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A critical edition of the Anglo-Saxon Lacnunga in BL MS Harley 585.

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Edward Thomas Pettit

A CRITICAL EDITION OF THE ^{OLD ENGLISH} ANGLO-SAXON *LACNUNGA* IN BL

MS HARLEY 585

Submitted for the degree of PhD

King's College London

1996



ABSTRACT

The Anglo-Saxon *Lacnunga* ("Remedies") is a miscellaneous collection of almost two hundred herbal remedies, charms, and prayers surviving on folios 130-193r of the eleventh-century manuscript BL Harley 585. It is written mainly in Old English and Latin, and includes a text of the seventh-century Irish Latin *Lorica of Laidcenn* with an Old English interlinear gloss. There are also brief passages of corrupted Irish, Greek, and Hebrew.

The thesis comprises:

1. Introduction. A description of the codicology and palaeography of the manuscript; a survey of previous scholarship, and a re-examination of the collection's character and place within the Old English magico-medical corpus; an examination of the Old English language of *Lacnunga* with emphasis on the non-West Saxon and early forms which may suggest an Anglian origin and earlier date for parts of the collection; a summary of the Anglo-Saxon manuscripts and texts in which variant versions of entries may be found, and of those texts which constitute sources. A collation table facilitates reference to the different sectional numbering of previous editions; another table lists the headings of individual entries.
2. An edited text based on a fresh transcript of the manuscript. Many improvements have been made upon the readings of earlier editions; most notable is the discovery that an entry beginning *Deo celi regi regum* is a poem, the original form of which can be reconstructed with the aid of another manuscript. The textual apparatus includes the differing readings of previous editors.
3. Commentary on individual entries: source and analogous texts; reconstruction of lost and damaged passages; discussion of localized points of interpretative difficulty or interest; separate surveys of previous scholarship for the metrical charms, together with analysis of their metre; consideration of the medicinal efficacy of some remedies.
4. Glossaries of Old English and Old Irish words.
5. Bibliography.

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SIGNS AND ABBREVIATIONS

[For grammatical abbreviations see the prefatory material to the Glossary]

Signs:

*	Denotes hypothetical or reconstructed forms
#	Denotes OE metrical types not found among Bliss's [1958] classifications based on the OE poem <i>Beowulf</i>
/	In the text of <i>Lacn.</i> this marks folio divisions
	Indicates the mid-line caesura in passages of OE verse
	Indicates the end of a metrical line in passages of OE verse
<	Develops from, changes from
>	Develops to, changes to

Common Abbreviations:

Bk	book
BL	British Library (London)
CCCC	Corpus Christi College, Cambridge
chap.	chapter(s)
col.	column
cons.	consonant
corr.	corrected
ed.	edited (by), edition
e.s.	extra series
fig.	figure(s)
fol.	folio
l., ll.	line, lines
lit.	literal(ly)
n.	note(s)

n.d.	no date
n.pl.	no place
<i>om.</i>	omitted by (in Textual Apparatus)
o.s.	original series
p., pp.	page, pages
pl.	plate(s)
repr.	reprint
rev.	revised, revised by
s.s.	supplementary series
st.	stanza(s)
trans.	translated by
Univ.	University
unpubl.	unpublished
vol(s).	volume(s).

Linguistic Abbreviations:

EWS	Early West Saxon
Gmc.	Germanic
Goth	Gothic
Lat.	Latin
LWS	Late West Saxon
ME	Middle English
MHG	Middle High German
Mlr	Middle Irish
MLG	Middle Low German
non-WS	non-West Saxon
North.	Northumbrian
OE	Old English
OHG	Old High German

OIceI	Old Icelandic
OIr	Old Irish
OSax	Old Saxon
WS	West Saxon

Abbreviated References:

- AEW* F. Holthausen, *Altenglisches etymologisches Wörterbuch*. Germanische Bibliothek 4. Reihe: Wörterbücher. Siebter Band. 1934 (Heidelberg)
- Archiv* *Archiv für das Studium der neueren Sprachen und Literaturen*
- Arv* *Arv. Tidskrift för Nordisk Folkminnesforskning*
- ASE* *Anglo-Saxon England*
- ASMMFI* Philip Pulsiano, A. N. Doane, and Ronald E. Buckalew (ed.) *Anglo-Saxon Manuscripts in Microfiche Facsimile*. Vol. 1. Medieval & Renaissance Texts & Studies 136. 1994 (Binghampton)
- ASPR* The Anglo-Saxon Poetic Records: A Collective Edition (ASPR 6 = vol. VI, Elliott van Kirk Dobbie (ed.) *The Anglo-Saxon Minor Poems*. 1942 (New York & London))
- Bierb1* Peter Bierbaumer, *Der botanische Wortschatz des Altenglischen. 1. Teil: Das Læceboc*. Grazer Beiträge zur Englischen Philologie Band 1. 1975 (Bern & Frankfurt am Main)
- Bierb2* Peter Bierbaumer, *Der botanische Wortschatz des Altenglischen. 2. Teil: Lacnunga, Herbarium Apuleii, Peri Didaxeon*. Grazer Beiträge zur Englischen Philologie Band 2. 1976 (Bern & Frankfurt am Main)
- Bierb3* Peter Bierbaumer, *Der botanische Wortschatz des Altenglischen. 3. Teil: Der botanische Wortschatz in altenglischen Glossen*. Grazer Beiträge zur Englischen Philologie Band 3. 1979 (Frankfurt am Main, Bern, Las Vegas)
- BLch* *Bald's Leechbook* (Unless otherwise stated references are to the ed. of C (vol. II, pp. 1-299); note that I distinguish *BLch* from the so-called "Third Leechbook" (*LchBk3*))

- Bliss A. J. Bliss, *The Metre of Beowulf*. 1958 (Oxford)
- BT Joseph Bosworth, *An Anglo-Saxon Dictionary Based on the Manuscript Collections of the Late Joseph Bosworth* ed. & enlarged by T. Northcote Toller 1898 repr. 1989 (Oxford)
- BTC Alistair Campbell, *An Anglo-Saxon Dictionary Based on the Manuscript Collections of Joseph Bosworth: Enlarged Addenda and Corrigenda to the Supplement*. 1972 repr. 1973 (Oxford)
- BTS T. Northcote Toller, *An Anglo-Saxon Dictionary Based on the Manuscript Collections of Joseph Bosworth: Supplement*. 1921 repr. 1973 (Oxford)
- C Rev. Oswald Cockayne (ed.) *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*, 3 vols. Rolls Series. 1864-6 (London) [Unless otherwise indicated (by vol. I, or II) the reference is to the text and translation of the *Lacnunga* in vol. III (pp. 1-80). Quotations from all three volumes are often silently repunctuated]
- Cambr. MS The Lat. text of, and OE gloss to, the *Lorica of Laidcenn* in Cambridge, University Library MS Ll. 1. 10 (cited from the ed. of L (pp. 175-239)). This MS is commonly known as the *Book of Cerne*.
- Campbell A. Campbell, *Old English Grammar*. 1959 repr. 1991 (Oxford)
- CCSL *Corpus Christianorum Series Latina*.
- CH J. R. Clark-Hall, *A Concise Anglo-Saxon Dictionary* (with Supplement by Herbert D. Meritt). 4th ed. Medieval Academy Reprints for Teaching 14. 1960 repr. 1991 (Toronto)
- CSASE Cambridge Studies in Anglo-Saxon England
- CV Richard Cleasby and Gudbrand Vigfusson, *An Icelandic-English Dictionary*, 2nd ed. with Supplement by Sir William A. Craigie. 1957 repr. 1986 (Oxford)
- DIL *Dictionary of the Irish Language based mainly on Old and Middle Irish Materials*. Compact ed. 1983, repr. 1990 (Dublin)

- DML* Marcellus of Bordeaux, *De Medicamentis Liber* ed. Max Niedermann, *Marcellus Über Heilmittel*. Zweite Auflage besorgt von Eduard Liechtenhan übersetzt von Jutta Kollesch und Diethard Nickel. 2 vols. Corpus Medicorum Latinorum 5. 1968 (Berlin).
- DOE* Antonette diPaolo Healey (et al.), *Dictionary of Old English* [Fascicles A, Æ, B, Beon, C, D], 1986-94 (Toronto)
- EDD* Joseph Wright (ed.) *The English Dialect Dictionary, being the complete vocabulary of all dialect words still in use, or known to have been in use during the last two hundred years*. 6 vols. 1898-1905 (London)
- EEMF* Early English Manuscripts in Facsimile
- ERE* James Hastings (ed.) *Encyclopedia of Religion and Ethics*. 13 vols. 1908-26 (Edinburgh & New York)
- ES* *English Studies*
- ESn* *Englische Studien*
- FFC* *Folklore Fellows Communications*
- G* Felix Grendon "The Anglo-Saxon Charms". *The Journal of American Folklore* 22 (1909), pp. 105-237
- Gr* J. H. G. Grattan, "Three Anglo-Saxon Charms from the "Lacnunga"". *MLR* 22 (1927), pp. 1-6
- Grieve* Mrs M. Grieve *A Modern Herbal: The Medicinal, Culinary, Cosmetic and Economic Properties, Cultivation and Folklore of Herbs, Grasses, Fungi, Shrubs and Trees with all their Modern Scientific Uses*. Rev. ed. 1973 repr. 1992 (London)
- GS* J. H. G. Grattan and Charles Singer (ed.) *Anglo-Saxon Magic and Medicine Illustrated Specially from the Semi-Pagan Text "Lacnunga"*. Publications of the Wellcome Historical Medical Museum, new series 3. 1952 (London)
- HBS* Henry Bradshaw Society
- Herren* Text of, and Commentary upon, the *Lorica of Laidcenn* in Michael W. Herren (ed.) *The Hisperica Famina: II. Related Poems: A Critical Edition with*

- English Translation and Philological Commentary*. Pontifical Institute of Mediaeval Studies: Studies and Texts 85. 1987 (Toronto)
- Hogg Richard M. Hogg, *A Grammar of Old English: Volume 1: Phonology*. 1992 (Oxford & Cambridge Mass.)
- HWDA H. Bächtold-Stäubli and E. von Hoffmann-Krayer (ed.) *Handwörterbuch des deutschen Aberglaubens*. 10 vols. 1927-42 (Berlin & Leipzig)
- JEGP *Journal of English and Germanic Philology*
- Ker N. R. Ker, *Catalogue of Manuscripts Containing Anglo-Saxon*. Re-issue 1990 (includes "A Supplement to *Catalogue of Manuscripts Containing Anglo-Saxon*" reprinted from *Anglo-Saxon England* 5 (1977), pp. 121-31) (Oxford & New York)
- KLNM *Kulturhistorisk Leksikon for Nordisk Middelalder fra Vikingetid til Reformationstid*. 22 vols. (København)
- L Günther Leonhardi's ed. and notes to *Lacnunga* and *Die Lorica des Gildas* (i.e. LL) in *Kleinere angelsächsische Denkmäler I* (Bibliothek der angelsächsischen Prosa 6). 1905 (Hamburg).
- Lacn. The Anglo-Saxon *Lacnunga* in BL MS Harley 585 [Unless otherwise stated the reference is to my edition]
- LchBk3 The OE *Third Leechbook* [Reference is to the ed. of C (vol. II, pp. 300-60)]
- Ld Variant version of *Lacn.* ll. 1040-61 in Leningrad, Imperial Library Codex Q.v.I. no. 20 fol. 13v (ed. Staerk [1910 vol. I: 55-6]).
- LL. The *Lorica of Laidcenn* (formerly often known as the *Lorica of Gildas*) [Unless otherwise indicated reference is to my ed. - *Lacn.* Entry LXV]
- LS Charlton T. Lewis and Charles Short, *A Latin Dictionary*. 1879 (impression of 1993) (Oxford)
- MÆ *Medium Ævum*
- MED *Middle English Dictionary*. 1956- (Michigan)
- MedPlin Alf Önnarfors (ed.) *Plinii Secvndi Ivnioris Qui Fervntvr De Medicina Libri Tres. Corpus Medicorum Latinorum* 3. 1964 (Berlin)

- MLN* *Modern Language Notes*
- MLR* *Modern Language Review*
- N&Q* *Notes and Queries*
- NH* H. Rackham, W. H. S. Jones and D. E. Eichholz (ed.) *Pliny: Natural History with an English translation*. 10 vols. Loeb Classical Library. 1947-63 (Cambridge, Mass. & London).
- NM* *Neuphilologische Mitteilungen*
- ODEE* C. T. Onions, with the assistance of G. W. S. Friedrichsen and R. W. Burchfield (ed.) *The Oxford Dictionary of English Etymology*. 1966 repr. 1995 (Oxford)
- OED* *The Compact Oxford English Dictionary*. 2nd ed. 1991 (Oxford)
- OEHerb* *Old English Herbarium* [Unless otherwise stated reference is to Hubert Jan de Vriend (ed.), *The Old English Herbarium and Medicina de Quadrupedibus*. EETS o.s. 286. 1984 (London)]
- OEMdQ* *Old English Medicina de Quadrupedibus* [Unless otherwise stated reference is to Hubert Jan de Vriend (ed.), *The Old English Herbarium and Medicina de Quadrupedibus*. EETS o.s. 286. 1984 (London)]
- OEN* *Old English Newsletter*
- OES* Bruce Mitchell, *Old English Syntax*. 2 vols. 1985, corr. repr. 1987 (Oxford)
- PBA* *Proceedings of the British Academy*
- PD* *Peri Didaxeon*. [Unless otherwise stated reference is to the ed. of Max Löweneck, *Peri Didaxeon, Eine Sammlung von Rezepten in englischer Sprache aus dem 11./12. Jahrhundert*. Erlanger Beiträge zur englischen Philologie und vergleichenden Litteraturgeschichte 12. 1896 (Erlangen)]
- PG* J. P. Migne (ed.) *Patrologia cursus completus ... series graeca*. 161 vols. 1857-91 (Paris)
- PhysPlinB* Alf Önnarfors (ed.) *Physica Plinii Bambergensis (Cod. Bamb. med. 2, fol. 93v-232r)*. 1975 (Hildesheim)

- PhysPlinFP1* Joachim Winkler (ed.) *Physicae Quae Fertur Plinii Florentino-Pragensis Liber Primus*. Lateinische Sprache und Literatur des Mittelalters 17. 1984 (Frankfurt am Main)
- PhysPlinFP3* Günter Schmitz (ed.) *Physicae Quae Fertur Plinii Florentino-Pragensis Liber Tertius*. Lateinische Sprache und Literatur des Mittelalters 24. 1988 (Frankfurt am Main).
- PL J. P. Migne (ed.) *Patrologiae cursus completus ... series latina*. 221 vols. 1878-90 (Paris)
- PMLA *Publications of the Modern Language Association of America*
- PRSM *Proceedings of the Royal Society of Medicine*
- RES *The Review of English Studies*
- RSC The Ramsey Scientific Compendium (Reference is to the partial ed. of Charles Singer "A Review of the Medical Literature of the Dark Ages, with a New Text of about 1100". PRSM 10(2) (Section of the History of Medicine), 1917, pp. 107-160)
- S G. Storms (ed.) *Anglo-Saxon Magic*. 1948 (The Hague)
- SASLC Frederick M. Biggs, Thomas D. Hill, and Paul E. Szarmach (ed.) *Sources of Anglo-Saxon Literary Culture: A Trial Version*. Medieval and Renaissance Texts & Studies 74. 1990 (New York)
- SB Karl Brunner, *Altenglische Grammatik nach der Angelsächsischen Grammatik von Eduard Sievers*. 1942 (Halle/Saale)
- StratBrad Henry Bradley (ed.) *A Middle-English Dictionary containing words used by English writers from the twelfth to the fifteenth century by Francis Henry Stratmann*. 1891, 15th impression 1994 (Oxford)
- TOE Jane Roberts, and Christian Kay, with Lynne Grundy, *A Thesaurus of Old English*. 2 vols. King's College London Medieval Studies 11. 1995 (London)
- Wren R. C. Wren, *Potter's New Cyclopaedia of Botanical Drugs and Preparations* (rewritten by Elizabeth M. Williamson and Fred J. Evans). Rev. ed. 1988 (Saffron Walden)

- Wü Richard P. Wülker's ed. of *Lacn.* Entries LXXVI, LXXXVI, CXXVIIa + b, CXLIX, and CLXI-CLXIII (i.e. the metrical charms) in C. W. M. Grein (ed.) *Bibliothek der Angelsächsischen Poesie* vol. I *Das Beowulfslid, nebst den kleineren Epischen, Lyrischen, Didaktischen und geschichtlichen Stücken* (section 12 "Zaubersprüche/Zaubersegen") 1883 (Kassel)
- WW Thomas Wright and Richard Paul Wülcker (ed.), *Anglo-Saxon and Old-English Vocabularies*. 2 vols. 2nd ed. 1883, 1884 (London)

INTRODUCTION

DESCRIPTION OF THE MANUSCRIPT¹

The Anglo-Saxon collection of remedies, charms, and prayers known as the *Lacnunga* ("Remedies")² survives in one MS only: BL MS Harley 585. This is a small codex now bound tightly front and back in modern red covers with the words ANGLO-SAXON CHARMS AND RECEIPTS in gold lettering on the spine, and the heraldic arms of Robert Harley on front and back covers³. The MS comprises 193 parchment leaves on which the Anglo-Saxon texts are written, with two parchment flyleaves numbered 1* and 2* now bound with the final quire at the end⁴. The first ten or twelve leaves of the MS are apparently missing, probably having been lost after the thirteenth century, and the text of *OEHerb* therefore begins mid-remedy, towards the end of chapter four, with the words *genim ða ylcan wyrte*. One folio is missing after fol. 129 (part of the contents to *OEHerb*), and it is likely that one

¹ The manuscript has been described several times before, most notably by Wanley [1705: 304-5] (inaccurate in places), Ker [1957: no. 231], and de Vriend [1972, 1984]; also by GS (pp. 206-9, though this is inaccurate), Beccaria [1956: 249-50] and Stuart [1974: 268-74] (with description of script - not entirely accurate). For the details of the contents of folios 1-129v I am indebted principally to de Vriend's editions of *OEHerb* and *MdQ*.

The microfiche facsimile of Harley 585 in *ASMMFI* is accompanied by a description of the MS (pp. 26-36) which, although it makes a few useful observations, is careless and ill-informed. I note the following errors (line and entry numbers here are to my edition, not to GS's as in *ASMMFI*): (p. 26) misreading of former pressmark on fol. 1* as "40.D 35 535 (should read 40.D.35. 585.); misreading of the writing on the piece of parchment pasted onto fol. 1* as *Decoctio berule (est) suauit laxat*, and incorrect description of this script as "irregular (late 11c?) Caroline minuscule"; (p. 27) misreading of writing at the bottom of fol. 151v as *Wirche man gardclife on mid*; (p. 28) untenable assertion that there is no omission of text after fol. 188v - *seaðða on wætere oððæt || gepicge* (so misread) cannot, and given the variant version in *BLch* (see Commentary to Entry CLXXV) demonstrably does not, mean "boil in water until (you) consume (it)"; (p. 30) muddled heading *Sealf wið fleogendum attre and wið ðone | bledende fic* (= Entries XVIII and XIX); omission of heading to Entry XXIV; (p. 30) erroneous statement that folios 136v/7-137r/10 (= Entries XXVI and XXVII) constitute three "charms against accidental ingestion of worms or poison" - the words *Gonomil orgomil marbumil* (misread *Honomil orgomil marbumil*) are not a separate charm, and the remedy (not charm) against ingestion of poison is the next one (Entry XXVIII - which is omitted!); (p. 31) erroneous statement that a remedy begins with *betonican godne dæl*, and omission of heading to Entry LIX; failure (albeit following GS) to distinguish *Lacn.* ll. 282-4 as a prayer in its own right; misreading of *iacentabus* for *iacentibus*; (p. 32) misreading of *ðor* for *ðeor*, possible omission of 7 before *Wyrce þonne godne cluðan*; very questionable assertion (particularly given parallels at this point with *BLch*) that following the heading *Her syndon læcedomas wið ælces cynnes omum 7 onfeallum [7] bancopum eahta 7 twentige* (ll. 660-1) there is a "suite ... of 32 items", continuing "to the bottom of 172v"; (p. 33) misreading of *sceap* for *sceapa*; arbitrary assertion that Entry CXXXVII is a "Nonsense periapt"; muddled heading *Wið magan* for *Wið magan wyrce*; erroneous statement that the "work of the first main scribe" finishes at the end of Entry CXLII - this point comes rather after the next remedy (Entry CXLIII); questionable statement that certain headings are "written by a different but contemporary hand in silver ink" (this seems to be taken from GS (p. 182 n. 7)) - the ink in question is, I think, read lead, and might in fact be written by the same hand; (p. 34) misreading of *byð* for *bið*; very questionable assertion (following GS) that l. 892 is misplaced and actually belongs at the start of Entry CLXI; muddled treatment of *Lacn.* Entries CLXXIII-CLXXV (including omission of the latter); (p. 35) misreading of *Wið heorte ece* (twice) for ll. 1015 and 1019 *Wið heortece*; very questionable assertion that the "last four lines" of fol. 191v (Entry CLXXXIII) are "by a still different hand"; unnecessary emendations *rog[o]* and *benediction[em]* and *[pa]tris* - the letters concerned can be discerned in MS.

² This title was given to the collection by C in the first edition of the text in 1866 - it has no manuscript authority.

³ For the arms see Davenport [1909: 203].

⁴ The MS was rebound in 1981. Prior to this (according to Ker) flyleaves 1* and 2* were bound at the beginning of the codex, and the binding was of nineteenth-century date.

more folio has dropped out of the last quire of the MS after fol. 188 (in *Lacn.*); however, there is good reason to think that at least some of text lost here from *Lacn.* is also to be found in *BLch* - see further Commentary to Entry CLXXV. The top third of fol. 193 is missing, having been torn away at some unknown point before the codex came into the possession of Humfrey Wanley (1672-1726), and this leaf has since been built up with blank parchment; fortunately, it is again possible to deduce with a high degree of probability what text has been lost - see Commentary to Entry CLXXXVIII.

Contents of Manuscript

1. Folios 1r-101v: an incomplete text of the OE translation of the enlarged *Herbarium* of Apuleius Platonicus⁵ comprising:

i. The *Herbarium* of Apuleius Platonicus (fol. 1r l. 1 *genim ða ylcan wyrte* - fol. 66v l. 10 *ealle yfelu heo ut anydeð*) - also now sometimes known as the *Herbarium* of Pseudo-Apuleius.

ii. The *Liber medicinæ ex herbis feminis*⁶ (fol. 66v l. 11 *Ðeos wyrt ðe man lichanis stæfanice* - 101v l. 14 *hyt astyreð þone innod*).

2. Folios 101v-114v: an incomplete version of the OE *Medicina de Quadrupedibus*⁶ comprising:

i. *De taxone liber* (fol. 101v l. 15 *her SAGAÐ ÐÆT EGYPTA CYNING* - fol. 104v l. 11 *sona he bið gebeted*).

ii. A treatise on the healing powers of the mulberry (fol. 104v l. 11 *Wið blodes flewsan* - fol. 106v l. 6 *þonne bið heo geclænsod*).

iii. Part of the short or A-version of the *Liber medicinæ ex animalibus* of Sextus Placitus (fol. 106v l. 6 *Wið nædran slite* - 114v l. 18 *hraðe hyt gelacnað*).

3. Folios 115r *Incipiunt capituli libri medicinalis* - 129v *Wiþ wunde*: an incomplete table of contents for *OEHerb*.

4. Folios 130r *WITHEAFODWRÆCE* - 193r 7 *garist la teste* (this latter being a later Anglo-Norman remedy), the collection of remedies, prayers and charms collectively known

⁵ ed. de Vriend [1984].

⁶ ed. de Vriend [1984], and separate from *OEHerb* by de Vriend [1972].

as the Anglo-Saxon *Lacnunga*, including on folios 152r *gefultmige seo þrinis* - 157r 1. 2 *regni refrigeria. amen* a text of the Lat. *Lorica of Laidcenn (LL.)* with an interlinear OE gloss.

Although the scribe of art. 1 and 2 probably also wrote most of art. 4 (see below), there is reason to think that art. 4 may have originally been separate, for art. 3, which is thought by all commentators to be in a slightly later hand to art. 1 and 2 and most of art. 4, begins on leaves that were left blank in the final quire of art. 2. It may also be noted that, unlike art. 1, 2, and 3, there is no medieval foliation to art. 4, and that it is clear from the coloured (alternate red and black) capitals at the start of fol. 130r (the first leaf of a quire) that art. 4 is an autonomous collection. However, it is noteworthy that a passage in art. 4 (see Commentary to *Lacn.* 1. 1007) is probably (but not certainly since the same passage occurs in *BLch*) the source of a later medieval (probably thirteenth-century) annotation to art. 1 on fol. 18r - this suggests that by this time at least art. 4 was bound up, or at least closely associated, with the preceding texts.

Date of Manuscript

Ker (no. 231) dates the main part of the MS to s. x/xi (a dating confirmed by Julian Brown - see Herren (p. 4)), folios 115r-129v (the contents list to *OEHerb*) to s. xi¹, fol. 179 l. 11 - fol. 192 to s. xi¹, and the Lat. and Anglo-Norman texts on fol. 193r to s. xii, xii/xiii.⁷ *ASMMF1* (p. 26) now asserts that the "date of the manuscript as a whole should probably be pushed into the first decade of the 11c", but their stated basis for this belief seems to me highly uncertain⁸.

⁷ Some other datings: Wanley [1705: 304] "ante 800 annos" (but he thinks the contents list is slighter younger); W. Skeat (cited by Payne [1904: 138]) "The MS. seems to be late tenth century, but it is a reminiscence of something older"; Wormald [1945: 72] c. 1100; GS (p. 209) "We may safely treat it as of about the year 1000" (GS also report Dr. Robin Flower's dating of "quite early eleventh century"); Wright [1955: 11] "about 1000" (GS had earlier noted that Dr. C. E. Wright "inclines to the tenth century"); de Vriend [1972: xxii; 1984: xxvi] (on folios 1-114) "A date earlier than c. 975 is ... highly improbable"; Stuart [1974: 269-70] dates folios 179 l. 11 - 193 as "first half of 12th C.", but, since she seems to rely on Ker for other dates, this may be a misprint.

⁸ *ASMMF1* (p. 26): "Despite Ker's dating of the two hands, probably no great interval separates them; the change of hands on f. 179r seems to be a continuation of the same campaign of writing, following the same exemplar. Perhaps the first scribe was an older person at the time of writing". Though I cannot rule it out, I see no evidence to suggest that there is "a continuation of the same campaign of writing, following the same exemplar" - folios 179r l. 11 to 190 do not continue to use decorated initials such as are found in the preceding folios, they do not constitute an obvious continuation from the preceding remedy *Wid don de wif ferunga adumbige* (the first remedy following being *Wid þeor*), and they contain a larger number of Lat. charms; furthermore, in comparison with preceding folios, the comparative scarcity of initial *ð* and particularly of prep. *in* (as opposed to *on*) after this point (see Language sections 1.xix and 7.ii) - though this might simply reflect the practice of a different *Lacn.* scribe - at least lends no support to belief in the use of the same exemplar.

A late tenth- to mid-eleventh- century date accords with the predominately late OE linguistic features of *Lacn*.

Provenance and Ownership

The medieval English provenance of Harley 585 is unknown (see Ker p. xlv). However, Meaney [1984: 263 and n. 98] raises the possibility of an origin in a Winchester scriptorium - like BL MS Royal 12 D xvii (the MS of *BLch* and *LchBk3*) and BL MS Cotton Otho B xi (OE remedies from which are extant in the so-called "Nowell transcript")⁹.

Annotations to *LL*. (first noticed by Robin Flower (GS p. 206)) show that the MS was once used by Archbishop Parker's secretary John Joscelyn (1529-1603). From the words "Liber Humfredi Wanley" written at the top of the first leaf it is apparent that the MS once belonged to the Anglo-Saxon scholar, palaeographer and librarian Humfrey Wanley (1672-1726). Harley 585 was one of the MSS obtained by Wanley from Robert Burscough (1651-1709), rector of Totnes¹⁰. Subsequently Wanley gave it to Lord Harley. An earlier owner of the MS may have been one Barbara Crocker, who is identified by Ker as "a Barbara Crocker of the family of Crocker of Lynham, near Yealmpton, died in 1655". She wrote the following rhyming couplets together with her initials and name on leaves 1* and 2*:

By the first letter wraten in this same

You may perseive the writer's Name.

This boucke with letters is wrate

Of it you Cane no languige make.

A happie end if thou desire to make

Remember still thyn owne esstate.

If thou desire in Christ to die

⁹ Meaney (n. 98):

... it seems to me that there is a family likeness between the script of Harley 585, of BL Add. 34652, fol. 2 (the *West Saxon Regnal List*, originally in Cotton Otho B. xi), copied at Winchester some time early in the eleventh century, and some of the hands in Cotton Galba A. xiv, which ... was written mostly at Nunnaminster from about 1000 onwards.

¹⁰ See Wright [1972] under "Burscough al. Bourscough (Robert)"; see also under "Crocker (Barbara)", and "Wanley (Humfrey)".

Perhaps Harley 585 is the "Book of Physick but Anonymous" mentioned by Burscough in a letter to (?)Wanley which is found in BL MS Harley 3778 fol. 1r.

*Thenn well to lead thy lif applie.*¹¹

Barbara also wrote the isolated word *you*. For two more annotations (on fol. 175r) that might be in her hand see the list of annotations below.

Measurements

Harley 585 is a compact, handy volume, and might well be, as *ASMMFI* (p. 26) asserts, a "medical *vade mecum*". Measurements (approximate): overall dimensions of each folio: 190mm × 110mm; written space: 140-150mm × 70-90mm; number of lines to the side: 13-18 (also 23 on fol. 151 only) - see further Pricking and Ruling below.

Quiring

There are twenty-four quires in Harley 585, but at least one has been lost at the start of the codex. Quires 17-24 comprise *Lacn*.

Collation¹²: 1⁸⁺¹ (half-sheet added after 6 (fol. 7)) (folios 1-9), 2-15⁸ (folios 10-121), 16⁸⁺¹ (half-sheet added after 2 (fol. 124)), 8 missing after fol. 129 (folios 122-129), 17-18⁸ (folios 130-145), 19⁸⁺¹ (half-sheet added after 5 (fol. 151)) (folios 146-154), 20⁸⁺¹ (half-sheet added after 8 (fol. 163)) (folios 155-163), 21⁸⁺¹ (half-sheet added after 2 (fol. 166)) (folios 164-172), 22-23⁸ (folios 173-188), 24⁵ (according to *ASMMFI* 5 is a half-sheet) (folios 189-193). At least one leaf from this last quire is likely to be missing after fol. 188; 1* and 2* (i.e. two medieval flyleaves now bound up with the final quire; formerly they were at the start of MS). Ker notes that leaves 3 and 6 in quires 15, 18, and 2 and 7 in quires 14, 15 are half-sheets; leaves 1 and 8 in quire 3 also seem to be half-sheets.

Pricking and Ruling

There are single prick marks top and bottom for the vertical, and in the outer (never inner) margin for the horizontal, boundary lines which continue to the edge of the leaf. The rulings for the lines of writing are contained within the horizontal boundary lines. Prick

¹¹ L's (p. 158) transcription of these verses is rather inaccurate.

¹² For previous collations see Ker (p. 306) and *ASMMFI* (p. 27).

marks for these are mostly lost due to binder's cropping, but are apparent on several leaves in e.g. quire 20, and particularly quire 16. The vertical boundary lines are single throughout with the following exceptions which have double: quire 16 (both inner and outer margins; this quire is thought to be written by a later hand), fol. 151v (the last 12 lines of side (outer margin only) - reruled (an additional half-sheet)), fol. 163 (outer margin only it appears; an additional half-sheet), and folios 167-168 (both inner and outer margins).

Number of ruled lines: Quires 1-2 (18 lines), 3 (19 lines, except for leaf 8 (fol. 25) which has 18), 4-11 (18 lines), 12 (17 lines), 13 (18 lines), 14 (17 lines), 15 (18 lines, except for folios 117-119 which have 23 (and fol. 116 may have only 17)), 16 (24 lines), 17 (17 lines), 18 (16 lines), 19 (17 lines, except for the additional leaf which has 23 (and the bottom third of the verso has been reruled for 12 lines of text)), 20 (11 lines on folios 155-156, and 15 on 157-158, and 14 on 159-163), 21 (13 lines on folios 164-166, 16 (?15) on 167-170), 22 (14 lines), 23 (13 lines on folios 181-184, and 20 on 185-186), 24 (unclear, but probably 14 on fol. 189). It is apparent that quires 1-15 (*OEHerb* and *MdQ*) are rather more uniformly prepared in this respect than quires 17-24 (*Lacn.*).

Foliation and other Numbering

There is no contemporary Anglo-Saxon foliation. There are 5 sets of later foliation at the top of the leaves (recto):

i. Medieval (s. xiii?). Faded red pencil roman numerals XII-XL on folios 2-30. *ASMMFI* (p. 27) sees XI on fol. 1, but I cannot discern it.

ii. Medieval (subsequent to set i.; s. xiii?). Black ink roman numerals sometimes written over set i.: XIII-XIX on folios 1-7 (no such foliation on fol. 8); XX-LXI on folios 9-50; LXIII-LXXV on folios 51-63; LXXV-LXXXIX on folios 64-78.

iii. Medieval (s. xiii?). Faded red pencil roman numerals I-XV (but IV on fol. 118 is extremely faint, if indeed present at all) on folios 115-129.

iv. Modern. Follows on from set ii. Arabic numerals 90-204 on folios 79-193 (Ker says the numbers of this set are "13-74, one unnumbered leaf, 75-203"; ASPR (p. 27) confirms

that the "earlier Arabic ink foliation (13-74, 75-203) mentioned by Ker is not visible until f. 79 ("90") and clear thereafter", but does not observe that the final fol. 193 is foliated 204).

v. Modern. Arabic numerals 1-193 + 1*, 2*, + 194 (apparently a paper offset of fol. 191). My edition (in common with previous ones) adopts this foliation.

It is apparent from series i and ii that 10 or 12 leaves are missing from the start of the manuscript.

A letter *p* is written towards the bottom right-hand corner of fol. 136r (this folio being in the middle of a quire). Its significance is unclear, but it might be a redundant copy of a quire or folio letter found in the exemplar¹³.

In the MS the lines of *LL.* (folios 152r-156v) have been given modern arabic numerals in the outer margins. According to Dr. Robin Flower (see GS p. 206) these have been added since Wanley's time; I do not reproduce them in the text.

Scribes and Script

Lat. is only distinguished from OE in terms of script on folios 191-3, where the Lat. is written in Caroline minuscule¹⁴.

The question of the number of scribes responsible for Harley 585 is a difficult one. It has been considered by a number of scholars, including specialists in medieval palaeography, who have held different opinions:

i. Dr. C. E. Wright informed GS (p. 208) that it was possible that folios 1-114v were written by one scribe; I think they were - so does de Vriend (*OEHerb* p. xxvi), and *ASMMFI* (p. 27).

ii. GS (p. 208) cite the judgements of Dr. Wright and Dr. Flower who agree with Wanley's opinion ("manu paulò recentiori" [1705: 304]) that the table of contents for *OEHerb* is in a later hand than that of the rest of the MS. Ker also ascribes these folios to a later date (s. xi¹); so does *ASMMFI* (p. 27).

¹³ See Schauman & Cameron [1977: 300-1] for the possibility of a folio letter *m* in the *Omont Fragment*; folio letters are only certainly found in an Anglo-Saxon MS in the early (Ker s. viii/ix) Oxford, Bodleian Library MS Hatton 93 (4081)).

¹⁴ Note, however, the following isolated instances of Caroline minuscule letter forms elsewhere in *Lacn.*: -e- in *Amen* (fol. 150v l. 2), and (very close to each other) -e- in *periculo* (fol. 151r l. 6) and *adiu* (also fol. 151r l. 6). These forms might suggest either that the scribe (or scribes) was at these points copying from exemplars written in Caroline minuscule, or that he was more accustomed to write Lat. in Caroline minuscule.

iii. Folios 130r-190v (which constitute the bulk of *Lacn.*) are, according to the "considered opinion" of Dr. Robin Flower (GS p. 208), "all by the same hand, but with very considerable variations"¹⁵; this includes the smaller writing on the inserted fol. 151 (a view which was confirmed by Dr. Wright, and by *ASMMFI* (p. 27); I am less than sure of this). Ker gives no indication that more than one scribe was responsible for folios 130r to 179 l. 10 ("a rather rough and debased square Anglo-Saxon minuscule"), but does assert (supported by Brown [1987: 47]) that the manuscript originally ended at folio 179 l. 10, and that the following folios are of later date (s. xi^l). According to Wright (GS p. 208), the "Carolingian writing" of folios 191-3 "is certainly not by the scribe of the other part of the MS"; it may be added that most of the script on fol. 193r (Entries CLXXXVIII and CLXXXIX) is in later hands (Ker s. xii, xii/xiii).

I distinguish the following hands in Harley 585:

- i. Folios 1-114v and 130-179r l. 10 (Comprises *OEHerb* and *MdQ*, and most of *Lacn.*).
- ii. Folios 115-129 (Contents to *OEHerb*).
- iii. Folios 131r l. 5-(?)132v l. 1.
- iv. Folios 151r-v (excluding 151v l. 15).
- v. Folios 179r l. 11-190v.
- vi. Fol. 191r-v.
- vii. Folios 192r-193r l. 2.
- viii. Fol. 193r ll. 3-7.
- ix. Fol. 193r ll. 8-11.

Remarks on the main hands in *Lacnunga*:

Hand i: notes on certain letter forms (examples are taken from *Lacn.* folios 130r-179r l. 10):

a. Ascenders tend to end in serifs or tags to the left at the top, sometimes giving the top of the letter a slightly forked appearance.

b. *a* is rounded, often slightly pointed, and usually straight-backed; the vertical never ascends above the bowl; the stroke forming the bowl does not run through the vertical. In the

¹⁵ Cf. *ASMMFI* (p. 27): "[The] hand varies considerably over the course of its campaign but seems to be only one".

ligature *ea* it is often flat-topped. A flat-topped *a* with a squarer bowl occurs in corrections from *e* to *a* on a few occasions, but beside this the distinctively square *a* of Anglo-Saxon square minuscule script is very rare (fol. 146r l. 7 *buteran*; fol. 149r l. 13 *delas*). In *LL*, there is one instance of an "oc" *a* in the Lat. text (fol. 156r l. 8 *adipem*), perhaps betraying the influence of an exemplar.

c. *æ*: the loop of the *e* part is higher than the top of the *a* part, but there is also some variation the size of the *e* part. The *a* part may be round or somewhat pointed, or may be reduced on occasion and take on a squarer appearance. Separated *a e* occurs only once in the OE text (fol. 152r l. 7 *saes* (in *LL*)).

d. *b*: the two strokes forming the bowl sometimes fail to merge precisely.

e. *c* is round.

f. *d* is round-backed, with its extension often being quite short and almost always smaller than *ð*.

g. *e* is straight-backed and usually tall, but smaller forms can be found (e.g. fol. 135v l. 2 *setle*). It is tagged to the left near the top, and has a horizontal tongue extending beyond the bowl of the letter, especially when in final position in a word. This tongue also forms flat-topped ligatures, e.g. *ea*, *eg*. An *e* with enlarged bowl is found rarely initially (e.g. fol. 131r l. 12 *eagan*, fol. 142v l. 5 *eft*) and occasionally medially (e.g. fol. 131r l. 11 *smero*, fol. 148r l. 5 *iohannes*, fol. 174r l. 5 *men*) - often in ligatures - and more often finally and at line-ends (e.g. fol. 134v l. 8 *cume*, l. 16 *maxime*, fol. 141r l. 10 *fultume*, fol. 177r l. 14 *-dicite*).

h. *f* descends well below the line. The cross-stroke does not transect the descender. The top of the letter is forked.

i. *yogh* is flat-topped, and the tail is not closed.

j. *h*: the second minim does not curl inwards, but descends straight down.

k. *i* occasionally has an acute top stroke (which L (p. 156) often mistakes for an accent sign): *solsequium* (fol. 133r l. 15), *nim* (fol. 142r l. 1. 1), *sidewaran* (fol. 142r l. 2), *lawerberian* (fol. 142r l. 2), *pipor* (fol. 142r l. 2), *nim* (fol. 142r l. 4), *gnid* (fol. 142r l. 5), *mid* (fol. 142r l. 7), *niht* (fol. 142r l. 10), *nyttige* (fol. 142r l. 14), *niht* (fol. 142v l. 4), *tocine*

(fol. 142v l. 5), *letanias* (fol. 148r l. 11), *in* (fol. 158v l. 13), *uic* (fol. 159v l. 1), *niman* (fol. 164r l. 6), *micclum* (fol. 164v l. 6), *bringcadle* (fol. 164v l. 6), *sauinan* (fol. 164v l. 9), *linenum* (fol. 166r l. 8), *wið* (fol. 169v l. 12), *nim* (fol. 171v l. 12), *insidiis inimici* (fol. 175r l. 2) (lighter strokes here in Lat.), *Domini* (fol. 175r l. 2) (again a lighter stroke here in Lat.), *færstice* (fol. 175r l. 5). *nyttige* also has such a stroke above the -y- - this is presumably either an error or a poorly distinguished accent sign. In most (but not all) of these instances the stroke doubtless serves to distinguish the *i* from one or more neighbouring letters that are also composed of minim strokes (i.e. *i*, *m*, *n*, and *u*).

l. *s*: three (or possibly four) forms are found: i. round *s* is found initially, medially, and finally; ii. the low form is found initially, medially, and finally. Its fork usually begins slightly above the line. It is the commonest of the three types; iii. the long form - with tag or short horizontal line to the left half way up the letter - is common only in the *st* ligature in *Lacn.*, but can also be found unligatured initially (e.g. fol. 169r ll. 8 and 14 *smyre*, fol. 137v l. 10 *sester*), medially (e.g. fol. 152v l. 13 *wisce*, fol. 153v l. 23 *gescyldrum*), and finally (e.g. fol. 151r-l. 18 *inuocamus*); note, however, that a shorter form, whose tail scarcely descends below the base-line is also found particularly in the *st* ligature (e.g. fol. 174r l. 5 *hatost*, fol. 177v l. 7 *duste*, fol. 178v l. 14 *duste*, fol. 179r l. 8 *duste*) - cf. possibly Ker (pp. xxx-xxxi) on "less usual ... high *s*". In fol. 152v l. 11 *strengu* we may well have a genuine "high *s*".

m. *t*: a curled up form (cf. Ker p. xxxi) is quite often found. It occurs in all positions, but especially finally. Usually, however, *t* is not curled up, but a round form with a flat top.

n. *þ* is easily distinguishable from *wynn*, having a long vertical ascending well above and below the bowl. The top of the ascender has a serif. The round bowl occurs half way up the vertical and inclines slightly upwards. For details of the distribution of *þ* and *ð* see Language 1.xx.

o. *ð* is usually slightly less rounded than *d*, and has a longer extension. The cross-stroke transects the extension one third to one half the way up and is sometimes tagged slightly downwards at the top. Capital *ð* (i.e. *Ð*) is not found in *Lacn.*

p. *wynn*: the bowl is round, never pointed. The vertical curves slightly to the left, the top being the furthest to the left. It is easily distinguishable from *þ*.

q. *y* is dotted. Two forms are found: i. a straight limbed form is the norm; ii. a rounded form with diverging arms (Ker p. xxxi type i. "rounded *y*") is used occasionally (e.g. fol. 134r l. 3 *begytan*, fol. 136v l. 8 *gyf*, fol. 142 l. 13 *gyð*-).

r. An isolated form in *LL*. may be noteworthy: fol. 152r l. 18 *et* (contrast the form of *et* found in fol. 152v ll. 10, 12 etc) might betray the earlier insular script of the exemplar of this entry.

Hand iii:

The script here suddenly becomes more laterally compressed, the letter-spacing more uniform, and my general impression is that here the hand is more practised and assured than on immediately preceding folios. In terms of letter formation *a* is reasonably distinctive, the bowl clearly being generally more pointed and the back perhaps more upright than before. Furthermore, minims are more consistently and markedly given feet, and ascenders are found often (but not always) with triangular serifs rather than forked tops. However, with the exception of the general aspect of these folios, these other features of letter formation can all be found inconsistently, but not infrequently, in subsequent folios which give the impression of being written by the scribe of folios 130r-131r l. 4. Hence, although the change in appearance at 131r l. 4 is quite striking, it is far from certain that a different scribe is responsible for this.

Hand iv:

Folios 151r-v, though they seem to be in the same ink as immediately preceding folios, might conceivably be written by a different scribe. However, Dr. Flower (and Dr. Wright) assured GS (p. 208) that this was not the case: here in comparison to previous folios the letters are markedly smaller, more laterally compressed, the minims are more uniformly upright with feet ticked to the right, and the last letter in each line is often greatly extended. Although I cannot discern consistent and substantive distinctions in the formation of individual letters on these folios, the general aspect of the script, combined with the fact that it is the additional leaf in a quire of 9, and the difficulties in sense involved in taking it as a continuation of the preceding remedy (see Commentary), raise the possibility that it bears no genetic relation to any other part of *Lacn*.

Hand v:

There is certainly a division of some kind at fol. 179r l. 11: the last four lines of the folio are slightly more cramped than the preceding ones and therefore may well be an addition. From this point on the script has a noticeably neater, more uniform, more laterally compressed, fluent and practised appearance, and there is a more consistent tendency than before to finish ascenders with either straight line serifs or triangular blocks, the previously often slightly forked tops of ascenders being largely absent. Furthermore, it is clear that different (darker) ink was used to write these folios. However, I have found only one substantive and *consistent* difference in the formation of a letter form from this point onwards - the letter *x* is no longer straight-limbed and quite upright, but rounder and with the bottom left hand "leg" trailing to the left¹⁶. Whether this writing is by a different scribe to that of the immediately preceding folios (so Brown [1987: 47 n. 9]), or simply by the same scribe (so Meaney [1984: 255-6]¹⁷) writing with a different quill and ink at a later date and perhaps having had further or different instruction, I cannot determine.

Decoration and Illumination

In contrast to the "regally magnificent" (C vol. I, p. lxxv) text of *OEHerb* and *MdQ* in BL MS Cotton Vitellius C iii with its colourful illustrations of plants and animals, Harley 585 has no formal illustrations: evidently Harley 585 was "never intended for display, but for use" (C vol. I, p. lxxxiv). There are, however, many simple, crude decorated initials, and some more elaborate, but still crudely drawn, zoomorphic ones. These decorated initials (and other plain ones) tend to straddle either side of the left ruled boundary line which divides margin from writing area.

There are nine zoomorphic initials in Harley 585, some in red ink, some in black. Some of these (unspecified) are classified by Wormald [1945: 72] as decorated initials of Type I (i.e. initials derived from types found in Oxford, Bodleian Library MS Junius 27 (the Junius Psalter)), this type being composed of complete creatures, interlace, acanthus, and a modified

¹⁶ I also note that *e* with enlarged bowl is less common (e.g. fol. 181v l. 11 *edificatione*, fol. 188r l. 6 *wifmen*), and is not found at all finally; only straight-limbed *y* is found in this part of MS.

¹⁷ She remarks that these "last remedies are written more neatly and in a darker ink than the preceding ones, but my own impression is that they were probably written by the same scribe, after a break".

use of bird and animal heads. More specifically the creatures "are normally provided with strong jaws or beaks, the lower one being usually very thin, which grip fiercely the interlace or the initial itself. Their tails are usually decorated with a bunch of leaves".

All the zoomorphic initials in Harley 585 are in the form of snakes, serpents, or dragons. They are found on folios 30v, 47v, 66v, 73v, 81r, 111v, 130r, 150v, and (probably) 174r¹⁸. The following general observations may be made on them:

i. In one instance (fol. 111v) a serpent does not attach itself firmly to the main shaft/upright of the initial. In another four instances one serpent forms the whole initial (folios 30v, 66v, 73v, and 150v).

ii. There are two instances of initials consisting of two serpents swallowing/biting each other's tails (folios 81r and 130r).

iii. In only one instance does a creature's tail clearly end in a bunch of acanthus foliage (fol. 47v). However, perhaps the very rudimentary ornamentation at the base of the initials on folios 81r and 174r is a debased reflection of this convention.

iv. There are three initials composed of two serpents each (folios 47v, 81r, and 130r).

v. There are three initials composed either entirely or partly of a winged serpent; these have their heads towards the base of the letter (folios 73v, 81r, and 130r); these serpents have no other limbs.

vi. There are three initials composed partly of a limbed (but not winged) serpent; these have their heads at or towards the top of the letter (folios 47v, 111v, and 174r).

vii. There are no instances of initials composed of a serpent with both wings and legs.

viii. Only one serpent has teeth (fol. 47v).

ix. These zoomorphic initials form the letters *G*, *S*, *P*, and "wynn".

The simple (i.e. not zoomorphic) decorated initials in Harley 585 often seem particularly crude, and those found in *Lacn.* are generally simpler than those employed in preceding folios. Similar patterned types found in both main parts of the MS include decorated wynnns (compare e.g. fol. 1r l. 3 with 133v l. 10; fol. 59r l. 13 with 173r ll. 1, 7; fol. 61r ll. 4, 13 with 176r l. 8) and thorns (compare e.g. fol. 73v l. 4 with 137r l. 11).

¹⁸ I have not considered the initial *G* on fol. 2r to be zoomorphic.

There is one instance (fol. 176v l. 14) of a decorated initial being left partially incomplete and subsequently finished with (more accomplished) acanthus work in a finer and lighter ink. Note also, however, the decorative pen-work added to initial *Ð* on fol. 66v l. 11.

Three guide letters for simple decorated initials are visible in the margins on folios 177v and 178r. The first of these three *wynn* guide letters is erroneous since a capital *G* is required (and is drawn, though perhaps with some alteration from a *wynn*). Despite the guide letters the initials are apparently drawn by the same hand that wrote the text.

There are also a number of simple and apparently contemporary snakes drawn in the MS near to remedies for snake-bite in *OEHerb* - folios 11v, 17v, 21r, 26v, 30v, 46r, and 48v. Within the loop of a large capital *wynn* on fol. 57r (*Wið feforgendne* - in *OEHerb* (156/19)) there is a crudely drawn *Agnus Dei*, one not recorded in Ohlgren's [1986] catalogue of iconography in Anglo-Saxon manuscripts. Other anatomical drawings (e.g. the marginal foot on fol. 4r next to a remedy *Wið fotadle*) are of uncertain date¹⁹. In the margin next to the OIr incantation beginning *Gonomil orgomil marbumil* (in Entry XXVI) on fol. 136v there is a black ink line profile drawing of a man's head and neck facing the outer margin. The man has a long, pointed, upward curling beard and may be wearing a hat with baubles at top and bottom. The picture is drawn with different pen and ink from that of the text and is of uncertain date. I can only add that if it is an Anglo-Saxon drawing it appears to be unusual. Since it is placed beside an Irish incantation perhaps it derives from an Irish source. I note that men's heads appear in profile with long beards curling to a point in the late eighth-century Irish (or Hiberno-Saxon) *Book of Kells* (e.g. fol. 200r (reproduced in de Hamel [1986: 35])).

Occasionally run-overs at the bottom of leaves are underlined ornamentally with a simple tendril-like design: folios 136r, 142v, 164r, 174r, and 176r.

There is a foliated design within the text area on fol. 182r (cf. fol. 128v outer margin).

There is a limited use of rubrication in *Lacn.* (indicated by bold type in the edited text).

The opening words *WIT[H] HEAFODWRÆCE* are in alternate red and black capitals, and

¹⁹ Note also the crude drawing in the outer margin on fol. 84v. This presumably depicts the seed of the plant *æcios* (viper's bugloss), which, as the adjacent text states, *hafað sæd gelic nædran heafde*.

red ink is also used for the first letters of Entries II-VI on the first folio of *Lacn*. Later in *Lacn*. Entries CL-CLVI have headings or initials rubricated in what appears to be red lead ink - not as GS (p. 182) maintain "silver laid on black"²⁰ - which, having oxidized, now has a silvered effect and a somewhat blurred outline (cf. e.g. BL MS Royal 5 F iii fols 2v²¹ and 39v); they appear to be by the same hand as the main text (so Brown [1987: 47 n. 12] against GS (p. 182 n. 7 "by ... another, but contemporary hand")). The headings and initials on folios 192r-v may also be in faded red ink.²²

Signs and Abbreviations

The following are used in OE passages in *Lacn*.:

- i. the Tironian sign 7 is the usual means of representing *ond/and*, but only as the conjunction "and" - it is not found as an element in words such as *ondlang* and *ondwleotan*.
- ii. crossed *p* for *þæt* (also in *opþæt*, *þætte*).
- iii. overline bar for *-m(-)* (but never *n*); also commonly for *-ne* in *þonne*, and for *-e-* in the unstressed *ge-* prefix (including *ongeme[t]lice*) (but this *ge-* abbreviation is not found in *Lacn*. before fol. 159r); also exceptionally for *-e* in *flane* (fol. 175v l. 3) and *gesinge* (fol. 171r l. 3), for *-e-* in *ofgeat* (fol. 170r l. 13), for *-er* in *haligwæter* (fol. 171r l. 4), and for *-æ-* in *þær* (fol. 176r l. 5).
- iv. crossed *l* (Lat. *uel*) occasionally for OE *oððo/oððe* (but only once outside *LL*. - fol. 158v l. 6).

No Lat. abbreviations worthy of special note are found.

Punctuation

Punctuation in *Lacn*. is light and not uniformly consistent. A dot is usually used, its position varying in height from the base line to half way up the letter. It can mark the end of individual entries (e.g. fol. 130r l. 6 *gelome . Wið heafodwraece*) and of sense units within a remedy (e.g. fol. 130r l. 3 *nyðowearde . cnuca*), and delineate individual elements in a list

²⁰ Brown [1987: 47] also speaks of "silver ink".

²¹ Reproduced and described in Brown [1990: 61 (pl. 20)].

²² GS (p. 207) remark incorrectly that some "red initials have been employed on fo. 130, but otherwise those in the *Lacnunga* text are not coloured".

(e.g. fol. 138r ll. 12-16 *elenan . 7 rædic . 7 cyrfillan . 7 hræmnes fot . ængliscne næp . 7 finul . 7 saluian . 7 supernewuda*), but sometimes it is used in the middle of sense units without obvious significance (e.g. fol. 130v ll. 6-7 *læte flowan . of þæn nebbe*). In addition to a dot (also :-, and dot plus flourish), entries and sections are sometimes delineated by the following entry starting with an enlarged capital letter or initial, sometimes on a new line.

A colon (:) is used in an OE passage on fol. 171v l. 4. It is followed by a capital letter and separates two related sections of what is taken to be one entry in my edition. It is also used once on fol. 133r l. 12 in the middle of a list of plant names at the end of the line after *quinquefolium*, but this might be a dittographic scribal error after the preceding Lat. abbreviation *quinq:* (for *quinq(ue)*) in *quinq(ue)folium* (the intended punctuation probably being a simple dot as elsewhere in this list).

A slanting hyphen (/) occurs once in an OE passage, connecting folios 171r and v (*cyr-fillan*). It is placed on the verso with a space left before *-fillan*. Possibly fol. 170v l. 14 also shows a hyphen, but it might not be contemporaneous.

The *punctus elevatus* - a mark that was "never in general use for OE" (Ker p. xxxiv) - seems to be used only once in *Lacn.*, in an OE passage on fol. 172r l. 12.

The *punctus interrogativus* is used once in a Lat. passage on fol. 183r l. 11.

The *punctus versus* is used occasionally at the end of entries or major sense units. The first instance is fol. 164r l. 14, then e.g. fol. 169r l. 14, fol. 169v l. 3, and fol. 180r l. 15.

In the final quire (folios 191-193) only the simple dot is used.

Some later medieval - possibly thirteenth-century - capitulum signs have occasionally been added (sometimes over the original punctuation) in order to more clearly distinguish individual entries. These are noted in the Textual Apparatus.

Methods of Correction

There are many scribal corrections in *Lacn.*:

i. Subpuncting by means of a dot below the letter to be corrected. There is only one instance of this in *Lacn.*: on fol. 180v l. 5 *gemærsad* is corrected to *gemærsod* (but not certainly by the same scribe).

ii. Letters to be inserted are written above the line. They are often (not always) accompanied below the line by a caret mark in the form of a long line tapering to the left.

E.g. *-n-* in fol. 131v l. 9 *hnydelan*.

iii. Erasure of letters is frequent, and often untidy. Sometimes only the part or parts of a letter that could not be incorporated into the desired letter are erased.

iv. Alteration of letters from one graph to another without recourse to erasure is also found.

Accents

The following acute accent marks are found above vowels in the following words in *Lacn*. (accent position is indicated by underlining here):

aa (fol. 168r l. 10), *aiius* (fol. 168r l. 7, 8, 10), *an* (fol. 159v l. 6, fol. 166r l. 9, fol. 190r l. 14), *befon* (fol. 184r l. 9), *cassucleaf* (fol. 170r l. 11), *dō* (fol. 173v l. 5), *doo* (fol. 174r l. 13), *drænc* (fol. 137r l. 11), *fic* (fol. 134v l. 3), *geallan* (fol. 169r l. 9), *Q* (fol. 184r l. 12), *o* (fol. 182r l. 2), *on* (fol. 171r l. 5 (first)), *sæd* (fol. 180r l. 13), *singan* (fol. 167r l. 10), *sother* (fol. 184v l. 8 (second)), *þearf* (fol. 188r l. 3), *uetho* (fol. 184v l. 6), *up* (fol. 173r l. 11), *wudafillan* (fol. 132v l. 3). There might also be an accent sign above *nyttige* (fol. 142r l. 14) (see above). It is doubtful whether fol. 142v l. 5 *in* has an accent mark.

Of the OE words in this list accents fall on:

- i. monosyllables *an*, *do*, *doo*, *drænc*, *fic*, *on*, *sæd*, *þearf*, and *up*.
- ii. unstressed final syllables *-an*, *-on* in the words *geallan*, *singan* and *befon*.
- iii. unstressed syllable *-uc* of *cassuc-* in *cassucleaf*.
- iv. short stressed initial syllable *wud-* in *wudafillan*.

For information on the use of accents in OE MSS see Ker (p. xxxv).

Medieval annotations

A thin strip of parchment has been pasted onto fol. 1*, upon which is written, in a (probably) thirteenth-century hand, *Decoctio berule: suauit(er) laxat*.

There are many later medieval - probably mostly thirteenth-century - English and Lat. annotations in Harley 585. The following list records those appertaining to *Lacn.*²³

ME annotations²⁴:

Fol. 132v: the words *wude merche senicle. siwardes wort* are written in the margin (associated with each other by converging lines) beside *Lacn.*'s 7 *wudamerce* (l. 39). *Wude merche* (StratBrad *wude-merch(e)*) is obviously equated with OE *wudamerce*, and, judging from the evidence collected by Hunt [1989: see under *Sanicula*], ME *wudemerche*, *senicle*, and *siwardes wort* can all be synonyms for *Sanicula europaea* L., *sanicle*.

Fol. 138r: *Wen* is added in the margin next to the remedy *To wensealfe*.

Fol. 142v: next to the second element *-cine* of *tocine* (*-cine* begins a new line in MS) and in the same hand as an immediately preceding Lat. annotation *Contra fluxum uentris* is the early ME verb *chine* meaning "crack", "split" (see *OED* "chine"; StratBrad *chinen*).

Fol. 145v: above *anre* is an illegible word in red.

Fol. 146r: the words *Blod lete* in the margin are to be taken before *Genim betan* (or after the preceding words *swa he swiþast mæge?*). GS read *Blod lece*, and overlook the indication of its place of reference by means of a *signe de renvoi*.

Fol. 151v: *þwithe* [*þ-* is uncertain - it might be a *wynn*] *man gardclife on mid*: an incomplete statement probably meaning "Let one whittle agrimony on with ..." (*þwithe* = OE pres. subj. sg. *þwite?* (see BT *þwitan*, *OED* "thwite", and StratBrad ME *þwiten?* *Gardclife* = OE *garclife?*²⁵)).²⁶ It is apparently a corrupt copy of part of an OE remedy which is not otherwise extant; cf. use of *þwitan* in *BLch* (292/1-2) *genim þone neowran wyrtruman; delf up; þwit nigon sponas on þa winstran hand*.

Fol. 159v *uic*: glossed *uich*.

²³ Some - not all - of the annotations to folios 1-129 are recorded by de Vriend in *OEHerb* (pp. 278-82 "Textual notes to MS H"). See also my Commentary to *Lacn.* l. 1007 where I disagree with de Vriend over the reading of one of these annotations.

²⁴ Not all of these are recorded by Ker [1957: 306], nor is Harley 585 included in his section on the use of OE MSS "Between 1200 and the Dissolution of Monasteries" (pp. xlix-l). For a list of other OE manuscripts showing ME annotations of various types, and for a discussion of their significance to our understanding of the continued knowledge of OE in later medieval centuries see Cameron [1974] (Harley 585 is included on p. 222).

For some interesting comments on the thirteenth-century "tremulous" scribe of Worcester's annotation (titles, glosses and nota signs) of Anglo-Saxon medico-magical texts see Franzen [1991: 66-9, 199].

²⁵ The form *gardclife* is not found in *MED* or Hunt [1989].

²⁶ GS read *þwiche* for *þwithe*, and translate "let one whittle garclif on it too"; Ker reads *Wwrche*.

Fol. 130r *Wið heafodwæce*: marginal annotation *Caput*.

Fol. 130r *Wið heafodwærce*: marginal annotation *Caput*.

Fol. 131r *Gif poc sy on eagan*: marginal annotation *Ad maculam*.

Fol. 131r *Pis is seo æðeleste eahsealf*: marginal annotation *Contra omnes pestilentias ocolorum*.

Fol. 132r *Wið hwostan*: marginal annotation *Ad tussim*.

Fol. 133r *Pis is seo grene sealf*: marginal annotation *Vnguentum uiride*.

Fol. 133v *Wið heafodece*: marginal annotation *Caput*.

Fol. 134r *Sealf wið fleogendum attre*: marginal annotation *Ad uenenum*.

Fol. 135r *Cardiacus*: marginal annotation *Cardiacus* (C and GS misread *Carta*).

Fol. 135v *Wið geswel*: marginal annotation *Ad (?)raucedinem*. If *raucedinem* is correct (abbreviated in MS) it means "For hoarseness", and is apparently either erroneous or irrelevant.

Fol. 136r *blegene* : marginal annotation *Carbunculum*.

Fol. 142v *Wið utsihte*: marginal annotation *Contra fluxum uentris*.

Fol. 147r *æðelferðingwyr*: marginal annotation *Auis lingua* (see Hunt [1989: under *Lingua Avis*]).

Fol. 147v *feuerfuge*: interlinear gloss *centaurea minor* (see Hunt [1989: under *Centaurea*]).

Fol. 164v *Wið micclum lice 7 bringcadle*: annotation within text area *Contra lepram*.

Fol. 165v *Pis gebed man sceal singan on ða blacan blegene*: *Ad carbunculum*. (Very probably refers to this remedy - cf. annotation *Carbunculum* to fol. 136r *blegene* above - rather than to the preceding one *Wið wennas*).

Fol. 166v *Gif þin heorte ace*: interlinear gloss *Ad cardiacam*.

Fol. 170v: *do him þreo snæda*: marginal annotation next to Entry CVII *ad modum nutis*²⁸ (i.e. "in the manner of/like a nut", which presumably refers to a pill (cf. the English gloss in the same hand *i. piles* "that is "pills"")).

²⁸ I owe this reading to Mr. Robert Ireland of University College, London.

Fol. 173r *þa readan wudufillan*: interlinear gloss *sparagris agrestis* (cf. Hunt [1989: under **Asparagus**]).

Fol. 173v *grundeswyligean*: interlinear gloss *senecoep* (with a line above *-ecoe-*) (the form is odd, but cf. Hunt [1989: under **Senecio**]).

Fol. 173v *hindheoloðan*: interlinear gloss *ambrosia* (see Hunt [1989: under **Ambrosia**]).

Fol. 173v *ða smalan cliðwyr*: interlinear gloss *rubea minor* (cf. Hunt [1989: under **Rubea Minor**]).

Fol. 173v *wuduhrofan*: interlinear gloss *astula regia* (see Hunt [1989: under **Hasta Regia** and **Hastula Regia**]).

Fol. 174r *wið endwerce*: interlinear gloss *contra puncturas* (with abbreviation mark above *-a-*).

Fol. 174r *þeo[h]werce*: *-werce* has interlinear gloss *dolorem*.

Fol. 174r *fotswilum*: *-swilum* has interlinear gloss *inflationem*.

After fol. 175r *AMEN* a later hand (GS say "possibly seventeenth-century") writes *AMEN NO ÞENN* ((?) or *WENN* or *PENN*). Part of another annotation in the same hand in the outer margin remains, the rest having been lost when the leaf was cropped; what remains seems to read *yo(?)u B(?)o*. These annotations might, as *ASMMFI* (p. 26) thinks, be by Barbara Crocker, the seventeenth-century owner who wrote on folios 1* and 2*.

As Dr. Robin Flower pointed out to GS (p. 206), John Joscelyn (1529-1603), secretary to Matthew Parker, archbishop of Canterbury (d. 1575), has made a number of alterations to and annotations on the Lat. text alone of *LL*. (not noted by Ker):

Fol. 152r *unitas*: altered to *uanitas*.

Fol. 152r *militige*: altered to *militie*.

Fol. 152v *procedant*: altered to *precedant*.

Fol. 152v *milibus*: altered to *militibus*.

Fol. 153r *inpenetrabile*: altered to *inpenetrabili*.

Fol. 153v: *Corruptissima* written in margin, perhaps referring to *chephalem*.

Fol. 153v *liganam*: glossed *linguam*.

Fol. 154r *timpore*: altered to *temporibus*.

Fol. 154r *guguilione*: altered to *gurguilione*.

Fol. 154r *ceotro*: glossed *cerebro* below.

Fol. 154v: Joscelyn may have crossed out the *g* in *figunt*.

Fol. 154v *cubiis*: altered to *cubitis*.

Numerous nota signs are found in the margins in *Lacn.*, and are recorded in the Textual Apparatus. They too were probably added in the thirteenth century. Such signs are also found in the sole MS of *BLch* and *LchBk3* (BL MS Royal 12 D xvii). As Wright [1955: 25] observes in the introduction to the facsimile volume of that MS, they "suggest ... that the reader of the manuscript wished to mark certain passages for easy reference or guidance or it may even be for copying into a commonplace book."

Facsimiles of BL MS Harley 585

A facsimile of Harley 585 is available on microfiche in *ASMMFI* accompanied by a rather unreliable description of the MS and its contents on pp. 26-36 (see "Description of the Manuscript" above for criticisms). The OE metrical charms, comprising in *Lacn.* folios 160r-163v, 167r-v, 175r-176r, 180v-181r, and 185r-185v, are photographically reproduced in black-and-white in the EEMF series (Robinson & Stanley [1991]).

I have also encountered the following black-and-white photographic reproductions of parts of the MS in various books and articles:

OEHerb and OEMdQ:

de Vriend [1984: facing p. xxvii]: fol. 66v.

Branston [1957: 48]: fol. 106v.

de Vriend [1972: xxv]: fol. 106v.

Lacn.:

Rubin [1974: 51]: fol. 130r.

GS (immediately preceding text, and at back of book): folios 130r, 141r, 156v, 160v, 183v.

Backhouse [1984: 160]: fol. 132r.

Sandmann [1975: Anhang]: folios 160r-163v, 167r-v, 175r-176r, 180r-181v, 185r-v (poor quality photocopies of the folios containing the OE metrical charms)²⁹.

Doane [1994: 135-7]: folios 175r-176r.

Brown [1987: 51]: folios 182v, 183r.

²⁹ Like the EEMF volume, this work also includes reproductions of OE metrical charms in other MSS.

VARIANT VERSIONS, SOURCES AND ANALOGUES

ANGLO-SAXON VARIANT VERSIONS

(See also accompanying "Table of Extant Anglo-Saxon Variant Versions of Entries in *Lacnunga*")

Such Anglo-Saxon variant versions of, and close parallels to, entries in *Lacn.* as have been found are presented in full in the Commentary to each entry. The only exceptions to this are Entries LXIV ll. 299-314 (for which I collate the many variant readings in the Commentary) and LXV (i.e. *LL.*, for a modern text of which, based on all extant MSS with critical apparatus, introduction, translation, philological commentary and notes, see Herren¹). Well over one third of the entries in *Lacn.* exist in one or more closely related Anglo-Saxon versions in the following texts and MSS (for MSS of *LL.* see no. 28 below):

1. *Bald's Leechbook (BLch)* and the *Third Leechbook (LchBk3)*:

These texts are found in BL MS Royal 12 D xvii. This MS (Ker no. 264, s. x med.) contains three books of OE medical remedies and is commonly considered the most important testimony to Anglo-Saxon medical practice. Both texts are edited by C (vol. II, with archaic parallel translation) and by Leonhardi²; *BLch* has also been recently edited by Deegan [1991] (with introductory discussion of sources, commentary, glossary, and concordance)³. The first two books, which constitute *BLch*, end with this colophon:

Bald habet hunc librum Cild quem conscribere iussit;

Hic precor assidue cunctis in nomine Cristi

Quo nullus tollat hunc librum perfidus a me

Nec ui nec furto nec quodam fame falso.

Cur? Quia nulla mihi tam cara est optima gaza

Quam cari libri quos Cristi gratia comit⁴.

¹ A new edition of *LL.* based on BL MS Harley 585 is announced by B. R. Hutcheson and Willard Rusch (*OEN* 25 no. 4 Summer 1992, p. 33).

² *Kleinere angelsächsische Denkmäler I* (Bibliothek der angelsächsischen Prosa 6), pp. 1-109 (includes *LchBk3*).

³ A number of scholars have promised new editions: Voigts & Bierbaumer (see Voigts [1979a: 12]), M. L. Cameron & M. A. D'Aronco (*OEN* 26 no. 4 Summer 1993, p. 28), and M. Deegan (*OEN* 26 no. 4 Summer 1993, p. 30).

⁴ Sisam [1953: 110 n. 5] remarks that "the nicknames *Bald* and *Cild* are used alone for metrical convenience, and *Cild* indicates that the scribe was young".

The third book - *LchBk3* - is now usually regarded as a separate work, though this distinction is not always observed. A separate edition of *LchBk3* is by Olds [1984] (with introduction, commentary, translation and list of plant names with possible identifications)⁵.

There are facsimile editions of this MS by Wright [1955] (with an extensive introduction) and in microfiche form in *ASMMF1*. The language of this MS is described as "intermediate between EWS and LWS" (Hogg §1.10).

The connections between *BLch* and *Lacn.* are of particular importance and have been analysed in detail by Meaney [1984a]. I would make the following observations in particular:

i. All but one of the variant versions in *BLch* come from the first book. However, the one exception might perhaps be considered a parallel rather than a true variant version of the same remedy (i.e. *Lacn.* Entry CXXII).

ii. The first three entries in *Lacn.* duplicate part of the first chapter of *BLch*, but with a change in order and certain differences in wording that make it unlikely that *Lacn.* is here derived from the Royal MS here.

iii. *Lacn.* Entries LXXI-LXXIII duplicate the whole of chapter xxx of *LchBk3*. However, differences in wording show that *Lacn.* does not derive from the Royal MS here.

iv. *Lacn.* Entries LXXXVII-XCIX duplicate *BLch* (98/22-100/21), though *BLch* has no parallel to *Lacn.* LXXXVIII (a charm which might be an independent addition to *Lacn.*). Differences in wording make it unlikely that *Lacn.* is copied from the Royal MS here.

v. *Lacn.* Entries CXXXVIII and CXXXIX are found in the same order in *BLch* (124/9-12). Superior readings in *Lacn.* and other differences in wording make it unlikely that *Lacn.* derives from the Royal MS here.

vi. *Lacn.* Entries CLXXIII-CLXXV and CLXXVII-CLXXX are paralleled in *BLch* (56/16-58/6) and (60/5-15) and it is likely that the gap in sense in l. 1008 can be rectified by reference to *BLch*.

Entries CLXXVI-CLXXIX are also found in the so-called "Nowell transcript" fol. 261v (on which see no. 2 below). There is close agreement here between *BLch.* and *Lacn.*, though some superior readings in *Lacn.* show that these have not been copied from the Royal MS.

⁵ A new edition is planned by M. L. Cameron & M. A. d'Aronco (see footnote 3 above).

Moreover, *Lacn.* and the Royal MS here share readings not found in the Nowell transcript. Since *Lacn.* is here derived from neither the Royal MS nor the Nowell remedies another exemplar must be supposed, and Meaney [1984a: 263] suggests that:

This may have been the Alfredian fair copy of Bald's *Leechbook*, whose existence is not in doubt and which would probably have had the West Saxon form *spatl* which could have caused *Lacnunga*'s mistaken *swat* [see Commentary to l. 999].

2. BL MS Additional 43703 (Transcript of BL MS Cotton Otho B xi), the "Nowell transcript":

This is a transcript made by Laurence Nowell in 1562 of an Anglo-Saxon MS, thought to have been written at Winchester partly in the middle of the tenth century and partly in the middle of the first half of the eleventh century, which was largely destroyed by the Ashburnham House fire in 1731. On folios 261-4 Nowell transcribed over fifty OE remedies. These appear to have become detached from the original MS after Nowell's time but before the fire; however, these leaves have never been found and are "presumed lost" by Grant [1974: 112]. Most of the remedies are also found in *BLch*, some of which also occur in *Lacn.* There is no single edition of this collection: those remedies which parallel *BLch* are summarized by Ker (p. 233) and are presented beside their *BLch* versions by Deegan [1991]; the others (which according to Meaney [1984a: 246] may constitute remedies lost from the *BLch*) are printed by Torkar [1976]. See further Grant [1974], Torkar [1976], and Meaney [1984a].

The remains of the original MS - which unfortunately include no part of the remedies - are BL Cotton Otho B xi (Ker no. 180, s. x med.-xi¹).

3. OE *Herbarium* Complex (*OEHerb* and *OEMdQ*):

Of the four extant major OE medical collections, only this complex has survived in more than one copy:

i. BL MS Cotton Vitellius C iii (fol. 12r-82v). Ker no. 219, s. xi¹. This MS is available in microfiche facsimile in *ASMMF1*.⁶

- ii. Oxford, Bodleian Library MS Hatton 76 (fol. 68r-130r). Ker no. 328, s. xi med.
- iii. BL MS Harley 585 (fol. 1r-129v, immediately preceding *Lacn.*).
- iv. BL MS Harley 6258 B (fol. 1r-51r, preceding *PD*). Ker (p. xix) dates to "after 1200", but de Vriend (*OEHerb* p. xxx) says "it is possible, if not probable, that the manuscript was produced in the second half of the twelfth century at the latest" (see also *OEHerb* p. xxx n. 1, and Sanborn on *PD* (no. 17 below)).

The standard edition of the *OEHerb* complex (including *OEMdQ*) is de Vriend [1984]. A separate edition of *OEMdQ* is de Vriend [1972] (with English translation). The old edition of *OEHerb* and *OEMdQ* by C (vol. I) contains an English translation.

Isolated variant versions or close parallels to remedies in *Lacn.* are also found in the following Anglo-Saxon MSS and texts:

4. Cambridge, Corpus Christi College MS 41 (p. 206):

The MS was given to Exeter by Bishop Leofric (d. 1072). The section containing the metrical charm parallel to *Lacn.* Entry CXLIX and the Lat. prayer parallel to *Lacn.* Entry CL is dated s. xi¹ or xi med. by Ker (no. 32). This MS contains several charms and prayers for protection (including OE metrical charms nos. 8, 9, 10, and 11 (ASPR 6)). For an edition and study of some of the charm material in this MS see Grant [1979: 1-26].

5. Cambridge, Corpus Christi College MS 391:

Ker no. 67, s. xi². The passage in question (p. 718) is edited by Förster [1929: 273-4]).

6. Cambridge Antidotary:

Ker no. 16, s. xi. This collection (ed. Sigerist [1923: 160-7]) is part of the late eleventh- or early twelfth-century *Canterbury Classbook* (Cambridge University Library MS Gg 5. 35., fol. 427v-431v), a medical collection of Anglo-Saxon compilation. For discussion of the MS contents see Cameron [1993: 49-53].

⁶ A facsimile edition of this MS is also being prepared for publication in the EEMF series by M. L. Cameron & M. A. D'Aronco - see D'Aronco [1994-5: 326 n. 4].

7. Cambridge, University Library MS LL I 10, The *Book of Cerne*:

Ker no. 27, s. ix in. See also Webster & Backhouse [1991: 211]. This large prayerbook collection contains another text of *Lacn.* ll. 299-314⁷, and another text of *LL.* with an OE gloss (see below). The MS may be associated with Bishop Æthelwald of Lichfield (818-30). It is edited by Kuypers [1902] (with a facsimile (pl. II) of fol. 43r - the start of *LL.*).

8. Durham, Cathedral MS A iv 19, The *Durham Ritual*:

Ker no. 106, s. x^l. It is edited by Lindelöf & Thompson [1927] and by Corrêa [1992].

9. BL MS Cotton Claudius A iii:

Ker no. 141, s. x/xi. Claudius Pontifical I is edited by Turner [1971].

10. BL MS Cotton Domitian i:

Ker no. 146 dates the single remedy on fol. 55v as s. x². It is edited by C (vol. I, p. 382).

11. BL MS Cotton Faustina A x:

Ker no. 154, s. xii^l. The remedy in question on fol. 116r is edited by S (no. 82, p. 307).

12. BL MS Cotton Vespasian D xx:

Ker no. 212, s. x med. The remedy in question on fol. 93r is edited by S (no. 52, pp. 289-90).

13. BL MS Cotton Vitellius C iii:

Ker no. 219, s. xi^l. In addition to an illustrated text of *OEHerb* and *OEMdQ* (see no. 3 above) this MS contains a small group of miscellaneous remedies. The remedy in question (on fol. 82v-83r) is edited by C (vol. I, p. 374).

⁷ There is a photograph of part of this text (that found on fol. 37r) in Webster & Backhouse [1991: 210].

14. BL MS Cotton Vitellius C viii:

Ker no. 221, s. xi¹. The passage in question (on fol. 22r-v) is edited by Förster [1929: 271-3].

15. BL MS Cotton Vitellius E xviii:

Ker no. 224, s. xi med. According to Ker this MS was probably written at Winchester. The passage in question (on fol. 15r) is edited by Förster [1929: 273-4].

16. BL MS Harley 2965, *The Book of Nunnaminster* :

Ker no. 237. See also Webster & Backhouse [1991: 210-11]. This MS is dated to "the late eighth or early ninth century", and was "at Winchester in the tenth century, and probably belonged to Alfred's queen Ealhswith (d. 909)" (*SASLC* p. 138). Among its contents are another version of *Lacn.* ll. 299-314 immediately preceding a copy of *LL.* (which is thought by Herren (p. 5) to be one of the exemplars for *Lacn.*'s Lat. text of *LL.*). The *Book of Nunnaminster* is not, however, the exemplar for *Lacn.* ll. 299-314. It is edited by Birch [1889]. A microfiche facsimile of this MS is available in *ASMMFI*.

17. *Peri Dilaxeon* (PD):

This collection of remedies is found (incomplete) in BL MS Harley 6258 B (fol. 51v-66v).

It is edited by C (vol. III pp. 81-145, with a translation), again by Löweneck [1896] (with some source material presented parallel to the English text), and most recently by Sanborn [1983] (with a description of the MS produced with the aid of Julian Brown, an analysis of the language, and a commentary). Sanborn dates *PD* between 1175 and 1225 on palaeographical grounds. Ker (p. xix; see also the "Supplement" p. 574 n. 1) would date the MS "after 1200". A microfiche facsimile of this MS is available in *ASMMFI*.

18. BL MS Royal 2 A xx, *The Royal Prayerbook*:

Ker no. 248, s. viii². See also Webster & Backhouse [1991: 208]. This MS "contains a very early body of devotional prayers, along with extracts from the Gospels, a creed, a litany, the Gloria, canticles and hymns" (*SASLC* p. 138). It is edited by Kuypers [1902: Appendix]; see also Birch [1889: Appendix A]). A microfiche facsimile of this MS is available in *ASMMF1*.

19. BL MS Royal 12 E xx:

This MS contains a previously unnoticed variant version of *Lacn.* Entry XXII in Lat. and English (late OE/early ME) on fol. 162v. The MS, according to the British Museum's catalogue (Warner & Gilson [1921]), was written in England and is dated to the twelfth century. The remedy is edited here for the first time. The MS is not described in Ker.

20. London, Wellcome Historical Medical Library MS 46:

This leaf (fol. 144) was formerly Lanhydrock, Bodmin, Collection of Lord Clifden MS B. 12 (Ker no. 98, s. x/xi (see Supplement in Ker for the change in ownership and location)). According to Ker it was "used as the wrapper of a sixteenth-century book, and probably originally a blank endleaf of a (medical?) manuscript". It is edited by Napier [1890: 325-6 (c)].

21. *Omont Fragment*:

This recently discovered leaf of mostly herbal remedies is found in Louvain, Bibliothèque de l'Université Section des Manuscrits, Fragmenta H. Omont 3. Ker no. 417 (s. x in.). It is edited with palaeographical description, discussion of the language, and a translation by Schauman & Cameron [1977] - Schauman believes it was produced in "a centre under Mercian influence in the 9th century", and similarly Cameron would "date it between 850 and 900 A. D., and place it at a scriptorium where Mercian conventions of writing were observed". However, Bately [1988 : 102 n. 62] rejects a ninth-century date in

support of Ker's early tenth-century date. Recently Kitson [1990: 220] has argued on the basis of the formation and phonology of the word *eapuldorn* (Schauman & Cameron l. 22 *eapul, dorn*), which is also found in a Worcestershire charter, that the *Omont Fragment* was "very probably ... composed in north-east Worcestershire".

The *Omont Fragment* is included among the minor Mercian texts by Hogg §1.8.

22. Oxford, Bodleian Library MS Bodley 163:

Ker no. 304, s. xi med. The remedy in question (on fol. 227r) is edited by S (p. 302, no. 71).

23. Oxford, Bodleian Library MS Bodley 579, The *Leofric Missal*:

Ker no. 315. This volume is edited by Warren [1883]. According to him it was written partly in the tenth and partly in the eleventh centuries, and was presented by bishop Leofric to Exeter Cathedral. It includes among its contents rituals for healing (including the prognostical "Sphere of Apuleius"), exorcism, and the blessing of e.g. fruits, oil, water, and salt (see Warren p. lxxv who highlights these as an "objectionable element").

24. Oxford, Bodleian Library MS Junius 85:

Ker no. 336, s. xi med. The charm in question (on fol. 17v) is edited by C (vol. I p. 394) and by S (p. 289).

25. Oxford, St. John's College MS 17, The *Ramsey Scientific Compendium* (RSC):

Ker no. 360, s. xii in. The relevant part is edited and partially translated by Singer [1917]. See also on this collection Cameron [1993: 54-8].

26. Paris, Bibliothèque Nationale MS Lat. 10575:

Ker no. 370, s. x med. This MS contains the *Egbert Pontifical*. It is edited by Banting [1989].

27. Rouen, Bibliothèque Municipale MS A. 27 (368).

Ker no. 374, s. xi in. This MS contains the "Lanalet Pontifical". It is edited by Doble [1937].

28. The *Lorica of Laidcenn (LL.)* (*Lacn.* Entry LXV) (also formerly known as the *Lorica of Gildas*) is extant in six MSS in addition to Harley 585 (two of which - i and ii below - were written in England). The following details are taken mainly from the critical edition of *LL.* by Herren (pp. 3-4):

i. Cambridge, University Library MS Ll. 1. 10, folios 43r-44v (Cambr. MS. This MS is commonly known as the *Book of Cerne*); s. ix in. This text of *LL.* has OE glosses (partly s. ix, partly s. x).

ii. BL MS Harley 2965, folios 38r-40r. (This MS is known as the *Book of Nunnaminster* - see above no. 16). s. viii/ix or ix in.

iii. Verona, Biblioteca Capitolare MS lxxvii (64), fol. 32r-v. s. ix in.

iv. Cologne, Dombibliothek MS 106 (formerly Darmstadt 2106), folios 60v-62. s. ix.

v. Dublin, Royal Irish Academy MS 23 P 16, folios 241v-242r. This MS is known as the *Leabhar Breac* or "Speckled Book"). s. xv in.

vi. Vienna, Nationalbibliothek MS 11857, fol. 248r-v. s. xvi.

According to Herren (pp. 5-13) the OE glosses to *LL.* in *Lacn.* are not derived from those in Cambr. MS, but both sets of glosses rather derive from a glossed MS (not extant) which "was probably written in Mercia at some time in the eighth century". This putative eighth century English MS is in turn thought, on the basis of evidence suggesting that Aldhelm and the Epinal and Erfurt glossaries knew *LL.*, to derive from a MS (not extant) glossed in English "written in the latter half of the seventh century, probably in the last quarter". *Lacn.*'s Lat. text of *LL.* is also thought to derive in part from that of the *Book of Nunnaminster*.

VERNACULAR SOURCES

Little can be certainly ascertained about the OE sources of *Lacn.* since none of its entries can have been copied directly from any of the extant MSS containing variant versions outlined above. However, it seems likely, from the localized groupings of many of the remedies in *Lacn.* which deal with the same affliction (see below) - some of which are extant in the same order in *BLch* and *LchBk3* - and also occasionally from certain distinctive affinities of wording, that *Lacn.* is at least partly derived from (and so composed of) numerous small pre-existing sets of originally distinct remedies which have either been extracted directly from longer OE texts no longer extant, or are copied from single manuscript leaves or small booklets; some may derive from oral transmission. The last two possibilities might explain the lack of overall (as opposed to localised) order in the collection⁸. It might also accord with Audrey Meaney's [1975] suggestion that the compilation of *BLch* may have been facilitated by the use of "a kind of elaborate medical card-index - or at any rate, a loose-leaf collection". The presence of alliteration and occasionally rhyme in certain remedies in *Lacn.* (esp. Entries XXXI and LXIII) - a feature which is not, I think, found in any other extant OE remedies - is strong evidence for the likelihood of oral transmission.

With regard to the OE charms - particularly the metrical charms - it may be said that, while some may very well have oral roots that are potentially ancient and pagan (e.g. Entry LXXXVI ll. 650-8 and Entry CXXVII)⁹, there is no reason whatsoever to suppose that OE charms - perhaps on occasion utilizing ancient material - could not have been composed (or translated) throughout the Anglo-Saxon period, or that all those extant can be grouped

⁸ Cf. Meaney [1984a: 245]:

One gets the impression that the *Lacnunga* "compiler" simply put down everything as it came to hand (not for him the problems of organization) and later groupings, as for instance the three "Irish" incantations [Entries XXV-XXVII] and the remedies for diarrhoea [Entries XXXIX-XLII], may well be due to their having come to hand and been entered *en bloc*.

Meaney's [1984a: 253] speculation on the composition of the OE remedy collection in BL MS Cotton Otho B xi (extant only in the "Nowell transcript") might well also shed light on the origins of *Lacn*:

It is very tempting to postulate that, as remedies came to the compiler's hand, they were copied on to scraps of varying sizes and even varying shapes. Surely every scriptorium must have used offcuts from the edges of expensive and elaborately prepared (but irregularly shaped) skins for their rough work, which usually would have been thrown away afterwards, the contents only surviving if providentially copied into a codex, as the Otho collection was.

⁹ See Kuhn [1864] for a demonstration of the remarkable survival down the millen^Nia in variant forms (including the OHG *Second Merseburg Charm*) of a Sanskrit charm (in the *Atharva-veda*). It survived - perhaps even still survives - in use into the twentieth century.

together as essentially pagan compositions (e.g. Entry CXLIX and the *Journey Charm* (ASPR 6 no. 11) are - at least to my mind - purely Christian charms)¹⁰.

The presence of many of the OE remedies in identical or closely variant versions in earlier MSS of course shows that these remedies were in existence prior to the production of Harley 585. The earliest date of origin that can be given to an OE remedy in *Lacn.* on the basis of the existence of an earlier variant version is early tenth century for Entry LXXIX (paralleled in the *Omont Fragment*, though scribal error therein is evidence for the earlier - though not necessarily pre-tenth century - existence of this remedy)¹¹.

The most notable groupings of remedies according to the affliction to be cured in *Lacn.* are as follows: Entries I-IV (for headache), IV-X (eyesalves), XXVI and XXVII (the same incantation used for *wyrm*), XXXIX-XLI (?XLII) (for diarrhoea), XLIII-XLVIII (purgative drinks), LI-LXI (all apparently soups and drinks for lung-disease), LXVIII-LXXXIV (for *þeor*), LXXVII and LXXVIII (for anal fistula and haemorrhoids), LXXXIII and LXXXIV (for black swellings), LXXXVII-XCIX (remedies *wið ælces cynnes omum 7 onfeallum [7] bancoþum*), CXVI-CXVIII (for pain in the side), CXIX-CXXI (for foot problems), CXXIII and CXXIV (for lice), CXXVIII-CXXXI (for lice), CXXXIII-CXXXVII (veterinary remedies and a charm for theft (possibly of livestock)), CXXXVIII-CXL (for hand problems), CXLIV and CXLV (for *þeor*), CXLIX-CLXV (possibly associated as a continuous series of incantations and prayers with CLXI-CLXIII forming a group for problems in rearing a child), CLXVIII and CLXIX (for erysipelas), CLXXIII-CLXXV (for cough), CLXXVII-CLXXX (for heart-pain), and CLXXXIV-CLXXXVII (Lat. blessings, the first two and the last two of which are paired).

¹⁰ Contrast the generalizing opinion of Ricci [1929: 261]:

Let us take the *Charms*. By the application of the best tests (those of Morsbach), Richter comes to the conclusion that they probably belong to the first half of the eighth century, after *Genesis A*, *Daniel A*, the *Leyden Riddle*, and possibly *Beowulf*. In fact, he finds several signs of relative lateness, most of which are indubitable. But who could seriously attempt to maintain, on the strength of this, that the *Charms* represent a form of eighth-century composition? Can anything possibly be more certain, from the point of view of literary history, than that they are of pagan origin, and therefore must be dealt with before *Genesis*? The reason of the apparent anomaly is, of course, obvious; whereas *Genesis* was written down immediately on its composition, the *Charms* underwent centuries of oral transmission.

and (p. 265):

in the *Charms* the Christian element is obviously the result of slow transformation and accretion in the course of oral transmission.

¹¹ There may be documentary evidence for the existence of OE prose remedies as early as the eighth century - Ker (Appendix no. 3) observes that an OHG remedy *uudhar cancur* in an eighth-century MS in an insular hand from Fulda (ed. Steinmeyer [1916: 39-40]) "appears to be an imperfectly achieved translation into Old High German of an OE original".

The route (or routes) by which OIr charms (remnants of the magical lore of the Irish *filid?*) came to *Lacn.* and some other Anglo-Saxon MSS is unknown¹². They might have come via Lindisfarne, or with the many scholars and ecclesiasts who travelled between England and Ireland whose journeys are recorded e.g. in the *Hisperica Famina* and in Bede's *Historia Ecclesiastica*. It may also be noted that there are records of several bilingual English and Irish speakers: Oswald (Bede's *Historia Ecclesiastica* (ed. Colgrave & Mynors [1969: 220]): *linguam Scottorum iam plene didicerat*), Oswiu (Bede's *Historia Ecclesiastica* (p. 296): *illorum etiam lingua optime inbutus*), and King Aldfrith of Northumbria (685-705), son of an Irish woman, who "had a reputation as a man of letters" and whose court formed "an admirable link between Irish and Northumbrian culture" (Colgrave & Mynors [1969: 430 n. 1]). It is possible that Aldfrith himself composed OIr texts, such as the gnomic collection known as *Briathra Flainn Fina maic Ossu* (see Williams & Ford [1992: 34]).

Since certain OE parts of *Lacn.* might be thought on linguistic grounds to derive from earlier ninth- or tenth-century Mercian works, it is interesting to learn that, according to Hughes [1970: 61], "it must have been quite common to meet an Irish cleric in Mercia before 816", and in particular that Wright [1993: 267-70] draws attention to King Alfred's use of Irish scholars, and argues on the basis of "abundant evidence of continuing contacts with the Irish" for the existence of a tenth-century (or at least "between the last quarter of the ninth century and the first three-quarters of the tenth") "Irish influenced literary milieu .. in Mercia" particularly during the reign of Athelstan (924-939).

See also on the potential for Anglo-Irish literary connections Carney [1955: chap. 3, and note pp. 112-3] and Dumville [1981: esp. 109-21]¹³.

¹²Dunleavy [1960: 96] remarks that the "study of magic and charms and their transmission from Ireland to Northumbria has only begun"; the suggestion of Witcutt [1946] that they are the only surviving fragments of "British Gaelic" belonging to "a submerged Celtic population which still persisted under Anglo-Saxon rule" is rejected by modern scholarship - the charms in question are Irish.

¹³Details of literary channels and influences between Britain and Ireland in the early Middle Ages can also be found in Slover [1926, 1927] and Ford & Borst [1982], but these works do not refer to the Irish charms extant in Anglo-Saxon MSS.

LATIN SOURCES AND ANALOGUES¹⁴

No source works or authors are mentioned in *Lacn.*, though one remedy (Entry CXIX) derived from the *Herbarium* of Pseudo-Apuleius does claim to relieve pain wonderfully "according to the testimony of learned doctors" (*þæs ðe gelærede læceas secgeað*), and another (Entry CLXXXII), translated from the *De minutione sanguinis* now attributed to Pseudo-Bede, similarly attests its prior existence (*þæs þe we secgan gehyrdan*). Such Lat. sources and analogues as have been found are presented in full in the Commentary. They come chiefly from the following texts¹⁵:

1. The *Natural History* (*Historia Naturalis*) (*NH*) of Pliny the Elder. This encyclopedic work was completed in A.D. 77. That *NH* was known first-hand to at least some Anglo-Saxons is apparent from the survival of an eighth-century Anglo-Saxon fragment of *NH* preserved as Leiden, Bibliotheek der Rijksuniversiteit Voss. Lat. F. 4, folios 4-33 (see Gneuss [1981: no. 838]), as well as from Bede's familiarity with it (Cameron [1983b: 146]).

2. The *Medicina Plinii* (*MedPlin*). This remedy collection, which partly draws upon the medical sections of *NH*, is thought to have been composed in the third or fourth century. It is edited by Önnarfors [1964].

3. The *Physica Plinii*. Two versions of this fifth- or sixth-century remedy collection have been edited: the so-called "Bamberg" recension (*PhysPlinB*) (ed. Önnarfors [1975]), and the "Florentine-Prague" recension (the three books of which are edited by Winkler [1984] (*PhysPlinFP1*), Wachtmeister [1985], and Schmitz [1988] (*PhysPlinFP3*)). The third main version of this text, the "St. Gall" recension, has not been edited in full, but contains numerous charm interpolations (see Önnarfors [1985]); some of these charms are of interest in relation to *Lacn.* Entries XXII, CLIII, and CLVIII. Since the sixteenth century the *Physica Plinii* has often been attributed without foundation to one "Plinius Valerianus" (so e.g. C). For a study of the *Physica Plinii* in relation to *BLch* see Adams & Deegan [1992].

4. The *De Medicamentis Liber* (*DML*) of Marcellus of Bordeaux (also known as Marcellus Empiricus) provides analogues rather than likely sources. This large remedy

¹⁴ For a survey of the Lat. medical literature of the early Middle Ages see Sigerist [1958].

¹⁵ But see also notably the Lat. texts cited in the Commentary to *Lacn.* Entry CLXX (the prescription of "King Arestolobius") and Entry CLXXXIII (a previously unrecognised Lat. prayer-poem attributed in another MS to Bishop Syagrius of Autun).



collection (which includes many charms) is thought to have been written at about the end of the fourth century (see Cameron [1983b: 140] and [1993: 68]).

5. The *Herbarium* of pseudo-Apuleius (see also *OEHerb*, no. 3 above). The *Herbarium* has a complicated textual history, but was "presumably composed in the fourth century" (*OEHerb* p. lxxv).

6. The *Medicina de Quadrupedibus*. This remedy collection is attributed in several Lat. MSS to one "Sextus Placitus Papiriensis", but this is now thought to be a ghost-name (see *OEHerb* pp. lxxvi-lxxvii). This text may lie behind *Lacn.* Entry VIII, but is not a straightforward direct source for it.

7. The *Practica Alexandri* of Alexander of Tralles (born c. 525, died 605) was written in Greek, but soon translated into Lat. and augmented with material by Philumenus and Philagrius of Epirus (see Cameron [1983b: 141-2] and [1993: 69]; on Philumenus and Philagrius see Cameron [1983b: 138]).

8. The short, possibly ninth-century, tract *De minutione sanguinis, sive de phlebotomia*, wrongly attributed in the Middle Ages to Bede, is the source for *Lacn.* Entry CLXXXII. On this text see Jones [1939: 88-9].

9. Part of chapter eight of the apocryphal *Virtutes Iohannis*¹⁶. This was formerly thought to be part of the original *Acta Iohannis*, but this view is not currently held (Elliott [1993: 304]). It is the source for *Lacn.* ll. 299-314. A modern critical edition is by Junod & Kaestli [1983: 825/43-62]. There is a translation of the relevant section by Elliott [1993: 344].

10. On the lexical sources of the Lat. text of *LL.* see Herren (pp. 39-41), who remarks that "the best hypothesis is that Laidcenn used Isidore [i.e. Isidore of Seville's *Etymologiae*, especially the section *De Homine et Portentis*], supplemented by an unknown Greco-Latin glossary or glossaries with anatomical words". The OE gloss to *LL.* in *Lacn.* appears also to be indebted in a few places to Isidore's section *De Angelis* (Bk. 7.5).

11. It is quite possible that other Lat. sources and analogues remain to be discovered, e.g. in the Lat. text of the *Practica Alexandri* (to which I have not had access and for which

¹⁶ There is no reference to Anglo-Saxon use of this text in di Paolo Healey's [1985] survey of Anglo-Saxon use of the apocryphal gospels.

there is no acceptable edition), and in the "enormous quantity" of unpublished Lat. recipe literature (see Cameron [1983b: 142]).

TABLE OF EXTANT ANGLO-SAXON VARIANT VERSIONS OF ENTRIES IN

LACNUNGA

[Groups of consecutive variant versions are shaded. Note, however, that it has not been typographically possible to give this indication for the *Book of Nunnaminster* versions of *Lacn*. Entries LXIV (ll. 299-314) and LXV]

<i>Lacnunga</i> (My edition) (Entry nos.)	<i>Bald's Leechbook</i> (ed. C vol. II, pp. 1-299) (Bk. chap. (page/line))	<i>Leechbook 3</i> (ed. C vol. II, pp. 300-60) (Chap. (page/line))	<i>OE Herbarium of</i> <i>Pseudo-Apuleius</i> and <i>Medicina de</i> <i>Quadrupedibus</i> (edition: <i>OEHerb</i>) (Chap. remedy no. (page/line))	Miscellaneous
I	I i (18 19-21)			
II	I i (18/22-5)			
III	I i (18 12-18)			
VI	I ii (34/23-6)			
VIII			Cf. <i>OEMdQ</i> iv, 13 (246 23-4)	
IX				<i>Lacn</i> . XXXII
X				BL MS Cotton Vitellius C iii, fol. 82v-83r (ed. C vol. I, p. 374)
XI				Cf. <i>Lacn</i> . CVII
XIII	Cf. I ii (32 1-34 1)	Cf. ii (308 19-22)		Cf. <i>Cambridge</i> <i>Antidotary</i> (ed. Sigerist [1923: 161])
XVIII		lxxi (358/7-14)		
XXII				BL MS Royal 12 E xx, fol. 162v (ll. 7-10)

<i>Lacnunga</i> (My edition) (Entry nos.)	<i>Bald's Leechbook</i> (ed. C vol. II, pp. 1-299) (Bk. chap. (page/line))	<i>Leechbook 3</i> (ed. C vol. II, pp. 300-60) (Chap. (page/line))	<i>OE Herbarium of Pseudo-Apuleius and Medicina de Quadrupedibus</i> (edition: <i>OEHerb</i>) (Chap. remedy no. (page/line))	Miscellaneous
XXV	Cf. I xlv (112/28-33)			<i>Lacn.</i> XXV (ll. 255-6). <i>Lacn.</i> LXXXIII. Oxford, Bodleian Library MS Bodley 163, fol. 227 (ed. S no. 71, p. 302). (Cambridge, Gonville & Caius College MS 379, fol. 49r (ed. S no. 71, p. 302)).
XXVIII			Cf. <i>OEHerb</i> xlv 5 (92 10-11)	
XXX				BL MS Cotton Domitian i, fol. 55v (ed. C vol. I, p.382). London, Wellcome Historical Medical Library MS 46, fol. 144 (ed. Napier [1890: 325-6 (c)])
XXXII				<i>Lacn.</i> IX
XXXVI	I xxxii (78 1-3)			
XXXVII	I xxxiii (66 12-14)			
LI				<i>Lacn.</i> LX.
LIV			Cf. <i>OEHerb</i> xlv 7 (92 15-16)	
LV		xiv (316/28-318/3)		

<i>Lacnunga</i> (My edition) (Entry nos.)	<i>Bald's Leechbook</i> (ed. C vol. II, pp. 1-299) (Bk. chap. (page/line))	<i>Leechbook 3</i> (ed. C vol. II, pp. 300-60) (Chap. (page/line))	<i>OE Herbarium of Pseudo-Apuleius and Medicina de Quadrupedibus</i> (edition: <i>OEHerb</i>) (Chap. remedy no. (page/line))	Miscellaneous
LX				<i>Lacn.</i> LI
LXI		Cf. xiv (316 21-7)		
LXIII	ll. 255-6: I xlv (112 28-33)			ll. 255-6: see <i>Lacn.</i> XXV. ll. 285-7: <i>Leofric Missal</i> (ed. Warren [1883: 224]). ll. 288-9: <i>Lacn.</i> CLXXXVIII. <i>Durham Ritual</i> (ed. Lindelöf & Thompson [1927: 99]).
LXIV	ll. 297-314: I xlv (112/2-23)			ll. 292-3: <i>Royal Prayer Book</i> , BL MS Royal 2. A. XX, fol.13r-v (ed. Kuypers [1902: 206]). ll. 299-314: <i>Book of Cerne</i> (ed. Kuypers [1902: 157]). <i>Durham Ritual</i> (ed. Lindelöf & Thompson [1927: 125]). <i>Book of Nunnaminster</i> (ed. Birch [1889: 90]).

<i>Lacnunga</i> (My edition) (Entry nos.)	<i>Bald's Leechbook</i> (ed. C vol. II, pp. 1-299) (Bk. chap. (page/line))	<i>Leechbook 3</i> (ed. C vol. II, pp. 300-60) (Chap. (page/line))	<i>OE Herbarium of Pseudo-Apuleius and Medicina de Quadrupedibus</i> (edition: <i>OEHerb</i>) (Chap. remedy no. (page/line))	Miscellaneous
LXV				<i>Book of Nunnaminster</i> (ed. Birch [1889: 90-5]). <i>Book of Cerne</i> (ed. Kuypers [1902: 85-8]).
LXIX		lxvi (354 17-22)		
LXXI		xxx (324/22-8)		
LXXII		xxx (324/28-326/2)		
LXXIII		xxx (326/2-8)		
LXXIX				<i>Omont Fragment</i> (ed. Schauman & Cameron [1977: 291/7-11])
LXXXIII				<i>Lacn.</i> XXV (see also ll. 255-6 and notes to these entries)
LXXXVII	I xxxviii (98/22-5)			
LXXXIX	I xxxviii (98/25-7)			
XC	I xxxviii (98 27- 100/2)			
XCI	I xxxviii (100/2-7)			
XCII	I xxxviii (100 8-9)			
XCIII	I xxxviii (100/9-10)		<i>OEHerb</i> lxxxvii, 3 (126 18-19)	
XCIV	I xxxviii (100/11-12)			
XCV	I xxxviii (100 12-13)			

<i>Lacnunga</i> (My edition) (Entry nos.)	<i>Bald's Leechbook</i> (ed. C vol. II, pp. 1-299) (Bk. chap. page/line))	<i>Leechbook 3</i> (ed. C vol. II, pp. 300-60) (Chap. (page/line))	<i>OE Herbarium of Pseudo-Apuleius and Medicina de Quadrupedibus</i> (edition: <i>OEHerb</i>) (Chap. remedy no. page/line))	Miscellaneous
XCVI	I xxxviii (100/14-15)			
XCVII	I xxxviii (100/15-17)			
XCVIII	I xxxviii (100/17-19)			
XCIX	I xxxviii (100/20-1)			
C			<i>OEHerb</i> cxxvi, 1 (164/14-16)	
CII	I vii (52 13-15)		<i>OEHerb</i> i, 13 (32 23-5)	
CIII			<i>OEHerb</i> ii, 22 (42 10-12)	
CV	I ii (34 1-2)			
CVII				Cf <i>Lacn.</i> XI
CVIII	I iii (44 11-13)			
CIX	I xxi (64 18-20)		<i>OEHerb</i> i, 10 (32 13-15)	
CXI	I lxxxviii (156 26-9)			
CXIII	I lxxxiii (152 19-23)			
CXVI	I xxi (64/7-10)		<i>OEHerb</i> i, 9 (32 10-12)	
CXVIII			Cf. <i>OEHerb</i> xli, 3 (86 28-88 2)	
CXIX			<i>OEHerb</i> i, 29 (36/24-7)	
CXXII	II xxxiii (240/5-7)		<i>OEHerb</i> xciv, 3 (138/7-9)	

<i>Lacnunga</i> (My edition) (Entry nos.)	<i>Bald's Leechbook</i> (ed. C vol. II, pp. 1-299) (Bk. chap. (page/line))	<i>Leechbook 3</i> (ed. C vol. II, pp. 300-60) (Chap. (page/line))	<i>OE Herbarium of Pseudo-Apuleius and Medicina de Quadrupedibus</i> (edition: <i>OEHerb</i>) (Chap. remedy no. (page/line))	Miscellaneous
CXXX			<i>OEHerb</i> cii, 2 (148/15-18); xlv, 3 (92/4-7)	
CXXXVIII	II (124/9-11)			
CXXXIX	II (124 11-12)			
CXL	I xxxiii (80 22-3)			
CXLII			<i>OEHerb</i> xciv, 11 (140/5-8); (xciv, 2 (138 4-6))	
CXLIII				Cf. <i>PD</i> 30 (ed. Löweneck [1896: 17-18])
CXLIX				CCCC MS 41, p. 206 (ASPR 6, p.126)
CL				CCCC MS 41, p. 326 (ed. S no. A4, p. 314)
CLI				<i>Egbert Pontifical</i> (ed. Banting [1989: 36, 50]). <i>Leofric Missal</i> (ed. Warren [1883: 218]).
CLVII		xxiii (322/7-9)		

<i>Lacnunga</i> (My edition) (Entry nos.)	<i>Bald's Leechbook</i> (ed. C vol. II, pp. 1-299) (Blk. chap. (page/line))	<i>Leechbook 3</i> (ed. C vol. II, pp. 300-60) (Chap. (page/line))	<i>OE Herbarium of Pseudo-Apuleius and Medicina de Quadrupedibus</i> (edition: <i>OEHerb</i>) (Chap. remedy no. (page/line))	Miscellaneous
CLVIII				Oxford, Bodleian Library MS Junius 85, fol. 17v (ed. Sp. 289). BL MS Cotton Vespasian D xx, fol. 93 (ed. S no. 52, pp. 289-90).
CLXIV				BL MS Cotton Faustina A x, fol. 116r (ed. S no. 82, p. 307).
CLXX		xii (314/20-316 4)		RSC, fol. 177r (ed. Singer [1917: 146]).
CLXXIII	I xv (56 16-26)			
CLXXIV	I xv (56/26-58 2)	viii (312 25-6)	<i>OEHerb</i> xlv, 1 (90 23-6)	
CLXXV	I xv (58 3-6)			
CLXXVII	I xvii (60 5-6)			BL MS Additional 43703, fol. 261v.
CLXXVIII	I xvii (60 6-11)			BL MS Additional 43703, fol. 261v.
CLXXIX	I xvii (60 12-13)			BL MS Additional 43703, fol. 261v.
CLXXX	I xvii (60 14-15)			BL MS Additional 43703, fol. 261v.

<i>Lacnunga</i> (My edition) (Entry nos.)	<i>Bald's Leechbook</i> (ed. C vol. II, pp. 1-299) (Bk. chap. (page/line))	<i>Leechbook 3</i> (ed. C vol. II, pp. 300-60) (Chap. (page/line))	<i>OE Herbarium of Pseudo-Apuleius and Medicina de Quadrupedibus</i> (edition: <i>OEHerb</i>) Chap. remedy no. (page/line))	Miscellaneous
CLXXXII				BL MS Cotton Vitellius C viii, fol. 22r-v (ed. Förster [1929: 271-3]). Cf. BL MS Cotton Vitellius E xviii, fol. 15r (ed. Förster [1929: 273-4]). Cf. CCCC 391, p.718 (ed. Förster [1929: 273-4]).
CLXXXV				<i>Durham Ritual</i> (ed. Lindelöf & Thompson [1927: 98]).
CLXXXVI				<i>Durham Ritual</i> (ed. Lindelöf & Thompson [1927: 115-6])
CLXXXVII				<i>Durham Ritual</i> (ed. Lindelöf & Thompson [1927: 116])
CLXXXVIII				<i>Lacn.</i> LXIII ll. 288-9. <i>Durham Ritual</i> (ed. Lindelöf & Thompson [1927: 99]).

THE OLD ENGLISH LANGUAGE OF *LACNUNGA*

[NB for "beside" understand "elsewhere in *Lacn.*"]

There are three earlier studies of the language of *Lacn.* by L (pp. 158-74; *LL.* on pp. 207-39), Fazakerley [1945: 31-59] (excludes *LL.*), and GS (pp. 212-27).

The language of *Lacn.* does not present a uniform picture, but, with certain important exceptions, is generally characteristic of late OE and more specifically of LWS (see further Conclusions below); the text raises special problems because its component parts very probably come from a number of different sources. The following selective survey includes those features which may have a bearing on the collection's date and dialectal origins, those which are rare, unusual or otherwise noteworthy, and those which, being localized in particular sections of the text, may indicate *Lacn.*'s composite nature; it is not a survey of *Lacn.*'s standard WS forms.

1. ORTHOGRAPHY

Vowels and diphthongs:

i. *ae* for *æ*: *saes* (*LL.*). This is a feature of some early MSS (Hogg §2.12 n. 1; Ker p. xxviii), but is also found sporadically throughout the period.

ii. Diacritic *e* is occasionally used to indicate the palatal quality of a preceding *c*, *cg*, *sc*, and Gmc. *i* before an unstressed back vowel: *æmergean*, *bergean*, *bisceopwyr̃t* (beside *biscopwyr̃t*), *bradbisceopwyr̃t*, *ciricean* (beside *cyrican*), *drænceas*, *gefeccean*, *gewyrcean*, *læceas*, *lawerbergean*, *micgean* (beside *cumicgan*), *secgeað* (beside *secgan*), *streawbergean*, *picgean* (beside *picgan*), *weorcean*, *wyrcean*.

Such diacritics are typical of EWS and North. rather than LWS, but *bisceop* is regularly used in texts of homilies by Ælfric (which also use *wyrceað* twice) (Campbell §45; Hogg §2.68).^{*}

^{*} FOR EXAMPLES OF OCCASIONAL INSTANCES OF DIACRITIC E IN TEXTS BY ÆLFRIC AND IN OTHER WS TEXTS SEE VENEZKY & HEALEY [1980] UNDER CIRICEAN, CYRICEAN, SECGEAN, SECGEAÐ, BICGEAN, WYRCEAN, AND WYRCEAÐ.

In *batigeað*, *beotigean*, *cildænige/cyleðenigean/cileþenigan* (beside forms without the *g(e)*) (< Lat. *celidonia*), and *grundeswyl(i)gean* (beside *grundeswylian*) is seen spelling equivalence of *i* and *ig(e)* (cf. Campbell §§267, 271; the verb forms are typical of Anglian - Campbell §757).

iii. *i* is used as a diacritic to indicate the palatal quality of a following *g* in *beigra* (beside *bega*) and *eigliað* (beside *eglað*). Such spellings are mostly found in LWS and late North, but are also found in Kentish (Campbell §269).

i in *feferfuige* and *feferfuigan* is puzzling. Perhaps these forms are merely scribal errors for *feferfugie* (-ian) (< Lat. *febrifugia*).

iv. *u* for intervocalic *f*: *euemmicel* (beside *efenmicel*), *feuerfuge* (beside *feferfuge* (< Lat. *febrifugia*)), *garcliue* (beside *garclife*), *hegecliue* (beside *hegeclife*), *luuestices* (beside *lufestice*; for the Lat. etymology see Bierb1 under *lufestice*; and cf. *leuastica*), *saluie* (beside *salfige* (< Lat. *saluia*)), *sauine* (beside *safine* (< Lat. *sabina*) (see Campbell §546)), *wuduroue* (beside *wudurofe*). Note also *iue* (cf. OED "herb Ive"). Such spellings can be found particularly in late MSS (Campbell §60; Hogg §2.58 n.1).

v. *y* for *i*: *wacyan*.

vi. *io*: this spelling is little used in LWS (Campbell §296). There are two instances in LL.: *sionwe* and *prioſealdan*.

vii. *io* < Gmc. *ia* before nasal (usual OE *geo-*): *iondstyriað* (beside *geond*). (Cf. Campbell §§172-5 and Hogg §§5.60-3).

viii. Palatal *ge* before nasalised *ǣ/ø*: *utgeongende* (LL.). This spelling is found in North. (Campbell §173; Hogg §5.61).

ix. *yi* for *i y*: *wyirring* (beside *wirrinde*). This is probably a scribal error.

x. Vowel length is once indicated by doubling the vowel: *doo*. This might (but need not necessarily) be an early feature (Campbell §26; Hogg §2.4).

Consonants:

xi. *b* for normal *f*: instances in LL. only: *deoblu* (< Lat. *diabolus*) (Cambr. MS *dioflu*), *neabulan* (Cambr. MS *naſelan*), *li[b]re* (altered to *lifre*; Cambr. MS *lifre*). This is a spelling

found typically in the eighth-century Mercian *Épinal*, *Erfurt* and *Corpus Glossaries*, but also occasionally - possibly as deliberate archaisms - in ninth-century Kentish charters and even in the late tenth-century *Durham Ritual* and *Lindisfarne Gospels* (Campbell §§57(1), 444; Hogg §2.54; Bately [1988: 102 n. 65]),

xii. *d* for *t*: *gemildsa* (*LL.*; Cambr. MS *gemiltsa*) is an etymological spelling (beside *gemilsigendum* (also *LL.*) showing LWS *ts* > *s*) (Campbell §482). It is conceivable that *stond* (2x in verse) also belongs here.

xiii. *d* for *ð þ*: *wordigum*, (?)*flēd*. Since the grammars (Campbell §57(5); SB §197; Hogg §2.59) state that *d* for *ð þ* is only found in the earliest MSS both these instances may well be simple scribal errors for *ð*. However, Brooks [1961: xxxvii] speaks of "Mercian confusion of *d* and *ð*" in the poem *Andreas*.

xiv. *g* represents *i* in *smergenne*.

xv. Unetymological addition of initial *h*: *hæferðan* (but the *h* is perhaps, as Bierb2 suggests, merely an anticipation of the following words *hegeclife* 7 *hymelan*; note that *hæferðan* ought probably to have vocalic alliteration with the preceding plant name *ealhtran*), *heleleafes* (*hele* < Lat. *oleum*); see Hogg §7.48. The form *-hrofe* as seen in *wuduhrofan* (beside *wudurofe*) might conceivably also belong here, but the origin (or origins) of the *-rofel-hrofe* element(s) is unknown (see *ODEE* "woodruff"); note also *giðhrofan*/*gyðhrofan* (beside *giðrifan*) where we might have suffix confusion (cf. generally Campbell §§381-4).

xvi. *h* is omitted initially before vowels in *isopo* and *ysopon* (both < Lat. *hysopum*), reflecting the development in Vulgar Lat. (cf. Campbell §537). For some forms of this plant name with initial *h*- in *OEHerb* and in a gloss see respectively Bierb2 (*hysope*) and Bierb3 (*ysope*).

xvii. *h* is omitted before *r* in *raðor* (beside *hraðe*) and possibly in *runlan* (in verse, alliterating with *readan*).

xviii. Medial *h* is absent from the form *Bæðleem* (in verse) (a variant text has *Bethlem*) (Lat. *Bethlehem*/*Bethleēm*/*Bethlem* (LS); cf. Campbell §557).

xix. *t* for *þ* *ð*: the dental spirant appears as either *t* or *th* in l. 1 (MS *WI THEAFO DWRÆCE* for expected *WITH HEAFODWRÆCE*); *t* rarely represents a spirant in OE (Campbell §§57(7), 734(b); if the intended spelling is *WITH* - *th* being a spelling found occasionally in early and very late texts (Ker p. xxxi) and mainly initially (Hogg §2.59 n.1) - the following *EAFODWRÆCE* is without initial *h* (cf. doubtfully an instance of *eafoð-* in the *Vercelli Homilies* (ed. Scragg [1992: lvi])); alternatively cf. (also doubtfully) instances of the use of *th* for spirant + *h* in personal names in the Moore Bede (Campbell §58(5) n. 6), though here we would have to suppose ornamental licence to span two separate words. In view of this uncertainty, the scribe's erratic spacing, and the possibility of scribal haplography. I emend *WIT[H] HEAFODWRÆCE*.

Other instances of *t* for *þ* *ð* are *westu* (< **wes* + *þu*) (in verse) and *westo* (LL., possibly induced by the lemma *esto*) (cf. Campbell §481(1)); cf. *þ* *ð* for *t* in l.xxi. According to Fulk [1992: §320] such verb forms with enclitic *-tu* "occur occasionally, especially in Northumbrian texts".

xx. *þ* *ð*: *þ* is more than twice as common as *ð* initially (*þ* 749x (653x excluding the crossed thorn abbreviation), *ð* 295x), less common than *ð* medially (*þ* 140x, *ð* 355x), and generally uncommon finally (*þ* 18x¹, *ð* 388x) (ll. 39 *biþ*, 43 *ealap*, 298 *mup*, 614 *wiþ*, 619 *wiþ*, 676 *wiþ*, 684 *wiþ*, 726 *ealap*, 741 *wiþ*, 799 *Wyþ*, 856 *cweþ*, 858 *cweþ*); there are, however, six instances of final *þ* in Entry LXXXVI (the *Nine Herbs Charm*, verse and prose), namely *wiþ* in ll. 539, 540, 552, 559, 600 (but *wið* and final *ð* are still commoner in this charm) and l. 554 *fereþ*.

In most of the remedies *ð* is commonly found in all three positions, though as the preceding figures show, *þ* is generally favoured initially. However, the series of short entries LXXXVII-CXI have only *þ* initially²; also noteworthy is the fact that in all of the thirty remedies containing OE with dental spirants in initial position from Entry CXLIV to Entry CLXXXIII - in the part of *Lacn.* thought by Ker to be a slightly later addition - initial *ð* is found only seven times³ beside well over two hundred instances of initial *þ*. Initial *ð* is also

¹ Final *þ* is also seen in l. 921 *dulap*, but this is not an OE word.

² Entries LXXXVII, LXXXIX-XCIX are also found in *BLch* using *ð* rather rarely, and only in medial and final position.

³ Once in each of Entries CXLV (l. 837 *ða*), CLXV (l. 956 *ðis*), CLXX (l. 976 *ðam*), CLXXIII (l. 999 *ða*), CLXXV

absent from Entry LXXXIV (*þ* 14x), and is not common in Entries I-IX (*þ* 27x, *ð* 3x), Entry XXXI (*þ* 33x, *ð* 7x), and Entry LXXXVI (*þ* 23x, *ð* 3x).

Initial *ð* is especially common in Entry LXIII (nearly twice as many *ð* as *þ*; contrast the following Entry LXIV which has no *ð*, but *þ* 12x); initial *ð* is also over twice as common as *þ* in the series of remedies for *þeor* (Entries LXVIII-LXXIV), and in Entry CXXVII (the metrical charm *Wið færstice*); *ð* is also the favoured spelling in Entries X-XI, and XIX.

When doubled the dental spirant is usually spelled *ðð* (60x, including 1 in *LL.*). Other rarer spellings are *þþ* (9x in Entries XIV, XXIX, XXXVIII, XLIX, LXV (*LL.*), CLXXII, CLXXXI, and CLXXXII), *þð* (3x in Entries XXXVIII, LXXI (the *Nine Herbs Charm*), and CXXXIII), and *ðþ* (3x in Entries XIV, CLIII, and CLXXXI; the first two instances - *æðelferðþincwyr*t and *Nodþæs* are perhaps scribal errors for single *ð*). However, although *ðð* heavily predominates in the spelling of the words *oððe* and *oððæt*, it does not do so in the case of another word: *sipþan/syþþan* (6x), *syððan* (4x), and *syþðan* (3x)⁴.

In *LL.* the statistics are initially (*þ* 59x (including crossed thorn abbreviation), *ð* 41x), medially (*þ* 10x, *ð* 26 x (including abbreviated *oððo*)), and finally (*þ* 0x, *ð* 5x).

Such distribution variations may well reflect the copying and/or influence of different exemplars.

Note also that there is no instance of a capital *ð* (i.e. *Ð*) in the MS folios containing *Lacn.* - whenever a remedy begins with the dental spirant it is always spelled *þ* in MS (capital *þ* is represented in my edition by *P*).

Both *þ* and *ð* are frequently used initially in the same remedy (e.g. Entries VIII-XIV, XVII-XVIII, XXI-XXIII, XXVI-XXVII, XXIX-XXXIII, XXXV-XXXVI, XXXVIII-XXXIX, XLII-XLIV, XLIX, LI, LIV-LV, LXIII, LXV(*LL.*), LXVIII-LXIX, LXXI, LXXIII, LXXV-LXXVI, LXXX-LXXXIII, LXXXVI, CXII-CXIII, CXV, CXVII-CXXI, CXXIII, CXXVII, CXXXI, CXXXIII-CXXXIV, CXXXVI, CXL, CXLIII, CXLV).

A count of all the instances of *þ* and *ð* in *Lacn.* regardless of position shows approximately equal numbers: *þ* (913x), *ð* (1033x).

(l. 108 *ða*), CLXXVI (l. 1010 *ðam*), and CLXXXIII (l. 1068 *ða*).

⁴Spelling variants of this word in *Beowulf* are noted by Hogg §2.59 n. 4.

xxi. *p/ð* for *t*: *gehealdfæstesðe* (superl. adj.) (LL.) (see SB §196(1)). Note also possibly MS *ðu* (emended *[t]u* in l. 188). Cf. *t* for *p/ð* in 1.xix.

xxii. *p* for *w* (i.e. *wynn*): *[w]ry* (MS *pry*). This is a scribal error and is emended in the text.

xxiii. *cg* for *cc*: *ðicge* (this spelling perhaps results from confusion with the verb *picgan*).

xxiv. *hg* for medial *g*: *morhgenas*. This spelling is found occasionally in LWS, late North., and in the Mercian gloss to the *Rushworth Gospels* (Campbell §58).

xxv. *hch* for *hh*: *pohchan*. This spelling is occasionally found in early texts, including EWS (Campbell §63; Hogg §2.60 n. 1).

xxvi. *hs* for the group [ks]: *alehsandrie* (beside *alexandrian*) (< Lat. *alexandrinum*) (in *BLch* this word is spelled only with *x*). This is perhaps an early form (Campbell §53; Hogg §2.51). For the spelling *xs* see 1.xxix.

xxvii. *ng*: in addition to normal *ng* the spellings *nc*, *ncg*, and *ngc* are found - see 4.vii.

xxviii. *qw* for *cw*: *quice* (beside *cwice*). Rather than considering this *qu* spelling an archaic survival (see Campbell §53; Hogg §2.45 n. 1; SB §208) GS (p. 223) believe that it arose "on analogy with the spelling of Latin plant-names, e.g. *quinquefolium*" which precedes *quice* in Entry XV.

xxix. *xs* for the group [ks]: *oxsan*, *oxsanslyppan* (beside *oxan*), *axsan* (beside *axan*), and *ceasteraxsan*. (Campbell §53; Hogg §2.51). For the spelling *hs* see 1.xxvi.

xxx. Graphic simplification of doubled consonants in compounds: *cneowærce* (beside *cneowwærce*), *eahringum* (LL.; Cambr. MS *eghringum*), and *peohweorfan* (LL.) (Campbell §66). Cf. phonological simplification in 4.xiii.

2. PHONOLOGY: VOWELS OF STRESSED SYLLABLES

As stated above, the language of *Lacn.* is basically LWS, but the following forms call for special comment.

i. The spelling *a* is found for:

a) *ā/ð* before nasal cons.: this sound is sometimes spelled *a* (e.g. *man*, *land*) and sometimes *o* (e.g. *mon*, *lond*)⁵. The common adv. *tosomne* is only once spelled *tosamne* (if the badly executed form is not in fact *tosomne*), and the related verb *somnian* is also spelled with *o*: Sisam & Sisam [1959: 29, §60] point out that *somn-* spellings are common in LWS. The conjunction "and", which is usually represented by the Tironian sign 7, is on a few occasions spelled out as *ond* in *LL.*, Entry XXXI, and the *Nine Herbs Charm* (Entry LXXXVI - both verse and prose); there is no explicit instance of *and*. The noun/pronoun "man"/"one" is spelled (both as a simplex and in composition) *mon* 21 times, and *man* 52 times; the two forms are found together in Entries XXXI, LXIII, LXIV, LXXXIII, CLXII, CLXX, and CLXXXI. Other, less common, words which appear in both *a* and *o* spellings are *ampre*, *commuc*, *gangan*, *hand*, *lamb* (in *lambes cerse*), *lang*, *lancge*, *lond*, *nama* (*o* spelling in *LL.*), *scanca* (*LL.*), and *standan*. Words attested more than once in *Lacn.* with only the *a* spelling are *camb* (in *wulfes camb*), *hamorwyr*, *nama*, and *panne* (also *heafodpanne*).

If we exclude *LL.*, certain words of low sentence stress (see below), *tosomne*, and *somnian* from a count of all the spellings, then *a* forms are almost a third commoner than *o* forms. If one includes *tosomne* and *somnian*, but excludes *LL.* and the low stress words, *Lacn.* shows approximately the same number of *a* and *o* forms.

In *LL.* *o* forms clearly predominate (e.g. *foregongen*, *from*, *honda*, *strongum*, *ðunwongan*), there being only one *a* spelling (*heafodpannan* (Cambr. MS *heafudponnan*)).

GS (p. 213) remark that "there is some preference for [*o* spellings] in verse passages ... but they seem to be distributed throughout the text". The first part of this statement is inaccurate and misleading in its grouping of all the verse together: in the verse *o* is the *only* spelling found in the *Nine Herbs Charm*⁶ (Entry LXXXVI) (*hond*, *hongode*, *lond* (3x), *mon*,

⁵Note that GS's (p. 176 l. 4) instance of *cummuc* (followed by Bierb2 under *cammoc* and highlighted in a note) is an editorial mistake - MS has the unproblematic form *commuc*.

ond, *ondan*, (?)*ongan*, *stond* (2x), *wiðstonde*, *wonnan*), and there is but one instance in the brief poem in Entry CXLIX (*monnum*) (this being the only instance of *ā/ð* there). In the verse in Entry CLXI there is both one instance of *o* (*gonge*) and one of *a* (*lambyrde*); in the verse in Entry LXXXVI there are only forms with *a* (*ingangan* (2x), *haman*, *handa*, *lande* (2x)); *a* is also the only form found (one instance - *land*) in the verse in Entry CXXVIIb.

Of the remedies that present enough instances to suggest the possibility of a clear preference for either *a* or *o* the following may be noted: XVIII (6 *a* forms, no *o* forms), XXXVI (3 *a* forms, no *o* forms), LXXVI (the *Nine Herbs Charm*, verse and prose) (no *a* forms, 14 (?)15 with *ongan* *o* forms), LXXXVI (prose and verse) (13 *a* forms, no *o* forms), CLXIII (5 *a* forms, no *o* forms), CLXXXII (7 *a* forms, no *o* forms). Thus the *Nine Herbs Charm* is the only remedy with exclusively *o* spellings. Of the eighty-six entries (excluding *LL.*) containing the sound *ā/ð*, twenty show both *a* and *o* spellings: e.g. nos. XXXI, LXIII, LXXXIII, CLXI, and CLXXXI; if we also exclude *tosomne* and *somnian* this number is reduced to twelve (XXIX, XXXI, XLIV, LXIII, LXIV, LXXVII, LXXXI, LXXXIII, CLXI, CLXII, CLXX, CLXXXI).

For *fanthalig* beside *fonthalgunge* (with first element < Lat. *fontem*) see Campbell §502 n. 4.

Among words with low sentence stress (Campbell §333) - i.e. *on*, *þone*, and *þonne* - *o* is the usual spelling. However, there is one instance of *an* (in verse) (if the badly executed form is not in fact *on*), and the characteristically LWS form *þænne* is found in Entry LXXXVI (Campbell §380); instr. *þon* occurs 8x, and it is not clear how many of the instances of *þan* (10x) are instr. as opposed to dat. (with *ā*) (also note *æfter þon* (*LL.*) beside *æfter þan* (*LL.*)); the LWS (rarely Anglian) form *mænig* (in *mænigfealdne*, Entry CLXXXIII) may also be noted here (Campbell §§193(d) n. 4, 380).

b) WS *ea* (breaking of *æ* before *l* + cons.): *aldum* (beside *ealdum*), *alomalt* (beside *mealte*), *berehalm*, *galdor* (6x in prose and verse) (beside *gealdor* in prose), and *stalle*. The form *alde* (in verse, l. 592) may also belong here, or it could be a metathesized form of *adl* "disease". In *LL.* are found *aldordomas* (Cambr. MS *ealdordomas*), *alle* (3x), *alne*, and

⁶ On the *-a-* in l. 566 *genam* see Campbell §742 n. 1 - analogy with strong nasal verbs of class 3. The form is apparently not Anglian.

gealdige (but spellings showing breaking are also found there - *peohgeweald*, *þryfealdan*, *gehealdfæstesðe*, and *geallan*). Retraction of *æ* > *a* before *l* + cons. is typical of Anglian texts, but is also not uncommon in early Kentish and certain EWS texts. In LWS *ea* is almost exclusively used (Campbell §143; Hogg §§5.15, 5.20).

The proper name *Rehwalde*, like other OE names in *-wald*, does not show breaking on account of lack of stress (Campbell §338). It is conceivable that reduced stress on the final elements of *alomalt* and *berehalm* might also account for these forms.

Not an example of breaking is *fald* (older *falud*, and syncopated after the time of breaking) (Campbell §397 n. 1; Hogg §5.15; SB §85 Anm. 3).

c) WS *EA* : *SCAPE* (LL). ABSENCE OF DIPHTHONGIZATION HERE MAY BE A MERCIAN FEATURE (CAMPBELL §179, 260).

ii. The spelling *æ* is found for:

a) WS *ā*: *hætte* (passive; in verse) (beside *hatte* 5x). L (p. 163) proposes an etymological distinction to explain this unusual form - *hatte* < **haitoðai*, but *hætte* < **haitiðai* (see Bülbring [1902: §§393, 433]).

b) WS *e*: *Bæðleem* (in verse; a variant text has *Bethlem*) (< Lat. *Bethleēm*, *Bethle(he)m*), *gebræc* (BLch has *brec*), *ungemætfaestre* (beside *ungemetfæstum*; and BLch has *ungemetfaestre*), and *ungemætlicre* (BLch has *ungemetlicre*). These are perhaps Kentish inverted spellings (Campbell §289), or they might simply reflect the orthographical confusion of *æ* and *e* that is sometimes found in late texts (see Needham [1976: 7 and footnote 4] for some instances in MSS containing works by Ælfric); *þæc* ("you") also occurs in the Mercian gloss to the *Rushworth Gospels* (Campbell §328) - the form is at any rate not WS; note also *æ* in *stæmne* (cf. *stæfn* in Campbell §328, Hogg §5.179).

c) WS *e* (i-mutation of *æ*): *hræfnes* (2x) and *hræmnes* (2x). Hogg §5.80 (2) (& n. 4) notes that *hrefn* is the regular form, *hræfn* being "very occasional". See also Campbell §193 (d) n. 4 (no reference to *hræmn*).

d) WS *e* (i-mutation of nasalized *ā/ō*). The *æ* spelling is more than three times as common as the *e*. Some examples of the *æ* forms are *acænned* (2x), *acænnendlican* (LL.), *ængel*, *Ænglisc*, *Ængliscne*, *cæmppum* (LL.), *drænc* (many times, and only rarely *drenc*) *hænep*, *mæn*, *onsænde*, *þænne* (verb), *wænne* &c.

GS (p. 215), citing Bülbring [1902: §171] and SB (§96 Anm. 8), consider that the predominance of the *æ* (rather than *e*) spelling in *Lacn.* points to "SE Saxon dialects ("Sächsische Patois" ...), which are probably to be localized in and around London, where the archaic vowel survived into ME times" (for the persistence of the vowel into ME see Jordan [1974: 58-9]; Campbell §291 on *æ* in the dialect of Surrey; Hogg §5.78 n. 3, 4).

However, Sisam & Sisam [1959: §27, 28], who list a number of texts with the *æ* spelling (e.g. Oxford, Bodleian Library MS Tanner 10 of the OE translation of Bede's *Ecclesiastical History*, and the *Pastoral Care* in BL MS Cotton Otho B ii), are of the opinion that this *æ* "was not confined to OE manuscripts from South-Eastern districts, and that it was at least tolerated over a wide area of Southern England". Hogg §5.78(1) now also rejects Bülbring's restriction of *æ* spellings to the Kent border area, observing that "it now seems clear that these forms had a much wider distribution, and probably indicate localized failures to raise the sound as far as [e]"; he refers to Kimmens [1979: xxx], writing on OE psalter glosses, who observes that "we regularly find *æ* instead of *e* before nasals in the two most important scriptoria in the Wessex capital" and so "we should not be surprised if the form occurs elsewhere in south-central or southwest England in the eleventh century". See also Gneuss [1972: 72], and for a list of discussions of this *æ* form Bodden [1987: 12 n. 2]. Campbell §193(d) remarks that:

In eW-S *æ* spellings are of great rarity, but in some later manuscripts they are frequent: they can, however, be mere inverted spellings, for in Angl. and W-S the sound [æ] no longer existed before *m*, *n*, or in some cases they may be due to Kt. influence, for in that dialect [æ] and [e] had fallen fully together and *æ* and *e* were hence equivalent graphs.

He also (§261) says that "preservation of *æ* as the mutation of [nasalized] *a* is of doubtful provenance".

The Harley 585 texts of *OEHerb* and *OEMdQ* together similarly show four times as many *æ* forms as *e* forms (see *OEHerb* p. lxxviii; de Vriend [1972: lxi]). Another instance of a medical text showing *æ* spellings is the early tenth-century Mercian *Omont Fragment* (see Schauman & Cameron [1977: 306]; Hogg §5.78 n. 3). The predominant *æ* spelling in *Lacn.*

contrasts with *BLch*, where the *e* spelling is usual (see Schmitt [1908: §§82-83]) (*æ* spellings only rarely (12x) in *dræn̄ce*, *æned*, *hæn̄ne*, *hæn̄na*, *mæng*, *hænc*, *wænge*, and *wæn̄ne*)).

e) WS *ē* (*i*-mutation of *o*). Two instances in *LL*: *fræcennisse* (Cambr. MS *frecennesse*) and *hælum*. Sporadic WS instances of *æ* to represent the *i*-mutation of *ō* are recorded by Campbell §198 where it is remarked that the "significance of these spellings is uncertain" (cf. similarly Hogg §5.77 n. 1). Alternatively they might be Kentish inverted spellings (Campbell §289, and cf. 2.ii.b above), or they might simply result from late orthographical confusion of *æ* and *e* (cf. 2.ii.b, and note Fulk [1992: §335(9)]). An *æ* spelling of *hæla* is also found in the Harley 585 text of *OEMdQ* (beside *helan* in other MSS) where it may (according to de Vriend [1972: lxix]) "be an inverted spelling due to the Anglian raising of *ā* before dental consonants" (Campbell §292). Another possibility (GS p. 215) is that the scribe has miscopied an Anglian *oe* (present in *LL*. in *coelnesse*, but nowhere else in *Lacn.*). There are 5 such *æ* spellings in the poem *Beowulf* (see Cameron *et. al.* [1981: A5.3]).

f) WS *ea* (breaking of *æ* before *r* + back cons.). An instance of Anglian smoothing of *ea* > *æ* is (according to GS p. 216) *mærc* "(?)marrow" (beside *mearh*). However, the form *merc* might be expected here before the liquid consonant (so *LL*. *mergum*) (Campbell §§222-4), though early Mercian glossaries do usually have *æ* (see Hogg §5.98, citing an instance of *mærh* in the *Corpus Glossary*). Here it is perhaps more likely to be an instance of eleventh-century monophthongization of *ea* > *æ* (see 2.ii.g), but the reading itself may very well be corrupt (see Commentary to Entry IX).

g) WS *ēa* (of whatever origin). Forms which might result from either general (but not Kentish) eleventh-century monophthongization⁷ (Campbell §§329 (2); Hogg §§5.210, 5.212; SB §76 Anm.) or earlier Anglian smoothing (Campbell §§222-3, 225) are: *ægwyrt* (*BLch* has *eagwyrt* - see Commentary), *gewræht*, and *mæhte* (*LL.*).

Other possible instances of eleventh-century monophthongization are *cæsteræsc* (beside *ceasteræsc*), *cæ[c]um* (*LL.*, Cambr. MS *ceacum*) (but these two forms might alternatively be explained as non-WS by Campbell §§185-7), and *scæf* (note that WS generally has *a* levelled

⁷ It is possible that this monophthongisation is in fact attested in the tenth century - see Campbell §329(2)n. 2, and Scragg [1981: 24] ("rare though not unknown in the tenth century").

into the imp. sg., and that this expected form - *scaflgescaf* - is found twice in *Lacn.* (Campbell §744)).

Likely instances of eleventh-century monophthongization are: *hoclæf* (beside *leaf*), *fyrgehnæfde* (in verse) (beside *heafod*, *heafde*), and *swærtbyrde* (in verse) (beside *sweartan* (in verse)); the latter is thought by GS (p. 215) to be a "striking instance of an unbroken æ", but this seems less likely since unbroken forms are especially rare when not in proper nouns and are usually found only in early texts (Hogg §5.16 n. 5); it is also possible that the æ in *swærtbyrde* is merely a dittography (after *swæran*). Cf. also 2.ii.f.

The influence of such monophthongized forms might also perhaps account for the erroneous spelling *ecæn* (LL.) (for expected *ecean*), if this is not simply a case of scribal inversion - seeing (and so writing) *ae* (æ) for *ea*.

h) WS *īe* (*i*-mutation of *ēa* (Gmc. *au*)). Two instances in LL.: *gebægðum* (Cambr. MS has non-WS *gebegðum*) (Goth. *baugjan*) and *alæs* (cf. Goth. *lausjan*). Occasional early (MSS of Bede) or confused (Mercian gloss to the *Ruthworth Gospels*) instances of æ are noted by Campbell §200 (7) (and n. 2) and Hogg §5.82 n. 1; alternatively they might be Kentish inverted spellings of non-WS *e* (Campbell §289).

i) WS *ie* (*i*-mutation of broken *ea*). *ælf* (in *ælfside*) (beside LWS *ylfa*) displays Anglian *i*-mutation of *a* (retracted before *l* + cons.); *wærc* (and various compounds) (beside LWS *wyrce*, *eahwyrce*, *liðwyrce*, *lændenwyrce*) displays North. *i*-mutation of *a* (retracted before *r* + cons.), but this æ form was borrowed into WS (Campbell §193(a) n. 4; Hogg §§5.76 n. 4, 5.82 n. 4, 5.79 (2)(b) n. 9).

iii. The spelling *e* is found for:

a) WS æ (Gmc. *a*): *snegles* (beside *snægl*). GS (pp. 213-4) treat this as Kentish (Campbell §288), but it could equally well be Mercian of the *Vespasian Psalter* type (Campbell §164). Alternatively they might simply reflect late orthographical confusion of æ and *e* (cf. 2.ii.b). Another possible instance is *eferþon* (beside *hæferðan*), but the etymology of this word is unclear (cf. Bierbl *æferþe*).

b) WS æ (i-mutation of a (< \tilde{a}/\tilde{o})): *onbernes* (LL.; Cambr. MS *onbærnnnes*). This is an Anglian form. In WS metathesis of r prevented raising of $\text{æ} > e$ (cf. Campbell §193(d)).

c) WS æ^1 (non-WS \bar{e}): *edre* (LL.; Cambr. MS *ædran*) (beside *ædrum*), *were* (LL.), and *gehwer* (in verse). This is a feature of non-WS (Campbell §128).

d) WS æ^2 (i-mutation of \bar{a}): *blece*, [m]est (beside *mæst* 3x; but the e here might result from the influence of *me-* in the preceding word *mela*), *wedenan* (in verse), and *leligen* (LL.). This is a feature of Kentish (Campbell §288).

e) (?)WS i : *efic* (?) = expected *ifig* "ivy", but perhaps it is a different word (or a corruption).

f) WS \bar{i} : *fled* (in verse, and possibly corrupt; doubtfully interpreted here as 3 sg. pres. ind. of *fleon*). An equivalent form *fleeð* (rendering Lat. *fugit*) is found once in North. in the *Durham Ritual* - see Lindelöf & Thompson [1927: 125]. See also 5.ix.a.

g) WS ea (breaking of æ before r + cons.): *Wergulu* (in verse) and *mergum* (LL., beside *mearge* outside LL.; Cambr. MS *meargum*). These are instances of Anglian smoothing before r + back cons. (Campbell §222). It is uncertain whether *mergelle* is also to be explained thus (see GS (p. 216) and Bierb2 under *mergelle*). Note also possibly *feleferð* (LL.) (similarly Cambr. MS *feolufērð*, but cf. *feloferarth* in the *Épinal Glossary*); perhaps this form results from low stress.

h) EWS ea (before x): *ex*, *exe*, *exon* (LL.), and *wudulehtric*. This smoothing of $ea > e$ is a feature of LWS (also sometimes EWS). The forms *wex* (4x) (beside *wear* 2x), *wexeð* (2x), and *efenwexende* (LL.) (Cambr. MS *emnwexende*) may also be LWS, but the North. (and more puzzlingly the Mercian) glosses to the *Rushworth Gospels* also show $-e-$ spellings of *wex* and forms of *wexan* (including *wexeþ*). An Anglian basis for LL.'s *efenwexende* (and *exon*?) is certainly possible (Campbell §§223-4, 312; Hogg §§5.98, 5.119-23).

i) EWS ea (Gmc. *au*) (before h): *ehsealfe* (beside commoner *eahsealf*). Smoothing of $\bar{e}a > e$ before h occurs in both Anglian and LWS. (Campbell §§225, 312; Hogg §§5.99, 5.119-23).

j) WS $\bar{e}o$: there are two possible instances of this monophthongization -

pres. subj. sg. *be* and acc. neut. *þre*. Cf. an instance of imp. sg. *be*

(changed to *beo* by a reviser) in one eleventh-century version of the OE *Life of St. Margaret* (see Clayton & Magennis [1994: 102-3, 136], who remark that this feature is "highly exceptional in manuscripts of this period").

k) WS *ie* (later *y*) (*i*-mutation of *ea*): *wel* (3x, beside predominant *wyl*, *wyll*), *-werc* (in *endwerce*, *þeorwerce*, and *liferwerce*) (beside not pure WS (borrowed from North.) *wærce* and LWS *wyrce*, *eahwyrce*, *lændenwyrce*, *liðwyrce*; Campbell §193(a) n. 4; Hogg §5.79 (2)(b) n. 9), and possibly *duguðmehte* (LL.) (beside unmutated and either Anglian smoothed or eleventh-century monophthongized *mæhte* (LL.)) (see Campbell §§200 (3), 204 (5), 223); but *duguðmehte* might alternatively result from WS smoothing of unmutated *ea* (Campbell §312). These forms are characteristic of non-WS (Campbell §200; Hogg §5.82).

l) WS *ie* (*i*-mutation of *ēa*): *rec*, *recels* (beside LWS *rycels*), *berec*, *geleðred*, and *cepemannum*. These are all phonologically non-WS forms (Campbell §200); expected WS **riec/ryc* is unattested in OE.

m) WS *ie* (*i*-mutation of *io* < breaking before *r* + cons.): *smere* and *smergen* (beside LWS *y* in usual *smyre*). These forms are only found in Entry X and appear to be Anglian, showing the sporadic change of unbroken *i* to *e* (Campbell §154(3); Hogg §5.24 n. 6).

n) WS *īe* (of uncertain origin in the numeral "ten" (see *OED* "ten")): *ten* (LL.) (beside LL. LWS *tyne*) is non-WS (Campbell §682, but SB §325 also admits "und weniger streng ws"); *-tene* in *fiftene* and *seofontene* is also non-WS (Campbell §685, but again SB §325 admits *-tene* in WS).

iv. The spelling *i* is found for:

a) WS *ē*: *twiga* (gen.) "of two". This may be a scribal error - perhaps the scribe misread *twiga* "twigs, shoots" for *twega* (or *tweg(e)ra*) "two" (such a mistake might be explicable giving the context of taking the upper part (*ufanwearde*) of plants). Alternatively, and probably more likely, *twiga* might in fact be the adv. "twice" (Campbell §700), the scribe having misinterpreted a roman numeral *II* in the exemplar.

b) WS *ȳ*: in LWS *y* is often unrounded to *i* before palatal *h*, *c*, and *g* (and groups containing them): *bebicge*, *bebicgan*, *drig* (beside *dryg*), *drige*, *drignesne*, *drihten*, and *wisce*

(LL.) (Cambr. MS *wysce*); with *i* for *ie* are e.g. *æلميhtiges*, *felاميhtigu*, *niht*, *nihterne* (beside *nyhterne*, *nyhternum*, and *nyhtnicstig*), and *sihð*. Such forms are found in LWS (Campbell §§301, 316).

Despite the following *r* group is found *birgenne* (beside *byrgenne* and *gebyrgenne*) (see Campbell §316).

In other phonological contexts are found: *cing*, *isopo* (beside *ysopon*) (< Lat. *hysopum*), *lib*, *libcornā* (beside *lybcornā*), and *scitefingre*. These may be LWS inverted spellings (Campbell §317).

c) WS *ēo* (from breaking of *io* before *h*): *betwin* (LL.) (beside *betweenan*). This form results from Anglian smoothing of *io* (Campbell §229).

d) WS *eo* (Gmc. *eu*): *gefliġan* (LL.) (beside *fleogan*) (Cambr. MS *gefliogan*). This form results from Anglian smoothing; *i* for usual smoothed *e* in class 2 strong verbs is occasionally found in certain Anglian texts (Campbell §227).

e) WS *eo* (< *i* broken to *īo* before *h*): *asih* (3x) (beside *aseoh*). This form results from Anglian smoothing of *io* (Campbell §§222, 229; Hogg §§5.93, 5.95).

f) WS *eo*: *bihtan* (2x in verse) (*biht* < Gmc. **binxt-*). This form results from Anglian smoothing (Campbell §229).

g) EWS *ie* (LWS *y*) (palatal diphthongization of *e*): *gescild* (LL.), *gescilden* (LL.) (both beside many forms with *y*; Cambr. MS *gescyld*, *gescylden*).

h) EWS *ie* (LWS *y*) (*i*-mutation of *io* (< Gmc. *iu*)): *cicena*. This form may show Anglian smoothing of the unmutated diphthong (Campbell §§229, 233). However, another possibility is that it is a LWS inverted spelling with *i* for *y* (< WS *ie*) (cf. Campbell §317).

i) EWS *ie* (LWS *y*) (in pres. subj. of *beon/wesan*): *si* (3x, beside *sie* and usual (LWS and Mercian) *sy*). This form is found in LWS and Kentish (Campbell §768(d)).

(Note that a doubtful instance of non-WS uncontracted disyllabic *sie* in verse might be l. 556 *sy* (Campbell §§234 n. 2, 237(3))).

v. The spelling *o* is found for:

a) *u*: *clofðung* (beside *clufðung*). See Bierb2 and Bierb3 under *clufþung* for more instances of the -o- form of this word.

b) WS *ea* (North. *a*): *swolwan*. This form (Gmc. **swalwon*) is difficult to explain unless it is a phonetic spelling (*w* having had a rounding influence on the following vowel?) or merely a scribal error. In the same remedy in *BLch* the form found is unproblematic *swealwan*.

c) WS *EO*: *Sconcum* (LL.) (beside *sceoncan* (LL.)). ABSENCE OF DIPHTHONGIZATION HERE MAY BE A MERCIEN FEAUTURE (CAMPBELL §§179, 260).

vi. The spelling *y* is found for:

a) WS *e* (of whatever origin): *cyrse*, *fæncyrsan*, *frymful*, *lombes cyrse* (beside *lambes cerse*), *lyndenu* (LL.), *swyltað*, *swylteð*, *ðy/pe* (2 person pron., 4x in verse in Entry LXXXVI beside *ðe* in the same entry), and *wyrmod* (3x beside commoner *wermod*). These are possibly Kentish inverted spellings (Campbell §289; Hogg §5.194), but see GS (p. 214) for the suggestion that "scribal confusion with *cirsan* (genit.) "cherry"" might account for *cyrse* (though this word is not found in *Lacn.*, *BLch*, *OEHerb* or *OEMdQ*), GS (p. 215) for the observation that there is no instance of Kentish *e* from *y* in *Lacn.* and the resulting suggestion that "scribal confusion with *lynd* "fat" (cf. Olcel. *lundir* "the flesh along the back")^{*} may account for *lyndenu*, and SB §377 Anm. for the possibility of a verb *swyltan*; L (p. 163) may well be right to suggest association with *wyrm* "worm" to account for *wyrmod* (cf. *OED* "wermod" and "wormwood").

b) in the group EWS *sel*: LWS *syl* spellings predominate (*syle*, *sylf*, *syllendum*), there being only one EWS or non-WS *sel* form outside LL., *sele*. It is, however, possible that some of the *syl* forms could be Kentish inverted spellings with *y* for *e*. LL. has *þrymseld* and *syllendum*. (Campbell §§325-6; Hogg §5.171 n. 2; SB §124).

c) EWS *i* (in labial contexts and before *r*): e.g. *æghwylc*, *cyrican* (beside *ciricean*), *dymnesse* (beside *dimnessa*), *fyrste*, *hwylcum* (beside *hwilcne*), *lyfiendan* (LL.; Cambr. MS *lifigendan*), *lyma* (beside *lime* 3x), *pysbeana*, *swylc*, *swylce*, *swyle* (beside *fotswilum*), *swynes* (beside *swines*), *swyng* (beside *swingc*), *swynes* (beside *swines*), *swymman*, *swyðe* (beside usual *swide*), *symle*, *wynstre*, and *wyþ* (once, otherwise *wið*). These are typically LWS forms,

* SEE LV *LUNDIR*.

but *y* for *i* in such circumstances (as well as others) can also be found occasionally in EWS (Campbell §318).

d) WS \bar{i} (of whatever origin (in other environments)): e.g. *clyfian* (beside *clif-* in *clifwyr*), *dyles* (4x, beside *dile*), *gyf* (once, beside usual *gif*), *hryncg* (LL., beside *hringc*), *nyþerweard*, *nyþergewend*, *nyþeweardan*, *nyþeweardne*, *nyðowearde*, *synd* (a form sometimes found in Ælfric's writings), *syndon*, *syðe* (beside *siðe* (2x) and other *i* forms), and *syððan* (12x, beside *siþþan* only once), *nygon/nygan* (the usual form in *Lacn.*, beside *nigon nigan* only 4x), and *ysgeblæd*. Note also *hyt* (2x, but *hit* is the norm - as is also the case with at least some of Ælfric's writings (Hogg §5.173) - and *hine* and *him* are not found with *y*); there is no instance of *ys* or nom./acc. sg. neut. *þys*, only *is* and *þis* (both many times) (but other relevant forms of *þes* are sometimes found in *y* forms). These may be LWS inverted spellings (Campbell §317). For *hryþeres* beside *hriðerum* see OED "rother".

e) WS *u* after palatal *sc*: *gescyl drum* (2x in LL.). This form is found in North. (Campbell §181; Hogg §5.68).

f) WS *eo* (from *i* broken to $\bar{i}o$ before *h*): *[w]ry*. This form results from Anglian smoothing of *io* (Campbell §§222, 229, and cf. **wrie* in §237(2)).

g) EWS $\bar{i}e$ (of whatever origin): *y* is the usual form, e.g. *cyle*, *gyrde*, *hy*, *smyre*, and *yldost* (but LWS *i* is found before palatals - see 2.iv.b). These are typically LWS forms (Campbell §301); *ie* appears only in *sie* (4x).

vii. The spelling *ea* is found for:

a) WS *a* (retracted from *æ* before cons. + back vowel). 4 instances in LL.: *heafolan* (Cambr. MS *hneofulan*), *neabulan* (beside *nafolan* outside LL.; Cambr. MS *nafelan*), *readorlican* (Cambr. MS *roderlican*), and *heagospinnum*. The first three of these forms are characteristic of the back mutation of second-fronted *æ* as found in the West Mercian dialect typified by the gloss to the *Vespasian Psalter*. The form *heagospinnum* (with back mutation even before velar *g*) finds parallel in Cambr. MS, the *Corpus Glossary* (*heago-*), the Mercian gloss to the *Rushworth Gospels* (*heage-*), and in OEmdQ (*heagospind* (see de Vriend [1972:

lxii)). Campbell §207 remarks that "*haga* and its compounds often have *ea*". See also Hogg §5.106 (1) (and n. 4).

It is possible that behind the root vowel of *cræte* (nom. pl.; in verse) lies West Mercian second fronted *æ* back mutated to *ea* and subsequently monophthongised to *æ* in the eleventh century (Campbell §329(2)); however, sporadic examples of the analogical extension of *æ* to positions before single cons. + back vowel in masc. and neut. *a*-nouns are attested in OE (Campbell §161; Hogg §5.37(1); see also several instances of pl. forms with *æ* cited under BT *cræt*).

Note that *ealu* is regular in WS (Campbell §208; Hogg §5.106 (2); SB §109 Anm. 4), but that *Lacn.* also has a rarer form with retracted *a* in *alomalt* (Campbell §637 records *alu* in LWS).

b) WS *e* (*i*-mutation of *o*): *healan* (LL.; Cambr. MS *helan*). Given that there are instances of the late monophthongization of *ea* > *æ* in *Lacn.* (cf. 2.ii.g) this unusual form might perhaps be explained as an inverted spelling of an irregular *æ* (in **hælan* - cf. *hælum* in LL.); alternatively, as GS (p. 215) suggest, it might be a scribal corruption of an unfamiliar (Anglian) *oe*. Note, however, that Eduard Sievers suggested a different etymology for this word (L p. 231) - **hauhila*.

See de Vriend [1972: lxix] for two instances of *ea* for expected *ē* in *Ælfric's Grammar* (MS J).

c) WS *eo* (back mutation of *e*): *meala* (beside *meola*). This form may well be Anglian (particularly North.) (Campbell §§210(2), 278(b), 281) or possibly early Kentish (Campbell §280), but such spellings do also occur sporadically in WS (Campbell §281).

d) WS *ēo* (Gmc. *eu*): *ofgeat* (beside *ofgeot* 4x). This may be an Anglian (particularly North.) or possibly Kentish form (Campbell §§278(b), 280-1), but such spellings also occur sporadically in WS (Campbell §281). It is conceivable that the *ea* is here simply an inadvertent scribal repetition of the vowel of the preceding verb-form *gebeat*; on the other hand the form is next to *mid* + acc. which may well be Anglian (see below).

e) Two interesting - possibly corrupt - forms may be noted here:

Cearfille (beside expected *cerfillan* and *cyrfillan*). See Campbell §508 for the phonological basis of the usual forms of this word (< Lat. *chaerefolium*). Possibly Lat. *ae* has here been mistakenly equated by a scribe with OE *æ* which, subject to breaking before *r* + cons., or diphthongization after palatal *c*, appears in WS as *ea*.

Sealuian (beside usual *saluie*) (< Lat. *saluia*). GS (p. 216) state that this word "has entered the language too undergo breaking. The abnormal spelling *sealuian* ... may well be due to a scribe's overzealous effort to get rid of Angl[ian] forms".

viii. The spelling *eo* is found for:

a) WS *i* (before velar cons. + back vowel): *neogan*, *neogon*, and *neogone* ((?)in verse) (beside *nigon* and very often *nygon*). Back mutation of *i* > *io* before a velar consonant is a feature of Kentish (Campbell §212); occasional instances of Kentish inverted spellings with *eo* for *io* are mentioned by Campbell §297 (and SB §325 records occasional Kentish *neogan*).

b) WS *i* (before dental cons. + back vowel): *reodan* (in verse, beside *ridan* in verse)⁸ and *seonuwa* (beside *sina*). In *LL*. are found *ondwleotan* (Hogg §6.11 "frequent"; Cambr. MS *onwlite*), *sceonum*, and *sionwe* (Cambr. MS *sina*), *ðeoses* (Cambr. MS *þyses*), and *ðeosum* (dat. pl.). Such forms are typically non-WS (Campbell §205). However, *ðeosum* is recorded by Campbell §711 in EWS (*þeossum* also in LWS, and once in the Mercian gloss to the *Vespasian Psalter*); *ðeoses* is not recorded by Campbell, but is perhaps an analogical form (cf. the acc. sg. masc. form *þeosne* cited by Campbell).

The forms *weoda* (in verse), *weoduweaxe*, and *weoduweaxan* (beside *wuduweaxan*) may be Kentish (Campbell §219; Hogg §5.109 (4)).

c) WS *o*: *beotigean* (cf. BT *beotian*; BTS *botian*). This might be a scribal error.

d) WS *ēa*: *neorunyse*. This might be an early form (Campbell §276; Hogg §2.34), or perhaps more likely a Mercian one (cf. Hogg §5.45 citing e.g. *beorn* "children" in the gloss in the *Vespasian Psalter*).

⁸Cf. *Beowulf* l. 3169 pret. pl. *riodan*, on which see Fulk [1992: §346] (who appears to overlook the present instance).

e) WS *ea*: *smeogan*. Possibly *reod* belongs here too, though, as GS (p. 216) point out, it might be "an ablaut variant of *read* ... (cf. Oícel. *rjóðr*)" (cf. *AEW reod* and *read*) (or might it be a scribal error following *-eo* in *heo* a little earlier in the line?). These may be North. forms showing confusion of *ea* and *eo* (see Campbell §§37 n. 1, 278).

f) WS *ie* (*y*) (palatal diphthongization of *e*): *ondgeotum* (LL.; Cambr. MS *ongytum*). This is a non-WS form showing non-WS back mutation of non-WS undiphthongized *e* (see Campbell §§185, 205, 210).

g) WS *ie/i* (in **hi(e)w* (< Gmc. **hewja-*): *heowe[s]*. This *-eo-* form is non-WS (Wright & Wright [1925: §90]).

h) WS *īe* (*i*-mutation of *ēa* < Gmc. *au*): *neode*; this *eo* is common and perhaps results from association with the different noun *neod* "desire" (see *OED* "need" sb.).

i) WS *ie* (*i*-mutation of *īo* < Gmc. *iu*): *onseone* (LL.) (Cambr. MS *onsyne*). This is an Anglian form (Campbell §§201(3), 294-5).

j) WS *ie* (*i*-mutation of *io* before *r* + cons.): *weorpeð* (in verse). This may be an unsynopated Anglian form showing levelling of the vowel from 1 sg. and pl. pres. ind. (Campbell §§149 n. 3, 154 n. 3, 733-4); however, *weorpeð* is also found in EWS (SB §371 Anm. 2).

k) EWS *ie* (LWS *ȳ*) (in pres. subj. of *beon/wesan*): *seo* (Kentish or Mercian) (Campbell §768(d)).

l) EWS *īe* (LWS *ȳ*) (*i*-mutation of *īo* < Gmc. *iu*): *feond* (acc. pl. in LL.; Cambr. MS *fionda*). This is a non-WS form (Campbell §201(3); SB §286).

ix. The spelling *ie* is found for WS *ēo*: *siendan* (beside *seondre*, *seondum*) and nom. sg. fem. *sie*. These forms may be Mercian (of the *Vespasian Psalter* type) (cf. Campbell §§281, 708; Hogg §5.169).

x. The spelling *oe* is found for WS *ē* (*i*-mutation of *ō*): *coelnesse* (LL.; Cambr. MS. *celnessa*). This is typically an Anglian form (Campbell §198; Hogg §5.77). It may be added

that the suffix *-nes(s)* regularly causes *i*-mutation in Anglian, occasionally does so in EWS, and only rarely does so in LWS (Hogg §5.85 (10) (c)).

xi. The spelling *yo* is found for:

- a) WS *i* (non-WS (also sometimes WS) *io/eo* from back mutation of *i*): *nyoðewearðne*, *nyoðewearde*, and *nyoðowearde* (beside 12 or 13 forms with *-eo-*⁹).
- b) WS *eo* (breaking of *e* before *r* + cons.): *hyorthoman* (LL. beside *heortan*; Cambr. MS *heorthoman*).
- c) WS *eo* (back mutation of *i*): *lyomu* (LL. beside *leomu*).
- d) WS *ēo* (< Gmc. *eu*): *ðyoh* (LL., beside *þeoh-* in LL. *þeohgeweald*, *þeohsconcum*, and *þeohweorfan*; Cambr. MS *ðeech* corrected to *ðeeoh*).
- e) WS *ēo* (< Gmc. *iu* (Campbell §120(3))): *hyo* (beside *heo*) and *þyos* (beside *þeos*).
- f) WS *ie/ī* (in WS *niewe* < Gmc. **newja-* (Wright & Wright [1925: §90]; Campbell §§120 (2), 648 (2)). Non-WS *īo ēo* is behind *nyowne* (beside *niwne*).

The *yo* spelling is also found in *bryodedon* (in verse) and *ðyorwyr̥t*. The etymology of *bryodedon* is uncertain (see *AEW breodian*). The reading might itself be corrupt (dittography after *bryde*? a mistake for *bryodwedon*?). The etymology of *ðyorwyr̥t* (beside numerous instances of *þeor* both as simplex and in composition) is also uncertain (see *AEW ðeor*).

Such *yo* spellings as are instanced in nos. a-f are usually considered to be late south-eastern, perhaps specifically Kentish. See especially on this diPaolo Healey [1978: 36-8] (citing all but one of these *Lacn.* forms); SB §38 Anm. 4 (whose dating of Harley 585 is perhaps a little late) remarks that "In Hss. der 2. Hälfte des 11. Jahrhunderts findet sich auch *yo* für *eo*, *io*, z. B. *cnyowu* Gl., *nyoðewearde* Harl. 585 (*Lácnunga*) u. a. wohl als Besonderheit kent. Schreiber".

⁹Despite the dental cons. these *-eo-* forms are not necessarily non-WS - GS (p. 217), following Bülbring §237 and SB §111 Anm. 2, point out that the *eo* spelling of this word is "the rule in Ælfric and the WS Gospels". See also Hogg §5.104(1) who cites WS *neopor* "down" and *niopemest* "lowest", and remarks (n. 7) that such forms "must either derive from some WS sub-dialect ... or show occasional extension of back umlaut to instances with an intervening dental, even in WS".

xii. Vowels between *w* + *r* in WS: beside *eo* (< breaking of *e* before *r* + cons.) in *weorp*, *weorpeð*, and *weorðe* are found *u* forms in *cwurnstan*, *gewurpe*, and *wurðe*. Coalescence of *weor* and *wyr* may account for the forms *weorme[s]* (also *weormum*) (beside *wyrm*), and *weorcean* (also imp. sg. *weorc*) (beside *wyrc(e)an* and *wyrc*), though *OED* "work" (verb) thinks the noun *weorc* has influenced the verb. Spellings in *wur* are found in LWS, with LWS texts often having a few *wur* forms beside many *weor* forms (Campbell §§320-4; Hogg §§5.183-7).

Whether *wursme* shows the change *wor* > *wur* is doubtful (Campbell §323 n. 3; Hogg §5.186).

xiii. LWS *miht*-. *miht*- forms are LWS, as is subj. *mage* (beside commoner EWS *mæge* (including *LL.*)) (Campbell §767, pp. 345-6).

3. PHONOLOGY: VOWELS OF UNSTRESSED SYLLABLES

[Many of the following forms are indicative of the falling together of final unstressed vowels that is characteristic especially of later OE (Campbell §§377-9; Hogg §§6.59-6.62)]

i. *-a* for *-e*: *gingifra* (doubtful). *Betonica* (expected *betonice*), may not belong here but simply be unadapted Lat. *betonica* or an OE wk. masc. noun; *betonica* is also found in the *Omont Fragment* (ed. Schauman & Cameron [1977: 292]).

ii. *-a*- for *-e*- (or *-o*- or *-u*-): *eorðnafala* (second *-a*-, beside *eorðnafelan*, *eorðnafolan*, *nafolan*, and *neabulan* (*LL.*)) (cf. Campbell §385).

iii. *-a*- for *-o*-:

a. pres. pl. of pret.-pres. verbs: *motan* (in verse) and *sculan* (beside *sculon*).

b. pret. pl. ind.: *a* is the commonest form - *coman* (in verse), *curran* (in verse), *gehyrdan*, *mihtan*, *ongunnan* (in verse), *reodan* (in verse), *ridan* (in verse), *sændan* (in

verse), *sætan* (in verse), *wæran*, and *worhtan* (in verse); *o* occurs in *ahengon* (in verse), *beræddon* (in verse), *fnærdon* (in verse), *hælon*, and *wordon*. See Campbell §377.

iv. *-a-* for *-o-* (or *-e-* or *-u-*): *sweostar* (in verse; beside *sweoster*). Cf. Campbell §629.

v. *-a* for *-u*:

a. acc. sg. of neut. *ua*-stems: *mela* (*meola*, *meala*), and *smera* (beside *smeru*, *smeoru*).

b. nom./acc. sg. of *u*-stems: *supernewuda* (4x) and *maga* (in verse); also probably *wuda-* in *wudamerce* (beside *wudumerces*) and *wudafillan* (beside *wudufille*), but here the possibility that *wuda-* is gen. sg. might be entertained. Cf. 3.ix and 3.xiii.

vi. *-a*, *-e* and *-o* for *-u* in nom./acc. pl. of strong neut. nouns:

-a in *cyrnla*, *hryðera*, (?)*iserna* (in verse), *twiga*, and *wælspera* (in verse).

-e in *cræte* (in verse) and *leome*.

-o in *næspyrlo*.

-u is seen in *æggru*, *ærenu*, *gebedu*, *lipu* (in verse), *smeru*, and *smeoru*; furthermore *LL*. usually has *-u* (thus *deoblu*, *lendenu*, *leomu*, *lyndenu*, *lyomu*, *micgernu*, and *næspyr[l]u*), but *-a* is found in *earsenda* and *lewera*.

Note also the numeral acc. pl. neut. *fifo*.

vii. *-æ(-)* for *-e(-)*: *handæ*, *mortære* (beside *mortere*) and *Noðþæs* (in verse). These could be early forms, but are perhaps more likely to result here from the confusion arising from the falling together of unstressed vowels; *handæ* might show the influence of *o*-stem noun endings (see 5.i.c).

viii. *-e(-)* for *-a(-)* in:

a. *wigpreates* (nom. pl., *LL*.; Cambr. MS *wigpreatas*). This might be a scribal error (repetition of the gen. sg. *-es* inflexion of the preceding word *weorudes*) or a late form

resulting from the falling together of unstressed vowels (note the instances of *-es* for *-as* cited by Hogg §6.62, and acc. pl. *-ræmes* cited by Campbell §379).

b. pres. pl. *scrinceð*, *swylteð* (beside *swyltað*), and *wexeð*. These forms may be Anglian (see Campbell §735(c), SB §360 Anm. 2), or simply reflect the late falling together of unstressed vowels.

c. *bridde* (nom. sg. masc.). This is either a Mercian form (SB §328) or simply a late form reflecting the falling together of unstressed final vowels.

ix. *-e-* for *-u-*: *weode[weax]an* (beside *weoduweaxe*) - the MS form is partly corrupt. Cf. 3.v.b.

x. *-e* for *-u*: *hæwene*. Possibly also *op[e]ne* (but see 5.vi.a).

xi. *-o-* for *-a-*:

a. wk. nouns: *beton*, *cliton*, *clufehton*, *earon* (or if dat. pl., *-on* for *-um*), *eolonon*, *exon* (LL.), *fættron*, *glædenon*, *meldon*, *scipteron*, *uhton* and *ysopon*.

b. infin.: *drincon*.

See Hogg §6.60.

xii. *-o* for *-e* (or *-a*): *blaco*.

xiii. *-o(-)* for *-u*: *smero* (acc. sg.), *wudorofe* (beside *wudurofe*) (cf. 3.vi.b), *westo* (LL.) and *ðo* (LL., following *beo*) are perhaps induced by the final *-o* of the Lat. lemma *esto*.

xiv. *-u-* is preserved (i.e. not > *o*) in *Wergulu* (in verse). This may be an early feature (cf. Campbell §373).

xv. *-y(-)* for *-e(-)*: *acy* (beside *ace*), *abrocyne*, *cucylere*, and *utyrnynde* (SB §44 Anm. 8).

xvi. -y- for -e- or -i- in the suffix *-nes/-nis*: spellings with -y- are only found outside *LL.* - *neorunyse*, *tyddernysse* (beside *tydernessee*), and *untrumnyse* (beside *untrumnessee*, *untrumnessum*). These may be LWS forms: the -y- spelling predominates in those homilies of Ælfric edited by Pope [1967-8 vol. I: 178] which are "very close to the standard by which Late West Saxon has been judged". For *-nes* and *-nis* see 5.iv.

xvii. -an for -um:

a. dat. pl. of nouns: *breostan*, *eagan*, *nihtan*, *siþan*, *siðan*, *sy[ð]an*, *treowan*, and *wyrta*; also possibly *bræmelberian*. In *LL.* are found *elnbogan* and *toðreoman* (Cambr. MS *toðreomum*). However, the predominant spelling is -um.

b. dat. sg. of str. masc. and neut. adj.: *æcenan*, *ælcan* (beside *ælcum*), *anan* (beside *anum*), *berenan*, *cyperenan*, *fægan* (in verse), *hluttran*, *hwætenan* (beside *hwætenum*), *smalan*, *smeogan*, *suran*, *sylfan*, *þinan* (beside *þinum*), *unsodenan*, *wraðan* (or pl.; in verse) and *wyliscan*.

c. dat. pl. of adj.: *eastewardan*, *ne[o]ðowewardan*, and *sylfan*.

Such forms are frequent in LWS (Campbell §378). It is, however, questionable to what extent this is a phonological change rather an analogical spread of wk. inflections (see Hogg §§7.101-2). Cf. apparent instances of *-m* > *-n* in the dat. pl. of demonstratives in 4.iv.

4. PHONOLOGY: CONSONANTS

i. -g- in *twiga* (*LL.*): this is a rare form in WS, but in North. it is used exclusively (Campbell §700).

ii. *l*-metathesis: *þrymseld* (*LL.*) (Cambr. MS *þrymsetles*). It is possible, but most uncertain, that *alde* (in verse) is for *adle*; such a metathesis in this word is otherwise attested (Campbell §425; Robinson [1985]).

iii. Loss of *n*:

a) *aweg* (beside *on weg*). This can be EWS or late North. (Campbell §474 (1)), but is also found in LWS (Ælfric uses it in his homilies).

b) in the suffix *-ing*: *pænig*, *pænega*, *penegas*. The forms *-ig-* and *-eg-* (< *-ing* after *n*) are probably LWS (Campbell §474 (5); SB §188 Anm. 3).

c) *o* (beside *on*), if not a scribal error for *on*. Cf. e.g. instances - including possible early ones - in the *Vercelli Homilies* (ed. Scragg [1992: lviii, and under *on* in Glossary]); *o* is also accepted by CH. On the occasional shortening of *on* to *o* in stereotyped phrases see SB §188(2) Anm. 3 (cites "*omidden mitten oniht nachts, owope weinend*").

d) pres. subj. pl. *sie* (for *sien*). This may be a North. (or possibly EWS) feature (cf. Schauman & Cameron [1977: 307, and n. 63]), or merely a scribal error.

e) Omission of medial *n* in *drincan* (MS *drican* 3x, beside usual *drincan*) (omission of medial *n* 2x in this verb is also found in the *Vercelli Homilies* (see Scragg [1992: lviii]) and of final *n* in *pipercor[n]* (MS *pipercor*, beside *piporcorn* 2x) may well be just scribal errors and are emended in the text.

iv. *n* for *m*: dat. sg. neut. *pæn*. This might be an instance of a doubtful late OE phonological shift *m* > *n*, but alternatively it may simply be a scribal error for *pæm* (resulting from minim confusion before the next word *nebbe*). Dat. pl. *pan* is found 4x (including one in *LL.*) (beside *pam*, *pæm*), but mechanical scribal repetition of *-(a)n* cannot be discounted in two of these instances: l. 131 (follows *eastweardan*) and l. 640 (follows *nan ... butan ...*). If the phonological change *m* > *n* is not illusory then some of the instances of *pan* may be dat. sg. (i.e. < *pam*) rather than instr. (for instr. *pan* see Campbell §708).^{10,11} However, since "instrumental forms sometimes intrude into the realm of the "dative proper"" (OES §1345) it does not appear to be always possible to distinguish instr. *pan* from (putative) dat. *pan*.

¹⁰ In the *Vercelli Homilies* there are apparently frequent instances of *ðan*, *ðon* for *ðam* (Scragg [1992: lviii]).

¹¹ Two instances of dat. instr. *pan* in ll. 935 and 949 are not accounted for in the latest edition of these charms - Mitchell [1995: (absent from paradigms §496)], de Vriend records one instance of dat. sg. neut. *pan* in *OEHerb* (132 8), but since it occurs before an *n-* in *næddercyne*, and since two other MSS have *pam* here, it may be a scribal error; dat. sg. neut. *pan* is apparently found in the late OE homilies edited by Irvine [1993: lxxv] (which do not show instr.); dat. sg. masc. *pan* is apparently found twice as a variant reading in a late OE homily on the Seven Sleepers (ed. Magennis [1994: see glossary under *se*]); Plummer [1982: see glossary under *se*] refers to dat. sg. masc. and neut. *pan* in the *Anglo-Saxon Chronicle*.

Cf. Hogg §§7.101-2 (also note SB §337 recording LWS *ðam* > *ðan*) and 3.xvii above.

v. *mbel* for *mel*: intrusive *b* is seen in *bræmbelleaf* (beside *bræmelberian*) (Campbell §478(1)).

vi. *mn* for *mm*: MS. *homne* (LL.) (for *homme*, so Cambr. MS). This is probably just a scribal error and I emend *hom[m]e* accordingly.

vii. Unvoicing of *ng*: final *-ng* in *awringc*, *mænc*, *sinc*, *(ge)mængc*, *hringc* (LL.), *hryncg* (LL.), *hwitmæringc*, *mengc*, *swingc*, and *wringc*; final *-ng* (in composition) in *æðelferpincwyr*, *æþelferðingcwyr*, *æðelferðþincwyr*, *angcbreoste*, *bringcadle*, and *springcwyr*; extension of *ncg* and *ngc* spellings to medial position in *Æncglisc* (note that *-c-* is added above the line), *beþingce*, *gemængce*, *gemengce*, *gemo[n]gc[e]*, *hæncgest*, *lancge*, and *loncge*. See Campbell §450; Hogg §7.65.

viii. *nn* for *nd*: *heagospinnum* (LL.). Cf. Campbell §484 and Hogg §7.91 (who note *benne*, *bennum* "fetters" from *bend*).

ix. Loss of *r*: *isenes* (in verse and beside the earlier spelling *iserna*). *geændade* (in verse: probably – *geærndade*); also probably *haranspicel* (BLch has *haransprecel*). (Campbell §475).

x. *r*-metathesis: *-wæce* in *heafodwæce* and *breostwæce* (beside *wærc* and *wyrce*) shows unusual metathesis of *r* from behind to before the short vowel. The same spelling is found in OEHerb (258/7) *peohwæce*, and in *eahwæce* (altered to *-wærc*) in a remedy in CCC MS 41 p. 208 (ed. C vol. I, p. 382). GS (p. 220) believe *wræc* is "probably due to a non-Angl. scribe confronted with an unfamiliar word". Alternatively, perhaps there was confusion with *wracu* "pain", "misery" (gen. sg. often *wræce*) or *wræc* "misery". For *r*-metathesis generally see Campbell §459.

xi. *t* for *d*: uncommon unvoicing of *d* in final position is seen in *neodoweart* (beside *neopeweard*) and *ansteallet*. Note also the extension of unvoicing to medial position in *peofentum*. (Campbell §450; Hogg §7.65).

xii. Loss of *w*:

a) intervocalic: *feor* (beside *feower*) (a form recorded in late North. (Campbell §682; SB §171 Anm. 1)) and *neolum* (LL.).

b) levelled away in *smergenne*. This form is perhaps Anglian (cf. Campbell §753(5)).

xiii. Simplification of consonants:

-*t*- is lost before -*s*- in *dracanse*, and *ynsan*. These can be LWS forms (Campbell §§477(1), 533).

-*t*- is lost between -*s*- plus consonant in *blosma* (a LWS form - Campbell §477(2)), and *dweorgedwosle* (also *dweorgedwoslan*) (beside *dweorgedwostlan*).

The unusual (probably erroneous) form *næstgrislān* (LL. (beside *gristlan* (LL.); Cambr. MS has the expected *næsgristlan*) with transposition of -*t*- might also be noted.

Unusual instances of single consonants: *bolan* (beside expected *bollan* 5x), *feltere* (beside *felterre*; < Lat. *fel terrae*), *haban* (beside *habban*) (cf. *habað* in the *Vercelli Homilies* (ed. Scragg [1992: 352 l. 18])), *hefignese* (beside *hefignesse*), and *wyllene*; possibly also *gewrungene* (see Commentary to l. 74). Single *c* and *g* in *mucwyr̥t* and *mugwort* (beside *mucgwyr̥t*, *mugcwyr̥t*) may be only graphic simplifications (Campbell §66).

xiv. Consonant doubling:

Beside some instances of doubling before liquids (Campbell §453) (i.e. *næddran* (also *nædderwyr̥t*, beside *nædran*), *attor* (also *attorlaðe*, *attorgeblæd*) (Campbell §285), *hluttor* (beside *hlutre*), *tyddernysse* (beside *tydernessee*), *hattre* (beside *hatre*) (Campbell §454), *micclan* (beside *miclan*), and *micclum* (beside *miclan*)) there are some unusual doublets in *æðelferðpincwyr̥t* (beside usual *æðelferðingcwyr̥t*), *cæmppum* (LL.), *heafodecce* (beside usual *heafodece*), *hondwyr̥mmum*, *stowwe* (beside *stowe*), and *utganggendum* (beside

ingangendum). If *Noðþæs* is from Lat. *nodus* then it is also unusual. Although illogical doubling of consonant symbols is a feature of North. (Campbell §65), these latter instances are perhaps better attributed to scribal error.

For *bettonican* (beside usual *betonican* < Lat. *betonica*) cf. *bettonica* in *PD* (Bierb2 under *betonica*) and medieval Lat. *vettonica* (a fourteenth-century instance of which is included in Latham [1965]).

Another instance of a doubled consonant in *cwe[l]endum* (MS *cwellendum*) arguably shows confusion of *cwelan* "to die" with *cwellan* "to kill" (though Mitchell [1995: 304, and glossary under *cwellendum*] would keep *cwellendum* "killing").

Note that when a word is divided over a line-end in MS a consonant coming at the end of the line is occasionally repeated at the start of the next: *eal[l]um* (MS *eall lum*), *næspyrl[l]u* (LL.) (MS *næspyrl lu*), *o[mp]ran* (MS *op pran*), and *wri[t]an* (MS *writ tan*). These instances are all emended in the text.

For *þrinnis* (LL., beside *þrinis*) see Campbell §287.

5. MORPHOLOGY

For forms resulting from the falling together of unstressed vowels see 3. The following forms are noteworthy:

i. Strong Nouns:

a. *i*-stems: *wyrt* is found with both acc. sg. *wyrt* and *wyrte* (-*e* being from the *o*-stems). Fem. nom. pl. in -*e* is seen in *wyrte* (beside *wyrta*), *bryde* (in verse) and *cwene* (in verse); this may well be an Anglian feature (Campbell §§603-4), but, particularly perhaps in the case of the latter two words which are in close proximity to nom. pl. neut. *cræte* (with *u* > *e*) in Entry LXXVI, the possibility that these forms (and others below) might alternatively result from vowel harmony cannot be discounted; however, Entry LXXVI does contain several other Anglian forms.

Fem. acc. pl. in *-e* is seen in *glede*, *wyrte* (8x) (beside commoner *wyrta*), *duguðmehte* (LL.; Cambr. MS *duguðmihta*), and *fyste* (LL.). This feature is characteristic of non-WS, but "rare" instances are also found in EWS (Campbell §§603-4).

If gen. sg. *wyrt* is not simply a scribal error for *wyrte* it may be a late endingless form.

b. *ō*-stems: *lufu* (gen. sg. fem. in LL.; Cambr. MS has wk. *lufan*) can be an Anglian or LWS form. (SB §252 Anm. 2; Campbell §587).

Acc. pl. in *-e* is seen in *eaxle* (LL.; Cambr. MS *eaxla*), *elne* (LL.; Cambr. MS *elna*), *folme* (LL.), *healfe* (2x) (beside *healfe*), *hom[m]e* (LL.), and *worulde* (in verse). This is a characteristic of non-WS, but such forms can also be found very occasionally in EWS (Campbell §586).

c. *u*-stems: *hand* (dat. sg. fem.) also possibly *hond* (in verse). This endingless form may result from the type of confusion of acc. and dat. cases first attested in North. (SB §274 Anm. 2)

handæ (dat. sg. fem.). This form may result from the influence of *o*-stem noun endings, or from the falling together of unstressed vowels. See Campbell §§613-4.

d. *iō*-stems: nom. pl. in *-e* is seen in *laðwendnesse* (LL.). This is a non-WS feature (Campbell §590). Acc. pl. in *-e* is seen in *ændebyrdnesse* (LL.) and *synne* (LL.).

e. *uō*-stems: acc. pl. in *-e* is seen in *sionwe* (LL.; Cambr. MS *sina*). This is a characteristic of non-WS, but such forms can also be found very occasionally in EWS (Campbell §§594-5 and cf. §586).

ii. Weak Nouns:

a. Beside wk. nom. sg. *uane* is found *fanu*, a by-form declined according to the *o*-stem declension. The possibility of instances of str. oblique case by-forms is considered in 6.i. Such forms are chiefly found in WS (Campbell §620(4)).

b. *hægtessan* (2x, in verse) may show gen. pl. in *-an* on one or both occasions. This may be a late feature. See SB (§276, Anm. 5) and especially Hoad [1994] on this feature (but neither mentions these possible instances).

iii. Minor Declension Noun:

Athematic: *esa* (expected form **osa*) (in verse) appears to show extension of the *i*-mutated vowel of the nom. pl. (Oicel *æsir*; OE nom. pl. unattested) to the gen. pl. (see Campbell §622; SB §281 Anm. 4 compares an instance of gen. pl. *foeta* beside *fota* in the North. gloss to the *Rushworth Gospels* in Anm. 3). However, Sandmann [1975: 91] would derive a nom. sg. form **es* from Gmc. **ansio* (fem. *iō-* stem).

iv. The Suffix *-nes*:

The commonest form both within and outside *LL.* is *-nes*: *ændebyrdnesse* (*LL.*), *apundenness*, *coelnesse* (*LL.*), *deaðlicnes* (*LL.*), *drignes*, *dimnessa*, *dymnesse*, *gefylnes* (*LL.*), *heannesse* (*LL.*), *hefignese*, *hwyrfnese*, *idelnes* (*LL.*), *laðwendnesse* (*LL.*), *onbernes* (*LL.*), *gescyldnesse* (2x, *LL.*), *stilnesse*, *tydernesse*, *ungehyrnesse*, *untrumnesse*, *untrumnessum*, and *wol[n]es*, *-nis* is found only in *LL.*: *annis*, *annisse*, *fræcennisse*, *prinis*, and *prinnis* (Cambr. MS only has *-nes* forms).

According to Campbell §384 *-nes* is mainly WS, while *-nis* is characteristic of certain Anglian texts (see also Vleeskruyer [1953: 128-31]). For *-nys* (with *y* for *e* or *i*) see 3.xvii.

v. In the form *ærenu* is seen the addition of a *-u* inflexion which ought originally to have been lost after the long syllable (the *-e-* being a rare parasite vowel); cf. the eleventh-century OE gloss to Defensor's *Liber Scintillarum* (ed. Rhodes [1889: xv]) for numerous instances of other long-stemmed neuters with nom./acc. pl. in *-u*.

vi. Adjectives:

a. *open* (str. nom. sg. fem. beside corresponding nom. sg. fem. *op[e]ne* in accompanying verse). According to Campbell (§643(5)f) the form should be *openu* (with which *op[e]ne* might be equated with *-u* > *-e* in accordance with vowel harmony), but according to Wright & Wright [1925: §429] it should be *open*. Perhaps *op[e]ne* might here be a poetic use of the weak declension.

b. *smale* (str. instr. sg. neut. ll. 614, 706). GS (p. 227) treat this as a "transition" form "for *smalan* or *smalum* (n[eut]. dat. sg.)", but it may rather be Anglian or EWS (Campbell §638).

c. with the exception of *blaco* (see 3.xiii) str. nom./acc. pl. fem. is always in *-e* (never *-a*): e.g. *ealle*, *micele* and *nyopowearde*. Though WS has *-a* prevailing, *-e* forms are also frequently found (Campbell §641).

d. str. long-stemmed nom./acc. pl. neut. in *-e*: *alle*, *ealle*, *gebrædde*, *hlude*, *hwætene*, *opre* (LL.), and (probably) *wundswide* (in verse) (Campbell §641; SB §293 Anm. 3). Scragg [1992: lxiv] calls this feature "general late OE".

e. endingless str. acc. pl. neut. (apparently) in *lytel* (in verse) (see SB §293 for comparable *halig*).

f. absence of syncope in *wyrrestan* is possibly indicative of Anglian (Campbell §659).

g. endings of superl. adj. (and adv.): *-ast* is seen in *swīpast*, archaic *-ust* in *hatust*, and *-ost* (< *-ust*) in *hatost*, *yldost*, and *swīpost*. The commonest form is *-est* (*ærest*, *æresta*, *ædeleste*, *wyrrestan*), the *-e-* resulting from vowel harmony (Campbell §657).

vii. Pronouns:

a. *mec* (8x, only in LL. (beside *me*); Cambr. MS has only *me*). This is typically an Anglian form (Campbell §702); it is doubtful whether *mic* is OE, but the form is attested in Anglian.

b. *þæc* is typically an Anglian form (Campbell §702; and cf. 2.ii.b above).

c. *heo* (acc. sg. fem. in LL.) may be an Anglian (Mercian) form (Campbell §703; SB §334 Anm. 2).

d. *opur* (acc. pl. neut.): perhaps a scribal error for *opru*.

viii. Demonstratives:

a. *þe* is once used for dat. or instr. sg. neut. (cf. occasional uses of *þe* to denote dat. sg. neut. in the very late OE homilies edited by Irvine [1993: lxxv]).

b. *ðare* (beside frequent *þære*) is common in LWS, but is also found in early Kentish (including Surrey) (Campbell §708).

c. *þis*, *þys* (dat. pl. beside *þysum* in the same Entry (CLXXXII)), and *þys* (gen. sg. masc.): these endingless forms are not to be found in the grammars. Another late instance of dat. pl. *þis* (*swa hwa swa on þis þrim dagum*) is attested in the *Vercelli Homilies*, whose editor remarks "*þis* (*þys*) ... is perhaps in process of becoming a fixed form without inflection" (Scragg [1992: lxv-lxvi]).

d. instr. sg. masc. *þysse* (in verse) may be, as Sandmann [1975: 107 n. 28] proposes, a North. form (Campbell §711 gives *ðisse*; see also SB 338 Anm. 4). Alternatively it might be considered an instance of late OE case marking irrespective of gender.

e. gen. pl. *þysra* (beside *þyssa* 4x) can be LWS (or Anglian).

ix. Strong Verbs:

There are instances of both syncopated and unsyncopated forms of the 3 sg. pres. ind. The following forms show restoration of the radical vowel:

a. Syncopated *cweð* and *fled* (in verse). The former might be EWS or Kentish (see Campbell §§733(b), 734; see also on this form Commentary to l. 646). The latter has almost always been considered corrupt, but an essentially equivalent form *fleeð* (with expected -ð, and doubled vowel indicating length) is found glossing Lat. *fugit* in the North. gloss to the *Durham Ritual* (ed. Lindelöf & Thompson [1927: 125]; see the also reference to this form in SB §374 Anm. 6 where *fleed* should read *fleeð*); *OED* "flee" records North. *fled*.

Stond (2x in verse) is either another unmutated syncopated form (mutated *stent* is expected, but *stant* is attested) or a scribal error for *stondeð*.

b. Unsyncopated *bloweð*, *weorpeð* (in verse), and *wreceð* (in verse).

Unsyncopated forms without restoration of the radical vowel are: *æceð*, *blinneð*, *byrneð*, and *wexeð*. Unsyncopated forms are characteristic of Anglian, but can also be found in Kentish and occasionally in WS. Restoration of the root vowel (especially of *o* and *eo* as in *bloweð* and *weorpeð*) is generally Anglian (though the *Vespasian Psalter* always has *cwið*), but *e* is often restored in Kentish and LWS (Campbell §§733-4; SB §371 (and note Anm. 3)).

c. *forleort* (3 sg. reduplicated pret. ind.) (*LL.*) is typical of Anglian (Campbell §746).

d. There seem to be a few instances of strong verb subj. used in place of second person sg. imp.: *drince* and *ete* (followed by imp. *ðige*) in ll. 505-6 *drince nygon morgenas 7 ete secgleac 7 cropleac 7 cymen tosomne 7 nænigne oþerne wætan ne ðige*; l. 846 *genime* (followed by imp. *drig* and *scad*); *genime* and *ete* (on either side of imp. *sup*) in ll. 692-3 *genime wegbrædan; do on win; sup þæt wos, 7 ete þa wyrta* (readings supported by MSS of *OEHerb* - see Commentary to *Lacn.* Entry CIII); l. 254 *singe* (after imp. *sing* and ambiguous long-stemmed weak verb *arime*); l. 509 *gesinge* (following imp. *ofgeot*); l. 602 *singe* (following imp. *sing*). For discussion of second person sg. subj. forms where imp. might be expected in OE see *OES* §§892-6 and §§908-10; note also that Campbell §767 n. 1 (p. 345) refers to a "subjunctival imper[ative] sg." in late OE in the verb *gemunan* "to remember".

Cf. possibly instances of the late OE restoration of apocopated *-e* in long-stemmed weak verbs in the imp. sg. (5.x.h).

x. Weak Verbs:

a. *hæfs þu*. 2 sg. pres. ind. in *-s* rather than *-st* might be a North form. (Campbell §762; cf. syncopated Mercian *acers ðu* and North. *gehers ðu* cited by Fulk [1992: §320]). Note, however, *ð* for *t* in l.xxi.

b. There are few instances of class I wk. verbs in the 3 sg. pres. ind., but beside *stilð* are found unsyncopated *fereð* and *fereþ* (both in verse), *gelyhteð*, and *swæteð*. Unsyncopated forms are typical of Anglian, but can also be found in WS (especially - as is *not* the case here - after liquids and nasals), and in Kentish (Campbell §751(1)).

c. *coliað* (with the *-i-* added above the line) may well be an Anglian 3 sg. pres. ind. form, but this is doubtful since it could be a WS pres. ind. pl. or an imp. pl.

d. *ferde* (in verse). I tentatively interpret this form as syncopated 1 sg. pret. ind. of *ferian* "to carry". Cf. Campbell §752 (also SB §401 Anm. 1) which cites the rare syncopated forms *ðigden*, *wegdan*, and *sceðde* (but no instances from verbs in *-ian*). Alternatively, it might simply be a scribal error for the expected form *fereðe*. The possibility that the verb is in fact *feran* "to go" cannot be discounted - see Commentary.

e. *a* for *o* in pret. and pa. ptc. of class II:

In *-ad(-)* are *adeadad* (*BLch* has *adeadod*), *afandad*, *geændade* (2x in verse), *geændadest* (in verse), *gehalgade*, *gemærsad* (in verse), *gewunad*, and *renadest* (in verse).

In *-od(-)* are *ameldodest* (in verse), *gehalgodes* (2x), *hongode* (in verse), and *gewunod*.

In *-ed(-)* is *bryodedon* (in verse) (though it might have been influenced by the final *-e* of preceding word, *bryde*).

In *-ud-* is *gecnucude* (either a survival of an early form or LWS - SB §413 Anm. 2 "offenbar als umgekehrte Schreibung für *o*").

Forms in *-ad(-)* are generally typical of Anglian and Kentish rather than WS, but they do predominate in the EWS MS L of the OE *Orosius* (Bately [1980: xlvii]) and are also to be found occasionally in LWS; *-od(-)* predominates in WS and LWS; forms in *-ed(-)* are not dialectally specific. See Campbell §757.

f. *gefulmige* (2x in *LL*. glossing Lat. imp. *suffragare*) (Cambr. MS has the imp. sg. of a different class II wk. verb, *gemiltsa*) may be an Anglian (particularly North.) imp. form (Campbell §757), if it is not a third person subj.; in the next line the gloss has imp. *gemildsa* for Lat. imp. *miserere*; l. 131 *scearfige* (following imp. *nim*, and itself followed by ambiguous *wylle*) and l. 168 *nyttige* (following imp. *aseoh* and ambiguous *do*) may also be noted here.

g. *gemyne* (possibly imp. sg. rather than subj. sg. in view of l. 555 *Fleoh*) (in verse) is an Anglian form (Campbell §767 (suggesting class III wk.); SB §423 Anm. 2).

h. Restoration of apocopated *-e* in imp. sg. of long-stemmed weak verbs:

It is often not possible to distinguish certainly between such forms and identical subj. forms, but context suggests that instances of this phenomenon may include the following: *clæme* (l. 614) (a variant version has imp. *clæn*), *drige* (l. 81), *gebærne* (l. 683) (*BLch* has imp. *gebærn*), *gemængce* (l. 716) (similarly *BLch*), *gesylte* (l. 716) (so too *BLch*), *menge* (l. 29) (a variant version has imp. *meng*), *nemne* (l. 77), *sece* (l. 59), *wylle* (ll. 82, (?)131, 626, 1023), and *wyrce* (ll. 615, 667). Other possible instances include *drype* (l. 15), *arime* (l. 253), *gemengce* (l. 184), and *wese* (l. 680) (so too *BLch*).

GS (p. 226) say this is a LWS phenomenon, but Campbell §752 notes that it is also found in North. and in the Mercian gloss to the *Rushworth Gospels*.

xi. Anomalous Verbs:

a. From the verb *beon/wesan* are found both subj. *sie* (*sy, si, seo*) and *beo* (*be*). The former is typically EWS, Kentish, North., and Mercian (of the *Vespasian Psalter* type); the latter is found in EWS, the Mercian gloss to the *Rushworth Gospels*, and is the prevailing form in LWS (Campbell §768(d)). Note also that both imp. sg. *wes* and *beo* are found (so too *LL.*).

b. *doa* (if the correct reading is not in fact *do a*) is an imp. sg. form also found in the Mercian gloss to the *Rushworth Gospels* (Campbell §768(b)).

c. *de* (pres. subj. sg. for expected *do*) is not found in the grammars. Perhaps EWS or Anglian analogical *doe* lies behind it - a LWS scribe might have misinterpreted this *-oe* as an instance of Anglian (but occasionally also EWS) *i*-mutation of $\bar{o} > \bar{o}e$, which he would represent by *e*. For EWS and Anglian *doe* see Campbell §768(b).

d. An instance of an otherwise unprefixated pa. ptc. lacking the usual *ge-* prefix is *don*.

e. OE *-an, -en* in subj. pl. of both strong and weak verbs:

Outside *LL.* only *-an* is found: *bebicgan, crawan, eglan, hnexian, slean, steorfan, swellan, swymman* (possibly), and *tyran*. This is typical of LWS (Campbell §735(f)). In contrast *LL.* always has *-en*: *foregongen, forlæten, gescilden, leligen* (Cambr. MS has *-an, -en, and -on*).

6. SYNTAX

The OE passages in *Lacn.* consist largely of simple lists of ingredients and of instructions in the imperative or subjunctive and so generally do not offer much scope for syntactical comment. However, the following points seem noteworthy:

i. A problem is sometimes provided by lists of plant names, in that it can be difficult to determine whether a noun is nom. or acc., sg. or pl.

The following constructions are found:

a. Verb with object(s) in the acc. sg. E.g. ll. 117-9 *nim elenan 7 rædic 7 cyrfillan 7 hræmnes fot, Ængliscne næp 7 finul 7 supernewuda* and ll. 223-4 *genim marubian 7 þa lancge cliton 7 wermod 7 boðen, gearwan, betonican godne dæl.*

That the number in lists is, as Bierb1 and Bierb2 think, normally sg. seems likely judging from, in addition to occasionally unambiguous sg. forms such as l. 747 *nyðewardne hymlic* or l. 760 *seo reade netele*, the numerous instances of unambiguous gen. sg. forms (e.g. ll. 26 *dyles blosman 7 hamorwyrte blosman*, 58-9 *hamorwyrte handfulle* ..., and 980-6 *merces sæd drige, 7 finoles sæd...*), and the absence of gen. pl. forms.

b. Verbless list in the nom. sg. E.g. l. 760 *feferfuige 7 seo reade netele ðe þurh ærn 7 wegbrade.*

c. The verb *sculan* + list in the nom. E.g. (with *betonican* possibly being nom. pl.) Entry XXXIV - *þas wyrte sculon to lungensealfe: banwyrte 7 brunwyrte, betonican 7 streawberian wise, supernewuda 7 isopo, saluie 7 sauine 7 rude, garclife 7 hæsel, cwice, medewyrte, dolhrune.*

Difficulties arise when these constructions are followed by noun forms that appear, at least at first sight, to be:

a. morphologically nom. where acc. is expected. E.g. ll. 507-8 *nim þas wyrte nyðowearde, finul 7 bisceopwyrte, æscprote, ealra efenmicel; þyssas twiga mæst ufonwearde, rudan 7 betonican* in which we might expect not *æscprote*, but acc. sg. *æscprotan* after *nim* (cf. *rudan 7 betonican*), the latter being in fact the very form found in this remedy as it

appears in *LchBk3*. However, the form *æschrote* may be acc. sg. if, as is often the case with WS short syllable wk. fem. nouns (Campbell §620(4)), it is a by-form declined according to the *o*-declension. The issue is complicated by the immediately following, and very probably associated Entry LXX (for which there is no extant variant version), where we seem to have the verb *niman* followed by direct objects in the nom. (note unambiguous nom. sg. fem. *ontre neodoweart*, though *betonican* could of course be acc.): ll. 511-3 *nim ðas wyrte neodowearde: ceasteræsc, ontre neodoweart; ðas ufonwearde: betonican, rude, wermod, acremonia, felterre, wudupistel, feferfuge, æpelferðingcwyrte*.

The explanation of strong by-forms may possibly account for l. 957 *bete* in *nim cost 7 suðernewuda, hylwyrte, garclife, bete þe bið ansteallet* (but the long syllable *-clif-* in neighbouring wk. fem. *garclife* is problematic), l. 119 *sideware* in *do ðu pipor 7 sideware, gallengar 7 gingifre 7 rinde 7 lawerbergean 7 pyretran* (but the nearby wk. fem. *gingifre* is problematic), and l. 516 *feltere*. However, scribal error over the governing case might also be the explanation of some of these: cf. possibly the series of scribal corrections of *-e* to expected wk. acc. *-an* forms in ll. 39-40 *wudufillan* (< *wudafille*), *eoforþrotan* (< *eoforþrote*), and *isenheardan* (< *isenhearde*); note also l. 162 *hegerifan* (< *hegerife*).

b. morphologically acc. (if sg.) where nom. is expected. E.g. ll. 204-5 *Wið sidwærce: betonican, bisceopwyrte, eolonan, rædic, o[mp]ran ða ðe swymman, marufian*, the list continuing with forms that seem to include several nom. sg. wk. nouns (*grundeswylie, cropleac, garleac, rude, hæleðe, ealhtre, hune*). Here it may not seem likely that *betonican* and *eolonan* are nom. pl. since the intervening *bisceopwyrte* must be sg., but given that *o[mp]ran ... swymman* appears to be pl., this cannot be discounted (see below for some more possible instances of pl. plant names). It may be the case that, either the ostensible accusatives result from scribal carelessness over the appropriate case, or that a verb governing the acc. is left unexpressed or has dropped out; the latter may well be the explanation for l. 4 *hindhæleða 7 grundeswylgean 7 fæncyrsan 7 giðrifan* (which appears in *BLch* as *genim heahheolopan 7 grundeswelgean 7 fencersan 7 gitrifan*), for l. 675 *angeltwæccan* (though this might be nom. pl.) (*BLch* has *genim angoltwæccean*), for l. 676 *safinan* (*BLch* has *genim safinan*), and for l. 823 *scipteron, swefl, pipor, hwit sealt* (*BLch* has

ni(m) sciptearo 7 sweþl 7 pipor 7 hwit sealt). However, in some instances it is possible that apparently acc. case reflects a following verb: l. 11 *aluwan*; *gegnid in eced* (but *aluwan* might be nom. pl.), ll. 501-2 *finolsæd*, *betonican leaf grene*, *acrimonian nyðewearde*; *gnid to duste*, and l. 673 *brunewyrt*, *merscmergyllan 7 reade netlan*; *wel on buteran* (so too *BLch* and the Nowell transcript). Perhaps - *if* apparently acc. case forms may reflect a following verb - the examples in ll. 4 and 823 (just cited) might be explained in the same way.

Other possible instances of wk. nom. pl. (rather than acc. sg.) plant names may be - if they are not scribal errors - l. 49 *dweorgedwoslan* (amid a long list in the nom.) (Bierb2 says acc. sg.), l. 80 *eorðgeallan* (Bierb2 says acc. sg.), l. 127 *ealhtran 7 hæferðan ... hymelan*, *gearwan 7 geaces suran*, *belenan* (all treated as acc. sg. by Bierb2), l. 241 *fanan ... pollegian* (Bierb2 says acc. sg.), and *betonican* in ll. 125 (GS translate "betonicas"), 154 (GS translate "betonicas"), 236 (GS translate "betonys"), and 512 (GS translate "betony") (all except l. 236 are treated as sg. by Bierb2). As we have seen there may be one unambiguously pl. plant name in l. 204 *o[m]pran ða ðe swymman* (but see Commentary thereto).

For brief consideration of this difficult issue with regard to *BLch* see Schmitt [1908: 20-1].

ii. The address to the maker of the remedy is most often in the imp. - e.g. *nim* "take", *wyll* "boil". Sometimes the subj. with subject *man* "one" is found (and can be translated in a passive sense). In Entry XXXI ll. 133-7 the two alternate: *Nim* is followed by ... *mylte mon ... 7 geote*; *somnige mon ... cnocie man ... 7 seoðe 7 fleote ... wyrce ... nime ...* which is followed by *scearfa*.

The subj. is sometimes used without an accompanying or preceding pronoun or noun subject to refer to the patient (rather than the maker/administrator of the remedy), e.g. l. 8 *gelicge upward* "let him lie face up", l. 231 *ete* "let him eat", l. 234 *drince* "let him drink", and l. 670 *sitte on cealdum wætere* "let him sit in cold water". Instances with a third person pronoun are ll. 45, 214, 216, 220, 222, 601, 602, 603, 611-2, 671-2, 727, 728, and 745.

iii. Uses of the dative case.

a. The "dative absolute" construction is used twice in the following passage (ll. 1028-30) in Entry CLXXXII:

... þæt is þonne utganggendum þam monþe þe we Aprelis hatað se nyhsta monandæg an; þonne is oþer ingangendum þam monþe þe we Agstus hatað se æresta monandæg.

Such infrequent OE constructions are modelled on the Lat. ablative absolute construction (Quirk & Wrenn [1957: §111]). Here they may well indicate (together with other factors - see Commentary) that this remedy is translated from a Lat. source. Note also the glosses *gode syllendum: Deo dante* "with God giving" (LL., Lacn. ll. 487-8) *gemilsigendum gode: miserto Deo* "with God showing mercy" (LL., Lacn. ll. 495-6).

b. Two instances of the so-called "dative of interest/specification" (OES §§1355-6) are found: l. 138 *swa micel swa þu sealf haban wille* "as much as you want to have for/in the salve", and l. 799 *Wyþ lungenadle hriðerum* "for lung-disease in cattle".

iv. Prepositional constructions:

a. LL. has one possible instance of *from* + acc.: l. 415 *from mec* (Cambr. MS has dat. *me*). This apparent exception to the rule that (OES §1188) "*Fram* is found only with the dative/instrumental" may be an instance of the confusion of the acc. and dat. case forms *mec* and *me* found occasionally in North.

b. The few instances of *mid* with the acc. (l. 61 (Entry XVIII), l. 323 (LL.; Cambr. MS has dat. *him*), l. 662 (Entry LXXXVII), and l. 699 (Entry CVI)) rather than as usual in Lacn. the dat./instr. might be indicative of Anglian origins, but the construction is also found a few times in Alfredian texts (OES §§1194-5; Vleeskruyer [1953: 64]; Fulk [1992: §355(1)]).

c. There is a single demonstrable instance of *wið* ("against", "as (a cure for)") governing the gen. in l. 702 *Wið healsomena*. Two other possible instances (interestingly in quite close proximity to l. 702) might be explained in other ways: *-a* for dat. sg. *-e* in l. 688 *Wið morgenwlætunga* (or possibly *-a* is acc. pl.) and l. 696 *Wið eagea teara* (cf. ll. 973-4 *wið*

earena dimnessa amid a list in the dat.). There is apparently no instance of *wið* + gen. in *OEHerb* or *OEMdQ* (see de Vriend [1972: ciii] and the glossary in *OEHerb*).

d. *wið* ("against", "with", "towards") frequently governs the dat. (generally commoner the acc.) case in *Lacn.* According to L (p. 159) (and so Fazakerley [1945: 50]) this is characteristic of Anglian, but *OES* does not confirm this, and Vleeskruyer [1953] makes no comment on an instance of *wið* ("against") + dat. in the OE *Life of St. Chad* (l. 232). The EWS *Orosius* has a few instances of *wið* ("against", "with") + dat., but predominately uses the acc. (see Glossary in Bately [1980: 405]). The *Vercelli Homilies* show *wið* ("with", "against") governing both acc. and dat. (see Glossary in Scragg [1992: 475]); so does *OEHerb* (see Glossary thereto p. 386). There is no instance of *wið* + dat. in the LWS homilies of Ælfric edited by Pope [1967-8].

v. Adjectives:

The following instances are all from the prose.

a. Use of weak declension without accompanying demonstrative: l. 14 *streawberian nyþewearðan* and l. 175 *miclan eorðnafolan*. These are probably scribal errors for respectively *streawberian nyþewearde* and *ðone miclan eorðnafolan*.

b. Use of strong declension with accompanying demonstrative: l. 223 *þa lancge cliton*.

c. Lack of concord: l. 63 *ðone bledende fic* and l. 232 *ðreo s[n]æda swa hates* (probably expected **ðreo s[n]æda swa hate* (cf. l. 6 *mid þam wirtum swa hatum*)); the -s in *hates* is may be merely a scribal anticipation of the first letter of the following word *slæpdrænc*, but perhaps there is a possibility that *hates* is here a substantival gen. sg. "hot (thing)" (i.e. the hot *briw*).

vi. Verbs:

a. The imp. is usually unaccompanied by a personal pron. subject in *Lacn.*, but this is not always the case. In the following lines *þu* immediately follows a verbal imp.: ll. 119, 121, 528, 531, 535 (in verse), 555 (in verse), 557 (in verse), 840, 850, and 764 (in verse). Only

once is an imp. *preceded* by an accompanying pron., l. 251 *ðu sing*. In the verse the imp. is always accompanied by a pron. subject.

For instances of pronouns enclitic to imp. verbs in *Lacn.* see 1.xviii and 1.xx.

b. There is one instance of the verb *nyttian* governing the acc. rather than the gen. (*nyttian* + acc. is not recorded in *OES* §1092). However, it might be a scribal error caused by a preceding (also a following) *hy*: l. 82 [*h*]eald *hy ofer winter, 7 nytta hy þonne ðe ðearf sy; wylle hy on ealað*.

vii. A possible instance of the use of *sum* as an indefinite article (or adj. of indefinite specification) is ll. 721-2 *læt sigan ut on sum fæt* ("let it drain out into a vessel") where there is no reason to suppose that any one particular kind of vessel is called for. On this issue see *OES* §§236, 387.

viii. *Lacn.* contains one instance of a rare construction - *ær þonne* followed by a clause containing a verb: l. 214 *ær þonne he ete*. See *OES* §2727.

7. VOCABULARY

i. *Lacn.* contains a large number of words (nouns, adjectives, verbs, and one doubtful adverb) that are unattested elsewhere in OE¹² (the following forms are those of the headwords in the Glossary, and so are not always those found in the text; words not to be found in BT, BTS, or BTC are underlined):

a. nouns: *alomalt* "malt for brewing ale", *attorgeblæd* "blister or other swelling caused by poison", *bansealf* "bone-salve, salve for bones", *benedicte* (?) "herb bennet", *berehalm* "barley-stem, barley-straw", (?) *bol* "bole, trunk, stem", *bradbisceopwyr* "broad-bisceopwyr", *bræmelberie* "blackberry", *breostnyrwett* "constriction of the chest", *bringcadl* (?) "breast-disease, chest-disease", (?) *burs* (str. fem.) "scrotum", *cassucleaf* "blade of *cassuc*",

¹² Many of these words are, however, compounds nouns whose constituent elements are well attested in OE.

cawelleaf "cabbage-leaf", *cawelsæd* "cabbage-seed", *clipwyr* either "greater burdock" or "cleavers", *cristalle* (or *-a*) "the plant crystallium" (see Glossary), *cumicge* "cow's urine" (or treat as two words, *cu micge*), *cuppeful* "cupful", *dott* "head of a blain or swelling", *dunhunig* "downland honey" ((?) or "dun-coloured honey"), *endwerc* "pain in the buttocks", *ex* (str. fem.) "brain", *færspryng* "sudden/dangerous pustule or ulcer", *færstice* "sudden/severe stabbing pain", *finolsæd* "fennel-seed", (?) *Finule* "fennel" (in verse), *geflog* (?) "flying illness, infectious disease", *foṭgeswell* "swelling of or on the foot", *freab[r]egd* (?) "severe seizure" or (?) "mighty trick" (in verse), *fyrge* *hæfod* "mountain-top" (in verse), *gallengar* "galingale", *hama* (or *-e*) (?) "bridle", (?) "collar" (in verse), *heafodloca* "skull" (LL.), *heafodsealf* "head-salve", *healsoman* "erysipelas (or other swelling?) of the neck", *hindebrer*¹³ (or treat as two words, *hinde brer*) a plant name (see Glossary), *hlædderwyr* an unidentified plant-name, *horsoman* "equine laminitis, or other inflammatory skin affliction of horses", *hundes micge* (or *micga*) a plant-name (see Glossary), *hwætesmedma* "wheat-meal, fine wheat flour", *hwitmæringc* (?) an unidentified plant-name, *hwyrfnes* "dizziness, giddiness", (?) *inspidenwiht* *inspiden*-creature (see Glossary; first element(s) of uncertain meaning), *inyfel* "internal affliction", *lætbyrd* "slow or delayed birth" (in verse), *lambyrd* "imperfect/misformed birth" (in verse), *lapwendnes* "malignity, hostility" (LL.), *lungensealf* "lung-salve", *mæder* (?) a meas-ure of some kind, (?) "a wooden drinking vessel", *melde* "orache", *metecweorra* (?) "surfeit of food, indigestion", *molda* or *-e* "crown of the head", *morgendrænc* "morning drink", *morgenwlætunga* "morning nausea", *Nob(p)* (?) "Nodule, glandular swelling" (perhaps personified; see Glossary), *onflyge* "flying disease, infectious illness" (in verse), (?) *onga* see Glossary (in verse), *pyretre* (or *-a*) "feverfew", (?) *pysbean* see Glossary, *Regenmeld* "Great ((?) or Divine) Proclamation" (in verse), *saturege* (but cf. *sæperie*) "wild basil", *scæncbolla* "drinking bowl or cup", *scæncecuppe* "drinking cup", *scrofell* "scrofula, scrofulous swelling", *sidece* "side ache, pain in the side", *sideware* "zedoary", *slæpdænc* "drink to induce sleep", *Stiþe* a plant name (see Glossary) (in verse), *Stune* a plant name (see Glossary) (in verse), *swærtbyrd* "dark birth, black birth" (see Glossary) (in verse), *sweota* (or *-e*) (see Glossary), *trinda* (or *-e*) (see Glossary), *tunnæp* "a cultivated species of rape or

¹³ BT *hindbrer*.

turnip" (see Glossary), *þearmwind* "casing of the intestine" (see Glossary) (LL.), *þeohgeweald* "genitalia" (LL.), *þeohweorfa* "kneecap, knee-joint" (LL.), *þeorece* "pain caused by the affliction *þeor*", *þeorgerid* (see Glossary), *þorngeblæd* "blister or other swelling caused by a thorn" (in verse), *þys[te]lgeblæd* "blister or other swelling caused by a thistle" (in verse), *uæleriane* "valerian", *undertungeþrum* "ligament under the tongue" (LL.), *wætergeblæd* "blister or other swelling caused by water" (in verse), *Wergulu*¹⁴ (see Glossary) (in verse), *wipstunian* "to dash against" (in verse), *wudusuræppel* crab (apple), *wuldorgeflogen* (see Glossary) (in verse), *wuldortan* "glorious-twig" (in verse), *wyrngealdor* "wyrms-incantation", *wyrngeblæd* "blister or other swelling caused by *wyrm*" (in verse), and *ysgeblæd* "blister (chilblain?) caused by ice" (in verse).

b. adjectives: *briwpicce* "thick as pottage", *cwicbeamen* "made of *cwicbeam*", *fanthalig* "font-holy", *feþorbyrste* "split into four", *læcecræftig* "skilled in medicine", *linhæwen* (?) "flax-blue", *mealt* (adj.) "malty, (?) "sour", *nybergewend* "turned downwards", *orne* (see Glossary), *runol* (?) "dirty, foul" (in verse), *þiht* "strong, firm" (see Glossary) (in verse), and *wundswiþ* "powerful in wounding" (in verse).

c. (?)adverb: *ængancundes* (?) "in a unique manner" (in verse).

d. verbs: *agrindan* "to grind, grind up", *bescæfan* "to scrape thoroughly", *bestrican* "to make a stroke", *ceorran* "to creak" (in verse), *geportian* "to bray", *getyrwan* "to make like tar, make into a tarry consistency", *inweaxan* "to grow in"¹⁵, and *þurhburnen* (pa. ptc.) "thoroughly burnt".

ii. Dialect vocabulary: *Lacn.* contains a number of words which have been thought by some scholars to be characteristic of Anglian against WS. Wensich [1979], developing the findings of Jordan [1906], lists the following supposedly common-Anglian words found in *Lacn.*: *bebycgan* (ll. 938 *bebicge*, 940 *bebicge*, *bebicgan*), *biorgan* (l. 950 *gebyrge*), *blinnan* (l. 829 *blinned*) (*blinnan* is apparently common-Anglian from the tenth century), *dærst(e)* (l. 662 *dræstan*), *dor* (l. 818 *dore*), *fam* (l. 959), *gewæge* (ll. 691, 704), *leoran* (l. 192 *geleored*), *nænig* (ll. 506 *nænigne*, 861 *nænige*), *scearfian* (ll. 247, 517 *gescearfa*, 72, 81, 83, 137, 207

¹⁴ But see BT *weargol*.

¹⁵ Unless *in-* should be separated and treated as an adverb.

scearfa, 131 *scearfige*), *swinsung* (l. 974 *swinsunge*), and *ðeofend* (l. 820 *peofentum*). The *Lacn.* entries in which these words occur are nos. XXI, XXIII, XXIV, XXXI, XLIV, LI, LXIII, LXVIII, LXXI, LXXXVII, CII, CIX, CXXXVI, CXXXVII, CXLI, CXLIX, CLXII, CLXIII, CLXVII, and CLXX.

On this basis Wenisch (p. 327) would confirm previous opinions that *Lacn.* has an Anglian origin. More specifically, the lack of any exclusively North. vocabulary might suggest a Mercian rather than a North. origin for *Lacn.*

I have, however, doubts about the validity of this list and of the resulting conclusions. It is questionable whether certain of these words really are specifically Anglian since some of them are too rarely attested, while others are attested in too restricted a field, to enable one to determine whether they are in fact dialectally specific and not merely typical of one particular field of writing (which may or may not happen to have Anglian roots), or of a writer's personal idiolect¹⁶. The possibility that texts surviving only as copies of earlier MSS may have undergone not only phonological and morphological updating, but also lexical substitution by their scribes must be considered, as must the possibility that words apparently eschewed in LWS were current in EWS, but simply were not fated to appear in the limited EWS corpus that has survived. Add to these factors the paltry number of texts extant from the pre-Alfredian period in which some OE remedies may conceivably have been composed, the known use of Mercian scholars by Alfred, the presence of "a considerable degree of Merc[ian] influence, which is unlikely to be due merely to Merc[ian] scribal habits" (Hogg §1.10) in EWS, the limited attestation of the Kentish dialect (let alone the East Anglian), and the apparent lexical demarcation between Anglian and WS may at times appear to have a somewhat shaky foundation. More particularly, with regard to Wenisch's list of supposedly Anglian words in *Lacn.*, the following specific reservations may be made:

a. the verb (*ge-*)*scearfian* "to scrape, shave, shred" (Wenisch p. 303) is found only THREE TIMES outside the medical texts *BLch*, *OEHerb*, *OE MdQ*, and *Lacn.*, the dialectal origins of all of which are uncertain (it is possible that *BLch* - and so parts of *Lacn.* - is associated with Alfred's circle). Two of these exceptions are found together in the North. gloss to the

¹⁶ Wenisch's failure to provide synonyms that might enable one to ascertain how much opportunity there was for the use of a word in non-Anglian texts significantly affects the usefulness of his work.

Lindisfarne Gospels (Luke 13: 7, 9) (Lat. *succide, succides*), and the other is in the OE *Monasteriales Indicia* (ed. Banham [1991: 33, no. 57]) (not cited by Wenisch) and refers, like the medical texts, to the preparation of plants. Given that the corpus of OE writings is dominated by texts dealing with the abstract fields of Christian history, morality and theology, it may be neither surprising nor significant that a verb such as *scearfian* is restricted mainly to the medical texts.

b. *swinsung* (Wenisch pp. 303-4) is not very frequently attested (and in any case seems also to have been used by a tenth-century Kentish glossator (*armonia* : *suinsunge*) (see Rusche [1994: 207, no. 147])).

c. *gewæge* (Wenisch pp. 307-8) appears to be found only thrice outside OE medical texts.

d. *nænig* (Wenisch pp. 189-205) can be found in EWS in both the *Parker Chronicle* (ed. Plummer [1892: Glossary under *nænig*]), and the *Orosius* (ed. Bately [1980: 17/5]). See also Vleeskruyer [1953: 32 n. 1].

e. *ðeofend* (Wenisch p. 241) is rarely attested.

f. Another word, the prep. *in*¹⁷, which as some scholars (e.g. Vleeskruyer [1953: 30]) note, may well suggest Anglian origins, is not, by itself diagnostic of Anglian roots. It is characteristic of Anglian against LWS texts (which usually have *on*), but *in* can also be found in EWS: there are numerous instances in the OE *Orosius* (ed. Bately [1980: Glossary under *in*])¹⁸, while the *Parker Chronicle* shows, according to Plummer [1892: Glossary under *in*], "a tendency to use *in* where [MSS] B.C.D.E. have *on*" (this is confirmed by Bately [1986: cxvii-cxviii]). There are also a few instances of *in* (beside predominant *on*) in the OE *Pastoral Care* (see Sweet [1871: xxxix]).¹⁹

In is absent from the series of Entries²⁰ XI-XXV, LXXXI-CXI, and strikingly so (a single instance in Entry CLXIII excepted) from Entries CXLVI-CLXXXII (the part of *Lacn.* thought to have been added slightly later in the eleventh century by a different hand (see

¹⁷ Fulk [1992: §362 n. 136] remarks: "'Unstressed *in*" is preferable to "preposition *in*" because it excludes not only the adverb but also the postposed preposition".

¹⁸ Vleeskruyer [1953: 30], following A. Napier, states that this is "due to the influence of the Latin original ...; possibly also to the somewhat stronger influence of Mercian spelling in this text".

¹⁹ Fulk [1992: §368] remarks that "*in* was surely commoner in prehistoric West Saxon than it was later".

²⁰ Note that not every entry in the series highlighted here contains *in/on*, but I number the series straight through.

Description of the Manuscript under Scribes and Script, hand v)); these series have *on*. Among remedies which only have *in* may be noted the series of Entries XLIV-LII and LXV-LXXI. It is not uncommon (though not the rule) to find *in* and *on* together in the same entry - thus e.g. Entries VI, X, XXXIX, and CXXVII (initial prose only); the stock expression "in ... or in ..." is also worth highlighting (l. 216 *in wine oððe on ealað*; similarly ll. 218, 742-3, 793-4; contrast l. 842 *on wine oððe on hluttran ealað*).

Given the cluster of non-WS features in the *Nine Herbs Charm*, it may be noted that only *on* is found in the verse section (ll. 535-97), whereas both *on* and *in* are found in the prose section (ll. 598-603). For discussion of the "considerable evidence for scribal tampering with *in/on*" in relation to the dialectal origins of OE verse see Fulk [1992: §362 and Appendix A (p. 412)]. I also note that only *in* is found in the gloss to *LL*. (3x; Cambr. MS has only *on*) - this may well reflect the likely Anglian origin of this text, but the influence of the Lat. lemma *in* is possible on each occasion.

Note that, with only one exception (l. 802 *in*), the word used for prep. "on" is *on*.

g. Another word that might be more characteristic of Anglian than WS is *medmicel*. According to Vleeskruyer [1953: 31] this word is rare in WS ("apparently only once in WS. ... Aelfric has rare instances of *medemmicel*").

h. According to Fulk [1992: §355(2)] *sæ* is "almost always masculine in Anglian prose texts. In West-Saxon it is usually feminine: for instance, it is almost exclusively feminine in *Ælfric*". In *Lacn.* we find only masc. gender in this word - *sæs* (*LL*. (so too Cambr. MS), and 2x in Entry LXXVI (the *Nine Herbs Charm* (in verse))).

8. CONCLUSIONS: DATE AND DIALECT

Several scholars believe that antecedents of *Lacn.* were of early date and/or composed in a Northern or specifically Mercian dialect, though the point has been asserted rather than argued in detail²¹. Vleeskruyer [1953: 33 n. 2], for example remarks, partly on the basis of Jordan, that "*Læceboc* and *Lacnunga* very probably go back to Mercian originals ... That these were of early date is clear enough from the very nature of their contents, as well as from their language".

To deal with the date of the contents of *Lacn.* first, there is, of course, nothing *inherently* old in *Lacn.*'s contents of medical remedies and charms. We know from the existence of identical or closely variant versions of remedies found in *Lacn.* that at least Entry LXXIX (also found in the *Omont Fragment*) and almost certainly many others (those also found in *BLch* and *Lchbk3*) date from at least the (?)early tenth-century (and quite likely from the ninth), that incantations in particular undoubtedly may be ancient, and that there might be documentary evidence of an OE remedy (not found in *Lacn.*) as early as the eighth century (Ker, Appendix no. 3)).

An analysis of the language of *Lacn.* reveals that, outside *LL.*, there are no features indicative of very early date, but that the relatively frequent occurrence of *o* before nasal cons. (especially in the *Nine Herbs Charm* and *LL.*), and perhaps the occasional instance of diacritic *e*, may suggest the existence of an earlier (i.e. pre-LWS) and possibly dialectal (Anglian) basis for at least parts of the collection. In *LL.* are found a few forms that may very well be archaic ((?)eighth-century) (i.e. *deoblu*, *neabulan*, *li[b]re*, and *saes*), but this is not absolutely certain. Such clusters of linguistic features untypical of LWS - combined with the haphazard ordering and presentation of the text in MS - tend to suggest support for the common opinion that the compiler(s)/scribe(s) of *Lacn.* were working from more than one

²¹Notably L (p. 158): "Anglische Formen in der Rezeptionsammlung legen die Vermutung nahe, das wir ein nördliches Original für die *Lacnunga* anzusetzen haben, von dem eine westsächsische Umschrift gemacht worden ist. Aus dieser Umschrift stammt vielleicht die spätere Kopie, die in Harl. 585 vorliegt"; G (p. 106) states that Harley MS 585 is a "Northumbrian manuscript of the late eleventh century"; S (p. 23) remarks that "Anglian forms indicate that both manuscripts (i.e. BL MS Regius D xvii (*BLch* and *LchBk3*) and *Lacn.* in Harley 585) were based on northern originals. The *Lacnunga* abounds in Anglian forms"; GS (p. 212): "From the number and distribution of ... Angl[ian] forms one is inclined to accept Leonhardi's opinion ... that the first version of the whole *Lacnunga* was Northern"; Wenisch [1979: 54] remarks "Ws. Kopie eines angl., wahrscheinlich merz. Originals". Furthermore, Wenisch thinks the earlier basis for *Lacn.* was ninth century or earlier.

(and probably many) exemplars which may well have had distinguishing linguistic features. Numerous linguistic features characteristic of LWS and late OE in *Lacn.* which accord with the MS date are to be set against the few surviving early features.

The dialectal origins of *Lacn.* (excluding for the moment *LL.*) are for the most part unclear, though there is probably some linguistic evidence to suggest that at least parts of the collection may be based on (not necessarily primary) Anglian antecedents²². Note that, although the *Lacn.* remedy contains no Anglian traits, Entry LXXIX is also found in the early *Omont Fragment* which is thought to be Mercian (Schauman & Cameron [1977: 309-12]; Hogg §1.8). However, *decisively* Anglian (as opposed to possibly Kentish, EWS, or late OE) forms are not numerous - and appear even less so if we exclude instances in the verse (especially the *Nine Herbs Charm* and Entry CLXIII)²³ and recognise the presence of occasional specifically Kentish forms. The number of probably Anglian and early forms has seemed somewhat greater to previous students of *Lacn.* who appear not to have taken into account the real possibility that some forms with *æ* for expected *ea* can be alternatively explained as resulting from general (Kentish excepted) OE eleventh-century monophthongization. The disproportionate number of non-WS forms in *LL.* may suggest that this situation does not result from WS regularization by the latest *Lacn.* scribe(s) at least, but that the bulk of *Lacn.* had prior (not necessarily primary) existence in the WS dialect (though distinctively EWS forms are notably few). The predominant spelling of the *i*-mutation of nasalised *ā/ō* as *æ* - which GS (p. 212) think constitutes a South Eastern trace - is now

²² See also following summary list of probable non-WS features grouped according to entry.

See Fulk [1992: §367] for recent remarks on the translation of "a great deal of West-Saxon prose from non-WS originals"; see §369 (and n. 150) for the possibility of the copying of WS (and other southern) texts in Anglian areas or by Anglian scribes.

²³ Sisam [1953b: 119-39] argues for the possibility that (p. 138):

poems could be produced that do not belong to any local dialect, but to a general Old English poetic dialect, artificial, archaic, and perhaps mixed in its vocabulary, conservative in inflexions that affect the verse-structure, and indifferent to non-structural irregularities, which were perhaps tolerated as part of the colouring of the language of verse.

See Fulk [1992: esp. chap. xi] for a recent detailed consideration of the issue of the dialectal origins of OE verse, which takes the view that while (p. 318) "only 'structural' evidence can afford certainty" the evidence of individual orthographic dialectal features can be a significant support to such evidence; however, this book - in common with those of other metrists - contains barely a mention of the OE metrical charms.

It is important to note therefore that there are only two structural features that may be non-WS, both in the *Nine Herbs Charm*, and both doubtful: l. 562 *sæz* (quite possibly for **sæes*) may be structurally masc., and so typically Anglian; l. 556 *ȝy* may be structurally disyllabic and so non-WS. See Commentary for further details. None of the other supposedly non-WS features in the verse passages is demonstrably "structural" in the sense that the substitution of WS equivalents would produce metrically invalid patterns (as opposed to simply changing the classification of certain individual half lines); nor are there any instances where WS forms seem to be metrically required in favour of (or as replacements for) Anglian forms.

regarded as ambiguous with regard to dialect and date, but does not appear to preclude a WS origin.

The OE gloss to *LL.* clearly stands apart from the rest of the collection in the nature and number of its non-WS forms, several of which are specifically Anglian (and a few specifically Mercian). These, together with certain forms in the earlier text of the Cambr. MS, very probably point to an earlier Anglian (Mercian) basis for the gloss (cf. Campbell §12 "not rich in decisive forms, but to be regarded as Mercian"; Hogg §1.8 "minor Merc[ian text]").

Summary list of entries in *Lacn.* with *clear* (or not improbable) non-WS features:

Prose entries:

I: non-WS *geleðred*.

X: Anglian *smere* and *smergenne*.

XVIII: Possibly Anglian *mid* + acc.

XXII (l. 78): Anglian *þæc* and (probably) *coliað*. Possibly non-WS here therefore are unsynocopated *æceð* and *byrneð*. (A variant version of this charm in another MS also has two possibly Anglian forms, *byrnet* and *wuerm* (see Hogg §2.77 n. 3 on occasional *wu* for *wynn* in late North.))

XXVII: (?)North. *smeogan*. Possibly non-WS here therefore is *galdor*. The associated Entry XXVI also has *galdor*.

XXX: (?)North. *hæfs þu*.

XXXI: Kentish *hyo*.

XXXIV: (?)non-WS *wyrte*.

XLIII: non-WS *fiþene*; Kentish *neogon*; consequently *wyrte* may be non-WS.

XLIV: Anglian *geleored*; possibly Anglian *medmicle*; consequently *wyrte* may be non-WS.

XLV: Anglian *asih* ((?) and *þridde*).

XLVI: Anglian *asih*.

XLVII: non-WS *seofontene*.

XLIX: Anglian *asih*.

LX: non-WS *wel* and (?)Kentish *[m]est*.

LXIII: non-WS *heowe[s]* and *snegles*.

LXV (LL.): Anglian (including specifically Mercian) *betwin*, *coelnesse*, *gefliġan*,
forleort, *heafolan*, *heo*, *mergum*, *mec* (8x), *neabulan*, *onbernes*, *onseone*, *readorlican*;
^{SCARE, SCARCUM}
 North. *gescyldrum*, *utgeongende*, and possibly *twiga*; *mæhte* might (but need not) also be
 Anglian; generally Anglian *-nis* suffix; probably Anglian *mid* + acc.; non-WS *edre*, *feond*,
laðwendnesse, *ondgeotum*, *ondwleotan*, *sceonum*, *sionwe*, *ten*, *were*; consequently the
 following may well be Anglian (rather than EWS), *gealdige*, *aldordomas*, *alle* (3x), *alne*;
 consequently the following may well be non-WS (rather than EWS), *ændebyrdnesse*,
duguðmehte, *eaxle*, *elne*, *folme*, *fyste*, *hom[m]e*, *synne*; note also therefore the predominance
 of *o* + nasal cons., and the exclusive use of prep. *in*; Kentish *hyorthoman*, *leligen*, *lyomu*,
ðyoh.

LXVI: Mercian *sie*.

LXVII: Kentish *nyoðewearde*.

LXVIII: non-WS *wel*. Possibly also non-WS here therefore are *berehalm* and *alomalt*.

LXIX: (?)North. or (?)EWS *sie*; Kentish *nyoðewearde*; consequently *wyrte* might be
 non-WS.

LXXI: Kentish *ðyorwyrte*.

LXXII: Kentish *weoduweaxan*.

LXXIV: Kentish *weoduweaxe*.

LXXXVI: possibly Anglian *galdor* (also *galdor* 2x in the verse).

LXXXVII: possibly Anglian *mid* + acc.

XCI: non-WS *wel*. Possibly also non-WS here therefore is *adeadad*.

X: (?)Mercian *neorunyse*.

CVI: possibly Anglian *mid* + acc.; possibly non-WS (particularly Anglian (esp. North.))
ofgeat.

CXIII: Kentish *neogan*.

CXX: (?)Mercian *siendan*; (?)Anglian *scrinceð*; also Anglian here therefore may be
 unsynopated *wexed*; non-WS *seonuwa* (2x); Kentish *nyowne*.

CXXI: non-WS *endwerce* and *þeorwerce*.

CXXIII: Kentish *nyðewearðne*.

CXXXIII Possibly non-WS *glede* and *healfe* ((?) also *recels*).

CXXXVI: possibly Anglian *doa* ((?) *rec* and *recels*); consequently *healfe* and *wyrte* may also be non-WS.

CXLI: *blinneð*. The verb is thought to be specifically Anglian, and the absence of syncopation here may well support this.

CXLVII: (?)Kentish *frymful*.

CLIII: Kentish *neogone* (possibly in verse).

CLXI: Kentish or Mercian *seo*.

CLXII: Anglian *[w]ry* and *bebicge* (*bebicge* and *bebicgan* also in the verse); non-WS *cepemannum*.

CLXIII: Possibly Anglian *gebyrge*.

CLXX: Kentish *blece*; non-WS *liferwerce*; North./WS *wærce*, *cneowwærce*.

Typically Anglian prep. *in* is found many times in *Lacn.*, but only once after Entry CXLIII.

Noteworthy here from the point of view of possible non-WS dialectal origins may be the continuity of Anglian/non-WS forms in the series of associated Entries XLIII-XLVII (emetic drinks), CXX-CXXI (remedies for "the great discharging foot disease"), and CLXI-CLXIII (remedies associated with childbirth - see also forms in verse passages below).

Verse passages:

LXXVI (the *Nine Herbs Charm*): Anglian *gemyne* (2x), *Wergulu*, (also doubtfully West Mercian is *cræte*); possibly Anglian therefore are *geændade*, *geændadest*, *renadest*²⁴, and *weorpeð* (but not necessarily *wreced*); also possibly *sæs* (2x); Kentish *bryodedon*, *wedenan* (2x), *weoda* (cf. *weoduweaxe* and *weoduweaxan* in nearby Entries LXXIV and LXXII), (?)*ðy/þe* (4x); North./WS *wærce* (2x); (?)North. *hond*; non-WS *reodan*, (?)*sy*. Quite possibly non-WS are *bryde* and *cwene*; also possibly non-WS then are *worulde* and *wyrte*. Note also exclusive use of *o* + nasal cons.

²⁴ Fulk [1992: §355(10)] remarks of the verbal pret. suffix *-ad-* that "in general, statistics of incidence alone will not mark this as a dialect indicator in verse".

LXXXVI: doubtfully Anglian *galdor* (2x) and *geændade*.

CXLIX: Kentish *þyos*; doubtfully non-WS *gemærsad*.

CLXII: Anglian *bebicge* and *bebicgan*.

CLXIII: Anglian *þihtan* (2x); possibly North. *þysse*; non-WS *gehwer*.

SURVEY OF CONTENTS

Lacn. is a miscellaneous collection of Anglo-Saxon herbal remedies, prayers and blessings¹ for humans and livestock (cows, horses, pigs, and sheep), written mainly in OE and Lat., but also containing a few corrupt incantatory passages in other languages, notably OIr. Most of the remedies are either simple herbal salves² (i.e. ointments/lotions) and poultices, or drinks, syrups, and soups, with the occasional use of animal substances such as fats, bile, marrow, dung and urine³, in addition to the frequent use of milk, butter, and eggs. Spices - some of them particularly exotic - are also sometimes used for flavouring (salt, pepper, ginger, cinnamon, galingale, and zedoary). The mineral sulphur is used for skin conditions. There are numerous charms (i.e. incantations and amulets) - including several "metrical charms" in OE alliterative verse⁴ - prayers (including a text of the seventh-century Irish Lat. *Lorica of Laidcenn*), and benedictions, found both independently and in conjunction with a herbal element (as in e.g. Entries LXIII, LXXVI, LXXXVI, and CXXVII). Non-herbal charms and other non-herbal texts predominate towards the end of the MS (Entries CXLI-CXLIII, CXLIX-CLXIV (an extended series of sixteen charms and prayers), CLXVII-CLXIX, CLXXVI, CLXXXII, and CLXXXIII). Together with charms for theft and prohibitions against bloodletting on certain days, a wide variety of ailments is addressed, indeed there seems to be at least one remedy for most of the complaints an Anglo-Saxon might reasonably expect to suffer from (or have experience of) with the exception of bleeding (except bleeding from the mouth), wounds⁵, burns, constipation, loss of hair, and (possibly) snake-bite⁶.

¹ The only entry that has no obvious remedial, prophylactic or exorcistic function, or use in the preparation of medicine or food is CLI, a prayer which is used in other medieval MSS as part of a rite for the consecration of a church.

² There is occasional use of tree fruits and bark, but no use of fungi.

³ Also hart's skin, ashes of hart's horn, snails/slugs, and worms.

⁴ Entries LXXVI (usually known as the *Nine Herbs Charm*), LXXXVI, CXXVII, CXLIX, and CLXI-CLXIII.

⁵ Unless Entry CXXVII a is for a puncture wound.

⁶ There are remedies for bleeding through the mouth, bone trouble, corns, styes and warts, childbirth, constriction of the chest, cough, sudden death of swine, afflictions caused by demons (elves, devils, pagan gods) and witches, diarrhoea, distension of stomach/guts, dizziness, sudden dumbness in women, ear problems, erysipelas, "every internal affliction", eye problems, fever, foot pain, foot swellings ((?)gout) and foot disease, swollen glands, haemorrhoids and anal fistula, headache, heart problems, incapacitated animals, indigestion, infectious disease, insomnia, itching, joint-pain, knee-pain, swollen knees and legs, lice, loin-pain, lung ailments, loss of a nail from the hand, pocks and scab in sheep, poisoning, scabies, morning sickness, pain in the side, scabby skin and leprosy, smallpox, stomach-ache, swellings, toothache, some form of skin complaint called *peor*, sudden pain, loss of voice, and *wyrmas*. There is also a panacea that mentions - in addition to complaints also dealt with by other remedies - cerebral discharge, liver-pain, jaundice, tinnitus, deafness, spleen-pain, and inability to urinate.

The herbal remedies (Lat. sources for some of which have been found) are usually - not always⁷ - fairly short and simple, but more often than not use a combination of different plant ingredients⁸. Generally speaking, after an indication of the ailment or ailments to be remedied (e.g. *Wið hwoſtan* "For a cough") comes a list of the plants and any other ingredients to be used. These ingredients are often to be reduced either by being rubbed, ground, pounded (sometimes the use of a mortar is mentioned), scraped, or dried to a powder; they may be made into a fomentation, or (sometimes after being reduced) boiled in a liquid such as water, milk, wine, beer or ale (but not mead), sometimes strained through a cloth, and then occasionally left for a specified time before being employed - the manner sometimes being specified (e.g. *syle etan gelome* "give to eat frequently"; *smyre mid* "smear therewith"). The remedy may end with a formulaic assurance of success (e.g. *him bið sel* "he will be better").

Sometimes, however, very few, if any, directions for use are provided. For example in Entries XV, XXXIV, LXIII, LXXIV, LXXXI a + b (if some or all of these remedies are not in fact fragmentary), it seems to be assumed that the practitioner will know how to prepare and use the prescribed ingredients. A similar point can be made with regard to several of the charms and prayers which lack directions to indicate whether they are to be recited or written down for use as amulets. Presumably many could and would be used either way⁹.

Some degree of practical experience is also implied by the relative infrequency with which quantities are stipulated. Moreover, as the following list shows, such measurements of substances as are found in *Lacn.* are often of a rather general nature and as such open to a degree of subjective interpretation by the practitioner. Depending on the amount of experience in herbalism on the part of the preparer of the remedy, such measurements are not necessarily to be thought casual or inadequate - one of the virtues of herbal medicine is that, depending of course on the ingredients, it often does not need to be, a scrupulously exact

⁷ *Lacn.* also contains three of the longest and most involved herbal remedies in OE, namely Entries XXXI, LXIII, and CLXX.

⁸ Large numbers of herbal ingredients (say ten or more) in *Lacn.* might be more characteristic of salves than of remedies intended for consumption (thus e.g. Entries X, XV, XXXX, XXXI, XXXIV, L, LXIII), but drinks may also employ many plant ingredients (e.g. Entries LXX, LXXI, and, most strikingly of all, CLXX).

⁹ Entry CLVIII, the "Petrussegen", has a long history of use both as a text to be recited, and as an amulet to be worn.

For a detailed treatment of Anglo-Saxon amulets see Meaney [1981]. To the objects mentioned in this book may be added the recently discovered eighth-century "Coppergate Helmet" on which there is a Lat. Christian inscription in the form of a cross, perhaps intended to provide protection in battle - see Tweddle [1984], Webster & Backhouse [1991: no. 47], and esp. Tweddle [1992: 1012-155].

discipline in such respects - though in unskilled hands some of the prescriptions may very well have led to tragic results¹⁰. The following weights and measurements are found: *be dæle* "a little"; *bolla full* "full *bolla* (i.e. "bowl", "cup"), also *lytel bolla* "little bowl"; *cumb full* "full *cumb*", a *cumb* being a measure (?) and/or a vessel of some sort; *god dæl* "good deal", "considerable amount"; *sum dæl* "some part", "certain amount"; *handful* "handful"; *cuppe full* "full cup"; *lytel cuppeful* "little cupful"; *scæncbolla full* "full drinking-bowl/cup"; *scæncecuppe full* "full drinking-cup"; *trymess* "drachma"; *ægscyll full* "full eggshell"; *swa micel swa an æg* "as much as an egg"; *anes æges gewyrð* "an egg's worth"; *pænig* "penny"; *penigweorð* "pennyworth"; *sester full* "full sextarius" (< Lat. *sextarius*), probably here not (or not only) an abstract measure but also a container of some sort¹¹; *ynse* "ounce" (< Lat. *uncia*); *euenmicel swa ðu mæge mid þinan scitefingre to þinum ðuman befor* "just as much as you can grasp between your forefinger and thumb"; *fædm* "cubit" (measurement of length); *swa greate swa ðin þuma* "as thick as your thumb"; *lytel* "a little"; *eſenmicel* "just as much", "an equal amount"; another measure or container, otherwise unrecorded in OE, seems to have been the *mæder*.

The many charms in *Lacn.* are used for a more limited range of complaints than the herbal remedies; indeed, *Lacn.* provides some qualified confirmation of Lucille Pinto's [1973: 18] general observation that:

Almost all medical charms deal with three things only: wounds and bleeding; birth; and the skin and internal diseases that were attributed to worms, i.e. to the prototype worm, the demon of illness. Thus, they deal with the fundamentals and the mysteries of life; blood, birth and demonic possession.

However, charms against "elf-shot", strains, pains, warts/corns, fever, and - though there are none in *Lacn.* - for broken bones ought to be added to this list. Thus in *Lacn.* we have a charm for toothache apparently caused by the tooth-*wyrn* (Entry XXII), charms for

¹⁰ Some of the emetics involving the enthusiastic use of *libcorna* "poisonous seeds" (probably caper spurge seeds) are extremely dangerous - and perhaps deliberately so.

¹¹ Cf. WW (122, 30, 31):
Nomina Uasorum.
Amfora, sester
Cantarus, winsester

Also note Griffiths [1986: 242], who gives an instance of *sester* apparently meaning a wooden container: *æmtigan sestras* - Judges 7: 19.

swallowed *wyrmas* (Entries XXVI, XXVII, and (?)LXIV), charms for skin problems again probably attributed to *wyrmas* (Entries XXV, (?)LXIII, and LXXXIII), charms for some form of swelling or protuberance associated by the Anglo-Saxons with *wyrmas* (Entries LXXVI (possibly for haemorrhoids, anal fistula, or (?)snake-bite) and CLIII), charms for various afflictions resulting from the action of, or possession by, demons of one sort or another (Entries LXXVI, (?)LXXXI, LXXXVI, CXXVII, (?)CLII, CLIII (probably), CLV, CLVII, and CLVIII), and for childbirth (Entries CLVI, CLXI, CLXII, CLXIII, and (?)CLXV).

Less easily pigeon-holed into these categories, however, are Entries LXXXVIII, CLXVIII and CLXIX (all for erysipelas), CXXVI (for "flying poison"), CLIV (for a corn), CLXIV (for enlarged glands), CLX (for diarrhoea, though the corrupt amuletic text does suggest application for staunching blood), and CLXXXIII for smallpox. Other charms in *Lacn.* are not medical, but rather for theft (Entries CXXXVII and CXLIX) - this being another common concern of medieval charms.

Some versions of charms found in *Lacn.* survived the Anglo-Saxon period to be recorded in later medieval MSS, and one was still in use in various forms in the first half of the twentieth century (see Commentary to Entries CXLIX, CLVIII, and CLXV)¹².

The presence of OIr words (albeit often somewhat corrupted) in an Anglo-Saxon text is of particular interest¹³. Irish words are found in several of the incantations in *Lacn.*¹⁴, a

¹² In my edition, by means of the presentation of some later medieval analogues to a few of the charms in *Lacn.*, I give some support to Payne's statement [1904: 142] that another "field of research lies in the subsequent history of these magical words and ceremonies. I believe that many of them survived all through the Middle Ages and longer". It is to be expected that with the future publication of collections of later English charms more instances of survival will become evident. Another task - one which I have made no attempt to undertake in this edition - is to determine whether there is any evidence of a continuous tradition of non-magical herbal medicine in the later Middle Ages in England stemming from Anglo-Saxon medicine.

¹³ Charms containing OIr words in *Lacn.* are Entries XXV, XXVI (and so XXXVII which uses the same *galdor*), LXIII (ll. 255-6), LXXXIII (l. 628), CXXXVII, CLXIV, and CLXXXIII (ll. 1065-6).

¹⁴ For other instances of OIr in Anglo-Saxon charms see Meroney [1945:6] (on the words *weorn* and *struth fol*a (for OIr *sruth fol*a "stream of blood") see also Sims-Williams [1993: 142-3, 155]), and notes to *Lacn.* Entries XXV (an incantation still described inadequately in one modern textbook (Kieckhefer [1989: 65]) as "gibberish possibly derived from some foreign language"), CXXXVII, CLXIV, and CLXXXIII. Stuart [1974] may also be consulted. Thurneysen [1940: 289-90] finds some Irish in a twelfth century partly Lat. charm *Contra febres* in Durham Cathedral Library Appendix Hunter 100 fol. 118r: e.g. *Ron bé furtacht i talmo<1>n* "möge uns Hilfe zuteil werden auf Erden", *ron be(a)* . . . *i nim* "möge uns . . . zuteil werden im Himmel". Note also the "Circle of Saint Columbkil" found in BL MS Cotton Vitellius E. xviii fol. 13v (ed. C vol. I, p. 395, and by S, no. 85); Dunleavy [1960: 138 n. 5] (and see earlier Singer [1919-20: 360-3]) remarks "[i]n Ireland, the "circle of Columba" is identified by archaeologists as a "large flat stone into the surface of which there has been cut in remote antiquity a design consisting of a cross surrounded by a circle". St. Columba is also invoked in charms in later medieval English MSS: a fourteenth-century charm to protect a woman against injuries associated with lust is found in BL MS Royal 12 B. xxv (see Olsan [1989b: 127]), and Singer [1919-20: 362] records a fifteenth-century charm invoking Columba to extinguish the flames of a burning house.

For an Irish-Lat. analogue to an aspect of the OE metrical charm *For Unfruitful Land* (ASPR 6, no. 1) see Hill [1968]. For a discussion of the "dissimilarity of ancient Irish magic from that of the Anglo-Saxons", one which plays down the importance of the Irish charms found in English MSS, and thereby evidences for direct contact between England and Ireland, see Bonser [1926b].

Outside Anglo-Saxon MSS numerous Irish protective prayers/charms are extant (Wright [1993: 239] remarks "In Irish tradition certain hymns, canticles and psalms are frequently accompanied in manuscripts by statements confirming

couple of these (Entries XXV and XXVI) being grouped together in MS beside a line drawing of a man's bearded and hatted head, which, although not discussed by art historians, might appear somewhat Irish (cf. perhaps some of the smaller men depicted in the Book of Kells). We may be fortunate here to have an illustration of an early medieval Irish wizard.

Although a number of Celtic scholars (Zimmer, Thurneysen, and Meroney) have studied these and other Irish charms and elucidated many Irish words in them, they have not addressed the reason for their presence and use in an Anglo-Saxon medical text. We might suppose that their corrupt nature, together with the distinct incantatory sound patterning resulting from their often alliterative, assonantal, rhyming and repetitive word sequences might alone account for their use, and that it cannot be safely assumed that the sounds were ever intelligible to Anglo-Saxons in a conventional semantic sense. However, what seems to have gone unnoticed by scholars of Anglo-Saxon medicine is that another explanation for the use of things Irish in English medicine is found in no less an authority than Bede's *Historia Ecclesiastica*¹⁵. Speaking of Ireland Bede writes:

*nullum ibi reptile uideri soleat, nullus uiuere serpens ualeat. Nam saepe illo de
Brittania adlati serpentes, mox ut proximante terris nauigio odore aeris illius
adtacti fuerint, intereunt; quin potius omnia pene quae de eadem insula sunt contra
uenenum ualent. Denique uidimus, quisbusdam a serpente percussis, rasa folia
codicum qui de Hibernia fuerant, et ipsam rasuram aquae inmissam ac potui datam*

their efficacy as protective charms against physical and spiritual dangers for those who chant them"). On prayers classified as belonging to the genre of the *lorica* see footnote 19 below. Other medieval Irish medical incantations are preserved in a MS from St. Gall and in the *Stowe Missal* (ed. Stokes & Strachan [1901, 1903: 248-9, 250] (for a facsimile and better text of the latter see Warner [1906 vol. I: last leaf; vol. II: 39, 42]; for a fuller version of one of the St. Gall charms (i.e. *Caput Christi, oculus Isaiae, frons nassium Noe...* (a redaction of which also follows the text of *LL* in the Anglo-Saxon *Book of Nunnaminster*)) with directions in Irish see Best [1916] and Sim-Williams [1978: 91; 1990: 301]); see also Plummer [1924: 75] and Best [1952] (cf. nos. VII and VIII with OE metrical charm no. 11 *A Journey Charm*); Pokorny [1936]; Meyer [1915]; a particularly important and difficult collection (including a charm for the recovery of stolen cattle) is found in the *Book of Ballymote (Irische Texte, III, 51ff., 117ff.)*, but I have been unable to consult this (the volume is officially missing at BL). More generally, an antiquated description of medieval Irish medical folklore is Blake [1918], and there is a chapter on "Celtic Spells and Charms" in Spence [repr. 1992]; Logan [1981] briefly discusses some of these charms in a study of Irish folk medicine; brief remarks on some medieval Irish charms of various types (including satires and curses) may be found in Thorndike [1929 vol. I: 640] ("[the] *Fili* ... were poets and learned men, and a large part of their learning, at least originally, seems to have consisted of magic and divination"), Chadwick & Chadwick [1932 vol. I: 466-7] ("The learning of spells (incantations) formed part of the regular training of a *fil*"), Williams & Ford [1992: 31-2] ("charms were a regular part of the instruction of *filid*"), and Travis [1942]. A number of medieval Irish incantations (essentially non-medical) supposedly spoken by the poet Amaingén, are to be found in the *Lebor Gabála Éirenn* (ed. Macalister [1938-56 vol. 5: see esp. 110-13 no. LXIX (and note 113 n. a)]).

I have wondered whether the nonsensical forms *Boro berto briore* at the start of a fifteenth-century English charm to effect childbirth (ed. Müller [1929: 130-1]; also Holthausen [1887: 85, no. 26]) might be corrupted Irish - cf. perhaps forms of the OIr verb *beirid* (*DIL*, 11) "bears, brings forth".

¹⁵ Bonser [1963: 282] quotes the passage in translation, but does not relate it to the use of some of the Irish charms in *Lacn*.

talibus protinus totam uim ueneni grassantis, totum inflati corporis absumsisse ac sedasse tumorem.

"No reptile is found there nor could a serpent survive; for although serpents have often been brought from Britian, as soon as the ship approaches land they are affected by the scent of the air and quickly perish. In fact almost everything that the island produces is efficacious against poison. For instance we have seen how, in the case of people suffering from snake-bite, the leaves of manuscripts from Ireland were scraped, and the scrapings put in water and given to the sufferer to drink. These scrapings at once absorbed the whole violence of the spreading poison and assuaged the swelling."

[Bk 1 chap. i; ed. and trans. Colgrave & Mynors [1969: 18-21]]¹⁶

Furthermore, in the twelfth century, Giraldus Cambrensis in his *Topographia Hibernia* (trans. O'Meara [1982: 50-2])¹⁷ shows that Bede's statements were still current and acknowledged, and that still others (i.e. the efficacy of Irish soil and Irish thongs against poison and poisonous reptiles) existed. Indeed Giraldus goes so far in extolling the healthiness of Ireland as to assert that (p. 53):

"The air is so healthy that there is no disease-bearing cloud, or pestilential vapour, or corrupting breeze. The island has little use for doctors. You will not find many sick men, except those that are actually at the point of death. There is here scarcely any mean between constant health and final death. Anyone born here, who has never left its healthy soil and air, if he be of the native people, never suffers from any of the three kinds of fever. They suffer only from the ague and even that only very seldom."¹⁸

Into this context fit neatly several of the Irish incantations found in *Lacn*. For Entry XXV (and so also almost certainly Entry LXXXIII) contains an Irish incantaion for *ða*

¹⁶ Mayr-Harting [1991: 50] thinks this passage is "a witty parody" of such "nonsense" as is found in Isidore of Seville's *Etymologiae*, and that Bede's reference to such destructive use of Irish MSS as remedies for snake-bite is a reflection of his disapproval of the excesses of Irish scriptural exegesis. However, Wright [1993: 42-3] denies this, believing that Bede is speaking "without irony".

¹⁷ See also the thirteenth-century Norwegian *Konungs Skuggsjá* chap. x (trans. Larson [1917: 106]).

¹⁸ See further on the belief in the healing power of Irish things in early times Krappe [1941] (to which I owe some of my references). For continued belief in the medicinal efficacy - particularly against snakes - of Irish things in later times (even down to the late nineteenth and the second half of the twentieth century) in northern England see Dent [1968] and Webb [1969] (also Hudleston [1970] and Godwin [1970]).

blacan blegene "the black blain" (i.e. probably some form of infected, perhaps gangrenous sore or bubo which would naturally be considered poisonous) containing the words *ar nem* "against poison" repeated twice, with the sequence *ær nem niðren* possibly being a corruption of Old Irish *ar nem nathrach* "against snake's poison". A variant of the same incantation is also found Entry LXIII (ll. 255-6) in a remedy whose precise application is unclear, but where the incantation's very close proximity to a *wyrmgældor* ("worm/snake-incantation") strongly suggests a similar use. The second Irish incantation in *Lacn.* might be that very *wyrmgældor*: Entry XXVI contains an incantation *wið ðon þe mon oððe nyten wyrmgædrince*.

It is not, however, only in these incantations that Irish influence on *Lacn.* is evident. For *LL.*, the lengthy Lat. prayer which dominates the middle of the collection, is also thought to be an Irish product, and certainly belongs to a genre that is predominately Irish¹⁹. This *lorica* was once often ascribed by influential scholars (and so by L and GS) to the sixth-century Briton Gildas Badonicus, whose principal extant work is the famous *De Excidio Britonum*, but it is now ascribed by Michael Herren, the text's most recent editor, with the support of several ascriptions in the various MSS of the *lorica* itself, to the seventh-century Irishman Laidcenn mac Baith Bannaig (d. 661), monk of Clonfert-Mulloe (see Herren (pp. 42-5) and Herren [1973])²⁰. Furthermore, *Lacn.* stipulates the use of *Scyttisc wax* (l. 708) "Irish wax",

¹⁹ The classic study of the *lorica* genre is Gougaud [1911, 1912] (includes a list of early *loricae*). He [1911: 265] defines a *lorica* thus:

Une *lorica* est une prière de forme litanique, généralement prolixe, écrite soit en latin soit en langue celtique, dans laquelle on réclame en termes pressants la protection des trois personnes divines, des anges et des saints contre les maux et les dangers spirituels ou matériels, surtout contre ces derniers. Ces dangers sont spécifiés avec soin, et même les parties du corps pour lesquelles on veut s'assurer la protection des puissances célestes sont parfois énumérées très minutieusement. Celui qui prie demande à Dieu ou aux saints de lui être comme une << cuirasse >> défensive contre les attaques du diable, d'où le nom de *lorica*. Ces oraisons jouissent d'une grande popularité dans les pays celtiques, soit en raison de la célébrité des saints qui en étaient regardés comme les auteurs, soit à cause des avantages et indulgences extraordinaires attachés à leur récitation.

Other important studies of *loricae* and related prayers are Herren (also includes a modern edition of the *Leiden Lorica*), Hull [1910], Mac Eoin [1962] (includes a useful schema of typical themes of *loricae*), Hughes [1970], and Ní Chatháin [1976]; see also remarks on Irish poems nos. 14 "Christ's Cross" and 24 "Lord, Guard me" in Murphy [1956]. I understand that Father Seán Ó Duinn has written *Orthai Cosanta sa Chráifeacht Cheilteach* (Maigh Nuad, 1990), being a study of the protection-prayer tradition in Celtic Christianity (not seen). For details of Irish *loricae* see also Kenney [1929: index p. 808 under *loricae*]. The most famous *lorica* is the eighth-century Irish example usually (but erroneously) ascribed to St. Patrick (also known as the *Deer's Cry*). Editions of this *lorica* include Stokes & Strachan [1901, 1903: 354-8], Greene & O'Connor [1967: no. 4] (see also no. 5 for another *lorica*), and [n.d.] *Saint Patrick's Breastplate (Luirech Phádraig)*, Catholic Truth Society, London (a copy of which is at BL). For some Icelandic examples of *loricae* recorded in the nineteenth century which are clearly based on Irish models see Mac Eoin [1963].

No original and separate Anglo-Saxon *loricae* appear to have survived (if indeed they were ever composed, although the *Journey Charm* (ASPR 6, no. 11) comes close (indeed Hill [1981: 266] remarks "one could argue that [it] is in fact a *lorica*"; see also Amies [1983]): the fragmentary so-called *Lorica Prayer* (ed. Sweet [1885: 174]) does not appear to warrant the name, and Grant's [1979] use of the term *lorica* with regard to the charms in CCC MS 41 is loose. However, the influence of *loricae* on certain prayers incorporated in some OE religious poems is detected and discussed by Hill [1981], and rhythmic, often anatomical, listings which may display the influence of *loricae* are found in early English prayerbooks such as the *Book of Cerne* (also *Lacn.* ll. 260-5, 909-11) - see Hughes [1970].

²⁰ Laidcenn is known to Irish secular tradition as chief poet to king Niall of the Nine Hostages (died c. 454 AD), but

may contain a corrupted reference to the Irish St. Brigit (ll. 1062-3), and, in Entry LXIII (ll. 260-7), employs a litanic listing betraying - ultimately at least - the influence of a typically Irish compositional technique.

Concepts of Disease Causation in *Lacnunga*

Lacn., like much early medieval European medicine, is a practical rather than a theoretical collection^{21,22}. It is first and foremost a book of cures, not of diagnoses²³ or of the aetiology of disease. However, in some remedies of a generally exorcistic nature there are definite, if simple, indications of disease causation:

1. Some afflictions were thought to result from the action of a *wyrm*. OE *wyrm* was a generic term for any worm-like or crawling creature: from intestinal worm, to any sort of insect/maggot/tick/parasite, to snakes, to dragons; see *OED* "worm"²⁴. Such beliefs must in some cases at least have a rational explanation - man and livestock are liable to infestation in unhygienic conditions by tapeworms, roundworms, and threadworms²⁵, in addition to attacks by stinging insects - but (as we have seen) Pinto [1973: 14-15] (see also Hampp [1961: 73]) believes that with regard to the "whole complex of worm-superstition" in much early medieval medicine "we are dealing with a kind of Platonic "ideal worm," i.e. the demon-worm".

2. According to an apparently aetiological pagan myth contained within the *Nine Herbs Charm* a *wyrm* (also called a *næddre*, a word which like *wyrm* can denote insect-like creatures as well as worms/snakes) was the source of flying poisons (see below): the *wyrm* was prevented from biting by the Germanic god Woden, who struck it with nine "glorious-twigs" (*wuldortanas*). The blow caused the snake to fly apart into nine bits (*heo on VIII tofleaþ*) which may arguably be identified as the nine *wuldorgeflogenum* "(?)ones

this is thought to be a fiction. See Slover [1927: 76 n. 318] and Ó hÓgáin [1990: article on Niall Naoi-Ghiallach].

²¹ On the practical basis of much early medieval medicine see Riddle [1974].

²² Particularly noteworthy is the lack of any reference in *Lacn.* to the theory that sickness resulted from an imbalance in or corruption of the bodily fluids (a theory, found in looser form in *BLch* and more clearly in *PD*, which derived from the four physiological humours of classical writers). See on the OE conception of the humours Cameron [1993: chap. 14] and Ayoub [1995].

²³ But note the diagnosis of *podagra* (i.e. here some form of foot disease *other* than simple gout) from its symptoms in Entry CXX: *Seo adl bið aswollen 7 heo siðð wursme 7 gilstre 7 seonuwa fortogene 7 ða tan scrinceð up*.

²⁴ It was also applied to anal fistula - see l. 694.

²⁵ See Cook [1987-8: 17-18 "Diseases Caused by Parasitic Worms"].

which have fled from glory", beings which may have been identified themselves with the nine airborne poisons and/or the nine *onflyge* (see below).

3. Airborne poison (*fleogende attor*) was thought to cause (unspecified) illness(es). Judging from the *Nine Herbs Charm*, a related and complementary concept would seem to be that of *onflyge* "attacking-fliers", though their precise nature is unknown.

4. Another airborne menace for man, and, especially it seems, for beast, was the projectile or "shot" (*gescot*) sent by supernatural creatures, especially elves ("elf-shot"). Though this belief is sometimes thought by modern scholars of Anglo-Saxon medicine to have been residual by the late Anglo-Saxon period²⁶, *Lacn.* Entry CXXVII casts real doubt on this opinion with its vivid account of such a missile attack by "mighty women", witches (or at least some form of powerful female being), pagan Germanic gods, and elves:

Stod under linde, under leohtum scylde,
þær ða mihtigan wif hyra mægen beræddon,
7 hy gyllende garas sændan. (ll. 768-70)

5. It is possible that *Lacn.* may also record belief in a creature known as the "dwarf"²⁷ (*dweorg dweorh*) as the cause of convulsive fever. Entry LXXXVI, a much discussed and problematic metrical charm, has been thought by some to detail the dwarf riding a human victim in a manner typical of the creature known as the "mare" (OE *mare*; cf. Olcel. *mara*), but I think this is very doubtful (see Commentary). In no instance of the OE word *dweorg* can it be demonstrated that belief in the action of such a disease demon was, by the late Anglo-Saxon period, extant as anything more than a residual linguistic fossil, that the word had not come to denote simply the resulting disease "fever"²⁸.

²⁶E.g. Meaney [1992a: 24-5]:

It is ... only in the metrical charms that elves are shown taking action to cause illness; elsewhere in the medical texts we can only deduce their involvement by the name of the disease. Elves as a cause of disease in Anglo-Saxon medicine are residual, in the same way that, in the Yorkshire Dales fifty years ago, the local farmers were still telling vets that a cow not responding to their medicines was suffering from a worm in the tail.

But with regard to the OE texts we could say much the same of the undoubted actions of the Devil! And I should have thought that some of Meaney's own evidence from *BLch* brings the residual nature of belief in the disease-causing elf into question: a remedy for an elf-shot horse in *BLch* (290/30) assumes that there are different types of elves *Sy þæt ylfa þe him sie, þis mæg to bote* ("Whatever sort of elf it may be, this can serve as a remedy for it [i.e. for the horse]").

Furthermore, with regard to this point the distinction between the incorporated metrical charm and other parts of the medical texts is of doubtful significance. The metrical charm gives opportunity for expansiveness and part of its curative strategy involves the specification and dramatisation of the causes of the illness, whereas OE medical prose is rarely expansive about causes.

²⁷Meaney [1992a: 18] remarks that in *Lacn.* "a dwarf and an elf may be considered as equivalent". This is doubtful: while there is some evidence to suggest blurring of the distinction between the cognate creatures in Olcel literature (see Motz [1973-4] and Shippey [1992: 56]), we have no Anglo-Saxon evidence to determine the issue one way or the other.

6. Another source of affliction was the action of the Devil and his demons (with which might sometimes be identified the earlier pagan Germanic elf²⁹, mare, and (?)dwarf. Their action is often explicitly referred to, though it is more difficult to identify the resulting affliction(s), e.g. *wið eallum feondes costungum* (l. 102), *inimicos ualeam prosternere* (l. 350), *wið feondes hond* (l. 577), *extingunt diabolus* (l. 888) *Diabolus lig[auit]* (l. 895), *ut non possit diabolus nocere ei* (l. 909), *ælcre feondes costunge* (l. 978)³⁰. Possibly the "loathsome one" (ll. 540, 547, 554; also l. 551 *wraðan?*) and the "creatures" (l. 578 *wihtā*) of the *Nine Herbs Charm* should be included here.

7. Human agency as the cause of affliction appears rarely in OE medical texts, and apparently never in *Lacn.*: the *Nine Herbs Charm*'s reference (l. 578) to *malscrung* is possibly a reference to the "evil eye" (see Meaney [1992a: 12, 22-4])³¹, but is attributed here to the non-human agency "of evil creatures" (*minra wihta*).

8. *Lacn.* Entry CLXXIII (also extant in a variant version in *BLch*) includes one piece of very simple causal theory which probably derives from Alexander of Tralles, namely that cough has a diverse origin which is reflected in the nature of one's sweats (*ða swat*, but *BLch* has *þa spatl* which Meaney [1984a: 261] favours as the harder reading): it results at times from immoderate heat, cold, moisture, or dryness.

See further Meaney [1992a] for a useful survey of all known Anglo-Saxon beliefs concerning the causes of disease (though she gives no reference to or discussion of the myth of Woden and the *wyrm*).

²⁹ Though the idea of a living late Anglo-Saxon belief in dwarfs and in dwarfish possession is entertained by some modern scholars, e.g. Stuart [1976].

³⁰ A clear instance of the identification of devil and elf is the statement *Adiuro te satanae diabolus aelfae...* in an eleventh-century Anglo-Saxon charm (ed. S no. 61); cf. the beginning of an early thirteenth-century Yorkshire exorcism (ed. Wordsworth [1903: 402, and see comments on 404-5]), *Coniuro nos [sic] elphes & demones & omnia genera fantasmatis...*. See generally on the medieval church's demonization of the Northern European pagan deities and nature spirits Russell [1972: 110-11].

Fowler [1972: 5 (in the textual apparatus)] points out a scribal error in one MS of Wulfstan's *Canons of Edgar* in which the context of the *deofles cræft* has mistakenly suggested the gloss *elune* to the word *elenum*.

³¹ These instances (see also e.g. S no. 41, and *Juliana* ll. 468-504) clearly show that the Devil and evil spirits did physically affect the body: Meaney [1992a: 25] over-generalises in restricting their effects to the mind. Of course the action of the devil in inflicting physical torment would have been known to the Anglo-Saxons from the Biblical *Book of Job*.

³² Perhaps the *hægtesse* of *Wið færstice* (*Lacn.* Entry CXXVII) could be included here, but the nature of this person/creature is uncertain.

SURVEY OF PREVIOUS SCHOLARSHIP

(NB. Previous scholarship on individual entries in *Lacn.* is not treated here, but in the Commentary)

Although parts of *Lacn.*, most notably the metrical incantations (i.e. Entries LXXVI, LXXXVI, CXXVII, CXLIX, CLXI, CLXII, CLXIII) and the other supposedly superstitious elements, have received a great deal of critical attention, *Lacn.* as a whole has attracted less, certainly much less than *BLch.* Critical assessments and notices of *Lacn.* have often been disparaging, having being made by medical historians with a bias strongly in favour of what they perceive to be the rational, efficacious and theoretically innovative, as opposed to the apparently magical, ritualistic, and derivative. As a result *Lacn.*, with its large number of magical charms, has probably had more skewed and unenlightened opprobrium heaped upon it than any other Anglo-Saxon document.

The history of scholarship of *Lacn.* as a whole (as of OE medicine in general) begins in the 1860s with the publication in the Rolls Series of T. O. Cockayne's pioneering three-volume edition of most of the OE medical texts, entitled *Leechdoms, Wortcunning and Starcraft of Early England* (C). In the third volume (1866) C gives a usually reliable transcription of the text of *Lacn.* (with the notable exception of the omission of Entry LXIV) which also usefully reproduces MS capitalisation and apparent groupings of remedies, a reasonably good (if archaic) but - unsurprisingly given the difficult subject matter - less reliable English translation, and a valuable glossary of OE plant names found in *Lacn.* and other OE medical texts. It is C who called the collection *Lacnunga* ("Remedies" (or as C has it "Recipes")), the name by which the collection has come to be known. Localised errors of transcription and interpretation aside, there are two main failings of C's edition: i. he does not print the text of *LL.* in its rightful place in *Lacn.* (it is rather dealt with only separately with other texts of *LL.* in vol. I, pp. lxviii-lxxiv); ii. unlike his edition of *BLch.*, his edition of *Lacn.* provides few references to Lat. sources and analogues or to variant versions of OE remedies.

C gives no overall assessment of the character and worth of *Lacn.* in the prefaces to his volumes, but, although he was (vol. I p. xxviii) "scarce willing to take the tone of apology for the magical syllables we find in these leechcrafts", he recognises that such material was characteristic of the age; he states that the many instances of Christian superstitious practice found in the medical texts ought not to be arrogantly dismissed - as we shall see was subsequently sometimes the case - but viewed in relation to the prevailing ethos of the times:

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 (vol. I p. xxviii).

The next major contribution to the study of *Lacn.* was Richard Wülcker's 1883 edition of the OE metrical charms (Wü). Though certainly not faultless (the text of the *Nine Herbs Charm* in particular is flawed), this edition provides better texts of these remedies than are given by C (albeit removed from the MS context best suited for an informed interpretation), and it also includes useful notes on the texts.

In 1904 Joseph F. Payne published the first book-length general study of Anglo-Saxon medicine, entitled *English Medicine in the Anglo-Saxon Times*. Payne refers to *Lacn.* mainly with regard to his study of Anglo-Saxon charms (pp. 114-42), among which he distinguishes various categories: i. prayers and verbal formulae for the gathering of herbs (including consideration of *Lacn.* Entries LXXVII and CLXXVI), ii. prayers and verbal formulae recited over a patient or applied as an amulet (including consideration of *Lacn.* Entries XXII and XXVI), iii. exorcisms of diseases as if they were evil spirits, iv. narrative charms relating to sacred or legendary personages, who suffered or did something analogous to what the patient is suffering from (including consideration of *Lacn.* Entry CLVIII), v. the use as amulets of material objects such as plants, parts of animals, and stones, vi. verbal formulae designed to transfer disease to some animal or material object, or in some way to the outside world (including consideration of *Lacn.* Entry CXXVI). In the course of his discussion of miscellaneous charms he also sheds light on the counting-out charm (*Lacn.* Entry CLIII). The *Nine Herbs Charm* (Entry LXXVI) (Payne's "Lay of the Virtues of Worts") receives

separate special attention (pp. 137-41), Payne being impressed by the mingling of Christian and pagan elements in this "extraordinary composition".

The next edition of *Lacn.*, was that of Günther Leonhardi in 1905 (L). L makes some improvements upon C's text (most nobably C's omission of Entry LXIV is rectified), but also introduces some new misreadings, misprints, and omissions. His edition is of limited use today since it does not print the metrical charms or *LL.* in their rightful places (an editorial decision having been made to edit and print these separately (*LL.* on pp. 175-240, and the metrical charms being covered by Wü), and it has no glossary, translation, or textual commentary of any kind. L did however make an important contribution to the study of *Lacn.* in his survey of the phonology of OE stressed vowels (pp. 160-74), though this is marred by numerous inaccurate page and line references, and in his separate edition of *LL.* which presents texts of both extant interlinear OE glosses with a survey of their language. Despite Herren's recent edition of *LL.*, L is still the only edition to print the OE glosses fully, clearly and reliably.

Four years later Felix Grendon published his important article "The Anglo-Saxon Charms" [1909] (G), this being an edition, translation and study of many of the extant OE incantations and amulets. G's texts and translations of remedies in *Lacn.* are often accurate, but important errors are also made and neither ought to be relied upon today. Attention should also be drawn to occasional mistakes in the use of vowel length marks¹, and to his completely unjustified rearrangement of the word order of some of the OIr passages in *Lacn.* (Entry XXVI (see G p. 217) and Entry CXXXVII). Another serious drawback is G's potentially misleading invention of OE titles for many of the charms, titles which are not distinguished from the genuine OE headings². G is useful now primarily for his detailed textual apparatus and explanatory notes which give details of previous editions, translations and studies, and often illuminating references and comparisons with similar aspects of world folklore. The introduction also contains useful material (including a collection of Anglo-Saxon laws relating to charms and magic), but his adoption of a rigid classificatory

¹ Some examples are noted by Skemp [1911a: 265].

² See Robinson [1993b] for a survey of composition in OE after close of the Anglo-Saxon period, G's invention of OE titles being noted on p. 291.

system for OE charms, in which they are consigned to one of five groups (A. Exorcisms of diseases or disease-spirits. B. Herbal charms. C. Charms for transferring disease. D. Amulet charms. E. Charm remedies), is not to be recommended since some of the charms readily fall into more than one category (e.g., notably, the *Nine Herbs Charm* (Entry LXXXVI; G's category B) is both an exorcism and a herbal charm, so probably also is Entry CXXVII *Wīð færstice* (G's category A); Entry LXXXVI (G's category A) is both an exorcism and an amulet charm; it cannot be accepted that Entry CXLIX (G's category A) - a charm to ensure the recovery of lost cattle - is well described as an exorcism).

The next significant contribution to *Lacn.* scholarship was by the medical historian Dr. Charles Singer in an influential article on "Early English Magic and Medicine" first published in 1919-20 and reprinted with some changes in 1928; it also constitutes the basis of the chapter "Sources of Anglo-Saxon Medico-Magic" in GS. Singer makes a number of questionable, factually inaccurate, and seriously misleading statements about *Lacn.* In particular he asserts [1919-20: 342] that:

In spite of its late date the *Lacnunga* is our best source of the primitive medicine of this country untouched by Christian influence, and its compiler does not hesitate to name the northern gods, Woden and the Æsir, in the weaving of his spells. The attitude of the writer of the *Lacnunga* to this material is exhibited by the way in which such purely heathen paragraphs alternate with charms mentioning the sacred personages of Christian tradition. But of any understanding of the nature of the Christian religion he exhibits not a trace : for him the efficacy of Christ and Peter is wholly on a par with that of Woden and the Æsir.

In fact Woden and the "Æsir" (if the latter term should not rather be restricted to the gods of Norse myth) are only mentioned *once* each, the Æsir being sources of *affliction* not of medicinal power, and the action of Woden being apparently ambiguous at the very best in its benefits to mankind - in fact Woden may be conceived of as the cause of infectious disease! Furthermore, we may wonder how (and why) the writer or compiler of purely utilitarian, non-theoretical medical remedies - and yet who frequently employs Christian texts - should be expected to show any knowledge of theology, a quite different sphere of

knowledge. Finally, it is difficult to discern "purely heathen paragraphs" - there are (unsurprisingly) many remedies that make no reference to religion, but equally those that do are either ostensibly entirely Christian (e.g. Entry CXLIX), or, where pagan elements may well be present (e.g. Entries LXXVI and CXXVII), they are combined with Christian elements.

Singer points out that the study of Anglo-Saxon medicine had previously been the preserve mainly of philologists (notably L), and that less attention had been given to its sources and affinities, though in my opinion C's contribution to the source-study of *BLch* - and so sometimes indirectly of *Lacn.* - was substantial, and G also deserves credit for his study of the magical elements. Consequently Singer determined to distinguish the various different spheres of influence upon Anglo-Saxon medicine: i. Greek medicine filtered through Latin (true Dark Age medicine); ii. ecclesiastical elements; iii. Salernitan elements; iv. native Teutonic magic and herb-lore; v. Celtic magic: (a) native or Celto-Roman, (b) Hisperic; vi. A composite mass of herb-lore from southern Italy; vii. Byzantine magic and theurgy; viii. pagan Roman spells.

Singer's article was an advance in its day, and still contains useful information, but is now dated. It is to be regretted that, although he named and was aware of the influence upon Anglo-Saxon medicine of some of the Lat. texts which have subsequently been shown to be sources, he himself does not provide examples of direct Anglo-Saxon borrowing or translation, but concentrates instead on general spheres of influence. He pays particular attention to *Lacn.* under section iv. "native Teutonic magic and herb-lore". Here he propounds the theory that (p. 353):

Native Teutonic magic and medicine may be distinguished from imported elements of Classical, Ecclesiastical, or Salernitan origin by the presence of four characteristic elements : the doctrine of *specific venoms* [GS (p. 52) "flying venoms"], the doctrine of *the nines* [GS (p. 52) "evil nines"], the doctrine of *the worm* as the cause of disease, and lastly the doctrine of the *elf-shot*.

Singer (in GS p. 52) thinks that when "several of these doctrines are associated in a passage of English origin the material may safely be regarded as having been brought to this

country either by Anglo-Saxons or by Norsemen"³. If all these factors are fulfilled in a remedy then it probably is native Anglo-Saxon (though we need not, of course, suppose that any such passage must be old enough to have been *brought* to - as opposed to composed at a later date in - England by the invading fifth-century Germanic tribes), but the theory does not prove to be of much practical use. For, although Singer remarks that the "association of these four elements is widely distributed, ... it is found among the Northern peoples and in the Indian Vedas", I am not aware that they are all found together in any Anglo-Saxon (or for that matter Germanic) text - though three (the "specific (or "flying") venoms", "the [evil] nines", and "the worm") are found in the *Nine Herbs Charm* (*Lacn.* Entry LXXVI), a text quite unlike any other extant, and so not necessarily characteristic of Anglo-Saxon medicine. Furthermore, there are complicating factors: the "doctrine of specific venoms" is only found in the *Nine Herbs Charm* (though similar colour symbolism at least is found in some later Germanic folklore), so it is doubtful whether it is characteristic of Germanic medicine; references to flying poison (*fleogendum attre*) might conceivably be derived from, or at least influenced by, classical concepts or foul air⁴, and/or to ecclesiastical notions of the poisoned projectiles of the devil; the "doctrine of the nines" might find more support (cf. *Lacn.* Entry CLIII *Neogone wæran Nodþæs sweostar...* and also an OHG charm *Gang uz Nesso mit niun nessinchilnon...* (ed. Wipf [1992: 74, no. 3.1])), but the number nine is also found in the "ecclesiastical elements" and is common in Celtic folklore, and so tells us nothing in isolation; the attribution of disease (though not *all* disease) to "worms" is also found in classical and later Lat. writers such as Marcellus of Bordeaux; the "doctrine of elf-shot" seems generally diagnostic of northern European medieval medicine (though not indisputably Germanic since it is also native to the Finns and probably to the Irish), but this concept was also liable to be confused and compounded with the ecclesiastical notion of the devil's darts.

³ This is Singer's last statement of this theory. Singer [1919-20: 353] (and repr. [1928: 149]) writes:

"... when we meet the four doctrines in passages of English origin without classical or Celtic elements, and especially when combined with references to Nordic gods or customs, the material may with reasonable certainty be regarded as having been brought by the Anglo-Saxon tribes from their continental home".

⁴ Cf. *BLch* (146 10-18): *Blodlæs is to forganne fiftyne nihtum ær Hlafmæsse 7 æfter fif 7 þring nihtum for þon þonne ealle æterno þing fleogaþ 7 mannum swiðe deriað ... butan his nyðþearf wære ... Romane him forþon 7 ealle suð folc worhton eorþhus for þære lyfte wylme 7 æternesse.*

A significant advance in *Lacn.* scholarship came in 1942 with the publication of the ASPR edition of the OE metrical charms in *The Anglo-Saxon Minor Poems* (ASPR 6, pp. cxxx-cxxxvii, 116-28, 207-20). This presented for the first time very accurate texts of the metrical charms in *Lacn.* together with brief but valuable textual and explanatory notes. In lieu of a modern critical edition of the metrical charms, and despite its age, ASPR remains the most reliable edition of these difficult texts.

In 1948 Godfrid Storms published his valuable, but not always reliable and now a little dated in approach, *Anglo-Saxon Magic* (S). This is an edition of most of the Anglo-Saxon charms (vernacular and Lat.) - and so of a considerable amount of *Lacn.* - with a parallel translation, commentary and much prefatory matter on the characteristics of Anglo-Saxon magic. The texts and translations are mostly good (though significant faults can be found, and invented OE titles are sometimes silently given to remedies), and the commentary, while often providing illuminating insights, is rather too ready to ascribe remedies and medical practices to magical or Germanic pagan roots at the expense of their rational and/or Christian elements. Furthermore, despite providing the most detailed treatment of, and bibliography on, Anglo-Saxon magic up to that time, it is to be regretted that S takes no account of the superior texts and notes on the metrical charms published in ASPR six years earlier. With regard to *Lacn.* as a whole S (pp. 16-24) remarks (with considerable exaggeration) that "there is something queer in almost every recipe", highlights the haphazard ordering of the collection, and makes some doubtful statements about its sources in relation to *BLch.* He concludes (misleadingly in my view) that the "Leechbook may be characterised as the handbook of the Anglo-Saxon medical man, the *Lacnunga* of the Anglo-Saxon medicine-man".

The next noteworthy - indeed single most significant - contribution to the study of *Lacn.* was the eventual emergence after protracted delay, in 1952 of J. H. G. Grattan and Charles Singer's *Anglo-Saxon Magic and Medicine illustrated specially from the semi-pagan text "Lacnunga"* (GS), at present the standard edition of *Lacn.* This was an advance upon the editions of C and L. It is a two-part book: Part I, entitled "A General Survey of Magico-Medical Practice in Anglo-Saxon England", includes discussion of the character of

Anglo-Saxon medicine, of the possible genesis of *Lacn.*, of the sources of Anglo-Saxon medicine (largely derived from Singer's essay [1919-20]), of the semantics of Anglo-Saxon plant-names, and briefly of the "rational elements" in Anglo-Saxon medicine. Part II consists of the text of *Lacn.* - very, but not completely, accurately transcribed and printed - helpfully divided for the first time into separate numbered entries and with the metrical charms and (for the first time) *LL.* in their rightful MS places, a usually accurate (if slightly archaizing) parallel English translation, the differing textual readings of C and L, observations of palaeographical detail, and brief explanatory notes. This is followed by a short description of the MS and a "Brief Survey of the Grammar" (based partly on L and the unpublished B.A. thesis of Grattan's pupil Fazakerley [1945]).

There are, however, significant flaws in the edition, ones apparently unrelated to the death of Grattan in 1951 just prior to publication. The editors propose (pp. 18-22) a remarkably complicated, yet simplistically compartmentalising, and entirely unsubstantiated and unconvincing, theory involving five "strata" of entries (designated a, b, c, d, and x) to explain the disorganised state of the collection³: stratum a was "perhaps made by the *medicus* of a monastery" in the "ninth century". He "first adopted the ancient and recognized plan of beginning with the head and working down to the feet" and "relied primarily on the stock of A.S. leechcraft exemplified in the translations of pseudo-Apuleius [i.e. *OEHerb*]". He is responsible for Entries I-XXIV (my nos. throughout), and other "considerable groupings" such as LXVI-LXXV and LXXXVII-CXXV. GS think this collection may have originally ended with Entry CLXXII. To stratum a was added stratum b (especially Entries LXXVI, LXXVII, and CLXI-CLXIV) by "a second leech who was only very superficially Christianized and was quite familiar with the persistent Paganism of the local folk. He was not a resident in a monastery", but "collected charms, incantations, and rituals that were in use by his brother leeches and by the people themselves". Stratum c (esp. Entries LXIII(II. 268-)-LXV, and CL-CLXI(*sic*)) was "in due course" added by an "inmate of some small monastery in the North in which Irish influence survived". He was "in major orders" and "wrote chiefly in Latin". Entries in stratum d (from Entry CLXXXIII onwards) have "little

³ There is a summary of the theory in Hollis & Wright [1992: 223].

relation to earlier Entries and were presumably added by the scribe himself". Some other entries - called "neutral" and designated x - "might have come into the collection at any time".

Furthermore, GS make some editorial decisions which now seem unwarranted and sometimes clearly mistaken: they make numerous erroneous or unnecessary minor textual emendations which either misrepresent the intended sense or obscure a linguistically interesting form; more serious is the generally intrusive nature of their editorial approach - individual groups of remedies are supplied with prominent headings in the translation which, though sometimes useful, are too often speculative and misleading: note especially the erroneous division of the *Nine Herbs Charm* (Entry LXXVI in my edition) into three separate charms, the arbitrary and inaccurate division of Entry LXIII into "Rite for Salve, Partly Irish" (my ll. 235-67) and "Three Christian Prayers" (my ll. 268-89), the incorrect decision to move l. 892 to head Entry CLXI, the mistaken heading "Fragment of Lost Apocrypha as Charm" to ll. 297-314, and the misleadingly simplistic heading of several charms that include explicitly Christian elements (e.g. Entries LXXVI, CXXVII, and CLXI) as "Pagan". Furthermore, GS identify few variant versions of remedies in *Lacn.* - versions which occasionally provide insights into scribal errors in *Lacn.* - and few sources. Their analysis of the MS is rather cursory, it is also inaccurate with regard to the number of scribes and the quiring of the codex. They also make little or no mention of earlier scholarship on the text (indeed they show no awareness *at all* of the editions of G, ASPR, S, or Hoops [1889: 55-62]), and provide an inadequate bibliography. Finally, despite the indication of the title page and references to it in the footnotes, no glossary of OE words is provided.

Another problem with GS is that, despite spending decades on their edition - as Barley [1972: 67] observes - the editors never developed "the anthropological perspective" required to appreciate, rather than balk at, elements of a supposedly irrational nature; rather they simply perceive from a highly selective and rather unenlightening diachronic historical perspective "the deterioration of rational Greek medicine by contact with folk-elements", and as a result do not value Anglo-Saxon medicine ((p. 92) "[a] mass of folly and credulity") at all highly. For GS *Lacn.* with its "folk-elements" is (p. 7) "on as low a cultural level as any

[document] in the A.S. language". Not only this, but Anglo-Saxon medicine (and so *Lacn.* which (p. 94) "dwells in the barbarian world of magic and hardly emerges therefrom") is not "an early stage in what is to become a great intellectual movement. On the contrary it is the last stage of a process that has left no legitimate successor, a final pathological disintegration of the great system of Greek medical thought".

A more recent - and in my view seriously misleading - treatment of *Lacn.* by a medical historian is that of C. H. Talbot in his book *Medicine in Medieval England* [1967: 21-3] (see further my discussion in "Reassessment of *Lacn.*" below). Talbot, who was also evidently prejudiced against magical and superstitious texts, consequently has (like GS) a particularly low regard for *Lacn.* For him it contains "nonsense" (p. 22), is "a rambling collection" (p. 23), and a "farrago of superstitions and incantations" (p. 23). More significant is his repeated assertion to the effect that, despite the considerable critical attention *Lacn.* has received, *Lacn.* is "not typical of the culture of the period", that "in a society which produced writers like Aelfric, Aethelweard ... Wulfstan, Bishop of London, Byrhtferth and others, superstition and magic would have little place", that even in Bede's time "the kind of nonsense that appears in *Lacnunga* was not tolerated", that "to lay great emphasis ... on a single extravagant text like the *Lacnunga* is to throw everything out of perspective". Talbot is also keen to distance *Lacn.* from *BLch.* He asserts (pp. 18-19) that:

What has to be insisted upon is that the Leech-book is not barbarous, full of folk-lore, charms, incantations and the like; such a judgement could be passed only by those who have never read it attentively far from the Leech-Book being a tissue of folk remedies and irrational ideas, it embodies some of the best medical literature available to the West at that time.

1974 saw the publication of Stanley Rubin's *Medieval English Medicine*. Unfortunately, however, Rubin's description of *Lacn.* (pp. 62-5) is of little individual worth, being based almost entirely on Singer's earlier treatment of the text in the introduction to GS, but showing a lack of balance, and introducing some new errors which indicate a surprising lack of first-hand knowledge of the text⁶. Rubin stresses the large number of charms in *Lacn.*, and

⁶E.g. (p. 62) "The Northern god *Æsir* ... is represented as a protection against "elfshot" in a poem or lay of totally pagan character" (the *Æsir* of course are pl., and the charm in question (*Lacn.* Entry CXXVII) is *against* them!); (p. 65)

is dismissive of its many Christian elements. For him *Lacn.* is "an inferior medical work". The reader of this book - as of Talbot's - would be surprised to learn that much of *Lacn.* in fact consists of herbal remedies of exactly the same type as those found in *BLch.*

Several recent responses, partly as a result of the rise of and interest in folklore (and the "anthropological perspective") as an academic discipline, are less embarrassed by and prejudiced against *Lacn.*'s folkloric and ritualistic elements, though they are still not always well-informed.

H. R. Loyn in *Anglo-Saxon England and the Norman Conquest* [1962: 286] stresses the significance of *Lacn.*, apparently on the basis of his reading of GS, as the "key manuscript" (a moot point) for Anglo-Saxon medicine, but concedes that it "can scarcely be held up as a tribute to Anglo-Saxon medicine, let alone to the Anglo-Saxon vernacular". That *Lacn.* is a key MS is indisputable, and though it like the vast majority of ancient and medieval medicine was largely of limited or no medicinal efficacy, there is nothing objectionable about its OE vernacular.

Wilfrid Bonser [1963: 25], a student primarily of Anglo-Saxon folklore, remarks (unsurprisingly from this viewpoint) that *Lacn.* "is in many respects the most interesting of all the sources, especially as the pagan element is strongest here". His *The Medical Background of Anglo-Saxon England* is a very useful source of reference for Anglo-Saxon and analogous medical folklore rather than for OE medicine in general, since Bonser did not believe that the herbal remedies were actually used, and so did not investigate the therapeutic qualities of the majority of extant OE remedies. He also gives very little information about the Lat. sources of OE medicine.

Valerie Flint, in her study *The Rise of Magic in Early Medieval Europe* [1991], has also found *Lacn.* to be of the greatest interest and value, and (also unsurprisingly) comes to an assessment entirely opposed to those of GS and Talbot; indeed for her (p. 313) "*Lacnunga* is magnificent", a (p. 312) "veritable quarry", from which (p. 312) "it is impossible to refrain from quoting".

"some sentences in corrupt Irish are included in the prayer [i.e. *LL.*]" (the corrupt Irish is in other charms in *Lacn.*, not in the *LL.*, which is an Irish *Lat.* composition).

Also in more recent years the study of Anglo-Saxon medicine has advanced significantly, with modern critical editions of all the major OE medical texts being either published, in preparation for publication, or the subject of theses; the publications of John Riddle (see below), Linda Voigts (see below), Peter Bierbaumer (a three-volume dictionary of OE plant names, *Lacn.* being treated in Bierb2), Audrey Meaney⁷, and particularly M. L. Cameron, are also major contributions which have shed much new light on the subject.

In his articles "The Introduction and Use of Eastern Drugs in the Early Middle Ages" [1965] and "Theory and Practice in Medieval Medicine" [1974] Riddle addresses the hitherto prevailing opinion of scholars such as Singer and Bonser, that Anglo-Saxon herbal remedies were merely empty scribal exercises in the copying of "sterile formulae" which were not intended for actual use, and which often required plants that were not to be found in England. Against this belief Riddle argues convincingly that, for example, the compilation of new remedies often derived from folk medicine, documentary evidence of practising physicians, references to drugs that can only be found in the Orient (some of which - like zedoary which is used in *Lacn.* - were unknown to Classical antiquity), and evidence of the importation of exotic drugs, make the conclusion inescapable that the remedies could be used and so *were* used. Furthermore, as he points out [1974: 164-5], simply because many early medieval remedies were copied from classical works is no reason to suppose they were not still used - "Good medicine ... aims at curing, not at novelty ... early medieval medicine was a partly empirical, partly traditional skill".⁸ I would add the obvious but fundamental point that the very translation of Lat. medical texts into OE is surely evidence of a motivation for use far more serious and earnest than that of mere scribal copying.

Voigts, in her article "Anglo-Saxon Plant Remedies and the Anglo-Saxons" [1979b], also attacks the opinion of Singer and Bonser. She points out i. the very considerable effort and expense that went into the production of merely the *extant* Anglo-Saxon medical texts ("more than five hundred leaves or one thousand manuscript pages"); ii. that illustrations in

⁷ According to *Parergon* 10 [1992: 6]), Audrey Meaney is currently working on a book *Heathenism to Superstition in Anglo-Saxon England* (an interdisciplinary study of early English heathenism and what was subsequently considered idolatrous by Christians) - doubtless this will contain important insights into OE medicine, and especially into *Lacn.*

⁸ For evidence of the adaptation in translation rather than the passive reproduction of learned medical texts in *BLch* see Talbot [1965].

the herbals are formal stylizations which "are not by definition useless if one has had any experience with the depicted plant"; iii. that *OEHerb* displays evidence of the omission of some material non-essential for the finding and use of the plant, and some reorganisation of material - again for practical effect - and the addition and refinement of contents lists to facilitate easier reference; iv. that OE medical texts show other clear signs of use ("improvements in codex") - marginal annotations of various types, a fixed leather "bookmark" in *OEHerb* in Bodleian Library MS Hatton 76 to mark the start of this text, and numerous later eleventh- and twelfth-century additions; v. that there is ample evidence of early medieval exchange and trade in Mediterranean and Eastern drugs; vi. that non-native plants might also be cultivated in monastic herb gardens, particularly in a climate in which, c. A.D. 1000-1200, "mean annual temperatures in Northern Europe were at least 1° to 2° C higher than they are now, and annual rainfall was 10 percent less than its present amount".

Meaney, in addition to a detailed study of Anglo-Saxon amulets [1981], and a study of the Anglo-Saxon causes of disease [1992a] (see above), has contributed a very important article [1984a] on the textual relationships of *Lacn.*, *BLch.* and *LchBk3*.

M. L. Cameron has written several articles on Anglo-Saxon medicine which touch upon *Lacn.* (see Bibliography), culminating in his valuable book *Anglo-Saxon Medicine* [1993] ((p. ix) "an attempt to explain the rational basis of Anglo-Saxon medicine in the light of modern physiology and pharmacology"). In these publications Cameron - among other things - identifies and discusses many of the Lat. sources for Anglo-Saxon medicine (particularly with regard to their use in *BLch*), describes the nature and characteristics of the major OE medical texts, highlights the likely physiological efficacy of many remedies (including some that had previously been interpreted as purely magical), and contributes to our understanding of some of the more difficult OE words for diseases and plants.

Finally, one curious work must be mentioned: *The Way of Wyrð: Tales of an Anglo-Saxon Sorcerer* by Brian Bates [1983]. This is a novel, written by a professional psychologist after "a major research project into the nature of Anglo-Saxon sorcery", that claims to be "a work of psychological archaeology" telling, in fictional narrative form, "a

historically documented mission which in the late 600s travelled to the still pagan south coast of England". The author explains:

I have told the story of *The Way of Wyrð* through the eyes of a scribe attached to the mission; a man whom I imagine to be the original creator of the *Lacnunga* manuscript. This book documents a Western way of spiritual liberation by chronicling the path the author of the *Lacnunga* might have followed in gathering his material - by becoming a sorcerer's apprentice and entering *The Way of Wyrð*.

While it has some dramatic and thought-provoking scenes of spirit combat and exorcism, the book, considered as a key to the appreciation and understanding of *Lacn.*, is disappointing and of little scholarly value. There are inexplicably few points of clear correspondence with OE documentary sources, too much speculation and probable inaccuracy for it to have scholarly merit⁹ - if the author has knowledge of traditional healing techniques it is difficult to see why he has not, with the possible exception of an unnecessarily adapted form of the counting-out charm (*Lacn.* Entry CLIII), attempted to dramatize and contextualize any of the fascinating situations described and implied in *Lacn.*'s metrical and other incantations. Other serious problems with the book are that it presupposes an early date for *Lacn.*'s composition, and concentrates almost entirely on perceived concepts of native *Germanic* magic and shamanism (aspects which are certainly present in *Lacn.*, but are only one (small) part of what is a characteristically many-layered text) - the book makes no attempt to define the synchronic relationship between the overtly Christian elements and the areligious or specifically pagan Germanic beliefs and superstitions as they stand in the eleventh-century MS in late Anglo-Saxon society, but sees the question only in relation to conditions as imagined four hundred years earlier.

[*Lacn.* is also referred to with brief interest and some inaccuracy in a number of recent books and television programmes¹⁰ on herbal medicine, though they appear to know the text only at

⁹ Page [1995: 315-6] objects to Bates's perception of an intimate link between runic writing and paganism, and a corresponding belief that runes were in conflict with Christianity. He also rightly questions Bates's reference (p. 78) to runes carved on sticks used as lotteries (an idea, doubtless derived from chapter ten of the *Germania* of Tacitus, which was once applied - irrelevantly - to Woden's use of nine *wuldortanas* in the *Nine Herbs Charm* (ll. 566-7)).

¹⁰ An edition of the BBC 2 television programme *Gardener's World* a few years ago referred indirectly to the *Nine Herbs Charm* with reference to herbs once considered sacred to the god Woden; it may also be remarked that another recent BBC 1 television series by Dr. David Bellamy (*Blooming Bellamy*), though it made no reference to *Lacn.*, did show an interest in old herbal remedies, referring for example to the medieval Welsh remedies of the Physicians of

second-hand. They continue the long-standing tradition of interest in the *Nine Herbs Charm*¹¹]

Myddvai.

¹¹ In the *Encyclopedia of Herbs and Herbalism* edited by Malcolm Stuart [1994: 19] we are wrongly informed that *Lacn.* "consists chiefly of a poem in praise of the nine sacred herbs of the Nordic god Woden", and in Kay Sanecki's chronological survey of English herbalism [1992, republ. 1994: 12-13] we are misinformed that the *Lacunga* (*sic!*) is a "remarkable manuscript ... *set in verse*" (my italics).

In Huson [1974: 265-8] a translation of the *Nine Herbs Charm* is given as the main representative of "Saxon Wortcunning".

REASSESSMENT OF *LACNUNGA*

How then, in view of these conflicting scholarly opinions, is *Lacn.* to be assessed? Firstly and crucially, it must be recognized that *Lacn.* cannot, as Talbot believes (see above), be dismissively considered in isolation from the other OE medical texts: it is obvious that *Lacn.* is *not* of fundamentally different character from them. Indeed, as the Table of Extant Anglo-Saxon Variant Versions of Entries in *Lacnunga* shows, *Lacn.* shares a substantial number of remedies with *BLch*, *LchBk3* and *OEHerb*. *Lacn.* is distinguished from *BLch* (particularly Bk II) and *LchBk3* by the proportionally greater *extent* rather than by the very *nature* of its areligious and Christian ritualistic/magical/superstitious contents¹. For although they are less prominent, such elements are very far from absent from *BLch* and *LchBk3*². Furthermore, the considerable number of miscellaneous OE and Lat. charms found in numerous other Anglo-Saxon MSS³ is testimony to the fact that - as far as can be gathered from surviving records - *Lacn.*'s contents are characteristic of Anglo-Saxon medicine.

¹One other feature - in addition to the lack of overall organisation in *Lacn.* - which distinguishes *Lacn.* from *BLch* (but not from *LchBk3* or *OEHerb*) is the absence of surgical practice (with the exception of blood-letting). Whereas there are a few worryingly ambitious procedures described in *BLch* (for hare-lip, ischemia, and abscess of the liver (see Cameron [1993: chap. 15])), the most *Lacn.* attempts is to open the head of some form or blain or boil (l. 632 *openige mon þonne dott*). While some medical historians may regret this lack of invention, ambition, or knowledge, it may well be thought that, for an age of poor personal hygiene which only had weak antibiotics, the unintrusive approach of *Lacn.* ought not to be disparaged.

²In *BLch* Bk I we find e.g. an Irish charm (54 12-17), a ritual and charm (76 14-18), a bloody ritual cure (104 6-11), a fox's tooth amulet (104 12-13), a *gebed 7 gealdor* of St. John (112 2-23), another Irish charm (112/24-114 1), another charm (114 1-3), use of paradisaal bark (114 3-6), use of prayers and turning round with the sun (116 8-10), superstitious use of the *Pater noster* in herb gathering (116 14-16), use of holy water (136 1), ritualistic use of a paten, holy water, prayers, psalms, and a charm (136 3-23), exorcistic drinking from a church bell (136 29-30; 138 6), use of lichen from a cross (138/1), recitation of masses over plants (138/10-11), a charm *wip ælcra yfelre leodrunan 7 wið ælfsidenne* (138 24-6), masses sung over plants, holy water, charms, and superstitious ritual (140 13-29), another bloody ritual cure (144 6-8), the consumption of swallows before a fight (154/7-9), a mugwort amulet, herb-gathering formula, and signing with the cross (154/11-15), recitation of masses and use of holy water for elfshot (156 26-9), the pricking of a horse with a needle for elf-shot (156 30-1).

Towards the end of *BLch* Bk II we find the signing of patients with the cross (288/20-4), some stone-lore (290/9-20), a superstitious Christian elf-shot remedy (290 22-31), the crossing of the body and prayers (294 15-17), a Christian herbal remedy potent against all ills for a year (294 23-296 5), a remedy *wið ælfe 7 wip uncūþum sidsan* (296/9-13), the use of holy water and holy salt (296 26-7), and more superstitious stone-lore (296 30-298 15).

In *LchBk3* we find e.g. amuletic use of three stones from swallows (and the stipulation that they must touch neither earth, water, nor other stones) (306 6-14), the gathering of plantain without iron, and the apotropaic use of the colour red (306 16-19), an amulet made from crab's eyes (306/21-4), a spindle-whirl amulet (310/25-6), a superstitious ritual and charm (318 19-320/2), another charm (322/7-9), the whipping of a lunatic with a whip made from the skin of a porpoise (334 2-4), the recitation of masses over herbs placed beneath an altar (334/8-9), the consumption of *gehalgodne hlaf* (334 24), the apotropaic use of a red plant (342 17-20), again the recitation of masses over herbs placed beneath an altar (344 14-15), signing with the cross (344 20), the use of holy lichen, font water, masses and prayers (344 22-6-348 2), a charm, exorcismal formulae, and ritualistic signing of the patient with a cross (348 22-350/20), an OE metrical charm (350 22-352 6) (ASPR 6, no. 7), the use of masses over drink, holy water, and a Christian formula (352/11-18), superstitious remedy *gif man sie gegymed* (352 20-354 8), exorcismal drinks (354 24-356 3), and superstitious Christian ritual with plants (356 5-11).

³A list of most of those in (or containing) OE prose can be found in Hollis & Wright [1992: 239-49].

Secondly, it must be remembered that it is extremely doubtful whether *Lacn.*, unlike *BLch*, *LchBk3* and *OEHerb*, may be considered a single unified text. Consequently it must not be judged as if it were one - it is certainly a "rambling collection" (Talbot's description), but this need not be taken as evidence against the compiler's (or for that matter the scribes') competence or diligence (and so a reflection of the degenerate nature - as some would see it - of much of the material), but merely as an indication of a different compilatory strategy. For *Lacn.* looks, as several scholars have observed (e.g. Cameron [1993: 46]), much more like the Anglo-Saxon equivalent of a modern-day note-book (GS (p. 95) and Cameron [1993: 47] call it a "commonplace book"), additions perhaps having been made to the collection when possible (hence the intermittently varying quality of the script?), but no attempt having been made to organise the material into any logical order or to provide a table of contents.

Recently Cameron [1993: 46] has remarked that "carelessness is a glaring characteristic of *Lacnunga*". This is a rather harsh statement, particularly as it is often difficult to distinguish carelessness from ignorance, or from fidelity to already corrupt and obscured sources (such as is probably the case with ll. 285-7). The main scribe (or scribes) certainly made many minor mechanical transcriptional errors, but very many of these he himself corrected. On the whole the OE passages are competently transcribed in so far as they require, with one exception (noted by Cameron [1993: 46-7]) where a scribe appears to have mistakenly incorporated a marginal remedy into the middle of another⁴, only occasional minor emendations. The scribe's (or scribes') knowledge of Lat., however, is probably poor at best, there being numerous errors in the Lat. passages (though perhaps fewer in the difficult *LL.* than might have been expected). Some of these might be mere mechanical errors not necessarily indicative of ignorance (e.g. the omission of abbreviation signs in l. 276 *ex[er]citus*, l. 308 *i[n]*, l. 910 *fra[n]gere*), but many others (even accounting for fidelity to corrupt sources) one might have expected to be corrected by a scribe possessed of only a rudimentary knowledge of Lat. (e.g. l. 265 *sed* for *sic*, l. 268 *rigo* for *rogo*, l. 304 *fuit* for

⁴Cameron's other instance of "glaring carelessness" concerns the presence of a heading stipulating a following twenty-eight remedies in *Lacn.*, whereas only thirteen are found. Whether or not this results from carelessness, *BLch* is also at fault in the corresponding chapter, as I count thirty-one remedies (not twenty-eight as Cameron [1993: 46] maintains) there. See Commentary to Entry LXXXVII.

fugit, l. 895 *lignauit* for *ligauit*, l. 902 *tritis* for *tristis*, l. 1046 *potest* for *potes*). Carelessness on the part of a scribe may or may not account for the misplacing of the Lat. heading l. 899.

Cameron's final comment [1993: 47] on *Lacn.* and its compiler (or scribe(s)) also needs qualification:

But we must not be too hard on him. Precisely because he was inattentive and ignorant, a great deal of interesting material got past him and was recorded in his commonplace book. Consequently, we find in it two outstanding pagan charms, one for sudden stitch caused by the assaults of witches, elves and Æsir, the other for *dweorh*, a fever with delirium. There are also other charms of Teutonic origin, ones from Ireland and ones which are purely Christian. It is invaluable as a source of superstitious medicine, and although it nowhere reflects the best in Anglo-Saxon medical practice, it gives a fascinating insight into its less rational aspects.

Lacn.'s position as the foremost extant repository of Anglo-Saxon medical folklore is assured - but Cameron's assessment, like those of all earlier commentators is liable to give the impression that *Lacn.* is full of charms. In fact if we exclude prayers - though the distinction between prayer and charm is admittedly sometimes a fine, if not arbitrary, one - then *the thirty-one charms⁵ amount to less than a sixth of the total number of entries.* Furthermore, there is no reason to suppose that the compiler(s) or scribe(s) was especially inattentive and no reason to assume that - a few odd words perhaps excepted - he did not understand the OE passages he wrote down. And even he *were* demonstrably inattentive and ignorant of OE, in view of the presence of charms for elves, elf-shot, witchcraft, a metrical charm (probably with pagan Germanic roots) for the "water-elf disease", Irish charms, and purely Christian charms in the orderly and handsome MS of *BLch* and *LchBk3* (see above), we can hardly argue on that account that such elements are fortuitously present in *Lacn.*

While, unlike the other major OE medical texts, *Lacn.* displays no consistent and thorough-going principle of order, it is in my opinion clear that it, like the other OE medical

⁵ Charms comprise (or are found in) Entries XXII, XXV, XXVI, XXVII, LXIII, LXIV, LXXVI, LXXXI, LXXXIII, LXXXVI, LXXXVIII, CXXVI, CXXVII, CXXXVII, CXLIX, CLII, CLIII, CLIV, CLV, CLVI, CLVII, CLVIII, CLX, CLXI, CLXII, CLXIII, CLXIV, CLXV, CLXVIII, CLXIX, and CLXXXIII.

texts, is not a collection of sterile scribal exercises never intended for practical use⁶. In addition to the presence of many of *Lacn.*'s remedies in other Anglo-Saxon MSS, it may be noted that there are marginal annotations in Harley 585 (particularly in the contents list of *OEHerb*) which probably served to highlight remedies once thought to be of particular interest or use (although the numerous nota signs in *Lacn.* are thought to be later medieval, at least the hand on fol. 132r pointing to Entry XII may be contemporary). Furthermore, there are incantations, amulets, and prayers apparently derived from folk traditions which place no obvious practical obstacles in the way of their use (and when incorporated with extensive herbal ingredients presumably also indicate active usage); there are also later Lat. and Anglo-Norman additions possibly bearing testimony to continuity of use, and a few ME annotations that might (but need not) also conceivably be indicative of continued active interest (see Textual Apparatus and also the lists in Description of the Manuscript).

Furthermore, *Lacn.* is, in my opinion, a small enough collection for its usefulness not to suffer too greatly from the lack of a contents list: remedies for the same type of ailment are often grouped together, and, since the page layout of some of the lengthier entries, particularly *LL.* and the *Nine Herbs Charm*, is quite distinctive, once one has a fair idea where a particular remedy is in relation to these two texts and the start and end of the collection it is usually not too difficult to locate. It might also be suggested that *Lacn.* (like perhaps *PD* - another remedy collection ordered by affliction - which also follows a text of *OEHerb* in its MS) was intended to complement *OEHerb*: whereas the latter lists remedies under individual plant names (and so requires the user to have prior knowledge of the uses of the plant), *Lacn.* merely requires one to find a remedy with a heading corresponding to the ailment concerned.

Most telling of all, I think, is the probability that an experienced Anglo-Saxon doctor or patient would not have resorted to *Lacn.* entirely in vain - although the vast majority of the remedies in *Lacn.* may have been of minimal efficacy at best, by my conservative reckoning at least ten percent of the herbal remedies prescribed may have been of some physiologically therapeutic effect for minor afflictions (for details see Commentary); as for the incantations,

⁶ See also remarks upon the work of John Riddle and Linda Voigts in Survey of Previous Scholarship.

amulets and prayers, it requires little imagination on the part of a modern reader, equipped with an "anthropological perspective", to realise that many of these, perhaps particularly the evocative metrical incantations, may well have been of some psychological (and so possibly *physical* according to recent scientific studies of hormonal responses to placebo suggestion) assistance to the sufferer, particularly with regard to any psychosomatic problems. It is clear from the continuous use for over a millenium of a charm such as Entry CLVIII (the "Petrusseggen") that charms have played an important and *valued* part in the history of English popular medicine.

Finally, we may ask what status a remedy collection such as *Lacn.* may have held in Anglo-Saxon society. It appears from the standpoint of religious authorities including the late Anglo-Saxon Christian homilists Ælfric and Wulfstan (and possibly of secular law) that some - but not most⁷ - of its treatments may be of a type that was officially (though that is by no means necessarily to say *commonly*) condemned. Several Anglo-Saxon regulations (collections are made by G (pp. 140-2), and by Linsell [1994: 158-64](translations only)) forbid the use of incantations (*galdra*), a word which is used of several remedies in *Lacn.* (Entries XXVI (and XXVII), LXIII (ll. 254 *wyrmgældor*, 255-6 (and so Entries XXV and LXXXIII), LXXVI and LXXXVI)), and which might doubtless also describe the incantations in a number of others (especially Entries XXII, CXXVII, CXXXVII, CLIII, CLIV, CLXI, CLXII, CLXIII and CLXIV)⁸. Some notable examples of these regulations:

The *Penitential of Egbert* (c. 750) (cited by G (p. 140)):

Nis na soðlice alyfed nanum cristenum men þæt he idele hwatunga bega, swa hæðene men doð (þæt is, þæt hig gelyfon on sunnan and on monan . . . and secon tida hwatunga hyra þing to begynnanne), ne wyrta gaderunge mid nanum galdre,

⁷ Ælfric's homily on "The Passion of St. Bartholomew the Apostle" (ed. Thorpe [1843, 1846: 474-6]):

We habbað hwæðere þa bysne on halgum bocum, þæt mot se ðe wile mid soðum læcecræfte his lichaman getemprian, swa swa dyde se witega Isaias, þe worhte ðam cyninge Ezechie clidan to his dolge, and hine gelacnode.

Se wisa Augustinus cwæð, þæt unpleolic sy þeah hwa læce-wyrte ðicge; ac þæt he tælð to unalyfedlicere wiglunge, gif hwa ða wyrta on him becnitte, buton he hi to ðam dolge gelecge. Þeah-hwæðere ne sceole we urne hiht on læce-wyrtum besettan, ac on ðone Ælmihtigan Scyppend, þe ðam wyrtum ðone cræft forgeaf.

⁸ It is, however, clear that the word *galdor* could also denote legally and morally sanctioned utterances - e.g. in the poem *Guthlac B* (ed. Roberts [1979: 119, ll. 1206-7]) the servant addresses the saint and remarks:

*Nis þe ende feor
þæs þe ic on galdrum [i.e. "in divinations"] ongieten hæbbe.*

*butan mid Paternoster and mid Credan, oððe mid sumon gebede þe to Gode belimpe.*⁹

The *Confessional of Egbert* (c. 950-1000) (cited by G (p. 140)):

Gif wif drycræft and galdor and unlibban wyrce, fæste xii monað, oððe iii æfæstenu oððe xl nihta, gewite hu mycel seo fyren sig.

Wulfstan's *Canons of Edgar* (ed. Fowler [1972: 5, no. 16]):

And riht is þæt preosta gehwylc cristendom geornlice lære and ælcne hæþendom mid ealle adwæsce; and forbeode wyllweorðunga, and licwigelunga, and hwata, and galdra, and treowwurðunga, and stanwurðunga, and ðone deofles cræft þe man dryhð þær man þa cild þurh þa eorðan tihð, and ða gemearr þe man drihð on gearas niht on mislicum wigelungum and on friðsplottum and on ellenum, and on manegum miselicum gedwimerum þe men on dreogað fela þæs þe hi ne sceoldan.

Ælfric, in his homily on "The Passion of St. Bartholomew the Apostle" declares that (ed. Thorpe [1843, 1846: 474]):

Se cristena mann ðe on ænigre þissere gelicnysse bið gebrocod, and he ðonne his hælðe secan wyle æt unalyfedum tilungum, oððe æt wyrigedum galdrum, oþþe æt ænigum wiccecræfte, ðonne bið he ðam hæðenum mannum gelic, þe ðam deofolgyldre geoffrodon for heora lichaman hælðe, and swa heora sawla amyrdon. Se ðe geuntrumod beo, bidde his hæle æt his Drihtne, and geðylðlice þa swingla forbere; loc hu lange se soða læce hit foresceawige, and ne beceapige na ðurh ænigne deofles cræft mid his sawle ðæs lichaman gesundfulnysse; bidde eac goddra manna bletsunge, and æt halgum reliquium his hæle gesece. Nis nanum cristenum menn alyfed þæt he his hæle gefecce æt nanum stane, ne æt nanum treowe, buton hit sy halig Godes hus: se ðe elles deð, he begæð untwylice hæðengild.

In the same homily he too condemns the recitation of *galdra* over herbs (p. 476):

Ne sceal nan man mid galdre wyrte besingan, ac mid Godes wordum hi gebletsian, and swa ðicgan.

⁹There is, however, uncertainty concerning how far the *Penitential of Egbert* is a source for English rather than continental European superstitions - see Meaney [1992b].

In his homily on "The Octaves and Circumcision of Our Lord" we learn that the destruction of God's creatures - even *wyrmcynn* - without his blessing is wrong, for they may function as agents of his divine vengeance against sins (ed. Thorpe [1843, 1846: 102]):

Þa gesceafta ðe sind þwyrlice geduhte, hi sind to wrace gesceapene yfel-dædum. Oft halige men wunedon on westene betwux reðum wulfum and leonum, betwux eallum deorcynne and wyrmcynne, and him nan ðing derian ne mihte; ac hi totæron þa hyrnedan næddran mid heora nacedum handum, and þa micclan dracan eaðelice acwealdon, buton ælcere dare, þurh Godes mihte.

Wa ðam men þe bricð Godes gesceafta, buton his bletsunge, mid deofellicum wiglungum þonne se ðeoda lareow cwæð, Paulus, "Swa hwæt swa ge doð on worde, oððe on weorce, doð symle on Drihtnes naman, þancigende þam Ælmihtigan Fæder þurh his Bearn." Nis þæs mannes cristendom naht, þe mid deoflicum wiglungum his lif adrihð; he is gehiwod to cristenum men, and is earm hæðengylða; swa swa se ylca apostol be swylcum cwæð, "Ic wene þæt ic swunce on ydel, ðaða ic eow to Gode gebigde: nu ge cepað dagas and monðas and ydelum wiglungum.

See also Commentary to l. 648 for Alcuin's condemnation of amulets such as that found in *Lacn.* Entry LXXXVI.

In view of such regulations *Lacn.* Entry LXXXVI (the *Nine Herbs Charm*) deserves particular attention: not only is it a *galdor* (l. 602), but it probably also preserves elements of native pagan animism in its references to sentient herbs (e.g. ll. 535-6 *Gemyne ðu, Mucgwyrt, hwæt þu ameldodest, hwæt þu renadest æt Regenmelde*); it also contains an apparently magical pagan story - though not necessarily one that is viewed in a positive light by the charm - concerning none other than the chief Germanic god Woden (euhemerized?); less certainly it might also preserve a vestige of sun superstition in the reference to plantain being *eastan op[e]n[o]*, *innan mihtigu*; it is surely very closely related to the forbidden pagan practice of enchanting herbs with incantations.

From Ælfric's point of view in particular *Lacn.*'s incantations against *wyrmas* may stand accused: Entries XXII (incantation to slay the tooth-worm), XXVI (Irish *galdor* to slay a swallowed worm), Entry LXIII's reference to *þæt wyrmgealdor*, and Entry LXXXVI (the *Nine*

Herbs Charm - a *galdor* whose Christian composer or adaptor Ælfric might well have thought *is gehiwod to cristenum men, and is earm hæðengylða*). Furthermore, it is hard to imagine that the corrupt Irish incantations in *Lacn.*, which a late and uncomprehending Anglo-Saxon churchman might well have interpreted as demonic babbling, or the metrical charm *Wið færstice* with its remedial efficacy dependent - like the *Nine Herbs Charm* - primarily upon the doctor's individual shamanic might rather than God's power, would be thought innocuous by Ælfric or Wulfstan¹⁰.

Lacn. is certainly not, however, alone in apparently failing to always satisfy the strictures of secular and religious law. *BLch*, *LchBk3* and the numerous miscellaneous cures also have their *galdra*, together with other "suspect" practices (e.g. a remedy in *BLch* (114/7-8), in which hot sheep's blood is to be drunk, which transgresses Wulfstan's prohibition (ed. Fowler [1972: no. 53, p. 13, and see n. p. 37]) *And riht is þæt ænig cristen man blod ne þycge*¹¹. It is clear, and not at all surprising given the tenacious nature of everyday customs and the idealistic strictures of religious authorities, that in late Anglo-Saxon society there was considerable recourse to superstitious, occasionally outright pagan, and sometimes outright malevolent practices¹². *Lacn.*, *BLch*, *LchBk3* and the

¹⁰ For discussions of the place of Anglo-Saxon remedial superstitious practices within a Christian society see Jolly [1985], [1989], and [1993]. Jolly [1985] argues on the basis of the frequent use of Christian prayers, psalms, masses etc in the OE medical texts that the Anglo-Saxon remedial charms were fully integrated into the Christian world view of the time. That the charms which the makers/compiler of these books recorded were acceptable to them is obvious, but I would question whether many of *Lacn.*'s *galdra* would have seemed innocuous to religious authorities like Ælfric and Wulfstan - as I have said the *Nine Herbs Charm*, the metrical charm *Wið færstice*, and the corrupt Irish incantations (none of which is mentioned in Jolly's article) very probably would not.

Jolly appears to half-recognise the difficulty of reconciling some *galdra* to Ælfric: she seeks to exempt them from castigation by observing that [1985: 286] "Ælfric in his homilies is condemning *galdra* with pagan, magic connotations: the context of which is always a discussion of witches, enchanter, sorcerers". But we do not know that at least some of the extant OE medical *galdra* - particularly those just mentioned - were not once part of that sphere, that Ælfric would not have considered them as such, and we cannot assume that he would have accepted a Christian or even a priestly practitioner of such.

In trying to demonstrate the "common attitude" towards charms, which did not "forbid all *galdor* except prayer itself", Jolly [1985: 285-6] also misinterprets a ruling in the *Penitential of Egbert* that "It is not allowed for any Christian to observe empty divination, as heathens do nor gather herbs with any charms [*sic*, properly *sg*, "incantation"], except with the Pater Noster and with the Creed, or with some prayer which pertains to God". For Jolly this "rule reflects the tendency to Christianize charms through the use of Christian prayers, evident in the charms themselves". However, *mid nanum galdre, buton mid* surely means that the recitation of *galdra* is to be entirely replaced by that of Christian prayers, and not that existing *galdra* may simply be modified or extended with the addition of Christian prayers (though that is a process which may well be evidenced in some OE charms - e.g. the *Nine Herbs Charm*).

¹¹ It is interesting to note that an overtly Christian herbal remedy in *BLch* (294/23-296 5), which claims to be able to protect the user against all ills for a year, would presumably not have been approved of by Ælfric since - were it to work - it would deny the user the spiritual healing of physical disease sent by God:

God is se soda læce, þe ðurh mislice swingla his folces synna gehæld. Nis se woruld-læce wælhreow, ðeah ðe he þone gewundodan mid bærnætte, oððe mid ceorfsæxe gelacnige. Se læce cyrfð oððe bærnð, and se untruma hrymð, þeah-hwæðere ne miltsoð he þæs oðres wanunges, forðan gif se læce geswicð his cræftes, þonne losað se forwundoda. Swa eac God gelacnað his gecorenra gyltas mid mislicum brocum; and þeah ðe hit hefigtyme sy ðam ðrowigendum, þeah-hwæðere wyle se goda læce to ecere hældæ hine gelacnigan. Witodlice se ðe nane brocunge for ðisum life ne ðrowað, he færd to ðrowunge. For agenum synnum bið se mann geuntrumod ..

[Homily on "The Passion of St. Bartholomew the Apostle" (ed. Thorpe [1843, 1846: 472])]

¹² See further Meaney [1984b] on "Ælfric and Idolatry", and Meaney [1970: 123], who remarks that there can be

miscellaneous charms bear direct testimony only to the benevolent remedial aspects of this obscure world - malevolent practices when mentioned always being opposed - via their passive absorption and possibly (at least in the case of the *Nine Herbs Charm*) actively syncretic accommodation to a more pragmatically moderate Christian world view, a process in which some priests took active part.

Who Composed and Used *Lacnunga*?

Lacn., like *LchBk3*, but in contrast to *BLch* which reveals in a Lat. colophon that it was assembled (or merely written down?) (*conscribere iussit*) by a certain Cild (otherwise unknown) for a certain Bald (also otherwise unknown)¹³ and which provides us with the names of two of the (presumably Anglo-Saxon) practitioners, Dun and Oxa, whose remedies are incorporated in it¹⁴, is an anonymous collection.

Although, with the exception of *LL*. (and possibly of Entry CLXXXIII)¹⁵, authors cannot be put to the collection, many of the remedies in *Lacn.* can be grouped according to whether their wording suggests self-use by someone with some knowledge of herbs and medicinal herbal preparations, or by application by a knowledgeable doctor to a dependent patient. Three categories of remedies can be defined here:

i. Remedies for self-preparation and self-use (also self-recitation of charms/prayers): Entries XIX, XXXVIII, (?)XLVII, LXXXV, C, CVI, CXIII, CXV, CXLVI, CXLVII, CXLIX, and CLXI-CLXIII.

ii. Remedies for preparation by the addressee for application by the same person to a dependent patient (also recitation of charms/prayers to a patient): Entries III, XIII, XVI, XVII, XXI, XXII, XXVI, XXVIII, XXIX, XXXIII, XXXVI, XXXVII, XXXIX, XL, XLIII-XLV, XLVIII, L, LI, LIII-LVIII, LX, LXI, LXII, LXIV, LXVI, LXVII, LXIX-LXXXIII,

"little doubt that the practice of sorcery and magic was widespread all over England at the end of the tenth century ... We can be reasonably certain, however, that real heathenism was confined to Northumbria". For recent doubts about the typicality of Ælfric's views on magic and superstition in late Anglo-Saxon England see Hollis & Wright [1992: 226-7].

McNeill [1933: 465] remarks on the effectiveness of ecclesiastical strictures in early medieval penitentials against "folk-paganism" that, "in the masses of the population the ancestral habits were not to be overcome. Folk-paganism was a hydra which no weapons of ecclesiasticism could slay".

¹³*Bald habet hun[c] librum Cild quem conscribere iussit (BLch 298 28).*

¹⁴Their remedies are not found among the variant versions in *Lacn.*

¹⁵*LL*. is attributed (in other MSS) to one Laidcenn (both a medieval and a modern scholarly attribution), and the Lat. poem in Entry CLXXXIII is attributed in another MS to Bishop Syagrius of Autun (a medieval attribution).

LXXVII, LXXVIII, LXXXIV, LXXXVI, XCI, CI, CII, CIV, CVII-CX, CXII, CXVI-CXIX, CXXI, CXXII, CXXIV, CXXV, (?)CXXVI, CXXLI-CXXLIII, CXLV, CXLVIII, CLX, (?)CLXIV, CLXVII-CLXIX, CLXXII-CLXXIV, CLXXVI, and CLXXVIII-CLXXX.

[Also preparation by the addressee for administration to an animal: Entries CXI, CXXXII-CXXXVI, CLII, (?)CLIII, CLIV, CLV, CLXV, CLXVIII.]

iii. Preparation by the addressee for application by his patient: only one unambiguous instance - Entry LXXVI (the *Nine Herbs Charm*) (in part only).

The remaining remedies in *Lacn.* appear from their wording not to be directed specifically either at self-use or at application/prescription to others, though it is always possible that they have been extracted from a medical work once clearly designed for one or other such purpose: e.g. Entries I, II, IV, XXXIV, and CLXXXI.¹⁶

A few other points can be gleaned from internal evidence, so that together it can be deduced that whoever (he/she¹⁷/they) used certain remedies was probably:

i. Wealthy¹⁸, and had access to some exotic (and therefore probably rare and expensive) drugs, not to mention access to and knowledge of a wide variety of other plants and substances. Especially noteworthy is Entry CXXXIII which stipulates that the luxury ecclesiastical cloth *godeweb* must be burnt around livestock to exorcise them before donating money to the Church; also note Entries XXIX, XXX, and XXXVIII which require zedoary and gallengar; these and other remedies also need ginger, pepper and myrrh.

¹⁶ It is interesting to note that in Entry LXXV, after the heading *Gif se uic weorðe on mannes setle geseten*, the subsequent instructions assume - unless there is a scribal error - that the addressee is the sufferer (*lege to þæm setle swa ðu* [emend *he?*] *hatost forberan mæge*), and not, as might be expected (and as is the case with Entries LXIX, LXXXIV, CII, CIV, CXII, CXLVIII, and CLXXVI) the patient to be treated by the addressee; that *ðu* may stand is suggested by imp. *þyge* and pron. *þe* in Entry CXIII - *To monnes stæmne: ... þyge mid ðy drænce; do swa neogan morgnas, ma [gyf] þe þearf sy*. In Entry CLXX a drink is to be prepared and given to a patient (l. 991 *syle drincan on nihtnyhstig*), but the words l. 979 *nytta þonne þe þearf sy* and ll. 991-2 *nytta þys drænces þonne þe þearf sy* also occur; perhaps they refer to the times when a doctor wishes to prescribe the drink to his patient, rather than for his own personal use; the same explanation may or may not apply to *nytta hy þonne ðe ðearf sy* in Entry XXIII, and to *do swa oft swa þe þearf sie* in Entry C.

¹⁷ The only named Anglo-Saxon practitioners we know of are male - but even these are very few. Despite the lack of evidence, it is not, I think, to be doubted that many women in Anglo-Saxon England - as in other societies and ages - would have had some knowledge of herbal medicine using native plants. Whether they were involved in the production and/or prescriptive use of Anglo-Saxon medical MSS is less certain, but seems likely - see Hollis & Wright [1992: 236] and [1994: 147]. For a catalogue of medieval English medical practitioners see Talbot & Hammond [1965], but although this book claims to include (p. v) "any and all practitioners" known from Anglo-Saxon England, I can find no reference to those mentioned in *BLch*, namely Bald ((298 28) *Bald habet hunc librum Cild quem conscribere iussit*), Dun ((292 16) *læcedom Dun tæhte*), and Oxa ((120 1) *Oxa lærde þisne læcedom*).

¹⁸ Cf. Page [1970: 41] on the golden and agate amuletic Anglo-Saxon rings inscribed with runic charms mentioned in the Commentary to *Lacn.* Entry XXV: "The rings date from the ninth century and, being of gold, belonged to people of some wealth. However strongly the church inveighed against such things, people of quality continued to use them" (my italics).

ii. Christian, but probably not a model of orthodox piety: note e.g. that the practitioner of certain remedies must:

- a) have access to a paten outside a church, the knowledge to be able to recognise various Biblical verses from their opening words, and have permission to write them on the paten (Entry XXIX).
- b) be able to recognise and recite various other common Lat. prayers, blessings and psalms.

iii. Literate in OE and (to some degree) in Lat. The bad Lat. in exorcisms and blessings, which are to be recited by a priest, in Entry LXIII, is according to one scholar (see Commentary), characteristic of priests' manuals of the period.

iv. Concerned with the care of others, including women (Entries CXLIII, CLXXXIII) and their difficulties with childbirth.

v. Concerned with the welfare of livestock (cattle, sheep, pigs, horses).

It is legitimate to speculate in view of these observations that - as is apparently the case with the OE metrical charm *For Unfruitful Land* (ASPR vol. 6, no. 1) (see Niles [1980: 49-50]) - *Lacn.* might be intended for the use of a wealthy tenth- or eleventh-century secular (potentially even royal¹⁹) lord or of his physician. Such a person may well have i) been literate (in OE if not in Lat.), ii) been concerned for the welfare of large numbers of people and livestock, iii) had the wealth to purchase exotic imported drugs, iv) as patron of one or more parish churches had access to and power over at least one priest and one church, v) had access to both popular and learned traditions of charms and superstitious practices, and, not being under the close supervision of a religious superior, had the opportunity to use and prescribe some possibly unsanctioned material.

Unfortunately however, since *Lacn.* gives every indication of being a haphazard collection of miscellaneous remedies rather than a single unified medical text, it is dangerous

¹⁹ Certain remedies in *BLch* (290 18-20) were apparently sent from Elias, patriarch of Jerusalem (c. 879-907), to King Alfred the Great (see full discussion of these remedies by Meaney [1978]; see also Keynes & Lapidge [1983: 270 n. 220]). Meaney [1975] suggests that *BLch* might be a private effort by one of Alfred's court physicians; Meaney [1978: 67] also remarks that "it seems quite possible that one of these [i.e. Alfred's] physicians should have been encouraged to compile a medical handbook in English to supplement the books of law, geography, history and theology which were being produced at that time". There is an account of Alfred's illnesses - and of his physicians' inability to cure him! - in Asser's *Life of King Alfred* (trans. Keynes & Lapidge [1983: esp. 88-90, and see 255 n. 143]). It is interesting to note that a version of a Lat. charm found in both *Lacn.* (Entry LXIV ll. 299-314) and *BLch*, another text of *LL.*, and another Irish Lat. charm, are also found in the *Book of Nunnaminster*, a MS which is thought to have belonged to Alfred's queen, Ealhswith (see Ker no. 237).

to use these observations together to form a composite picture of a possible Anglo-Saxon compiler or owner of *Lacn*. The only specific clues as to the more precise status of the practitioner in some remedies in *Lacn*. refer to whether he was a priest and to whether he was concerned with wounds, theory, and surgery. In two remedies (l. 258 *gehalg[ie] hy syððan mæssepreost*, ll. 708-9 *gesinge mæssepreost XII mæssan ofer*) the practitioner has to send for a priest, presumably indicating that he himself is not one. But in another remedy the imp. *sing ofer feower mæssan* (l. 817) seems to indicate that it was to be used by a priest. It appears that both educated (probably wealthy) lay people and priests were involved in the production and use of some of the remedies in *Lacn*²⁰. It is perhaps not surprising that a collection put together in so apparently haphazard a way as *Lacn*. should include remedies from different sources apparently addressing different groups of people. Finally, it is apparent from the absence of any remedies for flesh wounds, and from the absence of much medical theory or ambitious surgical procedure, that *Lacn*. is neither for the use of a doctor engaged in the treatment of people wounded in war, nor would it serve a theoretically or surgically inclined physician.

²⁰ On the role of the clergy in the development and use of remedies and their associated ritual in late Anglo-Saxon England see Jolly [1985: 290-1] and [1989: 174-6].

For discussions of the Anglo-Saxon healer, both lay and clerical, see Rubin [1974: chap. iv], [1989], and Chickering [1971: 91-2].

**COLLATION TABLE: MAJOR EDITIONS (COMPLETE AND SELECTIVE) OF
*LACNUNGA*¹**

Reference is to section or other classificatory numbers in the respective editions, the first column giving the entry numbers of my edition. A broken line indicates that an entry is not found in that particular edition; an empty cell indicates that the reference is as for the preceding cell (e.g. my Entry III = C's section 1).

Entry	C	L (+ Wü)	G	ASPR (vol. 6)	S	GS	Stuart [1974]
I	1	1	-----	-----	-----	I	-----
II			-----	-----	-----	II	-----
III			-----	-----	-----	III	-----
IV			-----	-----	-----	IV	-----
V			-----	-----	-----	V	-----
VI	2	2	-----	-----	-----	VI	-----
VII			-----	-----	-----	VII	-----
VIII			-----	-----	-----	VIII	-----
IX			-----	-----	-----	IX	-----
X			-----	-----	-----	X	-----
XI	3	3	-----	-----	-----	XI	-----
XII			-----	-----	-----	XII	-----
XIII	4	4	-----	-----	-----	XIII	-----
XIV			-----	-----	-----	XIV	-----
XV			-----	-----	-----	XV	-----
XVI			-----	-----	-----	XVI	-----
XVII	5	5	-----	-----	-----	XVII	-----
XVIII	6	6	-----	-----	-----	XVIII	IV

Entry	C	L (+ Wü)	G	ASPR (vol. 6)	S	GS	Stuart [1974]
XIX			-----	-----	-----	XIX	-----
XX	7	7	-----	-----	-----	XX	-----
XXI	8	8	-----	-----	-----	XXI	-----
XXII			A10	-----	65	XXII	LXVII
XXIII	9	9	-----	-----	-----	XXIII	-----
XXIV			-----	-----	-----	XXIV	-----
XXV			A17	-----	70	XXV	LX
XXVI	10	10	A5	-----	73	XXVI	LXII
XXVII			-----	-----	-----	XXVII	-----
XXVIII			-----	-----	-----	XXVIII	-----
XXIX	11	11	-----	-----	18	XXIX	XXIX
XXX	12	12	-----	-----	-----	XXX	-----
XXXI			-----	-----	-----	XXXI	-----
XXXII	13	13	-----	-----	-----	XXXII	-----
XXXIII			-----	-----	-----	XXXII	-----
XXXIV	14	14	-----	-----	-----	XXXIII	-----
XXXV			-----	-----	-----	XXXIV	-----
XXXVI			-----	-----	-----	XXXV	-----
XXXVII	15	15	-----	-----	-----	XXXVI	-----
XXXVIII	16	16	-----	-----	-----	XXXVII	-----
XXXIX	17	17	-----	-----	-----	XXXVIII	-----
XL	18	18	-----	-----	-----	XXXIX	-----

Entry	C	L (+ Wü)	G	ASPR (vol. 6)	S	GS	Stuart [1974]
XLI			-----	-----	-----	XL	-----
XLII			-----	-----	-----	XLI	-----
XLIII	18+19	18+19	-----	-----	-----	XLII+XLIII	-----
XLIV			-----	-----	-----	XLIV	-----
XLV	20	20	-----	-----	-----	XLV	-----
XLVI	21	21	-----	-----	-----	XLVI	-----
XLVII	22	22	-----	-----	-----	XLVII	-----
XLVIII	23	23	-----	-----	-----	XLVIII	-----
XLIX			-----	-----	-----	XLIX	-----
L			-----	-----	-----	L	-----
LI	24	24	-----	-----	-----	LI	-----
LII			-----	-----	-----	LII	-----
LIII	25	25	-----	-----	-----	LIII	-----
LIV	25+26	25+26	-----	-----	-----	LIV	-----
LV	26	26	-----	-----	-----	LV	-----
LVI			-----	-----	-----	LVI	-----
LVII			-----	-----	-----	LVII	-----
LVIII			-----	-----	-----	LVIII	-----
LVIX	27	27	-----	-----	-----	LIX	-----
LX	28	28	-----	-----	-----	LX	-----
LXI			-----	-----	-----	LXI	-----
LXII			-----	-----	-----	LXII	-----

Entry	C	L(+ Wü)	G	ASPR (vol. 6)	S	GS	Stuart [1974]
LXIII	29	29-32	-----	-----	19	LXIII- LXV	-----
LXIV	om.	33-34	-----	-----	19+31	LXVI + LXVII	-----
LXV	see vol. I (pp. lxvi- lxxv)	See pp. 175-239	-----	-----	-----	LXVIII	-----
LXVI	35	35	-----	-----	-----	LXIX	-----
LXVII	36	36	-----	-----	-----	LXX	-----
LXVIII	37	37	-----	-----	-----	LXXI	-----
LXIX	38	38	-----	-----	-----	LXXII	-----
LXX	39	39	-----	-----	-----	LXXIII	-----
LXXI	40	40	-----	-----	-----	LXXIV	-----
LXXII	41	41	-----	-----	-----	LXXV	-----
LXXIII	42	42	-----	-----	-----	LXXVI	-----
LXXIV	43	43	-----	-----	-----	LXXVII	-----
LXXV	44	44	-----	-----	-----	LXXVIII	-----
LXXVI	45+46	46; Wü 4	B4	2	9	LXXIX- LXXXII	XLV
LXXVII	47	47	-----	-----	-----	LXXXIII	-----
LXXVIII	48	48	-----	-----	-----	LXXXIV	-----
LXXIX	49	49	-----	-----	-----	LXXXV	-----
LXXX	50	50	-----	-----	-----	LXXXVI	-----

Entry	C	L (+ Wü)	G	ASPR (vol. 6)	S	GS	Stuart [1974]
LXXXI[a+b]	51	51	E6	-----	44	LXXXVII+ LXXXVIII	XXVIII
LXXXII	52	52	-----	-----	-----	LXXXIX	-----
LXXXIII	53	53	-----	-----	-----	XC	LVIII
LXXXIV	54	54	-----	-----	-----	XCI	-----
LXXXV	55	55	-----	-----	-----	XCII	-----
LXXXVI	56	Wü 6	A2	3	7	XCIII	XLIV
LXXXVII	56+57	55+57	-----	-----	-----	XCIV	-----
LXXXVIII	57	57	-----	-----	53	XCV	-----
LXXXIX			-----	-----	-----	XCVI	-----
XC			-----	-----	-----	XCVII	-----
XCI			-----	-----	-----	XCVIII	-----
XCII			-----	-----	-----	XCIX	-----
XCIII			-----	-----	-----	C	-----
XCIV	58	58	-----	-----	-----	CI	-----
XCV			-----	-----	-----	CII	-----
XCVI			-----	-----	-----	CIII	-----
XCVII			-----	-----	-----	CIV	-----
XCVIII			-----	-----	-----	CV	-----
XCIX	59	59	-----	-----	-----	CVI	-----
C			-----	-----	-----	CVII	-----
CI			-----	-----	-----	CVIII	-----
CII			-----	-----	-----	CIX	-----

Entry	C	L (+Wü)	G	ASPR (vol. 6)	S	GS	Stuart [1974]
CIII			-----	-----	-----	CX	-----
CIV			-----	-----	-----	CXI + CXII	-----
CV			-----	-----	-----	112	-----
CVI			-----	-----	-----	113	-----
CVII			-----	-----	-----	CXIV	-----
CVIII			-----	-----	-----	CXV	-----
CIX			-----	-----	-----	CXVI	-----
CX			-----	-----	-----	CXVII	-----
CXI	60	60	-----	-----	-----	CXVIII	VI
CXII	61	61	-----	-----	-----	CXIX	-----
CXIII	62	62	-----	-----	-----	CXX	-----
CXIV	63	63	-----	-----	-----	CXXI	-----
CXV	64	64	-----	-----	-----	CXXII	-----
CXVI	65	65	-----	-----	-----	CXXIII	-----
CXVII			-----	-----	-----	CXXIV	-----
CXVIII	66	66	-----	-----	-----	CXXV	-----
CXIX	67	67	-----	-----	-----	CXXVI	-----
CXX	68	68	-----	-----	-----	CXXVII	-----
CXXI	69	69	-----	-----	-----	CXXVIII	-----
CXXII	70	70	-----	-----	-----	CXXIX	-----
CXXIII	71	71	-----	-----	-----	CXXX	-----
CXXIV	72	72	-----	-----	-----	CXXXI	-----

Entry	C	L (+ Wü)	G	ASPR (vol. 6)	S	GS	Stuart [1974]
CXXV	73	73	-----	-----	-----	CXXXII	-----
CXXVI	74	74	C3	-----	25	CXXXIII	XXII
CXXVIIa+b	75(=a) + 76(=b)	Wü 2	A1	4	2	CXXXIV(=a) + CXXXV (=b)	LI
CXXVIII	77	77	-----	-----	-----	CXXXVI	-----
CXXIX			-----	-----	-----	CXXXVII	-----
CXXX			-----	-----	-----	CXXXVIII	-----
CXXXI			-----	-----	-----	CXXXIX	-----
CXXXII	78	78	-----	-----	-----	CXL	-----
CXXXIII	79	79	-----	-----	23	CXLI + CXLII	XXIV
CXXXIV	80	80	-----	-----	-----	CXLIII	-----
CXXXV	81	81	-----	-----	-----	CXLIV	-----
CXXXVI	82	82	E4	-----	24	CXLV	III
CXXXVII	83	83	A6	-----	74	CXLVI	LXV
CXXXVIII	84	84	-----	-----	-----	CXLVII	-----
CXXXIX			-----	-----	-----	CXLVIII	-----
CXL	85	85	-----	-----	-----	CXLIX	-----
CXLI	86	86	-----	-----	-----	CL	-----
CXLII	87	87	-----	-----	-----	CLI	-----
CXLIII	88	88	-----	-----	-----	CLII	-----
CXLIV	89	89	-----	-----	-----	CLIII	XLVI

Entry	C	L (+ Wü)	G	ASPR (vol. 6)	S	GS	Stuart [1974]
CXLV			-----	-----	-----	CLIV	-----
CXLVI			-----	-----	-----	CLV	-----
CXLVII	90	90	-----	-----	-----	CLVI	-----
CXLVIII			-----	-----	-----	CLVII	-----
CXLIX	91	Wü 5A	A22	5	14	CLVIII	XXXVII
CL	92	92	-----	-----	A3	CLIX	-----
CLI	93	93	-----	-----	-----	CLX	-----
CLII	94	94	A19	-----	46	CLXI	XIII
CLIII	95	95	A9	-----	3	CLXII	-----
CLIV	96	96	A7	-----	75	CLXIII	LXXI
CLV	97	97	-----	-----	47	CLXIV	XXI
CLVI	98	98	-----	-----	63	CLXIV (and see p. 188 l. 15)	-----
CLVII	99	99	-----	-----	(42)	CLXV	-----
CLVIII	100	100	-----	-----	51	CLXVI	XXXIV
CLIX	101	101	-----	-----	-----	CLXVII	-----
CLX	102	102	D10	-----	35	CLXVIII	-----
CLXI	103	Wü 7	E1	6	10	CLXIX	XLII
CLXII						CLXX	LII
CLXIII	104					CLXXI	LV
CLXIV	105+106	105+106	B6	-----	83	CLXXII CLXXIII	+LXIV

Entry	C	L (+ Wü)	G	ASPR (vol. 6)	S	GS	Stuart [1974]
CLXV	106	106	B6	-----	84	CLXXIII	LXIX
CLXVI	107	107	-----	-----	-----	CLXXIV	-----
CLXVII	108	108	-----	-----	-----	CLXXV	-----
CLXVIII	109	109	A11	-----	67	CLXXVI	LXX
CLXIX	110	110	A12	-----	66	CLXXVII	-----
CLXX	111	111	-----	-----	-----	CLXXVIII	-----
CLXXI			-----	-----	-----		-----
CLXXII			-----	-----	-----	CLXXIX	-----
CLXXIII	112	112	-----	-----	-----	CLXXX	-----
CLXXIV	113	113	-----	-----	-----	CLXXXI	-----
CLXXV			-----	-----	-----	CLXXXII	-----
CLXXVI	114	114	E13	-----	21	CLXXXIII	-----
CLXXVII			-----	-----	-----	CLXXXIV	-----
CLXXVIII	115	115	-----	-----	-----	CLXXXV	-----
CLXXIX			-----	-----	-----	CLXXXVI	-----
CLXXX			-----	-----	-----	CLXXXVII	-----
CLXXXI	116	116	-----	-----	-----	CLXXXVIII	-----
CLXXXII	117+118	117+118	-----	-----	-----	CLXXXIX	-----
CLXXXIII	118	119	-----	-----	A7	CXC	-----
CLXXXIV		120	-----	-----	A12	CXCI	-----
CLXXXV		121	-----	-----	A13	CXCII	-----
CLXXXVI		122	-----	-----	A14	CXCIII	-----

TABLE OF ENTRY HEADINGS

Unlike *OEHerb*, *BLch* and *LchBk3*, *Lacn.* has no guide to the contents in the MS. The following listing may serve as an at-a-glance guide to the collection's contents and order.

ENTRY NUMBER	HEADING / FIRST WORDS	TRANSLATION
I	<i>Wit[h] heafodwraece</i>	For headache
II	<i>Wið heafodwraece</i>	For headache
III	<i>Wið heafodwærce</i>	For headache
IV	<i>To heafodsealfe 7 to ehsealfe</i>	For a head-salve and for an eye-salve
V	<i>Eahsealf</i>	An eye-salve
VI	<i>Eahsealf</i>	An eye-salve
VII	<i>Gifeagan forsetene beoð</i>	If the eyes are stopped up
VIII	<i>Þi[s] is seo seleste eahsealf</i>	This is the best eye-salve
IX	<i>Gif poc sy on eagan</i>	If there is a sty in an eye
X	<i>Þis is seo æðeleste eahsealf</i>	This is the noblest eye-salve
XI	<i>Wið hwo stan</i>	For cough
XII	<i>Wið eagen a dymnesse</i>	For dimness of the eyes
XIII	<i>Gifeagan tyran</i>	If the eyes water
XIV	<i>Se man se ðe biþ on heals- oman...</i>	The person who has erysipelas of the neck...
XV	<i>Þis is seo grene sealf</i>	This is the green salve
XVI	<i>Wið adle</i>	For (?)disease
XVII	<i>Wið heafodece</i>	For headache
XVII	<i>Sealf wið fleogendum attre 7 færspryngum</i>	A salve for flying poison and sudden eruptions
XIX	<i>Wið þone bledende fic</i>	For the bleeding haemorrhoid
XX	<i>Oleo roseo sic facis</i>	For rose oil do thus

ENTRY NUMBER	HEADING / FIRST WORDS	TRANSLATION
XXI	<i>Cardiacus hatte seo adl ðe man swiðe swæteð</i>	The illness in which one sweats greatly is called "Cardiacus"
XXII	<i>Sing ðis wið toðece</i>	Sing this for toothache
XXIII	<i>Wið ðone dropan</i>	For the <i>dropa</i>
XXIV	<i>Wið geswell</i>	For a swelling
XXV	<i>Sing ðis gebed on ða blacan blegene</i>	Sing this prayer on the black blains
XXVI	<i>Wið ðon þe mon oððe nyten wyrme gedrince</i>	In the event that man or beast drinks a <i>wyrm</i>
XXVII	<i>Þis ylce galdor mæg mon singan wið smeogan wyrme</i>	This same incantation can be sung for a penetrating <i>wyrm</i>
XXVIII	<i>Wið ðon ðe mon attor gedrince</i>	In the event that a person drinks poison
XXIX	<i>Þis is se halga drænc wið ælfside 7 wið eallum feondes costungum</i>	This is the holy drink for fever and all the temptations of the the Devil
XXX	<i>To wensealfe</i>	For a wen-salve
XXXI	<i>To godre bansealfe þe mæg wið heafodece 7 wið ealra lyma tyddernysse</i>	For a good bone-salve which is good for headache and for infirmity of all the limbs
XXXII	<i>Gif poc sy on eagan</i>	If there is a sty in an eye
XXXIII	<i>Nim clatan moran</i>	Take root of <i>clate</i>
XXXIV	<i>Þas wyrte sculon to lungen- sealfe</i>	These plants shall serve for a lung- salve
XXXV	<i>Wið heafodece</i>	For headache
XXXVI	<i>Wið hreofum lice</i>	For scabby body
XXXVII	<i>Wið cneowærce</i>	For knee-pain
XXXVIII	<i>To eahsealfe</i>	For an eye-salve
XXXIX	<i>Wið utsihte</i>	For diarrhoea
XL	<i>Eft wið þo[n]</i>	Again for that

ENTRY NUMBER	HEADING / FIRST WORDS	TRANSLATION
XLI	<i>Wyll wið ðon</i>	Boil for that
XLII	<i>Scæf efic wið þon[e] bol in meolc</i>	Shave ivy near the trunk into milk
XLIII	<i>Wyrç utyrnendre drænc</i>	Make a purgative drink
XLIV	<i>Oþer utyrnynde drænc</i>	A second purgative drink
XLV	<i>Þridde utyrnende drænc</i>	A third purgative drink
XLVI	<i>Wyrç spiwdrænc</i>	Make a drink to induce vomiting
XLVII	<i>Wyrç oðerne...</i>	Make a second
XLVIII	<i>Spiwdrænc</i>	A drink to induce vomiting
XLIX	<i>Wyrç sealfe wið heafod- wærce, 7 wið liðwærce, 7 wið eahwyrce, 7 wið wenne, 7 wið ðeore</i>	Make a salve for headache, and for joint-pain, and for eye-pain, and for a wen, and for ðeore
L	<i>Wið siðwærce</i>	For pain in the side
LI	<i>Wyrç briw wið lungenadle</i>	Make a thick soup for lung-disease
LII	<i>Wyrç oðerne</i>	Make a second
LIII	<i>Wyrç þridðan briw</i>	Make a third thick soup
LIV	<i>Feorða briw</i>	A fourth thick soup
LV	<i>Drænc wið lungenadle</i>	A drink for lung-disease
LVI	<i>Genim betan</i>	Take beet
LVII	<i>Eft drænc</i>	Again a drink
LVIII	<i>Genim feldmoran</i>	Take feldmore
LIX	<i>Eft wið þon</i>	Again for that
LX	<i>Wyrç briw</i>	Make a thick soup
LXI	<i>Briw</i>	A thick soup
LXII	<i>Sleþdrænc</i>	A drink to induce sleep
LXIII	<i>To haligre sealfe</i>	For a holy salve
LXIV	<i>& circumibat Ihesus totam Galileam...</i>	And Jesus went about all Galilee...

ENTRY NUMBER	HEADING / FIRST WORDS	TRANSLATION
LXV	<i>Suffragare trinitas unitas...</i>	Help (me), O Trinity, O Unity...: <i>The Lorica of Laidcenn</i>
LXVI	<i>Wið færlicre adle</i>	For sudden sickness
LXVII	<i>Wið lændenwyrce</i>	For loin-pain
LXVIII	<i>Wið þeore</i>	For þeor
LXIX	<i>Gif ðeor sy in men</i>	If a person has þeor
LXX	<i>Drænc wið ðeore</i>	A drink for ðeor
LXXI	<i>Wyrce ðeordrænc godne</i>	Make a good drink for ðeor
LXXII	<i>Wið þeore 7 wið sceotendum wenne</i>	For þeor and for a pain-causing wen
LXXIII	<i>Gif ðeor sy gewunad in anre stowwe</i>	If ðeor is established in one place
LXXIV	<i>Wið ðeore</i>	For ðeor
LXXV	<i>Gif se uic weorðe on mannes setle geseten</i>	If the haemorrhoid is situated on a person's rump
LXXVI	<i>Gemyne ðu, Mucgwyrt, hwæt þu ameldodest...</i>	Remember, Mugwort, what you declared... <i>The so-called Nine Herbs Charm</i>
LXXVII	<i>Gif se wyrm se nybergewend oðð[e] se bledenda fic</i>	If the "worm" is turned downwards or the bleeding haemorrhoid
LXXVIII	<i>Eft wið þon ylcan</i>	Again for the same
LXXIX	<i>Gif fot oððe cneow oððe scanca swellan</i>	If foot or knee or shins swell
LXXX	<i>Wið micclum lice 7 bringc- adle wyrce sealf</i>	Let a salve be made for swollen body and (?)chest-disease
LXXXI a	<i>Writ ðis ondlang ða earmas wiþ dweorh</i>	Write this along the arms for fever
b	<i>Writ þis ondlang ða earmas wið dweorh</i>	Write this along the arms for fever

ENTRY NUMBER	HEADING / FIRST WORDS	TRANSLATION
LXXXII	<i>Wið wennas æt mannes heortan</i>	For wens at a person's heart
LXXXIII	<i>þis gebed man sceal singan on ða blacan blegene IX siðum</i>	This prayer must be sung on the black boils nine times
LXXXIV	<i>Gif men eglað seo blace blegen</i>	If the black boil afflicts a person
LXXXV	<i>Gif þin heorte ace</i>	If your heart hurts
LXXXVI	<i>Wið dweorh</i>	For fever
LXXXVII	<i>Her syndon læcedomas wið ælcas cynnes omum 7 on- feallum [7] bancopum eaha 7 twentige Grenes merces leaf ge- cnucude mid æges þæt hwite...</i>	Here are twenty-eight remedies for erysipelas and attacks of disease and severe-illnesses of every kind Green leaves of wild celery pounded with the white of an egg...
LXXXVIII	<i>Wið omum 7 blegnum</i>	For erysipelas and boils
LXXXIX	<i>Wið omum 7 ablegnedum</i>	For erysipelas and inflamed sores
XC	<i>Eft</i>	Again
XCI	<i>Eft wið omena geberste</i>	Again for eruption of erysipelas
XCII	<i>Eft</i>	Again
XCIII	<i>Eft</i>	Again
XCIV	<i>Eft wið þo[n] ylcan</i>	Again for the same
XCV	<i>Eft</i>	Again
XCVI	<i>Eft</i>	Again
XCVII	<i>Eft</i>	Again
XCVIII	<i>Wið þon ylcan</i>	For the same
XCIX	<i>Eft</i>	Again
C	<i>Wið hwoſtan 7 neorunyſe</i>	For cough and constriction
CI	<i>Wið morgenwlætunga</i>	For morning-nausea

ENTRY NUMBER	HEADING / FIRST WORDS	TRANSLATION
CII	<i>Wið þon þe mon blode wealle þurh his muð</i>	In the event of blood welling through a person's mouth
CIII	<i>Wið ælces monnes tydernesse inne wearde</i>	For every person's internal infirmity
CIV	<i>Gif man sceorpe on þone innad</i>	If a person scratches at his belly
CV	<i>Wið eagen teara</i>	For tearfulness of the eyes
CVI	<i>Wið earon æþele drænc</i>	A noble drink for the ears
CVII	<i>Wið lungeadle 7 breostwæce</i>	For lung disease and chest pain
CVIII	<i>Wið healsomena</i>	For erysipelas of the neck
CIX	<i>Wið lændenece</i>	For pain in the loins
CX	<i>Wið utsihte</i>	For diarrhoea
CXI	<i>Gif hors sy gescoten, oððe oþer neat</i>	If a horse or another animal is "shot"
CXII	<i>Gif men synd wænnas gewunod on þæt heafod foran oððe on ða eagan</i>	If wens are established on the forehead or on the eyes
CXIII	<i>To monnes stæmne</i>	For a person's voice
CXIV	<i>Wið angcbreoste</i>	For tightness of the chest
CXV	<i>Wið ðone swīman</i>	For dizziness
CXVI	<i>Wyrce godne drænc wið sidece</i>	Make a good drink for pain in the side
CXVII	<i>Wið ðon ylcan</i>	For the same
CXVIII	<i>Eft wið sidece</i>	Again for pain in the side
CXIX	<i>Wið fotadle</i>	For foot disease
CXX	<i>Wið ðære mīclan siendan fotadle, þære ðe læceas hatað podagre</i>	For the great oozing foot sickness, which doctors call <i>podagra</i>
CXXI	<i>Wyrce drænc wiþ þo[n] ylcan</i>	Make a drink for the same
CXXII	<i>Wið giccendre wombe</i>	For itching belly

ENTRY NUMBER	HEADING / FIRST WORDS	TRANSLATION
CXXIII	<i>Wyrce sealf weð lusu</i>	Make a salve for lice
CXXIV	<i>Wyrce godne drænc weð lusu</i>	Make a good drink for lice
CXXV	<i>Wið innoðes hefignesse</i>	For affliction of the innards
CXXVI	<i>Wið fleogendan attre</i>	For flying poison
CXXVII a	<i>Wið fæstlice</i>	For stabbing pain
b	<i>Hlude wæran hy, la hlude, ða hy ofer þone hlæw ridan...</i>	They were loud, lo loud, when they rode over the barrow...
CXXVIII	<i>Wið lusan, sealf</i>	For lice, a salve
CXXIX	<i>Nim eac meldon ða wirt</i>	Take also the plant orache
CXXX	<i>Nim eac wermod 7 maru- fian...</i>	Take also wormwood and white horehound
CXXXI	<i>Nim eac cylendran wið ðon</i>	Take also coriander for that
CXXXII	<i>Gif hryðera steorfan</i>	If cattle are dying
CXXXIII	<i>Wyð lungenadle hriðerum</i>	For lung sickness in cattle
CXXXIV	<i>Gif sceap sy abrocen</i>	If a sheep is incapacitated
CXXXV	<i>Wið poccum 7 sceapa hreoðan</i>	For pustules and sheeps' scabbiness
CXXXVI	<i>Wið swina fæsteorfan</i>	For sudden death of pigs
CXXXVII	<i>Wið þeofentum</i>	For thefts
CXXXVIII	<i>Wið hondwyrmmum</i>	For scabies (lit. "hand-worms").
CXXXIX	<i>Eft</i>	Again
CXL	<i>Gif nægl of honda weorðe</i>	If a nail has come off the hand
CXLI	<i>Wið hwestan</i>	For cough
CXLII	<i>Wið magan wyrce 7 gif he bið toblawen se innoð</i>	For pain of the stomach and if his belly is distended
CXLIII	<i>Wif ðon ðe wif færunge adumbige</i>	In the event that a woman suddenly goes dumb
CXLIV	<i>Wið þeor</i>	For þeor
CXLV	<i>Eft ofer</i>	Again another

ENTRY NUMBER	HEADING / FIRST WORDS	TRANSLATION
CXLVI	<i>Gif þu wille wyrcean godne drænc wið ælc inyfel, sy hit on heafde, sy þær hit sy...</i>	If you want to make a good drink for every internal affliction, be it in the head, or wherever it may be...
CXLVII	<i>Wið metecweorran</i>	For indigestion
CXLVIII	<i>Wið þæt man ne mæge slapan</i>	In the event that a person cannot sleep
CXLIX	<i>þonne þe mon ærest secge þæt þin ceap sy losod...</i>	As soon as someone tells you that your cattle are lost...
CL	<i>Contra oculorum dolorum</i>	For pain of the eyes
CLI	<i>Domum tuam quaeso, Domine, clementer ingredere</i>	I ask you, O Lord, mildly to enter your house...
CLII	<i>Gif hors bið gewræht</i>	If a horse is sprained
CLIII	<i>Wið cyrnel</i>	For glandular swelling
CLIV	<i>Þis mæg horse wið þon þe him bið corn on þa fet</i>	This is good for a horse in the event that there is a corn on its feet
CLV	<i>Gif hors bið gesceoten</i>	If a horse is "shot"
CLVI	<i>Gif wif ne mæge bearn beran</i>	If a woman cannot bear a child
CLVII	<i>A[d] articularum dolorum constantium malignantium, [medicina]</i>	For constant, wicked pain of the joints, a remedy
CLVIII	<i>Contra dolorum dentium</i>	For pain of the teeth
CLIX	<i>Deus, qui dixisti, "Uenite ad me omnes qui laboratis..."</i>	God, who said, "Come to me all those who labour..."
CLX	<i>Wið utshte</i>	For diarrhoea
CLXI	<i>Se wifman se hire cild afedan ne mæg</i>	The woman who cannot nurture her child
CLXII	<i>Se wifmon se hyre bearn afedan ne mæge</i>	The woman who cannot nurture her child
CLXIII	<i>Se man se [n]e mæge bearn afedan</i>	The woman who cannot feed (her) child

ENTRY NUMBER	HEADING / FIRST WORDS	TRANSLATION
CLXIV	<i>Ecce dolgula medit dudum...</i>	<i>Ecce dolgula medit dudum...</i>
CLXV	<i>"Arcus sup[e]r assedit...</i>	"A bow has sat above...
CLXVI	<i>Wyrc lungensealfe</i>	Make a salve for the lungs
CLXVII	<i>Wið gedrif</i>	For fever
CLXVIII	<i>Wið horsoman 7 mannes</i>	For (?)erysipelas of horse and man
CLXIX	<i>Wið oman</i>	For erysipelas
CLXX	<i>Arestolobius wæs haten an- cing</i>	There was a king called Ares- tolobius
CLXXI	<i>Gif man scyle mugcwyr to læcedome habban...</i>	If one has to have mugwort for a remedy...
CLXXII	<i>Þis deah wið fotece</i>	This is good for foot-pain
CLXXIII	<i>Wið hwoſtan: hu he miſſen- lice on man becymð 7 hu his man tilian ſceal</i>	For cough: how it comes upon one in diſſerſe ways and how one muſt treat it
CLXXIV	<i>Wið hwoſtan eft</i>	For cough again
CLXXV	<i>Eft</i>	Again
CLXXVI	<i>Gif wænnas egliaſ mæn æt þære heortan</i>	If wens afflict a perſon at the heart
CLXXVII	<i>Wið heortwærcce</i>	For heart-pain
CLXXVIII	<i>Wið heortece</i>	For heart-pain
CLXXIX	<i>Wið heortece eft</i>	For heart-pain again
CLXXX	<i>Eft</i>	Again
CLXXXI	<i>Wið breoſtnyrwette</i>	For tightneſs of the cheſt
CLXXXII	<i>Þry dagas ſyndon on geara þe we Egiphaçi hatað...</i>	There are three days in the year which we call "Egipthaci" [i.e. Egyptian] ...

ENTRY NUMBER	HEADING / FIRST WORDS	TRANSLATION
CLXXXIII	<i>In nomine Patris & Filii & Spiritus Sancti. Amen. N. In adiutorium sit salvator. N. Deo celi regi regum...</i>	In the name of the Father and of the Son and of the Holy Spirit. Amen. Name. May the Saviour be his/her help. Name. To the God of heaven, the king of kings...
CLXXXIV	<i>Benedictio herbarum</i>	A Blessing of plants
CLXXXV	<i>Alia</i>	Another
CLXXXVI	<i>Benedictio unguentum</i>	A Blessing of ointments
CLXXXVII	<i>Alia</i>	Another
CLXXXVIII	[Fragmentary text]	
CLXXXIX	[Fragmentary text]	
CXC	<i>Medicina ad cancerum</i>	Remedy for a cancer
CXCI	<i>A os frent en teste</i>	If a bone is shattered in the head

EDITORIAL PROCEDURE

Punctuation, capitalization, word-division, paragraphing and spacing are editorial. There are two exceptions to this: i. words which are capitalized in MS are reproduced as such in the edited text (thus e.g. l. 1 *WIT[H] HEAFODWRÆCE*); ii. certain passages of obscure or disputed meaning, which by the eleventh century may well have degenerated into semantically redundant sound-strings used simply for incantatory effect, are presented in MS word division and punctuation (thus ll. 76, 86-8, 94-5, 255-6, 821-2, 884-5, 920-4, 951-2, 964, and 1065-6). Note that quotation marks are only placed around passages of text where it is *quite clear* that they are to be recited (rather than possibly written down and worn as an amulet). Roman numeral entry numbers are supplied editorially within square brackets - there is no numbering of entries in MS; in two instances (Entries LXXXI and CXXVII), where there is doubt about the degree of autonomy of certain passages, the subdivisions *a* and *b* are used (see further Commentary thereto). With the exception of the Tironian sign 7 for OE *ond/and*, of the ampersand, and of *N* for Lat. *nomen* "name" (i.e. a cue for the name of the sufferer or supplicant to be inserted), abbreviations are expanded within round brackets. Note that the abbreviation *xps* (and inflected forms) is expanded as *Cristus* (and inflected forms) rather than *Christus*; support for this may be found in l. 665 *Cristus* (the only unabbreviated instance of the word in *Lacn.*) and in a discussion of this issue by Chaplais [1986]. The abbreviation *ihs* is expanded as *Ihesus*. Emendations of whatever kind to MS readings are marked by square brackets. The sign / indicates folio divisions in MS. Bold type denotes red ink in MS. Vowel lengths are marked in passages of OE verse only (i.e. ll. 535-97, 650-8, 762-87, 852-4, 878 (conjecturally), 927-9, 931-3, 936, 940-1, and 946-8); note that the root vowels in forms of *attor* and *næddre* are marked long (cf. Campbell §285 and n. 1; contrast the practice of Klaeber's *Beowulf*). Asterisks mark places where text has been lost from the MS or is illegible. In l. 252 spaced dots indicate a less certain loss of text. The lines of text are numbered consecutively from start to finish in the left-hand margin; note that the OE gloss to Entry LXV (*LL.*) is included in this count; smaller numerals

number lines of verse and these are referred to only in discussions of the metre of the OE metrical charms in the Commentary.

With regard to emendation this edition is generally conservative, but it has very occasionally seemed necessary to move small passages of text from their MS position (see ll. 696, 894 and 899), and I have permitted myself (following earlier precedent) the conjectural addition of two half-lines of OE verse in ll. 590 and 780; OE forms are retained whenever there seemed to be any possible justification for them, but where, mostly as a result of simple scribal slips, the text is obviously corrupt, and where a solution readily suggests itself, I have emended. Lat. passages generally present more editorial difficulties; wherever a simple scribal slip may account for the problem (e.g. omission of a sign of abbreviation) or when sense is completely lost from the MS form but is easily rectified, I have emended; where the corruption seems to result from genuine ignorance of Lat. I have emended only when the intended word/sense seems most likely to escape the reader (e.g. I leave l. 268 *rigo* (for **rogo*), l. 876 *mor* (for **mors*) and l. 895 *lignauit* (for **ligauit*)); this might be thought a somewhat arbitrary approach, but I hope by this to have struck a balance between the demands of intelligibility and of fidelity to the text's linguistic characteristics. I have not attempted to emend the particularly corrupt Lat. in ll. 285-7 (see Commentary for intelligible versions of this text), nor words or passages in other languages (Irish, Greek, Hebrew and Aramaic).

The Textual Apparatus at the bottom of each page records MS folio numbers, MS readings which differ from the edited text (differences of word-division alone generally excepted), scribal corrections (i.e. erasures, alterations, insertions, expunctions), accent signs, unusual or otherwise noteworthy letter forms, decorated and coloured initials, annotations of whatever date, and the differing readings and emendations of previous editors and commentators (though I generally do not record differences to C's word division). MS division of words over line-ends is noted only when there is some additional reason to record the MS reading. For those surname references in the Apparatus without accompanying dates consult the lists of previous editions in the Commentary to the entry concerned; Stuart refers to Stuart's thesis [1974].

UNLESS OTHERWISE STATED SCRIBAL CORRECTIONS APPEAR TO BE IN THE SAME HAND AS THAT OF THE MAIN TEXT.

[LACNUNGA]

[I] / WIT[H] HEAFODWRÆCE: genim hamorwyr̥t 7 efenlastan nyðowearde; cnuca; lege on clað; gnid in wæter; gnid swiðe þæt heo sy eall geleðred; þweah mid þy leaðre þæt heafod gelome.

[II] Wið heafodwræce: hindhæleða 7 grundeswylgean 7 fæncyrsan 7 giðrifan; wyl in
5 [wæ]tere; læt reocan in þa eagan þa hwile hy hate synd, 7 ymb ða eagan gnid mid þam wyr̥tum swa hatu(m).

[III] Wið heafodwærce: betan wyr̥truman; cnuca mid hunige; awring; do þæt seaw on þæt neb; gelicge upweard wið hatre / sunnan, 7 ahoh þæt heafod nyþerweard oððæt seo ex sy gesoht; hæbbe him ær on muðe buteran oððe ele; asitte þonne uplang; hnige þonne forð;
10 læte flowan of þæn nebbe þa gilstre; do þæt gelome oððæt hyt clæne sy.

[IV] To heafodsealfe 7 to ehsealfe: aluwan; gegnid in eced; smyre þæt heafod mid 7 in þa eagan do.

1] : fol. 130r begins.

1] WIT[H] HEAFODWRÆCE : MS. WI THEAFO DW RÆCE in alternate red and black capitals; first wynn is zoomorphic (serpentine) and five lines deep; WIT[H]: MS. WIT; C. WITH; L.GS. emend WID; thirteenth-century annotation in outer margin (om. C. L.), ad dol(orem) capitis.

1] hamorwyr̥t : MS. -or- above line, no caret mark.

1] efenlastan : MS. final -n altered from s.

3] eall : MS. on erasure.

4] Wið : MS. W- is a plain red initial wynn.

4] MS. thirteenth-century annotation in outer margin, Cap(ut).

5] [wæ]tere : MS. wæ wætere (scribal dittography at line-end).

7] Wið : MS. W- is a plain red initial wynn.

7] MS. thirteenth-century annotation in outer margin, Cap(ut).

7] seaw : so MS.C.GS.; L. searo.

8] : fol. 130v begins.

8] ahoh : so MS.; GS. query emending to "jussive subjunctive aho".

11] MS. nota sign in outer margin (om. C.L.GS.).

11] To : MS. T is a red capital.

[V] Eahsealf: win 7 piper; do in horn, 7 in þa eagan þon(ne) þu ðe restan wille.

[VI] Eahsealf: genim streawberian nyþewearðan 7 pi- / por; do in clað; bebind; lege on
15 gesweted win; drype of þan claðe ænne dropan in ægðer eage.

[VII] Gif eagan forsetene beoð: genim hræfnes geallan 7 hwitmæringc, wudulehtric 7
leaxes geallan; do tosomne; dryp on þ(æt) eage þurh linhæwenne clað 7 gehwæde arodes
woses; þonne wacað þ(æt) eage.

[VIII] Þi[s] is seo seleste eahsealf: nim doran hunig 7 foxes smero 7 rahdeores mearh;
20 mæng tosomne.

[IX] Gif poc sy on eagan: nim mærc, sapan 7 hinde meolc; mæng tosomne 7 swingc; læt
standan oð hit sy hluttur; nim þon(ne) þ(æt) hluttre; do on ða eagan; mid Godes fultume he
sceal aweg.

13] MS. *nota sign in outer margin (om. C.L.GS.).*

13] Eahsealf: MS. E- is a red capital.

13] þon(ne): so MS.; GS. *misprint abbreviation þonne.*

14] Eahsealf: MS. E- is a red capital in outer margin; an oval sign in outer margin next to this entry, same hand as *nota signs above.*

14] nyþewearðan: so MS.C.L.; GS. *emend nyþewearde.*

14] : fol. 131r *begins.*

16] Gif: MS. capital G- is a poorly formed capital, having been corrected from E; MS. oval sign in outer margin (as l. 14).

16] mæringc wudulehtric: so MS.GS.; C. mæringc wudu lehtic; L. mæringcwudu, lehtic.

19] Þi[s]: MS. þiis; C.L.GS. *emend þis.*

21] MS. *thirteenth-century annotation in outer margin, Ad mac(u)lam.*

[X] Þis is seo æðeleste eahsealf / wið eahwyrce, 7 wið miste, 7 wið wænne, 7 wið
 25 weormum, 7 wið gicðan, 7 wið tyrendum eagan, 7 wið ælcum uncuðum geswelle: genim
 feferugian blosman 7 ðunorclæfran blosman 7 dyles blosman 7 hamorwyrte blosman 7
 twegra cynna wyrmod 7 pollegian 7 neoðowearde lilian 7 hæwene hnydelan 7 lufestice 7
 dolhrunan, 7 geporta ða wyrta tosomne, 7 awyll on heortes mearge oððe on his smerwe, 7
 menge; do ðon(ne) on tela micel in ða eagan 7 smere utan 7 wrym to fyre; 7 ðeos sealf deah
 30 wið æghwylcum geswelle to ðicganne 7 to smergenne, / on swa hwylcum lime swa hit on
 bið.

[XI] Wið hwoſtan: nim huniges tear 7 merces sæd 7 diles sæd; cnuca þ(æt) sæd smale;
 mæng ðicge wið ðone tear, 7 pipera swiðe; nim ðry sticcan fulle on nihstig.

[XII] Wið eagenas dymnesse: nim wulfes camb neoðewearde 7 lege on hunig ðreo niht;
 35 nim þon(ne) 7 wipa þ(æt) hunig of, cnuca þon(ne) an sticce ðære wryt; wring þon(ne) ðurh
 linhæwenne clað on þ(æt) eage.

24] MS. *thirteenth-century* annotation in outer (GS. say bottom) margin, C(ontra) om(ne)s pestile(n)tias ocolor(um). C.L. read *Ad omnes pestilentias oculorum*.

24] Þis : MS. Þ- is a decorated initial (but it is not at the start of the line as is otherwise the case in MS.).

24] : fol. 131v begins.

24] eahwyrce : MS. -o- above line on caret mark

27] twegra : MS. whole word on erasure: possibly ***ene. GS. see an erased b beneath tw-.

27] neoðowearde : so MS.L.GS.; C. neode-wearde.

27] hæwene : so MS.GS.; C.L. hæwenne.

27] hnydelan : MS. -n- above line on caret mark.

30] : fol. 132r begins.

32] MS. *thirteenth-century* annotation in outer margin, *Ad tussim*.

32] Wið : MS. W- is a decorated initial wynn, five lines deep and partly in inner margin.

32] merces : MS. -r- above line on caret mark.

32] þ(æt) : so MS.C.L.; GS. emend þa.

33] ðicge : so MS.C.L.; GS. emend ðicce.

33] nihstig : so MS; C.L. emend niht nihstig; GS emend nihthistig; the scribe first wrote on niht (curled t finally), then inserted an s and appended -ig; a small, crude wynn follows above the line within the text area.

34] MS. in the outer margin two concentric circles, and lower down a hand pointing to this entry.

35] wryt : so MS.C.L.; GS. emend wyrte.

[XIII] Gif eagan tyran: genim grene rudan; cnuca smale 7 wes mid doran hunige oððe mid dunhunige; wring þurh linenne clað on þ(æt) eage swa lange / swa him ðearf sy.

[XIV] Se man se ðe biþ on healsoman: nime healswyrð 7 wudamerce 7 wudafillan 7
 40 streawbergean wisan 7 eoforþrotan 7 garclifan 7 isenheardan butan ælcan isene genumen, 7
 æðelferðþincwyrð 7 cneowholen 7 bradbisceopwyrð 7 brunwyrð; gesomnige ealle þas wyrta
 togædere þrim nihtan ær sumor on tun ga, ælcra efenmicel, 7 gewyrce to drænce on
 wyliscan ealaþ; 7 þon(ne) o niht þon(ne) sumor on tun gæð on mergen, þon(ne) sceal se
 man wacyan ealle þa niht, þe ðone drenc / drincan wile; 7 þon[n]e coccas crawan forman
 45 syðe þon(ne) drince he æne, oþre siðe þon(ne) dæg 7 niht scade, þridðan siðe þon(ne)
 sunne upga, 7 reste hine syþþan.

37] MS. in the outer margin two concentric circles (cf. l. 34).

37] Gif: MS. a small wynn above the -i- (cf. l. 33); G- is a capital in inner margin.

38] : fol. 132v begins.

39] biþ: MS. in outer margin.

39] healsoman: MS. -s- above line on caret mark.

39] wudamerce: MS. annotation in outer margin, wude m(er)che. Senicle. Siwardes wort; dated C. "in a hand of about 1150", L. "spaterer hand", GS. "thirteenth-century hand".

39] wudafillan: MS. with accent sign above -u-; the last -a- is a square form with a flat sloping top stroke, the letter having been corrected from an e; -n above line, no caret mark.

40] streawbergean: MS. -g- is reinforced in darker ink.

40] eoforþrotan: MS. has square -a- altered from e as above.

40] isenheardan: MS. has square second -a- altered from e as above.

41] æðelferðþincwyrð: so L.GS.; MS æðel ferð þincwyrð; C. æðelferðþincwyrð.

43] o niht: MS. C.L. oniht; GS. emend on niht.

44] wacyan: so MS.C.L.; GS. remark "an isolated very late spelling" and emend wacian (but then misprint wacyan).

44] : fol. 133r begins.

44] wile: so MS.L.GS.; C. wille.

44] þon[n]e: MS. þone, C.L.GS. emend þonne.

44] forman: MS. the descender of -r- is broken, being formed in two strokes.

46] reste: MS. -s- is imperfectly executed.

[XV] Þis is seo grene sealf: betonica, rude, lufestice, finol, saluie, æðelferþincwyr̃t, sauine,
 helde, galluces moran, slarige, merce, cearfille, hræmnes fot, mugwyr̃t, organa, melde,
 quinq(ue)folium, ualeriane, clate, medewyr̃t, dweorgedwoslan, pipeneale, solsequium,
 50 biscopwyr̃t, hæsel, quice, hegecliue, / grundeswylie, brocminte 7 oþre mintan, cicena mete,
 gageþ, hegehymeþe, cost, eorðnafala, hnutbeames leaf, lauberge, cymen, ele, weax.

[XVI] Wið adle: nim þre leaf gageles on gewylledre mealtre meolce; syle þry morhgenas
 drincan.

[XVII] Wið heafodece: rude 7 dweorgedwosle 7 betan more 7 wuduroue; nim ealra
 55 euenmicel swa ðu mæge mid þinan scitefingre to þinu(m) ðuman befor; cnuca hy smale, 7
 mylt buteran 7 do of eall þ(æt) / fule 7 do on clæne pannan, 7 awyl ða wyrta þæron wel, 7
 wring ðurh clað; do ele to, gif ðu begytan mæge, 7 smyre his heafod mid þær hit acy.

47] MS. *thirteenth-century annotation in outer margin Unguent(um) uiride (plus a paragraph sign).*

48] slarige : MS. -g- corrected from e, with no attempt to erase/obliterate the e.

49] pipeneale : MS. pipe neale split by line-end, with -n- slightly below the line in inner margin and final -e untidily formed.

49] solsequium : so MS.C.GS.; L. solfequium; MS. acute top-stroke to -i-; first -u- may be on erasure.

50] quice : so MS.L.GS.; C misreads MS. qince, but suggests reading quice or quitch.

50] fol. 133v begins.

50] brocminte : MS divided brocmin te over line-end, and -in- is damaged with -n- scarcely legible.

52] MS. later paragraph sign in inner margin and later capitulum sign before Wið.

52] þre : so MS.C.L.; GS. emend þreo.

52] mealtre : so MS.; C. remarks "it must be struck out".

52] morhgenas : so MS.L.GS.; C. morghenas.

54] MS. *thirteenth-century annotation in outer margin, Cap(ut).*

54] Wið : MS. W- is a decorated initial wynn, three lines deep and partly in outer margin.

55] þinu(m) : GS. misprint abbreviation þinum.

56] : fol. 134r begins.

56] awyl ða : so MS.; GS. awy lða.

57] his : MS. -is in darker ink.

[XVIII] Sealf wið fleogendum attre 7 færspryngum: nim hamorwyrte handfulle 7 mægeðan handfulle 7 wegbrædan handfulle 7 eadoccan moran, sece ða þe fleotan wille, þære ðeah
 60 læst, 7 clænes huniges ane ægscylle fulle; nim þon(ne) clæne buteran, þrywa gemylte ðe þa sealfe mid weorcean wile; singe man ane mæssan ofer / ðam wyrtrum ær man hy toso(m)ne do 7 þa sealfe wyrce.

[XIX] Wið ðone bledende fic: nim murræn ða wyr, 7 ceorof nygan penegas 7 do on ælcne hunig, 7 ðige ða on æfen, 7 eft oðre nygan on mergen, 7 do swa nigon dagas 7 IX niht
 65 butan ðe raðor bot cume.

[XX] Oleo roseo sic facis: oleo libra(m) unam, flos hroseo uiride uncium hunum; commiscis in ampulla uitria sub gipsos, et suspendis ad solem dies XL ut uirtus eius erit stiptica et frigida; facis eum ad plurimus passiones, maxime ad do- / lorem capitis q(uo)d Grecae æncausius uocant, hoc est emigrane[u]m capitis.

58] MS. *thirteenth-century annotation in outer margin*, ad uen(enum).

58] Sealf: MS. S- is a plain initial in inner margin.

61] mid weorcean: MS.C.L.GS. midweorcean.

61] : fol. 134v begins.

63] MS. a faded later capitulum sign after wyrce.

63] bledende: so MS.C.L.; GS. emend bledendan; BT. gives bledendne.

63] fic: MS. accent sign over -i-.

63] ceorof: so MS. with second -o- above line on caret mark, same hand; C.L. ceorf; GS. emend ceorof of.

66] Oleo: MS. O is a plain initial.

68] : fol. 135r begins.

68] Grecae: MS. -ae is e caudata.

69] emigrane[u]m: MS. emigra ne cum (ne cum on a new line); C. emigranecum (slightly misrepresented by GS.); L. emigrane cum; GS. emend emigraneum.

70 [XXI] Cardiacus hatte seo adl ðe man swiðe swæteð; on hy man sceal wyrcean utyrnende
drænceas 7 him wyrcean cliðan to foran his heafde 7 to his breostan. Genim grene rudan
leaf; sceafta smale 7 cnuca swiðe, 7 beren meala gesyft do ðærto, 7 swetedne ece[d]; wyrce to
cliðan 7 do on þicne clað 7 bind on þreo niht 7 þry dagas; do eft niwne to, 7 [d]rince seoca
of bræmelberian gewrungene oft.

75 [XXII] Sing / ðis wið toðece syððan sunne beo on setle, swiðe oft:

"Caio laio. quaque uoque ofer sæloficia sleah manna wyrn."

Nemne her þone man 7 his fæd[er]; cweð þon(ne):

"Lilumen ne æceð þæc ofer eall þon(ne) alið; coliað þonne hit on eorðan hatost byrneð,

fin[i]t. Amen."

70] MS. *thirteenth-century annotation in outer margin*, Cardiac(us); C.L. Cardica.

70] Cardiacus : MS. C is a capital, partly in inner margin.

70] swæteð : so MS.L.GS.; C. swæte.

70] on : so MS.C.L.; GS emend on : on.

72] ece[d] : so GS emend; MS. ece, and the scribe started to write a t instead of a c; C.L. read MS. *ete*, with C. translating "oat" but noting corruption.

73] [d]rince: MS. brince with b halferased at top, but no further attempt to form a d. C.L.GS. read/emend drince; C. suggests reading drince se seoca drenc of bræmel berian gewrungene [or -eme] oft.

75] MS. A later capitulum sign before Sing.

75] : fol. 135v begins.

75] wið : so MS.C.L.GS.; S. wiþ.

75] swiðe : G. notes C's misprint wwiðe.

76] Caio laio : so MS.C.L.GS.; Stuart emends Caio laedo.

77] fæd[er] : so read/emend G.C.L.S.GS.; MS. fæd; GS. say "a less probable emendation would be sæd, "progeny".

78] Lilumen ne : so MS.; previous editors and commentators read Lilumenne.

78] þæc : so MS.; alternatively (but perhaps a little less likely) read MS. þæt; Stuart reads þæc and emends þæt; all other editors and commentators have þæt without comment.

78] alið : MS. a- corrected from another letter, probably u.

78] coliað : so C.L.S.; MS. -i- above line, apparently by same hand, but GS. say "not certainly by the same hand" and read colað.

79] fin[i]t. Amen : so G.L.GS. emend; MS.C.S. fintamen.

80 [XXIII] Wið ðone dropan: iue 7 fifleafe, nædderwyr 7 hlædderwyr 7 eorðgeallan; wyr
ðas wyrta on hærfeſte 7 s[c]earfa hy ſmale 7 drige hy, 7 [h]eald hy ofer winter, 7 nytta hy
þon(ne) ðe ðearf ſy; wylle hy on ealað.

[XXIV] Wið geſwel: genim / lilian moran 7 ellenes ſpyrtinge 7 porleaces leaf, 7 ſcearfa
ſwiðe ſmale 7 cnuca ſwiðe, 7 do on ðicne clað, 7 bind on.

85 [XXV] Sing ðis gebed on ða blacan blegene VIII sy[ð]an; æreſt "Pater n(oste)r":

"Tigað tigað tigað calicet. aclu cluel ſedes adclacles. acre earcre arnem. nonabiuð ær
ærnem niðren arcum cunað arcum arctua fligara uflen binchi cuterii. nicuparam raf afð
egal uflen arta. arta. arta trauncula. trauncula; querite et inuenietis; adiuro te p(er)
Patrem et Filium et Sp(iritu)m S(an)c(tu)m, non amplius / creſcas ſed areſcas. Sup(er)
90 aspidem et baſillicum ambulabis et conculcabis leone(m) et draconem; crux Matheus,
crux Marcus, crux Lucas, crux Iohannes."

80] Wið : MS. W- is a very ſimple decorative initial, two lines deep in outer margin.

81] ðas : ſo MS.L.GS.; C. ða.

81] s[c]earfa : ſo all editors emend; MS. ſearfa.

81] [h]eald : MS. ſeald with -s- (and preceding 7) partially erased; all editors emend heald.

83] MS. thirteenth-century annotation in outer (GS. ſay bottom) margin, Ad (?)rauc(e)d(inem).

83] : fol. 136r begins.

85] blegene : MS. -l- above line on caret mark; -ge- on erasure and untidily formed; thirteenth-century annotation in outer margin, Carb(unculum); C.GS. misread Carta; om. L.

85] sy[ð]an : MS.L. ſyðan; C. remarks "read ſiþan or ſiþum"; GS. emend ſyðan.

86] adclacles : ſo MS.C.GS.; L. adcocles.

87] cuterii : ſo MS. probably (though cutern cannot be discounted); C.L.S.GS. cutern.

87-8] afð egal : ſo MS.C.L.GS.; S. afðegal.

88] arta arta arta : ſo MS.C.S.GS.; L. arta arta.

88] trauncula : MS. -n- above line over erasure, no caret mark.

89] MS. a p in the bottom right hand corner of the leaf.

89] : fol. 136v begins.

90] ambulabis : MS. -u- faded; ſecond -b- has an odd fork to the ascender - poſſibly on an erasure.

[XXVI] Wið ðon þe mon oððe nyten wýrm gedrince, gyf hyt sy wæpnedcynnes sing ðis leoð
in þæt swiðre eare þe heræfter awriten is; gif hit sy wifcynnes sing in þ(æt) wynstre eare:

"Gonomil orgomil marbumil marbsai ramum tofeð tengo docuillo biran cuiðær
95 cæfmiil scuiht cuillo scuiht cuib duill marbsiramum."

Sing nygon / siðan in þ(æt) eare þis galdor 7 "Pater n(oste)r" æne.

[XXVII] Þis ylce galdor mæg mon singan wið smeogan wýrme; sing gelome on ða dolh, 7
mid ðinan spatle smyre; 7 genim grene curmeallan; cnuca; lege on þ(æt) dolh, 7 beðe mid
hattre cumicgan.

100 [XXVIII] Wið ðon ðe mon attor gedrince: nim marubian sæd; mængc wið wine; syle
drincan.

92] Wið : MS. W- is a decorated initial wynn, two lines deep and partly in outer margin.

92] gyf : so MS.C.L.; GS. *misprint* gyt.

92] wæpnedcynnes : S. wæpned cynnes.

93] wifcynnes : MS. with w- on erasured f; a space between w- and -ifcynnes.

94-5] Gonomil ... marbsiramum : MS. a man's head (with pointed beard and possibly a hat) and neck is drawn in profile in the outer margin next to the capital G-; Gonomil : MS. the first minim of -m- is formed from part of an ascender (?), the top of which can be faintly discerned.

94] tofeð tengo : so L.GS.; C.S. tofeðtengo.

96] : fol. 137r begins.

97] smeogan : MS. -n above line, no caret mark.

98] genim : so MS.; S. nim.

98] curmeallan : MS. -m- in inner margin and the first -l- above line on caret mark.

[XXIX] Þis is se halga drænc wið ælfsidene 7 wið eallum feondes costungum:

Writ on husldisce: "In principio erat uerbum" usq(ue) "non comprehenderunt", et
[p]l(ura) "Et circumibat Ih(esu)s totam Galilea(m) docens" usq(ue) "et secuti sunt eum /
105 turbe multe"; "D(eu)s in nomine tuo" usq(ue) in finem; "D(eu)s misereatur nobis" usq(ue) in
finem; "D(omi)ne D(eu)s in adiutorium" usque in finem.

Nim cristallan 7 disman 7 sidewaran 7 cassuc 7 finol, 7 nim sester fulne gehalgodes
wines; 7 hat unmælnæ mon gefeccean swigende ongean streame healfne sester yrnendes
wæteres; nim þonne 7 lege ða wyrta ealle in þ(æt) wæter 7 þweah þ(æt) gewrit of ðan
110 husldisce þærin swiðe clæne; geot þon(ne) þ(æt) gehalgade win ufon on ðæt oþer.

Ber þon to ciricean; læt singan mæssan ofer, ane / "Omnibus" oðre "Contra
tribulatione", þridan "S(an)c(t)a Marian".

Sing ðas gebedsealmas: "Miserere mei D(eu)s", "D(eu)s in nomine tuo", "D(eu)s
misereatur nobis", "D(omi)ne D(eu)s", "Inclina D(omi)ne", 7 "Credo", 7 "Gloria in excelsis
115 D(e)o", 7 letanias, "Pat(er) n(oste)r"; 7 bletsa georne in ælmihtiges Drihtnes naman 7 cweð,
"In nomine Patris et Filii et Sp(iritu)s S(an)c(t)i sit benedictum"; bruc syþþan.

102] Þis : MS. Þ- is a decorated initial, four lines deep in inner margin.

102] drænc : MS. accent sign above -æ-.

103] In : MS. capital I- in inner margin.

103] comprehenderunt : so L.GS.; MS. compre henderunt; C. comprehenderunt.

104] [p]lura : MS. r + crossed l abbreviation (scribal error for p + crossed l); no editor comments.

104] Et : MS. E- in inner margin.

104] : fol. 137v begins.

106] adiutorium : S. adjutorium.

111] þon : so MS.; all editors emend þonne.

111] mæssan : so MS.C.L.GS.; S. mæssan.

111] : fol. 138r begins.

111] Omnibus : MS.C.L.S. omnibus; GS. supply sanctis afterwards.

111] oðre : so MS.C.L.GS.; S. oþre.

112] Sancta : so MS.C. sca (with overline bar of abbreviation); L.S.GS. sanctam.

113] Deus : MS. D- in inner margin.

114] excelsis : MS. -cel- above line on caret mark.

[XXX] To wensealfe: nim elenan 7 rædic 7 cyrfillan 7 hræmnes fot, Ængliscne næp 7 finul
 7 saluian 7 supernewuda, 7 cnuca tosomne, 7 ni(m) / garleaces godne dæl; cnuca, 7 wring
 þurh clað on gemered hunig; þon(ne) hit swiðe gesoden sy, þon(ne) do ðu pipor 7 sideware,
 120 gallengar 7 gingifre 7 rinde 7 lawerbergean 7 pyretran, godne dæl ælces be ðære mæðe, 7
 syððan hit swa gemænged þara wyrta wos 7 þ(æt) hunig, þon(ne) seoð ðu hit twa swa swiðe
 swa hit ær wæs; þonne hæfs þu gode sealfe wið wennas 7 wið nyrwet.

[XXXI] To godre bansealfe þe mæg wið heafodece 7 wið ealra lyma tyddernysse sceal:

Rude, / rædic 7 ampre, uane, feuerfuge, æscðrote, eforðrote, cildnenige, bete 7
 125 betonican, ribbe 7 reade hofe, elene, alexandrian moran, clufðung 7 clate, liðwyr 7 lambes
 cerse, hylwyr, hæsel, cwice, wudurofe 7 wrættes cið, springwyr, sperewyr, wegbræde 7
 wermod, ealhtran 7 hæferðan, hegeclife 7 hymelan, gearwan 7 geaces suran, belenan 7
 bradeleac; nim ealra ðyssa wyrta efenfela; do on mortere; cnuca eall tosomne 7 do ðærto
 ifigcroppas. 7 nim æscrinde 7 weliges twiga 7 acrinde 7 wirrinde 7 surre apold[re] rinde / 7
 130 scales rinde 7 wudubindan leaf, þas ealle sculan beon genumene on ne[o]ðoweardan 7 on
 easteweardan þan treowan; scearfige ealle ðas rinda togædere 7 wylle on haligwætere oððæt
 hy wel hnexian; do þon(ne) to þan wyrta(m) on mortære; cnuca eall tosomne.

117] MS. *thirteenth-century annotation in outer margin*, Wen.

117] To : MS T- *is a plain initial in inner margin*.

117] nim : MS. n- *is a capital and follows a space (sufficient for two letters) after wensealfe*.

117] 7 (second) : so MS.L.; om. C.GS.

118] : fol. 138v *begins*.

119] sidewaran : MS. *side ware (divided by line-end)*; C.L. *sideware*; GS. *emend sidewaran*.

120] gallengar : so MS.C.GS.; L. *gallengra*.

121] gemænged : GS. *remark* "Has the scribe omitted sy, or was the author working from a Latin original?"

121] þara : so MS.L.GS.; C. þa.

122] hæfs þu : so MS.C.L.; GS. *emend hæfst þu*.

123] To : MS. *a later capitulum sign precedes this word*.

123] bansealfe : so MS.C.GS.; L. *bansoalfe*.

124] : fol. 139r *begins*.

127] hæferðan : MS. -e- *above line on caet mark*; -ð- *corrected from e*.

128] on : MS. o- *corrected from another letter (probably n)*.

129] apold[re] rinde : GS. *emend apoldrerinde*; MS.C.L. *apoldrinde*.

129] : fol. 139v *begins*.

130] þas : MS. þ- *corrected from another letter (l?)*.

130] ne[o]ðoweardan : MS.C.L. (*though L. notes scribal error*) *neðoweardan*; GS. *emend neoðoweardan*.

131-2] oððæt hy : so MS.C.L.; GS. *oððæ thy*.

- Ni(m) þon(ne) heortes smeru 7 hæferes smeru 7 eald morod 7 fearres smeru 7 bares
 smeru 7 rammes smeru; mylte mon ealle tosomne 7 geote to trindan; somnige mon þon(ne)
 135 ealle þa ban tosomne ðe man ge- / gaderian mæge, 7 cnocie man þa ban mid æxse yre 7
 seoðe 7 fleote þ(æt) smeru; wyrce to trindan; nime þon(ne) ealde buteran 7 wylle þa wyrta 7
 þa rinda, don eall tosomne; þon(ne) hit beo æne awylled sette þon(ne); scarefa þon(ne) eall
 þ(æt) smeru on pannan - swa micel swa þu sealfe haban wille 7 þu getyrwan mæge; sete
 ofer fyr; læt socian, næs to swiðe weallan, oððæt hyo genoh sy; seoh ðurh clað; sete eft ofer fyr.
- 140 Ni(m) þon(ne) nygon clufa garleaces gehalgodes; cnuca on wine; wring þurh clað; scaf
 on myrran / þa wyrta 7 fanthalig wex 7 br[un]ne stor 7 hwitne rycels; geot þon(ne) innan ða
 sealfe, swa micel þ(æt) sy III ægscylla gewyrðe; nim þon(ne) ealde sapan 7 ealdes oxsan
 mearh 7 earnes mearh; do þon(ne) ða tyrwan, ond mæng þon(ne) mid cwicbeamenu(m)
 sticcan oð heo brun sy.
- 145 Sing þon(ne) þærofer, "Benedictus D(omi)n(u)s D(eu)s M(eu)s" 7 þone oþerne
 "Benedictus D(omi)n(u)s D(eu)s Israel", 7 "Mangnificað", 7 "Credo in unum", 7 þ(æt)
 gebed, "Matheus, Marcus, Lucas, Iohannes"; sy þ(æt) sar þær hit sy, smite mon ða sealfe
 ærest on þ(æt) heafod.

134] 7 : (second) MS. corrected from the beginnings of a yogh.

135] : fol. 140r begins.

137] don : so MS.GS.; C.L. *emend* do.

138] haban : so MS.C.L.; GS. *emend* habban.

139] genoh : MS. g- imperfectly formed, possibly altered from n.

141] fanthalig wex : so L.GS.; MS.C. fant halig wex (but C. would *emend* fanthalig wæter 7 wex).

141] br[un]ne stor : so S *emends*; MS.C.L. brimne stor; GS *emend* br[yn]estor.

141] : fol. 140v begins.

141] þon(ne) : so MS.; GS. *misprint* abbreviation þonne.

143] cwicbeamenu(m) : so MS.; GS. *misprint* cwicbeamenum.

147] þær : MS. with -ær above line on caret mark and þ- altered from crossed þ abbreviation by erasure of crossstroke.

[XXXII] / Gif poc sy on eagan: nim ar, sapan 7 hinde meoluc; mæng tosomne 7 swyng; læt
 150 standan oð hit sy hluttor; nim þon(ne) þæt hlutre; do on ða eagan; mid Godes fultume heo
 sceal aweg.

[XXXIII] Nim clatan moran; cnuca swiðe 7 wyl on beore; syle drincan wel wearm þon(ne)
 ðu geseo þ(æt) hy ut slea; mid Godes fultume ne wyrð him nan orne.

[XXXIV] Þas wyrte sculon to lungensealfe: banwyr 7 brunwyr, betonican 7 streawberian
 155 wise, supernewuda 7 isopo, saluie 7 sauine 7 rude, garclife 7 hæsel, cwice, medewyr,
 dolhrune.

[XXXV] Wið heafodece: / wyl in wætere pollegian 7 leac, mintan, fenmintan 7 þ(æt) ðridde
 cyn mintan þ(æt) bloweð hwite; þweah þ(æt) heafod mid þys wose gelome.

[XXXVI] Wið hreofum lice: adelf ampron 7 gelodwyr; teo[h] ut lange; cnuca ealle wel;
 160 wyll in buteran; do hwon sealtes in; þ(æt) bið god sealf wið hreofum lice; þweah þone man
 mid hate 7 mid ðare sealfe smyre.

149] : fol. 141r begins.

149] Gif : MS. G- is a capital, partly in inner margin.

149] ar, sapan : MS. arsa pan (divided by line-end); C.L. arsapan; GS. emend mearhsapan.

152] MS. a later capitulum sign precedes Nim; there is no contemporary indication that this is a distinct entry.

154] Þas : MS. Þ- is a plain initial, three lines deep in inner margin.

154] brunwyr : MS. -y- above line on caret mark.

155] supernewuda 7 isopo, saluie 7 sauine 7 rude : MS. these words are interlined above the words banwyr 7 brunwyr, betonican 7 streawberian in the same hand and ink as the main body of the text.

157] : fol. 141v begins.

158] þys : so MS.GS.; C.L. emend þysum.

159] MS. nota sign in outer margin.

159] teo[h] : MS.C.L.GS. teon; MS t- is small, and -n may be on erasure.

[XXXVII] Wið cneowærce: genim weodew[eax]an 7 hegerifan; gecnuca well tosomne 7 do mela; læt standan nyhternum on þæ(m) wyrturn; syle drincan.

[XXXVIII] / To eahscalfe: nim aluwan 7 sidewaran, lawerberian 7 pipor; gescaf smale; 7
 165 cubuteran fersce lege on wæter; nim þon(ne) hwetstan bradne 7 gnid ða buteran on ðæm hwetstane mid copore þ(æt) heo beo wel toh; do þon(ne) sumne dæl para wyrta þærto; clæm ðon(ne) on arfæt; læt standan nygon niht; wende man ælce dæge; mylte sibþan on ðæm arfæte sylfan; aseoh þurh clað; do syþðan on swylc fætels swylce ðu wille; nyttige þon(ne) þe þearf sy; þeos sealf mæg / wið ælces cynnes untrumnyse ðe eagan eigliað.

162] Wið : MS. W- is a plain initial wynn, two lines deep in outer margin.

162] weode[weax]an : MS. weode wisan (divided by line-end); C.L. weode wisan (though C. suggests emending wad wisan "woad plants"); GS. emend weodobende wisan.

162] hegerifan : MS. has flat-topped -a-, having been corrected from e (scribe corrects nominative to accusative form).

163] mela : so MS.C.L.; GS. emend meda.

164] : fol. 142r begins.

164] To : MS T- is a capital, partly in inner margin.

164] nim : MS. acute top-stroke to -i-.

164] sidewaran : MS. acute top-stroke to -i-.

164] lawerberian : MS. acute top-stroke to -i-.

164] pipor : MS. acute top-stroke to -i-.

165] nim : MS. acute top-stroke to -i-.

165] gnid : MS. acute top-stroke to -i-.

166] mid : MS. acute top-stroke to -i-.

167] arfæt : MS. with -æ- corrected from a; also a sign of uncertain significance above ȝ.

167] niht : MS. acute top-stroke to -i-.

168] syþðan : MS. -ð- above line on caret mark.

168] nyttige : MS. acute top-stroke to -i-, the same above the dotted -y-.

169] mæg : MS. position at start of line with rest of line left blank.

169] : fol. 142v begins.

170 [XXXIX] Wið utsihte: genim hæne æg; lege twa niht on eced; gif hit ne tocine, toseah
 hwon; lege eft in ðone eced nyhterne; gesleah þon(ne) in buteran; lege in ele; ado þon(ne)
 hwon ofer fyr; syle etan.

[XL] Eft wið þo[n]: hunig 7 hwætmedman 7 unsylt smeoru 7 wex; wyl eall tosomne; syle
 etan gelome.

175 [XLI] Wyll wið ðon: miclan eorðanafolan 7 [fif]leafan 7 gyðhrofan 7 gearwan 7 eferþon 7
 eoforfeorn 7 moldcorn 7 medewyrt / neodewearde; drinc gelome.

[XLII] Scæf efic wið þon[e] bol in meolc, 7 þige wærllice; 7 seoð ealle ða in meolce, 7
 hwilum þa meolc geren mid cys[l]ybbe, 7 ðige hy.

170] MS. *thirteenth-century annotation in outer margin*, Cont(ra) fluxu(m) uentris.

170] Wið : MS. W- is a decorated initial wynn, partly in outer margin and three lines deep.

170] niht : MS. *acute top-stroke to -i-*.

170] tocine : MS. *acute top-stroke to -i-*; *thirteenth-century annotation in outer margin*, chine.

171] in (first) : MS. *accent sign (or acute top-stroke) over i-*.

171] þonne (first) : so MS. (with -ne contraction); GS. *misprint abbreviation þonne*.

171] lege (second) : MS. *final -e above line seemingly in different ink, no caret mark*.

171] ele ado : MS. *again seemingly in different ink*.

173] Eft : MS. E- is a large capital, two lines deep and partly in outer margin.

173] þo[n] : MS. þon(ne) (i.e. with -ne contraction); all editors emend þon.

173] smeoru : MS. with -o- altered from another letter (a?).

175] [fif]leafan : MS. leafan; C.L. leafan, but would read .v. leafan; GS. *emend fifleafan*.

175] 7 (third) : MS. *may be a later insertion, same hand; the sign does not descend below the line*.

176] medewyrt : MS. *on run-over*.

176] : fol. 143r begins.

176] neodewearde : MS. *in slightly faded ink*.

177] þon[e] : so BTS.GS. *emend*; MS. þon(ne) (i.e. with -ne contraction) and -o- altered from n; C.L. þonne.

177] efic : MS. -f- is short and its descender faint.

177] þige : MS. þ- possibly altered from p.

178] cys[l]ybbe : so all editors *emend*; MS. cysbybbe.

[XLIII] Wyr̃c utyr̃nendne dr̃ænc: genim fif 7 hundeahtatig lybcorna 7 neogon piporcorn,
 180 fiftene sundcorn wel berended; cnuca smale; do sealt in 7 w̃ymelo; m̃æng toso(m)ne 7 gnid
 swiðe þ(æt) hit sy þ(æt) smælste, geworht to duste; genim sc̃æncbollan fulne leohtes beores,
 oððe hluttor eala wel gesweted oððe gesweted win; m̃ængc ða wyrta þærwið geornlice; læt
 standan nihterne; hrer hine eft on mergen þon(ne) he / hine drincan scyle swiðe wel, 7 ða
 wyrte geornlice wið þone wætan gemengce; drince þon(ne).

185 Gif he sy to unswið, wyl merce in wætere; syle drincan; gif he to swið sy, wyl
 curmeallan.

[XLIV] Oper utyr̃nynde dr̃ænc: genim medmicle moran glædenon, fædme longe 7 swa
 greate swa ðin þuma, 7 swylc [t]u hamwyrte 7 celðenian moran 7 heleleafes moran 7
 ellenrinde neoðewearde, 7 wæsc ða moran ealle swiðe wel 7 bescæf utan swiðe clæne ða
 190 moran 7 ða rinde; gecnuca ealle ða wyrte swiðe; ado in hluttor eala; beren[d] 7 gegnid
 feowertig / lybcorna [7] ado þon(ne) in ðæm wirtum; læt standan þreo niht; syle drincan ær
 uhton lytelne sc̃ænc fulne þ(æt) se dr̃ænc sy ðe ær geleored.

[XLV] Þridde utyr̃nende dr̃ænc: wyl secg 7 glædenan neoðewearde in suran ealað; asih
 þon(ne); lege eft in niwe; læt ane niht inne beon; syle drincan.

179] 7 (second) : so MS.GS; om. C.L.

180] sundcorn : MS. glossed above saxifragia in a thirteenth-century hand; the same later medieval hand writes a hyphen after sund at line-end.

180] w̃ymelo : so MS.C.L.; GS. emend w̃ymellān.

180] 7 : so MS.; om. C.L.

183] : fol. 143v begins.

185] Gif : MS G- is a capital in outer margin.

188] [t]u : MS.C.L. ðu; GS. emend tu.

190] beren[d] : MS.C.L. beren; C. suggests "For berend, berinde, strip off rind or skin. Rine = Rind in English"; GS. emend berend.

191] : fol. 144r begins.

191] [7] : MS. crossed l abbreviation; L expands to oððe; om. C. (but he notes it in footnote); GS. emend 7.

191] þon(ne) : so MS.; GS. misprint þonne.

191] in : so MS.C.L.; GS. emend into.

193] Þridde : MS. Þ- is a decorated initial, three lines deep and partly in inner margin.

195 [XLVI] Wyr̥c spiwdr̥anc: wyl hwerhwettan in wātere; l̥æt weallan la[nc]ge; asih þon(ne)
healfne bollan; gegnid hundeahtatig libcornā in þo[ne] dr̥anc.

[XLVII] Wyr̥c oðerne of beore 7 of / feowertig lybcornā; ado seofontene piperco[n] gif ðu
wille.

[XLVIII] Spiwdr̥anc: ado in beor oððe in win finul; l̥æt standan ane niht; syle drincan.

200 [XLIX] Wyr̥c sealfē wið heafodwærce, 7 wið liðwyrce, 7 wið eahwyrce, 7 wið wenne, 7 wið
ðeore: genim eolonon 7 r̥ædic, wermod 7 bisceopwyr̥t, cropleac, garleac 7 holleac, ealra
efenfelā; gecnuca; wyl in buteran; 7 celledenian 7 reade netelan; ado in æren fæt; l̥æt ðærin
opp(æt) hit hæwen sy; asih ðurh clād; smyre mid þ(æt) heafod 7 ða leome þær hit sar sy.

[L] Wið sidwærce: betonican, / bisceopwyr̥t, eolonan, r̥ædic, o[mp]ran ða ðe swymman,
205 marufian, grundeswylie, cropleac, garleac, rude, hæleðe, ealhtre, hune; seoð in buteran;
smyre mid ða sidan; him bið sel.

195] Wyr̥c : MS. W- is a decorated initial wynn, four lines deep and partly in inner margin; -y- is imperfectly formed.

195] la[nc]ge : MS. lancge, with -o- misplaced and above line on caret mark; C. prints as MS., but notes the problem in footnote; L.GS. emend lancge.

196] þo[ne] : MS. þon(ne) (i.e. with -ne contraction); all editors emend þone.

197] Wyr̥c : MS. W- is a decorated capital wynn, two lines deep and partly in inner margin.

197] / : fol. 144v begins.

197] piperco[n] : MS. piper cor; all editors emend pipercom.

199] Spiwdr̥anc : S- is a large capital in outer margin.

203] leome : so MS.C.L.; GS. emend leomu.

204] : fol. 145r begins.

204] o[mp]ran : MS. op pran (divided by line-end); C. oppran (but notes for ompran in footnote); L.GS. emend ompran.

205] hæleðe : so MS.C.L. (though C. queries Hindhælepe? Ehhælepe? in footnote); GS. emend hindhæleðe.

[LI] Wyr̃c briw wið lungenadle: wyl in buteran þas wyrte 7 scearfa smale: cropleac ærest;
wyl hwile; ado ðon(ne) hrædic in 7 eolonan 7 beren mela 7 hwites sealtes fela; wyl loncge,
7 hatne etc.

- 210 [LII] Wyr̃c oðerne: wyl in buteran giðhrofan, attorlaðan, betonican; mænc ealle tosomne;
ado syððan ofer fyr.

[LIII] Wyr̃c þridðan briw: wyl in buteran / merce, eolonan, rædic, þa clufhton wenwyr̃t,
hoc, wermod læst; cnuca ealle swiðe wel; syle wearm etan, 7 on ufan drincon þriwa on dæg
ær þon(ne) he etc.

- 215 [LIV] Feorða briw: wyl in hunige beton oððe marubian; syle etan wearme.

Wyr̃c ær drænc of ðære beton anre; wyl in wine oððe on ealað; he drince ær he ðone briw
etc.

[LV] Drænc wið lungenadle: wyl marubian in wine oððe in ealað; geswet hwon mid
hunige; syle drincan wearme on nihtnicstig, 7 þon(ne) licge on ða swiðran sidan gode hwile

- 220 æfter ðæm drænce, 7 þænne þone / swiðran earm swa he swiþast mæge.

207] Wyr̃c : MS. W- is a decorated initial wynn, three lines deep and partly in inner margin.

208] ðon(ne) : MS. -o- altered from n.

210] Wyr̃c : MS. a later capitulum sign precedes this word.

212] Wyr̃c : MS. W- is a plain initial, two lines deep in inner margin.

212] : fol. 145v begins.

214] þon(ne) : so MS.C.L. þonne; GS. emend þon.

216] Wyr̃c : W- is a plain initial wynn, two lines deep in outer margin.

216] anre : MS. above this is written a word in red pencil which is very hard to discern.

218] Drænc : D- is a large decorated initial, three lines deep in outer margin.

219] nihtnicstig : MS. with -nic- above line on caret mark, GS. say in a "smaller, but contemporary hand".

220] þone : MS. -e imperfect due to a bump.

220] : fol. 146r begins.

[LVI] Genim betan; seoð on buteran; syle hate etan mid ðære buteran, a bið swa selre swa he fætrtron mete ete 7 gif he mæge gedrincan hwilum [ð]ære buteran.

[LVII] Eft drænc: genim marubian 7 þa lancge cliton 7 wermod 7 boðen, gearwan, betonican godne dæl; do ealle in eala; syle drincan on nyhtnicstig.

225 [LVIII] Genim feldmoran; gecnuca swiðe; lege in win oððe in eala; læt standan aniht oððe twa; syle drincan on nihtnicstig.

[LIX] Eft wið þon: genim gagel 7 / marubian 7 acrimonian; wyl in ealað; geswet mid hunige.

[LX] Wyrce briw: wyll ysopn in buteran 7 rædic 7 eolonan 7 beren mela [m]est; wel longe;
230 syle wearm etan.

[LXI] Briw: seoð in buteran 7 in hunige beton swiðe, oððæt he swa ðicce sy swa briw; ete on nihtnicstig ðreo s[n]æda swa hates.

221] MS. *thirteenth-century* annotation in outer margin, *blod lece* (or *blod lete*). Despite a *signe de renvoi* it is not clear whether this refers to the end of the preceding entry or to the present one.

221] Genim : MS. G- is a plain capital.

222] fætrtron : MS. the scribe at first intended to write only *fæt*, but corrected his mistake by extending the cross bar of the first (originally final) *t* to link with the second.

222] gedrincan hwilum [ð]ære buteran : MS. gedrincan hwilum geðære buteran; C.L. gedrincan hwilum ge ðære buteran; GS *emend* gedrincan hwilum hwæðhwega ðære buteran; I assume scribal dittography over gedrincan and ge.

222] buteran : MS. square -a-.

223] Eft : MS. E- is a plain capital.

223] lancge : MS. slightly askew and off the ruled line; MS.C.L. lancge; GS. *emend* lancgan.

225] Genim : MS. G- is a plain capital.

225] lege : MS. -eg- crudely run together.

225] aniht : so MS.C.L.; GS. *emend* ane niht.

227] Eft : MS. E- is a plain capital in inner margin.

227] : fol. 146v begins.

229] Wyrce : MS. W- is a decorated initial, three lines deep and partly in outer margin.

229] [m]est : so C.L. *emend* mest; MS.GS. nest.

229] wel longe : MS. wellonge; C. wel longe (*he says* "MS. well on ge, and here the line ends; perhaps supply *swettum wætere*"); L. wel longe (*plus erroneous n.*); GS. wel longe.

232] s[n]æda : MS.C. sæda (*but C. suggests "Read snæda"*); L.GS. *emend* snæda.

[LXII] Slæpdrænc: rædic, hymlic, wermod, belone; cnuca ealle þa wyrte; do in ealað; læt standan ane niht; drince ðon(ne).

235 [LXIII] To haligre sealfe seal:

Betonican 7 benedicte 7 hindhæleðe 7 hænep 7 hinde- / brer, isenhearde. Salfige 7 safine, bisceopwyr 7 boðen, finul 7 fifeafe, healswyr 7 hune, mucwyr, medewyr 7 mergelle, agrimoni[a] 7 æðelferðingwyr, rædic 7 ribbe 7 seo reade gearuwe, dile, oportanie, dracanse, cassoc 7 cawlic, cyleðenie, wyirrind, weax, wudorofe 7 wrættes cið.

240 Saturege 7 sigelhweorfa, brunewyr 7 rude 7 berbene, streawberian wise 7 blæces snegles dust, ealhtre, fanan, merce, pollegian, attorlaðe, haranspicel, wudufille, wermod, eoforþrote, Æncglisc cost, / hæwene hnydele, uica p(er)uica, feuerfuge, hofe, cymen 7 lilige, leuastica, alehsandrie, petresilige, grundeswylige. Pysra feor wyrta man sceal mæst don to 7 eallra oðra ælcra efenfela.

233] Slæpdrænc : MS. *nota sign in outer margin before this entry.*

235] To : MS. T- is a plain capital in outer margin.

236] hindebrer : MS.L. hinde brer (split over fol. break); C. hind brer ; GS. *emend* hindbrer.

236] : fol. 147r begins.

236] isenhearde : so MS.C.L.; GS. *emend* isenhearde 7, transposing 7 from after hænep.

236] Salfige : so MS. capitalization; GS. *err in saying* "capital letters are here used".

236] 7 (fifth) : so MS.L.GS.; *om. C.*

237] healswyr : MS. -s- corrected from another letter.

237] 7 (third) : so MS.C.L.; *om. C.*

237] mucwyr : so MS.C.L.; GS. *mucgwyr.*

237] 7 (fourth) : so MS.L.GS.; *om. C.*

238] agrimoni[a] : so GS *emend*; MS. (with -g- altered from ʃ) C.L. agrimonis.

238] æðelferðingwyr : so L.GS.; MS. æðel ferðing wyr; C. æðelferðing wyr; MS. *thirteenth-century gloss in outer margin*, Auis lingua.

239] oportanie : so C.L.; MS. opor tanie (divided by line-end); GS. *emend* oportanie 7.

239] cyleðenie : so MS.C.L.; GS. *emend* 7 cyleðenie, transposing 7 from its position after cyleðenie in MS.

239] wyirrind, weax : MS. wyirrind weax; C. reads wyirrind weax (and understands weax to mean "wood-wax"); L. wyirrindweax; GS. *emend* wyirrind, wuduweaxe.

239] wudorofe : so MS.C.; L.GS. wudurofe.

240] Saturege : so MS. capitalization; GS. *print as MS., but wrongly state that* "capital letters are here used".

242] eoforþrote : so C.L.; MS. eofor þrote; GS *emend* eoforþrote 7.

242] Æncglisc : MS. with -c- above line, no caret mark.

242] : fol. 147v begins.

242] hæwene : so MS.C.L. (with the "e" part of -æ- very faint); GS. *emend* hæwen (or hæwenu).

242] hofe cymen : GS. *transpose to follow* hnydele.

242] uica : so MS.C.L.; GS. *emend* uinca.

242] p(er)uica : so MS.C.L.; GS. *emend* peruinca 7, transposing 7 from after cymen; -ca above line on caret mark.

242] feuerfuge : so C.L.; MS. feuer fuge; GS. feferfuge; MS. *thirteenth-century interlinear gloss*, centaurea minor.

243] alehsandrie : so C.L.; MS. aleh sandrie (divided by line-end); GS. *misread* alensandrie and *emend* alehsandrie.

243] feor : so MS.C.L.; GS. *emend* feower.

245 7 ðus man sceal ða buteran gewyrcean to ðære haligan sealfe: æt anes heowe[s] cy,
 þ(æt) heo sy eall reod oððe hwit 7 unmæle, mon ða buteran aðwere; 7 gif ðu næbbe buteran
 genoge awæsc swiðe clæne, mængc oðre wið, 7 ða wyrta ealle gescearfa swiðe smale
 tosomne, 7 wæter gehalga fonthalgunge, 7 do ceac innan / in ða buteran.

Genim þon(ne) ænne sticcan 7 gewyrc hine feðorbyrste; writ onforan ðas halgan
 250 naman: Matheus, Marcus, Lucas, Iohannes.

Styre þon(ne) mid ðy sticcan ða buteran, eal þ(æt) fæt; ðu sing ofer ðas sealmas, "Beati
 immaculati" , ælcne ðriwa ofer, 7 "Gloria in excelsis D(e)o", 7 "Credo in D(eu)m
 Patrem", 7 letanias arime ofer, þ(æt) [i]s ðara haligra naman 7 "D(eu)s m(eu)s et Pater", et
 "In principio", 7 þ(æt) wrymgealdor; 7 þis gealdor singe ofer:

255 "Acre arcree arnem nona ærner beoðor ærner. / nidren. arcun cunað ele harassan
 fidine."

Sing ðis nygon siðan, 7 do ðin spatl on, 7 blaw on, 7 lege ða wyrta be ðæm ceace, 7
 gehalg[ie] hy syððan mæssepreost.

-
- 245] anes : MS. *the -s inserted later by the same hand.*
 245] heowe[s] : so L.S.GS. *emend*; MS.C. *heowe* (though C would "read heowes").
 246] reod oððe : so MS.; S. *read oðð.*
 246] unmæle : MS. *first stroke of u- is indistinct.*
 246] clæne : so MS.C.L.; GS. *emend clæne* 7.
 247] wið 7 : MS. *added in outer margin by same hand in fainter ink.*
 247] gescearfa : MS. *-s- partly obliterated by a blemish.*
 248] fonthalgunge : MS. *first -g- altered from n.*
 248] : fol. 148r *begins.*
 248] in : MS. *added in inner margin, same hand.*
 249] þon(ne) : so MS.; GS. *misprint þonne.*
 251] ofer : MS. *of- possibly on erasure.*
 252] immaculati : so MS.; C.L.S.GS. *immaculati.*
 253] letanias : MS. *acute top-stroke to -i-.*
 253] arime : MS. *a vertical tailstroke on a- descends below the line.*
 253] [i]s : MS. *his; all editors emend is.*
 254] 7 (first) : so MS.L.GS.; *om. C.*
 254] singe : so MS.L.GS.; C. *sing.*
 255] Acre : MS. *A- is a decorated initial, four lines deep and partly in inner margin.*
 255] arcree : so MS.C.GS.; L. *acre.*
 255] : fol. 148v *begins.*
 255] nidren : MS. *-r- is imperfectly formed.*
 255] arcun : so MS.C.GS.; L. *acrun.*
 257] ða : MS. *above line*; GS. *say "contemporary and possibly same hand".*
 258] gehalg[ie] : MS.C.L. *gehalga*; GS. *emend gehalgie.*

Singe ðas orationis ofer:

260 "D(omi)ne, s(an)c(t)e Pater, om(ni)p(oten)s eterne D(eu)s, p(er) inpositionem manum
mearum refugiat inimicus diabolus a capillis, a capite, ab oculis, a naribus, a labis, a
linguis, a sublinguis, a collo, a pectore, a pedibus, a calcaneis, ab uniuersis confaginib(us)
membrorum eis, ut non habeat potestatem diabolus, nec lo- / quendi, nec tacendi, nec
dormiendi, nec resurgendi, nec in die, nec in nocte, nec in tangendo, nec in somno, nec in
265 gressu, nec in uisu, nec in risu, nec in legendo; sed in nomine D(omi)ni Ih(es)u (Cristi), qui
nos suo s(an)c(t)o sanguine redemit, qui cum Patre uiuit et regnat D(eu)s in s(e)c(u)la
s(e)c(u)lor(um). Amen."

"D(OMI)NE mi, rigo te, Pater te deprecor, Filii, obsecro te, D(omi)ne et Sp(iritu)s
S(an)c(tu)s, ex totis uirib(us), s(an)c(t)a trinitas, ut delas omnia opera diaboli ab isto
270 homine; inuoco s(an)c(t)am trinitatem in adminilu(m) meum, id est Patrem et Filiu(m) et
Sp(iritu)m S(an)c(tu)m; conuerte D(omi)ne / istius homines cogitationes et cor ei(us), ut
confiteantur omnia mala sua et om(ne)s iniquitates ei(us) que abet, ut uenit omnia bona sua
et uoluntatem eius; unde ergo, maledicte, recognosce sentiam tuam, et da honorem D(e)o, et
recede ab oc famulo D(e)i, ut pura mente deseruiat consecutus gratiam."

259] orationis : so C.L.; MS. orati onis (divided by line-end); S.GS. emend orationes.

260] Domine : MS. a faint cross in the outer margin in a different hand - all editors omit.

260] manum : so MS.L.GS.; C. emends manuum; S reads manum and emends manuum.

261] labis : so MS.L. labis; C.GS. emend labiis; S labis and emends labiis.

262] confaginib(us) : so MS.C.L.; GS. emend compaginibus; S confaginibus and emends compaginibus.

263] : fol. 149r begins.

263] nec loquendi : so C.L.; MS neclo quendi (divided by line-end); GS. neclo quendi.

264] nec in tangendo : so MS.C.L.; GS. transpose to follow l. 265 nec in risu.

265] sed : so MS.C.L.; GS. emend sic.

268] D(OMI)NE : so MS.C. capitalisation; D- is a decorated initial, partly in inner margin); L.GS. Domine.

268] rigo : so MS.; all editors emend rogo.

268] Filii : so MS.; all editors emend fili.

269] totis : MS. with -s on erasure and separated from the rest of the word.

269] delas : so MS.; all editors emend deleas; -a- is a square form with a flat sloping top-stroke.

270] adminilu(m) : so MS.; all editors emend adminiculum.

271] : fol. 149v begins.

271] homines : so MS.; all editors emend hominis.

271] ei(us) : so MS.GS.; om. C.L.S.

272] confiteantur : so MS.; all editors emend confiteatur.

272] ei(us) : om. C.L.S.; MS. above line on caret mark.

272] abet : so MS.; all editors emend habet.

272] uenit : so MS.C.L.; GS. emend ueniat.

273] sentiam : MS sen tiam (divided by line-end); all editors emend sententiam.

274] oc : so MS.; C. emends hoc; L.SGS. hoc.

- 275 "D(OMI)NE, sancte Pater, om(n)ip(oten)s eterne D(eu)s, tu fecisti celum et terra(m) et
om(ne)s ornatus eorum et om(ne)s s(an)c(t)i sp(iritu)s [et] angelorum exc[er]citus; [tu]
fecisti solem et lunam et om(n)i astra celi; tu fecisti Ada(m) / de limo terre et dedisti ei
adiutorium Euam uxorem suuam, it est mater uiuorum; tu D(omi)ne uiuificasti nos super
nomen s(an)c(tu)m tuum et liberasti nos a periculis malis super nomen Filii Ih(es)u (Cristi)
280 D(o)m(ini) n(ost)ri; libera D(omi)ne animam famuli tui N. et redde sanitatem corpori
famuli tui N. p(er) nomen s(an)c(tu)m tuum."

"D(omi)ne, s(an)c(t)e Pater, omnipotens eterne D(eu)s, rogamus te D(omi)ne D(eu)s
n(oste)r, p(ro)p(ter) magnam misericordiam tuam, ut liberas famulum tuum; et da honore(m)
/ nomini tui D(omi)ne in s(e)c(u)la seculor(um). Amen."

- 285 "Benedictio et s(an)c(t)ificata om(ni)a atque benedicta depulsi atque obsecris uetustati
hostis adque pretiu(m) facinora sincentoris insidiis salubriter et unis deam uersaria
isolemnitate diuersis terre edendis germinibus summanus, p(er)."

275] D(OMI)NE : so MS.C. capitalization; MS. D- is in outer margin; L.S.GS. Domine.

276] s(an)c(t)i : so MS.C.L.S.; GS. emend sanctos.

276] sp(iritu)s : so MS.C.S.GS.; L. spiriti.

276] [et] : so GS. emend; om. MS.

276] exc[er]citus : so all editors emend; MS. excitus (omission of sign of abbreviation for -er-).

276-7] [tu] fecisti : so S. emends; MS.L.GS. defecisti; C. de fecisti.

277] om(n)i : so MS.; all editors emend omnia.

277] MS. a gap of about two letters' space between celi and tu.

277] : fol. 150r begins.

278] Euam : MS. -u- corrected from m (or n?) by partial erasure.

278] suuam : MS. -a- above line on caret mark; all editors emend suam.

278] it : so MS.C.L.S.; S.GS. emend id.

278] uiuorum : so MS.C.; L.S.GS. uirorum.

279] Filii : so MS. corrected from filium by erasure of the m and the second stroke of the u.

280] corpori : so MS. corrected from corporis by erasure.

281] N. : MS. in inner margin.

283] liberas : so MS.; all editors emend liberes.

284] : fol. 150v begins.

284] nomini : MS. corrected from (probably) nominis by erasure; a gap of about two letters' space follows before tui.

284] tui : so MS.; all editors emend tuo.

284] Amen : MS. has Caroline minuscule -e-.

285] Benedictio : MS B- is a large decorated initial, two lines deep and partly in outer margin.

285] depulsi : MS. -si corrected by partial erasure.

285] uetustati : so MS.C.L.GS.; S. vetustate.

285] obsecris : MS. -o- has a hook at the bottom (an x?).

286] deam : so MS.; C.L.S.GS. deum.

286] uersaria : MS. -a above line on caret mark.

287] isolemnitate : so MS.C.; L. emends solemnitae; S.GS. solemnitae.

287] summanus : so MS.C.L.GS.; S summanus.

"S(an)c(t)ifica, D(omi)ne, hunc fructum arborum ut [hi] qui ex eo u[t]u[nt](ur) simus s(an)c(t)ificate, per."

290 [LXIV] / "& circu(m)ibat Ih(esu)s tota(m) Galilea(m) docens in sinagogis eoru(m) et p(re)dicans euangelii(m) regni et sanans omne(m) languore(m) et omne(m) infirmitate(m) in populo; sanat te D(eu)s Pat(er) om(ni)p(oten)s, qui te creauit; sanat te fides tua, qui te liberauit ab o(m)ni periculo; (Criste) adiu nos. D(eu)s m(eu)s et Pater et Fil[i]i et Sp(iritu)s S(an)c(t)i."

295 Þas gebedu þriwa man sceal singan, ælc þriwa on þysne drænc; 7 þæs mannes oruð eallunga on þone wætan þa hwile þe he hit singe.

Gif se mon sy innan forswollen þ(æt) he ne mæge þone wætan þicgean, sinc hi(m) on þone muþ innan:

"Tunc beatus Iohannes, iacentib(us) mortuis his qui uenenum biberunt, intrepidus et
300 constans accipiens [calicem] et singnaculu(m) crucis faciens in eo dixit:

288] S(an)c(t)ifica : MS. S- is a large zoomorphic (serpentine) capital, three lines deep in outer margin. '

288] [hi] : om. MS. and all editors.

288] u[t]u[nt](ur) : MS (?uium(ur) - a series of seven crudely formed and arranged minims followed by the -ur contraction; C emends uiuim[us] without giving the MS reading; L misreads uiuim and emends uiuimus; S vivimus; GS misread uiuimus (believing the contraction to indicate -us).

289] s(an)c(t)ificate : so MS.; S sanctificati; other editors emend sanctificati.

290] : fol. 151r. begins; C. omits fol. (recto and verso).

290] & : MS. a large ampersand.

292] sanat (first) : so MS.L.S.; GS. emend sanet.

292] om(ni)p(oten)s : MS. with overline bar of abbreviation partly erased above om-.

292] sanat (second) : so MS.L.S.; GS. emend sanet.

293] periculo : MS. with Caroline minuscule -e-.

293] adiu nos : MS. adiunos with Caroline minuscule a-; L.S. ad uiuos; GS. emend adiuua nos.

293] Fil[i]i : MS. filii; L.S.GS. emend filius.

294] S(an)c(t)i : so MS.; L.S. sanctus; GS. emend sanctus; S. concludes this entry here, continuing in a different entry.

295] þriwa (second) : so MS.L.GS.; S. priwa.

295] þysne : MS. with -y- possibly on erasure.

297] he ne mæge : so MS.GS.; so L.S. emend (misreading MS. as he ne 7 mæge).

299] iacentib(us) : so MS.L.S.; GS. misread MS. iacentibus and emend iacentibus.

299] uenenum : so MS.GS.; S. venenum; L. unenum.

300] [calicem] : om. MS.L.S.GS.

300] in eo : so MS.; L.S.GS. meo.

300] in eo dixit : so MS.; S misreads meo dixit and emends benedixit.

"D(eu)s m(eu)s et Pat(er) et Filius et Sp(iritu)s S(an)c(tu)s, cui om(ni)a subiacta sunt,
 cui omnis creatura deseruit et omnis potestas subiacta (est) et metuit [et] expauescit
 cu(m) nos te ad auxiliu(m) inuocamus; cuius auditu nomine serpens conquiescit et draco
 fu[g]it, silit uipera, et rubita illa q(ue) dicit(ur) rana quieta [e]xtorpescit, scorpius
 305 extinguetur et regulas uincit(ur), et spalagias nihil noxium operatur, et om(ni)a
 uenenata et adhuc ferociora repentia / [et] animalia noxia tenebrantur et om(ne)s
 aduerse salutes humanæ radices arescunt. Tu, D(omi)ne, extingue hoc uenenatum uirus,
 extingue operationis ei(us) mortiu(er)[u]s et uires quas i[n] se habent et uacua; et da in
 conspectu tuo omnibus quos tu creasti oculos ut uideant, aures ut audiant, cor [u]t
 310 magnitudinem tua(m) intellegant".

"Et cum hoc dixisset totum semetipsum armauit crucis signo et bibit totum quod erat in
 calice; et postea quam bibit dixit:

"Peto, ut propter quos bibi conuertantur ad te, D(omi)ne, et ad salutem que apud te est,
 te inluminante meriantur"; per eundem."

-
- 302] *et* : so GS. *emend* and remark "wrongly inserted above line after *quieta* three lines lower, by same or contemporary hand; and there retained by L"; *om.* MS.S.
 303] *cuius* : so MS. (with -i- extending below the base line); L.S.GS. *curis*.
 303] *nomine* : so MS.; L.S. *nomina*; GS. as MS., but misprint *nomin[e]*.
 304] *fu[g]it* : so S.GS. *emend*; MS.L.S. *fuit*; MS. *fuit* on erasure, with one faint letter (o?) preceding it.
 304] *silit* : so MS. *silit*; L.S. *silicet*; GS. *emend* *silescit*.
 304] *[e]xtorpescit* : MS. (so L.S.) *et extorpescit* with *et ex-* and *-cit* above line; I (following GS) transpose *et* to precede *expauescit* in l. 302; MS. the *t-* of *torpes-* is faint.
 306] *uenenata* : MS. -a- is a square form, having been corrected from *e* by partial erasure.
 306] *repentia* : so L.S.; MS *repentia* with -tia on run-over; GS. *emend* *repenitentia sunt*.
 306] : fol. 151v begins; *om.* C.
 306] *[et]* : *om.* MS.L.S.GS., and L. begins a new sentence with *Animalia*.
 307] *humanæ* : so MS.; L. *humanae*; GS. *humanae*.
 308] *operationis* : so MS.L.; S. *emends* *operationes*; GS. *emend* *operationem*.
 308] *mortiu(er)* : MS. *mortiu(er)ous*, with -o- above line on caret mark; L. *emends* *mortiu(er)*; S. *mortiverus* and *emends* *mortiferas*; GS. *emend* *mortiu(er)um*.
 308] *i[n]* : MS. *i*; L.S.GS. *in*.
 308] *habent* : so MS.L.S.; GS. *emend* *habeat*.
 309] *cor [u]t* : so L.S.GS. *emend*; MS. *coruit*.
 311] *semetipsum* : MS. (divided by line-end) *S. se metipsum* (and *S. then divides*) *semet ipsum*; GS. *semetipsum*.
 311] *signo* : so MS.GS.; L.S. *signa*.
 313] *D(omi)ne* : MS. the tongue of the -e was exaggerated by the scribe and then corrected by partial erasure.
 313] *apud* : MS. a *pud* (divided by line-end), with the a- is partly damaged and slightly below the line.
 314] MS. following eundem the rest of the side (approximately half of it) is left blank. The blank half was later re-ruled for twelve lines of writing, on only the first line of which a later (GS. say thirteenth century) hand writes: *þwithe* [þ- is uncertain] *man gardclife on mid*; GS. read *þwiche man gardclife on mid*, Ker reads *Wwrche man gardclife on mid*.

- 315 [LXV] gefultmige seo þrinis seo annis
/ Suffragare trinitas unitas,
- ðære annisse gemildsa me seo þrinis
 unitatis miserere trinitas.
- 320 gefultmige ic bidde me gesettum
Suffragare q(ue)so mihi posito
- sacs micel swa swa in fræcennisse
 maris sonum magni uelet in periculo,
- þ(æt)te nalæs mid heo teo mec seo deaðlicnes
5 ut non secum trahat me mortalitas
- 325 ðeoses gearas ne ðyses middangeardes idelnes
 uius ani neque mundi u[a]nitas.
- 7 ðæt ilce ic bidde fro(m) þæm hyhstu(m)
 Et hoc idem peto a sublimibus
- 330 þæs heofonlican co(m)pweorodes mæ genu(m)
 celestis militige uirtutibus:
- ðylæs mec forlæten to slitenne feondum
 [n]e me linquant lacerandum hostib(us),

315] Entry LXV: The Lorica of Laidcenn. N.B. GS.'s misreadings and emendations of the OE gloss in Entry LXV are reproduced by Herren in his edition; other mistakes and omissions in the OE gloss in Harley 585 made only by Herren are recorded below with the exception of his reproduction of the letter æ as ae.

315-6] : fol. 152r begins.

315] gefultmige : so MS.L. (MS. with a slight space between -t- and -m-); GS. gefultimige.

316] Suffragare : MS. S- is a plain initial, two lines deep and partly in inner margin.

316] trinitas : so MS.L.; GS. emend trinitatis; Herren appears not to record the form.

318] trinitas : so MS.L.GS.; Herren appears to misread Trinitatis.

319] gefultmige : so MS.L. (MS. with a slight space between -t- and -m-); GS. gefultimige.

320] Suffragare : so MS. capitalisation; GS. suffragare.

321] sacs : so MS.; L sacs.

321] micel : so MS.L.; GS. emend micles (Herren does not indicate emendation).

322] maris sonum : so MS.; GS. emend maris.

322] uelet : so MS. GS. emend uelut.

323] þ(æt)te : so MS.L.GS.; om. Herren.

323] seo : so MS.L.GS.; om. Herren.

326] uius : so MS.; GS. emend huius.

326] ani : so MS.; GS. emend anni.

326] u[a]nitas : so GS. emend; MS. unitas but with a very small a inserted above the line on a ^ shaped caret mark in a later hand- probably by John Joscelyn.

327] fro(m) þæm hyhstu(m) : so MS.L.GS.; om. Herren.

328] et : MS. form may show earlier insular traits in its formation, possibly deriving from an exemplar.

329] co(m)pweorodes : so MS.L.; GS. compwerodes.

330] celestis : so MS.; GS. misread MS. celestas and emend celestis.

330] militige : MS. -g- crossed out - apparently much later - in fainter ink; GS. emend militie.

331] to : so MS.L.GS.; om. Herren.

331] slitenne : MS. with -l- corrected from t by partial erasure (tall s- in st- ligature originally).

331] feondum : MS. with -dum on run-over.

332] [n]e : MS. he, with the h- corrected to n- by crossing out the vertical of h-, again in fainter ink.

332] hostib(us) : MS. with -stibus on run-over.

- ac gescilden soðlice wæpnu(m) strongum
 10 /sed defendant iam armis fortibus;
- 335 þ(æt)te heo mec foregongen in feðan
 ut me illi procedant in acie,
- ðæs heofonlican weorudes wigbreates
 celestis exercitus militie:
- wisdomes gefylnes 7 godes lufu onbernes mid cæ(m)ppum
 340 cheruphin et seraphin cum milibus,
- swa swa god 7 godes strengu gelicum
 Michael et Gabriel similibus.
- ic wisce þrymseld þa lyfiendan heahenglas
 15 Opto thronos uiuentes archangelos,
- 345 aldordomas 7 duguðmehte ænglas
 principatus et potestates ang(e)los,
- þ(æt)te mec þicce gescyldende weorode
 ut, me denso defendentes agmine,
- feond ic mæge gefyllan
 350 inimicos ualeam prosternere.
- syppan æfter þan oðre cæmpan
 Tum deinde / ceteros agonithetas,

333] gescilden : so MS.L.GS.; Herren gescylden.
 333] soðlice : so MS.L.GS.; Herren soþlice.
 334] : fol. 152v begins.
 334] sed : MS. with a small capital S-.
 334] defendant : so MS; GS. emend defendant me.
 335] þ(æt)te : so MS.L.; GS. misprint þætte.
 335] heo : MS. - as GS. observe: "h corrected from n, same hand".
 336] procedant : so MS. with a small e above the o added by a later corrector - probably John Joscelyn; the scribe himself at first wrote precedant and then altered the first e to o; GS precedant.
 337] wigbreates : so MS.L.; GS. emend wigbreatas (Herren does not indicate the emendation).
 339] 7 : so MS.L.GS.; om. Herren.
 339] onbernes : so MS.L.GS.; om. Herren.
 340] milibus : MS. with -ti- interlined by a later hand - probably John Joscelyn's - on ^ caret mark to form militibus.
 341] 7 : so MS.L.GS.; om. Herren.
 342] Gabriel : so MS.L.GS.; Herren Gabrihel.
 344] uiuentes : so MS.; GS emend uirtutes.
 344] archangelos : MS. with -r- and -c- run together.
 345] 7 duguðmehte : so MS.L.GS.; Herren duguðmihhte.
 346] et : so MS.; GS. purposefully omit.
 349] feond : so MS.L.GS.; Herren feonda.
 349] ic : MS. -c corrected from e.
 351] oðre cæmpan : MS. ink has faded here.
 352] : fol. 153r begins.

- 355 heahfæderas feower siðan witegan
20 patriarchas, quattuor quater prophetas,

ond apostolas, (cristes) scipes steoran
et apostolos XII, naues (Cristi) proretas,

þroweras alle ic bidde godes cæmpan
et martyres omnes peto athletas Dei,

360 þ(æt)te mec þurh heo þære ecaen hælo ymbsylle
ut me per illos salus eterna sepiat

7 æghwylc yfel from me gewite
atq(ue) omne malum a me pereat.

crist mid me were fæste trume gefæstnige
25 (Cristus) mecum pactum firmu(m) fereat:

365 ege fyrhto ða sweartan weorud abrege
timor tremor tetras turbas terreat.

god unþurhsceotendlicre gescyldnesse
D(eu)s impenetrabile tutela,

æghwonan mec gescild / ðinre mæhte
370 undique me defende / potentie tue.

mnes lichoman lewera alle alæs
Mea gibre pernas omnes libera,

353] heahfæderas : MS. -r- is faint.

353] siðan : GS. supply feower after this to gloss quater.

353] witegan : MS. a little faint.

354] quattuor : MS. first 4- above line on caret mark.

355] ond : so MS.L.GS.; om. Herren.

356] XII : so MS.; GS. purposefully omit; om. Herren.

356] naues : so MS.; GS. emend nauis.

357] cæmpan : MS. a dot above -m- (apparently by the same scribe).

358] Dei : so MS.L.; om. GS. (Herren records, but omits its gloss, godes).

359] þ(æt)te : GS. misprint þætte.

359] ecaen : so MS.; L. ecaen and suggests ocean; GS. emend ocean.

361] æghwylc : so MS.L.GS.; Herren aeghwyllic; -hwylc may be on an erasure at the start of the line.

362] omne : MS. may be on an erasure at the start of the line.

363] gefæstnige : so MS.L.GS.; Herren gefaestnie.

365] ða : so MS.L.GS.; Herren þa.

365] ða sweartan weorud : MS. in slightly smaller letters, but same hand.

366] timor : MS. on erasure, including erasure of an earlier t; -i- corrected from e by erasure and overwriting; t- imperfectly formed - it may incorporate part of an otherwise erased letter.

366] tremor : MS. above line on caret mark and preceded by a + sign; -r is round.

368] impenetrabile : so MS., but a later hand - possibly John Joscelyn's - alters -e to -i with a faint ink stroke, places a caret mark beside it and a sign perhaps approximating to an i above it; GS. Herren impenetrabili; the whole word is in darker ink.

369] æghwonan : so MS.L.GS.; Herren aeghwonon; MS. -o- corrected from æ by erasure.

370] undique : GS. note MS. "with q by same hand upon illegible erasure".

370] : fol. 153v begins.

370] potentie tue : so MS.; GS. emend potentia.

372] Mea : so MS.; GS. emend mee.

- 30 gesundu(m) plegscylde gescyldendum anra gehwylc
 tuta pelta protegente singula,

 375 þ(æt)le nalæs ða sweartan deoblu in minre sidan
 ut non tetri demones in latera

 leligen swa swa gewuniað scytas flanas
 mea liberantur, ut solent, iacula;

 þone hnoll ða heafodpannan mid þæm loccu(m) ond eagan
 gigran, chephalem cum iaris, et conas,

 380 ondwleotan tungan teð ða næsþyr[ll]u
 patham, liganam, sennas atque michinas,

 swiran hryncg sidan lendenu
 35 cladum, crassu(m), madianum, talias

 ðyoh micgemu ond ða twa honda
 bathma, exugiam, adque b[i]n[a]s idumas.
 385

 minum soþlice mid gescyldrum hneccan
 Meo ergo cum scapulis uertice

 helm hælo beo ðo westo heafde
 /galea salutis esto capite,
 390

 heafolan eagam ond exon þære ðryfealdan
 fronte, oculis, et cerebro triforme,

373] gesundu(m) : MS. -d- is imperfect, resembling a b.
 375] ða : so MS.L.GS.; Herren þa.
 375] minre : so MS.L.; GS. emend mine.
 376] tetri : MS. -e- in darker ink and second -t- overwriting an existing ascender.
 378] liberantur : so MS.; GS. emend librent.
 378] solent : so MS.; GS. emend soleant.
 379] ða heafodpannan : so MS.L.GS.; Herren heofadpannan.
 380] gigran : so MS., but poorly formed; GS. emend gigram; MS. marginal comment by John Joscelyn, corruptissima.
 380] chephalem : so MS.; GS. emend cephalen.
 381] teð : so MS.L.; GS. emend teð 7.
 381] næsþyr[ll]u : so GS emend; MS. næsþyrll (divided by line-end).
 382] liganam : MS. interlinear gloss by John Joscelyn, linguam.
 385] micgemu : so MS.L.; GS. emend micgeman.
 386] b[i]n[a]s : so GS. emend; MS. bonis.
 387] hneccan : MS. with -can on run-over.
 388] scapulis : so MS.; GS. emend capillis.
 388] uertice : MS. with -tice on run-over.
 390] / : fol. 154r begins.
 391] heafolan : so MS.L.; GS. emend hneofolan.
 391] ond : so MS.L.GS.; om. Herren.
 392] fronte : This form is not recorded by Herren.

- nebbe weolure onseone ðunwongan
 40 rostro, labie, facie, timpore,
- 395 cinne bearde oferbruum earum
 mento, barbe, superciliis, aurib(us),
- heagospinnu(m) smeru(m) betwin þæm næstgrislan
 genis, buccis, internasso, narib(us),
- seoum eahringu(m) bræwum bruum
 400 pupillis, rotis, palpebris, tautonibus,
- toðreoman oroðe cæ[c]um cinbanu(m) ond geoman
 [g]i[n]g[i]s, anile, maxillis et faucibus,
- toðum tungan muðe hræctungan hracan
 45 dentibus, lingue, ore, ubae, guttore,
- þrotbollan 7 undertungeðru(m) swiran
 405 guguilione et sublingue ceruice,
- þy heafodlocan brægene gristlan
 capitali ceotro, cartilagine;
- swiran arfæst ærþeo ðu gescyldnesse
 410 /collo clemens adesto tutamine.
- æfter þon beo ðu me byrne seo gehealdfæstesðe
 Deinde esto mihi lurica tutissima,

394] rostro : MS. -s- altered from low to long form for -st- ligature.

394] timpore : MS. John Joscelyn inserts -ibus above the -e and also the letter e (I think) above the -i- on a caret mark (i.e. temporibus).

397] heagospinnu(m) : so MS.; GS. emend and misprint heagospindum.

397] betwin : so MS.L.GS.; om. Herren.

397] næstgrislan : so MS.L.; GS. emend næsgristlan.

398] internasso : so MS.; GS. emend internaso.

399] seoum : so MS.L.; GS emend seonum; MS. an erasure between seoum and eahringum.

401] cæ[c]um : MS. cænum; GS. emend œacum.

401] ond : so MS.L.GS.; om. Herren.

401] geoman : so MS; GS. emend goman (Herren does not indicate the emendation).

402] [g]i[n]g[i]s : MS. iguis; GS. emend ginguis.

402] maxillis et : so MS.; GS. purposefully omit et.

404] guttore : MS. gu- is altered from a.

405] þrotbollan : so L.GS.; MS. Herren þrot bollan.

405] 7 : so MS.L.GS.; om. Herren.

406] guguilione : so MS, but with a tiny r added above line on caret mark between the first -u- and the second -g-, probably in John Joscelyn's hand; GS emend gurgulione.

407] þy : so MS.L.GS.; om. Herren.

407] gristlan : MS. with -lan on run-over.

408] ceotro : MS. glossed cerebro below by John Joscelyn.

408] cartilagine : MS. with -lagine on run-over.

410] : fol. 154v begins.

411] gehealdfæstesðe : so MS.L.GS.; Herren gehealdfaeste.

412] esto mihi : so MS.; GS. purposefully omit mihi.

- ymb mine innoðas ymb min leomu
 50 erga uiscera mea, erga membra mea,
- 415 þ(æt)te ðu ascufe fro(m) mec ða ungesewenlican
 ut retundas a me inuisibilis
- [sl]ega næglas ða fæstniað laðwendnesse
 sudum clabos quos fingunt odibiles.
- gescyld soðlice [g]od strongre byman
 Tege er[g]o D(eu)s forte lurica
- 420 mid gescyldru(m) eaxle ond earmas
 cum scapulis humeros et brachia;
- gemundbyrd elne mid þan elnbogan 7 hondum
 55 tege ulnas cum cubiis et manibus,
- fyste folme fingras mid þæm næglum
 425 pugnos palmos digitos cum ungibus;
- gescyld þone hringe 7 ða ribb mid ðæm liðum
 tege spinam et costas cum artibus,
- bæc hringe 7 ða sionwe mid ðæ(m) banu(m)
 430 terga / dorsum neruosq(ue) cum ossib(us);
- gescyld ða hyd blod mid þæ(m) ædru(m)
 tege cutem sanguinem cum renib(us),
- ðā hypban ða earsenda mid ðæm þeohsconcu(m)
 60 catacrinas nates cum femoribus;

413] ymb mine innoðas ymb min leomu : so MS.; GS. *emend* ymb min leomu ymb mine innoðas (see following n.).
 414] erga uiscera mea, erga membra mea : so MS.; GS. *emend* erga membra erga mea uiscera.
 415] mec : so MS.; GS. *emend* me (Herren does not indicate the emendation).
 416] retundas : so MS.; GS. *emend* retrudas.
 417] [sl]ega ; so GS *emend*; MS. brega with the descender of -r- broken into two strokes.
 417] ða : so MS.L.GS.; om. Herren.
 417] laðwendnesse : so MS.L.; GS. *emend* ða laðwendan.
 418] fingunt : MS. -g- has a diagonal line through it - perhaps John Joscelyn's work again.
 419] gescyld : MS. -s- (round) is altered from c.
 419] [g]od : so GS. *emend* MS. *od, noting that "the first letter is over an erasure and is illegible".
 420] Tege : MS. tegescyld; GS. also purposefully omit the scribal error scyld.
 420] er[g]o : so GS. *emend*; MS. erto.
 420] forte : so MS.; GS. *emend* fortis.
 422] cum scapulis : MS. -um s- may be on an erasure.
 423] mid þan : so MS.L.GS.; om. Herren.
 424] cubiis : so MS., but with a very small t - possibly John Joscelyn's - above the line on a ^ shaped caret mark between the two is ; GS. *emend* cubis.
 426] palmos : so MS.; GS. *emend* palmas.
 427] 7 : so MS.L.GS.; om. Herren.
 430] : fol. 155r begins.
 431] þæ(m) : so MS.L.; GS ðæm.
 434] catacrinas : so MS.; GS. *emend* catacrines.

- 435 gescyld hom[m]e scotliran ða þeohgeweald
tege cambos surras femoralia
- mid þæ(m) þeohweorfan þa hweorfan 7 ða cneo
cum genuclis polites et genua;
- 440 gemyndbyrd telgan efenwexende tyne
tege ramos concrecentes decies,
- mid þæ(m) taum næglas twiga fife
cu(m) mentagris unges binos quinquies;
- 65 gescyld ða healan mid þæ(m) sceonu(m) (oððo) sconcu(m) 7 sporum
tege talas cum tibiis et calcibus,
- 445 sceoncan fet þara ila mid þæ(m) stepu(m) (oððo) gongu(m)
crura pedes plantaru(m) cum bassibus;
- gescyld breost ðearnwind breostban
tege pectus / iugulam pectusculum,
- 450 tittas oððo sponan magan 7 þone neabulan
mamillas stomachum et umbilicum;
- gescyld ða wombe þa lyndenu þa acænnendlican lyomu
tege uentrem lumbos genitalia,
- 70 7 hrif 7 ðære heortan þa liflican
et aluum et cordis uitalia;

435] hom[m]e : so GS. *emend* homme (Herren does not indicate emendation); MS.L. homme.

435] ða : so MS.L.GS.; *om.* Herren.

436] cambos : so MS.; GS. *emend* cambas; Herren gambos.

438] polites : so MS.; GS. *emend* poplites.

439] gemyndbyrd : so MS.L.; GS. *gemundbyrd*.

442] unges : so MS.; GS. *emend* ungues.

443] ða healan : so MS.L.; GS. *emend* ða hælæn; Herren helan.

443] (oððo) : MS. *crossed l abbreviation*.

443] 7 : so MS.L.GS.; *om.* Herren.

444] talas : so MS.; GS. *emend* talos.

445] (oððo) : MS. *crossed l abbreviation*.

446] plantaru(m) : GS. *unusually note the Lat. -m abbreviation*.

448] : fol. 155v begins.

449] oððo : so MS.; GS. *emend* oððon.

449] 7 : so MS.L.GS.; *om.* Herren.

451] lyndenu : so MS.L.; GS. *emend* lendenu.

451] acænnendlican : MS. -*æ-* corrected from a.

453] 7 ðære heortan þa liflican : MS. *after these words the scribe repeats himself with 7 þa lyflican heortan* - GS. *also omit this "careless scribal repetition"*.

- 455 gescyld þa þríofealdan li[b]re rysele
tege trifidu(m) iacor et ilia,
- sweotan 7 burse lundlagan snædelþearm mid þære nettan
marsem reniculos fithrem cum obligia;
- 460 gescyld readan feleferð mid ðære lungene
tege toliam toracem cum pulmone,
- edre smælþearmas geallan mid þy hyorthoman
uenas fifras fel cum buclimiamni;
- 75 gescyld þ(æt) flæsc (oððo) lichoman ða scare mid þæ(m) mergum
tege / carnem inguinam cum medulis,
- 465 þone milte mid þæ(m) gebægdum eosenu(m) 7 roppu(m)
splenum cum totuosis intestinis;
- gescyld blædran gelynd ond alle
tege uisicam adipem et pantas
- 470 þara gefoga þa unarimdan ændebyrðnesse
compagnu(m) innumeros ordines;
- gescyld hær 7 þa oþre leomu
tege pi[l]os adque membra reliq[u]a

455] þríofealdan : MS. -dan on a run-over.
 455] li[b]re : MS. libfre with f above line on caret mark; the scribe omits to cancel the -b-; GS. print libre, and add 7 after it without comment, though there is enough space for it in MS.
 456] MS. -dan erased in margin at start of line before iacor (cf. l. 455 þríofealdan).
 456] iacor : so MS.; GS. emend iecor.
 456] ilia : MS. the first i- is capped by a separate fork-shaped hat - the scribe probably anticipated the following -l-).
 458] obligia : so MS.; GS. obligio.
 459] ðære lungene : so MS.L.GS.; Herren lungeme.
 461] edre : so MS.L.GS.; Herren edran.
 462] fifras : so MS.; GS. emend fibras.
 462] buclimiamni : MS. buclimi amni; GS. emend bucliamini.
 463] (oððo) : MS. crossed l abbreviation.
 463] þæ(m) mergum : Herren misprints þaem mergum.
 464] : fol. 156r begins.
 464] inguinam : so MS.; GS. emend inguinem (and are tempted to emend inguinum).
 464] medulis : so MS.; GS. emend medullis.
 465] eosenu(m) : GS. misprint eosenum.
 466] totuosis : MS. totu osis (divided by line-end); GS emend tortuosis.
 467] blædran : so MS.L.GS.; Herren ða blaedran.
 467] alle : MS. irregular -e - possibly influenced by Caroline minuscule.
 468] uisicam : so MS.; GS. emend uesicam.
 468] adipem : MS. "oc" type a, possibly deriving from exemplar.
 469] unarimdan : MS. u- possibly on erasure.
 470] compagnu(m) : so MS.; GS. emend (unusually noting -m abbreviation) compaginum; Herren compaginum.
 471] 7 : MS. faint.
 472] pi[l]os : so GS. emend; MS. piclos.
 472] reliq[u]a : MS. reliq(ui)a; GS. reliqua.

- 80 þæra swæ wen is ic biferde (oððo) forleort noman
quorum forte preteribi nomina;
- 475 gescyld alne mec mid fif ondgeotum
tege totum me cum [quin]que sensibus,
- 7 mid ten durum smicre geworhtum
et cum X foribus fabrefactis,
- 480 þ(æt)te fro(m) þæm hælu(m) oð ðæs heafdes hearnesse
ut a plantis usque ad uertice[m]
- nængum lime minum utan innan ic geuntrumige
/nullo membro meo foris intus egrotem,
- 85 þylas of minu(m) mæge lif ascufan
ne de meo posit uitam trudere
- 485 wol[n]es ece adl sar lichoman
pestis, languor, dolor corpore,
- ær ðon soþlice gode syllendu(m) ic gealdige
donec [i]am Deo dante seneam
- 490 7 mine synne mid godu(m) ic adilgie
et peccata mea bonis deleam,
- þ(æt)te of lichoman utgeongende ðeosu(m) neolu(m) ic ðolige (oððo) ic mæge geþolian
ut de carne iens imis caream
- 90 7 to þæ(m) hean gefligan (oððo) geferan ic mæge
et ad alta euolare ualeam,

473] (oððo) : MS. *crossed l abbreviation*.

474] preteribi : so MS.L.; GS. *praeteribi*; Herren *praeteribi*.

475] mec : MS. *mec noman* (with this superfluous *noman* bracketed off between two dots above *mec* displacing *mec*).

476] cum [quin]que : so GS. *emend*; MS. *cumque*.

477] durum smicre geworhtum : so MS.; L.GS. *transpose* smicre geworhtum durum (cf. following note).

478] foribus fabrefactis : so MS.; GS. *invert* fabrefactis foribus.

480] usque : MS. *-s-* corrected from *q*.

480] uertice[m] : so GS. *emend*; MS. *uertice*.

482] : fol. 156v begins.

482] membro meo : so MS.; GS. *emend* membro.

484] posit ; so MS.; GS. *emend* possit.

485] wol[n]es : so GS. *emend* (Herren does not indicate the emendation); MS.L. *woles*; GS. *supply* fefor after this word (see following note).

486] pestis : GS. *supply* febris after this word.

487] soþlice : so MS.L.; GS. *sodlice*.

488] [i]am : so GS. *emend*; MS. *nam*.

491] neolum : so MS.L.GS.; Herren *neoum*.

491] (oððo) : MS. *crossed l abbreviation*.

493] þæ(m) : so MS.; GS. *misprint* abbreviation þæm.

493] (oððo) : MS. *crossed l abbreviation*.

495 7 gemilsigendum gode to þæ(m) readorlicu(m)
et miserto Deo ad ethera

bliðe ic sy gewegen rices coelnesse soðlice
letus uehar / regni refrigeria. Amen.

[LXVI] Wið færlicre adle: sie clufefhte wenwyr̃t, clate, bisceopwyr̃t, finul, rædic; wyl in
500 ealað; syle drincan.

[LXVII] Wið lændenwyr̃ce: finolsæd, betonican leaf grene, acrimonian nyoðewearde; gnid
to duste; wes mid geswettan ealað; gewlece; syle hat drincan in stalle; stonde gode hwile.

[LXVIII] Wið þeore: genim cwicrinde 7 æscrinde 7 berehalm; wel in wætere; genim
alomalt mid ðy wætere; gebreow mid gryt cumb / fulne ealað mid ðy wætere; geclænsa;
505 ðonne læt standan ane niht gesweted mid hunige; drince nygon morgenas 7 ete secgleac 7
cropleac 7 cymen tosomne 7 nænigne oþerne wætan ne ðige.

[LXIX] Gif ðeor sy in men: wyr̃c drænc; nim þas wyr̃te nyoþewearde: finul 7 bisceopwyr̃t,
æscðrote, ealra efenmicel; þyssa twiga mæst ufonwearde: rudan 7 betonican; ofgeot mid III
mædrum ealoð, 7 gesinge III mæssan ofer; drince ymbe twa niht / þæs ðe hy ofgoten sie;
510 syle drincan ær his mete 7 æfter.

495] þæ(m) : so MS.L.GS.; Herren þam.

496] ethera : so MS.; GS. emend etheria.

498] : fol. 157 begins.

499] Wið : MS. W- is a decorated initial wynn, three lines deep and partly in inner margin.

501] Wið : MS. W- is a decorated initial wynn, three lines deep and partly in inner margin.

502] stalle : MS. -a- corrected from o by addition of a tail stroke.

503] Wið : MS. W- is a decorated initial wynn, three lines deep and partly in inner margin.

504] gebreow : MS. -o- above line on caret mark.

504] : fol. 157v begins.

505] gesweted : MS. the scribe at first wrote gewesed, then added an -s- above the wynn on a caret mark before erasing the original s and overwriting a crude -t-.

507] Gif : MS. G- is a slightly ornamented capital, three lines deep in outer margin.

508] twiga : so MS.C.L.; GS. emend twega.

509] : fol. 158r begins.

509] sie : so MS.C.L.; GS. emend sien.

[LXX] Drænc wið ðeore: nim ðas wyrte neoðowearde: ceasteræsc, ontre neoðoweart; ðas ufonwearde: betonican, rude, wermod, acremonia, felterre, wuduþistel, feferfuge, æpelferðingcwyr̥t; ofgeot mid ealað; læt stonda ane niht; drince VIII morgenas lytle bollan fulle swiðe ær 7 ete sealtne mete 7 nowiht fersces.

515 [LXXI] Wyr̥c ðeordrænc godne: genim wermod 7 boðen, acrimonian, pollegan, ða smalan wenwyr̥t, / feltere, ægwyr̥t, ðyorwyr̥t, ceasteraxsan twa snada, eofolan þreo snada, cammuces IIII, wuduweaxan godne dæl, 7 curmeallan; gescearfa ða wyr̥ta in god hluttur eala (oððe) in god wylisc eala; læt standa III niht bewrogen; syle drincan scænc fulne tide ær oþrum mete.

520 [LXXII] Wið þeore 7 wið sceotendu(m) wenne: genim boðen 7 gearwan 7 weoduweaxan 7 hræfnes fot; do in god eala; syle drincan on dæge III drænceas.

[LXXIII] Gif ðeor sy gewunad in anre / stowwe: wyr̥c gode beðingc̥e: g eþni(m) ifig ðe on stane wyxð on eorþan, 7 gearwan 7 wudubindan leaf 7 cuslyppan 7 oxsanslyppan. g(e)cnuca hy ealle swiðe wel; lege on hatne stan in troge; do hwon wæteres in: læt reocan on þ(æt) lic

525 swa him ðearf sy oððæt col sy; do oþerne hatne stan in; beþe gelome: sona hi(m) bið sel.

511] Drænc : D- is a decorated initial, three lines deep and partly in inner margin.

511] ontre neoðoweart : so MS.; C.L. ontre neoðoweard; GS. omit neoðoweart (which they too misread as neoðoweard), considering it to be the result of scribal dittography.

513] æpelferðingcwyr̥t : so L.GS.; MS. æpel ferðingc̥ wyr̥t; C. apelferðingcwyr̥t.

515] Wyr̥c : MS. W- is a decorated initial wynn, three lines deep and partly in inner margin.

515] acrimonian : L. wrongly places the fol. division after this word.

516] : fol. 158v begins.

516] ceasteraxsan : so MS. ceaster axsan divided by line-end; so L.; C.GS. emend ceasteræsc̥es.

517] IIII : so MS.; L.GS. IV.

518] (oððe) : MS.C. crossed l abbreviation.

520] Wið : MS. W- is a decorated initial wynn, three lines deep and partly in outer margin.

521] in : MS. acute top-stroke to i-.

522] Gif : MS. G- is a capital, two lines deep in outer margin.

522] / : fol. 159r begins.

523] 7 (third) : so MS.C.GS.; om. L.

523] oxsanslyppan : so C; MS. oxsan slyppan; L.GS. oxanslyppan.

524] þ(æt) : so MS.; GS. misprint expansion þæt.

[LXXIV] Wið ðeore: ealhtre, wælwyr̥t, weoduweaxe, æscrind in eorþan, cneowholen,
wermod se hara, rædic, ceasteræsc, lytel sauinan.

[LXXV] / Gif se uic weorðe on mannes setle geseten: þon(ne) nim ðu clatan moran, þa
greatan, III oððe IIII, 7 berec hy on hate æmergean; 7 ateah þon(ne) ða ane of ðan heorðe 7
530 cnuca 7 wyr̥c swylc[e] an lytel cicel, 7 lege to þæm setle swa ðu hatost forberan mæge;
þon(ne) se cicel colige, þon(ne) wyr̥c þu ma 7 lege to, 7 beo on stilnesse dæg oððe twegen;
þon(ne) þu þis do - hit is afandad læcecraeft - ne delfe hy nan man þa moran mid isene, 7
mid wætere ne þwea, / ac strice hy mid claðe clæne; 7 do swiþe þynne clað betweenan þ(æt)
setl 7 ðone cicel.

526] Wið : MS. W- is a decorated initial wynn, two lines deep and partly in inner margin.

528] : fol. 159v begins.

528] Gif : MS. G- is a capital, three lines deep in outer margin.

528] uic : MS. acute top-stroke to -i-, and glossed uich above line in faded thirteenth-century hand.

530] swylc[e] : so GS. emend, MS.C.L. swylc.

530] an : MS. accent sign over a-

530] cicel : MS. glossed (?)ircel above line in faded thirteenth-century hand.

533] : fol. 160r begins.

533] þynne : MS. -e is imperfectly formed.

533] þ(æt) : GS. misprint abbreviation þæt.

- 535 [LXXVII] ✱ "Gemyne ðū, Mucgwyr̃t, hwæt þū āmeldodest,
 hwæt þū renadest æt Regenmelde.
 Ūna þu hattest, yldost wyr̃ta;
 ðū miht wið III 7 wið XXX,
 5 þu miht wiþ attre 7 wið onflyge,
 þu miht wiþ þa[m] laþan ðe geond lond færð.
 540 + Ond þu, Wegbrade, wyr̃ta modor,
 eastan op[e]ne, innan mihtigu;
 ofer ðy cræte curran, ofer ðy cwēne reodan,
 10 ofer ðy bryde bryo- / dedon, ofer þy fearras fnærdon:
 545 eallum þu þon wiðstode 7 wiðstunedest.

535] Entry LXXVII: The so-called "Nine Herbs Charm". Note that in view of L. 541 Ond, L. 563 ondan and L. 602 ond, G Sedgefield.ASPR's expansion and for the Tironian nota 7 throughout this entry is probably erroneous; Wülcker [1882] Wū S expand ond.

Hoops has þ for ð always.

Lines 535-97 om L.

535] ✱ : MS. the inclusion and placing of this cross here is conjectural - MS. has a large faded cross (of patée type) in the outer margin to the right of and slightly above this entry; it is quite distinct in form from the other crosses in this entry, is drawn in different ink, and is of uncertain date; note that S. is potentially misleading in this regard, since he represents each of the subsequent crosses with a cross patée ✱; all crosses om. ASPR.

535] Gemyne : G- is a capital, two lines deep in inner margin.

535] Mucgwyr̃t : so MS.C.Wū.GS.; G. mucgyrt.

538] ðu miht wið III 7 wið XXX : so MS.C.Wū.GS.; Holthausen [1934] emends ðu miht wið III(um) ond wið XXX(um), and suggests supplying helpan; S. misreads first wið as wiþ.

539] wiþ (first) : so MS.C.Wū.GS.; G.Sedgefield.Holthausen [1934] wið.

540] þa[m] : so Hoops.G.Holthausen [1934].ASPR. emend þam; MS.C.Wū.S.GS. þa; Sedgefield þam.

540] færð : so MS.C.Wū.ASPR.S.; Gr.Holthausen [1934] emend færed; GS. emend fereð.

541] + : MS. cross in inner margin, same hand as text.

541] wyr̃ta : so MS.C.Wū.GS.; S. wurta.

542] op[e]ne : so Stuart emends; MS.C. opone; Wū.G.Holthausen [1934].ASPR.S.GS. emend openo; Sedgefield openo.

543] ðy (twice) : so MS.C.Stuart; Wū.G.Holthausen [1934].ASPR.S.GS. emend ðe; Sedgefield ðe.

543] cræte : so MS.C.S.Stuart; Wū.Holthausen [1934].ASPR.GS. emend crætu; G. emends cræto; Sedgefield cræto.

544] : fol. 160v begins.

544] bryodedon : so MS.C.Wū.GS.; Holthausen [1934] emends briodedon.

544] ðy : so MS.C.Stuart; Wū.G.Holthausen [1934].ASPR.S.GS. emend ðe; Sedgefield ðe.

544] þy : so MS.C.; Wū.G.Holthausen [1934].ASPR.GS. emend þe; Sedgefield þe; S. misreads and emends ðe.

544] fnærdon : MS. fnær don (divided by line-end) with the final stroke of -r- exaggerated.

545] þon : so MSC.Wū.G.Sedgefield.Holthausen [1934].ASPR.S.Stuart; GS. emend þonne and note MS. þon "with a dot above like the beginning of a -ne contraction", but the mark in question is a show-through of dotted y on the recto.

545] 7 wiðstunedest : so MS.C.Wū.GS.; Holthausen [1934] emends 7 wiðstunedest a.

- Swā ðū wiðstonde āttre 7 onflyge
 7 þæ(m) laðan þe geond lond fereð.
 Stune hætte þeos wyr, heo on stāne gewēox;
 15 stond heo wið āttre, stunað heo wærce.
 Stiðe heo hætte, wiðstunað heo āttre,
 550 wreceð heo wraðan, weorpeð ut āttor.
 + þis is seo wyr seo wiþ wrym gefeah;
 þeos mæg wið āttre, heo mæg wið onflyge,
 20 heo mæg wið ða[m] laðan ðe geond / lond fereþ.
 Fleoh þu nu Åttorlāðe seo læsse ða mārān,
 555 seo mære þa læssan, oððæt him beigra bōt sý.
 Gemyne þū, Mægðe, hwæt þū āmeldodest,
 hwæt ðu geændadest æt Alorforda,
 25 þ(æt) næfre for gefloge feorh ne gesealde
 560 syððan him mon Mægðan tō mete gegyrede.

546] onflyge : so MS.C.Wū.GS.; Holthausen [1934] ondflyge.

547] 7 þæ(m) laðan : so MS.C.Wū.GS.; Holthausen [1934] *emends* ond þæm laðan eac.

547] þe : so MS.C.Wū.GS.; S. ðe; C. *places metrical division after this word*.

548] Stune : so MS.(but without capital s).ASPR.S.GS.Magoun [1937a].Stuart; so too Wū. who adds "oder stime"; C. stime, but in a footnote remarks "this word may also be read stune"; G. remarks "MS. illegible, stune or stime"; Sedgefield Stime; Holthausen [1934] Stime (apparently a mistake for stime).

548] hætte : so MS.C.Wū.G.Holthausen [1934].ASPR.S.Stuart; Sedgefield.GS. *emend* hatte.

549] stond : so MS.C.Wū.G.ASPR.S.Stuart; Sedgefield.GS. *emend* stondeð; Holthausen [1934] stont.

549] stunað heo wærce : so MS.C.Wū.GS.; Sedgefield *emends* stunað heo wið wærce.

552] + : MS. *cross mid-line between attor and þis*.

552] seo : so MS.Wū.GS.; Hoops sio.

554] ða[m] : so Hoops.G.Holthausen [1934].ASPR. *emend*; MS.C.Wū.S.GS.Stuart ða; Sedgefield ðam.

554] : fol. 161r *begins*.

554] fereþ : so MS.C.Wū.G.Holthausen [1934].ASPR.S.Stuart; Sedgefield fereð; GS. *emend* ferap.

556] beigra : so MS.C.Wū.GS.; *purposefully om.* Holthausen [1934].

558] geændadest : so MS.C.Wū.; Bradley [1904].GS. *geændodest*.

559] þ(æt) næfre for gefloge feorh ne gesealde : so MS.C.Wū.GS.; Holthausen [1934] *emends* þæt for gefloge nænig feorh ne gesealde.

Þis is sēo wȳrt ðe Wergulu hātte;
 ðas onsænde seolh ofer sæs hrygc,
 ondan āttres ōpres tō bōte.
 30 Ðas VIII ongan wið nygon āttrum.
 565 + Wȳrm cōm / snīcan, tōslāt hē nān.
 Ða genam Wōden VIII wuldortānas,
 sloh ða þa næddran þæt heo on VIII tōfleah.
 Þær geændade Æppel 7 āttor
 35 þæt heo næfre ne wolde on hūs būgan.

561] þis is seo wȳrt : so MS.C.Wū.GS.; Holthausen [1951] *proposes* þis seo wȳrt is.

561] ðe : C. *places metrical division after this word*.

561] Wergulu : so MS (but without initial capital wynn).C.; Holthausen [1934] (also 1951) *Wergula*.

562] ðas : so MS.C.Wū.GS.; S. þas.

562] sæs : so MS.C.Wū.GS.; Holthausen [1934] *emends* sæs.

562] hrygc : so MS C.Wū.GS.; Holthausen [1934] *emends* hrycg.

563] ondan : so C.Wū.GS.; MS. ond an; Holthausen [1934] *emends* ondan.

563] ondan attres opres to bote: so MS (with a slight space between ond- and -an - see above) C.Wū.GS.; Stuart ond an attres opres to bote; after bote Holthausen [1934] *places emended versions of ll. 575-8, followed by ll. 570-4, and l. 564*: Stont heo wið wærce, stunæð heo wið attre, seo mæg wið IIIum ond wið XXXum, wið feondes hond ond wið fær-bregde, wið malscrunge manra wihta. - Fille ond finule, fela-mihtiga twa, þa wȳrte gesceop witig drihten, || halig on heofonum, þa he hongode, sette ond sænde on VII worulde | earmum ond eadigum eallum to bote. || Ðas VIII magon wið nygon attrum; after bote S. *places emended versions of ll. 575-8, followed by ll. 568-9, ll. 570-4, and ll. 564-7*: Stond heo wið wærce, stunað heo wið attre, seo mæg wið III ond wið XXX, wið feondes hond ond wið frea-bregde, wið malscrunge minra wihta. Þær geændade æppel ond attor þæt heo næfre ne wolde on hus bugan. X Fille ond finule, fela-mihtigu twa. | þa wȳrte gesceop witig drihten, halig on heofonum þa he hongode; || sette ond sænde on VII worulde earmum ond eadigum eallum to bote. || þas nigon magon wið nigon attrum. || Wȳrm com snican, toslat he nan. þa genam Woden VIII wuldortanas, sloh ða þa næddran þæt heo on VIII tofleah.

564] Ðas : so MS.C.Wū.GS.; S. þas.

564] VIII : so C.Wū.GS.; S. nigon.

564] ongan : so MS.C.Wū.G.S.; Wülcker [1882] on gan; Holthausen [1920b] (also [1934]) ASPR.S. *emend* magon; Stuart *emends* ongunnon (which was also suggested earlier by Holthausen [1920b]).

564] nygon : so MS.C.Wū.GS.; G.Sedgefield.S. nigon.

565] + : MS.: cross mid-line between attrum and wȳrm.

565] : fol. 161v *begins*.

565] nan : so MS.S.GS.Stuart; C. nan (but remarks "read man"); Wū.G.Holthausen [1934].ASPR. *emend* man.

566] Ða : so MS.C.Wū.GS.; S. þa.

567] ða þa : so MS.C.Wū.GS.; Holthausen [1934] he þa.

567] on : MS. -n above line on caret mark.

568] geændade : so C.Wū.; MS. ge ændade (divided by line end); GS. geændode.

568] 7 : so MS.C.Wū.; G. *emends* this line þær geændade æppel næddran attor.

568] Wū. *thinks* a line is missing after this one (Hoops.Bradley [1904] *disagree*).

568-9] C. *places metrical divisions after æppel and næfre*.

569] þæt : GS. *misprint* abbreviation.

569] C. *divides line after næfre*.

569] þæt heo ... bugan : so MS.C.Wū.GS.; Holthausen [1920b] *suggests replacing* hus *with* nest; Holthausen [1934] *emends* þæt heo næfre ne wolden nan hus bugan.

570

+ Fille 7 Finule, felamihhtigu twā:

þā wyrtē gescēop wītīg Drihten,

hālīg on heofonu(m), þā hē hongode;

sette 7 sǣnde on VII worulde

575

40 / earmum 7 ēadigum eallu(m) tō bōte.

Stond hēo wið wærce, stunað hēo wið āttre,

sēo mæg wið III 7 wið XXX,

wið feondes hond 7 [w]ið frēab[r]egde,

wið malscrunge minra wihta.

45 + Nū magon þās VIII wyrta wið nygon wuldorgeflogenum,

580

wið VIII ātrum 7 wið nygon onflognum:

wið ðy rēadan āttre, wið ðā runlan āttre,

wið ðy hwītan āttre, wið ðy wēdenan āttre,

570] felamihhtigu : so Sedgefield.ASPR; MS. fela mihhtigu (divided by line-end), so C.Wū.S.GS.; Holthausen [1934] fela-mihhtiga.

573] sette : C. places metrical division after this word.

574] : fol. 162r begins.

575] Stond : so MS.C.Wū.G.ASPR.S.Stuart; Sedgefield emends stondeþ; GS. emend stondeð; Holthausen [1934] stont.

575] stunað : so C.Wū.GS.; MS. stu nað (divided by line-end); Holthausen [1934] stunæð.

576] seo mæg wið III 7 wið XXX : so MS.C.Wū.GS.; Holthausen [1934] emends seo mæg wið IIIum ond wið XXXum.

577] wið feondes hond, 7 [w]ið frēab[r]egde : so Gr.GS. emend; MS.C.Hoops wið feondes hond 7 wið þæs hond wið frēa begde (frēa begde divided by line-end). C. remarks "7 wið þæs hand should, it seems, be erased"; Wū. emends wið feondes hond ond wið þæs fagan hond, * * * * * wið frēa begde; Bradley [1904] emends wið feondes hond ond wið þæs færbregde; G.Sedgefield.ASPR emend wið feondes hond | and wið færbregde; S. emends wið feondes hond ond wið frēa-bregde; Holthausen [1905] emends wip feondes hond | ond wip þæs fagan (or frēcan) hond, wip frēa begde; Holthausen [1918] emends wip feondes hond ond wip þæs fæcan (or fagan) hond || wip frēa-begde, but Holthausen [1920b] would emend wið feondes hond | ond wið færbregde; similarly Holthausen [1934] emends wið feondes hond ond wið færbregde.

578] minra : so MS.C.Wū.G.S.GS.; Bradley [1904] emends manra, and so Holthausen [1934].Sedgefield.ASPR.; Holthausen [1905] suggests mircra.

579] + : MS.: cross mid-line between wihta and nu.

579-97] C.Wū. print these lines as prose.

580] onflognum : MS. onflygnum with -l- above line, no caret mark, and an o above the line and to the right of the y in the same hand - whence perhaps (?) onflyognum, if not as I propose onflognum (the o has not previously been noted, and previous editors read onflygnum).

581] ða : so MS.; so C. (but remarks "read ðy probably"; Wū.G.Holthausen [1934].ASPR.S.GS. emend ðy; Sedgefield ðy.

581] runlan : so MS.C.Wū.GS.; Sedgefield emends rudlan.

582] ðy (second) : so MS.Wū.GS.; C. dy.

582] wēdenan : so MS.C.Wū.G.Sedgefield.ASPR.Stuart; Holthausen [1920b](also [1934]).S.GS. emend hæwenan.

wið ðy̅ geolwan ātre, wið ðy̅ grēnan / ātre,
 50 wið ðy̅ wonnan ātre, wið ðy̅ wēdenan ātre,
 585 wið ðy̅ br[un]an ātre, wið ðy̅ basewan ātre,
 wið wyrmegeblæd, wið wætergeblæd,
 wið þorngelæd, wið þys[tel]geblæd,
 wið ysgeblæd, wið āttorgeblæd,
 55 gif ænig āttor cume ēastan fleogan,
 590 oððe ænig norðan cume, [oððe ænig sūðan],
 oððe ænig westan ofer werðeode.
 + Crīst stod ofer alde ængancundes.
 Ic āna wāt ēa rinnende,
 60 7 þā nygon nādran behealdað;

583] : fol. 162 v. begins.

584] wið ðy̅ wēdenan ātre : so MS.C.GS.; Wū. places these words in brackets; om. Hoops.

585] br[un]an : MS. brīman (so Stuart also reads MS.); all other editors read brunan.

587] þys[tel]geblæd : so C.G.Gr.Sedgefield.ASPR.S.GS.Stuart emend; MS.Wū. þysgeblæd; Holthausen [1934] emends þysgeblæd.

588] ysgeblæd : MS. with þ erased before this (scribal error probably caused by the immediate proximity of þys- in MS. þysgeblæd); so C.Wū.GS.; Holthausen [1934] emends ystgeblæd.

589] attor : so MS.C.Wū.GS.; purposefully om. Holthausen [1934].

589] cume : MS. above line on caret mark; C. remarks "it is better, for the rhythm, omitted", and so GS. emend the line gif ænig attor eastan fleogan; Sedgefield presents this line thus: gif ænig attor | cume eastan fleogan.

589] fleogan : so MS.C.Wū.GS.; Holthausen [1951] emends fleoge.

589-90] G. presents one long line gif ænig attor cume eastan fleogan oððe ænig norðan cume

590] oððe ænig norðan cume : so MS.C.Wū.; Holthausen [1920b] (also [1934]) emends oððe ænig norðan | neahwian cume; Holthausen [1951] emends oððe ænig norðan | on niððas cume; ASPR oððe ænig norðan | * * * cume; GS. emend oððe ænig norðan genægan cume.

590] [oððe ænig sūðan] : om. MS.Wū.GS.ASPR.; C. remarks "the omission of the South is probably an error of the transcriber" and so S. supplies it.

592] + : MS. a cross (of a type distinct from those preceding in this charm) and uncertain date in inner margin at some distance from the text; I am very doubtful whether it ought in fact to be included in the text.

592] alde : so MS.C.GS.; though C. suggests and Wū.G.ASPR.S. emend adle; Sedgefield.Holthausen [1934] adle.

592] ængancundes : so S.; MS. ængancun des (divided over line-end); C.Wū.G.Sedgefield ængan cundes; Holthausen [1934] emends ængan cyndes; GS.Stuart emend ængancunde.

593] ea rinnende : MS.C. earinnende.

593-4] G. presents these words as one long line Ic ana wāt ea rinnende and þā nygon nādran behealdað.

594] 7 þā : so MS.Wū.S.GS.Stuart; Holthausen [1934] emends þā þā; ASPR. emends þær þā; Hoops places a cross before these words (which properly belongs before l. 592 Crīst).

594] nādran behealdað : so MS.C.Wū.; Holthausen [1920b] (also [1934]). ASPR. emend nādran nean behealdað; S. nāddran behealdað; GS. emend nādran nu behealdað.

595 mōtan ealle weoda nū wyrta(m) / āspringan,
 sās tōslūpan, eal sealt wæter,
 ðon(ne) ic þis āttor of ðē geblāwe."

Mugcwyr, wegbrade þe eastan open sy, lombes cyrse, attorlaðan, magedan, netelan,
 wudusuræppel, fille 7 finul, ealde sapan; gewyrc ða wyrta to duste; mængc wiþ þa sapan 7
 600 wiþ þæs æpples gor. Wyrce slypan of wætere 7 of axsan; genim finol, wyl on þære slyppan, 7
 beþe mid [ð]a[n] gemo[n]gc[e] þon(ne) he þa sealfe / on de, ge ær ge æfter. Sing þ(æt)
 galdor on ælcra þara wyrta, III ær he hy wyrce, 7 on þone æppel ealswa; ond singe þon men
 in þone muð 7 in þa earan buta 7 on ða wunde þ(æt) ilce gealdor ær he þa sealfe on de.

[LXXVII] Gif se wyrm sy nybergewend oðð[e] se bledenda fic, bedelf ænne wrid
 605 cileþenigan moran 7 ni(m) mid þinum twam handum upweard[e]s, 7 sing þærofer VIII
 Pater nostra; æt þam / nigeðan æt "libera nos a malo" bred hy þon(ne) up; 7 nim of þam
 ciðe 7 of oþrum þ(æt) þær sy an lytel cuppeful, 7 drinc[e] hy þon(ne); 7 beðige hine mon to
 wearman fyre; him bið sona sel.

595] : fol. 163r begins.

596] sealt wæter : so MS.C.Wū.GS.; Sedgefield.S. sealtwæter.

597] ic : so MS.C.Wū.GS.; S. is.

598-603] These lines om. Wülcker [1882]. Wū. (but included by L.). Holthausen [1934].

599] wudusuræppel : so L.ASPR.S.GS.; MS.C.G.Sedgefield.Stuart wudusur æppel.

599] mængc : so MS.C.ASPR.Stuart; L.G.Sedgefield.S.GS. mænge.

600] gor : so MS.C.L.G.Sedgefield.ASPR.S.Stuart; GS. emend wos.

601] [ð]a[n] gemo[n]gc[e] : MS.C.L. aagemogc; C. suggests æggemancg; G. emends æggemang; Sedgefield æggemang; ASPR emends æggemongc; S. emends æggemong; GS. emend ðan gemonge.

601] : fol. 163 v begins.

601] on de : MS.C.L.S.Stuart onde; GS. emend ondo; G.ASPR. emend on do; C. remarks in a footnote "read do" (i.e. ondo); Sedgefield on do.

602] hy : so MS.GS.; om. C.

603] on de : MS.C.L.S.Stuart onde; G.GS. emend ondo; ASPR. emend on do; C. remarks "for do" (i.e. ondo); Sedgefield on do.

604] Gif : MS. G- is a capital, two lines deep in outer margin.

604] oðð[e] : MS. the whole word is faint, with -e illegible.

605] moran 7 : MS. a faint letter (probably m) is discernible at the end of this line.

605] upweard[e]s : MS. uppewardnes; C. uppewardnes, but remarks "read uppewardnes"; L. uppewardnes; GS. misread MS. uppewardnes and emend uppewardnes.

606] : fol. 164r begins.

607] drinc[e] : MS.C.L. drinc; GS. emend drenc (also suggesting drince).

[LXXVIII] Eft wið þon ylcan: læt niman ænne greatne cwurnstan 7 hætan hine 7 lecgan
 610 hine under þone man, 7 niman wælwyrð 7 leomucan 7 mugcwyrð 7 lecgan uppan þone stan
 7 onunder; 7 do þærto ceald wæter, 7 læt reocan þone bræð upon þone man, swa hat swa he
 hatust forberan mæge.

[LXXIX] / Gif fot oððe cneow oððe scancan swellan: nim neoðewearde betonican oððe
 elehtran; cnuca hy swiþe; mængc wiþ smale hwætenan meoluwe; clæme on þ(æt) geswel.

615 [LXXX] Wið micclum lice 7 bringcadle wyrce sealfe: wyll in buteran þas wyrta: elenan
 moran, 7 hegerifan ufewearde, 7 sauinan 7 curmeallan 7 feferfugean 7 dolhrunan 7
 brunwyrð; awringc ðurh clað; hafa þon(ne) gegniden 7 gebærned sealt 7 an penigweorð
 sweffles.

609] Eft : MS. E- is a capital, two lines deep in inner margin.

609] niman : MS. acute top-stroke to -i-.

611] reocan : MS. r- corrected from s.

611] bræð : so MS.C.GS.; L. bræd.

612] forberan mæge : MS. with -beran mæge on run-over.

613] : fol. 164v begins.

613] Gif : MS. G- is a capital in outer margin.

614] mængc : so MS.C.L.; GS. mænge.

614] wiþ : MS. a little faint, possibly on erasure.

614] smale hwætenan : so MS.C.L.; GS. emend smalan hwætenan.

615] Wið : W- is a plain initial wynn in outer margin.

615] Wið micclum lice : MS. thirteenth-century annotation *Contra Lepram* preceded by a capitulum sign; a faint (poorly erased?) acute top-stroke to the -i- in micclum.

615] bringcadle : MS.C.L. brings adle with an acute top-stroke to -i-; GS. emend cringadle.

616] sauinan : MS. acute top-stroke to -i-.

618] sweffles : MS. glossed bre(m)sto(n) above the line in a thirteenth-century hand.

[LXXXI a] / Writ ðis onðlang ða earmas wiþ dweorh:

620 + T + ωA. 7 gñid cyleðenigean on ealað; S(anctus) Macutus, S(an)c(t)e Uictorici.

[b] Writ þis onðlang ða earmas wið dweorh:

+ T + p + T + N + ω + T + UI + M + ωA. 7 gñid cyleþenigean on ealað; S(an)c(tu)s
Macutus, S(an)c(t)e Uictorici.

[LXXXII] Wið wennas æt mannes heortan: nim hwerhwettan 7 rædic 7 smælnæ tunnæp 7

625 garleac 7 supernewuda 7 fifeafan 7 pipor on unsodenan hunige, 7 wring ðurh clað 7 pipera
/ þon(ne), 7 wylle þon(ne) swiðe.

619] : fol. 165r begins.

619] MS. has possible traces of a cross in outer margin next to this entry.

619] Writ : MS. W- is a decorated initial wynn, two and a half lines deep in inner margin.

619] onðlang : MS. -ð- above the line on caret mark; -l- is a capital, possibly corrected from another letter; -n- is also imperfect.

619] ða : so MS.C.; L.GS. da.

620] + T + ωA 7 γvīð : so MS.C.GS. (also S., but with lower case t); G. + t + w A; L. + t + w 7 gñid.

621] Writ : MS. W- is an enlarged initial wynn.

622] + T + p + T + N + ω + T + YI + M + ωA : so MS., but perhaps UI is actually M; so also S. (but with lower case ts); C. + t + p + t + N + ω + t + m + M + ωA; L. + t + p + t + N + w + t + m + M + w A; G. + t + p + t + N + w + t + m + M + w + A; GS. + T + p + T + N + ω + T + m + N + ωA.

622] cyleþenigean : so MS.C.L.GS.; S. cyleþenian.

624] Wið : MS. W- is a decorated initial wynn, three lines deep and partly in inner margin.

624] hwerhwettan : so L.GS.; MS. hwer hwettan; C. hwerwettan.

624] smælnæ : MS. -æ- corrected from a.

624] smælnæ tunnæp : so GS.; MS. smæl netun næp (smælnæ divided by line-end); C. reads smælnæam næp, and notes "read smælnæ"; L. emends smælnæ næp.

625] superne : MS. a short diagonal line through the s-, and a faint dot below the -u-.

626] : fol. 165v begins.

[LXXXIII] Þis gebed man sceal singan on ða blacan blegene IX siðum:

"Tigað..."

7 wyr̃c þon(ne) godne cliðan: genim anes æges gewyrðe greates scealtes 7 bærn on anan
 630 claðe þ(æt) hit si þurhburnen; gegnid hit þon(ne) to duste 7 nim þon(ne) þreora ægra
 geolcan 7 gemængc to þam duste, þ(æt) hit sy swa stið þ(æt) hit wille wel clyfian; 7
 geopenige mon þon(ne) þone dott 7 binde þone cliðan to þan swyle [swa] ðe þearf sy.

/ Wyr̃c him þon(ne) sealfe, ðæt hit halige: genim æðelferðingcwyr̃t 7 elehtran 7 reade
 fillan 7 merce; gecnuca ealle tosomne 7 wyll on ferscre buteran.

635 [LXXXIV] Gif men eglað seo blace blegen þon(ne) nime man great sealt; bærne on
 linenum claðe swa micel swa an æg; grinde þon(ne) þ(æt) sealt swiþe smæl; nime þon(ne)
 þreora ægra geolcan, swinge hit swiðe togædere, 7 lege hit VI niht þærto; nim þon(ne)
 eorðnafelan 7 grundeswylian / 7 cawelleaf 7 eald smeras; cnuca þ(æt) eal tosomne 7 lege hit
 þreo niht þærto; nim þon(ne) gearwan 7 grundeswylian 7 bræmbelleaf 7 clæne spic; cnuca
 640 togædere 7 lege þærto - him bið sona sel - oððæt hit hal sy; 7 ne cume þæræt nan wæta,
 butan of þan wyrtan sylfan.

627] Þis : MS. Þ- is a plain initial, two and a half lines deep in outer margin.

627] blacan blegene: MS. glossed *Ad Carbu(n)culum*. in a thirteenth-century hand.

627] blegene : so MS.; L. blegena.

628] Tigað : so MS.; L. 7 tigað.

629] 7 wyr̃c : MS. w- is a plain initial wynn, two lines deep in outer margin (it is considerably larger than the Þ- of l. 627 Þis); before the wynn are two 7s, one of which has been badly erased to make room for the wynn; the second 7, though clearer is also faint - it may have been added to replace the erased 7, or been partially erased itself; 7 om. C.; 7 also om. L.GS. who observe an erased 7.

630] þurhburnen : MS. þurh- (especially -u-) is faint.

632] [swa] : so GS. emend (and propose þonne as an alternative); Stuart emends þonne; MS.C.L. þe. A combination of scribal haplography and dittography can account for the error in MS. (but see Commentary for a possible defence of the MS. reading).

633] : fol. 166r begins.

633] Wyr̃c : MS. W- is a plain initial wynn, two lines deep and partly in inner margin.

633] ðæt : MS. -æ- is faint, though still legible.

633] 7 (first) : MS. faint in inner margin.

635] MS. Thirteenth-century annotation to this entry, *Ad carbunc(u)l(u)m*.

635] Gif : MS. G- is a capital, two lines deep in inner margin.

636] linenum : MS. acute top-stroke to -i-.

636] an : MS. an accent sign over a-.

637] nim : MS. -i- above line on caret mark.

638] grundeswylian / 7 : L. misplaces fol. division after 7.

638] / : fol. 166v begins.

[LXXXV] Gif þin heorte ace, nim ribban 7 wyl on meolce; drinc nygon morgenas; þe bið sona sel.

[LXXXVI] / + Wið dweorh: man sceal niman VII lytle oflætan swylce man mid ofrað, 7
 645 wri[t]an þas naman on ælcra oflætan: Maximian(us), Malchus, Iohannes, Martimianus, Dionisius, Constantinus, Serafion. Þænne eft þ(æt) galdor þ(æt) heræfter cweð man sceal singan, ærest on þ(æt) wynstre eare, þænne on þæt swiðre eare, þænne [b]ufan þæs mannes moldan; 7 ga þænne an mædenman to 7 ho hit on his sweoran, 7 do man swa þry dagas /; hi(m) bið sona sel.

650 *Her cōm ingangan inspidenwiht.

Hæfde hi(m) his haman on handa, cwæð þ(æt) þū his hæncgest wære.

642] Gif : MS. G- is a capital, partly in outer margin.

642] heorte ace : MS. glossed Ad Cardiac(am) above the line in a thirteenth-century hand; C.L. ad cardiacos.

643] C. misinterprets the flourish marking the end of the entry and leaf in MS. as a 7.

644] : fol. 167r begins.

644] C. prints whole entry as prose; om. L.

644] MS. a cross in the inner margin next to this entry, om. C.Wū.G.ASPR.S.Stuart.

644] Wið : so MS.C.Wū.G.S.; S. Wiþ; MS. W- is a plain initial wynn, two lines deep and partly in inner margin.

644] dweorh : so MS.G.ASPR.S.G.S.; C.Wū. weorh.

645] wri[t]an : so ASPR.GS.Stuart emend; MS. writ tan (divided over line-end); C.Wū.G.S. writtan; Sedgefield writan.

645] Maximian(us) : GS. unusually note the -us abbreviation.

645] Martimianus : so MS. (probable scribal error for Martinianus caused by preceding -imianus in Maximianus) so ASPR.S.; C.G.Sedgefield.GS. Martinianus; Wū.Stuart emend Martinianus; MS. M- is an uncial form.

646] Serafion : so MS.C.Wū.G.S.; Stuart emends Serapion.

646] þ(æt) galdor þ(æt) heræfter cweð : so MS (but with heræfter divided her æfter).C.Wū.ASPR.S.; GS. emend þæt galdor þæt man her æfter cweðeð; Magoun [1937a] suggests cweð is an error for cymð or cweden is.

646] singan : MS. accent sign over -a-.

647] [b]ufan : so Binz [1916].ASPR.GS. emend; MS.Wū. hufan; C.G.S.Stuart emend ufan; Magoun [1953] reads MS. bufan.

648] dagas : MS. -gas on run-over.

648] : fol. 167v begins.

650-8] Wū. places metrical line divisions after wiht (= inspidenwiht here), handa, wære, sweoran, liþan, colian, heo, moste, mihte, and cuþe; G.S. after wiht, handa, wære, sweoran, liþan, coman, colian, sweostar, swor, moste, mihte, and cuþe; ASPR.GS. as my edition; Stuart divides ...in gangan | ... wiht || ... him ... handa ... þu | ... wære | ... teage | ... sweoran ... him ... liþan ... hy | ... coman ... him ... colian ... gangan | ... sweostar ... heo | ... swor || ... adlegan | ... moste ... galdor ... mihte ... galdor | ... cuþe |.

650] Her : so MS.C.Wū.G.S.; Holthausen [1920a + b] emends he.

650] ingangan : so Schlutter [1907a].Gr.S.G.S.; C.Wū.G.Sedgefield.ASPR.Stuart in gangan; MS. in gangan (divided by line-end).

650] inspidenwiht : MS. inspidenwiht with -n- poorly formed on an erasure of a letter possessing an ascender (i.e. l, b, or h); C.Wū.G. in spider wiht; Schlutter [1907a] in spider-wiht; Sedgefield inspidenwiht; ASPR. emends in spiderwiht; S. emends in spider wiht; Gr. emends inwriðen wiht; GS. are undecided over MS. reading - they think inspiden (or possibly inswiden) - and emend inwriðen wiht; Stuart emends unspedig wiht; Sandmann an spiderwiht; Holthausen [1925] proposes inspiden-wiht.

651] hi(m) : MS. a letter erased following -i.

651] þ(æt) : GS. misprint þæt.

651] hæncgest : MS. -c- above line on caret mark.

Leg[d]e þe his tēage an swēoran. Ongunnan hi(m) of þām lande līþan.

Sōna swā hȳ of þām lande cōman þā ongunnan hi(m) ðā līþu cōlian.

5 Þā cō(m) ingangan . deōres sweostar.

655 Þā g(e)ændade hēo, 7 āðas swōr

ðæt næfre þis ðæ(m) ādlegan derian ne mōste,

ne þām þe þis galdor begytan mihte,

oððe þe þis galdor ongalan cūþe.

Am(en). Fiað."

652] leg[d]e þe his teage an: so Skemp [1911b: 294]. Binz [1916]. ASPR. *emend*; MS. legeþe histeagean, the second a- (or possibly u) is very badly formed, a cross-stroke having been erased making it resemble u; -n is corrected from m by partial erasure; -e in teage is large, probably indicating the end of a word; C.Wū. lege þe his teagean; Schlutter [1907a]. G.Sedgefield *emend* legeþ he his teage an; Holthausen [1920b; 1951]. Gr.GS. *emend* legde þe his teage on; S. reads MS teageun and emends legde þe his teage an; Stuart *emends* Legede his teage an sweoran.

652] ongunnan ... lande: so MS.C.Wū.GS.; Holthausen [1920b] *emends* Ongunnan him þa lāpan of þām lande līþan; Holthausen [1951] Ongunnan him of þām lande līþan and suggests replacing lande with tune.

652-6] Ongunnan ... derian ne moste : Sedgefield prints these lines as prose.

652] līþan : so MS.C.Wū.GS.; Sedgefield līðan.

653] þa ongunnan hi(m) ða līþu cōlian: so MS. with ongunnan (divided on gunnan by line-end) having ðali. looking rather like ðah, interlined above hi(m) without a caret mark, and with a small u above ða; so Holthausen [1920b]. ASPR.; C. þa ongunnan him þa colian (noting ðah interlined above þa); Wū. þa ongunnan him þa ðah colian; Schlutter [1907a] þa ongan an him þ(æt) haþ acolian; Gr.GS. *emend* þa ongunnan him þa leomu colian; Sedgefield þa ongunnan him þa colian; S. þa ongunnan him ðah þa colian; Magoun [1953] comments "the MS. surely reads þa ongunnan him ða liða (liðu) colian, with the li of Ms liða inserted above the line between the two ða - syllables and easily mistaken for h"; Stuart þa ongunnan him ða līþa colian; Sandmann þa ongunnan him ða līþu acolian.

654] cō(m) : GS. *misprint abbreviation* com.

654] ingangan : so MS.C.Wū.S.GS.; Sedgefield.ASPR.Stuart in gangan.

654] deōres : so MS.C.Wū.Sedgefield; Binz [1916]. Holthausen [1920a]. ASPR. *emend* dweores; Holthausen [1920b] also suggests dweorges; Gr.GS. *emend* eares.

655] g(e)ændade : so MS.C.Wū.; S.GS. geændode.

656] þis ðæ(m) adlegan : MS. þis broadly spaced (-i- possibly on erasure), ðæ(m) above line, -a- in adlegan corrected mid-formation (first stroke is a minim stroke (possibly an i)), and -n above line; Stuart þis ðæm adlegan, reading MS. þis ðæm adlega, "with i of þis written over erased æ".

656] adlegan : so MS.C.Wū.GS.; Holthausen [1920a + b] suggests dreorgan.

656] derian : so MS.C.Wū.; MS. d- badly formed, and possibly on erasure (Stuart thinks it is corrected from a); -rian is faint; Holthausen [1920b] suggests eglan; GS. *emend* eglian.

656] ne : MS. in outer margin, and the -e has an enlarged loop.

657] This line om. Sedgefield.

657] ne : MS. above the line, no caret mark.

659] Fiað : so MS.C.ASPR.; Sedgefield fiat; Wū.G.S.GS.Stuart *emend* fiat.

660 [LXXXVIII] Her syndon læcedomas / wið ælces cynnes omu(m) 7 onfeallu(m) [7]
 bancopum eahta 7 twentige:-

Grenes merces leaf g(e)cnucude mid æges þ(æt) hwite 7 ecedes dræstan; smyre on þa stowe
 þær þ(æt) sar sy.

[LXXXVIII] Wið omu(m) 7 blegnu[m]:

665 Cristus natus aaius s(an)c(tu)s a (Cristus) passus aaius a (Cristus) resurrexit a mortuis aaius
 s(an)c(tu)s aa sup[er]are potens.

[LXXXIX] Wið omu(m) 7 ablegnedu(m): sur meolc; wyrce cealre 7 beþe mid cealre.

[XC] Eft: g(e)ni(m) beordræstan 7 sapan 7 æges þ(æt) hwite 7 ealde grut; lege on wið
 omena / geswelle.

670 [XCI] Eft wið omena geberste: sitte on cealdu(m) wætere, oððæt hit adeadad sy; teoh
 þon(ne) up; sleah þon(ne) feower scearpan ymb þa poccas utan 7 læt yrnian þa hwile þe he
 wille.

7 wyrce þa sealfe: brunewyrt, merscmergyllan 7 reade netlan; wel on buteran; smyre
 mid, 7 beþe mid þam wyrthu(m).

660] Her : MS. a later capitulum sign before the large initial H-.

660] læcedomas : MS. with -domas on run-over.

660] : fol. 168r begins.

660] [7] : om. MS.C. (though included in his translation) L.; GS. supply 7.

662] ecedes : MS. first e- corrected from another letter.

664] Wið : so MS.; S. Wip; MS. a later capitulum sign before this word.

664] blegnu[m] : so C.L.GS. emend; MS. blegnu; S. blegnum.

665] aaius (thrice): so MS.GS.; MS. an accent sign over either a; C.L. aauiis.

666] aa : MS. an accent sign over either a.

666] sup[er]are : so GS. emend; MS.C.L. suptare.

666] potens : so MS.L.GS.; C. poteris.

667] C.L. end this entry with the initial eft of the following one - they were misled by the lack of a point after cealre and the placing of a colon after eft in MS; eft is at the start of a line in MS.

667] Wið : MS. preceded by a later capitulum sign.

669] : fol. 168v begins.

670] Eft: MS. a later capitulum sign precedes capital E-.

675 [XCII] Eft: angeltwæccan; g(e)gnid swiþe; do eced to, 7 on bind, 7 smyre mid.

[XCIII] Eft: safinan; gegnid to duste 7 mæ[n]gc wiþ hunige, 7 smyre mid.

[XCIV] / Eft wið þo[n] ylcan: genim gebrædde ægru; meng wið ele; lege on, 7 besweþe mid betan leafum.

[XCV] Eft: cealfes scearn oððe ealdes hryþeres wearm, 7 lege on.

680 [XCVI] Eft: geni(m) heoretas sceafeþan of felle, ascafen mid pumice, 7 wese mid ecede 7 smyre mid.

[XCVII] Eft: geni(m) eofores geallan oððe oþeres swynes, 7 smyre mid þær hit sar si.

[XCVIII] Wið þon ylcan: genim swolwan nest, 7 gebræc mid ealle, 7 g(e)bærne mid scearne mid ealle, 7 g(e)gnid to duste, 7 mæng wiþ eced, 7 smyre mid.

685 [XCIX] Eft: gehæt ceald wæter mid isene, 7 beþe mid gelome.

675] Entry XCII: There is no indication in MS. that this is a distinct entry.

675] g(e)gnid : MS. -n- above line.

675] do : MS. d- is badly formed on erasure.

675] on bind : so MS.C.L.; GS. emend bind on.

676] Eft : MS. a later capitulum sign precedes capital E-.

676] duste : MS. -u- is badly formed.

676] mæ[n]gc : so C.L.GS. emend; MS. mægc.

676] wiþ : so MS.C; L.GS. wið.

677] : fol. 169r begins.

677] Eft : MS. capital E- in the inner margin and preceded by a later capitulum sign.

677] þo[n] : so C.L.GS. emend; MS. þon(ne).

677] gebrædde : MS. an erasure after this at end of line.

677] ægru : MS. an erasure of one or two letters before this word at start of line.

679] Eft : MS. a later capitulum sign precedes capital E-; an erasure after this word.

680] Eft : MS. a later capitulum sign precedes capital E-.

680] geni(m) : so MS.L.GS.; om. C.

680] ascafen : so C.L.; MS. a scafen (divided by line-end); GS. emend ascafene.

680] 7 (second) : MS. possibly an addition.

682] Eft : MS. a later capitulum sign precedes the capital E-.

682] geallan : MS. accent sign over second -a-.

683] Entry XCVIII: There is no indication in MS. that this is a distinct entry.

683] swolwan : so MS.C.L.; GS. emend swalwan.

685] Eft : MS. a later capitulum sign precedes capital E- in inner margin.

685] isene : MS. after this word at the end of the line in the outer margin are erased two parallel horizontal lines with a short vertical line joining them.

[C] Wið hwoſtan / 7 neorunyſe: wyl ſealuian 7 finol on geſwettum ealoð 7 ſup hat; do ſwa ſwa oft ſwa þe þearf ſie.

[CI] Wið morgenwlætunga: wyl on wætre eorþgeallan; ſwet mid hunige; ſele hi(m) godne bollan fulne on morgenne.

690 [CII] Wið þon þe mon blode wealle þurh his muð: g(e)nim betonican þreora trymeſſ[a] g(e)wæge 7 cole gate meoloc þreo cuppan fulle, 7 drince; þon(ne) bið he ſona hal.

[CIII] Wið ælces monnes tyderneſſe innewealde: genime wegbrædan; do on win; ſup þ(æt) wos, 7 ete þa wyrta; þon(ne) deah hit wið æghwylcre / innancundre unhælo.

[CIV] Giſ man ſceorpe on þone innað: galluc hatte; delf þa moran; do to duſte; do godne
695 cucelere fulne, ægſcylle fulle wines oððe godes ealað, 7 hunig; ſyle dri[n]can ær on mergen.

[CV] [Wið eagen a teara: heortes hornes axan; do on g(e)ſwet win.]

686] Wið : MS. a later capitulum sign precedes the enlarged wynn.

686] hwoſtan : MS. erasure of two parallel horizontal lines with vertical stroke in outer margin after this word (as in ll. 685 above and 700 below).

686] : fol. 169v begins.

688] Wið : MS. a nota sign and a later capitulum sign precede this word in outer margin.

690] Wið : MS. a later capitulum sign precedes this word.

690] trymeſſ[a] : so C.L.GS. emend; MS. try meſſ (divided by line-end); MS. the first -s- is formed of a downstroke only.

692] Wið : MS. a later capitulum sign precedes this word; acute top-stroke to -i-; accent sign om. C.

692] ælces monnes : so MS.C.L.; GS. emend ælces dæges monnes.

692] ſup : so MS.C.L.; GS. emend ſupe.

693] : fol. 170r begins.

694] Giſ : MS. a later capitulum sign precedes this word.

694] man : MS. erasure after this word at end of line in outer margin.

694] delf : MS. delf wið eagen a teara heortes hornes axan do on g(e)ſwet win þa moran do to duſte do godne cucelere fulne ægſcylle fulle wines oððe godes ealað 7 hunig ſyle drican ær on mergen - I transpose the words wið ... win from their MS. position to form Entry CV. C.L. assume some omission before and after delf; GS. transpose the words wið to mergen to form the following entry with the additional transposition of þa moran to follow delf and leave the present entry apparently incomplete.

694] do (first) : MS. above line on caret mark.

695] dri[n]can : so L.GS. emend; MS.C. drican.

695] mergen : so MS.L.GS.; C. morgen.

696] [Wið ... win] : MS. these words are misplaced between delf and þa moran (see n. to l. 694 above).

[CVI] Wið earon æpele drænc: g(e)nim hrædic nyþewearðne 7 elenan, þa bradan
biscopwyrð 7 cassucleaf, rudan 7 rosan, safenan, feferfuigan; gebeat ealle tosamne; ofg(e)at
mid ænne sester fulne ealoð ær þu mete þicge.

700 [CVII] Wið lungenadle 7 breostwræce: geni(m) merces sæd 7 diles / sæd; gnið; wyl; 7
gemæng wið huniges teare; do sumne dæl pipores, 7 do him þreo snæða on nihtnyhstig.

[CVIII] Wið healsomena: smyra hy sona mid hryþeres geallan 7 swiþost mid oxan; hi(m)
bið sona sel.

[CIX] Wið lændenece: g(e)nim betonican X pænega g(e)wæge; do þær g(e)swettes wines to
705 twegen bolan fulle; mæng wið hat wæter, syle hit nistigu(m) drincan.

[CX] Wið utsihte: g(e)ni[m] lemocan; wyl hy ong(e)me[t]lice mid smale hwætenan
melowe; do hryþeres smeras to oððe sceapes; syle him etan wearm.

697] Wið : MS. a later capitulum sign precedes this word, and there is an erasure in outer margin.

697] earon : so MS.C.GS.; L. earan.

698] cassucleaf : MS. accent sign above -u-.

698] tosamne : so MS. -n- above line; -s- corrected from d; -a- (-o-?) is badly formed on erasure (of o?); C. tosomne.

699] ær : MS. descender of -r is split.

699] þicge : MS. -e partially obscured by a later capitulum sign.

700] Wið : MS. a later capitulum sign precedes this word.

700] 7 (first) : MS. in faint ink and probably an addition; om. C.

700] breostwræce : MS. erasure of two parallel horizontal lines with short joining vertical stroke in outer margin after breost- at end of line (cf. ll. 685, 686 above).

700] geni(m) : GS. misprint abbreviation genim.

700] : fol. 170v begins.

701] þreo : MS. has ~~ete~~ interlined after this word in a thirteenth-century hand on a ^ shaped caret mark; C. emends it to etan (and observes that the word is in a later hand); L. ~~ete~~; om. GS.

701] snæða : MS. with interlinear thirteenth-century gloss .i. piles, and ad modu(m) nutis annotation in outer margin.

702] Wið : MS. a later capitulum sign and an erasure in outer margin precede this word.

704] Wið : MS. a later capitulum sign precedes this word.

705] bolan : so MS.C.L.; GS. emend bollan.

706] Wið : MS. wynn is badly executed and may be by a different hand; it is preceded by a later capitulum sign.

706] geni[m] : MS. g(e)ni followed by an erased letter.

706] lemocan : MS. le- and the top part of the -m- added by a different hand.

706] ong(e)me[t]lice : MS. on meg(e)lice (with -g(e)- above line); C.L. gemetlice; GS. emend meda gemetlice.

706] smale : so MS.C.L.; GS. emend smalan.

707] do : MS. followed by two converging lines (possibly in a different hand).

707] hryþeres : MS. hry þe- res (res starting a new line) - hyphen appears to be in same hand as main text.

[CXI] / Gif hors gescoten sy, oððe oþer neat: nim omþran sæd 7 Scyttisc wex; gesing(e)
 mæssepreost XII mæssan ofer 7 do haligwæt(er) on; 7 do þon(ne) on þ(æt) hors, oððe on
 710 swa hwylc neat swa hit sie; hafa þe þa wyrta symle mid.

[CXII] Gif men synd wænnas gewunod on þ(æt) heafod foran oððe on ða eagan: wring
 neoþewearde cuslyppan 7 holleac in ða næsþyrlo; læt licgan upweard gode hwile; þis is
 gewis læcedom.

[CXIII] To monnes stæmne: nim cyr- / fillan 7 wuducyrfillan, biscopwyr̃t, ontran,
 715 grundeswyligean; wyr̃c to dræñce on hluttrum ealað.

Nim þreo snada buteran; gemængce wið hwæten meola, 7 gesylte; þyge mid ðy
 dræñce; do swa neogan morgnas, ma [gyf] þe þearf sy.

[CXIV] Wið angcbreoste: wyll holerinde on gate meolce 7 sup we[ar]m nyhstig.

708] : fol. 171r begins.

708] Gif : MS. G- is a capital, two lines deep in inner margin.

708] omþran : MS. glossed docke .s. sede. above the line in a thirteenth-century hand.

709] on (first) : MS. accent sign (faint) over o-.

709] on (second) : so MS.C.GS.; L. 7 (both L. and GS. misrepresent C. in their notes).

711] MS. nota sign in outer margin.

711] MS. G- is a capital in inner margin.

711] þ(æt) : GS. misprint abbreviation þæt.

712] holleac : MS. -a- overwrites the remains of another letter; -c is slightly damaged.

714] To : MS. T- is enlarged in inner margin.

714] cyr- fillan : so MS. with hyphen on verso.

714] : fol. 171v begins.

716] Nim : MS. capital N- follows a colon.

716] Nim þreo : MS. -m þr- on erasure.

716] gemængce : MS. -ngce on erasure.

716] hwæten meola : MS. possibly on erasure.

717] [gyf] : so C.L. emend; MS. gyf gif; GS. emend gif.

717] þearf : MS. þear- on erasure.

718] Wið : MS. W- is a decorated initial wynn, two lines deep in outer margin.

718] we[ar]m : so GS. emend; MS. weram; C.L. emend wearne.

[CXV] Wið ðone swiman: nim rudan 7 salfian 7 finul 7 eorðifig, bettonican 7 lilian; cnuca
 720 ealle / þas wyrta tosomne; do on ænne pohchan; ofgeot mid wætere; gnið swyðe; læt sigan
 ut on sum fæt; ni(m) þone wætan 7 wyrm, 7 lafa þin heafod mid; do swa oft swa þe þearf
 sy.

[CXVI] Wyrð godne drenc wið sidece: wyl bettonican 7 pollegan in aldu(m) wine; do in
 XXVII piporcorn gegrundenra; syle him on nihtnyhstig godne scenc fulne wearmes, 7
 725 gereste gode hwile æfter ðæm drence on ða saran sidan.

[CXVII] Wið ðon ylcan: wyll in ealaþ þa haran hunan / 7 rudan; geswet mid hunige; syle
 drincan on mergene on nihtnihstig godne bollan fulne, 7 oðerne þon(ne) he restan wille; 7
 symle reste ærest on ða saran sidan oððæt he hal sy.

[CXVIII] Eft wið sidece: genim hoclæf grene; cnuca swiðe; mængc wið ele þ(æt) hit sy
 730 swylce clam; clæm ðon(ne) on ða sidan þær se sy mæst 7 wrið mid claðe; læt swa gewriðen
 þreo niht; þon(ne) bið se man hal.

719] Wið : MS. W- is a decorated initial wynn, two lines deep in outer margin.

719] swiman : so MS.C.; L. swimman; GS. misread MS. swimman and emend swiman.

719] nim : MS. acute top-stroke to -i-.

719] 7 : MS. faint in outer margin.

719] salfian : MS. -l- is faint.

720] : fol. 172r begins.

720] pohchan : MS. -ch- on erasure.

721] wætan : MS. -t- is a correction, possibly from a.

721] swa (twice) : MS. - as GS. note "the s here has a tiny stroke about a quarter the size of the cross-stroke of a letter f; in the first instance L. takes it for an f."

723] Wið : MS. W- is a decorated initial wynn, two lines deep in inner margin.

723] pollegan : so MS.C. (C. remarks in footnote "read pollegian"); L.GS. emend pollegian.

723] aldu(m) : GS. wrongly expand abbreviation aldum.

724] piporcorn : so L.; MS.C. pipor corn (C. remarks in footnote "understand as corn"); GS. emend piporcoma.

724] gegrundenra : MS. four or five letters erased above this word; GS. wrongly print gegrundenra.

724] gegrundenra syle : MS. with -t- sy- partially erased.

724] nihtnyhstig : MS. -s- is badly formed, probably a correction.

724] nihtnyhstig godne scenc fulne : MS. a large erasure above these words.

724] wearmes : MS. -t- untidily formed; erasure of three or four letters above this word.

725] gereste gode hwile : MS. an erasure above these words.

726] Wið : MS. W- is an enlarged initial wynn.

726] : fol. 172v begins.

727] wille : MS. a dot below the ls - scribal subpuncting for wile?

729] Eft : MS. E- is a capital in outer margin.

729] hoclæf : so MS.C.L.; GS. emend hocleaf.

729] mængc : so MS.C.L.; GS. mænge.

[CXIX] / Wið fotadle: genim betonican; wyl in wætere; bewyll þridan dæl; syle þon(ne)
drincan; 7 ða wylt gecnuca; lege on; wundorlice hraðe þ(æt) sar gelyhteð, þæs ðe gelærede
læceas secgeað.

- 735 [CXX] Wið ðære miclan siendan fotadle, þære ðe læceas hatað podagre. Seo adl bið
aswollen 7 heo sihð wursme 7 gilstre 7 seonuwa fortogene 7 ða tan scrinceð up. Genim
grundeswyligea, ða ðe on ærenu wexeð, 7 þa readan wudufillan, bega efenfela; cnuca wið /
ealdum swines ryle; wylc to clame; do on ða fet; wrið mid claðe on niht; 7 ðweah eft on
morgen 7 dryg mid claðe; smyre mid henne æges þe hwitan; do eft nyowne clam; do swa
740 VII niht; þon(ne) bið ða seonuwa rihte 7 ða fet hale.

732] : fol. 173r begins.

732] Wið : MS. W- is a decorated initial wynn, three lines deep in inner margin.

732] þon(ne) : MS. -o- altered from another letter (probably n).

733] 7 : so MS.L.GS.; om. C.

735] Wið : MS. W- is a decorated initial wynn, three lines deep in inner margin.

735] siendan : so MS.C.L.; GS. emend siondan.

736] gilstre : MS. glossed quire above the line in a thirteenth-century hand.

736] scrinceð : so MS.C.L.; GS. emend scincað.

736] up : MS. accent sign over u-.

737] on : so MS.C.GS.; om. L.

737] ærenu : MS. -u corrected from e by partial erasure.

737] wudufillan : MS. glossed sp(ar)agris agrestis above the line; C. sparagia agrestis; L. sparaiga agrestis.

737] : fol. 173v begins.

739] þe : so MS.C.L.; GS. emend þy.

739] do (first) : MS. accent sign over -o.

740] þon(ne) : GS. misprint abbreviation þonne.

740] ða (first) : MS. faint.

740] ða (second) : MS. above line, apparently in same ink, but possibly in a different hand; L. thinks it is in a later hand; GS. think it contemporary.

[CXXI] Wyr̥c dr̥enc wip̥ þo[n] ylcan: g(e)ni(m) ða ylcan grundeswyligean 7 hindheoloðan
7 ða smalan cliðwyr̥t 7 wuduhrofan 7 pollegian, ealra efenfela; do in win oððe on wylisc
eala; syle dri[n]can godne sc̥anc fulne on nihtnihstig; þes / dr̥enc is god wið endwerce 7
wið þeorwerce 7 wið fotswilum.

745 [CXXII] Wið giccendre wombe: wyll pollegian on wætere; syle supan swa he hatost mæge
aræfnan; ðam men bið sona se gicða læssa.

[CXXIII] Wyr̥c sealf̥e wið lusum: wyll in buteran nyoðewearðne hymlic 7 wyr̥mod oððe
boðen; smyre mid þ(æt) heafod; seo sealf̥ gedēð þ(æt) þær bið þara lusa læs.

[CXXIV] Wyr̥c godne dr̥enc wið lusum: g(e)ni(m) lufestice 7 wyr̥mod 7 hymlic; doo in
750 eala; syle drincan on nihtnihstig / godne bollan fulne.

741] Wið : MS. W- is a decorated initial wynn, two lines deep in outer margin.

741] þo[n] : so all editors emend; MS. þon(ne).

741] grundeswyligean : MS. glossed senecoeþ (with a line above -ecoe-) in a thirteenth-century hand; C.L.GS. senecoeþ.

741] hindheoloðan : MS. glossed ambrosia in same hand as before.

742] smalan cliðwyr̥t : MS. glossed rubea minor in same hand as before.

742] wuduhrofan : MS. glossed astula regia in same hand as before.

743] dri[n]can : so GS. emend; MS.C.L. drican (C. remarks in footnote "understand drincan").

743] : fol. 174r begins.

743] wið endwerce : MS. glossed c(ontra) puncturas (with sign of abbreviation above -a-) in same hand as before; GS. read contra puncturas; C emends contra puncturas.

744] þeorwerce : so C.L.; MS. þeor werce (divided by line-end); GS. (following C's suggestion) emend þeohwerce; MS. -werce glossed dolore(m) in same hand as before.

744] fotswilum : MS. -swilum glossed inflationem (C.L.GS. read inflacionem) in same hand as before.

745] Wið : MS. W- is a zoomorphic (serpentine) initial wynn, four lines deep and partly in inner margin.

747] Wyr̥c : MS. W- is a decorated initial wynn, two lines deep and partly in inner margin.

749] Wyr̥c : MS. W- is a decorated initial wynn, two lines deep and partly in inner margin.

749] doo : MS. accent sign above first -o-.

750] nihtnihstig : MS. -stig on run-over.

750] : fol. 174v begins.

[CXXV] Wið innoðes hefignese: syle etan rædic mid sealte, 7 eced supan; sona bið þ(æt) mod leohtre.

[CXXVI] Wið fleogendan attre: asleah IIII scarpan on feower healfa mid æcenan brande; geblodga ðone brand; weorp on weg; sing ðis on III:

755 "+ Matheus me ducað; + Marcus me conseruæð; + Lucas me liberat; + Iohannes me adiuuat semper. Am(en). Contriue D(eu)s omnem malum et nequitiam, p(er) uirtutem Patris et Filii et Sp(iritu)s S(an)c(t)i; s(an)c(t)ifica me / Emanuhel Ih(esu)s (Cristus); libera me ab o(m)nib(us) insidiis inimici; benedictio D(omi)ni sup(er) caput meum; potens D(eu)s in omni tempore. AMEN."

751] Wið : MS. W- is a decorated initial wynn, two lines deep and partly in outer margin.

751] hefignese : so MS.; C.L.GS. *emend* hefignesse.

753] Entry CCXVII: MS. this entry is bracketed off at the top in the outer margin by a later hand.

753] Wið : MS. W- is a decorated initial wynn, two and a half lines deep in outer margin.

755] ducað : so MS.C.L.; G.GS. *emend* ducat; S. decað.

755] + : MS. in outer margin.

755] conseruæð : so MS. (with -u- above line) C.L.; G. *emends* conseruet; GS. *emend* conseruat.

755] liberat : so MS.C.L.GS. (though C. remarks "read liberet"); G. *emends* liberet.

755] adiuuat : so MS.L.GS.; C. ađiuuat (but remarks "read adiuuet"); G. *emends* adiuuet.

756] Contriue : so MS.C.L.GS. (though C. remarks "read Contere"); Stuart *emends* Contere; MS. large C- is in the outer margin.

757] Sp(iritu)s : MS. first s- is corrected from f by partial erasure and the -p- is corrected from i - evidently the scribe had started to write filii again.

757] S(an)c(t)i : so MS.C.L.GS.; S. wrongly remarks "sancti not in MS".

757] : fol. 175r begins.

757] Emanuhel : MS. -h- is partly altered from a different letter.

757] (Cristus) : MS. xps (with overline abbreviation bar) has x- above line on caret mark.

758] insidiis inimici : MS. every i has an acute top-stroke.

758] inimici : so MS.; G. *emends* inimicis.

758] D(omi)ni : MS. acute top-stroke to -i.

758] caput : so MS.; G. *emends* capitem.

759] AMEN : so MS. capitalization; MS. a different (probably later) hand crudely writes beside this word AMEN NO PENN (or perhaps the p is a þ or a wynn); the same hand writes some other letters in the outer margin above this (partly cropped at edge of leaf) - yo*B*.

760 [CXXVII a] Wið færstice: feferfuige 7 seo reade netele ðe þurh ærn inwyxð 7 wegbrade;
 wyll in buteran.

[b] Hlūde wæran h̄y, lā hlūde, ðā h̄y ofer þone hlāw ridan,

wæran ānmōde ðā h̄y ofer land ridan.

Scyld ðū ðe nū, þū ðysne nið genesan mōte!

765 Ūt, l̄ytel spere, gif herinne s̄ie!

5 Stod under linde, under lēohtu(m) scylde,

þær ðā mihtigan wīf hyra mægen / beræddon,

7 h̄y gyllende gāras sændan.

760] Entry CXXVIIa+b : This entry (or entries) om. L.; Ettmüller (also Rieger) has v for w throughout this entry, and sometimes þ for ð (other early editors including Grimm also often make mistakes over þ and ð which I do not record).

760] Wið : so MS.C.Wū.GS.; S. Wip; MS. W- is a decorated initial wynn, two lines deep in inner margin.

760] færstice : MS. -i- has an acute top stroke.

760] feferfuige : so MS.C.Wū.GS.; Grimm.Ettmüller feferfuge; Sweet [1884; 1967] emends feferfuge; Rieger.Stuart emend feferfugie; Sedgefield feferfuige.

760] seo : so MS.C.Wū.GS.; Stuart reads MS. se and emends seo.

760] ærn : so MS.C.Wū.GS.; Wright & Halliwell.Bouterwek.Rieger. hærn.

760] inwyxð : so MS.C.Wū.GS.Sweet [1967]; Sweet [1884] inn-wyxð.

760] wegbrade : so MS.Wū.G.S.ASPR.Stuart; Grimm.Kemble.Ettmüller.C.L.GS. wegbræde.

761] wyll : so MS.C.Wū.GS.; Grimm.Kemble.Ettmüller. wylle.

761] buteran : so MS.C.Wū.GS.; E. buteran. cveð þonne; MS. after this word and a point a crude design (a horizontal line with shorter vertical strokes touching it at right angles) is added in different ink to fill up the rest of the line.

762] Hlūde : H- is a simply ornamented initial, two lines deep and partly in inner margin.

762] wæran : so MS.C.Wū.; Grimm.Ettmüller.K.B.GS. wæron.

762] hy : so MS.C.Wū.GS.; Grimm.Ettmüller.Bouterwek hi (et passim).

762] ridan : so MS.C.Wū.GS.; Grimm.Kemble.Ettmüller.Bouterwek. ridon.

763] wæran : so MS.C.Wū.GS.; Grimm.Kemble.Ettmüller.Bouterwek wæron.

763] anmode : so MS.C.Wū.GS.; S. annode; Holthausen [1920a] suggests leohmode.

763] land : so MS.C.Wū.GS.; Ettmüller.Rieger emend eard.

763] ridan : so MS.C.Wū.GS.; Grimm.Kemble.Ettmüller.Bouterwek ridon; MS. ri- on erasure.

764] Scyld ðu ðe nu, þu ðysne nið genesan mōte! : so MS.ASPR; MS. with erasure of one letter after nu; Kemble Scyld ðu ðe, nu ðu ðisne nið genesan mōte; Grimm.Bouterwek Scyld þu þe, nu þu þisne nið genesan mōte; Rieger emends Scyld ðu ðe nu | * | þæt þu ðisne nið | genesan mōte; Sweet [1884; 1967] (thinking the erased letter is a crossed thorn abbreviation for þ(æt)) emends Scyld ðu ðe nu, þæt þu ðysne nið genesan mōte!; Holthausen [1920a] emends scyld ðu ðe nu þu nið ðysne genesan mōte; Holthausen [1951] emends Scyld ðu ðe nu þa gif þu nið ðysne genesan mōte!; Ettmüller scild þu þe nu þa, þisne nið genesan mōte; GS.Stuart Scyld ðu ðe nu, | þu ðysne nið genesan mōte (so also C.G.S. but with no indication of mid-line caesura).

764] ðysne : so MS.; Kemble.Rieger ðisne; Grimm.Ettmüller þisne.

765] herinne : Stuart her inne.

766] scylde : so MS.C.Wū.GS.; Ettmüller scilde.

767] hyra : so MS.C.Wū.GS.; Ettmüller hira.

767] : fol. 175v begins.

768] sændan : so MS.C.Wū.GS.; Grimm.Kemble.Ettmüller.Bouterwek sendon.

- Ic him ðerne eft wille sændan,
 770 fleogende flān(e) forane tōgēanes.
 10 Ūt, lyte[l] spere, gif hit hērinne sý!
 / Sæt smið, slōh seax,
 lytel iserna, wundswiðe.
 Ūt, lytel spere, gif hērinne sý!
 775 Syx smiðas sātān, wælspera worhtan.
 15 Ūt, spere! næs in spere!
 Gif hērinne sy isenes dæl,

769] ðerne : so MS.C.Wū.GS.; Bouterwek ðere.

769] sændan : so MS.C.Wū.GS.; Grimm.Kemble.Ettmüller.Bouterwek sendan.

770] flān(e) forane : so MS.C.ASPR.GS.; Grimm.Kemble.Ettmüller.Sweet[1967]. Doane. flān forane; Wright & Halliwell.Rieger.Wū.G.S. flanne forane; Stuart *emends* forane flānum.

771] lyte[l] : so ASPR.Stuart *emend*; MS. lyte at end of line with l obliterated by a stain; Doane lyte.

771] hit herinne : MS. hit her inne; Bouterwek.Rieger *emend* her inne.

771] sy : so MS.C.Wū.GS.; Grimm.Ettmüller.Bouterwek sie.

772-3] Sæt smið, slōh seax, lytel iserna, | wundswiðe : MS. sæt smið slōh seax lytel iserna wund swiðe. *These lines have received many different treatments: Wright & Halliwell Sæt smið, slōh seax lytel || iserna wund swiðe; C. sæt smið slōh seax lytel iserna wund swiðe; GS. sæt smið, slōh seax, lytel iserna, wund swiðe; Sweet [1884] emends Sæt smið slōh seax lytel iserne wund swiðe; Sweet [1967] emends Sæt smið, slōh seax lytel | *** iserne wund swiðe; Grimm.Ettmüller.Wū.G.S.Stuart assume some omission Sæt smið, () slōh seax lytel, || * * * * iserna wund swiðe; Bouterwek emends Sæt smið, slōh seax lytel * * iserna vunde swiðe; Rieger Sæt smið, slōh seax lytel, || iserna wund swiðe (and no b-verse), but also proposes emending Sæt smið, | slōh seax lytel, iserna vradost [or vradlicost] | vundrum swiðe; ASPR emends Sæt smið, slōh seax lytel, * * * iserna, | vundrum swiðe; Holthausen [1920a] emends sæt smið ana, slōh seax lytel, | weard iserna, vundrum swiðe, but later [1951] proposes sæt smið ana, | slōh an seax lytel, wælspera isern, vundrum swiðe.*

774] sy : so MS.C.Wū.GS.; Grimm.Ettmüller.Bouterwek sie.

775-81] MS. a different hand divides these words with vertical drypoint lines thus: syx smiðas sātān | wælspera worhtan ut spere næs in spere gif herinne sy isenes dæl hægtessan geweorc hit sceal gemytan gif ðu wære on fell scoten oððe wære on flæsc scoten | oððe wære on blod scoten | oððe wære on lið scoten |.

Though Doane remarks that these vertical lines "do not necessarily correspond to conventional metrical or rhetorical units" and speculates "Did somebody once strike the manuscript with rhythmical apotropaic gestures made with 'a little knife'?", it may be noted that only one of the nine vertical lines (that following sceal) does not fall at a likely metrical boundary (be it full- or half- line). The vertical line after sceal may be misplaced then - it ought perhaps to follow the next word (gemytan) at the end of the full line. (Note that C. - the only editor to reproduce these marks - omits this problematic vertical line after sceal (his sceall - the erroneous last -l of which is possibly a mistake for this vertical line).)

775] Syx : so MS.C.Wū.GS.; Grimm.Ettmüller. sex.

775] sātān : so MS.C.Wū.GS.; Grimm.Ettmüller sātōn.

775] worhtan : so MS.C.Wū.GS.; Grimm.Kemble.Ettmüller.Bouterwek worhtōn.

775] Syx smiðas sātān, | wælspera worhtan : so most editors; Rieger Syx smiðas sātān | * || wælspera worhtan | *.

776] Ūt, spere! næs in spere! : so C.Wū.; MS. utspere næsinspere; Grimm utspere, næs innspere; Kemble ut spere, næs inspere; Gr.GS. *emend* ut, ut spere! | næs in spere!; Bouterwek *emends* Ut spere, nes inn, spere!; Holthausen [1920a] *emends* ut, lytel spere, | næs in, spere!; Holthausen [1951] *emends* (and misprints) ut lytel spere, pæs in, spere!

776] in : so MS.; Ettmüller inn; Bouterwek *emends* inn.

777] sy : so MS.; Grimm.Ettmüller.Bouterwek sie.

777] isenes : so MS.C.Wū.GS.; Grimm.Wright & Halliwell.Bouterwek isernes; Ettmüller. Rieger.Holthausen [1920b].Sedgefield.ASPR.Stuart *emend* isernes.

- hægtessan geweorc, hit sceal gemyltan.
- Gif ðū wære on fell scoten, oððe wære on flæsc scoten,
- 780 oððe wære on blōd scoten, [oððe wære on bān scoten],
- 20 oððe wære on lið scoten, nāfre ne sý ðīn lif atæsed.
- Gif hit wære ēsa gescot, oððe hit wære / ylfa gescot,
- oððe hit wære hægtessan gescot, nū ic wille ðīn helpan.
- Þis ðē tō bōte ēsa gescotes, ðis ðē tō bōte ylfa gescotes,
- 785 ðis ðē tō bōte hægtessan gescotes; ic ðīn wille helpan.
- 25 Flēd þ(æ)r on fyrgenhæfde.
- Hal westu! helpe ðīn Drihten.
- Nim þon(ne) þ(æt) seax; ado on wætan.

778] hægtessan geweorc, hit sceal gemyltan : so most editors; Rieger Hægtessan geweorc | * hit sceal gemyltan | *.

778] sceal : so MS. Wū.GS.; C. sceall (see n. above).

778] gemyltan : so MS. C. Wū.GS.; Ettmüller gemiltan.

779] ðu : so MS. C. Wū.GS.; Grimm.Ettmüller þu.

780] [oððe wære on bān scoten] : om. MS.; suggested by Grimm and followed by many editors including Wū.S. and GS. (but notably neither C nor ASPR).

781] wære : so MS. Wū.GS.; C. þære.

781] sý : so MS. C. Wū.GS.; Grimm.Ettmüller. si.

781] lif : so MS. C. Wū.GS.; Bouterwek emends lic.

781] atæsed : so MS. C. Wū.GS.; Rieger atæsed.

782] : fol. 176r begins.

783] ic wille ðīn helpan : so MS. C. Wū.GS.; Wright & Halliwell nu ic wille ðīn helfan; Ettmüller.Rieger (who reads MS. helfan) ic ðīn helpan ville (likewise l. 785). Doane misreads will for MS. wille.

783] ðīn helpan : so MS. C. Wū.GS.; Holthausen [1920b] emends helpan ðīn; MS. -p- in helpan resembles f.

784-7] Stuart remarks that "Owing to ink-fade, parts of this section in the MS are almost illegible". However, although the ink has faded, the text can still be read and there is no doubt as to the MS. readings.

784] bote (first) : so MS. with b- just discernible; Stuart emends [b]ote.

785] ic ðīn wille helpan : so MS. C. Wū.GS.; Holthausen [1920b] emends ic wille helpan ðīn.

786-7] Flēd þ(æ)r on fyrgenhæfde. Hal westu! | helpe ðīn Drihten. : so MS. with þ(æ)r being þr with overline abbreviation bar, and fyrgenhæfde divided fyrgen hæfde by line-end. There have been many different editorial readings of these lines: Grimm Fleo þær on fyrgen * * * || hæfde hal westu, helpe þīn Dryhten! and suggests supplying seo þone flan sceat (or sende) after fyrgen (and so Ettmüller emends); Wright & Halliwell Flēd þr on fyrgen! hæfde halwestu; Kemble Fleo ðær on fyrgen! hæfde hal westu! | Helpe ðīn drihten!; Bouterwek emends Fleo þær on fyrgen seo þa flane sende! Oð hæfde hal westu! Helpe þīn dryhten!; Rieger Fleo þær on fyrgen | * hæfde hal westu, helpe ðīn dryhten!; C. Flēd þor on fyrgen hæfde | halwes tu | helpe ðīn drihten; BT. (under "fyrgen") emends Flēt [MS. flēd] þor on fyrgen hæfde, but note also (under "þor") Flēd (fleo?) þor (? þr MS.) on fyrgen hæfde (fyrgenheafde?); Wū. emends Fleoh þær on fyrgen hæfde hal westu. Helpe ðīn drihten!; G. emends Fleoh þær on fyrgen, seo þa flane sende! Heafde hal westu! Helpe ðīn drihten!; Sweet [1884] emends Fleo | on fyrgenheafde; || hal wes-tu! helpe ðīn drihten!; Skemp [1911b: 293] emends Fleoh þær flan on fyrgenheafde! | Hal wes tu! Helpe ðīn drihten!; Sedgfield emends Fleoh þær on fyrgen, | seo þa flane sende; || hæfde hal westu, | helpe ðīn Drihten; ASPR.Sweet [1967] emend Fleoh þær * * * on fyrgenheafde. || Hal westu, | helpe ðīn drihten!; Gr. emends Fleah þær on fyrgenholt: fyrst ne hæfde. || Hal wes tu nu. Helpe ðīn drihten; so too GS., but with hæfde misprinted hæfde; S. emends Fleoh þær on fyrgen-heafde. || Hal wes tu. Helpe ðīn drihten; Holthausen [1920b] suggests for l. 786 fleoh þær on | fyrgen-stream þær þu friðu hæfdest, but later [1951] proposes fleoh þær to fenne | on fyrgenheafde!; Stuart Flēd þær | on fyrgen hæfde. | Hal wes tu, | helpe ðīn drihten; Sandmann emends Fle[oh] [heonan] | þær on fyrgen[ea]fde! || Hal westu, | helpe ðīn drihten!; Doane misprints l. 786 flēd þære on fyrgen hæfde.

788] This line om. Sedgfield.

788] þon(ne) : so MS. C. Wū.GS.; Stuart þon.

788] wætan : so MS. C. Wū.GS.; Kemble wætere.

[CXXVIII] Wið lusan, sealf: commuc, clofðung, rædic, wermod, ealra efenfela; gecnuca to
 790 duste; gecned wið ele; smyre mid ealne ðone lichoman.

[CXXIX] Ni(m) eac meldon ða wyr; gewyrc to duste swiðe smale; do in hat wæter; syle
 drincan; sona ða lys / 7 oðre lytle wyrmas swyltað.

[CXXX] Ni(m) eac wermod 7 marufian 7 wyl gelice micel ealra; wyll in wine oððe on
 geswettum wætere; gedo þriwa on þone nafolan; þon(ne) swylteð ða lys 7 oðre lytle
 795 wyrmas.

[CXXXI] Nim eac cylendran wið ðon; wyll in eala swiðe; smyre mid þ(æt) heafod.

[CXXXII] Gif hryðera steorfan: do in haligwæter grundeswyligean 7 springcwyr 7
 attorlaðan neoðwearde 7 cliðwyr; geot on ðone muð; sona hy batigeað.

789] Wið : MS. W- is a decorated initial wynn, three lines deep in inner margin.

789] gecnuca : MS. after this word and above the line a later hand writes do, (om. C.L.GS.).

791] Entry CXXIX: There is no indication in MS. that this is a distinct entry.

792] lys : MS. on run-over.

792] : fol. 176v begins.

793] Entry CXXX: There is no indication in MS. that this is a distinct entry.

793] wyl : so MS.L.GS.; C. emends wyr ("myrtle") (see Commentary).

794] swylteð : MS. may be on erasure.

796] Entry CXXXI : There is no indication in MS. that this is a distinct entry.

796] smyre : so MS.L.GS.; C. smire.

797] Gif : MS G- is a capital, two lines deep in outer margin.

[CXXXIII] Wyrp lungenadle hriðerum: þa / wyrp on wordigum (heo bið gelic hundes
 800 micgean ðære wyrte) þær wexeð blaco bergean eal swa micle swa oðre pysbeana, gecnuca;
 do in haligwæter; do þon(ne) on muð þam hryperum.

Genim þa ylcan wyrte; do in glede, 7 finol 7 cassuc 7 godeweb 7 recels; bærn eal
 toso(m)ne on ða healfe ðe se wind sy; læt reocan on ðone ceap.

Weorc Criste[s]mæl of cassuce fifo; sete on feower healfe þæs ceapes 7 an to middes.
 805 Sing ymb þone ceap: "Benedicam D(om)in(u)m in omni tempore" usque in finem, 7
 "Benedicite" 7 letanias 7 "Pater noster"; / stred on haligwæter; bærn ymb recels 7 godeweb,
 7 geehtige mon ðone ceap; syle þone teoþan pænig for Gode; læt syþðan beotigean; do ðus
 þriwa.

[CXXXIV] Gif sceap sy abrocen, 7 wið færsteorfan: cæsteræsc, elehtre, wulfes camb, finol,
 810 stancrop; wyrp to duste; do in haligwæter; geot in þæt abrocne sceap 7 stred on ða oþur
 þriwa.

799] Wyrp : MS. *the bowl of the decorated wynn is completed by another hand; the wynn is two lines deep and partly in outer margin*; C.L.S.GS. wip.

799] : fol. 177r begins.

799] wordigum : so MS.C.L.S.; GS. *emend* wordigum.

800] blaco : so MS.C.L.; GS. *emend* blaca.

800] pysbeana : so MS.C.L.; GS. *emend* pysan.

801] do : MS. d- *altered* from t.

802] glede : MS. *first -e- corrected* from o.

804] Criste[s]mæl : C.L.S.GS. *emend* Cristes mæl; MS. *cristemæl with the first part of the -m- resembling the top part of a low s*.

806] : fol. 177v begins.

807] geehtige : so MS.L.GS.; C. *geahtige*.

807] læt : so MS.C.L.; GS. *læf*.

807] beotigean : so MS.C.L.; GS. *emend* botigean.

809] Gif : MS. G- *is a decorated (or merely crudely corrected from another letter?) capital, partly in outer margin*; MS. *an erroneous guide-letter wynn, and possibly an erased guide-letter yogh in outer margin*.

810] do : MS. *faint*.

810] oþur : so MS.C.L. oþur (C. "understand as *opere*"); GS. *emend* oþru.

[CXXXV] Wið poccum 7 sceapa hreoflan: elehtre 7 eoforfearn neoðeward, sperewyrt
ufanwearde agrundene, greate beane; cnuca ealle tosomne swiðe smale in / hunig 7 in
haligwæter, 7 gemengc well tosomne; do in muð mid cucylere ane snade, þreo symle ymb
815 ane niht; nigon siðum gif micel þearf sy.

[CXXXVI] Wið swina færsteorfan: doa in heora mete; seoð [c]li[t]an; syle etan; nim eac
elehtran, bisceopwyrt 7 cassuc, ðefeporn, hegerifan, haranspicel; sing ofer feower mæssan;
drif on fald; hoh ða wyrte on feower healfe 7 on þan dore; bærn; do recels to; læt ymnan ofer
þone rec.

820 [CXXXVII] Wið þeofentu(m):

Luben luben niga. / efið niga efið fel ceid feldelf fel cumer orcggaei ceufor dard giug farig
pidig delou delupih.

[CXXXVIII] Wið hondwyrmmum: scipteron, swefl, pipor, hwit sealt; mængc tosomne;
smyre mid.

812] Wið : MS. MS. W- is a decorated initial wynn, two and a half lines deep and partly in outer margin; a guide-letter wynn precedes in outer margin.

812] neoðeward : so C.L.; MS. neode weard (divided by line-end); GS. neoðeward.

813] : fol. 178r begins.

816] Wið : MS. W- is a decorated initial wynn, two lines deep and partly in inner margin; a guide letter wynn above this in inner margin.

816] doa : so apparently (the letters are evenly spaced) MS.; so also L.G.; C.S.GS. do a.

816] [c]li[t]an : so GS. emend and remark "a less likely emendation would be glædenan"; MS.C.L.S. glidan.

817] mæssan : MS. omitted at first and added subsequently in the outer margin by the same hand.

818] læt ymnan : MS. lætyr nan, with one letter (u?) erased between -r- and -n-; y- above line, and -n- poorly formed.

819] þone : so MS.C.L.GS.; S. ðone.

820] Wið : so MS. (W- being a plain enlarged initial wynn, partly in inner margin); S. Wiþ.

820] þeofentu(m) : so MS.; GS. misprint abbreviation þeofentum.

821] feldelf : MS. a dot below the second -e-.

821] : fol. 178v begins.

821] orcggaei : so MS.S.GS.; C.L.G. orcgaei.

822] pidig : so MS.C.S.; L.GS. widig; G. fidig.

821-2] G. presents and rearranges these words thus: Luben luben niga | efið efið niga | fel ceid fel, | delf cumer fel | orcgaei ceufor dard, giug farig fidig | delou delupih.

823] Wið : MS. W- is a decorated initial wynn, three lines deep and partly in outer margin.

823] hondwyrmmum : MS. -n- corrected from another letter by partial erasure.

825 [CXXXIX] Eft: wex, swefl, 7 sealt; mængc; smyre mid.

[CXL] Gif nægl of honda weorðe: nim hwætene corn; gecnuca; mængc wið hunig; lege on ðone finger; wyll slahþornrinde; þweah mid ðy drænce.

[CXLI] Wið hwoſtan: wyll curmeallan wyrtruman; wyr to duste; / syle him on wine drincan; sona se hwoſta blinneð.

830 [CXLI] Wið magan wyrce 7 gif he bið toblawen se innoð: wringc pollegian in ceald wæter oððe in win; syle drincan; him bið sel.

[CXLI] Wið ðon ðe wif færunga adu(m)bige: genim pollegian 7 gnid to duste 7 in wulle bewind; alege under þæt wif; hyre bið sona sel.

[CXLI] Wið þeor: rose 7 rude, elene 7 feferfuge, rædic 7 bisceopwyr, ſaluie 7 ſauine,
835 eferðrote.

[CXLI] Eft oþer: fanu 7 feferfuge, garleac 7 rædic, ellen- / rind inneweard 7 cyrse, netele, pipor, minte þe wyxð be þære ea; nim mealteala; ofgeot ða wyrta nygon niht 7 syle drincan nyxtnig.

825] Eft : MS. *a later capitulum sign precedes this.*

826] Gif : G- *is a plain initial yogh, two lines deep and partly in outer margin.*

826] hwætene : MS. *4- irregularly formed with a straight back, perhaps altered mid-formation.*

826] hunig : MS. *-n- corrected from r by partial erasure.*

827] þweah : MS. *þ- untidily corrected from a wynn.*

828] : fol. 179r *begins.*

828] Wið : MS. *W- is a decorated initial wynn, two lines deep and partly in outer margin.*

830] Wið : MS. *W- is a decorated initial wynn, two lines deep and partly in inner margin.*

830] he : *so MS.; GS. suggest emending him.*

830] toblawen : MS. *to blawen divided over line-end with approximately three letters erased after to-; -blawen may be on an erasure.*

832] Wið : MS. *W- is a decorated initial wynn, two and a half lines deep and partly in inner margin.*

832] 7 (second) : *so MS.L.GS.; om. C.*

834] Entry CXLIIV : *From here to fol. 190v (inclusive) in a different hand.*

834] MS. *this entry is bracketed off in inner margin (probably by a later hand, and certainly after the text was written).*

836] MS. *this entry is bracketed off (like the previous one) mid-line.*

836] fanu : *so MS.C.L.; GS. emend fane.*

836] / : fol. 179v *begins.*

838] nyxtnig : *so MS.C.L., MS. with 4- above line on caret mark; GS. emend nyxtigum; C. remarks "read nystig".*

[CXLVI] Gif þu wille wyrcean godne drænc wið ælc inyfel, sy hit on heafde, sy þær hit sy,
 840 þon(ne) genim þu saluian leaf 7 rudan leaf 7 heldan leaf 7 finoles 7 cerfillan leaf 7
 hegeclifan leaf 7 persoces leaf 7 reades seales leaf, ealra efenfela; cnoca hy tosomne 7 lege
 on wine oððe on hluttran ealað, 7 wring þon(ne) of þa wyrta, 7 nim þon(ne) / hunig be dæle
 7 swet þone drænc; drinc hine þon(ne) anre tide ær þu þe wille blod lætan; beþa þe þon(ne)
 þa hwile to hatum fyre 7 læt yrnan þone drænc into ælcan lime; gif þu him ænige hwile
 845 befylgest, þu ongitst þ(æt) he is frymful to beganne.

[CXLVII] Wið metecweorran: genime eorðgeallan; drig to duste; scad on eala oððe on swa
 hwæt swa þu drincan wille; þe bið sel.

[CXLVIII] Wið þæt man ne mage slapan: genim hænebellan sæd 7 tunmintan seaw; hrer
 togædere 7 smyre þ(æt) heafod mid; hi(m) bið sel.

839] Gif : MS. G- is a capital following a space after nyxtnig.

839] MS. nota sign in outer margin.

839] ælc inyfel : so MS.C. (though C. remarks in footnote "read ælc yfel or ælcum yfele"); L.GS. emend ælcum yfele (L. reads MS. as ælcum yfel, GS. as ælcmyfel).

842] ealað : MS. -að in inner margin at a slant.

842] : fol. 180r begins.

846] Wið : MS. W- is an enlarged initial wynn.

846] genime : so MS.C.L.; GS. emend genim.

848] MS. nota sign in outer margin.

848] mage : so MS.C.; L.GS. mæge.

848] sæd : MS. accent sign over -æ-.

848] hrer : MS. -r- above line.

849] sel : MS. on run-over.

850 [CXLIX] / þon(ne) þe mon ærest secge þ(æt) þin ceap sy losod, þon(ne) cweð þu ærest ær
þu elles hwæt cweþe:

"Bæðleem hætte sēo buruh þe Crist on ācænned wæs.

Sēo is gemærsad geond ealne middangeard;

swā þyos dæd for monnum mære gewurþe,

855 þurh þa haligan Cristes rode. Amen."

Gebide þe þon(ne) þriwa east 7 cweþ þon(ne) þriwa: "Crux (Cristi) ab oriente reducað";

gebide þe þon(ne) þriwa west 7 cweð þon(ne) þriwa: "Crux (Cristi) ab occidente reducat";

g(e)bide þe þon(ne) þriwa suð 7 cweþ þriwa: "Crux (Cristi) ab austro reducat"; gebide

þon(ne) þriwa norð 7 cweð / þriwa: "Crux (Cristi) ab aquilone reducað"; "Crux (Cristi)

860 abscondita est et inuenta est; Iudeas Crist ahengon, dydon dæda þa wyrrestan, hælon þ(æt)

hy forhelan ne mihtan; swa þeos dæd nænige þinga f[ō]rholen ne wurþe, þurh þa haligan

Cristes rode. Amen".

850] Entry CXLIX: This entry om. L.

850] : fol. 180v begins.

850] þon(ne) : þ- is an enlarged initial.

852] buruh : MS. second ascender of second -u- is badly formed.

853] gemærsad : so C.Wū.G.GS.; MS. ge mærsad (divided by line-end) with subpuncting o (written above) for -a- (possibly by a different hand); ASPR.S. gemærsod.

854] þyos : MS. -y- is poorly formed and may be a correction from another letter (u?).

856] cweþ : so MS.C.Wū.G.ASPR; S.GS. cweð.

856] reducað : so MS.C.S.ASPR; Wū.G.GS. emend reducat.

858] g(e)bide : MS. a letter erased after g-

858] cweþ : so MS.ASPR; C.Wū.G.S.GS. cweð.

858] gebide : so MS.C.Wū.S.ASPR.GS.; G. emends gebide þe.

859] : fol. 181r begins.

859] reducað : so MS.C.S.ASPR; Wū.G.GS. emend reducat.

861] swa : MS. the fork of -s- is faint.

861] f[ō]rholen : so ASPR.GS. emend; MS.S. ferholen; C.Wū.G. forholen.

861] haligan : MS. -i- above line on caret mark.

[CL] Contra oculor(um) dolor(um):

D(OMI)NE s(an)c(t)e, Pater om(ni)p(oten)s, aeterne D(eu)s, sana oculos hominis istius N.
 865 sicut sanasti oculos filii Tobii et multorum cecorum q(uo)s ; D(omi)ne, tu es oculos
 caecor(um), manus aridorum, pes claudor(um), sanitas egrorum, resurrectio mortuorum,
 felicitas martyr(um) / et omnium s(an)c(t)orum; oro, D(omi)ne, ut eregas et inlumnas
 oculos famuli tui N.; in quacumque ualitudine constitutum medelis celestibus sanare
 digneris, tribuere famulo tuo N., ut armis iustitiae munitus diabolo resistat et regnum
 870 consequatur aeternum; p(er).

**[CLI] Domum tuam, q(ue)s(umus), D(omi)ne, clementer ingredi et in tuorum tibi
 cordibus fidelium perpetuam constitu[e] mansionem, ut cuius edificatione subsistit huius
 fiat habitatio preclara.**

863] Contra oculor(um) dolor(um) : MS. *this heading is written in different metallic ink, apparently (though GS. disagree) by the same hand as that of the main text. The lettering is also thicker than that of the main text.* GS. (p. 182 n. 7) remark that "the ink, silver on black, has run", but the ink is rather red lead which, when oxidized, gives a blurred, silvery effect.

863] dolor(um) : so MS.S.; C.L. dolorem; GS. *emend* dolorem.

864] D(OMI)NE : so MS. DNE (*plus overline abbreviation bar*), with NE fused; the capital D- is partly in the inner margin and written in red lead ink.

864] aeterne : MS. *ae- is e caudata*.

865] q(uo)s : so MS.C.L.GS.; S. *emends* quod.

865] q(ue)s(umus) . . . : some words appear to have dropped out here, though there is no gap in MS. - see Commentary.

865] oculos : so MS.; C.L.S.GS. *emend* oculus.

866] caecor(um) : MS. *-ae- is e caudata*.

866] claudor(um) : so MS.C.S.GS.; L. claudorem.

866] resurrectio : so MS.C.S.; L.GS. *ressurrectis*.

867] : fol. 181v *begins*.

867] inlumnas : so MS.; C. (*silently*) L.GS. *emend* inluminas; S. *emends* inlumines.

868] ualitudine : MS. *approximately two letters erased after -a-*.

868] medelis : MS. *an l erased before -l-*.

869] tribuere : so GS.; MS. *tri buere (divided by line-end)*; S. *emends* tribue.

869] iustitiae : MS. *-ae is e caudata*.

870] aeternum : MS. *ae- is e caudata*.

870] p(er) : MS. *some letters filling the rest of the line are erased after this*.

871] Domum : MS. D is a capital in (*oxidized*) red lead ink, partly in outer margin.

871] q(ue)s(umus) : so MS. *qs with overline bar of abbreviation*; C.L.GS. *quaeso*.

871] clementer : MS. *approximately four or five letters erased above the line*.

872] constitu[e] mansionem : MS.C.L. (*though C. would read constituas mansionem*) constitua(m) mansionem; GS. *emend* constituas mansionem.

[CLII] Gif hors bið gewræht, þon(ne) scealt þu cweþan þas word:

875 "/ Naborrede unde uenisti" tribus uicibus; "Credidi p(ro)pter" tribus uicibus; "Alpha et o, initium et finis"; "Crux mihi uita est et tibi mor, inimici"; "Pater noster".

[CLIII] [Wið cyrnel:]

Neogone wæran Nōðþæs sweoster.

þa wurdon þa nygone to VIII, 7 þa VIII to VII, 7 þa VII to VI, 7 þa VI to V, 7 þa V to
880 IIII, 7 þa IIII to III, 7 þa III to II, 7 þa II to I, 7 þa I to nanum.
Þis þe lib be cyr[n]eles 7 scrofelle[s] 7 weorme[s] 7 æghwylces yfeles; sing "Benedicite"
nygon siþum.

[CLIV] Þis mæg horse wið þon þe him bið corn on þa fet:

/ Geneon genetron genitul catalon care trist pābist etmic forrune naht ic forrune
885 nequis annua maris s(an)c(t)ana nequetando.

874] Gif hors bið gewræht, þon(ne) scealt þu cweþan þas word : MS. in (oxidized) red lead ink.

874] bið : so MS.C.L.GS.; S. biþ.

874] cweþan : so MS; GS. sweþan.

875] : fol. 182r begins.

875] Naborrede unde uenisti : so MS.C.L.G.S.GS; Stuart emends N, abor[ere], rede unde uenisti.

875] o : MS. accent sign above.

876] mor inimici : so MS.; C.L. as MS. (though C. remarks "read mors inimice? inimico?"); G. emends mors inimico; GS. emend mors inimice.

877] [Wið cymel] : MS. follows Neogone wæran in (oxidized) red lead ink; a leaf decoration is drawn next to this.

878] Nōðþæs : MS. nōð þæs.

879] nygone : MS. -g- corrected from n by partial erasure and alteration.

880] IIII (twice) : so MS.C.GS.; L. IV.

881] lib be : MS.Kemble libbe.

881] be : so MS.C.L.; GS. emend beo.

881] cyr[n]eles : MS. cym neles (divided over line-end); Kemble cymneles; C.L.G.GS. cymeles; S. emends cymeles.

881] scrofelle[s] : so C.S. emend; MS. scrofellef; Kemble.L.G.GS. scroffelles.

881] weorme[s] : so L.G.GS.S. emend; MS.C. weormeþ (though C. would read wyrmes); Kemble weormes.

883] Þis mæg horse wið þon þe him bið corn on þa fet : MS. in (oxidized) red lead ink.

884] : fol. 182v begins.

884] genetron : MS. capital G- partly in outer margin; first -n- perhaps altered from m.

884] naht ic : so MS.C.L.GS.; S. nahtic.

[CLV] Gif hors bið gesceoten:

"Sanentur animalia in orbe terre" et "ualitudine uexantur"; in nomine D(ei) Patris et Filii et
 Sp(iritu)s S(an)c(t)i extinguunt diabolus p(er) inpositione(m) manum n(ost)raru(m); "Quas
 nos separauimus a caritate (Cristi)?" p(er) inuocatione(m) omnium s(an)c(t)oru(m) tuorum,
 890 p(er) eum qui uiuit et regnat in s(e)c(u)la s(e)c(u)lor(um). Am(en). "D(omi)ne quid
 multiplicati sunt". III.

[CLVI] / Gif wif ne mæge bearn beran:

Solue, iube, D(eu)s, ter, catenis.

[CLVII] Ab articulorum dolorum constantiu(m) malignantium(m), [medicina]:

895 Diabolus lignauit,
 angelus curauit,
 D(om)in(u)s saluauit.

In nomine... Am(en).

886] Gif hors bið gesceoten : MS. in (oxidized) red lead ink.

886] bið : so MS.; S. biþ.

887] Sanentur : MS. capital S- partly in outer margin.

888] S(an)c(t)i : MS. added above the line.

888] extinguunt : so MS.C.L. (though C. would read extinguatur); GS. emend extinguatur.

898] manum : so MS.C.L.S. (though C. would read manuum); GS. emend manuum.

898] Quas : so MS.C.L.S.; GS. emend quis; Stuart emends qui.

899] separauimus : so MS.C.L.S.; GS. emend separabit; Stuart emends separauit.

890] s(e)c(u)la : so MS.C.L.GS.; S. seculo.

892] : fol. 183r begins.

892] Gif wif ne mæge bearn beran; so MS.C.L.S.; MS. in (oxidized) red lead ink; GS. transpose these words to the top of fol. 185r.

893] Solue iube: so MS.C.L.S.; GS. transpose iube solue; MS. S- is a capital.

893] ter : MS. one or two letters are erased following this before catenis.

893] catenis : MS. after a point the words contra dolorum dentium follow; they are transposed to l. 899 in this edition.

894] Ab : so MS (with A- a capital); C.L.GS. emend A[d].

894] dolorum constantiu(m) malignantium(m) : so MS.C.L.; GS. emend dolorem constantem malignanem.

894] [medicina] : so GS. transpose also transpose from MS. position after l. 898 nomine - they note "wrongly placed after in nomine MS.C.L."

895] lignauit : so MS.L.; C.GS. emend ligauit.

898] In nomine : MS. followed by the word medicina, which is transposed to l. 894 in this edition.

[CLVIII] [Contra dolorum dentium]:

900 (Cristus) sup(er) marmoreum sedebat; Petrus tristis ante eum stabat, manum ad maxillum tenebat, et interrogabat eum D(om)n(u)s dicens:

"Quare tritis es, Petre?"

Respondit Petrus et dixit:

"D(omi)ne, dentes mei dolent."

905 Et D(om)n(u)s dixit:

"Adiuro te / migranea uel gutta maligna p(er) Patre(m) et Filium et Sp(iritu)m S(an)c(tu)m et p(er) celum et terram et p(er) XX ordines angelorum et p(er) LX p(ro)phetas et p(er) XII apostolos et p(er) III^{or} euangelistas et p(er) om(ne)s s(an)c(t)os q(u)i D(e)o placuerunt ab origine mundi, ut non possit diabolus nocere ei,
910 nec in dentes, nec in aures, nec in pal[a]to, famulo D(e)i, ill(i) non ossa fra[n]gere, nec carnem manducare, ut non habeatis potestatem nocere ill(i), non dormiendo, nec uiuigilando, nec tangatis eum usq(ue) LX annos et unum diem."

Rex pax nax in (Cristo) / Filio. Am(en). Pater noster.

899] [Contra dolorum dentium] : so C.L.GS. transpose this heading from its MS. position after l. 893 catenis.

899] dolorum : so MS.C.L.; S.GS. *emend* dolorem.

900] marmoreum : so MS; C.L.S.GS. marmoreum.

901] interrogabat : so MS.C.; L. interrogabat; S.GS. *emend* interrogabat.

902] tritis : so MS.C.L.; S.GS. *emend* tristis.

902] es : so MS.C.S.GS.; L. *et*.

903] Respondit : MS. R- is a capital, partly in inner margin.

904-5] D(omi)ne, dentes mei dolent; et D(om)n(u)s dixit : so MS.C.GS.; om. L.

906] : fol. 183v begins.

907-8] et p(er) XX ordines angelorum et p(er) LX p(ro)phetas : so MS.C.GS.; om. L.

908] III^{or} : MS. IIII with -or written above and not certainly by the same hand (GS. say by a "later hand"); L. IV.

910] palato : so C.L.S. *emend*; MS. palpato; GS. *emend* palatum.

910] fra[n]gere : so C.L.S.GS. *emend*; MS. fragere.

910] nec (third) : MS. -c corrected from o by partial erasure.

911] nec : so MS.C.S.; L.GS. ne.

913] : fol. 184r begins.

[CLIX] D(eu)s, qui dixisti, "Uenite ad me om(ne)s qui laboratis et honerati estis et ego
 915 reficia(m) uos", hos famulos tuos laborum suoru(m) premio refice sempiterno; p(er)
 D(omi)n(u)m.

[CLX] Wið utsihte: þysne pistol se ængel brohte to Rome þa hy wæran mid utsihte
 micclum geswæncte. Writ þis on swa langum bocfelle þ(æt) hit mæge befon utan þ(æt)
 heafod, 7 hoh on þæs mannes sweoran þe him þearf sy; him bið sona sel:
 920 Ranmigan adonai. Eltheos. mur. O ineffabile. O miginan. midanmian. misane. / dimas.
 mode. mida. memagartem. Orta min. sigmone. beronice. irritas. uenas quasi dulap.
 feruor. fruxantis. sanguinis. siccatur. fla. fracta. frigula. mir gui. etsihdon. segulta.
 frautantur. in arno. midomnis. abar uetho. sydone. multo. saccula pp pppp. sother.
 sother. miserere mei D(eu)s D(eu)s mini. D(eu)s m(ei). AMEN. All(eluia), All(eluia).

914] D(eu)s : MS. D- is a capital.

915] laborum : MS. -b- corrected from þ by partial erasure.

915] refice : MS. -f- approaches a p in form.

917] Wið : MS. W- is a decorated initial wynn, two lines deep and partly in inner margin; S. Wip.

918] befon : MS. accent sign above -o-.

919] heafod : MS. -o- corrected from e by partial erasure and alteration; -d is also a correction.

920] Ranmigan : R- is a capital.

920] Eltheos : E- is a capital.

920] O (first) : MS. accent sign above.

920] O miginan : so MS.; C.L.G.S.GS. Omiginan.

920] midanmian : so MS.C.S.GS.; G.L. mid anmian.

920] misane : MS. a dot below -a-.

920] : fol. 184v begins.

921] memagartem : so MS. with 4- faint; S. mamagartem.

921] dulap : so MS.C.L.S.GS.; G. dulap.

922] mir gui : MS. (divided by line-end); C.L.G.S.GS. mirgui.

923] midomnis : so MS.; C.L.G.S.GS. midoninis.

923] uetho : MS. with accent sign above -o-.

923] saccula : so MS.C.L.G.S.GS.; S. sacculo.

923] pp pppp : MS. the last four letters have a horizontal line through their tails, presumably being the contraction for Lat. per.

924] sother (second) : MS. an accent sign above -o- (om. C.).

924] m(ei) : MS m with i written above; C.L.GS. mi.

924] AMEN : MS. in attempted Greek uncials (L. calls them "unverständliche Zeichen"); S. A Ω N Y.

924] All(eluia), All(eluia) : MS. following these words the rest of the side (enough space for four lines of text) is left blank.

925 [CLXI] / Se wifman se hire cild afedan ne mæg: gange to gewitenes mannes birgenne 7
 stæppe þon(ne) þriwa ofer þa byrgenne, 7 cweþe þon(ne) þriwa þas word:

"Þis mē tō bōte þære lāþan lætbyrde;

þis mē tō bōte þære swæran swærtbyrde;

þis mē tō bōte þære lāðan lambyrde."

930 7 þon(ne) þ(æt) wif seo mid bearne 7 heo to hyre hlaforde on reste ga, þon(ne) cweþe heo:

"Ūp ic gonge, ofer þē stæppe

mid cwican cilde, nālæs mid cwe[l]endum,

mid fulborenum, nālæs mid fægan."

7 þon(ne) seo modor gefele þ(æt) þ(æt) bearn si cwic, ga þon(ne) to cyrican, 7 þon(ne) heo

935 toforan þan weofude cume cweþe þon(ne):

"Criste, ic sæde, þis gecyþed."

925] Entry CLXI : This entry om. L.

925] : fol. 185r begins.

925] GS. transpose (and misprint) l. 892 gif wif nemæge beam beran from its position at the top of fol. 183r in MS. to form the heading to this entry (or related series of three entries).

925] Se : MS. S is a capital, partly in inner margin.

926] þon(ne) (first) : Kemble ðonne (and so ð for þ often).

926] cweþe : so MS.C.Wū.; GS. cweðe.

926] þon(ne) : GS. misprint abbreviation þonne.

928] swæran : so MS.C.Wū.GS.; Holthausen [1951] suggests særan.

928] swærtbyrde : so C.Wū.GS.; MS. swært byr de (byrde divided by line-end); ASPR emends swærbyrde; Holthausen [1951]. Mitchell [1995] swærbyrde.

930] hyre : so MS.C.Wū.GS.; Kemble hire.

932] cwe[l]endum : so GS. emend; MS. Kemble.C.Wū.G.S. cwellendum.

934] modor : so MS.C.Wū.GS.; Kemble moder.

934] þon(ne) (second) : so MS.C.Wū.GS.; S. bonne.

936] Criste ic sæde þis gecyþed : so MS.C.Wū.GS.; Holthausen [1951] emends Criste, ic sæde, þis gecyþed si.

[CLXII] Se wifmon se hyre bearn afedan ne mæge: genime heo sylf hyre agenes cildes
gebyrgenne dæl, [w]ry æfter þon(ne) on blace wulle 7 bebigge to cepemannu(m) 7 cweþe
þon(ne) /:

940 "Ic hit bebigge, gē hit bebigan!
þās sweartan wulle 7 þysse sorge corn."

[CLXIII] Se man se [n]e mæge bearn afedan: nime þon(ne) anes bleos cu meoluc on hyre
handæ 7 gesupe þon(ne) mid hyre muþe, 7 gange þon(ne) to yrnendu(m) wætere 7 spiwe
þærin þa meolc, 7 hlade þon(ne) mid þære ylcan hand þæs wæteres muð fulne 7 forswelge;

945 cweþe þon(ne) þas word:

"Gehwēr ferde ic me þone mæran maga þihtan.

Mid þysse mæran mete þihtan

þo[ne] ic mē wille habban 7 hām gān."

þon(ne) heo to þan broce ga, þon(ne) ne beseo heo no, ne eft þon(ne) heo þanan ga; 7

950 þon(ne) ga heo in oþer hus oþer heo ut ofeode, 7 þær gebyrge metes.

937] Entry CLXII : This entry om. L.

937] Se : MS. S- is enlarged.

938] [w]ry : MS. Kemble þry; C.Wu.G.S. wry; ASPR emends wry; GS. emend wry, and wrongly note "our scribe actually wrote the word down correctly, but then turned the first letter into a þ" - though the ascender is broken, close inspection of MS. shows this to have been caused by the interference of the indentation of the preceding l's extended tail-stroke. This caused the nib to jump slightly.

938] þon(ne) on : so MS.C.Wu.GS.; Kemble ðon or.

939] : fol. 185v begins.

942] Entry CLXIII : This entry om. L.

942] Se : MS. S is a capital in outer margin.

942] man : so MS.C.S.Stuart; Kemble. Wu.G.ASPR.GS. emend wifman.

942] [n]e : so K.Wu.G.ASPR.S.GS.Stuart emend; MS.C. þe; Kemble emends ðe [ne].

942] handæ : so C.S.; MS. han dæ (divided by line-end); Kemble handa; Wu.G.GS. emend handa.

944] meolc : so MS.C.GS.; Wu. meocl.

946-8] Kemble.C. print these lines as prose.

946] ferde : so MS.C.Wu.; GS. emend ferede.

946] maga þihtan : C.Wu.ASPR; MS. maga þihtan (divided by line-end); GS. magapihtan; Stuart emends magan þihtan.

947] mete þihtan : so C.Wu.G.ASPR.S.Stuart; MS. mete þih tan (þihtan divided by line-end); GS. metepihtan.

948] þo[ne] : so S.GS. emend; MS.C.Wu.G.ASPR.Stuart þon(ne); Kemble ðone.

948] gan : so MS.C.Wu.GS.; Holthausen [1951] emends gangan.

949] ne (first) : so MS.C.Wu.GS.; om. Kemble.

[CLXIV] "Ecce dolgula medit dudu(m) beðegunda breðegunda elecunda eleuachia mottem
mee renu(m) orþa fueþa letaues noeues / terre dolge drore uhic All(eluia)".

Singe man þis gebed on þ(æt) se man drincan wille nygan siþan, 7 "Pater noster" nigan
siþan. Wið cyrnla.

955 [CLXV] "Arcus supe[r] assedit; uirgo canabið; lux et ure canabið."

Sing ðis nigon siþan 7 "Pater n(os)ter" VIII on anum berenan hlafe, 7 syle þan horse etan.

[CLXVI] Wyrce lungensealfe: nim cost 7 suðernewuda, hylwyr, garclife, bete þe bið
ansteallet.

[CLXVII] Wið gedrif: nim snægl 7 afeorma hine 7 nim þ(æt) clæne fam; mengc wið wifes
960 meolc; syle þicgan; hi(m) bið sel.

951] Ecce : E- is a capital, one and a half lines deep.

951] dolgula : so MS.; S. dolgola, but reads dolgula in his commentary.

951] eleuachia : MS. -o- above line on caret mark.

952] : fol. 186r begins.

952] letaues noeues: so MS.C.L.S.GS.; G. leta ues noe ues.

952] All(eluia) : S. Alleluiah.

954] Wið : so MS.; S. Wiþ.

954] Wið cyrnla : MS. these words follow siþan after a point and a small gap (about two letters' space). It is uncertain whether these words terminate this entry or (more probably in my view) begin the next - see Commentary.

955] Arcus : MS. A- is a capital.

955] supe[r] : so GS. emend; MS.C.L.S. supeð.

955] assedit : so MS.C.L.G.GS.; S. asedit.

955] canabið (twice) : MS.S. canabið; C.L.G. cana bið; GS. emend (twice) cana bis.

956] VIII : so MS.C.G.S.GS.; L. IX.

957] garclife : so MS.C.L.; GS. emend garclifan.

957] bete : so MS.C.L.; GS. emend betan.

958] ansteallet : MS. a gap (space for approximately fourteen letters) after this word.

959] Wið : MS. W- is an enlarged initial wynn.

[CLXVIII] Wið horsoman 7 mannes: sing þis þriwa nygan siðan on æfen 7 on morgen, on þæs mannes heafod ufan, 7 horse on þ(æt) wynstre eare, on yrnendum wætere, 7 wend þ(æt) heafod ongear stream:

"Indomo mamosin inchorna meoti. otimimeoti quoddealde otuuotiua el marethin. Crux
965 mihi uita e(st), tibi mors, / inimici; "Alfa et O, initium et finis", dicit D(omi)n(u)s".

[CLXIX] Wið oman: geni(m) ane grene gyrde 7 læt sittan þone man on middan huses flore, 7 bestric hine ymbutan 7 cweð:

"O pars, et O rilli apars, et pars iniopia e(st); Alfa et O, i(n)itium."

[CLXX] Arestolobius wæs haten an cing. He wæs wis 7 læcecræftig. He þa gesette forþon
970 godne morgendrænc wið eal[l]um untrumnessu(m) þe mannes lichoman iondstyriað innan oððe utan.

961] Wið : so MS. (W- being a plain initial wynn, two lines deep); S. wip.

961] horsoman : MS.C.L.G.S. hors oman; Kemble.GS. hors-oman.

961] þis : so MS.; Kemble. ðis (and so ð for þ passim).

964] quoddealde : MS. first -d- above line on caret mark.

964] In domo ... marethin : Kemble In domo mamosin . in chorna mesti . stimi mesti . quod dealde otuustiua el marethin.

964] otuuotiua : so MS.; S. otimotiua.

964] el : so MS.S.; C.L.G.GS. et.

965] e(st) : so MS. (and Kemble); C.L.G.S.GS. et.

965] : fol. 186v begins.

965] inimici : so MS.K.C.L.S.; G. emends inimico; GS. emend inimice.

966] Wið : so MS. (W- being an enlarged initial wynn) C.L.GS.; S. wip.

966] geni(m) : GS. misprint abbreviation genim.

966] þone : so MS.C.L.GS.; Kemble ðone.

966] man : MS. approximately eight or nine letters (nearly half the line) are erased after this word.

966] on middan : so MS.C.L.GS.; G. onmiddan.

967-8] cweð O : MS. cweð o; L. cweðo.

968] O pars, et O rilli apars : Alfa et O, initium : so MS.S.; Kemble Opars et orelli Apars et pars iniopia. e(st). alfa et o. i(n)itium; G. O pars et o rillia pars et pars iniopia est alfa et o initium; S. O pars et o rilli apars et pars iniopia. est alfa et o initium.

968] rilli apars : so MS.; C.L. rillia pars; GS. emend uilia pars.

968] i(n)itium : S. suggests (and GS. supply) et finis after this word.

969] Arestolobius : MS. A- is a capital, partly in outer margin.

969] læcecræftig : so MS.C.; L.GS. læcecræftig.

970] eal[l]um : MS. eall lum (divided by line-end); C. eallum; L.GS. emend eallum.

Se drænc is god wið heafodecce, 7 wið brægenes hwyrfnesse 7 weallunge, wið seondre
 exe, wið lungenadle 7 liferwerce, wið seondum geallan 7 þære geolwan adle, wið eagenas
 dimnessa, / 7 wið earena swinsunge 7 ungehrynesse, 7 wið breosta hefignesse 7 hrifes
 975 aþundennessa, wið miltan wærce 7 smælþearma, 7 wið ornum utgange, 7 wið þon þe mon
 gemigan ne mæge, wið þeorece 7 sina getoge, wið cneowwærce 7 fotgeswelle, wið ðam
 micclan lice 7 wið oþrum giccendum blece 7 þeorgeride 7 æghwylcum attre, wið ælcra
 untrumnesse 7 ælcra feondes costunge.

Gewyrc þe dust genoh on hærfeste 7 nytta þon(ne) þe þearf sy.

980 Wyrce þon(ne) drænc of þyssu(m) wyrtum: nim merces sæd drige, 7 finoles sæd 7
 petersylian sæd 7 feldmorran sæd 7 felterran sæd, þ(æt) is eorðgeallan, diles sæd 7 rudan
 sæd, cawelsæd 7 cyll- / [n]dran sæd 7 feferfuigan sæd 7 twa mintan, þ(æt) is tunminte 7
 horsminte, 7 betonican sæd 7 luuestices sæd 7 alexandrian sæd 7 saluian sæd 7 slarian sæd
 7 wermodes sæd 7 sæperian sæd 7 biscopwyrte sæd 7 horselenan sæd 7 beolonan sæd, þ(æt)
 985 is hænnebelle, acrimonian sæd, þ(æt) is garcliue, 7 stancroppes sæd, marubian sæd, þ(æt) is
 harehune, 7 neptan sæd 7 wuduhrofan sæd 7 wudumerces sæd, eoforþrotan sæd; do ealra
 þyssa wyrta efenfela.

Nim þon(ne) þyssa wyrta ælcra anre swa micel swa þara oþra twa, þ(æt) is cymen 7
 cost 7 piper 7 gingifra 7 hwit cudu.

972] heafodecce : MS. heafod ecce; C.L.GS. *emend* heafodece.

972] hwyrfnesse : MS. with -r- above line on caret mark.

973] wið (second) : so MS.C.GS.; L. wid.

974] dimnessa : so MS.C.L.; GS. *emend* dimnesse.

974] : fol. 187r begins.

974] 7 (first) : so MS.L.GS.; om. C.

975] mon : MS. mon nemon; C.L.GS. *emend* mon.

976] gemigan : MS. -mi- above line on caret mark and -g- corrected from m by partial overwriting.

976] þeorece : so MS.C.L. (though C.L. suggest þeohece); GS. *emend* þeohece.

977] oþrum : so MS.C.L.; GS. *emend* ornum.

977] giccendum : so MS.C.L.; GS. giecendum.

980] Wyrce : so MS.L.GS.; C. pyrc.

981] felterran : MS. three or four letters are erased after this word.

982] cyll[n]dran : MS.C.L. cylle lendran (split at end of recto side) (C. thinks "At the turning of the leaf the writer wavered between *celendran* and *cyleþenian*"); GS. *emend* cylleþenian.

982] : fol. 187v begins.

988] þon(ne) : GS. misprint abbreviation þonne.

989] MS.C.L. gingifra; GS. *emend* gingifre.

990 Wyr̥c þas wyr̥ta ealle to swiþ[e] smalan duste 7 do þæs dustes godne cucelere / fulne on
ane scāncecuppan fulle cealdes wines 7 syle drincan on nihtnyhstig; nytta þys drānces
þon(ne) þe þearf sy.

[CLXXI] Gif man scyle mugcwyr̥t to læcedome habban, þon(ne) nime man þa readan
wæpnedmen 7 þa grenan wifmen to læcecræfte.

995 [CLXXII] Þis deah wið fotece: genim elenan moran 7 eferþrotan moran 7 doccan moran;
wyll swiðe well on buteran; dreahna ut þurh wyllene clað; læt colian æfter; smyre syþþan
þ(æt) geswel; him bið sona sel.

[CLXXIII] Wið hwostan: hu he missenlice on man becymð 7 hu his man tilian sceal:

Se hwosta hæfð mænigfealdne tocyme, swa ða swat beoð missenlicu; hwilum / he cymð
1000 of ungemætfæstre hæto, hwilu(m) of ungemetfæstum cyle, hwilu(m) of ungemætlicre
wætan, hwilum [of] ungemætlicre drignesne.

Wyr̥c drānc wið hwostan: genim mascwyr̥t; seoð on cyperenan cytele 7 wyll oððæt heo
sy swiþe þicce, 7 heo sy of hwætenu(m) mealte geworht; genim þon(ne) eoforfearnes mæst,
biscopwyr̥t, hindhæleþan, dweorgedwostlan, singrenan; do eall on fæt; syle drincan
1005 middeldagum, 7 forga sur 7 sealtas gehwæt.

990] swiþ[e] : so C.L.GS *emend*; MS swiþan.

990] : fol. 188r *begins*.

991] cealdes : C. *queries whether this should be ealdes (see Commentary)*.

991] þys : so MS.C. (though C. notes "for þyses") L.GS. *emend* þyses.

992] þearf : MS. *accent sign above -ea- (added later?)*.

993] Gif : MS. *a later capitulum sign precedes this word within the text area and another follows at the end of the line in outer margin*.

993] mugcwyr̥t : so MS.C.GS; L. *misprints* umgcwyr̥t.

995] Þis : MS. *a later capitulum sign precedes this word*.

996] wyllene : MS. *above line in smaller lettering on caret mark*.

998] Wið : MS. W- *is a decorated initial wynn, two lines deep in inner margin*.

999] : fol. 188v *begins*.

1000] cyle : so MS.C.L.; GS. *misprint* cycle.

1000] hwilu(m) (*second*) : GS. *misprint abbreviation* hwilum.

1000] ungemætlicre : so MS.C.L.; GS. ungemetlicre.

1001] [of] ungemætlicre: so C.L.GS *emend*; MS. of ofunge mætlicre (*scribal dittography; ge mætlicre divided by line-end*).

[CLXXIV] Wið hwoſtan eft: genim hunan; ſeoð on wætere; ſyle ſwa wearne drincan.

[CLXXV] Eft: genim clifwyrſ - ſume men hatað foxeſclife, ſume eawyrſ; 7 heo ſy geworht ofer midne ſumor; ſeoð ða on wætere oððæt *****[LACUNA IN MS]***** / geþigce.

[CLXXVI] Gif wænnas egliaſ mæn æt þære heortan: gange mædenman to wylle þe rihte
1010 eaſt yrne 7 gehlade ane cuppan fulle forð mid ðam ſtreame, 7 ſinge þæron "Credan" 7
"Pater noſter"; 7 geote þon(ne) on oþer fæt, 7 hlade eft oþre 7 ſinge eft "Credan" 7 "Pater
noſter", 7 do ſwa þ(æt) þu hæbbe þreo; do ſwa nygon dagas; ſona hi(m) bið ſel.

[CLXXVII] Wið heortwærce: rudan gelm; ſeoð on ele 7 do alwan ane ynſan to; ſmyre mid
þy; þ(æt) ſtilð þæm ſare.

1015 [CLXXVIII] Wið heortece: gif him on innan heard heortwær[c] ſy, þon(ne) him wyxſt
wind on þære heortan 7 hine þegeð þurſt, / 7 bið unmihtiglic.

Wyrc him þon(ne) ſtanbæð, 7 on þæm ete ſuþerne rædic mid ſealte; þy mæg ſeo wund
weſan gehæled.

1006] Wið : MS. *is a plain initial wynn, two lines deep in outer margin.*

1007] Eft : *so MS.C.GS.; L. oft; MS. E- is a capital.*

1007] foxeſclife : *so C.GS.; MS. foxes clife; L. foxeſclive.*

1008] **** geþigce : MS. *one (probably not more than one) folio has very likely been lost after fol. 188 - see further Commentary; geþigce is almost certainly not the conclusion of this entry.*

1008] : fol. 189r *begins.*

1008] geþigce : *so MS.C.L.; GS. geþigce.*

1009] Gif : MS. G- *is a capital.*

1009] þære : *so MS.C.L.GS.; Kemble ðære (and so often ð for þ).*

1009] rihte : *so MS.C.L.GS.; Kemble riht.*

1010] Credan : *so MS.C.L.GS.; Kemble Credo.*

1011] oþre : *so MS.C.L.GS.; S. oðre.*

1011] Credan : *so MS.C.L.GS.; Kemble Credo.*

1013] Wið : MS. W- *is an enlarged initial wynn.*

1015] Wið : MS. W- *is an enlarged initial wynn.*

1015] heortwær[c] : *so GS emend; MS. heort wærce; C.L. heortwærce.*

1016] : fol. 189v *begins.*

1017] him : MS. *some letters are erased after this at the end of the line.*

1017] þy : *so MS.C.L.; GS. emend mid þy.*

[CLXXIX] Wið heortece eft: genim giðrifan; seoð on meolce; syle dri[n]can syx dagas.

1020 [CLXXX] Eft: neopeweard eoforfearn, giðrifan, wegbrædan; wyl tosomne; syle drincan.

[CLXXXI] Wið breostnyrwette: þus sceal beon se læcecræft geworht, þ(æt) man nime ane cuppan gemeredes huniges 7 healfes cuppan clænes gemyltes spices, 7 mængc on gemang þ(æt) hunig 7 þ(æt) spic togædere, 7 wylle hit oððæt / hit beo wel briwþicce, forþan hit wile hluttrian for þan spice 7 drige mon beana 7 grinde hy syðþan 7 do þærto be þæs huniges

1025 mæpe, 7 pipra hit syðþan swa swa man wille.

1019] Wið : MS. W- is an enlarged initial wynn.

1019] dri[n]can : so L.GS. *emend*; MS.C. drican.

1020] Eft : MS. E- is a capital.

1020] eoforfearn : so MS.C.; L.GS. eoforfan.

1021] Wið : W- is a plain initial wynn, two lines deep in outer margin.

1022] mængc : so MS.C.L.; GS. *emend* mænge.

1023] : fol. 190r *begins*.

[CLXXXII] Þry dagas syndon on geare þe we Egiptiaci hatað, þ(æt) is on ure geþeode
 "plihltlice dagas", on þam natopæshwon for nanre neode ne mannes ne neates blod sy to
 wanianne; þ(æt) is þon(ne) utganggendu(m) þam monþe þe we Aprelis hatað se nyhsta
 monandæg an; þon(ne) is oþer ingangendum þam monþe þe we Agustus hatað se æresta
 1030 monandæg; þon(ne) is se þrida se æresta monandæg æfter utgange þæs / monþes
 Decembris.

Se þe on þysum þrim dagum his blod gewanige, sy hit man, sy hit nyten, þæs þe we
 secgan gehyrdan, þ(æt) sona on þam forman dæge oþþe þam feorþan dæge his lif geændað,
 oþþe gif his lif længre bið, þ(æt) he to þam seofþan dæge ne becymð, oððe gif he hwilcne
 1035 drænc drincð þa(m) þri(m) dagum his lif he geændað binnan XV dagum; gif hwa on þis
 dagu(m) acænned bið, yfelu(m) deaðe he his lif geændað; 7 se þe on þys ylcum þrim
 dagu(m) gose flæscses onbyrigeð, binnan feowortiges daga fyrste he his lif geændað.

1026] Þry : MS. Þ- is a decorated initial, five lines deep in inner margin.

1028] utganggendu(m) : so MS.; C. utgangendum; L.GS. emend utgangendum.

1028] nyhsta : MS. -h- has a curved appendage at the top of its ascender.

1029] an : MS. an accent sign above a-

1029] þon(ne) : GS. misprint abbreviation þonne.

1030] : fol. 190v begins.

1032] Se : MS. S- is a capital, two lines deep in outer margin.

1035] þis : so MS.C.; L.GS. emend þisum.

1036] þys : so MS.C.; L. (with footnote marker in text omitted) GS. emend þysum.

1037] MS. at the bottom of this leaf a later (probably thirteenth-century) hand writes:

rote
 wort walen

. leaues.
 wort trume.

[CLXXXIII] / + In nomine Patris & Filii & Sp(iritu)s S(an)c(t)i. Am(en).

N. In adiutoriu(m) sit salvator. N.

- 1040 D(e)o celi regi regum nos debem(us) reddere
gratiaru(m) actione(m) adque se petere
ut a nobis lues isti huius pestis careat
et in nobis quam donauit salus uera maneat.
- 5 Ih(es)u (Criste) me, N., defende p(er) [tuam] potentia(m)
1045 adque nobis nunc extende benignam clementiam,
quia solus ipse pote[s] prestare auxiliu(m)
te petentibus ex toto corde donare p(re)sidiu(m).
- [Patre(m)] pium dignu(m) ueru(m) su(m)mu(m) adque optimu(m)
10 ter rogam(us) audi preces famuloru(m) famularu(m)que tuaru(m).
- 1050 D(om)ne Ih(es)u (Criste) uite alta subueni auxilio
& salutis tue pelta defende p(re)sidio su(m)mo.

1038] : fol. 191r begins.

1038] Entry CLXXXIII: This entry is in a different hand.

1038] + : MS. the remains of a cross are in the inner margin; so S.; om. C.L.GS.

1042] isti huius : so L.S., MS. istihuius with h- above line on caret mark; C. emends istius huius; GS. emend ista huius.

1044] me : MS. first minim of m- formed from an ascender.

1044] p(er) [tuam] : MS p(er)petua; C.L.S.GS. emend de perpetua.

1044] potentia(m) : so MS.C.L.S.; GS. emend potentia.

1046] quia : so MS.L.S.GS.; C. qua.

1046] pote[s] : so GS. emend; MS.C.L.S. potest.

1046] prestare : so MS.C.L.S.; GS. pretare.

1048] [Patre(m)] : MS.C.L.S.GS. su(m)me digne patre(m).

1050] alta : so MS.C.L.S.; GS. emend alte.

- & digne te obs[ec]ro intende a[d] [ilia]
 mei cordis, adq(ue) peto angeloru(m) milia
 15 aut me, N., saluent ac defendant doloris igniculo
 1055 & pote- / state uariole ac p(ro)tega[n]t mortis a periculo.
 Tuas Ih(es)u (Criste) aures nobis inclina clementi[e],
 in salute ac uirtute intende potentie;
 ne dimittas nos intrare in hanc pestilentiam,
 20 sed saluare nos dignare [per] potentia(m) tuam.
 1060 Filii D(e)i uiui Ih(es)u (Criste) qui es uite dominator
 miserere adque nos huius mundi saluator.
 D(eu)s libera illam, D(omi)ne, de languorib(us) pessimis & de periculis huius anni;
 quia tu es saluator omnium (Criste) qui regnas in s(e)c(u)la; fiat sanitas D(omi)ni sup(er)
 me, N. Am(en).

1052] obs[ec]ro : so MS.C.L.S. obscuro; GS. *emend* obscura.

1052] a[d] [ilia] : MS.C.L.S. ardiana; GS. *emend* ad arcana.

1054] aut : so MS.C.L.S.; GS *emend* ut.

1054] igniculo : so MS.C.L.S.; GS. ignicula.

1055] : fol. 191v *begins*.

1055] p(ro)tega[n]t : so GS. *emend*; MS.C.L.S. protegat.

1056] clementi[e] : MS.C.L.S.GS clementiam.

1059] dignare : so MS.C.L.S.; GS. *emend* digna.

1059] [per] : om. MS.C.L.S.GS.

1060] Filii : so MS.C.L.S.; GS. *emend* fili.

1061] mundi : MS. mun- *slopes downwards at line-end*.

1063] D(omi)ni : so MS.C.L.; S. domine; GS. *emend* domine.

1063] sup(er) me : so MS. sup me (*with cross-stroke abbreviation on descender of p*) S.; C.L.GS. *supreme*.

1065 Brigitaru(m) dricillarum tuarum malint uoarline dearnabda murde murrunice domur
brio rubebroht.

S(an)c(t)e Rehhoc & S(an)c(t)e Rehwalde & S(an)c(t)e Cassiane & S(an)c(t)e Germane
& S(an)c(t)e Sigismundi regis gescylðað me wið ða laþan poccas 7 wið ealle yfelu. Am(en).

[CLXXXIV] / BENEDICTIO HE[RB]ARVM:

1070 Om(ni)p(oten)s sempiternae D(eu)s qui ab initio mundi omnia instituisti & creasti tam
arborum generibus quam erbaru(m) seminib(us), quib(us) (et)iam benedictione tua
benedicendo sanxisti eadem, nunc benedictione holera aliosque fructus s(an)c(t)ificare ac
benedicere digneris, ut su(m)mentibus ex eis sanitatem conferant mentis & corporis ac
tutelam defensionis eternamque uitam; per saluatore(m) animarum D(omi)n(u)m
1075 n(ost)r(u)m Ih(esu)m (Cristum), qui uiuit & regnat D(eu)s in s(e)c(u)la s(e)c(u)lor(um).
Am(en).

1065] Brigitaru(m) : so MS.C.L.S.GS. (though C. would read "Brigita" and remarks that "the corrupt Latin could not be safely emended").

1065] dricillarum : so MS.L.S.GS.; C. ancillarum.

1065] uoarline : MS. on erasure, with one letter erased before u-; uoarli ne (divided by line-end).

1065] dearnabda : MS. -b- imperfectly formed, looking more like h.

1067] Rehwalde : so GS.; MS. reh walde (divided by line-end); C.L.S. ehwalde.

1068] Sigismundi regis : so MS.C.L.S.; GS. emend sigismunde rex.

1069] / : fol. 192r begins. Folios 192r-193 l. 2 are in a different hand.

1069] BENEDICTIO HE[RB]ARUM : MS. BENEDICTIO HEBRARUM in faded (?) red ink.

1069] HE[RB]ARVM : so GS. emend; MS. HEBRARVM; L. misreading V as iu, Hebrarium; C. HERBARVM; S. emends HERBARUM, and misreads MS. Hebrarium.

1070] Om(ni)p(oten)s : MS. O- is a capital, partly in inner margin in faded (?) red ink.

1070] sempiternae : MS. -ae is e caudata.

1071] erbaru(m) : so MS.S.; C.L.GS. herbarum.

1072] holera : so MS.L.S.GS.; C. olera; MS. h- above line on caret mark.

1073] su(m)mentibus : so MS.; C.L.S.GS. sumentibus.

1074] defensionis : MS. a hole damages the top of the first -s-.

1074] animarum : MS. damaged by water, though -marum is clear.

1075] regnat : MS. faint - probable water damage.

1075] D(eu)s : so MS.S.GS.; C.L. dominus.

[CLXXXV] ALIA:

D(eu)s qui h(ec) holera que tua iussione & p(ro)uidencia crescere & germinare fecisti,
 (et)iam ea benedicere & s(an)c(t)ificare digneris, & precamur ut quicumque ex eis
 1080 gustauerint incolomes p(er)maneant; p(er).

[CLXXXVI] / BENEDICTIO VNGVENTVM:

D(eu)s Pater om(n)ip(oten)s & (Criste) Ih(es)u Filii D(e)i rogo ut mittere digneris
 benedictionem tuam & medicinam celaestem & diuinam p(ro)tectione(m) sup(er) hoc
 unguentu(m), ut p(er)ficiat ad salutem et ad p(er)fectione(m) contra om(ne)s egritudines
 1085 corporum (uel) omnium membroru(m) intus (uel) foris omnibus istud unguentum
 sum(en)tibus.

1077] ALIA : so MS. in badly faded (?)red ink (water damage).

1078] D(eu)s : so MS. (capital D enclosing -s and an overline bar) S.GS.; C.L. dominus; MS. D- is a large capital in faded (?)red ink, partly in inner margin.

1078] iussione : MS. the top of the first -s- has suffered water damage.

1078] fecisti : MS. faded by water damage.

1081] : fol. 192v begins.

This entry is stamped MVSEVM BRITANNICVM.

1081] BENEDICTIO VNGVENTVM : so MS. in faded (?)red (?) ink; MS. BE- is particularly faint, but is legible; S. emends UNGUENTI.

1082] D(eu)s : so MS.GS.; C.L. dominus (C. with domine in footnote); MS. D- is a capital enclosing -s with an overline bar - in faded (?)red ink.

1082] Filii: so MS.; C.L.S.GS. emend fili.

1082] rogo : MS. only traces of -o remain.

1083] benedictionem : MS. with -em illegible.

1083] tuam : MS. with a letter erased before this word.

1083] celaestem : MS. -ae- is e caudata.

1083] & (second) : MS. damaged.

1084] p(er)fectione(m) : MS. second -e- is faint and there are only traces of the final overline bar.

[CLXXXVII] ALIA:

In nomine Patris & Filii & Sp(iritu)s S(a)nc(t)i & p(er) uirtutem Dominice passionis &
 resurrectionis a mortuis, ut s(an)c(t)ificent(ur) tuo uerbo s(an)c(t)o & benedicentur om(ne)s
 1090 fideles cum gustu huius unguenti aduersus om(ne)s nequitias in mundorum sp(i)r(i)tuum &
 contra ualitudines & infirmitates que corpus affligunt.

[CLXXXVIII] / *****

arbor *****
 sint s(an)c(t)ificati, p(er).

1095 [CLXXXIX] *oe m ***** Exduces . I . *E**creas . Isti in ****es * est *do e
 manducare . ī pane ordeaceo.

[CXC] Medicina ad cancrum(m): accipe ***** farina de s(an)c(t)i
 ****censti **ac *ullu c simul ī pate *so ***tio **** cancri.

1087] ALIA : MS. whole word is faint and -L- and -I- have been damaged by two holes; C.L. conclude previous entry A. A. and supply the heading Benedictio Potus Siue Unguenti; GS emend [ALIA].

1088] In : MS. I- is a badly faded capital in (?)red ink, three lines deep in outer margin.

1088] Patris : MS. with pat- almost entirely obliterated.

1089] uerbo : MS. -e- is faint.

1089] s(an)c(t)o : MS. s- damaged.

1089] benedicentur : so MS.S.; C.L.GS. emend benedicantur.

1090] fideles : MS. f-, -i-, -d-, and -l- damaged.

1090] cum : MS. -m has one too many minims.

1090] sp(i)r(i)tuum : so MS.C.L.; S. spiritum; GS. emend spiritum.

1092] : fol. 193r begins. MS. the top third of this leaf (three or four lines of text presumably) is missing, and the remaining text is very faint and often illegible. See Commentary for probable identification and reconstruction of the lost lines.

1092] Entry CLXXXVIII : C. omits this entry.

1093] arbor : so L.GS. also; MS. -b- is probable, but the ascender was lost with the top third of the leaf, -o- is very probable, though again is slightly damaged; only the base vertical stroke of the second -r remains.

1094] sint : so MS.GS.; L. fuit.

1094] s(an)c(t)ificati : so MS.L.GS.

1094] p(er) : so MS.L.GS.

1095] Entries CLXXXIX and CXC are in a later hand. C. omits these entries.

1095] m : MS. doubtful - top missing; the rest of this line is lost.

1095] Exduces : so L. also reads; L. reads Per at the end of this line, but I cannot see it.

1095] creas : so L. also reads.

1096] manducare : so L. also reads.

1097] Medicina ad cancrum(m) : reasonably clear in MS.; GS. read only medicina.

1097] accipe : so L. also; MS. the rest of this line is illegible.

1097] farina : so GS. also.

1097] s(an)c(t)i : MS. a hole follows.

1098] cancri : so GS. also; MS. two holes precede.

[CXCI] A os freint en teste: amerusche 7 herbe terestre; boilli en miel, 7 plus melle od birre
 1100 e fet oignem(en)t; e(n) gete le os 7 garist la teste.

1099-1100] Entry CXCI: This entry is in a different thirteenth-century hand and clearly legible; om. C.

1099] A : so MS.GS.; L. Et.

1099] freint : so MS.GS.; om. L.

1099] teste : so MS.GS.; L. veste.

1099] amerusche : so MS.GS.; L. can only read A.

1099] 7 : so MS.GS.; om. L.

1099] terestre : so MS.GS.; L. verestre.

1099] miel, 7 : so MS.GS.; L. mielz.

1099] plus : so MS.GS.; L. puis.

1099-1100] birre e fet : so MS.GS.; om. L.

1100] oignem(en)t : so MS.GS.; L. originem.

1100] en gete le os 7 garist 7 garist la teste : so MS.GS.; om. L.

1100] teste : MS. after this word the rest of this leaf (space for four lines of text) is blank.

Fol. 193v is so badly faded as to be completely illegible.