RERUM BRITANNICARUM MEDII AEVI SCRIPTORES,

OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN AND IRELAND

DURING

THE MIDDLE AGES.
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He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an Editio Princeps; and for this purpose the most correct text should be formed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They expressed their approbation of the proposal that each chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no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.
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. I.

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It will be difficult for the kindliest temper to give Prepossessions a friendly welcome to the medical philosophy of Saxon days. As man has an ever recurring proneness to make himself the standard of truth, to condemn, sneer at, and despise all that he does not choose or is unable to comprehend, so in a greater degree every generation of men admires its own wisdom, skill, science, art, and progress; it calls its own, whatever it has learnt from men of former days, and counts the few improvements which have had their birth in its own time, as triumphs and distinctions which elevate it above all the past.

If we consider the history of the ages gone by, these Our debt to high pretensions will soon abate somewhat of their confidence. The progress of those contrivances towards our comfort, which we sum up in the term civilization, has been very creeping and laborious. Our great capitals are smaller than Rome, the fortunes of our men of millions are trifles to the wealth of a Crassus or a Lucullus, our houses are less carefully warmed in winter than the Roman villas, our poetry has no Homeros, our sculpture no Praxiteles, our architecture no Parthenon, our philosophy has never seen a century such as that between Perikles and Alexandros, those hundred years of Attic wit and wisdom have given us an education in dead languages, and in the lore and manners of two thousand years since, and are driving our native words from off our tongues and making them strange to our ears.
The Saxons accept Greek and Latin learning. 

The same victory over future ages which puts into the hands of our children a Virgilius, a Demosthenes an Horatius, produced a similar effect upon our fore-fathers. When their driving, conquering, advancing spirit brought them into the island of the Britons and gave them the Keltic careless tribes for a prey, they also found it worth their while to inquire what was this system of Latin science, which raised fertile crops of wheat for the food of every mouth, built houses which gave warmth amid the tempest, and fetched from foreign distant lands aids and helps whether to health or to disease; and they, like ourselves, became students of Latin and Greek. Something of course they had learned of southern arts before, but when they arrived in and became owners of territories improved by the southron, they could only enjoy their new acquisitions fully by understanding the method of ordering them.

The Gothic nations had a knowledge of their own in the kinds and powers of worts, that is they had the more useful practical part of botany; this is plainly proved by the great number of native names of plants which are found in the works now printed, in glossaries, and in the Gothic languages generally. Their medicine must have consisted partly in the application of the qualities of these worts to healing purposes, for otherwise the study was of no real utility. The uses of hemp and liquorice were first learnt by the Hellenes, from the Skythians.\(^1\) The Saxons evidently were also willing to rely much upon amulets and incantations, for while these resources are accepted by the later Greek physicians, they occur much more frequently as the northern nations obtained a wider footing in the Roman empire.

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\(^1\) Herodot. lib. iv. cap. 74. Theofrastos, Hist. Plant. lib. ix. cap. 15.
From the cradle modern Englishmen are taught to Charms. fight an angry battle against superstition, and they treat a talisman or a charm with some disdain and much contempt. But let us reflect that these play-things tended to quiet and reassure the patient, to calm his temper, and soothe his nerves; objects which, if we are not misinformed, the best practitioners of our own day willingly obtain by such means as are left them. Whether a wise physician will deprive a humble patient of his roll of magic words, or take from his neck the fairy stone, I do not know: but this is certain, that the Christian Church of that early day, and the medical science of the empire by no means refused the employment of these arts of healing, these balms of superstitious origin. The reader may enjoy his laugh at such devices, but let him remember that dread of death and wakeful anxiety must be hushed by some means, for they are very unfriendly to recovery from disease.

Some part of the prevailing superstition must have Partly orignating from come from the Magi, for we find them ordering that the modern feverfew, the Pyrethrum parthenium, must be pulled from the ground with the left hand, that the fevered patients name must be spoken forth, and that the herbcris must not look behind him.  

Plinius says also,\(^1\) that the Magi and the Pythagoreans had many foolish tales about the eryngium, known in England as sea holly.\(^2\) That they ordered the pseudo anchusa to be gathered with the left hand, the name of him, who was to profit by it to be uttered, and that it should be tied on a man for the tertian fever.\(^3\) They used the ἀγλαουρίς, or peony,\(^4\) for evocation of spirits.\(^5\) They got cures for

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\(^1\) Plin. xxii. 104 = 30.
\(^2\) Id. xxii. 9 = 8.
\(^3\) E. campestre, being very rare.
\(^4\) Plin. xxii. 24 = 20.
\(^5\) Plin. xxiv. 102 = 17.
head ache, bleared eyes, dim sight, pearl, excrescences in
the eyes, tooth ache, rheumatism, quartan fevers, gout,
spasms, lumbago, sterility, ghosts and nightmares,
phrenzy, family discord, indifference to wives, epilepsy,
snakes, shiverings, darts, barking of dogs, fascination,
gripes, gravel, childbirth, magic arts, mad dogs,
dysentery, poison, tyranny, effeminacy, and a potent
love charm, a Lasses come follow me, from the hyena:
but he must be caught when the moon is in Gemini.¹

The Magi had a special admiration for the mole,
if any one swallowed its heart palpitating and fresh,
he would become at once an expert in divination.²
The heart of a hen, placed upon a woman's left breast
while she is asleep, will make her tell all her secrets.³
This the Roman calls a portentous lie. Perhaps he
had tried it. They were the authors of the search
for red or white stones in the brood nestlings of
swallows, mentioned by our Saxons.⁴ A crazy fellow
(lymphatus) would recover his senses if sprinkled with
the blood of a mole: and those troubled with nocturnal
spirits and by Fauns would be relieved if smeared
with a dragon's tongue, eyes, gall, and intestines
boiled down in wine and oil.⁵ Bulls dung was good
for dropsical men, cows dung for women.⁶

The Magi also taught to drink the ashes of a pigs
pizzle in sweet wine, and so to make water into a
dogs kennel, adding the words "lest he, like a hound,
"should make urine in his own bed."⁷ If a man
in the morning made water a little on his own foot
it would be a preservative against mala medicamenta,
doses meant to do him harm. For quartan fevers
they catch with the left hand the beetle that has

¹ Plin. xxviii. 27 = 8.
² Id. xxx. 7 = 3.
³ Id. xxix. 26.
⁴ Id. xi. 79.
⁵ Id. xxx. 24 = 10.
⁶ Id. xxviii. 68.
⁷ Id. xxviii. 60 = 15. See below, p. xxxi.
reflected antennæ, and make an amulet of him. For sleep the gall of a sacrificed goat smeared on the eyes or put under the pillow was good.

Demokritos was a devoted adherent of the teaching Demokritos of the Magi, "magorum studiosissimus." He wrote of an herb, the root of which wrought into pills and swallowed in wine would make guilty men confess everything, tormented at night by strange visions of the spirit world. Another, Θείν βράτιον, food of Gods, which kept the kings of Persia in health and vigour of mind. The θεσσαλη, or gospel plant, was drunk by the Magi before divination. The γελωτοφύλλης, or laughter plant, produced fantoms and laughter, that only ceased by drinking pine nuts, pepper, and honey in date wine. They had also an herb for begetting handsome and good children. A disciple of Demokritos, Apollodoros, had a wort to make old love, even what had turned to hate, revive again. All these had magic names. Plinius view of the general credit in which the doctrine of the Magi stood, is that it was of all sciences on the face of the globe most fraudulent, (which, be it observed, is a great deal to say,) and that it owed its acceptance to its embracing within itself the three sciences most influential among men; medicine, and that, as it shewed the profounder and more venerable; religion, in the darkness of which, says he, the human race is still involved, (to call it superstition would be to modernize here), and the mathematics, that is, astronomy.

Pythagoras held that the whole air is full of spiritual beings, who send men dreams, and the symptoms of disease and health; nor to men only, but to sheep and other cattle; that to these spirits are naturally made lustrations, and averting ceremonies, and invocations,

1 Plin. xxx. 30. 2 Id. xxvii. 79. 3 Id. xxiv. 102 = 17. 4 Ibid.
and the like. He taught that holding anethum, that is dill, in the hand, is good against epilepsy. Pythagoras was the founder of the healing art among the Hellenic peoples.

Pythagoras taught that water would freeze with the herbs coracesia and calycia, also the flower of the aquifolia or holly. Chrysippus, that an animal, nobody knew anything about, the phryganium, was a good amulet for quartan fevers. Cato, that a man would go comfortably to sleep after eating hare; and says Plinius, there must be something in the general, persuasion that after hare a man is good looking for nine days.

Serapion of Alexandria flourished (B.C. 278) forty years after the death of Alexander the Great, and was one of the chiefs of the Empiric school, who relied upon observation and experiment in preference to speculation and thoughtful reasoning; yet he in epilepsy prescribed the warty excrescences on the forelegs of animals, camels brain and gall, rennet of seal, dung of crocodile, heart of hare, blood of turtle, stones of boar, ram, or cock.

Soranos, an early writer of the methodic school, while he refused incantations as cures for diseases, testifies in so doing to their prevalence: — "Alii cantilenas adhibendas probaverunt, ut etiam Philistionis frater idem memorat libro xxii. de adiutoriis, scribens quenam fistulatorem loca dolentia decantasse, quae cum saltum sument palpitando, discusso dolore mitescerent. Alii denique hoc adiutorii genus Pythagorum

1 Εἶχαν πάντα τὸν ἄρα ψυχῶν ἐμπλεον· καὶ ὅπο τοῦτον πέπνευσαν ἀνθρώποι τοῖς τε ἀνέφοις καὶ τὰ στοματα ὡνομα τε καὶ ἤγεισαν· καὶ οὐ μὸνον ἀνθρώπους ἀλλὰ καὶ προβάτων καὶ τῶν ἄλλων κτήσεων. Εἰς τοῦτον γίνεσαν τοῦτο τε καθαρροσ, καλὰποτροπασμὸς μαρτυρικὴν τε πώσαν καὶ κληθένας καὶ τὰ ὄμοια.
2 Diogenes, Laert. V. Pythag. 32.
3 Plin. xx. 73.
4 Id. xxiv. 102. 72.
5 Id. xxx. 30.
6 Id. xxviii. 79.
memorant invenisse: sed Sorani iudicio videntur hi
mentis vanitate iactari, qui modulis et cantilena
passionis robur excludi posse crediderunt.

Plinius records that the rule is to sow basil with Plinius.
curses and ugly words; that pills of elaterium, the .
drastic juice of a wild cucumber, hung about the waist
in rams wool, help parturition, if the patient knows
nothing about the resource; he knew a man of pra-
torian rank, a chief man in Spain, who was cured of
intolerable disorders of the uvula by carrying hung to
his neck by a thread a root of purslane; that Sappho
fell in love with Phaon because he found a masculine
root of eryngium, that an amulet of the seed of
tribulus cures varicose veins; that tradition avers
men afflicted with tertian fever are relieved of it
if they tie on themselves a root of autumnal nettle,
provided that when the root is dug the sick mans
and his parents names are duly pronounced aloud;
that if a man carry a poplar wand in his hand he
will not get his legs chafed; the herb selago, which
was like savine, was gathered without use of iron,
with the right hand, in pickpocket fashion, "velut a
"furante," poked through the left armhole of the tunic,
in a white robe, with naked clean washed feet, after
an oblation of wine and bread. Since ordinary "clinic"
medicine avails not in quartan fevers, he will tell us
how to cure it by amulets; by the dust in which a
hawk has been rolling himself tied up in a bit of
cloth with a red thread; by the longest tooth of a
black dog; by a solitary wasp caught in the left hand

1 Cælius Aurelianus, Chron. lib. v. cap. 1, p. 555, ed. of 1709.
2 Cum maledictis ac probris, xix. 37 = 7.
3 Plin. xx. 3 = 1.
4 Id. xx. 81 = 20.
5 Id. xxii. 9 = 8.
6 Id. xxii. 12 = 10.
7 Id. xxii. 16 = 14.
8 Id. xxiv. 32 = 8.
9 Id. xxiv. 62 = 11.
and tied on; by the head of viper cut off, or its living heart cut out, in a piece of cloth; by the snout and tips of the ears of a mouse in a rose-coloured patch, the animal itself to be let loose; by the right eye of a living lizard poked out, in a bit of goatskin; by the ball rolling scarabaeus (s. *stercorarius*);\(^1\) a holly planted in (the courtyard of) a house keeps off witchcrafts;\(^2\) they say that an amulet of the chamaelea (*Dafne laureola, D. mezerenum*) will cure pearl “albugo” in the eyes, provided that the plant be gathered before sunrise, and the purpose be outspoken;\(^3\) an herb picked from the head of a statue and tied up in a red thread will cure head ache;\(^4\) an herb by which dogs stale, if drawn untouched by iron, cures dislocations.\(^5\) Enough, perhaps, has been said to mark the character of Plinius collections.

With Plinius was contemporary Ioseph, or Josephus. The tales about the mandrake current much later, and found in the Saxon Herbarium,\(^6\) are traceable to what he says\(^7\) of the Baaras, an herb that runs away from the man that wants to gather it, and won’t stop till one throws on it οὐσον γυμνακές ἢ τὸ ἐμπνευμα, for nastiness is often an element of mysteries, and even then it kills the dog that draws it out. It is not certain that the mandrakes berries are meant in Genesis xxx. 14.

Philagrios (364 A.D.) thought it superfluous and unbecoming to add to a prescription a direction to spit once into the drug pot, once on the earth, with some barbarous names, since without the names it would be equally efficacious.\(^8\)

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1 Plin. xxx. 30 = 11.  
2 Id. xxiv. 71 = 13.  
3 Id. xxiv. 82 = 15.  
4 Id. xxiv. 106 = 19.  
5 Id. xxiv. 111 = 19.  
6 Bell. Jud. VII. vi. 3 = p. 117.  
7 Art. cxxii.  
8 Actius, 607. c. in the Medicæ Artis Principes, unpublished in the original language.
Xenokrates, who, says Galenos, flourished two gene-
rations, or sixty years before himself, writes with an
air of confidence on the good effects to be obtained by
eating of the human brain, flesh, or liver; by swallow-
ing in the drink the burnt or unburnt bones of the head,
shin, or fingers of a man, or the blood. He had also
a good list of nasty prescriptions, for which the veil
of a dead language is required.¹

Galenos is cited by Alexander of Tralles,² as doing
a reluctant homage to incantations. His words,
perhaps, do not go further than the conclusions of an
unprejudiced physician of our own day might do, were
he willing to brave the quick rising imputation of
superstition. "Some think that incantations are like
old wives tales: as I too did for a long while. But
at last I was convinced that there is virtue in them
by plain proofs before my eyes. For I had trial
of their beneficial operation in the case of those
scorpion stung, nor less in the case of bones stuck
fast in the throat, immediately, by an incantation,
thrown up. And many of them are excellent, seve-
rally, and they reach their mark."

Pamphilos makes Galenos angry with his gipsy Pamphilos.
trickeries; "his old wives tales, his Egyptian quackeries,
his babbling incantations used by the folk employed
to collect the plants, his periaptus, and his humbugs,
not merely useless, not merely unprofessional, but
all false; no good even to little boys, not to say

² Lib. ix. cap. 4, p. 558, ed. 1556.
"students of medicine." Pamphilos had written in alphabetical order about herbs.¹

Alexander of Tralles (A.D. 550) frequently prescribes periapts, that is, amulets, and wise words: thus for colic, he guarantees by his own experience and the approval of almost all the best doctors, dung of a wolf, with bits of bone in it, if possible, shut up in a pipe, and worn during the paroxysm, on the right arm, or thigh, or hip, taking care it touches neither the earth nor a bath. A lark eaten is good. The Thracians pick out its heart, while alive, and make a periapt, wearing it on the left thigh. A part of the caecum of a pig prepared with myrrh, and put up in a wolf's or dogs skin, is a good thing to wear.¹ A bit of a child's navel, shut up in something of silver or gold with salt, is a periapt which will make the patient at ease entirely. Have the setting of an iron ring octagonal, and engrave upon it, "Flee, Flee, Ho, Ho, Bile, the Lark was searching;" on the head of the ring have an N ³ engraved: this is potent, and he thinks it would be strange not to communicate so powerful an antidote, but begs it may be reserved from casual folk, and told

¹ Oὐτω δὴ καὶ Πάμφιλος ἐποίησεν τὴν περὶ τῶν βοτανῶν πραγματείαν. ἂλλ' ἐκείνοις μὲν εἰς τὸ μύθος ἅρμα τινας ἐξετράπετο καὶ τινὰς γυναῖκας Ἀγαρίσκεις ληρόδεις ἄμα τίσων ἑπιδίδος, ἃς ἀναφοροῦμεν τῶν Βοτάνων ἑπιλέγουσιν. καὶ δὴ κῆρυσι πῶς περιάπταν καὶ ἄλλας μαγγανείας οὐ περιέγραυ μόνον, οὔτ' ἐξω τῆς ἰατρικῆς τέχνης, ἂλλα καὶ ψευδεῖς ἄποστας. ὡς εὲ υβρεῖς τοῦτον οὖσαν ὑπερὶ τοῦ τοῦτον ἐπὶ ληρόδεις μεταμετρόφθαι ἐφαίνεμεν. οὖσα γὰρ τοῦ μικροῦ παιδί κομιδῆς χρηστοῦν ὑπολαμβάνομεν εἶναι τοῦ τοιοῦτου μύθους, μητὶ γε δὴ τοῦτο μετίκος σπείδουσι τὰ τῆς ἱατρικῆς ἔργα. καὶ μοι δοκεῖ πῶς ἤπειραντος εὐθεύς ἐν ἄρχῃ τῶν ἄποροίν ἑιρήσαι ὁ βιος βραχὺς, ἢ δὲ τέχνη μικρᾶ, χάριν τοῦ μὴ καταναλισκεῖν τὸν χρύσον εἰς ἄρχηστα.

² A Gnostic device. See Montfaucon, plates 159, 161, 163.

³ The N on the ring is Gnostic; see Montfaucon, t. cl., clxix., clixxvii.
only to such as can keep secrets, and are trusty (philaretous). For the gout he recommends a certain cloth, κόρης παρθένου τὸ πρῶτον ἐκ τῶν καταμηνίων βάκως χαλκίνων, also the sinews of a vultures leg and toes tied on, minding that the right goes to the right, the left to the left; also the astragali of a hare, leaving the poor creature alive; also the skin of a seal for soles; also a line of Homeros, τετράχει 3' ἀγωρή, ὑπὸ ἄει στόμα-χιξαὶ γαῖα, on gold leaf, when the moon is in Libra; also a natural magnet found when the moon is in Leo. Write on gold leaf, in the wane of the moon, "mei, threu, mor, for, teux, za, zon, the, lou, chri, ge, ze, ou, as the sun is consolidated in these names, and is "renewed every day, so consolidate this plaster as it "was before, now, now, quick, quick, for, behold, "I pronounce the great name, in which are consoli-"dated things in repose, iaz, azuf, zuon, threux, bain, "chook, consolidate this plaster as it was at first, now, "now, quick, quick." Then bits were to be chopped off a chamaeleon, and the creature living was to be wrapped up in a clean linen rag, and buried towards the sunrise, while the chopped bits were to be worn in tubes; all to be done when the moon was in the wane. Then again for gout, some henbane, when the moon is in Aquarius or Pisces, before sunset, must be dug up with the thumb and third finger of the left hand, and must be said, I declare, I declare, holy wort, to thee; I invite thee to-morrow to the house of Fileas, to stop the rheum of the feet of M. or N., and say, I invoke thee, the great name, Jehovah, Sabaoth, the God who steadied the earth and stayed the sea, the filler of flowing rivers, who dried up Lot's wife, and made her a pillar of salt, take the breath of thy mother earth and her power, and dry the rheum of the feet or hands of N. or M. The next day, before sunrise, take a bone of some dead animal, and dig the

1 Lib. ix. p. 165, ed. 1548. from some of their words nothing
2 This is also probably Gnostic: rational has been elicited.
root up with this bone, and say, I invoke thee by the holy names Iao, Sabaoth, Adonai, Eloi, and put on the root one handful of salt, saying, "As this salt " will not increase, so may not the disorder of N. " or M." And hang the end of the root as a periapt on the sufferer, etc.¹ For agues, "the little animal " that sits and weaves with the view to catch flies, "tied up in a rag, round the left arm, is good."² Trallianus mostly wrote very good sense. The Gnostics professed a medley of all the religions they could hear of.

Alexander Trallianus also recommends for epilepsy, from Asklepiades ὁ φαρμακευτής, a metal cross, ἔλον ἐσταυρωμένον, tied as a periapt to the arm. He obtains from Zalachthes and Osthanes, interpreters of the Magi, a recommendation to try jasper and coral, with root of nux vomica in a linen cloth. Demokrates, an Athenian, who consulted the Delfic oracle, was told to get some worms out of a goats brain. The occipital bone of an asses head in a skin is also a good periapt.

Get a big rivet from a wrecked ship, make a broach of it, and insert a bone cut from the heart of a living stag.

The arts of magic, real arts, with effects visible to the eye, sciences, if the modern latitude of language be allowable, had at a very early period arrived at high perfection in Egypt, when Jannes and Jambres withstood Moses and Aaron, turning their rods into serpents, and water into blood (1600 B.C.); in Syria, when the witch or ventriloquist of Endor promised her clients conferences with the dead (1100 B.C.); in Hellas, when Vlysses visited the spirit world, and Kirke turned men into swine (1100 B.C.); and in Persia, beyond chronological limits.

¹ Id. pp. 198, 199. That curious Gnostic charm seemed to deserve quotation at length.
² Id. p. 234, ζωόφιλον.
³ Alex. Trall., lib. i. pp. 82, 83, 84, ed. 1556.
The practical wisdom of such men as Hippokrates, and the Epikurean scepticism of the age of Horatius Flaccus, had reduced the influence of magicians among cultivated minds to some reasonable limits. The revival of their power has been attributed to the depressing effect of imperial tyranny; but a larger share is probably due to the inroad of barbaric minds which the calm light of knowledge had not reached.

Saxons, Angles, and all the Gothic races were wholly unable to accept, to use, to learn, the medical skill of Hellas and of its pupil Italy. The point to which surgery had been brought was high; and if we don't say the same of physic, perhaps, we are not very good judges, having discovered very few specifics of our own. Our measure of their proficiency will be much safer in surgery than in pharmacy.

It seems pretty well agreed by competent and careful critics that the book on Wounds of the Head is by the great Hippokrates, who flourished at Kos during the Peloponnesian war (fl. 436, died 377?). He used a σμικρὸν τρύπανον, a small trepan, which implies also some greater, a πρίων, or saw, which had a περιόδος or circular motion, and which is judged by medical men to be the tryphine, and a πρίων χαρακτός, or jagged saw, which is held to be the trepan, and he gives anxious directions to the operator, to withdraw the instrument frequently and cool both it and the bone with cold water, and to exercise all vigilance not to wound the lining membrane. The employment of splints, νάζηκις, on broken limbs, is not of much mark here, as we find our Saxons could adopt the resource.

In the opinion of Dr. Greenhill, the Ορχες in the works of Hippokrates may be his; according to the last editor of his works, it is his, or of the Koan

2 Hippokr. ut sup. p. 755.
school; it is a remarkable document, as laying down the outlines of professional etiquette, of the broad line of distinction between the physician and surgeon, and for its plain statement that cutting for the stone was then practised.\(^1\) The process is spoken of as familiar, and its dangers are shortly expressed by Areteæos (A.D. 81), who observes that men sometimes die the very day of the operation, which, however, is indispensable.\(^2\) The same author mentions the relief afforded to those afflicted with the stone by the catheter.\(^3\) Philagrios described in his lost works his own treatment of a case, where the calculus had escaped from the bladder and stuck fast in the ureter, so that the man, with suppression of urine and with pain, had almost gone. The stone had made its way almost to the orifice of the canal, but with a fine pair of forceps could not be extracted, nor yet by gently moving it with a probe. He would not cut the urethra from below, because that would certainly end in an artificial and inconvenient urinary orifice, but he cut down upon it from above.\(^4\) Celsus, in the case of a large stone, recommends, as of course, that it should be crushed by the instrument invented by Ammonios, the λιθοτόμος, or surgeon, who gave his chief attention to this subject, and of course before his own time (A.D. 15).\(^5\) Ammonios is supposed to have practised at Alexandria.

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\(^{1}\) Οὐ τεμέω δὲ οὐδὲ μὴν λείψωτας. ἐκχωρῆσον δὲ ἐργάτης ἀνδρᾶς προ- ἐμος τῇ σε. (I write ἐργάτης not ἐργάτης.)

\(^{2}\) Id. Acut. lib. ii. cap. 9.

\(^{3}\) Philagrios in Actios. col. 551, in Med. Art. Principes. The original is unpublished.

\(^{4}\) Id hoc modo fit. Venecius iniciti- tur calculo, sic, ut facile cum con-

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\(^{5}\) Id hoc modo fit. Venecius iniciti- tur calculo, sic, ut facile cum con-
Asklepiades (B.C. 100), in extreme cases of difficult laryngotomy, wrote down the proper directions for even a timid operator.

We find described in the Museo Borbonico some surgical instruments of bronze discovered in Herculaneum and Pompeii. There is the speculum magnum matricis, or διαπτρίς, with two branches and a travelling yoke for them driven by a screw, for ocular examination of the organic state of the matrix; it served rather as a dilator than as a speculum, and has been superseded by a better instrument, the invention of Recamier. The careful use of it is described by Paulus Ægineta. There is also the speculum ani, or διαπτρα, composed of two branches bent at right angles and opening by pressure on the handles: this instrument was known as κατοπτήρ, to the author of the book on haemorrhoids among the works of Hippocrates. Further has been found a forceps of a curious construction, suited for removing pieces of bone from the surface of the brain in cases of fractured skull. It has been specially considered by Prof. Benedetto Vulpes, [1847], who thinks it may also have been intended to take up an artery. The Greeks, he observes, as appears by an inscription dug up near Athens, were able to tie an artery in order to stop haemorrhage, and words implying so much are found in a treatise of Archigenes, (A.D. 100,) existing in MS. in the Laurentian library at Florence: ἀποβροχβίον ὁὖν ἂ

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2 In Paulus Ægineta, lib. vi. cap. 33.

3 Vol. xiv. pl. 36, also Vulpes, plate iv.

4 Lib. vi. cap. 73.

5 Haem., sect. 6.
vessels carrying (blood) towards the incision must be tied or sewed up. Near the end of the sixteenth century a French surgeon was the first to recover the ligature of the artery, and the instrument he used was very similar (somiglia moltissimo) to the forceps in the Museum at Naples.¹

A curious pair of forceps has also been found, without a parallel among modern surgical instruments; the blades have a half turn, and the grip is toothed and spoon shaped, when closed. By construction it is suited for introduction into some internal cavity, and for holding firm and fast some excrescence there. Professor Vulpes finds it well calculated for dealing with the excrescences which grow upon the Schneiderian membrane covering the nasal bones, or such as come on the periphery of the anus or the orifice of the female urethra; especially such as having a large base cannot be tied.²

There is further an instrument for tapping the dropsical, described by Celsus³ and Paulus Ægineta.⁴ It was somewhat altered in the middle of the seventeenth century by Petit.

An instrument suited to carry off the dropsical humours by a little at a time on successive days, as Celsus⁵ and Paulus Ægineta⁶ recommend, has also been dug up. Rust and hard earth, which cannot safely be removed, have blocked up the canal of the relic and render conclusions less certain.⁷

The probe, "specillum," μεψαλη, is reported by Cicero to have been invented by the Arkadian Apollo, who

¹ Vulpes, Illustrazione di tutti gli Strumenti chirurgici scavati in Ercolano e in Pompei, Napoli, 1847.
² Ibid.
³ Lib. vi. cap. 50.
⁴ Lib. vi. cap. 50.
⁵ Lib. vii. cap. 15.
⁶ Lib. vii. cap. 50.
⁷ Vulpes, ut supra.
also was the first to bind up a wound. Seven varieties are figured in the work of Professor Vulpes in one plate, with ends obtuse, spoon shaped, flat and oval, flat and square, flat and divided. The obtuse knob was \( \pi υριν \); the spoon was \( κυ\acute{\alpha}πικος \); those which had a flat extremity were \( σπα\digamma\thetaιμ\varepsilon\lambda\varepsilonι \); such as had a knob at each end were \( διπόργια \).

The catheter of the ancients is figured by the same writer.\(^2\) It was furnished with a bit of wood to be drawn out by a thread,\(^3\) to prevent the obstructive effects of capillary attraction and to fetch the urine after it when withdrawn. It is of bronze, and elastic catheters seem to be of modern invention.

They have, or had in 1847, eighty-nine specimens of pincers in the Naples Museum, fifteen are like what are now called anatomical pincers, one only has the form of the tenaculum, seventeen are depilatory pincers. One pair of nippers is rectilinear, terminating in points like a pair of compasses. Their names were \( λ\chi\betaις\varepsilonι \), volsellæ.

Hooks, hamuli, \( \alpha\gamma\chiι\sigmaτ\varepsilonι \), to the number of fourteen, had been laid up in the cases in 1847; also a trident for cauterizing,\(^4\) and a spatula; a silver lancet was accompanied in the excavating by a small spoon, suited, as medical men agree, for examining a small quantity of the flowing blood. There are also cupping vessels of a somewhat spherical shape, from which air was exhausted by burning a little tow. A flem for bleeding horses, of the same shape as that now used, and a bent lever of steel, \( μβ\chiλικόν \), vectiarius, for raising the bones of the cranium in case of depression by fracture. Professor Vulpes has given us figures of eight steel or iron knives for various surgical purposes, and of

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1 Cicero de Nat. Deor., lib. iii. 22.
2 Plate III. fig. 1.
3 Galen. Medicus, cap. xix.
4 Paulus \( \varepsilon\gamma\iota\nu\varepsilon\), lib. vi. cap. 48.
a small plate suitable in the form of its handle for
the application of cauter" by fire.¹

There exists a tract of twelve pages by Dr. Simpson
of Edinburgh, “On some ancient Greek medical vases
“for containing Lykion” [1856]. He knows “of four
“ancient vases or drug bottles intended to contain
“this valued eye medicine,” “the Λύκιον Ἰνδικος of Dios-
“korides.” They are severally lettered Λύκιον παρὰ
Μουσαῖον, Ἡρακλείον Λύκιον [for λύκιον], Ἰατόνες Λύκιον (two).
The drug is the rusot or ruswut of India, an inspissated
extract prepared from the wood or roots of several
species of berberis, as the berberis lycium, aristata, etc.²
It is “most useful in all cases of inflammation of the
“external tunics of the eye.” The vases in which
it was found are of very small dimensions, and in
three of them the internal content is much smaller
than the external promise; this arose, of course, from
the high price of the drug.

Beside these elaborate contrivances and this skilful
audacity of the Mediterranean peoples, northern medi-
cine shows not to advantage. Beda, one of our safest
and earliest authorities, gives an account of a leech,
Cynifrid, or Cyneferth, who, A.D. 679, opened a tumor
for Ætheldryth, queen and abbess, without saving her
life.

The name and office of leeches was familiar to
the people: the Leechbook, or Liber Medicinalis, is in-
tended for the use of a medicus, not of a layman; and
the frequent expression, “as leeches know how,” shows
that they received a professional education.

These leeches then, unable to use the catheter, the
searching knife, the lithotritic hammer, and ignorant
of the afar sought Indian drugs, were in their early
practice almost wholly thrown back upon the lancet,

¹ Vulpes, as before. | ² Royle.
wherewith to let blood, and the "parabilia," the ἐποριστά, the accessibles, chiefly worts from the field and garden. Not only the Engle and Seaxe, the warrior inhabitants of our own island, but also all the races of Gothic invaders, were too rude to learn much of Galenos, or of Alexander of Tralles, though they would fain do so. The writings of Marcellus, called Empiricus, the Herbarium of Apuleius, the stuff current under the name of Sextus Placitus, the copious volumes of Constantinus Africanus, the writings of St. Hildegard of Bingen, the collections out of Dioskorides, the smaller Saxon pieces, are all of one character, substituting for the case of instruments and Indian drugs, indigenous herbs, the worts of fatherland, smearings, and wizard chants. Over the whole face of Europe, while the old Hellenic school survived in Arabia, the next to hand resource became the established remedy, and the searching incision of the practised anatomist was replaced by a droning song.

The triumphant barbarians had no Παῖαν, no Ἐσκουλαπιός, no Chiron, far less an Hippokrates. That they must have employed herbs before their pouring down over the south seems indisputable, and leeches are not only Teutonic in the form of their name, but are mentioned as driving a profession in the rudest ages.

Limrúnar skaltu kunna, Twig runes shalt thou ken,
ef þu vilt læknir vera if thou a leech wilt be
ok kunna sár at sía; and ken a sore to see;
a berki skal þær rista on bark shall one them write
ok á baðmi viðar and on branch of wood,
þeim er líta ausir limar.1 whose limbs to east do lout.

The Runic ceremony here described may be, if a conjecture be allowed to us, analogous to the allocation to the wort, the declaration of healing purpose,

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1 Sigdrifumal II. in Saemundar Edda.
the announcement of the patient's name, so often found in our Saxon volumes.

That ken I second,
there needs us sons of men,
who will as leeches live.

What is now "morbific virus," was with them "venom;" epidemics were produced by "flying venom;" there was also "red venom," which suggests scarlet fever, "watchet venom," "white venom," "livid venom," and so on; all no doubt appropriate names.

The state of feeling about sorcery among these northern hordes is best gathered from a perusal of the elder Edda, which is a world of witchery; the Gods themselves were truly described as charm smiths. We may perchance wonder at the slavery in which people were held by the Church, during the earlier ages of our modern period; at the saying of medicine masses, at the blessing the worts out of the field, at the placing them upon the altar; but the Church had delivered men from a worse servitude than this, from the tyranny and terror of the poisoner and the wizard. The conscious helplessness of man, when the hand of God is upon him, must gladly humble itself in the dust, and lick the dirt in craving mercy. Let the scornful reader, in good health, not toss his head on high at the so called superstition of the simple Saxon, but consider rather how audacious an infidel that man, in those ages, would have seemed, who had refused to pray in the received manner for the restoration of his health.

I am scarce willing to take the tone of apology for the magical syllables we find in these leechcrafts. It will be well to take a practical view, and to say that, especially in the centuries between 500 and

1 Havamal, 148, ibid.
2 Laenunga, fol. 162.
3 Galldræ smiðir. Ynglinga S. vii.
1000 A.D., so strong was the general acceptance of magic influence, so general was the fashion set in that direction, that every candidate for the confidence of the public must fall in with it. Marcellus, otherwise a worthless author, is useful, as showing both how the skilful use of surgical instruments had been lost, and how much more rankly this weed of faith in spiritual influences had spread its growth. The date of this writer is set at about 380 A.D.

He recommends, to avoid inflamed eyes, "when you see a star fall or cross the heavens, count quickly, for you will be free from inflammation for as many years as you count numbers." For the same disorder, write on a clean sheet of paper ὠὔβειν, and hang this round the patients neck, with a thread from the loom. In a state of purity and chastity, write on a clean sheet of paper φυρφαν, and hang it round the mans neck; it will stop the approach of inflammation. The following will stop inflammation coming on, written on a clean sheet of paper; ρουβος, ρωνειρας ρηλίος ὡς καντεφορα και παντες ηακοτει; it must be hung to the neck by a thread; and if both the patient and operator are in a state of chastity, it will stop inveterate inflammation. Again, write on a thin plate of gold with a needle of copper ὁρν ώρωθη; do this on a Monday; observe chastity; it will long and much avail. As soon as a man gets pain in his eyes tie in unwrought flax as many knots as there are letters in his name, pronouncing them as you go, and tie it round his neck. If a man have a white spot, as cataract, in his eye, catch a fox alive; cut his tongue out; let him go; dry his tongue and tie it up in a red rag and hang it round the mans neck. If any thing to cause annoyance get into a man's eye, with five fingers

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1 Col. 269 b.  
2 Col. 270 a.  
3 Ibid.  
4 Ibid.  
5 Col. 270 b.  
6 Col. 270 c.  
7 Col. 276 b.
of the same side as the eye, run the eye over and fumble at it, saying three times tetunc resonco, bregan gresso, and spit thrice. For the same, shut the vexed eye and say thrice, in mon deromarces axatison, and spit thrice; this remedy is "mirificum." For the same, shut the other eye, touch gently the vexed eye with the ring finger and thumb, and say thrice, "I buss the "Gorgons mouth." This charm repeated thrice nine times will draw out a bone stuck in a mans throat. For hordeolum, which is a sore place in the eyelid, of the shape of a barleycorn, take nine grains of barley and with each poke the sore, with every one saying the magic words κυρια κυρια κασσαρια σουρωφξ, then throw away the nine, and do the same with seven; throw away the seven, and do the same with five, and so with three and one. For the same, take nine grains of barley and poke the sore, and at every poke say, φευγε, φευγε κρινή σε διάκει, flee, flee, barley thee chaseth. For the same, touch the sore with the medicinal or ring finger, and say thrice, vigaria gasaria. To shorten the matter, blood may be stanched by the words sicycuma, cucuma, cuma, uma, ma, a. Also by "Stupid " on a mountain went, stupid stupid was;" by soconon soconon; σοκσοκαμ συνιμα; by ψα ἄτα ψη ψη ψη ψα ἄτα. For toothache say, Argidam margidam sturgidam, also, spit in a frogs mouth, and request him to make off with the toothache. For a troublesome uvula catch a spider, say suitable words, and make a phylactery of it. For a quinsy lay hold of the throat with the thumb and the ring and middle fingers, cocking up the other two, and tell it to be gone. If a shrewmouse fall into a rut, there by a natural

1 Col. 278 d. 6 Col. 290 b. 2 Ibid. 7 Col. 290 f. 3 Col. 278 e. 8 1d. So Leechbo. 4 Col. 279 e. 9 Col. 295 e. 5 Col. 289 e. 10 Ibid. 6 Col. 290 b. 11 Col. 303 b. 12 Col. 304 d.
"fate he perishes; so wrap him up in clay or linen
"cloth or red rag, and with him go three times round
"kernels behind the ears; wondrously quickly wilt
"thou heal them." The following is a capital remedy
for sore throats; tie about the neck in a red rag
bound with a thread, the following words; and be
pure in writing them:

Εἴδον τρίπορφον χρύσου Τούανδον,
καὶ ταρταροῦχον [δεσποτήν] Τούσανδον.
σῶσόν με, σεμνᾶ νεφέρων ὑπέρτατε. 9

Another charm for a kernel, Albula glandula, *pretty
white kernel, etc. Another, "nine sister kernels, eight
"sister kernels, seven sister kernels, and so on." 3 For
a bone in the throat say or write for an amulet:

Μὴ μοι γοργείην κεφαλῆν δεινόιο πελάρου
ἐξ ἀδός πέμψειεν ἐπαινή Περσεφόνεια.4

For disease in the kidneys, as an amulet *καραβραστ.5
"In cubili canis urinam faciat, qui urinam non potest
"continere, dicatque dum facit, ne in cubili suo urinam
"ut canis faciat." 6 To cure bites, put your hand on
the bitten man's belly and say thrice nine times,
Stolpus tumbled out of heaven, etc.7 For belly-ache,
wear a gold ring with a dolphin engraved, and the
words,

Θεὸς κελεύει μὴ κυεῖν χόλου τόνως.8

One, who does not want to have belly-ache, must take
care he always puts his left shoe on first, and must
wear on gold leaf

L Ξ Μ Θ R I A

three times written, etc.9 For buboes in the groin,
make seven knots, naming seven old widows and seven

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1 Col. 305 g.
2 Col. 307 e. τριπορφή, ed.
3 Col. 308 f.
4 Col. 309 b. Odyss. λ, 633. A
mixture of intelligible and unintel-
ligible nonsense occurs at Col. 399 h.
5 Col. 358 b. This is nearly
viscera in Hebrew.
6 Col. 362 e.
7 Col. 373 h.
8 Col. 378 h.
9 Col. 379 b.
wild beasts, etc. For chasing in riding or walking, tie to the thigh on paper the word \( \kappa \omicron \sigma \tau \omicron \omicron \). For gout, before getting out of bed in the morning, spit on your hand, rub all your sinews, and say, Flee, gout, flee, etc.

It will not be out of place to compare here the statements of Albertus Magnus on the first of the herbs on which he writes in his treatise "De Virtutibus Herbarum." It is the heliotropion. If one gather it in August and wrap it up in a bay leaf with a wolf’s tooth, no one can speak an angry word to the wearer. Put under the pillow, it will bring in a vision before the eyes of a man, who has been robbed, the thief and all his belongings. If it be set up in a place of worship, none of the women present who have broken their marriage contract will be able to quit the place till it be removed. "This last is tried and most true."

Charms, which act on the mind of the person charmed, always have some effect; in incantations, commonly a mischievous one. Hearne, the traveller in North America, relates somewhere that being solicited by an Indian to give him a charm against some enemy, and convinced of the harmless folly of such sorceries, he complied, and drew on a sheet of paper some circles, signs, and words. The Indian who received this took care that the doomed man should know it; he immediately sickened and before long died. Hearne resolved to make no more magic papers.

Sometimes faith produces a visible and useful effect. A woman who had bad eyes obtained an amulet to cure them. Hopeful of its efficacy, she refrained from shedding tears, and her eyes recovered. But some zealous enemy of sorceries attacked her upon the wickedness of getting well in this way; and prevailed

\[ \text{Albertus Magnus.} \]

\[ \text{Effects, bad.} \]

\[ \text{Effects, good.} \]

\[ ^1 \text{Col. 391 b.} \]

\[ ^2 \text{Col. 392 b.} \]

\[ ^3 \text{Col. 411 a.} \]
on her to give him the amulet to examine. When unfolded, the paper showed nothing but these words: "Der Teufel kratze dir die augen aus, und scheisse dir in die locher," — in the holes. As soon as the woman saw how she had been amended she lost faith, took to tears again, and her eyes became as bad as ever.¹

The Catholic Church of the day, unequal to root out these superstitious and rarely beneficial ideas, tried to sling a garb of religion round them to invoke holy names to drive out devils by exorcisms.

The Saxon leech therefore, had he been as cool headed as Hippokrates, as piggish an Epikurean as our friend Horatius, must have bowed before the fashion of the day and bemoaned his patients notions. Possibly the makers of magic gibberish were as incredulous as men now are in its efficacy: but what mattered that? The leechbook must adapt itself to its day.

In considering the special forms of popular belief, it is well that the Nightmare, in which men still believe, should come first. Mare in that combination is something like Genius, Spirit; it occurs in Woodmare, which was the Saxon name for Echo.² From the accounts we have of the importance attached to its effects, it may be suspected that something beyond the symptoms of an uneasy position in sleep, or an undigested supper, must have been included in the term. Yet, while we habitually divest our minds of terror by referring this paroxysm to imprudence in eating, it is in itself, while it lasts, an ugly mental struggle, and much more like an emissary from the sulfurous pit, than an angel visiting from heaven. Scott relates some instances of the unwelcome attendance of unembodied spectres or Mares: "The door of

¹ Wier, Opera, p. 403.  
"the room flies wide open; an old hag enters with a "frowning and incensed countenance, comes straight "up to me with every demonstration of spite and "indignation, she rushes upon me; says something, "and then strikes me a severe blow with her staff. "I fall from my chair in a swoon. To the recurrence "of this apparition I am daily subjected." 1 Again "My visions commenced two or three years since, "when I found myself embarrassed by the presence "of a large cat, which came and disappeared I could "not exactly tell how. In the course of a few months "it was succeeded by a spectre of a more imposing "sort. This was the apparition of a gentleman usher, "arrayed in a court dress, with bag and sword, tambouré waistcoat and chapeau bras: he ascended the "stairs before me, as if to announce me in the drawing-
room, and at times appeared to mingle with the com-
pany. After a few months the phantom of the gen-
tleman usher was seen no more, but was succeeded "by one horrible to the sight, the image of death "itself, the apparition of a skeleton. Alone or in "company the presence of this last phantom never "quits me. The patient sank under the malady." 2 "A "man, mentioned by Dr. Rush, imagined that he had a "Caffre in his stomach, who had got into it at the Cape "of Good Hope." 3 I have somewhere read of a gentle-
man, who must always sleep sitting in a chair, for as "soon as he took a reclining position, he was attacked by a spectre skeleton which throttled him; even in the chair, he would sometimes in his sleep drop down, and was immediately attacked by his fright-
ful sleepmare; he was therefore always attended by a man, whose duty it was to wake him when-

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1 Scott's Demonology, p. 24.
2 Ibid, p. 29. The narratives are abridged here.
ever he began to lose his upright position. In the Hellenic world the Nightmare, as among our own forefathers, was considered as a god or a demigod, deus or semideus,\(^1\) for the physician Soranus denies this popular belief, denies that it deserves a place among the πάθη, passions, or as men phrase it now, that it is worthy the attention of a pathologer, but declares it a mere perturbation of sleep.\(^2\) This calling a nocturnal horror by mean names does not dispose of its alarms. Themison of Laodikeia, (B.C. 63,) called it Πυγαλίων, Throller, Choker, "siquidem praefect agro-
"tantes."\(^3\) Others commonly called it the Ἐφίάλτης, which means, I suppose, as Actuarius and the dictionaries say, the Jumper on; and doctors tells us that the disorder deserves attention at the very outset; for its perpetuation is followed by insanity or epilepsy. Oribasios calls it a strong disease, and anticipates the same ill effects, where it comes on every night, dwelling on those cases, where it has its origin in the brain. Some of the most horrible of these visitations arise from the sympathies of night with mental agony in the day, but our authorities take no notice of these. To this night demon many passages in the works now published refer; not under the exact term Nightmare, but as "monstrous night visitors,"\(^4\) and perhaps under the general term, "temptations of the fiend."\(^5\) The

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\(^{1}\) Cælius Aurelianus, Chron. lib. i. cap. iii. p. 289, ed. 1709.

\(^{2}\) Somni turbatio, ibid.

\(^{3}\) Περὶ τοῦ ἐφάλτου, τὸν ἐφάλτην οὐ μὴν ἀπὸ ἄλλου ἀναμάθηθαι Μέ-
γουσι, ἢ ἀπὸ τοῦ φαντασιούσθαι τοῦ ἐν εἴτ' γιμορίνους, ἢ ἐφαλλομένου τινός. Θεμίσων δὲ διὰ τοῦ δεκάτου τῶν ἐπιστολικῶν πυγαλίων προσωνύμασε, ἰσού ἀπὸ τοῦ τύμφεων. Συνίσταται δὲ περὶ τοῦ καταλύοντας καὶ συνεχῶς ἀπεπτέουταν. τοῦ δὲ εἶν αὐτῷ γενο-

\(^{4}\) Herbarium, i. 1; Medicina de Quadr., viii. 1; Leechebook, lib. iii. cap. liii.

\(^{5}\) Leechebook, lib. iii. cap. lixii., lxiv.
following story is from the Heimskringla: "Vanlandi " hight a son of Svegði, who took to the kingship " after him, and managed the wealth of the Upsalers; " he was a mickle man of war, and he fared far and " wide about lands. He stayed the winter in Finn- " land with Snio the Old, and took to wife his " daughter Drifa. In spring he went away, and Drifa " was left behind; and he gave his word to come " again in three winters time; but he came not in ten " winters. Then Drifa sent after a cunning woman, " Huld, and sent Visbur, son of herself and Vanlandi, " to Svitia, the Upsal country. Drifa chaffered with " Huld, the cunning woman, that she should bewitch " Vanlandi into Finnland, or in the other case, if that " went not well, should do him to death. When the " witchery was wrought, then was Vanlandi at Upsal; " then he made him ready to fare to Finnland; but " his friends and his redemen bade him not, and " said there was the hand of a Finn witch in his " ready getting. Then there came upon him a heavy " sleepiness, and he laid himself down to slumber. " When he had slept a little, he called and said that " a mare trod him. His men came to him, and would " help him; but when they took up his head, then " she trod his legs, so that they near broke. When " they took up his feet, then she danced upon his " head; so that he died."¹

Grendel.

¹ Ynglinga Saga. xvi.
"chamber, the gold-decked hall, garnished could see, with flagons fair. Nor was that the first time, that he Hrothgars, home had sought: yet never he in old days, early or late, had harder heroes, hall thanes, found. Thus came then to that chamber, that champion on, that being doomed, at the door he dashed, all iron fast: and when his fingers plied it, they flung it wide, it open flew, the room he reached; and rudely then, on the fair spread floor, the fiend set foot. Ireful he walked, wrath from his eyes, like lightning glared, a gleam of bale. Then viewed he there, of valiant men, not a few asleep; assembled there, a manly band; then laughed his mood; to deal he minded, ere day should come, hateful awful one, to each one of them, a deadly doom; then dawned upon him, of feasts a hope; but fate gave not, that more than one, of men that night, devour he should. The valiant youth, Beowulf beheld, how the demon beast, would fix his grasp, with grip of hand. Not that the loath one, thought of delay, but seized he soon, a sleeping man, for turn the first, and tore him up; he broke his bones, his blood he drank, in snips he swallowed him; soon he had, of the lifeless form, all made a feast, e'en feet and hands; then forth he stepped; he laid hand on, the hero chief, at rest in bed; raught out at him,"... and so on.

To the Trolls of the Edda and to Grendel the light Dwarves in the day. of the sun would be fatal; they must seize on their victims during the night. This is not so clear of Dwarves, nor, of course, could it be true of Mares, and in the pieces now published we find the dwarves worrying the sick during the day.

1 Ξανο, πορίλεον, variegated, as if 2 Purposed to.
with tessellae.
The light hearted Horatius, who believed nothing but what he could eat and drink, touch and smell, speaks with fashionable philosophy of the

"Immundo somnia visu." ¹

The wider observation of the medical authors taught them that this inconvenience grew in some patients into a disease, and the manner of treating all subjects belonging to the unknown, which prevailed among people whose imaginations were as lively as our own, and whose book learning was less, represented, whether truly or not, I say nothing, the same thing, as of the devil. The earliest plain statement is from St. Augustinus (387–430 A.D.): "Et quoniam cæberrima fama est, multique se expertos, vel ab eis qui experti essent, de quorum fide dubitandum non esset, audisse confirmant, Silvanos et Faunos, quos vulgo incubos vocant, improbos sæpe extitisse mulieribus, et earum appetisse ac peregrisse concubitum; et quosdam daemones, quos Dusios Galli nuncupant, hanc assidue immunditiam et tentare et efficere; plures talesque asseverat, ut hoc negare impudentiae videatur; non hinc aliud audeo definire, utrum aliqui spiritus . . . possint etiam hanc pati libidinem, ut . . . sentientibus feminis misceantur." ²

Women, sensitive to a sense of what is wrong, and anxious to do right, were the quicker to complain of and to give a demons form to these unhallowed visitors. They were not always trusted; "Daemones incubos et succubos hominibus infestos, ex D. Augustino et aliis patribus cognoscimus [rather, cognovimus]; veruntamen non facile in similibus omnibus fides

¹ Also Pope Gregorius in Beda, p. 68.  
² August. de Civit. Dei, xv. 23.
"adhibenda, præcipe femineo sexui, mirabilium formarum in imaginatione suscepturo."¹

Against these impure demons the Church appointed Exorcists, and that, perhaps, was not the best method of getting rid of the torment; it is anywise not that which was prescribed by the Hellenic ὑπόταλος, and now by our own medical men; for to exorcise a demon affirms his presence, testifies to his dangerous powers, and does not prevent his return with seven others, perhaps, worse than himself. If the Exorcist was a presentable person, and not of the severest iciness of demeanour, his visits did more harm than good.² In the Church the Exorcist ranked after the subdeacon and the acolyte.

The careful Exorcist is bid take note, whether from a love of fashion and attraction women have not brought upon themselves this affliction as a punishment from heaven; in that case they must be admonished to curtail their expenses in dress. "Videat etiam prudentis Exorcista utrum haec afflictio non instigatur a Deo aliquando feminis ob nimiam curiositatem in vestibus, ornatu crinium et similibus, quibus non contente naturali sua pulcritudine, variis fucis et mediis student allicere viros in sui amorem, "Quo fit, Deo permittente, ut fiant ludibrio daemonibus, que nimum in sua gloriantur pulcritudine. "Tales adducendæ ad compunctionem peccatorum suorum, et emendationem vitæ qua in posterum ab eiusmodi laqueis abstineant, et se componant ad "modestiam, humilitatem, et verecundiam decentem."³

This having to do with a devil is mentioned in the plainest terms in the Leechbook, lib. II. cap. lxii., Contents, jam monnum ывать soul heæmē. Grimm says, "if" this be incubus, it is the oldest mention

¹ Eynatten, Manualis Exorcismorum, 1619, p. 220.
² Eynatten, p. 33, "voluptuosa incitamenta."
³ Id. p. 231.
extant. That it represents τὸ συνοσιάζειν is quite certain, and as certain that a devil is one of the parties.

So far, these ideas, having something of reality in them, were widespread and frequent. The Exorcist, called upon sometimes to drive out other devils beside Chemosh, was a recognised officer in the Church, and was assigned his due position and dignity. It is much less common to find a woman pregnant by such devilry, and of a pregnant she devil I have never read. Hence in the passage, Leechbook, I. lxiii., where the only known significations of ἰεδὰν are — 1. procreare, gignere, parere; 2. nutrire, and the second is inappropriate, we may understand the former as applied to the father. The presence of the article ἐν with mannam, in case a devil procreate the man, is somewhat irksome, but no cautious critic will imagine a new and unsupported signification on that account. Gepebęδ, nati, Beda, p. 565, 29, implies an active verb gepedan, gignere. We have then in the Leechbook not only the assertion that a devil ἱκαιμένη, that is, that a she devil ceoplaδ, or that a he devil προῦδ, with mankind, but even that of this vile conjunction progeny may come. This is beyond the ordinary run of opinion. Wier in his curious and unreserved work De Prestigiis, gives an account² of a monk and a she demon, also³ of a priest that had a succuba, and he found the faith so deeply rooted of the substantial reality of these συνοσιαία, ἱκαιμήπιης, that he, with much earnestness, and with details about the ὑμην, fitted for a forensic trial, urges matter of fact investigations, which, he hopes with some awkward Ifs, will disabuse people of the notion that such demon visits were realities. He mentions⁴ a birth

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1 Mythol. p. 671.  
2 Page 522.  
3 Page 524.  
4 Page 530.
from commerce with a devil, but this belief evidently has not disturbed him, and cannot have much obtained. In the consultation of devils to so bring it about, that a devil might be father of Merlin, it was objected that any real commerce with woman was impossible, and that the end could only be obtained in case a devil should be found who could take the form of a man; and that was done. "Li uns dist: 'De ce "n'ei pooir ne de semence en feme avoir; Meis se le "povoir en avoie, sachiez de voir (de vero) je le "ferioie. C'une femme en men povoir ei ki fera "'quanque je vourrei.' Li autre dient, 'Nous avuns "cilc un de nos compeignuns Qui fourme d'omme "puert avoir Et femme de lui concevoir, Meis il "convient que il se feigne Et que couvertement la "preigne.' Ainsi dient qu'engennerunt un homme en "femme et nourrirunt."1

One of the torments with which witchcraft worried The Knot, men, was the Knot, by which a man was withheld so that he could not work his will with a woman. It was called in the Latin of the times Nodus and Obligamentum, and appears in the glossaries, translated by the Saxons, into lyb, drug, φάρμακον, as the evil effect might be produced by such means.2 The glossary printed by Somner3 has "Spadatus vel enuchizatus, "belñnob," but read from the Junian copy, which Somner used, enuchizatus, and by behfnob understand be-hb-enñ-nob; so that the sense is made a eunuch, may be rendered bedrugged; showing that in early English times it was believed a man's chastity might be maintained by the administration of drugs in spite of his own wishes. To the same effect, from a gl. unpublished,4 "Obligamentum lyb, lybsn," that is to

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1 Roman de Saint Graal; ed. Furnival, p. 43 a.
2 See the Glossary in Fophepan.
3 P. 55 b.
4 Fol. 44 a.
say, pharmacy will put a man under a knot, and render him incapable of hæmebjuæ. Cures for this poisoning are mentioned in the Leechbook,¹ and in the Medicina de Quadrupedibus.

An accidental cause producing the same effect is mentioned in Med. de Quad. ix. 13. To make a "ligatura" is pronounced "detestable" by Theodorus, Archbishop of Canterbury, in 668. The knot is still known in France, and Nouer l'aiguillette is a resort of ill will. An example of such a knot is found in the Njalsaga; in the first instance it is spoken of as arising from some words, which on an imagination prepared to dwell on them, and a diffident misgiving temper, might produce much effect. Desire, though the strongest of passions, finds no home in a heart already possessed with fear, hatred, jealousy, or any other great emotion. But in the quotation from the poet of that tragic story, the bewitched impotence of the husband is attributed, as in the Saxon glossaries, to poison.

The adventures of Hrut led him from Iceland to Norway, where he formed a connexion with Gunnhild, mother of King Haralld Grayfell, grandson of Haralld the Fair haired. By and bye Hrut tired of this queenly bliss, and began to wish to return to Iceland. At the parting, Hrut said: "Many good gifts have I taken "of thee." Gunnhild put her hands round his neck and kissed him and said: "If I have as much power "upon thee as I ettle, then lay I that upon thee, that "thou may never come at bliss with the woman "whom thou ettlest there in Iceland; but thou shalt "well frame thy will with other women. And now "neither of us holdeth to the connexion between us. "Thou trustest me not to tell me." At this ban, thus laid upon him, Hrut laughed, and sailed for Ice-

¹ I. xlv. 6. ² i. 4.
land, where he married an Icelandic maiden whose name was Unna. But before long Unna could endure this banned marriage no longer; she rode with a neighbour to the Thing or parliament, and there she met her father. "What sayest thou to me," says he, "from "Hrut thy fellow?" She tried several times to express herself in veiled language, which was, it proved, too obscure to convey her meaning to her father. But, at length, compelled to speak out, she was separated from Hrut.¹

Unna believed Hrut had poison in his veins; but the spell of Gunnhild might poison his imagination, as the tale itself seems to represent.

Traces of this philosophy, for it is more physiology than superstition, are to be found elsewhere. Pliniius says that southern wood is most efficacious against all "veneficia, quibus coitus inhebitatur."² Also that the seed of the tamarisk mixed in a drink or meat with the urina of a castrated ox will put an end to venus.³ Galenos⁴ says that the "priests eat rue and agnus castus," it seems, as a refrigerative; for he says, "and so the seed of rocket with honey and fenugreek given to a man fasting incapacitates him (οὐκ ἐὰν ἥδωσθαί)." "Maleficiorum vero genera multa sunt, incantationibus, nodis, imaginibusque illata. Nam alia hominum mentes perturbant coguntque succumbere vehementibus animi motibus, ut intenso amore ingenito, aut odio efferato, aut terrore alisque animi vexationibus. Alia venereos actus impedient; et cet."⁵

We find protections "contra maleficium ligature ut vocant." Priests are warned not to make alterations in the mode of conducting the marriage service by

¹ Sagan af NialiForgeirssyni, ed. 1772, p. 10.
² Lib. xxi. 92 = 21.
³ Lib. xxiv. 42.
⁵ Cesalpinus, Daemonum Investigationes, fol. 154.
any reason of these knots; "ne ob timorem inmoda-
tionis vel ligaminis alienius, matrimonia solemnizent
modo aliquo ab ordinarium loci non approbate," for
their doing so would only rivet the chains of this
terror upon the minds of the people, "ne ipsi, qui
alios ab huiusmodi vano timore, verbo et exemplo
retrahere debent, ipsis mali et damnabilis timoris
exemplum præbere videantur." And the same author
uses the plain phrases "ne impediantur ab opere con-
ingali; ad impediendum filiorum generationem." 1

The processes in use for these mischievous purposes
were of course secret, both as valuable possessions and
as dangerous evidence against the doctor; and either
as actual poisons or as ridiculous trash. But a few
specimens are on record. "Si quem coire noles fierique
cupies in usu venerio tardiorem, de lucerna quæ
sponte extinguetur, fungos adhuc viventes in potionе
eius extingue, bibendque inscio trade, confestim
enervabitur." Again, "Si quam voles per noctem
eum fœmina coire non posse, pistillum coronatum sub
lecto illius pone." 2

The wizard, witch, sorcerer, druggist, doctor,
or medicine man was equally ready at securing affection.
He played the part of a sort of ochreous Cupid.
Instead of smiles and bright eyes, his dealings were
with some nasty stuff put into beer, or spread slyly
upon bread. I have read somewhere of some agency
known to Theophrastos, not less potent than Spanish
flies, 3 but if the Saxon poisoners used them, they held
their tongues about it. In the warning against witch-
craft, however, it is expressly charged that some
women "work for their woovers drinks or some mis-

1 Eynatten, Manualis Exorcismorum, 1619, p. 220.
2 Marcellus de Medicamentis, 296 c.
3 Θεόφραστος ὅποτε φησί τινας ὀψαυτικάς δυνάμεις εἶναι, ὡς καὶ
μέχρι ἑβδομάδων συναφῶν ἐπι-
teleión καὶ τὸ τελευταίον αὐτῶν αἷμα
ἐποκρίνεται.—Atheneos, i. p. 19.
"chievous stuff, that they may have them for wives." In the Shrift book of Ecgbert, archbishop of York, one of their methods is censured, and it is so filthy, that I must leave it in the obscurity of the original old English. 

In the Shrift book of Ecgbert, archibislio (2) of York, one of their methods is censured, and it is so filthy, that I must leave it in the obscurity of the original old English.

It is necessary to quote another record of their nasty ways, in a language more generally known. "Quedam auditae sunt iacetantes se sua excrementa propinasse, præcipue menstrua, quibus cogant se amari." St. Hildegard speaks of bewitched love as familiar; "Sed si aliquis vir a muliere seu aliqua mulier a viro, ulla magica arte illusa fuerit, seu aliquo prestigio illius rei tacta fuerit, seu ullis fantasticis et dyabolicis incantationibus coniurata fuerit, ita quod vir in amore mulieris aut quod mulier in amore viri sic incantata insanit, tum bethoniam querat." The herb will be a cure, "si nullum incitamentum amoris aut come-dendo aut bibendo gustavit." It is also a good remedy for love caused by magic words.

A mans death was sometimes compassed by the arts of the sorcerer, who undoubtedly was a true veneficus, making up venena, when occasion required, but who was supposed to work by incantation and fascination.

The prevalence of superstition is well seen in a Doom of king Knut; "And we forbid earnestly every "heathenship; heathenship is that a man reverence "ids; that is, that a man reverence heathen gods.

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3 Casalpinus, Daemonum Investigatio, fol. 154 b. Casalpinus died in 1603.
4 St. Hild. exxviii. Bethonia is perhaps rosemary.
5 Ægelstans Dooms, No. 6, with Prices note.
6 Ædia, εἰδὼλα, in the old English; which as a Greek word required explanation.
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"and the sun or moon, fire or flood, waterwylls or " stones, or trees of the wood of any sort; or love " witchcraft, or perform bad underhand work in any " wise; either by way of sacrifice or divining, or per- " form any act of such delusions." 1 Masking on new years night in skins of beasts, is said to be part of devil worship.

Abortion.

Saxon women are often warned of the wickedness of getting rid of an unborn child by abortive agencies, 2 and especially by a drink.

St. Hildegard furnishes us with a talisman against magic arts; " dry the tail of a steinbock with skin " and flesh; and carry it in your hand; you will " never be affected by magic (zauber) without your " own consent." 3

Elves.

We are acquainted with the Nightmare, 4 which as appears from the German Mahr, may be a masculine word as well as feminine, and with the Woodmare, 5 answering to the Hellenic, Echo, who was a nymph. To translate various Greek words, the Saxon vocabularies mention mount elves, wood elves, sea elves, downs elves, land elves, 6 water elves. 7 The Leechbook 8 has a recipe for the "water elf disease, when the nails " of the hands are livid, and the eyes lacrymose and

1 Cnuts Dooms, v. p. 167. Cf. Northumbrian Laws, p. 419, art. 48. The word ῥῦφρ in these passages, unexplained by the tormented editors, is commonly written ῥυξ, in the words ῥυξρυπνς, (Lye), a derivative of ῥυξρεπ, (Narratium- cula, p. 79). The changed place of the R is in accordance with phenomena well known in philology, (Examples in Spoon and Sparrow, 729 a.) Thus in the volume now published, ῥεπ, pain, our village Wark, is always written ῥαιε; p. 342, art. 15; p. 346, art. 17; p. 354, art. 19; p. 362, art. 5; p. 370, art. 10, 11.

2 De Auguriis; and often in the Laws, as Penitent, Ecgberti, lib.iv. sect. 21; Edgars Canons, p. 406, x.

3 St. Hildegard, de Animalibus, xii.

4 Incuba, μαγε, gl. C., fol. 35 a. Thus feminine, for properly Incubus and Succubea were the Latin terms.

5 Gl. Cleop., fol. 33 a.

6 Ruricolas musas, Gl. Cleop., fol. 108 d.

7 Id. fol. 68 b.

8 Lib. III. lxiii.
"downcast;" the disease is to be cured by herbs and an incantation. It has another for elf disease, with several prescriptions, for elf hiccup,\(^1\) the convulsive \(\chi\nu\gamma\mu\dot{\alpha}\) of the Greek medical authors. It has a salve for all the Elvish kin, and for nightcomers,\(^2\) another for nightcomers;\(^3\) again, for elves and uncouth, that is strange, company;\(^4\) for a elf shot horse.

To the Latin of the Medicina de Quadrupedibus, Dwarves, the translator has added\(^5\) a receipt against a Dwarf. These beings, when offended, were terrible. They seem to derive their name from \(\ddot{\text{pe}}\sigma\nu\pi, \ddot{\text{pe}}\nu\pi, \text{pervorse,}\) and in gl. C.\(^6\) teter is translated buepc. According to Grimm, the invisibility of the dwarves lies usually in some definite part of their clothing, in a hat or mantle, by the accidental removal or loss of which they suddenly become visible. The Dwarf tales mention nebelkappen, caps of darkness, grey frocks, and red caps, scarlet mantles. Earlier centuries employ the expressions hell cap, hell clothes, mist caps, and tarn caps.\(^7\) But, as appears, the dwarves of this book now printed, are more like the fearful creations of the Edda.

Many tales were bruited about of the power of Storms raised. witches and wizards over storms, weapons, spirits, love, and death. I have been assured that at this day the country folk, some of them at least, tremble at the sight of one of these gifted persons, or persons of such repute, lest by some chance the sorcerers eye lighting on them should kindle in him a dislike. "A strange thing lately happened, as has been ascertained in Swabia: a little girl, eight years old, was led by her father, who was a bailiff, to visit the

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\(^1\) Lib. III. Ixxii.  
\(^2\) Lib. III. lxi.  
\(^3\) Lib. III. 53.  
\(^4\) Lib. II. lxv  
\(^5\) Lib. III. Ix.  
\(^6\) Grimm, D. Mythol., p. 431, ed. 1854.
fields, and when he complained of the extreme drouth, she said she would soon get up some rain if there were need of it. Her father, in wonder, asked whether she knew how to do it; she declared she could get rain, or even hail if she chose. When asked where she had learnt this, she said from her mother, and that instructors in these matters were at hand when required. To learn therefore by trial whether the child told the truth, he bid her call for rain upon his farm. For that purpose the daughter said she should want a little water; when then he had brought her to a small stream just by, the child, in pursuance of her mothers instructions, stirred the water with her finger in the devils name; hereupon the air was agitated and the rain descended as she had predicted. Her father told her to fetch some hail upon another field, and when she had done it the man denounced his wife to the authorities. She was burnt alive, and the child was reconciled to the church and made a nun."

So in the Saga of Saint Olaf, "The Finns made in the night violent weather with their cunning sorcery and a storm at sea." And in the story of king Hakon Hakonarson: "King Hakon lay in the Southern Isles, the Hebrides, St. Michaels mass fell on a Saturday, and on the Monday night, that is, the night before Monday, came a mickle storm with wild fury, and drove a cock boat and a long ship upon the coast of Scotland. On Monday the storm was so fierce that some cut away their masts and some ships drove. The kings ship drove also into the sound, and there were seven anchors out, and at last the eighth, which was biggest, but she drove notwithstanding. A little later the anchor held fast.

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1 Cesalpinus Daemonum Investigatio, fol. 155 b., A.D. 1593.
"So nuckle was this storm that men said it was the work of enchantment, and one made upon it these skaldic verses:—

"'There met the much searching
' maintainer of war
' the sorcerers arts
' of Scotlands warlocks.
' Roaring the raging sea
' drove with its fair sails
' many a proud ship
' of the beach giver
' broken on land.
' Blew with its loud blasts
' on the brine skimmers,
' full fraught with warriors,
' fiercely the sea storm,
' stirred by the wizards.
' Up on to Scotland
' scattered and tossed
' broad barking billows
' threw brave men of battle
' with shields and war gear
' shivered and torn."

The following story is told of the marriage of Erik, son of Haralld the Fair-haired. "When he came back to Finmark his men found in a hut a woman, who equal in winsomeness they had never seen: She named herself before them Gunnhild, and said that her father dwelt in Halogaland," Helgeland, a hill district in Norway, "he hight Ötzor Tóti. 'I have been here for the purpose,' said she, 'of getting knowledge from two Finns, who are the wisest in the Mark; now they are gone forth to hunting; and both of them want to have me; and they are so cunning that they can follow a spoor like hounds, both in thaw and frost; they are also so clever at

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1 Heimskringla, vol. v. p. 324. | raising in Brands Popular Anti-There is something on this storm- quities, vol. iii. p. 4.
they have destroyed every man who came into the neighbourhood: and if they become wroth, the earth turns upside down at the sight of them, and if anything quick comes within view of them, it falls down dead. Now therefore none must come in their way; I must hide you here in the hut, you must try if we can kill them.' They agreed to that. Then she hid them; she took a linen sack, and they thought there were ashes in it; she took that in her hand and sowed with them about the hut, within and without. A little after came the Finns home; they speered what was come there; she said that nothing was come there. To the Finns that seemed wonderful, for they had traced a spoor all the way to the hut, and beyond found they none. Then they prepared their fire and got some meat, and when they were satisfied, then Gunnhild made ready her bed. There had by this time passed three nights, that Gunnhild had slept, and each of them had kept awake over against the other, for they mistrusted one another. Then said she to the Finns; 'Come now hither and lie by the side of me each of you.' They heard this gladly and so did; she put her hands round the neck of each of them; they went to sleep immedi-ately, but she waked them; and instantly they went to sleep again, and so fast, that she could hardly wake them, and then they slept again, and now she could not wake them at all; she set them up, yet still they slept. Then she took two mickle seal skins and turned them over their heads and bound them down stark and strong over their hands. Then she gave a nod to the kings men; they leapt forth, they bore weapons against the Finns, and despatched them and dragged them out of the hut. The night
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alter there were such thunders of Thor riding, that
they could not fare thence. But in the morning
they went aboard ship, and had Gunnhilld with
them and brought her to Erik. Erik and she went
south to Halagoland: he then called to him Ötzor
Tóti; Erik said, that he wished to take his daugh-
ter; Ötzor said yea to that; then Erik took Gunn-
hilld and had her with him south in the land."

Again: In the time of king Olaf Tryggvason, "Rauð
the strong was the name of a powerful and wealthy
yeoman, who lived in a firth in Helgeland, which
hight Sálfti, where is an island hight Godøy. Rauð
had with him many housecarls, and kept well to do
men in his train, since he was the greatest headman
in the firths, and many Finns followed him in case
he had need of them. Rauð was a mickle man for
sacrifices and a cunning man in witchcraft. . . .
King Olaf kept his course northwards along shore,
and made Christians of all folk wheresoever he came;
when then he came north to Sálfti, he ettled to go
into the firth and to find Rauð, but storm and bad
weather were within the firth, so the king lay
without for a full week, and it held on always bad
weather within the firth, but outside there was a
breeze blowing to sail north along land; so the king
sailed north to Avmd, and all the folk there under-
went christening. Afterwards he bent his course
southwards again. And when he came from the
north to Sálfti there was a tempest and a driving
sea out of the firth. The king lay there for some
nights and the weather was the same. Then the
king spoke with bishop Sigurð, and speered, if he
knew of any plan to suggest. The bishop said that
he must try if God will give him power to over-
come the might of the fiends there. By and bye

1 Haralds Saga ein Harfagra, cap. xxxv.
"the bishop robed himself in all his mass vestments, and went to the stem of the kings ship; he then had set up there a rood cross, and lifted tapers and burnt incense, and read there the gospel and 'many other prayers,' and sprinkled holy water about all the ship; then he bade them take away the tilt or awning, and to row into the firth; then he made them call to the other ships, that all should row in after them. Then when the rowers were ready in the Trana, then went she into the firth and found there no wind upon them, where the ships were, and the sea in their track was as smooth as a lawn, so that there was a calm, yet on either side the sea was running so high that the fells were nowhere seen. Each ship then rowed after other there in the calm, and so they went all day, and the night after, and a little before day they came to Go√Ney. And when they came to Rau√e's dwelling, there floated in by land his mickle ship the Drake, or "Dragon" (and so on).

Beda had full faith in the pretensions of these witches to raise storms. He relates how Germanus and Lupus, bishops of Auxerre and Troyes, when sent by a church synod to Britain, were encountered by an "inimica vis daemonum," a hostile lot of daemons, who raise storms and turn day into night, driving the bishops vessel from its course, and flinging the billows over it. Lupus calls up Germanus, who felt somewhat disordered by this tossing, and with the name of the Trinity and some drops of water the tempest is stilled.²

Theodorus, archbishop of Canterbury, mentions this power of the witches: "Si quis emissor tempestatis fuerit; id est maleficus, vii. annos peniteat, iii. in "pane et aqua."³

¹ Saga Olafs Konungs Tryggvasonar, §§ 210, 211.
³ Penitentiale Theodori, p. 293.
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It is related in the Herbarium, in an article on the Castor oil plant (clxxvi.), where the name of the plant is taken probably from Dioskorides, and the receipt is due to the proverbial "stupiditas Saxonum," that that wort smootheth every tempest. The same is delivered of the aglaofotis (art. clxxi.). Herbs generally afforded the Saxons their materials for healing all bodily infirmities: but they drew sometimes from animals. Our own medicines are very largely taken from what we call the vegetable kingdom; but their composition is concealed from the patient by the mysteries of prescriptions and of foreign names. A sick man thinks himself effectually tended, if he chance to make out that his doses contain Taraxacum, Belladonna, Aconite, Hyoscyamus, or Arnica, or if he be refreshed with Ammonia; but he smiles contemptuously at the herb woman who administers dent de lion, nightshade, wolfsbane, henbane, elecampane, or who burns horn in the sick chamber. Perhaps herbs are more really effectual than we shall easily believe. The locksmen at Teddington told me that he had broken the bone of his little finger, and for two months it was grinding and grunching, so that he felt sometimes quite wrong in himself. One day he saw Dr. ——— go by; and told him; he said, you see there that comfrey, take a piece of the root of it, and cham it, and put it to your finger, and wrap it up. The man did so, and in four days his finger was well. This story struck me the more since comfrey is the confirm of the middle ages, and the σύμφυτον of the Greeks, both which names seem to attribute to the plant the same consolidating virtue. Besides the instances in the medical treatises which survive, and which are the less characteristic as they are borrowed, we find the healing power of worts spoken of as a thing of course. Thus, "Nis no wurt " woxen on woode ne on felde per euure mage pe lif
"uphelden." No word is waxen in wood or in field which for ever may mans life uphold. In the Liber Scintillarum, unpublished, the words Sicut uenenata animalia foriores herbae et pigmenta expellunt, are translated, Spa sra Γεαντρυδε νυκεν εμενγαν ρυμα οδιε ρυμε γεμαγυ αε ανυδαδ; as the stronger worts or wort mixtures drive away poisonous animals, where it was not necessary to consider pigmenta as made of herbs. Absurd remedies are not infrequent; besides those in this volume, we find shrifts for burning corn "on the place where a dead man was, " for the healing of the living;" for a woman "if she " swallows of her husbands blood by way of a leech- " dom;" "if she set her daughter over a house or in " an oven, for the purpose of curing her of fever." Some, for a babys recovery, would creep through a hole in the ground, and stop it up behind them with thorns; some to secure health would fast " in honour " of the moon;" some would treat a sick child by witchcraft, or pull it through some earth at the cross- ways.

The botany of the Angles and Saxons here printed is not free from errors. How could it be expected? One fourth, they say, of the plants mentioned by Dioskorides, has not yet, in 1863, been truly identified. Even our own botanists are often scientifically at issue with one another, and are certainly historically wrong in setting upon the bilberry family of plants the name vaccinium, which, as was clearly shown, more than a hundred years ago, by John Martyn, professor of botany

1 Proverbs of Alfred, p. 231, ed. Kemble.
2 Fol. 17 b.
5 Penitentiale Eegberti, in old English; lib. iv. sect. 20. Ταυς Καπα ειθ βαυμ χα εορθαν. Γεα ρα Ορεοι βοανα δι ρυμε ι Καπα Βεαμ. De Auguriis. MS.
in the University of Cambridge, and as must be con-
ceded by all of classical taste, is the 'Taxivοι. Plinius
makes many mistakes; one is found on page 310; he
is also the author of the error that cyrus is privet,
instead of Ligustrum. No one in the middle ages
thought of questioning the accuracy of this author.
The translator of a Latin work containing names of
plants into English, had a hard task before him. He
did not, of course, always know what plant was meant
by the Latin name. In the Herbarium, art. xxix.
occurs Ostriago; the translator made it, for want of
some better equivalent, water elder, which it is not.
What Latin dictionary, now that the world is much
improved, will give any information on the subject,
I have not ascertained; the best I know gives none.
Yet I cannot doubt the tree is the 'Οστρύα, Οστρύα;
of Theofrastos, the Ostrya of modern botany. It is
figured in Reichenbach, Flora Germanica, vol. xii., plate
635. In art. xxv., χαμαιλία, the Dafne mezereon,
is mistaken for χαμαιλίων, a stalkless thistle, and trans-
lated wolf's comb, which is a thistle, but stalked. The
error in xcvi. may perhaps be a mere slip, from in-
attention. In art. c, hedera nigra is very far from
earth ivy. Tribulus (cxlil) is not gorse; Strychnus
(cxliv.) is not foxglove; Σάμπνυχος (cxlvi.) is not elder,
Sambucus; Capparis (clxxii.) is not woodbind; Iuni-
perus is not gorse. (Leechbook, I. xxx. 3.) Among
these mistranslations that which produced most im-
pression on myself was the confusion of the Symele,
which all its Teutonic affinities make out to be the
hop plant, with the poisonous Bryony. All doubt
whether our lexicographical conclusion is correct has
been removed by the author of the Saxon book
himself, for he says of his own motion, not quoting
the Latin text, but adding to it of his own judg-
ment, "this wort is so excellent that it is mingled
in ordinary drinks," that is, in beer. The bryonia
is a well known hedge creeper, and every cottage mother cautions her children against the poisonous berries. Our writer, therefore, who has confounded the two, is not to be regarded as infallible. His error may be seen shared by Lovell in his Herball as late as 1659. It is perhaps due to Plinius, who, at the commence-ment of his 23rd book, has spoken without clearness. Dioskorides, when he speaks of the white and black bryony as having a fruit clustered as in the grape, certainly could not well mean the hop, which does not make one think of grapes at all.

The awful halo of infallibility being once removed from the translators portrait, we are ready to question some other assertions of his; thus, Atterlothe (xlv.), to which the most capital qualities are attributed, cannot be the cocks foot grass; nor can Smearwort (xx.), which to those acquainted with the early Teutonic languages tells a greasy buttery tale, be any Aristolochia, but must be Butterwort, Pinguicula.

It is, however, too exacting to require of a Saxon nine hundred years ago a faithful version of foreign names of plants. It cannot be given now in the latter half of the nineteenth century. The latest authorities do not agree.

In considering the composition of the Leechbook, the inquiry, how far the Saxons were able to draw from the wells of Hellenic literature will come before us in an urgent form. The author of that work takes a page at a time out of Alexander of Tralles, Paullus of Ægina, and Philagrios. It will be much more con-vienient to state the particular facts when we have the Saxon text in its integrity before us. In the meantime it is desirable to furnish some materials for the illustration of the subject. In some sense children who learn the meanings of such words as "system,"

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1 Lib. iv. cap. 183, 184.
"scheme," can be said to learn Greek, though the words do not come in the proper alphabet. And in some sense our ordinary scholars may be said never to have seen a Greek book, since our Hellenic authors are scarcely ever printed in the true alphabet, but in an imitation of an Alexandrine or Byzantine cursive character, which neither Plato nor Aristophanes could have read to save his neck. These considerations forbid our lashing out in hasty declarations that unless proof can be produced that the Saxons read Greek in the Greek character, they cannot well be said to have read it all. Let us consent to suppose a Greek word written in the common English way, and duly understood by its English equivalent, to be a step towards a knowledge of the Greek language, and we shall find that, as proved by the extant glossaries, which cite Greek words by hundreds, the Saxons had taken very many steps, degrees, in knowledge of that sort. Sometimes a Greek word is marked as such by the letter G. Not rarely we find Hebrew words also interpreted.

The Colloquium, now well known, was intended as an academic exercise, to instruct the student, perhaps to test him, in some of the less easy words occurring in Latin conversation. That this was its purpose is proved by the words of Ælfric Bata, who adds to a copy of the earlier Celloquium a piece of his own, "more difficult," as he says himself! By the kindness of the Rev. Mr. Eld, librarian of St. Johns College, Oxford, who permitted me the use of his rooms, I have been able to devote some days to the Oxford copy. The Colloquium itself, notwithstanding the phrases of one of its editors, contains no Saxon glosses; it was therefore intended to be set to a class of pupils to be turned into English; and the Cot-

1 "Adhuc ego Bata difficiliorem sententiam addo." In capitals, fol. 96.
2 A copy of one of these in the library of Christs Church, Canterbury, is catalogued as "Locutio Latina glosata Anglice ad instru-
"endos pueros." Wanley, Preface.
Another educational book by Ælfric Bata.

O cleric, an educational exercise.

iviii

PREFACE.

tonian copy, which is glossed, forms a tutors key, and is an early, for aught I know, the earliest example of those wooden legs for halting teachers. The "more "difficult" piece by the scholar of the almost famous Ælfric has a few scattered glosses, mostly occurring at the names of trees and herbs. This also was a scholastic exercise.

At the end of the manuscript, added after its completion, is found a third exercise glossed, and it bears somewhat upon the question of education and proficiency in languages among the Saxons. We should remember that what we call classics, and authors of the golden age, and Attic dramatists, are not the whole nor the most practical part of foreign literature. The writers who treated of matters ecclesiastical and scientific were in early days much more valuable than what we have chosen. For the improvement of our acquaintance with what our forefathers were doing, I shall print the third piece, with its glosses, as far as I was able, in the bright days of summer, to read its blurred and worn record; and it will be seen that Greek words were taught to the students. "Ah!" the self-satisfied may cry, "taught in a way!" But our academic teaching has perhaps some weak points also.

O cleric, ne pana μα. aρπε. ρεξδρέβα. ημαν. O cleric, ne dempersis unquam diptrical late- sion. pleog μα ρεριν. ealbo. ηληδενδερ plegan. j νε ri. μογεας. lore. corcula. 3 labentis ludi. ne blipac μαρε βαρ. ne helle ealbo. ri gemm. letere τε ρεθα4. fandipila. neque toparchur. 5 sit machia6. pe j ri. halig ealbo. ne ne ri. hellepyte pe ne tibi quo sit Ierarchia7. neque sit cloaca. tibi neque

1 διπτυχι. 2 Read fugias. 3 Read coreulum = prudens. Gic. Tuscul. 4 Perhaps fetialis, heraldic. 5 τόπαρχον. 6 μάχη. 7 ιεραρχία.
Preface.

The text contains a mixture of ancient Greek and some modern English words. The text appears to be a translation or an extract from a classical source, possibly a philosophical or literary work. The legibility of the text is compromised by the quality of the image, but the general structure and some key words are discernible.

The text discusses themes such as justice, punishment, and the nature of language and thought. It references ancient philosophers and scholars, and it seems to be discussing the nature of ideas and their transmission through speech and writing.

The text contains references to specific works and scholars, such as Plato and Aristotle, and it reflects a classical educational or philosophical context. The mention of grammatical terms and linguistic concepts suggests a focus on the study of language and its role in understanding the world.

The text is a valuable resource for understanding the intellectual context of ancient Greece and the development of philosophy and language studies.
 PREFACE.

pupi pe geumne muh peasf. leapebpa. eac prilce. xpi per te . . . . ampliupara lacon. 2 nec non popfade. 3 peple lu[pi]jado. geneada. hounbarg ma7 j badanola biamant. 4 eppiam. 5 stragulam per-

gepwroebne brence j seoppunde peae. liuebev turbatamque 6 propomam. 7 stragula prectexa. aulica 8 begimen. bruced mu. healh mene ac bip seameilce cura. uticur mulier anabola 9 sed abutiur brocen. heo zepitd brod eac prilce brip unha-

Ipsa conuenit apoza 10 nec non placenta mus-

tum. eala m clepe re e mu lapeor zeleapeb f an 11 ne iudif. O cleponoma 12 manens. codrum 13 differtu unaque m ou to gal. ponne mI healbev hopf on cobbe-

hand mI luxorul 14 cum teanaI yropp 15 mico

pola mI naman zemynblaece 16 m ou [beo] gylbbenuada careaf nomme limphaciai ut si. crifolcomu 17

axi ou bihe pegn gebleabe mud bihe frppee pe zapi

adfit approcifaru 18 frruec. of aproxiilu 19 tibi constes

du kinning mipe j mprupec beo du midsegenpa

basileuf 20 abstemuf antigraphus 21 esto. cosmogra-

colebent j beo mI emplatent m nu. ne mI mI nacod jam

phuf 22 estoque cataclofuf 23 tu. ne silk gunuf 24 ab

---

1 ἀμφιτάσιος, ταπητίος ἀμφωάλλοις (Hesychios). Read lpeasel. Am-

phitaba, ex utraque parte villosa
2 Read apebpa. laikov.
3 A litter. Banadola, lectus quo

in itinere fertur. Gl. Isidor. Baio-
nula (al. Batanula) est lectus qui in

itinere baiulatur. Id. Origins.
Beb is here, and elsewhere some-
times, the same as beb; jop is iter.
4 Read deamant, desperately love.
[pi] is doubtful.
5 ēφίππια; on geneada see the

Glossary.
6 The word is doubtful.
7 πρόπομα.
8 αδλιεψ.
9 ἄμαβδην is a woman's linen gar-

ment covering the head, not necklace.
10 ἀπόκεμα.
11 Read ne j an ac ne.
12 κληρονομε.
13 κόδος; the sense assigned

seems taken from the name Theseide
Codri, misapprehended.
14 uxorius.
15 ἰπποις. It appears that this

means testiculos.
16 Read -leaye.
17 ἅρυστομοι.
18 From ἄνοικρυφος answering to

Secretary. See Du Cange.
19 ἀπορροιονίας.
20 basilieas.
21 ἀντιγραφος.
22 κοσμουγραφος.
23 katakasptος.
24 γυμνός.
unalepsiculm j beo pu reopoulos ealbop geloomke
mihilnif difique biotticul1 auctor celebref

tisembplatent reoppne laf j beo pu lapecop j hapu pu
orofopuflu2 acrizimum3 et tu diascalulf4 habesque

pulme lpen on bedde j iham zepite re beaplesre ac ti
amphiballum5 in thoro & abst erupuy6 sed sit

hengest guenofsumende zepite re empblemende pola pu
canceruf7 habundbe tibi abst amasulf caperat

pean pede j embispcende reine ruxhre on
rome cernul atque peripracifecul8 nceat abbachulf9 ma
hand j zione zodcumdbpec mude puina pu bepan bape
nu atque nceat theologue10 ori undeat ferre bauc
zerelglae rc pytte ne pu tu tolsenecnd zeped
caulum11 funste te cloacae hadul12 prodigulf obliquuf

anegede racenulf ropuh pu ba bimesiculc helle
molotalmu13 subdoluf urtcf ludibrium barach

-

1 Biaturkos.
2 ὑπορρηκτος.
3 ἀκρίδιους. Read blay. Acro-

zimus panis, leniter fermenta tus, gl. Isidor.

4 διδάσκαλος.
5 ἀμφίμαλλος, by letter change: so Du Cange; see Spoon and

Sparrow, art. 391. Camasus, amfi-
mallus, gl. Isidor.

6 φῆμος. The painful tale sug-
gested is paralleled by a passage in

the Regularis Concordia, as printed

at the end of Eadmer, p. 151.

The Saxons, it will be observed,
did not even understand this lan-

guage of crime, for amasius is in-
correctly taken. Ephebion, locus

construptionis puerorum inber-
bium, gl. Isid.

7 καβόλιος.
8 περιφραστικός.
9 ἀβάς, ἀβάκων, abacus.
10 θεολόγος.
11 Bacecaulum, a bier. Du Cange.
12 Read ne sis ?
13 μονοθείλιμος.
14 βάρκβολος.
15 τρόπαιον.
16 ἄμφιθατρων.
17 αὐγιλωπία.
PREFACE.

zheimeridho yeo reine healh mene beoplite. 1 zolbe.
ueaxntet pupillas metes anologium 2 scannito obruffif. 3
mupe. lapenber roibuih pu triheolhe mige oupho
ore. docenci. decline birotum braium 4 accapito.
ralesstol hafa pu picen pace pu healh zemet.
cloredrum. 5 hae habe culleum 6 scial diametra. 7
nye pu rnaestora repoette pu healh reph. ponne
reac. ergastula. Appponaf emisichium. 8 cum
pe prute tpa reph sune or muette zepna roplatan
sculpes distica. 9 liba enosoro 10 suece laxare
mizepan hafa pu pe [ap] rena huy j hata pu harrume.
ge-
lucum bingge tu [x]enodochum 11 obique xeloctryma 12 script-
ruide heonene ecec pace othde zemet pun huy j
garur hing acetabulo feu congta tuum soma 13 fic.
orange 14 hipese[7]. jynne orangeapar siedamenhe[e] aepllum
pomerium curti sunt pomaria congua marif
reine puppupan on epce 15 mi mix reop gezetcan
fulgeat octrum ec[c]lesif sit octrum longe. statuant
openpar 16 punsan pe rtyman midear sunic moped 7 fie
predia quala tibi agitent flabra pora port diamoron 17 ut fugiat
nedope reop pophyge pu eall raxim panon on-
gorgon 18 emmen. sperne tu olon 19 platon 20 quatinuf il-

1 An error.
2 onalogioun, a lectern. Lectrum, analogium, siper quo legitur, gl. Isidor.
3 obrussa, bbrucov.
4 brraeov. Chariot racing is then

discountenanced.
5 klythoba? or what is the exact

form?  
6 Culleus, tunica ex sparto in

modum crumene data, quae linebatur
a populo pice et bitumine, etc., etc.,
gl. Isidor.
7 dimetera.
While this sheet was in proof, most happily arrived a communication from Mr. Henry Bradshaw, of Kings College, Cambridge, forwarding a copy of the same piece, tending much to the better understanding of the words and sentences, from a MS. in the University Library, formerly belonging to St. Augustines, Canterbury, where it was distinguished as "Collectiones cum Λ."

Clerice· dypticas lateri ne dempseris unquam;
Coreula laboris fugias ludi fore; ne te
Letetur fedus sandapila neque toparcha
Machia sit tibi quo ierarchia neque cloaca.
Non entecq nee alogia; uerum absida tecum
Commancat mentos acrimonia. non quia mordet
Agonitheta tuus fiat ambasilla tui mens.
Ne uraneum preter cromam legat is quia multis
Esse deus solet; anodiam sectare gemellam,
Sistere sinchophanta nerere: Boba iamen adsis.
Griffia te tangat carchesia tataque crebro;
Grammaton sintheca frequens sistat tibi longe;
Absistat uero glaucoma criminis offa,
Bratea blatta dehine eneletica prosapiaque,
Militiae xpi per te nullatenus absint,
Amphitappa laon extat badanola neenon,
Effipiam diamant stragulam pariterque propomam,
Agagulam celebs aginat pecudes nec ablundam,
Effipia & stragula pretexta est anlica cura,
Utitur anabola mulier sed abutitur ipsa,
Conuenit inualidis apozima necne placent,
Cleronome codrus maneas unaque dissertus,
Cum fisco teneas uxorius haud sis,
Nomine limpliatici curas careas crisostomus ut sis;
Apocrisarus ades aforismos os tibi seruet,
Basileus constes abstemius antigraphus Cosmigraphus esto,
Militiae xpi per te nullatenus absint,
Amphitappa laon extat badanola neenon,
Effipiam diamant stragulam pariterque propomam,
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Cum fisco teneas uxorius haud sis,
Nomine limpliatici curas careas crisostomus ut sis;
Apocrisarus ades aforismos os tibi seruet,
Basileus constes abstemius antigraphus Cosmigraphus esto,
Gimius 1 ab inlicitis ne sisque bioticus 2 actor.
Acrizimum 3 celebres 4 oroscopius 5 esque didascus 6 Lutero thoroc amphiballum 7 habeas effebus 8 et absit.
Canterius 9 sed habunde tibi sed amasis 10 absit.
Cerritus 11 canesque perifrasticus 12 atque.
Abbachi 13 quasi niteatque theologus 14 ori.
Baccaulum 15 fauste 16 uides 17 te ferre cloace.
Prodigus 19 obliquus 20 monotalmus 21 subdolus 22 haud 23 sis.
Ludibrium uitae baratrum 24 sectare 25 tropheum 26.
Culceum 37 habe diametra 38 scias ergastula 39 nesci.
Enonfores 39 uam et sculpes.
Scaiidito analogium crisis nitet ore docentis.
Dclina birotum 34 braium 35 capito ac clothedrum.
Nam scrupulum generant psyche uexantque pupillas.
Secludo analogium crisis nitet ore docentis.
Dilige tus xenodochium zelotipiamque odii.

1 Gl. nudus s[cilicet] sis.
2 Gl. secularis mundanus.
3 Gl. panem leuiter fermentum.
4 Gl. frequentes.
5 Gl. horarum inspector.
6 Gl. protonagner.
7 Gl. brrum undique ullosum.
8 Gl. imberbis sine barba.
9 Gl. eqnus s[cilicet] sit.
10 Gl. qui ob turpitudinem ama-
tur.
11 Gl. furiosus iraeundus.
12 Gl. circumlocutius.
13 Gl. tabula pictoria.
14 Gl. diuinus sermo.
15 i. feretrum.
16 Gl. felicior [feliciter].
17 proruptum.
18 Gl. fosse.
19 i. dissipator.
20 i. distorturus.
21 Gl. lusces.
22 Gl. fraudulentus.
23 pro non.
24 i. infernum.
25 i. imitare.
26 i. laudem victorie.
27 Gl. loca spectaculi ubi pignant gladiatores.
28 Gl. uabera oculorum.
29 Gl. angorem anxietatem.
30 s[cilicet] egloopia.
31 Gl. anime.
32 Gl. allidunt.
33 Gl. aurum.
34 i. currum duarum rotarum.
35 Gl. coronam.
36 i. sellam plectibilem.
37 Gl. nas pice oblinitum.
38 Gl. medietatem spere [sphere] horalogium [the dial].
39 Gl. loca exilii [for bad slaves and convicts].
40 Gl. dimidium uersum.
41 i. duos uersus.
42 Gl. scribes.
43 Gl. uase uinario.
44 Gl. urinam.
45 Gl. domus in qua pauperes col-
liguntur (quo, MS.)
46 i. odia.
Hinc acetabula\textsuperscript{1} doma tuum eeu congia\textsuperscript{2} stringat\textsuperscript{•}, Pomerium\textsuperscript{3} curti\textsuperscript{2} pomaria\textsuperscript{4} congrua malis\textsuperscript{5}, Fulgcat ecclesiis ostrum\textsuperscript{6} longe sit oletum\textsuperscript{7}, Predia quala\textsuperscript{8} tibi statuant\textsuperscript{?} agitent\textsuperscript{9} flabra\textsuperscript{10} flagra\textsuperscript{•},\textsuperscript{11} Eminus\textsuperscript{12} ut gorgon\textsuperscript{13} fugiat\textsuperscript{•} pota\textsuperscript{14} diametron\textsuperscript{•}, Sperne platon\textsuperscript{15} olon:\textsuperscript{16} simposia\textsuperscript{17} quatenus odon\textsuperscript{18}, Te lustret temeson\textsuperscript{•} uigeas si non potes insons? Lar\textsuperscript{20} tibi quo nectar flagret?\textsuperscript{21} lucarque\textsuperscript{22} nce absit\textsuperscript{•}, Gallonis\textsuperscript{23} memor esto tui\textsuperscript{•} ambro\textsuperscript{24} timeto cieri;\textsuperscript{25} Mulio\textsuperscript{26} strabo\textsuperscript{27} tuus neque sit\textsuperscript{•} neque agason\textsuperscript{28} inermis\textsuperscript{•}, Abbaso\textsuperscript{29} quo fuerit (sit hirudo\textsuperscript{30} frequens\textsuperscript{31} comitata etc. etc.}

The piece which I print next is called the Lorica; of its existence in the Cambridge manuscript, I was first informed by Mr. Bradshaw, who has more than once freely discussed the subject, with the aids to the interpretation of it, for my information. It is with Mr. Bradshaws consent, and by help of books lent me by him, that I now print and annotate. The Harleian copy came in my way while engaged upon the Leechdoms. The Latin part has been printed in Germany by Mone; also by Daniel, with two conjectural and wholly mistaken interpretations; with glosses from an

\begin{itemize}
\item \textsuperscript{1} Gl. uas quo fertur acetum.
\item \textsuperscript{2} Gl. mensura.
\item \textsuperscript{3} Gl. locus uacuus.
\item \textsuperscript{4} Gl. uiridiaria; to the same effect in margin.
\item \textsuperscript{5} Gl. pomis.
\item \textsuperscript{6} Gl. purpura.
\item \textsuperscript{7} i. stercus humanum.
\item \textsuperscript{8} Gl. corbes.
\item \textsuperscript{9} Gl. moneant.
\item \textsuperscript{10} Gl. uente.
\item \textsuperscript{11} Gl. uirgas uiridiarii.
\item \textsuperscript{12} Gl. longe.
\item \textsuperscript{13} Gl. serpentes proprium est.
\item \textsuperscript{14} Gl. bibe.
\item \textsuperscript{15} Gl. lutum.
\item \textsuperscript{16} Gl. totum.
\item \textsuperscript{17} Gl. conuiuia.
\item \textsuperscript{18} MS. so, gl. uia.
\item \textsuperscript{19} Gl. medius semis (somis, MS.)
\item \textsuperscript{20} Gl. penus.
\item \textsuperscript{21} Gl. redolcat.
\item \textsuperscript{22} Gl. pecunia dicitur [e] lucis.
\item \textsuperscript{23} Gl. mercennarii.
\item \textsuperscript{24} Gl. luxurious dissipator.
\item \textsuperscript{25} Gl. uocari.
\item \textsuperscript{26} Gl. custos mulorum.
\item \textsuperscript{27} Gl. luscos ueculeus.
\item \textsuperscript{28} Gl. prouisor equorum.
\item \textsuperscript{29} Gl. domus infirma.
\item \textsuperscript{30} Gl. sanguisuga.
\item \textsuperscript{31} Gl. assidua.
\end{itemize}
Irish MS. by Mr. Whitley Stokes, who has had the assistance of Dr. Wright in making out, to a good extent, the Syriac or Hebrew words disguised in it. The mere presence of two glossed copies now first printed will clear up some difficulties, and one or two words I may perhaps myself have rightly guessed. The Irish MS. of the Latin text declares the composition to be written in hendekasyllabic verse; but lest a purer classical taste should suppose that by this term the "hendecasyllabi," or Phakekians of Catullus have been emulated, the opening lines arranged with due regularity may be taken as a specimen of the rest. It will be seen that they are scanned by the accents.

Suffragare, quaeo, michi possito
Magni maris uclut in periculo,
Ut non secum trahat me mortalitas
Huius anni neque mundi uanitas.

etc.

The Irish MS., "in the opinion of Dr. Todd produced in the latter part of the fourteenth century," tells us also, that "Gillas hanc loricam fecit," and "Laidcend mac Búith Bannaig uenit ab eo in insolam "Hiberniam: transtulit et portauit super altare sancti "Patricii episcopi sanos nos facere, amen." The Latin text of the Cambridge MS. is of the eighth century; it was not intended to be glossed; the glosses were introduced afterwards in a small hand;¹ the earlier ones marked with an asterisk belong to the end of the tenth century, the others to the eleventh. Its readings agree closely with those printed by Mone; errors and all. By one or two mistakes in the glosses of MS. C. it seems probable that they were a transcript, and as the newer are sometimes written above the wrong words, the same may be concluded of them also.

¹ Mr. Bradshaw thinks the glosses cotemporary.
PREFACE.


Hanc huncam lodung cantant tor in omne die

gemulta sio pnyner sio annne raeve annnne gemulta
SUFFRAGARE TRINITATIS¹ unitas: unitatis misericordi

ic hiddo me gettum sef mieler sra sra

tabitas SUFFRAGARE quaerro mli porent maru² maxhi helut

on preecenntes raece nô miu him ceto me pôl³
in popiculo Ut non recum trahat nô mortialr

pyser getaner ne mibbauneadger ideler j jast ilce

hunj anni nceque mumbi wantar: et huc iedem
ic hiddo froom rham huyhtan rham hioponcundan ccomponeber
peto Â'ribhuniber caelefier militiae

maxgnum pylas me popleton to licensee miouhunm ac ze-

uporturb-n me jnianu hasepunsu hobitub. Sêb de-

seuyldên foplice papers femanum eatt hio me popozuan on

dendant um arnin ropitub et³ illi me preescaent im

rejan bae hiopecnecan popober piz pnaetas baldomer gezynlêr⁴
aene caelefier exerupta militiae. Chepurhâm

j goder lypan onbaenner

sepenzëu goder⁵
et repurhm⁶ cum mulibur mihahel et zahhiel⁷

zelcun ic pyse prynprelers ña hipecean hheunchap

rimalibur Ì. Opo to thornp³⁸ uinertk archangelos
calbordosmar j byuydimita englar ïj me re diecan *⁹

prniperatûr et potesfatek angeler. Ut me senyo

zecyldene pedoe ptouden ic maxe gezynllan fypban

dependenter azmine. Iniimoc ualeam prosteupere. cum

ponan obere cempan* hiehafedepar j ña pedeg fîdan

demde ceterob azonichetar papiuncheiar. quattuon

¹ triumca, H.
² mapiyronum, H.
³ ut, H.
⁴ "Scientia multiplicata." St. Hieronymus; but see Spoon and Sparrow, art. 1010.
⁵ This interpretation is nearly correct.
⁶ Hieronymus interprets ardentes.
⁷ et m. x., C.
⁸ opovous.
⁹ Sise only in older hand.
PREFACE.

1 xii., H. inserts, wrongly.
2 προφητεύειν.
3 ἀριστολογός. 
4 Et martires omnem peto athletas, Atque adiuro et virgines omnes, Utriusque et profissores, Uti . . . . Irish MS.
5 ερεπον, H. adds.
6 Cuius tremor, Irish MS.
7 -bilis, Irish MS., worse.
8 ὥρα, εἰρί; "hominis," Irish gl.
10 τριά, H.
11 πέλετα.
12 ἀντρα, C.
13 "iacula is a quadrisyllable." W. S.
14 ὕσσαμ, the skull or top of the forehead, Irish gl. Γίγαμμα, córpa, gl. Cleop., fol. 45 b. Gímpa, se plácē τοβ ἱεραίαν ὄνες ταύς, I., fol. 46 c. Read γύσσαμ; for ἱκάμ ἄνεσ. Scopa glosses Trichilo, that is, τρᾶχολος.
15 κεφαλήν.
16 נב is a conjecture of Dr. Wright, as by error for Sinaris.
17 Perhaps from נבש, giving the initial a guttural sound: "oculos," Irish gl.
18 The forehead, Irish gl. דבפ ס, "patho," or "patha," os, valutus, facies (Dr. Wright). The first hand in C. wrote onplace.
19 If read הָזָא, will be Semitic, and so another MS.
20 From כב.
The Irish gl. gives michinas as something unknown belonging to the teeth. *Μυκτήρας* perhaps.

2 Second hand γροιπον. Perhaps Arabic *kadhala*un, Syriac *cervix*, Dr. Wright. Chaladium, Darmstadt MS. *Dequisicaladium*, another MS. Perhaps, *μυκήνας* wains

3 Another MS. *σεντρέμ*. It is then.

4 "latus," Irish gl.*μυκήνας* ?

5 *entrails*, Irish gl.

6 *μεσχενο*, H.; *ξεσενο*, gl. C.; *ζιθίνα* vel *μεσχενο*, gl. Cleop., fol. 34 a.; also Exigia, *ξεσενο*, Id., fol. 34 c.; also *ξεσενο*, fol. 84 a.

Is it not *Αξονίον*, *fat*? *Μεσχενο* means *house of urine*. For the rest, cf. "Exitis scenceo I, gl. Cleop., fol. 116 b, and infra, p. lxxii. The glossaries make confusions between the kidneys, the fat about them, and the intestines.

7 *thighs or waist*, Irish gl. *βαθύοι*, *ξυνή*, πόδες, Hesych.

8 *διονυσίω*?

9 *ρεπαλρυη*, Η.

10 *hneorulans*, C.

11 *labiae*, C.; *labia*, H.


13 *ξυνή*, Η.; read gingivis.

14 Read anhelae; see Du Cange.

15 Correct; *tongue of the throat, νεύλα*. Somner and others following him are quite wrong.

16 to the foretooth, Irish gl.
PREFACE.

[...content removed...]

1 clepsino, H.; chastrum, gl. R. 72. Cleop. 26 b. al re hyoebolla, all the throat; probably χέφθος.
2 Domine, W.S.
3 esto mihi, H.
4 pecuniar, H.
5 Suber, C. on erasure of the old Subum.
6 cubir, C.H. all for cubitis.
7 spinsas, W. S.
8 H. transposes lines.
9 the haunches, Irish gl.; catapemnas blepemna mees, gl. C., which is obscure.
10 gambas, W.S.
11 the upper thighs, Irish gl.
12 erasure is on an erasure of an older gloss, which may have been pecuniamum.
13 Æosceov.
14 the toes.
PREFACE.

1 peccur, C. omits.
2 That is, Alvum.
3 buispian, purse, is written on an older gloss erased; read marsem as marsupium.
4 Extales, snabel I heape (read bace) peceum, gl. R. 74, the great gut.
5 the peritonæum.
6 Tonsil. See Du Cange v. Tusilla, A Gallie word.
7 capnem, C. H. omit.
8 Inguiam, C., for Inguina.
9 corenum, H. Exra Iesen, gl. C. See above on Exugia.
10 The final e in calle is erased, but legible.
11 The final e in calle is erased, but legible.
12 unc, C.
13 meo, H. adds.
Rather than print at every word a variation, it is better to give the glosses of the Harleian MS. continuously. (Harl. 585, fol. 152.)
Ixxiv

PREFACE.

Thus MS.; read beo "Su I pef | 3 To seeprotio.

To cenebrio.
These pieces will prove that the Saxons, in their way, tried to learn languages. Our own modern fashion is of recent invention: persons now living received the first elements of Latin from Corderius; and the whole colour of training is necessarily different for those, who are to use a language colloquially, and those who must imitate Ovidius, Virgilius, Horatius, in the several branches in which they excelled. Hebrew and Syriac are still exceptional studies.

Of the manuscript from which the text of the Herbarium and Medicina de Quadrupedibus has been taken, Bibl. Cotton, Vitellius C. iii,¹ the reader has a specimen in the fac-simile. Opinions, gathered from those most experienced, agree that it dates as a copy from about 1050 A.D. For myself, I only venture to believe that it was written out not earlier than A.D. 1000, nor later than the Conquest, 1066 A.D. It has been chosen as the ground work of this edition, because it is illustrated by drawings in colours of the plants, an advantage which none of the other old English, or so called Anglo-Saxon, copies possessed. While uninjured it must have been a regally magnificent book, executed at an enormous expense. It suffered from the fire at Ashburnham House, 1731, and, like the rest of the MSS., was taken out of the ashes a shrivelled blackened lump of leaves. Recently it has been rebound. The binder first soaked the ruins in water, to make them limp; he then flattened them, and for this purpose was obliged often to cut through the edges, and to stretch them by pins,

¹ Wanley, p. 217 a.
widening all the flaws; stout pieces of cardboard were then prepared as a frame to carry the leaves, which were fixed into these paper frames by ligaments of goldbeaters skin. Thus once more the burnt leaves became a volume. The binder had probably some superintendence in his task, for as long as the Latin text of Apuleius afforded its guidance the folios were rightly numbered, but beyond that they have been frequently misplaced. It is possible that on the publication of this work, the binder may be directed to rearrange the folios, in which case the references to the drawings printed in the text will no longer correspond with the numbers in the MS. Besides the serious mischief from the fire, the pages had also suffered from the paintings placed upon them. The green pigment used, probably sulphate of copper, has eaten away the vellum upon which it was laid, so that not only the drawings so far have perished, but also the writing at the back has gone. Thus this manuscript, taken by itself, had become in many places illegible; yet, when a parallel text was laid by the side of it, the broken lines and half surviving words were again significant, and it was possible to print nearly all the letters of the book from the richest and most beautiful copy.

In editing an ancient work, the rule is now recognized, which due consideration has suggested; to print from the best MS. and supply its defects, if any, from the next best. The three best MSS. conspire in making the extravagant slip in Herbarium, art. lxxi., and the fourth is not taken into account. But in the orthography of old English words, a certain method has prevailed, and the mode of Ælfric, it may be, has been followed in modern grammars and by modern editors, no objection to such a course, as of a choice, being now taken; yet this customary spelling has also been called "pure Saxon," and other methods
have been damned as dialects, to both of which judgments I take leave to lodge an appeal, which shall be pleaded to on some future occasion. It so happens, however, that the spelling of MS. V. is nearer to the customary manner than that of MS. B., so that no discussion need arise out of the choice of a base for printing. The fainter strokes of the reed in this wasted MS. are scarcely visible: the accents often are vanishing; and only the visit of a sunbeam revealed to me, that what has been printed on page 216,¹ as Æmhcum, was really written Æmhcum. The letters a and u are scarcely distinguishable in the handwriting of this MS.

MS. V. in its pristine beauty had two large paintings each filling a page. The first contains a tall figure standing on a lion, habited in loose tunic or amice, chasuble and stole;² to all appearance an ecclesiastic of rank, holding in the right hand a crozier, the small cross bar of which is, though not easily, discerned; it rests on the ground, and the lion has seized it in his jaws. In the left this tall personage holds a heavy book. The draperies according to Saxon custom seem caught by a gust of wind. Over him waves a baldachin or canopied curtains. On his left approaches reverentially a tonsured priest presenting a volume. On his right a soldier, with a full sized shield, looks up for orders. The purport of this painting is scarcely conveyed by the design itself: it seems, however, to represent the church dignitary for whom the work was copied; the stole marking a churchman: though some hesitation is produced by the presence of a soldier with a Roman air. This painting was meant for this book, since the border matches that which backs the title.

¹ Line 20.       ² Over both shoulders; and pendent.
The second large painting is explained by the inscription at the foot, as exhibiting Æsculapius, the Centaur Chiron, and Plato. Æsculapius is a tall beardless figure, the Centaur is a Hippocentaur with bald head, and Plato has right shoulder bare. All three grasp a large volume in plain binding, with a broad tie round the middle, as if the two, the Centaur and Plato, were each at once receiving it from Æsculapius. The foreground is infested with snakes; the background is full of animals, of which the boar, wolf, hare, roebuck, bear, and dog are still distinguishable.

On the other side of the leaf a broad ornamental fillet surrounds the title of the book, “Herbarium, etc.”

The owners of MS. V. I have been unable to trace to any good purpose. No information is derivable from Sir Robert Cotton’s private catalogue in manuscript, which I have inspected. On the middle of fol. 74 a, between lines is written “Richerd Hollond this boke,” for “his boke,” in a hand of the fifteenth century. There was a Richard Holland, brother of John, restored Earl of Huntingdon 1417, created Duke of Exeter 1442, died 1447, which Richard was Admiral of England, and died 1404. Whether he were owner of the MS. I shall not pretend to decide: but I know of no other so likely. On the face of an early folio is written “elizabeth colmore,” in a text hand, perhaps of the age of Sir Robert Cotton. Among the books in the old library of (the Cathedral) Christ Church, Canterbury, mentioned by Wanley in his preface, occurs “Herbarius Anglice, depictus,” and as this answers to the description of MS. V., Wanley has concluded it is perhaps the same copy. The Hollands derived their importance from a marriage with the Fair Maid of Kent, descended from Edmund Plantagenet of Woodstock (born 1301, Aug. 5, beheaded 19 March 1330), son of Edward I., by his second wife Margaret of France; whence the Earldom of Kent came into the
Holland family, and they would be within reach of a few books from Canterbury. Those who like dovetailing may be content to splice together the probable date of the MS. (1040—1050), Canterbury, and the archiepiscopate of Eadsige (1038—1050); but such calculations have in them much uncertainty.

The drawings may once have been likenesses of the plants; in some cases we see that the pencils employed were capable of the work; thus betonica, arum dracunculus, an orchis or satyrion, galium aparine, erythrea centaureum, achillea millefolium, lilium, atropa mandragoras, ricinus communis, suggest to the eyes the plant intended by the artist, and with the exception of galium aparine, that also mentioned in the authors text. But it often happened, that when a pattern to be faithfully repeated was placed in the hands of the limner, he regarded it with too artistic an eye and considered how he could improve it. The fac-simile gives us the drawing which in MS. V. stands for saxifraga granulata. This plant throws out, adhering to its roots, many small bulbs of the form and colour of onions, but not bigger than the heads of large pins; remove all colour from the picture, and you will see that the outline represented these characteristics of the plant; an oval piece of turf suggested that the part under earths surface was delineated, and then the roots and granules were seen below it. The artist knowing nothing about this, amended, as clever fellows are always doing, his original; heightened the colour of the under side of the bit of surface, and seeing no leaves, rounded and made green the granules, so as to do the duty of leaves. In many other cases some such improvements were introduced; thus the flowers of chamomile have had their white rays and yellow discs coloured alike blue. In other cases the botanical system current in the earlier centuries of the Christian era was the cause of our discontent; for in those days, the plan of relying principally
upon the parts of fructification for the identification of a plant had not come into vogue, and the illustrators were content to give us some specimen, however deficient in the distinctive marks. Hence probably, Os- triago, 

\[ \text{"Oστριάγος", a tree native to the countries on the Mediterranean, is explained by Lišwort, which is the Water Elder, opposite leaves being found in both. Erifia, an herb now unknown, is also translated Lišwort, and the drawing is like the former.}

\[ \text{When the plant itself presented a very complex task to the painter, he contented himself with indicating the character, as in yarrow, rosemary, and carot. In many cases the stems are made rigid and erect, instead of pliant and trailing, as in cinqfoil and potentilla. In many cases no one can at sight recognize the plant intended, even buttercup, horsetail, marsh mallow, which may once have been a tree mallow, the botanical hibiscus, could not be known by the drawing. Nor could cress, strawberry, hop, celandine, clover, hemp, and so on.}

Vienna MS. of Dioskorides.

At Vienna exists an illustrated manuscript of Dioskorides, from which, in Jacquin's time, woodcuts were made, and from these one set of more than four hundred plates was sent to Sibthorp, and is now in the library of the Botanic Garden, Oxford. This set, by the courtesy of Dr. Daubeney, I have examined. Another set of only one hundred and forty-two plates was sent to Linneaus, and is now in possession of the Linnaean Society; by the kindness of Professor Bell, I have had an opportunity of inspecting this copy. Though less extended than that at Oxford, it is more valuable, as far as it goes, by containing notes in ink by Jacquin, and others in pencil by Sir J. E. Smith; Jacquin describes the colours, which are, of course, wanting in prints, and Sir J. E. Smith endeavours to determine the plants. The botanical world was for a long while in great agitation about the names in Dioskorides, and these drawings were expected to be
of great assistance: controversies raged, and folios were published, till at length the struggles of the learned "terminated only by despair of success." It was by no means in hope that I should add to botanical knowledge that I paid a visit to Oxford specially to see these plates, but from a desire to elicit, if I could, from a comparison of the Saxon drawings in the Herbarium, from art. cxxxiv. to the end, with those from the Vienna manuscript, some solution of the difficulties of the subject. If the Saxon artist had altered a little here and a little there, some light would be thrown on the matter. The Vienna Greek copy might be even the original, or if not so, very near to the original of the English. But though in many cases the Vienna copy gives faithful drawings of the plants, as in sedum arboresum, which is spoiled in the English figure (art. cxlvii.), yet there was no such similarity between the drawings as to lead to any useful result. Dr. Daubeney gave me a small book of his own publishing, running to seventeen pages, in which he has assigned modern scientific equivalents to the old Hellenic appellations of Dioskorides. On the face of it this book treats rather of the figures than of the written text; yet, of course, the words of the author were always kept in view. The Professor, then, "characterizes the drawings " of the plants in the Vienna MS." often as "fictitious," often as having "slight resemblance," as "doubtful," "bad," "very rude," "indifferent," and all this in a treatise where the conclusions were drawn in a good measure from the drawings. Anxious to learn more about Brittanike, the Vienna MS. gave me a drawing, showing the flowering stems of Lythrum salicaria, with leaves which must belong to a monocotyledonous plant. Little, therefore, was to be gained from the

1 Sir J. E. Smith, in Rees's Cyclopaedia, art. Dioskorides.
Drawings of Snakes.

An illustrated Latin copy, MS. T.

Another, MS. G.

Vienna representations. The latest authorities are not agreed upon many questions relating to that old author. These drawings of the Vienna MS. were, it is said, derived from another, which was sometimes called the Neapolitan MS. Professor Jacquin, writing on the copy of Amarcus thus made, utters the same language as that employed above, and says, "pictor "arti sua et genio nimium indulsit." He complains also of inaccurate drawing of umbelliferous plants, "umbellarum configuratio valde rudis in omnibus umb- "belliferis." 2

The Saxon drawings of the snakes are fanciful: "there never were such snakes," I have been assured by one of the best naturalists in England.

An illustrated copy of the Latin Apuleius, 3 which as of the twelfth century, has sometimes been here mentioned as MS. T., has been collated for assistance in determining plants. It has a few English glosses, and some of its figures like MS. V. Under Ocimum 4 are added the following words: "Herba Ocyum te rogo "per summam diunitatem qui te iussit nasci ut cures "ea omnia et succurras auxilio maximo quae de te fida "remedia posco quae sunt infra scripta."

I have marked MS. G. as a German MS., an illustrated Latin Apuleius, Harl. 4986; it has some German glosses; thus Hierobotane is glossed fauerne o∫' vau- bencepof; Batrachium (art. ix.) is Wilde Eppich, Apium silvaticum, wolf wurc, (for wurz). Many figures are wholly false, as Marrubium, 5 and some are monstrous, as Tithymalus. 6 It has the Medicina de Quadrupedibus.

1 The same, I suppose, as the Riuaccini MS. Wenrich de Auctorum Graecorum versionibus, p. 217, gives an account of an illustrated MS. of Dioskorides sent by Romanus II. to the Arab "king of Spain," about 960, A.D.

2 To the same effect, Plin. xxv. 4.

3 Harl. 5294.

4 Fol. 40 b.

5 Fol. 16 a.

6 Fol. 37 a.
MS. A. is a neat Italian MS. of the Latin Apuleius, executed in the fifteenth century, MSS. Additional, 17063. It often corresponds with MS. V.

MS. Harl. 1585 is another illustrated copy of the Latin text. At fol. 206, the work of Apuleius, if Apuleius, is attributed to another name,1 "Explicit liber Platonis de herbis masculinis: feliciter." The "Liber medicinae ex animalibus pecoribus bestiisque et avibus" is attributed as usual to Sextus Placitus.2 Part of Dioscorides follows, "Incipit liber Dioscoridis. In hoc enim libro continentur herbe femineæ, etc."3 And by and bye, "Incipit epistola Apollinis de emplastro podagrico satis admirabile cuidam missa podagrico."4 The MS. is of the early years of the thirteenth century, largely illustrated and curious.

The foregoing are all vellum manuscripts. Trinity A MS. at College, Cambridge, has a paper MS. of Apuleius,5 in Latin, with coloured drawings of the fourteenth century. This is followed by "Liber medicine diascoridis ex hebreorum scedis numero lxxi. per singula non-mina." Sferitis occurs. There is a picture of Galenus, et eius discipuli, and of Ypocras, et eius discipuli. There are several amusing drawings of devils, in the form nearly of bats, passing out of the possessed.

The illustrated Latin manuscripts here mentioned were of interest, chiefly as bearing on the signification of the Saxon drawings. From them most botanists would turn away in scorn, declaring them unscientific; those only who take pleasure in investigating the history as well as the modern phase of their favourite science, will give them any attention. In the constant difficulties presented by these figures, I have ever gone for advice to a gentleman well known for his acquire-

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1 There was, according to Wenchrich, a Plato Medicus.  
2 Col. 209.  
3 Col. 303.  
4 Col. 357.  
5 O. 2, 48.  
6 fac, MS.  
7 See Herbar., cxxviii.
ments and thorough knowledge of this subject, Dr. John Harley, of Kings College, London, and have always received from him the most friendly and zealous aid.

Of the Saxon text, MS. B., a Bodleian manuscript, is a very handsomely written folio, twelve inches tall, eight broad, in double columns, the letters clear and sharply marked, with vacant spaces intended for drawings of the plants and snakes, but never filled in. The Herbarium and Medicina de Quadrupedibus run from folio 68 to 130. Two folios have been cut out, as noticed here in the various readings on pages 298, 366. Competent judges make MS. B. of the same age nearly as MS. V. That they are from one origin is clear by their community of error, as in the omission of the heading Artemisia tagantes, and what occurs at art. lxxi. A few titles and numbers in B. are by a later hand, which has sometimes scratched through the earlier rubricated numbers; this hand may be referred to the twelfth century. Both V. and B. leave blanks for English names where the author was at a loss.

MS. H. was never intended for display, but for use; it has no drawings, nor was meant to have any; it omits the phrases prepared for the insertion of English names, is not so correctly copied, and may be dated a little later than MSS. V. and B.

MS. O. is a mean manuscript written upon shreds of vellum. The original work has been broken up into alphabetical order. The language shows signs of change; examples of it may be found on page 102, foot, page 132, foot. The collation of this MS. was not carried through, it was not desirable. For the history of our language it may some day be required

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1 Hatton, 76. | 2 Harl. 585.
that the whole should be printed for comparison with our earlier text. Since our text was printed this MS. has recovered eight leaves, which had found their way into the Cottonian collection, and into the fire of 1731; it has been rebound, and of course folioed afresh.

The interpretation of the English names of plants rests on the same basis generally as the rendering of any other obsolete words. But lest my duty should be misapprehended, it is necessary to call the readers attention to the true state of the question. Hitherto men have been content with what is found in dictionaries, and the dictionaries do nothing but quote for authorities such a book as this Herbarium, or some glossaries. The interpretation, therefore, is sometimes probably false from the errors of such books, and sometimes contradictory, as glossaries disagreed.

On discovering that the poisonous bryony, with its clusters of berries, is confused with the "humble," with its hop catkins and wholesome juices, it was impossible any longer blindly to follow the author before us. To ascertain, therefore, the signification of any obscure English word, it was by no means proper to accept the Greek or Latin equivalent fixed on in the Herbarium, or elsewhere, and to find out what plant was intended by such a word. Thus, if the Herbarium sets down Liðpyµ as Ostriago, and Ostriago proves, probably, to be Οστρέω, a tree not known here, while at the same time Liðpyµ is Dwarf Elder, by much concurrent testimony, the conclusion must be that our author was probably wrong in his identification. In glossaries, and, I doubt, to some extent here, the authors aim was to convey as nearly as possible the sense of the foreign word to English ears; his translation was, therefore, often only an approximation. Liðpyµ for Ostriago, and for Erífa, may be excused on this ground. For Populus alba, Abele seems, at least,
not Latin, not "Albella," whether connected with the
Polish bialy, white, or no: the *Populus tremula* was
the *Æpig, the aspen*, and in some glossaries is very
reasonably called the Cpcbeam, *quickbeam*, as always
alive: the *Populus nigra* is commonly now called the
Italian poplar, and though admitted by our men of
science for indigenous is perhaps an importation. In
the face of those native names it seems extraordinary
to find the glossaries interpreting *Populus* by *bync, birch*,
at the same time as *Betulus, birch*. Whatever
be the solution, I cannot accept from a glossator the
teaching that *Populus* is *birch*. Perhaps by an emen-
dation we may recover another native name. In Gl. R.,
p. 45, we have *Saginus, hwp hægel*. Only one kind of
Corylus is known in England; I propose *Ægirus,
Aị́ʃpős*, for the *white hazel*. Sometimes the glossator
did not at all know his plant under a foreign name,
which must be excused by all who are not mere novices.
Sometimes the inattention of editors misrepresents the
old writer. In Gl. R., p. 47, is written,

Cedrus, cebep beam.
Cedria, hufiæp, [that is huf feip, the sap of it].

The editors never made this out; yet "Hissepe Cedria"
should not have found its way into any dictionary.

No interpretation of a significant name can be
satisfactory unless the meaning well besits the plant.
Smearwort, as mentioned above, must be a greasy
plant, such as is Butterwort. Quickbeam has no sense
whatever when applied to the Rowan tree, though
the name be well rooted in our language; and it per-
haps belonged originally to the Aspen, as some glossaries
give it. Gl. R., p. 47, has—

Cresis, ẹrẹ ụọọp, Tremulus,

which the editors have not printed. The Eglantine is
the Sweetbriar with its aculei, *sharp points*, straight or
not, but some people, and among them, Milton, have made it the Withywind, Convulvulus.

Through the sweetbriar and the vine,
Or the twisted eglantine.¹

When the Herbarium and the glossaries proved not always trustworthy, it was necessary not to rely on them too confidently. The drawings are of no great use. Tradition and the consent of Englishmen are most valuable, but require to be accepted with vigilance: and to ascertain them it has been my task to examine all accessible glossaries; which are very numerous. Those which I have found of most importance are an unpublished gl. of two thousand entries, older than any in the British Museum, and of the tenth century; one from Durham of the eleventh century, unpublished, a copy of which was kindly sent me by the Rev. Mr. Greenwell, Minor Canon, and MS. Laud, 567. These two last, like the Brussels gl., have drawn from the Herbarium, and where they agree with it are not to be accounted as independent confirmations. To the Rev. W. D. Macray my best thanks are tendered for the loan of a valuable MS. glossary on vellum, referred to as gl. M., and for placing in my hands such of the treasures of the Bodleian as his intimate acquaintance with it suggested to his memory. It may be some indication of the value of the gl. unpublished, referred to as gl. C., to mention that it authoritatively clears up the mistranslated passage, (MS. Tiberius B. 1. anno 1052, near end,) of the Chronicle. Godwine ἡγουμένη ἡμᾶς ἰρεν’ ὑπὸ τοῦ ἑγεμόνιος, which means, Godwin then sickened soon after he came up river, and again recovered, for this gl. has the entry,

¹ MS. Harl. 585, fol. 89, has a gloss to κουνεμβίας βίαρος, dog rose briar (till Dr. Daubeney), "wilde eglan-
fol. 19 e, "Conualur, ζευαέπτε." ¹ As I have already written on the parallelism between the vocabulary and flexion in the old English with the Latin and Greek, I may be allowed to add with satisfaction that in this glossary verbs of the first person singular present terminate in o.

Consulo ἐμνον.
Innici onhingo.
Mepo Ἴοενο.

...etc.

From this glossary it may be concluded that the Herbarium was not the first attempt to fix the sense of the Latin names of trees and plants, since in this work and in the later glossaries some errors of the older one, such as "cucumis popaεγ," "αρμυς ἅσπε," "ἐδεπα μυδυπνε" have been omitted.

The Herbarium consists of two parts, a translation from the work intituled Herbarium Apuleii, with a few extra paragraphs; and a continuation, chiefly from Dioskorides. Ackerman and Sprengel, who have written on the history of medicine, and Sillig, who in his edition of Plinius ² has printed a short fragment of Apuleius, are of opinion that Apuleius never wrote the book. Saumaise ³ thought he did. Sprengel is angry at the book as unphilosophical, but it is better, it is practical. Its translation into English shows its popularity, and amid the scarcity of old English manuscripts, four copies still exist of this work, and three glossaries show themselves indebted to it. Nothing is less permanent than science. The English translation is now published, doubtless as giving us better knowledge what the AngulSeaexe or so called Anglo-Saxons

Sources.

1 The present occurs, τρίπζε λεοντέκ ζευαππαν μυρκε, Life of Αεδελεγρυφο, MS., as if she might recover. The past ζευαππε answers to convales-
cens, Beda, p. 539, line 7.
³ Prol. libri de hyleiatr., p. 12.
thought in medicine, and for a record of the older part of our language. That the portion of the Saxon Herbarium, which is originally from Dioskorides, had a Latin text for its original, seems certain. The name Spreritis, Herbar. cxxxviii., is not in Dioskorides. But in a Latin MS. of Trin. Coll., Cambridge, 1 of late date, containing extracts from Dioskorides, it is found with the following description: "Habet folia minuta lanuginosa ex una radice; multos ramos emittit per terram fusos, florem croceum, bosphitalmo 2 similem, "odorem murteum (so) si digitis conteratur." These are the very words of our Saxon text. Zamalentition is also to be found in the Trin. MS. It is therefore to be concluded that the translator did not draw direct from the Botanist of Anazarba. It is, however, to his credit that he drew from him at all. He was not quite unphilosophical after all.

The Trinity MS., immediately after the last entry from Apuleius, indicates something of its own origin in these words: "Incipit liber medicinae diascoridis ex hebreorum scedif." If the Saxon additions to Dioskorides and this manuscript came from a common source, we should be here taught that the Greek had filtered through a Hebrew text. But it is quite impossible that the names of the plants could retain their original form after being expressed by Hebrew characters.

No one knows anything about Sextus Placitus nor Sextus Placitus. why he should be called Platonicus or Papyriensis. Perhaps he is a nominis umbra, a phantom name, a medieval bit of fun. IIdpartus king of Egypt, a contemporary of Augustus, must be a creature of imagination, a stalking horse for a bookmaker. The old English piece of the eleventh century on the Marvels

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1 O. 2, 48.  |  2 Βουφόδαμυ.
of the East, printed in Narratiunculae, has a parallel in a Latin piece on the same subject by "King Premo." And if the small wit invented Idpartus, why not also Sextus Placitus? The Latin of this Quadrupedal Medicine, as printed, does not contain as much as our text; and it may be found, besides its other editions, among the leaves of the "Artis Medicæ Principes." The Bodleian copy, MS. B., has bound up with it two letters of Euax, king of the Arabs, to Tiberius Caesar, on the virtues of stones. Whether Euax ever existed shall be for men more at leisure to inquire.

The text has been printed in the form, as regards the shape of the characters, which they take in the original MSS. Besides the objection to printing in the character of our own day, which arises in the heart of every man who dislikes to dress up antiquity in modern clothes, there is one which is not sentimental at all; by a change so levelling we lose all the chronological characteristics of a manuscript arising from the form of the letters. The age of an English manuscript may be determined to half a century, for the most part, by the shape of p, f, g, y, r, s, f, s, y. Print all these alike, and you, as far as in you lies, shut out from your readers the information contained in those forms. The letter f is a mark of an early English manuscript, of one belonging probably to the ninth or tenth century. It may be seen in the fac-similes of the Lauderdale Orosius, of the Codex Exoniensis, of the C.C.C. copy of the Chronicle. It occurs frequently in the Lecchebook, but not in the copy of a lost chapter, which we shall restore to its proper place; not because the text, but because the

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2 MS. Harl. 1585, attributes the part about the badger to a different hand. "Incipit Epistola de bestiola quam aliqui melem vocant. Quis-
dam vero Taxonem," Col. 205. And Placitus after this.
3 See Dr. Greenhills account.
copy made of it, is later than that of the rest of the book.

It appears by the inscription on Alfred's jewel to have been known under the form $\tau$, where I recognize an Hypsilon $\tau$; it is, however, found in a manuscript of Alfred's time, as yet unpublished, in the common form $\varepsilon$. It does not occur at all in the MS. of Caedmon, which is written throughout with $\acute{y}$ undotted. In saying this I do not include in the Caedmon, if Caedmon (for Pseudo-Caedmon is a strong assertion), that piece on the Harrowing of Hell, which is bound up in the same volume, but written in a much closer hand, with about forty eight, instead of thirty nine letters in a line; this has $\acute{y}$ dotted. The letter $\varepsilon$ does not occur in the Herbarium in any of the MSS.

Experts in MSS. have finer and more delicate traits by which they distinguish the age of copies; they are so minute that a traced fac-simile will scarcely reproduce them. Except these, and the ornamental letters, and the contractions, which are forbidden to this set of publications, the present text puts before the reader the MS. as written. When the shape of letters affords so discriminating and so constantly present a test of the age of manuscripts, it is a subject of great regret to me, that editors have so freely applied the sponge of modernism, wiping away all such peculiarities. In some cases we can separate at once, an interpolation from the original by watching this feature. For example, in Caedmon, if Caedmon, MS. p. 14, line 23—p. 17, line 18, ed. 1832, the first hand wrote peop$\acute{e}$an, but a corrector over that puts $\acute{y}$, and the dot shews him much later than the first

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1 There is a dotted $\acute{y}$ in page 148. 2 Sometimes a G, with a tail, occurs.
scribe. A more considerable matter occurs at MS. p. 37, line 12 = p. 48, line 25, ed. 1832, where the original hand wrote

\[
\text{he hea}^\text{o} \text{mp eacpa}
\]

and the characters of the interlined interpolation help discover their late origin, for the old scribe regularly wrote \( r \) not \( s \). The sense and metre are improved by the omission. When I say that the original MS. has \( r \), the cases are to be excepted in which a capital \( S \) is used. The capital letters at the beginning of sentences are most unfairly omitted in the printed edition, and sometimes where capitals are printed the MS. has none. In Cædmon, if Cædmon, MS. p. 42, line 8 = p. 54, line 21, ed. 1832, perhaps the reading of the later hand byÆgæst is an improvement on the older byÆgæ.

Towards a reliable interpretation, the first step is an adequate grammar. A few remarks shall therefore be offered on this subject.

Vocalisation. The vocalisation of the oldest English MSS. differs from that which may be called the received standard, from the printed homilies of Ælfric, for instance, and from the grammars which are all based on Ælfrics Latin grammar. It is wholly a mistake to hold up the received method for the pure West Saxon dialect; as may be seen by appealing to the authorities. We have a manuscript which bears upon the face of it satisfactory evidence of having been sent out of Alfreds court by his own directions. It spells \( \text{lapom-dom, } \text{pelfe, } \text{no the article, } \text{nedyre ease, untælpændice } \) as well as \( \text{untælpændice, bion be, doendum facientibus, } \text{pelpe, rien sint, popæead, angæad, popæen fiant, eibeyd chidedest, giemenne, lyæm ouivis, synceen, } \)

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1 P. 81, line 2, ed. 1832, Spulce is spelt with a capital in the MS., as the sense requires.
videantur, fræse, a Mæsogothic spelling not uncommon in English MSS. for fræse, like ræse, hie, ge-hefen credant, ëæm, dieaglan, ëænet putant, jœmað, zœnepæsæ, æþæpæ, æþæbye, liopnode, riæpesæ, heijtan, riæpæsæ tolerat, hieydat pastores, gæmopon, emð Christus, and so on without end. The evidence, which this is not a convenient place for discussing, is sufficient that in this vocalisation, whether of terminations or other syllables, we have the dialect of King Alfreds court. One editor of Orosius has furnished us, at the expense of Mr. Tollemache, with fac-similes of three pages of the Lauderdale MS. Of the antiquity and superior value of this MS. there can be no doubt. We there see iæ river, as well as ea, hææ calls, æpœclime source, mœpæt, ëæt, riæun, riæm for riæm, hiepa and huopa, hoppæ for hopæ. Just as was to be expected from current notions, the editor who had access to this good MS. did not use it; it has, says he, "a northerly aspect." This expression were true, had it been used of a manuscript of the eleventh century; but the Lauderdale MS. is older, and agrees in spelling with others of nearly the same age. If the book called Caedmon, be his, which I neither assert nor deny, the copy we have is much later than his times; but it exhibits proofs of having been transcribed from an earlier book in which the same method of vocalising prevailed. The penman altered, as was customary, the spelling as he went; but at page 55 of the MS., line 3, he came to a slip of the earlier pen, which he was unable to understand: it had been meant for

Pornæ iæ rœð rœcil.

meaning when I shall away. On page 18 MS., line 20, the penman forgot for a moment to alter the ancient orthography, and he put zœman þæþ zœmundæ;

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1 P. 67, line 20, ed. Thorpe. | 2 P. 22, line 31, ed. Thorpe.
the reading gyman is by correction. On the same page, line 25,\textsuperscript{1} the first writing was \textit{\textgreek{y}\textgreek{m}\textgreek{a} \textgreek{y}ybe}, and the printed text is that of the corrector.

On page 37, line 15,\textsuperscript{2} \textit{\textgreek{i}w} is from the older copy.

On page 39, line 6,\textsuperscript{3} mod is the old spelling, and by some accident it has been read as \textit{\textgreek{m}\textgreek{a}d} and an accent has been given to it. Enough of this for the present.

Of the C.C.C.C. MS. of the Chronicle the age has been thrown perhaps too far back; it contains, as appears, some of these spellings; \textit{\textgreek{e}m\textgreek{n}e,} \textit{\textgreek{m}\textgreek{e}d\textgreek{e},} \textit{\textgreek{e}l\textgreek{d}\textgreek{s}\textgreek{a}n,} \textit{\textgreek{h}\textgreek{e}d\textgreek{d}\textgreek{o}n,} \textit{\textgreek{h}e\textgreek{p}a,} \textit{\textgreek{g}\textgreek{o}n\textgreek{z}e,} and the like; these are here given on the presumption that the printed text is faithful. The Codex Exoniensis is of the tenth century,\textsuperscript{4} and it retains traces of the ancient method: as \textit{bjum \textgreek{g}\textgreek{e}\textgreek{m}a bj\textgreek{e}a\textgreek{h}m, noise of ocean gusts,} \textit{\textgreek{h}e\textgreek{p}e,} \textit{\textgreek{b}i\textgreek{e}p\textgreek{b}.}\textsuperscript{5}

The thought dawns upon us, that when our early manuscripts are put fairly before us, the Heiland itself may belong to this island.

It is only partly true that the accentual mark of MSS. denotes a long vowel. Of this I shall mention what I believe to be a decisive proof; but must first say that Mr. Thorpe wholly deceived himself when he supposed the accentuation of his edition of Caedmon, if Caedmon, to be like his original. He says, "In the accentuation, which confirms in almost every case the theory of Professor Rask, I have followed the authority of manuscripts, and except in a very few instances that of the manuscript of Caedmon itself." I add my testimony to that of others, that the accentuation has been much altered. In the original MS. at page 14, line 11=page 17, line 8, ed. Thorpe, the word \textit{\textgreek{j}p} is accented; the words are written thus: \textit{\textgreek{j}p} \textit{\textgreek{h}u\textgreek{m} com.} It is

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\textsuperscript{1} P. 23, line 9, ed. Thorpe.
\textsuperscript{2} P. 48, line 32, ed. Thorpe.
\textsuperscript{3} P. 51, line 32, ed. Thorpe.
\textsuperscript{4} See p. 190, ed. 1861.
\textsuperscript{5} And this is Wanley's opinion, p. 280 a.
\textsuperscript{6} P. 384, 9, not \textit{quests}.
\textsuperscript{7} Fol. 93 b, line 1, from transcript.
evident that it was the emphatic sense and not any long vowel which brought the accent down on that word. The syllable un-, with the privative sense is frequently accented, as marking a change of meaning. ἤρσον (except in Cædmon, if Cædmon, MS.)⁠¹ often obtains the accent, but the vowel is certainly not an omega. In the old MSS. the affix ὅσον is accented, indicating here a long vowel,⁡² as in the German equivalent —thum, but our language has a tendency to throw back accents, and ἤρσον must have before long become Wisdom. Some have thought that two concurrent syllables in English cannot take accents at once; but our utterance of Rich man, Poor man, as compared with Chapman, Helmsman, is irreconcilable with that theory. The page of Cædmon cited above,⁠³ gives us λῦν ἥμι, ὄγκον ἥμι, ἀὔφ, ἁὔ ἱφ, with concurrent accents, in the original MS. These, observe, were not all vowels long of themselves. The Leechbook accented the inflexive syllable —um, as ἤρσον, ὀφυόν, οὖόν, ὀμφόν, pronouncing, it may be presumed, this vowel long. This pronunciation must have disappeared before the MSS. could confuse such forms as ἤμ πλειν with ἤμ ἵκειμ, ἵκομ, ἵκον, which they very frequently do.

Saxons accented Latin words as a guide to the reader; thus in MS. H., fol. 94, ἱκανοτητίνιβυ, γράνδημεν τεμπεστάτερ, ομπροτενήγ νάγια: these are not all long vowels, though they be all long syllables. On fol. 96 b, ἥλιανυ is an erroneous pronunciation.

In some instances an accent appears over a consonant, and though it may always be asserted that it has been intended for the vowel, it will in the text here be found as written.

¹ The printed accents in this case are volunteered by the editor. ² We find cyneboom, gl. C., fol. 53 a. ³ P. 17 ed. Thorpe.
Indifference of vowels.  Final syllables with short vowels are written with e, i, o, or u.\(^1\) Hence a verb ending in \(-obon\) became, on dropping the \(n\), \(-ode\) in its termination; and \(p\) dropped, dropping the \(s\), might become \(p\).

The general analogies of the oldest English with the Latin and Greek would lead us to expect the neuters plural to end in a short vowel as \(a\); so that \(pep\) should represent \(verba\); and this is so. But the English also loses the vowel, and the plural becomes \(pop\). This is the case with most of our neuters. And not so only. Other terminations lose the vowels we expect to find. The adverbs ending in \(-on\), and like \(-th\), meaning \(from\), are often found to, and did, doubtless, originally, end in \(-one\), as \(heonon\), \(heonone\), \(hence\).

The omission of a final short vowel affects\(^2\) the orthography of nominatives: thus Kemble says, on \(a\)\(erende\), "In later times the final e was sometimes " omitted, but should not have been so." \(pep\), \(work\), \(pain\), (a masculine, and not to be confounded with \(pep\), \(work\), neuter,) is written in the nominative \(pep\) twice in the MS. of \(Caedmon\).\(^3\) The forms \(jy\)\(dene\), \(goddess\), \(jynenu\),\(^4\) leads us to suppose that the language had a feminine -ne for names of the offices of women, as \(Diene\), old-germ. \(Diorna\), \(famula\), \(puella\). The St. Johns Oxon MS. gl. for \(monacha\) \(os\)\(de\) \(monialis\) has \(myne\)\(cenu\), which, and not \(myne\)\(en\), is the true form of the nominative.\(^5\) So that \(pi\)\(n\) was perhaps once \(pil\), \(pi\)\(l\)\(ne\), and \(pe\)\(n\)\(en\), \(jen\), has lost a vowel. See \(p\)\(pe\)\(ce\) for \(pp\)\(ee\)\(ce\), Cod. Exon., p. 421, line 3, ed.

A final vowel is omitted in many instances to the grammarians dismay. The accusative of \(p\)\(y\)\(n\)\(e\) is very

\(1\) See the note Cod. Exon., p. 66, ed., p. 31, line 3, ed.
\(2\) I.e as Kemble wrote it, not \(Bir\), occurs in these volumes; \(Bir\) also ends in a vowel.
\(3\) See also Lye.
\(4\) Genesis xxxviii, 28.
\(5\) See A Volume of Vocabularies, p. 71.
often in these medical books \textit{pyrce} not \textit{pyrce}. The 
editor, on \textit{ponne rypdean} \textit{pan eagan} \textit{pyrce}, \textit{Caelum}.? MS. p. 27, line 10, observes that it "grammatically \textit{should be} pure \textit{eagan} \textit{pyrce}." Se \textit{pyrce} \textit{populde} \textit{geerceop}, ibid., p. 32, line 4, is no more grammatical 
than \textit{pyrce} for \textit{pyrce}; so line 9, also; so p. 106, 13; 
p. 107, 12, \textit{open} \textit{pyrce} \textit{midan geerceop}, ibid. \textit{Teollon} 
\textit{repjgend}; id. p. 92, 26, \textit{fell the defenders}. \textit{Fuglay} 
\textit{blo0ig rietad}, \textit{the fowls sit bloody}, id. p. 98, line 20. 
I would however alter \textit{bebo0u} \textit{pilleo} \textit{myn} \textit{pulleo}, 
id. p. 106, line 10, by writing on account of the rhythm mine. \textit{Ymb} 
\textit{lime raga0n. rj0en} \textit{upeojhtie}, id. p. 151, line 13. \textit{be0m} \textit{ba0u} \textit{pa0on h0et} \textit{on hpepe}, 
Cod. Exon., p. 478, line 15, ed. 

In manuscripts, which are late Saxon, the nominative feminine 
masculine and feminine singular of the article are \textit{pe}, \textit{peo}; thus in the Cambridge copy of part of the 
homily \textit{De Auguriis},\textsuperscript{1} these forms are used constantly 
and throughout. Editors of late manuscripts have often 
brought back these changed words to their earlier 
shape; but that produces an anachronism. 

The nominative of the \textit{an} declension could end in \textit{Declension in} 
\textit{an}, so that the ordinary final vowel seems formed by \textit{an}. 
The oblique cases sometimes drop the \textit{n}; \textit{his eapopan nu hen0d hep cumen}; \textit{his descendant, a hardy one, is now come here}, Beowulf, 
747, where Kemble would put \textit{eapopan}. Again, \textit{rippan} 
\textit{beaper} \textit{bend volero} \textit{hrrpuman}; \textit{after deaths bond} 
\textit{lifes author shall unbind} (\textit{shall have unbound}), Cod. 
Ex., p. 64, line 24, ed., where the editor has removed the \textit{n}. Again, in a riddle, Cod. Exon., p. 499, line 1, 
\textit{opp0et h0um bone glearfcol g000pan bro00on mn aguade}, 
till for himself \textit{my younger brother acquired the stool} 
of cleverness, where the note says read \textit{g000pa}. Again, 

\textsuperscript{1} As the MS. \textit{De Auguriis has} \textit{been} 
well to say, it is in preparation for 
publication.
PREFACE.

Therefore I cannot think throughout this world, for why my minds mood turns not all dark, when, etc., Cod. Ex., p. 289, ult., where the editor reads nunne and makes repan accusative. Smith, in his Beda, p. 538, 38, prints geleapan as a nominative in brackets, and he says that such readings as are in brackets have been amended on the authority of some MS. Again, ac ne ma pilnoðe ðæaman þære puman; pauper spiritu. Beda, p. 579, line 22—p. 153, 35, Latin. The examples in Spelmans Psalter are very numerous. So eahdan (read êahdan) dei is a nominative, Leechbook, I. xxv. 3. In the Pseudo Caedmon, Harrowing of Hell, MS. p. 228, line 2,2 þu eapre hæleða helm: ðeopen ðéman. ængla ðe puman. The last letter has been erased, and Thorpe has turned ðéman into ðéma. The two MSS. in Caedm.? MS. p. 191, ult., have, one þuma 'ý mona, the other sunne 'ý monan: the genitive plural is quite inappropriate, and on the hypothesis here suggested, the readings agree well enough, as nominatives singular.

As the nominatives of the forms þæga, eopðe, eage, may be supposed to have once terminated in -an, but to have lost the final n, so the oblique cases, which customarily have n, occasionally lose it. Thus Caedmon (if Caedmon), MS. p. 151, line 1, pon þælcaþega. pulþay þungon, the van slainchoosers the wolves sang their loathly evening lay, with the definite termination and sense. þær hæran omiðan magan ungemæþæga, Leechbook, lib. II. contents xvi. In Caedmon? p. 237, line 25, ed., leoma for leoman. In Cod. Exon., MS. p. 10 b, line 23, ςη þuma is a geni-

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1 "MSS. si alicujus fide emen—" 2 P. 306, line 4, ed. Thorpe.
"dari." Preface.
tive singular. Name, Matth. i. 21, in the published Hatton text, is accusative.

The inflexions laid down in grammars are, or ought to be, the usual forms as observed in the language. In all less known languages, in Greek to wit, the common grammars are often much in error. In the oldest written English, abusively called Anglo-Saxon, these inflexions are less certain, since the writings have had few students; and it cannot be expected that we should take law from the grammars. Yet it would not be reasonable to favour a reading merely on the ground of its being exceptional: we dare only go so far, as to accept more readily those less usual, less sanctioned, forms, which fall in with the tendency of the time, and that was to drop terminations, as is seen in the English of the twelfth and thirteenth centuries, the "Semi Saxon" and the "Early English" of the artificial phraseology. The infinitive ānē praēn, χάριν εἰδέναι, savoir gré, is found in the Exeter book, written without the n, ānē praē.1 These two passages have more force of testimony than two concurring manuscripts; and it follows, that in the tenth century,2 infinitives had begun to drop n. The Hatton Gospels3 read ūa gastlicē āearfan,4 ūa sibsume,5 ānē ytemeste ferēng,6 and so on; and it is too much for any moderate partisan to assume to limit closely in time the commencement of such a falling off of "the "marching soldiers."

The s of the nominative and accusative plural in -aŋ is sometimes, at least in the MSS., wanting; as in Cædmon, if Cædmon, MS. p. 42, line 17, ābame

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1 P. 67, line 24, ed., p. 74, line 31. For the idiom compare p. 85, line 5, p. 90, line 15, p. 91, line 29.
2 Putting the Lindisfarne glosses later.
3 As printed.
4 Matth. v. 5.
5 Id. v. 9.
6 Id. v. 26.
j'calbej't
pjBj'tme
•
mc
prejion
ojbum
mmum
j:?eyte
pojibobene
;
to Adam thou gavest fruits, which to you
two were by my words firmly forbidden. Nearly so,
id., p. 119, line 11, MS. copydan pe?tma; id., p. 74,
line 23, heopon mu?la. PseudoCædmon, Harrowing of
Hell, MS. p. 223, 7, pulde hea?pde.' pite? clomma·
peondu ojpejeted' to his glory he had clamps of
punishment on his enemies fastened. Leechbook,
lib. I., cap. v., lege on ja peolope, lay upon the lips.
Pylle ja fæppone on cu meolce; boil the sap chips (of
oak rind) in cows milk, Leechbook, lib. II., cap. lxv.,
Cod. Ex., p. 476, line 9; 429, 30; Lorica, p. lxxi. line
7, line 15.

Some feminines made the genitives in s; perhaps
irregularly, and from a desire in the writer to find
some mode of marking the genitive distinctly; thus
ca, a river, makes eaj'; 1 emnîhtep is of the equinox
in the treatise de Temporibus; beje occurs in the
charters.2

The early manuscripts, representing sounds, more
than modern fashionable spelling does, often omitted
some one of many concurring consonants. Thus they
wrote pyptpuma, where derivation required pyjittjmma,
so ëpjenSu^ for ëpenjSu, pilbeoji for pilb beoji, nemnpt.
This suppression of consonants often, to a modern
eye, confounded grammatical inflexions; he habbað
me to heappan gécopene, Cædms. MS. p. 15, line 15,
they have chosen me to be chief; instead of gécopenne,
which is the true syntax. Beþpèoh ðe peajme; wrap
thyself up warm, Leechbook, lib. I. cap. xlvii. 1, 2.

1 Fac-simile of page 14 of Launderdale MS. Also Chron., p. 190.
C.C.C. MS., p. 19.. Cott.Tiber. B.1, which MS. I have examined.
2 No. 730.
3 Cod. Exon., p. 65 a, line 2.
4 Matth. i. 21, edd. Marshall and Cambridge Univ., 1858.
So as to be warm, the predicate explainable by ὥστε 
σίναι, constantly occurring in the Hellenic and other
languages; "Wipe the table dry," where an adverb is
quite out of place. Se þe aegan þecan on þam mið fære 
hýge runde; who must have on the journey a mind
sound, Cod. Exon., p. 430, line 10, ed., for runðre. The
editor rightly supposes hýge to be masculine; it makes
genitive hýgey; (Paris Psalter, lxviii. 6,) has the mas-
culine adjective hólène in Beowulf, 531; minne in 
Cæd. MS. p. 19, line 21; and hærne, Paris Psalter, 
Ixxviii. 38. The passages in the same Paris Psalter, 
Ixi. 8, 11, may be explained in more ways than one.
This disguise of a masculine termination is very com-
mon in participles; since the syllables -enbne contain
a combination, which no one but an elocution master
will fling from his lips with comfort. Hence explain
ðrmende hýge, Cod. Exon., p. 165, 25, ed. Thus ænne
laman on beðe lícende, Matth. ix. 2, where the Lin-
disfarne MS. has lícende in bépe, and the Hatton
cuts off the final vowel: thus again, he ſeyeal ænne
man ðrmende, Matth. ix. 9. Beheolde . . . byrmende 
beām, the people beheld a burning beam, Cæd. MS. p. 148, line 4. I shall not multiply citations, for Ken
belle has already remarked, Beowulf, 92, Appendix,
"umborwesende is the acc. sing. . . . Participles not
"unfrequently have this anomaly and omit the n." ¹
Any combination of sound, however, which rendered
the n of the accusative indistinct on the teeth gave
occasion to a neglect of the unsounded letter by the
penman. Deopol is masculine in the Gospels; there-
fore unclaene deopol, Luke iv. 33, is for unclenne. On
"mine gehýpað anpealðne geþohr," Beowulf, 508,
Kemble says we must read minne.² So þyne for

¹ See the uncalled for alteration. Cod. Ex., p. 442, line 30, ed.
Hatton Gospels, (as printed), Matth. v. 43.
² So, þine nextan, þine feond,
Adjectives in the feminine.

The feminine nominative singular of adjectives ended, in remote times, in a short vowel, in full analogy with the Latin: this vowel is found occasionally with all forms, and is not confined to such words as μαέλ.

The definite form of the adjective is sometimes used, in poetry at least, where the definite sense requires it, without following either "the definite article, any

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1 V. L. 15.
2 V. L. 31.
3 μαές him γοδε beon, lib. II. | xxxv., but possibly otherwise commodo esse possit.
4 See Boet., p. 44, 17, with the collation.
PREFACE.

"other demonstrative pronoun, or possessive pronoun " or genitive case." Thus, him ec fecuicn meb rettne mep; at his heart stood fast the venomed point; Death of Byrhtnoð. So puldooppgotan mep; the glorious abode, Cædm. (if Cædm.) MS. p. 1, line 21; megel tophcan reld, the blazing seats, ib. p. 5, line 13, MS.; beephtme gecepax, the bright creation, ibid, p. 6, line 13, MS.; dæg anepeta: gepeah, the first day saw, id. line 14. It is not necessary to continue these proofs.

An adjective placed immediately in juxta position with a substantive or another adjective could dispense with its case inflexion. The examples are very numerous, but most of them have been disposed of by the hyphen system, making them half compounds; in that treatment there is some truth, for a termination doing duty for two consecutive words, makes them draw very close to each other, and we have something of the same kind in such words as μελαυχια. We shall therefore have to rely on instances, which do not admit of this explanation. Examine therefore rnam byr riquegan, Death of Byrhtnoð; yed geleapam, Cædm. MS., p. 106, 16; to pe an jelppam, Cod. Exon., transcript, fol. 120 b, line 16; Ic geppaxa mep helepum himpende an tophcan bura tothcna, ibid., p. 113 a, line 1, where himpende is for himpendone; On byr ýlean geape, Chron., annis 1042, 1056. Mid byr pepode, Cædm.? MS. p. 19, line 11. "Ἡμῶν θυμον μη γενε,' Gl. C., twice; eal da eappedu, Cod. Exon., p. 74, 5, ed. In some of these cases the emendator may perhaps override the written record, as in peo boc be ðyr ýleum mege, Homily on St. Mark, MS.,

1 P. 6, line 27, ed. Thorpe, where megel is printed.
2 P. 8, line 28, ed. Thorpe; where gecepax is printed. Old MSS. often write simple a. So the old
hand in p. 19, line 2, MS. had alpalban.
3 P. 140, line 10, ed. Thorpe, who has put his accents.
Plural verbs in -e.

Substantives out of adjectives.

where another manuscript gives be ἰερον ὑλομ; but the examples of all sorts together may be counted by thousands.

But for myself, the representation of an adjective standing immediately before its substantive, as being more truly an approximation to a compound word, than an epithet, is tolerable only in some examples, as in μαελ ἱεαπμαρ, small guts, πειπνε εύνις, and these cases are distinguishable in spoken language by their having only one full accent on the group of syllables. Other instances, as ἵπειρ αεξίμ, raw eggs, γοδ ἀρενδε γρύδε μύειλ πέιΝ, God sent a heavy rain, do not commend themselves on this principle to my judgment. Even such phrases as εύνις αλφηνα, are better sense, if treated as call for καλπα, than if considered as compounds.

I have before observed that the case ending -um, becomes by loss of the final consonant -e. Rask had remarked this of adjectives, but the translator struck out his words. The change however is seen in substantives, and in short, it is a mere decay of termination.

In former treatises I have observed that by the loss of η, verbs plural in -on, come to end in -e. By this simple explanation, harmonizing with other changes in our early language, we fully understand what has been called "a verb with a singular termination joined to a plural nominative," "a singular for plural."

Adjectives become substantives, and are sometimes masculine, sometime feminine, sometimes neuter.
As ὢδρος, some water, is used partitively, so in Partitive Saxon English the genitive denotes some of. An example occurs in Med. de Quad., viii. 6. In that passage, observe also, ἤρεμα agrees either with ἁπαλῆ, which is feminine,\(^1\) or with ὁμοε, whereas it is the apple that is sweet, and ἀπελ is masculine.

The Leechbook takes a large licence of careless construction. In a list of the ingredients of a receipt it commonly uses nominatives, though a verb requiring accusatives had preceded. It often constructs as if we should say, Dato ἕγροτο hanc medicinam, ieiunus; either because it is equivalent to Bibat ἕγροτος hanc medicinam ieiunus, or from simple carelessness, or on the principle remarked above, that a termination was of supererogation.

Ielaenad for ዮελανδα, p. 322, line 7, and ἀπανδαν for ἀπανδαδ, p. 374, line 19, are errors of the manuscript, not of the types.

There are some other points to be noticed, but for the present my tether allows not to speak of them.

I must gratefully acknowledge the privilege of access to the library of Corpus Christi College, Cambridge, and the especial kindness of two gentlemen, who gave me the means of complying with the rules, at the sacrifice of their own convenience.

\(^1\) Cod. Dipl., No. 624. But in Icelandic ἄπαλδρ is given as masculine.
ADDITIONS AND CORRECTIONS.

Page xiii. The office books of the Roman church sometimes acknowledge the efficacy of these knots. Thus from a "Sacerdotale ad consue- "tudinem Romanæ ecclesiae, etc." printed at Venice, 1567, De Signis quibus cognoscitur quis esse maleficiatus (bewitched); one is thus stated- "Quibusdam ligata est vena generationis."

Page xlii. From a "Sacerdotale ad consuetudinem Romanæ ecclesiae, etc." printed at Venice, 1567, one is thus stated: "Quibus quibus ligata est vena generationis."

Page xlvi. Note 1. Fepht occurs in this sense in the gloss, Ariolorum jà ἕσαρξηπέρας ănας ταλαφίκελος. gl. Cleop., fol. 8 e. Lye in carrying to his dictionary ἐπομνηματικά, inuestus pavor, followed a false etymological idea. At fol. 100 d. the same words are thus given, ἐ πομνηματικά. The page cited should be 162.

Page lvi. Note 4. "Read ἑφαίδα. For ἑπάθε, see Cod. Exon. p. 84, 15; p. 316, 14."

Page 14, line 15. nosu, overstroke not to be read.
Page 30, line 12. γεροπ.
Page 60, line 9. ἀρχίγιαπειναενε.
Page 66, line 23. γοργομον.
Page 78, line 24. πύλλ, πύλε.
Page 80, line 4. βεροφεν, the MS. is erased; line 9, ace; line 11. ὅσομε; line 16. βαρ.
Page 94, line 22. ἕς ἐκαπ.
Page 96, ult. καὶ αἱρεθητε, (so dotted).
Page 100, line 3. γερομακά.
Page 112, line 16. ἔτζεα.
Page 138, line 19. πομματωμ.
Page 148, line 10. βύετ.
Page 174, line 18. δασ ε όρ βαρ.
Page 184, line 19. τάπα; line 23. πομματωμ.
Page 188, line 6. Λυ.
Page 204, line 15. ἐπόταχε.
Page 216, line 20. κακονερβυτωμ.
Page 268, line 10. πύτας. MS. V.
Page 272, line 6. ἐνερβιαςάβ.
Page 287, line 15. Strike out "ad mensuram."
Page 310, line 21. βαμ.
Page 314, art. clxxx. The text requires emendation. Read ἑφαίδα
Page 318, note 16. Strike out "twice."
A painting with figures thus explained.

ESCOLAPIVS. PLATO. CENTAVRVS.

HERBARIVM
APULEII PLATONII
QVOD AELEPIT AB E-
SLOLAPIO ET EHRONE
CENTAVRO MALIZRO
ALHILLIS:
HERBARIVM.

INCIPIVNT CAPITVLI LIBEI MEDICINALIS.1

NOMEN hepbe2 betoma ἡ ὑποπόροντα.

1. ὁ ὑπόμοιον μηθχενσιμον3 καὶ ὁ ἐστρθλικμ4 γεωργώματι καὶ ὑπερμα.
2. Λῦμαννας ἄπαρον τοῦπολευροῦ γῆ.
3. ὁ εἰάτσα σαρπί.
4. ὁ εἰάτσα σαρπί.
5. ὁ εἰάτσα συμνάλυτσ.
6. ὁ τύπινθε εἰάτσα.
7. ὁ τρύδικενε βλαθπύνε σοφονωμ.
8. ὁ τόπο εἰε.
9. ὁ τίδαν σαρπί.
10. ὁ τελεμεν6 βραδένα σαρπί.
11. ὁ τάμβε σαρπί.
12. ὁ ἄτης μανητ ἀνάδ το ἄτετ γῆ.
13. ὁ ἄτης ἡ μεν7 βλυ ὑππ πεάλε8 ἡμι ἱπ μύδ.
14. ὁ ἄτης ἡ μαν ηλε νέλε βρύνεν.9
15. ὁ ἄτης ἡ10 μάν πίλλε πρήνυς οπζερτταν.
16. ὁ ἄτης ἡ γῆ ἰνναν ἀβροεν.11
17. ὁ ἄτης ἡ12 μαν ἐν μύελεν πάκε οψε ῶν εν μυδλαμ γανσαμ ποπαν ρετεον.13

1 The title in V. is partly illegible, the rubric not standing. The order in which the herbs come is not in II. as in V.
2 hepbe, II.
3 μηθχενσιμον, B.
4 εστρθλικμ, B.
5 -νερτε, B.
6 τελεμεν, H.
7 μον, H., which makes the verb active.
8 πεάλε up, B.
9 βρύνε, V.; βρύνεν, II. B.
10 ἡμι, H.
11 τοῦπολευροῦ, II. B.
12 ἄτης γῆ, H.
13 -παν, H.; -ποδ, B.
HERBARIUM.

HERE BEGIN THE CHAPTERS OF THE MEDICINAL BOOK.

1. Name of wort betonica, that is, bishopwort. *B. officinalis.*

1. For monstrous nocturnal visitors and frightful sights and dreams.
2. If a mans head be broken.
3. For sore of eyes.
4. For sore of ears.
5. For dimness of eyes.
6. For bleared eyes.
7. For strong blood-running from the nose.
8. For tooth ache.
9. For sore of side.
10. For sore of the broad of the loins.
11. For sore of belly.
12. In case a mans inwards be too costive.
13. In case blood gush up through a mans mouth.
14. In case a man have a mind not to be drunken.
15. In case a pustule\(^1\) is going to settle on a man.
16. In case a man be inwardly ruptured.
17. In case a man become tired with much riding or walking.

\(^1\) Or carbuncle.
18. Pio $^1$ man gy unhal offe lume platige.
19. Pio $^4$ manner mete eapelicce zemylte.$^2$
20. Pio $^4$ man ne mæge lir mete zehealdan.
21. Pio innofer$^3$ rane offe gyl he athumben$^4$ gy.
22. Pio acton $^5$ gene.$^5$
23. Pio naepan$^6$ plite.
24. G fis piis naepan plite.
25. Pio poden$^7$ hunder plite.
26. Pio $^8$ manner $^4$ protu ryn gy offe lir gyýpan hyyle dæl.
27. Pio lendena$^9$ rane gy gyf lir feod acet.$^10$
28. Pio jone hatan peopon.$^11$
29. Pio rot adle.

Dæeba amingloca $^4$ gy $^4$ pezhpæd.$^12$ H.

1. Pio $^4$ heapod ece.
2. Pio $^4$ pambe rane.
3. Pio innofer rane.
5. Pio $^4$ on $^4$ mon $^4$ mph lir $^4$arpang blode ut gyne.
7. Pio $^4$ man pyllle manner pambe $^4$æan.$^16$
8. Pio naepan plite.

$^1$ es, H.
$^2$ ce, B. omits.
$^3$ innofer, V.
$^4$ athumben, B.
$^5$ Jorge, B.
$^6$ -ddaen, B.
$^7$ pede, H. B.
$^8$ es, H.
$^9$ lendena, H.; ikm., B.
$^10$ acan, H.
$^11$ peop, B.
$^12$ bæde, H.; bæde, B.
$^13$ pechen, H. B.
$^14$ fis, B.; fis, H.
$^15$ zepundub, H.; zepundub, B.
$^16$ lypman, H.
18. In case a man be out of health or feel nausea.
19. That a man's meat may easily digest.
20. In case a man cannot retain his meat.
21. For sore of inwards, or if they be swollen.
22. For taking of poison.
23. For bite of snake.
25. For bite of mad dog.
26. In case a man's throat be sore or any part of his neck.
27. For sore of loins, and if a man's thighs ache.
28. For the hot fever.¹
29. For foot disease.

II. The herb ἄρνηγλύσσαν, that is, waybread. \( \textit{Plantago maior} \)

1. For head ache.
2. For sore of wamb or belly.
3. For sore of inwards.
4. Again, in case a man be ill grown in wamb.
5. In case a man have a running of blood from his anus.
6. In case a man is badly wounded.
7. In case one wishes to make a man's wamb dwindle.
8. For rend of adder.
9. Again, for rend of adder.
10. For inward worms.

¹ As distinguished from the cold fever or ague.
11. Pif ἄτατο εὐχαρίστω τὰ ἔργα τοῦ ἐξορίσαντος τὸν μεγαλὸν ἑργαζόμενον.
12. Pif ἄτατος ἐπὶ τὸν ἑορτασμὸν τοῦ θεοῦ τοῦ ἑορτασμοῦ τοῦ χριστοῦ ἡμῶν ἀποκαθιστάσθω.
13. Pif ἀπαθεῖα ἅμα μετὰ τῆς ἐξορίσαντος τὸν μεγαλὸν ἑργαζόμενον.
14. Pif ἄτατος ἐπὶ τὸν ἑορτασμὸν τοῦ θεοῦ τοῦ ἑορτασμοῦ τοῦ χριστοῦ ἡμῶν ἀποκαθιστάσθω.
15. Pif ἄτατος ἐπὶ τὸν ἑορτασμὸν τοῦ θεοῦ τοῦ ἑορτασμοῦ τοῦ χριστοῦ ἡμῶν ἀποκαθιστάσθω.
16. Pif ἄτατος ἐπὶ τὸν ἑορτασμὸν τοῦ θεοῦ τοῦ ἑορτασμοῦ τοῦ χριστοῦ ἡμῶν ἀποκαθιστάσθω.
17. Pif ἄτατος ἐπὶ τὸν ἑορτασμὸν τοῦ θεοῦ τοῦ ἑορτασμοῦ τοῦ χριστοῦ ἡμῶν ἀποκαθιστάσθω.
18. Pif ἄτατος ἐπὶ τὸν ἑορτασμὸν τοῦ θεοῦ τοῦ ἑορτασμοῦ τοῦ χριστοῦ ἡμῶν ἀποκαθιστάσθω.
19. Pif ἄτατος ἐπὶ τὸν ἑορτασμὸν τοῦ θεοῦ τοῦ ἑορτασμοῦ τοῦ χριστοῦ ἡμῶν ἀποκαθιστάσθω.
20. Pif ἄτατος ἐπὶ τὸν ἑορτασμὸν τοῦ θεοῦ τοῦ ἑορτασμοῦ τοῦ χριστοῦ ἡμῶν ἀποκαθιστάσθω.
21. Pif ἄτατος ἐπὶ τὸν ἑορτασμὸν τοῦ θεοῦ τοῦ ἑορτασμοῦ τοῦ χριστοῦ ἡμῶν ἀποκαθιστάσθω.
22. Pif ἄτατος ἐπὶ τὸν ἑορτασμὸν τοῦ θεοῦ τοῦ ἑορτασμὸν τοῦ χριστοῦ ἡμῶν ἀποκαθιστάσθω.

Δεόμαι οἱ ἑρμηνευόμενοι ἴδε ἢ πρέπει ποιεῖν. III.

1. Pif ἄτατος ἐπὶ τὸν ἑορτασμὸν τοῦ θεοῦ τοῦ ἑορτασμὸν τοῦ χριστοῦ ἡμῶν ἀποκαθιστάσθω.
2. Pif ἄτατος ἐπὶ τὸν ἑορτασμὸν τοῦ θεοῦ τοῦ ἑορτασμὸν τοῦ χριστοῦ ἡμῶν ἀποκαθιστάσθω.
3. Pif ἄτατος ἐπὶ τὸν ἑορτασμὸν τοῦ θεοῦ τοῦ ἑορτασμὸν τοῦ χριστοῦ ἡμῶν ἀποκαθιστάσθω.
4. Pif ἄτατος ἐπὶ τὸν ἑορτασμὸν τοῦ θεοῦ τοῦ ἑορτασμὸν τοῦ χριστοῦ ἡμῶν ἀποκαθιστάσθω.
5. Pif ἄτατος ἐπὶ τὸν ἑορτασμὸν τοῦ θεοῦ τοῦ ἑορτασμὸν τοῦ χριστοῦ ἡμῶν ἀποκαθιστάσθω.
6. Pif ἄτατος ἐπὶ τὸν ἑορτασμὸν τοῦ θεοῦ τοῦ ἑορτασμὸν τοῦ χριστοῦ ἡμῶν ἀποκαθιστάσθω.
7. Pif ἄτατος ἐπὶ τὸν ἑορτασμὸν τοῦ θεοῦ τοῦ ἑορτασμὸν τοῦ χριστοῦ ἡμῶν ἀποκαθιστάσθω.
8. Pif ἄτατος ἐπὶ τὸν ἑορτασμὸν τοῦ θεοῦ τοῦ ἑορτασμὸν τοῦ χριστοῦ ἡμῶν ἀποκαθιστάσθω.
9. Pif ἄτατος ἐπὶ τὸν ἑορτασμὸν τοῦ θεοῦ τοῦ ἑορτασμὸν τοῦ χριστοῦ ἡμῶν ἀποκαθιστάσθω.

1 ἄτατος, Ἰ.
2 ἱλόμεν, Ἰ.
3 ἄτατος, Ἰ.
4 ἵαμ, Ἰ.
5 ἱλόμεν, Ἰ.
6 τε, Ἰ.
7 ἱλόμεν, Ἰ.
8 ἄτατος, Ἰ.
9 ἱλόμεν, Ἰ.
10 ἱλόμεν, Ἰ.
11 ἱλόμεν, Ἰ.
12 ἱλόμεν, Ἰ.
13 ἱλόμεν, Ἰ.
14 ἱλόμεν, Ἰ.
15 ἱλόμεν, Ἰ.
16 ἵαμ, Ἰ.
17 ἵαμ, Ἰ.
11. In case a mans body be hardened.
12. In case a man hath a quartan fever.
13. For foot disease and for sore of sinews.
14. For tertian fever.
15. For the fever that cometh on the second day.
16. For heating of wounds.
17. In case a mans feet on a journey are tender.
18. In case a spreading wart wax upon a mans nose or cheek.
19. Of all strange bladders which sit on a mans face.
20. For wound of mouth.
21. For rend of mad dog.
22. For chronic internal tenderness.

III. The herb quinquefolium, that is, fiveleaf. 

1. In case a mans limbs ache or have been beaten.
2. For sore of wamb.
3. For ache of mouth and of tongue and of throat.
4. For sore of head.
5. In case blood run too strong out of a mans nose.
6. In case a mans midriff acheth.
7. For bite of adder.
8. In case a man be badly burnt.
9. If thou wilt blind a cancer.¹

¹ That is, prevent suppuration.
1. Hepba uejunenaca ʒ ɣ æเจอ�µotu. iv.

2. Piδ punda Ʉ deãyppunzą积极推进 ççmîlu.
3. Ėpf piδ ççmîlu.
4. Piδ ʒa Ʉ he habbađ aëtyandène ædpan ɣra jæt ʒ blod ne mæg1 hir ʃeqyndhean2 pîye habban Ʉ hûpa3 jûjne ʃehealdan ne magon.
5. Piδ hîpe râp.
6. Piδ ʃa4 unțiiumnyyłe Ʉe jtanaj peaxep5 on blæd-

8. Piδ nædpan jîhte.
11. Piδ nîpe pündela.6
12. Piδ nædpan7 jîhte.

1. Hepba ʃymphomiacam8 ʒ ɣ henne9 belle. v.

2. Pif eapena râp.
4. Piδ jofa râpe.
5. Piδ java14 jeqealdâ râp ofje jeqpell.
6. Piʃ15 jæt riper breofit râpe16 sîn.17
7. Piʃ rota râp.18
8. Piʃ lunjën ade.

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1 mæge, B.  
2 -ʃynbe-, H. B.  
3 heopa ʃægene, H. B.  
4 ʃa, B. omits.  
5 peša6, H. B.  
6 - dob-, B.  
7 pumba, H.  
8 -ca, H. ; V. almost faded.  
9 henne, H. B.  
10 - qeple, B. and so often, but not always.  
11 yeane-, H. B.  
12 hûap, B.  
13 - hom-, H.  
14 japa, H. B.  
15 ʃ ʃy, H.  
16 rap, H.  
17 ʃyn, B.  
18 râpe, B.
IV. 1. The herb vermenaca, that is, ashthroat. *Verbena officinalis.*
2. For wounds and carbuncles and glandular swellings.
3. Again, for kernels or glandular swellings.
4. For those that have obstructed veins so that the blood cannot have its natural course, and for those who may not retain their food.
5. For sore of liver.
6. For the infirmity in which stones grow in the bladder.
7. For head sore.
8. For bite of snake.
9. For bite of attorcop, drawn as a flying moth.
10. For bite of mad dog.
11. For new wounds.
12. For bite of adder.

V. 1. The herb symphoniaca, that is, henbane. *Hyoscyamus niger.*
2. For sore of ears.
3. For swelling of knees, or of shanks, or wheresoever on the body a swelling may be.
4. For sore of teeth.
5. For sore or swelling of the privities.
6. In case a woman's breasts are sore.
7. For sore of feet.
8. For lung disease.

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1 *Hyoscyamus albus* is described in the text, but that is not our henbane.
1. *Hepha* *u*re*una* *f* *f* *n* *m* *e* *p* *p* *y* *m* *t.* vi.
2. *Pip* *n* *e* *d* *p* *a* *n* *p* *y* *n*.

1. *Hep* *b* *i*d⁹ *u* *n* *e* *m* *a* *f* *y* *r* *b* *e* *o* *p* *y* *m* *t.* vii.
2. *Pip* *b* *a* *e* *t* *b* *e* *o* *n* *n* *e* *a* *e* *t* *p* *l* *e* *o* *n*.
3. *Pip*³ *b* *a* *e* *t* *m* *a* *n* *g* *e* *m* *i* *g* *a* *n* *n* *e* *m* *a* *g*.

1. *Hepba* *p* *e*r* *l* *e* *o* *n* *r* *f* *y* *r* *l* *e* *o* *p* *t.* viii.
2. *Pip*⁵ *b* *a* *e* *t* *m* *a* *n* *s* *y* *c* *i* *r.*⁴

1. *Hepba* *p* *e* *e* *l* *e* *p* *a* *a* *f* *y* *r* *e* *l* *u* *f* *s* *u* *m* *g.*⁵ ix.
2. *Piδ* *p* *u* *n* *d* *e* *l* *a* *⁶* *y* *d* *e* *a* *d* *j* *r* *r* *n* *i* *g* *a* *j*.
3. *Pip*⁷ *j* *r* *r* *y* *l* *a* *r* *y* *p* *a* *e* *t* *r* *a* *n*.

1. *Hepba* *h* *a* *t* *p* *a* *c* *i* *o* *n* *f* *y* *r* *e* *l* *u* *f* *p* *y* *m* *t.* x.
2. *Pip* *m* *o* *n* *o* *δ⁸ *p* *e* *o* *c* *e.*⁹
3. *Pip* *b* *a* *e* *t* *m* *a* *n* *s* *y* *c* *i* *r.* dolh.

1. *Hepba* *a* *t* *e* *m* *e* *r* *i* *a* *f* *a* *e* *t* *f* *y* *r* *m* *u* *g* *e* *p* *y* *m* *t.* xi.¹⁰
2. *Piδ* *k* *n* *o* *p* *e* *r* *y* *a* *n* *e.*
3. *Piδ* *r* *e* *t* *a* *y* *a* *p.*¹¹

1. *Hepba* *a* *t* *e* *m* *e* *r* *i* *a* *f* *a* *e* *t* *f* *y* *r* *m* *u* *g* *e* *p* *y* *m* *t.* xi.
2. *Piδ* *b* *l* *e* *d* *b* *a* *n*¹² *y* *a* *n* *e.*
3. *Piδ* *b* *e* *o* *n* *a*¹³ *y* *a* *n* *e.*

¹ *n* *e* *d* *b* *e* *p* *m*, H. B.
² H. writes *hepb*a all along, and I would here emend accordingly.
³ *f* *e* *e* *o* *n* *p* *y* *t* *m*, H.
⁴ *t* *o* *e* *r* *m*, H.
⁵ *l* *u* *f* *s* *u* *m* *g* *m* *a* *r*, V.
⁶ punca, H.
⁷ *f* *e* *e* *o* *n* *p* *y* *t* *m*, H.
⁸ *m* *o* *n* *o* *δ*, B.
⁹ *p* *e* *o* *c* *e*, H., fol. 121 a.
¹⁰ (From H.) V. omits all this word by mistake, and makes the numbering faulty. H. writes *aptemepia* here, but with *m* in the next word.
¹¹ *r* *a* *p*, B.
¹² *e* *e* *o* *n* *p* *y* *t* *m*, B.
¹³ *b* *e* *o* *n* *a*, B.
VI. 1. The herb viperina, that is, adderwort.  
2. For bite of adder.

VII. 1. The herb veneria, that is, beewort.  
2. That bees may not fly off.  
3. In case a man is unable to pass water from the bladder.

VIII. 1. The herb pes leonis, that is, lions foot.  
2. That a man may not be choice in diet.

IX. 1. The herb Scelerata, that is, cloffing.  
2. For wounds and dead ulcers.  
3. For swellings and warts.

X. 1. The herb βατράχιον, that is, clovewort.  
2. For lunatics.  
3. For the black scars.

XI. 1. The herb artemisia, that is, mugwort.  
2. For sore of inwards.  
3. For sore of feet.

XII. The herb artemisia tagantes; that is, mugwort of another kind.  
1. For sore of bladder.  
2. For sore of thighs.

1 Perhaps better Scelerata; botanical names are often historical identifications.

Depha antempra lefteilloq gy jhuddan cynner muegrupt. XIII.
2. Pip haej magan pape. 3. Pip baepa sina bifunze.

Depha lapatium gy jy docece. XIV.
2. Pip cymulu pe on pealde peaxep. 6

Depha pracontea gy jy pracentpe. XV.
2. Pip ealpa neapena plite. 3. Pip banbyuce.

Depha rayymon gy jy pepney leac. XVI.
2. Pip eapodlice punbela. 3. Pip eagen pape.

Depha gentiana gy jy pelbyupt. XVII.
2. Pip neapjan plite.

Depha opbuculapor. gy jy plite. XVIII.
2. Pip g manner peex pealle. 3. Pip innoyet ryypunga. 4. Pip imitan pape.

CONTENTS.

3. For sore and swelling of sinews.
4. If one be much troubled with foot disease.
5. If one be vexed with fevers.

xiii. 1. The herb artemisia λεπτόφυλλος, that is, mugwort of a third kind.
2. For sore of the stomach.
3. For quivering of sinews.

xiv. The herb λάπαθον, that is, dock.
2. For churnels which wax in the groin.

xv. 1. The herb ἐρακόντις, that is, dragons.
2. For rend of all snakes.
3. For bonebreach.

xvi. 1. The herb σατύριον, that is, ravens leek.
2. For difficult wounds.
3. For sore of eyes.

xvii. 1. The herb gentiana, that is, field wort.
2. For bite of adder.

xviii. 1. The herb orbicularis, that is, slite.
2. In case a mans hair fall off.
3. For disturbances in the inwards.
4. For sore of milt or spleen.
14

**HERBARIVM.**

1. *Depha* propeppimaca
2. *Depha* *qui* man bled *pipe*.
3. *Depha* *qui* *and* *rape*.
4. *Depha* bresta
5. *Depha* eazena 'rape*.
6. *Depha* eapena *rape*.
7. *Depha* utsihte.

*Depha* apntolochia. *Depha* *qui* *mero* pyte. xx.

2. *Depha* aetatrep *stepenece*.4
5. *Depha* *qui* hpa mid cyle *merete* py.
8. *Depha* *qui* pexphnede10 on nosum11 pexe.

*Depha* napitrium *Depha* *qui* caxe. xx.

1. *Depha* *qui* aet mannes pex13 pelle.
2. *Depha* heaped *rape* *Depha* *qui* *merp* 14 *gicjan*.
3. *Depha* licer *pamynyrre*.15
5. *Depha* peaptan.

*Depha* inembulibu16 *Depha* *qui* *merge* pyte. xx.

2. *Depha* lipa *rape*.
3. *Depha* nebcom on pismanner nebbe pexen.17

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1. *pp*-, *V. B.*, a compendium scripturae.
2. *p* *qui*, *H.*
3. breasta, *H. B.*, as is usual.
4. *de*, *B.*
5. *departan, B.; feysofftcar, H.*
6. hycla, *B.; hylou, H.*
7. *qui*, *H.* In the text of *B.* two drawings of cress are provided for, and this makes the numbers of the paragraphs in the contents differ from those in *B.*'s text.
8. *dep*-, *H. B.*
10. *aet* *qui* repul, *H.*
11. noræ, *H. B.*
12. *qui*, *H.*
13. peax, *B.*
14. *qui* *merp* 14 *gicjan*.
15. -neprre, *B.*
16. *zependulibü, H.*
17. *peaxen, B.*
XIX. 1. The herb proserpinaca, that is, untrodden to death. *Polygonum aviculare.*
2. In case a man spew blood.
3. For sore of side.
4. For sore of breasts.
5. For sore of eyes.
6. For sore of ears.
7. For diarrhoea.

XX. 1. The herb ἀρυστολοχία, that is, smearwort.¹
2. For strength of poison.
3. For the stiffest fevers.
4. For sore of nostrils.
5. In case one be troubled with the cold.
6. For bite of adder.
7. If any child be in sorrow.
8. In case a warty eruption grow on the nose.

XXI. The herb nasturtium, that is, cress. *N. officinale.*
1. In case a mans hair fall off.
2. For head sore, that is, for scurf and itch.
3. For soreness of the body.
4. For swellings.
5. For warts.

XXII. 1. The herb ἰπρόβαλλος, that is, great wort. *Colchicum autumnale.*
2. For sore of joints.
3. If pimples wax on a womans face.

¹The Latin was *Aristolochia rotunda*, but the English name is *A. clematitis*. 
Depba apollinapif. ῥ Ῥ ῶ ῰ ῲ ῱. XXIII.
2. ῶ Ῡ Ύ ῴ Ὸ ῱ ῴ ῱ ῴ ῱ ῳ ῱ ῴ ῳ ῲ ῳ ῰ ῴ ῴ ῳ ῳ.

Depba camemelon. ᾿ ῱ ῷ ῳ ῰ ῳ ῳ ῳ. XXIII.
1. ῶ ῼ ῱ ῴ ῱ ῳ ῱ ῳ ῱ ῴ ῴ ῳ ῲ ῲ ῳ ῳ ῳ ῳ ῳ ῳ ῳ.

Depba chamedapif ῱ ῰ ῳ ῳ ῳ ῲ ῳ ῳ. XXV.
2. ῶ ῰ ῳ ῳ ῰ ῴ ῳ ῳ ῳ ῳ ῳ ῴ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ.
3. ῾ ΅ ῳ ῳ ῱ ῴ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ.
4. ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵.

Depba chamealea ᾿ ῰ ῳ ῳ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵.
1. ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵.
2. ῶ ῰ ῳ ῳ ῰ ῴ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ.
3. ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵.

Depba chamephthyf. ᾿ ῰ ῳ ῳ ῰ ῴ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ.
1. ῶ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵.
2. ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵.

Depba chamepshn. ᾿ ῰ ῳ ῳ ῰ ῴ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ.
1. ῶ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵.
2. ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵.

Depba ofthuag. ᾿ ῰ ῳ ῳ ῰ ῴ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ.
2. ῶ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵.

Depba britannice ᾿ ῰ ῳ ῳ ῰ ῴ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ ῳ.
1. ῶ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵.
2. ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵ ῵.

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CONTENTS.

XXIII. 1. The herb *apollinaris*, that is, glovewort.
       2. For sore of hands.

XXIV. The herb *χαμαίππον*, that is, maythe.
       1. For sore of eyes.

XXV. The herb *χαμαιόρυξ*, that is, hart clover.
       2. If one be bruised badly.
       3. For bite of snake.
       4. For foot disease.

XXVI. The herb *χαμαιλαία*, that is, wolfs comb.
       1. For liver sickness.
       2. For drink of poison.
       3. For water sickness, *dropsy*.

XXVII. The herb *χαμαιπτίτις*, that is, hemp (?).
        1. For wounds.
        2. For sore of inwards.

XXVIII. The herb *χαμαιδάφη*, that is, ravens foot.
         1. For the inwards, to stir them.

XXIX. 1. The herb *ostriago*, that is, lithewort.
       2. For all things which are formed in a man as a
          sore inwardly.

XXX. The herb *Brittania*, that is, bright-coloured hydele.
       1. For sore of mouth.
       2. Again, for sore of mouth.

1 The Hellenic is Germander, *Teucrium C*.; the English is *Medicago maculata*, with officinale.
2 The Saxon understood this as *χαμαίκων*.
3 The Hellenic is *Ruscus racemosus*; the English *Ranunculus ficaria*.
3. Ἐπὶ τῶν σαπεῖ ἡ τεῦχος το αὑτύμνετε.  
4. Ἐπὶ ἡ τέτεινε μινὸς το αὑτύμνετε.  
5. Ἐπὶ μινὸς σαπεῖ.

Δερβάς λαρτικα πιλουτικα ἐπὶ πῦδο λεκτίπ. XXXI.
2. Ἐπὶ εαζηνα δύμνηυτα.  
3. Εὑτ Ἐπὶ εαζηνα δύμνυστα.

Δερβάς αζυμομεία ἐπὶ ψαπεῖ ἡ τεῦχος. XXXII.
1. Ἐπὶ εαζηνα σαπεῖ.  
2. Ἐπὶ μινὸς σαπεῖ.  
3. Ἐπὶ κανκόπ το επὶ πῦδοντα.  
4. Ἐπὶ ηδηπᾶς ἡ πιτίε.  
5. Ἐπὶ πεπταν.  
6. Ἐπὶ μιλτιαν σαπεῖ.  
7. Ἑὑρ ἦπ λπίλες ἡ πυντίς ἐπὶ ἱμχομάν ἑπούπαν πυλε.  
8. Ἐπὶ ἱλεῖς ιερείων.

Δερβάς αζυλα μεγία ἐπὶ πῦδο ροπε. XXXIII.
1. Ἐπὶ πεεανας ἡ τεῦχος.  
2. Ἐπὶ λπίπα σαπεῖ.

Δερβάς λαπατίουμ ἐπὶ πῦδο δοκεῖ. XXXIII.
1. Ἑὑρ ἤπυλες στίψερ ἐπὶ ἱμχομάν ἑβεύνει.

Δερβάς ενταύμα μανόπ ἐπὶ ψαπεῖ ἱστελλες πεο μαπε. XXXV.
1. Ἐπὶ λπίπας ἱστελ.  
2. Ἐπὶ πῦδον το κανκόπ.
3. For sore of teeth.
4. For costive bowels, to stir them.
5. For sore of side.

XXXI. 1. The herb lactuca silvatica, that is, wood lettuce. *L. scariola.*
   1. For dimness of eyes.
   2. Again, for dimness of eyes.

   XXXII. The herb agrimonia, that is, garcive. *A. eupatoria.*
   1. For sore of eyes.
   2. For sore of inwards.
   3. For cancer and for wounds.
   4. For bite of snake.
   5. For warts.
   6. For sore of milt.
   7. If thou wilt carve away anything on the body.
   8. For blow of iron.

XXXIII. The herb hastula regin, that is, woodruff. *Asfoledus ramosus.*
   1. For sore of shanks.
   2. For sore of liver.

XXXIV. The herb κάπαδον, that is, wood dock. *Rumex Acetosa.*
   1. If there come any stiffness on the body.

XXXV. The herb centaurea maior, that is, churmel the greater. *Chlora perfoliata.*
   1. For liver disease.
   2. For wounds and cancer.
Depba centauria minop ॐ iṣ eunmelle pēo laepe.¹

XXXVI.

2. Piḏ nampan² piṭe.
3. Piḏ egena³ pape.
4. Et piḏ ṣen⁴ ylcon.⁵
5. Piḏ yma tosunže.⁶
6. Piḏ eytpe onbyụŋziŋe.
7. Piḏ⁷ met pʏmmp ymb napolan Ọepzep.⁸

Depba pepponaca.⁹ ṫ iṣ bete. XXXVII.

1. Piḏ ealle punđa ʊ piḏ nampan¹⁰ ñịtarp.
2. ni ʊ piḏ pepopar.
3. Piḏ ṫ¹¹ canepi on punde pexe.¹²
4. Piḏ innoqer sape.
5. Piḏ pede hunder piṭe.
6. Piḏ npe punđa.¹³

Depba ọpaza ṫ iṣ ọtpeabepze.¹⁴ XXXVIII.

2. Piḏ miltan pape.
3. Piḏ ụnụpụt.¹⁵
3. Piḏ innoqer pape.

Depba ḫubepur ṫ iṣ mempe mealpe.¹⁶ XXXIX.

2. Piḏ rot adle.
3. Piḏ ecle żegaddonza ṣe on ḥan hchoman¹⁷ aćen-

[-j'-e, V., a compendium scrip-
turae; laepe, H. B.
- bbp-, H. B.
- egena, H.
- ṣam, H.
- ilean, B.
- ọr-, H.
- ṣi, H.
- ọep, H.; ọepgan, B. One
leechcraft is here omitted in V. B.
- ọepeap, H.
- ṣẹ, H.
- ọepeap, H.
- ọep, H.
- ọepeap, H.
- ọepeap, H.
- ọepeap, H.
- ọepeap, H.
- ọepeap, H.
- ọepeap, H.
XXXVI. The herb centaurea minor, that is, churmel *Erythrosa centaureum*.

2. For bite of snake.
3. For sore of eyes.
4. Again, for the same.
5. For spasm of sinews.
6. For tasting of poison.
7. In case worms about the navel annoy.

XXXVII. The herb personacia, that is, beet; *beta*.

1. For all wounds, and for rendings by snakes.
2. And for fevers.
3. In case a cancer wax upon a wound.
4. For sore of inwards.
5. For tear by mad dog.
6. For new wounds.

XXXVIII. 1. The herb fraga[ria], that is, strawberry [plant].

2. For sore of milt.
3. For oppression on the chest, and sore of inwards.

XXXIX. 1. The herb hibiscus, that is, marsh mallow. *Althea officinalis*.

2. For foot disease.
3. For any gatherings which are produced on the body.
Herbarium.

1. Piṣ utyih;
2. Piṣ ḫ man blod ṭŷge² pâçe.

3. Depba malpa • ippipuf ḫ ɪ r holecæ. XLI.
2. Piḍ blædpan² sape.
3. Piḍ sina pâpe.
4. Piḍ sidan pâpe.
5. Piḍ nipe punda.

3. Depba bugloppa ḫ ɪ hunder tunge. XLII.
2. Liyr hũylcum men ḫy jær jũddan dæjer ḫerop³ oðde jær peopjan.
5. Piḍ ñyŋyɛ.⁴

3. Depba bulbiçailatia ḫ ɪ glædene. XLIII.
1. Piḍ rætep rœcpnûge.⁵
2. Piṭ lida pâpe.
3. Piṭ ḫa aðle ðe ðpecær papanichiað nemned.
4. Piṭ ḫ⁶ man ne mæge rætepºrœcey mannær jũpe² jecelæ.⁷

3. Depba cctyledon ḫ ɪr umbilicær ueneæ. XLIV.
2. Piḍ rrûlay.

3. Depba gæli ēmp ḫ ɪr attoplace.⁸ XLV.
2. Piḍ hunder flite.

3. Depba rṇrapjion ḫ ɪr hape hune. XLVI.
1. Piḍ zepøru ḫ piḍ ḫ he hepehæce hræce.
2. Piḍ mægan pâpe.

¹ ṭŷ, B., an unfinished word;
² ṭehe ɪ hræce, H., spits and.
³ ñerre, H.
⁴ So B.; ñyrnt, H.; omitted in V.
⁵ bæct ḫy, H.
⁶ ñeç-, B.
⁷ Lyœ, in his Dictionary, prints sagtoplace, which is not justified
  by the MS. B.
CONTENTS.

XL. The herb ἑπινυξίς, that is, equi seta. Horsetail.
1. For diarrhoea.  
2. In case a man break up blood much.

XLI. 1. The herb malva erratica, that is, hock leaf. Malva silvestris.
2. For sore of bladder.
3. For sore of sinews.
4. For sore of side.
5. For new wounds.

XLII. 1. The herb βόυγλωσσών, that is, hounds tongue. Cynoglossum officinale.
2. If any man have a tertian or quartan fever.
3. For oppression on the chest.

XLIII. The herb βολβός σκιλλητικός, "that is, gladden." Iris pseudacorus.
1. For water sickness.
2. For sore of joints.
3. For the disease which the Greeks name παγωνυχίας.  
4. In case a man be not able to cool a dropsical man’s thirst.

XLIV. 1. The herb κοτυληδών, that is, umbilicus Veneris. V. cotyledon.
2. Against swellings.

XLV. 1. The herb galli crus, that is, attorlothe. Panicum crus galli.
2. For rend by hound.

XLVI. The herb πηξίων, that is, horehound. Marrubium vulgare.
1. For poses, and in case the patient break heavily.
2. For sore of maw.

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1 In this art., and in art. liii. 1, the text has a different phrase.  
2 Bulb of scilla maritima.  
3 Whitlows.
3. Pið penzrympnaf\(^1\) abutan\(^2\) napolan.
4. Piþ lyfa jappe \& pið zejp\(^3\).
5. Pið ættræf piæne.\(^4\)
6. Piþ reeb\(^5\) \& zecep.
7. Pið lungen adle.
8. Pið calle frizneppa þæt lichoman.

**Repha xipion þ þ róxeþ rcf. XLVII.**
1. Piþ uncude fynnugaf þe on lichoman\(^6\) aeennede\(^7\) beod.
2. Piþ heaporð brýce \& ættræge baen.\(^8\)

**Repha xalii þrucuij \& þ þætæp rýgt. XLVIII.**
1. Liþ frýlag ægmnum depein.\(^9\)
2. Piþ\(^10\) ðæt manær þex\(^11\) þealle.

**Repha temoluþ \& þ þeægnene. XLIX.**
2. Pið eridan\(^12\) sape.

**Repha æhoptrophuyj \& þ þrygelheoppa. I.**
2. Piþ calle ættræ.
3. Pið flæppan.

**Repha lyfaj \& þ þæmedepu.\(^13\) II.**
2. Piþ ban ece \& piþ ban brýce.\(^14\)
3. Pið ælc sāþ \& þe þam lichoman\(^15\) depep.

**Repha polhjucuij \& þ þyrmec.\(^16\) LII.**
2. Pið innodæþ ræpe \& pið þ þex\(^17\) þexe.

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\(^{1}\) pyyn-, H.
\(^{2}\) ýmbaran, H.; onburan, B.
\(^{3}\) skyñe, B.
\(^{4}\) ògenæ, H.
\(^{5}\) reeb, B.
\(^{6}\) -ham-, B.
\(^{7}\) æeennede, B.; æeande, H.
\(^{8}\) H. omits three words.
\(^{9}\) ðæpæn, B.
\(^{10}\) ðæ, H.
\(^{11}\) þæx, B.
\(^{12}\) chfan, H., which produces nonsense.
\(^{13}\) -depe, H.
\(^{14}\) þæce, H.
\(^{15}\) -ham-, B.
\(^{16}\) þæmælæ, B.
\(^{17}\) þæx, B.
3. For tapeworms about the navel.
4. For sore of joints, and for pulling up.
5. For taking of venom.
6. For scab and tetter.
7. For lung disease.
8. For all stiffnesses of the body.

XLVII. The herb ξύηπαν, that is, foxes foot.  
1. For strange pustules which are produced on the body.
2. For head breach and poisonous legs.

XLVIII. The herb καλλιτριχες, that is, water wort.  
1. If swellings annoy maidens.
2. In case a man's hair fall off.

XLIX. 1. The herb υολυν,¹ that is, singreen.
2. For sore of matrix.

L. 1. The herb ἑπτεσιον, that is, solwherf.  
2. For all poisons.
3. For flux.

LI. 1. The herb τις τοις, that is, madder.
2. For bone ache and for bone breach.
3. For every sore, which vexeth the body.

LII. 1. The herb πολυτριχες,³ that is, humble.⁴
2. For sore of inwards, and in case hair fall off.

¹ Now believed allium moly.  "like swine bristles;" but not so drawn, nor yet as a trefoil.
² Compare art. cxxxvii.
³ Now believed hair moss. Described in the text as a hair moss.
⁴ Hop trefoil.
Depha malochin a√μα ὖ̄ ἰ' ἐμβυλοφε.¹ LIII.
1. Ριφ ὑτηλίτ.²
2. Ριφ ἰννοδερ ἱεραν.

Depha metoμα ³ ˘ ἰ ʹ ἰτάτ ἰποτ. LIII.
2. Ριφ ἰποτόνα ⁴ ἱανε.  
3. Πίδ ἱαπλεάτε.⁵

Depha oenantej. LV.
1. Ρίδ ῟ ⁶ ἡν γεμίζαν ἑτ ἰνεγ.⁷
2. Γύφ ἱα ἱπύβ ἱμέε.⁸

Depha napeιματ. ˘ ¹ ἰ' Ἥ αλθρύη. LVI.
1. Ριφ ἰα πούνδα ἰε ἐν ἰεδ ᶍνενεδ.⁹

Depha ἱπλειον ˘ ⽟ ʹ ἱμένε ¹⁰ ᾱparsers. LVII.
1. Ρίδ ἰμίλταν ἱανε.

Depha pohnο. LVIII.
2. Ρίδ ἰμοδ ἱεοε.

Depha ʿιετομολα ῟ ʹ ἱ' ἱενεθολεν. LVIII.
1. Ριφ  госуд ἰροπαν ʹ ἱαν ἰμαγαν ἱανε.

Depha  الصحيح ῟ ⽟ ἱαλλολ. LX.
2. Ριφ Ῡα ἱεραν.
3. Γύφ ἱα ἰννα ἱποτόστα ¹¹ ｓγύ.
4. Ρίδ ἰμαγαν ἱανε.

¹ ἐμμυλοφε, II. ² ὑτηλίτ, II. ³ So V. B., plainly; USTER, II. Read μυκανία, or μψκανά, or μψκων. ⁴ μανά, II. ⁵ ἱαπλέατε, B.; -ieoce, H. ⁶ ῦ γκ, II. ⁷ ἰνεγ, H. B. ⁸ ἱμέε, V. ⁹ ἱενεδ, B.; ἱενεεδ, II. ¹⁰ ἱπύβ, II. ¹¹ ἱποτέν, II.
LIII. The herb μαλάχη ἄγρια, that is, woodruff.  
1. For diarrhoea.  
2. For flux of inwards.

LIV. 1. The herb meconia, μήκων, that is, white poppy. P. somniferum.  
2. For sore of temples.  
3. For sleeplessness.

LV. The herb σινάνθη; now dropwort.  
1. In case a man is not able to pass urine.  
2. If one break strongly.

LVI. The herb νάξισσος; that is, halswort.  
1. For the wounds which come out in a man.

LVII. The herb spleenium, asplenium, that is, brownwort.  
1. For sore of milt.

LVIII. 1. The herb πόλιον.  
2. For a lunatic.

LIX. The herb victoriola, that is, kneeholm.  
1. For the palsy and sore of the maw.

LX. 1. The herb confirma, comfrey, that is, galluc.  
2. For womens flux.  
3. If one be inwardly bursten.  
4. For sore of maw.

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1 Wild mallow, malva sylvestris.  
2 As art. xxxiii., and text here.  
3 Not certainly identified, perhaps narcissus poeticius.  
4 Presumed properly campanula trachelium.  
5 Usually scrofularia aquatica.  

3. *Piβ fylle* 1 reoeyγyre. 2

4. *Piβ leposu pex ip haup hyne.* 3

1. *Piβ innode pexeyγyre.*

5. *Pepehia dictamnuη.* 4

2. *Piβ 4 exeyh pex hæbbe on hype innode 5 dead bofe tudnum.* 6

3. *Piβ punda.*

4. *Piβ naeypan 7 shite.*

5. *Piβ attop hizene.*

7. *Ext piβ mere punda.*

6. *Pepehia rolego maion ip ip heloreoppion.* 8

1. *Ext piβ naeypan 8 shite.*

7. *Pepehia rolego muno ip ip aleooppion.* 9

*Piβ peneγγημαη 9 abutan 10 napokan.*

8. *Pepehia peonia.* 11

2. *Piβ monoip 11 reoeyγyre.* 12

3. *Piβ hype 13 ban eee.*

9. *Pepehia peunstequion.* 14

2. *Piβ hundep beope.* 15

3. *Piβ ealle attrap.*

10. *Pepehia bΑγγymeη.* 16

1. *Piβ multan sape.*

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1 yelle, H.
2 -nefte, B.
3 Read hæge; hæg, H.
4 π π, H.
5 innode; B. omits.
6 -snor, H.
7 -σαπ-, H.
8 -ενι-, H. B.
9 πύν-, H.
10 -ταν, B.
11 innos, B., but right in text.
12 -nefte, H.
13 ιπε, V.
14 mhu, V. B., by shorthand.
15 -ιπι-, H. B.
16 humele, B.
LXI. The herb ἄστειον.  
3. For the falling sickness.

LXII. The herb leporis pes, that is, hares hie.  
1. For costiveness of inwards.

LXIII. 1. The herb ἄκταμνος.  
2. In case a woman have in her womb a dead borne fetus.  
3. For wounds.  
4. For bite of snake.  
5. For taking poison.  
7. Again, for new wounds.

LXIV. The herb solago maior, that is, ἥλιοσκόπιος.  
1. Again, for bite of snake.

LXV. The herb solago minor, that is, ἥλιοστρέπτιον.  
For tape worms about the navel.

LXVI. The herb παλωθ.  
2. For lunacy.  
3. For hipbone ache.

LXVII. 1. The herb περιστερίων, that is, verbena.  
2. Against bark of hound.  
3. Against all poisons.

LXVIII. The herb ῥυγωνια, that is, humble.  
1. For sore of milt.

1 Unknown.  
2 Bryonia dioica.
Aegina nymphae. LXXIX.
1. Piđ utriht.
2. Ėtæ piđ utriht.
3. Ėtæ piđ inophel  rapi.

Aegina equiun. j j i e claeppe. LXXX.
1. Piř gomena rapi.

Aegina iatær. LXXI.
2. Piđ na.endpan pliie.

Aegina yeopidea. LXXII.
1. Ėtæ piđ na.endpan flite.
2. Piđ jina rapi.
3. Piđ repe .

Aegina nepbarceur j i e peld³ pýmt. LXXIII.
1. Be þam þe meneuym þar pýmt ulixe realde
2. Piđ ealle ýpele zeneýmar.⁴
3. Piđ eot adle.

Aegina hepaclea. LXXIII.
Piδ⁵ þæt man þylle opeplangne þeg repæan þ hym na pœædan⁶ ondæadan.

Aegina cælodoma j i e cûleþime.⁸ LXXV.
1. Piř eægæna⁹ dýmmyyrre¹⁰ j raþmyyrre.¹⁰
2. Ėtæ piđ dýmsgendum eaxum.
3. Piř cûmunu.
4. Piř heapeud¹¹ ece.
5. Piř þæt¹² man þegæøned þy.

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¹ V. omits here article LXXI.; H. differs: it has, xcli. Aegina iatær. Piδ na.endpan pliæ. xciii.
Aegina iatær. Ėtæ piđ na.endpan pliæ. The text had been faulty in all.
² -sæp-, B.
³ Read yecl.
⁴ gean, H.
⁵ þæt þun, H.
⁶ peædan, B.
⁷ þeæka ondææde, H.
⁸ -æme, B.; -æge, H.
⁹ eægæn, V.
¹⁰ -ærpe, B., twice.
¹¹ -rod, H. B.
¹² þæt þun, H.
LXIX. The herb \textit{nepeta}.
1. For dysentery.
2. For dysentery.
3. For sore of inwards.

LXX. The herb \textit{Trifolium}, that is, clover.
1. For sore of fauces.

LXXI. 1. The herb \textit{Isatis tinctoria}, \textit{woad}.
2. For bite of adder.

LXXII. The herb \textit{Teucrium scordium}.
1. Again, for bite of snake.
2. For sore of sinews.
3. For fever.

LXXIII. The herb \textit{Verbascum}, that is, feltwort.
1. Of how Mercurius gave this wort to Vlixes.
2. Against all evil gaincomers.
3. For foot disease.

LXXIV. The herb \textit{Heraclea}, \textit{heraclea}.
In case a man wish to travel an overlong way and dread no robber.

LXXV. The herb \textit{Chelidonium matus}, that is, celandine.
1. For dimness and soreness of eyes.
2. Again, for dim eyes.
3. For churnels, \textit{glandular hard swellings}.
4. For head ache.
5. In case a man is burnt.

1 With \textit{ufsar lutea}.
2 \textit{Cardus parviflorus}.
Herbarium.

Herba rolata. § 111. 
1. Pip zeppel.
2. Pip earpela. 
3. Pip to9 ece.
4. Pip bloq nyne of noqum.

Herba renecio. § 111. 
1. Pip punda peah hy eald gyn.
2. Pip ierebne rege.
3. Pip pot adle.
4. Pip lendena pape.

Herba filx § 111. 
1. Pip punda.

Herba giamen § 111. 
Pip milfan pape.

Herba gladiolum § 111. 
1. Pip blæadpan pape og [pi9 § he]2 zemigan ne maæge.
2. Pip milfan pape.

Herba por marium § 111. 
2. Pip to9 ece.
3. 4. Pip ablizende og ]i9 zicidan.7
6. Pip mpe punda.

Herba partimaca piluuaica § 111. 
2. Pip ]æq pifmen eaprodlice cennan.8
3. Pip pif apesranunge.9

1 earzenia, V.
2 lendena, H. B.
3 § 59r, H.
4 —isce, H. B.
5 [ ] Omitted in V. B.; 59r, H.; but V. does not affect that form of expression.
6 ]æpa, H. B.
7 —ban, B.
8 cennan, B.; cennen, H.
9 —9ce, B.
LXXVI. The herb solata, that is, solscle.
1. For swelling.
2. For sore of ears.
3. For tooth ache.
4. For blood-running from the nose.

LXXVII. 1. The herb senecio, that is, groundsel.
2. For wounds, though they be old.
3. For blow of iron.
4. For foot disease, gout.
5. For sore of loins, lumbago.

LXXVIII. The herb filix, that is, fern.
1. For wounds.
2. In case a young man be ruptured.

LXXIX. The herb gramen, that is, quitch.
1. For sore of milt.

LXXX. The herb gladiolus, that is, gladden.
1. For sore of bladder, and in case a man cannot mie.
2. For sore of milt.
3. For sore of inwards and of the breasts.

LXXXI. 1. The herb ros marinus, that is, bothen.
2. For tooth ache.
3. 4. For the sickly, and for itch.
5. For liver sickness, and of the inwards.
6. For new wounds.

LXXXII. 1. The herb pastinaca silvatica, that is, fieldmore.\(^1\)
2. In case women with difficulty bring forth.
3. For womens cleansings.

\(^1\) *Pastinaca sativa* (with, it seems) *daneus carota*. 
Depha pepidealip. \( \frac{1}{2} \) \( \text{ly} \) dollyjune. LXXXIII.

2. Pif rot asle \( y \) piö cancop.

Depha mecpumalip \( \frac{1}{2} \) \( \text{ly} \) cedec. LXXXIII.
1. Pid \( \text{ly} \) inmoder hearpornyyre.\(^2\)
2. Pif eagenpe \( \text{y} \) zepell.
3. "yp xecep on eapan \( \text{yp} \)pe zepizen \(^3\) \( \text{ly} \).

Depha madiola \( \frac{1}{2} \) \( \text{ly} \) erop peapn. LXXXV.
2. Pid heapod ece.

Depha fmaapia agrepfi \( \frac{1}{2} \) \( \text{ly} \) pudu cepuilce.\(^5\) LXXXVI.
1. Pif blesopan \(^6\) pape offe zepelle.
2. Pif toö ece.
3. Pif eddpnea pape.
4. "yp \(--\text{t}--\) \( \text{yp} \)el man \( \text{yp} \)h aepbanca\(--\text{n}\) opepe beqale.

Depha tabima \( \frac{1}{2} \) \( \text{ly} \) pamin.\(^9\) LXXXVII.
1. Pif tosunaga \(^{10}\) \( \text{yp} \)ena \(^{11}\) yma \( y \) piö roza zepell.
2. Pif heapod ece.
3. Pif dead ypmunga.

Depha caiyp eaput \( \frac{1}{2} \) \( \text{ly} \) hunder heapod. LXXXVIII.
Pif eagenpe \( \text{y} \) zepel.\(^{12}\)

Depha eputi \( \frac{1}{2} \) \( \text{ly} \) bremel.\(^{13}\) LXXXIX.
1. Pif eapena pape.
2. Pif pipep pleppen.
3. Pif heapt ece.

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\(^{1}\) p for pep, V. B., and I for li, V.
\(^{2}\) -netre, B.
\(^{3}\) -sed, II.
\(^{4}\) -lum, II.
\(^{5}\) cepuille, B.
\(^{6}\) -ssep-, B.
\(^{7}\) -jæct, H.
\(^{8}\) -jaecan, V.
\(^{9}\) -ne, H.; ruume, B.
\(^{10}\) -unjje, H.
\(^{11}\) japa, B.
\(^{12}\) -pell, H.
\(^{13}\) bæbel, H.
CONTENTS.

LXXXIII. 1. The herb perdicalis, that is, dolhrune. *Parietaria officinalis.*
2. For foot disease and for cancer.

LXXXIV. The herb mercurialis, that is, cheadle. *M. perennis.*
1. For hardness of the inwards.
2. For sore and swelling of eyes.
3. If water is gone deep down into the ears.

LXXXV. The herb radiolus, that is, everfern. *Polypodium vulgare.*
2. For head ache.

LXXXVI. The herb ἀσπίδαγγος agrestis, that is, wood chervil. *A. acutifolius.*
1. For sore or swelling of bladder.
2. For tooth ache.
3. For sore of kidneys.
4. In case an evil man through spite enchant another.

LXXXVII. The herb sabina, that is, savine. *Juniperus communis.*
1. For spasms of the sinews, and for swelling of feet.
2. For head ache.
3. For carbundes.

LXXXVIII. The herb canis caput, that is, hounds head. *Antirrhinum orontium.*
1. For sore of eyes and swelling.

LXXXIX. The herb eruscus, that is, bramble. *Rubus fruticosus.*
1. For sore of ears.
2. For a womans flux.
3. For heart ache.

1 Snapdragon.
4. ἔπι ὑπὲρ πῦρτα.
5. ἔπι λίθα ἀπέ.
6. ἔπι μακραν ἔλιτε.

Ἡρβα μιλεροῦμ ἦ τῇ ἁπατέ.  
1. ἔπι ἡρμυνεῖ κλέες ὡ ἀντίλεη ἁμαρ ὑπῆρτα πῦρτα πῦρδε.

2. ἔπι τόδε ἐεί.
3. ἔπι πῦρτα.
4. ἔπι γερπελ.
5. ἔπι ζὲ τὸν τῶν κάφτοδικε  ἧμικαν κλέες.
6. ἐγ' ὑπὲρ ἦν ὑπὲρ πῦρτα πῦρτα ἦν ἀκολοῦ  ὑπὲρ.
7. ἐγ' ἦν ὑπὲρ ἦν ἀνεσφυ βῆρε ὥσσε ὤηδο ἤρυλε ὁντεργτέη.
8. ἔγ' ἔπι ἦν ἄλιθα ἐηλίκα.
9. ἐγ' ἤρυλε ἦν ὑπὲρ πῦρτα ἦν ἀκολοῦ ὑπὲρ ἤρυλε ὅτε ἦι ἀργάν πῦρτα ἦν ἀργάν πῦρτα ὑπὲρ.
10. ἔπι ἦν ὑπὲρ ἦν ἀκολοῦ ὅτε ἦσσε ὤηδο ἦσσε.
11. ἔπι ἦσσε ἦσσε ἤρυπτα ἠὔη ζελινε ἦσσε.
12. ἔπι ἠὔη ὑπὲρ ἠὔη.
13. ἔπι ἦν ὑπὲρ πῦρτα ἦσσε ἦν ἀκολοῦ ἦσσε ἦσσε.
14. ἔγ' ἔπι ἦσσε ἦσσε ἦσσε ἦσσε ὑπὲρ.
15. ἔπι πῦρτα ἦσσε ὑπὲρ.
16. ἔπι ἦσσε ἦσσε ὑπὲρ.

Ἡρβα μπετά ἦ τῇ μπύρε.  
1. ἔπι ἦσσε  ἤ βολα ὅτε ἦσσε ἤμορμ πῦρτα.
2. ἔπι ὑπὲρ τόπον ἁπάντε.
3. ἔπι ἦσσε ἦσσε ἁπάν ἀπέ.

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1 -bdp-, B.
2 ἅ, B.
3 ἦσσε ἦσσε, H.
4 καρ-, V.
5 ἦσσε, H.
6 καρ-, B.
7 ἦσσε, H.
8 ἦσσε, B.

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9 -bdp-, B.
10 ἦσσε, H.
11 ἢσσε, B.
12 -bdp-, B.
13 (From B. H.) The article Rue is wholly omitted in V.
14 ἦσσε ἦσσε, H.
4. For new wounds.
5. For sore of joints.
6. For bite of adder.

xc. The herb _millefolium_, that is, yarrow.

1. For blow of iron, and _to tell_ that Achilles found this wort.
2. For tooth ache.
3. For wounds.
4. For swelling.
5. In case a man with difficulty can mie.
6. If a wound on a man be chilled.
7. If a mans head burst, or a strange swelling fix upon it.
8. Again, for the same.
9. If any mans veins be hardened, or his meat will not digest.
10. For ache of the guts, and of the inwards.
11. In case spasmodic hiccups ail a man.
12. For head ache.
13. Against the poisonous creatures called _φαλάγγια_, tarantulas.
14. Again, for bite of adder.
15. For bite of mad hound.
16. For bite of adder.

xci. The herb _ruta_, that is rue.

1. In case blood flow from the nose.
2. For a puffing up.
3. For sore of the maw.
4. Pijd eajena rape y gappelle.
5. Pijd operegaunerye.1
6. Pijd eajena bymnepire.
7. Pijd hearob ece.

Depba mentakjju.2 xcin.
1. Piph eapena rape.
2. Piph hpeoplah.

Depba ebullf y ir peal pyre. xcin.
1. Piph y bæt ftanaf on blædran5 pexen.
2. Piph nædran6 pite.
3. Piph pætup peocnûygre.7

Depba pollegion y ir dpeopze8 drple. xcv.
2. Pid bæp ymnohep sапе.
3. Piph bæp magan rape.
4. Piph tiefan bæpa9 pceapa.10
5. Ept piid bæp ymnohep rape.
6. Piph tam tepore pe py iusdan doore11 egler.
7. Eyp bed bopen eib y on pyer innohe.
8. Eyyp hpa12 on rape phætun bohbe.

11. Eyp heuleum men hipamma depe.17
12. Piph bæp magan adundernyytre y bæp ymnohep.

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1 -zol-, H.
2 - or murce, H. adds.
3 ebullf y ir ellennýrre, H.
4 y, H.
5 -hdp-, B.
6 -hdp-, B.
7 -negre, B.
8 Smyple, H.
9 bæpa, B.
10 -ere-, H.
11 -ewg, H.
12 hpa, B.
13 -hdp-, B.
14 bæp, B.
15 hpa, B.
16 -zom, B.
17 -upe, B.
4. For sore and swelling of eyes.
5. For unconsciousness.
6. For dimness of eyes.
7. For head ache.

xcii. The herb mentastrum [that is, horsemint].
1. For sore of ears.
2. For leprosy.

xciii. The herb ebulus,\(^1\) that is, wall wort.
1. In case stones wax in the bladder.
2. For bite of snake.
3. For water sickness, dropsy.

xciv. 1. The herb pulegium, that is, dwarf dwostle.\(^2\)
2. For sore of the inwards.
3. For sore of the maw.
4. For itching of the shapes, aiβoia.
5. Again, for sore of the inwards.
6. For the fever which aileth on the third day.
7. If a dead borne child be in a womans matrix.
8. If one on shipboard suffer sea sickness.
9. For sore of bladder, and in case stones wax therein.
10. If one suffer sore about his heart, or in his breast.
11. If spasm vex any man.
12. For swelling of the maw, and of the inwards.

\(^1\) Authority, such as it is, reads ebulum, but the ebulus of the botanists is agreeable to the analogies.
\(^2\) Pennyroyal.
14. *Rj* lenden *1* ece *2* *Rj* *Rj* heona *3* aape.

نهبها نپتامون *Rj* نَپْْهُم. *xcv.*

نهبها نپنیپاپا *Rj* نَپْْهُم. *xcvi.*

نهبها نپنیپاپا *Rj* نَپْْهُم. *xcvii.*


2. *Rj* نپدپان *17* پِهِنَصُه.

1. *Rj* نپدپان *18* نونعکْلَعَه.
2. *Rj* نپدپان *19* نونعکْلَعَه.

*1* نکنپر، *xcv.; 2* نکنپر، *xcvi.; 3* نکنپر، *xcvii.; 4* نکنپر، *xcviii.; 5* نکنپر، *xcviii.; 6* نکنپر، *xcviii.; 7* نکنپر، *xcviii.; 8* نکنپر، *xcviii.; 9* نکنپر، *xcviii.; 10* نکنپر، *xcviii.; 11* نکنپر، *xcviii.; 12* نکنپر، *xcviii.; 13* نکنپر، *xcviii.; 14* نکنپر، *xcviii.; 15* نکنپر، *xcviii.; 16* نکنپر، *xcviii.; 17* نکنپر، *xcviii.; 18* نکنپر، *xcviii.; 19* نکنپر، *xcviii.; 20* نکنپر، *xcviii.; 21* نکنپر، *xcviii.; 22* نکنپر، *xcviii.; 23* نکنپر، *xcviii.; 24* نکنپر، *xcviii.; 25* نکنپر، *xcviii.; 26* نکنپر، *xcviii.; 27* نکنپر، *xcviii.; 28* نکنپر، *xcviii.; 29* نکنپر، *xcviii.; 30* نکنپر، *xcviii.; 31* نکنپر، *xcviii.; 32* نکنپر، *xcviii.; 33* نکنپر، *xcviii.; 34* نکنپر، *xcviii.; 35* نکنپر، *xcviii.; 36* نکنپر، *xcviii.; 37* نکنپر، *xcviii.; 38* نکنپر، *xcviii.; 39* نکنپر، *xcviii.; 40* نکنپر، *xcviii.; 41* نکنپر، *xcviii.; 42* نکنپر، *xcviii.; 43* نکنپر، *xcviii.; 44* نکنپر، *xcviii.; 45* نکنپر، *xcviii.; 46* نکنپر، *xcviii.; 47* نکنپر، *xcviii.; 48* نکنپر، *xcviii.; 49* نکنپر، *xcviii.; 50* نکنپر، *xcviii.; 51* نکنپر، *xcviii.; 52* نکنپر، *xcviii.; 53* نکنپر، *xcviii.; 54* نکنپر، *xcviii.; 55* نکنپر، *xcviii.; 56* نکنپر، *xcviii.; 57* نکنپر، *xcviii.; 58* نکنپر، *xcviii.; 59* نکنپر، *xcviii.; 60* نکنپر، *xcviii.; 61* نکنپر، *xcviii.; 62* نکنپر، *xcviii.; 63* نکنپر، *xcviii.; 64* نکنپر، *xcviii.; 65* نکنپر، *xcviii.; 66* نکنپر، *xcviii.; 67* نکنپر، *xcviii.; 68* نکنپر، *xcviii.; 69* نکنپر، *xcviii.; 70* نکنپر، *xcviii.; 71* نکنپر، *xcviii.; 72* نکنپر، *xcviii.; 73* نکنپر، *xcviii.; 74* نکنپر، *xcviii.; 75* نکنپر، *xcviii.; 76* نکنپر، *xcviii.; 77* نکنپر، *xcviii.; 78* نکنپر، *xcviii.; 79* نکنپر، *xcviii.; 80* نکنپر، *xcviii.; 81* نکنپر، *xcviii.; 82* نکنپر، *xcviii.; 83* نکنپر، *xcviii.; 84* نکنپر، *xcviii.; 85* نکنپر، *xcviii.; 86* نکنپر، *xcviii.; 87* نکنپر، *xcviii.; 88* نکنپر، *xcviii.; 89* نکنپر، *xcviii.; 90* نکنپر، *xcviii.; 91* نکنپر، *xcviii.; 92* نکنپر، *xcviii.; 93* نکنپر، *xcviii.; 94* نکنپر، *xcviii.; 95* نکنپر، *xcviii.; 96* نکنپر، *xcviii.; 97* نکنپر، *xcviii.; 98* نکنپر، *xcviii.; 99* نکنپر، *xcviii.; 100* نکنپر، *xcviii.; 101* نکنپر، *xcviii.; 102* نکنپر، *xcviii.; 103* نکنپر، *xcviii.; 104* نکنپر، *xcviii.; 105* نکنپر، *xcviii.; 106* نکنپر، *xcviii.; 107* نکنپر، *xcviii.; 108* نکنپر، *xcviii.; 109* نکنپر، *xcviii.; 110* نکنپر، *xcviii.; 111* نکنپر، *xcviii.; 112* نکنپر، *xcviii.; 113* نکنپر، *xcviii.; 114* نکنپر، *xcviii.; 115* نکنپر، *xcviii.; 116* نکنپر، *xcviii.;
CONTENTS.

13. For sore of milt.
14. For ache of loins and buttock, and sore of thighs.

XCIV. 1. The herb nepitamon, that is, nepeta.  
2. For bite of adder.

XCVL 1, 2. The herb πευκέδανος, that is, cammock.  
P. officinale.  
3. Again, for bite of adder.
4. For witlessness of the mind.

XCVII. The herb inula campana, that is, spear wort.
1. For sore of bladder.
2. For sore and wagging of teeth.
3. For tapeworms about the navel.

XCVIII. The herb ἱππόγλυκσς, that is, rib, ribwort.  
Plantago lanceolata.  
2. For bite of snake.
3. For the fever which cometh on a man the fourth day.
4. In case a man is not able to hear well.

XCIX. The herb saxifraga, that is, sundcorn.  
S. granulata.  
2. In case stones wax in the bladder.

c. The herb hedera nigra, that is, earth ivy.
1. Again, in case stones wax in the bladder.
2. For head ache.

1 Cattaria, catsmint.  
2 Inula helenium.  
3 Read as ἵππογλυκσς.  
4 Now H. helix.
3. *Riff* multan *pape*.
4. *Riff* hærpa[1] *pyrma* *pîte* *pe* man *hapangione* *nemnep*.
5. *Eft* *Riff* hæpa *punda* læcenuge.
8. *Riff* [3] *hearsod ne ace rop* *runnan* *hætan*.[5]

1. *Riff* *hearpod*[7] *pape*.
2. *Eft* *rid* *hearsod* *ece*.
3. *Eft* *lpa* *rechefines*[8] *sý*.

*Depba abrinthiy.* [7] *yr* *pepmud*.
2. *Riff* *kela* [7] *pid* *ôfpe* *pap*.
3. *Riff* *pepmryjumas*.[9]

*Depba salria.* *cit.*
1. *Riff* *giefan* hæra *gæreapa*.[10]
2. *Eft* *rid* *giefan* *hær* *resey*.

1. *Riff* *pepmryjumarp*. [12]

*Depba popclaca.* *cv.*
*Riff* *ryþyhcene* *plepyan* *hær* *resey*.

*Riff* *hær* *mægan* *pape*.

[1] hæra, B.
[2] hærc 51, II.
[3] *pyr*, II.
[4] hærc, II.
[5] hærcan, B.
[6] organa, B. II.
[7] hearsod, II.
[8] -heary-, B.
[9] pyñ, II.
[10] -geapa, B.
[11] Blank also in B. II.
[12] pyñ, II.
[13] cennan, II. B.
[14] cepuille, B.; cypuille, II.
3. For sore of milt.
4. For bite of the creeping things that are called *φαλάγγια*.
5. Again, for healing of those wounds.
6. In case the nostrils smell ill.
7. In case a man is not able to hear well.
8. That the head may not ache for heat of the sun.

**C**. The herb serpyllus, that is, marjoram. *Origanum vulgare.*
1. For sore of head.
2. Again, for head ache.
3. If one be badly burnt.

**CII.** The herb *άψίδιον*, that is, wormwood. *Artemisia abs.*
2. For weals and other sores.
3. For tapeworms.

**CIII.** The herb salvia.
1. For itching of the virilia.
2. For itching of the seat.

**CIV.** The herb *κοπίαννον*.
1. For tape worms.
2. That a woman may bring forth easily.

**CV.** The herb portulaca. *Salvia.*
1. For a strong flux of the seed, *gonorrhcea*.

**CVI.** The herb cerefolium, that is, chervil. *Anthriscus c.*
1. For sore of the maw.
Depha pițimbiun. CVII.

Piś blædpam rape y₁ ne mæge zemigan.

Depha olígatpa. CVIII.

Ert piś blædpam² rape y jæp megan.

Depha lhum. § ịr. lihe.³ CIX.

2. Piś naedpan ylhe.
3. Piś zeppell.

Depha τυτύμαλλουρ καλάτιτερ § ịr lactepida. CIX.

2. Piś jæpa innofa rape.⁴
3. Piś reaptan.
4. Piś l moplan.

Depha capriunr piluatiuc § ịr pudu jastel. CXI.

2. Piś jæp mægjan rape.
3. Piś § ụ na ne ypele ženeýmaj § ye ne ondæde.

Depha lupinum montanum. CXII.

2. Piś § pyýnas ýmb þone napolæn ṣepzen.⁶
3. Piś §⁷ culum § ñiłyce ṣepje.

Depha lactýpida § ịr ụb copn. CXIII.

Piś jæp innoðer hearpnyýrre.⁸

Depha lactuca lepopina § ịr lactuca. CXIII.

2. Piś repogende.⁹

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¹ man, which the sentence requires, are omitted in V. B. H. for the sake of brevity in the index.
² ṣepp, B.
³ lihe, H.
⁴ jæpa, H. B.
⁵ ṣeñan, H. B.
⁶ ṣepogan, B.; ṣepuen, H.
⁷ ụ, H.
⁸ -yge, H.
⁹ -ępene, H.
CVII. The herb σισύμβαιον.

1. For sore of bladder, and in case a man cannot mie.

CVIII. The herb olosatrum.

1. Again for sore of the bladder and of the mie.

CIX. The herb lilium, that is, lily.

1. For bite of snake.
2. For swelling.
3. For sore of the bladder and of the mie.
4. For warts.
5. For leprosy.

CX. 1. The herb τιθομαλλος γυλακτιτης, that is, lacterida.¹

2. For sore of the inwards.
3. For warts.
4. For leprosy.

CXI. The herb carduus silvaticus, that is, wood thistle. Cnicus lanceolatus.

1. For sore of the maw.
2. That thou may dread no evil gaincomers.

CXII. The herb lupinus montanus. L. luteus.

2. In case worms about the navel annoy.
3. In case that same should vex children.

CXIII. The herb lacterida, that is, gith corn.²

1. For hardness of the inwards.

CXIV. 1. The herb lactuca leporina, that is, hareslettuce.

2. For the fevered.

¹ Spurge. ² The berries.
Depha cucumemyp piluatia &rute. cxv.
2. Pip &apa\(^1\) pina rape & rotade.
3. Lyf culb miybopen sy.

Depha canna\(^2\) pilatia. cxvi.
2. Pip &apa\(^3\) bpeosta rape.
3. Pip cile bapnetter.

Depha puta montana & rupude. cxvii.
2. Pip eazena dyptpyye.
3. Ept pid bpeosta rape.
4. Pip lyer rape.
5. Pip & man gemigan ne mage.
6. Pip neypan\(^4\) plite.

Depha eptapilon & ryp reopolcape.\(^5\) cxviii.
2. Pip pot adle.

Depha ocmunj & rup mistel. cxix.
1. Pip heaphod cce.
2. Ept pid eazena rape & zelpele.\(^6\)
3. Pip wespna rape?

Depha arum & rup mepee. cxx.
2. Pip eazena rape & zelpelle.

Depha hedepa epypocantep & ryp iriz. cxxi.
2. Pip &epen reoponyye.

Depha menta & ryp minte. cxxii.
1. Pip &epen & ryp pyrykzende\(^7\) he.
2. Pip ypele bolth & pip pundap.\(^8\)

\(^1\) &apa, B.
\(^2\) canna, H.
\(^3\) &apa, B.
\(^4\) Omitted in H. B.
\(^5\) B. omits this line.
\(^6\) -epel, H.
\(^7\) Omitted in H. B.
\(^8\) pepel-, H.
CONTENTS.

cxv. The herb cucumis silvaticus, that is, wherwhet.
2. For sore of the sinews, and foot disease.
3. If a child be an abortion.

CXVI. The herb cannabis silvatica.
2. For sore of the breasts.
3. For a burning, that is blistering, by cold.

CXVII. The herb ruta montana, that is, rue.
2. For dimness of eyes.
3. Again for sore of breasts.
4. For liver sore.
5. In case a man be not able to mie.
6. For bite of snake.

CXVIII. The herb ἑπτάφυλλον, that is, seven leaf.
2. For foot disease.

CXIX. The herb ἀκιμον, that is, mistel, basil.
1. For head ache.
2. For sore and swelling of eyes.
3. For sore of kidneys.

CXX. The herb apium, that is, marche.
2. For sore and swelling of eyes.

CXXI. The herb hedera χρυσόκαρπος, that is, ivy.
2. For water sickness, dropsy.

CXXII. The herb mentha, that is, mint.
1. Against tetter, and a pimply body.
2. For evil cuts, and for wounds.
Depha anetum Ġ y' bile. cxxiii.
1. Ἰἱὸν γεφάν ἵνα πᾶρ περα γεφαρα.¹
2. Ἰὑφε ροννε πῆπμεν ὁπαντ ἱπλεερ² δεμυγε.³
3. Πῖδ ἄεαπον εε.⁴

Depha orμανω̂ν Ġ y' ὁμανε. cxxiii.
1. Ἰἱὸν δροπαν ὅ λεπρ αδλε ὅ νῦπρυττε.⁵
2. Ἰἱὸν γεβραεεο.⁶

Depha ρεμπερμυ̂μον Ἰ y' ρίμπουλε. cxxv. Ἰἱὸν καλε γεζαδεμουγα ὅπον υρελαν⁷ ρεταν.

Depha ρεμουλφ Ἰ y' ὀμυν. cxxvi.
1. Ἰἱὸν γεβραεεο ᾃ ἵνα νῦπρυτ.¹⁰
2. Ἰἱὸν βλεππαν¹¹ ραμε.

Depha εμπιον Ἰ y' λύρ ρύρη. cxxvii.
2. Ἰἱὸν λυγεν αδλε.

Depha ριπτυ̂φ αλβ. cxxviii. Ἰἱὸν ριπερ γλεαραν.

Depha ρετροπελινυ̂μ Ἰ y' ρετσερηπιέ.¹² cxxix.
2. Ἰἱὸν ναεδμαν¹³ πητε.
3. Ἰἱὸν παρα¹⁴ ρεμε ραμε.

Depha ρακκεια Ἰ y' αμεθαρ ρύρη.¹⁵ cxxx.
1. Ἰἱὸν καλε ρετελε.
2. Ἰἱὸν πίδαι αδάμε.
3. Ἰἱὸν τοτ αδλε.

¹ γεφαρα, Π.
² ἵπλεερ, Π.
³ Β. omiss the line.
⁴ -pete, Π.
⁵ -cc, Π.
⁶ -ρεπμινυ, Β. Β.
⁷ -λερ, Π., against the language.
⁸ -ρεμουλφ, Β.; ᾧ, Β., omiss.
⁹ -cc, Π.
¹⁰ -περ, Π.
¹¹ -δέπα, Π. Β.
¹² -τραμνεμ, Π.
¹³ -ςπης, Β.
¹⁴ -καρα, Π.
¹⁵ So Β.; ᾧ y' caul, Β. Β.; cab-

bague, rightly.
CONTENTS.

CXXIII. The herb ἀνήθον, that is, dill.
1. For itch, and for sore of the privities.
2. If further any such thing trouble a woman.
3. For head ache.

CXXIV. The herb ὀψίγανον, that is, marjoram.
1. For the wrist drop, and liver diseases, and oppression of the chest.
2. For cough.

CXXV. The herb sempervivum, that is sinfull.\(^1\)
For all gatherings of the evil humour.

CXXVI. The herb fœniculum, that is, fennel.
1. For cough, and for oppression of the chest.
2. For sore of bladder.

CXXVII. 1. The herb ἑσφίς,\(^2\) that is, lithewort.
2. For lung disease.

CXXVIII. The herb σύμφωνον album. (?)
For flux of woman.

CXXIX. The herb περγοςέλινον, that is, parsley.
2. For bite of snake.
3. For sore of the sinews.

CXXX. The herb brassica, that is, cole.
1. For all swellings.
2. For sore of side.
3. For foot disease.

\(^1\) Houseleek. \hspace{1cm} \(^2\) Unknown.
Depha bapibuca ß ß nëbbëm pypt.  

Pip call nëbbëm cyn.

Depha mandragopa.  

2. Pip heapod ece.
3. Pip ðæpa eapena rape.
4. Ðib rot adle.
5. Pip ðerpìalæte. 
6. Ëxf pip rina rape. 
7. LÝf hpa hpýlce hepise ýpelnýpje on hir hope?  

depho lychamij (stéphanie ß ß yr) lëaece pypt. 

Pip eal nëbbëm cyn.

Depha action. 

2. Pip ß man blod ß poppm gemau hpraee.
3. Pip ðæpa iba rape.

Depha abnotanuþ ß ß yr jëperne pud. 

2. Pip nýprýt ß ban ece ß pið pac man eaprophice gemiæan maæe. 
3. Pip piðan rape.
4. Pip ættµ ß pið nãdpena flite.
5. Ëxf pið nãdpena flite.
6. Pip eæéna rape.

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1 H. omits this wort.
2 calle, B.
3 ðæpa, B.
4 -lyfæe, H.
5 zoææ, H.
6 -nejte, H.; hepígærpa, B.
7 hpré, H.
8 yr, V. omits.
9 H. omits two worts.
10 popuæ, B.
11 ðæpa, B.
12 So H.; V. B. omit the English name.
13 -pet, H.
14 H. omits the last clause; pið bân, B.
15 nãdðpan, H.; of a snake.
CONTENTS.

CXXXI. The herb βασιλίσσε, that is, adderwort.
1. For all adder kind.

CXXXII. 1. The herb μανδραγόρας; mandrake.  
2. For head ache.
3. For sore of the ears.
4. For foot disease.
5. For loss of wits.
6. Again, for sore of sinews.
7. If one see some heavy mischief in his home.

CXXXIII. The herb λίχνις στεφανική, that is, leech-wort?
For all adder kind.

CXXXIV. 1. The herb ἄρουτιον.¹
2. In case a man break up blood and matter mixt.
3. For sore of the joints.

CXXXV. 1. The herb ἄβρωτανον, that is, southern wood.² Artemisia abs.
2. For oppression of the chest and leg ache, and in case a man mie with difficulty.
3. For sore of side.
4. For venoms and for bite of snakes.
5. Again, for bite of snakes.
6. For sore of eyes.

¹ Now read as arctium lappa; but not so drawn.
² The true equivalent was рωβοε, southern wormwood, as in the Lib. Med., and MS. H. gives a more modern phrase.
Deępba ṁion ṣ ɪ̀ labɛp.\(^1\) cxxxvi.
2. Ṣiḥ ḫeṣ ḫtānaŋ ᵇ mahdpan ἱeṣen.\(^2\)
3. Ṣiḥ utṣiḥt ɬ mnoсоедин ᵇyımpana.\(^3\)

Deępba e잔bʊmaŋ ∙ ṣ ɪ̀ ᵇiṣi ᵇṭeņp.\(^4\) cxxxvii.
2. Ṣiḥ eɬapmah ᵇaddem⁵ c uyppa ɬɪtəŋ.
3. Ṣiḥ ṣ rymmaŋ ɬymh ᵇone ᵇapôle ᵇepišen.\(^6\)
4. Ṣiḥ pearpənt.\(^7\)

Deępba ɬepbepiŋ.\(^8\) cxxxviii.
2. Ṣiḥ ᵇone ᵇoλan ᵇepəp.
3. Ṣiḥ ᵇedə ɬumbeŋ ɬiitəŋ.
4. Ṣiḥ ᵇiłtan ᵇape.

Deępba ɬiizəŋ ᵇmoŋ. cxxxix.
2. Ṣiḥ oman\(^1⁰\) ɬ eassignment ᵇape ɬ p ot ɬade.
3. Ṣiḥ heapəb eee.
4. Ṣiḥ ᵇeŋna ɬymmaŋ ɬiitəŋ ɬe mən ᵇpalangioner ᵇatep.\(^1²\)
5. Ṣiḥ utṣiḥt ɬ Ṣiḥ mnoсоедин ᵇlepəl ɬ ɬ Ṣiḥ ᵇymmaŋ ᵇe ᵇe ᵇap ᵇam mnoсоедин ɬepiš.
6. ɬep ɬiđ ɬełpəลe ɬi⁴тивmииyґґe ᵇeŋna.\(^1³\) eassignment.\(^1⁴\)

Deępba eîlebəmŋ ɬałbj ɬ i ᵇuŋŋuŋ ɬyım. cxl.
1. Be ᵇyımme ᵇymme məşmənum.\(^1⁵\)
2. Ṣiḥ utṣiḥt.
3. Ṣiḥ aðla ɬ pib ɬalle ɬypəlu.

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\(^1\) H. omits this wort.
\(^2\) peaxen, B.
\(^3\) ūnŋe, B.
\(^4\) V. omits two words.
\(^5\) ᵇaddemna, II.
\(^6\) ᵇ/manual, B.
\(^7\) V. omits this leechdom.
\(^8\) H. omits two worts.
\(^9\) pepə, B.
\(^1⁰\) ᵇoman, V.
\(^1¹\) ᵇapa, B.
\(^1²\) ᵇarəd, B.
\(^1³\) ᵇapa, B.
\(^1⁴\) In the index of B. a folio is wanting.
\(^1⁵\) H. omits two leecherafts.
CXXXVI. 1. The herb σὲλον, that is, laver.  
2. In case stones wax in the bladder.  
3. For diarrhoea and disturbance of the inwards.

CXXXVII. 1. The herb ἕλιοστράτιον, that is, solwherf.  
2. For bites of all adder kinds.  
3. In case that worms about the navel annoy.  
4. For warts.

CXXXVIII. 1. The herb spreritis.  
2. Against the cold fever, ague.  
3. Against bite of wood hound, mad dog.  
4. For sore of milt.

CXXXIX. 1. The herb ἀδείζων μικρόν.  
2. For erysipelas, and sore of eyes, and foot disease.  
3. For head ache.  
4. For the bite of the insects which hight ψαλάγγυια.  
5. For diarrhoea, and for flux of the bowels, and for worms which give trouble in the bowels.  
6. For every ailment of the eyes.

CXI. The herb helleborus albus, that is, tunsing wort.  
1. Of the virtues of this wort.  
2. For diarrhoea.  
3. For diseases and for all evils.
Deipha buoptalmon. 1 CXL.
1. Pip tëhpylce ýele mponjar.
2. Pip øepûblan bær lichoman.

Deipha trubulur ýi özif. CXLII.
2. Pip myçelex 2 hætan bær lichoman. 3
3. Pip bær mûber ý bæpa zometa puñyłłye ý for-
rotudnyyyçe. 4
4. Pip ý ñtanar on bлаэдpan pexen. 5
5. Pip nædpan 6 plite.
6. Pip æræp ñprinc.
7. Pip ñleen.

Deipha coniza. 7 CXLIII.
1. Pip nædpan þite ý ælizennyyçe ý pìd zñaxxar ý
niçexax ý pìd ñleen ý pûnda.
2, 3. Pip piper ñibenan to peøjmienne • ý pìd ý pìf
cennan ne màxe.
4. Pip ña colan repopar.
5. Pip hearop ece.

Deipha trnecor manicor ýi moxer clope. 8 CXLIII.
1. Pip oman. 9
2. Pip pûpeljende like.
3. Pip hearoder 10 râne ý bær mažan hætan ý pìd
çýmunu.
4. Pip capena râne. 11

Deipha gîyçûnda. CXLV.
1. Pip þone bûgean repop.
2. Pip bøeòta râne • ý bûne lîpîne ý bûne blæðpan.

1 II. omits this wort.
2 myçelpe, II.; V.'s text has my-
celne.
3 V. omits two last words.
4 ñûpan pexað, II.
5 -ûp-, II.
6 II. omits this wort.
7 ñûlora, II.
8 homan, V.
9 -yû-, II., and omits seven words.
10 ñû-ûû-, II. and omits four worts.
CONTENTS.

CXLII. The herb βούφθαλμον, ox eye.  
1. For all evil ulcers.  
2. For damage of the body.  
3. For foulness and rottenness of the mouth and fauces.  
4. In case stones grow in the bladder.  
5. For bite of adder.  
6. For drink of venom.  
7. Against fleas.  

CXLIII. The herb κόννιξα, conyza?  
1. For bite and driving off of snake, and against gnats, and midges, and fleas, and wounds.  
2, 3. Ad mulieris matricem purgandam; et si mulier parere nequit.  
4. For the cold fevers, agues.  
5. For head ache.  

CXLIV. The herb στρίχγυς μανικος, that is, fox glove. Digitalis purpurea.  
1. For erysipelas.  
2. For a pimply body.  
3. For sore of head, and heat of the maw, and for churnels.  
4. For sore of ears.  

CXLV. The herb γλυκάριξα, liquorice.  
1. For the dry fever.  
2. For sore of the breasts, and of the liver, and of the bladder.  
3. For blotches of the mouth.  

1 S. nux vomica.
Depha γράφεται. cxlvi.
1. Ρη φαει μια γεμίκαν νη μαικον.
2. Ρη ληετοι γεμίκαν γη νημπιττε. Ρη Ρηγιθεν λιανον γη ιννοβετοςετενήγγε.
3. Ρη Ι εταν γον θλαδερον πεξεν.
4. Ρη ληεοκλαν.
5. Ρη υπελε γεγαδεργιε.

Depha αίζον. cxlvii.
1. Ρη τοβοιτεν ηε γη θημησιενήγγε γη ρον καζεα γαπε ϋ θαταν ηη ρομπιενεδενήγγε.
3. Ρη θαδερον ριτε.
4. Ρη υτρυντε Ρη Ρηγιθαν ον ιννοβε Ρη Ρηγιθεν κύλε.

Depha παμπυκειον Ρη ιη ellen. cxlviii.
1. Ρη φαειτει γεμίκαν γη θυμησιενήγγε θαετε θιζδαν ϋ ιννοβα αρτυρυγνε.
2. Ρη γιημιταν γη ρον τοβοιτεν ιει.
3. Ρη γοπιοιεν θτανεο.
4. Ρη κηχελε ϋ θαταν η γεππελ θαετα καζεα.

Depha δεεατ. cxlviii.
2. Ρη θαετα ληεοκλαν γαπε.

Depha θυαρπε. cl.
2. Ρη καλε γεπελε γεγαδεργια θαετ ιννοβε γη ρον μονδικαν.

Depha πολεο Ρη ομιμομπα. cl.
2. Ρη θαδερον ριτε.

---

1 ιη, V. omits.
2 V. is here, burnt away.
3 H. omits seven words.
4 e'ene, H.
5 -elpe, H., making the preposition govern two cases at once.
6 H. omits five words.
7 ομιμομπα, V.
CXLVI. The herb \(\sigma\tau\rho\omega\nu\lambda\omicron\).  
1. In case a man cannot mie.  
2. For liver sickness, and oppression of the chest, and strong breaking, and effusion on the inwards.  
3. In case stones grow in the bladder.  
4. For leprosy.  
5. For evil gatherings.

CXLVII. The herb \(\appa\iota\kappa\iota\omega\nu\); orpine.  
1. For bursten body, and rottenness, and sore of eyes, and heat, and burn.  
2. For head ache.  
3. For bite of snake.  
4. For diarrhoea, and worms in the bowels, and extreme cold.

CXLVIII. The herb \(\sigma\mu\phi\psi\chi\omicron\), that is, elder.  
1. For water sickness and non-retinence of the mie, and stirring of the inwards.  
2. For ulcers and bursten body.  
3. For sting of scorpion.  
4. For mickle heat and swelling of the eyes.

CXLIX. The herb \(\sigma\iota\chi\acute{\iota}\zeta\).  
2. For sore of the breasts.

CL. 1. The herb \(\theta\lambda\acute{\alpha}\sigma\tau\iota\).  
2. For all evil gatherings of the inwards, and for womens monthly courses.

CLI. The herb \(\pi\omicron\lambda\ion\omicron\),\(^2\) that is, omnimorbia.  
2. For bite of snake.

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1 This article is omitted in the table of contents, but occurs in the text.  
2 Unknown.
3. ἔχει τοῦτο τῆς ἴμφηρτος.
4. ἔχει μισάν γαρ τῷ πιὸ ναζώντως τῷ ἀπλίστως." οἷς μηκέ τιμᾶ." χάριν καὶ τῷ κατά τις τοῦτο;  

Δεμβανὁ ὑπερίκον ὑπὲρ ψυχαν.  
1. ἔχει μισάν ὑπὸ μονοδῆλον αὐτοῦ γίνεται.  
2. ἔχει μερὸς ἀν ὑπὸ μερὸν διός εὑρεθῆκα.  
3. ἔχει ταμαντα ὑπὸ χάριν τοῦ ἀργύρου καὶ τοῦ εὗρος.  

Δεμβαν ἀκαντά λευκά.  
2. ἔχει ὑπὸ μαν δεξιόν ὑπὸ μαζάν γαρ.  
3. ἔχει μαζάν ὑπὸ μισάν αὐτοῦ γίνεται.  
4. ἔχει μισάν τοῦ ἀργυροῦ ὑπὸ χάριν λαλεῖ.  
5. ἔχει ἐκαμμαντά ὑπὸ ναζώντως ψυχαν.  

Δεμβαν ἀκαντόν ὑπὸ ἕβορύθη.  
2. ἔχει ἀναμενεῖ ὑπὸ ἀργυροῦ γαρ ἑνάη.  
3. ἔχει λάγαν ἀλετρὸς ὑπὸ χάριν εὑρεθῆκα.  

Δεμβαν ἄκουμμον ὑπὸ ἐγνά.  
1. ἔχει μαζάν γαρ.  
2. ἔχει ἑνάη ὑπὸ μισάν γαρ.  
3. ἔχει ἀναμενεῖ ὑπὸ σαλμανηγγέλου ὑπὸ ἐγνάτα.  
4. ἔχει διασπάθει τῷ ἐγνάπτως ὑπὸ μαζάν γαρ.  

Δεμβαν ἀσεμίλιον ἀλατζ ὑπὸ κοπαρε.  
2. ἔχει ἀναμενεῖ ὑπὸ ἀργυροῦ γαρ ἑνάη.  
3. ἔχει λάγαν ἀλετρὸς ὑπὸ χάριν εὑρεθῆκα.  

\[ \text{\textsuperscript{1}} \text{ἐκατ., II. adds.} \]
\[ \text{\textsuperscript{2}} \text{II. omits the latter clause.} \]
\[ \text{\textsuperscript{3}} \text{ἀς, II., and omits the latter clause.} \]
\[ \text{\textsuperscript{4}} \text{ἐπάσα, II. adds.} \]
\[ \text{\textsuperscript{5}} \text{ἀκατ., II., dropping η.} \]
\[ \text{\textsuperscript{6}} \text{ὑπό, II.} \]
\[ \text{\textsuperscript{7}} \text{ταταλκ, II.} \]
\[ \text{\textsuperscript{8}} \text{on jam naqlan ἐγνάγεν, II.} \]
\[ \text{\textsuperscript{9}} \text{II. omits words.} \]
3. For water sickness, *dropsy.*
4. For sore of milt, and to put snakes to flight, and for new wounds.

**CLII.** The herb ὑπέριον, that is *xóριον.*
1. For stirring of mie, and monthly courses.
2. For the fever which aileth on the fourth day.
3. For swelling and ache of the shanks.

**CLIII.** 1. The herb ἀκάνθα λευκή.
2. In case a man break blood, and for sore of the maw.
3. For stirring of the mie.
4. For sore of the teeth, and evil weals.
5. For cramp, and bite of snake.

**CLIV.** 1. The herb ἀκάνθηα, that is, beewort.¹
2. For stirring of the inwards and of the mie.
3. For lung disease, and several evils.

**CLV.** The herb κομμίνιον, that is, cummin.
1. For sore of the maw.
2. For oppression on the chest, and bite of snake.
3. For swelling up and heat of the inwards.
4. For blood-running from nostrils.

**CLVI.** The herb χαμαίλειον λευκός,² that is, wolfs teazel. *Dipsacus silvestris.*
2. In case worms in the bowels about the navel annoy.
3. For water sickness, and difficulty of urine.

¹ Figured as *Stellaria holostea.*
But ἀκάνθηα is *Cnicus crioferus,* as proved by Oribasius, 407. d. in "Medicæ Artis Principes i" never yet published in the original Hellenic.

² *Carlina acanthis.*
Herbarium.

Depba r'columbop. CLVII.

[Se umbhade pifiel he hauat jy'lee hauod.] 2
1. Pif fulne sceoja baer oxna y ealle baer heho-
man.
2. Pif ful fimcendne migdan.

Depba r'de yllypea. CLVIII.
2. Pif nieelle hpaen y inna daezyrunge.
3. Pif nebpan plite.
4. Pif p'pa monodhcan to apurh'henn.
5. Pif cymphla y ealle yrelu 3 cramlu.
6. Pif heapdey yape.

Depba ellebopuy albus. CLVIII.
Pip l'pen receunyyse y ealle attpu.

Depba delminion. CLX.
Pip tam reope pe by peoppan dage on man be-
cyme.

Depba a'gop. CLXI.
2. Pif nebpena pltap y lendena 4 yape.

Depba centumopbia. CLXII.
Pip y'hop on hpece on tam bogum apynt by y  
h'y open sy.

Depba yeopbop. CLXIII.
2. 3. Pif baer migdan afzyrunge  y pib nebpena 
pltap y ealle attpu y magan yape.
4. Pif ba zepynmmege baer pomnpey ym ba hpeof.
5. Pif rot asbe.
6. Pif nipe pund.

---

1 H. omits eight words.
2 In a later xii. century hand.
3 yycle, by hand of xii. century.
4 lendenena, V.
CLVII. The herb σφόλυμος.
[The unbroad thistle: it hath a thistly head.]
1. For foul stench of the armpits, and of all the body.
2. For foul stinking me.

CLVIII. 1. The herb iris illyrica.
2. For much breaking and disturbance of bowels.
3. For bite of snake.
4. For womens monthly courses, to stir them.
5. For churnels and all evil lumps.
6. For sore of head.

CLIX. The herb helleborus albus.
For liver sickness and all poisons.

CLX. The herb ἐλάριον; larkspur.
For the fever which cometh on a man the fourth day.

CLXI. The herb ἐχιον.
2. For bites of snakes, and sore of loins.

CLXII. The herb centimorbia.
If a horse be hurt on its back or shoulders, and the wound be open.

CLXIII. 1. The herb σφόλιον.
2. For stirring of the urine, and 3. for bites of snakes, and for all poisons, and for sore of the maw.
4. For the running of matter about the breast.
5. For foot disease.
6. For new wounds.
Depha ami phony milium. CLXIII.
1. Pip bep mnothen astrapungu y eaprodhenypppe bep mishdan y pideopa mteap.
2. Pip pommar bep lichoman.
3. Pip æblæcnypppe y æhrynnypppe bep lichoman.

Depha uola • phony ban pypt. CLXV.
1. Pip bep cridan rape y pip bone hæctan.¹
2. Pip mjepuine ² leahtray bep becheapeyfle.
3. Pip cancop bepa ³ todâ.⁴
4. Pip ba monodhean to astrapenennne.
5. Pip miltan rape.

Depha uola purpypnea.⁵ CLXVI.
1. Pip mjep punbela y eac pip ealde.
2. Pip bep mazan headynytpe.⁶

Depha zama lentition. CLXVII.
2. Pip ealle punbela.
3. Pip punda cancop.

Depha aneupa. CLXVIII.
2. Pip poloænænnenypppe.⁷

Depha prilho. CLXVIII.
2. Pip cypnu y ealle yrela ⁸ yezadepunzga.
3. Pip heapepœ ⁹ rape.

Depha cynopbatap. CLXX.
2. Pip miltan rape.

¹ H. omits the latter clause.
² mjepuine—, B.
³ bepa, B.
⁴ on jam zojan, H.
⁵ H. omits six worts.
⁶ -nepe, B.
⁷ -nepe, B.
⁸ yrela, B.
⁹ -ypœ—, B.
CLXIV. The herb ἀμπυ, that is, milvium.  
1. For stirring of the bowels, and difficulty of urine, and rents by wild beasts.  
2. For blemishes of the body.  
3. For paleness and discoloration of the body.

CLXV. The herb viola, that is, bonewort, pansy.  
2. For sore and heat of the matrix.  
3. For various disorders of the anus.  
4. For canker of the teeth.  
5. For the catamenia, to move them.  
6. For sore of milt.

CLXVI. The herb viola purpurea.  
1. For new wounds, and eke for old.  
2. For hardness of the maw.

CLXVII. The herb zamalentition.  
2. For all wounds.  
3. For cancer of wounds.

CLXVIII. The herb ἀγκουσα.  
2. For a bad burn.

CLXIX. The herb ψυλλιον.  
2. For churnels, and all evil gatherings.  
3. For sore of head.

CLXX. The herb κυνὸς βάτος.  
2. For sore of milt.
Debba aëlæoposc. clxxi.

2. Pip šonæ pepep pe pê ṭinuðan daqge ə pê peperban on man becym6,1
3. Pip hra hpeohfirefox 2 on perýtte polije.
4. Pip ḫramman ə pip bifunze.

Debba cappamip ə ḫ pudu bend.3 clxxii.
1. Pip miltan pape.

Debba epyngip.4 clxxiii.
2. Pip ñæp mîdåm asteuŋuŋe ə pip ba monodican ə ñæp ñnophør asteuŋuŋe.
3. Pip mañtçpéaldse leahthar peq ñnopñer.5
4. Pip ñaepta6 bepera zepell.
5. Pip reopipioñer íþýng ə calpa naeddesçynna rõjac ə pip pebe hundar flite.
6. Pip oman ə pip roç asle.

Debba phalançpopop. clxxiii.
2. Pip naødpena7 rõjac ə pip ñaæpa8 pýµµa pe man pøyalænzioneñer hætep.
3. Pip eapenæ pape.

Debba achilææ. clxxv.
2. Pip npe punææ.
3. Lîf pip of daam geçëndelian9 limon pøne pøppan ñæp pætæn dobìje.
4. Pip utçhit.

Debba pëmip. clxxvi.
Pip hagol ə pip hpeohfirefox to apendenne.10

1 becym6, B.
2 -ñæe, B.
3 bep, H.
4 II. omits five worts.
5 ñnopñer has the termination in short, V.
6 ñaæpa, B.
7 -bdy-, B.
8 ñaæpa, B.
9 -heçon, B.
10 -penb-,
CLXXI. The herb *άγλαφωρίς*.
2. For the fever which cometh on a man the third day, and the fourth.
3. If one suffer rough weather in rowing.
4. For cramps and quivering.

CLXXII. The herb *κάππαρις*, that is, wood bind.
For sore of milt.

CLXXIII. The herb *ήριγγιον*.
2. For stirring of the mien, and for the catamenia, and stirring of the bowels.
3. For manifold disorders of the inwards.
4. For swelling of the breasts.
5. For sting of scorpion, and bites of all sorts of snakes, and for bite of mad dog.
6. For erysipelas, and for foot disease.

CLXXIV. The herb *φιλάθρωπος*.
2. For bites of adders and of the insects which are hight *φιλάγγια*.
3. For sore of ears.

CLXXV. The herb *Αχιλλεία, γαρνω*.
2. For new wounds.
3. Si de naturalibus fluxum humoris mulier patitur.
4. For diarrhoea.

CLXXVI. The herb *ρίκινος*.
For hail and rough weather, to avert them.

1 *C. spinosa.*
Depba pollozen ṣ yr pojipum njipum. CLXXVII.
2. Pip hunder. 1 Phite.
3. Pip punba.

Depba utica ṣ ị netele. CLXXVIII.
1. Pip popcillede punba.
2. Pip geppell.
3. Lýr. 2 æncg deel ṣ ey lichoman 3 geplen 4 gey.
4. Pip lýpa rane.
5. Pip rule punde 6 ṣ ọpputude.
6. Pip pife ụplepean. 6
7. Pip ọzech ọu cile ne polize.

Depba ụpapiyi ṣ ị ucappuica. 7 CLXXXVIII.
Pib deosu ọcencyrpa ṣ pi ṣ a Hepan 8 ṣ pi ṣ pdbosop • ṣ pi ṣ a atrpu • ṣ pi ṣ ehpylele behatu • ṣ pi ṣ andan • ṣ pi ṣ ogean • ṣ ṣ ṣ ḗ ḗ ụje ḗ ụbẹbe • ṣ pi ṣ ṣ ụgepelig beo ṣ gecepe.

Depba litolpepumon. 9 CLXXXIX.
2. Pi ṣ ṣ ḗ ụcanar on bẹdẹpan pexen.

Depba ụtan ụgụha. CLXXXI.
2. Pip pone ụpelan pẹtan ṣ ey lichoman. 10
3. Pip ụmụp ụn pi ụpeab. 11
4. Pi ṣ ṣ āda rane ṣ ṣ ọd ọeomena.

Depba ụpọgọncon. CLXXXII.
2. Pip gehpylele ụpelę ṣ oṣipadu.

1 hunde, V.
2 H. omits two leechcrafts.
3 -ham-, B.
4 -gen, B.
5 punba, B.; Pip punbe, H., and its table of contents ends here, perhaps imperfect.
6 rplepan, V.
7 ṣ for pep, V. B., shorthand.
8 -bbp-, B.
9 V. omits this word.
10 hom, V.; haman, B.
11 ọeab, B.
CLXXVII. 1. The herb \( \beta \alpha λ\alpha \omega \tau \acute {t} \nu \),\(^1\) that is, porrum nigrum. \( \text{Allium nigrum} \).
2. For bite of hound.
3. For wounds.

CLXXVIII. The herb \( \nu \varpi \tau \tau \kappa \alpha \), that is, nettle. \( \text{V. urens} \).
1. For chilled wounds.
2. For swelling.
3. If any part of the body have been struck.
4. For sore of joints.
5. For foul and rotten wounds.
6. For a woman's flux.
7. That you may not suffer by cold.

CLXXIX. The herb priapiscus, that is, vinea pervinea. \( \text{V. maior} \).
For devil sickness, and snakes, and wild beasts, and poisons, and any vows and spite and awe, and to have grace, and to be happy and comfortable.

CLXXX. The herb \( \lambda \\vartheta \delta \sigma \pi\varepsilon \rho\mbox{\nu} \omicron \nu \). \( \text{L. officinale} \).
2. In case stones wax in the bladder.

CLXXXI. The herb \( \sigma \tau \acute {f} \iota \varsigma \acute {\alpha} \gamma \rho \iota \alpha \). \( \text{Delfiniun stafis agria} \).
2. For the evil humour of the body.
3. Against scurf and scab.
4. For sore of teeth and gums.

CLXXXII. The herb \( \gamma \varphi \varphi \gamma \omicron \omicron \nu \omicron \). \( \text{Ballota nigra} \).
2. For any evil foot track.

\(^1\) \text{Ballota nigra}. 
Deipha miloti. clxxxiii.
1. Pii easena ðynnýþþe.
2. Pii rina tosunge.

Deipha bulbyr. clxxxiii.
2. Pii sëppel y pið potadle • y pið geðþýþe geðeped-
nerre.1
3. Pii hunda yłtàr • y pið pæc man grætec y pið
pæt magan pape.
4. Pii pundela y peuppe y nebeorne.
5. Pii pæpa2 innoja toðundennýþþe3 • y to boppren-
nymýþþe.

Deipha coloçýntbi aegia ÿ y cçubbita. clxxxv.
2. Pið innopej sfýpunge.4

1 geþepedné re, V.; geþpæede-
nerre, B.
2 pæpa, B.
3 hundennerre, B.
4 æri, B.; the rest of the word
not visible. Some marginal
scralls

have been erased, and the pumice
has reached this word. Of the
scribbler there remains a b c d, etc.,
and value maund a frere water be
brountode centre emequantz milleef.
CLXXXIII. The herb milotis.

1. For dimness of eyes.
2. For tugging of sinews.

CLXXXIV. The herb βολβός.

2. For swelling, and foot disease, and all annoyance.
3. For water sickness, bites of hounds, and in case a man sweat, and for sore of the maw.
4. For wounds, and scurf, and granules on the face.
5. For puffing and bursting of the inwards.

CLXXXV. The herb κολοκυνθίς ἀγρία, that is, cucurbita. Cucumis col.

2. For stirring of the inwards.
Herbarium

[A figure of Betonica officinalis.]

1. Deos pyrt be man¹ betonicam nemeθ heo bib cenned on mæbud y on clænem² dunlandum • y on geβyβedum³ jtorum • yeo deah geβræfeh ge me man-
ner jrape ge hi hechoman⁴ hio⁵ hive jeγldeph rib unhyrum nihγenym y rib egeβecum⁶ geβsibum • spenum • y reo pytse bip ryypse halibg⁶ y yu yu hu hi⁸ feast niman on aζuer monde butan¹⁰ jenye • y ponne yu lu genemene¹¹ hæbbe • ahpyp⁰ pa mol-
dan¹³ of • y hive nampiht¹⁴ on ne clυrfe¹⁵ y ponne¹⁶ δυg hi¹⁷ on ycede¹⁸ spypse peaple¹⁰ y mid pyrů-
truman mid ealle geypypse to duste • hυuc hive ponne²⁰ y hive bυρυg ponne δu beypypse.

I: η: manner heatod tobpycen yº²¹ genum Œ²² ylcen rytse betonican jeceμμα λυ hive ponne²³ y spypse jmale to duste genum ponne²⁴ treγa τρυμεγγα pγe²⁵ pγe²⁶ hit ponne²⁷ on hatum beoje ponne²⁸ halad y heatod spypse λιδαε æeτεp ŋam Øunce²⁰

¹ O. fol. 34 b. = 5 b. omits a line. ² clænum, B. ³ geβyβedμ, B. also. The Latin “opacis” has been misread or misunderstood; ἤφ, O. ¹–ham, O. ⁵ Deo, O. ⁶ –ice, O. ⁷ sprēfenμ, O. ⁸ hilug, V. ⁹ hif, O. ¹⁰ buton, B. ¹¹ genumane, O. ¹² ahpypμ, B. ¹³ molba, O. ¹⁴ pihe, O. omits. ¹⁵ cluγμe, O. ¹⁶ janne, O. ¹⁷ hig, O. ¹⁸ ycedae, B. ¹⁹ beachece, O. ²⁰ janne, O., omitting three words. ²¹ fig, O. ²² heof p, O. ²³ janne, O. ²⁴ janne, O. ²⁵ geγeγe, O. ²⁶ spypne, B.; beγe, O. ²⁷ janne, O. ²⁸ janne, O. ²⁹ jæn brence, O.
The only Saxon MS. which contains the figure, MS. V., has lost a portion of it by decay, but there has been a sufficient representation of the plant.

Betony. I.

1. This wort, which is named betony, is produced in meadows, and on clean downlands, and in shady places; it is good whether for the man's soul or for his body: it shields him against monstrous nocturnal visitors and against frightful visions and dreams; and the wort is very wholesome, and thus thou shalt gather it, in the month of August without (use of) iron: and when thou have gathered it, shake the mold, till nought of it cleave thereon, and then dry it in the shade very thoroughly, and with its roots altogether reduce it to dust; then use it, and taste of it when thou needest.

2. If a man's head be broken, take the same wort betony, scrape it then and rub it very small to dust, then take by two drachms weight, and swallow it in hot beer, then the head healeth very quickly after the drink.

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a The figures in MSS. V. and A. are intended for the plant.

b ρας, in the sense of ὁ ρας, is very common; but perhaps it had been intended to give ὁρ ῥαις.

c Συρτ is neuter.
HERBARIVM

Pidi eagenâ, ἓμιν βαρπε, ὕλεκν τοῦ τριττοῦ μεθάν πρόθεν. ἁν τοῦ ὁμοῦ ὑπὸ τοῦ ὁμοῦ ἱππαιν βαρπε, ἱππαιν ἱππαιν βαρπε, ἱππαιν βαρπε. ὕλεκν ἱππαιν ἱππαιν ἱππαιν βαρπε, ἱππαιν ἱππαιν βαρπε, ἱππαιν βαρπε. ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθε

1 for, O.  2 παρε, B.  3 heof, μεθάν παρεττοῦμα, O.  4 ἕ, ὡ. O. add; B. omits seven words.  5 eagan, B. O.  6 παρε, B. O.  7 r., O. omits.  8 μύτσ, B.; μύτσ, O.  9 ἱππα, O.  10 ἱππα, B. O.  11 ἱππα, B. O.  12 ἱππα, O.  13 ἱππα, O.  14 τοῦ, B.  15 ἱππα, O.  16 ἱππα, O.  17 ἱππα, O.  18 ἱππα, O.  19 ἱππα, O.  20 ἱππα, O.  21 ἱππα, B. O.  22 ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθάν πρόθεν, ὑπὸ τοῦ τριττοῦ μεθά

72
3. For sore of eyes, take the roots of the same wort, seethe them in water to the third part, (evaporating two thirds of the water), and with the water bathe the eyes, and take leaves of the same wort and bruise them and lay them over the eyes upon the face.

4. For sore of ears, take leaves of the same wort when it greenest be: boil in water and wring the wash, and when it be stood, make it again warm and by means of wool drip it on the ear.

5. For dimness of eyes, take of this same root betony, by weight of one drachm, and give (the patient) to drink fasting, then it (the remedy) diminishes the part of the blood from which the dimness cometh.

6. For blear eyes, take the same wort betony, and give (the patient) to swallow, it will do good, and will clear the sharpness of the eyes.

7. For extreme flow of blood from the nostrils, take the same wort betony, and knock (pound) it and mix thereto some portion of salt, and take then as much as thou mayest take up in two fingers, work it to roundness, and put it in the nostrils.

8. For tooth ache, take the same wort betony, and boil it (down) in old wine or in vinegar to the third part, it will wonderfully heal the soreness of the teeth and the swelling.

9. For sore of side, take of the same wort by weight of three drachms, seethe in old wine, and rub down

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Since πυρ is feminine, it may be conveniently referred to the action.
O. condenses.

1 papi, B. 2 copna, V., but u added by a captious reader; a genitive plural was wanted, and so, copna, B. See three lines lower, iii. jui, B. So below. O. omits the line. 3 O. omits the paragraph.

4 pape, B. 5 -can, B. 6 for, O. 7 pape, B. 8 trage, B. 9 drachma. Apul. 10 pil, B.; p. o. p. Ætnean hic pearm, O. 11 fane, O. 12 -af, O. 13 -fam, O. 14 fentone, O. 15 faut, O. 16 on-, B.; Ætca, O., for Ætca: Ætca be µπρο γεφοβε on Ætnean Ætnean on mth Ætca, O., carelessly. 17 fane, O. 18 -faca, O. 19 pait, O. 20 pape, B.; a few letters in V. have been eaten away; Ætca µπρο γεφοβε, O. 21 Ætca, O. 22 trage, O. 23 tæca, O. 24 fane, B. 25 fene, B. 26 jul, B., and so often. 27 Ætca, O. 28 arýf, O. 29 Ætca, B.
and add thereto twenty-seven pepper-corns, drink of it then at night fasting, three cups full.

10. For sore of loins, take of the same betony, by weight of three drachms, rub together (with it) seventeen pepper-corns, boil in old wine, give to him (the patient) warm at night fasting, three cups full.

11. For sore of wamb (belly), take of the same wort by three drachms weight, boil in water, then give it him warm to drink, then will the sore of the inwards be settling (abating) and growing lithe (gentle), so that soon it will be no loath (annoyance).

12. If a mans inwards be too fast (costive), let him taste this same wort in warm water fasting; then the man will be hole (whole) in three nights space.

13. In case that to a man blood well up through his mouth, take of the same wort by three drachms weight and cool a goats milk, three cups full; then will he be very soon hole (whole).

14. If a man will not to be drunk, let him take erst, b and taste of betony the wort.

15. If on a man a spring (a pustule) will settle, let him take then by weight of one drachm; let him knock (pound) it with old lard; c let him lay it on the stead (place) on which the spring (pustule) would settle; then will it d soon be well.

16. If a man be inwardly broken, or to him his body be sore, let him take then of betony the wort.

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a The Latin of 1528 has recentis, also cyathos.

b Before he sets to drinking.

c This was sold in the apothecaries shops at the time.

d Dit may refer to the masculine 

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30 —tee: O. 31 ëane, O. 32 ëe, B. omits. 33 enoc—, B. 34 aels, O.

35 vmen, B.; smen, O. 36 ëan, O. 37 ëane, O. 38 ëone, for rona, O.

39 ëe, O. 40 pape, B.
τρύμερραν ἱεραῖα πῦλιν ὁ πίνει ἑπικεφαλική· ὁ ἱερεὺς ἵππης ἵππης ὁ ἱερεὺς ἴππης ὁ λεοντάρδ· ἵππης ἴππης ή ἰχώμα.

Ἤτις μον ἐν δύσει πάνε ὀφφε ὁμῖλον ἄνθρωπον ἰνεπτυκτὸν πῦτρα· NECTΩΡ θυμεῖται ὁ ἱερεὺς ἴππης ἴππης ἴππης ὁ ἱερεὺς ἴππης ὁ λεοντάρδ ἵππης ἴππης ὁ λεοντάρδ· ἵππης ἴππης ή ἰχώμα.

Ἤτις ἄνθρωπος ἐν ἱδρυέ τις ὑπονομεῖ ἵππης ἴππης ἴππης ὁ ἱερεὺς ἴππης ἴππης ὁ λεοντάρδ ἵππης ἴππης ὁ λεοντάρδ ἵππης ἴππης ὁ λεοντάρδ· ἵππης ἴππης ή ἰχώμα.

ὤ. condenses.

ὤ. condenses.

ὤ. condenses.
by weight four drachms; boil it in wine much; let him then drink at night fasting; then the body grows light for him.

17. If a man become tired in mickle riding or in mickle goings (walkings), let him take then of betony the wort one full drachm; seethe it in sweetened wine; let him then drink at night fasting, three cups full; then will he be soon unweary.

18. If a man be inwardly unhole (out of health), or have nausea, then take thou of betony the wort two drachms by weight, and of honey by weight of one ounce; boil then in beer very thoroughly; let him drink three cups full at night fasting; then the inwards soon get clear for him.

19. If then thou wilt that thy meat easily melt (digest), take then of betony the wort three drachms by weight, and of honey one ounce; seethe then the wort till it harden; drink them then in water two cups full.

20. In case that one may not have (retain) his meat, and he spew it up, when he have swallowed it, take of betony the wort four drachms by weight, and boiled honey, work (form) then four little pills thereof; let him eat then one, and swallow one in hot water and wine together; then of the wet (liquid) three cups full.

21. For sore of inwards, or if he (the sick man) be swollen, take betony the wort; rub it in wine very

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a Cyathos, ed. 1528.
lege ponerne¹ abutan² pa pambe · y pyye h½ ponne³ eae hpade⁵ cymep⁶ peat to bote.

Γηρ⁷ ponerne hpyle man attoc zebyge zeimne⁸ ponerne bepe⁹ ĝlecan pynte ḫneo trýmēgyan zeraexe.¹⁰ y peope pul¹¹ pulle pîner pyle to ponerne y ḫimne¹² ponerne¹³ aquirybe he y attocn.

Γηρ hpylene¹⁴ man nêde¹⁵ to plite¹⁶ zemine¹⁷ bepe¹⁸ pynte.¹⁹ III. trýmēgyan zeraexe pûll on pîne y 'zim pypte rmale do ponerne²⁰ zebrapen²¹ ge on do punde²² lege y eae ḫimne pytte ḫeplne. donne²³ meah²⁴ ñu aeghpulcere nêderan²⁵ plite prp zêhæalen.²⁶

Eêt piid nêqjan plite zemine bepe²⁷ ĝlecan pynte ane²⁸ trýmēgyan zeraexe²⁹ zecnib³⁰ on peab.³¹ pin zedo ponerne bæt pær pîner ḫyn³² ḫneo pul pulle trýyne³³ ponerne³⁴ mid ñam pyrtum³⁵ do punde³⁶ y mid³⁷ ḫy pîne ponerne³⁸ byô hio³⁹ pona hal.

Piid pêde⁴₀ hunder plite zemine betonican ña pynte zecnucua⁴¹ ḫy pyytbe smale y lege on ḫa punde.⁴²

Γηρ pe ñin ṭrōtu fân ḫy ñbde³⁴ pîner ñpûjan³³ hpyle ñel zemine ña ŝlecan pynte ñ zecnucua⁴₂ hpîde³⁴ rmale pytte to olûjan.⁴₇ lege on pone³⁵ ñpûjan donne clênraj beo hit· aeghpapen⁴⁰ ge innan ge utan.⁵₀

Piid lêndena⁵¹ pæne · ñ zif men⁵² hif ñbñ Açen· zemine bepe⁵³ ĝlecan pynte treaŋa⁵⁴ trýmerna⁵⁵ zeraexe pill on beope · pile him ḫimnean.⁵₆

Γηρ he donne ḫy ñebuy ñ he ḫy myçelpe hectan⁵⁷ ñprippende⁵₈ ſîle donne ña pynte on peapnum zæcnepe

¹ pañ, O. ² -zon, B. ³ hæ, B. ⁴ bæn, O. ⁵ pañe, B. ⁶ cumeñ, O. ⁷ ḫ. aní m., O. ⁸ nm, O. ⁹ ḫape, B. O.; ḫ. pỳr, O. ¹⁰ ge, O. omits. ¹¹ rul, O. omits: error. ¹² drigan, O. ¹³ bæn, O. ¹⁴ h., O. omits. ¹⁵ ḫ-bepe, B. ¹⁶.slice, B.; sliceñ, O. ¹⁷ zëmn, O. ¹⁸ bare, O. ¹⁹ pỳrë, O. ²⁰ bān, O. ²¹ mbar, O.; either. ²² -ba, O. also condenses. ²³ bān, O. ²⁴ mhri, O. ²⁵ -bdn-, B., and so commonly, but not always; ndab-, O. ²⁶ -hal-, O. ²⁷ bān, B. O.; ḫ. pỳrë, O. ²⁸ ſane, B.; anne, O. ²⁹ -paçe, O. ³⁰ zecnib, B. O. ³¹ peab,
small; let him lay it then about the wamb (belly), and let him swallow it; then also rathe (soon) it cometh to boot (amends).

22. If then any man swallow poison, let him then take of the same wort three drachms by weight, and four cups full of wine; let him boil them together and drink; then he will spew up the poison.

23. If an adder wound any man, let him take of the wort four drachms by weight; boil them in wine, and rub them very small; do then either (both), lay them on the wound, and also drink very largely; then mayest thou so heal the bite of any adder.

24. Again for bite of adder, take of this same wort one drachm by weight; rub it into red wine; contrive then that there be of the wine three cups full; smear then the wound with the worts and with the wine; then will it (the wound) be soon hole (whole).

25. For the bite of a wood (mad) hound, take betony the wort; knock (pound) it very small, and lay it on the wound.

26. If for thee thy throat be sore, or any part of thy swere (neck), take the same wort and knock (pound) it very small; work it to a poultice; lay it on the swere; then it will cleanse it, both within and without.

27. For sore of loins, and if a mans thighs ache, take of the same wort by weight of two drachms; boil in beer; give to him to drink.

28. If he (the patient) then be feverish, and if he be throing (in thores) by mickle heat, give him then
na læp on beope 1 donne joddad jæpa lendena 2 yap. 3 jæpa 3 beona 4 ryde hpaede. 5

Ryp rotadle genim ba ýlean rypste seod on pætepe of ðæt jæp pætepe sy ðumdan sæl on heofden 6 cnoca 7 donne ba rypste ðæ ge on ðæ fec. 7 ðeime jæp 8 mid. 7 ðumne ðæ ronne feünde ðu ðæp. 9 æt bohte ð ælcepe 10 hælo.

Paegbræde. 11 i.

Lif manner hearufæræ sec 12 oðde 13 rapan ðy ðennme 14 paegbrædan 15 rypstælan ðu bunede 16 him on frýman. 17 donne 18 jungite 19 ð rapan 20 of pam 21 heape. 22

Lif men hic pamb rapan ðy ðennme paegbrædan reap 24 ðære rypste ðæbo ð li 25 blæc ðy ðy ðyse lí 26 donne 27 mid mielke 28 placunge 29 jungite ð rapan on pez ðy hýt ðonne 30 sy ðæt ripo 31 pamb ðy 32 abunende 33 peæra donne 34 ða rypste. 35 ð lege 36 on ða pambe donne 37 ropdineb heo pona.

Ryp ðæp mnoðe sæpe ðennme paegbrædan reap 38 bo on rumener cynner càld. 39 ð þege hýt ryde. 39 þonne bataf he inne reapd ð 40 claenrad þonne magan ð ja ðmæel þýnumar ryde pændum pell.

Eft 41 ryp þon þe man on pambe 42 roppeaxe 43 ðy 43
the wort in warm water; by no means in beer; then it goodeth (benefits) the sore of the loins and of the thighs very rathely (quickly).

29. For foot addle (gout), take the same wort, seethe it in water, till of the water down to a third part be sodden away; a pound then the wort and lay it on the feet, and smear (them) therewith, and drink the wash; then wilt thou find therein boot (amends), and perfect healing.

WAYBREAD. ii.

1. If a mans head ache or be sore, let him take the roots of waybread, and bind them on his swere (neck); then the sore will depart from the head.

2. If to a man his wamb (belly) be sore, let him take the juice of waybread the wort, and contrive that it be lukewarm, c and swallow it; then with much loathing (nausea) the sore will depart away. If then it be that the wamb be swollen, then scrape the wort, and lay it on the wamb; then it soon will dwindle away.

3. For sore of the inwards, take juice of waybread; put it on cold of some kind (sort), and swallow it largely; then it mends the inwards, and clears the maw (stomach), and the small guts very wondrous well.

4. d Again, in case that a man be overgrown in

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a The Latin so: μασσαν ἁελ is governed by on.

b Properly Waybread; its leaves are broad, and it frequents waysides. The figure in MS. V. is meant for this herb.

c blacu is an error in MS. for placu, lukewarm. hio, hy, refer to the wort, not the juice, for ῥεα is neuter.

d Lat. Ad dysentericos: ῥεαξεξεν cannot mean that.
seod ponne 1 ha pegbraedan 2 pyyle s. ete ponne 3 pyyle ponne drineb reo pamb rona.

Ert mi 4 pon re 4 man tump hýr árgán 5 blode utýjne 6 genim pegbraedan 7 reap ñyle him drinca 8 ponne 9 bid hit rona odýriillyed.

Hr man zeþunb 10 14 genim pegbraedan 11 reð zundi 12 to býrte y ñead 13 on ha punde heo bid rona 14 hal s. ñre le lichoma hreyn mid heþîhpe heóco 15 y ñebýlly ñod zecunca ña gylfan pýrte ñ lege ñæpón 16 ponne colad re lichoma 17 y halad.

Hr ñi ponne pýllye manner pambe þrænan ponne nin ñi ha þýrte pýll on ecebe s. do ponne þ top y ha þýrte þra apýllyede on rín drunce ponne on níht níþyting y þýmile an ful to þýller.

naðne.

Píð naðnan yþne 18 genim pegbraedan ña pýrte zundi on píne ñ ete hý. 19

Scoppio.

Píp roçpionere fylte genim pegbraedan pýntplanal bünd 20 opone man ponne yýr to zelýrpenne 21 þ hýt cumè him to godbe aþe. 22

Hr men 23 innan 24 pýmæj 25 ægæn 26 genim 27 pegbraedan 28 reap þecuna þ þúng 29 y pýlly him supan y nin ña þylfan 30 pýrte zecunca lege on þone 31 naplan 32 y pünd þænto 33 ñýðe fæþte.

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1 ñeone, O. 2 gebræde, O., roað : from haste. 3 þ, O. omits. 4 þ, O.
5 þrígængæ, O. 6 blode utýyne, B. 7 be, O. 8 ca, O.
9 þani, O. 10 -bod, B. O. 11 pebræde, O., and so below. 12 gæð, B.
13 þead, B. 14 -ona, B. 15 heóco, B. 16 þap, B. 17 þama, B.
18 þerl, B. 19 ñig, B. O. 20 bünd on, B. 21 -þiþ, B. 22 ñye, B.
23 mannæ, O. 24 ñe, O. 25 þurmfæ, O. 26 ægæn, B.; -an, O.
27 þecuna þa þýr, O. 28 þæþænæ, B. 29 þúng, B. 30 fulfe, O.
31 þæone, O. 32 náfælen, O. 33 þap, B. O.
wamb, seethe then the waybread largely, and let him eat then (of it) largely; then soon will the wamb dwindle.

5. Again, in case that a man outrun (have a discharge) through his anus with blood; take the juice of waybread, give it him to drink; then it (the haemorrhage) will soon be stilled.

6. If a man be wounded, take seed of waybread, rub (it) to dust, and shed (it) on the wound; it will soon be hole (whole). If the body be busied (troubled) anywhere with heavy heat (inflammation), pound the same wort and lay (it) thereon; then the body will cool and heal.

7. If thou then wilt reduce the size of a mans wamb (belly), then take thou the wort; boil in vinegar; put then the juice and the wort so boiled into wine; let him drink (this) then at night fasting, always one cup for a discharge.

Painting of a snake.

8. Against adders bite, take waybread the wort, rub it into wine, and let (the patient) eat it.

Painting of a scorpion.

9. For scorpions wound, take roots of waybread, bind on the man; then it is to be believed that it may come to be of good service to him.

10. If worms within ail a man, take the juice of waybread, pound and wring (the wort), and give it him to sup; and take the same wort, pound it, lay (it) on the navel, and wreathe it thereto very fast.

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a Lat. Ad eos qui purulentum excreant cum sanguine. The Englishman seems to have confused exscreare, with excrementum, excernere.

b Ad ventrem stringendum, Lat. The Saxon-English means make to dwindle.
HERBARIVM

Lip hrylce manuget hicoma2 gy3 aheaptob4 uni ponne pezbraedan 3a pynte 6 y2 zecnuca 5p6 ja 7 manne on peap8 lit heampix9 hnerca^

Herbarium

Hier hrylce men yj^ pyre peopdan daex ser epee ge-
tenq10 zenni bonne papepynte peap11 end12 on peetpe pyle hum dpuinan tibum aer hym13 daex peepere pene14 ponne yj^ p^n ^ huyt hum cume to mycelpe pemne.

Pifs potable y pi^ pina sane15 zenni ponne pez-
braedan leop ym16 pi^ pael17 sete bonne on ja peet18 y on ja^ pyna ponne yjs f zeperphipe10 laecessom.

Pifs j^ am peoppe y^ by huidan daex on man be-
cymed zenni pezbraedan20 py21 su^ar end22 on peetpe oppe on pine syle hum dpuinan aer bon pe peop hin to cume on miht nihfitig.23

Pic b^ peoppe y^ by amban daex to cymed zec-
uuca y^ ylen pynpte ypp^e ymale yyle hum on ealod
dpucan24 f yj^ to zelypenne25 f lit by^e.

Pifs punba hatum26 zenni ponne pezbraedan27 ja pypte
cnuca on ymame bucan28 realte lege on ja punbe.29
ponne bid he pona hal.30

Lip manuget pe on pypte tsdpueen zenni ponne
pezbraedan31 da pypte znd32 on eeebe bepe da pe eep-
mid33 y ymype34 bonne jppnej huy35 pona.

1 manne, O. 2 -hama, B. O. 3 han^, O. 4 -seb, O.
5 somba, O. 6 buton, B. 7 elame, B. 8 jap, B. 9 heap^, B.
10 -yemnxe, B. 11 pape pyr^at peap, B. 12 znd, B. 13 spinean
14 yem^ p^nne, B. 15 fore, O. 16 znd, B.
17 -te, O. 18 p^t, B. 19 zepphlee, B. 20 -h^s^, B. 21 p^i^, B.
22 znd, B. 23 nihfitig = iecunus. 24 -h^s^, B. 25 -li^, B.
26 hame, ni, B. 27 -h^s^, B. 28 somba

11. If any man's body be hardened, take then waybread the wort, and knock (pound) it with lard without salt, and so work (it) to clam (a clammy substance); lay (it) then on where it is hard; it soon will make it nesh (soft), and amend (it).

12. If to any man there be a quartan fever incident, take then the worts juice, rub in water, give to him to drink two hours before he expects the fever; then is hope that it may come to much benefit.

13. For foot addle (gout), and for sore of sinews, take then leaves of waybread, crush with salt; set (it) then on the feet, and on the sinews; then that is a sure leechdom.

14. For the fever which cometh on a man on the third day (tertian), take three sprouts of waybread, crush them in water or in wine; give it him (the patient) to drink ere the fever come to him, at night, fasting.

15. For the fever that comes the second day, knock (pound) this same wort very small; give it him in ale to drink. It is to be believed that it may benefit.

16. For heats of wounds, take waybread the wort, pound it on lard without salt, lay it on the wound; then will he (the patient) be soon hole.

17. If a man's feet in a journey swell, take then waybread the wort, pound in vinegar, bathe the feet therewith, and smear them; then they soon dwindle (the swelling abates).

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a Malagma, Lat. 1528.

b Ad secundarum dolorem. Lat. 1528.

c tumuerint, Lat. 1528. Lye prefers tenescere (tenerescere), but it is better not to hold to opinions against evidence.
Herbarium

Lip hpyleum peaphbæde 1 peaxe on pam norum odde on pam hleope 2 zeinn bonne peaghbædan reap ping 3 on hneyce pulle lege þæpon 4 læt lægan niogon niht bonne halab 5 hyt hleade 6 æxer ðam.

Be ægbyléum uneupum blædum ðe on manner nebe ðyttad nim peaghbædan 7 þæd 8 ðum to ðute 9 ð niud 10 meng 11 þìb þmeope 12 do lytel reallte to þep 13 mid pine simype 14 þ neb mid bonne finepæd hyt ð halab 15.

Lip mufær munde zeinn peaghbædan læaf  y hynre reape 16 ðuu þoromne hæra bonne græfe ñæge on pinn munde ð verte bonne þympalen.

Lip þede hunð man þyhte zeinn þæþ ylecan þypte 17 y þegniid 18 y lege on bonne bid hit þona hal.

Lip ælcer ðæger manner þyetðume 19 innepaepedere inne bonne peaghbædan do on þum ð þ烈 20 þ þor þ verte 21 þa peaghbædan bonne deah hit þid ægbylépe in-nancundne unhaelo.

Fypleape 22 iii.

Lip men 23 hir leodu acen odda onxeplogen sy zeinn fypleape 24 da þypte cnuca on finiteppe 25 spyæe ñinae lege þæpon 26 butan 27 realte bonne halab hyt þona.

Lip pambe raep zeenn fypleapan saep 28 þære 29 þypte þæppæg þrezen cuculepas 30 pulle syle him þupan bonne clæmpæ hit on þeg þ þæg eall.

Lip mude fræe þa þid þumgan þa þid þmotan zeinn fypleapan þympalen þydl on þætæpe syle him þupan

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18. If to any an ulcer a wax on the nose or on the cheek, take then waybreads juice; wring (it) on nesh (soft) wool; lay (it) thereon; let it lie nine nights; then after that soon it heals.

19. For any uncouth blisters which sit on a man's nose (face), take seed of waybread, dry (it) to dust, and pound it; mix with hogs grease, put a little of salt to (it), wash (it) with wine, smear the nose with it; then it smootheth and healeth.

20. For wound of mouth, take leaves of waybread and its juice; pound together, have (it) then very long in thy mouth, and eat the root.

21. If a wood hound (mad dog) rend a man, take this same wort, and rub it fine and lay it on; then will it (the spot) soon be hole (whole).

22. For every days tenderness of a man inwardly, let him take then waybread, put it in wine, and sip the juice and eat the waybread; then it is good for any inward unheal (infirmity).

**Fiveleaf, or Cinquefoil.**

1. If for a man his joints ache, or have been struck take fiveleaf the wort, pound it on grease very small, lay it thereon without salt; then it soon healeth.

2. For sore of wamb (belly), take juice of fiveleaf the wort, wring out two spoons full, give it him to sip; then it (the remedy) cleanseth away all that sore.

3. For mouths ache, and for tongues ache, and for throats ache, take the roots of fiveleaf, boil in water,
...since eanrep hit done mid man " bid ye ece lýthende. ¹

Pip hearpér ràpe. ² Ŝemim rìpleaçon ³ da pyrte<b>. beppit þripa mid þam lætax þyme <i>¿ mid þam ðuman</i> ⁴ ahere <i>Done</i> upp of seæpe ⁵ eopðan <i>y geænd</i> þype þmale <i>&quot;bind</i> on þi hearof done bip pe ece lýthende. ⁶

Lif men blod uc ⁷ of norum þyne to śide þyle <i>him ðuncañ rìpleaçon on pîne</i>. ⁸ Êmyme ⁹ mid þam done oðrandaþ pe blodgyte þona.

Lif manera mîðrype ¹⁰ ëce Ŝemime rìpleaçon ¹¹ ræp ¹² meneç ¹³ to pîne y ðunce ¹⁴ done þreo pul fulle ¹⁵ þyr ¹⁶ mœþænas y on nihte nifig. ¹⁷

Pip næðpan ¹⁸ ylæte Ŝemime rìpleaçon þa pyrte ¹⁹ þûnd on pîne y ðunce ²⁰ śide done cymeð him þi to bóte.

Lif man þopðæþæþ sy Ŝemime rìpleaçon þa pyrte bepe on þum done ecepðþ eæfæþæþ men þi him þi to ðode ²¹ cume.

Lif þu pille cancæþ aþleðan ²² Ŝemim done rìpleaçon da pyrte seðð on pîne y on ealþæþ beæþæþ ²³ þyrle bûtan ²⁴ pealþe meneç ²⁵ eall tosomme. þyr þo clyðan y þæþ þonne on þa þunde þonne halad heo þona.

Du þealþ þonne eac þerþypeæþ ²⁶ þa pyrte ²⁷ on æþr- þæþ monðe.

Næðpe.
give it him (the patient) to sip; then it will cleanse the mouth within, and the ache will be diminishing.

4. For heads sore, take fiveleaf the wort, scratch it thrice with the least finger and with the thumb; heave it then up from the earth, and rub it very small, and bind it on the head; then the ache will be diminishing.

5. If for a man blood run out of his nostrils too much, give to him to drink fiveleaf in wine, and smear the head with it; then the blood gout will soon staunch.

6. If a man's midriff ache, let him take juice of fiveleaf, mix it with wine, and let him drink then three cups full for three mornings, and at night, fasting.

7. For bite of adder, take fiveleaf the wort, crush it in wine, and let him drink it freely; then that will come to him for a boot (remedy).

8. If a man be badly burnt, let him take fiveleaf the wort; let him bear it on him; then aver crafty men that that may come to him to good.

9. If thou will blind a cancer, or prevent its discharging, take then fiveleaf the wort, seethe it in wine, and in an old barrow pigs grease without salt; mix all together, work to a plaister, and then lay it on the wound; then it soon will heal.

10. Thou shalt also further work up the wort in the month August.

A painting of a snake fills a vacant space. MS. V.

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*a Gargarizet. Lat.*
Herbarium

Theor pist illum manu uernmenaacam & olimum nationem rerephio ne memeni bis eenned 2 Gehwey on lineum landum & on pietum.

Ps hunda & pist deadgumping & pist cupulae bessim bape 8 ylcan puyte pyptpalan & y gephi abutan 4 done pypian ponne mmaad 5 hit healice.

Eist pist cupulae bessim & ylpan puyte uernmena-
cam. gecneca hy 6 & lege gant 7 heo hailb pundop-
luce.

Ps da be habbas aertandene 8 adpan fpa y pate blod ne maeg huf gecyndelian pynhe habban & heopa pynhe gehealdan ne macon nim bape 9 ylcan puyte pyap 10 y pylle druncan & ryddan bessim pin 11 & hunix y pactep meneo 12 to pomne & hit yona hailb 13 pa ustrup-
nyuur.

Ps hyne sap bessim on midde yunepur deag pa ylcan puyte y geund to bupte nim ponne pist cunepaar pulle dher bupte 14 & hy hy gecnecay 15 tosdy pines meneo 16 to pomne pylle druncan hit mmaad miicu 17 eac fpa rame 18 manexum olimum ustrupnuyurr 19.

Ps pa ustrupnuyurre pes iarapi peaxad on bledpan bessim bape 20 ylcan puyte pyptpalan & cunec hy 22 pylon on hatan pyn syyle druncan hit haild pa ustrupnuyurre pundolcum gecnecu & na y un ac 21 eac fpa hprat fpa bane 24 myمباد geleic hit hpradice 25 geynum 26 & ropi gelaesep 27.

Ps heapod rap bessim pa ylcan puyte y geund to jam hearde 28 y heo gecnaya y rap dhr heapde:. 

1 beopurt, B., in margin. 2 acenened, B. 3 bape, B. 4 onbuxon, B. 5 -ar, B. 6 bap, B. 7 tap, B. 8 The Latin is induratas. MS. V. is much damage here. 9 gape, B. 10 read, B. 11 pin, B. 12 manege, B. 13 hailb, B. 14 -netec, B. 15 bui gecnecay, B.
Ashtroat, that is, Vervain. iv.

1. This wort, which one nameth verbenaca, and by another name ashtroat, is produced everywhere in smooth lands and on wet ones.

2. For wounds, and for dead springs (ulcers), and for kernels (strymous swellings), take roots of the same wort, and wreathe about the swere (neck); then it will benefit highly.

3. Again for kernels (strymous swellings), take the same wort verbenaca; knock (pound) it, and lay it thereto; it will heal wonderfully.

4. For those that have stopped veins, so that the blood may not have its kindly (natural) run (course), and are not able to retain their food, take juice of the same wort, and give to drink, and afterward take wine and honey and water, mix them together, and it (the remedy) will soon heal the infirmity.

5. For sore of liver, take on Midsummers day the same wort, and rub it to dust; take then five spoons full of the dust, and three draughts of good wine; mix them together; give (this to the sick man) to drink; it will benefit much; also in like manner for many other infirmities.

6. For the infirmity by which stones wax in the bladder, take roots of the same wort, and pound them; boil them then in hot wine; give to drink; it will heal the infirmities in a wonderful manner, and not that only; also whatsoever lets (hinders) the urine, it soon makes away with, and leads forth.

7. For a head sore, take the same wort, and bind to the head, and it will make to wane the sore of the head.
Nædepe.

Piiæ næbaman plite 15æra hyliche man spa ëaq. pårte unmenacan mid 1 hýpe learpum ëq pärtepumum on hinn kæpand piiæ callum næbprum he bid zpumum.

Atopecoppe.

Pii atopecoppan birc ëzennim ëææep 2 ëylan pårte leap reod on pime zceunucode. 15 hýt mid geppelle on mophopen hyd zelege 18ææo 6 reo pum ëscael pona hecon zceopenud 4 a pyddan leo zçopenud 4 beoпонe zce- cnuca ëa pårte mid hunige. ëq lege 18ææo 5 opdaet hýt hal 15 ëq bid 18ææep liæsédice.

Pii pade hunder plice ëzennim ëa ëylan pårte 8 unmenacan ëq hraetene copan ëpa zëhale. ëq lege to ëææe 9 punde 10 op 15 da copan püph done pastän 11 zceührode sín. ëq ppa toðundene. 12 nim ponne ëa copan ëq zëpurr to purname herpugule. 13 zip he hý 14 ponne etan nelle 18onne nim ëd oppa copan ëq menæc 15 to ëææe 16 pårte ëam zëmètec ëe ëæ ëa hýdeirt. ëq lege to ëææe 17 punde ëpa 18 opdaet ëu ongite ëq ëeo mëecný 19 opzumënum ëy ëq ut 23 aëtogen.

Piæ nipe pundela 21 ëzennim ëa ëylan pårte ëq cnuca mid ëutejan ëq lege to ëææe 22 punde.

Nædepe.

Piæ næbaman plite ëzennim ëa 23 ëylan pårte trizu 24 ëq 25 reod on pime ëq cnuca pärphyan zýf re slýte blënd bid ëq mid ëam geppelle unzegheardub 26 ponne lege ëu ëa pårte 27 ëææo 28 pona hýt ëscael opzeman ëq pyddan hýt zceopenud 20 beo. ponne nim ëd ëa ëylan pårte unzegrodene ëq cnuca mid hunige lege to ëææe 30 punde

1 hi mid, B. 2 jape, B. 3 jaææo, B. 4 – nod, B., twice. 5 jape, B.
6 py, B. 7 ræd-, B. 8 jape . . learp, B., but – cam, not – cae. 9 jaææo, B.
10 punde . . jape, B. 11 pastän, B. 12 – hææd-, B. 13 leææn, B.
14 hææ, B. 15 mënææ, B. 16 jape, B. 17 sáææ, B. 18 jææ . . jææ, B.
**Drawing of a snake, MS. V., fol. 19 b.**

8. For bite of adder, whatsoever man hath on him, this wort verbenaca, with its leaves and roots, he will be firm against all snakes.

*Two drawings of attorcops, like two horned locusts.*

**MS. V., fol. 19 c.**

9. For poisonous spiders bite, take leaves of the same wort; seethe them in wine, pounded; if the venom be retained in the body, with swellings, lay then thereto; the wound shall soon be opened, and when it be opened, then pound the wort with honey, and lay it thereto, till that it be hole (whole); that will be very quickly.

10. For wood (mad) hounds bite, take the same wort verbenaca, and wheaten corns hole, and lay to the wound, till that the corns are neshed (made soft) through the wet, and so are swollen up. Take then the corns, and cast them to some cock or hen fowl; if he then will not eat them, then take thou other corns, and mix them with the wort in the manner in which thou ere didst, and lay to the wound until thou understand that the mischief be taken away and drawn out.

11. For new wounds, take the same wort, and pound it with butter, and lay it to the wound.

*Drawing of a snake. MS. V., fol. 19 d.*

12. For bite of adder, take twigs of the same wort, and seethe them in wine, and afterwards pound them; if the scratch is blind, and with the swelling not come to a head, then lay thou the wort thereto; soon it shall open, and after it be opened, then take thou the same wort unsodden, and pound it with honey, and
Deo púrte pe man symphoniae.

[...]

hæne belle.

Pús eapena rån jenim pyrrte ylcan pyrvte ræap 21 j pyrrm hit ðrype 22 on ð scepe hit pændophicum ge- mete ðæpe 23 eapena rån aplixd.) eæ 24 rpa rame ðæap 25 pyrmær on bæon hit hý 26 ðepelled.

Pís sceopa ðæpell ðæbe ðæcanæna 27 ðæbe ðpa hæap 28 ðpa on lechoman 29 ðæpell 30 sý 31 nãm ðæ ylcan pyrvte symphoniaean 32 ðæ cuæca hý 33 lege 24 ðæpent 35 ð ðæpell hæo ðænamæed 36.

Pís tôda ræpe 37 jenim ðæpe 38 ylcan ypvete pyrvtpalan peôð on ðængâm 39 pinе rupe hit rpa peam ð healdæ on hý muðe 40 rona hit gehæld ðana tôda rær 41.

Pís ðæpa 42 ðæpælda ðæpæ ðæbe ðæpell 43 jenim ðæpe 44 ylcan 45 pyrvte pyrvtpalan ð ðæppû ðo ðæm 46 hæo 47 ðe ð ðæp æ ð ðæpell ðapa ðæpælda 43 hîo 49 ðænamæed 36.

lay it to the wound, till that it be hole (whole); that it will be very quickly, if a man layeth it thereto in this manner.

HENBANE. v.

1. This wort, which is named συμφωνική, or ὅς κύμος, and by another name belene, and also some men call it henbell (now henbane), is produced in cultivated places, and in sandy lands, and in gardens. Then there is another (sort) of this same wort, swart in hue, and with stiffer leaves, and poisonous also. The former is white, and it has these virtues.

2. For sore of ears, take juice of this same wort, and warm it; drop it into the ear; it in a wonderful manner puts to flight the sore of the ears; and also, likewise, though there be worms in it, it kills them.

3. For swelling of knees and of shanks, or wheresoever on the body a swelling be, take the same wort συμφωνική, and pound it; lay (it) thereto; it will take away the swelling.

4. For sore of teeth, take roots of the same wort; seethe (them) in strong wine; let (the sufferer) sip it so warm, and hold it in his mouth; soon it will heal the sore of teeth.

5. For sore or swelling of the inguinal parts, take roots of the same wort, and wreath to the thigh; it will take away the sore or the swelling of the inguinal parts.

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a Supply cynn?

b This is Hyoscyamus albus, but our henbane is H. niger.
HERBARIVM

Lip ripe hreost rape men
1 sexum donne raped
2 yLean
3 rape to
4 ykle hynce
5 dace

"dace hynce" ponne be
6 pel.

"die rosa rap sexum Ja yLean ripte mid hynce ript-
7 puman" y cneca
8 to ponnie lege open da ret
9 y rapete 11 gbnde hyn help pundeklace 13 y sepell
10 denm.";

"dace hynce" ponne byd hynce rapa be
11 pel.

Pyh lungen able sexum "rape yLipan ripte rape syle
10 dnecan mid helepe pundrange he bid geheled.

Nædre ript. 15 vi.

Deor ript he man upepinam y o dpum naman næ-
12 depprapt nemned bid cenned on pætepe y on acceptum
13 heo bid hyncecum 17 leapum y bitteppe on hynzince.

"die repostiyen plan" sexum "rape yLipan upepinam cneca
14 hyn menze mid pine syle dnecan heo halep pundoplace
15 onpe ripte y se attot todmpd y brapy ripte bu reale
16 niman on dam monde he man applif nemned.

Beoryipt. vii.

Deor ript he man on leden uenepnam y on upe
17 sepeode beoryipt nemned heo bid cenned on beganum
18 stopum y on riptbeddum y on madum y brapy ripte
19 bu reale niman on dam monde he man augyftum
20 nemned.

"die rapa" beon 24 act ne pleon yLipan ripte
25 sexum yLipan ripte

1 pm, H.; 
2 rapa, B.; 
3 dnece, H.; 
4 hynce, B.; 
5 denman, O. 
6 he, H. omits; he = ky, instrumental here. 
7 "ar", B.; 
8 cneca, B. II. 
9 A note in II. explains cum polenta. 
10 ret, B. 
11 rap, B. 
12 hylnp, II. 
13 rolep, B. 
14 denm, H. 
15 "die repostiyen plan", B., later characters. 
16 cenned, B. 
17 "cum, B. 
18 beesp, B.
6. If a wife's (woman's) breasts be sore, take then juice of the same wort, work it to a drink, and give it to her to drink, and smear the breasts therewith; then it will soon be the better with her.

7. For sore of feet, take the same wort, with its roots, and pound together; lay over the feet, and bind thereto; it will heal wonderfully, and will take away the swelling.

8. For lungs addle (disease), take juice of the same wort, give (it) to drink; with high wondering he will be healed.

**Adder wort. VI.**

1. This wort, which is named viperina, and by another name adder wort, is produced in water, and in arables; it is of nesh (soft) leaves, and bitterish to taste.

*Drawing of a snake. MS. V., fol. 20 b.*

2. For bite of adder, take the same viperina, pound it, mix with wine, give to drink; it healeth wondrously the rent, and driveth away the poison; and this wort thou shalt take in the month which is called April.

**Bee wort. VII.**

1. This wort, which in Latin is called veneria, and in our language bee wort, is produced in cultivated places, and in wort beds, and in meads; and this wort thou shalt take in the month which is called August.

2. That bees may not fly off, take this same wort

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*a Apul. 1528, has pectinum, not pectorum nor mammareum.*

*b Orris root is used for this purpose now.*
Herbarium

Quae quaeque nemdon igitur hý1 to  ámbre hýre2 ponne beod hý punxýnde.3 igitur  néesse ne pricað ac hum géliçað.  Þeor pýnte hýd peldon funden ne hý man gecnapan ne maæ buton ponne heo gýrêð igit yblerð.4

Ifr hýa ne maæze zemizan5 igit se míeða act yränden ýy nime ýýýre ýlecan pýnte pýrtralan igit  péoche  on pætere to  þíddan ñædle  ýýule ðuncon  ponne bánan6 þým dásum he maæz ponne míþjan porð aegand7 hýt hæld pundoflice þa unþþumýyge.

Leon pot.8 viii.

Þeor pýnte þe man pedem leonyr igit óðrum námän leonpot nemnede heo bið cennen9 on peldon igit on dicon igit on hneoðbeddon.10

Ýýý hýa11 on þærpe12 unþþumýyge ýý13 þe he ýý14 cý15 ponne meah16 du hine unþþand zënum ýýýre pýnte þe17 on leon pot nemdon pír ðýrrelat18 butan19 pýrtruman peoð on pætere on þæncængendum monan20 ý ðræah hine þærmund21 igit lieð út of þam hýne22 on ðoþan nihte y ære23 hýne múð þæra24 pýnte þe man apyrto-

Elupjume26 ix.

Þeor pýnte þe man þecleþam igit óðrum naman elupjume26 nemnede heo bið cennen31 on ruhæm igit on þætnæþam32 fróþum þpa hýyle man þpa þar pýnte þær-
tende þísð hilïhende he  þæt hý poplastæd.33

1 hý, B. 2 þæpe hýre, B. 3-gendæ, B. 4 gýrëð igit hýrëð, B. 5 -mís-, B. 6 -non, B. 7 aegand-, B. 8 leonef fol, B. 9 cennen, B. 10 pedr-, B. 11 hýa, B. 12 þæpe, B. 13 ñy, B. 14 -non, B. 15 cýr, B. 16 mihte, B. 17 þ, O., quam. 18 -lef, O. 19 buton, B.
which we called veneria, and hang it in the hive; then will they be content to stay, and will never depart; but it will like them well; this wort is seldom found, nor may a man know it, except when it groweth and bloweth.

3. If one may not pass water, and the water be at a standstill, let him take roots of this same wort, and let him seethe (them) in water to a third part; give to drink; then within three days he may send forth the urine; it healeth wondrously the infirmity.

**LION FOOT. VIII.**

1. This wort, which is called pes leonis, and by another name lion foot, is produced in fields, and in dikes, and in reed beds.

2. If any one be in such infirmity that he be choice (in eating), then mayest thou unbind him. Take of this wort, which we named lion foot, five plants without roots, seethe in water while the moon is on the wane, and wash him therewith, and lead him out of the house in the early part of the night, and purify him with the wort which is called aristolochia, and when he goes out, let him not look behind him; thou mayest unbind him from the infirmity.

**CLOFFTHING, or CLOFFING. IX.**

1. This wort, which is called scelerata, and by another name cloffthing or cloffing, is produced in damp and watery places; whatsoever man fasting eats this wort, leaves his life laughing.
Piä puntela, 34 piä deaëpprippizarp 1 gëmm bap ylcan pyître 3 géccuca 2 hý 3 mid fynepupe 4 butan 5 peaië lege to jæpe 6 punde bonne yté heo 4 jæopmað gýf 5 dæp 7 hæat hopper 8 on bid, ac ne jëpara j6 heo lenè jæp 9 et liege bonne hýt pearp sé ypy hær heo bone halan 10 lichoman ropinne gýf bonne mid opfance jæper dæper fundian 11 pille géccuca da pyître ÿ myd hý to jæpe 12 halan 13 hanb yona heo yté 14 bone 15 lichaman. 16

Piä pyylar 34 piä peapitan 17 gëmm 4a 18 pyylan pyître 4 géccuca hý mid rpmenum 19 jope lege to jæm pyylum 4 to jæm peapitan bmmann 20 peagum 21 tidum heo bern 3 ypyel 4 ÿ pojym 22 ut aythd.


Elfr pyître. 23 x.

Deop pyître ÿe man baaëcacion 424 ofpum naman cluppyître nemned bid cenneð 25 on randigum 26 landum 27 ÿ on pebdum heo bid peapum leapum ÿ pyynnnum.

Piä monod reoce 28 gëmm 4a 4 pyître 29 4 jæpnd mid anum peadum ÿpæde 30 onbutan 31 jæp monner 32 frýpan on ranpeefnëum 33 monan on jæm monbe 34 de man appeljy nemned ÿ on octobpe ropereapeidum 35 jona he bid geaëead.

Py 4a 36 peapitan dohl gëmm 4a ylcan pyître myd hýpe pyëppalän ÿj géccuca hý 37 menge 38 eced mæpnto 39 lege to 40 jæm dolchum 41 jona hýt ropinnend 42 hý 43 ÿ jëedëm jæm ofpum ÿce geiche.

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2. For wounds and for running sores, take this same wort, and pound it with grease without salt; lay (it) to the wound, then eat it, and it purifies if there be anything of foulness; but allow it not to lie then longer than there be occasion, lest it consume the sound body. If then thou will to try this thing by experiment, pound the wort, and wreathe it to thy sound hand; soon it eateth (into) the body.

3. Against swellings and against warts, take the same wort and pound it with swine dung; lay (it) to the swellings and to the warts; within a few hours it will drive away the evil, and draw out the pus.

**Clove wort. X.**

1. This wort, which is called batrachion, and by another name clove wort, is produced on sandy lands, and on fields; it is of few leaves, and (those) thin.

2. For a lunatic, take this wort, and wreathe it with a red thread about the mans swere (neck) when the moon is on the wane, in the month which is called April, in the early part of October, soon he will be healed.

3. For the swart scars, take this same wort, with its roots, and pound it; mix vinegar thereto; lay to the scars; soon it takes them away, and it makes them like the rest of the body.
HERBARIVM

XI.

Deor pýrte fé man artemepiam y oðnum naman
mugýrte₂ nemned bid cenned³ on ñtanigum torum
y on yandigum • ponne hpa⁴ píðræt onçinnan pille
onné genom he him on hand⁵ þær pýrte artemepiam
y hæbbe mid himonné ne onzýt he na mycel to
çerpýnce⁶ þær ríder y eac⁷ heo æfylg⁸ beoplycœ-
nýrja⁹ y on þam húpe þe he hý¹⁰ inne hæf²⁵ heo
þorpýt xeple lacnunga y eac heo æpended¹¹ ýelps
mannana eægan.¹²

Píp innõder þær þenim þær ýlcan pýrte¹³ y ge-
cunuca hý¹⁴ to buste y gemenge¹⁵ hý¹⁶ píð nípe¹⁷ beo-
syle dríncan¹⁸ rona heo¹⁹ gelhædæ þær innõder
jap.²⁰

Píp rota þær þenim þær ýlcan pýrte y gecunuca
hý mid bineupe læge to þám rotum heo þ þær drípa²¹
rota ofþenimè.

XII. Æpba artemepiam þragañtheþ þy y mugýrte.²²

Píð bleoþan þár y þíð þ þ man ne mæxe gemýgan
þenim þyrrpe²³ pýrte þeap²⁴ þe man eac²⁵ mugýrte
nemned þeo ýt hpa þálæ oþner eýnner y þepyl²⁶ hý²⁷
on hatan²⁸ pætepe oðde on þine y þyle dríncan.²⁹

¹ mugýrte, B. ² mug-, B. ³ cenned, H. B. ⁴ hpa, B. ⁵ hæb, B.
⁶ -spínce, B. ⁷ eac, H. ⁸ æfylg, H. ⁹ -nymy, H.; -negala, B.
¹⁰ hý, B. ¹¹ æpended, H.; so B., without accent. ¹² eægan, H. ¹³ þa
purc þe þe criæan (blotted) ærcœmæla. ² oðrum naman mugýrte
nemned, O. ¹¹ hý, B. O. ¹³ gemengæ, B. II.; gemeng, O. ¹⁶ hý, B.
¹⁷ nípe, B. ¹⁸ dríncan, B. ¹⁹ he, O. ²⁰ B. omits two paragraphs,
but inserts as follows: Lyf man on þeæc gon pille; þanne gennme he him
on hanbe þat purc ærcœmæla. ²¹ habbe mid him þanne ne þep he þer-
on xe. ²² And eac heo æfylg; þæfel þœcœnæft. ²³ On þan húe þe he
hime hæf³³; þeo þorbýc þeþe lacnunga; þe eac heo æpended yefala nam-
na eægan. ²⁴ þa þæææærnare; þa þíð þan þannægnæm ne meæxe þenim ha
ylcan pýrte. ⁷ gecunuca hí mid sîneræpe. ²⁶ þepylle hí on hatan pætepe oðde
on þine; þa þyle dríncan. ²² þapa, B.; oþ, interlined before þapa, H.
²² From H., which reads þragañtheþ. The original text of B. had run
on, as did that of V., but in B. the more recent penman has drawn a
Mugwort.\textsuperscript{a} XI. \textit{(Midgewort.)}

1. This wort, which is called artemisia, and by another name mugwort, is produced in stony places and in sandy ones. Then if any propose a journey, then let him take to him in hand this wort artemisia, and let him have it with him, then he will not feel much toil in his journey. And it also puts to flight devil sickness \textit{(demoniac possession)}; and in the house in which he, the man of the house, hath it within, it forbiddeth evil leechcrafts, and also it turneth away the \textit{evil} eyes of evil men.

2. For sore of inwards, take the same wort, and pound it to dust, and mix it with new beer; give it to drink, soon it relieves the sore of the inwards.

3. For sore of feet, take the same wort, and pound it with lard, lay it to the feet; it removes the soreness of the feet.

Mugwort.\textsuperscript{b} XII. \textit{Artemisia dracunculus Bot.}

1. For sore of bladder, and in case that a man cannot pass water, take juice of this wort, which is also called mugwort; it is, however, of another sort, and boil it in hot water, or in wine, and give it to drink.

\textsuperscript{a} The painting, MS. V., fol. 21 c, is clearly meant for \textit{A. vulg.} (so also H.) The figure in MS. Add. 17063, fol. 11 a, is of the same cast, but the draughtsmen have not thought fidelity their duty so much as ornamentation.

\textsuperscript{b} The heading having been omitted in MS. V., there is no painting. The species is foreign.
Herbarium

Πιὸ προναὶ τὰς γενήμ παρ᾿ ὕλεαν ρύπτες 
γενεωὶς ἕκατον τοῖς ὑμνοὶς ὑπὸ Ἀρτεμερίας ἐνυκα ἕκατον ἑλαίῳ ὁ εὐρήκα 

Πιὸ προναὶ τὰς γενεοὶς γενεωὶς παρ᾿ ὕλεαν ρύπτες ἀρτεμερίας ἐνυκα ἕκατον ἑλαίῳ ὁ εὐρήκα ἐκεῖθεν ἕλεξιν ὁ εὐρήκα ἐκεῖθεν 

Πιὸ προναὶ τὰς γενεοὶς γενεωὶς παρ᾿ ὕλεαν ρύπτες ἀρτεμερίας ἐνυκα ἕκατον ἑλαίῳ ὁ εὐρήκα ἐκεῖθεν ἕλεξιν ὁ εὐρήκα ἐκεῖθεν
2. For sore of thighs, take this same wort, and pound it with lard, and wash it well with vinegar; bind it next to the sore; on the third day it will be well with them.

3. For sore of sinews and for swelling, take the same wort artemisia; pound it with oil well boiled; lay it thereto; it heals wonderfully.

4. If one be much and heavily troubled with gout, then take thou roots of this same wort, give them to eat in honey, and soon after he will be healed and cleansed, so that thou wilt not think that it (the wort) has so great efficacy.

5. If one be afflicted with fevers, let him take then juice of this same wort with oil, and smear it (on him); it soon will do away the fever.

MUGWORT. a XIII.

1. This wort, the third which we called artemisia (now) λεπτόφυλλος, and by another name mugwort, is produced about ditches, and on old barrows. If thou breakest its blossoms, it has a flavour as elder.

2. For sore of the maw (stomach), take this wort, and pound it, and boil it well with oil of almond, in the manner as thou wouldst work a plaister; put it then on a clean cloth, and lay it thereto; within five days he will be hole. And if a root of this wort be hung over the door of any house, then may not any man damage the house. b

3. For quaking c of the sinews, take juice of this

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a This species is not English, hence has no English name. In MS. V., fol. 22 a, the drawing is nearly like that of Anthemis, art. xxiv., and the plants are closely allied.

b In the text, p. for pypt is out of place, for no drawing was wanted here.

c The text, 1528, of Apuleius has tumorem; our author must have read tremorem.
pæpæ gemeneceæ fæd ele pynæ 9 hý 4 donne pæpæ 5 hý pynæ pæpæ bæpæ 9 bipænxæ. j hýt ealæ donne leæhtæ gemeneæ. 7

Præoblææ pær hææo pýææa ðæææ æætemææææ ææmææææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ
same wort, mixed with oil, smear them then there- with; they will cease the quaking, and it will take away all the mischief.

4. Verily of these three worts, which we named artemisias, it is said that Diana should find (found) them, and delivered their powers and leechdom to Chiron, the centaur, who first from these worts set forth a leechdom, and he named these worts from the name of Diana, "Αρτέμις, that is Artemisias.

**Dock.**

1. This wort, which is called lapatium, and by another name dock, is produced in sandy places, and on old mixens.

2. For kernels or swelled glands, which wax on the groin, take this wort lapatium, and pound it with old grease without salt, so that of the grease there be by two parts more than of the wort; make it very well mixed into a ball, and fold it in the leaf of a cabbage, and make it smoke on hot ashes, and when it be hot, lay it over the kernels, and wreathe (bind) it thereto. This is best for kernels.

**Dragons.**

1. Of this wort, which is named ἐρεχθέων, and by another name dragons, it is said that it should be (was) produced of dragons blood. It is produced on the tops of mountains, where bowers be, mostly in holy places, and on the land which is called Ápulia.

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*a A dock is drawn in its early stage before the stalk in MS. V. Fiddle dock is drawn in MSS. G. T.

*b See Glossary.

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27 σαφ, B. 28 ρελούτ, B. 29 ἔραγγας, B., in later hand.
30 σαμανα, B. 31 ρολβε, B. 32 καμανα, B. H. 33 ἡ, H.
on kantigum lande pyxdi heo yr lineece on aethune y repedne on býrmine2 y on spçece spýlce ãpene cûytel.3 y ye pyreþuma neodepeace4 spýlce ãpcean heapod.5

Nædne.

Pif capla naedpena ylve genim ãýyge pyrte ãpaconrea pyreþuma canua mid pione y pyrmi hyt Syle ãpincean6 call y åttor hyt toreped.

Pif ban bryce genim ãýyge ylcan pyrte pyreþuma7 y8 canua mid ãmeppe yamÆñece he ûu ãlyfan pyrce donnæ æcæh hyt9 of ãam lichoman10 ûa tobœceunan bæn · ãar pyrte µu ycallæ ximan on ãam monæ ãe man iulium nemned.

Dreaænæ leac.11 xvi.

Deor pyrte ûe man ãatyeon y oðrum naman hreaæn12 leac13 nemned heo bid cenned14 on hean15 sunum y on heapæum stepum y yspa yome16 on ãædum17 y on begænum landan18 y on pandigum.19

Pif eæroðlice pandela genim ãýyge pyrte20 pyreþuma21 þe þe ãatyeon nemedon y eac yume men æcæpæÆñec hataâ22 y canua ãtoppæne hyt þa ãunda23 ãckenæad y ûa ñoll ælæð.

Pif eæena rån y ãonne þa hpa ãornæge24 yî genim25 ãýyge ylcan pyrte26 peap27 y þyþæ28 ûa eægan29 ãæpæd30 bucan31 yldææce hyt òfgenимid y rån.

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It waxeth in a stony land, it is nesh (soft) to the touch, and sweetish to the taste, and in flavour as a green chestnut, and the netherward root is as a dragons head.

Figures of a snake and dog in hostility. MS. V., fol. 22 d.

2. For wound of all snakes, take roots of this wort dracontium, with wine, and warm it; give it to drink; it will remove all the poison.

3. For broken bone, take roots of this same wort, and pound them with lard, as if thou wouldst work a poultice; then it draweth from the body the broken bones. This wort thou shalt take up on the month which is called July.

Ravens leek. XVI.

1. This wort, which is called σατύριον, and by another name ravens leek, is produced on high downs and in hard places, and also in meadows, and in cultivated lands, and in sandy ones.

2. For difficult wounds, take roots of this wort which we named satyrion, and (which) also some men call priapiscus, and knock (pound) together; it cleanseth the wounds, and cures the scars.

3. For sore of eyes, that is, when that one be tearful, take juice of this same wort, and smear the eyes therewith; without delay it removes the sore.

An orchis is figured, MS. V., fol. 23 a, not a Habenaria (Satyrium of Linnaeus). The orchidaceous character is much less marked in MS. A., fol. 13 a. MS. G. draws an orchis.
Feld rūrt.1 xvii.

Déor rūrt he man zentianam y oðrum naman peld-
rūrt nemneb heo bīd cenned2 on dūnum y heo ḫramaeb3 to callum ḫpencebm4 heo bīd hnece on æthmune y bittepe on býþington5

Næepe.

Pīd nædian ðlice zenum ðýtte ylcan rūrt e zent-
ianam ḫpústþuman y ðedýge húne6 cnua donne to dýrte anpe þrémere7 ðerhib8 sylc ðjuncan on pīne ḫy þcenseær9 hīt ḫremaæ10 miolum.11

Slte. xviii.

Déor rūrt ðe man oþbicularıpr y oþnum naman slte nemneb heo bīd cenned12 on bæzanaum ðcopum13 y on dūlæbumb. Pīp y ðæc14 manner pex15 realle zenum þar ðylycan rūrt ye ðo on þa æþþylb.16

Pīd innodere þýþmänz17 zenum þar ðyclan rūrtę þypt e þalpe18 læce to ðær innodere þame eæc heo rīd heorþece19 pell ḫremaæ.20

Pīd miłcan21 þame zenum ðýtte ylcyan rūrtę þrear anne22 þencel23 y mīl þcīcan þulle24 eccēber þyþ þðmæn25 .ix26 datar þu þundþraþ27 þær28 þeceþemminzête zenum eæc29 þæpe30 ðyclan rūrtę þþþuman31 y ðhoh;32 æþræc33 þær manner þþþman34 þpa35 þ he ḫænzε36 þophæ37 þeem da38 miłcan þþþæleþ39 he bīd þæælæd y þa40 þyþle

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FIELD WORT. XVII.

1. This wort, which is called gentian, and by another name field wort, is produced on downs, and it is beneficial for all drinks (antidotes); it is nesh (soft) to the touch, and bitter to the taste.

Drawing of a snake. MS. V., fol. 23 b.

2. For bite of snake, take a root of this same wort gentian, and dry it; knock it then to dust by weight of one drachm; give to drink in wine three cups; it benefits much.

Sowbread. XVIII.

1. This wort, which is called orbicularis, and by another name slite, is produced in cultivated places, and on downlands.

2. In case that a man's hair fall off, take this same wort, and put it into the nostrils.

3. For stirring of the inwards, take this same wort, work it to a salve; lay it to the sore of the inwards. It also is well beneficial for heartache.

4. For sore of milt (spleen), take juice of this same wort one cup, and five spoonful of vinegar; give (this) to drink for nine days; thou wilt wonder at the benefit. Take also a root of the same wort, and hang it about the man's swere (neck), so that it may hang in front against the milt (spleen); soon he will

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[a] In the figures, MS. V., fol. 23 c, MS. A., fol. 14 a, we see that Cycl. hed. had once been the model: but the tuber has become a disk and the flowers strawberries. In MS. T. Cyclamen is well drawn, and is glossed Aswote. MS. G. is nearer the herb than MS. V.
man púrte púrte reap pâged púnodihe äṛmãmymỵmhe 1
he onit xarınq man nnuqhe xar púrte man næx
nman on ælène pæl.2

Unporæeddé.3 xix.

Deọr púrte de man ṛprọpeẹnipạcam 4 g̣ọdp̣uṇ ṇaman
unporæeddé nemned heo bịḍ cenned 5 zẹḥræ̣p̣ on 6
bẹfaq̣num ṃtoṛrum g̣ on bẹaq̣ẓum 6 dâp̣ púrte 7 du
rẹcalt on ruṃp̣ạ ṇman.8

Pḷḍ 9 man blọd 10 p̣rụpe 11 zemim p̣úṛre 12 p̣úṛte p̣reap 19
ṛprọpeẹṇipạc̣· q̣ bụtaṇ ỵṃîc̣e 14 zẹp̣yḷ on ỵp̣ịdẹ ẓoḍuṇ
q̣ j̣piṭaṇẓum ṛinẹ ḍrụ̈cẹ ẓoṇnẹ ṃeṛṭende 15 ṇẓon
dạqa 16 biṇṇạn 17 jam pæce pụ oṇẓ¥ṭ on ɔ̣ṃ 18 p̣uṇ
ḍọlịc̣19 6̣ịnc̣e.20

P̣f̣ rỵdaṇ p̣ape 21 zemim p̣úṛrẹ ỵlc̣aṇ p̣úṛte p̣reap ṃd
el e ṇ fịmỵne 22 ẓeḷoṃlịc̣e 23 ḥiṭ ẓeṇiṃd 3 p̣ ṛap.

Pḷḍ țitṭa p̣âp̣ p̣ịp̣a 24 ŋ̣ẹ bẹoḍ ṃeḷce q̣ tọundaịṇe 25
zemim q̣ạ ỵlc̣aṇ p̣úṛte q̣ cṇục̣a ṛỵ 26 q̣ ṃḍ 27 bụṭep̣an
zeḷịza 28 lẹgẹ ṣoṇnẹ ṃeṛto 29 heọ tọḍmp̣q̣ p̣uṇḍolịc̣ẹ q̣a
tọundaịṇỵṃỵṛre 30 q̣ 3 ṛap.

Pḷḍ eag̣ẹna p̣ape q̣ẹṛ ỵnṇaṇ uṛp̣zaṇge ọdḍẹ ḥp̣ẹ· ạ ep̣
heọ p̣ụḷḷcẹ ẓẹṛẓan 31 oṇziṇe q̣ạ tọ x̣ẹp̣e 32 ỵlc̣aṇ p̣úṛte
ṛprọpeẹṇicạm q̣ bẹṛp̣ṭ q̣ ỵ aḅutan 33 ṃḍ aṇum 3̣ỵḷ̣
ḍeṇạn 34 lịÆ̣̣ẓe 35 q̣ eṛẹd 3 3 p̣ bụ ḥ 3 6 tọ eaẹna ḷec̣ẹḍṃe
ṇman 37 p̣ylḷe q̣ x̣ æ̣ṛ p̣ẹp̣ ḥ ṃ ạ ḍ zṃ ẓ q̣ æ̣ṭ ṃeṛẓ 38
æ̣ṛ ỵnṇan 39 uṛp̣zaṇge 40 q̣ ẓeṇiṃ ḥy 41 q̣ ḥoḥ oṇ bụtan 42
æ̣ṛ maṇṇẹ ẓ f̣ỵp̣aṇ heọ q̣ṃẹṃa 43 p̣el.

---
1 -lice paed-, B. 2 o alce tima, O. 3 un, O. omits.; for-
trosde, O., rubrie. 4 proserpinam, O. 5 cenned, H. B.
6 q on, H. 7 púrte, B. 8 nemman, H. B.; -me, O. 9 p he, B.
10 blod, B. 11 prûpe, B. 12 Ylean, B. adds. 13 reap, B.
11 ymice, B. 15 tsatcende, H. 16 Sæf, O. 17 binnon, B.
18 on ñam, H. omits. 19 -lice, O. 20 ximxe, H. 21 bura, O.
23 rnapa, B. 24 -kom-, B. 21 pipa, O. 25 -fræd-, B. 26 hug, B.
27
be healed. And whatsoever man swallows the juice of this wort, with wondrous quickness he will perceive relief of the inwards. This wort a man may collect at any period.

Untrodden to Pieces, Knotgrass. xix.

1. This wort, which is called proserpinaca, and by another name unfortrodden, is produced everywhere in cultivated places, and on barrows. This wort thou shalt gather in summer.

2. In case that a man spew blood, take juice of this wort proserpinaca, and boil it without smoke in very good and strong wine; let (the sick) drink it then fasting for nine days, within the period of which thou wilt perceive a wondrous thing (effect).

3. For sore of side, take juice of this same wort, with oil, and smear (the sides) frequently; it will remove the sore.

4. For sore of titties of women, which be in milk and swollen, take the same wort, and knock (pound) it, and lithæ it with butter (add butter as a lenitive); lay it then thereto; it will drive away wonderfully the swollenness and the soreness.

5. For sore of eyes, before sunrise, or shortly before it begin fully to set, go to the same wort proserpinaca, and scratch it round about with a golden ring, and say that thou wilt take it for leechdom of eyes, and after three days go again thereto before rising of sun, and take it, and hang it about the mans swere (neck); it will profit well.

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a Lat. Polygonum = Sanguinaria = Proserpinaca.

b Latin, “cum butyro subacta.”
Herbarium

Piò eajena rüµ żeunm ḭyrrha ɣëlcän ɣyrrha ɣeap⁴ zeplehᶜ⁵ ẏỵpe³ on Ḧ y eape ṣunonpliçe hit Ḧ raµ ṣepenµ • Ḧ eac⁴ pe ḭyrrha epenliçe Ḧ zeplehᶜ⁴ onun-⁵ den⁶ Ḧabbaß Ḧ hit Ḧramu²⁷ Ḧ eac⁸ riotliçe utene Ḧaµᵃ⁹ eapena raµ Ḧeabliµ.

Piò utrihte żeunm ḭyrrha ɣëlcän ɣyrrha leapa ɣeap¹⁰ Ḧ ḭyll¹¹ on paœpe sỳle ḭnięcia Ḧam żeemte Ḧe Ḧe Ḧince Ḧe bids Ḧal Ḧeoponën.

Smeño ɣyrrha.¹² XX.

¹³ Ḧeap ɣyrrha Ḧe man anuṭeoloçhiam Ḧ oqum naman ṣepeörpuyṛt¹⁴ nemneµ Ḧeo bids cenned¹⁵ on dunlandum Ḧ on paetum¹⁶ Ḧtopum :¹⁷

Piò acthep ṣepeënθe¹⁸ żeunm ɣap ɣyrrha anuṭeoloçhiam Ḧ enuca¹⁹ ḭyłe ḭnięcia²⁰ on pine Ḧeo ọpeppliçs ealle Ḧepenθe²¹ ɣap acthep.

²² Piµ pa²³ ụtµuṇ₂₄ Ḧepiŋar żeunm ɣap ɣyḷuŋ ɣyrrha Ḧ Ḧediŋe Ḧy²⁵ ụnọca ḩonne²⁶ Ḧepiŋu²⁷ heo aŋliđ on kep²³ ụnọ ụpep eac²⁹ ḭyℓyłe Ḧeopul peopul ụyọryŋu²⁰.

Piò nẹrọyplia ɾape żeunm ḭyrrha ɣëlcän ɣyrrha ɣyṛpu-⁵ mu¬ on pa nẹrọypliu²¹ ḥaبذلhce Ḧyṛ hi³² Ḧepe⁻³³ Ḧ to Ḧeel Ḧealadeb. Ḧiopulhe ne mazon Ḧececy²⁴ ṣaht mycel Ḧealan butan³⁵ Ḧyrrha ɣyṛtte.

Piò peex³⁶ Ḧpa³⁷ mid eyle zepeleh³⁸ Ḧy żeunm³⁹ ɣap ɣëlcän ɣyṛtte⁴⁰ Ḧ ele Ḧ ụpịnlën⁴¹ ụmępo⁴² Ḧo tosomne
6. For sore of ears, take juice of this same wort; make lukewarm, drip it on the ear; wonderfully it removes the sore; and also we ourselves have tried it fairly and cleverly. And also, further, externally it healeth an ulcer of the ear.

7. For diarrhoea, take juice of the leaves of this same wort, and boil it in water; give it to drink in the manner which may seem good to thee; he will be recovered.

SMEAR WORT. XX.

1. This wort, which is named Aristolochia, and by another name smear wort, is produced on downlands, and on solid places.

2. Against strength of poison, take this wort aristolochia, and pound it; give to drink in wine; it overcometh all the strength of the poison.

3. For the stiffest fevers, take the same wort and dry it; smoke (the sick) then therewith; it puts to flight not only the fever, but also devil sickness (demonical possession).

4. For sore of nostrils, take root of this same wort, and introduce it into the nostrils; quickly it purges them, and leadeth to health. Verily, leeches may not heal much without this wort.

5. In case that one be afflicted with chill, take this same wort, and oil and swine grease; put

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"Ad dysentericos.

b Latin, Ad fistulas, and fistulis inserta."
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PiS ]> pea]ihbp?ebe hpam on nopa^^ pexe^^ jenim ])a
y^can p^'P^e -j cyppeppum^^ 'j bpacentpan ^j hnni;^
cnuca topomne^^ leje J^sejito^'^ Sonne biS hit pona^^
•

jebet.

XXI.

Ea3ppe.^^

^ mannep pex^^ pealle jenim J)?cjie'^ PYP"^^ yea])
oSpum naman c^eppe^^ nemnet)
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bo on ]^a nopa f pex^^ pceal yexen.^^
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pylj^P*^

on pyllon 'j on bpocen^^ eac^^ hit apjiiten yp ^ heo on pumum lanbon^^ piS pajap peaxen-'-^
cenneb^'* biS^^

pylle.

PiS heapob pap f yp piS pcupp^^ 'j pi*8 jicSan jenim
pypte^^ paeb^- "j S^pc fmejiu'*^^ cnuca
J^yppe ylcan

'
- rr]ieu?;'v5e, B.; ftrenjqe,
Kine, O.
O., with \> added.
-purm-, O.
Here in B. a blank is left, and karfe is written, as
^ paenega,
II. B.
a heading or guide to rubricator.
See Contents.

3

'

"

II.

Sej)es,

'"

B.

noj-an, B.;

'^

nop,
'^

Latin.
'«

karfe,

"' JjifTe,

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"t
-"

B.,

O.

pajjaf .

writing.

-"

B.

bpoeon,

II.

O. condenses.

''t

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with n added.
cofomna, O.

in later
cej))v,

O. thus: heof

by

B.

-jiaS,

IT.,

'^^

j'yit jiexa)>

by

B.
-'

O.

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Gif,

on jwlle
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lanbc, II.

sece, for

)"yl>an,

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If.

"cypcro,"

fona hal,
'«

yeax,

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B.

j'exan, II.; j»eaxan, B. O.
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1 eac on lanbu
-' bi'S,

B.
-"

Sa

fol. 15.

on paetere

cajnneb,

"

B. 0.
O.,
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yeax, B. O.

ac, II.

jMrc,

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ftanef.
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ahji»neb, B.
" j'eaxc, B.

pexen, B.

j-aeb, If.

"'

11.

^"

pni'iia,

•

omits.

Tca]\y, II.;

B.; -\\\ O.


them together; then hath it the strength to write: Smear wort.

Two snakes intertwined. MS. V., fol. 24 e.

6. For bite of adder, take roots of this same wort, by weight of ten pennies and half a sextarius, (¼ pint) of wine; wash them together; give to drink frequently; then will it remove the poison.

7. If any child be vexed, then take thou the same wort, and smoke it with this; then wilt thou render it the gladder.

8. In case that to any one an ulcer grow on his nose, take the same wort, and cypress, and dragons, and honey, pound together, lay thereto (apply the preparation); then will it be soon amended.

Cress, Watercress. xx1.

1. In case that a man's hair fall off, take juice of the wort which one nameth nasturtium, and by another name cress; put it on the nose; the hair shall wax (grow).

2. This wort is not sown, but it is produced of itself in wylls (springs), and in brooks; also it is written, that in some lands it will grow against walls.

3. For sore of head, that is for scurf and for itch, take seed of this same wort and goose grease;

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a Latin, contristatus.
b Latin, carcinomata.

c The drawings are rudely like the plant. "The drawing in MS. V. is most like Euphorbia lathyris, caper spurge," H.
d Latin, Ad caput depilandum.

e Latin, circa parietes imos. The interpreter has wilfully altered the sense.
HERBARIVM

...118 tojomne hit ja hynnepe⁴ bae⁵ peunmir or dam heapde atyahd.

...Piid lier⁶ riapnympe⁷ zeman baar ylcan pynte naltcupaeum y pollean⁸ reod on retepem syle oinquan bonne zebezt⁹ du bae hichoman⁷ riapnympe⁷ y ypel toehrë.⁹

...Piid ypylay zeman baar ylcan pynte y cauna hy mid ele. lege open ba ypylay nim bonne¹⁰ baepe¹¹ ylcan pynte¹² learp y lege baepto.¹³

...Piid peapten zeman baar ylcan pynte y zyft¹⁴ cauna tojomne,¹⁵ lege baepto¹⁶ hy beod yona popnumene.

...Ipeate pynt. xxii.

...Deop pynt pe man hiepibulbun y oþrum naman zpeate pynt nemnep heo bi cenned¹⁷ abutan¹⁸ heogan¹⁹ y on pulum ftopum.

...Piid lidapa rane zemen pytte ylcan pynte pe pe hiepibulbun nemdan²⁰ yph yntz²¹ y zetener riunpuñer dam be zecon.²² y of cyprir²³ jam tpeopcynnne anep punber zephte elep y trezeg²⁴ yntza cauna to romne pel zemenæcez²⁵ hit zemim²⁶ y ræp ge bæp innodeg ze bæm²⁶ lidapa.

...Iof nebcom on peimnape nebbe pe Xen²⁶ zemen pytte ylyran²⁷ pynte pyntupeman²⁹ y zemenæ²⁰ piid ele brea²¹ lyddan bæmim²² hit areopmað or ealle ba nebcom.

---

pound together; it draws from off the head the whiteness of the scurf.

4. For soreness of body, take this same wort nasturtium, and penny royal; seethe them in water; give to drink; then amendest thou the soreness of the body, and the evil departs.

5. Against swellings, take this same wort, and pound it with oil; lay over the swellings; then take leaves of the same wort, and lay them thereto.

6. Against warts, take this same wort and yeast; pound together, lay thereto; they be soon taken away.

Great wort. xxii.

1. This wort, which man nameth ἵππος, and by another name great wort, is produced about hedges and in foul places.

2. For sore of joints, take of this same wort, which we named hierobulbus, six ounces, and of goats grease by the same (measure), and of oil of cypress, the tree genus, by weight of one pound, and two ounces; pound together; when well mixed, it will take away the disease, either of the inwards or of the limbs.

3. If granulations (pimples) grow on a woman's face, take roots of this same wort, and mingle with oil; then wash afterwards therewith; it will purge away all the face kernels (pimples).

---

a Latin, Ad cruditatem, indigestion.

b Latin, Ad furunculos, boils.

c Latin, Cyprinum oleum, ad libram et uncias duas; oil of privet, one pound two ounces. The interpreter had his difficulties.

d Latin, Cum linimento lupinacio, that is, brewis, used as a wash for the face.
Deor rýpte ñe man apollonamem y odþum naman gloriþyrn nemneþ ñp rëd ë æplo hý æperæ2 þîdan3 yeolde4 ñ hý-y5 erculario þam þaee ÿllan þanon he hýrþ þene6 naman7 on æxette.

Þíd hænda8 þape þëim þar ylæan þyrþe apollonamem enuca hý9 mid ealdum10 þineþe butan11 þæcfe do þæpit12 anne13 þænæ14 calde15 þyne ñ þy-sy16 geleat butan17 þinice18 ñ þæc þineþer19 þy ýncæ punche20 enuca to þomme þam þëmanþe þe ðu clyþan þyrþe ñ lege to þæpe21 hænda.22

Magefe.23 xxiv.

Þíd eazena þape þëime man24 ëp þunnan25 upzangæ þar þyrþe þe man camemelom ñ odþum naman magefe nemneþ ñ þonne26 hý þæ man þime27 þæfe ñ he hý28 þille þíd ylæan ñ þíd eazena þape þëman29 þûme þýydan þp þp þy þyþyxe30 ña eazan ðæemund.31

Deorp clæppe.32 xxv.

Deor þyrþe þe man chamedþur ñ odþum naman heorf-clæppe nemneþ heo þíd cenned33 on þunum34 ñ on þæftum landum.

GLOVEWORT, **Lily of the valley.** XXIII. *Convalaria matialis.*

1. Of this wort, which is named Apollinaris, and by another name glovewort, it is said that Apollo should first find it, and give it to Æsculapius, the leech, whence he set on it the name.

2. For sore of hands,* take this same wort Apollinaris, pound it with old lard without salt, add thereto a cup of old wine, and let that be heated without smoke, and of the lard let there be by weight of one pound; knock (*pound*) together in the manner in which thou mightest work a plaister, and lay to the hand.

**MAYTHE.** XXIV. *Anthemis nobilis.*

1. For sore of eyes, let a man take ere the upgoing of the sun, the wort which is called *χαμαιρόν,* and by another name maythe, and when a man taketh it, let him say that he will take it against white specks, and against sore of eyes; let him next take the ooze, and smear the eyes therewith.

**HART CLOVER.** XXV. *Medicago, Bot.*

1. This wort, which is named *χαμαιρόν, Germander,* and by another name hart clover, is produced on downs and on solid lands.

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*a* Ad vulnera cyronia. By Celsus (v. xxviii. 5.) *vulcamiiromion* is defined as "quod et magnum est, et habit oras "duras, callosas, tumentes." But the interpreter knew some Greek, and in that language *χαίρω* is hand.

*b* Latin, *Vinum vetus sine fumo.* The interpreter did not know that the Romans evaporated some watery particles of the must before fermentation. The words "be heated," are his interpolation.

*c* *Teucrium chamædrys, Bot.*

*d* Latin, Sabulosus, *sandy.*
HERBARIVM

Πῦρ ἡρα τοπρύτεσ πῦ γείμιν

Πῶς δὲκαδὲ ἔλεγεν γείμιν πῶς ὄρετε καὶ ἔλεγεν τὸς σύλε δίμοιον ὃν πῖν ἐκς Ἐπογκα τῷ διῆρεν ἀπὸ γείμελδ.

Πῶς νακδαν ἔλεγεν γείμιν πῶς ὄρετε δίκα ὑὲν ἔπησεν ἔλεγεν τὸν σύλε δίμοιον ὑὲν πῖν ἐκς τοῦ ἀστροπνέον. 9

Πῶς ὑποτέλεσ γείμιν πῶς ὄρετε τῷ δίμοιον ὑὲν πῖν ἐκς τῷ ἀστροπνέον. 10 ὄρετε πῦν ἐκς τῷ ἀστροπνέον. 17 ὑὲν ἔπησεν. 18

Πῶς ἀπαίτης δίκα γείμιν πῶς ὄρετε δίκα δίκα ὑὲν ἔπησεν ἔλεγεν τῷ διῆρεν ἀπὸ γείμελδ.

Πῶς πᾶσαν ὑποτέλεσ γείμιν πῶς ὄρετε ἔλεγεν τῷ διῆρεν ἀπὸ γείμελδ.

Πῶς ἔλεγεν ἔλεγεν γείμιν πῶς ὄρετε ἔλεγεν τῷ διῆρεν ἀπὸ γείμελδ. 21 ἔλεγεν τῷ διῆρεν ἀπὸ γείμελδ. 22 ἔλεγεν τῷ διῆρεν ἀπὸ γείμελδ. 23 ἔλεγεν τῷ διῆρεν ἀπὸ γείμελδ. 24 ἔλεγεν τῷ διῆρεν ἀπὸ γείμελδ. 25
to ἔλεγεν τῷ διῆρεν ἀπὸ γείμελδ. 26 ἔλεγεν τῷ διῆρεν ἀπὸ γείμελδ. 27 ἔλεγεν τῷ διῆρεν ἀπὸ γείμελδ. 28 τῷ διῆρεν ἀπὸ γείμελδ. 29 ἔλεγεν τῷ διῆρεν ἀπὸ γείμελδ. 30 ἔλεγεν τῷ διῆρεν ἀπὸ γείμελδ. 31 ἔλεγεν τῷ διῆρεν ἀπὸ γείμελδ. 32

See the glossary on cop- Sary on cop-
2. If one be bruised, take this wort, which we named chamaedrys, pound it in a treen (wooden) fat (vessel); give to drink in wine; it also healeth for an incised wound.

*Figure of a snake. MS. V., fol. 25 d.*

3. For bite of adder, take this same wort, pound it very small to dust; give to drink in old wine; thoroughly will it drive off the poison.

4. For foot addle (gout), take this same wort; give to drink in warm wine, in the manner in which we here before said; wonderfully it alleviates the sore, and prepares the cure. This wort thou shalt take in the month which is named August.

**Wolfs comb. xxvi.**

1. For liver sickness, take juice of this wort, which man nameth χαμαιλίαυ, and by another name wolfs comb; give it to drink in wine, and to the feverish with warm water; wonderfully it benefits.

2. For drink of poison, take this same wort; knock it to dust; give it to drink in wine; all the poison departs.

3. For water sickness, take this same wort, and ravens foot and heart clover and ground pine, of all these worts equally much by weight; pound them to small dust; give them to swallow in wine; to young men five spoonsfull, and to younger, and to the infirm, and to wives (women), three spoons (full); to little children one; wonderfully it letteth off the water through urine.

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*a Latin, Convulsos, and Etiam ruptos sanat.*

*b The English text has mistaken χαμαιλέων for χαμαιλίαυ, and translated the former, as in art. clx., and incorrectly.*

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21 *ænne, B. H.; anne, O.; áne, V.*

22 *Five words omitted in H.*

pudelic, O., woundily.

23 -lec, O.
Hemp. xxvii.

1. For wounds, take this wort which is called χαμαδίτος, and by another name hemp; knock (pound), and lay it to the wound; if then the wound be very deep, take the ooze, and wring it on the wound.

2. For sore of inwards, take the same wort, give (it) to drink; it will take away the sore.

Ravens foot.a xxviii.

1. For to stir the inwards, take the wort which Greeks name χαμαδίφων, and the Engles ravens foot; knock (pound) to small dust; give to drink in warm water; it will stir the inwards.

Litewort. xxix.

1. This wort, which is named hostriago, and by another name lithewort, is produced about burial places and on barrows, and on walls of houses, which stand against downs.

2. For all things which are generated on a man by way of disease, take this wort, which we called hostriago, and knock (pound) it; then lay it to the sore. All the things, as we ere (before) said, which are generated on mans body to loathe, it thoroughly will heal.

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a Ravens foot is Ranunculus ficaria. Bot. Chamaedafne is Ruseus racemosus. A ranunculus, but not ficaria, is drawn in MS. V.; a Ruseus in MS. G.
HERBARIVM

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†u ëg ṭape ṭýyte1 niman2 ṭýlle ëu pcesal claene beon
η eac3 ën ãunnan4 upzanze ṭu hý5 pcesal niman 6 on
dam monde7 òe8 man ihuy nemed.

Hæpen9 hýdele,10 xxx.

Pdi mûde 11 sape12 zenim ṭap pûyte ṭe13 qpecar
brittanice ṭ engle14 hæpen15 hýdele nemened ñuca
hý16 ṭa ãüene17 ṭ poष syle ñuncan18 ṭ healdbe
 prá on hir mûde 7 ṭ peal man hûyleme ñæl ṭæepop19
spelge zelehe hit pheamad.20

Ept pde mûde ṭâpe21 zenim ṭa22 ñlecan pûyte23
bryctanecam 7 ṭû ṭu hý24 ãüene næebbe zenim hý
bîýge25 ñuca mid pîne on hundeg ñenûyrre nim ñonne26
tham jîylan jemete ṭe ṭe æp27 æpaedon heo ñæpð ṭa28
sylîan zêpennimnige.29

Pdi topa ṭâpe 7 ṭû hý pàæegen30 zenim ṭap ñlecan
pûyte31 heo of pûmpe pûndûlippo32 niht33 heles3.
hûne poṣ ṭî hûne duṣt ṭy ṭo zehealdenne34 on pûmpe35
poṣ ñam ṭe heo ælcon tíman ne ætûryed36 hûne poṣ
Þu pcesal on pammeg37 hûme38 zehealdan bîýge39 eac ṭ
duṣt ṭ40 zeheald 7 pîtôllhe eac hûy pçeapûlehe pheamad
to ñam sylîpan41 bîýce mid pîne onbûyzed.

Pdi pêyntne innod to ñtûmyçenne42 zenim ṭûyze ñlecan
pûyte seap43 ñyle ñuncan be ñaøpe44 niht ṭe45 ṭpa
maçe ūphû hit self46 butan47 pçeñeppe48 hît ñpçeño-
mað pûndûlippo49 ñonne50 innod.

1 pûyte, O. 2 niíme, O. 3 ñac, H. 4 ñanne, O. 5 hûs, B. 6 -menn, O.
7 ñonna, O. 8 ñ, O. 9 hæpen corrected to hæpenen, H. 10 ñuecla, O.,
fol. 36 = 7. 11 ñoonoìjer, H. 12 ñor, O.; ñam, H. 13 ñam ña pûyte ña, O.
14 ñenû, H. 15 hæpen corrected to hæpenen, H. 16 hûs ña, O.
17 ñuène, B. 18 supan, H. B. O. 19 ñaø, B. O. 20 ñpeaæ, H.
21 ñor, O. 22 ña, I. B. ; ñenû, H. 23 pûyte, O. 24 hûs, B. O.
-ûge, B.; -ûge, O. 30 ñûge, ñaø, H. 31 ñaø pûyte, O.
32 pûndûlippo, H. B. 33 ñæpð ñanne p. m., O. 34 5e, B. omits.
35 pûnemma, H. 36 ñeûpð, B. O. In B. the stop is after poṣ. 37 in
3. If thou will to take this wort, thou shalt be clean, and also, ere rising of sun, thou shalt take it in the month which is named July.

BRIGHT-COLOURED HYDELE. XXX.

1. For sore of mouth, take this wort which the Greeks name βρεττανικός, and the Engles dark hued hydele; knock (pound) it so green, and wring the ooze; give to sip, and let (the sufferer) hold it so in his mouth, and though a man swallow some doe (part) thereof, it will alike benefit.

2. Again, for sore of mouth, a take the same wort britannica; if thou have it not green, take it dry, pound it with wine to the thickness of honey; take it then in the same manner as we before said; it will have the same good effect.

3. For sore of teeth, and if they wag, take the same wort; it out of some wonderlike virtue will help; its ooze and its dust is to be preserved in winter, since it does not appear at every time; its ooze thou shalt hold in a rams horn; dry also the dust, and keep it. Verily, also, it sharply benefits towards the same use, swallowed with wine.

4. For fast (costive) inwards, to stir them, take the juice of this same wort; give it to drink by the might, which each one may (according to a mans strength), through itself without danger, it purges wonderfully the inwards.

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Latin, Ad oscitudinem, for yawning.
Pi12340 rutan yane y3 jenece rapamapir nemmad1 jenim yar yilean pynte2 yra jenece3 mid pyrititumun4 cnuca hy5 syle dunican on pine trezen jeneceap6 odes7 ory8 hyt yr jelyped9 y heo pundpilhe10 pemige11.

Pudu lectye.12 XXXI.

Deor pynste man lacticam pyritaticam y o8num naman13 pudu lectye14 nemmen8 bid eennen15 on be2zunu m stopum y on randizum.

Pi12340 eaglena dyvinyye ye y3 yae y3 pe eam ponne he upple16 pille to hy y3 hy he jyp beortyp zereon mace17 y18 he pyle mid tam reape hyuga eagan19 hyppan y pataan y he puhly y onpeh20 pa mawten beolhingyye.

Era212223 pi12340 eaglena dyvinyye jenim pyppye yilean pynte rearp pe pe lacticam pyritaticam nemdon mid ealdon pine y mid hunige zemenege21 y py y y butan22 since zereonn23 y bid seluy24 y3 man pyppye pynte rearp hpa pe yr orpdon y pin y hunige zemenege25 tosomne y on anpe zlaerene26 ampullan zelozie27 bruce28 ponne him peap y3 of dam pu healhene laecedon ongitye.

1 nemnen8, H. B. 2 pyrct, O., and alters. 3 jenece, B. 4 -man, B.; purtman: O. 5 hyg, B. O. 6 jeneceay, B.; jenece, O. 7 obSdr, O. 8 lyg, B.; offy, H., with a later attempt to alter; but the penman meant what he wrote. 9 jelyebs, B. 10 pundpilhe, H. B. 11 pamyge, H. 12 In H. a later gloss gives Seuolo, Scairolo, understand Seariola, garden endive, or broad leafe, (Fiorio); pube lefte, B., by later hand. 13 namon, B. 14 lectylx, B. 15 eennen, H. B. 16 up pille pleon, H. 17 V., the last letter (e) gone. 18 I3, B., but V. II. omit. 19 eagan, B. 20 arech, H. 21 zemenege, B.; zemenege, H. 22 bazon, B. 23 zereonn, H. B. 24 selef, H.; -loft, B.
5. For sore of side, which the Greeks name παρύλωτις (palsy), take this same wort so green, with (its) roots; pound it; give it to drink in wine, two draughts or three; it is believed that it will wonderfully benefit.

WOOD or wild LETTUCE.\(^a\) XXXI.

1. This wort, which is named lactuca silvatica, and by another name wood lettuce, is produced in cultivated places, and on sandy ones.

2. For dimness of eyes, it is said that the ear (eagle), when he will upfly, in order that he may see the more brightly, will touch his eyes with the juice, and wet them, and he through that obtains the greatest brightness.

3. Again, for dimness of eyes, take juice of this same wort, which we named lactuca silvatica, mixed with old wine and with honey, and let this be collected without smoke. It is best that a man mingle together juice of this wort, which we before named, and wine and honey, and lay them up in a glass ampulla (vessel); use when need be; from this you will observe a wondrous cure.

\(^a\) The drawing is nearly gone, but traces of a lettuce remain. MS. Add. 17063, fol. 19 b, has a tall bunch of leaves.
HERBARIVM

Lapchipe.1 xxxii.

Piô eązena pape zennim ąar pỳyte ęe man ąripzymom-
mam2 ę ôbpum naman zapchipe nemnèd cuca hỳ3
ppa zyene4 pûph hỳ pélpe.5 complexType quë du hỳ ponne6
zyene nábbe7 zennim hỳ8 ỳûge9 ỳ bûpë10 on pëajumim11
pæctepe ppa pù eąphicopò hỳ8 buycant12 mæge.13
nympe14 pæjëm15 opshice heò ęa tæle ỳ16 ỳ pàm pì pe
eązan.17 adpìf.

Piô innoöer pape zennim pỳyte yłçan pỳyte18 pỳtyrmi-
man19 ęe pe apzhimołam nemdon20 ỳỳle ąpìnca21 hỳt
ỳnemad22 pundypliçe.23

Piô can铸造24 ỳ piô pûndefa zennim ąar yłçan pỳyte25
ppa zyene cuca hỳ lege ęo pìam pape26 ỳesermliçe27
heò bòne leahcop ỳehêalan28 mæge. ỳûg29 ỳonu pò rûge30
jà bûpë hỳ on pëajumim pæctepe ỳ hỳt
ỳg30 ỳlejûped31 ỳ heò ęo ỳam yłçan ỳnemige.32

33Piô nàdþan ylçe zennim zhyge yłçan pỳyte trëgea
ỳỳmesa ỳzpêhte ỳ34 trëgea35 ỳcënçe36 pîne37 sỳle
ỳpìnca38 pundypliçe87 hỳt ỳ àttor topepè.39

Piô pëajtæn zennim ąar yłçan pỳyte cuca on eëde
lege ràpètò39 heò zëmim40 ỳa pëajtæn.

Piô mìlta41 pæpe zennim ąar yłçan pỳyte42 sỳle
tyçeèan43 on pine heò ỳ pàm pòjmim44 ỳpë45 mìlta.

Lîf du hìpliçe pìnge46 ỳp ìam lichoman47 ceòpàn pỳlle

dgotsehî, B., by later hand. 2The corrector altered in H. to
acpimoniam; àrtyemòny is not agrimony. 3hỳ, B.
4zyene, B. 5vìlpe, H. B. O. 6jànè, O. 7nàbbe, O. 8hỳ, B., twice.
9ûnyy, H. B. 10bûpë, H. 11permim, O. 12bûycant, H.;
ûbûycant, B. 13smûrè, H.; ìnèpà, B. 14jànè, B. 15bàp, H. O.
16ỳ, O. omits. 17àçon, H. 18bûpë, O. omits. 19pỳtyrmiçon, H.
20nymbe, O. 21ìncan, O. 22ỳpìmad, H. 23pundypliçe, O., woundily.
24camere, O. 25pùr, O. 26fore, O. 27–cèpm,–, B. 28leahcer
ỳehêalan, O. 29jàn, O. 30ỳющen, O. 31–hỳ,–, B.; ìcêhe, O.
32mìlta ỳpìmìje, H. 33O. omits the paragraph. 34Four words
GARCLIVE.\textsuperscript{9} XXXII.

1. For sore of eyes, take this wort, which is named agrimony, and by another name garclive; pound it so green by itself; if then thou have it not green, take it dry and dip it in warm water, so as thou mayest easiliest use it; smear then therewith; hastily it driveth away the fault and the sore from the eyes.

2. For sore of inwards, take roots of this same wort, which we named agrimony; give to drink; it benefits wonderfully.

3. Against cancer, and against wounds, take this same so green; pound it; lay it to the sore conveniently; it can cure the disorder. If then the wort be dry, dip it in warm water; it is believed that it may profit to the same purpose.

4. Against bite of snake, take this same wort, by weight of two drachms, and two draughts of wine; give this to drink (to the bitten); wonderfully it removes the poison.

5. For warts, take this same wort, pound it with vinegar; lay it thereto; it takes away the warts.

6. For sore of spleen, take this same wort, give to swallow in wine; it removes the sore of the spleen.

7. If thou will to cut any things from off the

\textsuperscript{9} In the drawing, MS. V., fol. 27 d, no flowers remain, the leaves are ovate serrated. Enough, however, may be seen, especially the long spike, to satisfy the doubter. MS. Add. 17063, fol. 20 a, has made the flowers droop.
i de ponne pince i qu ne malae zenum par ylcan pyrte zeennucade lege xepito heo hit zeopena9 ij zehalebd.

Pyd plege renue oode renue ge ylce pyrte zeennucb10 ij zogelad11 heo pundophic12 zehalebp13.

Pudu pope.14 XXXIII.

Pyd peanceca15 pane oode rota zenum pyrpe16 pyrte17 rep ar18 man artula reixa i oshum naman pudu pope19 nemned iuq amigdalep ele smype20 iap21 i jap22 iuy hit bid pundophic23 zehalebd24 i yyp hit zepell25 s y cnua hit ij pel zihidegod lege xepito.

Pyd lipe pane27 zenum pyrpe28 ylfan29 pyrte30 pyrte31 pycle s whilen on zepetton32 pastepe33 hit ij yap34 pundophic35 ogeeman36.

Pudu37 doce.38 XXXIV.

Lyf byyle steyne39 on lechoman40 became zenum jap pyrpe pe man lapazum i oshum naman pudu doce nemned ij eald pyyney tyme34 ij Rooms epuman42 of openbaceumen43 hape cnua topomne jam zemete se du elydan pyrpe lege44 to sam pane hit zehalebd pundophic.

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body, and it then seem to thee, that thou mayest not, take this same wort pounded; lay it thereto; it openeth and healeth.

8. For blow of iron or of pole, this same wort, pounded and applied, wonderfully healeth.

**Woodroffe.**<sup>a</sup> xxxiii.

1. For sore of shanks, or of feet, take juice of this same wort, which is called hastula regia, and by another name woodroffe, with oil of almond; smear where the sore is; it will be wonderfully healed, and if it be a swelling, pound it and lay it made well litle thereto.

2. For disease of liver, take roots of this same wort; give to drink in sweetened water; it will wonderfully remove the disorder.

**Wood dock, Sorrel.**<sup>b</sup> xxxiv.

1. If any stiffness come upon the body, take this wort, which is called lapatium, and by another name wood dock, and old swine lard, and the crumb of an oven-baked loaf; pound together in the manner in which one makes a poultice, lay it to the sore, it healeth wonderfully.

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<sup>a</sup> The drawings all intend an asphodel; they cannot be meant for an asperula. See art. liii.

<sup>b</sup> The drawings all intend sorrel: in MS. T. is a gloss "Surdocke."

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26. semencg, to fitum brenche juncâ hac / hic seprib juncâ innob. 27. pube, B., by later hand. 28. Oxylapatium, Latin. 29. fiřčñer, H.; fiřčber, V.; but the p has a dot below it. 30. on man, B. 31. šnepa, B. 32. épūnman, B. 33. bacenan, H. 34. le, H., corrected to lege.
CORDRIVM

Eopô zealla vel cupmelle. xxxv.
1Psi̇ lifep aðle zeynn þap þyþte þe þræc̄ar centau̇ia maiȯlar ȝ angle 2 cupmelle 3 þeo mape nemn̄adr 4 ȝ eac 5 same men eopô zeallan hatað 6 seòb on pine sîle ð̄m̄c̄eñan ȝ pondollice þeò gǣt̄mangad ȝ þ̄d̄ m̄t̄an 7 þane dō þ̄l̄ sîl̄e.
Psi̇ punda ȝ pida cancȯp zeynn þap ilcan 8 þyþte enuca þy lege to þam þane ne gǣt̄mangad þeò þ d̄eò þ̄l̄ p unwind rexe 9.
Deos þyþte þyþte centau̇ia ȝ̄t̄ spyþe þeāpp numul 10 ni̇p̄e punda ȝ pide to þǣl̄ēl̄enne 11 þ̄a þ̄ þ̄a punda hrēd̄l̄e ð̄ḡǣd̄eþe það ȝ eac 12 þ̄a þ̄m̄e 13 þiō gǣd̄eþ þ̄ p̄l̄eþc̄ ɡǣd̄eþe gǣt̄mangad ȝȳt man on þam þǣt̄eþe gǣȳd̄e þe þeò on þid.

LUPȮMELLE HÉǢPPÚGE. XXXVI.

Deos þyþte þe mañ centau̇um m̄n̄opem ȝ oð̄ð̄m̄ naman cupmelle þeo þeþre 14 nemned ȝ eac 15 þume m̄n̄ pel̄eþumḡam hatað 16 þeò þid cenned 17 on þǣl̄c̄um lând̄um ȝ on þ̄m̄àngum ȝ eac 18 þ̄a þ̄d̄ þ̄chyr̄p̄on 19 centau̇umþ þi̇d̄an þeol̄de 20 þǣ þyþta þe þe þ̄p centau̇um mîn̄opem 21 þpū centau̇um mûn̄opem nemdūn 22 danan 23 ðȳt 24 eac 25 þ̄m̄e naman healâd̄ centau̇um.
Psī nað̄aran þi̇te zeynn þyþte þûcan þyþte dūt oð̄ð̄e þy 26 þyþte þǣm̄c̄eñande 27 sîle ð̄m̄c̄eñan on eal̄d̄um 28 þine þy 29 þ̄m̄n̄að 30 þyþd̄l̄e.
Psī eaz̄na þaþe zeynn þyþte þûcan þyþte þeāpp þiñȳra 30 þa eaz̄an 31 þǣp 32 þ̄m̄ þ̄t̄ þǣl̄ēd̄ þa þ̄þnūþt̄e 33 þǣþe 34 þǣlūde ȝ eameñeþ eac 35 þūn̄t̄ þ̄eþro 36 þȳt

EARTH GALL, or Curmel. xxxv.

1. For liver disease, take the wort which the Greeks name centaurea maior, and the Engle churmel the greater, and which also some men call earth gall; seethe it in wine, give to drink; wonderfully it strengtheneth; and for sore of spleen do the same.

2. For wounds and for cancer, take this same wort, pound it, lay it to the sore; it alloweth not that the sore further wax.

3. This same wort centaurea is very efficacious to heal new and wide wounds, so that the wounds soon come together; and so also similarly it has effect so that flesh shall cleave together if it be soaked in the water in which the wort is.

FEVER FUGE, or the lesser Curmel. xxxvi.

1. This wort, which is named centaurea minor, and by another name the lesser churmel, and which also some men call feverfuge, is produced on solid lands and on strong ones. Also it is said that Chiron the centaur should find (found) these worts which we before named centaurea maior, and now centaurea minor; whence they also obtain the name centaureae.

2. For bite of snake, take dust of this same wort, or itself pounded; administer this to the patient in old wine; it will produce much benefit.

3. For sore of eyes, take this same worts juice; smear the eyes therewith; it heals the thinness of the sight (the weakness of the vision). Mingle also honey
Pio ealle punda & pio naedan sitar\(^{23}\) zemin pytte\(^{24}\) pytte peap pe man peygonaciam & o'dhun naman

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\(^{1}\) pynmaed, H. \(^{2}\) rame, B. \(^{3}\) ahtye, H. \(^{4}\) pae paeonyrte, H.; paeopyrte, B. \(^{5}\) ylean, H. \(^{6}\) ambep, H. B. \(^{7}\) maenxe, H. B. \(^{8}\) himxe, B. \(^{9}\) Ad auriginem, Lat., jamadice. \(^{10}\) ylea, H. \(^{11}\) maenxe, H. B. \(^{12}\) ilcan, V. \(^{13}\) toprey, H. B. \(^{14}\) cace, H. \(^{15}\) pytpronuman, H. B. \(^{16}\) pemuza, H. B. \(^{17}\) peenex, B. \(^{18}\) napelan, B. \(^{19}\) debgesan, B. \(^{20}\) geni, V. B., against the construction. \(^{21}\) urapypyd, H. B. Perhaps V. may have rejected a letter to make the utterance easy : it may then stand in the text. \(^{22}\) flites, H. \(^{23}\) ilcan, B. adds.
thereto; it benefits similarly dim eyes, so that the
brightness (of vision) is restored (to them).

4. If one then fall into this mischief, take a good
handful of this same wort, seethe it in wine or in ale,
so that of the wine there be an ambur or jug full;
have it stand three days; take then every day when
there may be occasion, a half sextarius, mix with
honey; then let him drink this fasting.

5. For spasm of sinews, take this same wort, seethe
in water to a third part; administer (to the patient)
to drink as much as he then is able, and as may be
needful; he will be healed.

6. For tasting of poison, take this same wort, pound
it with vinegar, give to drink; it will soon drive off
the poison. Take also roots of the same wort by
weight of ten pennies, throw it into wine; give to
drink three draughts.

7. In case that worms vex about the navel, do as
we before said.

8. For tugging (spasm) of sinews, it is needs then
that thou take this same wort, seethe it in water to
a third part; it will cast out the worms.

Beet. c xxxvii.  
Beta. Bot.

1. Against all wounds, and against bites of snake,
take juice of this wort, which is called personaca, and

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a The Latin has Ad auriginem, for jaundice. The trans-
lator was ignorant of that word.
b This receipt does not match the Latin text. The trans-
lator passed from "Ad auriginem" to "Ad lumbricos et
tinea."  
c The drawings, MS. V., fol. 29 b, and MS. A., fol. 22 a,
furnish the plant with a small globular tuber, and the leaves
are beet leaves. In MS. Bodley, 130, also, Personata is
glossed in the margin Beta, and the drawing with the fructi-
fication is faithful.
Herbarivm

Persolata, is Burdock = clarc.

Ms. V. is here much eaten out.
by another name beet; give to drink in old wine; it wonderfully heals all bites of snake.

2. Against fevers, take a leaf of this same wort; gird it to the fevered patient; soon it will wonderfully put to flight the fever.

3. In case that a cancer wax upon a wound, take this wort, boil it in water; bathe the wound there-with; afterwards take the wort and soap and grease, pound them with vinegar, place them on a cloth, lay them to the wound.

4. For sore of inwards, take a draught of the juice of this same wort, and of honey two draughts; give (this to the sick) to drink fasting.

5. For bite of mad dog, take a root of this same wort, pound with coarse salt, lay that to the wound.

6. For new wounds which work up the wet or humour, take root of this same wort and hawthorns leaves, of either an equal quantity; pound them together; lay to the wounds.

Strawberry.\textsuperscript{b} xxxviii.

1. This wort, which is named fraga (\textit{fragaria}), and by another name strawberry, is produced in secret places and in clean ones, and also on downs.

2. For sore of milt (\textit{spleen}),\textsuperscript{d} take juice of this same wort, which we named fragaria, and honey; give to drink; it benefits wonderfully.

3. Juice of this same wort, mingled with honey,
Horsetail. ***Equisetum.***

The drawing, MS. V., fol. 29 d, is no representation of marsh mallow, nor of any English kind of the *Malva* nor *Althaea* of the botanists. In MS. A. is a figure neither like marsh mallow nor like the English drawing. But MS. T. draws the wort known to the mediaeval botanists, especially
along with pepper, benefits much when drunk, for oppression of the chest and sore of inwards.

**Marsh mallow.**

1. This wort, which is called hibiscus, and by another name marsh mallow, is produced in moist places, and in fields.

2. For gout, take this wort, which we named hibiscus, pound it with old lard, lay it to the sore; by the third day it will heal it. Many authorities affirm the approved worth of this wort.

3. For the several gatherings which are produced on the body, take this same wort, seethe it with cress from a spring, and with linseed, and with meal, lay it to the sore; it removes all the stiffnesses.

**HORSETAIL.**

1. In case that a man be overwaxed in wamb (belly), take juice of this wort, which the Greeks name θπυφυς, and the Italians equisetum, in sweetened wine; give to drink two draughts. It is confidently believed that it will heal that ill.

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*Note:* The text contains references to Latin and Greek names of plants, as well as historical authorities for their medicinal uses. The author also notes the correct and incorrect drawings of the plants in the manuscript illustrations.
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HERBARIVM

Hýf hýa blôd ñpípe hraecæ zêmum ñyýre ylcan rûnte yeap rœôde on ræamzum rîne butan fînec ðpînec ðonne rætende þona hût ÿ blôd zeprid.1

Docleap. xli.

Deor rûnte þe man maluæ ernattæcæ2 y oðrum namæn hocleap nemned hûd cenned3 æzthrap4 on beganum stôrum.

Þid blæwmæn ræpe zêmum ñyýre rûnte þe pe me maluam ernattæcam nemdon mid hûre þyftpêman5 ææf pundej zephitæ reð on ræcete þeapele to healpan6 dele ý ðææ ræcetej y1212 y ræteþ pîl ñðde máne ý ÿ yû bûnnan7 þûm dazum zepîlled þpa pe æp cædon to healpan dele ylde ðpînecan ræstændum hût hûre zëhæleð.8

Þid þima sape zêmum þaç ilcan rûnte cnuca mid ealðum ñyylle hût þæapa9 þima þaç pûndonlice zëhæleð.10

Þid þidan ræp11 zêmum þaç ylcan rûnte reð on ele ý ryððan þu hû12 zëroðen13 hæbbe tóçædeþe zedôn14 zêmum15 þonne þa leæp cnuca on ðûnum mòræcæ pe þonne on anne16 cлаδ leæ þææto17 þpa ÿ ðu hût þûm dazum ne unþinde þu ÿ þæþ zëheft.

Þid nipe pûnda zêmum ñyýre ylcan rûnte þyftpêman bærn to bufte do on þa pûnda.18

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1 restringet, MS. 17063 2 ernattæcæ, H. 3 cenned, B. 4 æzthrap, B.; æzthrap, H. 5 þyftpêman, H. 6 In H. the corrector made to þæape healpan, very wrongly. 7 -non, B. 8 zëhæleð, B. 9 hûc þæpa, B. 10 ræpe, B. 11 hûc, B. 12 zëroðen, B. 13 V. is here much in holes. 14 zedôn, B. 15 zem, B. 16 ðenne, H. B. 17 þæpa, B. 18 pûnda, B. Plural as before?
2. If one break up blood much, let him take juice of this same wort; let him seethe it in strong wine without smoke; let him drink it then fasting; soon it stanches the blood.

HOCKLEAF.** xli.

1. This wort, which one nameth malva erratica, and by another name hock leaf, is produced everywhere in cultivated places.

2. For sore of bladder, take this wort which we named malva erratica, with its root, by weight of one pound; seethe in water thoroughly to the half part, and let there be of the water a sextarius (1½ pint) full or more, and let that be boiled within three days, as we before said, to a half part; give it (to the patient) to drink fasting; it will heal him.

3. For sore of sinews, take this same wort, pound it with old lard; it wonderfully healeth the sore of the sinews.

4. For sore of side, take this same wort, seethe it, and after thou hast sodden them put up together; then take the leaves and pound them in a mortar; then put them on a cloth; lay thereto, _that is to the sore_, so that thou for three days unbind it not; thou shalt amend the sore.

5. For new wounds, take a root of this same wort, burn it to dust; put it on the wounds.

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*The technical name is from the synonym in Apuleius. The drawings in MS. V. A. are more like Pyrola. MS. T. gives also leaves growing on long footstalks from the root, but cordate. MS. G. only has stems and correct leaves.*
Hunder tunc.', XLII.

Deo pūrte pē gpegōrōm a pome me lingua
bubula nennad' et eac engle2 gloggynāt a oðrum
naman3 hunder tuncē hātid4 heo bid cenned5 on
beingum stōrum a on pandigum landum.6

Līp hīpīlemum mēn7 īp āer hīpīdan dāgger pēre
oðde8 āer peopīsān genuī bonne9 pūrttumān10 pūrge
pūrte done11 heo hǣbbe pūr bozar12 āer pēder pēoā
bome13 pūrttumān on pātēpe sīle ðūncan pē hīne
zelacanāt.14

See eac15 de hāef āer pēder peopēn bozar hennad16
jām zelīce17 āe pē hēp hēopām epeōn.

Bonne18 īp ēpéu pūrte pūrge zelīc pēo hāef19 sume
dāe120 āeppan leaf21 done22 docēce23 āepp24 pūrte25
pūrttumān26 on pātēpe zēdēsē27 piūdēc iecēm ā
mēddūm.

Piō nyppūrte28 genuī pār yēcan pūrte29 ī hūnīg
ī hlae30 āe pū ēpī sīnepūre31 zēbacēn32 jām zelīc ēc
ē ondyān pūrce pūndopīlice ēyt ī pāp tooīt.

Glēdēne.33 XLIII.

Piō pātēp pēocēypūrte34 genuī pār pūrte ēc man
bulhīscellītēn ī oðrum naman glēdēnē35 nennad ā

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1 nēned, B. 2 ēcī on ænglīc, H. 3 nāma, O. 4 hāca, B.
5 cenned, B. 6 O. omits a line. 7 Gif man, O. 8 oðder, H.
by a kragis; offar. O. 9 hane, O. 10 þe., O. 11 hane. O.
12 þef. O. 13 hane, O. 14 þofs. H.; þefs. O. 15 ēcī. H.
16 þramad. H. 17 zelīc. B. 18 hān, O. 19 hane, O.
20 ðelan, B.; dāle. O. 21 leaf, B. 22 þaun, O. 23 docē, H. B.
24 þane, B.; þara, O. 25 þūrt. O. 26 þam. O. 27 zēdēsē, B.
32 þacēn. O. 33 Glēdēnē. O. 34 þacēn. H. 35 nennad ā
Hounds tongue. xlhi.  

1. This wort, which the Greeks name βούγλωσσον, and the Romans lingua bubula, and also the English call glovewort, and by another name hounds tongue, is produced in cultivated places, and in sandy lands.

2. If any man have a tertian fever, or a quartan, take the root of this wort, when it has three shoots to seed; seethe the root in water; give (it) him to drink; thou shall cure him.

3. The wort also which has four seed stalks, benefits like that which we have before mentioned.

4. Besides, there is another wort like this, which hath in some degree a less leaf than the dock. A root of that wort swallowed in water, is an antidote against frogs and snakes.

5. Against oppression of the chest, take this same wort and honey, and a loaf which has been baked with lard, in the manner in which thou wouldst make a poultice; wonderfully doth it disperse the disorder.

Gladden, falsely. xlIII.

1. For water sickness (dropsy), take this wort, which is named βολβάς σκιλλητικός, and by another

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a Latin, Ad suppurationes in corpore. The old interpreter read suspirationes.

b The traditional figure may be Scilla nutans, Bot., or some other, but the leaves are drawn too broad for the squills. In MS. Add. 17063, a flowerpot has been made out of the bulb. Βιλβάς σκιλλητικός is in so many words the bulb of the squill, and should not have been confused with gladden, gladiolus. But this wort does duty for others.
Umbilicum. XLIII.

De orb. Pfl. de zycar cotyledon et pome in umbilicum venenatis nemnnd bys cenned so in hpopum et on beopsum.

25 Phyliparem geometricum par ymente et spinen sine numen bopum ha bat unvexed aegyptar zelice micel be phire.
name gladden, and next dry it all about; then take the inward part, seethe it in water, when it be warm; mix also thereto honey and vinegar; administer three cups full; very quickly shall the sickness be drawn out by urine.

2. For disease of joints, take this same wort as we before said, the inner part; boil it in oil; smear the sore therewith; soon it benefits.

3. For the disorder the Greeks name πασονυχίας, angnails, take root of this same wort, pound with vinegar and with a loaf, lay it to the sore; wonderfully it healeth the same.

4. In case that the thirst of a dropsical man may not be assuaged, take a leaf of this same wort, lay it under the tongue, soon it abateth the thirst.


1. This wort, which the Greeks name κοτυληχων, and the Romans umbilicus veneris, is produced on roofs and on barrows.

2. Against swellings, take this wort and swine lard, yet without salt, of either constituent alike much by

\[^a\] The interpreter translates torretur etymologically.
\[^b\] Latin, madidum; this is tepidum.
\[^c\] Latin, Ad perniones, that is kibes, heelsores, from the old sense of Pernae = Πέρα, a heel.
\[^d\] The figure in V. represents "Cotyledon umbilicus, stem and flowers alone; the leaves rarely coexist with them." (H.)

The drawing in MS. Bodley, 130, is monstrous; in MS. A. valueless; in MS. G. it gives us convolvulus arvensis; in MS. T. the cymbal-shaped leaves of Cot. umb. are given, the stem has been roughened, and gl. peny gres. So "Vmbilicus Ven- ris, peniwert," MS. Sloane, 5. So Florio, Cotgrave, etc. etc.

\[^e\] In the word pipum, the interpreter decidedly followed his Latin copy, which read "cum assungia ovilla feminis sine aequis ponderibus calida imponatur," as does MS. A. But the ed. of 1528 reads feminibus, on the thighs.
cnuea toponne lege to pam spylun hyc hyc\(^1\) topeped.\(^2\)\(^3\) pep pynye bi scealt niman on pynptide.

\(\text{Attolade}.\)

Deor pynye be man gall epif y oðrum naman attolade nemned bid cenned\(^4\) on peastum toorum y pih regar.

Pih hunder ylste gemm yap pynye cnuea mid hpyyle\(^5\) y mid heopðbaecenum\(^6\) hlace lege to dam flute pona hyc bid gehæled. eac\(^6\) pyc sulfe phema\(^7\) pih heand gelseell y hit eal topeped

\(\text{Napehune}.\)

Pib zeporu\(^9\) y pib \(\text{hman herelice hraee gemm yap}

pynye de giecår pynjmion y romane mapubium nemmad y eac angle\(^10\) hapehune hata\(^11\) peod on pantepe sylce dpncean pam pe herelice hraeeen heo hune\(^12\) gehæled pundophice.

Pib magan sape gemm pynye ylcan pynye reap pyle dpncean hyc pep magan yap pam aded.\(^13\) y giy him repen demege. pyle him yap ylcan pynye pel dpncean on pantepe heo hyme ahpæid.

Pib peazy pyymar abutan\(^14\) napolan\(^15\) gemm yap ylcan pynye mapubium y pynmod y elehpæan ealpa pycya pynya gelse pela be gezhute peod on geppetton pantepe y mid pyn yply\(^16\) odde pypa lege to pam napolan\(^17\) hit epelb \(\text{ba pyymar}.

\(\text{1 hym, B.; V. is here gone to pieces. 2 atterloðe, B., by the xii, century hand. 3 cenned, H. B. 4 pylel H. B. 5 -nan, H. 6 eac, H. 7 phema, H. 8 horhune, B., by the later hand. 9 Ad tussim gravem. 10 eac on anglyce, H. 11 hyme hata, B. 12 I is qui graviter tussim. The line in singular is negligence. }\) O. has mauled this paragraph. 13 ahpæid, H. B. 14 -ton, B. 15 napelan, H.; napelan, B. 16 pynpm, H.; tupa, B. 17 napelan, B.
weight, pound together, lay to the swellings, it removes them. This wort thou shalt take (up) at winter-tide.

**Attorlothe. xlv.**

1. This wort, which is named galli crus, and by another name attorlothe, is produced in solid places, and against ways.

2. For bite of dog, take this wort, pound it with grease, and with a hearth baked loaf, lay to the wound, soon it will be healed; also this same is of benefit for a hard swelling, and removes it all.

**Horehound.**

1. For colds in the head, and in case a man breaks heavily (makes great efforts to clear his throat of phlegm), take this wort, which the Greeks name πράσιον, and the Romans marrubium, and also the English call it horehound, seethe it in water, give to drink to them that break heavily; it will heal them wonderfully.

2. For sore of maw (stomach), take juice of this same wort, give (the sufferer) to drink; it doth away the sore of the maw; and if fever vex him, give him this same wort in water to drink freely, it will raise him up.

3. For tape worms about the navel, take this same wort marrubium, and wormwood, and lupins, of all these worts alike much by weight, seethe in sweetened water and with wine, twice or thrice, lay to the navel; it killeth the worms.

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*A mistake has occurred in MS. V. in the placing of the figure, which seems intended for Ceterach. Horehound is truly drawn as Prassion in MS. Bodley, 130: glossed horehounde in hand of xii. century. In MS. A., fol. 25 b, the figure has the flowers terminal, which ought to be axillary. The drawings in MSS. T. G. are monstrous.*
PHILOMELON

Iris xifium.

Ad condilomata, Latin.  
150 HERBARIVM

ibi pane1 et id geomet genius har ylcan pyrte bepn to ahyan2 do to pam pane pona hit gehaelid.

id actref dignz gezim ypper ylcan pyrte por yyle on calbun pine3 drincan pona sp attot toref.

id pcebf4 et id teten gezim har ylcan pyrte reod on rastepen ype6 bone lichoman6 ean7 mit rean7 jy ran yw. heo ofzenim6 bone reup58 yj bone tetep.

id hunzgen adle gezim har ylcan pyrte reod on hunzge yyle pigzean9 he bid pundophile gehaelid.

id ealle etinneygaf ean lichoman10 gezim har ylcan pyrte. enuca mit pyrle lege to pam pane heo haelid pundophile.

Foxespot. XLVI.

Iris xifium.

Id unicude yppuntar pe on lichoman10 acennede11 beod gezim ypper pyrte pyrnickuman pe man ximun ij odrum naman roxeprof nemnle6 rana wa una zepilfe zy ynedman pix yntzena zepilfe eceyef tezen12 reeneceaf13 y roxef eimequpef14 rana yntzena15 zepilfe enuca topomme on pine. de16 bone anne17 clad ean18 of lege to sam pane pu pundpast pane launuge19.

Id hearod bryce20 gezim har ylcan pyrte urzerpe21 zepilfe hy y enuca22 gezim bone be zepilfe open mycel pien men23 topomme lege to pam pape hutc bonne ha porzpuonean ban ut atylo. cae24 zif hpraet on pam lichoman25 deipende byd hutc pel id49.
For sore of joints and for inflation, take this same wort, burn it to ashes, apply it to the sore, soon it healeth.

5. For swallowing of poison, take ooze of this same wort, give (to the sufferer) to drink in old wine, soon the poison passes off.

6. Against scab and against tetter, take this same wort, seethe it in water, wash the body therewith, where the sore may be; it removes the scurf and the tetter.

7. For lungs disease, take this same wort, seethe it in honey, give it to swallow; he will be wonderfully healed.

8. For all stiffnesses of the body, take the same wort, pound it with lard, lay it to the sore; it healeth wonderfully.

1. Against strange pustules which are produced on the body, take a root of this wort, which is named ξίφων, and by another name foxes foot, by weight of three ounces, and of smede or fine flour, by weight of six ounces, two draughts of vinegar, and of foxes grease by weight of three ounces, pound together in wine, cover then a cloth therewith, lay to the sore, thou wilt wonder at the cure.

2. For head breach (a broken head), take the upper part of this same wort, dry it and pound it; take then by weight as much of wine, mingle together, lay to the sore, it then draweth out the broken bones; also if somewhat on the body be annoying, it is well...
HEKBARIVM

Πατερ ῥύπτ. XLVIII.

Πράσινοι ῡμένοι Ῥαμυναίοι, εἴδος ἑαυτῶν ῞ανδακάν ὁπό τας ρύπτης ἑνενδέχθηνεν εὐνακα ἱκτε ῥύπτης ὑπεράρχει μνημὸς ποίδας ἦς ἄττομο.

ρέμαδ. οδὸς ἂφε ἑφαμ. ἔπιε ἄτριπ χαρακτικάν ἄερεν ὁπό τας ρύπτης ἑνενδέχθηνεν εὐνακα ἱκτε ῾Ρηκτήπορος ὑπεράρχει μνημὸς ποίδας ἦς ἄττομο.

ρατερ ῥύπτ. XLVIII.

Πράσινοι ῡμένοι Ῥαμυναίοι, εἴδος ἑαυτῶν ῞ανδακάν ὁπό τας ρύπτης ἑνενδέχθηνεν εὐνακα ἱκτε ῾Ρηκτήπορος ὑπεράρχει μνημὸς ποίδας ἦς ἄττομο.

Ρατερ ῥύπτ. XLVIII.

Πράσινοι ῡμένοι Ῥαμυναίοι, εἴδος ἑαυτῶν ῞ανδακάν ὁπό τας ρύπτης ἑνενδέχθηνεν εὐνακα ἱκτε ῾Ρηκτήπορος ὑπεράρχει μνημὸς ποίδας ἦς ἄττομο.

Χύπρινα. XLIX.

Πράσινοι ῡμένοι Ῥαμυναίοι, εἴδος ἑαυτῶν ῞ανδακάν ὁπό τας ρύπτης ἑνενδέχθηνεν εὐνακα ἱκτε ῾Ρηκτήπορος ὑπεράρχει μνημὸς ποίδας ἦς ἄττομο.

Sīgelpeǎmma. I.

Πράσινοι ῡμένοι Ῥαμυναίοι, εἴδος ἑαυτῶν ῞ανδακάν ὁπό τας ρύπτης ἑνενδέχθηνεν εὐνακα ἱκτε ῾Ρηκτήπορος ὑπεράρχει μνημὸς ποίδας ἦς ἄττομο.

Εἶναὶ, τοῦ ὡς ἑράγην ὁ πολλαπλασιασμὸς τῆς ὑποκείμενης ῥύπτης μεταλληθῆναι ἑκατάκομβα ἑκατόν ἴδια ἤτοι ῾Ρηκτήπορος ὑπεραρχεῖ ὑπεράρχει μνημὸς ποίδας ἦς ἄττομο.

Χύπρινα. XLIX.

Πράσινοι ῡμένοι Ῥαμυναίοι, εἴδος ἑαυτῶν ῞ανδακάν ὁπό τας ρύπτης ἑνενδέχθηνεν εὐνακα ἱκτε ῾Ρηκτήπορος ὑπεράρχει μνημὸς ποίδας ἦς ἄττομο.

Sīgelpeǎmma. I.

Πράσινοι ῡμένοι Ῥαμυναίοι, εἴδος ἑαυτῶν ῞ανδακάν ὁπό τας ρύπτης ἑνενδέχθηνεν εὐνακα ἱκτε ῾Ρηκτήπορος ὑπεραρχεῖ ὑπεράρχει μνημὸς ποίδας ἦς ἄττομο.

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serviceable against that; or if any one with his foot steppeth on a poisonous deadly snake, or on an adder, this same wort is very efficacious against the poison.

**Water wort. xlviii.**

1. If swellings annoy maids, take this wort, which is called \( \alpha \alpha \lambda \lambda \iota \pi \chi \zeta \), and by another name water wort, pound it apart, lay it to the sore; it healeth it.

2. If a man's hair fall off, take this same wort, pound it in oil, smear then the hair therewith, it soon becometh fast.

**Singreen, or Houseleek.**

1. This wort, which is called Μωλυ, and by another name singreen, of which Homeros saith it is of worts the brightest, and that Mercurius should find (found) it, ooze of this wort is very beneficial, and its root is round and swart, also of the size as of a leek.

2. For sore of matrix, take this wort, pound it and lay it thereto; it alleviates the sore.

**Solwheref. l.**

1. This wort, which the Greeks named ηλιοτρόπιον, ηλιότροπος, and the Romans vertamus, and also the English call it solwheref, is produced everywhere in cultivated places, and on clean ones, and in meadows. This wort hath with it some wonderful divine qualities, that is, that its blossoms turn themselves according to the course of the sun, so that the blossoms

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\[a\] The drawing in MS. V., fol. 32 c, represents in a way this wort, but the flowering stem and flower are given as very slender, and solitary, so that one thinks of "Pinguicula vulgaris." (H) In MS. Bodley, 130, under moly, a wort resembling houseleek is drawn. MS. A., fol. 26 b, is like MS. V.; the flowers look like arbute berries.

\[b\] The root of singreen is not a bulb: a garlic, \( \textit{allium moly} \), was in the mind of Apuleius.
runne sertvth hy¹ rylre beclivad.⁴ ʃ et ʃonne heo upganed hy¹ rylre² zoeppenad,³ ʃ tobpaed ʃ heo yppemad.⁴ to hyppum laecessomum ʃe, pe hep ʃiδ æftan appiten habbaed.

Piδ ealle ætrnu żenim ʃar rylman pʃytte cnucu to ʃride⁵ ʃmalon⁶ bulte obde hýye por⁷ sylé ṣpuncan on żodum p̒ne puṇdophicæ heo ʃi ætrnu topreed.⁸

Piδ pleppan⁸ żenim ôy³rré yḷeḥan pʃytte lelf cnucu ʃ lege to ṣam ṣanpe hýt ys⁹ ʃelʃyfed ʃi heo pœcappliçe żehæle.

Mædepe. li.

Deṣr pʃytte ʃe man ʃţiγar ʃ oʃjum naman mædepe nemnën hýd cennën¹⁰ ʃţiγmum¹¹ in lucama heo ṣeʃp̒ hpr̒ef maʃman¹² bleoh ʃ heo b̒iδ ʃeʃp̒æzepuδ¹³ mid peʃepep peʃaum ʃtælum.¹⁴

Piδ ban ecç ʃi ʃiδ ban bryçe żenim ʃar yḷeḥan pʃytte cnucu hý¹⁵ lege to ṣam bane ʃy ṣłuład dæge ūm b̒iδ sel ʃp̒yłece ʃær¹⁶ clýpha toʃelæd ʃeʃepe.¹⁷

Eac¹⁸ ôy³rré pʃytte pʃyṭt̒ puṇmna yppemad¹⁰ piδ æle rãŋ ʃe ṣam ṣheḥoman ʃepaδ²⁰ ʃi ʒi ʃoʃne ʃi ʃan peʃe pʃyṭt̒ puṇmna cnucge²¹ ʃ to ṣam ʃanpe geleighæ ʃal ʃi ʃaŋ he żehælδ.

Nûmele.²² lîl.

Deṣr pʃytte ʃe man politnüm ʃ oʃjum naman hûmele nemnën hýp cennën²³ on caʃdum hûrʃ tʃodum ʃ eac²⁴ on puḥtüm ʃtopum.

¹ lîng, B., twice. ² V. is here illegible. ³ -n̒aδ, B.; -n̒aδ, H. ⁴ yppamad, H. ⁵ b̒iδ, H. ⁶ yppemad, B. ⁷ por, B. ⁸ Ad luxum, looseness. ⁹ hýye, V. ¹⁰ cennën, H. B. ¹¹ -mef, H. B. ¹² maʃman, H. has altered by the same hand to maʃbyan, being a later utterance than the penman found in the text. ¹³ ʃeʃp̒æzepuδ, B. ¹⁴ tʃodû, B. ¹⁵ lîng, B. ¹⁶ ʃær, B. ¹⁷ toʃelæd ʃeʃepe, B. ¹⁸ Eac, H. ¹⁹ -puṇmna yppamad, H. ²⁰ beʃan, B. ²¹ cnucu hý, H., spoiling the sentence. ²² humele, B., by later hand; so in index. ²³ cennën, H. B. ²⁴ eac, H.
when the sun is setting close themselves, and again when he upgoeth they open and spread themselves; and it is beneficial for the leechdoms which we here have after written.

2. For all poisons, take this same wort, pound it to very small dust, or its ooze, administer (this) to drink in good wine; it wonderfully removes the poison.

3. For flux, take leaves of this same wort, pound and lay them to the sore; it is believed that it healeth sharply (efficaciously).

MADDER,^ a

1. This wort, which is named grias, is produced first in Lucania; it has the complexion of white marble, and it is ornamented with four red stalks.

2. For leg ache^b and for leg breach, take this same wort, pound it, lay it to the leg; on the third day comfort will be for him, as if a poultice were laid there.

3. Also a root of this wort is beneficial for each sore which troubles the body, that is, when a man pounds the root and lays it to the sore, it healeth all the sore.

HOP TREFOIL,^ c

1. This wort, which is named πολύτριχον, and by another name hymele, is produced in old house-steads (tofts) and also in damp places.

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^ For madder, MSS. V. G. T. A. draw a great rhizome, as of Acorus or Iris, with lanceolate leaves growing out at intervals; yet varied by the fantasy of the artists. MS. Bodley, 130, is different.

^b Latin, Ad sciaticos sanandos.

c By aid of the figure in MS. G., fol. 17 b, which has trefoil leaves, the interpretation of MS. V., hymele, is rendered consistent with our English tradition of names.
HERBARIVM

...
2. For sore of inwards, take leaves of this wort, which we named πολύτριχον, its twigs are as swine bristles; pound then the leaves and nine pepper corns and nine grains of coriander seed all together; give to drink in good wine, and let this be when he goes to the bath. Also this wort is efficacious to make either mens or womens hair grow.

Woodroffe. liii.

1. In case a man be overgrown in the wamb, take roots of this wort, which the Greeks name μαλάχχι ἁγρία, and the Romans hastula regia, and also the Engle call woodroffe, pound with wine, give to drink; soon thou shalt understand the advantage of this.

2. For flux of inwards, take seed of this wort, which we named hastula regia, mixed with strong vinegar, administer (this) to be drunk; it bindeth the inwards.

Poppy. b liv.

1. For sore of eyes, that is what we denominate blearedness, take the ooze of this wort, which the Greeks name μέξωνα, and the Romans papaver album, and the Engle call white poppy, or the stalk, with the fruit, lay it to the eyes.

2. For sore of temples or of the head, take ooze of this same wort, pound with vinegar, lay upon the forehead; it alleviates the sore.

a See art. xxxiii. In the table of contents truly translated after the Latin; but pappeoxen can be only wrongly grown, not troubled with diarrhoea. Similarly ii. 4, xl. 1, lxix. 1.

b Poppy would not be recognized either in MS. V., fol. 33 c, or in the dissimilar figure, MS. A., fol. 28 b. In MS. T., gl. "chesbol album," but not like either a garlic or a poppy.

c The notion of pounding an infusion with vinegar is due to our old interpreter.
Piô pleaplaetè 1 serôn hyggie ylcan pyçte por
fynyrè 2 bone man mid fona pu him bone ylep 3
oryentè. 4

LV.

Hyî hpa 5 sermìyan 6 ne màxe serim hyggie pyçte
pyrçtrupman 8 pe 9 man oenante 'y oðrum naman
nenned to dufic geeneconde 10 yyle drinican on pîne
treçen 11 pyrçtrup 12 pulle hût pyrçtrup 13 healce.

Hyî hpa pyçte hràec 14 sermìne hyggie ylcan pyçte 15
pyrçtrupman piesè pam zemete pe pe nu hêp bepoman 16
crædun 17 hût zelidgad bone 18 hràecan. 19

Dalja pyçte. 20 LVI.

Piô 21 pa punda pe on pam men 21 beod acenmed 22
serim hyggie pyçte pyrçtrupman 23 de man narpyr 24
y oðrum naman 25 halpyrèt nenned mid ele 'y mid
tenupe geeneconde 26 pam zelice pe pu to 27 eljân
pyçte lege to hæene 28 punde hût hæl hæl pundolice. 29

Bjume pyçte. LVII.

Piô milcan ræpe serim hyggie pyçte pyrçtrupman pe
fæcæp rplemon 'y ræmonæ teuçmon 30 nennad 'y eæ
eangle 31 hjume pyçte hatað cynca to spide fimalan dufic

1 flæp, B. 2 ñepe, B. 3 flæp, B. 4 oryent, H. B.
5 man, O. 6 xe, B. O. omit. 7 pyçte, O. 8 pyrçtrup, O. 9 3. 2 O.
O. alters the text a little. 10 geeneconde, B.; cneac to ð., H.
11 treçen, H. B. 12 ræewac, B. O. 13 -með, O.; ypmamad, H.
14 pyçe, B. 15 pyçte, O. 16 -ren, O. 17 -bon, B. O. 18 -ane, O.
19 hràecan, B. 20 See cxxvii. IcALSÝYRT, H. 21 31 on 3. 2 O.,
fol. 15 = 57. 22 acenmed, H. B. 23 -me ð., O. 24 napeçfù, V. B.
25 nama, O. 26 geeneconde, H. 27 to, B. omits. 28 31 niæpe, B. O.
29 -bæp-, O. 30 æce, O. 31 eæ on æangle, H.
3. For sleeplessness, take ooze of this same wort, smear the man with it; and soon thou sendest the sleep on him.

Dropwort.\textsuperscript{a} LV.

1. If one may not pass water, take roots of this wort, which is named \( \text{ωινάψη} \), and by another name, \( \text{ε\'νανθη} \), pounded to dust, administer in wine, two cups full; it is of high benefit.

2. If one break much, let him take roots of this same wort, let him swallow them in the manner which we now here before quoth; it allays the breaking.

Halswort.\textsuperscript{b} LVI.

1. For the wounds which are produced on a man, take roots of this wort, which one nameth \( \text{νάρξιστος} \), and by another name halswort, pounded with oil and with meal, as if thou wert working it to a poultice; lay to the wound; it healeth wonderfully.

Brownwort. LVII.

1. For disease of spleen, take roots of this same wort, which the Greeks name \( \text{ἀστελὴν} \), and the Romans teucrum, and also the Engle call brownwort;

\textsuperscript{a} Drawn in MS. V., fol. 33 d, as a naked stalk, with opposite branches furnished with tufts of leaves, and so in the Latin MS. A., fol. 29 a, and in MS. G.; in MS. Bodley, 130, as a trailing plant with compound leaves on peduncles and spiked flowers; in MS. T., as bryony, and gl. "Vitis nigra." None of these have any resemblance to the dropworts.

\textsuperscript{b} Falsely interpreted, perhaps; see the glossary. In MS. Bodley, 130, at this place, narcissus is glossed "Oxgen launge. i. hundestunga."
sylē δρυνεὰν οὖν λίγα χαλεπὸν μετὰ λίθον ἔστε οὐσίας εἰς ὃν μὲν υἱὸν ἐπιπέδου χαλασμόν λέγειν· τινὲς τὸν ἤτοι τῶν πτερακωμάδων ἐπιγένεσθαι μετὰ λιθωσμὸν ἀρνίων ποιεῖ· ἡ δὲ ωμὴν ἀνατιθέμενη λήθην ὑπὲρ μὲν προσωπικόν μετὰ λῃπῆς ὁμιλεῖν ἀπὸ τὸν ἀρνίον ἄνοιας τῆς μεταμεταφοράς προς ἱππικάμων καὶ ἱππαρξίας τὰς μεταμορφώσεις ἀνακαλεῖν πρὸς τὸ μήτριον μνημεῖον· ἦρα δὲ τὰς μοῖρας ἀναστήματος τὰς ὑπὸ τοῦ βοῶν στασεῖται. Σύμφωνα μὲν τὰς τρεῖς ἐξήγησιν ἀναγράφεται ἡ ἴση ἑτερομεταβολή, ὡς ἀναστήματος τὰς ὑπὸ τοῦ βοῶν στασεῖται. Σύμφωνα μὲν τὰς τρεῖς ἐξήγησιν ἀναγράφεται ἡ ἴση ἑτερομεταβολή, ὡς ἀναστήματος τὰς ὑπὸ τοῦ βοῶν στασεῖται.
pound it to small dust; give it to drink in lithe (soft) wine, therewith thou wilt observe a remarkable thing. Also it is said, that the wort was thus found, that is, it whilome happened that a man scraped intestines with the spleen upon this wort, then soon the spleen clave to this wort, and it quickly consumed the spleen, for which reason it is also designated as splenium by some men, which (spleen) in our language is called the milt. Hence it is said of the swine, which eat its roots, that they are found to be without spleen.

2. Some also say that it has a stalk with twigs like hyssop, and leaves like beans; hence some men name it by the same name hyssop. The wort must be collected when it is in full blossom. It is of a famed sort in the mountain lands which are named Cilicia and Pisidia.

a) LVIII.

1. This wort which is called πόλιον, and by another name , is produced in unsmooth places.

2. For a lunatic, take juice of this wort which we named polion, mix with vinegar, smear therewith them that suffer that evil, before it will to him (before the access), and shouldest thou put the leaves of it and the roots of it on a clean cloth, and bind about

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a In MS. Bodley, 130, the drawing represents Plantago lanceolata. See further on, art. cl. The drawing in MS. V., fol. 34 b, might do for teucrium (H.), it is pretty much like. MSS. A. G. have the same figure as MS. V. MS. T. gives composite discs terminal.
Lneopholen. LIX.

"Pyptes pe man contemplatus 2 zemim trezen reensear 3 pulle poges dyrgre pyrte pa man uoctoiole 4 ophum namus cneopholen nemned yle drimean rytten- dum 5 pyd hunic zemenged 6 rona 6t sone dproxan zepaeed.

Ialluc. LX.

Deo pyrte pe man contemplatus 9 ophum namus Galluc nemned bid cenned 6 on mopum 9 on reldum 9 eae 7 on madum.

Pyd pyd ferepan zemim pyar pyrte contemplatus epucia to gyrgre 8 ymalon 9 dutte syle drimean on pine rona pe ferepa aerstandep 10.

Lyf hpa innan tobositen 11 ry zemene 12 pyrgre ylcan pyrte pyrtepyman zehrade 13 on hatan 14 axan 15 pyde bonne on hunic ryttenbe he bid zehiaed 9 eae 6t bonne magan ealne apemuda,

Pyd magan pyde zemim pyar ylcan pyrte 9 zemeng 16 pyd hunic 9 pyd eecd 9u onztitt mycele 17 mympulnyrgre. 18

---

the mans swere (neck), who suffers the evil, it will give an experimental proof of that same thing (its virtue).

KNEE HOLLY,\textsuperscript{a} or Butchers broom. LIX. \quad \textit{Ruscus aculeatus. Bot.}

For the wrist drop, and for the maw or belly, take two cups full of the ooze of this wort, which is named victoriola, and by another name knee holly; administer it (to the patient) to drink fasting mixed with honey; soon it diminishes the wrist drop.

YALLUC,\textsuperscript{b} or Comfrey. LX. \quad \textit{Symphytum officinale. Bot.}

1. This wort, which is called confirma (comfrey), and by another name yalluc, is produced on moors and on fields, and also on meadows.

2. For wives (womens) flux, take this wort confirma, pound it to very small dust, administer it in wine to drink; soon the flux stancheth.

3. If one be bursten within, let him take roots of this wort, let him roast them in hot ashes, then swallow them in honey fasting, he will be healed; and it also purges the whole stomach.

4. For sore of maw (stomach), take this same wort, and mingle with honey and with vinegar; thou shalt perceive much advantage.

\textsuperscript{a} MS. V., fol. 34 c, draws leaves, some serrated, some crenate, blue with a round red spot in the middle, root bulbous. MS. Add. 17063, fol. 30 a, similarly, but leaves green, entire, red spot has a yellow circle round it. MS. G. has the spots; they are the nectaries, and characteristic.

\textsuperscript{b} The drawing in MS. V., fol. 34 d, has comfrey leaves and no more. MS. A., fol. 30 b, has leaves not quite so distinct, and the root has become bulbous. In MS. Bodley, 130, one of the mint tribe is drawn.
O. condenses.

Fuscius, p. 479, figures 

Trifolium arvense not Geum urbanum.

1 LXI.

Deos pyρτε πε ρπο ματ αλεμμον η δοβρυμ ναμαν 

nemned by δ ρανεν 3 ρπο ρτανυμ 2 ρπο ρυλυμ 3 

storpum.

Deos pyρτε 4 pyrne on mihne pyrlyse ππορμα 5 on 

heopone 6 η ρπο δε 7 hyp 8 πποτεντο 9 περιδε he ρεδ 10 η 11 

he reilac περερ η γα πα αμρηεδ he by 12 

ρρορρμ hυρρδυμ 12 η 13 παμ ρυλυμ mαμμυ mυλυμ 13 

βεπε pyρτε 14 

mυρν 15 

Cυμυν 16

Πρι δι ρυλη πεοκευγρηε ζευμ ρυργε pyρτε βεργαεν 17 η 18 

ρρο αλεμμον ρμοδον γαλε εταν on πανγενυμ 18 

mουδ 20 ρηπε 19 he ρυνυμ 21 pyne heo on 

λαμ ραεε 22 ρπο ματ 

mυρν η ρρυμ 23 η ραεβε ρη γηπα 

ρροτε on hυρ ρρυμ 24 αλαζυ με 25 he by 16 

ζελαυυδ 26

19) (LXII.

Πρι δι ρποβε βεεκευγγρηε 28 ζευμ δαρ pyρτε πε 

ρροπριρ pe 7 δοβρυμ ναμαν hαραν hυρε 

ζερρυγε hυ ρυμα ρποne to δυμεfε sьlе δυμηαεn on 

πυρ he ρυμαρεμυ sυ πυρ he ρποne on ρεεpe sυ ρυlе 

δυμηαεn 29 hυm on ραιρεpe sοna ρεo ρεπηυγ 

to 

ρυρεδ 260

15 LXIII.

Deos pyρτε πε ρμο διεταιυμ 7 δοβρυμ ναμαν 

nemned by ρρ αενεδ 31 on ραμ ραλανδε 32 πε

---


αλαμε? O. 26 -ηνοδ, B. O. 27 hυνε, V., but hυγε below; hυγε, H.
1. This wort, which is named ἀστεpięν, and by another name, is produced between stones and in unsmooth places.

2. This wort shineth at night as a star in heaven, and he who seeth it, not witting what it is, he supposes that he seeth an apparition, and so afeard (as he is), he is ridiculed by herdsmen and by such men as know the virtues of the wort.

3. For the falling sickness, take berries of this wort, which we name asterion, administer it to be eaten when the moon is on the wane, and let that be when the course of the sun is in the constellation named Virgo; that is, in the month which is called August; and let him have the same wort hung on his swere (neck); he will be cured.


For costiveness of inwards, take this wort, which is named leporis pes, and by another name haresfoot; dry it, then pound it to dust, administer it in wine to drink, if he (the patient) be unfeverish; if however, he be in a fever, give it him to drink in water; soon the costiveness will pass away.


1. This wort, which is named dittany, and by another name, is produced in the island

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a The drawing in MS. V. is beyond interpretation; so MSS. A. G. In MS. B. 130, the drawing reminds us of Stellaria media, Bot., Chickweed.

b The figure in MS. V., fol. 35 c, has eaten itself away.

The later hand in B. glosses auence. 28 -nere, B. 29 ὑπερακαμα, B. omits. 20 ῥιπεῖ, B. 21 canneb, H. B. 32 ἵγα, B.
man o"etec 1 hatad 2 \ in on pam munte be man ida nemned.

Hyp hpace pif kebbbe on hape inonded dead bopem tuduip zennim ptyye ptye p6\ 3 be re dictarum nen- 4 dun 4 4 heo butan repepe yile dunque on pine yif hyp eonne repep dempe yile dunque on peqarum repepe rona hit \ puduip ut arendepe 5 butan grec-

nyrre. 

Ect pd\ punda ron hy yin of hypene ron hy yin of tyence 7 o\ de eam nedapen zennim ptyye ilean ptyte roj do on pa 8 puna 4 pylle dunque rona he hyd hal.

Ect rodize pdd nedapen plite zennim ptyye ylcan ptyte repe pylle dunque rona hyt \ attop torded.

Hyp hpa 9 attot piege zennime ptyge ylcan ptyte rop dunque on pine rodize yra mycel yt ptyye ptyte 10 grena 9 na \ an \ \ heo mid hype anderead-

nyrre 11 nedapen ophyn 9 ira hrap ela hy 12 hype gehende 13 beod ac ropson of hype tyence 14 jonne he mid punde ahaen brd yra hrap 15 yra hy 16 beod \ hy 16 bone gramm zeptincad hy yosexual 17 speilan 18

Eac 19 yt saed be ptyye pylpan 20 ptyte zif man on huntupe pan 21 o\ de ysegean 22 mid plane o\ de o\ dimm pepe happey seqecep \ hy 23 pyllox pay ptyte etan 24 yra hy 25 hrapote to euman menq y heo rona 26 pa plane ut aed \ da punde zehelde. 27

Piz npre punda zennim pay ylcan ptyte 4 afelpeu-
dine 28 ptyte 4 hunde haelepan 29 cmac mid buteplan 30

---

1 giese, V. 2 hatad, B. 3 p6, also B. 4 -bon, B.
5 arendepe, B. H. 6 grena\yn, B. H. 7 sone, H.; sone, B.
8 o\ da, corrected to on pa, H. This correction is frequent and needless; see St. Marh., p. 96, s 57.
9 hpace, H. 10 grena, V.; grena, H.
11 -nyre, B. 12 hje, B., omitting hype. 13 gheande, H.
14 sone, H. 15 hpa, B. 16 hje, B., twice. 17 yosexual, B.
which is called Crete, and on the mountain which is called Ida.

2. If any wife (woman) have in her inwards a dead-borne offspring, take wash of this wort, which we named dittany; if she be without fever, give (it her) to drink in wine; if fever then trouble her, give (it her) to drink in warm water; soon it outsendeth the offspring without mischief.

3. Again, for wounds, whether they be from iron, whether they be from pole, or from snake, take wash of this ilk wort, apply to the wounds, and give to drink; soon he will be hole.

4. Again, verily, for bite of snake, take juice of this same wort; administer it to drink in wine; soon it will remove the poison.

5. If any one swallow poison, let him take ooz of this same wort; let him drink it in wine. So mickle, in fact, is the strength of this wort, so that not only it by its presence stayeth snakes wheresoever they be handy to it, but by reason of its smell, when it is carried by the wind, wheresoever it is, and they smell the stench, that is odour, they shall die, or they die, it is said.

6. Also, it is said of this same wort, if a man in hunting with arrow or other weapon weaken a roebuck or a roe, that they will eat this wort as quickly as they may come to it; and it soon puts out the arrow and healeth the wound.

7. For new wounds, take this same wort and stichwort and water agrimony, pound with butter, lay to
lege to ἰαπέεις punde τον ουκαρτον εν ταλλόν πάντων δύττα ρύθτε τε νεμμίνεγε.2

LXIV.

Ῥῶδ ναεδμαν ρίτε ὑ πῶδ γεοπρίονερ κοινές3 γενίν παρ ρύθτε ρει μανολ ργυμον γεοπρίον νεμ-νεδ δρύτε4 ὕπ5 ὑψε η σμακα ρογυμα6 ρμαλόν7 δύτε σύλε δμνκαν ὑπ το ρυμα τε χενυκοδ8 λεγε
to ἰαπέεις punde.

Ναεδμαν.10

LXV.

Ῥῶδ ὑαιτ παινζη11 ρύμμαρ12 δεπζην13 ὑμβ ναπολαν
gενίν παρ ρύθτε ρει μανολ ργυμον ναμαν εροπρίον14 η
νεμνεδ γεβμιγεδ σμακα δουμε δύτε σύλε δμνκαν ὑπ
tο ργυμων ρατεπε ἔννο ρα ρύματα

Πεονία. LXVI.

Δεορ ρύθτ δει μαν πεονιαν νεμμεδ παιρ ὑπυδεν ρμαν πεονιο ταν εαλδρο η ἔννο ὑπεν ναμαν ὑπ

1 ἦλπα, B. 2 χερρανθυμε, H. ῤε-γεμμίνεγε, B. 3 γείνες, B. 4 χρυσε, B. 5 ἡτ, B. 6 ηριαν, H. 7 ημαλαν, B. ῦ. 8 χενυκοδε, B. 9 ἦλπα, B. 10 A snake and scorpion are drawn. 11 παινζη, B. 12 ργυμμαρ, H., with a gloss lanbrici. 13 -ηαν, B. 14 εεθο-, V. 15 κατες, B. ῦ. 16 ρεφα, H.; ρεφα, B. 17 ηματ α, B. 18 ωπ, H. 19 ὑπυδεν, B. 20 ηρεθ, B. 21 -νετρε, B.; -νετρε, H. 22 αν, H.
the wound; thou shalt wonder on all accounts at the
efficacy of this wort.

a LXIV.
For bite of snake and for sting of scorpion, take the wort which is named solago maior and ἡλιοστόπιος, then dry it and pound it to very small dust; administer it in wine to drink, and take the wort pounded, lay it to the wound. 

Painting of a fight between a scorpion and a snake. 
MS. V., fol. 36 a.

b LXV.
In case that round worms annoy about the navel, take this wort, which is called solago minor, and by another name ἡλιοτρόπιον, dried, pound it to dust; give it in warm water to be drunk; it slayeth the worms.

Peony." c LXVI.
1. This wort, which is named peony, was found by Παίων, the chiefain, and it has the name from him. It is produced principally in Græcia. Also, as the illustrious author Homeros, in his books remarked, it is found chiefly by herdsmen; and it has grains of the magnitude (of those) of the malum granatum,

a The figure in MS. V., fol. 36 a, was once nearly a duplicate of the next. 

b The drawing in MS. V., fol. 36 a, when compared with the figure in the Flora Græca, has points of resemblance. 

c The painting in MS. V., fol. 36 b, is eaten away, but it was not much like peony.
nithte neme dó ṣa leohē paec. j eac ḣȳpe cojm bēo̅d
gelce coccéle. j heo1 ḣȳd ṣa ḣe Ḥw ephadon ᵊ_ZONĒT²
gam ḣyd̄um on nithte zemet j Zenadepob.3

Pis monod̄ rœeon̄yppe4 ḣȳf man ṣa ḣȳte peonam
pam monod̄ rœocean ᵊ_RQPĒN̄D̄ON̄ ⁵_open ales̄̄ ⁶_pona he
ḥyne ṣyl̄ne Ḥal̄ne7 up̄aher̄d̄ j ḣȳf he ḣȳ ⁸_mib him
hara̅d nœppe peo aṭil him ept neº zenealœc̄ed.

Ṛp ḣȳpe ban ece ḣeμum ḣȳte yl̄can ḣȳte sumne
dēl ḣȳtteμu̅man j mib līmenan¹⁰ clade ḣeppr̄d̄ to ṣaǐm
paj̄e. ḣȳ ḣe̅hæ̅ld̄.

Bepbena.¹¹ LXVII.

Deor ḣȳte pe man peμitepeoṇ j oḍ̄hum naman
be̅bd̄enam¹² nemned̄. ḣeo ȳr cul̄h̄on ᵊ_RQ̄D̄E ¹³
[janam]¹⁴ ḣȳ ¹⁵ eac¹⁶ ᵊ_RQ̄D̄ĒC̄ĒP̄ĒĒ C̄ŌL̄B̄U̅N̄ĀM̄ hʌ̅e̅ ̅e̅d̄.

𝐿𝑦̄p ḣpa ḣa̅p ḣȳnte¹⁷ mib him hara̅d pe ṣa peμite-
peoṇ nemdoṇ ne maeg he Ḥωm ḣundum¹⁸ beo̅n
bopcen.¹⁹

Ṛd̄ calle aṭṭmu²⁰ zemum ḣȳte syl̄man²¹ ḣȳte duf̄
ỳlle ḣȳncan callee aṭṭmu²² ḣeo ᵇoḥ̄p̄d̄ eac ᵇon pâz̄²³
_adc̄sh̄²⁴ to ḣeoμa eϕ̄eϕ̄u̅m ḣȳpe ḣȳncen.²⁵

¹ he, B. ² -toft, II. ³ -mab, II. ⁴ -neppe, B. II.
⁵ leeg-, B.; -ban, H. ⁶ ales̄, H. ⁷ hálne, B. ⁸ hys, B.
⁹ ne, V. omits. ¹⁰ -nū, B.; V. has here lost many letters.
¹¹ bepbane, II. ¹² ucl uercueanam, O., fol. 37 = 8. The draw-
ing may be meant for vervain, not for aquilegia. ¹³ ḣȳp-, B.
¹⁴ jano̅n, B. ¹⁵ hys, B. ¹⁶ eac, II. ¹⁷ ḣȳt̄, O. ¹⁸ hundef, O.
¹⁹ bopcen, II. ²⁰ acce, O. ²¹ O. omits. ²² acce, O. ²³ ᵇes̄̄, B.
²⁴ ᵇȳȳar, B.; ḣraʃ, O., fol. 20. ²⁵ ḣȳncen, B.; ḣȳnc, H., with loss
of N, on which see St. Marh., p. 80, § 13 ; -con, O.
or pomegranate; and it shineth at night as a light fat or lamp, and also its grains are like cockle; and it is, as we before said, most often met with and gathered by herdsman at night.

2. For lunacy, if a man layeth this wort peony over the lunatic, as he lies, soon he upheaveth himself hole; and if he hath this wort with him, the disease never again approaches him.

3. For hip bone ache or sciatica, take some portion of a root of this ilk wort, and with a linen cloth bind it to the sore; it healeth.

**Vervain.**

1. This wort, which is named περιστερέων, and by another name verbena, is very near akin in colour to culvers or doves. Whence also some people call it columbina.

2. If any one have with him this wort, which we named peristereon, he may not be barked at by dogs.

3. Against all poisons, take dust of this same wort, administer it to drink; it driveth away all poisons; also it is said that sorcerers use it for their crafts.

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*a* Latin, "coci simile," a cochineal grain or insect: our Saxon gives a wrong interpretation.

*b* Verbena officinalis is intended by the drawing in MS. V., and by περιστερέων in Dioskorides. Columbina, culverwort, is a bad translation; περιστερέων means dovecot.

*c* This clause is not in the Latin of 1528. The author of our text evidently, by the expression about the colour, meant the columbine, aquilegia vulgaris.
Bryonia dioica.  

Πιδ μιλταν ραπε γεμιν ἵππε ὑνεμελε,  

B. by later hand.  

mecstan, by correction from msćan, H.  

4 ροὶδ γαν, B. omits.  

3 hepçendle, H.; so B., without accent.  

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HERBARIVM  

Χύμελε.1  

LXVIII.  

Επε8 ἦ σύλπε9 δὲ βαμ ῥύττριμυαν10 σύλη ἤψαν βαμ  

Ept 8 ἦ σύλπε 9 δὲ βαμ ῥύττριμυαν 10 σύλη ἤψαν βαμ  

ρεοοάν μιεχεάν.  

11 δαγαφ.  

Επτ γύρ βαρ ῥύπε πήρτ ῥιεχεάν12 καὶ ῥεμαζόν13  

πιεν ἦσ αν υμηδὲρ ιπρύνε τερρίδ.  

LXIX.  

Πιδ ἰ man on παμβε ροπεκεν ἦ γεμιν ἵππε  

Πιδ ἰ man on παμβε ροπεκεν ἦ γεμιν ἵππε ὑνεμελε  

ῥύπτε σαύτ, ὑνεμελε ὑδρὲπομ ναμαν  

Ἐπτ ἦς αν ἵππε πήρτ ῥιεχεάν ὑδρὲπομ καὶ ἰπρύνε  

τερρίδ.  

Επτ γύρ βαρ ῥύπε πήρτ ῥιεχεάν12 εἰς ῥεμαζόν13  

πιεν ἦσ αν υμηδὲρ ιπρύνε τερρίδ.  

LXX.  

Πιδ ἰ παμα γομενα ραπε γύρ βαρ ῥύρτε ῥύττριμυαν  

Πιδ ἰ παμα γομενα ραπε γύρ βαρ ῥύττριμυαν  

πεν ἤψαν ναμαν κλαεψε  

καὶ ἰπρύνε τερρίδ.  

Επτ γύρ βαρ ῥύπε πήρτ ῥιεχεάν12 εἰς ῥεμαζόν13  

πιεν ἦσ αν υμηδὲρ ιπρύνε τερρίδ.  

Επτ γύρ βαρ ῥύπε πήρτ ῥιεχεάν12 εἰς ῥεμαζόν13  

πιεν ἦσ αν υμηδὲρ ιπρύνε τερρίδ.
Hymele.\(^a\) lxvii.

1. For sore of spleen, take this wort, which is named \(\beta\rhoω\nu\iota\alpha\), and by another name hymele; give it (to the sick) to swallow among (his) meat; then shall the disease gently go forth through the urine. This wort is to that degree laudable that men mix it with their usual drinks.\(^b\)

The water lily.\(^c\) lxix.

1. In case a man be overwaxen in wamb,\(^d\) take seed of this wort, which is named \(\nu\iota\mu\varepsilon\zeta\alpha\), and by another name , pound it with wine, and give it to drink.

2. Again for the same, of the root, give it to the sick to eat for ten days.

3. Again, if thou givest this wort in strong wine to be swallowed; it restrains ill running (diarrhoea) of the inwards.

Clover. lxx.

For sore of the jaws\(^e\) or back of the mouth, if one hath with him a root of this wort, which is named \(\chi\iota\pi\nu\iota\nu\), and by another name clover, and beareth it on his neck, his fauces will never give him trouble.

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\(^a\) In this clause hymele is humulus, the hop plant. It was not said of bryony in the Latin text.

\(^b\) In MS. Bodley, 130, bryony is drawn tolerably well, with red berries; it is also rightly glossed “wildenep.”

\(^c\) In MS. V., fol. 37 a, drooping leaves, like conservæ lifted from the water, on erect stalks remain.

\(^d\) Latin, Ad dysentericos. The interpreter misunderstood the word. See lxi. 1.

\(^e\) Latin, Ad faucium dolorem, and below, fauces.
LXXI.

Da' pynte specae ipatij nemnan eac angle haced ad peppentij morrum.

Piò naedgian hitse genim pynte lea' pe specae ipatij nemna'd enuca on pæcæpe lege to pæpe punde heo pæma'd j y pær ofzenimè.

LXXII.

Piò naedgian hitse genim pær pynte pe man peorpeàn y oþrum naman nemned peo'd on pæne yyle druncan enuca bonne pær pynte j lege to pæpe punde.

Piò pæne genim pær yylpan pynte enuca hj j zeptyld mid dam ele be sy of lapep theope zeppumgan hyst j pær ap animè.

Piò pam pepene be dæxhpamliche ofpe sy jyjudden dæge on man beemyd genim pær yleap pynte j zeppyd hj onbutan jap manner licoman heo ofani'mè bone dæxhpamlican j hj yj jyjudden dæger pepen.

Felt pynte. LXXXIII.

Deos pynte pe man neฑbarcum y oþrum naman felt pynte nemned bid cenned on pandigum trorpin y on myxenum pær pynte ýy pæd y menecumul pæcæpe

1 nemned, B. 2 eac on ænægire, H. 3 haced, B. 4 ad serpentis morsum, H. also; it should be pæd, wood, which in B. has been forced in. In B., the later hand which put in the numbering after xxviii., seeing a space left for the drawing of a snake, has made it a new wort. 5 ypatiy, V. 6 pære, B. 7 pæma'd, H. 8 lege boii, H. 9 pære, B. 10 zeppumgan, B. 11 saem, H. ; V. B. omit. 12 hyj, B. 13 hærou, B. 14 lie-, H.; -hamon, B. 15 dæge, V.; dæger, with the next word erased, H. 16 pæl, B., here and in contents, but not in text. 17 pæl pynde, V. 18 cenned, H. B. 19 peor, H. 20 pæcæpe, B.
Woad. LXXI.

1. This wort the Greeks name ἵσατις, and the Romans aluta, and also the Engle ad serpentes morsum. "

*Drawing of a snake. MS. V., fol. 37 b.*

2. For bite of snake, take leaves of this wort, which the Greeks name isatis; pound it in water, lay it to the wound; it benefits and removes the sore.

1. For bite of snake, take this wort, which is named σχόρδιον, and by another name, see the it in wine, give it (the sick) to drink. Pound then the wort and lay it to the wound.

2. For sore of sinews, take this same wort, pound it, and boil it with the oil which is wrung out of laurel tree; it removes the sore.

3. For a quotidian fever or a tertian, take the same wort, and tie it about the mans body; it removes the quotidian and the tertian fever.

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Felt wort, or Mullein. LXXIII.

1. This wort, which is named verbascum, and by another name feltwort, is produced in sandy places and on mixens. It is said that Mercurius should give

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[a] Our interpreter was dozing when he transferred the heading of the next paragraph ad serpentes morsum to this place, and called it English. The plant is woad, pab. The drawings are worthless.

[b] The Latin has Scordion, id est, sorbus: the σχόρδιον of Dioskorides was herbaceous, πίκρα, not a service tree. The drawing in MS. V., fol. 37 c, may, with large allowance, be T. Scorodonia, it cannot be T. Scordion.
Huixae jam ealdopmen ryllan ja he com to cipcean ja he na rypfan æmighe hýpe yrpelan peope ondred.¹

Lýr hra mid hým þýrre rýhte ane æalmge hýrpô ne bid he hæeged mid æmigum ògan ne him pildeor ne deor² ne æmig ýrpe þæancýrne.³

Rip þot aðle þemim þæ þýlean rýhte uenþærgeum þæencýnde⁴ lege to þam þæne binnaŋ⁵ reaprum tibum heo geheæþ þj pán to þam þæseþlice þ þæ eac⁶ gan þýrre þæ þæcæ þ eac⁷ uæ ealdþæþ eæðþon þ þæðun⁸ þ þæos þæþædndýþ þælacþ þæemede.⁹

LXXIV.

Se þe þylle oþþþ þæg þæ þæþ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þae
APULEI.  177

(gave) this wort to Ulixes, the chieftain, when he came to Circe, and he after that dreaded none of her evil works.

2. If one beareth with him one twig of this wort, he will not be terrified with any awe, nor will a wild beast hurt him, or any evil coming near.

3. For gout, take this same wort verbascum pounded, lay it to the sore; within a few hours it will heal the sore so effectively that (the gouty man) can even dare and be able to walk. Also our authorities declared and said that this application was in the highest degree beneficial.

a  LXXIV.

He who will travel an over long way, let him have with him on the journey, the wort which one nameth ἀράχλης, and by another name , then he dreadeth not any robber, but the wort puts them (all) to flight.

Celandine.  b  LXXV.

1. For dimness of eyes and soreness and obstruction, take juice of this wort, which is named χαλδιῶν, and by another name like that celandine, beaten out of the roots, let that be well pounded with old wine and honey and pepper together, then smear the eyes inwardly.

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a The figures are fantastic. In MS. Bodley, 130, is a gloss calcetreppe; but MS. V. does not represent centaurea calcitrappa. In MS. G. is a gloss "hannichamp," that is, clavaria coralloides, but neither G. nor V. draw a fungus, nor yet Heraclea sphyndylium.

b MS. V. aims at drawing chelidonium maior. (H.)

c Ὅρεπτογεννῦ, overtaggeness, is a drawing over, obductio; the Latin has, Ad caliginem oculorum, et qui ulcera in oculis et scabritudinem habent, et ad albuginem oculorum. See the, in glossary.
Solanum nigrum and dulcamara.
2. Also, we have found that some men have smeared their eyes with the milk of this same wort, and it was thereby better with them.

3. Again, for eyes getting dim, take ooze of this same wort, or the blossoms wrung out, and mixed with honey; mingle then gently a hot ashes thereto, and seethe together in a brazen vessel; this is a special leechdom for dimness of eyes.

4. Also, it is certain that some men, as we before said, use this ooze separately.

5. Against kernels (hard glandular swellings), take this same wort, pound with lard; lay to the kernels, so that they be first bathed with water.

6. For head ache, take this same wort, pound it with vinegar; smear the forehead and head.

7. In case a man be badly burned, take this same wort, pound it with goats grease, and lay thereto.

SOLSEQUIUM. c LXXVI.

1. For a swelling, take this wort which is named solatrum, and by another name solsequa, pounded and mingled with oil, lay it thereto; it will do good.

2. For sore of ears, take ooze of this same wort, mingle with oil of privet, and warm it, and so when lukewarm, drip it in the ear.

3. For tooth ache, give to eat the flower heads of this same wort.

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a The interpreter read leniter for leuiter, leviter.

b Latin, Ad parotidas; παροίδες, swellings of the glands behind the ears. Small hard swellings are still called kernels.

c MS. V. has drawn Solanum dulcamara (H.), instead of solatrum.

d Latin, Oleo cyprino. The oil of privet obtained from the flowers by infusion was “not often used” in 1693. (Salmons Druggist’s Shop Opened, p. 1129 a). Cyprus was the medieval name for privet. (G. J. Voss, de Vitiis Sermonis, p. 122).
MS. V. is here imperfect.

Péd bled ryne or nonum zënum ṭyrpe ylcan pýrte por y ḳyρpe anne\(^1\) lìmenn\(^2\) clads y popîste ūa nēdyulpì
këm\(^3\) mid - rona ëæt bled òbstænt.\(^4\)

Grundë pragîçë. lxxxvii.

Deor pýrte ëe man ðenëcio y oðrum naman gnünde pragîçë\(^5\) nemned bûf cenned\(^6\) on ñropum y onbutan\(^7\) pàzum.

Pid punda þëah hý ḳȳn pragîpe ealde zënum þar pýrte þe pe ðenëcio nemduñ\(^8\) cnuca mid ealdum pýrle lege to þam\(^9\) pûndum\(^10\) hýt hæleñ\(^11\) sona.

Þýy hpa\(^12\) mid þepme\(^13\) þelfçen sy zënum þar ylcan pýrte on ærne meþûgen oðde to middan ðæze cnuca hý\(^14\) þpa pe ðæp saþwod mid ealdum pýrle lege to þæpe\(^15\) þûndu sônà heo þa þûnde þeopenad y æreþ-

Pid þot âdle zënum þar ylcan pýrte cnuca mid pýrle lege to þam þotum hýt þelþgame þy þap.\(^17\) eac hit þemæad\(^18\) mûcelum\(^19\) pîd þëpa\(^20\) þina þâpe.

Pîþ þenden\(^21\) þape zënum þar ylcan pýrte cnuca mid þæale þam\(^22\) þëmenë ðe þu ðlyþan pýrce lege to þam þendenuñ\(^23\) þam þelice hýt þemæad\(^24\) eac pîd þëpa\(^25\) þota þape.

Fepn.\(^26\) lxxviii.

Pîd punda\(^27\) zënum þyrpe þyrte þyrþtruman þe man þilicem y oðrum naman þæpni nemnep þecnucubne lege to þæpe\(^28\) þûnde y æþelþerþinc\(^29\) þyrte þëþra\(^30\) þryþþtra þeþæge sîlæ ðûncan on þiue.

\(^1\) lìmëne, B. \(^2\) lìmene, B., suppressing a consonant without sound. \(^3\) këm, B. \(^4\) cenned, H. B. \(^5\) cenned, H. B. \(^6\) cenned, H. B. \(^7\) këm, B. \(^8\) cenned, H. B. \(^9\) cenned, H. B. \(^10\) cenned, H. B. \(^11\) cenned, H. B. \(^12\) këm, H. \(^13\) këm, H. \(^14\) hût, B. \(^15\) þape, B. \(^16\) w, H. \(^17\) þape, B. \(^18\) þape, B. \(^19\) þape, B. \(^20\) þape, B. \(^21\) þape, B. \(^22\) þape, B. \(^23\) þape, B. \(^24\) þape, B. \(^25\) þape, B. \(^26\) þape, B.
4. For blood-running from the nose, take ooze of this same wort, and dip a linen cloth in it, and stop the nostrils with it; soon the blood stancheth.

**Groundsel.**

1. This wort, which is named senecio, and by another name groundsel, is produced on roofs and about walls.

2. For wounds, though they be very old, take this wort, which we named senecio; pound it with old lard; lay it to the wounds; it healeth them soon.

3. If any one be struck with iron, take this same wort at early morning, or at midday; pound it, as we before said, with old lard; lay it to the wound; soon it openeth and purges the wound.

4. For gout, take this same wort, pound it with lard, lay it to the feet; it alleviates the disorder; also it benefits much for sore of the sinews.

5. For sore of loins, take this same wort, pound it with salt, in the manner in which thou wouldest work a poultice; lay it to the loins, like that; it also is of advantage against sore of the feet.

**Fern.**

1. For wounds, take a root of this wort, which is named filix, and by another name fern, pounded, lay it to the wound; and stichwort, by weight of two drachms, administer to drink in wine.

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*The drawing in MS. V., fol. 38 d, intends groundsel, without being like.

*There is a later gloss in MS. V. on the drawing, "Feuger," which is French for fern. The drawing, fol. 39 a, is apparently unfinished; as it stands it is like fucus purpurascens.
Herbarium

Piš jæt exang man healyde1 sý gennim bay ylcan pýnte jæp2 heo on bècenan treoper pýnttpuman gëpexen3 j'y enuca mid pýtle ÿ gëdec4 anne5 clad përumid6 ÿ gëpud to dam7 sape ypa ÿ he ÿa hyyle8 uppeand sý gëpend9 ÿ puy tæcan dæge he bid geheled.

Epice. lxxix.

Piš miltan sape gënym ÿygre pýnte leafe ÿe man gënamen ÿ òppum naman epice nennemë ÿ gëpedb hy10 smyre11 ponte anne12 clad përumid13 læge to pæpe14 miltan ÿ bu ongûyest ÿeemulnyssë15 përpëp.16

Glædene. lxxx.

Piš blædman ræpe ÿ pið ÿ man gëmizan ne mæge gënum17 ÿygre pýnte pýnttpuman ÿtepeapd ÿe man glædiolum ÿ òppum naman glædene nennem dûxe hûne18 ponte ÿ enuca ÿ gëmenge19 ÿepto20 tregean21 ÿencecar22 pîne ÿ ÿy23 pætepey sylce ÿmîncan.

Piš miltan ræpe gënum ÿar ìlcæn24 pýnte glædiolum ponte heo gëont25 j'y dûxe26 hy27 ÿ enuca to pûlle ÿmalan ñustë sylce ÿegean28 on ÿllum pîne ÿ hy ÿ gëlîyed ÿ hit pundboîce ÿa miltan gehelef.

Piš innopey ræpe ÿ ÿæpa29 bpeosta gënum30 ÿygre yûlcan pýnte bejgean31 gëenucude32 ÿ on ÿepeenpe33

2. In case a young man be ruptured, take this same wort, where it is grown on the root of a beech tree; pound it with lard, and cover a cloth therewith, and tie to the sore so that it, the cloth, the while be turned upward; on the fifth day he will be healed.

Quick or Quitch Grass.\textsuperscript{a} Quickens, Couch. LXXIX.

For sore of spleen, take leaves of this wort, which is named gramen, and by another name quitch,\textsuperscript{b} and seethe them, then smear a cloth therewith, lay it to the spleen; thou shalt understand the advantage thereof.

Gladden.\textsuperscript{c} LXXX.

1. For sore of bladder, and in case that a man may not pass water, take the outer part of the root of this wort, which is named gladiolus, and by another name gladden; dry it then, and pound it and mix thereto two draughts of wine and three of water; give this (to the patient) to drink.

2. For sore of spleen, take the same wort gladiolus, when it is young,\textsuperscript{d} dry it, and pound it to very small dust; give it (to the sufferer) to swallow in lithe (soft) wine. It is believed that it wonderfully healeth the spleen.

3. For sore of inwards and of the breasts, take berries\textsuperscript{e} of this same wort, pounded, and rendered

\textsuperscript{a} Quick grass is most fantastically disguised in the drawing, MS. V., fol. 39 b.
\textsuperscript{b} Still so called by country folk, better known to gentlemen and ladies as couch-grass.
\textsuperscript{c} Gladden is drawn in MS. V., fol. 39 c.
\textsuperscript{d} Maturissimam, Lat. 1528.
\textsuperscript{e} Lat. baccam, as a hip is a berry: the seed is contained in a trilocular capsule.
meolce ofe ȝyt yelpe on pyn geplehte ȝyle ðumcan ȝ rãp geþricep.

Boðen. LXXXI.

Deoʒ rûþt þe man pœrmæþum y oðrum nanam boðen1 nemnæþ bûþ cennæþ2 on landizum landum3 y on rûþt bedburn.4

Pid toþ ece żenim þûȝre rûþte pûþṭalæn5 þe pe pœrmæþum nemdun6 ȝyle ecan bucan ýðineȝe7 he żenim8 þæþa9 toda rãp ȝ heald ȝ þor on hit mûpe þona hûþ geðæþ þa ðæþ.

Pid adȝȝende10 żenim þar rûþte pœrmæþum enuca mid ele ȝmûþe11 ðone12 adȝȝendan13 pundolphice þu hine geðælest.14

Pid giþan żenim þar ýlecȝe rûþte geþnuca hû15 y zemenȝe16 hûþ þor þid ealþ pin y þid þæþum þæþep ȝyle ðumcan17 þûþ18 þæþaj.

Pid lipen þeocynûȝre19 y þæþ innodæþ żenim þûȝre sylþan20 rûþte þunna21 þuþpa þæþæþum on þæþep y zemenȝe22 þæþto23 napðûþ þæþa hand þûlæþ24 y þûdan þunne þæþæþ to somme on þæþep þûþ ðumcan he bid hal.

Pid mûpe þunda żenim þar ýlecȝe rûþte þe pe pœrmæþum nemdun25 enuca mid þûþle þeþæþ to þam þunda.

1 boðen, O. 2 cennæþ, B. H. 3 lándû, B.; lænde, O.
4 bedde, O., which, as usual, pares off redundant words. 5 þȳþt-þuþman, B. 6 –don, B. 7 This word is glossed or amended in H. by þroþþmanæ, swallowing.
8 bmûþ, O. 9 þæþa, B.
10 Ad languentes in the Latin, and glossed in H. beþpedæ, bedridden.
11 þæþa, B. 12 þoû, H.; þæþæþ, O. 13 –ða, O. 14 –þæþ, B.
15 þæþ, B. 16 zemenȝe, H. B. 17 þun, H. 18 þûþ, B.
19 –netþre, B. 20 ýlecȝe, B. 21 Glossed in H. 1., that is, one; lcel.
lukewarm in goats' milk, or yet better, in wine a administer this; the sore will cease.

Bothen. LXXXI.

1. This wort, which is named rosemary, and by another name bothen, is produced on sandy lands and on wort beds.

2. For tooth ache, take a root of this wort, which we named rosemary, give it (the sufferer) to eat, without delay it removes the sore of the teeth; and let him hold the ooze in his mouth; soon it healeth the teeth.

3. For the sickly, b take this wort rosemary, pound it with oil, smear the sickly one; wonderfully thou healest him.

4. Against itch, take this same wort, pound it, and mingle its ooze with old wine and with warm water; administer this for three days.

5. For liver sickness, and that of the inwards, take of this same wort one c handful, scrape it into water, and mingle thereto of nard two hands full and a stalk of rue, seethe together in water, give it to the patient to drink; he will be whole.

6. For new wounds, take this same wort, which we named rosemary, pound it with lard; lay it to the wound.

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a Lat. asinino, which the translator made out as uino.
b Lat. Ad languentes.
c This sense has been discussed in Spoon and Sparrow, art. 199.
Felb tropu.\textsuperscript{1} LXXXII.

Deo\textsuperscript{2} rýnte pe man pedtinaem\textsuperscript{3} piluaticae \& odium naman felb tropu nemned bìd cenneb\textsuperscript{4} on pandüzum ñorum \& on beoþum.

Pîd \ý rîmen eapfusîce\textsuperscript{5} cenneb\textsuperscript{6} zënum bàr rûnte pe re pedtinaeum piluaticam nemdûn\textsuperscript{7} peoð on rætepe \ýle bønne \ý de man hyne bæn\textsuperscript{8} mid beðîge\textsuperscript{9} he bìd geheled.

Pîd pîga aeropmungæ\textsuperscript{10} zënum bàr ñlean rûnte pedtinaeum peoð on rætepe \ýl\textsuperscript{11} bønne heo ñegodan beo menge\textsuperscript{12} hý pel \ý rûle ñpincan hý\textsuperscript{13} beoð aeropmæde.

Dolhpune. LXXXIII.

Deo rûnte pe man pedticaly \& òdium naman dolh pune nemned bỳp ceneb\textsuperscript{14} pîd pezâr \ý pîd ñeallar \ý on beoþum.

Pîd pêt adle \ý pîd canecop\textsuperscript{15} zënum bàr rûnte pe re pedticaly\textsuperscript{16} nemdûn\textsuperscript{17} peoð on rætepe beþe\textsuperscript{18} bønne bâ \pêt \ý ña canepu\textsuperscript{19} cnuca gûðdan ña rûnte mid pûyle dô on senne calô \ý leze to ñam\textsuperscript{20} ñotum ñ to ñam\textsuperscript{20} canecopum þu hý\textsuperscript{21} pel geheylþ.

Lëdëlc.\textsuperscript{22} LXXXIV.

Pîd bàr innoder ñeacópûnrre\textsuperscript{23} zënum bàr rûnte pe man mërcupialy \& òdium naman cèdëlc\textsuperscript{24} nemned on

\footnotesize
\textsuperscript{1} felbenoc, B., later hand.  \textsuperscript{2} Deo, H.  \textsuperscript{3} pedtinaeum, H.  \textsuperscript{4} cenneb, H. B.  \textsuperscript{5} -pûs-, B.; -pûs-, H.  \textsuperscript{6} cenneb, H. B.  \textsuperscript{7} -son, B.; nûdun, H.  \textsuperscript{8} bæn, B.  \textsuperscript{9} bënic, H.  \textsuperscript{10} Sing., purgationem, Lat.  \textsuperscript{11} ç. H. omits.  \textsuperscript{12} menge, H. B.  \textsuperscript{13} rûle hý, H.  \textsuperscript{14} cenneb, H. B.  \textsuperscript{15} In H., the corrector and glossator has written on his erasure, canecop, kneec.  \textsuperscript{16} In H., perdictalis is glossed halmerwet.  \textsuperscript{17} -son, B.; nûdun, H.  \textsuperscript{18} bëdn, B.  \textsuperscript{19} canecop, B.; canecopum, H.  \textsuperscript{20} ñam, H., bis.  \textsuperscript{21} hý, B.  \textsuperscript{22} In B. appears, in faded ink, over-written by the later xii. century hand, sinecepurc.  \textsuperscript{23} -nefre, B.; neapunere, H.  \textsuperscript{24} cèdëlc, B., also in heading.
FIELD MORE, or Pursnip.  lxxxii.

1. This wort which is named pastinaca silvatica, and by another name field more, is produced on sandy places and on hills.

2. In case that women kindle (bear children) with difficulty, take this wort, which we named pastinaca silvatica, seethe in water; give it then that the man may bathe himself (woman—herself) therewith; he (she) will be healed.

3. For wives purifying, take this same wort pastinaca, seethe it in water, and when it be sodden, mingle it well, and administer it; they will be purged.

DOLHRUNE, Pellitory. b  lxxxiii.

1. This wort, which is named perdicalis, and by another name dolhrune, is produced against ways and against walls, and on barrows.

2. For gout and for cancer, take this wort, which we named perdicalis, seethe it in water, then bathe the feet and the knees; pound afterwards the wort with lard, put into a cloth, and lay it to the feet and to the knees; thou healest them well.

CHEADLE. d  lxxxiv.

1. For hardness of the inwards, take this wort, which is named mercurialis, and by another name cheadle,

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a Woman was in old times a masculine word, as it followed the gender of the second part of the compound. The plural had preceded in the Latin also.

b Parietaria, MS. Bodley, 130, and other accounts support Somner. MS. V., fol. 40 b, and MS. A., fol. 38 a, may have intended this herb. So MS. T., Plinius, xxii. 104.

c Gonagram, Lat., gout in the knee.

d Perennis seems ascertained by the drawings in MS. V., fol. 40 c, MS. A., fol. 38 b, MS. T.
Herbarium

pætepe ægnumëne γüle πατι δολεγένδυμ πόνα heo ῥα ἱαιρονύμιεν1 ut2 αὐτήν ῥα δοσε μαγάν αρεόμαδ πατι γελεσ ῥα ραο γεμελάδ.

Προ ἐαζενα ραπ ῥα ζερπέλε γενίμ ρύμμε σύλπαν ρύμμε leaf γεενυεδε3 on ealbum πίνε liege ῥα πατ4 παρε.

Λύρ πατετεν ῥα εαπαν ρφίδε τερίζεν ρψυμ ρύμμε γύμαν πρύμμε ρεαρ πλαε δηύρε on ῥα εαπε πόνα λύτ τοφλυδ.5

Εροπ πεαρν.6 LXXXV.

Ενορ ρυμτι ῥερ παρια διαριολομ ῥα ὀδρυμ ναμαν εροπ πεαρν7 νεμνεδ8 ρψ γελε πεαμεν ῥα heο byδ cenned9 on ἱσανμύμ όστουμ10 ῥα on ealbum ῥα ἱερ ακρο11 πρεθομενα ῥα ῥα ρειμαδ ρα γόλδ.

Προ ἱεράποδ εεε γενίμ ῥαρ πρύμμε ῥερ παρια διαριολομ νεμδυ12 ῥψδε κλεανε αρεόμαθμε13 ρεοδ ῥα εεεδε βεαμπε δηύμε14 ῥόνει ῥα ἱεραπο15 βαρ16 λύτ γελιδεζαδ ῥα ραψ.17

Παβυ ρερελ.18 LXXXVI.

Προ βλαεπαν παρε οδδε τερελλε γενίμ ρύμμε πρύμμε ῥύμμερπυμαν ῥερ παν ἱεραγαὶ αγνεστι14 ῥα ὀδρυμ ναμαν παβυ ρερελι16 νεμνεδ ρεοδ on πατεεεν ῥα εεορδαν δελε δηυμε δονε πραετενδε γεοραπ19 ῥαζει· ῥα he

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17 In B., one of the intermeddlers has erased ραφ, thinking perhaps, it was not a good answer to eee. The vacant space left for a painting is
rubbed in water; give to the sufferer; soon it draweth out the hardness and purges the maw (or stomach). In the same way the seed is beneficial.

2. For sore of eyes and swelling, take leaves of this same wort, pounded in old wine; lay that to the sore.

3. If water be sunk far into the ears, take juice of this same wort lukewarm, drip it in the ear; soon it fleeth away.

Everfern. lxxxv.

1. This wort, which is named radiolus, and by another name everfern, is like fern; and it is produced in stony places, and in old house steads; and it has on each leaf two rows of fair spots, and they shine like gold.

2. Against head ache, take this wort, which we named radiolus, purged very clean, seethe it in vinegar thoroughly, smear then the head therewith; it alleviates the sore.


1. For sore of bladder, or for swelling, take a root of this wort, which is named asparagus agrestis, and by another name wood chervil, seethe it in water to a fourth part; let him drink it then fasting for seven

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filled in B., by the letters of the alphabet, and atque est. amen ave maria gracia plena dominus tecum benedicta tu in munerebus atque benedictus fructus ventris tui amen. in manus tuas commando spiritum meum redemisti me domine deus. 18 pube cearulla, B. 19 cyprille, H.; ceapulla, B. 20 -ron, B.
manezium dagaum bebel⁴ bruce y na on caldum 
raetep² cume ne he caldne rætan ne piege punstocklice 
he hæle ongæt.

Píd tods ece zënnm rýgge sylfan rýgge seap þe pe 
ýrakag iemdan³ rýle supan. y healde hyt þra on 
hyr muče.

Píd ædrepna þamz zënnm rýgge ýlcen rýgge þynt-
ralan xeceucebe⁴ on pine rýle ðmçcan hyt þymad.⁵

Lyf hrylce ýpel ðæde man þym þænne æþancan 
oþpre bezaleþ zënnm rýgge sylfan rýgge þyntæman 
xeceucebe⁶ syle þmçcan⁷ mid þyle⁸ raetep y be-
þræneg⁹ hýne mid þam raetep he bid unbunden.

Sauine. LXXXVII.

Píd þa sýnelecan ædle þe man æþuzinem¹⁰ nenneþ þi 
ýr on une xefode¹¹ þrep¹² rýna zëtoh þ fota zepel. 
zënnm þar rýgge þe man ræbæنam þ oþrum naman 
þel þam þælice þænam hæþ¹³ syle ðmçcan¹⁴ mid 
humige heo topenel¹⁵ þ þæ þylþ þe heo þef mid þine 
xeceuce.¹⁶

Pif heapob¹⁷ ece zënnm þar ýlcen rýgge ræbænæ 
æpncæce¹⁸ xeceucebe¹⁹ mid ecece þ mid elæ zemæç-
æde²⁰ sýyæe.²¹ þonne þ heapob²² þ þa þunþæge²³ healæce 
hyt þynæad²⁴

Pif deþræningæf zënnm þar rýgge ræbænæ mid 
humige xeceucebe²⁵ sýyæe²⁶ þonne þ þæ.

¹ beþer, H. ² The corrector inserts ne, H. ³ -on, B.
⁴ xeceucebe, B. ⁵ þmæañ, H. ⁶ Faintly distinguishable from 
dxþædæ, in V. ⁷ þitzæn, B. H. ⁸ þyll, H. ⁹ -þyææ, B.
¹⁰ æþuzinem, H. ¹¹ þæcebe, H. ¹² þampa, B. ¹³ hæþæ, B.
¹⁴ ðmçcan, H. ¹⁵ -þæ, B. ¹⁶ xeceucebe, B. ¹⁷ heapyæ, B.
¹⁸ æþænicæ, H. ¹⁹ xeceucebe, B. ²⁰ zemæçæbe, H.; zemæçæbe, B.
²¹ sýyæe, H.; ðmæpa, B. ²² heapyæ, H. B. ²³ þunþæge, H.
²⁴ þmæañ, H. ²⁵ xeceucebe, B. ²⁶ ðmæpa, H.; ðmæpa, B.
days; and for many days let him use the bath, and let him come not into cold water; and let him not take any cold liquid; wonderfully he obtains a cure.

2. For tooth ache, take juice of this same wort, which we named asparagus; give this to sup to the sufferer, and let him hold it so in his mouth.

3. For sore of kidneys, take roots of this same wort, pounded in wine, give to drink; it is of benefit.

4. If any ill-doing man enchants another through any spite, take roots of this same wort dried; administer (this) with spring water, and sprinkle him with the water; he will be released (from the charm).

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**Savine.**

1. For the morbus regius, which is named aurigo, aurugo, which is in our language spasm of the sinews and swelling of the feet; take this wort, which is called sabine, and by another name pretty much like that, savine, administer it with honey; it removes the sore. The same effect it hath when pounded with wine.

2. Against head ache, take this same wort sabina, diligently pounded with vinegar, and mixed with oil; smear then the head therewith, and the temples; highly it is beneficial.

3. For carbuncles, take this wort sabina, pounded with honey; then smear the sore.

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\(^a\) Savine is not a native of England; it is drawn somewhat like in MS. V.

\(^b\) Ad morbum regium, hoc est, auriginem, Lat. See Gloss.
Hunder heapod. LXXXVIII.

Piô eazena râm y zęspel zęnim pyûre pyûrte pyûtpalân pe man canif caput y on upe zępeode hunder heapod1 hètad2 peôd on pâtepe y fûylan mud paz pâtepe ba eazan3 zëbepa hrâedlîce hût y râm zę-

Bhmel. LXXXIX.

Piô eapena râm zënim yar pyûrte pe man erupri5 y ophîum naman bhmel6 nemned spa maappe zecnua nim bonne y rôz zępleht dîûrpe on y eappe hût y zëpanad y zeperîlîce zhælaê.7

Piô pijer elepsan zënim pyûrre ţîlçan pyûrte eoppap yra meappe y hêpa8 yûn yûpa peopcone9 peôd on pâtepe to hûddan dähl sûle spîcan përsène pyd dâgar yra y rû ûa peah zëşhpîlîce ëwâ10 peone ûpene nipre.11

Piô heopr ece zënim pyûrre ţîlçan pyûrte leap zë-
cunucude12 bûnh hû yûlpe lege orep peone pyûndzian tit y rûm tosêpâ.

Piô nipre pûnda zënim pyûrre yûlzan pyûrte blost-
man13 lege to ûam pûndum butan âlecpâ14 yûdînêze y mñecnûrre15 hû pa pûnda zhælaê.16

Piô lipa sapre zënim pyûrre ţîlçan pyûrte sumne dâl peôd on pûne to hûddan dâl y oz ûam pûne yûn17 bonne pa lûpu zëbêdede ealle hêpa18 liûa untrûmmûsse19 hût zhëldzaf.20

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1 hëaçod, B. 2 hâêcôd, H. B. 3 eacôn, B. 4 -eçaô, B. 5 The printed Latin, Eruscus, id est rubus, or Nomina et virtutes herbae Erunci, rubive. 6 brâbel, H. 7 ŕelaêp, H. B. 8 hêpa, B. 9 pyûrone, H.; peopcone, B. 10 ëwâ, also H. B. 11 nipage, B. 12 zecnûcone, B. 13 blostman, B. 14 âlecpa, B. 15 -eçenûrre, B. 16 -nôl-, B. 17 yûn, B. 18 hêpa, H. B. 19 -nêrre, B. 20 zhë-
dzaf, H. B.
HOUNDS HEAD. lxxxviii.

For sore of eyes and swelling, take roots of this wort, which is called canis caput, and in our language hounds head; seethe them in water, and then bathe the eyes with the water; soon it (namely, the application) relieves the sore.

BRAMBLE, a  lxxix.

1. For sore of ears, take this wort, which is named eruscus, and by another name bramble, so tender, pound it; then take the wash made lukewarm, drip it in the ear; it diminishes the sore, and surely healeth.

2. For flux of wife (woman), take heads of this same wort, so tender, and of them let there be thrice seven; seethe in water to a third part; administer (this) to be drunk fasting for three days, so however, that thou every day renew the drink.

3. For heart ache, b take leaves of this same wort, pounded by themselves; lay them over the left teat; the sore passes off.

4. For new wounds, take blossoms of this same wort, lay them to the wounds; without any delay and mischief, c they will heal the wounds.

5. For sore of joints, d take some part of this same wort, seethe in wine to the third part, and with the wine let then the joints be bathed; (the application) relieves all the infirmity of the joints.

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a The drawings in MS. V. and MS. Add. 17063 intend this.

b Ad cardiacos. Lat. In classical Latin hardly so much spoken of the heart as of the stomach.

c Aut flos aut mora (Lat. MS. Addit. 17063), blossom or berries. The interpreter blundered.

d Ad condylomata. Lat.
Pió nēdōrān plīte żennǐ pỳṟye ǐlēan pỳṟye LEEP Pe PE ePUSŤI nemdun1 SPA nīpe ğeēnucude2 LeGE T0 ŠAM SāJE.

ĢeāppE.3 Xc.

Dāj pỳṟye4 Pe man millerolōuí[m] ḳ on ume ģeēpode ģeāppE nemnēf ūy rād ū achillep Pe ealdoṕman ūy5 pundan pcolbē.6 ḳ he mid pỳṟye sīlṛan pỳṟye ģe-hēlēde7 ḳa Pe mid ģeēpēe8 ģeēpēgēnē  bụ ģerpūndudē9 Pēpān.10 Ēac11 heo oP sumum mannum pop ūy12 že-nemnēd13 ūy - aċhīlloōr mid ģeēpēe14 pỳṟye ūy rād ū he eac15 summe16 man ģeēlān pēcolbē17 Šam18 pēp thelephon nama.

Pió toō eec żenm pỳṟye pỳṟte pỳṟteplalan dē Pe millerolōum nemdun10 ūyle étan pēstēndum.

Piř pundā Pe mid ģeēpēe pỳn ģeēpōlhēte żennǐ pār ģeēlān pỳṟte mid pỳḻe ģeēnucude20 LeGE T0 PAM PUNDUM heo ūa PUNDa AċEOPMĀF ḳ GEHĒLĒd.21

Piř żeppell żennǐ pār ģeēlān pỳṟte millerolōum mid butēpān ģeēnucude22 LeGE T0 ŠAM23 żeppellē.

Piō pāt ģeēlyle man eacpōdhīcē żenīgān24 maæg żennǐ pỳṟye ģeēlān pỳṟte pōs mid eCee ģeēlyle ŧuīca ģerpūnduhome25 heo hēlep.26

Īʧ pund on men acołōd ści żennǐ bōnnē ūa27 sīlṛan pỳṟte millerolōum ḳ ģaṇd ģeēlyle 腴māl ḳ mēnge28 pīb butēpān lege bōnnē on ūa punda29 heo ěpīcāf ţona ḳ pērapmād.30

Īʧ men ū hearōd bēpūte oōdē ūncuōp yyōlę oŋge-

6. For rend by a snake, take leaves of this same wort, which we named eruscus, so fresh, pounded, lay them to the sore.

**Yarrow,^a** xc.

1. Of this wort, which is named millefolium, and in our language yarrow, it is said that Achilles, the chieftain, should find (found) it; and he with this same wort healed them who with iron were stricken and wounded. Also for that reason, it is named of some men, Achillea. With this wort it is said that he also should heal (healed) a man whose name was Telephos.^b

2. For tooth ache, take a root of this wort, which we named millefoil, give it (to the patient) to eat fasting.

3. For wounds which are made with iron, take this same wort, pounded with grease; lay it to the wounds; it purgeth and healeth the wounds.

4. For a swelling, take this same wort millefoil, pounded into butter; lay it to the swelling.

5. In case that any man with difficulty can pass water, take ooze of this same wort with vinegar, give it him to drink; wondrously it healeth.^^c

6. If a wound on a man be chilled, take then the same wort millefoil, and rub it very small, and mingle it with butter, lay it then on the wound; it soon quickeneth and warmeth it.

7. If a mans head burst, or a strange swelling

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^a The drawing in MS. V., fol. 42 a, intends yarrow.
^b Hyginus, fab. ci., and the poets.
^c The rest of yarrows leechdoms are not in the printed Latin, 1528, nor in MS. A., nor G. T.
titte nune ἱήγε ἱελαν πῦρτε ὑπηρταλαν βινδε ραν ὑπηργαν1 δονε ευμεδ2 ἱυμ 3 το ροδε είμε.  

Εἶτε πιό παμ ἱελαν γείμαι παρ ἱελαν πῦρτε πῦρτε το δυστε δον ρα πυνε δονε ἱύρ ῥεο ῥονα ᵐατιζενε.3

Ἑγρ ἡπηλεωμ μεν ἀειπιαν αεαιροδε ςύν4 ὅρθε5 ἑγε μετε εμιλταν6 κατα ἱήγε ἱελαν πῦρτε8 ὑπηρ τοισε9 δονε μαν γ10 μετε γ ἱυμ ε ἵ τερ εαλ καλ ὑπο τοι μ11 ἱύε ρύτ ἵ μαν δονε12 ἱείμαι δονεν13 ἱύρ ἱμα σοια βετ.  

Εἶτε πιό παμ14 δοιαμνα εε15 κα πιό εᾶλεγ16 ἱεί μενοδει17 μιν παρ ἱελαν πῦρτε18 ἱῦρ ε ὑπο το ἱείμαι δοι ἱελαν ναιαλε δονε19 παρ δυιετε με αο επηεορα20 ρυλε Γ ὁρο ροτε ροτε ρυπε σύτε ἱυμ δονε δονεν21 ᾿ ὑ. δονε δελτ ρύτ ἵ μαν πιό βα ἡπηλεωμ εαομοδομ ῥα μαν ῥο μαν βιοδ.  

Ἑγρ δονε εειδε ναμ μεν ῥο τοια ἱείμαι22 ὅρθε23 ἡπηλε εμα ναια24 ὅρθε ρείδο δοιίι22 ἱείμαι πῦρτε ὑπηρταλαν με ειευχα ρυπε μελ δο δονε25 αν ἱειρε ροτε δεο27 ρυπε ῥύτ ἵ μαν δονε28 ιετα ῥαμπα δονε29 ρενε2 τε2 γ2 ἱύτ ἵ μαν ρελ ῥειαε30 με πιό τοιοπο δαν με πιό αεληπηλεωμ εκικομ31 εαομοδομνκαμ.32

Πιό ἄεαιροδ33 ἵε εγείμαι παρ ἱελαν πῦρτε πῦρτε εἰλεπαν34 μετο33 μετε δονε36 αν ᾿ ὁ ἄεαιρο δονε37 δονεν38 τοι ῥονα π2 ἱσαν ροδε.39

Πιό παμ40 μεσεδ εύσε μα το εκαλανιαμ ραδε41 γείμαι ἱήγε ἱελαν πῦρτε τρυγο4 τα λελ τραοδ δον ρυπε.
appear on it, let him take roots of this same wort, and bind them on his neck; that will come to be of good service to him.

8. Again for the same, take this same wort, work it to a dust; apply it to the wound, then it will soon be heating.

9. If any man's veins be hardened, or his meat will not digest, take juice of this same wort, then mingle wine and water and honey and the juice all together, then give it him warm to drink; then it will soon be well with him.

10. Again, for ache of the bowels and of all the inwards, take this same wort, dry it then, and rub it to dust, very small; then put up five spoons full of the dust, and three cups of good wine; then give him that to drink. Then it is good for him for whatsoever annoyances he hath within.

11. If then, after that, there befall the man hiccupsing, or any ratten-burn within (him), take then roots of this wort, pound them very well; put them into good beer; give it him then lukewarm to sup. Then I ween that it may be of good benefit to him either for hiccup or for any internal difficulty.

12. For head ache, take this same wort, work a plaster thereof, then lay it on the head; then it soon removes the sore away.

13. Against the serpent kind, which are called καλάγγια, tarantulas, take twigs of this same wort

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* Ratten is *pus, matter*, in Devonshire: understand *purulent inflammation.*
HERBARIVM

Rude. xci.

and the leaves, seethe them in wine; then rub them very small, and lay them on the wound, if it be willing to unite; and after that, take the wort and honey, mingle together, smear the wound therewith; then it soon heateth.a

14. For bite of snake, if any man girdeth himself with this wort, and beareth it on the way with him, he is shielded from every serpent kind.

15. For tearing of mad dog, take this same wort, rub it and wheat grains; lay them on the wound; then it soon healeth.

16. For a rent by a snake, if the wound is swollen, take twigs of this same wort, seethe in water, rub them then very small; when sodden, lay them on the wound. When the incision is open take the same wort unsodden, rub very small, mingle with honey, then dress the wound therewith; then it will be soon whole.

RUE,b xci.  

1. If blood flow from the nose, take this wort, which is named ruta, and by another name like that, rue; apply it frequently to the nostrils; it wonderfully stanches the blood from the nostrils.

2. For bloatedness, take this same wort rue, give it so green, in pieces, to be eaten or swallowed in drink.

 omitted seven words by error.

Rue.  

1. If blood flow from the nose, take this wort, which is named ruta, and by another name like that, rue; apply it frequently to the nostrils; it wonderfully stanches the blood from the nostrils.

2. For bloatedness, take this same wort rue, give it so green, in pieces, to be eaten or swallowed in drink.
Hæb hæg magan
rape ſenim ſýrre ſýlcan ſýrte ſeæ
y ſrepele y eceeb syle haecean
maſtentum.

Hæb eagea ſahe y ſrepele ſenim hæg ſýlcan ſýrte
putan pel ſeænuae 4 læge to ßam 5 rahe eac ſe pýrte
sýlcan ſeænuae 6 y ſane 7 mid ſeænuae 8 y ſane
hýt pel ſeæe.
Hæb ßa adle ße man hitærsum hæte 9 yy on ſeæe
ſeæode 10 ſeæen ſenim hæg ſýlcan ſýrte putan mid
eceeb ſrepelede hegeot Χoenne 12
andpæat ſane mid 13

Hæb eagea ẽynnynge 14 ſenim ẽynnge ſyſlan ſýrte
leaæ syle etan maſtentum y syle hý 16 ẽyncean on
pine.
Hæb heapob eee ſenim hæg ſýlcan ſýrte ylce ẽyncean
on pine ſnuca 18 eet hæg ſyſlan ſýrte y ſymn 19 y ẽpos
on eceeb 16 ſymn 20 ßonne y ẽ heapob ẽynnpe 21
eac hee ſýrte ῥeueoed 22 hæb ῥeapeεmνγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγgamma

Horsemint.

Hæb eapeae 24 ſahe ſenim ſyrrre ſýrte ẽpos ẽe
man mentaſχum y ẽpsum naman 26 haece mid
pæant 27 pine ẽmence 28 ßeo on ſe eape ẽeäh ẽeim 29
beon ſýrmap on acennde 30 ἱ 31 ſýmph 32 ẽy pecele 33
beon ẽcealde.

1 magæ, O. 2 eægan, H. B. 3 yrant, V. omits. 1 xæ-
epœode, B. 5 hæm, H. 6 xœnœode, B. 7 hæm, B.
5 xœmpeæd, H. B. 9 hæ-æ, B. 10 -eode, B. 11 -ner, B.; oep-
epœoleæ, H. 12 ßone, B. 13 ßæm, B. 14 -neræ, B.
15 piæe ãræan, B. 16 ßæg, B. 17 -ca, O. 18 snuca, H. omits;
V. is here frettet away. 19 eœeæ, ß, ἵ; 20 ßææna, B. 21 ßæm, B.
22 yrymâ, H. 23 hœf(Clone, B. by later hand. 21 eæan, O.,
sol, 12. 25 bæa purce por ß, O. 26 O. supplies brocmino, and alters
the text. 27 strange, O. 28 ẽmence, H.; -xæd, B. 29 hæp,
3. For sore of the maw, take seed of this same wort and sulphur and vinegar; administer \(\text{(to the patient)}\) to eat, fasting.

4. For sore of eyes and swelling, take this same wort rue, well pounded, lay it to the sore, also the root pounded, and smear therewith; it well amendeth the sore.\(^a\)

5. For the disease which is called lethargy, and in our language is denominated forgetfulness or unconsciousness, take this same wort rue, washed, \textit{that is}, macerated in vinegar, souse then the forehead therewith.

6. For dimness of eyes, take leaves of this same wort, give them \(\text{(to the sufferer)}\) to eat fasting, and give \(\text{(them him)}\) to drink in wine.

7. For head ache, take this same wort, give it to be drunk in wine; again, pound the same wort, and wring \(\text{(out)}\) the ooze into vinegar; then smear the head therewith. This wort also is beneficial for carbuncles.

\textit{Horsemint,} \textit{b} \hspace{1cm} \textit{Mentha silvestris. Bot.}

For sore of ears, take ooze of this wort, which is called mentastrum, and by another name \textit{horsemint}, mixed with strong wine, apply it to the ear; though worms be therein existing, they through this \(\text{(application)}\) shall be killed.

\(^a\) The idiom of the Saxon is not uncommon.

\(^b\) The painting, MS. V., fol. 43 b, is intended probably for horsemint. In MS. Bodley, 130, glossed “horseminte,” but drawn wrong.
Pidis hieroetian zemum purre ylcan purrie leaf style etan zeuphice he bid gehaeled.

Pael purre\(^3\) vel ellen purri. xciii.

Pidis jip roman on blaedman rexen\(^4\) zemum purrye je man ebulum y odbum naman ellen purrye\(^5\) nemnep y eac sumu\(^6\) men peal purry haut\(^7\) zecnucu hy\(^8\) bonne ypa meappe mid hyre learpum yyle dpuncan on pine heo\(^9\) ut anydee\(^10\) da untsumnymyrrre.\(^11\)

Pidis neaetdman finite zemum purrye pe pe ebulum nembun\(^12\) y edam se pu hy\(^13\) roycoppye head hy\(^14\) on pinpe hanba\(^14\) y cped purpa\(^15\) monz pur\(^16\) omnef malap beflaf canto j y pottery on ype\(^17\) ze-pode beping y opencom ealle yrele mildecom roycoppy\(^18\) hy\(^19\) bonne mid spyze recappon rexe\(^20\) on hpy\(^21\) balay y ba hpile pe pu sny do\(^22\) pence\(^23\) he jam men pe pu daumin\(^24\) penet\(^25\) to zelacmenne\(^26\) y bonne pu panon pend\(^27\) ne beyroch pu pe na\(^28\) nim bonne ja purrye y ouca hy\(^28\) leg je to jam finite pona he bid hal.

Pis peren roycoppyre zemum purrye ylcan purrye purrye palan zecnucu\(^29\) purry bonne perop\(^30\) ypa reze pu haebbe perop\(^30\) roopre yensecen\(^31\) y piner healpyne

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\(^a\) The old interpreter has omitted this. \(^b\) scias in cuius stellae tutela natus sis. Herbam mentastrum tolles mundus et in lintelo mundo habeto, et quando in pane cocto gra-
2. For leprosy, take leaves of this same wort, administer to be eaten; surely (the patient) shall be healed.

WALL WORT, or ELDER WORT. xcii.

1. In case that stones wax in the bladder, take this wort, which is named ebulum, and by another name elder wort, or dwarf elder, and (which) also some men call wall wort; pound it then so tender, with its leaves, administer it to drink in wine; it forces out the infirmity.

2. For rent by snake, take this same wort, which we named ebulum, and ere thou carve it off, hold it in thine hand, and say thrice nine times, Omnes malas bestias canto, that is, in our language, Enchant and overcome all evil wild deer; then carve it off with a very sharp knife, into three parts; and the while that thou be doing this, think of the man whom thou thinkest therewith to leech, and when thou wend thence, look not about thee; then take the wort and pound it, lay it to the cut; soon it will be whole.

3. For water sickness, that is, dropsy, take roots of this same wort pounded; wring then thereof, so that thou have of the ooze four draughts, and (add) a

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num frumenti integrum inveneres, simul cum herba ponito, et preceris septem stellas, hoc est Solem, Lunam, Martem, Mercurium, Iovem, Venerem, Saturnum, et sub pulino pone, atque roga ut tibi per quietem ostendant, in cuius stellae tutela sis.

b The drawing in MS. V., fol. 43 c, is apparently meant for dwarf elder, as so MS. Add. 17063. In MS. Bodley, 130, is also a rough likeness, with the glosses “walwort, danewort, “wylde elder.” Classical Latinity authorizes only ebulum, but ebulus is favoured by the analogies.

c Canto, Lat. 1528, but the English text has the verbs in the imperative.
pester p'yle bjincan ænne1 on dæg hýt .tmpemad2 myclum3 pam peeterpecan.
Eac4 hýt býnnan5 healpon6 geape earne pone peetter ut ætýhp.

Dpeoège dpeołe. xcv.

Deor p'yt ex man pollegium æ ofium naman dpeoège dpeołe nemneb hæfð mid hýpe manega læsc-
domar peah hý7 pela manna nè cunne8 ponne ëg peos p'yt tpecaeg9 cynna ëg pep10 æ pir10. Se pepr10 hafap hipte blofman11 æ ëg pir hafap peade offe bryn ægylrepen ëg nýclyle12 æ pundoncle ëg hi13 on hyn habbap pundoncle mehte mid pam manfan bleo14 hý blopaþ15 ponne nealice offe pýrtaמיינכף æ peço-
nad.

Pìb dæg innofey rape æenim pàr ylcan rýyte pol-
legium æ cýmen cluca toponne mid peeterpe y lege to
pam napolan16 pona he bid gæheled.17

Éxt pìd dæg magan rape æenim pàr rýyan rýyte pol-
legium cnuca hý18 æ mid peeterpe ȝerape19 sylè
bjancan on ecede hýt þone peeterpe pàr magan pel
ȝelhegar.20

Pìd gian gana21 ȝerapea22 æenim pàr ylcan rýyte
seod on peallendon peeterpe let23 ponne cohan grep off
hý24 man bjancan maæe æ hýt þonne bjinca hýt ȝe-
hegar þone gian.

Éxt pìd dæg innofey rape ëor gyle pýrfe ȝemaf25
pel gian26 æ to pam napolan27 ȝeripun gpa ëg heo28
pam pam napolan peallan ne maæe29 pona heo ëg rám
topeep.

Pìd pàm30 ȝerowe ëe þy ȝrybdan dæge on man

1 æne, II. B.  2 ëmamað, H.  3 muclu, B.  4 Cæc, H.  5 -non, B.  6 healpon, H.  7 hýg, B.  8 -na, O.  9 tpecaeg, B. O.  10 pep, H., twice.  11 blossman, H. B.  12 nelye, H.  13 hýg, B.  14 bleo, B.  15 ëlopað, B.  16 -rel-, B.  17 -hæl-, B.  18 hýg, B.  19 ëpes,
half sextarius of wine; administer one a day to drink; it benefiteth much the watersick or dropsical.

4. Also, within half a year it draweth out all the dropsical humour.

DWARF DWOSLE, Pennyroyal. xciv.

1. This wort, which is named pulegium, and by another name dwarf dwosle, hath with it many leechdoms; though many of men ken them not. Further is this wort of two kinds, wer and wife, or male and female. The wer, or male, hath white blossoms, and the wife, or female, hath red or brown; either is beneficial and wonderlike, and they have on them wondrous virtue. They blow with the greatest beauty when nearly other worts shrink and languish.

2. For sore of the inwards, take this same wort pulegium, and cummin, pound together along with water, and lay to the navel; soon he, the patient, will be healed.

8. Again, for sore of the maw, or stomach, take this same wort pulegium, pound and wash it with water, give to drink in vinegar; it well relieves the nausea of the maw, or stomach.

4. Against itch of the shape, or sexual parts, take this same wort, seethe it in boiling water, then let (this) cool, so far as till a man may drink it, and let him then drink it; itrelieves the itch.

5. Again, for sore of the inwards, this same wort profits well, eaten and tied down to the navel, so that it may not fall from the navel; soon it removes the sore.

6. For a tertian, or the fever which cometh on a
becūmenep ēmenum ēyreve ēycaen pūrte trīgu¹ bepæla on pulle fē̄n² hōne pēpimis³ toropan⁴ ēam tīman pe pēpom hōm to pūlīlle. y yū f hpa hūy hēapo hīd ēyrevē pūrte onbutan⁵ ēpimīdēh ēo hō yāp pēp hēapo hēo⁶ ēeliqīdāp.⁷

Yūp deadbojen cuīd sy on pīpe ēmīdē ēmenum ēyrevē ēycaen pūrte pūlīly ēycaen hūy hēapo hīd ēyrevē pūrte onbutan⁵ ēpimīdēh ēo hō yāp pēp hēapo hēo⁶ ēeliqīdāp.⁷

Gūp hpa on pepe plēctan pōlīge¹¹ ēmenum¹² pāp ēyce ēycaen pūrte pōllēn ēq pēpimod¹³ cuicē¹⁴ tosomne mīd ēle y mid ēecē ēmīyruṭe¹⁵ hōne pēpimīd ēlomīcē.

Pīd blādēpan saīe y pīd ñ y tīnāp pēpom¹⁶ pēxen¹⁷ ēmenum pāp ēyce ēycaen pōllēn pēl tosenvede¹⁸ y treqen pēcencē¹⁹ pīpē tīmenco²⁰ tosomne pūlī ēmīcē pōna pēl blādēp tō rēlpā ēmīyruṭe²¹ y bīnān pēpum dāqum hēo pā utprēmmīyruṭe²² ēhelebp y pā ytnāp pē pēp²³ on pēxept uț²⁴ anūdēd.

Gūp hpa onbutan²⁵ hūy hēpohtan ēofpe on hūy hēchosṭon pāp pōle.²⁶ pōnne ēte hī pēp ēyce ēycaen pōllēm y ēmīcē hūy²⁷ ēeocrinē.

Gūp hūylicēm mēn hprāmmā dēpūrē ēmenum pāp ēyce ēycaen pēxen²⁸ treqen pēcencē²⁹ ēecē ēmīcē pēstendē;²⁹

Pīd pēp māzān tōfūndennīqqyre³¹ y pēp³² ēmīdē ēmenum pāp ēyce ēycaen pōllēgīm ēqtenvede³³ y on pēstend eōdē on pīne ēpēyīllebē ēofpe būhī hūy³⁴ pūlī pūle pūce qe zecēan³⁵ pōna būp pēo mūtmūmmīp pōmālēcē.³⁶
man on the third day, take twigs of this same wort; fold them up in wool; incense as with a censer, the 
patient, before the time when the fever will be upon 
him; and if one windeth his head about with this 
wort, it alleviates the sore of the head.

7. If a dead-borne child be in a wifes or "women" inwards, take three sprouts of this same wort, and 
let them be new, so do they strongest scent, pound 
in old wine; give to drink.

8. If any thole or "endure" nausea on shipboard, 
let him take the same wort pulegium, and wormwood, 
let him pound them together with oil and with 
vinegar; let him smear himself therewith frequently.

9. For sore of bladder, and in case that stones 
therein wax, take the same wort pulegium, well 
pounded, and two draughts of wine; mingle together; 
give to drink; soon the bladder shall turn to a better 
(state), and within a few days the wort shall heal the 
infirmity, and shall force out the stones which therein 
are waxing.

10. If any one about his heart or in his breast, 
thole, that is, suffer sore, then let him eat this same 
wort pulegium, and drink it fasting.

11. If cramp annoy any man, take the same wort 
and two cups of vinegar; let him drink fasting.

12. For swelling of the maw and of the inwards, 
take this same wort pulegium, pounded, and boiled 
in water or in wine, or give it to be swallowed by itself; 
soon shall the infirmity be removed.

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—a Only glutiat. Lat., 1528.
Pip multan rape zennim par ylecan pyvre polleium red on ecede pyre nuncan pfa peapin.

Pip lendena le ece y pi5espe pinea rape zennim par ylecan pyvre polleium y piron agepepe gelce micel be zephtoe cnuca tosmome y ponne pfa on bape sy ymynpe3 zepumid4 pape4 4yt ypepe deuizose.

Nepse. xcv.

Deap5 pyvre pe man nephitamon y ismul7 naman nepse nennpep y eac zpecafe h6mente onmon hatap.

neddpe.

Pip naebpam plite zennim par pyvre9 de pe nephitamon nemdun10 cnuca mid pine pypte ponne ji ylo11 syle12 ymuncan on pine13 y zennim eac ppe leaf14 pytre sylpan pyvre zecnvude15 leze to bape16 punde.

Cammoce. xcvii.

Deap pyvre17 man peucesadum y ismul naman cammoce18 nennpep.

Neddpe.

Deap pypte pe pe peucesadum nemdun19 ma5p naebpam mid hyppe sxece20 afiain.21

Pib naebpam ilee zennim par ylecan pyvre peucesadum y betoniam y heoqtef smeopip22 oddbe23 ji meaip y eecb oo tosmome lege ponne to bape24 punde he bid yheael.25

Pib ppe alde pe zpecafe ppeepip ymnaad ji y on une

1 leneb, B. 2 yepia, V.; yepia, B. 3 sneria, B. 4 jepia, B., twice. V. is here defective. 5 yepia, II. 6 pyrce; altered later to pyrce pe, B. 7 on upum, II. 8 huq, B. 9 pyrce, O: nemdun, V.; nemdun, H.; -bon, B. 11 y, B. omits. 12 syle, O. 13 mid yon pine, O. 14 leaj, B.; O. alters a little. 12 zecnvbe, V.; zecnvocoe, B. 16 yape, B. O. 17 A meddling hand has inserted h into pyrce, in B. 18 cammoce, II. 19 -bon, B.; nemdun, H.
13. For sore of milk, or spleen, take this same wort pulegium, seethe in vinegar, give it so warm to drink.

14. For ache of loins and sore of the thighs, take this same wort pulegium, and pepper, of either alike much by weight; pound together, and when thou be in the bath, smear therewith, where it most troubleth.

NEPTE. Catsmint. XCV.

This wort is named nepeta, and by another name nepte, and also the Greeks call it "καρυμνήν θέρειν".

Drawing of a snake. MS. V., fol. 44 d.

For bite of snake, take this wort, which we named nepeta; pound it with wine, wring (out) then the ooze, and give it to drink in wine; and take also the leaves of this same wort pounded, lay them to the wound.

CAMMOCK. XCVI.

1. This wort is named πευκεδανος, and by another name cammock.

Drawing of a snake, fol. 45 a.

2. This wort, which we named peucedanus, has the power to put to flight snakes by its smell.

3. For bite of snake, take this same wort peucedanus, and betony, and grease or the marrow of a hart, and vinegar; put them together, then lay them to the wound; the patient will be healed.

4. For the disease which the Greeks name φρένηςις,

c

a Ad sciam (so) vel coxarum dolorem. Lat., 1528. So that thigh must include hip.

b Drawn fairly well in MS. V., fol. 44 d.

c As Celsus, lib. iii. c. 18.
Piò glæðan ræne gænum þær þyrte þe man five hinnula camana eðfum naman þæpe þyrte nemnef þæs sæd eðl naplan eðfum lefte þyrtpalan cnuca tosomme syle þonne þlæc urucan yecarþeele þyt þremad.8

Piò toþa ræne eð pinunge gænum þær ylcan þyrte syle eðan ræxtendum heo þæ þæ þey þetjrýmed.

Piò þæ þæne napolan syn þæs þyrmyaþ gænum þær ylcan þyrte hinnulan cnuca on þine lege to þam innode.

Ribbe. xcviii.

Dar þyrte þe man11 cynoglosyram eðfum naman rubbe nemnef þæ he12 eac13 þyme men yngwam cany hedge.

Næðe.

Piò naedðan þyrþe þæor þyrþ þe þe cynoglosyram nem-
dun14 pel þremad15 þecnucab16 eð on þine þeyþeged.

Piò þam17 repope þe þy18 þeoppan þæge on man þecymet19 gænum þær ylcan þyrte cynoglosyram ðæ þe

1 -learþ, B. 2 þæs, H. 3 þæp, B. 4 þramað, H. 5 H. omits þæ man, inserts ylcan. 6 napelan, B. 7 yneley, B. 8 þramað, H. 9 pinunçe, H. B. omits four words. 10 naplan, H.; napelan, B. 11 H. omits þæ man. Both V. and B. write þæc, which is not wanted. 12 þig, B. 13 eac, H. 14 –son, B. 15 þram, H., with man written over. 16 þecnucab, B. 17 þam, H. 18 þig, B. 19 þecymet, B. H. The folios of H. have been ill put together, we pass here from 17 b. to 50 a, four words being missing.
that is, in our language, witlessness of the mind, which is when the head is on fire; then take this same wort peucedanum, pound it in vinegar, then souse the head with it; it benefits highly.\textsuperscript{a}

**SPEARWORT. xcvii.**

1. For sore of bladder, take this wort, which is named inula campana, and by another name spearwort, and seed of marche, and roots of earth navel or asparagus, and of fennel, pound together, then give it to drink lukewarm; it benefits sharply.

2. For sore and looseness of teeth, take this same wort, give it (to the sufferer) to eat fasting; it steadieith the teeth.

3. In case that about the navel there be round worms, take this same wort elecampane, pound it in wine, lay it to the inwards.

**RIBWORT. xcviii.**

1. This wort, which is named \textit{κυνόγλωσσον},\textsuperscript{b} and by another name rib, and also some men call it linguam canis. (Sentence incomplete.) Snake.\textsuperscript{c}

\textit{Drawing of a snake.}

2. For bite of snake, this wort, which we named cynoglossum, is of good advantage, pounded and swallowed in wine.

3. For a quartan ague, or the fever which cometh on a man on the fourth day, take this same wort

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\textsuperscript{a} The Latin, ed. 1528, uses throughout the feminine form παντέαν; the English interpreter had a different text.

\textsuperscript{b} Cynoglossa, Lat., ed. 1528. But Ribwort is Arnoglossum. In MS. Bodley, 130, glossed "Hundestonga," and faithfully drawn. What remains of the outline in MS. V., and the neat figure in MS. A., fol. 45 a, might have been from nature, for Arnoglossum.

\textsuperscript{c} Intended as a direction to the ornamentator.
peop伦lear heæbbe cnuca hý1 sýle ðumcan on pætepe
heo aliȝeþ jone man.

Pif ðæpæ2 eapena unnythècnynnge ȝ pið þ man pel
gehýpan3 ne mæge ãenim þar ýlacan pûrte cýnogloppam
þecnucode4 ȝ on ele þeþlæhte5 ðryþe on þ6 eane
pundopilce hýt hælep.

Sundœøn. xcix.

Þeøs pûrte ðe man þæxippazam ȝ opium naman
mundœøn nemned hýþ cenned7 on dünun ȝ on fæn-
thitum8 þtopum.

Pif þ tranaþ on blæðpan rexn ãenim þar pûrte
þe þæ þæxippazam nemdun9 cnuca on pine gýle ðumcan
þan þolæþban10 ȝ ðam yereþæþban on reamum
pætepe þa andþæþ11 heo ýþ þæþ þe ðæ saþ of þam þe
þir afandæþon12 þ heo ýþ ýlacan þæge þa tranaþ þon-
hjæþd þ hý13 ut14 atyþd ȝ jone man to hýr hæle
geæþelpu.16

Eopð ýyr.17 c.

Heleœa helix.

Pif þ þranas on blæðban18 rexn ãenim þýþre
pûrte þe man hæðpan migpan ȝ opium naman eopð
iȝþ nemned þeopon þegum ðæðe ændæþon19 on pætepe
þegþdene gýle ðumcan pundopilce heo20 þtranaþ on
þæþe21 blæðpan þezæþæþad þ hý to þryþd22 þ þumh
migpan ut atyþd.

Pif õeþpoad saþ23 ãenim þar ýlacan pûrte hæþam ȝ

---

1 lryg, B. 2 ðapa, B. 3 gehýpan, B. 4 þecnucode, B.
5 -plæh-, B. 6 oþ, B. 7 cenned, B. 8 þæxippazam, H. B.
9 -bon, B. 10 -ðaþ, H. B. 12 anyþbe, H., on an erasure; andþæþu,
a mere Latinism, offended the later owner of the MS. 13 -boð-, B.
11 lryg, B. 15 ðæþ, B. 16 -hið-, B. 17 eorðþuþi, B., by later hand.
cynoglossum, that one (namely) which may have four leaves, pound it, give it to drink in water; it releases the man.

4. For uselessness of the ears, and in case that a man may not hear well, take this same wort cynoglossum, pounded, and in oil made lukewarm, drip it on the ear; wonderfully it healeth.

**Sundcorn. xcix.**

1. This wort, which is named saxifrage, and by another name sundcorn, is produced on downs and in stony places.

2. In case that stones wax in the bladder, take this wort, which we named saxifrage, pound it in wine; give it to the sufferer to drink, and to the feverish in warm water, so present, that is, in the Latin sense, effective, it is, that of it, it is said, by those who have tried it, namely the experiment, that it, namely the wort, breaketh to pieces the calculi the same day, and tuggeth them out, and leadeth the man to his health.

**Earth Ivy.**

1. In case that stones wax in the bladder, take seven or eleven berries rubbed small in water of this wort, which is named hedera nigra, and by another name earth ivy, give them to drink; wonderfully it, namely the wort, gathereth the calculi in the bladder, and breaketh them to pieces, and tuggeth them out by means of the urine.

2. For head sore, take this same wort hedera, and

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"The figure in MS. V. is *Hedera helix.*"
posan pos on pine zepeped1 fmype2 ponne ja sunponga
y bone andplatan 3 yap zepligaf.3

Pib miltan sape zennm ñyyne ñyca pin4 rinpte epoprap
epept5 ñpy6, æt ñyraum ræle ñp. æt jam þúyßdan
ræle seopone. æt jam þoepian çýinne ñigö.7 æt jam
pytian çyrpe8 endlupon9 æt jam ñixtan çýinne pneo-
tyne.10 æt jam þæopfam çýinne ðytyñe.11 æt jam
ëntëopfan12 çyrpe geopontyne - æt jam ñigofan çýinne
nigountyne æt jam þæopfan ræle án13 æt trentig.14 ylë
ðunçan ñægþamhice on rîne þýf he ponne on þepone
yly ñyle ðunçan on þeaqmum þæteþe mycelon he býþ
zëbet æ zeþranzôd.

Pib þæpa15 rûmna rillé þe man spalanzioneß nemneß
zennm ñyyne ñylfan rûnte ðeap þær rûntaplal þe pe
hedeþam nemðun16 syle ðunçan.

Ætt pib þæpa17 punca laenuunze zennm þær ñyca
rûnte seod on pine læge to þam pundun.18
Pib þ naerþyple yryele þeincen19 zennm ñyyne ñylfan
rûnte seap pel ahlytreb20 geot on þa naerþyple.
Pib þæpa21 eapenõ unþyßclyfle ù pib þ man ne
maçe pell22 geþypan23 zennm ñyyne ñyca rûnte ðeap
þyple ñeame mid þine þyple on þa eapan24 he bíd
gleaencû.25

Pib þ hearod ne ace røn runnan haßtan zennm ñyette
sylfan rûnte leap þrype hnepe cnuca on eecðe fmype26
ponne þone andþlataþ þæpimib27 eac hût þremab28 on-
þeán29 ælc þap30 þe þam hearode31 deøep.
ooze of rose extracted in wine, then smear the temples and the forehead; it relieves the sore.

3. For sore of milt, or spleen, take heads of this same wort, at first, three; the second time, five; the third time, seven; the fourth time, nine; the fifth turn, or time, eleven; the sixth time, thirteen; the seventh time, fifteen; the eighth time, seventeen; the ninth time, nineteen; the tenth time, one and twenty; give to drink daily in wine, then, if he, the patient, be in a fever, give it him to drink in warm water; much he is amended and strengthened.

Drawings like horned locusts; legs, eight; wings, two.

4. For bite of the worms, or creeping things, which are named ψαλάγγια, *tarantulas,* take juice of the root of this same wort, which we named hedera; give to drink.

5. Again, for healing of the wounds, take this same wort, seethe it in wine, lay it to the wounds.

6. In case that the nostrils smell ill, take juice of this same wort, pour it well refined into the nostrils.

7. For unprofitableness of the ears, and in case that a man may not well hear, take juice of this same wort, very clean, with wine, drip it on the ears; he, the sufferer, will be cured.

8. That the head may not ache for heat of sun, take leaves of this same wort, very new, or tender, pound them in vinegar, then smear the forehead therewith. It also is of benefit against every sore that vexeth the head.

*a* Grana, Latin text.

*b* Some pretend ψαλάγγια are not *tarantulas.*
Opzane. ce.

Prò bòr hearodef¹ same zénnim práytre práytre essap ñe man répallum ʒ oñiim namiån opzane nenned ʒ ele ʒ geblènpèd² realt ʒ próytre³ finalan ñuñte geblènp zémenze⁴ ealle ʒ somme finyre⁵ ʒ hearof bëpim⁶ hyt bëp hal.

Esp prò hearof ece zénnim bàr ýlecan práytre répallum zépodeñe enuca on eceéde finyre⁷ bëpim⁸ ʒa dünponzà ʒ bòne andplazan.

Gir hra ropolbènpèd ʒy zénnim bàr ýlecan práytre répallum ʒ ñeñpòñte aénn⁹ myd ʒ ampe ýntlan¹⁰ zëpîhte çerprytrëf or seolipre ʒ ñoran¹¹ ñeçpare ýntren¹² zëpîhte çerçnapa bônne cal tòsomne on anum moñtepë do¹³ bônne ñeprto¹⁴ pex ʒ ñeñlertë pander zëpîhte bëpan ñepupëpes¹⁵ ʒ ñeñlértën¹⁶ rœd ealle¹⁷ tòsomne roiçna hyt ʒ lege ʒo nam bëpînette.¹⁸

Pejmëd. ci.

Thëos práytre bòr man abûñthium ʒ oñiim namiån pejmëd nenned¹⁰ bëp cenned²⁰ on bëçanìm fçopum ʒ on dûnûm²¹ ʒ on ñànniçicum²² ñçopum.

Prò ñ man leña ʒ oðre sàp or heçamàn zëdo²³ zénnim bàr práytre abûñthium rœd on ñaëtepë do bônne on aënn²⁴ ñad lege ʒo nam sape ʒyr bônne se ñehomà²⁵ meaû²⁶ ñy rœd on hunûge²⁷ lege ʒo nam ñaëpe.²⁸

Organy.\(^a\) *Wild marjoram.* cl.

1. For sore of the head, take juice of this wort which is named serpyllum, and by another name ὑπείρυμον, and oil, and burnt salt, bruise it to very small dust, mix all together, smear the head therewith; it shall be whole.

2. Again, for the head ache, take this same wort serpyllum, sodden, pound it in vinegar, smear therewith the temples and the forehead.

3. If one be badly burnt, take this same wort serpyllum, and asthroat, or vervain, one bundle, and by weight of one ounce of the filings of silver, or litharge, and roses by weight of three ounces, then pound all together in a mortar, than add thereto wax and of grease of bear and of hart, by weight of half a pound, seethe all together; purify it, and lay it to the burn.

Wormwood.\(^b\) cl.

1. This wort, which is named absinthium, and by another name ware-moth, or wormwood, is produced in cultivated places, and on downs, and in stony places.

2. In order that a man may remove from the body weals and other sores, take this wort absinthium, seethe it in water, then put it on a cloth, lay it to the sore; if then the body be tender, seethe it in honey; lay it to the sore.

\(\text{a} \) The figure in MS. V., fol. 46 c., has root, stems and buds with swelling calyces, but no leaves. It is quite unlike the herb. MS. A., fol. 46 b, has the same as V.

\(\text{b} \) The distinctive features of wormwood may be recognized in MS. T. and MS. A., fol. 46 b: not so well in MS. V., fol. 45 d.
Ascarides lumbricoides.

Pio ë penet pûrmag ſymbë¹ pone napolan² depužen³ ſeſium ſar ſyſcan pûrte⁴ abriſiſhorium y ſaephe ſunan⁵ y eleſctrum⁶ ealpa ſeſhe ſyſcl seob on ſeſpctum ſaetere⁷ ophe⁸ on pine leſe ſuſa ſyſde⁹ ſýmpa to ſam napolan ſyſ Ŝeſe pël pë ſyrmag.

Salue. cii.

Pio ſchfam ſarap¹⁰ ſeſceapena¹¹ ſeſium ſar pûrte ſe man ſaſualan ſeſneef seob on ſaetere y ſiﬆ ſam ſaetere ſinypre¹² pë ſeſceapu.¹³

Eft pio ſchſam ſar seſler ſeſium ſar ſyſcan pûrte ſalpam¹⁴ ſeob on ſaetere¹⁵ y ſiﬆ ſam ſaetere ſeſa y ſet ſyſ Ŝeſiſf ña ſone ſchſam ſeaſhece.

Celendhe. civ.

Pio ë penet pûrmag ſymb¹⁶ ſone napolan ſeſex ſeſium ſar pûrte ſe man coſhandrum y ſobrum ſaſam ſeſhe ſeſleſdhe ſeſneef ſeob on eſe to ſyſyßdant ſaſe do to ſam ſaſhe y eac¹⁷ to ſam ſeaſode.¹⁸

Pio ë pë ſyſheſhe ſeſeans¹⁹ ſaeſe²⁰ ſeſium ſyſte²¹ ſyſcan coſhandrum ſeſe enbfıpone²² eom ſyſde ſyſeſtynye²³ ſynye ſiﬆ ſam ſeſnum ſbaſe²⁴ on ſam ſeſeans²⁵ ſiſenon²⁶ ſeſepe ſiﬆe ſonne an²⁷ ſam ſe ſy²⁸ ſaſeſdhe²⁹ ſam ſeſe ſeſe ſeſe me ſaſen ſe ſheſe ſe ſeſeans ſe ſeſeans ſe ſone ſe ſaſeſal ſe ſeſme ſyſa ſe ſeſeans y ſama ſe ſe ſeſeans y eſe ſaſe ſyſ seob²⁰ ſeſeans²¹.

3. In case that round worms are troublesome about the navel, take this same wort absinthium, and horehound, and electre, that is, lupins, alike much of all, seethe in sweetened water or in wine, lay it twice or thrice to the navel; it killeth the worms.

Salvia, Sage.\textsuperscript{a} chit.

1. For itching of the shapes, or the verenda, take this wort, which is named salvia, or sage, seethe it in water, and with the water smear the shapes.

2. Again, for itching of the settle, or seat, take this same wort salvia, seethe it in water, bathe the settle; it will relieve the itching in a high degree.\textsuperscript{b}

Coriander.\textsuperscript{c} civ.

1. In case that round\textsuperscript{d} worms wax or grow about the navel, take this wort, which is named coriander, and by another name like that, cellender, seethe in oil to the third part; apply it to the sore, and also to the head.

2. In order that a wife, that is, a woman, may quickly bring forth, take seed of this same coriander, eleven grains or thirteen, knit them with a thread on a clean linen cloth; let then a person take them who is a person of maidenhood, a boy or a maiden, and hold this at the left thigh, near the natura, and so soon as all the parturition be done, remove away

\textsuperscript{a} Salvia, Bot. is figured in MS. V., fol. 47 a. Nearly the same figure is in MS. A., MS. G.

\textsuperscript{b} Wanting in Latin text.

\textsuperscript{c} The figure is wholly decayed in MS. V. No distinguishing mark of coriander can be seen in MS. Add. 17063, fol. 47 a.

\textsuperscript{d} Round worms are akin to tape worms.
Herbarium

Zeoton beo be1 sona bone lecedom apex2 hy kep bep innodep dæl kep3 æfter milige.

CV.

Pīd pīlliche plepsan4 kep ræder premad5 pel peos pīrte ḫe man popcleaca ḫi ὁφρυμ naman nemnē8 æbbeh ḫe ḫyp hū7 rūlē ḫepré7 ḫe eac9 mid ὁφρυμ ḫpēnēcon.10

Leapille.11 CVI.

Pīd kep mazan ḫape zēnum pīrte ḫe man12 cepērolum ḫi ὁφρυμ naman ḫam zēlēc cepille nēm- nēf13 ḫū14 epoppα ḫra ḫpēne ḫi ḫpēprē ḫpōplān ḫnυnca on anum τρυθεμ15 ḫmōtēre ḫi ḫanne16 euculepe ḫulē amēpēder huniže ḫi ḫpēne ṁopī ḫyīl ḫosomne ḫyīle dičēan.17 hūt bōne mazan ḫraēdēc ĥeṣfpangāp.

Broemintē. CVII.

Pīd ḫạpē18 blǣdḍhpan ḫape ḫi pīd ḫy man zemizan19 ne mæge zēnum pīrte pīrte ḫos ḫe man ḫypimhνum ḫi ὁφρυμ naman broemintē nēmēf ḫyīle pālīgen- dān on peamīnum pātēre dičēan20 τῷ ḫe ḫepōrgende21 τῷ τῷ ḫe ḫọnne ne τῷ ḫyīl ĥum on ḫine ḫpēnēcan ḫu ĥine zēlacnυτ22 ḫudpōlpice.

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1 after do, man inserted, H.  2 ĥepe, H.  3 bēp, B.
4 pēlpān, H.  5 ḫpēmad, H.  6 nēmēf, H.  7 bīs, B.
8 -bīs-, B.  9 eac, H., omitting xe.  10 -con, B.; ḫpēnēcon, H.
9 cerpille, B. by later hand.  11 mān, H.  12 -nād, B.  13 ḫpēg, B.
14 τρυθεμ, H.  15 ḫanne, B.  16 dičēan, H. B.  18 bāne, B.
19 xe, B. omits.  20 dičēan, H. B.  21 ḫepōrgende, B.  22 -nād, B.;
21 gēlēnōfē, H.
the leechdom, lest part of the inwards follow there-

**Purslane.** a cv.

For violent gonorrhoea, this wort is of good advantage, which is named porcilaca, or purslane, and by another name , either swallowed by itself, or also with other drinks.

**Chervil.** b cvi.

For sore of the maw or stomach, take three heads of this wort, which is named cerefolium, and by another name like that, chervil, so green, and dwarf dwosle, or pennyroyal, pound them in a treen or wooden mortar, and a spoon full of spoilt honey, and a green poppy, boil them together; give them to be swallowed, it then quickly strengtheneth the maw.

**Brookmint.** c cvii.

For sore of the bladder, and in case that a man may not mie, that is, pass water, take ooze of this wort, which is named 

\[ \sigma \omega \mu \beta \rho \iota \nu \]\n
and by another name brookmint, give it to the sufferer to swallow in warm water, if he be feverish; if however, he be not, give it him to drink in wine; thou wonderously dost cure him.

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a This article is wholly wanting in the Latin texts. The figure in MS. V. has perished.

b See art. lxxxvi. The drawings belonging to the two articles are totally unlike. The figure in MS. A., fol. 47 b, has traces of long seed pods; MS. V., fol. 47 c, has lozenge leaves only.

c The figure in MS. V., fol. 47 d, was probably intended for this plant.
CVIII.

Ἐρτ πὶὸ πανε1 ἀκεδραν πανε ὡ πὶὸ ἡ μαν2 ζεμιγαν 

νε μεγε ζεμμ παρ ρύπτε ὡ μαν οὐρανοῦ.3 ὡ ὀφθωμ 

ναμαν ἁμεμεφ κυνα ὡ ζεμπίδεαν4 

πινε πύλε όπυναι ὡ δονέ5 

μισᾶν 

ἦμητε 

ῄβετ.

Lilae. cix.

Dar ῥύπτε 

μαν 

λιλε ὡ ὀφθωμ 

ναμαν 

λιλιμ 

ἦμεῥ.

Πὶὸ 

ἀκεδραν 

ῥιτε 

ζεμμ παρ 

ῥύπτε ὡ 

πε 

ὁλιτωμ 

neeμδηκ 

ἀ 

bulkum ᾃ 

ῥύπτε 

δα 

μαν 

εακ 

ὁφθωμ 

ναμαν 

 صلى 

ἤλπυντ 

ἠτὲ 

κυνων 

σύλε 

ὀπυν 

πινε 

ῥύπτε 

ζεκνυκαοῦ 1 

λέγε 

το 

παμ 

ῥιτε 

ἡ 

ἴδα 

ζεκαλεῖδε.12

Πὶὸ 

ζεκπε13 

ζεμμ 

λιλαν 

λεα 

ζεκνυκαοῦ14 

λέγε 

το 

παμ 

ζεκπέλε 

ροαππλικε 

ἡ 

παμ 

ζεκπέ 

ζεκεπ 

ζεκίδα 

(Have).

Lactepida. cx.

Deos ῥύπτ 

πε 

μαν 

τιτυμαλλο 

καλατιτε 

ἁ ὀφθ 

ναμαν 

λακτεπιδα 

κεμνεδ 

诐 

κεκαδ 

on 

ῥαταμ17 

ἕπο 

ἡ 

ὦ ὁπ 

῾οφθωμ.

1 ἁπε, B.; ἃρα, O., fol. 16. 2 μάν, H. 3 ἁρ ῥύπτ ᾃ μαν 

ολαστρῦ, O. 4 –εβῦ, H. O. 5 ἄνε, O. 6 V. is illegible, but 

the space requires so many letters; ἁρ ῥύπτε ὡ μαν επιμον, B. (κπιοῦ); 

Deos ῥύπτ (ἀν inserted) ὡ ὀφθωμ ναμαν ἱλιμο νιμμενῆ, H. 7 –δον, B. 

8 ᾃ, B. 9 εκ, H. 10 κεμνεδ, B. 11 κεκαηδ, H., which 

may be a contraction; κεκαηδε, B. 12 καηδ, B. 13 Ad luxum, 

Lat., understand λυζατία: not so our interpreter. 14 κεκαηδε, B. 

15 –ἐκαδ, B. 16 κεμνεδ, B, H. 17 ῥαταμ, H.; ῥατα, B.

The printed Oleastrum, Lat. 1528, is an error, Plinius, 

xx. 46. I see no resemblance in the figures MS. V., fol. 48 a, 

MS. A., fol. 48 a. In MS. T., it is well meant.
Again, for sore of the bladder, and in case that a man is not able to nie, or pass water, take this wort, which is named olusatrum, and by another name horse parsley, pound it in boiled wine, administer to drink; then it mightily amends the urine.

Lily.\(^b\) CIX.

1. This wort is named \(\lambda \varepsilon i\pi o\), and by another name lily.

**Drawing of a snake.**

2. For bite of adder, take this wort, which we named lily, and the wort bulbus,\(^c\) which is also called by another name hals wort, pound together, give to drink; then take the wort bulbus, lay it to the bite, it will be healed.

3. Against swelling, take pounded leaves of lily, lay them to the swelling; it healeth sharply, effectually, and relieves the swelling.

LACTERIDA. \(\text{cx.}\)

1. This wort, which is named \(\tau íbýμαλλος \gamma \alpha λακ\) \(\tau í\tau \eta\),\(^d\) and by another name lacterida, is produced \(\text{(Sprengel.)}\) in wet places and on shores.\(^e\)

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\(^a\) The lily in MS. V., fol. 48 a, is good; flowers blue; they are blue also in the Vienna MS. of Dioskorides.

\(^b\) Herbæ lili bulbum conterito et in potu dabis; aut ipsum bulbum tritum morsui apponas. \(\text{Lat.}\)

\(^c\) Of the sorts Dioskorides and Plinius, xxvi. 40, \(\text{seqq.}\), do not mention Calatites. The printed Latin text has only Tithynamus. For the identification see Dorsten, fol. 286, Cooper in Tithymalus, Flora Britannica. MS. V., fol. 48 b, nearly coincides with MS. Bodley, 130, in the figure, quite unlike Spurge. The latter MS. has a gloss Pintelwort; the figure is nowise like Arum maculatum.

\(^d\) Tithymalum nostri herbam lactarium vocant . . . . . . Nascitur in asperis maritimis. \(\text{Plin., xxvi. 40.}\)
Ποδ ἑρβάτα 1 ἐννοεῖ ὁ παρέγγειλης ὅτι τούτων σου πινεῖ ὁ πίπτε ἀνίκτημα ἡ καφέ ὁ πιπέρ σύν τρέξει ρείνεις ἡ ὑπέρ τρεῖς ὁ πονέ ᾿κρατεῖ τὸ τρέξει εὐκαλύπτου πολέ ὁ πίνει ὁ πονεῖ τάστενε ἡ βῆς ἑξελέξ.

Ποδ ἐπαίτησα τοὺν ὁ πύργο ᾿γλαντικὸν πίπτε ᾿κόλοντα 5 ᾿ξελόκεντρα 6 ὁ πονεῖ ὁ περέ ἡ ἐπιστὸ τὸ τρέξει εὐκαλύπτου πολέ ὁ πίνει ὁ πονεῖ τάστενε ἡ βῆς ἑξελέξ.

Ποδ ἧπειρον τοὺν ὁ πύργο σύλφαν πίπτε ὁ ποποπόσσα μί τύπταν τερόδενε σμύρνη 9 βαρέ 10 μίδ.

Ῥαδύ ἓστελ. cxi.

1 Θεος πῦρτ ὁ ἐν τὸν κανδιοῦν συλλογικὸν ὁ ὅπερ ἄναν ῥαδύ ἑστέλ ἑπεκάν ὁ ἐντοοῦν ὁ ποδ ρεσαί.

Ποδ οἱ ἐπαίτησα τοὺς παρέγγειλ ὁ πύργο ὁ περέ ἡ καφέ ὁ πιπέρ σύν θεῖον καφέ ὁ πιπέρ ὁ πονεῖ τὸ τρέξει εὐκαλύπτου πολέ ὁ πίνει ὁ πονεῖ τάστενε ἡ βῆς ἑξελέξ.

Ῥιφ ὁ δυνα ἱπελε τερανόμαρ ὁ ἐν ὁ πολέρα ὁ παρέγγειλ ὁ πύργο τοὺς καφέ ὁ πιπέρ σύν θεῖον καφέ ὁ πιπέρ ὁ πονεῖ τὸ τρέξει εὐκαλύπτου πολέ ὁ πίνει ὁ πονεῖ τάστενε ἡ βῆς ἑξελέξ.

2. For sore of the inwards, take a shrub of this wort tithymallus, pound it in wine, so that of the wine there be two draughts, add then thereto two spoons full of the ooze of the wort, let him then drink this fasting; he will be healed.

3. Against warts, take milk of this same wort and ooze of cloffing, apply to the wart; the third day it healeth the warts.

4. Against leprosy, take heads of this same wort, sodden with tar, smear therewith.

Wood thistle.\(^a\) cxi.

1. This wort, which is called carduus silvaticus, and by another name wood or wild thistle, is gotten in meadows and along ways.

2. For sore of the maw or stomach, take so tender and so green, the upward part of the head\(^b\) of this same wort which we named carduus silvaticus, administer it in sweetened vinegar; it relieves the soreness.

3. In order that thou may dread no ill gaincomers, take this same wort carduus silvaticus, in early morning, when first the sun upgoeth; and let that be when the moon is in Capricorn, and retain it. As long as thou bearest it with thee, naught of evil cometh against thee.

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\(^a\) Formerly Carduus l. The figure in MS. V., fol. 48 c, is sufficiently like. So MS. Bodley, 130, where is a gloss "wylde thiftell." MS. G. draws the upper face of a single head and glosses "Difcil."

\(^b\) Quod habet in capite summo, medullan viridem. Latin text.
Deos púnt pe man lunimum montanum y oppum naman nemnep býp cenned¹ píð hegn y on pandízum storpum.

Píð y púmrar ymb ñone napolan dépuzen² zêmm þar púrte lunimum montanum gæcmuca² yyle ñpícean on ecde anne⁴ sceçn⁵ pulne butan⁶ yldíntse⁷ heo ña pýrmair ut arýppæ.

Ýp þonne cïldan ⁸ y sýlpe ñpíce⁹ zêmm þar ylcan púrte lunimum y þepmòd èpua to sommne lege to ñam napolan.

p'. Ýð® comn.¹⁰ cxiii.

þeos púnt pe man laczúphem y oppum naman ðid-cojm nemnæd býð cenned¹¹ on bezanum storpum y on pandízum.

Píð þær ínnoñel hearpnýytre zêmm hýþte púrte þæþ þyñdon ña comn¹² pel areopmûde¹³ yyle ñpícean on þeþuam¹⁴ þæþepere þona hýþ þone¹⁵ innoñ arþûnep.

p'. Lactuca. cxiv.

Þeos púnt pe man laczucam lepopum y oppum naman¹⁶ þam þæþoc laczucam nemnæp bíd cenned¹⁷ on bezanum storpum y on pandízum. be hýþte púrte þæþ saþ þi þe hapa ñonne he on sumuþa¹⁸ þop spídþere hæþan¹⁹ þeþuam²⁰ býþ mið þýþte þuíþe hýþe sýlþre þeþaþæþ²¹ þop þu²² heo þy láctuca lepopum zên-nemnæd.

Píð repþzende²³ zêmm þar²⁴ þuíþe laczucam lepopu-
1. This wort, which is named lupinus montanus, and by another name, lupinus luteus, is produced against hedges and in sandy places.

2. In case that tape worms annoy about the navel, take this wort lupinus montanus, pounded, give to drink in vinegar, one full draught; it will cast out the worms.

3. If then the same thing annoy a child, take this same wort lupinus, and wormwood, pound them together; lay them to the navel.

GITH CORN. cxiii.

1. This wort, which is named lacterida, and by another name gith corn, is produced in cultivated places and in sandy ones.

2. For hardness of the inwards, take seed of this wort, that is, the grains, well purified, administer to drink in warm water; soon it stirreth the inwards.

LETTUCE. b cxiv.

1. This wort, which is named lactuca leporina, and by another name like that, lettuce, is produced in cultivated places and in sandy ones. Of this wort it is said that the hare, when in summer for vehement heat he is tired, doctors himself with this wort, whence it is named lactuca leporina, hares lettuce.

2. For the feverish, take this wort lactuca leporina,

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a Not lupine, but Arthrolobium (H.) is drawn in MS. A., fol. 48 b. MS. V. has an equally false figure, and colours the pods blue, but they are lupine pods.

b See the glossary, in Hares lettuce.
nam legē him nŷtendum 1 under rhy pyle 2 he byb gehæled.

p'. Hæmphætte. cxv.

Deos pyle 3 pe man cucumerem pilatæcum 4 oppium naman hæmphætte nennæp byb cenned 3 neah rie 5 on hatum stopum.

Pild þæapa 4 pyna 5 sapes þ þid rotatable zënim 6 pûrtælan pûrre pûrte þe pe cucumerem pilatæcum nemdan 7 þeod on ele tó þuðdan dæle tímûpe 8 þæp mid 9.

Gip eild mærboen rû zënim ðûrre ðyæan pûrte pûrtæman to þuðdan 10 dæle zëgodenne 11 þæape donne þ eild þæpæmd 12 ȝ þy ðæa ðûrre pûrte þæptæm þætænde þæged 13 hût him becymd to þæeanûrre 14 ron ðy 15 zelrî hine þophæbbe þ he hi 16 na þætænde ȝes.

p'. Þænep 17 þ. Cænæere. cxvi.

Deos pûrtæ pe man canvane 18 pilatæca 4 oppium naman ðænæp 19 nennæp byb cenned 20 on þæppædæm stopum rild þegar 4 þægas 21.

Pild þæapa 22 bæoæta þæp ænim þæ þyæan þæptæm 23 pilatæcum zëcupæcûde 24 mid þyæle legæ to þam bæoætan 25 heo þæpeæp þ æ þæpel 4 þyæf þæp 26 hylæ þægærem þæpæmod bîp heo þa æþæmæp ȝes.

Pild eile bææketæ þænim þyære ðyæan þyæte þætæm 27 mid netælan þæde zëcupæcûde 28 þ mid eæede þæperæd 29 legæ to þam sapes 30.

---

lay it for him, without his knowing it, under his pillow; he will be healed.

**Wherwhet. cxv. Cucumber.**

1. This wort, which is named cucumis silvaticus, and by another name wherwhet, is produced nigh the sea, and in hot places.

2. For sore of the sinews and for gout, take roots of this wort, which we named cucumis silvaticus, seethe in oil to a third part; smear therewith.

3. If a child be misborn, a partus abortivus, take roots of this same wort, sodden to a third part, then wash the child therewith; and if any one eateth fruit of this wort, fasting, it cometh to mischief to him, therefore let every one withhold himself so that he eat it not fasting.

**Hemp, or Cannabis. cxvi.**

1. This wort, which is named cannabis silvatica, and by another name hemp, is produced in rough places and against ways and hedges.

2. For sore of the breasts, take this wort cannabis silvatica, pounded with grease, lay it to the breasts; it removes the swelling; and if any gathering be there, it purges it away.

3. For a chill of burning, that is, a blistering or inflaming by cold, take fruit of this same wort, pounded with seed of a nettle, and soaked with vinegar; lay it to the sore.

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*a* A mistaken interpretation; "et inde se sublavit," Lat., that is, of course, the puerpera.  

*b* MS. V. draws *Eupatorium cannabinum* (H.), known as hemp agrimony: that may therefore be the herb meant, but MS. T. draws hemp (fol. 40 a).  

*c* *Frigore exustis*. Lat.
Deos pépte ēre man putam montanam unde naman1 jam ĝelice pūban nemnep hūb cenned2 on dunum unde on unbanan stōrum.

Pīd eāzēna dēmmūgg3 unde pīd ēpele doh ĝemīn pūggre pūpte ērap ēre pē putam montanam nembun4 on caudum pīne zerodene do pōne on an Ɵaerēn mēt Ĺīnyp5 ĭūfpan āep mid.6

Pīd hērap7 hēpota sape ĝemīn ĥāp ṣīcān pūpte ēputam rīltuaticam ēnūca on tīprenan8 ēpele ēm pōne spa mūcēl ģra ǭu mid Īmīm īmīrōn9 zēmpun mēge do on10 an ēpet ē ĥāp11 to ānne12 rēcēn13 pīnef ē ṭrēgen pāteperi sīle ēnūcan ĝēperēt ĵīne pōne īmūle ĳmāle he būd ēhēl.14

Pīd īpēp sape ĝemīn pūggre ēlcan pūpte ānne15 zēmpun ē ēpēne ēalāpe ē sēstēp pāteperi ē ēalīpa mūcēl ĕmīzēr pūll16 tōsomme țyle ēnūcan ĺỳ17 dāzāp ē ma țīf ēm ġēapē sī ē pu āiine miht ēhēlān.

Pīd ẞ man ĝemīzan18 ne mēge ěnīm ĺỳggre ēlcan pūpte ēute rīltuatic ēnizōn ēfēlan19 ē ēpēte ē Ĺpē ēnīcēa20 ēnūca tōsom21 ē ēcēē ēalāpe ē sēstēp pūll ēl tōsomme sīle ēnūcan smiţalīcī ēnizōn dāzāp ē he būd ēhēlādē.22

Pīd īpēp23 nēdēp24 īpēt ē de man ēcppīni ē ēate ěnīm ĺỳggre ēlcan pūpte sēed ēute rīltuatic ēnūca on pīne sīle ēnūcan ĺỳ īlīdi25 īpē īap.
1. This wort, which is named ruta montana, and by another name like that, rue, is produced on downs and in uncultivated places.

2. For dimness of the eyes and for an evil cut, take leaves of this wort, which we named ruta montana, sodden in old wine, then put the extract into a glass vessel; afterwards anoint with the fluid.

3. For sore of the breasts, take the same wort ruta silvatica, pound it in a wooden vat; then take as much as thou may grip with three fingers, put it into a vessel, and thereto one draught of wine and two of water, administer to drink; let him rest himself then for some while; soon he will be whole.

4. For liver sore, take one grip of this same wort and one sextarius and a half of water, and just as much of honey, boil together, give to drink for three days, more if to him need be; thou mayest heal him.

5. In case that a man may not mie, or pass water, take nine stiels or stalks of this same wort ruta silvatica, and of water three draughts, pound together, and add a half sextarius of vinegar, boil all together, administer to drink constantly for nine days; he will be healed.

6. For wound by the venomous creature which is called a scorpion, take seed of this same wort ruta silvatica, pound it in wine, give it to drink; it relieves the sore.

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*I see no likeness between the herb and the drawings. See art. xci.*
SCOPEN I LEAPE. CXVIII.

Deos ρυρτε θε man eptapilon η oδρyum naman ρεπτι-

ελουm nεmek η eac η ουme men scopenleaφε 3 hαταδ

bυφ cenned 4 οn 5 bεγαnum τrorum η οn πανδιγυm

λανδιμ.

Piδ ροτ αδλε χενυμ θαρ ρυρτε ρεπτιλουm χεενυ-

κυδε 6 η πιδ ερη χεμενερεδε 7 χνυρε 8 δοννε θα ρετ

μιd παm ροσε θυ δρθδαη δαζε ρυθ θ σαη χεμεp.

[[O. condenses and alters.]]

WISTEL. CXIX.

Piδ hεαροδ εε χενυμ θαρ ρυρτε θε man όεευμ 5

η oδρyum nαmen 9 ʍιtζεl nεmek ηnαuca ηιd pοsan 10

pose ροδηe 11 ρυρτιερe 12 ροδηe 11 οd ιcεe lεζε ηο ʔαmαιd-

πλαταη.13

Eρτ 14 πιδ χεαζεa ράρε ηε ʔεζεl ρυρτε 16 οn ροδυμ 17

πινε ʔιnυμe 18 ηα χεαζe19 θαη ιρη 20 ηι дγη21 ρεηελε.

Piδ ʔεζεpεa ροπe 22 δο θ ρυζε ʔιλφε ρυμενα οn ιπιηd

cαες ιεπες θε man maλυm ιαπαμαtυm нεmek.

WEPCE.23 CX.X.

Piδ χεαζεa ραρε 24 η πιδ ʔεζεl нιm θαρ ρυρτε θе

man αρπυμ η oδρyum nαmen mεπe нεmek ρεl χε-

εενυκυδε 26 мιd hθαpе lεζε ηο ʔαm εαζο.

---

1 reoron, H. B. 2 εαζ, H. 3 reoron, H. 4 cenned, H. B.
5 οη, H. 6 сεενοκοδε, H. 7 -maεη-, B. 8 χnυρα, B.
9 нαma, O. 10 ρόufe, O. 11 oδδεr, O., bis. 12 -τεροpεf, O.
13 αυρ-, O. 14 cαζε, O. 15 θόηr, O. 16 ρυρτε, H.; ρυρτε, O.
17 χδαη, B. O. 18 ριnυρα, B. 19 ριηερα ηα χεαζεa, O. 20 ιαη-

ιδ, H.; ιαη, B. 21 ηιη, B. 22 ηαpε, H. 23 аπη μερε, B.,
in later hand. 24 -ne, O., fol. 13. 25 ιαρη, H. 26 ge-

Δενοκοδε, B.
SEVENLEAF. \( \text{a} \) cxviii. Setfoil. Tormentilla.

1. This wort, which is named \( \varepsilon \pi \tau \alpha \phi \gamma \lambda \lambda \nu \nu \), and by another name septifolium, and which also some men call sevenleaf, is produced in cultivated places, and on sandy lands.

2. For gout, take this wort septifolium, pounded and mingled with saffron, smear then the feet with the ooze; by the third day it taketh away the sore.

MISTLE, \( \text{now} \) Basil. \( \text{b} \) cxix. Clinopodium vulgare. Bot.

1. For head ache, take this wort, which is named \( \delta \chi \mu \mu \nu \), and by another name mistle, pound it with ooze of rose or of myrtle, or with vinegar; lay it to the forehead.

2. Again for sore and swelling of eyes, pound this same wort in good wine, smear the eyes therewith; thou shalt heal them.

3. For sore of kidneys, do the same; give to drink with rind of the apple which is called malum granatum or pomegranate.

MARCHÉ. \( \text{c} \) cxx. Apium petroselinum? graveolens?

For sore and for swelling of eyes, take this wort, which is called apium, and by another name marche, well pounded with bread; lay this to the eyes.

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\( \text{a} \) The drawings put the herb in an unnatural stiff attitude.

\( \text{b} \) The drawings seem to intend that wort. MS. Bodley, 130, has “mistil Spevt (? ) brunt (dicunt) basilic.” The plant drawn is clearly not mistletoe; more like “veronica beccabunga.” (H.)

\( \text{c} \) In MS. Bodley, 130, the gloss is “Stanmarch, Stanmerche.” The drawings in MS. V., fol. 50 d, MSS. G. T. A., are little like.
HERBARIVM

Deos ὑπεῖ ὁμ. ἔνδεππλαν ἐργυγοςαντερ ἱ ὁδημ ὀναμ ἰτιο λαμενέω ἵ τε ἑρετεν ἐργυγοςαντερ ἑομῆμεν ὁ ὑψετο ὁδηματησ ἱν ὁ ὑψετο ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑψετο ἱν ὁ ὑpsi
II.

IVY.

1. This wort, which is named hedera χρυσόκαρπος, H. helix. Bot. and by another name ivy, is called chrysocarpus, because it beareth grains like to gold. b

2. For water sickness or dropsy, take twenty grains of this wort, rub them in a sextarius of wine, and of the wine administer to drink three draughts for seven days. The infirmity will be annulled by means of the urine.

MINT.

1. Against tetter and a pimply body, take juice of this wort, which is named mentha, and by another name like that, mint, add thereto sulphur and vinegar, pound all together, smear with a new feather; soon it relieves the sore.

2. If ill cuts or wounds be on the head, take this same wort menta, pounded, lay to the wounds; it healeth them.

DILL.

1. For itch, and for sore of the shapes, or the verenda, take this wort, with is named ἀνησίων and by another name dill, burn to dust, then take the dust and honey, mingle together; first bathe the sore with

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a From the drawings, which are unlike one another, no conclusion arises.

b Grana. Lat. The ivy which adorned the staff and temples of Bacchus had golden berries; Plin. (xvi. 62.) Dioskorides (ii. 210.) Theokritos (Epigr. iii. ὅ τον κροκέντα Πρόπος τις ἐσθήμη μερέτω κρατή καθαπτήμενος.)

c The drawings may do for some of the mints, as M. arvensis, before the appearance of the flowers.

d The drawings intend such a plant. That in MS. V. "will do very well for Dill." (H.)
mib peamum pypttpumenum\(^1\) pope lege ponne\(^2\) pa lac-
nunxe\(^3\) habe.p.\(^4\)

Gyr ponne\(^5\) pyptmen hreæ spylesep depüçe do hýpe
man\(^6\) pyptam hýpe býrpyinemene pope ryñpan læcedom
pope\(^7\) pynte pe pe nu\(^8\) hep berojan\(^9\) epædon.

Piö hearpod eee zënim pyrpte ýlcan pyrpte bloxtman\(^10\)
peod mid ele ymýpe\(^11\) da\(^12\) juponpâ\(^13\) y\(^14\) zëpêd\(^15\) y
hearpod.

Opzane. cxxiv.

\(^{16}\)Deop pyrpte pe man orzanan \(\&\) oðrum naman \(\&\)am
zelice orzanan nemnep \(\&\) hattre zeçýnde\(^17\) y spylðire
\(\&\) heo zëbræceo ut aëclyð \(\&\) heo æcl ypel bloð \(\&\) pæne\(^18\)
oropan zeøylebe \(\&\) heo pyr nýppt\(^19\) \(\&\) liræn yroecum
pel pympæd.\(^20\)

Piö zëbræceo zënim \(\&\)ar ýlcan pyrpte\(^21\) orzanan yyle
estan \(\&\)u punphaet hýpe pympælñytyre.\(^22\)

Supulle. cxxv.

Piö ealle zeçademyuñga\(^24\) pap ýpelan paætan of \(\&\)am
lichoman\(^25\) zënim \(\&\)ar pyrpte \(\&\) man ympepyriuunum \(\&\)
oðrum naman pympulle nemnep \(\&\) pyrpte \(\&\) láf \(\&\) col-
nandpan enuca eal toponne \(\&\)am zelice pe \(\&\)u clýpan
pyrpte lege to \(\&\)am yape.

Finol. cxxvi.

Piö zëbræceo \(\&\) pyr nýppt zënim pyrpte pyrpte
pyptpyraman \(\&\) man peniculum \(\&\) oðrum naman

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1 -treop-, O. 2 ponæ, O. 3 láeuunxe, H.; -unxa, B. 4 bæp, B. O.
5 þænan, O. 6 mon, H. 7 bæpe, B.; þæra, O. 8 nú, B.
9 before, O. 10 blyoman, B. 11 þmypa, B. 12 O. inserts þane.
13 juponpâ, H. 14 O. inserts þar mid. 15 zëpêd, O.
16 O., fol. 16 b, condenses. 17 -cund-, O. 18 ponæ, B.; þane, O.
19 -píc, O. 20 jumæ, H. Most of this paragraph is eaten away in V.
with water, subsequently wash with warm myrtle tree wash, then lay the sanative preparation thereto.

2. If, next, any thing of the sort annoy a woman, let the same leechdom of the wort be applied to her by her midwife, as we here before said.

3. For head ache, take blossoms of this same wort, seethe with oil, smear the temples, and wreath the head.

**Organy,** *Marjoram.* cxxiv.

1. This wort, which is named ὀψίγανος, and by another name like that, organy, is of a hot and vehement nature, and it draweth out cough, and it overmastereth all evil blood and wrist drop, and it is very beneficial against oppression of the chest, and for the liver sick.

2. For cough, take this same wort origanum, give to eat; thou wilt wonder at its beneficial effect.

**Sinnfull,** *Houseleek.* cxxv.

For all gatherings of the ill humour from the body, take this wort, which is named semper vivum, and by another name Sinnfull, and lard, and bread, and coriander, pound all together in the manner in which thou wouldst work a poultice; lay it to the sore.

**Fennel,** *cxxvi.*

1. For cough and for oppression of the breast, take roots of this wort, which is named fœniculum, and by

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**Notes:**

a The drawings make the herb umbellate.
b See glossary and art. xlix.
c *Anethum fœniculum* is intended by the drawings.
HERBARIVM

Eunil nemnef cuca on pinc dimoc 1 reçtendē numon dagar.

Pīd blærpan pāpe żemum pyrrge ̄yłeça pyrtce þe pe re pecicum numum anmc 2 qupan þa żene 3 ã mercep pyrttruman żenne þe eord naqofan pyrttruman żene 4 do on annc 5 mpe 6 cnezcan þe mercep anne 5 reçte þene þyl ropomme te reqifin ñæle þumic bonne reçtwende reofon dagar ̄yshe ma 7 þe baer pe þumee na þa þeah cole þe ne teolne pæctan þiege buqan 9 ylbinçe þaen 10 blærpan pāp būd þeldevod. 11

Lið pyrt. cxxvii.

Deor pyrt þe man emifin 1 þe onnum nunan lið pyrt nemnef būp cenned 12 pyrmeþ in żallia þ þon on þianelande on þam munte þe man þoræcþ hače þe heo haqef mercep żelenþyrrte þe heo hapaq blærtrman þeadne pyrlece cæpfe 13 þ þe hapaq reofon pyrttruman þ þa þela fcelena þ þeoh hy 14 pyrle toblæede on unbezanum roþum þ na on pæctum 15 þeoh būp ælcon þimam bloqdende 16 þ þeoh hapaq reoq pyrlece þeana.

Þe þumæn aðle þemum þar þyritte emifion gænumcudæ 17 þam qelice þe þu clýpæn pyrtce þege to þam þape þeo hut qelaele þ 18 nm bonne þ þe þyritte gylfan pyrtce pyrl þe þumic þu þundart þeþ maqenæf 19 pyrrge pyrtce.

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1 ðpine, B., error. 2 doan annc, B. 3 żenne, H. B.
4 B. omits five words. 5 annc, B., twice. 6 on annc cænne n., H.
7 mà, B. 8 bedæs, H. 9 bucon, B. 10 jape, B.
11 -eyod, B. 12 cænened, H. B. 13 cepse, H. B. 14 hig, B.
15 þ on unþætum, H. 16 blæp-, B. 17 qenode, B. 18 -læ, B.
19 maqenæ, B.
another name fennel, pound in wine; let him drink fasting for nine days.

2. For sore of bladder, take a handful so green of this same wort, which we named foeniculum, and a green root of marche, and a green root of earth navel, or asparagus, put them into a new crock, or earthen pot, and a sextarius full of water, boil them together to the fourth part. Let him drink then, fasting, for seven days or more, and let him use the bath; not however, the cold bath, nor let him taste cold liquid; without delay the sore of the bladder will be mitigated.

LITHEWORT. CXXVII.

1. This wort, which is named eriphia, and by another name lithewort, is produced principally in Gaul, that is, in the land of the Franks, on the mountain which is called Soracte. It hath the likeness of marche, and it hath a red blossom as cress, and it hath seven roots, and as many stalks; and it spreadeth itself in uncultivated places, and not on wet ones, and it is blossoming at every time, and it hath seed like beans.

2. For lung disease, take this wort erifia, pounded in the manner in which thou mightest work a poultice, lay it to the sore, it will heal it; take then the wash of this same wort, administer it to drink; thou wilt wonder at the virtue of this wort.

a Plin., xxiv. 103.
b Soracte is near Rome. Syra, ed. 1528, Lat.
c Understand, blossom like cress, but red.
p. Dalē pūne. cxxviii.

Piō piqēr plēppan ĝennun ĝar pūnte ē man piupitum album 7 j ophum naman halē pūnte1 nehmēf żędʒe hź2. j cnucu tospi pe mlan bUNCT sylę ũmican on pine pona heo ē man plesan żępul.

p. Petep rihė. cxxix.

Dār pūnte3 man ʒuannem 7 j ophum naman petro- pelnum nemen 7 j eac4 hź5 sume men ēam żelice petepuile hatep.

Piō naepend plite ĝennum of ʒyjęr pūnte petropelum ʒyęle ʒmael bunt anej peallinjef żepilte pylę ũmican on pine num donne ēa pūnte żeœuende6 lege to ʒame7 punde.

Pių ʒaępa8 jına same ĝennum ēar ţlecan pūnte petropelum żepunuđe9 lege to ēam rane heo żelipiak10 ēa rųi ʒaępa11 jına.

p. Capel.12 cxxx.

Piō ealle żepeill ĝennum ʒyęr pūnte eoppap ēe man bapujicam piuauçicam 7 j ophum naman caul13 nemen epnuca mid ealdon ʒyęle zemenęc14 donne ʒyęle ţu clydān pūnte do on15 amne16 pične17 lnemne18 ciaď lege to ēam rane.

Piō piđan rane ĝennum ēar ţlecan pūnte bapujicam

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1 halfpūnte, H. omits; see glossary. 2 hź, B. 3 pūnte 8e, H., spoiling the sense. Read triennem, triennial. 4 eac, H. 5 hź, B. 6 zemene, B. 7 ʒaępe, B. 8 ʒapa, B. 9 -node, B. 10 -ega8, B. 11 ʒaępa, H.; ʒapa, B. 12 piđe capul, B., by later hand. 13 capel, H. B. 14 zemenęc, H.; -maęc, B. 15 on, H. 16 amne, B. 17 byne, thin, H. 18 lnemne, B., by sound.
HALSWORT.\textsuperscript{a} cxxviii.

For a woman's flux, take this wort, which is named \textit{σύμφυτον}, symphytum album, \textit{which is common comfrey}, and by another name halswort; dry and pound it to very small dust, administer it to drink in wine; soon it stops the flux.

PARSLEY.\textsuperscript{b} cxxix.

1. This wort is named \textit{τριεννίς}, and by another name \textit{παρσέλυνον}, and also some men call it \textit{by a name} like that, parsley.

\textit{Drawing of a snake.}

2. For bite of adder, take some very small dust of this wort parsley, by weight of a shilling, give it to drink in wine; then take and lay to the wound the wort pounded.

3. For sore of the sinews, take this same wort parsley, pounded, lay it to the sore; it will relieve the sore of the sinews.

COLE.\textsuperscript{d} cxxx.

1. For all swellings, take heads of this wort, which is named \textit{βράσσικα σιλβατικά}, and by another name cole, pound it with old fat, then mingle, as thou wouldst work a poultice, put it on a thick linen cloth; lay it to the sore.

2. For sore of side, take this same wort brassica

\textsuperscript{a} Symphytum officinale is not what the figure means, MS. V., fol. 52 b, which shows \textit{fraxinus excelsior} (H.) Was it \textit{Dictamus alba}? but that occurs art. lxiii.

\textsuperscript{b} Parsley is drawn in MS. A., fol. 53 a; but caricatured in MS. V., fol. 52 a.

\textsuperscript{c} Sir Wm. Hooker, British Flora, p. 136, marks \textit{Petroselinum sativum} as biennial; and \textit{P. segetum} as annual or biennial.

\textsuperscript{d} Brassica napus is drawn.
The figure in MS. V., fol. 53a, shows a Matricaria, a Tanacetum, or a Pyrethrum Parthenium (H.), with three snakes twined about the root.

Deo pūrtī pe man bāpilīca y8 oðhum naman nāsde-9 pūrtī nennēp10 hūp cenned11 on šam ptopum pāpt12 reo nāsde hūp pe man pam yłcan naman13 nennēd bāpilīca. pǎtōcīhūp yōg heopa cyn ān āc hū14 rmond bōropa cynam ān yī oloarpūg y1 y on vpe gēdōde gēspedēn y hōc call golbe pāncē.15 dōnne16 y on āe pān tōllār p y1 y on 17 ype gēpeode18 bōppak seō yū phylce heo gūblēnum19 hāpte gū y1 yu mbūde20 cyn yī yācanuene y1 yī mbūpead eac21 rītluc hēo gūblōn on hāpte22 y1 y ealle23 bār cŷn24 ḍẹo ṭūrtī bāpilīca ḍōnne gū y ēl hpa25 ḍari pūrtī nād him26 ḍōnne nē27 māz him nān yūṭa28 nāsde cynam dérīan yro pōnne nāsdōre oloarpūggī y1 gēnennēd29 eṛmsē gēo y mā hāpē mā20 hēo ḍeṣylō hēo tōbēhēp y ānālep.31 dōnne yēo on pān tōllār yī pōdīcē gēspedēn nīpgocepalūn aṭeptī22 ḍeō ṭūrtī23 hōpē mā20 hēo ḍeṣylō hūt pōrrippmūd y ḍeṣtīp.34 ḍōnne y1 yēo mbūde25 gēnennēd hēmaṭī p y nīpgocepalūn y hōpē26 mā20 hēo ḍeō ḍeṣylō ṭōpēmēd38 hūt tōlepēd mā dāt āept39 nān piht bēlēp40 bōtūn41 mā bān p ḍōnne42 ḍōnpe yōr

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1 spā gēnennēd, II.; -maeq-, B. 2 hēpōpan, II. 3 pūrtī, II.
4 pāvādōn, B. 5 secāpppāna, II. 6 -mel-, B. 7 -hūp, II.
8 an for y, O. 9 nēddēre, O. 10 -nā pérd, O., and then the sentence breaks off. Also it condenses what follows. 11 cenned, II. B.
12 jāp, B. 13 nāmān, II. 14 hēq, B. 15 cal sā gōb feneb, O.
16 jān, O. 17 on, II. 18 se, O. omits. 19 -nān, O. 20 jērmēde, O.
21 mbūpead eac, II. 22 hēsecēan, O. 23 yī cull, II.; cullā, O.
24 cūmne, O., and condenses. 25 hūpē, II. B. 26 on hēm, O. 27 na, O.
28 yūfū, O. 29 gēnemmēd? O., for yū. 30 hel hēr, O. (for cal).
silvatica, lay it to the sore so mixed, as we here before said.

3. For gout, take this same wort brassica, in the same manner as we before said, and the older the leechdom is, the more efficacious and healing it is.

**Adder wort. cxxxi.**

1. This wort, which is named βασιλισχή, and by another name adderwort, is produced in the places where the adder is, which is named by the same name βασιλικός. Verily of them, there is not one sort, but they are of three kinds; one is ἀλάχρυσος, that is, said in our language, that it shineth all with gold; then there is another sort stellatus, that is in our tongue, spotted; it is as if it had a golden head. The third sort is sanguineus, that is, blood red; it also may be golden on the head. All these kinds this wort basilisca hath. If then, one hath this wort with him, none of these kinds of snakes may do him harm. The first snake ἀλάχρυσος, is named χρύσανθος; it bloweth upon and setteth on fire, whatsoever it seeth. Next the other, stellatus, is truly denominated χρυσοκέφαλος ἀστερίτης; as to this one, whatsoever it seeth, shrinketh up and perishes. Next, the third is named αἰματίτης and χρυσοκέφαλος; whatsoever this one seeth or toucheth, it floweth away, so that nought there remains but the bones. This wort basilisca then hath the all powers of them.

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a A nominative thus put absolute is not uncommon at the beginning of a sentence.
The man-shaped figure is true enough. See Flora Graeca, plate 232.

Wandpâgapam. cxxxii.

23Deor pyrte he man24 mandpâgapam nemnep yr mîycel y maep no25 zepnio y heo yr ëppnenal26 da pu ycealt hvírvm zemete niman ponne pu to hvîne cûmêc onnest27 pu hvî28 be jamp heo on whîte29 pemc eal ypa30 lôht fæ21 ponne dû hvîne32 hearpd zëpmt zëpno33 bepput pu hvî35 pel hîape mid iêpm36 bû lêp heo be æstleo hvîne maçen ypr ypa mîycel y ypa maep y y heo unckenne man ponne37 he to hvîne cûmêc38 pel hîape39 ropfolen40 pylê ropdy41 pu hvî42 bepput43 ypa pe ëm ërædon44 mid iêpm45 y ypa46 ycealt onbutan47 hvî48 deîpan ypa dû hvîne mid jamp iêpm49 na æthpmne50 âc pu zëophîece ycealt mid ylîrenbanemon51 zëpce da52 eopîdan delpan y yponne53 pu hvîne hända54 y hvîne zet zëpno55 ponne zëpîd26
If any man hath this wort with him, he is secure against all kinds of snakes.

2. This wort is like rue, and it hath red milk like celandine, and it hath purple blossoms; and let him who will take it cleanse himself, and let him inscribe it with gold, and with silver, and with harts horn, and with ivory, and with bears tusk, and with bulls horn, and let him lay there about fruits sweetened with honey.

**Mandrake.**

1. This wort, which is named μανδραγόρας, is mickle and illustrious of aspect, and it is beneficial. Thou shalt in this manner take it, when thou comest to it, then thou understandest it by this, that it shineth at night altogether like a lamp. When first thou seest its head, then inscribe thou it instantly with iron, lest it fly from thee; its virtue is so mickle and so famous, that it will immediately flee from an unclean man, when he cometh to it; hence, as we before said, do thou inscribe it with iron, and so shalt thou delve about it, as that thou touch it not with the iron, but thou shalt earnestly with an ivory staff delve the earth. And when thou seest its hands and its feet, then tie thou it up. Then take the

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*a* This it in the Latin text the last article. In the drawings the root is a man in shape; MS. V. adds a dog: from the mans shoulders grow some leaves. In MS. G. is more clearly represented, the pulling of the dog at the root, to which it is attached by a chain.
pu hy. 

vim bonne laene opeine ende. 3 j zepper 4 to aper hunder gyprum 5 ppa j pe 6 hund hunyru 7 gy pipp him 8 gyprum 9 mete toropan ppa j 10 he hyne ahipcean 11 ne maçe buton 12 he mid him pa pytte 13 upabpede. 14 be pyrre pyrte 15 j y se 16 j heo ppa mycele mihte haebbe j ppa hyyle 17 pines 18 ppa hy. 19 upatilii j hye 20 pona pyyle bai gyprum zemete beon bepryses. pypoys 21 pona ppa biy paeo j heo upabpeden gy j bi hyne zepenab haebbe zemim hy 22 pona on hadd 23 ppa and peale 24 in 25 j zepping j por or hyne leason 26 on ane 27 zape ne ampullan 28 j bonne 29 de neod become j bi hyylecon men zepim 30 helpan 31 pyyle 32 bonne 33 help pu him dyrum 34 zemete.

Pii heado eee j pii j man ypayan 35 ne 36 maçe zemim j por j pyyme 37 pone andplatan. 38 j pae pytte ppa ypoate 39 ban gypran 40 zemete pone 41 heado eee zehidag 42 j eae 43 j pone ppydappart lu hpaedlice pe 44 ykar becunep.

Pii laepe 45 capena pape zemim hyyru ylcan pytte por zemenezged 46 mid ele pe jy or napdo zect on da capan j ppydappart lu hpaedlice he byp gehaeled.

Pii rot abde peah de heo hequez 47 gy zemim or laene 48 gyprum hanba 49 hyyru pytte 50 j or laepe 51 yytertan or 52 zepperpe 53 hanba pyreopa renega 54 zepilete 55 pytte to dypre 56 pyyle yncan on pyn pepon daga 57 he byp gehaeled 58 na 59 j an j baez zeppel zepeet. ac

1 hic, B. 2 bonne, B.; main, O. 3 unde, H. 4 zepryt, O.
other end and tie it to a dog’s neck, so that the hound be hungry; next cast meat before him, so that he may not reach it, except he jerk up the wort with him. Of this wort it is said, that it hath so mickle might, that what thing soever tuggeth it up, that it shall soon in the same manner be deceived. Therefore, as soon as thou see that it be jerked up, and have possession of it, take it immediately in hand, and twist it, and wring the ooze out of its leaves into a glass ampulla, or pitcher, and when need come upon thee, that thou shouldst therewith help any man, then help thou him in this manner.

2. For head ache, and in case that a man may not sleep, take the ooze, smear the forehead; and the wort also in the same manner relieveth the head ache; and also thou wondrest how quickly the sleep cometh.

3. For sore of the ears, take wash of this same wort mingled with oil, which is extracted from nard, pour it on the ears; thou wondrest how quickly the patient is healed.

4. For gout, though it be very heavy, take of the right hand of this wort, and also of the left, of either hand by three pennies weight, reduce to dust; give to drink in wine for seven days, the patient will be healed not only so that the remedy allayeth

a The root of the mandrake is drawn in the shape of a man.
Læce púnte.  

Deo pénte dé man lichamú ytepanence y odýum naman læcepúnte nemneph hafað lange leaf y zelup e hæpene y hýpe feela byð mid zepum by heo hafað on upþeapthum þam feelan zeolup e blozeman by yýppye pýnte ræd on þine zereald þmemad pet ongeæn eal nædþep eýn.  y píð þeþipponer stineg to þam rýþpe þae þe þyne man þweeney  y þeþipponer zelegd í heo hyn unnuhtug-neýe y unþuþumýþye onþéþinnege. 

1 eác, H.  
2 þapa, B.; fara, O.  
3 bura, H. B.; þ far þara  
abara, O.  
4 -dop-, B.; -der-, O.  
5 liæ, H.; þaman, B.; -ma, O.  
6 púnte, O.  
7 þepena, B.  
8 spícan, H.  
9 þyntse, O.  
10 -ra, O.  
11 þamn, H.  
12 liæ, H.; -þaman, H.  
13 yþran, V.  
14 þepena, H.  
15 þamán, H.  
16 þemenn, H.; unþæmented, B.  
17 þíþyn, B.  
18 þyþyn, H.  
19 zeþco, B.  
20 heo út aðæð, B.  
21 leþþiptur, B., by later hand.  
22 þæþene, B.  
23 þeþþyæ, B.  
24 þþipponer, B.  
25 þþþþumead, H.  
26 þán, H.  
27 þþþþayd, H. B.  
28 þþþþan, H. B.
the swelling, but also leadeth to healing the tugging of the sinews, and wonderfully healeth both the disorders.

5. For witlessness, that is, for devil sickness, or demoniacal possession, take from the body of this same wort mandrake, by weight of three pennies, administer to drink in warm water, as he may find most convenient; soon he will be healed.

6. Again, for spasmodic action of the sinews, take from the body of this wort, by weight of one ounce pound to very small dust, mingle with oil, then smear them that have this aforesaid infirmity.

7. If any see some heavy mischief in his home, let him take this wort mandragoras, into the middle of the house, as much of it as he then may have by him, he compelleth all evils out of the house.

Leechwort. CXXXIII. Questionably.

1. This wort, which is named λύχυς στεφανική, and by another name leechwort, hath long leaves and tufty and purple, and its stalk is with tufty branches, and it hath on the upper part of the stalk yellow blossoms. The seed of this wort administered in wine, is of much benefit against any sort of snake, and against sting of scorpion, to that degree, as some men say, that if it be laid upon the scorpions, it bringeth upon them unmightiness or impotence and infirmity.

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\(^a\) στεφανομακτη. Dioskorides, iii. 114. \(\dot{\alpha} \nu \delta \varepsilon \iota \rho \pi \rho \iota \rho \mu \sigma \nu\), not leaves. The Dioskoridean plant is *Agrostemma coronarium* (Sprengel), but not that is figured. In the drawing, MS. V. fol. 54 b, some eyes discover *Campions, Lychnis dioica*, some *Agrostemma githago*. 
Deos púrc dicti man action ac oúrum naman sic

nemnèd harad ac gelice leaf cýmptctan ac hy heod naman ac heapsanan.  

heo harad pid nome pýrpc trumman gheatne stelan ac tregea praëna lange heo harad on upexaipdon jam stelan heb ñýntcele gelie ac hýt húd ñmæelpi ñ pead on bleo.

pid y man blod ac pórpin gemanz hrapec. gemim pýrge pýrte papeen peneza zephyr sédei y çymnu or piutprypenum hnucaem cuca toponme jam gelice he pu anne ñppel pýrce sýle petican jam uptruman hýt hùne ñhæelec.

pid ñeapa hida sape gemim ñe hylcan pýrte gemuaçude to clýpan zërophtæ lege to ñam pápe heo húte geldiead. cac çam yúlpam zemete heo calde punda ñhæelec.

Suþæne puda. cxxxv.

Deos púrt be man abrocanum ac oúrum naman furðepne puda nemnèd y br tregea cynna. pòmmi y ñ oþer cyn zreæton hûtun ac ñýrge smelon leapun ñýlcele heo mà þexede zephyren séy y heo harad blofætman yu ma ñyfrage zëhæede y heo yu ñodep ñhareç y y móceler ñ biteråpe on býrgþynge.

1 naman, H.  
2 heæed, O.  
3 cýmptctan, ñ, B.; ñane leægel cýmptctan · ñc, H.  
4 nam, O.  
5 hú, B.  
6 heapsanan, H.; herðraun, O.  
7 heæed, O.  
8 ñane, O.  
9 tregea, B.; tregea, H.  
10 tràmna, B.  
11 lagne, O.  
12 heæed, O.  
13 -bôñ, H.  
14 gelie, H.; gelice, O.  
15 ñc, H.; ñ, O.  
16 heæed, B.  
17 pórpin, H. B.; pytmer, A., altered by a later hand.  
18 hrapec, B.; hrapec, B.  
19 ñam-, B.  
20 zephyræ, H. B. O.  
21 fædêt, O.  
22 pèn-, V.; -treœ-, O.  
23 ñane, B.  
24 þegan, B.; þegan, H., altered to þæcægan; ñingá, O.  
25 ño ñæhæled, H.  
26 þapa, B.  
27 þæccæode, B.  
28 ñápe, H.  
29 -cað, B.  
30 ñeæ, H.  
31 þænda, H.  
32 -lô, B.  
33 áser pûce, B., in later hand; \[\] 
34 ocul, O.  
35 naman, H.; B. omits the English name; on englístef, O:
ACTIUM.\textsuperscript{a} cxxxiv.

A scorpion holds a snake. MS. V., fol. 54 c.

1. This wort, which is named actium, and by another name, hath leaves like a gourd, but they are larger and harder; and it hath at the root a great stalk and of two fathoms length, and it hath on the upper part of the stalk seed like a thistle, but it is smaller, and red in colour.

2. In case a man break up blood and ratten or pus together, take four penny weight of the seed of this wort and kernels out of pine tree nuts, pound together as thou wouldst work a dumpling, give it to the infirm to swallow; it healeth him.

3. For sore of the joints, take this same wort pounded and wrought to a poultice, lay it to the sore, it relieves it. Also, in the same manner it healeth old wounds.

SOUTHERNWOOD.\textsuperscript{b} cxxxv.

1. This wort, which is named abrotanum, and by another name southernwood, is of two kinds; the one kind then is with great boughs and with very small leaves, as if it were seen rather as furnished with hair, and it hath blossoms and seed very minute, and it is of good odour and strong, and bitterish to the taste.

\textsuperscript{a} Dioskorides, iv. 107, "Ἀκτίων, or "Ἀκτίων ἑτερος. The drawing, MS. V., fol. 54 c, represents "Proteus anteprimus, I should think." (H.) The Dioskoridean plant is Arctium lappa (Sprengel).

\textsuperscript{b} Southernwood is drawn, MS. V., fol. 53 d. From Dioskorides, iii. 29.
Pyd nýrýrty 1 et pyd ban ece et pyd y man eamfod- lice gefiçan nexe þyppre pýrte ræd pel pyremað 2 zeennaud 3 et on preterpe 4 gefiçed. 5

Pyd ridan rape zenum ðar ylcan pýrte 6 et betoncan ehuca topomne pyle ðruncan.

Pyd æffa 18 náediena 19 plite pe man ypralunyone et yeoppunyone nemned þeop sýlpe 20 pýrte pel pyremað. 21

Pyd eaxena rape zenum ðar ylcan pýrte abropanum gezödene 22 mid ðære 23 pýrte pe 24 man melacidomam y odhum naman codomin hâtef ðonne mid hlæp gezennude 25 þam ðilice 26 pe þu clýjan 27 pýrpe lege to 28 þam 29 rape hýt þyð gezödip 30

Peor pýrte ða þa pe hep 31 beþopan eþdon þreæga 32 çýpañn oþen ða þif oþen þæp 33 ða hýt 34 habbâ 35 on eallon 36 þingeon 37 ðilice miltre 38 ouþen þa dines 39 ðe pe hep 40 beþopan eþdon.

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2. For oppression of the breast, and for leg ache, and in case a man may with difficulty pass water, seed of this wort, pounded and swallowed in water, is of good benefit.

3. For sore of side, take this same wort and betony, pound together; give to drink.

4. Against poisons and against bite of snakes, take this same wort abrotanum, administer it in wine to drink, it helpeth well; pound it also with oil, and smear the body therewith. Also it is of good effect against the cold fever. Also the seed of this wort, spread about or set on fire, strongly disposes snakes to flight.

*Drawing of a scorpion holding a worm, with two wings and eight legs.*

5. For bite of the poisonous creatures called ἀλάγγια, and scorpions, this same wort is of good advantage.

6. For sore of eyes, take this same wort abrotanum, sodden with the wort which is called μῆλα κυώνα, and by another name cydonia, and then pounded with a loaf, as if thou shouldst work a poultice; lay this to the sore, it will be relieved.

7. This wort, as we here before said, is of two kinds, the one is wife, or female, the other wer, or male; and they have in all things alike might against the things of which here before we quoth.

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*a Not a wort, but quinces.*
The figure, MS.V., fol. 55c, represents, I think, Heliotropion Europaeum. It is much damaged, and may be a Croton.
LAYER. cxxxvi.

1. This wort, which is named σίορι, and by another name laver, is produced in wet places.

2. In case stones wax in the bladder, take this wort, give it to eat, either sodden or raw; it draweth out the calculi through the urine.

3. Also this same wort is of good benefit against diarrhœa and stirring of the inwards.

SOLHWERF. cxxxvii. Scorpivrus or heliotropion. Diosk.

1. This wort, which is named ἥλιοτροπος, and by another name solhwurf, is produced on fat lands and on cultivated ones, and it hath leaves nigh such as mistel, or basil; they be rough and broad, and it hath round seed, and that is of three kinds of colour.

2. For bites of all kinds of serpents, and of a scorpion, take roots of this wort heliotrope, administer it to drink in wine, and lay it, pounded, to the wound; it benefits much.

3. In case that worms vex about the navel in the inwards, take this same wort, and hyssop, and nitre, and cress, pound all together; administer to drink in water, it keeleth the worms.

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"Laver quoque nascens in rivis condita et cocta torminibus medetur." The table of contents to Plinius has "Laver sive sion," and so the mediaeval botanists. But none of these is drawn in MS. V., fol. 55 b. The article is founded on Dioskorides, ii. 154, which Sprengel decides to describe S. augustifolium.

b See art. l. This article is from Dioskorides, iv. 193.

c ἡκύμορ.
Πρὸς περιτα γενώμ βαβύλον ὑπόκειται καὶ σελήν εὐκοκα τοπονομάζεται τό τι περιτα ἥν ² ὑστήμερον πανον ἵνα εἰς ³ νεφυκερίμα γενέμενο ἢ.

CXXXVIII.

ὅσοι πῦρτ θεσφαλικὸν ὑπὸ ὁμοῦ ναμαναν χελὸν ὑποτεφράσθη τοπεφράσθη ἵνα ἔως ὁ ὁμοῦ πῦρτπαμαναν μανες ἄρχεν ἄρθεσ. ἴνα ἄρχεν ἄρχεν ἰδίωτα καὶ ἔως ὑστήμερον πλοῦτονον. ἱππόδερον ὅνομα ⁹ ὅσοι δὲν εἴ distilled νομοπέλει διὰ τῷ ὑπόκοπον ἵνα μεταφέρεται βοονε ἵνα σπεεριλοκεί μηρέαν. ἵνα δὲν οὐκ ἔστω τοπεφράσθη τοπεφράσθη θεον ὑπόκοπον ἵνα μεταφέρεται βοονε ἵνα σπεεριλοκεί τῷ ὑπόκοπον ἵνα μεταφέρεται βοονε ἵνα σπεεριλοκεί τῷ ὑπόκοπον ἵνα σπεεριλοκεί.

Πρὸς πῦρτ θεσφαλικὸν ὑπὸ ὁμοῦ ναμαναν χελὸν ὑποτεφράσθη τοπεφράσθη ἵνα ἔως ὁ ὁμοῦ πῦρτπαμαναν μανες ἄρχεν ἄρθεσ. ἴνα ἄρχεν ἄρχεν ἰδίωτα καὶ ἔως ὑστήμερον πλοῦτονον. ἱππόδερον ὅνομα ⁹ ὅσοι δὲν εἴ distilled νομοπέλει διὰ τῷ ὑπόκοπον ἵνα μεταφέρεται βοονε ἵνα σπεεριλοκεί τῷ ὑπόκοπον ἵνα μεταφέρεται βοονε ἵνα σπεεριλοκεί τῷ ὑπόκοπον ἵνα μεταφέρεται βοονε ἵνα σπεεριλοκεί.

CXXXIX.

ὅσοι πῦρτ θεσφαλικὸν ὑπὸ ὁμοῦ ναμαναν χελὸν ὑποτεφράσθη τοπεφράσθη ἵνα ἔως ὁ ὁμοῦ πῦρτπαμαναν μανες ἄρχεν ἄρθεσ. ἴνα ἄρχεν ἄρχεν ἰδίωτα καὶ ἔως ὑστὴμερον πλοῦτονον. ἱππόδερον ὅνομα ⁹ ὅσοι δὲν εἴ distilled νομοπέλει διὰ τῷ ὑπόκοπον ἵνα μεταφέρεται βοονε ἵνα σπεεριλοκεί τῷ ὑπόκοπον ἵνα μεταφέρεται βοονε ἵνα σπεεριλοκεί τῷ ὑπόκοπον ἵνα μεταφέρεται βοονε ἵνα σπεεριλοκεί.

4. Against warts, take this same wort and salt, pound together, lay to the warts, it removes them; whence the wort is also named verrucaria, wart wort, from the Latin verruca, a wart.

Scarlet pimprenel? CXXXVIII.

1. This wort, which is named speritis, and by another name, hath diminutive leaves, and tufty, and it sendeth forth from one root many boughs, and they are laid near the earth, and it hath yellow blossoms; and if thou breakest it between thy fingers, it hath then a smell as myrrh.

2. Against the cold fever, take this wort speritis, seethe it in oil, and at the times at which the fever will approach to the man, smear him therewith.

3. For bite of mad dog, take this same wort, pound it to dust, then take a spoon full, give it to drink in warm water; he will be whole.

4. For sore of milt, or spleen, take a good handful of this same wort, and a sextarius full of milk, boil together, give to drink half in the morning, half in the evening, as long as need be; the spleen will be cured.

b CXXXIX.

1. This wort, which is named άειξων μικρόν, and by another name prick madame, is produced on walls, and in stony places, and on downs, and on old

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4. Against warts, take this same wort and salt, pound together, lay to the warts, it removes them; whence the wort is also named verrucaria, wart wort, from the Latin verruca, a wart.

Scarlet pimprenel? CXXXVIII.

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2. Against the cold fever, take this wort speritis, seethe it in oil, and at the times at which the fever will approach to the man, smear him therewith.

3. For bite of mad dog, take this same wort, pound it to dust, then take a spoon full, give it to drink in warm water; he will be whole.

4. For sore of milt, or spleen, take a good handful of this same wort, and a sextarius full of milk, boil together, give to drink half in the morning, half in the evening, as long as need be; the spleen will be cured.

b CXXXIX.

1. This wort, which is named άειξων μικρόν, and by another name prick madame, is produced on walls, and in stony places, and on downs, and on old

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a speritis, MS. T., fol. 49 b. Σπερίτις is a mediaeval synonym of the άνάγαλλις ή φώνικα, the scarlet pimprenel, in the marginal notes to Dioskorides, ii. 209. The drawing, MS. V., fol. 55 d, is not a good likeness, but has points of resemblance. The words of the text however are not from Dioskorides, and the colour is wrong. The Oxford copy (p. 349) of the Vienna drawings has φωνίτις, and like Centanrea nigra.

b From Dioskorides, iv. 90. The technical name from Sprengel. Sedum rupestre, or reflexum, Külm.
zenum et heo or anum púrte truman manegaz gehpæde
bozat aependes et da beod pulle of gehpædum leatun.
lanzum et resauzum et pæctum pelpotgum et
hýyre púrte púrte trumanus y sus nostræ.9
Píd oman et pid eagena pape et pid potable zennin
bår púrte buutan púrte truman man cuca mid finedman.
pam zedice pe ðu chidan púrce lege to púrsum uantumnygymn
lit bygelidad.15
Pýð hearod ece zennin hýyre ylcan púrte pos et
pojan por maneg 10 tórmome pỳmype 17 ë hearod pà pipelines 18
b pàn 19 bygelidad.20
Pýð pape21 púrma pìte pe man pralangzione hæcep22
zennin bår ylcan púrte azor on pà pine zennucude24 ylpe
ỳnpian25 hýt myenad26 nýtlice.

Píd urthit y pid innoder pleppan y pýð púrma 27
be on 28 ðam 29 innope ëjmuad 30 ðor púrte púrte pel
myenad.31

Erf29 32 pýð zehpýlyce 33 uantumnygymne pape 34 eagena
zennin hýyre ylcan 35 púrte por pìmype 36 ðonne 37 ða
eagæn 38 pàlmuad 39 nýtlice hýt 40 myenad.

Tunringe púrte.41 CXL.

Deor púrte ðe man ellebojum album ñ oðrum naman
 tunringe 42 púrte nemnæd ñ eac 43 rume men pedeberge.

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5. aependæs, B.; O. omits a line. 6. gehpædü, B. 7. jættû, O.
27. pûrman, O. 28. pûmp ò on þan, O. 29. ðæm, H. 30. ðepgad, B.
31. ðamað, H. 32. erf, H. 33. gehpîlyce, V.; zëppylce, H.
34. pape, H.; þapa, B. O. 35. ylcan, O. omits. 36. ñympe, H.
Sempervivum.

Art. cxxxix.

FROM DIOSKORIDES, ETC. 259

barrows, and from one root it sendeth forth many minute boughs, and they be full of leaves, minute and long, and sharp and fat, and well oozy, or succulent, and the root of this wort is without use.

2. For erysipelas inflamations, and for sore of eyes, and for foot addle, or gout, take this wort, except the root, pound with smede, or fine flour, in the manner in which thou mightest work up a poultice, lay it to these infirmities; it will alleviate them.

3. For head ache, take ooze of this same wort and ooze of rose; mingle together, smear the head therewith, the sore will be relieved.

4. For bite of the worms or creeping things, which are called φαλκαγγυς, or tarantulas, take this same wort aizoon, pounded in wine, administer to be drunk; it will benefit advantageously.

5. For diarrhoea and flux of the inwards, and for worms which vex in the inwards, this wort is of good benefit.

6. Again, for any infirmity of the eyes, take ooze of this same wort, then smear the eyes therewith; excellently it benefits.

TUNSING WORT. cxl.

1. This wort, which is named hellebore albus, and by another name tunsing wort, and also some men:

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*a περιφερών, round.

b White hellebore = Veratrum album, Bot., is not a native of England. The drawing is lost. See the glossary in Tunçlıpmqı̇rt. Only a groundwork of this article is in Dioskorides, iv. 150. The Vienna MS. draws Ver. alb.

maodus, H. 41 cluebunge, tunsingpurc, B., by later hand. 42 -muğ, B.

eác, H.
call wood berry, madberry, is produced on downs, and it has leaves like a leek. A man shall take a root of this wort about midsummer, and also in like wise the whole wort, since it is very convenient for leechdoms. That is to be admired in this wort that it hath a small root, and not so straight but that it in some part is bent; it is brittle and tender when it is dried, and when it is broken, it reeketh just as if it sent forth from it a smoke, and it is in some degree bitterish to the taste. The larger roots, however, are long and hard, and very bitter to the taste, and they have a virtue to that degree powerful and mischievous, that they often suddenly choke a man. A man then shall dry this root as we before said, and carve up the length of it into the likeness of peas. There is in it much leechdom for various occasions, so that a man take of this root by weight of ten pennies; however, one must not ever, by reason of its strength, administer it apart, but mingled with some other meat, according to the quality, of which the infirmity is; that is, if the disorder be so stubborn, administer it in beer or in black brewis.

2. If he then be troubled with diarrhœa, administer it in ooz of peas, or with the wort, rather grain, which is called oryza, rice, with smede, that is, fine flour; all these, however, shall be first sodden and softened in lithe beer.

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*a Leek is an alteration; Dioskorides says the leaves are like those of plain or wild beet.

*b Acre gustu fervensque, in frangendo pulverem emittit. Plin., xxv. 21.
Deo púrt roðlice ealle ealle ðe here ðe unlacneg-endlice adlu\(^1\) toernep yrpa ðe he byð gelacnud\(^2\) peah he aer hir ðæle\(^3\) on tolstenege\(^4\) ræpe.

**CXLI.**

5Deo púrt ðe man buortalmon ðy oðrum naman nemnepe harap hnesene ýtelan\(^6\) ðelear gelice pmule. ðy heo harap geoalle bloýtman\(^7\) eal rpýlce eage panon\(^8\) heo eac\(^9\) bone naman onpenæ.\(^10\) heo byð cenne æ ðyrmær ðið meonnam ða ceartre þygg púrt\(^12\) ðelear geecnucde\(^13\) ðy to clýfan zeorophte\(^14\) tolygæ\(^15\) ze-hpýlce ypele yr monkæ\(^16\) ðy heapdnyrýr\(^17\).

Púþ aerýplan þæþ lchomam\(^18\) pe\(^19\) eymeþ ðe toz-o-tennýþre þæþ ecallan\(^20\) zenim þygg þygg þepe pos pyle ópuncan heo\(^21\) aþyr ðy þeeyndelic\(^22\) hip.\(^23\) ðy he byð zeþýplæht rpýlce he of þrísce hatron\(^24\) bæpe\(^25\) zeode.\(^26\)

**Horæ.** **CXLII.**

Deo púrt ðe man þúbulur ðy oðrum naman þoræ nemnepe ðy þreyæa\(^27\) eynna. ðeþea byþ cenneæ\(^28\) on þúbul-anum oðer ðæt on felda.

Píð mycelne hæcan þæþ lchamæn ænum þæþ púrtæ þúbulum geecnuce\(^29\) lege þæito.\(^30\)

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3. This wort, in fact, removes all old and grievous and incurable disorders, so that the patient shall be healed, though he formerly were despairing of his cure.

a CXLI.  

1. This wort, which is named \( \beta \varepsilon \omega \varphi \varepsilon \alpha \lambda \mu \nu \), and by another name \( \nu \alpha \theta \epsilon \nu \) stalk, and leaves like fennel, and it hath yellow blossoms, altogether like an eye, whence also it received its name. It is produced first in Mæonia, the town, say rather province. Leaves of this wort, pounded and wrought into a plaster, dissolve all evil ulcers and hardnesses.

2. For mischief of the body, which cometh of effusion of the gall, take ooze of this wort, administer it to drink, it restores the natural hue, and the patient will be complexioned as if he came out of a very hot bath.

GORSE. b CXLII.  

1. This wort, which is named tribulus, and by another name gorse, is of two kinds; the one is produced in gardens, the other out in the field.

2. For a mickle heat of the body, take this wort tribulus, pounded; lay it thereto.

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\( ^{a} \) The text is from Dioskorides: one of the species of Anthemis is described; the leaves like fennel, MS. V., fol. 57 a, hardly belong to our ox eye. *Anthemis valentina* is meant, according to Sprengel, and others.

\( ^{b} \) One of the Tribuluses, not \( V. e. \), is drawn, MS. V., fol. 57 b. The article is from Dioskorides, iv. 15, \( \tau \rho \iota \beta \varepsilon \omega \lambda \varepsilon \). The Vienna copy figures *Trib. terrestris*. 
Inula viscosa.

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Pydr1 pyre mupfer 2 tæpa2 zomena fulnhggre 3 por-
postnulggre3 zënimm har pyrre tibulum zeperden4
cnuca mid hunige heo hælep ðone mid 4 ða zoman.

Pip 4 tænan on blædpan pexen zenim p{"y}rre ðleang
pyrre ðæd ðra5 zene ðeemun6 pyle ðpunan 1 pel
h"yt tennad7.

Pyf nædþpan ðite zennim p{"y}rre ðleang pyrte ðæd ðra
zene8 ðeenun9 moin ðape10 pyle ðpunan
ac11 p{"y}lce nim ðap12 pyste mid h"yfe ræde ðeen-
nud13 læge to tæpe14 rune heo alyyres h"yfe of ðape
p{"e}mennysle.

P{"y}rre p{"y}lpan p{"y}rte ðæd ac15 p{"y}lce on ðine ðe-
ðpunanen ðp16 halplende onsean ættler ðryne.

Pip ðlean17 zennim þæþ ðleang p{"y}rte mid h"yfe ræde
zeperden ðpenze into þam h"yre18 heo epeld ða ðlean.19

CXLI.

1 ðdr, B., continuing the sentence before: a trying mistake.  2 tæpa, B.
3 -tæb-, B.; -nætæ, B.  1 -donge, B.  5 ðra, B.  6 ðeenunode, B.
7 tennad, H.  8 zene, B.  9 ðeenunode, B.; V. is here imperfect.
10 ðeenunode, B.  11 eae, H.  12 ða, B.  13 ðeenunode, B.  14 ðane, B.
15 ðæ, H.  16 ðæ, H.  17 ðeæan, B.  18 h"yre, B.  19 ðeæan, B.
20 ðenæ, B.  21 ðenæ, B.  22 h"yfræ, B.  23 tæna, H.
24 ðæ, H.  25 ðæ, H.  26 ðæ, ðæ, V. and H.  27 -næt-, B.
28 ðæ, H.  29 ðeæan, H.  30 ðæm, H.  31 ðæm, B.; ðæm, V.;
32 ðæm, H.  33 ðæmæltæ ðæmænæn, H.  34 ðæ, H.  35 ðeenunode, B.
3. For foulness and putridity of the mouth and of the fauces, take this wort tribulus, sodden, pound it with honey; then it healeth the mouth and the fauces.

4. In case that stones wax in the bladder, take seed of this same wort, pounded so green, administer it in liquid; it is of good effect.

5. For bite of snake, take seed of this ilk wort, pounded so green, by weight of five pennies, give it to be drunk; also further, take this wort with its seed, pounded, lay it to the wound, it will relieve the wounded man from the mischief.

6. Moreover, seed of this same wort drunken in wine, is holesome against a drink of venom.

7. Against fleas, take this same wort, with its seed, sodden, sprinkle it into the house; it killeth the fleas.

a CXLIII.

1. This wort, which is named χόνυξα, and by another name fleabane, is of two kinds, though the one be greater, the other less; the less than hath small and diminutive leaves, and a very agreeable odour; and the other hath larger leaves, and fat or fleshy, and an oppressive smell, and the roots of these worts are useless; but the stem of this wort with the leaves, strewed about, and set on fire, puts to flight snakes; and also it, when pounded and wrought into

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a This passage is from Dioskorides, iii. 136. The drawing in MS.V., fol. 57 e, is like a Stellaria or a Galium (H.)

b In art. cxxxv., for γνήστραβ Dioskorides had στιβαδευ-δεννα, made into litter, and here ἐποστρεφενας; the reading γνήστραβ is a mere error: see γάν for γεονα, in art. cl., see also clt. 4.
Solanum insanum, or Sodomeum.

Foxer gloza.Ⅹ

Piô oman zemim ㈜ggiye pûnte leaf ṣe man ṭuṣcynor maneçor ḣ oðrum naman foxer gloza.ⅩⅣ nemnef pûye ṭo elûpan lege ṭo ᵃm ᵃmpe ᵃeo hût ḳelîdîqah.ⅩⅤ

Piô pûptezendeⅩⅣ lcⅩⅦ ṣ zẹcæar _SCOPE:nam nemna₉ zemim ṭap ᵃlcyn pûnte ᵃe ṣe ᵃuṣcynor manicor nem₉bunⅩⅾ ᴥ ṭmeďemanaⅩⅨ pûye ṭo elûpan lege ᶑ ᵃm ᵃmpe hût bûp zæhæleb.ⅩⅢ
a plaster, healeth bite of snakes, and it killeth gnats, Art. cxiii. 
and midges, and fleas, and it also cureth moreover, all 
wounds, and it stirreth strangury, and it healeth the 
kings evil, a morbus regius, or jaundice, and when 
exhibited in vinegar, it healeth the epileptic. 
2. This wort conyza, sodden in water, and mulieri 
sedenti supposita matricem purgat. 
3. Si parere mulier nequit, succum huius herbae cum 
lana ad naturam eius applices, cito partum perficiet. 
4. For the cold fevers, take this same wort, seethe 
it in oil, then take the oil, smear the body; the 
fevers will be forced away. 
5. For head ache, take the lesser of these worts, 
work it to a poultice, apply it to the sore; it re-
lieveth it. 

**Foxglove. cxliv. Falsely.** 

1. For inflammatory sores, take leaves of this wort, 
which is named στρύχνος μανικός, and by another name 
foxglove, b work to a poultice, lay to the sore; it will 
give relief. 
2. For a pimply body, which the Greeks name ἐρπης, 
take this same wort which we named strychnos 
manikos, and fine flour, work to a poultice, lay it to 
the sore; it will be healed. 

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a Kings evil, ἐκτεροῦ. Dioskor. 
b Strychnos manikos is Solanum insanum fairly drawn, 
MS. V., fol. 60 a, not an English plant, and certainly not 
foxglove. The leechdoms here recorded seem derived from 
what Dioskorides says of the στρύχνος κηπαίδι: namely, τὰ 
φύλλα καταπλασσόμενα ἀρμόζει πρὸς ἐρυζοπένατα καὶ ἐρπητας; and 
so on of κεφαλαλγία and στὸμαχρε καυσοῦμεναι καὶ ἀταλγία. 
(iv. 71.)
vid heapeg rape y pib tabn mana nent an y rapt eynnu genim tab ylecan ypute mid ele yecnucude fimyre pa rapt hy toplupad.

Pib ejarna6 eapena rane genim yuppe7 ylpean ypute raeap mid pogan8 reape drype on 4 eape.

CXLV.

Pib 4one drucan9 reop genim tab ypute de man ylycynidae y ojian naman nemnef pyl on reajnum prcepe ylyle drucan hyl peman20 ylyche.

Eac11 yrylce rere yylpe ypute ejarna12 byoqta rapt y bape13 yypp y bape13 byoqta y bape14 anjena mid yerojeman15 pine yehelpe eac heo16 yyrstendon 4one yylre yehlyjap17.

Pib leathtrap way 4uher yuppe ylcan ypute ylyrtruma18 yecen odde yedprufen19 pel yemad20 y p laheathtrap yehelpe21 eac22 heo pundax yehelpe ejarnid23 yerepeb y ylre yyyrtruma y yonga 4one4 yylre yeejap ad bd na yd aeh yppa 4eeajiphce.

CXLVI.

Pib 4y man yemigan ne mahe genim yylre yyyrtruman de man yrrutum y ojian naman nemnef yyle diecsc25 he 4one 4imdan 4yrype.

3. For sore of head, and for heat of the maw, or stomach, and for kernels, take this same wort, pounded with oil, smear the sores; they shall be dissipated.

4. For sore of the ears, take this same worts juice with juice of rose, drip into the ear.

_Liquorice._

1. For the dry fever, take this wort, which is named γάλακτος, and by another name _liquorice_, boil in warm water, give to drink, it will be of benefit and advantage.

2. In like manner, also, this same wort healeth sores of the breast, and of the liver, and of the bladder, and of the kidneys, if sodden with wine. It also relieves the thirst for the thirsty.

3. For blotches of the mouth, a root of this same wort, eaten or drunk, is of good benefit, and healeth the blotches. It also healeth wounds washed therewith; and the root also, in like manner, achieveveth the same, yet, however, not so sharply _or efficaciously._

_Latherwort or Crowsoap._

1. In a case a man may not mie, _that is, for retention of urine_, take a root of this wort, which is named στροβίθιον, and by another name _Saponaria officinalis_, administer _this_; it stirreth the urine.

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*a* The substance of the articles is found in Dioskorides. The drawing, MS. V., fol. 60 b, is wholly destroyed.

*b* The originator of the article is Dioskorides (ii. 193). The drawing, MS. V., fol. 60 c, has only the pointed ends of a few leaves left. The Flora Græca and the drawing in the Vienna codex make Στροβίθιον, _Saponaria officinalis._
HERBARIVM

Sempervivum arbores.

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Piô hrep seocnûsûrre 1 et piô nûyût 2 et piô ph라도 hñacañ 3 zerim phûye pûyte to dûnte ûcenuçûnêe amnê 4 caculepe pulne yûle ãmcan en lîpan hëopë 4 hût hmanað. 5 et eac 6 hût hûne mnoô piô pæ yœ cælan 7 toûostennûûre ûgladad 8 et û yeûl pûôç zeladep.

Piô û pûnap on blaëdnæn 8 pexen zerim dær pûlpan pûyte ûcûnum 9 et lûbafiçan pûûteûnam 9 et ûhëe 9 pûyte 10 de man cappatû yâtêd enuca toûmmêe yûle ãmcan en liûon hëoçê 11 hût yûlûrèp 12 da blaëdnæn y 9 da pûnap pûôç zeladep 13 et eac 14 yœû 15 miltan pûh hût yûlûrèp.

Piô hæoçlûn 16 zerim pûr yûcan pûyte yû mûrap yû eçeb enuca toûxûpe 17 yût to hâm hæoçlûn 18 he biû zeladënû. 19

Eû ðeûp yûlpe pûût miû bepenûm mûlûpe en prise ûçepëd ealle ûyûle ûcûnûûryûrû 20 et ûzêadëpûnzû hëo toûrepêp.

21 CXLVII.

ðeûp yûût de y œ aûznû y œôpûm namûn ûçepëdûn yeo y œ ûyllehe hëo ûûnle érpcû 22 yû y œ hëo hûapûd èleû langû ûtelan on pûçûrepû 23 zëatûûyûûrû 24 y œ hëo yûs pûl pûôç 25 y œ hëo hûapûd ûçettû learp ôn 26 pûçûrepû 27 langû. 28 hëo biû cûnnûd 29 ôn dùnum y œ hëo èac hûp hûlon ôn pealle 30 ûçepûd ðeûpûût miû meûlûpe ûcûnûûrû 31 zëhëlepû 32 ûçëetûnyûûrû 33 unûppûûnyûûrû 34 ðeû

2. For liver sickness, and for oppression of the breast, and for a violent breaking, take a spoon full of this wort, beaten to dust, administer it in lithe or soft beer; it will be beneficial. And it also comforts the inwards against effusion of the bile, and conveys away the mischief.

3. In case stones wax in the bladder, take this same wort struthium, and a root of lovage, and of the wort which is called capparis or capers, pound together, administer to drink in lithe mild beer, it will relieve the bladder, and leadeth forth the stones; and it also relaxeth the sore of the spleen.

4. Against leprosy, take this same wort, and meal, and vinegar, pound together; apply to the leper, he will be cured.

5. Again, this same wort, with barley meal sodden in wine, removes all evil hardnesses or indurations and gatherings.

Orpine, or livelong. CXLVII.

1. This wort, which is denominated ἄστιγμων, and by another name , is as though it were always quick, and it hath an ell long stalk of the greatness of a finger, and it hath fat leaves of the length of a finger. It is produced on downs, and it also is sometimes planted on a wall. This wort, pounded with meal, healeth manifold infirmities of the body, that

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a Skirrhus, in Diosk.

b See art. xlix. The article is from Dioskorides, iv. 89. The figure in MS. V. is an altered likeness. The Vienna MS. has a correct figure of Sempervivum arboeum, Fl. Gr. 478.
Otherwise
Amaracus, or
Origanum
maioranoides
(Kühn).

Otherwise
Amaracus, or
Origanum
maioranoides
(Kühn).

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lie, H. 3 -neprre, B. 1 -neprre, B., twice.
4 -maenę, B. 6 -neprre, B., and post. 7 -poťan, O.
8 -maenę, B. 9 -nap, B. O. 10 for, O.
12 -napu, B. 13 -hept, B. 14 V. omits the three last words.
15 -hept, B. 16 -neprre, B. 17 -harat, B. 18 -zeprylyde, H.
19 -eac, H. 20 -he, B. 21 -pranęd, H. 22 -neprre, B.
23 -napu, B. 24 -unjęc, H.; B. has here a folio missing, and the leaf
had been cut out before Junius made his transcript. MSS. Boll.
Junius, 58, p. 120. 25 lie, H. 26 -zečęda, H., so before.
27 -zečęda, H. 28 -fręnyę, H.
is, a bursting body, and putrefaction of the body, and soreness of the eyes, and heat, and bad burns. All these things it healeth.

2. For head ache, take ooze of this same wort aizoon, mingled with ooze of rose, drench the head therewith; it relieveth the sore.

3. For wound from the poisonous insects called ἕλενην, or tarentulus, give as drink, in hot wine, this same wort aizoon.

4. Again, do the same for diarrhoea, and for worms in the inwards, and for a violent chill. It is beneficial.

Elder. cxlviii.

1. For water sickness, that is, dropsy, take this wort, which is named σάμψις, and by another name elder, administer to drink boiled, it checketh the beginnings of the disease for the dropsical. Also, in like manner, it is beneficial for inability to pass urine, and for stirring of the bowels.

2. For carbuncles, and for bursten body, or breakings out, take leaves of this same wort samsohom, dried and pounded, and mingled with honey, lay it to the sore; it shall burst and heal.

3. For sting of scorpion, take this same wort, and salt, and vinegar, pound together, and work to a plaster, lay to the sting; the man will be healed.

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a By the text of Dioskorides, πρὶς ἐρυσικλατα, ἔπηκα, νεμάς, ἀφθαλμὸς φλεμουνᾶς, πυρκακια, it appears that "bursting body" means breaking out into eruptions.

b Dioskorides, iii. 47. The drawing is mostly gone; the fructification was drawn spiked, MS. V., fol. 59 b.

c Griping, from Diosk. στροφαλμένων.

d Diosk. only, αἵρει ἵππος, wceals.
Only a few letters remain in V. H. omits the useless words.

\(^1\) Only a few letters remain in V.
\(^2\) H. omits the useless words.
\(^3\) selie, H.
\(^4\) hurcan, H.
\(^5\) -pán, H.
\(^6\) In V. the rubricator put D for G.
\(^7\) -lie, H.
\(^8\) H. omits šp.
\(^9\) pyxtre, V.
\(^10\) tämpf, O.
\(^11\) H. omits the useless words.
\(^12\) srangle, O.
\(^13\) hćep, H.
\(^14\) V. omits seven words.
\(^15\) canned, H.
\(^16\) hćep, H.
\(^17\) án, H., but by the “morosus.”
\(^18\) reence, H.
\(^19\) fol. 70 in V. misplaced.
4. For mickle heat and swelling of the eyes, take the self same wort, mingled with meal, and wrought to a cataplasm; lay to the eyes, they be relieved.

French lavender: a

1. This wort, which is named στυχζ, στυχζ, and by another name, hath mickle seed, and the seed is small and diminutive, and the wort itself is like bothen or thyme, except that it hath in some degree larger and stiffer leaves.

2. Take this wort, sodden, administer it in liquid; it healeth sore of the breast.

3. Also it is customarily mingled for many good drinks. b

Shepherds purse: c

1. This wort, which is named θλάσι, and by another name wild thyme, hath small leaves of a fingers length, and parted, and inclining downwards towards the earth, and it hath a thin and long stalk, and it hath in the upper part of it purple d blossoms, and the seed is produced throughout all the stalk. All this wort is strongish and bitterish by nature. The ooze of this wort well wrung out, and a cup full drunk, by the common necessary evacuations and by spewing forces out all the bitterness which cometh of the gall.

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a From Dioskorides, iii. 31. The figure in MS. V. is much the same as that of Cummin, art. clv. The Vienna MS. has a figure judged by Prof. Daubeney "pretty good."

b Μγνται δι καλ αποστας, Dioskor.

c From Dioskorides, ii. 186. The drawing in MS. V. is "Lepidium or Iberis" (H.). The Vienna MS. draws Shepherds purse, not Wild thyme.

d Τπολεκων is rather pink, whitish.
Deop pýlpe pýrte calle pa ýpelan ȝezadeuninge þæþ mnoopere heo popunmep ÿ eac1 spýlce heo pia monod-hean2 afterne.

Omnimorphia. clii.

Deop pýrte þe man popiør ÿ oppum naman omnimorphia nennep ÿ eac pume men3 hataþ hýp cenmed4 on dunum ÿ heo or anum pýrteþunman manega telizan ãyendep.5 ÿ heo on ñereþum hataþ med spýlce epoppar ÿ heo ÿ hepeton rycece.6 ÿ liþon ñermede on hyeginëge.

Píd nadrman plite þemn pýlpe pýrte pôr popiør on pæþepo þeþoden pýle spuncan hýt zeheælep ñone plite.7 Píd ñæþep þecynýlle ño þ ylpe hýt þone mnoð alýræp.

Píd miltan ræpe þemn þar ýlean pýrte pôrpopiør þeod on eechø pýle spuncan ñyþlice heo þone milt þecyan zeheælep.8 Deop pýlpe pýrte on hupe zeþæþed òbbe on-æþed nadrman ælyþep ÿ eac8 spýlce heo mpe punda popunmep.

clii.

Deop pýrte þe man hyrepicon ÿ oppum naman copion nennep þop zeheæýype9 ñymeneþ heo hataþ learp10 púdan zellice11 ÿ or anum spulan manega telizan peaxal12 ÿ pa pæeðe ÿ heo hataþ bloþman13 spýlce hæþpýrte ÿ heo hataþ heþan spynceþele ÿ liþon liþan

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1 eac, H. 2 monod, not hean, H., and the former o erased.
3 H. omits the useless words. 4 heo bôs cenmed, H. 5 pæþepo, H. 6 hepeton rycece, H. 7 H. omits this line. 8 eac, H.

---

a From Dioskorides, iii. 124. "Polios" is also Omnimor-bia in Isidorus Orig. xvii.—xviii. 9. See back, art. lxxiii. The two figures in MS. V. are unlike.
2. This same wort removes all the evil gatherings of the inwards, and it also likewise provokes τὰ τῶν γυναικῶν καταμήνα.

ΟMNIMORBIA.\(^a\) CLI.

1. This wort, which is named πόλιον, and by another name omnimorbia, and which also some men call \(^b\), is produced on downs, and it upsendeth many twigs out of one root, and on the upward part it hath seeds as bunches, and it is heavy of savour and somewhat sweetish of taste.

2. For bite of snake, take ooze of this wort polium, sodden in water, give it to drink; it healeth the bite.

3. For water sickness or dropsy, do the same, it relaxes the inwards.

4. For sore of milt, take this same wort polium, seethe it in vinegar, administer it to drink, usefully it healeth the milt sick. This same wort spread forth in a house, or burned, turns to flight snakes, and it also taketh away new wounds.

\(^c\) CLI.

1. This wort, which is named ὑφίρικον, and by another name κόριον, for its likeness to cummin, hath leaves like rue, and of one stalk many shoots wax, and they, red, and it hath blossoms as bone wort, and it hath spherical berries, and somewhat long of

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\(^a\) Κοφάλεων ἐπ’ ἄχρον κορυμbose head like hoar hair. The next clause is ill translated by our text; Diosk. has "heavy of smell, with something of agreeable in the odour."

\(^b\) The drawing, MS. V., fol. 70 b, has outline of \(H. \text{crispum}\), but the red of \(H. \text{coris}\). From Dioskorides, iii. 161. The clause about cummin differs; \(Hypericum coris\), Bot. is the plant (Sprengel).
on beper mycelnýyure on pam ýp saed ý  ýrpený ý on mysscem ppýlle týrpe.1 ý heo bid cenned2 on bayanum ōropum. ḍeop rýpìa zeçnucud3 ý zeçrraen bône mirjan astýmep ý heo ña monócðechan pundoilce ñep zýf hý man ñam zeçñdecian limo undepçeçêp.4

Piô bône pepôp ñe hý peopân ñaçe on man be-çymep5 zënum ṣør ýłeco ŷrìye zeçñuce6  jýle ñùncan on7 ñine.

8 Piô ñæpa9 reçênena10 zeppel ý ee zënum hýyże ýłeco ŷrìye peôd jýle ñùncan on ñine. binnan11 pepêri-ðiça12 ñażon ñe bid.13 geneêd.

Cnicus acana, or Echinops lanuginosus, in
in the Vienna
fig. (D.)

CLIII.

Deop rýpìa ñe man acançta leuce ý ñùm naman13
nennep hýd cenned14 on ñæenizum15 ñççüm
j on ñùnum j hyo haapâl learp ppýlce16 pulçef camb ac in17 beop meançuþ18 j ñinçuþ j eac zeçuþ19 j hyo haapâl þþgëa20 elne lanêc21 teclan on pîmeg22 zeçñyyyy22 odôe ñùmôn ñåle23 nanop.

Piô 24 man blôde îpaçce25 ñ yôb peaj manag raþe
zënum ñar ýłêcan26 pîyte acantaleuce ñûca ñò jôye jýle ñùncan on27 ñrôcêne28 anne29 eçuleþ30 pulne hýt

Piô peaj32 mizðan aþûmûnge zënum ñar ýłêcan pîyte
jra poþîye zeçñuce63 jýle ñùncan heo ñone mizðan
pôjô34 geneêd.35

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the mickleness or size of beer or barley, on which is the seed, and that swart and in smack as tar. And it is produced in cultivated places. This wort pounded and drunken stirreth the mie or urine, and it moves wondrously the καταμήνα, if it be laid under the naturalia.

2. For the fever which cometh on man the fourth day, that is, a quartan, take this same wort, pounded, give it to the patient to drink in wine.

3. For swelling and aching of the shanks, take seed of this ilk wort, give it to drink in wine; within forty days the man will be healed.

c CLIII.

1. This wort, which is named ἀκανθα λευκή, and by another name, is produced in stony places and on downs, and it hath leaves as wolves comb, but they be tenderer and whiter and also tuftier, and it hath a stalk two ells long of the greatness of a finger or some deal bigger.

2. In case that a man break blood, and for sore of the maw, take this same wort acantha leuke, pound it to dust, give the man to drink in water, one spoon full; it serveth well.

3. For stirring of the mie or urine, take this same wort, so oozy, pounded, give to drink; it forth leadeth the mie.

a Smelling of resin, in Dioskorides, ἔτυνης ὕδων.

b Compare the original, θεραπεῖ εἰς ἰσχίαν ἐτί ὑπέρευδε μ. τὸ στέρνων πιόρεν. Sciatica; the beverage is administered for the forty days.

c From Dioskorides, iii. 14. The drawing in MS. V. is not a carduus, and it is "not much like" (II.) crataegus oxyacantha, which would have been interpreted whitetorn.

a There had been something illegible, it should be 'narrower,' στενότερα.

c Thickness, πάχος, Diosk.
Πῶ ὑρελε κηλὰ γεμίνα ἑαρ ὑλεαν ρῦτερ ρῦτε τῷ ὑλταν λεζ ἐν ἄμ μαν ἤκτ ἀγμυμένον. ὁργῃα ὑλταν ρῦτερ ρῦδέ τῇαρα τον ραν ἱελὶδιαδ ἅτη ἑνύε ἤν ὑνα πρὰ πεμπνε ἐν ἄμ μυῃ γεμαλδεφ.6
Πῶ ἤμαμαν γεμίνα7 ρῦτερ ὑλεαν8 ρῦτερ ἱδο γε-

κνυμεθ9 ὑτὲ δμνα ἐπ ἀτεπε10 ἤτ ἡτεφ ἐν ὑλτα δμνε11 εαν ἱρύλε ὑνεαν ναδδηπνα πλητ ἐπ τρε-

αδ.12

Εαε13 ἵρυλε χῦρ ὕοι14 ἱαρ ἱρύτε ἐν μανην ἵρὑμα 

αλεχ615 ἱεο ναδδηπα αγμυμ.16

[Beopýρτς.] 17 CLIV.

Δεορ ἱρύτε ἐπ μαν ακατον ἐ ὑψιμν ὑαμαν ἱεο-

πύρτς18 νεννεδ ἄμ19 δννεδ20 ἐπ ρῦνημον21 ἱτομω22 ἐπ ὑν οὐκετ ὑ αε23 ἵρυλε ὑνα μεν.

Πῶ ἱαρ24 ἣμοβερ αὐτὰμνε ἐπ ἱαρ ὑμβάνα γε-

μίνα ὑλεαν ρῦτερ25 ρῦτττμπαμ26 γεμυμεμε27 ἐπ28 ὑτὲ 

γεμίκνυμνα29 ὑτὲ δμνα ἐπ ἀτεπε ἱρυλε29 ἐπ 

μαν.30 ἤμε ἐν ἑπ ἱρυτ29 ἱρύτε ἐπ τρε 

μαν ἱεβέ ἐπ ἐν ἱεο 

βεροπαν ὑφαδ.33

Cyimen. CLV.

Πῦδ ἱαρ 

μαγαν 


to 

τρε 

μαν35 

κυμιμον ἐ ὑψιμ λαμαν 


1 ajýppes?, Η. Β., ῥεινοευς. 2 πακε, Β. 3 λαπα, Β. 4 ἱαρ, Β. 5 -εκαδ, Β. 6 -λεδ, Η. 7 γεμίκ, Η. 8 ἱαφε λαδ, Ο., σι. 39 = 5. 9 εκενοκε, Β.; -καδ, Ο. 10 ἱαρεκα, Ο. 11 δμεκ, Η.; ἱρυκε, Β. 12 ἱαπας?, Η. 13 This ALS admitted in V. is from Η. 14 Η. 15 speopan αδε, Η. 16 ατεικα, Ξ. 17 beopýρτς, text of V., index of V. Ο. 18 beorπατ, Ο. 19 ἄμ, etc., Ο. omits. 20 καπνεδ, Η. Β. 21 -ρυκα, Β. 22 λακα, Η. 23 ΕΑΕ, Η. 24 ἱαρ, Ο. omits. 25 ἱαφε πρυκ, Ο. 20 -μεν, Ο. 27 -εη, Η. Ο. 28 γ, also Υ, Ο. omits. 29 -ε, Η.; εκενοκε, Β. 30 ἵρδε, Ο. 31 ΕΑΕ, Η. 32 -μεξ, Ο.; ἱαπας?, Η. 33 -τεμ ερεδον, Ο. 34 ἵ, Ο., quam. 35 Η. 26 ραμαν, Η.
4. For evil weals, take this same wort, work to a poultice, lay to the sore, it purgeth it; the decoction of this same wort relieveth the sore of the teeth if a man holdeth it, so warm, on the mouth.

5. For cramps, take seed of this same wort, pounded, give to drink in water, it helpeth. The same drink also, likewise serveth well against bite of snakes.

6. In like manner also, if this wort is hung upon a man's neck, it setteth snakes to flight.

**Beewort?**

1. This wort, which is named ἀκανθίον, and by another name beewort, is produced in winsome places, and in wet ones, and also further, in stony ones.

2. For stirring of the inwards, and of the urine, take a root of this same wort, dried and beaten to dust; give it to be drunk in warm water.

3. For lung disease, and for the several ills which vex in the inwards, this same wort is very beneficial, taken in the manner which we before mentioned.

**Cummin.**

1. For sore of the maw, take seed of this wort, which is named κόμμινον, and by another name cummin,

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a Οἴδημα, Diosk., swellings.
b Διοκλήνθηκεν: rinsed in the mouth.
c Stellaria holostea (II.) is drawn; MS. V., fol. 61a.
d From Dioskorides, iii. 19. Turn to art. vii.
e Παραβίασις, parks, D.
f Κοίλαις ιστάσι, D., the roots stay the bowels, are astringent.
φθειροκῆς, D., for consumptive people.

Original from Dioskorides, iii. 68.
on ele gerede ne y mid y'ryedon gemeneched.1 y pra2
togadepe zeristlel yjpe ponne.3 to eiyian lege to
dam4 innope.

Pyf nyppye5 genim ja
ylcan6 yjyte quimmnon y
pret6 y ceed8 menz9 to
conde y'yle dprcan10 hit
pemaad11 nythiee y eac on
pie12 getjexe13 heo ne-
dran14 plite pel schalep.

Pyf dapa15 innope todundenne16 ja hactan17
yjim yar ylcan yjyte mid
poinerian18 zemenube19 mid
bea-

O. condenses.

Giac yppylke bloppylne20 of naepylplon23 heo yzerre
mid eede gemenechedum.24

CLVI.

Carolina
acaulis, or
Acarina gymn-
fera.

25 Deor pynt pe man camelleon alba y ophum naman
pulkar tan26 nemhep harad lea pyppylke y pyppylke
y heo harap on middan yjumle pinepealne epor y
pyppylke27 y peb dru28 on bloypman29 healped
y he harad hite sae y hprine pyppylman31 y jpyde
zetenene.32

Pyf y pynmar on33 jaam innope ymib bone napulan
depyen genim byyj ylcan pynt weppylman yeap othde
duit y'yle dprcan on pine othde on pretye y he dpr pye
organ othde drepyside ejrple on zerilled hit nume ja
pynmar ronr geladepe.34
sodden in oil, and mingled with flour; and when so boiled together, then work them to a plaster, and lay it to the inwards.

2. For oppression of the chest, take this same wort cummin, and water and vinegar, mingle them together, give to drink, it will prove beneficial; and also swallowed in wine, it healeth well bite of snake.

3. For swelling and heat of the inwards, take this same wort and wine berries, pounded with bean meal, work it to a poultice; it will heal the swelling.

4. It also, further, restraineth a running of blood from the nostrils, along with vinegar mingled.

WOLFS TEAZLE

1. This wort, which is named χαμαίλιων λευκός, and by another name wolfs teazle, hath leaves reversed and thorny, and it hath in its midst a round and thorny knob, and that is brown headed in the blossoms, and hath white seed and a white and very fragrant root.

2. In case worms vex a man in the inwards about the navel, take juice or dust of the root of this same wort, give to drink in wine or in water, on which previously were marjoram or pennyroyal boiled; it clean leadeth forth the worms.

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a Dioskorides had ἰδίομα, a decorous expression for ἵππιον, the Latin for this, testiculorum, has been translated as if intestinorum.

b See art. xxv. The figures differ. Dioskorides, iii. 10. Kühn and others now fix on Acarna gummiifera. MS. V. draws Cniens pratensis (H.) The word “reversed” is not found in Dioskorides, but all the thistle tribe protect their leaves by thorns pointing backwards as well as forwards.

c Only ὀφρύα in Dioskor.
3. A root of this same wort, by weight of five pennies, taken in wine, drieth the water sick, *that is*, abates dropsy; it hath the same strength boiled, and drunken, against difficulties of the mic or urine.

*Artichoke.*

1. This wort, which is named σκόλυμος, and by another name, boiled in wine, removeth the foul stench of the armpits, and of all the body.

2. In like wise also, this same wort leadeth forth the foul stinking mic or urine, and also prepares healing meat for men.

*Flower de luce.*

1. This wort, which is named ἱπποκρινη, and by another name, is called iris Illyrica, from the variegated show of its blossoms, since it is thought that with its colour it matcheth the heavenly bow, which in Latin is called iris, and it waxeth most and strongest in the land Illyricum, and it hath leaves like gladden, which the Greeks hight ξιφιον, and it hath a firm root, and very fragrant; and one shall enfold this with a linen cloth, and hang it up in the shade, till that it be dried, since its kind, or nature, is very hot and sleep bearing.

2. If one suffer mickle break, *that is*, a great collection of phlegm in the throat, and he may not easily

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a Originally from Dioskorides, iii. 16. Artichoke is drawn in the Vienna MS. *Knikos pratensis* was Sprengels interpretation.

b The drawing is destroyed, MS. V., fol. 62 a. The original is Dioskor., i. 1. Isidorus, Orig. xvii. 9, abridges in nearly the same words.
to huncet \(1\) seinen om ëyrrë rýpte ëyrrëman\(2\) ër dufter rmaele zecnucad\(3\) týn penega\(4\) zerphte ëyyle ëpuncan mëntende on hjon beope reope reencear\(5\) ëyly\(6\) ësag on ën he ëy gelæled?\(7\)

\(\text{Dam selce} ë\ dsft\(8\) ëyrrë ëylyan\(7\) ëynte on hjon\(10\) beope ëpunged\(11\) ëone rlep\(12\) ongelæedf\(13\) ë y eac\(14\) ëpapa\(15\) mnoa aftynunge ëgelizad\(16\).

\(\text{Eac} \(17\) ëpyyle ë\ duft ëyrrë ëlycan rýpte neddëaling ëltar gelaenaf\(18\) ë ëyrrë zeonet ë\ pe rhep\(19\) beropan eæodon ëe ëufter ëyrrë ëlycan rýpte ëu ëlyuune ëpum an mid êcœde ëzemenecë\(20\) ë jezopunci huy ëpemað\(21\) ëam\(22\) pe ëu jeyczynülhe ëæed ëm ëuë ëyly pyle ërma zerphe ëone læähtor ëzære ëzoonphoeam ënemëf ëy fiët ëunne rødïhe ëm ëlycan zeonet mid ëine ëzemenecë\(23\) ëyf huy ëpapa\(24\) ëïru mënxoðthian ærtiuer ëpeäh huy\(25\) æëp langze\(26\) poplaçenæ\(27\) ëpréon.

\(\text{P}d\) ëynunu \(d\) \(p\) ealle ëyle\(28\) eëmull ëzenn ëyrrë\(29\) ëlycan rýpte ëyrrëman\(30\) ëpa aumëalline pel ëzepri gezedne\(31\) ë ëbbaðan ëzepodzene\(32\) eëca ëhyme ënone ëpa ëneycene ëyrrë to ëlypan lëge to ëdam ëpape huy ët ëterep.

\(\text{Eac} \(33\) ëpa ëpome\(34\) huy ëpemað\(35\) \(p\) \(d\) ëuë heaðoðer\(36\) ëpape mid êcœde ëm mid ëpum ëpope ëzemenecë\(37\).

\(\text{C}l\text{x.}\)

\(\text{P}d\) ëhcep reocënyrrë ëzenn ëpap ëyrrë ëe man eëlbopan album ë ëbrum \(\text{n} \text{naman} \(38\) ënemëf ëzepri gezedæ ë ëp ëufter ëzecnucadd\(39\) ëyly ëpuncan\(40\) on

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\(1\) c, erased in H., wishing to make colmeri'e, toughness.  
\(2\) -mán, H.  
\(3\) -ëntâ-, H.; geococoer, B.  
\(4\) penega, H. B.  
\(5\) reecear, B.; seopon reecear, H.  
\(6\) ëpy, B.  
\(7\) gelæled, B.  
\(8\) ëas b., H.  
\(9\) ëlycan, H.  
\(10\) hæan, B.  
\(11\) ëcope gelæled, B.  
\(12\) ëlep, H.  
\(13\) -læë-, B.  
\(14\) -caæ, H.  
\(15\) ëapa, B.  
\(16\) -caæ, B.  
\(17\) Eac, H.  
\(18\) -læë-, B.  
\(19\) ëhip, B.  
\(20\) ëmemeæ, H. B.  
\(21\) ëpemað, H.  
\(22\) ëaem, H.  
\(23\) gemætænic, V. H.  
\(24\) ëapa, B.  
\(25\) ëær, B.  
\(26\) langze, B.  
\(27\) poplaçedæ, H.  
\(28\) ëylen, B.  
\(29\) ëay, H., expecting an accusative.  
\(30\) -mán, H.  
\(31\) ëzepri gezedæ, H.  
\(32\) -bene, H. B.
bring it away from him for its thickness, and as too nesh, let him take of the dust of a root of this wort, pounded small, by weight of ten pennies, give to drink to the sufferer, fasting, in lithe beer, four draughts for three days, till that he be healed.

3. Like to that, the dust of this same wort taken in lithe beer leadeth on sleep, and also alleviates stirring of the inwards.

4. In the same way also, the dust of this same wort cures the bites of serpents. The same quantity that we before said, of the dust of this same wort iris Illyrica, mingled with vinegar, and drunken, is of benefit to him, cui sponte semen naturale profuit, quem morbum Graeci γενειακός nominant. Sin autem eodem modo cum vino ad mensuram datur, feminarum καταφέννα provocat, etsi multo ante tempore interrupta sunt.

5. For kernels and for all evil lumps, take a root of this same wort, so entire, well dried, and then sodden, pound it then so nesh, work it to a plaster, lay it to the sore; it removes it.

6. It also, moreover, is of benefit for sore of the head (if) mixed with vinegar and ooze of rose.

White hellebore.\(^a\) clix.

For liver sickness, take this wort, which is named helleborus albus, and by another name dried and knocked to dust, give to drink in warm

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\(^a\) The drawing in MS. V. has some resemblance, but is "Scilla." (H.)
peparimium pastepen peep dumber pyx euculemar pulle hit gelaenad1 pa lippe pex purte ylpe y framigendlie 2 brendom on pine sehpse3 oignen calle atpnu.

CLX.

Pid jam pepone4 pe yl peopidan baye on5 man beceyne6 sepnem byyrre purte peap pe man7 delpmont y offnum naman8 nemnep peul zegadoep9 y 'n mid pipope zecmaend.9 y zemenesed10 y bepa11 purpocperm y y otep tsel y y' yon epe pope12 baye an13 y mutet 1 'y y' ooffnum baye peopontyne 1 'y y' pyididn baye pyassytne14 yyl y island hum15 yyl ylytep topopan pepe16 gensecalcmenepe peep pepoep mundophipe hraidynype17 he bid alyped.

CLXI.

Deop purte pe man aeop y offnum naman18 nemnep hafad peap gelie naedpnan heaphde y heo19 hafad lande leaf y rifpe y heo maneza yechar of hyre arendepe20 heo hafad pyynne leaf y da hronhee pymnile y heo hafad betpeox pam leapan21 hynne bloptman22 y betpeoxan23 dam bloptnym24 heo hafad ypa pe aer ehadon peap gelie naedpnan heaphde y hyre pyrytptuna yyl gelhrsdde y pyenpe.

Pyly naedpna yhaty25 sepmn byyrre ylepan purte puritpe26 pe pe aeop nemdon yylle dopmcen on27 pine hyl pyemad28 yl aer dam ylyte yl aerter 28 yyl yyl naene29 eac30 pylyce peape31 lendena32 pyyl gelhigad33

1 geheanae, II.
2 pyanigendlie, B., so.
3 gebezhed, B.
4 tpepe, II., by contraction.
5 ou, II.
6 -cyms, B.
7 V. omits two words.
8 H. omits the useless phrase.
9 seeneoed, B.
10 -mane-, B.; -mene-, H.
11 lapt, B.
12 peopidan, II.
13 ou, B.
14 pyppotene, B.
15 hum, H. omits.
16 Jape, B.
17 -meye, B.
18 H. omits the useless words.
19 he, V. H.
20 -mane&, B.
21 kayon, B.
22 bloptman, B.
23 -non, B.
24 bloptman, B.; -man, H., and omits the next two words.
25 galsecalcmenepe peep pepoep mundophipe hraidynype17 he bid alyped.

References:
1. geheanae, II.
2. pyanigendlie, B., so.
3. gebezhed, B.
4. tpepe, II., by contraction.
5. ou, II.
6. -cyms, B.
7. V. omits two words.
8. H. omits the useless phrase.
9. seeneoed, B.
10. -mane-, B.; -mene-, H.
11. lapt, B.
12. peopidan, II.
13. ou, B.
14. pyppotene, B.
15. hum, H. omits.
16. Jape, B.
17. -meye, B.
18. H. omits the useless words.
19. he, V. H.
20. -mane&, B.
21. kayon, B.
22. bloptman, B.
23. -non, B.
24. bloptman, B.; -man, H., and omits the next two words.
FROM DIOSKORIDES, ETC. 289

white, of the dust six spoons full; it cures the liver. That same is a beneficial leechdom swallowed in wine, against all poisons.

Field larkspur.\(^a\) CLX.

For the fever which cometh on a man the fourth day, take juice of this wort, which is named \(\varepsilon\lambda\phi\beta\iota\omicron\omicron\upsilon\), and by another name larkspur; well gathered and that pounded with pepper, and mixed, and of the pepper-corns let there be an over tale, or odd number; that is, on the first day, one and thirty; and on the second day, seventeen; and on the third day, thirteen. If thou givest him this before the access of the fever, with wondrous quickness he will be released.

b CLXI.

This wort, which is named \(\varepsilon\chi\omicron\omicron\), and by another name , hath seed like an adders head, and it hath long leaves and stiff, and it upsendeth many stalks out it; it hath thin leaves, and them somewhat thorny, and it hath betwixt the leaves brown blossoms, and between the blossoms it hath, as we ere said, seed like an adders head, and its root is minute and swart.

2. For bites of snakes, take a root of this wort, which we named echium, give it to drink in wine, it is beneficial either before the bite or after. The same drink, also similarly relieves a sore of the loins, and

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\(^a\) By the drawing, MS. V., fol. 62 c, Larkspur is intended.

\(^b\) Originally from Dioskorides, iv. 27. A fanciful figure in MS. V., fol. 63 a.


CLXII.

Deos rūnt īe man centimopbīa ī oᴅpum naman nemnef⁸ bǐp cenned⁴ on bęgαnūm ῥτoρum ī on ῥταενίγum ī ῥ to ῥυνυμμum⁷ ῥτoρum Ḻ ī heo⁸ of anpe τύρπε maneγa hογa āpeδ场馆⁹ ī ī heo ī rεθραεδon¹⁰ lεαπun¹¹ ī rενεράλων ī τυριτενon¹² ī ī heo hαραβ βάγe mιθcē to lαcμυνε - yif hορp¹³ on hριε xeδδ δ eğer yy . ī hύt open sύ γενιμ βάγe ρύμυε eαlle γεδριγεδe yj to sφύδε¹⁴ sμαλον¹⁵ dύτε γεκνυδοδε¹⁶ γεμεάδ¹⁷ to xαm rαnε heo hυt γεβαλεβ . βu pυνδψαt ὦανε¹⁸ γερμεμμυνε.

CLXIII.

Deos rūnt dε man ρεονδιαρ¹⁰ ī oᴅpum naman²⁰ nemnef hαραβ γραε sφύλε xeε cεn²¹ ī heo eac ρορί♀²₂ ρεονδιογ γερεδεν yj . dεoʃ rūnte bǐp cenned²³ on mορομ ī heo hαραβ lεαp²⁴ rενεράλεε ī dα²⁵ bίτερε²⁶ on bύργυσε .²⁷ ī ī heo hαραβ ρεοεp eγεδεν ρελαν ῥ γεαλυψε bλοψταμ.²⁸

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also when dry promotes milk in the breasts. In fact, there is one and the same efficacy in the wort, and the root, and the seed.

This wort, which is named centimorbia, and by another name, is produced in cultivated places, and in stony ones, and on downs, and in winsome places; and from one turf it upsendeth many boughs, and it is of minute and round and serrated leaves, and it hath this might towards leechening. If a horse be injured on back or on the shoulders, and the sore be open, take this wort, all dried and pounded to very small dust; shed it on the sore, it will heal it; thou shalt wonder at the benefit.

Water germander.  

1. This wort, which is named σκόρδιον, and by another name, hath a smack as a leek, and it also hence is called skordion. This wort is produced in moors, and it hath round leaves, and them of a bitter taste, and it hath a four edged stalk and fallow blossoms.

a Lovell, Lyte, Nemnich agree that Centimorbia is Nummularia, that is, *Lysimachia nummularia*, *Bot.*, but this plant does not agree with the description in the text, for it grows on very wet soil. The figure in MS. V., fol. 63 b, has an upright stem.

b The first source is Dioskorides, iii. 125. The figure in MS. V., fol. 63 c, is "a very neat representation of *Epimedium Alpinum*" (H.), *Barren wort*.

c οὐχὶ, Diosk., smell. "The whole herb is very bitter, with a strong disagreeable scent, somewhat approaching to garlic."
Hæberivm

Pud hæp migdan ætýprunte æenim hæp rýnte reomdicor ywa ymene ãecnucude. On pone ãefiçede odde ðruçje on pone ãefïlêde yële ðúncan heo ponë migdan ætýrpen.

Eac 3 y yûlpe ãremad 4 pod naðrepe 5 ylar â y pod ealle ætmun y pod hæp 6 magan pape ñpa pe æp epeûon pod hæp migdan üimde.

Pud ha zeþýnnimote hæp poprme 7 ym 8 da hæoet zeñim hæp ylcen rûnte tyn peñea 9 zeþîte mið hunige zemeneçed 10 yële þïcæan 11 anne 12 euculepe ymle ha hæoet heoð æepnàmude. 13

Pud rot æde zeñim hæp ylcen rûnte on eecen zeñcucude 14 odde on paçepne yële ðúncan hyt ãremad 15 pel.

Pud nûpe ðûnda zeñim hæp ylcen rûnte yûlpe zeñcucude 16 leçe to ñam ðûndum heo hyt 17 zeþenep 18 heo mid hunige zemeneçed 19 ealde ðûnda æepnàm 20 y zeñalep 21 hyt ñep pel zeþenenep. 22

CLXIV.

Deor rûnte þe man am 23 y ñðmum naman milium nemeñ y y eac yûne meçon. hatað 24 hatað zeþeþme þæð to ëeceðome y 25 on pone zeþeal 26 hûd ðe ãremad 26 pod 27 hæp innoðer ætýpuneg 28 29 y pod æappðheþenýgge 28 hæp migdan 29 29 pod æpíðepa 29 30 y eac 30 hyt ña monodecan þoðzeñeg 29 y pod ðûmmar þæp 30

2. For stirring of the mie, take this wort skordion, so green, pounded, and taken in wine, or boiled in wine, dry, give it to drink; it stirreth the mie or urine.

3. The same also is of benefit for bites of snakes, and against all poisons, and for the sore of the maw, as we ere said, for disorder of the mie.

4. For the running of ratten about the breasts, take this ilk wort, by weight of ten pennies, mingled with honey, administer one spoon full; the breasts will be purged.

5. For foot disease, take this same wort, pounded in vinegar or in water, give it to drink; it helpeth well.

6. For new wounds, take this same wort by itself, pounded, lay it to the wounds, it will unite them; and mingled with honey, it also purgeth and healeth old wounds. And the dust of it also well restraineth waxing flesh.

b CLXIV.

1. This wort, which is named ἂρμα, and by another name millium, and which also some men call, hath seed convenient for leechdom, which is given in wine; it is of good benefit for a stirring of the inwards, and for difficulty of the mie or strangury, and for rendings of wild deer or beasts, and it also calleth forth the καταμήνωμα. And for blemishes of the body,

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\[\text{\textit{Ammi copticum.}}\]

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a Ἐφρᾶ ὅ ὑπερσελάματα στέλλει. Dioskor. Lye gave a wrong sense to ἰγθναέαν.

b From Dioskorides, iii. 70. An umbelliferous plant is drawn, MS. V., fol. 58 a.

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α' Ναφ, O.
Dioskorides is considered to describe not Viola, but the varieties of Matthiola incana and Cheiranthus cheiri, our stock and wall-flower.

Bàn púrt. CLXV.

HiaiBAUIVM Dioskorides is considered to describe not Viola, but the varieties of Matthiola incana and Cheiranthus cheiri, our stock and wall-flower.
take seed of this same wort, pounded with honey; it removes the blemishes.

2. For paleness and discoloration of the body, a do the same, that is, that thou smear the body with the same, or give it to be drunk; it taketh off the discoloration.

Bone wort, Yellow pansy, b clxv.

1. This wort, which is named viola, and by another name bone wort, is of three kinds; one is a brown purple, and another white, a third is yellow; the yellow then is the most suitable to leeches.

2. For sore and heat of the μῆτρα, take this ilk wort, pounded and underlaid, it lighteneth the heat; it also calleth forth the χαταμήνια.

3. For various maladies of the back gut, or anus, which we call ραγάδας,c rents, that is, however, chiefly an outrunning of the blood, take leaves of this same wort, pounded and mingled to form a poultice; it healeth all the infirmities.

4. Leaves of this same wort, bruised and mingled with honey, heal the canker of the teeth, d from which often the teeth fall out.

5. For the χαταμήνια, to stir them, take of seed of this same wort, by weight of ten pennies, pounded in wine, and drunken, or bruised with honey, and laid

a Dioskorides was rather different; τρέπει δὲ καὶ χρίαν πυρέμενον καὶ συρρήμενον ἐπὶ τὸ χαράστερον.

b The source is Dioskorides, iii. 138. Λευκίνον; and the medieval synonyms are Viola alba, Viola matronalis. Stock seems drawn, MS. V., fol. 58 b.

c ‘Ραγάδας τὰς ἐν δικτυλίῳ; Plinius has “Rimas sedis.” Celsus also, vi., xviii. 7, de Ani morbis, says, “Ac primum in eo sape, et quidem pluribus locis, cutis scinditur; ραγάδα Graeci vocant.”

d "Δρθιάς, Dioskor.
to dam geceyndelan lime geleb1 hyt ha monodican altynep2 y tydder of pam cridan gelelep.

Pib miltan rape zendim pyrrye ylcan pyrte pyritiri-
man on eede geceucude3 lege to ycppe4 miltan hit

CLXVI.

Pib nipe pundela y eae6 nihe ealle zendim pyrrye pyrte
leap he man uola punpypa y 5oprim naman
nemnep y pyrrle7 aepelpel gelece mycel lege to dam
pundum sseapplice hyt hyl8 zehelep. y eae zeppel y
calle yclele zegeapunza hyt tolype6.

Pib xer magan headnifyle9 zendim pyrrye ylcan pyrte
blortman10 on hunixe gecemenegebe11 y mid fpide godon12
pne yerepebe xer magan headnif.13 hyd zelepeb.14

CLXVII.

Deor pyrte he man zamalentition y 5oprim naman
nemnep hyd cenned15 on faeunum ltorum
y on dunum.

Pib ealle16 pundela zendim xar pyrte zamalentition
pel mid pyryle geceucude17 butan18 yescal lege to dam
pundum ealle heo hy19 zehelep.

Ert pib cancop pund Zendim xar ylcan pyrte zamal-
entition zegeudebe20 y to pyrye ymalon dyrte geceu-
cude21 lege to dam pundum ealle yhe bifte xer cenepeb
heo apexma.

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1 50, II. omits; xelcS, B. 2 -paX, B. 3 geceucude, B.; -de, H.
4 hapr, B. 5 ymanae, H. 6 eae, H. 7 pide, B., an error. 8 hit, B.
9 neyre, B. 10 blortman, B. 11 -mene, H.; gecemenege, H.
12 godan, H. 13 -nef, B. 14 -ceode, B.; -god, H. 15 cenned, H. B.
16 eale, H. 17 geceucode, B.; geceude, H., by contraction. 18 cun, B.
19 lyg, B. 20 -557, B. 21 geceucode, B.; geceude, H., by contrac-
tion.
to the naturalia; it stirreth the καταμήμα, and leadeth τὸ ἐμβρυὸν ἐκ τῆς μήτηρας.

6. For sore of the milt, take a root of this ilk wort, pounded in vinegar, lay to the milt; it benefits.

The violet.\textsuperscript{a} CLXVI.

1. For new wounds, and also for old, take leaves of this wort, which man nameth viola purpurea, and by another name violet, and fat, of either of them alike much, lay to the wounds, sharply it healeth them; and also swellings and all evil gatherings it dissipates.

2 For hardness of the maw, take blossoms of this same wort, mingled with honey, and soaked in very good wine; the hardness of the maw will be relieved.

CLXVII.

1. This wort, which man nameth zamalentition,\textsuperscript{b} and by another name , is produced in stony places and on downs.

2. For all wounds, take this wort zamalentition, well beaten up with fat, without salt, lay to the wounds; it healeth them all.

3. Again, for cancer wounds, take this ilk wort, zamalentition, dried, and pounded to very small dust, lay to the wounds; it purgeth away all the bite of the cancer.

\textsuperscript{a} Some approach is made to the purple violet, MS. V., fol. 58 c.

298

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pnihtum ^^
J>y
butan ftelan.^^
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CLXix.

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j tybjie^^ "j beo byS cenneb^^ on bejanum ftopum.

^ O. omits
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-^ j'yrc
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omits idle words, and

puhcajiia.
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II.


1. This wort, which is named Æγχοσσα, and by another name, is produced in cultivated places, and on smooth ones; and thou shalt take this wort in the month which is called March. There are two kinds of this wort, one is that which the Africans call barbatus, bearded; the other is much approved for leechdoms, and this is produced first in the land which one calleth Persia; and it is of sharp and thorny leaves, without a stèle or stalk.

2. For a bad burn, take a root of this wort anchusa, sodden in oil, and mingled with wax, in the manner in which thou wouldst work a plaster or a poultice, lay to the burn; wonderfully it healeth.

Coriander. c CLXIX.

1. This wort is called Ψόλλας, since it hath seed as fleas (Ψόλλας being flea), whence in Latin also it is named pulicaria (from pulicem, flea), and some men also call it flea wort; and it hath minute leaves, and rough, and it hath a stalk, and that tufty with boughs, and it is by nature dry and tender, and it is produced in cultivated places.

a Sprengel says, "Æγχοσσα=Anchusa Italica, A. ετίρη=A. tinctoria, and A. τρίτη=Litho-spermum fructicosum. The drawing in MS. V., fol. 67 a, "may have been intended to represent the root and terrestrial leaves of A. tinctoria." (H.)

b This leechdom stands first in Dioskorides on Anchusa (iv. 23), but the previous paragraph is not found in him.

c This article is abridged from Dioskorides (iv. 70). Plantago psyllium is drawn in the Vienna MS.
Deoṣ pūṣte be man eynor batuṣy y oḍrum naman nemnep donne hy man of δαμ σελαν γενέμεπ heo biδ žam žoman10 γενετ y ridaepaede moh arte tepizid ac heo γρα peah da hepevt aecepimad y ῥα ἱππεκ ὑμεί γρα γύνδον ἀροπ αὐθίδε ἰπεσί δαγ γρα μαγαν δεπεν ἵ ν ἱδα peah δαμε μιλταν ἡ πεμαδ11 τύρρε αἱκεν pūṣte ὄλυται12 ἑσβμενεν γρα θονε man γελεναδ13 ἵ he μπιδ δον13 τυταί γελεδε biδ y he eac μιλταναδ ἁργεπιμαι.

Εύτ πιδ μιλταν παπε γεν14 τύρρε αἱκεν pūṣte ῥυτι-πλυμαν ὀ ταμε μυδε ρε τι ταλαμαδ15 λεη τα δαμε μιλταν ἡ τπ δαμε νύτε τα ῥε μεγενδεν16 y τε τε τε τυρνε ἱεεδον ἀδαφ he ρεται ὄπεπινε διεπαν διεπαν ἵ τπ he ὄμενζειτ δα τρενζενε17 τυρρε αἰντανε γντηπε ὄντετε.18

CLXXI.

Deoṣ pūṣte de man19 ἀγλαοποτι y oḍrum naman20 nemnep ρεπενδ on21 mete γρα βλατε22 y heo meig πιδ maneja ὑπταμμαύτα.23

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1 currnu, O. 2 -punge, H. 3 ῥεδ - γεκεμπαίδε, H. 4 μανάγ, H. 5 το γαδερε, O. 6 διμπαί, H. 7 πλατεπ, H. An initial p was foreign to an Angle. 8 poifa, O. 9 τα κεπεφτ τ μενεδ, O. 10 γεμαν, H. 11 γραμαδ, H. 12 βλοταμαν, H. 13 οὗρ πουν, γναιδ, H. 14 -mod-, H. 15 ῥαμεγενδε, H. 16 τρενζενε, H. 17 -οντε, H. 18 μαν, H. 19 H. omits four words, adds heo O. supplies the blank with foxtail gloua, fol. 34 = ε; but the drawing in V., fol. 66 a, is not foxglove. 20 on, H. 21 he, H. 22 ῥυτε, H. 23 -neflε, O.
2. For kernels, and for all evil gatherings, take an oil vat full of the seed of this wort, pounded, and two bowls full of water, mingle together, give to drink. Take of this same seed, work a plaster, lay to the sore; it will be healed.

3. For head sores, do the same, with juice of rose, and soaked in water.

*Everygreen rose. CLXX.*

1. This wort, which is named κυνός βάτος, and by another name *everygreen rose,* when a man taketh it from the stalk, is stiff to the palate, and unpleasant for meat when swallowed, but it notwithstanding purgeth the breast, and whatsoever things be harsh or bitter; though it vex the maw, yet for the milt it is of good benefit. A blossom of this ilk wort drunken, so leecheth the man, that it through the urine is led forth; and it also purifieth blood runnings.

2. Again, for sore of milt, take root of this ilk wort, well purified from the rind, lay to the milt, it is profitable and beneficial to it; and he who endureth this leechdom, shall lie upward, lest he impatiently understand the strength of this leeching.

b CLXXI.

1. This wort, which is named ἀγλαεφωτίς, and by another name *peony,* shineth at night as a blaze, and it is powerful against many infirmities.

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a See Dioskorides, lib. i. cap. 123, and observe the variations Θήμος ἐστί, δενδρίδας; it is almost a tree.

b It appears by the mediaeval marginal notes on Dioskorides, that the ἀγλαεφωτίς is the same plant as the Paeonia, and the same phrase about "shining at night" is found in our text, at art. lxxvi. Plinius speaks of Aglaophotis as one of the portentous tales of Demokritos, xxiv. 102. The figure in MS. V., f 66 a, is not peony, and seems monstrous.
Piô pone reconn be by spuddæn1 y by peopdan bæce· on man beegynæ spenn tymre ýłcæn2 pûnte yea açlaoposun mid pöpenæn el spëmæcëg3 spîne pone peocan unteolece þu hyne alýfeæ.4

Gûf hpa5 hpeohnýyry pe nypýzæce6 polîçe spëmîm7 ñar ýłcæn pûnte rop pyçælæ8 onælide9 peo hpeohnýy10 hyd popboden.

Pîp hþaman män y pîd hþunfa11 spëmîm þar sylpæn pûnte hæbbe12 mid him þy hy ponne13 hpa mid him bëpæd ealle ýfelu14 hyne onþræbæd.15

Pudubend.16 C.LXXII.

Piô mîlcæn yape spëmîm pûnte pûrstæman þe man capparn1 y spînum naman pudubend17 hæted cpua to õutæ· y þeþeæ to clýpan þæge to bæpe mîlcæn hî hy adnûyzed· aë18 gpa þeæ spûnæ19 pone19 man þy lær he þæpp þy þûn da lâcmæce20 of him arpeæce· y septe1 prin tidum ðelæd hyne to bæpe y hyne21 pel ðeþaþa he byfæ alýfeæ.

22 C.LXXIII.

Deor pûnt þe man23 eþuætæ û spînum zaman nemnæf hâpæd hneþæc leae24 þonne hæo æpreæ acennæ25 byf· y da beôd pepeæ on26 þææçe27 þy man þisæg gpa odnæ pûntæ28 gûddæn hy beôd pêcaþæ û ðyrmiteæ29 û heo hâpæd stælan hîptæ30 odnæ spënæn on ðeþ healhunyry neþeþeþænæ31 beôd acennæ32 pêcaþæ û33

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1 H. omits three words.
2 ýłcæn, H.
3 –maene–, H.
4 alereæ, H.
5 hpa, H.
6 on nyepþæce, H., on erasure.
7 spenn, H.
8 recelles, O.
9 ñon–, H.
10 –nyffe, O.
11 hþunfa, H.
12 hàbbe, H.
13 Janæce, O.
14 clla ýyle, O.
15 Half a line in V. is gone.
16 pudubæb, H.
17 –beæ, H.
18 eae, H.
19 þone, H.
20 làc–, H.
21 hine, H.
22 aftercæschere, B., by later hand.
23 mään, H., omitting three useless words.
24 leæy, H.
25 acennæb, H. B.
26 ñon, H.
27 þææçeæ, B.
28 pyþæra, H.
2. For the fever which cometh on a man on the third and on the fourth day, take juice of this same wort aglaophotis, mingled with rose oil, smear the sick; indubitably thou shalt release him.

3. If any one suffer stormy weather, in rowing, let him take this same wort, set ablaze for incense; the rough weather will be countermanded.

4. For cramps, and for quiverings, let the patient take this same wort, let him have it with him; then if any one beareth it with him, all evil ones will dread him.

Woodbind,\(^a\) falsely. clxxii.

1. For sore of milt, take a root of this wort, which which is hight capparis, and by another name woodbind, pound to dust, and work to a poultice, lay to the milt, it drieth it; but notwithstanding, wrap up the man, lest he through the sore, shake the leechdom off him, and after three hours lead him to the bath, and bathe him well; he will be released.

Sea holly,\(^b\) clxxiii.

1. This wort, which one nameth ιπυγγον, and by another name sea holly, hath nesh leaves when it is first grown, and they be sweet of savour, and one partaketh of them as of other worts. It is at a later period of its growth, sharp and thorny, and it hath a stalk white or green, on the very top of which are

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\(^a\) The name woodbind must have been set upon the page by one who had in view a drawing of the Capparis spinosa, Bot. The fig. in MS. V. compared with that in Flora Graeca, 486, appears correct.

\(^b\) The original was Dioskorides, iii. 24.
Pyrumyhte pilay • j heo hapað lance1 pytrimman y po ne utereapone pyrepete • y pe bid õodey pycepe.2 peor pyut byð cenneð3 on peldon4 y on ridreppadon5 ñtorum.

Pio þær miþjan aþynunze zenim þær ýlecan pyrte þe þe emynunf nemdun6 zeçmurde7 pylæ ñumcan on pîne ná y7 þe heo po ne miþjan aþynyte • ac eac9 pylocæ ña monophican y þær õnnodey aþynunze10 y toðumbynlfe heo tolupfe • y eac pio hiten yeçynylfe11 y pio naedpena plitar heo pel þrenæ.12

Eac13 pylyce pio ñswenfrede leahtrim þæra14 innoda heo pel þrenæ15 zeðised mid þæpe16 pyrte ræde þe man olæaprum nemnym.

Pio þæra17 bæofoçæ18 zeppel zenim þær ýlecan pyrte to clýyan zeþophite lege to ñam bæofoçæ19 ealle þa ÿpelan zeçademyunze20 on butan21 þa bæofoç heo to-repenx.

Pio þeoomionef ñtunze22 y pio ealma naeddeynunna23 plitar y eac24 pio peðe hunder plite zenim þær ýlecan25 pyrte pyte to plætre lege to ñære26 punde þra yæ heo pûnd þra þeað æpef mid þrenæ zeçopunæ27 yû y pyóðan þæþto zeleð28 þra þe þeoesa po ne ñtene29 ne onynte. Eac30 pylyce þeoom gylre þer þæte pio oman pel þrenæ31 on þær ýlecan pytan zeñetejunæ32 y eac33 heo roçable zeñingad34 þû yh35 man æc þûymce to zelegeþ36.

produced sharp and thorny hairs, and it hath a long root, and the outward part swart, and it is of a good smack. This wort is produced on fields, and in stubborn places.

2. For stirring of the mie or urine, take this same wort, which we named eryngium, pounded, give it to drink in wine; not only doth it stir the mie, but also similarly the καταμηνα, and it relieves the stirring and swelling of the inwards; and it also is of good effect against liver sickness and against bites of adders.

3. It also, moreover, taken with seed of the wort which one nameth olusatrum, is of much benefit against manifold disorders of the inwards.

4. For swelling of the breasts, take this ilk wort, wrought into a poultice; lay it to the breasts; it removes all the evil gatherings about the breasts.

5. For sting of scorpion, and for bites of all sorts of serpents, and also against bite of mad hound, take this same wort, work it to a plaster, lay it to the wound, so that the wound, however, be first opened with iron, and (the application be) afterward so thereto laid, that the sick man may not perceive the smell. This same wort also is of good advantage against erysipelatous swellings, tempered in this same wise; and it also mollifies gout, if one layeth it to at the beginning.

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a ἐπιπνευματόσεις, inflations.
b Σταφῆλαι, one of the carots; olusatrum is ἱπποτρήμα, alexanders, smyrnium olusatrum.
c This paragraph has but little from Dioskorides.
CLXXIV. [Clate. MS. O.]

For the text, please refer to the original document.
Clote, clite, clivers.\(^a\) CLXXIV.

1. This wort is named \(\phi\lambda\acute{\alpha}\varphi\rho\alpha\tau\omicron\sigma\), and is in our language menloving, because it will readily cleave to a man, and it hath a seed like a mans navel. One also nameth it by another name clote, and it from itself sendeth forth many boughs, and those long and four edged, and it is stiff in leaves, and it hath a great stalk, and in the middle is hollow, as we before said, in the manner in which a mans navel is.

2. For rends of adders, and of the worms which one calleth \(\phi\alpha\lambda\gamma\gamma\mu\alpha\), or \(\tau\alpha\rho\alpha\tau\omicron\lambda\tau\omicron\lambda\upsilon\upsilon\alpha\lambda\), take wash of this wort, pounded in wine, give it to drink; it will be of benefit.

3. For sore of ears, take ooze of this ilk wort, drip on the ear; it healeth the sore.

Sneezewort and yellow milfoil.\(^b\) CLXXV.

1. This wort, which is named \(\acute{\alpha}\chi\lambda\lambda\lambda\epsilon\iota\omicron\varsigma\), and by another name yellow milfoil, is produced in cultivated places, and nigh water, and it hath yellow and white blossoms.

2. For new wounds, take heads of this wort, pounded, lay to the wounds; it taketh off the sore, and it unites the wounds, and stancheth the blood-running.

\(^a\) Dioskor., lib. iii. cap. 104. The drawing, MS. V., fol. 64 a, "is a neat representation of \(\Delta\sigma\pi\epsilon\upsilon\upsilon\alpha\lambda\upsilon\upsilon\alpha\upsilon\alpha\tau\omicron\upsilon\alpha\)" (H.); but as that is not a burr plant, we take its next of kin. Philanthropos is Lappa in Isidorus, and the mediæval synomyms in Dioskorides.

\(^b\) Dioskor., lib. iv. cap. 36. The drawing is very faulty, MS. V., fol. 64 b.
HERBARIVM

Gif pip or Ḇam¹ lēme drchecan² limon³ pone hleplam ḇap ṭečan⁴ polizan⁵ żenim⁶ ḇap ylecan pýrte⁷ zepo- dene żeleze undež ūam pípon⁸ píttenum⁹ calne¹⁰ pone¹¹ píteza¹² ūp yůpe ṣepe heo zepožid¹³.

Eac¹⁴ deor rýpte on pĕcēpe zepožan²⁰ piž ūppuž pe pímaž.¹⁵ Deor rýpte ūs ačiliae zepožen ropžan pe ḇe rýe²¹ ḇe ačilie²² pe caldožam yůpe zelomlie bĳečan pĕeolde pundu to zelomženne.¹⁶

CLXXVI.

Pîd hajol j hpeohnyjirse to apemade²⁰ ḇyf ūu ḇap pýrte de man piciuim j odımim naman²¹ nemač on pûpe aĕte²² hajap bôde²³ yůpe râd on ūu haj abeheš²⁴ bôde on ypa hpeohny jepe râṣ ḇu hû hajap bôde hûpe râd heo apendeš²⁵ bhoţele hpeohnyjirse²⁶ ḇ yf ḇu hû²⁷ bôde yûpe râd on rûp abeheš to ūam pandumjše²⁸ heo ḇe ḇe hûpe hpeohnyjirse²⁹ żenmâytep ūap pûye ḇu pecaž naman³⁰ ūap epežende. Herno piciuim p的新 on ući abryj mejr incan- tationibus²¹ & aueptap gındanier²³ fulšopa ṣe omne ṭempastepe ṣe pe pînom omnipotentij deu qu ci uﬀrtp narej ḇe ḇe ḇone on upe žepože ḇe pûye piciuim pe hûde ḇu aţyj mínim ranţum ḇĕ ūu apendeš³² bhoţele y hýpntepeši³³ ḇ ealle³⁴ hpeohnyjirse³⁵ pûm le pani naman³⁶ želomžejpepe ḇe pe hêt beon

3. De naturalibus fluxum humoris mulieribus patientibus, eandem herbam sumtam atque coctam sedentibus subicto; omnem humorem per vaporem sumum cohíebit.

4. Also, this same wort drunken in water, is of good use against diarrhoea.

5. This wort is called Achilles, since it is said that Achilles, the alderman, or chieftain, frequently should use it for curing of wounds.

The Croton oil plant.\(^a\) CLXXVI

For hail and rough weather, to turn them away, if thou hast in thy possession this wort, which is named ricinus, and which is not a native of England, or if thou hast some seed of it in thine house, or have it or its seed in any place whatsoever, it turneth away the tempestuousness of hail, and if thou hast its seed on a ship, to that degree wonderful it is, that it smootheth every tempest. This wort thou shalt take thus speaking, Herba ricinus, precor uti adis meis incantationibus, et avertas grandines, fulgora et omnes tempestates, per nomen omnipotentis dei qui te iussit nasci: that is, in our language, Wort ricinus, I pray that thou be at mine songs, and that thou turn away hails and lightning bolts, and all tempests, through the name of

\(^a\) The drawing, MS. V., fol. 64 c, as much as remains, is clearly intended for the plant.
Almighty God, who hight thee to be produced; and thou shalt be clean when thou pluckest this herb.

**Black horehound. CLXXVII.**

1. This wort, which is named βαλλωτή, and by another name porrum nigrum, *black leek*\(^a\) and which also is hight , is of thorny stalk, and swart and rough, and broader leaves than a leek has, and swarthier, and they are of a strong scent, and its might is sharp.

2. Against rent by hound, take leaves of this wort, pounded with salt, lay to the wounds; it, *that is, the process*, healeth wonderfully.

3. Again, for wounds, take leaves of this same wort, pounded with honey; lay to the wounds; it will heal each wound.

**Nettle.\(^b\) CLXXVIII.**

1. For chilled wounds, take juice of this wort, which is named urtica, and by another name nettle, mingled with lees of oil, and some portion of salt thereto added; lay to the wound; within three days he will be hale.

2. For a swelling, do the same; that is, in the same manner lay to the swelling; it will be healed.

3. If, further, any part of the body be stricken, take the same wort urtica, pounded, lay it to the wound; it will be healed.

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\(^a\) In translating Dioskorides (iii. 117), Plinius, the author of this error, read πράσων, leek, for πράσων, horehound. Polo-ten, čapán leac, Gl. Brux. The drawing, MS. V., fol. 64 \(d\), is more a leek than a horehound.

\(^b\) Based on Dioskorides (iv. 94). The drawing indicates the plant, MS. V., fol. 68 \(a\).
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Piô îpa japé zyr hy¹ of hryleum belumpe öode of cûle öde of aenigmum pinæge zeeripode² heod. zeuin pûyrre ylcan pûrte jàp y celr efenyiçel tsuædepe zeerîlled do bonne pèreto père³ hit jyrîôrse denuge bunnan⁴ pûm dagon ou hyne zeæhîît.⁵

Piô rûle punêda⁶ y rophotude zeuin pàr ylcan⁷ pûrte upïcag zeecûcude⁸ y þagîto⁹ runne dæl realtey zeerîd to jàpê¹⁰ punût bunnan¹¹ pûm dagon¹² heo¹³ bîp hal.

Piô piplr plepran zeinum pàr ylcan pûrte on monçete pe₇ zeepumudê¹⁴ oô jì hye pe₅ hye jèyze boîne père¹⁶ runne dæl hunterg num pûyfan pæce¹⁷ pulle y pà pezæçede pûmûne¹⁸ donne pà zeepald mâp lucedome j pûyfan hyne pàm pipll zeerîle jì hye hyne¹⁹ hyne unêp zeelçee pû yûlfan dæge hût pôn plepran beluceb.

Piô jì jì cûle eu boîle zeinum pàr ylcan pûrte upïcag on ele zeerôdene pûmûne²⁰ donne peçumï²¹ pà bûnda²² j calne jône lîchaman²³ ne ongîrse ou pôn cilé on callum jînum lîchaman²⁴.

CLXXIX.

Deoç pûrte þe man þnaiprîç j ôdpum naman uca peçumca nemeâd to maneçum²⁵ bûzîon²⁶ pe þômad²⁷ jì hye boîne²⁸ hèrejæ²⁹ ouçegan deçof þiçepûmgra³⁰ j piô naebpan³¹ j piô pipldeôj³² j piô attu j pà zeéþyllec³³ hecaça. j piô anbân j pût ozaan³⁴ j jì du yîpe hëbbbe j jìp du þapr³⁵ pûrte mâd pe hafarît ou hîc zeæhîîlî.³⁶

4. For sore of joints, if they be made sore from anything befallen, or from chill, or from any cause, take juice of this same wort, and an equal quantity of oil, boiled together; apply then thereto where it most annoys; within three days thou healest him.

5. For foul and rotted wounds, take this same wort urtica, "pounded, and therewith some portion of salt; bind to the wound; within three days it will be hole.

6. Ad mulieris fluxus, herbam hanc in mortario tusam, ita ut omnino lenta fiat, sumito, deinde ali-quantulum adiice mells, lana denique madida atque decerpta unge naturalia medicamento; postea autem mulieri tradito ut idem sibi subiiciat; eodem die fluxum comprimet.

7. In order that thou may not suffer by cold, take this same wort urtica, sodden in oil; then smear therewith the hands and all the body; thou shalt not perceive then the cold on all thy body.

Periwinkle. CLXXIX.

This wort, which is named priapiscus, and by another name vinca pervinca, is of good advantage for many purposes, that is to say, first against devil sicknesses, or demoniacal possessions, and against snakes, and against wild beasts, and against poisons, and for various wishes, and for envy, and for terror, and that thou may have grace, and if thou hast this wort with

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\(^a\) Drawn, MS. V., fol. 68 c, like enough. ("No." H.)

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\(^a\) -neggæ, B. O.  
\(^{21}\) næßpán, H.  
\(^{32}\) ðeð, H.  
\(^{33}\) hyýlec only, H.  
\(^{34}\) ògán, H.; ògan, B.  
\(^{33}\) ðeð, O.
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Το προεόμισε την επιστήμη και, με τον τρόπο του, επέστρεψε στην άνθιση της φύσης.

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There is a strong concurrence of evidence that sunecopn is saxifrage, as in art. xcix. The present article is from
thee, thou shalt be prosperous, and ever acceptable. This wort thou shalt pluck thus, saying, “I pray thee, vinca pervinca, thee that art to be had for thy many useful qualities, that thou come to me glad, blossoming with thy mainfulnesses; that thou outfit me so, that I be shielded, and ever prosperous, and undamaged by poisons and by wrath”; when thou shalt pluck this wort, thou shalt be clean from every uncleanness, and thou shalt pick it when the moon is nine nights old, and eleven nights, and thirteen nights, and thirty nights, and when it is one night old.

Gromel. a CLXXX.

1. This wort, which is named \( \lambda \iota \beta \oomicron \sigma \iota \pi \iota \mu \omicron \nu \), and by another name sundcorn (read rather gromel), is kindled in Italy, and the foremost in Creta, and it hath greater leaves than rue, b and them straight, and in the height of it it hath stones, white and round as pearls, of the mickleness of peas, and they are of the hardness of

Dioskorides, iii. 158. Saxifrage is, however, allied to Sedum, the English name of which is Stonecrop, which answers closely in its signification to \( \lambda \iota \beta \oomicron \sigma \iota \pi \iota \mu \omicron \nu \) or stone-seed. Among his synonyms for Lithospermon, Dorsten (1540, A.D.) has Saxifragia alba, but he draws Gromel. Florio (1611, A.D.) has “Litospermo, Greimile or Grumell. Some take it for stonecrop.” But the botanists are plainly right in calling the plant known as Gromell, Lithospermon. The figure in MS. V. is \( L. \ officinale. \)

b Dioskorides says olive. Rue is not an English plant, nor are the leaves appropriately compared here. Gromel leaves are lanceolate, as in the olive.
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stone; and moreover also they cleave together, and they are within hollow, and then the seed is therein within.

2. In case that stones wax in the bladder, and in case that a man may not mie, take of these stones by weight of five pennies, give to drink in wine; it breaketh to pieces the stones, and forth leadeth the mie.

1. This wort, which one nameth οὐράς ἀγρία, and by another name lousebane, hath a leaf as a vine, and a straight stalk, and it hath seed in green pods of the size of peas, and it is three cornered, and it is austere and swart; it is, however, within white, and bitterish to the taste.

2. For the evil humours of the body, take fifteen grains of the seed of this wort, pounded in lithe beer; administer it to be drunk; it purgeth the body through spewing; and after that the sick hath drunken the drink, he shall go, that is, walk about, and bestir him before that he speweth, and when he beginneth to spew, he shall frequently swallow some lithe liquor of beer, lest the strength of the wort burn the throat, and choke him.

3. Against scurf or scurf, and against scab, take seed of this same wort and roses, pound them together; lay to the scurf; it will be healed.

This article is from Dioskorides, iv. 156. The painting, MS. V., fol. 69 b, is Bryonia cretica. Σταφυλὴ ἄγρια would be wild vine. MS. T. has a drawing degenerate from the true figure.

23 ρεαμ, H. B. 28 ρεαμ, B. 29 H. omits from ρεαμ to ρεαμ in the next paragraph, confounding two leechcrafts. 30 enoca, B.
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4. For sore of teeth and of gums, take seed of this same wort, seethe it in vinegar; let him hold then in his mouth some of the vinegar for a long while; sore of the teeth and of the gums, and all the rottenness of the mouth shall be leechened.

Sea holly.\(^{a}\) CLXXXII.

1. This wort, which is named \(\gamma\omega\rho\gamma\omicron\nu\omicron\nu\), and by another name sea holly, is born in secret places, and in wet ones. Of this wort, it is said that its root is compared to the head of the monster which men name the Gorgon, and the twigs\(^{a}\) have, as is also said, both eyes and nose, and colour of serpents.

2. Also the root will make any man resemble itself, whilom of hue of gold, whilom of silver. And when thou wilt take up this wort with its roots, then beware thou that no sun shine upon it, lest its hue and its might be spoiled through the brightness of the sun. Carve it off then with a crooked and very hard iron, and he who will carve it, then let him be averted, for it is not permitted that man may see his root unharmed. He who hath this wort with him, avoideth every evil footswathe or track coming on against him; yea, for it the evil man turneth himself about, or giveth way to him.

\(^{a}\) In the mediavval marginal notes to Dioskorides, \(\gamma\omega\rho\gamma\omicron\nu\omicron\nu\) is a name, and a not unsuitable one, for the Sea holly, \(Eryngium maritimum\). Though the drawings in MS. V. and the Vienna MS. are quite different, each has a head of Medusa forming, or ending, the root.
Deo pýrt pe man meloći'\(^1\) y oðrum naman\(^2\) nemned hý'd cenned\(^3\) on beganum pórump y on ræcnum. \(^4\) hý'te pú reçal t naman\(^4\) on ræm-

gendum\(^5\) monan\(^6\) on kam monpe pe man augurc'h

hateô zënim ponne pone\(^7\) rûmtruman\(^8\) hý'te pýnte
\(^9\) xepod\(^10\) to anum heret\(^11\) rûmde\(^11\) y ahol to ðinum

rụ̂yan\(^12\) hý zeape ne ongiat pû ðúmný'rre ðúpa

eæzena\(^13\) ðëde ðû heo pe belimped\(^14\) heo ðræ-

hèe xepuícô y pû hý't hal. \(^15\) bæ xescumpæt\(^15\) ður

aprend.\(^16\)

Pô ða sina toazunje zënim hý'tre yłeac pýnte po

finý'pe\(^17\) ræmnuo\(^18\) hý\(^19\) heø'd gëlìdegade.\(^20\) eæ\(^21\) ður he

hý'tre pýnte\(^22\) ræd y heo on zeape \(x̌í̄cæ\(^23\) blope.\(^24\)

Deo pýrt pe man bûlbuf y oðrum naman\(^25\)
nemned ður \(x̌í̄cæ\(^26\) cûmna.\(^27\) ponne ður \(x̌í̄cæ\(^28\) heø,

pæd\(^29\) y pû \(x̌í̄cæ\(^30\) mægan\(^31\) ræpæ ræmuændhèe.\(^32\) ponne ður ñ

ôber bûtæræe on bụ̂ỵï̄mæce\(^33\) \(x̌í̄cæ\(^34\) ræm \(x̌í̄cæ\(^35\) mægæn

y hû to meæ xepizèede mûcelon ðone lichæman\(^36\)

zërîmpnætæ.
CLXXXIII.  

1. This wort, which is named milotis, and by another name, is produced in cultivated and in wet places. This wort thou shalt take up in the waning of the moon, in the month which hight August; take then the root of this wort, and bind it to a yarn thread, and hang it to thy neck; that year thou shalt not feel dimness of thine eyes, or if it befall thee, it suddenly shall depart, and thou shalt be hale. This leechcraft is a proved one.

2. For tugging of the sinews, take ooze of this ilk wort, smear therewith; the spasm shall be alleviated. It is also said of this wort, that twice in the year it blossometh.

b CLXXXIV.

1. This wort, which is named βολβός, and by another name, is of two kinds; the one is red, and beneficial for sore of the maw; the other is bitterish to the taste; it is called σικλαλάδης; it is also more profitable for the maw; either of them hath strong main or virtue, and when partaken of for meat, they much strengthen the body.

a The gloss in H., "mellilotis corandreg," and the officinal character of the herb, favour this identification. The figure, MS. V., fol. 65 a, does not make one think of it. Dioskorides, iii. 48, has no such tales.

b This article came originally from Dioskorides, ii. 200, on the βολβός ἓδαιμος. The figure in MS. V. is fantastic.
Piβ zερρελ ζ ηιδ γοτ αδλε ζ ηιδ γεξρυλέε γεζερεδ-
νύλα1 γεζιμ παγ πύρητε γύλφε γεζενυκεδε2 οδιδε μιδ
ηυμιζε γεζερεζεδε3 λεζε4 τό βαμ ράμε βε μαν ροννε
βερμπε.

Πιδ πατερ γεζενύγγε5 γεζιμ παγ γύλαν6 πύρητε ρρα
πε άεν εραδον γεζενυκεδε7 λεζε τό βαμ ιννοδε• εαε8
λύ9 μιδ ηυμιζε γεζενυκεδε10 ηυνδα γληταρ γελαςμαδ11
λύ εαε12 γύλικε μιδ πιροκε γεζενεζεδε13 λ τοζεζεδε14
λύ βερ λιχαμαν ρρατ γερμιαδ•15 λ εαε16 ρρα ρομε λύ
λ βερ μαζαν ραρ17 γεζεδιαδ.18

Πιδ πυνδελα πε πυνν λυ γύλφε10 αεζεζεδε20 βεοδ
γεζιμ πύγγα πύργα21 πυρτρυμαν22 γεζενυκεδε23 μιδ ελε
λ μδ24 γρηχεκαν25 μελυπε λ μδ24 γραν δαμ γεμετε
πε πι κλύδαν26 πυπικε λεζε τό βαμ πυνδυμ • εαε27 λύτ28
άερομπαλ29 ροε30 λεακτον πε γρεαρ χοτορυπυμα
καζα31 λυ γρ ρεμ περ ηερ βερηπε• η εαε32 ροε33 πε
λυ γ34 αχομαγ ρεμπανδ λυ γρ ρεβ35 πε ρον ορτ λ ηεροβ
ρεε36 βερεμπαδ• εαε37 πυρλεκε μιδ εεζε εεδε38 μιδ
ηυμιζε39 γεζενυκεδε.40 λυ ορ βαμ ανθρωταν41 νεκομ
άερομπαλ.

Εε32 ρρα ρομε43 ον εεζε γεζεζεδε λυ44 μρεμα45
ιννοδα τοβυνδενυγγε46 δ τοβυργεζενύλε47 γεζεδιδ.

βε48 πυγγε πύργε49 λυ ηεδ λ ηεο αφ δρακαν50 βλοβε
αεζεζεζ51 βεον ρεζυλδ52 ον53 υπερπημπδ54 μιντυμ55
ον πικεν βερρυμ56

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1 γεζερεζενυγγα, Β.; γεζερεζενυγγα, Η.; γεζερεζενυγγα, Ο. 2 -γοδε,
Ο.; γεζενοδε, Β. 3 -μενεδε, Η. Β.; γεμεγεδ, Ο., a method
of expressing the sound frequently seen in old English. 4 le, H., Iaγ.
5 ρεο-, Η.; -νεργα, Β. 6 γύλαν, Η. omits. 7 γεζενοδε, Β.; γε-
ζευκε, Η., by contraction. 8 εαε, Η. 9 λυ, Β. 10 γεζενοδε, Β.
11 -εκαθ, Η. 12 εαε, Η. 13 -μενς-, Β. Η.; of this, two letters
are omitted in Β. 14 -λεζα, Β. 15 λ ρερμιαδ, Β. 16 εαε, Η.
17 ράμε, Β.; ραπ, Η. 18 -εκαθ, Β. 19 πυρβ he suffix, Ο.
20 αεζεζεδε, Η. Β. 21 βύρε μυρε, Β. 22 -μα, Ο.
23 γεζενοδε, Β.; ενμ, Ο., imperative. 24 Η. omits from μδ to μδ.
25 -μδ, Β.; φατμα, Ο. 26 κλυβαμ, Ω. 27 εαε, Η. 28 λεο, Ο.
29 -λι-, Η. 30 πανε, Ο. 31 λακαδ, Β.; λακαδ, Ο. 32 εαε, Η.
33 βαμ. Ο. 34 λυ, Β. 35 ρεοβ, Β. 36 γεαχε, Β.
2. For swelling, and for gout, and for any injury, take this wort, pounded by itself, or mingled with honey; lay it to the sore, for which a man needeth it.

3. For water sickness or dropsy, take this ilk wort pounded as we before said; lay it to the inwards. Also pounded with honey, it cures the rendings of hounds; and also further mingled with pepper, and laid on, restraineth sweating of the body; and it also similarly alleviates sore of the maw.

4. For wounds which come of themselves, take roots of these worts, pounded with oil, and with wheaten meal, and with soap, in the manner in which thou wouldst work a poultice; lay to the wounds. It also purgeth the defect which the Greeks hight πίτυρα, that is, scurf of the head, and also that which they name ἄχιρας, that is, scab, which often robbeth the head of the hair. Also, it likewise pounded with vinegar, or with honey, purgeth away face flecks from the countenance.

5. Also, in like wise swallowed in vinegar, they heal inflation and fracture.

6. Of this wort, it is said that it was produced out of dragons blood, on the top of mountains, in thick forests.

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\[ a \text{ Kai πίτυρα καὶ ἄχιρας ἀποτρήκωνι σεν ἐπτὶ νίτων, Diosk.}
So that the syllables ὁργο are unaccountable.

\[ b \text{ Ρήματα, Dioskor.} \]
CLXXXV.

Deos ῆρτ ἔρ. 1 man coloγύνην αἶγνα ᾧ ῳ τυπανίβια ἀγαμετίνῃ ἔρ. 2 man eac. 3 μυζιλλαμ πεμνεφ ἦνο εα. 4 ἀδιμ σύφακτε ῳ πἱπ βα εορθαν. 5 ἡγυν τελγαν. 6 τομ. ἢραδ. 7 ἰ. ἦνο 8 ἀδιμ λαμ εὐκαμενε γεισκε ὡ ἀντιτεν. Ἰ. ἦνο ἀδιμ προτύμ πυμαπάλτε ὡ βετεμ. ἔρ. ῳ το ὕμενε. 9 ἦνο βαμ τίμαν ὀμνε ἦν. ἀετεμ ἕι. 10 ἄεῳμυρ. 11 πἰδ ἀννδεπ ἀητύμπνυγ. ἐγνμ. ἕγκρ ἕρ. 12 πρετεμ. 13 ἀιεπηγυγρ. 14 ἄναμ σύμπλυμ τρεγα. 15 πενεγα. 16 ἔρηπτε ὡ ἵδαν. 17 ἄεοντ. 18 ἄενα. 19 ἄρη. 20 ἄναμ. ἀετύμπνυγ. ἐνα ἀννδεπ.
1. This wort, which is named κολοκυνθις ἄγρια, that is, cucurbita agrestis, wild gourd, which is also named frigilla, just as another gourd spreadeth abroad its stems upon the earth, and it hath leaves like the cucumber, and deeply cut (lobed and serrated), and it hath a spherical fruit and bitter, which is to be gathered at the time when it is turning its greenness to fallow.

2. For stirring of the inwards, take the inward nesnness of this fruit, without the kernels, by weight of two pennies; give it, pounded in lithe beer to be drunk; it stirreth the inwards.

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a Our text is originally from Dioskor., iv. 178. Not figured in MS. V.

b Frigilla, gl. Laud, 567, fol. 60 c, also.
Medicina de taxone. I.

Sum ρικερετε νύτεν η ρα pe nemnax taxonem ρα γιόντες 06 on ençlīc 21 ρερο ρα deon ρα him ροννε of ερευν ρα τεφ ρα αδμ 22 ρα pe he mαρτε hæbbe 0 ρα cρες 0 on naman pez 0 eλιμαθηζαν 23 0δεν ic pe 0φιλεα 24 0 pe 0πεν τεφ 0 αβεατε 0 ρα ροννε ρα γιόντες 0 ρα γριγκαν 08 εκεν νε mαζεν 26 ρυμμυ 0 εεκε 0 ημα ριδ 0 δοννε ne γριηφεζε07 0 pe 0 νυγολ 01 ne hαγολ 0 ne 0πραγ μπορυ 0 ne ρπελ 0 maν 0 ne ρολβελανεδ 0 αριν.

1 heπ SALAD, H. 2 ευμμε, B. 3 pe eγγρα 0 pe ιδαρμαυ; so O. opens. Ispartus, Lat. MS. Harl. 4986. 4 βαρει, H. 5 μαντεδα, B.; frunde, O. 6 ιαλε, B. 7 βοδωδε, H. 8 πιρυμ, B. 9 μαντι, B.; mοντια, H. 10 πιρυμ, B. 11 μαζεν, B. 12 βροε, B. 13 ic, H. 14 myceλε, H. 15 γρυλει ε, H., on erasurε. 16 εκεινεξ, B.; εκειναεγε, H. 17 ic, H. 18 γιηφεοπα, B. 19 This sentence is incomplete, a verb is wanting, as γενε, γηφα. 20 ρεπε, H. 21 ençlīc, H. 22 adob H. 23 namαn aλιμαθηζα, H. 24 φηλεα, B. 25 -nυμ ελαδε, then omitting four words, H. 26 ρελυφ ε, H.
PAPYRIENSIS.

1. They say that a king of the Egyptians, Icl-partus he was highten, boded or sent a message of health to the Cæsar Octavianus, his friend, thus queathing or saying: "By many examples I am aware of thy virtues and prudence, and yet I ween that thou never camest to know leechdoms of thus mickle main, or such as I learn are those which we obtained from Æsculapius. I then make it known for thine instruction, and for that I wist thee worthy of this, to wit, that is, of leechcrafts of wild deer or wild beasts;" as far as it is well said.

**Drawing of a brock. 1.**

2. There is a four-footed neat, which we name taxonem, that is brock in English; catch that deer, and do off the teeth from him while yet quick or alive, those which he hath biggest, and thus say: In the name of . . . I thee slay, and beat thy teeth off thee; and then subsequently wind them up in a linen rail or garment, and work them in gold or in silver, that they may not touch thy body: have them with thee, then shall scathe thee neither heavenly body, nor hail, nor strong storm, nor evil man, nor

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a In mediaeval Latin; = Italian, Tasso; a gray, a brocke, a badger (Florio); French, Taisson; Spanish, Tejon.

b There is no need to imitate the irreverence of the text.

27 hu, B. 28 mazon, B. 29 -hâman, B. 30 reœ̂œ̂œ̂œœ̂, B.
31 zungal, H.
ne pe amiget 1 yreler onthune 2 depeh 3 odoe zuyp pe 4 hnaet yreler bid hrape hyst byd toptien 5 gra pey abdiag zynedel bey pitegan. Num bonne pone rupyan 4 pot pone murpan 5 dyrum 6 potium 7 y hver crep 8 on namar pey hirigdenan gode 9 ic 7 pe num to lace-dome. bonne on gra hryicum zephite odoe zeroxhite gra du bist 8 migenzey 10 yu aq yzebezey 11 yz yu done 9 pot mid pe harrat 12 mid hir gelynde myype 10 ba hopy ba pe yyn 11 on peope 12 offe on amighe abe hio hin rym amhyled 13 y lepe tid hin opey byd 11 y peah hyst mycel abd y y hrape heo on pey zepitey.

Wenq 14 hyt bloh pyyp lylhum realms hoppum 1 y mulum 7 alecum riperetum neate 15 pe on pole punnen 16 offe on amigum yyle 17 do pyyp hopp on mid aqtem pye depeh mihte y epne ymb yhpeo miht hyst 18 bood hale. Hcur hnaeten zereo on rym reytum 10 ele on ryon 20 cropaecan od 7 pyypda dey yu bepeallen xextelpa 11 y healb hyst zy hpa yu on healbo phaze after beyhe ymype 21 mid on rym nyhtum 22 he byd sehale 23 y rym eac 24 ba pet 12 y peah man yu on hrylepe unjependehipe 25 able y unhalpendhipe 26 peo pye hime haleb 27 leacab. Num hir happe to dey y bedeal 27 ac pam ymbhrype- 
tum rpina landgemapa 1 y rpina buhopinda yu heupo 28 ac rymum buhopzetum behele 29 bonne pu yu bine bood alyype hale to repanne 30 y ham to

aught of pestilential, nor shall the touch of any evil damage thee, or if somewhat of evil be to thee, rashely it shall be torn asunder, as was the girdle of Obadiah a the prophet. Then take the right fore foot with these words, and thus say: In the name of the . . . . I take thee for a leechdom; then in whatsoever conflict or fight thou shalt be, then thou shalt be victorious, and thou shalt do well in it, if thou hast the foot with thee. With his suet smear the horses which are in a fever, or in any ailment; it shall retire from them, and the hour of life shall be prolonged to them, b and though it be a mickle ailment, quickly it shall depart away.

3. Mingle his blood with a little salt for horses and mules, and any four-footed neat which are struggling with pestilence, or with any evil; put it by means of a horn on the deers (beasts) mouth, and so for about three nights; they will be hale. Seethe his brain in three sextarii of oil in a new crock, till that the third part be boiled away; bottle off, and preserve it. If any one be troubled with head-racking pain after the bath, smear him therewith for three nights; he will be healed. And so also the feet. And though a man be in any chronic c and incurable disease, this manner will heal and cure him. Take his liver, divide it, and delve it down at the turnings round of thy land boundaries, and of thy borough wall foundations, d and hide the heart at thy borough

\[\text{a Jeremiah ch. xiii. Not in the Latin.}\]
\[\text{b "Dumtaxat si uita superet," Latin. If they are not downright dead. The not very clear Saxon text does not say that, at least.}\]
\[\text{c "Comitiali morbo," Latin.}\]
\[\text{d "Circa fundus," Latin.}\]
THE MEDICINA DE QUADRUPEDIBUS

cypranne\(^1\) call pol bĭp apec urėyped\(^2\) \(\text{et}\) \(\text{eap} \) zebon piere nahiect cepee6. \(\text{bip} \) \(\text{ly} \) cepee \(\text{mam} \) yype.\(^4\) Cup ș\(\text{y} \) cae\(\text{5} \) hip hîd ș\(\text{y} \) bryce.\(^6\) humum \(\text{y} \) callum\(^7\) mebrexum nyvenum pih pole\(\text{y}\) zepanne on to donne hapa pepe\(\text{8} \) hyde.\(^9\) pellypecece\(^10\) on \(\text{bim} \) maceon.\(^11\) \(\text{ne} \) zerelept\(^12\) șu zepin on \(\text{bim} \) rotum șu halzyte earepe. \(\text{re} \) pyle \(\text{șu} \) zelýpe. \(\text{șu} \) pih pih deop\(^14\) pell mame\(\text{a} \)\(^15\) \(\text{șu} \) \(\text{bim} \) cemeny dugum pep\(^16\) \(\text{șu} \) pepel\(^17\) zondu eapdà ûmblyreyt\(^18\) hîp plere\(^10\) zepe- poden eet\(\text{e} \) \(\text{și} \) zepert hîp bîp zod pe \(\text{șu} \) \(\text{bim} \) peomudum.\(^20\)


gîp hram hrae ûrelept zedon bîd \(\text{șu} \) he\(^21\) \(\text{ne} \) maege hîp rînlyte brycan. peode ponne hir recallan\(^22\) on \(\text{yan} \) dumum pyle patepe. \(\text{șu} \) \(\text{bim} \) \(\text{hun} \) ûyetep\(^23\) șu ûpall pona he bîd gebetec.\(^24\)

Arts 5, 6, 7, 8, are thus placed in the MSS., but are not in the Latin, and do not belong to the badger.

\(^1\) cypranne, H. \(^2\) cepepe, B. \(^3\) paccane, H. B. \(^4\) ypepe, H. \(^5\) cae, H. \(^6\) An erasure, bryçe omitted, H. \(^7\) calbud, H. \(^8\) bpepe, B. \(^9\) hyde, V. omits. \(^10\) -paccce, B. \(^11\) reon, B. \(^12\) sepepe, H. \(^13\) șc, H. \(^14\) pibcep, H. \(^15\) pimeae, H. \(^16\) eap, B. \(^17\) yepet, H. \(^18\) pepe, B. \(^19\) hympyce, H. \(^20\) pepe, B. \(^21\) hîc, B. \(^22\) recallan, B. \(^23\) pepe, B. \(^24\) No further goes the Latin "de taxone." \(^25\) șu, H. \(^26\) șu, H. \(^27\) șu, H. \(^28\) hîp, B. \(^29\) șepepe, B. \(^30\) șepepe, B. \(^31\) șepepe, B. \(^32\) șepepe, B. \(^33\) șepepe, B. \(^34\) șepepe, B. \(^35\) șepepe, B. \(^36\) șepepe, B.
gates; then thou and thine shall be released in health to go about and home to return; all pestilence shall be driven away, and what was ere done shall naught seathe, and there shall be little mischief from fire. Known also it is that his hide is useful to hounds, and to all four-footed neat, to put upon them as a preservative against the peril of pestilence. Have fell pieces of the hide on thy shoes; thou shall never feel distress in thy feet, thou holiest Caesar! I will that thou shouldst believe that this wild deer benefits well, if thou on thy cleansing days, where thou travellest through earths circumference, eatest his flesh sodden, and partakest of it; it shall be good to thee and to thy hosts.

4. If to any one anything of evil has been done, so that he may not enjoy his lusts, then seethe a coillon of the brock in running spring water and in honey, and let him partake of it, fasting for three days; soon he will be mended.

5. For flux of blood; when to all men the moon is seventeen nights old, after the setting of the sun, ere the uprising of the moon, come to the tree which is hight morbeam, or mulberry tree, and from it take an apple, that is, a berry, with thy left hand with two fingers, that is, with the thumb and the ring finger, a white apple or berry, which as yet is not ruddy; then lift him up, and up arise; this is useful for the upper part of the body. Again put it down, and lout down over it; it is behoveful for the nether part

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a Per quam tu ire et redire soles. Our text interprets solveris.

b Varies from the Latin.

c Not in the Latin, MS. Harl. 4986, nor ed. 1538.
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Csad ponne 3ar pool · ari · ari · ari · grajape 3ore
miofragum · eomiofragiam pantorgan · orum semen 1
ptaner · ponne 3i 3ar pool thepeden habebe · zennim
pone appel · ari ponne bearin on peole peadum 2
zodrebbe · ari 3onhe 3ett mid pecase obheg zod-
rebber · ari behead 3i 3ar laecedom ne hime ne peseper
ne eorpam ponne neadbeare 3gay · ari pe urape del 3ar
ichoman 4 on aemum 3aige · obbe on eaphepam 5
zerrance pem on pone andpitam 6 gay hyme on 3am
neodpan 7 gael pem on 3a pamb.

Pem pirey pleppan zennim pone camb pe heo ana hyme
hearpod mid cembe 8 · ari num 9 man ari mid cembe 10 ne
aetrn cembe. 11 Under dam 3arope mopebeam cembe 11
pair 12 hyme peax 13 · ari peax 14 on 3am cembe 15 zepolige
zermannize · ari alo 16 on urteandende pair pair
mopebeam · ari extrem haule cemen he 17 tozezermanize ·
geheald 18 · 3hyme bid laecedom 3aere 19 de hyme hearpod
pair 20 cembe. 21

Eett 3ay heo pille · 3ay hyme blodrynne eyme to
cembe 22 eett hyme hearpod under mopebeam · 3ay peax
pe on 3am camb clemptig 23 zornment. 24 · 3ay on anne 25
telpm 3e· 3ay abune 26 zeuppyed · 3ezermannize 27 eett 3ay
hyme byp laecedom.

Gay du pille · 3ay 3ay zeclanrode pe naepe mihhe
clene 28 beon 29 pyce hyme realpe or 30 3am peaxe · 3ay
aet hrege adun 31 · 3ay on hyme he 32 ponne byp heo
zeclanrode.

1 aemystare, H.; aemystane, B. 2 ·dan, H. 3 neoc, H.,
understand ne aet-. 4 lie-, H.; -haman, B. 5 -rod-, B.
6 -plaran, H. · 7 nybepean, B. 8 ·wede, H. 9 manuiz, H.,
comically. 10 cembe, H. B. 11 cembe, B., twice. 12 bar, B.
13 res, B. 14 bar, B. 15 cembe, H. B. 16 alo, B.; aho, H.
17 hi, V. 18 zeclanebe, B. 19 barpe, B. 20 bar, B. 21 cembe, B.;
cam, H., half a word. 22 cembe, H. B. 23 elyrige, B. 24 ron, H.,
of the body. Ere thou take this apple or berry, say these words: ἀφι, ἀφι, ἀφι, ὡς πάσαν αἰμόρραγιαν παντὸς αἷματος πᾶν τε αἰμοσταγές. When thou hast said these words, take the apple or fruit, and then wind it up in a fine purple cloth, and then bag it again in a piece of some other fine linen, and have a care that this leechdom touch neither water nor earth. When there is need, and the upper part of the body labours in any sore, or any difficulties, bind it upon the forehead; if it is on the nether part, bind it on the wamb.

6. Ad mulieris fluxum. Take the comb with which she alone combed her head, and with which no other man has combed nor shall comb. Under the tree morbeam, there let her comb her hair; let her gather what is lost in the comb, and hang it on an upstanding twig of the morbeam, and again after a while, when clean, let her gather it from the twig and preserve it. That shall be a leechdom for her, for the one who there combeth her head.

7. At si hoc optaverit, ut menstrua fluant, let her comb her head again under the mulberry tree, and let her collect the hair that cleaveth upon the comb, and let her place it on a twig which is turned downwards, and let her collect it again; that is her leechdom.

8. If thou will that a woman be cleansed, who never might be clean, work her a salve from the hair, and dry it somewhat, and put it on her body; then shall she be cleansed.

a The words πρὶς πάσαν αἰμόρραγιαν are clearly right. It was my duty to attempt to read the rest.
THE MEDICINA DE QUADRUPEDIBUS

II. Medicina de ceruo. [MS. O.]

Pif neddian\(^1\) plite • heopter hopn harad magen \(\aleph\)ene pecan to adpygennen.\(^2\) rem yam hir man bypepf on caeggpalpe.\(^3\)

Pif hearpod rage heopter hopner axan\(^4\) pif penega\(^5\) gep\(^6\)e\(^7\) nim anne\(^8\) retef piner \(\gamma\) trezen pateretef nim bair \(\alpha\theta\)pyjlee dace pecen\(^9\) fulne \(\gamma\) dummy bair \(\alpha\theta\)nce eac\(^10\) rambe ray \(\alpha\theta\)hepebayd.

Pif toja razeupe heopter hopn \(\alpha\theta\)eapned \(\gamma\) zeenucod ba teb \(\gamma\)epyjmeb \(\gamma\)f hir man pyjhece byped.\(^11\)

Pif piref pleppan heopter hopn to byyte bypeaten \(\gamma\)\(^12\) dummy on pine yona hum\(^13\) byf pel.

Pif pyjmar to eppelinne\(^14\) heopter hopn \(\alpha\theta\)eapnedne dummy on hatum\(^15\) paterpe ba pyjmar he \(\alpha\theta\)pelled \(\gamma\) \(\upsilon\) teppeppere.\(^16\)

Neddian eac\(^17\) to acpeleume\(^18\) nim bair hopner axan\(^19\) \(\gamma\) sped bair in \(\gamma\)yn in\(^20\) pleb yona on pej.

Pif pig eaprodnyllum\(^21\) ray uncoyte \(\alpha\theta\)eapar harad hytyem cernizam • heopter hopner \(\beta\)er \(\alpha\theta\)mellepant bytye\(^22\) bype \(\alpha\theta\)ymy\(^23\) dazeg on piney dummy zif he \(^24\) rempcheck \(\gamma\) dummy bome on peapnunm paterpe • \(\beta\) by\(^25\) god lacccepert.

Pif miltan pape heopter hopn \(\alpha\theta\)eapnedne \(\gamma\)eje on zerpetcum dummy \(^25\) he ba miltan adpyzed • \(\gamma\) \(\beta\) ray on pej \(\alpha\theta\)ymphle.\(^26\)

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1 neddian, H. 2 –55–, B.; bup-, H. 3 \(\alpha\theta\)syf-, H. 4 hopner \(\alpha\)xan, II. 5 penega, H. B. 6 gep\(\acute{e}\)e, B. 7 bpine, H. 8 anne, B. 9 reyjce, B. 10 \(\beta\)ed dummy eac, H. 11 bypeped, B. 12 H. omits \(\gamma\); but V. B. accept it. 13 hytye, B.; \(\pi\)d\(\gamma\)m \(\sigma\)men\(\mu\)m\(\nu\)m. 14 bup-, II. 15 \(\hat{\alpha}\)t\(\acute{u}\), B. 16 \(\upsilon\) teppeppere, B. 17 eac, H. 18 -"emme, H. 19 \(\alpha\)xan, H. B. 20 \(\beta\)aup in \(\gamma\)yn in, B. 21 eaprod-, V.; \(-\alpha\theta\)nny, B. 22 bputer, B. 23 bypeg, B. 24 bune, \(\alpha\theta\)eo, more properly. 25 bpine, B. 26 \(\ gamma\)ymphle, B.
Painting of a hart. II.

1. Against bite of snake; a harts horn hath main or power to dry up every wet; hence it is used for an eye salve.

2. Against sore of head, drink by weight of five pennies b of ashes of harts horn; take one sextarius of wine, and two of water; take of this every day a cup full, and drink this drink. It also restraineth c sore of wamb.

3. Against wagging of teeth, harts horn burnt and pounded steadie then the teeth, if one wisely useth it.

4. Ad mulieris fluxum. Harts horn beaten to a dust, let her drink it in wine; soon she shall be well.

5. For worms, to kill them, drink burnt harts horn in hot water; it killeth and casteth out the worms.

6. Also to quell snakes, take ashes of the horn, and spread them where the snakes are; they soon flee away.

7. For the difficulties of women; this disorder d the Greeks hight υπερική πνίγερ; use the smallest dust of harts horn for three days in a drink of wine; if she be feverish, then let her drink it in warm water. That is a good leechcraft.

8. For sore of milt, take burnt harts horn in a sweetened drink; it shall dry up the milt, and put far away the sore.

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a This title is in the MS. G., Latin: “Ad omnes homines;” “humores,” ed. 1538.

b “Dragnum unam,” Lat.

c “Sedat,” Lat.

d “Nequissimi Græci,” Lat., MS. G. But nequissimum uitium was the reading of ed. 1538.
Piō tetē̄r heoptē̄r hopn 1 ἰεβαμενεδνε μενζ 2 πιδ εεεδ ῥμὺρε 3 μιδ 4 παμ ἱραδελε ἡμ ευμεὴ βότ.

Εὴτ πιδ τετερ ὁι ἀνθριται το δοννε 5 ἰεοτετ ηομη ἰεβαμενεδνε μενζ 6 πιδ εεεδ ῥμὺρε 7 ἦ ἰοσσον 8 συ εὴτ η μι δε νεμπα 8 δο πηγ οη ηομαν ηπτανζ 9 ἱραδελε ἡτ ἱελεφ.

Εὴτ πιδ παμ ηλκαν ιεοτετ 10 ἰομη ἰεβαμενεδνε μιξον 11 πενετα 12 τεπαεζ 8 δο ἱαρμο 19 ἦ τζετυμπε 14 ὅτι ἰεοτετ ῥυξ πενινζα 15 τεπαεζ 8 ηεμενζ 16 ἦ τζεμπιδ 17 τρείπε πελ 8 τζετυμε το ἑλβαν 8 ἦ τμυρε 18 μιδ ἱἐτ ἱελεφ 19 πελ 8 γαμ.

Πιδ κυμυλυ πατέλα 8 πιδ ιεοτετ θεαττηρμϕ 20 σιρ η μι ᾽αραγτ μιδ βε 8 νε ἰαρυαθ 8 βε κυμυλυ 8 πιδ η μι ᾽αρ 21 αριπον 22 μιδ ἱἐμ ἰεαθπίνε 8 ἱζ 23 οη ἰεγηταβ.

Πιφ ζεμαναν το ἀπεκαννε Νιμ 24 ιεοτετ 8 οεαλλαν 25 δριξ πρε το ἱὐτε δο ἱἐμ δαλ οη πινερ ῥμπ 26 8 ἀπεκεθε 27 πιφ ζεμαναν 28 ἱἐτ.

29 Πιδ 8 ύλε 8 ηιμ ιεοτετ 8 ἰευτηλ 8 εαυκα το ἱὐτε 8 δο ἦν πινερ 8 ῥμπ 8 ἱἐτ ἱελεφ 8 πετ εύλε.

Πιδ ναιβπαν βητε ιεοτετ ηειςινδίμυμυ 30 δριξ το ἱὐτε 8 γιτεδ 31 ποραν ἱὐτε ηαρπτο 32 ηεοπα πενινζα 33

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1 hop, H., from carelessness. 2 mανζ, H. ; mανζε, B. 3 τμυρα, B.
4 δεμπιδ, H. 5 δοννε, B. 6 mανζ, H.; mανζε, B. 7 η τμυρα, B. 8 βεβρυκενεν, B. 9 σουμαν υπ-, H. 10 ηεοτετ, H.
11 νηζον, H. 12 πανετα, H. B. 13 ταπ, B. 14 θεστεπεφ, B.
21 αρι, B. 22 αριπον, H. 23 λεξ, B. 24 μιν, H. 25 οεαλλαν, B.
26 δημεν, H. 27 απεκεθε, H. 28 —ναν, Η.; —μαναν, B. 29 This leechdom is not in V. The stops are in H. given throughout in this enigmatic manner.
30 —λεομο, H. 31 γεδο, H. 32 ταπ, B.
33 πανετα, H. B.
9. Against tetter, mingle with vinegar harts horn burnt; smear with that; quickly cometh bote or amendment to him.

10. Again, to get a tetter off the face, mingle with oil burnt harts horn; smear, and when that is dried, renew thou it again. Do this at the upgoing of the sun; quickly it healeth.

11. Again, for the same, apply thereto burnt harts horn by weight of nine pennies, and by weight of six pennies of the filing of silver, that is, of litharge; a mix and rub together very well, and work to a poultice, and smear therewith; it healeth the sore well.

12. Against churnels or kernels, or swollen glands, if thou hast with thee the patella, b that is, a harts cheek, the churnels will not arise, and those that before arose, at the touch of it, will depart away.

13. Ut coitus appetitus excitetur; sume cervi testiculós, siccatos ad pulverem redige, partemque in vini poculum indito; ita appetitum ad congressum cum muliere excitabis.

14. For that ilk; take a harts sharn, and pound it to dust; put the dust into a drink of wine; it will heal that ilk.

Painting of a snake.

15. Against bite of adder, dry to dust a harts membra genitalia, and add thereto dust of rose by

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a Litharge is a gloss in MS. H.; "Spuma argenti," Lat.

b Patella is knee cap: the Latin adds, hoc est, genuinum, that is, grinder tooth. Of the signification of ἕναγορφίνα, though Lye and Somner give no proofs, no one can have a doubt, who looks at the glossary printed by Somner, p. 70 b, line 12, and reads p. 71 a, line 33, with the necessary correction of ἐρφίνα for ἐρφίνα; ἐρφίνα is in the transcript by Junius, which is the original of the printed text; cf. also Wachter, μένας · ἕναγασπεν. gl. unpublished, also the Lorica. Articles 13, 14, are not in the Latin of MS. G.
THE MEDICINA DE QUADRUPEDIBUS

zeræge on\(^1\) òprincio ñ pieze on ðæææe ðœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœœ
weight of three pennies in a drink, and let the sick take of it on the day; the drink sharply healeth the adders bite.

16. For strangury and harmful binding, a harts hairs are very good for women, to smoke them therewith.

17. For a womans conception, a bone is found in a harts heart, sometimes in its belly; that same effects it; if thou hangest that bone on a womans arm, and tiest it sharply, ratheely she conceiveth.

18. For pain of inwards, and if a man have binding or constipation, give him a harts marrow melted in warm water; quickly it healeth.

19. For putting of snakes to flight, a harts marrow burnt till it smokes, or do thou have it with thee; it putteth the snakes to flight.

20. For loathly weals and flecks, harts grease melted and pounded with oyster shells, and mixed up, and reduced to a salve, and applied; wonderfully it healeth.

III. Painting of a fox.

1. For troubles of women, who suffer troubles in their inward places, work for them into a salve a foxes limbs and his grease, with old oil and with tar; apply to the womens places; quickly it healeth the troubles.

2. For head sore; smear the head with the like to what is here above said; it healeth wondrously.

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*a “Ad stranguriam et aborsum. Ex pilis ceruinis suffumigabis, et mulier sanabitur,” Lat. MS. G. In the old English text I do not see that sense.

*b “Ad intestinorum dolorem si turminata fuerint,” Lat.; which has not the sense of our text: but if the bowels be griped.

*c “Ad perniones,” Lat., chillblains.

*d “Inferioribus,” Lat. MS. G.

*e “Bitumine,” Lat. “Loca” is a frequent eufemism.
Pyd eapena rapi eft "gelice pon\(^1\) he her bufan\(^2\) zeeperedon y\(^3\) gelum ba ÿlecan realpe shutte δρύπε on y\(^4\) rape pundopilce hýt hæleþ.

Pyd miltan rapi roxe̒r lunzen\(^5\) on\(^6\) hattele æcean zerenon\(^7\) y æp zeccenuc\(^8\) y to spience\(^9\) gædon ba miltan\(^10\) hýt pundopilce zæhæleþ. yra deþ hýr hæfe ÿ ylce.

Pyd peantan gelum roxe̒r yecelelan\(^11\) gæmud śåpe ort bræmum\(^12\) ba peantan hrape hýt hý\(^13\) tobræceþ y on pez adeþ.

Pyd naapphe ñopetunze: roxe̒r lunzen zerenon y on zerrpettum pine gædon y zereald pundopilce hir hæleþ.

Pyd rapi cýnnlu\(^14\) roxe̒r yecelelan\(^15\) gelum y ynd mid gelome hrape hi beod hale.

Pyd zòmena\(^16\) rapi roxe̒r yîna gelum y on hûnige zeren y ynd mid ba zòman yrîpe ort y rona him býp yel hær broxey.

Pyd hæapod ece gelum roxe̒r zecnûnd ýmprôn\(^17\) ÿ hæapod utan hrape hær hæapodor\(^18\) ýlþ býp ares\(^19\) ægûppod.

To þir þingum roxe̒r tægley ye ÿtæmærtæ dæl on caum ñahængen þu zelûpeþ ÿ þir yu to þir þingum on byðmæþ\(^20\) gædon.

Pyd þir adle gelum eepcenn\(^21\) rox ÿ peðð ÿ ba ban øne beon kæped årigize\(^22\) þræm\(^23\) gelumhice ÿ\(^24\) in ðepæ bæd ðo he þra yrîpe ort pundopilce hir hæleþ y ælgþylce\(^25\) geape þyrne\(^26\) pultum he him yecele\(^27\)

\(^1\) pon, H. omits. \(^2\) buyn, B. \(^3\) luczen, B. \(^4\) òn, H. \(^5\) sèpòdone, B. \(^6\) sèccocò, B. \(^7\) spìecene, H. \(^8\) tãin, H. \(^9\) yecelelan, B. \(^10\) yap, B. \(^11\) hûg, B. \(^12\) ræpela with þe cû over written, H.: it would baffle conjecture. \(^13\) yecelelan, B. \(^14\) ñem-, H. \(^15\) ýmb-, H. B. \(^16\) hæsteyr, H. B. \(^17\) ompeþ, H., an older form. \(^18\) ñepmèn, H., crasis of preposition; þrpmèn, B. \(^19\) ñepcæ, H. \(^20\) ñ ñèce, H. \(^21\) yáp, B. \(^22\) y, H. omits. \(^23\) -hpyl, H., half a word. \(^24\) þyrne, V., but þyrne, B. H. \(^25\) þycele, H.
OF SEXTUS PLACITUS.

3. For sore of ears; again, like what is here above said, take the same salve when clear; drip it into the ear; wondrously it healeth.

4. For sore of milt, a foxes lung sodden in hot ash, and pounded before that, and reduced to a drink, healeth wonderfully the milt; so doth his liver that ilk.

5. For warts, take a foxes coillon; rub the warts very often therewith; quickly it breaketh them up, and removeth them away.

6. For oppressive hard drawn breathing, a foxes lung sodden, and put into sweetened wine, and administered, wonderfully healeth.

7. For sore churnels, take a foxes coillon, and rub often therewith; soon they will be hole.

8. For sore of fauces, take a foxes sinews, and wet them in honey, and rub the fauces with them oft; soon the sufferer will be well of that plague.

9. For head ache, take a foxes naturam; surround the head on the outside; quickly the sore of the head will be banished far away.

10. Ad congressus cum muliere; the extremest end of a foxes tail hung upon the arm; thou believest that this is done for a mockery upon the sacra veneris.

11. For disease of joints, take a living fox, and seethe him till the bones alone be left; let the man go down therein frequently, and into another bath; let him do so very oft; wonderfully it healeth; and

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a "Ad parrotidas," Lat., glandular swellings about the ears.
b "Ad suspirium," Lat.
c "Ad inguinum dolorem." The same mistake in ii. 12.
d "Renes," Lat.
e "Irritamentum ad coitum," Lat. MS. G.
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ζεγεαππιαν. ἣς ὁ δὲ ἤπειρον ἄρνιον ἴνῃ ἱηρ ὑγίυμμου 2 ἑμετε ἐπὶ ἤπειρν εὐποε.

Πίδ εαπνα ἀπε την ἱμην ἱοξεύτας τε γεάλλον μενος πιδ ἐλε ἄπρυπε ὅν ὁ ἐαπαν ὑφτ πελ ἰηεἰελεσί.
Πίδ εαγεα ἡμεύπ ετην ἱμην ἱοξεύτας τε γεάλλον γε-

μενεγεθ 7 κιν δοπαν ἱμηνε ον ὁ ἐαπαν ὑφτ 8 ἱεδον ὑφτ

κινελ επ. 10
Πίδ εαπνα ἀπε την ἱμην ἱοξεύτας 11 ζελύνδε γεμυλεβ

δρυπέ ὅν ὁ ἐαπαν ἴνῃ ημεν 12 ἴνῃ ἐμμαν 13 ὑφ ηαηλ.
Πίδ Ῥοτ Ῥρωσε 7 βρε ὑπ ἰτεπε ἀδε εἰρ ἱοξογ 14 Ῥή

μικτηλυ'υ 7 βρε ὑφ ὅτος ἱποδη ὑμηπέ 15 κιν ἐλ ὁ Ῥετ

ὑφ 16 ἴππαβ ἱαρ ὅν ἶεοηηηαν ἴαν. 17

iv. Medicina de lepore. [MS. O.]
Πίδ ἐνεφπεφε ἢπαν ἱμης ὅν ὁ ἱμην 18 πανηποθε ὑφτ βετε.
Πίδ εαγεα ἢπαν ἱμης ὅν ἐαπετεβ 7 ἴπτομον 19 ζερρεφεν ὃ ἴαν ὅπ ἰηεἰελεσί.
Πίδ Ῥοττήπυλομ 7 οξεῆπη 20 ἢπαν ἱμης ὅν ᾿οτον 21 ὅ

ἵαιπαν 22 τοζερρεφεν πανηποθε ὅν ἱνταρ βεδο

ἰελεθεο. 23

ὥμ πιτομ ὅν ὁ ἴημα βεοῖδσ ὑπσε ἢπαν

ἱεοηταν ἀδύιξε 7 24 ῥυρε ὅ ἰρὔβδαν ἀδε

μελετέρ βετεῖς γύλει ἰπεν αἰεπα ἱοξον ἵδαρ ὅν ἴημα

ἱμην ὅν. 25
Πίδ ὅννε ὅ 26 ὑφτ ὅτ ῭γηνηλλ εκκεπ ἴπα 27 ἵδα γε

ἑπ ἵμη ὅ ὅν ὁ ἵμην ὅτος ἐπε.
every year he shall prepare himself this support, and let him add oil thereto, when he seeth him; and let him use in this manner according to his need.

12. For sore of ears, take a foxes gall; mingle with oil; drip into the ears; it healeth well.

13. For dimness of eyes, take a foxes gall mingled with honey of dumble dore, and applied to the eyes, it healeth.

14. For sore of ears, take foxes loin fat melted; drop it into the ears; good health will come to them.

15. For acute pain of foot, if the inner part of the shoe be vixen hide; and if it be foot addle or gout, smear the feet with oil; they will have so much the lighter walk.

Painting of a hare. iv.

1. For oversleeping, a hares brain in wine given for a drink; wonderfully it amendeth.

2. For sore of eyes, a hares lung set on and bound fast thereto; the sore will be healed.

3. For foot swellings and scathes, a hares lung bound on above and beneath; wonderfully the steps are healed.

4. For the women, whose burthen or fætus perishes, by abortion, dry a hares heart, and work it to dust, and a third part of frankincense dust; administer it to be drunk for seven days in clear wine.

5. To them whom this oft befalleth, administer for thirty days, either in wine, or in a preparation of worts.

a "Cum melle attico," Lat.; read as "attaci" by the Saxon.

b "Adeps," Lat.

c "Ad submegilos," Lat. This word is rightly interpreted in viii. 12. Did our author read somniculosos?

d The Latin has differences.
Donne Jam. pp. 917-918.

The Medicine of Quadrupeds

...
6. Next for the women, who, after child-birth are ill at ease in some places; reduce that ilk to a drink, for them fasting, in warm water; soon the case will be healed.

7. For dimness of eyes, a hares gall mingled with honey, and smeared with, brighteneth the eyes.

8. For the men that suffer giddiness, a hares lung and the liver mingled together, and myrrh by weight of four pennies, and three of beer, and one of honey; this shall be boiled in good vinegar, and subsequently infused with sweetened wine, and after that let them drink; soon it healeth.

9. For sore of bladder, shive into the mans drink a hares sinews, dried, and roasted with salt, and fried; wonderfully it healeth.

10. For bite of spider, prepare a hares sinews, and give them the man to eat; it is also good if one swallow them raw. Also they be good against nausea, if sodden.

11. For falling hair, seethe or dress on a pan in good oil a hares wamb; smear the hair and the head; then the hair holdeth on, and the salve compels that it shall grow.

12. In order that a woman may kindle a male child, a hares belly dried, and cut into shives or slices, or rubbed into a drink; let them both, man and wife, drink it: if the wife alone drinketh it, then will she kindle an ἀνεμογόνη; that is as naught, neither man nor woman.

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b "Renes," Lat.
c "Renes," Latin.
Eft to jam ylecan hapan recallan1 pipe æfter hýnte claenrynge ylye on pîne ᵇûncan jonne cend2 heo pærned cild.

Píf to zeeacnizæne.3 hapan cýylýbb4 peopem pe-
nega5 zepæge ylye on pîne ᵇûncan jam pîne of pîne.
ɏ jam pepe of pepe.6 jonne don hýmpa6 zemanan.
ɏ æfter sôn hý rophæbben.7 jonne ḱrafe zeeacna8 heo j pör mete9 heo pœal pûme hýyle ḱraama ᵇûncan. j pör bæad ḱmûnepûrre pûndoplice heo zeeacnaþ.

Pið ḱreopíner bîte j nœðpan ylîte hapan cýylýb zephyld on pîne ᵇûncæ þ peł zehæleþ.

Pið þ eildum butan10 ræpe teð pexen hapan ḱraazæn
gæroðen ñið zelome mid þa teð peoaman hi beod
cláne y unrape.

Pið pambe ræce11 zënum hapan helan12 þen on
þanum heð claape pûndoplice hût zæleð.

Pið eazæna ræpe hapan ḱrene ñerøðen ñj yd on
pîne to ᵇûncæne13 j mid þam ᵇrope ña eægan to14
þepæne.

Dæm mannum15 þe þram ḱrene þepæn þide16 ne
zæroð þær ᵇyçan ᵇûncæp17 rûmpæ18 hepo eægan19 on
þon j mid þam ᵇrope pæcen. j þa lîppe pæcen ñ
zûiden j mid ḱmûgen.20

Pið bldo rûne zebbæned hapan ḱrene ñ zezûiden ñ
on zærpææd ᵇrafe hût zærtilleþ.

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1 scallan, B. 2 cænð, B. H. 3 -æacenæne, II. 4 cîf, B.
5 rænæga, H. B. 6 hýnte, B. 7 habban, B. 8 -cæna-, H.
9 met, B. 10 buron, B. 11 ræce, H. 11 helan, H.; helæn, B.
13 geþpœcen, B., if drunk; ᵇûnce, H., drink it. 11 bëdæcenæne, H.
15 manû, V. 16 þæð, H. 17 þûnceæp, H. 18 rûmæ, H.
19 æxon, B. 20 ᵇmûgen, V., with y over þ; rœmænæne, H.; ᵇmûngen, B.
13. Again, for that ilk, after her cleansing, give in wine to drink a hares coillons to the woman; then will she conceive a male child.

14. To make a woman pregnant, give to drink in wine a hares runnet by weight of four pennies, to the woman from a female hare, to the man from a male hare, and then let them do their concubitus, and after that let them forbear; then quickly she will be pregnant; and for meat she shall for some while use mushrooms, and, instead of a bath, smearings; wonderfully she will be pregnant.

Painting of a scorpion.

15. For bite of scorpion and rent by snake, let the man drink a hares runnet administered in wine; that healeth well.

16. In order that for children their teeth may wax without sore, a hares brain sodden; rub frequently therewith the gums; they will be clean and unsore.

17. For pain of wamb, take heels of hare, bear them on thy frock; wonderfully it healeth.

18. For sore of eyes, a hares liver sodden is good to drink in wine, and to bathe the eyes with the broth.

19. For the men who from the tenth hour of the day see not, let them receive with their eyes the smoke of the same drink, and reek them with the broth; and let them wet the liver, and rub and smear therewith.

20. For blood running, hares liver burnt, and rubbed and spread on, quickly stilleth it.

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a "Ad dragmas iii., Latin.
b "Talum," Latin.
c "Uentrem," Latin. Whence Lye interprets hebclap, ventrale; it was however, as I learn from a gl. unpublished, a thick upper garment of coarse material, like a chasuble.
THE MEDICINA DE QUADRUPEDIBUS

v. [Medicina de caprea.]

Pud blod µyνe of nebbe µyξiν buccan Ᾰ yρ pudu bucca oðde zat.¹ ἴ λyρεν² γεὴντεδ πυδ εεεδε. Ᾰ on µεγyψιν ἑκτυνγεν πυνδοπλικε ἱπαξ ἤτ ὁνε ελδϕyνε γειττιλεφ.

To eaζena beοπηαυyγγε³ πυδ buccan ἵλεα⁴ γε- mενεζε⁵ πυδ ἵεδβενα⁶ ἱνυζε. Ᾰ on γεηyμyρεδ⁷ ἵεο beοπηλνψφ him to ούμ�.⁸

Pπ τ ϊλε μαζ πυδ ζομενα γαπε γεημεν⁹ πονε γεαλαν γ γυνι τοζονmε. ἵπιν Ἰαζ ζομαν μιδ ἤτ ραλβ.¹⁰

To eαlλum αυζετυν ἤε on ζομυνμ beοδ αζεννεδ¹¹ πυδυτατε γεαλαν μιδ ἵεδ βενα ἱνυζε γεημενεζε¹² ἵεπ¹³ γεηα ηαε¹⁴ γεηεζεν γύμαν γ ρυόπ γ επόθ beοδ εαιλ on πυνε¹⁵ οβ ὅτ ἤτ γ γ ρει to ηαλρε γεηοπηλτ. γύμαν¹⁶ πονε Ἰαζ ραζαν ζομαν μιδ δαςα γεηπγύλεηα¹⁷ οδ ὅτ ἤτ ὅτ ἤτ ὅτ βαλγαν.¹⁰

Pi6 eaζena δύμνεηγγε πυδ εατε γεαλαν γ ƚτζηλ µυη- mενεν²⁰ to κομμε γύμαν²¹ μιδ ὅριπα πονε beοδ ἤτ²² γεηαζεδε.²³

Πυδ δροπγαδοαμ ανδπλαταν²⁴ πυδυβουςκαν²⁵ γεαλαν oδδε γατε γεημενεζεδ²⁶ πυδ πατεπε. Ᾰ on γεηyμyρεδ ἱπαξ ἤτ γελαζαναθ.²⁷

Πυδ αεβοςην ἤε ρεξάδ²⁸ on Ἰαμ ανδπλαταν γύμαν²⁹ μιδ γατε γεαλαν εαλλ Ἰαν αεβοςην he of Ἰαμ ανδπλαταν ακαηναδ ὅ εαλε ρονε πον he γεηyμαδ.

v. Painting of a common he goat.

1. For blood running from the nose, a mountain buck, that is, a wood buck or goat, a liver of this, broken up with vinegar, and thrust into the nostril, wonderfully ratheily it stilleth the blood running.

2. For brightness of eyes, gall of a wild buck mingled with field bees honey, and smeared on; the brightness cometh to them.

3. That ilk may, or, is strong, against sore of fauces, mingle the gall and honey together; touch the fauces therewith; it healeth.

4. For all inconveniences that be produced in the fauces, a wood goats gall mingled with honey of field bees, there shall be added, weighed to a like weight, myrrh, and pepper, and crocus, or saffron; seethe all in wine, till it be well wrought into a salve; then smear the sore chops therewith, each day, till that they heal.

5. For dimness of eyes, mingle together a wood goats gall and a little of wine; smear therewith thrice; then be they healed.

6. For a spotted face, a wood bucks gall, or a goats, mingled with water, and smeared on; quickly it cureth.

7. For granulations which wax upon the face, smear with goats gall; it will cleanse all the specks off the face, and diminish all the unsightliness.

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a "Cum melle attico," Latin.
b It, in the neuter, refers to the process, not the gall. Gall belongs to a verb suppressed.
THE MEDICINA DE QUADRUPEDIBUS

Piö eapena rane y prere ruðu zate zealla mid neorum1 ele oðde aéppeler yape plae zemenege2 y on ha eapan zedon hit halep.3
Piö toph cee ruðu zate zeallan mencz4 piö ele remy³ ne mid rympe zelome ponne beoð hit6 hale.

Piö hepe7 býlge rape oðde punde rynegeze zeallan mencz8 piö huneg do to rane hit halep pel.
To píre píllan zae bucean zeallan mencz8 piö pecely10 y piö netelan reæ5 remy² ponne teoph mid aep rojan to bæ preß zemanan y pi6 onphel10 saer pillan on sam hæmede.

By leæ cild sy hpeorende ţi y rìyle reoc oppe remlac mere rynegeze hrazen teoh rypne zylde ne hune11 ryle pam cilde ryelgan aep sam hit meocele onbýrpe hit býr zelæde.12

vi. [Medicina de hirco.]
Piö homum num zate høm y lege to ryne ţi he býrne on ryne14 do ponne op ha ryylle on mpe preæ cuca hit ponne rymp pei preappum eede do on ha homan op ţi hit hale ry.

To plæpe zate høm under heap od zelæd14 peccan15 he on plæpe16 zecýmpel.

1 nýrů, B. 2 -mænæge, B. 3 hæle, B. 4 mænge, B.
5 smyrů, B. 6 hit, B. 7 hýr³, B. 8 mænge, B.
twice. 9 smyrů, B. 10 onphel, V. 11 hþne, B. 12 B. omits
these words. 13 ryne, thus, MS. O; ryple, V.
15 peccan, B. 16 slæp, B.
OF SEXTUS PLACITUS.

8. For sore of ears, and sounding in them, a wood goats gall mingled with new oil, or with apples juice, and lukewarm; put into the ears; it healeth them.

9. For tooth ache, mingle a wood goats gall with oil; smear very frequently with that; then they, the teeth, shall be hole.

10. For sore or wound of the orchis bag, mingle a mountain goats gall with honey; apply to the sore; it healeth well.

11. c Ad mulieris voluptatem augendam; cum ture capreoli fel commisceto, et cum urtice semine; hoc unge veretrum ante quam ad tori concubitum iverint; sic in ista copulatione mulier voluptatem percipiet.

12. Lest a child be falling, that is, be sick of epilepsy, the falling sickness, or dream of an apparition, draw a mountain goats brain through a golden ring; give it to the child to swallow before it tastes milk; it will be healed.

VI. Painting of a goat, a he goat.

1. For erysipelatous inflammations, take a goats horn, and lay it to the fire, so that it may burn at the fire; then remove the incrustations to a new vessel; then pound it thoroughly along with sharp acid; apply to the erysipelatous eruptions, till they be hole.

2. To get sleep, a goats horn laid under the head turneth waking into sleep.

a "Porri," Latin; read as pomi.

b "Ad ueretri exulcerationes," Latin misunderstood; see viii. 2.

c This article is not found in the Latin. It is Latinized pudoris causa.

d "Ad sacrum ignem," Lat.
THE MEDICINA DE QUADRUPEDIBUS

Piō eūnuma āpae āneoc āone man miō gāte hāemum¹ hāape he būp āpae āpae āhal.
Piō blōdbrīne of noymum adhūg gāte blōb ỹ zīnīd to dujte do on ĭ nēpprīg² hūt piōtandēp.

Piō eāgema hāctan ỹ rtīce ỹ nipē gāte cūre ophē-jēpetēd miō ḥa eāgzānpār ħim hūp īpāedīc ābot.
Piō heapōd ece nipē gāte cūre hāmto ẓepmēpēn hūt hālej.³
Piō rōt abde gāte cūre nipē ūngelegd ĭ pān že-līdegb.

Piō nēāpān īlīte rceapr⁴ gāte hōpm on ṭīyr⁵ rceacr.⁶ ỹ āpap ỹlācan gāte meolec piō ỹpē ｚe¬mene¬gēde⁷ on ʈīyr⁸ rīpar ᵍṇunc ʳ yūlle hūt⁹ hē ａtoj to¬pecadeb.¹⁰
Piō mnoODE rplexan gāte hōpm ẓe¬pceacēd¹¹ ỹ piO humīge ｚe¬mene¬gēde¹² ỹ zēmīden¹³ ỹ ｒe¬te¬p ĥam ｚe¬pi¬gēd ʒāpe¹⁴ pamb ｐlexan hē ro−pplrpm.¹⁵
Piō ｈpeore¹⁶ ỹ piO tōplogen ｈic żēmm ĭ pāetep ｐe mnnan ｇāte ｂｙｐ． ｙ ｈeo ｈplīum¹⁷ ｕｔ ｚe¬ted ｘṁe¬że¹⁸ ｐone pētanned piO¹⁹ humīge ｙ rēlste ｙ ｒyml e on ｚe¬pēmne hūt āheapr²⁰ ｙ hūt lič miō ｂｙ ｒpea²¹ ｙ ｚǐndē.²²

Piō mnoODE hēapdnūye²³ ｙｙa hþeṭ ｙｙa he ｅte²⁴ ｙen¬że²⁵ piO ｐone ｐētant ． ｙ ｐone ｙlācan ᶜnunce piO ｂｙε ｍnoODE hēapdnūye²⁶ ｙ peo ｚe¬to¬gēne pamb ｂｙ ｙal¬yte²⁷ ｙｙa he ｍa ｄṇunce²³ ｙｙa hūt ｐūpīd ｃlēμuab.

Piō ｐone pētann do ｈim eac ᵍnunce²⁸ gāte blōd pel ｂ hyne hālej.

¹ ｈāpū, B. ⁴ ｆeap, B. ⁷ ｈālt, B. ⁴ ｆeap, B. ⁵ ｂzęg, B.
⁶ ｈenecair, B. ⁷ ｒmæn, B. ⁸ ｂzęg, B. ⁹ ｈye, B. omitis.
¹⁰ ｔo¬pecadeb, B. ¹¹ ｒceacr, B. ¹² ｒmæn, B. ¹３ ｚe¬pceacēd, V.
¹¹ ｐape, B. ¹３ ｈplīum, B. ¹４ ｃe¬pe¬bun, V.
¹５ ｂzępecēd, B. ¹⁶ ｒead ampurce. ¹⁷ ｈplīum, B.
¹⁷ ｍænṣe, B. ¹⁸ ｍad, B. ¹⁹ ｈēapab, B. ²⁰ ｂzęa, B. ²¹ ｚi¬de, B.
²² ｚerpe, B. ²³ ｓce¬pe¬bun, V. ²⁴ ｅte is omitted in V. ²⁵ ｍænṣe, B. ²⁶ ｚerpe, B.
²⁷ ｏnl¬yre¬b. ²⁸ ｒceacr, B.
3. For sore of churnels, smoke the man with goats hairs; ratheyl he will be hole of that sore.

4. For blood running from the nose, dry goats blood and rub it down to dust; apply that to the nostril; it withstandeth.

5. For heat and pricking of eyes, new goats cheese set upon the eyes with the eyelids; quickly will be amends for him, the man.

6. For head ache, a new goats cheese thereto bound; it healeth.

7. For foot disease, a new goats cheese laid on relieveth the sore.

Painting of a snake.

8. For bite of snake, shave off shavings of a goats horn into three cups, and let the man drink at three times milk of the same goat mingled with wine; rarely doth it scatter the venom.

9. For flux of inwards, a goats horn shaven and mingled with honey, and rubbed fine, and after that swallowed, suppresses the flux of the wamb.

10. For leprosy, and for a beaten body, take the water which is inside a goat, and which it at whiles outpoureth; mingle the wet with honey and salt, and always at even wash, and rub the mans head and his body with that.

11. For hardness of the inwards, whatsoever he eateth let him mingle with the wet, and let him drink the same for hardness of the inwards, that the tightened wamb may be relieved; according as he more drinketh, so it further cleanseth.

12. Against the evil humour, have him drink goats blood; that will well heal him.

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a "Inguinum," Latin.

b "Ad pedum dolorem," Latin.

c "Ad peduclosos," Latin.

d "Uentrem strictum," Lat.
THE MEDICINA DE QUADRUPEDIEUS

Gif innod jumbe nim zate blob mid hipe pmeoppe 1 g benene 2 zemene 3 g on pumea utan zeppod mundophie hie haelp 4.

Pio selejn cynnef neddijnan bitse zate pmeopo 5 g hipe tobd 6 peax milt 7 g zemene 8 tomarne pype 9 pa hie man zehal popypadan maje onpo ye be him deajp yu ponne bid he zepleed.

Pe 7 man ye be him peo patepn abl zateen pmeopo 8 zepyd to pophum ppelez g dpuncen 9 mid ceald patepn 8 tomarne ppelez g dpunce 9 seften 10 pan zate blob hym byp hraed bot.

11 dpuncen eft bucean muczan 11 g eje newdey eap 12 g papejyte moyan pelyt 13 yu ye mucza 12 yu he yu optot mid peded.

Pio cpepena pape zate muczen do on yu cpeen yu jani zehibid 14 sif keap 13 rymyte inne bid hie hie yu get apuytib.

Pio cypaln zate tobd meng 14 pio humizy fimyce 15 mid rona bid pel.

Pio peoh paece zate tobd onep pypye 13 yu hym byp yplece realef 14 g rymyce 16 mid pa peoh rona byp beoed hale.

Pio lha pape nim zate tobd meng 17 pio receajpum ceebe 11 y rimyme 16 mid. pel hym haelip 14 g fimoco 19 mid hape yu yu yece on pine dpunec.

Pio canepen zate tobd zemenzed 20 pio humize 14 on pa punde gedon 21 hape hym haelip.

Pioማيلاr zate tobd rymype 22 mid pa rpylar hym

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1 fimoppe, B. 2 spurta, B. 3 zemene, B. 4 haelip, B.; V. has haelp. 5 fimopo, B. 6 -menex, B. 7 ec, B. The y in V. is a rubric letter. 8 fimopo, B. 9 B. omits from dpunce to dpunce. 10 ari, B. 11 V. omits D. 12 muaa, B. 13 jap, B. 14 meng, B. 15 fimyra, B. 16 rymyra, B. 17 meng, B. 18 fimyra, B. 19 fimoca, B. 20 -menex-, B. 21 gezon, B. 22 fimyra, B.
OF SEXTUS PLACITUS.

13. If the inwards puff up, take goats blood with grease\(^a\) of the same, and mingle barley groats, and bind \textit{this} outside on the wamb; wonderfully it healeth.

14. For bite of any sort of serpent, melt goats grease, and her turd\(^b\) and wax, and mingle together; work it up, so that a man may swallow it hole; let him, who hath need thereof, lay hold\(^c\) thereon; then shall he be healed.

15. Let the man on whom may be water addle or \textit{dropsy}, swallow goats grease squeezed to pills, and let him drink therewith cold water, and let him at the same time swallow, and after that drink goats blood;\(^d\) he will soon have amends.

16. Again, let him drink bucks mie, and eat nards car, or spike nard, and more or root of wall wort; best is the mie, that he be very often fed therewith.\(^e\)

17. For sore of ears, apply goats mie to the ear; it relievethe the sore; if ratten be therein, it casteth that out.

18. Against churnels, mingle a goats turd with honey; smear therewith; soon it will be better.

19. For thigh pains, knead thoroughly a goats turd, so that it be as it were salve, and smear the thighs therewith; soon they be hole.

20. For sore of joints, take goats turd, mingle with sharp acid, and smear therewith, it healeth well; and smoke with heath, and drink the same in wine.

21. For cancer, a goats turd mingled with honey, and applied to the wound; quickly it healeth.

22. Against swellings, a goats turd; smear there-

\(^{a}\) "Cum resina et polline," Lat.
\(^{b}\) "Sandaraca," Lat.
\(^{c}\) "Accipiat," Lat.
\(^{d}\) "Lotium," Latin.
\(^{e}\) "Melius est lotium si idem (ebulum) pasti fuerint," Lat.
hū cordis· 1 χειαλέτη· 1 χειεφ γ υρ· 2 ειτε ne anμαβ.

Πιδ πινα γετοςε γατε τοπιδ μενς· 3 πιδ εεεδε 1 1 μυρη· 4 μιδ γ υρι διο hύτ λειφ.

Πιδ γρυγμον· 5 γατε τοπιδ μενς· 6 πιδ λυμνη 1 1 μυρη· 7 γ υμελεο εας θα γρυγμαρ χε δεοδ on manner

inmode acenned· 8 hύτ διοδιερ.

Gαtε γελολλαν χε πινα γεδμπυντεν μπα hαλαν· 9 hυμ orαδε φ υτ 1 10 χειαλεφ.

[vii.] Medicina [de] ariete. [MS. O.]

Πιδ πεαπιερ γ πιδ γρυλαςθε λαευ παμμερ πυλ· 1 1 on

μεταπε γεδυρεφ· 1 1 αετεπ δαμ on ele· 1 1 γ υημα· 1 1 αεδ· 1 1 on da ραμαν μπορε· 1 1 μαρ heo on peγ· 1 1 αεγημεν

γ γυρ hύτ μεδ γερεθε χα τοφλιτεναν hυμδa heo

ρομπρυρερ.

Πα πεαπιερ γ θα γρυλαςθε δε δεοδ on manner hαλυμ on oμημερ uμημ on oμδε υμδ hυμενγ· 1 1 μιδ δα μεατ ας δε γυρυ pa· 1 1 healτροδενε· 1 1 παμμερ

λυμνεμεν· 1 1 hπαδε heo hυτ· 1 1 onpe· 1 1 αεγημεν.

Πιδ ομπρυγμον· 2 1 anπλαταν παμμερ λυμνε

1μελ· 2 1 to γοπην' γ το δαμ pαμ pαpe γελαδ· 2 2 υνα hύτ

χειαλεφ.

Πιδ ηνμπημερ γ pαμμερ· 2 4 μενς· 2 5 αερτα· 2 5

ρoτ· 2 7 γ υαλε· 1 1 ραυ δ hυτ pυλε ον peγ· 1 1 αετε

μυρη· 2 8 hυτ hυρ ειτ ειδε.

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1 geschaleth, B. 2 hys, B. 3 manxe, B. 4 myrpe, B. 5 grynwar, B. 6 manxe, B. 7 myrpa, B. 8 acenned, B. 9 I would read hamlan. 10 hys, B. 11 pull, B. 12 pide, B. 13 aed, B. 11 apex, B., the preposition coalescing. 11 of h., V. omits. 12 rodenan, B. 13 lungene, B. 14 hys, B. 15 apex, B. 21 read on? or add a word? 21 myrpa, B. 21 jap, B. 21 gap, B. 21 so, B. 21 myrpa, B.
with the swellings; it driveth them away, and healeth them, and bringeth about that they arise not again.

23. For tugging of sinews, or spasm, mingle a goats turd with vinegar, and smear therewith; it healeth the sore.

24. Against carbuncles, mingle a goats turd with honey; smear, and lay on. It also driveth away the ulcers which be on a mans inwards.

25. Goats gall, drunken in wine, removes womens afterbirth for them, and healeth them.

VII. Painting of a ram.

1. Against ulcerations of the skin, and against swellings, black rams wool dipped in water, and after that in oil, and then laid on the sore place,\(^a\) removes away the sore, and if the sore is reeked, or fumigated, therewith, it contracts lacerated wounds.

2. \(^b\) Against ulcerations of the skin, and the swellings which be on a mans hands, or on other limbs, or about the anus,\(^c\) smear with the wet which droppeth from a half sodden lung of a ram; quickly it removes them away.

3. For ulcerous wounds on the face,\(^d\) a rams lung carven up small and laid to the sore, soon healeth it.

4. For scurfs; rams grease; and mingle\(^e\) therewith soot, and salt and sand, and wipe it away with wool, and afterwards smear; it will be after this smoother.

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\(^a\) "Ad locorum dolorem," Lat.; a euphemism; and "prolapsa uulnera," properly "prolapsam uluham," as in ed. 1539.

\(^b\) "Ad glauculos et cauculos," Lat., also "clauculos," which, as appears in the same MS., fol. 68, is calculos.

\(^c\) "Aut in ueretro," Lat., see Quadr., v. 10.

\(^d\) "Ad liuores et sugillationes," Lat.

\(^e\) "Admixta sandaraca," Lat.
[viii.] Medicina de apro. [MS. O.]

Prid aelc rapi baperi b醚egen zeroden & to dience zepophit\(^1\) on pine essele \(\text{rapi hυt zelidezαp}^{\text{a}}\).

Prid hεrphena\(^2\) rapi & teorpi baperi b醚egen men\(^3\) pidi huniz \(\text{ρυδ on pundophice hυt haele}^{\text{h}}\).

Prid naed\(^4\) pan bice baperi b醚egen zeroden \& zem\(^5\) men\(^6\) zedi hαιle\(^7\). Etr pidi rapium \& zerpunde\(^8\) buum baperi huniz zedi b醚egen r\(\text{μαλε \& pidi huniz zemεnεd}^{\text{e}}\) to realpe\(^9\) zedon hπαfe heo \(\text{ζνπ zelidezαp}^{\text{a}}\).

Prid inn\(^{10}\) dεry\(^{11}\) yne p\(\text{υρε to dience}^{10}\) on pine \& \(\text{σπυνε}^{11}\) p\(\text{ονα him bid pel}^{\text{e}}\.

\(\text{O}^{12}\) pan on p\(\text{εξ to abonne}^{12}\) onb baperi lyne \& \(\text{λεπε απυλδ\(\text{πε\(\text{πυδε}^{14}\)}\) πυλ το\(\text{πονε on pine zemεnεd}^{14}\)}\) onpine \& \(\text{σπυνε}^{11}\) p\(\text{ονα him bid pel}\).

G\(\text{ηρ eapan }\text{ρ}^{13}\) onn rapi \& b\(\text{αερ}^{16}\) \(\text{ρ}^{17}\) on\(\text{υδ ιρε\(\text{πε ζοδ to \(\text{παm}\)}}\).

B\(\text{ερε pυλλα to \(\text{ζερπε\(\text{μανε}^{16}\)}\) \(\text{με}^{16}\) \(\text{αγε}^{16}\) \(\text{με to eop}^{16}\) \(\text{με to hερβα}^{16}\) p\(\text{οννε hα\(\text{φαδ he mycelne hy}^{15}\)}\).

P\(\text{ιδ pυλλε \(\text{ρε\(\text{ο\(\text{με}^{16}\)}\) \(\text{b}^{16}\) \(\text{ε\(\text{ρε\(\text{λ\(\text{α\(\text{λα\(\text{ρυ}^{20}\) pυλε to dience}^{21}\)}\) on pine \(\text{d}^{\text{οδ on pαtερε}}^{21}\) \(\text{ρε dience}^{22}\) hυνε zεlε\(\text{εlεp}\).

P\(\text{ιδ spι\(\text{ραn}^{23}\) \(\text{λε\(\text{ςεαtα & ln\(\text{aρρουνε}^{23}\) \(\text{ζε\(\text{υεpнε bαpεr}^{16}\) zεlυnεd ε\(\text{ρεd on p\(\text{ρυm \(\text{rεtυm}^{24}\)}\) pαtερεf of \(\text{ρι}^{24}\) f}^{24}\).

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\(^{1}\) εροp, V. \(^{2}\) hυρδεnα, B. \(^{3}\) mαενξ, B. \(^{4}\) naεdρεnα, B., plural. \(^{5}\) mαεμ, B. \(^{6}\) δοδι, B. \(^{7}\) mαεμ, B. \(^{8}\) πελρε, V. \(^{9}\) mie, O. \(^{10}\) σπυνε, B. \(^{11}\) σπυνε, B. \(^{12}\) O, the rubricator of V. omitted. \(^{13}\) abonne, B., with a inserted. \(^{14}\) mαεμ, B. \(^{15}\) hυσ, B. \(^{16}\) bαρ, B. \(^{17}\) pοριν, B. \(^{18}\) mυρα, B. \(^{19}\) hυρδαν, B. \(^{20}\) σε\(\text{λα\(\text{λα}^{20}\) σπυνε, B. \(^{21}\) σπυνε, B. \(^{22}\) σπυνε, B. \(^{23}\) σμαn, O. \(^{24}\) γυtερε, B.
VIII. *Drawing of a boar.*

1. For every sore, a boars brain sodden and wrought to a drink in wine alleviath all the sore.

2. For sore of the coillons and of the yard, a boars brain with honey, and bind it on; wonderfully it healeth.

*Drawing of a snake.*

3. For bite of snake, a boars brain sodden and mingled with honey, wonderfully healeth.

4. Again, for sore and wounded feet, a boars lung beaten very small, and mingled with honey, and reduced to a salve; quickly *this salve* healeth the sore.

5. For flux of inwards, work to a drink in wine a new liver of boar, and then let *the man* drink; it will soon be well with him.

6. To do away the seams of wounds, take a boars liver, and some sweet apple-tree rind; boil them together in wine, when mingled, and let *the man* drink; quickly they flee away from him.

7. If ears are within sore, and matter be there, apply the same salve; it is very good for that.

8. *Ut viri voluptas perficiatur,* same *apri fel,* quo unge penem et testiculos; *ita* ingentem libidinem habebit.

9. For a man who has the falling sickness, work to a drink a boars coillons in wine or in water; the drink will heal him.

10. Against spewing and nausea, and napping, take boars suet, and seethe in three sextariuses of water

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^a* "Ad ueretri dolorem," Lat.; misunderstood in vii. 2., v. 10.

^b* "Flegmata," Lat.

^c* "Mali punicii," Lat.

^d* This article is not found in the Latin; it is here latinized quo minus erubesceamus.

^e* "Eminis," Lat., that is, heminis.
THE MEDICINA DE QUADRUPEDIBUS

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Ωμυδα¹ δαέν ρύν· bequeλλεν ὁ βαρετον² ἄπερ πάντι³ ἀπόντε ἂν ἑλυβ νυθαπ δὲ ρεπεδ ἢ ἁυτ ὢν ωφεν λακεοδομ ἢ ἄπανε.

Πίθ ἱεδε· ἢ πίθ ἅβδηπραν ὑπεν ἀενην εὐκεπεν ἅβδηπραν μιδ ναμ μεζαν ἄλεπε ὑππ· ἢ ἄβιδ ὁπ ἢ ἄπα με ραέτα ᾠκ ἁτογεν⁴ ὢν ὢοδ ἁτοδδαν ἢ ἅλε ἑταν πάντι ἤ ρεπε καπροβ ὁηριν⁵ ρυνδούπες λετ ἄλεαλεπ.

Πίθ ὅμομον⁶ βαπερ ῥεεαυν⁷ ἢ ῥεπελ ἄζεπδεν ὁν πουν ἢ ἃποντε ἄπαν ἢταν ήἈττ ἐτεπ.¹¹

ix. Medii[ei]na [de] lupu. [O.]

Πίθ ἐποιευςεοιψηςηςης¹² ἢ πίθ ὅρηνε ἄζεπδε ἄρκεν τινε.¹³ πιερ ρεπεν ἁταροδ ,¹⁴ ἢ ἁτοδεν ἅτα ἑταν ἢταν ἢηρ ἃπερ γύν· ἢ απολαε ἂν ἂν ᾠτύρδον ἢ ντενςελλαδ ἢν.¹⁵

Το πιερε¹⁶ πιερ ρεπενδ ἄτε ὑπεν ὁνε πουλ ἢταν ἀεμ αν φελεπ.¹⁷

Γιρ· ρεν ἁταήντος¹⁸ πιερρ ἁρον ας ας¹⁹ πονεν ἢνε· ἢ ντενςελλαδης²⁰ ἢ το ἢτρ ἢν ἁταρτίς²¹ ἢ ἢταν ἢταν ἢν ἀτενενταν ὁν ἡτεπε καταν πνηματι προ δονε πιδ ἄζεπδεν ἂν πε πιπ ῥοζαδν ἂντε βετεν²³ πδ.

¹ ἄρωνυν, Ο. ² ἀρπ, Β. ³ ἄραν, Β. ⁴ ἀτογεν, Β. ⁵—ψε, Β. ⁶ ἄρ, Β. ⁷—ὑπαθαν, Β. ⁸—καθα, Β. ⁹ ὀμαι, Ο. ¹⁰ ῥεεαυν, Β. ¹¹ γεβεσε, Β. ¹²—νεετη, Β. ¹³—σειτης, Β. ¹⁴—σειτης, Β., ἢκ, Β., and so on. ¹⁵ γεταροδ, Β. ¹⁶ ἄρ, Β. ¹⁷ πιερ, Β. A later hand in Β. has interlined manuscr, but πιερ is required, and so Β. ¹⁸ ρυνδοφ, Β. ¹⁹ σεπίητης, Β. ²⁰ ῥεεαυν, Β. ²¹ ἁταρτές, Β. ²² λεη, Β. ²³ ἂντε, Β., but V. omits.
till that the third part is boiled away; add thereto boars foam, and let the man drink; he will be hole. And he himself will wonder, and will ween that it be some other leechdom that he drank.

11. For strangury and sore of bladder, take a boars bladder with the mie, heave it up, and abide until that the wet is flown off; afterwards seethe it, and give it to eat to him who suffers the trouble; wonderfully it healeth.

12. For them who mie under them, and cannot retain, a boars bladder roasted and given to be eaten, healeth the misease.

13. For erysipelatous inflammations, let the man drink frequently a boars sharn and sulphur rubbed down into wine; it amendeth the erysipelatous eruptions.

IX. Painting of a wolf.

1. For devil sickness and for an ill sight, give to eat a wolfs flesh, well dressed and sodden, to him who is in need of it; the apparitions which ere appeared to him, shall not disquiet him.

2. For sleep, lay a wolfs head under the pillow; the unhealthy shall sleep.

3. If thou seest a wolfs spoor ere than thou seest him, he will not scathe thee, if thou hast with thee a wolfs ridge (back) hair, and tail hair, the extremest part thereof, on thy journey; without fright thou shalt perform the journey, and the wolf shall sorrow about his journey.


b "Umbrosos," also, "a demonibus vel umbris quae per fantasmata apparent," Lat.

c "Conditam," Lat., seasoned.
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Casprüae on pez to donne zënum pulisper ſyrýme eaxe. 3 hýc totoîug1 ſy zerpiûd to dam eazon lîc ze-
panad ſy pap ſyr hýc zelomlace peumul2 zeiýrneb býp. 4

Pið melpréæce éperes hunbeì melte abipd or pýpe to
šience3 on pîne júle büncone hýc hælej. 4 Šome nümad
belpere njýle5 ſy ppiðap on. 6

Pið rîpereapebd hæp onpez to abonne zif pa nûmerp
pulisper meaph 4 ſyrýneb6 nûd hraðe da ſtope pe pa
hæp beød or apullub7 ne zerpanad peo ſyrýnig ſy hý
cpt pexe.

Se pifman pe pe8 hæbbe beød beøm on iméode ſy;
hé9 büncone pûlyne meole nûd pûne 4 hümie ze-
menge10 zelhe epe ſyna hýc hêld. 11

Biccecan11 meole zif du zelome cible toð pœoman12
nûd ſyrýneb13 ſy æzhmuner14 butan14 pape hý pexad.15

Peapnari y peaptan on pez to donne ſim pullle ſy pez
nûd biccecan hlonbe μûd on pa peaptan y on pa peapnari
hrape hi beød apeze.

Pam mannun pe maçon lîpôn16 zelýpan hundey17
zelýnbe y pëmûnder peap nûd caelum ecle zemýlzt bûyр
on y cape18 hýc pa beøan zëbeceq. 19

Pið pebej19 hundey ylte nûm pa pûnymar pe beød
undey pebe hundey tûnzan μûd on pez yimb laeð utan
pe ſtroq jûle pam pe topliten yj he bid ſyna hal.

Pið pëpope nûm blæcer hundey beadej ſone ſyrýman
roten peæcane16 hoh20 on eapm he topeæceq21 ſone
pëpo.

1 | 2 | 3 | 4
---|---|---|---
feip, B. | jap, B. | ñyńce, B. | hæleq, B.
miçæ, B. | for máyle. | ſmyńpař, B. | ſar, O., qui.
heø, O. | -maŋ,q, B. | Biccean, B. | hþepoman, B.
-paç, B. | -ton, B. | pexað, B. | lîpôn, B.
hândeì, B. | ſape, B. | pebe, B. | ſ, in B. is omitted.
poþæcane, B. | hoh, B. | peæcaneq, B. |
4. To remove away eye pain, take a wolfs right eye, and prick it to pieces, and bind it to the suffering eye; it maketh the sore to wane, if it frequently be smeared therewith.

5. For milt pain, snatch away the milt of a living hound, work it to a drink in wine, administer it to be drunk; it healeth. Some take a whelps intestines and bind them on.

6. For contrarious hairs, to do away with them, if thou takest a wolfs marrow and smarest therewith suddenly the places from which the hairs have been pulled, the smearing alloweth not that they again wax.

7. The woman who may have a dead bairn in her inwards, if she drinketh wolfs milk mingled with wine and honey in like quantities, soon it healeth.

8. If thou frequently smarest and toucheat childrens gums with bitches milk, the teeth wax without sore.

9. To do away callosities and warts, take wool and wet it with bitches stale, bind it on the warts and on the callosities; quickly they be away.

10. For the men who hear but little, melt with old oil, hounds suet and juice of wormwood; drop it into the ear, it amendeth the deaf.

11. For tear of mad hound, take the worms which be under a mad hounds tongue, snip them away, lead them round about a fig tree, give them to him who hath been rent; he will be soon hole.

12. For a fever, take the right foot shank of a black dead hound, hang it on the arm; it shaketh off the fever.

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a "Ad glaucomata," Lat.
b "Incisum fissumque catulum," Lat.
d Arts. 12 to 18 are not in the Latin.
Pamna de อบว elements of a triple medicinal mixture and manual care.  

Sempercum men pyre unction 2 of hirtel 3 hunder  

phot on hirtel leges pundophoe hüt halel 8.  

Pyd paeter adele nim brigne hunder phot pyre to unction 10 he halel paeter peoce.  

Onpex on 11 reg to donne hirtel hunder phot gecnucadne 12 to hirtel อบ wemen 13 pyd meolope 14 อบ to ecele abacen pylle etan jam punnusman men aen pear 15 tide hir tocymep ropa 16 on hirtel อบ on minthe paeter 17 hüt อบ hir tozan hirit อบ pele punang อบ aeften jam he lücald อบ on reg zepitep.  

Pyd paeter adele hunder pythfan leges อบ pyd on jam unode puth bone utgang seon paeter ade ut 18 aploes.  

x. Medicina de leone.  

Da pe peenlac อบproprien etan leonflære ne อบpropriad อบ 10 omen อบ aenj peenlac.  

Pyd cearena raute nim leon gelynde 20 mylt on peyllle อบpyre 21 on อบ cape rona him hirpy pel.
OF SEXTUS PLACITTS.

13. Beware thee that thou make not where the hound Art. ix. mied; some men say that there a man’s body changeth so that he may not, when he cometh to his wife, bed along with her.

14. For a man haunted by apparitions, work a drink of a white hounds thost, or dung, in bitter ley; wonderfully it healeth.

15. To do away with nits and insects which be on children, burn a hounds thost and rub it small, mingle it with honey and smear therewith; the salve doth away with the worms. Also, take the grass where a hound droppeth his dirt, pound it, bind on; quickly it healeth.

16. For water addle, or dropsy, take dry hounds thost, work it to a drink; it healeth the watersick.

17. To do away a dwarf, give to the troubled man to eat thost of a white hound pounded to dust and mingled with meal and baked to a cake, ere the hour of the dwarfs arrival, whether by day or by night it be; his access is terribly strong, and after that it diminisheth and departeth away.

18. Against water addle, or dropsy, lay a hounds vomit upon and bind it upon the inwards; the water addle floweth away through the outgang, or anal discharge.

x. Drawing of a lion.

1. Let those who suffer apparitions eat lion flesh; they will not after that suffer any apparition.

2. For sore of ears, take lions suet, melt it in a dish, drop it into the ear; it will soon be well with it.

These are the dwarves of the old mythology of the Gothic races. The disease meant is convulsions.
Piò aëolum rape zemylteb leon\(^1\) zelýnde • \(\phi\) nəmu mid\(^2\) zemyne\(^3\) aële rap hýt zelindga\(\text{d}^4\).

Piò rìna \(\phi\) piò sëpora leoða rapum nım leon zelýnde • \(\gamma\) heonta mearp\(^5\) mýlt \(\gamma\) zemen\(^6\) təpomne rmyne\(^7\) mid \(\beta\) ràp bær liçman\(^8\) ronà hýt býp hal.\(^9\)

xi. Medicina de tauro.

Piò nàepína eapduunge \(\gamma\) aplyzennýrrge • peamper hōrn zëbaepnedne to aëgan rตรèd bæn nàepína eapduen hýt pleðb onpeq.

Pommar of andpìtan to donne rmyne mid peamper blyde ealle ṭa pommar hýt of zénimèp.

Peamper zëllan piò eapína hýtthu \(\gamma\) zenipe meng piò rēd bëona hunig do on ṭa eàgan pundòpile hýt zëkaëlep.

Pambe to aëtyzzenne nım peamper zëllan ronma on pulle rūd unde \(\beta\) reïl neòdan ronà he ṭa pambe onlýrèp • do \(\beta\) ylice cilsum opêr ñone nàpalan he peonrèp ut ṭa pýrmar.

Piò eapína rape peamper zëllan meng piò hunig \(\gamma\) býrpe on ṭa eàgan ronà him býp reî.

Piò sýmlu ñe beòp on mànner andplatan rmyne mid peamper zëllan ronà he býp claëne.

Piò apan bîte ñëde mànner rmyne mid peamper zëllan ronà héo\(^10\) bìd hal.

Piò ælece heaðnbûfe peamper rìmèn múlt piò týppan

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\(^1\) leon, B. \(^2\) bæp, B. \(^3\) -pæb, B. \(^4\) -çæð, B. \(^5\) meaph, B. \(^6\) -mæn, B. \(^7\) rmyne, B. \(^8\) -haman, B. \(^9\) A folio in B. was here cut out before the time when Junius made his transcript. \(^10\) bice should be masculine.
3. For any sore, melted lion suet, and smeared therewith; it relieveth every sore.a

4. For sores of sinews and of knee joints, take lion suet and harts marrow, melt them and mingle together; smear therewith; the sore of the body will soon be well.

XI. Drawing of a bull.

1. Against the dwelling by one of snakes, and for their removal; scatter a bulls horn burnt to ashes where the snakes dwell, they will flee away.

2. To remove ugly marks from the face, smear with bulls blood; it taketh away all the marks.

3. Mingle with field bees honeyb a bulls gall, against obscurity and darkness of the eyes, put it upon the eyes; wonderfully it healeth.

4. To stir a wamb, take a bulls gall, collect it on wool, bind it under the seat, or rump, below it; soon it relaxeth the wamb; do that ilk to children over the navel, it will cast out the worms.

5. For sore of ears, mingle a bulls gall with honey, and drip it on the ears; soon it will be well with them.

6. For churnels c which are upon a mans face, smear them with bulls gall; soon he will be clean.

Painting of an ape.

7. For bite of ape or of man, smear with bulls gall; soon it will be hole.

8. For every hardness, melt bulls grease with tar,d

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a This sentence is ill worded in the Saxon text. "Adeps leonis remissus statim inunctus omnem dolorem sedat," Lat., ed. 1539. I do not know that pepmub can mean statim.

b "Melle attico," read as "attacorum."

c "Lentigines," Lat.

d "Resina," Lat.
XII. Medicina de elephanto.

Priō gelhpýlce pommap of hëchomana on peç to nimenne geneim ylpen ban miō hunige zeeneuē δ to zëleb· punoopolce hýt pa pommap 1 ofzenimeδ.

Eπt priō pommap of andplatan to donne yýf ppman miē δam yylpan yuṭe· bażhpamie hýpē andplatan mýneδ heo pa pommap aperorap.

XIII. Medicina de cane.

Priō ealle yam yýf bu on pòopepeapdōn rumega ßizgēt hpylēne hplēpan donne yýt ungeneondē 2 ne ongirēst bu aumic yam.
and lay on; it will make lithe and nesh all the sores and the hard flesh.

9. For bad spasm, let one drink in wine a bulls marrow in heated wine; that amendeth.

10. For every sore, let one drink bulls dung in hot water; soon it healeth.

11. For a breach, or fracture, lay bulls dung warm on the breach; afterwards it will be well with him (the sufferer).

12. For waters burning or fires, burn bulls dung and shed thereon.

13. If thou will make a face bright, take bulls sharn, pound and break up, and rub it very small in vinegar, smear therewith the face; then will it be bright.

14. Ad concubitum perficiendum; testiculos tauri siccatos in pulverem redige: aut etiam alterutrum; in vino comminitos crebris ille haustibus ebibat, qui hoc philtro indiget; ita promptior ad venerem erit atque citatior.

XII. Painting of a somewhat fantastic elephant.

1. For any ill spot, to take it from the body, take elephant bone, or ivory, pounded with honey and applied; wonderfully it removes the disfiguring marks.

2. Again, for blemishes, to remove them from the face, if a woman with the same dust daily, smeareth her face, she will purge away the spots.

XIII. Painting of a dog.

1. For all sores, if thou in the early part of summer takest for food any whelp, being then still blind, thou shalt not be sensible of any sore.

^ "Ad torminosos," Lat.
^ "Ad alopicias," Lat., baldness.
^ This article is not in the Latin. Caput velamus.
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...
2. For griping, let the sick drink hounds blood; it healeth wonderfully.

3. For swelling of the naturalia, a hounds head pan, or skull, pounded and applied, wondrously healeth.

4. For the kingly disease, jaundice, the head of a mad dog pounded and mingled for a drink with wine, healeth.

5. For cancer, the head of a mad dog burnt to ashes and spread on, healeth the cancer wounds.

6. For scurfy nails, a burnt hounds head, and the ash thereon put; that application removes away the improprieties.

7. For a laceration by a mad dog, a hounds head burnt to ashes and thereon applied, casteth out all the venom and the foulness, and healeth the maddening bites.

8. Again, a mad dogs head and his liver sodden and given to be eaten to him who has been torn, wonderfully healeth him.

9. For any fracture, a hounds brain laid upon wool and bound upon the broken place for fourteen days; then will it be firmly amended, and there shall be a need for a firmer binding up.

10. For pain and pricking sensation in the eyes, break to pieces a hounds head; if the right eye ache, take the right eye; if the left eye ache, take the left eye, and bind it on externally; it healeth well.

11. For pain of teeth, burn to ashes the tusks or canine teeth of a hound, heat a cup full of wine, put the dust in, and let the man drink; and so do frequently, the teeth shall be whole.

12. For swelling of the gums, a hounds tusk burnt

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a "Ad torminosos," Lat., ed. 1538.

b Thus "Ad scabiem unguium" among receipts MS. Sloane, 146, fol. 43.
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γ' ἰμαλε γεζίδεν γ' ον γεβον τοπηεομενα τρύλαρ
γεβραστεαδ.

Piδ ηυπδα πεδνύσθε1 η πιδερπαδνύγγε2 se ηε ταδ
ηυπερ ηεοταν μιδ ηυμη ηε δοδ ονζηαν ηυνε ηυπδα
εεε:

1 ηπεδνύγγε, B. 2 -νύγγε, B.
and rubbed small and applied, extinguishes swellings of toothrooms.

13. For savageness of hounds and contrariousness; he who hath a hounds heart with him, against him shall not hounds be keen.

End of Medicina de quadrupedibus.
FLY LEAF LEECHDOMS.

In a different hand.

Dif ye pe lelete eahralp pi^d cliaenece • y pi^d myte • y pi^d penne • y pi^d rypnum • y pi^d zilium • y pi^d toependum eageun • y aelcum cu^dum rpile • yemim refen rugean • blortman • y bilej blortman • y dunopaelliian blortman • y hamon rypite blortman • y trezpa cynna rypjod • y pollegian • y nooferapde hlian • y heepene bile • y lupejirse • y selhunan • y yepuma da ypitte • to somme • y pe^ to somme in heopter maeume • odde on hi^ ymeopum » y men^e ele to do yonme teala mycel in da eazan • y ymura utepapde y rypum to ypare • y deo^ raf • help pi^ aehylicium zerjelle to pueganne • y to ymuryanne in ypa hylicium lime ypa hit on bid •

Dif maeg to eahralpe • yemim zeolupme ytan • y palt ytan • y mupon • y pe^ on paege • y brup buph clad • y do ealpa gelice micel • y do eal tojesepe • y brup ept buph limene clad • yif y ife peand an lcecepa^t.

In a different hand.

Pi^d lungen able • Gemm hpite hape human • y yresco y rudes • y zalluc • y brypre rpikt • y brun rpikt • y pudz mepec • y grumbe rypihan • of aelcpe buppe rypite • xx • penega ript • y yemim asene refen fulne ealbal ealod • y reod pa rypitan • odde ye refen ealod py hearl zejoden • y brunc aelce baez pefente neap fulne calber • y on aepen peamper la^ef • hit y ife halupende boze. b a

1 A later hand has inserted e to make realp. Read help8.
1. This is the best eyesalve for eye pain, and for mist, and for pin, and for worms, and for itchings, and for eyes running with teardrops, and for every known swelling: take feverfew blossoms, and dills blossoms, and thunder clovers a blossoms, and hammer worts b blossoms, and wormwood of two kinds, and pulegium, and the netherward part of a lily, and coloured dill, c and lovage, and pellitory, and pound the worts together, and boil them together in harts marrow or in his grease, and mingle oil besides; put them a good mickle into the eyes, and smear them outwardly, and warm at the fire; and this salve helpeth for any swelling, to swallow it and to smear with it, on whatever limb it may be.

2. This is efficacious for an eyesalve: take yellow stone (ochre), and salt stone (rock salt), and pepper, and weigh them in a balance, and drive them through a cloth, and put of all equally much, and put all together, and drive again through a linen cloth; this is a tried leechcraft.

3. For lung disease, take white horehound, and hys-sop, and rue, and galluc, d and brysewort, and brown- e wort, f and wood marche, and groundsel, of each of these worts twenty pennyweight, and take a sextarius full of old ale, and seethe the worts till the sester of ale is half sodden away, and drink every day a cup full of it cold, and at evening a very little of it warm, the last thing; it is a healing remedy.

a Aiuga reptans. gl.  
b Parietaria officinalis.  
c Achillea tomentosa?  
d Herb. art. l.x.  
e Various herbs are known by this name.
In a different hand of the XII. century?

In a different hand.

AD CORRVP[TIT]ONEC COR[PORIS].

Polleio • Aneto • Centauria • minore • Ruta • Saluia • Grana pionie • de his equaliter fume & tribula cum uno aut ueteri ceruse & da bibere icuno.

AD VOCEM UALIDIFICANDAEC.

Peretro • Cimamomo • Sinapis femine • Cumino asfo • Pipero • de hif equaliter vere & confice cum melle despumato 7 uterif cum opus habueris.

AD FLUXUM Sanguinis.

Accipe de confirma hoc est consolida • & fac inde suffum & da bibere femine patienti fluxum sanguinis • & fanabatur.

AD RECIPIENDAM menstruaam.

Warantae1 mif cum uno da ei bibere aut de folis fraxini • Aliter • Accipe fatureiam & bulli cum lacte • & da ei bibere.

1 glossed pret.
4. Against gout, and against the wristdrop; take the wort hermodactylus, by another name titulosa, that is, in our own language, the great crow leek;\(^a\) take this leeks heads and dry them thoroughly, and take thereof by weight of two and a half pennies, and pyrethrum and Roman\(^b\) rinds, and cummin, and a fourth part of laurel berries (one fourth as much), and of the other worts, of each by weight of a half penny and six pepperorns, unweighed, and grind all to dust, and add wine two egg shells full; this is a true leechcraft. Give it to the man to drink till that he be hole.

\(^a\) *Allium ursinum*. Leac is masculine: on the construction with *pæt*, see St. Marharetæ *æ Mæden ant Martyr*, p. 89.

\(^b\) Cinnamon.
Πιδ ἵππος ἀρτύγυμνος.

AD VERTIGINEM.

Nim betonica ὑ πάελ ἑρύδε ἐν πίν ὀψα ἐν ἀλβ ἓαλδ. ὑ πάον ὑ ἑράδο μὲν πάμ ῥοῦ. ὑ λέγ ἕῳδεν ὑ πάον ἱππίν ἀβυτάν ὑ ἑράδο ὑ μμὸ Ῥ ὀμὸ Ἔλαδ. ὑ λέγ ἐν ἑράδο ἐν ἅλλα νῆετ.

Εἴτε πῖδ ἵπτ εἶε. ὑ μίν σαῦνα. ὑ ἐκτωοκες ὑ ἱππίν ἐν ἄλεγ. ὑ λέγ ἐν ἑράδο ἕαμον ὑ μὲν ἔδο τὸ ἀσεν. ὑ νῖμ ἑόννε ὑ πολ ὑ ἱππίν τὸ ῥριγάτο ὑ ὀρεμψετ ὑ αἰσεν μῖδε ὑ μακ ἐν τῷ ἐκα. ὑ λέγ ἐν ἑράδο ἕαμον ὑ μὶν ἕῳδον ὑ πάον ἱππίν ἀλλὰ πῶδα ἐν ἑράδο ἐν ἁλλα ἑνήτ.

AD PECTORIS DOLOREM.

Nim ὅπτελελενεῖ μοῦνα ὑ εἴτε ἱππάεχεν ἑαρε. ὑ ὑπο ἑρύδε. ὑ μακ τὸ ὀὔτε. ὑ δρυφ ὑ ροῦ ἑαδ. ὑ νῖμ ἑὑντε. ὑ λεοδ ἑρύδε. ὑ μῖν ἕῳδεν ὑ δυτ. ὑ μὲνεὶ ὑ ἱεπτο. ὑ ἰτύρη ἑρύδε ῥοζαεβά. ὑ δο ὑ ὄνο. ὑ ὕ τονα ἱππίν νεοῦ. ὑ εἴτε. ὑ μῖν ἱεπταλεῖ ἑαρλυνα. ὑ γύορο. ὑ ἱεμπ. ὑ δο ὑ ἐκαν μὰν νεόπνα ῥοῦτ. ἄν ῥελήνει ὑ δα. ἑαρλυνα. ὑ ὄνο ὑ γύορο. ὑ ἑρύδε ὑ ὑπελε. ὑ εἴτε. ὑ ἱππίν ἐν ἄλεγ. ὑ λέγ ἐν ἑράδο ἐν ἁλλα νῆετ ὑ δο ὑ ἐκαν μὰν νεόπνα ῥοῦτ. ὑ μακ ἐν ἄλεγ. ὑ λέγ ἐν ἑράδο ἐν ἁλλα νῆετ.
9. For giddiness.

Take betony, and boil thoroughly in wine or in old ale, and wash the head with the infusion, and then lay the wort, so warm, about the head, and wreathe with a cloth, and so let be all right.

10. Again, for the same: take savine, and betony, and wormwood, and marche, and seethe in wine or in other liquor thoroughly, and take cabbage stalks and burn them to ashes, and then take the infusion from the worts and pour over the ashes with it, and so make it into a ley and wash the head therewith; and afterwards take the worts warm, all except the savine, and bind to the head all night.

11. For pain in the chest.

Take elecampane roots and bark that has grown again, and dry thoroughly and make into a dust, and drive it through a cloth, and take honey and seethe it thoroughly; after that take the dust and mingle it therewith, and stir thoroughly together, and put into a box, and use when need be. Again, for the same, take redstalked horehound, and hyssop, and stamp, and put into a new pot, a layer of the horehound, and another of hyssop, and a third of fresh butter, and again the worts and butter, and so on till the pot be full, and seethe them thoroughly together, and afterwards wring through a cloth; and use when need be, fasting cold, and at night in hot ale, or broth, or water.

Piò ba blezene zemim mison ægæa y seod hig ræste y num ña zœlecan y ño ñe hirte æpe ñ [t]mepa ña zœlecan on anpe pannan ñ ñung ñ ñol ut punh ænne clæd ñ num call ñpa pêla ñpopena þunel ñpa ñeæa ægæa beo ñ call [ñpa] pêla ñpopena unhalzode ñele ñ call ñpa pêla hunigel ñpopena ñ of þmolef more call ñpa pêla ñpopena zemim þonne ñ ñed ñt nut call tofomme ñ ñung ñt punh ænne clæd ñ fylle þam menn ësan him byð ñona fel.

MS. Harl. 6258, fol. 42. [31].

Piò eafod ece pollege ñ on englif ñfrege ñpofle ñ pulle on ele • odder on clane butere • ñ fimyre ñ heafod mid.

De Beta.

Piò ealda ñ singalam heafod ece cnuca ña purd ñat bete hatað ñt gnûd on ña þpununge ñt ufan ñ heafod • ñu punðraf ñat lacedomel. Ëst ñið ñat ñyle • cnuca çylepene on eceèa • ñ fimyre mid ñ heafod • busan ña eacen ñona byð hým fel. Piò ñflapënde liçe • ñyre beð. Num ñì mycele fearm midpean • ñt eallan rimë • cnuca to fomme • ñt mede ñrofna • ño ñar to • ñt beppeh hûne pel pearme. Gif ñya þearincon • ñinu muægþyrte æbeatene • ñið ñi ele ñemenged • ælogode fimyre mid. Muægþyrte ñeap • þeop on ele • fimra mid. Piò heafod ece • zemim bettonian ñt piper ñgnûd to gadere • þar ane miht hangie on clæde • ñ fimra mid þat heafod. Piò ñæancena ñarnyßa • ñt fór ece • bettonica ñ teórma
Against blains, take nine eggs and boil them hard, and take the yolks and throw the white away, and grease the yolks in a pan, and wring out the liquor through a cloth; and take as many drops of wine as there are of the eggs, and as many drops of unhallowed oil, and as many drops of honey; and from a root of fennel as many drops: then take and put it all together, and wring it out through a cloth, and give to the man to eat, it will soon be well with him.

For head ache, boil in oil, or in clean butter, pulegium, that is in English, dwarf dwosle, and smear the head with it.

Of Beet.

For old and constant head ache, pound the wort which hight beet, and rub upon the temples and top of the head, thou shalt wonder at the leechdom. Again, for the same, pound celandine in vinegar and smear the head therewith, above the eyes: the man shall soon be better. For a paralysed body, work a bath. Take the netherward part of the mickle fern,\(^1\) and elder rind, pound them together, and add thereto dregs of mede, and wrap\(^2\) the man up warm. If sinews shrink, take beaten mugwort mixed with oil; when settled, smear therewith. Again, seethe juice of mugwort in oil, smear therewith. For head ache, take betony and pepper, pound together, let them hang one night in a cloth, and smear the head therewith. For soreness of

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\(^1\) *Aspidium filix.*  
\(^2\) Read beppeh.
leaf • t. finul • t. ribban • eabra efenfela • t. gemeng pyd mylc • t pyd pezer • t. bepa mb.  

Ad tumorem nenuorum. Plantaginis folia • contunde • cum modico sale • et bibe ieiunus. Bete nigre succus • et radicis minus dimidio melle admixto • si naribus infundatur • ita ut palatum transeat : pituitas omnes defluunt et naribus et dentibus dolentibus prodest. Item ysopi satureie • sice • organi fasciculos singulos in sapone optime per triduum macerabis • hoc per singulos menses • non solum capite sanus • sed et pectore et stomacho eris.  

Cui capud cum dolore findi nidetur. Succum edere cum oleo • miscetur et acetum • et unge nares • et statim sedabitur.

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MS. Cott. Domit. A. 1, fol 55 b.

pyrta sceolon to penpealpe • elene • zpleac • cepulle pædic • naer • hæmner pot • hunig • pypl • cnucige ealle da pyrta • pyngle þypn clåd • pylle þonne on þam hunige.

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MS. C.C.C. 41, p. 228, margin.

pyd eahppace (altered to peapee).

zennm læppne neodopeapde cnupa • þynþ þynþ hæppenne clåd • do lealt to þynþ þonne in þam eagan.
shanks and foot ache; betony and mallow, and fennel and ribwort, of all equal quantities, and mingle with milk and with water; smear therewith.

These worts must do for a wensalve; inula, garlic, chervil, radish, turnip, ravens foot, honey, and pepper. Pound all the worts, and wring through a cloth, and boil them then in the honey.

For pain in the eye.

Take the netherward part of a bulrush, pound it, and wring it through a hair cloth, and add salt; then squeeze it into the eye.
MS. C.C.C. 41., p. 226, in the margin.

Ne jonjiptolen ne jonholen nanuht pej de ic âge je na1 de mihte herod upne drihen. Ic gefohte pe Eadelenan. and ic gefohte qaiz on rode ahangen yra ic bence ëig peoh to pinbanne. nae to op peowgan. y to pitanne nae to odiayeane y to lupanne. nae to odiyedanne. Gapmund ëodet ëegem pib ëat peoh. y pepe ëat peoh and hapa ëat peoh. y healed ëat peoh. and pepe ham ëat peoh. ëat he nægge nabbe lander ëat he hit odiyede ne polean y hit odiaye ne hura ëat he hit of hit² healed ëif hit hra ëego. ne æedige hit him nægge binnan ëijum miniyum. cunne ic hit mihta. hit megen. and hit mihta. and hit mundophetcall he peopnige yra iyêp² pudu peopnige. yra bhedel peo bpe yijel. se ëe ëi ëig peoh odiayeane bence. oëce ëi ëh oëh odiyedion bence. amen.


Pi’d ymbe.

nim corpjan oepererropp mid þonne řípphan handa under þinnum řípphan ëet y ëet pio ic under pot ymbe. ic hit hraet corpde maeg pi’d calga pihta zeplide y pi’d andan y pi’d æemnde y pi’d ja micelan manner teurman y pi’d on popperopp oeper æept bonne hit říppman y çred liite ge rihe pi’f ëigad to corpjan nægja ge pide tu pudu pleogan beo ge bpe æemndige minde yodep bpe bie manna zeplide metei y ejelcif.

¹ Read ma. ² Strike out hit. ³ Read iyêp, iyêp.
To find lost cattle.

Neither stolen nor hidden be aught of what I own; any more than Herod could our Lord. I remembered Saint Helena and I remembered Christ on the rood hung; so I think to find these beoves, not to have them go far, and to know where they are, not to work them mischief, and to love them, not to lead them astray. Garmund, servant of God, find me those beoves, and fetch me those beoves, and have those beoves, and hold those beoves, and bring home those beoves, so that he, the misdoer, may never have any land, to lead them to, nor ground to bring them to, nor houses to keep them in. If one do this deed, let it avail him never. Within three nights I will try his powers, his might, his main, and his protecting crafts. Be he quite wary, as wood is ware of fire, as thigh of bramble or of thistle, he, who may be thinking to mislead these beoves or to mispossess this cattle. Amen.

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For catching a swarm of bees.

Take some earth, throw it with thy right hand under thy right foot and say, "I take under foot, " I am trying what earth avails for everything in the " world and against spite and against malice, and " against the mickle tongue of man, and against dis-" pleasure." Throw over them some gravel where they swarm, and say,—
  " Sit ye, my ladies, sink,
  " Sink ye to earth down;
  " Never be so wild,
  " As to the wood to fly.
  " Be ye as mindful of my good as every man is of " meat and estate."

[Marg.]

[Sim.] ym bim ypper selce aper hunc to helpe • Agios • Agios • Agios • [genim trege] • lante ficecan rederetege • y pm ut on aegdeyne ficecan [be] hprecene cege: an paten nortep • od ende • y let pone [fice]an pone1 be[pmuenn]e on ja plope • y pone od[e]une on . . . . . . . . . . . . . . oper jam ojump fice[aj].

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MS. C.C.C. 41, p. 292, margin.

Pbn ealga pec[n]sa ymumessium.

dexter domini fecit ututem dextera domini exalcat me non moriar sed unam et narrabo opera domini dextera glorificata est in ututem dextera manus tua confringit immncof et per multidinm magestatis tuae contreuusi adversario meof misiti iram tuam et cömedit eof sic per uerba amedatio sic erif immundissime spiritus flcutu ocilorum tibi gehenna ignif cedite • a capte • a capillis • a labu • a lingua • a collo • a pectoribus • ab unuermif • compaginibus membrorum eius ut non habeant potestatem diabuluf ab homine isto • N. de capte • de capillis • nec nocendi • nec tangendi • nec dormendi • nec tangendi • nec infulendi • nec in meridiano • nec in umfu • nec in risu • nec in fulgendo nec[e] ef fine. Sed in nomine domini nostri iesa christi qui eum patre et spiritu sancto unuf aeternuf deuf in unutate spiritus Sancti per omnia secula secorum.

1 Ja, MS.
This is to cure thy cattle.

[Sing] over thy cattle every evening to be a help to them, the Tersanctus. [Take two] four edged sticks . . . . and write on either stick, on each edge, the pater noster to the end; and let fall the inscribed stick on the floor, and the other . . . .

MS. C.C.C. 41, p. 346, margin.

Prō lapum eāsum.

Domine sancte pater omnipotens aeterna deius fana occulos hominal istius: n. fiant sanctori occulos fili tōbi et multorum eecorum manu aridorum pel claudorum sanitar egrorum resurrecio mortuorum feli-citar marinarum et omnium sanctorum oro domine ut ergal & inluminal occulos famuli tui: n. in qua-cunque ualitudine constantum medehs celestibus sanare dignēris tribue famulo tūo: n. ut armis inuītis munatur diabolō resīcēt et regnum consequātur aeternum: per.

Prō lapum eāsum.

Rex glorie christe raphaelem angelum exclude san-dorōhel auribus famulo dei: illi: mox recede ab aurrum uorquenti sed in raphaelo angelo sanitarēm auditui componas: per.

Prō magan fecenesic.

Adruer nos deius salutaris nostert exclude angelum lanelum malum qui στόμαχον dolorem στόμαχον facer sed in dormeulo sancto angelo tui sanitarēm ferui tui in tui sancto nomine sanatīone[m] ad ad tribuere: per.

[Gif hyn] theu beon on hunen codon:

\[ \ldots \ . \ . \ . \ ton hyle - y hawm to axan on middan
sumeper maesse [caeg - do] herna hali paeter - y geot
on heopa mid on middan [sumeper maes]e meriden - y
sing pal hyn sealmad hean open - [Miperene] nostri - y
Exupgar domnur - y Quicumque uult.

Ibid.

Gif sceap lonyl on.\(^1\)

[Genum] lyclel nipel caedan - y geot innon aele prepa
sceapa mid - y do ip [hi lmaid]op speigon - y heom
cynid to bote.

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MS. C.C.C. 41, p. 400; margin.

Partly alliterative.

Ic me on lyppge zyrde beluce - y on zodem helde be-
bedo - ppf lane fana rice pid lane fana lice pid lane
ynuma zyrde pid dane micael era je bid egham lad
y pid eal y lad je into land pane fyge sealdop ic
begale lycyrde ic me rege ronbige - y roneige se me
dedes ne me mep ne zemympe ne me maya ne zeppence ne
me meppe mnume people rophte ne zepmype - ac zehale
me adelhiti and funu roppe gaet eallief pulnres
ronbig hylten lpa lpa ic zehyrde heorna scyppende
abname and Hace and spilce men moyles y neob y
dawst y isep - y euam y annan y elizabet sahabe y
ec maure modur xiper y eac buend pipa engla eipgse

\(^1\) Of uncertain signification.
If cattle have disease of the lungs.

... and burn to ashes on midsummer's day: add holy water, and pour it into their mouth on midsummer's morrow; and sing these three psalms over them: Psalm li.st, Psalm lxviii.th, and the Athanasian creed.

If sheep be ailing.

Take a little new ale, and pour it into the mouth of each of the sheep; and manage to make them swallow it quickish; that will prove of benefit to them.

A charm or prayer.

I fortify myself in this rod, and deliver myself into See Wanley, God's allegiance, against the sore sigh, against the sore blow, against the grim horror, against the mickle terror, which is to everyone loathly, and against all the loathly mischief which into the land may come: a triumphant charm I chant, a triumphant rod I bear, word victory and work victory: let this avail me, let no night mare mar me, nor my belly swink me, nor fear come on me ever for my life: but may the Almighty heal me and his Son and the Paraclete Spirit, Lord worthy of all glory, as I have heard, heavens creator. Abraham and Isaac and such men, Moses and Jacob, and David, and Joseph, and Eve, and Hannah and Elizabeth, Sarah and eke Mary, mother of Christ, and also a thousand of the angels I call to be a guard

1 Probably a holy rood.  
2 και ως κυρος; Νύπος is feminine.  
3 Perhaps, thousands.
CHALLMS.

MS. C.C.C. 41, p. 216.

See Wanly, p. 114.

The shape of the s in these pieces is often transitional between r and f.
to me against all fiends. May they bear me up and keep me in peace and protect my life, uphold me altogether, ruling my conduct; may there be to me a hope of glory, hand over head,¹ the hall of the hallows, the regions of the glorious and triumphant, of the truthful angels. With all blithe mood I pray, that for me, hand over head,¹ Matthew be helmet, Mark brynie,² a light lifes bulwark, Luke my sword, sharp and sheeredged, John my shield, embellished with glory.

Ye Seraphim, guardians of the ways! Forth I shall depart, friends I shall meet, all the glory of angels, through the lore of the blessed one. Now pray I to the victor for Gods mercy, for a good departure,³ for a good, mild, and light wind upon those shores; the winds I know, the encircling water, ever preserved against all enemies. Friends I shall meet, that I may dwell on the Almightys, yea, in his peace, protected against the leathsome one, who hunts me for my life, established in the glory of angels, and in the holy hand of the mighty one of heaven, while I may live upon earth. Amen.

A charm to recover cattle.

A man must sing this when one hath stolen any one of his cattle. Say before thou speak any other word. Bethlehem was hight the borough, wherein Christ was born: it is far famed over all earth. So may this deed be in sight of men notorious, per crucem Christi. Then pray three times to the east, and say thrice, may the cross of Christ bring it back from the east; and turn to the west, and say, may the cross of Christ bring it back from the west; and to

¹ That is, as in a game easily won.
² Coat of mail.
³ Scripture appears here, as well as in some other places, to be neuter. See J. M. K. in Gentlemans Magazine, 1834, p. 604.
CHAMRS.

reducat. • y in sup. • y epe' $mpa. • crux xpi amende reducant[1] and in norb y epe' crux xpi abscondita sunt[2] et inuentu est Iudaeas epyt ahenton xebidon hum da$a pa pyph$an haelon. • pe$ in xophelan ne mibton. • ypa n@ppe deop de$ xopholen ne pypppe. • pe$ crucem xpi.

Ibid.

See Wanley, p. 114.

Gif peoh fy undernumen xip hit ry hoh$ sing pl$ on hit pe$epa o$bse on hit bu$del. • xip hit ry o$b$ reoh sing on $æ$et hoppee and on$end. • in. candella bi$p$ dympa fi peax. ne mæg hit nan man xophelan. Gif hit ry o$b$ opp bonne sing ou hit ou. • in. healpa $in. • y sing æpe$t uph$te hit. • y Petup Pol. Patpe. Philp. Mature. B$g$te. Felic. in nomine dei $ y chupe. qui quer$t inuent.

MS. Bibl. Bodl. Junius, 85.[3]

Þid pir be$mp eacenu.[4]

Wanley, p. 41. Maria virgo peperit Christum, Elisabet sterelis peperit Johannem baptistam. Adiuro te insans si es masculus an femina per patrem et filium et spiritum sanctum ut exesas, et recedas. • et ultra. • ei non noceas neque insipientiam illi facias. • amen. Videns dominus flentes sore$es lazari ad monumentum lacrimatus est coram iudeis et clamabant lazare veni foras et prodiit; ligatus manibus et pedibus qui fuerat quattuordecim mortuus. Piru ðy on pe$e de n@ppe ne com to nanen py$mee. • y bind under lipe $mpman pot;[5]

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1 Read reducat.
2 Read est.
3 From a transcript forwarded by a friend.
4 For childbirth.
5 Write this on wax which has never been applied to any work, and bind it under her right foot.
the south, and say thrice, may the cross of Christ bring it back from the south; and to the north, and say, the cross of Christ was hidden and has been found. The Jews hanged Christ, they did to him the worst of deeds; they concealed what they were not able to conceal. So never may this deed become concealed. Per crucem Christi.

For the same.

If cattle be taken away privily; if it be a horse, sing this over his foot shackles, or over his bridle. If it be another sort of cattle, sing over the hoof track, and light three candles and drip the wax three times into the hoof track. No man will be able to conceal it. If it be other goods, then sing it on the four sides of thee, and first sing it looking up. Peter, Paul, Patrick, Philip, Mary, Bridget, Felicitas; in the name of God, and the church; he who seeketh, findeth.

Charm. 3

Πιὸ γερτικε. 3

Πιὸ ἐμπεῖρεν μαῦς ἴδις ὀμπε δειπ ὀμῖ ὑ πατερ
νοστερος λογίνους μίλες λανες θονξίτας δομίνουμνυ ετ
resentit sanguis et recessit dolor;

1 As furniture; see Thwaites, Hept. Genes. xxxi. 36.
2 For a stitch. Write a cross of Christ, and sing over the place this thrice.
3 From a transcript forwarded by a friend.
Pið uncuðum ṛпле.¹

ṛṅg on śme ḍecępĭngem in pater noster: ḍ ṭhṛ ymb ḍ ṭape. ḍ ṭṛed. Fuge diabolus Christus te se-
quitur. quando natus est Christus. fugit dolor; ḍ āṛṭam. pater noster. ḍ 1.1. Fuge diabolus;

Pið ṭoḏ ece.²

Sanctus Petrus supra marmoream — ³


Pið blodpene of nolu ṭhṛ ṭo ḍṛ forhead on xph mel.

For bloodrunning from the nose, write on the mans forehead in the shape of a cross.

¹ For a strange swelling. Sing upon thy little finger a pater noster, and draw a line about the sore, and say.
² For tooth ache.
³ The rest is wanting. It is contained in Laenunga, fol. 183.
This is the circle of Saint Columbkill.

Write this circle with the point of thy knife upon a meal stone or quern, and cut a stake in the middle of the hedge surrounding thy fields; and lay the stone upon the stake, so that it be all under ground except the inscribed part.
Against theft.

When a man stealeth anything, write this in silence and put it into thy left shoe, under thy heel. Then thou shalt soon hear of it.
Against loss of bees.

... a plant of madder, on thy hive; then no man will be able to steal them, the while the plant is on the hive.

Ibid. fol. 16 a.

Ut furncei zarbae non noceant.

Non si peo bletfung praesto.

Hist praecei super zarbae dici & non dici eos suspendi heipofolimam cunctate ubi furncei nec habitent nec habent potestatem nec grana colligent & nec triticum concaudent.
HER ys seo bot dy dy meanst bone aceeai betan grihi nellal pel pekan ofhe bep hype ungedere sing ongedon bld on dpy odbbe on lyblace geneb bone on nhte aep huth daqge peopen tyyf on peopen healpa as landes y gemeanca bu by aep ytofion. Nim bone ele y hunig y heopman y eleces peor meolc pe on aem lande y y y elecer theopcyynnes bal be on aem lande y y zepe xen butan heapdan beaman y elece nameurep pyrire bal butar glappan anon y do bone halig patep seapon y dpyre bone bone ympa on bone tradoj papa tyma y crepe bone dary pord. Creferre. pexe & multiplicamini & and gemanizrealba & peplet. and zemiile tezipe jas eopidan. In nomine patris. & fili. et ypp sei sit benedicti. And patep nothep gpa or tpa bact obeh y bepe ppban da tym to cipcean y magase peoof ariuze peopen maggan opeb pan tympan y rende man y ziene to dan peopode y ppban zebzunte man da tym pae in aer peapon aer pinnan setzange. And haebbe him zepophit of epic-baeme peopen cypiter mael y appute on aelen ende. Mattheus y marcus. Lucas y Iohanner leze y cypiter mael on bone pyt neperpearnone cypie bone. Crux mattheus. Crux marcus. Crux lucas. Crux. Sey Iohanner. Nim bone da tym y retel seap upon on. y cypie bone nigom ypom yar pord. Cypeter y gpa orf patep ei y rende ye bone eapt peapd. y onlmt nigom ypom eadembluce y cypie bone yar pord eapt peapd. Le stamde apena ic me bidde bidde ic.
Here is the remedy, how thou mayst amend thine acres, if they will not wax well, or if therein anything improper have been done, by sorcery or witchcraft.

Take then at night, ere it dawn, four turfs on the four quarters of the land, and mark how they formerly stood. Then take oil and honey and barm and milk of every cattle which is on the land, and part of every kind of tree which is grown on the land except hard beams, and part of every wort known by name except the buckbean (?) only, and add to them holy water, and then drop of it thrice upon the place of the turfs, and then say these words: Crescite, that is wax; et multiplicamini, that is and multiply; et replete, that is and fill; terram, that is this earth, etc. And say the Paternoster as often as the other formula, and after that bear the turfs to church and let a mass priest sing four masses over the turfs, and let the green surface be turned towards the altar, and then let the turfs be brought to the places where they were before ere the setting of the sun. And let the man have wrought for him four crosses of quickbeam, and let him write upon each end, "Matthew, etc." Let him lay the cross of Christ upon the lower part of the pit, and then say, etc. Then take the turfs and set them down therein, and say nine times these words: Crescite, as before, and the Paternoster as often, and then turn eastward, and lout down nine times humbly, and then say these words:

I stand towards the east
For grace I entreat
I pray the Lord glorious
I pray the Lord good and great
f. 172a.  
ponde marian • domine • bidde bone niulan domhten bidde

Ic pone halizan heorponuces peard• eordan ic bidde y 
up heorpon y ça ropan paneta marian • y heорone meah• y heah neecd j ic mote py gezaldop mid yire

domhtnes tosum ontýnan þuþ þrumne gæpane aypeean

beælastmar us to popebcd nytte gezylle beæ fouldan mid

ymente gelearan plitizan beæ panæc ymë yra ye ritega
eyæd• hast ye hæfde æne on eorpbyæce fe he ælmygyran

dælde domhce domhtnes panæces • pende be þonne • in

yunganæg ætræce þonne on andlang and ænum beæ

letanæg• and eyæ þonne scs • scs • scs • of ende • yng

þonne • benefictæ æfenedon earmon • y magnipicat

y þatep norþep • in • y bebeod hit eorpæ y þaneta

marian • y þæpe halizan podæ to lope • y to þeopbinga

þ þam æpe þe þ land æge þ æallon þam þe him un-

derþode þynt • þonne þ æall þe gædon þonne nine

man uncup þæd æt almesmannum and pelle him træ

þyľłe þyľłe man æt him nine and þegæþæpe calle

ht þulh þeæoþo þogæþæpe þonige þonne on þam
I pray the holy
Heavens ruler
Earth I pray
And heaven above
And the sooth
Saintly Mary
And heavens might
And halls on high
That I may this gibberish
By grace of the Lord,
With teeth disclose
Through firmness of thought,
Wake up the wanting crops
For our worldly weal,
Fill up the fields of earth
With firm belief
Prank forth these grassy plains
As said the prophet,
That he on earth honour should have
Whoso his alms
Hath dutifully dealt out
Doing his Lords will.

Then turn thyself thrice according to the suns course,
and then stretch out along and there count the litanies,¹
and then say the Tersanctus to the end; then sing the
Benedicite with arms extended,² and the Magnificat,
and the Paternoster, thrice, and commend it to Christ
and to St. Mary and to the Holy Rood, for love, and
for reverence, and for grace for him who owneth the
land, and all them who are subject to him. When
all that is done, then let one take strange seed of
almsmen, and give them twice as much as was taken
from them, and gather all his plough apparatus to-
gether; then let him bore a hole in the plough beam

¹ Every saints name counting as ² In the position of the crucified
one. Jesus.
beame ṯeop. ṱ pnil. and gehalgsode ṯapan ṱ gehalgsod realt nim bonne ḱ ræd rete on ṯær rules bodig. ṱ ræd bonne. ēnce. ēnce. ēnce. eonpan modon zeunne ḱ e alpalba ece ḱnhten aecea pexendhia and pjudendhia eanmiendhia and elmendhia pceafte henre¹ ronue pæstma. ṱ pæne hæadan bepe pæstma. ṱ pæne hæitan hæate pæstma. ṱ ealpa eonpan pæstma. zeunne him ece ḱnhten ṱ hir halige ḱ on [h]eoronum ēnht pæt hyl ṱhr ṱ ḱnjuhod rǐd ealpa peonda zehpæne ṱ heo ṱ ḱnbozgan rǐd ealpa bealpa zehpyld papa² lyblaca zeond land pæren. Nu ṱe bidde ñone palbend ḱe ḱe ḱar populbd zerceop ḱ ne ḱy nan ḱo ḱar epibol pǐr ḱ ne ḱo ḱæs cnaefteg man pæt apendan ne mæge populbd³ pif zoepebene.

¹ henre requires emendation; as an interim reading I would offer ḱhare. The genitives are partitives. Bepe, ḱpæce, are made feminine.

² papa be?

³ Read ḱpopbd: the penman had written populbd and then erased ḱ.
and put therein styrax and fennel and hallowed soap and hallowed salt, then take the seed as above, and put it on the body of the plough, then say,

Erce! Erce! Erce!
Mother Earth¹
May the Almighty grant thee,
The eternal Lord,
Acres waxing
With sprouts wantoning,
Fertile, brisk creations,
The rural crops,
And the broad
Crops of barley
And the white
Wheaten crops
And all the
Crops of earth.
Grant the owner
God Almighty
And his hallows
In heaven who are,
That his farm be fortified
Gainst all fiends, gainst each one,
And may it be embattled round
Gainst baleful blastings every one,
Which sorceries may
Through a land sow.
Now I pray the wielder of all,
Him, who made this world of yore
That there be none so cunning wife²
That there be none so crafty man
Who shall render weak and null
Words so dextly neatly said.

¹ copian is vocative.  
² Loquacious woman.
ponne man *pa rulh *pold *dpig - and *pa ropinan
pulh on*ceote. Cred bonne hal pe *pu polde pigna
modoh b eo *pu zropolde on *gohes *paehne poldne
zepyJled fipunm to nytte.

Nim bonne aelces cynner melo and abace man In-
nerepidne handa bradne hlaf *j zecned line mid
meolce *j mid halig paetep *j leege unde *pa for-
man puhc epeje bonne puil *aepn *podne pigna cinnne
beopnut blopente pu zebletrod peop* pe haligam no-
man *fe *cas heopon zerploo *j day coifan *fe *pe *on
lipah pe *go *pe *ba *glandar zerophite seeunne uj
zropolde *zip *uj *coinja zehipyle cume to nytte.
cred bonne *in *Srepote. In nomine patru *rit
Then let one drive forward the plough\(^1\) and cut the first furrow; then say,

Hail to thee, mother earth
Mortals maintaining;
Be growing and fertile
By the goodness of God,
Filled with fodder
Our folk to feed.

Then take meal of every kind and let one bake a broad loaf, as big as will lie within his two hands, and knead it with milk and with holy water, and lay it under the first furrow. Then say,

Land filled with fodder
Mankind to feed
Brightly blooming
Blessed become thou
For the holy name
Of him who heaven created,
And this earth
On which we live,
May the God who made these grounds
Grant to us his growing grace,
That to us of corn each kind
May come to good.

Then say thrice, "Crescite, etc." and the Paternoster thrice.

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\(^1\) Sulh is feminine, Ægelstans Dooms, xvi. p. 88; Edgars Laws, i. p. 111.
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