norþƿearþan³ þýses⁴ ymbhƿyrftes⁵ cealde ƿ un-
 ƿunienðlice .⁶ ƿor þan þe seo funne ne cýmð him næfpe
 to . ac ætstent on ægðpe healpe⁷ æt þam sunne-
 ftebum .⁸

7. DE BISSEXTO.

Sume pƿeoftas secgað⁹ þ bissextus cume¹⁰ þurh þ
 þ iosue abæb¹¹ æt ƿode . þ seo sunne stob¹² stille . anes
 dægcs lence¹³ þa þa he ða hæðenan . of þam earþe
 aðileƿode¹⁴ þe¹⁵ him ƿob ƿorƿear . Soð ðæt¹⁶ is þ
 seo sunne þa¹⁷ stob¹⁸ stille¹⁹ anes dægcs lence²⁰
 buƿon²¹ ðæpe býrƿig ƿabaon .²² þurh ðæs þegenes²³
 bene .²⁴ ac se dæg eode ƿorð spa spa oðpe daga .
 ƿ nis næfpe þurh þ²⁵ bissextus . þeah þe þa²⁶ unge-
 læpeðan spa penað .²⁷ Bis²⁸ if ƿƿupa .²⁹ sextus . se
 sýxta . bissextus . ƿupa³⁰ sýx . ƿor þam þe³¹ cpeðað³²
 on ðam ƿearpe nu to dæg .³³ sexta kl. marƿu ƿ eft
 a³⁴ meƿigen .³⁵ sexta kl. marƿu . ƿor ðan³⁶ ðe æfpe
 býð an dæg . ƿ an niht ma on ðam ƿeorðan ƿearpe .
 þonne³⁷ ƿæpe on ðam þrum ær . Se dæg . ƿ seo niht
 ƿeaxað³⁸ of³⁹ ðam sýx tibun . þe ælce ƿearpe beoð to
 lafe .⁴⁰ to eacan þam ðrum hund dagum . ƿ ƿif ƿ fyx-
 tiƿ⁴¹ daga .⁴² Seo sunne beƿrind ða ƿelf tacna⁴³ on
 þrum hund dagum ƿ ƿif ƿ sýxtiƿ daga .⁴⁴ ƿ on ƿix ti-
 bum . ƿƿylce heo nu to ƿearpe ƿange on ærne meƿien⁴⁵

¹ bælum, R. L. ² sup-, R. ³ on, P. omits. ; norþe-, L. ⁴ þiffel, L.
⁵ emb-, L. ⁶ -igenðlice, P. ⁷ R. omits on æg. h. ⁸ -be, R.
⁹ secgeað, R. ¹⁰ come, R. L. ¹¹ abæbe, L. ¹² stobe ? ¹³ lænce, M.;
 lenge, L. ¹⁴ aðilogebe, R. ¹⁵ fpa, R. ¹⁶ ðæt, R. omits.
¹⁷ þa, R. L. omit. ¹⁸ stob, L. ¹⁹ stille, P. M. omit. ²⁰ lænce, M. L.
²¹ buƿan, R. ²² ƿabao, R. ²³ þegenel, R. ²⁴ bebe, L. ²⁵ þ, L.
 omits, error. ²⁶ þeh þa, L. ²⁷ penon, P. ²⁸ Bif, L. ²⁹ ƿupa, R. ;
 túa, L. ³⁰ túa, L. ; ƿupa, R. ³¹ þam þe, R. P. ³² cƿiþað, R.
³³ R. omits a line. ³⁴ on, P. ³⁵ amepgen, L. ; R. omits seven words.
³⁶ þon, L. ³⁷ þenne, R. ³⁸ pexeð, R. ³⁹ on, R. ⁴⁰ to lafe, R.
 omits. ⁴¹ fyxtiƿum, R. ⁴² dagum, R. L. ⁴³ tacnu, L. ⁴⁴ dagum, P. L.
⁴⁵ meƿgen, R. L. ; meƿigen, P.

further yet two parts on two sides of the temperate ones, on the southward and the northward of this sphere, cold and uninhabitable, since the sun never cometh to them, but halteth on either side *the equator* at the solstices.

OF LEAP YEAR.

Some priests say that bissextus cometh because that Joshua prayed to God so that the sun stood still for the length of one day, when he destroyed the heathen from the country which God gave him. Sooth it is that the sun above the city Gibeon through the prayer of the thane : but the day went forth as other days, and is never through that bissextus, though the unlearned ween so. Bis is twice, sextus the sixth ; bissextus the sixth twice, inasmuch as we say in that *the bissextile* year now to day, the sixth before the kalends of March, and again to morrow the sixth before the kalends of March, since there is ever one day and one night more in the fourth year than were in the three preceding. The day and the night grow up out of the six hours which in every year are a remainder beyond the three hundred days and the sixty five days. The sun runneth through the twelve signs of *the zodiac* in three hundred and sixty five days and six hours ; so now this year it enters in early morning on the circle of the equinox, *that is, it*

A popular
notion cen-
sured.

The origin of
the day over.

on¹ ðæs emnihtes cýrcule . ƿ² oðre ƿearpe on midbæge . þriððan ƿearpe on æfen.³ feorðan ƿearpe on midbore nihte . on þam fiftan ƿearpe eft on ærne meƿzen.⁴ ƿitoblice ælc þæra⁵ feoreþ⁶ ƿeara⁷ aƿýfð sýx tida .⁸ þ sýnð⁹ feoreþ ƿ tƿentiz tida an¹⁰ ðæg ƿ an¹⁰ niht . Ðone¹¹ ðæg settan¹² romanisce ƿeƿas anð¹³ ƿitan¹⁴ to ðam monðe þe ƿe hatað februarius . for ðam¹⁵ ðe se monað¹⁶ is ealra scýrtoft¹⁷ ƿ enbenýht.¹⁸ Be ðam ðæge fƿræc¹⁹ se ƿisa augustinus . þ se ælmihtiga scýrpenð hine ƿesceope²⁰ fram fƿymðe midðaneardes to micelne ƿerýnu .²¹ ƿ ƿýf he býð forlæten untealb . þær nihte aƿent eall²² ðæs ƿearpes ýmbfýn²³ þƿýnes . ƿ he belimpð²⁴ ægðer ge to ðære sunnan . ge to ðam monan . for þan ðe ðær is an ðæg ƿ an²⁵ niht . Gýf þu nelt hine tellan eac to þam monan . spa spa to þære sunnan . þonne aƿæst²⁶ þu þone²⁷ eafterlican ƿegol . ƿ ælces nýpes²⁸ monan ƿerim . ealles þæs ƿearpes .

8. DE SALTU LUNÆ.²⁹

Spa spa þære sunnan³⁰ sleacnýs³¹ acenð ænne³² ðæg ƿ ane³³ niht ærne ýmbe³⁴ feoreþ ƿear . fƿa eac þæs monan fƿiftnes³⁵ aƿýrƿð³⁶ ut³⁷ ænne ðæg . ƿ ane niht of ðam getæle³⁸ hýs nýnes . ærne ýmbe³⁹ neogontýne⁴⁰ ƿear . ƿ fe ðæg is gehaten saltus lunæ . þ is ðæs monan hlýp . for þan⁴¹ þe he ofenhlýpð ænne ðæg . ƿ fƿa neap⁴² þam neogonteoðan⁴³ ƿearpe . fƿa býð se nýra mona brabbra ƿesepen . Se mona ƿæs æt fƿuman⁴⁴

¹ oð, L. ² ƿ, P. M. omit ; R. omits five words. ³ æfen, L.
⁴ meƿzen, L. ⁵ þæra, L. ⁶ feorƿa, R. ⁷ ƿearpe, R. ⁸ tida, L.
⁹ fýndon, R. ¹⁰ on, R. L. ¹¹ Ðæne, R. ¹² settan, R. L.
¹³ ƿeƿas anð, L. P. R. omit. ¹⁴ ƿitan, R. ; ƿitan, L. ¹⁵ ðan, P.
¹⁶ monað, R. ¹⁷ scýrtoft, P. M. ; scýrtoft, L. ¹⁸ ænbe niht, L. ;
 neht, R. ; next, P. ¹⁹ fƿræcð, R. ²⁰ ƿesceop, R. ²¹ ƿerýne, R.
²² eal, P. ²³ ýmbfýne, P. ²⁴ gelimpð ge, R. ²⁵ ane, R.
²⁶ aƿæst, R. P. L. ²⁷ þonne, R. ²⁸ nýpan, R. P. ; nýpan, L.
²⁹ LVNÆA, M. ³⁰ sunnan, R. omits. ³¹ -nef, L. ³² ænne, R.
³³ ane, R. omits. ³⁴ embe, L. ³⁵ -nýra, R. ; -nýs, P. ³⁶ ƿýrð, R.
³⁷ út, L. ³⁸ getele, R. P. ³⁹ embe, P. L. ⁴⁰ nýgon, R. ; nýgen, L.
⁴¹ þam, L. ⁴² neap, L. ⁴³ nýgon, L. ⁴⁴ fƿuman, L.

crosses the equator, the next year at midday, the third year at even, the fourth year at midnight, the fifth year again in early morning. Each, then, of the four years gives six hours, that is, *in all*, four and twenty hours, one day and one night. This day Roman men and wits set down to the month which we hight Februarius, since that month is of all shortest and next the end. Of that day spake^a the wise Augustinus, February, the last month, takes the odd day. that the Almighty Creator formed it from the beginning of the world for a great mystery, and if it be left uncounted, at once all the course of the year goeth wrong; and it belongeth both to the sun and to the moon, since there is in it one day and one night. If thou art not willing to reckon it to the moon as well as the sun, then thou dost away the rule of Easter, and the reckoning of every new moon through all the year.

OF THE LEAP OF THE MOON.

As the slackness of the sun produces one day and one night always in four years, so also the swiftness of the moon throweth out one day and one night from the reckoning of its course every nineteen years, and The lunar cycle of nineteen years. the day is called saltus lunæ, that is, the moons leap, since it overleapeth one day, and the nearer to the nineteenth year the broader is the new moon seen. The moon was at the beginning formed in evening, and

^a "Senarii perfectio in scripturis commendata." Quattuor enim 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 æfen¹ zesceapen ƿ æfne sƿððan on æfen his ƿlbe
apent.² Gýf he býð ær æfenne³ fram ðære sunnan
zeebnƿoð. he býð þonne sona æfter sunnan⁴ setl-
zange nƿe⁵ zetealb.⁶ Gýf he þonne⁷ æfter sunnan
retlunge ontend býð. oððe on⁸ mibðene nihte.
oððe on hancƿeðe.⁹ ne býð he næfne nƿe zetealb.¹⁰
þeah¹¹ ðe he habbe þneo ƿ tƿentiz tida. ær þan¹² ðe
he becume to þam¹³ æfene þe he on zesceapen¹⁴ ƿæs.
Be þysum¹⁵ is of¹⁶ mýcel ýmb¹⁷ ƿƿnæc. þonne þa¹⁸
læpeðan ƿillað habban þone¹⁹ monan be þam ðe hi hine
zeseoð. ƿ þa zelæpeðan²⁰ hine healðað be þisum ƿone-
sæðan²¹ zesceade. Hƿilon býð se mona ontend²² of ðære
sunnan. on ðæg. hƿilon on niht. hƿilon on æfen.
hƿilon on æfne²³ meƿzen.²⁴ ƿ spa miflice.²⁵ ac he ne
býð²⁶ þeah nƿe²⁷ ær þan²⁸ ðe he þone²⁹ æfen zesihð.
ne sceal nan cristen mann. nan þincz³⁰ be ðam monan
ƿizlian. zýf he hit³¹ ðeð. hiƿ zeleaƿa³² ne bið naht.
Spa lenzra ðæg³³ ƿra býð se nƿa³⁴ mona uƿon³⁵ zese-
pen.³⁶ ƿ spa scýntra ðæg spa býð se nƿa mona nýðer³⁷
zesepen. Gýf seo sunne hine onælð uƿan. þonne ftupað³⁸
he. zýf heo hine³⁹ onælð niht⁴⁰ þƿýres.⁴¹ þonne⁴²
býð he emlice⁴³ gehýrneð. zýf⁴⁴ heo hine ontend.⁴⁵
neoðan.⁴⁶ þonne capað he up.⁴⁷ ƿon þan⁴⁸ þe he pent
æfne þone hƿicz⁴⁹ to þære sunnan ƿearð. he býð spa
onpend⁵⁰ spa spa seo sunne⁵¹ hine ontend.⁵² Nu cƿeðað

¹ æfen, L. ² apent, L. ³ æfene, L. ⁴ þære sunnan, L.
⁵ setle unnƿe, R.; setlunge, P. L.; nƿe, L. ⁶ zetealb, L. ⁷ þonne, R.
⁸ on, R. omits. ⁹ hán-, L. ¹⁰ nƿe zetealb, L. ¹¹ þeh, L.
¹² þam, R. ¹³ þan, P. ¹⁴ zesceapen, R. P. L. ¹⁵ þisum, L.
¹⁶ of, M. R. L. omit. ¹⁷ ymbe, R.; emb, P. ¹⁸ þa, R. omits, fol. 68.
¹⁹ þone, R. ²⁰ -ðon, L. ²¹ -ðum, L. ²² ontent, L. ²³ æfne,
R. omits. ²⁴ meƿzen, L. ²⁵ miflice, R. P. L. ²⁶ býð na, R.
²⁷ nƿe, L. ²⁸ þam, R. ²⁹ þone, R. ³⁰ ðing, P. L. ³¹ hit, L. omits.
³² zeleaƿa, R. ³³ ðæg, L. ³⁴ nƿa, R. omits. ³⁵ uƿon, R.
³⁶ zesæpon, L. ³⁷ nýðer, R.; niðer, L. ³⁸ ftupað, L. ³⁹ ƿ ƿ
heo hýne, R.; ƿ, L. ⁴⁰ nihte, L. ⁴¹ þƿýr, P. ⁴² þonne, L.
⁴³ ýmlice, M. ⁴⁴ ƿ ƿ, R. ⁴⁵ ontent, R. P. L. ⁴⁶ nýðan, R.
⁴⁷ upp, R. P.; úpp, L. ⁴⁸ þam, R. ⁴⁹ hƿic, L. ⁵⁰ apend, P. L.
⁵¹ heo for s. s., R. L. ⁵² ontent, R.; atent, P.; ontént, L.

ever since in evening changeth its age. If ever it be renewed by the sun before evening, it is then soon after sunset reckoned new. If further it be lighted ^{Evening new moon.} 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 ^{Discussions arise on this.} much discussion, when the laymen will have the moon *be* according as they see it, and the learned hold of it by the aforesaid distinction. At whiles the moon is kindled up by the sun at day time, at whiles at night, at whiles at even, at whiles at early morning, and so on, variously ; but notwithstanding it is not new till it seeth the evening. No christian man shall do any- ^{Witchery by the moon.} thing of witchery by the moon ; if he doth his belief is naught. The longer the day is the higher is the new moon visible, and the shorter the day the lower is the new moon seen. If the sun illuminates it from above, then it stoopeth ; if it illuminates it right athwart, then it is evenly horned ; if it lights it up from below, then *the moon* turneth upwards ; insomuch as ^{On the posture of the moon.} it turneth always its back toward the sun, it is so turned as the sun lighteth it up. Now some men,

sume menn .¹ þe ðis gescēað² ne cunnon . þ̅ se mona hine pende³ be þan þe hit⁴ puberian⁵ sceal⁶ on þam monðe . ac hine⁷ ne pent⁸ næfre naðor⁹ ne peber . ne únpeber of ðam þe him¹⁰ gecýnde ys . Wrenn¹¹ maȝon spa þeah¹² þa þa¹³ fýrprýtte¹⁴ beoð cepan be his bleo . ȝ be þære sunnan . oððe þæs roðeres .¹⁵ hpýlc peber topearb bȝð . Hit is gecýndelic þ̅ ealle eorðlice licha-man beoð fulran¹⁶ on peaxendum monan þonne¹⁷ on panigendum .¹⁸ Eac¹⁹ þa tpeopa²⁰ þe beoð aheapene on fullum monan beoð hearnþan pið pýrmætan²¹ ȝ leng-færpan²² þonne²³ þa ðe beoð on nupum monan aheapene .²⁴ Seo s̅e ȝ se mona ȝeppærlæcað him betpeonan .²⁵ æfre hi²⁶ beoð ȝeferan²⁷ on pæftme . ȝ on panunȝe . ȝ spa spa²⁸ se mona dæȝhpamlice²⁹ ȝeopen ppucaȝ laȝon aȝust .³⁰ þonne³¹ he on ðam oðrum³² dæȝe dȝðe .³³ spa eac seo s̅e sȝmle³⁴ ȝeopen ppucaȝ³⁵ laȝon flepð .

9. DE DIVERSIS STELLIS.

Sume menn cpeðað þ̅ steorpan feallað of heopenan .³⁶ ac hit ne sȝnd³⁷ na fteorpan þ̅ þær feallað ac ȝ fȝr³⁸ of þam roðore³⁹ þe fpruȝð⁴⁰ of ðam tunȝlon⁴¹ spa spa fpearcan boð of fȝre . Piȝoðlice spa fea⁴² steorpan sȝnd⁴³ ȝȝt on heopenum⁴⁴ spa spa on fprýmðe pæron . þa þa hi⁴⁵ ȝoð gescēop .⁴⁶ Ealle mæft⁴⁷ hi sȝnd⁴⁸ pæfte

¹ men, P. ² gescēað, L. ³ pende, L. ⁴ he, R. ⁵ pebruan, R. P. ;
pibruan, L. ⁶ sceal, P. ⁷ hit, P. ⁸ apent, L. ⁹ naðor, R. omits.
¹⁰ hiȝ, P. L. ; hȝȝ, R. ¹¹ Wren, P. ¹² þeah, L. ¹³ þa þe, R. L.
¹⁴ fȝrprȝtte, L. ¹⁵ roðereȝ, L. ¹⁶ fullpan, L. ¹⁷ þonne, R.
¹⁸ panienðan, R. ; panienðum, L. ¹⁹ Ac, R. ²⁰ tpeop, R.
²¹ -ætam, L. ²² lang, R. L. ; færran, L. ²³ þonne, R. ²⁴ aheapene, L.
²⁵ betpȝnan, R. ²⁶ hiȝ, R. ²⁷ ȝeferan, L. ²⁸ ȝpa, once, R.
²⁹ -hpon-, P. ³⁰ aȝiȝt, L. ³¹ þonne, R. ³² oðpan, L. ³³ æȝ
dȝðe, L. ³⁴ fumble, R. ³⁵ ppucaȝ, R. P. L. ³⁶ heopenan, P. ;
heorpanum, R. ³⁷ fȝnt, R. L. ³⁸ fȝr, L. ; on, R. ³⁹ roðore, L.
⁴⁰ fpruȝð, R. P. ⁴¹ tunȝlam, R. P. L. ⁴² feala, R. L. ⁴³ fȝnt, R.
⁴⁴ heorpanum, L. ⁴⁵ hiȝ, R. ⁴⁶ gescēop, L. ; gescēop, R. ⁴⁷ mæfte, L.
⁴⁸ finðon, R.

who do not understand this explanation, say, that the moon turns itself according as the weather shall be in the month; but neither good weather nor bad ever turneth it from that which is natural to it. Men, however, who are inquisitive may observe by its colour and by that of the sun or of the sky what weather is at hand. It is natural that all earthly bodies shall be fuller at the waxing of the moon than at its waning. Also the trees which be hewn at full moon are harder against wormeating and longer lasting than they which are hewn at the new moon. The sea and the moon match one another always; they are fellows in waxing and in waning; and according as the moon daily riseth four points later than it did on the previous day, so also the sea floweth four points later.

Weather prophets in error.

How to judge of weather.

Of trees hewn.

Of tides.

OF THE VARIOUS STARS.

Some men say that stars fall from heaven; but it is not stars that then fall, but it is fire from the sky, which springeth off the heavenly bodies as sparks do from fire. In fact, there are as many stars still in heaven as there were at the beginning, when God created them. They all, for the most part, are fast in

Meteors, are not fixed stars falling.

on þam fīrmamentum . ȝ þanon ne afeallað¹ þa hpile
 ðe þeos woruld stent.² Seo sunne ȝ fe mona.³ ȝ
 æren steorpa . ȝ dæg steorpa . ȝ oðre þrý⁴ steorpan
 ne sýnd⁵ na fæste on þam fīrmamentum . ac habbað
 hýra⁶ azenne ȝanz on fundron.⁷ Ða seorfon⁸ sýnd⁹
 ȝehatene septem planetæ . ȝ ic pat þ hit pile ðincan¹⁰
 spýðe ungeleaffullic unȝelæpedum mannum . ȝýf þe
 secgað¹¹ ȝerwalice be ðam fteorpan .¹² ȝ be hýra¹³
 ȝange. Arcton¹⁴ hatte an¹⁵ tungol¹⁶ on norð ðæle .
 se hæfð seorfon steorpan . ȝ is for ði oþrum naman
 ȝehaten septemtruo . þone¹⁷ hatað læpebe menn¹⁸ car-
 les ræn. Se ne ȝæð næfre adune¹⁹ under þýssepe²⁰
 eorðan . spa spa oðre tunglan²¹ doð . ac he pent abu-
 tan . hpilon²² adune ȝ hpilon up²³ oþer dæg . ȝ oþer
 niht. Oðer tungel is on suð ðæle þýsum²⁴ ȝelic .
 þone²⁵ þe ne mazon næfre ȝeseon. Treȝen fteorpan
 ftanðað eac stille . an²⁶ on suð ðæle . oðer on norð
 ðæle . þa sýnd²⁷ on leðen axis ȝehatene . þone²⁸ suðran
 steorpan þe he ȝeseoð næfre . þone²⁹ norðran þe ȝeseoð .
 þone³⁰ hatað menn ȝcip steorpa.³¹ Hi sýnd³² ȝehatene³³
 axis.³⁴ þ is . ex . for þam ðe se fīrmamentum pent on
 ðam tram fteorpan .³⁵ spa spa hpeogel³⁶ týrind on
 eaxe .³⁷ ȝ for ði hi standað sýmle³⁸ stille. Pliaðe³⁹
 sýnd⁴⁰ ȝehatene þa seorfon steorpan þe on hærfeste up
 aȝað⁴¹ ȝ oþer⁴² ealne⁴³ rintep scinað ȝangenbe eaftan
 pestpeapð. Oþer ealne sumor⁴⁴ hi ȝað on nihtlice⁴⁵

¹ nafellað, L. ² stænt, L. ³ mona, L. ⁴ þreo, L.
⁵ sýndon, R. ⁶ heopa, R.; hýpe, L. ⁷ fundran, L. ⁸ seorone, L.
⁹ rýndon, R. ¹⁰ þincean, R. L. ¹¹ secgeaþ, R. ¹² fteorpan, R. L.
¹³ heopa, R. ¹⁴ Aphcton, M.; Aphcton, L. ¹⁵ rum, L. ¹⁶ tungel, R. P.
¹⁷ þæne, R. L. ¹⁸ men, P. ¹⁹ adun, L. ²⁰ þisse, R. ²¹ tungla, R.
²² abutan . hpilon, M. omits ; ábúron, L. ²³ hpilon upp adune, R. ;
 ȝ, P. L. omit, also transpose ; adun, L. ²⁴ þissum, L. ²⁵ þæne, R.
²⁶ an, L. omits. ²⁷ rýnt, R. ²⁸ þæne, R. ²⁹ fteorpa, L. ³⁰ sýnt, R.
³¹ ȝehatene, L. ³² áxis, L. ³³ fteorpan, R. ³⁴ hpeogul, R. P. ;
 hpeogul, L. ³⁵ exe, R. P. L. ³⁶ sýmle, R. ³⁷ Pliaðe, L. ³⁸ rýnt, R.
³⁹ aȝað, L. ⁴⁰ oþop, R. ⁴¹ ealne, L. ⁴² fúmor, L. ⁴³ -licepe, R. P.

the firmament, and will not fall thence, while this world standeth. The sun and the moon, and the ^{The planets.} 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 un-^{Their orbits beyond the}learned men if we speak precisely of the stars and of ^{unlearned.} their course. Arctos hight a constellation in the north part, which hath *in it* seven stars, and it is by another ^{Great bear.} 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 ^{A similar constellation in the south.} south part another constellation like this, which we are never able to see. Two stars also stand still, one ^{South and north pole-stars.} 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 ^{The Pleiades.} 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

tīde under þisse þe ¹ eorðan . ȝ on ðæg buƿan.² On
 pinterlicne ³ tīde hī beoð on niht uppe . ȝ on ðæg adune.
 Cometæ fýnð ⁴ ȝehatene ða fteorpan ðe færlīce ȝ un-
 ȝepunelīce æteopiað.⁵ ȝ sýnð ȝeleomabe.⁶ Spa þ him
 ȝæð of se ⁷ leoma spylce oðer sunnbéam . hī ne beoð
 na lange hpile ȝesepene . ac spa oft spa hī ⁸ æteopiað.⁹
 hī ¹⁰ ȝebicniað ȝum þing nīƿes toƿearð þære ¹¹ leobe .
 þe hī ofen scinað . þeah ðe þe spīðor ȝƿnecon ¹² be
 heofenlicum tunglum . ne mæg spa þeah se unȝelæ-
 neða ¹³ leornian hýna leohtbæran nýne.

10. DE ELEMENTIS.

Deos lýft ðe þe on libbað ȝs an ðæra ¹⁴ feoper ¹⁵
 ȝesceafra . þe ælc lichamlīc ðing on ƿunað . Feoper ¹⁶
 ȝesceafra sýnð .¹⁷ þe ealle eorðlice lichaman on ƿuniað .
 þ sýnð.¹⁸ Aƿ . ȝnīf terna . aqua.¹⁹ Aƿ . is lýft.²⁰
 ȝnīf . ȝƿ . Terna . eorðe . Aqua . ƿæter . Lýft ²¹ is
 lichamlīc ȝesceaft . fƿýðe þýnne . seo ofen ȝæð ealne
 mīððaneapð . ȝ up ²² aƿtīhð ƿornnean oð ðone ²³ monan.²⁴
 on ðam fleoð ²⁵ ƿuȝelas . spa ƿixas spīmmað on
 ƿætere . Ne mīhte heora ²⁶ nan fleon . nære seo ²⁷
 lýft ðe hī býrð . Ne nan mann ²⁸ ne nýten næfð
 nane ofðunȝe buton þurh þa lýfte.²⁹ Nis na seo of-
 ðunȝ ðe þe utblapað ȝ mæteoð ³⁰ ƿne sapul .³¹ ac is seo
 lýft þe þe on libbað on ðýssum ³² deablican ³³ life . spa
 spa ƿixas cƿelað ³⁴ ȝýf hī ³⁵ of ƿætere beoð .³⁶ spa eac
 cƿelð ³⁷ ælc eorðlic lichama . ȝýf he býð ðære lýfte
 bebæleð.³⁸ Nis nan lichamlīc þing ³⁹ ðe næbbe ða feo-

¹ þisse, R. ² buƿan, P. L. ³ -licepe, R. P. ⁴ fýnðon, R.
⁵ æteopiað, L. ⁶ ȝeleomobe, R. P. L. ⁷ ȝf for verb, R. ⁸ hȝ, R.
⁹ ætȝƿnað, L. ¹⁰ hȝ, R. ¹¹ þape, L. ¹² ȝƿnecað, M.
¹³ -nebe, R. ¹⁴ þara, L. ¹⁵ feoper, P.; feorða, M. R., fol. 69 a, L.
¹⁶ feopor, R. ¹⁷ fýnðon, R. ¹⁸ ȝf, R.; þ ȝ ƿnð, L. ¹⁹ R. omits all
 the Latin. ²⁰ lýft, L. ²¹ upp, R. ²² þæne, R. L. ²³ mōnan, L.
²⁴ fleogað, R. ²⁵ hýna, L. ²⁶ þ, R. ²⁷ man, P. ²⁸ þ lýft, M.;
 lýft, L. ²⁹ inn æteop, R. P. ³⁰ faul, R. ³¹ þifum, R. L.
³² -heum, R. ³³ cƿellað, L. ³⁴ heo, R. ³⁵ beað, M. ³⁶ cƿýtð,
 R. L. ³⁷ bebæleð, R. ³⁸ þuȝc, R.

this earth, and by day above it. At winter time they are at night up and by day down. Comets are hight Comets. the stars which appear suddenly and unusually, and are furnished with rays so that the ray goeth out of them like a sunbeam. They are not seen for long, but as often as they appear they betoken something They forebode. new at hand to the people over which they shine. Though we should speak more at full of the heavenly bodies, yet the unlearned man is not able to learn of their light bearing course.

OF THE ELEMENTS.

This air in which we live is one of the four elements Elements, four. of which every bodily thing consists, that is, aer, ignis, terra, aqua. Aer, is lyft; ignis, fire; terra, earth; aqua, water. Lyft is a very thin substance; it goeth over all the world, and mounteth up pretty near to the moon; on it fly fowls as fishes swim in water. None of them would be able to fly, were it not for the air Air. which beareth them; nor hath any man or beast any breath except through the air. The breath which we blow out and draw in is not our soul, but is the air in which we live in this mortal life; as fishes die if Necessary to life. they are out of the water, so also each earthly body dieth if it be deprived of the air. There is no bodily thing

þer gesceapta him mid.¹ þ is lýft.² Ƴ fýr . Ƴ³ eorðe.
 Ƴ pæter. On ælcum lichaman sýnb⁴ þas feoƳer ðing.
 Nim⁵ ænne sticcan Ƴ gnið⁶ to sumum þinge⁷ hit
 hatað þærrihte⁸ of ðam fýre þe him on lutað. For-
 bærn þone⁹ oðerne enbe.¹⁰ þonne¹¹ Ƴæð se pæta¹² ut
 sæt ðam oþrum enbe mid þam smice.¹³ Spa eac ure
 lichaman habbað æƳðer Ƴe hætan Ƴe pætan . eorðan .
 Ƴ lýft. Seo lýft¹⁴ ðe pe ýmbe¹⁵ ƳrƳecað astitð up¹⁶
 Ƴornean¹⁷ oð¹⁸ þone¹⁹ monan . Ƴ abýrð²⁰ ealle polcna²¹ Ƴ
 stopmað.²² Seo lýft þonne heo aftyneð²³ is. byð²⁴ pind .
 se pind²⁵ hæfð miftlice²⁶ naman on bocum. Ðanon²⁷
 þe he blæpð him byð²⁸ nama Ƴesett.²⁹ FeoƳer heafob
 pindas sýnb.³⁰ se fýrmesta is easterne pind³¹ Ƴub-
 folanus Ƴehaten. Ƴor þan³² ðe he blæpð Ƴnam³³ ðære
 sunnan upfƳringe.³⁴ Ƴ ýs³⁵ spýðe Ƴemetetod. Se oðer
 heafob pind is suðerne auster Ƴehaten se aftyneð³⁶
 polcnu Ƴ ligettas.³⁷ Ƴ miftlice³⁸ cpýlb blæpð³⁹ Ƴeonb
 ðas eorðan. Se þriðða⁴⁰ heafob pind hatte zephirus.⁴¹
 on Ƴneciscum ƳeƳeorpe . Ƴ on ledenum bocum .⁴² Ƴabo-
 nius. Se blæpð pestan Ƴ þurh his blæð⁴³ acuciað ealle
 eorðlice blæðu.⁴⁴ Ƴ blapað . Ƴ se pind⁴⁵ toƳƳrð⁴⁶ Ƴ
 ðapað ælcne pinten. Se feorða heafob pind hatte sep-
 temtrio . se blæpð norðan . cealde . Ƴ snaplic.⁴⁷ Ƴ
 Ƴýrceð ðrige⁴⁸ polcnu. Ðas feoƳer heafob pindas hab-
 bað betƳeox⁴⁹ him on ýmb⁵⁰ hpýrƳte oðre eahta⁵¹

¹ mid him, L. ² lýft Ƴ, R. omits. ³ Ƴ, L. P. omit. ⁴ fýr, R.
⁵ Nime, P. M. ⁶ gnið, L. ⁷ ðince, P. ⁸ ðone, L., for þærrihte.
⁹ þæne, R. ¹⁰ ænbe, L. ¹¹ þæne, R. ¹² pæte, L. ¹³ smice, L.
¹⁴ lýft, R. ¹⁵ embe, R. P. L. ¹⁶ upp, R. ¹⁷ Ƴornean, L.; -neah, R.
¹⁸ oððe, L. ¹⁹ þæne, R. ²⁰ abepð, P. ²¹ polcnu, P. ²² toƳƳar, L.
²³ aftyneð, L. ²⁴ byð . Ƴf, R.; bið . Ƴf, P.; byð, L. omits. ²⁵ R. omits
 three words; L. two. ²⁶ miftlice, R. P. L. ²⁷ Ðanon, L.
²⁸ byð, R. omits. ²⁹ Ƴesett, L. ³⁰ fýrðon, R. ³¹ pind, R. transposes.
³² þan, L. ³³ Ƴor, R. ³⁴ upƳange, L. ³⁵ ýs, L. omits. ³⁶ -pað, P.;
 aftyneð, L. ³⁷ ligettu, P. ³⁸ miftlice, R. P. L. ³⁹ blæðar, L.
⁴⁰ þriðbe, L. ⁴¹ zephirus, L. ⁴² bocum, P. M. L. omit.
⁴³ blæð, R. P. L. ⁴⁴ blæðe, R.; blæða, P. L. ⁴⁵ pind, L. ⁴⁶ toƳƳrð, L.
⁴⁷ snaplic, L. ⁴⁸ ðrige, P. L. ⁴⁹ betƳux, R. P. L. ⁵⁰ emb L.
⁵¹ ehta, R.; eahte, L.

which hath not with *in* it the four elements, that is, air, fire, earth, and water. In each body are these four things. Take a stick and rub it against something, it immediately gets hot by the fire which lurketh in it. Burn one end, then the wet goeth out at the other end with the smoke. So also our body hath both heat and wet, earth and air. The air of which we speak mounteth up nearly as far as the moon, and beareth up all clouds and storms. The air when it is stirred is wind. The wind hath in books various names : a name Wind. 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.

The names of the winds, first from the cardinal points.

Then from intermediate points.

ƿinðas ærfe betƿýx¹ þam hearoð ƿinðum tƿegen ƿinðas. Ðæra² naman ƿ blapunge³ ƿe mihton fecgan⁴ ƿýf hit ne þuhte æþryt⁵ to aƿritenne.⁶ Is sƿa þeah⁷ hƿæðene⁸ an ðæra⁹ eahða ƿinða aquilo gehaten. se blærð norðan. ƿ eaftan.¹⁰ healið. ƿ cealð. ƿ sƿiðe ðriðe.¹¹ se is gehaten oðrum naman boneas.¹² ƿ ealne ðone¹³ cƿýlð ðe se suðerna¹⁴ ƿinð auster acænð.¹⁵ ealne he toðræfð. ƿ aƿliðð.¹⁶ Us þincð to maniz-ƿealð.¹⁷ þ ƿe sƿiðor ýmbe þis sƿnecon.¹⁸

11. DE PLUVIA.

Renas cumað of ðære lýfte ƿurh ƿodes mihte. Seo lýft liccað.¹⁹ ƿ atýhð²⁰ ðone²¹ ƿætan of ealne eorðan. ƿ of ðære sæ. ƿ ƿezadenað²² to searum. ƿ þonne²³ heo²⁴ mare²⁵ abeƿan ne mæg. þonne²⁶ fealð hit adune to nene²⁷ alýseb. ƿ toƿorpen hƿilon ƿurh ƿinðes blæða.²⁸ hƿilon ƿurh²⁹ ðære sunnan hætan. ƿe ƿæðað³¹ on ðære bec. þe is gehaten libeƿ neƿum. þ se ƿitega helias³² abæð³³ æt ƿode. for þæf folces þƿýrnyssum.³⁴ þ³⁵ nan nen ne com ofeƿ eorðan feorðan³⁶ healfan ƿeare. þa abæð³⁷ se ƿitega eft³⁸ æt ƿode þæt he his folce miltasian sceolde ƿ him ƿenas. ƿ eorðlice ƿæftmas³⁹ forƿýran.⁴⁰ Ða aftar he up on⁴¹ ane dune. ƿ ƿebizebum cneorum ƿebæð for þam⁴² folce⁴³ ƿ hec his⁴⁴ cnapan þa hƿile behealban⁴⁵ to þære sæ. ƿýf he⁴⁶

¹ betƿux, R. P. L. ² þape, L. ³ -unga, L. ⁴ feggan, M.
⁵ æþrytt, R. ⁶ ƿritenne, M.; aƿritenne, L. ⁷ þeah, R. omits;
þea hð, L. ⁸ hƿæðene, M. R. ⁹ þapa, L. ¹⁰ eaften, L.
¹¹ ðrie, P. L. ¹² bofear, L. ¹³ þæne, R. ¹⁴ suðerna, M.
¹⁵ acenþ, R. P. L. ¹⁶ þungþ, R. L. ¹⁷ mæniz-, L. ¹⁸ fƿrecan, R.
¹⁹ liccað, P.; liccað, L. ²⁰ aftarð, L. ²¹ þæne, R. ²² ƿezadenað, R.
²³ þæne, R. ²⁴ heo, M. omits. ²⁵ map, L. ²⁶ þæne, R.
²⁷ to nene, L. ²⁸ ƿinðaf, P. M. ²⁹ blæde, R.; blæbum, M. P.
³⁰ þape, L. ³¹ ƿæðbaþ, R.; ƿæðað, R. ³² elias, M. L. ³³ abæde, P.
³⁴ -neffum, R. ³⁵ þa, L. ³⁶ feorðan, L. omits. ³⁷ bæð, P. M.
³⁸ æft, L. ³⁹ eorðmæftmar, R. ⁴⁰ forƿeare, R.; L. ends here.
⁴¹ upp on, R. ⁴² þ, M. ⁴³ folc, P. M. ⁴⁴ is, M. ⁴⁵ beheolbon, R.
⁴⁶ his, R.

winds, two winds always between the chief winds. Their names and blowings we might say, if it seemed not tedious to write them. One, however, of the eight winds is hight aquilo; it bloweth from the north east, high and cold and very dry; it is hight by another name Boreas, and all the mortality which the south wind auster produces, all that it driveth away and putteth to flight. To us it seemeth too complex to speak further about this.

OF RAIN.

Rains come from the air through the power of God. The air licketh up and draweth the wet from all the earth and from the sea, and gathereth it into showers; and when it can bear no more, then it falleth down dissolved in rain, and at whiles is dissipated by means of the winds with their blasts, at whiles through the heat of the sun. We read in the book which is hight the Liber Regum, that the prophet Elias prayed to God for the perversenesses of the people, and that no rain came over the earth for three years and a half. Then the prophet again prayed to God that he would have mercy on his people, and give them rains and fruits of the earth. Then he went up upon a hill and with bended knees prayed for the folk, and bid his knave the while look forth to the sea if he saw aught. Then

aht zesape.¹ Ða æt nýxtan² cwæð se cnapa. ꝥ he zesape of³ þære sǣ arisan an lýtel polcn.⁴ ⁊ þærpuhte asfeaptoðe seo heofen . ⁊ polcnu⁴ arison . ⁊ se pinð bleop . ⁊ pearð micel rēn geporðen.⁶ Ðit is spa spa⁷ pe ær sædon . ꝥ seo⁸ lýrt atýhð up⁹ of ðære eorðan . ⁊ of þære sǣ ealne þone pætan . þe býð to rennum¹⁰ apenð.¹¹ þære lýrte gecýnð is ꝥ heo sýcð ælcne pætan up to hýre.¹² þis mæg sceapian se ðe pile . hu se pǣta gæð up¹³ spýlce mid smice oððe miste . ⁊ gýf hit sealt býð of ðære sǣ . hit býð þurh¹⁴ ðære funnan¹⁵ hætan . ⁊ þurh þære lýrte bradnýsse to ferf-cum pæternum¹⁶ apenð. Soðlice godes miht gefadað ealle zepederu.¹⁷ se ðe ealle þing buton earfoðnýsse geðiht.¹⁸ He nære¹⁹ na ælmihtig . gýf him ænig gefadung earfoðe pære. His nama is omnipotenf . ꝥ ýs ælmihtig . for þan²⁰ ðe he mæg eall²¹ ꝥ he pile . ⁊ his miht nahpan ne spincð.²²

12. DE GRANDINE.

Ðazol cýmð of ðam renðnopum . þonne hi²³ beoð zefnopene . up²⁴ on²⁵ ðære lýrte . ⁊ spa fyððan²⁶ feallað.

12. DE NIVE.

Snar cýmð of ðam þýnnum²⁷ pætan . þe býð up²⁸ azogen mid²⁹ þære lýrte . ⁊ býð zefnopren ær þan³⁰ he to ðnopum zeurnnen sý . ⁊ spa fæmtinges³¹ fýlð.

¹ gefapon, R. ² nextan, R. ³ on, R. ⁴ polc, R. ⁵ polcna, R.
⁶ P. transposes. ⁷ spa, once, R. ⁸ heo, R. ⁹ upp, R.
¹⁰ pene, R. ¹¹ gepenð, R. ¹² he . . . ga, R. adds. ¹³ upp, P.
¹⁴ þurh, P. omits. ¹⁵ sunn, R. ¹⁶ pætan, P. M. ¹⁷ zefýðepa, R.
¹⁸ P. M. transpose. ¹⁹ næppe, R. ²⁰ þam, R. ²¹ eal, P.
²² fnech, R. ²³ hi, R. omits. ²⁴ upp, P. ²⁵ of, R. ²⁶ fýþþon, R.
²⁷ þýnnum, R. omits. ²⁸ upp, P. ²⁹ on, P. ³⁰ þam, R.
³¹ fæmtinger, R. ; fæmtinger, P.

at last the knave said, that he saw arise out of the sea a little cloud, and at once the heaven became swart, and clouds arose, and the wind blew, and a mickle rain came on. It is, as we before said, that the air draweth *Evaporation* up from the earth and from the sea all the moisture, which is turned to rain. It is the nature of the air that it sucketh up every moisture to it. This he who *visible.* willeth may see, how the moisture goeth up as with smoke or mist; and if it be salt from the sea it is turned to fresh water through the heat of the sun and the broadness of the air. In fact the power of God ordereth *Divine order.* all weathers; he who manages all things without difficulty. He would be not almighty, if any arranging were a difficulty to him. His name is the Omnipotent, that is, almighty, because he is able to do all that he willeth, and his power nowhere is put to effort.

OF HAIL.

Hail cometh of the rain drops when they are frozen *Hail is frozen rain.* up in the air and so fall afterwards.

OF SNOW.

Snow cometh of the thin moisture which is drawn up *Snow is frozen vapour.* by the air and is frozen before it hath run into drops, and so it falleth continuously.

14. DE TONITRU.

Dunor cýmð of hætan.¹ ⁊ of pætan. Seo lýft
 tǣhð ðone pætan to hýne neoðan. ⁊ ða hætan ufon.²
 ⁊ þonne hi zegaderode beoð. seo hæte. ⁊ se pæta
 binnon ðære³ lýfte. þonne pinnað hi him betreo-
 nan.⁴ mid egeslicum sƿege. ⁊ þ̅ fýr abýrft⁵ ut ðurh
 lǣtt.⁶ ⁊ ðeƿað pæstmum zýf he mape biþ þonne ƿe
 pæta. zýf se pæta byð mape ðonne⁷ þ̅ fýr þonne⁷
 fƿemað hit.⁸ Sƿa hætƿa⁹ fumor. ƿa mape¹⁰ ðunor.¹¹
 ⁊ lǣt on zeape. Soðlice ða þuneras¹² ðe iohannef
 ne mošte aƿritan. on apocalipsin sýnð zaflice¹³ to
 understandenne. ⁊ hi naht ne belimpað to ðam ðu-
 nepe.¹⁴ þe on þýssepe lýfte oft egeslice bƿarclað.¹⁵ ƿe
 byð hlud ƿor ðære lýfte bƿaðnýsse. ⁊ fƿecenfull.¹⁶
 ƿor ðæs fýres sceotungum. Sý þeos zesetnýs.¹⁷ þus
 heƿ zeendod. zob helpe minum handum.¹⁸

¹ opætan, R.² ufan, P.³ þære, R.⁴ betƿýnan, R. P.⁵ abepft, P.⁶ lǣtt, R. P.⁷ þenne, R.⁸ ⁊, adds R.⁹ hætƿe, P.¹⁰ mape, P.¹¹ sunn, M.¹² þunƿar, R.¹³ zaflice, R.¹⁴ þunpe, R.¹⁵ bƿarclað, M.¹⁶ -ful, P.¹⁷ gefetebnýs, R.¹⁸ P. R. omit four last words.

OF THUNDER.

Thunder cometh from heat and wet. The air draweth the wet to it from beneath and the heat from above, and when they are gathered in one, the heat and the wet, within the air, then they battle with one another with an awful noise, and the fire bursteth out through lightning and damageth crops if it be more than the wet. If the wet be more than the fire, then it is of advantage. The hotter the summer is, the more thunder and lightning there is in the year. The thunders, however, which Iohannes in the Apokalypse was not to write of, are to be understood in a spiritual sense, and they do not at all belong to the thunder which in this air often awfully peaaleth. It is loud from the broadness of the air, and harmful from the shootings of the fire. Let this narrative be thus here ended. May God help my hands.

MS. Cott. Calig. A. xv. fol. 139 a.

ƒpactar þe me to þiſſum tpeľfmonðum deð butan
 zebeorfe þe maƒon zecýðan heora uprppung . þe habbað
 on tpeľf monðum þneo hund [ð]aƒa ƒ riƒ ƒ fƒxtiƒ
 ðaƒa ƒ fƒx tida . ſpa þe ƒoppel oft zecýðað habbað.
 Nu iƒ hit to ƒitanne æƒhpilcum þe þiƒer cƒæfteƒ
 ƒleapneƒƒe cunnan þencð . hu ƒela ðaƒa ma beoð æfteƒ
 funnan ƒýne þonne æfteƒ þæƒ monan . þæƒe funnan
 ðaƒar þe nu apputen . nu biððe ic þa þe hit cunnon ƒ
 þiƒ ƒædon þ hit him heƒelic ne beo . ƒ þa þe hit na
 ƒýt aƒmeaðon heƒ æfteƒ þenceon . Æfteƒ þæƒ monan
 ƒune þe habbað þneo hund ðaƒa ƒ ƒeoƒer ƒ ƒiƒtiƒ ðaƒa.
 Nu ic ƒille þ þu mið æþelne ſmeaunƒe þence . hu
 manuƒe þæƒ to laƒe fƒynt . oððe hu ƒeala ðaƒa ma ƒýnt
 on þæƒe ƒunna ƒýne þanne on þæƒ monan . Endleofan
 ic ƒat þ þu ƒilt cƒeðan . to þam endleofan ðo endleofan .
 þonne beoð þæƒ tƒa ƒ tƒentiƒ . To tƒam ƒ tƒentigum
 ðo endleofan . þonne beoð þæƒ þneo ƒ þƒuttiƒ . ƒoƒlæt
 þa þƒuttiƒ ƒ nim þa þneo . ſpa ealle þa niƒontƒyne ƒear
 ðo þu . Nim leofa ƒƒeonð niƒon teoðað ƒearƒer þ þu ðo
 tpeľf to þam ehtatƒynum epacten . þonne hæƒft þu
 þƒuttiƒ epactes . ƒ næƒft nane . þ beoð nulle on leðen.
 Niƒ na to ƒoƒƒetanne þ þaƒe halƒan laðunƒe laƒeoƒar
 læƒbon ; þ ƒƒa ealð ƒƒa ƒe mona bið on .xi. kal .
 appuliƒ . ƒƒa ƒeale epactes beoð þi ƒearƒe . Uerbi ƒƒaƒia .
 ſƒilce ic ſpa cƒeþe . þý tpeľftan ƒearƒe on þam circule
 þý mann het ðecennouenalem on leðen ƒ on enƒliƒc
 þaƒa niƒonteoðað ƒearƒa ýmƒine . þu hæƒft anne niht
 ealðne mona þæƒ ðeƒer ƒ þæƒ ƒearƒer þu hæƒft anne
 epactum.

fol. 139 b.

ON EPACTS AND THE LUNAR CYCLE.

We may, without harm, explain the origin of the *Epacts*. epacts which are reckoned for this twelvemonth. In the twelvemonth we have three hundred and sixty five days six hours, as we have before often said. Now it is to be understood by all who would learn the mysteries of this science how many more days there are in the solar year than in the lunar. The solar days we have just mentioned. Now I beg that my explanation may not be tedious to those who know the subject and read this; and that those who have not yet investigated the matter, will think of it according to the method here pursued. By the revolution 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 decennovenal cycle, you have a moon one day old on that day, and the year has one epact.

CHARMS.

CHARMS.

MS. Cott. Tiberius, A. iii., fol. 103.

MS. Cott. Julius, C. 2, fol. 97 b. 1/2

Textus Roffensis, p. 50.

this charm is
from the Textus Roff.
(except from
various MSS made
ca. 1589 - 1613)

Gýf feoh fy undeƿrangen.² Gif hit hoƿf fy ſing on
hiſ ƿetepan oƿpe on hiſ bꝛidele.³ Gif hit fy oðer feoh-
ſing on þ̅ ƿotſƿon⁴ y ontend þ̅neo candela. y bꝛýp on
þ̅ [h]orƿæc þ̅⁵ pex þ̅rpa. Ne mæg hit þe nan mann⁶
ƿorhela. Gif hi[t] fy innoƿ.⁷ Sing þonne⁸ on ƿeo-
ƿer healpe þæf huſef. y æne on miðban. Crux x̅pi
reducet. Crux x̅pi ƿer fup̅tum ƿerſit inuenta eſt.
abraham tibi ſemitaſ uiaſ montef concludat iob & flu-
mina a[d] iudici[um] ligatum perducet. Iudeaſ x̅pi
ahengon. þ̅ heom com to ƿite⁹ ſƿa ſƿangum¹⁰ Ʒeðý-
don him¹¹ bæba þa ƿiƿneſtan¹² hý þ̅ bꝛoſe onƷuldon¹³
hælan¹⁴ hit heom¹⁵ to heaƿme micclum. ƿor þam [þe]
hi hit ƿorhela ne mihtan.¹⁶ Ðit becpæð y becpæl ƿe
ðe hit ahte mið fullan ƿolcƿuhte¹⁷ ſƿa ſƿa hit hiſ
ýlðan mið ƿeo y mið ƿeoƿe ƿuhte beƷeatan. y lætan.
y læðan ðam to Ʒeƿealde ðe hý ƿel uðan¹⁸ y ſƿa
ic hit hæbbe ſƿa hit ƿe ƿealde ðe to Ʒýllanne ahte
unbꝛýðe y unƿorhoben. y ic aƷnian ƿille to aƷenƿe
ahte ðæt ðæt ic hæbbe. y næſƿe ðæt ýntan ne ƿlot.
ne ƿloh. ne tuſ. ne toft. ne ƿurh. ne ƿotmæl. ne
lanð. ne lære. ne ƿerƿe. ne meſƿe. ne ƿuh ne ƿum.¹⁹

¹ A paper MS. of transcripts.

² unbepnumen, Roff.

³ bꝛidele.

Roff. ⁴ horƿec, Roff.

⁵ Roff. omits.

⁶ þe manna, only, Roff.

⁷ moƿ, Roff.

⁸ Roff. omits.

⁹ ƿitene, Tib.

¹⁰ ƿangan, Tib.

¹¹ heom, Tib., Jul.

¹² ƿiƿſtan, Jul.

¹³ ƿorƷuldon, Roff.

¹⁴ hælan, Roff.

¹⁵ him, Roff.

¹⁶ y heo hit na ƿorhela ne mihton;

Jul., Roff. Tib. goes no further.

¹⁷ ƿolcƿuht, Jul.

¹⁸ ƿan, Roff.

¹⁹ ƿuherum, Jul.

A charm for loss of cattle.

If cattle be privately taken away; if it be a horse sing on his fetters or on his bridle; if it be other cattle, sing on the foot spoor and light three candles, and dip on the hooftrack the wax thrice. No man shall be able to conceal it. If it be indoor goods, then sing on the four sides of the house, and once in the middle: etc. The Jews hanged Christ; that resulted to them in a punishment so strong; they did to him of deeds the worst; they paid for that in trouble; they concealed it, to their own mickle harm; since conceal it they could not. He bequeathed it and died, he, *I say*, who owned it, with full folk right, as his ancestors with money and with life by right obtained it; and they let it go and left it to him to have power of it, to whom they granted it: and so I it have as he gave it, who had it to give, unclaimed and unforbidden; and I will own for my own possession that which I have, and never will impair, neither plot nor ploughland, neither turf nor toft, neither furrow nor footmeasure, neither land nor leasow, neither fresh nor marsh, neither rough^a nor room,^b of wood nor of field, of sand nor

^a Rough ground.

| ^b Space.

pudeſ ne feðeſ . ſandeſ ne ſeþandeſ . pealteſ ne pætepeſ . butan ðæt læſte ða¹ hpile ðe ic libbe . forðam [ðe] [n]iſ ſe man² on life ðe æſſe gehýrde ðæt man cwiððe oððon cwafoðe hine on hundreðe oððon ahpap on gemote on ceapſtope oþþe on cýpcwape ða hpile he lifde unſac he pæf on life beo on lezeſe ſpa ſpa he mote . do ſpa ic læpe beo ðu be ðinum . ⁊ læt me be minum ne gýrne ic ðineſ ne lædeſ ne landeſ . ne ſace ne focne . ne ðu mineſ ne bæpſt ne mynte ic ðe nan þing ;

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

Se engel bpohte þiſ gewrit of heofonum . ⁊ lede hit on uppan ſc̅f petruſ weofod on rome . Se þe þiſ gebed ſingð on cýpcean . þonne forſtent hit him ſealtesa ſealma . And ſe þe hit ſingð æt hiſ endeðæge þonne forſtent hit him huſelganz . And hit mæg eac wið æghwilecum uncuþum ýfele ægðeſ ge fleogenðeſ ge ſapeneðeſ . Giſ hit innon bið ſing þiſ on wæter ſýle him dſuncan . ſona him bið ſel . Giſ hit þonne útan ſi . ſing hit on weſce butepan . ⁊ ſmepe mid þ̅ lic . ſona him kýmð bot . And ſing þiſ ylce gebed on niht ær þu to þinum weſte ga . þonne geſcýlt þe god wið unweſnum þe nihterneſſum on menn becwmað .

Matheuf . Marcuf . Lucaſ . Iohanneſ . bonuf fuit & ſobriuf religioſuf . me abdicamuſ . me parionuf . me orgilluf . me offiuf offi dei fucanuſ ſuſdiſpenſator & piſticuf .

M'. M'. L. I. Cum patriarchiſ fidelif . Cum prophetaſ & erliſ . Cum apoſtoliſ humiliſ . *IHU xpi* & matheuf cum ſc̅f de fidelibuſ adiunctuſ eſt actibuſ .

¹ ða, Roſſ.

| ² inſe tman, Roſſ., Jul.

of strand, of wold nor of water; except it last me as long as I live. Since the man is not alive, who ever heard that any made a talk or summoned before the hundred *court*, or anywhere to a *folk* gemot, in a market place, or in a church congregation, as long as he lived. He was without litigation in life, be he on his last bed as he may be. Do as I teach; be thou with thine, and leave me with mine. I yearn not for thing of thine, neither lathe nor land, nor soke^a nor socn.^b Neither thou needest me, nor do I mind thee at all.

The angel brought this writing from heaven and laid it on the altar of St. Peter at Rome. He who sings this prayer in a church, for him it shall be equivalent to all the Psalms of the Psalter. And he who sings it at the day of his death, for him it shall be equivalent to attendance at the eucharist. And it is also valid for every strange evil, either flying, that is, atmospheric, or travelling, that is, epidemic. If the occasion arise indoors, sing this over water and give it to the sick to drink, he will soon amend. If it be out of doors, sing it on fresh butter, and smear the body with that: amendment will soon appear in him. And sing the same prayer at night before you go to bed, then God will shield you against bad dreams, which come on men at night time.

The first portion of the charm, besides the Latin, seems to contain some Hellenistic, μή ἄδικος, μή πανουργός, μή ἔργιλος, μή ἀνόσιος, where μή 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 *sterilis* is obscure.*

^a Right of trying crimes committed on the estate.

^b Power of a lord over his vassals, with the corresponding duties.

In the fourth portion, Psalm cxlix. verses 5 and 6, and Psalm cl. are cited.

If you purpose to (go a begging) to your lord, or to the king, or to another man, or to a parliamentary assembly, then carry these letters on your person; every one of them will then be gentle and courteous to you.

So that there be a mark of a cross upon it, and take from the hallowed bread, which is hallowed on Lammas day, four pieces, and crumble them on the four corners of the barn.

Ms. A. 13, 202.

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

Alfa.

fol. 136.

Deor eahrealƿ mæz ƿiþ ælceƿ cýnneƿ bƿoc on eazon.
 ƿiþ flean on eazon. ƿ ƿiþ zepiƿ. ƿ ƿiþ miſt. ƿ ƿiþ tēƿ.
 ƿ ƿiþ ƿýrmar. ƿ ƿiþ deað flæƿc. Eall nīƿne cƿoccan.
 fý aſett on eorþan oþ bƿeƿð. ƿ þaƿ ƿýrta ƿý ſƿýþe
 ƿmæl cƿƿflobe. ƿ zedðn innan þam cƿoccan. on uppan
 þam fý zedðn. Gt. oþþe ƿæta. þ hi þearle ƿel ƿēfe beon.
 þ iſ þonne tƿezna cýnna biſceoppýrt. ƿ zlæppe. ƿ
 ƿubbe. zeappe. ƿ ƿiſleafe. bæzeſeƿe. ƿ fýnnfulle. ƿ
 bƿune hoƿe. Sý fýþþan æƿen ƿæt. læfel. oþþe cēc.
 nýþeƿeð abýƿeð. þ he eall ſcīne. beſmýna eall þ
 ſcīnende mið huniƿ teape leohtlice. Sete þonne on
 uppan þone cƿoccan. þ ƿe æƿem ƿlea upp. þonne
 binnan þum ðazum. ƿæt þinne ƿinƿer mið þinum
 ſƿacle. ƿ zleðða þone læfel lýclum ƿ liclum. ƿ nim
 þæƿ zode eahfealƿe.

Sý zemenzed tozæðeƿe huniƿ teap. ƿ ƿin. ƿ ƿuban
 zeap. ƿ eƿenſela zedon on cýƿeƿen ƿæt oþþe mæſtliƿ.
 oþþe bƿæfen. nim þæƿ zode eahfealƿe.

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

ƿ'. ƿið þa blemna þeſ ſe hocceſ mora zefoban. ƿuna.
 ƿ alb ruſel ſmoru. lea þeƿ to.

ƿ' ƿið hefd eca. þare clata mora et rap. feſtende.

Jtem. cnuca¹ betonicaum. ƿ gnið þa þunƿana ƿ on
 uſan þ hefd.

ƿ'. ƿið raucka. Nim atena gratan ƿ unſlið ƿ ac
 ðnenc god togedera. ƿ lege þeƿto hoƿteſ hoƿneſ ƿ
 etriman duſt. et ƿið hera ƿið.²

¹ cunca, MS.

| ² Read ƿið.

Leechdoms omitted in their place.

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

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

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

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

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

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

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

cf. ZfAA. 13. 202.

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

Ðiʒ man sceal ʒingan nigon fypon ƿiþ utsiht on an hnepenbræben æg . ʒ ƿiþ dazaz. † Ecce bol ʒola ne biƿ dubum bethe cunða bræthe cunða . elecunða ele uahge maete me eienum . ontha fœtha la ta uʒ leti unda . noeuʒ tærnæ dulgeboþ. Pater . noʒter op ende ; ʒ cƿeþ ʒymle æt þam bʒone huic . 8 if.

Contra ʒriʒona omnibus horis ʒepubʒ In carta . & cum hicio ligaf ab collum eʒnoti hōna bepiciente. In nomme domini epucifixi sub pontio pilato . ƿer signum epucifix xpi . ʒugite ʒebneʒ . ʒeu ʒriʒona cotidiana . ʒeu tertiāna . uel nocturna . a ʒepuo dei . N. Septuaginta xiiii milia angel ƿerfequentur no8. † Eugenius . Stephanus . Protacius . Sambucius . Dionysius . Chesius . & Quiriacus ; Ista nomina ʒepibe . et super se ƿortat qui patitur.

Contra ʒebneʒ in nomine 8ce et Indiuibue tʒinitatis In eʒpresso ciuitate chelbe ibi nequiescunt . vii. s̄ci . dormienter Maximianus . Malchus . Martinianus . Iohannes . Sepaphion . Dionisius . et Constantinus . deus nequiescet In illis Ipse dei filius ʒit super me ʒamulum (t am) tuum (t am.) N. & libet me de ista eʒpʒutudine & de ʒebne . et de omni ƿopulo Inimici. Amen ;

*A blessing on fruit of the field.**MS. Cott. Vitell., E. xviii., fol. 16 a.*

ƿis if ſeo oðer bletsung.

Domine deus omnipotens qui fecisti cælum & terram.
tu benedicas fructum istum in nomine patris & filii &
spiritus sancti. Amen ⁊ pater noster.

MS. Cott. Caligula, A. xv., fol. 125.

ƿið gedruſ.

† In nomine domini nostri ihū xpī . tēra . tēra .
tēra . testis . contēra . taberna . gise . gef . mande .
leis . bouf . eis . andies . mandies . moab . lib . lebes
Dominus deus adiutor sit illi . iss . eax . filiax . arti-
fex . amen.

ƿið poccaf.

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

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

ƿið zespell.

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

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

298.

THE DURHAM GLOSSARY OF THE NAMES OF WORDS.

A.

ABSINTHIUM.¹ Vermod.
ABROTANUM.² Sutherne Vude.
ABSINUATICA. Smeore vȳrt.
ABLACTA. Cravenbeam.
ACROCERUM. Docca.
ACITELLIUM vel **Acecula.** Hrame-
 son.
ACUCULE. Croppas.
ACITULIUM. Geaces sure.
ACANTALEUCA.³ Smel thistel.
ACANTON.⁴ Beo vȳrt.
ACHILLEA.⁵ Collocroch.
ACONITA.⁶ Thung.
ADRIATICA. Galluc.
AEMUM.⁷ Hindberien.
AFFODILLUS.⁸ Vude hofe.
AGRIMONIA. Garcliue oththe clif
 vȳrt.

AGRIMONIA ALPHA. Eathelferthing
 vȳrt ī glofvȳrt.
AGLAO FOTIS.⁹
ALLIUM. Garlec.
ALTHEA. Merc mealeve.
ALTILIA¹⁰ **REGIA.** Vude roqe.
ALGEA.¹¹ Flot vȳrt.
ALLENUS. Vēal vȳrt ī ellen vȳrt.
AMORFOLIA. Clate.
AMBROSIA. Hind helethe.
AMIGDALUS.¹² Easterne nute beam.
ANBILA.¹³ Lec.
ANECUM.¹⁴ Dile.
ANTA. Eoforthrote.
ANNUOSA.¹⁵ Easc throte.
ANCHORIUM.¹⁶ Medere.
APIUM. Mearce.
APIASTUM. Vude merce.
APPARINE. Clīne.
APPOLLIGONIUS.¹⁶ Unfortreden
 vȳrt.

¹ ἀψίνθιον.

² ἀβρότανον.

³ ἄκανθα λευκή.

⁴ ἀκάνθιον.

⁵ Ἀχιλλεῖον.

⁶ ἀκόνιτον.

⁷ αἰμά ? fruits of αἰμολ.

⁸ ἀσφόδελος.

⁹ ἀγλαοφωτίς. Hb. clxxi.

¹⁰ Hastula.

¹¹ Alga.

¹² ἀμύγδαλον.

¹³ ἄμυλον, frumenty ?

¹⁴ ἄνηθον.

¹⁵ ἀγχοῦσα.

¹⁶ πολύγονον.

APODILLIS.¹ Vude roue † bara popig.
APIASTRUM. Beo vȳrt.
AQUILEIA.² Argentilla.
ARNAGLOSSA.³ Vegbrade.
ARBORATIO. Vilde redic.
ARTEMESIA.⁴ Mugvȳrt.
ARISTOLOCHIA. Smerevȳrt.
ARTIMESIA.⁴ Hilde.
ARTENESIA MONOCLOS.⁵ Clif thunge.
ARCHANGELICA. Blinde nettle.
ARTEMESIA TANGENTES. Thet is
othres cȳnnes mugvȳrt.
ASCALONIA. Ynne leac † cipe.
ASTULA REGIA. Vudę roue † bare
popig.
ATRILLA. Attorlathe.
AUADONIA. Feld vȳrt.
AURIS LEPORIS † AURISFOLIA. Half
vȳrt.

B.

BACINIA.⁶ Blace bergan.
BRASSICA. Cavlic.
BASILISCA. Neder vȳrt.
BALSEMITA. Balsemite.
BATROCUM.⁷ Cluf vȳrt.
BETONICA. Se leasse bisceop vȳrt.
BETUNUS. Heope.⁸
BETA. Bene dicta.
BERBENACES. Easc vȳrt.

BERBESCIUM. Gescad vȳrt.
BROGUS. Head.⁹
BOROTIUM † BORATIUM. Eoforthrote.
BOTRATION. Cluf thunge † thung.
BOBONACA. Hrate.
BRONIA. Hȳmelyc.
BRICIUM. Cerse.
BRITANNICA. Viht mēres vȳrt †
heaven hindele.
BUGLOSSE. Foxes gloue.
BUCSTALMUM. Hvit megethe.
BUGLOSSAN.¹⁰ Glof vȳrt † hundes
tunga.
BULBUS.¹¹ Belene.
BULBI SCILLICI.¹² Gledene.

C.

CALAMUS. Hreod.
CALESTA¹³ † **CALCESTA.**¹³ Hvit
cleasure.
CALTA¹³ **SILUATICA.** Vude cleasure.
CALCICULIUM.¹⁴ Geacessure.
CALISTRICUS¹⁵ † **CALITRICEM.** Eali-
fer † veter vȳrt.
CAMICULA. Argella.
CAMELEON¹⁶ † **CAMEDRIS.**¹⁷ Vulues-
comb.
CAMEMILEON¹⁶ **ALBA † CAMEMELON**
sebrade. Vulues teals.
CAMESETE.¹⁸ Ellen vȳrt.
CAMELON.¹⁶ Eorth crop.

¹ ἀποδύλλος.² Aquilegia.³ ἀρνόγλωσσα.⁴ Ἀρτεμισία.⁵ μονόκλωνος.⁶ Vaccinia.⁷ βατράχιον, ranunculus.⁸ hip.⁹ heað.¹⁰ βοτόγλωσσον.¹¹ βομβός. Hb. clixxiiv.¹² σκυλλητικός, of squilla.¹³ Caltha.¹⁴ Acitulum, now Acetosella.¹⁵ καλλιτριχον.¹⁶ χαμαιλέον.¹⁷ χαμαιδρός.¹⁸ χαμαιακτῆ.

CHAMEDAFNE.¹ Leoth vȳrt f hrea-
fnes fot.
CAMEPITUM.² Eacrop.
CAMERION. Mete thistel.
CAMEMELON. Magethe.
CAMEPITHIS.² Henep.
CANNA. Hreod.
CANIS LINGUA. Hundes tunga.
CANDUELIS. Linde f vigne.³
CANIS CAPUT. Hundes heauod.
CAPRIFOLIUM. Vudebinde.
CAPE.⁴ Henep.
CAPPARIS. Vude bend.
CARDUUS. Thistel.
CARIX. Secg.
CARISCUS. Fic beam.
CARIOTA. Valch mora.
CARISCUS. Cvicbeam.
CAROCASIA.⁵ Hareminte.
CARDUUS SILVATICUS. Vude thistel.
CASTANEA. Cistelbeam,
CATHARTICUM.⁶ Lybb corn.
CAULA. Caul.
CELIDONIA. Celitheme.
CENTAURIA. Eorth gella f hyrd
vȳrt f curmelle.
CENOCEPHALEON.⁷ Heort cleaure.
CENTENODIA.⁸ Unfortreden vȳrt.
CEPA. Henne leac.⁹
CERVILLUM. Fille.

CEREFOLIUM. Cerfille f hȳnne leac.
CRESCO.¹⁰ Cerse.
CIMINUM.¹¹ Cȳmen.
CINAMONTIUM f CIMINI. Sutherne
rind.
CICATA.¹² Heomlic f vude vistle.
CICER. Sum bean cȳnn.
CYCLAMINOS. Eortheppel f slite f
attorlathe.
CYNOGLOSSA. Ribbe.
CIRROS.¹³ Clȳfe.
CRISTO. Cleaure.
CITOCATIA.¹⁴ Libb corn.
CLITON. Clate.
CITTASANA. Fanu.
COLITUS¹⁵ f COLOCUS.¹⁵ Eoforthrote.
COLIANDRA. Cellendre.
COLATIDIS. Singrene.
CONSOLDA. Ban vȳrt.
CONFIRMA. Galluc.
CORNUS. Cavel.
CORIMBUS.¹⁶ Ifgcropp.
COSTA f COSTIS. Cost.
COTILEDON.¹⁷ Umbilicus Veneris.
COTULE. Bolle.¹⁸
COXA.¹⁹ Thung.
CULUNA.²⁰ Megethe.
CUCUMERIS. Hservedete f Verhvete.
CULMUS. Healm.
CAMERION. Mete thistel.

¹ χαμαιδάφνη.² χαμαιπίτυς.³ A bird, the linnet, see Gl. R. 38.⁴ κάναβις.⁵ κολοκασία.⁶ καθαρτικόν, purgative.⁷ κυνοκεφάλιον. Hb. lxxxviii.⁸ Centumnodia.⁹ enneleac, a compound of unio, onion,
and leek.¹⁰ Out of the English.¹¹ κύμινον.¹² cicuta.¹³ κίρσος.¹⁴ κολοκάσια.¹⁵ cardo (Fr. chardon) λευκός.¹⁶ κόρυμβος.¹⁷ κοτυληδών.¹⁸ κοτύλη, a cup.¹⁹ Toxicum.²⁰ Calmia, calamine.

CANAFEL¹ SILUATICA. .i. Camepithis
henep.

CHARTAMO.² Lybb corn.

CARDAMON. Cearse.

D.

DRACANTEA. Dracentia.

DELFIOM. Fugeles vise.

DILLA. Docc.

E.

EBULE I EOBULUM.³ Veal vȳrt i
ellenvȳrt.

ELEOTRUM. Eleotre.

ELLEBORUS. Vede berige i thung.

ELLEBORUS ALBUS. Tunsing vȳrt.

ELIOTROPHUS. Sigel hveorfa.

ELIOTROPION. Solago minor.

ECIOS.⁴ Haransveccel.

ELIOTROPIA. Sigelhverpha.

EMIGRANT.⁵ Von vȳrt.

EPTAFILON. Gelod vȳrt .i. vii. folia.

EPICOSIUM.⁶ Half vȳrt.

ERIFEON. Lith vȳrt.

ERUCI.⁷ Sinapis.

ERASTI.⁸ Bremel.

ERITHIUS.⁹ Brad thistle.

ERMIGIO. Hind berge.

F.

FAFIDA. Leomoc.

FRAGA. Stravberian vel mersc
mealeve.

FEBREFUGIA. Fever fugie.

FETILLINA¹⁰ ARBORATICA. Eofer
fearn.

FEBRIFUGIA. Smero vȳrt.

FEL TERRE. Eorth gealla.

FENICULUM. Flonel i finul.

FENE GRECIO. Vȳle cerse.

FENIFUGA.¹¹ Attorlathe.

FERUTELA vel FERULA. Easc throte.

FICUS. Fic beam.

FILA AUROSA. Ban vȳrt.

FILEX.¹² Fearn.

FULLERUTA. Rude.

FUMICLUM. Finul.

FUNGUS. Svam.

FUFUR.¹³ Sifetha.

G.

GALBA.¹⁴ Galloc.

GAGANTES.¹⁵ Mug vȳrt.

GALLI CRUS. Attorlathe.

GALLITRICUS. Veter vȳrt.

GLADIOLUM. Gladene.

GRASSULA.¹⁶ Hleomuc.

GRAMEN. Cvice.

GENTIANA. Eorth nuta i feldvȳrt.

¹ καναβίς.

² καρδάμων.

³ Ebulum.

⁴ ἑχιον.

⁵ ἡμικράβη, megrim.

⁶ Epicurium.

⁷ Eruca, rocket.

⁸ Ruscus.

⁹ ἐρεϊκή ?

¹⁰ Filicina, female filix.

¹¹ Venenifuga.

¹² Filix.

¹³ Furfures.

¹⁴ Galla, gallnut.

¹⁵ Dracunculus, Hb. xii.

¹⁶ Crassula.

GENESTA. Brom.
GIGARTIA.¹ Eorth galla.
GINGERLIS. Heunebel.
GRISSA GARINA. Vorthig cearse.
GRYAS. Medere.
GOTUNA. Cammuc.

H.

HEDERA. Ifg.
HEDERA NIGRA. Eorth ifg.
HERBESCUM.² Gescad vȳrt.
HIBISCUS. Mersc maleve.
HINNULA CAMPANA. Spere vȳrt.
HIERIBULBUM. Greate vȳrt.
HIEREBULBUM. Cusloppe.
HYPERICON. Corion.
CLITUM. Clate ī clif vȳrt.

I.

IDROGIAS.³ Grundes svilige.
IEROBOTANVM. Easc throte.
IUNCUS. Risce.
IUSQUAMUS ī SIMPHONIAÇA. Hen-
nebal.
INCUMUS.⁴ Popig.
INTULA.⁵ Val vȳrt.
IPPIRUS.⁶ Equiseia ī toscanleac.

L.

LINGUARIUM. Vude binde.
LACTIRIAS ī LACTIRIDA. Gyth corn
ī lib corn.
LACTUCA SILUATICA. Vude lectric.
LACTUCA LEPORINA. Lactuca.
LAGENA.⁷ Crocc.
LAPPA. Clate.
LAPATIUM.⁸ Vude docce.
LAUENDULA. Lauendre.
LEPTOFILOS.⁹ Mug vȳrt.
LEPORIS PES. Haran hig.
LEONTAPODIUM. Leonfet.
LILIUM. Lilie.
LINGUA BOBULE. Oxan tunge.
LINGUA BUBILLA.
LYCHANIS¹⁰ STEPHANICE. Lece vȳrt.
LOLIUM. Coccel ī ate.
LUBESTICA. Luuestice.

M.

MALUA. Hoc leaf.
MALUA CRISPA. Smerig vȳrt.
MALUA ERRATICA. Hoc leaf ī
Geormen leaf.
MALUM TERRE. Galluc ī elechtre.
MALACHIN AGRIA.¹¹ Vude rofe.
MAGDALIS.¹² Gyth corn.
MAGUDARIUS.¹³ Caul.
MARRUBIUM. Harhune.
MASTIX.¹⁴ Hvīt cuda.

¹ γήγαρα, grapesseeds.² Verbascum.³ ἡριγέρων.⁴ μήκων.⁵ Intubus.⁶ ἱππούρις.⁷ a jug.⁸ λάπαθον.⁹ Hb. xiii.¹⁰ Hb. cxxciii.¹¹ μαλάχη ἀγρία.¹² ἀμυγδαλή.¹³ μαγύδαρις.¹⁴ μαστίχη.

MELLAUNA. Meode vȳrt.
 MENTA. Minte.
 MERCURIALIS. Cedele f merce.
 METORIA.¹ Hvit popig.
 MILLEFOLIUM. Gearve.
 MODERA. Cicene mete.
 MORA. Heort berige.
 MOSILCUM. Ragu.
 MULA.² Horshelne.
 MUSCUS. Mose.
 MALAGMA.³ Sealfa.

N.

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

O.

OBTALMON. Magethe.
 OCIMUS. Mistel.
 OLEOTROPIUS. Oxnalib f cothe
 vȳrt.
 OPIUM. Popig.
 ORIEBANUM. Horshelene.
 ORBICULOSA. Slite.
 ORGANUM.⁴ Organe.
 ORIGANUM.⁴ Curmelle f elene.
 OSTRAGO.⁵ Stic vȳrt.
 OSTRICIUM. Vude rofe.

OSTRIAGO. Lith vȳrt.
 OXILAPATIUM. Eorth vealle f
 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 f dveorge
 dveosle.
 POLION. Peonia.
 POLLOTEN.⁶ Crave lec.
 PROSERPINATA. Unfortreden.

Q.

QUINQUE FOLIA. Fif leaf.
 QUINQUE NERVIA. Ribbe.

R.

RAPHANUM. Redic.
 RAMUSCIUM. Hrameson.
 RAMNUS. Thȳfe thorn.
 RAPA.
 RADOLUM. Eofer fearn f brun
 vȳrt.

¹ *μηκωνία* for *μήκων*.² *Inula*.³ *μάλαγμα*.⁴ *ὀρείγανον*.⁵ Hb. xxix.; Pref. p. lv.⁶ *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 † SCAFA † SISCA.¹ Eofor throte.

SCALONIA. Cype leac.

SENECIO. Grunde svilige.

SERPILLUS. Organe † brade lec.

SEMPERUIMUS. Sinfulle.

SPLEMON. Brun vÿrt.

SIMPHONIA † OTA. Beolene.

SCILLA. Gledene.

SOLSEQUIA. Sigel hveorna.

SOLATA. Solesege.

SOLAGO MINOR, id est Eliotropion.

SCOLIMBOS. Se unbrade thistel.

SUMPHITUM. Galluc.

SPARAGIA GRESTIS. Vude cearfille.

SPARAGO. Nefle.

SAMSUCHON.² Ellen † cinges vÿrt.

SCELERATA. Clufthunge.

SISIMBRIUS. Broc mÿpte.

T.

TANACETUM † TANACETA. Helde.

TEMULUM.³ Vingre.

TEMOLUS † TITEMALLOS. Singrene.

TIDOLOSA.⁴ Crave lec.

TRIFOLIUM SILUATICUM. Eaces sure.

TRIFOLIUM RUBRUM. Reade cleaure.

TITUMALOSCA CALATIDES,⁵ id est

Lacteridas. Libcorn.

TRIBULUS. Gorst.⁶

TRYCNOSMANICOS.⁷ Foxes gloua.

W.

WALUPIA. Electre.

U. & V.

VACCINIUM. Brun vÿrt.

VERVENA. Berbena.

UENERIA. Smero vÿrt.

VERBASCUM. Felt vÿrt.

VINCA. Peruince.

VIOLA. Cleafre † ban vÿrt.

VIBURNA. Vudebinda.

UISCUS. Mistelta.

UMINUM. Fugeles lec.

VICA PERUICA. Tvileafa.

UIPERINA. Neder vÿrt.

UICTORIALE, id est cneopholen.

X. & Z.

XIFION. Foxes fot.

ZIZANIA. Coccoel.

¹ Sisca, scasa, is *chisel*. *rcara* is *shaver*,
plane.

² *σάμψυρον*. Hb. cxlviii.

³ *τὸ μέλαν*, a *garlic*.

⁴ *Hermodactylus*.

⁵ Hb. cx.

⁶ Hb. cxlii.

⁷ Hb. cxliv.



SAXON NAMES OF PLANTS COLLECTED.



SAXON NAMES OF WORTS AND TREES.

In the following collection of names of herbs from all the sources which were within my reach, I have endeavoured to pick my way safely among the contradictions and impossible doctrines of the authorities. To have given only the results at which glossaries arrive would have been to leave the whole subject in the confusion in which it has been so long involved; and, if our knowledge is to be advanced at all, it must be permitted to reject absurd and foolish statements, even though robed in the venerable garb of some sort of antiquity. In collecting the passages in which the various names of plants occur out of the genuine and trustworthy books edited in this series, it has been ever present to my memory, watchfully to test the lists of worts as they are prescribed, knowing that the appearance in the same list of two names supposed to belong to the same plant, would necessarily throw suspicion upon one of them. And I rejoice to be able to say that this test has never proved the glossary already given to be in error, while the reconsideration of every separate article has resulted only in reaching, for a few names, a more clear and definite conclusion. The failure of the glossaries lies in misinterpreting Latin words, or what came to them in a Latin form, and it can be no matter of surprise that their failures are many. The plants Vergilius mentions are not yet satisfactorily identified.

The errors of the glossaries themselves are so numerous, and the further errors of the editors so senseless, as to make these authorities wholly useless without close and toilsome examination. I have already observed that *Anchusa*, ἀγχουσα, 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 Εβροϋ, 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*, παρυμπζυμα, *the best man*, or *groomsman*, becomes *bpybzuma*, *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*, *hputu*," the meaning of which is *Avellana*, *hnutu*.

It is much to be desired that all recoverable English names of plants could be registered; for myself I have been collecting for some years, and should be glad to communicate with as many as possible on the subject.

SAXON NAMES OF WORTS AND TREES FROM VARIOUS SOURCES, WITH SOME VEGETABLE PRODUCTS.

Such as are printed in modern letters are taken from Manuscripts later than
the Conquest.

A.

Ac, Æc, gen. -e, fem., *oak, quercus robur*. Gl. vol. II.; Lb. I. **xxiii. xxxvi. xxxviii.**; II. lxi. 2; III. viii. xiv. 1. **xxvi. Apūs.**

"**Acleac, quernum**. Gl. R. 45," where we must read **Acleac, folium quernum**.

Acmistel, oak mistletoe. See Mistel.

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

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

Adrelwort, feverfue. Gl. Harl. 978.

Abremunt, parthenium. Lex. Somner.

These seem to be errors for **Adderwort. See Næbbepppyt.**

Æbs, abies. Æ.G. p. 4, line 44, p. 11, line 18. Glossaries. A Latinism. **Ἐλάνη?**

Æcepppanca, ilex. Æ.G. p. 18, line 47. Unsupported.

Ærepðe, gen. -an, fem.? Probably, by contraction, the same as **Æðelrepðingpytt**, which see. Lb. I. **xxxviii. 6, xlv. xlviii.**; Book II. li. 4; Book III. **xlvi. 1, xlviii. 18.**

Ægypt, dandelion, leontodon taraxacum. Gl. vol. II.

Ælepe, "origanum." Gl. Brax. 43 a.

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

Æppel; for the compounds see **Appel, Appul**. The plural **æppla**. Lb. II. **xvi. xxii. xxiii. xxxvi.**; II. iv.; Æ.G. p. 48, line 18; P.A. fol. 19 b. **Ἐα ægypticaniscan æppla, mala Punica**. Gl. Clæp. fol. 62 c. Many sorts, Lb. II. ii. 2. **supe æppla, sour apples, mala acidiora**, distinguished from **pubu æppla, wood apples, wild apples, mala agrestia, mala acerba**. Lb. II. xii. **Μῆλον, Μάλον.**

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

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

Æpsc. 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, xlviii.**; Lacn. 12. **Μέλις.**

Cæscen æsc, black hellebore, helleborus niger. Gl. vol. II.; Lb. III. **xxx.**; Lacn. 39, 43, 80.

Æschpocu, gen. -an, fem. The equivalent is not certain. See Gl. vol. II.; Lb. I. ii. 22, xxxiii. xxxviii. 11, xliii. xlvii. 3, lxxxviii.; II. liii.; III. xii. lxi. lxvi. lxxii. 1; Lacn. 12, 38; Hb. iv. ci. 3.

Æte, pl. Ætan, gen. pl. ætena, *Oat, avena sativa*. Lb. I. xxxv; vol. III. p. 292.

Æte, Gl. M. 321 a. Βρόμος.

Æþelrepðingpyrt, 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 ȝapclhre.

Alexanþra, -þre, gen. -an, *Alexanders, Smyrnum olusatrum; Macedonian parsley*. Lb. I. xxxii. 4, xlvii. 3, lxii. 2, lxiv. lxvi. lxx; II. lxx. 3; III. viii. xii. 2, lxvii.; Lacn. 12, 29, 111. Ἰπποδάμωv.

Alop, Alp, gen. alepes, alpes, masc.; *alder, alnus glutinosa*. Lb. I. ii. 15, xxxvi. xl.; II. xxxix. li. 3, lii. 1.; C.D. 376, 1065, 1083, 1246; Gl. Cleop. Alæp. Gl. M.M. 153 b.

Alpe, Alpan, Alepan, Alupan, *Aloes, succus inspissatus aloes arboris*. Lb. II. lxiv. contents; II. ii. 1=p. 178; II. iii. xiv. xvi. 1, xxvii. xxx. lii. 1, 2, lix. 4, lxx. 5; Lacn. 1, 114; Διδ. 23, 34, 63. Ἀλόη.

Ammi, Ami, gen. Ameos, *ammi maius, ἄμμι*. Lb. II. xiv., where its foreign origin is attested by the epithet Southern. It more frequently occurs as Bishopwort, and was, doubtless, naturalised. Hb. clxiv. *Milium solis, sun millet*, a frequent synonym. It seems to have come from Egypt.

Amygdalas, gen. sing. -es, *Almonds, fruit of the Amygdalus communis; nuces amygdaline*. Hb. xiii. 2, xxxiii. 1; Διδ. 63. Ἀμυγδαλά.

Anan, Διδ. 44, for hunan? or for Aron?

Ananbeam, *spindle tree, euonymus europæus*. Gl. vol. II.

Andæpe, *capparis*. Somner Lex. from an MS.

Anþpe, gen. -an. Lb. II. ii. 1. *Radish*? See Ontpe.

Appelbup, Appelbop, Apulbop, *Apple tree, pirus malus*. Bot. Lb. I. xxvi. xxxvi. xxxviii. 11. -pimb, III. xlvii.; Lacn. 12; Gl. M.M. 159 a, etc. But Apulþpe, fem. Æ.G. p. 5, foot.

Wlsc apulþp, *sweet apple tree, malus hortulana*. Gl. M.M. 159 a; Quadr. viii. 6.

[Appelleafe, gen. -an, *violet, viola odorata, and V. canina*.] "Appellef, *viola*." Gl. MS. Vitell. c. iii. fol. 10 b. "Appelleaf *viola*." Gl. Harl. 978.

Appotane, gen. -an, *southernwood, artemisia abrotanon*, Ἀβρόταvov. Lb. I. xvi. 2, xviii. xxxiii.; II. xxii. liv; Lacn. 29.

Ambrocena, Διδ. 15.

Arage, *orache, atriplex*. Gl. M. See Melbe.

Armelu, *peganum harmala*. Lb. I. lxiv. Πήγανov ἕργιον.

Apob. Gl. vol. II.

Arseemart. See Cæpmyrte.

Asapu, *Asarabacca, Asarum Europæum*, Ἀσαρον. Gl. vol. II.

Æte. See Æte, oat. Gl. M. 321 a.

Ætrum, Attrum, *smyrnum olusatrum*. A Latinism. Lb. I. ii. 21, 23; III. ii. 4, 6; Διδ. 21. Ἰπποδάμωv.

Attoplaþe, gen. -an, fem., *Panicum crus galli*, an interpretation somewhat confirmed by the treatise Περί Διδάξεωv, which, not naming atterloþe, 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,

Attoplaße—cont.

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

See smale attoplaße. Lb. I. xlv. 1, 6, *setaria viridis*.

B.

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

Bæst, *bast, phillyra, 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*. Μήκυρ.

Balsmeðe, gen. -an, fem., *bergamot mint, mentha odorata*. The Balsaminta of Gl. M. glossed horsmynte. So gl. Rawl. c. 607. Hence correct Δδ. 15.

Balsaman, -me, (oblique cases), *Balsam, βάλαμον, ὀροβάλαμον*, the gum of the Amyris Gileadensis. Lb. II. lxiv. contents and text.

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

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

Bealocpypt, *orchis*. "Bealocwert," MS. Bodl. 130. Ballock grasse, Lyte. p. 249. Herba priapisci, .i. bealocwirt, MS. Bodl. 130. fol. 74. Ὀρχίς.

Bean, pl. Beana, *bean, faba domestica*, Hb. lvii. 2; Gl. Laud. 567. fol. 73 a.; Lb. I. xxxi. 1; II. xxiv. xxx.; Lacn. 116; Δδ. 4, where it is black beans. Δδ. 26, 39, 41; ÆG. p. 16, line 10. Κόκκος.

[Beagbeam,] Begbeam, gen. -es, masc., the *Bay, laurus*, derives its name from Beag, a crown, a diadem, a στέφανος or garland; and Roman associations. In Beag the g could receive the sound of y; as in some dialects of Germany it still does. The glossarial mulberry is against tradition. Δδφρη.

Belene, Beolene, Beolone, Belune, gen. -an, fem., *henbane, hyoscyamus niger*, used also for *H. albus*. Hb. v.; Lb. I. ii. 23, iii. 11, vi. 3, xxviii. xxxi. 1, xxxii. 4, lxiii.; III. iii. 1, iv. xxxvii. l. lxi.; Lacn. 12, 18, 111; Gl. Vol. II.

Benedicte, herb *Bennet, Avena, geum urbanum*, Lacn. 29. Herba Benedicta.

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

Beypine, *verbena*. Lb. I. lxii. 1. Beypena, Lacn. 29. Δδ. 21.

Bepe, gen. -es, masc., *bere, horaeum hexustichon*. Hb. clii. 1; Lb. I. xxxix. xxxix.; Lacn. 37. Bepar, ordea, ÆG. p. 16, line 10 (two MSS.). Bepe þ hé úr forgear, M. H. fol. 17 a, *bere that he gave us*. Also called *big*. In Ld. Vol. I. p. 402, bepe seems to be made feminine.

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

Bete, gen. -an, fem., *Beet, Beta maritima*, otherwise *vulgaris*. Hb. xxxvii.; Ld. vol. I. p. 380; Lb. I. i. 3, xxxix. 3; II. xxv. xxx. 1, 2, xxxiii. lix. 14; Lacn. 1, 5, 12, 26, 28, 58, 107; Δδ. 48. Τεύτλον, Τεύτλον.

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

Ld. i. 278, ii.

Betonice—cont.

xxxii. 2, xxxvi. xxxix. 3, xli. xliii. xlv. 1, xlvii. 3, xlviii. 2, lxii. 1, lxiii. lxiv. lxvi. lxvii. 2, lxviii. lxix. lxxviii. lxix. lxxx; II. xxxix. 1. li. 1, 3, liii. lv. 1, 2; III. xii. 1, xiv. 1, 2, xxvi. xxviii. xxxiii. 2, xli. xlvii. xlix. lxiv. lxv. lxvi.; Lacn. 4, 12, 14, 23, 24, 26, 29, 36, 38, 39, 49, 59, 64, 65, 67, 111; Æð. 8, 60, 63; vol. III. p. 292.

Bindweed, *convolvulus*.

Binspyr, *iuncus seu carex*. Gl. vol. II.

Birdes tongue, *stellaria*, from the leaves. "Avis lingua," Gl. Harl. 3388.

Bipce, Bipce, Bepce, Bypc, Bere, gen. -ean, fem., *Birch, betula alba*, Gl. R. 46, 47; Lb. I. xxxvi. Bepcumb, Lb. III. xxxix. 1. In Gl. M.M. 154 b., read *betula* for *beta*.

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

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

Bepcþpenc, a mulberry drink. Gl. vol. II.

Birceoppyr, gen. -e, fem., *bishops weed. ammi maius*, Gl. vol. II. Of southern origin, Lb. II. liv., and not betony in Lb. I. xxiii. xxxix. 3, xlvii. 3, xli. 1, lxvi. lxvii. 2; II. liii. 2, lv. 2; III. xli. lxiv. lxvi. Of two sorts, vol. III. p. 292. From which passages, all others in the Leechbook where the word is put without qualification, must be referred to the same interpretation. Lb. I. ii. 23, ix. xv. 2, xix. xxxi. 7, xxxii. 2, xxxviii. 11, xxxix. 3, xl. xli. xlv. 1. 2, xlvii. 3, lviii. 2, lxii. 2, lxiii. lxiv. lxxxiii.; II. li. 3, 4, liii. lxv. 5; III. ii. 1, 6, xiii. liv. lxi. lxii. twice, lxvii. lxviii.

This argument applies also to the passages in Lacnunga, for betony and bishopwort are mentioned together in

Birceoppyr—cont.

art. 4, p. 7, art. 23, 29, 111. Hence *ammi* is meant in 23, 35, 38, 62, 82, 89, 112. Seo þpabe birceoppyr, —? Lacn. 4. 59.

Seo læsse bisceoppyr, *Betony, Betonica officinalis*. Gl. vol. II.

Byterwort, *dandelion, leontodon taraxacum*. Gl. Harl. 3388. fol. 78 b.

Blodwerte, 1. *Panic, digitaria sanguinalis*, MS. Bodl. 130; 2. *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, *Agrais nutans*.

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

Boc, Bocpeop, Bocæ, Bece, with gen. -an (as Bikan, C.D. vol. vi. p. 231), the *Beech, fagus silvatica*. Boc, Gl. R. 45. Bocpeop, 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. *Φρύς*.

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 *þilleð*, *plenilunium*, *full moon* (Beda de Temp); and the full moon of the March new moon fell in April. October was *þintepþilleð*. The readings of Bedas text are from a good MS.

Bolwes, *loggerheads*, *centaurea nigra*.

"*Iacea nigra*," Laud. 553. Bolwes is *balls*, the hard round heads of the wort. *Loggerheads* is a name I have often heard in Oxfordshire.

[Boretree,] *the elder*, *sambucus nigra*, "*Boartree*" (Lyte).

Box, *the Box*, *Buxus sempervirens*: from the Latin and Hellenic. Gl. R. 47; Æ.G. p. 5, foot; Gl. St. Johns, Oxford, p. 79 b. Æt ðam boxe and of ðam boxe, *At the box tree; from the box tree*, C.D. 1102, p. 195; which makes the word not feminine. Πύξος.

Boðen, gen. -es, *wild thyme*, *thymus serpyllum*. Gl. vol. II; Θύμψ; 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* *þt hii biith endented ahtes* "*withoute* *þt he hath a white flour þt* "*is som del lich to daisie, bote his* "*more þan the flour of daysie* *þt 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.

Bpacce, 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*, *fliix*," Gl. Rawl. c. 607. In the current bracken the termination is that of the oblique cases, by Saxon grammar. Πτερίς.

Bpassica, a Latinism, *cabbage*. Lb. II. xxx.

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

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

Bpemel, Bpemþep, Bpemþel, 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. Bpemþepþubu, *a bramble wood*, C.D. 985, 1036, 1108. Bpemþel, Lb. II. lxxv. 1, where the propagation marks the *R. fr.*; II. lxxv. 5. Bpemþel æppel, III. xli, where æppel is the berry; III. xlvii; Lacn. 54. Bpemþlas; Hom. I. 18; I. 432; Æ.G. p. 16, line 15. Bpeðel; Leechd. vol. I. p. 384. Bpemþepþuan, *bramble berries*, Lacn. 8. Bpemþþpne, fem., *a bramble thorn bush*. Exod. iii. 4.

Heopþpemel, 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. Κυρὸς Βάρος, is taken for *rosa sempervirens* by Sibthorpe, Smith, and Professor Daubeney, but Schneider keeps to *rosa canina*.

Briddes nest, *wild carrot*, *daucus cariota*. "*Daucus asininus*," Gl. Land. 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 *Neorrta* that it is *orchis bifolia*, which seems to be one of their adaptations and a foreign fashion. Δαῦκος.

Briddes tunge, *stellaria holostea*. Gl. Harl. 978, says *pimpinella*, against common consent. See Æþelpyrdþingþpypþ, in Gl. vol. II.

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

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

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

Bpocmince, *mentha hirsuta*. Gl. vol. II; Lacn. 4.

Brochung, *water hemlock*, *cowbane*, *cicuta virosa*. Gl. Laud. 576, makes it equivalent to Tipus, which the moderns by the derivation must deny.

Bpom, gen. -es, *Broom*, *cytiscus scoparius* (Hooker). Lb. I. ii. 14, xxxii. 4, lv. "Genesta," Gl. Iul. fol. 126 a, and St. Johns. Bpoom, Gl. M.M. 157 a. *Scorpius*.

Bpunpyr, gen. -e, fem., also Bpune pyr, *water betony*, *scrofularia aquatica*. Ld. vol. I. p. 374, 3; Lb. I. xxv. 1, xxxviii. 11, xxxix. 2, xlvii. 3, xlviii. 2, lxi; II. li. 3, 4; Lacn. 4, 14, 39, 50, 57; Gl. vol. II.

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

4.

3. *Ceterach officinarum*. Gl. vol. II. Thus, "splenion .i. brune pyr cerf-
"lengue," Gl. Laud. 567, makes it a fern, but harts tongue.

Buckrams, *allium ursinum* (Bailey).

Bucks horns, *coronopus ruellii*. "Bukes
"hornes or els swynes grese (grass), and
"has leues slaterde as an hertys horne . 7
"hit groyes gropyng be the erthe. And
"hit has a litell whit floure, and groyes
"in the ways." MS. Bodl. 536.

Buckwheat, *polygonum fagopyrum*.

Bulentre. Gl. vol. II.

Bulgago. Ad. 62. *Asarum Europæum*.
See Vulgago.

Bullrush, *scirpus*. Wright's Gl. p. 265 a.
Bulor. Gl. vol. II.

Burr, pl. burres, *burr*, *burrs*, *arctium lappu*.

Gl. Rawl. c. 607; Gl. Sloane, 5.

Butterburr, *petasites vulgaris*.

C.

Cæpre, Cypre, Cjessæ, gen. -an, fem.,
water cress, *nasturtium officinale*. Hb.
xxi. cxxvii. 1, cxxxvii. 3; Lb. I. xxvi.
xxxi. 7, lviii. 2; II. iv. viii.; III. liii;
Lacn. 89; Gl. M.M. 162 b.

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

Fencæpre, Fencypre, as Cæpre. Lb.
I. lxi. 1; Lacn. 1.

Seo hole cæpæ. See H.

Lambes cæpre, as Cæpre. Lb. I. i.
17; Lacn. 12.

Tun cæpre, *garden cress*, *lepidium sativum*. Lb. I. viii. 1, xxxvii. 2. "Nas-
turtium domesticum." Gl. Rawl. c. 506;
Gl. Harl. 3388.

Ylle cæpre, as Cæpre. Ad. 63.
Substituted for Fœnum Græcum. Hb.
xxxix. 3.

Carlpyr, *colewort*, *brassica napus*. Gl.
R. 43. It is now grown largely as win-
ter food for sheep.

Calcetreppe, *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. xcvi; Lb. II. lii. 1; III. xxx;
Lacn. 40, 77.

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

Candelpyrre, *helgetaper*, *verbascum thapsus*. See Molegu. "Fromos vel lucer-naris vel insana vel lucubros, candel-
" πυρ." Gl. R. 44. Read Flomos, φλόμος, which, in Dioskorides, iv. 104, all agree is *Verbascum*. Καὶ τρίτη φλομὶς, ἡ καλουμένη λυχνητὶς, ὑπὸ δέ τινων, θρυαλλίς, φύλλα γ' ἢ δ' ἢ καὶ πλείονα ἔχουσα, παχέα, λιπαρὰ, θασέα, εἰς ἐλλόχνια χρησίμη. Called *lucernaria* or *wick plant*, useful for wicks of lamps. Ibid. In north Somerset this herb is now called Candlewick.

Capwort, *daucus cariota*. Gl. Harl. 3388, under D.

Cassia. Lb. I. lxvi. *Cassia lignea*, the bark of *Cinnamomum cassia*, from China.

Cayruc, gen. -es, masc., *Hassock*, *aira cæspitosa*. Lb. I. lxii. 2, lxiii.; III. lxii. lxiii. lxiv. lxvii.; Lacn. 29, 59, 79, 89.

Kattesmint, Cattysmint, *nepeta cattaria*. Gl. Harl. 3388; Gl. Harl. 978.

Capel, Caul, gen. -es, masc., *colewort brassica napus*. Hb. xiv. 2, cxxx.; Lb. I. xlvi. 2; II. xxiv. lvi. 4; III. xii. 1, 2, xlv.; Lacn. 54, 111; Δδ. 31 (cole-stalk).

Se bpada 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.

Cearceper ærc. See Ærc.

Cearceperpyrre, *black hellebore*, *helleborus niger*. Lb. I. xxxix. 3.

Cebele, *mercurialis perennis*. Hb. lxxxiv. Gl. Cleop. fol. 65 b.; Gl. M. 320 b.; Gl. Dun.

Cebebeam, gen. -es, masc., *the cedar*, *pinus cedrus*. Æ.G. p. 7, line 45. Cεβερτερορ, G.D. f. 155 a. Κέδρος.

Celenbpe, Colanbpe, gen. -an, fem., *Coriander*, *Coriandrum sativum*. Also celenbep, -bpes, neuter, Lb. I. xxxi. 3; celenbpe, I. xxxv. and fem.; II. xxxiii. xxxix. xlviii.; III. iii. 1. xlvii. lxii. 2; Lacn. 77. 111; colanbpane. Δδ. 48; Ilb.

Celenbpe—cont.

lii. 2, cxxv. See Hb. civ. clxix. 1, on which see Index. Κορίαννον, Κοριον.

Celebemie, Celebemie, Cylebemie, gen. -an, fem. Ld. vol. I. p. 380; Hb. lxxv.; Lb. I. ii. 2, 21, 23, xxxii. 4, xxxix. 3, xlv. 2, xlviii. 2; III. ii. 1, 5, 6, xli. xlii. lx. Cylðenige, Lacn. 12; celð-, Lacn. 19; cell-, Lacn. 23; cyl-, Lacn. 29, 51; Δδ. 23, 51. Here the fruit is called an apple: it is a pod. The botanists seem to have no suspicion that the chelidonium is a Roman importation, which its name and its growth near villages sufficiently testify. The Roman tradition and the Dioskoridean description, combined with its medicinal properties, are sufficient argument that no other plant is meant by chelidonia. The juice (out of the root) "has been used successfully in opacities of the cornea." (Bentley, Manual of Botany.) Ποιεί πρὸς δέχουρκιαν. Dioskorides.

Celidonia. Δδ. 23; Hb. cxxxi. 2. See Celebemie.

Kenning worte, *aristolochia*. Gl. Sloane, 5, fol 44 d.

Centauprian, *erythraa centaureum*. Lb. II. viii. xxxix.

Cerpille, Cypille, Ceapille, Cepuille, gen. -an, fem., *garden chervil*, *anthriscus cerefolium*. Hb. cvi.; Ld. vol. I. p. 382; Lb. I. xxxi. 2, xxxiii. 2, lxii. 2, lxxxiii.; II. lii. 3, liii. lxxv. 2; Lacn. 4, 12, 62, 80; Δδ. 12, 37. A Roman importation, Χαϊρέφυλλον.

Pubucepille, *wild chervil*, *anthriscus silvestris*. Lb. I. ii. xxii. lxxxiii.; II. li. 4. pubupille, Lb. III. viii. xlviii.; Lacn. 4, 29, 62.

Seo peade pubu pille *asparagus acutifolius*, Lacn. 53, 68; and pubu cerpille, red being neglected, Hb. lxxxvi.

Ceplic, gen. -es, *Charlock*, *sinapi arvense*. Lb. II. xxxiv. Cf. Gl. M.

Chirchewort, *pennyroyal*, *mentha pulegium*. "Pulegium regale; MS. Bodl. 536; G. Laud. 553.

Cicena mere, gen. -es, masc., *Chickweed*, *stellaria media*. Lb. III. viii; Lacn. 4; $\Delta\delta$. 51, 52, 53, 57, 63; Gl. vol. II. Small birds are very fond of the seeds.

Cyleppyt, "orilapatum" MS. in Somner. That means oxylapathum, sorrel; but the gloss is unsupported.

Cymeb, *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. xlii. xlii. 2, xxiii; Lacn. 4, 29, 37, 111; $\Delta\delta$. 36, 63; Hb. xciv. 2, clii. clv.; Ld. vol. I. p. 376, 4.

Kince, Quice, Gl. vol. II., errors of the scribes for Kuice, Quice, the same as opice. The glossaries are equally in error, having misread their originals.

Cynnespypt, *marjoram*, *origanum maiorana*. MS. B. 130 in *Σάμψυχος*; Gl. Mone. 322 b., amended; Gl. Dun.

Cipe, Ciepe, gen. -an, fem.? Cipeleac, gen. -es, neut., *onion*, *allium cepae*. Lb. I. iii. 2, 4, xxxix. 3, lxix.; Lexx.

Cypressan, obl. case, *Cypress*, *cupressus*. $\Delta\delta$. 51, 54.

Cypret, Cypæt, for Cyprete, gen. -an, fem.?, *gourd*, *cucurbita*. Ld. vol. III. p. 200, line 16; Gl. R. 39, 43.; $\Delta\delta$. 31, 62. By removing from the Latin word its reduplication, the close equivalence to the ancient and modern English is apparent.

Filbe cypret, *wild gourd*, *citrullus*, or *cucumis colocynthis*. *Κολόκυνθις*, Gl. R. 39. As a medicine, *colocynth*, a purgative, drastic.

Cipistneop, Cynstneop, *Cherry tree*, *Cerasus*, *Κέρασος*. Gl. R. 46.; Somner Lex.

Cisepæppla, *caricarum*; Gl. Cleop. fol. 19 a. Read Cipisæppla, *cerasorum*, or so fathom the writers error.

Cystel, Cystbeam, Cistenbeam, *the Chestnut*, *castanea vulgaris*. A Latinism and importation. Gl. R. 46; Gl. C.; *Καρύα Εύβοική*.

Clæppe, gen. -an, fem., *Clover*, *trifolium*. Lb. II. xxiv. xl.; Gl. Cleop. fol. 92 c, fol. 80 a.

Hpyt clæppe, *white clover*, *T. repens*. Lb. I. xxi.; III. xxxiii. 1.; Gl. Laud. 567, under *Caltha*.

Reab clæppe, *red clover*, *T. pratense*. Lb. III. viii.; Gl. Laud. 567, under *Calesta*.

Sio smæle clæpppypt, *harefoot clover*, *T. arvense*, Lb. xxxix. 3.

Clænsing gras, *spurge*, *efuforbia*. Gl. Sloane, 5.

Clæze, gen. -an, fem., the greater, *the burdock*, *arctium lappa*. Gl. vol. II.; Lb. I. xii. xxxi. 7, xxxix. 3, xl. xlv. 1, l. 1; II. xxxvii. liii.; III. xxxvii. lvi. lxxviii. Lacn. 4, 12, 35, 44.; vol. III. p. 292. Cloote, MS. Lambeth, 306. "Αρκτιον.

Seo smæle clæze, *Clivers*, *galium aparine*. Gl. R.; Lb. I. xxxix. 3; Hb. clxxiv.; MS. O.

Clæze seo þe spimman pille, *water lily*, *nymphaea* and *nuphar*. In Dorset clote is the yellow water lily (Barnes). See Cabocce. *Nuphala*.

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, Γάλλέριον, Ἀπαρίνη.

Foxes clife, *burdock*, *arctium lappa*. Gl. vol. II.; Lb. I. xv. 2.; Lacn. 118.

Clippyt, as Clife. Lb. I. xv. 3. Lappa clæze oððe clippyt. Gl. Iul. A. 11. fol. 125 b.; Gl. vol. II.

Clite, gen. -an, fem., *Cleet*, *tussilago vulgaris*. "Cleet, butter burr." Carra Craven Gl. þa lancge cliton, 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. Βάχτιον?

Cl̃ṛṣṣṣṣṣṣ. Lacn. 69, the same as Cl̃ṛṣṣṣṣṣṣ and Cl̃ṛṣṣṣṣṣ. Glossed *Rubea minor*; the galiums being grouped with the madders. Gl̃ṛṣṣṣṣṣ, Gl. Cleop. Glattona, Fr.

Cloudberr̃ies, *bacca rubi chamamori*. All. Probably from club, a cliff. Found on Pendle and Ingleborough.

Clup̃bung, gen. -e, fem. Clup̃bunge, gen. -an, fem., *crowfoot*, *ranunculus sceleratus*. Hb. ix. ex. 3.; Gl. Lb. I. i. 7., xxiv. xxviii. xlvii. 3.; III. viii.; Lacn. 12, 77. From clup, *cloue*, here the tuber, and bung, *poison*, here the acrid principle of the juices. Bar̃ṣṣṣṣṣṣ.

Clup̃ṣṣṣṣṣṣ, gen. -e, fem., *buttercup*, *ranunculus acris*. Distinguished from clup̃bung, in Hb. ix. x.; Lb. III. viii. Bar̃ṣṣṣṣṣṣ.

Cneopholen, masc., *butchers broom*, *ruscus aculeatus*, from hollen, *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. Cñoholen 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. *Μυρτίνη ἀγρία*.

Knopweed, *loggerheads*, *centaurea nigra*. "Iasia (Iacea) nigra," MS. Laud. 553.

Knotting grass, *polygonum aviculare*. Gl. Sloane, 5.

Coccol, gen. -es, masc., *Cockle*, *agrostemma githago*. *Zizania transcendunt frumenta*. Coccelas õp̃p̃f̃t̃g̃aḏ̃ h̃p̃ãe, Sc. 46 b. Se soḏ̃a bema hæ̃t̃ his englas gab̃p̃ian bone coccel bỹp̃pen mælum. Hom. I. 526. *The faithful doomer will bid his angels gather the cockle by man loads*. Sometimes our forefathers understood Lolium to be cockle, Gl. M.; Gl. Douce, 290; Gl. Bodl. 178. The botanic Lolium temulentum is wholly different.

Coke pintel, *Cuckoo pint*, *arum maculatum*. Bodl. 536. From geac, *cuckoo*, *gowk*, and

Coke pintel—cont.

pintel, a coarse word, descriptive of the spathe: the cuckoo and the plant appear in spring together; the modern pint is only a pintel abbreviated, verpus. In Essex now, *Cuckoo cock*. Lords and ladies, Bulls and cows, are terms best unexplained; *Maxima debetur nostris reverentia*—lectoribus. Lyte, 372. Iarus aaron, gauk pyntill; Gl. Rawl. C. 506; 3ek pintel, Gl. Sloane, 5; gokko pintell, Harl. 3388; "Apov.

Cockesfot, *columbine*, *aquilegia vulgaris*. Laud. 553; Florio, p. 380; Gerarde; Gl. Sloane, 135.

Cocks hedy, *melilotus officinalis*. Herba pratalis a pre levyd grasse. (Herba melilotus et corona regia.) Harl. 3388, under Herba; and similarly under Melilotum. The florets cluster into a crested form.

Cob æppel, a *Codling*, *malum maiusculum*, *coquinarium*. But by these words Gl. Cleop. interprets malum cydonium sive malum cotionium, fol. 44 a.

Codweed, *loggerheads*, *centaurea nigra*, from the head like a pudding bag; Cod, a bag. Iacea, Gl. Rawl. C. 506. Centaurea = matfollon (ibid).

Cohanbye. See Celenbye.

Colog̃ñãs or Coleg̃ñãs (Junius gives both), *Coltsfoot*, *tussilago farfara*. "Ca-
"ballo 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 aquatious, i. water coltys
"fot it is [lyke] to water lyly t̃ hit haḏ̃
"a 3olow floure t̃ when þe floure is fallen
it berys lytyl potts t̃ þerin is sede." MS. Bodl. 536.

Consolde, *consolida*, a mediæval term for 1. maior, *symphytum officinale*; 2. media, *spiræa ulmaria*; 3. minor, *bellis perennis*. Lb. III. lxiii.

Copn, neut., *Corn, frumentum* collectively.
He bescong ryp on þ ilce copn. G.D.
fol. 239 b. *He poked fire into that*
housed corn.

Copnþeop, *the cornel tree, cornus.* Gl.
R. 46; Gl. Cleop. fol. 24 a. *Kpavla.*

Cort, gen. -es, *costmary, tanacetum balsamita.* Lb. I. xvii. 3, xxiii. xxxxi. 3, xlvii. 3, lxiii.; II. xxiv. xxxiv. 2, xxxix. lii. 2, lv. 1, 2; Lacn. 4, 107, 111; *Δδ.* 63. *Kóortos* is taken as *costus arabicus*; it may have been an imported drug.

Ænglisc cost, tansy, tanacetum vulgare; it is tonic and anthelmintic (Bentley), and fragrant, and is still collected for distillation, as at Worcester. Lacn. 29.

Cottuc, gen. -es, masc., *mallow, malva.* Lb. I. xxxii. 4, lvi. lx. 4, masc., lxviii.; Gl. Cleop. fol. 61 c.

Cowrattle. "*Cauliensis agrestis = glande* "or cowrattle (*cowrattle margin*) þis "herbe hath lenes liche to plantayne but hii biith nouȝt so moche ꝥ he hath a stalk to þe lengeth of a cubyte ꝥ he hath whit floures ꝥ he groweth in whete." MS. Laud. 553.

Crab, *pomum mali silvestris.* "*Mala maciana wode crabbis.*" Gl. Harl. 3388.

Cranes bill, *geranium*, Lyte, also *Erodium.*

Cpapenbeam, Cþobpanbeam, "*ablacta,*" Gl. Dun.; Gl. Sloane, 146. I can only guess from *kranboum, kranawitu*, in Graff, and the like in *Nemnich*, that this is our native name for the Juniper. The glossaries are capable of turning *ἀκρεβος* into *ablacta*.

Cþapleac. *See* Leac.

Cþiscallan, acc. *Crystallium*, the same as *psyllium*, determined as *plantago psyllium*. Plin. xxv. 90; Lacn. 11.

Cristes ladre, *christs ladder, chlora perfoliata.* "*Centaurea maior,*" Gl. Sloane, 5. MS. Laud. 553 makes it *C. minor*, *erythraea centaureum*. The two are similar.

Cþoh, *saffron, the dried stigmata of crocus sativus.* Hb. cxviii. 2; Lb. II. xxxvii.; *Δδ.* 22; Quadr. v. 4.

Cronesanke, *cranes shank, polygonum persicaria.* Gl. Harl. 978.

Crosswort, *galium cruciatum.* MS. Bodl. 536.

Crow foot, *ranunculus.* Lyte.

Crowe pil, *erodium moschatum*; "*acus muscata minor,*" Gl. Sloane, 5. Pil for bill.

Crowsope, Crowsop, *latherwort, saponaria officinalis.* MS. Bodl. 536, which makes two, the greater and the less.

Crow toes, *vaccinium myrtilus.* Lyte, p. 234.

Cuckoo flower, *cardamine pratensis.* Lyte.

Cuckoos mete, *Cuckoos meat, oxalis acetosella.* Lyte, p. 579.

Cucupbitan, obl. case, *gourd, cucurbita.* Lb. II. xxxvii.

Kuferwort *brionia*, Gl. Sloane, 146.

Culver foot, *geranium molle.* "*Pea columba,*" MS. Bodl. 536. *Geranium columbina*, Lyte.

Cuneglaerre, *hounds tongue, Cynoglossum officinale.* Lb. I. xlii. 2.

Cunelle, gen. -an, fem., *thyme? thymus vulgaris?* Lb. I. xxxi. 7. "*Timbre, sa-turegia,*" Gl. Hoffm. col. 22.

Ƴudu cunelle, wild thyme, thymus serpyllum. Lb. I. xxxviii. 11; III. 22.

The German gl. in Hoffm. p. 6, "*welt quenela, crassinela,*" makes it one of the smaller sedums or stonecrops: another, at col. 25, *maidenhair.*

Cunthæpe (gen. -an, fem.), *rampant fumitory, fumaria capreolata*; Gl. Harl. 978; Lex. Somner. *See* Gl. Mone. 283 b. The footstems of the leaves and the flowerstalks curl and twist, and in hot climates more than in England. Sumner prints *cuntheape*; the correction is obvious. The spelling, -hoare, of Gl. Harl. is paralleled in "*Alliterative Poems,*" ed. Morris, and *Launcelot of the Laik*, ed. Skeat. *Kawros.*

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 Hundes 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 Syprre 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 Iuniperus, though common in parts of England, as on Mickleham downs, has no certainly known name in English, and as it keeps its leaves through winter, though the aspect is noways suggestive of vitality, implied in epic—, as moreover it may be confused, in a closet study of herbs, with gorse, ȝopȝt, called Iuniperus, Lb. I. xxxi. 3, and Prompt. Parv., it may by some have been taken for the quickbeam. Lb. I. xxiii. xxxii. 3, 4, xxxvi. Cpiccepeop, Gl. R. 47 ; cpicepind, Lb. I. xxxii. 3, xlvii. 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. Quince, Lacn. 4., read quice. "Αγρωστis.

Quinquefoliam, *cinqfoil, potentilla*. Lb. I. xlvi. 2 ; Lacn. 4. Πεντάφυλλον.

VOL. III.

D.

Dæges ege, gen. -an, neut. ? *daisy, bellis perennis*, vol. III. p. 292. "Consolda," Gl. R. 42, and that is daisy. The flower shuts itself up at sunset.

Danewort, *sambucus ebulus*. MS. Bodl. 130.

Darnel, *lolium temulentum*. "Attonita der-nel," Gl. M. Cf. Lyte. *Alpa*.

Datulus for Hermodactylus, Ld. vol. I. p. 376, 4.

Dedich glosses Verminacia in MS. Bodl. 130. Verminacia is verbenaca (see Hb. iv.), and that is verbenia even in the same MS. The hand is of the xii. century.

Dewberry, *rubus cæsius*. Lyte and all.

Dichefern, *osmunda*. Gl. Sloane 5. fol. 40 b. *regalis*, it grows by swampy spots.

Dile, gen. -es, masc., *dill, anethum graveolens*. Hb. cxxii. ; Ld. vol. I. p. 374 ; Lb. I. i. 8, xxix. xxxii. 2 ; II. ii. 1, vii. viii. x. xi. xii. xv. xviii. xxii. xxiv. xxviii. xxx. xxxiii. xxxiv. xlvii. ; III. xii. 2, xxvi. lxii. lxiii. lxxii. 2 ; Lacn. 2, 3, 29, 59, 111 ; Δδ. 63.

Hæpen dile, Gl. vol. II. Ld. vol. I. p. 374.

Dilnote, *earth nut, bunium*, from its umbellate stalks and tuber. "Cidamun corpenote" (read eorþnote) or dillnote or slȝte " (no Hb. xviii.) or halywort. þis herbe " hath leues ylich to fenel & whyte floures " & a small stalk & he groweth in wodes " & medes." MS. Laud. 553.

Dyrman. Lacn. 11. Swed. Desmansgräs is *tanacetum vulgare*, but the word seems not connected with the English, of which the nom. may be dyrme.

Dyphomaj. Lb. I. xli. Glossed papyrus, Duphamop, Gl. R. 43. But as we have Hamopseeg, 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 Homaj is related to Κόμαρος, the

Dýphoman—cont.

Arbutus, and that among water plants the *marsh cinqfoil*, 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 cinqfoil*, and the leaflets like the leaves of the arbutus. See Hamoprecg.

Docce, gen. -an, fem., *Dock, rumex*. Hb. xiv.; Lb. I. xxxiii. 1, xxxviii. 9, l. 1, liv. lxxvi.; II. xxv.; III. lxiii. lxxi.; Gl. R. 40. *Δάραδον*.

Eabocce, *water lily, nymphæa* and *nuphar*. Gl. vol. II.; Lacn. 6, 111. "Nymphæa eabocca," Gl. R. p. 43. "Lilium aquaticum se docke," Gl. Rawl. C. 607, under L. Read Lb. I. l. 1, as dock that will swim, clote that will swim, and see Clate.

Alfedocke, *inula campana*, Grete Herball (1561).

Seo pealpe bocce, *fallow dock, rumex maritimus*, and *R. palustris*. Lb. I. xlix.

Seo peade bocce, *the red dock, rumex sanguineus*. Lb. I. xlix. l. 2; Gl. Harl. 3388.

Seo scapepe bocce, *Sorrel, rumex acetosa*, Gl. Dun., from the sharpness of its acid. "Oxylapatium," Gl. Cleop. fol. 71 c.

Supbocce, *Sorrel, rumex acetosa*. Gl. vol. II.

Fubu bocce, *Sorrel, rumex acetosa*. Hb. xxxiv.

Docce seo be spymman pille, *water lily, nymphæa* and *nuphar*. From our view it might be *polygonum amphibium*; but the gloss on Nymphæa as Eabocce, the passage, Lb. I. l. 1, where it seems dock and clote are indifferent names for the herb that will swim, and the Dorset sense of clote, recently published, form a weight

Docce—cont.

of testimony against conjecture. Lb. I. xxxvi.; II. lxx. 1.

Dok mete, *duckmeat, lemma*. "Lentigo aquatica," Gl. Harl. 3388. Somner in his lexicon, under dooc, seems to have mixed up Anatem with Notum. On ðucan scaðe, C.D. 538, seems to be *to the duck pool*.

Dobber, *Dodder, cuscuta europæa*. Gl. Mone. 237 a (corrected); Gl. Harl. 3388; Gl. Harl. 978. 'Οροβάρχη of Θεόφραστος, but not of Dioskorides.

Dogberrie tree, *cornel tree, cornus*. (Lyte.) Saxon Eng., Docga, a dog, not in Lexx.

Dogfennel, *anthemis cotula*. "Amarusca," Gl. Harl. 3388. *Peucedanum officinale*, MS. Bodl. 130.

Dognettle, *urtica urens*. "Dognettle ortie griesche," Gl. Harl. 978.

Dogwood, *cornus*. (Bot.)

Dolhpune, gen. -an, fem.? *pellitory, parietaria officinalis*. Ld. vol. I. p. 374; Hb. lxxxiii.; Lb. I. xxv. 1, xxxiii. xxxviii. 9, xlvii. 3; II. li. 3, 4; III. lxx.; Lacn. 2, 14, 50. Dulhpune, Lb. III. viii.

Dpacanse, *Dpacentse*, gen. -an, fem.?, *Dragons, arum dracunculus*. Hb. xv.; Lacn. 29. Dpacantan, Lb. III. lxii. Dpacantan, Διδ. 47; Gl. vol. II.

Drawk, *avena fatua*, Gerarde. "Lolium perenne" (Forby). "Like darnel" (Moore). "Zizania, darnell," Grete Herball (1561). Αιγύλαψ.

Dropeworte, *spiræa filipendula*. "Filipendula," MS. Bodl. 536; Gl. Laud. 553. *Dropwort*, Bot.

Dwale, *any narcotic*, especially *atropa belladonna*, in which last all agree. "Opium dwele drenc," Gl. Rawl. C. 506. As Dpol. Στρώχρος μαυράς.

Dpeonge bportle, also bpeonige and bpoyle, gen. bpeonge bpoetlan, fem.?, *pennyroyal, mentha pulegium*. Hb. xciv. cvi. 2; Lb. I. xv. 2, xvi. 1, xxxix. 3, xlvii. 3, xlviii. lxii. 1; II. vi. 2, viii. xxx. xxxii. liii. lxx. 2;

Dreopge bporze—*cont.*

III i.; *Lacn.* 4, 5, 112; *Δδ.* 30, 51;

Ld. vol. I. p. 380; *Gl. Duh.*; *Gl.* vol.

II. Βληχό, Γλάχον.

E.

Eacepse. *See* *Capse.*

Eagpynt, gen. -e, fem., *eyebright*, *eufasia officinalis*. *Lb.* III. xxx.; *Gl.* vol. II.

Ealyp, probably, *liverwort*, *Eupatorium cannabinum*, since it is a compound of *Ea*, *river*, and *Lyp*, *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 *Gerardus* statement, which seems to rely on similarity of sound, *ealiver*, *alliaris*. *Oce.* *Lb.* I. xxii. 2.; II. xxvi. end.

Callan, for *Ellen*, *elder*. *Ld.* vol. I. p. 380.

Callampynt. *Δδ.* 62, for *Ellenpynt*.

Capban, *tares*, *erum*. *Gl.* vol. II.

Capisc. *See* *Ruce.*

[*Eapsmepre*], *arise smart*, *polygonum persicaria*, or rather *hydropiper*. "Culrage" vocatur persicaria. Item vocatur herse "mert. þis herbe has lewis like to "withi." *M.S. 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 *Cimons*, which village jokers enjoy to impart. Cow itch, a corruption of *culrage* (*culi rabies*), is one of its names. Water pepper also in *Gerarde*.

Eapypnt, gen. -e, fem., *burdock*, *arctium lappa*. *See* *Clace*. *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*.

[*Eccantreop*. 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. *Ofoglossum vulgatum*. "*Colubrina* · *dragans* · *edder* · "wort," *Gl. Harl.* 3388.

[*Ebpoc* in two glossaries translates *Rumex*, and a very ingenious gentleman has on this gloss founded a derivation of *Dock* from *Ebpoc*. But *Eb* is the usual Saxon for *Aguin*, the Latin *Red*, *Ret*, and *Re*; while *Roc* is *belch*, *E-pety-esðai*, *E-ruc-tare*, and *Ebpoc* is *food thrown up from the first stomach of graminivorous animals for rumination*; in Latin, *Rumen* (for *ruc-men*). Thus *ruminatio* is *Ebpoc*, *Gl. R.* p. 99. *Rumen* is *Ebpoc*, *Gl. R.* p. 72. We must, therefore, make bold to correct "*Rumex*, *ebpic*," *Gl. C.* fol. 54 b., and "*rumex*, *ebpoc*," *Gl. M.M.* p. 162 a., to *Rumen*. *Somners* *Lexicon* in *Ebpcebpoc* wants separating into *Ebpce*, *Ebpoc*, and the sense is *Cud*, not "*Deawlap*," but *Edpoc* is *food brought up to be chewed*, *Cud*, *cubu*, is the same when chewed.]

Epelaste, gen. -an, fem., *everlasting*, *gnaphalium*. Also *cudweped*. *Lb.* I. i. 7, xxxii. 4, xlvii. 3; II. lvi. 2, lxxv. 1; *Lacn.* 1.

Epic, neut., *ivy*, for *Irig*, *Lacn.* 18, or *marshwort*, *heliosciadium nodiflorum*, the German *Eppich*; *Sium nodiflorum* of *Linné*. *Æder Icones Plantarum*, vol. 2.

Epyppesapn, *Eopyppesapn*, 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.

Chheolope, *Heahheolope*, gen. -an, fem.?, *olecampane*, *inula helenium*. *Gl.* vol. II.

Elebeam, gen. -ða, 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 ſtyb." MS. Cott. Aug. ii. 44; H.A.B. p. 146; C.D. 427; vol. III. p. 430. The MS. appears a coteremporary deed. "Up to "ðam ealban elebeame. or ðam ele-beame," C.D. 1102. "To ðam ele-beame," C.D. 1151. "On ænne ele-beam. or ðan elebeam," C.D. 1198. 'Eada.

Elehtpe, Eluhtpe, Calehtpe, gen. an, *lupin*, *lupinus albus*. Hb. xlv. 3, cii. 3; Lb. I. xxxi. 7, xxxii. 4, xxxiii. 2, xli. xlv. 1, lxii. 1, 2, lxiii. lxiv. lxvi. lxvii. 1, 2; II. xxxiv. 2, liii. lxv. 5; III. xiv. 2, xxii. xxxix. 2, xli. liv. lxi. lxii. lxiii. lxiv. lxvii. lxviii.; Læc. 12, 13, 29, 43, 49, 53, 80, 81, 82; Gl. vol. II. Also "Electrum vel lupinus," Gl. Laud. 567, fol. 69 c. *Θέπος*.

Eleleas, gen. -es, neut., *oleaster?* Læc. 19.

Ellebopus, *hellebore*. *Διδ.* 28. Greek.

Ellen, gen. -es, neuter; *the Elder, sambucus nigra*. Our modern form comes from the more ancient through an intermediate Ellern, C.D. 460. Eldreyn, MS. Bodl. 536. Eldren, Lyte, p. 802. Hb. xlii. in error, confusing *Sambucus* and *Σαμψύχορ*; cxlviii.; Lb. I. xxvii. 3, xxxii. 3, xxxvi. xxxviii. 1, liv. lviii. 2; II. xxx. i. Elnes, xxx. 2, lii. 1, 3, lvi. 2, lix. 14; III. xxvi. xli. xlvii. li. lxiii.; Læc. 9. Ellenpund, 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. 'Acrh.

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. *Χαμαιδερν*.

Elm, gen. es, masc., *Elm, ulmus campestris*.

Lb. I. vi. 8, xxv. 2, xxxii. 3, xxxviii. 11, xlvii. 1, lvi.; III. xxxix. *Πτελέα*.

Enneleac, Æenneleac, *onion, allium caepe*.

Gl. R. p. 40; Gl. Enne represents unio. and the word is half Latin.

Copolan, Læc. 40.

Eorophnotu, Erefpnotu, also -te, gen.

-an, fem., *carline thistle, carlina acaulis*.

Gl. vol. II.; Lb. I. xxxiii. 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.; Læc. 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.

Eolhxsecg, 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).

Eolhxsecg eapb hæpþ

oſtuſt on renue.

pexeð on pætupe.

punbaþ ȝpumme.

blode bpenneð

beopna gehpýlcne.

ðe hum ænigne

onſeng gebed.

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 ecpkxſecbr," Gl. Pend. p.

149 a., that is, *ecokxſecar*, somebody's

error for *eolhxſecar*. "Papilus eolug-

"ſecg," Gl. Cleop. fol. 74 b. *Papilus*

Colhxsecg—*cont.*

is unintelligible, Diefenbach takes it to be papyrus; and if so, the translator gave the name of a water plant only. "Papilius slugregg," Gl. M.M. p. 161 a. Papillus .i. illucfeg, Gl. Laud. 567. In the former part of the compound I recognise the ancient holly, still extant as holly, (Ld. vol. II. pref. p. xviii.), which describes the prickly aspect of the plant. *Ἡρίγγιον*.

Colone, Elene, gen. -an, fem., *elecampane*, *inula helenium*. Ld. vol. I. p. 382; Lb. I. xv. 6, xxiii. xxvii. xxxi. 7, xxxii. 2, 3, xxxvi. xxxix. 3, xl. liv. lvi. 2, lviii. 2; II. li. 1, 3, lii. 1, liii. lv. lxx. 3; III. xiv. 2, xxvi. xlvii. lxii. lxiii. lxiv. lxxvii. lxxii. 1, 2; Lacn. 12, 23, 24, 25, 28, 50, 59, 89, 111; Δδ. 63. *Ἐλάριον*.

Copmeleap. Δδ. 54, 63, for *geopmenleap*, which *see*.

Copðæppel, a cucumber, *cucumis*. Num. xi. 5. Fruit of the mandragoras, Gl. R. 44.

Copðgealla, gen. -an, masc., "earthgall," *centaury*, *erythræa centaureum*. Gl. vol. II.; Hb. xxxv.; Lb. I. xix. xxv. 1, xxxii. 2, xxxvi. lxxx.; II. viii. xx. xxii. xxxix. xli.; Lacn. 59, 90. *Κενταύριον*.

Copðhinuzu, gen. -e, fem., *bunium*. C.D. vol. III. p. 399; MS. Laud. 563, as in Dilnote; and common usage.

Copðyrð, gen. -es, neut., *ground ivy*, *glechoma hederacea*. Gl. vol. II.; Hb. c.; Lb. I. ii. 11; xxxix.; Lacn. 64. *Κορδύριον*, Δδ. 9.

Copðliuz, camimelos vel cannulea. Gl. Laud. 567. Is it *lousewort*, *pedicularis*?

Copðmistel, masc., *basil*, *clinopodium vulgare*. Lb. I. xxxvi. *See* Mistel, Gl. vol. II.

Copðnarola, gen. -an, masc., *earth navel*, *asparagus officinalis*. Hb. xcvi. 1, cxxvi. 2; Lacn. 4, 18, 54. *Ἀσφδάργος*.

Copðnma. 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*. Δδ. 54. Greek.

F.

Fane, Fone, Uane, Fanu, *flower de luce*, *iris florentina*. Lb. lxiii.; III. lxiii.; Lacn. 12, 29, 89. Ireos in the glossaries is the seed. Bodl. 536.

Fabas, Feapes, Feaberries, *gooseberries*, from *ribes grossularia*. Forby, Gerarde.

Feapn, neut., *fern*, *filix*. (Lat.) Hb. lxxviii.; Lb. I. xxiii.; Boet. p. 48, line 31. *Ἠρείπλις*.

Fenreapn must be *osmunda regalis*. It delights in banks among marshes. "Salvia fenreapn," Gl. R. 42. *Salvia* being sage.

Þæt micle feapn, *the big fern*, *aspidium filix*. Lb. I. lvi.; Ld. vol. I. p. 380.

Fereþyrge, gen. -ean, -ian, fem.?, *feverfue*, *erythræa centaureum*. The word is a Latinism, and applied now to a different plant, *pyrethrum parthenium*. Hb. xxxvi.; Leechd. vol. I. p. 374, 1; Lb. I. xxxiii. xlvii. 3, lxii. 2; II. lxx. 2; III. lxii.; Lacn. 2, 12, 29, 39, 50, 59, 75, 89, 111. *Κενταύριον*.

Felbmopu, gen. -an, fem., *carrot*, *daucus carota*. Gl. vol. II.; Lb. I. xl. 1, xlviii. 2, lxxvi.; II. liii.; III. xii. 2, xiv. 2, xxxii.; Lacn. 26, 111. *Δαϊκος*.

Feldrude, "field rue," *thalictrum minus*. "Ruta montana," Gl. Laud. 567. Velde rude, Gl. Harl. 978.

Felþpypr, gen. -e, fem., *gentiana*. Hb. xvii.; MS. Bodl. 536; Gl. Laud. 553; Some gl. Filago, from the initial letters.

Felbuop, "field hop," *gentian*. Bradigalo feldhoppe, Graff. iv. 832. See Gl. vol. II. in felbpypt. A substitute for hop. Gl. M.M. 154 b; Gl. C. Felbopop Brädigaco (Lye).

Felbypuma. See Fupma.

Fel terræ, *chlora perfoliata* and *erythraea centaureum*. Lb. I. lv.; II. viii.; III. xiv. 1, xxx. lxiii. Same as Earthgall, Lacn. 39, 40, 111. These plants are akin to gentian.

Feltpypt, gen. -e, fem., *mullein*, *verbascum thapsus*. See Molegn, and Gl. vol. II. "Anadonia feltpypt," MS. St. Johns, "Oxon., 154. "Pamfligos. flosmus "tapsis barbatus. idem. Gallice. mo. "leigse. 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.

Fendis bltt, *scabiosa succisa*. "Morsus "diaboli," Gl. Bodl. 178.

Fenogrecum, *fenugreek*, *trigonella fenum grecum*. Lb. II. ii. 1, xxii. fenum grecum, II. xxiv. xxxii. *Βουκέρας*.

Fepðpypt, an error for Felbpypt. Lb. I. lxxxvii.

Fepþþopn, an error for þeþþopn. Benson's Vocab.

Fica peppica, *Periwinkle*, *vinca*. In the middle ages *vinca pervinca*. See Uica. Lb. III. viii.

Fiebeam, Fietreop, *figtree*, *figus*. Gl. R. p. 46; Æ.G. p. 7, line 48. *Λυκῆ*.

Fieþear, gen. -an, fem., *cinqufoil*, *potentilla reptans*. Hb. iii.; Gl. R. p. 43; Lb. I. xiv. 1; II. xxxviii. li. 3; III. xxii.; Lacn. 9, 29, 52; *Διδ.* 29; vol. III. p. 292. *Πεντάφυλλον*.

Fieþingre, gen. -an, fem. ?, *five fingers*, *potentilla reptans*. Neumann, Culpeper. *Διδ.* 52.

Fille, gen. -an, fem., *chervil*, *anthriscus cerefolium*. Gl. vol. II.; Lacn. 45. *ῥόδον* fille. See Ceapfille.

Finger ferne, *ceterach officinarum* (Turner).

Finul, Finol, gen. -es, masc.; also finule, finuglan, as if fem.; *Fennel*, *Faniculum dulce*. The name makes it a Roman importation, and, by presumption, before Saxon times. Whether we call the plant *faniculum vulgare* or *anethum feniculum*, it still seems an importation. The Romans had many posts in Norfolk. Hb. xcvii. 1, cxix. 1; Leechd. vol. I. p. 380, twice; Lb. I. vi. 2, xxvii. 1, xxxii. 2, xxxvii. 1, xxxix. 3. finuglan, xxxix. 3, xlv. 1, lx. 2, lxiii. lxx. finuglan, lxxvi.; II. i. 1=p. 178; II. vi. 1, xi. xii. xiv. xvi. 1. þone f. *ibid.* xxviii. xxx. xxxiii. xxxiv. 2, liii. lv. lxx. 5; III. viii. xii. 2, xxvi. xxviii. lxi. lxii. lxiv. lxx. lxxvi. lxxvii.; Lacn. 4, 12, 23, 29, 35, 36, 38. finule, 45, ix. 46, 59, 64, 79, 80, 89, 111; *Διδ.* 66.

Fyps, gen. -es, pl. -as, masc., *Furze*, *ulex Europæus*. þa þopnar. 7 þa fypfar. 7 þ fæpn. 7 ealle þa peob þe he geryo. 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 Fypaleah, *Furzeley* in C.D. 1117. *Pasture overrun with furze.* In Gl. Brux. 43 b, understand 'Αρκουθίδες γγρες þerman, where 'Αρκουθίδες are juniper berries. Furze produces no berries.

Flags, *iris* and *gladiolus*. Gl. M.

Fleabane, *pulicaria dysenterica*. Translation of *ψύλλιον*, and assigned to the wrong plant.

Fleax, neut., *Flax*, *linum usitatissimum*. Of ðære eorðan cymeð ðær fleax ðær bið h̄mtef h̄p̄er. P.A. fol. 18 b. Related to *Πλέκειν*, braid. *Λινον*.

Fleotpypt. Gl. vol. II. "Fleapyppt pari- "rua." Gl. Cleop. fol. 84, for papyrus. With Gerard Fleadooke is *Petasites vulgaris*, *Butterburr*.

Fly fo, seems to be *catchfly*, *silene Anglica*, but confused with Fleabane in Gl. See Ragwortc.

Foal foot, *tussilago farfara*. "folfote = "coltys fote." MS. Bodl. 536. From the leaf.

Foam dock, *saponaria officinalis*. "Fome "dok." Gl. Harl. 3388; Gl. vol. II. p. 379 a.

Forbitt, *scabiosa succisa*, Mors[us] diaboli, MS. Bodl. 536, which erroneously assigns it a yellow flower. The flower is a blue purple.

Fopnetey polm. Gl. vol. II.

"Foules tayle cauda pulli." Gl. Laud. 553.

Foxes claze, *arctium lappa*. Gl. vol. II.

Foxes pot, *sparganium simplex*. Gl. vol. II.

Foxes gloja, *fox glove*, *digitalis purpurea*. Hb. exliv. All. By the gloss Foxes glove vel wantelee in Gl. Laud. 567, fol. 72 b, compared with Cotgrave in Gantelée, it appears that the same plant was understood by Foxglove in the xii. century as now. In Gl. Rawl. c. 607, *Cirotecaria* from *χειροθήκη*, *glove*.

Foxtail grass, *alopecurus*. Lyte. Our folk.

Frencissen hnutu, *walnut*. Διδ. 53.

Fugeles bean, *vetch*, *vicia cracca*. Gl. M.M. 164 b; Gl. C. 63 d; Gl. Laud. 567. Germ. Vogelwicke, Vogelheu, Dansk Fuglevikker.

Fugeles leac, "viumum." Gl. Mone. 322 a.

Fugeles pise, *larkspur*, *delphinium*. Gl. Dun.; Gl. Mone. 321 a. corrected. From the spur.

Fulbeam, Fulanbeam, *the black alder*, *rhamnus frangula*. Gl. vol. II. "Alneum "fuls tpea." Gl. M.M. 153 b; tpeo?

Fuph pubu, *firwood*. "Pinus." Gl. C. fol. 48 d.

G.

Gagel, gageles. Lb. I. xxxvi.; Lacn. 4, 27. Gagelle, Gagille, Gagolle (so MS.), gen. -an, fem., *sweet gale*, *myrica gale*. Gl. vol. II.

Galbanum, gen. -es, *galbanum*, *gum of the dubon galbanum*, an African shrub. Lb. II. lxiv. contents; Διδ. 11, 44, 54, 63. Γδλβαρον.

Gallengap, *Galingale*, *cyperus*. Lacn. 12. Κόμειρος.

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.

Gapchye, 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.

Gatetpeop, *cornel*, *cornus sanguinea*: a comparison of Gatetypne (under ðypne) makes the reading not doubtful. Lb. I. xxxvi. Κραβία.

Gauk pyntill, *arum maculatum*. Gl. Rawl. c. 506. From *geac*, *a cuckoo*. It has been maintained with more confidence than research, that Cuckoo pint is named "not from any reference to the bird "called cuckoo." The bird and herb come and go together.

Geaces supe, gen. -an, fem., *Cuckoo sorrel*, *oxalis acetosella*. Lb. I. ii. 13, 23, xxxviii. 10; Lacn. 12. Iaces sure, Gl. Goukesures, Alleluia, payn cucu. Gl. Rawl. c. 607.

[Geagxan tpeop. C.D. 650. Read gealxan tpeop, *gallows tree*.]

Geapne, 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. xlviii. 3, lv. lx. 2, 3, lxiii.; II. xxxiii. liii. lvi. 1; III. viii. xxx. xxxii. xli. xlv. lxxv.; Lacn. 12, 18, 26, 40, 42, 54; vol. III. p. 292.

Seo peabe gæpne, *red yarrow*, *Achillea tomentosa*. Lb. III. lxxv.; Lacn. 29. By a gentleman who has tested these names

Geappe—cont.

of plants, I have been favoured with a suggestion that Red yarrow is the ordinary yarrow when of a pink tinge.

Gelobpypt, gen. -e, fem., *silverweed, potentilla anserina*. Lb. I. xxxii. 3, xxxviii. 4, 6, 7, 11, lxi. "vii. folia Eptafilon," Gl. Laud. 567. "Eptafilon," Gl. Mone. 321 a; Gl. Cleop. fol. 33 a; Eptasillon (so), Gl. C.

Geopman leap. Gl. vol. II. Add Lb. I. xlv. 2, lxxii.; *Διδ.* 63, vol. I. p. 380. Possibly Geopmen is the prefix Eopmen, *illustrious*.

Gescabpypt, Gescabpypt. 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*.

Gecepypt. The following gloss is contradictory, "Geribulbum .i. getepurt. pa-rance." Gl. Laud. 567. Read Hieribulbum; warance is madder and the like.

Gingirep, Gingibep, gen. -fpan, *ginger, the roots of amomum zingiber*. Lb. I. xiv. xviii. xxiii.; *Διδ.* 16, 63. *Zγγιβepi*.

Gyp, Gyptreop, *the spruce fir, abies*. Gl. Cleop. fol. 81 d; Gl. R. p. 46.

Gutpufe, Gyðhpufe, Gappufe, 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.

Gitte, the *gith* of the Romans, *Melasthion*, an African plant, from some resemblance to which cockle got the name githago. Called snæpne pypt, foreign, and from Italy. Lb. II. xxxix.

Grð, properly the Roman gith, applied to *cockle*, as MS. Lambeth, 306.

Grðcorn, *the berries of dafne laureola or gnidia*; the equivalent in Apuleius of Hb. cxiii.; Gl. vol. II.; Lb. I. xlviii. 2; II. lix. 3; III. viii. lxx. 3. The purgative character leads to the gloss "Spurgia .i. spurge .i. guþcorn," Gl. Harl. 978, fol. 24 c.

2. *Cockle, agrostemma githago*, Lb. II. lxxv., the black seeds of which made it pass for *gith*.

Glæbene, gen. -an, *Gladden, iris pseudacorus*, for gladiolus, its leaves being swordshaped. Lb. I. lix.; II. vii. lii. 1; III. xli. lxvii.; Lacn. 10, 20; gluban, 82; *Διδ.* 52, 63; Hb. xliii. lxxx. "Akopos."

Glaes, Lb. I. lxiii., for Cyneglaes. See Næglaes.

Glappe. Gl. vol. II.; vol. III. p. 292

Gloppyp, gen. -e, fem., *lily of the valley, convallaria maialis*. Hb. xli.; Gl. vol. II.; Lb. I. xl. "Apollinaris gloppyp," Gl. Mone. 319 b. Apollinaris was otherwise Hyoscyamus, with its capsules for bells; but that was given in Hb. v.

Golbe, *margygold, calendula officinalis*. "Sol-sequia," Gl. Brux. 42 b. Similarly Gl. Rawl. c. 506, under C. See Ymbglidegold.

Goose grass, *gallium aparine*. (Turner, black letter.)

Gopst, Gops, *Gorse, ulex Europæus*. Hb. cxlii. for Tribulus. As Iuniperus, Lb. I. xxxi. 3. "Uoluma," Gl. C. fol. 64 b. "Iuniperii," Gl. Harl. 978, fol. 25 a. As Hb. Gl. Laud. 567. We may rely on our folk lore.

"Gotis tung, *lingua hircina*." Gl. Harl. 3388.

Gotpobe, gen. -an, *goatweed, Ego-podium 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.

Graēde, pl. -as, masc., *grass, gramen*.
 "Ulva," Gl. R. p. 42; Gl. Cleop. p. 44 d. "Ulva .i. greðen," Gl. Laud. 567, fol. 72 f. That it is mere *grass*, not *ulva* appears as follows:—Gang nu ȝobey man oȝ bæpe ȝrædban dune. M.H. 86 b. *Go now, thou man of God, off that grassy hill. Anblang ȝrædban leagæ.* C.D. 624. *Along the grassy ley, pasture.*

Greaete pȝȝt. Gl. vol. II.; Lb. xlvii. 2. *Βολβός μέγας* occurs in some copies of Dioskorides II. 203. *(see vol. ii, 119)*

Grundsopa, *ground soap, saponaria officinalis*. "Cartilago," Gl. C.

Grundespylge, -spelge, -spilhe, 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. lxxv. 3; III. viii.; Lacn. 1, 4, 23, 29, 54, 62, 69, 78; Hb. lxxvii. Emend gl. M.M. 163 a; Ld. vol. I, p. 374, 3.

H.

Hæȝþorn, Hæȝþorn, gen. -es, masc., *Hawthorn, crataegus oxyacantha*. Hb. xxxvii. 6. Alba spina, Gl. R. p. 48; Gl. M.M. 153 a; Gl. C. fol. 57 d; Lb. I. viii. 2, xxxvi. 'Οξυάκανθα.

Dænep, Denep, *hemp, cannabis sativa*. Lacn. 29.; Hb. xxvi., where it mistranslates χαμαίριτος *chamæpitys*, from similarity of names, and the want of tyrannical custom in spelling. The male plant is called carl hemp. Κάρις.

Wild hempe, perhaps *urtica cannabina*, perhaps *eupatoria cannabina*. "Cannabis agria," MS. Bodl. 536.

Water hemp, *Eupatorium cannabinum*. Cotgrave and others.

Hænnebelle, gen. -an, fem., *Henbane, hyoscyamus*. Lacn. 90; MS. Bodl. 536.

Hænnepol, neut. and masc., *henbane, hyoscyamus*. MS. Ashmole, 1431.

Hæsel, Hiesel, gen. -es, -les, masc. Gl. vol. II.; MS. St. Johns, Oxon. 154; Lacn. 4, 12, 14.

Hȝit hæsel, *Wich hazel, ulmus montana*. "Saginus," Gl. R. p. 45; E.B. 1887.

Hæselpȝȝt, gen. -e, fem., *asarabacca, asarum Europæum*. Lyte. Ortus sanitatis. "Azarunda hasel wortele." Gemma Gemmarum. Therefore "Hefelwert" *"viola purpurea,"* MS. Ashmole, 1431, must be rejected. "Asapov."

Hæpen hnybele, hybele, gen. -an. Gl. vol. II. add.; Lacn. 29. "Herba britanica blinde nettle," MS. Bod. 130. *henephybele*, Gl. Land. 567. For *hemp nettle*?

Hæð, dat. in -e, *Heath, erica*. Quadr. vi. 20. "Marica vel brogus," Gl. R. p. 46. 'Ερεκη δένδρον ἐστὶ θαμνῶδες ὁμοιον μυρτῳ, 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.

Hæþþeȝcean pȝre, gen. -an, fem., *Heath-berry plant*. Gl. vol. II.

[Hæð þpemel], *Heath bramble, rubus cassinus*. (Cotgrave in Catherine).

Hæȝcȝȝȝt, gen. -e, fem., *Hawkweed, hieracium*. Gl. vol. II. 'Ιεράκιον?

[Halywort (see Dilnote). Haliwort cyclamen (MS. Bodl. 536). Aristogia (Aristolochia rotunda) Hoelwortele (Gemma gemmarum). These are errors; translations of Radix cava, *fumaria bulbosa*.]

Hampȝȝȝt, 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 heimwurc for heimwurcz. Akin to 'Αειζωον.

Hamoppypt, gen. -e, fem., *black hellebore*, *helleborus niger*. Hamop which occurs in Dybhamop 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*.

Hamop, Omeþ, Amope, which is the German and Dutch -ammer, in compounds, the English hammer in yellow hammer, and emberisa, 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, -spnecel, *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 ἔχιν.

Hare ballockes, *orchids*. "Satyrion," Grete Herball. (1561).

Harefoot, *avena*, *genum urbanum*. "Pes leporis, auence," Gl. M. So Bot. "Sanamunda avene is an herb that som men callþ harefote. he berþ a yelowe floure." Gl. Sloane, 5.

Hapanpypt, **Hapepypt**, *lepidium latifolium*? Lb. III. lxi.

Sio lytele hapepypt, *lepidium sativum*? Lb. I. lxi. 1. Read þa lytlan hapanpypt in Lb. I. lxxxviii. Read sio lytele hapepypt in Lb. II. lxv. 5. It oftenest waxeth in a garden, it hath white blossoma. Lb. I. lxi. 1. *Lepidium* may well be a contraction of *leporidium*. "*Collocasia hapepinta*," Gl. R. p. 42; Read *hapepinta*. The *lepidium*, with its pods like mustard would convey a notion of the Egyptian bean. "Harminte co-

Hapanpypt—cont.

"losia," Gl. Laud. 567; the same, corrupt.

Þapðbeam, *acer pseudoplatanus*. Gl. vol. II.

Hapehune, *Horehound*. Hb. xlv. See Þune.

Hares lettuce, *prænanthes muralis*, Gl. vol. II. "Lactuca leporina, Anglice, "hare thystyll: lyke sow thystyll but "not endentyd wt out as sow thystyll" "ybroken dropyth mylk," Gl. Sloane, 135.

Hart rewe "cicorea," Gl. Sloane, 5. *Hypericum*, Nemnich.

Haskewort, *campanula trachelium*. Lyte, Gerarde. From Þar. See Þealspypt.

Þeahhealeþe, **Þeahholþe**, *elecampane*, *inula helenium*. Lb. I. xxxix. 3, lxiii.; II. liii.; Gl. vol. II. See Horsellen.

Þealþpubu, gen. -es, masc., *Halfwood*, *calamintha nepeta*. Gl. vol. II.

Þealspypt, *throatwort*, *campanula trachelium*. *Þealspypt epigurium*. MS. Johns, Oxon. 154; Lacn. 4, 29. See *Halspypt*, 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*.

Þegeþyfe, gen. -an, fem., *Heyriffe*, *galium aparine*. Lb. I. xxxii. 4, xxiv. xxxii. 2, lxiv.; III. liv. lxi.; Lacn. 15, 50, 82.

Þegþorn, gen. -es, masc., *Hawthorn*, *crataegus oxyacantha*. See *Hægþorn*. C.D. 107, 1094.

Þelbe, gen. -an, fem., *tansey*, *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*, *spiraea ulmaria*, in MS. M. Gl. Rawl. c. 607, with a description which does not match the plant. *Helfringwort* seems to be *Æþelþengþpypt*.

Deleceay. See Eleceay.

Hemlic, gen. -es, masc., also Dymhce, gen. -an, fem. ? *Hemlock, conium maculatum*; -lic, Lb. I. xxxi. 6, xxxii. 3, lxxvii.; III. 1.; Lacn. 28, 71, 72; Gl. R. p. 43; dat. -hce, Lb. I. lviii. 1; maso. Lacn. 71; Dymblicæ, Gl. M.M. 155 b; Hymhce cicuta, Gl. C.; -hcan, Lb. I. i. 6. *Kéveior*.

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. Ὕδς κόνιμος.

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.

Heopbpmel, gen. -les, masc., *rosa canina*, Lb. II. li. 2. See Bpmel.

Heopban, *hards of flax, lini fila utiliora*. "Stuppa," Gl. C. 58 b. "Naptaram" *heopbena*, Gl. Cleop. 65 c. On account of their inflammability.

Heopotbepge, gen. -an, *berries of the buckthorn, bacca rhamnii*. Gl. Cleop. 42 b. "Fragos," a mistake.

Heopotbpmel, gen. -les, masc., *buckthorn, rhamnus cathartica*. Gl. vol. II; Lb. III. xxxix. 1.

Heopotepop. Gl. vol. II.

Heoptelæppe, gen. -an, fem., *Hartclover, medicago maculata*. Gl. vol. II. "Quer-eula .i. germaundre or herte cloure. pis erbe hap 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, *shepherd's purse, capsella bursa pastoris*. Gl. Sloane, 5, fol. 52 d.

Hiepebenu. Lb. II. lxx. 2. Perhaps a corruption of *ἱερά Βοράνη*.

Higtaper, *Hedgetaper, verbasum thapsus*. Still called *Taper and torches*. See Canbelpypt and Molegn.

Hilpypt, 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.

Copohumele, *the female hop plant, humulus femina*. Lb. III. lx.

Degehymele, *hedge hop plant, idem sponte natus*. Gl. Mone. 393 b; Lacn. 4. Volubilis maior in the German gll. is Hopfe. See Dief.

Dymele, gen. -an, *Hop trifol, trifolium procumbens*. Hb. lii. Gl. vol. II.

Dmbbepien. See Bpеп.

Dmbbep, *raspberry plant*. See Bpеп.

Dmbhælebe, -heolope, gen. -an, fem. ?, *water agrimony, Eupatorium cannabinus*. Gl. vol. II. To cure a deer; Hb. lxxiii. 7; Lb. I. xv. 2, xxxii. 2, xxxiii. 1, xlvi. 1, lxvi. lxx.; II. li. 2, 4, liii.; III. viii. xiv. 2, xxvi. xxvii. lxiv. 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. Officinas 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 Hirt-zenkle (hartclover) quod vulnerati cervi sibi hac medeantur herba." Fuchsius de Historia stirpium, p. 266. Eupatoire bastard, bastard agrimony, water agrimony, water hemp. Cotgrave.

Þrþeþþyrt, 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.

Þlæbbeþþyrt, gen. -e, fem., *Jacobs ladder?* *Polemonium caeruleum*. Lacn. 9, as Germ. Himmelsleiter. But Skinner makes it *Convallaria polygonatum*.

Þlenoþteape glosses *Hyssopo* in the Lambeth Psalter, l. 8. Since teap is *destillation*, this must be an error.

Þleomoce, Þleomoc, gen. -an, fem., *Brooklime* (Brooklem), *veronica beccabunga*. Lb. I. ii. 22, xxxviii. 4; III. xxii. xxix. xxxvii. xxxviii. 1; Lacn. 47, 59; Gl. vol. II.

Þlin, a sort of maple, *acer platanoides*. C.E. p. 437, line 17. Germ. die Lenne, Linbaum; Dan. Løn; Swed. Lönn; Westgoth. Lunn (Nemnich). Mr. Thorpe takes it for Land, the linden, which may be right; there is only this one word for a guide.

Þnutbeam, gen. -es, masc., *Nut tree, corylus avellana*. Lb. III. viii.; Lacn. 4; Gl. R. p. 47; Gl. M.M. 159 b.

Easterne nutbeam, *almond tree, amygdalus communis*. Gl. Dun. Ἀμυγδαλή.

Þoc, gen. hocces, *mallow, malva silvestris*. Lb. III. xxxvii. xli. xliii.; Lacn. 25. "Sea hock;" vol. III. p. 292. Native to England, as appears by Þociht; "on ða hocihtan dic," C.D. 723, to the *mallovy ditch*; and by comparison of leaves with the hollihock it will be the *common mallow*. Correct translation, Lacn. 25.

Þocleap, *mallow, malva*. Hocleap interprets *Malva erratica*, Hb. xli.; and this embraces two kinds, the dwarf mallow, *malva rotundifolia* (Bot.), and the common mallow, *malva silvestris* (Bot.). Fuschius, p. 493. Hocley, MS. St. Johns, Oxon. 154, glossing *malua*. Lb. III. viii.; Lacn. 65; Gl. Cleop. fol. 61 c.

[Þalihoc?], *hollihock, althea rosea*. "Althea malua · holihocce vel uuimaue," MS. Cott. Vitell. C. iii. fol. 10 b; Gl. Harl. 3388. Wymaue holihoke, Gl. Rawl.

Þoc—cont.

c. 506. "Althea · ymalua · holihoc," Gl. Harl. 978. The Guimauve of the French is meant by these glosses. "Latoria habet folia quam malua et al-tius crescit," Gl. Rawl. C. 607, under B.

Þofo, 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.

Þpone hope, the same. Vol. III. p. 292.

Seo peabe hope, the same, its redness being accidental. Lb. I. ii. 19, xxxiii. 1, xlvii. 3; II. li. 3, 4; Lacn. 12.

Meþoc hope. Lb. I. xxxviii. 5.

Tunhope. Lb. III. lx. The same cultivated.

Hogfennel, *penkedianum officinale*. Ortus sanitatis, etc.

Seo Þole cæpse, gen. -an, *field gentian, gentiana campestris*. Lb. I. ii. 17, xxxii. 4, lxiii.; Gl. vol. II.

Þoleg, *Holly*. See Þolen. This form remains in our Holly, in the adjectival Holegn and in Ilugrecg.

Þolen, Þolegn, masc., *Holly, ilex aquifolius*; masc. Se þealpa holen, C.E. p. 437, line 19; *fallow* when cut down; Lb. I. xxxii. 4, xxxviii. 8, 11; II. li. 3; III. xxxix. 2, lxix. 1; Lacn. 63. "Acri-folius," Gl. R. 47. "Vlcea," Gl. St. Joh. Oxon. 154, otherwise *Hulcea*, a word which with *Hulcitur* 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 hemepe 7 hit growes in watry places," MS. Bodl. 536.

Þomopþrecg. See Seeg. 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 Eng-
land. Hoary.

Hopselene, gen. -an, fem., *elecampane*,
inula helenium; the same as Eh-, or
ðeah -elene. Lacn. 111. "Enula i.
"horfelne vel enele," MS. Cott. Vitell.
C. iii. fol. 10 b; Gl. Laud. 567; Gl. R.
44; Gl. Harl. 978. Gl. St. John, Oxon.
154, p. 79 b. "Lechis call it helenium,"
Gl. Douce. 290. The declension hop-
sellenes, Leech. vol. I. p. 378 is faulty.

"Horsegalle," *Erythraea centaureum*.
"Centaurea minor," Gl. Sloane, 5;
perhaps a mispronunciation of Earthgall.
Horsetail, *hippuris* and *equisetum*. (Bot.).
"ἵππουρις.

Horspistel, *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 morel
"or houndberie. in leuys lyke to dwale
"but not so myche," Gl. Sloane, 135.

Þræpnes fot, Þræpnes fot, Þræmnes fot,
masc., *Ravensfoot, ranunculus gramineus*.
Gl. vol. II; Lb. I. ii. 23; III. xxx. xxxi.;
Lacn. 4, 12, 41; vol. I. p. 382; Hb. xxvi.
See Rannes fot and Lodewort, which
defines it as a Ranunculus with a tuber,
not many tubers; but Hb. x. had already
named a tubered crowfoot, which pro-
duces some difficulty. By "Polipedium
"hþemmes fot," in Gl. Iul. 125 a, and
Johns, is meant pulli pedium, *pullets foot*.
Þræpnes leac, *orchis*. "Satyrion," Hb.
xvi. *Satyrion* = *Habenaria*, if you will.

Þrætele, Þrætelþýrt, *Rattlewort, mede-
ratylle, rhinanthus crista galli* (yellow),
and *pedicularis palustris* (red). Lyte,
p. 595. "Hierobotane," Gl. Mone,
322 b. "Bobonica hþatele," Gl. Mone,
319 b. "Bobonaca hrate," 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 chamaedrys*, a plant of the
same aspect as *Pedicularis*.)

Þramgealla, *Ramgall, menyanthes trifoliata*.
Lb. I. lxxv. 1; Hþomgealla, II. liii. See
Ramgealla.

Þramsas, pl, *Ramsas, allium ursinum*.
"Acitelum hþamsan cþop," Gl. Cleop.
fol. 7 c.; Gl. M.M. 153 b; Ramefan,
Gl. R. p. 40; Gl. Rawl. c. 506;
Bailey. *Ἀκόρδα*.

Þreob, gen. -es, neut.?, *Reed, arundo*.
Lb. II. li. 3. Uþpþnenbe þpþpþys
hþeobes 7 þisca, Beda. 554, 23. The
Mæsoþotic Raus is neuter; so is the
German Rohr; the Islandic Hreyr is
neut. or masc. *Κάλαμος. Δόναξ*.

[Þriþertunge,] *bugloss, lycopsis ar-
vensis*. "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. i. hundes quelke," Gl. Harl.
3388. See Cþelcan.

Hundes heapob, *snaydragon, antirrhinum
orontium*. Gl. vol. II. So also calfs
snoute. *Κυνόκεφάλιον? Ἀντίρρινον*.

Hundes miege, gen. -ean, fem., *Hounds mie,
cynoglossum officinale*, on authority of
Gerarde, p. 659; Lacn. 79. The plant
said to be like it seems *atropa bella-
donna*.

Hundes 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 hapan hunan. In Hb. ci. 3, hæpe hunan. Lb. I. iii. 11, xiv. xvi. 2, xxvii. 2, xxviii. xxxi. 1, 7, xli. xlv. 3, xlvii. 3; II. viii. xxix. xlvii. li. 1, 3, liii.; Lacn. 23, 38, 65, 113; Aðð. 61; Hb. xlv. Þpate hape hunan, *white horehound*, Leechd. vol. I. p. 374, an indication thus early of a black horehound, *ballota nigra*; to which also þa hapan hunan refers, Lacn. 65. (See Dioskorid. on Βαλλάρη or Μέλαν πρῶσιον.) Πράσιον.

A red stalked horehound, vol. I. p. 378, 11, is merely an accidental specimen.

Þunfuge, Þunsuce. See Honeysuckle. "Ligustrum," Gl. R. p. 47; Gl. Brux. 41 b.

Þpatend, "Iris illyrica," Gl. Cleop. fol. 55 a; Gl. Mone. 320.

Þpeppe. Gl. vol. II.; Lb. II. lii. 1.

Siðlþeppa, *heliotropium*. Gl. Ashmole. 1431.

Þperþette, Þærþætte, gen. -an, *cucumber*, *cucumia*. 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. *Ælvor*.

[Þpitbeam], *White beam*. See Þpring-treop.

Þpitcuba, Þpitceobu, -cuba, gen. hþites cpeodopes, cpubuer, *white cud*, *mastich*, the gum of the pistacia lentiscus, chewed for its fragrance, and expensive. Lb. I. viii. 2, xlii. xxlii. xlvii. 2; II. ii. 1, iii. iv. xiv. xxii. lii. 1; III. ii. 6; Lacn. 111; Aðð. 55, 57, 63. Μαρίχη. Clemens Alexandrinus cites a poet, Καλ μαρίχην τρώγοντες, of the dandies of his day. Pæd. III. 15.

Þpring 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

Þpring treop—cont.

the leaves white, and in the wind they easily shew themselves; it bears service pears. Lyte, p. 890, with hesitation, *viturnum*.

I.

Þappe. See Geappe.

Þig, gen. Þiges, Þies, neut., *Ivy*, *hedera helix*, (Bot.). Lb. I. iii. 7, xxlii. xxxii. 4, xxxvi.; II. xxxix. xl. li.; III. xxxi. xlvii. Iue, Lacn. 9, 12, 42. The mention of black ivy, Lb. II. li. is because *hedera nigra* was the usual name. Κισσός?

Þigtaþo, *ivy tar*, *succus hederae coctus*. Gl. vol. II. Add Lb. I. lxxvi.

Þugseeg. See Colhxseeg.

Ymbglidegold, *calendula officinalis*. "Cim-balaria," 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 cepa*. Yna tuncetacen if þ þu sette þinne (so) spyþpan hanb bpa[b]lunga ofep þinne mnoð. 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.

Isenheapbe, gen. -an, fem.?, *Ironhard*, *centaurea nigra*. "Yrneharde lasia" ("Iacea" nigra," Gl. Laud. 563; Gerarde; Lacn. 4, 29. Many glossaries make the ironhard *verbena*; but the meaning of the word and the occurrence of both in Lacn. 29, negative that. In the course of my own inquiries into the existing names of plants, I met near

Isenheapbe—*cont.*

Tunbridge with "Hiselhorn" (i long) applied to *centaurea nigra*; a relic of the ancient appellation. Knapweed, (Gerarde). An old work partly printed in the *Archæologia*, vol. xxx. p. 409, has "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. "ῥόσμος."

Iuniperus, the juniper, *iuniperus communis*. Lb. I. xxxi. 3. The native name is lost.

See, however, Cpapenbeam. "Ἀρκυθος."

Ip, Yew. See Eop. 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. ὀπίδαξ.

Labsap, laserwort, *laserpitium*. Διδ. 11.

Læcēpyrr, Ribwort, *plantago lanceolata*. Also Gl. vol. II.; Lb. I. xxxii. 3, xxxviii. 9.

Lærep, gen. -e, fem., a bulrush, *scirpus*. Ld. vol. I. p. 382. "Pirus (read Papyrus), "gladiolus, lærep," Gl. R. p. 47. "Scirpus," Gl. Mone. p. 322 b, corrected. "Scirpus Leuer," Gl. Laud. 567. Læppe, accus. fem., Ld. vol. I. p. 382.

Larksfote, *Larkspur*, *delphinium*. "Pes "alaudæ," Gl. Harl. 3388.

Laup, Laupbeam, Lapepbeam, gen. -es, masc., the bay, *dafne nobilis*. Æ.G. p. 4, line 42, p. 7, line 48; Gl. R. p. 45; MS. St. Johns, Oxon. 154. Laupes, gen., Lb. I. i. 10; II. ii. xx. xxiv. xxviii. xxx. 2, xxxix. xlvii.; Lacn. 6, 12, 16; laubepege, Lacn. 4; Διδ. 35, 52, 63; vol. I. p. 376, 4; -tpeop, Hb. lxxii. 2; Διδ. 9. Δάφνη.

Lapep, laver. Gl. vol. II.

Leac, gen. -es, neut., 1. a wort, clus, herba.

2. an alliaceous plant, bulbous quivia. 1. Gl. vol. II.; 2. the compounds.

3. Leek, *allium porrum*. Lb. I. xxxii. 3, xxxix. 3; II. xxxii. = p. 234, line 21; Lacn. 14; Διδ. 32, neut., 34, neut., 38, 50; Ld. vol. I. p. 376. Πράσον.

Bpabeleac, probably leek, *allium porrum*, Gl. vol. II. "Serpillum bpabæ "leac," Gl. M.M. 162 a. "Sarpulum," Gl. Mone. 322 a. Serpyllus is described by Dioskorides III. 46, and smells like marjoram.

Cpapeleac, crow garlic, *allium ursinum*. Gl. vol. II.

Cpopleac, garden garlic, *allium sativum*. Lb. I. ii. 14, 16, iii. 11, xxxix. 3, lviii. 1, 2, lxiii. lxiv.; II. liii.; III. xli. liv. lx. lxi. lxii. lxiv. lxvii. lxviii.; Lacn. 23, 24, 37. Σκόροδον κηπεύδον.

Enneleac, Ænneleac, Ynnleac, Onion, *allium cepæ*. See Yne. Διδ. 13; Gl. Mone. 322 a.; Gl. M.M. 164 a. Κρόμμυον.

Gapleac, Garlic, *allium oleraceum*? Lb. I. ii. 16, xxxi. 1, xlvii. 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.

Hptleac, onion, *allium cepæ*. "Pole-tis," Gl. R. 41. So "Poloten cpapan-leac," Gl. Mone. 322 b. "Alba cepa ptleac," Gl. Laud. 567. Κρόμμυον.

Popleac, leek, *allium porrum*. Lacn. 9. Scēgleac, chive garlic, *allium schanoprasum*. Gl. vol. II.

Sotelec, sweet leek, *allium porrum*. But glosses Scordion in MS. Bodl. 130, mistaking it for Σκόροδον, and approximating to that.

Leacepse, gen. -an, fem., *erysimum altharia*. Gl. vol. II.; Lb. III. xv. xix.

- Leahtric, pl. -as, masc., *Lettuce, lactuca sativa*. Lb. II. xvi.; III. viii.; Gl. Cleop. 56 a. "corimbus leactpocas," Gl. M.M. 156 a, an error. Similarly Gl. Cleop. fol. 18 a. þa geƿeah heo ænne leahtric · þa lytce hi þær 7 hme genam · 7 popgear þ heo hme mib cƿyter pobe tacne gebletƿobe · ac heo hme fƿeclice bæt, G.D. 11 a. *Then she saw a lettuce, and took a fancy to it, and laid hold of it; and forgot to bless it with the sign of the cross, but greedily bit at it.*
- ƿuþ leactric, *lactuca scariola*, Hb. xxxi. Many of the glossators considered *sonchus oleraceus, southistle*, as a lettuce.
- Leaƿopƿypt, gen. -e, fem., *Latherwort, sa-ponaria officinalis*. Gl. vol. II.
- [Leloðpe, lappathum, Gl. C.; lappadium, Gl. Cleop. fol. 59 d.; Radinope, Gl. M.M. 162 a.; rodinope, Gl. C. again. Errors for Leloðpe, *potentilla anserina*.]
- Lemre veneria, Gl. Bodl. 130, with a drawing as of Gladden. "Venearium genus "herbæ in locis humidis," Dief. Probably lemke, *brooklem*; neglecting the picture.
- Leomuc. See ðleomoce.
- Leonƿot, masc., *ladies mantle, alchemilla vulgaris*, Gl. vol. II. Cf. Cpuba leomam. *Alchemilla vulgaris*, O'Reilly's Irish Dictionary, where cpuba is paw. Not λεωντρονδιον.
- Labania, *frankincense*. Lb. II. lxxv. 5.
- Labeopn, *purgative seeds*. Gl. vol. II.; Lb. I. ii. 23, lxiii.; II. lii. 1, 2, 3; III. xli. xlii. xlvii.; Læc. 18, 19, 21, 22.
- Lychewort, *pellitory, parietaria officinalis*. "Peritoria .i. peritory or lychewort þis "erbe hæp leues lyke to ƿyoret 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.
- Lilie, 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.; Læc. 2, 9, 29, 64. Λελιον.
- Lind, gen. -e, fem., also Linde, 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. Linde, C.D. 262; H.A.B. 161. The declension in -an, C.D. 1318., and hence the form Lmben. In Islandic and O.H.G. feminine. Φιλίπα.
- Ling, *calhuna vulgaris* with *erica*. Cotgrave, Florio, Bailey, Lyng, Dansk. Ljung, masc., Swed. Lyng, neut., O. Norse.
- Lingwort, *angelica* (Bailey).
- Linypt, *flax, linum usitatissimum*. Lb. I. xxv. 1; III. lxx. Alvor.
- Liverwort, *Eupatorium cannabinum*. "Epatica aquatica," Gl. Harl. 3388; Lyte, p. 66.; Nemnich; Bailey; Kersey.
- Lithewal, "gramen d[i]ureticum," Gl. Rawl. C. 607 = Gromel, MS. Bodl. 536.
- Liðpypt, gen. -e, fem., *dwarf elder, sambucus ebulus*. Gl. vol. II.; Lb. I. lxi.; II. lxxv. 5; Læc. 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 callip "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. Hƿæfnes fot.
- Luyestice, Lubestice, Lubastice, gen. -es, less frequently -an, *Lorage, Ligusticum levisticum*. Ld. vol. I. p. 374; Hb. cxlvi. 3; Lb. I. xxxvii. 2, xlvii. 3, lxii. 2, lxiii.; III. viii. xii. 2, lxii.; Læc. 2, 4, 29, 79; Δδ. 60, 63. An importation. Λιγυστικόν.

Lungenpyrit, gen. -e, fem., *Lungwort, pulmonaria officinalis*. Gl. vol. II.

2. *Golden lungwort, hieracium pulmonarium*. Gl. vol. II.

3. *Cows lungwort, helleborus niger*. So Gl. M. See Oxnalib, and Setterwort : used as a seton to cure pleuropneumonia; Gl. Rawl. C. 607. But H. albus, Gl. Laud. 536.

Lurjæb, psyllion, herba pedicularis (Somner). A translation of ψύλλιον. Lousewort is a name found in Dutch, German, Dansk, Swedish, Kersey (1715), Bailey.

Lustmoce, gen. -an, fem., *lady's smock, cardamine pratensis*. The cpop 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 Æleomoce.

Lustþorn. C.D. 570. See þorn.

M.

Ŭæþeru, or -pe, *Madder, rubia tinctorum*. Hb. li.; vol. I. p. 397; Lb. II. li. 4. Palma christi paume dieu herba est similis archangelicæ sed folia habet maiora et plus spissa in quinque digitorum [longitudinem] stipitem habet quadratum aliquantulum nigrum. vocatur maderwort, Gl. Harl. 3388.

Felb mæþepe, *field madder, galium*. But glosses rosmarinus, Gl. Brux. 42 a. Ŭæþingc, *mint*. Durham Gospels, meþic, Luke xi. 42.

Þyrt mæþingc, *sweet basil?*, *ocimum basilike?* Læcn. 2.

Maðeðe, Maðoðe, Maðde, 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.; Læcn. 6. Aromatic and tonic. 'Αρθεύς, Χαμαίμηλον, etc.

2. *Maythen, mayweed, anthemis cotula*. Gl. vol. II. Seo Reaðe maðeþe, *anthemis tinctoria*. Lb. I. lxiv.; III. lii.

VOL. III.

Maðeðe—cont.

Þyrt maðeðe, *pyrethrum inodorum*, Gl. vol. II. "Optalmon," Gl. Cleop. fol. 71 c.

Þilbe maðbe, *matricaria chamomilla*. Gl. vol. II.

[Ŭalu in Lye is a false quotation from Gl. R. p. 42, which writes mealpe].

Ŭapulþep, -þup, -þop, gen. -þpe, 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 peableþan mapulþpe, C.D. 1151, the beating of the bounds having taken place in autumn.

Ŭape, *potentilla*, Gl. vol. II.

Ŭapubie, Mapurie, gen. -an, *horehound, Marrubium vulgare*. Lb. I. xv. 5, xvi. 2, xix. xxxii. 2, 4, lxii. 1, 2; II. li. 3, twice, liii.; III. iii. 2, ix. xiii. xiv. 1, 2, 3, xvii. xxvi. xlvii. lxiii.; Læcn. 10, 23, 26, 27, 77, 111. Πράσιον.

Marygold, *calendula officinalis*. "Solse—quium," Gl. Sloane, 5, fol. 46 b; Gl. Harl. 3388; Bodl. 536.

Ŭaseþ, a *knotty maple*, occurs probably in Ŭaseþfelb, where St. Oswald was killed. Masewyrt. "Pes columbæ," Gl. M.; Gl. Sloane, 1571. Pes columbinæ, Gl. Harl. 3388, probably *columbine*, for Ŭape is *mouse* in titmouse, colmouse.

Mause pee, *orobus*, Gl. Harl. 3388. Errum.

Ŭealpe, gen. -an, fem., *mallow, malva* and *althæa*. II. xvi. xxxiii. Μαλάχη.

Ŭepsc mealpe, *Marsh mallow, althæa officinalis*. "Hibiscus," Hb. xxxix., a malvaceous shrub, foreign. Lb. II. xxxii.; III. viii. lxiii. Cultivated by herborists on account of its supply of mucilage. "Αλθαία.

Þilbe mealpe, *malva silvestris*. Lb. II. xxiv.—fol. 80 a., as opposed to the official and cultivated sort. Μαλάχη ἀγρία.

Ŭeapsc meapgealla, gen. -an, masc., perhaps *gentiana pneumonanthe*. See Ŭeapgealla. Gl. vol. II.; Læcn. 37.

Y

Mede ratele, *rhinanthus crista galli*. See *Dysceale*.

Meobopyrt, Mebeopyrt, Meobopyrt, gen. -e, fem., *Meadow sweet, spiraea ulmaria*. Gl. vol. II.; Lb. I. xlv. 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.

Welbe, gen. -an, *orache, atriplex*. Lacn. 4, 77; Gl. Rawl. C. 607. Melde, fem. Germ. = Dutch = Meld Dansk = Molla. Swed. fem. Gl. Harl. 3388; Gl. Sloane, 5. "Arachia melde," Gl. M. *Atriplex domestica* orage or medeles, Gl. Sloane, 185. Gl. Sl. 405. Spelt meedle in Gerarde, as if the vowel were long. 'Αρραφαζός, 'Αρραφαζός, Χρυσόλδχαρον; of the last, corruptions are frequent in the gl.

Merpece, gen. -es, masc., *Marche, apium graveolens*. Hb. xcvii. with vowel dropped; vol. I., p. 878, 10, cxx. cxxvi. 2, cxxvii. 1; Lb. I. ii. 23, xviii. xxxii. 2, 3, xxxix. 2, 3, xlv. 1, xlvii. 3, xlviii. 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. Merici, archaic spelling, Gl. M.M. 153 a. Σέλιον.

Stan merpece, *parsley, petroselinum sativum*. An equivalent not employed in Hb. cxxix. An importation.

Fubu merpece, *Wood marche, sanicula Europæa*. Gl. vol. II.; Lb. I. i. 15, xxv. 1, xxxiii. 2; II. li. 3, 4; III. ii. 1, 6, xix. xxxi.; Leechd. vol. I, p. 374, 3; Gl. Harl. 3388, and so Gerarde.

Merpegealla, gen. -an, masc., *mare gall, gentiana pneumonanthe*. Lb. II. lxxv. 5; Lacn. 29; as *Wepscerpegealla*.

Metcespam, gen. -mmes, masc., the *edible mushroom, agaricus*. "Fungus vel tuber "mettespam," Gl. R. p. 43.

Millefolium, *Milfoil, achillea millefolium*. Διδ. 63.

Winte, gen. -an, fem., *Mint, mentha*. Lb. I. xviii. xxxii. 2, 3, xlviii. 1, 2; II. vi. 2, viii. xi. xli. xxxiii. xxxiv. 1, xxxvii. xxxix. liii.; Lacn. 4, 14, 89, 111; Διδ. 5, 42, 63. 'Ηδύσμος.

Winte with white blooms, Lacn. 14, *Ocimum basilicum*? "Sisymbrium - balsamint," Gl. R. 42. *Sweet basil* is balsemkruid in Dutch. *Menta romana* is wyt mint in Grete Herball (1561).

Bpocmintce, *Brookmint, mentha hirsuta*. Hb. cvi.; Lacn. 4.

Hopsamntce, *Horsemint, mentha silvestris*. Lacn. 111. Μίρδα, Μίρθη.

Speapt mntce, *ballota nigra*? Διδ. 52. See June.

Myrpe, Muppe, gen. -an, fem., *Myrrh*. Quadr. iv. 8, v. 4. Seo myrpe þæt he pær ƿa beablic, Hom. I. 116, *The myrrh betokened that he was then mortal*. Lb. II. lxxv. 3, 4, 5. Μόρρα.

Wyptra, *myrtle berries, μύρτα*. Διδ. 23.

Wistel, fem. (see *Acmistel*), English *wild basil, calamintha clinopodium* = *Cl. vulgare*. Hb. cxix. cxxxvii. 1, where the Greek is *ἐκμυον*. The ocimastrum of Fuchsins, p. 850, for it seems to be an English herb, familiar to the gl. Schneider says *ἐκμυον* is not *ocimum basilica*, Bot.

Eopðmistel, the same, by way of distinction from *Acmistel*, Lb. I. xxxvi.

Wistel, fem., *Mistletoe, viscum album*. "He growþ on trees," MS. Bodl. 536; but erroneously under "Osinum," not understanding Greek botany. 'Ιξλα.

Wisteltan, "Mistletoe," *viscum album*. "Viscerago," Gl. R. p. 43. "Vincus "misteilan," Gl. Cleop. fol. 85 d.

Wyxenplance, *Mizenplant, 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 "shne is moder of all erbia," Gl. Douce, 290.

Wolbecpn, the granular tubers of *saxifraga granulata*, the same as *Sunbecpn*, and the plant itself. Lacn. 18. "Vulnet-rum," Gl. Mone. 322 b = Gl. Brux. 42 b.

Wolegn, 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 Cabel-pypt and Higtaper. Φλόμος.

Wopbeam, 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.

Woppeçç, the same as *Seçç*, which see. Διδ. 65.

Wopu, 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 mopu, *parsnep*, *pastinaca sativa*. Gl. vol. II.

Ƴylife mopu, carrot, *daucus cariota*.

Gl. vol. II. Ƴealmopu, Lb. I. xlvii. 3.

Ƴealmopa, Ƴalbmopa, Gl. R. pp. 42, 43.

Woppypt, gen. -e, fem., moor grass, *drosera Anglica*. Gerarde, Somner, Cotgrave. See Sundew.

Seo smale moppypt, *drosera rotundifolia*. Lb. I. lviii. 1.

Wueçpypt, 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 *epagante*, *tagante*, is a corruption of *dracunculus*. Of the third sort, Hb. xiii., it is truly described as λευρόφυλλος, whatever the editors of Dioskorides may

Mueçpypt—cont.

hold concerning the genuineness of the article so intituled in his book. Leechd. vol. I. p. 380, twice; Lb. I. xxvi. xxvii. 2, 8, xxxi. 5, xxxii. 4, lxxxvi.; II. li. 8, lxxv. 1; III. viii. xxxviii. 1; III. li.; Lacn. 4, 29, 45, 47, 111, where male and female have no reference to fructification. Διδ. 52. 'Απρεμωία.

Wuppa, *Wypna*, gen. -an, fem., *cicely*, *myrrhis odorata*. Lb. I. i. 2; Lacn. 6, 12. Μυρρίς.

Wus, mouse.

[*Wus eape*], mouse ear, *hieracium pilosella*. "Pilosella," Gl. Harl. 978. "Auricola muris prona habet foliis et multa. aliquantulum pilosa. Idem est quod mouser," Gl. Harl. 8388. Name Gl. Bodl. 536.

Mouse pease, *tares*. "Orobuz," Gl. Laud. 553. "Οροβος.

Mouse tayle, *little stone cropps*, *sedum*. Turner (black letter).

N.

Næbeppypt, gen. -e, fem., *adderwort*, *polygonum bistorta*. Hb. vi.; Lb. I. xlv. 3; Lacn. 9; Gl. vol. II. In Hb. cxxxi. the account is too marvellous.

2. *Bugloss*, *echium vulgare*. "Dra-gauncia addyrworthe ys an erbe þ som manne callip dragans oþer serpentary þis erbe is like to be colour of an nadder all spraklyd." Gl. Sloane 5, fol. 13 b.

Næglae. Lb. I. xli. for *Cunæglæppe*. The Saxons cut off initial syllables of foreign words, as *Buceop*, *Womaca*.

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 pulbe næp," Gl. R. p. 44, is a mere translation.

Napb, gen. -es, Νάπος, *valerian*. Hb. lxxxi. 5, cxxxii. 3; Quad. vi. 16, where eap translates spica, which is now in this plant spike.

Nepce, Nefce, gen. -an, fem.?, *nepeta cattaria*. Hb. cxv.; Lb. I. xx. xxxii. 2, xlviii. 2, lxvi.; II. li. 3; III. xiii. xvii. xxvi. lxiv.; Lacn. 111.

Netele, Netele, worse Netel, gen. -an, fem., *nettle, urtica*. Hb. cxvi. 3, clxxviii.; Quad. v. 11; Lb. I. xxxviii. 5, lviii. 1, lxxxi.; II. xxx.; III. vii.; Lacn. 89. 'Ακαλήφη.

Seo Blunbe netele, *blind nettle, archangel; galeobdolon luteum* (yellow), and *lamiu 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 mucle poppiz netele, seo gneate netele, *the big nettle, urtica dioica*. Lb. I. xlvii. xxxvi.

Seo Reabe netele, *red nettle, lamium purpureum*. E.B. 769, 2550, without modernisms; Lb. I. xv. 5, xxiv. xxxii. 4, xxxviii. 3, xxxix. 2, xl. xlvii. 2, 3, l. 2, lviii. 2; II. viii. xxv. xxx. 2, xxxiii. li. 4, liv.; III. xxvi.; Lacn. 23, 57, 75.

Seo smale netele, *the small nettle, urtica urens*. Lb. I. xxvi.

Nihracabu, -ba [for -sceabu? and fem.? Cf. pyleape, -an], *nightshade*: 1. *atropa belladonna*; 2. *solanum nigrum*; 3. *solanum dulcamara*. Tradition. "Strumus vel uva lupina nihtreaba," Gl. R. p. 41, where strumus is *datura stramonium* with its black cherry, and uva lupina is *A. belladonna*.

Noeblede, Nesebledeles [Niesblæð, *sneeze leaf*], *sneezewort, Achillea ptarmica*. But popularly, *A. millefolium*, and so Gl. Harl. 3388. MS. Ashmole 1431. fol. 35 c.

O.

Oke appell, *oak apple, galla*. Gl. Harl. 3388. Κηκίς.

Oleastrum þ ír pilbe elebeam, *oleaster, that is, wild olive tree*, Lb. I. xxxvii. 2. Olijatrum, *alexanders, smyrnium olusatrum*. Hb. clxxiii. 3; Lb. II. xxxiv. 2. 'Ἰπποστόλιον. 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. lxxviii.; II. liii.; III. xxvi.; Lacn. 12, 14, opppan, 23, 60. Δάκτωρ.

Fen omppe, *water dock, rumex aquaticus = hydrolapathum*. Lb. I. xxxix. 3.

Sunð omppe, *rumex maritimus*. Lb. I. xlvii. 1.

Onpeb, Gl. vol. II.

Ontpe, Antpe, gen. -an, *rqdish?, raphanis sativa*. So read Mone. Gl. 322 a: this entry does not appear at all in the other collation. Gl. Brux.; Lb. I. xxxi. 7, xxxii. 2, where it occurs with omppe, 4, xxxviii. 7, xxxix. 3, xlviii. 2, lviii. 2, lxxxiii.; II. li. 3, liii.; III. xiii. lxiv. lxviii.; Lacn. 39, 62. Παράσις.

Opensep, *medlar, fruit of the mespilus germanica*. Gl. R. p. 46. Μέσπυλον.

Opoctame, *artemisia abrotanon*. Lacn. 29. See Appotane. 'Αβρότανον.

Orfgebrðe *erbitum* (which seems to be the same word), Gl. Laud. 567. Orf is *cattle*.

Opþane, *origanum vulgare*. Hb. cxxiv. clvi. 2; Lacn. 4; Διδ. 16. 'Ορείγανον.

Oxeve; Oxes eye glosses butalmos, Βουφθαλμον, in MS. Bodl. 130. *Chrysanthemum?*

Oxtongue, *lycopsis arvensis*. "Buglossa." MS. Bodl. 536; gloss in MS. Bodl. 130.

Oxanslyppe, gen. -an, *oxlip, primula elatior*. Lb. I. ii. 15; Lacn. 42.

Oxnalib, neut., *oxheal*, *helleborus fatidus* and *viridis*. Lb. I. ii. 21, x. Otherwise, *setterwort*. "The same thrust into the cares 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 cares. 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 venomous infection of the bodie. Therefore assoone as any strange or sodden grieve taketh the cattell, the people of the country 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 means 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, *Palmtreop*, *the palm*. Gl. R. p. 46. *Φαίλιξ*.

Panic, gen. -es, *panicum*. Διδ. 51, 54, 63. *Κήρυκος*?

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.

Pepsoctreoy, *a peach tree*, *persica vulgaris*. Gl. R. 46. *Ι.ε.ρ.έα*.

Petepsalie, *Petop*-, 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. *Ἄπον*.

Pintreoy, *a pinetree*, *pinus*. Lb. II. xxiv. lix. 10; Διδ. 16, 51. *Πεύκη*? *Περίβα*?

Pmhnutu, fem., pl. hnyte, Lb. II. ii. 2, *nuts of the stone pine*, *pinus pinea*. *Πινύλις*. *Pintpypenum hnutum*, Hb. cxxxiv. 2.

Pipeneale, *pimpernel*: 1. *sanguisorba officinalis*; 2. *poterium sanguisorba* (Lyte, p. 153, Cotgrave, Florio); 3. *anagallis* (Lyte, p. 63, Cotgrave).

Pipop, Pipep, Blac pipop, gen. -es, *pepper*, *piper*, *Πέπερι*, *piper nigrum*. Hb. lii. 2, xciv. 14, clx. clxxxiv. 3; Quadr. v. 4; Lb. I. viii. 2, xxi. xxiii. xxxii. 2, xxxiii. xxxvi. xxxix. 3, xlvii. 1, 2, l. 2, liv. lviii. 3, lxviii.; II. ii. 2, iii. vi. 1, 2, masc., vii. xii. xv. xxiv. xxv. xxx., blac p., p. 234, line 2, xxxix. xlv. li. 3, lii. 1, liii. lix. 6, 8, 9; III. ii. 6, 89, 111; Διδ. 15, 34, 36, 50, 51, 63; Ld. vol. I. p. 374, 2, 376, 4, p. 380.

Lang pipop, *long pepper*, *piper longum*. Lb. II. vii.; Dioskor. II. 189.

Pypetpe, Pepetpeo, Pepetpo. gen. -an, *bertram*, *pyrethrum parthenium*. Ld. vol. I. p. 376; Lacn. 12; Διδ. 50. *Παρθένιον*.

Ppyge, Ppyge, gen. -an, fem., *pear tree*, Fr. *poirée*, *pirus communis*. Æ.G. p. 5, foot; Gl. R. 46; C.D. 570. Ppygtun, C.D. 129, and several Pirtons. *Ἀπίος*.

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. *Πιός*.

Plumtreoy, gen. -es, neut., *plum tree*, *prunus insititia*, Gl. C. fol. 49 a.; Lb. III. v. Plumleba, Lb. II. xxx. 2. Plumsep for seap, Διδ. 49. An importation. *Κοκκυμυλία*.

Pollegie, Pollene, gen. -an, *pennyroyal*, *mentha pulegium*. Hb. xxi. 4; Lb I. lxiv.; II. lxv. 5; III. xv. xxx. xxxvii. xli. lxiii. lxv. lxix. 3, lxx. 1; Lacn. 2, 14, 29, 40, 65, 69, 70, 87, 88; Δδ. 30, 51; Ld. vol. I. p. 374, 1, p. 380. ΒΑηχέ, Γλήχων.

Popell = cokell. Gl. Harl. 3388, in *Nigella*, etc.

Popis, poppy, *papaver*: understand *Þpic popis*, *P. somniferum*, as Hb. liv. cvi.; Lb. I. lxxxii., suðerne p.; II. xxiii. xxxii. Μήκων.

Baso popis, scarlet poppy, *papaver rhæas*. Gl. Brux. 40 a.

Pop, gen., *Poppes*, *leek*, *porrum* (Lat.), *allium porrum* (Bot.). Lb. I. xxxv.; II. vii. xxx. 2, lvi. 4, lix. 9. Ππόρον.

Pputene, *artemisia abrotanum*. Lb. II. xxxiii. 'Αβρότανον.

Þpriet, gen. -es, *privet*, *ligustrum vulgare*. See *Þprietes globan*, Chron. 755, and *Privet* five miles N.W. Petersfield. Hardly Κήλαστρος.

R.

Rædic, Hwædic, gen. -es, masc., *radish*, *rhapanis sativa*. Ld. vol. I. p. 382; Lb. I. xxi. xxxvi. xxxix. 3, xlv. 1, xlvi. 2, xlviii. 2; II. vi. xxvii. xxviii. li. 3, 4, lv. 2, masc. lix. 13; III. xi. xiv. 2, xxvi. xxviii. xlviii. lvii.; Lacn. 12, 23, hp. 24, 25, 28, 29, 35, 43, 52, hp. masc., 59, 73, 77, 89, suðerne, 115. An importation. Ραφανίς.

Ragu, Rage, *lichen*, Δειχην. Gl. vol. II.; Lb. I. xxxviii. 8, slahþornpage, lxiii. lxviii. Bepcþago, II. li. 3; III. lxii.

Ragworte, *senecio jacobæa*. "Ragworte" oþer flyfo berthe yelowē flouris like "tansy and stynketh foule," Gl. Sloane 5, fol. 46 a.

2. *Orchis*. Lyte, p. 249.

Ramejan, *ramsoms*, *allium ursinum*. See Þpamsan.

Ramgealla, Þpamgealla, Gl. vol. II, *menyanthes trifoliata*. Lb. I. li. lxv. 1.

Ramnes fot, *ravenafoot*, *ranunculus gramineus*, and *acris*. For Þpæmnes 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. Βαρύχιον.

Ratele, Medratele. See Þpætele. Quercula in gl. is Χαμαίδρις.

Reob. See Þpæob, *reed*.

Ribbe, gen. -an, fem., *ribwort*, *plantago lanceolata*. Hb. xxviii. xcvi. 1; 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; Lacn. 12, 29, 55; vol. III. p. 292. Gl. Harl. 3388. 'Αρνόβλωσσον.

Ryben. Gl. vol. II.

Ryge, Ryge, gen. -es, *rye*, *secale cereale*, Lb. I. iv. 6; lyge, Gl. Mone. 322 b, and Gl. Brux. 42 b; pyga, Gl. M.M. 162 b; ryge, Gl. C. fol. 57 a; Gl. Land. 567.

Risce, Resce, Rixe, gen. -an, gen. pl., *pixena*, *picca*, also, dropping vowel, *Ræsc*, *Risc*, a *rush*, *juncus*. Hom. II. 402; pefce, Gl. Iul. A. 11. fol. 125 b, where *pusc* is in the St. Johns copy; *pixum*, Exod. ii. 5; *picca*, Lb. II. xxxii.; *earixena*, Δδ. 52; *Risc*, Gl. R. p. 42; *pæsc*, Gl. C. fol. 47 b; *Æpisc*, Gl. R. p. 42; *Eapisc*, Gl. R. p. 42. Σχοῖνος.

Rodewort, Rodelwort, Ruddis, *Rodes*, *calendula officinalis*, *marygold*. "Solsequium Rodelwort oþer marygoldys," Gl. Sloane, fol. 46 b.; Gl. Harl. 3338.; Gl. M., in *Calendula*.

Romanisc þunb, *cinnamon*. Ld. vol. I. p. 376. 4.

Rore, gen. -an, *rose*, *rosa*. Hb. c. 2, ci. 3, cxxxix. 3, cxliv. 4, cxlvii. 2, clviii. 6, clxix. 3, clxxi. 3; Quad. ii. 15; Lb. II. ii. 2, xxxii. lvi. 4; Lacn. 59, 89; Ld. vol. III. p. 144.; Gl. R. p. 39. Ρόσον.

Rowan tree, the service tree, *sorbus* or *pirus aucuparia*. See Synpe. 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. Skaldskaparmal. vol. I. p. 288, and what follows; also p. 334; also vol. II. p. 483. "Oa.

Rube, gen. -an, *rue, ruta graveolens*. Hb. xci.; Lb. I. i. 2, i. 8, xvi. 2, xviii. xix. xxi. xxxix. 3, lxiv. lxxi.; II. iv. v. vi. 1, viii. xi. xviii. xxii. xxiv. xxviii. xxx. 2, xxxii. xxxiii. xxxiv. xxxix. 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; Δδ. 9, 13, 16, 17, 23, 36, 60; Hb. lxxxi. 5; cxxxi. 2, clii. 1, where it translates πηγανον, clxxx.; Ld. vol. I. p. 374, 3. Πηγανον.

Rubmoln, 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. 'Ελδρη?

Sæpaup, seaweed, *fucus*. "Alga," Gl. R. p. 42. poap, Gl. M.M. 153 b, corrected.

Sæpepie, Suðepige, gen. -an, fem., *savory, satureia hortensis*. Gl. vol. II.; Lacn. 29, 111.

Sajne, Sajnæ, Sabina, Sajene, 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; Δδ. 15. Βραβύς.

Safran, saffron. See Croph. Δδ. 23.

Salue, Sealnie, gen. -an, *sage, salvia*. Hb. clii.; Lb. I. xxix. xxxii. 4, xlvii. 3, lxii. 2; II. xv. 2, lxv. 4; III. lxii. lxxi. lxxii. 2; Lacn. 4, 12, 14, 29, 59, 64, 89, 111; Δδ. 63. An importation. 'Ελε-λίσφακον.

Saltwort, *salsola*. Cotgrave in Salicor.

Scalefærne, *ceterach officinarum*. Turner.

[Scalbhyylas vel sonbhyyllas, *alga*, Gl. C. Scalbhulas, *paupilius*, are errors. Seelb-hyyelas, *fruteta, thickets*, occurs in G.D. See Gl. M.M. 153 b, and Seelban cþunble in HID. fol. 16 a.]

Scamonia, *scammony, succus induratus convolvuli scamoniæ*, from Aleppo. Lb. II. lii. 3. How tested, II. lix. 4. Σκαμωνία, Σκαμμωνία.

Schokke, *brankursine, acanthus*. Gl. Rawl. C. 607.

Skirewit, *rocket, eruca sativa*. "Eruca," Gl. Laud. 553; Gl. Rawl. C. 607; Gl. Sloane, 5. fol. 50 b, corrected. It is a mustard. Others otherwise.

Scrubgrass, *equisetum*, employed to polish fire irons. Dickinsons Gl.

Se holy, sea holly, *eryngium maritimum*. Gl. Sloane, 5. Sea pistel, Gl. Harl.

Se needles, *erodium moschatum*. "Acus" "muscata .i. se nildis (so) folia multa" "et fissa habet, florem indum et subru-" "brum fere crescit sicut malum terræ." Gl. Rawl. C. 607.

Sealh, Salh, Seal, gen. -es, masc., the *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. Olovñ.

Read 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.

Colhxreog, which see. It shews secg and carex to have different limits.

Secg—*cont.*

Domopprecg, "hammer sedge." See Domoppyr, also Gl. vol. II.

Mopsecg, "moorsedge," any sedge. Δδ. 65.

Reað secg, "red sedge," Lb. I. xxxix. 3.

Selƿæte, 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.; Δδ. 10, 16; Gl. R. p. 43. Nāru, Σίραρι.

Seoronleafe, tormentilla. Hb. cxviii.

Setterwort, *helleborus niger* and *H. viridis*. See Oxnalib. "Elleborus albus," Gl. Rawl. C. 506.

Sibepape, zedoary, the root of *kampferia rotunda*. Lacn. 4, among foreign drugs.

Sigelhpeoppa, -ƿe, gen. -an, masc. and fem.; if the later English idea were the same as the earlier, this would be the marygold. From Solsequium the French have Soulsi, the marigold, and soulsi aquatique, lysi-machia. Marygold has also the "round seed." A yellow flower seems agreed on in the earliest gll. Hb. I. cxxxvii.; Gl. vol. II.; Lb. I. xxxviii. 7, fem., xlv. 2; III. viii., masc., xxxii. xxxiii. 1; Lacn. 29; Gl. Cleop. fol. 36 a.

Sigle, gen. -an, rye, *secale cereale*. Lb. I. liv.

Sigsonte, Gl. vol. II.

Sylbeam, C.D. 570, and the reading of the MS. = Sealh?

Sylfhele, *selfheal*, *sanicula*, Gl. Dun., Bailey. Prunella in modern books.

Sinƿulle, gen. -an, houseleek, *sempervivum tectorum*, also *sedum*. Gl. vol. II. cxv.; Lb. I. iii. 11, xxxi. 3, xlvii. 3; II. xii. lix. 14; III. lx.; vol. III. p. 292.

Singpene, gen. -an, fem., *singreen*, *sedum*. Gl. vol. II.; Hb. xlix.; Lb. I. viii. 2, xv. 2, xxxii. 4, xxxvi. xxxviii. 5, 6, xl. xlv. 2, lxxiv.; III. lx. An ælƿuov.

Syppe, gen. -an, fem., Syppteop, the service tree, Lat. *sorbus*, *pirus domestica*, Bot., very rare in England, and *pirus aucuparia*, Bot., very common. C.D. 118; C.D. vol. III. p. 379; C.D. 1134; C.D. vol. VI. p. 234; H.A.B. vol. I. p. 98.

The Bot. affix the name of "true service tree" to the *pirus domestica* only. Yet our best authority, the founder, after the wort gatherers, of this science, Theofrastus, speaks expressly of "Oa" which have the fruit round, as in *pirus*, or rather *sorbus aucuparia*. "They differ," says he, "in the fruits; some produce a round, some a prolonged, some an egg shaped fruit." Thus his definition is not limited to the *pirus* or *sorbus domestica*, but includes the *aucuparia*. At the same time he excludes the *pirus aria*, *P. terminalis*, and any other such by his strict description of the leaf. The "Oa" whether male or female has a leaf with "the leafstalk long and sinew like; the leaflets spring in rows from the sides of the leafstalk, like fins, so that the leaf being one, it has lobes divided down to the leafstalk; moreover the several leaflets are distant from each other a somewhat considerable distance; and the tree sheds its leaves not partially, but the whole finny series at once." . . . "All have, at the extremity of the leafstalk, one odd leaflet, so that the whole number of leaflets makes an odd number." Theof. ed. Schneider, p. .

By these words this author draws a distinction between the service and pear families, which modern observers have overruled. Yet it is clear, that by ancient authorities, the *rowan tree* was a *service tree*, as well as the rare *pirus domestica*, and the whitten tree was not.

[Sussas, C.D. 406. = vol. VI. p. 232, not to be confounded with the Susca of the gll., which is chisel.]

Sipapbes ƿƿƿ, *siwards wort*, *sanicula Europæa*. Ld. vol. III. p. 4, note.

Slahþorn, gen. -es, masc., *the sloethorn*, *prunus communis*, var. *spinosa*: otherwise *the blackthorn*, "spina nigra" of gl. Slah is the fruit, as in the present volume, not the wood. Lb. I. xxxvi. xxxviii. 11, xlv. lxi. 2, lxviii.; II. li. 3; III. xxxix. 1, xlvii.; Lacn. 85. Slachþ, Gl. M.M. 159 b; slagð, Gl. C. fol. 43 a. As late as Gl. Harl. 3388, a paper MS., we find "Acasia est succus prunellarum" ([im]maturarum, greneslane wose" (þpenpa slana pos).

Slapje, 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.

Slrce, *cyclamen hederifolium*. Hb. xviii., etc.

Smepungpypt, *a mallow*? The mallows are good vulneraries. "Crispa," Gl. R. p. 41. "Malua cpupa," Gl. Iul. fol. 125 a, and St. Johns. See the following.

Smepopypt, "*aristolochia*." Hb. xx.; Lb. I. lviii. 2.; III. xlvii.; Gl. vol. II.

2. "*Mercurialis*," Gl. vol. II. Add Smerdok mercurialis, Gl. Rawl. C. 607.

Neither of these plants have any smeariness about them.

[Smðstpeo, Gl. C. fol. 57 a.; Cf. Gl. M.M. 163 a, is chisel.]

Softe, *verbascum thapsus*. Gl. Harl. 978.

Solosece, *heliotropium Europæum*. Hb. lxxvi.; Gl. vol. II.

Solsequium. Lacn. 4. See Sigilþeopja. Solsequium is marygold, MS. Lambeth, 306; an interpretation against which Turner rightly protests.

Sorell, *rumex acetosa*. "Oxylapatium," Gl. Rawl. C. 506.

Sparuþwe tonke, *sparrow tongue*, *polygnum aviculare*. "Centodium" for Centitinodia, 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.

Spepepypt, *spearwort*, *ranunculus flammula*? MS. Bodl. 536; in Gl. vol. II. perhaps means *sagittaria*, but Lyte, p. 495, like all others, makes the flowers yellow.

2. *Inula helenium*. Hb. xvii.; Gl. vol. II.

Spewing wort, *asarum Europæum*. Gl. Arundel, 42.

Sppacen, *black alder*, *rhamnus frangula*. Gl. vol. II. In Brabant Sporekenhout (Dodoens).

Stæþpypt, *statice*. Gl. vol. II.

Stancpop. gen. -es, *stonecrop*, "*stone wort*," *sedum*. All. Crassula, Gl. Rawl. C. 607, from the thick substance of the leaves. See Fuchsius, p. 760; Lyte.; Gl. Sloane, 5, fol. 50 a. Lacn. 110.

Stanwort, *linaria cymbalaria*. Lyte. p. 88. It haunts walls.

Stanche, *capsella bursa pastoris*, Gl. Rawl. c. 607, being esteemed a blood stancher in bloody fluxes. See Lyte, p. 89; Gl. Sloane, 5, fol. 52 d. Stancheblod, MS. Arundel, 42.

Standerweks, Standweks, *orchids*. "Satyrion," MS. Bodl. 536. "Venerem, "etiam si omnino manu teneatur radix, "stimulari" (Plinius). So Petron. Satyr. viii. xx. "Standilwelkis," Gl. Sloane, 5, fol. 50 d. So Gl. Sloane, 135, fol. 111 b. Correct Gl. Harl. 3388 in Saturion.

Stedrewort, *cowslip*. "Pygla maior .i. "pygyll or stedrewort . . . it "wyl make a mon to have lust to wo-"mon." MS. Bodl. 536.

Sterwort, *starwort*, *stellaria*. Gl. Laud. 553.

Sticwort, *stichwort*, *stellaria*. See Æpel-þepðungpypt, Gl. vol. II.

Stume, *nettle*, Lacn. 45; a name referring to its caustic qualities. The Latin *Urtica* is the same thing as *Vstica*, and the Bot. call it *Urtica urens*.

Striðe, *nettle*, Lacn. 45 ; a name referring to the stout hempy fibres of its stem.

Stoansuke, *parsley*. Gl. Harl. 978.

Strælpypst, doubtful. Gl. vol. II. ; Lb. I. xxxviii. 9.

Stræapbeþian, *strawberries*, sometimes put, Lacn. 2, for the plant *Stræapbeþian* pise, *Fragaria vesca*. Hb. xxxviii. ; Gl. Harl. 3388 ; Lb. III. xli. lxiii. ; Lacn. 4, 14, 29.

Stubwert, *oxalis acetosella*. "Alleluia. "panis cuculi. i. wodesure. i. stubwert," Gl. M. Lyte, Gerarde. Stub is a small stump, and a piece of ground full of such stumps, a recently cut copse. Gl. Sloane, 135 ; Gl. Harl. 3840.

Sugeþistel, *sow thistle*, *sonchus oleraceus*. MS. Bodl. 130, 536.

Sunbecorn, gen. -es, neut., *saxifraga granulata*. Hb. xcix. ; Lb. III. xx. lvi. ; Lacn. 18 ; Gl. vol. II. ; Gl. R. p. 41.

Sunbeap, *sundew*, *drosera*, "most covered "with Dew when the Sun lies hottest on "it." Cotgrave in Rosée.

Sunnan corn, *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 *oralis*. Lb. I. xliv. lviii. 2 ; II. li. 3.

Geaces supe, *laccasupe*, *cuckoo sour*, *oxalis acetosella*, a trefoil. "Trifolium," Gl. R. p. 39 ; Lb. I. xliv. 2 ; III. xlviii.

Wonnes supe, *rumex acetosa*. Lb. I. li. *Faba supe*, *oxalis a*. Gl. M.

Supeþne þund, *cinnamon*. Gl. Dun. *Kivd-muor*.

Supeþne þubu, *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. *Múcnys*.

Spaþe pypst, unknown. Gl. vol. II.

Spegles æppel, *beetle nut*? Gl. vol. II. ; add. Lb. II. lxx. 5 ; III. ii. 4, 6, xiv. 1 ;

Spegles æppel—*cont.*

Διδ. 49. In Gl. Sloane, 146, we find "Arsenicocistis spelles æppel," of which I could make nothing. The leaves *φύλλα*, of the *piper betle*, are chewed in India.

Swines fennel, *hogweed*, *peucedanum officinale*. Gl. Laud. 553. *Πευκίδανον* or -os.

Swines grass. 1. *Quitch*, *tritium 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, Tæal, *teazle*, *dipsacus*. If under cultivation, *D. fullonum*. *Δίψακος*.

Fulbe tæsel, } *Dipsacus silvestris*.
Fulþes tæsel. } Hb. clvi. ; MS. Harl. 3388.

[Teappan tpeop. C.D. 1142 ; H.A.B. vol. I. p. 116. Not, perhaps, a specific name.]

Tepeþintina, *turpentine*, from the *terebinthus*, considered as a wort. Lb. II. xxx.

Teterwert, *celandine*, *chelidonium majus*. 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.

[*τπαλγα*. MS. Cot. Iul. A. 11, fol. 126 a ; printed *twaltiga* in Wright's Glossaries. Read *palmpæga* from the St. Johns copy].

Tunglanspypst, *white hellebore*, *veratrum album*. Gl. vol. II.

Tuningspypt. See Tungulnpypt. Lb. I. xxviii.

Tunsingpypt. See Tungulnpypt. Hb. cxl.

[Tylæare, Tylblæde,] *twayblade*, orchis *bifolia*, against Gl. Dun.

U.

Uman. Lb. II. lvi. 1. Read hunan?

Uvovotpæbbe, *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 Appolligonus, Gl. Dun. "Proserpinaca is Germ. Wäg-grass or Wägdritt," says Humelberg in his edition of Apuleius. The galiums will not bear the tread. Πολύγονον.

Uouelle, *wolde*, *reseda luteola*. Germ. Wouw. Lb. II. li. 3.

Up, *yew*. MS. St. Johns, Oxon. 154. See Cop.

V.

Valeriana, gen. -an, *allheal*, *valerian*. Lacn. 4; Δδ. 63.

Vica peruca, *periwinkle*, *vinca*. Lacn. 29. See Fica.

Vulago, *asarabacca*, *asarum Europæum*. Δδ. 62; Gl. Rawl. C. 607, corrected by itself; Gl. Harl. 8388; Gl. Sloane, 664. 'Ασάρον.

W.

Wab, 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. 'Ιωρaris.

Wæcepypt, *waterwort*, *callitriche verna*? Hb. xlviii. *Callitriche*, 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.

Wælpyppt, Wælpyppt, 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 ellenpypt, *elderwort*, as a synonym.

Wæbe berge, "*madberry*," *veratrum album*. Hb. cxl. Στρέχνος μαδικός of Dioskorides. "Elleborus, poebe berge," Gl. C. "Helleborus .i. yediberige," Gl. Laud. 567, so.

Wægbæbe, gen. -an, fem., *waybroad*, *plantago*. Hb. ii.; Lb. I. xvii. 3, xxvii. 1, 3, xxxii. 3, 4, xxxiii. xxxvii. xxxviii. 1, 2, xxxix. 3, xlv. 1, 3, xlviii. lviii. 2, lxii. 1, 2, lxv. lxix.; II. ii. 2, xxvi. xxxviii. liii. lvi. 2, 4; III. i. vi. viii. li. liii. lxxi.; Lacn. 6, 12, 45, where it is mother of worts, 59, 75, 115; Δδ. 15, 19, 66. 'Αρνόγλωσσον.

See pure wægbæbe, *the rough waybroad*, *plantago media*, formerly *P. incana*, hoary *P.* in Flora Britannica. Lb. I. xli.; II. lxv.

See smeþe wægbæbe, *the smooth waybroad*, *plantago maior*. Lb. III. lxii.

Wenpypt is of two sorts, as below. Lb. I. vi. 6, xx. two, xxvi. 7, lviii. 2; III. xiii. xiv. 2, xxx. xlix.

See cluyhtce p., *the bulbed wewwort*, *ranunculus ficaria*, bulbed and acrid. Lb. I. lviii. 1, 2, lxii. 1; II. li. 3, where cluyhtan is truly printed, lii. 1, where it grows on old lands, liii. lv.; III. xxxi. xli. twice; Lacn. 25, 35.

Ʒenpyrre—*cont.*

Seo *cneohƿte* *penpyrre*, "*the kneed wenwort*," probably *coronopus ruellii* or *wartwort*; covered with warts and wens, and full of knots. Lb. I. lxiv.

Seo *smale penpyrre*, Lacn. 40.

Ʒeoce, 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 ecclesie implevit aqua, atque ex more in medio papyrum posuit, quas allato igne succendit, sicque aqua arsit in lampadibus ac si oleum fuisset." Gregorii Dialogi, I. 5. *He filled all the church lamps with water, and put a wick in the middle, then he fetched fire and lighted them, and the water in the lamps burned as if it had been oil.* So *papyrus* means *wick*, *peoce*. And "flag" or *rush* also the paper made of it," is a puerile error].

Ʒeoðobend, *withywind*, *convolvulus*. Lb. III. viii. See *Ʒububend*.

ƷerƷulu, *the crab*, fruit of the *Pirus malus silvestris*. Lacn. 45. Now called *Varrjus*, in Halliwell Wharre.

Ʒernmob, *Ʒernemob*, *Ʒernmob*, 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., lxxv. 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 *hapa p.*, *the hoary wormwood*, Lacn. 43; *pyrmod*, 71, 72, 77, 111; *Διδ.* 27, 52, 57, 60, 63. An importation. *Ἀψίνθιον*.

Ʒernmob—*cont.*

Se *Ʒula* *Ʒernmob*, *foul wormwood*, *artemisia campestris*. Lb. III. viii.

Suðerne Ʒernmob. See above.

Weyhore, *filago*. Gl. Sloane, 5, fol. 5 b.

Ʒilbe 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*.

Ʒilg. *Ʒelig*, gen., *peliges*, *pelies*, masc., *willow*, *salix*. Lb. I. lxxxvii. 1, 2; Lacn. 12; H.A.B. vol. I. p. 220; masc. C.D. 655. *Ἰρέα*.

Ʒyllecæpre, see Gl. vol. II., but overrule these testimonies. See *Cæpre*.

Ʒunbelscreap, gen. -es, neut., *windle straw*, *cynosurus cristatus*, *agrostis spica venti*. Gl. vol. II.

Ʒingeapb, properly *vineyard*, used for *vine*. Math. xxi. 39; G.D. fol. 170 a, fol. 156 a.

Blac Ʒingeapb, *black bryony*, *tamus communis*. "Brabrasca vel ampelos male" [*ἄμπελος μέλαινα*]. Gl. R. p. 39.

Ʒilbe Ʒingeapb, *wild vine*, "*labrusca*." Gl. R. p. 39, so MS.

Hƿit Ʒilbe Ʒingeapb, *old man's beard*, *clematis vitalba*. "Brionia vel ampelos leuce, g." [*ἄμπελος λευκή*, Græce], Gl. R. p. 39.

Ʒintreop, 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*.

Ʒip, *Ʒintreop*, *myrtle*, *myrtus*. Gl. Cleop. fol. 61 c; *Ʒip* with accent, fol. 82 a; *uup*, Gl. C.; Gl. M.M. 159 a, corrected; Lb. I. xxix. 2, xxxvi. xxxviii. 11; III. xxxix. 1. *μύρτις*, Lacn. 12, 29. *Μύρτος*.

Ʒyrmpyrre, *wormwort*, *sedum album* or *villosum*. Lb. I. xxxviii. 6, xxxix. 3, lvii; III. ii. 5.

Ʒistle, *a hollow reed of any sort*, *fistula*. Gl. Cleop. fol. 11 b, 81 b, for *avena*; but in the Vergilian sense, "*musam* " *meditatis avena*."

Fistle—cont.

Ƴubu pistle, hpistle, a hemlock stem, *cicuta caulis*. Ƴobe p. cicuta, Gl. Mone. Gl. M.M. 156 a; Gl. C. Æ.G. p. 9, line 25. Ἡρίρη.

Ƴitmares pypc. Gl. vol. II.

Ƴiðe-, Ƴiðopmbe, gen. -an, withywind, *convolvulus*. Gl. vol. II. Ƴiðpmbc, Gl. R. p. 46. Caprifolium, weþerwynde, Gl. M.

Ƴiðg, gen., piðies, masc., a withy, *salix*. Lb. I xxxvi. xxxviii. 11, lxxiv.; C.D. 487, 703; Gl. R. p. 48. 'Iría.

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.

[Ƴocþeop, C.D. 595, for poþe tpeop, crooked tree.]

Ƴpætte, gen. -es, crosswort, *galium cruciatum*. Gl. vol. II.

Ƴuba, gen. es, masc., wood. 1. *Lignum*. 2. *Silva*. 3. *Arbor*.

Suðepne pubu, southern wood, *artemisia abrotanum*. Gl. R. p. 44. 'Aðpótavor.

Ƴububend, 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.

Ƴubupille. See Cepuille.

Ƴubu lectpic, masc., wood lettuce, *lactuca scariola*. Hb. xxxi.; Lacn. 2; Gl. vol. II.

Ƴubupore, hpore, gen. -an, *asfodelus ramosus*. Hb. xxxiii. liii.; Lb. I. viii. 2, xxi. xxxvii. 1, xxxviii. 6, xlv. 2; III. xxix. xxxii. xxxiii. 1, 2; Lacn. 5, 12, 29, 69, 111. 'Aσφόδελος.

Ƴubupore, hpore—cont.

2. Woodruff, *asperula odorata*. Gl. vol. II. See Woderoue.

Ƴubupose, woodrose, *rosa canina*. Gl. vol. II.

Ƴubupeaxe, gen. -an, woodwaxen, *genista tinctoria*. Lb. I. xxiv. xlvii. 2; III. xxx., where pubupeax is truly printed as in MS. Lacn. 29, which see, 40, peobup. 41, 43.

Ƴubu þistel, wood thistle, *cnicus lanceolatus*. Hb. cxi.

Ƴulres camb, wolfs comb, *dipsacus silvestris*. Hb. xxvi. The cultivated sort was till lately used to comb the nap of cloth.

Se þyaba pulres camb, glosses Camemelon alba, Gl. Brux. 41 a; it is probably *fullers teazle*, *dipsacus fullonum*.

Wulves fist, *lycoperdon*. "Fungus," Gl. Harl. 978. Παρδείν is not the exact idea, but βδέιν.

Ƴulres tæsl, wolfs teazle, *dipsacus silvestris*. As wolfs comb.

Wulnes tuers, "camelio alba," Gl. Laud. 567. Here occurs the broad word tceop. See Quad. viii. 8. The teazle is doubtless meant.

Ƴupme. Gl. vol. II. "Luto pupmaman," so, Gl. Cleop. fol. 57 d, 107 a. "Murice" "pypman," fol. 95 a.

Feltpupma, "origanum," Gl. Cleop. fol. 71 c, for felb-.

Ƴupmille, Ƴupmele, "origanum uupmilla." Gl. M.M. 160 a; Lye; Gl. Laud. 567.

p.

þeoppypc, þyoppypc, ploughmans spike-nard, *inula conyza*. Gl. vol. II.; Lb. I. xxxii. 4; III. xxx.; Lacn. 40.

þypne, gen. -an, fem., a thornbush, *dumus*. Seo blace þypne, the blackthorn, sloethorn. C.D. 1368; Exod. iii. 2, 3, 4; C.D. 1218.

pypne—cont.

Gatēpypne, *the cornel, cornus sanguinea*.
The same as Gatēpneop. 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.
pistel, pistil, gen., pistles, *thistle, carduus*
nicus.

Milk thistell, Gl. Harl. 3888, under
Lactuca agrestis. Sonchus oleraceus.

Se sceapē pistel, *the sharp thistle*.
Lb. III. xii.

ƿudu pistel, any sort wild. Lb. III.
lxx. 2; Lacn. 39.

ƿulpes pistel, perhaps as ƿulpes tæsl.
MS. Laud. 553.

ƿurepistel, ƿupistel, *sow thistle, son-*
chus oleraceus. "Lactuca," Gl. Cleop.
fol. 56 a; Gl. MM. 158 b; Gl. C.; Lb.
III. viii.

ƿopn, 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.

ðægðopn. See H.

Lusðopn, *the spindle tree, euonymus*
Europæus, though not spiny. Luizen-
boom in Dutch (Nemnich). C.D. 570.

ƿeoce ðopn, *a wick elm not grown*
beyond a bush, ulmus montana in arborem
non erecta. C.D. 1265, etc.

ƿereðopn, ƿepanðopn, gen. —es, masc.,
buckthorn, rhamnus cathartica. Ramnus
ðeoƿeðopn, Gl. C. fol. 52 d; theban

ðopn—cont.

thopn, Gl. M.M. 162 a; thethora, Gl.
Harl. 3888; Gl. vol. II.; Lb. III. viii.
lxiv. lxvii.; Lacn. 82.

Thorow wax, *bupleurum rotundifolium*,
because the stems grow through the
leaves.

ƿpuleƿe, *a trefoil, trifolium*. Gl. R. p. 39.

ƿung, pl. —as, masc. 1. *Any poisonous*
plant. 2. *Wolfbane, aconitum*. Gl.
M.M. 153 a; Gl. R. p. 43; Gl. Cleop.
fol. 7 c; Lb. I. xxxii. 4, lxxxiv. þone
mælan þung, lxxxvii.; II. li. 2; III.
xxvi. xxxix. 2. The frequent gloss Coxa
is an error for Toxa, which stands for
Toxicum, *poison*. 'Ακόνιτιον.

ƿunopclæƿne, gen. —an, fem., *thunder clover*.
Gl. vol. II.; Lacn. 2; Leechd. vol. I.
p. 374, 1.

ƿunoppypn, *thunder wort, sempervivum*
tectorum. Gl. vol. II.; Lb. I. xlvii. 2.

[ƿup or ƿun, Gl. Cleop. 82 b, *rubus*, an
error for þopn, or ƿypne.]

3.

ƿekysters, *itchers, orchids*. MS. Bodl.
178, 536; Gl. Arundel, 42. Satyrion,
Gl. Sloane, 5, fol. 50 d. Cf. *Sarruplaeis*.
Set down for Arum maculatum in Gl.
Rawl. C. 506, under I. So by one hand
in Gl. Harl. 3888, under *Pes vitalis*; but
also under *Saturion*, "vekesters."

ƿek pintel. Gl. Sloane, 5. See Cuckoo
pint.

GLOSSARY.

GLOSSARY.

A.

- Aægemoce**, *egg mixture*, "Ogastrum," for **Æggemaŋ**, Lacn. 48. Ogastrum seems to be egg-astrum.
- Abepn**, **Abepēð** interprets *astutus, callidus*, Ld. vol. III pp. 186, 188, 192.
- Acorpman**, præt -obe, part. p. -ob, *recover, e morbo consergere*. Ld. III. p. 184.
- Æbpe**, Gl. vol. II; add. Lb. II. vii. xxii. = fol. 78 b, xlii. In I. lxxii. geotend æbpe, accusative, may be neuter, or the vowel in geotende may have been dropped.
- Ægepŋelmaŋ**, fem., *film of an egg, membrana vitellum complectens*. Lb. I. xi. See **Filmen**.
- Ægmopan**, plur., *eyeroots, nervi quibus oculus cum cerebro connectitur*. Διδ. 23. See **Mopu**, root, fem.
- Ægancundes**, adv., *oppositingly, adversus*. Lacn. 45.
- Æpn**, 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 domepn**, John xviii. 28.
- Æchpega**, for **Þpæt hpega**. Lb. II. lix. 9, 11.
- Æcsallan**, -ede, *to still, componere*. Lb. I. xxvi.

VOL. III.

- Alomalt**, probably neuter, *malt used in making ale, brasium ad cerevisiam faciendam*. Lacn. 37. Mealt makes gen. -es, dat. -e, Lb. I. xv. 2, xxxi. 7. No other indication of the gender occurs, but Germ. malz is neuter.
- Almesman**, an *almsman, eleemosynarius*. Ld. vol. I. p. 400. Estates were often charged with gifts to almamen, who are not necessarily mendicants.
- Ancleop**, gen. -es, neut., *an cle, talus*. Lb. I. xlvii. 2. **On alban gescyðne** . 7 **reo pæs rð niðep oð ða ancleopa**, D.D. p. 454, 15, *Robed in an alb, which was long, reaching down to the ancles*. But "talo" "tenuis, oð ða ancleop," **Æ.G.** p. 48, line 9 (collated), has something to perplex, perhaps a plural instead of a singular.
- Anðplita**, **Anðplata**, 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 **ansteleb**.
- Ansunb**, adj., *entire, solid*. Ld. III. p. 232.
- Apsape**, gen. -an, fem., *verdigris*. Lacn. 13. Gender as **Sape**.
- Ascajan**, præt. **Ascaj**, pp. **Ascajen**, **Asceajen**, *to shave off, resecare, scindere*, Lb. I. xxxviii. 5, xxxix. 3. See II. lxxvi. The præt. **Scop** occurs Beda I. i.

Z

Attorcoppe, 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 ἐβρίσκειται*, 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 . . . quantum cranocolaptes*. Aetius Tetrabibl. IV. i. 18, col 619. *Quantum 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.

Φράζο δ' Αἰγύπτῳ τὰ τε τρέφει οὐλοδὸς αἶα

Κνώδαλα, φαλλάγη ἐναλίκια, τὴν περὶ λύχνους

Ἀκρόνυχος δειπνητὸς ἀπήλασε παιφάσσουσιν

Ἰτεγὰ δέ οἱ πτερὰ πάντα καὶ ἔγχυα τοῖα κοίτης

Ἡ καὶ ἀπὸ σπληνὸς φαίνεται, ὅστις ἐπαύρη.

Τῷ ἱκελὸς περσεῖος ὑποτρέφεται πετάλοισι.

Τοῦ καὶ σμερδαλέον νεύει κάρη αἰὲν ὑποδράξ

Ἑσκλητὸς, νηδὺς δὲ βαρύνεται αὐτὰρ ὁ κέντρον

Αἰχένι τ' ἀκροτάτῃ κεφαλῇ τ' ἐνεμδξατο φωτὸς

Ῥεῖα δὲ κεν θανάτῳ καὶ αὐτίκα μοῖραν ἐφείη.

A prose version will, for the present, be enough for these rattling hexameters.

Attorcoppe—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 attorcoppe. Whether eight legs with wings (four says the scholiast) are familiar to modern entomologists I do not know.

B.

Bæð, pl. Bæþu also Bæð, neut., a bath, *balneum*. Lb. I. xxxi. xxxii. contents, II. xxvii. text.

Bár, gen. -es, boar, *aper*, Quadr. viii. 1, 2, 3, 4, 5, 6, 8, 9, 10, 12, 13; Hb. cxxxi. 2; Æ.G. p. 7, line 15; Lb. vol. III. p. 15 (not bear).

Bebbian, *make up a bed, sternere lectum*. Æ.G. p. 30, line 36; Διδ. 65.

Bebgeriðu, plural, *bedding, apparatus lectuli*. Lb. III. xxxiv. A compound of *Beb, bed* and *Gepæðu, furniture, apparatus*. Ne het Cjust him to læban modigne scēban mib gylbenum gepæðum gefreapobne. Hom. I. 210. *Christ bid them not lead to him a spirited steed fretted with golden trappings.* Minne hoppey mib munon gepædon, MS. p. 11. *I bequeath my horse with my trappings.* The adjective *Gepyb* is immediately connected with this, it means *prepared*. And *Woyre nam healp þæt þæt blob . and bȝðe on gepybe opear.* Exodus xxiv. 6. *Ac ic ðnȝyte þeah þæt þa pōpbe lustas ne sunt eallunga agyrrpalobe of ðinum mode*

Bedgeribu—cont.

beah se gnyr geyyb si. B.L. fol. 29 a.
*But I understand that the lusts of the
world are not entirely eradicated from thy
mind, though the grave be prepared.*

Beopima, gen. -an, masc., *barm*, *fermentum ex cerevisia*. Ld. vol. I. p. 398. Though as an expression for fermentum, leaven, sour dough, the same word occurs, yet it seems not likely that Saxon bread was ever leavened with sour dough.

Bepen, adj., of *bere*, *hordeaceus*. Lb. I. iv. 3, ix. 4, li. lxxii.; II. xl. lvi. 4; III. x. xiv. 2, 3, xxvi. xxxviii. 1; Lacn. 106.

Benstan, to burst out into eruption, Hb. xc. 7. Cf. ȝeþenst. So Se þielm ðær Innoðer uz abieprð. 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. *Treepa he ðeþ særþæce*
blopan. ⁊ eft pape æreþian. 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 men-
 tioned in the Clementis Recognitiones.)
 Beophte blcan · blopan ⁊ gnopan. C.E.
 p. 417, line 6. *Brightly glisten, bloom*
and grow. (This riddle seems to describe
 a sithe.) *Wib blopenbum pyrtum ⁊*
gnennysse eall aſylleb. Hom. II. 352.
Quite filled with blossoming worts and
verdure. *Fudu ſceal on folban · 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). *Greop ⁊ bleop ⁊ bæp hnyte.*
 Hom. II. 8. *Aarons rod grew and*
bloomed and bare nuts. *Geblopen, Lb. I.*
lxxii. Oþ þ hi becomon to ſumum ſen-
licum felba sægne geblopen (w). M.H.
 fol 99 b. *Till they came to a lonely field*
beautifully covered with blossoms. *Smolt*
pær ſe riſe þonſ. ⁊ ſele nipe. sæſen

Blapan--cont.

jugla neorþ . roþbe gebloþen . geacar gear
budon. C.E. p. 146, line 23. *Serene
was the glorious plain and his dwelling
new; fair was the birds song flowery the
earth, cuckoos announced the opening
year.*

Bobig, neut., *body, corpus*; of a plough, *Ld.* vol. I. p. 402. Opposed to head; *He nærfon þ̅ hearof to þam bodige. M.H. 203 a. They had not the head belonging to the body.* Ge his yet ge h̅r hearof ge eac eall ðæt bobig. *P.A. 45 b. Either his feet or his head or even all his body.* Equivalent to *stature*. On bobige heah, *Beda*, 540, line 7, *tall of stature.* ȝ habbað þeah an bobig, *Wanley Catal. p. 169 a, and yet have one body.*

Bpaccas, pl. masc., *breeches, femoralia*.
 Ld. vol. III. p. 198. Lyes citation of
 Bpæc gives a wrong reference.

Bpec, fem., *breech*, *nates*. Lb. I. lxxi.

Bringabl, gen. -e, fem., probably *epilepsy*,
as Bræccobu. Lacn. 50.

Bugan, præt., Begbe, bowed, inclinavit se.
Lacn. 45. Verbs had two forms: thus,
Fop = Fepbe.

C.

Capta, gen. -an, fem., *paper, a piece of paper, a deed, charta*. Ane captran myð hym . reo þær þur appyten. Euangel. Nicod. p. 10, line 5. *A paper with him which was thus written.* Lb. II. xix.

Ceole, Ciole, fem., gen. -an, *throat, jaw, guttur*, Βρόγχια. Lb. I. iv. 6, xii. lix.; Δδ. 37, 41, 65. *γῆς ἄρας ὑμπε 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.

Cypret, gen. -es, a cupping glass, *cucurbitula* : in the plural. Δδ. 51.

Cypnel. Gl. vol. II; Δ .d. 31. See the variations in Δ .d. 63 = p. 134, line 23. Lb. II. xxxiii. xxxv. xxxix.; Hb. iv. 2, xiv. 2, lxxv. 5.

Cleorian, p. -ede, -obe, pp. -eb, -ob, *cleave, harere*. Quad. i. 7. β a β e hum on cleor- η að. C.E. 364, line 20. ω in tunge ys geclæofod to minum gomum. Paris Ps. xxi. 13.

Clympan, *lumps*. Δ .d. 63. See C.E. 426, 18; Germ., Klump, masc., and the Icelandic and Swedish equivalents are masculine.

Clyne, *lump*, Δ .d. 63. "Massas, clyno; massa, clyno; massam, clyne; Gl. Cleop. Gl. C.

Clipen, Cleopen, gen. -es, neut., *a clew, a ball, globus, glomus*. Lb. I. xlvi. 2. β ny munecar gerapon rpylce an bypn-ende clipen. M.H. 192 b. *Three monks saw as it were a fiery ball*. Romanan gerapon rpen cleapen reallan of heopnum 7 oppe sipe gilben cleopen. SH. p. 30. ω en gesapon scinan ræplice æt his hnolle spilce rypen clypen. Hom. II. p. 514. *Men saw suddenly shine at the top of his head a fiery ball*. β a yrpan . . . geclungne to cleopenne. C.E. 213, line 17, *The ashes adhering into a ball*.

Cob, gen. cobbes, masc., *a cod, a pod, siliqua*. Δ .d. 44. De febbe hur spin 7 geseah β ða æton β a beancobbas, G.D. fol. 186 b., MS. O. where C. has belgas. *He fed his swine and saw that they ate the beancods*. Also *Pera, bag*. Chron. 1131. Matth. x. 10, Mark vi. 8, Luke ix. 3. Whether the passage of the Chronicle will bear the interpretation into seems open to question. Examples of this with a dative do not occur to me; and in the expression in *hur mycele cobbe*, there can be no question, but we have a dative with *mycele* for *melcum*: by turning *creep into every corner in his big sack*, this difficulty disappears.

Copop, *copper, cuprum*. Lacn. 16.

Copn, *a corn, clavus*, on the toe. Lacn. 96.

Coðu, gen. -e, -a, fem., *disease, ægritudo*. Lb. xxxv. 1; II. xxxii. "Oscedo muð-
"coðu," Gl. Cleop. fol. 69 d. β ram ðæpe coðe hm gehælbe. Hom. I. p. 400. *Healed him of the disease*. Seo coðu β e læcas hatað papahism. 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.

Cparian, -obe, -ob, *to crave, to summon*, D.D. p. 171. Laws of Cnut, lxx. Ld. III. p. 288.

Cpop, gen. -es, also -an; masc., *a bunch in flowers, of blooms or berries, racemus*; the singular nom., cpoppa, I do not find. Cpop, Lb. I. xxxviii. 3; II. xl.; III. i. lxiii.; cpoppas, Hb. c. 3, cvi.; Lb. I. lviii. 4, marginal; cpoppa, Lb. I. iii. 9, xxi. xxxiv. 2, xxxvi. xxxviii. 4, 5; II. xx. xxii. xxx. xxxix. xlvii. li. 2. Cpoppa, II. xxiv. = fol. 80 a; II. li.

Cuclepe, Cuclep, gen. -es, masc., *a spoonful; cochleare*; a Latinism. The termination varies. Lb. I. xlviii., fol. 46 a; II. i. 1 = p. 178; vii. xxiv. twice, xli. twice, xlv. iv.; III. xii. 2.

Cuppe, gen. -an, fem., *a cup, poculum*; H.D. 33 d; Lb. II. lxiv; Lacn. 110. See also Sopenuppe, C.D. 593, fem.

Cpeoppan, *turn, converti, acecere*. Lacn. 90. Cf. Cppan.

Cybeamen, adj., *made of quickbeam, populeus*. Lacn. 12.

D.

Dægþepne, 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. Nihþepne.

Debþepnes, gen. -se, fem., *tenderness*, Lb. II. xxxii.—cont. = Tebþepnes.

Dępstan, plur., *dregs, faeces*. Lb. I. ii. 23. See Dpęsta. Dępstan, Spel. Psalm xxxix. 2, margin.

Doh, *dough, massa*, Ađđ. 10.

Dott, gen. -es, masc., *a dot, punctum*; applied to the speck at the head of a boil, Lacn. 53.

Dpęsta, -tan, plur., *dregs, faeces*. Lb. I. xxxix. 2, 3; II. lxxv. 5; III. xxxviii.; Spelm. Ps. lxxiv. 8, margin. The termination -ta is probably equal to -tan. Dpęst occurs, Spelm. Psalm. lxxiv. 8, as nom. sing.

Dpųf, *fever, febris*, gender varies. Æthþan honba hųs 7 roplet hųs sio dpųf. Rushworđ Gospel, Matth. viii. 15. On řam dpųfe. 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 reconcilable with the text.

Dposne, gen. -e, fem., *dregs, faeces; hæc "fæx, þar dporna."* Æ.G. p. 14, line 13. Of řenne dporna, *de luto facis*. Spelm. Psalm xxxix. 2. Dposne [h]ųf nųr ađlube, *fæx eius non est inanita*. Spelm. Psalm lxxiv. 8, marginal reading. *Vaque ad faeces biberunt*, hų bruncon ođ řa 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.

Calla, 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.

Capųře, Capųře, *difficult, a difficulty*, whether as substantive or adjective has properly final e. "*Difficilis, capųre*." Æ.G. p. 5, line 2. (This is the true text of Lyes citation, from whom every careless follower copies.) Capųře 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 Gđ. p. 68.

Capunnende, *beaming*. Lacn. 45, p. 36. Cf. Capenbel, *iubar*, C.E. p. 7, line 20. Capenbų, *iubar*, Gl. M.M. p. 158 a. Wanley Catal. p. 280, col. a (fol. 9), Earendelis, Luciferi.

Castepne (with final vowel), *eastern, orientalis*. Ld. vol. III. p. 274. Cędm., if Cębm., p. 17, line 6 of Mđ.

Caðęeate, adj., *easy to get, facilis nactu*. Vol. III. p. 162.

Cađe, eđe, řđe, adj., *easy, facilis*. Nó ř ýđe býđ to beųleonne. BW. 2009. *That will not be easy to flee*. Næf ř ýđe ceap. BW. 4822. *That is not an easy business*. Ne pæs ř eđe řiđ. BW. 5164. *That was not an easy enterprise*. Ne bųđ þęp eųe þųm spoj on to řųbannę. Paris Psalt. lxxviii. 16. Seçal ic eapb numan spa me eđe nis mab Cędapųngum. Paris Psalt. cxix. 5. This word is here inserted to shew that the nominative was written with a final vowel.

Cęceb, gen. -es, neut. and masc., *vinegar, acetum*; a Latinism. Lb. I. iv. b; III. vii.; Lacn. 17.

Eln, gen. -e, fem., *an ell, from the elbow to the shoulder, vlna*. Leechd. vol. I. pref. p. lxxi., plur., elna. 2. *An ell in measurement; vlna inter mensuras*. Matth. vi. 27. Hom. II. p. 464. Anpe elne bpab. P.A. f. 41 b. *One ell broad*.

Emniht, fem., also with gen. -es, *equinox*. Ld. vol. i. III. p. 238, 240, 256. vii. niht eųtep emnihtęp bæęe. D.D.

Emniht—*cont.*

p. 188. *Seven days after the day of the equinox.*

Enbe, *rump, nates.* See Epsenbu, which makes the gender, perhaps, neuter. See Endpepc.

Ende, gen. -es, masc.; 1. *end, finis*; 2. *end, land within limits, fines.* The former signification does not require illustration. The latter occurs Lehd. vol. III. p. 258. Calne þone east ende; Chron. p. 316, line 31. Oþep ealne þyrne nopð 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 prouost 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 Anbheafob, 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, ræbuge anbar; Gl. M.M. p. 162 b; *shadowy districts.* On æghpýlcan ende; D.D. p. 132, xxvi.; *in every district.* So D.D. p. 162, iv.; MS. CCC. 419, p. 101; G.D. fol. 228 b.

-end, -eb, 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, *ros* is of either sense; *θωάρως* is either *suspect* or *suspicious.* Untienbe, Lehd. vol. III. p. 198, is the (same as untiebe, untied, *solutus.* To sumum gelyreban rymðe, in St. Swiðhun, p. 1 of facsimile, is equal to gelyrenban, *believing, a believer, one of the faithful.* þæpon tpegen cyningar on cpyrt gelyrebe. Abdon and Senne, MS. Cantab. p. 384. *There were two*

Enb—*cont.*

kings believing in Christ, in Christum credentes. Seoron geþpoðpa rpyðe gelyrebe; Maccabees, two MSS.; *seven brethren, strong believers.* Sum carepe pær on þam dagum cpyrtæn 7 gelyrebe; MH. fol. 156 a. *In those days there was an emperor, a Christian, and believing.*

Endpepc, masc., *endwark, pain in the buttocks, dolor natium.* Lacn. 69.

Eosen, *kidneys.* See Gescincio.

Exe, fem., dative. Lacn. III. Uncertain.

Is it *water, stream, aqua, flumen*, as in Exanceascep, *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 Keltomanians will hardly claim Ysa, fem., *amnis*, in the various words for river. Skaldskaparmal. Snorra Edda, vol. I. p. 575; also Eddubrot, vol. II. p. 479, 622. Uyrð, Uyrðe, in Gabbelic, *river, water*, is masculine.

Epsenbu, *the buttocks, nates.* Leechd. vol. I. pref. p. lxxi. Nates eapfenba, Gl. Cleop. 66 b. Since ende, *end*, is masc., we expected the same gender here, but neither of these gives endas.

F.

Fætels, *a vessel, vas*, by termination, and Joshua ix. 5, masc. Constructed neuter πρὸς τὸ σημαίνόμενον; Lacn. 16. The passage Tpegen fætels full calað, O.T. p. 256, line 5, is ambiguous testimony to gender, see Ld. vol. II. pref. p. xxxvii.

Feoph, gen. -es, neuter, *life, vita.* Lb. II. li. 1. Þonne hum 7 feopx losað; C.E. 311, 19. *When his life perishes.* Þære feoph cpyco; C.E. 392, 11. *I had a living soul.* Plur. þa feoph; G.D. 199 a. But it occurs masc. in Calne pīdan feoph, *eternity*; C.E. 27, line 31.

Feoþm?, gen. -e, fem., *feast, epulae; food, cibis; profit, fructus.* To ðæpe ecan feoþme; Hom. II. 372. Sum man

Feopm—cont.

pophte mycele feopme; Luke xiv. 16. So Hom. II. 370, with *geapcobe* for *pophte*. Similarly Judges xvi. 27. Ða *spīðe* lytle *popme* ðapa boca *piston*. Pref. P.A. fol. 1 b. *And got little benefit from the books*. The nom. I have not found; Lyes citation from Hickes Disser. Epist. p. 51, should have given *feopme*. Lchd. vol. III. p. . Another declension seems to be on record in *Fopman* *fulle to ppean honb picene gepæcan*. C.E. 339, 8. *Full rent to their lords hands forthwith present* is Thorpes translation.

Feðepe, *Fæðepe*, *Fīðepe*, gen. -e, fem., *feather, wing, pen; penna, pluma, ala*. Hb. cxxii. 1. *Nū pine feðepe*; Luke xvi. 6; Lb. I. xviii. xxxix. 3. *Gif his oðer fīðepe forob bið*; Hom. II. p. 318. *If one of its wings is broken*. Ða *pup-bon þa gýpba punðophce gehnexobe* *ræplice on heopa handum spīlce hit fæðepa pæpon*. M.H. fol. 219 b. *Then they the rods became soft in their hands, as if they had been feathers*. Se *forum tpebeð fīðru pinba*; Paris Ps. ciii. 4. *Who with his feet treadeth the wings of the winds*. Ic *hæbbe fīðru*. *fugle gýftrpan*; Boet. p. 184 b; also in the dative twice, *ibid*. *I have wings swifter than a bird*. Terminations in -n are as much feminine as neuter. The Lambeth Psalter has *fýðepena, alarum*, fol. 20 a; *fīðepa*, fol. 45 a.

Feðophypste, a *brush, penicillus*. Læcn. 29. Where if the construction be by apposition we have an accusative; but such a sense is usually expressed by *to feðophypste* in the dative.

Fýlæpped, adj., *having five lobes, quinque fibras habens*. Lb. II. xvii.

Fýlleseoc, adj., *epileptic*. So defined Quad. v. 12.

Fylmen, gen. -es, fem., a *film, membrana*. And *ge emýmbaþ þ plærc eoppes fylmenef*. Gen. xvii. 11, *præputii*, similarly verse 14. Ða *mib ðýrum popbum peollon spýlce fylmena of hýr eagum*.

Fylmen—cont.

Hom. I. p. 386. *Then with these words there fell as it were films from his eyes*. See *Ægepfeiman*. Lb. II. xxi. xxx. xxxvi. and contents. *rio fylmen*, Lb. p. 242. Some feminines assume another gender, and employ it most frequently in the genitive case. *Omentum fylmen*, Gl. R. 74. *Omenta vel membrana* (read *membranæ*) *fylmena*, Gl. R. 31.

Fylne reads *Fylle*. Lb. I. iv. 6.

Fypan, *to castrate, castrare*. Ld. III. 184, for *afypan* and that for *unfypan* (from *fyp, man, vir*), *to unman*.

Fixenhyb, gen. -e, fem., *vixen hide, pellis vulpeculæ*. Quadr. iii. 15.

Fleah, *Fhe*, dat. *fluc*, neut., *dimness, a white spot in the eye, albugo*. Ðuph ðone æpl ðær eagan mon mæg geþeon *gýf him ðæt fleah ón ne gæð*, *gýf hine ðonne ðæt fleah mib calle oreþgæð*. *ðonne ne mæg he noht geþeon*. P.A. fol. 15 b. *Pupilla namque oculi nigra videt, albuginem tolerans nil videt*. Ðæs eagan pæþon mib fleo 7 mib ðimneþe tpeþ monð oreþgan. Gð. p. 96. *Whose eyes had been for a twelvemonth overspread with cataract and dimness*. Lb. I. ii. 14, 15; III. ii. 4, 6. *Nū min hpeðer 17 hpeoh heop rþum pceoh nybbýrgum neah gepceð nihtef in fleah*. C.E. 354. *Now my breast is tempestuous; my household at times shy of me, and, present at my misfortunes, departeth into the dimness of night*. (?) See Job. xxx.

Fleb, præt. 3 sing. of *fleon*, *fled, aufugit*, Læcn. 76. Perhaps for *flecct*. *Thor had a dwelling on the mountain*.

Fleþsan, a *flux, fluxus*. Að. 20. Dative.

Flyne, *Flene*, gen. -an, fem., *batter*, Lb. I. xxxviii. 11.

Flysma, bran, fursures? Að. 52.

Flyte, *Flete*, gen. -an, fem., *cream, cremor lactis*. Lb. I. xxxiv. 1. Properly what floats on the surface. See Gl. vol. II., and On *gobe flete*, Lb. III. x. They say in Essex "plough fleet," that is on the surface only. So Gl. vol. II., and Lb.

Flyte—*cont.*

II. li. 1, where occurs a proof it is from milk.

Flohtenƿot, adj., *webfooted*, quasi πλεκτόπους. S.S.pp. 442 a. Lb. I. xxxiv.

Fnesan, *sneeze*, see Gefnesan.

Fopclýsan, -eðe, -eð, *to close up with inconvenience, obturare*. Διδ. 17.

Fotspop, neut., *spoor, track of foot, vestigium*. Lb. vol. III. p. 286. þæt fot-spupe þe ƿæs underƿaðen hƿ ƿote · þ ƿæs eall of ƿeab ƿolbe. Chron. 1070, *the (solea) sandal underneath his feet*.

Fƿecne, 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.

Fƿeelo, gen. -e, and -o, fem., *excessive appetite, fumes*, Βουλμία. Lb. II. xvi. 2.

Fulhuht, Fulƿiht, Fulƿiht, gen. -es, neut., the genitive is also found in -e; *baptism*. Bið þ þ fulluht ƿƿylce hit ƿebb ƿƿ ealƿa þæƿa ƿopða. D.D. p. 431, line 1. *That baptism will be as it were a pledge of all those words*. Ne mæg he næƿƿe ƿoðeƿ þenunge ƿeƿilan næðeƿ ne þ fulluht. D.D. 460, xli. *He never can defile the service of God nor baptism*. And þæt tæcne ƿæs ða ƿa micel on ƿealaƿullum mannum ƿa micel ƿa nu is þ halƿe fulluht. Hom. I. p. 94. *And circumcision was then as great a sacrament among believers as holy baptism is now*. Dƿuþ þ halƿe fulluht. Hom. I. p. 208. *By holy baptism*. I. 304, 306, 312. Ðƿanon 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 ðnum elyan. Hom. II. p. 416. *We may not touch even an insect within thy chamber*.

G.

Gælsa, gen. -an, *lust, libido*. Ða on ƿeste-num ƿunƿenðe ƿopulbliçe éstas ƿ gælsan mið stƿecum moðe ƿ stíðum liƿe ƿop-ƿæðon. Hom. I. p. 544. *They dwelling in wildernesses trampled with strenuous mood and rigorous life on worldly delicacies and lusts*. Se hehsta stæpe is on mægðháðeƿ mannum · þa ðe ƿƿam cildháðe clænhiçe ƿoðe þeopƿenðe ealle mið-baneapbliçe gælsan ƿopðóƿið. Hom. II. 70. *The highest grade consists of virgin persons, who from childhood in purity serving God despise all earthly lusts*. On ƿalnƿƿƿe gælyan. Sc. fol. 40 b. *In prostitutione libidinis*.

Gæten, adj., *of goat, caprinus*. Hb. lxxv. 7; Quad. vi. 15.

Gæƿgetal, neut., *tale of years, annorum series*. Lb. H. H. H. H, for ƿeapƿgetal. Getal is neut. Læƿan þ getæl ðæƿ halƿan ƿæƿeƿe ƿ ƿpeller. Beda. p. 598, 5. *Seriem sacra historie*.

Galðop, Gealðop, neut., *incantation, carmen magicum*. Ld. vol. I. p. 400. Ðuþh Égyptisce ƿalðƿu. Exod. vii. 11. Lb. III. xxiv. lxiii; Læn. 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.

ƿat, gen. ƿæte, ƿæte, dat. ƿæt, acc. ƿæt, plur. ƿæt, ƿet, fem.; *goat, capra*. (Nom.) Ða ƿa ƿæt bið on ƿelæbb on ƿƿin. Sc. fol. 38 b. *Sicut caprea inducitur in laqueum*. (Gen.) Quad. vi., throughout. Lb. I. vii. xxxi. 5. (Acc.) And ane þƿƿƿntƿe ƿæt. Genesis xv. 9. (Dat.) Quad. vi. 10. Plur., Ld. p. 206, line 2, p. 214, line 1. Ða ƿæt on his ƿinstraƿ. Hom. II. p. 106. *The goats on his left*. Ða ƿule ƿƿa ƿæt. C.E. p. 75, line 34. *As foul as goats*. In Hb. lxxv. 7, ƿætena is ƿætene, ƿætenum;

Gar—*cont.*

the plur. gen. is *gara*. 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-geheafod*, *Roehead*, and Somners authority is null.

Gebepst, masc.?, *eruption, papillæ, exanthema*. Lb. I. xxxix. 2.

Gebypbeb, adj., *bearded, barbatus*. Ld. vol. III. p. 201.

Geblæb, masc.?, *blister, vesica in cute*. Læc. 45.

Gebpæceo, *cough*, Gl. vol. II., appears to be a plural like *Geylceo*, the singular of which, *þ geylce*, is found in matter unpublished.

Gebpoc, *fragment*, Gl. vol. II., seems neuter, gathering from *Scapgebpocu*, which is found in unpublished texts.

Gepele?, adj., *sensitive, delicatellus*. Lb. II. i. 1 = p. 176, line 8.

Geyloge, obl. case, Læc. 45, p. 34, seems *endemic infection, disease flying from one to another*.

Gejnesan, *sneeze, sternutare*. Lb. II. lix. 9.

Gehnyncneb, *twitched, vellicatus*. Lb. II. xlv. 1. Compare Gl. vol. II., in *gehnæcan*.

Gehpeleb, *turned to ratten, in pus conversus*. For *ðæm ðæt poppm ðæt ðæp mne gehpeleb bið*. *gif hit bið ut poplæton*. P.A. fol. 51 a. *Nam cum putredo, quæ interius fervet, eiicitur*. III. xiv. See *þpeligan*.

Geyppan, -apn, -upnen, and gepunnen, *coagulate, coire in coagulum*, Lb. II. lii. 3. Hence Runnet, any substance (as *galium verum*, or part of a calf's stomach) which makes milk curdle.

Geleppeb, *lathered, in spumam conversum*, Lb. I. i. 4; Læc. I. See *Leapop*, *Lyppan*, Gl. vol. II.

Gelyhcan, *be relieved, lcvari*, Læc. 67.

Gelm, Gilm, gen. -es, masc., *a sheaf, manipulus*. Lb. I. xlviii.; Læc. 114. *Eoppe gilmær pteobon ymbutan 7 abugon to minum pceafe*. Genesis xxxvii. 7.

Gemepeb, *marred, affectus, corruptus*. Læc. 116. See *Lye* in *Gyppan*. It may otherwise be *famed, fama elatus*, as *gemæpeb*.

Genumen, *tainted, corruptus*, used of milk. Lb. I. lxvii. Did he translate *corruptum* instead of *corruptus*?

Gepoptian, -abe, -ad, *bray, contundere*. Læc. 2, where correct the version. *De cpeð ðeah ðu portige ðone byrgan on pilan ppa mon cojn beð mib pulstæpe*. P.A. fol. 49 b. "Dixit etiam si contu-
"deris stultum in pila, quasi ptisanas
"feriente desuper pilo." (Proverbs xxvii. 22.

Gepude, in *þeongepude*, Læc. 111. See the passage. Cf. O.H.G. *Garidan, contorquere, distorquere*. It may mean *apparatus*, that is, *all the symptoms*, as in *Bebdgepude*.

Gescy, dat., *gescý*, neut., plur. of the same form, *a pair of shoes, par solearum*. *Sume hí cupon heopa gescý*. Hom. I. 404. *Some chewed their shoes*. *Þpæt sind gescý buton deapna nytæna hyða?* Hom. II. 280. *What are shoes but dead beasts hides?* *Gescý to hý potum*. Luke xv. 22. *A pair of shoes for his feet*. *pam se cining fealbe hý agen gercý*. G.D. fol. 196 a. *To him the king gave his own pair of shoes*. *Do þin gescý of þinum potum*. Exod. iii. 5. And *Ge* is *Con*. Ld. III. p. 200.

Gescincio, *Iesenco*, *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. -ebe, p.p. -eb, to *teaze wool, carpere*. Æ.G. p. 31, line

Getæsan—*cont.*

21; Hb. clxxxviii. 6; Δδ. 43. Other significations are deduced from *Carpere*, but do not belong to *Tæsan*.

Getempsub, *finely sifted, tenuissime cribratum*. Δδ. 63. *Temse, a fine hair sieve*, is a word still in use. *Temuseb*, *Lindisfarne Mark ii. 26*.

Getyppan, *reduce to tar, ad picem redigere*. Lacn. 13.

Gepealben, *adj., small, inconsiderable, mediocris, parvus*. Mib ealpe bæpe fierbe . buton ƿrife geƿalbenum bæle easte-ƿearðer þær folcer. Chron. 894. *With all the troops he could levy except a very small part of the people of the east of England*. ðe ƿor ðearninga mib ge-ƿealbenan fultume on þone enbe hannibaler folcer. O.T. IV. ix. = p. 414, line 28. *He went secretly with a small force against the extremity of Hannibals line; where marching secretly with an overwhelming force is scarce possible*. The Latin offers no equivalent word in the passage. Sum eƿcebiacon com eac hƿilum to maupe . þa næfðon hī nān ƿin buton on ānum geƿealbenum butpuce. M.H. fol. 41 a. *An archdeacon came also once to Maurus, and they had no wine except in a tiny bottle*. In uno parvissimo vasculo, quod ad sellam pendere consuevit. (Vita Mauri.) He mýð úf [pýpcð] spá spá mýð fumum geƿealnum tolum (so for geƿealbenum). BL. fol. 28 a. *God worketh with us as with some insignificant tools (what he willeth)*. Spa nacobe spa spa he hi sæft gemette . butan geƿealben þær tofhtenan hƿægler þe hipe sƿ zornur hipe to ƿeapp. Maria Ægyptiaca (facsimile). Another MS. has geƿealban. *As naked as when he fell in with her at first, except a little bit of the torn garment which Zosimus had previously thrown to her*. These passages, as far as they have as yet been published, have hitherto been translated against the grain. Butan geƿealben seems faulty for butan geƿealbenum bæle.

Gepyppan, -pte, -pt, *recover, convalescere*. Ld. vol. 1. p. lxxxviii. and note. Gif he eft gepuppð. D.D. p. 462. xlvii. *If he recovers again*. Mib þý he eft gepyppte. Gð. p. 86. *With that he recovered again*. Sueloe hie sƿ lægen on lengre meb-ƿymneƿe ƿ hie ðeah gepieppten. P.A. fol. 43 a, where O. writes gepyppton. *As if they had lain in long ill health and notwithstanding had recovered*. In this passage the verb is perhaps reflexive, *se recuperare*, as in the following; Nær he ƿæge þa gyt ac he hýne gepyppte. BW. 5944. *He was not say then yet, but he recovered*.

Gepypðe, *amount, content, id quod quid capit, summa, quod quid facit*. τδ γγ-νόμειον. Lacn. 12 (p. 14), 53.

Geplecan ?, ebe, eb, *make lukewarm, tepescere*. Lb. I. li. 5, 8. Cf. plece, Lb. I. ii. 1. Distinguish from *Tepeo* to placere, Æ.G. p. 28, line 39. Yet the terminations eb and e are not safe foundations.

Giccan, *to hick, to hicket, to hiccup, singultire*, is better in Lacn. 70 than the version given.

Giccan, *to itch, prurire*. Lacn. 111.

Gihsing. See Gesencio.

Gingifer, *gen. -ƿpan, -ƿepan, ginger, zinziberi*; Lb. I. xiv. xviii. xxiii. zungiber; Δδ. 16, 63.

Gypð, *gen. -e, fem., 1. a rod, a wand, virga; 2. a yard, pedes tres*. Lb. II. lxv. Seo ðrige gypð þe næfðon eoƿðan aplan-ƿob. Hom. II. 8. *The dry rod which was not planted in earth*. Bep aaponeƿ gypðe into þam getelbe . þ heo ƿi ge-healben. Numbers xvii. 10. Donne ƿ ƿeo ƿeoƿðe ƿær þær cunge . ƿ ƿioƿðe half gypð to þillane. Textus Roffensis, p. 379. *Next, the fourth pier is the kings, and he has to plank three yards and a half*. Read þillanne.

Gypbels, *a masc. termination, girdle, cingulum*. Lb. II. lx. contents.

Gleb, pl. Gleba, *a gleed, pruna*. The gender, whether feminine or neuter, is not determined by any original authority before me. C.E. p. 62, line 4; p. 64, line 29; p. 445, line 24. M.H. fol. 165 b; Hom. I. 430; Lb. I. xxxi. 7; II. lix. 2, 5. B.W. 4617, 4662, 5297, 5346, 6075, 6221; Gl. R. 30; C.E. p. 412, line 23, with the same text, p. 471, line 3; C.E. p. 197, line 10, gleba (nð) 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 goper runu gonge hpaþpa þone pe pyrel popbum nemnað; C.E. 426, 11. (Reading Is.) *The son of much is in its gait quicker, which we beetle name in words.* (Th.) But Lchd. vol. III. p. 36 ult. seems to require *verjuice, succus mali matiani*, or perhaps *pulp, offa, pulpa*.

Gput, indecl. fem., *grout*. Gl. vol. II. Add Lb. I. xxxi. 7, and so translate xxxix. 2. Remove Boet. p. 94 to article next below. Add Lb. III. lix.

Gput, Gpeot, Gpot, neut., pl. Gpytta, 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 þurþur þær gpytta; Æ.G. p. 10, line 46. Hec þa ðelpan hȳ bypgene p̃ð þ̃ peorð þ̃ þ̃ gneot utapegan. 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*."

Hamacgað, *convalescet*. Lch. III. p. 184, suspect.

Hæpepn, gen. -es, masc., *a crab, cancer*, as hæpepn and hpepn. 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 *ἐλεψα* instead of *ἐλεπον*, for example, and N.T. ἀπεκρίθη for ἀπεκρίνατο, and the best poets ἀπέκτανεν where prose has ἀπέκτεινεν. Thus Benæmeb, Benemb, is a parallel form with Benumen, as may be seen in Lye. Oððe pæpe benæmeb þurðreipep ȳ æhta; M.H. fol. 11 b. *Or should be deprived of dignity and possessions.* See Begbe.

Ham, pl. Hamma, *ham, poples*. Gl. Cot. in Lye; Lb. I. xxvi. Graff makes the ohg. feminine.

Help, fem., but in the genitive, like some other feminines, it takes -es, in a varied gender; *help, auxilium*. Hȳ æp on nanpe helpe neron naðer ne heom selfum nane goobe. BL. fol. 55 a. *They were formerly of no advantage to their friends and no good to themselves.* Abæbe þa helpe ðær halgan monner geðingða; G.D. fol. 176 b. *Prayed the help of the holy mans intercessions.* But the following varies, — Oðpum mannum on ȳrðe micelan hȳlpe beon; D.D. 471. *Be a very great help to other men.* Helpys benan, *petilorem auxilii*; Paris Psalter, ci. 2. Helves bebæleb, MS. Cott. Nero A. i. fol. 73, *deprived of help.* Þe helper betȳt behopað; DD. 176, lxix. *Who best deserve help.* Sende to þam halgan hȳ helper bibbenbe; M.H. 196 b. *Sent to the saint asking his help.* Sumer helps bibbenbe, M.H. 197 b, *asking some aid.* Paris Psalter, cv. 24; Bed. 534, line 34; 536, line 35; Oros. III. ii.; Lb. II. xlviii.

Heopð, masc.?, gen. -es, *hearth, focus*. Lb. I. lii. 12; II. xxviii. Be ælcum ȳrgan 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 pibeð heorðe þær byrter bæł; G.D. 214 a. *Took part of the dust on the altar hearth.* Þpeoprað nu ærter heorðe; C.E. p. 196, line 18. *They walk up and down now about the heated floor.* The German heerd is masc.

Þerðbylg, gen. -es, masc., *the orchis bag, scrotum.* Quad. v. 10.

Þlamæsse, gen. -an, fem., *Lammas, missa in qua benedictio panis fiebat*; Lammas Day is Aug. 1. Þlamæsse, Lb. I. lxxii., where the true sense seems to require Þlamæsse bæg, as in Lchd. vol. III. p. 292 :—

And þær rymle rcup.
ymb reofon niht þær.
rumepe geþurceb.
peodmonað on tun.
pel hpæt bpingeð.
Agurtur.
ypmenðeodum.
hlajmærran bæg.

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 hlajmæsse 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-

Þlamæsse—*cont.*

published portions of the Saxon breviers 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.

Þland, Þlonb, 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 fotpolnum of [read of] þone hneccan; Deut. xxviii. 35. Δδ. 42, where, exactly, spupa, speopa, is neck. Occiput, hnecca, Cot. 145, in Lye. *Cervix vel iugulum, hnecca*; Gl. R. 72. *Cuius cervicem inclinat humilitas, þær hneccan ahytle eadmobnÿrr.* Sc. fol. 10 a.

Þnesce, Þnesce, with final vowel, adj., *nesh, tender.* Lb. I. xxxv. p. 84. Δδ. 43. Þpæt bið heapb. hpæt hnesce; Hom. II. p. 372. *What is hard, what tender.* Þpæt getacnað ðonne ðæt plære buton unærð peopc 7 hnerce; P.A. fol. 44 b. *Well, what does the flesh betoken but work unstable and nesh?* And hum hlaf 7 rcan on gefrðe bu gepeoprað rcpeac 7 hnesce; Elene. 1223. *And bread and a stone before his sight both are, a hard and a soft.* Þonne hÿr tpið bið hnerce; Matth. xxiv. 32.

Þnutu, with final vowel, gen. -e, fem., pl. hnyte, *nut*, *nur*. *Æ.G.* p. 14, line 8. Gneop 7 bleop 7 bæp hnyte. *Hom. II.* 8. *Grew and blew and bare nuts.*

Þociht, adj., *full of mallows, malvis consitus*. *C.D.* 723; *HID.* Cf. Hoc in names of plants.

Þohreanca, gen. -an, masc., *hock shank, crus posterius*. *Lb. I.* ii. 23.

Þolh, Þeoloc, gen. -ces, neut., *a hollow, cavum, caverna*. *Ƴel hit Ƴær gecueben Ƴæt Ƴæt holh Ƴeolbe beon on Ƴæm Ƴeobude anpe elne Ƴræd 7 anpe elne lang.* *P.A.* fol. 41 b. *Well was it said that the hollow in the altar must be one ell broad and one ell long.* In þam Ƴær Ƴ holg Ƴær neappan ƳeƳæƳer. *G.D.* fol. 211 b. *In which was the hollow of that narrow den.* *Lb. II.* xxi., compared with the contents.

Þrægel, 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.

Þreapemus, gen. -e, fem., *a bat, vespertilio*; *Lb. II.* xxxiii. = p. 236.

Þræfn, Þræfn, masc., *a crab, cancer*. *Lb. III.* ii. 1, 3; *Læcn.* 2, where it accompanies salmon. *Ac Ƴe hƳefn Ƴe Ƴume menn hazað Ƴræbba ne ƳeƳð naht ƳeƳæblice mib Ƴræm heafum.* *Wanley*, p. 168 a. *But the hreƳn, which some men call a crab, goeth not orderly with two heads.* See ÞræƳeƳn.

Þrepan, *to half cook, semicoquere*. *Lb. II.* lii. 3. The word rere, *half done*. "Rear" (corruptly pronounced rare), early, "soon; meat underroasted, boiled, or "broiled, is said to be rear or rare, from "being taken too soon off the fire." *Grose.*

Þur, gen. -es, masc., *uvula*, *Διδ.* 36, uue 65. *Erroneously sublingua Mo.* 317 a.

Þrehlan, pret. -ode, part. -ob, *to turn to raten, in pus converti*. *Lb. II.* lix. 9. *Þanon se anðra hƳelað, inde invidus contabescit.* *Sc.* fol. 35 b. *Gehrehlan*; *Lb. II.* xxii.

Þresan, pret. Þreos, *to wheeze, cum strepitu anhelare, tussire*. *Διδ.* 58. *Ƴe hƳiðobe 7 egeƳlice hƳeos.* *Hom. I.* p. 86. *He was fevered and wheezed awfully.* *Mr. Thorpe*, as in translating sometimes happens, was hasty in this place. *Πυρεός* and *ὀρθόρροια* are the original words; *Iosephus*, *Bell. Iud.* p. 140, ed. *Havercamp*. Perhaps hƳeorað or hƳeƳað may be read in *Lchd.* vol. II. p. 258, line 7.

Þritel, gen hƳitles, masc., *a cloak, pallium*. *Lb. I.* xxxii. 2. *ða eode Ƴer Ƴroðer Ƴume bæge Ƴ he Ƴolbe hƳ Ƴeopan 7 hƳitlar.* *ða Ƴe he on cumena Ƴupe Ƴræcende Ƴær, on Ƴæ Ƴacran 7 Ƴeopmian.* *Beda*, p. 610, line 10. *Hic cum quadam die lenas sive saga quibus in hospitale utebatur, in mari lavasset.* *Ƴræt þa Sem 7 laƳeð byðon anne hƳitel on hƳra Ƴeulþa.* *Genesis ix.* 23.

I.

Ƴce, Ice, gen. -es, masc.?, *a frog, a poisonous frog, rana palustris*, *Βάτραχος ἑλαιοσ.* *Lb. I.* xxxv., where see note. *Snelpo þonne Ƴeguyppm 7 Ƴen Ƴce.* *C.E.* p. 426, line 8. *Swifter than the worm and frog.* *Lye* cites Ƴcan, from *Psalms* civ. 28, *Spelman*, where the printed text has ƳroƳan. *Parruca Ƴce*, *Gl. Cleop.* fol. 74 b.

Iesen, Iesenco, *see Gescincio*.

InnelƳe, neut., *the bowels, intestina, viscera*. *Lb. III.* xxxvii. lxxiii.

Innepeapbe, adj., neut. sing., taken substantively, *the inwards, viscera*. *ða Ƴeapnð him ut eall his innepeapbe.* *Hom. I.* 290. *Ƴtað Ƴ heafob 7 Ƴa Ƴet 7 Ƴ innepeapbe.* *Hom. II.* 264. *Eat the head and the feet and the inwards.* Similarly *Hom. II.* 280.

-hte, -iht, with or without final vowel, as termination; see Lb. II. xlii., line 1. So lvii. contents, the construction is, Si furunculorum est. ƿær ƿeo eopðe to ðær heapð ƿ to ðær ƿeahhte. 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.

Iæn, gen. -es, neut., iron, *ferrum*. Lb. II. xlv. In p. 216, line 1, glopembe=glo-pembum. In Lb. II. lxxv. 5, the most natural construction would be to take ƿen ƿƿat together, as a compound idea, but Ironsweat is a riddle to me.

Ysope, Ysopo, gen. -an, fem., *hyssop*, *ῥωσσος*. Oð þæt he com to ðæne 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 ƿecga opum aƿer ƿ ƿreƿner· leaþer ƿ ƿeolƿer. Beda, p. 473, line 23. *In ores of the metals brass and iron, lead and silver. Þe bletƿode þ leaþ ƿ læg him on uppan· ƿ þ leaþ ƿearð acolob. M.H. 71 b. He blessed the lead and lay upon it, and the lead was cooled. Þæt leaþ ðonne ƿ heƿƿe ðonne ænig oðer and-ƿeoc. P.A. fol. 50 a. Lead is heavier than any other substance.*

Leopepa, Leopep, plur., perhaps neut., *tissues, muscles, flesh, pernas*. Loricæ. levr. *gena*, Durham ritual, p. 4, line 1.

Leopepa—cont.

I was radder of rode than rose in the son,

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.

Læƿug, adj., *livery, ad iecur pertinens*. Lb. II. xl.

Lihtan (præt. -ce, past p. -t ?), to *lighten, levare*. Lb. II. xlv. contents, *liht*, 3 sing. pres.

Lundlaga, gen. -an, masc., a *kidney, ren.* þone ƿýrel ƿ þæpe lype nett ƿ tƿegen lunnlagan. Exod. xxix. 13 and 22; Levit. viii. 25.

M.

Mæcƿan, Mæcƿan, præt. mæcƿe, to *mash, macerare*. Διδ. 58, 63=p. 134, line 8. Maschyn, Prompt. Parv. p. 328. Hence Maxƿƿt.

Mælcƿung, fem., gen. -e, a *bewitching*, probably by *incantation*. Lacn. 45. "Fascinatiō," Gl. Cleop. See also Somner. The author of William and the Werwolf used Malsorid, for *maundered, went in maze*.

Mælt, Mælt, malt, *brassium*, probably neuter as in Icelandic, Swedish, German. See Alomalt, Lacn. 37.

Mæpu, masc., neut., adj., meapƿe, fem., gen. -es, *tender, tener, delicatus*. Masc. Hb. cii. 2; neut., þonne hƿ tƿig ƿyð meapu. Mark xiii. 28; fem., Lb. I. xxxv. 1, xxxix. 3=p. 102. Can ƿyð meppe gesceapƿ.

Weapu—cont.

Paris Ps. cxliii. 5. *Man is a tender creature.* This is a remaining trace of the old feminine termination, as pointed out in vol. I. pref. p. cii. Comparative mearpuppe. Lb. p. 84.

Welo, Welu, Wela, neut., gen. -lufer, *meal*, neut., Boet. p. 91, line 23. Lb. I. v.; I. xxxviii. 5, has a masc. part. Lacn. 8.

Wymelo, Lacn. 18: powder of myrtle berries was used in medicine. (Salmon, p. 872.)

Wýcele, fem., dat., *bigness, magnitudo.* Hb. xlix. 1.

Wðhpif, masc., *the midriff, diafragma*, is constructed masc., Lb. II. lvi. 4, and written mðhpife, Hb. iii. 6. But ðpif is neuter. To this word refer the glosses Omentem midhpyppe, Gl. Cleop. fol. 80a, for Omentum, which is not exactly midriff; Illa, midhpibip mōðanpeapb, Gl. C. fol. 33 b, in archaic spelling.

Wyxen, gen. -e, fem., *a mixen, sterquilinum.* Hb. xiv. 1. ðe pær rylepe . 7 heaþbe þreo pununga on þæpe nýðemeſtan þreþinge pær heopa gangpæt . 7 heopa myxen. Sigewulf Interrog. 49 = ov. *Noah's ark had five stories, and three dwellings: on the lowest story was their cesspool and their mixen.* Ic belpo ymb ða ilca 7 ic senbo mixenne. Rushworth, Luke xiii. 8, here *dung.* Ne on eopþo ne in feltune ī mixenne ðopſæft is. Rushw. Luke xiv. 35.

Woldan (obl. cas.), *poll, vertex capitis.* Lacn. 56.

Woniaca, *sal ammoniac*, by eliding A., as in Wontape for Ammonitape, in Genesis. Lb. I. xxiii.

Wus, gen. muse, pl. mys, fem., *mouse, mus.* Lb. III. xxv.; Æ.G. p. 12, line 19. Gif ge nu geſapea hpele muſ þæt pæpe hlafoþb oſep oþpe mys. Boet. p. 32. *If now you should see some mouse that should be lord over other mice.* þonne ſeo muſ pif þone mon. *Ibid.* *Than the mouse against the man.*

N.

Næbbpe, Næbpe, gen. -an, fem. 1. *adder, snake, anguis.* 2. Gorgon, Hb. clxxxii.; Scorpion, cxvi. 6.

Nane þinga, *by no means, nequidquam.* Lb. I. xxxvi.

Neap, masc., HANAP, *cup, poculum*; Ld. vol. I. p. 374. Naph. Gl. Hoff. 39.

Nihtenpe, Neahtepne, *the space of a night, unius noctis spatium.* Lb. I. ii. 15, lxxii.; II. lix. 13; Lacn. 15. -nessum, vol. III. p. 290.

O.

Oſepſpyllo, neut., *overfullness, repletio.* Lb. I. li.; II. xxxvi.

Oſepgeape, 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 tƿipunte, *biennis*, with the like, and of tƿyfece, *bipes*, with many others, shews that the nominative has a final vowel.

Oſephpepan, præst. -ebe, p.p. -eb, *to over-roof, tectum superimponere.* Lb. I. xxxii. 2.

Oſepslop, neut., *an overcoat, sagum, mstruga.* Ld. III. p. 200, lines 5, 6.

Oplæte, Oplete, gen. -an, fem., *the sacramental oblata, panis eucharisticus.* Lacn. 56. Behealbe he þ hƿ opletan ne beon cald bacene ne ŷŷele beŷepene. D.D. p. 450. *Let the priest have a care that his wafers be not old baked nor ill cared for.* Benedictur þa ŷona aŷende aƿe opletan 7 het mib þæpe mæŷŷian ŷop ðam mynecenum. Hom. II. 174. *Benedictus then soon sent a piece of the eucharistic bread, and ordered mass to be celebrated with that for the nuns.* An obly, Prompt. Parv., where Mr. Way illustrates.

Oŕstānban, præt. -stob, p.p. -stānben, *to form a mass, condescere*. Lb. II. xli. See also Lye.

Onpŕyŕnum = Onpŕeogenbum. Lacn 45 = p. 36.

Opne, adj., *harmful*, Lacn. 13, 111. Hence it appears that in Unopnlic, the un is depreciatory, as in Undom, *evil doom*; Ungelump, *misfortune*; Ungetima, *mis-chance*; Unpebep, *bad weather*; Unland, *waste land*; Unlæce, *a bad leech*; Unlæt-tu, *misconduct*; Unlhbbe, *poison*; Unpæð, *bad counsel*; Unsið, *an unlucky journey*; Untimnes, *ill season*; Unppitepe, *a bad writer*; some of which words are yet in MS. Namon, him ealde geŕcy. 7 unopnlic ƕepuð. 7 ƕimie hlajas. Josh. ix. 5. But unopne is *good*, in Dunnepe þa cƕæð. bepoð acpehte. unopne ceopl. Death of Byrhtnoð, p. 139. *D. then spake, waked the dart, blameless churl*.

Ostrophlar, gen. -es, masc., *an oyster patty, crustula ostreacea*, si ita dicere licet. This word would have required no illustration, but for the hasty remarks of a critic, who consents to be misled by a book which takes Oyster for Easter. On p. 211, vol. II., I had silently set aside this absurd blunder by indicating in the note that the Saxon Ostrophlaras was an inexact equivalent to the Ὀστράκοδερμα of the original. The entire passage, which I will now give from the other edition of 1556, will shew that the words correspond. Τὰ δὲ ὡὰ παραιτίσθαι δεῖ, διὰ τὸ παχύχυμον αἰτῶν καὶ φυσῶδες. τοὺς δὲ ψίχας ἢ ἐξηθéntας ἢ πλυθέντας λαμβάνειν, ἀλλὰ μὴ πολλοὺς, τὰ δὲ ἄλλα πάντα σιγῶδῃ παραιτίσθαι δεῖ, ὅσον σελίδα-λιν, ἵτριον, καὶ τὸν καλούμενον πολτὸν, καὶ τοὺς πλακοῦντας, καὶ τὰ λιπαρὰ καὶ τὰ ὀστράκοδερμα. Alexander of Tralles, ed. 1556, p. 390 foot, 391 top. Omitting what he omits, these are the very words of the Saxons eclectic version.

Ostropsceal, gen. -scylle, fem., *oystershell, ostrea tegmen*. Quadr. ii. 20. See Scel.

Oxumelle, -lli, masc., *oxymel, ὀξύμελι*, a drink of water, vinegar, and honey. Lb. II. xxxix. xl. xliii. lix. 12. The preparation of it is described, II. lix. 13.

Oðhylbe, adj., *content*. Id. vol. III. p. 188.

P.

Penne, *pin in the eye, oculorum morbus*. Id. vol. I. p. 374, 1.

Pic, gen. -es, neut., *pitch, pix*. Gl. vol. II. Bluttrop pic, *resin, resina*. Lb. I. iv. 3, xxxi. 5. Rysel for *resina* is a Saxon mistake by a glossator, not worth an entry in the lexica.

Pyhment, *pigmentum*. Διδ. 63.

Pipe, gen. -an, *a pipe, tuba*. Lb. I. liii.; II. xxii. = p. 208 ult.; II. xxxviii. xlv. 1.

Pilas, *hairs, pilos*. Hb. clxxiii. 1. An dormitabat Saxo?

Piða, gen. -an, masc., *piðh, medulla (arboris)*. Διδ. 12. Deahŕigað on hieƕa moðeƕ ƕunðe monƕ ƕðð ƕeoƕc to ƕƕƕ-canne. Ac on ðam piðan bið oðeƕ ƕehyðeb. P.A. fol. 13 a. *In the rind of their mind propose to work many a good work; but somewhat else is hidden in the piðh. He ongynð of ðam ƕƕƕƕƕumum. and ƕƕa uppeapðeƕ ƕƕeƕð of ðone ƕƕemn. 7 ƕiððan anblanƕ ðæƕ ƕiðan. 7 anblanƕ þæƕe ƕunðe of ðone helm*. Boet. p. 90. *It begins from the roots and so grows upwards up to the stem, and afterwards along the piðh and along the rind to the head*.

Pohha, gen. -an, masc., *a pouch, pera*, Lacn. 64, is used in the medical sense, *sinus*. Lb. I. lxiv.; II. xxii.

Posling, gen. -es, masc., *a morsel, mica, portiuacula*. Hb. I. 20.

R.

Ræppung, fem., gen. -e, *interval*. Ræppian, *intercept*. "Interceptum, apæpreb;" Gl. M.M. p. 157 b, 22. "Interceptum est, pæpreb pær;" id. 37.

Reanban, *the tonsils*. Lchd. vol. I. pref. p. lxxii. p. lxxiv. Tolia vel porunula; Gl. R. 74. Scamma in homine fe pube on þam men; Gl. R. 76.

Renys, plur., *the kidneys, renes*, a Latinism. *Δδ.* 65.

Rigen, adj., *of rye, ex secali confectus*. Lb. I. lxxii. lxxiii.; II. xxxii.

Ryman, Lb. I. xxxii. 2.

Rysale, Ryale, Rysel, gen. -es, masc., *fat, adeps*; has the final vowel in nominative and accusative. Lb. I. iii. 2, 4; iv. 5; xii. xx. xxi. xxxii. 3, 4=p. 80, xxxviii. 3, lx. 2; II. ii. 1, lix. 5; III. xviii.; Exod. xxix. 22. But is read without final vowel Exod. xxii. 18, xxix. 13; *Æ.G.* MS. Iul. A. 11, fol. 120 a.

Riðan, *Δδ.* 51=p. 118, line 1, for ʝpriðan, *to writhe, torquere*; præt. ppað, p.p. ppiðen.

Rocce, mib 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, ʝrunol, *foul perhaps, graveolens* forsan, as in Sturlunga Sögur, Patr. 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.

Seab, gen. -es, masc., *scab, scabies*. Soð-lice re hæfð ringalne sceabb? fe ðe næbne ne ablnð angeftæððigneŝŝe. *—lat. Past. ed. Sweet p. 70;* 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,amenta*. Lb. I. xxxix. 3, where ascaŝen is faithfully given from the MS. Ða ŝceapðan býðe on pæteŝ, Bed. p. 474, line 38, where the Latin is *ipsam rasuram*. Sponaŝ ʝ ŝceapðan numað, Bed. p. 524, line 31, *astulas excidere solent*. Ða geħalgobe ic pæteŝ. ʝ ŝceapðan býðe 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.

Scepepan, præt. scpæp, p.p. scpepen, *to scrape, radere*. Lb. II. xlvii. lii. 1, twice. Ascpæp ðone pŝpms of his lice. Hom. II. p. 452. *Job scraped the ratten off his body with a potaherd.*

Sepoŝel, gen. -es, *scrofula*. Lacn. 95.

Sculbop, gen. -es, masc., plur., Scylbpu (like Broðop, Gebpoðpu), *shoulder, scapula*. Lb. II. xvii. Oŝep ða ŝcylbpu hŝ ŝaccube. G.D. fol. 154 b (as mis-bound). *He smacked her over the shoulders.* The original root of this word is Scilb, masc., *a shoulder blade, a shield* (as of a boar). Iŝ ŝc ŝc ŝilb upan pŝæt-pum geŝegeb oŝep pær ŝcŝleŝ bæc. C.E. p. 219, line 17. *The shoulder above is set with ornaments over the birds back,*

Seulþon—*cont.*

though birds have no shoulder blades, so called.—

“Some of his bones in Warwick yett

“Within the castle there doe lye;

“One of his shield bones to this day

“Hangs in the city 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 stæne sex, Hom. I. 98, *the stone knife*. We read ȝ hȝpe feaxe geceah

þræb þrúneç, B.W. MS. fol. 164 a,

line 4, where the slovenly MS. must not be trusted for feaxe instead feax, but

the construction is neuter. I cannot put faith in J. M. K.s masc. and fem.

Stæne sex, Joshua v. 2, is plural.

Seolh, *see* p. 34. ȝar onrænde reolh. *Hoc pomum misit phoca.*

Sestep, gen. -tipes, masc., *sextarius*. Of uncertain capacity, *see* Lb. p. 298, with the note on p. 299; also *Δδ.* 16, also Thorpes citations for *a horse load* and for *thirty two ounces* in his Glossary to the Chronicle.

Sinþep? *sinder, scoria*, *Δδ.* 45, which makes the accusative sinþpun for sinþpan, but it is not very trustworthy. Israhela folc ȝ geporþen nú me to sinþpum. 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, ȝnþpum beȝrunþen, *ground to sinders*.

Sipian, -obe, -ob; 1. *steep, maerari*, Lb. II. xli.; 2. *be tardy, moras ducere*, Lehd. vol. III. pp. 150, 151.

Shpung, gen. -e, fem., *viscosity*. Lb. II. xxxviii.

Slop, as in slopseller. *See* Opepalop.

Slupan, p.p. slopen, with to, *to be paralysed, paralyse laborare*. toslupað, Lb. II. lix. 1.

ȝeapð se hchama eal toslopen; Hom.

I. 86. *His body was all paralysed*. ȝeapð

Slupan—*cont.*

heopa heopte toþlopen; Josh. v. 1.

Their courage was paralysed. To slopenum limum; M.H. fol. 40 b. *With paralysed limbs*.

Smeþupan, præt. -ebe, p.p. -eb, *to smear, ungere*. Lb. I. lxxxvii. 2. To be divided Smeþup-an, as is also Smeþep

-ig. The genitive of the substantive is found as Smeþopeþ in Paris Psalt. lxii. 5, etc.

Snselþeapm, *see* þeapm, Gl. vol. II. and vol. I. pref. p. lxxii.

Softe, adj., with final vowel, *soft, mollis, lenis*. Þe ȝær ȝræðe ȝob ȝ rofte 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 proeictio*. Lb. II. 1.

Sparl, gen. -es, neut., *spittle, sputum*. Lb. I. i. 16, xv.; III. xxiv. Ða spæclu a-þroȝon upe speaptan ȝyltas. Hom. II. 248. *The spittles washed away our swart guils*.

Spic, gen. -es, neut.; 1. *bacon, perna, lardum*; 2. *lard, arvina*. 1. *Bacon*, defined,

Æ.G. p. 9, line 47. Nolbe ȝopȝelȝan ȝær ȝpicer ȝræb. M.H. fol. 139 a. *Refused to swallow the piece of bacon*.

C.D. 692. 2. *Lard*; Læcn. 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. Ðpincan oð speopðan, Hom. II. 292, *to drink till spewing*.

Sponge, Spunge, Spjunge, gen. -an, fem., *a sponge, spongia*. Lb. II. xv. Beþypce ane spincȝan, Hom. II. 266, *dipped a sponge*. John xix. 29. But the plural is sponge, Lb. III. ii. 6, twice, and true to MS.

Spnyttan, præt. -tte, p.p. -t, *to sprout, germinare*, also actively. Lb. I. lxxii.

To ȝy he spnytt ȝ he muð cpylþum ȝopnyme spa hþæt spa he æp ȝpnytte.

Hom I p. 614. *It sprouteth in order*

Sppytcan—*cont.*

to consume with decay what it before sprouted. We find also Asppetgan. Third sing. pres. Spput, Spputt. Lye has other citations.

Stioce, gen. -es, neut., *piece, pars minutior.*

Lacn. 3. Eac hum ȝehypeð sum land-rycoe for his ȝeppince. D.D. 188.

He should also have a bit of land in repayment of his labour. ꝥ him man hpileȝ landrycoes ȝeann. D.D. 189.

That some bit of land be granted him. On unapimeblicu ryccu. G.D. fol. 18 a. In countless pieces. Ðe ȝeallenbe to-

bæpst on ȝeopen sticca . þa ȝeopen sticca elyrobod þo ȝeopen scanum. Hom. I. 380. He fell and broke into four pieces :

the four pieces clave to four stones. Genam ða sticcu þæȝ toclopenan hpuðbopes. Hom. II. 154. Took the pieces of the

cloven sieve. Ðæt bân þæȝ to bæled on to sticcio. 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.

Stipician, "stirpare," Ld. vol. III. p. 184, for extirpare.

Stur[e], chamber, sudarium. Δδ. 16, in Sturbæð, hot air bath, vapour bath. The Islandic Stufa, Stofa is fem.

Supan, third sing. pres. Sypð, præst. Sæp, to sup, sip, sorbere. Hb. iii. 2, 3 ; Lb. I. vi. 5, xxxix. 3 ; II. lii. 3. Ðe sæp of ðæm calice. M.H. fol. 16 a. He sipped out of the chalice.

Supe?, Sope?, gen. -an, a sip, haustus. Lb. I. xxxix. 3=p. 102, lxii. 1.

Suðepne (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.

Spectau, vol. I. pref. p. lxxiv. of MS. fol. 155, glosses maprem, which is to be understood as marsupium ; comparing Ðepðbylg.

T.

Tæran, præst. -ebe, p.p. -eb, to tease (technically), *carpere*, and in no other sense as far as we yet know. Æ.G. p. 31, line 22 ; Δδ. 43.

Teapop, neut., *vermillion, minium*, which it. interprets, MS. Cott. Inl. A. 11, fol. 122 b. ; Δδ. 11, where ꝥ teapo seems more likely. Lb. I. xiii. The word seems to mean only vermillion.

Tigle, Tiegle, gen. -an, fem., a tile, *tegula*. Genum ðe ane tigelan. P.A. fol. 31 b. Take thee a tile. Ða halgan lapeopay ymbȝittað ða tieglað ðe ȝio bupȝ hiepu-alem on ætceppað bīð. 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.

Tynaca, gen. -an, masc., *triacle, theriacum*. a compound medicine. Lb. II. lxiv.

Type, gen. -an, resin, bitumen. Hb. clii. 1, þȝrivm. 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*. Æceopiað his ȝesuhðum eal ꝥ pita tol. Hom. I. 424. Exhibit to his sight all your apparatus of torture. Geapcian eal ꝥ pinung tol. Hom. I. 428. To prepare all the torment machinery. Gif þu þu tol aheȝtt oȝep hȝc . hur bīþ beȝm-zen. Exod. xx. 25. Plural tol. Sylle him man tol to his peopce. D.D. 186. He must be provided with tools for his work ; in the Latin, *tela*. Ðȝȝ rȝnt þa lapa ; þa tōl. D.D. 477. These are the doctrines and tools. So Æ.G. p. 19, line 58.

Toslupan. See Slupan.

Тремере, Трымерже, gen. -e and -an, fem., a *tremissis*, a coin of the lower empire, the third part of a solidus, and of the weight of about twenty-two grains; it is however used in the Hb. for a drachma, the weight of which is about fifty-six grains. Hb. i. 2, 5, 13, 16, 17, 18, 20, xvii. 2, lxxviii. 1; Lacn. 59. Another form is þryms, which see.

Tuxl, gen. -es, masc., *tusk, dens prolixior, caninus*. Lb. I. xxxix. 4. Tuxc is the same, and masc. *Canini vel colomelli*. mannej tuxar, Gl. R. 71.

Трѣѡл, 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. Wb scpælum ꝥ eac mib longŕceartum ꝥepum oꝛscotabon ꝥ hit oꝛflogon ꝥ apælebon þa hit ƿæf ƿopan to uhter. N. p. 15, fol. 107 a. *We with arrows and with longshafted spears shot at it and struck it and killed it when it was near morning.*

Uneaðe, Uneðe, adj. (with final vowel), *difficult, difficilis*. Lb. II. i. 1, p. 174. Ða ðuhte me ꝥꝥðe heapð ꝥ uneaðe. G.D. fol. 249 a. *So it seemed to me very hard and difficult.* Nus ꝥ uneaðe ealpealban goðe to ƕeꝥpenmanne. 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, ἀξάνεται ἐν σπληνί, ἄλλως τε ἐν τοῖς πληθωρικοῖς σώμασιν, ὀδυνώμενοις καὶ ἐνοχλουμένοις ὀγκῶ τοῦ μορίου ἐκείνου παρὰ φύσιν ἀξήθελτος, χρώμα δὲ οὐ παντελὸς μέλαν, ἀλλὰ ὀποπείλιδον καὶ μολι-

Uneaðe—cont.

βδαῖον συμβαίνει. (p. 437, ed. 1556.) *The hot distemper, as has been said, increases in the spleen, especially in plethoric constitutions, which derive pain and disorder from the swelling of that member grown beyond its natural size; and the colour is not entirely black, but dull and leaden.* It is in conformity with the habit and the philosophy of the Saxon renderer to turn such words to a somewhat alien sense. Micge biþ hal, does not occur at all, but, on the other hand, the Saxon explains, as well as expresses, plethoric.

Ungebeꝥe, adj., *unquiet, "inquietus."* Id. vol. III. p. 192.

Ungehearbub, adj., *not come to a head, ad maturitatem nondum perductus*. Hb. iv. 12.

Ungepealben, adj., *not of moderate size, iustam magnitudinem exsuperans*. The signification of ƕepealben was not rightly known till the publication of the true sense in the present glossary, therefore the significations of ungepealben, on p. 242 of Lb., are to be corrected. With regard to the belly of immoderate size see the article Uneaðe above: the immoderately large tongue is not to be have in the text of Trallianus as we have it; he only says once γλωσσῶν ξανθὴν (p. 483, ed. 1556) *the tongue yellow*.

Unlæce, gen. -es, masc., *a bad leech, medicus ignarus artis medendi*. Lb. II. xxxi. contents.

Unŕceappꝥyno, adj. pl., *not sharp sighted, aciem oculorum hebetem habentes*. Lb. I. ii. 12.

Utslean, præst. -sloh, p.p. -slagen, to *break out into eruption, erumpere in impetiginem*. Lb. I. xi. Ðonne ꝥe bꝥꝥne ðe on ðæm jnnoðe bið ut aꝛlihð to ðæpe 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.

Face. See *Fece*, Gl. vol. II.

Japan, Lb. I. ii. 23, read *japan*.

Feapte, gen. -an, fem., *wart, verruca*. Hb. cx. 3; Lb. I. lxxiv.; III. xxv. No other forms.

Feaxhlaþ, gen. -es, masc., *a cerote, κερωτή*. Lb. I. iv. 3, etc.

Feden, *watchet, light blue*, subcæculus. Læcn. 45; Cf. *pæð, wood*.

Feolope, Lb. I. v. 1, for *peolopas*. Ld. vol. I. preface, p. c.

Fepnægæl, gen. -gles, masc., *a wart, verruca*. Þa læpbe hi sum iudeisc man þ heo name ænne fepnægæl of sumer oxan bpuce. 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*.

Fyl, Læcn. 77, seems an error.

Fýlan, *to connect*; *Δδ*. 1. Copulat, Gl., *rogæbepe pilað*. MS. Scintill, fol. 5 b. In Gl. Prud. p. 140 a, 34, is printed *Raptat pyleþ*, but that gl. begins with *Præfatio* in librum καθημερινών, 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 *ωὐτρερον*, of us two. N.S. chap. vi. Mun ek þik sitjanda Silfri vila. *Her-varar Saga*. p. 163, line 14, ed. 1671; var. lect. *vèla, mæla*, p. 49, ed. 1847. In that place translated *täckia, thatch*, and in *index circumcingere*, ed. 1671, and om-give, ed. 1847.

Fypm melu, gen. -upes, -opes, neut., *worm meal, pulvis e vermicibus confectus*. Lb. I. xxxii. 4, lxxvi.; II. xxxiv. See note Lb. p. 79.

Fyppan, Fuppan, *recover, convalescere*. See *Gepuppan*.

Fypt, gen. -e, fem., *wort, mashwort prepared for making beer, brasium unde conficitur cerevisia*. Lb. fol. 100 b.; II. lxiv. 2. Cf. *Mascopypt*, in Gl. vol. II., and add Lb. I. xxxvi. xli.

Flæco, Flaco, Flæc, adj., *lukewarm, tepidus*. Lb. I. iii. 2, twice. Printed *Flæc* in *Beda*, p. 492, 18.

Foh, adj., *wry, wrong, contortus*, makes its definite form by contraction, *Fon* for *Fohan*, Lb. I. xii.

Fonge, gen. -an, neut., *cheek, gena*. See Gl. vol. II. in *Fenge*. Lb. III. xlvii.

Fpæð, gen. -es, masc., *a fillet, infula*. Lb. III. i. twice, and *peaðe*=*peaðum*.

Fpib, gen. -es, masc., *a plant, surculus*. Hb. cx. 2; Læcn. 46.

Fpnum, Lb. II. xxxiv. contents: in text *pyppnum*.

Funbelice, adv., *woundily, mirifice*. Hb. p. 132, var. lect.; *Δδ*. 11.

p.

panerull, "*animosus*," Ld. vol. III. p. 190, "*efficax*," p. 192.

Peapmgeþinb, Ld. vol. I. p. lxxii.

Þeoce (with final e), *thick, densus*. Lb. I. xxxi. 6, lxxii. lxxxvii. 3; II. xliii. xlviii.; III. x. xiv. 2, xxxix. 2, lii. lxxii. 2; *Δδ*. 58. Þeoce genip oþepppeþ þone munt. Exod. xix. 16. In the *Heliand*, It is her so thikki undar us; p. 104, line 5. *It is here so thick under us*.

Þynne (with -e), adj., *thin, tenuis*. Lb. I. xxxv. 1. 2; II. xxi. end, xliii. lvi. 3, lxiv.; III. x. Þynne huc býð. Sc. fol. 28 b.

Þost, masc., *dung, stercus*. Lb. I. iv. 6.

Þpeapan, præt. Þpeop, *pierce*. *Δδ*. 33. Cf. Þropend, *scorpion*. Þe sona þpeop þpy-

Þneapan—cont.

pes pīð þæs pīnbes. Hom. II. 510. *And the fire immediately drove transversely contrary to the wind.*

Þneobpæb, Lb. II. vi., beobpæb?

Þneohygne, adj., *three cornered*, translates Τριγωνον, Hb. clxxxii. 1.

Þpumse, gen. -e or -an, fem. Wilkins in his Saxon laws, p. 415, col. b, cites from the Textus Roffensis. Ceoplep pepgylb 17 ce. 7 vi. 7 lx. Ðpimra þ bīþ tpa hunb reyllinga be mypcna lage. (also D.D. p. 79.) *The valuation of a churls life is 266 tremisses, that is by Mercians law two hundred shillings; and if a Mercian shilling be four peningas, a þumse 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 þpimsa in the genitive plural: Since it must be assumed to be the same word*

Þpumse—cont.

as tpeimse it must be fem., and make gen. in -e and -an.

Þunoppæb, pl. -a, fem., *thundering, tonitru.*

Lb. II. lxiv. Ðpihten sende þunoppaba 7 hagul 7 bypnenbe ligetta ofep eal egypta land. Exod. ix. 23. Mīc tȳ rpa hio ahoḟ ðæt heaḟob upp of ðæpe mȳsan rpa mȳcel mægen hegetrlyhta 7 þunepaba Ðæp forð com. G.D. fol. 145. *As soon as she raised her head from the table, such a violence of lightning flashes and thunders came on. Þio ahoḟ þ heaḟob of ðæpe mȳran romob mið ðæpe þunopabe. Ibid. She raised her head from the table at the moment of the thunderclap. Ahleoðpobe reo heoḟen 7 re ðunoppab offlōh ealle ða næbbpan. G.D. 210 b, where read reo. The heaven roared, and the thunderpeal destroyed all the snakes.*

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- Abortive birth; Hb. cxv. 3; Quad. iv. 4, 5.
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- Absida, *bright*; vol. I. pref. p. lix., p. lxiii.?
- Absinthium, ἀψίνθιον, interpreted; Hb. cii. 1.
- Achillea (see 'Αχιλλεῖος, Dioskor. iv. 36), rightly interpreted; Hb. xc.
- Actium, a various reading of 'Αρκεῖον, or 'Αρκεῖον; 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.
- Αἰεῖων μύθος, 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.
- 'Αγλαοφάρῖς, *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 ἄκρον. In Dioskorides iii. 19 is ἄκανθα, which is followed: iii. 18 is ἀκάνθιον.
- 'Αχιλλεῖος, *a yarrow*, or *maythen*, not interpreted; Hb. clxxv. 1.
- 'Αχῶρας rightly interpreted; Hb. clxxxiv. 4.
- 'Ακρόζυμος, *leniter 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. xlvii. 3; foreign, ibid.; II. li. 3, lii. 1, lvi. 1. Brewed at home; Lb. II. lxv. 2, 3; III. xxx.; Lacn. 59.
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 Amphiballium, *double pile garment*; vol. I. pref. p. lxi.
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 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.
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 Ασπλήμιον, interpreted, with a tale from Apuleius; Hb. lvii.
 Ἀστέριον, left without interpretation; Hb. lxi. There is no description.
 Ἀσθήμα, for; Διδ. 51, 52, 53.
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 Attercoeps; 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.
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 Diokles; Lb. II. xxv.
 Dioskorides, most of the last part of the Herbarium in vol. I.
 Φιλόγριος; vol. II. p. 204; Lb. II. xxxvi. xxxvii. xxxviii. xxxix.
 Galenos; Lb. I. xxxv.; Διδ. 64.
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 Plinius Valerianus; Lb. I. i. 17; I. ii. 1, 4, 5, 6.
 Sedulius; Lb. lxii. 3.
 Sextus; Lb. I. ii. 16, iii. 2.

B.

Baccanlus, *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.

- Βαλλωρά**, becomes pollute, Hb. clxxvii. 1.
Balsam, its medicinal virtues ; Lb. II. lxiv.
Βασίλισκη, translated, wonderful account of ; Hb. cxxxi.
Βασίλισκος, *basilisk*, truly interpreted ; Hb. cxxxi.
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.
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Betonica, *betony*, its medical uses ; Hb. i. xvi. 3.
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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.
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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.
Βολβός *σπλλητικός*, misinterpreted, Hb. xliii. ; not interpreted, Hb. clxxxiv.
Βούλωσσαν, misinterpreted ; Hb. xlii.
Βούφθαλμος, a kind of *anthesis*, or ox eye, but not English ; Hb. cxli. 1.
Bowels of an earwig, to make an external application ; Lb. I. lxi. 2.
Brain exposed, how treated ; Lb. I. i. 15 ; in communication with the stomach ; Lb. II. i.
Brassica silvatica, rightly interpreted ; Hb. cxxx.
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Brock, or badger, medicinal ; Quad. i.

Broken head, for, use betony, Hb. i. 2, xlvii. 2; bones, xv. 3, li. 2; Quad. xi. 11, xlii. 9; Lb. I. i. 14, 15, 17, xxv. 2.
 Bruises, for; Hb. xxv. 2, xxxii. 8, clxxxviii. 3, clxxxiv. 2; Quad. vi. 10.
Bpovvia, the description of which is not clear, taken as hop; Hb. lxxviii.
 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, lxxv. 1; III. ii. 6, ix. xxiii. xxiv. xxvi. xxxi. xxxii. xxxiii. 1, xxxiv. xli. lxxv. lxxi; Lacn. 26, 28, 29, etc., etc.

C.

- Calculi, for; Hb. iv. 6, xciii. 1, xciv. 9, xcix. 2, c. 1, cxxxvi. 2 (from Dioskorides), cxlii. 4 (*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, lxxxlii. 2, clxvii. 3; Quad. vi. 21, xlii. 5; Lb. I. xlvi.; III. viii. xxxvi.
Canis caput, snap dragon, translated; Hb. lxxxviii. *Κυνοκεφάλιον* in the mediæval notes to Dioskorides is another name for *Ψάλλιον*; iv. 70.
Cánabasis silvatica interpreted as *Cannabis*; Hb. cxvi. 1.
 Canterius, *horse*; vol. I. pref. lxi. lxxv. 1.
 Capital, *skull*; vol. I. pref. p. lxx.
 Carbuncles, for; Hb. lxxxvii. 3, xci. 7; Quad. vi. 24; Lb. I. xxxiii.; III. lxxi.; Lacn. 9, 53, 34.
 Cardiac disease; Lacn. 8.
Carduus silvaticus, truly translated; Hb. cxi. 1.
 Carls wain, or Churls wain; 111, 270.
 Churl is generally spelt Ceorl in Saxon.
Catacrinas, hip bones; vol. I. pref. p. lxxi.
 Cattle diseases, for; Quad. i. 3; vol. I. p. 388; Lacn. 60, 78. The Chronicle records some murrains; Lacn. 79, 80.
 Variola in sheep; Lacn. 81.
 Canterbury, the; Lb. p. 84; I. xxxviii. 8.
 Centimorbia, a plant; Hb. clxii.
Cerefolium, χαϊρέφυλλον, without native name; Hb. cvi. (probably foreign only).
 Ceremonies, as cures; Lb. I. xxxix. 3, lxxvii. lxxviii. 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, lxxv. 1; heathen, III. i. xviii. lxii. lxiii.; Lacn. 8, 9, 10, 11, 12, 53, 74, 79, 82, 83, 91, 103, 104, 105, 106, 109.
 Cheese of goats milk; Quad. vi. 5, 6, 7.
 Chest, for oppression, angina; Hb. xxxviii. 3, xlii. 5, cxxiv. 1, cxxti. 1, cxxxv. 2. *Θώραξ*, Hb. cxlv. 2; *ὀρθοσπία*, cxlvi. 2, cxlix. 2, clv. 2; Quad. iii. 6.
 Chicken broth; Lb. II. lvi. 1.
 Chilblain, for; Lb. I. xxx.; *Διδ.* 45.
 Childbirth, for, Quad. iv. 6; for a man child, Quad. iv. 12, 13, vi. 25; a charm, vol. I. p. 392.
 Chopped or chapped limbs; Lb. I. lxxiii.; *Διδ.* 46.
 Church bell in medicine; Lb. I. lxiii.
 Church services sung, not said; Lb. I. xlv. lxiii. lxxxviii. 2, and see Liturgical.
 Circle of St. Columb; vol. I. p. 395.
 Clada, *neck*; vol. I. pref. p. lxx.
 Cliotedrum, *faldstool*; vol. I. pref. pp. lxii. lxxv.
 Clivers from cleaving to; Hb. clxxiv. 1.
 Cloaca, *the pit of hell*; vol. I. pref. pp. lviii. lxiii.
 Codrus, *teacher*; vol. I. pref. p. lx.

Cold, Chill, for; Hb. xx. 5, cxvi. 2, cxlvii. 4, clxxviii. 7; Lb. I. lxxxi.
 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 Narratiunculus.
 Cough, for; Hb. cxxiv. 1, 2, cxvii. 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 talc. Colu-

Cucumis silvaticus—cont.

mella would grow cucumbers in Italy under such frames; "Sed nihilominus "specularibus integri debebant." Book ix. cap. 3.)
 Cutting into an abscess; Lb. II. xxii.
 Cyprus, *Κύπρος*, believed of old to be privet, interpreted as Cypress; Hb. xxii. 2. It is now considered to be the henna plant, *lawsonia alba*.

D.

Day, of varied length; III. p. 258; prolonged beyond twenty-four hours; III. p. 260.
 Dead fœtus, to remove; Hb. lxiii. 2; so *ἐμβρυα ἐκτινάζει*, Diosk.; Lb. II. lx. contents; III. xxxvii.
 Deadened flesh; Lb. I. xxxv.
 Deer, wounded, cure themselves; Hb. lxiii. 6. So Dioskorides.
Διχότεις, *oi*, 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.

Διεταμνος, left without interpretation, foreign; Hb. lxiii.

Diphtheria, or a like disease; Lb. I. iv. 6. Discretion recommended to the physician; Lb. II. vii.

Diuretic effect; Hb. clii. 1, cliii. 3, cliv. 2, clxiii. 2, clxxiii. 2.

Dog, for bite of, Hb. xlv. 2; bark of, Hb. lxxvii. 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.)

Αρακόντιον; Dioskor. ii. 196; Hb. xv. The drawing correct; Hb. xx. 8.

Dreams, against frightful, use betony; Hb. i. 1.

Drinks, sweetened; Quad. ii. 8.

Drop, for the; Lacn. 2.

Dropsy, for; Hb. xxvi. xliii. 1, 4, xciii. 3, 4, cxxi. 2, beginning, *ἐν ἀρχομένῳ ὕδατι*; Hb. cxlviii. 1, cli. 3, clvi. 3, clxxxiv. 3; Quad. vi. 15, ix. 18; Lb. I. xliii.; from disordered liver; Lb. II. xxi. xxii.

Drunkenness, a prophylactic, Hb. i. 14; for, Lb. I. lxxx.

Dumbledores; Lb. I. ii. 1, 5, 7, 10.

Dumpling of fruits pounded; Hb. cxxxiv. 2.

Dung prescribed internally, Quad. ii. 14, vi. 14, ix. 14, 16, 17, xi. 10; Lb. I. xlviii.; II. xxiv. xl. xlviii.; III. xxxv.; externally, Quad. vi. 18, 19, 20, 21, 22, 23, 24, ix. 15, xi. 11, 12, 13; Lb. I. xx. 4, 5, xxxviii. 4, 9, 11, xxxix. 8, l. 2, lxii. lxxiv.; II. xxii. lix. 6; III. xxiv. 2, xxxvi. xxxviii. 2, xlv. lii.; Lacn. 58; *Διδ.* 24.

Dwarves, as producing convulsions; Quad. ix. 17. See pref. to vol. I. p. xxxvi.; Lacn. 51.

Dysenteria; Hb. ii. 5, cxxvi. 3, from Dioskorides; cxvii. 4 (*δυσεντερικὸς*); Lb. II. lxiii. contents, lvi. 3, 4, lxx. 1, 2.

E.

Earn, how he obtains clear sight, Hb. xxxi. 2; in medicine, Lacn. 12.

Ears, for bad; Hb. v. 2, xix. 6, lxxvi. 2, xcii. 1, xcvi. 4, c. 7, cxxxii. 3, cxliv. 4, clxxiv. 3; Quad. iii. 3, 14, v. 8, vi. 17, viii. 7, ix. 10, x. 2, xi. 5; Lb. I. iii. throughout; III. iii. lx.; Lacn. 59; *Διδ.* 17.

Earth in the centre of the planetary system; III. 254.

Earthworm meal; Lb. I. xxxii. 4, lix. lxxvi.; III. xxxiv.; Lacn. 57.

Earwig in the ear; Lb. I. iii. 1, 12; III. iii. i.

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.; Lacn. 50.

Elf; Lb. II. lxx. 5; III. lxi. lxii. lxiii. (water elf); Lacn. 11.

Elfshot, for cattle; Lb. I. lxxxviii. 2, 8; II. lxx. 1; Lacn. 76.

Emmets in medicine; Lb. III. xxxiv. xlvii.

Emmets eggs, Lb. I. iii. 5; horses, 11; nest, III. xlvii.

Emollients; Lb. I. ii. 1, 5.

Enchantment, against; Hb. lxxxvi. 4; Lb. I. xlv. 6, lxiv.

Encliticus, on the decline; vol. I. pref. lix. lxiv.

Epilepsy, for; Hb. cxliii. 1; Quad. v. 12, viii. 9; from disordered stomach, Lb. II. 1.

Equisetum; Hb. xl. See *ἰσώρις*.

Ἐπέβροτος of Dioskorides translated peas; Hb. clxxxi. 1. (He says, pods like pulse.)

Erifa (*ερίφια* ?), a plant unknown, interpreted; Hb. exxvii. In the drawing, out of slender woody stems ovate opposite leaves grow.

'Ερβιον; Lb. I. i. 4.

'Ηρόγγιον, 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.

Eruscus, cf. Ruscus, *butchers broom*, and Bruscus, *brushwood*; rightly interpreted, Hb. lxxxix.

Erysipelas, for; Hb. cxxxix. 2, cxliv. 1, clxxiii. 5; Quad. vi. 1, viii. 13; Lb. I. xxxix.; Lacn. 57, 58, 59, 109, 110.

Evacuations, Lb. II. xxi.; white (when the action of the liver is suspended), ib.; through the mouth, Lb. II. xxxiii.

Evangelists, the four, in medicine; Lb. I. lxxv. 1; Lacn. 9, 29, 74.

Evil eyes, against; Hb. xi. 1.

Evil humours, for; Lb. I. xxxi. 5; II. xxvii.

Exercise recommended; Lb. I. ii. 12; II. xxvii.

Exugiam, vol. I. pref. lxx., properly *axungia*, *fat about the kidneys*.

Eyes, for bad, Hb. xvi. 3, xix. 5, xxiv. xxxi. 2, 3, xxxvi. 3, 4, liv. 1, lxxv. 1, 2, 3, 4, lxxxviii. xci. 4, 6, cxvii. 2, cxix. 2, cxx. 1, cxxxv. 6, cxxxix. 2, cxlvii. 1, clxxxiii. 1; Quad. ii. 1, iii. 13, iv. 2, 7, 18; *νυκταλωπία*, iv. 19; for brightness, Quad. v. 2, 5, vi. 5, ix. 4, xi. 3, xiii. 10; vol. I. p. 374, 1, pp. 382, 386, 387; Lb. I. ii. throughout; II. lxi. contents; III. i. ii. xlv.; Lacn. 1, 2, 4; pock in, Lacn. 13; salve, 16, 23; for, *Διδ.* 20, 21, 22, 23, 24, 25, 26.

Eyelids, for thick; Lb. I. ii. 23.

F.

Φαλόγγια, 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, xlv. 2, lxxii. 3, xciv. 6, xcvi. 3, cxiv. 2; cold, Hb. cxxxviii. 2, cxliii. 4 (*βίγη, shivering*); dry, cxlv. 1 (*καῦσαν στομάχου*), clii. 2, clx. clxxi. 2; Quad. ix. 12; Lb. I. lxii.

Fiends, against; vol. I. p. 386.

Fig (a hard round and red sore). See *Fic* in the Glossary to vol. II.; Lb. I. lviii.; III. xlviii.; 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 (*ψέλλας*), cxliii. 1.

Flux, for; Hb. i. 3, liii. 2, lx. 2, lxxxix. 2, cxxxviii. clxxv. 3, clxxviii. 6; Quad. i. 5, 6, ii. 4; vol. I. p. 376.

Flying venom (epidemic); vol. II. p. 112; Lb. I. lxxii.; II. lxiv.; Lacn. 6, 7.

Fœniculum, the foreign name retained; Hb. cxxvi. 1. (Introduced here doubtless during the Roman rule among the Britons.)

Fœnum græcum, *trigonella fœnum græcum*, by substitution, watercress; Hb. xxxix. 3.
 Fœtus, for a dead, Hb. xciv. 7; Quad. ix. 6; sex of, vol. III. p. 144; formation of, vol. III. p. 146.
 Folly, a dose for; Lb. I. lxvi.
 Fox, in medicine; Quad. iii.; Lb. III. ii. 1.
 Fracture, for; Hb. clxxxiv. 5.
 Fraga, taken as the feminine of Fragum, rightly interpreted; Hb. xxxviii.
φέρμας, rightly interpreted; Hb. xvi. 3. From 'disordered stomach; Lb. II. i. (Suicide from depression of spirits may be intended); III. lxviii.
 Frogs, against, Hb. xlii. 4; frog bites, against, Lb. p. 86.
 Fundament, for itching of; Hb. ciii. 2 (wanting in the Latin).

G.

Gaelic charm; vol. II. p. 112.
 Gall, for, in a horse; Lb. I. lxxxviii. 1.
 Galli crus interpreted, rightly it seems; Hb. xlv.
 Gallo, *a hired servant*; vol. I. pref. pp. lxiii. lxvi.
 Gastric derangements. See Bile.
 Genitals, for diseased; Lb. I. xxix.
 Gentiana, rightly interpreted; Hb. xvii. The drawing is of a gentianaceous plant, and nearest *Erythræa pulcella*.
 Gibra, *man*, from the Hebrew; vol. I. pref. p. lxix.
 Giddiness, for; vol. I. p. 378, 9, 10; Δδ. 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.
Γορρόπολα, for; Hb. clviii. 4.
Γοργόνιον, without interpretation; Hb. clxxxii. See *Colhxææg* 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. clxxxix.
 Gramen, as limited to *κρυσσotis*, 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 Dioscorides has *οδλα*), clxxxi. 4; Quad. xiii. 12; Δδ. 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. xlviii. 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. xlii.
 Hands, for the; Hb. xxiii. 2; Δδ. 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 gill; Hb. xxxiii. liii.
 Head, for the; Δδ. 3, 4, 5, 6, 7, 8, 10, 11, 12, 16.

Headache, for; Hb. ii. 1, iii. 4, iv. 7, liv. 2, lxxv. 6, lxxxv. 2, lxxxvii. 2, xc. 12, xci. 7, c. 2, 8, ci. 1, 2, cxix. 1, cxliii. 3, cxxxii. 2, cxxxix. 3, cxliii. 5, cxliv. 3, cxlvii. 2, clviii. 6, clxix. 3; Quad. i. 3, ii. 2, iii. 2, 9, vi. 6; Vol. I. p. 380 often; Lb. I. i. 2, 3, 4, 5, 6, 7, 8; II. lxii. contents, lxv. 5; Lacn. 1, 5, 14, 23; Διδ. 8.

Heartache, for; Hb. xviii. 3, lxxxix. 3, xciv. 10; Lb. I. xvii. 1; Lacn. 55, 115; Wens. Lacn. 114; Διδ. 58.

Heartburn, for; Διδ. 60.

Heat of body, for, *φλεγμονή*, inflammation, Hb. cxlii. 2; of stomach; Hb. cxliv. 3; inflammation, Hb. cxlvii. 1.

Hedera nigra misinterpreted; Hb. c. Hedera "crysocantes" interpreted as our ivy; Hb. cxi. 1. The modern botanists agree.

Heel sinew broken; Lb. I. lxxxi.

Ἑλλέβορος λευκός, interpreted by a Saxon name; Hb. cxl. The herb was much administered, and doubtless grown by herborists. Repeated clix.

Hemiplegia; Lb. II. lix.

Ἑπτάφυλλον truly interpreted; Hb. cxviii. 1.

Herbs have most medicinal virtue about Lammas day; Lb. I. lxxii.

Ἡλιοσκόπιος [-σκόπιος], without interpretation, foreign; Hb. lxiv.

Ἡλιοτρόπιον, *heliotropion scorpiurus*, interpreted, Hb. i.; without interpretation, lxv.; interpreted from Dioskorides, Hb. cxxxviii. 1.

Ἡρακλεῖα, without interpretation; Hb. lxxiv., which Heraclea cannot be ascertained.

Hernia, for; Quad. v. 10.

Hibiscus, which the modern botanists seem rightly to identify with the ligneous, shrubby mallow, interpreted by its cognate; Hb. xxxix.

Hiccup or Hiccup; Lb. I. xviii.; II. vii; III. lxii.; perhaps Lacn. 70.

Ἱερόβολος interpreted; Hb. xxii., where the doubtful Greek has for interpretation English, now at least, doubtful.

VOL. III.

Ὁλοχρυσος 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; Lacn. 29.

Holy water; Lb. I. xlv. 1, lxxxviii. 2; II. lxv. 5; III. xli. lxiii. lxiv; Lacn. 29, 60, 79, 80, 81.

Hop, the name of the plant: use in beer; Hb. lxviii.

Horn for cupping; Lb. I. xlvii. 3, lvi. 2; II. xviii. xxii. xxxii. xlv. 1, lix. 3; Διδ. 51.

Horse, to cure; Hb. clxii.; Lb. I. lxxxviii.

Hot and cold doctrines; Lb. I. i. 13, xv. 1, xviii. xxxv.; II. xvi. xxvii. xxviii.; Lacn. 112.

Hoved, for cattle; Lb. I. lxxxviii. 2.

Hreaking, for; Hb. lv. 2; blood; cxxxiv. 2, cxlvi. 2 (not in our copies of Dioskorides), cliii. 2, clviii. 2.

Ἰπέρικον κόριον; Hb. clii., foreign, without English name.

Ἰσώπια, with a Latin translation turns out ulcers; Hb. cxlviii. 2 (the translation carbuncles relies on glossarial authority).

Ἰσπερικὴ πνίξ, miswritten; Quad. ii. 7.

I.

Iaris, with locks, *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. xlv. 4, xci. 2, xciv. 12, clxxxiv. 5; Quad. vi. 13.

Influenza; Lb. I. i. 16, 17.

Inguinal parts, for; Hb. xciv. 4, clii. 1, cxxiii. 1. 2; Quad. viii. 2.

Injection; Lb. II. xxviii. (*clyster*?).

Intestines, disease of, Hb. ii. 3; to move, Hb. xxviii. xciv. 5, 12, cx. 2, cxlii. 2, cxlvii. 4, cxlviii. 1, where ἐνι στροφομένων would be Latinized *ad termina*, a more ambiguous term, cliv. 3, clv. 3,

B B

Intestines,—*cont.*

clxiv. 1, where Dioskorides had *πρὸς στρόφους*, for *gripes*, clxxiii. 2; Quad. ii. 18.

Inula campana interpreted; Hb. xcvi. 1.

Inward fallon, an obscure disorder; Lb. I. xli.

**Ἰπποί*, for *δίδυμοι*; Vol. I. pref. p. lx. lxiv.

**Ἰππουρί*s not interpreted; Hb. xl. Horse-tail seems to be a modern word, a translation of the Hellenic.

**Ἰρι*s 'Ἰλλυρικὴ, foreign, name retained; Hb. clviii. 1.

Iron; Hb. xxxii. 8, lxiii. 3, lxxvii. 3.

**Ἰσάρι*s, left without interpretation; Hb. lxxi.

**Ἰσχυί*s, *sciatica*, Dioskor. iii. xxix., truly interpreted, Hb. cxxxv. 2; misinterpreted, Hb. clii. 3.

Itch, for; Hb. lxxxi. clii. 1, 2, cxxiii. 1; Lb. I. lxxvi. lxx. 5.

Inssum, for *Ius*, *broth*, *soup*; Vol. I. p. 376.

Ivory; Quad. xii. 1, 2.

J.

Jaundice, for; Lb. I. xli. xlii.; II. lxi. contents, lxx. 3; III. xii. lxxii.

Jerusalem, the contemporary patriarch orders recipes to be sent to King Alfred; Lb. II. lxiv.

Joint ache, for; Hb. iii. 1, xxii. 2, xliii. 2, xlvi. 4, lxxxix. 5, clxxviii. 4; Quad. iii. 11 (hot bath), vi. 20; Lb. I. lxi. 1; III. xxiv.; Lacn. 23.

Journey, for a; Hb. xi.

K.

**Καλαμίνθη δρεωή*; Hb. xcvi. 1.

**Καλλίτριχον* or *-os*, interpreted water wort; Hb. xlviii. In the mediæval gl. it is usually maidenhair, which shuns wet, and so Vienna drawings at Oxford, pl. 153.

**Κάρπαι*s, Hb. cxlvi. 3; again, clxxii., where the English version of the word is false.

**Καρδιακή διδθεσι*s understood etymologically; Lb. II. i.

**Καταμήνια*, for; Hb. lxxxii. 3, clii. 1, clviii. 4, clxiv. 1, clxv. 2, 5, clxxiii. 2; Quad. i. 7; Lb. III. xxxviii.

**Κενταύριον τὸ μέγα* (Dioskor.), rightly interpreted; Hb. xxxv.

**Κενταύριον τὸ μικρόν*, rightly interpreted; Hb. xxxvi.

Kernels, *strumous swellings*; Hb. iv. 3, xiv. 2, lxxv. 5, clviii. 5, clxix. 2; Quad. iii. 7, vi. 3, xi. 6; (*παρωτίδες*); Hb. cxliv. 3; Quad. ii. 12, vi. 18.

**Χαμαιδάφνη*, misinterpreted; Hb. xxviii.

**Χαμαίδρος*, interpreted; Hb. xxv. *See* Names of Plants.

**Χαμαιλάλα*, which is a laurel, mistaken; Hb. xxvi.

**Χαμαίλων λευκός*, interpreted by approximation; Hb. clvi. 1.

**Χαμαμήλον*, chamomile, interpreted rightly; Hb. xxiv.

**Χαμαίπινος*, misinterpreted; Hb. xxvii.

**Χελιδονία*, foreign; Hb. lxxv.

Kidneys, for disease of; Hb. lxxxvi. 3, cxix. 3; *νεφρίτις*; Hb. cxlv. 2.

Kings evil, *ἰκτερος*, *jaundice*; Hb. cxliii. 1.

**Κίρσιον*, misinterpreted; Hb. lxx.

**Κλύδωνες*, or watery congestions; Lb. I. xiv.

Knee pain, for; Lb. I. xxiv.; III. I.; Lacn. 15, 49.

Knots, obligamenta. *See* vol. I. pref. xli. seqq.; Quad. i. 4. How to bewitch oneself, Quad. ix. 13; against, Lb. I. xlv. 6; III. i.

**Κόνυζα*, without interpretation, being foreign; Hb. cxliii. 1.

**Κοτυληδών*, left uninterpreted; Hb. xlv.

**Κυδάνια μήλα*, mistaken; Hb. cxxxv. 6.

**Κύμνον*, foreign; Hb. clv.

**Κυνόγλωσσον*, misinterpreted; Hb. xcvi. 1.

L.

Kυβς βδρος, near akin to *Bramble*, not interpreted; Hb. clxx. Even Schneider says *rosa canina* (or *bramble*), passing by the suggestion of Sibthorp and Smith. *Κύπεσσος*; Hb. xx. 8.
Κέπρος, once believed privet, Hb. lxxvi. 2 (now thought *lawsonia alba*).

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 *δύλαπθιον* in gill.

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 18; again; Lacn. 14.

Ληθαργία, truly interpreted; Hb. xc. 5.

Lice, for, Lb. I. lii.; called worms, Quad. ix. 15; for, Lb. III. xlv.; 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.; Δδ. 29.

Litany, a; vol. II. p. 112; Lb. I. lxiii. (as *Ora pro nobis*).

Litharge, regarded as silver filings, Quad. ii. 11; employed, Δδ. 2.

Λιθόσπερμον, correctly interpreted *Suncorn*, Hb. clxxx., with the Addenda.

Liturgical charms; Lb. I. xiv. 5, xlvii. 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, lxxxi. 5, cxvii. 4, cxlv. 2, cxlvi. 2 (*ήπαρκοίς*), clxx. clxxiii. 2; Quad. iii. 4; described; its functions, its diseases, Lb. II. xvii; abscess, ib., xix. xx.; torpid and swelled, xviii.

Lizanam, *tongue*; vol. I. pref. p. lxxix.

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; Δδ. 50.

Loss of voice (hysterical); Lb. II. lx. contents; Lacn. 88.

Lowering treatment improper about *Lammas day*; Lb. I. lxxii.

Λύχνης σρεφανική, 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. xlv. 7, cxxvii. 2, cliv. 3; vol. I. p. 374, 3; Lb. II. lxiii. contents, li. lxy. 2; III. xiv; Lacn. 14, 24, 25, 26, 27, 28, 107.
Lupinus montanus; Hb. cxii. (foreign).

M.

- Mad dog, for bite of; Hb. i. 25, ii. 21, iv. 10, xxxvii. 5, xc. 15, cxxxviii. 3, clxxxiii. 5; Quad. ix. 11, xiii. 7, 8.
Madianum, *side*; vol. I. pref. p. lxx.
Mæonia, misunderstood; Hb. cxli. 1.
Maggots. *See* Worms.
Μαλᾶχον ἄγρια, 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.
Μαυδοργάρας, 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 καταμνήτων ἀγωγὴν, and the like), Hb. clxv. 2; for διστερικὴ πνίξ, Quad. ii. 7, iii. 1; dropsy, Lb. II. ix. 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, διδωργυα, 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 περί Διδάξεων; 1, 3, 25, 33, 40, 42, 50, 64.
Μῶλον, τὸ, written temolum, and, being a garlic, interpreted erroneously; Hb. xlix.
Moon, in medicine; Hb. viii. 2, x. 2, lxi. 3, cxl. 3, clxxix.; Quad. i. 5; Lb. I. lxxii.; III. xlvii., which contradicts the next previous reference. Moon not confined to zodiac, a sphere; III. 242. From new moon to new moon is a month, which exceeds in length the period of its revolution round the earth; III. p. 248. In sorcery; III. 266.
Morbus regius, taken for spasms; Hb. lxxxvii. 1; Quad. xiii. 4.
Mortified parts, how to cut away; Lb. p. 84.
Mouæ 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 scurvy, Quad. xiii. 6; Lb. I. lxxv; for lost, Lb. I. xxxiv.; Lacn. 85; Διδ. 49.
- Napping, against; Quadr. viii. 10.
- Nάρδος (*valerian*); Hb. lxxxi. 5, cxxxii. 3.
- Νάρκισσος, an asfodelaceous plant, misinterpreted, as seems; Hb. lvi.
- Nasturtium, rightly interpreted; Hb. xxi.
- Nausea, for; Hb. i. 18; Quad. iv. 10, viii. 10; Lb. I. xix.
- Navel, for the; Διδ. 56, 57.
- Neck, for sore; Hb. i. 26; Lb. III. vii.; Lacn. 4.
- Needles; Lb. I. lxxxviii. 3.
- Nepeta, not interpreted; Hb. xcv. 1.
- Night, III. 240, 242; prolonged, 260.
- Νίττον; Hb. cxxxvii. 3 (section 3 is not in Dioscorides); Διδ. 51.
- Nits, eggs of lice; Quad. ix. 15.
- Nocturnal visitors, supernatural beings; Hb. i. 1; Lb. III. i. liv. lxi.
- Nose, nostrils, for; Hb. xx. 4, c. 6, clv. 4.
- Nostalgia, for; Lb. II. lxxv. 5.
- Nymfete [νύμφαια], left without interpretation; Hb. lxxix.

O.

- Obstruction in women, for; Lb. II. lx. contents.
- Οιδάνθη, left without interpretation; Hb. lv.
- Όκκμον, 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 *όκκμον*. 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, *κυκλάμιος*; the stems curve; rightly interpreted; Hb. xviii.
- Οπεργανον*, without native name; Hb. ci. (held indigenous), cxxiv.
- "Οργανον interpreted *bliss*; Διδ. 33.
- 'Ορθοσπνσία, Dioskor. iii. xxix., truly interpreted; Hb. cxxxv. 2.
- "Ορυζα, *rice*; Hb. cxl. 2 (called a wort, instead of grain).
- Ostriago, Hb. xxix., if 'Οστράδα, 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, *hopn*, the cupping horn, to be meant in *set on*; III. xlvii.
- Parturition, for; Hb. lxxxii. civ. 2, cxliii. 3, clxv. 5; Lb. II. lx. contents; III. xxxvii., where translate, *that a boy or a maiden shall do*; Lacn. 98, 103.
- Παπυρυζία, 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 Περδικάσι in modern Hellenic.
 Peripats; Hb. xviii. 4, lviii. 2, lxi. 3, lxx. cliii. 6, clxxxiii. 1; Quad. i. 1, ii. 17, iii. 10, iv. 2, 17, ix. 4; Lb. I. xxxix. 4; lxiv. lxv. 2; II. lx. contents; III. i. ii. 1, vi.; Lacn. 46, 102.
 Περιστερών, equivalent to verberna; Hb. lxvii.
 Perna, *limb*; vol. I. pref. p. lxix.
 Personacia, interpreted; Hb. xxxvii.
 Pes leonis, λεοντοπόδιον (λεοντοπέταλον), not the plant in Diosk. iv. 131.
 Petroleum, its virtues; Lb. II. lxiv.
 Πετροσέλιον, the name retained; Hb. cxxix. Probably brought into the island by the Romans.
 Πευκέθωνος, rightly interpreted; Hb. xcvi.
 Pheasants (wild hens); Lb. II. xxxvii.
 Pimples, for; Hb. xxii. 3, cxliv. 1, clxxxiv. 4; Quad. ii. 20, v. 6, 7, xi. 2, xii. 1, 2.
 Πίτυρα, rightly interpreted; Hb. clxxxiv. 4.
 Planets; III. 270.
 Pleiades; III. 270.
 Pleurisy, for; Lb. I. xxi.; II. xlvi. xlvii. xlviii. xlix. 1; Lacn. 23; Διδ. 58.
 Poison, for; Hb. i. 22, xx. 2, xxvi. 2, xxxvi. 6, xlv. 5, l. 2, lxiii. 5; Hb. lxvii. 3, cxlii. 6 (θανάσιμον), clix. clxiii. 2, clxxix.; Lb. I. xlv. lxxxiv.; II. lxv. 2; III. xliii.; Lacn. 10.
 Πόλιον, left without English interpretation; Hb. lviii. cli. By Dr. Daubeny also considered Teucrium polium, with the observation that the Vienna drawing is pretty good; but read as *santolina chamacyparissus* by Schneider.
 Pollote for βαλλωτή; Hb. clxxvii.
 Πολύτριχον, an herb unknown, interpreted; Hb. lii.

Porrum nigrum; a blunder originating with Plinius; Hb. clxxvii.
 Portulaca, written porcilaca, and left without interpretation; Hb. cv. (Foreign.)
 Pose, for; Hb. xlvi. 1.
 Potion, for a lodged; Lb. III. xlii.
 Poultrices, Hb. xxxiv. 1, xlii. 5, li. 2, cxxv. cxxvii. 2, cxxx. 1, cxxxiv. 3, cxliii. 5, cxliv. 1, cliii. 4, clxix. 2, clxxiii. 4, clxxiii. 5, clxxxiv. 4; Quad. ii. 11; Lb. I. iv. 5; of barley (meal) xxxv.; Lb. II. xxxii.; Lacn. 8.
 Πράσιον, rightly interpreted; Hb. xlvi.
 Prayer for the eyes; Lb. II. lxii. contents.
 Pregnancy by medical art; Quad. iv. 12, 14.
 Preparation of plasters; Hb. xi. 3.
 Prescription for headache used for broken head, Lb. I. i. 14; for clearing the head used for headache, Lb. I. i. 3; for swoon applied to hunger, Lb. II. xvi. 2.
 Πριάπισκος; Hb. xvi. 2. Made the same as vinca peruviana; Hb. clxxix. Others with more shew of sense make it the same as Satyrion.
 Prolapsus, for; Lb. II. lvii. contents; III. lxxii.
 Prophylactics, against bad drugs; Hb. xi. 1, cxi. 3; against strumous swellings, Quad. ii. 12, ix. 3, xiii. 13; for a sound digestion, Lb. II. xxx. lxv. 4.
 Proserpinaca, rightly interpreted; Hb. xix.
 Prosperity, for; Hb. clxxix.
 Proud flesh; Hb. clxiii. 6.
 Ψόλλιον, in Dioskorides, iv. 70, was hard of interpretation; the equivalent, coriander, that is, κόριον, may have arisen by substituting κόρις, a bug, for ψάλλα, a flea; Hb. clxix.
 Puerperal hæmorrhage, for; Lb. II. lx. contents.
 Puerperal insanity; Lb. II. lx. contents.
 Pulegium, rightly interpreted; Hb. xciv. 1.
 Purgative potions; Lacn. 18, 19, 20.

Purple (dalmatica), worn in church in Saxon times; vol. I. pref. p. lxvi.
 Purulent gatherings; Hb. xxxix. 3.
 Pustules, for; Hb. i. 15, xlvii. 1; Lacn. 6.
 Putrefactions; Hb. cxlvii. 1. (*Σηπεδόνas* 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.
 'Ραγδας, 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. xlvii. 1. See Næsc, Gl. vol. II.; Lb. III. i.
 Renes mistranslated; Quad. iv. 9, 10.
 Rheumatism. See Jointache.
 Ricinus, foreign, not interpreted; Hb. clxxvi.
 'Ρυοίρες, ol, interpreted, *those who have the cold fever, or ague*, rightly; Hb. cxxxv. 4, from Dioskorides.
 Ritualistic references. See Liturgical. A mass contra tribulationem; Lb. III. lxii.; Lacn. 11. Collects; Lacn. 29, 30, 31, 32, 33, 92; 93, 97, 101; vol. III. pp. 78, 79, 80.
 Robbers, against; Hb. lxxiv.
 Romans made themselves earth houses in the late summer; Lb. I. lxxii.
 Ros marinus interpreted; Hb. lxxxv. 1.
 Rose oil, how to make it; Lacn. 7.

Runes; vol. I. p. 140.
 Rupture, for; Hb. i. 16, lx. 3. lxxviii. 2.
 Ruta, foreign, retains its name; Hb. xci.
 Ruta montana; Hb. cxvii. 1. Ruta sylvatica; Hb. cxvii. 3, 5, 6. This probably represents *πήγανον ἔργιον*, which is *peganum harmala*. Whether the two in the same article be identical is a question, in the case of such an author as Apuleius, of little importance.

S

Sabina, *savine*, *juniperus sabina*, foreign, not interpreted; Hb. lxxxvii.
 Sacramental paten in medicine; Lb. I. lxii. 3.
 Salacity, for; Lb. I. lxx.
 Salt from the salterns or salt pans, thought coarse; Hb. xxxvii. 5. (The better was obtained about Droitwich, as appears by the charters: and? in Cheshire.)
 Salve, the black, Lb. I. xlvi. 1, lvi. 2; how made, Lb. III. xxxix. 2; the green, Lacn. 4.
 Salvia, without interpretation; Hb. ciil.
 Σάμψυχον confounded with sambucus; Hb. cxlviii.
 Σαρόριον; Hb. xvi. 1; so named on the doctrine of signatures.
 Saxifraga (granulata) rightly interpreted; Hb. xcix. 1.
 Scab, for; Hb. xlvi. 6, clxxx. 3, clxxxiv. 4.
 Scars, for black; Hb. x. 3.
 Scelerata, herb, *ranunculus* sc., from its acrid properties; Hb. ix. Often called in gl. *Apium risus*, a term explained by Hb. ix. 1.
 Sciatica, for; Hb. lxvi. 3, xciv. 14; Quad. vi. 19; Lb. I. xxiii.
 Σκόρδιον, *teucrium scordium*, foreign, without interpretation; Hb. lxxii.
 Scorpions bite, for; Hb. ii. 9, lxiv. cxvii. 6, cxxxiii. cxxxv. 5, from Dioskorides; cxxxvii. 2, from D.; cxlviii. from D.; clxxxiii. 5; Quad. iv. 15.

- Scrofula, for; Lacn. 95.
 Scurf, for; Hb. xxi. 3, clxxxi. 3, clxxxiv. 4; Quad. vii. 4.
 Sea sickness, for; Hb. xciv. 8.
 Sempervivum rightly interpreted; Hb. cxxv.
 Senecio rightly interpreted; Hb. lxxvii.
 Sennas, *teeth*; vol. I. pref. p. lxix.
 Septifolium, *sevenleaf*; Hb. cxviii. 1.
 Serpyllum; Hb. ci. The *Ἐρπυλλος* of 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 Lacn. 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; Lacn. 65, 66.
 Signatures, the doctrine of. See Hb. vi. 2, xv. 2, clxi. 1, clxxx. 2 (from Dioskorides); Quad. i. 4, viii. 11, ix. 4, 5.
 Silk thread, Lb. I. xlii.; 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.
 Σίαν, with Latin interpretation; Hb. cxxxvi. 1.
 Σισύμβριον interpreted; Hb. cvii. To class it among mustards, as moderns do, is against ancient authority.
 Σικλάδες not interpreted; Hb. clxxxiv. (*like squill*).
 Σκόλυμος, foreign, and not interpreted; Hb. clvii. 1; edible; *ibid.* 2.
 Σκόρδιον, an English plant, not translated; Hb. clxiii. 1.
 Skull, for a fractured, Lb. I. xxxviii. 3; linked, III. lv.
 Sleep, for want of, Hb. liv. 3; procured, cxxxii. 2, clviii. 2; Quad. vi. 2, ix. 2; Lb. I. lxxxii.; Δδ. 27.
 Small pox, variola, for; Lb. I. xl.
 Snails in medicine; Lb. I. lxxviii.; Lacn. 108.
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 Solago minor, without interpretation, foreign; Hb. lxv.
 Solate, an herb; Hb. lxxvi.
 Solsequia, adopted; Hb. lxxvi.
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 Sore sides, for, betony; Hb. I. 9.
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 Spectre, against a; Quad. ix. 1, 14, x. 1.
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 Spitting too much, for; Δδ. 59.
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Στραψὶς ἄγρια, foreign, not interpreted; Hb. clxxx.
 Stench (*hircus*), to remove; Hb. clvii. 1.
 Stich, for; vol. I. p. 393; Lb. II. liv. lxiv.; Lacn. 75.
 Stie in the eye, for; Lb. I. ii. 16, 17.
 Stiffness, for; Hb. xlv. 8.
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Στρόβυλος μανικός misinterpreted; Hb. cxliv. 1.
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 Submegilos, sense missed; Quad. iv. 1.
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Σύμφυτον album misinterpreted; Hb. cxxviii.
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 Thirst, for; Lb. III. xxvii.
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 Thor; Lacn. 76. See Gl. vol. III. in plet: if read as plet, it is, *Thor had a dwelling in the mountain*.
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 Throat, for, Hb. iii. 3; for sore throat in scarlet fever, as appears, Lb. I. iv. 4, xii.; Διδ. 37. •
 Thunder; III. 280.
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Τιθόμαλλος; Hb. cx. (might have been interpreted Springwort).
 Tolea, *tonsil*; vol. I. pref. p. lxxii.

Tongue, for; Hb. iii. 3; Lb. I. v.; Δδ. 29, 31.
 Tonsils, for sore; Hb. lxx.; Quad. v. 3.
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 Veneria, *orris* root, nearly; Hb. vi. 1.
 Venter, disease of; Lb. II. i. 2.
 Verbascum rightly interpreted; Hb. lxxiii.
 Verbena; Hb. lxxvii.

Verbenaca, Vermenaca; Hb. iv. See Æscrote, Gl. vol. II.
 Verrucaria is *ηλιοτρόπιον τὸ μέγα*; Hb. cxxxvii. 4.
 Vertamnus interpreted; Hb. l.
 Vexed child, for a; Hb. xx. 7.
 Victoriola (see *Μυρσίνη ἀγρία* and *Ἀδάρη Ἀλεξανδρεία* in Dioskorides) rightly interpreted; Hb. lix. A synonym for Δαφ. Ἀλ. is *Στεφάνη*; these plants were used for victors diadems.
 Vinca pervinca, *periwinkle*, without a native name; Hb. clxxix.
 Viola, not the violet but the wall flower, rightly interpreted; Hb. clxv. 1, where observe *Viola alba* translates *Λευκίδιον*. See Banwyrt in names of plants.
 Viola purpurea, our violet, without an English name; Hb. clxvi. Nothing in common with Dioskorides iv. 122, but the name of the plant.
 Viperina; Hb. vi.
 Visions, frightful, against them use betony; Hb. i. 1.
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 Voice, for the; Lb. I. lxxxiii.; Lacn. 62; Δδ. 30.
 Vomiting, for, Hb. i. 20; to produce, Hb. clxxxi. 2; Lb. II. xli.; Δδ. 61, 62; for over, Δδ. 63.
 Vomiting blood, for; Hb. i. 13, xix. 2, l.
 Vrtica, *nettle*; Hb. clxxviii.
 Vvula, for the; Δδ. 36.

W.

Warantia, *crosswort*, *galium cruciatum*; vol. I. p. 376.
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Wishes, for; Hb. clxxxix.

Witches; Lacn. 76.

Wolf, in medicine; Quadr. ix.

Womens tongues, against; Lb. III. lviii.

Worms, for, Hb. ii. 10; in ears, v. 2, xxxvi. 7; tapeworms, xlvi. 3, lxx. xcvi. 3, ci. 3, civ. 1, cxii. 2, c, cxxxvii. 3 (not in Dioskorides), cxxxix. 5; *στρογγύλας ἑλμυνθας*, Hb. clxvii. 4, clvi. 2; Quad. ii. 5, xi. 4; insects in the eyelids, vol. I. p. 374, 1; eating teeth, Lb. I. vi. 3; swallowed, Lb. I. xlv. 6; eating through the body, Lb. I. xlvi. xlvii. 2; intestinal, Lb. I. xlviii.; hair worm, xlix.; handworms and dewworms, l.; trichina, liii.; maggots, liv.; gnaw the stomach, II. i.; in the eyelids, III. ii. 5, xxxiii.;

Worms—*cont.*

penetrate, III. xxxix.; swallowed, Lacn. 10; handworms, Lacn. 84.

Worts, cultivated in gardens; Hb. vii. 1, lxxxi. 1; best gathered about Lammas day, Lb. I. lxxii.

Wounds, for; Hb. ii. 6, 16, 20, iv. 2, 11, ix. 2, xvi. 2, xxv. 2, xxvii. 1, xxxv. 2, 3, xli. 5, lvi. lxiii. 3, 7, lxxvii. 2, 3, lxxviii. 1, lxxx. 6, lxxxix. 4, xc. 2, 6, c. 5, cxii. 2, cxxxiv. 3, cxlv. 3, cli. 4, clxiii. 6, clxiv. 1, clxvi. 1, clxvii. 2, 3, clxxv. 2, clxxvii. 2, 3, clxxviii. 1, 3, 5, clxxxiv. 3, 4; Quad. xi. 7; Lb. I. xxxviii. xlv. 5, lxxii.; II. lxi. contents; III. xxxiii.

Wrist drop, for; Hb. lix.

Written charm; Lb. III. lxii.

X.

Ἐλφιον, which is *gladiolus communis*, *gladden*, interpreted foxes foot, Hb. xlvii.; interpreted *gladden*, Hb. clviii. 1.

Y.

Year of the moon, the period of its revolution round the earth, p. 246.

Yeast; Hb. xxi. 6.

Yule, the second; Lb. II. xxiv.

Z.

Zodiac, its signs; III. p. 294.

INDEX TO PROPER NAMES.

Abdias, the prophet Obadiah ; Quadr. i. 1.
 Æsculapius ; Hb. xxiii. ; vol. I. p. 1, p. 326 ; *Διδ.* 1.
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 Appollon ; *Διδ.* 1.
 Arestolobius, a king and leech ; Lacn. III.
 Aristoteles ; *Διδ.* 1.
 Artaxēs = 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*, *Hiinna* or *Kinna*, *Daria*, *Bria*. The words *malint noar-line dearnabda murde murrunice domurbrio rubebroht*, contain, perhaps, *propg-lan, deap neamda, muipe 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. III. 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. II.
 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.

Noë; *Διδ.* 1.

Noððes 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 (*Lehd.* vol. III. p. 78). St. Rioc, Rigoc, or Righoc, whose name is equivalent to *regulus*, the diminutive of *rex*, and signifying *kingling*, was, it is said, a nephew of St. Patrick by his sister Darerca, and a father named Conis. He was born in Wales, and afterwards removed to Ireland, where he became, at last, abbat of Inisbofinn, an island in Lough Ribh in the Shannon, the seat of a celebrated monastery. The statement that he was a nephew of St. Patrick is questionable; it is more probable that he belonged to a somewhat later age, and that a scholiast who states him to have been a disciple of St. Mugint, at Whitem in Galloway, not earlier than A.D. 500, is correct. The scholiast writes thus: "Finnen, of Magh Bile, went to

Rehhoc, Saint—*cont.*

"Mugint for instruction, and Rioc and
 "Talmach, and several others with him.
 "Drust was king of Britain then, and
 "had a daughter, Drustice was her
 "name, and he gave her to Mugint to
 "be taught to read, and she fell in love
 "with Rioc, and she said to Finnian,
 "I will give thee all the books which
 "Mugint has, that thou mayest tran-
 "scribe them, if thou wilt give me Rioc
 "in marriage. And Finnen sent Tal-
 "mach to her that night in the form of
 "Rioc, and he knew her, and from
 "thence was conceived and born Lonan
 "of Trevit. But Drustice supposed that
 "Rioc had known her, and she said
 "that Rioc was the father of her son;
 "but that was false, because Rioc was
 "a virgin." *See* Book of Hymns, edited
 by J. H. Todd, D.D.

Sambucius; vol. III. p. 294.

Serapion; Lacn. 56. *See* Seven Sleepers.

Seven Sleepers; Lacn. 56; vol. III. p. 294; Maximianus, Malchus, Iohannes, Martinianus, Dionysius, Constantinus, Serapion. *See* *Acta SS.*, March 21. An idle tale.

Sigismund; vol. III. p. 78. *Acta SS.*, May 1.

Stephanus; vol. III. p. 294. Perhaps the saint commemorated Aug. 2.

Victricius; Lacn. 51. *See* Index to Todds Life of Patrick in Victoricius.

HISTORICAL FRAGMENTS.

PREFACE.

I HAVE sought permission to print the following hitherto inedited fragments, lest no future opportunity should occur of rescuing them from the obscurity of their manuscript condition and the danger of destruction by fire.

They are in the first place proofs that, besides the Chronicle, other and independent native histories in the English tongue were composed and cared for; next, they are earlier records of the events they narrate than any others now known; and lastly, they speak not in an inflated and impure Latinity, but in the dignity and simple grace of the Old English language.

The first fragment, relating to the endowment of the ^{St. Mildrith's,} Abbey of St. Mildred, in the Isle of Tanet, offers no new ^{Tanet.} facts to the historian. Its narrative is to be found in the Latin of William of Malmesbury, of Simeon of Durham, of Thomas of Elmham, of Florence of Worcester, in the life of St. Mildred by Goscelin, and in other places.

Strange as the tale is, it seems in its main features ^{Tale probably} purely historical. In the Corpus copy of the Chronicle, ^{true.} under the year 640, is an interlinear sentence about Ead-bald, king of Kent. *De hæfde tpegene runu Epmenped y Epcenberht . y þer Epcenberht nixobe æfter his fæder . y Epmenped geftrunode tpegen runu þa ryððan purðan gemaptrode of ðunore.* *He had two sons, Ermenred and Ercenberht, and this Ercenberht reigned after his father, and Ermenred begat two sons, who were subsequently martyred by Thunor.* In a charter of Edward the Confessor the story is recited, with Gods

judgment upon Dunor.^a I am indebted to Mr. Snell for the information that this interlineation of the C.C.C. chronicle is in red ink, and has been written with a scratchy pen, squeezed as much as possible into the blank space between the lines and at the end of a line of the old writing, and (that not giving room enough) is continued at the foot of the page. The word *per* is doubtful, and might be, as it has been, read *per*. The murder was committed, says Goscelin, at Hestrie, *Eastry*, near Sandwich. This author makes the archbishop and Hadrianus move first in the exposure and exaction of penalty for the crime; "*habito concilio pontificali et populari regem arguunt parricidii.*" The archbishop he names is Theodorus, while the text before us gives us Deusededit. Eorcenberht and Deusededit died both of them on the prid. Id. Iulias,^b or on 14 July 664. It was then not Deusededit who brought the royal crime before the lords of Kent, but Theodorus, and the year may well have been, as is alleged, 670.

A linch still
existing marks
the line.

Thomas of Elmham in his work drew a map of the island of Tanet, with the devious course of the hind marked out upon it, and reports the existence of a liminary line, called once "*Domnevæ meta*," and afterwards "*meta sanctæ Mildredæ*." Hasted^c tells us that the forty eight ploughlands thus ceded to the Abbey contain ten thousand acres of the best land in Kent, and are bounded by a linch or broad bank dividing the two capital manors of Minster and Monkton.

An abbess
Domna or
Dame.

Among the tests which modern sceptical criticism might apply to the narrative here before us is one derivable from the name Domneva. The queens name was Eape, and it is Latinized in the charters as *Æbba*; from this by prefixing the Latin *domna* or *dompna* for *domina* is obtained *Domneva*, *Dompneva*. It will be

^a C.D. 900.

^b Beda, H.A. iv. l.

^c Hasteds Kent, vol. iv. p. 315.

readily asserted that to prefix *domna* to a Saxon lady's name in 670 is a proof of falsity, and it will be added that this story must be classed with other Augustinian forgeries. But there is no pretence that this narrative is contemporary; it may have been written three hundred and fifty years after the foundation of the Abbey, and yet be historical. The Rule of St. Benedict gives that title to an abbess, for of an abbot it says: "*Abbas vero, quia Christi vices agere creditur, Dominus et Abbas vocetur.*"^a

Whatever were the subtleties practised by the pens of the monks of Canterbury in defending themselves against unreasonable demands, it is clear that their possession of their dwellings, their cells and kitchens and refectories, and the dedication of their churches to Christian worship, were evidence beyond all parchments and all inked lines, of the early grants of these premises to such uses. If the Canterbury original charters were destroyed by the Danes or by fire, almost as much fault lay with those who demanded in the imperious tones of superior authority the production of such deeds, as with the monks who, when hard driven, forged, to defend the right, a falsarious document.

In the same way the existence of the Minster and of its boundary lynch, inclosing its ten thousand acres, are a more powerful evidence to the historical character of this story, than the united credibility of all the chroniclers.

Thomas of Elmham, and others who follow him, are much mistaken when they read *punoper hleap* as *punoper 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^b produced from the muniment chests of St. Augustines, is one which puts a different, ^{A charter not reciting this story.}

^a Regula S. P. Benedicti, cap. lxii.

^b Thomas of Elmham, p. 230. Cod. Dipl. x.

though not necessarily contradictory face upon the grant of land. In it Oswynus, rex Cantuariorum, grants to the abbess Æbba, that is Eafe, "terram, quæ sita est " insula Thanet, xviii. manentes continentem, quam ali-
 " quando Yrmenredus possidebat." This says that part of the land had once belonged to Eormenred. But the entire charter must be rejected as a poor forgery. There never was a king of Kent such as this Oswynus. Thomas of Elmham himself makes him the same as Oswin of Norðhymbria, and out of that personality he was formed. Mr. Kemble^a puts the same facts in a different view, as editor of charters, which he must not pronounce, if he would edit them, to be utterly worthless. He says, "Oswine, rex Cantuariorum, if there ever were such a
 " person, is known to us from these charters alone; and
 " so little known to us from them, that the compiler
 " of the chartulary in which they are found, confounds
 " him with St. Oswine of Northumberland, and notes
 " discrepancies in the dates upon that supposition." It is related by Beda,^b that on the vacancy of the primacy by the death of Deusdedit, a consultation was held by Oswin, then Bretwald, or the great monarch who made his influence everywhere felt throughout this island, and by Ecgberht, king of Kent, as to the appointment of his successor. Thus he becomes a king, historical in Canterbury, and a thin ghost to figure in a forgery of a grant of land at a distant day.

In the second fragment Mildrið receives the kiss of peace from "all the societies," words which make it probable that Dame Eafe ruled a monastery both of monks and nuns, as 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.

^a Codex Dipl. vol. I. pref. p. xxii. | ^b H.E. III. xxix.

According to established ritual, this office of consecration belongs to a bishop, and Goscelinus tells us she was so dedicated by Archbishop Theodorus, though the name of that prelate does not appear in the portion of the service remaining to us here. While, indeed, of all the service, the benediction most fitly and regularly belonged to the bishop, and if from any cause he took no other part, yet this especially would be uttered by him, it is surprising that we find it spoken by Domna Eafe, the abbess. Martene, ii. 526, has printed thirteen various offices for the admission of monks or nuns, and among them one from a pontifical of 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^a 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.^b

The information about the building of the priory at Minster in Sheppey continuing for thirty years is new, and it is by no means easily reconcileable with established dates. Thirty years may fairly be reckoned from the profession of Seaxburh in 669 till her death in 699, but the words of the Saxon text go beyond that. As she retired from Kent to Ely in 679, and Hloðhere suc-

^a Vol. II. p. 295 of the Latin edition.

^b A service of an admission of a novice, besides those the ordinary

works give, is described in H.A.B. vol. II. p. 317. Leofric's missal requires a bishop.

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 DCCCL primum hyemaverunt Pagani " in insula, quæ vocatur Scheapieg, quod interpretatur " insula ovium : quæ sita est in Tamesi flumine inter " Eastseaxum et Cantuarios, sed ad Cantium propior est, " quam ad Eastseaxum, in qua monasterium optimum " constructum est." The priory survived the ravages of the Danes, and some of its prioresses are recorded in an obituary book of the priory of nuns at Davyngton, near Rochester. This obituary exists in manuscript in the Cottonian collection, but the days and months, not the years of the deaths of the prioresses of Sheppey are recorded. It has lately been ascertained to be a Daynton or Davyngton MS. by Sir Frederic Madden.

Æpelwolds
account of king
Eadgar.

The third piece is a partly historical postscript to bishop Æpelwolds paraphrase of St. Benedicts Rule; and it is valuable as the contemporary statement of the views and measures of those, king Eadgar, archbishop Dunstan, and bishop Æpelwold himself, who drove out the secular or canonical clergy from the great ecclesiastical foundations, and in their stead substituted Benedictine monks, who should, if human nature could be sublimed into pure spirituality, live better and holier lives than their predecessors.

Birth of
Æpelwold.

Æpelwold, a man of great energy and a zealous church partisan, was born at Winchester of religious parents, who "flourished" in the time of EDWARD the

Elder (901 to 925). His mother, while she bore him in her womb, is said to have dreamed that a banner reaching to the skies, inclining downwards towards the earth, enveloped herself in its folds and fringes, and then rose again, steady, to the sky. She dreamed again that a golden eagle springing from her mouth overspread with its wings the whole city of Winchester, and then disappeared in the clouds. These tales, if they have no other value, testify to the estimation in which the saint, prelate, and potentate, to whom they relate, was held by his admirers. We are told also, and doubtless are very wrong not to believe, that his nurse bearing him in her arms one day proposed to go to the church for her devotions, but was detained by such a storm of rain that she was unable to reach the doors. Bending over the child with holy thoughts she suddenly found herself seated within the church, carried thither by some unknown agency to her utter amazement.

Æpelwold, as a boy, neglected not his studies, nor His ordination. were they wasted on a sluggish soul. When grown, he was introduced to the royal court of ÆPELSTAN (925 to 940), and by the king's command received the tonsure, and was soon after made priest by Ælfheah, bishop of Winchester (934 to 951 A.D.). Ælfheah, like many others in those times of unquestioning faith, was endued with the spirit of prophecy, and he said of three whom he had that day ordained, that of them two would become bishops, one in Worcester and then in Canterbury, (this was Dunstan), another would succeed himself in his episcopal dignity (this was Æpelwold), and the third led by the slippery blandishments of pleasure would perish by a miserable end. Æpelstan, who was the third, wanted to know whether he himself were to be one of the two bishops: he received a rebuke for a reply, so we conclude Æpelstan to have been a backslider.

When Dunstan became abbot of Glastonbury, Æpel- His profession. wold followed him, and there, from him, accepted the

monastic dress. He continued his studies in that celebrated abbey, learning grammar and metre; that is to say, acquiring a sufficient knowledge of Latin in prose and verse, with the power of writing in that wide spread tongue: he also diligently perused the Catholic authors, that he might be able to give a reason for the faith that was in him, and decide rightly on affairs. Dunstan made him dean of the foundation. It is also related of him that he tilled the abbey garden, and prepared fruits and pulse for the table of the brethren. According to the usual monastic discipline, as long as he was a simple brother, he would be told off in his turn for the various duties of the house: if it fell to his lot to be one of the hebdomadarii coquinæ, he would have to take his share in the labours of the kitchen; if it came round to him to be hebdomadarius in reading, he was to perform his part in reading and singing the daily service of the church; or for his week obeyed the orders of the horderer, or steward, and sweated in the hayfield, the fallow, or the garden. To ÆPELSTAN succeeded (940 A.D.) EADMUND, and to Eadmund EADRED (946 A.D.); while Æpelwold was ripening into a scholar, and a man of the world, and proposing, for his better proficiency in all that adorns a literary and inquisitive mind, to visit lands beyond sea. The king's mother, Eadgife, persuaded her son to keep the young man at home, and he gave him the half ruined monastery at Abingdon. The active churchman ferreted out some old documents, with which he convinced the king and his nobles that a large part of the possessions of the monastery had been seized, and had now fallen into the hands of the king. Having proved his case to the satisfaction of the highest court in the kingdom, the land he claimed was reconveyed to the abbey, 955 A.D. The charter expressly says it was the town of Abingdon which was thus restored, having been taken from the abbey by King Ælfred,

pro victoria, qua functus est de Danis super Esseduno victis,^a in 871 A.D. But since that loss the abbey had received such and so numerous grants that it is difficult to believe it poor, though it may have been ruinous. If we pass over all the private charters in the Abingdon volume, and they are numerous, we still find grants to the abbey, of lands at Dumbleton and Fleford, 930 A.D., of Uffington about 931 A.D., of lands at Swinford, 931 A.D., of lands at Sandford, 931 A.D., of twenty hides, about two thousand acres, at Hinkey, Seacourt, and Witham in 955. And as the grants before the time of Ælfred were large, and the establishment great, we may regard the terms used by the various writers as relative.

Æpelwold, as abbot of Abingdon, could not begin ^{Becomes abbot.} building till the reign of Eadgar, but in three years he completed his church, and a splendid^b one it was, in the name of the Virgin Mary. His monks were fifty in number, with some, Osgar, Foldbriht, and Friwegar, he brought from Glastonbury accompanying him, Ordbriht from Winchester, and Eadric from London. Osgar he immediately sent to Fleury, to be further instructed in the observance of St. Benedicts rule, and to fetch home a copy. 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,"^c he enriched the new temple with requisite ornaments: he gave it a golden chalice of great weight, three crosses of silver and gold, four feet long, afterwards broken up in the time of Stephens civil war, textures threaded with pure silver and gold, precious stones, thuribles, vials, basins, candlesticks, a silver table worth three hundred pounds, which remained unhurt till the time

^a H.A.B. p. 50.

^b Mæplic, he says himself.

^c Psalm xxv. 8 v.—Domine dilexi decorum domus tuæ.

of Abbot Vincent, 1130 A.D.; it was carved with the Virgin Mary (?) and twelve apostles, and was placed over the altar; and four bells, two smaller made by himself and two larger by St. Dunstan. He also made a wheel with little bells to be rung on festivals. Some monks of Jumieges at a later period stole part of these valuables, and carried them away into Normandy. Here we read of a man zealously devoted to his profession, and recognize the spirit which now animates men like him. He allowed his monks at each meal as much bread as would balance sixty shillings, and so much cheese, as that an Abingdon pound of it lasted ten days. He defined their refreshment, as was customary in religious houses, that none of these holy men, tempted by the devil, should eat to surfeit; every day was placed on table a generale, or dish for all, such as fish, or toasted cheese, not conveniently brought up in portions; for each man two messes of soup or broth, and one pittance or separate plateful. He permitted in the refectory a dish or tray of dishes of a stew mixed with meat. He increased the quantity of food "in albis," when the service of the mass was performed "in albis," and "in cappis" when it was celebrated in copes.

Chasubles and
copes

This consuetudinale reads as if "in albis" signified in white chasubles, for the phrase is often in opposition to "in cappis." The alb was the dress of all in the community, but the celebrant of the mass was always robed "honorifice."^a In a later custumal of Abingdon^b not printed in Mr. Stevensons Appendix, the priest whose weekly turn it is, must chant the mass "in alba casula," besides wearing the usual alb. When copes were used,

^a Thus in the Benedictine ordinarium of Archbishop Lanfranc, "sacerdos honorifice, levita (that is, his deacon) dalmatica, duo sub-

"diaconi tunicis," p. 93; and similarly elsewhere.

^b Harleian 209, fol. 12 a. Hebdomadarius cantabit missam in alba casula et rotunda alba.

the monks of Abingdon feasted on a general dish, three pittance and meat pudding.^a Eels were their food in Lent; in summer they drank milk, and their usual drink, which we may suppose beer, was measured; a gallon and a half twice a day, which affords about one tumbler at each meal to a man. On six great feasts they had wine. These rules seem fit and moderate; yet the devil would often suggest discontent, rebellion, and a debauch to some of those recusers.

Æpelwold was a great "ædificator;" we may presume, He was a great builder. not only builder of sacred edifices, but their architect also. In superintending his works a beam fell on him, and broke nearly all his ribs on one side. He recovered.

Before the dedication of his new church at Abingdon, As bishop. promotion fell to his lot. The king, Eadgar, whose zeal for the increase of monasticism was equal to his own, gave him the bishopric of Winchester, always a great and gorgeous post. He used his preferment, power, and wealth for the promotion of the object he had at heart. About the marriage of the clergy a ceaseless contest was ever prolonged; popes, bishops, and synods thundered, prosecuted, and persecuted; but the secular clergy were still married men. The advocates of the monastic system, changing their ground, attacked clerical husbands in a new way: monks must have no wives; their vows, their cloistered society, the very nature of things forbid it; and monks should drive the seculars out of all clerical employment. Experience has fully shewn that a widely extended system of monasticism is a mistake in all respects, for the state, for the church, for mankind, for the men themselves. Æpelwold perhaps did not embrace this error, for men enough might be found well suited to fill the monasteries he founded. Monks before him were only found, after the troubles from the Danes, in Glastonbury and in

^a Artocreas. This dietary may be found in H.A.B. vol. II. p. 279.

Abingdon, which, when he came to it, had twelve. He left monkish societies at Abingdon, Hide, Ely, Peterborough, and Thorney.

He ousts the
clergy at
Winchester.

His first care in coming to his episcopal throne was to oust the clergy in possession at Winchester: heavy charges are brought against them; it is said that they would not perform mass in their turn of duty, but that they kept vicars, living on what they might, to do the duty for them; themselves being nonresident for seven years together; they divorced their illegal wives, and got others; they were wholly given to gluttony and drink; the church was bare inside and out, for the vicars had not the means to find vestments and to make repairs; scarce one could be found, and such a one only by compulsion, to provide a poor pall for the altar, or a five shilling chalice. Some among such accusations proceed from the copious writer Ælfric, who knew Winchester and Æpelwold well; but he was, like the king, Dunstan, and the bishop, a partisan, strong and unreserved, of celibacy in the clergy. Æpelwold himself in the text now printed speaks only of "foulnesses" and "the aforesaid guilts;"* 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 non-resident prebendary and some neglect of the ornaments of the cathedral; so a tempest of indictments and censures showered down. The married canons were ejected (764 A.D.); the chapter was then governed directly by the bishop, and he was Æpelwold; they might appeal to the archbishop perhaps, but he was Dunstan; they might send a wailing cry to the king, but he was Eadgar. Thus the mitred head and crosiered hand, the prayerful, zealous, bounteous servant of his Master dealt with his helpless victims.

* The lives of Æpelwold, and the "tion" allowed, as W.M. says, was Annales de Wintonia. The "op- to become Benedictine monks.

Ælfric, a genuine disciple, tells of a Bath Kol, a An omen. daughter of the voice, a strange coincidence on the day that Æpelwolds monks summoned from Abingdon came to supplant the lawful occupants of the stalls at Winchester. They stood in some hesitation at the entrance of the church, and heard the chanting reach the words, "Serve the Lord with fear, and rejoice unto him with reverence; lay hold of instruction lest ye perish from the right way."^a Full of a conviction of their own superior sanctity, they cried, "Why tarry we at the doors? See, we are exhorted to enter."^b

The king, at one with the invading bishop, sent his attendant, Wulfstan, with his orders to the seculars to withdraw, or to become monks themselves. To the honour of these Englishmen it is related, that they refused, since, of course, the condition implied separation from their wives, submission to unjust power, and a censure on their former lives. This part of the story contradicts the statement that they were not resident. For some reason unknown three agreed to live the life of rule, Eadsine, Wulfsine, and Wilstan.

Then comes a story about the bishops being poisoned, which proves only that he thought he deserved it, and that, while he measured a fitting diet to his monks, he very rightly, ate and drank himself like his neighbours. It was his custom after three or four morsels,^c to drink, by reason of infirmity, some moderate portion of what we are not told, but as it was moderate it must have been wine. It so happened, not noticing what he was doing, that he emptied the hanap. Immediately pallor overspread his face and torture griped his bowels: he rose and went to bed, but, with some pious reflexions, taking heart, he soon got up again,^d none the worse.

Option allowed to the clergy.

How the bishop thought himself poisoned.

^a Psalm ii. 11. So Vulgate.

^b Hortamur ingredi.

^c Offulas.

^d Maturius surrexit.

Monks and
nuns at New-
minster and the
Winchester
nunnery.

There were then three religious foundations in Winchester, the Old Minster, the New or that of Hide, and a nunnery. The king and 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.^a The new abbot of Abingdon was his old familiar Osgar.^b

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;^c the king himself added Meldeburne, Earningaford, and Norðwold, and they established there many^d monks. In one of the Saxon charters^e 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

^a C.D. 594.

^b C.D. 546. Life.

^c C.D. 563. Saxon.

^d Perplures. H.A.B. vol. II. p. 262.

splendid works of Saxon art which have come down to these later times. At Winchester Æpelwold had a school, as was customary in all monasteries, and Godemann presided over it. While so employed, he wrote in fair characters, and ornamented with many ecclesiastical illuminations, a Benedictional for the bishops use. It was the custom during the service, and not as with us at the end of it, for the bishop in his place to offer up a prayer for a blessing, and this volume was written and ornamented by Godemann for Æpelwolds use.^a

King Eadgar established monks at Chertsey, where At Chertsey and Milton. he appointed Ordbricht abbot, and at Milton Kings, which had Cyneweard set over it. Both these were older foundations. Æpelwolds name is not connected with the changes. More than forty monasteries and nunneries were placed on a new footing in this reign.

Our bishop was "a secretis"^b to King Eadgar, powerful in speech and business, and preached as remembering the command in Isaiah, "Cry and cease not!" St. Swiðhuns popularity as a miracle worker began in his time, and was of value to Æpelwold. Æpelwold an active preacher. Ælfric oddly observes in his life of Swiðhun, that, till miracles began at his tomb, Swiðhun was not known to have been much of a saint. Our bishop, not to leave his work unfinished, was careful to visit the monasteries he had built.

He had a weakness in his bowels, as Gregorius and His death. others of these abstemious men had, and in his legs. One or two circumstances are related of him, as miracles; the men of those days looked at such events from a different point of view from ourselves. He died in the second year of his episcopate, 984 A.D., on the first of August.

^a By the most noble owners permission it has been printed in the twenty-fourth volume of the *Archæologia*.

^b This phrase shall be explained further on.

Lives of him. A life of this prelate by Wulstan has been printed by Mabillon, and in the *Acta Sanctorum* for Aug. 1. It differs little from a life by Ælfric, published in the history of Abingdon.

Translates the rule of St. Benedict. His translation into English of the rule of Benedict was made by command of Eadgar, and he received for it from the king the manor of Southburne.^a The version is copious and illustrative, not literal, such as brings the translator as well as the author before the readers mind. It has never yet been published.

A minister of the king. Æpelwold was keeper of the rolls to King Eadgar. This seems so impetuous an assertion that I have left it over to this point. The life which has Ælfrics name to it, and which we may reasonably suppose to have been written by that copious and elegant author, though I dissent from those who make him an archbishop, says Æpelwold was "a secretis" to the king. That expression may be pulled into many meanings, but its true sense is classical. Suetonius, if my memory fail me not, says that some one was "a manu" to the emperor Vespasianus, and the sense of this expression is ascertained by the low Latin "amanuensis." It is not however to be concluded that Æpelwold was the kings secretary or amanuensis, for his prelatical rank and constant occupation forbad that; but the term "a secretis" means that his department concerned the kings "secreta;" nor may that be interpreted as one might be ready to explain it in the reign of Charles the Second, for Æpelwold was not to be groom of the chambers, and Eadgars life had been reformed, as the bishop himself tells us; nor yet does it mean that he was of the privy council, for that formal body, an offshoot of Parliament, had nothing answering to it in early times. To be "a secretis," was to be the kings confidant, and in a formal sense. There is a charter^b of Eadgars

^a Thomas of Ely, p. 604.

| ^b C.D. 594.

relating to the two monasteries at Winchester, the old and new foundations, in which he rearranges the possessions of each by exchanges and compensations, so as to afford to each monastery a property of its own within a ring fence, by a *pymet*, *an extension*, *a clearance*, of other proprietors and claims, making a convenient estate, for its proprietor monastery. In the exchanges and purchases involved in this transaction, bishop 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 *gebihlgean*, which has tormented the interpreters: it has for its root the word *bigole*, or sometimes *bigol*, *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 tuelf gear ðær punode ða eode he In ðone gerean ðære ecan eadineſſe . ðær æðelpalder punder pær ðæt he ƿpæc to hſ hopnæna ƿumum ƿ ða ƿerunga oðſwilde he ƿæ he hƿær hƿegu heƿenode . ða ƿrægn ƿe hſ ðegn hine ƿop liƿon he ƿæ ðede . ða cƿæð he hu mealte lc bu ƿomob ge In heopon gehenan ge heƿ ƿpæcan ??* 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 laƿand ƿanc Ælpold leig ƿeoeh ƿ hun kom to ðe halga dunſtan of cantƿapabyne.*¹

Kings of
Essex.

The fourth morsel contains a genealogy of the kings of the East Saxons, somewhat differing from that which has been current. Different, however, or not, it was well to have acquired it, since our information about that line is but scanty.

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

¹ C.D. 922.

with Essex begins when it was ruled by Sæberht, and Sæberht was nephew of Æpelberht, the Bretwalda, and powerful king of Kent. Æpelberht converted to Christianity makes Mellitus bishop of London, reckoned of the kingdom of Essex, and Mellitus forthwith converts the king of Essex, who was sub potestate positus eiusdem Ædilbercti (Bed.). Thus things arrange themselves in due subordination. But the Christian king of Kent dies, and Eadbald his successor is a heathen. The two kings of Essex follow suit; they refuse Christianity, pick a quarrel with Mellitus, and drive him off.

The power of Oswig or Oswin in Norðhymbria was great: he dictates his will to Kent. The king of Essex often resorted to his court on friendly terms, "cum frequenter ad eum in provinciam Nordanhymbrorum veniret;" and as Oswin, himself a Christian, exhorted his less powerful friend to abandon idols of wood and stone, and explained to him that they could be no gods, the courtier satrap, Sigebert, shewed his worldly wisdom in accepting a better faith; he was baptized by St. Finan, and brought St. Cedd into Essex with him, to establish two missionary settlements or colleges, at Ythancester, now St. Peters on the Wall, and at Tilbury.

Sighere and Sebbi were dependent upon Mercia, and are found as witnesses of royal Mercian charters; being but counts, comites, of the greater king.

As fortune favoured one or other, the limits between Essex and Kent varied. Essex submitting wisely to a superior lord was sometimes by his appointment paramount over Kent. Thus in the time of the Mercian predominance, Swefred, son of Sebbe, of Essex, appears in a charter (C.D. xiv.) playing the part of Mercian viceroy in Kent; Sebbe his father being present and adding his signature to the charter. Another charter (C.D. xv.) claims to be from Swefred: on the manner of writing the name see C.D. lii.

Instructed by this example, we shall think it possible that Sigereð in the time of his fathers reign over Essex was himself king of half Kent, rex dimidiæ partis provinciae 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 imperitaverunt, paruit. (W.M.)

HISTORICAL FRAGMENTS.

HISTORICAL FRAGMENTS.

Cott. Caligula, A. xiv.

S. Mildrýð . 121 b.

III. ID. IVLII. NATAL. SCÆ. MILDRYÐÆ VIRGINIS.

ON drihtnes naman Scea augustinus gefulpihte æþel-
 bryht cantwara cyning 7 ealle his ðeode. þonne wæs
 eadbalð cyning æþelbryhtes sunu. 7 byrhtan his
 cwen. 7 æþelbryh heora dohtor. oðre naman tæce.
 forðran eadwines norðhymbra cyninge to cwen. 7 Sca
 paulinus mid hire for. 7 gefulode ðone cyning eadwines
 7 ealle his ðeode. 7 æfter his life hio eft cantwara
 byrig gesehte 7 hire¹ broðor eadbalð þæne cyning. 7
 paulinus se biſceop eft mid hire com. 7 hio hwe þa
 betstan mædmar to cantwara cyricean brohte hire to
 gebedrædene. 7 þæs cyninges sawle þe hi bezæte. ða
 man gyt þær inne ſceapian mæg. 7 he ða paulinus
 onfeng þa² biſceoplice æt hroſeceaftre on godes willan.
 7 ðær his lif geendode. 7 godes rice bezeate. Ðonne
 wæs eorumenred cyning. 7 eorcenbryht cyning. 7 Scea
 eanryð. hi wæron ealle eadbaldes bearn. 7 imman
 his cwen. hio wæs francena cýniges dohtor. 7 Scea
 eanryð fæsteð on folcanstana þæm mynstre þ hio
 sylf geseadode. þonne wæs eorumenbryh 7 oðre na-
 man domne eare. 7 eorumenryð. 7 æðelred. 7 æðel-
 bryht. wæron eorumenredes bearn. 7 omlæ his cwen.
 ðonne wæs domne eare forgyron to myrcna landa
 menwalde penðan sunu cýniges to cwen. 7 hi þær be-
 zeatan Scea mildburges. 7 Scea mildryðe. 7 Scea mild-
 ryðe. 7 Scea meſer in þ halige cild. 7 hi þa æfter ðan

Bed. II. ix.

fol. 122 a.

fol. 122 b.

¹ his, MS.

| ² Read þ.

HISTORICAL FRAGMENTS.

OF THE MONASTERY OF ST. MILDRED IN TANET.

St. Augustinus baptised Æpelbriht, king of the Kentish Genealogy. men, and all his people, in the Name of the Lord. Next, Eadbald, king, was son of Æpelbriht and of his queen Berhta ; and Æpelburh their daughter, otherwise named Tate, was given to Eadwine, king of the Norðhymbrians, for his queen ; and St. Paulinus went with her, and baptized the king Eadwine and all his people. After Eadwine's death she returned to Canterbury and to her brother Eadbald, the king, and bishop Paulinus returned with her. She brought her best treasures to the church at Canterbury for prayers for herself and for the soul of the king her father. They may still be seen therein. Paulinus accepted the bishopric at Rochester by the will of God, and there ended his life, and was received into the kingdom of God. After that Eormenred and Eorcenbriht were kings. These and Eanswið were all children of Eadbald and of Imme his queen, daughter of the king of the Franks. St. Eanswið lies at rest at Folkestone, the minster, which she founded. Further, Eormenburh, by another name Dame Eafe, and Eormengið, and Æpelred, and Æðelbriht, were children of Eormenred and his queen Oslaf. Dame Eafe was given into the land of the Mercians to Merwald, son of king Penda, for his queen, and there they begot St. Mildburh and St. Mildrið and St. Mildgið and the holy child St. Merefin. And after that Merwald and his wife, for the

fol. 123 a.

fol. 123 b.

for godes lufan ⁊ for þisse worolde him toðælbon. ⁊
 his bearn ⁊ his woruld æhta gode forgearan ⁊
 his ylðerfe dohton. ⁊ Sæ mildburh ƿerfeð æt ƿyn-
 lutan. þæm mýnſtre on meƿna lande þær ƿæron
 his mihta oft gecyðede. ⁊ ȝyt ȝynð. Sæ milðryð
 ƿerfeð binnan teneð on ðæm iȝlande. ⁊ ðær ƿæron
 oft his mihta gecyðede ⁊ ȝet ȝynð. Sæ milðȝyð
 ƿerfeð on norðhembran. þær ƿæron his mihta oft
 gecyðede ⁊ ȝet ȝynðon. þonne ƿær Sæ meƿerū þ
 halige cild on ȝoðhæde to gode ȝelæb. þonne ƿæron
 æðelƿed ⁊ æðelbryht þa halȝan æþelingas beƿærte.
 eȝebryhte cynȝe to fortre ⁊ to lāre. for þan hi ƿæ-
 ron æt his ylbūan befeallenne. ⁊ ƿær he fe cynȝ
 heora fæderan ſunu. eorcenbryhtes. ⁊ Sexburh his
 cƿene. þa ƿæron hi ſona on ȝeoðe ȝƿyðe ȝeƿcead-
 ƿiſe ⁊ rihtƿiſe. ſƿa hit godes ƿilla ƿæf. Ða ofðulhte
 þ anū ƿær cynȝes ȝeferan. fe ƿær þunor haten.
 ⁊ ƿær him ȝe leofetan ðegen to his bearnum. Ða
 onðræbbe he him ȝif hi lenȝ hƿebon þ hi ƿurdon þam
 cynȝe leofraū ðonne he. Onȝan hi þa hatian ðear-
 nunȝa ⁊ ƿreȝean to þam cynȝe ⁊ cƿæð. þ ȝif hi
 libban moſton þ hi æȝðer ȝe hine ȝe his bearn ƿær
 cƿneſes benæmbe. Onȝan hine Ða biðban þ he moſte
 þa æþelingas ðearnunȝa acƿellan. ac fe cynȝ him
 lyfan nolde for Ðam þe hi him leofa ƿæron ⁊ ȝeribbe.
 ⁊ þa ȝit fe ðunor hine oft ⁊ ȝelome bæb þ he him
 leafe fealde þ he moſte ðon embe Ða æþelingas ſƿa he
 ƿolde. ⁊ he Ða ſona ſƿa dyde ſƿa he ær ȝƿnenbe ƿæf.
 ⁊ he hi on niht ſona ȝemartȝode innan ðæs cynȝes
 heahſetle. ſƿa he ðyrnlicort mihte. ⁊ he ȝeðoht
 hæfde þ hi þær næfre uppe ne ƿurðan. ac ðurh godes
 mihte hi þanon gecyðde ƿurdon. emne ſƿa ðær leohtef
 leoma ȝeðd up þurh þære healle hƿof up to heofonum.
 ⁊ he Ða fe cynȝ ȝylf embe fornan hanƿed ſit ȝanȝ-
 ende ƿær. ⁊ he þa him ȝylf ȝeƿende ƿær þ ƿurdon.
 þa ƿearð he afȝrht ⁊ afæned. ⁊ het hi hƿæðlice þæne
 þunor to feccean ⁊ hine ahȝode hƿær he his mæȝcild-

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. Merefin was led away to heaven in his youth.

The saintly princes Æpelred and Æpelbriht were committed to King Ecgbriht for nurture and instruction, since they were orphans, and the king was their fathers brothers, Eorcenbrihts, son, by Sexburh his queen. In

The young
princes entrusted to the
king.

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 punor, and was the kings most valued attendant upon his children. punor dreaded lest, if the

Punor 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 punor 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 punor at night soon made martyrs of them within the kings royal residence, as secretly as he could. He supposed that they never would reappear, but by the power of God they were made known, for a beam of light stood up through the roof of the hall up to heaven, and the king himself about the first cockcrowing, was going out, and himself saw that wonder. Then was he terrified and afraid, and ordered punor quickly to be fetched, and demanded of him what he had done with his cousins,

Murders the
young princes.

fol. 124 a.

fol. 124 b.

um cumen hæfde ðe he him forſtolen hæfde . he
 him andſporode ⁊ cƿæð . ꝥ he fylf rihte ⁊ he him
 ſecgan nolde buton he nyðe ſceolde . he ða ſe cuning
 cƿæð ꝥ he be hir ſneondſcipe hit ſecgan ſceolde . he
 him andſporode ⁊ cƿæð ꝥ he hi innan hir healle under
 hir heahſetle bebryngeb hæfde . ⁊ he þa ſe cuning
 gƿyðe unſcūt geƿorðen ƿæf . for þæf godes ƿundre . ⁊
 for þæne gefihþe ðe he ðær gerepen hæfde . ⁊ he þa
 be ðam gearo rihte ꝥ he gode¹ abolgen hæfde . gƿyþor
 þonne hir ðearf ƿære . ⁊ þa on morzen gƿyðe hræd-
 lice him to gefeccean het hir ƿitan . ⁊ hir þegnas . ꝥ
 hi him gernaðdon hræt him be ðam ſelort ðuhte . oððe
 to done ƿære . ⁊ he þa ⁊ hi gernaðdon mid ðæf ærce-
 biſceoper fultume . Deusdedit . ꝥ man heora ſƿurton
 on meſcna lānde þe hio to forgiſen ƿæf gefeccean hēt-
 to ðam ꝥ hio hyne broðra ƿergilb gecure . on ſƿylcum
 þingum gƿylce hyne . ⁊ hine nyhtan ſneonðum ſelort
 licode . ⁊ hio ða ſƿa dyde ꝥ hio ꝥ ƿergilb gecear þurh
 godes fultum on ðam iſlande þe teneð iſ nemned . ꝥ iſ
 þonne hund eahtatig hīða landeſ þe hio ðær æt þæm
 cuninge onfeong . ⁊ hit ða gƿa gelamp þa ge cuning
 ⁊ hio domne eaſe æreſt ꝥ land gecear . ⁊ hi ofer þa ea
 cōmon þa cƿæð ſe cuning to hine . hƿylcne dæl þæf
 landeſ hio onfon ƿolde hyne broðrum to ƿergilbe .
 Hio him ða andſporode . ⁊ cƿæð ꝥ hio hir na maran
 ne gƿyrnde þonne hine hind utan ymbe gƿnan ƿolde .
 þe hine ealne ƿeƿ beforan ān ðonne hio on nāðe ƿæf .
 cƿæð ꝥ hine ꝥ getyðeb ƿære ꝥ hio gƿa myceler hir
 onfon ſceolde gƿa reo hind hine gepyrebe . He ða ge
 cuning hine geandſporode . ⁊ cƿæð ꝥ he ꝥ lurtlice ræg-
 nian ƿolde . ⁊ hio ða hind gƿa dyde . ꝥ hio him beforan
 hleapende ƿæf . ⁊ hi hyne æfter ſiligende ƿæron . oð
 ꝥ hi comon to ðære ſtope þe iſ nu gecrebon þunoper
 hlære . ⁊ he ða ſe þunor to ðam cuninge aleat . ⁊ he
 him to cƿæð . leof hu lange ƿylt ðu hlyrtan þyrrum

¹ MS. Read god.

whom he had stolen from him. He answered him and said that he knew himself, and would not tell him, unless he needs must. Then the king said, by his friendship he must say it. He answered him and said that he had buried them within the kings hall, under his high seat. Then the king became much disturbed at the divine miracle and the light which he had seen; and thereby he quickly knew that he had angered God more than he had need. And so next day he bid instantly fetch him his councillors and thanes, that they should advise him what to them seemed best, or what was to be done. He and they then, with support of Deusdedit the archbishop, arranged that an order should be issued to fetch their sister in Mercia, into which she had been given in marriage, that she should choose her brothers wergild, or compensation to the relatives, of such things as seemed good to herself and to her nearest friends. And she so arranged as to choose by Gods help the compensation in the island which is called Tanet, that is to say, eighty hides of land, which she there received of the king. And it so happened, when the king and she, Dame Eafe, first chose the land, and they came over the river Wantsume, then the king asked her what part of the land she would take for her brothers wergild. Then she answered him and said that she desired no more than her hind would run round. This hind always ran before her when she was travelling. She said that it had been granted her that she should take so much as the hind directed her. Then the king answered her and said that he would gladly consent to that. She then so managed that the hind kept running before them, and they followed after her, till they came to the place which is now called punors Low; and so punor made his obeisance to the king, and said to him, Sir, how long wilt thou listen to this

punor confesses.

Eafe chooses the wergild.

dumban nytene þe hit eal pyle þiſ land utan beyrnan.
 pylt ðu hit eal ðære cpenon gýllan . ʒ ða gona æfter
 þyſſum poþbum ʒe eorðe tohlāþ

End. Imperfect.

MS. Lambeth 427.

Benedicta & beata sis semper in æternum & in thro-
 num dei connumerata & computata sis cum choris
 uirginum. Ða hyre modor hi mid þyſſe bletſunge
 hyre ðuſ onſangen hæfde . heo hy aþenedum limum
 æt ſonan þam halȝan pēode aſtnehte ʒ hy mid teapa
 aȝotennýſſe to ðrihtne ȝebæþ. Ða heo hyre ȝebed
 ȝeendod hæfde . heo up aſtod . ʒ to hyre modor
 cneorum onbéah . ʒ heo hy ða mid ſibbe corſe ȝe-
 ȝnette . ʒ ealle ða ȝeſepnædene fāmod . ʒ hy hiſe
 pæter to handa bæron . æfter ȝeſollice piſan him ða
 eallum æt ȝædeſum ſittenðum . onȝan feo abbodſſa
 hyre modor . of ðam dauſticum ȝealðum ȝybbian ʒ
 þuſ cpeðan. Suscepimus deus misericordiam tuam in
 medio templi tui . Spā ſpā anna feo halȝe pudupa . ʒ
 ȝumeon ʒe ealða funȝon . ʒ ðrymðon ða hy þ mycele
 ʒ þ ſorpmæpe béapn mid heora eapnum beclipton . ʒ
 in to ðam temple bæron ʒ ofſnodon. Heo ſanȝ þa
 oðer ſepf. Confirma hoc deus quod operatus es in
 nobis a templo sancto tuo quod est in hierusalem.
 Heo ſanȝ þ ðriðde. Saluos nos fac domine deus
 noster & congrega nos de nationibus ut confiteamur
 nomini sancto tuo et gloriemur in laude tua. Ðyli-
 cum ʒ ſela oðrum ȝodcundlicum poþbum heo hyre
 leorſe beapn ȝeorne læpde . ʒ to ȝode tihhte. Þær hit
 hyre eac eaððæde . ſpā lange ſpā hyre inȝehyð pær eal
 mid ȝoder ȝafte aſyllod . Nær heo ſpā nu æðelþorene
 men fýnt mid ofepmettum aſylled . ne mid poþulð ppy-
 dum . ne mid nyðum . ne mid æfeſte . ne mid teon poþbum
 næſ heo ſacful . ne ȝeſlit ȝeorn . næſ heo ſpicol nanum

dumb animal, which will run about all this land? Wilt thou give it all to the queen? And soon after these words the earth opened (beneath him).

Dame Eafe meets her daughter Mildrið, a candidate for admission to the nunnery of Minster in Tanet. She receives nuns vestments, and the abbess (usually the bishop) thereupon blesses her, with the words,

Benedicta et beata sis, etc.

When her mother had thus received her with this blessing, Mildrið stretched herself before the holy altar with extended limbs, and with a flood of tears prayed to the Lord. When she had ended her prayer, she stood up and bowed to her mothers knees, who then greeted her with the kiss of peace, and so did all the societies, and they brought her water for the hands in the Regular manner. To them, then, all sitting together, the abbess began to sing out of the Psalms of David, and thus to say: *Suscepimus, etc., Psalm xlvii. 10, Vulg., as Anna the holy widow and the aged Simeon sung and made music when they embraced with their arms the great and illustrious child Jesus, and bore him into the temple, and made offering. She sang then the other verse, Confirma, Psalm lxvii. 29, Vulg. She sang the third, Salvos nos, Psalm cv. 47, Vulg. With these and many other divine words she earnestly instructed her dear child, and drew her to God. It was also easy to be done for her, as long as her conscience was all filled with the Spirit of God, she was not, as nobly born men now are, filled with presumption; nor with worldly pride, nor malice, nor envy, nor opprobrious words; she was not calumnious nor a wrangler; she was not a deceiver in any of those things which seemed good to her. She was mer-*

Ritual of the admission of Mildrið.

Virtues of Mildrið.

þæra þe hýre to ðohte. Heo þær pudupena 7 7teop-
cilda . áwizend 7 ealra earwra . 7 gefwincendra 7ne-
frend . 7 on eallum þingum eaðmod 7 7tulle. Þær heo
77ýðe 7emynði . þ 7e ealle of 7ram mannum comon .
7 of eorðan láme 7erceanene 7 7epnohte þæron . 7 to
þam eft 7epurðan fceolan. Gemunbe

The sense does not run on.

fol. 211 a. ðær cuðe þæron . 7 7ýt a 7ýndon . 7 7cā eadburh þa
to ðam mýn77ne 7enz . æfter 7cē milb7ýþe 7 heo ða
cyricean aræwde ðe hýre lichama nu inne 7efteð.
Donne þær Scē Seaxburh . 7 Scā æþelb7ýð . 7 Scā 7iht-
burh . hý þæron annan dohtwa east engla cýnzer.
Donne þær Scā æþelb7ýð 7or777en 7ram 7erum .
7ondb77yhte fuð7777ena ealborwæn . 7 Ec777eðe norð-
hymb77ena cýnize to c7éne . 7 heo ðeah hwæþere hýre
mæ7ðhāð 7eheold oð hýre hwef ende . 7 heo ða hýre
hewerte 7ecean on ēliz bywiz . 7 ðær hýre mhta of
cuðe 7ýndon. Donne þær fce Eorwmenhild ewenb77hter
ðohtor . 7 Seaxburze 7or777en 7ulþere pendan 7unu
mýncena cýnzer to c7éne . 7 on hýra ðazum mýncena
ðeod onfenz fulluht . 7 ðær hi be7eaton 7cē 7ærnburze
ða halize 7æmnan . 7 heo 7efteþ on ðam mýn77ne þe iz
7eepeden hēanburh. Donne 7efteð fce Eorwmenhild on
eliz bywiz mid hýre meder 7 mid hýre mod77an fce Æþel-
b77ýða . 7 heora mhta ðær of cuðe fýndon 7 fce 7eax-
burh . 7 7cā eorwmenhild onfenzon haliz 777te on ðam
mýn77ne þe iz 7eepeden midbeltune on kentlande . 7 þ

fol. 211 b.

izland on fceap77ze h77ð into midbeltune . 7 hit iz
ðneora mila b77að 7 7eoran mila lang. Ða 7elicobe
ðæwe halzan c7éne feaxburze þ heo ðær binnan 7or
m77hðe . 7 7or mæwðe . hýre ðær mýn77er 7etum-
b77ode . 7 7efteðelobe fwa 7eo men c7ædon . þ 7777e7um
7earum ne 7efteðe næfne 7777en ceapcienðer 7æner ne
ceowenðef palef. Ða þ mýn77er 7etumb77od þær ða
com hýre to 7ober engal . on nihtlice 7efihðe . 7 hýre

ciful to widows and orphans, and a comforter of all the poor and afflicted, and in all respects of easy temper and tranquil. She was very mindful that we all sprung from two men, man and woman, and were wrought and shapen of loam of earth, and to it must come again.

* * * * *

(*Her miracles*) were there known, and yet are. And St. Eadburh then took the rule of the minster after St. Mildrið, and she raised the church in which her body now resteth. St. Seaxburh then, St. Æpeldrið and St. Wihtburh were daughters of Anna, king of the East Angles. St. Æpeldrið was given to two husbands, to Tondbriht, alderman of the men of the South Fens; and Ecgferth, king of the Norðhymbrians, for his queen. She however preserved her virginity till her lifes end, and she chose her bodys resting place in the town of Ely, and there her miracles are often known. Further St. Eormenhild, Eorcenbrihts daughter and Seaxburhs, was given to Wulfhere, son of Penda, king of the Mercians, for his queen; and in their days the people of the Mercians received baptism. There they begot St. Werburh, the holy virgin, and she lies in the minster which is called Hanbury. St. Eormenhild rests with her mother, and with her mothers sister St. Æpeldrið, at Ely, and there their miracles are often known. St. Seaxburh and St. Eormenhild received the holy vestment of nuns in the minster which is called Middelton or Milton in Kent: and the island of Sheppey is a dependency of Milton, and it is three miles broad and seven miles long. It pleased then the saintly queen Seaxburh that within the limits of it she should build herself a minster for pleasure and for splendour, and found it, so that men said that for thirty years never ceased the sound of jarring wain nor screaming wheel. When the minster was built, there came to her an angel of God, in a vision

Foundation of
the priory in
Sheppey.

bodode. ꝥ ær feala gearum hæðene leob sceolde ðar
 þeode gefinnan. Hæpde heo þa zehealban ꝥ cynerice
 þritig rintpa hyne suna hloðhere to handa. ⁊ heo ða
 æt him zebohte hir dæl ðær earðer to fneodome. in-
 to ðam mýnstre ða hpile ðe criftendom pære on engla
 lande zehealben. ⁊ þa zebletŕunge heo þær to on
 rome bezeat. þam ðe þa ære to zoder þeopdome.

Ends so.

MS. Cott. Faustina, A. x., fol. 148 a.

* * * * *

. . gearð mid þæm leoman þær halzan zeleafan milb-
 heortlice pearð zefylleb þurh zoder zyre þe on ecnerre
 libbende eallu þinc endemer ætzæðere zeporhte. ⁊ eal
 þæt mid zecyndelicum hipe on fone fceapudum tidum
 rynderlice to cyþþe ⁊ zefputulunge brohte. ⁊ fe mæra
 pyrhta þe rihrigende pylt ⁊ zemetezaf eal þæt he ze-
 porhte no be þæm anum lætan wolde. ac eornortlice
 ofer þone zafrect þone ylecan leoman þær fullan zelea-
 fan apringan let. ⁊ fornean ꝥ ytemerfe izlonð ealler
 midbanzeapder mid onzolecynne zenihtrumlice zefylleb
 pundorfullice anlyhte ⁊ mæpode; Soðlice ꝥ ylece iz-
 lonð on ærum tydum mid [h]æþengilbe afylleb. þearle
 fpiþe berpicyn. ðeopolgilbe þeopude; þealh hræþere þurh
 fultum þære þancpeorþan crifter zyre. ⁊ þurh fanc-
 tum gnezorium þær romanifcan fetler birceop. fram
 þæm þyrtum heora zeleafearfe pearþ zenered; Widd
 zepyrre fe foneræba birceop þurh mynðgunge þære
 halzan zoder zyre. anzan æt fuman cyrre to berri-
 nenne fume inlenbirce ymbe þær izlonðer zepunan ⁊
 hræþer hi criftere pæron; De pearð æfter þyrre ær-
 can fpa fpiþe mid þære blæfan fofere lufe ontend.
 þæt he fpa puldorfulle ⁊ zode fpa pelpeorþe leode ze-

fol. 148 b.

of the night, and announced to her, that before many years a heathen people should overcome this nation of ours. She had then held the kingdom for thirty years to deliver it to her son Hloðhere. And she bought of him his share of the district, Sheppey, to be free for the uses of the minster as long as Christianity should be maintained in England: and she obtained from Rome a blessing for those who for the service of God undertook the charge (*of the priory*).

EADGARS ESTABLISHMENT OF MONASTERIES.

* * * * *

. . . world was mercifully filled with the light of the holy faith through the grace of God, who living to all eternity wrought all things alike together, and brought all that severally, with its natural aspect, at predestined times, to publicity and demonstration. And the illustrious Creator, who rules and controls and tempers all that he wrought, would not leave at *spreading the Gospel over the Roman world* only, but made the same beam of the true faith to dart, aye, over the ocean, and wondrously illumined and glorified that almost extremest island of the whole earth, sufficiently filled and peopled with the English race. That same island in former times was filled with paganism, and, in the depth of delusion, served a devil worship. It was, however, by help of the grace of Christ, to whom all thanks-
Conversion of
England.
giving is due, and by means of St. Gregorius, bishop of the see of Rome, saved from the darkness of their infidelity. Certainly, the aforesaid bishop, through 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

neorian 7 gefaran polbe . 7 mid lare 7 gebyrnunge
 þær soþan zelean 7 mid þreale þær halzan fulluhter
 þurh hine 7ylfne zeclænrian polbe ; him soþeob com
 fram eallum romenum þæt he þ þær beginnan mor-
 te ne him 7ra zecpeme 7 7ra licpynþe folc gefaran ; he
 þeah sanctum azurinum þ zetreopurte bearn þær
 halzan zelean him to 7erpelian funde . 7 hine hider
 arende . þ he 7ra þærlic folc 7 him 7ra zecpeme æl-
 mihtegum drihtne 7eornfullice 7ertrynde . 7 embe þa
 7erþeon 7riþe zecneorð 7ære . he 7eorne þone hir 7e-
 fpelian þurh æpenþracan manode 7 lærde þ he 7eorne
 mynstra timbryde criste to lofe 7 eorþunge . 7 þæm
 7oðer þeorum þone ylecan þear tæhte 7 7erette þe þa
 apostolas mid heora 7efernædene¹ on þæm anginne ufer
 cristenome 7 heoldon ; him eallum 7ær an heorte 7 an
 7aul . ne heora nan 7ynþryge æhta næfde . ne þæt
 7urþum ne zecpæþ þæt he ænige hæfde . ac ealle þing
 heom 7emæne 7æron ; þær 7ylfa þear for þý lange
 þurh mynðgunge þær halzan 7erer on angelcynner
 mynsterum forþþearð 7ær . 7 þel þeonde . Ac

* * * * *

fol. 149.

[un]þerftob 7 7urte zetreopne dyhtne 7e hir halegna
 cyrcena ær he 7erurþe mannum 7erputolob . he him
 forþy mænizgealde 7 7enihtrume æhta 7 mihta 7erealde ;
 Ne he lange ne elcobe ne mihta ne orþeah ; Nær lang
 to þy þæt hir broþor þy 7er lænan lifer timan 7een-
 dode ; Se þurh hir alðhader nytene 7e þi 7ice to
 7tencte 7 hir ane 7e toðælde 7 eac 7ra halegna cyrc-

¹ 7efernænþenne, MS.

people so glorious and so well worth winning to God, and in his own person by instruction and exemplification of the true faith and with the laver of holy baptism cleanse them. Then came to him a prohibition from all the Romans, that he should not begin that journey, nor undertake to travel to a people so acceptable to him and so agreeable. He found, however, St. Augustinus, that most trusty child of the holy faith, to take his place, and sent him hither, that he should zealously beget so sensible a people and so acceptable to him, for the Almighty Lord, and should be very diligent about the so begetting them. He earnestly admonished and instructed his vicar, St. Augustinus, to build minsters for the praise and glory of Christ, and to teach and appoint the servants of God the same mode of life which the apostles, with their society, at the beginning of our Christianity observed. They were all of one heart and of one soul; nor had any one of them separate possessions, nor even said that aught of the things which he possessed was his own; but they had all things common.^a Hence this same custom was by admonition of the holy man in the minsters of the English race long perpetuated, and thriving. But

Gregorius
sends Augustinus.

* * * * *

(*Eadgar observing Dunstan*) understood and knew him Dunstan. a true director of his holy churches, before his *high character* was^b openly displayed to men. Hence he granted him multiplied and sufficient property and power.^c Nor did he long delay, nor deprive^d him of his authority. It was not long before his brother (*Eadwig*) ended his days (1 Oct. 959). He, through his childish ignorance, parted this kingdom and divided its

^a Acts iv. 32.

^b *geþurpe* is in the subjunctive of the oratio obliqua.

^c Dunstan was made bishop of

Worcester in 957, a diocese in Mercia, in Eadwig's reign.

^d That is, nor was it he that deprived.

cena land Incubum reafenum todælbæ; Æfter hi forðriþe eadgar. re forfæða cynincz þurh zoder zyfe ealne angelcynnes anpealb bezeat. 7 þæs ricez twi-
 lunge eft to annerfe brohte. 7 fpa zefundlice ealles
 peold þæt þa þe on æran tīman lifes wæron 7 hi
 hylþran gemundon 7 heora dæba zefyrn toceorpan
 þearle fpiþe pundredon 7 fariende cwædon; hit is la
 for micel zoder punder þæt þyrum cilbgeongum cy-
 nincge þur zefundfullice eallu þing underþeodde fynt
 on hi cynelicum anpealde; hi foregeangan þe zefun-
 gene wæron on ylbe 7 on gleafrcype fpiþe bercafebe 7
 forefittige. on ænezum zerinne earfoþpylbe næfre
 þigne andpealb on fpa micelfe ribbe fmyltnerfe ze-
 healdan ne mihton. naþon ne mid zefeohthe ne mid
 fceette; Ac ni no to pundrienne fpylce hit ungerunlic
 is þonne zoz ælmihtiz mærllice leanaf æghwylcum þara
 þe him zoz behet 7 þæt eft fullice zelæft; drihten
 criht is þearle fpiþe on þyrum þingum mid ealles
 modes gleofrcype to herienne; Soþlice ælmihtiz drihten
 þe is ealra þinga zerita. þe on ær pat eal þæt to-
 weard is. þe fiste hu fremful he beon wolde. him æfre
 fpiþe milde wæs. 7 ealle zoz him fymle fremfullice
 towearde byde; Spylce re rihtfira 7 re arfæfta lean-
 zyfa. no mid wordum ac mid dædum bodebe 7 þur
 cweþe; Nu þu minne naman and anpald. þæt mine
 cyricean þe ic rihtlice on minum funderlicum and-
 pealde hæbbe georne fribaft 7 fupþraft. Ic þe to
 leanef. þinne noman mærfige 7 þin rice þe þu under
 minum andpealde hylft zeeacnize; 7 mid zobe fupþ-
 nize; hpa is monna on angelcynne puniende þ nyte

unity,^a and also distributed land of holy churches to strangers and robbers.^b After his decease Eadgar, the aforesaid king, acquired the entire power of the English kin, and brought again into unity the separated parts of the kingdom, and ruled all on so sound principles, that those who were alive in those former times and remembered his ancestors, and knew the history of their deeds, wondered very much, and gazing said, Lo ! it is as a great miracle of God that all things are thus duly subject to this boyish king in his royal power ; his predecessors, who were ripened by age, and very well seen in prudence, and sagacious in any crisis of emergency, were never able to maintain this dominion in so much peace and tranquillity, neither by fighting nor by paying scot. But that is not to be wondered at, as if it were unusual for God Almighty gloriously to reward every one of those who promise him good, and then fully perform the promise. Our Lord Christ is in these things with all gladness of mind very highly to be praised. The Almighty Lord indeed is cognizant of all, he who long before knows all that is to come ; and he knew how good a servant *Eadgar* would ever be to him, and was ever merciful to him, and always destined him all good things for his advantage. As if the right wise and faithful Recompenser, not with words but with deeds, had thus preached and said : Thou now zealously protectest and furtherest my name and my dominion, that is my churches, which I rightly have in my special power : in recompense I will magnify thy name, and enlarge thy kingdom, which thou holdest under my subjection, and will further it with good. Who is there dwelling in England who knows not how *Eadgar* advanced and protected the kingdom

Accession of
Eadgar.

^a He made Eadgar king of Mercia.

^b Eadwig was an enemy of the monks ; perhaps these robbers were the secular clergy. Thus W.M.

says he turned the monks out of Malmesbury, which was theirs of right, and made it a "stabulum clericorum."

of God, that is, Gods church, whether with spiritual or worldly good, by all his influence? In fact, as soon as he was chosen to his kingdom, he was very mindful of his promise, which he while a young child in his princely estate made to God and to St. Mary, when the abbot invited him to the monastic life. As we before said, by the recollection of his promise, in the beginning of his kingdom, he very thoughtfully began to improve the place,^a as he before promised in his childhood, and enriched it with all things to such a degree that it was nowise different nor inferior to any of those many old foundations, which his ancestors had formerly for a long period encouraged. He soon gave order to have a glorious minster built there in three years time. That will seem incredible to all who shall see that minster in after times and do not remember this. He commanded that same minster thus ornamented to be consecrated to St. Mary, to the praise and worship of God; and there he collected a great society of monks, that they should serve God according to the teaching of the holy (*Benedictine*) rule. Before that there was but a scant number of monks in a few places in so great a kingdom, living by right rule.^b That was not more than in one place, called Glastonbury, where his father, king Eadmund, first established monks. From that place the aforesaid abbot^c was taken and ordained to the above mentioned monastery, which king Eadgar founded and furnished with monks. He was very much rejoiced at that spiritual commencement of monks, and earnestly began to inquire first of all, how he might rectify his own life with true religion. It is also written in books: "He who 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
Æpelwold.

Abingdon re-
stored.

Eadgars own
life wanted
rectifying.

^a Abingdon.

^b The numerous early foundations
had been swept away by the Danes.

^c Æpelwold himself.

þam þe he sylf ȝerihȝt pearð . began ȝeorne mynre
 riðe ȝeond hiȝ cynerice to rihtlæcynne . ȝ ȝoðer þeop-
 dōm to anærenne ; þ̅ ȝra pearð ȝelæȝt þurh þa ful-
 tumiȝendan ȝoðer ȝife ; breac þa ȝerimliçe ðunȝtanef
 5 hiȝ ercebiȝceopeȝ næðer ; þurh hiȝ mynðȝunge he þæȝ
 ȝmeaȝenðe embe hiȝ ȝaule hæle . ȝ no þæt an . ac
 eac ȝpylce be ealne æfeȝtnesȝe ȝ ȝerunðfulnesȝe hiȝ
 anbrealðer ; halige ȝtopa he ȝeclænȝode ȝram ealra
 manna fulnesȝum . no þæt an on ȝeræaxna riçe . ac
 fol. 150 b. 10 eac ȝpylce on myrcena lande ; ȝitoblice he aðneȝ [þa]
 canonicas þe on þæm ȝoȝeræðum ȝyltum opeȝ . . . ðe
 ȝenihȝumeðon . ȝ on þam ȝȝimeȝtum ȝtopum ealles hiȝ
 anpealðer munecaȝ ȝeȝtaðolode to ȝeopȝfulne þenunȝe
 hælenðer criȝter ; An ȝumum ȝtopum eac ȝpylce he
 15 mynecæna ȝeȝtaðolode anb þa æ[ll]ȝȝyþe hiȝ ȝebedðan
 betæhte . þ̅ heo æt ælceȝe neode hyȝa ȝehulpe . he ȝylf
 þæȝ a ȝmeaȝenðe ymb munecaȝ ȝerunðfulnesȝe . ȝ ȝel
 pillenðe hi to þam mynȝode þ̅ heo hine ȝeȝenlæcenðe
 on þa ilcan ȝȝan ymbe mynecæna hogode ; he began
 mid ȝeopnȝfulne ȝeȝuðnunȝe ȝmeaȝan ȝ aħȝian be þam ȝe-
 bodum þæȝ halȝan ȝeȝuleȝ . ȝ ȝitan polðe þæȝ ȝylȝan
 ȝeȝuleȝ laȝe ; þurh þa biþ ȝeȝearpoð rihter liȝeȝ ȝe-
 puna ȝ aħȝȝyþe ȝeȝilnunȝ . ȝ þa ȝeȝetebnesȝa þe to
 halȝum mæȝenum ȝæmaþ ; he polðe eac ȝpylce þurh
 þone ȝeȝul oncnapan þa ȝiȝlican ȝeȝaðunȝe þe ȝnotoȝ-
 lice ȝeȝet iȝ be incuþȝa ðinȝna¹ enðebyȝðnesȝe ; þurh
 þiȝeȝ ȝiȝðomeȝ luȝt he het þiȝne ȝeȝul of læðen ȝe-
 ȝeopðe on enȝliȝe ȝeȝeoban ; þeah þa ȝceapȝþancian
 ȝitan þe þone ȝȝyðæleban ȝiȝðom hlutoȝlice tocnapaþ
 20 þ̅ iȝ andpeaȝðȝa þinȝa ȝ ȝaȝtlicȝa ȝiȝðōm ȝ þaȝa æȝȝen
 eft on þȝum toðalum ȝelyȝeblice punaþ . þiȝȝe enȝliȝcan
 ȝeȝeobnesȝe ne behofien . iȝ þeah nieðbeheȝe unȝelæ-
 neðum ȝopolðmonnum þȝ ȝoȝ helle ȝiteȝ oȝan ȝ ȝoȝ
 criȝter luȝan þiȝ eaȝmȝulle hiȝ ȝoȝlætapa . ȝ to hyȝa
 ðrihtne ȝecȝȝȝað . ȝ þone halȝan þeopðom þiȝeȝ ȝeȝu-

¹ Read ðinȝa.

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 *Ælfþrīð*, 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 re-
pentance.

Eadgar insists
on the celibacy
of the clergy.

Introduces
monks instead
of canons :
And nuns.

Orders *Æl-
wold* to trans-
late the rule of
Benedictus.

fol. 151 a.

læȝ geceoraþ, þy læȝ þe ænig unȝecyrned popoldman
 mid nytnerre ȝ unȝeritte neȝuler ȝeboda abnæce . ȝ
 þære tale hrucce ꝥ he þy dæȝe miȝfenȝe . þy he hit
 ȝelne nyȝte ; Ic þa [þaȝ] ȝeþeode to micclan ȝeȝeade
 telebe ; Ðel mæȝ duȝ [an hit naht] mid hpyloan ȝeȝeorbe
 mon ȝy ȝeȝnyned ȝ to þan ȝoþan ȝeleaȝan ȝeȝæmed
 butan þæt an ȝy þæt he ȝode ȝeȝange ; Ðæbben for þi
 þa unȝelæpeðan inlenbiȝce þæȝ halȝan neȝuler cyþþe
 þurh æȝener ȝeȝeorðeȝ anpȝuȝennerre . ꝥ hy þe ȝeorð-
 licor ȝode þeopien and nane tale næbben þæt hy þurh
 nytennerre miȝfon þurȝen ; For þi þonne ic mid ealne
 eȝtfulnerre mine æȝterȝenȝan biðbe . ȝ þurh Ðrihtneȝ
 naman halȝe þæt hy þyȝeȝ halȝan neȝuler biȝeno
 a þurh cȝurȝæȝ ȝiȝe ȝeȝcen . ȝ ȝoðienðe to ȝulȝnem-
 edum ende ȝebȝenȝen ; Ne ȝeðȝyȝtælæce heora nan
 þurh ðeofleȝ mynðȝunȝe oþþe þurh ænig e ȝitȝunȝe
 þæt he ȝodeȝ æȝe ȝeȝanig . oþþe ænigȝe incan ȝece
 hu heo ȝeȝanod peorþe . oþþe on land æȝe . oþþe on
 æneȝum oþȝum æhtum . þe læȝ þe þurh ȝæble ȝ hæ-
 ȝenleȝte þære halȝan æȝeȝtnerre ȝelm aplacigȝe and
 mid ealle acoligȝe . þæt la næȝe ne ȝelumpe ; þæȝ þe
 ic pene ȝio æȝæȝtneȝ þæȝ halȝan neȝuler on æȝum
 tidum ȝeȝanod ȝeapþ þurh ȝeapȝlac ȝfelȝa manna . ȝ
 þurh ȝeȝaȝunȝe þaȝa cȝynenȝa þe to ȝode lytelne eȝe
 hæȝdon ; Iȝ ȝȝiþe micclan ūȝ eallum to ȝaȝnienne ȝ uȝe
 Ðrihten to biðbenne . þæt ȝio ȝȝmþ on uȝe æȝeȝtneȝȝe
 næȝe eȝt ne ȝeȝeorðe ; Abbodȝȝȝum þe eac tæcaþ .
 þæt hi inholbe ȝin . and þæȝ halȝan neȝoleȝ ȝebodum
 eallum mode þeopȝen .¹ and ȝodeȝ ælmihtȝeȝ beboðe
 beoðað . þæt heora nan ne ȝeðȝyȝtælæce þæt heo ȝodeȝ
 landaȝe naþor ne heora maȝum ne popoldȝicum mid
 unȝeȝeade ȝellen . ne for ȝceatte ne lyȝȝetunȝe ;
 ȝeþencen þæt hi ȝode to hȝrðum ȝin ȝeȝette . ȝ no to
 neaȝȝum ; Giȝ heora hȝilc mid ðeofleȝ coȝtnunȝe beȝȝi-
 cen . for ȝode oþþe for populðe ȝylȝȝ biþ . ne ȝlaðigȝe on
 bæȝ noþeȝ ne cȝyȝniȝ ne popul[ð]ȝiȝa ȝȝilce him ȝeȝȝmed

fol. 151 b.

¹ Illegible.

secular man with his ignorance and stupidity should break the precepts of the Rule, and use the excuse that he on that day made a mistake, in that he did not know better. I then have reckoned this translation to make much difference. Well may it be of no consequence with what language a man is begotten unto God and allured to the true faith, provided only that he do come unto God. Unlearned natives therefore may have knowledge of the holy Rule, through an explanation in their own language, so as more zealously to serve God, and to have no excuse to the effect that from ignorance they must make mistakes. Hence then I with all devotion pray my successors and intreat in the Lords name, that they ever increase the observance of this holy Rule through the grace of Christ, and by mending it bring it to a perfect end. Let none of them by suggestion of the devil, or through any covetousness, venture to diminish the 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.

ry 7 antimber gereald þæt he ȝob beþearige þe þa
 æhta ah. 7 nænne ȝylt næfre ne ȝeþorhte; Ne ry la
 nan eorðcund cuning mid ȝitrunge to þæm rriþe un-
 derzan þæt he þæm heofoncundum cuninge þe hine ȝe-
 þorhte ne læte beon þæf ylecan rihtes þeorþne þe he
 rylf iſ; Giſ cinȝes ȝereſena hpylc ȝyltiȝ biþ riþ ȝode
 oþþe riþ men. hpa iſ manna to þam unȝerceanð and
 unȝerittȝ þæt he þæm cuninge hiſ aſe ætrecece for
 þi þe hiſ ȝereſa forþryht biþ; Stande for þi on þæt
 ilice ȝenab on ecneſſe ſpa hþæt ſpa þæm ecum criſte
 ȝereald biþ on cypicena æhtum. Giſ hpa to þæm. ȝe-
 dyrtȝ biþ þæt he þiſ on oþer aſende he biþ unȝe-
 ræliȝ on ecum tintſaȝum ȝeritnað; þæt la ne ȝeþorþe
 þæt minra ærtetȝenȝenna æmȝ þa ȝriþe ȝearuȝe;

Add. MS. Brit. Mus. 23,211.

de Regibur orientalium reaxonum.

Offa riȝhering riȝhere riȝberhting riȝberht ri[æ-
 þearð]ing ſapearð riaberhting riaberht flebbing ri[e[ðba]
 æſcþining æſcþine ofriȝ ofſa bebcing bebca [riȝerfuȝl-
 ing] riȝerfuȝl riæpping riæppa antȝecȝing. antȝ[ecȝ]
 ȝerēcȝing ȝerēcȝ riæxneting.

Item de regibur orientalium raxonum.

Spriðneð riȝemunding riȝemund riȝeharðing ri[ȝe-
 hearð] rebbing rebbe riæxneðing riæxneð riæb[erht]ing
 riaberht flebbing riȝereð riȝericeȝing riȝeruc rielerneðing
 rielerneð riȝeberhting riȝeberht riȝeb[albi]ing riȝebald
 rielerneðing rielerneð riȝereſneðing riȝereſneð riæxȝing riæxȝ
 flebbing ðonan forð * * * *

tunity were afforded and material given for plundering God, who is the real owner of these monastic estates, and who never committed any crime; nor let any terrestrial king be so overcome with covetousness as not to allow the Divine King who created him to be worthy of the same right as he himself is. If any one of a king's reeves is guilty against God or against man, what man is there to that degree indiscreet and senseless as to claim his estates from the king, because his reeve is a lost man? * Let whatever is given in the way of properties of churches to the Eternal Christ stand for ever on the same footing: if any one is to that degree daring as to turn this to another end, he will be miserably tormented in eternal torments. May that not happen that any of my successors deserve that unhappiness!

Monastic estates sometimes seized by civilians.

OF THE KINGS OF THE EAST SAXONS.

Offa was son of Sighere, Sighere of Sigberht, Sigberht of Sæweard, Sæweard of Sæberht, Sæberht of Sledða, Sledða 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 Sledða.

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 Sledða, and from him as above.

* Perditus is so used. *A rascal.*

NAMES OF PLACES.

Dereham (Norfolk), a monastic foundation before A.D. 743. *See* Wihtburh.

Essex, or the kingdom of the East Saxons, was first ruled by ÆSCWINE about A.D. 556, ('Escenedini H. H.) or his son SLEDDA, A.D. 587; he was followed by his son SÆBERHT, A.D. 597; then came his two sons SEAXRED and SIGWEARD = SEWARD, A.D. 616; then SIGEBERHT the Less, A.D. 623; then SIGEBERHT the Good, A.D. 653; then SWTÖHELM, 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 SWTÖRED, 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.

NAMES OF PERSONS.

ÆDELBERT, **Ædelberht**, **Æpelbriht**, 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. Augustine (*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 Æpelburh = Tate, married to Eadwine king of Northumbria (Bed. II. ix). After Berhtas death he married again.

Æpelbriht, a prince of Kent, son of king EORMENRED, was murdered by ðunor, with consent of ECGBRIHT, between A.D. 664 and A.D. 670.

Æðelburh, daughter of **ÆðELBRYHT** king of Kent, also called Tate, was a Christian, given to EADWINE king of Northumbria, a heathen, and the marriage was the means of converting her husband. On his death, A.D. 633, she returned by sea to Kent with Paulinus (Bed.), and founded the monastery at Limene (Flor. Worc.), that is, at Limenea, the river of Portus Lemannis; for the river Rother formerly reached the sea at Lymne (Hasteds Kent). She was buried here, says Thomas of Elmham, p. 177, and he spells the name Limninge. General consent puts her monastery at Liminge, some miles from Limne and its river. The topographical difficulties

Æðelburh—*cont.*

have yet to be solved. Eadwine was 48 at his death, A.D. 633, and was born about A.D. 585; she might be born soon afterwards. Her commemoration on Oct. 11.

Æpeldrið, daughter of king ANNA of East Anglia, was given, A.D. 652, in marriage to Tondberet, an alderman of the South Gyrvi, 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 ECGFRID, king, A.D. 670 to A.D. 685, of Northumbria. 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.

Æpelred, a prince of Kent, son of king EORMENRED, was murdered by ðunor, with consent of ECGBRIHT, between A.D. 664 and A.D. 670, pp. 420, 422.

ANNA, or ONNA, son of Eane = Ene, king of the East Angles, was killed by PENDA, king of Mercia, A.D. 654. He had daughters Seaxburh, Æpeldryð, and Wihthburh (p. 428), also a natural daughter Æpelburh, abbess of Brie (Beda. III. viii.), and two sons. His wives name was Hereswið, sister of Hilda, abbess of Whitby; Hereswið ended her days at Chelle. Florence of Worcester calls the sons Aldwulf and Alfwold; Thomas of Ely, Adulf and Iurmin.

Antsecg, an ancestor of the East Saxon kings, p. 442, about A.D. 390.

St. Augustinus, a (Benedictine) monk, with others, is sent by Pope Gregorius to convert the Iutes, Saxons, Angles. He takes alarm at the task. Gregorius sends him a hortative, A.D. 596. He lands in Tanet, and there has a conference with king Æðelberht. Performs service in Berctas church, St. Martins, an old church of British Roman times. Obtains leave to build and restore churches, and recovers an old Roman church for the cathedral at Canterbury, with farms to provide a revenue (Bed. H.E. I. xxxiii. He is consecrated A.D. 597 at Arles, going thither for the purpose. Propounds to the pope casuistical questions, and is resolved (Bed.) Gets robes, vessels, and books from Gregorius. At his suggestion the king commences the monastery of St. Peter and St. Paul, at Canterbury, with endowments. Has a conference with the British bishops, and shews himself a proud prelate (Bed). Dies 26 May (Bed.) A.D. 605 ? P. 420.

Bedca, an ancestor of the East Saxon race of kings, p. 442. About A.D. 480.

Bercta, d. of Chariberht, k. of the Franks, becomes wife of Æðelberht, k. of Kent, on condition that she have liberty to celebrate her Christian worship. Before A.D. 596. She worshipped in an old British church ; that of St. Martin, Canterbury ; *ib.*

Dunstan. See pages 432-438.

EADBALD, king (A.D. 616 to A.D. 640) of Kent, son of Æðelberht. He adheres to the heathen custom of marrying his father's 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, EORCENREHT, king, and Ean-

EADBALD—*cont.*

swið, p. 420. He afforded an asylum to Æpelburh 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. xcviii.) 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.

ECGBRIHT, king of Kent, A.D. 664 to 673 ; connives at the murder of his cousina, is discovered, and obliged to pay wergeld, p. 422.

Ecgferð, king of Norðhymbria, p. 428.

EORCENBRIHT, king of Kent, A.D. 640 to A.D. 664, associated with his brother, whom he survived. He died 14 July (H.E. IV. i.) In his reign Christianity obtained a firmer hold upon the people.

EORCENBRIHT—cont.

He married Seaxburh, daughter of ANNA. His children were ECGBRIHT, king, HLOðHERE, king, Eormenhild, and Eorcengota, who was sent to the monastery of Faremoustier en Brie.

Eormenburh, daughter of EORMENRED king of Kent; called also Eafe, Æbbe, Domna Eafe, Domneva. She was married before A.D. 664 to Merwald, prince of Mercia. She and her hind exact wergild for her murdered brothers about A.D. 670, with the acres of that grant she founds a monastery in Tanet, p. 424. She becomes abbess and admits with due office her daughter Mildryð, p. 426. Her church was dedicated to St. Mary, "mother of God." A charter (C.D. xiv.) dated A.D. 676 grants some lands to the monastery.

Eormengið, daughter of EORMENRED, king of Kent. She might be born about A.D. 645. Florence of Worcester, I. 259, makes her a saint. P. 420.

Eormenhild, daughter of Eorcenbriht, king of Kent, and of Seaxburh, was married to WULFHERE, king of Mercia: on Wulfheres death, A.D. 675, she came to Sheppey, and, A.D. 699, succeeded Seaxburh as abbess of Ely. She died 13 Feb. (year?) (Thomas of Ely, p. 596 in *Anglia Sacra*). The "holy raiment" of chastity she received at Middeltun, p. 428.

EORMENRED, king of Kent (A.D. 640 to . . .), marries Oslaf, p. 420. Their children were Eormenburh = Eafe = Domneva, Eormengið, Æþelred, Æþelbriht (*ib.*), four. In the genealogical account of the Kentish kings by Florence of Worcester, Æþeldryð is added, and Eormenburh comes twice. Goscelin doubles Eormenburh.

Geseceg, an ancestor of the East Saxon kings, p. 442. About A.D. 360.

HLOðHERE, king of Kent, A.D. 673 to 685, son of EORCENBRIHT, succeeds his brother. Few particulars are related of him. He was wounded in a battle against EDRIC, son of his predecessor ECGBRIHT, *et inter medendum defunctus*. A charter is printed in Smiths Beda and in C.D. xvi., in which Hloðere mentions this EDRIC or EADRIC. P. 430.

Merefin, son of Merewald, ruling prince of Western Mercia, and of Eormenburh = Eafe. He died in the odour of sanctity. Date about A.D. 670. Pp. 420, 422.

Merwald, son of PENDA, king of Mercia, married Eormenburh = Eafe, daughter of EORMENRED, king of Kent. They had Mildburh, Mildryð, Mildgið, and a boy Merefin. Merewald, with his brothers WULFERE and ÆþELRED, and his sisters Cyneburh and Cyneswið, promoted the foundation of Medehamstede, now Peterborough (Chron. Laud. MS. 656). He is not, however, represented as present at the consecration, nor is his name affixed among the witnesses. He ruled the West Hwiccas, or Severn border of Mercia, and is said to have founded and endowed the monastery at Leominster, formerly "Reodesmouht" (MS. Harl. 2253, fol. 132). He sometimes occurs as St. Merwald. He separated himself from his wife according to the teaching of the day. Pp. 420, 422.

Mildburh, daughter of Merwald, a ruling prince of Western Mercia, and Eormenburh = Eafe; buried at Wenlock (p. 422), a monastery which it is said she founded. The foundation must have been in her lifetime, for the Mercian royal race were only lately then baptized, and some relapsed into paganism. The place was destroyed by the Danes, but was re-established as a Cluniac monastery (W. Malmsh. p. 369). Wenlock was within the boundaries of Merwalds authority.

Mildgið, daughter of Merwald, ruling prince of Western Mercia, and of Eormenburh

Mildgīð—*cont.*

=Eafe. Mildgīð 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 evangelium, 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 Hæpfeðs, 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 Maserfeðs, 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 reconcilable. 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 hī hīf geendunge . 7 gebæð for hīf folc þe þær feallende speolt . 7 betæhte heopa rapla 7 hne fyllne goðe . 7 þur clýpode on hīf fýlle. Gōð gemiltƿa upum raplum. Þa het ƿe hæfena cýnmƿc hīf hearob of aƿlean . 7 hīf fƿiðƿan eapm . 7 ƿettan hī to mýpcelƿe. Þa æƿer ofpolder flege feng ofƿg hīf bƿoðor to norðhýmƿna ƿice . 7 ƿáð mib ƿepode to þær hīf bƿobor hearob stob on stacan gefæstnob 7 genam þ̅ hearob . 7 hīf fƿiðƿan hanð . 7 mib appƿoðnýfƿe ƿepode to lmbýfapneæ cýpcan. PENDA in A.D. 645 avenged himself on CÆNWALCH, 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 Northumbria. *See* ANNA. He married Cyneswið, and had PRADA, WULFHERR, ÆPELRED, Merewald, Merchelm, Cyneburh, and Cyneswið (Bed. Flor. of Wore.). P. 420.

SÆBERHT, king of the East Saxons, A.D. 597, was converted by Mellitus, and baptized, A.D. 604. He was son of SLEDDA by Ricula, Rigula, sister of ÆPELBERHT, king of Kent. His connexion with that more powerful prince, and his conversion, seem to prove him a mere ealdorman. P. 442.

SEAXA, of the royal race of the East Saxons, father of Sigeferð, son of SLEDDA; p. 422. About A.D. 590.

Seaxburh, daughter of ANNA, king of the East Angles, was married to EORCENBRIHT, king of Kent, say after A.D. 640. On the death of the king her husband, A.D. 664, she retired to the abbey of Middeltun = Milton Kings, and there commenced the building of the priory at Minster in Sheppey, but A.D. 679 she succeeded ÆPELDRIF, 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 novitiate.

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 house bread, and as they were probably dependents, like their father, upon Kent, this relapse to paganism naturally associates itself with the renewed heathendom of Eadbald. They

SEAXRED—*cont.*

were killed by the West Saxons, CYNEGILS and CWICHELM; "parvo post tempore pugnaverunt contra Kinegels et Kichelm: audacter quidem cum paucioribus contra plures, sed infelicitur." (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 WULFHERR (Bed. H.E. III. xxx.). Hence there is something to rectify in the dates.

Seleferð, of the royal race of the East Saxons; father of Sigebald, son of Sigeferð, p. 442. About A.D. 590.

SELERED = SELRED, king, A.D. 709 to A.D. 746, of the East Saxons, son of SIGEBERHT, p. 442. He was killed A.D. 746. (Chron.)

Sigebald, of the royal race of the East Saxons, father of SIGEBERHT, son of Seleferð, p. 442. About A.D. 620.

SIGEBERHT the Good, king of the East Saxons, A.D. 655 to A.D. 660, was a dependent on OSWIN, A.D. 642 to 670, king of Northumbria. 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.

Sigefagl, an ancestor of the East Saxon race of kings, p. 442. About A.D. 450.

SIGHEARD, king of East Saxons, Essex, son of SEBBE, reigned with his brother SWEFRED, about A.D. 686?, p. 442, F.W. The two brothers attended the preparations for the funeral of Waldhere, bishop of London. (Beda, H.E. IV. ix.) *See*

SIGEHEARD—cont.

C.D. lii. dated A.D. 704, with the names of two out of the three.

Sigemund of Essex, father of SWIÐRED, son of SIGEHEARD. P. 442.

SIGERÆD = SIGERED, son of SIGERIC, and king of the East Saxons, Essex, from A.D. 797 probably to A.D. 824, when he was defeated by ECGBRIHT. He was, it seems, in his youth viceroy of half Kent. P. 442.

SIGERIC, son of SELRED, from a date unknown about A.D. 760, king of the East Saxons, Essex, till he went to Rome, A.D. 797. (Chron.)

SLEDDA, king of the East Saxons, Essex, son of Æscwine, was first or second of the kings of Essex, father of SÆBERHT and Seaxa, p. 442, A.D. 587.

Swæppa, an ancestor of the East Saxon kings; p. 442. About A.D. 420.

SWIÐRED was king of East Saxons, Essex, and son of Sigemund, p. 442. F.W. dates him with the death of CUTHBERT, A.D. 758, and says, *regni solium aliquantibus annis tenuit*. W.M. says Ecgbirht (A.D. 800 to A.D. 836) expelled him from his kingdom, the same year he subdued Kent, A.D. 824. But this is an error. He succeeded probably in A.D. 746, and was followed by Sigeric, who went to Rome in A.D. 797. (Chron.)

Tondbriht, alderman of the South Fen country, p. 428. See Æpeldrið.

Wærburh, daughter of WULFHERR, king of Mercia, and of Eormenhild; assumed the veil and entered the monastery at Ely under Æpeldrið, after her father's death, A.D. 675, and before 679. Her brother Ælred placed her over a monastery he established at Tricingaham 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.

Wihthburh, daughter of ANNA = ONNA, king, A.D. 6 to 654, of the East Angles, She built a monastery at Dereham (in Norfolk), and dying 17 March A.D. 743, was there buried. Fifty five years afterwards, her body was found incorrupt; p. 428, Chron. MS. Domitian, year A.D. 798. The monastic estates were granted by Eadgar to Ely. The saint's body was removed A.D. 974, and her "depositio" is dated 8 Id. Julius. (Capgrave, fol. 315 b.)

WULFHERR, son of Penda, was king of Mercia A.D. 657 to A.D. 675. Married Eormenhild, p. 428.

Dunor, a courtier of ECGBRIHT, king of Kent, who between A.D. 664 and A.D. 670 contrives the murder of Ælred and Æðelbryht, sons of king EORMERED. He lies buried under a barrow in Tanet, pp. 422, 424.

END OF VOL. III.

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