



Chy. ~~11~~ ~~11~~ ~~11~~ ~~11~~ *

R34400



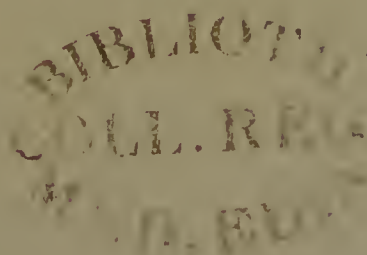
RERUM BRITANNICARUM MEDII ÆVI
SCRIPTORES,

OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN
AND IRELAND

DURING

THE MIDDLE AGES.



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

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

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

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

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an *Editio Princeps*; and for this purpose the most correct text should be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

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

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

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

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

Rolls House,
December 1857.

LEECHDOMS, WORTCUNNING,

AND

STARCRAFT

OF

EARLY ENGLAND.

BEING

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

ILLUSTRATING

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

COLLECTED AND EDITED

BY THE

REV. OSWALD COCKAYNE, M.A. CANTAB.

VOL. III.

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

LONDON:

LONGMANS, GREEN, READER, AND DYER.

1866.

Printed by
LYRE and SPOTTISWOODS, Her Majesty's Printers.
For Her Majesty's Stationery Office.

CONTENTS.

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

HISTORICAL FRAGMENTS.

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



P R E F A C E.

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

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

Saxon learning
was mixed.

Views of the
Saxon vulgar.

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

Saxon mythology based on a true doctrine.
Woden.

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

Friya.

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

Thor.

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

Tiw.

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

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

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

Dream books.

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

Astrology.

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

¹ See Tertullianus de Anima.

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

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

Books by
Hermes Tris-
megistos.

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 mem-
 “ brane, and constant fevers and sleeplessness and burn-
 “ ing and thirst and a roughened tongue, and inflam-
 “ mation of the chest, and disorder of the liver, and
 “ excited irregular pulses. In such cases depletion of
 “ blood will be useful, and application of all that cools
 “ and comforts.”

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

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

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

Ælfric.

Ælfric was so common a name, that to identify our man we should observe, he is often associated with the Ealdorman Æðclmær and his son Æþelpcarð 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 7earie wæs Eaðric ealdorman ofplagen

ȝ Æþelþeapnð Æþelmæþeȝ sunu ȝneatan. *In this year Eadric, an ealdorman, was put to death.* and Æþelweard, son of Æþelmær the great. At the date 1013 Sweyn came to Bath, and there stationed himself, and to him came Æþelmær at the head of the western thanes and made his submission; ȝ com Æþelmær ealdorman þýðer. ȝ þa þeȝteȝnan þeȝenar mid him ȝ buȝon ealle to Speȝene. ȝ hi ȝiȝludon. 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 ȝæde eac oȝt aþelpoð þe halȝa biȝceop þe nu ȝȝeð ȝundþa ðuȝiȝ ȝoð. þ he cuðe anne mann mid ælþeȝe biȝceope. ȝe poðe ðuncean ou lenctene þonne hune lýȝte. þa ȝume ðæȝ bæð he þone biȝceop ælþeh. blæȝȝian hiȝ ȝul. he nolde. ȝ ȝe ðȝȝȝa ðȝane

¹ See page 415.

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

Ælfric not
archbishop of
Canterbury.

In many books it will be found set down for a fact, that Ælfric, our subject, the vernacular translator, was the same as the archbishop of Canterbury; but this is impossible, for as he wrote that life in 1006, and calls himself in the first words of it² "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 ungerað man pær mid ælfrtane byrceope on piltun rēipe on hirede . Ƴe man nolde Ƴan to ðam axum on þone roðney ðæg . fpa fpa oðre men ðýdon þe þa mærran Ƴeroh-ton . þa bædon hir Ƴereþan þ̅ he eode to þam mærrre ppeoƳte . Ƴ unðerfæncge þa Ƴerynu þe hi unðerpenƳon . He cwæð ic nelle . Hi bædon þa Ƴit . he cwæð þ̅ he nolde . Ƴ pealode mid porðum . Ƴ ræðe þ̅ he wolde hir ppef brucan on þam unalyfedum tīman . Hi leton þa rpa . Ƴ hit Ƴelamp þ̅ Ƴe Ƴeðpola rād on ðære pucan ýmbe rum ærenðe . þa ƳerƳodon hine hundar . hetelice frýðe . Ƴ he hine ppeode oþ̅ þ̅ hir rcearf æƳƳoð æƳrojan him . Ƴ þ̅ hoƳr hine bæri forð rpa þ̅ þ̅ rpepe him eode þurh út . Ƴ he feoll cpelende . He pearð ða bebýrƳeð . Ƴ him læƳ on uppan rēla býrðena eoƳðan binnon reoƳon nihton . pær ðe hē porpōc þa rēapa 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 caldorman Æþelmaer. Amongst these words occurs the expression on *Æðelþeðeð dæge in the time of king Æðelred*; whence Mr. Thorpe has concluded that "he speaks of king Æþelred's days as past," that is, that the homilies were published after 1016. But what is then to become of "salutem Sigerico?" In Ælfrics words nothing about past is to be found, and it is clear that he entered the new foundation at Cerne between 984 and 994. Ic ælfric munuc ȝ mæȝȝeppeoȝt ſpa þeah pæcere

þonne ƿiſcum hadum ƷebyruƷe ƿearð aƿend on æþel-
 ƿedeƷ dæƷe cyninƷeƷ ƿriain ælƿeaƷe biſcōpe . aðelpoldeƷ
 æfterƷenƷan to Ʒumum mynſtƷe þe iƷ Cernel Ʒehaten .
 þurh æðelmæƿeƷ bene ðæƷ þeƷeneƷ . hiƷ Ʒebyrd Ʒ
 Ʒoodnyr Ʒind Ʒehƿær euþe . At the end of this preface
 Æþelweard is mentioned, as having wished for forty four,
 instead of forty, sermons in his eopy.

Wanley¹ has copied for us the following words on the
 commemoration sermon for One Confessor: “ Hunc ser-
 “ monem nuper rogatu venerandi Episeopi 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 Ælfries arises from
 this circumstance only, and a general probability from
 the method of handling the translation from the Latin,
 with the difficulty of assigning such a work to any other
 writer.

Author of the
 treatise on
 years, etc.

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

¹ Page 125 a.

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

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

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

Date of the
 third and
 fourth books
 of homilies.

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

Æþelweard
 his friend.

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

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

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

It is scarcely probable that Ælfric was the translator of the Gospels. Other translations of parts of the Scriptures had been made before his time; Æþelweard had requested him to translate Genesis as far as Isaac son of Abraham, for some one else had provided him with a translation from Isaac to the end of the book: þor þam þe Ʒum oþer man þe hæfde apend þ̅am Iŷaace þa boc of ende. A great horror of furnishing any food for mistaken opinions in morals or theology then prevailed among bishops and clergy: they treated men as children are treated now. Ælfric did not think it advisable to translate every chapter in Genesis: he says he once knew a priest, his own master at that time, who had a copy of Genesis, and could partially understand Latin; so said this man concerning the patriarch Jacob, that he had four wives, two sisters, and their two maid servants. ÐƷilon ic ƷiƷe þ̅ Ʒum mæƷŷeppeoƷ . Ʒe þe min maƷiƷter þeƷ on þam t̅iman . hæfde þa boc GenesƷ . Ʒ he cuþe be dæle lyden underŷtandan . þa cƷæþ he be þam heahŷedere Iacobe þ̅ he hæfde feoƷer ƷiƷ . tƷa ƷeƷƷƷtƷa Ʒ heora tƷa þ̅mena. The citations in the Homilies from the Gospels are not verbally the same as the extant translation; but that bears little on the subject. Beda was at his death employed on a translation of the Gospel of St. John into our own tongue, “ in Not the translator of the Gospels.

“nostram linguam.”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 wolde þar lýtlan bōc apændan to engliscum gereorde of þam ƿtærƿærte ðe is gehaten ƿrammatica ƿiððan ic þa tƿa bēc apende on hundeahtatizum ƿpellum. And it is pleasant to hear him again telling the praise of bishop Æþelwold. “Si alicui tamen displicuerit nostra interpretatio, dicat quomodo uult, nos contenti sumus sicut didicimus in schola aþelpoldi uenerabilis presulis, qui multos ad bonum imbuit.” And he declares that a few years since, before the measures of Dunstan and Æþelwold had taken effect, no English priest could explain or dictate a Latin letter. ƿpa ƿpa ƿær gedon on anƿelcýnne nu ƿori anum ƿearpum gearum . ƿpa þ nan englisc ƿƿeorc ne cuþe ðihtan . oððe aƿmeagan ænne ƿiƿtol on leden . of þ dunƿtan aƿcebiscop ƿ aþelpold biscop ærc þa lape on munuchfum aƿærde.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 Ælfric's dimission by Alfheah no ways bears upon the question. Ælfricus humilis frater venerabili episcopo Wulfsino salutem in Domino. Obtemperavimus iussioni tuæ libenti animo, sed non ausi fuimus aliquid scribere de episcopali gradu, quia vestrum est scire, quomodo vos

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 Æpelmcri 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 Æþelwold to bishop Kenulf and the Winchester community with the proper words, Ælfricus abbas, Wintoniensis alumnus, and so on.

A different
man from the
archbishop of
Canterbury.

Thus we trace from his own writings and contemporary authority the life of the grammarian to the date 1006, the year of the death of the Ælfric who was archbishop of Canterbury. No one of this age, in which we live, is a more careful scrutinizer nor a more widely read expounder of those early times of our domestic history than Sir Frederic Madden. He has just published his verdict in these words, "Notwithstanding all that has been written on the subject, "it seems impossible to identify Ælfric the grammarian with Ælfric the archbishop of Canterbury." He then tells us what the archbishop was, probably abbat of St. Albans, certainly bishop of Ramsbury and Wilton, and then archbishop.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 lysana 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 monumenta, vitam sancti Adelwoldi, "antequam eam Wlstanus operosius concinnaret, ab- "breviationem passionis sancti Edmundi, libros multos "ex Latino in patrium sermonem versos." Ælfric abbot of Malmsbury, as appears by the previous page of the same writer,¹ was appointed by Eadgar in 974, when the author of those sermons in his native tongue was a pupil at Winchester. By favour of N. E. S. A. Hamilton, Esq., I have collated Malmsburys autograph MS. at this passage, and just before these words appears a blank erasure of more than three lines, a proof that Malmsbury had found himself in error, and yet, as now is clear, had not entirely cancelled the mistake.
- Matthew Paris correct. Matthew Paris in his account of Ælfric abbot of St. Albans, afterwards archbishop of Canterbury, makes no allusion to such writings, but much more justifies the compliments *Defensor patriæ necne salus populi, Fons quoque consilii*.
- Ælfric on the Old and New Testament. The treatises on the Old Testament and on the New were written by Ælfric, after his rise to an abbacy. Ælfric abbod ʒnet ꝥneondlice Siʒpepd æt eaʒc Heolon. The writer identifies himself, for he says he translated the book of Joshua for Æþelweard ealdorman. Ðiʒ ic apende eac on enʒlʒc hpilon æþelpepde ealdorpenen. He says the like concerning the book of Judges. Ðiʒ man mæʒ pædan ʒe þe hiʒ ꝥeod to ʒehʒenne on þæpe

¹ In Caves Collection.

enȝlycan bec þe ic apende 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. *Advocates clerical celibacy.* Ælfric abbod gnet Sigefurð: ppeondlice. We if gefæd þ þu sædest beo me þ ic oðer tæhte on ænȝlicen gepputen oðer eoper ancop æt ham mid eop tæhð. for þan þe he sputelice sægð. þ hit seo alepð þ mæsse-pproftes pel moten ppiſigen . ȝ mine gepputen piðcpeðeð þýfen. Nu fecge ic þe leore man þ me if lað to tælen ægne² godes ppeond: gýf he godes piht dpuðð.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 *His friend Wulfgeat.* ðyrum enȝlycum zeppute ppeondlice zpete mid zodey zpetinze Pulzet æt ylmandune . be þam þe piȝ nu her ppræcon be þam enȝlycum zepputum þe ic þe alænde . þ þe pel licode þæna zepputa andzic . ȝ ic pæde þ ic polde þe þum apendan zic.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 IIAB., 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 uestre 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 absenee 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 utra girdryde 7 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 þam̄ 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 nānuht.

Page 174, supply in line 22, after gelome, from conjecture, bꝛueð.

Page 254, line 23, thus the MS., but read þen þuglar.

Page 262, line 4, for haꝛte read haꝛte.

Vol. III.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Page 362. *Add as follows* under *gepealben*: *ðæt ge mofton ðrincan*
gepealben minef for eoppef maƒan mettrymneffe, that ye may drink a
little wine for your stomachs ailment. P.A. 60 b., a half quotation from St.
Paul to Timothy.

Page 371. *Tohlidan*, *præt. hlād*, part. *hliden*; *yawn*, *deliscere*, of the
earth. *Æfter þeoran on þam ilean ƒeape tohlād ƒeo eopðe binnaƒ rome*
byriƒ . . . ƒ heo riþþan toƒæðepe 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 elosed up. *Tohlād ƒeo eoppe.*
O.L. p. 98 = O.T. p. 380, line 2. *Spilee ƒe heƒon ƒæpe tohliden.* O.L.
p. 114 = O.T. p. 412, line 9, *as if the sky were rent.*

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

CONTRACTIONS.

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

HAB. = the History of Abingdon.

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

RECIPES.

[L A C N U N G A.]

Harl. f. 130.

ÐITH HEAFOD WRÆLE zenim hamorþyrct 7
 efenlaftan nýðorearþde . enuca leze on clað znið in
 wæterz znið zwiðe þæt heo zý eall zeledþned þpeah
 mið þý leaðre þæt heafod zelome. Þið heafodwæce
 hindhæleða 7 zrunde zþýlzean 7 wæn cýrþan . 7 zwið-
 zwiþan zýl in wætere¹ læt weocan in þa eazan þa hwile
 hý hate zýnd 7 ýmb ða eazan znið mið þam zþyrtum
 zþa hatum. Þið heafod wærece betan zýrþzuman enuca
 mið hunize arþinz do þæt zear on þæt neb zehetze
 uppearð wið hatre sunnan . 7 aloh þæt heafod nýþer
 zearþ . oððæt zeo ex zý zezohc . hæbbe him ær on
 muðe buteran . oððe ele aritte þonne uplanz huize
 þonne forð læte floran . of þæn nebbe þa zilfteze do
 þæt zelome oððæt hyc clæne zý. To heafod zealfe 7
 to ehzealfe alupan zeznið . in eced zmyze þæt heafod
 mið . 7 in þa eazan . do. Eahzealf zwin 7 zipez do in
 horu . 7 in þa eazan þonne . þu ðe zefstan zille.

fol. 130 b.

fol. 131 a.

Eahzealf zenim fzeapberþan . nýþerearþan 7 zipez
 do in clað bebind leze on zezpeted zwin ðryze of þan
 claðe ænne ðropan in æzðer eaze. Þiz eazan zozsetene
 beoð zenim hwæfnez zeallan 7 hwit mæzinzze zudu
 lehtze 7 leaxez zeallan do to zomne ðryz on þ eaze
 þurh lnhæpenne clað 7 zehwæde aroder zozez þonne
 zacað þ eaze þiz'iz² zeo zelefte eahzealf nim ðozan
 huniz 7 zozez zmezo 7 zahðozez mearh mænz to zomne.

¹ we wætere, MS.

| ² þiz, 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.

fol. 131 b.

Ad omnes
pestilentias
oculorum.

Giſ þoc ſý on eagan nim mærc ſapan¹ ʒ hinde meole mænʒ toſomne ʒ ſſinʒe læt ſtandan oð hit ſý hluttor nim þonne þ̅ hluttre do on ða eagan mid ʒoðer ſultume he ſceal aſeʒ. Þiſ iſ ſeo æðeleſte ealhealf rið ealhpýrce ʒ rið miſte ʒ rið pænne ʒ rið peoſmum ʒ rið ʒicðan ʒ rið týrendum eagan ʒ rið ælcum uncuðum ʒeſpelle ʒenim feſerſuʒian bloſman ʒ ðunor clæſſan bloſman ʒ ðýler bloſman ʒ hamorppýrte bloſman ʒ tpeʒna cýnna pýrmod ʒ polleʒian ʒ neoðepearðe lihan ʒ hæpene hydelan² ʒ luſeſtice ʒ dolhþunan ʒ ʒeſoſta ða pýrta toſomne ʒ apýll on heoſtes meariʒe . oððe on hiſ ſmeſpe ʒ menʒe do ðonne on tela micel in ða eagan ʒ ſmeſe utan ʒ pýrū to pýre ʒ ðeof ſealf ðeah rið æghpýlcum ʒeſpelle to ðieʒanne ʒ to ſmeſzenne on ſpa hpýlcum lime ſpa hit on bið.

fol. 132 a.

Ad tussim.

Rið hpoſtan nim huniʒer tear ʒ meſceſ ſæð ʒ ðiler ſæð enuca þ̅ ſæð ſmale mænʒ ðieʒe rið ðone tear ʒ piſepa ſſiðe nim ðrý ſticean ſulle on niht nihticʒ.³ Rið eaʒena ðýmneſſe nim pulſeſ camb neoðepearðne ʒ leʒe on huniʒ ðreo niht nim þonne ʒ piſa þ̅ huniʒ of enuca þonne an ſtice ðære pýrte pſinʒ þonne ðuſli linhæpenne clað on þ̅ eaʒe.

fol. 132 b.

Liſ eagan týran ʒenim ʒrene ruðan enuca ſmale ʒ peſ mid ðoſan huniʒe oððe mid dunhuniʒe pſinʒ þuſli linenne clað on þ̅ eaʒe ſpa lanʒe ſpa him ðearſ ſý. Se man ſe ðe biþ on healfoman nime healfpýrte ʒ ruða meſce⁴ ʒ ruða pillan ʒ ſtpeapberʒean piſan ʒ eoſor þrotaſ ʒ ʒarclifan ʒ iſenheardan butan ælcān iſene ʒenumen ʒ æðelſeſþincpýrte ʒ eneopholen ʒ bſað biſceoppýrte ʒ bſunpýrte ʒeſomniʒe ealle þaſ

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

² The same pen altered *hydelan*, by a caret mark, to *hnydelan*.

³ on *nihticʒ*, MS., with a þ, for *wrong*.

⁴ In margin, in a hand of about 1150, *ruða meſche . Seniele . Siſpaſdel 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 tozædeþe þrum nihtan . ær ſumor on tun za
 ælcþe efen micel Ʒ zepýrce to drænce on pýlſcan
 ealaþ Ʒ þonne omiht þonne ſumor on tun zæð on
 merzen þonne ſceal ſe man paçýan ealle þa niht þe
 done drenc drincan pille Ʒ þonne coccar¹ cþapan for-
 man ſýðe þonne drince he æne oþþe riðe þonne dæg
 Ʒ niht ſcade þjudðan riðe . þonne ſunne upza Ʒ reſte
 hine ſýþþan . þiſ iſ ſeo zþene ſealf² betonica riðe
 luſeftice . ſinol . ſalue . æðelſerþincpýrt . Saune helde
 zalluceſ moran ſlaſuþe merce cþarþille . hræmneſ³ fot
 muþpýrt . orzana melde . quinque folium : ualeriane .
 clate . medepýrt dþeorþe dþorþan . pipeneale ſolſe-
 quium . biſcuppýrt hæſel qince .⁴ hezeclue : zþunde-
 pþyhe þnocminte Ʒ oþþe mintan cicena mete . gazel .
 hezehýmele : coſt . eorð naſala . hnutbeameſ leaſ .
 lauberþe . cýmen ele . peax . ¶ Rið adle nim þþe leaſ
 zageleſ on zepýlledþe mealþe⁵ meolce ſýle þþý morz-
 henar drincan .

Cap[ut].

fol. 134 a.

Rið heaþod ece riðe Ʒ dþeorþe dþorþe Ʒ betan more
 Ʒ puduþoue nim ealþa euenmicel ſþa ðu mæze mid
 þinan ſeateþingþe to þinum ðuman beþon cnuca hý
 ſmale Ʒ mýlt buteran Ʒ do of eall þ þule Ʒ do on
 clæne pannan Ʒ apýl ða pýrta þær on pel Ʒ þþing
 ðurh clað do ele to zþe ðu bezýtan mæze Ʒ ſmýþe
 hiſ heaþod mid þær hit acý :

Ad uenenum.

fol. 134 b.

Sealf rið fleozendum attþe Ʒ þær ſþþýnzum nim
 hamorþþe handþulle Ʒ mæzeðan handþulle Ʒ peþ-
 þræðan handþulle Ʒ eadoccan moran ſece ða þe fleotan
 pille þære ðeah læft . Ʒ clæneſ huniþeſ ane æþþýlle
 fulle nim þonne clæne buteran þþýþa zemýlte ðe þa
 ſealf midþeorþean pile þingþe man ane mæþþan oþþe
 ðam pýrtum ær man hý to ſomne do Ʒ þa ſealf

¹ þone coccar, MS.² In margin, Vnguentum uiride.³ For hræþneſ. The labial mutes and the labial liquid are near akin. The same spelling occurs again.⁴ So MS. I would read quice, *quitch*.⁵ mealþe must be struck out.

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

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

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

6. A salve for flying venom^c and for sudden pustules; ^c Epidemics. take a hand full of hammerwort and a hand full of maythe and a hand full of 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.

þýrce. ¶ Þið ðone bledende fíc . nim marrian ða þýrce
 ʒ ceorþe nýʒan penegar ʒ do on ælcne huniʒ ʒ ðiʒe ða
 on æfen ʒ eft oðre nýʒan on merʒen ʒ do ʒpa nýʒon
 ðaʒar ʒ ix. niht butan ðe maðor bot cume.

fol. 135 a.

Oleo roſeo . sic facij oleo libram unam þloʒ hroſeo
 uiride unciūm hunum commiſcis in ampulla uitria
 sub ʒipsos . et ſuspendij ad ſolem dies xl. ut uirtuʒ
 eius erit fcriptica et þuʒida facis eum ad pluſimas
 paſſioneʒ maxime ad doloſem capitiſ quod ʒnece
 æncauriuʒ uocant hoc eſt emiʒranecum capitiʒ :—

Cardiaca.

fol. 135 b.

Cardiacus hatte ſeo adl ðe man ſpiðe ſpæte on hý
 man ʒceal þýrcean utýrnende ðræncear ʒ him þýrcean
 clidān toforan hiʒ heafde ʒ to hiʒ bneofſtan . ʒennu
 ʒnece ruðan leaʒ ʒcearþa ſmale ʒ cnuca ʒwiðe ʒ bepen
 meala ʒerýft do ðærto ʒ ʒpetedne¹ ete . þýrce to
 clidān ʒ do on þicne clað ʒ bind on þreo niht ʒ þry
 ðaʒar do eft niþne to ʒ ðrince² ʒeoca of bræmel beþian
 ʒerþunʒene of. ¶. Sinʒ ðiʒ þið toð ece ʒýððan
 ʒunne beo on ʒetle þwiðe of . caio laio . quaque uoaque
 ofeþ ʒælorigia ʒleah manna þýrþu . nemne heþ þone
 man ʒ hiʒ fæð³ cpeð þonne hlumenne æceð þæt ofeþ
 eall þonne alið coliað þonne hit on eorðan hatof
 býrneð ʒintamen.

fol. 136 a.

Ad raucedini-

Carta.

Þið ðone ðropan . iue . ʒ ʒfleafe næðdeþþýrce ʒ
 hlæðdeþþýrce ʒ eorð ʒeallan . þýrce ða þýrta on hæp-
 feſte ʒ ʒcearþa⁴ hý ʒmale ʒ ðriʒe hý . ʒ ʒeald⁵ hý
 ofeþ ʒinter ʒ nýtta hý þonne ðe ðearþ ʒý þulle hý on
 ealað . Þið ʒerþel ʒennu hlīan moþan ʒ elleneʒ ʒþrýtt-
 tinʒe ʒ þoþleaceʒ leaʒ ʒ ʒcearþa ʒwiðe ʒmale ʒ cnuca
 ʒwiðe ʒ do on ðicne clað ʒ bind on : — Sinʒ ðiʒ ʒebed
 on ða blacan bleʒene viii. ʒýþðan⁶ æpeft pater nī .

¹ ʒpetedne ete, is corrupt.² Read ðrince ʒe ʒeoca ðrince of
 bræmel beþian ʒerþunʒene [or
 -enne] of. In ðrince a b was
 written, and half crased.³ Read fæðeþ.⁴ ʒearþa, MS.⁵ Read heald.⁶ Read þīþan, or þīþum.

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

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

8. Cardiacus hight the disease in which a man sweateth excessively; on it one must work up purgative drinks and work him a poultice for the front of his head and for his breast. Take green leaves of rue, serape 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 serape 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 serape them very small and pound them thoroughly, and put them on a thick cloth, and bind on. Sing this prayer upon the black blains^a nine times; *but* first of

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

τῖζαδ¹ τῖζαδ τῖζαδ calicet . ac lu cluel fedef adclocler .
 acpe eapre arnem . nonabiud æp æp nem mðren ar-
 cum cunað arcum arctua flizara uplen binchni cuterin .
 micupariam raf afð eðal uplen arta . arta . arta traun-
 cula . τραuncula querite et inuenietur adiuro te per
 patrem et filium et spm scm non amplius . cpepcar
 fed apecar super arpidem et bajllircum ambulabir
 et conculcabir leonem et draconem crux matheuy crux
 marcuy crux lucay crux iohanner .

Matth. vii. 7.
 fol. 136 b.

Psalm xci.

Þið ðon þe mon oððe nýtten pýrni zedrince zýf
 hýt rý pæpned cynner rinz ðir leoð in þæt ppiðre
 eape þe hep æfter arputen ir zif hit rý pifeýnner
 rinz in þ pýnftre eape. Gonomil orgomil maribumil
 maribrai pamum topeðtenzo docullo brian zuiðær
 cæfmil feuiht cuillo fcuht cuib duill marbrynamum
 rinz nýzon riðan in þ eape þir zaldor y pater nri
 æne. þir ylce zaldor mæz mon rinzan rið smeozan
 pýrme rinz zelome on ða dolh y mid ðinan ppatle
 rmyre y zenim zpene curmeallan enuca leze on þ
 dolh . y beðe mid hattre cumiczan. Þið ðon ðe mon
 attopi zedrince nim marubian fæd . mænzc rið pine
 sýle ðrincaan.

A head is
 drawn.

fol. 137 a.

Þir ir þe halza ðrænc rið ælfridene y rið eallum
 feondey corzunzum pput on husl ðirce. In principio
 erat uerbum urque non comprehenderunt et plura. et
 circum ibat ih̄s totam galileam docenr urque et recuti
 runt eum turbe multe. D̄s in nomine tuo urque in
 finem D̄s mireneatur nobir urque in finem . D̄ne d̄s
 in adiutorium urque in finem. Nim cristallan y ðir-
 man y riðeparan y carruc y pinol y nim fefter fulne
 zehalzodey piney y hat unmaelne mon zefeccean ppi-

fol. 137 b.

¹ Tῖζαδ . Tῖζαδ . Tῖζαδ . calic&
 ac locutel sedef adloclef arere en-
 crere erernem Nonabaioth arcum
 cunat arcum arcua fligata soh p̄hni
 necutes euterii rafaf þegal uflen

binchni . arta . arta . arta . tnxun-
 cula . tnxuncula . tnxuncula . Que-
 rite & inuenietis . pulfate & aperietur
 nobis . Crux matheuf . crux mareuf .
 crux lucas . crux Iohannes . 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 uirus per patrem &
 filium & spm scm. vt amplius non
 nocet neque erefat sed arefat.
 AMEN. (MS. Bodley. 163, fol. 227.)
 The initial word of this charm is

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

fol. 138 a. zende onzcan ftreame healfne fester yrnender pætereſ
 nim þonne ƿ leze ða pýpta ealle in þ þæter ƿ þpeah
 þ zerrut of ðan huſl diſce þær in ƿriðe clæne zeot
 þonne þ zehalzade ƿin uƿon on ðæt oþer ber þonne¹
 to ciricean læt ƿinzan mæſſan ofeſ . ane omnibuſ .
 oðre Contia tribulatione þriðdan ſcā marian Sing
 ðar zebed ſealmar . Miſereſe mei deus . Deus in no
 mine tuo Ds miſereatur nobiſ . Dñe deus Inclina
 dñe ƿ credo ƿ Gloria in excelſiſ deo . ƿ letaniar . Pa
 n̄ ƿ bletsa zeorne in ælmihtiges drihtneſ naman ƿ
 cpeð in nomine patris et fili . et ſp̄s ſc̄i ſit bene
 dictum þruc sýþþan.

Wen.

fol. 138 b.

ƿo penſealfe nim elenan . ƿ rædic . cýpfillan . ƿ
 hramneſ fot . ængliſcne næp . ƿ ƿinul . ƿ ſaluian .
 ƿ ƿuþerne puða . ƿ cnuca to ƿomne . ƿ nim zarpalea
 zodne dæl . cnuca ƿ ƿrinz . þurh clað . on zemeſed
 huniz . þonne hit ƿriðe zeyoden ƿy . þonne do ðu
 ƿiƿor . ƿ ƿiðerane . zallenzar . ƿ zinzifre . ƿ ƿinde .
 ƿ lapeſ berzean . ƿ pýnetrian . zodne dæl ælceſ be
 ðæſe mæðe . ƿ ƿýððan hit ƿpa zemænzed . þa pýpta
 ƿor ƿ þ huniz þonne ſeod ðu hit tpa ƿpa ƿriðe ƿpa
 hit æp pæſ . þonne hæſ þu zode ſealfe ƿið pennar ƿ
 ƿið nýpſet . ¶. to zodne banſealfe þe mæz ƿið heafod
 ece ƿ ƿið ealpa lýma týððerunýſſe ſceal ƿude rædic
 ƿ ampe uane ſeuerſuze æſcðrore eoropðrore cilðeniſe
 bete . ƿ betonican ƿibbe ƿ reade hoſe elene alexan
 drian moran cluſðunz ƿ clate liðpýrt ƿ lambeſ ceſſe .
 hýlpýrt hæſel cƿice puðuroſe ƿ ƿrætteſ cið . ƿ ƿrinz
 pýrt ƿſerepýrt pezbæde ƿ ƿermod ealhtrian ƿ hæ
 ſeſðan hezeclife ƿ hýmelan zeapian ƿ zeaceſ ƿurian
 belenan ƿ bradeleac nim ealpa ðýſſa pýpta cſenſela
 do on mortere cnuca eall toſomne ƿ do ðær to ƿiz

fol. 139 a.

¹ þon, MS.

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

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

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

fol. 39 b.

crippar 7 nim ære riunde 7 pelize7 tpi7a 7 acrinde 7
 pirrinde 7 rirre apoldrinde 7 realey riunde 7 pudu-
 bindan leaf þar ealle rculan beon 7enumene on neðo-
 rearðan 7 on eafterearðan þan treopan rcearri7e ealle
 ðar riinda to 7ædere 7 rýlle on haliz 7ætere . oððæt
 hý pel hnexian . do þonne to þan¹ rýrtum on mor-
 tere enuca eall to7omne nim þonne heortey rmera 7
 hæferey rmera 7 eald morod 7 rearrey rmeru . 7
 barey rmeru 7 ramme7 rmeru mýl7e mon ealle to-
 7omne 7 7eote to trinðan 7omni7e mon þonne ealle

fol. 140 a.

þa ban to7omne ðe man 7ezaderian mæ7e 7 enocie
 man þa ban mid æx7e ýne 7 reoðe 7 fleote þ rmeru
 rýrce to trinðan nime þonne ealde buteran 7 rýlle
 þa rýrta 7 þa riinda don² eall to 7omne þonne hit beo
 æne apýlled 7ette þonne rcearfa þonne eall þ rmera
 on. pannan rpa micel rpa þu realfe haban rille 7 þu
 7etýrpan mæ7e 7ete oferi rýr læt 7ocian næ7 to rriðe
 reallan oððæt hýo 7enoh rý reoh ðurh clað 7ete eft
 oferi rýri nim þonne ný7on clu7a 7arleace7 7ehal7ode7
 enuca on riine rriuz þurh clað 7ca7 on mýrpan þa
 rýrt 7 fant haliz rex³ 7 b7umne f7on 7 h7itne rýcel7
 7eot þonne innan ða. realfe rpa micel þ rý .III. æ7reýlla
 7erýrðe nim þonne ealde rapan 7 ealde7 ox7an mearh
 7 earney mearh do þonne ða týrpan ond mæn7 . þonne
 mid ericbeamenum f7iccan oð heo b7un rý riuz þonne
 þæroferi benedictus . dñs deus meus 7 þone oferney
 benedictus dñs deus irael 7 man7m7icað 7 credo in
 unum 7 þ 7ebed matheus marce7 lucar iohanne7 . sý
 þ sar þær hit rý rmitte mon ða realfe . æreft on þ
 heafod.

fol. 140 b.

fol. 141 a.

Грѣ поє рѣ он еаган ним ар҃҃пан 7 һинде меолуч
 мæу7 то 7омне 7 ррѣу7 læt f7andan oð hit rý hlut-

¹ Read þa rýrta.² Read do.³ Read fant haliz 7æter 7 rex.

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

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

tor nīm þonne þæt hlutne do on ða eazan mid zoder
fultume heo¹ sceal apez. ¶. nīm clatan moran enuca
ſſiðe ƿ þyl on beorne ſyle ðrincan pel pearim þonne
ðu zereō þ hƿ utplean mid zoder fultume ne þſſið
him nan orne.

fol. 141 b.

þar þſſiðte ſeulon to lunzen ſealfre baþſſiðte ƿ brun-
þſſiðte betonican ƿ ſtreapberian ſiſe [ſiſerine puda ƿ
iſoro ſalue ƿ ſaune ƿ iude]² zariſe ƿ hæſel epiſe
mederſſiðte ðolhrune. Þið hearoð ece þyl in þætere
pollezian ƿ leac mintan ſenmintan ƿ þ ðriðde cƿn
mintan þ blopeð hrute þſealh þ hearoð mid þſſið³ poſe
zelome. Þið hreofum lice adelſ amþron ƿ zelodþſſiðte
teon ut lanze enuca ealle pel þyll in buteran do hron
ſealter in þ bið zod ſealfre þið hreofum lice þſealh
þone man mid hate ƿ mid ðare ſealfre ſiſſiðte ..

Þið cneopæſe zenim peode þiſan ƿ hezeriſan ze-
enuca pell toſomne ƿ do mela læt ſtandan nſhternum
on þæm þſſiðtum ſyle ðrincan :

fol. 142 a.

To eahſealfre nīm alupan ƿ ſiðerarian laſeriberſian ƿ
þiſor zeriſaf ſmale ƿ cu buteran ſerſe leze on þæter
nīm þonne hſetſtan bradne ƿ znið ða buteran . on
ðæm hſetſtane mid copore þ heo beo pel toh do
þonne ſumne ðæl þara þſſiðta þæſto clæm ðonne on
arſæt læt ſtandan nſzon niht penðe man ælce ðæze .
mſlte ſſiðþan on ðæm arſæte ſſiðþan aſeoh þurh clað
do ſſiððan on ſſiðce ſætelſ ſſiðce ðu pille nſttige þonne
þe ðearſ ſſið . þeor ſealfre mæz þið ælceſ cſnneſ untrum-
nſſe ðe eazan eiſliað.

fol. 142 b.

¹ In Lacn. 2. poc was mase.² The words in [] are interlinedin the same ink as the rest, and by
the same hand.³ For þſſið, as frequently.

stand till it be clear, then take the clear stuff, put it into the eyes, with Gods help *the poek* 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*.

Þið utrihte zenim hæne æg leze tpa niht on eced
 gif hit ne toðine tofleah hpon leze eft in ðone eced
 nýhterne zerleah þonne in buterian leze in ele ado
 þonne hpon ofer þýr gýle etan.

fol. 143 a.

Eft rið þon¹ hunig 7 hræte fmedman 7 ungylt fmeorun
 7 rex pyl eall to romne gýle etan zelome pyl rið
 ðon miclan eorðnarolan 7 leafan² 7 gýðhrofan 7 gear-
 ran 7 eferþon 7 eoror fearn 7 mold eorn 7 mederýrt
 neoðepearde ðrinc zelome fcaef efic rið þonne bol in
 meole 7 þize pærlice 7 feoð ealle ða in meolce 7 hpilum
 þa meole zerien mid cýrlýbbe³ 7 ðize hý. Þýne utýjn-
 nendne ðrænc zenim gif 7 hund eahtatiz lýbcorna
 neozon pirofcorun . fiftene fundcorun⁴ pel berended
 enuca fmale ðo fealt in . 7 þýmelo mæniz tofornie
 zund fride þ hit gý þ fmaelfte zerofiht to ðufte zenim
 fcaenc bollan fulne leohter beofer oððe hluttor eala
 pel zerpeted oððe zerpeted pin mæniz ða þýrta þær-
 rið . zeornlice læt ftonðan nihterne hper hine eft
 on merzen þonne he hine ðrincan feyle fride pel 7
 ða þýrte zeornlice rið þone pætan zemenzce ðrince
 þonne.

fol. 143 b.

Lif he gý to ungyrð pyl merze in pætere gýle ðrin-
 can gif he to fride gý pyl curmeallan. Oþer ut ýjn-
 ynðe ðrænc zenim medmicle moran zlaedenon fæðme⁵
 longe 7 fpa zreate fpa ðin þuma . 7 fýle ðu ham-
 pýrte 7 celðenian moran 7 hele leafer moran 7 ellen-
 junde neoðepearde 7 pære ða moran ealle fride pel 7
 befcæf utan fride clæne ða moran . 7 ða junde ze-
 enuca ealle ða þýrte fride ado in hluttor eala beren⁶

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

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

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

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

fol. 144 a.

Ƴ ƳeƳnıð feoƳeƳıƳ · lıƳeoƳna¹ ado þonne in ðæm
Ƴýrtum læt ftandan þreo niht Ƴýle ðrincan ær ulton
lýteline Ƴeæne fulne þ̅ Ƴe ðræne Ƴý ðe ær ƳeleoƳeð :

Þrıbbe utƳrınende ðræne Ƴýl ƳeeƳ Ƴ Ƴlædenan neoðe-
Ƴeapıde in ƳƳan ealað aƳıh þonne leƳe eƳt in nıpe læt
ane niht inne beon Ƴýle ðrincan.

Þýne ƳƳıƳ ðræne Ƴýl hƳeƳıhƳettan in ƳæteƳe læt
Ƴeallan lacnƳe² aƳıh þonne healfne bollan ƳeƳnıð hund
ealhƳatıƳ libeoƳna in þone³ ðræne :

fol. 144 b.

Þýne oðeƳne of beoƳe Ƴ of feoƳeƳıƳ lıƳeoƳna ado
ƳeoƳontene ƳıƳeoƳıƳ⁴ ƳıƳ ðu Ƴılle :

ƳƳıƳðræne ado in beoƳ oððe in Ƴın Ƴınul læt ftan-
dan ane niht Ƴýle ðrincan :. Þýne ƳealƳe Ƴıð heafod
ƳæƳce Ƴ Ƴıð lıðƳýƳce Ƴ Ƴıð eah ƳýƳce Ƴ Ƴıð Ƴenne Ƴ
Ƴıð ðeoƳe Ƴenım eolonon Ƴ Ƴædıe ƳeƳııod Ƴ bıƳeoƳ
Ƴýrt eoƳleac ƳaƳleac Ƴ holleac ealƳa eƳen Ƴela Ƴecnuca
Ƴýl in buteran Ƴ celleðenıan Ƴ Ƴeade netelan ado in
æƳen Ƴæt læt ðæƳ in of þ̅ hit hæƳen Ƴý aƳıh ðıƳıh
clað Ƴııýne mıð þ̅ heafod · Ƴ ða leome þæƳ hit ƳaƳ
Ƴý :. Þıð ƳıðƳæƳce betonıcan bıƳeoƳƳýrt eolonan Ƴædıe
oƳƳıan⁵ ða ðe ƳƳýıııan maƳıƳıan ƳƳıııdeƳƳýlıe ·
eoƳleac ƳaƳleac ıııde hæleðe⁶ ealhƳe hııne Ƴeoð in
buteran Ƴııýne mıð ða ııııan hım bıð Ƴel.

fol. 145 a.

Þýne bııƳ Ƴıð lungen adle Ƴýll in buteran þaƳ Ƴýrtıe
Ƴ ƳeapƳa Ƴııale eoƳleac æƳeƳt Ƴýl hııle ado ðonne
hııædıe in Ƴ eolonan Ƴ beƳen mıla Ƴ hııteƳ ƳealteƳ
Ƴela Ƴýl loncƳe Ƴ hatne ete. ¶ Þýne oðeƳne Ƴýl in
buteran ƳıðhııoƳan attoƳılaðan betonıcan mııne ealle
tosomne ado Ƴııððan ofeƳ Ƴýıı.

¹ lıƳeoƳna İ, MS.² lange with e inserted after a,
MS.³ þonne, MS.⁴ ƳıƳeoƳıƳ, MS.⁵ For omƳıan.⁶ Hıııðhæleðe ? Elııhæleðe ?

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 þjuddan þjup þýl in buteran merice eolonan
rædic þa clufehton penþýrt hoc þerimod læft enuca
ealle rýðe þel rýle þearm etan . ʒ on ufan ðrincan
þjupa on ðæg ær þonne he ete . Feorða þjup þýl in
hunige beton oððe marubian rýle etan þearme.

fol. 146 a.

Þýnc ær ðrænc of ðære beton anre þýll in þine
oððe on ealað he ðrince ær he ðone þjup ete . ðrænc
rið lungen adle þýl marubian in þine oððe in ealað
ʒerpet hron mid hunige rýle ðrincan þearme on niht
necftiʒ . ʒ þonne licge on ða rýðran rýðan ʒode hpile
ærter þæm ðrænce ʒ þænne þone rýðran earþ þra
he rýþaft mæge . Genim betan þeoð on buteran rýle
hate etan mid ðære buteran a bið þra þelre þra he
rættþron mete ete ʒ ʒif he mæge ʒeðrincan hþilum
ʒe ðære buteran . Eft ðrænc ʒenim marubian ʒ þa
lanze cliton ʒ þerimod ʒ boðen ʒearpan . betonican
ʒodne ðæl . do ealle in eala rýle ðrincan on niht
necftiʒ . Genim þeldmorþan . ʒecnuca rýðe leze in þin
oððe in eala læt ftandan aniht oððe tpa rýle ðrincan
on niht necftiʒ .

fol. 146 b.

Eft rið þon ʒenim ʒazel ʒ marubian ʒ acrimonian
þýl in ealað ʒerpet mid hunige .

Þýnc þjup þýll ýropon in buteran ʒ rædic ʒ eolonan
ʒ þepenmela meft¹ þel lonze² rýle þearm etan . þjup
þeoð in buteran ʒ in hunige beton rýðe oððæt he
þra ðicce rý þra þjup ete on niht necftiʒ ðreo ræða³
þra hateþ . Slæp ðrænc rædic hýmlic þerimod belone .
enuca ealle þa þýrte do in ealað læt ftandan ane niht
ðrince ðonne .

fol. 147 a.

To haligre þealfe Sceal betonican ʒ benedicte ʒ hind
hæleðe . ʒ hæneþ ʒ hind þner iþenhearpe Salþiʒe þarþme .
þiþceoppýrt ʒ boðen þinul ʒ rýþeare healþþýrt hune

¹ neft, MS.² In the MS., þell on ʒe, andhere the line ends ; perhaps supply
rþettum þeþere.³ Read ræða.

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, *lorehound*, mugwort, meadwort,

muceþýrt mederþýrt merzelle . aþrimomij 4 ædelþerð-
 miz þýrt .¹ þædic 4 þebbe 4 reo þeade zearupe dile
 oropitanie þracanþe caþroc 4 caplic . cýleðenie 4 þýri
 þind þeax . pudoroþe 4 þrætteþ cíd . Saturþeþe . 4 riþel
 hþeorþa þþune þýrt 4 þude 4 þerþene ftþearþerian
 þiþe . 4 blæceþ þneþleþ duft . ealhþre þanan merþe pol-
 leþian atþoplaðe liapan þpicel þuduþille þejunod eorþi-
 þnote æncþliþc cofþ hæþene hnýðele uica þeruiþa þeuer-
 þuþe² hoþe cýmen . 4 hliþe leuaftica aleþþandþiþe þetþe-
 þiliþe þþundeþþýliþe . þýþþa þeop þýþþa man þceal
 mæft don to 4 eallþa oðþa æleþe eþenþela 4 ðij man
 þceal ða þuteþan þerþýþcean to ðæþe halþan þealþe .
 æt aneþ heope³ cý . þ heo þý eall þeod oððe hþit 4
 unmæle mon ða þuteþan aðþere 4 þif ðu næbbe þute-
 þan þenoþe aþæþc þþiðe clæne mænþc oðþe þið 4 ða
 þýþþa ealle þerþcearþa þþiðe þmale toþomne 4 þæteþ
 þehalþa þont halþunþe 4 do ceac innan in ða þuteþan
 þenim þonne ænne fticcan 4 þerþýþc hine þeðor þýþþe
 þþit onþoran ðaþ halþan naman . Matþeþ . marþeþ
 luþaþ . ioþanneþ . ftýþe þonne mið ðy fticcan ða þute-
 þan eal þ þæt ðu þinþ oþeþ ðaþ þealþaþ . beati im-
 maculati ælcne ðþiþa oþeþ 4 þþoria in excelþij deo .
 4 creþo in deum þatþem 4 letanþaþ aþime oþeþ þ
 iþ⁴ ðara halþþa naman 4 deþ meþ et þateþ .
 4 In þþincipio þ þýþþin þealþor 4 þij þealþor þinþ
 oþeþ .

fol. 147 b.

fol. 148 a.

Acþe⁵ aþþe aþþem nona æþnem beoðor æþnem :
 niðþen . aþcun cunað ele haþaþþan þiðine . Sinþ ðij ný-
 þon þiðan 4 do ðin þþatþ on . 4 blaþ on 4 leþe ða þýþþa
 be ðæm ceace . 4 þehalþa hý þýððan mæþþeþþeoft .

fol. 148 b.

¹ Æðelþerðmiz þýrt is glossed
 Auis lingua, MS.

² Feueþþuþe is glossed centaurea
 minor in MS.

³ Read heopeþ.

⁴ hþ, 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.

Sinze đay orationij ofej . domine pante pateri omnipotenj eterne deus . peji inporitionem man[u]m mearum pefuziat inimicuj diaboluj a capillij a capite . ab oculij a naribuj a lab[i]ij a linzuis a publinzuij a collo a pectore a pedibuj a calcaneij . ab uniuertij conpazimib : membrorum eij ut non habeat potestatem diaboluj nec loquendi nec tacendi nec dormiendi . nec pefurpuzendi . nec in die nec in nocte nec in tanzendo nec in somno . nec in zpejju . nec in uiju . nec in juju . nec in legendo ped in nomine domini ihu xpi qui noj juo . sco panguine pedemit qui cum patre uiuit et peznat deus . in pecula peculorum . amen.

fol. 149 b.

DOMINE mi pogo¹ te pater te deppecor . pih² obpeco te domine et ppi scs ex totij uiribus sca trinitatj . ut del[e]aj omnia opeja diaboli . ab isto homine inuoco pcam trinitatem in admini[cu]lum meum . id est patrem et filium et ppi scm . conuerjte domine istiuſ hominij³ cogitationej et cori ut conpiteatur⁴ omnia mala sua et omnej iniquitatej . que [h]abet ut uenit omnia bona sua et uoluntatem eij unde ergo maledicte pecoznoyce pnt[ent]iam tuam et da honorem deo et pcedede ab [h]oc famulo dei ut pupa mente depeuiat . conpcutur zpaticam.

Dñe scē pateri omnipotenj eterne deus tu peficti celum et tejpam et omnej ornatur eorum et omnej

¹ pigo, MS.² pih, MS.³ hominej, MS.⁴ conpiceantur, MS.

Ꝛꝛ ꝚꝛꝚ an̄gelorum ex[er]cituꝝ de Ꝛecifiti Ꝛolem et lunam
 et omni[a] aꝗꝗꝛa celi tu Ꝛecifiti adam de limo ꝗerre . fol. 150 a.
 et dedifiti ei adiutorium euam . uxorem Ꝛuam .¹ it est
 inateꝛ uirorum tu domine uiuificafiti noꝗ . Ꝛuꝗeꝛi no-
 men Ꝛꝛꝛ tuum et liberafiti noꝗ a ꝗeꝗiculis malij Ꝛuꝗeꝛi
 uomen Ꝛili iꝗu xꝗi dn̄i nꝗꝛi libera domine animam
 Ꝛamuli tui . n̄ . et ꝗedde ꝗanitatẽ corꝗoꝗi Ꝛamuli
 tui . n̄ . ꝗeꝗi nomen Ꝛꝛꝛ tuum . Domine Ꝛꝛꝛ ꝗateꝗi
 omnipoteꝗij eteꝗne deus ꝗoꝗamuf ꝗe domine deus nos-
 ꝗeꝗi ꝗꝗoꝗeꝗi magnam miꝗeꝗicordiã tuã ut liberaꝗeꝗ²
 Ꝛamulum tuum . et da honoꝗem nomini tuo³ domine fol. 150 b.
 in Ꝛecula Ꝛeculorum amen.

Benedictio⁴ et sanctificata omnia atque benedicta
 depulsi . atque objectij uetustati hostij adque ꝗꝗe-
 tium Ꝛacinoꝗa ꝗincentoꝗij inꝗidij Ꝛalubꝗiteꝗi et unij
 deum ueꝗꝗaꝗia iꝗolemnitate diueꝗꝗij ꝗerre edendiꝗ
 ꝗeꝗminibꝗ Ꝛummanꝗ . ꝗeꝗi.

Sanctifica domine hunc ꝗꝗuctum arboꝗum ut qui
 ex eo uiuum[us] ꝗumꝗ ꝗanctificati .⁵ ꝗeꝗi.

*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 Ꝛum, altered to ꝗuam, MS.

² liberaꝗ, MS.

³ tu, MS.

⁴ Sense no longer remains in this
paragraph.

⁵ ꝗeꝗicate, MS.

fol. 157 a.

Þið færliere adle ꝛie cluſehte penþýrt clate biſceop-
þýrt ſinul ꝛædic þýl in ealað ꝛýle ðjuncan.

Þið lænden þýrce . ſinul ꝛæð betonican leaſ ꝛjriene
acjimonian nýððeaparde ꝓmid to duſte þeꝛ mid ꝛe-
ſpettan ealað ꝛeplece ꝛýle haꝛ ðjuncan in ftalle ftonde
ꝛode hꝛile.

fol. 157 b.

Þið þeore ꝛenim eꝛicjunde ꝛ æſeꝛjunde ꝛ beꝛe halm
þel in þætere ꝛenim alomalt mid ðý þætere ꝛebþeop
mid ꝛjýꝛt cumb ſulne ealað mid ðý þætere ꝛeclænꝛa
ðonne læt ftandan ane niht ꝛeꝛpeted mid humiꝛe ðjuncce
nýꝛon moꝛꝛenaf ꝛ ete ꝛecꝛleac ꝛ eꝛopleac ꝛ cýmen
toꝛomne ꝛ næniꝛne oþerne þætan ne ðiꝛe.

fol. 158 a.

Inꝛ ðeori ꝛý in men þýrce ðꝛænc nim þaꝛ þýrte
nýððeaparde ſinul ꝛ biſceoppýrt æſeðꝛote ealꝛa eꝛen
micel þýꝛꝛa tꝛiꝛa mæſt uꝛonþeapde ſudan ꝛ betonican
oꝛꝛeot mid .III. mæðꝛum ealoð ꝛ ꝛeꝛiꝛꝛe .III. mæꝛꝛan
oꝛeꝛi ðjuncce ýmbe tꝛa niht þæꝛ ðe hý oꝛꝛoten ꝛie
ꝛýle ðjuncan æꝛi hiꝛ mete ꝛ æꝛteꝛi.

Þꝛænc þið ðeore nim ðaꝛ þýrte neoððeaparde ceafteꝛi
æſe onteꝛe neoððeapard ðaꝛ uꝛonþeapde betonican junde
þeꝛimod acꝛemonia þel teꝛeꝛe þudu þiſtel þeꝛeꝛꝛiꝛe
aþelþeꝛðinꝛeþýrt oꝛꝛeot mid ealað læt ftandan ane
niht ðjuncce .VIII. moꝛꝛenaf lýtle bollan ſulle ꝛꝛiðe
æꝛi ꝛ ete ꝛealtne mete ꝛ no þiht þeꝛꝛeꝛeꝛe.

fol. 158 b.

Þýrce ðeori ðꝛænc ꝛodne ꝛenim þeꝛimod ꝛ boðen acꝛi-
monian polleꝛan ða ꝛmalan þenþýrt þel teꝛe æꝛþýrt
ðýoꝛþýrt ceafteꝛi axꝛan¹ tꝛa ꝛnaða eoꝛolan.² Þꝛeo
ꝛnaða eamꝛuceꝛ .III. þuduþeaxan . ꝛodne ðæl ꝛ eꝛi-
meallan . ꝛeꝛceapꝛa ða þýrta in ꝛod hluꝛtoꝛi eala ꝛ in

¹ Read æsecs.| ² Read, I presume, colonan.

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

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

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

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

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

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

Ʒod . Ʒylȳc eala læt ftandan .III. niht beƷƷogen Ʒýle
 ƷƷincan Ʒcæne Ʒulne tide ær oþrum mete.

Ʒið þeone Ʒ Ʒið Ʒceotcndum Ʒenne Ʒenim boðen Ʒ
 ƷearƷan Ʒ Ʒeodureaxan Ʒ hræfneƷ Ʒot Ʒo in Ʒod eala
 Ʒýle ƷƷincan . on Ʒæge .III. ƷrænceaƷ :—

fol. 159 a.

LiƷ ðeor Ʒý Ʒerunad in anƷe ftoppe Ʒýre Ʒode beð-
 inƷce Ʒenim ƷiƷ ðe on ftane Ʒýxð on eorþan Ʒ
 ƷearƷan Ʒ Ʒudubindan leaƷ Ʒ cuƷlyppan Ʒ oxƷanƷlyppan
 Ʒecnuca hý ealle ƷƷiðe Ʒel leƷe on hatne ftan in Ʒroge
 Ʒo hƷon ƷæteƷeƷ in læt Ʒeocan on þ̅ lie ƷƷa him
 ðearƷ Ʒý oððæt col Ʒý Ʒo oþerne hatne ftan in . beþe
 Ʒelome Ʒona him bið Ʒel:.

Ʒið ðeone ealhƷe ƷælƷýrt Ʒeodureaxe æƷcƷund in
 eorþan cneopholen ƷerƷmod Ʒe hana Ʒædic ceafteƷ æƷc
 lýtel Ʒaunan.

fol. 159 b.

LiƷ Ʒe uíc Ʒeorðe on manneƷ Ʒetle ƷeƷeten þonne
 nim ðu clatan moƷan þa Ʒreatan .III. oððe .III. Ʒ
 beƷec hý on hate æmeƷgean Ʒ ateoh þonne ða ane of
 ðan heorðe . Ʒ enuca Ʒ Ʒýre ƷƷýlc an lýtel cicel¹ Ʒ
 leƷe to þæm Ʒetle ƷƷa ðu hatofte Ʒorþberan mæge þonne
 Ʒe cicel colƷe þonne Ʒýre þu ma Ʒ leƷe to Ʒ beo on
 ftalneƷe . Ʒæg oððe ƷreƷen þonne þu þiƷ Ʒo hit iƷ
 aƷandad læceƷræƷt ne ƷelƷe hý nan man þa moƷan mid
 iƷene . Ʒ mid ƷæteƷe ne þƷea ac ftƷice hý mid claðe
 clæne Ʒo ƷƷiþe þýnne clað beƷƷeonan þ̅ Ʒetl Ʒ ðone
 cicel.

fol. 160 a.

Ʒemýne ðu mucƷƷýrt
 hræt þu amelododeft
 hræt þu Ʒenadefst
 æt ƷeƷen melde
 una þu hatteft
 ýldofst Ʒýrta
 ðu niht Ʒið .III.
 Ʒ Ʒið 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 riþ attre
 ȝ rið onflýge
 þu miht riþ þa laþan
 ðe zeonð lond færð.

Onð þu rezbrade
 rýrta modor
 eaftan orone
 innan mihtizgu

ofer ðý cræte curran
 ofer ðý crene meodan
 ofer ðý brýde hryodedon
 ofer þy fearnar rnaridon
 eallum þu þon riðftode
 ȝ riðftunedeft
 rpa ðu riðftonde
 attre ȝ onflýge
 ȝ þæm laðan þe
 zeonð lond ferð .

ftime¹ hætte þeof rýr
 heo on ftane zereox .
 ftonð heo rið attre
 ftunað heo rænce
 ftide heo hatte
 riðftunað heo attre
 rreced heo rraðan
 reorped ut attor

† þis is reo rýr
 reo riþ rýjun zereahc
 þeof mæg rið attre
 heo mæg rið onflýge
 heo mæg rið ða laþan
 ðe zeonð lond ferð .

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* ; *ꝛe-ꝛun*;) is used by Drayton.

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

^e Attorlothe.

fleoh þu nu attorlaðe .
 seo læsse ða maran .
 seo mare þa læsran
 oððæt him beizra bot sý.
 gemýne þu mæzðe .
 hræt þu ameldodest
 hræt ðu zeændadest .
 æt alorforða.
 þæt næsse for zefloge
 feorh ne zerealde
 sýððan him mon mæzðan
 to mete zegýrede.
 þis is seo sýnt ðe
 perzulu hatte .
 ðas ourænde seolh ¹
 ofer sær hrýze
 ond an attre
 ofre to bote.
 ðas .viii. ongan .
 rið nýzon attum
 † sým com sican
 to srat he nan .²
 ða zenam roden .
 viii. puldon tanas
 sloh ða þa næddran
 þæt heo on viii. torleah
 þær zeændade æppel
 7 attor þæt heo næsse
 ne wolde on hys buzan
 † sille 7 simele ³
 sela mihtizgu tra
 þa sýrte zeseop
 ritiz drihten

fol. 161 b.

¹ Obscure.
² Read man.

³ So MS.

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

^a The blind nettle.

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

^c The crab apple.

fol. 162 a.

haliz on heoronom
 þa he hongode ƿette
 ƿ rænde on VII. ƿorulde
 eapnum ƿ eadizum
 eallum to bote
 ftonð heo rið ƿæpce
 ftunað heo rið attre .
 reo mæz rið .III.
 ƿ rið XXX.
 rið feondeƿ hond
 ƿ rið þæƿ hond¹
 rið fpea beƿde
 rið maſceƿunze
 minra ƿihta.

fol. 162 b.

† nu maƿon þaƿ .VIII. ƿýpta rið nýƿon ƿuldon ƿe-
 flozenum rið .VIII. attreum ƿ rið nýƿon onflýznum. rið
 ðý ƿeadan attre rið ða² ƿunlan attre. rið ðý hƿitan
 attre rið ðý ƿedenan attre rið ðý ƿeolpan attre. rið
 ðý ƿnenan attre. rið ðý ƿonnan attre rið ðý ƿedenan
 attre rið ðý bƿunan attre. rið ðý baƿepan attre.
 rið ƿým ƿeblæð rið ƿæteƿ ƿeblæð rið þoƿm ƿeblæð
 rið þýrtel³ ƿeblæð. rið ý⁴ ƿeblæð rið attoƿ ƿeblæð ƿiƿ
 æniƿ attoƿ cume⁵ eaftan ƿleoƿan oððe æniƿ noƿðan⁶
 cume oððe æniƿ ƿeftan oƿeƿ ƿeƿðeode cƿiſt ftod oƿeƿ
 alde⁷ ænzancundeƿ. ic ana ƿat eapinnenðe ƿ þa nýƿon
 næðƿan behealðað mctan ealle ƿeoda nu ƿƿittum
 aƿƿunƿan ƿæƿ toƿlupan eal ƿealt ƿæteƿ ðonne ic þiƿ
 attoƿ oƿ ðe ƿeblape. muƿe ƿƿit ƿeƿbrade þe eaftan
 open ƿý. lombef cýpƿe attoƿlaðan maƿeðan netelan
 ƿuduƿur æppel ƿille ƿ ƿinul ealde ƿapan ƿeƿýne ða ƿýpta
 to duſte mænƿe ƿiþ þa ƿapan ƿ ƿiþ þæƿ æppleƿ ƿoƿ.

fol. 163 a.



¹ ƿ rið þæƿ hond should, it seems,
 be erased.

² Read ðý, probably.

³ þýr, MS.

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

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

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

⁷ Perhaps we should correct alde.

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

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

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

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

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

fol. 163 b.

Þýrce rlyþan of pætere 7 of axran zenim rinol pýl on þære rlyþpan 7 beþe mid aazemozce¹ þonne he þa realfe on de² ze ær ze æfter. Sinz þ̅ 7aldor on ælcpe þara pýrta: III. ær he pýrce 7 on þone æppel eal ppa. ond rinzge þon men in þone muð 7 in þa earpan buta 7 on ða pundre þ̅ ilce 7aldor ær he þa realfe onde²:—

fol. 164 a.

Grif re pýrm rý nýþer zepend oððe re bledenda ric bedelf ænne ppid cileþenigan moran 7 nim mid þinun tram handum uppepearðner³ 7 rinz þær ofer VIII. pateri nostra æt þam nizgedan æt libera noz a malo bped hý þonne up 7 nim of þam eiðe 7 of oþrum þ̅ þær rý an lýtel cuppe ful 7 ðrinc hý þonne 7 beðize hine mon to pearman rýre him bið jona jel.

fol. 164 b.

Eft rið þon ýlean læt níman ænne zreatne crijun-ftan 7 hætan hine 7 leczan hine under þone man 7 niman pælpýrce 7 leomucan 7 muzepýrce 7 leczan uppan þone ftan 7 on under 7 do þærto ceald pæter 7 læt reocan þone bræð upon þone man ppa hat ppa he hatuft forþeran mæze ;

Grif fot oððe eneop oððe rcancan pPELLAN nim neodepearde betonican oððe elehtnan enuca hý ppiþe mænzc piþ rmale hrætenan meolupe clæme on þ̅ zerpel.

Rið micclum lice⁴ 7 brínzc able pýrce realfe pýll in buteran þar pýrta elenan moran 7 hezeriþan urepearde 7 rauinan 7 curmeallan 7 referfuzean 7 dolhjunan 7 brunpýrce arpinzc ðurh clað hara þonne zezniden 7 zebærned realt 7 an pemz peorð ppelef.⁵

fol. 165 a.

Þrit ðif onþlang ða earmar piþ ðpeorh + τ + ω π 7 znið cýleðenizean on ealað. s̅ macutur sc̅e uc-

¹ For ægzemancz, I presume.² For do.³ Read uppepearðer.⁴ In margin, Contra Leporam. See Glossary, vol. II.⁵ Glossed brēftō, *brimstone*.

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

47. If the worm or the bleeding "fig" turn downwards,^a delve round a plant of celandine root and take it with thy two hands turned upwards, and sing over it nine Paternosters; and at the ninth, at "Deliver us from evil," snap it up and take from that plant and from others that may be there a little eup 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; elap it on the swelling.

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

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

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

torici. Þrit þij onðlanꝯ ða carmaj rið ðreorli + τ +
 p + τ + N + ω + τ + m + ω + w̄ x̄ y znið cýle-
 þeniꝯean on ealað sc̄s macutuꝯ . sc̄e uictorici.¹

fol. 165 b. Þið pennaj æt mannej heortan nim hþerpettan y
 riædic y jmælnæam² næp y zariæac y ruþerine ruða y
 riþleafan y riþori on unrodenan huniꝯe y þjunꝯ ðurh
 clað y riþerja þonne y rýlle þonne riþiðe.

fol. 166 a. þij zebed man rceal rinꝯan on ða blacan blezene³
 .ix. riðum . tiꝯað. Þýnc þonne zodne clidān zenim
 anej æꝯer zepýriðe zreateꝯ realteꝯ y bærn on anan
 claðe þ hit ri þurh burnen zeznið hit þonne to ðufte
 y nim þonne þreora æꝯna zeolcan y zemænꝯe to þam
 ðufte þ hit ri þa ftid þ hit rille pel clýmian y ze-
 openiꝯe mon þonne þone ðott y binde þone clidān to
 þan riþle þe ðe þearf ri. Þýnc him þonne realfe ðæt
 hit halige zenim æðelþerðinꝯerýrt y elehtian y reade
 fillan y merce zecnuca ealle toromne y rýll on
 þerþere buteran.

fol. 166 b. Eif men eꝯlað reo blace blezen⁴ þonne nime man
 zreat realt bærne on kinenum claðe riþa micel riþa ān
 æꝯ zjunde þonne þ realt riþe riþæl nime þonne
 þreora æꝯna zeolcan riþiꝯe hit riþiðe toꝯæðere y leꝯe
 hit .vi. niht þærto nim þonne eorð naꝯelan y zjunde
 riþilian y capel leaf y eald riþerja cnuca þ eal to
 romne y leꝯe hit þreor niht þærto nim þonne zearþan
 y zjunðerriþilian y bræmbelleaf y clæne riþic cnuca to
 zæðere y leꝯe þærto him bið rona rcl oððæt hit hal
 riþ y ne cume þær æt nan pæta butan of þan riþitan
 riþfan.

¹ This repetition, with variety, is
 from MS.

² Read riþælue.

³ Glossed Ad Carbunculum.

⁴ Glossed Ad carbunculum.

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

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

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

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

^a As in page 10.

ƒriƒ þin heorte ace¹ nim riƒbban ƒ þyl on meolce
 driƒne nýƒon morƒzenaƒ þe bið Œona Œel. 7

fol. 167 a.

Þrið peorþ man Œeal niman .VII. lytle oflætan
 ŒŒýlce man mið ofrað ƒ þriƒttan þaƒ naman on ælcƒe
 oflætan maximianus malchus . iohannes . Martinianus .
 dionysius . constantinus . Serapion . þænne eft þ Œaldor
 þ her æfter eƒeð man Œeal Œinƒán . æƒeƒt . on þ
 þýnƒƒre earie . þænne on þæt þriðre earie þænne uƒan²
 þæƒ manneƒ moldan . ƒ Œa þænne an mæden man to

fol. 167 b.

ƒ ho hit on hiƒ Œpeoran ƒ do man Œa þŒý daƒaƒ .
 him bið Œona Œel her com in Œanƒan . in Œriðerþi riht
 hæƒde him hiƒ haman on handa eƒeð þ þu hiƒ hænc-
 ƒeƒt þære leƒe þe hiƒ teaƒean Œpeoran onƒunƒan him
 of þæm lande hiþan . Œona Œa hy of þæm lande coman
 þa onƒunƒan him þa³ colian þa com inƒanƒan deoreƒ
 Œpeoftan þa Œeændade heo . ƒ aðar þroþi ðæt næƒre þiƒ
 ðæm⁴ adleƒan deƒian ne moƒte ne þæm þe þiƒ Œaldor
 beƒýtan mihte . oððe þe þiƒ Œaldor onƒalan cuþe . amen
 mið. ¶. Deƒ Œýndon læcedomaƒ rið ælcƒeƒ cýnneƒ
 omum ƒ onƒeallum bancoþum . ealhta ƒ tƒeƒtƒe.

fol. 168 a.

ƒrieneƒ merceƒ leaƒ Œecƒucude mið æƒer þ hƒite ƒ
 eceðeƒ driæƒtan Œmýre on þa ƒtoƒe þæri þ þaƒi Œý.
 ¶. Þrið omum ƒ bleƒnu[m] . eƒiƒtuƒ natuƒ ááuiƒ⁵ sēs
 a xƒŒi þaƒŒuƒ ááuiƒ⁵ . a xƒŒi þeƒuƒŒeƒit a moƒtuƒiƒ
 ááuiƒ⁵ sēs áá Œuƒƒare poƒeƒuƒ . ¶ rið omum ƒ ableƒ-
 nedum Œuƒ meolce þýƒce cealre ƒ beþe mið cealre eft .
 Œenim heor driæƒtan ƒ þapan . ƒ æƒer þ hƒite ƒ ealde
 Œriut leƒe on rið omena Œeƒpelle . ¶ Eƒt rið omena
 Œebeƒƒte Œitte on cealdum þæteƒe oððæt hit adeaðað
 Œý teoh þonne up Œleah þonne þeopeƒ Œceapƒan ƒmb þa

fol. 168 b.

¹ Glossed Ad cordiacos.

² huƒan, MS.

³ Interlined ðah.

⁴ ðæ is interlined.

⁵ Here ááuiƒ represents áƒios.

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 erysipelatus swelling. Again, for erysipelatus eruption; let *the man* sit in cold water till *the part* be deadened, then draw him up, then strike four scarifying scores about the pocks on the outside, and

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

roccar utan ƿ hæt ƿrnan þa hrile þe he wille ƿ rýre þa reafre brunerýrt merremerzýllan ƿ reade netlan- pel on buteran rmyre mid ƿ beþe mid þam ryrtaun eft anzeltræccan zeznid rriþe do eced to . ƿ onbind ƿ rmyre mid. ¶ Eft rafinan zeznid to duſte . ƿ mænzc¹ riþ huniꝥe ƿ rmyre mid.

fol. 169 a.

¶ Eft rið þon² ylcan zenim zebraedde æzru menz rið ele leze on . ƿ beþeþe mid betan leaſum. ¶ Eft cealreſ rcearn oððe ealdeſ hrýþereſ rearm ƿ leze on. ¶ Eft heoreteſ rceareþan of ſelle arcaſen mid pumice ƿ peþe mid ecede ƿ ſmyre mid. ¶ Eft zenim eoroſer zeallán . oððe oþereſ rryner ƿ rmyre mid þær hit raf ri. ¶ rið þon ylcan zenim rpolran neſt ƿ zebraec mid ealle ƿ zebraerne mid rcearne mid ealle ƿ zeznid to duſte ƿ mænzc riþ eced ƿ ſmyre mid ;

fol. 169 b.

¶ Eft zehæt ceald þæteſ mid iſene ƿ beþe mid zelome. ¶ Rið hpoſtan ƿ neorunýre ryl realuian ƿ rinol on zerpettum ealoð ƿ rur hat do rra rra of rra þe þearf ri; ¶ Rið morzen plætunza ryl on þætre eorþzeallan rret mid huniꝥe ſele him zodne bollan fulne on morzenne. ¶ Rið þon þe mon blode realle þurh hiſ muð zenim betonican þreoſa rrymeſſa³ zepæze ƿ cole zate meoloc þreo cuppan fulle ƿ drince þonne bið he rona hal. ¶ Rið ælceſ monneſ týðer- neſſe innerearide zenime rezbraedan do on rin rur þ ror ƿ ete þa rýrta þonne deah hit rið æzhrýlcſe innancundre unhælo. ¶ zif man rceorpe on þone innað zalluc hatte delſ rið eazena tearia heorſeſ horneſ axan do on zerpert rin þa moran do to duſte do zodne cucelere fulne æzrcýlle fulle riner oððe zodeſ ealað ƿ huniꝥ rýle drican⁴ ær

fol. 170 a.

¹ mæzc, MS.² þon, MS.³ rrymeſſ, MS.⁴ Δ frequent form.

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

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

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

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

fol. 170 b.

on morġen. ¶ rið earion æþele ðrænc ġenim hrædic
 nýþepearðne Ʒ elenan . þa bradan biƷcoppýrt Ʒ carŷúc
 leaƷ ruðan Ʒ roġan ŷaŷenan . feferfuarġan ġebeaƷ ealle
 toŷomne oŷġeaƷ mið ænne feŷter ŷulne ealoð ær þu
 mete þicġe. ¶ rið hunġen aðle bŷeoƷt þŷæce ġenim
 meiceŷ ŷæð Ʒ ðileŷ . ŷæð ġnið Ʒyl Ʒ ġemænġ rið huniġer
 teare . ðo ŷumne ðæl Ʒiŷoŷes Ʒ ðo him ete¹ þŷeo
 ŷnæða² on niht nyƷtiġ ; ¶ rið heaƷ omena ŷmyra hý
 ŷona mið hrýþereŷ ġeallan Ʒ ŷŷiƷoƷt mið oxan . him
 bið ŷona ŷel. ¶ Þrið lænden ece ġenim beŷonican . x.
 pænega ġepæġe ðo þær ġerŷetter ŷineŷ to tŷeġen bolan
 fulle mænġ rið haƷ pæter ŷýle hiƷ niƷtiġum ðŷincan.
 ¶ Þrið utŷihte ġenim³ lemocan Ʒyl hý on ġemethce⁴
 mið ŷmale hrætenan melope ðo hrýþereŷ ŷmeŷa to .
 oððe ŷceapeŷ ŷýle him etan pearim.

fol. 171 a.

Þiŷ hoŷŷ ġercoƷen ŷý oððe oþer neat . nim omþŷan
 ŷæð⁵ Ʒ ŷeýttiŷe Ʒex ġerŷiġe mæŷŷepŷeoƷt . XII. mæŷ-
 ŷan oþer Ʒ ðo halig pæter ón . Ʒ ðo þonne on þ
 hoŷŷ oððe on ŷŷa hrýle neat ŷŷa hiƷ ŷie . haŷa þe þa
 þýŷta ŷýmle mið.

Þiŷ men ŷýnd þænnaŷ ġepunod on þ heaƷod ŷoŷan
 oððe on ða eaġan . þŷiġ neoþepearðe cuŷlýppan Ʒ
 holleac in ða næŷþýŷlo læƷ heġan uppearð ġode hrile
 þiŷ iŷ ġerŷiŷ læcedom.

fol. 171 b.

To monneŷ fæmne nim eýŷŷillan Ʒ Ʒuðuceýŷŷillan
 biƷcoppýrt . onŷŷan ġŷunðerŷýliġean . þýŷe to ðrænce
 on hlutŷŷum ealað : nim þŷeo ŷnæða buƷeran ġemænġce
 rið hræten meola Ʒ ġerŷýlƷe þýġe mið ðý ðrænce . ðo
 ŷŷa neoġan moŷġnaŷ ma ġýŷ⁶ þe þeaŷŷ ŷý.

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

² ŷnæða is glossed þlef. In the margin is, admodum mitis.

³ ŷni, MS.

⁴ methce, with ŷ over line, MS.

⁵ Gloss. docke . f . ŷede, MS.

⁶ ŷýŷ ŷiŷ, MS.

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

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

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

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

Þið anŷcebreofte þýll holen munde on Ʒate meolce .
 Ʒ ŷur þearme¹ nýhftiƷ.

fol. 172 a.

Þið ðone ŷriman ním muban Ʒ ŷalman Ʒ ŷinul Ʒ
 eorð ifiƷ bettonican Ʒ hlian enuca ealle þaŷ þýpta
 tƷromne ðo on ænne polchan ofƷeot mid þætere Ʒmid
 ŷþýðe læt ŷiƷan ut on ŷum þæt nim þone þætan Ʒ
 þým Ʒ lafa þin heafod mid ðo ŷpa oft ŷpa þe þearf
 iŷ.

fol. 172 b.

Þýpe Ʒodne ðrenc þið ŷiðece þýl bettonican Ʒ polle-
 gan² in alðum þine ðo in XXVII. þipor eorþ³ ƷeƷrun-
 denra ŷýle him on niht nýhftiƷ Ʒodne ŷeene ŷulne
 þearmer Ʒ Ʒerefte Ʒode hpile æfter ðæm ðrence . on
 ða ŷaran ŷiðan. Þið ðon ýlean þýll in ealaþ þa haran
 hunan Ʒ muban Ʒerpet mid huniƷe ŷýle ðrincan on
 merƷene on niht nihtftiƷ Ʒodne bollan ŷulne Ʒ oðerne
 þonne he neftan pille Ʒ ŷymle nefte æreft on ða
 ŷaran ŷiðan oððæt he hal iŷ.

Eft þið ŷiðece Ʒenim hoclæf Ʒrene enuca ŷriðe
 mænƷe þið ele þ hit iŷ ŷþýlce clam clæm ðonne on
 ða ŷiðan þær ŷe iŷ . mæft Ʒ þrið mid claðe læt ŷpa
 Ʒerþiðen þneo niht þonne bið ŷe man hal :/

fol. 173 a.

Þið foƷ adle Ʒenim bettonican þýl in þætere þepýll
 þriððan ðæl ŷýle þonne ðrincan ða þýpt Ʒeenuca leƷe
 on pundoŷlice hraðe . þ ŷari Ʒelyhteð þær ðe Ʒelæreðe
 læceaf ŷeƷeað :—

Þið ðære miclan ŷriendan foƷ adle þære ðe læceaf
 hatað roðaƷre ŷeo adl bið aŷpollen Ʒ heo ŷihð þurme
 Ʒ Ʒilŷre⁴ Ʒ ŷeonura foƷtoƷene Ʒ ða tan ŷerinceð úp
 Ʒenim ƷrunðerþýliƷean ða ðe on ærenu peƷeð Ʒ þa

¹ þepam, MS.² Read pollegian.³ Understand as eorþa.⁴ Ʒilŷre is glossed quítire.

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 light *ποδάγγρα*, or gout; the disease is accompanied by swelling, and it dischargeth ratten and mucus, and the sinews are distorted and the toes shrink up; take groundsel, that which waxeth on houses, and the

fol. 173 b.

ƿeaðan ƿudu ƿillan¹ beƷa eƿenƿela enuca ƿið . ealdum
ƿƿimeƿ ƿýrle ƿýre to clame do on ða ƿet ƿƿið mið
claðe on niht Ʒ ðreah eƿt on morƷen Ʒ ðriƷƷ mið
claðe ƿmýre mið henne æƷef þe hƿitan dð eƿt nýorne
clam do ƿƿa . VII. niht þonne bið ða ƿeonuƿa ƿihte Ʒ
ƿet² hale :—

fol. 174 a.

ƿýre ðræne ƿiþ þon ýlcan Ʒenim ða ýlcan Ʒriunde-
ƿƿýlƷean³ Ʒ himðheoloðan⁴ Ʒ ða ƿmalan clidƿýrt⁵ Ʒ
ƿuduhrorfan⁶ Ʒ polleƷian ealra eƿenƿela do in ƿin oððe
on ƿýlre eala ƿýle ðruncan⁷ Ʒodne ƿeæne ƿulne on
niht nihtƷiƷ þeƿ ðræne iƿ Ʒod ƿið endƿeƿce⁸ Ʒ ƿið
þeop ƿeƿce Ʒ ƿið ƿot ƿƿilum :—

ƿið Ʒiccenðre pombe ƿýll polleƷian on ƿæteƿe sýle
supan ƿƿa he hatofe mæƷe aƿæƿnan ðam men bið
rona se Ʒicða læƿra :.

ƿýre ƿealƿe ƿið luƿum ƿýll in buteƿian nýoðeƿeardne
hýmlie Ʒ ƿýrmod oððe boðen smýre mið þ heafod ƿeo
ƿealƿ Ʒedeð þ þæƿ bið þara luƿa læƿ :—

fol. 174 b.

ƿýre Ʒodne ðræne ƿið luƿum Ʒenim luƿeƿce Ʒ
ƿýrmod Ʒ hýmlie dðo in eala sýle ðruncan on niht
nihtƷiƷ Ʒodne bollan ƿulne :—

ƿið imnoðeƿ heƿiƷneƿre⁹ ƿýle etan ƿædic mið ƿealte
Ʒ eced ƿƿan rona bið þ mod leohƷre :—

¹ Understand eƿƿillan ; a gloss.
gives here sparagia agreſtuf.

² By later interlineation, ða ƿet.

³ Glossed *feneðoeƿ*. It is now
Senecio vulgaris, *Bot.*

⁴ Glossed ambrosia.

⁵ Glossed *rubea minor*.

⁶ Glossed *astula regia*.

⁷ Understand ðruncan.

⁸ ƿið endƿeƿce is glossed contra
pu[n]cturas, ƿeƿce dolorem, ƿƿilum
inflacionem. Read, perhaps, þeoh-
ƿeƿce.

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

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

69. Form a drink against that ilk; take the same groundsel and hindheal and the small clivers and wood-rotte 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 *beohpepce* be accepted, the translation will be *pain in the thighs*.

fol. 175 a. Þið fleozendan attre arleah .III. geaþpan on feoþer healfa mid æcenan þrande geblodga ðone þrand þeoþp on wez ſinȝ ðiȝ on .III.¹ † matheuf me ducad † marceuf me conſeruæð † lucar me libeꝛat² † io-hanneȝ me ađiuuat² ſempeȝ . amen. Contꝛiue² deus omnem malum et nequitiam per uirtutem patꝛiȝ et fili et ſpꝛiutur ſc̄i ſanctiſica me emanuhel iȝ xꝛiȝ libeꝛa me ab omnibur iȝnriđiȝ iȝnĩmĩci benedictio domini iupeȝ caput meum potenȝ deus in omni tempore. AMEN.

Þið færiſtice feſerfuiȝe ȝ ſeo weade netele ðe þurh æſm inȝxð ȝ wezbræde ſȝll in buteran.

fol. 175 b. Blude³ pæran hȝ la hlude
 ða hȝ oſer þone hlæp iudan
 pæran anmode ða hȝ
 oſer land iudan
 ſcȝld ðu ðe nu þu ðȝȝne nið ſeneran mote
 ut lȝtel ſpepe ſiȝ heȝ inne ſie
 ftod under hude
 under leohum ſcȝlde
 þæri ða mihtigan ſiȝ
 hȝna mæȝen bepaeddon
 ȝ hȝ ſȝllende ſaȝiaȝ ſændan
 ic him oðerine eft ſille ſændan
 fleozende flane ſorane toȝeaner
 ut lȝtel ſpepe ſiȝ hit heȝ inne ſȝ
 ſæt smið ſloh ſeax
 lȝtel ſpepa punð ſpꝛiðe
 ut lȝtel ſpepe ſiȝ heȝ inne ſȝ .
 ſȝx ſmiðar ſætā /
 pælyſeȝa ſoȝhtā /
 ut ſpepe næȝ in ſpepe /

¹ ſiðum omitted ?

² Read liberet, adinet, 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 braud 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.

Ʒif heƿ inne Ʒý ifeneƷ Ʒæl /
 hæƷteƷƷan ƷeƷeopie
 hit Ʒceall Ʒemýltan
 Ʒif ðu ƷæƷe on Ʒell Ʒeoten /
 oððe ƷæƷe on ƷlæƷe Ʒeoten /
 oððe ƷæƷe on blod Ʒeoten /
 oððe ƷæƷe on lið Ʒeoten /
 næƷƷe ne Ʒý ðin lif atæƷeð
 Ʒif hit ƷæƷe eƷa ƷeƷcot
 oððe hit ƷæƷe ýlƷa ƷeƷcot
 oððe hit ƷæƷe hæƷteƷƷan ƷeƷcot
 nu ic Ʒille ðin helƷan
 þif ðe to boƷe eƷa ƷeƷcoteƷ
 ðif ðe to boƷe ýlƷa ƷeƷcoteƷ
 ðif ðe to boƷe hæƷteƷƷan ƷeƷcoteƷ
 ic ðin Ʒille helƷan
 Ʒled þor¹ on ƷýƷƷen hæƷðe
 halƷeƷ tu
 helƷe ðin ðrihten
 nim þonne þ̅ Ʒeax aƷo on ƷæƷan.

fol. 176 b.

Þið luƷan ƷealƷ comƷuc cloƷðunƷ ƷæƷie ƷeƷƷoð
 ealƷia eƷen ƷeƷa Ʒecnuca to ðufte Ʒecneð Ʒið ele ƷmýƷe
 mið ealhe ðone lichoman nim eac meƷdon ða ƷýƷe
 ƷeƷƷe to ðufte ƷƷiðe Ʒmalle ðo in hat ƷæƷeƷ Ʒýle
 ðrihten Ʒona ða lýƷ Ʒ oðƷe lýtle ƷýƷmaƷ ƷƷýltað nim
 eac ƷeƷƷoð Ʒ marƷƷian. Ʒ ƷýƷ² ƷeƷce micel ealƷia Ʒýll
 in Ʒine oððe on ƷeƷƷettum ƷæƷeƷe Ʒeðo þƷiƷa on þone
 naƷolan þonne ƷƷýltað ða lýƷ. Ʒ oðƷe lýtle ƷýƷmaƷ
 nim eac cýlendraƷan Ʒið ðon Ʒýll in eala ƷƷiðe ƷmƷe
 mið þ̅ heaƷoð.

Ʒif hƷýðeƷa ƷteopƷan ðo in halƷƷ ƷæƷeƷ Ʒrihten
 ƷƷýlƷean Ʒ ƷƷiunƷeƷƷeƷ Ʒ atƷoplaðan neodeƷeapƷe Ʒ
 clidƷýƷe Ʒeot on ðone muð Ʒona hý baƷiƷeað.

¹ þ̅, 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.

Þiþ lungen adle hriðerum þa pýrte on porðigum heo bið zehc hundes miegean ðære pýrte þær pexeð blaco berizean eal gpa miecele gpa oðre pýr beana zecnuca do in haliz pætere . do þonne on muð þæm hriþerum zenim þa yleam pýrte do in zlede 7 minol 7 earruc 7 zoderes 7 recelf bæm eal to romne on ða healfe ðe je pind gý læt peocan on ðone ceap peore epifte¹ mæl of earrucefo pefo on peore healfe þæf ceapef 7 an to middef . Sinz ýmb þone ceap . Benedieam dominum in omni tempore urque in finem 7 benedieite 7 letanias 7 pateri nofter ftried on haliz pætere bæm ýmb recelf 7 zoderes 7 zeahzize moi ðone ceap gýle þone teofan pænið for zode læt gýþðan beotizean do ður þrua.

fol. 177 b.

Gið geap gý abrocen 7 rið fær fteorfan . cæftere æfe elehtre pulfe eamb minol ftancrop pýre to dufte do in haliz pætere zeot in þæt abrocýne . geap . 7 ftried on ða ofur² þrua.

fol. 178 a.

Þið roccum 7 geapa hieorfan . elehtre 7 eorfe earu neoðereard . gpepepýrte ufanpearde azrundene . zreate beane enuca ealle to romne . gpiðe gmale in huniz 7 in haliz pætere 7 zemenze pell to romne do in muð mid cucylepe ane gnade þreo gýmle ýmb ane niht nizgon riðum gif micel þearf gý :—

Þið gpa fær fteorfan do a in heora mete peoð zlidan gýle etan nim eae elehtrean biðceoppýrte 7 earruc ðefeþorn hezeruþan haran gpicel ginz ofer peore mægfan . driu on pald hoh ða pýrte on peore healfe 7 on þan ðore bæm do recelf to læt gýnan ofer þone pec.

¹ Read epifter.| ² Understand as ofere.

79. For lung disorder in cattle, pound the wort (. . . . which waxeth) in highways, it is like the wort called hounds mie, on it grow black berries as mickle as other peas, put it in holy water; introduce it into the mouth of the cattle. Take the same wort, put it upon gledes, and fennel and hassuck and "cotton" and incense, burn all together; on the side on which the wind is, make it reek upon the cattle, make five crosses of hassnck 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 erop; 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; soethe 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 þeorþentum luben luben niȝa eƿið niȝa eƿið ƿel
ceið ƿel ðelf ƿel cumer oꝛeȝaei ceuþoꝛi ðaȝið ȝiuȝ
ƿaȝuȝ ƿiðiz ðelou ðelurih.

ƿið honðþýrnumum ȝearþeꝛon . ȝƿeƿl . ƿiƿoꝛi . hƿit
ƿealt mænȝc toȝomne ȝmýȝe mið ¶ eƿt ƿex ȝƿeƿl ȝ
ƿealt mænȝc ȝmýȝe mið.

ȝiȝ næȝl oꝝ honða þeorþe nim hƿætene coꝛn ȝecnuca
mænȝc ƿið huniȝ leȝe on ðone ƿinȝeꝛi . ƿýll ȝlahþoꝛin
ȝinde þƿeah mið ðý ðrænec.

fol. 179 a.

ƿið hƿoſtan ƿýll cuꝛmeallan ƿýrþuman ƿýȝe to
ðuſte ȝýle him on ƿine ðȝuncan ȝona ȝe hƿoſta bli-
neð.

ƿið maȝan ƿýȝe ȝ ȝiȝ he bið toblapen ȝe innoð
ȝȝunȝc polleȝian in cealb ƿæteꝛ oððe in ȝin ȝýle ðȝuncan
him bið ȝel :—

ƿið ðon ðe ƿiȝ ƿæȝunȝa adumbiȝe ȝenim polleȝian
ȝ ȝnið to ðuſte in pulle beȝinð aleȝe undeꝛi þæt ƿiȝ
hýȝe bið ȝona ȝel :—

fol. 179 b.

ƿið þeor . ȝoꝛe ȝ ȝuðe elene ȝ ƿeƿeȝuȝe . ȝæðic ȝ
biȝceoppýrþ ȝaluie ȝ ȝauiue eƿeꝛðoꝛte ¶ eƿt oþeꝛi ƿanu
ȝ ƿeƿeȝuȝe ȝaȝleac ȝ ȝæðic . ellen ȝinð inneƿeȝið ȝ
oýȝe . netele ƿiƿoꝛi . mihte þe ƿýxð be þæȝe ea . nim
mealt eala oꝝȝeot ða ƿýȝta nýȝon niht ȝ sýle ðȝuncan
nýxtniȝ.¹ ȝiȝ þu ƿille ƿýȝcean ȝoðne ðrænec ƿið ælc
inýȝel² ȝý hit on heafðe ȝý þæȝ hit ȝý þonne ȝenim
þu ȝaluian leaȝ ȝ ȝuðan leaȝ ȝ heldan leaȝ ȝ ƿinoleȝ
ȝ ceȝƿillan leaȝ ȝ heȝeclȝan leaȝ ȝ ƿeȝoceȝ leaȝ ȝ
ȝeadeȝ ȝealeȝ leaȝ ealȝa eƿeȝeȝela enoca hý toȝomne ȝ
leȝe on ƿine oððe on hlutȝan ealað ȝ ȝȝunȝ þonne
oꝝ þa ƿýȝta ȝ nim þonne huniȝ be ðæle ȝ ȝƿeȝ þone
ðrænec ðȝunc hine þonne anȝe tiðe æȝi þu þe ƿille
bloð lætan beþa þe þonne þa hƿile to hatum ƿýȝe ȝ

fol. 180 a.

¹ Read nýȝtiȝ.| ² Read tele ýȝel or ælcum ýȝele.

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 eold water or in wine, give to the man to drink, soon it will be well with him.

88. In ease 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, garlie and radish, the inner rind of elder and erness, nettle, pepper, mint which waxeth by the running water;^a take malt of ale, pour it for nine nights over the worts, and give it the man to drink fasting. If thou wilt make a good drink against any inward evil, be it in the head, be it where it may, then take thou leaves of sage and leaves of rue, and leaves of helde, and of fennel, and of chervil, and of hedge-clivers, and of peach, and of red sallow, of all equal quantities, pound them together, and lay them in wine or in elear ale, and then wring the worts off, and then take honey by proportion and sweeten the drink, then drink it one hour before thou wilt let thyself blood; beathe thyself the while before a hot fire, and make

^a All the mints haunt the water.

læc ýrnan þone ðræne into ælcen lime zif þu him
æmige hwile beþýlgeft þu onzigtft þ̅ he is fýrýmful to
bezanne.

Þið mete cƿeorpan zenime eorðgeallan ðriꝰ to
dufte fead on eala oððe ou fpa hwæt fpa þu ðrincan
wille þe bið fel. Þið þæt man ne mæge fclapan zenim
hænnellan fæð ƿ tunmintan feap hƿeƿi tozæðere ƿ
fnyfe þ̅ heafod mid him bið fel;

fol. 180 b.

þonne þe mon æreft fecege þ̅ þin ceap fý loꝝod
þonne cƿeð þu æreft æri þu elles hwæt cƿeþe

bæðleem hætte feo hƿurh

þe cƿift on acænned þæf

feo is zemærfad¹ zeond ealne middanſearið

fpa þƿoꝝ dæð foꝝ monnum mærie zefurþe

þurh þa haligan cƿifteꝝ moðe amen. zebide þe þonne
þƿurp eaft ƿ cƿeþ þonne þƿurp cƿurx xp̅i ab oriente
meducað zebide þe þonne þƿurp feft ƿ cƿeð þonne
þƿurp cƿurx xp̅i ab occidente meducat; zebide þe þonne
þƿurp fud ƿ cƿeð þƿurp cƿurx xp̅i ab auftro medu-
cat. zebide þonne þƿurp norð ƿ cƿeð þƿurp cƿurx xp̅i
ab aquilone meducað. cƿurx xp̅i abfcondita eft et
inuenta eft. iudear cƿift ahengon ðýðon dæða þa
fýrfeftan hælon þ̅ hý foꝝhelan ne mihtan fpa þeoꝝ
dæð næmige þinza foꝝholen ne fupþe þurh þa halgan²
cƿifteꝝ moðe. amen.

fol. 181 a.

contra oculos dolorem.

Dñē fēē pateꝝ omnipoteny ęterne deus fana ocu-
loꝝ hominꝝ iftunꝝ. ñ. ficut fanafti. ocu-
loꝝ filii tobi et
multoꝝum cecoroꝝ quos domine tu es ocu-
loꝝ³ cecoroꝝum

¹ A later hand interlines o to
make zemærfod. Morosi gramma-
tici!

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

fol. 181 b.

manuꝝ aꝓudorum pes claudorum ꝑanitatꝝ eꝑꝓorum ꝑe-
ꝑꝓꝓectio moꝓtuorum ꝑelicitatꝝ martýꝓum et omnium
sanctorum . orio domine ut eꝑꝑetꝝ et inluminatꝝ oculoꝝ
ꝑanuli tui . ñ . in quacumque ualitudine conſtitutum
medeliꝝ eelectibꝝ ꝑanare dignetur ꝑꝓꝓuere ꝑanulo
tuo . ñ . ut armij iuſtitie munitur diabolo ꝑerĩſtat et
ꝑeꝑnum conſequatur eꝑꝑnum . ꝑeꝑ.¹

Domum tuam quaeso domine elementer inꝑꝓedere
et in tuorum tibi cordibꝝ ꝑꝓꝓelium ꝑeꝑꝓetuum con-
ſtituam manſionem² ut euiꝝ edificatione ſubſiſtit
huiꝝ ꝑꝓat habitatio ꝑꝓeclara ;

ꝑꝑꝝ hoꝑꝝ bið ꝑeꝑꝓæht þonne ꝑꝑealt þu eꝑꝑan þaꝑ
ꝑoꝑð.

fol. 182 a.

Naborꝑede unde ueniſti ꝑꝓꝓꝝ uicibꝝ eꝑꝑedi ꝑꝓoꝑ-
teꝑ ꝑꝓꝓꝝ uicibꝝ . Alpha et ô inſitium et ꝑꝓꝓꝝ eꝑꝑux
mihĩ uita eſt et tibi moꝑ inimici ;³ ꝑateꝑ noſteꝑ ;

ꝑið eꝑꝑnel.

Neozone ꝑeꝑan noðþæꝑ ꝑꝑeofteꝑ þa ꝑꝓꝓdon þa nýꝑone
to viii . ꝑ þa viii . to vii . ꝑ þa vii . to .vi . ꝑ þa .vi . to
.v . ꝑ þa v . to .iiii . ꝑ þa iiiii . to iii . ꝑ þa iii . to .ii . ꝑ
þa ii . to i . ꝑ þa .i . to nanum . þꝑ ꝑe lib be eꝑꝑneleꝑ
ꝑ ꝑeꝑoꝑelleꝑ⁴ ꝑ ꝑeꝑꝓeꝑ⁴ ꝑ æꝑꝑꝑꝑleꝑ ꝑꝑeꝑeꝑ ꝑꝓꝑꝑ bene-
dicite nýꝑon ꝑꝑꝓum.

þꝑꝝ mæꝑ hoꝑꝑe ꝑið þon þe him bið eꝑꝑn on þa ꝑeꝑ.

fol. 182 b.

Geneon ꝑeꝑeꝑꝓion ꝑeꝑitꝝ catalon eꝑꝑe ꝑꝑꝑe ꝑeꝑiſt
eꝑꝑe ꝑoꝑꝑꝑe nahꝑ ic ꝑoꝑꝑꝑe⁵ neꝑꝑꝑ annua maꝑꝑꝑ
ꝑcāna neꝑꝑeꝑando ;

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 ꝑeꝑoꝑelleꝑ, MS. ; read also ꝑꝑꝑeꝑ.

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.

zif hojz brð zefceoten.

Sanentur animalia in orbe terrae et ualitudine uexantur in nomine dei patris et filii et spiritus sc̄i extingunt¹ diabolus per inproportionem manum¹ nostrum quae nos reparauimus² a caritate x̄pi per inuocationem omnium sanctorum tuorum per eum qui uiuit et regnat in secula seculorum; amen. Dñe quid multiplicati sunt .III.

fol. 183 a.

zif rif ne mæge bearn bepan.³

Solue iube deus teri catenij. Ad⁴ ap̄tuelorum dolum constantium malignantium diabolus ligauit⁵ angelus euauit dominus saluauit in nomine medicina. amen.⁶

contra dolum dentium;⁷

X̄p̄s super majusorium sedebat petrus trufit ante eum stabat manum ad maxillum tenebat et interpretabat eum dñi dicent. quare trufit ef petre? Respondit petrus et dixit. domine dentes mei dolent. et dominus dixit. adiuo te migrauea⁸ uel gutta maligna per patrem et filium et sp̄m s̄m et per celum et terram. et per XX. ordines angelorum. et per LX. prophetas et per XII. apostolos et per III. oꝝ euangelistas et per omnes s̄os 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 oꝝa frangere¹⁰ nee carnem manducare ut non habeat potestatem nocere illi non dormiendo nec uigilando nee tangatij eum usque LX. annos et unum diem rex pax nax in x̄po filio. amen. pateji uofteri.

fol. 183 b.

fol. 184 a.

¹ Extinguatur: manuum.

² The text is correctly represented.

³ I print as I find.

⁴ Ab, MS.

⁵ ligauit, MS.

⁶ Leechbook III. xxiv.

⁷ In the MS. this title is transposed.

⁸ That is *ἡμικρανία*, *megrin*.

⁹ palato, MS.

¹⁰ frange, MS.

97. If a horse has been shot.

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

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

*Hymnus? Solvi iube
Deus e catenis.*

99. For constant and malignant rheumatism.

*Diabolus ligauit,
Angelus curauit,
Dominus saluauit.*

100. For tooth ache.

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

Deus qui dixisti uenite ad me omnes qui laboratis
et honorati estis et ego seruiam uos hoc famulus
tuos laborum suorum premio serice sempiterno; per
dominum.

fol. 184 b.

ƿið utrihte þyrne ƿiſtol ƿe ængel bƿohte to ƿome
þa hý ƿæran mid utrihte micelum ƿerƿæncte . ƿrit
þiƿ on ƿra langum bocſelle þ̅ hit mæge beƿðn utan þ̅
hearod ƿ hoh on þæƿ mannes ƿreoran þe him þearf ƿý
him bið ƿona ƿel; Ranmizan adonai . eltheoy . miƿ .
O meſſabile . Omizinan . midanmian . miƿane . dimaƿ .
mode . mida . memaƿatem . Oƿta min . ƿizmone . be-
ƿonice . ƿiƿitaƿ . uenaƿ quari ðulaþ . ſeruoƿ . ƿru-
antiƿ . ƿanƿuinƿ . ƿiccatuƿ . ƿla . ƿracta . ƿruƿula .
miƿƿu . etƿihdon . ƿeƿulta . ƿrautantuƿ . in aƿno .
midoninƿ . aban uethð . ƿýdone multo . ƿaeula . ƿƿ
ƿƿƿƿ ƿotheƿ ƿotheƿ . miƿereƿe mei ðſ ðſ mini ðſ mi .
λ)-(N Y AIT . AIT .

fol. 185 a.

Se ƿiƿman ƿe hýre eild aƿedan ne mæƿ ƿanƿe to
ƿeriteneƿ mannes biƿizenne ƿ ſtæppe þonne þriƿa oƿer
þa byriƿenne ƿ eƿeþe þonne þriƿa þaƿ ƿorið þiƿ me
to bote þære laþan læt byriðe þiƿ me to bote þære
ƿræran ƿræƿt býriðe þiƿ me to bote þære laðan lam-
býriðe ƿ þonne þ̅ ƿiƿ ƿeo mid beaƿne ƿ heo to hýre
hlaƿoriðe on ƿeſte ƿa þonne eƿeþe heo

up ic ƿonƿe
oƿer þe ſtæppe
mid eƿican eilde
nalæƿ mid eƿellendum
mid ƿulborenum
nalæƿ mid ƿæƿan

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

102. For diarrhœa; the angel brought this epistle to
 Rome, when they were afflicted with a mickle diarrhœa.
 Write this on a bookfell or parchment so long that
 it may embrace the head on the outside, and hang it
 on the neck of the man who needs it; it will soon
 be well with him. *The charm contains the words:*
 לַיהוָה אֱלֹהֵינוּ אֲדָרְנוּ אֵל. shout, the Lord God is my shield.
 θεός μου. O! ineffabile! O! the ineffable name! . . .

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

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

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

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

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

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

Ʒ þonne Ʒeo modor Ʒefele þ̅̅ bearn Ʒi eƷic Ʒa þonne to cýrican Ʒ þonne heo toforan þan Ʒeofode cume eƷefe þonne criſte ic Ʒæde þiƷ Ʒecýþeð. Se Ʒifmon Ʒe hýre bearn aƷedan ne mæge Ʒenime heo Ʒylf hýre aƷener cildeƷ ƷebýrƷenne ðæl Ʒiŷ æfeteƷi þonne on hlac eulle Ʒ bebiƷge to ceƷenannum Ʒ eƷefe þonne

fol. 185 b.

ic hit bebiƷge
ge hit bebiƷgan
þaƷ ƷƷearƷtan eulle
Ʒ þýrre ƷorƷe eorƷ.

Se man Ʒe þe mæge bearn aƷedan nime þonne aneƷ bleoƷ cu meoluc on hýre handæ . Ʒ ƷeƷupe þonne mið hýre muþe Ʒ Ʒange þonne to ýrnendum Ʒætere Ʒ ƷƷipe þæƷi in þa meole Ʒ hlade þonne mið þære ýlcæ hand . þæƷ ƷætereƷ muð Ʒulne Ʒ ƷorƷpelge . eƷefe þonne þaƷ Ʒorð . ƷehƷer ƷeƷde ic me þone mæƷan maƷa þihtan mið þýrre mæƷan mete þihtan þonne ic me Ʒille habban Ʒ ham Ʒan þonne heo to þan bƷoce Ʒa þonne ne beƷeo heo no ne eƷt þonne heo þanan Ʒa Ʒ þonne Ʒa heo in oþer huƷ oþer heo ut oƷeode Ʒ þæƷi ƷebýrƷe meteƷ.

Heading is omitted.

fol. 186 a.

Ecce dolgula medit dudum beðeƷunda bƷeðeƷunda elecunda eleuacua mottem mee Ʒenum oƷþa Ʒneþa letauer noeueƷ teƷne dolge ðƷone ulic . alleluiah . ƷmƷe man þiƷ Ʒebed on þ̅̅ Ʒe man ðƷuncan Ʒille nýƷan Ʒiþan . Ʒ ƷateƷi nofeteƷi niƷan fiþan .

Ʒið cýrnla.

AƷenƷ ƷƷeð aƷƷeðit niƷo cana hið lux et nƷe cana bið . ƷmƷ ðiƷ niƷon Ʒiþan Ʒ ƷateƷi nofeteƷi . VIII . on anum beƷenan hlaf Ʒ Ʒýle þan hoƷƷe etan .

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

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

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

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

106. Against churnels.

This title probably belonged to the previous article.

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

^a Jingling nonsense loses by translation.

ƿýre lungen fealfe nim cofe 7 ƿuðerne ƿuda hyl-
ƿýre . ƿarclife . bete þe bið anfeallet.

ƿið ƿeðre ƿim ƿnæzl 7 afeorpa linc 7 nim þ̅ clæne
ƿam menze ƿið ƿife ƿeole ƿýle ƿicgan him bið ƿel.

ƿið horp oman 7 mannes ƿinze þis þripa nýzan ƿiðan
on æfen 7 on morzen on þæs mannes heafod uran 7
horpe on þ̅ ƿýnfe eape on ýrnendum ƿætere 7 ƿenð
þ̅ heafod onzean feam. In domo mamorin inchorpa
meoti . otimimeoti quoddealde otuuotua et mapethin.
fol. 186 b. Crux mihi uita et tibi moip inimici alfa et o initium
et ƿin ƿiðicet dominu.

ƿið oman zenim ane ƿrene ƿýrde 7 læt ƿittan þone
man on midðan hure ƿlone 7 befeuc hine ýmbutan 7
cpeð o ƿap 7 o ƿilla ƿap 7 ƿap inopia . est alfa
7 o initium;

Anefolobiur ƿæs haten an cing he ƿæs ƿis 7 læce-
craeftiz he þa ƿeette ƿorþon ƿodne morzen ðrænc
ƿið eallum untrumnefum þe mannes lichoman ionð
feýmað innan oððe utan ƿe ðrænc is ƿod ƿið heafod
ece¹ 7 ƿið bræzene ƿpupnefe 7 ƿeallunze ƿið feondre
exe .² ƿið lungenadle 7 hfeppene . ƿið feondum zeallan
7 þæne zeolpan adle ƿið eaena ðimnefa ƿið eaena
ƿpungze 7 ungehýnefe 7 ƿið breofa hefeznefe 7
hipef aþundennefe ƿið miltan ƿæne 7 ƿmæl þeapma
7 ƿið oinum utganze 7 ƿið þon þe mon³ zemigan ne
mæze ƿið þeop ece⁴ 7 ƿina zeoze ƿið cneoppæne 7
ƿot ƿepelle ƿið ðam micclan lice 7 ƿið oþrum ƿiccen-
dum blece 7 þeopzeude 7 æghpýlcum attre ƿið ælcne
untrumnefe 7 ælcne feonde ƿofunze . ƿepýre þe ðuft

fol. 187 a.

¹ ecce, MS.

² Read exle, for eaxle.

³ mon ne mon, MS.

⁴ beoh ece, thigh ache, is a probable correction.

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

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

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

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

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

zenoh on hærfeste 7 nýttā þonne þe þearf 7 y pýre
 þonne dræne of þýrsum pýrtum nim merces 7 æd drize
 7 fmoles 7 æd 7 peteryhan 7 æd 7 feldmorian 7 æd 7
 fol. 187 b. felterrian 7 æd . þ 7 eorðgeallan dilef 7 æd 7 iudan 7 æd
 capel 7 æd 7 cyllendrian¹ 7 æd . 7 referfuzgan 7 æd 7
 tra mintan þ 7 tun minte 7 horf minte 7 betonican
 7 æd 7 luueftices 7 æd 7 alexandrian 7 æd 7 galuan 7 æd
 7 flarian 7 æd 7 perimodes 7 æd 7 7æberian 7 æd 7 blyeor-
 pýrte 7 æd . 7 horf elenan 7 æd 7 beolonan 7 æd þ 7
 hænnabelle acrimonian 7 æd . þ 7 7arclue 7 ftancropper
 7 æd . mariubian 7 æd þ 7 hariebune 7 nerpan 7 æd 7
 puduhrofan 7 æd 7 pudu merces 7 æd . eorþþrotan 7 æd .
 do calra þýrpa pýrta efenfela nim þonne þýrpa pýrta
 ælere anre 7 pa micel 7 pa þara oþra tra þ 7 eýmen 7
 colt 7 pipef 7 7inzifra 7 hrit eudu pýre þaf pýrta
 ealle to 7riþan² 7malan dufte 7 do þæf duftef 7odne
 fol. 188 a. eucelere fulne on ane 7cænce cuppan fulle cealder³
 7mer 7 7ýle druncan on niht nýhtiz⁴ nýttā þýr⁵
 drænces þonne þe þearf 7 y . ¶ 7if man 7eýle muzerpýrt
 to læcedome habban þonne nime man þa readan 7ærneð
 men 7 þa 7nenan 7ifmen . to læcecræfte . ¶ þif deali
 rið foð ece 7cnim elenan morian 7 eferþrotan morian
 7 doccan morian 7ýll 7riðe pell on buterian djeahna ut
 þurh 7yllene clað læt colian æfteri 7mýre 7ýþþan þ
 7erpel him bið 7ona 7el .

Þið hpoftan⁶ hu he miþfenlice on man becýmð 7
 hu hif man tihan 7ceal . Se hpofta hæfð mænizfcalðne
 fol. 188 b. tocýme 7pa ða 7pat⁷ beoð miþfenlicu hþilum he eýmð
 of ungemætfæftre hæto . hþilum of ungemetfæftum
 eýle hþilum of ungemetlicre 7ætan⁸ hþilum of⁹ ungc-

¹ At the turning of the leaf the writer wavered between celenðpan and eýlebman.

² Reað 7riþe.

³ ealder ?

⁴ For nystizum.

⁵ For þýre.

⁶ Leechbook I. xv.

⁷ 7patlu, *spittles*, Lb.

⁸ Omitted in the text of Lb.

⁹ of of, MS.

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

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

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

mætliege ðrignere. Þýre ðræne rið hroftan zenim
 maſerýrt ſeoð on cýperenan cýtele 7 þýll oððæt heo
 rý rþiþe þicce 7 heo rý of hrætenum mealte 7eporht
 zenim þonne eorþearner mært biſcopþýrt hind-
 hæleþan ðreorze ðroſtan . rinznenan . ðo eall on fæt
 rýle ðrincan middeþazum 7 forza rur 7 realter
 zehræt.

Þið hroftan eft zenim¹ hunan ſeoð on pætere rýle
 rpa pearne ðrincan. Eft zenim clþþýrt rume men
 hazað foxer clþe rume earýrt 7 heo rý 7eporht ofen
 midne rumer ſeoð ða on pætere oððæt²

* * * * *
 * * * * *

fol. 189 a.

7erize. Gir pænnar ezlian mæn æt þære heortan
 zanze mæden man to rýlle . þe rihte eaft ýme 7
 zehlade ane cuppan fulle forð mid ðam ſtreame 7 rinze
 þæron cneðan 7 paternofter 7 zeote þonne on ofen
 fæt 7 hlade eft ofþe 7 rinze eft cneðan 7 paternofter
 7 ðo rpa þ þu hæbbe þneo ðo rpa nýzon ðazar rona
 him bið ſel. Þið heort pærce³ rudan zelm ſeoð on
 ele 7 ðo alpan ane ýnfan to rmyne mid þý þ ſtilð
 þæm rære.

fol. 189 b.

Þið heortæce zir hum on innan hearð heortpærce rý
 þonne him rýxft rind on þære heortan 7 hine þezeð
 þurft 7 bið unmihtizlic rýre him þonne ſtan bæð 7 on
 þæm ete ruþerne ræðic mid realte þý mæg ſeo rind
 rejan zehæled. Þið heort ece eft zenim zidruþan ſeoð
 on meolce rýle ðrincan rýx ðazar. Eft neoferearð

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.

eoforfearu Ʒiðriþan ƷeƷhræðan Ʒýl toƷomne Ʒýle
ðrincan ;

fol. 190 a.

Ʒið hƷeofu nýrƷette þuƷ Ʒceal beon Ʒe læceƷræft
ƷeƷorht þ̅ man mine ane cuƷpan ƷemeƷeðeƷ huniƷeƷ Ʒ
healfe cuƷpan clæneƷ ƷemylteƷ ƷƷiceƷ Ʒ mænƷe on Ʒe-
manƷ þ̅ huniƷ Ʒ þ̅ ƷƷic toƷæðeƷe Ʒ Ʒýlle hit oððæt
hit beo Ʒel þuƷ Ʒicce Ʒorþan hit Ʒile hlutƷƷian ƷoƷ
þan ƷƷice Ʒ ðƷuƷe mon beana Ʒ ƷƷinde hý Ʒýðþan Ʒ ðo
þæƷ to be þæƷ huniƷeƷ mæþe Ʒ ƷƷƷia hit Ʒýþþan ƷƷa
ƷƷa man Ʒille.

fol. 190 b.

þƷý ðaƷaƷ Ʒýndon on Ʒeare þe Ʒe eƷƷiptiaci hatað þ̅
iƷ on ure Ʒeþeode Ʒhlitþe ðaƷaƷ on þam natoþæƷ-
hƷon ƷoƷ nanþe neode ne manneƷ ne neateƷe blod Ʒý
to Ʒanienne þ̅ iƷ þonne utƷanƷendum þam monþe þe
Ʒe aƷƷelƷ hatað Ʒe nýhfta monan ðæƷ án . þonne iƷ
oþeƷ mƷanƷendum þam monþe þe Ʒe aƷuftuƷ hatað Ʒe
æƷefta monan ðæƷ . þonne iƷ Ʒe þƷiðða Ʒe æƷefta
monan ðæƷ æƷteƷ utƷanƷe þæƷ monþeƷ ðecembƷuƷ.

Se þe on þƷƷum þƷum ðaƷum hƷ Ʒe blod ƷeƷanƷe Ʒý
hit man Ʒý hit nýten þæƷ þe Ʒe ƷeƷan Ʒehýrðan þ̅
Ʒona on þam ƷoƷman ðæƷe oþþe þam ƷeƷþan ðæƷe hƷ
liƷ Ʒeænðað oþþe ƷiƷ hƷ liƷ lænƷƷe bið þ̅ he to þam
ƷeƷoþan ðæƷe ne becýmð oððe ƷiƷ he hƷilcne ðƷænc
ðƷuncð þam þƷum ðaƷum hƷ liƷ he Ʒeænðað binnan .xv.
ðaƷum . ƷiƷ hƷa on þiƷ¹ ðaƷum acænned bið ýƷelum
ðeaðe he hƷ liƷ Ʒeænðað Ʒ Ʒe þe on þýƷ ýlcum þƷum
ðaƷum Ʒofe ƷlæƷeƷe onbýƷuƷeð binnan ƷeƷoƷƷiƷeƷe ðaƷa
ƷýƷte he hƷ 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^o. deo celi regi regum nos debemus reddere gratiarum actionem adque se petere ut a nobis lucus istius² pestis careat et in nobis quam donavit salus vera maneat iesu christe me. N^o. defende de perpetua potentiam adque nobis nunc extende benignam clementiam qua solus ipse potest prestare auxilium te petentibus ex toto corde donare presidium summe digne patrem pium dignum uerum summum adque optimum ter rogamus audi preces famulorum famularumque tuarum domine iesu christe uite alta subueni auxilio et salutis tue pelta defende presidio summo et digne te obscuro intende ardiana mei cordis adque peto angelorum milia aut me. N^o. saluent ac defendant doloris igniculo et potestate uarirole ac protegat mortis a periculo tuas iesu christe aures nobis inclina clementiam in salute ac uirtute intende potentie ne dimittas nos intrare in hanc pestilentiam sed saluare nos dignare potentiam tuam filii dei uiui iesu christe qui es uite dominator miserere adque nos huius mundi saluator deus libera illam domine de languoribus pessimis et de periculis huius anni quia tu es saluator omnium christe qui regnas in secula fiat sanitas domini supreme. N^o. amen. brigitarum³ ancillarum tuarum malint uoarlinc dearnabda murde murrunice domur brio rubebroht. Scē rehhoc. & scē ehpalde. & scē cassiane. & scē germane. & scē figifmundi regif ȝercýlbað me pið ða laþan poccaȝ ȝ pið ealle ȝpelu. amen.

fol. 191 b.

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

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

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

BENEDICTIO HERBARVM.

fol. 192 a.

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

ALIA.

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

BENEDICTIO VNGVENTVM.¹

fol. 192 b.

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

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

² Domine.

³ filii, MS.

[BENEDICTIO POTVS SIVE VNGVENTI.]¹

In nomine patris et filii et spiritus sancti et per
 uirtutem dominice passionis et resurrectionis a mor-
 tuis ut sanctificentur tuo uerbo sancto et benedicantur²
 omnes fideles cum gustu³ huius unguenti aduersus
 omnes 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 ΔΙΔΑΞΕΩΝ.

MS. Harl. 6258. fol. 83 b.=42 b.¹

Incipit liber qui dicitur peri didaxeon.

fol. 84 a.

[D]er onginþ feo boc peri didaxeon . þ þæt feo spýtelunz hu fela zera pæþ behudeþ fe læcecræft . ⁊ be hif zepifneffe þa zelæreduf læce zepiflice fimeadon . þ þaf² fe ærufta apollo . ⁊ hif funa efculapfíuf ⁊ afclepiuf . ⁊ afclepiuf þaf ýpocrater ýem . þeof . un^{or}. zemetum æreft þa zetýmbrunga þare læcecrafta . after noef flode . ýmb áá þufund píntra.³ ⁊ fif hund píntra . on artaxif dæge . fe þaf perfa eingí hý alufte þa leoht þæra læce cræfte . Cipiflica fe apollon æreft he zemetta . meþodicam . þ fýndon fa ýfene þa mann . mid enifun hæle menn . ⁊ [e]fcolafíuf : empirícam .⁴ þ if dlæcninga of læce crafta . ⁊ afclepiuf loícam . þ ýf feo gehealde-nyffe þære æ . ⁊ þæt hfæt . ⁊ ýpocraf theoreticam . þ ýf forefceapunga . þara feocneffe . þannum plato ⁊ arif- totilef þa zelæredufþan apþýtýna . þaf æfter fýligdun .⁵ þaf forepedenan . læcum . ⁊ hu zefæddun . þ feoper pæctun fýndon on þan mannifcen lichama . for þam býð pýlyð . ealþa midðangeardes boga . þæt ýf þa pæte : on þan hearode . ⁊ þæt blod : on þara breofra . ⁊ fe rupa zealla : on þan innoþe . ⁊ fe fperfa zealle ínnan ðare blædran . And hýra anzeh[p]ýlce rixap ðra monþaf . þ ýf fram .XVIII.⁶ kl' . jañ . ufq ; in .VIII.⁶ kl' . apl' . þ on ðan heafde fe pæte býð 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 þaf, MS.

³ circa m 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 *ἐμπειρικήν*, that is, the leechening, or *sanative process* of leechcrafts, and Asklepios *λογικήν*, that is, the observance of the law,^a and the cupping glass?, and Hippokrates *θεωρικήν*, that is, viewing (diagnosis) of the sicknesses. Then Platon and Aristoteles, the very learned philosophers, followed after these, the aforesaid leeches, and they said, that in the human body there are four humours, inasmuch as the rainbow is also composed thus, that is the humours in the head, and the blood in the breast, and the raw bile in the inwards, and the swart bile within the *gall* bladder. And each one of them ruleth for three months, that is, from the fifteenth of December till the twenty-fifth of March, *they say*, that the humour in the head is waxing.

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

But I do not endorse the Saxons story.

fol. 84 b.

And fram .xviii. kl'. ap'p' ¹ ufq; in .viii. kl' : julii . þ̅ ð̅ blod biþ pexinde on þan breosten. Ab .xviii. kl'. julii . ufq; in octauam ² kl'. octobris : þ̅ fa rupa zealle byð pexenda . on þan innoþe . for þan fynd þa dæzef zenemneðe . cínōtici . þ̅ findan þa dæzef canicularaf ⁊ þara byð fif ⁊ feopertig . dæza . ⁊ on þam dæze : ⁊ on þan dæzen ne mæz nan læce pel don fultum ænigen feoce manne. And ³ þe feorðan zefcorneffe yf ab .xviii. kl'. octobris . ufq; in .viii. kl'. Jañ . þat fe blace zealle . pıxt . on þara bladre . þif zefcead yf . æfter ⁴ þam feopor ⁵ heorren . heofenef . ⁊ eorðan . ⁊ þara lýfte . ⁊ þara dupneffe . þa pæf eal fpa drihte liceðe . eal fpa paf fe man zefet . þ̅ þur þara smeazunga . ⁊ þare ⁶ endbirneffe. Utan nu nymen ⁷ æryft zepiflice þane fruman of þan heafðe.

Þið oman.

þuf man fceal pýrcen þa fealfe þið oman . ⁊ þuf he fceal beon zehæled . Ḳīm htargio tpeñtize fcillinga zepýht . ⁊ nıpef límef tpeñtiza fcillinga zepihete . ⁊ anne healfne fefter eceðef . ⁊ feoper ⁸ fcillinga zepihet . de oleo mirtino . ⁊ meng togadere . ⁊ gnid . fpiþe ætfomne . mid þan eceðe . ⁊ þanne nīma man oðer ⁹ ele . ⁊ meng þarto ⁊ fmýre þ̅ fare mid.

Ad fcabiofof.

Þið ¹⁰ þ̅ heafod þe byð tofpollen þ̅ grecaf ulcerofuf hatað . þ̅ if heafod far . þa bula þe betpýx felle ⁊ flæfce arifað . ⁊ on mannes anplytan : ut berfteþ . fpa grete fpa beane . þuf he feel beon zehaled . nīm pín-

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

² octaua, MS.

³ Anð, MS., by attraction ?

⁴ hæfter, MS.

⁵ feopor, MS.

⁶ þarre, MS.

⁷ nymen, MS.

⁸ feoper, MS., as above.

⁹ oðder, 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 *περὶ διδάξεων* may be appropriate to the first paragraph,

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

Ʒeardef fæc ⁊ gnið on pæte . ⁊ leƷe uppan þat far .
⁊ he býð fona hæl.

Ad Jðem.

Eft fona pið¹ þat ylca . Ʒim fpearce beanen . ⁊
cnuca hý fpiðe fmale . ⁊ býð hý to þare punða ⁊ feleft
heo hit Ʒehaleð.

Ad Jðem.

Eft fona ním mīntan . ⁊ cnuca hý fmale Ʒ leƷe
uppan þa punða . ⁊ ealle þa pæten ðe þarut Ʒað of
þan fare . eall heo hit aþriƷh.² ⁊ Ʒehælð þ̅ fare.

fol. 85 a.

Eft fona pið³ Ʒif þeo ylca adle cilde eƷelíc . on
ƷeoƷeþe : Ʒim Ʒarlucef heafud fpa Ʒehæl . mið felle .
⁊ mið ealle ⁊ bærne hit to axan . ⁊ ním þanne þa
axan . ⁊ ele meng togadere ⁊ fmire þ̅ far mið . ⁊ þ̅
býð felýþe pið þa adle .

Pið⁴ punða þ̅ fpellað.

And eft fona Ʒif þa punða toðindaþ . Ʒim fýrf ⁊
cnuca hīne . ⁊ leƷe uppa⁵ þat Ʒefpollene . ⁊ hýt fceal
fona⁶ fettan.

Pið tobrocene heafod.

Pið tobrocenum heafod . oððe Ʒepundedum . þe af
þan pætan býð acenned . of þan heafode . Ʒim be-
toníca . ⁊ cnuca hi ⁊ leƷe to þare punða : ⁊ eal þat
far heo⁷ foƷfpyhþ.

¹ pið, MS.

² For aþriƷð. Thus in Layamon.

³ pð pið, MS.

⁴ Pð and fpellað, MS.

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

⁶ fana, MS.

⁷ heo heo, MS.

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

4. For the same.

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

5. For the same.

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

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

7. For wounds that swell.

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

8. For a broken head.

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

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

Þið heafod far . de cefalaponía.

Cefalaponía . ð ýf heafod far : ʼ ʼ ʼ ʼ ʼ þat far fylzþ lange þan heafode . ʼ þif fýnda ¹ þa tacnu . þæf faref . þ if ærest þa ðunepenga elæppaþ ʼ eal þat heafod býð hefi . ʼ ʼ þpaʒoð þa earan .² ʼ þa fínan on þan hneccan : færgiað . þif fceal to botan þan fare . do þane mann innan to ana hufe . þe be no to leoht . [ah on] þuftre . ʼ beʒýte man hým rudan . þpa mýcel þa he mæge mid hýf han[ð] býfon . ʼ eordjúi eal þa micel . ʼ laurtreopes leaf em mýcel . oððer ³ þæra beríʒa níʒon . ʼ feoþ hit eall to gadere on pætera . ʼ do þarto ele . ʼ finere þ heafod mýð . hýt býð fona hæl .

Ad vlcera capitif.

fol. 85 b.

To þan mann þ hýf heafod æcp . oððer ⁴ . þurmaf an þan heafedon rixiað .⁵ ʒím fenep fæð . ʼ næp fæð . ʼ meng eced . ʼ ened hýt mid þam ecede þ hit fi þa þicee þa doh . ʼ finýre þ heafod forepearð . mid . ʼ þif if ⁶ anredeþ ⁷ læce cræft .

Ad idem . þið þ ýlcan.⁸

Eft ním ladfar þ teafur . ʼ galpanþ oþref ⁹ healfef þanize þhít . ʼ gníð hýt to gadere mid þlacan ecede . ʼ ním þanne þa fealfe . ʼ ʒeot on þæf feocýf mannes eare . ʼ læt hýne liggen þa lange fortþan eara hit habben eal ʒedrucan . ʼ he býð pundelice hraþe hal .

¹ fýnda ; n dropped.

² earam, MS.

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

⁴ oððer, MS.

⁵ rixiað, MS.

⁶ hif, MS.

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

⁸ Thus MS.

⁹ oþref, MS.

9. For a head sore, κεφαλοπονία.

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

10. For ulcers of the head.

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

11. For the same.

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

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

Ad jdem.

Eft ním ellenef pīþan . 7 ecede . 7 pull eall to gadere . 7 ȝeot þa fealfan in þæt eare ȝif fe pýrme yf þar innan : fona he fceal ut¹ gan . of þan earen ȝif he þar inna yf.²

Ad tornionem³ capitif.

þif yf fe lacecræft be þan manne þæt hým þing[þ] . þ hýt turnȝe abotan hýf heafod . 7 farþ . furpendum brachenum . ȝíim man rudan . 7 cereuillan . 7 enne leac . 7 cnuca þa purtan to gadere . ȝíim þanne eale . 7 buteran 7 ecede . 7 huníȝ . 7 meng to gadere þa fealfe : mid þare pulle þe ne com næfre apæxan : 7 do inna þa fealfen . 7 pæte þa fealfen inne ane þanne mid pulle 7 mīd ell . ním þane þa pulle perme . 7 beþeȝe⁴ þ heafod mīd . 7 hím býð fona bet.

Ad jdem.

Eft fone ním renpæter oððer⁵ pulle pæter þa uppærð pýllð.⁶ 7 clæne býð . do hýt in an fæt . ním þanne anne linnenne clað . 7 do híne eal pate on þan pætere . 7 býn⁷ híne fýðþan tȝýfeald . uppe þan heafode . oþ⁸ fe clap driȝe beon .⁹ 7 hým býð fone bet.

Jtem.

Eft fona ním balmeðan 7 ele . 7 cnuca þane balmeþan 7 menȝe fýððe¹⁰ pið hlutre ele 7 cnuca ním þanne ane þanne 7 pýrme þa fealfe innan . ním þanne þa fealfe fpa pearme . 7 bebín¹¹ þ heafod mīd . 7 ním

fol. 86 a.

¹ hut, MS.² hýf, MS.³ Not very legible ; but not *vertiginem*.⁴ beþete, MS.⁵ oððer, MS.⁶ pýllð, MS.⁷ Read býnð.⁸ of for oþ, MS., as often elsewhere.⁹ Read beo.¹⁰ fýððe, MS.¹¹ Read bebínð.

12. For the same.

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

13. For giddiness of the head.

This is the 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 ἀπαταν, *on wet*, was to be read.

eft fona pla[n]tagine[m] þ̅ ýf pebrædan . 7 enuca þa
 purt to gadere . 7 meng ecede¹ þar to pýrce fyððan²
 anne cliþan þar to.³ 7 þim þanne þane clyðan 7 bynd
 to þan fare . þanne fcealt þu pýrcen ðuf þone dreng
 þar to. 7 þim fauinan . 7 ambrotena . 7 enuca hi . 7 .
 do hi fyþþan on pín . 7 meng piper þar to . 7 fum dæl
 huniþef . 7 þiþe þar of anne cuppan fulle on ærne
 morþe . 7 oþerne an niht . þanne he gað⁴ to bedde.

De capitif purgatione.

Þið þæt⁵ þæf mannes heafod clæppitað . 7 to ealre
 þare clænfunþe þaf heafodes . 7 hit ýf niðþearf . þið ælc
 ýfel þ̅ man ærest hýf heafod clænfiþe . þ̅ ýf ærest tpeþen
 feftref fapan . 7 tpeþe hunief . 7 þre feftref ecedef .
 7 fe fefter fceal peþan tpa pund . be fylfýr tpeþht .
 7 ním hpýtne ftor 7 fenep . 7 gingiber . æl þiffa tpeþf
 peniþa tpeþhte . 7 ním rudan ane hand fulle . 7 organe
 ane hand fulle . 7 ane þelare pína hnutte .⁶ 7 do eal
 þýf innan anne nípne croccan . 7 amorgen þanne feoð
 þu hýt fpa fpiðe . þat fe þriððan dæl beo befodan .
 ním hit þanne 7 do in an glæffat . 7 man maclnæ
 ftuf bæþ . 7 baþeþe hine þar on . 7 fmýriþe þanne þ̅
 heafod mid þare fæalfe.

Ad auref.

þif fceal to þan earen þe pind oþþe⁷ pæter forelýft .
 þuf man hý læcnían fceal .⁸ 7if þar fy fpeþ oþþe⁷ far
 innan þan heafedan : on fruman do þaf fealfe . 7 þim
 tpeþen ftýccan fulle godef⁹ elef . 7 grene ðilef tpa hand
 fulle . 7 rudan eal fpa micel . 7 pýl on an nípne croccan
 næf to fpiðe . ðe læffe þe ele hif mæþn¹⁰ forleaofen .

fol. 86 b.

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

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

16. Of purging the head.

In case a mans head hath beatings in it, and for all the cleansing of the head, and for every ill, it is needful that a man should first cleanse his head:—that *is to say*, two sextarii of soap, and two of honey, and three sextarii of vinegar, and the sextarius shall weigh two pound, by silver weight; and take white frankincense and mustard and ginger, of each of these twelve pennyweight, and take of rue a hand full, and of origanum a hand full, and an empty pine nut, and put all this into a new pot, and then on the morrow 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 cars 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 clæþ. ⁊ ðo hýt on an glæf
fæτ. þyrme þanne mann þ heafod. ⁊ fmýre mid þare
fealfe ⁊ he binde þanne þ heafod mid ane clæþe ane
niht. þring þanne garlec inne þa eare³ alche ðæg
after þæt he býð hæl.

Ad parotidaf.

Ad parotidaf. þ ýf to ðan fare þe abutan fa earan
þýcft. þ man nemneð on ure geðeode. healfgund. ⁊ þe
healfgund ýf tpera cunna. ⁊ he becumeþ ofer hpylum⁴
an man. þar þa apergeda adle. ⁊ þam mannan fpýðeft.
fe on fara feocneffe cealdne pætan dríncaþ. ⁊ þa
healfgunda fýndan tpa cunna. þe ofer býð⁵ eaðe
to halene. ⁊ þæge non dolh ne þyrcef. ⁊ ofer fýndun
þe grecaf cacote hateð. þ fýnde apýrgede ⁊ þæge fýn-
dan to aꝝýtenne eal fpa hit her beforen feꝝð. for þan
þe færunga hý atýpeþ. ⁊ færinga apeꝝ. geꝝiteþ. buta
ælce læcecraft. ⁊ fpa þeah mícele frecnýffe getacnæð.
for þan þe hi beoð acennede of þan fpertan pætan. ⁊
hý reade atýþþ.

þuf hý man fceal hælen. Ʒþim þebrade leaf ar funne
upgange. ným þanne hlaf ⁊ fealt. ⁊ fpanm. ⁊ cnuca
hýt eal to gadere. ⁊ þýrce⁶ to elýðan ⁊ lege to þan
fare. þanne fceal hýt berften⁷ ⁊ hælige fona⁸ after.

fol. 87 a.

Ad cecitatem oculorum.

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

¹ þýng, MS.

² For linnenne.

³ earre, MS.

⁴ hýlū, MS.

⁵ býð, MS.

⁶ þýrce, MS.

⁷ beften, MS.

⁸ þona, MS.

⁹ heall, MS.

¹⁰ hyperaf, MS.

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

18. For glandular swellings behind the ears.

For *παρωτίδες*, that is, for the sore which groweth about the ears, and which is named in our language *halsgund*, *neck ratten* ; and the *halsgund* is of two kinds, and they come at whiles upon a man, do these cursed ailments, and on the man most strongly who in a sore sickness drinketh cold liquid. And the *halsgunds* are of two kinds : the one are easy to heal and they produce no scab, and the others are those which the Greeks call *κακωτικά*, that is, cursed,^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 mid pæten . þ̅ hi beoð to þundene . ⁊ hƿilum buton ælce fore . þat hi abhndiað . ⁊ hƿilum of þan fleþan þe of þan eaƷean ýrnaþ . þanne ſceal hý man þuf lacnían . Ʒif ſeo unhælþe cýmþ of þare driƷan hætan þanne níman man ane¹ clæþ . ⁊ paxen þa eaƷan míd þan claðe dýppe híne on pætere . ⁊ Ʒníde þa eaƷean míd . ⁊ Ʒif hi beoþ toſpollene . oððer² blodef fulle : ðanne ſcel mann fettan horn aþ þunpangan . ⁊ Ʒif hý abhndiaþ butan ælcon fare . fýlle hým driƷcan catarcum . ⁊ he byð Ʒehaled . ⁊ eft ſona . Ʒif aní þíng innan þa eaƷen býfulþ . þanne ſceal man níme mede . oððer³ pýfef meole . ⁊ ðo innan þa eaƷen . ⁊ hím byð ſona bet .

Þið totore eaƷean .

Þif ſceal to þan eaƷen ſe ƷefleƷen byð oððer toreƷan . ním berbene leaþ . ⁊ cnuca hý ſpýþe .⁴ pýrc anne chðan . ſpýlc an htel cicel . ⁊ leƷe uppan þ̅ eaƷan anne ðæƷe . ⁊ ana niht . Eft ſona ním attrumu . ⁊ huníƷ . ⁊ þ̅ hƿíta of æƷe . meng to Ʒaðere laƷe to þan eaƷean hým byð ſona fel .

fol. 87 b.

Eft ſona þið þan ýlcan . ním niþne cýfan . ⁊ ſcreða hýne on peallendan pætere . ⁊ ním þanne cýfe . ⁊ maca ealþa htlef ciclef .⁵ ⁊ byð⁶ to þan eaƷean ane niht .

Contra Glaucomata . Þið eaƷena⁷ dýmnýffe .

Þif ſceal pýð eaƷena dýmnýffe . þ̅ Ʒrecaſ nemniað glaucomata . þ̅ yf eaƷena dýmneffe . þuf me hýne ſceal læcníƷe . ním piſef meolce þrý ſtaccæf fulla . ⁊ cýleþena . id est celhonía poſ anne ſtacce fulne . ⁊ alepan . ⁊ croh : ſafran Ʒallice . ⁊ meng æl þaſ to Ʒaðere . ⁊

¹ Read anne.

² oððer, MS.

³ oððer, MS.

⁴ ſþþe, MS.

⁵ ciclef, MS.

⁶ byð, MS.

⁷ eaƷen, MS.

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

21. For bleared eyes.

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

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

22. πρὸς γλαυκώματα. For dimness of eyes.

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

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

prung ðurh linnenne clap . 7 do þanne þa fealfan inna þa eagen.

Item contra cecitatem.

þif sceal pýð eagen týððernýffa . þe beoþ on þan æg Moran fara . ním mýrta . 7 leze hý on hunige . 7 ným þanne ða mýrta . 7 leze to ðan eagean . þ þa eagen to ðinden . 7 ním þanne rudan . 7 enuca hy . 7 menz axan to . 7 leze fyðþan¹ to þan eagen . þanne ærefe byt heo . fpýle þa brepaþ . 7 after þan heo hýt gleplýce gehæld.

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

AD nectalopaþ . þ ýf on ure þeodum . þe man þe ne mæze nengi zefeo after funna upgange . ær funna eft on setl ga . þanne if þif . ðe læce cræft . þe þe þær to zebyreþ . 7 þim buccan hpurf ban . 7 bræde hit . 7 þanne þeo bræde zefpate ním þanne ðæt frot : 7 fimýre míd . þa eagen . 7 after þan ete þa ýlean braden 7 ním þanne nípe affan torð . 7 pryngge hit . nime ðanne þ þof . 7 fimýreze þa eagen míd . 7 hým býð fone bet.

Ad ordiolum.

þif sceal pýð þat þe on eagen beoþ . þ grecaþ hatað ordiolum þ ýf þe læce cræft . ðe þar to zebyreð . 7 þim bere mele 7 cneð hýt míd hunige . leze to þan eagen . þef læce cræf[τ] yf² fram vel of³ manígum mannum afandod.

fol. 88 a.

¹ fyðþan, MS.

² hýf, MS.

³ I' of . above the linc. The ancient preposition of the agent

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

25. For a sty in the eye.

This shall be for that which is on eyes, which the "Greeks"^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 *κριθῆ* = Hordeolum.

Item ad idem.

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

Item ad fomnum.

þif man fceal don þan mane þe ne mæz flapan .
nīm permod . ⁊ gnid on pine oððer on pearme pætere .
⁊ drinca ⁊ hým býð fona bet.

ad ſternutationem.

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

Ad infirmitates labiorum ⁊ lingue.

pið lippe far.

Eft fona þef læcedom fceal þan manne ða hýra lippa
beoð fare . oððer hýra tunga . ⁊ feo cēola . ſpa ſær
býþ : þ he earfoðlice¹ hýf ſpatel forſþelgan mæz . þuf
hým man fceal tilgan . Zþim fiſleafan . ⁊ drize to
duſte . ⁊ meng huniže . þanne þarto . nīm ðanne fe
fealfe ⁊ ſmíre míd . þa lippa . ⁊ ða zeaglaf innan . ⁊
hým fona bet.

Eiſ qui ſobito obmutefeunt.

þifne læce cræft man fceal don þan manne ða ſe-
ringa adumbiaþ . nīm ðporze ðpoſtlan . hoc eſt pollegía .
⁊ do hi on ecede . ⁊ nīm þanne anne linnenne clað . ⁊
do þa ðporze ðpoſtlan on innan . ⁊ do þanne benýþan
hiſ nofu . ⁊ he mæz 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 cinquefoil and dry it to dust, and then mingle honey thereto. Then take the salve and smear therewith the lips and the jowls within, and soon it is better with him.

30. For those who suddenly lose their voice.

This leechcraft must one apply to the "men who" suddenly turn dumb. Take dwarf dwostle, that is, 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.

πιδ þam þe fe ftreng under þare tunga to fpollen býð.

þifne læce cræft mæn fceal ðon þan mannum þe fe ftreng under þare tunge to fpollen býð . ⁊ þurh þanne ftreng ærefst ælc untrumneffe on þane man becumð . þanne nim þu ærefst . þane cýrnel þe býð innan þan perfogge . ⁊ cýrfetan cýrnel . ⁊ capel ftelan . to gædere . ⁊ ceorf þane ftreng under þara tunga . ⁊ ðo þat ðuft on innan . ⁊ hým býð¹ fona . bet.

fol. 88 b.

πιδ þ flæfc ðe abute þe teþ puxt.

Ad ginciuaf . þe grecaf hæteð . þ ýf on ure þeodum . þ flæfc ðe abute þa teþ . puxt . ⁊ þa teþ apegeð . ⁊ aftýreþ . ním forcorfen leac . ⁊ enuca hýt ⁊ þring þ þof of anne fticcan fulne . ⁊ eceðe anne fticcan fulne . ⁊ humigeþ þry fticcan fulle .² ⁊ ðo þ hýt pelle þrypa . ⁊ þum þanne fpa hætte fpa he hætteft forbere mæge . ⁊ habban an ðæl on hýf muþe . forte acoled beo . þanne eft fona oðer ðæl . ealla fpa . þane þ þriððan ðæl eall fpa .

Ad dentes . de caufa dolorum dentium.

to þan toþe.

þef lacecraft ýf to ðan mennifcan toþan ðat grecaf nemneþ organum . þ ýf on ure geþeodan .³ býffe zenemned . For þan þurh þa teþ : feo bliffa fceal upp fpringan . ⁊ manna arþyrþnyf . ⁊ ealle nýðþearfnýf . an þan toþan ýf ælc⁴ man þýte mæg . ⁊ þan toþan⁵ þa tunga to fpæce gefteal ýf . þanne þ greccaf nemneþ ýf ærefst tritumef . þ fynden þa fyrft⁶ teþ . þe ærefst on gemete piðdom . underfoð . oþre greccaf nemneð eumotici . þ

¹ býð, MS.

² fulne, MS.

³ geþeððan, MS.

⁴ æl, MS.

⁵ toþa, MS.

⁶ fyrft, MS.

31. Again, for disorders of the tongue.

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

32. Against the flesh which waxeth about the teeth.

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

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

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

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

^b Býffe must be read Blýffe.

fol. 89 a.

fíndon þe teþ: þe þane mete brecaþ . fýþþe þa forme hýne underfangene habbæτ . þaune grecces nemneþ fume molides . þ þe hæteð grindig teþ . fore hý grindes æl þ man býgleoraþ . And¹ oft mann smeap hþæþer teþ bænene beon . for þan þe ælc þan mearh hæþ . 7 hý nan mearh nabbap . And¹ oþre bæn þeah hi beon to brocene : mid fuman læce cræfte . hý man maþ hælen . 7 næfre þane toþ gif he tobrocen beoþ . oft of þan heuede fe pýrfta pæte cumþ : to þan toþan . on þare zelicneffe þe hýt of hufe ðropað . on ftan . þan hýt vínð . 7 þane ftan þurh þurleþ . 7 þurh þreapþ eal fpa þa ufe pæte of þan heafod . fýþþ uppan þa teþ . 7 hý þanne² þurh þreapþ³ 7 ðeþ þ hý rotizeþ . 7 toþinðap . þat þa teþ þolizean ne mæge ne hæte . ne ceald . 7 fpyþeft þa grindig teþ . þe alc mid feoper pýrtrume⁴ gefæftned býð . 7 þanne hý hero purtruma forleataþ : þanne fþeartizeð⁵ hý . 7 fealleð .⁶ þanne ýf þe læcecræft⁷ þar to . 7 þim fumne ðæl of heortef hýðe . 7 anne nípne croccan . 7 ðo pæter on . 7 feoþ fpa fpyþe . þ hit þripa pýlle fpa fpyðe fpa pæter flæfc . 7 þim þanne þat pæter . 7 hadde on hýf muþe . fpa pearm fpa he forbere mæge . fort hýt acoled beon . 7 þanne hýt fi col : pýrpe hýt ut of hýf muþe . 7 níme eft pearmre 7 ðo hýt⁸ eft col ut . 7 býð fona bet .

Item ad jdem.

Eft fona ním piper . 7 alepen . 7 fealt . 7 leacef fæð and hunig . 7 menz eal to gadere . 7 þim þanne fe fealfe . 7 gníd þa teþ míd . 7 þa fealfe aflýmþ fram þa toþa eall þ ýfel .

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

“*cunotici*,” these are the teeth which break the meat, after the first have received it. Then, the Greeks name some *μυλίδες*?^a which we might call 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, ὀξεῖς, κυνόδοντες, γόμφιοι*.

Eft fona hritne ftor . ⁊ laur benzīe ⁊ ecede . meng eal¹ to gadere . nȳm þanne āne þanne . ⁊ plece hȳt eall to gadere . ꝥ hȳt plæc beo . ⁊ hadde on hȳf muþe ſpa plac .

Ad vřam.

þef lace cræft deah pȳð þone huf . Ʒřim piper . ⁊ cumȳn . ⁊ ruðan þreora ſcyllinga Ʒepȳht . ⁊ do þar to anne fticcan fulne huniƷef . Ʒřim² þanne ane clæne þanne . ⁊ feoð³ þa fealfe⁴ ꝥ heo pel pealle . ⁊ ftȳre hȳ . ſpȳþe . ƷemanƷ þan þe heo pelle . nȳm anne⁵ clæne fæc ⁊ do hȳ on . etan þanne tpeƷen fticcan fulle a æfen . tpeƷen a morƷen . ⁊ bȳþ fona hæc .

fol. 89 b.

Pro inflatione gutturif.

for mannef þrote þe bȳð tofpolle .

þef lacecraft deah⁶ Ʒif þæf mannef þrota to fpollen⁷ bȳð . ⁊ þa ceola ꝥ greccaf brahmaf hataþ . þif ȳf þe læce cræft . fule hȳm fupan Ʒebraeððan hrere æƷeran . ⁊ huniƷ to . ⁊ do hȳm brȳð of meolce Ʒemaced . ⁊ fȳle hȳm ceruillan etan . ⁊ fæc flæfc ꝥ beo pel Ʒefoden . eta . ⁊ he bȳð⁸ fona hæl .

Ad ſtrictum pectur.

þef lacecraft fceal þan manne . þe nerpnȳffe bȳð æc þare heortan . ⁊ æc ðare þrotu . ꝥ he uneþe ſpecan mæƷan ꝥ fceal þu hȳm þuf læra⁹ ðon . Ʒřim leac ⁊ enuca hȳc ⁊ prinƷ þæt¹⁰ of fȳle hȳm fupan . ⁊ hȳm bȳð fona bet .

¹ heal, MS.² Nȳm, MS.³ feoð, MS.⁴ fcealfe, MS.⁵ anne makes a false concord.⁶ deah, MS.⁷ fpellon, MS.⁸ bȳð, MS.⁹ læra is underlined in MS. as corrupt.¹⁰ þæt seems required.

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

36. For the uvula.

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

37. For swelling of a mans throat.

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

38. For oppression of the chest.

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

Item ad Idem.

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

Ad vocem perditam recuperandam.

þifne læce craft man fceal ðon þan manne þe hura ftemna of fýlþ . ðæt greccaf nemneþ catulemfif .¹ þuf þu hīne fcealt lacnīan . ðo hým forhæfæðnýffe on mete . ⁊ læt hine beo on ftulle ftope . nīm þanne godre butere tpezen fticcan fulle . ⁊ anne fticcan fulne humi-geþ . ⁊ pýll to gadere . ⁊ læt hīne fpelzan . þa fealfe leohlice . ⁊ file hým þanne leohne² mete . ⁊ ðuca pīn . ⁊ hým cýmþ bote.

Ad inflationem Gutturif.

pīð³ mannef ceola þe býð fær.

þifne læce cræft man fceal . ðon manne þe býð⁴ þe ceola far . þ̅ greccaf hæteþ gargarifif . nīm nipe beane . ⁊ puna . nīm þanne eced . oþþer pīn . ⁊ feoð fe beanna . ⁊ nīm ele . ⁊ meng þar to . oþþer fpīc . gif man ele nabbe . ⁊ ðo þar to pille . on ana panna . 2þim þanne pýlle . ⁊ dýpe on þare fealfe⁵ ⁊ bīnd þa pulle to þare ceolan.

fol. 90 a.

Ad colli infirmitatem.

pýð hneccan far.

þef læcedom⁶ if god manne þe hýra hnecca fær býð .⁷ ⁊ eal fe fpyra fargiað fpa fpīðe þ̅ he þane muþ uneaþe to ðon mæz . þ̅ far greccaf nemneþ fpafimuf . þ̅ ýf on

¹ cata catuleraf, underlined before catulemfif, in MS.

² leohne, MS.

³ pīð, MS.

⁴ býð, MS.

⁵ fcealfe, MS.

⁶ þifne þef læcedon, MS.

⁷ býð, MS.

39. Again, for the same.

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

40. For recovery of a lost voice.

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

41. For swelling of the throat.

"For a mans jowl that is sore."

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

42. For sore of the back of the neck.

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

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

ure leodene hneccan¹ far . þif yf þe læcedom þar to.
 2 þim ane hand fulle mīntan . ⁊ enuca hý . ⁊ nīm
 þanne² ane fefter fulne pīnef . ⁊ ane pundef Ʒepyht
 elef . meng þanne² eall to Ʒadere ⁊ feoð hit fpa fpýðe .
 þ þæf pīnef . ⁊ þæf elef . ne fý na mære . þanne² ær þæf
 þæf elef . þa hit driƷe þæf . pīng þanne þurh claf . ⁊
 purp apez þa mīntan . ⁊ nīm pulle . ⁊ pýrcean³ tpeƷen
 chðan . of þare pulle . duppe þanne ðone⁴ chþan on
 þare fealfe . ⁊ leƷe to þan hneccan . þanne eft fona
 þane⁵ oþerne .⁶ ⁊ do þane oþerne⁶ apez . do þuf fiſtīne
 fýþan . nīm þanne oþere⁷ pulle . ⁊ pýrm to heorþe . þ
 heo beo fpýþe pearm . ⁊ bynð to þan hneccan . þanne
 byn tran tīde do þa pýlle apez . ⁊ nīm þa ýlcan
 clýþan . þe þar ær pæran . do þar to on þa ýlcan pīfan .
 þe þu ær dyðeft .

pið þan ýfelan on mannef fpure .

þifne læce cræft man fceal don : mannum þe hýra
 fpýran mid þan fīnum foƷtogen beoþ . þ he hýf næn
 Ʒepeald nah . þ greccaf hatað tetanicuf . þýf adle . ýf
 þreora cýnna . þ an cýnn . greccaf hætað tetanicaf .
 þat fýndan þa menn . þa rihte gað upp aþenedan fpý-
 ran . ⁊ ne maƷan abuƷan fora untrumneffe . And⁸
 þa oþer adle fītt þuf on þan fpuran . þ fa fýna teoð
 fram . þan cýnne : to þan breoſtan . þ he þane muþ
 atýne ne mæƷ . fore fýna ƷetoƷe . ⁊ þæƷe⁹ greccaf
 nemneð . broſtenuf . ⁊ þe þrýðde adle fītt . þo¹⁰ on þa
 fpýran . þ fa fýna teoþ fram þan cýnn bane to þan
 [ſculbre].¹¹ ⁊ þane muþ apoh breððað.¹² Do hým ærefc

¹ hnecca, MS.

² þane, MS.

³ Read pýre.

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 breððað, 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 *ἐμπροσθότονος*; and the third kind sitteth so on the neck that the sinews draw from the chin bone to the shoulder, and start the mouth awry. Apply to *the*

^a Now commonly called Lockjaw.

fol. 90 b.

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

Ad jdem.

Eft fona ným buteran. ⁊ ele. ⁊ meng to gædere. ním þanne pínberian coddref. ⁊ galpania. ⁊ anan. ⁊ enuca eall to gædere. ⁊ pýl ín ðare buteran. ⁊ on þan ele. ⁊ do to þan fare ealþa hýr beforan feið. do hým þanne hnefce mettaf ⁊ godne ðríncean. eal⁴ fpa hit beforan feið. fpýlce hpile⁵ fpa hým hít⁶ be-
 þurfe.

Ad pormonef.⁷ id eft ad infirmitatem manuum.

pýð fare handa.

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

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

² býð, MS.

³ fpýce, MS.

⁴ heal, MS.

⁵ pile, MS.

⁶ he, MS.

⁷ Read Perniones, *kibes*, the true Hellenic equivalent is χίμετρα, but *περνία* may be found in glossaries.

⁸ fríngra, 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 *Στοιμίματα* of the writers from whom were derived these medical ideas.

Item ad infirmitatem manuum.

Þýð þa handa þe þ fell of gað.

Þif ýf¹ to þan handan þ þat fel of gæþ . 7 þan² flæfc to springað .³ ným þínberían þe beoþ acende æfter oþre⁴ beriġían . 7 cnuca hý ſpýþe ſmale . 7 ðo hý on buteran . ſpýþe . 7 ſmure þ far zelomelice míd . bærne þanne⁵ ſtreup .⁶ 7 níme þa axan . 7 ſtrepe þar uppe.

fol. 91 a.

Æft ſona ním dracentan þýrtruma . 7 puna hý ſmale . 7 þýll hý on huníge . 7 leze þanne uppan hændan.

Ad infirmitatem manuum . to handum.

Þif 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 . ním þanne cruman 7 ðo on pæter . 7 þa þýrt míd . 7 þurme þanne þel þa þurtan on þan⁷ pæter . 7 þa cruman míd . þýre⁸ þanne elýþan þar of . 7 bind uppan þa handan ane niht . 7 ðo þuf þa lange . þe hit beþurfe.

Item ad vnguem ſcabioſam.

Þif ſceal to ſcurfedan næglum . ním plum ſepes anef ſcýllingef 7epýht . 7 ſpeġlef æpples . tpegean ſcýllengef 7epýht . 7 cnuca hý to gadere . ſmýre þa næglaf míd . 7 læt hý beon ſpa 7efmýrede.

¹ hýf, MS.

² þan *by that*, but read þat *the*.

³ ſpřígað, MS.

⁴ oþre, MS.

⁵ þanne is repeated, MS.

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

⁷ Read þat.

⁸ þýre, MS.

46. For hands from which the skin is lost.

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

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

48. For the hands.

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

49. For a scabby nail.^a

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

^a See Leechbook I. lxxv.

Ad eos qui non habent appetitum ad cibum.

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

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

fol. 91 b.

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

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

¹ æritudinum, MS.

² hýf, MS.

³ untrumnyff, MS.

⁴ þringū, MS. ; þrun by rubricator.

⁵ Text faulty ; hæte miclum, with transposing marks.

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

⁷ píd, MS., twice.

⁸ gemengðed, MS., twice.

⁹ gemengðede, MS.

¹⁰ gemengðed, MS., once.

¹¹ oþþ', MS.

¹² hæfð, MS.

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

¹⁴ hýlū, MS.

50. For loss of appetite.

This is good for the men who have no liking for their meats, which the Greeks name "blaffesis," and Hippokrates saith that the infirmity cometh of three things, either of cold, or of much eating and drinking, or of little eating and drinking, or of much weariness.^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 miclum perneffum, see p. 119.

^b Or Bertram, see Lacn. 12.

fol. 92 a.

mid blode gemengeð . ⁊ hpile he riþaþ . fpýlce he on
 dueorge fý . ⁊ micel fpatel on ceola pýxeþ . ⁊ fýhþ adun
 on þara lungane . ⁊ þuf býð þaτ ýfel acenneð . ærefc
 þur mýcele æteþ .¹ ⁊ drincaf . þ ýfel hým on innan
 pýxt . ⁊ rixað . fpa fpýþe : þ hým næþer ne metep¹
 ne ealaþ ne lýft . þuf þu fcealt híne halan . do hýne
 in to þan hufe . þe beo næþer .² ne to hæτ . ne to
 cealb . ⁊ læτ hým læce blod . on þan pýnþran earne .
 gef he þare ýlde hafeþ . gif þu þanne on þan earne
 ne mæge . þanne fcealt³ þu hým læten blod : mid cýrfe-
 tum betpex þan fcoldrum on þa ýlcan pýfa . þe mann
 mid horne deð . gif pýnþra fý . þanne fcealt þu níman
 pollegian . ⁊ feoð hý on patere . níman þanne þa pýrta .
 ⁊ pýrce to gadere . fpa micel fpa celraf . þacc ýt þanne
 zelomehce mid þan permum pætere betpex þan fcal-
 drun . opper mid harehunan . gif þu dueorge duofcle
 næbbe . ⁊ gif þur þif hæl ne beon : níman uentofam⁴ ⁊
 leze under þa earmef . ⁊ anbutan þane mægen . ⁊ níman
 þanne⁵ fele cýne pýrta ⁊ pýrc to fealfe . ⁊ fmeri
 abatan þane mæge míd . fare felfe . níman þanne hnefce
 pulle . ⁊ dupe on ele . þe beo of cýpreffan . ⁊ fmýre
 anne clæþ mid þan ele . ⁊ prið þane clæþ abutan þane⁶
 mægan . ⁊ fmyre abutan þane fpyran mid þan ele . ⁊
 abutan þa hriþbræde zeloemehce . pýrc þanne clýðan⁷
 of eorþan þa mann nemneþ nítro . þa býþ fundan on
 ýtalia . ⁊ do þar piper to . ⁊ leze to þan fare . fort þe
 man pearmíe . ným þanne nard .⁸ ⁊ pintreopel fæp . ⁊
 paníc . ⁊ pýrc þær drenc . ⁊ fýle hým drince . Gif
 þanne eft . cicena mete ane handfulle . ⁊ þry æpple of
 celidonía . Gif þanne ane⁹ healfne fefter pýnef . ⁊
 feoþ hi fort hý beon pel gefodene . fýle hým þanne
 drincan þry dægef . ælce dæg ane cuppan fulne.¹⁰

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

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

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

Item ad pectus. Ad idem.

fol. 92 b.

þef læcedom fceal to þan mann þe býð ýfele on þan breoftam . þur þa breoft fela freccenýffe fynden . þe on þe manne becumeþ . ⁊ foþ¹ ýf þ ælc pæte cýmð² ærefc ut of þan maȝan . ⁊ þur þane pæten þa breoft³ beoþ ȝeheafuȝede . ⁊ þa heorte ȝe fyðu . býð ȝefullede mid ýfele blode . ⁊ æfter þan ealle þa æðran flapað⁴ . ⁊ þa fína fortoȝiað . ⁊ eal fe lichama býþ faþ⁵ . ⁊ þa eaxle færȝeaþ . ⁊ fa fculdraþ teoþ toȝadere . ⁊ hýt pricaþ innan þan fculdru . ⁊ on þan hriȝȝe⁶ fpilce⁷ þar þornaf on fy . ⁊ hýf andþlita býð eall aþend . þanne þu þaf tacnuȝe⁸ feo an þan manna : þanne fcealt þu hým blod lætan . ⁊ ȝif þu ne defc : hit cýmð⁹ hym to mucelle ⁊ ftranȝa adle . for þan þa æðdra . ⁊ þa líme beoþ ȝefullede mýð mucellere fulneffe . for þan þe biððaþ æræft . þ mann hým pýrce fpeau drenc . for þan eal þ ýfel þe byþ . on þare heorta . ⁊ on þan breofte . eall hýt¹⁰ fceal þanne ut .¹¹ ⁊ beo þa heorta ⁊ þa breoft ⁊ þ heafod : fpa þel ȝeclanfæd . ⁊ ȝif he þanne þa fpatl fpýþe ut fþæte . þanne yf¹² þat þe ýfela¹³ pæte . þe on þan heafode¹⁴ riȝaþ . ⁊ eall fe lichama ȝefpæred býþ . ⁊ ȝehefeȝuð¹⁵ eal fpýlc he of mýcele fpýnce come . ⁊ ealle he byþ ȝefpenced . ⁊ bute he þe hraþur ȝehæled beo : hýt cumð¹⁶ hým to mýcele ýfele . þuf man híne fceal læcníe . he hine forhabban pýð feala cunna metaf . ⁊ drencaf . ⁊ pýð ȝebraed flæfc . ⁊ pið ælcef orffer flæfc . ⁊¹⁷ þe cudu ceope . ⁊ drince

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

² cýmð, MS.

³ breoft, MS.

⁴ æðran flapað, MS.

⁵ faþ, MS.

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

⁷ fpnce, MS.

⁸ tacnuȝe, MS.

⁹ cym, MS.

¹⁰ yt, MS.

¹¹ ut, MS., with mark damnatory.

¹² hýf, MS.

¹³ hýfela, MS.

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

¹⁵ ȝehefeȝuþ, MS.

¹⁶ cum, MS.

¹⁷ Omit ⁊.

52. For the same.^a

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

^a Compare this section with Leechbook II xlvi 1.

fol. 93 a.

leoht pȳn . ꝥ hȳm ne þyrftē . Ac ceope hpȳtef
 cudupȳf fæd . ꝥ fiffrīngran¹ ælce dæg . ær he etan . ꝥ
 riƿe þu ƿepȳlice ƿif he mid earfodnyffe hƿeft . ꝥ hȳt
 ut hræcþ . þanne ȳs² ꝥ clænfunȳa þara breofta .
 þanne fceal he etan . driȳne hlaf . ꝥ cyfe ne cume
 he on nane cȳle . þe hƿile þe he feoc beo . ac beo
 hȳm on permum huſe . ꝥ hæte hȳm man bæþ . ſƿa
 hraþa ſƿa hȳf riſa godiȳe . ƿrīm þanne carixena pȳr-
 ruman .³ ꝥ glædene more . ꝥ ſƿearte mīntan . ꝥ
 mucȳpurt . ꝥ driȳe to duſte . ꝥ de þær æcern to . oþþer
 hpætena flȳfma menȳe togædera menȳ þar þanne huniȳ
 to . ꝥ pȳnberȳera coddēf . ꝥ riƿef fun dæl . ꝥ hpȳttre
 goſu ſmere . feoð þanne eall togædera . on anu nīpe
 croccan . nīm þanne pulle þe ne com næfre apaxen .
 pȳrc clīþan þær of . leȳe þær uppa þa fealfe pel riƿce .
 pȳrð þanne to þan breoftan . ſƿa hæte ſƿa he hatteft
 foȳberan mæȳe . þanne þeo beo acoled . leȳe oþerne
 pearne þar to . ꝥ do þuſ ðe hpȳle hȳm þearf fȳ . pȳrce
 hȳm drenc gode . þe æȳþer clænfiȳe ȳe þa breoft . ȳe
 þane innoþ . ꝥ bæce hȳm man . þanne⁴ pearmen hlaf .
 be heorþe . ꝥ ete þanne manȳe dægēf þane hlaf þe
 pȳrm . ƿrīm eft cicene mete . ꝥ permōd . ꝥ lauberȳan .
 ꝥ hpȳtt cudu⁵ oþer ȳerufodne⁶ ele to . ꝥ gnið eall
 togædere mīð ele . mid eall . pȳrme þanne⁷ þa breoft
 to heorþan . ꝥ ſmȳte hȳ þanne mid þare fealfe.⁸

Ad jdem.

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

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

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

53. For the same.

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

^a Seed of a gum; implying an error.

Þyð þan fcearpan bane þe betpeox þan breoftan¹
byþ.

fol. 93 b.

þuf man fceal þyrcean þane . clþan to þan fcearpan
bane . þe betpeox þan breoftum byð . ʒif hýt far fíʒ .
nīm ealdne² fpýnef rífel . tpeʒea punda ʒepílt . ʒ
pexaf fýx feyllínga . ʒepýht . ʒ elef fpa mýcel . ʒ þæt
fæpp of cýpreffo . fpa micel . ʒ fearref fmere . fif
feillinga pýht . ʒ panecif fif feillinga ʒepýht . ʒ yfopa
feoper³ feillinga . pýht . ʒ galpanan . feoper feellinga⁴
pýht . ʒ beferef . herþan . feoper⁵ feillingaþ píht . ʒ
hpitere gofe fmere anef fceallínges . pýht . ʒ enforbeo
fpa micel . ʒ pýne æl togadere . ʒ do m ane boxf .
ʒ nīme fýþþan fpa oft . fpa he beþurfe .

Ad idem.

Eft . fona to þan ylcan nīm nipe butera . tpeʒen
dælef . ʒ þane þriððan dæl nifef húníʒes . ʒ ane gode
cuppan fulle . pínes . ʒ hæc þæt pýn on ane elæne
panne . ʒ þanne hýt pel hæc byð : do þ huníʒ . ʒ þa
butera þærto . ʒ fýle hým þanne drinca fæftende ane
cuppan fulle .

Ad Umbilicum.

þifne læcedon man fceal do þan manne fe hif naful-
fceaft íntýhþ . ʒ þim eorme leaf . ʒ feoþ . ʒ pýð þanne
fpa hæc uppan þane nafelon .

Ad idem.

Eft fona to þan ylcan . ʒ þim hpit cuðu ʒ peremod .
ʒ cicena mete . ʒ pýll eall togadere . nīm þanne þa

¹ breoftran, MS.² ealde here is pointed for erasure
in MS. ; a curious sample after so
many false concords.³ feorper, MS.⁴ feorfer feelliga, MS. ; mere blun-
ders.⁵ feorfer, MS.

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

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

55. For the same.

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

56. For the navel.

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

57. For the same.

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

^a Castoreum, doubtless.

pyrta ⁊ ftreupa uppa ane clæþe ⁊ býnd ſpa hate uppa þane nafelan.

pyð¹ heortan ⁊ fidane fore
 Ad morbum cordis ⁊ lateris.
 pyð heortan ⁊e fydu unhæle.

þifne læcedom mann ſceal ðo þan mann þeo beo on heora heortan ⁊e fīdu unhale . þuf þu ſcealt þat ýfel ongyta . on þan manne . hým býð² hýuene eall ſpýlce he fi eall to brocen . ⁊ he hpeft ſpýþe hefelice . ⁊ micelne hefe gefret . æt hýf heortan . ⁊ þat he ut hræcþ : býþ ſpýþe þíce . ⁊ hæfet hpýt hýp . þan ſcealt þu híne þuf lacnizean . 2þim grene helda . ⁊ cnuca hý . ſpýþe ſmale . ⁊ nīm ane æz . ⁊ þa purt³ ⁊ ſpýnz togadere . nīm þanne ſpýnef ſmere . ⁊ ana clæne panne . pylle þanne þa purt mid þan æze . on þan ſpunef ſmere . innan þare panne . fort hýt zenoh beo .⁴ ⁊ file hīm fæftenda eta . ⁊ æfter þan he ſceal fæften feofan tide . ær he æmizne oþerne mete etan . ⁊ zif nabbe grene helda : nīme þat duft . ⁊ mæcize mid þan æze ⁊ bruce . þyffef læce cræft forz he býð hæle.

fol. 94 a.

Ad eos qui nimis saluam conſpuunt.

þif ſceal þan manna to læcræfte þe ſpýþe hýra ſpatl ut ſpīpaþ . ⁊ hý habbaþ ſpýþe⁵ heue mazan . þanne ýf god þ̅ mann fore ſceapre hþanne ſeo feocnýffe ſiz . for þan þeof ædle [ne] eglad⁶ ælce manne zehce . fume men hýt eaglef⁷ of þaf heafedel pæten . ⁊ fume men hýt eaglef þanne hī fæftende . beoþ . ⁊ hý ſpýþuſt hýre ſpatl

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

² býð, MS.

³ purt, MS.

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

⁵ Four words are twice written in MS.

⁶ eglad, 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 spīpaþ oþ¹ hý fulle beoþ ⁊ næfre hý ne spýcaþ . ac þanne hi hungrie beoþ . þu miht þa adle zecnara . forþan of þara hæten hyþ þ̅ spatl tolyfed . ⁊ þa² mīcele spatl of þara mýcele hæte . ealþra þ̅ treop þ̅ man on heorþe lezef . for þare mýcele hæten þe þ̅ treop barned beoþ þare pýþ̅ ut of þan ende pater þuf þu hýne scealt læcgmē . Ʒim gingýfran . tpef penegza pýht ⁊ pīperes feoper . ⁊ tpenīgza penegza zephýt . ⁊ hunīge heahra ⁊ feorperīg penegza zepýht . menz þanne eal þaf to gadere . ⁊ fille hým fæstende etan : þar of tpege fticca fulle . oþþer þru .

Ad acīdīua.

pýþ̅ þ̅ hæte pæter þe feýt upp of þan breofsten.

fol. 94 b.

AD acīdīua þ̅ hýf þ̅ hæte pæter þe fceet upp of þan breofstan . ⁊ hpýlan of þa mæge . þanne fceal he drīnca fīf handfulle³ fcealtēf pæteres ⁊ nīm est fona permodes fæd . ⁊ feoþ hýt on pætere ⁊ menge þæto pýn . ⁊ drīnce hýt þanne . eallþra nīm . þro pīper corn . oþþer fīf ⁊ hete hýt . Est nīm bettonīca . anef feýllīngaf zepýht .⁴ ⁊ feoþ on pætere . ⁊ file hīm drīnea fæstenda . Ʒim est rudan . ⁊ cnuca ⁊ leze hý þanne on eced . ⁊ file hým fæstende drīnea . Est fona nīm lufestīcef fæd . ane handfulle : ⁊ ete hýt .

Potuf prouocant vomitus . ad uomitum.

þef lacecræft fceal þan mann þ̅ spīpan pýllan . pýte þu zepýflice þ̅ se speau drenc deaþ̅ him mýcel zod . ⁊ fultum . ze on þa breofstan . ⁊ on heort ze fīda . ⁊ on þarra lungane . ⁊ on þare milta . ⁊ on þan innoþ̅ .

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

² Read þat.

³ So MS.

⁴ pepýht, MS.

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

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

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

61. To get a vomit.

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

fol. 95 a.

⁊ on þan mæga . ʒe on ealle þa ýfele pæta þe pýþinna
 þe mægen beoþ . ⁊ abeotan þa heortan . eall þe drenc
 afyrfaþ . ⁊ aclænfaþ . ⁊ þa hýlc¹ þíng fpa þar peaxan þe
 býð : to ýfele ín þan mann . þur þane drenc he fceal
 beon ʒelýþegod . ⁊ alýfed . þe fpæu drenc ýf god ær
 mete . ⁊ betra² æfter mete . forþan þe ealde læcef hýt
 þuf prýtan . þat feo faftnýffe þæf ýfelef pætan on þan
 heafede . ⁊ þ oferflapende ýfel on þan breoftan : býð
 aftíred æfter þan mete . ⁊ fe ýfela pæta on þan
 ʒellan býð eac aftired . þanne þur þane dreng : he býð³
 afeormud . ⁊ ne ʒepafaf þ þær æniʒ ýfel pæta beo
 ʒefamnab . innan þan mægen . ¶ þuf þu fcealt þane
 fpæap drenc pýrcean . ʒíim fmale napef . ⁊ leʒe hý on
 eced . ⁊ do þar huníʒ to . ⁊ læt hý heʒean ane niht
 þær on . ofʒotene . ete þanne a morʒen . fort he full
 fý drínce þanne after pearm pæter . ʒíim þanne an
 feðere . ⁊ dýppe on ele . ⁊ ftýnge on hýf muþe . oþþer
 híf fingerf do on hýf muþ . þ he þane fpæu drenc
 aftýrie . ⁊ eft fona . ʒíim cuppan fulle pæteref ⁊ fealt
 ⁊ meng fpýþe to gadere . of⁴ þ fealt moltan fý . do
 hýt þanne on ane croccan an nýht . ním hýt a morʒen
 ⁊ dreahne hít þurh kinnen clæþ . ⁊ fýle hým drínca .
 þanne fe drenc hýne ftýrʒe . þanne file hím drínce
 ʒelomlice pearm pæter . þ he þa bet fpípe .

Potus leuior ad vomitum.

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

¹ Understand or read fpa hþýlc.² bera, MS.³ býð, MS.⁴ Understand of.

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 mid þan ýlcan pýne þe hý ær ofzotene pæran 7 file hým drincan. 7 þim eft eallan pýrte þof fpa pearm tpegea dælef. 7 hunígef þan þriððan dæl. 7 meng to gadere 7 file hým drincan faftende. 7 ním eft fpana¹ grene cýrfætan an handfulle. 7 do hý on pýn. 7 do þar to huníge. 7 do hý on ealu. 7 file drinca. 7 eft fona nim curfettan pýrtruman. 7 cnuca hý. 7 þring þær of anef ægef fculle fulle þæf þofef. 7 elef æne ægef fculle fulle. 7 ellan pýrte. þurtrumem. nim þanne 7 cnuca hý. 7 þring. þær of ane fculla fulle. 7 tpegra æger fculle fulle pýnef. 7 meng eall to gadere 7 file hým drincan on ftuf baþe.

contra nimium vomitum.

fol. 96 a.

þifne lacecræft mann fceal ðon manne þ þpýþe fþipap. gif pullap þat hit aftonden. þ greccaf hateþ apoxerrifif. þ finden þa menn: þa after þan þe hý hure mete habbaþ zeþizeð: þ híne fceollan afpýpan. 7 hpýlan ær hý etan. hý fþipap. 7 þe mæga farzað. 7 þe mnoþ to fþýþ 7 he býþ on ælce líme zþerzi. 7 fínzanlice hým þurft. 7 fe anfíne. 7 þa fet beoþ tofpollen. 7 hif anþita býþ blac. 7 hif migga: býþ hpít. 7 he fceal zelomelice mízgan. ¶ þuf þu fcealt híne hraedhce læcníge. gif þa ýlða habbe: læt him blod. of þam þa foten. býneoþan ancleoþe.² fpa fi þ þ blod forlæte þ ealluga fe feocca ne zetoríge. 7 þa þíng þe þane magen³ healdeþ. þ hý næfre for þan forpýþan. 7 þeo oþru bloðlæfe ýf. þe þu þane feoccan læcníge fcealt. þ yf þ þu hým fcealt lætan blod. under þare tuncgan þ þeo bloðlæfe þane mann alíhte. 7 æfter þ feo bloðlæfe fi gefylled: þu hine fcealt fcearpígean. ním þanne

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

the context þ mægen not þone magan.

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

63. Against over vomiting.

One must apply this leechcraft to the men that spew violently, if they wish that it should stop, which the Greeks call ἀπεξίμεσις (?); these are the men who, after they have taken their meat, will spew it up; and at whiles they spew before they eat; and the maw is sore, and the inwards swell, and *the man* is languid in every limb, and he is thirsty constantly, and the countenance and the feet are swollen up, and his face is pale, and his mie is white, and he will mie frequently. Thus thou shalt quickly cure him: if he be of suitable age, let him 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

fealt ⁊ gnið þa punda mīð . nīm þanne cicna mcte .
 ⁊ pylle cærſen . ⁊ eorne leafef ſæð . ⁊ feoþ hý on
 paterne . hponlice meng þar to ele . ⁊ huníge . ⁊ pyrc
 þanne clýþan þerof . ⁊ leze þarto þru dægef . ⁊ þre níht .
 Eft ſona nīm gladenan ⁊ hlutter pic . ⁊ meng to gadere .
 ⁊ do to ele ⁊ pex . ⁊ beſeref herþþan ⁊ galpanan . ⁊
 panic . ⁊ hpýt cudu . enuca þanne eall þaf to gadere .
 ⁊ maꝝce to gadere . meng þarto þanne ecede ⁊ pýrce
 clýþan of þiffum . ⁊ leze þar to . ¶ Eft ſona nīm alepen
 ⁊ mýrra . ⁊ hpít cudu . ⁊ æzra hpit . meng eall to-
 gadere . Ʒíim þona acuma . ⁊ pýlle þar on . ⁊ leze
 afořenan renanzen¹ þane mæze . ⁊ after þýffun nīm
 peremod ⁊ dýle . enuca to gadere . nīm þanne ele feoð
 þa pýrta . pýrma þanne þa fet . ⁊ þa handa . pýrce
 þanne clýþan of þiffe pýrta . ⁊ býnd fpýþe to þan
 handan . ⁊ to þan ſotum ⁊ mýð fpýþe drigeon handum
 ftraca zeornlice þane innoþ . ⁊ æfter þiffum unbýnd þa
 fet . ⁊ þa handa . ⁊ fmýre hý lange hpile mid þare
 fealfe . ⁊ forhabban hýne pýð micle gangaf . ⁊ nīm
 zetemfud melu . ⁊ bac hým anne cicel of . ⁊ nīm
 cumín . ⁊ mercef ſæð . ⁊ cneðe to þan hlafe ⁊ fyle hým
 etan hnefce ægere . mid þan hlafe . ⁊ hetan pín-
 hnutena² cýrnlef . ⁊ amigdalaſ . ⁊ oþera hnutena cýrnlu .
 ⁊ pýrce hým blacne bríuþ . ⁊ forhabbe þa hýne : pýð
 ælc þpeald . ⁊ Ʒif he after . ⁊³ ſpípe file hím drincan
 hluttur ecede ær he eta ⁊ after hýf mcte . ¶ Þýð þan
 ylcan . ným betonican ſpa grene . ⁊ gnið hy . on pætera .
 ⁊ do þonne fum dæl hunígef to ⁊ file drincan fæftende
 ane cuppan fulle . Ʒíim eft bettonican þreora feyllange
 Ʒepýht . ⁊ feoð hý on huníge ſpeþe ⁊ ftire hý zelom-
 lice . pýrc þanne ſpa greate clýmppan feopur þa htle
 æceran . ⁊ file hým þan fæftende etan . on pearmum
 pæteran . feopur daꝝef ælc dæ ane clýne . ¶ Eft nīm
 ſaluám ane hand fulle . ⁊ enuca hý fpýþe fmale . ⁊

fol. 96 b.

¹ Read afořen anzen, (aropan
 ongean).

² pinhuzena, MS.

³ Strike out ⁊.

rub the wounds of *the scarification* with it; then take chieken 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 . ƿ gnind .¹ hý smæle . ƿ nīm þanne ægru . ƿ ſƿing ho to gædere . mid þam ƿýrtum . ƿ mid þan ƿipore . ƿ nīm þanne² ane clæne þanne . ƿ hýrſte hý mid ele . ƿ þanne hy beon cole ete hý þanne faſtínde . ¶ ƿ nīm eft dýlef ſædeſ tƿelf penega zepihc . ƿ ƿipereſ alſpa fela ƿ cimenef ſpa fela ƿ gnid hit to duſte . nīm þanne mīntan ƿ feoð hi on ƿætera ƿ do þær to zehƿæde ƿýn . drinca þanne he ƿýlle to hyf beoðde . ¶ Eft ſona gif ſe man ſƿipan ƿ he ne maze etan : fýle hīm drincan elenann ƿýtrumann . oþþer ualerianam leaf . oþþer mýllefolýam ƿýð ƿýne zemengged . ¶ Eft ſona gif man fý zepanuhc þ hýne þýrete . ným lubefican nýþepearde . ƿ gnid on ƿíne . ƿ on ƿatera ƿ file hým drincan . ¶ Eft ſona nīm elenam ƿ ſpelter . ƿ feoþ on ƿíne ƿ file hým drincan . þif ýf ſeo feleſta drenc . ƿýð þ þnoc . ƿ ƿýð þan ýlcam zeným . hƿiteude ƿ alepan . ƿ mirra ƿ gingiferan . ƿ cýmen . ƿ grind hý eal to gadere . ƿ do huniꝯ to . ſpa fela ſpa þærſ fý . ƿ nīm þanne linnenne clæð ƿ leze þa fealfe uppan . byð³ þanne ofer þane mægen . þanne clænſaþ þa ſcealfe þane innop . ƿ þa ƿerinyſſe apez zedeð . ƿ þane maꝯan zepýrmþ . ¶ ƿ ným þan ýlcan . nīm ſpeſleſ ehta penega zepýhta . ƿ enuca híne ſmale . nīm þanne an hrere bræd æꝯ . ƿ do hýt an innan . ƿ file hým etan . Eft ſona gif þu ƿýlt þe ƿerinyſſa apez don . of þan mann : þanne þat ýfel hýne zepreadne hæfð of ðe þurſt apez adon . ƿ nīm hƿýt cudu ƿ gýngýfere . ƿ recelf . ƿ laupimberizean . ƿ coſt ælcef þiſſa enifela . nīm þanne . of oþþrum ƿýhmentum ane ſtíccan fulne . ƿ gnid hý eal togadere . ƿ nīm þanne ƿatereſ tƿezen daleſ .⁴ ƿ ƿineſ þane þriðdan dal . meng þanne eall togadere fýle hīm drican .

fol. 97 a.

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

² Read þāne.

³ For bind.

⁴ dalelef, MS.

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

AD emoptoýcof . latine dicitur Reiectatio.¹

Ad emoptoýcof þ greccaf hateð amatoftax þ ýf on leðene ure zenemned . reiectatio.¹ ⁊ on englisc ýf haten blod ríne . þuf hím egleþ fe blod ríne . hpilum þurh þa nofa hým ýrnþ þ blod . hpilum þanne² on arfganga fítt hýt hým fram ýrnaþ . ac þa ealde læcef fæðan . þ þeof þropung ýf gefet of feofer þingum ; þ ýf of þan breofte . ⁊ of þan maðan . ⁊ of æðran . ⁊ of þan þearman . Galpenuf fe læce hýt of hýf fnotornyffe þuf prat . Gif hýt on þan breofte býð .³ oþþer on þan maðan : þanne þurh þane fpiþan þu hýt miht gecnapen . gif hýt býþ on þan æðran . oþþer of þare bladre : þu miht þurh þane miggan hýt gecnapan .

fol. 97 b.

Si dolor ⁊ i[n]firmítas fit in vísceribus.

Gif hýt býð of þan þerman : þanne myht þu þurh þane arfgang hýt gecnapan . Iðif býþ ongyton on fume manne . þ þ blod hým ut of þan heafode ut pýlþ . ⁊ on fuma hpilum þ hýt ut fprínþ þur þa tpa lrelan þurlu þa innan þara ceolan beoþ . forþan þa æðran beoþ to brocone þa inna þa þurlu beoþ . ⁊ hpilum of þare ceolan þ blod ut pýlþ . hpilum of goman . hpilum of þan fcearpan banum þe býtpeox þan breofstan byþ . ⁊ hpýlum of þare lungone . hpýlum of þan maðen . hpýlum of þam innoþe . hpilum of þan lendune . ¶ þif ýf þ gefcead þara lacnunge . gif þat blod of þan heafode pýll . þuf þu fcealt hýt agytan he hpeft hefelice . ⁊ findrið blod he ut racþ . þane gif þa adra býþ to brocen innan : þan þurlu : ⁊ of þan uue dropaþ uppan

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

² þane, MS.

³ býð. MS.

64. ΑΔ αἱμοπτοιχοῦς.

For those troubled with blood spitting,^a 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 hreaketh blood separately: if the veins be burst within the holes, then

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

fol. 98 a.

þa tunga . ƿ of þara tungan hýt . inȝehpýrſþ.¹ ƿ he
 aȝýnþ to breccanne þanne² to ſpípanne . þanne ȝif hýt
 cumþ of þare þrotan . þuſ þu hýt ſcealt aȝitan . þanne
 he hpeft . þanne ſinýit hýf tunge . ƿ he ut hræþ³
 purmfig blod . ƿ þeo þrutu býþ mid fare ȝemenȝed .⁴
 ſpa ſpíþe þ he hýt utan ȝefret . ȝif hýt of þan goman-
 butan blode . ƿ ſpíðe ut hreæþ . þanne to ðo þu hýf
 muþ . ƿ hapa hræþer hýf ceafſaf ſin toſpollene . ƿ he
 eaþelic nan þíng forſpoligon ne mæȝ . þanne ȝif hýt .
 of þan ſcearpe bane býþ : þ he farlice hpeft : ƿ blod
 ut ſpíuþþ : ƿ micel blod aſtýreþ . ƿ ȝif ȝæð hýf breoft
 beoð ȝefarȝude þanne pite þu ȝepýflíce : þ þa adran to
 brocene . þe on þa þurlun ſýnð . ȝefette . þanne ȝif
 þat blod . of þa lungune cýmþ : þ aȝýt þu hýt þuſ .
 ȝif þat blod beo ſpýþe read . ƿ clane ut to ſpípanne .
 ƿ he mid hpoſtan hýt ut hræþ butan alcum fare .
 ȝif þat blod⁵ of þan innoþe flope . þ pýte þu þ ſin-
 don punda on þan þearmum .⁶ ƿ þanne he to arſganga
 gæþ : þanne þ hým fram gæþ býþ ſpýþe pýþ blode
 ȝemenȝed . ƿ þanne ȝif hýt býþ . of renýf oþþer þan
 lendene þanne⁷ cumþ þ blod of þara hlæddran . ƿ þ
 he mýhþ :⁸ býþ ſpearƿ . oþþer hpýt⁹ oþþer read . for-
 þan of ýfelre adle becýmþ þuſ þing on þan mann .
 þuſ þu hýne ſcealt lacnίȝe ðo hýne on pearme huſe .
 ƿ on beorht . ƿ bedde hýf bed mýð mor ſecge . oppan
 þara eorþa . ƿ he hýne ſceal forhabban pýþ ſela þingaf .
 þuſ ýf æreft pýþ micele ſpæce . ƿ pýþ ýrfunga . ƿ pýþ
 hameð þíng . ƿ fram alce ſurperſetum flæfce . ƿ fram
 ſmýce . ƿ fram alce unȝeþilde . forþan þa addran berftað
 hpíla for þan micelef blodef þínȝe þe on þin¹⁰ lichama
 ƿ on addra býþ .

¹ ungehpýrſþ, MS.² þane, MS.³ For hræþ.⁴ Rather ȝepþenceð.⁵ þan blod, MS.⁶ þeapnū, MS.⁷ þane, MS.⁸ Glossed míngit.⁹ hýt, MS.¹⁰ For þan.

from the uvula it droppeth upon the tongue, and from the tongue it returneth inwards, and he beginneth to strain, and then to spew : further, if it cometh from the throat, thus thou shalt understand it ; when he coughs, then it smudgeth his tongue, and he 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.

Ἰπocρατ̄ δicit quod quidam plures¹ venaf quam [alii habeant].

fol. 98 b.

Ἰπocρατ̄ fe læce atpupde þ̄ on fumum lichama beoþ ma addra þan[n]e on fume . 7 þe lichama býþ pearmra þanne fe þe fmaran² addran 7 þa ſpa feapa ann beoþ . þanne³ þe lichama 7 þa addran beoþ þæf ýfelan blodef fulle . þanne ſcealt þu hý læten blod on þan earne . gif he þara hulde⁴ habban . 7 pýre him ſiþþan tpezen fireſce clýþan . 7 bind oþerne betpex þa ſculdru . oþerne betpoex þa breofte . 7 fýle hým ealra æreft etan gebrædne ſpam . 7 gif þ̄ blod ut pealle . oþan heafode . þanne enuca þu ſpam . 7 ním pæter 7 huníg 7 meng togadere . 7 file hým drincan . 2þ̄m þanne ecede 7 huníg . an meng to gadere . 2þ̄m þanne⁵ an feþere . 7 dýppe þar on . 7 ſmýra þanne þa ſtope mid . Loca hpær þ̄ blod utpealle . gif þu þa ſtope zeracen mægen . gif þat blod of þara ceolan ut pealle : ným cole⁶ ſpogiam .⁷ 7 ſpam . 7 ſealt . 7 enuca eall to gadere . 7 býnd þanne þane clýþan uppa þa þrotan . 7 file hým æreft drincan : finul on hluttrum⁸ pîne . 7 file hým etan nýpe beo blæd . 7 hým býð⁹ fona bet . ¶ And gif þat blod on þara lungane ſi þanne¹⁰ ním pezbrædan 7 enuca híg . 7 þring þar of þ̄ þof 7 dríne . ¶ Gif hýt býþ of þan ſcearpan bane þa betpex þa broeſta býþ : þanne ným þu cealde¹¹ ſpam . 7 ſcealt . 7 enuca to gadere . ným þanne¹² ſpongýam 7 leze þa ſcealfe on uppan . 7 býnd to þan breoftan . enuca þane ſpam 7 do híne

¹ Plural, MS.² For ſmalran ?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 passage he speaks of men, *ὅν αἱ φλέβες εὐρέται*. Vol. iii. p. 433, ed. Kühn.

on paterē . ⁊ drinca hýne butan fealt ⁊ gif he þare
 ylde habban þanne læt þu hým blod . ⁊ býnd þa fcealfe
 to þan breoftan þanne.¹

gif þ̅ blod of þan innoþe cumþ. vij'.

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

Εἴτ if oðer riſe be þiffum þingum þ̅ þu meht ritan
 on bearn eacenum riſe hræþerēf cýnnef bearn heo
 cennan fceal . gif heo gæð late ⁊ hæfþ hole eaƷan heo
 cenneð cniht . gif heo hraðe gæþ ⁊ harað aþundene
 eaƷan heo cenneð mæden cild . Εἴτ oþer riſe zenun þa
 τpa pýpta on hand þ̅ if lihe . ⁊ poſe . þer to bearn-
 eacenum riſe hat niman þæpa pýpta fra hræþeræ fra
 heo riſe gif heo nimð lihan he[o] cenð enýht gif heo
 nimð poſan heo cænð mæden . Εἴτ if oþer cræft be
 þon gif þ̅ riſ mid þam helum ftæpeð friðor on þa
 eorðan heo cenneð enýht gif heo mid þam tan ftæpeð
 friðor on þa eorþan heo cænneð mæden . Εἴτ if oþer
 riſe . gif þam riſe bið þ̅ hriſ upaftigen heo cenneð
 enýht . gif hit býþ nýþer aſigen heo cenneþ mæden .
 Εἴτ oþer riſe gif riſ biþ bearn eacen feoper monoð
 oþþe riſe ⁊ heo þonne zelome eteð hnýte oþþe æcean
 oþþe æniƷe niſe bleða þonne zelimpeð hit hriſum þurh
 þ̅ þæt þ̅ cild biþ diſiƷ . Εἴτ if oþer riſe be þon Ʒeſ
 eteð feapnef flæfc oððe þammef oþþe buccan oþþe
 bænef oþþe hanan oþþe Ʒanþan oþþe æniƷef þara neata
 þe ftýnan mæƷ þonne zelimpeð hit hriſum þurh þæt
 þ̅ cild bið hoſorode ⁊ healede .

fol. 41 a.

¹ bane ?

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

67. If the blood cometh from the inwards.

END.

Again there is another method about these matters that you may know about a pregnant woman, of whether sex she is to bear a child. If she walks tardy and has hollow eyes, she will bear a boy; if she goes quick and has swollen eyes, she will bear a girl. Again another method, take two worts in hand, namely lily and rose; carry them to a pregnant woman, bid her take whether of the two she chooses of those worts; if she takes a lily, she will bear a boy; if she takes a rose, she will bring forth a girl. Again there is another method, by observing if the woman steps more with the heels upon the earth, she will bring forth a boy; if she treads more with the toes, she will have a girl. Again there is another way, if the womans belly is high up, she will bear a boy; if it be sunk down, she will produce a girl. Again another matter, if a woman be four or five months gone with child, and she then is often eating nuts or acorns or any fresh fruits, then it sometimes happens thereby that the child turns out silly. Again there is another matter, if she eats bulls or rams, or bueks 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. 33 b.

fol. 39.

Ɗer onzind gecgan ymbe mannes gecynde . hu he on his modor innoþe to men gecyndeð . æreþ þæs mannes brægen bið gecorðen on his moder innoþe . þonne bið þæt brægen utan mid reaman berefen on þære gýxtan rucan . On oðrum monþe þa æðron beoð gecorðen . on lxxv . 4 þreo hundræd gecýtran 4 lengran hi beoð toðælede 4 þæt blod þonne fleoð on þa fet 4 uppan þa handa . 4 he þonne býþ on limum toðæled . 4 to romme gearpað.¹ On þam þrudum monþe he biþ man butan raple . On þam feorþan monþe he bið on limum rtaþolþærte . On þam fiftan monþe he biþ crica . 4 reaxeð . 4 reo modur hið ritleaf . 4 þonne þa ribb beoð gecorðen . þonne zelimpð þære manigfeald rap þonne þæs býrþnes lic on hire innoþe gecýrigende bið . On þam gýxtan² monþe he býþ gehýð . 4 ban beoð reaxende . On þam feorþan monþe . þa tan 4 þa fingras beoð reaxende . On þam eahtoþan monþe him beoð þa breort þing rexende . 4 heorte 4 blod 4 he bið eall rtaþolþærlice gereted . On þam niþoþan monþe ritodlice rifum bið cuð hræþer hi cennan maþon . On þam teoþan monþe þæt rif ne gedizð hýre feore gif þæt bearn accenned ne biþ . for þam þe hit in þam maþan gýrð hit to feorhadle ortort on tipes niht .

¹ gearpað, MS.| ² nþan gýxtan, MS.

ON THE FORMATION OF THE FŒTUS.

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



PROGNOSTICS.

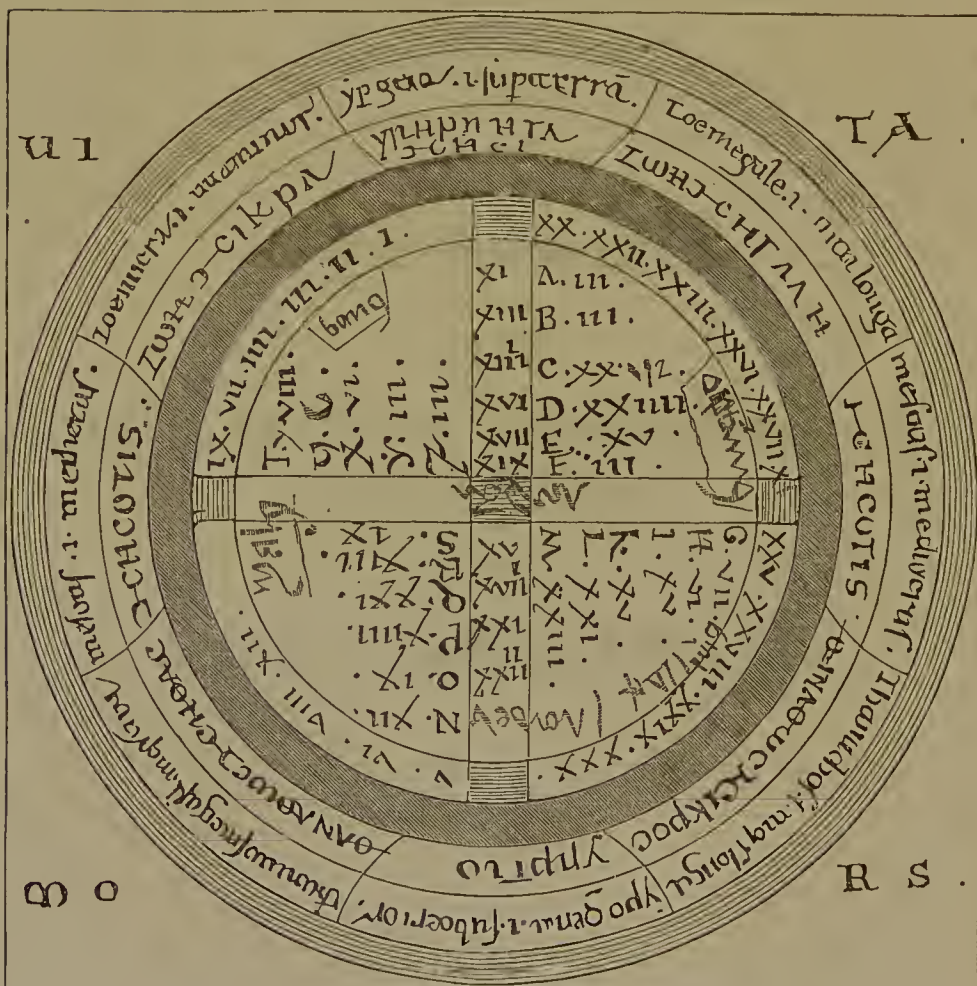
DE OBSERVATIONE LVNÆ ET QUID
CAVENDUM SIT.

DE SOMNIORVM EVENTV.

PROGNOSTICS BY THE MOONS AGE.

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

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



Lunæ i.	qui incidet diffieile euad&	Se pe afeald eaprod. lice he æt pinc
Lunæ ii.	Cito confurg&	Raðe he apifp
Lunæ iii.	Non euad&	He ne æt pinc

Lunæ III.	Laborabit ¹ et furg& .	He spincð 7 apıfð .
Lunæ V.	Tricabit & furg& .	He sipað 7 apıfð ² .
Lunæ VI.	Non euad& .	Hæ ne ætπıτ .
Lunæ VII.	Mediema fanabitur .	mıð læeðome he bıð zehæleð ³ .
Lunæ VIII.	Dıu langu& & furg& .	Lanze he aðlað 7 apıfð ² .
Lunæ IX.	Langu& .	He aðlað .
Lunæ X.	Dıu egrotat .	Lanze he fielað .
Lunæ XI.	Periculo perielitat .	On fpeeeðneffe ⁴ he ðýpfð .
Lunæ XII.	Surg& .	He apıfð ² .
Lunæ XIII.	Aliquot tempus egro- tat .	Sumne τıman he fiellað ⁵ .
Lunæ XIII.	Laborat & furg& .	He spincð 7 apıfð ² .
Lunæ XV.	Periclitat .	He ðýpfð .
Lunæ XVI.	Locum mutabit ⁶ & furg& .	Stoþe he apent 7 apıfð .
Lunæ XVII.	Tricabit & furg& .	He sipað 7 apıfð ² .
Lunæ XIX.	Similiter .	Eall fpa .
Lunæ XX.	Similiter .	Eall fpa .
Lunæ XXI.	Rem adiuuabit .	Ðınge he fultumað .
Lunæ XXII.	Langu& & furg& .	He aðlað 7 apıfð ² .
Lunæ XXIII.	Similiter .	Eall fpa .
Lunæ XXIII.	Dıu langu& .	Lanze he aðlað .
Lunæ XXV.	Langu& & morietur .	Aðlað ⁷ 7 he fpelt .
Lunæ XXVI.	Langu& .	He aðlað .
Lunæ XXVII.	Tricabit & furg& .	He sipað 7 apıfð ² .
Lunæ XXVIII.	Eger multum iacabit & morietur .	Seoþe fpiðe he hð 7 fpýlt ⁸ .
Lunæ XXIX.	Eger euad& . . .	Seoþ ætπıτ .
Lunæ XXX.	Eger laborabit & furg& .	Seoþ he fpıneð 7 apıfð ⁹ .

¹ Labor&, MSS.

² apıfð, T.

³ zehæleð, T.

⁴ fpeeeðneffe, T.

⁵ fiellað, T.

⁶ mutabit, C.

⁷ he aðlað, T.

⁸ fpelt, T.

⁹ pıfð, T.

fol. 126 b.

Ða ealdan læcef gefetton on ledon bocum ꝥ on ælcum monðe beoð æfre tpezen daƒaf þa fýndon fride deuzendlice ænizne drenc to drincanne . oþþe blod to lætenne for þam þe an tid if on ælcum þara daƒa ƒif man ænize æddran ƒeopenað on þara tide ꝥ hit bið hpleaft . oððe langfum far . þæf cunneðe fum læce ƒ let hif hope blod on þære tide . ƒ hit læƒ fona deað .

Nu fýndon hit þaf daƒaf fra fra hit heƒ onfeƒð.

Se foruma dæg on martio . þæt if on hlyðan monðe ƒ fe feorða dæg æƒ hif ende.

ON þam oðrum monðe þe pe aprelif hatað fe teoða dæg if deuzendlic . ƒ fe ændlýfte æƒ hif ende.

On maiuf monðe fe þƒidda dæg if deuzendlic . ƒ fe feoroða æƒ hif ende.

On iuniuf monðe fe .x. dæg . ƒ æƒ hif ende fe .xv.

On Iuliuf monðe fe .xiii. dæg . ƒ æƒ hif ende fe .x.

On aƒuſtuf monðe fe .i. dæg . ƒ æƒ hif ende fe .ii.

On ſeptember monðe fe .iii. dæg . ƒ æƒ hif ende fe .x.

On october monðe fe .iii. dæg . ƒ æƒ hif ende fe .x.

On nou[em]ber monðe fe .v. dæg . ƒ æƒ hif ende fe .iii.

On dec[em]ber monðe fe .vii. dæg . ƒ æƒ hif ende fe .x.

On Ianuariuf monðe fe .i. dæg . ƒ æƒ hif ende fe .vii.

On februariuf monðe fe .iii. dæg . ƒ æƒ hif ende fe þƒidda.

Þe gefetton on forepearðan þiffepe endebýrdneffe þone monað martiuf þe menn hatað hlyða . for þam he if annƒinn æfter nihtan ƒetele ealles þæf ƒearf . ƒ fe ælmihtiga ƒoð on þam monðe ƒefceop ealle ƒefceafra.

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

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

Now here are the days as is said here.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

fol. 127 a.

menn blod ne læte ſƿa uf bec feƿƿað ær þam þe fe mona ƿ feo fæ beon anræde . ac þe ƿehýrdon feƿƿon ſumne þifne¹ mann þ nan mann ne leofode þe him blod læte on ealra halƿena mæffe dæg . oþþe ƿif he ƿerundod ƿære . niſ þif nan ƿiƿlung . ac ƿife menn hiƿ arunden þurh þone halƿan ƿifdom ſƿa heom ƿod ælmihtig ƿedihte .

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

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

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

ON anre nihte ealdne² monan ſƿa hræt ſƿa þe mæteð þ cymð to ƿefean . On trefra nihta³ monan . ƿ on þreoþa næfð⁴ þ ſƿefen næniƿe fremeðneffe ƿoðes ne ýfelef . On feoþer nihta .⁵ ƿ on fifa . þ bið ƿod ſƿefen ƿite þu þ ƿeorne on þinre heortan . On .VI. nihta þ þe þonne þ þu ƿefeo . þ beo fæft on þinum bpeoftum . ƿite þ þin ƿefanc⁶ ne lofiƿe.⁷ On .VII. nihta ſƿa hræt ſƿa þe on eaƿe býreð . æfter tide cýmð feo endung . On .VIII. nihta . ƿ on .IX. fona þ ýreð . ſƿa hræt ſƿa þe ƿefefnað . ƿif þu unrotnýffe ƿefape . ƿend þin hearod eaft . bide þe ƿod aƿe . On .X. nihta þin ſƿefen aƿæð butan fƿecednýffe.⁸ On .XI. þ ſƿefen æƿæð mid ƿefean . On .XII. nihta . ƿ on .XIII. binnan þrum nihton þu ƿefihft þ þe ær on ſƿefne ætƿrde . On .XIII. nihta .

¹ Read þif.

² eald C.

³ eald, C. adds.

⁴ næf, C.

⁵ nihtne, T.

⁶ þin þane, C.

⁷ lofoe, T.

⁸ fƿecneffe, T.

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

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

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

næfð þ næmige fremednyffe zōdef ne ýfelef. On .xv. nihta fceorƿ pyrplíc þ bið. On .xvi. nihta æfter langre tide hit agæð. On .xvii. ƿ on .xviii. ƿ on .xix. nihta þ sƿefen bið zōð. ƿ on manezum ðazum zeendað. On .xx. ƿ on .xxi. nihta þ tacnað ceaƿunze ƿ hƿeapfunze.¹ On .xxii. ƿ .xxiii. nihta feo mætingze bið zecorƿef. ƿ zefihtnef. ƿ eall cofunze full. ne bið þ na zōð sƿefen. On .xxiiii. nihta þ tacnað zefýnto ƿ hælo.² On .xxv. ƿ on .xxvi. nihta þ tacnað toƿeapðlice fírhto ƿ brozan. ƿ on .ix. ðazum oþfe on .x. þ bið zeýpped. ac ƿend þin hearoð eaft biðe þe aƿe. On .xxvii. ƿ on .xxviii. nihta þ tacnað ealne³ zefean. ƿ ealle anznýffe.⁴ ƿ uneaðnýffe. fmýltnýffe ƿ zlæðneffe zehatað. On .xxix. nihta eall fpa þ ærpe. On .xxx. nihta ær trefzra nihta fýrfta þ sƿefen agæð butan fremnum þingum.

fol. 128 a.

fol. 36 a.

T. fol. 39 a.

Gif mann bið akenned⁶ on anre nihte⁷ ealðne⁸ monan. fe bið lang hƿef ƿ peliz.⁹ Gif he bið on trefzra nihta akenned.⁶ fe bið a feoc ƿ unhal. Gif he bið on þreora nihta. fe leorað¹⁰ lange. Gif he bið on .iiii. nihta akenned¹¹ fe bið a in ƿorðum leaf.¹¹ Gif he bið on .v. nihta ealðne¹² on zeozoðe zepiteð.¹³ Gif he bið on .vi. nihta ealðne¹⁴ fe bið. lang hƿef ƿ zefæhiz. Gif he bið on .vii. nihta fe bið a ƿeopð ƿ lýrað¹⁵ lange. Gif he bið on .viii. nihta ealð[ne] fe fpekteð fona. Gif he bið on .ix. nihta fe bið fremenlice akenned. Gif he bið on .x. nihta fe bið þropepe.

¹ hƿeapfunze, C.² T. has an omission.³ ealðne, C.⁴ zeon, T. so.⁵ anzfumneffe, T.⁶ acenned, T.⁷ ane nihtne, T.⁸ ealðne, C.⁹ f. l. 1. ƿ p. b., T.¹⁰ lýrað, T.¹¹ From T.¹² aðl, C.¹³ aðl him on zeoguf ƿ., T.¹⁴ aðhiz, C.¹⁵ hƿeþ, T.

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

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

T. fol. 39 b.

Gif he bið on .XI. nihta fe bið landes oferzenza. Gif he bið on .XII. nihta eald fe bið on eallum þingum purðfull. Gif he bið on .XIII. oþþe on .XIII. nihta fe bið ærfæst 7 rihtrið. Gif he bið on .XV. nihta fe bið fona zefaren. Gif he bið on .XVI. nihta fe bið on eallum þingum nytpurðe. Gif he bið on .XVII. nihta fe bið fona zepitan. Gif¹ he bið on .XVIII. nihta oððe on .XIX. fe bið zefælig. Gif he bið on .XX. nihta fe bið fona zefaren. Gif he bið on .XXI. nihta fe² bið on zodre. peorpunze. Gif he bið on .XXII. nihta fe bið unearh³ rihtling. Gif he bið on .XXIII. nihta fe bið þeof fceaða. Gif he bið on .XXIII. nihta fe bið zefpincfull on hið hfe. Gif he bið on .XXV. nihta fe bið zehealtfum hið hfe. Gif he bið on .XXVI. nihta fe bið peorcef zælfæ. Gif he bið on .XXVII. nihta fe bið to fpecnum þingum akenned. Gif he bið on .XXVIII. nihta fe ne bið naðor ne earum ne pelig. Gif he bið on .XXIX. oþþe on .XXX. nihta eald[ne] monan akenned . fe bið zōð 7 fpendhðe.⁴

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

Ðære ærfeften nýhte þonne nipe mone býð ecumen . þ mon þonne in fpeofne zefihþ . þ cýmeð to zefean . þære æfteran niht . 7 þone ðruddan nýht . ne býoð þ naðer ne zod ne ýfel . Ðære feorðan nýht . 7 þeora⁵ fiðtan . rene heo zodre zefpemedneffe . þære fýxtan niht þ þu zefýx . fpa hýt býoð . 7 þeo pýð eorfoþu zeo fcilt . þere feofodan nýht . þ þu zefixt . fpa hýt býð . 7 æfter mycelre týde azæð . þære .VIII. niht . 7 þere niðorþan . raþe⁶ þu zefihft . fpefn þ bið able⁷ oðþe tpeza þere niðorðan⁸ niht þ þeo zemeted . þ bioð

¹ Gif hið he, C.² fo, MS. C.³ unearh, T.⁴ fpendhðe, T.⁵ þeora, MS.⁶ Read þæt þe.⁷ Read abl.⁸ Read teoðan. Eleventh is not here.

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

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

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

butan feftneffe . þeope . XII. niht . ʒ þeope . XIII. niht
 ine þrim dagum þu ʒefihft þin fpefn . þeope . XIII.
 niht .¹ ne hafað þæt nane ʒefremedneffe . þeope . XV.
 niht :² hit hafað litte ʒefremedneffe . þeope . XVI. niht :³
 æften mýcelpe tide aʒæð þin fpeofn . Ðepe . XVII. niht .
 ʒ . XVIII. ʒ niʒontene . in . III. ʒ . C. um daga bið goð
 fpefn . Ðonne fe mona bið . XX. niht . ʒ . I. ʒ . XX.
 niht . þ bið fciƿ oðþe ceap in þem fpefne topeard . þonne
 heo býð . II. ʒ . XX. niht eald . þ þu ʒefihft hit lenʒeð
 to ʒode ʒ² ʒefean . þonne heo bið . III. ʒ . XX. nihta
 eald . þ bið³ cið ʒ ʒeflit . Ðonne heo bið . III. ʒ . XX.
 nihta eald . ʒ . V. ʒ . XX. ʒ . VI. ʒ . XX. nihta eald . þ
 bið peorð he ege on niʒon dagum . oðþe on . X. þin
 fpefn aʒæð . þonne heo bið . VII. ʒ . XX. ʒ . VIII. ʒ . XX.
 nihta eald :⁴ ealne ʒefean þ bicneð . þonne heo bið .
 .IX. ʒ . XX. ʒ fulle . XXX. nihta eald . þ bið æfre buton
 fƿæcneffe ;—

fol. 148 b.

SE ðe bið acenned on annihtne mona . fe bið lanʒe⁵
 lifes . ʒ pel eði . Se þe bið on . II. nihta ealdne monan .
 fe bið⁶ feoc . Gif he bið acenned on . III. nihtne monan .
 fe leofaþ lanʒe ʒ hýdiʒ .⁷ Gif he biþ feoper nihta eald :
 he bið rice . Se on . V. nihtne bið ʒebopen ʒunʒ he
 ʒeritað . Se þe bið acenned on . VI. nihtne . fe biþ
 lanʒe lifes . ʒ ʒefeliʒ . Se þe bið acenned on . VII. nihta
 ealdne mona . fe leofaþ lanʒe on purþunge . Gif fe
 mona bið eahta nihta eald⁸ fe ʒeriteþ fona . Gif he
 bið acenned on niʒan nihtne ealdne monan . fe biþ
 fƿacendlice acenned . Se ðe bið⁶ acenned on . X. nihtne
 ealdne⁹ monan . fe bið ðropepe . Gif man biþ acenned
 on . XI. nihta ealdne monan . fe bið landef ofeʒgenʒa .
 Se biþ acenned on . XII. nihta ealdne¹⁰ monan . fe biþ

¹ niht, MS.

² ʒ, MS. omits.

³ bið, MS.

⁴ nihta, MS.

⁵ So MS.

⁶ bið, MS.

⁷ For eadig.

⁸ eald, MS.

⁹ ealne, MS.

¹⁰ ealne, MS.

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

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

[langeſ]¹ lifes . ʒ on eallum hiſ þingum peopþ mannum mid ʒode . Giſ man bið acenned on .XIII. nihta ealdne monan . fe bið riceſ paldend . ʒ ʒodcund . Giſ man bið acenned on .XIII. nihta ealdne mone . fe bið ælcef ʒodeſ pýrþe .

Spa hwiſc man ſpa on funnandæg . oððe on niht acenned bið . orforʒlice leofæð he . ʒ bið fæzʒeþ . Giſ he on monandæg . oðþe on niht acenned bið . he bið acpeald fram mannum . lepde ſpa clæroc ſpeþeþ he bið . Giſ he on tipesdæg bið acenned . oþðe on ða niht . fe bið æpeþd on hiſ life . ʒ bið man ʒ ðræpe . Giſ he bið on roðneſdeiz oþðe on ða² niht acenned . he bið feary ʒ biþeþ . ʒ ſpide pæþ on hiſ poþdum . Giſ he bið acenned on þurpeſ dæg oþðe on þa niht . he bið ſpide ʒeſiþfum . ʒ pæl eði . ʒ pel ʒepeaxeþ . ʒ he bið ʒod luſiend . ʒ ealliſ ſnam piſum . Giſ he bið acenned on ppiʒendeʒ oðþe on ða niht . he³ bið aþeþʒeþ ſnam⁴ mannum . ʒ he bið diþi cpeaþti . ʒ ſnam allum mannum he bið laþ . ʒ æþpe iþel þenceþ on hiþ heoþtan . ʒ he bið deoþ . ʒ ppiðe⁵ onðpeþende . ʒ he leng ne leoþað . þonn on midþe ilde . Giſ he bið acenned on ʒateþneþ dæg . oþðe on ða niht . hiþ dæde beoð þpanhca .⁶ ʒ he bið ealdorþnan ſpa þeþ⁷ ſpa piþ . ſpa pæpe he bið . tæla him ʒelþpeþ . ʒ lange he leoþaþ :—

Giſ middeþpintþeþ meþſedeʒ bið on ʒunnan deʒ . þonne bið ʒod þinteþ . ʒ lengten þindi . ʒ diþiʒe þumeþ . ʒ þinʒeapdaſ ʒode . ʒ ʒceap beoð þeaxeþde . ʒ hunu beoð ʒenihtþum . ʒ eal þiþ bið ʒenýhtþumo . Giſ he bið on monandæg fe middeþ þinteþ meþſedæg . þonne bið gemenʒed þinteþ . ʒ ʒod lengten . ʒ þindiʒ þumeþ . ʒ ýftiʒ . ʒ beoð ʒode þinʒeapdaþ . ʒ ſpiþ þeopme mannum . Giſ he bið on tipesdeʒ . þonne bið ýfaʒ⁸ þinteþ . ʒ þindiʒ lengten . ʒ þeniʒ þumeþ . ʒ moni piþ ſpeltað .

fol. 149 a.

¹ Not in MS.

² ða, MS.,

³ þe, MS.

⁴ þam, MS.

⁵ ppiðe, MS.

⁶ For þpanhca.

⁷ þeþeþ, MS.

⁸ ýfel ?

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

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

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

fol. 141 b.

ʒ feip beoð fpecnode . ʒ einiŋzaf forþeorðað. Gif feo
 midrinter bið on roðnefdæz . þonne bið hearð rintep .
 ʒ ʒum . ʒ ýfel lenzten . ʒ ʒoð fumer . ʒ rinzeapdaf
 beoð ʒepencfulle . ʒ humig býð leŋfe. Gif heo býoð
 on þunrefdæz . þoñ býoð ʒoð rintep . ʒ rindiʒ lenzten .
 ʒ ʒoð fumop . ʒ ælc ʒoð býð ʒenihtfum in þem felþan
 zeape. Gýf fe midrinter býð on frizendaæz . þonne
 býð onpendædhc rintep . ʒ býð ʒoð¹ fumer . ʒ býð
 ʒenihtfumef miccl. Gif fe midrint býð on fetepncf
 deaz . þoñ býð rintep ʒedrefedhc . ʒ rindiʒ lenzten .
 ʒ peftinaf fþinceað . ʒ fceþ cpellað . ʒ ealde men ʒepitað .
 ʒ þa clenan beoð leahrtode ;

ÐER feʒð² ýmb djuhctnef ʒebýrd . ýmb þa .XII.
 niht hiŋ tibe.³ Gýf fe rint býoð on þa forþma niht .
 ʒehadode pepaŋ fpeltað . þære æftepan niht . ʒ þere
 þriððan niht [ʒif] bið rint : þonne peŋnaf⁴ forþeorðað .
 þeore þeorðan niht ʒif rint býð : leŋ býð htel. Ðære
 .v. niht ʒif rint býð : þonne býð fpecne on reo . ʒ
 feipu forþeorðað. Ðere .vi. niht ʒif rint býð . ðonne
 adla býoð þý zeape . on eorðan miflica. Ðere .vii.
 niht ʒýf rin[ð] býoð : þin býð fpýðe rýfe þý zeape.
 Ðere .viii. niht ʒýf rin[ð] býoð.⁵ þonne ælde men⁶
 fpeltað. Ðere .ix. niht ʒýf rin[ð] býð . fceþ fpeltað.
 Ðære .x. niht ʒýf rin[ð] býð : treop býoð forþeppede.
 Ðære .xi. niht ʒýf rint býoð . æale nýctenu for-
 þeorðað . þonne .xii. niht ʒýf rint býð : þonne býoð
 miccl ʒepeohc on eorðan :—

þý forþma dæz djuhctnef ʒebýrde . gýf funne fcýneð
 mýcel ʒeŋea býoð mid mannum . ʒ ʒenihtfum.⁷ Gýf
 þý æftepan dæz funne fcýneþ . þonne býð on ænzal

¹ Read ʒoð.² feʒh, MS.³ hftibe, MS.⁴ Read peŋmar.⁵ býoð, MS⁶ Probably ealdorþmen.⁷ Read ʒenihtfumnef.

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

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

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

cýnne Ʒold eað beƷeate. Gýf þy þrýððan dæƷ funne feýneð . betpeoh earinum mannum mycel ƷepeohƷ býoð . Ʒ betpeoh eýnizum . Ʒ rýcum mannum micel fib. Gýf þý .III. dæƷe funne feýneð . þonne þa olfenda mycel Ʒold oðberað þan ætmettum¹ þa þone Ʒoldhorð healðen fcolðen. Gýf þý .V. deƷe funne feýneð . myeel bloftman bleoda beoð þý Ʒepe. Gýf .VI. dæƷe funne feýneð driht[en] fendeð mycele meole. Gýf .VII. dæƷe funne feineð . mycele peftmaƷ on tpeorum beoð. Gýf þý .VIII. dæƷe funne feýneð . ðonne býð epiƷ feolfor .eað Ʒeate. Gýf þi .IX. dæƷe funne feýneð þonne Ʒod fendeð micelne fulluht on Ʒeape. Gýf þi .X. dæƷe funne feýneð . þonne býð fé Ʒ ealle áa mið rixum ontmed. Gýf þi .XI. dæƷe funne feýneð . meel coftunƷ býð deaðel mið mannum. Gýf þi .XII. dæƷe . funne feýneð . men beoð pace . Ʒ býð micel fib on eorðan :—

AN meffe þorftant .XII. daƷa feaften .x. meffan .III. monað .XX. meƷfan .VIII.² monað .XXX. meƷan .XII. monað feften ftant . þeof ƷodcundneƷ ýf ƷefæƷ rýð manna fiþenum . Ʒ Ʒyltun miƷfe fanƷ Ʒ fealm fanƷ . Ʒ ealmeffe.

Ðunð tpepƷiz faltepa fealma Ʒæð for .XII. monþa peften .I. fealma anef dæƷef peften þorftent . odde .x. fiðum finƷe miƷerepe mei deus . Ʒ ŷpa ŷela pater nra . Ʒ þýn leor to eorðan aƷtpece :—

On³ anpaðne Ʒep Ʒýf hýt þunpe on funandæƷ.⁴ þonne taenað þ micelne blodef Ʒýte in fumepe þeode . Ʒ on oðerne : þonne taenað þ peðer cýnebearn 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.^a If the sun shines on the fifth day, then shall be a great bloom of fruit that year. If the sun shines on the sixth day, the Lord shall send much milk. If the sun shines on the seventh day, then will be a good crop on trees. If the sun shines on the eighth day, then quicksilver shall be easy to get. If the sun shines on the ninth day, then God shall send a great baptism that year. If the sun shines on the tenth day, then shall the sea and all rivers be well supplied with fish. If the sun shines on the eleventh day, then shall be a great trial of death among men. If the sun shines on the twelfth day, men shall be weak, and there shall be much quiet on earth.

One mass is as good as twelve days fasting, ten *Equivalentes*. masses as four months, twenty masses as eight months, thirty masses as twelve months fasting. This divine ordinance is established in regard to mens crimes and guilts: the mass song, and the psalm song, and almsgiving.

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

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

^a Herodot. Book III. 102.

býð. Gýf on tīref deƷ þunneð . þonne tacneð ꝥ peft-
maſ Ʒefpīdunge. Gýf on roðnef ðæƷƷe þunne . þonne
tacneð ꝥ lanð biƷenƷene cƷælm. Gýf on þunnef ðæƷ
þunnað . ꝥ tacnað Ʒif manna cƷealm. Gýf on ƷƷuƷeðæƷ
þunnað . þonne tacnað ꝥ feo ðeoƷa cƷealm. Gýf on fæ-
teƷnef ðæƷ þunnað . þonne tacnað ꝥ ðemena Ʒ ƷeƷefte-
na cƷealm :—

De Somniorum
eventu.

Gýf mon meteð ꝥ he Ʒefeo eapn on hif heafod upan
Ʒefetta .¹ ꝥ tacnað micel¹ Ʒeopðmýnd . Ʒif him þince
ꝥ he feala eajna ætfomne Ʒefeo . ꝥ bið ýfel nið . Ʒ
manna fætuƷa Ʒ feapa. Gýf him þince ꝥ he Ʒefeo beon
hunig bepan . ꝥ býð ꝥ he on eadeƷum hadum feoh
Ʒefteonað. Gýf hine beon ftinƷen .² ꝥ býð ꝥ hif mod
býð fpīðe onftīeð ƷƷam ælpeodeƷum mannum. Gýf
him þince ꝥ he Ʒefeo beon in to hif huſe fleoƷan .³ ꝥ
býð þef huſef afeftnef.⁴ Gýf him þince⁵ ꝥ he Ʒefeo fe-
la ƷuƷla æt ſamne . ꝥ býð æfeft Ʒ Ʒecīð.⁶ Gýf he ƷuƷlaf
ƷefeoƷ betpenan heom⁷ Ʒinnan . ꝥ býð ꝥ þice hadaƷ⁸
Ʒinnað⁹ heom beotpeonan. Gýf hif næðƷe ehte.¹⁰ beoƷe
him Ʒýð ífle Ʒifmen.¹¹ þonne him þince ꝥ hif eapn
ehte.¹² þæt bið ðeað. Gýf him þince ꝥ he hine on ha-
tum ƷæteƷe þƷea¹³ ꝥ býð hif licef tīðeƷneƷ. Gýf him
þince ꝥ he hine on cealduƷ peteƷum¹⁴ þƷea .¹⁵ ꝥ býð hif
licef hælo Ʒ Ʒefýnto. Gýf him þince ꝥ he hine on fæ
bæðige . oððe þƷea : ꝥ býð bliſſe. Gýf he fæƷeƷ peteƷ
Ʒefeo oððe ofeƷ fæƷeƷ.¹⁶ ꝥ býð opfoƷƷnýff.¹⁷ Gýf hine
meteð ꝥ he ðƷoſƷæteƷe Ʒefeo . ne ðeah þæt. Gýf he
Ʒoðd Ʒindeð . Ʒoð ſƷeƷn ꝥ bið . Ʒ ýfel þem þe hit

fol. 151 a.

¹ T. omits.

² fīkian, T.

³ fleon, T.

⁴ æleðnýff. T. ; afeftmaſ, J.

⁵ þineƷ, T. J.

⁶ ƷeƷht Ʒ cīð, T.

⁷ J. omits.

⁸ hadeƷ, J.

⁹ Ʒinnan, J.

¹⁰ Gif him þince ꝥ hine næðƷe
teƷe, T.

¹¹ ifmen, J. ; Ʒimmen, T.

¹² fƷƷe eƷe, T.

¹³ baþige, T.

¹⁴ ƷæteƷe, T.

¹⁵ baþige, T.

¹⁶ Ʒape, T.

¹⁷ opfoƷƷneſſe, J.

ders on Tuesday, then that betokeneth failure of crops. If it thunder on Wednesday, that betokeneth death of tillers of the land. If its thundereth on Thursday, that betokeneth death of women. If it thundereth on Friday, that betokeneth death of sea animals. If it thunders on Saturday, that betokeneth death of judges and bed-fellows.

The collations from MS. Cott. Tiberius A. iii., fol. 36 a.^a

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

^a A very minute collation seemed unsuitable in this piece.

ȝecýnde¹ ne bið. Gýf he mancaſ oððe peniȝaf ſindæȝ.²
 ꝥ bið æfſt.³ Gýf him þince ꝥ he peniȝaf ȝefio . ȝ ne
 oðrune : ȝod þæt bið. Gýf he hie nimeð : ne deahȝ ꝥ
 him. Ðonne him þince ár oððe iſen ꝥ he habbe . ꝥ bið
 ȝod. Gýf him þince ꝥ he leað⁴ habbe . ſum unſiȝd him
 býð topearið. Gýf him þince ꝥ he æt foꝛð ȝeritenum
 men ahteſ onfo . of unpenum him cýmeð ȝeſtneon.
 Gýf him þince ꝥ he æt ſicum men feof on fo . alyf-
 fedneȝ dæt byð hiſ⁵ bꝛoca. Gýf him þince ꝥ hiſ huf
 býrnð.⁶ micel blæd ȝ toꝛhtneſ him býð topearið. Gýf
 hie ofc býnnen . ꝥ bið micel⁷ ȝeſtneon. Gýf man
 meteȝ ꝥ he hiſ huf timbꝛie . ꝥ býð hiſ peaxneſ.⁸ Gýf
 him þinceȝ ꝥ hiſ huf ſi toꝛoꝛpen . ſum æſpela⁹ him
 bið topearið. Gýf him þince ꝥ he hꝛit hꝛæȝl ȝefio .
 ꝥ býð micel ſuðmnd. Gýf him þince ꝥ he hiſ bearið¹⁰
 ſcipe . þonne býð hiſ bꝛoc hitȝende. Gýf him þince
 ꝥ hiſ earu ſý of afleȝen . ꝥ býþ hiſ ȝoda alætneſ .
 þonne him þinceȝ ꝥ he micleȝ heȝeſ¹¹ ȝepald aȝe .
 þanne ofercýmeð he ælle hiſ feond.¹² Gýf hine meteȝ
 ꝥ he aꝛiht bepan ȝefeo . ꝥ býð unȝepadneſ.¹³ Gýf him
 þinceȝ ꝥ he¹⁴ mid ȝerenod ȝýꝛdel¹⁵ ſio ȝýꝛded . ðæt
 býð anmodneſ. Gýf hine mæte ꝥ he hebbe ȝyldene
 beaȝ . ꝥ býð ꝥ he ȝeþihð heahene ealdorþdom. Gýf
 him þince ꝥ he habbe ſuh lic . ꝥ¹⁶ býð hiſ ȝoda pa-
 nunȝ.¹⁷ Gýf hine mete ꝥ he ne mæȝe ýꝛnan . micel
 bꝛoc him býð topearið . þonne him þince ꝥ he ſꝛipe . ꝥ
 býð ſpa hꝛæt ſpa he ana riſte¹⁸ ꝥ hit peoꝛðæð¹⁹ ýꝛpe.²⁰

T. fol. 36 b.

¹ Without ȝe, J.² ȝ for þ is frequent in this MS.³ Omitted in T.⁴ læð, J.⁵ J. omits.⁶ bꝛuȝat, J.⁷ micellicu, J.⁸ ꝥ hiſ ȝod býþ peaxende, T.⁹ ætætneſ, T.¹⁰ beapn, J.¹¹ For hæcces: micleſ hꝛæȝeſ,
T.¹² ſýnd, T.¹³ unȝepadneſ, J.¹⁴ feo, J. adds.¹⁵ ȝepenedan ȝýꝛde, T.¹⁶ þonne, J.¹⁷ þamend, J.¹⁸ paȝ, T.¹⁹ ſꝛiþ, T.²⁰ ȝeȝꝛped, T.

16 and evil to him to whom it is not natural. If he finds
 mancuses or pennies, that is jealousy. If he fancies he
 sees pennies, and does not touch them, that is good.
 20 If he takes them, that does him no good. When he
 fancies he possesses brass or iron, that is good. If he
 fancies that he has lead, some bad luck will betide
 him. If he imagines that he receives something from
 a man deceased, some gain is coming to him from an
 unexpected quarter. If he thinks he receives money
 from a powerful man, that is relief from his troubles.
 If he fancies his house is on fire, much profit and
 24 bright prospects are at hand. If his premises burn
 often, that is great gain. If a man dreams he is
 building his house, that is his growth in wealth. If
 he dreams his house is overthrown, something to thwart
 him is coming. If he fancies he sees white raiment,
 28 that signifies much honour. If he fancies he is clipping
 his beard, then his trouble will be diminishing. If he
 fancies his arm is struck off, that is a hindrance to his
 wellbeing. When he thinks he has control of a great
 massrobe, then he will overcome all his enemies. If
 he dreams that he sees himself carry anything, that is
 inconvenience. If he fancies he is girt with an orna-
 32 mented girdle, that is stoutheartedness. If he dreams
 that he has a golden coronet,^a that signifies he will
 attain high station. If he dreams he has a rough
 body, that stands for decay of fortune. If he dreams
 that he is not able to run, then some great trouble
 is at hand for him. If he dreams that he is vomiting,
 36 then what he only knew will become public. If he

^a As Beaz is masculine, it fol- | pressed, and it stands for gylb-
 lows that in gylbene one n is sup- | enne.

fol. 151 b.

Gýf hine mete þ he zeseo blindne man zeborenne . þ byð forlætnef hif zoda. Gýf him þince þ he mid eýninge sþrege . him cumeð zereahc zifu to 4 zod. Gýf hine mete þ he zebunden si . lære ic hine þæt he him beorze pýð fpecno þing. Gýf him þince þ he ftize on heah clif.¹ þ tacnað zod. Gýf him þince þ he of ðune aftize . brocef ðel he onfehþ. Gýf hine mete þ he mid hif freondeþ pýfe hæme . þæt byð adl. Gýf him þince þ he mid hif azene piþe heme . þ byð zod sþefn. Gýf hine mete þ he hine zeorne to zode zebidde . micel zere² him byð topeard. Gif him þince þ he fy unzyrd . broc þ biþ. Gif him þince þ he ðracan zeseo : zod þ biþ. Gif him þince þ he ðeme dom þ biþ zod. Gif him þince þ hif hearod fy bescoren þ byþ broc. Gif him þince þ he hæbbe micel feoh ziddernef him biþ topeard. Gif him þince þ he hæbbe nere sceof . mid broce him cyniþ zefteon. Gif him þince þ he bec hæbbe þ biþ uncuð hlaforð oððe ealdorman. Gif him þince þ he huntize beorze him zeorne rið hif fynd. Gif him þince þ he hundaf zeseo . 4 hi hine zretan . beorze him eac rið hif fynd. Gif him þince þ he zeseo hundaf ýrnaf þ byþ micel zod topeard.³ þonne him þince þ he riscal zeseo þ byð rezn. Gýf him þince þ he bpadne monan zeseo . þ byð zod sþefn. Gýf mon mete þ he hrit horf hæbbe . oððe on riðe . þ byð peorðmünd.⁴ Gýf him þince þ he on blacum horfe riðe . þ byð hif modet anznel.⁵ Gýf him þince þ he on readum horfe riðe . þ byð hif zoda panizend.⁶ Gýf him þince þ he on realapan horfe riðe . þæt byð zod . oððe zprægan.⁷ þ byð zod sþefn. Gýf man meteð þ he pær flea . þ byð zecid pýð hif fneond. Gýf him þince þ he hif feond⁸ flea . beorze

T. fol. 37 a.

¹ heanne munt, T.² zýre, J.³ Ten lines from T.⁴ peorðmynt; T.⁵ zoda modet eagnef, J.⁶ panung, T.⁷ zprægium, T.⁸ For h. f., oððerne, J.

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

he him ȝeorne pýð ſhæcno þinȝ. Gýf him þince þæt
 he þeoƿaf ȝefeo . him býð ȝod toƿarð. Gýf hine mete
 þ he deaðne mann cýffe . þ býð lanȝ lýf ȝ ȝod . þonne
 him þince þ he ȝefeo ſcýp ýrnan . ȝod æriende him
 býð toƿerð. Gýf hine mete hnýte fomne . ȝod þ býð
 ȝif he hi ne ýtt . ȝ ýfel ȝif he ýtt. Gýf him þince
 þ he oðerne cyffe . ȝod þ bið. Gýf hine mete þ he
 huniȝ ete . oððe ȝefeo . þ býð ænȝnes. Gif him þinceð
 þ he bellan ȝefeo . oððe ȝehipe . ƿeorðmumd him býð
 toƿearð. Gýf hine mete þ he cƿican ȝefeo oððe ſinȝan
 ȝehipe : micel ȝod þ tacnað. Gif him þince þæt he
 ȝefeo man mid ƿærnan ȝerundodne . ýmbhidiȝ ſoriȝ
 þ býð. Gýf him þince þæt he ƿæpen ƿeȝe . þ býð
 orſorh. Gif him þince þ he ƿiþ hiſ ſerift ſƿece . þ
 tacnað hiſ ſynna ſoriȝƿennyffe. Gif him þince þ hiſ
 ƿif ſi mid bearne . þ bið ȝod ſƿeſen. Gif him þince
 þ he næddran ȝefeo þ bið ýfeleſ ƿiſeſ niþ. Gif him
 þince þ he ȝefeo lic bepan ne biþ þ nan laþ. Gif him
 þince þ he æt ƿopuld ȝeƿlitum ſi . þ tacnað him adl
 toƿerð. Gif him þince þ he hæbbe hƿit ſceap . þ tac-
 nað ȝod. Gif him þince þ he hæbbe ƿerri hƿýðer .
 ne býþ þ naþor ne ȝod ne ýfel. Gif him þince þ he
 epiȝe oððe ſaupe . ȝeſteon him biþ toƿerð. Gif him
 þince þ he aƿiht on ȝodecundum bocum ƿæde oððe leor-
 niȝe .¹ micel ƿurðmunt him býþ toƿerð æt ȝode. Gif
 him þince þ he on hƿýlcepe ƿæȝerne ſtope ſi . mid
 hiſ modeſ him cýmeð.² Gýf man mete þ he ȝefeon ne
 mæȝe . læpe ic hine þ he him ƿið hiſ ehtend beoriȝe.
 Gýf man mæte þ he ſeoluc . oððe ȝodreþ hæbbe .
 ȝod hiȝ býð . hƿilum ȝ hƿilum leafunȝ. Gýf mon mete
 þ he ƿiled fý . ȝod þ býð. Gýf man mete þ he ƿeorð-
 lice ȝeƿeſtod ſio . ȝod þ býð. Gýf man mæte þ he
 ƿeola ſƿyna æt ſamne ȝefeo . þonne mæȝ he ƿenan
 bƿoceſ. Gif him þince þ he ƿeala henna ȝefeo oððe

fol. 152 a.

T. 37 b.

¹ leorninge, 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 . þ þ bið Ʒod. Gýf man mæte þ he hennc æƷeru
 hæbbe . oððe þicƷe ne ðcali hým þ. Gýf mon mete þ
 he Ʒæt Ʒefeo . þonne mæƷ he þenan þæf laðþendan
 feondes him on neapýfte. Gýf mon mæte þ he feola
 ftod hofsa habbe . oððe Ʒefeo . afeftneffe hif Ʒoda ðæt
 tacnað. Gýf man mete þ he feola Ʒofa hæbbe . Ʒod þ
 býð . Gif him þince þ he fceap pulliƷe . ne bið þ
 Ʒod. Gýf man mæte þ he piþer ete . ne ðcali þ. Gýf
 mon mete þ he feala fpepa Ʒefeo æt famne . þonne
 býð þ þæt he on hif feondum hif pillan Ʒerpyhð.¹ Gýf
 mon mete þ he þin ðrince hele him býð toþearð. Gýf
 man mæte þ he býrnende canðele Ʒefeo oððe on handa
 habbe . Ʒod þ býð. Gif him þince þ he ele hæbbe oþþe
 mid fmyriƷe . micelne Ʒefean þ tacnað æƷþer Ʒe her
 on þopulðe Ʒe æfter.

ON² annihcte monan fær to cýninge . Ʒ biððe þef þu
 pille . he þ Ʒifeð ƷanƷ in to him on þa þriðða tibe
 þef ðeƷef . oðð[e] þonne þu þýte þ fæ fi ful. On .ii.
 nihcte monan ƷanƷ þonne Ʒ býƷe land þæt þine ýlðpan
 ær ahton . þonne meht þu hit alýfan . Ʒ on .ii. nihcte
 mona he³ býð Ʒod to fæþanne on oðer land . Ʒ þýf
 to on þonne to þiht lífe. On .iii. nihcte monan þar
 þonne on þin land . Ʒ þu hýf þonne þel Ʒepalðeft . Ʒ
 fec þine þneonde Ʒ hi beoð bliýðe . Ʒ .iii. nihcta mona
 býð Ʒod an to þixanne. On .iiii. nýhta monan fibba
 þa cidenða men . Ʒ þu hie Ʒefibbaft . Ʒ on þone ðæg
 fec þine þienð Ʒ þu hie Ʒemeteft . Ʒ hi beoð Ʒepalðne.
 Se .iiii. nihcta mona fe býð Ʒod þæm erƷendan hýf

¹ þ þu oþþeþymft ealle þine þynð,
 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 ealdne monan þar
 þu to einƷe . biðe þæf þu pille he
 þe þæt Ʒifð . ƷanƷ into him on
 þa þriððan tibe þæf ðeƷef . oððe

þænne þu þene þ fæ fy full. On
 tpa nihctne monan þar to . Ʒ bige
 land þ þine ýlðpan ahton . þonne
 miht þu hit alýfan. On .iii. nihctne
 monan . þar þonne on þin land Ʒ þu
 hif þel Ʒepalðeft . Ʒ fec þine þþýnd .
 Ʒ hi þe beoð bliþe.

³ Read lit.

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 hereafter.

When the moon is one day old, go to the king, and ask what you will, he shall give it: go in to him at the third hour of the day, or at high water. When the moon is two days old, then go and buy land that thy forefathers possessed formerly; then you may redeem it. And when the moon is two days old is a good time to travel abroad, and to take a wife with a view to lead a proper life. When the moon is three days old, then go to your land, and you will manage it well; and seek your friends, and they will be merry. Also when the moon is three days old, it is good to fish. When the moon is four days old, try to reconcile disputing men, and you will succeed; also on that day seek your enemies, and you will meet with them, and they shall be overmastered. When the moon is four days old is a good time for the ploughman to fetch out

fol. 153 a.

ful ut to done . ʒ þem ʒrindere hif cpeorn . ʒ þem
 cipemen hif cipinge to anʒinnane . On .v. nihte monan
 ʒanʒ to þinum þeahtere ʒ he þonne þe in eallum
 þinʒum pel ʒeþenʒeð . ʒ fec on þone dæg þine frend .
 ʒ fe þeo ftelað on þone dæg . ne ʒeahfað hit manna .
 On .vi. nihtne monan do þonne hiʒ on þin beð .
 ðonne hafast þu þæron nenige punelic faʒ . ac þu þer
 býft ʒefeonde he if eac ʒod cipean on to timbrane . ʒ
 eac fcepef timber on to anʒinnanne . On .vii. nihtne
 monan biðde þine laforð he þe feleð . ʒ ʒýf þu pille
 fedan cyniʒaf bearn . oððe æðelef monnes ʒeleod hine
 in þin huf ʒ in þines hireðef ʒ fed hine þonne býð
 þe þ ʒod . Se .vii. nihta mona if ʒod on to fixiane ʒ
 æðelef monnes perʒild an to manianne .¹ Se .viii.
 nihta monan ʒeuntrumað ne léorað he lanʒe . ac he
 ýf ʒod on oðer land to feranne . ʒ þýf to bʒu[n]ʒane .
 On .ix. nihtte monan fer to cyniʒef bene ʒanʒ in
 to him æt fulre féo . þonne býft þu ʒefunðful þýð
 hine . On .x. nihtne monan biðde fpa hraf fpa þu
 þýlle . hýt þe býoð ʒere . Se .x. nihta mona he ýf
 ʒod to ftandanne mid æðelum monnum . ʒ to fpre-
 canne hymb heora peorc . ʒ eac býfcop . an to céfane .
 ʒ ealðorpen ʒ cyniʒaf . On .xi. nihta ealð mona fæp
 on fpa hpelce healpe midðanʒearðef fpa þu þýlle . ne
 fceð þe næniʒ riht ne man [ne] dioʒ . ʒ he býð ʒod
 an to cpellanne micle fuxaf on fæ . On .xii. nihte
 monan býð ʒod to feranne ofeʒ fæ . ʒ on hireð to
 ferenne . ʒ æac to ʒeryfianne . On .xiii. nihte mone
 ælð fæp in nipe huf . ʒ nim eal² mid þeo þʒuo fpa
 ful ælef ʒ meolce . ʒ hýt bið æac ʒod ceap to mílcean .
 On .xiiii. nihte monan if ʒod ælc éelʒe to anʒinnanne
 ærefe . ʒ on nipe hireð to færenne . ʒ ppeofe to

fol. 153 b.

¹ Read nmanne.| ² Read eac.

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

halgiene . ʒ nunnan haliz ƿef to anƿone. On .xv. nihte monan . hýf ʒod to fixianne . ʒ huntum heortaf to fecanne . ʒ ƿilde fƿin. On .xvi. nihte monan ƿar ofſer fá . ʒ fite on þef ſcipef fórd ſtefna ðonne ʒefecef þu þ̅ land fpa þeo leoſeft beoð . ʒ ƿreonð ƿindefe bezeondan þæm fá . ʒ he if ʒod horðerƿ on to ſcæriene . ʒ minſter to ʒereƿanne . ʒ to fætenne. On .xvii. nihte mone ʒýf þu ƿýlle huſ timbran . beƿ þ̅ timber:—

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

fol. 38 b.

On anƿearðan ʒearie. Giſ ſe ƿorpa þunor eýmð on funnan ðæge . þonne tacnað þ̅ cýnne¹ bearna cƿealm. Giſ hit on monan ðæige þunriʒe þonne tacnað þ̅ mi-celne blodʒýte on ſumre þeode. Giſ hit on tipes ðæig þunriʒe . þ̅ tacnað ƿæftma ʒefſerƿunʒe. Giſ hit on roðnef ðæig þunriʒe . þ̅ tacnað land biʒencʒena cƿealm . ʒ cƿæſtʒra. Giſ hit on þunref ðæig þunriʒe . þ̅ tacnað ƿiſmanna cƿealm. Giſ hit on ƿriʒeðæig þunriʒe . þ̅ tacnað fædeora cƿealm. Giſ hit on fæternef ðæig þunriʒe . þ̅ tacnað demena ʒ ʒereƿena cƿealm.

Ðonne ſe mona bið acenned on funnan ðæig . þ̅ tacnað .iii. þing on þam monþe . þ̅ if ren . ʒ ƿind . ʒ ſmyltnýf . ʒ hit tacnað . nýtena ƿæðla . ʒ manna ʒefýnto ʒ hælo. Giſ he bið o[n] monan ðæig acenned . þonne tacnað þ̅ þam þe akennede beoð ſape . ʒ ʒeongra manna heafod ece on þam monþe. Giſ he biþ on tipes ðæig akenned . þ̅ tacnað eallum mannum ʒerean . ʒ ʒeongum ʒeomƿunʒe. Giſ he bið on roðnef ðæig akænned . þ̅ tacnað þ̅ ʒefýbfume ƿeƿiaf ƿuniað betƿýh holdum ƿreonðum. Giſ he on þunref ðæig bið acenned þ̅ tacnað cýneʒa hælo þuþh læceƿæſte.² Giſ he bið on

¹ cyme, MS.

| ² So MS.

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

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

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

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

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

On anre nihte ealdne monan fe þe hine adl ȝeftan-
 deð . fe biðƿrecenlice ȝeftanden . Giſ hine on .ii. nihta
 ealdne monan adl ȝeftandeþ . fona he ariſeþ . Giſ hine
 on .iii. nihte ȝeftandeð . fe liþ fæſte . ȝ ſpýlt.¹ Giſ
 hine on .iiii. nihta ȝeftandeþ . fe bið ȝeſpenceð . ȝ
 þeah ariſt . Giſ fe mona biþ .v. nihta eald . þone man
 mæg ȝelacnian . Giſ he bið .vi. nihta ea[lð] . ȝ hine
 adl ȝeftandeð . fe biþ liſeſ . Giſ he bið .vii. nihta eald
 fe ſpinceað lange . Giſ he bið eahta nihta eald . ȝ hine
 adl ȝeftande . fe bið hſape ſpeltende . Giſ he bið .ix.
 nihta eald . fe ſpinceað lange . ȝ þeah hſæðere ariſeþ .
 ȝ eal ſpa .x. ȝ .xi. Giſ he bið .xii. nihta fona he
 ariſeþ . Giſ he bið .xiii.² nihta eald . † .xv. † .xvi.
 † .xvii. † .xviii. † .xix. þ̅ bið ſpíþe ƿrecenhe on
 þam nihtum . Giſ he bið .xx. nihta eald . fe liþ lange
 ȝ ariſt . Giſ he bið .xxi. oððe .xxii. oððe .xxiii.
 fe liþ lange ȝ ſpinceað . ȝ ariſt . Giſ he bið .xxiiii.
 nihta fe liȝð fæſte . Giſ he biþ on .xxv. nihta . ƿre-
 eenlice fe bið ȝeftanden . Giſ he biþ ȝeftanden þonne
 fe mona býþ .xxvi. oððe .xxvii. oððe .xxviii. oððe
 .xxix. nihta eald . fe ariſeþ . Giſ he biþ on .xxx.
 nihta ealdne monan . ȝeftanden . uneaðe he ȝeƿyrpð
 ȝ þeah ariſeþ .

¹ ſmýlt, MS.

| ² So xiii. is omitted.

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

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

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

Glossing a Latin text.

de obseruatione lune & quæ cauenda sint.

Mona fe þorþma on eallum þingum donðum nýtlie
ýf. cild acenned bið mære . 3læp . þif . 3eftæflæped .
on pætere 3edýrped 3if he ætþinc . lang life he bið .
mæden acenned un3epemmed clæne . milde . þlitiz . þerum
3elicgende . þihtlice tofcedenne . on æftearþan ylde
heo bið on bedde lange licgende . tacen heo hefð on
muðe . oððe on [oþer] þruan .¹ fe þe lið² lange he
aðlað .³ fpa pæt fpa hine fpefnað on bliffe hit bið
3erýrped . þor þi ne ýfel felðan 3oð hit 3etacnað . 3
blod lætan oððe þanian ealne ðæg . mona 3oð ýf .

fol. 31 a.

Mona fe oðer on eallum þingum todonðum nýtlie
ýf . biegan . fýllan . feýp aftizgan . cild acenned þif .
milde . 3eap . 3efæli3 . mæden callþa . fe þe lið þaðe
acorþað . fpefen næfð 3efþemincge . nýf na 3oð mona
blod þanian .

Mona fe ðriðða þeorþa onginnan na 3eðarþanaþ .
butan þ bið 3eedcenned fciþician . nýtenu týmian .
þaraþ fýþan . þyrtun na fap þu þorþi ýdele þýrta
beoð accennede þ bið þorþtolen þaðe hit⁴ bið þundon .
fe þe 3elið þaðe he hamac3að . oððe lan[3e] þræced-
nýffe he þolað . cild acenned 3eþancfull⁵ 3ræði3 be
þingum þremedum . felðan he bið ealb . un3oðan ðeaðe
he fþýlt . meðen ealþa . 3 3efþincful . feala þeþa 3e-
þilnað . 3 heo ne bið ealb . fpefen ýdel ýf . niþ na 3oð
mona blod lætan .

Mona fe þeorþæ þeþu onginnan . cildþu on fcole
betæcen nýtlie⁶ ýf . fe þe flæhð þaþe [bið] þunden .

¹ Thus elsewhere for *supercilio* in
this piece.

² bið, MS.

³ handlað, MS.

⁴ he, MS.

⁵ For *animosus*.

⁶ nýtlie, MS.

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

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

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

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

^a Necessary emendations.

fe þe lýð nað[e] he fpýlt oððe uneaþe he ætrint . fe þe bið acenned¹ forliþende . gear tpeþe 3if he [æt]rint pæliþ he bið . framædnýffe he hæf[ð] . mæden þ feþe . fpeþen² fra pæþer fra 3od fra ýfel 3erþemminþe hit hæfð . fram tid[e] þæne fýxtan oð nōn 3od mona blod lætan .

Mona fe mpta þu na felle ofþrunþa³ forþi aðþape fe þe plýhð⁴ naðe he bið 3ecýðð deað . oððe 3erþiðan he bið 3ecýrþed . ftale earþoðlice bið þunden . cild acenned uneaðe ætrint . æfter þif gear ofþ unnýtt fpýlt . mæden þýrft fpelt . for þi yfelbæða⁵ þ þýrt-3ælfþne⁶ fe þe 3elið he fpelt . fpeþnu⁷ 3erþemminþe habbað . niþ na 3od mona blod lætan .

Mona fe fixta . ftalu bið þunden . fe þe 3elið lanþe þ hðelice he aðlað . fe þe bið acenned þþufte . mæþe . fþiðe aþeþd . 3if⁸ he gear niþontýne ætrint 3efæliþ he bið . tacn heþð on fþiðþam⁹ handu . mæden acenned clæne . þeþum 3eþþeme . andþæncþe on eallum 3odum . fpeþne fiht 3erþiffe nelle þu aþþeon . nýf na 3od mona blod lætan .

fol. 31 b.

Mona fe fýþoþða . blod lætan lac¹⁰ niþan . temian . hælan . 3od ýf þlema bið 3emet . þyþð 3eftþanþað . cild acenned fnoter . 3emenþþul . ftþanþ . 3elæþed . fteþþif . foðþæft . luþþende . tacn on andþlitan . mæden þelafþecol . þeþum þþæncþe . tacn¹¹ on ofþerþþe fþiþþan þ on þneofte þýnftþan . feoc nið læcedomum bið 3eþeþed . fþæþna 3erþiffe fýnt . ofþ late . oð æþen 3od mona blod lætan .

¹ acenned, MS.² fpeþne, MS.³ For *sacramentum*.⁴ Interpreting *fugil*, an error for *fecit* (*fecerit*).⁵ *malefica*.⁶ *herbaria*.⁷ fiht, added MS.⁸ þif, MS.⁹ So MS.¹⁰ For *medicarc*.¹¹ tanc, MS.

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

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

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

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

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

Mona fe ehtoða . fædu on eorðan fendan . beon apendan fram ftope to ftope Ʒod hit Ʒf . ftalu na bið funden . eild acenned uncuð . ftpanƷ . fpiðe he bið ƷedyrƷed on pætere Ʒepiflice . tacn hæfð on fidan fpiðpan . mæden tacn on oƷerþriape fpiþpan . oƷt Ʒ if¹ mære . nƷtlice . fceamƷæft² anum Ʒere oðhƷilde heo ne bið . fƷeƷen Ʒaðe ƷepƷrð ƷefƷild . Ʒode betæc fe þe Ʒelið . Ʒaðe fƷƷt . ealne ðæƷ Ʒod mona blod lætan .

Mona fe niƷoþa . on eallum intinƷum todonndum Ʒod Ʒf . ƷƷrtun ðon . fe þe ƷlƷhð Ʒaþe bið funden . feoc Ʒaþe ƷepƷrð . eild acenned coƷnƷefæhƷ .³ Ʒear . ftpanƷ .⁴ fmƷlte . he bið ƷefƷenct oð Ʒear feoƷone . tacn on fpiþpan hand . ƷƷf he þƷrtiƷ Ʒearia leoƷoð ƷæhƷ he bið . mæden caƷful þancful nƷtƷrþe . clæne . tacn ealƷpa cnapa⁵ hæfð fƷæƷen⁶ Ʒaþe hit ƷepƷrð . bediƷla . nƷf⁷ na Ʒod mona blod lætan .

Mona fe teoða on eallum þinƷum todonndum Ʒod . on huƷ nre inƷapan eildru on feole betacen . eild acenned Ʒumeleaf . ƷefƷincful on foƷman Ʒlde . mæden milde . ƷultereƷtƷe⁸ þƷrþ Ʒlde bed Ʒ bed heo ðeð . fe þe Ʒelið Ʒaðe he ftƷrð oððe ƷenunƷe he aƷuƷeð . fƷeƷna Ʒdele fint . fram tide þære fƷxtan [oð] æƷen Ʒod mona blod lætan .

fol. 32 a.

Mona fe ændleƷta ƷƷlðæða biððan . tƷeopa ceoƷƷan .⁹ beon inƷapan . nƷtlic Ʒf . eild acenned Ʒeallende . abeƷeð . moðful . on lanƷære Ʒlde bet he ðeð . mæden tacn on anƷhtan Ʒ on bƷeoƷte hæbende . Ʒif heo bið . clæne . on Ʒlde unƷodum ðeaðe heo fƷƷt . feoc lang

¹ hif, MS.² fceamƷæft, MS.³ For *granosus*, a misreading for *gratiosus*.⁴ fpanƷ, MS.⁵ cƷapa, MS.⁶ fƷæƷen, MS.⁷ Ʒf, MS.⁸ For *letifica* as *lanifica*.⁹ ceoƷƷan, MS.

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

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

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

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

adlað¹ oððe ræðlice arift .² sƿeƿen³ betƿuh ƿeopeƿ
ðaƿaf ƿeƿýrð . beo hit .⁴ ealƿra ƿoð mona nýf blod
lætan.

Mona fe tƿelƿta on eallum ƿeorceum nýthe ýf faƿan .
ƿif læðan . ƿæg ƿaƿan . cild acenned . ƿoð . luflic .
taen on handa sƿiþƿan hæfð . oððe on eneope . ƿræ-
cenful . mæðen taen on bƿeoſte hæfð . ƿlitiz . ac na
lanƿ hi heo aðrýcð . feoc oððe he lanƿe lið . oððe he
ſƿýlt . sƿeƿen⁵ ýf ƿeƿif . orſoƿh beo þu . ealne ðæg
ƿoð ýf mona blod lætan.

Mona fe þƿeoſteoþa ƿræcenful to anƿennene þinc .
ne þu mið ƿƿeondum na ƿlit . fe þe ƿleħð ƿaþe bið
ƿunden . cild acenned þancfull . taen abuta eaƿan hæb-
bende . þƿiſte . ƿeaful . oƿermod . him ſýþum ƿelici-
ƿende . na lanƿe ne leoƿað . mæðen taen on neccan
hæfð oððe on þeo . oƿermodiz . þancfull . þƿiſte on
lichaman mið manezum ƿerum . ƿaþe heo ſƿilt . feoc
ƿaðe ætƿint oððe lanƿe he adlað .⁶ sƿeƿn binnan ðaƿum
niƿon bið ƿeƿýlled . ƿƿam tide þeƿe ſýxtan ƿoð mona
blod lætan.

Mona fe ƿeopeƿteoðe eallum ƿoð⁷ þinƿum ƿoð .
þeaƿaf bicƿan . ƿif læðan . cildþu on ſcole betæcan .
cild acenned ceapman . taen abutan eaƿan oððe on þeo
hæfð . þƿiſte . modiz . him ſilƿan licizende . ƿaðe ſƿelt .
mæðen taen on neccan hæfð . modiz ðýrftiz . manezu
ƿeƿaf ƿeƿilniƿende . [ƿaðe] ſƿilt . feoc ƿif [no] ƿaðe
ƿeƿeƿrð . sƿeƿen on ſceoƿtum tuman ƿeƿƿemminƿe
hæfð . hihe ýf mona blod lætan.

fol. 32 b.

Mone⁷ fe ƿiƿteoða ƿeƿitnýffa ſýllan hit niſ tƿum .
cild acenned ƿræcenful . taen on eaƿle ƿinſƿan hæfð .

¹ andlað, MS.

² arif, MS.

³ sƿeƿne, MS.

⁴ beo þu, *esto*, MS.

⁵ sƿeƿne, 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 feamfæst · zesfincful · clæne · pærum
 zeliczende · feoc Ʒif heo æfter þrum daƷum na arift ·
 he bið zespenct · sƷefn na ðeƷað · na ýf Ʒod mona
 blod lætan.

Mona fe fýxteoða nanum þingum nýthc² [nýmþe]
 ftalum · fe þe aƷeƷ ƷeƷit ðeað he bið ƷeƷyð · cild
 acenned cumliðe · þancful³ ftaðolƷæst · [on] ýlde be-
 tere Ʒ betere · tacn [on] aufine hæfð · mæden tacn
 on fidan sƷiðran · abeƷed · eallum Ʒelufað · feoc [eal
 fƷa] heƷ beƷoran · sƷefen æfter langum tuman bið
 Ʒefýlled Ʒ faen bið · Ʒod ýf mona blod lætan.

Mona fe feoƷonteoða · nan ýf ƷefæhƷra onƷinnan
 fapan cildru on fcole betæcan · cild acenned fræcenful ·
 fræonð · heald⁴ abeƷed · Ʒif · ƷeftæƷlæƷed · þƷifte · foð
 fæst · mæden Ʒorðum ƷelæƷed · on eallum þingum
 nýthc · clæne · pæhƷ · feoc lange aðlað · sƷefen⁵ þaðe
 ƷeƷyh[Ʒ]ð · no ýf Ʒod mona blod lætan.

Mona fe ehteoða eallum toðo[n]dum nýthc² Ʒe-
 macan on hufe Ʒelæðan · cildru on huf oððe on fcole ·
 cild acenned [un]oƷeƷcumen · tacn abutan eneop heƷð ·
 unƷedeƷe · oƷeƷmod · felaƷƷeƷol · mæð[en] tacn eal
 fƷa⁶ cild · clæne · zesfincful · Ʒehealdend · on eƷtran
 ýlde betere · feoc þaþe arift · sƷefen binnan daƷum
 tyn beoð⁷ Ʒefýlled · ealne ðæƷ Ʒod mona blod lætan.

Mona fe niƷonteða e[a]llum þingum toðondum nyt-
 lice ·⁷ cild acenned milde · abeƷed · fƷiðe Ʒif · Ʒexende
 betere Ʒ betere · tacn on oƷeƷþjuƷe · mæden eal fƷa

¹ So.² nythce, MS.³ þancul, MS.⁴ amicabilis.⁵ sƷeƷne, 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 pepe eðhýlde² heo ne bið . feoc
 raðe Ʒcpýppð þurh læcecraeft . ſpefen³ binnan fif
 daƷum Ʒeopenud bið . fram tīde .I. oð ða niƷoden nýf
 na Ʒod mona blod lætan.

Mona fe tƷentīƷoþa eallum þīnƷum ýdeluſt ýf . cīlð
 acenned ýrðlīncƷ . Ʒep . mæden ealſpa . pepaſ foþho-
 Ʒað . feoc lanƷe adlað . raða na aƷið . ſpefen na to
 Ʒeleſenne . nýf na Ʒod mona blod lætan.

Mona fe an Ʒ tƷentīƷoða unnytlīce to pýpcenne
 butan ſƷurðpýrhtan⁴ Ʒ [Ʒif] þu fýlſt na undeƷreht
 eft . ftalu raðe bið funden . cīlð acenned Ʒefri[n]cful .
 milðheort . Ʒeftæflæped . pel ðonde . mæden tacn on
 neccan oððe on breofte ſriþan . Ʒefri[n]cful . clæne .
 on eallum Ʒelurð . anum pepe oðhelde . feoc eaƷpðlice
 ætƷint . oððe raðe he ſpýlt . ſpefen ýdele fýnt . oð þa
 þriððan tīde Ʒod ýf mona blod lætan.

Mona fe tƷpa Ʒ tƷentīƷoðe . nýtlīce bicƷan þeapaſ .
 cīlð acenned læce . mæden ealſpa . þeapfena . feoc raðe
 bið ƷeftƷanƷod nýtlīc ýf mona blod lætan . ſpeþna
 Ʒepiſſe beoð . Ʒif . hi beoð Ʒehealdene on Ʒemýnde.

Mona fe þri Ʒ tƷentīƷoða eallum toðondum nýtlīc .
 cīlð acenned folclic . mæden þancful . feoc lanƷe he
 adlað oððe raðe ſpýlt . ſpefen na to Ʒelýfenne na on
 mode to healðenne . oð ða fýxtan tīde Ʒod mona blod
 lætan.

Mona fe feopeþ Ʒ tƷentī[Ʒoða] to onƷinnenne þīnc
 nýtlīc . cīlð acenned þīnnende . mæden ftƷanƷ . feoc
 raðe he ſpýlt . ſpefen naht ýf . on uhtaþ Ʒod mona
 blod lætan.

¹ cnapa, MS., the second time.² heðhýlde, MS.³ ſpeþne, MS.⁴ gladiatoribus.

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

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

The one and twentieth moon is useless for work except for armourers, and if you give you will not receive again. A theft will quickly be discovered. A child born will be laborious, mild of heart, book learned. A maiden will have a mark on the back of her neck or her right breast, be fond of toil, chaste, loved of all, content with one man. A sick man will hardly escape or early die. Dreams are vain. Till the third hour (9) tis a good moon for bloodletting.

The two and twentieth moon is good for buying villans. A child then born will be a doctor ; a maiden likewise : and poor. A sick man will soon be strengthened. It is a proper moon for bleeding. Dreams are certain of fulfilment, if you bear them in mind.

The three and twentieth moon is good for all operations. A child then born will be like the rest of us. A maiden spirited. A man falling sick will long be ill or die. A dream is not to be believed, or held in memory. Till the sixth hour (12) it is a good moon for bleeding.

The four and twentieth moon is useful for beginning things. A child then born will be a combatant. A girl strong. A man fallen sick will die soon. A dream is naught. Early in the morning it is a good moon for letting blood.

fol. 33 b.

Mona fe ƿif Ʒ tƿenti[Ʒoða] huntopaf began nythe .
 cild acenned ƷrædiƷ . mæden ƷrædiƷ . pullteƿefte .
 feoc binnan þrum daƷum cuð bið fe bæƷ . ſƿefne bin-
 nan niƷon daƷum ſƿutole beoð . fram þæpe fýxtan
 tide oð nōn Ʒoð mona blod lætan.

Mona fe fýx Ʒ tƿenti[Ʒoða] cild acenned ƷemindiƷ .
 mæden Ʒerabod . feoc raðe he ſƿýlt . ſƿefen ſƿa heƿ
 beƿoran . fram under[n] tid oð nōn nýf na Ʒod mona
 blod lætan.

Mona fe feoron Ʒ tƿenti[Ʒoða] cild acenned fnoter.¹
 mæden ƿýrðful . ƿif . feoc leoƿað . ſƿefnu habbað
 ƷefremmineƷe . naht ne deƿað . ealne bæƷ Ʒod mona
 blod lætan.

Mona fe eahta Ʒ tƿenti[Ʒoða] cild accenned Ʒefrinc-
 ful . on eallum Ʒeleafful . mæden Ʒehýrifum . Ʒetƿipe .
 feoc raðe Ʒeþrað . ſƿefnu ſƿa heƿ beƿoran . fram
 nontidi oð aƿen Ʒod mona blod lætan.

Mona fe niƷon Ʒ tƿenti[Ʒoða] cild acenned Ʒeleafful
 Ʒ rice . mæden ƿif Ʒ ƿæliƷ . ſƿefnu Ʒod Ʒ Ʒeriff . eal-
 ſƿa Ʒod mona blod lætan.

Mona fe þrutti[Ʒoða] cild acenned ƷefæliƷuft . milde .
 mæden ƷefæliƷ . Ʒeþpæpe . feoc ſƿin[c]ð ac he leoƿað
 ſƿefnu binnon þrum daƷum beoð onƿruƷene hƿilan to
 ƿarrienne . nýf na Ʒod mona blod lætan.

endiað ſƿefnu danielif [þæf] ƿitiƷan.

¹ fnoter, 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 somniorum diuersitate secundum ordinem abedarii danielis prophetæ.

So MS. þe sƿeƿena miſtlicneſſe æfter endebyrdneſſe danielis þæt riƿegan :

ƿuzelaſ on sƿeƿenum fe þe ƿeſyð ƿ mid him ƿinn& ſaca ſume hit ƿetacnað . ƿuzelaſ on sƿeƿnum ƿeƿon ƿeſtreon hit ƿetacnað . ƿuzelaſ ſum þincƿ fram him ƿeƿƿupan hearm¹ hit ƿetacnað . affan oððe netenu ƿeſihð ƿýlt ceapeſ hit ƿetacnað . ƿæpnu on ſƿæpnum bepan bepepunge hit ƿetacnað . affan etan ƿeſpinc hit ƿetacnað . affan clpeneðe oððe untienðe ýpnan ſume face ƿýðerƿýrdneſſe hit ƿetacnað . ƿuzeleſ ſceot-

So MS.

tende² ƿeſihð feonda ýfele ſpnece hit ƿetacnað . treop mid ƿæftme ƿeſihð ƿeſtreon ƿepilnode hit ƿetacnað . treop upp aſtƿigan ſumne ƿýrdſcype he beƿýt . ƿeðer hluttor ƿeſihð ceapeſ ƿeſþunze hit ƿetacnað . fram ƿýldeorum fe þe hine ƿeſihð ehtan fram feondum he bið oƿerſpíðeð boƿan bendan oððe ƿlan aſendan ƿeſpinc oððe anƿſumnyſſe ƿe[ƿacnað] . ƿinc on ſƿeƿnum ƿeſihð ſtope ƿepilnode hit ƿe[ƿacnað] . ƿinc on ſƿeƿnum underƿon earleaſte ƿe[ƿacnað] . ƿinc fýllan hearum ƿe[ƿacnað] . ƿold on ſƿeƿnum handlian ƿorðunze ceapeſ ƿetacnað . ƿermod ðpincan face heƿize hit ƿe[ƿacnað] . eceð ðpincan on ſƿeƿnum untrumnyſſe ƿe[ƿacnað] . ƿarclpian etan æpenðe ƿullic ƿe[ƿacnað] . hƿite oððe beophte hine ƿeſerýðan ƿýnſumnyſſe ƿe[ƿacnað] . epian fe þe hine ƿeſihð ſpincu mæfte him onƿean cumað . beapð him beon beſcopen heorm hit ƿe[ƿacnað] . bƿaccaſ on ſƿeƿnum ƿeſihð earleaſte ƿe[ƿacnað] . on ƿolan ſittan ſpícunze ceapeſ hit ƿe[ƿacnað] . ƿilde hine ƿeſihð untrumnyſſe ƿe[ƿacnað] . eormaf ſƿanze habban ƿexunze

fol. 26 a.

So MS.

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 braccus^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 capleafc.

^c Bordore, Lat.

hit ȝe[taenað]. pilde deori temian fe þe hine ȝefihð
 ȝýfe oððe þanc riðerþinnena ȝe[taenað]. pilde deori
 yrnende. ȝefihð fume ȝedraþeðnýffe ȝe[taenað]. on
 beþe hine þrean anxfumneffe ȝe[taenað] ȝebyrdne
 hine ȝefihð ȝlæncȝe ȝetaenað. oþerfloþ hþit ha[b]ban
 bliffe ȝe[taenað]. oþerfloþ bleofah habban æpende
 fullic ȝe[taenað]. ȝefeohþu oððe heþene ȝefihð bliffe
 on openum hit openað. buterian etan æpende¹ ȝoð
 ȝe[taenað]. oxan ȝrafiende ȝefihð fiȝe ceapaf ȝe[tae-
 nað]. oxan flapende ȝefihð ýfelnyffe ceapef ȝe[taenað].
 pilde deori fpreccende ȝefihð teonan heþiȝe ȝe[taenað].
 mid roccce beon ȝefepud oþforhnýffe ȝe[taenað]. cýne-
 helm ȝepilcef þinȝef onþon bliffe hit ȝetaenað. blindne
 fe þe hine ȝefihð lettincȝe ȝe[taenað] heoþen liȝenne
 ȝefihð fume unrihtþifnyffe on eallum ymbhþyrfte on-
 ȝean cumen. hþerhþettan oððe cýrþet ȝefihð on fþe-
 num unþrumnyffe ȝe[taenað]. pex ðriȝe etan faea
 mid unȝecoplicum ȝe[taenað]. culþran ȝefihð fume
 unroþnyffe ȝe[taenað]. on cþearþerne fe þe hine ȝefihð
 fume caþfulneffe oððe teonan ȝe[taenað]. heaþoð þit
 habban ȝeftreon ȝe[taenað]. heaþoð him beon ȝefcopen
 heaþum ȝe[taenað]. mid ȝefcý nþum beon ȝefcoð ȝe-
 treon of unȝepenedum ȝe[taenað]. mid ȝefcý ealdum
 beon ȝefcoð fþicunȝe ȝe[taenað]. fþicýnȝaf ȝaðiþuan
 oððe þýrþean ȝefþinc hit ȝetaenað. hundaf beoþcýnde
 ȝefihð oððe him laðhetan fýnd þine þe oþerþriðan
 fecað. hundaf blegan² ȝefihð þanc hit ȝetaenað.
 heoþoð þrean þram ælcum eȝe ȝ ælceþe þræccennyffe
 he bið alefed. cyfe ȝeonȝne onþon ȝeftreon ȝe[tae-
 nað]. fealt ȝiþ he bið faea hit ȝetaenað. olþendaf
 ȝefeoþ ȝ þram him ȝefihð laðhetan faea hit ȝe[taenað].
 ȝleda fe þe hine ȝefihð etan fýnd þine be þe ýþela
 fþrecað. eahþyþlu ȝefihð oððe on him hine belocene
 ȝefeo on fumum teonan oððe on hæftnoðe bið ȝehæþð.
 caþtan þiþtan³ oððe þædan æpende fullic hit ȝetae-

fol. 26 b.

þit, MS.

¹ hæpende, T.² For plegan.³ For þiþtan.

arms, betokens growth. To see oneself taming a wild beast, betokens the grace or thanks of opposers. To see wild beasts running, betokens some vexation. To be washing in a bath, betokens some anxiety. To see himself bearded,^a betokens splendour. To have a white overcoat,^b betokens bliss. To have a particoloured overcoat, betokens an unpleasant message. To see fights or barbarians, portends joy openly. To eat butter portends a good message. To see oxen grazing, betokens success in trade. To see oxen sleeping, betokens bad luck in trade. To see beasts talking, betokens heavy losses. To be robed with a rochet,^c betokens absence of vexation. To receive a coronet of any material, betokens bliss. To see oneself blind, betokens hindrance. To see the sky lightening, betokens that some unrighteousnesses are coming on all the wide world. To see in dreams a cucumber or a gourd, betokens ailment. To eat wax dry, betokens dispute with low fellows. To see a dove, betokens some uneasiness. To see oneself in prison, betokens some bother or trouble. To have ones head white, betokens profit. To have ones head shorn, betokens harm. To be shod with a new pair of shoes, betokens gain from an unexpected quarter. To be shod with an old pair of shoes, betokens being taken in. To gather spikes or work at them, betokens toil. To see dogs barking or savage, is a sign that thy enemies seek to overcome thee. To see dogs at play, betokens thanks. Washing the head shews release from every terror and every danger. To accept new cheese, betokens gain. If the cheese be salt, it betokens dispute. To see camels and to be odious to them, betokens dispute. To see oneself eating hot coals shows that ones enemies will speak evil of one. To see windows,^d or to be shut in behind them, shows a being in captivity, or in vexation. To read, or write on paper, betokens

^a Barbatum, Lat.

^b Byrrum, Lat.

^c Clamide, Lat., *chlamyde*.

^d Cancellus, Lat.

[nað] · mete fþipān hearm hit zetacnað ·¹
 fþipān faca hit ze[taacnað] · ýþnan fe þe hine zefihþ ɣ
 he ne mæz lettinze hit zetacnað · on cþæte fittan
 face heþize hit zetacnað · þex oððe tapeþaf zefihð bliffe
 hit zetacnað · mid deaðum fpellian zefþuon hit ze[taac-
 nað] · mid hif fþufter zelięzan hearm hit ze[taacnað] ·
 mid hif medeþi oþfoþhnýffe hit ze[taacnað] · mid medene
 zelięzan a[n]zfunneffe hit [zetacnað] mid hif zemacan
 zelięze[n] anzfunnyffe hit [zetacnað] · bec ze[h]þilcef
 þinzeþ onþon oððe þædan oððe þædenðe leþtan zefelþe
 tīman² hit zetacnað.

fol. 27 a.

þonne man³ hine zefihð funne teonan heþime hit [ze-
 taacnað] · heoþþedena fe þe zefihð fþicunze hit zetac-
 nað · cimbalan oððe þfalterþaf oððe fþienęaf ætþunan
 faca hit [zetacnað] · hearmpan zefihð oþfoþhneffe ceapeþ
 hit ze[taacnað] · mid deaðum fþþecan micel zefþuon
 hit [zetacnað] · hęþþæfcef zefihð oþfoþhneffe hit ze-
 [taacnað] · teð hif þeallan fum oþ hif maęum fþýlt.

teð neoðeþnan oððe tuxaf þana⁴ aþeallað ęiþ mid
 blode oððe butan faþe þþæmðe he bið þþam maęum; on
 huþe hif oþþþan þexinze oððe bliffe hit ze[taacnað] ·
 huþ hif þeallan hearm mid manezum hit zetacnað ·
 huþ þeallan ɣ toþýþpan hearm hit ze[taacnað] · huþ hif
 býþnan zefihð þþæcenýffe hþef ze[taacnað] · fþete etan
 on manezum leahþum bið oþfett hit ze[taacnað] · mid
 biþcop þocce⁵ fęþýðan him zefþþeon zetacnað oþ cynne ·
 þþacan zefihð funne þýþðfęþe hit ze[taacnað] on hoþfe
 hþitum fittan belimp ęoð ze[taacnað] · on hoþfe
 fþeartan fittan anxfunneffe ze[taacnað] · on hoþfe ze-
 leþum fittan hýnðe ze[taacnað] · on hoþfe ðunnan fittan
 þeþþþunze ze[taacnað] · on hoþfe þþunum fittan ceap
 þulne ze[taacnað] · hoþf þilðe ýþnan oððe þþani him
 hearmþian hearm ze[taacnað] · ðþuncenne hine zefihð
 untþumneffe ze[taacnað] · beþþþnode zefihð hearm hit

¹ ceroma remains without inter-
 pretation. þaxhlaþ is the equivalent.

² tīman, 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 eerote 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 coneumbere, 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 Or cynne interprets ex semine, Lat.

fol. 27 b.

ȝe[taenað] . ȝl̥p ȝefihð laðne oððe ȝnamne fume p̥p̥olite
 hit ȝetaenað . ȝl̥pef ban handhian lettincȝe ȝe[taenað] .
 ȝl̥pef ban beȝan oððe beceapan unrot̥nȝfa mæfte
 ȝe[taenað] . melu on ſpeſnum handhian eacan ceapaf
 ȝe[taenað] . mid ifene ȝeflæȝene ȝefihð cap̥fulnȝffe
 ȝe[taenað] . ifen ȝe[h]p̥ylcef þinȝef handhian fume un-
 t̥rumȝffa hit ȝe[taenað] . anfine hiſ on ſpa [h]p̥ilcum
 þinȝe ȝefihð hiȝ lanȝ him bið¹ ȝefeald . anfine hiȝlice
 hine habban ful̥tum ȝ p̥ȝp̥ðmȝnt̥ p̥umpan ȝe[taenað] .
 anfine ful̥lice habban mid manȝum [facum] bið of̥þ̥ȝȝe-
 cend .² flod droȝ ȝefihð æbyluȝða hit ȝe[taenað] .
 hrætaf fume [h]andhian unt̥rumnȝffe ȝe[taenað] . b̥jo-
 ðer oððe ſp̥uſter ȝefihð þ̥nam p̥ȝp̥ſtum p̥undum bið
 ȝeſpenet . piſt ȝefihð ȝ on þane befeald fume teonan
 hit ȝe[taenað] . p̥ylſp̥runȝ on huſe hiſ ȝefihð beon
 ȝeopenad eacan oððe bliſſe ȝe[taenað] . æmyttan ſpa
 [h]p̥ilce ȝefihð ſaca þa mæſtan ȝe[taenað] . flod on
 huſe hiſ inſapan þ̥ræcendneffe he þolað . ſeinlacu ȝe-
 fið ȝeſt̥reon of unȝependum hit ȝe[taenað] . ſic t̥reop
 ȝefihð ſaca mid unȝeðap̥enlicum ȝe[taenað] . ſic t̥reop
 ſpeap̥t onſon unrot̥nȝfa ȝe[taenað] . loȝ mid pine on-
 ſon ȝ dr̥ucan unt̥rumnȝffe ȝe[taenað] . leaȝ mid niȝan
 pine niȝan ȝ dr̥ucan ȝefelðe timan ȝe[taenað] . uð̥pi-
 tan ȝefihð t̥ȝȝelican henðe ȝe[taenað] . funa oððe
 doht̥pa beon acenneðe ȝefihð eacum ȝetaenað . ſp̥urð-
 boran³ hine ȝeporðene ȝefihð hear̥m fullic[ne] ȝetae-
 nað . ſp̥urð bepan ȝ be him pleȝean unheaðnȝffe⁴ ȝe-
 [taenað] . ſp̥urð peȝede⁵ anbiðian ȝehende ſaca mæfte
 ȝe[taenað] . ȝimm of þinȝe þ̥orleofan ſum þ̥ine þ̥orlæt-
 henne æȝ̥ru lecȝan ȝeſt̥reon mid cap̥fulnȝffe ȝe[tae-
 nað] . henne mid cicenum ȝefihð ceapaf eacan ȝe[tae-
 nað] . hæþene þ̥eohtende ȝefihð ȝ þ̥nam him eidan ſaca
 mid þ̥ræcednȝffe ȝe[taenað] . ȝebliffian on ſpeſnum
 unrot̥nȝffe ȝe[taenað] . haȝol on ſpeſnum unrot̥nȝffe

fol. 28 a.

¹ hið, MS.² As of̥þ̥ȝȝeð.³ Gladiatorem.⁴ anxietatem, read uneaðnȝffe.⁵ For peȝende.

see an elephant savage or fierce betokeneth some accusation. To handle ivory betokens hindrance; to buy or traffic in ivory betokens very great discomfort. To handle meal in dreams betokens increase of trade. To see oneself struck with iron betokens carefulness. To handle the iron of any object betokens some ailment. To see ones own face in any reflector shews long life to be granted to one. To see oneself with a handsome face betokens larger support and estimation. To have a dirty face is to be annoyed with many accusations. To see a turbid flood betokens indignation. To handle some wheats betokens ailments. To see ones brother or sister shews one will be troubled with very bad wounds. To see a pit and fall into it betokens some vexations. To see a well opened on ones house betokens increase or joy. To see any sort of emmets betokens great disputes. To see a flood come in upon ones house is a sign of coming peril. To see spectres betokens gain from an unexpected source. To see a fig tree betokens dispute with troublesome people. To receive a "black fig tree" betokens discomforts. To receive "a leaf with wine"^a and to drink betokens ailment. To take a "leaf with new wine"^b and to drink betokens a lucky time. To see philosophers at issue betokens humiliation. For a son or a daughter to be born betokens increase. To see oneself become a gladiator betokens foul mischief. To see a gladiator and play with him betokens uneasiness. To abide men flourishing swords betokens much dispute at hand. To lose a gem from a ring allows of some accident. For a hen to lay eggs betokens gain with carefulness. To see a hen with chickens betokens increase of trade. To see heathen men fighting, and be hidden of them, betokens disputes with peril. To be in joy in dreams betokens uneasiness. Hail in dreams betokens uneasi-

That, is cup.

^a Folium cum uino, Lat.

| ^b Folia cum recente uino, Lat.

ȝe[taenað] . haȝol on ſpeþnum ȝefihð heaþum þelþeopne
 ȝe[taenað] . buccan oððe ȝet ȝefihð þeþðþunȝe ȝe[taenað] .
 cuman habban andan ȝetaenað. *Herculem* ȝefihð
 þreo[n]ðſeipe þeȝð . mann oþflean beþeþunȝe ȝe[taenað] .
 caſeþe hine beon ȝeþoþdene þýþðſeipe ȝe[taenað] .
 on ſþete oððe on þalentan abutan ȝan uneaðnýffe
 ȝe[taenað] . þþynaf on ȝe[h]þileþe ſtope ȝefihð fume
 þþæcednýffe ȝe[taenað] . on þlod ſþýmman anxſumneffe
 ȝe[taenað] . on þille hine þþean ȝe[þ]þeon ȝe[taenað] .
 on ſe hine þþean bliſſe ȝetaenað . on þæle þulum þþean
 fume þþohte ȝe[taenað] . on ſæ þeallan ȝeþþeon ȝe[taenað] .
 on meþe þeallan bliſſe [ȝetaenað] . on þæle þulan
 þeallan funne teonan ȝe[taenað] . cilþþu ȝefihð
 ȝ mid him þþeȝað ȝeþælðe tþman ȝe[taenað] . ontþum-
 nýſſa fume ȝefihð caþþulnýffe ȝe[taenað] . on þþeȝ-
 ſtope¹ oððe on þaþunȝſtope ȝþibþian hine ȝefihð ſtý-
 þunȝe fume ȝe[taenað] . on æþþeltune ȝan anxſumnýffe
 heþþeȝe ȝe[taenað] . on þþede hine beon ȝemetne þþ
 lanȝ him bið ȝeþeald. *Luna* beon ȝeȝþþð tþþmunȝe
 [ȝetaenað] . *Luna* þoþþeofan ȝeþeþan tolyþunȝe ȝe[taenað] .
Luna ȝýlþenne þýȝýþþan [andan ȝe[taenað] .
*Luna pertica*² *cingi* ſþþa[n]ȝnýffe ȝe[taenað] . monan
 beoþþtne ȝefihð bliſſe ȝe[taenað] . monan tþþeȝen ȝe-
 ſihð andan ȝe[taenað] . monan þloðþne ȝefihð heaþum
 ȝe[taenað] . monan oþ heoþene þeallan oððe up aſtþan
 ȝefihð ȝeþþne ȝe[taenað] . monan þþtne ȝefihð ȝeþ-
 þþeon ȝe[taenað] . monan þþeoh habban þýnðe ȝe[taenað] .
 þþic hanþþian ſum oþ þþ maȝum ſþýlt . þþene
 claðaf þaxan ȝefihð heaþum ȝe[taenað] . þþen þeap
 ſeþþan fume ſeocnýffe ȝe[taenað] . leon ýþþende
 ȝefihð þeþðþunȝe ceapaf ȝe[taenað] . leon þþeþþe
 ȝefihð aþýþþenðe cep³ ȝe[taenað] . leon þeþþan þeþþeþ
 ȝeþþne ȝe[taenað] . æþþeþþaca ȝefihð leþþ[n]ȝe ȝe-

fol. 28 b.

¹ For þeȝſtope.² Du Cange furniſhes an example of *pertica* for *Persica*, *persici coloris*.³ *malignum negotium*, Lat., aþýþþenðe for aþýþþeþ.

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 lincn clothes washed betokens harm. To be dressed in a linen robe betokens some sickness. To see a lion running betokens furthering of trade. To see a lion sleeping betokens a curst business. To see a lion mad betokens sedition of an enemy. To see a messenger betokens hindrance. To handle lamps be-

^a Isidorus, Origin., xix. 33.

[tacnað]. leohtraþu handlian untþumnyffe ze[tacnað].
 leohtraþu¹ hine zefihð orfoþhnyffe ze[tacnað].
 ftanef aþendan feocnyffe ze[tacnað]. cidan on ſpeþnum
 ceapef eacan ze[tacnað]. bet him zeftreht ʒ pel zef-
 [t]reht zefihð beoþhtnyffe ze[tacnað]. fæ ſmýlre zefihð
 ceapaf þýþþunze ze[tacnað]. fæ ſiſcaf zefihð anx-
 ſumnyffe heþre ze[tacnað]. hanða him beþylde zefihð
 þeorca unþihta ze[tacnað]. modeþ² hiſ deade oððe
 cucu zefihð bliſſe ze[tacnað]. maþan hine zefihð bliſſ
 læſſe hiþ hiſ ʒ hýnðe ze[tacnað]. þiþ toſþræddum
 loccum hine zefihð zeftþuicze ze[tacnað]. muſ ʒ leo on
 ſpeþnum orfoþhnyffe ze[tacnað]. þaþan biþſþicæ ze-
 [tacnað]. deade zefihð bliſſe ze[tacnað]. deadne cýſſan
 hiþ to libenne ze[tacnað]. enihtaf zefihð bliſſe ze[tac-
 nað]. handa þþean teonan heþre ze[tacnað]. þuþu
 zaderþian bliſſe ze[tacnað]. humiþ niman hine zefihð
 þaþniþe þ he na þþam oðþum ſi beþþicen. ſcipu zefihð
 zoð æþende ze[tacnað]. hnyþe zaderþian ſaca ze[tac-
 nað]. neſt þuþela zefihð ſiþe ceapaf ze[tacnað]. ſna-
 þaf³ zefihð bliſſe [zetacnað]. miſt oþþe eorþan nan zoð
 ze[tacnað]. zþta ðon heaþm ze[tacnað]. þaþum þotum
 zan heaþm ze[tacnað]. þiþþþam ſinþan zehýþeð ze-
 hende bliſſe. zeþeð ðon zefelþþan tþman ze[tacnað].
 þanu ſume handlian hatunze ze[tacnað]. þeorcu hand-
 lian⁴ lættunze ze[tacnað]. elebeamuſ handlian zeftþeon
 ze[tacnað]. ſceap zefihð zeſcopene hýnðe ze[tacnað].
 coſſaf fýllan heaþm ze[tacnað]. þen zefihð bliſſe ze-
 [tacnað]. mæðenu niman on þeape zoðne tþman ze-
 [tacnað]. þihne⁵ hine zefihð zeporðenne þræcednyffe
 eacan ze[tacnað]. þýtt zefihð ʒ on hine beþealð teonan
 ze[tacnað]. þeoh undeþþon ſace [zetacnað]. þeþan on
 ſpeþnum bliſſe ze[tacnað]. þalman undeþþon þýþþment

fol. 29 a.

¹ The sense, not the MS., shews
 a lost word.

² modeþ, MS., matrem.

³ iues ſþaþaf, MS.; read Niues.
 ſnaþaf.

⁴ beamuſ. Thus MS.

⁵ Read þuhne; "piloloſoſum,"
 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.

[zetacnað] · [h]laf pexenne¹ niman fpeodfcpaf² ze[ta-
nað] · hlaf pexenne³ niman fpeo[n]dfcpaf nipe zefezð ·
hlaſ bepenne niman bliffe ze[taacnað] · zepriſan piſe
huf pexincze ze[taacnað] · bripaf niman zefteon mid
capfulnýffe ze[taacnað] · bpicze zefihð capleafte ze[ta-
nað] · fpin zefihð untrumnýffe ze[taacnað] · fet þpean
anxfumnýffe ze[taacnað] · lead handhian untrumnýffe
ze[taacnað] · epætu hrite zefihð oððe fittan ceapaf let-
tuncze ze[taacnað] · fýþerſete ſpa [h]pile ſpa zefihð
uneaðnýffe ze[taacnað] · epætu [h]píte fittan pýpðment
ze[taacnað] · fýþerſete ſppecan feondfcpaf cinſaf ze-
[taacnað] · hlihhan oððe ſunpene⁴ zefihð unrotnýffa
ze[taacnað] · nofan zefihð ſtenſþa ze[taacnað] · pſelaf⁵
oððe ſpepel zefihð hepiſe teonan ze[taacnað] · cýningaf
zefihð of purbe ſýpitan ze[taacnað] · cýningef bodan
underſon micel hit hif taſan · ſtaþu aſtiſan zeſpinc ze-
[taacnað] · of ſtaþe niþer ſtiſan ſoðne timan ze[ta-
nað] · fproxaf zefihð anxfumneffe ze[taacnað] funnan
cpa zefihð pýpðfcp ze[taacnað] · fun[n]an beophte ze-
fihð bliffe ze[taacnað] · fun[n]an oððe monan zefihð
bliffe ðomef ze[taacnað] · ſteþnan oððe feala zefihð
bliffe ze[taacnað] · blod of hif ſidan ðropian hearum
ze[taacnað] · on læððnan ſittan ſpicuncze ze[taacnað] ·
fram næððnan læðpe þolian feonðef zefihðe ze[taacnað] ·
ſittan on ſpeþnum untrumnýffe ze[taacnað] · þunor
zehýnan oððe zefeon æpenðe ſoð ze[taacnað] · unge-
pýðeru zefihð zefteon ze[taacnað] · þyſtru zefihð un-
trumnýffe ze[taacnað] · pebbu ſpa [h]pile ſpa pýpð ɥ
bliffe oððe unrotnýffe zefihð ſoð æpenðe ze[taacnað] ·
cpýðaf ðon trumincze ze[taacnað] · eorðan ſtýrunge
zefihð ſum þinc he þoplæt · meapcian ſe þe hme zefihð
anxfumne[f]fe ze[taacnað] · pinſearðef⁶ piſe fulle zefihð

So MS.

fol. 29 b.

So MS.

¹ pexenne, "candidum," Lat.² fpeodfcpaf, "accusationem,"
Lat.³ pexenne, "cencrium," Lat., that
is, of millet, read as cercum.⁴ stridentes, Lat. I read ſun-
ende.⁵ resinas, Lat.; but resin is hluc-
tor; pic.⁶ þunðearðef, 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.

^b Quadrigas albas sedere, Lat.

^c Resinas, Lat. ; but the Saxon is a mistranslation.

^d admittit, Lat.

bliffe ge[taenað]. pincapð pýrcen bliðnýffe hif ge[taenað]. fpingon¹ on fpefnum zod æfter fihð. huntað don zefteon ge[taenað]. ferðan fe þe hine zefihð pinfumnyffe ge[taenað]. beran to him zepnæþan zefihð feondef ftýrunge ge[taenað]. pin ðrican untrumnyffe ge[taenað]. neaf hiphc habban bliffe ge[taenað]. on pege pennizum lædan oððe zan teonan herige ge[taenað]. rif lædan hearum ge[taenað]. loc hine zefeon corcið ge[taenað]. mid oðrum cynehelm ðeað ge[taenað]. mid pepnem þpean zeteorunz ge[taenað]. *Cum alio peccare untrumnyffe significat*. mid hif yldran fprecan oððe zan fýrðrunzþ [zetacnað]. enneleac zefeon eazena far hit zetacnað. beheafðian hine zefteon ge[taenað]. On beþe hine þpean anxfumneffe ge[taenað]. on cpeartepne zefeon hearum ge[taenað]. on rif pole þpeon pinfumnyffe [zetacnað]. on plode þpean bliffe ge[taenað]. on pýll feallan fume ppolhte hit zetacnað. zebundenne hine zefihð hearum hit zetacnað. fvimman hine zefeon hearum ge[taenað]. ele zefeon bliffe ge[taenað]. orcyrd zefeon hearum ge[taenað]. æppla zaderian zriaman ge[taenað]. fe þe hine pleon zefiht ftope apendan [zetacnað]. fe þe on ppræcft zefihð mid micelum zýltum heom ofset ge[taenað]. pinberian fupne zefeon face ge[taenað]. nægelaf zefeon anxfumnyffe ge[taenað]. zif þu fpefnaf þe tpege monan zefeon zepnean 7 bliffe ge[taenað]. zif þu zefihft þ of hehftum þu fealfc niþer to þearfan zodan 7 to peligan ýfelan² ge[taenað]. zif þu zefihft ðpacan ofep þe pleozende zold honð ge[taenað]. zif þu zefihft anfne þine fæzere bliffe ge[taenað]. zif þu zefihft þ þu on pætere fæzere inza oððe oferza fophleafte³ ge[taenað]. zif þu zefihft þ þu mid fpurde biſt bezýrd fophleafte hit zetacnað. zif þu zefihft zimmaf ðeoppýrða pindan

fol. 30 a.

¹ Vapulare, Lat.² The Latin is "ad pauperem bonum et ad diuitem malum;" and the glossator, by his inappropriate

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

³ 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 spngan is vapulare.

^c Formosam, Lat.

^d Vxorem ducere, Lat.

^e Capillum se uidere, Lat.

fpellu Ʒe[Ʒacnað] . Ʒif þu Ʒefihft manega Ʒet ýdel Ʒe-
 [Ʒacnað] . Ʒif þu Ʒefihft þ þu demft folc Ʒod oððe pýrð-
 feipe Ʒe[Ʒacnað] . Ʒif þu Ʒefihft þela hunda of feondum
 þinum þe þarman Ʒe[Ʒacnað] . Ʒif þu Ʒefihft coff þe
 fýllan nehftan Ʒod Ʒe[Ʒacnað] . Ʒif þu Ʒefihft manega
 hlaþaf bliffe Ʒe[Ʒacnað] . Ʒif þu Ʒefihft beon þe beþri-
 can oððe ðeruan lif þin beon aftýrud¹ þram mannum
 Ʒe[Ʒacnað] . Ʒif þu Ʒefihft beon fleon on hufe þinum
 forlætincƷe Ʒe[Ʒacnað] . Ʒif þu Ʒefihft fñacan onƷean
 þe cuman onƷean ýþele² pýrmen þe beþerian mýneƷað .
 Ʒif þu Ʒefihft eapn fleon þif þin ƷeƷþupan ðeað Ʒe-
 [Ʒacnað] . Ʒif þu Ʒefihft þe on þearnum þateþe þþean
 hynðe lichaman Ʒe[Ʒacnað] . Ʒif þu Ʒefihft þe on þæ-
 teþe cealdan þþean³ hældþe lichaman Ʒe[Ʒacnað] . Ʒif þu
 Ʒefihft þæla þeneƷa oððþe þu þindafþ biƷþ[e]llu oððþe
 tælincƷa oððþe þærƷingƷa Ʒe[Ʒacnað] . Ʒif þu Ʒefihft of
 handu ðeaðef þum þincƷ niman be þuman ðæle þe cuman
 þeoh Ʒe[Ʒacnað] . Ʒif þu Ʒefihft huf þin þþenneðe þin-
 ðan þe þeoh Ʒe[Ʒacnað] . Ʒif þu Ʒefihft eapmaf⁴ þine
 þemancude Ʒod Ʒe[Ʒacnað] . Ʒif þu Ʒefihft þeala claða
 habban þeond þine⁵ on andþealde þinum habban Ʒe-
 [Ʒacnað] . Ʒif þu Ʒefihft hþincƷ Ʒýlðenne habban pýrð-
 feipe Ʒe[Ʒacnað] . Ʒif þu Ʒefihft þe þþeþþan ðon Ʒeþancu
 Ʒ þeþeahþu þine toftþeðþe Ʒ to naht Ʒetealde beon
 Ʒe[Ʒacnað] . Ʒif þu Ʒefihft þþþan þine Ʒeþþþene þeþne
 þe beon þ þu naht unþihteþ ne ðo Ʒe[Ʒacnað] . Ʒif þu
 Ʒefihft of þeþþe ftoþe nýþþ on þýftþum þe þeallan
 anxþumnyþþe oððþe teonan Ʒe[Ʒacnað] . Ʒif þu Ʒefihft þ
 þu ƷeþilniƷe þif neþftan þneþ ýþel þaþ on lichaman Ʒe-
 [Ʒacnað] . Ʒif þu Ʒefihft mid þiþe þinum heƷan Ʒod
 Ʒe[Ʒacnað] . Ʒif þu Ʒefihft þe Ʒeþiðþan to ðþihte
 micel bliffe þe to cumon hit ƷeƷacnað . Ʒif þu Ʒefihft
 timþþian huf þin þeoh þin þeþan hit ƷeƷacnað .

fol. 30 b.

¹ afeýrud, MS., moueri.² hyele, MS.³ þþan, MS.⁴ heapmaf, MS.⁵ For þinne.

gems it forbodes palavers.^a If you see many goats it bodes vanity. If you see yourself acting as judge it signifies good or honour. If you see many hounds it tells you to beware of your enemies. If you see yourself give a kiss to your neighbour it indicates good. If you see many loaves it portends joy. If you see bees trick or damage you, it shews your life will be agitated by men. If you see bees fly into your house it betokens hindrance. If you see snakes come against you, it admonishes you to beware of evil women. If you see an eagle flying, death will have hold of your wife. If you see yourself wash in warm water, it portends humiliation of body. If you see yourself wash in cold water, it betokens health of body. If you see or find many pennies, it means parables, or blamings, or cursings. If you see yourself take somewhat at the hand of a dead man, it shews money is coming to you from some quarter. If you see your house on fire, that means you will find money. If you see your arms cut off it marks good. If you see yourself have many clothes, it shows you will have your enemy in your power. If you see yourself have a gold ring it betokens worship. If you see yourself vomiting, it shows your thoughts and plans will be dissipated and counted for nought. If you see your neck enwreathed, be on your guard to do no wrong. If you see yourself fall from a high place into darkness, it betokens anxiety or troubles. If you see yourself covet your neighbours wife, it forbodes an evil sore on your body. If you see *te cum uxore vicini tui concumbere*, it betokens good. If you see yourself pray to the Lord, it betokens much bliss coming. If you see yourself building a house, it indicates that your money will be growing more.

^a Parabolae, Lat.



STARCRAFT.

DORALOGIUM.

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

HORALogium · HORARUM BREUE · INCHOAT EN HIC.

On VIII. kal. iañ · þ̅ byð on criftes mæsse dæg byð seo sceadu to underne · ʒ to none · feorþon ʒ trentiz- oþan healpes fotes · ʒ to middæge feorþer ʒ trentiz ;

On VIII. idus iañ · þ̅ ʒs on þone trefetan dæg byð féo sceadu to underne ʒ to none .XXV. fotas ʒ to mid- dæge .XXII. ;

On .XII. kal. feþ̅ · bið seo sceadu to underne ʒ to none an ʒ trentiz fotas · ʒ to middæge ehtatýne · ʒ lýtle mare ;

On .II. ñ̅ · FEB̅ byð seo sceadu to underne ʒ to none ehta teoþan healpes fotes ʒ to middæge fiftýne ;

On .XII. kal. MARTII bið seo sceadu to underne ʒ to none fiftýne fotas · ʒ to middæge trefe ;

On .II. ñ̅ MAR̅ · bið seo sceadu to underne ʒ to none þreottýne fotas · ʒ to middæge teoþan hialfes ;

On .XII. kal. APR̅ · þ̅ ʒ emnihte byð seo sceadu to underne ʒ to none · endlufon fotas · ʒ to middæge niȝoþan healpes ;

On .ñ̅ · APR̅ · bið seo sceadu to underne ʒ to none · teoðan healpes fotes lang · ʒ to middæge forneah seofun ;

On .XII. kal. MALI̅ · byð seo sceadu to underne ʒ to none ehta fotas · ʒ lýtel eaca · ʒ to middæge forneah ʒýx ;

On .II. ñ̅ · MALI̅ byþ seo sceadu to underne ʒ to none forneah ehta fotas · ʒ to middæge fiftan healpes ;

A D I A L.

The length of the gnomon is six feet.

Here beginneth a short horalogium.

1. On the twenty fifth of December, that is, on Christmas day, the shadow at nine in the morning, and at three in the afternoon, is twenty six and a half foot long, and at midday twenty four.

2. On the sixth of January, that is, on Twelfth day, the shadow at nine and three is twenty five foot, and at midday twenty two.

3. On the twenty first of January the shadow at nine and three is one and twenty foot, and at midday eighteen and a little more.

4. On the fourth of February the shadow at nine and at three is seventeen and a half feet long, and at midday fifteen.

5. On the seventeenth of February the shadow at nine and three is fifteen foot, and at midday twelve.

6. On the sixth of March the shadow at nine and three is thirteen foot, and at midday nine and a half.

7. On the twenty first of March, that is the equinox, the shadow at nine and three is eleven foot, and at midday eight feet and a half.

8. On the fifth of April the shadow at nine and three is nine and a half feet long, and at midday about seven.

9. On the twentieth of April the shadow at nine and at three is eight foot and a little more, and at midday about six.

10. On the sixth of May the shadow at nine and three is about eight foot, and at midday four and a half.

On .XII. kal. IVN̄. bið ȝeo ſceadu to underne ȝ to none ȝeoſon ȝota . ȝ to miðdæȝe ȝeoſer ;

On kal. IVN̄. bið ȝeo ſceadu to underne ȝ to none lýtcle lenȝne þonne ſeoſon ȝota . ȝ to miðdæȝe ȝeoſer ;

On . idus IVN̄ bið ȝeo ſceadu to underne ȝ to none ehtoðan healſes ȝotes lanȝ . ȝ to miðdæȝe ȝeoſer ;

On .VIII. kal. IVLI . þ̅ ȝs on Iohannes mæȝȝe ðæȝ bið ȝeo ſceadu to underne ȝ to none ȝel neh ehta ȝota . ȝ to miðdæȝ¹ . IIII. ;

On .II. N̄ . IVLI . bið ȝeo ſceadu to underne ȝ to none eahta ȝota ȝ to miðdæȝe lýtcle maȝe þonne ȝeoſer ;

On .XII. kal. AGVSTI . bið ȝeo ſceadu to underne ȝ to none ehta ȝota . ȝ lýtcle maȝe . ȝ to miðdæȝe fif-tan healſes ;

fol. 176 b.

On .VIII. ID AGVSTI bið ȝeo ſceadu to underne ȝ to none niȝoþan healſes ȝotes lanȝ . ȝ to miðdæȝe lýtcle maȝe þonne .V. ;

On duodecima . kal. ſep̅t̅ . bið ȝeo ſceadu to underne ȝ to none niȝun ȝota . ȝ to miðdæȝe ȝȝx . ;

On NON ſep̅t̅ . bið ȝeo ſceadu to underne ȝ to none endleſtan healſes ȝotes lanȝ ȝ to miðdæȝe ȝeoſon .

On .XII. kal. oc̅t̅ . þ̅ ȝȝ emnihte . bið ȝeo ſceadu to underne ȝ to none . tȝelf ȝota lanȝ . ȝ to miðdæȝe niȝun ;

On .II. N̄ . oc̅t̅ . bið ȝeo ſceadu to underne ȝ to none ȝeoſertyne ȝota . ȝ to miðdæȝe endluſon .

On .XII. kal. Noṽ . bið ȝeo ſceadu to underne ȝ to none ȝȝxtyne ȝota lanȝ . ȝ lýtcle maȝe . ȝ to miðdæȝe . XIII. ;

¹ miðdæȝ for miðdæȝe, in order to get uniformity : each paragraph makes two lines of the MS.

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

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

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

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

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

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

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

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

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

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

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

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

On .ñ. NOV. bið þeo sceadu to underne . ʒ to none .
niʒon týne ʒota . ʒ lýtle mane . ʒ to miððæʒe þeo-
ʒontýne.

On .XII. kal. DĒC . bið þeo sceadu to underne ʒ to
none þorþneah . þeoþer ʒ .XX. ʒota . ʒ to miððæʒe an
ʒ tpenʒiʒ.

On .III. ñ. DĒC . bið þeo sceadu to underne ʒ to
none ʒʒx ʒ XX. ʒota . ʒ to miððæʒe þreo ʒ tpenʒiʒ.

On .XIX. kal. IAN . bið þeo sceadu to underne ʒ to
none . þeoʒon ʒ tpenʒi ʒota . ʒ to miððæʒe þʒ ʒ
tpenʒiʒ þorþneah.

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

On anþe nihta ealð mona . ʒ on .XXIX. fcinð .III.
þʒicena lenʒe.

On tpiʒpa nihta ealð mona . ʒ on .XXVIII. fcinð ane
tið . ʒ .III. þʒicen.

On .III. nihta ealð mona . ʒ on .XXVII. fcinð tpa
tiða . ʒ .II. þʒican.

On .IIII. nihta ealð mona . ʒ on .XXVI. fcinð þreo
tiða . ʒ .I. þʒica.

On .V. nihta ealð mona . ʒ on .XXV. fcinð þeoþer
tiða.

On .VI. nihta ealð mona . ʒ on .XXIIII. fcinð þeoþer
tiða . ʒ .IIII. þʒicena.

On .VII. nihta ealð mona . ʒ on .XXIII. fcinð þʒ
tiða . ʒ .III. þʒicena.

On .VIII. nihta ealð mona . ʒ on .XXII. fcinð fýx
tiða . ʒ .II. þʒican.

On .IX. nihta ealð mona . ʒ on .XXI. fcinð feoʒon
tiða . ʒ .I. þʒica.

On .X. nihta ealð mona . ʒ on .XX. fcinð eahta
tiða.

On .XI. nihta ealð mona . ʒ on .XIX. fcinð eahta
tiða . ʒ .IIII. þʒicena.

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 eald mona . ʒ on .XVIII. feiŋð niʒon
 ʒida . ʒ .III. ʒʒicena.

On .XIII. nihta eald mona . ʒ on .XVII. feiŋð .X.
 ʒida . ʒ .II. ʒʒica.

On .XIII. nihta eald mona . ʒ on .XVI. feiŋð .XI.
 ʒida . ʒ .I. ʒʒica.

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

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

Synðon ʒʒeʒen ðaʒaf on æʒhpýlcum monðe ʒʒa hpæt
 ʒʒa on þam ðaʒum onʒýnð ne ʒʒið hit næʒʒe ʒe-
 endoð.

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

On Febʒuariuf þonne he bið .v. nihta eald ʒ .VII.

On Maʒtiuf þonne he bið .VI. nihta eald ʒ .VII.

On Aʒʒelif þonne he bið .v. nihta eald ʒ .VIII.

On Maʒiuf þonne he bið .VIII. nihta eald ʒ .IX.

On Iuniuf þonne he bið .v. nihta eald ʒ .XVII.

On Iuluuf þonne he bið .III. nihta eald ʒ .XIII.

On Aʒuʒtuuf þonne he bið .VIII. nihta eald ʒ .XIII.

On Septemʒer þonne he bið .v. nihta eald ʒ .IX.

On Octoʒer þonne he bið .v. nihta eald ʒ .XV.

On Nouemʒer þonne he bið .VII. nihta eald ʒ .IX.

On Decemʒer þonne he bið .III. nihta eald ʒ .XII.

And ʒʒa hit bið ʒýme fe þe ʒʒylle.

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 Ʒearpe þonne þu feýle Ʒitan hƷýlce dæƷe man feýle Ʒeorðian . Ʒ healðan þone halƷan funnan dæƷ . aduentum dñi . Ʒarna þe þanne þ þu hit naht ær .v. kl'. Deceb'. ne naht æfter .III. nonaf . þifef fýlfef monðef þænne ne healde . ac on þifon feoƷan daƷum þu fcealt healðan butan ælcepe tƷeonunƷe þone dæƷ Ʒ þone tokýme mid ealpe arƷurðneffe .

fol. 121 b.

Ealde Ʒitan Ʒ riŷe Ʒomane Ʒefetton on ƷerimcƷæfte þæt næfre ær .XI. kl'. Arnelif . Ne naht æfter .VII. kl'. mi eafƷor tid Ʒerurðan fceal . Ac on þifon Ʒetele loc hƷær hit þonne to ƷeƷa buton ælcon tƷeon healde hit mon þonne þær mid Ʒihte .

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

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

ON februaruuf oƷer .VII. id . febr'. loca hƷær þu fínðe tƷreizra nihta ealdne monan oƷer þ . on þone funnan dæƷ bið halƷa dæƷ .

ON marƷi' oƷer .XII. kl'. Aprl'. loca hƷær þu fínðe .XIII. nihta ealdne monan . oƷer þ fe niesta funnan dæƷ bið eafƷor dæƷ .

Ʒif þu nýte fƷýlce concuƷentef beon on Ʒearpe . fec ƷeoƷne hƷýlce dæƷe beo Ʒiudie kl'. aprl'. Ʒif hit bið funnan dæƷ þonne bið concuƷentef .I. Ʒif hit bið monan dæƷ þonne bið concuƷentef .II. And ŷpa ŷela daƷa ŷpa bið aƷán on þape Ʒucan . ŷpa ŷela concuƷentef þu fcealt habban on þam Ʒearpe .

And ŷpa ŷela nihta ŷpa fe mona bið eald on .XI. kl'. aƷ. ŷpa ŷela epacta þu fcealt habban þý Ʒearpe .

And Ʒif þu Ʒille Ʒitan mid Ʒefceade þ Ʒemæpe tƷerminum ŷeptuafimalif . 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

elde . kl'. Ian'. oð þ þu cume to þritiga . for eft on þone nīpan tele oð tŷne . þonne on þam teoðan ftent fe termen þ gemæpe fi hŷle [dæg] hit fi . þonne fe nexta funnan þe þær æfter cŷmð bið feptuaŷefima.

And Ʒif þu wille witan hwaðe hu ŷela epactaf on Ʒeape ŷīnan þonne tele þu hu eald fe mona beo on .xl. kl'. ap'. ŷpa ŷela nihta ŷpa fe mona bið þonne on dæg eald . ŷpa ŷela epactaf ŷīnað þŷ Ʒeape.

fol. 127 b.

AND Ʒif þu wille witan hu eald fe mona wære ŷīn Ʒeape on þŷfne dæg . þonne wite þu hu eald fe mona beo nu to dæg . þonne do þu .xx. þær to . þonne Ʒif þær beo under ealle ma þonne .xxx. þonne ŷpa ŷela nihta ŷpa fe mona bið eald oŷer þa .xxx. þonne wæf fe mona ŷīn Ʒeape on þŷfne dæg ŷpa eald.

And Ʒif þu wille witan hu eald fe mona ŷŷle beon oŷer Ʒeape on þifne dæg . þonne wite þu hu eald fe mona beo nu to dæg . þonne beo fe mona ŷpa eald ŷpa he beo do .xl. þær to . þonne beo þær ŷpa ŷela ŷpa þær beo oŷer þa .xxx. þonne bið fe mona ŷpa eald oŷer Ʒeape on þŷfne dæg.

Se ærefta ŷīgedæg þe man ŷceal wæften if on hlŷdan. And fe oŷer if ær pentecoŷten. And fe ærefta þe bið on iuluf. Se man þe þif Ʒe wæf ne þearf he him na ondrædan helle witan butan he beo hlaforð ŷpica.

the first of January till you come to thirty; then begin again the new counting up to ten, then on the tenth day occurs the term or fixed date, be it what day it may. And the Sunday next after is Septuagesima.

And if you want to know early how many epacts there are in the year, count how old the moon is on the twenty second of March, and there will be as many epacts in the year as the moon is days old.

And if you want to know how old the moon was on the previous year this day, then ascertain how old the moon is to-day; then add twenty, then, if in all there be more than thirty, how many days the moon be (by this reckoning) over thirty, so many was the moon old last year.

If you want to know how old the moon will be on this day next year, ascertain how old the moon is to-day; then, whatever be the result, add eleven; then, however many there be over thirty, so old will be the moon next year on this day.

The first Friday to fast on is in March, and the second is before Pentecost, and the first also which happens in July. The man who keeps this fast need not fear hell fires, unless he be a traitor.

DE TEMPORIBVS.

The Manuscripts cited are,

- MS. Cott. Tiberius, A. iii. = R.
- MS. Cott. Tiberius, B. v., fol. 24 a. = M.
- MS. Cott. Calig. A. xv., fol. 140. = L. *Imperfect.*
- MS. Cott. Titus, D. xxvii., fol. 30. = S.
- MS. Biblioth. Publ. Acad. Cantab. = P.

INCIPIVNT PAUCA DE TEMPORIBVS BEDAE PRESBITERI.

I.

IC POLDE EAC GYF IC DORSTE GADRIAN¹ SYM GEHPÆDE andgyt of ðære bēc þe beda ƿe fnotera laƿeop zesette . ƿ ƿaderode of manegra ƿisra laƿeopa bocum . be ðæs ƿearer ymbrenum fram anninne middan eardeƿ . Ðæt niſ to ƿpelle 'ac elles to ƿædenne þam þe hit licað .² Þitodlice þa þa se ælmihtiga ƿcýppend þisne middan earð zesceop . þa cwæð he ƿeƿeoriðe³ leoht . ƿ leoht ƿæs þærnihte ƿeƿoriden . þa zeseah ƿod þ þ leoht ƿæs ƿod .⁴ ƿ to ðælde þ leoht fram þam þeostrum . ƿ het þ leoht ðæg . ƿ þa ðeostro⁵ niht . ƿ ƿæs þa zeteald æfen and meƿigen⁶ to anum ðæge : On ðam oðrum ðæge zesceop ƿod heofenan . feo ðe is zehaten ƿrimumentum . feo is zerepenlic . ƿ liehamlic . ac ƿra þeah ƿe ne maƿon for ðære ƿƿrlynan⁷ heahnýsse . ƿ þæra ƿolcna ðicnysse . ƿ for ƿre eaƿena týðderiƿƿre . hi næƿre zesēon . Seo heofon belýcð on hƿre bosme calne middan earð . And heo æƿre týrnið onbvtan⁸ uf . sƿiƿre þonne æniƿ mýlen⁹ hƿeol .¹⁰ eal sƿa ðeop under þýsseƿe¹¹ eorðan . sƿa heo is bufan . Eall heo is sineƿealt . ƿ ansund . ƿ mið fteorrum amet¹² . Soðlice þa oðre heofenan þe bufan hýre fýnd . ƿ beneoðan ƿynd unƿerezenlice .¹³ ƿ mannum unafmeazendlice . Sýnd ƿra þeah ma heofenan .¹⁴ sƿa sƿa se ƿiteƿa cwæð . Cœli cœlorum . þ ƿ¹⁵ heofena heofenan . Eac se apostol paulus arƿat þ he ƿæs zelædd oð ða þriððan heofenan . ƿ he

¹ pluceian, M. ² P. omits the sentence. ³ ƿeƿeoriðe, P.
⁴ ƿod, M. ⁵ ðeostro, P. ⁶ meƿien, M. ⁷ ƿrlynenan, P.
⁸ onbuzon, P. ⁹ mýlun, M. ¹⁰ hƿeopol, P. ¹¹ þýsse, M.
¹² amet, M. ¹³ unƿereƿ-, P. ¹⁴ heofonan, M. ; and so in next
line and further on. ¹⁵ hƿ, M.

A TREATISE ON
ASTRONOMY AND COSMOGONY.

I would also, if I durst, gather some little information from the book which Beda the wise teacher set forth and collected from books of many wise doctors about the courses of the year, from the beginning of the world. It is not for a sermon but to be read otherwise by them whom it so pleaseth. When then the Almighty Creator formed this world, then said he, "Let there be light," and light forthwith came into existence. Then God saw that the light was good, and divided the light from the darkness, and called the light day, and the darkness night, and then was evening and morning counted for one day. On the second day God formed heaven, which is called firmament; it is visible and material, but yet we are not able, for its remote elevation and for thickness of the clouds and for tenderness of our eyes, ever to see it. The heaven locketh up in its bosom all the world; and it turneth ever about us, swifter than any mill wheel, as deep under this earth as it is above it. It is all round and solid, and painted with stars. Well, the other heavens which are above it and beneath it are beyond the discussion and investigation of men. There are however more heavens, as the prophet said, "the heaven of heavens." Also the apostle Paulus wrote that he was taken up to the third heaven, and he there heard the

Beda, the original.

Genes. i. 3.

Creation.

Heaven revolves.

Plurality of heavens.

I. Kings viii.

27.

ðær gehýrde þa digelan¹ porð þa nan mann fprrecan ne mot. On þam þriddan dæge zefcop fe ælmihtiza zod ræ . ʒ eorðan . ʒ ealle eorðlice fprýttinga. Ða þrý dagas pæron butan runnan . ʒ monan . ʒ fteorpan .² ʒ eallum tidum . zelicepe pæzan mid leohte . ʒ þeoftrum aþenede. On ðam feorðan dæge zesceop³ zod tra miccle leoht . þ is sunne . ʒ mona . ʒ betæhte þ mare leoht . þ is feo runne to ðam dæge . ʒ þ læsse leoht . þ is se mona . to þære nihte. On ðam ylcan dæge he zeporhte ealle fteorpan . ʒ tida zesette. On ðam fiftan dæge he zesceop⁴ eall pým cynn . ʒ þa micclan hpalaf . ʒ eall⁵ risc cynn . on misticum⁶ and mæniþrealbum hipum. On ðam fyxtan dæge he zefceop eall deor cynn . ʒ ealle nytena⁷ þe on feorep fotum zād . ʒ þa tpezen menn adām . ʒ éfan. On þam feoroðan dæge he zændode hij peorc . ʒ seo pucu pæs þa azān. Nu is ælc dæg on þýsum middanearde . of þære sunnan lýhtinge. Soðlice feo sunne zæð be zodes dihte . betpeox⁸ heofenan ʒ eorðan . on dæg buþon⁹ eorðan . ʒ on niht under ðýsse eorþan . eall spa feorri adune on nihtlice¹⁰ tide under þære eorþan spa heo on dæg buþon¹¹ up aftihð. Æfre heo byð ýrnende ýmbe ðas eorðan . ʒ eall¹² spa leohte fcind under þære eorðan on nihtlice¹³ tide . spa spa heo on dæg deð buþan urum hearðum. On ða healfe þe heo fcind þær býð dæg . ʒ on þa healfe þe heo ne fcind ðær býþ niht. Æfre býð on sumpe¹⁴ sidan þære eorðan dæg . ʒ æfre on sumpe sidan niht. Ðæt leoht þe pe hatað dægped .¹⁵ cýmð of þære sunnan . ðonne heo uppearð bið . ʒ heo ðonne todræfð þa nihtcan þeoftru mid hýne micclan leohte. Eall¹⁶ spa picce is þeo heofon mid fteorrum afýlled on dæg spa on niht . ac hi nabbað

¹ diglan, M.² fteorrum, M.³ scop, M.⁴ zescop, M.⁵ eal, P.⁶ mishcum, P.⁷ nýtena, P.⁸ betpux, P.⁹ buþan, M.¹⁰ -licepe, P.¹¹ buþan, M.¹² eal, P.¹³ -licepe, P.¹⁴ sumpe, P.¹⁵ dægped, P.¹⁶ Eal, P.

mysterious words which no man may speak. On the II. Cor. xii. 2. third day the Almighty God formed sea and earth, and all earthly vegetation. Those three days were without sun and moon and stars, and at all times overspread with light and darkness in equilibrium. On the fourth day God made two mickle lights, that is the sun and moon, Sun and moon created. and assigned the greater light, that is the sun, to the day, and the lesser light, that is the moon, to the night. On the same day he wrought all stars and set times. On the fifth day he formed all creeping things, and the mickle whales, and all fish kind in various and manifold forms. On the sixth day he formed all kinds of beasts, and all cattle that go on four feet, and the two men Adam and Eve. On the seventh day he ended his work, and the week was then gone. Well, every day in this world Day. is from the lighting up of the sun. The sun indeed goeth by Gods arrangement, betwixt heaven and earth, by day above the earth, and by night under this earth, Sun revolves. quite as far down by night time under the earth as by day it mounts up above it. Ever is it running about this earth, and shineth all as bright under the earth by night time as by day time it doth over our heads. On the side on which it shineth there is day, and on the side on which it shineth not there is night. Night. Ever is there on one side of the earth day, and ever on one side night. The light which we call dawn, cometh from the sun, when it is upward, and it then driveth away the nightly darkness with its mickle light. All as thick is the heaven filled with stars by day as by night, but they have no Stars by day.

nane lȳhtinȝe for þære sunnan andþeridnȳsse. Þe hatað ænne dæg . fram sunnan upȝange oð æfen . ác spa þeah is on bocum ȝeteald to anum dæȝe fram þære sunnan upȝange oð þ̅ heo eft become . þær heo ær upstah . on þam fæce fýnd ȝetealde feoper ȝ trenti tida . seo funne is spiðe mȳcel . eall ȝra brad heo is . þæs þe béc fecgað . ȝra eall eorðan ýmbhrýrft . ac heo þingð ur spýðe unbjad . for þam þe heo is ȝriðe feor¹ fram urum ȝesihþum . Ælc þing² þe hit³ fýrr býð . þe hit þe læsse ðinȝð . Þe maȝon þeah⁴ hræðere tocnaþan be hýre leoman þ̅ heo unlȳtel is . Spa maðe spa heo upaftihð . heo ȝcinð ȝeond ealle eorðan ȝelice . ȝ ealre eorðan bradnȳsse endemes oþerþryhð . Eac ȝrýlce þa fteorþian þe us lȳttle⁵ þingeað . sýnd spýðe brade . ac⁶ for ðam miclum⁷ fæce . þe us betreonan ýs . hi ȝýnd ȝefuhte urum ȝesihðum spiðe ȝehræde . Hi ne mihton spa þeah nan leoht to eorðan asendan . fram þære heahlican heofenan . Gýf hi ȝra ȝehræde þærion⁸ spa spa urum eazum ðincð.⁹ Soðlice se mona ȝ ealle steorþian underfoð leoht of ðære miclan¹⁰ funnan . ȝ heora nan næfð nænne leoman buton of ðære sunnan leoman . ȝ þeah þe seo funne under eorðan on niht-herpe¹¹ tida seme . þeah aftihð hýre leoht on ȝumpe¹² sidan þære eorðan þe ða fteorþian buþon¹³ us onliht . ȝ þonne heo up aȝæð heo oþerþryð ealra þæra fteorþena ȝ eac þæs monan leoht mid hýre oþmætan leohte . Seo ȝunne ȝetacnað urne hælend cȳst . se ðe ýs ȝihtþrynȳsse sunne . spa spa fe riȝea cpæð . *Timentibus autem nomen domini opietur sol iustitiæ . et sanitas in pennis eius .* Ðam mannum þe him ondrædað ȝodes naman þam . aȳst ȝihtþrynȳsse sunne . ȝ hælþ¹⁴ is on hýre riðerum . Se mona þe peaxð . ȝ panað ȝetacnað

¹ feorþ, M.² þingð, M.³ ȝra hit þe, P. ; twice, S.⁴ þeah, P. omits.⁵ lȳtle, P.⁶ ȝ, M.⁷ miclan, S.⁸ þæro, M.⁹ ðincð, M. omits.¹⁰ miclan, P. S.¹¹ -herpe, P.¹² ȝumpe, P.¹³ buþan, 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 be- tokeneth our Healer Christ, who is the sun of righteousness, as said the prophet, To the men who dread the name of God, to them shall arise the sun of righteousness, and healing on his wings. The moon which waxeth and

Day popularly and technically.

Sun larger than the earth.

Stars large.

Lunar and stellar light borrowed.

Mystical sense.

Malachi iv. 2.

þas andþearðan ȝelaðunȝe . þe þe on sýnd. Seo ýs
 þeaxende þurh acennedum eildum.¹ ȝ þaniende þurh
 forðfarenum.² þa beorhtan steorþan ȝetacnað þa
 ȝeleaffullan on ȝodes ȝelaðunȝe . ðe on ȝodre ðroht-
 nunȝe scinað. Crist soðlice onlýht hi ealle þurh hif
 ȝyfe spa spa fe ȝodspelleþe iohannes cwæð. Erat lux uera
 que inluminat³ omnem hominem venientem in hunc
 mundum. Ðæt soðe leoht com þe onlýht ælcne mann .
 cumendne to ðýsum middanearþe. Næfð ure nan nán
 leoht . ænȝre ȝodnýsse buton of cristes ȝyfe. Se ðe
 ýs soðþe rihtri snýsse sunne ȝehaten . [þam fy puldor
 ȝ lof mid fæder . ȝ halȝan ȝafte . on ealra worulða
 woruld á butan ende. Amen.]⁴

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

Ðone⁵ forþan dæg þýfþe worulde þe maȝon arin-
 dan þurh ðæs lænctenlices⁶ emnihtef⁷ dæg . for þam
 þe se emnihtes dæg is se forðða dæg þisseþe⁸ worulde
 ȝeþapennýsse.⁹ þry dazas þærion ær am dæȝe . bu-
 tan¹⁰ funnan . ȝ monan . ȝ eallum fteorþum . ȝ on ðam
 forððan dæȝe . þýsseþe¹¹ worulde ȝeþapennýsse¹² ȝe-
 sceop se ælmihtȝa fcyppend sunnan . ȝ ȝefette hi¹³
 on ærne meþȝen¹⁴ on middan east dæle . þær ðæs¹⁵
 emnihtes circul is ȝeteald . þ heo ærþe ýmbe ȝeares
 ýmbrýnum þær ðone dæg . ȝ þa niht ȝeemnýtte¹⁶ on
 ȝehceþe þæȝan. Ðæs ýlcan dægtes he ȝesette þone¹⁷
 monan fulne on ærnunȝe . on east dæle mid scinendum
 fteorþum samod . on þæs hæpfeþhcan emnihtes¹⁸ rýne
 ȝ þa easterþhcan tid þurh ðæs monan anȝým¹⁹ ȝesette.

¹ þurh, with dative frequently ; þurh acennede eild, S.

³ -net, M.

⁴ From S., which makes this the end.

A. iii., fol. 63 b. begins here ; it omits the headings.

lencenef, S.

⁷ ýmnihtef, M.

⁸ þýsse, M.

¹⁰ butan, M.

¹¹ þiff, without termination, R.

¹³ hiȝ, R.

¹⁴ meþȝen, R. S.

¹⁵ ðær, P.

¹⁷ þæne, R.

¹⁸ ým-, M.

¹⁹ anȝým, R.

² rapende, S.

⁵ MS. Tib.

⁶ lencet, P. ;

⁹ ȝefceap-, R.

¹² ȝefceap-, R.

¹⁶ ȝeem-, M.

waneth, betokeneth this present *church or* congregation Mystery of the moon. in which we are. It is waxing through children born, and waning by men deceased. The bright stars betoken the faithful in Gods congregation who shine in a godly way of life. Christ then illuminates them all through his grace, as the gospeller Iohannes said, "The sooth John i. 9. light came which lighteth every man coming to this " world." None of us hath any light of any goodness, except of Christs grace, who is called the sun of true righteousness.

We are able to find the first day of this world by First day of creation. means of the day of the vernal equinox, since the day of the equinox is the fourth day of the formation of this world. There were three days before that day without a sun and a moon and all stars; on the fourth day of the formation of this world the Almighty Creator shaped the sun, and set it in early morning in the midst of the east part, where the Sun then in its node. "equator" is accounted to be, in order that it ever in the revolutions of the year might there make even in equilibrium the day and the night. On that same day he set the full moon at evening in the eastern Moon full, and in its node. quarter along with shining stars, in the course of the autumnal equinox, and he arranged the time of Easter by means of the moons first place. We will speak

Þe willað furðor ýmbe þas emnihte spíðor rpprecan . on zedařenlicre¹ stope . 7 þe seczað² nu fceortlice . þ se forpa dæg . þýssepe³ worulde is zeteald to ðam dæge þe þe hatað quinta decima⁴ kalendaf aprilis . 7 þæs emnihtes dæg ýs zehæfd spa spa beda tæcð . þæs on ðam feorðan dæge . þ is on duodecima⁵ kalendas aprilis . Embe⁶ þis þe spracað eft spíðor spa spa þe ær beheton .

3. DE NOCTE.

Niht is zesett mannum tó þefte on þýsum middan earpe . Soðlice on þam heorfenlicum eðele nis nan niht zehæfd . ac þær is rinzal leoht buton ælcum þýstrum.⁷ Ure eorðlice niht⁸ soðlice cýmð þurh ðære eorðan sceade . þonne seo sunne zæð on ærnunze under þýssepe eorðan . þonne býð ðære eorðan bradnys betpeox⁹ us . 7 þære funnan þ þe hýre leoman lýhtunze nabbað . oð ðæt heo eft on oþerne ende up aftihð . Witodlice þeah þe hit pundelic¹⁰ þince .¹¹ nis þeos worulðlice niht nan þinz buton¹² þære eorðan sceadu . betpeox¹³ þære funnan . 7 mannkýnne.¹⁴ Worulðlice¹⁵ uðritan sædan .¹⁶ þ seo sceadu aftihð up¹⁷ oð ðæt heo becýmð to þære lyfte¹⁸ urepearðan .¹⁹ 7 þonne beýrnð se mona hplitudum . þonne he full býð on ðære sceade urepearðne .²⁰ 7 fazgeteð²¹ oððe mid ealle aspearðað . for þam²² þe he næfð þære sunnan²³ leoht þa hpile þe he þære sceade orð oþerýrnð oð ðæt þære sunnan leoman²⁴ hne eft onlihton.²⁵ Se mona næfð nan leoht buton of ðære sunnan leoman . 7 he is ealra tungla nyðemest . 7 for þi²⁶ beýrnð on þære eorðan sceade

¹ -heere, P.² secgeað, R.³ þisse, R.⁴ xv., R.⁵ xii., R.⁶ ymbe, R.⁷ þeortrum, P.⁸ nýht, M.⁹ betpux, R. P.¹⁰ pundor-, R.¹¹ þinge, M.¹² butan, R.¹³ betpux, P. R., fol. 64 a.¹⁴ -cynne, P.¹⁵ feoruld-, R.¹⁶ fædon, R. P.¹⁷ upp, R.¹⁸ lyfte, R.¹⁹ uþr-, R. P.²⁰ urepearðe, R. P.²¹ fazetteþ, R.; fazeteð, 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 ꝥpa þeah ꝥor þam bradan
 circale þe is zodiacus zehaten . under þam¹ circale
 ȝrind² seo sunne . ȝ se mona . ȝ þa³ tpełꝥ tunzlena
 tacna.⁴ ȝitodlice ðæs monan tꝥendel is symle⁵ zehal .
 ȝ ansund . þeah ðe eall endemes eallunza⁶ ne scine .
 Dæzhpamlice⁷ ðæs monan leoht byð peaxende⁸ oððe
 panıende⁹ ꝥeoper¹⁰ ꝥꝥıcan .¹¹ þurh þære sunnan leoman .
 And he zæð ðæzhpamlice¹² oððe to þære sunnan¹³ oððe
 ꝥꝥam ðære sunnan spa ꝥela ꝥꝥıcan .¹⁴ na ꝥ he becume
 to þære funnan . ꝥor ðam¹⁵ þe seo runne if micle¹⁶
 uꝥor¹⁷ þonne se mona sȝ . De cȝmð ꝥpa þeah ꝥoran
 onzean þære¹⁸ sunnan . þonne he of hȝre ontend byð .
 Symle¹⁹ he pent his hꝥıze to þære funnan . ꝥ is ȝe
 ȝınepealta ende þe þær onlyht byð . ȝe cꝥeðað þonne
 nıne monan æꝥter mennıscum zepunan . ac he is æꝥre
 se ȝlca þeah ðe his leoht zelomlice hꝥꝥıꝥe.²⁰ Ðæt æm-
 tıze ꝥæc²¹ buꝥon²² þære lȝꝥte is æꝥre scınende of ðam
 heoꝥenlıcum tunzlum . Ðıt zetımað hꝥıltıdum þonne
 se mona beȝrınd on ðam ȝlcan fꝥıcan²³ þe seo runne
 ȝrınd . ꝥ his tꝥendel underıscȝt þære²⁴ sunnan to þam²⁵
 ȝꝥıðe ꝥ heo eall aꝥeostꝥað.²⁶ ȝ steoꝥꝥan æteoꝥıað²⁷
 ȝꝥȝlce on nıhte : þıs zelımpð seldon . ȝ næꝥre buton
 on nıꝥum monan . Be þam is to underıstandenne . ꝥ
 se mona . is oꝥmæte²⁸ bꝥıað . þonne he²⁹ mæz þurh his
 underıscȝte ða sunnan aꝥeostꝥıan.³⁰ Seo nıht hæꝥð
 seoꝥan³¹ ðælas ꝥꝥam þære sunnan settlungze³² oð hıre
 upzanz . An þæra³³ ðæla is cꝥepusculum ꝥ is æꝥenzlo-
 ma . Oþer is uesperum . ꝥ is æꝥen .³⁴ þonne se æꝥen-

¹ þone, S.
 tꝥełꝥ tacna.

² ȝꝥð, R.
⁵ simble, R.

³ þa, M. omits.

⁴ ȝ þa

⁶ eallınga, R. ; eallunze, P.

⁷ -hpom-, P.

⁸ pexende, R.

⁹ panızende, P.

¹⁰ nıꝥor, R.

¹¹ ꝥꝥıcon, P.

¹² -hpom-, P.

¹³ In R. the penman passed from

funnan to funnan, thirteen words.

¹⁴ ꝥꝥıcon, M. P.

¹⁵ ðan, P.

¹⁶ miccle, P.

¹⁷ ȝurþor, R.

¹⁸ zeanunza ꝥoꝥon þa, M. ; ꝥoꝥon, P. ;

ꝥoꝥn, S.

¹⁹ Simble, R.

²⁰ hꝥeoꝥꝥe, R. P.

²¹ ꝥæce, R.

²² buꝥan, R.

²³ fꝥıcon, R.

²⁴ þa, R.

²⁵ þan, P.

²⁶ aȝıꝥꝥıað, R.

²⁷ ætȝıꝥıað, R.

²⁸ oꝥmætlıc, R.

²⁹ heo, R.

³⁰ aȝıꝥꝥıan, R.

³¹ vıı., R.

³² setlungze, P.

³³ þæꝥe, R.

³⁴ P. M. omıt " that is even. "

is full, not always however between us and the broad circle which is hight the zodiac: under that circle runneth the sun and the moon and the twelve constellations of the heavenly bodies. The disc of the moon is plainly always complete and entire, though all of it does not always shine equally. Day by day the moons light is waxing or waning four points through the suns rays, and daily it goeth to or from the sun as many points, not so as to come to the sun, since the sun is much higher than the moon is. Yet it cometh forward in front of the sun, when it is fired up by it. It always turneth its back to the sun, that is, the round end which is lighted up. We then speak of the new moon according to the custom of men, but *the moon* is always the same though its light frequently changes. The empty space above the air is ever shining from the heavenly bodies. It betideth sometimes, when the moon runneth upon the same streak on which the sun runneth, that its disc cometh under the sun to that degree that it turneth all dark, and stars appear as at night. This happeneth seldom, and never but at new moon. By it is to be understood that the moon is extremely broad, when it is able by its intervention to darken the sun. The night hath seven parts from the setting of the sun to its uprising: one of the parts is the evening gloaming; the second is evening, when the evening star appears

Moon travels
out of the
zodiac.

Moons orb
unchanged.

Empty space.

Eclipse of
the sun.

Divisions of
the night.

steorpa betpux þære nepsunge æteopað.¹ þridda is conticinum. þonne ealle þing speoriað² on hýra³ neste. Feorða⁴ is intempestum. þ is midniht. Fifta is zallcinium. þ is hancped.⁵ Syxta is matutinum uel aurora þ is dægred.⁶ Seoroða is diluculum. þ is se ær⁷ mærien⁸ betpeox⁹ þam dægredede.¹⁰ 7 sunnan upzange. Pucan 7 monðas sýnd¹¹ mannum cuðe æfter hýra¹² andgýte. 7 þeah ðe pe hi¹³ æfter boclicum andgýte arriton. hit pile þingcan¹⁴ ungelæredum mannum to deoplic 7 ungerunelic. Þe reczað¹⁵ spa þeah be ðære halzan easter tide. þ spa hrær¹⁶ spa þe mona býð feoerþýne nihta eald fram .XII^{ma}.¹⁷ kl. arrið. þ on ðam dæge býð reo 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 gescýt²⁰ 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 eircul 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 þamm.²⁹ Oðer taurnus. þ is fearr. Ðridda gemini. þ³⁰ sýnd³¹ zetrisan.³² Feorða cancer.³³ þ is crabba. fifta leo. Syxta urgo. þ is mæden. Seoroða libra. þæt is

¹ ætýpað, R. ² suppað, R. P. ³ heora, P. ⁴ georþe, R.
⁵ -craed, R. ⁶ dægpaed, R. ⁷ ærne, R. S. ⁸ merþer, P. R.,
fol. 64 b. ⁹ betpux, R. P. ¹⁰ -paede, R. ¹¹ sýndon, R.
¹² heora, P. ¹³ hið, R. ¹⁴ þincean, R. ¹⁵ fecgeaþ, R.
¹⁶ hpar, 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.; micelan, R. ²⁴ Ælcon, R. ²⁵ monað, L.
²⁶ tácna, L. ²⁷ tácna, L. ²⁸ árner, L. ²⁹ þam, L. ³⁰ þæt, L. adds.
³¹ sýndon, R. ³² zetpýfan, R. ³³ cancer, L.

within that interval;^a the third is the silent night, when all things are silent in their rest; the fourth is midnight; the fifth is the cock crowing; the sixth is the dawn; the seventh is the early morning betwixt the dawn and sunrise. Weeks and months are known to men according to their understanding, and though we should write them according to the sense of books, it will seem to unlearned men too deep and unusual. We say however, of the holy Easter tide, that whensoever the moon is fourteen nights old from the twelfth day before the kalends of April, on that day is the Easter limit which we call terminus, and if the terminus, that is the fourteenth day of the moons age, cometh on the Sunday, then that day is Palm Sunday. If the terminus falls on some day of the week, then is the Sunday after that Easter day.

Weeks and months, too recondite a subject.

Easter.

OF THE YEAR.

The year of the sun is that it run through the mickle circle of 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, apparente stella huius nominis. Beda.

pund oððe¹ pæge. Eahtoðe² scorpius. þ is þropend. Nizoða³ is⁴ sagittarius. þ is scýtta. Teoða⁵ ýs capricornus þ is buccan horn. oððe bucca. Endlyfta⁶ is aquarius. þ is pæter ȝyte.⁷ oððe fe þe⁸ pæter ȝýt.⁹ Trelfte is¹⁰ pisces. þ sýnd rixas. þas trelft tacna sýnd¹¹ spa ȝehipode¹² on ðam heofenlicum¹³ rodepum.¹⁴ ȝ sýnd¹⁵ spa brade þ hi ȝefýllað tra tida.¹⁶ mid hýra¹⁷ upȝanze. oððe nýþerȝanze. Ælc ðæra¹⁸ trelft tacna hýlt his monað. ȝ þonne seo sunne hi hæfð ealle underpurnen. þonne byð an ȝear. aȝan. On ðam ȝear sýnd¹⁹ ȝetealde trelft monðas. ȝ tra ȝ ríftiȝ²⁰ pucena.²¹ Ðreo hund ðaȝa. ȝ ríft. ȝ sýxtiȝ ðaȝa. ȝ þær to eacan sýx tida.²² þa²³ maciað æffe ýmbe²⁴ þ feorðe ȝear þone ðæȝ. ȝ ða niht þe þe hatað bissectum. Romanifce²⁵ leodan²⁶ onȝýnnað²⁷ heora²⁸ ȝear æfter hæðenum ȝepunan. on rinteplicepe²⁹ tida.³⁰ Ebrei³¹ healdað heora³² ȝeares anȝinn.³³ on lenctenlicepe³⁴ emnihte. Ða ȝreciscan³⁵ onȝinnað hýra³⁶ ȝear æt ðam sunnftede.³⁷ ȝ ða eȝiptiscan on hærfeste.³⁸ Ða³⁹ ebreisican⁴⁰ þeoda⁴¹ ðe ȝodes æ heoldon aȝunnon⁴² heora⁴³ ȝeares anȝinn⁴⁴ ealra rihtlicofst. þ is on ðære lenctenlican emnihte. .xii^{ma}. kal. apulif⁴⁵ on þam ðæge þe seo sunne. ȝ fe⁴⁶ mona. ȝ ealle tunȝlan.⁴⁷ ȝ ȝearlice tida ȝesette pæran. Soðlice ðæs monan ȝear hæfð seorþon. ȝ trentiȝ ðaȝa. ȝ eahta tida. On ðam fýrste⁴⁸

¹ oþþ, R. ² Eahtoþa, R. ; Eahtaðe, L. ³ nizode, R. P.
⁴ is, L. omits. ⁵ Teoþe, R. P. L. ⁶ endlyfte, R., without is; endlyfte, P. L. ⁷ scyte, R. ⁸ þe þe, M. ; þe þe, P. ⁹ ȝeoz, L.
¹⁰ is, R. omits. ¹¹ fýnt, R. ¹² ȝehipode, L. ¹³ heorþon, P. L. ; -lican, L. ¹⁴ rodepe, R. P. L. ¹⁵ fýndon, R. ; rínd, L. ¹⁶ tida, L.
¹⁷ hýpe, L. ; hþe, P. ; heora, R. ¹⁸ þara, L. ¹⁹ fýndon, R.
²⁰ rífti, R. ²¹ pucan, R. P. L. ²² tida, L. ²³ þe, R. P. L.
²⁴ embe, P. L. ²⁵ Romonafce, R. ²⁶ leode, R. ; leoda, P. L.
²⁷ -neð, L. ²⁸ hýra, L. ²⁹ -licepe, R. L. ³⁰ tida, L. ³¹ hebrei, L.
³² hýpe, R. L. ³³ anȝin, R. ; anȝinn, P. ; anȝynn, L. ³⁴ læncten, L. ; -licepe, P. ³⁵ ȝrecifcean, R. ³⁶ heora, 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 heara, R. ; hýra, L. ⁴⁴ anȝin, R. ⁴⁵ duodecima kalenðar apulif, L. ⁴⁶ fe, M. P. omit. ⁴⁷ tunȝla, R. ⁴⁸ fýrmeft, R.

the seventh the Pound or Balance; the eighth the Scorpion; the ninth the Archer; the tenth the Bucks horn, or the Buck; the eleventh is the Water gout, or the man who pours water; the twelfth is the Fishes.

These twelve signs are so formed upon the heavenly sphere, and are so broad, that they fill two hours with their up or down going. Each of the twelve signs holdeth his month; and when the sun hath run under

Each constellation of the zodiac takes two hours in traversing the horizon.

them all, then is one year gone. In the year are counted twelve months, and fifty two weeks, three hundred and sixty five days, and in addition six hours. Those *hours* make always about the fourth year the day and the night which we call Bissextus. Roman nations begin their year according to the heathen custom at winter time. The Hebrews hold the beginning of their year at the spring equinox. The Greeks begin their year at the [*summer*] solstice,^a and the Egyptians at harvest. The Hebrew people who held Gods law

Hebrews reckon from the day of creation.

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-

Revolutions of the moon.

^a A solstitio. Beda, ix.

he underýrnð ealle ða tpeľf tacna . þe seo funne under-
 zæð tpeľf monað. Se mona is soðlice be suman¹ ðæle
 spıfıte² þonne seo funne . ac spa þeah³ þurh⁴ þa
 spıfıtnýsse⁵ ne mihte he underýrnian ealle þa tpeľf
 tunġlan⁶ binnan⁷ ƳeoƳon⁸ and tƳentıġum ðaġum .⁹ Ƴ
 eahlta tidum . ġýf he urne spa up¹⁰ spa þeo¹¹ sunne
 ðeð.¹² Þæpe sunnan rýne is spıðe rum . Ƴor þan¹³ þe
 heo is spıðe up .¹⁴ Ƴ ðæs monan rýne is spıðe¹⁵ neaġo-
 Ƴor þan þe he ýrnð¹⁶ ealra tunġla¹⁷ niðemest .¹⁸ Ƴ þæpe
 eoıðan ġehendofı. Nu¹⁹ miht ðú underıfıandan þ łaes-
 san ýmbġanġ²⁰ hæfð²¹ se²² mann²³ þe zæð abutan²⁴
 an hús . þonne se²⁵ ðe ealle ða burh bezæð. Spa eac
 ðe mona hæfð his rýne hraðor²⁶ .aurnen²⁷ on þam
 læssan ymbhrýrıte . þonne seo sunne hæbbe on ðam
 maran . Þis is þæs monan ġear . ac his monað is maġe .
 þ is þonne he ġecýrnð nıpe fram²⁸ þæpe sunnan . oð þ
 he eƳt cume hýne²⁹ Ƴorne aġean³⁰ eald . Ƴ aƳeoıoð .³¹
 Ƴ eƳt þurh hi³² beo³³ ontend .³⁴ On ðam monðe sýnð
 ġetealde niġon Ƴ tƳentıġ ðaġa . Ƴ tpeľf tıða . þis is se
 monelica³⁵ monað . Ƴ hýs ġear is þ he underýrne
 ealle ða tpeľf tunġlan .³⁶ On sumum³⁷ ġearpe býð³⁸ se
 mona tpeľf sıðon ġemıoð .³⁹ fram þæpe halġan eafter
 tıde⁴⁰ oð eƳt eaftıon . Ƴ on⁴¹ sumum ġearpe he brð
 þıeoıttýne⁴² sıðon ġeednıpað .⁴³ þ .ġear ðe⁴⁴ pe hatað
 communıs hæfð⁴⁵ tpeľf nıpe monan . Ƴ þ ġear ðe pe
 hatað embolısms . hæfð þıeoıttýne⁴⁶ nıpe monan .⁴⁷ Se

¹ rannon, R. ; sumon, P. ; funun, L. ² spıfıte, L. ³ þeh, L.
⁴ ðaþ, M. ⁵ -neffe ne ne, L. ⁶ tunġla, R. ⁷ binnon, L.
⁸ vii., R. ⁹ ðaġum, L. ¹⁰ upp, R. ¹¹ þeo, R. omits ; seo, L. P.
¹² ðeð, P. omits. ¹³ þon, L. ¹⁴ upp, R. P. ¹⁵ spıðe, R. L. omit.
¹⁶ heo ýrnð, R. ¹⁷ tunġla, R. omits. ¹⁸ nyðemyst, P. ; neoþemæst, L.
¹⁹ hu, R. ²⁰ embe, L. ²¹ hæf, L. ²² ðe, R. ²³ man, P. L.
²⁴ onbuton, P. L. ²⁵ se, L. ²⁶ raðor, M. P. L. ²⁷ aurnen, L.
²⁸ fram, L. ²⁹ hýrne, R. ³⁰ gean, P. L. M. ; Ƴorþon gean, S.
³¹ aƳeoıoð, L. ; aƳeoıpað, S. ³² hiġ, R. ³³ býþ, R. ³⁴ ontent, L.
³⁵ monlica, P. ³⁶ tunġla, R. ³⁷ funon, R. ³⁸ he býþ, R.
³⁹ ġemıoð, L. ⁴⁰ tıde, L. ⁴¹ on, R. omits. ⁴² þıeoıttene, L.
⁴³ -ıoð, R. L. ⁴⁴ ðe, R. omits. ⁴⁵ þ þ hæfð, R. ⁴⁶ þıeoıttene, L.
⁴⁷ monlica, P.

neth under all the twelve signs, which the sun goeth under in a twelvemonth. The moon is indeed in some measure swifter than the sun; yet notwithstanding, with its swiftness, it would not be able to run under all the twelve constellations within seven and twenty days and eight hours, if it ran so high as the sun doth. The course of the sun is very roomy, since it is very high up, and the course of the moon is very narrow, since of all heavenly bodies it runneth the nethermost and handiest to the earth. Now mayest thou understand that a man who goeth about a house hath a less circuit *to perform*, than he who goeth about all the borough; so also the moon hath run its race earlier in the lesser circuit, than the sun hath on the greater. This is the year of the moon; but its month is more, that is when it parteth new from the sun till it again come before it, old and tired out, and again is lighted up by it. *In other words, the time the moon takes in completing a revolution from conjunction with the sun to conjunction with the sun again, is greater than the time it takes in making a revolution from one given meridian to the same again.* In the month *from conjunction to conjunction* are counted nine and twenty days and twelve hours, this is the lunar month; and its year, *from meridian to meridian*, is that it runneth under all the twelve constellations. In some years the moon is twelve times renewed from the holy Easter time till Easter again, and in some years it is thirteen times renewed. The year that we of *the Computus* call communis hath twelve new moons, and the year that we hight embolismus hath thirteen new moons. The lunar

Orbit of the moon.

Revolution of the moon distinguished from the intervals between the new moons.

How many moons from Easter to Easter.

monelica monað¹ hæfð ærfe on anum monðe .xxx.² nihta.³ Ƴ on oþrum niƳon Ƴ .xx.⁴ On spa hƳilcum sunlicum monðe spa⁵ se mona Ƴeendað.⁶ se býð his monað.⁷ Ic cƳeðe⁸ nu Ƴerislicor . Ƴýf se ealda mona Ƴeendað⁹ tƳam ðaƳum oððe þrum binnan hlýðan monðe . þonne býð he Ƴeteald to ðam monðe . Ƴ be his reƳolum acunnod . Ƴ spa forð be ðam oðrum . FeoƳer tida¹⁰ sýnd Ƴetealde on anum Ƴearfe . þ Ƴýnd .¹¹ ueƳ . æstas . autumnus . hiemf.¹² Uer is lencten tid.¹³ seo hæfð emnihte . Æstas is sumor .¹⁴ se hæfð sunnſtede.¹⁵ Autumnur is hærfeste þe¹⁶ hæfð oðre emnihte . Ðiemf is Ƴinter.¹⁷ se hæfð oþerne Ƴunnſtede . On þysum feoƳer tidum ýrnð seo sunne Ƴeond¹⁸ miſtlice¹⁹ ðealas . buƳon²⁰ þýsum²¹ ýmbhƳƳrfe .²² Ƴ þa²³ eorðan ƳetempƳað . foðlice þurh Ƴodes foƳerƳearunge . þ heo sýmle²⁴ on anfe ftoƳe²⁵ ne ƳuniƳe .²⁶ Ƴ mið hýre hætan²⁷ miððanearðes²⁸ Ƴæstmas foƳbærne . Ac heo Ƴæð Ƴeond ƳtoƳa .²⁹ Ƴ tempƳað ða eorðlican³⁰ Ƴæstmaf æƳðer Ƴe on Ƴæftme Ƴe on Ƴurunge.³¹ þonne se ðæg langað . þonne Ƴæð³² seo funne norðearð . oð þ heo becýmð to þam tacne .³³ þe is Ƴelaten cancer . þær is se sumeƳlica³⁴ sunnſtede . foƳ þan³⁵ ðe heo cýrð³⁶ ðær onƳean eft suðreard . Ƴ se ðæg þonne ſceorſað . oð þ seo sunne cýmð³⁷ eft suð to þam Ƴinterlican³⁸ sunnſtede .³⁹ Ƴ þær ætſtent . Ðonne heo norðreard býð . þonne macað heo lenctenlice⁴⁰ emnihte on miððeardum⁴¹ hýre Ƴýne . EƳ

¹ monof, R. ² þricti, R.; þricti, L. ³ niƳan, L. ⁴ tƳent, R.; tƳentig, L. ⁵ spa sua, P. ⁶ Ƴeendað, L. ⁷ monoð, R. ⁸ cƳelle, R. ⁹ Ƴeendað, L. ¹⁰ tida, L. ¹¹ fýnt, R. ¹² hiemf, R. ¹³ tid, L. ¹⁴ sum, L. ¹⁵ To the next Ƴunnſtede, R. omits; ſtède, L. ¹⁶ þe, P. L. ¹⁷ Ƴinter, L. ¹⁸ Ƴeon, L. ¹⁹ miſſenlice, L.; miſlice, P. R, fol. 65 b. ²⁰ buƳan, R. ²¹ þýsum, L. ²² emb-, L. ²³ þas, M. P. L. ²⁴ fýmble, R. L. ²⁵ ftoƳe, L. ²⁶ on nanfe oþre ne ƳuniƳe, R.; ƳeƳuniƳe, M., omitting the negative. ²⁷ hætan, R. ²⁸ -earðlice, S. R. P. L. ²⁹ ftoƳe, R. ³⁰ earð-, R. ³¹ Ƴurunge, L. ³² Ƴæg, L. ³³ táene, L. ³⁴ ſumor-, L. ³⁵ þon, L. ³⁶ cýrð, L. S.; cýmð, M. R. P. ³⁷ cýmð, R. ³⁸ -heum, P. S. ³⁹ Ƴun-, L. ⁴⁰ læncten, L. ⁴¹ -ðan, R. L.

month hath ever in one month thirty nights, and in the next nine and twenty. On whatsoever solar month (*calendar month*) the moon ends, that is its month. I say now more exactly, if the old moon endeth two or three days within March, then it is reckoned to that month, and tried by its rules, and so on of the others. Four seasons are reckoned in one year, that is Ver, *Æstas*, Autumnus, Hiems. Ver is The seasons. the lenten tide, which hath *in it* an equinox; *Æstas* is summer, which hath *in it* a solstice; Autumnus is harvest, which hath the other equinox; Hiems is winter, which hath in it another solstice. In these four seasons the sun runneth through various parts above this sphere, and thus tempereth the earth, of course Obliquity of the ecliptic. by Gods providence, lest it should remain always in one place, and with its heat burn up the fruits of earth. But *as it is, the sun* goeth through places and attempereth the earthly fruits, whether in waxing or in ripening. When the day lengtheneth, then the sun goeth northward, till it cometh to the sign that is hight Cancer, in which is the summer solstice, since it there turneth again southward, and the day then Varied length of days. shorteneth till the sun again cometh in the south to the winter solstice, and there again halteth. When it is northward then it maketh a lenten equinox in the middle of its course *northward*. When again it is

þonne heo suðþearfð byð . þonne macað heo hærfæst-
lice¹ emnlihte. Spa heo suðor bið spa hit fpiþor pin-
terlæcð . ʒ ʒæð se pinterlica² cyle æfter hýre . ac
þonne heo eft ʒepent onʒean . þonne todræfð³ heo
þone⁴ pinterlican cyle mid hýre hatum⁵ leoman.⁶ Se
lanʒienda⁷ dæg⁸ is ceald . for þan ðe seo eorðe byð
mid þam pinterlican⁹ cyle þurhʒan . ʒ byð langsum ær
ðam¹⁰ ðe heo eft ʒebeþoð¹¹ sý. Se sceortʒenda¹² dæg
hæfð hðran ʒepederu¹³ þonne se lanʒienda¹⁴ dæg¹⁵ for
þan¹⁶ þe seo eorðe is eall ʒebeþoð mid þære sumerlican
hætan . ʒ ne byð eft spa hraðe¹⁷ acoloð. Þitodlice se
pinterlica mona ʒæð norðor þonne seo sunne ʒa¹⁸ on
fumeru . ʒ for þi he¹⁹ hæfð scýrtan²⁰ sceade²¹ þonne
seo sunne. Eft on lanʒiendum daʒum²² he ofer²³ ʒæð
þone²⁴ suðran sunnftede . ʒ for þi he²⁵ byð nýðor²⁶
ʒesepen þonne seo sunne on pinter.²⁷ Spa þeah²⁸ ne
ʒæð heora²⁹ naðer³⁰ ænne puman³¹ ofer³² þam ðe him³³
ʒesette³⁴ is. Ne daʒas ne sýnð³⁵ nu naþor³⁶ ne lænʒran³⁷
ne scýrtan þonne³⁸ hi³⁹ æt puman þæran.⁴⁰ On æʒirta
lande ne cýmð næfre nan pinter . ne ren scupas .⁴¹ ac on
middan urum pinter⁴² beoð hýra⁴³ fealdas mid pýrtum⁴⁴
blopende . ʒ hýra⁴⁵ orceþdas⁴⁶ mid æpplum afýllede.
Æfter heora ʒerepe ʒæð seo éa up nilus⁴⁷ ʒ ofer
fletc⁴⁸ eall þ eʒirtisce land .⁴⁹ ʒ stent⁵⁰ oferþlede .

¹ hærfæst-, P. ² piter-, R. ³ to, R. omits. ⁴ þæne, R.
⁵ hátan, S. ⁶ leomum, L. ⁷ langʒenda, P. ⁸ dæg, R. omits. ;
dæg, L. ⁹ -licum, M. P. L. ¹⁰ ðan, P. ¹¹ ʒebeþeð, L.
¹² scopt-, L. ¹³ ʒepideru, L. ; ʒepidera, R. ¹⁴ langʒenda, L.
¹⁵ dæg, P. omits. ¹⁶ þam, R. ; þon, L. ¹⁷ hraðe, L. ¹⁸ ʒanʒe, R. P. L.
¹⁹ he, P. L. M. omit. ²⁰ scoptan, R. ; scoptan, L. ²¹ scéade, L.
²² -ende daʒan, R. ²³ heo for, R. ²⁴ þæne, R. ²⁵ he, P. M. L. S. omit.
²⁶ nýþor, B. ; neoðer, S. ²⁷ pinter, L. ²⁸ þeah, L. ²⁹ hýra, L.
³⁰ naþor, L. ³¹ puman, R. ³² ofor, R. ³³ heom, R.
³⁴ ʒeset. P. L. ³⁵ sýnðon, R. ³⁶ naþor, P. M. omit.
³⁷ lænʒran, R. P. L. ³⁸ þæne, R. ³⁹ his, R. ⁴⁰ þæron, R. P. L.
⁴¹ ren feúpaʒ, L. ⁴² pinter, R. L. ⁴³ heora, P. ⁴⁴ peortum, P. M.
⁴⁵ heora, P. ⁴⁶ orceþdas, R. P. ; orceþas, L. ⁴⁷ up nilus, L. ; nilis, R.
⁴⁸ fletc, M. ; flet, P. L. ⁴⁹ lánd, 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.

hpilon¹ monað² hpilum³ lenz⁴ ƿ sýððan⁵ το τρηφ
monðum ne cymð þær nan oðer scúr . oð þ seo ea⁶
εφτ up abriće .⁷ spa spa hýre zepuna⁸ is . ælce zeape
æne .⁹ ƿ hi habbað þurh þ cornes spa fela¹⁰ spa hi¹¹
mæft peceað.¹²

5. DE MVNDO.

Middaneard is zehaten eall þ¹³ binnan þam firma-
mentum ƿr . Firmamentum is þeos moðerlice heofen¹⁴
mið manezum fteorrum¹⁵ amett.¹⁶ Seo heofen .¹⁷ ƿ
sæ . ƿ eorðe synd zehatene middaneard . Seo¹⁸ firma-
mentum týrnð sýmle¹⁹ onbutan²⁰ us under þýssere²¹
eorðan ƿ þuran .²² ac þær is unzerim fæc betpeox²³
hýre . ƿ þære eorðon . Feoper ƿ trentiz tida beoð
azane þ is an dæg . ƿ án niht .²⁴ ær þan ðe heo beo
æne²⁵ ymbtýrnð .²⁶ ƿ ealle ða steorran²⁷ þe hýre on
fæste sýnd turriað onbutan²⁸ mið hýre . Seo eorðe
ftent on ælemiddan þurh zodes mihte spa zefæstned .
þ heo næfre ne byhð naþor²⁹ ne uþor .³⁰ ne nýðor .³¹
þonne se ælmihtiga scyppend . þe ealle ðing hýlt . bu-
ton spince .³² hi zestaðelode . Ælc sæ þeah³³ heo ðeop³⁴
sý hæfð zgrund³⁵ on ðære eorðan .³⁶ ƿ seo eorðe abyrd³⁷
ælc³⁸ sæ³⁹ ƿ þone⁴⁰ miclan⁴¹ zānsecz ƿ ealle pýllsprun-
gas⁴² ƿ éān⁴³ þurh hi z⁴⁴ ýrnað . Spa spa æddran lic-
zeað⁴⁵ on ðæs mannes lichaman spa liczað⁴⁶ þas⁴⁷ pæter

¹ hpilum, L. ² monof, R. ³ hpilon, R. L. ⁴ lenzc, R. ; lænz, L.
⁵ seþþan, R. ⁶ eá. L. ⁷ uppa bpece, R., fol. 66 a. ; úp, L. ⁸ puna, R.
⁹ æne, L. S. ¹⁰ mýcel, L. ; reala, R. ¹¹ hi z, R. ¹² peceað, P. S.
¹³ þ, L. omits. ¹⁴ heoron, L. ¹⁵ rteorru, L. ¹⁶ amett, P. M. S.
¹⁷ heoron, L. ¹⁸ Se, R. ¹⁹ fýmble, R. ²⁰ onbuton, L. ²¹ þisse, R.
²² þuran, M. ; búron, L. ²³ betpux, R. P. ; betpýx, L. ²⁴ beof
æfre þ if an dæg & an niht sýndon turmenðe abutan mið hýre, R.
²⁵ æne, R. M. omit. ; æne, L. ²⁶ týrnð, M. ²⁷ fteorran, L.
²⁸ onbuton, L. ²⁹ naþor, L. M. omit. ; naþor ne, P. omits. ³⁰ uþor, R.
³¹ nýþor, R. ; neoðor, P. L. S. ³² zerpince, R. P. L. ³³ þeh, L.
³⁴ ðeop, L. ³⁵ zgrúnd, L. ³⁶ eorþon, L. ³⁷ aberð, P.
³⁸ ealle, R. P. L. S. ³⁹ fæf, R. ⁴⁰ þæne, R. ⁴¹ miclan, R.
⁴² píl-, L. ⁴³ ea . an, R. ; eann, L. ⁴⁴ hýre, P. ; hýre, M. L. S.
⁴⁵ liczað, P. L. ⁴⁶ liczeað, R. ⁴⁷ þa, R. P.

remains in overflow at whiles a month, at whiles longer; and after that for a twelvemonth there cometh no other shower, till the river again breaketh forth, as its custom is, once every year. And by that means they have of corn as much as they care to have.

Of the overflow of the Nile.

OF THE UNIVERSE.

World is hight all that which is within the firmament. The firmament is the heavenly sphere painted with many stars. The heaven and sea and earth are hight the world. The firmament turneth always about us, under this earth and above it, but there is an incalculable space between it and the earth. Four and twenty hours are gone, that is, one day and one night, before it is quite turned round; and all the stars, which are fast fixed upon it, turn about with it. The earth standeth in the midst of all, so fastened by Gods might, that it never budgeth neither higher up nor lower down than the Almighty Creator, who holdeth all things without toil, established it. Every sea, though it be deep, hath its bottom on the earth, and the earth upbeareth every sea, and the mickle ocean, and all welling springs and rivers run through it. As veins lie on the mans body,

Of the rotation of the earth on its axis.

Earth in the midst of all.

æddrian Ʒeond¹ ðas eorðan. Næfð naðer² ne sē . ne eá nænne stede³ buton on eorðan.

6. DE EQUINOCTIIS.

Ʒanegra manna epyðdunƷ is þ̅ seo lenctenlice⁴ emniht⁵ Ʒebýrige⁶ rihtlice on octaua kl. aprilis⁷ þ̅ is on maƷian mæsse dæƷe. Ac ealle þa easterinan Ʒ þa⁸ eƷiptiscan⁹ þe selost cunnon on ƷerimeƷæfte tealbon þ̅ seo lenctenlice emniht is Ʒerishlice¹⁰ on duodecima kl. april . þ̅ is on sēe. benedictus¹¹ mæsse dæƷe.¹² Eft is beboden¹³ on ðam reƷole .¹⁴ þe us Ʒerissað be þære halƷan eastertide : þ̅ næfpe ne sý se halƷa easter dæƷ Ʒemærsod .¹⁵ ær þan ðe seo lenctenlice emniht¹⁶ sý aƷán . Ʒ þæs dæƷes lenƷe¹⁷ oƷerstiƷe¹⁸ þa niht.¹⁹ Þite nu for ðy²⁰ Ʒýf hit þære rihtlice emniht on feā²¹ maƷian mæsse dæƷe²² þ̅ se dæƷ ne Ʒelumpe næfpe oƷer²³ ðam easter dæƷe .²⁴ sƷa sƷa he for oƷt²⁵ deð. Us is neod²⁶ þ̅ pe þa halƷan²⁷ easter tide . be ðam soðan reƷole healbon .²⁸ næfpe æri emnihte . Ʒ oƷer-sƷiððum²⁹ ðeostƷum.³⁰ For þi pe fecƷað³¹ foðlice þ̅ seo emniht is sƷa sƷa pe æri eƷædon on .XII^{ma}. kl. april .³² sƷa sƷa þa Ʒeleafullan Ʒæðeras hit³³ Ʒesetton Ʒ eac Ʒerisse dæƷmæl³⁴ uƷ sƷa tæcað.³⁵ Eac ða oðre þreo tida .³⁶ þ̅ is se sumerlica funnstede . Ʒ se Ʒinterlica . Ʒ³⁷ seo hæfrestlice emniht³⁸ synt to emnettenne³⁹ be þissepe emnihte . þ̅ hi⁴⁰ sýn sume daƷas Ʒehealdene ær þan octaua kl. Þitodlice se emnihtes dæƷ is eal-

¹ þurh, M. ² naþor, R. P. L. ³ stéde, L. ⁴ læncten-, L.
⁵ ým-, M. ⁶ Ʒebýrie, L. ⁷ appeliƷ, L. ⁸ þa, P. M. L. S. omit.
⁹ -scean, R. ¹⁰ Ʒeríshlice, L. ¹¹ -tes, P. M. S. ¹² dæƷ, L.
¹³ bebóden, L. ¹⁴ reƷule, R. ¹⁵ Ʒemærsod, L. ¹⁶ emnihte, L.
¹⁷ lenƷe, P. ; lænƷe, L. ¹⁸ oƷor, R. ¹⁹ þu, L. adds. ²⁰ þisƷ, R.
²¹ feā, P. M. L. omit. ²² dæƷ, P. ²³ oƷor, R. ²⁴ dæƷe, L.
²⁵ oƷte, L. ²⁶ nód, L. ²⁷ pe halƷyan, L., error. ²⁸ healðan, R. L.
²⁹ sƷiððum, M. ³⁰ þýftrū, R. ³¹ seeƷeað, R. ³² appeliƷ, L.
³³ hit, P. M. L. omit. ³⁴ dæƷmælaj, M. ³⁵ tæceað, L. ³⁶ tida, L.
³⁷ Ʒ, M. omits. ³⁸ ým-, M. ³⁹ -ende, R. ⁴⁰ huƷ, R.

so lie these water veins through this earth. Neither sea nor river have any place but on earth.

OF THE EQUINOXES.

It is the tale of many men that the lenten equinox belongeth rightly to the eighth day before the kalends of April, that is the mass day of Mary. But all the Easterns and Egyptians, who are best acquainted with arithmetic, reckoned that the lenten equinox is certainly on the twelfth day before the kalends of April, that is on the mass day of St. Benedict. Again, in the rule which ascertaineth for us about the holy Easter season, it is ordered that the holy Easter day be never celebrated before the lenten equinox be gone, and the length of the day exceeds that of the night. Observe now hence, if it were rightly equinox on the mass day of Mary, that that day would never fall beyond the Easter day, as it oft doth. It is needful for us that we hold the holy Easter tide by the true rule, never before equinox and overcoming of darkness. Hence we say truly that the equinox is, as we before said, on the twelfth day before the kalends of April, as the faithful advisers have set it down, and as also sure day measurements teach us. Also the other three seasons, that is the summer solstice and the winter one, *and* the harvest equinox, are to be adjusted by this equinox, so that they be holden some days before the octave of the kalends. In fact the day of the equinox is one to all

On the day on which the sun crosses the plane of the equator.

The church (and Jewish) rule for the equinox.

lum middaneardre an. 4¹ 7elice lang. 4 ealle oðre
 dasas on twelf monðum habbað mislice² langnisse.³
 On sumum⁴ eardre hi⁵ beoð længran.⁶ on sumon⁷
 fcyrtan. for þære eorðan fceadepunze.⁸ 4 þære sun-
 nan ýmb⁹ zanze. Seo eorðe ftent¹⁰ on zelichnyse
 anre pinnhnyte. 4 seo¹¹ sunne zlit abutan¹² zepis-
 lice¹³ be zodes zesetnyse.¹⁴ 4 on þone ende¹⁵ þe heo
 scinð ýs dæg þurh hyne lýhtinge. 4 se ende¹⁶ þe heo
 forlæt.¹⁷ býð mid þýstrum¹⁸ oferþeahc.¹⁹ oð þ heo
 eft²⁰ ðýðer zenealæce.²¹ Nu is þære eorðan sinepealt-
 nýs²² 4 þære sunnan ýmzanz.²³ hremming.²⁴ þ se
 dæg ne býð on ælcum eardre zelice lang. On india
 lande penðað heora²⁵ scada²⁶ on sumera sudþeard. 4
 on pirta norðþeard. Eft on alexandria zæð seo sunne
 uprihte²⁷ on þam sumerlican²⁸ sunnsteðe²⁹ on mid-
 dæge.³⁰ 4 ne býð nan sceadu³¹ on nanre³² healfe. Þis
 ylce zetimað eac on sumum oðrum stopum. Meroe³³
 hatte an izland. þ is þæra³⁴ sillhearpæna³⁵ land.³⁶ on
 ðam izlande hæfð se længsta³⁷ dæg on zearne³⁸ twelf
 tida. 4 lýtle mare þonne ane healfe tida. On ðam ýlcan
 eardre norþþeardan.³⁹ . . . alexandria hæfð se læng-
 fta dæg feopertyne⁴⁰ tida. On Italia⁴¹ þæt is Ro-
 mana ríce hæfð se længfta⁴² dæg⁴³ riftyne tida. On
 Engla lande hæfð se længsta⁴⁴ dæg seofontýne⁴⁵ tida.
 On ðam ýlcan⁴⁶ eardre norþþeardan⁴⁷ beoð leohte nihta

¹ 7, L. omits. ² mýfthee, L. ³ langrumnýrre, P. ⁴ rumon, R. L.
⁵ hi, R. omits. ⁶ længran, R. P. L. ⁷ rumum, P. ⁸ fceadepunze, R.
⁹ ymbe, R. ¹⁰ ftænt, L. ¹¹ fe, R. ¹² onbutan, P.;
 onbuton, L. ¹³ zep., R. L. omit. ¹⁴ -neffe, R. L. ¹⁵ ænde, L.
¹⁶ ænde, L. ¹⁷ -lætt, R.; -læc, L. ¹⁸ ðeostrum, P. L. ¹⁹ oferþeahc, R.
²⁰ æft, L. ²¹ zenéa-, L. ²² -nef, L.; sinepealneffe, R.
²³ ýmbe, R.; ymb, P. ²⁴ hrémming, L. ²⁵ hýra, L. ²⁶ fceada, R. P.
 L. S. ²⁷ upp, P. ²⁸ -cum, R. P. ²⁹ sunstéde, L. ³⁰ middan, R.
³¹ feádu, L. ³² nane, S. P. M. L. ³³ Meloe, R.; Merode, L.
³⁴ þara, L. ³⁵ filhearpæna, R. P. ³⁶ eard, M.; éard, L.; zéard, S.
³⁷ længfta, R.; længfta, P. ³⁸ zeara, M. ³⁹ On ðam eardre þe is
 gehaten, P. M. L. ⁴⁰ -týna, R. ⁴¹ On Italia, etc., R. M. omit.
⁴² længsta, P. omits; længýfta, L. ⁴³ dæg, L. ⁴⁴ længfta, L.
⁴⁵ feofen, R. ⁴⁶ ýlcan, R. omits. ⁴⁷ -don, 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 sumeja . spylce¹ hit ealle niht daȝie .² spa spa pe sýlfe forofc zesapon.³ Thile hatte an ȝland be norðan þýsum⁴ ȝlande . sýx daȝa fær ofof⁵ sē . on ðam ne bið nan niht on sumerlicum .⁶ sunnſtede .⁷ sýx daȝum . for ðam⁸ ðe seo sunne býð þonne⁹ spa feorri¹⁰ norð aȝan . þ̅ heo hronlice underȝæð þære eorðan ȝeendunȝe . spýlce hit æfnȝe . ȝ þær nihte eft upȝæð.¹¹ Eft on rinterehcum sunnſtede¹² ne býð nan dæg on ðam forejædan ȝlande . for ðan ðe seo sunne býð þonne spa feorri suð aȝan . þ̅ hýne leoman ne maȝon to þam lande ȝeræcan .¹³ for þære eorðan sinepealtýnȝsse . Ýs þeah¹⁴ to ritenne þ̅ sýmle býð¹⁵ under dæg ȝ niht¹⁶ feoper ȝ .xx.ri¹⁷ tida .¹⁷ ȝ on emnihtes dæg .¹⁸ þ̅ is ðonne se dæg ȝ seo niht ȝelice lanȝe beoð . þonne hæfð hýna æȝðer tref tida . spa spa eust sýlf¹⁹ on his ȝodspelle eþæð . Nonne duodecim horjæ sunt diei : Lā hu ne hæfð se dæg tref tida . Soðlice þære sunnan orjætān²⁰ hætu rýrð²¹ rif²² dælas on mid-daneardē . þa²³ pe hatað on leden quinque zonaf . þ̅ sýnd²⁴ rif ȝýrdlas . An þæra²⁵ dæla is on ælemiddan peallende ȝ unȝerumendlic²⁶ for þære sunnan neapestē.²⁷ On ðam ne eardað nan eorðlic mann .²⁸ for þam unbependlicum²⁹ brýne .³⁰ þonne beoð on tra healfa þære hætan . trefen dælas ȝemetēȝode³¹ naðor ne to hate ne to cealde.³² On ðam norðran dæle punað eall manneýnn . under þam bradan circale þe is ȝehaten zodiacus . Beoð þonne ȝýt trefen dælas on

¹ spille, R. ² daȝie, P. S. ³ ze, R. omits. ; ȝefáponn, L.
⁴ þifsum, L. ⁵ on, P. M. L. ⁶ -lican, L. ⁷ funſtéde, L.
⁸ ðan, P. ⁹ þænne, R. ¹⁰ feor, L. ¹¹ upp, R. ¹² fun-, L.
¹³ ȝeræcan, L. ¹⁴ þeh, L. ¹⁵ býð, L. omits. ¹⁶ dæȝe ȝ nihte, P.
¹⁷ tida, L. ¹⁸ dæȝe, P. ; dæȝe, L. ¹⁹ fylua, L. ²⁰ arjætān, M.
²¹ rirhð, L. ²² rix, R., fol. 67 a. ²³ þe, R. ²⁴ fýnt, R.
²⁵ þære, R., omitting dæla ; þare, L. ²⁶ ȝe., L. R. omit ; -ȝendlic, P. ;
unȝerumelic, M. ; on-, R. ²⁷ -rifte, P. ²⁸ man, P. L. ²⁹ un-
bependlicum, P. ; unabependan, R. ³⁰ brýne, L. ³¹ ȝemetēȝode, 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 solstiee where at the summer solstice is no night ; for six days, since the sun is then gone so far north, that it but slightly goeth under the *horizon*, or ending of the earth, as if it were getting evening, and then right away goeth up. Again, at the winter solstiee and at the winter solstice no day. there is no day in the aforesaid island, since the sun is then gone so far south, that its rays may not reach to the land, for the roundness of the earth. It is, however, to be observed that always between day and night *together* there are four and twenty hours; and on the day of the equinox, that is when the day A day of rotation is twenty four hours. and night are equally long, then either of them hath twelve hours; as Christ himself in his gospel hath said: Are there not twelve hours in the day? Well, the immense heat of the sun worketh five parts in the world, which we hight in Latin *quinque zonas*, that is, five girdles. Of the zones. One of the parts is in the midst of all, boiling hot and uninhabitable for the nearness of the sun, on which no earthly man dwelleth for the intolerable burning. Then there be on the two sides of the heat two parts temperate, neither too hot nor too cold. On the northern part dwell all mankind, under the broad circle which is hight *zodiacus*. There are

τρα healra . þam gemetezodum dæle .¹ on suðerearidan .²
 Ʒ on norþreardan .³ þyses⁴ ymbhryrftes⁵ cealde Ʒ un-
 puniendlice .⁶ for þan þe seo funne ne cymð him næfre
 to . ac ætstent on ægðre healfe⁷ æt þam sunne-
 ftedum .⁸

7. DE BISSEXTO.

Sume preostas seczað⁹ þ þ bissextus cume¹⁰ þurh þ
 þ iosue abæd¹¹ æt zode . þ seo sunne ftod¹² stille . anes
 dæges lencze¹³ þa þa he ða hæðenan . of þam earde
 adilezode¹⁴ þe¹⁵ him zod forgear . Soð ðæt¹⁶ is þ
 seo sunne þa¹⁷ stod¹⁸ . Ʒtulle¹⁹ anes dæges lencze²⁰
 buron²¹ ðære býruz zabaon .²² þurh ðæs þegenes²³
 bene .²⁴ ac se dæg eode forð spa spa oðre dagas .
 Ʒ nis næfre þurh þ²⁵ bissextus . þeah þe þa²⁶ unge-
 læredan spa penað .²⁷ Bis²⁸ if trupa .²⁹ sextus . se
 sýxta . bissextus . trupa³⁰ sýx . for þam þe³¹ cpeðað³²
 on ðam gearre nu to dæg .³³ sexta kl. martu Ʒ eft
 a³⁴ meuzen .³⁵ sexta kl. martu . for ðan³⁶ ðe æfre
 býð an dæg . Ʒ an niht ma on ðam feorðan gearre .
 þonne³⁷ þære on ðam þrum ær . Se dæg . Ʒ seo niht
 peaxað³⁸ of³⁹ ðam sýx tidum . þe ælce gearre beoð to
 lafe .⁴⁰ to eacan þam ðrum hund dagum . Ʒ fif Ʒ fyx-
 tuz⁴¹ daga .⁴² Seo sunne beýrnð ða trelf tacna⁴³ on
 þrum hund dagum Ʒ fif Ʒ sýxtuz daga .⁴⁴ Ʒ on Ʒix ti-
 dum . fpýlce heo nu to gearre zanze on ærne merien⁴⁵

¹ dælum, R. L. ² fuþ-, R. ³ on, P. omits. ; norþe-, L. ⁴ þiffel, L.
⁵ emb-, L. ⁶ -igenðlice, P. ⁷ R. omits on æg. h. ⁸ -de, R.
⁹ recgeað, R. ¹⁰ come, R. L. ¹¹ abæde, L. ¹² ftode ? ¹³ læncze, M. ;
 lenze, L. ¹⁴ adilogode, R. ¹⁵ fpa, R. ¹⁶ ðæt, R. omits.
¹⁷ þa, R. L. omit. ¹⁸ ftod, L. ¹⁹ Ʒtulle, P. M. omit. ²⁰ læncze, M. L.
²¹ buron, R. ²² zabaon, R. ²³ þegnef, R. ²⁴ beðe, L. ²⁵ þ, L.
 omits, error. ²⁶ þeh þa, L. ²⁷ penon, P. ²⁸ Býj, L. ²⁹ trua, R. ;
 zúa, L. ³⁰ zúa, L. ; trua, R. ³¹ þam þe, R. P. ³² cƷrþaþ, R.
³³ R. omits a line. ³⁴ on, P. ³⁵ ameuzen, L. ; R. omits seven words.
³⁶ þon, L. ³⁷ þænne, R. ³⁸ pexeð, R. ³⁹ on, R. ⁴⁰ to lafe, R.
 omits. ⁴¹ fyxuzum, R. ⁴² dagum, R. L. ⁴³ tacnu, L. ⁴⁴ dagum, P. L.
⁴⁵ merzen, R. L. ; meruzen, P.

further yet two parts on two sides of the temperate ones, on the southward and the northward of this sphere, cold and uninhabitable, since the sun never cometh to them, but halteth on either side *the equator* at the solstices.

OF LEAP YEAR.

Some priests say that bissextus cometh because that Joshua prayed to God so that the sun stood still for the length of one day, when he destroyed the heathen from the country which God gave him. Sooth it is that the sun above the city Gibeon through the prayer of the thane: but the day went forth as other days, and is never through that bissextus, though the unlearned ween so. Bis is twice, sextus the sixth; bissextus the sixth twice, inasmuch as we say in that *the bissextile* year now to day, the sixth before the kalends of March, and again to morrow the sixth before the kalends of March, since there is ever one day and one night more in the fourth year than were in the three preceding. The day and the night grow up out of the six hours which in every year are a remainder beyond the three hundred days and the sixty five days. The sun runneth through the twelve signs of *the zodiac* in three hundred and sixty five days and six hours; so now this year it enters in early morning on the circle of the equinox, *that is, it*

A popular
notion cen-
sured.

The origin of
the day over.

on¹ dæs emmihetes cýrcule . Ʒ² oðre Ʒeape on middæge . þriddan Ʒeape on æfen.³ feorðan Ʒeape on middre nihte . on þam fiftan Ʒeape eft on ærne merizen.⁴ Þitodlice ælc þæra⁵ feoreþ⁶ Ʒeapa⁷ aƷýfð sýx tida .⁸ þ sýnd⁹ feoreþ Ʒ tpenctig tida an¹⁰ dæg Ʒ an¹⁰ niht . Done¹¹ dæg settan¹² romanisce þeapas and¹³ þitan¹⁴ to ðam monðe þe þe hatað februarius . for ðam¹⁵ ðe se monað¹⁶ is ealra scýrtoft¹⁷ Ʒ endenýht.¹⁸ Be ðam dæge fpræc¹⁹ se þisa augustinus . þ se ælmihtiga scýrpend hine Ʒesceope²⁰ fram fprymðe middaneardes to micelre Ʒerýnu .²¹ Ʒ Ʒýf he býð forlæten unteald . þær nihte apent eall²² dæs Ʒeapes ýmbþýn²³ þþýnes . Ʒ he belimpð²⁴ æzðer Ʒe to ðære sunnan . Ʒe to ðam monan . for þan ðe ðær is an dæg Ʒ an²⁵ niht . Gýf þu nelc hine tellan eac to þam monan . spa spa to þære sunnan . þonne apæst²⁶ þu þone²⁷ easterlican meol . Ʒ ælces nipes²⁸ monan Ʒerum . ealles þæs Ʒeapes .

8. DE SALTU LUNÆ.²⁹

Spa spa þære sunnan³⁰ sleacnýs³¹ accenð ænne³² dæg Ʒ ane³³ niht æfre ýmbe³⁴ feoreþ Ʒear . fpa eac þæs monan fprætnes³⁵ apýrþð³⁶ ut³⁷ ænne dæg . Ʒ ane niht of ðam Ʒetæle³⁸ hýs þýnes . æfre ýmbe³⁹ neoƷontýne⁴⁰ Ʒear . Ʒ þe dæg is Ʒehaten saltus lunæ . þ is ðæs monan hlýp . for þan⁴¹ þe he oferþlýpð ænne dæg . Ʒ fpa neap⁴² þam neoƷonteodan⁴³ Ʒeape . fpa býð se nipa mona þraddra Ʒesepen . Se mona þæs æt fpruman⁴⁴

¹ oð, L. ² Ʒ, P. M. omit. ; R. omits five words. ³ æfen, L.
⁴ merzen, L. ⁵ þara, L. ⁶ feoppa, R. ⁷ Ʒeape, R. ⁸ tida, L.
⁹ þeodan, R. ¹⁰ on, R. L. ¹¹ Done, R. ¹² settan, R. L.
¹³ þeapas and, L. P. R. omit. ¹⁴ þitan, R. ; þitan, L. ¹⁵ ðam, P.
¹⁶ monað, R. ¹⁷ scýrtoft, P. M. ; scýrtoft, L. ¹⁸ endenýht, L.
¹⁹ fpræc, R. ; fpræc, P. ²⁰ fprymð, R. ²¹ Ʒesceop, R. ²² Ʒerýne, R.
²³ eal, P. ²⁴ ýmbþene, P. ²⁵ Ʒelimpð Ʒe, R. ²⁶ ane, R.
²⁷ apæst, R. P. L. ²⁸ þonne, R. ²⁹ nipan, R. P. ; nýpan, L.
³⁰ LUNEA, M. ³¹ sunnan, R. omits. ³² -nef, L. ³³ ane, R.
³⁴ ane, R. omits. ³⁵ embe, L. ³⁶ -nýfpa, R. ; -nýs, P. ³⁷ þýpþ, R.
³⁸ út, L. ³⁹ Ʒetæle, R. P. ⁴⁰ embe, P. L. ⁴¹ niƷon, R. ; niƷen, L.
⁴² þam, L. ⁴³ neop, L. ⁴⁴ niƷon, L. ⁴⁵ fpruman, 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, that the Almighty Creator formed it from the beginning of the world for a great mystery, and if it be left uncounted, at once all the course of the year goeth wrong; and it belongeth both to the sun and to the moon, since there is in it one day and one night. If thou art not willing to reckon it to the moon as well as the sun, then thou dost away the rule of Easter, and the reckoning of every new moon through all the year.

February, the last month, takes the odd day.

OF THE LEAP OF THE MOON.

As the slackness of the sun produces one day and one night always in four years, so also the swiftmess of the moon throweth out one day and one night from the reckoning of its course every nineteen years, and the day is called saltus lunæ, that is, the moons leap, since it overleapeth one day, and the nearer to the ninetecnth year the broader is the new moon seen. The moon was at the beginning formed in evening, and

The lunar cycle of nineteen years.

Senarii perfectio in scripturis
"commendata." Quattuor enim
quadrantes faciunt unum diem, quem
necesse est intercalari excurso quad-
riennio, quod bissextum vocant ne

temporum ordo turbetur: etiam
ipsos dies quinque et quadrantem si
consideramus, senarius numerus in
eis plurimum valet.

De Trinitate, IV. iv.

on æfen¹ zesceapen Ƴ æfne sýððan on æfen his ýlde
 apent.² Gýf he býð ær æfenne³ þiam ðæpe sunnan
 zeednirpōð . he býð þonne sona æfter sunnan⁴ setl-
 zanze nipe⁵ zeteald.⁶ Gýf he þonne⁷ æfter sunnan
 retlungze ontend býð . oððe on⁸ miððepe nihte .
 oððe on hancpeðe .⁹ ne býð he næfne nipe zeteald .¹⁰
 þeah¹¹ ðe he habbe þreo Ƴ tpentiz tida . ær þan¹² ðe
 he becume to þam¹³ æfene þe he on zescapen¹⁴ pæs .
 Be þysum¹⁵ is of¹⁶ mýcel ýmb¹⁷ Ƴpæc . þonne þa¹⁸
 læpeðan pillað habban þone¹⁹ monan be þam ðe hi hine
 zeseoð . Ƴ þa zelæpeðan²⁰ hine healdað be þisum fo-
 sæðan²¹ zesceade . Hpilon býð se mona ontend²² of ðæpe
 sunnan . on dæg . hpilon on niht . hpilon on æfen .
 hpilon on æfne²³ mepzen .²⁴ Ƴ spa mislice .²⁵ ac he ne
 býð²⁶ þeah nipe²⁷ ær þan²⁸ ðe he þone²⁹ æfen zesihð .
 ne sceal nan cristen mann . nan þincz³⁰ be ðam monan
 Ƴzlian . zýf he hit³¹ deð . hiƳ zeleafa³² ne bið naht .
 Spa lenzpa dæg³³ Ƴpa býð se nipa³⁴ mona upor³⁵ zese-
 pen .³⁶ Ƴ spa scýrpa dæg spa býð se nipa mona nýðer³⁷
 zesepen . Gýf seo sunne hine onælð upan . þonne ftupað³⁸
 he . zýf heo hine³⁹ onælð riht⁴⁰ þpýnes .⁴¹ þonne⁴²
 býð he emhce⁴³ zehýmed . zýf⁴⁴ heo hine ontend .⁴⁵
 neoðan .⁴⁶ þonne capað he up .⁴⁷ foƳ þan⁴⁸ þe he pent
 æfne þone hƳc⁴⁹ to þæpe sunnan þearð . he býð spa
 onpend⁵⁰ spa spa seo sunne⁵¹ hine ontend .⁵² Nu cpeðað

¹ æfen, L. ² apent, L. ³ æfene, L. ⁴ þæpe sunnan, L.
⁵ fetle unnipe, R. ; setlungze, P. L. ; nipe, L. ⁶ zeteald, L. ⁷ þæne, R.
⁸ on, R. omits. ⁹ hán-, L. ¹⁰ nipe zeteald, L. ¹¹ þeh, L.
¹² þam, R. ¹³ þan, P. ¹⁴ zesceapen, R. P. L. ¹⁵ þissum, L.
¹⁶ of, M. R. L. omit. ¹⁷ ymbe, R. ; emb, P. ¹⁸ þa, R. omits, fol. 68.
¹⁹ þæne, R. ²⁰ -ðon, L. ²¹ -ðum, L. ²² ontent, L. ²³ æfne,
 R. omits. ²⁴ mepzen, L. ²⁵ mislice, R. P. L. ²⁶ býþ na, R.
²⁷ nipe, L. ²⁸ þam, R. ²⁹ þæne, R. ³⁰ ðing, P. L. ³¹ hit, L. omits.
³² zeleafa, R. ³³ dæg, L. ³⁴ nipa, R. omits. ³⁵ upor, R.
³⁶ zesapen, L. ³⁷ nýþor, R. ; niðor, L. ³⁸ ftupað, L. ³⁹ Ƴ zif
 heo hýne, R. ; Ƴ, L. ⁴⁰ rihte, L. ⁴¹ þpýn, P. ⁴² þæne, L.
⁴³ ýmhce, M. ⁴⁴ Ƴ zif, R. ⁴⁵ ontent, R. P. L. ⁴⁶ nýþan, R.
⁴⁷ upp, R. P. ; úpp, L. ⁴⁸ þam, R. ⁴⁹ hƳc, 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 zescead² ne cunnon . þ̅ se mona hine pende³ be þan þe hit⁴ ruðerian⁵ sceal⁶ on þam monðe . ac hine⁷ ne pent⁸ næfre naðor⁹ ne peder . ne unpeder of ðam þe him¹⁰ zecýnde ýs . Wenn¹¹ maȝon spa þeah¹² þa þa¹³ fýrŷt¹⁴ beoð cepan be his bleo . ȝ be þære sunnan . oððe þæs roderes .¹⁵ hrýlc peder topeard býð . Hit is zecýndelic þ̅ ealle eorðlice lichaman beoð fulran¹⁶ on reaxendum monan þonne¹⁷ on ranȝendum .¹⁸ Eac¹⁹ þa treopa²⁰ þe beoð aheapene on fullum monan beoð hearðran rið rýrmaetan²¹ ȝ lenȝfærpan²² þonne²³ þa ðe beoð on nýrum monan aheapene .²⁴ Seo sæ ȝ se mona ȝeþpærlæcað him betreonan .²⁵ æfre hi²⁶ beoð ȝerepan²⁷ on pæftme . ȝ on ranunȝe . ȝ spa spa²⁸ se mona dæȝhramllice²⁹ ȝeoperi pꝛican latoi arist .³⁰ þonne³¹ he on ðam oðrum³² dæȝe dýðe .³³ spa eac seo sæ sýmle³⁴ ȝeoperi pꝛican³⁵ latoi flepð .

9. DE DIUERSIS STELLIS.

Sume menn cpeðað þ̅ steorpan feallað of heorpan .³⁶ ac hit ne fýnd³⁷ na fteorpan þ̅ þær feallað ac iȝ fýr³⁸ of þam roðore³⁹ þe fþunȝð⁴⁰ of ðam tunȝlon⁴¹ spa spa fpearian doð of fýre . Þitodlice spa feala⁴² steorpan sýnd⁴³ ȝýt on heorpanum⁴⁴ spa spa on fþýmðe pæron . þa þa hi⁴⁵ ȝoð zesceop .⁴⁶ Ealle mæft⁴⁷ hi sýnd⁴⁸ fæfte

¹ men, P. ² zefcead, L. ³ pænde, L. ⁴ he, R. ⁵ peduan, R. P. ;
 ruðrian, L. ⁶ sceal, P. ⁷ hit, P. ⁸ apent, L. ⁹ naðor, R. omits.
¹⁰ hiȝ, P. L. ; hýr, R. ¹¹ Wren, P. ¹² þeh, L. ¹³ þa þe, R. L.
¹⁴ fýrŷt, L. ¹⁵ roðeres, L. ¹⁶ fullran, L. ¹⁷ þonne, R.
¹⁸ ranȝendum, R. ; ranȝendum, L. ¹⁹ Ac, R. ²⁰ treopa, R.
²¹ rýrmaetan, L. ²² lenȝfærpan, L. ²³ þonne, R. ²⁴ aheapene, L.
²⁵ betreonan, R. ²⁶ hi, R. ²⁷ ȝerepan, L. ²⁸ ranunȝe, R.
²⁹ dæȝhramllice, P. ³⁰ arist, L. ³¹ þonne, R. ³² oðrum, L. ³³ dæȝe
 dýðe, L. ³⁴ sýmle, R. ³⁵ pꝛican, R. P. L. ³⁶ heorpan, P. ;
 heorpan, R. ³⁷ fýnt, R. L. ³⁸ fýr, L. ; on, R. ³⁹ roðore, L.
⁴⁰ fþunȝð, R. P. ⁴¹ tunȝlon, R. P. L. ⁴² feala, R. L. ⁴³ fýnt, R.
⁴⁴ heorpanum, L. ⁴⁵ hiȝ, R. ⁴⁶ zefceop, L. ; zefceop, R. ⁴⁷ mæfte, L.
⁴⁸ fýndon, R.

who do not understand this explanation, say, that the moon turns itself according as the weather shall be in the month; but neither good weather nor bad ever turneth it from that which is natural to it. Men, however, who are inquisitive may observe by its colour and by that of the sun or of the sky what weather is at hand. It is natural that all earthly bodies shall be fuller at the waxing of the moon than at its waning. Also the trees which be hewn at full moon are harder against wormeating and longer lasting than they which are hewn at the new moon. The sea and the moon match one another always; they are fellows in waxing and in waning; and according as the moon daily riseth four points later than it did on the previous day, so also the sea floweth four points later.

Weather prophets in error.

How to judge of weather.

Of trees hewn.

Of tides.

OF THE VARIOUS STARS.

Some men say that stars fall from heaven; but it is not stars that then fall, but it is fire from the sky, which springeth off the heavenly bodies as sparks do from fire. In fact, there are as many stars still in heaven as there were at the beginning, when God created them. They all, for the most part, are fast in

Meteors, are not fixed stars falling.

on þam firmamentum. ʒ þanon ne afeallað¹ þa hpile ðe þeos woruld stent.² Seo sunne ʒ fe mona.³ ʒ æfen steorpa. ʒ dæg steorpa. ʒ oðre þry⁴ steorpan ne sýnd⁵ na fæste on þam firmamentum. ác habbað hýra⁶ aʒenne ʒanz on fundron.⁷ Ða seofon⁸ sýnd⁹ ʒehatene septem planetæ. ʒ ic pat þ hit pile ðincan¹⁰ spýðe unʒeleafullie unʒelæpedum mannum. ʒýf pe secʒað¹¹ ʒepishlice be ðam fteorpan.¹² ʒ be hýra¹³ ʒanze. Arcton¹⁴ hatte an¹⁵ tungol¹⁶ on norð dæle. se hæfð seofon steorpan. ʒ is for ði oþrum naman ʒehaten septemtrio. þone¹⁷ hatað læpede menn¹⁸ caples þæn. Se ne ʒæð næfne adune¹⁹ under þýssepe²⁰ eorðan. spa spa oðre tunglan²¹ doð. ac he pent abutan. hpilon²² adune ʒ hpilon up²³ oþer dæg. ʒ oþer niht. Oðer tungel is on suð dæle þýsum²⁴ ʒelic. þone²⁵ pe ne maʒon næfne ʒeseon. Treʒen fteorpan ftandað eac stille. an²⁶ on suð dæle. oðer on norð dæle. þa sýnd²⁷ on leden axis ʒehatene. þone²⁸ suðran steorpan pe he ʒeseoð næfne. þone²⁸ norðran pe ʒeseoð. þone²⁸ hatað menn ʒeip steorpa.²⁹ Hi sýnd³⁰ ʒehatene³¹ axis.³² þ is. ex. for þam ðe se firmamentum pent on ðam tram fteorpan.³³ spa spa hpeogel³⁴ týrnð on eaxe.³⁵ ʒ for ði hi standað sýmle³⁶ stille. Þlade³⁷ sýnd³⁸ ʒehatene þa seofon steorpan þe on hærfeste up aʒað³⁹ ʒ oþer⁴⁰ ealne⁴¹ rintep scinað ʒanzende eastan pestreapð. Oþer ealne sumor⁴² hi ʒað on nihtlice⁴³

¹ afeallað, L. ² ftænt, L. ³ móna, L. ⁴ þreo, L.
⁵ fýndon, R. ⁶ heopa, R.; hýpe, L. ⁷ fundran, L. ⁸ seofone, L.
⁹ rýndon, R. ¹⁰ þincean, R. L. ¹¹ ʒecʒeap, R. ¹² ʒteorppum, R. L.
¹³ heopa, R. ¹⁴ Arcton, M.; Arhton, L. ¹⁵ ʒum, 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; ábúton, L. ²³ hpilon upp adune, R.;
 ʒ, 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 fýnt, R.
³¹ ʒehátene, L. ³² áxis, L. ³³ fteorppum, R. ³⁴ hpeogul, R. P.;
 hpeogul, L. ³⁵ exe, R. P. L. ³⁶ fýmble, R. ³⁷ Þlade, L. ³⁸ rýnt, R.
³⁹ aʒað, L. ⁴⁰ oþer, R. ⁴¹ eallne, L. ⁴² fúmor, L. ⁴³ -licepe, R. P.

the firmament, and will not fall thence, while this world standeth. The sun and the moon, and the evening star and the day star, and three other stars, are not fast in the firmament, but they have their own career apart. These seven are hight the seven planets; and I know that it will seem very incredible to unlearned men if we speak precisely of the stars and of their course. Arctos hight a constellation in the north part, which hath *in it* seven stars, and it is by another name hight septentrio, which laymen call the churl's wain. It goeth never down under this earth, as other constellations do, but it turneth at whiles down and at whiles up, during day and night. There is in the south part another constellation like this, which we are never able to see. Two stars also stand still, one in the south part, another in the north part, which in Latin are hight axis. The southern star we never see; the northern we see; men hight it the ship star. They are hight axis, that is axle, since the firmament turneth on those two stars, just as a wheel turneth on an axle, and because they always stand still. Pleiades are hight the seven stars which in harvest go up, and during all winter shine going from east westward. During all the summer they go at night time under

The planets.

Their orbits beyond the unlearned.

Great bear.

A similar constellation in the south.

South and north pole-stars.

The Pleiades.

tide under þisse þe ¹ eorðan . ʒ on ðæg buʒan.² On
 ʒeʒeʒe ³ tide hi beoð on niht uppe . ʒ on ðæg adune.
 Cometa fýnd ⁴ ʒehatene ða fteorpan ðe fæʒlice ʒ un-
 ʒepunelice æteoriað.⁵ ʒ sýnd ʒeleomade.⁶ Spa þ him
 ʒæð of se ⁷ leoma spylce oðer sunnbéam . hi ne beoð
 na lanʒe hpile ʒesepene . ac spa oft spa hi ⁸ æteoriað.⁹
 hi ¹⁰ ʒebicniað ʒum þinʒ nipes topeard þære ¹¹ leode .
 þe hi ofeʒ scinað . þeah ðe pe spriðor ʒpnecon ¹² be
 heopenlicum tunʒlum . ne mæg spa þeah se unʒelæ-
 meða ¹³ leornian hýpa leohtbæran ʒýne .

10. DE ELEMENTIS.

Deos lýft ðe pe on libbað ʒs an ðæra ¹⁴ feoper ¹⁵
 ʒesceafra . þe ælc lichamlic ðinʒ on punað . Feoper ¹⁶
 ʒesceafra sýnd .¹⁷ þe ealle eorðlice lichaman on punað .
 þ sýnd.¹⁸ Aer . ʒgnif terra . aqua.¹⁹ Aer . is lýft.²⁰
 ʒgnif . fʒr . Terra . eorðe . Aqua . pæteʒ . Lýft ²⁰ is
 lichamlic ʒesceafra . spýðe þýnne . seo ofeʒ ʒæð ealne
 midðaneard . ʒ up ²¹ aftihð foʒnēan oð ðone ²² monan.²³
 on ðam fleoð ²⁴ ʒuʒelas . spa spa fexas spimmað on
 pæteʒe . Ne mihte heora ²⁵ nan fleon . næpe seo ²⁶
 lýft ðe hi býrð . Ne nan mann ²⁷ ne nýten næfð
 nane orðunʒe buton þurh þa lýfte.²⁸ Nis na seo or-
 ðunʒ ðe pe utblapað ʒ mateoð ²⁹ ure sapul .³⁰ ac is seo
 lýft þe pe on libbað on ðýssum ³¹ deaðlican ³² hʒe . spa
 spa fexas epelað ³³ ʒýf hi ³⁴ of pæteʒe beoð .³⁵ spa eac
 epelð ³⁵ ælc eorðlic lichama . ʒýf he býð ðære lýfte
 beðæled.³⁷ Nis nan lichamlic þinʒ ³⁸ ðe næbbe ða feo-

¹ þiffe, R. ² buʒon, P. L. ³ -licepe, R. P. ⁴ fýndon, R.
⁵ æteoriað, L. ⁶ ʒeleomode, R. P. L. ⁷ ʒf for verb, R. ⁸ hʒ, R.
⁹ ætýriað, L. ¹⁰ hʒ, R. ¹¹ þære, L. ¹² ʒpnecað, M.
¹³ -peðe, R. ¹⁴ þara, L. ¹⁵ feoper, P. ; feorða, M. R., fol. 69 a, L.
¹⁶ feopor, R. ¹⁷ fýndon, R. ¹⁸ ʒf, R. ; þ ʒ punð, L. ¹⁹ R. omits all
 the Latin. ²⁰ lýft, L. ²¹ upp, R. ²² þæne, R. L. ²³ mōnan, L.
²⁴ fleogað, R. ²⁵ hýpa, L. ²⁶ þ, R. ²⁷ man, P. ²⁸ þ lýft, M. ;
 lýft, L. ²⁹ mn ateoþ, R. P. ³⁰ faul, R. ³¹ þifum, R. L.
³² -licum, R. ³³ epellað, L. ³⁴ heo, R. ³⁵ beað, M. ³⁶ epýlð,
 R. L. ³⁷ beðæld, R. ³⁸ þinʒe, R.

this earth, and by day above it. At winter time they are at night up and by day down. Comets are hight Comets. the stars which appear suddenly and unusually, and are furnished with rays so that the ray goeth out of them like a sunbeam. They are not seen for long, but as often as they appear they betoken something They forebode. new at hand to the people over which they shine. Though we should speak more at full of the heavenly bodies, yet the unlearned man is not able to learn of their light bearing course.

OF THE ELEMENTS.

This air in which we live is one of the four elements Elements, four. of which every bodily thing consists, that is, aer, ignis, terra, aqua. Aer, is lyft; ignis, fire; terra, earth; aqua, water. Lyft is a very thin substance; it goeth over all the world, and mounteth up pretty near to the moon; on it fly fowls as fishes swim in water. None of them would be able to fly, were it not for the air Air. which beareth them; nor hath any man or beast any breath except through the air. The breath which we blow out and draw in is not our soul, but is the air in which we live in this mortal life; as fishes die if Necessary to life. they are out of the water, so also each earthly body dieth if it be deprived of the air. There is no bodily thing

þer gesceafra him mid.¹ þ̅ is lýft.² Ƴ fýr . Ƴ³ eorðe .
 Ƴ Ƴæter . On ælcum lichaman sýnd⁴ þas feoƳer ðing .
 Nim⁵ ænne sticcan Ƴ Ƴnid⁶ to sumum þing⁷ hit
 hatað þærrihce⁸ of ðam fýre þe him on lutað . For-
 bærn þone⁹ oðerne ende .¹⁰ þonne¹¹ Ƴæð se Ƴæta¹² ut
 æt ðam oþrum ende mid þam smice .¹³ Spa eac ure
 lichaman habbað æzðer Ƴe hætan Ƴe Ƴætan . eorðan .
 Ƴ lýft . Seo lýft¹⁴ ðe Ƴe ýmbe¹⁵ ƳƳnecað aftihð up¹⁶
 fornean¹⁷ oð¹⁸ þone¹⁹ monan . Ƴ abýrð²⁰ ealle polcna²¹ Ƴ
 stormaf .²² Seo lýft þonne heo aftýreð²³ is . byð²⁴ Ƴind .
 se Ƴind²⁵ hæfð miflice²⁶ naman on bocum . Ðanon²⁷
 þe he blæpð him byð²⁸ nama Ƴesett .²⁹ FeoƳer heafod
 Ƴindas sýnd .³⁰ se fýrmesta is easterne Ƴind³¹ Ƴub-
 folanus Ƴehaten . for þan³² ðe he blæpð fram³³ ðære
 sunnan upfƳringe .³⁴ Ƴ ýs³⁵ spýðe Ƴemetegod . Se oðer
 heafod Ƴind is suðerne aufter Ƴehaten se aftýreð³⁶
 polcnu Ƴ ligettas .³⁷ Ƴ miflice³⁸ cƳýlð blæpð³⁹ Ƴeond
 ðas eorðan . Se þriðða⁴⁰ heafod Ƴind hatte zephyrus .⁴¹
 on Ƴreciscum ƳeƳeorðe . Ƴ on ledenum bocum .⁴² þabo-
 nus . Se blæpð pestan Ƴ þurh his blæð⁴³ acuciað ealle
 eorðlice blædu .⁴⁴ Ƴ blapað . Ƴ se Ƴind⁴⁵ toƳƳrð .⁴⁶ Ƴ
 ðapað ælcne Ƴinter . Se feorða heafod Ƴind hatte sep-
 temtƳio . se blæpð norðan . cealde . Ƴ snaplic .⁴⁷ Ƴ
 Ƴýreð driƳe polcnu . Ðas feoƳer heafod Ƴindas hab-
 bað betƳeoƳ⁴⁹ him on ýmb⁵⁰ hƳýrte oðre eahra⁵¹

¹ mid him, L. ² lýft Ƴ, R. omits. ³ Ƴ, L. P. omit. ⁴ fýnt, R.
⁵ Nime, P. M. ⁶ Ƴnid, L. ⁷ ðince, P. ⁸ fone, L., for þærrihce.
⁹ þæne, R. ¹⁰ ænde, L. ¹¹ þæne, R. ¹² Ƴæte, L. ¹³ smice, L.
¹⁴ lýft, R. ¹⁵ embe, R. P. L. ¹⁶ upp, R. ¹⁷ forneán, L. ; -neah, R.
¹⁸ oððe, L. ¹⁹ þæne, R. ²⁰ abērð, P. ²¹ polcnu, P. ²² toƳƳar, L.
²³ aftýeð, L. ²⁴ byð . ýf, R. ; bið . Ƴr, P. ; byð, L. omits. ²⁵ R. omits
 three words ; L. two. ²⁶ miflice, R. P. L. ²⁷ Ðonon, L.
²⁸ byð, R. omits. ²⁹ Ƴeset, L. ³⁰ fýndon, R. ³¹ Ƴind, R. transposes.
³² þam, L. ³³ for, R. ³⁴ upƳange, L. ³⁵ ýs, L. omits. ³⁶ -rað, P. ;
 aftýrað, L. ³⁷ ligettu, P. ³⁸ miflice, R. P. L. ³⁹ blæðar, L.
⁴⁰ þriðde, L. ⁴¹ zepfirur, L. ⁴² bocum, P. M. L. omit.
⁴³ blæð, R. P. L. ⁴⁴ blæde, R. ; blæða, P. L. ⁴⁵ Ƴind, L. ⁴⁶ toƳƳrð, L.
⁴⁷ fnapic, L. ⁴⁸ ðre, P. L. ⁴⁹ betƳeoƳ, R. P. L. ⁵⁰ emb L.
⁵¹ ehra, R. ; eahce, L.

which hath not with *in* it the four elements, that is, air, fire, earth, and water. In each body are these four things. Take a stick and rub it against something, it immediately gets hot by the fire which lurketh in it. Burn one end, then the wet goeth out at the other end with the smoke. So also our body hath both heat and wet, earth and air. The air of which we speak mounteth up nearly as far as the moon, and beareth up all clouds and storms. The air when it is stirred is wind. The wind hath in books various names : a name is set on it *according to the quarter* whence it bloweth. There are four chief winds : the first is the east wind, hight subsolanus, since it bloweth from the uprising of the sun, and is very temperate. The second head wind is the south, called auster ; it stirreth up clouds and lightnings, and bloweth various plagues through this earth. The third principal wind hight Ζέφυρος in the Greek language, and in Latin Favonius ; it bloweth from the west, and through it blowing all earthly herbs quicken and blow, and the wind casteth away and thaweth all wintriness. The fourth leading wind hight septemtrio ; it bloweth from the north, cold and snowy, and formeth dry clouds. These four head winds have between them in the circle *of the horizon* eight other

The elements form by compounding all known bodies.

Wind.

The names of the winds, first from the cardinal points.

Then from intermediate points.

pindas æfre betryx¹ þam heafod pindum tpezen pindas.
 Ðæra² naman y blapunge³ þe mihton fecgan⁴ ȝyꝛ
 hit ne þuhte æþryt⁵ to arputenne.⁶ Is spa þeah⁷
 hƿæðere⁸ an ðæra⁹ eahta pinda aquilo ȝehaten. se
 blærð norðan. y eaftan.¹⁰ healic. y ceald. y spiðe
 ðryge.¹¹ se is ȝehaten oðrum naman boveas.¹² y ealne
 ðone¹³ cƿýld ðe se suðerna¹⁴ pind austeri acænð.¹⁵
 ealne he todryfð. y aƿliȝð.¹⁶ Us þincð to manȝ-
 feald.¹⁷ þ̅ þe spriðor ýmbe þis spƿiecon.¹⁸

II. DE PLUUIA.

Renas cumað of ðære lýfte þurh ȝodes mihte. Seo
 lýft liccað.¹⁹ y atýhð²⁰ ðone²¹ pætan of ealre eorðan.
 y of ðære sǣ. y ȝezaderað²² to scurum. y þonne²³
 heo²⁴ mare²⁵ aberian ne mæg. þonne²⁶ feald hit adune
 to þene²⁷ alýsed. y toþorpen hƿilon þurh pindes²⁸
 blæda.²⁹ hƿilon þurh³⁰ ðære sunnan hætan. Þe rædað³¹
 on ðære bec. þe is ȝehaten liber þegum. þ̅ se riȝea
 helias³² abæd³³ æt ȝode. for þæf folces þƿýmýssum.³⁴
 þ̅³⁵ nan men ne com ofe eorðan feorðan³⁶ healfan
 ȝeare. Þa abæd³⁷ se riȝea eft³⁸ æt ȝode þæt he his
 folce miltsian sceolde y him þenas. y eorðlice pæft-
 mas³⁹ forȝýran.⁴⁰ Ða aftah he up on⁴¹ anre dune. y
 ȝebýgedum cneorum ȝebæd for þam⁴² folce⁴³ y het
 his⁴⁴ cnapan þa hƿile behealdan⁴⁵ to þære sǣ. ȝyꝛ he⁴⁶

¹ betryx, R. P. L. ² þare, L. ³ -unga, L. ⁴ fecgan, M.
⁵ æþryt, R. ⁶ rputenne, M. ; arputenne, L. ⁷ þeah, R. omits ;
 þea h ȝ, L. ⁸ hƿæðere, M. R. ⁹ þara, L. ¹⁰ eaften, L.
¹¹ ðrye, P. L. ¹² bofear, L. ¹³ þæne, R. ¹⁴ suðrena, M.
¹⁵ acenþ, R. P. L. ¹⁶ þingþ, R. L. ¹⁷ mænig-, L. ¹⁸ spƿiecan, R.
¹⁹ liccað, P. ; liccað, L. ²⁰ aſtiahð, L. ²¹ þæne, R. ²² ȝezaderað, R.
²³ þænne, R. ²⁴ heo, M. omits. ²⁵ mara, L. ²⁶ þænne, R.
²⁷ to þene, L. ²⁸ pindaf, P. M. ²⁹ blæde, R. ; blædum, M. P.
³⁰ þare, L. ³¹ ræddaþ, R. ; ræðað, R. ³² elias, M. L. ³³ abæde, P.
³⁴ -neffum, R. ³⁵ þa, L. ³⁶ feorðan, L. omits. ³⁷ bæd, P. M.
³⁸ eft, L. ³⁹ eorðmæftmar, R. ⁴⁰ forȝeare, R. ; L. ends here.
⁴¹ upp on, R. ⁴² þ, M. ⁴³ folc, P. M. ⁴⁴ is, M. ⁴⁵ beheoldon, R.
⁴⁶ hiȝ, R.

winds, two winds always between the chief winds. Their names and blowings we might say, if it seemed not tedious to write them. One, however, of the eight winds is hight aquilo; it bloweth from the north east, high and cold and very dry; it is hight by another name Boreas, and all the mortality which the south wind auster produces, all that it driveth away and putteth to flight. To us it seemeth too complex to speak further about this.

North east
wind.

OF RAIN.

Rains come from the air through the power of God. The air licketh up and draweth the wet from all the earth and from the sea, and gathereth it into showers; and when it can bear no more, then it falleth down dissolved in rain, and at whiles is dissipated by means of the winds with their blasts, at whiles through the heat of the sun. We read in the book which is hight the Liber Regum, that the prophet Elias prayed to God for the perversenesses of the people, and that no rain came over the earth for three years and a half. Then the prophet again prayed to God that he would have mercy on his people, and give them rains and fruits of the earth. Then he went up upon a hill and with bended knees prayed for the folk, and bid his knave the while look forth to the sea if he saw aught. Then

Rain from
evaporation.

Elijah.

Prays for rain.

ahc zesape.¹ Ða æt nýxtan² epæð se cnapa. þ he zesape of³ þære sǣ arıvan an lýtel polcn.⁴ ȝ þærrihte afpearctode seo heopen. ȝ polcnu⁴ arıson. ȝ se pınc bleop. ȝ pearð micel rēn zeporıden.⁶ Ðıt is spa spa⁷ pe ær sædon. þ seo⁸ lýft azýhð up⁹ of ðære eorðan. ȝ of þære sǣ ealne þone pætan. þe býð to rennum¹⁰ apend.¹¹ þære lýfte zecýnd is þ heo sýcð ælcne pætan up to hýre.¹² þıs mæz sceapıan se ðe pıle. hu se pǣta zæð up¹³ spýlce mıd smıce oððe mıfte. ȝ zýf hit sealt býð of ðære sǣ. hit býð þurh¹⁴ ðære funnan¹⁵ hætān. ȝ ðurh þære lýfte bradnýsse to ferıcum pæterum¹⁶ apend. Soðlice zodes mıht zepadað ealle zepederu.¹⁷ se ðe ealle þıng buton earfoðnýsse zedıht.¹⁸ He nære¹⁹ na ælmıhtıg. zýf him ænıg zepadunz earfoðe pære. His nama is omnıpotenf. þ ýs ælmıhtıg. for þan²⁰ ðe he mæz eall²¹ þ he pıle. ȝ his mıht nahpan ne spıncð.²²

12. DE GRANDINE.

Ðazol cýmð of ðam renðropum. þonne hi²³ beoð zepıopene. up²⁴ on²⁵ ðære lýfte. ȝ spa fyððan²⁶ peallað.

12. DE NIVE.

Snar cýmð of ðam þýnnum²⁷ pætan. þe býð up²⁸ atozen mıd²⁹ þære lýfte. ȝ býð zepıopen ær þan³⁰ he to ðropum zeupnen sý. ȝ spa femtınges³¹ fýlð.

¹ zesapon, R. ² nextan, R. ³ on, R. ⁴ pole, R. ⁵ polcna, R.
⁶ P. transposes. ⁷ fpa, once, R. ⁸ heo, R. ⁹ upp, R.
¹⁰ pene, R. ¹¹ zepend, R. ¹² he . . . za, R. adds. ¹³ upp, P.
¹⁴ þurh, P. omits. ¹⁵ funn, R. ¹⁶ pætan, P. M. ¹⁷ zepýðera, R.
¹⁸ P. M. transpose. ¹⁹ næppc, R. ²⁰ þam, R. ²¹ eal, P.
²² spıef, 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 fæmtınges, R. ; fæmtınges, P.

at last the knave said, that he saw arise out of the sea a little cloud, and at once the heaven became swart, and clouds arose, and the wind blew, and a mickle rain came on. It is, as we before said, that the air draweth Evaporation up from the earth and from the sea all the moisture, which is turned to rain. It is the nature of the air that it sucketh up every moisture to it. This he who visible. willeth may see, how the moisture goeth up as with smoke or mist; and if it be salt from the sea it is turned to fresh water through the heat of the sun and the broadness of the air. In fact the power of God ordereth Divine order. all weathers; he who manages all things without difficulty. He would be not almighty, if any arranging were a difficulty to him. His name is the Omnipotent, that is, almighty, because he is able to do all that he willeth, and his power nowhere is put to effort.

OF HAIL.

Hail cometh of the rain drops when they are frozen Hail is frozen rain. up in the air and so fall afterwards.

OF SNOW.

Snow cometh of the thin moisture which is drawn up Snow is frozen vapour. by the air and is frozen before it hath run into drops, and so it falleth continuously.

14. DE TONITRU.

Ðunor eýmð of hætan.¹ Ʒ of pætan. Seo lýft
 tǣhð ðone pætan to hýre neoðan. Ʒ ða hætan uƷon.²
 Ʒ þonne hi Ʒegaderode beoð. seo hæte. Ʒ se pæta
 binnon ðære³ lýfte. þonne Ʒinnað hi him beƷeo-
 nan.⁴ mid eƷeslicum ƷreƷe. Ʒ þ̅ f̅ýr abýrft⁵ ut ðurh
 lǷett.⁶ Ʒ ðeƷað pæftmum Ʒýf he mare biþ þonne Ʒe
 pæta. Ʒýf se pæta byð mare ðonne⁷ þ̅ f̅ýr þonne⁷
 ƷƷemað hit.⁸ Spa hattra⁹ fumor. ƷƷa mara¹⁰ ðunor.¹¹
 Ʒ lǷet on Ʒeare. Soðlice ða þuneras¹² ðe iohannef
 ne mofte arƷutan. on apocalipsin sýnð Ʒaftlice¹³ to
 underftandenne. Ʒ hi naht ne belmpað to ðam ðu-
 neƷe.¹⁴ þe on þýsseƷe lýfte of eƷeslice bƷaƷtlað.¹⁵ Ʒe
 býð hlud Ʒor ðære lýfte bƷaðnýsse. Ʒ ƷƷecenfull.¹⁶
 Ʒor ðæs f̅ýres sceotungum. Sý þeos Ʒesetnýs.¹⁷ þus
 heƷ Ʒeendod. Ʒod helpe minum handum :¹⁸

¹ ofætan, R.² uƷan, P.³ þære, R.⁴ beƷpýnan, R. P.⁵ abeƷft, P.⁶ lǷette, R. P.⁷ þænne, R.⁸ Ʒ, adds R.⁹ hattra, P.¹⁰ mara, P.¹¹ sinnor, M.¹² þunra, R.¹³ Ʒaftlice, R.¹⁴ þunre, R.¹⁵ bƷaƷtlað, M.¹⁶ -ful, P.¹⁷ ƷeƷeteðnýf, R.¹⁸ P. R. omit four last words.

OF THUNDER.

Thunder cometh from heat and wet. The air draweth the wet to it from beneath and the heat from above, and when they are gathered in one, the heat and the wet, within the air, then they battle with one another with an awful noise, and the fire bursteth out through lightning and damageth crops if it be more than the wet. If the wet be more than the fire, then it is of advantage. The hotter the summer is, the more thunder and lightning there is in the year. The thunders, however, which Iohannes in the Apokalypse was not to write of, are to be understood in a spiritual sense, and they do not at all belong to the thunder which in this air often awfully pealeth. It is loud from the broadness of the air, and harmful from the shootings of the fire. Let this narrative be thus here ended. May God help my hands.

MS. Cott. Calig. A. xv. fol. 139 a.

Ɔpactar þe me to þiffum tpeľmonðum deð butan
 zedeorpe þe maƆon zecýðan heora uprpjunƆ . þe habbað
 on tpeľ monðum þreo hund [ð]aƆa Ɔ mƆ Ɔ fýxtiƆ
 daƆa Ɔ fýx tida . fpa þe forpel oft zecýðað habbað.
 Nu iƆ hit to ritanne æƆhpilcum þe þiƆer cƆæfteƆ
 ƆleapneƆe cunnan þencð . hu feła daƆa ma beoð æfter
 funnan mýne þonne æfter þæƆ monan . þære funnan
 daƆar þe nu arpuƆen . nu biððe ic þa þe hit cunnon Ɔ
 þiƆ mædon þ hit him hefehc ne beo . Ɔ þa þe hit na
 Ɔýt armeadon her æfter þenceon . Æfter þæƆ monan
 mine þe habbað þreo hund daƆa Ɔ feoreƆ Ɔ mƆtiƆ daƆa.
 Nu ic wille þ þu mið æþeľre fmeaunƆe þence . hu
 manuƆe þæri to lafe fýnt . oððe hu feala daƆa ma Ɔýnt
 on þære Ɔunna mýne þanne on þæƆ monan . Endleofan
 ic paƆ þ þu wilt cƆeðan . to þam endleofan do endleofan .
 þonne beoð þæri tƆa Ɔ tƆentiƆ . To tƆam Ɔ tƆentiƆum
 do endleofan . þonne beoð þæri þreo Ɔ þƆutiƆ . forlæt
 þa þƆutiƆ Ɔ nim þa þreo . fpa ealle þa niƆontyne Ɔear
 do þu . Nim leofa freond niƆon teoða ƆearƆe þ þu do
 tpeľ to þam ehtatynum epacten . þonne hæfð þu
 þƆutiƆ epacteƆ . Ɔ næfð nane . þ beoð nulle on leden.
 NiƆ na to forƆetanne þ þare halƆan laðunƆe lafeorƆar
 lærdon ; þ ƆƆa eald ƆƆa fe mona bið on .xi. kal .
 arpuhƆ . ƆƆa feale epacteƆ beoð þi ƆearƆe . Uerbi ƆƆaƆia .
 fƆilce ic fpa cƆeþe . þý tpeľƆan ƆearƆe on þam cƆircule
 þý mann het decennouenalem on leden Ɔ on enƆliƆe
 þara niƆonteoða Ɔeara ýmƆne . þu hæfð anre niht
 ealdne mona þæƆ deƆeƆe Ɔ þæƆ ƆearƆe þu hæfð anre
 epactum.

fol. 139 b.

ON EFACTS AND THE LUNAR CYCLE.

We may, without harm, explain the origin of the ^{Epacts.} epacts which are reckoned for this twelvemonth. In the twelvemonth we have three hundred and sixty five days six hours, as we have before often said. Now it is to be understood by all who would learn the mysteries of this science how many more days there are in the solar year than in the lunar. The solar days we have just mentioned. Now I beg that my explanation may not be tedious to those who know the subject and read this; and that those who have not yet investigated the matter, will think of it according to the method here pursued. By the revolu- ^{The lunar year.} tion of the moon we have three hundred and fifty four days in the year. Now I wish you to consider with noble inquisitiveness how many remain, or how many days there are in the solar year more than in the lunar. Eleven I know you will say. To these eleven add eleven; that makes twenty two. To twenty two add eleven, that makes thirty three: omit thirty, and take the three. So do for all the nineteen years. In the nineteenth year add twelve to the eighteen epacts, then you have thirty epacts, and so none left, in Latin nullæ. It is not to be forgotten that the doctors of the holy church have taught, that there are as many epacts in the year as the moon is days old on the eleventh day before the first of April (March 22). For example, in the twelfth year of the cycle of nineteen years, or ^{The lunar cycle.} the lunar decennovennial cycle, you have a moon one day old on that day, and the year has one epact.

CHARMS.

MS. Cott. Tiberius, A. iii., fol. 103.

MS. Cott. Julius, C. 2, fol. 97b.¹

Textus Roffensis, p. 50.

Gýf feoh fy underrangen.² Gif hit hoſf fy ſinȝ on hiſ ſeteran oþþe on hiſ brydele.³ Gif hit fy oðer feoh-ſinȝ on þ̅ ſoſþor̅⁴ ȝ ontend þ̅neo candela . ȝ d̅r̅p̅ on þ̅ [h]oſr̅æc þ̅⁵ rex þ̅r̅pa . Ne mæȝ hit þe nan man⁶ ſorhelaſ . Gif hi[τ] fy innoſp̅.⁷ Sinȝ þonne⁸ on feo-ſer healpe þ̅æf huſef . ȝ æne on midðan . Crux xp̅i reducat . Crux xp̅i per ſup̅tum per̅ſit̅ inuenta eſt . abraham tibi ſemitaſ uiaſ montef concludat iob & flumma a[d] iudici[um] hȝatum perducatur . Iudeaf xp̅i ahenȝon . þ̅ heom com to riȝe⁹ ſpa ſtranȝum¹⁰ ȝedȝ-ðon him¹¹ d̅aða þa riȝreſtan¹² hȝ þ̅ droſe onȝulðon¹³ h̅ælan¹⁴ hit heom¹⁵ to heaſme micclum . ſor þam [þe] hi hit ſorhelaſ ne mihtan.¹⁶ Ðit becp̅æð ȝ becp̅æl ſe ðe hit ahte mid ſullan ſoleſihte¹⁷ ſpa ſpa hit hiȝ ȝlðſian mid feo ȝ mid feoſe rihte beȝeatan . ȝ lætan . ȝ læſdan ðam to ȝepealde ðe hȝ pel uðan¹⁸ ȝ ſpa ic hit h̅æbbe ſpa hit ſe ſealde ðe to ȝyllanne ahte unbryðe ȝ unſorþoden . ȝ ic aȝnian wille to aȝne ahte ðæt ðæt ic h̅æbbe . ȝ næſſe ðæt ȝntan ne plot . ne ploh . ne turp̅ . ne toſt . ne ſurh . ne ſoſmæl . ne land . ne læſe . ne ſerȝe . ne meſſe . ne riht ne rihtum.¹⁹

¹ A paper MS. of transcripts. ² underrangen, Roff. ³ brydele.
Roff. ⁴ hoſpec, Roff. ⁵ Roff. omits. ⁶ þe manna, only, Roff.
⁷ moſp̅, Roff. ⁸ Roff. omits. ⁹ riȝene, Tib. ¹⁰ ſtranȝan, Tib.
¹¹ heom, Tib., Jul. ¹² riȝreſtan, Jul. ¹³ ſorȝulðon, Roff.
¹⁴ h̅ælan, Roff. ¹⁵ him, Roff. ¹⁶ ȝ heo hit na ſorhelaſ ne mihtan ;
Jul., Roff. Tib. goes no further. ¹⁷ ſoleſihte, Jul. ¹⁸ vðan, Roff.
¹⁹ rihtum, 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.

ƿudeſ ne ƿeldeſ . ſandeſ ne ƿeandereſ . ƿealdeſ ne ƿæ-
 tereſ . butan ðæt læhte ða¹ hƿile ðe ic libbe . ƿorðan
 [ðe] [n]iſ ƿe man² on liƿe ðe æfre gehýrde ðæt
 man criðde oððon cƿarode hine on hundrede oððon
 ahrari on gemote on ceapstope oþþe on cýricƿare ða
 hƿile he liƿde unſac he ƿæf on liƿe beo on lezeſe ƿa
 ſƿa he mote . do ſƿa ic lære beo ðu be ðinum . ƿ
 læt me be minum ne gýrne ic ðiner ne læðeſ ne
 landeſ . ne ƿace ne focne . ne ðu minneſ ne dæreft ne
 mynte ic ðe nan þing ;

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

Se engel bƿolhte þiſ zepƿit of heofonum . ƿ lede hit
 on uppan ſc̅f ƿezruſ ƿeoƿud on ƿome . Se þe þiſ zebed
 ſingð on cýrcean . þonne ƿorſtent hit him ſealtesa
 fealma . And ſe þe hit ſingð æt hiſ endeaðe þonne ƿor-
 ſtent hit him huſelganġ . And hit mæg eac ƿið æghƿil-
 cum uncuþum ýfele ægðer ze fleozendeſ ze ƿapendeſ .
 Giſ hit innon bið ſing þiſ on ƿæter fýle him ðrincean .
 ſona him bið ſel . Giſ hit þonne útan ſi . ſing hit on
 ƿerſce buteran . ƿ ſmepe mid þ he . ſona him kýmð bot .
 And ſing þiſ ylce zebed on niht ær þu to þinum ƿeſte
 ga . þonne zefeýlt þe god ƿið unſpeþnum þe nihterneſſum
 on menn becomað .

Matheuf . Marcuf . Lucaſ . Iohanneſ . bonuf fuit &
 ſobriuf religioſuf . me abdicamuf . me parionuf . me
 orgilluf . me offiuf offi dei fucanuf ſuſdiſpenſator &
 ƿiſticuf .

M'. M'. L. I. Cum patriarchiſ fidelif . Cum ƿro-
 pli&ſ &erif . Cum apoſtolif humilif . I̅H̅U̅ xp̅i̅ & matheuf
 cum ſc̅f de fidelibuf adiunctuf eſt actibuf .

¹ ða, Roſſ.

| ² mje zinan, Roſſ., Jul.

of strand, of wold nor of water; except it last me as long as I live. Since the man is not alive, who ever heard that any made a talk or summoned before the hundred *court*, or anywhere to a *folk* gemot, in a market place, or in a church congregation, as long as he lived. He was without litigation in life, be he on his last bed as he may be. Do as I teach; be thou with thine, and leave me with mine. I yearn not for thing of thine, neither lathe nor land, nor soke^a nor socn.^b Neither thou needest me, nor do I mind thee at all.

The angel brought this writing from heaven and laid it on the altar of St. Peter at Rome. He who sings this prayer in a church, for him it shall be equivalent to all the Psalms of the Psalter. And he who sings it at the day of his death, for him it shall be equivalent to attendance at the eucharist. And it is also valid for every strange evil, either flying, that is, atmospheric, or travelling, that is, epidemic. If the occasion arise indoors, sing this over water and give it to the sick to drink, he will soon amend. If it be out of doors, sing it on fresh butter, and smear the body with that: amendment will soon appear in him. And sing the same prayer at night before you go to bed, then God will shield you against bad dreams, which come on men at night time.

The first portion of the charm, besides the Latin, seems to contain some Hellenistic, μὴ ἄδικος, μὴ πανουργός, μὴ ἄργίλος, μὴ ἀνόσιος, where μὴ should be οὐ and οὐκ, and πιστικός.

*In the second portion, the initial letters M. M. L. I. stand for Matthew, Mark, Luke, and John. The word *eterilis* is obscure.*

^a Right of trying crimes committed on the estate.

^b Power of a lord over his villeins, with the corresponding duties.

M. M. L. I. Deum patrem . Deum filium . Deum spiritum sanctum trinum & unum & iohannem basileus fidelium damasci per suffragium sancti spiritus lucidum omnipotens uirtutibus sanctus est in sermonibus.

M. M. L. Iohannes. Panpulo dimisit & addinetum. \bar{A} & $\bar{\omega}$. per camellos abiunctionibus degestum sit pro omni dolore cum dubitu¹ obseruatione obseruator. Exultabunt sc̄i in gloria . l&tabuntur. Exultationes dei in faucibus eorum . & gladii. Laudate deum in sc̄is eius . oð ende.

Gif þu wille ȝ² to þinum hlaforde oþþe to kynninge oþþe to oþrum menn oððe to ȝemote þonne bæp þu þaf stapaþ . ælc þæra³ þonne bið he þe liþe . ȝ blið.⁴ xx. h . ð . e . o . e . o . o . o . e . e . e . laf . ð . R . U . fi . ð . f . p . A . x . Box . Nux . In nomine patris Rex. Ω . p. x. xix. xli. xli'. ih'. † Deo . eo . deo . deeo . laforuel . beþax . box . nux . bu . In nomine patris rex marie . ih'f . xpc dominus meus . ih'c † . Confra . senioribus . n . hrinlur . her . letus contra me . hee . larrhubus excitatio pacis inter uirum & mulierem .⁵ A . B . & alfa tibi reddit uota fructu l&a . lita . tota . tauta . uel tellus ⁊ ade uirescit.

Fragment of a charm.

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

þ þæp si rode tacn on . ȝ num of ðam ȝehalȝedan hlafe þe man halȝe on hlaþmæsse ðæȝ feoperi snæða . ȝ ȝecryme on þa feoperi hyrnan þæp berenes .

¹ debita ?

² Illegible.

³ This word is illegible.

⁴ Thus MS. for bliðe.

⁵ mulierum, MS.

In the fourth portion, Psalm cxlix. verses 5 and 6, and Psalm cl. are cited.

If you purpose to (go a begging) to your lord, or to the king, or to another man, or to a parliamentary assembly, then carry these letters on your person; every one of them will then be gentle and courteous to you.

*

So that there be a mark of a cross upon it, and take from the hallowed bread, which is hallowed on Lammas day, four pieces, and crumble them on the four corners of the barn.

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

Alfa.

fol. 136.

Deor eahrealf mæg riþ ælceþ cýnneþ hroc on eazon .
 riþ flean on eazon . Ƴ riþ Ƴerif . Ƴ riþ miſt . Ƴ riþ tēþ .
 Ƴ riþ rýrmar . Ƴ riþ-deað flærc . Eall nírne croccan .
 fý afett on eorþan oþ hreþd . Ƴ þar rýrta rý frýþe
 rmael corflode . Ƴ Ƴedón mnan þam croccan . on uppan
 þam fý Ƴedón . Gt. oþþe ræta . þ hi þearle pel rēfe beon .
 þ if þonne tpeþra cýnna biſceoppýrt . Ƴ Ƴlæppe . Ƴ
 jubbe . Ƴearpe . Ƴ ripleafe . dægefeze . Ƴ fýnnfulle . Ƴ
 hþune hoþe . Sý fýþþan æren ræt . læfel . oþþe cēc .
 nýþereþd abýped . þ he eall ſcīne . beſmýra eall þ
 ſeinende mid huniƳ teape leohtlice . Sete þonne on
 uppan þone croccan . þ re æþem rlea upp . þonne
 binnau þrum daƳum . ræt þinne ringer mid þinum
 ſpatle . Ƴ Ƴledda þone læfel lýtlum Ƴ litlum . Ƴ nim
 þær Ƴode eahfealfe .

Sý ƳemenƳed toƳædere huniƳ tear . Ƴ rīn . Ƴ ruðan
 reap . Ƴ efenfela Ƴedon on cýþeren ræt oþþe mæſtliƳ .
 oþþe hræfen . nim þær Ƴode eahfealfe .

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

r' . rið þa bleimna þef fe hoccef mora Ƴefodan . puna .
 Ƴ ald rufel ſmoru . lea þer tð.

r' rið hefð eca . þare clata mora et rap . feſtende .

Jtem . cnuca¹ betonicam . Ƴ gnið þa þunƳana Ƴ on
 ufan þ hefð .

r' . rið raucka . Nim atena gratan Ƴ unflid Ƴ ac
 drpenc god toƳedera . Ƴ leze þer to hoþtef hornes Ƴ
 etriman duft : et rið hera rnið.²

¹ cunca, MS.

| ² Read rið.

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 cinqfoil, daisey, and sinfull, and brown hove. After that let a brazen vessel, a dish or bowl, be scoured in the lower part, till it quite shine; smear all the shining surface lightly with virgin honey. Then put this upon the crock, so that the vapour may strike upwards, then within three days wet thy finger with thy spittle and spatter the dish by little and little. And thence take a good eye salve.

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

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

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

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

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

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

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

Ðiŷ man ſceal ſiŷgan mizon ſyþon ƿiþ utſiht on an hrepenbræden æg . þrý dazar. † Ecce dol zola ne dit dudum bethe cunda bræthe cunda . elecunda ele uahge macte me eienum . ortha ſuetha la ta uiŷ leti unda . noeuiŷ terna dulgedoþ. Pateri noŷteri oþ ende ; ꝥ epeþ ŷýmle æt þam drope huic . 8 if.

Contra ſuŷora omnibus horis ŷcribitur In carta . & cum licio ligat ad collum egroti hoŷa deficiente. In nomme domini crucifixi ſub pontio pilato . ƿer ſignum crucif xp̄i . ŷugite ŷebreŷ . ŷeu ŷriŷora cotidiana . ŷeu tertiana . uel nocturna . a ŷeruo dei . ñ. Septuaginta xiiii milia anzel perfequentur noŷ. † Eugeniuŷ . Stephanuŷ . Protaciuf . Sambuciuf . Dioniuŷ . Cheŷiliuŷ . & Quiriacuŷ ; Iŷta nomina ŷcribe . et ſuper ŷe ƿortat qui patitur.

Contra ŷebreŷ in nomme dce et Indiuidue trinitatis In eŷŷeŷo ciuitate cheŷde ibi reŷuieŷcunt .vii. ŷci . dormienteŷ Maximianuŷ . Malchuf . Martiniuanuŷ . Iohanner . Seraphion . Dioniuŷ . et Conŷtantinuŷ . deus reŷuieŷcet In illis Ipŷe dei filiuŷ ŷit ſuper me ŷamulum (ŷ am) tuum (ŷ am.) N. & liberet me de iŷta egritudine & de ŷebre . et de omni ƿopulo Inimici. Amen ;

A blessing on fruit of the field.

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

þiſ iſ feo oðer bleſung.

Domine deus omnipotens qui fecisti cœlum & terram.
tu benedixisti fructum istum in nomine patris & filii &
spiritus sancti. Amen ꝥ pater noster.

MS. Cott. Caligula, A. xv., fol. 125.

þið ʒedriſ.

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

þið poccaſ.

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

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

þið ʒefpell.

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

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

THE DURHAM GLOSSARY OF THE NAMES
OF WORTS.

A.

ABSINTHIUM.¹ Vermod.
 ABROTANUM.² Sutherne Vude.
 ABSINUATICA. Smeore vȳrt.
 ABLACTA. Cravenbeam.
 ACROCERIUM. Docca.
 ACITELLIUM vel Acecula. Hrame-
 son.
 ACUCULE. Croppas.
 ACITULIUM. Geaces sure.
 ACANTALEUCA.³ Smel thistel.
 ACANTON.⁴ Beo vȳrt.
 ACHILLEA.⁵ Collocroch.
 ACONITA.⁶ Thung.
 ADRIATICA. Galluc.
 AEMUM.⁷ Hindberien.
 AFFODILLUS.⁸ Vude hofe.
 AGRIMONIA. Garcliue oththe clif
 vȳrt.

AGRIMONIA ALPHA. Eathelferthing
 vȳrt ĩ glofvȳrt.
 AGLAO FOTIS.⁹
 ALLIUM. Garlec.
 ALTHEA. Merc mealeve.
 ALTILIA¹⁰ REGIA. Vude roue.
 ALGEA.¹¹ Flot vȳrt.
 ALLENUS. Veal vȳrt ĩ ellen vȳrt.
 AMORFOLIA. .Clate.
 AMBROSIA. Hind helethe.
 AMIGDALUS.¹² Easterne nute beam.
 AMBILA.¹³ Lec.
 ANECUM.¹⁴ Dile.
 ANTA. Eoforthrote.
 ANNUOSA.¹⁵ Easc throte.
 ANCHORIUM.¹⁵ Medere.
 APIUM. Mearce.
 APIASTUM. Vude merce.
 APPARINE. Cliue.
 APPOLLIGONIUS.¹⁶ Unfortreden
 vȳrt.

¹ ἀψίνθιον.

² ἀβρότανον.

³ ἄκανθα λευκή.

⁴ ἀκάνθιον.

⁵ Ἀχιλλεῖον.

⁶ ἀκόνιτον.

⁷ αἰμά? fruits of αἰμοί.

⁸ ἀπφίδελος.

⁹ ἀγλαοφωτίς. Hb. clxxi.

¹⁰ Hastula.

¹¹ Alga.

¹² ἀμύγδαλον.

¹³ ἕμυλον, frumenty?

¹⁴ ἄνηθον.

¹⁵ ἄγχουσα.

¹⁶ πολύγονον.

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

B.

BACINIA.⁶ Blae bergan.
 BRASSICA. Cavlic.
 BASILISCA. Neder vÿrt.
 BALSEMITA. Balsemite.
 BATROCUM.⁷ Cluf vÿrt.
 BETONICA. Se leasse bisceop vÿrt.
 BETUNUS. Heope.⁸
 BETA. Bene dicta.
 BERBENACES. Easc vÿrt.

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

C.

CALAMUS. Hreod.
 CALESTA¹³ í CALCESTA.¹³ Hvit
 cleaure.
 CALTA¹³ SILUATICA. Vudè cleaure.
 CALCICULIUM.¹⁴ Geacessure.
 CALISTRICUS¹⁵ í CALITRICEM. Eali-
 fer í veter vÿrt.
 CAMICULA. Argella.
 CAMELEON¹⁶ í CAMEDRIS.¹⁷ Vulues-
 comb.
 CAMEMILEON¹⁶ ALBA í CAMEMELON
 sebrade. Vulues teals.
 CAMESETE.¹⁸ Ellen vÿrt.
 CAMELON.¹⁶ Eorth crop.

¹ ἀσφόδελος.² Aquilegia.³ ἀρνόγλωσσα.⁴ Ἀρτεμισία.⁵ μονόκλωνος.⁶ Vaccinia.⁷ βατράχιον, *ramunculus*.⁸ hip.⁹ head.¹⁰ βούγλωσσον.¹¹ βολβός. Hb. clxxxiv.¹² σκιλλητικός, *of squilla*.¹³ Caltha.¹⁴ Acitulum, *now Acetosella*.¹⁵ καλλίτριχον.¹⁶ χαμαιλέον.¹⁷ χαμαιδρόν.¹⁸ χαμαιακτή.

- CHAMEDAFNE.¹ Leoth vÿrt í hrea-
fnes fót.
 CAMEPITUM.² Eacrop.
 CAMERION. Mete thistel.
 CAMEMELON. Magethe.
 CAMEPITHIS.² Henep.
 CANNA. Hreod.
 CANIS LINGUA. Hundes tunga.
 CANDUELIS. Linde í vigne.³
 CANIS CAPUT. Hundes heauod.
 CAPRIFOLIUM. Vudebinde.
 CAPE.⁴ Henep.
 CAPPARIS. Vude bend.
 CARDUUS. Thistel.
 CARIX. Seeg.
 CARISCUS. Fie beam.
 CARIOTA. Valeh mora.
 CARISCUS. Cvicbeam.
 CAROCASIA.⁵ Haremint.
 CARDUUS SILVATICUS. Vude thistel.
 CASTANEA. Cistelbeam.
 CATHARTICUM.⁶ Lybb eorn.
 CAULA. Caul.
 CELIDONIA. Celitheme.
 CENTAURIA. Eorth gella í hyrd
vÿrt í curmelle.
 CENOCEPHALEON.⁷ Heort cleaure.
 CENTENODIA.⁸ Unfortreden vÿrt.
 CEPA. Henne leac.⁹
 CERVILLUM. Fille.
 CEREFOLIUM. Cerfille í hÿme leac.
 CRESCO.¹⁰ Cerse.
 CIMINUM.¹¹ Cÿmen.
 CINAMONIUM í CIMINI. Sutherne
rind.
 CICATA.¹² Heomlie í vude vistle.
 CICER. Sum bean eynn.
 CYCLAMINOS. Eorthpeppel í slite í
attorlathe.
 CYNOGLOSSA. Ribbe.
 CIRROS.¹³ Clÿfe.
 CRISTO. Cleaure.
 CITOCATIA.¹⁴ Libb corn.
 CLITON. Clate.
 CITTASANA. Fanu.
 COLITUS¹⁵ í COLOCUS.¹⁵ Eoforthrote.
 COLIANDRA. Cellendre.
 COLATIDIS. Singrene.
 CONSOLIDA. Ban vÿrt.
 CONFIRMA. Galluc.
 CORNUS. Cavel.
 CORIMBUS.¹⁶ Ifigeropp.
 COSTA í COSTIS. Cost.
 COTILEDON.¹⁷ Umbilicus Veneris.
 COTULE. Bolle.¹⁸
 COXA.¹⁹ Thung.
 CULUNA.²⁰ Megethe.
 CUCUMERIS. Hservhete í Verhivete.
 CULMUS. Healm.
 CAMERION. Mete thistel.

¹ χαμαιδάφνη.² χαμαιπίτυς.³ A bird, the linnet, see Gl. R. 38.⁴ κάναβις.⁵ κολοκάσια.⁶ καθαρτικόν, purgative.⁷ κυνοκεφάλιον. Ib. lxxxviii.⁸ Centumnodia.⁹ enneleac, a compound of unio, onion,
and lech.¹⁰ Out of the English.¹¹ κύμινου.¹² cicuta.¹³ κίρσος.¹⁴ κολοκάσια.¹⁵ cardo (*Fr. chardon*) λευκός.¹⁶ κόρυμβος.¹⁷ κοτυληδών.¹⁸ κοτύλη, a cup.¹⁹ Toxicum.²⁰ Calmia, calamine.

CANAFEL¹ SILUATICA. .1. Camepithis
henep.

CHARTAMO.² Lýbb corn.

CARDAMON. Cearse.

D.

DRACANTEA. Dracentia.

DELFINON. Fugeles vise.

DILLA. Doce.

E.

EBULE ꝛ EOBULUM.³ Veal vȳrt ꝛ
ellenvȳrt.

ELEOTRUM. Eleotre.

ELLEBORUS. Vede berige ꝛ thung.

ELLEBORUS ALBUS. Tunsing vȳrt.

ELIOTROPHUS. Sigel hveorfa.

ELIOTROPION. Solago minor.

ECIOS.⁴ Haransveeeel.

ELIOTROPIA. Sigelhverpha.

EMIGRANI.⁵ Von vȳrt.

EPTAFILON. Gelod vȳrt .1. vii. folia.

EPICOSIUM.⁶ Half vȳrt.

ERIFEON. Lith vȳrt.

ERUCI.⁷ Sinapis.

ERASTI.⁸ Bremel.

ERITHIUS.⁹ Brad thistle.

ERMIGIO. Hind berige.

F.

FAFIDA. Leomoe.

FRAGA. Stravberian vel mersc
mealeve.

FEBREFUGIA. Fcver fugic.

FETILLINA¹⁰ ARBORATICA. Eofer
fearn.

FEBRIFUGIA. Smero vȳrt.

FEL TERRE. Eorth gealla.

FENICULUM. Flonel ꝛ 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 Hleomue.

GRAMEN. Cvice.

GENTIANA. Eorth nutu ꝛ feldvȳrt.

¹ κάναβις.

² κάρδαμον.

³ Ebulum.

⁴ ἔχιον.

⁵ ἡμικρανία, megrim.

⁶ Epicurium.

⁷ Eruca, rocket.

⁸ Ruscus.

⁹ ἐπέλη ?

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.
 GINGERALIS. Heunebel.
 GRISSA GARINA. Vorthig cearse.
 GRYAS. Medere.
 GOTUNA. Cammuc.

H.

HEDERA. Ifig.
 HEDERA NIGRA. Eorth ifig.
 HERBESCUM.² Gescad vÿrt.
 HIBISCUS. Mersc maleve.
 HINNULA CAMPANA. Sperè vÿrt.
 HIERIBULBUM. Greate vÿrt.
 HIEREBULBUM. Cusloppe.
 HYPERICON. Corion.
 CLITUM. Clate f clif vÿrt.

I.

IDROGIAS.³ Grundes svilige.
 IEROBOTANVM. Easc throte.
 IUNCUS. Risce.
 IUSQUIAMUS f SIMPHONIACA. Hen-
 nebal.
 INCUMUS.⁴ Popig.
 INTULA.⁵ Val vÿrt.
 IPPIRUS.⁶ Equiseia f toscanleac.

L.

LINGUARIUM. Vude binde.
 LACTIRIAS f LACTIRIDA. Gyth corn
 f lib corn.
 LACTUCA SILUATICA. Vude lectric.
 LACTUCA LEPORINA. Lactuca.
 LAGENA.⁷ Crocc.
 LAPPÀ. Clate.
 LAPATIUM.⁸ Vude doce.
 LAUENDULA. Lauendre.
 LEPTOFILOS.⁹ Mug vÿrt.
 LEPORIS PES. Haran hig.
 LEONTAPODIUM. Leonfet.
 LILIUM. Lilie.
 LINGUA BOBULE. Oxan tunge.
 LINGUA BUBILLA.
 LYCHANIS¹⁰ STEPHANICE. Lece vÿrt.
 LOLIUM. Coccel f ate.
 LUBESTICA. Luestice.

M.

MALUA. Hoc leaf.
 MALUA CRISPA. Smerig vÿrt.
 MALUA ERRATICA. Hoc leaf f
 Geormen leaf.
 MALUM TERRE. Galluc f elechtre.
 MALACHIN AGRIA.¹¹ Vude rofe.
 MAGDALIS.¹² Gyth corn.
 MAGUDARIUS.¹³ Caul.
 MARRUBIUM. Harhunc.
 MASTIX.¹⁴ Hvit cuda.

¹ γίγαρτα, grapesceds.² Verbascum.³ ἡριγέρων.⁴ μήκων.⁵ Intubus.⁶ Ἴππουρις.⁷ a. jug.⁸ λάπαθον.⁹ Hb. xiii.¹⁰ Hb. cxxxiii.¹¹ μαλάχη ἀγρία.¹² ἀμυγδαλή.¹³ μαγύδαρις.¹⁴ μαστίχη.

MELLAUNA. Meode vȳrt.
 MENTA. Minte.
 MERCURIALIS. Cedele f merec.
 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 eerse.
 NEPITAMON. Nepte.
 NERETA. Sea minte.
 NIMPHĒA. Collon croh f sigel
 hveorua.
 NIMPHA. Fleathor vȳrt.

O.

OBTALMON. Magethe.
 OCIMUS. Mistel.
 OLEOTROPIUS. Oxnalib f eothe
 vȳrt.
 OPIUM. Popig.
 ORIEBANUM. Horshelene.
 ORBICULOSA. Slite.
 ORGANUM.⁴ Organe.
 ORIGANUM.⁴ Curmelle f elenc.
 OSTRAGO.⁵ Stie vȳrt.
 OSTRICIUM. Vude rofe.

OSTRIAGO. Lith vȳrt.
 ONILAPATIUM. Eorth vealle f
 securpe docee.

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 thiorn.
 RAPA.
 RADIOLUM. Eofer fearn f brun
 vȳrt.

¹ *μηκωνία* for *μήκων*.

² *Inula*.

³ *μάλαγμα*.

⁴ *ὀρέγανον*.

⁵ *Hb.* xxix.; *Pref.* p. lv.

⁶ *βαλλώτη*.

RESINA. Sutherne rinde.
 ROSA. Rose.
 ROSMARINUM. Sum deav t bothen t
 feld medere.
 RUTA. Rude.
 RUDA SILUATICA. Hinnele.
 RUSCUS eneopholen.

S.

SALVIA. Salvie.
 SAXIFRIGIA. Sund corn.
 SANDIX. Vad.
 SANICULA. Sylfhele.
 SANGUINARIA. Unfortreden.
 SATYRION. Hrefnes lec.
 SARTA MONTANA. Rude.
 SCASA † SCAPA † SISCA.¹ Eofor throte.
 SCALONIA. Cype leac.
 SENECIO. Grunde svilige.
 SERPILLUS. Organe t brade lec.
 SEMPERUIMUS. Sinfulle.
 SPLEMON. Brun vÿrt.
 SIMPHONIA † OTA. Beolene.
 SCILLA. Gledene.
 SOLSEQUIA. Sigel hveorna.
 SOLATA. Solesege.
 SOLAGO MINOR, id est Eliotropion.
 SCOLIMBOS. Se unbrade thistel.
 SUMPHTITUM. Galluc.
 SPARAGIA GRESTIS. Vude eearfille.
 SPARAGO. Nefle.
 SAMSUCHON.² Ellen t cinges vÿrt.
 SCELERATA. Clufthunge.
 SISIMBRIUS. Broc minte.

T.

TANACETUM † TANACETA. Helde.
 TEMULUM.³ Vingre.
 TEMOLUS † TITEMALLOS. Singrene.
 TIDOLOSA.⁴ Crave lec.
 TRIFOLIUM SILUATICUM. Eaces sure.
 TRIFOLIUM RUBRUM. Reade cleaure.
 TITUMALOSCA CALATIDES,⁵ id est
 Lacteridas. Libcorn.
 TRIEULUS. 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 t ban vÿrt.
 VIBURNA. Vudebinda.
 UISCUS. Mistelta.
 UMINUM. Fugeles lec.
 VICA PERUICA. Tvileafa.
 UIPERINA. Neder vÿrt.
 UICTORIALE, id est eneopholen.

X. & Z.

XIFION. Foxes fot.
 ZIZANIA. Coecel.

¹ Sisca, scasa, is *chisel*. *reaja* is *shaver*,
plane.

² *σάμψυχον*. Hb. cxlviii.

³ *τὸ μῶλυ*, a *garlic*.

⁴ *Hermodactylus*.

⁵ Hb. cx.

⁶ Hb. cxlii.

⁷ Hb. cxliv.

SAXON NAMES OF PLANTS COLLECTED.

SAXON NAMES OF WORTS AND TREES.

In the following collection of names of herbs from all the sources which were within my reach, I have endeavoured to pick my way safely among the contradictions and impossible doctrines of the authorities. To have given only the results at which glossaries arrive would have been to leave the whole subject in the confusion in which it has been so long involved; and, if our knowledge is to be advanced at all, it must be permitted to reject absurd and foolish statements, even though robed in the venerable garb of some sort of antiquity. In collecting the passages in which the various names of plants occur out of the genuine and trustworthy books edited in this series, it has been ever present to my memory, watchfully to test the lists of worts as they are prescribed, knowing that the appearance in the same list of two names supposed to belong to the same plant, would necessarily throw suspicion upon one of them. And I rejoice to be able to say that this test has never proved the glossary already given to be in error, while the reconsideration of every separate article has resulted only in reaching, for a few names, a more clear and definite conclusion. The failure of the glossaries lies in misinterpreting Latin words, or what came to them in a Latin form, and it can be no matter of surprise that their failures are many. The plants Vergilius mentions are not yet satisfactorily identified.

The errors of the glossaries themselves are so numerous, and the further errors of the editors so senseless, as to make these authorities wholly useless without close and toilsome examination. I have already observed that *Anchusa*, ἀγχουσα, became in the hands of the penmen *Anniosa*; so one finds *Gni sacer* placed under *G*, for *Ignis sacer*; *Bena* under *B*, for *Avena*; *Mula* under *M*, for *Inula*; with hundreds of others which are riddles. A preposterous editorial blunder is pointed out under Ἐδρῶς, and these errors, where the MSS. have been compared, are too numerous to be worth more than this passing notice: *lappa* becomes under such treatment *lawza*; *Paranymphus*, δρῆτζума, *the best man*, or *groomsman*, becomes брѣдζума, *the bridegroom*, as if social and holy rites were not understood in early days; *Maythen*, written мѣ, 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*, hпуtu," the meaning of which is *Avellana*, hпуtu.

It is much to be desired that all recoverable English names of plants could be registered; for myself I have been collecting for some years, and should be glad to communicate with as many as possible on the subject.

SAXON NAMES OF WORTS AND TREES
FROM VARIOUS SOURCES,
WITH SOME VEGETABLE PRODUCTS.

Such as are printed in modern letters are taken from Manuscripts later than
the Conquest.

A.

Ac, Æc, gen. -e, fem., *oak, quercus robur*. Gl. vol. II.; Lb. I. xxiii. xxxvi. xxxviii.; II. lxi. 2; III. viii. xiv. 1. xxvi. Δρῦς.

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

Acmistel, *oak mistletoe*. See Mistel.

Acymd, gen. -e, fem., *oakrind, cortex quernus*. Laen. 12.

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

Adrelwort, *feverfue*. Gl. Harl. 978.

Adremnt, *parthenium*. Lex. Somner.

These seem to be errors for Adderwort.

See Nædderpyrt.

Æbs, *abies*. Æ.G. p. 4, line 44, p. 11, line 18. Glossaries. A Latinism. Ἐλάτη?

Æcepspanca, *ilex*. Æ.G. p. 13, line 47.

Unsupported.

Æperðe, gen. -an, fem.? Probably, by contraction, the same as Æðelperðingpyrt, which see. Lb. I. xxxviii. 6, xliv. lxxviii.; Book II. li. 4; Book III. xlvi.; Laen. 12, 18.

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

Ælepe, “*origanum*.” Gl. Brux. 42 a.

Ælyðone, gen. -an, fem.? *enchanters nightshade, Circaea lutetiana*. Gl. vol. II.; Lb. I. xxxii. 4; II. liii.; III. xxvi. xlvi. lxii.=p. 346. lxiv. lxxviii.

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

Æpse, gen. -an, fem.? Also Æspe, gen. -an, fem.? *aspens, populus tremula*. Lb. I. xxxvi. Æspan. Lb. I. xlvi. 1.; Glossaries. By loss of final vowel Æps. Æpsjund, *aspenrind, cortex eiusdem arboris*. Lb. III. xxxix.

Ærisc. See Risc.

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

Cæster æsc, *black hellebore, helleborus niger*. Gl. vol. II; Lb. III. xxx.; Laen. 39, 43, 80.

- Ἄσχροτον, 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; Laen. 12, 38; Hb. iv. ci. 3.
- Ἄστε, pl. Ἄσταν, gen. pl. ἄσena, *Oat, avena sativa*. Lb. I. xxxv; vol. III. p. 292.
- Ἄστε, Gl. M. 321 a. Βρόμος.
- Ἄβελρεμδινγρυρε, gen. -e, fem., *stichwort, stellaria holostea*. Gl. vol. II.; Hb. lxiii. 7, lxxviii. 1.; Lb. xxxiii. 1, xxxviii. 5, lxxxviii.; Laen. 4, 29, 39, 53; Gl. R. 44. *Stellaria holostea* was reckoned "good against stiches and pains in the side," and was therefore called *Stichwort* (Bailey).
- Ἄγριμονια, -an; *Agrimony, Agrimonia eupatorium*. A Latinism. Lb. I. ii. 22, xxxi. 7, xxxii. 2, 4, xxxiii. 1, xxxviii. 10, xlv. 3, lxix.; II. viii.; III. xiv. 1, xxvi. xxxiii. 2, xlvii. lxvii.; Laen. 27, 29, 36, 39, 40; acp. 111. The native name was γαρχιρε.
- Ἀλεξανδρια, -δρε, 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.; Laen. 12, 29, 111. Ἰπποσέλινον.
- Ἄλορ, Ἄλρ, gen. alepes, alpes, masc.; *alder, alnus glutinosa*. Lb. I. ii. 15, xxxvi. xl.; II. xxxix. li. 3, lii. 1.; C.D. 376, 1065, 1083, 1246; Gl. Cleop. Ἀλær. Gl. M.M. 153 b.
- Ἄλρε, Ἄλραν, Ἀλεπαν, Ἀλυπαν, *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; Laen. 1, 114; Διδ. 23, 34, 63. Ἀλόη.
- Ἄμμι, Ἄμι, gen. Ἄμεος, *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; naces amygdalinae*. IIb. xiii. 2, xxxiii. 1; Διδ. 63. Ἀμύδαλα.
- Ἄναν, Διδ. 44, for hunan? or for Aron?
- Ἄνανbeam, *spindle tree, enonymus europæus*. Gl. vol. II.
- Ἄνδατρε, *capparis*. Somner Lex. from an MS.
- Ἄντρε, gen. -an. Lb. II. ii. 1. *Radish?* See Οντρε.
- Ἄππελβυρ, Ἀππελβορ, Ἀπυλδορ, *Apple tree, pirus malus*. Bot. Lb. I. xxvi. xxxvi. xxxviii. 11. -γυδ, III. xlvii.; Laen. 12; Gl. M.M. 159 a, etc. But Ἀπυλδρε, fem. Æ.G. p. 5, foot.
- Ἄππελβυρ, *sweet apple tree, malus hortulana*. Gl. M.M. 159 a; Quadr. viii. 6.
- [Appelleare, gen. -an, *violet, viola odorata, and V. canina*.] "Appellef, *viola*." Gl. MS. Vitell. c. iii. fol. 10 b. "Appelleaf *viola*." Gl. Harl. 978.
- Ἄρροτane, gen. -an, *southernwood, urtemisia abrotanon, Ἄβρότανον*. Lb. I. xvi. 2, xviii. xxxiii; II. xxii. liv; Laen. 29. Ambrocena, Διδ. 15.
- Ἄραγε, *orache, atriplex*. Gl. M. See Melbe.
- Ἄρμελου, *pegannum harmula*. Lb. I. lxiv. Πήγανον ἔγριον.
- Ἄροδ. Gl. vol. II.
- Ἄρσεsmart. See Ἐαρμερετε.
- Ἄσαρυ, *Asurabacca, Asarum Europæum, Ἄσαρον*. Gl. vol. II.
- Ἄστε. See Ἄστε, oat. Gl. M. 321 a.
- Ἄτρυμι, Ἀτρρυμ, *smyrnum olusatrum*. A Latinism. Lb. I. ii. 21, 23; III. ii. 4, 6; Διδ. 21. Ἰπποσέλινον.
- Ἄτροπλαβε, gen. -an, fem., *Panicum erus galli*; an interpretation somewhat confirmed by the treatise Περὶ Διδάξεων, which, not naming atterloðe, does name panic, and thrice. Hb. xlv.; Lb. I. ii. 23; I. xii. xxxi. 7, xxxviii. 3, 11, xxxix. 3, xl. xlv. 2, xlvii. lx. 4, lxii. 1,

Αττοπλαθε—*cont.*

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

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

B.

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

Bæsz, *bast, philyra, tilie cortex interior*. Gl. M.M. 163 b.

Baldmoney, *gentian*. MS. Bodl. 536.

Balewurt, *white poppy, papaver somniferum*. MS. Bodl. 130. fol. 73, from Bealo, *bale, mischief*. Μήκων.

Balsmeðe, gen. -an, fem., *bergamot mint, mentha odorata*. The Balsaminta of Gl. M. glossed horsmynte. So gl. Rawl. c. 607. Hence correct Διδ. 15.

Balzaman, -me, (oblique cases), *Balsam, Βάλσαμον, Ὀποβάλαμον*, the gum of the *Amyris Gileadensis*. Lb. II. lxiv. contents and text.

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

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

Beallopyrτ, *orchis*. "Beallockwert," MS. Bodl. 130. Ballock grasse, Lytc. p. 249. Herba priapisci, .i. beallockwert, MS. Bodl. 130. fol. 74. Ὀρχιτ.

Bean, pl. Beana, *bean, faba domestica*, Hb. lvii. 2; Gl. Laud. 567. fol. 73 a.; Lb. I. xxxi. 1; II. xxiv. xxx.; Laen. 116; Διδ. 4, where it is black beans. Διδ. 26, 39, 41; ÆG. p. 16, line 10. Κύαμος.

[Beazbeam,] Beazbeam, gen. -es, masc., *the Bay, laurus*, derives its name from Beaz, a crown, a diadem, a *στέφανος* or garland; and Roman associations. In Beaz the ζ could receive the sound of y; as in some dialects of Germany it still does. The glossarial mulberry is against tradition. Δάφνη.

Belene, Beolene, Beolone, Belune, gen. -an, fem., *henbane, hyoscyamus niger*, used also for *H. albus*. Hb. v.; Lb. I. ii. 23, iii. 11, vi. 3, xxviii. xxxi. 1, xxxii. 4, lxiii.; III. iii. 1, iv. xxxvii. l. lxi.; Laen. 12, 18, 111; Gl. Vol. II.

Benedicte, *herb Bennet, Avens, geum urbanum*, Laen. 29. Herba Benedicta.

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

Bevbine, *verbena*. Lb. I. lxii. 1. Bevbena, Laen. 29. Διδ. 21.

Bepe, gen. -es, masc., *bere, horaeum hexastichon*. Hb. clii. 1; Lb. I. xxxv. xxxix.; Laen. 37. Bepar, *ordea*, ÆG. p. 16, line 10 (two MSS.). Bepe þ hé úr þorþear, M. H. fol. 17 a, *here that he gave us*. Also called *big*. In Ld. Vol. I. p. 402, bepe seems to be made feminine.

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

Beze, 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; Laen. 1, 5, 12, 26, 28, 58, 107; Διδ. 48. Τετλον, Τευτλιον.

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.

Betonce—*cont.*

xxxii. 2, xxxvi. xxxix. 3, xli. xliii. xlv. 1, xlvii. 3, xlviii. 2, lxii. 1, lxiii. lxiv. lxvi. lxvii. 2, lxviii. lxix. lxxviii. lxix. lxxx; II. xxxix. 1. li. 1, 3, liii. lv. 1, 2; III. xii. 1, xiv. 1, 2, xxvi. xxviii. xxxiii. 2, xli. xlvii. xlix. lxiv. lxv. lxvi.; Laen. 4, 12, 14, 23, 24, 26, 29, 36, 38, 39, 49, 59, 64, 65, 67, 111; Διδ. 8, 60, 63; vol. III. p. 292.

Bindweed, *convolvulus*.

Binspyrt, *iuncus* sen *carex*. Gl. vol. II.

Birds tongue, *stellaria*, from the leaves. "Avis lingua," Gl. Harl. 3388.

Bipice, Bipse, Bepece, Bypc, Bere, gen. -ean, fem., *Birch*, *betula alba*, Gl. R. 46, 47; Lb. I. xxxvi. Bepepmb, Lb. III. xxxix. 1. In Gl. M.M. 154 b., read *betula* for *beta*.

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

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

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

Bisceoppyt, gen. -e, fem., *bishops weed*, *ammi maius*, Gl. vol. II. Of southern origin, Lb. II. liv., and not betony in Lb. I. xxiii. xxxix. 3, xlvii. 3, xii. 1, lxvi. lxvii. 2; II. liii. 2, lv. 2; III. xli. lxiv. lxvi. Of two sorts, vol. III. p. 292. From which passages, all others in the Leechbook where the word is put without qualification, must be referred to the same interpretation. Lb. I. ii. 23, ix. xv. 2, xix. xxxi. 7, xxxii. 2, xxxviii. 11, xxxix. 3, xl. xli. xlv. 1, 2, xlvii. 3, lviii. 2, lxii. 2, lxiii. lxiv. lxxxiii.; II. li. 3, 4, liii. lxv. 5; III. ii. 1, 6, xiii. liv. lxi. lxii. twice, lxvii. lxviii.

This argument applies also to the passages in Lacnunga, for betony and bishopwort are mentioned together in

Bisceoppyt—*cont.*

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

Seo bpaðe bisceoppyt, —? Lacn. 4. 59.

Seo læsse bisceoppyt, *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. *cinqufoil*, *potentilla tormentilla*, or *tornentilla officinalis*; 5. *dwarf elder*, *sambucus ebulus*; MS. Harl. 5294. fol. 36 a.; Lyte. *Bloody dock*. Gerarde.

Bluebells, *Agrafis nutans*.

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

Boc, Boctpeop, Boce, Bece, with gen. -an (as Bikan, C.D. vol. vi. p. 231), *the Beech*, *fagus silvatica*. Boc, Gl. R. 45. Boctpeop, MS. St. Johns, Oxon. 154; Æ.G. p. 7, line 45. Boecæ, Gl. M. M. 156 b. Bece, Lex. Somneir. Gl. Cleop. The persistent asseverations that *fagus* is not beech depend upon a supposition of Sprengels for which no sufficient ground appears; the Spanish and Italian derivatives of *fagus* still name the beech. *Fagus silvatica* is, however, merely technical. Φηγός.

Bogen. See Boðen, another form of the same word. Lb. I. xxi. lxii. 1, lxxxviii.; III. iv. p. 310, note, xxvi. xxx. In Lancashire *g* and *þ* are both pronounced with so guttural an utterance that they are indistinguishable. Hence the archbishops name Æþelnoð is frequently written Ægelnoð, as C.D. 773. Final *þ* also becomes *g*, as here on page 166, &c. Rekefille, *April*, in the rimed Genesis and Exodus (published by the Early English Text Society), is a compound of Reka for Reða, a Saxon idol to which

Bogen--cont.

they sacrificed in the Redmonað, *March*, and *þilleð*, *plenilunium*, *full moon* (Beda de Temp); and the full moon of the *March* new moon fell in April. October was *þinterþilleð*. The readings of Bedas text are from a good MS.

Bolwes, *loggerheads*, *centaurea nigra*. "Iacea nigra," Laud. 553. Bolwes is *bulls*, 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 ðani boxe and oꝝ 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; Θύμω; Hb. exlix. 1. White boðen, "*great daisie* (Gerarde)." But ou the contrary, "Con-
"solida minor .i. daysie or bris wort or
"bow wort (*bone wort*). Consolid
"media .i. white bothon or white goldes-
"þis herbe hath leues þt biith som del
"euelonge ꝥ hii biith endented ahtes
"withoute ꝥ he hath a white flour þt
"is som del lieh to daisie, bote his
"more þan the flour of daysie ꝥ þis
"herbe growith in medes and leses."
MS. Laud. 553, fol. 9. This seems to be *chrysanthemum leucanthemum*. Bothum, Bothum, in Dorset and the Isle of Wight, is *chrysanthemum segetum* (Barnes), which has yellow rays.

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

Breep, Bꝛæp, Bꝛep, aec bꝛep, pl. bꝛæpe, *Briar*, *rubus fruticosus*. Lb. I. xxxviii. 10; Gl. M.M. 154 a; Gl. C.; Gl. C. 62 a. Connected with Bꝛopd, *a prickle*. Βάρος.

Þinðbꝛep, *raspberry plant*, *rubus idæus*. Laen. 29; Gl. Broeket, Carr, Dickinson, Hunter, etc. etc. Þinðbꝛepien, *raspberries*. Lb. II. li. 2, 3; Gl. Dun.; Gl. Brux. 40 b; Gl. M.M. 154 a.

Bꝛemel, Bꝛembep, Bꝛembel, Bꝛeðel, gen. -es, mase., *a Bramble*, *rubus fruticosus*, and *rubus* in general; also *dog rose*, *rosa canina*. Bꝛemel, Hb. lxxxix; Gen. xxii. 13; Lb. II. li. 3. Bꝛembepꝛuð, *a bramble wood*, C.D. 985, 1036, 1108. Bꝛembel, Lb. II. lxxv. 1, where the propagation marks the *R. fr.*; II. lxxv. 5. Bꝛembel æppel, III. xli., where æppel is the berry; III. xlvi.; Laen. 54. Bꝛembelas; Hom. I. 18; I. 432; Æ.G. p. 16, line 15. Bꝛeðel; Lecehd. vol. I. p. 384. Bꝛemelbꝛepian, *bramble berries*, Laen. 8. Bꝛemelþꝛpne, fem., *a bramble thorn bush*. Exod. iii. 4.

Heopbꝛemel, literally, *hip bramble*, *dog rose*, *rosa canina*. Gl. R. 47. Also two sorts of brambles are mentioned in Lb. II. li. 3. Heope, gen. -au, *the hip*, is Latinised "butunus," that is, button, French, bouton, *knob*. Κυνὸς Βάρος, is taken for *rosa sempervirens* by Sibthorpe, Smith, and Professor Daubeney, but Schneider keeps to *rosa canina*.
Briddes nest, *wild carrot*, *daucus carriota*. "Daucus asininus," Gl. Laud. 553. From the form assumed by the umbel when the seed is ripe. Gerarde, p. 873. This erbe habiþ levys ylike to hemlok. Gl. Sloane, 5, in *Daucus asininus*. Botanical books pretend from *Νεοττία* that it is *orehis bifolia*, which seems to be one of their adaptations and a foreign fashion. Δαῦκος.

Briddes tunge, *stellaria holostea*. Gl. Parl. 978, says *pimpinella*, against common consent. See Æþelꝛeꝛðingꝛꝛꝛ, in Gl. vol. II.

Брырепырт, gen. -e, fem., *comfrey*, *symphytum officinale*. So Gl. Harl. 3388. "Michel brisewort, eonsolida 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 Broelemke, *Brookline*, or rather *brooklem*, *veronica beccabunga*. MS. Bodl. 536.

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

Brochning, *water hemlock*, *cowbane*, *cicuta virosa*. Gl. Laud. 576, makes it equivalent to Tipus, which the moderns by the derivation must deny.

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

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

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

3. *Ceterach officinarum*. Gl. vol. II. Thus, "splenon .i. brune пырт eerf-
"lengue," Gl. Laud. 567, makes it a fern, but harts tongue.

Buekrams, *allium ursinum* (Bailey).

Bueks horns, *coronopus ruellii*. "Bukes
"hornes or els swynes grese (grass), and
"has leucs slaterde as an hertys horne .t
"hit groyes gropyng be the erthe. And
"hit has a litell whit floure, and groyes
"in the ways." MS. Bodl. 536.

Buckwheat, *polygonum fugopyrum*.

Bulentpe. Gl. vol. II.

Bulgago. Διδ. 62. *Asarum Europæum*.
See Vulgago.

Bullrush, *scirpus*. Wright's Gl. p. 265 a.
Buloz. Gl. vol. II.

Burr, pl. burres, *burr*, *burrs*, *arctium lappa*.

Gl. Rawl. e. 607; Gl. Sloane, 5.

Butterburr, *petasites vulgaris*.

C.

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

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

Fencæppe, Feneypppe, as Cæppe. Lb.
I. lxi. 1; Laen. 1.

Seo hole cæpse. See II.

Lambes cæppe, as Cæppe. Lb. I. i.
17; Laen. 12.

Tim cæppe, *garden cress*, *lepidium sativum*. Lb. I. viii. 1, xxxvii. 2. "Nas-
turtium domesticum." Gl. Rawl. e. 506;
Gl. Harl. 3388.

ÿlle cæppe, as Cæppe. Διδ. 63.
Substituted for Fœnum Græcum. Hb.
xxxix. 3.

Carlpyрт, *colewort*, *brassica napus*. Gl.
R. 43. It is now grown largely as win-
ter food for sheep.

Caleeteppe, *caltrap*, *centaurea calcitrapa*.
MS. Bod. 130. From caleem *heel*, and
the Latin form of trap. See Saxon
Chron. 992.

Calfs snoute, *antirrhinum orontium* (Lyte).
Cf. Hb. lxxxviii.

Cameeon. Gl. vol. II.

Canmoë, Commue, gen. -es, *harestrang*,
peucedanum officinale. Gl. vol. II.;
Hb. xevi; Lb. II. li. 1; III. xxx.;
Læu. 40, 77.

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

- Candelaryrte, *hedgetaper, verbascum thapsus*. See Molegn. "Fromos vel lucer-
" uaris vel insana vel lucubros, candel-
" ryrt." Gl. R. 44. Read Flomios, Φλόμος, which, in Dioskorides, iv. 104, all agree is Verbascum. Καὶ τρίτη φλομῖς, ἡ καλουμένη λυχνίτις, ὑπὸ δέ τινων, θρυαλλίς, φύλλα γ' ἢ δ' ἢ καὶ πλείονα ἔχουσα, παχέα, λιπαρά, δασέα, εἰς ἐλλύχρια χρησίμη. Called *lucernaria* or *wick plant*, useful for wicks of lamps. Ibid. In north Somerset this herb is now called Candlewick.
- Capwort, *daucus cariota*. Gl. Harl. 3388, under D.
- Cassia. Lb. I. lxvi. *Cassia lignea*, the bark of *Cinnamomum cassia*, from China.
- Carrie, gen. -es, masc., *Hassock, aira cæspitosa*. Lb. I. lxii. 2, lxiii.; III. lxii. lxiii. lxiv. lxvii; Laen. 29, 59, 79, 89.
- Kattesmint, Cattysmint, *nepeta cataria*. Gl. Harl. 3388; Gl. Harl. 978.
- Capel, Caul, gen. -es, masc., *colewort brassica napus*. Ib. xiv. 2, cxxx.; Lb. I. xlvi. 2; II. xxiv. lvi. 4; III. xii. 1, 2, xlv.; Laen. 54, 111; Διδ. 31 (cole-stalk).
See βραδα capel, *cabbage, brassica oleracea*. The cultivation of this was Roman taught. Lb. I. xxxiii. 1. Κράμβη.
- Caphe, Lacu. 29, an error of the penman for capl, or for cyphc.
- Cearτερ ærc. See Ærc.
- Cearτερργυρτε, *black hellebore, helleborus niger*. Lb. I. xxxix. 3.
- Cedele, *mercurialis perennis*. Hb. lxxxiv. Gl. Cleop. fol. 65 b.; Gl. M. 320 b.; Gl. Dun.
- Cederbeam, gen. -es, masc., *the cedar, pinus cedrus*. Æ.G. p. 7, line 45. Cederτρεορ, G.D. f. 155 a. Κέδρος.
- Celendpe, Coliandpe, gen. -an, fem., *Coriander, Coriandrum sativum*. Also celen-
dep, -dres, neuter, Lb. I. xxxi. 3; celen-
dpe, I. xxxv. and fem.; II. xxxiii. xxxix. xlviii.; III. iii. 1. xlvii. lxii. 2; Laen. 77. 111; coliandpæne. Διδ. 48; Hb.
- Celendpe—cont.
lii. 2, cxxv. See Hb. civ. clxix. 1, on which see Index. Κορίανναν, Κοριον.
- Celepemie, Celeponie, Cylepemie, 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. Cylðemige, Laen. 12; celð-, Laen. 19; cell-, Laen. 23; cyl-, Laen. 29, 51; Διδ. 23, 51. Here the fruit is called an apple: it is a pod. The botanists seem to have no suspicion that the chelidonium is a Roman importation, which its name and its growth near villages sufficiently testify. The Roman tradition and the Dioskoridean description, combined with its medicinal properties, are sufficient argument that no other plant is meant by chelidonia. The juice (out of the root) "has been used successfully in opacities " of the cornea." (Bentley, Manual of Botany.) Ποιεί προς ὄξυδορκίαν. Dioskorides.
- Chelidonia. Διδ. 23; Hb. cxxxi. 2. See Celepemie.
- Kenning worte, *aristolochia*. Gl. Sloane, 5, fol 44 d.
- Centauryan, *erythraea centaureum*. Lb. II. viii. xxxix.
- Cerpylle, Cypylle, Cearpylle, Cepuille, gen. -an, fem., *garden chervil, anthriscus cerefolium*. Hb. cvi.; Ld. vol. I. p. 382; Lb. I. xxxi. 2, xxxiii. 2, lxii. 2, lxxxiii. 2; II. lii. 3, liii. lxxv. 2; Laen. 4, 12, 62, 80; Διδ. 12, 37. A Roman importation, Χαίρέφυλλον.
Γυδνερpylle, *wild chervil, anthriscus silvestris*. Lb. I. ii. xxii. lxxxiii.; II. li. 4. pyduyille, Lb. III. viii. xlviii.; Laen. 4, 29, 62.
See peade pydu yille *asparagus acutifolius*, Laen. 53, 68; and pydu cerpylle, red being neglected, Hb. lxxxvi.
- Cerphc, gen. -es, *Charlock, sinapi arvensis*. Lb. II. xxxiv. Cf. Gl. M.
- Chirchewort, *pennyroyal, mentha pulegium*. "Pulegium regale; MS. Bodl. 536; G. Laud. 553.

- Cieena mete, gen. -es, masc., *Chickweed*, *stellaria media*. Lb. III. viii; Laen. 4; Διδ. 51, 52, 53, 57, 63; Gl. vol. II. Small birds are very fond of the seeds.
- Cylepyrre, "orilapatum" MS. in Somner. That means oxylapathum, sorrel; but the gloss is unsupported.
- Cymeð, *cuminum cyminum*. Gl. vol. II.; Lb. I. xv. 6, xvi. 1, xxxix. 3.
- Cymen, gen. -es, neut., *Cuminum cyminum*, *Κύμνον*. Lb. I. ii. 21; I. xxii. 3, xlviii.; II. ii. 2, vi. xii. xv. xxii. xxiv. xxx. xxxviii. xxxix. xlv. ; III. xii. 2, xxiii.; Laen. 4, 29, 37, 111; Διδ. 36, 63; Hb. xeiv. 2, elii. elv.; Ld. vol. I. p. 376, 4.
- Kinee, Qince, Gl. vol. II., errors of the scribes for Kueee, Queee, the same as epiee. The glossaries are equally in error, having misread their originals.
- Cynigespyrre, *majoram*, *origanum maiorana*. MS. B. 130 in Σάμψυχος; Gl. Mone. 322 b., amended; Gl. Dun.
- Cipe, Ciepe, gen. -an, fem.? Cipeleae, gen. -es, neut., *onion*, *allium cape*. Lb. I. iii. 2, 4, xxxix. 3, lxix.; Lexx.
- Cyprressan, obl. case, *Cypress*, *eupressus*. Διδ. 51, 54.
- Cyrreæt, Cyrreæt, for Cyrreete, gen. -an, fem.?, *gourd*, *cucurbita*. Ld. vol. III. p. 200, line 16; Gl. R. 39, 43.; Διδ. 31, 62. By removing from the Latin word its reduplication, the close equivalence to the ancient and modern English is apparent.
- Γilde eyrreæt, *wild gourd*, *citrullus*, or *cucumis colocynthis*. Κολόκυνθις, Gl. R. 39. As a medicine, *colocynth*, a purgative, drastic.
- Cyrstreop, Cyrstreop, *Cherry tree*, *Cerasus*, *Κέρασος*. Gl. R. 46.; Somner Lex.
- Ciferæppla, eariearum; Gl. Cleop. fol. 19 a. Read Ciferæppla, eerasorum, or so fathom the writers error.
- Cystel, Cystbeam, Cistenbeam, *the Chestnut*, *castanea vulgaris*. A Latinism and importation. Gl. R. 46; Gl. C.; Καρύα Εὐβοϊκή.
- Clæppe, gen. -an, fem., *Clover*, *trifolium*. Lb. II. xxiv. xl.; Gl. Cleop. fol. 92 c, fol. 80 a.
- Ηριτ elæppe, *white clover*, *T. repens*. Lb. I. xxi.; III. xxxiii. 1.; Gl. Laud. 567, under *Caltha*.
- Reað elæppe, *red clover*, *T. pratense*. Lb. III. viii.; Gl. Laud. 567, under *Calesta*.
- Sio smæle elæpperpyrre, *haresfoot clover*, *T. arvense*, Lb. xxxix. 3.
- Clænsing gras, *spurge*, *euforbia*. Gl. Sloane, 5.
- Clæte, gen. -an, fem., the greater, *the burdock*, *arctium lappa*. Gl. vol. II.; Lb. I. xii. xxxi. 7, xxxix. 3, xl. xlv. 1, l. 1; II. xxxvii. liii.; III. xxxvii. lvi. lxviii. Laen. 4, 12, 35, 44.; vol. III. p. 292. Cloutc. MS. Lambeth, 306. "Αρκτιον.
- Seo smæle clæte, *Clivers*, *galium aparine*. Gl. R.; Lb. I. xxxix. 3; Hb. elxxiv.; MS. O.
- Clætc seo þe spimman pille, *water lily*, *nymphaea* and *nuphar*. In Dorset clote is the yellow water lily (Barnes). See *Eabocce*. Νυμφάλα.
- Clube, an old way of writing elipe, which see. Somner.
- Clupe, gen. -an, fem., the greater, *Burdock*, *arctium lappa*. Gl. C.; Gl. Cleop. 55 b; Lb. I. lxvii. 2.
- Seo smæle elupe, *Clivers*, *galium aparine*. Lb. I. l. 2; Gl. Cleop. 45 b; Gl. Dun. Γάλλιον, Γαλλέριον, Ἀπαρίνη.
- Foxes elupe, *burdock*, *arctium lappa*. Gl. vol. II.; Lb. I. xv. 2.; Laen. 113.
- Cluppyrre, as Clupe. Lb. I. xv. 3. Lappa clæte oððe cluppyrre. Gl. Hul. A. 11. fol. 125 b.; Gl. vol. II.
- Clute, gen. -an, fem., *Cleet*, *tussilago vulgaris*. "Cleet, butter burr." Carrs Craven Gl. þa lanegc elizou, Laen. 26. With Sir J. E. Smith, E.B. pl. 430, 431, *tussilago hybrida* was long stalked butter burr: people now make this a variety instead of a species. Βήχιον?

- Chδpyρτ. Lacn. 69, the same as Chpyρτ and Chpt. Glossed *Rubca minor*; the galiums being grouped with the madders. Glitilia, Gl. Cleop. Glatterons, Fr.
- Cloudberrys, *bacca rubi chamamori*. All. Probably from club, a *cliff*. Found on Pendle and Ingleborough.
- Cluþung, gen. -e, fem. Cluþunge, gen. -an, fem., *crowfoot*, *ranunculus sceleratus*. Hb. ix. ex. 3.; Gl. Lb. I. i. 7., xxiv. xxviii. xlvii. 3.; III. viii.; Laen. 12, 77. From cluþ, *clowc*, here the tuber, and þung, *poison*, here the acrid principle of the juices. Βαράχιον.
- Cluþyρτ, gen. -e, fem., *buttercup*, *ranunculus acris*. Distinguished from eluþung, in Hb. ix. x.; Lb. III. viii. Βαράχιον.
- Cneopholen, masc., *butchers broom*, *ruscus aculeatus*, from holen, *holly*, which in its evergreen prickly leaves it resembles, and from its growing no higher than the knee. Lb. I. xxviii. xxxiii. 1, xxxvi. xxxix. 3, xlvii. 3, on which see Gl. vol. II.; II. li. 3; Lacn. 4, 43. Cnopholæn 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 eneop is neuter. The frequent gloss *Vietoriola* alludes to its binding, as has been otherwise inferred, the temples of victors. Μυρσίνη ἀγρία.
- Knopweed, *loggerheads*, *centaurea nigra*. "Iasia (Iacea) nigra," MS. Laud. 553.
- Knottling grass, *polygonum aviculare*. Gl. Sloane. 5.
- Coccel, gen. -es, masc., *Cockle*, *agrostemma githago*. *Zizania transcendunt frumenta*. Coeeelas opepctiγaδ hærte, Sc. 46 b. Se soða dema hæp his englas γaδþuan þone eoecel byrþen mælum. Hom. I. 526. *The faithful doomer will bid his angels gather 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 geae, *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 eows, are terms best unexplained; Maxima debetur nostris reverentia—lectoribus. Lyte, 372. Iarus aaron, gauk pyntill; Gl. Rawl. C. 506; zek pintel, Gl. Sloane, 5; gokko pintell, Harl. 3388; 'Apoν.
- Coekesfot, *columbine*, *aquilegia vulgaris*. Laud. 553; Florio, p. 380; Gerarde; Gl. Sloane, 135.
- Coeks hedys, *melilotus officinalis*. Herba pratensis a þre levyd grasse. (Herba melilotus et eorona regia.) Harl. 3388, under Herba; and similarly under Melilotum. The florets eluster into a erected form.
- Cod æppel, a *Codling*, *malum maiusculum*, *coquinarium*. But by these words Gl. Cleop. interprets malum eydonium sive malum eonium, fol. 44 a.
- Codweed, *loggerheads*, *centaurea nigra*, from the head like a pudding bag; Cod, a bag. Iacea, Gl. Rawl. C. 506. *Centaurea* = matfellow (ibid).
- Cohandþe. See Celendþe.
- Cologwærz or Colezwærz (Junius gives both), *Coltsfoot*, *tussilago farfara*. "Caballo podia vel ungula eaballi," Gl. Harl. 44.
- Colloncroh, *yellow water lily*, *nufar lutea*. Cpoh is eroeus, saffron. *Nunfæa*, Gl. Dun.; Gl. Mone, 321 b.
- Coltsfoot, *tussilago farfara*. MS. Bodl. 536. Water coltsfoot, *yellow water lily*. "Pees pully aquaticus, i. water coltys "fot it is [lyke] to water lyly t hit hæp "a 3olow floure t when þe floure is fallen it berys lytyl potts t þerin is sede." MS. Bodl. 536.
- Consolde, *consolida*, a mediæval term for 1. maior, *symphytum officinale*; 2. media. *spiraea ulmaria*; 3. minor, *bellis perennis*. Lb. III. lxiii.

Corn, neut., *Corn, frumentum* collectively.

He bestong ȝyp on þe lee eorn. G.D. fol. 239 b. *He poked fire into that housed corn.*

Cornþreow, *the cornel tree, cornus.* Gl. R. 46; Gl. Cleop. fol. 24 a. Κρανία.

Coꝛt, gen. -es, *costmary, tanacetum balsamita.* Lb. I. xvii. 3, xxiii. xxxxi. 3, xlvi. 3, lxiii.; II. xxiv. xxxiv. 2, xxxix. lii. 2, lv. 1, 2; Laen. 4, 107, 111; Διδ. 63. Κόστος is taken as *costus arabicus*; it may have been an imported drug.

Ænglisc eost, *tansy, tanacetum vulgare*; it is tonic and anthelmintic (Bentley), and fragrant, and is still collected for distillation, as at Worcester. Laen. 29.

Coꝛtne, gen. -es, mase., *mallow, malva.* Lb. I. xxxii. 4, lvi. lx. 4, mase., lxxiii.; Gl. Cleop. fol. 61 e.

Cowrattle. "Cauliensis agrestis = glande "or eowrattle (*cowrattle* margin) þis "herbe hath leues liehe to plantayne but þii biith nouȝt so moche ꝥ he hath a stalk to þe lengeth of a eubyte ꝥ he hath whit flonres ꝥ he groweth in whete." MS. Laud. 553.

Crab, *ponum mali silvestris.* "Mala maciana wode erabbis." Gl. Harl. 3388.

Cranes bill, *geranium*, Lyte, also *Erodium.*

Crapenbeam, Crodpanbeam, "ablaeta," Gl. Dun.; Gl. Sloane, 146. I can only guess from kranboum, kranawitn, in Graff, and the like in Nennich, that this is our native name for the Juniper. The glossaries are capable of turning ἀρκυθος into ablaeta.

Crapleae. See Leae.

Cꝛistallan, aec. *Crystallium*, the same as psyllium, determined as *plantago psyllium.* Plin. xxv. 90; Laen, 11.

Cristes ladre, *chests ladder, chlora perfoliata.* "Centaurea maior," Gl. Sloane, 5. MS. Laud. 553 makes it *C. minor, crythraea centaureum.* The two are similar.

Cꝛoh, *saffron, the dried stigmata of crocus sativus.* Hb. exviii. 2; Lb. II. xxxvii.; Διδ. 22; Quadr. v. 4.

Cronesanke, *cranes shank, polygonum persicaria.* Gl. Harl. 978.

Crosswort, *galium cruciatum.* MS. Bodl. 536.

Crow foot, *ranunculus.* Lyte.

Crowe pil, *erodium moschatum*; "aeus muscata minor," Gl. Sloane, 5. Pil for bill.

Crowsope, Crowsoap, *latherwort, saponaria officinalis.* MS. Bodl. 536, which makes two, the greater and the less.

Crow toes, *vaccinium myrtillus.* Lyte, p. 234.

Cuekoo flower, *cardamine pratensis.* Lyte.

Cuekoos mete, *Cuckoos meat, ovalis acetosella.* Lyte, p. 579.

Cueꝛþbitan, obl. ease, *gourd, cucurbita.* Lb. II. xxxvii.

Kufferwort *brionia*, Gl. Sloane, 146.

Culver foot, *geranium molle.* "Pes columbae," MS. Bodl. 536. *Geranium columbina*, Lyte.

Cnneȝlærre, *hounds tongue, Cynoglossum officinale.* Lb. I. xlv. 2.

Cnnelle, gen. -an, fem., *thyme? thymus vulgaris?* Lb. I. xxxi. 7. "Timbre, sa-turegia," Gl. Hoffm. eol. 22.

Ʒndu eunelle, *wild thyme, thymus serpyllum.* Lb. I. xxxviii. 11; III. 22.

The German gl. in Hoffm. p. 6, "welt qnenela, erassinela," makes it one of the smaller sedums or stoneerops: another, at eol. 25, *maidenhair.*

Cunþheape (gen. -an, fem.), *rampant fumitory, fumaria capreolata*; Gl. Harl. 978; Lex. Sommer. See Gl. Mone. 283 b. The footstems of the leaves and the flowerstalks eurl and twist, and in hot climates more than in England. Sumner prints eunþheape; the correction is obvious. The spelling, -hoare, of Gl. Harl. is paralleled in "Alliterative Poems," ed. Morris, and Launeelot of the Laik, ed. Skeat. Καπνος.

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 ; Laen. 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 centanry.

Cuplyppe ?, gen. -an, fem., *cowslip, primula veris*. Lb. xxx. xxxi. ; Laen. 42, 61 ; Gl. vol. II. Cuploppe, Gl. R. p. 42.

Cpelcan, *berries of wayfaring tree*. See Dundes cpelean. This may be confidently inferred from the Dansk, Qvalke, *Viburnum opulus*.

Cpicbeam, gen. -es, masc., *the aspen, populus tremula*. Preface vol. I. p. lxxxvi. p. 398. Under Syppe it will be shewn that the Rowan tree had in early times, that its true name, and was, therefore, probably not called by this name. The *Juniperus*, though common in parts of England, as on Mickleham downs, has no certainly known name in English, and as it keeps its leaves through winter, though the aspect is noways suggestive of vitality, implied in epic—, as moreover it may be confused, in a closet study of herbs, with gorse, ζορτζ, called *Juniperus*, Lb. I. xxxi. 3, and Prompt. Parv., it may by some have been taken for the quickbeam. Lb. I. xxiii. xxxii. 3, 4, xxxvi. Cpicτπεορ, Gl. R. 47 ; epicεμνδ, Lb. I. xxxii. 3, xlvi. 1, at beginning ; III. xxxix. lxii. 1 ; Laen. 37. The note on p. 78, vol. II., must be revoked.

Cpice, gen. -an, fem., *Quitch, Quicken grass, triticeum repens*. Hb. lxxix. ; Lb. II. li. 3 ; Laen. 12, 14 ; Gl. R. 42. From epucu, *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, Laen. 4., read quice. "Αγρωστis.

Quunquejoham, *cinq'foil, potentilla*. Lb. I. xlvi. 2 ; Laen. 4. Πεντάφυλλον.

VOL. III.

D.

Dæg'es ege, gen. -an, neut. ? *daisey, bellis perennis*, vol. III. p. 292. "Consolda," Gl. R. 42, and that is daisey. The flower shuts itself up at sunset.

Danewort, *sambucus ebulus*. MS. Bodl. 130.

Darnel, *lolium temulentum*. "Attonita der-
"nel," Gl. M. Cf. Lyte. Αἴρα.

Datzulus for *Hermodactylus*, Ld. vol. I. p. 376, 4.

Dedich glosses *Verminacia* in MS. Bodl. 130. *Verminacia* is *verbena* (*see* Hb. iv.), and that is *verbena* even in the same MS. The hand is of the xii. century.

Dewberry, *rubus cæsius*. Lyte and all.

Dichefern, *osmunda*. Gl. Sloane 5. fol. 40 b. *regalis*, it grows by swampy spots.

Dile, gen. -es, masc., *dill, anethum graveolens*. Hb. cxxii. ; Ld. vol. I. p. 374 ; Lb. I. i. 8, xxix. xxxii. 2 ; II. ii. 1, vii. viii. x. xi. xii. xv. xviii. xxii. xxiv. xxviii. xxx. xxxiii. xxxiv. xlvi. ; III. xii. 2, xxvi. lxii. lxiii. lxxii. 2 ; Laen. 2, 3, 29, 59, 111 ; Διδ. 63.

Hæpen dile, Gl. vol. II. Ld. vol. I. p. 374.

Dilnote, *earth nut, bunium*, from its umbellate stalks and tuber. "Cidamum corpenote
" (read corþnote) or dillnote or slyte
" (*no* Hb. xviii.) or halywort. Þis herbe
" hath leues ylich to fencl ꝥ whyte floures
" ꝥ a small stalk ꝥ he groweth in wodes
" ꝥ medes." MS. Laud. 553.

Dymman. Laen. 11. Swed. *Desmansgräs* is *tanacetum vulgare*, but the word seems not connected with the English, of which the nom. may be *δyme*.

Dyþhoman. Lb. I. xli. Glossed papyrus, *Dyþhamon*, Gl. R. 43. But as we have *Haniopseez*, 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 *Homan* is related to *Κόμαρος*, the

Dýþhomaþ—*cont.*

Arbutus, and that among water plants the *marsh cinquefoil*, whose leaflets are like those of the arbutus, might be the plant. Linné calls it *comarus palustris*, but from his own account of his nomenclature the coincidence seems accidental. Hemera, in Gl. Hoffm., should be gratiana not "gentiana." "Hemera, fem., "elleborum, gratiana, melampodium," Graff. IV. 954, that is, black hellebore, the leaves of which are like those of *marsh cinquefoil*, and the leaflets like the leaves of the arbutus. See Hamopreæg.

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. Λάπαθον.

Eadoce, *water lily, nymphæa* and *nuphar*. Gl. vol. II.; Laen. 6, 111. "Nymphæa eadocea," Gl. R. p. 43. "Lilium aquaticum se docke," Gl. Rawl. C. 607, under L. Read Lb. I. l. 1, as dock that will swim, clote that will swim, and see Claze.

Alfedocke, *inula campana*, Grete Herball (1561).

Seo yealpe docce, *fallow dock, rumex maritimus*, and *R. palustris*. Lb. I. xlix.

Seo peade docce, *the red dock, rumex sanguineus*. Lb. I. xlix. l. 2; Gl. Harl. 3388.

Seo seeaþpe docce, *Sorrel, rumex acetosa*, Gl. Dun., from the sharpness of its acid. "Oxylapatium," Gl. Cleop. fol. 71 c.

Supdoce, *Sorrel, rumex acetosa*. Gl. vol. II.

Ƴuðu docce, *Sorrel, rumex acetosa*. Hb. xxxiv.

Docce seo þe spimman pille, *water lily, nymphæa* and *nuphar*. From our view it might be polygonum amphibium; but the gloss on Nymphæa as Eadoce, the passage, Lb. I. l. 1, where it seems dock and clote are indifferent names for the herb that will swim, and the Dorset sense of clote, recently published, form a weight

Doce—*cont.*

of testimony against conjecture. Lb. I. xxxvi.; II. lxxv. 1.

Dok mete, *duckmeat, lemna*. "Lentigo aquatica," Gl. Harl. 3388. Somner in his lexicon, under doce, seems to have mixed up Anatem with Notum. On δucan seaðe, C.D. 538, seems to be *the duck pool*.

Dodðep, *Dodder, cuscuta europæa*. Gl. Monc. 287 a (corrected); Gl. Harl. 3388; Gl. Harl. 978. Ὀροβάγχη of Θεόφραστος, but not of Dioskorides.

Dogberrie trec, *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*. "Docnettle ortie griesche," Gl. Harl. 978.

Dogwood, *cornus*. (Bot.)

Dolhpune, gen. -an, fem.? *pellitory, parietaria officinalis*. Ld. vol. I. p. 374; Hb. lxxxiii.; Lb. I. xxv. 1, xxxiii. xxxviii. 9, xlvi. 3; II. li. 3, 4; III. lxxv.; Laen. 2, 14, 50. Dulhpune, Lb. III. viii.

Draacanse, Draacentse, gen. -an, fem.?, *Dragons, arum dracunculus*. Hb. xv.; Laen. 29. Draconþan, Lb. III. lxii. Draconþan, Διδ. 47; Gl. vol. II.

Drawk, *avena fatua*, Gerarde. "Lolium perenne" (Forby). "Like darnel" (Moore). "Zizania, darnell," Grete Herball (1561). Αιγίλωψ.

Dropworte, *spiræa filipendula*. "Filipendula," MS. Bodl. 536; Gl. Laud. 553. *Dropwort*, Bot.

Dwale, *any narcotic*, especially *atropa belladonna*, in which last all agree. "Opium dwale drene," Gl. Rawl. C. 506. As Dpol. Στρόχνος μανικός.

Dreorþge droþtle, also dreorþge and droþle, gen. dreorþge droþtlan, fem.?, *pennyroyal, mentha pulegium*. Hb. xciv. cvi. 2; Lb. I. xv. 2, xvi. 1, xxxix. 3, xlvi. 3, xlvi. lxxii. 1; II. vi. 2, viii. xxx. xxxii. liii. lxxv. 2;

Δρεοργε δροργε—*cont.*

III. i.; Laen. 4, 5, 112; Διδ. 30, 51;
Ld. vol. I. p. 380; Gl. Dun.; Gl. vol.
II. Βληχώ, Γλήχων.

E.

Eaepe. See Cæpe.

Εαζπυρ, gen. -e, fem., *eyebright, eufrasia officinalis*. Lb. III. xxx.; Gl. vol. II.

Εαληρ, probably, *liverwort, Eupatorium cannabinum*, since it is a compound of Εα, *river*, and Ληρ, *liver*, the Hepatica, of some authors, as Lyte, p. 66. It grows on watery margins, and is abundant in the Oxford meadows. Hence I would overrule Gerardes statement, which seems to rely on similarity of sound, ealiver, alliaris. Occ. Lb. I. xxii. 2.; II. xxvi. end.

Εαλλαν, for Ellen, *elder*. Ld. vol. I. p. 380.

Εαλλανπυρ. Διδ. 62, for Ellenπυρ.

Εαπβαν, *tares, ervum*. Gl. vol. II.

Εαπσε. See Risee.

[Εαψμερτε], *arse smart, polygonum persicaria*, or rather *hydropiper*. "Culorage

"vocatur persicaria. Item vocatur hers-

"mert. þis herbe has leuis like to

"withi." MS. Douce, 290. "Arse-

"smart" is described and named as *P.*

persicaria, Lyte p. 729. Bailey calls it

persicaria, but also water pepper, which

is the more pungent, *P. hydropiper*.

Water pepper also in Cotgrave, under

Curage, culrage. It derives its name

from its use in that practical education of

simple Cimos, which village jokers enjoy

to impart. Cow itch, a corruption of

enlrage (culi rabies), is one of its names.

Water pepper also in Gerardes.

Εαπυρ, gen. -e, fem., *burdock, arctium lappa*. See Clate. Lb. I. xv. 3, lxxxviii.;

Laen. 113. Against authority it is not

safe to say *butter burr, petasites vulgaris*

a water plant, a burr, and as coarse as

burdock.

[Cecαντρεορ. 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. *Ostoglossum*

vulgatum. "Colubrina · dragans · edder-

"wort," Gl. Harl, 3388.

[Εδπορ in two glossaries translates Rumex,

and a very ingenious gentleman has on

this gloss founded a derivation of Doek

from Εδπορ. But Εδ is the usual Saxou

for *Again*, the Latin Red-, Ret-, and

Re-; while Roc is *beleh*, Ε-ρεβγ-εσθα;

Ε-ruc-tare, and Εδπορ is *food thrown*

up from the first stomach of graminivo-

rous animals for rumination; in Latin,

Rumen (for ruc-men). Thus *ruminatio*

is Εδπορ, Gl. R. p. 99. *Rumen* is Εδπορ,

Gl. R. p. 72. We must, therefore, make

bold to correct "Rumex, edpie," Gl. C.

fol. 54 b., and "rumex, edπορ," Gl. M.M.

p. 162 a., to Rumen. Somners Lexicon

in Εδρεεδπορ wants separating into

Εδρεε, Εδπορ, and the sense is *Cud*, not

"Deawlap," but Εδπορ is *food brought*

up to be chewed, *Cud*, eudu, is the same

when chewed.]

Ευελαστε, gen. -an, fem., *everlasting, gna-*

phalium. Also *eudweed*. Lb. I. i. 7,

xxxii. 4, xlvi. 3; II. lvi. 2, lxx. 1;

Laen. 1.

Ευρε, neut., *ivy*, for Ευρε, Laen. 18, or

marshwort, heliosciadium nodiflorum, the

German Eppich; *Sium nodiflorum* of

Linné. Oeder *Icones Plantarum*, vol. 2.

Ευορρεαρν, Κορρορεαρν, neut., *polypody,*

polypodium vulgare. IIb. lxxxvi.; C.D.

1235; Lb. I. xii. xv. 2, xvii. 3, xxxviii.

10, lix. lx. 4, lxiii. lxxxvii.; II. li. 3, 4;

III. xlvi.; Laen. 18, 81, 112, 115.

Chheoloρe, Heahheoloρe, gen. -an, fem.?,

elecampane, inula hel'enium. Gl. vol. II.

Clebeam, gen. -es, masc., *olive tree, olea*

Europaea. Gl. R. p. 47; Lb. I. xxxvi.

xxxviii. 1. It is remarkable that this

tree, which is cultivated only on the

Mediterranean shores with Spain and

Elebeam—*cont.*

Portugal, is not rarely named as a boundary tree in Saxon records. To alter to Ellenbeam seems scarcely admissible. "On þone elebeam ftyb." MS. Cott. Aug. ii. 44; H.A.B. p. 146; C.D. 427; vol. III. p. 430. The MS. appears a cotemporary deed. "Up to "ðam ealdan elebeame of ðam ele-beame," C.D. 1102. "To ðam ele-beame," C.D. 1151. "On ænne ele-beam of ðan elebeam," C.D. 1198. Ἐλάδα.

Elehtre, Eluhtrre, Calchtrre, gen. an, *lupin, lupinus albus*. Hb. xlvi. 3, cii. 3; Lb. I. xxxi. 7, xxxii. 4, xxxiii. 2, xli. xlv. 1, lxii. 1, 2, lxiii. lxiv. lxvi. lxvii. 1, 2; II. xxxiv. 2, liii. lxv. 5; III. xiv. 2, xxii. xxxix. 2, xli. liv. lxi. lxii. lxiii. lxiv. lxvii. lxviii.; Laen. 12, 13, 29, 43, 49, 53, 80, 81, 82; Gl. vol. II. Also "Electrum vel lupinus," Gl. Laud. 567, fol. 69 c. Θέρμος.

Elelear, gen. -es, neut., *oleaster?* Laen. 19.

Elleboþus, *hellebore*. Διδ. 28. Greek.

Ellen, gen. -es, neuter; *the Elder, sambucus nigra*. Our modern form comes from the more ancient through an intermediate Ellern, C.D. 460. Eldreyn, MS. Bodl. 536. Eldren, Lyte, p. 802. Hb. xiii. in error, confusing *Sambucus* and Σαμψυχον; cxlviii.; Lb. I. xxvii. 3, xxxii. 3, xxxvi. xxxviii. 1, liv. lviii. 2; II. xxx. 1. Elnes, xxx. 2, lii. 1, 3, lvi. 2, lix. 14; III. xxvi. xli. xlvi. li. lxiii.; Laen. 9. Ellenþund, 19, 80; Διδ. 12. Neuter. On ðæt ænlype ellyn, C.D. 1214, *to the single elder, or standing by itself*, H.A.B. p. 250. In C.D. 987, ðane is a late and corrupt spelling of the dative ðan. Ἀκτή.

Ellen, adj., *elder, sambucinus*; Lb. I. xxxix. 3; III. xlvi. For ellenen, as Tin for tinen.

Ellenpyrt, gen. -e, fem., *dwarf elder, sambucus ebulus*. Hb. xciii.; C.D. 571; Διδ. 62. Χαμαιάκτη.

Elm, gen. es, masc., *Elm, ulmus campestris*.

Lb. I. vi. 8, xxv. 2, xxxii. 3, xxxviii. 11, xlvi. 1, lvi.; III. xxxix. Πτελέα.

Enneleac, Ænneleac, *onion, allium cepae*. Gl. R. p. 40.; Gl. Eune represents unio. and the word is half Latin.

Coþolan, Laen. 40.

Coþorþrozu, Eþerþrozu, also -te, gen.

-an, fem., *carline thistle, carlina acaulis*.

Gl. vol. II.; Lb. I. xxiii. xxxi. 7, xxxvi. 10, 11, xlv. 1, 2, xlvi. 2, lxii. 1, 2; II. liii.; III. viii. xii. 2, xiv. 2, xxvi. xlvi. lxiii. lxvii.; Laen. 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 (G. Harl. 3388) is the Italian acanthus mollis, and it has a bastard brother, heracleum spondylium.

Colhxsecg, gen. -es, masc., *sea holly, eryngium maritimum*. This plant, frequent on our shores, is distinctly described by the words of the runelay (Hickes Gram. p. 135, somewhat amended by Grein, Bibliothek der Angelsächsischen Poesie, vol. 2. p. 352).

Eolhxsecg eapð hæþ

oþur on fenne.

þexed on þaturpe.

þundaf þrimme.

blode þþenneð

þeorna gchþylcne.

ðe hm ænigne

onþeng geþeð.

Hollysedge hath its dwelling oftenest in a marsh, it waxeth in water, woundeth fearfully, burneth with blood, that is, draws blood and pains, everyone of men, who to it offers any handling. With the eryngium campestre I have no personal acquaintance; it is said to be extinct in some places where it was once found; whether it is to be included, therefore, I know not. "Carices eopkþreþeþ," Gl. Pend. p. 149 a., that is, eokþreþeþ, somebodys error for eolhxsecg. "Papilius eolug-feeþ," Gl. Cleop. fol. 74 b. Papilius

Colhxsecg—*coat*.

is unintelligible, Diefenbach takes it to be papyrus; and if so, the translator gave the name of a water plant only. "Papilius ilugregg," Gl. M.M. p. 161 a. Papillus .i. illucfeg, Gl. Laud. 567. In the former part of the compound I recognise the ancient holeg, still extant as holly, (Ld. vol. II. pref. p. xviii.), which describes the prickly aspect of the plant. Ἡρόγγιον.

Colone, Elene, gen. -an, fem., *clecampane*, *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. lxxiii. lxxii. 1, 2; Lacn. 12, 23, 24, 25, 28, 50, 59, 89, 111; Διδ. 63. Ἐλένιον.

Copmeleap. Διδ. 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*, *erythraea 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.

Copðhnutu, gen. -e, fem., *bunium*. C.D. vol. III. p. 399; MS. Laud. 563, as in Dilnote; and common usage.

Copðyrig, gen. -es, neut., *ground ivy*, *glechoma hederacea*. Gl. vol. II.; Hb. c.; Lb. I. ii. 11; xxxix.; Lacn. 64. Copðium, Διδ. 9.

Copðluz, *cannimelos* vel *cannulea*. Gl. Laud. 567. Is it *lousewort*, *pedicularis*?

Copðmistel, masc., *basil*, *clinopodium vulgare*. Lb. I. xxxvi. See Mistel, Gl. vol. II.

Copðnajola, gen. -an, masc., *earth navel*, *asparagus officinalis*. Hb. xevii. 1, cxxvi. 2; Lacn. 4, 18, 54. Ἀσφάραγος.

Copðrima. Gl. vol. II.; Lb. III. xli. *Dodder* perhaps is the better. See Groundsoap.

Copðvealle, *oxylapatium*, Gl. Dun., *sorrel*.

Cop, gen. -es, masc., *yew*, *taxus baccata*, Gl. vol. II., where read "knew."

Copohumele, gen. -an, fem., *the female hop plant*, *humulus lupulus femina*. Lb. III. lxi.

Euforbia, *spurge*. Διδ. 54. Greek.

F.

Fane, Fone, Uane, Fanu, *flower de luce*, *iris florentina*. Lb. lxiii.; III. lxiii.; Lacn. 12, 29, 89. Ireos in the glossaries is the seed. Bodl. 536.

Fabes, Feapes, Feaberries, *gooseberries*, from *ribes grossularia*. Forby, Gerardc.

Feapn, neut., *fern*, *flix*. (Lat.) Hb. lxxviii.; Lb. I. xxiii.; Boet. p. 48, line 31. Πτεπς.

Fenfeapn must be *osmunda regalis*. It delights in banks among marshes. "Salvia fenfeapn," Gl. R. 42. Salvia being sage.

Fæz mecle feapn, *the big fern*, *aspidium flix*. Lb. I. lvi.; Ld. vol. I. p. 380.

Ferepfruge, gen. -ean, -ian, fem.?, *feverfue*, *erythraea centaureum*. The word is a Latinism, and applied now to a different plant, *pyrethrum parthenium*. Hb. xxxvi.; Leechd. vol. I. p. 374, 1; Lb. I. xxxiii. xlvii. 3, lxii. 2; II. lxxv. 2; III. lxii.; Lacn. 2, 12, 29, 39, 50, 59, 75, 89, 111. Κενταύριον.

Feldmopu, gen. -an, fem., *carrot*, *daucus cariota*. Gl. vol. II.; Lb. I. xl. 1, xlviii. 2, lxvi.; II. liii.; III. xii. 2, xiv. 2, xxxii.; Lacn. 26, 111. Δαϊκος.

Feldrude, "*field rue*," *thaliectrum minus*. "Ruta montana," Gl. Laud. 567. Velde rude, Gl. Harl. 978.

Felðpypc, gen. -e, fem., *gentiana*. Hb. xvii.; MS. Bodl. 536; Gl. Laud. 553; Some gl. Filago, from the initial letters.

- Felbunop, "field hop," *gentian*. Bradigalo feldhoppe, Graff. iv. 832. See Gl. vol. II. in *fēldþyr̥t*. A substitute for hop. Gl. M.M. 154 b; Gl. C. *Fēldspop* Bradigaco (Lye).
- Fēldþyr̥ma. See *Þyr̥ma*.
- 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.
- Felþyr̥t, gen. -e, fem., *mullein, verbascum thapsus*. See *Molezn*, and Gl. vol. II. "Anadonia *fēlþyr̥t*," MS. St. Johns, "Oxon., 154. "Pamfiligos · flosmus "tapsis barbatus · idem · Gallice · mo · "leigne · Anglice feltwort," Gl. Sloane, 5, fol. 8 b, where Flosmus is *φλόμος*, this herb, and thapsus barbatus is the usual mediæval Latin name. Gl. vol. II.; Hb. lxxiii.
- Fenberry, *vaccinium*. Lyte.
- Ffendis bitt, *scabiosa succisa*. "Morsus "diaboli," Gl. Bodl. 178.
- Fenoꝝpecum, *fenugreek, trigonella fenum græcum*. Lb. II. ii. 1, xxii. *fennum ꝝpecum*, II. xxiv. xxxii. *Βουκέρας*.
- Fepþyr̥t, an error for *Fēldþyr̥t*. Lb. I. lxxxvii.
- Fepþþorn, an error for *þepeþorn*. Benson's Vocab.
- Fica pepper, *Periwinkle, vinca*. In the middle ages *vinca pervinca*. See *Uica*. Lb. III. viii.
- Fiebeam, *Ficreop, figtree, ficus*. Gl. R. p. 46; Æ.G. p. 7, line 48. *Συκῆ*.
- Fipleaje, gen. -an, fem., *cingfoil, potentilla reptans*. Hb. iii.; Gl. R. p. 43; Lb. I. xl. 1; II. xxxviii. li. 3; III. xxii.; Lacn. 9, 29, 52; Διδ. 29; vol. III. p. 292. *Πεντάφυλλον*.
- Fipþingre, gen. -an, fem.?, *five fingers, potentilla reptans*. Nennich, Culpeper. Διδ. 52.
- Fille, gen. -an, fem., *chervil, anthriscus cerefolium*. Gl. vol. II.; Lacn. 45.
- Þudu fille. See *Cearþille*.

- Finger fern, *ceterach officinarum* (Turner).
- Finul, Finol, gen. -es, masc.; also *þinule, þinuglan*, as if fem.; *Fennel, Fœniculum dulce*. The name makes it a Roman importation, and, by presumption, before Saxon times. Whether we call the plant *fœniculum vulgare* or *anethum fœniculum*, it still seems an importation. The Romans had many posts in Norfolk. Hb. xcvi. 1, cxxvi.; Leechd. vol. I. p. 380, twice; Lb. I. vi. 2, xxvii. 1, xxxii. 2, xxxvii. 1, xxxix. 3. *þinuglan*, xxxix. 3, xl. 1, lx. 2, lxiii. lxv. *þinuglan*, lxvi.; II. i. 1 = p. 178; II. vi. 1, xi. xii. xiv. xvi. 1. þone ꝑ. *ibid.* xxviii. xxx. xxxiii. xxxiv. 2, liii. lv. lxv. 5; III. viii. xii. 2, xxvi. xxviii. lxi. lxii. lxiv. lxv. lxvi. lxvii.; Lacn. 4, 12, 23, 29, 35, 36, 38. *þinule*, 45, ix. 46, 59, 64, 79, 80, 89, 111; Διδ. 66.
- Fyps, gen. -es, pl. -as, masc., *Furze, ulex Europæus*. þa þornar · ꝑ þa ꝑyr̥ar · ꝑ þ̥ rearn · þ̥ ealle þa peod þe he ꝑerio. Boet. p. 48, cap. xxii. *The thorns and the furzes and the fern and all the weeds, which he can see.* Διδ. 7; Gl. Mone. 323 b. The compound Fypsleah, *Furzeley* in C.D. 1117. *Pasture overrun with furze.* In Gl. Brux. 43 b, understand *Ἄρκευθίδες* *ꝑyr̥es* *þerman*, where *Ἄρκευθίδες* 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*. Oꝝ ðære eorðan cymeð ðæt fleax ðæt bið hꝑeteꝝ hꝑeꝝ. P.A. fol. 18 b. Related to *Πλέκειν, braid.* *Δίνον*.
- Fleotþyr̥t. Gl. vol. II. "Fleapþyr̥t *parirus*." Gl. Cleop. fol. 84, for papyrus. With Gerarde Fleadocke is *Petasites vulgaris, Butterburr*.
- Fly fo, seems to be *catchfly, silene Anglica*, but confused with Fleabane in Gl. See *Ragworte*.

- Foal foot, *tussilago farfara*. "ffolfote = "coltys fotc." 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.
- Fopnecey folm. Gl. vol. II.
- "Foules tayle cauda pulli." Gl. Laud. 553.
- Foxes claze, *arctium lappa*. Gl. vol. II.
- Foxes pot, *sparganium simplex*. Gl. vol. II.
- Foxes gloja, *fox glove*, *digitalis purpurea*. Hb. cxliv. All. By the gloss Foxes gloue vel wantelee in Gl. Laud. 567, fol. 72 b, compared with Cotgrave in Ganteléc, 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*, *delfinium*. Gl. Dun.; Gl. Mone. 321 a. corrected. From the spur.
- Fulbeam, Fulanbeam, *the black alder*, *rhamnus frangula*. Gl. vol. II. "Alneum "yulæ tpea." Gl. M.M. 153 b; tpeo?
- Fuph puðu, *firwood*. "Pinns." Gl. C. fol. 48 d.
- G.
- Gazel, gageles. Lb. I. xxxvi.; Lacn. 4, 27. Gagelle, Gagille, Gagolle (so MS.), gen. -an, fem., *sweet gale*, *myrica gale*. Gl. vol. II.
- Galbanum, gen. -es, *galbanum*, *gum of the bubon galbanum*, an African shrub. Lb. II. lxiv. contents; Διδ. 11, 44, 54, 63. Γάλβανον.
- Gallengar, *Galingale*, *cyperus*. Lacn. 12. Κύπειρος.
- Galluc, masc., *comfrey*, *symphytum officinale*. Lb. I. xv. 7, xxvii. 1, xxxi. 7, xxxii. 4, xxxviii. 4; III. lxxiii.; Lacn. 4, 59; vol. I. p. 374, 3. Glossaries from similarity of syllables often give "Galla," "galluc," making it Gallnut: that this is false appears by Lacn. 4, which mentions its roots. Σύμφυτον.
- Gapelhe, gen. -an, *Agrimony*, *Agrimonia eupatoria*. Hb. xxxii.; Lb. II. li. 2, 3; III. viii. xxx.; Lacn. 4, 14, 107, 111. Identified again with *Agrimony*, Lacn. 107, and vol. III. p. 198, line 25; Gl. vol. II.
- Gazetpeop, *cornel*, *cornus sanguinea*: a comparison of Gateðypne (under ðypne) makes the reading not doubtful. Lb. I. xxxvi. Κραβία.
- Gauk pyntill, *arum maculatum*. Gl. Rawl. c. 506. From zeac, *a cuckoo*. It has been maintained with more confidence than research, that Cuckoo pint is named "not from any reference to the bird "called cuckoo." The bird and herb come and go together.
- Geaces supe, gen. -an, fem., *Cuckoo sorrel*, *oxalis acetosella*. Lb. I. ii. 13, 23, xxxviii. 10; Lacn. 12. Jaces sure, Gl. Goukesures, Alleluia, payn cucu. Gl. Rawl. c. 607.
- [Geagzan tpeop. C.D. 650. Read geal-zan tpeop, *gallows tree*.]
- Geapre, Geapupe, Gæpupe, Gappe, Gappe, gen. -an, fem., *Yarrow*, *Achillea millefolium*. Hb. xc.; Lb. I. ii. 22, xv. 5, xxxiii. 1, xxxviii. 5, 9, 11, xl. xlvi. 3, lv. lx. 2, 3, lxiii.; II. xxxiii. liii. lvi. 1; III. viii. xxx. xxxii. xli. xlv. lxxv.; Lacn. 12, 18, 26, 40, 42, 54; vol. III. p. 292.
- Seo peade gappe, *red yarrow*, *Achillea tomentosa*. Lb. III. lxxv; Lacn. 29. By a gentleman who has tested these names

Geapre—cont.

of plants, I have been favoured with a suggestion that Red yarrow is the ordinary yarrow when of a pink tinge.

Gelodþyrre, gen. -e, fem., *silverweed, potentilla anserina*. Lb. I. xxxii. 3, xxxviii. 4, 6, 7, 11, lxi. "vii. folia Eptaflon," Gl. Laud. 567. "Eptaflon," Gl. Mone, 321 a; Gl. Cleop. fol. 33 a; Eptasillon (so), Gl. C.

Geopman leap. Gl. vol. II. Add Lb. I. xlv. 2, lxxii.; Διδ. 63, vol. I. p. 380. Possibly Geopmen is the prefix Eopmen, *illustrious*.

Gescadþyrre, Geseadþyrre. Gl. vol. II. "Verbaseum," 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*.

Getepyrre. The following gloss is contradictory, "Geribulbum .i. getepurt. pance." Gl. Laud. 567. Read Hieribulbum; waranee is madder and the like.

Gmzifer, Gmziber, gen. -þian, *ginger, the roots of amomum zingiber*. Lb. I. xiv. xviii. xxiii.; Διδ. 16, 63. Ζιγγίβερι.

Gyr, Gyrrereop, *the spruce fir, abies*. Gl. Cleop. fol. 81 d; Gl. R. p. 46.

Getrife, Gyðhrofe, Gihrife, gen. -an, fem., *cockle, agrostemma githago*. Lb. I. i. 5, xii. xvi. 1, xvii. 2, 3, xxx. xxxviii. 1, twice, xxxviii. 4, 5, 6, 7, 8, 11, xxxix. 3, xl. lxii. 1, lxiii. lxvi.; II. liii.; III. xii. 1, xxvii. xli. liii. lxi. lxx. lxvii.; Lacn. 1, 18, 24, 115.

Gitte, the *gith* of the Romans, *Μελάνθιον*, an African plant, from some resemblance to which cockle got the name githago. Called suberne þyrre, foreign, and from Italy. Lb. II. xxxix.

Gið, properly the Roman gith, applied to *cockle*, as MS. Lambeth, 306.

Giðeorn, *the berries of dafne laureola or gnidia*; the equivalent in Apuleius of Hb. cxiii.; Gl. vol. II.; Lb. I. xlvi. 2; II. lix. 3; III. viii. lxx. 3. The purgative character leads to the gloss "Spurgia .i. spurge .i. guþcorn," Gl. Harl. 978, fol. 24 c.

2. *Cockle, agrostemma githago*, Lb. II. lxxv., the blaek seeds of which made it pass for *gith*.

Glædene, gen. -an, *Gladden, iris pseudacorus*, for gladiolus, its leaves being swordshaped. Lb. I. lix.; II. vii. li. 1; III. xli. lxxvii.; Lacn. 10, 20; ghdan, 82; Διδ. 52, 63; Hb. xliii. lxxx. "Akoros."

Glæs, Lb. I. lxiii., for Cyneglæsse. See Næglæs.

Glappe. Gl. vol. II.; vol. III. p. 292

Gloþyrre, gen. -e, fem., *lily of the valley, convallaria maialis*. Hb. xli.; Gl. vol. II.; Lb. I. xl. "Apollinaris gloþyrre," Gl. Mone. 319 b. Apollinaris was otherwise Hyoseyamus, with its capsules for bells; but that was given in Hb. v.

Golde, *marygold, calendula officinalis*. "Sol. sequia," Gl. Brux. 42 b. Similarly Gl. Rawl. c. 506, under C. See Ymbglidegold.

Goose grass, *galium aparine*. (Turner, black letter.)

Gopst, Gops, *Gorse, ulx Europæus*. Hb. cxlii. for Tribulus. As Iuniperus, Lb. I. xxxi. 3. "Uoluma," Gl. C. fol. 64 b. "Iuniperii," Gl. Harl. 978, fol. 25 a. As Hb. Gl. Laud. 567. We may rely on our folk lore.

"Gotis tung, *lingua hircina*." Gl. Harl. 3388.

Gotrofe, gen. -an, *goatweed, Ægopodium podagraria*. The Latin name taken from its ancient designation contains two false etymologies, one that Got stands for goat, the other that it means gout; hence we have a good probability that the true name is before us. Lb. I. xxxi. 7, xxxviii. 3, 5, 9, lxiii. lxxxviii.; II. lii. 1, liii.

- Γρᾶδε, pl. -as, masc., *grass, gramen*.
 "Ulva," Gl. R. p. 42; Gl. Cleop. p. 44 d. "Ulua .i. greðen," Gl. Laud. 567, fol. 72 f. That it is mere *grass*, not ulva appears as follows:—Gang nu goðer man of þære græðan dune. M.H. 86 b. *Go now, thou man of God, off' that grassy hill.* Anblanð græððan leaǵæ. C.D. 624. *Along the grassy ley, pasture.*
- Γρεατε γυρτ. Gl. vol. II.; Lb. xlvii. 2. Βολβδς μέγας occurs in some copies of Dioskorides II. 203.
- Γρυνδσopa, *ground soap, saponaria officinalis*. "Cartilago," Gl. C.
- Γρυνδσpυλγε, -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. lxv. 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.
- Hæðþorin, Hæðþorin, gen. -es, masc., *Hawthorn, cratægus oxyacantha*. Hb. xxxvii. 6. Alba spina, Gl. R. p. 48; Gl. M.M. 153 a; Gl. C. fol. 57 d; Lb. I. viii. 2, xxxvi. Ὁξυάκανθα.
- Þænep, Þænep, *hemp, cannabis sativa*. Lacn. 29.; Hb. xxvi., where it mistranslates χαμαίπιτυς chamæpityς, from similarity of names, and the want of tyrannical custom in spelling. The male plant is called carl hemp. Κάμμαβις.
 Wild hemp, 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, Hæpel, gen. -es, -les, masc. Gl. vol. II.; MS. St. Johns, Oxon. 154; Lacn. 4, 12, 14.
- Hæt hæsel, *Wich hazel, ulmus montana*. "Saginus." Gl. R. p. 45; E.B. 1887.
- Hæselgyrτ, gen. -e, fem., *asarabacca, asarum Europæum*. Lyte. Ortus sanitatis. "Azarunda hasel wortele." Gemma Gemmarum. Therefore "Hefelwert" "viola purpurea," MS. Ashmole, 1431, must be rejected. Ἄσαρον.
- Hæpen hnydele, hydele, gen. -an. Gl. vol. II. add.; Lacn. 29. "Herba britannica blinde nettle," MS. Bod. 130. henephydele, Gl. Laud. 567. For *hemp nettle*?
- Hæð, dat. in -e, *Heath, erica*. Quadr. vi. 20. "Merica vel brogus," Gl. R. p. 46. Ἐρείκη δένδρον ἐστὶ θαμνώδες ὁμοιον μυρίκη, Dioskor. I. 117. Brogus is another form of bruscus, brushwood. "Merica, Heyde, Unde, Nos volumus" "bibere nam cara merica movet sc." Gemma Gemmarum. "Brogus hæð," Gl. Sloane, 146. "Thymus," Gl. M.M. 163 b.
- Hæþbergeau þyre, gen. -an, fem., *Heath-berry plant*. Gl. vol. II.
- [Hæð þremel], *Heath bramble, rubus cæsius*. (Cotgrave in Catherine).
- Harocgyrτ, gen. -e, fem., *Hawkweed, hieracium*. Gl. vol. II. Ἱεράκιον?.
- [Halywort (see Dilnote). Haliwort cyclamen (MS. Bodl. 536). Aristoglia (Aristolochia rotunda) Hoelwortele (Gemma gemmarum). These are errors; translations of Radix cava, *fumaria bulbosa*.]
- Hampyrτ, 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 hemnwurc for hemnwurz. Akin to Ἀείζωον.

Hamorþyrꝛ, gen. -e, fem., *black hellebore*, *helleborus niger*. Hamorþ which occurs in Dyþhamorþ can only be an herb; and as in Gl. vol. II. the gl. are wrong, (add. Gl. Mone. 322 a,) we must suppose the three German separate glosses in Graff. iv. 954, Hemcra, *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*. "Hemcra gentiana," in Gl. Hoffm. 6, should be read *gratiana*.

Hamorþ, Omeþ, Amorþe, which is the German and Dutch -ammer, in compounds, the English hammer in yellow hammer, and emberiza, a bird, the bunting, is the gloss in Saxon gl. of Scorellus, squirrel. Such are the errors of our old dictionaries.

Hapan hyge, *Haresfoot trefoil*, *trifolium arvense*. Gl. vol. II.

Hapanspeel, -spꝛecl, *viper's bugloss*, *echium vulgare*. Gl. vol. II.; Lb. xxxii. 2, 4, xxxviii. 4, 11, lxiv. lxxxvii.; II. lxv. 5; III. xli. lxi.; Lacn. 29, 82. Hardly εχιον.

Hare ballockes, *orchids*. "Satyrion," Grete Herball. (1561).

Harefoot, *avens*, *geum urbanum*. "Pes leporis, auence," Gl. M. So Bot. "Sanamunda avence is an herb that som men callþ harefote. he berþ a yelowc floure." Gl. Sloane, 5.

Hapanþyrꝛ, Haperyþrꝛ, *lepidium latifolium?* Lb. III. lxi.

Sio lytele hapeþyrꝛ, *lepidium sativum?* Lb. I. lxi. 1. Read þa lytlan hapanþyrꝛ in Lb. I. lxxxviii. Read sio lytele hapeþyrꝛ in Lb. II. lxv. 5. It oftenest waxeth in a garden, it hath white blossoms. Lb. I. lxi. 1. *Lepidium* may well be a contraction of *leporidium*. "Collocasia hapeþyrꝛta," Gl. R. p. 42; Read hapeþyrꝛta. The *lepidium* with its pods like mustard would convey a notion of the Egyptian bean. "Harminte eo-

Hapanþyrꝛ—cont.

"losia," Gl. Laud. 567; the same, corrupt.

Þapðbeam, *acer pseudoplatanus*. Gl. vol. II.

Hapehune, *Horchound*. Hb. xvi. See Þune.

Hares lettuce, *prenanthes muralis*, Gl. vol. II. "Laetuea leporina, Anglice, "hare thystyll: lyke sow thystyll but "not endentyd wt out as sow thystyll" t "ybroken dropyth mylk," Gl. Sloane, 135.

Hart rewe "cicorea," Gl. Sloane, 5. *Hypericum*, Nennich.

Haskewort, *campanula trachelium*. Lyte, Gerarde. From Þar. See Þealsþyrꝛ.

Þeahhealeþe, Þeahholoþe, *elecampane*, *inula helenium*. Lb. I. xxxix. 3, lxiii.; II. liii.; Gl. vol. II. See Horsellen.

Þealþyrðu, gen. -es, masc., *Halfwood*, *calamintha nepeta*. Gl. vol. II.

Þealsþyrꝛ, *throatwort*, *campanula trachelium*. Þealsþyrꝛ *epigurium*. MS. Johns, Oxon. 154; Lacn. 4, 29. See Halsþyrꝛ, 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 Þymele.

Þegeþyrꝛe, gen. -an, fem., *Heyriffe*, *galium aparine*. Lb. I. xxxii. 4, xxiv. xxxii. 2, lxiv.; III. liv. lxi.; Lacn. 15, 50, 82.

Þeðþorþ, gen. -es, masc., *Hawthorn*, *eratagus oxyacantha*. See Hæðþorþ. C.D. 107, 1094.

Þelbe, gen. -an, fem., *tansy*, *tanacetum vulgare*. Lb. I. xxxvi. xli.; Lacn. 4, 89; Διδ. 58; Gl. vol. II.

"Helfringwort *consolida media*," Gl. Sloane, 5. The gl. are not agreed as to what is *consolida media*. It is *bugle*, *ainga reptans* in Cotgrave, Florio, MS. Bodley, 178. But *meadowwort*, *spiraea ulmaria*, in MS. M. Gl. Rawl. c. 607, with a description which does not match the plant. Helfringwort seems to be Æþelþerðingþyrꝛ.

Deleleaf. See Eleleaf.

Hemlic, gen. -es, masc., also Hymlic, gen. -an, fem. ? *Hemlock, conium maculatum*; -he, Lb. I. xxxi. 6, xxxii. 3, lxxvii.; III. 1.; Laen. 28, 71, 72; Gl. R. p. 43; dat. -hee, Lb. I. lviii. 1; masc. Laen. 71; Hymbheæ, Gl. M.M. 155 b; Hymlic eicuta, Gl. C.; -lican, Lb. I. i. 6. *Κάμειον*.

Water hemlock, *cicuta virosa*. Gl. vol. II.

Hemlock is also, Bodl. 536, Grassula.

Henbane, *hyoscyamus*. Gl. Harl. 978; Douce, 290; Rawl. C. 907.

Hennebelle, Hænnabelle, *Henbane, hyoscyamus*. Hb. v.; Gl. R. p. 40; Laen. 111. *Ἦδς κύαμος*.

Heope, a *Hip, Hep* (Cotgr.), seedvessel of *rosa canina*; in French English, a button. "Butunus," Gl. R. p. 40. "Butunus · galliee butun · angliee heuppe," Gl. Sloane, 146.

Heopbemel, gen. -les, masc., *rosa canina*, Lb. II. li. 2. See Bpemel.

Heopðan, *hards of flax, lini fila utiliora*. "Stuppa," Gl. C. 58 b. "Naptarum · heopðena," Gl. Cleop. 65 c. On account of their inflammability.

Heopðberge, gen. -an, *berries of the buckthorn, baccæ rhamni*. Gl. Cleop. 42 b. "Fragos," a mistake.

Heopðbembel, gen. -les, masc., *buckthorn, rhamnus cathartica*. Gl. vol. II; Lb. III. xxxix. 1.

Heopðerop. Gl. vol. II.

Heopðelæppe, gen. -an, fem., *Hartlover, medicago maculata*. Gl. vol. II. "Quercula .i. germaundre or herte eloure · pis erbe . . . haþ a seed lyk · to a peny." MS. Bodl. 536. That is, like a silver peny, and as round as a peny: which is descriptive of *M. maculata*. Camedris .i. heort [e]leure. Gl. Laud. 567; Hb. xxvi.

Herdys purse, *shepherds purse, capsella bursa pastoris*. Gl. Sloane, 5, fol. 52 d.

Hiepeþenu. Lb. II. lxxv. 2. Perhaps a corruption of *ἱεὺς βοτάνη*.

Higtaper, *Hedgetaper, verbascum thapsus*. Still called *Taper and torches*. See Candelpyre and Colegn.

Hilpyre, gen. -e, fem., *teucrium polium*. Gl. vol. II.; Laen. 12, 107.

Hymele, Humele, gen. -an, *the hop plant, humulus lupulus*. Gl. vol. II.; Hb. lxxviii.; Laen. 12.

Copohumele, *the female hop plant, humulus femina*. Lb. III. lx.

Hegehymele, *hedge hop plant, idem sponte natus*. Gl. Mone. 323 b; Laen. 4. *Volubilis maior* in the German gl. is Hopfe. See Dief.

Hymele, gen. -an, *Hop trefoil, trifolium procumbens*. Hb. lii. Gl. vol. II.

Hindberien. See Bper.

Hindberer, *raspberry plant*. See Bper.

Hindhæleþe, -heoleþe, gen. -an, fem.?, *water agrimony, Eupatorium cannabinum*. Gl. vol. II. To cure a deer; Hb. lxxiii. 7; Lb. I. xv. 2, xxxii. 2, xxxiii. 1, xlvii. 1, lxvi. lxx.; II. li. 2, 4, liii.; III. viii. xiv. 2, xxvi. xxvii. lxiv. lxvii. lxxviii.; Laen. 1, 29, 69, 112. Since Ambrosia is a source of much confusion, see as follows:—

"*De Eupatorio adulterino*. Num hæc herba veteribus Græcis et Latinis cognita fuerit, et quo nomine ab iisdem appellata sit, mihi nondum constare ingenue fateor. Officinæ tamen fere omnes pro Eupatorio vero (eum tamen non sit), haud sine magno errore utuntur. Hinc eum nomen aliud non esset quo illam appellaremus, Eupatorium adulterinum nominare placuit, Germanice *Kunigundkraut* vocatur et *Wasserdost*; Galliee *Eupatoire bastard* ou *aquatic* ou *Eupatoire des Arabes*, ab origani similitudine et quod iuxta aquas proveniat. Aliis *Hirtzenklee* (hartlover) quod vulnerati cervi sibi hæc medeantur herba." Fuchsius de Historia stirpium, p. 266. *Eupatoire bastard*, bastard agrimony, water agrimony, water hemp. Cotgrave.

- Þurðeryr, 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.
- Þlæððeryr, gen. -e, fem., *Jacobs ladder?* *Polemonium caruleum*. Lacn. 9, as Germ. Himmelsleiter. But Skinner makes it *Convallaria polygonatum*.
- Þlenoptearpe glosses *Hyssopo* in the Lambeth Psalter, l. 8. Since *teap* is *distillation*, this must be an error.
- Þleomoce, Þleomoc, gen. -an, fem., *Brooklime* (Brooklem), *veronica beccabunga*. Lb. I. ii. 22, xxxviii. 4; III. xxii. xxix. xxxvii. xxxviii. 1; Lacn. 47, 59; Gl. vol. II.
- Þlin, a sort of maple, *acer platanoides*. C.E. p. 437, line 17. Germ. die Lenne, Linbaum; Dan. Løn; Swed. Lönn; Westgoth, Länn (Nemnich). Mr. Thorpe takes it for *Lind*, the linden, which may be right; there is only this one word for a guide.
- Þnutbeam, gen. -es, masc., *Nut tree*, *corylus avellana*. Lb. III. viii.; Lacn. 4; Gl. R. p. 47; Gl. M.M. 159 b.
- Easterne nutebeam, *almond tree*, *amygdalus communis*. Gl. Dun. 'Αμυγδαλή.
- 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 dīc," C.D. 723, to the *mallowy ditch*; and by comparison of leaves with the hollihock it will be the *common mallow*. Correct translation, Lacn. 25.
- 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. Hocleap, MS. St. Johns, Oxon. 154, glossing *malua*. Lb. III. viii.; Lacn. 65; Gl. Cleop. fol. 61 c.
- [Þalihoc?], *hollihock*, *althæa rosea*. "Althæa malua · holihocecc vel uumaue," MS. Cott. Vitell. C. iii. fol. 10 b; Gl. Harl. 3388. Wymauc holihoce, Gl. Rawl.

Þoc—cont.

- c. 506. "Althæa · ymalua · holihoce," Gl. Harl. 978. The Guimauve of the French is meant by these glosses. "Latoria habet folia quam malua et altius crescit," Gl. Rawl. C. 607, under B.
- Þofoe, gen. -an, fem., *alehoof*, *glechoma hederacea*. Lb. I. i. 7, xv. 5, xxxii. 4, xxxviii. 10, 11, xli. lv. lxiii.; II. lii. 1, 3; III. viii.; Lacn. 29.
- Brune þofoe, the same. Vol. III. p. 292.
- Seo þeade þofoe, the same, its redness being accidental. Lb. I. ii. 19, xxxiii. 1, xlvi. 3; II. li. 3, 4; Lacn. 12.
- Mepse þofoe. Lb. I. xxxviii. 5.
- Tunþofoe. Lb. III. lx. The same cultivated.
- Hogfennel, *peukedanium 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 Ilugreç.
- Þolen, Þolegn, masc., *Holly*, *ilex aquifolius*; masc. Se þealpa holen, C.E. p. 437, line 19; *fallow* when cut down; Lb. I. xxxii. 4, xxxviii. 8, 11; II. li. 3; III. xxxix. 2, lxix. 1; Lacn. 63. "Acri-folius," Gl. R. 47. "Vlcea," Gl. St. Joh. Oxon. 154, otherwise *Hulcea*, a word which with *Hulciturum* seems formed from Holeg. "Acrifolus Holegn," Gl. M.M. Κήλαστρον.
- Holigold, "*calendula*" *officinalis*. Gl. Harl. 3388.
- Holi roppe, *Eupatorium cannabinum*. "Cannabis agria · hit is lyke hemepe 7 hit "groves in watry places." MS. Bodl. 536.
- Þomopreç. See Seç. 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*.
- Þopu "lygustra." Gl. Cleop. fol. 57 a: probably *hops*.

- Horestrong, *peucedanum officinale*, Gerard.
- Horwort, *Hoarwort, filago*. Gl. Arundel, 42. Three species are known in England. Hoary.
- Hopselene, gen. -an, fem., *elecampane, inula helenium*; the same as Ch-, or ðeah -elene. Laen. 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 hopsellene, Leech. vol. I. p. 378 is faulty.
- "Horsegalle," *Erythraea centaureum*. "Centanea minor," Gl. Sloane, 5; perhaps a mispronunciation of Earthgall.
- Horsetail, *hippuris* and *equisetum*. (Bot.). "ἵππουρις.
- Horspistel, *cichorium intybus*. "Endyua "or endyve," MS. Bodl. 536. "Endive "is an herbe þat som men callet hors- "pistel," Gl. Douce, 290. Similarly MS. Laud. 553, fol. 10.
- Horworte, *Hoary wort, filago*," MS. Bodley, 536; and Filago answers the description, "cottony with a pretty silvery aspect," E.B. 2369.
- Hounds berry, *solanum nigrum*. "Morella "medica Nyghtshade ober pety morell "ober hound berry," Gl. Sloane, 5, fol. 38 e. To similar effect MS. Bodl. 536 in Morella. "Morella media Angliee morel "or houndberie in lenys lyke to dwale "but not so myehe," Gl. Sloane, 135.
- Þræfnes fot, Þræfnes fot, Þremnes fot, mase., *Ravensfoot, ranunculus gramineus*. Gl. vol. II; Lb. I. ii. 23; III. xxx. xxxi.; Laen. 4, 12, 41; vol. I. p. 382; Hb. xxvi. See Ramnes fot and Lodewort, which defines it as a Ranunculus with a tuber, not many tubers; but Hb. x. had already named a tubered erowfoot, which produces some difficulty. By "Polipedium "hremmes fot," in Gl. Jul. 125 a, and Johns, is meant pulli pedium, *pullets foot*.
- Þræfnes leae, *orchis*. "Satyrion," Hb. xvi. *Satyrion = Habenaria*, if you will.
- Þræzele, Þræzelþýrt, *Rattlewort, mede- ratylle, rhinanthus crista galli* (yellow), and *pedicularis palustris* (red). Lyte, p. 595. "Hierobotane," Gl. Mone, 322 b. "Bobonia hratele," Gl. Mone, 319 b. "Bobonia hrate," Gl. Dun. Meddygon Myddfai have Boboniwm, and make it a starwort. The name is derived from the rattling of the seeds in the eapsules. (Germandrea, Gl. Sloane, 5; MS. Bodl. 536; Gl. Sloane, 1571, that is, *Teucrium chamædrys*, a plant of the same aspect as *Pedicularis*.)
- Þramgealla, *Ramgall, menyanthes trifoliata*. Lb. I. lxx. 1; Hromgealla, II. liii. See Ramgealla.
- Þramsán, pl, *Ramsons, allium ursinum*. "Aeitelum hramfan erop," Gl. Cleop. fol. 7 e.; Gl. M.M. 153 b; Ramefan, Gl. R. p. 40; Gl. Rawl. e. 506; Bailey. Σκόροδα.
- Þreod, gen. -es, neut.?, *Reed, arundo*. Lb. II. li. 3. Uþpynende þropnys hreodes 7 musea, Beda. 554, 23. The Mæsogoðie Raus is neuter; so is the German Rohr; the Islandie Hreyr is neut. or mase. Κάλαμος. Δόναξ.
- [Þriðertunge,] *bugloss, lycopsis arvensis*. "Buglossa reþerne tongue," Gl. Sloane, 5. Βούγλωσσον.
- Hundes epelean, *berries of the wayfaring tree, baccæ de viburno opulo*. "Colo- "einthidæ," Gl. Cleop. fol. 17 d. "Jarus "amarus .i. hundes quelke," Gl. Harl. 3388. See Cpelean.
- Hundes heafod, *snaptdragon, antirrhinum orontium*. Gl. vol. II. So also ealfs snoute. Κυνοκεφάλιον? Ἀντίρρινον.
- Hundes mege, gen. -ean, fem., *Hounds mie, cymoglossum officinale*, on authority of Gerarde, p. 659; Laen. 79. The plant said to be like it seems *atropa bella-donna*.
- Hundes tunge, gen. -an, fem., *Hounds- tongue, cymoglossum officinale*. Gl. vol. II.; Lb. I. xxii. 2, lxii. 2; III. lx. Κυνόγλωσσον.

Ðune, Ðaphune, gen. -an, fem., *Horehound*, *uarrubium vulgare*. The syllable Ðap, *hore, hoar, hoary*, describing the aspect; so that "black horehound" shows how we have forgotten our own language. In Laen. 65 the words are separated, þa hapau 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. xxxix. xlvii. li. 1, 3, liii.; Laen. 23, 38, 65, 113; Διδ. 51; Hb. xlvii. Ðrite hæpe hunan, *white horehound*, Lecchd. vol. I. p. 374, an indication thus early of a black horehound, *ballota nigra*; to which also þa hapau hunan refers, Laen. 65. (See Dioskorid. on Βαλλωτή or Μέλαν πρᾶσιον.) Πράσιον.

A red stalked horehound, vol. I. p. 378, 11, is merely an accidental specimen.

Ðunifuge, Ðunsuce. See Honeysuckle. "Ligustrum," Gl. R. p. 47; Gl. Brux. 41 b.

Ðræteud, "Iris illyrica," Gl. Cleop. fol. 55 a; Gl. Mone. 320.

Ðreþre. Gl. vol. II.; Lb. II. lii. 1.

Σιλιþreþre, *heliotropium*. Gl. Ashmole. 1431.

Ðreþreþe, Ðreþreþe, gen. -an, *cucumber, cucumis*. Hb. exv.; Gl. R. 40; Lb. I. xxiii.; II. lxxv. 2; III. viii. xli. xlvii.; Laen. 21, 52; vol. III. p. 200, line 16; Gl. Brux. 40 b. Σικνον.

[Ðreþreþe], *White beam*. See Ðreþreþeþe.

Ðreþreþeþe, Ðreþreþeþe, -eþeþe, gen. hþreþeþeþeþe, *white cud, mastich*, the gum of the pistacia lentiseus, chewed for its fragrance, and expensive. Lb. I. viii. 2, xiii. xxiii. xlvii. 2; II. ii. 1, iii. iv. xiv. xxii. lii. 1; III. ii. 6; Laen. 111; Διδ. 55, 57, 63. Μαστίχη. Clemens Alexandrinus cites a poet, Καλ μαστίχην τρώγοντες, of the dandies of his day. Pæd. III. 15.

Ðreþreþeþeþe, *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

Ðreþreþeþeþe—cont.

the leaves white, and in the wind they easily shew themselves; it bears service pears. Lyte, p. 890, with hesitation, *viburnum*.

I.

Ðreþreþeþeþe. See Geapeþe.

Ðreþreþeþeþe, gen. Ðreþreþeþeþe, neut., *Ivy, hedera helix*, (Bot.). Lb. I. iii. 7, xxiii. xxxii. 4, xxxvi.; II. xxxix. xl. li.; III. xxxi. xlvii. Iue, Laen. 9, 12, 42. The mention of black ivy, Lb. II. li. is because *hedera nigra* was the usual name. Κισσός?

Ðreþreþeþeþeþe, *ivy tar, succus hederae coetus*. Gl. vol. II. Add Lb. I. lxxvi.

Ðreþreþeþeþeþe. See Colhþeþeþeþe.

Ymbglidegold, *calendula officinalis*. "Cimbalaria," Gl. Sloane, 146. Cimbalaria is cotyledon umbilicus from the form of its leaves; and Ymbglidegold means a golden flower that follows the sun, *the marigold*. The MS. is too early for the introduction of the sunflower. "Calendula solsequium, sponsa solis. solsecle. goldewort. idem. ruddis. holygold," Gl. Harl. 3388, in two hands.

Yne, *onion, allium cepæ*. Yna tunc f tacen if þ þu fette þinne (so) sþyþpau hand þra[ð]lunga ofeþ þinne innoð. Monast. Indic. fol. 98 b. *The token for the garden of onions is to set the right hand roadway upon the belly; (if the monk wants to get some onions or to go a gardening).* See Enneleac.

Isenþeþeþeþe, gen. -an, fem.?, *Ironhard, centaurea nigra*. "Yrneþeþeþeþe Iasia (Iacea) nigra," Gl. Laud. 553; Gerarde; Laen. 4, 29. Many glossaries make the ironhard verbena; but the meaning of the word and the occurrence of both in Laen. 29, negative that. In the course of my own inquiries into the existing names of plants, I met near

Isenheapde—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, exxxvii. 3; Exod. xii. 22; Lb. II. xxxvii.; Laen. 14, 28; vol. I. p. 374, 3, 378, 11; Διδ. 54. "Ἵσσωπος.

Iuniperus, the *juniper*, *iuniperus communis*. Lb. I. xxxi. 3. The native name is lost.

See, however, Crapenbeam. "Ἀρκευθος.

Ip, *Yew*. See Cop. MS. St. Johns, Oxon. 154; C.E. p. 437, line 18.

L.

Lactuca, *lettuce*. Latin. Διδ. 48. Pl. -as, Lb. II. xvi. xxiii. -an, II. xxxvii. Θριδαξ.

Labsap, *laserwort*, *laserpitium*. Διδ. 11.

Læpυρτ, *Ribwort*, *plantago lanceolata*. Also Gl. vol. II.; Lb. I. xxxii. 3, xxxviii. 9.

Læpεp, gen. -e, fem., a *bulrush*, *scirpus*. Ld. vol. I. p. 382. "Pirus (read Papyrus), "gladiolus, læpεp," Gl. R. p. 47. "Seirpus," Gl. Monc. p. 322 b, corrected. "Seirpus Lencr," Gl. Laud. 567. Læpεp, accus. fem., Ld. vol. I. p. 382.

Larkesfote, *Larkspur*, *delphinium*. "Pec "alaudæ," Gl. Harl. 3388.

Lanp, *Laurbeam*, *Lapebeam*, 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. Lanpes, gen., Lb. I. i. 10; II. ii. xx. xxiv. xxviii. xxx. 2, xxxix. xlvi.; Laen. 6, 12, 16; laubepge, Laen. 4; Διδ. 35, 52, 63; vol. I. p. 376, 4; -τρεοp, Hb. lxxii. 2; Διδ. 9. Δάφνη.

Lapep, *laver*. Gl. vol. II.

Leac, gen. -es, neut., 1. a *wort*, *clus*, *herba*.

2. an *alliaceous plant*, *bulbus quivis*. 1. Gl. vol. II.; 2. the compounds.

3. *Leek*, *allium porrum*: Lb. I. xxxii. 3, xxxix. 3; II. xxxii. = p. 234, line 21; Laen. 14; Διδ. 32, neut., 34, neut., 38, 50; Ld. vol. I. p. 376. Πράσον.

Bpadeleac, probably *leek*, *allium porrum*, Gl. vol. II. "Scrpillum bpadeæ "leac," Gl. M.M. 162 a. "Sarpulum," Gl. Monc. 322 a. Scrpillum is described by Dioskorides III. 46, and smells like marjoram.

Crappleac, *crow garlic*, *allium ursinum*. Gl. vol. II.

Cropoleac, *garden garlic*, *allium sativum*. Lb. I. ii. 14, 16, iii. 11, xxxix. 3, lviii. 1, 2, lxiii. lxiv.; II. liii.; III. xli. liv. lx. lxi. lxii. lxiv. lxvii. lxviii.; Laen. 23, 24, 37. Σκόροδοp κηπευτόv.

Enneleac, Ænneleac, Ynneleac, *Onion*, *allium cepæ*. See Ync. Διδ. 13; Gl. Monc. 322 a.; Gl. M.M. 154 a. Κρόμμυov.

Gapleac, *Garlic*, *allium oleraceum*? Lb. I. ii. 16, xxxi. 1, xlvi. 2, 3, lviii. 1, lxiii. lxiv.; II. xxxii. lvi. 1; III. xli. lx. lxi. lxii.; Laen. 12, 23, 52, 89; Διδ. 6, 17; vol. I. p. 382. Σκόροδοp.

Holleac, *fumaria bulbosa*. Gl. vol. II. "Duricorium," Gl. Cleop. fol. 30 a. Duricorium, *hardshin*, is in Macrobius a fig.

Houscleck, *sempervivum tectorum*. Gl. Rawl. C. 607.

Ipεleac, *onion*, *allium cepæ*. "Pole-tis," Gl. R. 41. So "Poloten epapan-leac," Gl. Monc. 322 b. "Alba cepa ipεleac," Gl. Laud. 567. Κρόμμυov.

Popleac, *leek*, *allium porrum*. Laen. 9. Seegleac, *chive garlic*, *allium schoenoprasum*. Gl. vol. II.

Sotelce, *sweet leek*, *allium porrum*. But glosses Scordion in MS. Bodl. 130, mistaking it for Σκόροδοp, and approximating to that.

Leaecepse, gen. -an, fem., *erysimum alliaris*. Gl. vol. II.; Lb. III. xv. xix.

- Leahtre, pl. -as, masc., *Lettuce, lactuca sativa*. Lb. II. xvi.; III. viii.; Gl. Cleop. 56 a. "eorimbus leactrocas," Gl. M.M. 156 a, an error. Similarly Gl. Cleop. fol. 18 a. þa gereah heo ænne leahtre . þa lyste hi þær 7 hine genam . 7 forþgeat þ̅ heo hine mid cmyrter rode taene zebletrobe . ac heo hine ppeelhe bat, G.D. 11 a. *Then she saw a lettuce, and took a fancy to it, and laid hold of it; and forgot to bless it with the sign of the cross, but greedily bit at it.*
- Ʒudu lectre, *lactuca scariola*, Hb. xxxi. Many of the glossators considered *sonchus oleracens*, *sowthistle*, as a lettuce.
- Leaþorþyr, gen. -e, fem., *Latherwort, saponaria officinalis*. Gl. vol. II.
- [Leloðre, *lappathum*, Gl. C.; *lappadium*, Gl. Cleop. fol. 59 d.; *Radinope*, Gl. M.M. 162 a.; *rodinope*, Gl. C. again. Errors for *Leloðre, potentilla anserina*.]
- Lemre veneria, Gl. Bodl. 130, with a drawing as of Gladden. "Venearium genus "herbæ in locis humidis," Dief. Probably *lemke, brooklem*; neglecting the picture.
- Leomue. *Sec* ðleomoce.
- Leonrot, masc., *ladies mantle, alchemilla vulgaris*, Gl. vol. II. Cf. *Cpuba leomam. Alchemilla vulgaris*, O'Reilly's Irish Dictionary, where *epuba* is *paw*. Not λεοντοπόδιον.
- Libama, *frankincensc.* Lb. II. lxxv. 5.
- Labcorn, *purgative seeds*. Gl. vol. II.; Lb. I. ii. 23, lxiii.; II. lii. 1, 2, 3; III. xli. xlii. xlvii.; Lacn. 18, 19, 21, 22.
- Lychewort, *pellitory, parietaria officinalis*. "Peritoria . i. peritory or lychewort þis "erbe haþ leues lyke to vyolet but þe "leue of þis erbe byn more seherpe at þe "ende ƿ̅ wyl growe on stony walls." MS. Bodl. 536. Qu. *sanguisorba*? overruling this.
- Lilhe, gen. -an, *Lily, lilium*. Hb. cix.; Ld. vol. I. p. 374; III. p. 144; Lb. I. xxxvii. 1, l. lx. 2; II. xxxiv. 2; III. xxix. lxiii.; Lacn. 2, 9, 29, 64. Λείριον.
- Liud, gen. -e, fem., also *Liude*, 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. *Liude*, C.D. 262; H.A.B. 161. The declension in -an, C.D. 1318., and hence the form *Liuden*. In Islandic and O.H.G. feminine. Φιλύρα.
- Ling, *calluna vulgaris* with *erica*. Cotgrave, Florio, Bailey, Lyng, Dansk. Ijung, masc., Swed. Lyng, neut., O. Norse.
- Lingwort, *angelica* (Bailey).
- Linyr, *flax, linnæ usitatissimum*. Lb. I. xxv. 1; III. lxxv. Λίνον.
- 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.
- Liðgyr, gen. -e, fem., *dwarf elder, sambucus ebulus*. Gl. vol. II.; Lb. I. lxi.; II. lxxv. 5; Laen. 12; Hb. xxix. The *viburnum lantana*, lithe and pliant, "lenta "inter viburna," called marsh elder (Lyte p. 889), its kindred *opulus* easily being confused with *ebulus*, may however be the true equivalent.
- Lodeworte, *ranunculus acris* and *gramineus*. "Pes arietis Ramys fote ys an erbe þt is "like to crowefote and sum men calliþ "him lodeworte and beryth a yelowe "floure as dothe crowe fote so a man "shall have unneth knowleche wiche "is crowe fote oþer rammys fote but "this rammys fote hath a knobc in þe "rote and he growt myche in harde "grownde." Gl. Sloane, 5. fol. 45 c. Water crowfoot, Gerarde. *Sec* Ramnes fot. Hwæpnes rot.
- Lufestice, *Lubestice, Lubastice*, gen. -es, less frequently -an, *Lovage, Ligusticum levisticum*. Ld. vol. I. p. 374; Hb. cxlvi. 3; Lb. I. xxxvii. 2, xlvii. 3, lxii. 2, lxiii.; III. viii. xii. 2, lxii.; Lacn. 2, 4, 29, 79; Δδ. 60, 63. An importation. Λιγυστικόν.

Λαγγενπυρρ. gen. -e, fem., *Lungwort, pulmonaria officinalis*. Gl. vol. II.

2. *Golden lungwort, lieracium 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.

Λαγγæδ, psyllion, herba pedicularis (Somner). A translation of ψύλλιον. Lousewort is a name found in Dutch, German, Dansk, Swedish, Kersey (1715), Bailey.

Λαυμοοε, gen. -an, fem., *lady's smock, cardamine pratensis*. The erop 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 Pleomoce.

Λαυπορν. C.D. 570. See πορν.

M.

Μæδερν, 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.

Feld mædepe, *field madder, galium*.

But glosses rosmarinus, Gl. Brux. 42 a.

Μæρινγε, *mint*. Durham Gospels, mepic, Luke xi. 42.

Ἰριτ mæρινγε, *sweet basil?*, *ocimum basilike?* Laen. 2.

Μαγεδε, Μαγοδε, Μαγδε, 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.; Laen. 6.

Aromatic and tonic. Ἀνθεμῖς, Χαμαίμηλον, etc.

2. *Maythen, mayweed, anthemis cotula*.

Gl. vol. II. See Reabde magepe, *anthemis tinctoria*. Lb. I. lxiv.; III. liv.

VOL. III.

Μαγεδε—cont.

Ἰριτ μαγεδε, *pyrethrum inodorum*, Gl. vol. II. "Optalmon," Gl. Cleop. fol. 71 c.

Ἰilde μαγεπε, *matricaria chamomilla*. Gl. vol. II.

[Malu in Lye is a false quotation from Gl. R. p. 42, which writes mealpe].

Μαυλδερ, -δερ, -δορ, gen. -δρε, fem., *Maple, acer campestre*, Gl. R. p. 46. Accrabilus, Gl. M.M. 153 b.; Lb. I. xxxvi. In C.D. vol. III. p. 381, we read ὄνονε μαυλδρε, which, as it is put for μαυλδρεορ, neuter is a transcribers error. ὄνα peableapan μαυλδρε, C.D. 1151, the beating of the bounds having taken place in autumn.

Μαυε, *potentilla*, Gl. vol. II.

Μαυαυε, Μαυαυε, 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.; Laen. 10, 23, 26,

27, 77, 111. Πράσιον.

Μαυγολδ, *calendula officinalis*. "Solse-

"quinum," Gl. Sloane, 5, fol. 46 b; Gl.

Harl. 3388; Bodl. 536.

Μαυερ, a knotty maple, occurs probably in Μαυερφελδ, where St. Oswald was killed.

Μαυερυρτ. "Pes columbæ," Gl. M.; Gl.

Sloane, 1571. Pes columbinæ, Gl. Harl.

3388, probably *columbine*, for Μαυε is

mouse in titmouse, colmonse.

Μαυε πee, *orobus*, Gl. Harl. 3388.

Ervum.

Μαυε, gen. -an, fem., *mallow, malva* and *althæa*. II. xvi. xxxiii. Μαλάχη.

Μαυεσε mealpe, *Marsh mallow, althæa officinalis*. "Hibiscus," Hb. xxxix., a mal-

vaceous shrub, foreign. Lb. II. xxxii.; III. viii. lxiii. Cultivated by herborists on ac-

count of its supply of mucilage. Ἀλθαία.

Ἰilde mealpe, *malva silvestris*. Lb. II.

xxiv. = fol. 80 a., as opposed to the offi-

cial and cultivated sort. Μαλάχη ἀγρία.

Μαυεσε μαυεγεαλλα, gen. -an, masc., per-

haps *gentiana pneumonanthe*. See Μαυε-

γεαλλα. Gl. vol. II.; Laen. 37.

Mede ratele, *rhinanthus crista galli*. See Þrætele.

Medopyrt, Medepyrt, Medopyrt, gen. -e, fem., *Meadow sweet, spiræa ulmaria*. Gl. vol. II.; Lb. I. xliv. lxi. 2, xxx. xxxiii. 1, xxxviii. 6, 10; Lacn. 4, 14, 18, 29. "Melleuna," Gl. Cleop. fol. 65 b. The Harleian gloss may be taken as an error.

Melbe, gen. -an, *orache, atriplex*. Lacn. 4, 77; Gl. Rawl. C. 607. Melde, fem. Germ. = Dutch = Meld Dansk = Molla. Swed. fem. Gl. Harl. 3388; Gl. Sloane, 5. "Arachia melde," Gl. M. *Atriplex domestica* orage or medeles, Gl. Sloane, 135. Gl. Sl. 405. Spelt meedle in Gerarde, as if the vowel were long. Ἀνδραφαξύς, Ἀτραφαξύς, Χρυσολάχανον; of the last, corruptions are frequent in the gl.

Merce, gen. -es, masc., *Marche, apium graveolens*. Hb. xcvi. with vowel dropped; vol. I., p. 378, 10, cxx. cxxvi. 2, cxxvii. 1; Lb. I. ii. 23, xviii. xxxii. 2, 3, xxxix. 2, 3, xlv. 1, 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. Μερικί, archaic spelling, Gl. M.M. 153 a. Σέλινον.

Stan merce, *parsley, petroselinum sativum*. An equivalent not employed in Hb. cxxix. An importation.

Þudu merce, *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.; Leechn. vol. I, p. 374, 3; Gl. Harl. 3388, and so Gerarde.

Merþealla, gen. -an, masc., *mare gall, gentiana pneumonanthe*. Lb. II. lxv. 5; Lacn. 29; as Mepsemþealla.

Metesþam, gen. -mmes, masc., the *edible mushroom, agaricus*. "Fungus vel tuber "mettesþam," Gl. R. p. 43.

Millefolium, *Milfoil, achillea millefolium*. Διδ. 63.

Minte, gen. -an, fem., *Mint, mentha*. Lb. I. xviii. xxxii. 2, 3, xlvi. 1, 2; II. vi. 2, viii. xi. xii. xxxiii. xxxiv. 1, xxxvii. xxxix. liii.; Lacn. 4, 14, 89, 111; Διδ. 5, 42, 63. Ἡδύσμος.

Minte with white blooms, Lacn. 14, *Ocimum basilicum?* "Sisymbrium balsminzte," Gl. R. 42. *Sweet basil* is balsenkruid in Dutch. *Menta romana* is wyt mint in Grete Herball (1561).

Brocmmnte, *Brookmint, mentha hirsuta*. Hb. cvi.; Lacn. 4.

Hopsminzte, *Horsemint, mentha silvestris*. Lacn. 111. Μίνθα, Μίνθη.

Speart minzte, *ballota nigra?* Διδ. 52.

See Þune.

Myrre, Murre, gen. -an, fem., *Myrrh*. Quadr. iv. 8, v. 4. Seo myrre þæt he pær ða deaðlic, Hom. I. 116, *The myrrh betokened that he was then mortal*. Lb. II. lxx. 3, 4, 5. Μύρρα.

Myrta, *myrtle berries, μύρτα*. Διδ. 23.

Mistel, fem. (see *Acmistel*), English *wild basil, calamintha clinopodium = Cl. vulgare*. Hb. cxix. cxxxvii. 1, where the Greek is ὤκιμον. The ocimastrum of Fuchsius, p. 850, for it seems to be an English herb, familiar to the gl. Schneider says ὤκιμον is not ocimum basilica, Bot.

Eopðmistel, the same, by way of distinction from *Acmistel*, Lb. I. xxxvi.

Mistel, fem., *Mistletoe, viscum album*. "He growþ on trees," MS. Bodl. 536; but erroneously under "Osinum," not understanding Greek botany. Ἴξλα.

Misteltan, "Mistletoe," *viscum album*. "Viscerago," Gl. R. p. 43. "Vincus "mistellan," Gl. Cleop. fol. 85 d.

Myxenþlanze, *Mixenplant, solanum nigrum*, which is morella minor, and is often found on mixens. Otherwise *nightshade*.

Moderwort, *Mother wort, artemisia*. "Artemisia mugwort mater herbarum," Gl. Harl. 978, corrected. "Artemisia," Gl. M.; Gl. Harl. 3388. "For þat "shuc is moder of all erbis," Gl. Douce. 290.

- Κοδεορν, *the granular tubers of saxifraga granulata*, the same as Sundeορν, and the plant itself. Laen. 18. "Vulnet-rum," Gl. Mone. 322 b = Gl. Brux. 42 b.
- Κολεγν, *mullcin, 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 stiek of wax running from a taper; a stillicidium cereum (Dief.) "Herba liminaria (luminaria) moleyn. felt-wort," Gl. Rawl. C. 506. See Candel-pyrt and Higtaper. Φλόμος.
- Κορbeam, gen. -es, masc., *mulberry tree, morus nigra, Μορέα*. But as the sense of mora was sometimes extended to blaekberries, this word is loosely *bramble, rubus fruticosus*. "Morus vel rubus," Gl. R. p. 46. Μορέα.
- Κορρεεγ, the same as Seeg, which see. Διδ. 65.
- Κορυ, 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.
- Englise mory, *parsnep, pastinaca sativa*. Gl. vol. II.
- Γυληε mory, *carrot, daucus cariota*. Gl. vol. II. Γεαlmory, Lb. I. xlvi. 3. Γεαlmoρα, Γαlomoρα, Gl. R. pp. 42, 43.
- Κορpyrt, gen. -e, fem., *moor grass, drosera Anglica*. Gerarde, Somner, Cotgrave. See Sundew.
- Seo smale morypyrt, *drosera rotundifolia*. Lb. I. lviii. 1.
- Κοεγpyrt, gen. -e, fem., *Artemisia*. Hb. xi. xii. xiii. The ordinary sort, Hb. xi., grows wild in hedges and among bushes. The sceond, Hb. xii., is grown in our gardens as *tarragon*, a word which, like τραγαντεγ, ταραντεγ, is a corruption of draeuneulus. Of the third sort, Hb. xiii., it is truly described as λεπτόφυλλος, whatever the editors of Dioskorides may

Μουεγpyrt—cont.

- hold concerning the genuineness of the article so intituled in his book. Leechd. vol. I. p. 380, twice; Lb. I. xxvi. xxvii. 2, 3, xxxi. 5, xxxii. 4, lxxxvi.; II. li. 3, lxxv. 1; III. viii. xxxviii. 1; III. li.; Laen. 4, 29, 45, 47, 111, where male and female have no referenee to fruetification. Διδ. 52. Ἄρτεμισία.
- Κορυρα, Κογρυρα, gen. -an, fem., *cicely, myrrhis odorata*. Lb. I. i. 2; Laen. 6, 12. Μυρρίς.
- Κου, *mouse*.
- [Κου eape], *mouse ear, hieracium pilosella*. "Pilosella," Gl. Harl. 978. "Auricola muris prona habet folia et multa aliquantulum pilosa. idem est quod mouser," Gl. Harl. 3388. Name Gl. Bodl. 536.
- Mouse pease, *tares*. "Orobus," Gl. Laud. 553. Ὀροβος.
- Mouse tayle, *litile stone croppe, sedum*. Turner (blaek letter).

N.

- Νάδεpppyrt, gen. -e, fem., *adderwort, polygonum bistorta*. Hb. vi.; Lb. I. xlv. 3; Laen. 9; Gl. vol. II. In Hb. exxxi. the aecount is too marvellous.
2. *Bugloss, cchium vulgare*. "Dra-gauncia addyrworte ys an erbe þ som manne eallip dragans oþer serpentary þis erbe is like to þe colour of an nadder all spraklyd." Gl. Sloane 5, fol. 13 b.
- Næglæs. Lb. I. xli. for Cunæglæjre. The Saxons eut off initial syllables of foreign words, as Biseeop, Κοmaea.
- Næp, masc., *rapc, brassica napus*. Leechd. vol. I. p. 382; Lb. II. xxiv.; III. viii.; Laen. 12, 52; Διδ. 10, 61. An impor-tation, for "Nap silvatica pilde næp," Gl. R. p. 44, is a mere translation.

Napð, gen. -es, *Nárdos*, *valerian.* Hb. lxxx. 5, cxxxii. 3; Quad. vi. 16, where eap translates *spica*, which is now in this plant spike.

Nepete, Neȝete, gen. -an, fem.?, *nepeta cattaria.* Hb. xcvi.; Lb. I. xx. xxxii. 2, xlvi. 2, lxvi.; II. li. 3; III. xiii. xvii. xxvi. lxiv.; Lacn. 111.

Netele, Neȝele, worse Neȝel, gen. -an, fem., *nettle*, *urtica.* Hb. cxvi. 3, clxxviii.; Quad. v. 11; Lb. I. xxxviii. 5, lviii. 1, lxxx. 1; II. xxx.; III. vii.; Lacn. 89. 'Ακαλήφη.

Seo Blinde netele, *blind nettle*, *archangel*; *galeobdolon luteum* (yellow), and *lamium album* (white). E.B. 768. "Archangelica," Gl. St. Johns, Oxon. 154, which reads netele not netel. So Gl. Dun. "Archangelica · blind netele · flores · habet albos," Gl. Harl. 3388. Archangelica, Gl. Rawl. C. 607; Gl. M.; MS. Bodl. 178; Lb. I. xxiii.

[Dumb netele], *dumb nettle*, *galeopsis tetrahit.* "Canbasia donm nethele," Gl. Laud. 553.

Seo micle nepȝe netele, seo ȝpeate netele, *the big nettle*, *urtica dioica.* Lb. I. xlvi. xxxvi.

Seo Reade neȝele, *red nettle*, *lamium purpureum.* E.B. 769, 2550, without modernisms; Lb. I. xv. 5, xxiv. xxxii. 4, xxxviii. 3, xxxix. 2, xl. xlvi. 2, 3, l. 2, lviii. 2; II. viii. xxv. xxx. 2, xxxiii. li. 4, liv.; III. xxvi.; Lacn. 23, 57, 75.

Seo smale netele, *the small nettle*, *urtica urens.* Lb. I. xxvi.

Nihtscadu, -ða [for -sceaduþe? and fem.? Cf. ȝpleare, -an], *nightshade*: 1. *atropa belladonna*; 2. *solanum nigrum*; 3. *solanum dulcamara.* Tradition. "Strumus · vel uva lupina nihtscada," Gl. R. p. 41, where strumus is *datura stramonium* with its black cherry, and uva lupina is *A. belladonna.*

Nosblede, Nesebledeles [Niesblæð, *sneeze leaf*], *sneezewort*, *Achillea ptarmica.* But popularly, *A. millefolium*, and so Gl. Harl. 3388. MS. Ashmole 1431. fol. 35 c.

O.

Oke appell, *oak apple*, *galla.* Gl. Harl. 3388. Κηκίς.

Oleastrum þ̅ ír ȝilde elebeam, *oleaster*, *that is, wild olive tree*, Lb. I. xxxvii. 2.

Oliȝastrum, *alexanders*, *smyrnium olusatrum.* Hb. clxxiii. 3; Lb. II. xxxiv. 2. 'Ιπποσέλιων. Whether the moderns in writing olus atrum, *black potherb*, be correct, I doubt.

Omppe, gen. -an, fem., *doch*, *rumex.* Gl. vol. II.; Lb. I. viii. 2, xii. xxxii. 2, 3, 4, xli. xlii. lxxxviii.; II. liii.; III. xxvi.; Lacn. 12, 14, opppan, 23, 60. Λάπαθον.

Fen omppe, *water doch*, *rumex aquaticus = hydrolapathum.* Lb. I. xxxix. 3.

Sund omppe, *rumex maritimus.* Lb. I. xlvii. 1.

Onpeð, Gl. vol. II.

Ontpe, Antpe, gen. -an, *radish?*, *rhapbanis sativa.* So read Mone. Gl. 322 a: this entry does not appear at all in the other collation. Gl. Brux.; Lb. I. xxxi. 7, xxxii. 2, where it occurs with omppe, 4, xxxvii. 7, xxxix. 3, xlvi. 2, lviii. 2, lxxxiii.; II. li. 3, liii.; III. xiii. lxiv. lxviii.; Lacn. 39, 62. 'Ραφανίς.

Openærȝ, *medlar*, *fruit of the mespilis germanica.* Gl. R. p. 46. Μέσπιλον.

Oportame, *artemisia abrotanum.* Lacn. 29. See Appotane. 'Αβρότανον.

Orfgebiðe *erbitum* (which seems to be the same word), Gl. Laud. 567. Orf is *cattle.*

Orȝane, *origanum vulgare.* Hb. cxxiv. clvi. 2; Lacn. 4; Διδ. 16. 'Ορείγανον.

Oxeȝe; Oxes eye glosses butalmos, Βουφθαλμον, in MS. Bodl. 130. *Chrysanthemum?*

Oxtonguc, *lycopsis arvensis.* "Buglossa." MS. Bodl. 536; gloss in MS. Bodl. 130.

Oxanslyppe, gen. -an, *oxlip*, *primula elatior.* Lb. I. ii. 15; Lacn. 42.

Oxnahb, neut., *oxheal*, *helleborus fatidus* and *viridis*. Lb. I. ii. 21, x. Otherwise, *setterwort*. "The same thrust into the eares of Oxen, Sheepe or other cattell, helpeth the same against the disease of the lungs, as Plinie and Columella writeth, for it draweth all the corruption and griefe of the lungs into the eares. And in the time of pestilence, if one put this roote into the bodies of any, it draweth to that part all the corruption and venemous infection of the bodie. Therefore assoone as any strange or sodden griefe taketh the cattell, the people of the countrey do put it straight waies into some part of a beast, wheras it may do least hurt, and within short space all the griefe will come to that place, and by that meanes the beast is saued." Lyte, p. 409, on bastard hellebore. "TO SETTER, to cut the Dewlap of an Ox or Cow, into which they put *Helleboraster*, by which an Issue is made which causes ill Humours to vent themselves." Bailey. The Saxon leech did not administer it internally.

P.

- Palm, Παμπτερορ, *the palm*. Gl. R. p. 46. Φοίνιξ.
- Panic, gen. -es, *panicum*. Διδ. 51, 54, 63. Κέγχρος?
- Pappewort, papwort, *mercurialis*. MS. Bodl. 536; Gl. Sloane 5, fol. 34 d; Gl. Laud. 553; Gerarde.
- Penygrass, penywort, *umbilicus cotyledon*. "Cimbalaria," Gl. Bodl. 178; Gl. Rawl. C. 607; Gl. Sloane, 5. See Hb. xlv.
- Pepsoe, gen. -es, *a peach*, *malum persicum*. Lacn. 89. Persogge, Διδ. 31.
- Pepsoetpeop, *a peach tree*, *persica vulgaris*. Gl. R. 46. Ιερσέα.
- Petepsilie, Πετορ-, gen. -an, *parsley*, *apium petroselinum*. Hb. cxxix.; Lb. II. xxii. xxx. 1, xxxii. xxxix.; III. xii. 2, xx.; Lacn. 29, 111. Πετροσέλιον.
- Pintelwort, *euekoo pint*. Name in MS. Bodl. 130. 'Αρον.
- Πιντρεορ, *a pinetree*, *pinus*. Lb. II. xxiv. lix. 10; Διδ. 16, 51. Πεύκη? Πιτρία?
- Πιηνηυτ, fem., pl. ηνυτε, Lb. II. ii. 2, *nuts of the stone pine*, *pinus pinea*. Πινύς. Πιντρυπενυμ ηνυτυμ, Hb. cxxxiv. 2.
- Pipeneale, *pimpernel*: 1. *sanguisorba officinalis*; 2. *poterium sanguisorba* (Lyte, p. 153, Cotgrave, Florio); 3. *anagallis* (Lyte, p. 63, Cotgrave).
- Πιπορ, Πιπερ, Blac πιπορ, gen. -es, *pepper*, *pipcr*, Πέπερι, *piper nigrum*. Hb. lii. 2, xciv. 14, clx. clxxxiv. 3; Quadr. v. 4; Lb. I. viii. 2, xxi. xxiii. xxxii. 2, xxxiii. xxxvi. xxxix. 3, xlvi. 1, 2, l. 2, liv. lviii. 3, lxxviii.; II. ii. 2, iii. vi. 1, 2, mase., 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 πιπορ, *long pepper*, *piper longum*. Lb. II. vii.; Dioskor. II. 189.
- Πυπετρε, Πεπετρεο, Πεπετρο. gen. -an, *bertram*, *pyrethrum parthenium*. Ld. vol. I. p. 376; Lacn. 12; Διδ. 50. Παρθένιον.
- Πιρυζε, Πυρυζε, gen. -an, fem., *pear tree*, Fr. *poirée*, *pirus communis*. Æ.G. p. 5, foot; Gl. R. 46; C.D. 570. Πιρυστυν, C.D. 129, and several Pirtons. 'Απιος.
- Pise, Pyse, gen. -an, gen. pl. -ena, *a pea*; properly *a peas*, plural *peason*; *pisum sativum*. Hb. cxl. 1, 2, clxxx. 1; Lb. II. ii. 2, xiii. xvi. xxiv. xxvi. xxxix. xliii. xlix. lvi. 4, pycsan, lix. 14; pefan, Gl. Laud. 567. An importation. Πισός.
- Plumτερορ, gen. -es, neut., *plum trec*, *prunus insititia*, Gl. C. fol. 49 a.; Lb. III. v. Plumbleδα, Lb. II. xxx. 2. Plumsep for seap, Διδ. 49. An importation. Κοκκυμηλέα.

- Pollegie, Polleie, gen. -an, *pennyroyal*, *mentha pulegium*. Hb. xxi. 4; Lb I. lxiv.; II. lxn. 5; III. xv. xxx. xxxvii. xli. lxiii. lxn. lxix. 3, lxx. 1; Laen. 2, 14, 29, 40, 65, 69, 70, 87, 88; Διδ. 30, 51; Ld. vol. I. p. 374, 1, p. 380. Βληχώ, Γλήχων.
- Popell = cokell. Gl. Harl. 3388, in *Nigella*, etc.
- Ποπίγ, *poppy*, *papaver*: understand Πριε ποπίγ, *P. somniferum*, as Hb. liv. cvi.; Lb. I. lxxxii., suðerne p.; II. xxiii. xxxii. Μήκων.
- Baso ποπίγ, *scarlet poppy*, *papaver rhæas*. Gl. Brux. 40 a.
- Pop, gen., *Porpes*, *lech*, *porrum* (Lat.), *allium porrum* (Bot.). Lb. I. xxxv.; II. vii. xxx. 2, lvi. 4, lix. 9. Πράσον.
- Pruzene, *artemisia abrotanon*. Lb. II. xxxiii. Ἀβρότανον.
- Πριγετ, gen. -es, *privet*, *ligustrum vulgare*. See Πριγετες ploban, Chron. 755, and Privet five miles N.W. Petersfield. Hardly Κήλαστρος.

R.

- Rædie, Hrædie, gen. -es, *mase*, *radish*, *rhapbanis sativa*. Ld. vol. I. p. 382; Lb. I. xxi. xxxvi. xxxix. 3, xlv. 1, xlvi. 2, xlviii. 2; II. vi. xxvii. xxviii. li. 3, 4, lv. 2, masc. lix. 13; III. xi. xiv. 2, xxvi. xxviii. xlvii. lvii.; Laen. 12, 23, hp. 24, 25, 28, 29, 35, 43, 52, hp. masc., 59, 73, 77, 89, suðerne, 115. An importation. Ῥαφανίς.
- Ragu, Rage, *lichen*, Λειχήν. Gl. vol. II.: Lb. I. xxxviii. 8, slahþornpæge, lxiii. lxviii. Βερεραγο, II. li. 3; III. lxii.
- Ragworte, *senecio jacobæa*. "Ragworte "ofer flyfo berthe yelowe flouris like "tansy and stynketh foule," Gl. Sloane 5, fol. 46 a. 2. *Orchis*. Lyte, p. 249.
- Ramejan, *ramsons*, *allium ursinum*. See Þræmsan.
- Ramgealla, Þramgealla, Gl. vol. II., *menyanthes trifoliata*. Lb. I. li. lxn. 1.
- Ramnes fot, *ravensfoot*, *rannunculus gramineus*, and *acris*. For Þræmnes ȝoc. See Lodeworte, where Gl. Sloane should have eorvi pes. "Apium emoroidarum " (which is *pilewort*, *R. ficaria*) vel pes "corui idem ramys fote," Gl. Harl. 3388. Βατράχιον.
- Ratele, Medratele. See Þrætele. Quercula in gl. is Χαμαλδρυσ.
- Reod. See Þreod, reed.
- Ribbe, gen. -an, fem., *ribwort*, *plantago lanceolata*. Hb. xxviii. xeviii.; Ld. vol. I. p. 380; Lb. I. ii. 22, iii. 8, xxiii. xxvii. 1, xxxviii. 5, 9, 11, xlv. lx. 2, lxii. 2; III. xxxiv. lxxii. 1; Laen. 12, 29, 55; vol. III. p. 292. Gl. Harl. 3388. Ἀρνόγλωσσον.
- Ryden. Gl. vol. II.
- Ryge, Ryge, gen. -es, *rye*, *secale cereale*, Lb. I. iv. 6; lyge, Gl. Mone. 322 b, and Gl. Brux. 42 b; rygi, Gl. M.M. 162 b; ryge, Gl. C. fol. 57 a; Gl. Laud. 567.
- Risce, Resee, Rixe, gen. -an, gen. pl., *rixena*, *ricsa*, also, dropping vowel, *Ræsc*, *Risc*, *a rush*, *iuncus*. Hom. II. 402; pefce, Gl. Iul. A. 11. fol. 125 b, where jusc is in the St. Johns copy; *rixum*, Exod. ii. 5; *ricsa*, Lb. II. xxxii.; *earixena*, Διδ. 52; Rise, Gl. R. p. 42; *pæsc*, Gl. C. fol. 47 b; *Ærisc*, Gl. R. p. 42; *Earisc*, Gl. R. p. 42. Σχοῖνος.
- Rodewort, Rodelwort, Ruddis, Rodcs, *calendula officinalis*, *marygold*. "Solsequi- "um Rodelwort oþer marygoldys," Gl. Sloane, fol. 46 b.; Gl. Harl. 3388; Gl. M., in *Calendula*.
- Romanise pind, *cinnamon*. Ld. vol. I. p. 376. 4.
- Roje, gen. -an, *rose*, *rosa*. Hb. c. 2, ci. 3, exxxxix. 3, cxliv. 4, cxlvii. 2, clviii. 6, clxix. 3, clxxi. 3; Quad. ii. 15; Lb. II. ii. 2, xxxii. lvi. 4; Laen. 59, 89; Ld. vol. III. p. 144.; Gl. R. p. 39. Ῥόδον.

Rowan tree, *the service tree, sorbus* or *pirus aueuparia*. See Syppje. Islandic Reynnir, Ræynnir; Dan. Rønne; Norw. Rogn. Ok í því bili bar hann at landi, ok fékk tekit reynnirum nokkvorn. *Eodem momento ad ripam delatus, locum nactus est sorbis obsitum*, etc. Snorra Edda. Skald skaparmal. vol. I. p. 288, and what follows; also p. 334; also vol. II. p. 483. "Oa.

Ruðe, 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; Laen. 4, 5, 8, 12, 14, 23, 29, 38, 39, 59, 64, 65, 89, 111, 114; Διδ. 9, 13, 16, 17, 23, 36, 60; Hb. lxxxii. 5; cxxxii. 2, elii. 1, where it translates πήγανον, elxxx.; Ld. vol. I. p. 374, 3. Πήγανον.

Ruðmoln, *water pepper, polygonum hydro-piper*. Gl. vol. II.

S

Sæppe, *the spruce fir, abies*. Cf. Fr. le faux sapin. "Abies," Gl. Cleop. fol. 81 d; Gl. M.M. 153 b. 'Ελάτη?

Sæpaui, *seaweed, fucus*. "Alga," Gl. R. p. 42. ποαρ, Gl. M.M. 153 b, corrected.

Sæpeue, Suðepeue, gen. -an, fem., *savory, satureia hortensis*. Gl. vol. II.; Laen. 29, 111.

Sayne, Sajnæ, Sabina, Sæene, Samne, gen. -an, *savine, iuniperus sabina*. Hb. lxxxvii.; Ld. vol. I. p. 378, 10; I. xxxix. 3, xlvii. 3; II. xli. lxv. 4; III. viii.; Laen. 14, 29, 43, 50, 57, 59, 89; Διδ. 15. Βραβύς.

Safran, *saffron*. See Cpoh. Διδ. 25.

Saluc, Sealuc, gen. -an, *sage, salvia*. Hb. eiii.; Lb. I. xxix. xxxii. 4, xlvii. 3, lxii. 2; II. xv. 2, lxv. 4; III. lxii. lxxi. lxxii. 2; Laen. 4, 12, 14, 29, 59, 64, 89, 111; Διδ. 63. An importation. 'Ελε-λισφακον.

Saltwort, *salsola*. Cotgrave in Salieor.

Sealefærnc, *ceterach officinarum*. Turner. [Sealðhyllas vel sonðhyllas, *alga*, Gl. C. Sealðhulas, *paupilius*, are errors. Sealeðbyrelas, *fruteta, thickets*, occurs in G.D. See Gl. M.M. 153 b, and Sealeðban erunble in III.D. fol. 16 a.]

Seamonia, *scammony, succus induratus convolvuli seamoniae*, from Aleppo. Lb. II. lii. 3. How tested, II. lix. 4. Σκαμωνία, Σκαμμωνία.

Shokke, *brankursine, acanthus*. Gl. Rawl. C. 607.

Skirewit, *rocket, cruea sativa*. "Eruea," Gl. Laud. 553; Gl. Rawl. C. 607; Gl. Sloane, 5. fol. 50 b, corrected. It is a mustard. Others otherwise.

Serubgrass, *equisetum*, employed to polish fire irons. Digkinsons Gl.

Se holy, *sea holly, eryngium maritimum*. Gl. Sloane, 5. Sea bistel, Gl. Harl.

Se needles, *erodium moschatum*. "Aeus" "muscata .i. se nildis (so) folia multa" "et fissa habet, florem indum et subrubrum 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.; Laen. 12; Gl. C. fol. 54 d; salch, Gl. M.M. 162 a. Οισόνη.

Read seal, *red sallow, salix rubra*. Laen. 89.

Shavegrass, *equisetum*, Gerarde. See Serubgrass and Scaja in Gl. Dun.

Seeg, gen. -es, masc. and neut., *sedge, carex*. Lb. I. viii. 1, xxiii. xxxi. 9, xxxix. 3; III. lxvii.; Laen. 23; neuter in Æ.G. page 13, line 48, two MSS.

Colhxreeg, which see. It shews seeg and carex to have different limits.

Secg—cont.

Ἰομορρεεγ, "hammer sedge." See

Ἰαμορπυρτ, also Gl. vol. II.

Μορσεεγ, "moorsedge," any sedge.

Διδ. 65.

Read secg, "red sedge," Lb. I. xxxix. 3.

Seljæte, Gl. vol. II. "felbeza senecion," Gl. Hoffm. 24.

Senep, Senop, Sinop, gen. -es, masc., mustard, sinapi. Lb. I. i. 8, 12; masc., II. vi. 1, vii.; Διδ. 10, 16; Gl. R. p. 43. Νᾶπυ, Σίναπι.

Seoroneafe, tormentilla. Hb. cxviii.

Setterwort, *helleborus niger* and *H. viridis*. See Oxnalib. "Elleborus albus," Gl. Rawl. C. 506.

Sidrepape, zedoary, the root of *kampferia rotunda*. Lacn. 4, among foreign drugs.

Sigelhpeopra, -re, gen. -an, masc. and fem.; if the later English idea were the same as the earlier, this would be the marygold. From Solsequium the French have Soulsi, the marigold. and soulsi aquatique, lysimachia. Marygold has also the "round seed." A yellow flower seems agreed on in the earliest gl. Hb. l. cxxxvii.; Gl. vol. II.; Lb. I. xxxviii. 7, fem., xlv. 2; III. viii., masc., xxxii. xxxiii. 1; Lacn. 29; Gl. Clcop. fol. 36 a.

Sigle, gen. -an, rye, *secale cereale*. Lb. I. liv.

Sigsonce, Gl. vol. II.

Sylbeam, C.D. 570, and the reading of the MS. = Sealh?

Sylfhele, selfheal, *sanicula*, Gl. Dun., Bailey. Prunella in modern books.

Synulle, gen. -an, houseleek, *sempervivum tectorum*, also *sedum*. Gl. vol. II. cxxv.; Lb. I. iii. 11, xxxi. 3, xlvii. 3; II. xii. lix. 14; III. lx.; vol. III. p. 292.

Singpene, gen. -an, fem., singreen, *sedum*. Gl. vol. II.; Hb. xlix.; Lb. I. viii. 2, xv. 2, xxxii. 4, xxxvi. xxxviii. 5, 6, xl. xlv. 2, lxxiv.; III. lx. Αν αελζωον.

Syffe, gen. -an, fem.; Συφτερορ, the service tree, Lat. *sorbus, pirus domestica*, Bot., very rare in England, and *pirus aucuparia*, Bot., very common. C.D. 118; C.D. vol. III. p. 379; C.D. 1134; C.D. vol. VI. p. 234; H.A.B. vol. I. p. 93.

The Bot. affix the name of "true service tree" to the *pirus domestica* only. Yet our best authority, the founder, after the wort gatherers, of this science, Theofrastus, speaks expressly of "Oa" which have the fruit round, as in *pirus*, or rather *sorbus aucuparia*. "They differ," says he, "in the fruits; some produce a round, some a prolonged, some an egg shaped fruit." Thus his definition is not limited to the *pirus* or *sorbus domestica*, but includes the *aucuparia*. At the same time he excludes the *pirus aria*, *P. torminalis*, and any other such by his strict description of the leaf. The "Oa" whether male or female has a leaf with "the leafstalk long and sinew like; the leaflets spring in rows from the sides of the leafstalk, like fins, so that the leaf being one, it has lobes divided down to the leafstalk; moreover the several leaflets are distant from each other a somewhat considerable distance; and the tree sheds its leaves not partially, but the whole finny series at once." . . . "All have, at the extremity of the leafstalk, one odd leaflet, so that the whole number of leaflets makes an odd number." Theof. ed. Schneider, p. . .

By these words this author draws a distinction between the service and pear families, which modern observers have overruled. Yet it is clear, that by ancient authorities, the rowan tree was a service tree, as well as the rare *pirus domestica*, and the whitten tree was not.

[Sissas, C.D. 406. = vol. VI. p. 232, not to be confounded with the Sisca of the gl., which is chisel.]

Σιπαρδες πυρτ, siwards wort, *sanicula Europaea*. Ld. vol. III. p. 4, note.

- Slahþorn, gen. -es, masc., *the sloethorn*, *prunus communis*, var. *spinosa*: otherwise the *blachthorn*, "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; slaghrð, Gl. C. fol. 43 a. As late as Gl. Harl. 3388, a paper MS., we find "Acasia est succus prunellarum" "[im]matnrarum, greneslane wose" (ʒpenpa slana pos).
- Slapie, Slapuge, Slapege, gen. -an, fem. ? *salvia sclarea*. Lacn. 4, 111. "Slare-gia," MS. St. Johns, Oxon. 154.
- Slepwort, *lactuca*, Gl. Harl. 3388. L. leporina, MS. Bodl. 130.
- Sbrte, *cyclamen hederifolium*. Hb. xviii., etc.
- Smeringpyrt, *a mallow*? The mallows are good vulneraries. "Crispa," Gl. R. p. 41. "Malua cufpa," Gl. Iul. fol. 125 a, and St. Johns. See the following.
- Smeropyrt, "*aristolochia*." Hb. xx.; Lb. I. lviii. 2.; III. xlvii.; Gl. vol. II. 2. "*Mercurialis*," Gl. vol. II. Add Smerdok mercurialis, Gl. Rawl. C. 607. Neither of these plants have any smeariness about them.
- [Smðstpeo, Gl. C. fol. 57 a.; Cf. Gl. M.M. 163 a, is chisel.]
- Softe, *verbascum thapsus*. Gl. Harl. 978.
- Solosece, *heliotropium Europæum*. Hb. lxxvi.; Gl. vol. II.
- Solsequium. Lacn. 4. See Sgillhpeorja. Solsequium is marygold, MS. Lambeth, 306; an interpretation against which Turner rightly protests.
- Sorell, *rumex acetosa*. "Oxylapatium," Gl. Rawl. C. 506.
- Sparn;we tonke, *sparrow tongue*, *polygnum aviculare*. "Centodiam" for Centinodia, MS. Bodl. 536; Laud. 553. Lingua passeris centinodium, Gl. M. Polygonia, 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- "nel." Turner.
- Spepepyrt, *spearwort*, *ranunculus flammula*? MS. Bodl. 536; in Gl. vol. II. perhaps means sagittaria, but Lyte, p. 495, like all others, makes the flowers yellow. 2. *Inula helenium*. Hb. xcvii.; Gl. vol. II.
- Spewing wort, *asarum Europæum*. Gl. Arndel, 42.
- Sppacen, *black alder*, *rhamnus frangula*. Gl. vol. II. In Brabant Sporekenhout (Dodoens).
- Stæþpyrt, *statice*. Gl. vol. II.
- Stancrop. 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. Land. 553.
- Sticwort, *stichwort*, *stellaria*. See Æþel-peþðingpyrt, Gl. vol. II.
- Stime, *nettle*, Lacn. 45; a name referring to its caustic qualities. The Latin *Vrtica* is the same thing as *Vstica*, and the Bot. call it *Vrtica urens*.

Stiðe, *nettle*, Laen. 45; a name referring to the stout hempy fibres of its stem.
 Stoansuke, *parsley*. Gl. Harl. 978.
 Stwælpypst, doubtful. Gl. vol. II.; Lb. I. xxxviii. 9.
 Stwæapbeþuan, *strawberries*, sometimes put, Laen. 2, for the plant *Speapbeþuan* piþe, *fragaria vesca*. Hb. xxxviii.; Gl. Harl. 3388; Lb. III. xli. lxiii.; Laen. 4, 14, 29.
 Stubwert, *oxalis acetosella*. "Alleluia. "panis eueuli. 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.
 Sundcopn, gen. -es, neut., *saxifraga granulata*. Hb. xcix.; Lb. III. xx. lvi.; Laen. 18; Gl. vol. II.; Gl. R. p. 41.
 Sundear, *sundew, drosera*, "most covered with Dew when the Sun lies hottest on it." Cotgrave in Rosée.
 Sunnan eopn, *gromel, lithospermum officinale*. Hb. elxxx., 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, rumcx acetosa*, Boys are familiar with its sourness. Also *oxalis*. Lb. I. xliv. lviii. 2; II. li. 3.
 Geaes supe, Iaeessupe, *cuckoo sour, oxalis acetosella*, a trefoil. "Trifolium," Gl. R. p. 39; Lb. I. xliv. 2; III. xlviii.
 Monnes supe, *rumcx acetosa*. Lb. I. li.
 ʒudu supe, *oxalis a.* Gl. M.
 Suþerne þund, *cinnamon*. Gl. Dun. Κιννάμωμον.
 Suþerne þudu, *southernwood, artemisia abrotanum*. Hb. exxxv.; MS. St. Johns, Oxon. 154; Laen. 12, 14, 52, 107.
 Spam, pl. spammas, mase., *mushrooms and toadstools, oolvi, fungi*. Gl. R. p. 139; Gl. Mone. 321 a; Διδ. 19, 66. Μύκης.
 Spane 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 appel," of which I could make nothing. The leaves φύλλα, of the *peper betle*, are chewed in India.
 Swines fennel, *hogweed, peucedanum officinale*. Gl. Laud. 553. Πευκέδανον or -os.
 Swines grass. 1. *Quitch, triticum repens*. MS. Bodl. 130. 2. *Knotgrass, polygonum aviculare*. MS. Bodl. 553, fol. 8. 3. *Wartwoort, coronopus ruclii*. E.B. 1660.
 Swines thistell, *sonchus oleraceus*. Gl. Harl. 3388.

T.

Tæsel, Tæsl, *teazle, dipsacus*. If under cultivation, *D. fullonum*. Δίψακος.
 ʒilbe tæsel, } *Dipsacus silvestris*.
 ʒulpes tæsel. } Hb. elvi.; MS. Harl. 3388.
 [Teappan tpeop. C.D. 1142; H.A.B. vol. I. p. 116. Not, perhaps, a specific name.]
 Tereþintina, *turpentine*, from the *terebinthus*, considered as a wort. Lb. II. xxx.
 Teterwert, *celandine, chelidonium maius*. Gl. M., MS. Bodl. 536; Gl. Harl. 3388; Gl. Laud, 553; Gl. Sloane, 135. Lyte, Gerarde. The juice is copious and aerid.
 Thryft, *sedum*. Turner (black letter).
 Todeflax, *toad flax, linaria*. Lyte, Cotgrave, &c. Todwede as *centaurea jaeaa*, in Gl. Harl. 3388, is perhaps an error.
 Totheworte, *capsella bursa pastoris*. Gl. Sloane, 5, fol. 52 d.
 Trnelove, *Paris quadrifolia*. The Wright's ehaste wife, time of Edward IV. All.
 [twpaltiga. MS. Cot. Tul. A. 11, fol. 126 a; printed twaltiga in Wright's Glossaries. Read palmtpiga from the St. Johns copy].
 Tungilsnypst, *white hellebore, veratrum album*. Gl. vol. II.

Τουνγύργυρ. See Tungilsinpyr. Lb. I. xxviii.

Tunsingpyr. See Tungilsinpyr. Hb. cxl.

[Τριπλερε, Τριβλαε,] *tripleblade, orehis bifolia*, against Gl. Dun.

U.

Uman. Lb. II. lvi. 1. Read human?

Unγορτριαεδδε, *waytrodden, polygonum aviculare*, which grows with great obstinacy in trodden paths. Hb. xix. Read centinodia weghetrede, Gl. Mone. 286 b; and see 291 a. See Appolligonius, Gl. Dun. "Proserpinaca is Germ. Wäg- "grass or Wägdritt," says Humelberg in his edition of Apuleius. The galiums will not bear the tread. Πολύγονον.

Uouelle, *wolde, reseda luteola*. Germ. Wouw. Lb. II. li. 3.

Up, *yew*. MS. St. Johns, Oxon. 154. See Cop.

V.

Valeriana, gen. -an, *allheal, valerian*. Laen. 4; Διδ. 63.

Vica peruica, *periwinele, vinca*. Laen. 29. See Fica.

Vulgago, *asarabacca, asarum Europæum*. Διδ. 62; Gl. Rawl. C. 607, corrected by itself; Gl. Harl. 3388; Gl. Sloane, 664. "Ασαρον.

W.

Ψαδ, 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. Ψεαδ, Gl. M.M. 163 a, corrected. Lb. I. xxxviii. 5, lx. 5; II. li. 3. See Hb. lxxi. "Waad fucus," Gl. Laud. 567; C.D. III. p. 390, no. 1292. "Ισατις.

Ψατερργυρ, *waterwort, callitriche verna?* Hb. xlvi. Callitricum, as in Fuchsius, Florio, is maidenhair, which is not fond of water, Gl. vol. II.

Wayfaring tree, *viburnum lantana*. Cotgrave, Florio. The twigs, leafstalks, and leaves are covered with a dust, like a wayfarer. It is called sometimes in German the mealy beam. I do not see that Gerarde was author of the name above.

Ψεαλωορι. See Μορι.

Ψεαλργυρ, Ψαλργυρ, gen. -e, fem., *dwarf elder, sambucus ebulus*. Hb. xciii.; Lb. I. xxiii. xxiv. xxviii. xxxvi. xliii. xlvii. 2, 3; II. li. 1, 3; Laen. 43, 47. Some glosses say *endive*, a foreign salad, but the translator of the Herbarium was generally a competent botanist, and puts ellenpyr, *elderwort*, as a synonym.

Ψεδε βερζε, "*madberry, veratrum album*. Hb. cxl. Στρώχνος μανικός of Dioskorides. "Elleborus, ποεδε βερζε," Gl. C. "Helleborus · i · jediberige," Gl. Laud. 567, so.

Ψεζβραε, gen. -an, fem., *waybroad, plantago*. Hb. ii.; Lb. I. xvii. 3, xxvii. 1, 3, xxxii. 3, 4, xxxiii. xxxvii. xxxviii. 1, 2, xxxix. 3, xlv. 1, 3, xlvi. lviii. 2, lxii. 1, 2, lxv. lxix.; II. ii. 2, xxvi. xxxviii. liii. lvi. 2, 4; III. i. vi. viii. li. liii. lxxi.; Laen. 6, 12, 45, where it is mother of worts, 59, 75, 115; Διδ. 15, 19, 66. 'Αρνόγλωσσον.

See rupe πεζβραε, *the rough waybroad, plantago media*, formerly *P. ineana*, hoary *P.* in Flora Britannica. Lb. I. xli.; II. lxv.

See smeθε πεζβραε, *the smooth waybroad, plantago maior*. Lb. III. lxii.

Ψενργυρ is of two sorts, as below. Lb. I. vi. 6, xx. two, xxvi. 7, lviii. 2; III. xiii. xiv. 2, xxx. xlix.

See ελυρητε p., *the bulbed wenwort, ranunculus ficaria*, bulbed and acrid. Lb. I. lviii. 1, 2, lxii. 1; II. li. 3, where ελυρηταν is truly printed, lii. 1, where it grows on old lands, liii. lv.; III. xxxi. xli. twice; Laen. 25, 35.

ƿenpyrt—cont.

Seo cneohƿe ƿenpyrt, "the knced
"wewort," probably *coronopus ruellii*
or *wartwort*; covered with warts and
wens, and full of kuots. Lb. I. lxiv.

Seo smale ƿenpyrt, Lacu. 40.

ƿeoce, gen. -an, *witch elm* or *hazel*, *ulmus montana*. Gl. vol. II.

[The gloss Papyrus ƿeoce has been
misunderstood. Lye furnished a refer-
ence to the following passage, explainiug
it correctly: "Omnes lampades eccle-
"siae implevit aqua, atque ex more in
"medio papyrum posuit, quas allato
"igne succendit, sicque aqua arsit in
"lampadibus ac si oleum fuisset." Gre-
gorii Dialogi, I. 5. *He filled all the
church lamps with water, and put a wick
in the middle, then he fetched fire and
lighted them, and the water in the lamps
burned as if it had been oil. So
papyrus means wick, ƿeoce. And "flag
"or rush also the paper made of it," is
a puerile error].*

ƿeoðobend, *withywind*, *convolvulus*. Lb.
III. viii. See ƿudubend.

ƿergulu, *the crab*, fruit of the *Pirus malus silvestris*. Lacu. 45. Now called Varrjus, in Halliwell Wharre.

ƿermod, ƿeremod, ƿærmōd, gen. -es, masc., *wormwood*, *artemisia absinthium*. Hb. xlvi. 3, xciv. 8, cii. cxii. 13; Gl. Brux. 41 a; Leechd. vol. I., p. 374 d (of two kinds), p. 378, 10, vol. III. p. 198; Lb. I. i. 2, ii. 21, iii. 12, xix. xxviii. xxxvi. xxxix. 3, xli. xlv. 1, xlvii. 1, 3, lii. lviii. 2, lxi. 1, 3, lxii. 1, 2; southern, II. ii. 1, 3, iii. v. x. xvi. 1, xviii. xx. xxii. xxiv. southern, xxxiii. xxxix. li. 1, lii. 1, liii. lv. 1, 2, masc., lxv. 5; III. ii. 1, iii. 2, xiv. 1, 2, xxi. xxvii. xxviii. xxx. masc., xxxi. xli. lxi. lxii. lxiii. lxiv.; of two kinds, Laen. 2, 12, 23, 25, 26, 28, 29, 39, 40. Se hapa p., *the hoary wormwood*, Laen. 43; ƿyrmōd, 71, 72, 77, 111; Διδ. 27, 52, 57, 60, 63. An importation. Ἀψίνθιον.

ƿermod—cont.

Se ƿula ƿermod, *foul wormwood*, *artemisia campestris*. Lb. III. viii.

Suðerne ƿermod. See above.

Weyhore, *filigo*. Gl. Sloane, 5, fol. 5 b.

ƿilbe næp, nep, *bryony*, *bryonia dioica*. MS. Bodl. 130; Gl. Harl. 3388; Gl. Rawl. C. 607; Gl. M.; wrong in Gl. R. p. 44.

Wilding tree, *malus silvestris*, Lat. Gerarde.

ƿilg. ƿelg, gen., peliges, pelies, masc., *willow*, *salix*. Lb. I. lxxxvii. 1, 2; Laen. 12; H.A.B. vol. 1. p. 220; masc. C.D. 655. Ἰτέα.

ƿyllecæppe, see Gl. vol. II., but overrule these testimonies. See Cæpse.

ƿindelstreap, gen. -es, neut., *windle straw*, *cynosurus cristatus*, *agrostis spica venti*. Gl. vol. II.

ƿingearð, properly *vineyard*, used for *vine*. Math. xxi. 39; G.D. fol. 170 a, fol. 156 a.

Blac ƿingearð, *black bryony*, *tamus communis*. "Brabrasca vel ampelos male" [ἄμπελος μέλαινα]." Gl. R. p. 39.

ƿilbe ringerd, *wild vine*, "*labrusca*." Gl. R. p. 39, so MS.

Hrit ƿilbe ƿingearð, *old man's beard*, *clematis vitalba*. "Brionia vel ampelos "leuce, ḡ" [ἄμπελος λευκή, Græce], Gl. R. p. 39.

ƿimtreop, gen. -es, neut., *the vine*, *vitis*. Gl. R. p. 48; Gl. St. Johns, Oxon. p. 80 a; Æ.G. p. 4, line 42; Gl. M.M. 159 a. Ἀμπελος.

ƿir, ƿirtreop, *myrtle*, *myrtus*. Gl. Cleop. fol. 61 c; ƿír with accent, fol. 82 a; uun, Gl. C.; Gl. M.M. 159 a, corrected; Lb. I. xxix. 2, xxxvi. xxxviii. 11; III. xxxix. 1. ƿirjund, Laen. 12, 29. Μύρτος.

ƿyrmpyrt, *wormwort*, *sedum album* or *villosum*. Lb. I. xxxviii. 6, xxxix. 3, lvii.; III. ii. 5.

ƿistle, *a hollow reed of any sort*, *fistula*. Gl. Cleop. fol. 11 b, 81 b, for *avena*; but in the Vergilian sense, "*musam* "meditaris *avena*."

Fistle—cont.

- Fudu pistle, hpistle, a *hemlock stem*, *cicutæ caulis*. Fode p. *cicuta*, Gl. Mone. Gl. M.M. 156 a; Gl. C. Æ.G. p. 9, line 25. Σύριγξ.
- Fitmæpes pypc. Gl. vol. II.
- Fide-, Fidopinde, gen. -an, *withywind*, *convolvulus*. Gl. vol. II. Fidopinde, Gl. R. p. 46. *Caprifolium*, *weberwynde*, Gl. M.
- Fidis, gen., pides, masc., a *withy*, *salix*. Lb. I. xxxvi. xxxviii. 11, lxxiv.; C.D. 487, 703; Gl. R. p. 48. 'Iréa.
- 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.
- [Fotpreop, C.D. 595, for pohe treop, *crooked tree*.]
- Fpætte, gen. -es, *crosswort*, *galium cruciatum*. Gl. vol. II.
- Fudu, gen. es, masc., *wood*. 1. *Lignum*. 2. *Silva*. 3. *Arbor*.
Sudæpne pudu, *southern wood*, *artemisias abrotanum*. Gl. R. p. 44. 'Αβρότανον.
- Fudnbend, 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.
- Fndupille. See Cepmille.
- Fudu lectpic, masc., *wood lettuce*, *lactuca scariola*. Hb. xxxi.; Lacn. 2; Gl. vol. II.
- Fudupose, 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. 'Ασφόδελος.

Fndupose, hpore—cont.

2. *Woodruff*, *asperula odorata*. Gl. vol. II. See Woderoue.
- Fudupose, *woodrose*, *rosa canina*. Gl. vol. II.
- Fndupeaxe, gen. -an, *woodwazen*, *genista tinctoria*. Lb. I. xxiv. xlvii. 2; III. xxx., where pudupeax is truly printed as in MS. Lacn. 29, which see, 40, peodup. 41, 43.
- Fudu pistel, *wood thistle*, *cnicus lanceolatus*. Hb. cxi.
- Fulpes camb, *wolfs comb*, *dipsacus silvestris*. Hb. xxvi. The cultivated sort was till lately used to comb the nap of cloth.
Se bpaba pulpes camb, glosses *Camelion alba*, Gl. Brux. 41 a; it is probably *fullers teazle*, *dipsacus fullonum*.
- Wulves fist, *lycoperdon*. "Fungus," Gl. Harl. 978. Παρδείν is not the exact idea, but βδείν.
- Fulpes tæsl, *wolfs teazle*, *dipsacus silvestris*. As wolfs comb.
- Wulnes tuers, "camelio alba," Gl. Laud. 567. Here occurs the broad word teoppc. See Quad. viii. 8. The teazle is doubtless meant.
- Furme. Gl. vol. II. "Luto purmanian," so, Gl. Cleop. fol. 57 d, 107 a. "Murice purman," fol. 95 a.
Felpurpma, "origanum," Gl. Cleop. fol. 71 c, for yelb-.
- Furmille, Furmele, "origanum nupmilla," Gl. M.M. 160 a; Lye; Gl. Laud. 567.

p.

- Peoppypc, pypypc, *ploughmans spike-nard*, *inula conyza*. Gl. vol. II.; Lb. I. xxxii. 4; III. xxx.; Lacn. 40.
- Fypnc, gen. -an, fem., a *thornbush*, *dumus*.
Seo blace fypnc, *the blackthorn*, *sloethorn*. C.D. 1368; Exod. iii. 2, 3, 4; C.D. 1218.

þyrne—*cont.*

Gateþyrne, *the cornel, cornus sanguinea*.
The same as Gateþreop. The same
being described as a tree and a thorn,
though it be not spiny. Gatentree is
Cornus we are told by Miss Anne Pratt.
Þistel, þistil, gen., þistles, *thistle, carduus*
cnicus.

Milk thistell, Gl. Harl. 3388, under
Lactuca agrestis. *Sonchus oleraceus*.

Se scearpe þistel, *the sharp thistle*.
Lb. III. xii.

Þudu þistel, any sort wild. Lb. III.
lxx. 2; Lacn. 39.

Þulþes þistel, perhaps as pulþes tæsl.
MS. Laud. 553.

Þureþistel, þuþistel, *sow thistle, son-*
chus oleraceus. "Lactuca," Gl. Cleop.
fol. 56 a; Gl. MM. 158 b; Gl. C.; Lb.
III. viii.

þorn, gen. -es, masc., *a thorn*. 1 *Spina,*
aculeus. 2. *Planta spinosa, quod et*
laxius quam hodie dicebatur. Gl. R. p.
48.

Appelþorn, *the crab tree, pirus malus,*
though not spiny; "lignum pomiferum,"
C.D. 460.

Blac þorn. See Slahþorn.

Þægþorn. See H.

Lusþorn, *the spindle tree, euonymus*
Europæus, though not spiny. Luizen-
boom in Dutch (Nemnich). C.D. 570.

Þeoce þorn, *a wick elm not grown*
beyond a bush, ulmus montana in arborem
non evecta. C.D. 1265, etc.

þereþorn, þeranþorn, gen. -es, masc.,
buckthorn, rhamnus cathartica. Ramnus
þeoþeþorn, Gl. C. fol. 52 d; tþeban

þorn—*cont.*

tþorn, Gl. M.M. 162 a; thethorn, Gl.
Harl. 3388; Gl. vol. II.; Lb. III. viii.
lxiv. lxvii.; Lacn. 82.

Thorow wax, *bupleurum rotundifolium,*
because the stems grow through the
leaves.

Þuleþe, *a trefoil, trifolium*. Gl. R. p. 39.

þung, pl. -as, masc. 1. *Any poisonous*
plant. 2. *Wolfsbane, aconitum*. Gl.
M.M. 153 a; Gl. R. p. 43; Gl. Cleop.
fol. 7 c; Lb. I. xxxii. 4, lxxxiv. þone
miclan þung, lxxxvii.; II. li. 2; III.
xxvi. xxxix. 2. The frequent gloss Coxa
is an error for Toxa, which stands for
Toxicum, *poison*. 'Ακόνιτον.

þunorþelæþpe, gen. -an, fem., *thunder clover*.
Gl. vol. II.; Lacn. 2; Lecchd. vol. I.
p. 374, 1.

þunorþþyrt, *thunder wort, sempervivum*
tectorum. Gl. vol. II.; Lb. I. xlvi. 2.

[þur or þun, Gl. Cleop. 82 b, *rubus*, an
error for þorn, or þyrne.]

3.

þekysters, *itchers, orchids*. MS. Bodl.
178, 536; Gl. Arundel, 42. Satyrion,
Gl. Sloane, 5, fol. 50 d. Cf. *Σαρυπλαις*.
Set down for *Arum maculatum* in Gl.
Rawl. C. 506, under I. So by one hand
in Gl. Harl. 3388, under *Pes vituli*; but
also under *Saturion*, "vekesters."

þek pintel. Gl. Sloane, 5. See Cuckoo
piut.

GLOSSARY.

GLOSSARY.

A.

- Aægemoce, *egg mixture*, "Ogastrum," for
 Æggemang, Laen. 48. Ogastrum seems
 to be egg-astrum.
- Abepeð, Abepeð interprets *astutus, callidus*,
 Ld. vol. III. pp. 186, 188, 192.
- Acoþþian, præterit -ode, part. p. -od, *recover*,
e morbo consurgere. Ld. III. p. 184.
- Æðpe, Gl. vol. II.; add. Lb. II. vii. xxii. =
 fol. 78 b, xlii. In I. lxxii. geotend æðpe,
 accusative, may be neuter, or the vowel
 in geotende may have been dropped.
- Ægeþþelman, fem., *filia of an egg, mem-*
brana vitellum complectens. Lb. I. xi.
See Filmen.
- Ægmopan, plur., *eyeroots, nervi quibus ocu-*
lus cum cerebro connectitur. Διδ. 23.
See Mopu, reot, fem.
- Ængancundes, adv., *oppositingly, adversus*.
 Laen. 45.
- Æpnu, neut., plur. Æpenu, *a house, chamber,*
domicilium, camera. Laen. 68, 75, in
 which latter æpnu þyxð secus a prob-
 able correction. Æt þpitan earne,
 Beda. 646, 31. *At Casa Candida; at*
Whit Ern. On þ domeþn, John xviii.
 28.
- Æþheþeða, for þpæt heþeða. Lb. II. lix. 9,
 11.
- Ætstillan, -ede, *to still, componere*. Lb. I.
 xxvi.
- Alomalt, probably neuter, *malt used in*
making ale, brasium ad cerevisiam confi-
ciendam. Laen. 37. Mealt makes gen.
 -es, dat. -c, Lb. I. xv. 2, xxxi. 7. No
 other indication of the gender occurs, but
 Germ. malz is neuter.
- Almesman, *an almsman, eleemosynarius*.
 Ld. vol. I. p. 400. Estates were often
 charged with gifts to almsmen, who are
 not necessarily mendicants.
- Ancleop, gen. -es, neut., *uncle, talus*. Lb.
 I. xlvii. 2. 𐌺𐌹𐌳𐌰 alban geseþðne · 7 þeo
 þæs þið niðer oð ða ancleopa, D.D. p.
 454, 15, *Robed in an alb, which was long,*
reaching down to the uncles. But "talo
 "tenus, oð ða ancleop," Æ.G. p. 48,
 line 9 (collated), has something to per-
 plex, perhaps a plural instead of a singu-
 lar.
- Anðphra, Anðþra, 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.
- Ansteallez, *one stalked*. Laen. 107, as an-
 steleð.
- Ansmð, adj., *entire, solid*. Ld. III. p.
 232.
- Aþsape, gen. -an, fem., *verdigris*. Laen.
 13. Gender as Sape.
- Ascaþan, præterit. Aþcaþ, pp. Aþcaþen, Aþca-
 þen, *to shave off, resecare, scindere*, Lb.
 I. xxxviii. 5, xxxix. 3. *See II. lxvi.*
 - The præterit. Scoþ occurs Beda I. i.

Αττοροεοπε, is drawn with eight legs and wings, in MS. V. of the Herbarium, and an engraving has already been somewhere published, from the MS. It seems most probable that the artist, Saxon or Roman, who first invented this picture, had in view and wished to realize the κρανοκόλαπτα φαλάγγια, mentioned in Dioskorides. Περσέα δένδρον ἐστὶν ἐν Αἰγύπτῳ καρπὸν φέρον ἐδώδιμον, εὐστόμαχον· ἐφ' οὗ καὶ τὰ λεγόμενα κρανοκόλαπτα φαλάγγια εὑρίσκονται, i. 187. *The peach is a tree found in Egypt, bearing a fruit good to eat, a tonic: and on it the tarantulus called kranokolapta are found.* Again, Phalangiorum genera quidem plura sunt . . . quartum erano-eolaptes. Aetius Tetrabibl. IV. i. 18, col 619. Quartum deinde erano-eolaptes sublongum et viride, stimulumque iuxta eollum habet, atque si in quem irruat, loeos eirea 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 noticeeable passage is from Nikander, Theriaca, 759.

Φράζω δ' Αἰγύπτιοι τά τε τρέφει οὐλοδς αἶα

Κνώδαλα, φαλαγγίη ἐναλίγκια, τὴν περιλύχνους

Ἀκρόνυχος δειπνητὸς ἀπήλασε παιφάσσουσαν

Στεγνὰ δέ οἱ πτερὰ πάντα καὶ ἔγχυοι τοῖα κονίης

Ἡ καὶ ἀπὸ σπληνδοῦ φαίνεται, ὕστις ἐπαύρη.

Τῷ ἕκλειος περσεῖος ὑποτρέφεται πετάλοισι

Τοῦ καὶ σμερδαλέον νεύει κάρη αἰὲν ὑποδράξ

Ἐσκληκὸς, νηδὺς δὲ βαρύνεται αὐτὰρ ὁ κέντρον

Ἀνθένι τ' ἀκροτάτῳ κεφαλῇ τ' ἐνεμάξατο φωτὸς

Ῥεῖα δὲ κεν θανάτοιο καὶ αὐτίκα μοῖραν ἐφείη.

A prose version will, for the present, be enough for these rattling hexameters.

Αττοροεοπε—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 αττοροεοπε. Whether eight legs with wings (four says the scholiast) are familiar to modern entomologists I do not know.

B.

Bæð, pl. Βαðu 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. exxxi. 2; Æ.G. p. 7, line 15; Lb. vol. III. p. 15 (not bear).

Beddian, make up a bed, sternere lectum. Æ.G. p. 30, line 36; Διδ. 65.

Bedgeriðu, plural, bedding, apparatus lectuli. Lb. III. xxxiv. A compound of Beð, bed and Geræðu, furniture, apparatus. Ne het Crist him to læðan modizne steðan mid sylbenum geræðum gerreatz-roðne. Hom. I. 210. *Christ bid them not lead to him a spirited steed frocted with golden trappings.* Mney hojrey mid mmon geræðon, MS. p. 11. *I bequeath my horse with my trappings.* The adjective Geryð is immediately connected with this, it means prepared. Anð Moijey nam healf hæz bloð. and dýðe on gerýðe opeaj. Exodus xxiv. 6. *Ac íe óngyte þeah hæz þa þórlbe lustas ne sint eallunza ajujreþalode oꝝ ðinum mode*

Beðgeþiðu—*cont.*

þeah se ƿpaƿ ƿeƿyð 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.

Beoƿma, 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.

Beƿen, adj., of *bere, hordeaceus*. Lb. I. iv. 3, ix. 4, li. lxxii.; II. xl. lvi. 4; III. x. xiv. 2, 3, xxvi. xxxviii. 1; Laen. 106.

Beƿstan, to *burst* out into eruption, Hb. xc. 7. Cf. ƿeƿeƿst. So Se ƿelm ðaƿ Innoðeƿ ut abieƿeð. P.A. 15 b. *The heat of the inwards breaks out in the leprosy of uncleanness.*

Blapan, Blopan, praet. Bleop, p. part. † Blopen; to *blow, blossom, efflorescere*. Ld. vol. III. p. 274. Tƿeoƿa he ðeð ƿaƿhce blopan. ƿ eƿ ƿaƿe aƿeaƿian. MS. pp. 16. *Trees he, Antichrist, will cause suddenly to bloom and again quickly to be sear.* (An allusion to the incomprehensible trick played by the Indian jugglers now, which was known to the ancients, and is mentioned in the Clementis Recognitiones.) Beoƿhte blican · blopan ƿ ƿoƿan. C.E. p. 417, line 6. *Brightly glisten, bloom and grow.* (This riddle seems to describe a sithe.) ƿið blopendum ƿƿƿum ƿ ƿpennyse eall aƿylleð. Hom. II. 352. *Quite filled with blossoming worts and verdure.* ƿuðu ƿeal on ƿolban · blæðum 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.) Gƿeoƿ ƿ bleop ƿ bæƿ hnyte. Hom. II. 8. *Aarons rod grew and bloomed and bare nuts.* Geblopen, Lb. I. lxxii. Oð þ hi becomon to ƿumum ænheum ƿelða ƿæƿe geblopen (*so*). M.H. fol 99 b. *Till they came to a lonely field beautifully covered with blossoms.* Smolt ƿæƿ ƿe ƿiƿe ƿong · ƿ ƿele mƿe · ƿæƿeƿ

Blapan—*cont.*

ƿngla ƿeoƿð · ƿolde ƿeblopen · ƿeacƿ ƿeaƿ bndon. C.E. p. 146, line 23. *Serene was the glorious plain and his dwelling new; fair was the birds song flowery the carth, cuckoos announced the opening year.*

Boðig, neut., *body, corpus*; of a plough, Ld. vol. I. p. 402. Opposed to head; He næƿðon þ heaƿoð to þam boðige. M.H. 203 a. *They had not the head belonging to the body.* Ge his ƿeƿ ƿe hiƿ heaƿoð ƿe eae eall ðaƿ boðig. P.A. 45 b. *Either his feet or his head or even all his body.* Equivalent to *stature*. On boðige heah, Beda, 540, line 7, *tall of stature.* ƿ habbað þeah an boðig, Wanley Catal. p. 169 a, *and yet have one body.*

Bƿæccas, pl. masc., *breeches, femoralia*. Ld. vol. III. p. 198. Lyes citation of Bƿæc gives a wrong reference.

Bƿee, fem., *breech, nates*. Lb. I. lxxi.

Bƿingceabl, gen. -e, fem., probably *epilepsy*, as Bƿæceoþu. Laen. 50.

Bugan, praet., Beƿðe, *bowel, inclinavit se*. Laen. 45. Verbs had two forms: thus, For = Feƿðe.

C.

Capra, gen. -an, fem., *paper, a piece of paper, a deed, charta*. Ane capraƿ myð hym · ƿeo ƿæƿ þuƿ aƿƿyten. Euangel. Nicod. p. 10, line 5. *A paper with him which was thus written.* Lb. II. xix.

Ceole, Ciole, fem., gen. -an, *throat, jowl, guttur, Βρόγχια*. Lb. I. iv. 6, xii. lix.; Διδ. 37, 41, 65. ƿiƿ ðaƿ ðuƿpe 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.

Cƿƿet, gen. -es, *a cupping glass, cucurbitula*; in the plural. Διδ. 51.

- Cyriel. Gl. vol. II; Διδ. 31. See the variations in Διδ. 63 = p. 134, line 23. Lb. II. xxxiii. xxxv. xxxix.; Hb. iv. 2, xiv. 2, lxxv. 5.
- Cleorpan, p. -ede, -ode, pp. -ed, -od, *cleave, hærerc.* Quad. i. 7. Þa þe him on eleorpanð. C.E. 364, line 20. Win tunge ys gecleorod to munum gomum. Paris Ps. xxi. 13.
- Clympan, *lumps.* Διδ. 63. See C.E. 426, 18; Germ., Klump, masc., and the Icelandic and Swedish equivalents are masculine.
- Clyne, *lump,* Διδ. 63. "Massas, elyno; massa, elyno; massam, elyne; Gl. Cleop. Gl. C.
- Clipen, Cleopen, gen. -es, neut., *a clew, a ball, globus, glomus.* Lb. I. xlviii. 2. Þrý muneear gerapon pylee an byrnende clipen. M.H. 192 b. *Three monks saw as it were a fiery ball.* Romanan gerapon ripen cleapen reallan of heornum 7 ofþre siþe gilben eleopen. SH. p. 30. Men gesapon seinan ræphee æt his hnolle spilee rypen elypen. Hom. II. p. 514. *Men saw suddenly shine at the top of his head a fiery ball.* Þa yrpan . . . geelungne to eleopenne. C.E. 213, line 17, *The ashes adhering into a ball.*
- Cod, gen. eoddes, masc., *a cod, a pod, siliqua.* Διδ. 44. Ðe fedde hƳ spin 7 ge-seah þ Ƴa æton þa beaneoddas, 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 hƳ mycele eodde, there can be no question, but we have a dative with mycele for meelum: by turning *crcep into every corner in his big sack*, this difficulty disappears.
- Copop, *copper, euprum.* Laen. 16.
- Corn, *a corn, clavus,* on the toe. Laen. 96.
- Coðu, gen. -e, -a, fem., *disease, agridudo.* Lb. xxxv. 1; II. xxxii. "Oseodo muð-
"eoðu," Gl. Cleop. fol. 69 d. Fram ðære eoðe him gehælede. Hom. I. p. 400. *Healed him of the disease.* Seo eoðu þe læcas hazað papalisms. Hom. II. p. 546. *The disease which leeches call paralysis.* Chron. 1043, 1086. The forms eoð, and a masc. coða, have no foundation but Lyes unfinished work.
- Crapan, -ode, -od, *to crave, to summon,* D.D. p. 171. Laws of Cnut, lxx. Ld. III. p. 288.
- Crop, gen. -es, also -an; masc., *a bunch in flowers, of blooms or berries, racemus;* the singular nom., epoppa, I do not find. Crop, Lb. I. xxxviii. 3; II. xl.; III. i. lxiii.; epoppas, Hb. e. 3, evi.; Lb. I. lviii. 4, marginal; epoppa, Lb. I. iii. 9, xxi. xxxiv. 2, xxxvi. xxxviii. 4, 5; II. xx. xxii. xxx. xxxix. xlvii. li. 2. Croppena, II. xxiv. = fol. 80 a; II. li.
- Cuelepe, Cuelep, gen. -es, masc., *a spoonful; coehleare;* 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 eup, poculum;* H.D. 33 d; Lb. II. lxiv; Laen. 110. See also Sopeuppe, C.D. 593, fem.
- Creoppa, *turn, converti, accescere.* Laen. 90. Cf. Cypa.
- Criebeamen, adj., *made of quickbeam, populeus.* Laen. 12.

D.

- Dægþeune, 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. Nihtepne.
- Deðþernes, gen. -se, fem., *tenderness,* Lb. II. xxxii.—cont. = Teðþernes.

- Dępstan, plur., *dregs, faeces*. Lb. I. ii. 23. See Dpęsta. Dępstan; Spel. Psalm xxxix. 2, margin.
- Doh, *dough, massa*, Διδ. 10.
- Doтт, gen. -es, masc., *a dot, punctum*; applied to the speck at the head of a boil, Laen. 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. Ppęst occurs, Spelm. Psalm. lxxiv. 8, as nom. sing.
- Dpųf, *fever, febris*, gender varies. Æth-ran honða his 7 řoplet hęe sio dpųf. Rushworð Gospel, Matth. viii. 15. On řam dpųfe. Chron. 1036.
- Dpųnce, Gl. vol. II.; Lb. II. vi. 1, xix.
- Dpųncea, gen. -an, masc., *a drink, a potion, potus, potio*. Lb. II. xxvii. xxxiii. xxxv. xlv.
- Dpųogan, accus., *ordure, sterco*. Lb. III. xxxvi. Hence Somner speculatively puts the nom. Dpųoge.
- Dpųopa, gen. -an, masc., see Gl. vol. II. The passage, vol. I. p. 376, warned me not to suggest *gutta, gout*, but, perhaps, that sense is reconcileable with the text.
- Dpųosne, gen. -e, fem., *dregs, faeces; hæc "fæx, þęr dpųorna"*. Æ.G. p. 14, line 13. Of řenne dpųosna, *de luto fęcis*. Spelm. Psalm xxxix. 2. Dpųosne [h]ųf nųf ađlude, *fęx eius non est inanita*. Spelm. Psalm lxxiv. 8, marginal reading. *Vsq̄ue ad fęces biberunt*, hi řruncon ođ řa dpųorna. Æ.G. p. 47, line 50; Lb. II. lvi. 1.
- E.
- Eae is constructed with a dative, Lb. II. xxvii. = p. 222, line 19.
- Ealla, Gl. vol. II.; add IIb. cli. 2, exlvi. 2.
- Calles, adv., *in all, in summa*. Lb. I. xxvi. contents, xxxii. contents, xlv. contents, lxiv. contents, II. xxxix. contents. SS. p. 182, often.
- Еарјеðe, Еарјоðe, *difficult, a difficulty*, whether as substantive or adjective has properly final e. "*Difficilis, еарјоþe*." Æ.G. p. 5, line 2. (This is the true text of Lycs citation, from whom every careless follower copies.) Еарјоþe Scint, fol. 25 b. = sect. xi. (Lycs citation again, similarly repeated by ignorance.) Lb. II. xxi.; C.E. p. 87, line 21. But e is dropped in Gð. p. 68.
- Еарųnnende, *beaming*. Laen. 45, p. 36. Cf. Еарųndel, *iubar*, C.E. p. 7, line 20. Еарųndil, *iubar*, Gl. M.M. p. 158 a. Wanley Catal. p. 280, col. a (fol. 9), Earendelis, Luciferi.
- Еастepne (with final vowel), *eastern, orientalis*. Ld. vol. III. p. 274. Cędm., if Cędm., p. 17, line 6 of MS.
- Еаđęeate, adj., *easy to get, facilis naetu*. Vol. III. p. 162.
- Еаðe, Еðe, Yðe, adj., *easy, facilis*. Nó þ ýðe býð to beþleonne. BW. 2009. *That will not be easy to flee*. Nęf þ ýðe еeap. BW. 4822. *That is not an easy business*. Ne řæs þ eðe řið. BW. 5164. *That was not an easy enterprise*. Ne brð þęp eþe þin spop on to řundanne. Paris Psalt. lxxviii. 16. Sceal ie еapð nman spa me eðe ns mđ Cędępingum. Paris Psalt. cxix. 5. This word is here inserted to shew that the nominative was written with a final vowel.
- Еeед, gen. -es, neut. and masc., *vinegar, acetum*; a Latinism. Lb. I. iv. b; III. vii.; Laen. 17.
- Еln, gen. -e, fem., *an ell*, from the elbow to the shoulder, *elna*. Leechd. vol. I. pref. p. lxxi., plur., elna. 2. *An ell* in measurement; *elna* inter measuras. Matth. vi. 27. Hom. II. p. 464. Anpe elne þpаd. P.A. f. 41 b. *One ell broad*.
- Еmmųt, fem., also with gen. -es, *equinox*. Ld. vol. III. p. 238, 240, 256. vi. mųt æřteř emųtęř dęęe. D.D.

Emnht—cont.

p. 188. *Seven days after the day of the equinox.*

Ende, *rump, nates.* See Epsendon, which makes the gender, perhaps, neuter. See Endþepe.

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. Callne þone east ende; Chron. p. 316, line 31. Oþer ealne þyrne norð ende; *ib.* p. 314, line 17. On ælcum ende mines anpealðes; D.D. p. 16, line 18. Si aueuns uestente u prouost mesfait as humes de sa ende. D.D. p. 201, line 21. *If any viscount or provost has mistreated men of his district.* In charters it is the word for the common arable plot of land, divided by roads and paths of sward into separate properties. The few yards at the furrows ends next the boundary hedge are the Anðhearod, 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, reaðuge andar; Gl. M.M. p. 162 b; *shadowy districts.* On æghpýlean ende; D.D. p. 132, xxvi.; *in every district.* So D.D. p. 162, iv.; MS. CCC. 419, p. 101; G.D. fol. 228 b.

-end, -ed, as terminations, are exchangeable in many Saxon passages, and that not without parallel in the kindred tongues; for the Latin -and, -end, in the gerund is active, and in the participle is passive; -tus is passive in transitives and active in deponents; so in Hellenic, τος is of either sense; ὑποπτός is either *suspect* or *suspicious.* Unticnde, Lehd. vol. III. p. 198, is the same as untiede, *untied, solutos.* To sunum gelyredan rniðe, in St. Swiðhnn, p. 1 of facsimile, is equal to gelyrendan, *believing, a believer, one of the faithful.* Þæpon tpegen cyningar on epirt gelyrede. Abdon and Sennes, MS. Cantab. p. 384. *There were two*

End—cont.

kings believing in Christ, in Christum credentes. Seofon geþroðra rpyðe gelyrede; Maccabees, two MSS.; *seven brethren, stroug believers.* Sum carepe ræy on þam dagum epirten 7 gelyred; MH. fol. 156 a. *In those days there was an emperor, a Christian, and believing.*

Endþepe, masc., *endward, pain in the buttocks, dolor natium.* Lacn. 69.

Eosen, *hidneys.* See Gescencio.

Ese, fem., dative. Lacn. III. Uncertain.

Is it *water, stream, aqua, flumen*, as in Exanceastep, *Exeter*, Exammuða, *Exmouth.* A cognate form exists in the stream running by Shefford, Beds, the Iz, Ise, and in the Isburne which flows into the Avon at Evesham. The Kelto-manias will hardly claim Ysa, fem., *amvis*, in the various words for river. Skaldskaparmal. Snorra Edda, vol. I. p. 575; also Eddubrot, vol. II. p. 479, 622. Uirg, Uirge, in Gabelie, *river, water*, is masculine.

Epsendu, *the buttocks, nates.* Lechd. vol. I. pref. p. lxxi. Nates eapfenða, 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 σημαϊνόμενον; Lacn. 16. The passage Tpegen rætels full ealað, O.T. p. 256, line 5, is ambiguous testimony to gender, see Ld. vol. II. pref. p. xxxvii.

Feoph, gen. -es, neuter, *life, vita.* Lb. II. li. 1. þonne hm þ rþeort losað; C.E. 311, 19. *When his life perishes.* Þæyðe reoph epeo; C.E. 392, 11. *I had a living soul.* Plur. þa reoph; G.D. 199 a. But it occurs masc. in Calne rīdan reoph, *eternity*; C.E. 27, line 31.

Feoþm?, gen. -e, fem., *feast, epula; food, eibus; profit, fructus.* To ðæpe ecan reoþme; Hom. II. 372. Sum man

Feorun—*cont.*

poplize mycele feorune; Luke xiv. 16. So Hom. II. 370, with gearcōde for poplize. Similarly Judges xvi. 27. Ða fpiðe lytze fporune ðapa boca wfton. Pref. P.A. fol. 1 b. *And got little benefit from the books.* The nom. I have not found; Lycs citation from Hicckes Disser. Epist. p. 51, should have given feorune. Lchd. vol. III. p. . Another declension seems to be on record in Forþman fulle to fpean honð wicene fereæcan. C.E. 339, 8. *Full rent to their lords hands forthwith present* is Thorpes translation.

Feðere, Fæðere, Fiðere, gen. -e, fem., *feather, wing, pen; penna, pluma, ala.* Hb. cxxii. 1. Nim þine feðere; Luke xvi. 6; Lb. I. xviii. xxxix. 3. Gif his oðer wðere foroð brð; Hom. II. p. 318. *If one of its wings is broken.* Ða wupdon þa fýpða pundorlice gehnecode færllice on heora handum fplce huz fæðera wæron. M.H. fol. 219 b. *Then they the rods became soft in their hands, as if they had been feathers.* Se rotum tpedeð wðru wnda; Paris Ps. ciii. 4. *Who with his feet treadeth the wings of the winds.* Ic hæbbe wðru . fuggle fpuwpan; Boet. p. 184 b; also in the dative twice, *ibid.* *I have wings swifter than a bird.* Terminations in -u are as much feminine as neuter. The Lambeth Psalter has fýðepena, *alarum*, fol. 20 a; wðera, fol. 45 a.

Feðorþwyste, *a brush, penicillus.* Laen. 29. Where if the construction be by apposition we have an accusative; but such a sense is usually expressed by to feðorþwyste in the dative.

Fiflæpped, adj., *having five lobes, quinque fibras habens.* Lb. II. xvii.

Fylleseoc, adj., *epileptic.* So defined Quad. v. 12.

Filmen, gen. -es, fem., *a film, membrana.* And ge emfniðað þ f lære eoppes fylmenef. Gen. xvii. 11, *præputi*, similarly verse 14. Ða mid ðifum forðum feollon spylee fylmena of hir eogum.

Filmen—*cont.*

Hom. I. p. 386. *Then with these words there fell as it were films from his eyes.* See Ægefwelman. Lb. II. xxi. xxx. xxxvi. and contents. fto 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 Fyllc. Lb. I. iv. 6.

Fypan, *to castrate, castrare.* Ld. III. 184, for awpan and that for unypan (from fyp, *man, vir*), *to unman.*

Fixenhyð, gen. -e, fem., *vixen hide, pellis vulpeculæ.* Quadr. iii. 15.

Fleah, Fle, dat. flc, nent., *dimness, a white spot in the eye, albugo.* Ðuph ðone æpl ðæf eagan mon næg fereon gif him ðæt fleah on ne gæð, gif hinc ðonne ðæt fleah mid ealle ofer gæð . ðonne ne næg he noht fereon. P.A. fol. 15 b. *Pupilla namque oculi nigra videt, albuginem tolerans nil videt.* Þæs eagan wæron mid fleo 7 mid ðimneffe twelf; monð ofer gan. Gð. p. 96. *Whose eyes had been for a twelvemonth overspread with cataract and dimness.* Lb. I. ii. 14, 15; III. ii. 4, 6. Nu min hpeder if hpeoh heop fþum fceoh nyðbyrgum neah fereð nihter in fleah. C.E. 354. *Now my breast is tempestuous; my household at times shy of me, and, present at my misfortunes, departeth into the dimness of night.* (?) See Job. xxx.

Fled, præt. 3 sing. of fleon, *fled, an fugit*, Laen. 76. Perhaps for flezt. *Thor had a dwelling on the mountain.*

Flepsan, *a flux, fluxus.* Διδ. 20. Dative.

Flyne, Flene, gen. -an, fem., *batter*, Lb. I. xxxviii. 11.

Flysma, *bran, surfures?* Διδ. 52.

Flyte, Flete, gen. -an, fem., *cream, cremor laetis.* Lb. I. xxxiv. 1. Properly what floats on the surface. See Gl. vol. II., and On gode flete, Lb. III. x. They say in Essex "plough fleet," that is on the surface only. So Gl. vol. II., and Lb.

Gaz—*cout.*

the plur. gen. is gaza. The speculative dictionary makers put down the word as masculine or feminine. The male animal Caper is Bucca, and no support remains for their notion but the name of the place Gateshead. The Capræ caput of Beda (iii. 21) obtains for its translation ȝpe-gehearod, *Rothead*, and Somners authority is null.

Gebpæst, masc.?, *eruption, papillæ, exanthema.* Lb. I. xxxix. 2.

Gebyrðeð, adj., *bearded, barbatus.* Ld. vol. III. p. 201.

Geblicð, masc.?, *blistet, vesica in cute.* Laen. 45.

Gebpæceo, *cough,* Gl. vol. II., appears to be a plural like Gerylceo, the singular of which, þ gerylce, is found in matter unpublished.

Gebpoc, *fragment,* Gl. vol. II., seems neuter, gathering from Scipgebpoc, which is found in unpublished texts.

Gele?, adj., *sensitive, delicatellus.* Lb. II. i. 1 = p. 176, line 8.

Geþoge, obl. case, Laen. 45, p. 34, seems *endemic infection, disease flying from one to another.*

Geþnesan, *sneeze, sternutare.* Lb. II. lix. 9.

Gehnyeneð, *twitched, vellicatus.* Lb. II. xlvi. 1. Compare Gl. vol. II., in gehnæcan.

Gehpeleð, *turned to ratten, in pus conversus.* For ðæm ðæt þorþm ðæt ðær inne gehpeleð bið. ȝy hæ bið ut þorþlæton. P.A. fol. 51 a. *Nam cum putredo, quæ interiorius fervet, eicitur.* III. xiv. See ȝpeþgan.

Geyþnan, -apn, -upnen, and ȝeyþnnen, *coagulate, coire in coagulum,* Lb. II. lii. 3. Hence Runct, any substance (as *galium verum*, or part of a calfs stomach) which makes milk curdle.

Geleþpeð, *lathered, in spumam conversum,* Lb. I. i. 4; Laen. 1. See Leapþor, Lyþþan, Gl. vol. II.

Gelyhtan, *be relieved, levare,* Laen. 67.

Gelm, Gilm, gen. -es, masc., *a sheaf, manipulus.* Lb. I. xviii.; Laen. 114. Coþpe ȝilmay ȝodon ymbutan ȝ abuȝon to minum ȝceare. Genesis xxxvii. 7.

Gemepeð, *marred, affectus, corruptus.* Laen. 116. See Lye in ȝyþþan. It may otherwise be *famed, fama elatus,* as ȝemæpeð.

Genumen, *tainted, corruptus,* used of milk. Lb. I. lxxvii. Did he translate *correptum* instead of *corruptum*?

Geþorþian, -ade, -ad, *bray, contunderc.* Laen. 2, where correct the version. ȝe eþað ðeah ðu þorþize ðone ðȝȝegan on pilan ȝpa mon eoþn deð mid þulftæȝe. P.A. fol. 49 b. "Dixit etiam si contu-
"deris stultum in pila, quasi ptisanas
"feriente desuper pilo." (Proverbs xxvii. 22.

Geþide, in þeoþgeþide, Laen. 111. See the passage. Cf. O.H.G. Garidan, *contorquere, distorquere.* It may mean *apparatus*, that is, *all the symptoms*, as in Beððgeþide.

Gescy, dat., ȝescý, neut., plur. of the same form, *a pair of shoes, par solearum.* Some hí eupon heoþa ȝescý. Hom. I. 404. *Some chewed their shoes.* ȝpæz sind ȝescý buton deaðra nytena hyða? Hom. II. 280. *What are shoes but dead beasts hides?* Gescy to hȝ ȝotum. Luke xv. 22. *A pair of shoes for his feet.* þam se cining fealde hȝ aȝen ȝeȝcý. G.D. fol. 196 a. *To him the king gave his own pair of shoes.* Do þin ȝescý of þinum ȝotum. Exod. iii. 5. And Ge is Con. Ld. III. p. 200.

Geseincio, Ieseneo, Gihsing, Iesen, Gosen, *the fat about the kidneys, axungia,* a word frequent in authors of the middle ages, and itself of Gothic origin with a Latin termination. Ld. vol. I. pref. p. lxx. lxxii. The form, like Gerylceo, 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.*

Geþæsan, Þæsan, præt. -ede, p.p. -eð, *to teaze wool, carpere.* Æ.G. p. 31, line

Getæsan—*cont.*

21; Hb. clxxviii. 6; Διδ. 43. Other significations are deduced from *Carpere*, but do not belong to *Tæsan*.

Getempsud, *finely sifted, tenuissime cribratum*. Διδ. 63. *Temse*, a fine hair sieve, is a word still in use. *Temiseð*, Lindisfarne Mark ii. 26.

Geȳȳpan, *reduce to tar, ad picem redigere*. Lacn. 13.

Gepealben, *adj., small, inconsiderable, mediocris, parvus*. Mid ealpe þære ȳerde buton ȳþe ȳealdenum ðæle easte-ȳearðer þær folcer. Chron. 894. *With all the troops he could levy except a very small part of the people of the east of England*. Þe ȳor ðearninga mid ȳe-ȳealdenan fultume on þone ende hannibaleȳ 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 epcebiacon com eac hȳilum to mauȳe . þa næȳðon hí nán ȳin buton on ánum ȳepealdenum butȳuce. 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 mȳð úf [ȳȳeð] fȳá fȳá mȳð fumum ȳepealnum tolum (so for ȳepealdenum). BL. fol. 28 a. *God worketh with us as with some insignificant tools (what he willeth)*. Spa nacode fȳa fȳa he hí æȳeðt ȳemette . butan ȳepealden þær toȳlitenan hȳægler þe hȳe æȳ zozumȳ hȳe to ȳeapȳ. Maria Ægyptiaca (facsimile). Another MS. has ȳepealdan. *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 ȳepealden seems faulty for butan ȳepealdenum ðæle.

Geȳȳpan, -ȳte, -ȳt, *recover, convalescere*. Ld. vol. 1. p. lxxxviii. and note. Gȳ he eȳt ȳeȳȳȳð. D.D. p. 462. xlvii. *If he recovers again*. Mid þȳ he eȳt ȳeȳȳȳte. Gð. p. 86. *With that he recovered again*. Suelce hie æȳ læȳen on lenȳe med-ȳȳmneȳe ȳ hie ðeah ȳeȳeȳȳten. P.A. fol. 43 a, where O. writes ȳeȳȳȳton. *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 fæȳe þa ȳit ac he hȳne ȳeȳȳȳte. BW. 5944. *He was not fay then yet, but he recovered*.

Geȳȳðe, *amount, content, id quod quid capit, summa, quod quid facit*. τὸ ȳȳ-νόμενον. Lacn. 12 (p. 14), 53.

Geȳlecan ?, eðe, eð, *make lukewarm, tepescere*. Lb. I. li. 5, 8. Cf. ȳlece, Lb. I. ii. 1. Distinguish from *Tepeo* ic ȳlacȳe, Æ.G. p. 28, line 39. Yet the terminations eð and e are not safe foundations.

Geccan, *to hick, to hicket, to hiccup, singultire*, is better in Lacn. 70 than the version given.

Geccan, *to itch, prurire*. Lacn. 111.

Geħsmȳ. See Gescencio.

Geħȳȳer, *gen. -ȳȳan, -ȳȳan, ginger, zinziberi*; Lb. I. xiv. xviii. xxiii. ȳmȳibeȳ; Διδ. 16, 63.

Geȳȳð, *gen. -e, fem., 1. a rod, a wand, virga; 2. a yard, pedes tres*. Lb. II. lxxv. Seo ðȳȳe ȳȳȳð þe næȳ on eopðan aȳlan-ȳoð. Hom. II. 8. *The dry rod which was not planted in earth*. Beȳ aȳȳoneȳ ȳȳȳðe into þam ȳetelðe . þ heo ȳȳ ȳe-ħealden. Numbers xvii. 10. Donne ȳȳ ȳeo ȳeopðe ȳeȳȳ þær emȳer . ȳ ȳȳȳðe halȳ ȳȳȳð to þillane. Textus Roffensis, p. 379. *Next, the fourth pier is the kings, and he has to planh three yards and a half*. Read þillanne.

Geȳȳðels, a *masc. termination, girdle, cingulum*. Lb. II. lx. contents.

Gled, pl. Gleda, *a glead, pruna*. The gender, whether feminine or neuter, is not determined by any original authority before me. C.E. p. 62, line 4; p. 64, line 29; p. 445, line 24. M.H. fol. 165 b; Hom. I. 430; Lb. I. xxxi. 7; II. lix. 2, 5. B.W. 4617, 4662, 5297, 5346, 6075, 6221; Gl. R. 30; C.E. p. 412, line 23, with the same text, p. 471, line 3; C.E. p. 197, line 10, gleda (nīð) Gr.; Cædm. ? 197, line 5, MS.; Paris Ps. xvii. 12, exix. 4, exxxix. 10, exl. 2, ss. p. 137, line 97; C.E. p. 265 ult.; Elene. 2601.

Gop, gen. -es, neut. ? *dung, finus, lætamen*. Exodus xxix. 14. Lyes Lex. Hb. ix. 3. Ie þær ȝoreȝ runu ȝonge hræðra þone ȝe ȝiȝel ȝopdum nemnað; C.E. 426, 11. (Reading Is.) *The son of much is in its gait quicker, which we beetle name in words.* (Th.) But Lehd. vol. III. p. 36 ult. seems to require *verjuice, succus mali matiani*, or perhaps *pulp, offa, pulpa*.

Gruȝ, indecl. fem., *groat*. Gl. vol. II. Add Lb. I. xxxi. 7, and so translate xxxix. 2. Remove Boet. p. 94 to artiele next below. Add Lb. III. lix.

Gruȝ, Gpeot, Grot, neut., pl. Gȝyȝta, dat. -um, *grit, groat, mica*; pl. *goats, coarse meal, polentum*. Lb. I. lxi. 1. Boet. p. 94, 3. Lb. II. xix. xxii. xxvi. xxxix. Þie ȝurȝur · þar ȝȝyȝta; Æ.G. p. 10, line 46. Heȝ ða ðelȝan hȝ byȝene ȝið þ̅ ȝeoȝoð ȝ þ̅ ȝpeot nȝapeȝan. 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 artiele were one, and further information may still make them the same.

H.

Þælan, Lehd. III. p. 186, is the gloss. of "*castrare.*"

Þamaeȝað, *convalescet*. Leh. III. p. 184, suspect.

Þæȝeȝn, gen. -es, masc., *a crab, cancer*, as hæbeȝn and hȝeȝn. Lb. I. iv. 2.

Þateȝ, *heated, calefactus*, Lb. II. xxv. = fol. 81 b, may be an error of the penman for Þate, Þatum, *hot*, but a few variations from the prevalent forms of verbs are occasionally found; just as patristic Greek gives ἔλειψα instead of ἔλιπον, for example, and N.T. ἀπεκρίθη for ἀπεκρίνατο, and the best poets ἀπέκταθεν where prose has ἀπέκτεινεν. Thus Benæmed, Benemid, is a parallel form with Benumen, as may be seen in Lye. Oððe ȝæȝe benæmed ȝurðȝeȝeȝ ȝ æhta; M.H. fol. 11 b. *Or should be deprived of dignity and possessions.* See Beȝde.

Þam, pl. Þamma, *ham, poples*. Gl. Cot. in Lye; Lb. I. xxvi. Graff makes the ohg. feminine.

Þelp, fem., but in the genitive, like some other feminines, it takes -es, in a varied gender; *help, auxilium*. Þȝ æȝ on nanȝe hēȝpe nēȝon naðeȝ ne heom selȝum nane ȝoode. BL. fol. 55 a. *They were formerly of no advantage to their friends and no good to themselves.* Abæde þa helpe ðæȝ halȝan monȝeȝ ȝeðingða; G.D. fol. 176 b. *Prayed the help of the holy mans intercessions.* But the following varies, — Oðȝum mannum on ȝȝiðe micelan hȝȝpe beon; D.D. 471. *Be a very great help to other men.* Helpȝs benan, *petitorem auxilii*; Paris Psalter, ei. 2. Þelȝes beðæled, MS. Cott. Nero A. i. fol. 73, *deprived of help.* þe helȝeȝ beȝȝe behoȝað; DD. 176, lxix. *Who best deserve help.* Sende to þam halȝan hȝ helȝeȝ biððende; M.H. 196 b. *Sent to the saint asking his help.* Sumeȝ helȝes biððende, M.H. 197 b, *asking some aid.* Paris Psalter, cv. 24; Bed. 534, line 34; 536, line 35; Oros. III. ii.; Lb. II. xlviii.

Heoȝð, masc.?, gen. -es, *hearth, focus*. Lb. I. iii. 12; II. xxviii. Be æleon ȝȝȝan heoȝðe; D.D. p. 157, xi. *By every free hearth.* Æȝ æleum heoȝðe; Hom. II. 262. *From every hearth.* Ge-

Heopð—*cont.*

nom on ðam ríbed heopðe þær ðurter ðæl; G.D. 214 a. *Took part of the dust on the altar hearth.* Þeopprað nu ærter heopðe; C.E. p. 196, line 18. *They walk up and down now about the heated floor.* The German heerd is mase.

Þeipðbylǵ, gen. -es, mase., *the orchis bag, serotum.* Quad. v. 10.

Þlamæsse, gen. -an, fem., *Lammas, missa in qua benedictio panis fiebat*; Lammas Day is Aug. 1. Þlamæsse, Lb. I. lxxii., where the true sense seems to require Þlamæsse ðæg, as in Lchd. vol. III. p. 292:—

And þær rýmle reup .
ymb reorþon niht þær .
rumepe geburhteð .
reðmonað on tun .
pel hræt burgeð .
Aǵurur .
rþmenðeodum .
hlamærran ðæg.

Menologium, fol. 111 b.

And about seven days after the feast of St. James, there comes to town, adorned with summer beauty, the Weedmonth, August. It brings to mighty nations Lammas day. We learn from Lchd. vol. III. p. 292, that hlammæsse derives its name from the blessing of bread on that day. No trace of a benison of bread is to be found in the Tridentine nor in the Salisbury missal for either the first or the second of August. A work called "Thesaurus Benedictionum a Gelasio di Cilia," Ratisbon, 1756, informs us that bread is blessed according to modern Roman custom on the feast of St. Agatha (Feb. 5), of St. Blaise (Feb. 3), St. Erhard (Feb. 9), St. Nicolaus of Tolentino (Sept. 10), and in Cæna Domini (the Thursday in Holy Week). The Saxon rituals with which I am acquainted, including the splendid Benedictional of the Duke of Devonshire, published in the Archæologia, vol. xxiv., and many un-

Þlamæsse—*cont.*

published portions of the Saxon breviaries and missals, including one fragment, which I found in the binding of a monastic chartulary, give no distinct information on the subject. The Durham Ritual, p. 99, contains a form for blessing the first bread of the harvest, since the words mention "creaturam istam panis novi," and "abundans in annum alimentum," *nourishment for the year.* The kalends of August (p. 63), however, have no directions for the use of this collect. The Promptorium Parvulorum puts Lammas Day on the feast of St. Peter ad Vincula, which is Aug. 1; and Mr. Albert Way in his note remarks that "In the Sarum Manual it is called Benedictio novorum fructuum," but the Sarum Manual furnishes no date nor mark of time for reading that collect, which also differs from the Durham prayer, and is less like the occasion.

Þlanð, Þlonð, gen. -es, neut., *stale, lant, urina.* Lb. I. iii. 5; lxxxviii. 1.

Þnæp. See Næp.

Þnecea, -an, mase., *the back of the neck, cervix.* Fram þam forþolmum of [read of] þone hneccan; Deut. xxviii. 35. Δδ. 42, where, exactly, spura, speora, is *neck.* Occiput, hnecea, Cot. 145, in Lye. *Cervix vel iugulum, hnecea*; Gl. R. 72. *Cuius cervicem inclinat humilitas, þær hneccan ahylt eadmoðnyr.* Sc. fol. 10 a.

Þnesce, Þnesce, with final vowel, adj., *nesh, tener.* Lb. I. xxxv. p. 84. Δδ. 43. Þræt bið heapð . hræt hnesce; Hom. II. p. 372. *What is hard, what tender.* Þræt gætaenað ðonne ðæt rære buton unræpð reope 7 hnece; P.A. fol. 44 b. *Well, what does the flesh betoken but work unstable and nesh? And him hlaf 7 rcan on gerliðe bu gereopðað rreac 7 hnesce*; Elenc. 1223. *And bread and a stone before his sight both are, a hard and a soft.* Þonne hýr rþǵ býð hnece; Matth. xxiv. 32.

Ðnutu, with final vowel, gen. -e, fem., pl. hnytc, *nut, nux*. Æ.G. p. 14, line 8. Gripeop 7 bleop 7 bæp hnytc. Hom. II. 8. *Grew and blew and bare nuts*.

Ðociht, adj., *full of mallows, malvis consitus*. C.D. 723; H.D. Cf. Hoc in names of plants.

Ðohycanca, gen. -an, masc., *hock shank, crus posterius*. Lb. I. ii. 23.

Ðolh, Ðealoc, gen. -es, neut., *a hollow, cavum, caverna*. 7el hit pær gecueden 7æt 7æt holll pceolde beon on 7æm peobude anpe elne bpad 7 anpe elne lang. P.A. fol. 41 b. *Well was it said that the hollow in the altar must be one ell broad and one ell long*. In þam pær þ holg 7ær neappan 7epæfer. G.D. fol. 211 b. *In which was the hollow of that narrow den*. Lb. II. xxi., compared with the contents.

Ðpægel, 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.

Ðpeaþemus, gen. -e, fem., *a bat, vespertilio*; Lb. II. xxxiii. = p. 236.

Ðpejn, Ðpæjn, masc., *a crab, cancer*. Lb. III. ii. 1, 3; Lacn. 2, where it accompanies salmon. Ac je hpejn 7e pume menn hazað epabba ne 7epð nahc 7e 7æðhce mid 7pan heapðum. Wanley, p. 168 a. *But the hrefn, which some men call a crab, goeth not orderly with two heads*. See Ðæpejn.

Ðpepan, *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.

Ður, gen. -es, masc., *uvula*, Διδ. 36, uue 65. Erroneously sublingua Mo. 317 a.

Ðyelian, pret. -ode, part. -od, *to turn to rat-ten, in pus converti*. Lb. II. lix. 9. þanon se andiga hpelað, *inde invidus contabescit*. Sc. fol. 35 b. Gehyelian; Lb. II. xxii.

Ðpesan, pret. Ðpeos, *to wheeze, cum strepitu anhelare, tussire*. Διδ. 58. 7e hpiðode 7 egephee hpeos. Hom. I. p. 86. *He was fevered and wheezed awfully*. Mr. Thorpe, as in translating sometimes happens, was hasty in this place. Πυρετός and ὀρθόπνοια are the original words; Iosephus, Bell. Iud. p. 140, ed. Havercamp. Perhaps hpeorað or hpejað may be read in Lehd. vol. II. p. 258, line 7.

Ðpizel, gen hpiçles, masc., *a cloak, pallium*. Lb. I. xxxii. 2. Ða eode 7er bpoðer pume dæge þ he polde hij peoran 7 hpiçlar · Ða 7e he on cumena bupe bpuçende pær, on 7æ pæçan 7 7eormian. Beda, p. 610, line 10. *Hic cum quadam die lenas sive saga quibus in hospitale utebatur, in mari lavasset*. Ðpæt þa Sem 7 Iafetþ dyðon anne hpiçel ou hira 7eulðpa. Genesis ix. 23.

I.

Yce, Ice, gen. -es, masc.?, *a frog, a poisonous frog, rana palustris*, Βάτραχος ἔλειος. Lb. I. xxxv., where see note. Snelþo þonne pægurpyn 7 çen yce. C.E. p. 426, line 8. *Swifter than the worm and frog*. Lye cites ycan, from Psalm civ. 28, Spelman, where the printed text has ppoçan. Paruca yce, Gl. Cleop. fol. 74 b.

Iesen, Iesenco, *see Gescencio*.

Innelpe, neut., *the bowels, intestina, viscera*. Lb. III. xxxvii. lxxiii.

Innepeapde, adj., neut. sing., taken substantively, *the inwards, viscera*. Ða 7epaud him ne call his innepeapde. Hom. I. 290. Ezað þ heapod 7 7a 7eç 7 þ innepeapde. Hom. II. 264. *Eat the head and the feet and the inwards*. Similarly Hom. II. 280.

-ihtē, -iht, with or without final vowel, as termination; see Lb. II. xlii., line 1. So lvii. contents, the construction is, Si furunculōsum est. Ʒær Ʒeo eopðe to ðær heapð Ʒ to ðær ƷtamihƷe. Beda, p. 605, line 27, unless here the -e be due to the feminine.

Yntse, gen. -an, fem., *an ounce, vneia*. Lb. I. xvii. 1; II. xii.; Lacn. 114; O.T. p. 410, line 33, in all which passages the adjective is feminine. Hb. i. 18.

Isen, gen. -es, neut., *iron, ferrum*. Lb. II. xlv. In p. 216, line 1, Ʒlopenðe=Ʒlo-penðum. In Lb. II. lxxv. 5, the most natural construction would be to take Ʒpen ƷƷæt together, as a compound idea, but Ironsweat is a riddle to me.

Ysope, Ysopo, gen. -an, fem., *hyssop, ὕσσωπος*. Oð þæt he com to ðære ƷƷelan ysopan. Hom. II. 578. Solomon spake of trees from the cedar till he came to the little hyssop.

L.

Læð, gen. -es, *a lathe as in Kent, fines intra comitatum*. Ld. vol. III. p. 290.

Leað, gen. -es, neut., *lead, plumbum*. On ƷeƷa opum aƷeƷ Ʒ ƷƷepneƷ. leaðeƷ Ʒ ƷeolƷƷeƷ. Beda, p. 473, line 23. *In ores of the metals brass and iron, lead and silver*. Þe bleƷroðe þ leað Ʒ læƷ him on uppan. Ʒ þ leað Ʒeapð acolod. M.H. 71 b. *He blessed the lead and lay upon it, and the lead was cooled*. þæt leað ðonne Ʒ heƷƷƷe ðonne æniƷ oðeƷ and-Ʒeope. P.A. fol. 50 a. *Lead is heavier than any other substance*.

Leopepa, Leopep, plur., perhaps neut., *tissues, museles, flesh, pernas*. Lorica. levr. *gena*, Durham ritual, p. 4, line 1.

Leopepa—*cont.*

I was radder of rode than rose in the zon,

Now I am a graceless gast and grisly I gron,

My leucr, as the lele, lonched on hight.

Sir Gawaync and Sir Gologras, ii. 24. (Jamieson.)

leucr, *flesh*: lelc, *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."

Lenceten, gen. -es, masc., *spring, ver*. Lb. I. lxxii.; II. xxx.=p. 228. line 8.

LƷƷƷ, adj., *livery, ad iecur pertinens*. Lb. II. xl.

LihƷan (præt. -Ʒe, past p. -Ʒ ?), *to lighten, levare*. Lb. II. xlv. contents, lihƷ, 3 sing. pres.

LundlaƷa, gen. -an, masc., *a kidney, ren*. þone ƷƷƷel Ʒ þeƷe lƷƷe nett Ʒ ƷƷegen iundlaƷan. Exod. xxix. 13 and 22; Levit. viii. 25.

M.

MæƷan, MæƷigan, præt. mæƷte, *to mash, macerare*. Διδ. 58, 63=p. 134, line 8. Maschyn, Prompt. Parv. p. 328. Hence MaxƷƷƷ.

MæƷƷepung, fem., gen. -e, *a bewitching, probably by incantation*. Lacn. 45. "Fascinatio," Gl. Cleop. See also Somner. The author of William and the Werwolf used Malscrið, for *maundered, went in maze*.

Mælt, Mæalt, *malt, brasium*, probably neuter as in Islandic, Swedish, German. See Alomalt, Lacn. 37.

Mæapu, masc., neut., adj., meapƷe, fem., gen. -Ʒes, *tender, tener, delieatus*. Masc. Hb. cii. 2; neut., þonne lƷƷ ƷƷƷ byð meapu. Mark xiii. 28; fem., Lb. I. xxxv. 1, xxxix. 3=p. 102. Mæn byð meƷƷe ƷescearƷ.

Deapn—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 meapuppe. Lb. p. 84.
- Melo, Melu, Mela, neut., gen. -luper, *meal*, neut., Boet. p. 91, line 23. Lb. I. v.; I. xxxviii. 5, has a masc. part. Lacn. 8.
- ƿymelo, Lacn. 18: powder of myrtle berries was used in medicine. (Salmon, p. 872.)
- Mýcele, fem., dat., *bigness, magnitudo.* Hb. xlix. 1.
- Miðhryr, masc., *the midriff, diafragma*, is constructed masc., Lb. II. lvi. 4, and written miðpufe, Hb. iii. 6. But Hryr is neuter. To this word refer the glosses Omentem miðhryþre, Gl. Cleop. fol. 80 a, for Omentum, which is not exactly midriff; Hia, miðhryðir moðaupeapð, Gl. C. fol. 33 b, in archaic spelling.
- Myxen, gen. -e, fem., *a mixen, sterquilinium.* Hb. xiv. 1. De þær mplepe · ʒ heapðe þreo pununga on þære nýðemerþan plepunge þær heopa ʒangpuc · ʒ heopa myxen. Sigewulfi Interrog. 49 = cv. *Noahs ark had five stories, and three dwellings: on the lowest story was their cesspool and their mixen.* Ic ðelþo ymb ða ilca ʒ ic sendo mixenne. Rushworth, Luke xiii. 8, here *dung.* Ne on eorþo ne in þeltune ƿ mixenne ðorþæft is. Rushw. Luke xiv. 35.
- Moldau (obl. cas.), *poll, vertex capitis.* Lacn. 56.
- Mouiaea, *sal ammoniac*, by eliding A., as in Monitipe for Ammonitipe, in Genesis. Lb. I. xxiii.
- Mus, gen. muse, pl. mys, fem., *mouse, mus.* Lb. III. xxv.; Æ.G. p. 12, line 19. Gif ʒe nu ʒerapen hþelce muþ þæt þære hlajorð oþer oþre mys. Boet. p. 32. *If now you should see some mouse that should be lord over other mice.* Þoune þeo muþ þif þone mon. *Ibid.* *Than the mouse against the man.*

N.

- Næddre, Næðre, gen. -an, fem. 1. *adder, snake, anguis.* 2. Gorgon, Hb. clxxxii.; Scorpion, cxvi. 6.
- Nane þunȝa, *by no means, nequidquam.* Lb. I. xxxvi.
- Neap, masc., ИАНАР, *cup, poculum*; Ld. vol. I. p. 374. Naph. Gl. Hoff. 39.
- Nihtenre, Neahþerne, *the space of a night, unius noctis spatium.* Lb. I. ii. 15, lxxii.; II. lix. 13; Lacn. 15. -nessum, vol. III. p. 290.

O.

- Oþerþfallo, neut., *overfullness, repletio.* Lb. I. li.; II. xxxvi.
- Oþerþeape, adj., *of more than a year old, non unius anni.* Lb. I. vi. 3. In that passage the word is accusative singular feminine: however, the analogy of ʒp-pintre, *biennis*, with the like, and of ʒp-þete, *bipes*, with many others, shews that the nominative has a final vowel.
- Oþerþeþan, præc. -ede, p.p. -ed, *to overroof, lectum superimponere.* Lb. I. xxxii. 2.
- Oþerslop, neut., *an overcoat, sagum, mastuga.* Ld. III. p. 200, lines 5, 6.
- Oþlæte, Oþlete, gen., -an, fem., *the sacramental oblata, panis eucharisticus.* Lacn. 56. Behealde he þ þæt hi ʒ oþletan ne beon eald bacene ne ʒþele bereþene. D.D. p. 450. *Let the priest have a care that his wafers be not old baked nor ill cared for.* Benedictur þa ʒona asende ane oþeletan ʒ het mið þære mæþþan ʒor þam 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.

Ojstandan, praet. -stand, p.p. -standen, to form a mass, condescere. Lb. II. xli. See also Lye.

Onpłygnum = Onpłeozendum. Laen 45 = p. 36.

Orne, adj., harmful, Laen. 13, 111. Hence it appears that in Unornlic, the un is depreciatory, as in Unðom, evil doom; Unzelmp, misfortune; Ungezuma, mischance; Unpedep, bad weather; Unland, waste land; Unlæce, a bad leech; Unlæczu, misconduct; Unlibbe, poison; Unræd, bad counsel; Unsið, an unlucky journey; Untumnes, ill season; Unrrietepe, a bad writer; some of which words are yet in MS. Namon, him ealbe zerey. 7 unornlic feruð. 7 rnie hlafas. Josh. ix. 5. But unorne is good, in Dunnepe þa epæð. ðepoð æpehte. unorne ceopl. Death of Byrhtnoð, p. 139. D. then spake, waked the dart, blameless churl.

Ostcephlay, 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 Ostcephlafas was an inexact equivalent to the ὀστρακόδερμα of the original. The entire passage, which I will now give from the other edition of 1556, will shew that the words correspond. Τὰ δὲ ὡὰ παραιτεῖσθαι δεῖ, διὰ τὸ παχύχυμον αὐτῶν καὶ φυσῶδες. τοὺς δὲ ψίχας ἢ ἐψηθέντας ἢ πλυθέντας λαμβάνειν, ἀλλὰ μὴ πολλούς, τὰ δὲ ἄλλα πάντα σιτώδη παραιτεῖσθαι δεῖ, οἷον σεμίδαλι, ἴτριον, καὶ τὸν καλούμενον πολτὸν, καὶ τοὺς πλακοῦντας, καὶ τὰ λιπαρὰ καὶ τὰ ὀστρακόδερμα. Alexander of Tralles, ed. 1556, p. 390 foot, 391 top. Omitting what he omits, these are the very words of the Saxons eclectic version.

Ostopsceal, gen. -scylle, fem., oystershell, ostrea tegmen. Quadr. ii. 20. See Scel.

Oxnmelle, -lli, masc., oxymel, ὀξύμελι, a drink of water, vinegar, and honey. Lb. II. xxxix. xl. xliii. lix. 12. The preparation of it is described, II. lix. 13.

Oðhylbe, adj., content. Ld. vol. III. p. 188.

P.

Penne, pin in the eye, oculorum morbus. Ld. vol. I. p. 374, 1.

Pie, gen. -es, neut., pitch, pix. Gl. vol. II. 7)луттор pie, 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 nlt.; II. xxxviii. xlvi. 1.

Pilas, hairs, pilos. Hb. clxxiii. 1. An dormitabat Saxo?

Piða, gen. -an, masc., pith, medulla (arboris). Διδ. 12. Deahtrigað on hiera modey rinde moniz zóð peore to ryrceanne. Ae on ðam piðan bið oðer gehyðeð. P.A. fol. 13 a. In the rind of their mind propose to work many a good work; but somewhat else is hidden in the pith. 7e ongiþ of ðam ryrtrumum. and rra upreapder zireþ of þone rtemn. 7 riððan andlang ðær riþan. 7 andlang hæpe rinde of ðone helm. Boet. p. 90. It begins from the roots and so grows upwards up to the stem, and afterwards along the pith and along the rind to the head.

Pohha, gen. -an, masc., a pouch, pera, Lacn. 64, is used in the medical sense, sinus. Lb. I. lxiv.; II. xxii.

Posling, gen. -es, masc., a morsel, mica, portinnucula. Hb. I. 20.

R.

Ræppung, fem., gen. -e, *interval*. Ræppian, *intercept*. "Interceptum, aræpreð;" Gl. M.M. p. 157 b, 22. "Interceptum est, ræpreð pær;" id. 37.

Reaban, *the tonsils*. Lehd. vol. I. pref. p. lxxii. p. lxxiv. Tolia vel pormnla; Gl. R. 74. Seamma in homine fe puðe on þam men; Gl. R. 76.

Renys, plnr., *the kidneys, renes*, a Latinism. Διδ. 65.

Riseu, adj., *of rye, ex seeali confectus*. Lb. I. lxxii. lxxiii.; II. xxxii.

Rynian, Lb. I. xxxii. 2.

Rysele, Rysle, Rysel, gen. -es, mase., *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. Inl. A. 11, fol. 120 a.

Riðan, Διδ. 51=p. 118, line 1, for ʒriðan, *to writhe, torquere*; præt. rpað, p.p. rpiðen.

Rocce, mð pocee, *with rochet*. Lehd. vol. III. p. 200. Gender not ascertained.

Rosen, adj., *of rose, roseus*. Hb. elxxi. 2.

Ruml, Laen. 45=p. 36; that is, ʒrūmol, *foul* perhaps, *graveolens* forsan, as in Sturlunga Sögnr, þattr. I. xiii. 4. Hrnmill giörest þefer af hropum idrum. MS. also ed. 1817, p. 21, note. *A foul smell is produced*.

S.

Sæl, gen. -es, mase., *season, tempus commotum*. Hb. xviii. 4. Perhaps the word is always masculine; sæle in Paris Psal-

Sæl—cont.

ter, exxiii. 4, being for salas, Leechd. vol. I. pref. p. xeix., and seo sæl in Cædmon (if Cædmon), MS. p. 59, line 20, an error of the penman.

Salststan, gen. -es, mase., *a lump of rock-salt, salis massa*. Lehd. vol. I. p. 374, 2.

Sammelt, part., *half digested, de cibo semidigesto*. Lb. II. vii.

Seeab, gen. -es, mase., *scab, scabies*. Soð-hee je hæfð ringalve seeabb? fe ðe næbpe ne abluð angeftæððignejre. P.A. fol. 15 b. *And he hath a perpetual scab, who never ceaseth from unsteadiness*. Seeb, Hb. elxxxi. 3.

Seeafoðan, Seeafoðan, gender not ascertained; *shavings,amenta*. Lb. I. xxxix. 3, where aseapen is faithfully given from the MS. Ða seeaþan ðýðe on pæter, Bed. p. 474, line 38, where the Latin is *ipsam rasuram*. Sponar ʒ seeaþan nmaþ, Bed. p. 524, line 31, *astulas excidere solent*. Ða gehalgode ie pæter ʒ seeaþan ðýðe on. Beda. p. 539, line 5, *astulam*. Nothing here determines the gender, *ipsam rasuram*, a collective, would be rendered by a plural.

Seeappung, gen. -e, fem., *a scarifying, incisura in cute*. Lb. II. xlix. contents.

Sepepan, præt. sepæp, p.p. scjepen, *to scrape, radere*. Lb. II. xlvi. lii. 1, twice. Asepæp ðone þyrms of lus hee. Hom. II. p. 452. *Job scraped the ratten off his body with a potsherd*.

Sepoʒel, gen. -es, *serofula*. Laen. 95.

Seulðop, gen. -es, mase., plur., Seylðru (like Broðop, Gebroðru), *shoulder, scapula*. Lb. II. xvii. Oʒep ða seýlðru hý ðacende. G.D. fol. 154 b (as misbound). *He smacked her over the shoulders*. The original root of this word is Seilð, mase., *a shoulder blade, a shield* (as of a boar). Iʒ je sefslð uʒan þrættum ʒeʒeð oʒep þær ʒugley bæe. C.E. p. 219, line 17. *The shoulder above is set with ornaments over the birds back*,

Sealdop—*cont.*

though birds have no shoulder blades, so called.—

“Some of his bones in Warwick yett

“Within the castle there doc lye;

“One of his shield bones to this day

“Hangs in the citey of Coventry.”

(Halliwell.)

We are thus carried back to a day when blade bones were shields, elypei.

Seax, gen. -es, neut., *knife, eutter*. C.E. p. 408, line 2; Lb. II. lxxv.; III. lxii. þæt stæne sex, Hom. I. 98, *the stone knife*. We read 7 hýpe feaxe gæteah þrað þrúnecg, B.W. MS. fol. 164 a, line 4, where the slovenly MS. must not be trusted for feaxe instead feax, but the construction is neuter. I cannot put faith in J. M. K.s masc. and fem. Stæne sex, Joshua v. 2, is plural.

Seolh, *see* p. 34. Ðar onrænde jeolh. *Hoe pomum misit phoca.*

Sestep, gen. -tes, masc., *sextarius*. Of uncertain capacity, *see* Lb. p. 298, with the note on p. 299; also Δδ. 16, also Thorpes citations for *a horse load* and for *thirty two ounces* in his Glossary to the Chronicle.

Sindep? *sinder, scorja*, Δδ. 45, which makes the accusative sindþum for sindþan, but it is not very trustworthy. Ifrahela þole is gæporðen nú me to findþum. 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, þindþum beþrunden, *ground to sinders*.

Sipian, -ode, -od; 1. *steep, macerari*, Lb. II. xli.; 2. *be tardy, moras ducere*, Lehd. vol. III. pp. 150, 151.

Slipung, gen. -e, fem., *viscosity*. Lb. II. xxxviii.

Slop, as in slopseller. *See* Oreplop.

Slupan, p.p. slopen, with to, *to be paralysed, paralyti laborare*. toslupað, Lb. II. lix. 1.

Ƴeapð se hehama eal toslopen; Hom. I. 86. *His body was all paralysed*. Ƴeapþ

Slupan—*cont.*

heopa heopte toslopen; Josh. v. 1. *Their courage was paralysed*. To slopenum limum; M.H. fol. 40 b. *With paralysed limbs*.

Smeþupan, præt. -ede, p.p. -ed, *to smear, vngere*. Lb. I. lxxxvii. 2. To be divided Smeþup-an, as is also Smeþep -ig. The genitive of the substantive is found as Smeþoþep in Paris Psalt. lxii. 5, etc.

Snædelþearm, *see* þearm, Gl. vol. II. and vol. I. pref. p. lxxii.

Sorþe, adj., with final vowel, *soft, mollis, lenis*. Ðe þær jriðe god 7 roþe man. Chron. A.D. 1114. *He was a very good and mild man*. Æ.G. p. 11, line 34.

Spætung, gen. -e, fem., *spitting, sputi proiectio*. Lb. II. 1.

Spætl, gen. -es, neut., *spittle, sputum*. Lb. I. i. 16, xv.; III. xxiv. Ða spætl a-ðrogon ure speartan gyltas. Hom. II. 248. *The spittles washed away our swart quilts*.

Spic, gen. -es, neut.; 1. *bacon, perna, larium*; 2. *lard, arvina*. 1. *Bacon*, defined, Æ.G. p. 9, line 47. Nolde roþþelgan ðær jriþer jnæð. M.H. fol. 139 a. *Refused to swallow the piece of bacon*. C.D. 692. 2. *Lard*; Lacn. 116.

Spiþ, *the spike of a reed, spica arundinis*. Lb. II. li. 3.

Spiþe, *a vomit, vomitus*. Lb. I. xviii.

Spiþða, Speoþða, gen. -an, masc.; 1. *vomit, reicetamen*; 2. *vomiting, vomitus*. Lb. II. xii. lix. 13. Dþinean oð speoþðan, Hom. II. 292, *to drink till spewing*.

Sponge, Spinge, Spjuþge, gen. -an, fem., *a sponge, spongia*. Lb. II. xv. Bedþpte ane spmeþgan, Hom. II. 256, *dipped a sponge*. John xix. 29. But the plural is sponge, Lb. III. ii. 6, twice, and true to MS.

Sþpyttan, præt. -tte, p.p. -t, *to sprout, germinare*, also actively. Lb. I. lxxii. To ðy he sþpytt þ he mid eþylþum roþnyne sþa hþæt sþa he æþ jþpytte. Hom. I. p. 614. *It sprouteth in order*

Spp̄yτtan—cont.

to consume with decay what it before sprouted. We find also Aspp̄eτzan. Third sing. pres, Spp̄yτ, Spp̄yττ. Lye has other citations.

Sticee, gen. -es, neut., *piece, pars minutior.*

Iacn. 3. Cac him zebypeð sum land-
r̄tycee ȝop h̄y z̄eȝpince. D.D. 188.

*He should also have a bit of land in re-
payment of his labour.* ꝥ him man

h̄p̄lceȝ landȝr̄iceeȝ z̄eann. D.D. 189.

That some bit of land be granted him. On

unap̄med̄heu r̄tyceu. G.D. fol. 18 a.

In countless pieces. ꝥe z̄eallenbe to-

h̄æp̄st on ȝeopeȝ sticea ꝥa ȝeopeȝ r̄ticea

chȝoðon þo ȝeopeȝ stanum. Hom. I.

380. *He fell and broke into four pieces :*

the four pieces clave to four stones. Ge-

nam ꝥa sticeu þæȝ tocloȝenan h̄p̄ððoȝes.

Hom. II. 154. *Took the pieces of the*

cloven sieve. þæt b̄an þæȝ toðæleð on

to f̄ticeio. 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 ꝥam,)

glow, fiery exhalation. Lb. I. ii. 1 ; II.

lix. 10. Prompt. Parv. ; Ilavclok 590.

Stir̄iean, "stirpare," Ld. vol. III. p. 184,

for *extirpare.*

Stuȝ[e], chamber, sudarium. Διδ. 16, in

Stuȝbæð, *hot air bath, vapour bath.* The

Islandic Stufa, Stofa is fem.

Supan, third sing. pres. Sypð, præ. Sæp,

to sup, sip, sorbere. Hb. iii. 2, 3 ; Lb. I.

vi. 5, xxxix. 3 ; II. lii. 3. ꝥe sæp oȝ

ꝥam calice. M.II. fol. 16 a. *He sipped*

out of the chalice.

Sup̄e?, Sope?, gen. -an, a sip, haustus. Lb.

I. xxxix. 3=p. 102, lxii. 1.

Suð̄erne (with final vowel), adj., southern,

meridionalis. Lb. II. vi. 1, where eymen

is neuter ; II. xxiii. =p. 212 ; II. xxviii. =

fol. 84 a ; II. xxxix. xliii. ; Ld. vol. III.

p. 274.

Speotan, vol. I. pref. p. lxxiv. of MS.

fol. 155, glosses map̄yem, which is to be

understood as marsupium ; comparing

þep̄ðbylg.

T.

Tæȝan, præ. -ede, p.p. -ed, to teaze (tech-
nically), *carpere*, and in no other sense
as far as we yet know. Æ.G. p. 31, line
22 ; Διδ. 43.

Teaȝop, neut., *vermillion, minium*, which it
interprets, MS. Cott. Inl. A. 11, fol. 122
b. ; Διδ. 11, where ꝥ teaȝo seems more
likely. Lb. I. xiii. The word seems to
mean only vermillion.

Tigle, Tiegle, gen. -an, fem., a tile, tegula.

Genm ꝥe ane tigelan. P.A. fol. 31 b.

Take thee a tile. Ða halgan lapeopar

ymbȝr̄tað ꝥa tieglan ꝥe ꝥio buyȝ hieȝu-

ralem ón atieȝpeð b̄rð. Ibid. *The*

holy doctors sit round the tile on which the

city Jerusalem is painted with vermil-

lion.

Tin, adj. (for tmen), tin, stanneus. Lb. p.

236, line 5.

Tȝuaca, gen. -an, masc., triacle, theriacum.

a compound medicine. Lb. II. lxiv.

Tȝype, gen. -an, resin, bitumen. Hb. elii.

1, ῥητινη. Separate the last four passages

under Tapu in Gl. vol. II.

Tit, gen. tites, masc, a teat, mamilla.

Hb. lxxxix 3 ; Ld. vol. I. p. lxxiv. ;

titta, Hb. xix. 4.

Tol, gen. -es, nent., tool, instrumentum.

Æteop̄iað his z̄esh̄ðnm eal ꝥ̄ r̄ita tol.

Hom. I. 424. *Exhibit to his sight all*

your apparatus of torture. Geap̄cian eal

ꝥ̄ p̄innȝ tol. Hom. I. 428. *To pre-*

pare all the torment machinery. Gȝȝ þn

þn tol aheȝȝe oȝeȝ h̄ȝȝ ꝥ̄ h̄ȝ b̄iȝ beȝm-

ȝen. Exod. xx. 25. Plural tol. Sylle

lum man tol to his peopce. D.D. 186.

He must be provided with tools for his

work ; in the Latin, tela. þȝȝ r̄ȝȝȝ þa

lapa ꝥ̄ þa tól. 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; Laen. 59. Another form is þryms, which see.

Tuxl, gen. -es, masc., tusk, dens prolixior, caninus. Lb. I. xxxix. 4. Tuxe is the same, and masc. Canini vel colouelli-manner tuxar, Gl. R. 71.

Трѹдѹл, 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. Ὡδ στρᾶlum ἡ εἰς νῆδ longſcearſum þre-þum oſceotadon ἡ hie oþþloſon ἡ acþæledon þa hie þær þoran to uhſer. N. p. 15, fol. 107 a. We with arrows and with longshafted spears shot at it and struck it and killed it when it was near morning.

Uneaðe, Uneðe, adj. (with final vowel), difficult, difficilis. Lb. II. i. 1, p. 174. þa ðuhte me þrýðe hearð ἡ uneaðe. G.D. fol. 249 a. So it seemed to me very hard and difficult. Nis þ uneaðe eal-pealdan ƿode to ƿeþþemmanne. St. Andrew, 410. That is not difficult for Almighty God to accomplish. The passage Lb. p. 242, line 6, has been taken as eorrupt: 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, ὀδυνωμένοις καὶ ἐνοχλουμένοις ἕγκω τοῦ μορίου ἐαίνου παρὰ φύσιν ἀξηθέντος, χρώμα δὲ οὐ παντελῶς μέλαν, ἀλλὰ ὑποπέλιδνον 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. Miese biþ hal, does not occur at all, but, on the other hand, the Saxon explains, as well as expresses, plethoric.

Ungeðere, adj., unquiet, "inquietus." Id. vol. III. p. 192.

Ungehearduð, adj., not come to a head, ad maturitatem nondum perductus. Hb. iv. 12.

Ungepealden, adj., not of moderate size, iustam magnitudinem exsuperans. The signification of ƿealden was not rightly known till the publication of the true sense in the present glossary, therefore the significations of ungepealden, on p. 242 of Lb., are to be corrected. With regard to the belly of immoderate size see the article Uneaðe above: the immoderately large tongue is not to be found in the text of Trallianus as we have it; he only says once γλωσσαν ξανθήν (p. 483, ed. 1556) the tongue yellow.

Unlæee, gen. -es, masc., a bad leech, medicus ignarus artis uelendi. Lb. II. xxxi. contents.

Unſcearþryno, adj. pl., not sharp sighted, aciem oculorum lebetem habentes. Lb. I. ii. 12.

Utslean, præt. -sloh, p.p. -slagen, to break out into eruption, erumpere in impetiginem. Lb. I. xl. Donne þe þryne ðe on ðæm jnnoðe hīð ut aþhlīð to ðære hýðe. P.A. fol. 15 b. When the heat which is in the inwards breaks out to the skin. Fervor intus usque ad cutis scabiem prorumpit.

P.

- Face. See Face, Gl. vol. II.
- Japan, Lb. I. ii. 23, read japan.
- ƿearƿe, gen. -an, fem., *wart, verruca*. Hb. ex. 3; Lb. I. lxxiv.; III. xxv. No other forms.
- ƿeahlaf, gen. -es, masc., *a cerote, ιερωτή*. Lb. I. iv. 3, etc.
- ƿeden, *watchet, light blue, subærusus*. Laen. 45; Cf. ƿað, *woad*.
- ƿeolope, Lb. I. v. 1, for peolopas. Ld. vol. I. preface, p. e.
- ƿernægel, gen. -gles, masc., *a wart, verruca*. Ða læpde hi sum uðeise man þ hco name ænne ƿernægel of sumes oxan hƿege. Hom. II. 28. *Then a Jew recommended her to take a wart off an oxes back. A lump on the back of an ox, raised by a maggot, is now called in Norfolk a warble.*
- ƿyl, Laen. 77, seems an error.
- ƿýlan, *to connect*; Διδ. 1. Copulat, Gl.; τo-ζæðeƿe ƿýlað. MS. Scintill, fol. 5 b. In Gl. Prud. p. 140 a, 34, is printed Raptat ƿýleþ, 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 *νοῖτερον*, of us two. N.S. chap. vi. Mun ek þik sitjanda Silfri vila. Her-varar Saga. p. 163, line 14, ed. 1671; var. lect. vèla, mæla, p. 49, ed. 1847. In that place translated *täckia, thatch*, and in index *circumcingere*, ed. 1671, and om-give, ed. 1847.
- ƿyrm melu, gen. -upes, -opes, neut., *worm meal, pulvis e vermibus confectus*. Lb. I. xxxii. 4, lxxvi.; II. xxxiv. See note Lb. p. 79.

ƿyrpan, ƿurpan, *recover, convalescere*. See Geƿyrpan.

ƿyрт, gen. -e, fem, *wort, mashwort prepared for making beer, brasium unde conficitur cerevisia*. Lb. fol. 100 b.; II. lxiv. 2. Cf. Masepyрт, in Gl. vol. II., and add Lb. I. xxxvi. xli.

ƿlæeo, ƿlæo, ƿlæe, adj., *lukewarm, tepidus*. Lb. I. iii. 2, twice. Printed ƿlæe in Beda, p. 492, 18.

ƿoh, adj., *wry, wrong, contortus*, makes its definite form by contraction, ƿon for ƿohan, Lb. I. xii.

ƿonge, gen. -an, neut., *cheek, gena*. See Gl. vol. II. in ƿenge. Lb. III. xlvii.

ƿræð, gen. -es, masc., *a fillet, infula*. Lb. III. i. twice, and ƿeaðe = ƿeaðum.

ƿræð, gen. -es, masc., *a plant, surculus*. Hb. ex. 2; Laen. 46.

ƿrimum, Lb. II. xxxiv. contents: in text ƿrimum.

ƿundehec, adv., *woundily, mirifice*. IIb. p. 132, var. lect.; Διδ. 11.

P.

ƿaneƿull, "*animosus*," Ld. vol. III. p. 190, "*effieax*," p. 192.

ƿearungeƿræð, Ld. vol. I. p. lxxii.

ƿiece (with final e), *thick, densus*. Lb. I. xxxi. 6, lxxii. lxxxvii. 3; II. xliii. xlviii.; III. x. xiv. 2, xxxix. 2, lii. lxxii. 2; Διδ. 58. ƿiece genip oƿerƿræð þone munz. Exod. xix. 16. In the Heliand, It is her so thikki undar us; p. 104, line 5. *It is here so thick under us.*

ƿynne (with -e), adj., *thin, tenuis*. Lb. I. xxxv. 1. 2; II. xxi. end, xliii. lvi. 3, lxiv.; III. x. ƿýnne hit býð. Se. fol. 28 b.

ƿost, masc., *dung, sterens*. Lb. I. iv. 6.

ƿreapan, præc. ƿreop, *pierce*. Διδ. 33. Cf. ƿropeand, *scorpion*. Ðe sona ðreop ðry-

þreapan—*cont.*

res ƿið þæs ƿinðes. Hom. II. 510. *And the fire immediately drove transversely contrary to the wind.*

þreobƿæd, Lb. II. vi., beobƿæd?

þreohƿune, adj., *three cornered*, translates Τρίγωνον, Hb. clxxx. 1.

þrimse, gen. -e or -an, fem. Wilkins in his Saxon laws, p. 415, col. b, cites from the Textus Roffensis. Ceopleƿ ƿeƿƿgylb iƿ ce. 7 vi. 7 lx. Ðrimja þ biþ tƿa hund ƿeyllnƿa be myƿena laƿe. (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 þrimje will be three peningas, which is not far from the weight of a drachma.* On pp. 79, 80 of D.D. are several examples of the use of þrimsa in the genitive plural: since it must be assumed to be the same word

þrimse—*cont.*

as tƿemijre it must be fem., and make gen. in -e and -an.

þunopƿæd, pl. -a, fem., *thundering, tonitru.* Lb. II. lxiv. Ðmhten ƿende þunopƿæda 7 haƿul 7 byrnende liƿetta oƿer eal eƿta land. Exod. ix. 23. Μιτ τý ƿƿa hio ahoƿ: Ðæt heaƿoð upp óƿ: Ðæƿe mýsan ƿƿa mýcel mæƿen heƿetƿlyhta 7 þune-ƿæda . . . Ðæƿ ƿoƿið eom. G.D. fol. 145. *As soon as she raised her head from the table, such a violence of lightning flashes and thunders came on.* Ðio ahoƿ: þ heaƿoð oƿ: Ðæƿe mýƿan ƿomod mið Ðæƿe þunopƿæde. Ibid. *She raised her head from the table at the moment of the thunderclap.* Ahleoðƿioða ƿeo heoƿen 7 ƿe Ðunopƿæd oƿƿloh ealle Ða næoðƿan. G.D. 210 b, where read ƿeo. *The heaven roared, and the thunderpeal destroyed all the snakes.*

I N D E X .

I N D E X.

A.

- Abbaso, *domus infirma*; vol. I. pref. p. lxvi.
- Abdomen. *See* Belly.
- Abortion, to avoid; Lb. III. xxxvii.
- Abortive birth; Hb. exv. 3; Quad. iv. 4, 5.
- Abortus misunderstood; Quad. ii. 16.
- 'Αβρότανον truly interpreted; Hb. cxxxv. 1.
- Absida, *bright*; vol. I. pref. p. lix., p. lxiii.?
- Absinthium, ἀψίνθιον, interpreted; Hb. cii. 1.
- Achillea (*see* 'Αχίλλειος, Dioskor. iv. 36), rightly interpreted; Hb. xc.
- Actium, a various reading of 'Αρκειον, or 'Αρκτιον; Hb. cxxxiv. 1. The first two lines are from Dioskorides, iv. 107. An excessive length is assigned to the stalk; had the Greek been understood, an English term for *burdock*, elaze, was assignable.
- Adder. *See* Snake.
- Αείζων μικρόν, Hb. cxxxix., all the heads from Dioskorides (μέγα); Hb. cxlvii.
- Æsir, the northern nations gods; Laen. 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.
- 'Αγλασφωτίς, *the pæony*; Hb. clxxi.
- 'Αγχουσα, *anchusa*, without interpretation; Hb. clxviii. Botanists doubt whether any anchusa be indigenous to Great Britain.
- Agrimonia, a word of no clear origin, written argimonia, and correctly interpreted; Hb. xxxii.
- Ague. *See* Fever, Lb. I. lxii.
- Air, III. 272.
- 'Ακανθα λευκή, a foreign thistle, not Englished; Hb. cliii. 1.
- 'Ακάνθιον, Hb. cliv., a foreign thistle, Englished erroneously; confused with ἄκορον. In Dioskorides iii. 19 is ἄκανθα, which is followed: iii. 18 is ἀκάνθιον.
- 'Αχίλλειος, *a yarrow*, or *maythen*, not interpreted; Hb. clxxv. 1.
- 'Αχῶρας rightly interpreted; Hb. clxxxiv. 4.
- 'Ακρόζυμος, *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. xlvi. 3; foreign, *ibid.*; II. li. 3, lii. 1, lvi. 1. Brewed at home; Lb. II. lxv. 2, 3; III. xxx.; Laen. 59.
- Alogia, *surfeit*; vol. I. pref. lix. lxiii.
- Altar, in medicine Lb. I. lxvii. III. xli.

Aluta, *wood*; Hb. lxxi.
 Ambasilla, *belly*; vol. I. pref. lix. lxiii.
 Ἄμμυ; Hb. clxiv. See Names of Plants.
 Amphiballium, *double pile garment*; vol. I. pref. p. lxi.
 Amphitappa, *double pile cloth*; vol. I. pref. p. lix.
 Anabola, *a womans cowl*; vol. I. pref. p. lx.
 Αναλογεῖον, *reading desk*; vol. I. pref. p. lxv.
 Ἀνδρογύνην, rightly interpreted; Quad. iv. 12.
 Ἀνηθον, truly interpreted; Hb. cxxiii. 1.
 Angina pectoris; Lb. I. xv. 6, xvi.; III. xiii.; Lacn. 63, 116; Διδ. 38, 39.
 Ἀντιδότος, partially interpreted; Hb. cxlix. 3.
 Ape, Quad. xi. 6, and drawn.
 Apericnts, *gentle*; Lb. II. liii.
 Apium, rightly interpreted; Hb. cxx. 1.
 Apollinaris, usually Hyoseyamus in Fuchsianus and gll., is separated from it by Apuleius, and interpreted; Hb. xxiii.
 Appetite, loss of; Hb. viii. 2; Lb. I. xix. lxxviii.; II. i. Voracious; Lb. II. i.
 Ἀργεμώνη, confused with agrimony, see Hb. xxxii., is, perhaps, *Adonis aestivalis*. (Oxf. copy of Vienna drawings.)
 Aristolochia, herb; Dioskor. iii. 4, 5, 6; Hb. viii. 2. Interpreted; Hb. xx.
 Ἀρτεμισία, *Artemisia*, herb, Dioskor. iii. 127; rightly interpreted as mugwort; Hb. xi. Diosk. mentions three sorts, as does Hb.
 Asparagus agrestis, interpreted; Hb. lxxxvi.
 Ασπλήνιον, interpreted, with a tale from Apulcius; Hb. lvii.
 Ἀστέριον, left without interpretation; Hb. lxi. There is no description.
 Ἀσθμα, for; Διδ. 51, 52, 53.
 Astrology rejected; Hb. xciii.
 Attercoops; Hb. iv. 8. They are drawn with eight legs, long locust like bodies, horns, and wings. See Glossary.
 Attico melle resolved as attaci; Quad. iii. 13, v. 4, xi. 3.

Authors translated, imitated, or paralleled, cited:—

Alexander Trallianus; Lb. I. i. 1, 13, ii. 1, 11, iii. 1, 5, iv. 1, 6, xv. xviii.; this passage is reprinted in the preface; II. i. vi. xi. xvi. xxi. xxiii. xxiv. xl. xli. xliii. xlv. xlvi. xlvi. lvi. 3.
 Apuleius; Lb. I. vi. vii. xxii. xxvii. 1.
 Aretæos; vol. II. p. 258.
 Augustinus; III. 264.
 Celsus; Lb. II. ii. 12.
 Diokles; Lb. II. xxv.
 Dioskorides, most of the last part of the Herbarium in vol. I.
 Φιλάργιος; vol. II. p. 204; Lb. II. xxxvi. xxxvii. xxxviii. xxxix.
 Galenos; Lb. I. xxxv.; Διδ. 64.
 Legends; vol. II. p. 112.
 Marcellus; Lb. I. ii. 1, 7, 8, 9, 11, iii. 2, 4, 5, 9, 10, iv. 2, vi. 8, xxvi. xxvii. 1, xxix. xxxvii.; II. xxxii. p. 248, p. 252, xlvi.iii.
 Oribasios; Lb. II. xxxiii.
 Paulus of Ægina; Lb. I. iv. 6, xviii. xix.; II. xxv. xxvii.
 Plinius; Lb. I. lxxx.
 Plinius Valerianus; Lb. I. i. 17; I. ii. 1, 4, 5, 6.
 Sedulius; Lb. lxii. 3.
 Sextus; Lb. I. ii. 16, iii. 2.

B.

Baccaulus, *a beer*; vol. I. pref. p. lxi. lxiii.
 Bachelor, the derivation deducible from vol. I. pref. p. lxiii. For since Gallo = Buccellarius, *a man who received for his services his mouthful of food only, an attendant, a young man getting his food at a lords*, and these are the old senses of bachelor; it follows that bachelor is buccellarius from buccella.
 Badonola, *a litter*; vol. I. pref. p. lx. lxiv.
 Baldness, for; Lb. I. lxxxvii.

- Βαλλωτή, becomes pollose, Hb. clxxvii. 1.
 Balsam, its medicinal virtues; Lb. II. lxxiv.
 Βασιλίσκη, translated, wonderful account of; Hb. cxxxix.
 Βασιλίσκος, *basilisk*, truly interpreted; Hb. cxxxix.
 Baths, hot; Hb. cxli. 2.
 Βατράχιον, the herb *ranunculus*, *buttercup*; Hb. x.
 Beer, Hb. xi. 2, clviii. 2, for beavers castor. Quad. iv. 8; vol. I. p. 376; Lb. I. ii. 19; III. xxxviii.
 Bees, to secure them; Hb. vii. 2, vol. I. p. 397.
 Belly, remedies for disease of, Hb. i. 11; for swollen, Hb. i. 21; sore, Hb. ii. 2; swollen, *ibid*; enlarged, Hb. ii. 4, 7; sore, *ibid*. 2, xi. 2, xiii. 2, xviii. 3, 4, xxvii. 2, xxxii. 2, xxxvii. 4, xxxviii. 3; for-waxen, xl. 1, xlvi. 2, liii. 1, lix. lx. 3, 4, lxi. 1, 2, lxxx. 3, lxxxi. 5, xc. 10, xci. 3, xciv. 2, 3, cvi. cxi. 2; *πρὸς στομαχικόν*, Hb. cliii. 2, clxiii. 3, clxvi. 2; Quad. ii. 2, iv. 17, vol. I. p. 387; wounded, Lb. II. xxvi.; pain, III. xviii. lxi. lxx.; Laen. 87.
 Benisons; Lb. I. lxiii.; III. lxiv.; Laen. 11; vol. III. pp. 79, 80. *See* Holy.
 Betonica, *betony*, its medical uses; Hb. i. xvi. 3.
 Bewitched. *See* Knots.
 Biden, or Bidet, in use; Lb. I. xxxii. 2, 4.
 Bile, disordered, for, Hb. xc. 11; for effusion of, cxli. 2, cxlvi. 2, clxxxix. 2; Quad. vi. 12; III. xi.; disordered, Lb. II. i.
 Blackening of the body, for; Lb. I. xxxv.
 Bladder, for disease of; Hb. xli. 2, lxxx. 1, lxxxvi. 1, xciv. 9, cvii. cviii. cxxvi. 2, cxlv. 2; Quad. iv. 9, viii. 11; Lb. III. xix. xx.
 Blains, for; vol. I. p. 380; black, Lb. I. lviii. 4.
 Blattus, *purple*; vol. I. pref. lxiv.
 Blear eyes, for, use betony; Hb. i. 6.
 Bleeding, at the nose, for it use betony, Hb. i. 7 (the remedy is partly mechanical); waybread, iii. 5, xci. 1; Lb. I. ix.; in the dog days wrong, Lb. I. lxxii.; in an oven, II. li.; when, Laen. 117, 118.
 Blisters, for; Hb. ii. 9.
 Blood, recruited by the action of the liver; Lb. II. xvii.
 Blood spitting, for, Hb. xl. 2; running from the nose, lxxvi. 4, clv. 4; for bad, cxxiv. 1; runnings, clxx. 1, clxxv. 1; Quadr. iv. 20, v. 1, vi. 4; vol. I. p. 394 (a charm); Lb. I. vii.; from the bladder, Lb. I. xxxvii.; from the stomach, Lb. II. lxiii. contents; III. x.; *Διδ.* 64, 65.
 Blotch, for; Lb. I. viii. xxxii.
 Blow, for a; Lb. I. lv. lvi.
 Bloxus, *brown*; vol. I. pref. p. lix. *See* Blattus.
 Boar in medicine; Quad. viii.
 Boba, *stout*, *stiff*; vol. I. pref. p. lix. lxiv.
 Body, for soreness of; Hb. xxi. 4.
 Body lice; Lb. I. li.
 Βολβὸς σκιλλητικός, misinterpreted, Hb. xlili.; not interpreted, Hb. clxxxix.
 Βούλωσσον, misinterpreted; Hb. xlii.
 Βούφθαλμον, a kind of *anthesis*, or ox eye, but not English; Hb. cxli. 1.
 Bowels of an earwig, to make an external application; Lb. I. lxi. 2.
 Brain exposed, how treated; Lb. I. i. 15; in communication with the stomach; Lb. II. i.
 Brassica silvatica, rightly interpreted; Hb. cxxx.
 Breasts, for sore, Hb. v. 6, xix. 4, lxxx. 3, xciv. 10, cxvi. 2, clxiii. 4, clxxiii. 4.
 Breastbone, for the; *Διδ.* 54, 55.
 Breath, for bad; Lb. I. v.
 Brimstone (from Sicily); Hb. xci. 3, cxxiii. 1.
 Britannica, a Dioskoridean plant unascertained, is interpreted; Hb. xxx.
 Brock, or badger, medicinal; Quadr. i.

Broken head, for, use betony, Hb. i. 2, xlvi. 2; bones, xv. 3, li. 2; Quad. xi. 11, xiii. 9; Lb. I. i. 14, 15, 17, xxv. 2.
 Bruises, for; Hb. xxv. 2, xxxii. 8, clxxviii. 3, clxxxiv. 2; Quad. vi. 10.
Βρωνία, the description of which is not clear, taken as hop; Hb. lxviii.
 Buck in medicine; Quad. v.; Διδ. 24.
 Bull in medicine; Quad. xi.
 Burns, for; Hb. iii. 8, lxxv. 7, ci. 3, clxvii. 1, clxviii. 2; Quad. xi. 12; Lb. I. lx.; III. xxix.
 Butter, Lb. I. i. 2, 3, 15, ii. 20, 22, lxxxiv.; II. xxvi. xxxvii. li. 3, 4, liii; salt, lxv. 1; III. ii. 6, ix. xxiii. xxiv. xxvi. xxxi. xxxii. xxxiii. 1, xxxiv. xli. lxv. lxxi.; Laen. 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 (*λιθιῶστας*), cxlvi. 3, clxxx. 2; Lb. II. lviii. contents; III. xx.
 Cambas, *the hams, poplites*; vol. I. pref. p. lxxi.
 Cancr, for; Hb. iii. 9, xxxii. 3, xxxv. 2, xxxvii. 3, lxxxiii. 2, clxvii. 3; Quad. vi. 21, xiii. 5; Lb. I. xlvi.; III. viii. xxxvi.
 Canis caput, *snag dragon*, translated; Hb. lxxxviii. *Κυνιοκέφαλιον* in the mediæval notes to Dioskorides is another name for *Ψάλλιον*; iv. 70.
Κάνναβις silvatica interpreted as *Cannabis*; Hb. exvi. 1.
 Canterius, *horse*; vol. I. pref. lxi. lxv. 1.
 Capital, *skull*; vol. I. pref. p. lxx.
 Carbuncles, for; Hb. lxxxvii. 3, xci. 7; Quad. vi. 24; Lb. I. xxxiii.; III. lxxi.; Laen. 9, 53, 34.
 Cardiac disease; Laen. 8.
 Carduus silvaticus, truly translated; Hb. exi. 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; Laen. 60, 78. The Chronicle records some murrains; Laen. 79, 80.
 Variola in sheep; Laen. 81.
 Caution, the; Lb. p. 84; I. xxxviii. 8.
 Centimorbia, a plant; Hb. clxii.
 Cerefolium, *χαιρέφυλλον*, without native name; Hb. cvi. (probably foreign only).
 Ceremonies, as cures; Lb. I. xxxix. 3, lxvii. lxviii. lxxxvi.
 Ceremonious approach to medicinal herbs, Hb. iii. 4, xix. 5, xxiv. xxix. 3, xciii. 2, clxxvi. clxxix. clxxxii.; and animals, Quad. i. 1; Lb. I. lxxxvi.
 Cerote; Lb. II. p. 234, xxxviii. xli. xlix.
 Charms, in words, Quad. i. 5; vol. I. p. 384 twice, 386, 387, 388, 390, 392; vol. II. p. 112 twice, 114; against heathen, Lb. I. lxiv.; Christian, lxv. 1; heathen, III. i. xviii. lxii. lxiii.; Laen. 8, 9, 10, 11, 12, 53, 74, 79, 82, 83, 91, 103, 104, 105, 106, 109.
 Cheese of goats milk; Quadr. vi. 5, 6, 7.
 Chest, for oppression, angina; Hb. xxxviii. 3, xlii. 5, exxiv. 1, cxxxv. 2. *Θώραξ*, Hb. cxlv. 2; *ὀρθοπνοία*, cxlvi. 2, cxlix. 2, clv. 2; Quad. iii. 6.
 Chicken broth; Lb. II. lvi. 1.
 Chilblain, for; Lb. I. xxx.; Διδ. 45.
 Childbirth, for, Quad. iv. 6; for a man child, Quad. iv. 12, 13, vi. 25; a charm, vol. I. p. 392.
 Chopped or chapped limbs; Lb. I. lxxiii.; Διδ. 46.
 Church bell in medicine; Lb. I. lxiii.
 Church services sung, not said; Lb. I. xlv. lxiii. lxxxviii. 2, and see Liturgical.
 Circle of St. Columb; vol. I. p. 395.
 Clada, *neck*; vol. I. pref. p. lxx.
 Clottedrum, *faldstool*; vol. I. pref. pp. lxii. lxv.
 Clivers from cleaving to; Hb. clxxiv. 1.
 Cloaca, *the pit of hell*; vol. I. pref. pp. lviii. lxii.
 Codrus, *teacher*; vol. I. pref. p. lx.

- Cold, Chill, for; Hb. xx. 5, exvi. 2, exlvii. 4, clxxviii. 7; Lb. I. lxxxì.
- Cold in the head; Lb. I. x.
- Columbina equivalent to Verbena; Hb. lxvii.
- Complexion, for a good; Lb. II. lxxv. 5, lxvi.
- Conas, *eyes*; vol. I. pref. p. lxix.
- Conception, for; Quad. ii. 17; Lb. II. lx. contents.
- Confirma, *confrey*, interpreted by a name even then almost obsolete; Hb. lx.
- Consolida, *confrey*; 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; Laen. 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; Laen. 79. For an account of its growth in India see the letter of Alexander in the Saxon Narratiunculæ.
- Cough, for; Hb. exxiv. 1, 2, cxxvi. 1; Lb. I. xv.; III. ix. xiv.; Laen. 3, 86, 112, 113.
- Crab in medicine; Lb. I. iv. 2; III. ii. 1, 3.
- Cramp, for, Hb. xciv. 11, eliii. 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. lxxv. 1, 3; liehen from; III. lxii.; Laen. 91.
- Cruditas misunderstood; Hb. xxi. 4.
- Cucumis silvaticus interpreted; Hb. exv. (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 lunary substance as tale. Colu-
- Cucumis silvaticus—*cont.*
mella would grow cucumbers in Italy under such frames; "Sed nihilominus "specularibus integri debebunt." Book ix. cap. 3.)
- Cutting into an abscess; Lb. II. xxii.
- Cyprus, *Κύπρος*, believed of old to be privet, interpreted as Cypress; Hb. xxii. 2. It is now considered to be the henna plant, *lawsonia alba*.

D.

- Day, of varied length; III. p. 258; prolonged beyond twenty-four hours; III. p. 260.
- Dead fœtus, to remove; Hb. lxiii. 2; so *ἐμβρυα ἐκτινάσσει*, Diosk.; Lb. II. lx. contents; III. xxxvii.
- Deadened flesh; Lb. I. xxxv.
- Deer, wounded, cure themselves; Hb. lxiii. 6. So Dioskorides.
- Δηχθέντες, οἶ*, truly interpreted; Hb. exxxv. 4.
- Δελφίνιον, larkspur*, without interpretation; Hb. clx.
- Demoniacal possession. See Lunatic.
- Depression of spirits from disordered stomach; Lb. II. i.; Laen. 73.
- Devil, against the, Lb. III. xli. lviii.; his commerce with women, Lb. III. lxi.; against, lxii. lxiv. lxvii.; Laen. 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, eliv. 2, see note; cliv. 2, clviii. 2; Quad. vi. 9, viii. 5; Lb. II. lxxv. 5; III. xxii; Laen. 17, 18, 59, 102.
- Dies Ægyptiaci; Laen. 117.
- Digestion, for, Hb. i. 19, xc. 9; symptoms of disordered, Lb. II. xxv.; for, Lb. II. xxx.; slow, II. xxxiii.; III. xv. lvi.

Δίκτημος, left without interpretation, foreign; IIb. 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, eliv. 2, clxiii. 2, clxxiii. 2.

Dog, for bite of, Hb. xlv. 2; bark of, Hb. lxvii. 2; Lb. p. 86; bite, III. xxxiv.

Dog, in medicine; Quad. xiii. (in 5 strike out mad).

Dorsal muscle, for the; Lb. I. lxxi.

Dragons blood; Hb. elxxxiv. 6. (Not in Dioskorides.)

Δρακόντιον; Dioskor. ii. 196; Hb. xv. The drawing correct; Hb. xx. 8.

Dreams, against frightful, use betony; Hb. i. 1.

Drinks, sweetened; Quad. ii. 8.

Drop, for the; Laen. 9.

Dropsy, for; Hb. xxvi. xliii. 1, 4, xciii. 3, 4, cxxi. 2, beginning, ἐπ' ἀρχομένων ἰδρωτικῶν; Hb. cxlviii. 1, eli. 3, elvi. 3, elxxxiv. 3; Quad. vi. 15, ix. 18; Lb. I. xliii.; from disordered liver; Lb. II. xxi. xxii.

Drunkennes, a prophylactic, Hb. i. 14; for, Lb. I. lxxx.

Dumbledores; Lb. I. ii. 1, 5, 7, 10.

Dumpling of fruits pounded; Hb. exxxiv. 2.

Dung prescribed internally, Quad. ii. 14, vi. 14, ix. 14, 16, 17, xi. 10; Lb. I. xlvi.; II. xxiv. xl. xlvi.; III. xxxv.; externally, Quad. vi. 18, 19, 20, 21, 22, 23, 24, ix. 15, xi. 11, 12, 13; Lb. I. xx. 4, 5, xxxviii. 4, 9, 11, xxxix. 3, l. 2, lxxii. lxxiv.; II. xxii. lix. 6; III. xxiv. 2, xxxvi. xxxviii. 2, xlv. lii.; Laen. 58; Διδ. 24.

Dwarves, as producing convulsions; Quad. ix. 17. See pref. to vol. I. p. xxxvi.; Laen. 51.

Dysentery; IIb. ii. 5, cxxxvi. 3, from Dioskorides; cxvii. 4 (δυσεντερικοῖς); Lb. II. lxiii. contents, lvi. 3, 4, lxv. 1, 2.

E.

Earn, how he obtains clear sight, IIb. xxxi. 2; in medicine, Laen. 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.; Laen. 59; Διδ. 17.

Earth in the centre of the planetary system; III. 254.

Earthworm meal; Lb. I. xxxii. 4, lix. lxxvi.; III. xxxiv.; Laen. 57.

Earwig in the ear; Lb. I. iii. 1, 12; III. iii. i.

Ebulum truly interpreted; Hb. xciii. 1.

Ecliptic; III. p. 250.

Egypt, its want of rain; III. p. 252.

Ἐχίον, of which one sort is our *vipers bugloss*, without interpretation; Hb. clxi.

Elephant, in medicine; Quadr. xii.

Elephantiasis, for; Lb. II. lxi. contents; III. xxvi.; Laen. 50.

Elf; Lb. II. lxxv. 5; III. lxi. lxii. lxiii. (water elf); Laen. 11.

Elfshot, for cattle; Lb. I. lxxxviii. 2, 3; II. lxxv. 1; Laen. 76.

Emmets in medicine; Lb. III. xxxiv. xlvi.

Emmets eggs, Lb. I. iii. 5; horses, 11; nest, III. xlvi.

Emollients; Lb. I. ii. 1, 5.

Enchantment, against; IIb. lxxxvi. 4; Lb. I. xlv. 6, lxiv.

Encliticus, *on the decline*; vol. I. pref. lix. lxiv.

Epilepsy, for; IIb. cxliii. 1; Quad. v. 12, viii. 9; from disordered stomach, Lb. II. 1.

Equisetum; Hb. xl. See Ἴππουρις.

Ἐρέβινθος of Dioskorides translated peas; IIb. clxxx. 1. (He says, pods like pulse.)

Eriſia (*επιφία* ?), a plant unknown, interpreted; Hb. cxxvii. In the drawing, out of slender woody stems ovate opposite leaves grow.

'Ερρίνον; Lb. I. i. 4.

'Ηρόργιον, without English; Hb. clxxiii. See *Collixsecę* 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.; Laen. 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; Laen. 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; *νικταλωπία*, iv. 19; for brightness, Quad. v. 2, 5, vi. 5, ix. 4, xi. 3, xiii. 10; vol. I. p. 374, 1, pp. 382, 386, 387; Lb. I. ii. throughout; II. lxi. contents; III. i. ii. xlvi.; Laen. 1, 2, 4; pock in, Laen. 13; salve, 16, 23; for, Διδ. 20, 21, 22, 23, 24, 25, 26.

Eyelids, for thick; Lb. I. ii. 23.

F.

Φαλάγγια, for; Hb. xc. 13, c. 4, cxxxv. 5, cxxxix. 4, cxlvii. 3, clxxiv.

Falling sickness, for; Hb. lxi. 2.

Fascination, for; Lb. III. i.

Fasting, medically; Lb. II. xxv.

Fatigue, for; Lb. I. lxxix. lxxxvi.

Faul, a charm; vol. II. p. 114.

Feet, swelled and sore, for; Hb. ii. 17; sore, v. 7, xi. 3, xxxiii. 1, lxxvii. 5; Quad. iii. 15, iv. 3, vi. 7, viii. 4; Lb. III. li.; Laen. 49, 67, 68.

Femoralia, *genitalia*; vol. I. pref. p. lxxi.

Fever, for, Hb. i. 28; quartan, ii. 12; tertian, ii. 14; on alternate days, ii. 15, xii. 5, xx. 2, xxxvii. 2, xlii. 2, xlvi. 2, lxxii. 3, xciv. 6, xeviii. 3, cxiv. 2; cold, Hb. cxxxviii. 2, cxliii. 4 (*ρίγη*, *shiverings*); dry, cxlv. 1 (*καῦσαν στομάχου*), clii. 2, clx. clxxi. 2; Quad. ix. 12; Lb. I. lxii.

Fiends, against; vol. I. p. 386.

Fig (a hard round and red sore). See *Fic* in the Glossary to vol. II.; Lb. I. lvii.; III. xlvi.; Laen. 6, 44, 47, 48.

Fight, for success in; Lb. I. lxxxv.

Φιλάνθρωπος, *clivers*, without interpretation, clxxiv. in the earlier MSS.

Filix, truly interpreted; Hb. lxxviii. 1.

Fire, against; Quad. i. 3.

Fiscus, *cod*, *scrotum*; vol. I. pref. x. lxiv.

Fithrem, *the great gut*; vol. I. pref. p. lxxii.

Fleas, for; Hb. cxlii. 7 (*ψύλλας*), cxliii. 1.

Flux, for; Hb. l. 3, liii. 2, lx. 2, lxxxix. 2, cxxviii. clxxv. 3, clxxxviii. 6; Quad. i. 5, 6, ii. 4; vol. I. p. 376.

Flying venom (epidemic); vol. II. p. 112; Lb. I. lxxii.; II. lxiv.; Laen. 6, 7.

Feniculum, the foreign name retained; Hb. cxxvi. 1. (Introduced here doubtless during the Roman rule among the Britons.)

Fœnum græcum, *trigonella fœnum græcum*, by substitution, watereress; Hb. xxxix. 3.
 Fœtns, 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. elxxxiv. 5.
 Fraga, taken as the feminine of Fragum, rightly interpreted; Hb. xxxviii.
 Φρένησις, rightly interpreted; Hb. xvi. 3.
 From disordered stomach; Lb. II. i. (Suicide from depression of spirits may be intended); III. lxxviii.
 Frogs, against, Hb. xlii. 4; frog bites, against, Lb. p. 86.
 Fundament, for itching of; Hb. ciii. 2 (wanting in the Latin).

G.

Gaelic charm; vol. II. p. 112.
 Gall, for, in a horse; Lb. I. lxxxviii. 1.
 Galli erus interpreted, rightly it seems; Hb. xlv.
 Gallo, *a hired servant*; vol. I. pref. pp. lxiii. lxvi.
 Gastric derangements. *See* Bile.
 Genitals, for diseased; Lb. I. xxix.
 Gentiana, rightly interpreted; Hb. xvii.
 The drawing is of a gentianaceous plant, and nearest *Erythraea pulcella*.
 Gibra, *man*, from the Hebrew; vol. I. pref. p. lxix.
 Giddiness, for; vol. I. p. 378, 9, 10; Διδ. 13, 14, 15.
 Gladiolus adopted; Hb. lxxx.
 Glass; Hb. xxxi. 3, exvii. 2; Lb. II. vi. xviii. xxii.
 Gnats, against; Hb. exliii. 1.
 Goat in medicine; Quad. v.
 Goats milk; Lb. II. xxv. xxx. 1, lvi. 4.

Gold ring in medicine; Quad. v. 12.
 Γονοῦβόλα, for; Hb. elviii. 4.
 Γοργόνιον, without interpretation; Hb. elxxxii. *See* Colhxseez in Names of Plants.
 Gout, for; Hb. i. 29. ii. 13, xii. 4, xxv. 4, xxxix. 2, lxxiii. 3, lxxvii. 4, lxxxii. 2, exv. 2, cxxx. 3, exxxii. 4, exxxix. 2, elxiii. 5, elxxiii. 5, elxxxiv. 2; Quad. iii. 15; vol. I. p. 376, 4; Lb. I. xxvii.; Laen. 68, 69.
 Grace, for; Hb. elxxix.
 Gramen, as limited to ἄγρωσις, rightly interpreted; Hb. lxxix.
 Greasy legs in a horse, for; Lb. I. lxxxviii.
 Griping, *tormina*, for; Lb. III. xxviii.
 Groin, for diseased; Hb. v. 5.
 Gryas, unknown, interpreted; Hb. li.
 Gums, for the; Hb. exlii. 3 (for Dioskorides has οἰδα), elxxx. 4; Quad. xiii. 12; Διδ. 32.
 Gygra, *neck*, from the Hebrew; vol. I. pref. p. lxix.

H.

Hæmorrhage, for; Lb. III. xxxvii.
 Hail. *See* Storm.
 Hair, for falling, Hb. xviii. 2, xxi. xlvi. 2; Lb. I. lxxxvii.; to grow, Hb. lii. 2; Quad. iv. 11, ix. 6; not to grow, Lb. I. lxxxvii. 2.
 Hair lip or Hare lip; Lb. I. xlii.
 Hands, for the; Hb. xxiii. 2; Διδ. 48.
 Hardness, of body, Hb. ii. 11; φύματα, Hb. exlvi. 5; Quad. ii. 8.
 Hare physicks himself, Hb. exiv. 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; Διδ. 3, 4, 5, 6, 7, 8, 10, 11, 12, 16.

- Headache, for; Hb. ii. 1, iii. 4, iv. 7, liv. 2, lxxv. 6, lxxxv. 2, lxxxvii. 2, xc. 12, xci. 7, e. 2, 8, ci. 1, 2, cxix. 1, cxxiii. 3, cxxxii. 2, cxxxix. 3, cxliii. 5, cxliv. 3, cxlvii. 2, clviii. 6, clxix. 3; Quad. i. 3, ii. 2, iii. 2, 9, vi. 6; Vol. I. p. 380 often; Lb. I. i. 2, 3, 4, 5, 6, 7, 8; II. lxii. contents, lxv. 5; Laen. 1, 5, 14, 23; Διδ. 8.
- Heartache, for; Hb. xviii. 3, lxxxix. 3, xciv. 10; Lb. I. xvii.; Laen. 55, 115; Weus. Laen. 114; Διδ. 58.
- Heartburn, for; Διδ. 60.
- Heat of body, for, *φλεγμονή*, *inflammation*, Hb. cxlii. 2; of stomach; Hb. cxliv. 3; *inflammation*, Hb. cxlvii. 1.
- Hedera nigra misinterpreted; Hb. c. Hedera "crysocantes" interpreted as our ivy; Hb. cxxi. 1. The modern botanists agree.
- Heel sinew broken; Lb. I. lxxxii.
- Ἑλλέβρος *λευκός*, interpreted by a Saxon name; Hb. cxl. The herb was much administered, and doubtless grown by herborists. Repeated elix.
- Hemiplegia; Lb. II. lix.
- Ἐπτάφυλλον truly interpreted; Hb. cxviii. 1.
- Herbs have most medicinal virtue about Lammas day; Lb. I. lxxii.
- Ἡλιοσκορπίος [-σκορπίος], without interpretation, foreign; Hb. lxiv.
- Ἡλιοτρόπιον, *heliotropion scorpiurus*, interpreted, Hb. l.; without interpretation, lxv.; interpreted from Dioskorides, Hb. cxxxviii. 1.
- Ἡρακλεία, without interpretation; Hb. lxxiv., which Heraclea cannot be ascertained.
- Hernia, for; Quad. v. 10.
- Hibiscus, which the modern botanists seem rightly to identify with the ligneous, shrubby mallow, interpreted by its cognate; Hb. xxxix.
- Hicket or Hiccup; Lb. I. xviii.; II. vii; III. lxii; perhaps Laen. 70.
- Ἡρόβολος interpreted; Hb. xxii., where the doubtful Greek has for interpretation English, now at least, doubtful.
- Ἰολοχρυσός rightly interpreted; Hb. cxxxii.
- Holy days in medicine; Lb. II. lxv. 4.
- Holy oil; Lb. II. lxv. 5.
- Holy salt; Lb. II. lxv. 6.
- Holy salve; Laen. 29.
- Holy water; Lb. I. xlv. 1, lxxxviii. 2; II. lxv. 5; III. xli. lxiii, lxiv; Laen. 29, 60, 79, 80, 81.
- Hop, the name of the plant: use in beer; Hb. lxviii.
- Horn for cupping; Lb. I. xlvii. 3, lvi. 2; II. xviii. xxii. xxxii. xlvi. 1, lix. 3; Διδ. 51.
- Horse, to cure; Hb. clxii.; Lb. I. lxxxviii.
- Hot and cold doctrines; Lb. I. i. 13, xv. 1, xviii. xxxv.; II. xvi. xxvii. xxviii.; Laen. 112.
- Hoved, for cattle; Lb. I. lxxxviii. 2.
- Hreking, for; Hb. lv. 2; blood; cxxxiv. 2, cxlvi. 2 (not in our copies of Dioskorides), eliii. 2, clviii. 2.
- Ἰπέρικον κόριον; Hb. elii., foreign, without English name.
- Ἰπώπια, with a Latin translation turns out *ulcers*; Hb. cxlviii. 2 (the translation carbuncles relies on glossarial authority).
- Ἰσπερικὴ πνίξ, miswritten; Quad. ii. 7.

I.

- Iaris, with locks, *cincinnis*; vol. I. pref. p. lxix.
- Idiotcy, prescribed for; Lb. I. lxvi.
- Incurable diseases, for; Quad. i. 3.
- Indigestion, for; Lb. II. xxix.
- Inflammation, for; Hb. ii. 6.
- Inflation, for; Hb. xlvi. 4, xci. 2, xciv. 12, clxxxiv. 5; Quad. vi. 13.
- Influenza; Lb. I. i. 16, 17.
- Inguinal parts, for; Hb. xciv. 4, ciii. 1, cxviii. 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, cxviii. 2, cxlvii. 4, cxlviii. 1, where ἐπὶ στροφομύλων would be Latinized *ad tormina*, a more ambiguous term, cliv. 3, clv. 3,

Intestines,—*cont.*

- elxiv. 1, where Dioskorides had *πρὸς στρόφους*, for *gripes*, elxxiii. 2; Quad. ii. 18.
Inula campana interpreted; Hb. xevii. 1.
 Inward fellon, an obscure disorder; Lb. I. xli.
 Ἴπποι, for *δίδυμοι*; Vol. I. pref. p. lx. lxiv.
 Ἴππουρις not interpreted; Hb. xl. Horse-tail seems to be a modern word, a translation of the Hellenic.
 Ἴρις Ἰλλυρικὴ, foreign, name retained; Hb. elviii. 1.
 Iron; Hb. xxxii. 8, lxiii. 3, lxxvii. 3.
 Ἰσάτις, left without interpretation; Hb. lxxi.
 Ἰσχιάς, *sciatica*, Dioskor. iii. xxix., truly interpreted, Hb. exxxv. 2; misinterpreted, Hb. elii. 3.
 Itch, for; Hb. lxxxii. eiii. 1, 2, exxiii. 1; Lb. I. lxxvi. lxv. 5.
 Inssum, for *Ius*, *broth*, *soup*; Vol. I. p. 376.
 Ivory; Quad. xii. 1, 2.

J.

- Jaundice, for; Lb. I. xli. xlii.; II. lxi. eontents, lxv. 3; III. xii. lxxii.
 Jerusalem, the eontemporary patriareh orders reeipes to be sent to King Alfred; Lb. II. lxiv.
 Joint ache, for; Hb. iii. 1, xxii. 2, xliii. 2, xlvi. 4, lxxxix. 5, elxxviii. 4; Quad. iii. 11 (hot bath), vi. 20; Lb. I. lxi. 1; III. xxiv.; Laen. 23.
 Journey, for a; Hb. xi.

K.

- Καλαμίνθη ὀρεινὴ; Hb. xev. 1.
 Καλλίτριχον or -os, interpreted water wort; Hb. xlvi. In the mediæval gl. it is usually maidenhair, which shuns wet, and so Vienna drawings at Oxford, pl. 153.

- Κάππαρις, Hb. exlvi. 3; again, elxxii., where the English version of the word is false.
 Καρδιακὴ διάθεσις understood etymologically; Lb. II. i.
 Καταμήνια, for; Hb. lxxxii. 3, clii. 1, elviii. 4, elxiv. 1, elxv. 2, 5, elxxiii. 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, elviii. 5, elxix. 2; Quad. iii. 7, vi. 3, xi. 6; (*παρωτίδες*); Hb. exliv. 3; Quad. ii. 12, vi. 18.
 Χαμαιδάφνη, misinterpreted; Hb. xxviii.
 Χαμαίδρος, interpreted; Hb. xxv. See Names of Plants.
 Χαμαίελαία, which is a laurel, mistaken; Hb. xxvi.
 Χαμαιλέων λευκός, interpreted by approximation; Hb. elvi. 1.
 Χαμαίμηλον, ehamomile, interpreted rightly; Hb. xxiv.
 Χαμαίπιτυς, misinterpreted; Hb. xxvii.
 Χελιδονία, foreign; Hb. lxxv.
 Kidneys, for disease of; Hb. lxxxvi. 3, exix. 3; νεφρῆτις; Hb. exlv. 2.
 Kings evil, ἕτερος, *jaundice*; Hb. exliii. 1.
 Κίρσιον, misinterpreted; Hb. lxx.
 Κλύδωνες, or watery eongestions; Lb. I. xiv.
 Knee pain, for; Lb. I. xxiv.; III. l.; Laen. 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. exliii. 1.
 Κοτυληδών, left uninterpreted; Hb. xlv.
 Κυδώνια μήλα, mistaken; Hb. exxxv. 6.
 Κύμινον, foreign; Hb. elv.
 Κυνόγλωσσον, misinterpreted; Hb. xeviii. 1.

- Κυνὸς βάρτος, near akin to *Bramble*, not interpreted; Hb. clxx. Even Schneider says *rosa canina* (or *bramble*), passing by the suggestion of Sibthorp and Smith.
- Κύπρεσσος; Hb. xx. 8.
- Κύπρος, once believed privet, Hb. lxxvi. 2 (now thought *lawsonia alba*).
- L.
- Laeterida, a milky spurge, not interpreted; Hb. ex. (It was a *Springwort*.) Interpreted (conventionally? for Gith is *μελάνθιον*); Hb. exiii.
- Lactuea leporina, without interpretation; Hb. exiv.
- Lactuea silvatica, translated; Hb. xxxi.
- Lammas Day, from the bread hallowed that day; III. 290.
- Lancet wounds; Lb. I. lxxii.
- Land, a charm for; vol. I. p. 398.
- Λάπαθον, Hb. xiv., rightly interpreted, Hb. xxxiv.: sorrel is for distinction *ὄξυλαπάθιον* in gll.
- Lar, for larder; vol. I. pref. p. lxiii.
- Latin misinterpreted; Hb. exv. 3.
- Laver; Hb. cxxxvi. 1.
- Lay, a Wort Lay! Laen. 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, ex. 4, exlvi. 4; Quad. vi. 10; Lb. I. xxxii. 3, 4. See it treated of as foreign, vol. II. p. 228, line 13; again; Laen. 14.
- Ληθαργία, truly interpreted; Hb. xc. 5.
- Lice, for, Lb. I. lii.; called worms, Quadr. ix. 15; for, Lb. III. xliv.; Laen. 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 earnis, misinterpreted; Hb. xcvi. 1.
- Linen; Hb. cxxx.
- Linseed; Hb. xxxix. 3.
- Lion, in medicine; Quadr. x.
- Lips, for sore; Lb. I. xi.; Διδ. 29.
- Litany, a; vol. II. p. 112; Lb. I. lxiii. (as Ora pro nobis).
- Litharge, regarded as silver filings, Quad. ii. 11; employed, Διδ. 2.
- Λιθόσπερμον, correctly interpreted *Suncorn*, Hb. clxxx., with the Addenda.
- Liturgical charms; Lb. I. xlv. 5, xlvi. 1, lxii. 3, lxiii. lxxxviii. 2; II. lxxv. 1, 5; III. xli. lxii. lxiv. lxviii. lxxi.; Laen. 9, 10, 11, 12, 29, 47, 51, 60, 74, 79, 105, 106, 114.
- Liquids, their weights; Lb. II. lxvii.
- Liver, diseased, for, Hb. iv. 5, xxxiii. 2, lxxx. 5, cxvii. 4, cxlv. 2, cxlvi. 2 (*ήπατικοίς*), elix. clxxiii. 2; Quad. iii. 4; described; its functions, its diseases, Lb. II. xvii; abscess, ib., xix. xx.; torpid and swelled, xviii.
- Lizanam, *tongue*; vol. I. pref. p. lxix.
- Loins, for sore of (*νεφρίτις*?), Hb. i. 27, lxxvii. 5, xciv. 14. clxi. 2; *νεφρίτις*, for they mix blood and sand; Lb. II. xxxi. xxxii. xxxiii. p. 248; III. xvii.; Laen. 36, 59.
- Loss of appetite; Διδ. 50.
- Loss of voice (hysterical); Lb. II. lx. contents; Laen. 88.
- Lowering treatment improper about Lammas day; Lb. I. lxxii.
- Λύχμις στεφανική, interpreted by the syllables; Hb. cxxxiii.
- Lumbago, for; Lb. I. xxii.
- Lunar cycle of nineteen years; III. 264.
- Lunatic, for a; Hb. x. 2, xi. 1, lviii. 2, lxvi. 2, cxxxii. 5, clxxx. 3; Quad. ix. 1; Lb. I. xxxviii. 4, lxiii. lxv. 3; III. i. xl. lxvii.

Lung disease, for; Hb. xlvi. 7, exxvii. 2, eliv. 3; vol. I. p. 374, 3; Lb. II. lxiii. contents, li. lxv. 2; III. xiv; Laen. 14, 24, 25, 26, 27, 28, 107.
Lupinus montanus; Hb. exii. (foreign).

M.

- Mad dog, for bite of; Hb. i. 25, ii. 21, iv. 10, xxxvii. 5, xe. 15, exxxviii. 3, elxxxiii. 5; Quad. ix. 11, xiii. 7, 8.
Madianum, *side*; vol. I. pref. p. lxx.
Mæonia, misunderstood; Hb. exli. 1.
Maggots. *See* Worms.
Μαλάχη ἀγρία, interpreted; Hb. liii.
Male and female distinguished in pennyroyal, Hb. xeiv; not so in Dioskorides; in southernwood, Hb. exxxv. 7; not so in Dioskorides.
Malva erratica, interpreted; Hb. xli.
Malum granatum, not interpreted, foreign; Hb. lxvi. exix. 3.
Μανδραγόρας, name retained, Hb. exxxii., 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, IIb. xlix. 2; to purge, Hb. exliii. 2 (where Dioskorides has *πρὸς καταμηνίων ἀγωγὴν*, and the like), Hb. elxv. 2; for *ὄσπερικὴ πνίξις*, Quad. ii. 7, iii. 1; dropsy, Lb. II. lx. contents.
Mead; Lb. I. lvi. 1.
Medical professional knowledge; Lb. II. xv. xx. xxiv. xxvii. xxviii. lix. 3. *See also* Horu, Tenaeculum, Syringe, Salve. Controversy, Lb. lix. 11; history, Διδ. 1.
Megrin, 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. xei. 1.
Mentha, *mint*, adopted; IIb. exxii. (An herb of which the various sorts are so common and so fragrant must have once had a native name.)
Mereurialis interpreted; Hb. lxxxiv. 1.
Meteors; III. 268.
Miehinas, *nostrils*; vol. I. pref. p. lxx.
Midges, against; Hb. exliii. 1.
Midrif, διάφραγμα, for; Hb. iii. 6.
Milk, for flow of; Hb. elxi. 2.
Millefolium, rightly interpreted; Hb. xe.
Milotis, an herb, but what? Hb. elxxxiii.
Miscchiefs, against; Hb. exxxiii. 7, exl. 3, elxxxii. 2.
Mistakes about Greek in the piece *περὶ Διδάξεων*; 1, 3, 25, 33, 40, 42, 50, 64.
Μῶλυ, τὸ, written temolum, and, being a garlie, interpreted erroneously; Hb. xlix.
Moon, in medicine; Hb. viii. 2, x. 2, lxi. 3, exi. 3, elxxxix.; Quad. i. 5; Lb. I. lxxii.; III. xlvi., which contradicts the next previous reference. Moon not confined to zodiae, 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 soreery; III. 266.
Morbus regius, taken for spasms; IIb. lxxxvii. 1; Quad. xiii. 4.
Mortified parts, how to cut away; Lb. p. 84.
Mouse in medicine; Lb. III. xxv.
Mouth, for, Hb. ii. 20, iii. 3, xxx. 1, 2, exlii. 3, exlv. 3; Lb. I. v.; distorted, Lb. I. xii.; in eruption, III. v.
Mulberry tree in charms and medicine; Quad. i. 5, 6, 7.
Mushrooms; Quad. iv. 14.
Mustard in use for flavouring; Lb. II. vi.

N.

- Nails, for scurfy, Quad. xiii. 6; Lb. I. lxxv; for lost, Lb. I. xxxiv.; Laen. 85; Διδ. 49.
- Napping, against; Quadr. viii. 10.
- Νάρδος (*valerian*); Hb. lxxxii. 5, exxxii. 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.; Laen. 4.
- Needles; Lb. I. lxxxviii. 3.
- Nepeta, not interpreted; Hb. xev. 1.
- Night, III. 240, 242; prolonged, 260.
- Νίτρον; Hb. exxxvii. 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, e. 6, elv. 4.
- Nostalgia, for; Lb. II. lxxv. 5.
- Nymfete [*νύμφαια*], left without interpretation; Hb. lxix.

O.

- Obstruction in women, for; Lb. II. lx. contents.
- Οινάνθη, left without interpretation; Hb. lv.
- Ὠκιμον, translated by an English name, which I have taken to mean *wild basil*; exix. The true basil, *okimum basilike*, is not indigenous to us. Schneider refuses to accept basil as the just interpretation of Ὠκιμον. Against my interpretation may be set the gloss Sweet basil, vol. I. p. 233, note.

- Olusatrum, written olisatrum, and not interpreted; Hb. eviii. (The plant is found in England, but the Latin name was not easy of interpretation.)
- Omnimorbia, the same as πόλιον, which see; Hb. eli.
- Onsworm; Lb. I. xlvi. 1.
- Orbicularis, herb, κυκλάμινος; the stems curve; rightly interpreted; Hb. xviii.
- Ορείγανον, without native name; Hb. ei. (held indigenous), exxiv.
- Ὅργανον interpreted *bliss*; Διδ. 33.
- Ὅρθοποία, Dioskor. iii. xxix., truly interpreted; Hb. exxxv. 2.
- Ὅρυζα, *rice*; Hb. exl. 2 (called a wort, instead of grain).
- Ostriago, Hb. xxix., if Ὅστρύα, is foreign, and misinterpreted.
- Oven, Hb. xxxiv. 1; for baking bread, Lb. II. xxvii. li.
- Overlooked (spitefully watched by a sorcerer); Lb. III. lxxv.
- Oversleeping, for; Quad. iv. 1.
- Oxymel; Lb. I. lxxix.; II. xxiii. xxviii. xxxix. xliii. lix. 12, 13, where the receipt is given.
- Oyster shells, Quad. ii. 20; patties, Lb. II. xxiii.

P.

- Papaver; Hb. liv.
- Paralysis, for; Hb. xxx. 5; Lb. I. xxii.; attributed to the air by the Saxon name, Lb. I. lix. I would suppose in that passage, horn, the cupping horn, to be meant in SET ON; III. xlvi.
- Parturition, for; Hb. lxxxii. eiv. 2, exliii. 3, elxv. 5; Lb. II. lx. contents; III. xxxvii., where translate, *that a boy or a maiden shall do*; Laen. 98, 103.
- Παρωνυχία, left uninterpreted; Hb. xliii. 3.
- Pastinaca silvatica, truly interpreted; Hb. lxxxii. 1.
- Patella, mistranslated; Quad. ii. 12.
- Paten, the eucharistic; Laen. 11.

- Patha, *face*; vol. I. pref. p. lxix.
- Peony; Hb. lxvi.; foreign, retains its Greek name.
- Peppered medicated drink to comfort the stomach; Lb. II. iii.
- Perdicalis, rightly interpreted; Hb. lxxxii.
1. See Πέρδιξ λευκός, in Theophrastos, and Περδικάπι in modern Hellenie.
- Periaps; Hb. xviii. 4, lviii. 2, lxi. 3, lxx. eliii. 6, elxxxiii. 1; Quad. i. 1, ii. 17, iii. 10, iv. 2, 17, ix. 4; Lb. I. xxxix. 4, lxiv. lxx. 2; II. lx. contents; III. i. ii. 1, vi.; Laen. 46, 102.
- Περιστερέων, equivalent to verbenā; Hb. lxvii.
- Perna, *limb*; vol. I. pref. p. lxix.
- Personaia, 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. exxix. Probably brought into the island by the Romans.
- Πευκέδανος, rightly interpreted; Hb. xevi.
- Pheasants (wild hens); Lb. II. xxxvii.
- Pimples, for; Hb. xxii. 3, exliv. 1, elxxxiv. 4; Quad. ii. 20, v. 6, 7, xi. 2, xii. 1, 2.
- Πίτυρα, rightly interpreted; Hb. elxxxiv. 4.
- Planets; III. 270.
- Pleiades; III. 270.
- Pleurisy, for; Lb. I. xxi.; II. xlvi. xlvii. xlviii. xlix. 1.; Laen. 23; Διδ. 58.
- Poison, for; Hb. i. 22, xx. 2, xxvi. 2, xxxvi. 6, xlvi. 5, l. 2, lxiii. 5; Hb. lxvii. 3, exlii. 6 (θανάσιμον), elix. elxiii. 2, elxxix.; Lb. I. xlv. lxxxiv.; II. lxv. 2; III. xliii.; Laen. 10.
- Πόλιον, left without English interpretation; Hb. lviii. eli. By Dr. Daubeny also considered Teuerium polium, with the observation that the Vienna drawing is pretty good; but read as *santolina chamaecyparissus* by Schneider.
- Pollote for βαλλωτή; Hb. elxxvii.
- Πολύτριχον, an herb unknown, interpreted; Hb. lii.
- Porrum nigrum; a blunder originating with Plinius; Hb. elxxvii.
- Portulaca, written poreilaca, and left without interpretation; Hb. ev. (Foreign.)
- Pose, for; Hb. xlvi. 1.
- Potion, for a lodged; Lb. III. xlii.
- Poultices, Hb. xxxiv. 1, xlii. 5, li. 2, exxv. exxvii. 2, exxx. 1, exxxiv. 3, exliii. 5, exliv. 1, eliii. 4, elxix. 2, elxxiii. 4, elxxiii. 5, elxxxiv. 4; Quad. ii. 11; Lb. I. iv. 5; of barley (meal) xxxv.; Lb. II. xxxii.; Laen. 8.
- Πράσιον, rightly interpreted; Hb. xlvi.
- Prayer for the eyes; Lb. II. lxii. contents.
- Pregnancy by medical art; Quad. iv. 12, 14.
- Preparation of plasters; Hb. xi. 3.
- Prescription for headache used for broken head, Lb. I. i. 14; for clearing the head used for headache, Lb. I. i. 3; for swoon applied to hunger, Lb. II. xvi. 2.
- Πριάπισκος; Hb. xvi. 2. Made the same as vinea pervinea; Hb. elxxix. 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, exi. 3; against strumous swellings, Quad. ii. 12, ix. 3, xiii. 13; for a sound digestion, Lb. II. xxx. lxxv. 4.
- Proserpinaca, rightly interpreted; Hb. xix.
- Prosperity, for; Hb. elxxix.
- Proud flesh; Hb. elxiii. 6.
- Ψύλλιον, in Dioskorides, iv. 70, was hard of interpretation; the equivalent, coriander, that is, κόριον, may have arisen by substituting κόρις, a bug, for ψύλλα, a flea; Hb. elxix.
- Puerperal hæmorrhage, for; Lb. II. lx. contents.
- Puerperal insanity; Lb. II. lx. contents.
- Pulegium, rightly interpreted; Hb. xevii. 1.
- Purgative potions; Laen. 18, 19, 20.

Purple (dalmatics), worn in church in Saxon times; vol. I. pref. p. lxvi.
 Purulent gatherings; Hb. xxxix. 3.
 Pustules, for; Hb. i. 15, xlvi. 1; Laen. 6.
 Putrefactions; Hb. cxlvii. 1. (*Σηπεδόνας* is not in our copies of Dioskorides.)

Q.

Quicksilver; Lb. I. lii.
 Quinsy, for; Lb. I. iv. 4, 6.
 Quiverings, for; Hb. clxxi. 4.

R.

Radiolus, a fern, *wheelspoke*, rightly interpreted; Hb. lxxxv.
 'Ραγάδας, not fully interpreted; Hb. clxv. 3.
 Rain; III. 276.
 Ram in medicine; Quad. vii.
 Rats, a prayer against; vol. I. p. 397.
 Red, a favourite colour in medicine; Lb. I. xlvi. 1. See Næse, Gl. vol. II.; Lb. III. i.
 Renes mistranslated; Quad. iv. 9, 10.
 Rheumatism. See Jointache.
 Ricinus, foreign, not interpreted; Hb. clxxvi.
 'Ριγοῦντες, οἱ, interpreted, *those who have the cold fever*, or *ague*, rightly; Hb. cxxxv. 4, from Dioskorides.
 Ritualistic references. See Liturgical. A mass contra tribulationem; Lb. III. lxii.; Laen. 11. Collects; Laen. 29, 30, 31, 32, 33, 92; 93, 97, 101; vol. III. pp. 78, 79, 80.
 Robbers, against; Hb. lxxiv.
 Romans made themselves earth houses in the late summer; Lb. I. lxxii.
 Ros marinus interpreted; Hb. lxxxii. 1.
 Rose oil, how to make it; Laen. 7.

Runes; vol. I. p. 140.

Rupture, for; Hb. i. 16, lx. 3. lxxviii. 2.

Ruta, foreign, retains its name; Hb. xci.
 Ruta montana; Hb. cxvii. 1. Ruta sylvatica; Hb. cxvii. 3, 5, 6. This probably represents *πήγανον ἄγριον*, which is *peganum harmala*. Whether the two in the same article be identical is a question, in the case of such an author as Apuleius, of little importance.

S

Sabina, *savine*, *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, Laen. 4.
 Salvia, without interpretation; Hb. ciii.
 Σάμψυχον confounded with sambucus; Hb. cxlviii.
 Σατύριον; Hb. xvi. 1; so named on the doctrine of signatures.
 Saxifraga (granulata) rightly interpreted; Hb. xcix. 1.
 Scab, for; Hb. xlvi. 6, clxxxii. 3, clxxxiv. 4.
 Sears, for black; Hb. x. 3.
 Seclerata, herb, *ranunculus sc.*, from its acrid properties; Hb. ix. Often called in gl. *Apium risus*, a term explained by Hb. ix. 1.
 Scintica, for; Hb. lxvi. 3, xciv. 14; Quad. vi. 19; Lb. I. xxiii.
 Σκόρδιον, *teuerium scordium*, foreign, without interpretation; Hb. lxxii.
 Scorpions bite, for; Hb. ii. 9, lxiv. cxvii. 6, cxxxiii. cxxxv. 5, from Dioskorides; cxxxvii. 2, from D.; cxlviii. from D.; clxxiii. 5; Quad. iv. 15.

- Serofula, for ; Laen. 95.
 Seurf, for ; Hb. xxi. 3, clxxxi. 3, clxxxiv. 4 ; Quad. vii. 4.
 Sea sickness, for ; Hb. xciv. 8.
 Sempervivum rightly interpreted ; Hb. exxv.
 Seneio rightly interpreted ; Hb. lxxvii.
 Sennas, *teeth* ; vol. I. pref. p. lxix.
 Septifolium, *sevenleaf* ; Hb. cxviii. 1.
 Scryllum ; Hb. ei. The "Ερπυλλος of Theophrastus is, according to Schneider, *thymus incanus*.
 Shanks, for sore of ; vol. I. p. 380.
 Shingles, for ; Lb. I. xxxvi.
 Shot. See Elfshot and vol. III. p. 54, also Laen. 60, 97.
 Shoulder dislocated, for, Lb. III. xxxiii. ; pain ; xlix.
 Side sore, Hb. xix. 3 ; interpretation of paralysis, Hb. xxx. 5, cxxx. 2, cxxxv. 3 ; Laen. 65, 66.
 Signatures, the doctrine of. See Hb. vi. 2, xv. 2, clxi. 1, clxxx. 2 (from Dioskorides) ; Quad. i. 4, viii. 11, ix. 4, 5.
 Silk thread, Lb. I. xiii. ; yellow, that is, undyed ; Lb. I. xlii.
 Sinews, sore, for, Hb. ii. 13, xii. 3, xiii. 3, xxxvi. 5, 8, xli. 3, lxxii. 2, lxxvii. 4, cxv. 2, cxxix. 3, cxxxii. 4, 6, clxxxiii. 2 ; Quad. vi. 23, x. 3 ; vol. I. p. 380 ; shrunk, Lb. I. xxvi. ; III. xxxiv.
 Σιον, with Latin interpretation ; Hb. cxxxvi. 1.
 Σισύμβριον interpreted ; Hb. evii. To class it among mustards, as moderns do, is against ancient authority.
 Σικιλώδης not interpreted ; Hb. clxxxiv. (*like squill*).
 Σκόλυμος, foreign, and not interpreted ; Hb. clvii. 1 ; edible ; *ibid.* 2.
 Σκέρδιον, 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 ; proeured, cxxxii. 2, clviii. 2 ; Quad. vi. 2, ix. 2 ; Lb. I. lxxxii. ; Διδ. 27.
 Small pox, variola, for ; Lb. I. xl.
 Snails in medicine ; Lb. I. lxxviii. ; Laen. 108.
 Snake, for bite of, Hb. i. 23, 24, ii. 8, iii. 7, iv. 8, 12, vi. 2, xv. 2, xx. 6, xxv. 3, xxxii. 4, xxxvi. 2, xxxvii. 1, xlii. 4, xlvii. 2, lxiii. 3, 4 ; to drive away, lxiii. 5, lxiv. lxxi. 2, lxxii. 1, lxxxix. 6, 14, 16, xev. 2, xevi. 2, 3, xeviii. 2, cix. 2, cxxix. 2, cxxxiii. 1, cxxxvii. 2 (an addition to Dioskorides), cxlii. 5, cxliiii. 1, cli. 2, 4, eliii. 5, clv. 2, clviii. 4, clxi. 1, clxiii. 3, clxxiii. 2, 5, clxxiv. 2, clxxix. ; Quad. ii. 1 ; to kill ; 6, ii. 15 ; to drive away, ii. 19, iv. 14, vi. 8, 14, viii. 3, xi. 1 ; Lb. I. xlv. 1, 2, 3, 5.
 Snoring, for ; Διδ. 28.
 Snow ; III. 278.
 Soap ; Hb. xxxvii. 3.
 Solago maior, without interpretation, foreign ; Hb. lxiv.
 Solago minor, without interpretation, foreign ; Hb. lxv.
 Solate, an herb ; Hb. lxxvi.
 Solsequia, adopted ; Hb. lxxvi.
 Soreers use verbena ; Hb. lxvii. 3.
 Sore, of any sort, to cure ; Quad. x. 3, xiii. 1.
 Sore eyes, for, use betony ; Hb. i. 3.
 Sore loins, for, betony ; Hb. i. 10.
 Sore sides, for, betony ; Hb. I. 9.
 Spasm. See Sinews and Cramp.
 Spætre, against a ; Quad. ix. 1, 14, x. 1.
 Spiders bite, for ; Lb. I. lxxviii. ; II. lxy. 5 ; III. xxxv.
 Spitting too much, for ; Διδ. 59.
 Spleen, for disease of, Hb. xviii. 4, xxxii. 6, xxxv. 1, xxxviii. 2, lxxviii. lxxix. lxxx. 2, xciv. 13, c. 3, cxxxviii. 4, cxlvi. 3, cli. 4, clxv. 6, clxx. 2, clxxii. ; Quad. ii. 8, iii. 4, ix. 5 ; described, Lb. II. xxxvi. ; and its diseases, *ib.* xxxvii. as far as xlv. ; III. xvi.
 Splenetic laughter ; Lb. II. xxxvi.
 Spoilt food, for ; Lb. I. lxxvii. ; III. liii. ; Laen. 90.
 Spreritis, an herb unknown, described like an Asperula ; Hb. cxxxviii. 1.

- Squeezing hands and feet as remedial ; Lb. II. iii. v.
- Σταφίς ἀγρία, foreign, not interpreted ; Hb. clxxxii.
- Stench (hireus), to remove ; Hb. elvii. 1.
- Stich, for ; vol. I. p. 393 ; Lb. II. liv. lxiv. ; Laen. 75.
- Stie in the eye, for ; Lb. I. ii. 16, 17.
- Stiffness, for ; Hb. xlvi. 8.
- Στιχάς, foreign, without English name ; Hb. exlix. 1.
- Stimulants ; Quad. ii. 13, iii. 10, v. 11, viii. 8. xi. 14 ; Lb. I. lxx.
- Stomach, of disordered ; Lb. II. i. ii. iii. iv. v. vi. vii. viii. ix. x. xi. xii. xiii. xiv. xv. xvi. ; III. xv.
- Stones out of birds crops ; Lb. III. 1.
- Storm, to appease ; Hb. clxxi. 3, clxxvi. 1 ; Quad. i. 1.
- Strangury, for ; Hb. iv. 6, vii. 3, xii. 1, lv. 1, lxxx. 1, xc. 5, cvii. cviii. cxlvi. 1, cxlviii. 1 (ἐπὶ δυσουρούνητων), elvi. 3, elxiv. 1 ; Quad. ii. 16, viii. 11 ; Lb. I. xxxvii.
- Στρούθιον, an herb, not understood ; Hb. cxlvi. 1.
- Σπρύχνος μανικός misinterpreted ; Hb. cxliv. 1.
- Struma, for ; Lb. I. iv. 2, 3, 4, 5, 6 ; Laen. 95 ; Διδ. 18.
- Submegilos, sense missed ; Quad. iv. 1.
- Sun in medicine, Quad. ii. 10 ; Lb. III. vi. lxii. ; its eclipse ; III. p. 242.
- Suppression of urine in women ; Lb. II. lx. contents.
- Surfeit, for ; Lb. II. xxxv.
- Swallow in medicine ; Lb. III. vi. ; Laen. 58.
- Sweating, for ; Hb. clxxxiv. 3.
- Swelled legs ; Hb. v. 3, Laen. 49.
- Swellings, for ; Hb. ix. 3, xii. 3, xxi. 5, xliv. 2, xlviii. 1, lxxvi. 1, lxxxvi. 1, xc. 4, 7, cix. 3, cxxx. 1, clxxxviii. 2, clxxxiv. 2 ; Quad. vii. 2, 3 ; vol. I. p. 374, 1, p. 394 ; Lb. I. xxxi. lxxvii. ; Laen. 9.
- Swimming in the head, for ; Laen. 64.
- Swine dung, used ; Hb. ix. 3.
- Symphoniaea, *henbane* ; Hb. v. (συμφωνιακή).
- Σύμφυτον album misinterpreted ; Hb. cxxviii.
- Synovia of the joints leaks out ; Lb. I. lxi.
- Syringe employed ; Lb. II. xxii.

T.

- Tabes, *a dry wasting away* ; Lb. I. xlvi. ; II. lxiii. contents ; III. xxx. ; lix. lxvi. ; Laen. 23, 37, 38, 39, 40, 41, 42, 43, 44, 89.
- Talia, *loins* ; vol. I. pref. p. lxx.
- Talpa mistranslated ; Lb. III. xviii.
- Talus translated heel ; Quad. iv. 17.
- Tarragon, a kitchen herb ; Hb. xii.
- Tautones, *eyelids* ; vol. I. pref. p. lxx.
- Teeth, are they bones ? ; Διδ. 33.
- Tenaenlum ; Lb. I. vi. 7.
- Tenderness, for ; Hb. ii. 22.
- Tendon Achillis, heel sinew ; Lb. I. lxxi.
- Tenesmus ; Lb. II. xxxi. xxxii.
- Terror, for ; Hb. lxxiii. 2, clxxxix.
- Τέτανος ; Διδ. 43, 44.
- Tetter, for ; Hb. xlvi. 6, cxxii. 1 ; Quad. ii. 9, 10, 11.
- Teuerion interpreted ; Hb. lvii.
- Θανάσιμα φάρμακα truly interpreted ; Hb. cxxxv. 4, from Dioskorides.
- Theft, a charm against ; vol. I. pp. 384, 390, 391, 396 ; Laen. 83.
- Thigh, for ache of, *ισχιαδική* ? ; Hb. i. 27, xii. 2.
- Thirst, for ; Lb. III. xxvii.
- Θλάσπι. See Hb. el.
- Thor ; Laen. 76. See Gl. vol. III. in πλεδ : if read as πλετ, it is, *Thor had a dwelling in the mountain*.
- Thorn, for a, in the flesh ; Lb. III. xlv.
- Throat, for, Hb. iii. 3 ; for sore throat in scarlet fever, as appears, Lb. I. iv. 4, xii. ; Διδ. 37.
- Thunder ; III. 280.
- Thyaspis. See Hb. el.
- Τιθύμαλλος ; Hb. cx. (might have been interpreted Springwort).
- Tolea, *tonsil* ; vol. I. pref. p. lxxii.

Tongue, for; Hb. iii. 3; Lb. I. v.; Διδ. 29, 31.
 Tonsils, for sore; Hb. lxx.; Quad. v. 3.
 Tooth ache, for, use betony, Hb. i. 8, v. 4, xxx. 3, lxxvi. 3, lxxx. 2, lxxxvi. 2, xc. 2, xcvii. 2, cliii. 4; canker of, clxv. 4, clxxx. 4; for loose teeth, Quad. ii. 3; for cutting, Quad. iv. 16, v. 9, ix. 8, xiii. 11; vol. I. p. 394 (a charm); Lb. I. vi.; III. iv.; Lacn. 100; Διδ. 33, 34.
 Tooth pick; Lb. I. ii. 21.
 Toparcha, *the devil in hell*; vol. I. pref. p. lviii. lxiii.
 Tormina regarded as constipation; Quad. ii. 18.
 Triacle, a compound of the Greck iatroi; Lb. II. lxiv.
 Τρίβολος approximately interpreted; Hb. cxlii.
 Trichina spiralis. See Lb. I. xlvi.; Lacn. 10.
 Typhus, for; Lb. I. lxii. 2, lxv.; III. xli.

U.

Ulcer, for; Hb. ii. 18, iv. 2, ix. 2, xix. 6; Quad. vii. 1, 2, 3.
 Universal remedy, a; Lacn. 111.
 Urine, for retention of, Quad. viii. 12; use of, Lb. I. iii. 5, 8, iv. 3, xxxvii.

V.

Vapour bath by pouring water on heated stones; Lb. I. xvii. 2, xxvi. xli. xlii. See III. xlvi. 8; Lacn. 115.
 Veins, stopped, *varicose?*, Hb. iv. 4; ossified, Hb. xc. 9; what veins bled on, Lb. II. xlii.; vary in number, Διδ. 66.
 Veneria, *orris root*, nearly; Hb. vi. 1.
 Venter, disease of; Lb. II. i. 2.
 Verbascum rightly interpreted; Hb. lxxiii.
 Verbena; Hb. lxvii.

Verbenaca, Vermenaca; Hb. iv. See Æschrote, Gl. vol. II.
 Verrucaria is ἡλιοτρόπιον τὸ μέγα; Hb. cxxxvii. 4.
 Vertamnus interpreted; Hb. 1.
 Vexed child, for a; Hb. xx. 7.
 Victoriola (see Μυρσίνη ἀγρία and Δάφνη Ἀλεξανδρεία in Dioskorides) rightly interpreted; Hb. lix. A synonym for Δαφ. Αλ. is Στεφάνη; these plants were used for victors diadems.
 Vinca pervinca, *periwinkle*, without a native name; Hb. clxxix.
 Viola, not the violet but the wall flower, rightly interpreted; Hb. clxv. 1, where observe Viola alba translates Δευκίδιον. 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.
 Umbilicus left uninterpreted; Hb. xliv.
 Voice, for the; Lb. I. lxxxiii.; Lacn. 62; Διδ. 30.
 Vomiting, for, Hb. i. 20; to produce, Hb. clxxx. 2; Lb. II. xii.; Διδ. 61, 62; for over, Διδ. 63.
 Vomiting blood, for; Hb. i. 13, xix. 2, 1.
 Vrtica, *nettle*; Hb. clxxviii.
 Vvula, for the; Διδ. 36.

W.

Warantia, *crosswort, galium cruciatum*; vol. I. p. 376.
 Warts, for; Hb. ix. 3, xxi. 6, xxxii. 4, cx. 3, cxxxvii. 4 (from Dioskorides); Quad. iii. 5, ix. 9; Lb. I. xxxiv. lxxiv.; III. xxv.
 Weals, for; Hb. cii. 2, cliii. 4.
 Weather prophets; III. 268.
 Wens, for; vol. I. p. 382; Lb. I. lvii.; III. xxxi.; Lacn. 12, 23, 61.

Wheat ; Hb. clxxxiv. 4.
 Wild beasts, against ; Hb. lxxiii. 2, clxxxix.
 Winds ; III. 274.
 Wine ; Hb. i. 8, 9, 10, 16, 17, 21, 22 ; red, 24, ii. 7, 8, iii. 5, 6, 7. iv. 5, 6, 9, 12, v. 4, xvii. 2, xix. 2, xx. 2, xxxiii. 2, xxv. 2, 3, 4, xxvi. 2, 3, xxx. 2, 5, xxxi. 3, xxxii. 4, 6, xxxv. 1, xxxvi. 2, 4, xlvi. 5, xlvii. 2, lii. 2, lvii. 1, lxii. lxiii. 2, 4, 5, lxxii. 1, lxxx. 1, 2, lxxxvii. 1, xc. 9, 10, 13, xci. 6, 7, xcii. 1, xcv. 2, xeviii. 2, xcix. 2, e. 2, 3, 5, 7, ex. 2, cxvii. 2, 3, 6, cxix. 2, cxlvii. 5, elii. 2, 3, elix. clxiii. 2, clxxiv. 2 ; Quad. ii. 2, 4, 7, 14, iv. 8, 18, v. 4, 5, vi. 20, 25, viii. 6, 9, 13, xi. 9, 14, xii. 4, 11 ; vol. I. p. 376, 4, p. 378, 9, 10 ; Lb. I. i. 2, 17, ii. 21, 23, xviii. xx. xxi. xxiii. xxxi. 5, 7, xxxv. xxxvi. xxxvii. xxxix. 3, xlv. 1, 2, 3, xlvi. 2, xlvii. 1, xlviii. 2 ; II. ii. 2, 3, vi. xii. xvi. 2, xxii. xxiii. xxiv. xxv. xxvii. xxix. xxxii. xxxiii. xli. xlv. xlvii. lii. 1, lvi. 4, lix. 9, lxx. 3, 4, 5 ; Lacn. 10, 11, 23.
 Wishes, for ; Hb. elxxxix.
 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. xevii. 3, ci. 3, civ. 1, cxii. 2, 3, cxxxvii. 3 (not in Dioskorides), cxxxix. 5 ; *στρογγύλας ἔλμινθας*, Hb. cxlvii. 4, elvi. 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. ; triehina, liii. ; maggots, liv. ; gnaw the stomach, II. i. ; in the eyelids, III. ii. 5, xxiii. ;

Worms—*cont.*

penetrate, III. xxxix. ; swallowed, Lacn. 10 ; handworms, Lacn. 84.
 Worts, cultivated in gardens ; Hb. vii. 1, 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, lxxxviii. 1, lxxxix. 6, lxxxix. 4, xc. 2, 6, c. 5, cxxii. 2, cxxxiv. 3, cxlv. 3, eli. 4, elxiii. 6, clxiv. 1, clxvi. 1, clxvii. 2, 3, clxxv. 2, elxxvii. 2, 3, clxxxviii. 1, 3, 5, clxxxiv. 3, 4 ; Quad. xi. 7 ; Lb. I. xxxviii. xlv. 5, lxxii. ; II. lxi. contents ; III. xxxiii.
 Wrist drop, for ; Hb. lix.
 Written charm ; Lb. III. lxii.

X.

Ξίφιον, which is *gladiolus communis*, *gladden*, interpreted foxes foot, Hb. xlvii. ; interpreted *gladden*, Hb. clviii. 1.

Y.

Year of the moon, the period of its revolution round the earth, p. 246.
 Yeast ; Hb. xxi. 6.
 Yule, the second ; Lb. II. xxiv.

Z.

Zodiac, its signs ; III. p. 294.

INDEX TO PROPER NAMES.

- Abdias, the prophet Obadiah ; Quadr. i. 1.
 Æsculapins ; IIb. xxiii. ; vol. I. p. 1, p. 326 ; Διδ. 1.
 Alerford ; vol. III. p. 34 ; a place.
 Appollon ; Διδ. 1.
 Arestolobins, a king and leech ; Laen. III.
 Aristoteles ; Διδ. 1.
 Artaxes = Artaxerxes ; Διδ. 1.
 Blasius, St. ; vol. III. p. 294. *See Aeta Sanctorum*, Feb. 3.
 Brigita, or St. Bride (vol. III. p. 78) was born in St. Patricks time, at Faugher, two miles north of Dundalk, of Dubtach and Broeessa. She received the vestments of a nun from Macaille, one of the bishops disciples of St. Patriek, 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 conseeration 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 Thanmaturgus*, 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 physie, smiths, and poets. (O'Donovan.) In this present volume, p. 78, her ancillæ are mentioned. In the extant lives the names of women associated with her own are Darlugdacha, Hinna or Kinna, Daria, Bria. The words *malint noarline dearnabda murde murruniee domurbrio rubebroht*, contain, perhaps, *μιοργλαν, δεαρ nearnda, mupe δε, Immaculate, Maid of Heaven, Mary of God*, but Keltie scholars must pass their own judgment upon them.
 Cassianus, Saint ; Lb. p. 78. There were three of the name.
 Chesilius ; vol. II. p. 294. *See Aeta Sanctorum*, July 20.
 Constantinus, *see Seven Sleepers* ; Laen. 56.
 Dionysius ; Laen. 56 ; vol. III. p. 294. *See Seven Sleepers.*
 Ehwald, Saint ; vol. III. p. 78. Edwald ? *See John of Tinemouth.*
 Engenius ; vol. III. p. 294. *See Aeta Sanctorum*, July 13.
 Franks ; IIb. cxxv.
 Galenos ; Διδ. 64.
 Germanus, Saint ; Lb. p. 78.
 Hippokrates ; Διδ. 1, 20, 66.
 Idpartus ; vol. I. p. 326,
 Iohannes ; Laen. 56. *See Seven Sleepers.*
 Lueania ; IIb. li.
 Machtus, Laen. 57, an Irish saint of note.

- Malehus ; Laeu. 56. *See* Seven Sleepers.
- Martianus ; Laen. 56. *See* Seven Sleepers.
- Maximianus ; Laen. 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.
- Noc ; $\Delta\iota\delta$. 1.
- Noððes nine sisters ; Laen. 95.
- Octavianus, the emperor ; vol. I. p. 326.
- Persæ ; $\Delta\iota\delta$. 1.
- Plato ; $\Delta\iota\delta$. 1.
- Protacius ; vol. III. p. 294.
- Quiriacus ; vol. III. p. 294. *Aeta SS.*, May 4.
- Rchlhoe, Saint (*Lehd.* vol. III. p. 78). St. Rioc, Rigoe, or Righoe, 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 Darerea, and a father named Conis. He was born in Wales, and afterwards removed to Ireland, where he became, at last, abbat of Inisbofinn, an island in Lough Ribh in the Shannon, the seat of a celebrated monastery. The statement that he was a nephew of St. Patrick is questionable ; it is more probable that he belonged to a somewhat later age, and that a scholiast who states him to have been a disciple of St. Mugint, at Whitern in Galloway, not earlier than A.D. 500, is correct. The scholiast writes thus : "Finnen, of Magh Bile, went to Rchlhoe, Saint—*cont.*
- "Mugint for iustruction, and Rioc and
 "Talmaeh, and several others with him.
 "Drust was king of Britain then, and
 "had a daughter, Drustiee 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-
 "maeh to her that night in the form of
 "Rioc, and he knew her, and from
 "thence was conceived and born Lonan
 "of Trevit. But Drustiee supposed that
 "Rioc had known her, and she said
 "that Rioc was the father of her sou ;
 "but that was false, because Rioc was
 "a virgii." *See* Book of Hymns, edited
 by J. H. Todd, D.D.
- Sambucius ; vol. III. p. 294.
- Serapion ; Laen. 56. *See* Seven Sleepers.
- Seven Sleepers ; Laen. 56 ; vol. III. p. 294 ; Maximianus, Malehus, Iohannes, Martinianus, Dionysius, Constantinus, Serapion. *See Aeta SS.*, March 21. An idle tale.
- Sigismund ; vol. III. p. 78. *Aeta SS.*, May 1.
- Stephanus ; vol. III. p. 294. Perhaps the saint commemorated Aug. 2.
- Victricius ; Laen. 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 Abbey of St. Mildred, in the Isle of Tanet, offers no new facts to the historian. Its narrative is to be found in the Latin of William of Malmesbury, of Simeon of Durham, of Thomas of Elmham, of Florence of Worcester, in the life of St. Mildred by Goscelin, and in other places.

St. Mildrēds,
Tanet.

Strange as the tale is, it seems in its main features purely historical. In the Corpus copy of the Chronicle, under the year 640, is an interlinear sentence about Eadbald, king of Kent. De hæfde tpezene junu Ermenred 7 Ercenberht . 7 þer Ercenberht mæode æfter his fæder . 7 Ermenred 7ertrunde tpezen junu þa 7yððan purðan zemartirode 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

Tale probably
true.

judgment upon ðunor.^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 þer is doubtful, and might be, as it has been, read þer. The murder was committed, says Goscelin, at Hestrie, *Eastry*, near Sandwich. This author makes the archbishop and Hadrianus move first in the exposure and exaction of penalty for the crime; "habito concilio pontificali et "populari regem arguunt parricidii." The archbishop he names is Theodorus, while the text before us gives us Deusdedit. Eorcenberht and Deusdedit died both of them on the prid. Id. Iulias,^b or on 14 July 664. It was then not Deusdedit who brought the royal crime before the lords of Kent, but Theodorus, and the year may well have been, as is alleged, 670.

A linch still existing marks the line.

Thomas of Elmham in his work drew a map of the island of Tanet, with the devious course of the hind marked out upon it, and reports the existence of a liminary line, called once "Domnevæ meta," and afterwards "meta sanctæ Mildredæ." Hasted^c tells us that the forty eight ploughlands thus ceded to the Abbey contain ten thousand acres of the best land in Kent, and are bounded by a linch or broad bank dividing the two capital manors of Minster and Monkton.

An abbess Domna or Dame.

Among the tests which modern sceptical criticism might apply to the narrative here before us is one derivable from the name Domneva. The queens name was Eape, and it is Latinized in the charters as Æbba; from this by prefixing the Latin domna or dompna for domina is obtained Domneva, Dompneva. It will be

^a C.D. 900.

^b Beda, H.A. iv. 1.

^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 vice 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.

Forged deeds
on real trans-
actions.

In the same way the existence of the Minster and of its boundary lynch, inclosing its ten thousand acres, are a more powerful evidence to the historical character of this story, than the united credibility of all the chroniclers.

Thomas of Elmham, and others who follow him, are much mistaken when they read *þunopey hleap* as *þunopey hleap*, and interpret it as *puteus, pit*; it was *Low, Hillock*, and is rightly read by Goseelin 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 Egbert, archbishop of York, 734 to 766 A.D. ; a Saxon office, "Consecratio virginis," is found in MS. Cott. Vesp. D. i. fol. 78; in MS. Cott. Claud. A. iii. fol. 99b. is another, with a rubric "Si episcopo visum fuerit canatur," shewing that the bishop was present. With none of these do I see much resemblance in our text. From Calmets Commentary^a on the Regula Benedicti we learn that in the service of the institution of abbots these words occur: "Confirma hoc Deus quod operatus es in nobis," with Gloria. Something very like this occurs in Domna Eafes service. Generally, however, not only the Saxon, but the ancient liturgies have less in common one with another, less handed down from the earliest ages, than in our prepossessions we should be willing to expect.^b

The information about the building of the priory at Minster in Sheppey continuing for thirty years is new, and it is by no means easily reconcilable with established dates. Thirty years may fairly be reckoned from the profession of Seaxburh in 669 till her death in 699, but the words of the Saxon text go beyond that. As she retired from Kent to Ely in 679, and Hloðhere suc-

Priory in
Sheppey.

^a Vol. II. p. 295 of the Latin edition.

^b A service of an admission of a novice, besides those the ordinary

works give, is described in H.A.B. vol. II. p. 317. Leofrie's missal requires a bishop.

ceeded to the throne in 673, her purchase of an estate from him wherewith to endow the priory, must naturally be placed between those years: and then till her death we could not reckon thirty years. But if we suppose two periods of thirty years, then the second, which is mentioned, may end with the accession of Hloðhere, and her marriage would be fixed to 644 or 643.

Asser mentions the Sheppey priory.

The destruction of the priory mentioned in the text is also dwelt upon by Asser. "Anno Dominicæ incarnationis DCCCLI. primum hyemaverunt Pagani in insula, quæ vocatur Scheapiæg, 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 kings mother, Eadgife, persuaded her son to keep the young man at home, and he gave him the half ruined monastery at Abingdon. The active churchman ferreted out some old documents, with which he convinced the king and his nobles that a large part of the possessions of the monastery had been seized, and had now fallen into the hands of the king. Having proved his case to the satisfaction of the highest court in the kingdom, the land he claimed was reconveyed to the abbey, 955 A.D. The charter expressly says it was the town of Abingdon which was thus restored, having been taken from the abbey by King Ælfred,

pro victoria, qua functus est de Danis super Esseduno victis,^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 Fleforð, 930 A.D., of Uffington about 931 A.D., of lands at Swinford, 931 A.D., of lands at Sandford, 931 A.D., of twenty hides, about two thousand acres, at Hinxeý, 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.

Æþelwold, 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 Friwe-gar, he brought from Glastonbury accompanying him, Ordbriht from Winchester, and Eadric from London. Osgar he immediately sent to Fleury, to be further instructed in the observance of St. Benedicts rule, and to fetch home a copy. Before his church was dedicated Made bishop. he was raised by Eadgar, admiring his vigour, to the bishopric of Winchester (963 A.D.). Remembering the text "Lord, I have loved the beauty of thy house,"^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 Mæþlic, he says himself.

^c Psalm xxv. 8 v.—Domine dilexi decorum domus tuæ.

of Abbot Vincent, 1130 A.D.; it was earved 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 serviee of the mass was performed "in albis," and "in eappis" 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 eappis." 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 ehant the mass "in alba easula," 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 easula et rotunda alba.

the monks of Abingdon feasted on a general dish, three pittances and meat pudding.^a Eels were their food in Lent; in summer they drank milk, and their usual drink, which we may suppose beer, was measured; a gallon and a half twice a day, which affords about one tumbler at each meal to a man. On six great feasts they had wine. These rules seem fit and moderate; yet the devil would often suggest discontent, rebellion, and a debauch to some of those recuses.

Æpelwold was a great “ædicator;” we may presume, not only builder of sacred edifices, but their architect also. In superintending his works a beam fell on him, and broke nearly all his ribs on one side. He recovered.

He was a great builder.

Before the dedication of his new church at Abingdon, promotion fell to his lot. The king, Eadgar, whose zeal for the increase of monasticism was equal to his own, gave him the bishopric of Winchester, always a great and gorgeous post. He used his preferment, power, and wealth for the promotion of the object he had at heart. About the marriage of the clergy a ceaseless contest was ever prolonged; popes, bishops, and synods thundered, prosecuted, and persecuted; but the secular clergy were still married men. The advocates of the monastic system, changing their ground, attacked clerical husbands in a new way: monks must have no wives; their vows, their cloistered society, the very nature of things forbid it; and monks should drive the seculars out of all clerical employment. Experience has fully shewn that a widely extended system of monasticism is a mistake in all respects, for the state, for the church, for mankind, for the men themselves. Æpelwold perhaps did not embrace this error, for men enough might be found well suited to fill the monasteries he founded. Monks before him were only found, after the troubles from the Danes, in Glastonbury and in

As bishop.

^a Artoercas. This dietary may be found in H.A.B, vol. II. p. 279.

Abingdon, which, when he came to it, had twelve. He left monkish societies at Abingdon, Hyde, Ely, Peterborough, and Thorny.

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;"^a and we see what the real crime of the canons was; they had wives. Their enemies were ardent, godfearing, and powerful men, and there may have been some nonresident prebendary and some neglect of the ornaments of the cathedral; so a tempest of indictments and censures showered down. The married canons were ejected (764 A.D.); the chapter was then governed directly by the bishop, and he was 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.

^a The lives of Æpelwold, and the Annales de Wintonia. The "op- | "tion" allowed, as W.M. says, was 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, Wulfine, and Wilstan. Option allowed to the clergy.

Then comes a story about the bishops being poisoned, which proves only that he thought he deserved it, and that, while he measured a fitting diet to his monks, he very rightly, ate and drank himself like his neighbours. It was his custom after three or four morsels,^c to drink, by reason of infirmity, some moderate portion of what we are not told, but as it was moderate it must have been wine. It so happened, not noticing what he was doing, that he emptied the hanap. Immediately pallor overspread his face and torture griped his bowels: he rose and went to bed, but, with some pious reflexions, taking heart, he soon got up again,^d none the worse. How the bishop thought himself poisoned.

^a Psalm ii. 11. So Vulgate.

^b Hortamur ingredi.

^c Offulas.

^d Maturius surrexit.

Monks and
nuns at New-
minster and the
Winchester
nunnery.

There were then three religious foundations in Winchester, the Old Minster, the New or that of Hide, and a nunnery. The king and 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 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.

At Chertsey
and Milton.

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. Ælfric oddly observes in his life of Swiðhun, that, till miracles began at his tomb, Swiðhun was not known to have been much of a saint. Our bishop, not to leave his work unfinished, was careful to visit the monasteries he had built.

Æpelwold an
active preacher.

He had a weakness in his bowels, as Gregorius and others of these abstemious men had, and in his legs. One or two circumstances are related of him, as miracles; the men of those days looked at such events from a different point of view from ourselves. He died in the second year of his episcopate, 984 A.D., on the first of August.

His death.

^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. Æþelwold was keeper of the rolls to King Eadgar. This seems so impetuous an assertion that I have left it over to this point. The life which has Ælfrics name to it, and which we may reasonably suppose to have been written by that copious and elegant author, though I dissent from those who make him an archbishop, says Æþelwold was "a secretis" to the king. That expression may be pulled into many meanings, but its true sense is classical. Suetonius, if my memory fail me not, says that some one was "a manu" to the emperor Vespasianus, and the sense of this expression is ascertained by the low Latin "amanuensis." It is not however to be concluded that Æþelwold was the kings secretary or amanuensis, for his prelatical rank and constant occupation forbad that; but the term "a secretis" means that his department concerned the kings "secreta;" nor may that be interpreted as one might be ready to explain it in the reign of Charles the Second, for Æþelwold was not to be groom of the chambers, and Eadgars life had been reformed, as the bishop himself tells us; nor yet does it mean that he was of the privy council, for that formal body, an offshoot of Parliament, had nothing answering to it in early times. To be "a secretis," was to be the kings confidant, and in a formal sense. There is a charter^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 *gedihlizean*, which has tormented the interpreters: it has for its root the word *digole*, or sometimes *digol*, *secret*, and the sense which the context requires must be reconcileable with this derivation. Now, *to enroll in a court of record*, is a very suitable sense for the passage, and if the king's formal confidant, his "a secretis," was the keeper of his records, all is easy. The sense then is, "*Here is set forth in this writing how king Eadgar gave orders to enter on record (the possessions of) the monasteries at Winchester, with (exchanges and) extension.*" This passage then seems to prove that Eadgar had a court of record, that its title was derived from the idea "secret," and since bishop Æpelwold was to the king "a secretis," he was the chief officer of his court of record, and Lord High Keeper of the Rolls.

The *Liber de Hyda* and William of Malmesbury attribute to king Edred the enlargement of the monastic foundation at Abingdon, which we here learn on the authority of Æpelwold himself, who was a party in the transactions, to be due to Eadgar. The *Liber de Hyda* also relates a tipsy royal feast at the opening of the new buildings with an inexhaustible firkin of "hydromel."

The saints
death bed.

Ælfric mentions that wonders were wrought by the deceased saint: a fragment of an English martyrology thus relates one:—*ðonne ðe he he tuelf ȝearu ðær punode ða eode he In ðone ȝeƿean ðære ecan eadineȝre . ðær æðelpalder punderu pær ðæt he ȝppæc to hȝ hōrnæra ȝumum ȝ ða ƿerunȝa oðȝurȝde he ȝuæ he hpær hƿeȝu heƿcnode . ða ƿpæȝn ȝe hȝ ðeȝn hine ƿor lȝon he ȝuæ dede . ða cuæð he hu mealhte le bu ȝomod ȝe In heoron ȝehenan ȝe heȝ ȝppæcan ??* This is evidently a story of his death bed. *When he had remained there twelve years he passed away to the joys of eternal felicity. One wondrous fact about this Æðelwold was that on his death bed he was speaking to some of his disciples, and then suddenly became silent, as if he were hearkening to somewhat. His attendant inquired why he so did, then said he, How ean 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 laȝarð ȝancu Ælpold leȝ ȝeoch ȝ hun kom to ðe halȝa ðunȝtan of cantƿanabyne.*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 Ædilbereti* (Bed.). Thus things arrange themselves in due subordination. But the Christian king of Kent dies, and Eadbald his successor is a heathen. The two kings of Essex follow suit; they refuse Christianity, pick a quarrel with Mellitus, and drive him off.

The power of Oswig or Oswin in Norðhymbria was great: he dictates his will to Kent. The king of Essex often resorted to his court on friendly terms, “*cum frequenter ad eum in provinciam Nordanhymbrorum veniret;*” and as Oswin, himself a Christian, exhorted his less powerful friend to abandon idols of wood and stone, and explained to him that they could be no gods, the courtier satrap, Sigiberht, shewed his worldly wisdom in accepting a better faith; he was baptized by St. Finan, and brought St. Cedd into Essex with him, to establish two missionary settlements or colleges, at Ythancester, now St. Peters on the Wall, and at Tilbury.

Sighere and Sebbi were dependent upon Mercia, 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 viceroi in Kent; Sebbe his father being present and adding his signature to the charter. Another charter (C.D. xv.) claims to be from Swefred: on the manner of writing the name see C.D. lii.

Instructed by this example, we shall think it possible that Sigereð in the time of his fathers reign over Essex was himself king of half Kent, rex dimidiæ partis prouinciæ Cantuariorum; in which capacity he grants by charter (C.D. cxiv.) twenty ploughlands at Islingham three miles from Rochester, to the cathedral church there. Little is known of the local history of Kent at this time.

London was shorn away from Essex; Londonia tamen cum circumiacentibus regionibus, Merciorum regibus, quamdiu ipsi imperitauerunt, paruit. (W.M.)

HISTORICAL FRAGMENTS.

HISTORICAL FRAGMENTS.

Cott. Caligula, A. xiv.

S. Mildryð . 121 b.

III. ID. IVLII. NATAL. SCÆ. MILDRYÐÆ VIRGINIS.

ON drihtnes naman Sēs auḡustīnuf Ʒefulrihte æþel-
briht cantara cyniḡ Ʒ ealle hiƷ ðeode . þonne ƷæƷ
eadbald cyniḡ æþelbrihter funu . Ʒ byrihtan hiƷ
cƷēne . Ʒ æþelburih heora dohtor . oðre naman tate .
ƷorƷifan eadriḡe norðhymbra cyniḡe to cƷēne . Ʒ SēƷ
paulinuf mið hiƷe fōr . Ʒ Ʒefullode ðone cyniḡ eadriḡe
Ʒ ealle hiƷ ðeode . Ʒ æfter hiƷ hīƷe hio eft cantara
byriḡ Ʒerohhte Ʒ hiƷe¹ brioðor eadbald þæne cyniḡ . Ʒ
paulinuf fe biŷceop eft mið hiƷe com . Ʒ hio hiƷe þa
betŷtan maðmaƷ to cantarian cyricean briohte hiƷe to
Ʒebedriædene . Ʒ þæƷ cyniḡer faƷle þe hi beƷæt . ða
man Ʒyt þær inne ŷcearian mæƷ . Ʒ he ða paulinuf
onfenḡ þa² biŷceopriŷe æt hroƷeceartriḡe on ƷodeƷ riŷlan .
Ʒ ðær hiƷ hīƷ Ʒeendode . Ʒ ƷodeƷ riŷe beƷeæt . ðonne
ƷæƷ eorimenried cyniḡ . Ʒ eorcenbyriht cyniḡ . Ʒ Sēe
eanriƷyð . hi Ʒæron ealle eadbaldes bearn . Ʒ imman
hiƷ cƷēne . hio ƷæƷ fƷanena cýnƷer dohtor . Ʒ Sēe
éanriƷið riŷteð on Ʒolcanriŷtana þæm myriŷtriḡe þ̅ hio
riŷlf Ʒerŷadelode . þonne ƷæƷ eorimenburih Ʒ oðre na-
man ðonne eaƷe . Ʒ eorimenƷyð . Ʒ æðelried . Ʒ æðel-
briht . Ʒæron eorimenriedes bearn . Ʒ orlaƷe hiƷ cƷēne .
ðonne ƷæƷ ðonne eaƷe ƷorƷyƷon to myriena landa
merrialde pendan funu cýnƷer to cƷēne . Ʒ hi þær be-
Ʒeatan Sēe mildburiƷe . Ʒ Sēe mildriƷe . Ʒ Sēe mild-
Ʒyðe . Ʒ Sēe mererim þ̅ halige cild . Ʒ hi þa æfter ðan

Bed. II. ix.

fol. 122 a.

fol. 122 b.

¹ hiƷ, MS.

| ² Read þ̅.

HISTORICAL FRAGMENTS.

OF THE MONASTERY OF ST. MILDRED IN TANET.

St. Augustinus baptised Æþelbriht, king of the Kentish Genealogy. men, and all his people, in the Name of the Lord. Next, Eadbald, king, was son of Æþelbriht and of his queen Berhta ; and Æþelburh their daughter, otherwise named Tate, was given to Eadwine, king of the Norðhymbrians, for his queen ; and St. Paulinus went with her, and baptized the king Eadwine and all his people. After Eadwines death she returned to Canterbury and to her brother Eadbald, the king, and bishop Paulinus returned with her. She brought her best treasures to the church at Canterbury for prayers for herself and for the soul of the king her father. They may still be seen therein. Paulinus accepted the bishopric at Rochester by the will of God, and there ended his life, and was received into the kingdom of God. After that Eormenred and Eorcenbriht were kings. These and Eanswið were all children of Eadbald and of Imme his queen, daughter of the king of the Franks. St. Eanswið lies at rest at Folkestone, the minster, which she founded. Further, Eormenburh, by another name Dame Eafe, and Eormengið, and Æþelred, and Æðelbriht, were children of Eormenred and his queen Oslaf. Dame Eafe was given into the land of the Mercians to Merwald, son of king Penda, for his queen, and there they begot St. Mildburh and St. Mildrið and St. Mildgið and the holy child St. Merefín. And after that Merwald and his wife, for the

fori zoder lufan 7 for þiffe porolde him todældon . 7
 hiora bearn 7 hiora poruld æhta zode forgearfan 7
 hiora yldehte dohtor . 7 Scē mildburh reſteð æt pyn-
 lucan . þæm mýnrre on mepcna lande þær pæron
 hipe mihta of zecyðede . 7 7yt 7ynd . Scē mildþyð
 reſteð binnan teneð on ðæm izlande . 7 ðær pæron
 of hyre mihta zecyðede 7 zet 7ynd . Scē mild7yð
 reſteð on norðhembrian . þær pæron hipe mihta of
 zecyðede 7 zet 7yndon . þonne pær Scē meſepin þ
 halige cild on io7oðhāde to zode zelæd . þonne pæron
 ædelred 7 ædelbryht þa halzan æþelinzar befarre .
 e7cbrichte cynge to forre 7 to lāre . for þan hi pæ-
 ron æt hiora yldran befeallenne . 7 pær he fe cyniſg
 heora fæderian 7unu . eorcenbrichte . 7 Sexburh hi
 epene . þa pæron hi fona on zeozode 7pyðe zepcead-
 pize 7 rihtpife . ſpa hit zoder willa pæf . Ða ofðuhte
 þ anum pær cyniſger zeprejan . fe pær þunor haten .
 7 pær him 7e leoferan ðegen to hi bearnnum . Ða
 ondrædde he him 7if hi lenz hƿedon þ hi purdon þam
 cynge leoſpan ðonne he . Onzan hi þa hatian deap-
 nunza 7 ppegean to þam cyniſge 7 epæð . þ 7if hi
 hibban mo7ton þ hi æ7ðer ze hine ze hi bearn þær
 cynepceſ benæmde . Onzan hine Ða biðdan þ he mo7te
 þa æþelinzar deapnunza acpellan . ac fe cyniſg him
 lyfan nolde for Ðam þe hi him leoſa pæron 7 zepbbe .
 7 þa 7it fe ðunor hine of 7 zelome bæd þ he him
 leaſe fealde þ he mo7te don embe Ða æþelinzar ſpa he
 polde . 7 he Ða ſona ſpa dyde 7pa he æri 7ynnende pæf .
 7 he hi on niht fona zemartriode innan Ðær cyniſger
 healhetle . ſpa he dypulico7t mihte . 7 he zeðoht
 hæpde þ hi þær næfre uppe ne purdan . ac ðurh zoder
 mihte hi þanon zecyðde purdon . emne 7pa Ðær leohtef
 leoma 7tōd up þurh þære healle hƿōf up to heoſonum .
 7 he Ða fe cyniſg 7ylf embe ſonnan hancped út zan-
 ende pær . 7 he þa him 7ylf zepreonde pær þ pundor .
 þa pearð he afpꝛiht 7 afæped . 7 het hi hƿæðlice þære
 þunor to ſeccean 7 hine ahƿode hƿær he hi mæ7cild-

fol. 123 a.

fol. 123 b.

love of God and of mankind, separated from their conjugal estate, and gave their children and their worldly possessions to God. Their eldest daughter, St. Mildburh, lies at Wenlock, the monastery in Mercia, where her miraculous powers were often exhibited, and are still. St. Mildrið lies within the island of Tanet; her miraculous powers were often exhibited, and are still. St. Mildgið lies in Norðhymbria, where her miraculous powers were often exhibited, and are still. The holy child St. 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

The young princes entrusted to the king.

brothers, Eorcenbrihts, son, by Sexburh his queen. In early youth they were very discreet and right wise, as was the will of God. This offended one of the kings counts,

who was called 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.

um cumen hæfde ðe he him forrtolen hæfde . he
 him andrporode ƿ cræð . þ he fylf riƿte ƿ he him
 feczan nolde buton he nyde fceolde . he ða fe cyniſg
 cræð þ he be hiƿ fneonðfciƿe hit feczan fceolde . he
 him andrporode ƿ cræð þ he hi innan hiƿ healle under
 hiƿ heahretle bebyrzed hæfde . ƿ he þa fe cyniſg
 rƿyðe unriðt zeporiden ƿær . for þær zoder pundre . ƿ
 for þære zefihþe ðe he ðær zerepen hæfde . ƿ he þa
 be ðam zeario riƿte þ he zode¹ abolgen hæfde . rƿyþor
 þonne hiƿ ðearf ƿære . ƿ þa on morzen rƿyðe hræd-
 lice him to zereccean het hiƿ ƿitan . ƿ hiƿ þeznar . þ
 hi him zepæddon hræt him be ðam feloƿt ðuhte . oððe
 to done ƿære . ƿ he þa ƿ hi zepæddon mid ðæf ærce-
 biſceoper fultume . Deufdedit . þ man heora rƿurtor
 on meƿena lánde þe hio to forzifen ƿær zereccean hét .
 to ðam þ hio hyne brioðra ƿerzild zecure . on fƿylcum
 þingum rƿylce hyne . ƿ hiƿe nyhtan fneondum feloƿt
 licode . ƿ hio ða fpa dyde þ hio þ ƿerzeld zecear þurh
 zoder fultum on ðam izlande þe teneð iz nemned . þ iz
 þonne hund eahtatiz híða landeƿ þe hio ðær æt þæm
 cyniſge onfeonz . ƿ hit ða rƿa zelamp þa fe cyniſg
 ƿ hio domne eafe æreƿt þ land zecéar . ƿ hi ofeƿ þa ea
 cōmon þa cræð fe cyniſg to hiƿe . hƿylcne ðæl þær
 landeƿ hio onfon ƿolde hyne brioðrum to ƿerzilde .
 Hio him ða andrporode . ƿ cræð þ hio hiƿ na marian
 ne zyrnde þonne hiƿe hind utan ymbe yrnan ƿolde .
 þe hiƿe ealne ƿez beforan ārn ðonne hio on rāde ƿær .
 cræð þ hiƿe þ zetyðed ƿære þ hio rƿa myceleƿ hiƿ
 onfon rceolde rƿa feo hind hiƿe zeprede . He ða fe
 cyniſg hiƿe zeandrporode . ƿ cræð þ he þ luƿtlice fæz-
 nian ƿolde . ƿ hio ða hind rƿa dyde . þ hio him beforan
 hleapende ƿær . ƿ hi hiƿe æfteri rliƿzende ƿæron . oð
 þ hi comon to ðære rtope þe iz nu zecƿedon þunoreƿ
 hlære . ƿ he ða fe þunor to ðam cyniſge aleat . ƿ he
 him to cræð . leoƿ hu lanze ƿylt ðu hlyrtan þyrjum

fol. 124 b.

¹ MS. Read zob.

whom he had stolen from him. He answered him and said that he knew himself, and would not tell him, unless he needs must. Then the king said, by his friendship he must say it. He answered him and said that he had buried them within the kings hall, under his high seat. Then the king became much disturbed at the divine miracle and the light which he had seen; and thereby he quickly knew that he had angered God more than he had need. And so next day he bid instantly fetch him his councillors and thanes, that they should advise him what to them seemed best, or what was to be done. He and they then, with support of Deusdedit the archbishop, arranged that an order should be issued to fetch their sister in Mercia, into which she had been given in marriage, that she should choose her brothers wergild, or compensation to the relatives, of such things as seemed good to herself and to her nearest friends. And she so arranged as to choose by Gods help the compensation in the island which is called Tanet, that is to say, eighty hides of land, which she there received of the king. And it so happened, when the king and she, Dame Eafe, first chose the land, and they came over the river Wantsume, then the king asked her what part of the land she would take for her brothers wergild. Then she answered him and said that she desired no more than her hind would run round. This hind always ran before her when she was travelling. She said that it had been granted her that she should take so much as the hind directed her. Then the king answered her and said that he would gladly consent to that. She then so managed that the hind kept running before them, and they followed after her, till they came to the place which is now called punors Low; and so punor made his obeisance to the king, and said to him, Sir, how long wilt thou listen to this

punor confesses.

Eafe chooses the wergild.

ðumban nytene þe hit eal pyle þiſ land utan beyrnan-
 pylt ðu hit eal ðære cpenon gýllan . ʒ ða ſona æfter
 þyſſam worðum ge eorðe tohlād

End. Imperfect.

MS. Lambeth 427.

Benedicta & beata sis semper in æternum & in thro-
 num dei connumerata & computata sis cum choris
 uirginum. Ða hyre modor hi mid þyſſere bletſunze
 hyre ðiſ onfanzen hæfde . heo hy aþenedum limum
 æt ſonan þam halzan pēfode aſtrehte ʒ hy mid teara
 azotennýſſe to ðrihtne ʒebæd. Ða heo hyre ʒebed
 ʒeendod hæfde . heo up aſtod . ʒ to hyre modor
 cneorum onbéah . ʒ heo hy ða mid ſibbe corfe ʒe-
 ʒnette . ʒ ealle ða ʒefermædene fāmōd . ʒ hy hiſe
 pæter to handa bæron . æfter reʒollhepe riſan him ða
 eallum æt ʒæderum riſtendum . ongan feo abbodgyſſa
 hyre modor . of ðam dauíticum ſealmm ʒyðdian ʒ
 þuſ cpeðan. Suscepimus deus misericordiam tuam in
 medio templi tui . Spa ſpa anna feo halze pudupa . ʒ
 ſimeon ge ealda funzon . ʒ ðrymdon ða hy þ mycele
 ʒ þ ſorimære béarn mid heora earmm beclyrton . ʒ
 in to ðam temple bæron ʒ ofpodon. Heo fanz þa
 oðer ſerf. Confirma hoc deus quod operatus es in
 nobis a templo sancto tuo quod est in hierusalem.
 Heo fanz þ ðriðde. Saluos nos fac domine deus
 noster & congrega nos de nationibus ut confiteamur
 nomini sancto tuo et gloriemur in laude tua. Ðyli-
 cunn ʒ þela oðrum ʒodcundlicum worðum heo hyre
 leofe bearn ʒeorne lærde . ʒ to ʒode tihete. Þær hit
 hyre eac eaððæde . ſpa lanze ſpa hyre inzehyd þær eal
 mid ʒodeſ ʒafte aſyllod . Nær heo ſpa nu æðelborene
 men fýnt mid ofſmettum aſylded . ne mid woruld þry-
 dum . ne mid nyðum . ne mid æfeſte . ne mid teon worðum
 nær heo ſacful . ne ʒeſht ʒeorun . nær heo ſpicol nanum

fol. 210 b.

dumb animal, which will run about all this land? Wilt thou give it all to the queen? And soon after these words the earth opened (beneath him).

Dame Eafe meets her daughter Mildrið, a candidate for admission to the nunnery of Minster in Tanet. She receives nuns vestments, and the abbess (usually the bishop) thereupon blesses her, with the words,

Benedicta et beata sis, etc.

When her mother had thus received her with this blessing, Mildrið stretched herself before the holy altar with extended limbs, and with a flood of tears prayed to the Lord. When she had ended her prayer, she stood up and bowed to her mothers knees, who then greeted her with the kiss of peace, and so did all the societies, and they brought her water for the hands in the Regular manner. To them, then, all sitting together, the abbess began to sing out of the Psalms of David, and thus to say: Suscepimus, etc., Psalm xlvi. 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 wæs wuduþena 7 ſceop-
 eilda . āriꝅend 7 ealra earuþra . 7 zefriꝅcendra fne-
 friend . 7 on eallum þinꝅum eaðmod 7 ſtulle. Þær heo
 ſſýðe zemyndi . þ̅ þe ealle of tſam mannum comon .
 7 of eorðan lāme zefceapene 7 zefriohete wæron . 7 to
 þam eft zefurðan fceolan. Gemunde

The sense does not run on.

fol. 211 a.

ðær cuðe wæron . 7 zýt a ſýndon . 7 ſcā eadburh þa
 to ðam mýnſtre ſenꝅ . æfter ſcē mildſýþe 7 heo ða
 cyricean aræwde ðe hýre lichama nu inne ſefteð.
 Donne wæs Scē Seaxburh . 7 Scā æþeldſýð . 7 Scā riht-
 burh . hý wæron annan dohtſra eaft engla cynꝅer.
 Donne wæs Scā æþeldſýð forzýfen tſam ſerum .
 tondbrihte fuðzýpena ealdorwæn . 7 Eczſerðe norð-
 hymbſena cynꝅe to cſene . 7 heo ðeah hræþere hýre
 mæzðhād zehæold oð hýre hſef ende . 7 heo ða hýre
 heſerte zecear on eliz byriꝅ . 7 ðær hýre mihta of
 cuðe ſýndon. Donne wæs ſcē Eorpenhild epcenbrihter
 dohtor . 7 Seaxburze forzýfen wulþere pendan ſunu
 mýrcena cinꝅer to cſene . 7 on hýra daꝅum myrcena
 ðeod onſenꝅ fulluht . 7 ðær hi bezeaton ſcē wærburze
 da halize wæmnan . 7 heo ſefteþ on ðam mýnſtre þe iſ
 zecſeden hēanburh. Donne ſefteð ſcē Eorpenhild on
 eliz byriꝅ mid hýre meder 7 mid hýre modſran ſcē Æþel-
 dſýða . 7 heora mihta ðær of cuðe ſýndon 7 ſcā ſeax-
 burh . 7 ſcā eorpenhild onſenꝅon haliz riſte on ðam
 mýnſtre þe iſ zecſeden middeltune on kentlande . 7 þ̅
 iꝅland on ſcæpýze hýrð into middeltune . 7 hit iſ
 ðreora mila brad 7 ſeoſan mila lang. Ða zelicode
 ðære halzan cſene ſeaxburze þ̅ heo ðær binnan for
 myriðe . 7 for mæriðe . hýre ðær mýnſter zetim-
 briode . 7 zeftaðelode ſſa zeo men cſædon . þ̅ ðriſteꝅum
 zearum ne zeftilde næſſe ſtefen ceapciendes wænes ne
 ceorwendes wæf. Ða þ̅ mýnſter zetimbriod wæs ða
 com hýre to zoder engel . on nihtlicre zefiðe . 7 hýre

fol. 211 b.

ciful to widows and orphans, and a comforter of all the poor and afflicted, and in all respects of easy temper and tranquil. She was very mindful that we all sprung from two men, man and woman, and were wrought and shapen of loam of earth, and to it must come again.

* * * * *

(*Her miracles*) were there known, and yet are. And St. Eadburh then took the rule of the minster after St. Mildrið, and she raised the church in which her body now resteth. St. Seaxburh then, St. Æpeldrið and St. Wihtburh were daughters of Anna, king of the East Angles. St. Æpeldrið was given to two husbands, to Tondbriht, alderman of the men of the South Fens; and Ecgferth, king of the Norðhymbrians, for his queen. She however preserved her virginity till her lifes end, and she chose her bodys resting place in the town of Ely, and there her miracles are often known. Further St. Eormenhild, Eorcenbrihts daughter and Seaxburhs, was given to Wulfhere, son of Penda, king of the Mercians, for his queen; and in their days the people of the Mercians received baptism. There they begot St. Werburh, the holy virgin, and she lies in the minster which is called Hanbury. St. Eormenhild rests with her mother, and with her mothers sister St. Æpeldrið, at Ely, and there their miracles are often known. St. Seaxburh and St. Eormenhild received the holy vestment of nuns in the minster which is called Middelton or Milton in Kent: and the island of Sheppey is a dependency of Milton, and it is three miles broad and seven miles long. It pleased then the saintly queen Seaxburh that within the limits of it she should build herself a minster for pleasure and for splendour, and found it, so that men said that for thirty years never ceased the sound of jarring wain nor screaming wheel. When the minster was built, there came to her an angel of God, in a vision

Foundation of
the priory in
Sheppey.

bodode . ꝥ ær feala gearum hædene leod fceolde ðar þeode gearinnan . Hæfde heo þa gehealdan ꝥ cynerice þrutrig rintra hyre suna hloðhere to handa . Ƴ heo ða æt him gebolhte hir dæl ðær éarðer to freodome . into ðam mýnftre ða hpile ðe criftendom wære on engla lande gehealden . Ƴ þa gebletƳunge heo þær to onrome bezeat . þam ðe þa áre to godes þeordome .

Ends so.

MS. Cott. Faustina, A. x., fol. 148 a.

* * * * *

. . gearð mid þæm leoman þær halzan geleafan mildheortlice wearð gefylled þurh godes Ƴwe þe on eceƳwe libbende eallu þinc endemes ætgædere gearohte . Ƴ eal þæt mid gecyndelicum hire on fore gearudum tidum Ƴnderlice to cyþþe Ƴ gearƳutlungre brohte . Ƴ se mæra Ƴrhta þe Ƴhrigende Ƴlt Ƴ gemeteƳaþ eal þæt he gearohte no be þæm anum lætan wolde . ac eoroglice ofer þone gearƳecg þone ylecan leoman þær fullan geleafan gearungan let . Ƴ forean ꝥ ytemerte iglond ealles middangeardes mid ongolcynne genihtƳumlice gefylled pundorfullice anlyhte Ƴ mæƳode ; Soðlice ꝥ ylece iglond on ærum tydum mid [h]æþengilde afylled . þearle Ƴrþe beƳricƳn . deorolgilde þeowde ; þeah hræþere þurh fullum þære þancweorþan criƳtes Ƴwe . Ƴ þurh Ƴancum gregorium þær romanƳcan fetles biƳceop . fram þæm þƳƳtrum heora geleafearte wearþ gearfed ; Mid gearƳwe se forewæda biƳceop þurh myndgungre þære halzan godes Ƴwe . angan æt Ƴuman cyrre to beƳnne Ƴme inlendƳwe ymbe þær iglonðes gearunan Ƴ hræþer hi criƳtene wæron ; De wearð æfter þƳƳwe ærcan Ƴra frþe mid þære blæfan Ƴþere lufe ontend . þæt he Ƴra puldorfullre Ƴ gode Ƴra welweorþe leode ge-

fol. 148 b.

of the night, and announced to her, that before many years a heathen people should overcome this nation of ours. She had then held the kingdom for thirty years to deliver it to her son Hloðhere. And she bought of him his share of the district, Sheppey, to be free for the uses of the minster as long as Christianity should be maintained in England: and she obtained from Rome a blessing for those who for the service of God undertook the charge (*of the priory*).

EADGARS ESTABLISHMENT OF
MONASTERIES.

* * * * *

. . . world was mercifully filled with the light of the holy faith through the grace of God, who living to all eternity wrought all things alike together, and brought all that severally, with its natural aspect, at predestined times, to publicity and demonstration. And the illustrious Creator, who rules and controls and tempers all that he wrought, would not leave at *spreading the Gospel over the Roman world* only, but made the same beam of the true faith to dart, aye, over the ocean, and wondrously illumined and glorified that almost extremest island of the whole earth, sufficiently filled and peopled with the English race. That same island in former times was filled with paganism, and, in the depth of delusion, served a devil worship. It was, however, by help of the grace of Christ, to whom all thanks-
Conversion of
England.
giving is due, and by means of St. Gregorius, bishop of the see of Rome, saved from the darkness of their infidelity. Certainly, the aforesaid bishop, through motion of the holy grace of God, began on one occasion to inquire of some natives about the customs of the island, and whether they were Christian. After this inquiry he was so strongly inflamed with the ardour of true love, that he wished to visit and to travel to a

neorīan ƿ ƿefarian ƿolde . ƿ mid laie ƿ ƿebyrnunƿe
 þæf ƿoþan ƿeleafan ƿ mid þƿcale þæf halƿan fulluhter
 þurh hne ƿylfne ƿeclænƿian ƿolde ; him ƿonebod com
 fram eallum ƿomanum þæt he þ ƿær beƿinnan moƿte
 ne him ƿra ƿecƿme ƿ ƿra heƿƿiþe ƿolc ƿefarian ; he
 þeah ƿanctum aƿurtimum þ ƿetƿeopurte bearin þæf
 halƿan ƿeleafan him to ƿerfelian ƿunde . ƿ hne hider
 aƿende . þ he ƿra þæflic ƿolc ƿ him ƿra ƿecƿme æl-
 mihteƿum dƿihtne ƿeoruƿullice ƿerƿurnde . ƿ embe þa
 ƿerƿneon ƿriþe ƿecneorð ƿære . he ƿeorne þone hƿ ƿe-
 felian þurh ærenðracan manode ƿ lærde þ he ƿeorne
 mynƿtra timbƿrde ƿurte to lofe ƿ ƿeorþunƿe . ƿ þæm
 ƿoder þeorum þone ylecan þear tæhte ƿ ƿerette þe þa
 aƿoƿtolar mid heora ƿerferuædene¹ on þæm anƿinne uref
 ƿurtenomef heoldon ; him eallum ƿæf an heorƿe ƿ an
 ƿaul . ne heora nan ƿynðrde æhta næfde . ne þæt
 ƿurþum ne ƿecƿæþ þæt he ænƿge hæfde . ac ealle þinƿ
 heom ƿemæne ƿæron ; þæf ƿylfa þear ƿor þý lanƿe
 þurh mynðƿunƿe þæf halƿan ƿerer on anƿelcynnep
 mynƿterum ƿorþþearð ƿæf . ƿ ƿel þeonde . Ac

* * * * *

fol. 149.

[un]þerƿtod ƿ ƿurte ƿetƿeopne dƿihtnepe hƿ haleƿra
 ƿurcena ær he ƿerurþe mannum ƿerƿutolod . lic him
 ƿorþƿ mænƿƿealde ƿ ƿenihƿrume æhta ƿ mihta ƿerƿealde ;
 Ne he lanƿe ne elcode ne mihta ne ofteah ; Næf lanƿ
 to þƿ þæt hƿ bƿoþor þƿƿer lænan hƿer timan ƿeen-
 dode ; Se þurh hƿ eilðhader nƿteneƿre þƿ ƿicc to
 ƿtencte ƿ hƿ anneƿre todælde ƿ eac ƿra haleƿra ƿur-

¹ ƿerferuædenne, 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, Gregorius sends Augustinus. 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

* * * * *

(*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 *gepupþe* is in the subjunctive of the oratio obliqua.

^c Dunstan was made bishop of

Worcester in 957, a diocese in Mercia, in Eadwigs reign.

^d That is, nor was it he that deprived.

cena land Incubum neaferum todæle; Æfter hi forðriþe eadgar. ge forfæda cynneþ þurh godeþ ȝyfe ealne anȝelcynneþ anpeald beȝeat. ȝ þæþ riþeþ ȝri-
 lunge eft to anneþre þrohte. ȝ ſpa ȝerundlice ealleþ
 peold þæt þa þe on æþan ȝman hiþer þæron ȝ hiþ
 hylþþan ȝemundon ȝ heoþa dæda ȝefyþ toceorþan
 þeaple ſþiþe þundþedon ȝ þaþende eþædon; hit iþ la
 fori micel ȝodeþ þunden þæt þyþum eildȝeonȝum cy-
 nneȝe þuþ ȝerundþulllice eallu þinȝ undeþþeodde ſynt
 on hiþ cynelicum anpealde; hiþ forȝenȝan þe ȝeþun-
 ȝene þæron on ylde ȝ on ȝleapþeþeþe þiþe beþcapede ȝ
 forþeþiþeþe. on æneȝum ȝerinne eapþoþþylde næþþe
 þiþne andþeald on ſpa micelþe riþbe ſmyleþneþþe ȝe-
 healþan ne mihton. naþori ne miþ ȝeþeohþe ne miþ
 ſeette; Ac niþ no to þundþenne ſþylce hit unȝerunlic
 iþ þonne ȝod ælmihtig mæþlice leanþ æȝþþylcum þaþa
 þe hiþ ȝod behet ȝ þæt eft þulllice ȝelæþeþ; dþihten
 eþiþeþ iþ þeaple ſþiþe on þyþum þinȝum miþ ealleþ
 modeþ ȝledþeþeþe to heþenne; Soþlice ælmihtig dþihten
 þe iþ ealþa þinȝa ȝerita. þe on æþi þat eal þæt to-
 þeapþ iþ. þe þiþeþe hu þneþþul he beon þolde. hiþ æþþe
 ſþiþe miþde þæþ. ȝ ealle ȝod hiþ ſþmle þneþþullice
 toþeapþeþe dþyde; Sþylce ge þihtþiþa ȝ ge apþæþta lean-
 ȝyþa. no miþ þorþum ac miþ dæþum boþede ȝ þuþ
 eþæþeþe; Nu þu miþne namaþ and anþald. þæt miþne
 cyþcean þe ic þihtlice on miþum ſþunþerlicum and-
 þealdþe hæbbe ȝeoþne þriþaþeþe ȝ þyþþaþeþe. Ic þe to
 leanþeþ. þinne noþan mæþþiþeþe ȝ þin riþe þe þu undeþ
 miþum andþealdþe hylþeþeþe ȝeacniþeþe: ȝ miþ ȝode þyþþ-
 niþeþe; hþa iþ monna on anȝelcynne þunþende þ þiþeþe

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."

hu he zodej rice . þ̅ iſ zodej cyricean . æzþær ze mid
 zartlicum zode . ze mid roſoldcundum eallum mæze
 fſyriþode ʒ fſyþode . Þitodlice ſona ſpa he to hiſ cyne-
 dome zecopen pearþ . þær ſriþe zemundiſe hiſ behateſ .
 þe he on hiſ æþelneſghade cildzeonſ zode behet . ʒ
 ſancta marian . þa ſe abbod hine zelafode to þæm
 munclife . Eal ſpa ſe riþ uran crædon þurh þær ze-
 hateſ mýnſunſe ſriþe zehancol on anſinne hiſ riceſ .
 began þa ſtope to fſyriþienne eal ſpa he ær behet on
 hiſ cildzeozode . ʒ mid eallum þinſum zodode to þan
 ſriþe þæt heo næſ nane ofor . ne racere þonne for-
 mænig þara þe hiſ yldran ær zefſyriþiedon on lanſ-
 ſumum fæce . he þær ſona zetimbrian het mærlie
 mynſter on þreoria zearia fæce . þæt riſe þincan un-
 zelearlic eallum þæm þe þa ſtope on ufeſum tidum
 zereod ʒ þiſ ne zemunaþ ; De þ̅ ilce mynſter þur zeh-
 hradod het ſcā marian zehalſian zode [to loſe] ʒ to
 reorþunſe . ʒ þær to muneca miccle zefef[riæde]ne
 zeromnode to þæm þæt hy zode hyſſumedon æfter
 tæcinſe þær halſan reſuleſ . ær þæm lyt [mu]neca
 þær on feapum ſtopum on ſpa miclum rice þe be
 rihtum reſule hiſdon ; Nær þæt na fealdre þonne on
 aſe¹ ſtope ſeo iſ glæſtinſabyriſ zehaten ; Ðær hiſ
 fædeſ eadmund cynneſ munecaſ æreſt zertapolode ;
 Of þære ſtope þær ſe foſerſſecena abbud zenumen ʒ
 zehadod to þæm foſerædan mynſtre þe eadſari cynniſ
 zertapolode ʒ mid munecum zereſte ; he pearle ſriþe
 pearþ zeglodod þurh þæt zartlice munyca anſin . ʒ
 zeornlice anſan to ſmeazenne æreſt þinſa . hu he hiſ
 aſen hiſ zerihtlæcan meahſe mid rihtre æfeſtneſſe ;
 hiſ eac ſpa on bocum aſſuten iſ . Se þe zod beſinnan
 þence . he þæt anſin on him ſyſſum aſtelle ; æfter

fol. 150 a.

of God, that is, Gods church, whether with spiritual or worldly good, by all his influence? In fact, as soon as he was chosen to his kingdom, he was very mindful of his promise, which he while a young child in his princely estate made to God and to St. Mary, when the abbot invited him to the monastie 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 aneestors 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 A promise of Eadgar to Æthelwold.

^b Abingdon restored.

^c Eadgars own life wanted rectifying.

^a Abingdon.

^b The numerous early foundations had been swept away by the Danes.

^c Æthelwold himself.

fol. 150 b.

þam þe he sylf zepiht pearð . began zeorne mynreia
 riðe zeonð hif cynerice to rihtlæcynne . ʒ zoder þeor-
 ðóm to ariærenne ; þ þa pearð zelæst þurh þa ful-
 tumizendan zoder zife ; breac þa zefinlice ðunrtauer
 hif eicebirceoper riðer ; þurh hif mynðzunze he þær
 ʒmeazende embe hif ʒaule hæle . ʒ no þæt an . ac
 eac ʒpylce be ealre æferterne ʒ zefundfulnerre hif
 andrealde ; halize ʒtopa he zæclænrode fram ealra
 manna fulnerfum . no þæt an on ʒeræaxna rice . ac
 eac ʒpylce on myrcena lande ; ʒitodlice he adre [þa]
 canonicas þe on þæm ʒoreæðum zyltum ofer . . ðe
 zenihtfumedon . ʒ on þam ʒʒumerfum ʒtopum ealles hif
 anrealde munecas zefæbolode to ʒeorþfulre þenunze
 hælenðer epiſter ; An fumum ʒtopum eac ʒpylce he
 mynecæna zefæbolode and þa æ[ll]þryþe hif zebeddan
 betæhte . þ heo æt ælcere neode hyra zehulpe . he sylf
 þær a ʒmeazende ymb muneca zefundfulnerre . ʒ þel
 pillende hi to þam mynðode þ heo hine zefenlæcende
 on þa ilcan ʒʒan ymbe mynecæna hozode ; he began
 mid zeoriffulre ʒerudnunze ʒmeazan ʒ ahʒan be þam ze-
 bodum þær halzan ʒezuler . ʒ riðan polde þær ʒylfan
 ʒezuler laie ; þurh þa biþ zezearrod rihter hif zep-
 rana ʒ ariþryþe zepilnunz . ʒ þa zefetednerre þe to
 halzum mægenum ʒæmaþ ; he polde eac ʒpylce þurh
 þone ʒezul oncnapan þa rihtcan zefadunze þe ʒnotor-
 lice zefet ʒ be incuþna ðingra¹ endebʒidnerre ; þurh
 þif ʒer ʒifðome ʒur he het þifne ʒezul of læden ze-
 ʒeorðe on enzlyc zefæodan ; þeah þa ʒearþþanclan
 riðan þe þone ʒryðæledan ʒifðom hlutorlice tocnaþ
 þ ʒ andreariðna þingra ʒ ʒarhticra ʒifðóm ʒ þara æzþer
 eft on þum toðalum zelyfedlice ʒunaþ . þifne enzlycan
 zefæodnerre ne behorien . ʒ þeah medbehefe unzelæ-
 redum ʒoroldmonnum þy ʒor helle riðer ozan ʒ ʒor
 epiſter hifan þif earmfulle hif ʒorlætaþ . ʒ to hyra
 ðrihtne zecyrrað . ʒ þone halzan þeorðom þif ʒezu-

¹ Read ðinga.

zealously to arrange monasteries far and wide throughout his kingdom, and to set up a service of God. That

was so executed by the supporting grace of God; he constantly made use of the advice of Dunstan the arch-
Dunstan brings Eadgar to repentance.

bishop; 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
Eadgar insists on the celibacy of the clergy.

reverential service to the Saviour Christ. In some places also he established mynchens, and entrusted them to his consort Ælfþrið, that at every need she should help them. He ever investigated, himself, about the right conversation of monks, and kindly advised her to imitate him, and in the same way see to the mynchens.

He began with earnest scrutiny to seek out and inquire concerning the precepts of the holy Rule, and was willing to know the instruction of the Rule itself, by means of which is prepared a habit of right living and a honest purpose, and the regulations which draw men to holy virtues. He desired also by means of the Rule to know the wise ordering which is prudently appointed on occurrence of strange events.
Introduces monks instead of canons : And nuns.

From a desire of this wisdom he ordered the translation of this Rule from Latin into English. Although the acute and wise men who have a clear knowledge of the bipartite wisdom, that is, the wisdom of things temporal and spiritual, either of which, it is admitted, consists of three divisions, have no occasion for this English translation; it is however a necessity for unlearned secular men, who for fear of hell penalty and for love of Christ, quit this miserable life and turn unto their Lord, and choose the holy service of this Rule, lest only unconverted

Orders Æbel-
wold to translate the rule of Benedictus.

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

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

fol. 151 a.

leſ ƒeƒeoſaþ, þy læſ þe æniȝ unȝecyrræd poroldman
 mid nytnesſe ȝ unȝeritte meȝuleſ ȝeboda abraece . ȝ
 þæne tale bſuce þ he þy dæȝe miſſenȝe . þy he hit
 ſelne nyſte ; Ic þa [þaſ] ȝeþeode to micclan ȝerceade
 telede ; Þel mæȝ duȝ [an hit naht] mid hpylcan ȝerþeode
 mon ſy ȝertrȝned ȝ to þan ſoþan ȝeleaſan ȝeræmed
 butan þæt an ſy þæt he ȝode ȝezanȝe ; Ðæbben for þi
 þa unȝelæredan inlendiſce þæſ halȝan meȝuleſ cyþþe
 þurh aȝeneſ ȝerþeodeſ anſprȝenneſſe . þ hy þe ȝeoru-
 licor ȝode þeorien and nane tale næbben þæt hy þurh
 nytenneſſe miſſon þurſen ; For þi þonne ic mid ealre
 eſtrfulneſſe mine æfterȝenȝan biðde . ȝ þurh ðrihtneſ
 naman halȝiȝe þæt hy þyſeſ halȝan meȝuleſ biȝenc
 ā þurh eſtrtæſ ȝiſe ȝeycen . ȝ ȝodiende to fulſrem-
 edum ende ȝebrenenȝen ; Ne ȝedyſſtælæce heora nan
 þurh deoſleſ myndȝunȝe oþþe þurh æniȝe ȝitſunȝe
 þæt he ȝodeſ aſe ȝepaniȝe . oþþe æniȝne incan ſece
 hu heo ȝepanod þeorþe . oþþe on land aſe . oþþe on
 æneȝum oþrum æhtum . þe læſ þe þurh pædle ȝ hæ-
 renleaſte þæne halȝan æfeſtneſſe velm aplaciȝe and
 mid ealle acolȝe . þæt la næſne ne ȝelumpe ; þæſ þe
 ic pene ſio æfeſtneſ þæſ halȝan meȝuleſ on ærum
 tidum ȝepanod þearþ þurh þearlac yfelna manna . ȝ
 þurh ȝeþaſunȝe þara cynenȝa þe to ȝode lytelne eȝe
 hæfdon ; Iſ ſſiþe micclan ſy eallum to þarſienne ȝ ure
 ðrihten to biðdenne . þæt ſio yſmþ on ure æfeſtneſſe
 næſne eſt ne ȝerþeode ; Abbodſſum þe eac tæcaþ .
 þæt hi inholde ſin . and þæſ halȝan meȝoleſ ȝebodum
 eallum mode þeorȝen .¹ and ȝodeſ ælmihȝiȝeſ bebode
 beodaþ . þæt heora nan ne ȝedyſſtælæce þæt heo ȝodeſ
 landaſe naþon ne heora maȝum ne poroldȝucum mid
 unȝerceade ſellen . ne for ſceatte ne lyſſetunȝe ;
 ȝeþencen þæt hi ȝode to hyȝidum ſin ȝerette . ȝ no to
 þearſum ; Giſ heora hpile mid deoſleſ corȝnunȝe þerri-
 cen . for ȝode oþþe for porulde ȝyltiȝ biþ . ne ȝladiȝe on
 bæt noþer ne cynunȝ ne porul[ð]ſſuca ſſilce him ȝerȝmed

fol. 151 b.

¹ Illegible.

secular man with his ignorance and stupidity should break the precepts of the Rule, and use the excuse that he on that day made a mistake, in that he did not know better. I then have reckoned this translation to make much difference. Well may it be of no consequence with what language a man is begotten unto God and allured to the true faith, provided only that he do come unto God. Unlearned natives therefore may have knowledge of the holy Rule, through an explanation in their own language, so as more zealously to serve God, and to have no excuse to the effect that from ignorance they must make mistakes. Hence then I with all devotion pray my successors and intreat in the Lords name, that they ever increase the observance of this holy Rule through the grace of Christ, and by mending it bring it to a perfect end. Let none of them by suggestion of the devil, or through any covetousness, venture to diminish the 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 miscry never again come up upon our devotion. We also teach abbesses, that they be loyal, and with all their mind serve the biddings of the holy Rule, and enforce God Almighty's commands: that none of them venture to give Gods estates either to their relatives or to men powerful in a temporary sense, with indiscretion, either for money or for the purpose of paying court to them: let them reflect that they are appointed pastors on behalf of God, and not robbers. If any of them, led astray by temptation of the devil, be guilty in the sight of God or of the world, be neither king nor potentate rejoiced at that, as though an oppor-

Monastic endowments necessary to maintain the faith.

Alienation of monastic property deprecated.

ƿƿ ƿ antumber ƿereald þæt he ƿod beƿearige þe þa
 æhta ah . ƿ nænne ƿylt næfre ne ƿerorhte ; Ne ƿƿ la
 nan eorðcund cyninƿ mīd ƿitrunge to þæm ƿriþe un-
 derƿan þæt he þæm heofoncundum cyninƿe þe hinc ƿe-
 rorhte ne læte beon þær ylecan rihter ƿeorþne þe he
 ƿylf iƿ ; Giƿ cinƿer ƿereƿena hƿyle ƿyltiƿ biþ ƿiþ ƿode
 ofþe ƿiþ incn . hƿa iƿ manna to þam unƿerƿeald and
 unƿeritƿiƿ þæt he þæm cyninƿe hƿ aƿe ætƿecce for
 þi þe hƿ ƿerefa forƿƿriht biþ ; Stande for þi on þæt
 ilice ƿerad on ecnerƿe fpa hƿæt ƿƿa þæm ecum erƿte
 ƿereald biþ on cyricena æhtum . Giƿ hƿa to þæm ƿe-
 dyriƿtiƿ biþ þæt he þiƿ on ofen aƿende he biþ unƿe-
 ƿæliz on ecum tinteriƿum ƿeritnad ; þæt la ne ƿereorþe
 þæt minra æƿterƿenƿenna æniƿ þa ƿriþe ƿearniƿe ;

Add. MS. Brit. Mus. 23,211.

de Regibus orientaliū rexonū.

Ofra riƿherinƿ riƿherie riƿberhtinƿ riƿberht ƿ[æ-
 reard]inƿ ƿareard ƿaberhtinƿ ƿaberht ƿledðinƿ ƿle[ðða]
 æƿerminƿ æƿerine ofrinƿ ofra bedcinƿ bedca [riƿerfuƿl-
 inƿ] riƿerfuƿl ƿræppinƿ ƿræppa antƿecƿinƿ . antƿ[ecƿ]
 ƿerƿecƿinƿ ƿerƿecƿ ƿcaxnetinƿ.

Item de regibus orientaliū rexonū.

Sriðƿed riƿemundinƿ riƿemund riƿeharðinƿ ri[ƿe-
 hearð] ƿebbinƿ ƿebbe ƿeaxƿed inƿ ƿeaxƿed ƿæb[erht]inƿ
 ƿaberht ƿledðinƿ riƿeried riƿerieuinƿ riƿerieu ƿeleriedinƿ
 ƿeleried riƿeberhtinƿ riƿeberht riƿeb[alð]inƿ riƿebald
 ƿelererðinƿ ƿelererð riƿerferðinƿ riƿerferð ƿeaxinƿ ƿeaxa
 ƿledðinƿ 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?^a Let whatever is given in the way of properties of churches to the Eternal Christ stand for ever on the same footing: if any one is to that degree daring as to turn this to another end, he will be miserably tormented in eternal torments. May that not happen that any of my successors deserve that unhappiness!

Monastic estates sometimes seized by civilians.

OF THE KINGS OF THE EAST SAXONS.

Offa was son of Sighere, Sighere of Sigberht, Sigberht of Sæweard, Sæweard of Sæberht, Sæberht of Sledda, Sledda of Æscwine, Æscwine of Offa, Offa of Bedca, Bedca of Sigefugl, Sigefugl of Swæppa, Swæppa of Antsecg, Antsecg of Gesecc, Gesecc of Seaxnet.

Again.

Swiðred was son of Sigemund, Sigemund of Sigeheard, Sigeheard of Sebbe, Sebbe of Seaxred, Seaxred of Sæberht, Sæberht of Sledda.

Sigered was son of Sigeric, Sigeric of Selcred, Selcred of Sigeberht, Sigeberht of Sigebald, Sigebald of Seleferð, Seleferð of Sigeferð, Sigeferð of Seaxa, Seaxa of Sledda, and from him as above.

^a Perditus is so used. *A rascal.*

NAMES OF PLACES.

Dereham (Norfolk), a monastic foundation before A.D. 743. *See* Wihtburh.

Essex, or the kingdom of the East Saxons, was first ruled by ÆSCWINE about A.D. 556, (Eseenedini II. II.,) or his son SLEDDA, A.D. 587; he was followed by his son SÆBERHT, A.D. 597; then came his two sons SEAXRED and SIGWEARD = Seward, A.D. 616; then SIGEBERHT the Less, A.D. 623; then SIGEBERHT the Good, A.D. 653; then SWIÐHELM, A.D. 660; then SIGHERE and SEBB, A.D. 665; then SIGHEARD and SWEFRED, A.D. 686?; then OFFA, A.D. 704; SELRED, A.D. 709, killed A.D. 746; then SWIÐRED, A.D. 746 till A.D. 7...; then SIGERIC, who goes A.D. 797 to Rome; then SIGERÆD, till A.D. 824. The history of these two last is more full of doubt than that of the preceding.

Folkstone, a monastic foundation about A.D. 640, p. 420, founded by Eanswið.

Heanburh, Hanbury in Staffordshire, a monastic foundation of Æþelred of Mer-

cia, from A.D. 675 to A.D. 702 or 704.

See Wærburh, p. 428.

Minster in Tanet was founded by Domneva = Donna Eafe = Eormenburh, with the weigeld 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, **Æðelberht**, **Æþelbriht**, king of Kent, supreme over the English races as far north as the Humber (Bed. p. 60), marries Bereta a Christian; leans himself to that faith, and welcomes St. Augustinus (*ibid.*), A.D. 596. Grants an old Roman church for the cathedral, Canterbury; founds the monastery there, builds St. Pauls, London; and St. Andrews, Rochester. Bed. H.E. III. xiv. Dies 616 [617]. His code of laws in English is extant (*See* Bed. p. 84). Reigned 53 or 56 years: W.M.T. 16: notices the difficulty. By Bereta or Berhta he had EADWINE his successor, and Æþelburh = Tate, married to Eadwine king of Northumbria (Bed. II. ix). After Berhtas death he married again.

Æþelbriht, a prince of Kent, son of king EORMENRED, was murdered by Dunor, with consent of ECGBERT, 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 Linnige. General consent puts her monastery at Linnige, some miles from Linnec and its river. The topographical difficulties

VOL. III.

Æðelburh—*cont.*

have yet to be solved. Eadwine was 48 at his death, A.D. 633, and was born about A.D. 585; she might be born soon afterwards. Her commemoration on Oct. 11.

Æþeldrið, daughter of king ANNA of East Anglia, was given, A.D. 652, in marriage to Tondberet, an alderman of the South Gyrvii, or people of the fens, and had the Isle of Ely as her dower. Tondberet in three years left her a widow; five years later she was married to ECGFERIð, 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.

Æþelred, a prince of Kent, son of king EORMENRED, was murdered by Dunor, with consent of ECGBERT, between A.D. 664 and A.D. 670, pp. 420, 422.

ANNA, or **ONNA**, son of Eane = Ene, king of the East Angles, was killed by PENDA, king of Mercia, A.D. 654. He had daughters Seaxburh, Æþeldryð, and Wihthurb (p. 428), also a natural daughter Æþelburh, abbess of Brie (Beda, III. viii.), and two sons. His wife's name was Hereswið, sister of Hilda, abbess of Whitby; Hereswið ended her days at Chelle. Florence of Worcester calls the sons Aldwulf and Alfwold; Thomas of Ely, Adulf and Inrmin.

F F

Antseeg, 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 Beretas 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.

Bede, an ancestor of the East Saxon race of kings, p. 442. About A.D. 480.

Bereta, d. of Chariberht, k. of the Franks, becomes wife of Æðelberht, k. of Kent, on condition that she have liberty to celebrate her Christian worship. Before A.D. 596. She worshipped in an old British church; that of St. Martin, Canterbury; *ib.*

Dunstan. See pages 432-438.

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, EORCENBERHT, king, and Ean-

EADBALD—*cont.*

swið, p. 420. He afforded an asylum to Æþelburh his sister, and Paulinus when driven out of Norðhymbria, and gave Paulinus the bishopric of Rochester. A forged charter (C. D. vi., Thomas of Elmham, p. 145) gives him Egfrið for one son, and discovers the ignorance of the forger.

Eadburh, third abbess of Minster in Tanet, (p. 428), died A.D. 751 (Thomas of Elmham, pp. 217-220); a probable date. A charter (T. of E. p. 314, C.D. xeviii.) dated A.D. 748 bears her name, but in it the year of the indiction is not the year of the charter A.D. She built a new church dedicated in the names of St. Peter and St. Paul.

EADGAR, king of England, A.D. 959 to A.D. 975, the great patron of the monkish system, and a zealous friend of the church, had Dunstan and Æthelwold for his bishops and ministers, p. 431, sqq. His monastic rule, endowments, and buildings renewed more than forty foundations. He finished the rebuilding of the church of New Minster in Winchester A.D. 972 (F.W.) Of his amours an account is given by William of Malmsbury. An allusion here, p. 436.

EADMUND, king of England, A.D. 940 to 946; establishes monks at Glastonbury, p. 436.

EADWINE, king of Norðhymbria, p. 420.

Eanswið, fl. A.D. 650, daughter of EADNOLD king of Kent, founded the abbey of Folkestone, and there was buried, p. 420.

EGBRIHT, king of Kent, A.D. 664 to 673; connives at the murder of his cousins, is discovered, and obliged to pay wergeld, p. 422.

Eegferð, 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 Bric.

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. Florenee of Worcester, I. 259, makes her a saint. P. 420.

Eormenhild, daughter of Eorcenbriht, king of Kent, and of Seaxburh, was married to WULFHHERE, king of Mercia: on 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.

Gosceg, 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.

Mercfu, 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 Merefín. 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 Lominster, 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 Clunia monastery (W. Malmsb. p. 369). Wenlock was within the boundaries of Merwald's authority.

Mildgið, daughter of Merwald, ruling prince of Western Mercia, and of Eormenburh

Mildgið—*cont.*

=Eafe. Mildgið was buried in Norðhymbria, sainted, and wrought miracles (pp. 420, 422).

Mildrið, daughter of Eormenbrh and prince Merwald, is sent to Kalun, near Andely, now Chelle, for education under an abbesse 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-maus Song. Flourished about A.D. 510, p. 442.

OFFA, king of the East Saxons, A.D. 704 to 709, son of SIGHERE, reliquit uxorem, agros, cognatos, et patriam propter Christum, et propter euangelium, ut in hac vita centuplum acciperet et in sæculo venturo vitam æternam. Et ipse ergo ubi ad loca sancta Romæ pervenerunt, adtousus, et in monachico vitam habitu eomplens, 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.

Paulinns 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

Paulinns—*cont.*

from Norðhymbria on EADWINE'S death, before PENDA, A.D. 633, and becomes bishop of Rochester. Dies 10 October A.D. 644.

PENDA, A.D. 626 to 655, king of Mercia, defeated and killed EADWINE, king of Norðhymbria, A.D. 633, at Hæþfelð, 12 October. Soon afterwards he killed SIGBERT and EGRIC, kings of the East Angles. In A.D. 642, in alliance with the British and the Angles, he attacked, defeated, and killed St. Oswald, king of Norðhymbria, at Maserfelð, a few miles from Winwic in Lancashire, a name which commemorates the Gewinn or struggle. The following extract from Ælfrics life of St. OSWALD, supplies many particulars not mentioned by Beda. It shows that Penda carried away with him OSWALD'S head and right arm into Mercia, and set them upon a stake at Oswaldes treop, or Óswestry, 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 reeoneileable. OSWALD'S successor OSWIN, with a troop of horse, made a bold and successful raid into Mercia, recovering his brothers head and arm from the stake of triumph.

Þa ȝeȝeah he ȝenealecan hȝ hȝeȝ ȝeeu-
dunȝe . ȝ ȝebæd ȝoȝ hȝ ȝole þe þæp
ȝeallende speolt . ȝ betæhte heopa ȝapla
ȝ hine ȝylȝne ȝode . ȝ þȝ hȝ elȝrode on hȝ
ȝylle. Goð ȝemlertȝa nȝum ȝaplum. Þa
het ȝe hæþena eȝnmeȝ hȝ heaȝoð of
aȝlean . ȝ hȝ nȝiðȝan eaȝum . ȝ ȝettan hȝ
to mȝȝeȝȝe. Þa æȝteȝ oȝpoldeȝ ȝleȝe
ȝeȝ oȝȝ hȝ bȝoðoȝ to noȝðhȝmbȝa
ȝice . ȝ ȝáð mið ȝeȝode to þæp hȝ
bȝoðoȝ heaȝoð stoð on stæcan ȝeȝæstuoð
ȝ ȝenam þ heaȝoð . ȝ hȝ nȝiðȝan hand . ȝ
mið aȝȝuȝðȝȝȝe ȝeȝode to hȝmiȝȝaȝneȝ
eȝȝeȝan. 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 PEADA, WULFHIERE, ÆPELRED, Merewald, Merchelm, Cyneburh, and Cyneswið (Bed. Flor. of Wore.). P. 420.

SEBERHT, king of the East Saxons, A.D. 597, was converted by Mellitus, and baptized, A.D. 604. He was son of SLEDDA by Rieula, 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 noviciate.

Seaxnet, an ancestor of the East Saxon kings; p. 442. About A.D. 330.

SEAXRED, father of SEBBE, king of the East Saxons, A.D. 616. Son of Sæberht (p. 442, F.W.). With two brothers, who shared the kingdom, he mocked and expelled bishop Mellitus (Beda, II.E. II. v.), A.D. 617. Beda tells of their demanding the white housel bread, and as they were probably dependents, like their father, upon Kent, this relapse to paganism naturally associates itself with the renewed heathendom of Eadbald. They

SEAXRED—*cont.*

were killed by the West Saxons, CYNEGILS and CWICHELM; "parvo post tempore pugnauerunt contra Kingels et Kiehelm: audacter quidem eum paucioribus contra plures, sed infelieiter." (H.II. p. 716, W.M.)

SEBBE, SEBBI, 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 WULFHIERE (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.

Sigefugl, an ancestor of the East Saxon race of kings, p. 442. About A.D. 450.

SIGEHEARD, king of East Saxons, Essex, son of SEBBE, reigned with his brother SWEFRED, about A.D. 686?, p. 442, F.W. The two brothers attended the preparations for the funeral of Waldhere, bishop of London. (Beda, H.E. IV. ix.) See

SIGEHEARD—*cont.*

C.D. lii. dated A.D. 704, with the names of two out of the three.

Sigemund of Essex, father of SWIÐRED, son of SIGEHEARD. P. 442.

SIGERÆD = SIGERED, son of SIGERIC, and king of the East Saxons, Essex, from A.D. 797 probably to A.D. 824, when he was defeated by ECGERHT. He was, it seems, in his youth viceroi of half Kent. P. 442.

SIGERIC, son of SELRED, from a date unknown about A.D. 760, king of the East Saxons, Essex, till he went to Rome, A.D. 797. (Chron.)

SLEDDA, king of the East Saxons, Essex, son of Æsewine, was first or second of the kings of Essex, father of SÆBERHT and Seaxa, p. 442, A.D. 587.

Swæppa, an ancestor of the East Saxon kings; p. 442. About A.D. 420.

SWIÐRED was king of East Saxons, Essex, and son of Sigemund, p. 442. F.W. dates him with the death of Cuðberht, A.D. 758, and says, *regni solium aliquantibus annis tenuit*. W.M. says Egbirht (A.D. 800 to A.D. 836) expelled him from his kingdom, the same year he subdued Kent, A.D. 824. But this is an error. He succeeded probably in A.D. 746, and was followed by Sigeric, who went to Rome in A.D. 797. (Chron.)

Tondbriht, alderman of the South Fen country, p. 428. See Æþeldrið.

Wærburh, daughter of WULFHÆRE, king of Mercia, and of Eormenhild; assumed the veil and entered the monastery at Ely under Æþeldrið, after her father's death, A.D. 675, and before 679. Her brother Æþelred placed her over a monastery he established at Triccingaham or Trittingaham, now Trentham in Staffordsbire; she wished her body to lie at Heanburh, now Hanbury, another of the newly founded convents (F.W.), p. 428. Her remains were subsequently removed to Chester.

Wihtburh, daughter of ANNA = ONNA, king, A.D. 6 to 654, of the East Angles, She built a monastery at Dercham (in Norfolk), and dying 17 March A.D. 743, was there buried. Fifty five years afterwards, her body was found incorrupt; p. 428, Chron. MS. Domitian, year A.D. 798. The monastic estates were granted by Eadgar to Ely. The saint's body was removed A.D. 974, and her "depositio" is dated 8 Id. Julias. (Capgrave, fol. 315 b.)

WULFHÆRE, son of Penda, was king of Mercia A.D. 657 to A.D. 675. Married Eormenhild, p. 428.

Dunor, a courtier of ECGERHT, king of Kent, who between A.D. 664 and A.D. 670 contrives the murder of Æðelred and Æðelbryht, sons of king EORMENRED. He lies buried under a barrow in Tanet, pp. 422, 424.

END OF VOL. III.

LONDON:

Printed by GEORGE E. EYRE and WILLIAM SPOTTISWOODE,
Printers to the Queen's most Excellent Majesty.

For Her Majesty's Stationery Office.

[497.—750.—11/66.]

LIST OF WORKS

PUBLISHED

By the late Record and State Paper Commissioners, or under the Direction of the Right Honourable the Master of the Rolls, which may be purchased of Messrs. Longman and Co., London; Messrs. James Parker and Co., Oxford and London; Messrs. Macmillan and Co., Cambridge and London; Messrs. A. and C. Black, Edinburgh; and Mr. A. Thom, Dublin.

PUBLIC RECORDS AND STATE PAPERS.

ROTULORUM ORIGINALIUM IN CURIÂ SCACCARII ABBREVIATIO. Henry III.—Edward III. *Edited by* HENRY PLAYFORD, Esq. 2 vols. folio (1805—1810). *Price* 25s. boards, or 12s. 6d. each.

CALENDARIUM INQUISITIONUM POST MORTEM SIVE ESCAETARUM. Henry III.—Richard III. *Edited by* JOHN CALEY and JOHN BAYLEY, Esqrs. Vols. 2, 3, and 4, folio (1806—1808; 1821—1828), boards: vols. 2 and 3, *price* 21s. each; vol. 4, *price* 24s.

LIBRORUM MANUSCRIPTORUM BIBLIOTHECÆ HARLEIANÆ CATALOGUS. Vol. 4. *Edited by* the Rev. T. HARTWELL HORNE. Folio (1812), boards. *Price* 18s.

ABBREVIATIO PLACITORUM, Richard I.—Edward II. *Edited by* the Right Hon. GEORGE ROSE and W. ILLINGWORTH, Esq. 1 vol. folio (1811), boards. *Price* 18s.

LIBRI CENSUALIS vocati DOMESDAY-BOOK, INDICES. *Edited by* Sir HENRY ELLIS. Folio (1816), boards (Domesday-Book, vol. 3). *Price* 21s.

LIBRI CENSUALIS vocati DOMESDAY-BOOK, ADDITAMENTA EX CODIC. ANTIQUISS. *Edited by* Sir HENRY ELLIS. Folio (1816), boards, (Domesday-Book, vol. 4). *Price* 21s.

STATUTES OF THE REALM. *Edited by* Sir T. E. TOMLINS, JOHN RAITHY, JOHN CALEY, and WM. ELLIOTT, Esqrs. Vols. 4 (in 2 parts), 7, 8, 9, 10, and 11, including 2 vols. of Indices, large folio (1819—1828). *Price* 31s. 6d. each; except the Alphabetical and Chronological Indices, *price* 30s. each.

VALOR ECCLESIASTICUS, temp. Henry VIII., Auctoritate Regia institutus. *Edited by* JOHN CALEY, Esq., and the Rev. JOSEPH HUNTER. Vols. 3 to 6, folio (1810, &c.), boards. *Price* 25s. each.

* * The Introduction is also published in 8vo., cloth. *Price* 2s. 6d.

ROTULI SCOTIÆ IN TURRI LONDINENSI ET IN DOMO CAPITULARI WESTMONASTERIENSI ASSERVATI. 19 Edward I.—Henry VIII. *Edited by* DAVID MACPHERSON, JOHN CALEY, and W. ILLINGWORTH, Esqrs., and the Rev. T. HARTWELL HORNE. 2 vols. folio (1814—1819), boards. *Price* 42s.

“FŒDERA, CONVENTIONES, LITTERÆ,” &c. ; or, Rymer’s Fœdera, New Edition, 1066—1377. Vol. 2, Part 2, and Vol. 3, Parts 1 and 2, folio (1821—1830). *Edited by* JOHN CALEY and FRED. HOLBROOKE, Esqrs. *Price* 21s. each Part.

DUCATUS LANCASTRIÆ CALENDARIVM INQUISITIONVM POST MORTEM, &c. Part 3, Calendar to the Pleadings, &c., Henry VII.—Ph. and Mary; and Calendar to the Pleadings, 1—13 Elizabeth. Part 4, Calendar to the Pleadings to end of Elizabeth. (1827—1834.) *Edited by* R. J. HARPER, JOHN CALEY, and WM. MINCHIN, Esqrs. Folio, boards, Part 3 (or Vol. 2), *price* 31s. 6d.; and Part 4 (or Vol. 3), *price* 21s.

CALENDARS OF THE PROCEEDINGS IN CHANCERY, IN THE REIGN OF QUEEN ELIZABETH; to which are prefixed, Examples of earlier Proceedings in that Court from Richard II. to Elizabeth, from the Originals in the Tower. *Edited by* JOHN BAYLEY, Esq. Vols. 2 and 3 (1830—1832), folio, boards, *price* 21s. each.

PARLIAMENTARY WRITS AND WRITS OF MILITARY SUMMONS, together with the Records and Muniments relating to the Suit and Service due and performed to the King’s High Court of Parliament and the Councils of the Realm. Edward I., II. *Edited by* Sir FRANCIS PALGRAVE. (1830—1834.) Folio, boards, Vol. 2, Division 1, Edward II., *price* 21s.; Vol. 2, Division 2, *price* 21s.; Vol. 2, Division 3, *price* 42s.

ROTULI LITTERARVM CLAUSARVM IN TURRI LONDINENSI ASSERVATI. 2 vols. folio (1833—1844). The first volume, 1204—1224. The second volume, 1224—1227. *Edited by* THOMAS DUFFUS HARDY, Esq. *Price* 81s., cloth; or separately, Vol. 1, *price* 63s.; Vol. 2, *price* 18s.

- PROCEEDINGS AND ORDINANCES OF THE PRIVY COUNCIL OF ENGLAND. 10 Richard II.—33 Henry VIII. *Edited by* Sir N. HARRIS NICOLAS. 7 vols. royal 8vo. (1834—1837), cloth. *Price* 98s.; or separately, 14s. each.
- ROTULI LITTERARUM PATENTIUM IN TURRI LONDINENSI ASSERVATI. 1201—1216. *Edited by* THOMAS DUFFUS HARDY, Esq. 1 vol. folio (1835), cloth. *Price* 31s. 6d.
- * * The Introduction is also published in 8vo., cloth. *Price* 9s.
- ROTULI CURLE REGIS. Rolls and Records of the Court held before the King's Justiciars or Justices. 6 Richard I.—1 John. *Edited by* Sir FRANCIS PALGRAVE. 2 vols. royal 8vo. (1835), cloth. *Price* 28s.
- ROTULI NORMANNLE IN TURRI LONDINENSI ASSERVATI. 1200—1205; also, 1417 to 1418. *Edited by* THOMAS DUFFUS HARDY, Esq. 1 vol. royal 8vo. (1835), cloth. *Price* 12s. 6d.
- ROTULI DE OBLATIS ET FINIBUS IN TURRI LONDINENSI ASSERVATI, tempore Regis Johannis. *Edited by* THOMAS DUFFUS HARDY, Esq. 1 vol. royal 8vo. (1835), cloth. *Price* 18s.
- EXCERPTA E ROTULIS FINIUM IN TURRI LONDINENSI ASSERVATIS. Henry III., 1216—1272. *Edited by* CHARLES ROBERTS, Esq. 2 vols. royal 8vo. (1835, 1836), cloth, *price* 32s.; or separately, Vol. 1, *price* 14s.; Vol. 2, *price* 18s.
- FINES, SIVE PEDES FINIUM; SIVE FINALES CONCORDIÆ IN CURIA DOMINI REGIS. 7 Richard I.—16 John (1195—1214). *Edited by* the Rev. JOSEPH HUNTER. In Counties. 2 vols. royal 8vo. (1835—1844), cloth, *price* 11s.; or separately, Vol. 1, *price* 8s. 6d.; Vol. 2, *price* 2s. 6d.
- ANCIENT KALENDARS AND INVENTORIES OF THE TREASURY OF HIS MAJESTY'S EXCHEQUER; together with Documents illustrating the History of that Repository. *Edited by* Sir FRANCIS PALGRAVE. 3 vols. royal 8vo. (1836), cloth. *Price* 42s.
- DOCUMENTS AND RECORDS illustrating the History of Scotland, and the Transactions between the Crowns of Scotland and England; preserved in the Treasury of Her Majesty's Exchequer. *Edited by* Sir FRANCIS PALGRAVE. 1 vol. royal 8vo. (1837), cloth. *Price* 18s.
- ROTULI CHARTARUM IN TURRI LONDINENSI ASSERVATI. 1199—1216. *Edited by* THOMAS DUFFUS HARDY, Esq. 1 vol. folio (1837), cloth. *Price* 30s.
- REPORT OF THE PROCEEDINGS OF THE RECORD COMMISSIONERS, 1831 to 1837. 1 vol. folio (1837), boards. *Price* 8s.

REGISTRUM vulgariter nuncupatum "The Record of Caernarvon," e codice MS. Harleiano, 696, descriptum. *Edited by* Sir HENRY ELLIS. 1 vol. folio (1838), cloth. *Price* 31s. 6d.

ANCIENT LAWS AND INSTITUTES OF ENGLAND; comprising Laws enacted under the Anglo-Saxon Kings, from Æthelbirt to Cnut, with an English Translation of the Saxon; the Laws called Edward the Confessor's; the Laws of William the Conqueror, and those ascribed to Henry the First; also, Monumenta Ecclesiastica Anglicana, from the 7th to the 10th century; and the Ancient Latin Version of the Anglo-Saxon Laws; with a compendious Glossary, &c. *Edited by* BENJAMIN THORPE, Esq. 1 vol. folio (1840), cloth. *Price* 40s. Or, 2 vols. royal 8vo. cloth. *Price* 30s.

ANCIENT LAWS AND INSTITUTES OF WALES; comprising Laws supposed to be enacted by Howel the Good; modified by subsequent Regulations under the Native Princes, prior to the Conquest by Edward the First; and anomalous Laws, consisting principally of Institutions which, by the Statute of Ruddlan, were admitted to continue in force. With an English Translation of the Welsh Text. To which are added, a few Latin Transcripts, containing Digests of the Welsh Laws, principally of the Dimetian Code. With Indices and Glossary. *Edited by* ANEURIN OWEN, Esq. 1 vol. folio (1841), cloth. *Price* 44s. Or, 2 vols. royal 8vo. cloth. *Price* 36s.

ROTULI DE LIBERATE AC DE MISIS ET PRÆSTITIS, Regnante Johanne. *Edited by* THOMAS DUFFUS HARDY, Esq. 1 vol. royal 8vo. (1844), cloth. *Price* 6s.

THE GREAT ROLLS OF THE PIPE FOR THE SECOND, THIRD, AND FOURTH YEARS OF THE REIGN OF KING HENRY THE SECOND, 1155—1158. *Edited by* the Rev. JOSEPH HUNTER. 1 vol. royal 8vo. (1844), cloth. *Price* 4s. 6d.

THE GREAT ROLL OF THE PIPE FOR THE FIRST YEAR OF THE REIGN OF KING RICHARD THE FIRST, 1189—1190. *Edited by* the Rev. JOSEPH HUNTER. 1 vol. royal 8vo. (1844), cloth. *Price* 6s.

DOCUMENTS ILLUSTRATIVE OF ENGLISH HISTORY in the 13th and 14th centuries, selected from the Records in the Exchequer. *Edited by* HENRY COLE, Esq. 1 vol. fcp. folio (1844), cloth. *Price* 45s. 6d.

MODUS TENENDI PARLIAMENTUM. An Ancient Treatise on the Mode of holding the Parliament in England. *Edited by* THOMAS DUFFUS HARDY, Esq. 1 vol. 8vo. (1846), cloth. *Price* 2s. 6d.

- MONUMENTA HISTORICA BRITANNICA, or, Materials for the History of Britain from the earliest period. Vol. 1, extending to the Norman Conquest. Prepared, and illustrated with Notes, by the late HENRY PETRIE, Esq., F.S.A., Keeper of the Records in the Tower of London, assisted by the Rev. JOHN SHARPE, Rector of Castle Eaton, Wilts. Finally completed for publication, and with an Introduction, by THOMAS DUFFUS HARDY, Esq., Assistant Keeper of Records. (Printed by command of Her Majesty.) Folio (1848). *Price 42s.*
- REGISTRUM MAGNI SIGILLI REGUM SCOTORUM in Archivis Publicis asservatum. 1306—1424. *Edited by* THOMAS THOMSON, Esq. Folio (1814). *Price 15s.*
- THE ACTS OF THE PARLIAMENTS OF SCOTLAND. 11 vols. folio (1814—1844). Vol. I. *Edited by* THOMAS THOMSON and COSMO INNES, Esqrs. *Price 42s.* Also, Vols. 4, 7, 8, 9, 10, 11; *price 10s. 6d.* each.
- THE ACTS OF THE LORDS AUDITORS OF CAUSES AND COMPLAINTS. 1466—1494. *Edited by* THOMAS THOMSON, Esq. Folio (1839). *Price 10s. 6d.*
- THE ACTS OF THE LORDS OF COUNCIL IN CIVIL CAUSES. 1478—1495. *Edited by* THOMAS THOMSON, Esq. Folio (1839). *Price 10s. 6d.*
- ISSUE ROLL OF THOMAS DE BRANTINGHAM, Bishop of Exeter, Lord High Treasurer of England, containing Payments out of His Majesty's Revenue, 44 Edward III., 1370. *Edited by* FREDERICK DEVON, Esq. 1 vol. 4to. (1835), cloth. *Price 35s.* Or, royal 8vo. cloth. *Price 25s.*
- ISSUES OF THE EXCHEQUER, containing similar matter to the above; James I.; extracted from the Pell Records. *Edited by* FREDERICK DEVON, Esq. 1 vol. 4to. (1836), cloth. *Price 30s.* Or, royal 8vo. cloth. *Price 21s.*
- ISSUES OF THE EXCHEQUER, containing similar matter to the above; Henry III.—Henry VI.; extracted from the Pell Records. *Edited by* FREDERICK DEVON, Esq. 1 vol. 4to. (1837), cloth. *Price 40s.* Or, royal 8vo. cloth. *Price 30s.*
- NOTES OF MATERIALS FOR THE HISTORY OF PUBLIC DEPARTMENTS. *By* F. S. THOMAS, Esq., Secretary of the Public Record Office. Demy folio (1846), cloth. *Price 10s.*
- HANDBOOK TO THE PUBLIC RECORDS. *By* F. S. THOMAS, Esq. Royal 8vo. (1853), cloth. *Price 12s.*

STATE PAPERS, DURING THE REIGN OF HENRY THE EIGHTH : with Indices of Persons and Places. 11 vols., 4to. (1830—1852), cloth. *Price 5l. 15s. 6d.* ; or separately, *price 10s. 6d.* each.

Vol. I.—Domestic Correspondence.

Vols. II. & III.—Correspondence relating to Ireland.

Vols. IV. & V.—Correspondence relating to Scotland.

Vols. VI. to XI.—Correspondence between England and Foreign Courts.

HISTORICAL NOTES RELATIVE TO THE HISTORY OF ENGLAND ; from the Accession of Henry VIII. to the Death of Queen Anne (1509—1714). Designed as a Book of instant Reference for ascertaining the Dates of Events mentioned in History and Manuscripts. The Name of every Person and Event mentioned in History within the above period is placed in Alphabetical and Chronological Order. and the Authority whence taken is given in each case, whether from Printed History or from Manuscripts. *By F. S. THOMAS, Esq.* 3 vols. 8vo. (1856), cloth. *Price 40s.*

CALENDARIVM GENEALOGICVM ; for the Reigns of Henry III. and Edward I. *Edited by CHARLES ROBERTS, Esq.,* Secretary of the Public Record Office. 2 vols. imperial 8vo. (1865), cloth. *Price 15s. each.*

CALENDARS OF STATE PAPERS.

[IMPERIAL 8vo. *Price 15s. each Volume or Part.*]

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGNS OF EDWARD VI., MARY, and ELIZABETH, preserved in Her Majesty's Public Record Office. *Edited by* ROBERT LEMON, Esq., F.S.A. 1856-1865.

Vol. I.—1547-1580.

Vol. II.—1581-1590.

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF JAMES I., preserved in Her Majesty's Public Record Office. *Edited by* MARY ANNE EVERETT GREEN. 1857-1859.

Vol. I.—1603-1610.

Vol. II.—1611-1618.

Vol. III.—1619-1623.

Vol. IV.—1623-1625, with Addenda.

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF CHARLES I., preserved in Her Majesty's Public Record Office. *Edited by* JOHN BRUCE, Esq., F.S.A. 1858-1866.

Vol. I.—1625-1626.

Vol. II.—1627-1628.

Vol. III.—1628-1629.

Vol. IV.—1629-1631.

Vol. V.—1631-1633.

Vol. VI.—1633-1634.

Vol. VII.—1634-1635.

Vol. VIII.—1635.

Vol. IX.—1635-1636.

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF CHARLES II., preserved in Her Majesty's Public Record Office. *Edited by* MARY ANNE EVERETT GREEN. 1860-1866.

Vol. I.—1660-1661.

Vol. II.—1661-1662.

Vol. III.—1663-1664.

Vol. IV.—1664-1665.

Vol. V.—1665-1666.

Vol. VI.—1666-1667.

Vol. VII.—1667.

CALENDAR OF STATE PAPERS relating to SCOTLAND, preserved in Her Majesty's Public Record Office. *Edited by* MARKHAM JOHN THORPE, Esq., of St. Edmund Hall, Oxford. 1858.

Vol. I., the Scottish Series, of the Reigns of Henry VIII., Edward VI., Mary, and Elizabeth, 1509-1589.

Vol. II., the Scottish Series, of the Reign of Elizabeth, 1589-1603; an Appendix to the Scottish Series, 1543-1592; and the State Papers relating to Mary Queen of Scots during her Detention in England, 1568-1587.

CALENDAR OF STATE PAPERS relating to IRELAND, preserved in Her Majesty's Public Record Office. *Edited by* HANS CLAUDE HAMILTON, Esq., F.S.A. 1860.

Vol. I.—1509–1573.

CALENDAR OF STATE PAPERS, COLONIAL SERIES, preserved in Her Majesty's Public Record Office, and elsewhere. *Edited by* W. NOËL SAINSBURY, Esq. 1860–1862.

Vol. I.—America and West Indies, 1574–1660.

Vol. II.—East Indies, China, and Japan, 1513–1616.

CALENDAR OF LETTERS AND PAPERS, FOREIGN AND DOMESTIC, OF THE REIGN OF HENRY VIII., preserved in Her Majesty's Public Record Office, the British Museum, &c. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London. 1862–1864.

Vol. I.—1509–1514.

Vol. II. (in Two Parts)—1515–1518.

CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF EDWARD VI., preserved in Her Majesty's Public Record Office. *Edited by* W. B. TURNBULL, Esq., of Lincoln's Inn, Barrister-at-Law, and Correspondant du Comité Impérial des Travaux Historiques et des Sociétés Savantes de France 1861.

CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF MARY, preserved in Her Majesty's Public Record Office. *Edited by* W. B. TURNBULL, Esq., of Lincoln's Inn, Barrister-at-Law, and Correspondant du Comité Impérial des Travaux Historiques et des Sociétés Savantes de France. 1861.

CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF ELIZABETH, preserved in Her Majesty's Public Record Office, &c. *Edited by* the Rev. JOSEPH STEVENSON, M.A., of University College, Durham. 1863–1866.

Vol. I.—1558–1559.

Vol. II.—1559–1560.

Vol. III.—1560–1561.

Vol. IV.—1561–1562.

CALENDAR OF LETTERS, DESPATCHES, AND STATE PAPERS relating to the Negotiations between England and Spain, preserved in the Archives at Simancas, and elsewhere. *Edited by* G. A. BERGENROTH. 1862.

Vol. I.—Hen. VII.—1485–1509.

CALENDAR OF STATE PAPERS AND MANUSCRIPTS, relating to ENGLISH AFFAIRS, preserved in the Archives of Venice, &c. *Edited by* RAWDON BROWN, Esq. 1864.

Vol. I.—1202–1509.

In the Press.

- CALENDAR OF STATE PAPERS relating to IRELAND, preserved in Her Majesty's Public Record Office. *Edited by* HANS CLAUDE HAMILTON, Esq., F.S.A. Vol. II.—1574–1585.
- CALENDAR OF LETTERS AND PAPERS, FOREIGN AND DOMESTIC, OF THE REIGN OF HENRY VIII., preserved in Her Majesty's Public Record Office, the British Museum, &c. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London. Vol. III.—1519–1523.
- CALENDAR OF STATE PAPERS AND MANUSCRIPTS, relating to ENGLISH AFFAIRS, preserved in the Archives of Venice, &c. *Edited by* RAWDON BROWN, Esq. Vol. II.—Henry VIII.
- CALENDAR OF LETTERS, DESPATCHES, AND STATE PAPERS relating to the Negotiations between England and Spain, preserved in the Archives at Simancas, and elsewhere. *Edited by* G. A. BERGENROTH. Vol. II.—Henry VIII.
- CALENDAR OF THE CAREW PAPERS, preserved in Lambeth Library. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London; and WILLIAM BULLEN, Esq. Vol. I.—Henry VIII., &c.
- CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF CHARLES I., preserved in Her Majesty's Public Record Office. *Edited by* JOHN BRUCE, Esq., F.S.A. Vol. X.—1636–1637.
- CALENDAR OF STATE PAPERS, COLONIAL SERIES, preserved in Her Majesty's Public Record Office, and elsewhere. *Edited by* W. NOËL SAINSBURY, Esq. Vol. III.—East Indies, China, and Japan. 1617, &c.
- CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF ELIZABETH, preserved in Her Majesty's Public Record Office. *Edited by* the Rev. JOSEPH STEVENSON, M.A., of University College, Durham. Vol. V.—1562.

In Progress.

- CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF ELIZABETH (continued), preserved in Her Majesty's Public Record Office. *Edited by* MARY ANNE EVERETT GREEN. 1591, &c.

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

[ROYAL 8vo. Price 10s. each Volume or Part.]

1. THE CHRONICLE OF ENGLAND, by JOHN CAPGRAVE. *Edited by* the Rev. F. C. HINGESTON, M.A., of Exeter College, Oxford. 1858.
2. CHRONICON MONASTERII DE ABINGDON. Vols. I. and II. *Edited by* the Rev. JOSEPH STEVENSON, M.A., of University College, Durham, and Vicar of Leighton Buzzard. 1858.
3. LIVES OF EDWARD THE CONFESSOR. I.—La Estoire de Seint Aedward le Rei. II.—Vita Beati Edvardi Regis et Confessoris. III.—Vita Æduuardi Regis qui apud Westmonasterium requiescit. *Edited by* HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge. 1858.
4. MONUMENTA FRANCISCANA; scilicet, I.—Thomas de Eceleston de Adventu Fratrum Minorum in Angliam. II.—Adæ de Mariseo Epistolæ. III.—Registrum Fratrum Minorum Londoniæ. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London. 1858.
5. FASCICULI ZIZANIORUM MAGISTRI JOHANNIS WYCLIF CUM TRITICO. Ascribed to THOMAS NETTER, of WALDEN, Provincial of the Carmelite Order in England, and Confessor to King Henry the Fifth. *Edited by* the Rev. W. W. SHIRLEY, M.A., Tutor and late Fellow of Wadham College, Oxford. 1858.
6. THE BUIK OF THE CRONICLIS OF SCOTLAND; or, A Metrical Version of the History of Heetor Boece; by WILLIAM STEWART. Vols. I., II., and III. *Edited by* W. B. TURNBULL, Esq., of Lincoln's Inn, Barrister-at-Law. 1858.
7. JOHANNIS CAPGRAVE LIBER DE ILLUSTRIBUS HENRICIS. *Edited by* the Rev. F. C. HINGESTON, M.A., of Exeter College, Oxford. 1858.
8. HISTORIA MONASTERII S. AUGUSTINI CANTUARIENSIS, by THOMAS OF ELMHAM, formerly Monk and Treasurer of that Foundation. *Edited by* CHARLES HARDWICK, M.A., Fellow of St. Catharine's Hall, and Christian Advocate in the University of Cambridge. 1858.

9. EULOGIUM (HISTORIARUM SIVE TEMPORIS): Chronicon ab Orbe condito usque ad Annum Domini 1366; a Monaeho quodam Malmesbiriensi exaratum. Vols. I., II., and III. *Edited by* F. S. HAYDON, Esq., B.A. 1858-1863.
10. MEMORIALS OF HENRY THE SEVENTH: Bernardi Andreae Tholosatis Vita Regis Henrici Septimi; neenon alia quædam ad eundem Regem spectantia. *Edited by* JAMES GAIRDNER, Esq. 1858.
11. MEMORIALS OF HENRY THE FIFTH. I.—Vita Henrici Quinti, Roberto Redmanno auctore. II.—Versus Rhythmici in laudem Regis Henrici Quinti. III.—Elmhams Liber Metrius de Henrico V. *Edited by* CHARLES A. COLE, Esq. 1858.
12. MUNIMENTA GILDHALLÆ LONDONIENSIS; Liber Albus, Liber Custumarum, et Liber Horn, in archivis Gildhallæ asservati. Vol. I., Liber Albus. Vol. II. (in Two Parts), Liber Custumarum. Vol. III., Translation of the Anglo-Norman Passages in Liber Albus, Glossaries, Appendices, and Index. *Edited by* HENRY THOMAS RILEY, Esq., M.A., Barrister-at-Law. 1859-1860.
13. CHRONICA JOHANNIS DE OXENEDES. *Edited by* Sir HENRY ELLIS, K.H. 1859.
14. A COLLECTION OF POLITICAL POEMS AND SONGS RELATING TO ENGLISH HISTORY, FROM THE ACCESSION OF EDWARD III. TO THE REIGN OF HENRY VIII. Vols. I. and II. *Edited by* THOMAS WRIGHT, Esq., M.A. 1859-1861.
15. The "OPUS TERTIUM," "OPUS MINUS," &c., of ROGER BACON. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London. 1859.
16. BARTHOLOMÆI DE COTTON, MONACHI NORWICENSIS, HISTORIA ANGLICANA. 449-1298. *Edited by* HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge. 1859.
17. BRUT Y TYWYSGION; or, The Chronicle of the Princes of Wales. *Edited by* the Rev. J. WILLIAMS AB ITHEL. 1860.
18. A COLLECTION OF ROYAL AND HISTORICAL LETTERS DURING THE REIGN OF HENRY IV. *Edited by* the Rev. F. C. HINGESTON, M.A., of Exeter College, Oxford. 1860.
19. THE REPRESSOR OF OVER MUCH BLAMING OF THE CLERGY. By REGINALD PECOCK, sometime Bishop of Chichester. Vols. I. and II. *Edited by* CHURCHILL BABINGTON, B.D., Fellow of St. John's College, Cambridge. 1860.
20. ANNALES CAMBRÆ. *Edited by* the Rev. J. WILLIAMS AB ITHEL. 1860.

21. THE WORKS OF GIRALDUS CAMBRENSIS. Vols. I., II., and III. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London. 1861-1863.
22. LETTERS AND PAPERS ILLUSTRATIVE OF THE WARS OF THE ENGLISH IN FRANCE DURING THE REIGN OF HENRY THE SIXTH, KING OF ENGLAND. Vol. I., and Vol. II. (in Two Parts). *Edited by* the Rev. JOSEPH STEVENSON, M.A., of University College, Durham, and Vicar of Leighton Buzzard. 1861-1864.
23. THE ANGLO-SAXON CHRONICLE, ACCORDING TO THE SEVERAL ORIGINAL AUTHORITIES. Vol. I., Original Texts. Vol. II., Translation. *Edited and translated by* BENJAMIN THORPE, Esq., Member of the Royal Academy of Sciences at Munich, and of the Society of Netherlandish Literature at Leyden. 1861.
24. LETTERS AND PAPERS ILLUSTRATIVE OF THE REIGNS OF RICHARD III. AND HENRY VII. Vols. I. and II. *Edited by* JAMES GAIRDNER, Esq. 1861-1863.
25. LETTERS OF BISHOP GROSSETESTE, illustrative of the Social Condition of his Time. *Edited by* HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge. 1861.
26. DESCRIPTIVE CATALOGUE OF MANUSCRIPTS RELATING TO THE HISTORY OF GREAT BRITAIN AND IRELAND. Vol. I. (in Two Parts); Anterior to the Norman Invasion. Vol. II.; 1066-1200. *By* THOMAS DUFFUS HARDY, Esq., Deputy Keeper of the Public Records. 1862-1865.
27. ROYAL AND OTHER HISTORICAL LETTERS ILLUSTRATIVE OF THE REIGN OF HENRY III. From the Originals in the Public Record Office. Vol. I., 1216-1235. Vol. II., 1236-1272. *Selected and edited by* the Rev. W. W. SHIRLEY, D.D., Regius Professor in Ecclesiastical History, and Canon of Christ Church, Oxford. 1862-1866.
28. CHRONICA MONASTERII S. ALBANI.—1. THOMÆ WALSHINGHAM HISTORIA ANGLICANA; Vol. I., 1272-1381; Vol. II., 1381-1422. 2. WILLELMI RISHANGER CHRONICA ET ANNALES, 1259-1307. 3. JOHANNIS DE TROKELOVE ET HENRICI DE BLANEFORDE CHRONICA ET ANNALES, 1259-1296; 1307-1324; 1392-1406. *Edited by* HENRY THOMAS RILEY, Esq., M.A., of Corpus Christi College, Cambridge, and of the Inner Temple, Barrister-at-Law. 1863-1866.
29. CHRONICON ABBATIÆ EYESHAMENSIS, AUCTORIBUS DOMINICO PRIORE EYESHAMLÆ ET THOMA DE MARLEBERGE ABBATE, A FUNDATIONE AD ANNUM 1213, UNA CUM CONTINUATIONE AD ANNUM 1418. *Edited by* the Rev. W. D. MACRAY, M.A., Bodleian Library, Oxford. 1863.

30. RICARDI DE CIRENCESTRIA SPECULUM HISTORIALE DE GESTIS REGUM ANGLIÆ. Vol. I., 447-871. *Edited by* JOHN E. B. MAYOR, M.A., Fellow and Assistant Tutor of St. John's College, Cambridge. 1863.
31. YEAR BOOKS OF THE REIGN OF EDWARD THE FIRST. Years 20-21, 30-31, and 32-33. *Edited and translated by* ALFRED JOHN HORWOOD, Esq., of the Middle Temple, Barrister-at-Law. 1863-1866.
32. NARRATIVES OF THE EXPULSION OF THE ENGLISH FROM NORMANDY, 1449-1450.—Robertus Blondelli de Reductione Normanniæ: Le Recouvrement de Normandie, par Berry, Hérault du Roy: Conférences between the Ambassadors of France and England. *Edited, from MSS. in the Imperial Library at Paris, by* the Rev. JOSEPH STEVENSON, M.A., of University College, Durham. 1863.
33. HISTORIA ET CARTULARIUM MONASTERII S. PETRI GLOUCESTRÆ. Vols. I. and II. *Edited by* W. H. HART, Esq., F.S.A.; Membre correspondant de la Société des Antiquaires de Normandie. 1863-1865.
34. ALEXANDRI NECKAM DE NATURIS RERUM LIBRI DUO; with NECKAM'S POEM, DE LAUDIBUS DIVINÆ SAPIENTIÆ. *Edited by* THOMAS WRIGHT, Esq., M.A. 1863.
35. LEECHDOMS, WORTCUNNING, AND STARCRAFT OF EARLY ENGLAND; being a Collection of Documents illustrating the History of Science in this Country before the Norman Conquest. Vols. I, II., and III. *Collected and edited by* the Rev. T. OSWALD COCKAYNE, M.A., of St. John's College, Cambridge. 1864-1866.
36. ANNALES MONASTICI. Vol. I.:—Annales de Margan, 1066-1232; Annales de Theokesberia, 1066-1263; Annales de Burton, 1004-1263. Vol. II.:—Annales Monasterii de Wintonia, 519-1277; Annales Monasterii de Waverleia, 1-1291. Vol. III.:—Annales Prioratus de Dunstaplia, 1-1297; Annales Monasterii de Bermundeseia, 1042-1432. *Edited by* HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, and Registry of the University, Cambridge. 1864-1866.
37. MAGNA VITA S. HUGONIS EPISCOPI LINCOLNIENSIS. From Manuscripts in the Bodleian Library, Oxford, and the Imperial Library, Paris. *Edited by* the Rev. JAMES F. DIMOCK, M.A., Rector of Barnburgh, Yorkshire. 1864.
38. CHRONICLES AND MEMORIALS OF THE REIGN OF RICHARD THE FIRST. Vol. I.:—ITINERARIUM PEREGRINORUM ET GESTA REGIS RICARDI. Vol. II.:—EPISTOLÆ CANTUARIENSES; the Letters of the Prior and Convent of Christ Church, Canterbury; 1187 to 1199. *Edited by* WILLIAM STUBBS, M.A., Vicar of Navestock, Essex, and Lambeth Librarian. 1864-1865.

39. RECUEIL DES CRONIQUEES ET ANCHIEENNES ISTORIES DE LA GRANT BRETAGNE A PRESENT NOMME ENGLETERRE, par JEHAN DE WAURIN. From Albina to 688. *Edited by* WILLIAM HARDY, Esq., F.S.A. 1864.
40. A COLLECTION OF THE CHRONICLES AND ANCIENT HISTORIES OF GREAT BRITAIN, NOW CALLED ENGLAND, by JOHN DE WAURIN. From Albina to 688. (Translation of the preceding.) *Edited and translated by* WILLIAM HARDY, Esq., F.S.A. 1864.
41. POLYCHRONICON RANULPHI HIGDEN, with Trevisa's Translation. Vol. I. *Edited by* CHURCHILL BABINGTON, B.D., Senior Fellow of St. John's College, Cambridge. 1865.
42. LE LIVRE DE REIS DE BRITTANIE E LE LIVRE DE REIS DE ENGLETERE. *Edited by* JOHN GLOVER, M.A., Vicar of Brading, Isle of Wight, formerly Librarian of Trinity College, Cambridge. 1865.
43. CHRONICA MONASTERII DE MELSA, AB ANNO 1150 USQUE AD ANNUM 1400. Vol. I. *Edited by* EDWARD AUGUSTUS BOND, Esq., Assistant Keeper of the Manuscripts, and Egerton Librarian, British Museum. 1866.
44. MATHÆI PARISIENSIS HISTORIA ANGLORUM, SIVE, UT VULGO DICITUR, HISTORIA MINOR. Vols. I. and II. 1067-1245. *Edited by* Sir FREDERIC MADDEN, K.H., Keeper of the Department of Manuscripts, British Museum. 1866.
45. LIBER DE HYDA: A CHRONICLE AND CHARTULARY OF HYDE ABBEY, WINCHESTER. *Edited, from a Manuscript in the Library of the Earl of Macclesfield, by* EDWARD EDWARDS, Esq. 1866.
46. CHRONICON SCOTORUM: A CHRONICLE OF IRISH AFFAIRS, from the EARLIEST TIMES to 1135; with a SUPPLEMENT, containing the Events from 1141 to 1150. *Edited, with a Translation, by* WILLIAM MAUNSELL HENNESSY, Esq., M.R.I.A. 1866.

In the Press.

- THE WARS OF THE DANES IN IRELAND: written in the Irish language. *Edited by* the Rev. J. H. TODD, D.D., Senior Fellow of Trinity College, Dublin.
- A COLLECTION OF SAGAS AND OTHER HISTORICAL DOCUMENTS relating to the Settlements and Descents of the Northmen on the British Isles. *Edited by* GEORGE WEBBE DASENT, Esq., D.C.L. Oxon.
- OFFICIAL CORRESPONDENCE OF THOMAS BEKYNTON, SECRETARY TO HENRY VI., with other LETTERS and DOCUMENTS. *Edited by* the Rev. GEORGE WILLIAMS, B.D., Senior Fellow of King's College, Cambridge.

- ORIGINAL DOCUMENTS ILLUSTRATIVE OF ACADEMICAL AND CLERICAL LIFE AND STUDIES AT OXFORD BETWEEN THE REIGNS OF HENRY III. AND HENRY VII. *Edited by* the Rev. HENRY ANSTEY, M.A., Vice-Principal of St. Mary Hall, Oxford.
- ROLL OF THE PRIVY COUNCIL OF IRELAND, 16 RICHARD II. *Edited by* the Rev. JAMES GRAVES, A.B., Treasurer of St. Canice, Ireland.
- RICARDI DE CIRENCESTRIA SPECULUM HISTORIALE DE GESTIS REGUM ANGLIÆ. Vol. II., 872-1066. *Edited by* JOHN E. B. MAYOR, M.A., Fellow and Assistant Tutor of St. John's College, and Librarian of the University, Cambridge.
- THE WORKS OF GIRALDUS CAMBRENSIS. Vol. IV. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London.
- CHRONICON RADULPHI ABBATIS COGGESHALENSIS MAJUS; and, CHRONICON TERRÆ SANCTÆ ET DE CAPTIS A SALADINO HIERSOLYMIS. *Edited by* the Rev. JOSEPH STEVENSON, M.A., of University College, Durham.
- RECUEIL DES CRONIQUES ET ANCHIENNES ISTORIES DE LA GRANT BRETAGNE A PRESENT NOMME ENGLETERRE, par JEHAN DE WAURIN (continued). *Edited by* WILLIAM HARDY, Esq., F.S.A.
- POLYCHRONICON RANULPHI HIGDEN, with Trevisa's Translation. Vol. II. *Edited by* CHURCHILL BABINGTON, B.D., Senior Fellow of St. John's College, Cambridge.
- ITER BRITANNIARUM: THE PORTION OF THE ANTONINE ITINERARY OF THE ROMAN EMPIRE RELATING TO GREAT BRITAIN. *Edited by* WILLIAM HENRY BLACK, Esq., F.S.A.
- HISTORIA ET CARTULARIUM MONASTERII S. PETRI GLOUCESTRÆ. Vol. III. *Edited by* W. H. HART, Esq., F.S.A.; Membre correspondant de la Société des Antiquaires de Normandie.
- CHRONICLE ATTRIBUTED TO BENEDICT, ABBOT OF PETERBOROUGH. *Edited by* WILLIAM STUBBS, M.A., Regius Professor of Modern History, Oxford, and Lambeth Librarian.
- CHRONIQUE DE PIERRE DE LANGTOFT. *Edited by* THOMAS WRIGHT, Esq., M.A.
- CHRONICA MONASTERII DE MELSA, AB ANNO 1150 USQUE AD ANNUM 1400. Vol. II. *Edited by* EDWARD AUGUSTUS BOND, Esq., Keeper of the Department of Manuscripts, British Museum.

CHRONICA MONASTERII S. ALBANI.—4. GESTA ABBATUM MONASTERII S. ALBANI, A MATTHEO PARIS, THOMA WALSHINGHAM, ET QUODAM AUCTORE ANONYMO CONSCRIPTA. *Edited by* HENRY THOMAS RILEY, Esq., M.A., of Corpus Christi College, Cambridge, and of the Inner Temple, Barrister-at-Law.

MATTHÆI PARISIENSIS HISTORIA ANGLORUM, SIVE, UT VULGO DICITUR, HISTORIA MINOR. Vol. III. *Edited by* Sir FREDERIC MADDEN, K.H., late Keeper of the Department of Manuscripts, British Museum.

DESCRIPTIVE CATALOGUE OF MANUSCRIPTS RELATING TO THE HISTORY OF GREAT BRITAIN AND IRELAND. Vol. III.; 1201, &c. *By* THOMAS DUFFUS HARDY, Esq., Deputy Keeper of the Public Records.

In Progress.

DOCUMENTS RELATING TO ENGLAND AND SCOTLAND, FROM THE NORTHERN REGISTERS. *Edited by* the Rev. JAMES RAINE, M.A., of Durham University.

WILLELMI MALMESBIRIENSIS DE GESTIS PONTIFICUM ANGLORUM LIBRI V. *Edited, from William of Malmesbury's Autograph MS., by* N. E. S. A. HAMILTON, Esq., of the Department of Manuscripts, British Museum.

CHRONICLE OF ROBERT OF BRUNNE. *Edited by* FREDERICK JAMES FURNIVALL, Esq., M.A., of Trinity Hall, Cambridge, Barrister-at-Law.

ANNALES MONASTICI. Vol. IV. *Edited by* HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, and Registrar of the University, Cambridge.

YEAR BOOKS OF THE REIGN OF EDWARD THE FIRST. Years 21 and 22. *Edited and translated by* ALFRED JOHN HORWOOD, Esq., of the Middle Temple, Barrister-at-Law.

December 1866.



