

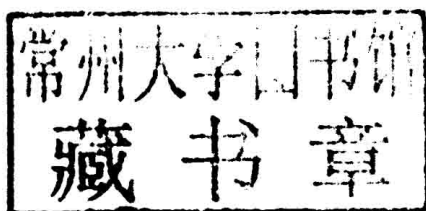
AELFRIC'S DE  
TEMPORIBUS ANNI



# Aelfric's De Temporibus Anni

EDITED FROM ALL THE KNOWN MSS  
AND FRAGMENTS  
WITH AN INTRODUCTION  
SOURCES, PARALLELS, AND NOTES

BY  
HEINRICH HENEL



*Published for*  
THE EARLY ENGLISH TEXT SOCIETY  
*by*  
OXFORD UNIVERSITY PRESS  
LONDON NEW YORK TORONTO

Unaltered reprint 2014

ISBN 978-1-84384-412-9

Distributed for the Early English Text Society by  
Boydell & Brewer Ltd,  
PO Box 9, Woodbridge, Suffolk IP12 3DF, UK  
and of Boydell & Brewer Inc.  
668 Mt Hope Avenue, Rochester, NY 14620, USA  
website: [www.boydellandbrewer.com](http://www.boydellandbrewer.com)

Printed and bound by CPI Group (UK) Ltd, Croydon, CR0 4YY

Aelfric's  
De Temporibus Anni

EARLY ENGLISH TEXT SOCIETY

Original Series No. 213

1942 (for 1940), reprinted 1970



TO  
MAX FÖRSTER  
IN GRATITUDE AND  
AFFECTION

## PREFACE

A BOOK should speak for itself and not stand in need of lengthy explanations. I would ask only that the reader should consider this edition as a whole, and keep in mind the fact that its parts are interrelated and meant to be used together. The third section of the Introduction, for instance, cannot be read intelligently unless reference is made to the text. The latter, in its turn, is based on the conclusions reached in the Introduction and, occasionally, in the notes. The sources especially are often supplemented or explained in the notes. The term 'source' itself changes its meaning almost from paragraph to paragraph, the relation of Ælfric's text to its sources being discussed in the relevant section of the Introduction and in a number of notes. The notes are not meant to serve as a complete commentary; they do not repeat what can be found in any encyclopaedia or science primer, but concentrate on those passages which offer some difficulty, or which are of special interest to students of theology, the history of science, or folk-lore.

It is a pleasure to record my indebtedness to those who have assisted in the preparation of this edition. To the Master and Fellows of Corpus Christi College, Cambridge, my thanks are due for the permission to use and print from their manuscript no. 367. The frontispiece was reproduced with the kind consent of the Syndics of Cambridge University Library. The officers of several libraries in England and Germany have taken considerable trouble in providing me with books not readily accessible. I am especially obliged to Mr. Francis Wormald of the Department of Manuscripts of the British Museum, whose wide knowledge is matched only by the kindness with which he has answered my inquiries. Professor Max Förster of Munich has been my constant guide and adviser. In addition to all that he has done for the book in the course of its preparation, he has read

proofs and added immeasurably to its value by his keen criticism. Finally, I wish to tender my thanks to the Society for undertaking to publish the book, and to its Secretary, Dr. Mabel Day, for the generous way in which she has given of her time in getting my manuscript ready for the press, and for her valuable suggestions and corrections.

HEINRICH HENEL

QUEEN'S UNIVERSITY,  
KINGSTON, CANADA,  
*July, 1938*

Publication of this book has been greatly delayed by the outbreak of war. The manuscript was delivered to the Society in July, 1938, and only minor additions and corrections have been possible since then. Professor Förster was able to read proofs of the Introduction only. I have, however, had the advice of my colleague Dr. A. A. Day on some points in the Latin.

The emendation on page 23, note 14, was suggested by the Reader of the Oxford University Press. Professor Laistner of Cornell University tells me that the reading *redduntur* is supported by MSS. St. Gall 255 and Paris, Bibl. Nat. lat. 12271.

*December, 1940*

H. H.



## INTRODUCTION

### § I. THE MANUSCRIPTS

THE manuscripts used for this edition are named as follows:

- (1) A = British Museum, MS. Cotton Tiberius A. III.<sup>1</sup>
- (2) B = British Museum, MS. Cotton Tiberius B.V.
- (3) C = Corpus Christi College, Cambridge, MS. 367.
- (4) D = British Museum, MS. Cotton Titus D. XXVII.
- (5) E = British Museum, MS. Cotton Caligula A. XV.

#### *First Text.*

- (6) F = British Museum, MS. Cotton Caligula A. XV.

#### *Second Text.*

- (7) G = University Library, Cambridge, MS. Gg. 3. 28.
- (8) H = Vatican Library, MS. Reginense Lat. 1283.

We have, then, knowledge of eight MSS. in all.<sup>2</sup> E and H offer but short fragments; F contains merely eight of the total of fourteen chapters, and C lacks the first chapter. There remain four MSS. that have all fourteen chapters, but of these again G alone has the complete text, the other three being deficient to a greater or lesser degree.

G is outstanding also in that it contains nothing but Ælfrician texts. Here alone *De Temporibus Anni* is found among other works of its author.<sup>3</sup> It was included in this

<sup>1</sup> A copy of MS. A is preserved in the Bodleian Library at Oxford, MS. Junius 41.

<sup>2</sup> R. Wülcker, *Grundriss zur Geschichte der angelsächsischen Litteratur*, Leipzig, 1885, p. 477 sq., lists a ninth MS., Cotton Otho A. XV, which he says was but a fragment even in Wanley's time and was destroyed in the fire of 1731. He refers to Wanley, p. 234. There never was a MS. Otho A. XV; at least Wanley nowhere mentions it. On p. 234 Wanley describes Caligula A. XV, which indeed contains a fragment (actually two fragments) of *De Temporibus Anni*. Immediately preceding Caligula, Wanley describes MSS. Otho A. VIII, X, XII, and XIII, and following Caligula A. XV he describes Otho A. XVIII. Thus Wülcker's error is obvious. He misread Caligula A. XV for Otho A. XV and in this manner introduced a MS. which never existed.

<sup>3</sup> MS. A contains four works of Ælfric, but they are short and not written together, so that the book cannot be called an Ælfrician codex.

codex because it was, or was supposed to be, Ælfric's. MSS. ABDE offer our tract as an anonymous treatise on science, mixed up with other 'scientific' matters, prognostics and computus rules and tables. In MSS. C and F we find *De Temporibus Anni* on loose sheets of whose provenance nothing is known and which are bound up with MSS. of different origin. We may say, then, that in MS. G alone the tradition of *De Temporibus Anni* is 'literary', whereas it is 'scientific' in all other MSS. that can be judged in this connexion.

(1) *British Museum, MS. Cotton Tiberius A. III. (A)*

*Descriptions:*

H. Wanley in George Hickes's *Thesaurus*, Oxford, 1705, ii. 193-9.

J. Planta, *A Catalogue of the Manuscripts in the Cottonian Library*, London, 1802, p. 31 sq.

H. Logeman, *Anglo-Saxon and Latin Rule of St. Benet*, E.E.T.S., O.S. 90 (1888), pp. xx-xxv.

Max Förster, *Archiv für das Studium der neueren Sprachen und Literaturen*, cxxi (1908), pp. 31-45.

Max Förster, *Englische Studien*, lx (1925), p. 66 sq. (supplements the description in *Archiv*, cxxi).

*Date.* Wanley says that the MS. is of pre-Conquest date. Förster in his most detailed and exact description of the codex distinguishes six parts of separate provenance, bound together, no doubt, at the order of Sir Robert Cotton. He finds that at least ten different hands are responsible for the writing, most of them belonging to the first half or the middle of the eleventh century.<sup>1</sup> *De Temporibus Anni* is found in the second (fols. 57-116) of the six MSS. that now make up the book. In addition, three other writings of Ælfric are copied, whole or in part, in this second MS. The four texts together occupy about one-third of the pages of the MS. Förster thinks it was written about the middle of the eleventh century.

<sup>1</sup> In *Englische Studien*, lx. 66, Förster attributes the writing of the first MS. to the end of the eleventh century, while Fehr, *Die Hirtenbriefe Ælfrics*, Greins Bibliothek, vol. ix, p. xvii, says it was written about 1100.

*Provenance.* The same authority assigns the origin of this second part to the south-east. Fehr, loc. cit., says 'the language shows clearly a Kentish influence'. W. S. Logeman<sup>1</sup> believes that the first part of MS. Tiberius A. III has 'the most intimate relation' with an ancient codex from Christ Church, Canterbury, whilst Förster<sup>2</sup> is satisfied that it is identical with the ancient codex described in the Christ Church Catalogue of MS. Cotton Galba E. 4.<sup>3</sup>

The second part of the MS. also would seem to have come from Canterbury. This is indicated not only by the Kentish character of the language but also by the Litany on fols. 112v-113r. In it, the names of three saints are capitalized, Margaret, Augustine, and Dunstan. Amongst the others is St. Mildred, of whom Alban Butler<sup>4</sup> says: 'In 1033, the remains of St. Mildred were translated to the monastery of St. Austin's at Canterbury, and venerated above all the relics of that holy place, says Malmesbury'. It might be mentioned in passing that the Old English accounts of the monastery of St. Mildred in Thanet of MSS. Cotton Caligula A. XIV and Lambeth 427<sup>5</sup> do not as yet know of the translation. The former states:<sup>6</sup> '*Sancte mildryð rested binnan teneð on ðæm iglande*'; and the latter:<sup>7</sup> '*Sancta eadburh þa to ðam mynstre feng æfter sancte myldrype; 7 heo ða cyricean arærde ðe hyre lichama nu inne rested*'.<sup>8</sup> Another noteworthy name in the Litany is that of St. Elphege. He 'was martyred in 1012 and his relics were translated from London to Canterbury

<sup>1</sup> *Anglia*, xv. 24 sq.

<sup>2</sup> *Archiv*, cxxi. 31.

<sup>3</sup> The latter was edited by the late Dr. M. R. James in his *The Ancient Libraries of Canterbury and Dover*, Cambridge, 1903. Cp. pp. 50 and 508.

<sup>4</sup> *The Lives of the Fathers, Martyrs and other Principal Saints*, Dublin and London, 1838, i. 25.

<sup>5</sup> Printed by Cockayne, *Leechdoms*, iii. 422-33.

<sup>6</sup> *Leechdoms*, iii. 424.

<sup>7</sup> *Leechdoms*, iii. 430 and Förster, 'Die altenglischen Beigaben des Lambeth-Psalter', *Archiv*, cxxxii. 334.

<sup>8</sup> This sentence is also found in *Die Heiligen Englands* (ed. F. Liebermann, Hannover, 1889, p. 5). The Latin version of the *Halgan* (ibid., p. 6) has an addition in this place wherein the translation of St. Mildred to St. Augustine's, Canterbury, is expressly noted.

in 1023'.<sup>1</sup> We have, then, a litany which singles out St. Augustine and St. Dunstan for special honours and which includes St. Mildred and St. Elphege. The conclusion seems indicated that the MS. was written after A.D. 1033, and that it originated at St. Augustine's, Canterbury.<sup>2</sup>

*De Temporibus Anni* is found on fols. 65v-73r. This is the poorest among the complete MSS. of our text, inferior even to C which is much later. Cockayne failed to notice the first chapter which, in this MS., is placed at the end.<sup>3</sup> A definite relation can be established between this MS. and Titus D. XXVI-XXVII (the latter two originally must have been one). The four texts immediately preceding *De Temporibus Anni* on fol. 65 of Tiberius A. III, viz. *De minuendo sanguine*, *De nativitate infantium*, *Lunaris Sancti Danielis*, and *Lunaris de aegris*, are repeated, in this order, in MS. Titus D. XXVI, fols. 6r-9r. A complete list of all texts that occur in both the second part of Tiberius A. III and Titus D. XXVI-XXVII is appended. It is of interest because it shows in what company the scribes put Ælfric's learned treatise, and because it indicates that the two MSS. derived part of their materials from the same source. These materials need not have been copied from the same book, but they clearly go

<sup>1</sup> Bishop and Gasquet, *The Bosworth Psalter*, London, 1908, p. 27. Cp. *ibid.*, p. 31, and also the important remarks (p. 32 sq.) on the cults of saints at Canterbury just before and after the Conquest.

<sup>2</sup> The matter apparently is more difficult than I had suspected. Mr. F. Wormald writes me as follows: 'The Litany of Tiberius A. III does *not* contain definite evidence for attributing the MS. to St. Augustine's, Canterbury. Personally I am convinced that it is a litany of Christ Church, Canterbury. In the first place: None of the ancient archbishops of Canterbury are mentioned with the exception of St. Augustine, and as they were buried at St. Augustine's you would expect them to find a place there. Another thing is the position of St. Mildred. If the Litany came from St. Augustine's I should have expected her to come higher up in the list, and anyway before St. Etheldreda who precedes her here. Also in favour of Christ Church is the presence of saints in the Litany whose relics are known to have been at Christ Church. They are SS. Ælfeage, Salvius, Blasius, Dunstan, Audoenus, Swithin, Furseus, and Astroberhta. Salvius and Furseus are particularly indicative, though both occur in the Bosworth Psalter which I am pretty well convinced is St. Augustine's, in spite of Edmund Bishop's remarks to the contrary. On the other hand there are none of the archbishops.'

<sup>3</sup> Cp. Förster, *Archiv*, cxxi. 40.

back to a common archetype. For Tiberius A. III I follow the numbering of Förster, and for Titus D. XXVI that of W. de Gray Birch.<sup>1</sup> Birch's description of Titus D. XXVII is so inadequate that I quote the pages rather than his numbers.

<i>Titus D. XXVI.</i>	<i>Texts.</i>	<i>Tiberius A. III.</i>
2	<i>The Ages of the World</i>	21
7	<i>De minuendo sanguine</i>	29
8	<i>De nativitate infantium</i>	30
9	<i>Lunaris Sancti Danielis de nativitate</i>	31 (and 6)
10	<i>Lunaris de aegris</i>	32 (and 7)
11	<i>Lunaris de somnis</i>	4
12	<i>De tonitruis dierum</i>	8
13	<i>Signa de temporibus</i> <sup>2</sup>	5 (and 17)
14	<i>De somniorum diversitate</i> <sup>3</sup>	2

*Titus D. XXVII.*

fol. 27r-29v	<i>De observatione lunae</i> <sup>3</sup>	3
fol. 30r-54r	<i>De temporibus anni</i>	33

(2) *British Museum, MS. Cotton Tiberius B. V (B).*

*Descriptions:*

H. Wanley in George Hickes's *Thesaurus*, Oxford, 1705, ii. 215-17.

J. Planta, *A Catalogue of the Manuscripts in the Cottonian Library*, London, 1802, p. 35 sq.

J. A. Herbert, *Illuminated Manuscripts*, London, 1911, p. 113 sq.

M. R. James, *Marvels of the East*, Oxford, 1929, pp. 2-6.

*Date.* Herbert and James agree that this is a pre-Conquest, eleventh-century MS. Fehr<sup>4</sup> erroneously gives the date as A.D. 969, mistaking the opening year of the Easter table

<sup>1</sup> In his 'On Two Anglo-Saxon Manuscripts in the British Museum', *Transactions of the Royal Society of Literature*, Second Series, vol. xi, London, 1878, pp. 463-512. He described the two MSS. Titus D. XXVI-XXVII again on pp. 251-83 of *Liber Vitae, Register and Martyrology of New Minster and Hyde Abbey*, London and Winchester, 1892.

<sup>2</sup> Titus D. XXVII, fol. 25 is similar, but not the same.

<sup>3</sup> The texts in Titus and Tiberius are similar, not identical. For *De observatione lunae* see Emanuel Svenberg, *De Latinska Lunaria*, Göteborg, 1936, pp. 12 sq., 18, 21.

<sup>4</sup> *Texte und Forschungen zur englischen Kulturgeschichte, Festgabe für Felix Liebermann*, Halle, 1921, p. 32.

fol. 16 $r$  for the date of the MS. itself. Elsewhere<sup>1</sup> I have pointed out the dangers inherent in dating MSS. by their Easter tables. The *terminus a quo* for this MS. is the year 993, when Ælfric's *De Temporibus Anni* was probably written. A *terminus ad quem* might be found in the list of West Saxon kings on fol. 22 $r$  which ends with Æthelred.<sup>2</sup>

<sup>1</sup> *Studien zum altenglischen Computus*, Leipzig, 1934, p. 23.

<sup>2</sup> Printed by Thomas Wright, *Reliquiae Antiquae*, London, 1845, ii. 171. A critical edition of the lists of bishops and kings in MS. Tiberius B. V would be most desirable. I note below the dates of the last bishop given for each diocese. These dates are taken from William Stubbs, *Registrum Sacrum Anglicanum*, Oxford, 1897; W. G. Searle, *Anglo-Saxon Bishops, Kings and Nobles*, Cambridge, 1899; Oillard and Crosse, *Dictionary of English Church History*, Oxford, 1912. Where more than one date is given for accession or death, the dates are in doubt.

Canterbury:	Sigeric	989 : 990-994 : 995
Rochester:	Ælfstan	946 : 964-995
London:	Ælfstan	961-995 : 996
Selsey:	Ordbeorht	989-1009
Winchester:	Ælfheah II	984-1005 (to Canterbury)
Sherborne:	Æthelsige I	978-990 : 992
Ramsbury:	Sigeric	985-990 (to Canterbury)
Wells:	Sigegar	975-995 : 997
Crediton:	Ælfweald II	985 : 988-988 : 1008
Worcester:	Heathured	781-798 : 800
Lichfield:	Cynefrith	826 : 836-841 : 845
[Hereford]:	Eadwulf	825 : 832-836 : 839

N.B. There is no title to this item. It contains, however, the bishops of Hereford.

[Dorchester]:	Æscwig	975 : 979-1002
---------------	--------	----------------

N.B. The MS. text describes this item as the list of Lindisfarne, but in actual fact the first nine names given are those of bishops of Lindsey, and the last three are bishops of Dorchester.

Elmham:	Theodred I	964 : 974-979 : 982
York:	Wigmund	837-854
Hexham:	Eanbeorht	800-813
Lindisfarne:	Ecgbearht	802-821
Whithern (Casa Candida):	Beaduwulf	791-802
[Glastonbury]:	Sigegar	965-975 (to Wells)

N.B. The last list, following the genealogies of the English kings, is again without a title, but it has the names of the abbots of Glastonbury.

From the dates given it seems likely that the lists were originally compiled in the ninth century, and that they were continued, about the year 989, by a person who lived in the south and had no information about the bishops of the northern dioceses. The continuator gives the name of Sigeric (he is the

For the earlier kings the length of rule is noted, the number of years in all cases, sometimes also the extra months and weeks. There is no such note with the name of Æthelred (†1016), which may permit the conclusion that the king was still alive when the MS. was written. It is likely, however, that the lists of bishops and kings in this MS. were drawn up as early as 989 (see p. xiv, note 2) and that we have here merely a copy, not the original. The number of mistakes and omissions makes this almost a certainty.

*Provenance.* At one time this codex belonged to Battle Abbey.<sup>1</sup> It may have come there from Exeter, as is suggested by Förster.<sup>2</sup> There is no doubt that the computus of MS. Tiberius B.V., i.e. fols. 2r-19r, shows the closest resemblance with the computus of another Exeter book, viz. the Leofric Missal B, i.e. its Anglo-Saxon part.<sup>3</sup> On the other hand, some weight may attach to the fact that on fol. 23v our MS. notes the cities which 'our bishop Sigeric' saw on his journey to Rome. Sigeric was archbishop of Canterbury A.D. 989-95, and his journey is noted under date of A.D. 990 in the annals of MS. Caligula A. XV, written by a monk of Christ Church, Canterbury.<sup>4</sup> To him are addressed the Latin prefaces of both parts of Ælfric's Homilies. It is conceivable, therefore, that the entry regarding his journey indicates some sort of connexion of MS. B with Canterbury.

It might also be mentioned that the texts offered by Tiberius B. V on fols. 30r-54v are, with but minor exceptions, identical with the contents of MS. Tiberius C. I, fols. 19a-42b. Most of the first part of the present codex (i.e. up to fol. 88) belonged at one time to John Lord Lumley.<sup>5</sup> It

only one to whom an epithet is given: *dei amicus*) both as the last bishop of Ramsbury and as the last archbishop of Canterbury. This points to the year 989, when Sigeric was archbishop-designate.

<sup>1</sup> James, *Marvels of the East*, p. 6.

<sup>2</sup> *The Exeter Book of Old English Poetry*, London, 1933, p. 13, note 6. Cp. also *ibid.*, p. 49, note 31a.

<sup>3</sup> Cp. *Studien zum altenglischen Computus*, pp. v, 13, 14, note 41, 19, note 57, 22, 29.

<sup>4</sup> See below, p. xxii.

<sup>5</sup> See British Museum MS. Additional 36659, fols. 212, 213.

seems possible to me that a different MS. begins also with fol. 30. The writing is larger, the content agrees with a different set of MSS. than that of the first twenty-nine fols., and two leaves are missing before fol. 30. Certainty cannot be gained, however, for the leaves are inlaid, and thus the original structure of the volume is destroyed.

*De Temporibus Anni* occupies fols. 24r-28v (or fols. 23-7 of the old pagination). Next to G, this MS. is the best of our text. Probably as old as G, it is almost as complete, but not as correct or reliable. This is not surprising since G contains nothing but Ælfrician texts, whereas B offers a compilation of computus matters, prognostics, science, and odd learning. G may derive directly from the autograph, but B is separated from it by at least one intermediary link.

K. Sisam assumes that *De Temporibus Anni* was entered, at the author's direction, in a MS. which already contained his Homilies and from which the scribe of G took his copy. He further thinks there are 'indications that Ælfric retouched the version in Tiberius B. V at beginning and end'<sup>1</sup> in order to divorce it from the Homilies and to make it fit for separate issue. I agree with the first assumption but cannot see that the second is supported by sufficient proof. *Pluccian* (B) for *gadrian* (all other MSS.) in the first sentence of the tract is indeed an improvement. However, B retains the introductory phrase *Ic wolde eac* which is meaningless unless it refers to a preceding text. It alone of all MSS. repeats part of the prefatory sentence (placing it *after* the first paragraph) which is found in G and which says that what follows is *not* a sermon. Finally, B replaces the Latin *Explicit* of G (missing in all other MSS.) by a short colophon, *god helpe minum handum*.<sup>2</sup> One would think that Ælfric, had he made these

<sup>1</sup> *Review of English Studies*, vol. viii (1932), p. 52, note 4.

<sup>2</sup> A similar addition is found at the end of MS. D. It cannot be Ælfric's both because of the date of D and because it is attached to the first chapter, which stands last in this MS. Cp. Charles Plummer, 'Colophons and Marginalia of Irish Scribes', *Proceedings of the British Academy*, London, 1926. Why the scribe uses the plural *handum* is explained by M. Förster, *Archiv für das Studium der neueren Sprachen*, clxii. 230.



nadoþ ænne ƿƿæcon cƿeþ þam þe him ge seƿ iſ.  
 ne dagaſ ne ſynd nu naþoþ lengƿan ne ſcƿiptan þone hi æt  
 fruman ƿæron. On egyptaland ne cymd næfre nan ƿintep.  
 ne ƿenſcƿaſ. ac on middan ƿuþ ƿint beoð heora ſeldaſ  
 mid ƿƿæcþ bloƿend. ⁊ heora oƿceƿdaſ mid æþlū aſilleð.  
 Aþ heora geƿƿe geð ſeo eā up mib. ⁊ oƿer ſter eaþ egyptiſce  
 land. ⁊ ſtenc geƿeſteð hƿilon monað hƿilū leng. ⁊ ſiððan  
 co cƿeþ monðū ne cūð þaþ nan oðer ſcƿi. oð þ ſeo eā eƿ  
 up abƿece ſpa ſpa hire ge ƿuna iſ ælce geapne æne. ⁊ hi  
 habbað þuþ þ corneſ ſpa ſela. ſpa hi maſt ƿeccað.  
 Middan eap iſ ge hacon eaþ binnian þā ƿymamencū iſ.  
 ƿymamencū iſ þeoſ ƿad eƿlice heopen mid manegū ſteorƿū  
 amet. Seo heopen ⁊ ſe. ⁊ eorðe ſynd ge hacone middan eap.  
 Seo ƿymamencū cymd æƿe on butan iſ under ƿiſſe eorþan  
 ⁊ byron. ac þeþ iſ unceƿm ƿæc be ƿuþ hƿe ⁊ þa ƿe eorðan.  
 ⁊ eorþe ⁊ cƿenig cida beoð agane þiſ an dag ⁊ an mib. þa cƿmāð  
 on butan mid hƿe. Seo eorðe ſtenc on ealle middan þuþ  
 goðeſ mib ſpa ge ƿeſcud. þ heo næfre ne bið upon  
 ne neodeþ þone ſe almhaga. ſcƿipend þe ealle þing hƿe  
 butan geſmæc hi ge ſtaþelod. ðic ſe þe aþ þe heo deoþ ſi.  
 hæpð grund on þa ƿe eorðan. ⁊ ſeo eorðe abeð ealle ſe. ⁊ þone  
 mælan ƿa ſecg. ⁊ ealle ƿiſ ſƿungas ⁊ eā þuþ hi ƿuþ.  
 ſpa ſpa eorðan heað on þaſ manneſ lichaman. ſpa heað þe  
 ƿæc eorðan geond þaſ eorðan. Hæpð nadoþ ne ſa ne eā nan  
 ne ſeð butan on eorðan. Manega manna eƿidung iſ  
 þ ſeo lencenlice emmib ge byne ƿiſlice on octaua ðaſ  
 aþ. þiſ on ƿarian mæſſe ðe ac ealle þa eorþan ⁊ þa egyptiſcan  
 þe ſeðeſ cunnan on ge ƿe ƿæc eorðan þe ſeo lencen  
 cenic emmib ðaſeð benedicteſ mæſſe ðe ƿæc eorðe ſe  
 emmib ðe ðaſ ealle middan eorðe an ⁊ ge he lang ⁊ ealle  
 oðre dagaſ on cƿeþ monðū habbað miblice langneſſe.  
 On ſuman eap he bið lengƿan on ſuman ſcƿiptan ƿa þa ƿe  
 eorðan ſeð lang ⁊ þa ƿe ſuman ƿuþange. Seo eorðe  
 ſtenc on geðeſ ſe aþe ƿuþ hƿe ⁊ ſeo ſunne glit on butan  
 be goðeſ geſeþeſſe. ⁊ on þone end þe he ſeð iſ ðe ƿuþ  
 hƿe lichame ⁊ þe end þe he ƿuþ læt bið mid þiſ þuþ oƿer  
 þe he oð þe he ƿuþ ge nealece. Hu iſ þa ƿe eorðan ſe  
 ƿealeſe ⁊ þa ƿe ſuman ƿuþang. hƿe mib. þe ðe ðe ne  
 bið on ælcū eap ge he lang. On india land ƿendað heora