Editions of the Letters A, B, and the First Half of C of the

*Medulla Grammatice*

Stonyhurst MS. 15 (A.1.10)

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These first three fascicles of the Stonyhurst *Medulla Grammatica*, the letters A, B, and the first half of C, were published in print by Union Academique Internationále and are included here with their permission. Special appreciation for this goes to Prof. Ann Marie Turcan Verkerk, editor of *Archivum Latinitatis Medii Aevi* (ALMA), for her assistance and explicit permission.
A Prolegomenon
to the Stonyhurst Medulla:
An Edition of the Letter “A”

The Medulla Grammatice, a very popular compilation of Latin words with English and Latin meanings, translated “the core of the grammatical (art)”, has been transmitted through 19 manuscripts and four fragments. It was found in most of the major centers of learning in England. The time period was the 15th century, early to late, with only one manuscript internally dated: St. John’s (Cambridge), 16 December, 1468. As the first major Latin-Middle English glossary, the Medulla takes its place in a venerable glossographical tradition. The recorders of these traditions, the scribes, were in part educated, but, in all, were not capable of being relied upon for accurate and uninterfering transcription. A great number of manuscripts were recopied in some form to be used in the classroom, and when subjected to the rigors of preparation for class, the masters, in proportion to their weakness in the Latin language, clarified the problematic words and phrases by scribbling above the Latin word or in the margin an equivalent meaning in English. Hence, the gloss.

Aristotle’s Rhetoric and Poetics contain the first recorded instances of γλώσσα in the sense of an “obsolete or foreign word needing explanation.” ¹ He remarks: “On the one hand foreign and archaic words (γλώττα) are quite unknown, whereas familiar names of things we know well.”² Again, “All expression is either current or foreign (γλώττα).”³ And, finally, “I mean that a current word is one everyone uses, a strange word (γλώτταν) ‘others’ use.”⁴

Initially, glossaries took shape when a collection of words and phrases were formed reflecting virtually every aspect of theoretical and practical life, since its substance is derived from supralineal and marginal inserts made in copies of every conceivable type of “literary” transmission. In the words of Lindsay and Thomson: “Glossaries are...hasty make-shifts, the mere result of massing the word-collections that were available at this or that monastery and then re-arran-

¹ LSJ, s.v. γλώσσα. II.2
² Rhetoric 1410b12: “αὐτὶ μὲν οὖν γλώττα διεγέρτες, τὰ δὲ κόρια ἴσης.”
³ Poetics 1457b2: “ἐπεκαὶ δὲ ἀνωμοι ἔστιν ἢ κόριον ἢ γλώττα.”
⁴ Poetics 1457b4: “λέγω δὲ κόριον μὲν ὃ χρῆναι ἐκαστοι, γλώτταν δὲ ὃ ἐτέροι.”
ging the mass. In fact, there was often no ‘compiler’ properly so called. The original glossary was not made (by mental effort); it grew (by the mechanical fusion) of the different parts of a volume which had been made a receptacle for *glossae collectae* of various authors: the derivative glossaries exhibit only the mental effort of selecting or recasting or combining previously published items."

Judging from each manuscript, the scribe is confronted with what appear to be insurmountable problems, for which he was barely trained. The languages—mostly Latin, some Greek, less Hebrew—were those known in time past as *tres linguae sacrae*. The dimensions of unfamiliarity with these languages were extensive. When one couples this linguistic difficulty with the massive literary tradition from which the glosses were excerpted, one sees the scope of the problems faced by the scribes, and those we face when considering what they have passed down to us.

A glossary is an amalgam of undistilled marginalia and supralinear insertions arranged somewhat alphabetically and otherwise in verbal families; arrangement is ultimately based upon a system of phonetics more or less known only to the scribe, which certainly upsets normal alphabetical expectations. What, for example, can be said with any confidence about the alphabetization of a work which on the one hand exhibits a patch of twenty-five words perfectly alphabetized to the letter and, on the other, not one series of five words that can be sustained alphabetically even within initial letter order? Consider the Pepys ms. entry “gera ge sanctus le”, which doesn’t belong under “g” except (according to our scribe) phonetically. The Greek word is *ἐξορός* which is transcribed *hieros*. The letter *n* has its share of vocal turbulence: “nea ge nouem le” belongs under *ennea* (nine). We are not privileged with a legitimate shortened form as found in Stonyhurst. Nor will “nomä ge” work for its gloss “nomen le.” The correct form is *onomä* and obviously it doesn’t belong under *n* where Pepys has it. A bit less foreign but no less to the point is the entry “laußa, a larke,” apparently innocuously placed in the Stonyhurst manuscript between *laudo*, “to preyse,” and its own diminutive *laudula*, “a litel larke.” There is just one hitch: no evidence anywhere shows that the word *laußa* can mean “larke,” or even that it, in fact, exists. The correct word here is *alaudä*, which has no business being placed under *L*.

There are other instances in which the *Medulla* is disordered. What, for example, conditioned the Stonyhurst scribe to put an *Ad*-segment within *Ac*? Or more striking, why did the scribe of Harley 2181 insert 60–70 entries from *Amamen* to *Amen* between *Accediar* and *Aciecula*? Finally, what about the confused artistry in the Add. ms. 33534. The scribe develops an interesting alphabetical pattern: from *Pabulum*, the first word of *P*, to *plaxillus*, all is reasonably arranged except for the inevitable inconsistencies. At this point, he resumes with

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peani through pec-, pel-, pem-, pen-, to persuadeo and then doubles back to the pl-section he abandoned and picks up plebesco and then continues through to the end of P. The damage is that five and one-half columns, or 229 entries, are out of alphabetical order.

It becomes evident that the position of a word is sometimes a clue to its intended spelling. In Add. 33534, Eruro is found between Eructuo and Erudio. No alphabetical sense can be given until one realizes that there is no such word as eruro but rather it is a mistake for erudero and so is again correctly placed but just miscopied.

Above all, there are two major aspects to the matter of alphabetization that seem to have gone unnoticed before this: order is rationalized by minims and phonetic variations; and certain families of words or verbal systems have "alphabetical immunity." For further details on this essential aspect of glossarial literature, see L.W. Daly's penetrating treatment. These are staggering notions for a dictionary. To grasp the importance of a gloss is to understand thoroughly the significance of what we call the definition of a word. To appreciate this fully one must realize that a different method of alphabetization and an understanding of grammatical and etymological principles are required — an understanding that has not reached our handbooks and grammars of Latin and English. Consider the phonetics of the triad Alabrum, Alapes, Alacer in Stonyhurst. Note that Alapes is the variant of the correct Greek word δλαβης, a kind of fish. Then one appreciates the four-letter order of Alab-, Alab-, Alac-. Conventional spelling would have been reassuring but there is very little of that. Also notice the sequence Allopecia, Alloquor, Allibencia, Allebesco, Alluceo. They appear out of order but, in fact, they are not. The initial phonetic interchange of i and u, at least in part based upon the sound of the word in the mental ear of the scribe, when transferred from exemplar to copy, suggests the correct alphabetical order: Allu- not Alli-bencia; and Allu- not Allebesco.

As phonetic variants can redirect alphabetization, so also can order be rationalized by a liberal understanding of minims. Consider a segment of Add. 33534: flamma, and nine family members appear in reasonable alphabetical order. Then comes flameum, followed immediately by flaluanus, flamino, flaveo, flaua, flam-mula. The alphabetical interchange between u and m is unmistakable.

The final aspect of alphabetical justification is perhaps the most palatable one: a cluster of related words or a verbal system. In this pattern, a verb followed by a derivative adjective, noun, adverb, and participle, is gathered together for grammatical purposes out of alphabetical order, although the entire segment is followed by a word which sustains the alphabetical order of the initial word in the verbal system. Consider Alba through Albucium in Stonyhurst. Alba to Albani is reasonably ordered. Then Albo begins the verbal system (cf. FVD,

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6 L.W. Daly, "Contributions to a History of Alphabetization in Antiquity and the Middle Ages," Latomus, xc, Brepols, pp. 69-75.
pp. XIX-XXI) and is followed out of alphabetical sequence by Albesco, Albicies, Albor and then further misarranged by Albico, Albidus, Albiolus, concluding the verbal system. So, it appears Albo-, Albe-. Albi-, Albo-, Albi-. Note that the next word, Albucium, resumes the alphabetical sequence from Albo, the first word in the verbal system.

As mentioned before, one major shortcoming of most scribes in their transmitting of glossary texts was incomplete or inadequate knowledge of the languages involved, particularly Greek. Greek is much more widely attested in the Medullan tradition than previously thought. Directly and indirectly, Greek comprises about 15% of the bulk of the Medulla. The medieval scribe has received more bad press regarding his knowledge of Greek than many of the other duties he has had to perform. Bernhard Bischoff provided the initial position: “Before the Middle Ages, the teaching of Greek had practically ceased in the West and it was fatal for the future that no useful Greek grammar on a Latin basis survived; attempts to produce something of the sort which were made from the ninth century on, in part by Irish scholars, had no success (…). Lexicographers and grammarians collected from the already lifeless and inflexible store of Greco-Latin glossaries and from the works of Saint Jerome and others, a much mixed mass of words. They handled it not only without knowledge of Greek grammar but with simplifying arbitrary preoccupations instead of knowledge. Greek nouns including feminines had to end with -os or -on, Greek verbs with -in or -on, and so on.”

Some slight inaccuracies are found as a result of the tendency to overhellenize: “Cronon (read: Cronos) ge, tempus le.” Again, gender is no obstacle when writing stomos instead of stoma, glossed by the Latin word for mouth: os. Perhaps there was even some natural attraction between the Greek and Latin nominatives: stomos and os. Then we observe the syllabic addition of -on to the perfectly respectable ge which produces the entry and gloss: “Geon ge, terra le.” We find “glicon ge, dulcis le,” which substitutes an incorrect lemma for the normal and coincidentally much more latinized correct Greek form: γλυκός.

There is ample evidence in the Medulla to support Bischoff’s claim that “this sort of Greek was propagated by the most daring etymologies.” Consider stultus a um as derived from extollo, from which comes stultitia, although stultus means “foolish” and extollo means “to raise up, exalt, praise.” Was the scribe confusing the fourth part of the verb sublatum with stultum, as if the principal parts were tolo, -ere, sustuli, stultum? Or had he misread an abbreviation mark for sub and transposed letters to derive stultum? As is often the case, an error produces a creative new etymology. Further, dwell upon dens, dentis, from demo because they do away with (demant), yielding “anglice a tothe.” And, on the subject of

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8 Ibid.
appendages, we find *digitu*, "to fingere," which comes from *decem* because there are ten fingers. Although his physiology is accurate, his etymology is lacking: the root is *deik-* , "to point" (as in the Greek: δείκνυον). Walter Berschin remarks that this position became "a general prejudice." He continues: "Some Medieval experts, especially those who work directly with manuscripts, have known for a long time that this is not true. It is surprising how often we come across single Greek letters, names written in Greek, Greek alphabets, and other indications of an interest in and study of the Greek language."9 This is a viewpoint considerably at odds with the position of Bernhard Bischoff10 and somewhat more optimistic than the sentiment found in the introduction to the volume in which Berschin's essay appeared: "A written knowledge of Greek for the most part was probably restricted to the recognition of the letter forms and their names and the ability to reproduce a clumsy alphabet on parchment."11 All three of these positions, however, are securely supported by compelling evidence. The fact is that substantial scholarly work has emphasized that there is a wide range of ability in Greek throughout the Middle Ages and that hasty general assumptions will not prevail.

Perhaps the scribes of this period can be partially forgiven due to the faulty state of education in and access to Greek. It is not to be forgotten that a 15th century scribe was within a thousand year tradition that distanced him from Greek grammar. Bernice Kaczynski, in her seminal medieval Academy volume, remarks: "The fundamental problem for medieval students who wished to learn Greek was that they had no proper grammar of the language. There was no authoritative textbook that presents, in terms familiar to users of Latin, an analysis of the structure of Greek. Medieval students were for the most part denied a systematic consideration of the features of the language -- of its sounds, its words, its syntax. Without an elementary grammar, they were obliged to turn to a varied and in the end unsatisfactory collection of materials."12

The most popular sources for Greek were *Hermeneumata*, school books in Greek and Latin. These contained stories of the mythological past compared to more recent historical figures, fables, lessons and examples of gnomic wisdom, better known as *idiomata*. One might have turned to Latin Grammars for a few *scintillae* of the Greek language. Authors such as Donatus, Priscian, Macrobius, and well before them, Quintilian, came to one's aid by comparison of noun and verb forms, and rhetorical terms in both Greek and Latin. But the organized learning was, unfortunately, constantly stilted. This material from grammars

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12 B. Kaczynski, *Greek in the Carolingian Age, the St. Gall Manuscripts*, Medieval Academy of America, 1988, p. 43.
was further distilled over time into groups or categories of words, similar to
the *glossae collectae* of the scholastic tradition, reflecting occupations, social
and religious customs and geographical data in both languages. In addition to
this came the exhausting task of excerpting all Greek used by Latin authors
and giving translations of the words and phrases. Here we have only to think
of Quintilian, Festus, Jerome, Boethius, Isidore and Cassiodorus. Such is the
“stuff” of the medieval glossary.

Nonetheless, the scribe was capable of such glaring misjudgments. Consider
the following items: “Idos ge, for a [read: forma] le”; “ffabis [read: ffobos]
i.e., Lethe] ge, ignorancia le.” Or was it just too much for him to mouth the
Greek when confronted with the equivalent of the Latin *emissarius: apom-
pennis*. Admittedly the messenger was meant to move with dispatch, but with
“wings”? The Greek word is ἀποσοματίζως: “one sent from.” Then, reflect upon
the complexity of the following two examples. First, *Aychos* for *vrsa* = *bear*
may seem quite a stretch but not if one imagines confronting a late Byzantine
Greek hand or a hand who tried to copy it: *y* is not far from the fast open “rho”
and surely a florid *k* could be seen to account for the *c* and curled ascender of
the *h*, with *t* accounted for by the lower curve of the *h*. Hence, the expected
ἄρκτος. And what about “Calon ge, alueus le”? One of the important techni-
ques in determining the solution to a glossographical entry is to work backward
from a certainty such as *aluus* interchanging vowels and diphthongs in the
Greek. Καλνν is a perfectly fine neuter noun meaning “wood”; also its form is
that of the neuter nominative and accusative of καλόν meaning ‘fair or noble of
aspect.’ But they won’t do for the proper conjunction with “belly” or “womb.”
We are looking for κολλν, “cavity” or “hollow.”

To conclude, a charming lexical incident: “Abdomen ge, pinguedo le.” What
is being conveyed here is that *Abdomen* is a Greek word equivalent to the Latin
*pinguedo*. But *Abdomen* is not Greek. What probably happened here was that
the scribe, having seen on his exemplar “abdomen grece ’i. pinguedo le,” conceived of
*grece* as the resolved form of the abbreviation *ge*. Not so, however, since
grece means gres(e) in Middle English which, in turn, is our very own “grease.”

On a rather broader canvas, the scribe is confronted with far more formidable
issues. Consider the treatment of the Latin word *videre*. To start with, something
familiar: “Idyn ge, videre le.” No trouble. Here we have the second aorist form
of ὁρῶ. From this point complications rise to the soaring point. Next we find
“Historium ge, videre le vel connoscere le.” A noun glossed by a verb! The
Greek transliteration of *historium* is *historion*, which means “fact with proof.”
Yet, what is needed here is the infinitive *historein*, “to observe or see.” Not all
nineteen manuscripts of the *Medulla* mistake the form, but most do. Then, there
is the commonly agreed upon reading: “Dorcas ge, videre le.” Actually δορκάς,
derived from the verb δέρκωμα, is based upon the perfect second singular δέδορκας. It is a large bright-eyed animal of the deer family, a gazelle. What the scribe might have been trying to do here was present the form of the perfect infinitive (why the perfect tense? he usually employs the aorist or the present). He misses the infinitive ending widely, but he does “see” to the removal of the augment. A delightful puzzle.

Then a stunning example of poor vision under M: “Man grece, videre latine.” Capitals are notorious for creating difficulty for both scribe and editor, yet there is no note in any of the three unpublished transcribed manuscripts (Canterbury D.2, Harley 1738, or Pepys 2002) to indicate that this problem was even recognized. But here is the remarkable irony. The answer is “in the hand.” If one checks the manuscript and notices the shape of the M, 杪 not unlike or, and realizes that an is the infinitive ending in Greek of the αω- class contract verbs, then one probably has stumbled to it already in δράω. The attraction of this entry is that it is a scribal error perpetuated by editors. An interesting addition is found in the Canterbury manuscript: “...vel quid est homo,” undoubtedly inserted by a scribe who confidently explained the entry “Man” through recourse to English. However, the entry words of this glossary are consistently Latin with some transliterated Greek and Hebrew appearing occasionally; never English. Silence breeds assent, though. Somewhere amidst the exemplars or perhaps as early as the gathering of materials upon which the archetype was based, i.e., the stage immediately preceding that of the glossae collectae, the gloss oran was misconceived as Man. What is of further interest, the word is misplaced alphabetically and exists only so far as it is a mistake.

A final example under P should reflect the tenuousness of even a sub-literary tradition. St. John’s (Cambridge) reads “Pransis i. videre.” There are no Greek or Latin labels attached, yet there is perplexity. In checking the other manuscripts the gloss is either viridis or more likely viride, which, by transposition of letters, would easily produce videre. What the scribe took from the exemplar might have been viride; but in the copying process he revealed his dyslexia. Viride and videre are too similar for comfort. He also had no notion of the meaning of the entry word Pransis, which is a desperate grasp at the Greek word for “green”: πράσινος.

After little attempt, we find several cases of this dyslexic tendency. The Stonyhurst scribe writes: “Achilous: a folde,” which should read “Achilous: a fole,” although the proper entry word should be “Acheloos, based upon the Greek Αχελός, a river in Greece. Or consider Stonyhurst entry “Alluces: a slou [hapax legomenon] cepla [read: place].” Also cf. the Pepys ms gloss upon “Abaliano: to Eanalyn”= alyne + en = alyenen (s.v. MED). See note 137 of the present text for an extensive list of this scribe’s dyslexic turns.

In Jonathon Green’s sweeping historical treatment of some of the important subject matter in Lexicography, entitled Chasing the Sun (New York, 1996), the
author disputes Dr. Johnson’s well-known description of the lexicographer as the “harmless drudge” and re-expresses the spirit of the Art: “The lexicographer, the interpreter and the arbiter of the very language that underpins every aspect of communication, is far more deity than drudge. Or, if not a deity, then certainly a priest, charged by society — whether consciously or not — with the revelation of the linguistic verities.” But for the most part, textual problems are due to a failure on the part of editors to acknowledge responsibility for their text. So, one might argue, there are four primary duties of the textual critic. First, to have a thorough knowledge of the languages involved, in this case Latin, Greek and Middle English; second, sound paleographical skills and the awareness of source materials in order to produce accurate transcriptions; third, an understanding of the style, habits, and inclinations of the scribe of the particular manuscript; finally, familiarity with the entire textual tradition, as a protection against the general cognitive shifts of the various scribes.

If these admonitions are heeded, then perhaps most other difficulties can be dealt with by periodic attention to the words of Nietzsche: “Philology is that venerable art which demands one thing above all from its worshipper, to go aside, to take one’s time, to become silent, to become slow...just by this it attracts and charms us in the midst of an age of ‘work,’ i.e., of haste, of indecent and sweating hurry which wants ‘to have done’ with everything in a moment...it teaches to read well; that means to read slowly, deeply, with consideration and carefully, with reservations, with open doors, with delicate fingers and eyes.”

Observe what happens when the transcriber neglects these responsibilities. The correct entry and interpretation read: “Cillio: to sterlyn, caret suppinis.” Entry word, interpretation and a minor comment by the scribe indicate the expected and normal glossographical language. The segment appears in Harley MS. 1738, but the transcriber violates all four principles. Instead of “caret suppinis” he reads “cum suppiris.” Caret is abbreviated quite normally in the manuscript but misread by the editor. Suppiris is a non-functional word, it being the ablative case of nothing that exists in the Latin language, and it appears nowhere else in the tradition. What is most alarming is that the form is close enough to being correct that it might influence some to accept the reading. One might imagine, for example, it could be suspiriium, with p written for s, meaning “a deep breath,” perhaps a directive for pronunciation. But intimacy with the text and genre lead to the conclusion that such directives are not given in this fashion and the reading must be rejected as inaccurate.

The editor is the arbiter who must deal as cautiously as possible between the scribe and the transcriber. The Medieval scribe had been confronted with a number of crises when dealing with the varied languages involved in this glossographical tradition. Most, it appears, were insurmountable. Consider the item

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"Semitic: half a way." Pause a moment: think about what is awkward and how to deal with it. Divinatio, the art of precise conjectural emendation, belongs to the very few, so exercise caution in practicing it. What do other manuscripts say? Use the tradition and for the most part, stay within it. The Pepys manuscript indicates corroboration: "half a way, a path" (but with no comment from the transcriber). On the other hand, the Canterbury, Harley 1738, and St. John's (Cambridge) manuscripts provide the expected reading: "a path." This is proper lexical entry and gloss. Why the error? Well, in the Stonyhurst manuscript the entry is preceded by "Semis: dimidium" and followed by "Semitonus: half a tone" and "Semius: half a mon"!

On the other hand, the words of Quintilian (9.4.39) may serve as a reminder to the careless or untrained transcriber—editor. "The unskilled are likely to alter forms they find in archaic texts, and in their desire to inveigh against what the consider the scribes' ignorance, they confess their own." The following examples emphasize editorial pretension grafted upon simple scribal practice. The reading of the Stonyhurst ms. is: "Abra. i. ancilla libera. i. liberata." However, an editorial judgment insisted upon the following: "Abra. i. ancilla libera. i. liberta (leg. liberata)." Obviously, there is no need for (leg. liberata). Then consider the item: Antea: pens." The temporal adverb "formerly," "earlier" should have led the editor to see that pens will not offer that meaning. The core of the problem seems to have been the misreading of the p for y coupled with the mis-separation of letters. The second a of antea does not belong to the entry but to the gloss. The correct reading for a p ens is ayens, "before", "in front of", which corresponds perfectly to ante. Imprecision of any kind is unfortunate. It undercuts the very tradition we rely upon. The modern transcriber is, by no means, immune to the "disease" of inattention and one need only look at the following entry in the Pepys ms. to see the comprehensive perplexity that results: "Ingule arum sunt stelle que sui dispositione nigium ostendunt". Is this the credit we give our scribes? Note that Ingule, the topic word, does not exist. Editing ability continues to be questioned when one hears nothing about sui as probably best emended to sua to modify dispositione. Finally, it should have been noticed that nigum cannot have amounted to anything sensible. If a little care were taken to pursue the sense likely to reside behind this entry, one might have issued a n for an n and located iugule in the lexicon, which is plural because of its constituting the three stars which form the belt (iugum) of Orion. To do this seems a small enough effort to appreciate the scribe's responsibilities and to fulfill one's own.

The modern editor has at his disposal a wide variety of resources with which to provide an "excess of vision" compared with the narrower pragmatism of the

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15 Quintilian's Latin is: "Quae in veteribus libris reperta mutare imperiti solent, et dum librariorum insectarii volunt inscientiam, suam confinentur."
scribes he transmits. A full manuscript tradition, ample lexical opportunities in Latin and Middle English and ready access to source material offer the glossographer equipment, but we must also recognize the problems and be willing to address them. We must ensure that the text is passed along with a maximum of understanding and a minimum of perplexity. When we fail in this task, the result is confusion, not only for individual readers, but also for the understanding of the tradition which we transmit to posterity. Consider a reading of a Stonyhurst entry and gloss, "Incalatus, wormynge," when in fact, it reads "Incolatus, wormynge." A look at the previous entry would have stimulated some thought: "Incola, a tiliere." Here we are dealing with a noun formed from the past participle of incolo (incolatus does not exist as a form since incalesco has no known fourth part). Wormynge is an erroneous reading for wonynge, ("living, inhabiting") which the tradition supports.

A look at the tradition of manuscripts proves useful in some instances, as in the following curious entry and gloss transcribed from Stonyhurst: "Clarius: twey pouson." A neuter of the comparative of an adjective glossed by the numeral 2000; Clarius, perhaps, means "someone who radiates light." After I checked the lexicata, it became clear that the word is an epithet for Apollo, god of the sun. So I separated pou from sun. Then to deal with twey and pou. Might pou be a misapplication of a p and a hasty superscript e, i.e., the article. But what of twey? There are 18 other manuscripts to help, but one will do; Add. 33534 reads "Clarius, ii, pe sunne." Twey was misunderstood by the Stonyhurst scribe as the Roman numeral 2 instead of being properly taken as the genitive singular of clarius.

An editorial transcription of a scribal item "Diccionare: i. diciones commugerere," deserves comment, as it is an example of manuscript mismanagement that reveals a suitable irony. Perhaps the transcriber was trying to get to the heart of the lexicographical matter and by a slight alteration of conjugation, -ere for -ire, he intended to convey the sense "to bellow forth words". How uninspired the correct transcription is: coniungere! Unless we are extremely careful, we shall be quite successful in misrepresenting a substantial portion of Middle English and Medieval Latin by early in the new millennium.

And yet our editorial skills are constantly tested by entries and glosses that emphasize the principle of "mutual inclusion." Consider the entry and gloss of Add. 33534: "Exulto to enjoie or brenne." What is of interest here is the scribe's attempt to synthesize two words. Perhaps uncertain whether the letter was l or s, he chose to gloss the word one way and then the other, i.e., exulto representing "to enjoie" and suggesting exusto, "to brenne." A little earlier in the manuscript we are confronted with the entry (or at least part of it) "examino, to examyn [...] to feble or drede." The problem becomes apparent in trying to understand the second part of the gloss. Examino cannot mean to "feble or to drede." But it need not. The other side of the reading is determined by a simple shift of stress upon
the minims: examino becomes exanimo, and hence "to feble or to drede." No doubt a conscious conflation that highlights a matter of style.

Two final examples, which separate the experienced editor from the transcriber, might prove instructive. The transcriber of the Pepys manuscript reads the following entry and gloss: "Aga: est via in Iram per quam rector ad Remiges accedit" (7.2, 21). Again, sense is lacking. Iram would have been enough to anger anyone in this context. Capital N can be misread as Ir and three minims can be taken as m instead of ui. Reverse the process and Navi appears. Hence, Aga is the path "on the ship" not "into anger." And another challenge in the Pepys manuscript! The transcriber reads "Ambulatorium: a Creeli." The problem is in the capital letter of the gloss: C. With full flourishes, common in Pepys, capitals O and C are not dissimilar. The paleographical difference lies in the roundness of the extenders of the C. Yet, the answer is in the sense of the gloss. Crel in Middle English means "a basket," while "Oriel" in ME is "balcony" or "room." Ambulatorium is an area allowed for walking; the choice of readings is clear.

The principal message that evolves in what follows is that all dictionaries are of necessity fallible in every respect. There is no perfect lexicon in any language. This is not "news" but it helps to be reminded that there is always room for improvement. Without dictionaries, the given language would have no substantial support, and no doubt we recognize the vast importance of our ever-growing monuments to language, such as The Oxford English Dictionary, The Dictionary of Old English, The Middle English Dictionary, The Dictionary of Medieval Latin from British Sources, as well as Liddell-Scott-Jones' Greek-English Lexicon and Revised Supplement, ed. P.G.W. Glare to name but some of the major contributions. We should remind ourselves that Greek and Latin are not "dead" languages as long as we continue to find new words, and just paging through this edition will support that fact. But these indispensable tomes need constant pruning and attention in order to edge a little further toward certainty in our understanding of the languages involved.

Attention will be given to two items from printed treatment of the Medulla in the Middle English Dictionary. In the 1930's, much of English lexicography was still in its early maturity. The prime moments in Glossography were realized during the last half of the nineteenth century. After that, very little but for the challenge met by the MED. It dealt with texts such as the Catholicum Anglicum (English-Latin)\(^\text{16}\) and the Medulla Grammatice (Latin-English), certainly two of the most influential glossaries of the Middle Ages. Very little of the formulaic language of glossaries was known at that time. Here it should be said that in palaeography those who come to the manuscript first are unlucky at best. However, when further manuscripts have been added and parallels provided, then a more thorough understanding of the genre is grasped. With that in mind,

\(^{16}\) Catholicum Anglicum, Add. MS. 15562, c1475. Also Catholicum Anglicum (from MS. 168 in the library of Lord Monson), ed. S.J.H. Hertridge (London, 1881).
then, focus upon two early entries in the MED. Under ampte n. there is a primary section with two senses, one dealing with the ant, the other with the pupae of ants. Citations abound for these two senses. Below this there is a single isolated second section which reads 2. A mantis. The only quote in this section is from the Medulla: “Mantus, ti, ametan.” The variant readings clearly support a notion other than an insect. They indicate a “mitten.” Stonyhurst reads “a metan”; Canterbury, “a metyne”; Hrl. 1738, “a metyn”; Pepys, “a mittan.” A look at Isidore (19.24.5)\textsuperscript{17} would have settled the matter: “Mantum Hispani vocant quod manus tegat tantum” – the Spaniards refer to Mantus as that which only covers the hand –. The editor might have assumed that the gloss ametan must have had to do with an insect on the basis of a spelling similar to the spelling of plurals of ampte evidenced in the first sense, ant. The aspect overlooked was that ametan in the Medulla is not plural since it glosses a singular Latin masculine noun, mantus. Ametan here = a mitaine. Since Mantis (from Greek meaning “prophet”), an orthopterous insect of the genus Mantis (s.v. OED), is not what is being referred to here, the Medulla quote should be dropped under ampte, and section 2 should be deleted, thereby giving only one sense to ampte: ant. And the quote should be inserted under sense (a) of mitain(e): “a short cloak or mantle,” with the additional sense “glove or hand covering.”

An interesting lexicographical development is witnessed under the word hotere. It became a generational problem, as the scribe chuckled “in excelsis.” In the MED, there are two senses: (a) commander, supported by one quote, but convincingly. Sense (b), steward, contains the difficulty. The entry is as follows: “Iconfagus [sic]: an hotere. Icon: lyknesses... Iconomus: an hosbonde... Iconomia: hosbondrie.” The reasoning seems to have begun with the word hotere. Iconfagus is the dubious transcription and so indicated. Yet, it is at this stage that the editor of this word included three additional entries, the last two of which have to do with husbanding, included, no doubt, to provide a basis for the definition steward. There seems no common basis for these three additional entries and hence no reason for their inclusion. Also the [sic] after the transcribed Iconfagus probably shed more doubt and curiosity upon the entry for later editors who entertained the notion of oter not hotere. However, just as the later editors would argue that all of sense (b) under hotere should be deleted (which is correct), so they, in turn, were hard pressed to accurately transcribe the same entry as belonging to a different word, oter, the European otter (Lutra vulgaris). The second group failed by transcribing “Jcomfagus (?read: icofagus): an hotere.” Perhaps, third time lucky! I believe the transcription reads: “Iciofagus: an hotere.” Indeed, it is the otter, not the steward, we are dealing with, but the full solution is realized in the proper transcription of the Greek word, ὥσθεον ὄψιν ὅτος, “fish eating.”

\textsuperscript{17} Isidori Hispalensis episcopi Etymologiarum sive Originum Libri XX, ed. W. M. Lindsay, 2 vols. (Oxford, 1911).
And finally to emphasize another “very timely” error from another lexicographical masterpiece involving the Medulla. The OED provides the entry writhe, a rare word which is compared internally to the word writhe, conveying the sense of “something twisted,” “a twisted band,” supported by three quotes from the 15th, 16th and 19th centuries, respectively. The 19th and 16th century quotes are appropriate according to sense. However, the earliest quote furnished by the OED is out of place. It reads: “14...: Latin-English Voc. (MS. Harl. 2257) Grani, a writh.” Both words in this citation are misread and misunderstood. Grani is not a recognizable Latin form for a word in an entry position in this glossary, or any other for that matter. If the minimis were re-read, the word could be taken as Graui, which, however, when linked with writhe, as the OED conceives it, cannot make sense. The ablative case of gravis meaning “heavy” doesn’t bear the weight of the entry. But if conceived of as a transliteration from the Greek: Graui = γραυη, which is a series of natural phonetic shifts (u, v, ph, f freely interchange with one another; long and short i and e are also naturally exchanged; note particularly the similarity of iota and eta in modern Greek), this would provide a nominative case which is within the range of the interpretation: writhe = writh, as t and th are readily interchanged in Middle English. Hence, this 15th century quote from the Medulla Grammatica should be removed from under writhe and put under writh, which, of course, diminishes the antiquity of the word writhe by as much as 170 years.

We have received from the Medieval scribes a rich linguistic glossographical inheritance. We can’t afford to squander it, if only for their sake.

The lexical fertility of the Medulla astounds one at every turn. A brief but pregnant example. Of eight entries with glosses within the Suc — section of the Medulla one finds two Latin entries: succibo and succinctor, which are hapax legomena; plus two words, both succidus, a thoughtless set of errors for succius, one with long i, meaning “undercut,” and one with short i, equaling “fallen under.” On the English side of these eight entries are revealed six (possibly seven) words which appear nowhere else in Middle English. Underfeden is followed by undergaderoer (or is this a flagrant phonetic error for undergarden, which is itself an hapax?). Grouped with undergarden, as part of a verbal system, are two other words unattested to date: undergirding and undergirder. Finally, there are undergereithed, the past participle of undergereiethen, not known before, and undersmiten, entirely new. Undercutten is not quite pure; it has one source (Isaiah) outside of the Medulla.

Ghost words, and there are many more than just a few, must to be excised from the standard lexic. For example, the gloss upon the word Amechon in the MED is “chyle-d-stone: a precious stone said to promote childbirth.” This is a misreading of the Stonyhurst manuscript “chylkestone”, discovered while working on the entry sliske-ston (cf. note 137) spelled with diversity as styke (Canterbury, Pepsy, St. John’s [Cambridge], sclyk-(Add. 33534), skle (Harley 1000) and
sligh (Add. 24640), so that one unavoidably concludes that chyldeston is a ghost word. When the letter C was being done at the MED, Stonyhurst was the only manuscript consulted and the condition of this portion of the manuscript left the editor with the shape of a letter not unlike d; in fact, it is a compressed k.

New senses will have to be altered and, in many instances, removed, form sections expanded, and etymologies corrected. A few of the Middle English words to be reconsidered, in addition to those discussed above, are fornel “small furnace,” clining along with declining, clinche which replaces the ghost word clonch “lump of grass.” Conversely, there are several misreadings of the manuscripts affecting calwe “bald,” fodynge “feeding or food,” and lokked “having locks of hair,” all of which require serious revision. The first is found under “calwe n.” The MED reads “Apiconsus (read: Apiciosus): balled or calwe.” Upon closer examination, one observes that the mark which was understood as similar to the nasal abbreviation is, in fact the i flourish, and so the burden, misplaced on the scribe, is placed squarely on the shoulders of the editor. The entry should read “Apiciosus: balled or calwe.” The second word, fodynge, offers something far more riskier. Stonyhurst reads “Alcio: fodynge.” The Middle English word, defined as “feeding or food,” appears only twice in the language, once in the citation in question here. One might think of it as a hapax supported by another hapax. Both appearances are in glossaries, Promptorium Parvulorum and Medulla. The MED reads “Altudo: a fodynge.” There is nothing nourishing about this word. I’d also add that there is no article before fodynge. The genitive ending -nis appears. This misreading reveals the incompatibility of the two quotations, neither of which supports the other. And, finally, more complication, the entry word lokked. The following is an entry taken from the MED. It reads: “lokked adj. (From lok. N. (1.).) Having locks or curls of hair. a1425 *Medulla 14 a/b: Cinsimacula (?read: Cincinnatulus): hered, locked. a1440 Hortus 267: Cincinnale .i. Capillosus: herid, lokkid.” To begin with, Cinsimacula should read Cinsimaculas (the s was misread and the abbreviation for u was overlooked). There is probably no need for the query, and the t of Cincinnatulus would be best kept consistently with the entry word as c. In the second quotation (which we contend is not from the Hortus Vocabularum but from the Medulla),18 Cincinnalus should read Cincinalus (a misarrangement of minims). The entry needs “(read: Cincinalus)” to be added. Cincinalus would be the likely reading but it does not exist – a basic error of an editor. If the manuscript provides a peculiar reading, it should be corrected in the text and a recording of the manuscript reading placed in the notes.

New shades of meaning as well as new words abound in the Medullan tradition. Words not known before, such as agnominacio, eknemryng “nicknaming,” aristatus, miscrepen “misnamed,” aveinen, aqueumus “a water spewer,” coppyn

“to reach a height,” adegeo “to need,” empowerly, neghsenden and forsenden, forprayen “to renounce,” and rystreden “to read accurately,” must be accounted for. And these are only a very few examples of hapax legomena in both Latin and Middle English. Astronomicus, glossed consistently in the Medulla manuscripts as “plenus astring,” does not appear with this meaning in the lexica. Arieto, common enough in the sense of “butting” (like a ram), as well as “attacking” and “destroying,” appears only in Stonyhurst and Harley 1738 with the gloss “to bleten; -yn,” respectively. It was not included in the MED. Mischepe appear for the first time, glossing agnomino (only in Stonyhurst, generally meaning “to call by nickname”). The MED provides the participial and gerundial uses of the word but the finite form of the verb is not recorded. Consider the Latin agnominacio (Add. 33534) glossed as eknemynge, perhaps with the meaning “the act of employing a surname,” and hitherto unattested. The MED lists only ekename. Note the gloss given to abrogo in Harley 2270: “forprayen i. destruo, deleo.” The word does not appear in the MED. In light of the simplex preien v. (2), meaning “plunder, ravage,” and the notion of “destruction” in the Medieval Latin sense of abrogo, namely abolere, forpreien seems a legitimate contribution to the language as a hapax in its compound form. Perhaps its meaning might be “to rescind, to renounce.” And to conclude, had the St. John’s (Cambridge) manuscript been used, the Medulla would have been able to “scoop” the rest of the language by providing the earliest date for the existence of forsenden in Middle English. The MED has the word supported by two quotations from the same text, Guy of Warwick, circa 1475. The incontrovertible date of the St. John’s (Cambridge) manuscript of the Medulla is 1468.

Acumen, in Stonyhurst, is glossed by “shar[p]hed,” which is a hapax. Upon checking further, “sharphede” is found in two other Medulla manuscripts, Harley 2281 and Add. 24640, the only difference being sch – instead of sh – in the Stonyhurst manuscript. So it appears at least three times in the Medulla. Yet it doesn’t appear anywhere else in the literature. The past participle, avened, unattested, corresponds to the Latin aristatus (witnessed as a verbal form only in the St. John’s (Cambridge) manuscript of the Medulla). This, in turn, suggests a new verb for the MED, aveinen, meaning perhaps “to gather or collect grain.” Cibosis is glossed in the Bristol fragment as plenitudo ciborum; no lexicon has picked up this word, and yet how legitimately formed! There is the equally new Rawlinson entry crustositas “plenitudo cruste.” Also consider the St. John’s (Cambridge) segment cumulosus “ful of heepys” – a perfectly well-formed adjective, but never before (or after) seen. Although not found in the lexica, the above-mentioned cibosis does appear in the manuscripts of the Medulla, whereas cubilo, glossed “to cowche,” is found only in the Bristol fragment, i.e., nowhere else in the language.

Although the medieval scribe is often excoriated for his mistakes, and often justifiably, many of the mistakes are the product of the uneven process of synthe-
sizing Latin and Middle English. Further, many entries attest to a delight in the experimentation with new words, particularly in making Latin grammar correspond to its more restricted Middle English counterpart. What about the Pepys’ contribution to the language, in which “elbowly” (not seen before) is the gloss upon *cubitalis*; or to sustain the adverbial discharge, consider the gloss upon the word *cesarius* in the Pepys manuscript: “emperowrely,” not known until now (and perhaps a good thing too!). It is evident that the scribes took real pleasure in the derivation of novel Middle English words and even in the application of curious and evocative Middle English colloquial words alongside the stodgy, canonical Latin they transmitted. The value of this enthusiasm is mitigated, at times, by a limited understanding of Latin. But the *Medulla* represents an early experiment in the capacity of English to absorb Latin vocabulary, a process that accelerated in the Renaissance, but has its origin in the work of these anonymous scribes. Perhaps we might even have examples of a “bronze” Latinity (or is it “lead” by now?) in the following words, which are only the barest examples hitherto unknown: *Aqueuomus*, read only in St. John’s (Cambridge) and glossed “qui vomit aquam”; the entry *adulteratorius* meaning “qui adulterat” in Stonyhurst, supported by Harley 2270 and Add. 33534, and *Allimitudo*, glossed as “holiness and beauty,” and well-attested in the *Medulla*, appear nowhere else in the language. Also unattested before this is the noun *adorsus* “bygyninge,” and the compound verb *adegeo* “to nede.”

To have the opportunity of transcribing, researching, and revealing hitherto unknown words is, perhaps, not unlike the excitement that encircled the discovery, during an expedition into the Foja mountains of western New Guinea of “more than twenty new frogs, four butterflies, and a number of plants, including five new palms and rhododendrons with the largest flowers on record.”19

In addition to the above, the following additions occur only within the letter “A” of the Stonyhurst MS.: nineteen unattested Middle English words: “loueredy, feñeler, chlyke stone, fodynghe, sharp[ph]ed, aspise, ouersowed, to jere, outo-luen, vnderbošt, firenewriȝt, ouerwasten, to riȝtreden, mapelyn, nyȝholpin, yȝ sete, miscelepe, allotce, nisend”; thirteen unattested Latin words: “animequor, anapolesis, adulteratorius, adegeo, acciditas, archimetricus, archirector, astrium, astripotens, astrux, anteterminus, anteurbanum, artorium”; two unattested Greek words: ἀλλοτροφή, ἀνθρωπόπαθος; eight new spellings: “abolla; auerol, boked, wrainstor, dokȝe, outturlich, emtud, fode[t]”; and seven words conveying new senses: “arpagio, abneg, abhortor; foure (cf. se-foure), bodre, to bleten, to singe ner.” All are appropriate to the contexts in which they occur in the text.

These so many unattested words, spellings, and senses, immediately above, take their place among the 1700 items constituting the letter “A”, which represent one-tenth of the total 17,000 items contained in the Stonyhurst MS., none

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of which have seen the light of publication. Having transcribed the entire manuscript, it can be said with confidence that "A" is representative of the many difficulties, novelties and "moments of surprise", both illuminating and perplexing, contained in the full expanse of the Stonyhurst MS.

In works of this scope and nature, lexical and phonetic novelties abound. Being addressed fully, they will enhance, to a very considerable extent, the lexicographical virtues of both Medieval Latin and Middle English.

The Medulla Grammatice is considered the earliest, most complete Latin-Middle English dictionary. Entries are in Latin with glosses in Middle English and/or Latin. Not infrequently transliterated Greek appears, and sometimes Hebrew, producing new words, new senses, and novel spellings. All nineteen manuscripts and four fragments are located in England and dated within the 15th century, early to late. To the early 1400's belong Lincoln ms. 88, Shrewsbury XVI, and Stonyhurst ms. XV (A.1.10). The estimated date of the Stonyhurst ms. was conditionally set at ca. 1400 by R. Flower.20 Sherman Kuhn, former editor of the Middle English Dictionary, in conjunction with palaeographers at the British Library, recommended ca. 1425. We agree with this later dating based upon a review of the 14th and 15th century catalogues of the British Library. The remainder of the manuscripts are dated mid to late within the century. They are Additional mss. 24640, 33534 (circa 1460), and 37789; Bristol Univ. ms. DM 14; Canterbury D.2, Downside Abbey 26540; Harley 1000, 1738, 2181, 2257, 2270; Holkham misc. 39, Lincoln mss. 88, 111, Pepys 2002; Rawlinson C 101. Only one manuscript reveals a specific internal date and that is the St. John's (Cambridge) 72 C 22: 16 December 1468. Canterbury D.2,21 Harley 1738,22 and Pepys 2002 have been transcribed as dissertations.23 The only published portion of the tradition are those of the Bristol fragment DM1,24 and Gloucester MS,25 24/ in Gloucester Records Office, containing two double-columned leaves of the letter S. The remaining two fragments are the Rawlinson D.913 MS. in the Bodleian, composed of one leaf of the letter L, dated early in the century, and the Brasenose College, Oxford UB S.2. 87-8 MS., dated middle century, preserved on four leaves having very little of P, Q, and R. For a detailed description of the manuscripts of the Medulla Grammatice see Appendix II of McCarron's critical edition of the Bristol DM 1 MS. in Traditio, 48, 1993, pp. 220-24.

20 V.P. McCarron, Traditio, p. 175.
The Stonyhurst XV (A.1.10) MS. is found in the Stonyhurst College Library, Lancashire, and is regarded among the earliest of the known manuscripts of the Medulla, a1425. It is double-columned and, lacking an incipit, it begins at folio 1r with A and ends with Zodico at 71r. Following the final lemma comes an inscription, in a different hand, of four lines referring to a parish name, Stanton, and the specific feast day of the Purification of the Virgin in 1473. The manuscript is in generally good condition.

Alan Piper of Durham University, in the final volume of Medieval Manuscripts in British Libraries, explains the mistaken notion of a second Stonyhurst manuscript of the Medulla by pointing out that Stonyhurst MSS 14, 15 and 17 were bound together. Segment 3 of MS 17, folios 165-178v, is no more than a guide or outline to the Medulla extending from [A]bauus to Zenerophica. MS 15 (A.1.10) is the only Stonyhurst manuscript of the Medulla. A letter of 6 March 1990 from A.J. Piper provides a full description of the manuscript:

“Dear Mr. McCarren: Further to your letter of 27 February I enclose herewith copies of the descriptions of Stonyhurst college MSS 14, 15 and 17 prepared for Medieval Manuscripts in British Libraries, vol. iv. As you will see, these at one time were bound together (see page 10, lines 1-3) and from this fact it would seem that the mistaken impression has arisen that between them they contained two copies of the Medulla Grammatic. In fact, as you will see, there is only one copy of this text, now forming MS 15, with a guide to it as MS 17, art.3…

Yours sincerely,
A.J. Piper

[enclosed text]: Stonyhurst...15 (HMC 18). Latin-English vocabulary s.xv.in A anglice fro. Ab idem. Abactus.ta.tum. id est fugatus dispersus...Zodico. as to gyarde up.

A copy of the English-Latin [sic] or, very often [sic], Latin-English dictionary, Medulla Grammatic, cf. Vol. 4, MMBL ii.213, 277. Here without the preface, Hec est regula....A space of a few lines left between each letter.

In blank space f.71 : Staunton [a parish name?] In primis Anno domini mo cccco lxxiiio in Festo Pur' beate marie virg' in Cera ii 1b' prec'le lb' viid Summa xiiijd. Item die dominica prox' post Festum Pur' in oblac' id ob.

f.f. iii+72 (foliated 1-33, 33*, 34-71) + iii. 300 × 197 mm. Written space 232 × c. 150 mm. 2 cols. 40 lines. Collation: 1-98. Quires signed in the usual late medieval fashion, a-j. Anglicana formata. Initials: (i) f. 1,3-line, blue with red ornament; (ii) to each new letter and subdivisions of letters 2-line, as (i), except to subdivisions of the letter L, 1-line blue. Capital letters in the ink of the text marked with pale yellow. Binding of calf over pasteboard, s.xix. Secundo folio hes. Acrementum.
Written in England. MSS 14, 15 and 17 were together in that order in s.xix, when the quires were numbered 1, 3-6 (MS 14), 7-15 (MS 15) and 16-18, 26, 19-25, 27, 29, 28 (MS 17)."

This edition, with detailed linguistic and literary documentation, is noticeably different from two earlier “critical” editions of mine, i.e. those of the Bristol DM1 and the Gloucester mss. of the Medulla. They took into account all nineteen mss. of the Medulla Grammatice. The scope of the present edition is more “extroverted”. Five mss. have been selected outside the tradition of the Medulla, all of which have been edited: three within the Latin-French tradition, and two within the English-Latin tradition (with occasional tangential support, as indicated in the bibliography). So, withal, the major glossarial languages of the Middle Ages, Latin, French, and English, are well-represented. Also, the dating is well-proportioned, since the selected manuscripts are estimated at approximately 1440 and somewhat earlier, all within the first half of the 15th century. The intention was to demonstrate not only the influences upon, but also those generated by the Medulla, as well as to emphasize its isolation within this glossarial tradition. The Stonyhurst MS. was chosen, since it is the earliest and most complete manuscript within the Medullan tradition.

The Stonyhurst manuscript is exemplary of the manifold challenges facing the editor of mediaeval glossaries and the edition presented here represents the fruits of exhaustive labor upon such diverse problems. We hope this edition provides a sense of the scope and significance of this glossographical tradition.

Acknowledgment

We wish to extend heartfelt thanks to two scholars: David Jost, a former colleague at the Middle English Dictionary, who, having read this work with his usual care, has eased many a lexical tension; and Brian Merrilees, from the University of Toronto, who, having established the cognitive features of the mediaeval lexicon, has generously offered a further perspective upon this edition.

V.P. McCARREN, University of Michigan (ret.)
Ashby KINCH, University of Montana
Sean POLLACK, Pomona College
Lexical Bibliography


MLDBS = DMLBS.


Sophocles = *Greek Lexicon of the late Roman and Byzantine Periods (from b.c.146 to a.d.1100)*, ed. A.E. Sophocles, N.Y. 1887.

Medulla Grammatice — Stonyhurst ms. A.1. 10

1 A anglice fro
2 Ab idem
3 Abactus tautum i. fugatus dispersus separatus
4 Abacuc i. iuctator fortis amplexus
5 Abalino as to make an alien
6 Ab[al]cus ab abax cis quod interpretatur decem
7 Abax i. x
8 Abba i. pater et nomen proprium
9 Abbas tis abbatte
10 Abamita i. soror aui
11 Abastre vel abestra i. folia uitus
12 A batis indeclinabile an auener
13 Abathia an abbey
14 Abanes i. cingulum sacerdotale
15 Abantes i. mortui
16 Abarim i. mons in quo obit moyses [prophetae]
17 Abauus i. pater proauui
18 Abauia eius vxor
19 Abauunculas i. primus abauus
20 Abaso a sek houes
21 Abeco di. cess i. longe recedere
22 Abdenago indeclinabile a stille seruant
23 Abdis. dis i. domini seruus
24 Absedicatius i. negatius
25 Abdico as i. denegare separare absentare i. removere
26 Abditius i. abs[cl]onditius
27 Abdomen g[res]e i. pinguedo latin
28 Abduco cis i. separare absentare
29 Abel interpretatur lucus paur uanitas miserabilis
30 Abidos i. insula
31 Abeo is i. discedere
32 Abes[i][s] a goldere of bestus
33 Abesus i. vincique corrosus
34 Abrado dis to shaue of al pe her
35 Abraam i. pater multitam gencium
36 Abrenuncio as to renew forsake dispise
37 Abhominarium a drawing out vel locus ubi abhominaciones scributur
38 Abregro as i. dissociare
39 Abia i. pater vel dominus
40 Abias rex palistinorum
41 Abies etis. a firre
42 Abscitus i. cast fer oper disposed
43 Abiectarius a firenewrist
44 Abiecula i. le a litul fir
45 Abigatus pe[p]e of bestes
46 Abiges a pe[p] of bestes
47 Abigens idem.

2 Cf. Abanet(h): (Souter)
3 Abantes: cf. Ermont-Meillet, Dict. dym. de la langue latine: “Abantes: mortui (quos Greco elibantes, i.e. Ἀβανεῖς, appellant); also, cf. E. Boisacq, Dict. dym. de la langue grecque, s.v. Ἀβαναῖοι.
4 Abarim: cf. Deut. 32.48-50. For position of ms. of Abarim see Metzger and Coogan, OCB, cf. Index of Maps, s.v. “Abarim”.
5 g[res]e: editors’ expansion of “ge”, usual scribal abbreviation for grecce.
6 Abestis: cf. MLDSB, s.v. “Abestis”; also cf. Cath. Angl. p. 152, s.v. “a gilder of bestis; Abestis”. The undeleted “le” between “of” and “bestus” was intended as “be”.
8 Firenewrist: hapax legomenon; a craftsman in fir wood.’ For “Abiectarius” cf. FVD: “car<en>tarius qui operatur de abieata.”
9 The scribe influenced by entry immediately above, “Abiectarius”, read ‘Abiee’ as ‘Abieete’. Note eyeskip from “u” to “e” on the manuscript.
Abigo. gis. to departen to drive  
Abicio. i. recessio  
Abicio. cis. to caste fer  
Abimealech. i. pater meus vel rex meus vel regnum parris mei  
Abiuracio. deming of ping yeleud  
Abluro. a谢in swere  
Ab intestato. i. sine testamento aduerbium  
Ablactacio. weniŋŋŋŋg fro milke  
Ablacto. as. to wene  
Abissus. depnes of water  
Ablatiuus. ḫot ḫot awayy  
Ablegumina. i. partes intestinorum  
Ableuda. a pal  
A basilites. a prince of traye  
Abilgo. as. to binde  
Abliguriglo. i. foul largenes  
Abligurire. to do awaye to waste to alienen  
Ablutinacio. i. lucis alienacio  
Abluens. washing  
Abluo. is to do clarse to wye. to wasshe  
Ablutes et uctium. i. loca cenosa  
Abluio. nis. clasing of fulhe  
Ablun. is. to fullfulle  
Ablunep. is. i. filius pronepotis  
Aboormis. i. sine norma  
Aboolo. is. to recusen to azen segge to foricodex  
Abooeio. es. to do awyen  
Abolitus. ta tum. to destroye to do awaye  
Abolicio. doinge awayy

Abolla. i. vestis senatoria  
Abhominor. aris. to wlate ϑer hat  
Aboroges. al maner of braunches  
Aborior leirs vel iri. to be spronge before time  
Abhortor. aris. i. dissuadeo  
Aborcio. ping yspringe bifore tymc  
Abortua. a tum. bifore time yspringe  
Abortius. qui nascitur ante tempus  
Aabra. i. ancilla lībera. i. līberata  
Abro(do). dis. i. vade rodo  
Abrogo. as. to destroye to do awyet  
Abrumpo. pis. to breke outturlich  
Abroutonium. nomen muleris  
Abs of  
Abruptus. ybroke  
Absolon. interprehutur pax parris i. per anti-frasism  
Ab[s]cedo. dis. to go awaye fro sumpyng  
Ab[s]cindo. dis. to kutte awaye  
Abscisus. ycutted  
Abscisus. ycut in  
Abscondo. dis. to hude  
Absens. beinge awaye  
Absentio. is. i. absentare  
Abscnto. as. i. elongare  
Absida. grece. i. illuminação latin. vel lucida  
Absilgo. is. i. longe salio  
Absinthium. wermot  
Abs[e]lis dis. departynge  
Absit. be hit don awaye  
Absirtos. i. gemma nigre et ponderosa

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11 “A basilites” reflects a feature (the intensive “A” prefix) not uncommon in Late and Medieval Latin. For other examples, a few of which are found in this text, cf. Latham, i. v. “A”.
12 Correct MED to read: “Abligurio [read: Abligu-rigo].”
13 Abnego: “Ab”, here used as negative, deletes the sense of “deny” in “nego”. Cf. “Abhorbor” (81).

49 recessio (ms.). — 68 ocium (ms.). — 75 Abolectus (ms.); destroyed (ms.). — 77 senatorie (ms.). — 80 ire (ms.). — 81 abortor (ms.). — 106 ponderosa (ms.).
A PROLEGOMENON TO THE STONYHURST MEDULLA

76

107 Absolutus asoylid
108 Absolvo,uis.i. penitus liberum facio
109 Absono.as. to discorde
110 Absorbeo.es. to soupe al of
111 Absorptus entmt
112 Abstergo.is. to wype awey
113 Abstempitus forberinge
114 Abstereo.i. penitus terreto
115 Abstinentia forberyng
116 Abstirpo.as. i. a radice uellere truncare
117 Abstineo.es. to forebere
118 Abstraho.is. to drawe awey to hude to terec
119 Abstruo.is. to waste
120 Absumo.as. to ouerwaste
121 Abundo.as. to haue yno3
122 Absunt.es. to he fer
123 Abutor ris to mys vse
124 Abusito.as.i. sepe abuti
125 Abusus i. peruerse vsus
126 A [ἑ]alculis incoltabile pincerna
127 Acaris ridis wiputen grace vngracious
128 Accanto.as. to singe ner
129 Acualuster ballid bifoire
130 Accedo.dis. to nißen
131 Accelero.as. to hyen
132 Accendo.dis. to tenden
133 Accesor.aris. to asenten to bost to glose
134 Accen[t]o.as. to rjst reeding
135 Accipio.is. to take
136 Accidit i. contingit impersonale
137 Accidior aris to be angre to be sorful to wrelepe

19 entmt: unique spelling; add. lex.
20 ouerwasten: hapax legomenon
22 singe ner: add as a new phrase to MED: "singen (v) l.b.
23 to rjst reeding: unusual as infinitive form; add. lex. as "right-reden".

138 Accidior.aris i. pigritor aris
139 Accepto.as. to take godeleche
140 Achilous a folde
141 Aceronicus qui nulli communicat
142 Aculpit i. vesitis acu tecta
143 Achathus a ship or a whicche
144 Acha nos grece cura latine
145 Achab rex israelis et filiis culic vel pseudoprophet in babilonia
146 Acceptor.aris. to take godelech
147 Accersio.is. to clepe desire
148 Accerso et cesso to clepe
149 Accido.is. i. euenire
150 Accoe.es. to clepe
151 Accingo.is. to surde or arme
152 [Accido] departe or worshippe
153 Accino.is i. simul canere
154 Accio.is i. achucare appellare
155 Accipio.is i. audire pacere capere
156 Accipiter angelic goshauc
157 Accesco.cis. to biginhe to clepe
158 Acchino.as. to bowe
159 Accitor.aris. to haunten
160 Acula a comeling
161 Accurro.is. to renne [to]
162 Acoloi.is. to tilen
163 Accommodo.as. to lene
164 Acomopasian [deest interpr.]

waxe werye, or displeasaunte of a thynge." "Accidior" is a variant spelling of "accedio" from ἀκαίηδης, "without care or sorrow; weary."
25 Cf., for other examples of dyslexia, the note to line 752. See app. crit., line 140.
26 Aceronicus: a (private) + χαίρων; add. lex.
27 Cf. ἀκοίρως; "boat", "light vessel".
29 Accingo (151): "deparate or worshippe" are inappropriate senses of this word and rather apply to an overlooked entry word: "Accido" (152). Cf. OLD "Accido 1"; "descend, fall down, prostrate oneself."
30 Acomopasian: in the interest of further investigation: "Acomopasian", second "o" being redundant, is negative of κομπαρτα, "the ringing of wine jars (for

108 Absolucio,nis (ms.). — 123 mps (ms.). — 127 cf. ἄκαϊηδής. — 128 Accalito (ms.); ver (ms.) ('n' mistaken as 'u', converted to 'v'). — 137 oitose punk beneath first 'bc' in ms. — 140 Achilius, a folde (ms.); cf. ἀχελιάσας. — 142 Aculuta (ms.). — 145 Acal (ms.); cubie (ms.). — 160 Aciela (ms.).
Acunbo as to ligge
Accuratio as to hepe
Aehurator bisilich iprocucred
Acunbo is to sitte at be mete borde or ligge in bedde
Accuro as i diligence curate
Accuro as to ofte renne [to]
[Accuso] to accuse or drawne in to cause
Acella be arm bol
Acco es to beo soure
Acephali biputen heede 31
Acers crius cre soure stronge trewe wilfol
Acephalas qui est incerte scientie
Aceratus weemned defouled
Aceritas sournes
Acerius soure
Acerbo as to make bittar or to turnen to wrape
Acellaris a spencer
Acernus a num mapelyn 33
Acero as to clause
Acerra a fessel perinne puttip in thus
Acerio as to hepe
Acerus hepe
Acerulas diminutium
Acerousas a um ful of hepe
Acerutin aduerbium
Accessibilis able to be goo to
Aceso es [to] biginate to soure
Acetabulum a vessel of eyssel
Aceratium idem
Achademia nomen proprium ville qua plato studuit

Achaya vel achara a centre of grece
Achadyon 34 a grete veil
Acham interpretatur pater meus
Achates a kinde of a ston vel nomen viri 35
Acheii vel achi sunt filli ab achaya prouincia
Acheldamac interpretatur ager sanguinis
Acher a cheron i. salue vel gaude 36
Achilla a place 37
A chiles be bat haph grete lippin 38
Acolitus aucolit
Achos grece cura lattine
Accidia derrinesse heuinesse sloupe
Anxictas idem
Acutus soure
Acciditas sloupe 39
Aciecula hilt sharpenes
Acies sharpenes of bate of metal & of iren
Acinatus a knijtus sverde
Acinus a kirnel of a grape
Acinum idem
Acirologia a worde or a figur 40
Acilinis.nis. ibowed
A comentarirs a writere of tymes 41
Acop a taille or a script
Acredno.nis. blurtherd

34 Metaphorically related to ἀκάτετον, "small sail"; cf. LSJ Supplement, 1996.
35 a kinde of a ston: agate (ἀγάτης); nomen viri: father of Aeneas.
36 A cheron: α (intensive) + χατρον; see "Chere: interpretatur aque, salue, gaude" (Stob)
38 Cf. α (intensive) + χασαος, "lip". See line 201.
41 Cf. Niermeyer: "royal chancellor."
220 Acredula que dam modica auis que dicitur lucina
221 A[cr]imonias sturenhed or cruelhed
222 Acrementum encreinge
223 Acer.cre. mapul 42
224 A[cr]eraunia a wave of þe see 43
225 Acronics ibore biput time
226 Acron grece mons Latin
227 Adremo is a siete bi sidis israel
228 Adasias est eius maior nath 44
229 Adluricum i. res ad ludum apta 45
230 Adomnitrus rerum mixtura vnde fit vitrum
231 Adelphus i. fraterna comedia 47
232 Adminicularis arist to steele or to deceue
233 +Adibedon i. macula nimium cana que nascitur in cornae 48
234 Actenus til now
235 Accio i. [ius] prosequendi in iudicio 49
236 Accito to ofte do
237 Accionuclans i. parua accio
238 Actuanus i. actiu vita
239 Acto.as. to do
240 Actor.is i. defensor patronus causidicus
241 Actor.is. nomen proprium 50
242 Actuarium res que fit in actu 51
243 Actus.tus. a dede or a werke
244 Aculeus a gibbon or a lisarde
245 Acumen shar[p]led 52


42 See line 1499: "Ascer: a lat or a mapel". Cf. Cath. Angl., p. 209: "a Latte; asser", and note 5 which among other things, stresses that "this word probably meant something more than we at present understand by a lathe; the Latin asser meaning a plank."
46 Adomnitrus: cf. (hamnitrus in OLD): [φυμος, sand, vitris, sodium carbonate]. Cf. Pliny N.H.36.194. Also see Isid. Orig. 16.16.4: "Dehine miscibatur ...que passa vocabatur ammonitrum."
47 Terence's Adelphi.
48 +Adibedon i. macula nimium cana que nascitur in corpore (ms.). +Adibedon might be an auditory error, made at a different stage of compilation, for "Albedo", in much the same way as "+Alphebia+", line 631, is for

52 Acumen shar[p]led: the gloss is a hapax legomenon, the importance of which is diminished by the confused state of the MED's presentation of "sharpede" n. A few observations follow: why "sharpness of point" since that is precisely what "acumen" means? I question the placement of "sharpness of point; pointedness or roughness of terrain," when their support comes by way of highly ineffectual and irrelevant variant manuscript
246 Acuo.is. to sharpe
247 Aculeatus i. aculeo minatus
248 Acupedius i. velox
249 Acutea a little needle or sharpenes
250 Acutum aquerbium sharpeil
251 Acuio is sharpinge
252 Acus cus a needle
253 Acus ris chaf
254 Acule.% a gnat
255 Acutas tus i. accuio
256 Ad preposito to
257 Addico cis to do awei or to orderyne
258 Adagonista a man of lawe\textsuperscript{54}
259 Adapto as to make cowneable

phrases: “Cn. sharpenesse; Pep.: highness of hills.”
How is “acumen” emphasized by such non-descript examples? Far from the point, if at all pertinent, is the definition “terror for scarbot(e) n.” and parallel evidence “Cn. Cicendela est geaus scannerum.” Why insert “a light or intensity of light” when Niermeyer, for one, defines “cicindela” as “a firefly,” “a portable lamp.” To conclude on a palaeographical note: “Acumne [read: Acumen]” is unnecessary and misleading. No doubt, in haste, the scribe placed the macron over the ‘m’ instead of the ‘e’. One makes the concession and reads only “Acumen”. This item can be thinned to read: “sharphed n. also (error) sharpened. [from sharp adj.] Glossing L acumen - sharpness of point; also, glossing L cicindela: portable lamp, firefly. A1425 *Medulla 2a/s: Acumen: sharpened [read: sharpened]. Ibid.14a/b: Cicindula: manner of sharpshcic; Cicendulum: a cencer of [read: or] weke.

\textsuperscript{53} A culex: an example of the a- prefix in Medieval Latin. Cf. “culex: a gnatte” (Sthn). The prefiginial “a-” of “aculex”, also found in: “A batis” (12), “A basilites” (61), “A clarion” (201), and “A chiles” (203), serves as an intensifier.

\textsuperscript{54} Adagonista: the Stonynurst scribe provides a gloss opposite, in sense, to that found in FVD and DFC: “incitator, certator,uguil.” However, Cath. Angl. p. 210, agrees with our scribe: “a Lawyor; Adagonista... aresponsis...canonista...jurisconsultus...legista....” The two prepositions, ‘ad-’ and ‘aant’-2 are entirely different in sense, joining and opposing, respectively; yet, in sound they can be identical, since in Medieval and Modern Greek “b” is written “v”.

246 shrape (ms.). — 247 Aculatus (ms.); minutus (ms.). — 249 nelde (ms.). — 251 Accio (ms.). — 252 tus (ms.). — 272 Aditus (ms.). — 275 Aditus (ms.). — 277 Addido (ms.). — 278 Adepctorius (ms.); adequiritur (ms.). — 279 macron mistakenly placed over “b”.

260 Adam nomem proprium or erpelich or rede erpe
261 Addenso as to piicken
262 Adamas an hous or erpe or an adamant
263 Adamans a diamant
264 Adar he monep of march
265 Addilno as to bow mych
266 Adugma echinge
267 Addauo as to lede to watyr
268 Adegeo es\textsuperscript{55} to nede
269 Adequo is to make eueñe
270 Adicio cis xii to adite
271 Adicio cis lect to cast to
272 Adictus i. damnatus\textsuperscript{56} conscripit-tus ascriptus
273 Adibbo bis to drenken myche
274 Addisco cis to lerne myche
275 Additus ta tum i. ioyyny to or ysette to
276 Addocce ces to teche myche
277 Addedo dis i. valde vel iaxta corrodere
278 Adeptucus quod facile aquiritur
279 Adeptus.ta.tum vnderboyt\textsuperscript{57}

\textsuperscript{55} Adegeo: add. lex.
\textsuperscript{56} For “damnatus”, cf. DFC: (s.v.addico)
“Addictus...i. deputatus, destinatus, ascriptus depute, destine, condamne.”
\textsuperscript{57} In the MED “vnderboyt”. a hapax legomenon, is glossed as “removed, taken away”, appropriate for “ademptus,” but not as equivalents to “vnderboyt”, which emphasizes the essential characteristic of glossarial editing: the entry and gloss must be equivalent to each other in sense. The word immediately preceding “Ademptus” is “Adempticus” which, of identical stem, is glossed: “quod facile aquiritur.” All this becomes much clearer when the “mp” consonantal cluster is realized as more than a nasoalized form of “p”. “Adepticus”(278), “Adeptus”(279), and “Adeptus” (280), all with the underlying sense, “buy” or “acquire” can in no way assume the meanings “remove” or “take away”. FVD provides the item “Adepticus – quod facile aquiritur” which is identical to our present line 278. Hence, the MED segment: “underboyt...[from bought, bout, p.pl. of bien v.]. Removed, taken away. A1425 *Medulla 2a/b” Ademptus: underboyt...” requires a change of
Adoptius idem

Adeo as myche

Adeps fatres

Aderce es to cleue to

Adipatus et adipatus i. edulium pinguatum anglice breweys

Adglo[m]e[r]o as to hepe to gadres

Adeptus iownen

Adipiscor ris to wynnen

Adeo is i. requiro

Adhibeo es to cleue to sette to iuynce to & to yeeue

Adigo gis to do forther more or to strengben

Adiectius a un i. cast to

Adunco as i. curuo

Adglutino as i. gluten capere vel assiduare

Adortor aris i. ortor vel invado 58

Adicio cis to sette to

Adimo is to do awey

Adiuinicum aduerbum togedre

Adgenuculo as to knele

Adipiculas i. paruus adeps

Adiungo is to ioyynen 59

Aditus i. introitus gradacio opportunitas vel agressio

Aditum est locus secretus iuxta altura

Adiuncum adiunctum a maner of speche

Adiunctus i. lac ministrare

Adininic[u]lor aris to helpe

Adiuro as to strenghe a man bi ope

Adiuuo as to helpe

Adlabor eris to ascape or to fleon

Administratorius nysholpin 60

Adluo is i. plaudere

Admiror aris to wondren

Adminuo is i. penitus minuo

Admissarius a courser

Adno as i. ad alium locum no

Admissum sin

Admitto is to synne to take to alowen

Adnecio is to binden

Admissus i. velox 61

Ad[n]ulo as i. aduichilo

Admodum nys also

Admoneo es to bidde

Adoleo adolece to breame to growe or to sle

Adolescentius a yong mon

Adolescentulus diminuendum

Affodillum whyt of an eye 62

Aflatim i. expresse

Affulare i. leuiter tangere 63

Affronicum i. spuma

Adonay nomen dei

Adon vel dis i. suauitas

Adopcio desirynge

Adoptius loco filij acceptus vel fratris

nymsholpin: add. lex. as "neigh-helpin".

Admissus i. velox. Cf. Ovid, Epistulae ex Ponto, 2.6.38: "nil nocet admisso subdere calcar equo": "nor is it harmful to spur on the galloping steed."

Affodillum: cf. Du Cange, s.v. "Alumen in ovo... Vide Affodillum."

Affulare i. leuiter tangere: (see variant entry: "affulare" with identical gloss, line 400). Cf. P.Perv. p. 800, col. 2: "affulo: slykyu bodys, col. 469. Cf. Du Cange (s.v. affolare), "affulare leviter tangere (Papuas)."

O.Fr. affoler leviter lacedere, vulnerare.

281 es om. — 292 Adunc (ms.). — 293 glutii: macron is otiose; assiduere (ms.). — 302 cf. δοτον. — 303 Admecnt et adumentum (ms.). — 309 Administrforius (ms.). — 312 Adnuuo (ms.). — 323 Adolosecns (ms.). — 324 Adoloseclus (ms.). — 325 epe (ms.): the shape of the letter is that of a thorn, but the flourish is that which always accompanies the letter "y" in this script. — 327 Affubare (ms.).
Adopto as to desire
Ador indeclinabile genus frumenti
Adodior iris ny3 byginnne to spoke
Adoreus et rius54 i. melene
Adorior riris to bere
Adotia i. gloria vel bona fama
Adorsus bygyninge
Adontus ny3 bygynnen or boren
Adpresens tis now
Adquiesco cis to graunte or leste
Adquirio cis to purchesen
Adustria lothe55
Adria grece petra latine
Adros grece idem56
Adriacus vel adriaticus a cum stonene
Aducpto as i. frequenter ducrete
Adscio cis to clepe to
Adsum es to boc ny3
Aduena a comelinge
Aduele as to crouren
Auentinus quidam mons in roma
Aduerno is to come to
Aduento as to ofte come
Adueho is i. asportare
Aduerbatum an aduerbe
Aduersio i. ulcio vel sentencia in reum
Aduersor aris i. esse vel fieri aduersum or to aseyne segge or to struuen
Aduersus i. contra
Aduersarius i. contrarius
Aduersum aseyen
Aduerto dis to vnderstonde
Advitator ris a gloser
Adulor aris to glose
Adulor a spousebrekere
Adunco as to drawe with hoke

Aduno as make to gadde
Adultero as to by wyues
Adumbro as vmbra tego
Adulleratorius qui aculatorat
Aduro is to bren to
Adulterium fit inmupta stiprum in
virgine incestus in sanguine
Aduco as to clepe to
Adultus ta tum insenimatus vel asseretur69
Eleon nomen dei interpretatur excelsus
Aer grece brep latina11
Aerueus a um eyreliche72

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64 Adoreus: cf. Du Cange, s.v. “Adorea, libamenta sacrificiorum [the first fruits of the sacrifice]...liba, farra, libanina.”
65 Adustria lothe. Cf. Du Cange, s.v.: “significant autem sortum quae est dura et inerobilis.”
66 ἀδρός, adj. = “thick”, “stout”; not “rocky” nor “rock”.
67 Adultero as to by wyues: under “biwiven v. [from wiven, take to wife.] to treat as one’s wife, commit adultery”, the MED has created an unnecessary and erroneous entry: “Adultero: to bywys.” The Stonyhurst MS reads “to by wyues” with appropriate spacing between ‘by’ and ‘wyues’, placing attention upon ‘bien’. The MED editor has disregarded the final letter ‘s’ as if a flourish. Yet within two folio pages we have found four other instances which justify the existence of this final ‘s’ (lines 416, 425, 485, and 508). Palaeographically and contextually these examples are sound. Under “bien” in the MED, 2.(a) provides a clause: “—a husband, obtain a husband through dowry”, which is the legitimate way. Then cf. 3.(a) “To secure or obtain (sth.) by unethical means.” The former substantiates relationship; the latter bespeaks morality. Hence, delete “biwiven v.” and insert this item under 3.(a) of “bien”.
68 Adulleratorius: add. lex.
69 “Insenimatus”, palaeographically similar to the MS reading “insermatus”, if correct, introduces a technique not uncommon to this Stonyhurst scribe: two glosses opposite in sense, ascribed to one lemma, spelled almost identically with an unmentioned lemma. In this case, “adultus” (meant to suggest “adustus”) is glossed by “insenimatus” (“propagated”) and additionally by “asseretus” (“destroyed”), meant to gloss an implied “adustus” (“burned”).
70 Eleon: here the equivalent of “Aeleon”. Cf. “Eylon, name of god” (Snh).
71 Might the scribe have meant: “Aer grece et latina, brep anglico?” In any case, “aer” (ἄερ) does not mean “brep” in either language. It refers to the atmosphere rather than the intake of air.
72 “Eyrebliche” is a novel spelling; add item to MED under “airli, adj.”. Cf. διψος.
Aden i. infernas
Acriani an ereyk[y]s
Aerinus a um breth[id]
Acripes nist foted
Aeromancia lordshepe hat is in pe eyre
Aeromancius et ticus pertinens
Affatin fulsumi
Affabel[r] a um solit witty
Aff nomen proprium
Afferesis maner of speche
Affereso is affresim facere
Affabilis list or swetel to speke
Affabiluisse sweates of spekkyng
Afectus i. affectio finis vel intencion
Affibulo as to clope
Afecto as i. frequenter afficere vel cupere
Afficio cis i. tormentare informare vel cupere
Aff[i]lago gis to tormenten or punishe with bonds
Affilo as to blowe with strenge
Affluo is i. large habundare
Afforis aduerbium wþþuten
Affultare i. leuter tangaere
Affor arix i. locul
Affurcillo as i. aulde vel iuxta suspendere vel concutere
Affirmo as to affermen
Afflationes i. lacus iadee vel vbi [nihil] mergi potest quod habet animam sine fatu et vita
Afforrismus asporismus i. sermo breuis i. verum dictum medici vel integrum sensum

73 As with “Ama grece” (1364) and “Ama” (1423) which should read more correctly as the nominative ἀγάμη, the entry “Aden” is the accusative of Ἀδης (Hades) and is used as if it were nominative, a common technique of the Stonyhurst scribe. Cf. note on line 603 for other examples of this grammatical practice.

74 A plural lexeme glossed in the singular by “an”, ditographic of “-iani” of “Aerian”, which, in turn, governs the singular form “ereyk”! “Aerian” cannot be construed as a singular form. Hence, the suggested reading: “ereyk[y]s”.

75 Affricus i. ventus arundinum. A second entry pertaining to the same south-west wind of preceding line, here, perhaps, emphasizing its ferocity: “wind of arrow”.


406 Afforus a menew
407 Affrica nomen proprium
408 Affricus sowpe west wynde
409 Affricus i. ventus arundinum
410 Affroda est nomen proprium et venus et spuma
411 Affronitrum i. fructuosus
412 Affros grece spuma latine
413 Affrutabulum i. vasculum
414 Affugio gis i. procul fugere
415 Agabus i. quidam prophetam
416 Agalma tis an y3 sete
417 Agamur i. sine vuxe
418 Agia i. via in nau per quam rector ad remiges accedit
419 Agenoria i. dea agendi cuius festa agonalia vocantur
420 Agapus i. inuictus tribulationis
421 Agapa vel pe vel pec i. labor alienus
422 Agapitus iloued

380 an ereyk (ms.). — 388 Affercus (ms.). — 393 Affabulo (ms.). — 394 facere (ms.). — 404 Afflaticeo (ms.). — 408 Affricum (ms.). — 409 Affricum (ms.). — 411 Affrontes (ms.). — 413 Affrutabulum (ms.). — 418 in: et (ms.). — 419 Agomoria (ms.). — 422 Agabitus (ms.).
423 Agapeta .i. ancilla que pro Christo noluit
nubere

424 Agape es .i. lenocinatoress
gnoscere

425 Agareni anglice comelinges

426 Agaso nis an esse herede

427 Agatium vel agamen interpretatur splendens

428 Agelaster qui numquam ridet

429 Agellarus a cherle

430 Agor a feld

431 Agellus diminutum

432 Ag[er]garrio is .i. ualde vel iuxta [garrirr]

433 Agger an hul de erpe

434 Aggero as to hepe

435 Aggestas an hepc

436 Aggestim .i. cumulatim

437 Aggenores qui se sacrificant

438 A gesus a uum .i. festinus et letus

439 Agredior eris to breke inzec or al to breke

440 Agreno as gedre to hepe

441 Ageliswyfte or propur

442 Aguturro as .i. per guttur colo

443 Agilitas swyftenes

444 A gina .i. foramen in quo ueritut trutina

445 Agino as .i. festinare vel fugare

446 Aginatar .i. actor mercator

447 Agiofagite quidam populus

448 Agiographia holi writte

449 Agiographus a writer of holy pynnges

450 Agios grece sanctus laiane

81 Agapeta: add this item to MLDBS as a new sense.

82 "Lenocinatoress" has the meaning "allurer", "one who is unchaste", opposite the lexical meaning of "agape". Yet, our scribe is well supported by the PVD reading: "Agape res secundum Papiam dictur lenocinatores et cujus feminis illicite conversatur." 83 Agatium vel agamen: neither word is attested; however, to support the gloss, cf. Du Cange, s.v. "Agates, thes, thes (Lapis ex quo ecutiur ignis. Diefenbach); also, cf. "Agatia est quaedam herba, goltwarzel; in Gemma Gemmara "

84 lombliche: hapax legomenon; see MEID, s.v.

85 "Agonomia" has the meaning "to surname" to which the Middle English "tonone" on line 457 attests. When "misclepen", found only here in the infinitive (add. lex.), glosses it, "agonomia" assumes an additional sense: "to calle nekename", "to call by nykename" (found in two ms. within the Medullan tradition, St. John's and Hr.1738, respectively). "Miscleped, pl." and "miscle- ping, ger" in the MEID have the senses "misnaming, miscalling" with only three citations to support them.

86 Agonomia: "clepiage tonone", readily distinguished from "agomen" with the sense "a tonone", has a unique sense differing from the only other sources of the word in the language. L&S provides the meaning: παπαεμετακεια; and MLDS the sense "alliteration"

87 A further example of Stonyhurst's dyslexia (cf. note on line 612). The ms. reading is 'Agobo'. The correct reading 'it' is suggestive of an upended 'g'. Cf. Niermeyer, s.v. "adobare".

423 Agubeta (ms.). — 427 Agatim (ms.). — 431 Agillus (ms.). — 432 Agarcio (ms.). — 433-37 second 'g' inserted 'ab alias manu'; — 436 simulatim (ms.). — 438 lectus (ms.). — 441 Agillus (ms.). — 442 cuttur (ms.). — 447 Agios, gite (ms.) (see line 482). — 451 facere (ms.). — 464 Agobo (ms.). — 466 Aqo, nis (ms.). — 476 cf. dyovia.
470 Agonisita qui est in agone et pugil qui preest certantibus in prelio
471 Ago[n]i[z]o as to fyxst to overcrome
472 Agoronomus i. princeps
473 Agrammatus lewed
474 Agrarius i. preceptum datum vel susceptum pro agro
475 Agraria i. lex data vel suscepta pro agro
476 Aegredula a frosh
477 Agrestis a fylde mon
478 Agricola a tilier
479 Agricolonus tor i. agrum colens
480 Agriculator idem est
481 Agrimonia quedam herba
482 Agriofagius qui solum ferarum carnesc edunt
483 Agr[i]on vel agr[i]ios grecce ferum latin
e
484 Agripennis nost ful of fyld
485 Agrippa qui labore matris editur quia in partum primo loco pedes remittit
486 Agros grecce tractus latin
e
487 Agulesco primam personam habet tantum i. lac probere infancibus
488 Agula i. laca agens gamam
489 Aio aiunt uerbum defectuum
490 Aio is i. dicere
491 Ala a wynde or an armput
492 Ale in plurali sunt milites qui suis clipes cooperiunt petides
493 Alesastraices a maner of stones
494 Alesaustrum vas vnguentarium vel pixis
495 Alesaustrum idem
496 Alabrum a recli
497 Alapes dictur nouacula
498 Alacer cris cro. i. velox argutus letus
499 Alacrromia i. alacritas leticia gaudium velocitas
500 Alani dicuntur habitatores iuxta lanum fluuii
501 Alapa a dynt or a boffet
502 Al[apa]po as i. alapas dare
503 Alapizo zas idem
504 Alapus a getter of dyntis
505 Alaris a compayne of hors
506 Alatus a tum venget
507 Alba quedam ciuitas et vestis sacerdotalis linea
508 Albanamites sunt albi homines
509 Albania i. regio orientalis
510 Albanii sunt homines illius ciuitatis propter albos crines
511 Albo as to whiten
512 Albesco is inchoatum
513 Albicides whited
514 Albor idem
515 Albico as i. albare
516 Albidus da dum i. albus
517 Albiolus i. parum albus
518 Albcium i. albumen
519 Albugo i. glaucitas vel albedo oculorum visum impediens tenuis pellicula membrana
520 Alhula i. tiberis [q]uidam fluuius
521 Alburnus i. albus et quidam mens
522 Albus white

88 Agonisita, a phonetic variation of: Agonizeta = victor (cf. FV and DFC). It is not attested in Greek, although its cognate, δαγνιζε, is broadly used.
89 Agoronomus “market regulator” i.e. the individual involved in “leasing out market stalls as agent for the town council.” Cf. N.Lewis, Life in Egypt under Roman Rule, Oxford, 1983, p. 47. “Princeps” here in the sense of “official”.
90 Aio is i. dicere: an indication of our scribe’s ‘quiet’ humour after the impact of “uerbuen defectuum” in the previous entry.
91 The MED incorrectly places this citation under “rollo” 3.c., where a separate sense “spindle, reel” was created for it. Quite unnecessary since it belongs under “rele (n) I.a.”, where both P.Parv. (cf. col. 370 s.v. “Rele, womannys Instrumente”) and Cath. Angi. (cf. “Rele (Reyle)”, p. 303) define “rele” as “alabrum”. Hence sense 3.c. under “rollo” in MED should be deleted
92 Venget: “winged”, is a unique spelling; add. lex.
93 u’dam: simply resolved as “[q]uidam”, although the normal abbreviation is “q’dam”. Perhaps, in this case, over time, the expected “q” gradually morphed into

470 the second ‘qui’ has an otiose macron.
Albo indeclinabile liber est quo nomina
sancorum scribuntur
Alce grecus virtus vel fortitudo Latine
Alcedo a colomose
Alcia quidam poeta
Alcimus nomen proprium viri
Algeria dolor algos
Alica genus frumenti
Alicastrum idem
Alicaria meretrix
Alpina i. far[t]ina ordinacea
Alicula genus vestis
Albisitia genus scuti
Allo[p]aruis iaculator pile
Alcicides i. fortitudo virtus siue formosus
Alcius a semewe
Aleia quidam ludus
Alearium a place per tabyes lyen
Aleator a tabyl pleyer
Aleatorium locus in quo lud[i]ur ad aleas
Aleo nisi qui assidue ludit
Aleoea puras aelea
Alotheca diversa positio accidencium
Alefis tis wyse

Alga sefore
Algema colde ache
Algidus a um cold
Algeo es to colden
Algesco in inchoavitum
Algor colde
Al[II]gosus plenus algore
Alguus ris frigus
Alia nomen fluuii
Alias anopre tyme
Aliibi oper stede
Alibris [deest interpr.]98
Alibrum [deest interpr.].100
Alicubi of oper stede
Aliquando sum tyme
Alienigena of opercontre ybere
Alienas i. extraneus
Alieno as i. alienum facere
Alietus a meridon
Alimen i. nutrimentum
Alimentum fode
Alio i. in alio loco
Aliquai oper maner or ellis
Aliorsum towaward oper place.

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a double minim, the tail and upper arch of which faded;
which process might be partially witnessed in the "t" of
qu idam in the next line of the manuscript.

94 Alcedo a colomose: cf. P.Parv. col. 91: "Colmose
byrd". See note 408 on p. 580. Also cf. col. 408: "Somew,
byrd: Alcedo". Cf., as well, Cath. Angl., p. 72, s.v. Colc-
mease and note 2. See line 537: "Alcion a semewe".

95 Alcimus, Greek lyric poet of the 7th-6th century
B.C. in Lesbos; a contemporary of Sappho, and a con-
siderable influence upon Horace, which might explain his
presence here, proper ancient western names not being
so common in this ms.

96 Alcimus — referring to the cognomen of Avitus
Alcimus Epidicus, a Christian poet opposed to the Arian
heresy; known for writings on original sin and celibacy.

97 Cf. ἀλκείδης (Alcides), patronymic of Heracles,
from ἀλκή, "strength".

98 In the ME “se-fore” is described as “duty of
Carrying supplies by water.” It also defines “fore” as
“a ditch, furrow, or rut” which accords with “alga” as
an alternate spelling of “alveus”, “trough” in Latham.
However, other ms. of the Medailla gloss “Alga” as
“frirth” or “front” of the sea with one ms., HrL. 2257
adding: “que dictur angloise wor” perhaps equivalent to
the MED’s war(e) (5): “ful of fulpe and ware.” Hence,
the “foree” of this gloss might constitute a new second
sense of the MED’s war(e) (5) as “Algae: baggage of the
ocean.”

99 Cf. FVD: “Alibriss.bris i. alabrum tracol quia in
eo liberantur filia sin(sic) i. volvuntur.”

100 Alibrum: Cf. Isid. Orig. 19.29.2.: “Alibrum
quod in eo liberantur filia, id est solvantur.” The spelling
“Alabrum” prevails in the three published glossaries,
FVD, DFC, and AMID.
A PROLEGOMENON TO THE STONYHURST MEDULLA

570  Alipes  lyffefated\textsuperscript{101}
571  Aliph[an]us  a liitl coppe\textsuperscript{102}
572  Aliquot  summe
573  Alipes  a wounde helor
574  Aliaquandiu  sumdel long
575  Aliquant[u]rum  tisper a litel or sumdel
576  Aliquantus  \textit{idem}
577  Aliquant[u]rum  \textit{i. parvo temp[or]e}
578  Aliquorum  toward sum syde
579  Aliquociens  sum nombre
580  Aliquotus  sum time
581  Allus  ondyng or norished
582  Allas a ud  \textit{oper}
583  Alunde  from sum place
584  Alatum  ybore away
585  Allec  herung
586  Allecto  as to drawe to
587  Allolius  \textit{i. alienigena}
588  Allego  as legge
589  Allegoria  \textit{est figura qua vnum dicitur et alium inteligiert}
590  Alleluia  i. laus dei vel laudate deum vel aitis[s]imus lenatur in cruce
591  Alleiuo  as to liet
592  Allebesco  is to asente
593  Allicio  cis to drawe to
594  Allido  is to hurte
595  Alligo  as to bynde
596  Allius  yhurte
597  Alilgjrio  \textit{i. spero vel gustu tempio}\textsuperscript{103}
598  Allilium  garlek
599  Allodium  hiritage
600  Alon  strong

601  Allopacia  \textit{i. passio in alium transiens}
602  Allopate  \textit{idem}
603  Allotropheta  \textit{i. diversa passio}\textsuperscript{104}
604  Allopecia  \textit{i. fulitor capillorum}
605  Alloquer  to aresoun or speke to
606  Allubencia et licencia et obediencia vel \textit{consensus}
607  Allubesco  \textit{i. consentire obedire}
608  Alluceo  es shyne
609  Allucino  as to pytten
610  Alludo  is to scorne or to acorde\textsuperscript{105}
611  Alluo  is \textit{i. valde luere}
612  Alluces et cium et ucia  a sloue place\textsuperscript{106}

\textsuperscript{104} Allotropheta  \textit{i. diversa passio}. "allo" and "diversa" suggest similarity; "tropheta" is not a recorded, inflected form, although "troph" is a recognized root. "Passio", conventionally spelled, in no way relates to it. But considering the orthographic alternation between 'c' and 't' and the phonetic interchange among 'c', 's', and 't' palaeographically, the variants "pastior" and "pascio" become apparent. The OLD defines "pastio" as "feeding", "pasturing", which equate with τροφή "feeding", "nurturing". Under "pastio" in the OLD the phrase "diversae...pastiones" is given, supporting the present gloss. However, "allotropheta", with good reason, fails to appear in any of the lexica. Over the course of the Stonyhurst ms. only about a dozen examples of inflected Greek appear as lemmata, some genitives as 'nicus' (νυκτός) instead of νυξ; accusatives as 'ota' (οικο) rather than οίκος. These endings: '-toe', '-ta', will emphasize the ending '-ta' of 'allo-trophe-ta', and both explain its composition as well as isolate a seemingly valid yet unaccounted-for compound: άλλοτροφή. Cf. also notes on lines 379 and 1364.

\textsuperscript{105} Alludo...scorne...acorde. Note emphasis upon glosses with opposite meanings. Cf. FVD: "Alludo...illudere vel consonare...concordare.

\textsuperscript{106} Alluces: a sloui cepla (ms.). An example of 'focal juxtaposition', not uncommon over the tradition of the Medulla Grammatica. See 'Aresco, cis', manuscript reading of line 1231, corrected in our text to 'Aresco, is' to satisfy the sense of the gloss 'to constrayn wyb desir'. "Aresco" means "begin to be dry". Consider also "Abalieno: to enalyme" = alyme + en = alynen. Cf. McCarran, "Bristol Univ. MS DM I", Traditio, 48, 1993, line 354 note 170.

570 lyffefated (ms.). — 578 Aliquoreum (ms.). — 587 Alloflilius (ms.). — 599 hintage (ms.). — 602 ces (ms.). — 606 Allibencia (ms.). — 607 Allebesco (ms.). — 612 acia (ms.); cepla (ms.).
613 Alluioio et uies et uium .i. inundacio aqurum vel sordium colleccio
614 Alleurius ouersowde felde107
615 Allux a grete too
616 Alluxus108 holi or feyr
617 Allimuto holines or feyrnes
618 Allma nomen proprirm vel mons
619 Allmus a um holi or feyr
620 Allmus ni an ellerne treo
621 Alc[c]enna mater herculis
622 Alculus locus vbi crescant alni
623 Alphiphonos .i. alma sonans
624 Alo is to norsh inde tor vel alitor altrix vel al[!]trix altio et altio alius vel alius109
625 Aloe quedam arbor odorifer a vel genus
626 Alo as to brethen
627 Alpocr a falling of here
628 Alus quoddam signum110
629 Alpastic pe braune111
630 Alpha .i. a

631 Alpheba .i. genus scuti quod alber112
632 Alpheus interpretatur mitissimus113
633 Alphabetum a b c
634 Alpes in p[!]ur[a]li suat montes
635 Alpinus a um. participiam
636 Alpis nomen proprium
637 Allica et Allicaria .i. farina
638 Alsor aris .i. frigere
639 Altare an awter
640 Altarioi um minustium
641 Altellius .i. nutritus quasi alitus
642 Alter ra um oper
643 Alterco as to striuen
644 Alteritas operched
645 Alterrus operysye
646 Alterne um oper syde
647 Alteino as .i. mutuare vel alternatim aliquud facere dicere vel dissonare
648 Altero as .i. variare vel alternatim facere
649 Alteraner a um .i. variantas
650 Alterater .i. iste vel ille
651 Alterunum from on to anoiper
652 Altibalnus .i. instrumentum114
653 Altigradus .i. alte gradiens vel qui est in alto gradu

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107 Alleurius ouersowde felde. “Ouersowed” is a hapax legomenon. Cf. MED: “oversowd”. The MED entry reads “Alluio... inundacio... Allimus [read: alluies, ?aluueu adj. as n.]: ouersowed felde.” This is a baffling conflation of two separate items: (613): “Alluio et uies et uium .i. inundacio aqurum vel sordium colleccio” and (614): “Alluious ouersowed felde”. Only line 614 is necessary to justify the hapax legomenon. In the MED “Alluio through adj. as n.]” should be deleted.


109 This item (624) serves as a poignant example of a master engaging his students in the phonetic, cognitive, and inflectional values of the Latin language.

110 Cf. DFC: “Alogus, gi. - litera vel nota in libris emendandis.” See also Isid. Orig. 1.21.27.

111 Alpotic pe braune: this item might be added to MLDBS.

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113 Alpheus was the lover of Arethusa, both of whom were personified as rivers, and in this myth, finally conjoined. Cf. Virgil, Aeneid 3.694-96. Note the soothing, calming ‘u’ sounds of line 696: “Orc, Arethusa, tuo Siculis confunditur undis” supporting the meaning of the gloss, “mitissimus”.

A PROLEGOMENON TO THE STONYHURST MEDULLA

654 Au[cu]lla. A capon or a fatte beste
655 Altilis idem
656 Altiloquus qui alte loquitur
657 Alcio nis fodynge
658 Althissona[n]si. in alium vel ex alto sonans
659 Althissonas a um idem
660 Altirtonum i. sedes regia vel qui sedet in alta sede
661 Altirtonus ille qui sedet in ea
662 Altitona[n]si qui alte tonat
663 Alto as to hice
664 Altrispens frowarde
665 Altriplex double wele
666 Altrix cis a noris
667 Altus solit depe norished hize
668 Aluare a hice
669 Aluacium idem
670 Alueus vas fictum ad modum aluei fluvii a trouś
671 Alueolus diminutuimum
672 Aluei[um] blank
673 Alumen quod ceteris coloribus prebet lumens vel aluid exemplum
674 Alumpedatius i. nutritus
675 Alumpienia qui nutrit et nutritur
676 Alumpinae i. as i. nutriti nutritam
677 Aluulas i. partus aluus
678 Aluus a wonbe
679 Am propositio

680 Ama he pat moche loue
681 Amabilis et le to ben lyoned
682 Amabo interieccio a louel worde
683 Ama[ra]con genus lignis
684 Amadria amans componitur de drion quod est arbor quasi ante driades
685 Amamut et tum lounige
686 Amando as to ferre sende
687 Amanitus nomen proprium
688 Amanites idem
689 Amans lounige
690 Amen[a]cum i. vng[u]entum vel flos
691 Amaracu herba puer et proprium nomen
692 Amaro es to bitter
693 Amaresco cis inchoatiuam
694 Amaricosus ful of bitturnes
695 Amasa nomen proprium vir

115 For ‘aucula’ cf. Latham, s.v. ‘auca’.
116 Alilis: Cf. P.Parv. p. 801, col. 1, s.v. “alilce”. Cf. also col. 340, s.v. “Polayle, breddys or fowflys, alilce, is”; and note 1651, p. 672; also, s.v. “Pallayle or pullayle... Volatile, is; and note 1686, p. 674.
117 Alcio nis fodynge. This gloss is found only once in variant form in P.Parv. col. 166: “fodynyng or norscyng” (see note 754, p. 603). The MED reads: “Altudo: a fodynge.” “Altudo” is the result of fancy, and “ais” in no palaeographical manual can be read as “a”.
119 Cf. DFC: “Ama...strix ab amo,as quia multum amat parvulos suos.”
120 A louel worde: an unusual gloss, intended merely as a “personal” comment upon the nature of the lemma. In fact “Amabo” means “please”.
121 Ama[ra]con genus ligni. The scribe deals directly with the transliterated form of the Greek word ἀμάρακος, meaning the plant, marjoram, even though the Latin form “amaracus” is certainly known. See line 690-91, where the herb, plant, and flower are referred to, whereas here the type of wood is stressed.
122 Amadria[s] amans componitur de drion quod est arbor quasi amantes driades: the Stonyhurst scribe is known to abbreviate what he is copying resulting in nonsense. For the only other reference to this item and one which might have influenced our scribe cf. DFC: “Amadrias.dis – feminini generis – Amadriades sunt dec arborem, dico quasi amantes driades i. arbores, drias cain est arbor.”
123 Amanitus – unattested. Perhaps construed by this scribe as the Latin spelling of ἄμαντις (note 124).
125 For this tripartite gloss see Lempriere under “Amaracus: “an officer of Cinyras, changed into the herb marjoram (Servius on Aeneid 1.693 – L&S). Also s.v. Cinyras.
126 Amasa: nephew of King David.

654 Aule (ms.). — 660 alia (ms.). — 670 ficim (ms.). — 680 alma (ms.). — 681 ct: a (ms.). — 691 Amaratus (ms.).
Amanus bittur

Amasco cis to bigynne to love

Amasio nis .i. amasius

Amasiolus diminitium

Amsiunculus idem

Amsius a leman

Amisia idem

Aman nomen proprium et veritas

Amatorculus parusus amator

Amaturio to hyrne to lous
e

Amasones a wommon lone withowe ten te
e

Ambactus a um led abow

Ambages .i. dubia construccio vel verborum

circuitus vel prolixitas

Ambago [i]dem

Ambarvalis .i. hostia cum qua rur ambiebat

Ambego [o]uis oblasta cum duobus agnis

Ambi abowe gongye

Ambi denses a shepe of tweye tepe

Ambidexter he hat vsep bope handes for he
yryst honde

Ambifariam ex ambabus partibus

Ambigo is to dowten

Ambigus dudful

Ambiloquus doublou tongude

Ambiloquium doubel speche

Ambio is to compass to couyete

Ambicio compassing or coueytinge

Ambiciosus cupidus honoris

Ambitus circuitus cupiditas [honoris]

Amblio nis a pulput of a gres

Ambo be bo bope

Ambra aumber

Ambro nis a lechur

Ambrosius a foule etor

Ambrosia wyde sawge

Ambrosius .i. dulnis iel gulosus

Ambucilla .i. uenter

Ambula femina habens panum senatorie

Ambulatium a robbying place

Ambulatorium an aley

Ambulo as to rome

Ambulus a letter berer

Amburbale transitus circuum campum

Amburo is i. circuume

Amella quedam arbor

Amellas flus eius

Amecor aris .i. uade [s]ecus fio

Amen .i. vere vel sic fiat et fidelliter et est

ebrem

Amendo as to niysend

Amenas meri

Amen[i]um a fayre stede

Amen is to destrubd wypaded or wode

Amento tas to wax wode

Amentia wodhede

Amentum .i. corigia virgata in medio haste

127 bittur (ms.): the scribe seems distracted, resulting in repetition of gloss from line immediately above (696).


130 [honoris]: eyeskip to immediately previous item (line 722).


132 Ambucilia: cf. Du Cange “Ambuilla” and esp. “Ambuilla...Venter, qui amebus partibus ciletur, id est, movetur per os et anum.”

133 “robbying” is a linguistic variant of “roming” and does not belong as given in MED: “(o):e tter for ‘roming’ under ‘robblings’ = plundering.” It needs a cross reference: ‘robbying = roming ger. ’b’ is merely a vocal extension of the ‘mb’ sound.

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750 Amestice\textsuperscript{135} i. lap[is] preciosus gemma purpurea
751 Amesticina\textsuperscript{136} vestis eiusdem coloris
752 Amechon a chylke stone\textsuperscript{137}
753 Amicalis frendelych
754 Amicor aris to make frend
755 Amicutus as i. sepe amicire
756 Amicabilitas frendfele
757 Amicio cis couere drelliche to sc[h]rine\textsuperscript{138}
758 Amico cas to make frende
760 Amicute\textsuperscript{139} a un i. coopterus
761 Amicitus ti an amyte
762 Amictorium idem
763 Am[ic]cerium a bonde or a kerchef
764 Amicur a frende
765 Amigdola grece longa nux latine an eleanorinde
766 Amigidolus an almaund tre
767 Amigdolum fructus eius
768 Aminea genus uer et quedam gemma
769 Amilearius he pot myst is hende\textsuperscript{139}
770 Amistitese tis tides\textsuperscript{140} lapis miliarior aptatur quem qui gustaverit iucundiori non poterit
771 Am[ta] soror patris uel matris
772 Amittio is to lese
773 Amman nomen proprium loci
774 Amizor aris to wondre
775 Amminiculor aris to helpe
776 Am[n]lesis\textsuperscript{141} a toune ysette bi water
777 Amplestia\textsuperscript{142} .i. sacietas
778 Amnpicon .i. colens ampnes
779 Amniculus .i. parusus amnis
780 Amnicus flodi
781 Amphnis a fresshe water
782 Amnis a stonliche glasie
783 Amo as to loue

\textsuperscript{135} Amestice: cf. amestistus, amistites, amethystus, άμεθυστος; & μεθυστος.
\textsuperscript{136} Amesticina: cf. amethystinus, άμεθυστονος.
\textsuperscript{137} Amechon a chylke stone. The MED's reading is "chylde-stone" which results in a ghost word and an apparent exaptus genovewon. The correct ms. reading is a compressed "k"- providing 'chylke stone'. However, the emended reading is 'chylke stone'. Cf. P.Parw. p.415, s.v. "Skeleton" and p.416, s.v. "Slyke" and "Slyke ston." Also, cf. Cath. Angl. p.344: "Sleight" (Slyght A.) stone" with special emphasis upon note 2: "I slecke, I make paper smoothe with a sleke stone." Exemplary of our scribe's dyslexic tendency are lines: 140: 'achiolus a folde' -- 'achiolus a flode' 249&252: nelde -- nedle; 464: 'agobo' -- 'adobo' 570: 'litifodet -- lightfodet; 612: 'ceplu' -- 'place'; 'enalyne' -- 'alwynen'; 1230: 'arsuco' -- 'arceso'; 1015: 'antico' -- 'antipoca'; 1040: 'antraphos' -- 'anthropos'; 1087: 'aplanos' -- 'aplanos'; 1088: 'apallnus' -- 'aplanes'; 1176: 'sacre' -- 'sacre'; 1391: 'arisipo' -- 'arsipio'; 1433: 'ardinentum' -- 'arndinetum'; 1766: 'axonia' -- 'axiomia'; 1769: 'pref' -- 'perf'. "Amechon", on its own, a puzzing concoction of letters, has support from Wright-Wulcker 563: "Amethon a slykston. The ms. variation of 'c' and 't' is very slight. However, further evidence is found within the context of our ms. The two entries which precede 'Amechon' in the Stonyhurst ms. are: "Amesticus i. lapis preciosus, gemma purpurea"; and "Amesticina vestis eiusdem coloris." Hence, we're given the correct readings between stones: the 'chylke stone' and the Amesthit. Then, consider the likelihood of the careless copying by the unwitting scribes: 'amshon' and 'amshethon' and which, at an earlier stage was written 'Ameth(y)ston' as a transliteration of άμεθυστος ov.
\textsuperscript{138} Amicio cis couere drelliche, to sc[h]rine. Cf. MED, s.v. "drill", meaning "earnestly."

\textsuperscript{139} Amilearius he pot myst is hende. Likely, a misrepresentation of "admissarius". See lines 313 and 318 with note. Cf. Niermeyer: "amissarius = admisserius" and MLDBS +Amiliarius[cf. admisserius or ambulatorius], horse."
\textsuperscript{140} The lemmata in this item are of two forms, one Greek: "Amistitese, -tes", and one Latin: "Amistitis, -tides", neither of which is lexically attested.
\textsuperscript{141} Cf. OLD, s.v. Amn(e)sis.
\textsuperscript{142} Amplestia .i. sacietas. Add to MLDBS. Cf. "διμαλητητος; to be filled with."

752 chylke (ms.). — 755 amicare (ms.). — 767 Amenea (ms.) cf. MLDBS "Ammenaus"; genus: ds (ms.). — 769 Amistite (ms.); lipis (ms.). — 772 otioste macron over final two minims of the lemma "Amman." — 776 Amplecista (ms.). — 779 blodi (ms.). — 781 cf. OLD, s.v. "hammitiis."
Amatorius a un louvered\textsuperscript{144}  
Amator a loueree  
Amdco frone heene force  
Amclor iris to remowe or to make a binge sotyll  
Amulum flos farinne\textsuperscript{145}  
Amacum .i. arbor ferens odorem  
Am anis a pulpull\textsuperscript{146}  
Amon nomen proprium interpretatur filius\textsuperscript{147}  
Amonitis pertinens  
Amonerisis .i. lapis\textsuperscript{148}  
Amor loue  
Amorea\textsuperscript{149} nomen proprium  
Amcorous ful of loue  
Amos nomen proprium interpretatur populus  
Amoditos .i. serpens\textsuperscript{150}  
Amphi\textsuperscript{151} grece circum latine  
Amphiabalas a sclauny a faldynge\textsuperscript{152}  
Amphiologicus bolices participium  
Amphibracus pes versificandi  
Amplifon a feple\textsuperscript{153}  
Amphitheatrum be bope sides couthed  
Amphibrates .i. mare  
Amplilo as to broden  
Amphi\textsuperscript{151} grece .i. circum latine  
Amphora a stene or a boked\textsuperscript{154}  
Amplexon aris to clipe  
Amplector aris idem  
Amplifico as to make large  
Amplius a un in[\textsuperscript{r}]ge  
Ampulla a pot of glasse  
Ampollus .i. inflatus  
Ampullor aris .i. inflare superbire  
Amputo as to kytte  
Amplustre\textsuperscript{155} an helme  
Amula a fiole\textsuperscript{156}  
Amurca darsest of oyle  
Amusius \pe lede of mason

\textsuperscript{144} This gloss, “louered\textsuperscript{y}”, provides a new MHD headword: “love-redil” (adj.) under which should be placed (b) of love-roden (n.): “pertaining to readiness or inclination to love.”  
\textsuperscript{146} “Amon”. Cf. “Ambo” (724). Both entries are glossed by “pulpult.” Note phonetic similarity between “m” and “mb”. In support of this see text and app.crit. on line 733 stressing the vocal likeness of “m” and “b” (“romnyng” and “robbynge”).  
\textsuperscript{147} Amon...filius [Manasseh] is a likely addition. Cf. 2 Kings, 21.18.  
\textsuperscript{148} Amonerisis is an unattested and hence dubious spelling. As a gloss, “lapis” is non-descript and likely incomplete. A qualifier such as “preciosus” usually appears; see line 750: “Amesticus”; also line 873: “Andronia”.  
\textsuperscript{149} Cf. Amorhæsus: Isid. Orig. 9.2.23.  
\textsuperscript{150} Cf. hammodotes: Lucan 9.716; also, cf. Isid. Orig. 12.4.39.  
\textsuperscript{151} Amph...Amphi: repetition of item. However, note that the lemma of 806 in the ms. is “Amplio”. The scribe, no doubt, believed he was copying a new item. A copying error occurred in an earlier transcription when “hi” was construed as “io”, two elements frequently confused in palaeographical study.  
\textsuperscript{153} feple\textsuperscript{r}: add. lex.  
\textsuperscript{154} boked: unique spelling; add. lex.  
\textsuperscript{155} Cf. FVD: “Amplustre”; AMD: “Ampultrum”; cf. note on line 1090.  
A PROLEGOMENON TO THE STONYHURST MEDULLA

820 [filler].. de [filler]157
821 Ana grece sursum latine
822 Anapestus grece repercussus latine158
823 Anabatrum a cortyn of grecis159
824 Anacorita an ankýr
825 Anaboladium i. lint[e]um amicitum domi-
narum160
826 Anacorialis et cus pertinens anacorite
827 Anidaplosis rehercing of pynges 161
828 Anaphora idem
829 Analaphe omu bordeous of peyntyngke
830 Analighpirus a peyntur
831 Anu[al]g[il]phas peyntyngke or gravinge
832 Anagoge passyng of vnnderstondyngke
833 Anagotegicus162 pertinens
834 Ananias nomens proprium interpretatur
gratia
835 Anagotegiscus aduerbium
836 Anancie here hongyn from forhed163
837 Ana tis a doke164
838 Anastasis i. resurreccio domini
839 Anastrope figura est
840 Anatolim i. orif[z]ones
841 Anastrophe wlatyngke165
842 Anates cuel in þe erse
843 Anatemura cursinge
844 Anatomizato zas to cursc
845 Anatemno as idem
846 Anathema upcuttynge166
847 Anaxis grece mancio latine.167

157 Due to damage done by a water stain extending from 818-825, 820 appears to read: ( ( ( [line filler]..d ( ( (.

158 Anapestus [Anepetis ms.] grece repercussus [repaissus ms.] latine. Palaeographically, ã can be read as ‘ai’ or ‘cu’. Also since ‘p’ and ‘c’ are a very unlikely consonantal combination there was probably an overlooked abbreviation mark at the base of the ‘p’ producing ‘e’. Cf. Isid. Orig. 1.17.7, esp. note in apparatus: “Anapestus repercussus interpretatur quia videlicet dactilo sono reciproco obloquitur. Greci autem anape-
estum repercussionem dicunt β.”

159 Anabatrum a cortyn of grecis [a tapestry in the Greek style]. Cf. P.Pars. p. 801, col. 2. Also, see p. 588, note 554: “Anabatrum: a doce[r] [a tapestry].” Cf. ἀναβάτρος.


161 Cf. AMD: “reduuplicatio quando unus versus definit sicut acueos versus incipit.” Cf. ἀναβολόδενος in LSI. Also, cf. Isid. Orig. 1.36.7: on the subject of “congominatio verborum” see Isid. Orig. 2.21.3.

162 Anagogeticus: See line 835, “anagogeticus”, for textual consistency. The readings are indisputable. “Anagogeticus” is construed as a cognate of “Anagoge”, 833. Latham and FVD offer “Anagogicus” in the following contexts: Latham defines it as “mystical”,

“allegorical.” FVD conceives of it as: “sensus anagogicus i. qui tractat de celestibus.” Niermeyer provides “anagogice”, “by way of allegory”. The Stonyhurst scribe might be attempting a Latin coinage accurately formed of ‘anagoge’ and ‘-icus’ based upon a hypothetical ἀναγογογεικος. However, to discount ‘anagogetico’ without more support for ‘anagogicus’ would not be philologically sound.


164 dokie: unique spelling; add. lex.

165 Under “whating (ger.) L,” the MHD has only one citation, rather dubious, supporting the sense “vomiting”. Since “Anastrope” is attested as a “gastric spasm” (Latham), this lemma and gloss should be added to support this specific sense.

166 Anathema upcuttynge. Our scribe seems to respond literally to the Greek: ana – ἀνα – “up”; theme – τόμος – “cuttynge”. This item might be added to the MHD to give support to the hapax legomenon (another glossary), as well as providing an earlier date (a1425) than that within the item (c1450).

167 ἀναγογείς appears nowhere in the published glossaries, but only in LSI, based upon a biblical reference, little doubt the source of this item, as meaning “bringing up, raising up”. Its intended equivalence, “mansio,” has the sense “continuance in life” (OLD).
Ancandros est quedam ciusitas.
Ancops tis keruing on bohe sydes
Ancela a peyned vessel
Anchusa est herba cuius radix incinct digitos.
Ancie et chile a bokeler.
Ancido as aboute ete
Ancilla an hondmayden
Ancillaris et re pertinens
Ancillo as i. ministrare
Ancillor aris idem.
Ancillula i. parua ancilla
Ancilbris i. mensa dominorum
Ancla a whele of a welle.
Anelo as to stele & drawe
Ancro gree curnum latine.
Ancnites vel curusas an elbowe.
Ancra an ankur
Ancro as i. ligare firmare
Ancuba an anderlemman

Ancus i. cupidus curus et rex romanus
Andecabo i. lex longobardorum
Andegauis nomen proprium ciu[i]tatis
Andreas est proprium nomen et decoris resplendor vitis ad andros
Androda[ma] a gemme.
Androgynus habens natura[m] hominis
Andronia lapis preciosus.
Andron vel andros interpreatur vir
Anelia a fishe.
Anelitus bond
Avello is uulsi to rote vp
Anelius li a litil ringe
Anelo as to onde or pante
Anelus ful of swenke

Andegauis. Cf. AMD: "dictur ab anda quod est stercus et avis."
Androda (ms.): haplography before "a gemme," it should be expanded to "Androda[ma]." It is cited in Isid. Orig. 16.15.8 as "Androdamus (based upon Greek ἀνδρόμας; "man-taming, man-slaying") argenti nitorem habet et pecus adamas, quadrata semper tesseris." L&S defines it as "a silver colored, quadrangular, and cubical precious stone."
Andronia lapis precious. "Andronia" is, perhaps, a refinement of the rather functional entry in Du Cange, s.v. Androna(1): "Item ordinavit idem commissarius, quod quaedam Androna, quae est proprie portale decaneriae foras, muretur et impleat lapidum."
Anelia a fishe. Both FVD and DFC gloss 'Anelia' very differently from this. FVD reads 'pugna,' 'angustia,' 'agonia.' DFC differs only in orthography: 'Anelia.' Both glossaries derive the word from 'an(h)elus: anxius.' Possibly the Stonyhurst scribe miscopied 'fishe' for 'fights,' thereby being in agreement with the above glossaries. Yet cognates such as 'anhelus' (cf. OLD) have the meaning 'gaspings,' 'ranting,' and under 1a there is a quote from Septimius Serenus pertaining to 'fish out of water'; also in L&S Pliny is quoted under 'anhelatio' as emphasizing the 'ranting of fish.' Clearly, "Fishe" cannot of itself gloss "Anelia." But the above citations stress the connection between physical agony and struggling ('pugna') and that which a fish can undergo out of water: it might be more than simply a case of miscopying. It may be an incomplete gloss such as: "[Breathing like] a fishe."
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881 Anelo as traualye
882 Anfibulus a sklaun
883 Anfractus a um aboute broken
884 Anfrango gis aboute broken
885 Angaria strife
886 Angario as to striuen wyth oute ri3t
887 Angelus .i. nuncius
888 Ang[e]licus a um pertinens
889 Angistram an hoc
890 Amal et amalech est sine terra
891 Angens withholdynge
892 Anger ris a swerde & a monsiecre
893 Angius swellynge of pe prote
894 Angion [deesi interpr.]
895 Angiportus et tum a straye wcy
896 Angilia en[ngelond
897 Ango gis to constreyne
898 Angor ris .i. angwis
899 Anguilla an el
900 Anguillarium locus vbi habundant
901 Angu[illaris et re participium
902 Angu[na]sus a um idem
903 Angusipes pat haip edder fote
904 Anguis a water adder
905 Augurior aris to prophesyre
906 Angulus an hurne or a corner
907 Angularis et re participium
908 Augustio as to anger
909 Auges[i]a anger
910 Augusto as to make narwe
911 Anci[um] anys
912 Anicius a um nost ouercome
913 Anicos .i. inimicus
914 Anicula .l. a litel olde wyf
915 Aticulus plenus etate illius
916 Anilis et le participium
917 Anima a sole
918 Animaduersio prechynge
919 Animaduerto is to payceyn to punishen & to deme
920 Animal a best
921 Animalis et le participium
922 Animatus .i. habens animam vel cordatus
923 voluntarius et dicitur a animo acutus
924 Ani[n]us .i. animo et viribus plenus
925 Animus qua .i. 3eue lyfe
926 Ani[n]ula a litel sole
927 Animus strengbe of sole
928 Ani[n]us inwytte
929 Anitas tis .i. vetustas
930 Anna nomen proprium interpretatur dei gratia
931 Annal[is] participium anno et liber
932 Annaria lawe of a 3ere
933 Annax .l. i. rex
934 Anniceto as to twynkule
935 Aniculus parus an[n]us
936 Anniuersarius 3erhed
937 Annona wrainstor
938 Annosus antiquus
939 Annositas .i. antiquitas
940 Annosius .i. spactium vnius anni

179 Amal et amalech est sine terra. “amalechist” (ms.) could be construed as a series of sounds the scribe could not make sense of and, in fact, is not far from a legible offering: “amalech est”.

179 Anger. Cf. FVD: “spatarius, cruciator qui stricte spatium tenet.” “Spata” is derived from σπάω, “bread blade”.

180 In support of the emendation, ‘angwis’ cf. P.Pars.12: “Angyr or angwyshe: anger”.

181 Cf. ą (privative) and xwef. 182 Aniculam (ms.): horizontal flourish misplaced and taken as abbreviation over final “a” instead of through “i”. 183 Animou: add. lex. 184 Annalis: liber. Cf. Tacitus’ Annales. 185 Cf. ἄνιμος. 186 Annosius: perhaps for ‘Anniosus’. Cf. Latham s.v. “annis: +-ious (?) for -osus, aged, continued, or annual.” Here “Annosius” is construed as a noun. Note, however, how proximate in sense “annual” and “spatium vnius anni” are.
941 Anno as to zere\textsuperscript{187}
942 Anmu[a]le .i. aniuersarium
943 Anuarius seruire of a zere
944 Annuatym fro zere to zere
945 Anuncio as to shewe or bring bode\textsuperscript{188}
946 Anuncius et anuncia .i. nuncius
947 Anunciau quod anunciau
948 Annuo is to asigene assente graunte & to make messinge
949 Annar a zer
950 Annuto as to asente to graunte
951 Annuus a um of o zer
952 Anod[j]nia a medycyne
953 Anologium a pulput
954 Analogia euene speche
955 Anomalas et anomalas .i. sine norma
956 Anomia grece iniquitas latin\textsuperscript{e}
957 Anquina be [p]yp or be end of be ship\textsuperscript{189}
958 Anquiromagus be sterne of be syhp\textsuperscript{150}
959 Ansaa an ere of a vessel
960 Ansula diminutiuim
961 Ansatumu .i. vas habens ares
962 Anser a gander
963 Ansermuim a um participium
964 Anserulus a lital gander
965 Antanaclastum .i. refractusicium
966 Ante byfore
967 Antifonare .i. gratia agere vel referre
968 Antiferro fers verbum anormalium berre
969 Anterior vel ius more byfore
970 Antea byfore
971 Antecen[i]na ni[li]um anow mete
972 Anticopa a countur tayl or scrip
973 Antegerdici ris go by fore
974 Antella a paytrel\textsuperscript{191}
975 Antelucanus pat ryseb or day
976 Anteluco as to ryseb or day
977 Antempana be hede rope of a ship or be saylyard
978 Antemurale dehens byfore be wal
979 Antimetabole .i. contersio verborum
980 Antepenultimus be prid silable
981 Antepes help of a frend\textsuperscript{192}
982 Anteterimus\textsuperscript{193} put byfore terme
983 Anteritas .i. antiquitas

\textsuperscript{187} Anno as to zere. The MS. reads "Annono" (see app.crit. on line 941) as does the MED to which is attached a dubious definition: "to make an annual payment." 'Annono' and 'Annono' are found plentifully in the lexica whose meanings are based upon that of the "Annona, the annual corn supply." However, due to the position of 'Annono' in the ms. -- "Anno" at the end of a line and "no" at the beginning of the next -- "Annono" is arguably a case of dittography supported by the gloss "to zere," a simple verb, reflecting time not provisions. Cf. "anno" in L&S: "to pass or live through a year." Hence, this brief item introduces a hapax legomenon, "to zere," and supports another, "anno." In the MED the item might be revised as: anno [read: anno] as to zere: 'to spend or pass through the indicated period of time'.

\textsuperscript{188} Add this item to MED; "bod" n.(2) 2.a.


\textsuperscript{189} Add this item to MED; "bod" n.(2) 2.a.

\textsuperscript{191} Antela (ms.) is not attested. Perhaps, there was confusion between the letters f (s) and f (l). For "Antes" cf. FVD: "lapietes et macerie quo claudunt vecas." For "paytrel" cf. P.Parv. col. 331, s.v. "Peaytre". And note 1603 on p. 668 for its etymology. The mention of 'Antilena' there suggests a verbal triad: 'Antela -- Antilena -- Antile'. 'Antela' as 'harness for a horse'; 'Antilena', a diminutive of 'Antela'; and 'Aschile' (852) 'a buckler or leather shield of a warrior', all forms of protection common to animal and man.

\textsuperscript{192} Cf. FVD: "Antepes...obsequia amicorum vel ipsi amici obscenentes." Also cf. DFC: "Antipas -- interpretatur testis fidelis."

\textsuperscript{193} Anteterimus: add. lex. Cf. FVD and DFC: "Anterimus" (sic).
Anterium fit byfor borne\textsuperscript{194}  
Antes vyne braunches  
Antesignanar\textsuperscript{195} a sauioure  
Antebachius pes versificandi  
Antestor ris to bere wyttene  
Anteuberbanum \textit{i. antierum}\textsuperscript{196}  
Antibi[b]lium wede forke boke sowe  
Antica an acche of a dore\textsuperscript{197}  
Antia aayynes  
Antichristus \textit{i. contra Christum}  
Anticipo as take byfore  
Antidicomarite \textit{iat sayen ageyneys marie}\textsuperscript{198}  
Antidotum medicine ageyne venim  
Antifrasis figure est  
Angion\textsuperscript{199} \textit{i. valde}  
Antigonas \textit{i. maior alexandro}\textsuperscript{200}  
Antigraphus \textit{i. scriptor cancellarius}  
Antigraphia a chausenelere

\textsuperscript{194} Cf. MED, s.v. “borgho”. In general, cf. FVD; “Anterium \textit{i. prelium ante urbem factum quod aliter antiurbanum \textit{read: anteurbanum}} dicitur. For “anteurbanum” cf. line 989.  
\textsuperscript{195} Anteligarianus (ms.): ‘ri’ can be orthographically identical to ‘n’. For ‘Antesignanus’ cf. FVD: “primipilus, vexillifer, primus signifer.”  
\textsuperscript{196} Anteuberbanum \textit{i. antierum}. “Anteurbanum” found here only as a singular noun, meaning ‘suburb’. \textit{Add. lex.} For “anterium” cf. line 984 and note.  
\textsuperscript{198} Cf. Isid. Orig. 8.5.46: “Antidicomaritae appellati sunt pro eo, quod Marie virginitati contradicunt, adserente can post Christum natum viro suo fuisse commixtum.”  
\textsuperscript{199} Angion: error for ‘egcion’, variant of ‘eggion’; Cf. έγγειον, comparative neuter of έγγος, as adverb. Cf. line 894.  
\textsuperscript{200} Antigonus – maior Alexandro: ‘older than Alexander’; 382 – 301 B.C. Cf. Lemmriæe, p. 58, col. 1; also, OCD, p. 105, col. 1.

202 Cf. Isid. Orig. 2.21.11: “Antimetabole est conversio verborum, quae ordine mutato contraria efficit sensum.” LSJ provides the entry: “ἀντιμεταβολή: transposition, a figure of speech: ‘non ut edam vivo, sed ut vivam edo’ (Quint. Inst. 9.3.85).” Entries on lines 979 and 1005-06 do not appear in FVD, DFC, and AMD, making this set of entries rare among glossaries. See line 979.  
203 Antispastus: cf. LSJ: ἀντισπαστός; “a foot made up of an lamb and a trochee: u–u.” Also cf. Isid. Orig. 1.17.15: “Antispastus, quod sit ex contrariis syllabis, ex brevi et longa, ex longa et brevi.” Cf. also FVD, s.v. “Antispastus [sic]: quidam pes metricali.” Also see L&S: “Antispastus.”  
204 Of many renowned Antipaters, this likely refers to L. Caelius Antipater, an outstanding jurist of 2nd century B.C. Rome.  
1016 Antipos tis i. populus subterraneus
1017 Antiposis quedam figura allotece.206
1018 Antiquarius qui de antiquis commemorat
1019 Antiquus old
1020 Antiquitas i. longitudo [evi]
1021 Antiquitas by old tyme
1022 Anti[i]ma indeclinabile wrong aseyne wrong taking207
1023 Antiurcus i. vrbanus
1024 Antiascitus idem208
1025 Antistes a bishop
1026 Antisticium i. officium sacerdotum
1027 Antista que sacra dat209
1028 Antisto as i. contra stare
1029 Antistropha withsaynge
1030 Anolestis figura est
1031 Aninca locucio contraria210
1032 Antizcio figura est
1033 Anapoleis211 figura est
1034 Anapomasia quidam tropus est

206 Antiposis = ἀντιποτος; "interchange of cases" (LSJ). The scribe concludes the gloss with a transcription — "alloette", add. lex., — of the rare ἀλλότερος meaning "otherness". This item reflects an entry and gloss both transliterated from Greek.
207 Anti[i]ma. Isid. Orig. 1.21.11 provides the literary definition: "ANTISIMMA positur ad eos versus quorum orto permundatus est." To explain the Stonyhurst gloss: "wrong aseyne" cf. FVD: "Antisima indeclinable, scilicet talis figura ☹ quasi sima contra sima i. cuvum contra cuvum." Cf. ἀντιτημα.
208 To what does "idem" refer? Perhaps, to an overlooked 'ani/efingo'? Frequently the "idem" in question refers to a word placed earlier or later by as much as the length of a column of text. In this case, there is no referential lemma provided.
209 Cf. CL "Antistatia": "high-priestess".
210 Likely, a Latin misformation of ἀντίθες (see line 1030).
211 Anapoleis figura est. In spite of its quite natural and appealing rhythm, the ms. reading 'Antipoplesis' does not appear in any of the lexica. 'Anti' and 'ana' are very common prepositions and not too dissimular in sound during a hasty patch of copying; also, the dittographic 'p' might be seen as enhancing the sound. ἀναπολέσσα means 'repetition', 'recalling to mind.'

1035 Antrotous i. lapis preciosus212
1036 Antrax i. carbunculus calculus pe stone & a felon
1037 Antropofagi bo mannes flesh
1038 Antromunca gomna coruscans
1039 Antro[po]morphice here[yk]es213
1040 Anthropoposis indeclinabile214 i. homo
1041 Anthropopatos mones passion215
1042 Antrum vel tra i. spelusca vel cauerna
1043 Anthrove i. gratias referre
1044 Anulus a ring
1045 Anularis mifinger
1046 Anulare est ge[n]us coloris quo m[u]llieres lote illumi[n]a[n]tur
1047 Anularis a ryng maker
1048 Anularium a ring216

This word does not appear in the Latin language and therefore represents a rare direct transcription from the Greek. Add. lex.
212 Antrotous: no doubt, a mistaken spelling of which there is no trace or hint in the lexica or glossaries.
214 Indeclinabile: perhaps, our scribe meant that this Greek word could not be declined in the same fashion as a Latin word. Note dyslexic inclination in the ms. reading "Antrophoe". For other examples of this tendency cf. note on line 752.
215 The scribe, confronted with an utterly foreign set of syllables further reveals his inability with Greek. The gloss "mones passion" is of no help to him. Yet, if one solves "passion" with σάθας and is attentive to the four previous items: 1037-1046, which echo 'Antro' and 'Antropo', perhaps, 'Anthropas' should begin to suggest if only by sheer vocal rhythm, at least some parts of 'Anthropos'. But his best attempt at conveying the compound 'Anthropopathos' is 'Anthropastapos'. Άνθρωποσάθας is not found in LSJ and might be added to the LSJ Supplement as a proper compound.
216 '-arium' suggests "place where" things are kept or made. FVD defines "Anularium" as "locus ubi fluit annuli." Hence, the text warrants emending to: "Anularium [place where] a ring [is made]."
A PROLEGOMENON TO THE STONYHURST MEDULLA

1049 Anus an ers or an old wyfe
1050 Anitergium an ers wysp
1051 Anxialties sunt quedam aues
1052 Anxiama a concluding
1053 Anxungia218 swynes grece
1054 Anxiga218 idem
1055 Anxius a um strayte or angvi[s]ouse
1056 Anxietas angua
1057 Anxior aris to angur
1058 Apage go go henne
1059 Apagete gop gop henne
1060 Apage sis i. sta in pace
1061 Aplaiha grece vsusvyng anglicce219
1062 Apella withoawte skyn
1063 Apennisus i. alpes acute220
1064 Aper pri a bore
1065 Aperculus diminutium
1066 Aperio ris to openen
1067 Apes pis a beo
1068 Apecula diminutium
1069 Apex cis hisnoc
1070 Apilo quedam herba
1071 Apiania vitis est221
1072 Apiarium et apiorium ct apiarium locus
1073 Aplae volucris qui comedit apes
1074 Aplae volucris qui comedit apes
1075 Apl[s]ius qui rebus caret mundanis
1076 Apicio cis to bynde
1077 Apiciosus halled or calwe
1078 Apictus i. ligatus
1079 Apicosus i. virga et honor223
1080 Apifer a cord of a ship
1081 Apiferum nomen proprium224
1082 Apiscor ris i. conquiere
1083 Apistorium i. apisterium225
1084 Aplis i. rex grecorum vel dominus apiun226
1085 Aploracet i. ade[s]jet
1086 Aplum ache
1087 Aplanos grece i. error latine227
1088 Aplanes es be welkene228

218 Anxiama, Anxungia, Anxuga (1052-4). Since there is virtually no distinction palaeographically between ‘u’ and ‘i’ in the Stonyhurst ms., I have here chosen the nasal reading for the purpose of consistency, since these words are alphabetically so set. However, faced with the alternative legitimacy of ‘Axaima’ (twice: 1762 and 1766, ‘Axungia’ (1767), and the verb, ‘Axungo’ (1765), one notices an orthographic duality which prevails throughout the ms.
219 Cf. àntótheia; om. ‘latine’, add. ‘anglice’.
221 Cf. Isid. Orig. 17.5.20: ‘[De vitibus...] Apianae vinum dulece faciunt; quas nisi cito legas...maxime apibus infestantur.’
222 Cf. διπτος “untrustworthy”, “suspicious”.
223 Apiculus.i. virga et honor. Cf. FVD which refers to “Apex i. summitas, altitudo, honor...” Also, cf. Isid. Orig. 17.6.18: “Virga [autem a vi] vel a virtute dicitur...”
224 Apiferum nomen proprium: cf. Du Cange “Apière, Magister apum.” The ë manuscript reading provides a familiar ending to “Apiére”.
226 Principally, “egiptom”. However, in Hellenistic philosophy the Egyptian pantheon was, at least, partially absorbed by the Greeks.
227 Aplanos – orthographically similar is the adverbial form, ἀκαλόνος, ‘unerringly,’ ‘accurately’. Here, the scribe is likely to have converted the noun, ἀκαλόνη, ‘unchangeableness’ to the most common nominative ending, ’-os’. He then provides a gloss entirely opposite the entry. ἀκαλόνος and ἀκαλόνη carry the sense ‘not like the planets’ i.e. ‘fixed’, ‘not wandering’. “Error” from ‘errare’ has the sense ‘wandering’. Was he thinking of θαλάνος, which is used as a substantive equivalent to θάλανη = ‘wandering’?
228 Apilanes, cs. be welkene. Here is an example of an adjective being glossed by a noun. Niermeyer provides the entry “aplanes (gr.): the firmament” (without grammatical identification), the region of the “fixed” stars. The MED uses this item under “welken n. 3.(b) indicating a very specialized sense, however, considered dubious by its editor: “the sphere of the fixed stars.”

1050 Anitergium (ms.); a bers (ms.). — 1052 cf. δειπνομα. — 1059 Apagite (ms.). — 1060 Apagesis (ms.). — 1061 Apasia (ms.). — 1063 Apenitus (ms.). — 1071 Apiaira (ms.). — 1075 Apiterus (ms.). — 1087 Aplanos (ms.). — 1088 Apallne (ms.).
1089 Aplestra (ms.)
1090 Aplestra (ms.)
1091 Apologia (ms.)
1092 Apologia (ms.)
1093 Apologia (ms.)
1094 Apologia (ms.)
1095 Apologia (ms.)
1096 Apologia (ms.)
1097 Apologia (ms.)
1098 Apologia (ms.)
1099 Apologia (ms.)
1100 Apologia (ms.)
1101 Apologia (ms.)
1102 Apologia (ms.)
1103 Apologia (ms.)
1104 Apologia (ms.)
1105 Apologia (ms.)
1106 Apologia (ms.)
1107 Apologia (ms.)
1108 Apologia (ms.)
1109 Apologia (ms.)
1110 Apologia (ms.)
1111 Apologia (ms.)
1112 Apologia (ms.)
1113 Apologia (ms.)
1114 Apologia (ms.)
1115 Apologia (ms.)
1116 Apologia (ms.)
1117 Apologia (ms.)
1118 Apologia (ms.)
1119 Apologia (ms.)
1120 Apologia (ms.)

Two points should be made here. There is no doubt that "he wellkene" when equated with ἀποκριταις (cf. ἀποκριταις ad "not standing, about standing firm") means "the sphere of the fixed stars," and that the separate definition of the Metulla quote, if necessary, belongs under 3.(a) with "the firmament".


230 Αποκριταις, from ἀποκριταις, contains the sense of 'response' equivalent to "depulsion": "rebuttal (of a charge) or rejoinder". However, the gloss, "deauracio", "gilding" has nothing to do with "Apocrisia", but rather a word composed of ἀποκριταις "from", and χρυσος, "gold". Such a compound is purely hypothetical. For the confusion of vowels such as 'i' and 'u', and consonants, 'k' and 'x' cf. Mccarren, "Bristol Univ.,", p. 194, line 124 and notes 75 and 76.

231 Cf. ἀποδύσεις.

232 Αποκριταις, from ἀποκριταις, contains the sense of 'response' equivalent to "depulsion": "rebuttal (of a charge) or rejoinder". However, the gloss, "deauracio", "gilding" has nothing to do with "Apocrisia", but rather a word composed of ἀποκριταις "from", and χρυσος, "gold". Such a compound is purely hypothetical. For the confusion of vowels such as 'i' and 'u', and consonants, 'k' and 'x'

233 Cf. ἀποδέσεις.

234 ἀπόφασις means "denial", "negation"; καταφάσις has the sense "affirmation". Our scribe attributes both meanings "affirmation" and "negation" to "Apofasis". It appears he edited incorrectly from Isidor. Cf. Orig. 2.27.3: "scilicet quod res mente conceptus prolatis sermonibus interpretaret per cataphasis et apophasin, id est adfirmationem et negationem." Perhaps, the item should read: "[catafasis et] apofasis i. affir- macio et negacio."

235 +Apoga +.i. ulnus. Cf. line 1114: "Aporia...ulnus." An error, made by an earlier scribe, for "Aporia", line 1114. For this type of occurrence see note 47.

236 "Emissarius" has the general sense: "A person sent out on a specific mission," whereas ἀποστόλος means "[one] carrying away evil, of the scapegoat." See Latham: "apopempeus, averter of evil," from ἀποτικό and πάθωμα, "send away." Our scribe or his antecedent, with a lack of linguistic ability, matched ἀποτικό with 'e', "out, from, away" and πάθωμα with 'mktw' ("send") without concern for the subtlety of sense.


238 Note easy scribal confusion between 'ils' and 'ius'.
A PROLEGOMENON TO THE STONYHURST MEDULLA

1121 Aporos i. diuinus
1122 Apostoto as i. ordinem vel legem remuere
1123 Apostasis omniu rum immobilitat
1124 Apostatus reuersus contrarius
1125 Apostolatus i. dignitas apostoli
1126 Apostolicus i. hereticus
1127 Apostolaris i. coapostolus
1128 Apostema apostem
1129 Apostolus ysent fro god
1130 Apostropha et phe i. transitus regres-
sus reuersio conversionis locucionis
1131 Apostrophus i. virgula et ra
1132 Apostrofari i. recurrature converti reuerti
1133 Aposteche a seler a bern a shoppe
1134 Apostecarius qui custodit cam
1135 Apozima houz of gras
1136 Aperiatium [blank] hat into

Aporos i. diuinus: cf. FVD: “Aporos i. divinus, pauperum enim est divinos esse et regnum habere celorum.” Under “Aporos” FVD offers: “Isidorus tamen dicit quod aporos grece, latine dicitur pauper,” with identical support from Cath. Angl. Also, Brito Metricus, ed. L.W. Daly, U.Penn.Pr., 1968, p. 12, line 204 reads: “Aporos est grece quod inops paupere latine.” The association between “pauper” and “divinus” is found only in the Medulla and FVD, to our knowledge, and might serve as a point of reflection regarding the possible influence of the one ms. upon the other. At one stage or another in this development might not the word δικρος have been introduced, leading to the idea of “the Infinitive”, i.e. δικρος = δικρος.

1137 Aperco es to seere or to aperes
1138 Apparitor a somnour a seriant of mase or a bedel
1139 Apparo as i. [valde] para
1140 Appello as to apele
1141 Appendix is ladies tayles or a litel vancoured houz but hah no houz rof departed from anther hous
1142 Appendo is i. suspendo lib(ro) et pondero
1143 Appensor [qui ponderat]
1144 Appendicium a litel hous coupled
1145 Appendiculum idem
1146 Appeto is i. liberare require te delectare
1147 Applaudo dis to loye with honden
1148 Applauda a gaussel
1149 Applico as to riue or to clippin
1150 Appollinaris[i]ste i. h[er]etici
1151 Appono apponis to put to
1152 Apponicio putting to

Appendice “a litel hous coupled” (ms.). Neither gloss nor entry relate to one another. It is likely the proper gloss of ‘Appensor’ and the entry for a ‘litel hous coupled’ were overlooked in copying due to an eyeskip from “a” of “Appensor” to “a” of “a litel hous coupled”. For “Appensor [qui ponderat]” cf. FVD, s.v. “Appensor.” Cf. FVD and DFC for familial association and textual proximity of “Appendix”, “Appendicum”, and “Appendicium” on the one hand, and “Appendo” and “Appensor” on the other.

Appendicum a litel hous coupled. Cf. P. Parv. col. 332: “Pentyse off a houwes eende: appendicium”; also, p. 669 note 1615: “Pentyse, the part of a roof that projects over the outer wall of a house...A Penthouse.” Also, cf. col. 484: “To-fal, schudde...appendicium”; and p. 721 note 2357: “To-fal, a pent-house, a shed.”

Appendicum : found only in Latham, meaning “appendage”.


“Apponicio” is a literal extension of ‘appono’ but is unattested. Add. lex. FVD and DFC read: “Apposito”.

1127 coo- (ms.). — 1135 Aporina (ms.); cf. ἀπόσχημα ‘decocction’. Note the homoiophoney that exists between the English “hous” and “uis”, the former a variant spelling of the latter. Add “hous” as variant spelling to “ius” n. (MED). — 1139 Apporo (ms.). — 1141 no (ms.). — 1142 pendero (ms.).
1153 Apprécior aris to sette price
1154 Appreendo dis to take
1155 Apprimeri i. valde primere
1156 Aproplum i. approximare
1157 Apriisicius i. iocunditas calor
1158 Appircus i. delectabilis iocundus
1159 Appratia i. gens iudicorum
1160 Apprilius aerenol 248
1161 Apluncinarium a comly mon
1162 Aplutius i. lini illius 249
1163 Apto as lythily take or shappe
1164 Aporius withputen case
1165 Aportas a um covenable
1166 Apud preposito atte
1167 Apulias quedam provinciae
1168 Aqua water
1169 Aquagium a goter 250
1170 Aquadurale idem
1171 Aqualicium idem
1172 Aquaductice idem
1173 Aqualicicus i. ventriculus porci 251
1174 Aqualis a vessel of water
1175 Aqualium a summa pars capitis
1176 Aquamanille a sarce 252

1177 Aquariolus an hor seruaunt 253
1178 Aquarius quoddam signum cell
1179 Aquaria a water berere
1180 Aquarii orum heretici qui solam aquam in calice offerunt
1181 Aquaticus a um watiri
1182 Aquatilis et aquatilis idem
1183 Aquabibus qui sepe bibit aquam
1184 Aquinomus a water spicer 254
1185 Aquilla an egle
1186 Aquilinus a um [ad aquilam pertinens]
1187 [Aquilicus a um] niger fucus
1188 Aquilini orum sunt demones
1189 Aquilo nis se norpe
1190 Aquitania gascayne
1191 Aquor aris i. aqua[m] ducere
1192 Aquosus a um plenus aqua
1193 Aquilla i. parua aqua
1194 Ara i. altare et domus porcornum 255
1195 Arabia quedam regio
1196 Ara as to here

_____

248 "aerel": add. lex. as an unattested spelling of "Aerel".
249 Aplutius i. lini illius. "Aptulus" has no equivalent in this item; hence, the item is incomplete. The entry is not attested; the gloss, a genitive phrase, is at best incomplete.
250 To grasp the accuracy of the glosses of ll. 1170 through 1172, i.e. "idem" referring to "goter" of line 1169. cf. the definition of "Aqualicum" in Du Cange: "Lucus, vel gatorium, per quod aqua foras mittitur." "Aquadurale" of line 1170 is unattested.
252 Aquamanille a sarce (sacre ms.) further emphasizes the dyslexia of the Stonyhurst scribe (cf. note on line 752). Cf. P.Parv. p. 688 note 1875 (for nature of item and etymology): "Sarce" among various types of sieve, "a small hair-sieve...Sarce for spycie: sus. [F. Sas, a rangling sive or scarce, OF saas, MLat. Setu-

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1156 Aproprio (ms.). — 1157 Apriciatas (ms.). — 1161 Appitidinarius (ms.). — 1173 ventriculus (ms.). — 1174 Aqualus (ms.). — 1176 sacre (ms.). — 1183 Aquibibet (ms.). — 1184 Aquinomus (ms.).
A PROLEGOMENON TO THE STONYHURST MEDULLA

1197 Arabilis bona terra
1198 Arabis i gens arabie
1199 Arabis i gentilis
1200 Arabicus a um participium
1201 Arabissi quidam heretic
1202 Arabey et arassencidem sunt
1203 Ardo nis erles or a wed
1204 Aradell a maner of folke
1205 Aranex a spifer
1206 Aranex a um pertinens
1207 Araneola et luz parea aranea
1208 Arapagare to deluen or grauen
1209 Arapagatus a um outdelouen
1210 Aratcillum a lytel plow3
1211 Araciuncula dimunitium
1212 Aratorculus a lytel erere
1213 Aratorinus a um hat may bee yherde
1214 Arala recepctaculum ignis
1215 Aratrum a plow3
1216 Arbyter a iuge
1217 Arbitrium a dom or a fre dome a fre choyse or a fre ywl
1218 Arbitror aris to deme or cheese
1219 Arbor et arbos a tree
1220 Arborctum a place of trees

1221 Arborcetum a um pertinens
1222 Arbutula parea arbor
1223 Arbutum i. arboretum
1224 Arch a whyche
1225 Archchadie a contre
1226 Archas dia folke seroffe
1227 Archabuti ge[n]lus monstri
1228 Archarius qui facit vel custodit archas
1229 Archaus priue
1230 Arceo es to streyne
1231 Arcesso is to constreyne wyp desir
1232 Archangelus archangel
1233 Archangelicus a um pertinens
1234 Archipius priue to kenygne
1235 Archia i. principatus
1236 Archincipi i. princeps figuratum
1237 Archicoccus i. princeps cocorum
1238 Archiisconus an erchedekeene
1239 Archindeonatus an erchedekenye
1240 Archiepisopus an erche byshsophe
1241 Archiepisopor aris esce vel fieri archiepisopus
1242 Archigallus princeps gallorum
1243 Archigenes princeps medicorum
1244 Archigraphus a chaunceler
1245 Archileuita i. princeps leiturum
1246 Archilocus princeps sermonum
1247 Archilogium i. principium sermonis

256 Ardo. As. arles or a wed. Concerning "erles" cf. Cath. Angl. p. 116, s.v. "Erls...Arabo, Arm...hanselle", and note 7, part of which reads "money given to confirm a bargain." For "wed" cf. p. 411, s.v. "A Wedde; pignus...Arabo...vadimonomium." Cf. also P. Parv., col. 519, s.v. "Wedde, or thyngs leyd in pleegge: vadium...vadiniomum...pignus;" see p. 734 note 2536.

257 Cf. Isl. Orig. 9.2.24: "Aradilis sunt, qui Aradum insulam possidendum angusto fretu a Phoeniciis litore separatam."

258 "Outdelouen", unattested p.ppl. of unattested "outdelven" v. Neither form appears in the MED. Add lex. with meanings "excavated", "dug out."


260 Archabanti. An error preserved from an earlier copying. Note the similarity in sound between "Archabanti" and "Arbatates" (line 1392 note).

261 Archarius: see "Arcarius", line 1275. Both have an identical gloss: "qui facit vel custodit archas." Since, paleographically, "it" is very similar (mirror image) to "ul" and vice versa, it could be argued that one or other is a ghost word. "Arcarius" is 'a maker of chests'; "Archarius" is 'a treasure'. The former seems closer in sense to our gloss. Hence, "Archarius" may be argued a wranth.

262 Cf. 'Archetipus' from ἀρχέτυπον.
1339 Aristotileis fuit quidam philosophus
1340 Arga i. cucurbita vel simulacrum
1341 Arma orum wepen
1342 Argirius i. demarius
1343 Armamentarium i. firmamentum
1344 Armabilis et facil ad armandum
1345 Armamentariolum i. parum armamentarium
1346 Argastarium i. magisterium
1347 Aron i. mons fortitudinis
1348 Armamentarium loco vbi armamenta ponuntur
1349 Armarium loco vbi instrumenta cuiuslibet artis ponuntur

aptum" and belongs to the entry word immediately above it, "Aristophilum," leaving "vas potandii," the present gloss of "Aristophilum" as duplicating in sense the beginning of its proper gloss "vas aptum ad potas" as well as rendering "Aristophilum" as a puzzlement, not found in any of the three MSS. mentioned above. "Aristophilum" does not exist as a Latin inflectional word with "orix" as its supposed genitive case. There is a word "aristophilus" which is inappropriate here (see line 1336). However, as P.Parv. notes on p. 802, col. 2: "Aristophilus...Lat. 'vas in quo pranum furor' (Festus)," it might not be so unreasonable to entertain the following comment: "Gr. ἀριστός, ἀρχαίον" as the item which our scribe confused. With failed Greek he might have transcribed 'Ariston' ('n' and 'r' are often confused) as "Aristor," created a genitive form "orix" at which point his eye fell upon the "other" "vas." What "tripped" the eye of our scribe was, perhaps, the similarity of the beginning of both entries in the manuscript: (1337) "Aristophorus i. vas" and (1338) "Aristor or vae vas." Note how convincing the abbreviations make for eyeskipping. Cf. lines 1306-07 for another example of chiastic irregularity.


282 Argirius: transliteration (with conversion to familiar Latin ending) of the Greek word: ἀργιρίου.

283 Argastarium: variant of "ergastarium: magisterium, operatorium vel caesar." (Cf. Isid. Orig. 15.6.1-2). Also, cf. AMD: "ergastarium - est illud quod fit in ergasto, also, "ergastarium - est carcer corporis...et aliquam locum ubi captivi ligantur ad opera facienda."
1367 Arator an errer
1368 Aratura crynge
1369 Arona swete smel
1370 Aromatizo as to anoynte
1371 Arpax cs287 welhoqe
1372 Arpagio is quoddam vas288
1373 Arpia aus rapax289
1374 Arquitrenas arcum tenens
1375 Arra ernest or a wede290
1376 Arabo anselne291
1377 Arreptim fro stede to stede292
1378 Arriani sunt heretic
1379 Arriego gis i. virgym virilem antice

1388 Arrideo es i. appl[a]udo
1381 Arsaces rex parthorum vnde dicti sunt
arsacide
1382 Arseria vasa vinaria in quibus vinum defe- rebatur ad aram294
1383 Arpio is to assayle
1384 Arrollo as to prowden
1385 Arpia a bosum295
1386 Ars tis articulum quod fit manibus
1387 Arsenicum genus coloris et auripigmentum
1388 Arses sunt reges persarum296
1389 Arseserse averte ignem297
1390 Arsis rerynge
1391 Arsippio arc[|]tu298
1392 Artabatesie men hat gos as bestes299
1393 Aruo/a be ge[n]us menstre
1394 Aratus a penknyfe
1395 Arxemo et neum i. modicum velum
1396 Arturia i. arsa acris [via]
1397 Arturia a un. i. venenum currens in gema
1398 Artesis a maladi
1399 Articula parva ars
1400 Artularis longyng to craft
1401 Articular a litel fingur
1402 Articulo a i. copulo
1403 Artifinum an hed lond
1404 Articus a un. i. bonis artibus instructus
1405 Artifex a craft/it mon
1406 Artificiosus plenus artibus
1407 Artificialis et artificialis et ale participium
1408 Artificina locus vbi exercetur ars
1409 Artifictum i. ars
1410 Arto as to make to straync to couple
1411 Artabilis i. abilis artari
1412 Artocopus a symnel
1413 Artocrea generaliter panis artificiosus compositus or a pie
1414 Artopeto 304 as i. artificialiter operari

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304 With ditography of the "o" and a similarity between "i" and "e" "artopto" quickly becomes an erroneous "artoplia". Cf FVD: "Artoplia: quodda<s> vas artificialiter operatum", as well as "artopto" defined as "a bread pan" in OLD and "a vessel to bake in" (L&S); see, also, AMD: "Artocpta (sic) - is: est vas anti<df>cialiter fatum."

305 Artorium (add. lex.) ubi bona uenduntur [sc. Artocoporum]. Cf. line 1538: "Astraria ubi venduntur bona scriptorum." "Artocopus" has a dual meaning: here as "baker"; and under line 1412 a type of "bread".

306 Artotira: cf. FVD: "cibus qui fit ex pasta et caseo i. tarte et componitur ab artos quod est panis et tirus, cascus." Cf. ἀρτοτίριον; "bread and cheese".

307 Arumbale: cf. DFC: "Arumbale - arum componitur cum ambo et fit hoc Arumbale.lis i. i. hostia cum qua arva ambiente - dicitur etiam Amburbele et Amburbiun sed amburbele et amburbiun est hostia cum qua civitatem ambiente secundum Hugucione, Papias etiam dicit arumbale sacrifiscium agrorum." For ancient practice cf. both OCD(3) and Lempriere, s.v. Ambarvalia.

308 Cf. DFC: "Arugo,ginis - color quidam, sicut pes accipitris et scabbitur per 'a' solum secundum Papiam sed aurugo per dyptagon secundum eadem est morbus regius; idem dicit Hugucione et producta 'ru' - dicitur etiam aurugo corruptio aere per quam segetes contradant in naturalem colorum ex aura corrupta." Also cf. P.Parv. p. 802, col. 2, s.v. arugo.
1429 Arunousus i. plenus aruina
1430 Aruniula a litel corcius
1431 Arulium parum arum
1432 Arula parua ara et patella
1433 Arundinetum locus vbi arundines crescunt
1434 Arundo nisi a red spire
1435 Aruspe i. diuinator
1436 Aruspicar aris i. diuinari
1437 Arum a felde
1438 Assis an halpeny
1439 Asa tollens vel subtollens
1440 Asbestos lapis coloris ferri
1441 Ascanolisa herba est
1442 Ascanolisa inextinguibilis
1443 Asarcida [deest interpr.]
1444 Acella an arm hole
1445 Ascendo is to stie an hyce
1446 Ascia a thixil or a broad ax or a twible


312 Asbestos: Latin normalization of δέκτας from α (private) and ἐκτινίσσαμαι = “to be quenched”, “inextinguishable” = in[extinguibilis]. See Isid. Orig. 16.4.4: “numquam exinguitur”.


315 “Thixil” is the recoverable spelling from the ms. reading, “thixler”. Given what the scribe was faced with: “thixil”, he chose to interpret the mark between ‘x’ and ‘l’ as a macron indicating an abbreviation ‘er’, rather than taking it as an afterthought, ‘i’. It is unusual that he gave this reading since every example of the word in the two texts below has a vowel, be it ‘i’ or ‘y’, between ‘x’ and ‘l’. Cf. Cath. Angl. p. 383, col. 2, s.v. “A thylille” and note 4; also, see P. Parv. p. 719, note 2328. Cf. Isid. Orig. 19.19.12.


317 Ascubo: a variant of “asculto” (line 1455). In this hand “b” and “l” are reasonably similar, leading one to conclude that the scribe is making a distinction between “audite” and “to lystenen”, each with the same entry word, “Asculto”.

318 A secretis. “Confidential adviser” (Latham). Cf. also Niermeyer for extensive citations.

319 Cf. DFC, s.v. “Asia…que teuuit imperium orientis…inde Asianus et Asiacus...interpretatur elatio vel elevatio.”

320 Asphonia – cf. ἀσφονία – “out of harmony, discord” (LSI). However, FVD and DFC read: “consonantia” as the gloss which stresses the “a” of

1431 Arulius (ms.). — 1433 Arundinetum (ms.). — 1434 Arundo: ink blot between ‘r’ and ‘u’ – perhaps a deleted ‘o’. — 1440 Asbenas (ms.). — 1441 Ascolonia (ms.). — 1442 Asebecus (ms.). — 1446 thixler (ms.). — 1449 otiose macron over “Asciio”. — 1455 Ascusto (ms.). — 1459 A secrest (ms.). — 1465 stimulat (ms.).
1467 Asimbama\textsuperscript{321} figura est quando clausula est sine recto
1468 Asindeton figura est
1469 Asinus ni anasse
1470 Asinulus la et [I]um pertinens
1471 Asmodeus nomen proprium demonis\textsuperscript{322}
1472 Asopus nome of flode\textsuperscript{323}
1473 Aspisatis nomen proprium gemme
1474 Asper a um sharp or rou3
1475 Asperatio i. trucelencia
1476 Aspergo gis to sprynge[ll]e\textsuperscript{324}
1477 Aspero as to sharpen
1478 Aspergo gis sprlynge[ll]yn
1479 Asperno i. valde spermere
1480 Aspernor aris to aspire\textsuperscript{325}
1481 Apicaouis qui habet latum uentrem\textsuperscript{326}
1482 Aspicio cis to see
1483 Aspectus a fer sylst
1484 Aspro as to brepe
1485 Aspoco as .i. fer aspide
1486 Aspis an edder
1487 Asporto as .i. abportare absentare remouere
1488 Assa ligicum dolatum et latum
1489 Assarum i. figura denarii
1490 Assatara roste
1491 Assatas a um rosted
1492 Assecla i. seriuus\textsuperscript{327}
1493 Assector aris to folwe gete
1494 Assensus et tanes qui cito prebet ass[ens]um
1495 Assensor aris .i. adulari
1496 Assentor aris idem
1497 Assen|e|cio tis si to yeue consayle be assentyd
1498 Assentisco is bygynne to assente
1499 Asser a lat or a mapel
1500 Assero is to aferme syker
1501 Asserte\textsuperscript{328} as [deest interpur.]
1502 Assesco cis to bygynne to sytte nyge
1503 Assuero as to syker
1504 Assidella a tabel dormand\textsuperscript{329}

\textsuperscript{321} Asimphona: cf. ἀσιμφώνα - "not a σιμφώνα or full predicate" (LSJ).
\textsuperscript{322} Asmodeus: nomen proprium demonis. FVD and DFC conc.
\textsuperscript{323} Asopus: a river in Boeotia, central Greece. Cf. Lempreiere, p. 93.
\textsuperscript{324} Aspergo.gis. to sprynge (ms.) (line 1476) and "Aspergo.gis. spryngeyn (ms.) (line 1478) both have mistaken glosses. "Aspergo" and its cognates respond as follows: P.Parv. col. 430, s.v. "Sprenkylyng or strenkyng: aspercio." See also col. 442, s.v. "Strenkylyng" and note 2163 on p. 708. Also, cf. Cath. Angl. p. 356, col. 2, s.v. "to Sprenkylle; speregere." The orthographic perplexities alone would cause confusion. Hence, the least intrusive set of emendations would be: 'spryngele' and 'sprynglyn', respectively, which are variants of 'spryntle' and 'spryntlyn'.
\textsuperscript{325} Aspermor.aris to aspire. Under "aspisen" in the MFD there are two citations, one of which is this item; the other, according to the MFD editor, is an uncertain entry, "espese", and may belong under "despisen", thereby making this Medulla entry "aspise" a hapax legomenon. However, as it stands, the Medulla quote predates the S.Secr.(1) entry by at least twenty-five years.
\textsuperscript{326} Apicaouis qui habet latum uentrem. Cf. MLDBS: "scabb'd sheep"; see P.Parv., col. 391: "Scabbyd schypp: Apica." Also, cf. OLD "apica from [εἰκόνος] 'without nap' (LSJ) A sheep with no wool on its body.
\textsuperscript{327} Assecla .i. scrus. Cf. FVD: "Assecia serviciens vel comae qui sequitur aliquem." Also, cf. P.Parv. p. 803, col. 1; see, also, col. 522, s.v. "Wench: Asscela".
\textsuperscript{328} Asserto.as. [deest interpur.]. Perhaps, "aferme", the gloss of both FVD and DFC, would be appropriate to fill the lacuna. However, since "asserto" is a frequentative verb (see "Assero" line 1500), perhaps "ofte aferme" would best express its meaning and sustain consistency.
\textsuperscript{329} Assidella a tabel dormand. Cf. FVD: "mensa iuxta quam sedemus." Cf. also Cath. Angl. p. 376, col. 1: "a Tahyldormande (Tahyle dormonde A.); Assidella", and note 3, which refers to "Burde dormande", p. 47 and note 6: "A dormant was the large beam lying
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1506 Assideo es iuxta sedere et operari
1507 Assidius bysi curious
1507 Assiduitas bystics
1508 Assilio iis to asayle skape vel impetere
1509 Assimulo as to lyckenen
1510 Assimilior aris idem
1511 Assisterium grecum an abbey et monasterium
1512 Asstria .e. an nonry
1513 Assstrix i. affirmatrix vel qui stat ad servicium allicius
1514 Associus a felaw
1515 Assolata a um ad solum deductus
1516 Assuadeo es to monesten to heten
1517 Assuesso is to bygyn to lone
1518 Assuetus a um ywoned
1519 Assuetudo wonynghe
1520 Assula a schip que cadit de ligno
1521 Assumo is to take
1522 Assultz a res or a sawte
1523 Assum ades to be ny3
1524 Assummentum est illa pars que sumitur ad aliquid faciendum
1525 Assuo is sow togedre
1526 Assur nomen proprium hominis

1527 Assirius quidam rex
1528 Assurgo is ad honorem allicius surgere
1529 Asstarte .s. i. ydolom sodomorum
1530 Ast[i]ricus nota facia in libris
1531 Asterias i. astri forma
1532 Asterilics .i. gremia curtidila
1533 Assterno is to caste downe
1534 Astipulor .i. iugero vel colligo
1535 Astium .i. ciu[i]tas
1536 Astismos maner of speche
1537 Asto as to stonde ny3
1538 Astrarix vii venduntur bona scriptorum
1539 Astulis et le astrobus lunaticus
1540 Astrea .i. justicia
1541 Astrepo is to make noyse
1542 Asstanus res pertinens ad astrum
1543 Astriingas gis to streyne
1544 Astriportens i. deus
1545 Astriion i. gemma
1546 Astrolabium est quoddam instrumentum
1547 Astrologus a speker of sterres
1548 Astrologia quedam pars artis astronomic

332 Assirius – quidam rex. "Assirius" is found only as an adjective in Greek and Latin. Here, as a noun for the first time, describing an eponymous figurehead of the Assyrian nation.
334 Cf. Isid. Orig. 16.10.3.
335 Asterno to caste downe. Cf. "to prostrate oneself" (OLD). Hence, the gloss is meant reflexively.
336 Astitum: a compound of ‘asti’ and ‘-um’ comprised of the Greek noun, ὀστήρ and the Latin acuter nominal ending. To date unique in the Latin language, add. lex. Cf. AMD: "Astit...denotat urbem."

1519 Assuetuto (ms.). — 1521 cadi (ms.). — 1529 Astarem (ms.). — 1534 iugerro (ms.). — 1536 Astismes (ms.). — 1538 Astrarix (ms.). — 1542 Asteroeus (ms.). — 1546 Astrolabrum (ms.).
1549 Astronomus an astronomer
1550 Astronomicus pertinens ad astra
1551 Astros vanishing of bodi.
1552 Astronomia quedam ars
1553 Astrus a um lunaticus
1554 Astronomicus i. pertinens ad astra
1555 Astraci nis. i. dextrarius
1556 Astrum a sterre
1557 Astro is i. affirmare
1558 Astucia queyntyse deceit
1559 Astuce es to dreade
1560 Astrux quedam anis
1561 Astur a folke of spayne or a flod
1562 Asturia a kyndom or a cyte
1563 Astuco nis a faukon

1564 Astur tus queyntis gyle
1565 Astutus i. subtilis
1566 Attactus vernis commeneds olera
1567 Attanus est pater abau mi
1568 Attania cuis xvor
1569 Attelabur i. sine tela or a brusshes atque sunt
due partes
1570 Atter ra rum blak
1571 Atalanta grece leuitas latine
1572 Athalanante a um pertinens
1573 Atalia est nomen proprium et tempus
   domini
1574 Ath[hal]anasia vndedelicere
1575 Athanatos idem
1576 Atonate vnd edem
1577 Athene atum nomen proprium ciuitatis
1578 Atheniensis pertinens
1579 Athelas vndant nomen proprium
1580 Athleta a wrasteler or a schaupion
1581 Athonia grece debilitas stomachi latine

340 Astros vanishing of bodi. Cf. P.Purv. col. 288,
   s.v. “Mydyld, or be waste of mannis body: Vastiats...
   Astrosia.” Also see note 1393 on p. 651, which begins:
   “Mydyld...a dang-hill.” P.Purv. further clarifies the
   Perhaps this item from the Medici should be added to
   MLDDBS correcting “waist” to “waste”.
341 Αστρονομικός is given two meanings in LSJ:
   1/ skilled in Astronomy; 2/ pertaining to Astronomy.
   Cf. AFC and FVD which suggest: “pertaining to
   Astronomy”. Since “plenus astris” is implausible, considera-
   tion should be given to ‘pertinens ad astra’ as a reading.
   As it stands, it is as if the scribe were glossing a
   non-existent ‘astronomous’.
342 Astruco.nis. i. dextrarius. “Astruco” is only found
   in the edited glossaries, AFC and FVD. FVD reads:
   “Astruco...dextrarius...equus magnum et dicitur ab
   astur pro gente Hispanic.” DFC defines it with a conces-
   sion: “Astruco...equus ambulator et habet ‘r’ ante ‘n’.”
   “Astruco” does not appear in the lexica. Only “Asturco”
   is found and that is glossed as “equus”, “a horse of the
   Asturian breed” (OLD). “Asturco” in the glossaries
   refers to “a faukon” (cf. line 1563 and note) perhaps with
   the exception of AMD which provides a two-fold sense of
   ‘ailes’: “Asturco quadrupes, asturco dicitur ales.
   Asturco dextrarius est, Astur capud eius,
   Nam prius Astur equando dextrandi repetit usum.”
343 Astro : unattested feminine form of Astur; add.
   lex.
344 Astreco.nis. a faukon. Cf. FVD: “Astreco...accep-
   tator vel astur i. accipiter maior.” See note on line 1555.

345 Atalanta grece leuitas latine. Although the abbrevi-
ation ’r’ might suggest “or”, “as” would be more fitting
here in providing a balanced equivalency: noun – noun.
346 For both elements of the gloss cf. Isid. Orig.
   5.39.15; 23 (app. crit.), and 7.6.73, respectively.
347 Here the scribe unexpectedly attributes an adj.,
   “vndedelicere”, to the entry, “Athanasia” (δθαναιρο). He,
   then, (line 1575), inserts “Athanatos” (δθαναιρο) glossed
   by “ideim”, and follows that with “Atonate”
   glossed by “ideum”. (cf. note on line 1576). “Athanasia”
   requires a noun as a gloss: “vndedelicere”, and the
   “ideim” of both lines 1575 and -76 refers to “Athanasia”
   in a cognate sense, thereby sustaining, as is so often
   the case with glossaries of this time period, the familial
   relationship of words: noun, adjective, and substantive,
   respectively.
348 Atonate: cf. “Athanasia” (Latham) for “aton-”
   spelling. δθαναιρα refers to “immortal goddesses”
   (LSI). Note phonetic similarity between “Atonate” and
   “Athanatos”.
349 Athelas: cf. Ακρανς. See Lempricre, p. 100.
350 schaupion: spelling unique to the Medula; add.
   lex. Cf. “champion” in MED.
351 Athonia: cf. ὀργον ὀσlackness, enervation, debility” (LSJ).
1582 Athomas\textsuperscript{352} a body \textit{hat} may be some drede
1583 Athnepos some of newew
1584 Atrumentum bleche or armentum
1585 Attramen nis i negredo
1586 Attramentarium an enkhorn or a bleche potte
1587 Atriensis i. ianitor hostiarius
1588 Atriolum paruum atrium
1589 Atrium an halle
1590 Atriplices qui habent humidam et frigidam verticem
1591 Attendo to hure or perceue
1592 Atrox cruel or haraious\textsuperscript{353}
1593 Atrociitas cruelnes
1594 Attabernalis a tauerne goare
1595 Attabernio nis idem
1596 Attamen nost for pan
1597 Attingo vis i. comprehendere
1598 Attaminio as to forward\textsuperscript{354}
1599 Attestaror vis i. affirmare
1600 Attat afour doute.
1601 Attemo as make bynne or feble
1602 Attero is to defoule
1603 Attillo is to lyfte vp hy3 or do awey
1604 Attine[o] es i. pertineo
1605 Atritus a um defouled
1606 Attonitus adred or astoneyde
1607 Attonam\textsuperscript{355} a mot
1608 Attribio is to drawe
1609 Attracto as to fele vel male tractare vel molestiam inferre
1610 Attenctus a tum besty

1611 Attricio i. dolus\textsuperscript{356} sine caritate
1612 Atubi atwyne
1613 Avarus coueytouse
1614 Aucess cups f a foulere
1615 Auclum waxynghi
1616 Auclio nis echyngye
1617 Auctionarius an hokester
1618 Auctionor aris to marchaunden
1619 Auclito as to eche ofte
1620 Acto as i. [frequenter] augere
1621 Auctor oris an echer
1622 Auctorium a busshement vel quod additur rei mensurate\textsuperscript{357}
1623 Auctrix an echer
1624 Aucupatio fowlanye
1625 Aucupatus ta [i]um et aucupatus tus tui god hap of foulyng
1626 Acupor aris to take fowles
1627 Aucupo as idem
1628 Aucupium fowlanye
1629 Aucupator et trix\textsuperscript{358} a fowler
1630 Audax hardy
1631 Audactor hardely
1632 Audacia i. consilium temperatum cum consilio or hardynes\textsuperscript{359}
1633 Audecto es i. non timere
1634 Audiencia hurynge
1635 Audio is to hure
1636 Auditor et trix an hyrere
1637 Auditorium a place of lynstnynge
1638 Auditus et tio hurynge

\textsuperscript{353} Atrox cruel or haraious. For supportive citations and etymology of “haraious” cf. P. Parv. p. 618, note 977.
\textsuperscript{354} Attaminio: to forward. FVD provides the gloss: “aduersari”. Cf. P.Parv. col. 497: “Tame or attame”, and p. 728, note 2428 for concise explanation. “Forward” is a \textit{hapax legomenon}. See MED, s.v.
\textsuperscript{355} Cf. \textit{δισῶμος}.
\textsuperscript{356} dolus: cf. Souter, s.v. dolus(2): “illitterate for dolor, pain, grief.”
\textsuperscript{357} Auctorium...quod additur rei mensurate. Cf. FVD: “Auctorium – quod additum rei mensurate...vel cibus qui mense vacuate supradduitur.” Cf. MED, s.v. “bochement”.
\textsuperscript{358} Aucupatrix is a \textit{hapax legomenon; add. lex.}
\textsuperscript{359} “Audacia” the Latin word which best expresses the Greek δισῶμος, is conveyed here by a repetition of the perfectly legitimate term for ‘self-counsel’: “consilium, if done in moderation. The duplication of the word emphasizes arrogance, which results in too much ‘self-counsel’. For “hardynes” cf. Cath. Angl., p. 175, col. 1: an Hardynes: Audacia, Ausus, Animositas.
1639 A[n]e[ro] is i. a asportare
1640 Auersas a um ayene went
1641 Auellana a wallnote
1642 Auellanus arbor
1643 Auellauam locus vbi crescent
1644 Aue -nte -nte -to te hayle
1645 Auenam an ote
1646 Auenia diminuituum
1647 Aueco es to [co]jucyten
1648 Auersar aris fro wytnes
1650 Aueric ys awaye turne
1651 Auernucto as to renden otis
1652 Aufero as to do away

1653 Auferro as to do away yren
1654 Augeo es to eche
1655 Augmentor aris et augmento as idem
1656 Augesco cis inchoatium
1657 Augmentum echynge
1658 Augur i. diuinatur autum
1659 Auguriulm eius diuinacio
1660 Augurior i. taliter diuinari
1661 Augusteum genus marmoris in terra
1662 Augustus egypti tempore augusti
1663 Augustia charter fro augusto
1664 Auguro as to telle or understone
1665 Augustus a um gentel noble
1666 Augustus ti imperator vel mensis
1667 Augustus tus tui diuinacio autum
1668 Auia an old moder
1669 Auiana secretus locus auia
1670 Aucula parua auis
1671 Aucarius a fouler
1672 Auide swyfeli
1673 Auidulus sumdel swyfri
1674 Auidius a um coveytouse
1675 Auidita[s] coveytis
1676 Au[ile]o es to bynde

360 “Auellanus” is the hazel tree.
361 Auerscaris. fro wytnes. DFC glosses “Auersor” with “detester”. FVD as “detestari”. Our scribe or his antecedent, instead of acknowledging the simple virtue of a verb glossing a verbal, decided to translate the Latin “detester” into suitably literal English, losing syntax and, in the process, sense: ‘de’ = ‘from’, ‘testor’, from ‘testis’ = ‘witness’. The solitary virtue of this outcome may be that our scribe perhaps used either the parent reading of FVD or DFC to translate from.

362 Auernucto.as. to renden otis. Lexically, “avernuncio”, in both Classical and Medieval Latin, is “a very ancient word, peculiar to the language of religion.” (L&S). OLD reads: “(relig.) To ward off, avert” and MLDBS defines it as “apect, abolish” with a citation of religious significance. It might even be mentioned that “Auerracus” was revered as “a Roman deity who averted evil” (OLD). There are a number of verbs far more effective in conveying the cutting (out) of oats: “amputate, ecellere, excidere, extirpare.” In fact, FVD uses one of them as it glosses “averuncio”: “avenas evellere.” DFC and AMD do not have the item. At some stage in the scribal process, it would appear, “averuncio” was forged, quite independently of its religious connotation, from the two Latin words which best explain “avenas evellere”: ‘ave(a)s + nuncare’, a merging of two elements having nothing to do with the likely etyma: “a + verro” = “sweep away” (OLD). Inventive etymology prevails throughout the Stonyhurst MS. Cf. McCurren, “Toward a Text of the Modulul”, CCH Working Papers (4), Toronto, 1999, p. 71

363 By comparing lines 1652 and 1653 the thinking appears to be: if “aufero” means “do away”, then just add an ‘r’, (as in “ferrum”), give it a finite quality, i.e. as a first conjugation verb, to wit, “as”, and you have “do away yren”. Cf. FVD and DFC for similar evidence of both entries.
364 Cf. Isid. Orig. 16.5.4.
365 Cf. Isid. Orig. 6.10.2: “Carta...Augustea”.
366 Augustus.tus.tui. diuinacio autum. Cf. FVD: “...quedam species divinationis que fiesat in gustu avium et componitar ab ave et gustu.”

367 Auidulis sumdel swift. For the general sense, cf. Cath. Angl., p. 88, col. 1: “Covatus: Ambliciousus, Auratus, Auidus, Auidulis...” In the MED no definition under “swift(e)” offers the sense “coventous” or “avid” as is the case under “(d) of swiftit = eagerly, avidly.” In this adverbial segment there are only three supportive citations, two from the Medulla and one from P.Parv. (both glossaries). Hence, add this item under its new sense to the MED’s “swift(e)” adj.

1659 diuinacio (ms.). — 1667 a nold (ms.). — 1668 secretus (ms.). — 1670 Auarius (ms.). — 1674 Auidita (ms.).
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1676 Auigerulus a berer of briddles
1677 Auinum wyne medelid with water
1678 Auis a brid
1679 Aulis a um oute of pe wey
1680 Aula an halle
1681 Aularis participium
1682 Aulus a um idem
1683 Auletus a um participium
1684 Aula a pipe
1685 Aule in plurali dicuntur fistule organorum
1686 Auledes a pipere
1687 Aulex cis a piper with reed
1688 Auleum a couertyn in halle
1689 Auleus i. regalis vel res aule vel custos aule
1690 Australis dulsus sonus organorum
1691 Auoth i. villa
1692 Aura flauro splendor flatus dicitur et aer
1693 Aurata piscis aurei coloris in capite
1694 Aurea a bridel
1695 Aureus a um golden
1696 Aureola mede to speciel
1697 Auricalcum fex auri laton orco
1698 Auricomicus qui habet captillos aures
1699 Auricularis a litel fyngr
1700 Auricus pertinens ad aures
1701 Auricular parua auras

1702 Auricularium secretarium
1703 Auri[s]cidus artifex
1704 +Auricularius a um gertered
1705 Aurifaber a gold smip
1706 Aurifex qui facit aurum
1707 Aurificina locus in quo operatur
1708 Aurificium werke in golde
1709 Aurifodina locus in quo effodiitur aurum
1710 Auriga rector currus or a carter
1711 Aurigraphy scriptura aurea
1712 Au[r]igraphus qui auream scripturam facit
1713 Aurilegium locus ubi po[n][t]ur aureatum simile auro
1714 Au[r]ipigmentum quod [est] unguentum
1715 Auris aure

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369 Within lines 1680-84 one witnesses the not infrequent “forced” symmetry, through misalphabetization, of words with entirely unrelated senses: “Aula” (1680) flanked by “Aula” (1684); then adjectives of lines 1681 and 1683, both glossed as “participium”. Cf. MacCarron, “Toward a Text of the Medulla”, pp. 67-8.
370 Cf. FVD: “Avoth – greece [more likely, Hebrew], lateine villa dictur vel ville, unde Avothair – i. villas lait: Numeri xxxii. At this source, ch. 32, v. 42 there is a reference to the “Encompassments of lait”.
371 Note similarity of sound between “orco” and “arcal” in following quote, DFC: “Auricalcum – arcal et compositur de aurum et calchos, quod est es, genus metalli ex diversis metalibus conflatum.”
372 Identical readings in FVD and DFC.

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1677 Auinum (ms.). — 1680 halla (ms.). — 1685 fistule (ms.). — 1686 the ‘d’ of “Auleus” is blotted. — 1695 Aureceu (ms.). — 1696 Aureala (ms.). — 1698 Auricomes (ms.). — 1710 chori (ms.).
1716 Aurisia bli[n]hede
1717 Auriciae qui habet magnas aures
1718 Auro as to gyldyn
1719 Aurora a morwynynge
1720 Auroro as i. ill[u][m][i]nare
1721 Aurugo corruptio auri, et genus morbi
1722 A[r]ulentus ful of gold
1723 Aurum gold
1724 [Au]sare nominare
1725 A[ru]spex a sope seyere
1726 Auspicato optimo
1727 Auspicator et trix. i. diuinatrix et diuinatrix
1728 Auspicacio et auspica[tus] et tus a um pertinens
1729 Auspicium diuinac[io] auium
1730 Auspicior aris. i. diuinari
1731 Austeri tri souub wynde
1732 Austeritis sturehede or felhede
1733 Austerus smelret or fel
1734 Australis feminini generis et austrin[a] a um sojurne
1735 Austraio as corrump[er]e
1736 Austr[io] as i. humidare
1737 Austrofricus sowpe west wynde
1738 Autem fo[r]sope
1739 Aust ope

Latinize vocalization of the French ‘creille’, found under “Auris” in FVD and DFC. Also, cf. MED, s.v. “car(e)”: “Cmb.Ee.4.22 Nomina[le] 11: Lapet, oraile et molet: Dewelappe, here and hereboile.”


377 corruptio auri: FVD and DFC read “segetum”. Possibly “here” was mistranslated as “auris” for “ear” instead of “segetis” (or “-um”).

378 Cf. FVD: “Auspicato – adverbium – i. optime vel omine.”


1740 Haut.380 i. non
1741 Autenticus a um quod potest probari
1742 Autentica liber legalis
1743 Auctor a boke maker
1744 Aucto as i. frequenter augere
1745 Autenticus i. authorizabilis
1746 Autorizo as i. confirmare vel autenticum facere
1747 Autoro as to sykyr
1748 Autumno as colligere381
1749 Autumnum heruest
1750 Autumno as trowen to affermen
1751 Avunculus frater patris vel matris
1752 Autumnacio i. estimacio
1753 Auous an old fader
1754 Auxiliaris et rius qui prebet auxillum
1755 Auxiliar aris to helpe
1756 Auxissae382 echynge of worde
1757 Auxilium helpe
1758 Auxilia mensura maior quam ius exhibit
1759 Auxillula a little pot
1760 Auit .i. augmentaui383
1761 Axa i. filia calypth
1762 Axiama prudens locucio
1763 Axiomaticus qui prudenter loquitur
1764 Axis an ex tree
1765 Axungo384 is i. vngere [exungia]
1766 Axiama dignitas
1767 Axungia385 vel[n]or porci

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381 Cf. autumno: “bring on Autumn, ‘gather’ the harvest”.
382 Cf. αδεξιος.
383 Inflected lemma and gloss are reflective of an earlier period of compilation. Cf. line 1724.
384 No lexical evidence of these third conjugation verb forms. ‘-io’ and ‘-ias’ are the attested forms.
385 Cf. συγοφιτια.
1768 Azabel  nomen proprium interpretatur fluens sanguinem
           386
1769 Azimus  perf. swete 387
1770 Azaria 388  nomen proprium interpretatur auxil[i]um dei
1771 Azinia orum  sunt festa iudeorum
1772 Asonus389  vngurd

386 Azabel. Cf. Azarel (Nehemiah 12.36) among the leaders of Judah at the dedication of the wall of Jerusalem; also, cf. 12.30 which refers to the purification process of sprinkling with sacrificial blood; hence “fluens sanguinem”, “flowing as to blood” (accusative of respect).
388 Azaria. Cf. Metzger and Coogan, OCB, p. 68, s.v. “Azariah”.
389 Cf. Ξιονος.
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An Edition of the letter “B”
of the *Medulla Grammatice*
(Stonyhurst MS. A.1.10)

The manuscript, which has generated this text, is the Stonyhurst XV (A.1.10), one of nineteen manuscripts within the tradition of the *Medulla Grammatice*, all of which were copied and transmitted exclusively, to our knowledge, throughout England during the 15th century. An edition of letter A of the Stonyhurst manuscript was published in *ALMA*, 65, p. 45-116. For details of specific dating and handwriting cf. *ALMA*, 65, p. 61-63. For a description of the manuscripts cf. *Traditio*, 48, p. 220-24.

Notes A and B constitute 2282 items in an approximately 17,000 item Stonyhurst ms. B has 510 items, a mere one-third of those contained in the letter A, which, in turn, holds 10% of the entire Stonyhurst ms. B is in the same hand as A throughout and reveals the same brutally contorted orthography, with the same paucity of detail. The letter B is further troubled for the Stonyhurst scribe who, no doubt, never volunteered for such a task, yet continues to deal with dizzying dyslexia; and attempts to surmount languages, such as Greek and Latin, with a peppering of Hebrew and French (Greek and Hebrew in transliteration), the simple foundations of which he either never possessed or has long forgotten. These attempts, in addition to transferential perception, the initial gesture of every scribe, to coordinate mind and hand so as to transcribe his text accurately (cf. note 102 on line 1924 which deals with the corrupt †Baurus†) more often than not fail. And, aside from dyslexia, the habit of proleptic dictography, i.e. the thorough disorientation of intellect and vision (cf. note 223 to lines 2117-18) is not infrequent.

Subject matter is similar for both A and B: historical names, biblical, classical, seasonal, occupational, religious, domestic items, sorted, selected, and presented by a scribe ill-prepared for this type of work. His illiteracy is highlighted by a string of examples of dyslexia elaborated in the A volume (*ALMA*, 65) with a few examples repeated here for the purpose of clarity: line 140 in ms., “Achiolus a folde” edited to “Achiolus a folde (and note 25); or line 1231, “Aresco is… (ms.)” edited to “Arcesso is to constreyne wyb desir.” Further, the very popular and often misrepresented (line 1040), “Antrophos (ms.)...” edited to “Antropos indeclinable .i. homo” (and note
214). And, finally (line 1766), in ms. "Axonia..." edited to "Axioma dignitas." And for B, although they lurk from beginning to end, here are only a few: line 1828 in the manuscript reads: "Balatro nos sa iogoler", which is edited as "Balatro nis a iogoler". Then, in line 1952, the manuscript reads: "Belitulus. iculus bellii", corrected to "Beloculus i oculus Beli". Further examples are elaborated at line 2050 (note 195), line 2051 (note 196) and line 2268 (note 331). His incessant misspelling can be highlighted at line 1936 where the manuscript reads Batullius which is corrected to Basculus. Or line 1941, where the manuscript reading Beomocus is corrected to Beemoth; and line 1933, where the manuscript has Bautriua, which should read Bactria; not to overlook line 1848: Balnen corrected to Bal[ajne[il]on; or line 2170: Bragma populis iudet edited to Bragma[ne] populi indie.

Perhaps, the most persistently provoking feature of this scribe is his paucity of detail. He deprives us of information he might have judged irrelevant in the copy-text and discarded. For example, without the several lines in FVD and DFC as a gloss for Baratrum we would be left with the single word: helle. Or more stylistically, regarding the entry "Bigamus", compare the sterile: "qui duas voxes habet" of Stonyhurst with DFC's elegant and well-balanced: "qui vel que duobus vel duabus nupsit, scilicet viris vel uxoribus." As one skims over the glosses of this work, if a nomen proprium appears (with the refreshing exception of lines 1928, 1930, 1962, and a few others) or a nomen viri, expect little else by way of additional explanation. His single word glosses, if tampered with at any stage in the process of transmission, or imperfectly written as he transfers from copy-text into his own current document, would register continual puzzlement, and might have been one of the reasons for this work not having been edited for 600 years. Just one example here to make the point 'surgically'. Line 1845 reads "Barbarostomus [blank]." See note 58. We immediately grasp the rarity of the word – only here as a Latin word transliterated from the Greek. How would it have been understood, and have become a lexical item through the centuries to the present, if, perhaps, instead of searching for its sense in one precise single word, our scribe had allowed for an appropriate phrase some of which might have been preserved? Perhaps, equally disturbing as the above are those very few items which leave one baffled and sputtering. Might Bissamus (line 2087), since glossed as quidam fluvius, be thought of as Bis amnis for which there is evidence as multiple rivers in Aen. 6.671. If so, however, it does not equate with a 'certain river'. Another item, Bossis (2160), glossed as a manner of folke, allows for no speculation. We find that nothing turns up of any kind to serve as a clue. For Bursus a um (line 2266) glossed as pinguis, see note 103 on line 1919, and possibly you will feel partially enlightened. Finally, a dazzling item on line 2092: Bissistis et te bis iratus. Due to the similarity and hence the interchange of s and l one witnesses a spark of light in the admixture: Billistis et te via bilis to iratus. But then hope ceases. Billistis et te is beyond cogent explication. However, let's be grateful for small favors, that is, the remainder of the text of B and its mysteries.
Yet, the three above-mentioned characteristics pertain to the individual transcribing the work. The work itself, the structure, the alphabetization of this glossary manuscript must be appreciated for itself; and, it must be said at the outset, it is not alphabetization as we know it. It is structured upon phonetics and allows for a cognate or familial feature. Cf. ALMA, 65, p. 46-48 for a general exposition with bibliography. The letter B affords the following examples. Cf. lines 1870-77 and lines 1878-86 which follows directly upon that and is punctuated by line 1878: «Barbula parua barba» repeated at line 1886 precisely: «Barbula parua barba». A detailed explanation of both sets is given in the note appropriate to each line. However, if we consider the structure of each segment and its alphabetization we find Barbarus of 1870 and Barbarus of 1877 providing a parenthesis within which is included a family of words. Note how the alphabetization is upset by the word following Barbarus (1870) i.e. Barbaricus (1871), probably mean: to alert the reader to this example of cognation or familial relationship which appears throughout the Medulla and is, no doubt, part of the process of alphabetization in the glossaries of 15th century England and France. Here, cf. B. Merrilees, FVD, p. xix-xxii. Note how the word before Barbarus, namely Barbarius (1869) and after the second Barbarus, i.e. Barbula harmonize according to the strict sense of alphabetization. If the Barbarus – Barbarus package were to be removed, all would be normal according to our understanding of alphabetization. It applies to the second package as well: lines 1878 to 1886 flanked by Barbula at both ends, with alphabetization upset by Barbatus of line 1879 (cf. 1871: Barbaricus). If, as with Barbarus, the Barbula package were deleted, Barcarius of 1888 would follow alphabetically, as we understand it, from Barbarus. In addition, cf. lines 1991-2000, which, with the exception of Bes (1992), emphasize the variety of words concerned with Bestia and defy alphabetization as we understand it, but not, as they do, in the cognate sense of familial groupings. Further details upon this mediaeval technique of alphabetization, surely the most important concept that lies before lexicographers today, may be found in ALMA, 60, p. 238-40.

**Acknowledgement**

Special thanks go to Dr. Mona L. Logarbo, associate editor of the Middle English Dictionary for her valuable insights into some challenging lexical items.

We wish to dedicate this edition to Prof. François Dolbeau, consummate scholar of the Middle Ages: teacher, researcher, journal editor, and editor of the Novum Glosarium Mediae Latinitatis. His work will continue to enrich scholars for generations.

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Lexical Bibliography


Sophocles = Greek Lexicon of the late Roman and Byzantine Periods (from b.c. 146 to a.d. 1100), ed. A.E. Sophocles, N.Y. 1887.

Medulla Grammatice — Stonyhurst ms. A.1. 10

1773 Baal nomen diaboli
1774 Babel interpretatur confusio
1775 Babilonia nomen proprium regionis
1776 Babiloniæ a unum pertinens
1777 Bacca fructus olieae et lauri et gemma
1778 Baburra solphed
1779 Baccar aris grece
1780 Babylitus i. stultus
1781 Baburros i. stultus ineptus
1782 Baccar[æ]lum a beore
1783 Baccatus i. baccis ornatus
1784 Bac[h]a a profetesse of god [of] wyn
1785 Bach[a]nalia et unum et orum sunt festa bachi

1 Cf. Isid. 8.11.24: “Idolum enim suitt Moab, cognoment Baal.”
2 Babel... confusio, cf. OCB, “Babel, Tower of”, p. 70: “in Genesis 11.9 the meaning of Babel is explained by the Hebrew verb bālāh, to confuse, mix, and the confusion of speech.”
4 For individual elements in the gloss, cf. OLD, s.v. baca.
5 Baccar aris grece: L&S cites baccar and Baccaris as equivalent to βάκχαρις, “a plant having a fragrant root, from which an oil was expressed”; also referred to as “nardus rusticum.” This explanation coincides with the Greek βάκχαρις which is δάσυρων, hazelwort, from which comes βάκχαρις, the unguent made from δάσυρων. In the Latin lexica, baccar is understood as a plant or root whereas the glossaries consider it an herb. FVD: “quodam herba”; DFC: “herba fusciunc pelless.” Souter and Latham do not comment. At some earlier stage in the preparation of the Stonyhurst Medulla one might imagine that baccaris, the transliteration of the Greek word, which so well expresses the meaning of ‘oil,’ was latinized as baccar aris.
6 Cf. L&S: babalus.
7 Identical at Isid. 10.31.
9 Cf. Baccatus FVD: “fructu baccarum abundans vel pastus.”
11 “Bach[a]nalia et un et orum sunt festa bachi” and 1786 “Bachanalia fest of god of wyn” are repetitive (see further at 1792 note) but for the description of the god.

1786 Bachanalia fest of god of wyn
1787 Bachania a wodehede
1788 Bach[a]nalis et liis i. furiose
1789 Bacharium a wyn pot
1790 Bachari[n]a idem
1791 Bacheus pertinens Bacho
1792 Bach[an]alia i. ecclesia
1793 Bachides nomen proprium
1794 Bachinal vel le a pressour

FVD in two citations expresses much the same matter: case endings and stress upon “festa Bach, scilicet furor.” DFC packages the above in one citation, minus the madness. Regarding the festivities of the Bachanalia, cf. OCD 3rd ed., p. 229. It should be mentioned that, allowing for correct editing, there are three instances of Bachanalia in the Stonyhurst ms: 1785-86 (in this note) and 1792 (below) which refers to the shrine where the festivities take place. This trait of repetition of the entry word is recurrent throughout the Stonyhurst Medulla, whether for variety of sense as here, or due to unavoidable repetition through reiterative copying.

12 Bachania a wodehede, cf. DFC and DFC: “furor”
15 Bach[an]alia i. ecclesia: from Bachanai (cf. OLD: “shrine or site where the rites of Bacchos were celebrated.”) It may be that [an] was dropped by haplography as the scribe’s mind and eye equalized the number of vowels in both Bachalia (ms.) and ecclesia. He also normalized the issue of number: as ecclesia is singular – he adds ia onto Bachal- and converts it to the singular number.

16 Bachides: title of a comedy by Plautus. For its place in the extant corpus and additional bibliography, cf. OCD (3rd ed.) p. 1194, s.v. “Plautus.”
1795 Bachis femina honoratus
1796 Bachius pes metricalis
1797 Ἄβαχιον festum bachi
1798 Bachor aris to go wod
1799 Bachio nis a treval
1800 Bachus god of wyn
1801 Baculo i. coniuncta voluntas
1802 Baculus a staf
1803 Baculus idem
1804 Baculo as baculis verberare

1805 Bactrus rex orientis
1806 Bactria i. regio
1807 Badius an hakenay
1808 Bal[i]fer a um gret wombied
1809 Bachiwm wringe of nekke
1810 Bacho[s] grece corona latina
1811 Baia an hauenye toune
1812 Baiulo as to bere or susteyne
1813 Baiulus a portour or a somer
1814 Baiulum a bridel

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27 See OCD (3rd ed.) s.v. Bactria.
30 Bachiwm: aberrant attempt of the scribe to give a Latin form to the Hebrew baheis of which he has no idea. DFC reads: “Baben ornamentum colli ex annulis aureis concubitum.” Daly in his Brito Metricus, II, 261-2 offers: “Omnium colli quem consuevit annulus auri i Deo baben grece ferturque corona latina.” Souter expands upon this by providing the Greek words with which bahan and baien are associated: “βαθήν, βαθήναν ρῶν rod and the source: I Mac. 13.37: “It has pleased us to accept the golden crown and the palm [Vulg.: coronam auream et bahan] you have sent us.” 1809 and 1810 contain a single thought in what were known as the “tres linguae sacrae”: Bahem (Hebrew), βαχή (Greek), Corona (Latin).
32 Baiulus a portour or a somer, cf. FVD: “dicitur pro portitore et pro nutritore et pro baculo ad baioulandum apio dicetur et pro portu quia ibi merces baioulentur.” AMD offers: “est qui portat aquam vel aliquid aliud.”
1815 Baiunola a trossinge
1816 Bala eldid
1817 Balaam interpretatur vanus populus
1818 Balaena idem
1819 Balaath interpretatur precipitans
1820 Balanthes i. gemma

34 Bala eldid, cf. DFC: "ancilla Rachel interpretatur inveterata." For eldid see P.Pavr. col. 143: Eld... Inveteratus...um. Cf. Isid. under the chapter heading (7.6): "De hominibus qui quodam praesagio nomen acceperunt" who reads "Bala inveterata." (7.6.38). The mention of Rachel in DFC is, no doubt, meant to reflect on Rachel of Isid. 7.6.36-38. Bala (cf. DFC) might be glossed as "eld" for which see Cath. Angl., p. 113, s.v. Elde and note 1. For Rachel’s background see OCB, p. 641-2. Eldid is an example of the participle used as an adjective; cf. MED elden (v.)
35 Balaam interpretatur vanus populus, cf. Isid. 7.6.48, identical reading; also OT, Num. 23.9 for explanation of "vanus populus": "io, the people shall dwell alone, and shall not be reckoned among the nations." Also cf. the item Balaam in OCB, p. 72-3.
36 Balaena, cf. FVD, "Balaena: quidam magnus piscis"; DFC concurs. The idem is explained by construing Balaena as a variant of Balena (1836) which has been misplaced in the unsorted shuffle of slips either created by the scribe or given him by the monastic librarian: habits which readily lend themselves to disorder and misalphabetization.
37 Balaath (see Balach, DFC), cf. Isid. 7.6.48: "Balac praeceptibus, sive doverans," identified as a King of Moab; cf. Strong’s Concordance, s.v. Balak and book of Numbers, OT passim.
38 Balanthes i. gemma, cf. OLD Balanites, ac [βαλανίτης]; also cf. Isid. 16.15.10: "Balanites duo genera sunt subvirides et Corinthiae aeris similitudine, medium secante flammea vena." However, note similarities within 1822-24: see 1823 where Balanites is glossed as "grapes or corn"; and in 1824 Balanites is explained by "ue vel vites." Generally, the "m" spelling in the manuscript represents an additional mim which is common fodder to a scribe and little more than a visual or auditory error. I should think it unnecessary to raise to the level of a crux: Balanites, s.v. "Balanites: precious stone," as does Latham.
1821 Balanatus anoynyte
1822 Balanitides gemma
1823 Balanites grapes or [a]corn[s]
1824 Balanite vue vel vites
1825 Balano grece accearne
1826 Balanum nomen proprium fructum
1827 Balans criyng of a schepe
1828 Balatro nis a iogoler
1829 Balatus tus criyng of schepe
1830 Bulbucio cis to s nuele
1831 Balbuzo as idem

39 Balanatus anoynyte, cf. OLD.
40 Balanitides gemma, cf. DFC: "gemma preciosa."
41 Balanites grapes or [a]corn[s]: the elements in this gloss relate rather closely to those contained in the gloss of 1824: "ue and glandes. As seen above (1820) Balanites is a precious stone (sing.: here it is plural and pertaining to fruits.
42 Balanite vue [also uve] vel vites: only here and in DFC: "ue vel vites instar glandium uvas facientes."
43 Balanites grece accearne: see app. crit.: The manuscript affords an –on ending and labels it “greece.” However, Balanum is not the transliteration of a Greek word. The Greek word is θάλαυς. Cf. Isid. 17.5.21: “θάλαυς enim Graece glandes vocantur.” This seems an effective example of the considerable weakness of the scribe in dealing even in simple terms with the Greek language. Cf. the important observations on this critical theme in medieval manuscript studies by Bischoff, and Kaczynski contained in ALMA, 65, 2007, p. 48-49.
44 Fructum: the plural is somewhat unusual here, as both FVD and DFC read “fructus eius.”
45 Cf. both FVD and DFC for the distinction between Balans and Balanus (1829). The former, a participle, means “crying (like a sheep)” e.g. FVD: “braians, crians, come brebis.” The latter, a noun, expresses the “crying of a sheep” e.g. DFC “vox ovium”; FVD concurs.
46 Iogoler, cf. DFC: “clamorousus (sic) (read: clamourus), loculator, leccator” for a further example of clarity composed with the insistent brevity of the Stonyhurst text.
47 Cf. note on 1827
49 Balbuzo, as, cf. Du Cange, s.v. Balbuzare.
1832 Balbus a *un* *a wlaflare* 50
1833 Balducta *crodd[
1834 Balea *aslyne*
1835 Balforum *an alblast* 52
1836 Ballo *va laux* *facere ballium* 54
1838 Balestrum *cum alblast percettvere vel proicere*
1840 Belyn *greciae* *iacere latine* 55

50 Balbus, cf. DFC: “Balbus…qui verbum explicare non potest, qui potius videtur balare quam loqui.” Also, cf. AMD: “Balbus…qui verba plan[a]e non explicat.”
51 Both FVD and DFC read: “Balducta.te: lac pressum.” Cath. Angl., p. 84 col. 2 reads: “A Cruyde: bulducta, cosquilum”; also see note 6; cf. as well p. 288: “a Possett…balducta” and note 2. The neuter singular, bulductum, is unsubstantiated, and P.Parv. p. 343 further emphasizes gender and number with “possett: Balducta.te.” Hence, the s of croddes should be deleted.
52 1835-44: a well exemplified cognitive dissonance, alblast (cf. OED s.v. arbalet), found in 1835, 1838, 1843 is a stable spelling of a gloss upon an entry of variant orthography (see note on 1848): Balforum (1835), Balestrum (1838), and Balista (1843). Balforum is merely an erroneous combination of letters and the Stonyhurst scribe mindlessly transliterated his deck copy or the slip before him, showing no suspicion that this convergence of letters might be nonsense: “si” and “si” are easily interchangeable phonetically; but he made no effort to observe the proper spelling for Balforum as he wrote out 1838 and 1843. Family associations are seen further in 1839 and 1844.
53 Balena a whale: see note on 1818. Cf. Isid. 12.6.7: “Ballena autem sunt inmensae magnitudinis bestiae, ab emittendo et fundendo aquas vocatae; ceteris enim bestiis maris alius iacint undas; βαλλειν enim Graece emittere dicitur.” The not so subtle association of balena and βαλλειν by Isidore cannot withstand the more plausible etymological link: φάλλαντα (cf. LSI).
54 Balio.as: *a lux* *facere ballium*, cf. Ducange, s.v. Balilio; also, Latham, s.v. baillium. The cruces seem warranted. Yet, as clear but impenetrable as they seem, they might contain a misreading of “actus, the perfect passive participial ending. The meaning of the item, otherwise, seems straightforward.
55 Belyn greciae iacere latine: the transcription is from the Greek βαλλεῖν, the “y” meant to reflect the diphthong au. The single f for the Greek λ (aorist tense), not λλ (present tense), probably did not stir a synapse of our scribe, but in Greek there is a substantial difference between tenses, present and aorist; here in fact, 2d aorist—the grasp of the latter being extremely subtle. So it is to be understood that our scribe’s copy text is derived from Isid. 18.10.2: “βαλλεῖν [crit. app. 10: vel βαλλειν] enim Graece mittere dicitur.” The editor of the OCT, W.M. Lindsay, seems to favor the aorist tense (λ-) suggesting a non-temporal, single, and complete action, whereas the apparatus, by its very inclusion reveals the uncertainty of the tradition by pointing up the present tense (λλ-), reflecting continuous action. The Stonyhurst scribe thought, with no hesitation, that these are two present infinitives. Both FVD and DFC provide the entry: “Balin.” The Latin language has no direct equivalent to the Greek aorist tense.
56 Balnion: perhaps a vocal variant of balneum from βαλλαντειν (see 1848). Here the scribe seems influenced by the Greek orthography, that is i and o, while attempting to maintain the Latin ending m (cf. 1847). P. Parv. adds to the stack of synonyms, p. 26, col. 2: “Bath: balneum…balnearium…” As is the function of a glossary, the words referring to a bath here are intended as educational. However, for the central historical significance of the baths in Greece and Rome, cf. OCD (3rd ed), p. 235-6, in quo balneatum, cf. Latham, s.v. balneum for –or or ending reflecting the deponent (middle) voice: “to take a bath.”
58 Barburostomus, add. lex.: only here as a Latin word transliterated from the Greek. Here it is without a gloss, and expected to have a meaning identical to the gloss upon the Greek word. As a Greek word, cf. LSJ Suppl. (1996): “βαρβαροστομος, speaking in a barbarous manner.” This appears as a single occurrence in the Greek language, derived from βαρβαρος, foreign and χορύα, mouth or tongue. It is out of alphabetical

1833 croddes (ms.). — 1839 producere (ms.). — 1840 *f* (= vel e) (ms.). — 1842 balniatur (ms.)
order—Bar amidst Bal- words—the scribe may be respecting the liquid aspect of both letters, r and f. It does not appear as an entry in A.E. Sophocles’ Greek Lexicon even though “bápsilon,barbarous pronunciation” does.


Balneum bαp o up renerynge; the ms. reads "rap" which is corrupt and might have come about through transferential perception, i.e. the attempt to carry over the gloss to his new copy as accurately as possible from the copy text. The eye to quill procedure requires an auditory forum, in some cases a mnemonic and here “rap” would be easier to recall than balp because of the rhythm r in uprenerynge. Balneum cannot be anything else but balp. The ρ = or introduces another aspect of the bath. Advancing through the social ranks is evidenced in England and particularly London by, among other practices, the bath of Knighthood (cf. Latham, s.v. balneum) which, in turn, reflects upon the promising prospects of those who circulate amongst the ancient Roman baths (cf. OCD 3rd ed.), s.v. baths, p. 235-6.

Bal[a]ne[io]n grece balneum latine, cf. βαλνεῖον. As with the earlier trifolium orthography: Balfrön (1835), Balestrum (1838), and Balista (1843) consider the same variety in the later Balniom (1842), Balneum (1847), and Bal[a]ne[io]n (1848). These two tricolons highlight the cognitive groupings of aiblaias and bath which occupy almost completely 1835-1848.

Fructus [eius], cf. FVD: “lignum vel fructus vel liquor eius.”

Balterio teris to litelen; cf. FVD: cingere. Also see MED litelen: reduce, diminish. The MED misreads the entry as “Baltro [read: Balterio].” Also, the Stonyhurst ms. reading: litelen belongs in the MHD form section as an error.

Balph (ms.). — 1848 Balnê (ms.). — 1854 litelôn (ms.). — 1862 Baptifiôn (ms.). f can be read as ‘ter’.

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64 Balustrium a place whare men bape, cf. FVD: “locus ubi sunt multa balneae, quasi lustratus balneis.”

65 Baptismus vnccio folupe latine tincio, cf. Isid. 6.19.43: “Baptismus Graece, Latine tinctio interpretatur.” In the MED, folupe, s.v. fulguris, is defined as the sacrament of Baptism, which amplifies how ill-advised the editor was in dropping “latine tinctio” from the gloss. Indeed, it is this phrase rather than the reference to unccio, cf. Isid. 6.19.50: “Christis Graece, Latine unctio,” which emphasizes the baptismal act of “dipping” the infant. Cf. OED, s.v. Unction, which stresses Baptism immediately whereas unction, OED s.v. Unction 4, which addresses itself to the blessings of royalty in many stages of life, as well through Extreme Unction to the dying. This distinction upholds the difference made by Isidore above.

66 Bar interpretatur lingua Syria[ca filius]; cf. DFC: “lingua syriaca filius interpretatur.” Also, see Isid. 7.9.4: “Bar quippe Syra lingua filius.” Also, cf. AMD, p. 40, col. 2: “Quod bar filius est, probat illud Bartholomeus.” Finally, cf. in our text, 1903: “bar quod est filius.”


69 Baratrum (βαρατρόν), cf. Isid. 14.9.5: “dictum baratrum quasi vorago utra, scilicet a profunditate” Also cf. FVD: “dicitar sic quasi voratur i. vorago a terra” ex profunditate quia omnia vorat, et dictar baratrum quandoque infernus, quandoque profundissimus locus.
1867 Barbatulus parsum barbutus
1868 Barba a berde
1869 Barbarius i. patruus 70

inferni in quo nulla est redemptio, quandoque fossa, quandoque gurges vertiginosus, quandoque venter, quandoque eciam profundus puteus." The heavy vowels and the deeper sounds of profun- and quandoque, every other line, most effectively emphasizes the horrors of helle. Stonyhurst's brevity is greatly wanting.

70 Barbarius i. patruus, cf. FVD: "Barbarius... patruus...frater patris." The editors of DFC read Barbarus as the entry word, with gloss patruus. However, n and r are often confused, the latter (r) being the desirable reading here, since Barbarus would be creating a hapax legomenon! As little attention is paid to alphabetical order, as we think we understand it, by the scribes of the day, some acknowledgement occasionally might be appropriate when we confront n where r and r should prevail. It might be mentioned that patruus meaning barbarie does not occur in the lexica, but rather in the glossaries.

Segments 1870-71 and 1878-86 provide, perhaps, a momentary insight into the workings of the scribal mind. Each segment is framed by the duplication of an item, 1870: "Barbarus crudelis..."; repeated at 1877: "Barbarus crudelis..." and a second segment, 1878: "Barbula parua barba" and 1886: "Barbula parua barba." What is contained within each frame is a word displayed in its many cognitive relationships, emphasizing what is referred to as the metalinguistics of medieval lexicography. See Merrilees, B. "Métalexicographié médiévale: la fonction de la metalinguage dans un dictionnaire bilingue du moyen âge", ALMA, 50, 1991, p. 33-70. In the first segment, between the two Barbarus are six words directly related to each other, sustaining the sense of the cruelty of the barbarian: Barbaricus, a, um, Barbaria, Barbaries, Barbarismus, Barbarico, Barbarolexis. The second segment, though not as consistent, is quite effective. Between the two Barbula parua barba almost every alternate word is related to barba or beard: Barbarus (1879), Barbiondium (1881), Barbitorum (1883), further enhanced by alternate entries pertaining to the musical instrument: Barbitor (1880) and the instrumentalist: Barbitora (1882). The proportion involved in each of these two segments cannot be simply coincidental and the framing words are far from oversights. This technique might well reflect a procedure on the part of scribes who at an early stage of composition, packaged items copied on slips and filed them for ready reference. Duplication might have been due to the labeling process; and, in the case of two Barbarus, the number of adjectives which served as glosses merely depended upon the inclination of a scribe to add to the already existing sum.

71 Barbaria quedam terra, an example of shallowness in the Stonyhurst tradition. FVD reads: "quedam terra iuxta Greciam <dicta est> proper excellenciam crudelitatis." Also, cf. Lempriere, s.v. Barbaria: "a name given to Phrygia and the country round Troy" (present day western Turkey).

72 Barbaries kyang of bat lond. Both FVD and DFC gloss Barbaries: "regio Barbarorum." The disparity, it seems, stems from the root reg-, which supported such words as regius, regium, regio, thereby suggesting king or kingdom. However, evidence points to region in this instance. Cf. OLD (also L&S): barbaries-barbaria: "The foreign world...a barbarian people or region." See also Souter: "paganism, pagans." A simple and perhaps accurate solution to the awkward choice of the word "kyng" in the Stonyhurst ms. might be "cyng[dom]."

73 Barbarismus, cf. βαρβαρισμός; "use of a foreign tongue or of one's own tongue amiss" (LSJ); also cf. Isid. 1.32.1: "Barbarismus est verbum corrupta littera vel sono enuntiatum." The cacophony of the word makes the point.


— 1867 Barbaculus ms; paruus (ms.). — 1869 Barbauus (ms.). — 1870 Barbarius (ms.); perhaps influenced by previous entry: uu = ruu.
1880 Barbitus cithara vel instrumentum musicum.75
1881 Barbiondium barbores houe vel tonsura barbe.76
1882 Barbistus qui cantat barbito.77
1883 Barbitonior a barbur
1884 Barca parua nauis.78
1885 Barcella et cula idem.79
1886 Barbula parua barba
1887 Bardus stultus ebus ineptus tardus.80
1888 Barcarius qui facet barcas.81
1889 Barginus a um a pilgrim of an oper cuntra.82
1890 Bari grece i. graue latine vel forte.82
1891 Barea grece fortiter latine.84
1892 Bariona filius columbe.85
1893 Bariptos a precious ston.86
1894 Barnabas interpretatur filius prophetæ.87
1895 Barabas interpretatur filius magistri.88
1896 Bar[j]idus superbus.89
1897 Barrio ris to crie as an olyfaunt
1898 Barillus eius clamor
1899 Barrus elephas
1900 Baro nis a barun

75 Barbitus is a rare, if not unique, latinate form (not found in any of my scorings) of the traditional –or and
-or transiterations from the Greek prevalent throughout the lexica. Cf. Barbitos from ἀρβίτος (OLD) and
barbion (Latham).
76 The Stonyhurst ms. selects the English phrase “barbores houe” in preference to the Latin of FVD and
DPC: “locus ubi tonetur.”
77 Barbistus: a Latinizing of ἀρβίτοςτις.
78 Barca parua nauis. Note the inadequacy, at times,
due to the brevity practiced by the Stonyhurst scribe.
Both FVD and DPC expand and identify the nature of a barca: “merces ad lites portans.” Cf. AMD for a radic-
dally different interpretation: “est navis piratarum
(sic).”
79 Barcella et cula idem; however, cf. DPC:
“Barcula (Barilla – FVD); le diminutivum –idem.”
80 Bardus, to the glosses DPC adds: “...stolidus,
quod alio nomine dictur blennius (cf. Ἀλευνώς: drivel-
lings).”
81 DPC further details the occupation by adding: “vel vendit vel ducit.”
82 Barginus.a.um: generally assumed as a substanti-
ative adjective. Latham’s entry: “...barginus† (?) foreign
695” rests assured upon its commanding successor,
MLDBS, which provides a single entry, “Bargina:
foreign or foreigner,” as well as the Stonyhurst reading,
and those of two other glossaries, FVD: “Barginus, a.
uni: alienigena, peregrinus...et componitur a barbarus et
gens vel genus”; DPC concurs fully.
83 Cf. Ἀρπ. Each word represents the nominative
neuter singular of its adjective. Cf. Brito, p. 16, l. 284:
“Est grave forte bari.”
84 Barea grece fortiter latine. An example of the
primary principle of glossary work: equivalency. Not at
all immediate, yet forte as an adverb is worth pursing,
since Baria might be thought of as ἄρπα, which, as
an accusative plural of ἀρπας, can be construed as an
adverb (cf. LSI). However, forte = “by chance” will not
match barea = “heavy, forceful, intense.” Yet, forte
can support that sense and will sustain the equation.
85 Bar Iona, cf. Latin Vulgate Matt. 16.17-18:
“Beatus es Simon bar Iona...Et ego dico tibi, quia tu
columbe”; AMD reads: “Bariona grece filius colubr
latine.” The Greek Vulgate reads: “Σίμων βαρθονᾶ” for
which the note reads: “βαρ. aram.: filius Ionae.”
86 Bariptos a precious ston. The Stonyhurst scribe
perists with a non-descript gloss, whereas DFC accu-
rately reflects the full meaning given by Isidore, 16.11.5:
“Bariptos [gemma] nigra est cum sanguineis et albis
notis.” Cf. the varied orthography as evidenced in the
apparatus of Lindsay’s OCT, p. 203, note 8: “Baropten
sive baripe, Phln., N.H. 37, 130; Baroptis Arev” (see
Index, vol. 2, p. 379. Also cf. DFC Bariptes; OLD
barpe; baropten...baripppe L&S).
87 Barnabas, cf. Isid. 7.9.24: “filius prophetæ vel
filius consolationis.” For a sketch of his life, cf. OCB,
p. 74-5.
88 Barabas, Isid. 7.10.10 expands the narrow “filius
magistri” of Stonyhurst with “absque dubio Iudaeorum
magistri, qui est diabolus, homicideorum auctor, qui
usque hodie regnat in elia.” Cf. for greater detail OCB,
p. 74.
89 Barj[]idus superbus, cf. FVD: “Barridus... superbus...a barrus quiar barri superbi sunt.” DFC and
Latham agree upon “superbus” as well.
1901 Baroniculus diminutium
1902 Baronis euis vxor
1903 Bartholomeus nomen proprium et dicitur a bar quod est filius et tholos quod est sumitas et meus quod est aqua secundum vnam interpretationem dicitur filius splendentis aquae i.e. dei qui mentes doctorum ecleut sursum
1904 Barunculus parus baro
1905 Basa interpretatur confusio
1906 Basilea ecclesia
1907 Bascauda conca ereta
1908 Basilius nomen proprium
1909 Basileus rex vel imperator
1910 Basilica domus regalis vel ecclesia
1911 Basilia regulat

92 Baroniculus, unsurprisingly unattested, since the legitimate form exists just three lines below in 1904: Barunculus. In FVD and DFC barunculus appears immediately after its substantive Baro. Not so in Stonyhurst.

93 Bartholomeus... filius splendentis aquae. However, cf. Isid. 7.9.16: “Bartholomeus filius suspendentis aquas, vel filius suspendentis me.” Regarding “Bartholomeus... filius,” cf. AMD: “Quod bar filius est, probat illud Bartholomeus.”

91 Basa... confusio, cf. DFC: “Basan... siccitas vel confusio.”

93 Basilica ecclesia, cf. identical readings in FVD and DFC. Also, cf. Du Cange, “2 Baseia Eglise... pro Basilica.”

98 Bascauda conca ereta, not in glossaries presently used or in medieval lexicography. Found in OLD: “A kind of basin, of British origin referring to the Greek βασκανία... vessel, perhaps = Lat. bascauda; cf. also βασκανίας (LSJ Suppl., 1996).” For μασκανίας, cf. LSJ: *laver.

95 Basilius: Basil, 4th cent. bishop of Caesarea in Cappadocia, who with renowned oratorical skill stood in opposition to the tenets of Arianism. Of his many writings and considerable influence, cf. OCD (3rd), p. 234.

96 Basilia regulat, no evidence of regulata as a gloss for Basilia. Both FVD and DFC read: regina, which, of course, is the expected reading. However, regulata is a reasonable paleographical alternative to regina: “ul” is not at all dissimilar to “in” with an unoioe macron as has the manuscript.

1912 Basilice fortiter inuitae
1913 Basiliscus baldemoyne geniciana or grece
1914 Basiliscus a coketris
1915 Basius fundamentum pile vel extrema pars plantae pedis
1916 Basium a cussyngue
1917 Baxea calciamentum
1918 Basitum idem
1919 Basan et sin interpretatur pinguedo
1920 Baso as i.deponere et deprimere

97 Inuitae reveals a confusion over minims. The ms. prints: uuuwte. A quick glance might suggest “minute” or even “immitt.” However, context determines the proper balance. The ms. orthography includes an extra minim (see app. crit.) which must be dropped to accommodate inuitae. Both FVD and DFC support this reading.

98 Cf. DFC: “herba que genicaria dicitur”


100 fundamentum pile; cf. DFC and FVD: “confirmatio fundamenti.”


102 Basitum idem cannot apply to either entry or gloss of 1917 but rather to that of 1916, i.e. Basium; and so the order of entries determined by sense should be 1916, 1918, 1917.

103 Basan et sin interpretatur pinguedo, cf. FVD, s.v. “Bassus... a bassan quod interpretatur pinguedo.” Note orthographic variation in the DFC entry, under bassus: “non altus et dicitur a bassia, quod interpretatur pinguedo.”

1901 Barronculus (ms.). — 1904 Bariculus (ms.). — 1906 Bisilia (ms.). — 1912 Basilite (ms.); uuuwte (ms.). — 1914 coketris (ms.). — 1917 Baxea (ms.); calciamentum (ms.).
1921 Bassaris ridis a melch cow
1922 Bassa. i. ouis pinguis
1923 Bassa. a um. i. lous
1924 Baurus† i. blesus


Bassari i. lous, cf. DFC and FVD: "non altus."

†Baurus† i. blesus. Baurus is corrupt; blesus is legitimate, cf. FVD "factor verborum non bene ea proferens." DFC reads: "qui impedit loquitur et verba frangit non bene ea proferens." Both FVD and DFC agree further: "Blesus...i. balbus." Given this association between blesus and balbus might †baurus† seem somewhat more approachable? The object of successful glossary work is consistent balance. Our only clue here is the gloss, blesus, which means 'one who has a speech defect,' or 'one who stammers,' effectively described by FVD and DFC above. As well, also above, they both offer the phrase "i. balbus"; hence, "Blesus...i. balbus"; perhaps the inversion of our present item. Balbus (1832) 'one who stammers,' and the verbs bolo (1830) 'to blesse' and bario (1897) 'to cry as an olyfauitl' have been within his purview during those same moments of copying. In addition, the 'u' which has rendered †baurus† corrupt might have prevailed due to the deep ou sounds of lous (1933), ouis (1932) as well as the ow of cow (1931), sounds perhaps still buzzing in his ears from the most recent lines of copying. It is not unlikely that what happened here was that the scribe due to similarity of sounds, misspelled Balbus (ai and au being audibly similar) by writing Baurus; cf. 1832. Yet, Baurus becomes more than merely a misspelling or an unattested word. I would refer to any scribe's fundamental act as one of transferential perception, i.e. the scribe's attempt at observing and exerting subtle mental control and adjustment upon the word he is examining, while copying with his own eye-quill coordination. In the process of shifting from copy text to present text, momentary memory plays a very great part. Between what he reads and how he decides to transcribe it, there are a number of external distractions he must avoid and overcome. The Stonyhurst scribe is no different from us.

1925 of lyer (ms.). — 1928 Batius (ms.). — 1930 Baucrus (ms.). — 1931 lumen flex latine (ms.). — 1928 Basterna a carre or lyer or a schare
1926 Batillum genus vasis
1927 Bata a queene of oyle
1928 Batus genus vasis vel mensura trium modiorum et nomen proprium
1929 Batera quedam mensura
1930 Bactrus nomen proprium regis orientis
1931 Bath hebraice linum latine
1932 Bachim dicuntur vestes vsque ad genua pertingentes

who, in the act of transcribing the primary sources, is pelted by acoustical and visual assaults, liable to cause a preponderance of errors.

1928 Baterna, cf. FVD: "vehiculum itineris, quasi vesterna quia mollibus vestibus sternitur et a duobus animalibus trahitur ubi nobites feminæ deferentur." Also see DFC: "Basterna," similar to FVD. Both are distilled from Isid. 20.12.5.

1931 Batillum, cf. FVD: "thribulum; eciam dicitur instrumentum quo colliguntur carbones." See 1935 for similar entry.

1930 Bata a queene of oyle; cf. DFC: "Batha, the: sine Beth apud Hebreos dicitur mola oleria," derived from Isid. 16.26.12. Refer to note on 1928.

1930 Batus, cf. DFC and FVD, s.v.; also cf. Souter, s.v. "batus"; as well as AMD: "batu.s. ti est mensura trium modiorum (sic)." For modius as a measure cf. Isid. 16.26.10. But esp. cf. Isid. 16.26.12: "Batus vocatur Hebraica lingua ab oleria mola, quae ‘beth’ apud eas vel ‘bata’ nominatur, capiens quinuaginta sextaria; quae mensura una molaie vice proterturi." Cf. βατός (c) in LSJ; and Batus (2) in LLs. For "nomen proprium" cf. Lempreiere, s.v. "Battus, the First, a Lacedaemonian who built the town of Cyrene, BC 630, and reigned in the town, which he had founded, and after death received divine honors. The difficulty with which he spoke first procured him the name Battus."

1931 Batera quedam mensura. "Bateria" is found only in DFC; "genius patere [read: paterae] a batus dicitur." Batus is the "quedam mensura" in both FVD and AMD.

1932 Cf. note on 1805.

1933 Bath, cf. DFC: "hebraice, linum dicitur latine." See also Souter, s.v. bat: "(bat, Hebr. pl. badim) a linen garment."

1934 Bachim, cf. Isid. 19.21.8: "Batim sive feminalia, id est bracae lineae usque ad genua pertingentes quibus verecunda sacerdotis velebantur." Also, cf. DFC:
1933 Bactria regio

1934 Baubo as latrare

1935 Batullus et batillus a cresset

1936 Basculus i. rusticus

1937 Bedelliunum arbore dulcis odoris

1938 Batifico as to make yblessed

1939 Batulare as um sundel holi

1940 B[e]latus a um holi

1941 Beemoth ebrayse dyabolus latin

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"Bathin dicurum vestes linee, scilicet braoce." See badin, pl. of kat, s.v. (Souter). Note diversity of orthography in each instance.

115 Batullus = Bautrusa, lege Bactria. For au spelling cf. notes on 1924 and 1923.

116 Baubo, cf. Baubur, "to howl" (OLD); also, βατόχος (LSJ). Allowing for the phonological similarity between -bas- and -bat-, perhaps two other words, vocalic cognates, might be introduced here: "balete: to baleat" and "balbus: stammering." Cf. note on 1924 for the phonetic variation.


118 Basculus (Batullius, ms.): rusticus, cf. L&S: Basculus, s.v. Bastuli, a people of Spain, the Basques, cf. Latham, s.v. Basculus; see also the reference to Varro, De Re Rustica, 1.10.4.

119 Bedelliunum: a detailed description is found at Isid. 17.8.6: "Bedelliunum Indiæ et Arabiae arbor, curtis lacrima melior Arabica. Est enim lucida, subalbida, levis, pinguis, aequilatere convexa, et quae facilis molliatur, acque ligno vel terrae commixta, amara, ordoris boni. Nam ex India sordida est et nigra et maior: globla. Adulatorutur autem admixte gumi, qui non ita amarificant gustum." Brito Metrice (ed. Daly) provides a poetic alternative, p. 15, lines 269-70: Nomen aromaticum dic bedelliunum arboreis esse/Sic eius gumi Pinio vult testes vocari.

Both FVD and DFC stress an alternate sense covered by FVD's "genus lapides precisiosi."

120 Beomocus is our scribe's attempt at Latinizing the standard spelling, Beemoth. Cf. DFC: "Beemoth, hebraice, linke animal sonat, bestia ignorata est—ideo autem Beemoth i. animal dyabolus dicitur quia de excelsis ad terram cadens proprium merito, animal brutum est factus, ipsis est levianthus i. serpens de aquis qui in huius seculi mari volubili versatur suntia." Cf. for

1942 Bel ydolum azirorum

1943 Bele grece mens latine

1944 Belial i. diabolus

1945 Bellarius omnem gen[n]us cibi potus prandium vt poma nuces

1946 Bellacter cius me aduerbiurn i. audacter

1947 Bellaticus a um pertinens ad bellum

1948 Bellactias i. prelium

1949 Bellax i. assiduus bellande

1950 Belliger a um qui gerit bellum

1951 Bellipotens qui potens [in] bello

1952 Belocules i. oculus Beli

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normalized spelling: Behemoth, as in Isid. 8.11.27, the source of above quotation. For biblical reference, cf. OCB, s.v. Behemoth, p. 76, col. 2; esp. reference to Job 40.15-24.

121 Cf. Isid. 8.11.23: "Bel idolum Babylonium est, quod interpretatur venus." AMD concurs contextually with Isidore. See OCB p. 77, s.v. Bel, and the Dragon. Cf. 1952 for a further general impression.

122 Cf. DFC: "Bele dictur mens." Also see beliæc in LSJ no. 4, the mental aspect.

123 Beial: for a useful etymological perspective, cf. OCB p. 77; also cf. DFC: "Belial: nomen dyabolii." In Isid. 8.11.26 there is no context: "Belial sibili." 124 Bellarius, cf. for a more elaborate arrangement, FVD: "omne genus cibi secundae mensae, sicut sunt poma, nucesque extremitus apponuntur: prima mensa est cariunum, secunda fructum."

125 Cf. DFC and FVD: "bellium gerens."

126 Cf. FVD: "potens et fortis in bello."

127 Belocules i. oculus Bel. The Stonyhurst scribe had a particular difficulty with this entry and gloss [ms.: Beliutus ioclus bellii] considering that on the one hand the ten items from 1946-55 have warfare as their subject and their cognitive development is upon the word sellum. On the other hand, he ascertains the first word of the gloss to be ioclus, "a joke," entirely at first, opposite in sense; there may be no reason for hesitancy on the part of the reader of the manuscript. As well the lit of bellii seems to suggest nothing other than 'of war.' One is then left with an unattested entry which is glossed as 'a joke of war,' until perhaps the i of ioclus shakes loose and becomes the genitive ending of Bellitus, which, in turn, is altered to Belocules (o as biotted i and t as overly shaped c), with a final change from bellii to belli (a common alternation from double to single consonant or vice

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1953 Belligerus as *gerere bellum
1954 Bello as .i. pugnare
1955 Bellona a goddes of batel
1956 Bellatus a um turpis
1957 Bellum prelum
1958 Bellulum idem
1959 Belfegor nomen proprium
1960 Bellula eydynghe of a bateyle vel magnus piscis
1961 Belluinus pertinens [ad beluam]

versa) in which case the loose i is taken (more likely) as the comparative symbol, "i.e." Cf. Isid. 16.10.9 for the literary context: "Beli occlus abicans pupillam cingit nigrum e medio aureo fulgere lucentem, et propter speciem Assyriorum regi Belo dictum; unde et appellata." DFC abides by this text strictly, the source being Pliny HN. 37.149 (cf. OL.D sv. "Belus") 2. For historical stance, cf. "Belus" in OCD (3), p. 238, and, in Lemiriere, p. 115.


129 Bellula eydynghe of a bateyle; eydynghe; cf. MED aiden, incl. ei- spelling among the three citations. Cf. also OED s.v. aid (v.) with 15th cent. eyde in its form section.

130 Belluinus pertinens [ad beluam], cf. FVD: Belluinis [sic]: ad beluam pertinens.

1962 Belus nomen proprium regis aziriorum vel ydoly
1963 Bellus a um pugilcher
1964 Belzehub nomen proprium
1965 Belues ei egestas que solet contingere per uastacionem [bellu]
1966 Ben filius vnde debeat iusue leuenum i.
filius nun
1967 Bellifico as bellum facio
1968 Benedicfo is to bles
1969 Benefaciens cis bene agre
c
1970 Benefactorius qui bene facit
1971 Beneficencia a goud dede
1972 Benefic us a wel doere
1973 Benefic[i]ar[i]us utilis operator
1974 Beneficinatus wel speckynge
1975 B[e]n[e]placce es to plese wel
1976 Beniamyn interpretatur filius dextere

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133 Belus, cf. Isid. 8.11.23: "Fuit enim hic Belus mater Nini, primus rex Assyriorum, quem quidam Saturnum appellant." See OCD (3) s.v. Belus; cf. also Lemiriere, p. 115, for details germane to this period of Babylonian regal history. Also, cf. OL.D, s.v. Belus 1, and L&S, s.v. Finally, cf. 1942 and note.

134 Belzebul nomen proprium. As with Belfegor (1959) the gloss is just shy useless. For a general overview, cf. OCB, p. 70, s.v. Baal-beelzebul. Also, see Isid. 8.11.26: "Belzebul idolum fuit Accaron, quod interpretatur vir muscarum. Zebub enim musca vocatur. Spurianum igitur idolum ideo virum muscarum vocatum propter sordes idolatriae, sive pro inmunditias." For etymology, cf. Souter, s.v. Belzebul and Beelzebul.

135 Cf. FVD, identical reading including belue.

136 For filius nun, cf. OT, Joshua 1.1. For Ben, cf. OCB, p. 78.

137 Benefactorius qui bene facit: Consider the elaborate and far more welcoming: "ille qui pro munere sibi impenso beneficet" of both FVD and DFC.

138 Benefencia, same spelling in DFC. -ciencia is found in FVD. Both DFC and FVD provide a rather descriptive gloss: "Quod agit caritas ut prosit proximo."

139 Benefic[i]ar[i]us utilis operator. Souter and Latham provide variant glosses to Stonyhurst: beadle and vassal, respectively.

1977 Benigne [J]us sine aduerbium blessi-
dilche.  

1978 Ben ignus blessud' 
1979 Benignitas .i. virtus' 
1980 Beniulur wel wylled' 
1981 Beninu filius nun' 
1982 Beos to yld or b[!]ejatum facere' 
1983 Beos .i. octo vnicie 
1984 B[r]epho grece puer uel iuuenis latine' 

1985 B[r]ephotrophium locus vii pueri nutri-
tuntur' 

with the skill to determine the difference between illis and 
vel in the figure ___ and proceed to establish puer and 
iuuenis and then sustain their Greek equivalent: Eρηθώς, 
an adolescent, eighteen years of age (cf. LSJ). Both OLD 
and L&S acknowledge iuuenis as a male about twenty 
years old who might belong to the local collegia (OLD 
iuuenis #2-3). Add to which Isid. (11.2.10) associates 
the ephebe with puer as follows: "Hi sunt ephebi, id est a 
Phocae dicti, nechum [prorati] vir, adolescentulis lens. 
Finally, it's worthy of mention that the Stonyhurst scribe 
has distinct dyslexic tendencies. For particulars cf. 
ALMA, 65, 2007, p. 77, 612 and note 106; also, p. 81, 752 and 
ote 137. I wonder if ephebo might have morphed into bepbo 
and whether such a word as Ερηθωροπρεπος should not 
be given a suitable existence. Until then, and with 
hesitation, the readings Brepho and Brephotrophium will 
stand. Herein are citations supporting βραβρος as reflecting 
infancy and babyness, not that of puer and iuuenis:
LSJ: βράβος: newborn baby, babyhood. 

A Patristic Greek Lexicon (Lampe): βραβόροπος: rear infants. βραβοπος: form into a fetus. 


βραβοποσειος: institution for the maintenance of infants. 

Promptorium Parvulorum (annotated lexicon) 
p. 804: "brephotrophium norysry" 309: "Norysry qwere 
songe Chylidyme arm putte." Cf. Du Cange, "brepho-

1981 num (ms.). — 1984 Beoph (ms.); puerilis (ms.); iuuenus (ms.). — 1985 Biphotrophium (ms.).
1986 Bērbex a weper\textsuperscript{150}  
1987 Bērtillus i a gellud ram\textsuperscript{151}  
1988 Bērilua lapis precious viridis apud indecos candidates\textsuperscript{152}  
1989 Bērilus a precious ston  
1990 Bērith nomen dyabuli\textsuperscript{153}  
1991 Bestiarium a boc of bestes\textsuperscript{154}  
1992 Bēs i octo vacie\textsuperscript{155}  
1993 Bestiarius i. crudelis  
1994 Bestia a best  
1995 Bestiola diminutivum  
1996 Bestialitas crudelitas  
1997 Bēstius a um dep of a wylyde best\textsuperscript{156}  
1998 Bēstialis crudelis  
1999 Bēstialitier crudeliter  
2000 †Bēstibula† parua bestia\textsuperscript{157}  
2001 Bēp mola olera\textsuperscript{158}  

\textsuperscript{150} Bērbex a weper, cf. FVD: "vereō, vecis, 'v' mutatur in 'b', fit Bērbex. becii - i. aries castratus." DPC concurs. For forms and meaning, cf. OLD, s.v. vorvex.  
\textsuperscript{151} Bērtitus i. (see app. crit.): a gellud ram. The scribe misconceived the part of speech. Cf. FVD: "Bērubicus.beci ... aries castratus."  
\textsuperscript{152} For the entries Bērilua and Bērilus, cf. Isid. 16.7.5: "Bērilua in India gignitur...viriditute similis, smaragdo, sed cum pallore."  
\textsuperscript{153} Berith nomen dyaboli, cf. OT, Judges 9.46: [After the destruction of Shechem at the hands of Abimelech] "And when all the men of the tower of Shechem heard of [the ruin of the city] they entered into a hold of the house of the god, Berith." See also, Judges 8.33: [Confusion after Gideon dies] "the children of Israel ... went a-whoring after Baalim and made Baalterth their god." Also, 8.34: "And ... remembered not the Lord their God."  
\textsuperscript{156} Bēstius a um dep of a wylyde best. The curiosity about this item is its having one entry, an adjective to explain two glosses (nouns). Evidence is slender, but convincing. -a and -um vanish in other citations. OLD, L&S, Souther, Latham, and the medieval glossaries used for this edition bear no relevance to the Stonyhurst item. However, MLDBS, reveals two quotations from the Cath. Angl. which has been investigated directly: first, an adjective meaning “cruel”: “felle...bestius” (cf. note 4); and then the decisive clue with the meaning disease and death: “muraille...of bestus: bestius” and note 1: “Murrayne, lues, contagio. Manip. Vocab. ‘Murrein among cattell, pestilence among men, great death and destruction, lues’” Barret.  
\textsuperscript{157} †Bēstibula† parua bestia: Bestibula is not attested and would seem to be an errant diminutive form of bestia (1994), whose proper diminutive form, well documented, is bestiolu (1995). There is no support for its being connected to “Vestibulum, sacrisita” (Du Cange). This entire item (2000) seems superfluous.  
\textsuperscript{158} Bēp greece mola olera latine: The y of Bey (ms) is likely a miscopying or horn [p], thus producing the sound bēth which parallels the alternate spelling of beta for beth found in FVD under "Beta et Beth dictur secunda litera alphabeti." This would establish bēp as an acceptable variant of beta as an entry for mola olera. The language labels should be deleted since bēth = beta here is not Greek (the scribe is thinking of the numeral) and latinë serves no alternate purpose. Amidst the paleographical and textual complexities one must not lose sight of bēth = beta providing the meaning of best, the vegetable. Its gloss here, mola, olera, hardly helps convey the notion. Olera, generally the plural form of (h)olus, is found as a singular form meaning vegetable (cf. Latham; not elsewhere). Mola, however, is of no help in understanding Beta. It is not found as an adjectival form; it is a feminine noun meaning "a millstone; a cake of ground barley and salt" (OLD), but nothing like a bct. Latham provides an elaboration of senses, but as a simplex it means nothing more than that found in the OLD. Yet, in as much as mola here is a noun, its established senses will not allow it to fit in unless one refers metaphorically to a millstone being...
2002 Betha *idem*¹⁵⁵
2003 Bethania *nomen proprium interpretatur domus obediens*¹⁶⁰
2004 Bethaniv (*i.* september
2005 Bethel *vrbs samarie*¹⁶¹
2006 Bethlehemita *et to* *gens illius*¹⁶²

in the shape of a beet. Cf. Isid. 20.8.6 within the paragraph “De Vasis Coquinariis”: “Mola a sui rotunditate vocata, ut mala pomorum; sic et Greci.” AMD glosses *beta* as “oleria truncusque secundus.” FVD glosses it as “herba quedam.” Isidore (17.10.15) remarks succinctly: “Beta apud nos oleria genus; apud Grecos littera.” In both citations from Isidore there is reference to a Greek parallel to the Latin definition. In the latter, *Beta* is referred to as a Greek letter. However, the entry in the Stonyhurst ms (2001) does not refer to the Greek letter. *Bb* = *Beta* refers only to the vegetable (*oleria*). Hence, *grec* inappropriate to *Bb* as well as to *mola* should be deleted; *latine*, then, is redundant and should also be dropped. *Mola* which means “millstone” is rooted in the Greek *μύλον*, but altogether irrelevant to the sense contained in 2001, other than metaphorically: “Mola a sui rotunditate vocata,” perhaps referring to the roundness of the beet-root.

¹⁵⁹ “Betha *idem*” might only be an orthographic variant of “Bb” (2001); but DFC’s entry: “Batha = etiam apud Grecos est secundus litera” should not be overlooked.

¹⁶⁰ Cf. *Britto Metricus* which within two lines, p. 4, ll. 31-2, addresses adequately both entries and glosses of the Stonyhurst manuscript: “Septembrem mensem Bethaniv signare memento; Beth domus est sed anim puaper et gratificans est.” AMD, p. 41, col. 1, l. 21 reads: “Betavin – grece – vel Hebraeica, september latine.” The “Betavin” reading is tangential to the Medullian tradition as well as extraneous to the *Britto* text. As well there is no evidence to support the claim of AMD that it is a Greek word. It is much more likely *rhiberae*. On this topic generally, cf. note on 2008.

¹⁶¹ Bethel, cf. Isid. 15.1.22: “Bethel urbem Samarieae condiditur lebusaei ... sed postquam dormiens ibi Iacob vidi scalam innitentem caelo et dixit (Genes. 28.17) ‘Vere hic domus Dei est et porta caeli,’ hac ex causa nomen locus accept Bethel, id est domus Dei.”

¹⁶² Cf. variant orthography in FVD and DFC: “Bethleemita.”

2007 Bethleem *beth quod est domus et lem quod est panis*¹⁶³
2008 Bethsayda *nomen proprium hebraice domus [pecudum] latine*¹⁶⁴
2009 Biangulus *habens duos angulos
2010 Biangulatus *pertinens*¹⁶⁵
2011 Bibax *qui assidue bibit
2012 Bibaciter *cius cissime aduerbium*¹⁶⁶
2013 Bibix *i. pugna*¹⁶⁷
2014 *Bibro†* i. *arrigere crines*¹⁶⁸
2015 Bibacitas *i. ebrietas

¹⁶³ Bethleem: For an etymological variation, cf. Isid. 15.1.23: “Iacob ... Bethleem nomen ... posuit, quod domus panis interpretatur, propter eum panem qui ibi de caelo descendit.” Paleographically *deus* and *domus* are easily confused: *dēs* with macron overlooked might be taken as *deus*; but with macron observed, and, as often happens, a misconstruing of *e* and *o*, it would be read as *domus*. Note Britto Metricus, p. 4, l. 32: “Beth domus est.” Also, cf. Souter: “Beth (Hebr.), house.” Isidore (15.1.23) describes the city as follows: “Bethlehem Iuda, civitas David, qua mundi genuit salvatorem, lebuesae condita fertur et vocata primum Elishphrata.”

¹⁶⁴ Bethsayda (a city in Galilee) ... domus [pecudum], FVD and DFC concur on the gloss. Bethsayda nomen proprium hebraice. Cf. N.T. John 12.21: “Hi accesserunt ad Philippum, qui erat a Bethsaida Galilaeae.” Very often the Stonyhurst scribe will label as Greek what is truly foreign to him such as “hebraice” here.

¹⁶⁵ Biangulatus *pertinens*: here one might expect a normal extension to “pertinens: ad duos angulos.” Both FVD and DFC read “Biangulatus – a – um idem.”

¹⁶⁶ Other glossaries do not provide this inflection, mostly appreciated by specialists, not scribes.

¹⁶⁷ Bibix *i. pugna*, found in glossaries; not in lexica.

¹⁶⁸ *Bibro†* i. *arrigere crines*: Was this entry, untested, intended as a cross reference to the Stonyhurst item under V: *Vibro* as to braundisshe or sheke? *B* and *V* are frequently interchanged phonologically, but *bibro* is simply not found. Cf. OLD “vibro”, sense 2: “crinis vibratos”; also, “capillo vibrato.” As well, note L&S, s.v. “crines vibrati” – “frizzled” hair (*Aen*. 12.100).
2016 Bib[io]nis i.z. zinzula a wyne flyxe
2017 Bybleus a mender of bokes
2018 Bibliator venditor eorum
2019 Bibliopol a venditor librorum
2020 Bibliotheca locus vbi ponuntur libri vel armarium
2021 Bibliothecarius custos librorum
2022 Biblius circus vel iuncus

2023 Bibo is to drinke
2024 Bibo nis qui multum bibit
2025 Biblius idem
2026 Bicellum et biclinium dicitur habens sub se cellas vel domus mercatoris
2027 Biceps a twybyl
2028 Bicolos qui habet duo cola
2029 Bicorns qui habet duo cornua
2030 Bidens a toged rake or a pòsed shep or a mattroke
2031 Bidental locus vbi fulmen cadit
2032 Bienium spadium duorum annorum
2033 Biennis of two yere

reveals their bearing: "Iuncus [co quod iancisc radicibus haereat]. Scirpus, quo segetes teguntur, sine modo." OLD defines "Biblio" simply as "The Egyptian papyrus"; LS elaborates: "biblus, i. f., = βιβλος, the papyrus, a sort of rush that grew largely in Egypt, from the inner bark of which paper (sic) [writing material] was made." For thorough treatment see E.G. Turner, Greek Papyri, An Introduction (Oxford, 1967), ch. 1.


170 Bybleus a mender of bokes, cf. FVD: "Bibleus ... et Biblius ... biblei et biblii ... qui reperant libros."

171 Bibliator venditor eorum, in both FVD and DFC it is relegated to the gloss, idem and is tagged to the end of Bibliopolia. However, aside from these glossaries, bibliator does not appear.

172 Bibliopolia (βιβλαπόλεις). For its gloss "venditor librorum", cf. the gracefully expansive gloss of FVD: "venditor et ornator librorum a biblus pro libro et polio.lis quia polit et punicat libros ut carius vendat." Cf. also P.Parv., col. 431: "Stacyoner, or he that selith bokys ... Bibliolo." Isidore adds perspective at 6.14.1: "Librarios ante bibliopolas dicitos."

173 Bibliotheca locus ubi ponuntur libri vel armarium, cf. Isid. 15.5.5: "Bibliotheca est locus ubi reponeuntur libri; βιβλας enim Grecce liber, βιβλιον repositorium diciture." See also Isid. 6.3.1 and 18.9.3. See esp. FVD Bibliotheca: ...repositorium vel scriinium ... librario repositoriio, scilicet armarium.


175 Biblius circus vel iuncus: for "circus", cf. Latham s.v.: "scirpus: wick, rushes." And for "iuncus", cf. FVD, s.v. "Biblis, hoe, eciam quandoque ponitur pro libro quia antiqui de iuncis solebam contexere pergamenum et ibi scribere antequam esset usus carte." Isidore (17.9.97)


178 Bicolos: found only here and in FVD: "Bicolos - vité in colon: ... vel aftud intestinum."

179 Bicorns: identical gloss in FVD and DFC.

180 pòsed shep: "so" often equals "to"; "sed" a colloquial slur perhaps from "serd" in turn compressed from sered (not in evidence) results in to sered (two yearsed). Cf. FVD, s.v. "bidens": "ovis duorum annorum." Also, cf. Cath. Angl., p. 334, col. 2, note 6: "Bidens, a sheepe two yeres olde."

181 Bidental: virtually identical with parallel items in FVD and DFC. Yet, DFC elaborates: "... sic dictus a bidentibus ibi sacrificatis vel alliquid fulmine percussum." Cf. OLD, s.v.
2043 Bifarius .i. bilinguis
2044 Bifarius qui habet duas facies
2045 Bifarius qui duas viores habet
2046 Bifarius duae viores
2047 Bifarius duae viores habet
2048 Bifarius deus viores habet
2049 Bigama.
2050 Bigama.


Bifidas .i. in duas partes [fissus], cf. both FVD and DFC which include “fissus.”

Cf. Cath. Angl., p. 180: “an Hede lande · bifinum,” whereas FVD and DFC have it as: “locus vel divisius inter duas fines” and “divisio in duas fines” respectively.

Bifocatum: commonly -fur-; unattested substantive from perfect passive participle of bifurco, to divide (only in Latham).

Bifores [ium] double 3ates: see Latham, s.v. “bifores (pl) double doors.” 2040: “Biforium idem” has been deleted. Perhaps, at an earlier stage of composition Biforium was separated from Bifores and given a gloss, albeit nondescript, of its own. In fact, biforium is the genitive plural of bifores; and so, 2039-40 have become one item (2039), and reads: “Bifores, ium double 3ates.” Cf. FVD: “Bifores, biforum i. duplicates valve.”

Both DFC and FVD read: “duarum formarum,” the meaning identical.

Bifrons double dorred forred: both in Classical and Medieval periods Bifrons is construed as an adjective. Cf. OLD, s.v. bifrons; also, within the Medullian tradition “doubul fordehet” (Lincoln 88). FVD identifies the word with the god, Januarius (sic): [read Janus] “qui habet duas frontes, ante et retro.” Cf. Lempriere, s.v. “Janus” within which item there is a reference to “Janus Bifrons.”

2043 Biga a wayne or a karte
2044 Bigamus qui duas viores habet
2045 Bigamia due viores
2046 Bigens boren of two londe
2047 Bigenus of two kynd boren
2048 Bigermen mixtillio vel legumen ex duobus generibus coniunctum
2049 Biiluga biga
2050 Biilugas an hors 3oked in wayne

2043 Biga a wayne or a karte: generally, cf. OLD; for astronomical significance, cf. Isid. 18.36.1-2. Also, see FVD: “currus tantum a duobus equis tractus.”

2044 Bigamus qui duas viores habet: although the Stonyhurst scribe is grammatically correct, his chauvinistic attitude is revealed here and emphatically exemplified in the next item. “Bigamia due viores.” Consider the generically well-apportioned gloss in DFC: “Bigamus: qui vel que duobus vel duobus napst, scilicet viris vel uxoribus.” FVD is very much in line with DFC and so, the appropriate mode of address.


2047 Biiluga biga, cf. Biga (2043). In the Medieval period there is no distinction between biiluga and biga. FVD and DFC agree and DFC speaks well for both: “Biiluga: idem quod biga.” “Biga: currus tantum a duobus equis tractus.” In the Classical period biga is the two-horse chariot and biiluga is found only as an adjective, e.g. animalia biiluga; equi biui, and emphasizes the animals to be attached to the chariot; whereas biga stresses the chariot itself. Biiluga is not found as a noun in antiquity.

2048 Biilugas: giving the scribe the benefit of lexical propriety he would have written biginus here rather than bigiata. It makes very little difference since n and u are each constructed almost identically as two minims. What
is important is the scribe's persistent dyslexia. Through the "A" edition it is not infrequent. Here again he does not disappoint: biginus = biligus.

198 Bilanx dowbell dyschis, cf. Souter: “here with double scales.” For the full gloss, cf. DFC “libra, statera”; and FVD: “libra, statera ... quasi duas habens lances.” For the corrupt phrase: “peys of a weig[h]t,” cf. P.Parv., 331 “Peyce or wyghtes: Pondus, -ris.” Also, see p. 668, n. 1602, for orthography and etymology of “peys,” “weig[h]t”: possibly a case of haplography due to the shape of vel () suggesting br with the g of genuine immediately following, further emphasizing the scribe’s dyslexia.

199 Bilanx is i. sonitum facere: in addition to the -bo spelling, both FVD and DFC provide the alternate entry, “Bilbio, is:” DFC reads sonum instead of sonitum. See OLD for “impersonal” form: “bibilb ... sonitus que fit in usu.” Cf. P.Parv. col. 471 for a full grasp of this item: “Swowyn, or sowdyn as new ale and odyr lycur: hybilb - is -iul - ire - itum; 4 con. neut. sit propriie in 3rd persona tantum”; and note 2270 on page 714: “Swowyn to sound as new ale or other liquor. ‘Swowe, to make a noise as water does in rushing down a precipice,’ Halliwell. [OEt swogon, to sound, to make a noise like the wind.]”

199 Bilibria ... superfutitas bibendi: Bilibria is corrupt. Perhaps he also recognized that Bilibria “two pounds” (L&S) and Bilibris (Souter) would not coordinate with the gloss. However, another slight paleographical alteration in our scribe’s dyslexia: movement of l and easy misreading of ri as a would produce the adjectival form bibula from bibulus—a -um (OLD), “eager for a drink,” a facile reworking of the entry which allows for the sense contained in “superfluitas bibendi.” Yet a word with a proper Latin ending coordinated with this gloss has yet to be found.

199 Cf. DFC: “Bilibris et hoc. bre - i. pondus durium librum”; FVD concurs. The use of hoc here emphasizes a nominal function of the entry word, overlooked by Stonyhurst.

200 The turns of phrase are apothegmatic in presentation. Cf. Isid. 10.30: “Biliosus quod sit semper tristis, ab humore nigro qui bilis vocatur.” Also cf. DFC and FVD: “Biliosus qui frequenter irascitur et semper tristis est.”

201 Bilix an haubrek on clop with two bredes weuen, cf. FVD: “lorica ... que texit dubus vel tribus licinis accumulatis.” Also cf. P.Parv., col. 211: “Harburgyn or hauberke: lorica.”

201 2061-63-65: the teacher in our scribe gives us a lesson in etymology in these three items; but he sacrifices the meanings of these items by doing so: in 2061 he disregards the grammatical nature of the word which sorely needs the conjecture: pertinens ad. Cf. FVD: “aliiquid inter duo maria existens”; in conception and presentation the gloss of 2063 is identical to 2061. However, cf. FVD: “ubi sunt duo metra”; also cf. Souter “in two meters”; hence, the conjecture “pertinens ad,” our scribe’s phrase of choice in adjectival and participial instances; in 2065 - “bimus,” quite accurate in discerning the separation of the adjectival suffix (-ulus) from the root (bim) ; however, it might have been considerably more helpful to have provided a substantive gloss as does DFC: “bimatum agens.”

203 blos a mode of life distinguished from blos, “bow” used with arrows.

204 Niemeyer consigns “Biothanatus” to four categories: “suicide”; “suffering violent death”; “one who dies without confession or unction”; “an infidel to Chris-
tian death." The «bis» readings of the Stonyhurst ms.: "Biosanthatus bis mortuos et bis damnnatus" occur in two other contexts: FVD: "Biosanthatus...bis mortuos sicut Lazarus, et componitur a bis et thanatos"; and Isidore 10:31: "Biosanthatus, quod sit bis mortuos," not elsewhere according to our reckoning. Niemeyer's categories do not apply to these categories. Souter who cites both "biosotheanatus" and "biosanthatus" (the former based upon "biosotheanatos" from "bioso theos: 'divine' and "theanatos" 'death') stresses 'violent death,' a principal segment (2) of Niemeyer. "Bio" and "Bis" are not etymologically interchangeable prefixes. In the examples from FVD and Isidore his reflects no violence at all, rather a literal and legitimate double death, the example being Lazarus. In the Stonyhurst item the twofold use of "bis" clearly emphasizes the intensity of violent suffering and death, which warrants the "biosotheanatus" reading found in Souter.

205 Hipielitas i. mente duplicitas, cf. FVD: "fraudulenta... dolositas."
206 Bipelx twofold or double pousi, cf. FVD: "duplex animo, fraudulentus."
207 Birratus shorted or grete cloped, cf. FVD: "buro indutus."
208 Birria, nomen viri; cf. Du Cange: Birria. Archithrenius; two citations, of which the literary one is selected (Bk. 2, ch. 14) "Nunquam Birria sufficeret, ubi defecisset Homerus." Also, cf. Glossar. vet. ex Cod. reg. 7613: Birria, virilit agens, b in v conversa."
209 Birrosus: ful of grete clopes; cf. FVD: "idem est qui quidam.
210 Birrum a gonne, cf. FVD and DFC: "grossum vestimentum." See βιφρος, "a kind of cloak" (LSJ).
211 Birsca ex leper or harde leper barked, cf. FVD: "cloaca vel comium bovis;" DFC concurs.

2076 Bipercio (ms.). — 2077 habet habet (ms.). — 2085 rupus (ms.). — 2089 Bisipulus (ms.). — 2093 Bissilabis (ms.).
2098 Bist[h]anatos bis mortuus. 220
2099 Bito as to go
2100 Bitumen tar cley or glew
2101 Bituminatus lutosus. 221
2102 Biura que habet duos viros. 222
2103 Biuium vs deu vie concurrent
2104 Bisantium proprium nomen. 223
2105 Blandicellus a litel gloser
2106 Blandifico as to glose. 224
2107 Blandior iris idem
2108 Blandulus aliquidatum blandus
2109 Blandus a um et cia et cies glossing. 225
2110 Blas tis stultus
2111 Blasphem[a] [blank]. 226
2112 Blasphemo as to scornen to blame to bagbyten
2113 Blasto nis an hospiteler
2114 †Blato† a backe. 227

2115 Blateus a um lis et le pertinens. 228
2116 Blatea †i. rex. 229
2117 Blata †i. spira vel purpura. 230
2118 Blatero nis et hec blatera vox ranarum
2119 Blatero as †i. stulte et sine causa loqua
2120 Blatio tis to stute. 231
2121 Blatus †i. stultus
2122 Blessus a um wisprising †Alum† glossing. 222
2123 Boa serpens dampnaus boues
2124 Boanerges †interpretatur filius tonitrui. 223
2125 Boarium †vbi boues venduntur

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220 Bist[h]anatos: Add. lex. This item is composed of a perfectly balanced “Greek” entry -os of θάνατος; bis would have to be δύο-) transcription followed by the gloss: “bis mortuus.” It places in perspective the FVD and Isidore 10.31 citations within the note of 2073 and highlights the efficacy of the reading: “Biaethanatus” and the comprehensive value of the second part of its gloss: “bis damnaus.”

221 Bituminatus lutosus: lutosus suggests that which is full of mud or clay. Bitumen is best identified as pitch or asphalt. Cf. OLD, s.v. The result is a thick natural substance.

222 Biura que habet duos viros, cf. FVD for a somewhat more polished definition: “mulier que duas habet vel habuit viros. i. maris.”

223 Bisantium. cf. “Byzantium” in OCD (3rd), s.v.

224 Blandifico: not found as a finite verb.

225 Blandus a um et cia et cies ... glossing: curious and confusing cohesion of adjective and nouns; a far too facile way of learning.

226 Blasphem[a] [blank]: The gloss is wanting here due, no doubt, to an eyeskip to the next entry, Blassphemo, and its glosses.

227 †Blato† nis a backe, cf. πλάτων: “broad shoudered”; also, cf. πλάτος, “width” and πλατύς, “wide.” This entry belongs under “P.”

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2102 Biuaria (ms.); qui (ms.). — 2104 Bisannium (ms.). — 2105 Blandicellus (ms.). — 2111 Blaspheuma (ms.). — 2114 Blato error for ‘Platos’ (phonological similarity between b and p). — 2117 purpura blatonis (ms.). — 2118 Blafa (ms.). — 2124 Boaneger (ms.).
2126 Boatus clamor bounm 234
2127 Bobinicator conicicat 235
2128 Boo as to crie dampno bobino 236
2129 Boocia regia dicta 237
2130 Boema bous or sonor strepitis
2131 Boetes a sterre tokininge in welkyngge 238
2132 Boecius nomen proprium magister 239
2133 Boia torques dampoinator[um] q[uasi] iugum in bouse a bos dictur anglice a color pot persones han abouten here necke or a feter 240
2134 Bous grece i. bos latine 241

2135 Bo[u]l[e] sentencia 242
2136 Bola palma manus 243
2137 Boletus tundur et old clop et a maner stockefysch 244
2138 Bolida honor magnus 245
2139 Bolis dis massa plumbi
2140 Bolus morcellus vel iactus 246
2141 Bombcinium lana 247

242 Bo[u]l[e] sentencia: our scribe seems to present his item as if measuring up to an expected format. DFC is far more helpful: "Bola grece, sentencia latine." Cf. also Latham under a most unexpected form: "bola ... bolo ... counsel, resolution" (Boul[ì]).
244 Boletus tundur = burnt rag. Cf. Cath. Angl. tundyr and note 3. Latham connects Boletus with bolting cloth (s.v. bulletum). Regarding stockefysch, cf. Cath. Angl., p. 365, and note 4: "Dried cod ... when it is beaten upon the stock, it is termed stock-fish ...."
245 Bolida honor magnus, cf. Du Cange for Papian anecdote: "honor manus"; and for ms. evidence for Bolida, which is, perhaps, a reference to the Athenian Councillor, cf. Bouleuqíč.
246 An excellent example of lexicographical balance is this exquisite verbal interplay between entry word and glosses. At some stage in the transmission a scribe presented these two Latin words - morcellus vel iactus - as natural glosses to the entry: Bolas. The harmony sustaining this balance is quite remarkable: Bolus > morcellus/šiaďoč/ "lump or clod" vel iactus/βολᾶ/ "a throw or cast".
247 The gloss here, lana, suggests that the entry should read Bombcinium rather than -iun (see app. crit.). Cf. Isid. 19.22.13: "Bombycina e bombyce vermiculo qui longissima ex se fila general, quorum textura bombycinum dicitur." Bombcinium lana is referred to here as "cotton" or more expressively by "cotton wool." Cf. P.Pars. 97: "Cotuna: Bombcinium." It is described in FVD and DFC as "goods made of cotton." However, there is some question about the clear distinction between the -iun and -um endings, as well as slight variation in vowel prevalence; cf. Cath. Angl., 77: "Cotuna bombacinum." Latham provides s.v. bombyx: "bombcinium, -acinium, bumbacinium.

2127 communitor (ms.). — 2128 damp bobbole (ms.). — 2129 Boeis (ms.). — 2131 wellynge (ms.). — 2132 boi- (ms.). — 2133 torquens (ms.). — 2134 Boge ge (ms.). — 2136 Bola (ms.). — 2141 Bombcinium (ms.).
2142 Bombcinator qui facit purpuram
2143 Bombix a selk worm
2144 Bombizacio est vox spium
2145 Bombizo as to fart
2146 Bombax acis cotun
2147 Bombino as conociari vel dampnare
2148 Bombus est sonus tube et ani
2149 Bonas a un good
2150 Boritas godenes interpretatur fortitudo
2151 Boo as to lowe booz
2152 Boratas be norpe wynde
2153 Borith fulleres gres

2154 Bos an ox
2155 Bo[s]forus a maner of sheep
2156 Bosra interpretatur rubes color vel terra
2157 Bossequus an ox hurde
2158 Bostar nomen proprius vel silua or a schepene
2159 Boscus a wode
2160 Boscis a maner of folke
2161 Bota g[n]us saccarum
2162 Bol[rium] locus vbi boues pascuntur
2163 Bouicida an ox sleer
2164 Bouilla vbi boues unduntur

2166 Bossequus an ox hurde, cf. FVD and DFC: "Bossequus: bubulus, quasi sequens bones."
2168 Bouinus a um oxece
2166 Bractale a brich gurdul
2167 Bractarium idem
2168 Bracile idem
2169 Bracte a breche
2170 Bructatus a um pertinens
2171 Brateum i. vadum a forde
2172 Braciologia shorte spechii
2173 Bratis be lowest part
2174 Braciale a bracer
2175 Brachium an arme
2176 Bractea a plate
2177 Bracto as to breche
2178 Bracco i. breue
2179 Bradesium vi bonum fit celum
2180 Bragma[ne] populi indie
2181 Brancia guttur
2182 Branchia a gille
2183 Brancus maladi
2184 Bran[n]ola partua brancia

268 Bracco i. breue, cf. FVD “Bracco greece, breve latine.” Mediaeval Latin has taken to its own the Greek and Latin underlying the entry and gloss of this item: "βράχος, i. brevis." Cf. AMD: “brachos breve sit." Also cf. DFC: "brachos, quod est breve." 269 Bradesium vii bonum fit celum: "where the good heaven is." Cf. FVD: “paradisus orus desolitium et ... quasi pars deis visum et ... locus in orientis paritibus." DFC is similar. However, AMD adds: “Paradisus disi est celum emperium [read: empyreum] et regio spiritualem et vita beata, quasi pars Dei visum gloriosum." A not unconvincing argument especially since the orthography is not complicated. P and B are often interchangeable; and here the -us of Paradisus is mistaken as an -ium, and in transcription, the first a was dropped by oversight. However, then, one is confronted with Bradium in Du Cange: Campus [alia notione sumitur, scil. pro Praeium, munus, palma ...] Even so, Bradium is not found. Is it, perhaps, a confusion of Bradium (and) (Paradisus)?

270 Bragma[ne] populi indie, cf. DFC: “Bragmane. narum pluraliter populi Indie." For historical perspective cf. Lempriere, s.v. Brachmanes. Philologically, the scribe seems to have made a mess of this entry: Bragma requires [ne]; populi is incorrectly written for populi; and udae is an obvious miscopying of indie.


273 Brancus maladi, cf. Isid. 4.7.13: "Branchos est praefocatio fauciæ a frigido humore." Cf. LSJ, s.v. βράχος for further detail.
Bratea a pese of gold, cf. OLD: “Bratea ... Also bratea ... a thin sheet of metal (esp. of gold) or other material.” See 2176. Also cf. Brito, p. 16, l.285-6: “Bracteae vox greca sed bractea forma latina ... sic lamina dicitur aur.”

Breus a writhe: in the 1980s the OED was resolute upon a third edition and was pruning its less convincing citations to that end. The following item came my way: “14 ... Latin-Eng. Voc. (ms. Harl. 2257) Grani, a writhe.” Harl. 2257 is a manuscript perhaps as important as any other in the tradition of the Medulla Grammaticae. Both words in this citation are misread and misunderstood. Grani is not a recognizable Latin form for a word in an entry in a glossary. If the minims were reed, the word could be taken as graus, which, however, when linked with writhe, as the OED conceives it, cannot make sense. The dative or ablative case of graus meaning “heavy” cannot stand here. But if thought of as a translocation from the Greek: Graus = γραυτός, which is a series of natural phonetic shifts (u, v, ph, f all freely interchanged with one another; long and short i and e are naturally exchanged—note particularly the similarity of iota and eta in modern Greek), this would provide the nominative case which is within the range of the interpretation: writhe = writhe. t and th have equal weight in Middle English. Hence, this 15th century quotation from the Medulla Grammaticae should be removed from under writhe and put under writhe, which, of course, diminishes the antiquity of the word writhe by as much as 170 years [In great part taken from ALMA, 60 (2002), p. 259-60].

Bra[n]deum bokeram, cf. Souter: “bandeum ... a veil of linen or silk used to cover relics of the saints.” Also, cf. P.Parch., col. 36: “Bokeram, cloth.”

Brateola a golden belle, cf. DFC, s.v.: “Bratea – tenuis auris lamina vel album latenti – unde Brateola ... idem et pro campanula aurea inventur.”


Brauium: also maystrie or the pris of a game or a glayue.

Breisith i. liber generacionis.

Breuil[JM]erus i. portator breuium.

Breualium: locus vii breuia ponuntur.

Breuilogia breuius sermo.

Breuviloquus qui breuiter loquitur.

Brevis short.

Brisca an honi comb.

Bria a mesour.

Brisce: deus vini.

†Briscus† idem.

Briso as to bruse or breke.

Brauium, cf. DFC: “laurca, munus, premium, cursus, quasi parvium i. paratum, acquisitum et virtute vel quasi habitavit i. habitum virtute.” Cf. Cath. Angl., p. 137: “A Glayce: brauium” and note below, which suggests not simply the prize for the victory in the game, but the victory itself. Cf. βραβείον, “prize in the game” (LSJ). Note also the variation in the orthography—a instead of f as supported in the note.

Brevis, cf. Isid. 6.1.4: “Primum ordo Legis in quinque libros accipitur, quorum primus est Brevis, quod est Genesis.”


Serious confusion of two items (2199-2200) caused by a simple paleographical error: e and e misplaced. See app. crit. for ms. errors. Text shows corrections: Briseus, cf. βράσσεως ... a title of Dionysus” (s.v. LSJ); also cf. AMD: “Briseus, sei ... deus vini.” Also see “Brisces ... Bachus” (FVD). See also OLD: “Brisceus i. m. An epithet of Bacchus.”

2187 Bradeum (ms.). — 2188 Brac (ms.). — 2191 Bresich (ms.). — 2192 Breurgulius (ms.). — 2195 Breviloquus (ms.). — 2199 Briscus (ms.). — 2200 Briseus (ms.).
Britannus of bruyayne
Brito breton
Britannia idem
Broctus habens grossa labia
Bromin interpretatur commedere
Bocca bellua marina
Brucus vermis olerum

2202 Britannus of bruyayne
2203 Brito breton
2204 Britannia idem
2205 Broctus habens grossa labia
2206 Bromin interpretatur commedere
2207 Bocca bellua marina
2208 Brucus vermis olerum

2209 Brudulum locus diuiino in celo
2210 Bruna wynter
2211 Brumeo wynterlych
2212 Brunda an hertes heede or horn
2213 Brundisium vbi fuit bonus portus
2214 Bruteo es to be wylde
2215 Brutas vnclene
2216 Bvbalus a wylye ox or a bugul

Britannus of bruyayne: Brito breton, cf. FVD: “A Bruten; sunt enim Britones, quasi bruti.” Also, cf. DFC: “Brito ... Britannia ... a bruten.”

Britannia idem: idem cannot refer to the immediately preceeding gloss, breton, but likely, with the knowledge of French his readers have, the similar sound of that gloss suggested: “bruyayne” (2202).


Bromin (Bronnomium ms.) [in]terpretatur commedere. Cf. DFC: “Bromin - comedere vel consumere.” Also cf. AMD: “quod consumere sit bromin.” Also see Brito, p. 16, l. 293: “Dico bromin grece, consumere dico latin.” Bromin is the Latin translation of a fabricated Greek infinitive, βρόμεν, formed from βρόμω, food (βρόδεσκο, to eat), or from βρόμος, oats. The scribe attached the commonly known infinitive ending -αιν to the stem of the noun βρωμ. The present infinitive of βρόδεσκεν does not appear, and the aorist form βρόδεσκει is of no help in this instance. βρωμ−, the stem, to which -αιν would be added, is not a seminal form of βρόδεσκο.

Bocca bellua marina: ‘a monster sea bass.’ The letter o raised and placed above the first c could, under these alphabetical circumstances, suggest the reading ro. Not but here. It is difficult to ascertain why, with a tight line he leaves enough space between the two es to place a letter and instead puts a raised o over the first c as follows: Bc:es. Nevertheless “Bocca” is the reading and it is so missalphabetized. Cf. Isid. 12.6.9: “Bocas dicunt esse boves marinas, quasi boas.” Also, see Latham: “bocca marina, sea bass (known for its huge jaws).” Cf. also OLD bocca; and ISF: “βοκα ... a grunting fish.”

Brucus vermis olerum. Cf. FVD and DFC: “quidam verritis.” So, here, we have the rather rare instance of Stonyhurst being a bit more explicit – “a vegetable worm” (contradistinct to “earth worm”). Yet, cf. Du Cange, 2. Brucus for substantial details.

2209 Brudulum locus diuinio in celo: “a place in the divine sky.” Perhaps, the scribe was entertaining two thoughts simultaneously and confused them in the presentation (transferralent perception). According to Lenepriere there is a “harbour formed by the Athesis,” a river in Northern Italy, referred to by Virgil in Aen. 9.680 as “amoenum”; all the while noting how Brudulum (2179), aurally, orthographically, and paleographically resembles Paradisus and that Brudulm and Brudulis are not at all distant in their similarity: Bre− and Br− need no explanation, and −isum is close enough to −ulum [insert minimis here] to [insert minimis] respectively.

Bruna wynter: as expected, brevity prevails in the Stonyhurst ms. Cf. DFC: “frugis matutinali vel quod corrodit folia arborum.”

Brumeo: rare in its active or causative sense. Most frequently it occurs impersonally. Cf. FVD: “Brumeus mes – verbum excepte actionis, ut: deus brumet i. facit brumam.” Yet, here we are given the first person sing. pres. ind. of the verb with only an adjective or adverb as the gloss. A verb is required, joined with wynterlych, such as, “to be.” In other words: “I am cold.” See “Bruteo es to be wylde” (2214).

Brunda an hertes heede or horn, cf. DFC: “cor na dicitur vel caput cervi.” Also see quotation from Isidore below at Brundisium (2213).


For bugul, cf. Cath. Angl. p. 46, col. 2: “A Bugyle ... bubulus;” and note 6 for comprehensive treatment of its sense. Another Latin equivalent pointed up in this note is bucales. This clarifies the verse under the entries bubalus and bubala given in AMD: “Bubalus est magnus, bucalus est minimus, Bos est camporum, bubalus est nemorum.” Cf. also PPav, col. 52: “Bugal,
beeste: Buβulicus” and note 261 on p. 571: “Buggulle, or wild ox, buffalo; cf. βοόμπολος,” FVD and DFC have placed buβulicus and buβala consecutively, not separated as here by Buβastis.

229 Buβastis, cf. Herodotus Histories 12.137: “η δὲ βοῦβαστις κατὰ Ελλάδα γλύδουν άτε Αρτέμις.” In the Greek language Artemis is Buβastis.” DFC supports the Stonyhurst reading; FVD reads “bubalorum dea.” The province of Artemis can be seen as including both the wild ox and the driver. Regarding the former (cf. OCD 3(9), s.v. Artemis, p. 183, col. 1) she was known as “Ποτις Τηθίς, ‘Mistress of the animals.’” Witness the Laphria, the festival in honor of Artemis Laphria which included “a procession in which the virgin priestess rode in a chariot drawn by deer and the holocaust sacrifice of many animals.” (ibid., p. 184, col. 1). Regarding the importance played by the drivers of oxen and the divine blessings bestowed upon them cf. the Cleobis and Biton episode in Herodotus, Histories 1.31. On Diana Buβastis and the veneration of cats cf. Lempliere, s.v. Buβastis.

229 Buβala idem est, cf. FVD: Buβala.le –pro femina eius referring directly to Buβalus and suggests that here Buβala should be placed directly below Buβalus on 2217, placing Buβastis below it: hence, Buβalus, Buβala, Buβastis, paying proper attention to “idem est.”


301 Buβulicus an ox hurde, cf. Latham “oxherd”; see Isid. 10.263: “a cura boun”; DFC: “boum custos.” FVD agrees with DFC.

302 Buβa os vel oris folliculus: AMD and note 12 as well as OLD are identical to Stonyhurst. oris folliculus = lower part of the cheeks (cf. OLD). The Stonyhurst ms. and AMD with note 12 are more anatomically correct whereas DFC and FVD, in using “inflatio,” merely give the appearance of the mouth.

2224 Buexactus grete mowped
2225 Bupectella a morsel or a chike
2226 Bupec to blow
2227 Bupecitis verbosator qui multum loquitur
2228 Bupecula parua buca
2229 Bupec[n]o as to trompe
2230 Bupecellam pro morcello panis quam [pro]
parua bucta [et scribitur] per vnum.c.
2231 Bupecellar[i]us a gloten
2232 Bupecetum an ox stiule
2233 Bupecinus a trumpor
2234 Bupecina a trompe
2235 Bupecinon i. canens cum buccina
2236 Bupecolica liber
2237 Bupecolicus i. bouninus liber


304 Bupectella a morsel or a chike, cf. AMD: “bucella: frustum (sic) panis.” 2225-30: “Buccella … Buccella”; perhaps, the definition of 2225 was intended to be followed directly by the content of 2230 which contains an apothegm; but the latter slip of topical wisdom was separated.

305 Bupecos, as to blow, cf. FVD: “Bupecos buccam facere vel inflare.”

306 Bupecinis verbosator qui multum loquitur: FVD: identical. Verbosator appears only in Stonyhurst and FVD. DFC is identical to FVD and Stonyhurst except for its omission of verbosator. Since noun buccao and verb bucco invoke inflatio and inflare respectively, I should confidently add “wind bag” and “blow hard” to the current meanings.

307 Bupeci[n]o as to trompe, cf. FVD: “Bupecinos, as cum buccina sonare.”

308 For omission of gloton, cf. app. crit.

309 “Ox stiule or” in ms., deleted in the text. Bupectella situated in the ms. below bupecetum in 2232, the scribe’s eye skipped up to bupecetum’s gloss and he copied it as the first gloss of bupecina. “Buccina a trumpor.” Cf. Cath. Angl. p. 395: “a Trump … buccina,” and note 3.

310 Bupecolica liber, cf. FVD: “Bupecolica coram … liber.” The Eclogues of Virgil are the best known example of this type of literature.

311 Bupecolicas in. bouninus liber, cf. FVD for a more scholarly elaboration: “liber factus vel tractans de buobus.” Cf. the slim remains of the De Agricultura of the “elder” Cato.

2220 Buβu — (ms.); mλris (ms.) — 2223-35 Bupect — (ms.) — 2230 Bupecellam gloton (ms.) perhaps due to a momentary eyeskip to the gloss “a gloten” of the next entry Buccellar[i]us.
2238 Bucula an heyfor
2239 Bucullus a stote\(^{312}\)
2240 Buculus a bolik\(^{313}\)
2241 Bufo a tode
2242 Buglossa herba ox tonge\(^{314}\)
2243 Bulla tumor laticis et sigillum et lapis preciosus\(^{315}\)
2244 Burbulia eorum nomblis\(^{316}\)
2245 Bullio is to boylen
2246 Bulibus capud porri\(^{317}\)
2247 Bulillo is a wellynge op
2248 Bullor ortc tumor aquae bullientis\(^{318}\)
2249 Bumasta a gret grape\(^{319}\)
2250 Bumba sonus tympani\(^{320}\)
2251 Buo is to shede
2252 Bubino as .i. inquinare sanguine paruuii\(^{321}\)
2253 Burgigallis bordewes\(^{322}\)
2254 Bulima vermis\(^{323}\)
2255 Burdo animal genitum inter exum et asellam\(^{324}\)

\(^{313}\) Buculus a bolik: Stonyhurst has confused two elements, mistakenly joining an entry with a gloss which, in fact, belongs to another entry. **Bulliculus** is found to have the gloss “paruus bullio” (FVD) and has nothing to do with the bovine circulation. However, **buculus**, perhaps from the expanded and misspelled “bull[i]cullus” is the proper entry for “bullok.” It is more frequent in classical Latin, but even then not at all common. The feminine form **bucula** is more frequent, but it appears in P.Parv., col. 52: “Bulloke: Boculus” and p. 571, note 261: “...Lat. buculus, a little ox.” Rarely, if ever, in the lexica. The glossaries are its source.

\(^{314}\) Buglossa herba ox tonge: A conflation of two entries of buglossa in FVD: first, “bos componitur cum glossa, quod est lingua” and second, “quae folia asperima habeat ad modum lingue bovin.”

\(^{315}\) Bulla tumor laticis et sigillum et lapis preciosus: a splendid example of the paucity of style of the Stonyhurst ms. when compared with FVD which uses three bold-faced entries to explain its meaning: 1) “Bolla ... tumor qui fit in aqua ex pluvia cadente”; 2) “Bulla eciam dicitur ornamentum equorum”; 3) “Bulla eciam dicitur sigillum quod cere imprimitur.”


\(^{317}\) Bulibus capud porri, cf. βολβός (LSJ). More frequently distributed within the classical than the mediæval period.

\(^{318}\) Bullor osis tumor aque bullientis: DFC further qualifies the sense “bulla fit de pluvia in aquam frigidam cadente.”

\(^{319}\) Bumasta a gret grape, cf. FVD: “vitis magna vel uva magna in similitudine marem bovis et dicitur bumasta quasi bovis mamma.”

\(^{320}\) Bumba sonus tympani: the ms. reading, **Bûda**, extends easily to *Bam- and with *b* taken as a reverse *d* at times, the resolution is *Bumba* paleographically. AMD s.v. ‘bombum’ supports this reading with “sed bumba retro crepuquim.” See OLD s.v. ‘crepo’ for appropriate senses.

\(^{321}\) The ms. reading of the entry word is **Bulito** which seems to appear in lexicon or glossary; yet the gloss “inquinare sanguine paruuii” conforms with that of 2220: “san[gui]s m[ul]i[eris] mens[tre] fuse.” Hence, a call for **Bubino** would be appropriate. See OLD for quotation from Paul Fest., p. 32M: “Bubinare est menstruo mulierum sanguine inquinare.” The content of this item’s gloss, by its very nature, would prompt extreme moral hesitancy regarding selection in a glossary. Little wonder it is so scarce.

\(^{322}\) Burigallis bordewes, cf. FVD: “Burigallis ... a burrus et gallus”; more likely to support or at least not to discount the “burgy” orthography. Cf. Isd. 15.1.64: “Burgallim appellatum fenquit quod Burgus Gallos primum colonos habuerit, qui quis ante cultura bibitius est.” For historical details cf. Lempriere and OCD(3)<sup>9</sup> s.v. **Burigallia**.

\(^{323}\) Bulima vermis: aside from the common meaning of **boulima** as “extreme hunger” (cf. L&S), see M.DBS which provides this present meaning: **vermis**, _internal parasite_ as a gloss upon **Rulimus**, variant spelling of the entry word found in **L&S**. **Bulima** is found in Paul. Fest. ex. Müllcr, p. 32.

\(^{324}\) Following is a comparison of the glosses of four major manuscripts upon the entry “Burdo.” The Stonyhurst scribe reads: “animal genitum inter exum et asellam” and makes his point succinctly but with a grammatically disjointed expression. FVD is rather florid: “animal, scilicet mulus vel mala ex equo generatus vel generata, mulus ex asino et equas nascitur.” AMD concentrates upon the grammatical precision while being excessively sparse: “animal ex duobus generibus natum.” Finally, DFC satisfies on both counts, content and expression: “animal quod ex equo et asina nascitur.”

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2234 ox stalle or trumpe (ms.) — 2243 Bulliculus (ms.) — 2250 Bûda (ms.) — 2252 Bulbito (ms.) — 2254 Bulima (ms.) — 2255 Burdum (ms.); gender by attraction to glosses.
THE STONYHURST MEDULLA GRAMMATICA: B  

2265 Burgensis a burgeys 325
2267 Burgundia burgoyne
2268 Burgundio omnis gens illius 326
2269 Burgus a burg 327
2269 Buris a plank bem 328
2261 Burus rubeus vel niger 329
2262 Bursa a pars
2263 Bur[r]sella idem
2264 Burso to make purses
2265 Bursula a litel purs
2266 Bursus a um pinguis
2267 Bustarius a brennere or a berier 330
2268 Bucticeta a graue maker in pe felde 331

326 Burgundio omnis genus illius — every tribe of that region = Burgundia (2257) = Burgundio.
327 Burgus a burg, cf. FVD: "Burgus ... i. castrum quia per limites habitaculà constituta burgus vocant."
329 Burus rubeus vel niger; not in AMD, FVD, or DFC glossaries. Cf. Isid. 10.28 [Burus] = C (Leidensis Voss.). However, cf. the T (Toletanus) reading in the apparatus: "Burus rubeus (pro rufus) [?] et niger." Cf. Du Cange: "Burrum, Rufum et nigrum," Papus ms. in veteri Glossar. San-German.: "Burrus, Rufus et nigricet." See also L&S 1. "Burrus — a — um." Cf. LSJ: ἀπόρρος, glossed as "flame-coloured" and "yellowish-red" which suggest not only the meanings of burrus here and Burus (2038) rufus'—consider Paul-Fest: "burrum diecebat antiqui, quod nunc dicimus rufum" —but also their spellings. The interchange of B and P is very common linguistically as well as convincingly supported by Isid. 1:27:4: "pro 'Burrus' dicimus 'Pyrrhum.'"
330 Cf. FVD: "Bustarius ...ille qui corpora cremat et sepetlit."
331 Bucticeta a graue maker in pe felde, cf. for orthography and content FVD: "Bucticeta, cete qui sepulturam struit; Papus dict.: bucticeta i. sepultura in agro." Here the transferenceal perception is best emphasized by how he handles the spelling of the entry. His dyslexia produces the ms segment: tie for cet, just the reverse orthography of Bucticeta.

2269 Bustifragus a graue breker 332
2270 Busto as to brennen & to buryen
2271 Bustum a graue ignis vel lignorum strues vbi corpora mort[u]orum cremantur
2272 Bustulum nomen diminutivum 333
2273 Bustura brenzynge [& buriyngye] 334
2274 Butanieum a boe of leccheraft 335
2275 Butatum buttur
2276 Buto nis animal prebens multum lac 336
2277 Butro nis i. iuenis
2278 Butus a um shad 337
2279 Buxeus pertinens ad buxum
2280 Buxus box tree 338
2281 Buxum lignum eius 339
2282 Buxetum vbi crescit 340

332 Bustifragus a graue breker, cf. FVD for greater elaboration: "Bustifragus ... ille qui fragit bustum i. sepulcrum ut spoliet mortuum."
333 Of the seventeen entry words (14 in A; 3 in B) labeled diminutivum none are pre-labeled nomen. "Nomen diminutivum" seems much too formal for our scribe. It would represent a change in the character of his Latin. The items in which diminutivum exists are: A: 187, 324, 431, 640, 671, 699, 700, 960, 1065, 1068, 1211, 1292, 1334, 1646; B: 1849, 1901, 1995.
334 Buxus box tree, cf. 2267 and 2270.
335 Butanieum a boe of leccherafte: The Bux spelling seems peculiar to the glossaries: AMD, DFC, FVD, FVD. The Bot-spelling is found in the lexic. The Greek also reads βούξειος, The entry seems not to refer to a particular work but rather generally to those of Theophrastus, Dioscorides, and Galen.
336 Buto nis animal prebens multum lac: Stonyhurst suggests an animal "prebens lac" rather than "abundat in lacte," much more active than are FVD and DFC. Note also Stonyhurst's brevity again cramming the "abundance" of thought. FVD reads: "quoddam animal quod valide abundat in lacte."
337 "shad", cf. FVD: "perusus."
339 Buxum lignum eius, cf. FVD for fullness of expression: "lignum vel fructus illius arboris."
340 Buxetum vbi crescit: practically a shorthand for FVD and DFC: "locus ubi buxi crescent."
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hospiteler: 2113
hurde: 2157, 2221

I

in: 2050, 2075, 2131, 2133, 2268
jogeler: 1828
ioyne: 2067

K

karte: 2043
kynd: 2047
kyngdom: 1873

L

leper: 2084
lecheerifer: 2274
lechoare: 1865
litel: 2105, 2265
litelom: 1854
lond: 1873, 2037 (hede --), 2046 (-e)
long: 2088
lou: 1923
lowest: 2173
lystymynge: 1863
lypeyjer: 2091
lyter: 1925

M

make: 1938
maker: 2269
maner: 2137, 2155, 2160
mattokie: 2029
mastyrie: 2190
melche cow: 1921
men: 1856
mender: 2017 (-- of bokes)
mesour: 2198
morsel: 2225
mowped: 2224

N

ecke: 1809, 2133
nome: 2069
norpe: 2152

O

ober: 1889
old: 2137 (-- clop)
olyfaunt: 1897
on: 2059
or: 1812, 1823, 1847, 1913, 1925, 1982, 2030, 2051, 2043, 2071, 2074, 2079, 2080, 2084, 2100, 2133, 2158, 2190, 2201, 2212, 2216, 2225, 2234, 2267
owle: 2219
ox: 2084, 2154, 2157, 2163, 2216, 2221, 2232
oxene (adj): 2165
ox tonge (an herb): 2241
cyle: 1927

P

part: 2075, 2173
penes: 2158 (-- pene)
persones: 2133
pese: 2185
peys: 2051
pilgrim: 1889
place: 1856
plank: 2260 (-- bem)
plese (v): 1975 (-- wel)
pot: 1789
precious: 1893, 1989
pressour: 1794
pris: 2190
profetiesse: 1784
purs: 2262, 2265; 2264 (to make -es)
querne: 1927
qwake: 1846

stockefysch: 2137
ston: 1893
stote: 2239
stute: 2120
sumdel: 1939
susteyne: 1812

R
rake: 2030
ram: 1987

S
schare: 1925
shepe: 1827, 1829, 2030
(shep), 2155
schepene: 2158
scornen: 2112
selk: 2143 (--- worm)
shad: 2278
shede: 2251
short: 2196
shorte: 2172
shorted: 2080
silabes: 2093
sleer: 2163 (ox --)
slynge: 1834
sneuel (v.): 1830
sone: 2057
sori: 2057
sohbed: 1778
spech: 2172
spekyng: 1973 (wel --)
staf: 1802
stalle: 2232
steringe: 2058
sterre: 2131

stockefysch: 2137
ston: 1893
stote: 2239
stute: 2120
sumdel: 1939
susteyne: 1812

tar: 2100
toped: 2030
tode: 2240
tokingine: 2131
tonged: 2056
toune: 1811
tre: 1852 (balm (--), 2280 (box tree)
treuel: 1799
trompe: 2229, 2234 (-umpe)
trossinge: 1815
trumpor: 2233
tundur: 2137
twibel: 2074
two: 2033, 2046, 2047, 2059,
  2066 (to), 2071, 2074
  (twey), 2075, 2094
twofold: 2079
twybyl: 2027
twyes: 2086, 2088 (twi)

\p
\pat: 1873, 2133
\pozed (adj): 2030
\pozti: 2079 (dowble --)
\predes: 2059

U-V

vp rerynge (n): 1847

\vnc\l\e\n: 2215

W
wayne: 2043, 2050
weper: 1986
weight: 2051
welkynge: 2131
wellynge op (n): 2247
weuen: 2059
whale: 1836
whare: 1856
whyte: 2095
with: 2059
wla\ff\are: 1832
w\lis\pinge: 2122
wod (adj): 1798
wode (n): 2159
wodehede: 1787
wombed: 1808 (gret --)
worm: 2143 (selk --)
wrechinge: 2058
wringe: 1809
writte: 2186
wro\pe: 2057
wy\l\de: 1997, 2216
wylled: 1980 (wel --)
wyn: 1784, 1786, 1789, 1800,
  2016 (-e)
wynde: 2152 (norpe --)
wynter: 2210
wynterlych: 2211

Y
yberdyd: 1879
y\b\l\es\d\e\d\s\d\e\d\s\d\e: 1938 (make --)

Summary. — This is an edition of the letter B of the Stonyhurst manuscript of the Medulla Grammaticae. It follows closely upon the edition of A, found in ALMA, 65, 2007, p. 45-116; it includes text, apparatus criticus, and notes, with introduction and index of the earliest (a. 1425) and most complete manuscript within the Medullan tradition (nineteen manuscripts). Attention is paid to linguistic eccentricities, matters of palaeographical moment, and novel words and phrases (hapax legomena). This manuscript, carefully studied, reveals the challenges facing an editor of medieval glossaries.
An Edition of the First Half of the Letter C of the Medulla Grammatice (Stonyhurst MS. A.1.10)

The Stonyhurst manuscript of the Medulla Grammatice has approximately 17,000 entries and glosses within 71 folio pages, all in reasonably respectable condition¹. The transmission includes 18 other manuscripts in varying states of repair²: 13 go from beginning to end; a few break off at the letters P, M, or T; another one or two have huge gaps within parts of the glossary. Finally, there are four fragments dealing with only parts of a letter or two and no more³. The tradition contains approximately one-third of a million entries.

All manuscripts are dated within the fifteenth century, some early: Stonyhurst, Shrewsbury XVI, Bristol DM1, and Lincoln 88. The remainder are mid-to-late within the century. Only one manuscript is internally dated, the St. John's (Cmb), 16 December 1468.

Here it might be noted that the only published textually edited materials pertaining to the Medulla Grammatice are: Stonyhurst ms. letters A and B (individual fascicles); A in ALMA, 65, 2007; B in ALMA, 69, 2011. Letter C of the Stonyhurst manuscript is just short by two hundred lines of the combined number contained within letters A and B. These two letters together total 2282 lines. Letter C contains 2078 lines. However, this number seems to be additionally expansive due to detailed notes called for to explain orthographical variations and linguistic complexities. Consider the note on lines 2877-94, which is only one of a number of examples of the mushrooming of matter. These extensive annotations, albeit necessary, have “pushed the envelope” so that only half of C can be printed at this time, with the second half to appear in the volume

¹ Stonyhurst ms. XV (A.1.10) is among the earliest, if not the earliest, of the known manuscripts of the Medulla Grammatice, a 1425.
² Mss. Additional 24640; Add. 33534; Add. 37789; Bristol University DM I; Canterbury D.2; Downside Abbey 26540; Harley 1000; Hrl. 1738; Hrl. 2181; Hrl. 2257; Hrl. 2270; Hokkham misc. 39; Lincoln 88; Lincoln 111; Pepys 2002; Rawlinson C101; St. John's College (Cambridge) 72 C 22; Shrewsbury XVI.
³ Mss. Bristol Univ. DM I (3 leaves of letters C and D); Brasenose College (Oxford) UB S.2.87-8 (4 leaves of P, Q, and R); Gloucester GDR/Z1/31 (2 leaves of S); Rawlinson D.913 (1 leaf of I).

Judging from each manuscript the scribe is confronted with what appear to be insurmountable problems for which he was not trained: on the one hand, languages, mostly Latin, some Greek, less Hebrew, of whose entries he had little comprehension; on the other, the meaning of the interpretation, in Latin or Middle English, which often made little sense to anyone, let alone the copyist.

Its format is not unlike other glossaries of the period. First, the entry is given, followed by the oblique form, that is, the genitive of the noun; then, the feminine and neuter endings, if an adjective; and the second person singular active or deponent, if a verb. This is followed by the abbreviation for *id est*, and finally the interpretation (gloss) is given. Appropriately, entries and glosses are labeled by the languages they represent: *Latine, Grece, Ebraice*.

For the most part textual problems are due to a failure by editors to acknowledge responsibility for their text. So, one might argue, there are four primary duties of the textual critic. First, to have a thorough knowledge of the languages involved, in this case, Latin, Greek, and Middle English; second, sound palaeographical skills and the awareness of source materials in order to produce accurate transcriptions; third, an understanding of the style, habits, and inclinations of the scribe of the particular manuscript; finally, familiarity with the entire textual tradition, as a protection against the general cognitive shifts of the various scribes (in this case at least 23 of them).

If these admonitions are heeded, then perhaps most other difficulties can be dealt with by periodic attention to the words of Nietzsche: “Philology is that venerable art which demands one thing above all from its worshipper, to go aside, to take one’s time, to become silent, to become slow ... just by this it attracts and charms us most in the midst of an age of ‘work,’ i.e. of haste, of indecent and sweating hurry which wants ‘to have done’ with everything in a moment ... it teaches to read well; that means to read slowly, deeply, with consideration and carefully, with reservations, with open doors, with delicate fingers and eyes.”

A.S. Way, the nineteenth century editor of the *Promptorium Parvulorum*, one of the three major glossaries produced in England during the fifteenth century, remarked in his introduction: “The mss. of the *Medulla* [another of the three] are more numerous than those of the *Promptorium*; they vary in their contents in a remarkable degree; it might indeed seem that each transcriber made such modifications of the text as pleased him, or that he engrafted upon it the additional

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words and explanatory glosses which he found inserted by any previous hand.\(^5\)"

Or, if an historical framework is preferred consider the insightful comments of Lindsay and Thomson: "Glossaries are ... hasty make-shifts, the mere result of massing the word-collections that were available at this or that monastery and then rearranging the mass. In fact, there was often no 'compiler' properly so called. The original glossary was not made (by mental effort); it grew (by the mechanical fusion of the different parts of a volume which had been made a receptacle for *glossae collectae* of various authors); the derivative glossaries exhibit only the mental effort of selecting or recasting or combining previously published items.\(^6\)

To attempt to establish a text in these understated circumstances can be bewildering. Yet the thrill of discovering unattested Middle English words; for that matter, the revelation of yet undisclosed Greek and Latin vocabulary, and the novel senses of words; also, the unraveling of variant spellings, all of which "broaden the shoulders" of our standard lexica, are what keep the editor striving.

In other genres there is a maintainable perspective, a series of verbal clues or literary insights into the meaning of a textually corrupt word or phrase. In editing a glossary we are dealing with the "bare bones" of a language (or two or three or four), words stripped of whatever contextual meaning they might have had, and often left in a corrupt state. It is usually at this point that the editor of a glossary must try to solve the textual riddle that presents itself, never losing sight of the fact that: "every textual problem imposes its own terms of reference and demands to be approached on its own individual premises. There can be no question of 'a' method, only of 'the' method ... that is proper to all investigators of a historical character.\(^7\)"

For the glossographer the principal problem is the abundant disorder of the extant manuscript(s). The shortcoming of a glossary is that it provides little or no context from which to extrapolate a pattern of thought. Yet, lexical equilibrium is necessary or as Kenney expresses it, albeit dealing with established texts: "the method ... that is proper to all investigators" must prevail. For us, as lexicographers, lexical equilibrium must exist between entry word and gloss. Each element must reflect the sense of the other. It may be that the scribe, due to distraction in the *Scriptorium* gave only half of the gloss or overlooked it completely. Consider *Collacio* which is missing a gloss; one might argue that it is a simple oversight by the scribe. Fortunately, *FVD*, a more complete glossary, offers two definitions, one with a single gloss, *donaio*, and the other with six glosses, thereby providing some information that is missing in the *Stonyhurst* manuscript. Unfortunately, these oversights occur all too often with *Stonyhurst*.

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In another case, the scribe might have committed dittography (syllabic iteration). For example, *Cecedo* ms. should read *Cedo*; or haplography (absence of a letter or syllable); or eyeskip of some other kind. Perhaps, wishing to impress others, he conflates two glosses into one; the list is long. The monastic scribe is unlikely to have chosen his line of work and probably looked upon it as a duty, as was the case with most of his daily activities. But the editor of a glossary has chosen this career and must be prepared for many linguistic shortcomings.

Before we deal with textual matters, and how scribe and editor react, perhaps just a word about alphabetization, which is a fascinating problem. Here it would be helpful to look at the Introductions to letters A and B of this work, in *ALMA*, 65, 2007, and the most recent publication in *ALMA*, 69, 2011. Also cf. *ALMA*, 60, 2002, and especially the very important contribution made on the subject by L.W. Daly, *Contributions to a History of Alphabetization in Antiquity and the Middle Ages*. With this literature as background, one will be reasonably prepared.

It is also useful to become aware of the various types of alphabetization. One mode of alphabetization is expressed by minims and phonetic variations; another by certain families of words or verbal systems that have “alphabetic immunity.” This insulates them from having to conform to what we think of as alphabetization. Consider the grouping of words dealing with “lack of sight” or “being blind”, which extend from line 2811 to 2820. Note the misalphabetization placing *Ceco* well above *Cecitas*; *Cecucio* well below *Ceculto* and *Cecus*. Under “cognitive immunity” the scribe is allowed to group certain words out of what we think to be alphabetical order. These are startling notions for a dictionary.

To grasp the importance of a gloss is to understand thoroughly the significance of what we call the definition of a word. To appreciate this fully one must realize that a different method of alphabetization and an understanding of grammatical and etymological principles are required - an understanding that has not reached our handbooks and grammars of Latin and English.

A serious shortcoming (he has another one or two) of the Stonyhurst scribe is his orthographical weakness. For example, it seems that in his haste he has transcribed a word as *Curare* - which does not exist in Latin - with four glosses: *contingere, pacificare, instruere, figere*. A little more attention (cf. Nietzsche - it applies to everyone) might have produced the expected *Ornare*. Capitals *O* and *C* are very similar in a number of hands; the palaeographical difference lies in the roundness of the extenders of the letter *C*. The letter following the first *r* is composed of two minims and can either be taken as *n* or *u*. The item (the entry and the gloss) would then belong under *O* rather than *C*.

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As we continue to expand by looking into other manuscripts of the Medulla Grammatice, for instance the Bristol fragment, which also deals with the letter C, we see how modern editors may sometimes fall into the scribe’s trap. Notice the item: “Cubo ... to lyn vel in nido sedere persona.” The editor dealing with this did not emend it. But why not, since persona cannot be right? The scribe saw sup but wrote pers initially influenced by the similarity of letters and then by the following ous; but -ona is a scribal misreading for -oua. Correctly emended it reads “super oua: to sit in a nest above the eggs.” It is attested in most manuscripts, and it is important, therefore, that editors consult other manuscripts within the tradition. See further, Traditio (48) 1993, p. 211, line 354, and note 170.

Somewhat more extensive in its implications is the entry and gloss in the Bristol fragment: “Cruicabilis et le: parua crux.” The entry has nothing to do in sense with the interpretation. Yet, the crux becomes clear when other manuscripts, which are often in accord with the Bristol fragment, are considered. Three major manuscripts (Canterbury D.2, Hrl. 2270, and Rawlinson C101) read: “Cruicabilis le aptum cruciari” followed immediately by “Crucicula: parua crux.” The eye of the scribe skipped from the end of the Latin entry word to the gloss belonging to the entry a line below (radical haplography). Surely, in an edited text it should not stand, but the editor makes no comment upon this at all, the assumption being that it was not noticed.

Also in the Bristol fragment, one reads “Cillio es to steryn caret suppinis.” Entry word, gloss, and a minor comment by the scribe: expected and quite normal glossographical language. Yet the reading given by the editor violates all four editorial principles referred to above. Instead of caret suppinis he reads cum suppiris. Caret is abbreviated normally in the manuscript, but misread by the editor. Suppiris is the ablative case of nothing that exists in the Latin language. It cannot be functional, because it is not Latin, and it appears nowhere else in the tradition.

The puzzling orthography that surfaces between lines 2877 and 2894 (cf. note) reflects the lack of training and education offered both within the monastic environment and outside it. For a few details on this subject cf. “A Prolegomena to the Stonyhurst Medulla”, ALMA, 65, 2007, p. 48-50. For an engrossing treatment, cf. B. Kaczynski, “Greek in the Carolingian Age. the St. Gall Manuscripts.”

The most minimal contact with the Stonyhurst ms. suggests that more is needed on the side of the gloss, and that one or two words are not sufficient to help us to understand the Latin entry word. An important notion like the following simply needs corroboration. The Stonyhurst ms. offers: “Crisis gree secretum latine.” One gloss of one Greek word will not help, hence the neces-

9 Medieval Academy of America, 1988, p. 43 et f.
sity to consult other manuscripts within the Medullan tradition, in this case the Bristol fragment. There is considerable difference between the two manuscripts. Consider the Bristol fragment, where the equivalent entry and gloss are: “Chricis.i. secretum (κρυπτος) vel iudicium (κριτις) vel a[urum (χρυσος)]. We are justified in taking Stonyhurst to task here, but we do not know the reason why the scribe is so laconic in his presentation when other manuscripts used in this edition are reasonably elaborate.

Our scribe is also seriously challenged by languages, which generally means Greek, Latin, and Hebrew, known as the tres linguae sacrae. Greek, in particular, is a language that the Stonyhurst scribe has not come to terms with, although this problem is not by any means peculiar to him. It would be worth adapting our thinking to what could be considered the locus classicus for the condition of Greek in the glossaries of the fifteenth century, that is, B. Bischoff’s revealing article entitled “Foreign Languages in the Middle Ages”, from which we learn: “Lexicographers and grammarians collected from the already lifeless and inflexible lore of Greco-Latin glossaries and from the works of St. Jerome and others a much mixed mass of Greek words. They handled it not only without knowledge of Greek grammar but with simplifying arbitrary preoccupations instead of knowledge.”

Some of this scribe’s several shortcomings suggest that he might have suffered from dyslexia. This would be as deleterious a limitation as any for someone involved in lexical work and makes one wonder why this project was assigned to him. There is a list of examples in ALMA, 55, 2007, p. 77, note 106, and again, in bulk, on p. 81, note 137, both dealing with the letter A and again under B (forthcoming). Here are just a few of the many examples in the letter C: line 2562, Stonyhurst ms. reads Capiteculna; the corrected text is Captiuncula. At 2734, ms. reads Castrotopus; text is Catascopus; at 2894 ms. reads Cenopolium; text: Cenobiolum.

This, along with the almost impenetrably complex consonantal problems which lurk behind the simple letter C: S-, Sch-, Sk-, SX-, K-, X-, Cli-, Ku- (lines 2877-2894) in addition to further compositional variants: rt-th, ch-c, ther-tech, s-ch, r-ch, o-i (lines 2753-2758), dealt with on different linguistic levels (Greek, Latin, and Middle English) are undeniably a thorough-going challenge for all involved. At the same time, we should not seem ungrateful for the rich lexicographical bounty which the same medieval scribes have bequeathed us.

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10 Traditio, 48, 1993, p. 194, line 124, n. 75.
Lexical Bibliography


DMLBS = Dictionary of Medieval Latin from British Sources, ed. R.E. Latham (-A-) and D.R. Howitt (B-P, to-date), Oxford, 1975-.


Sophocles = Greek Lexicon of the late Roman and Byzantine Periods (from b. c. 146 to a. d. 1100), ed. A.E. Sophocles, New York, 1887.

Medulla Grammatice — Stonyhurst ms. A.I. 10

2283 Cath
1. i. penitencia vel paciencia
2284 Caballus .i. equus castratus
2285 Cabio as to burlen
2286 Cabo nis equus habens canum pedem
2287 Cabul interpretatur despicere
2288 Cabus bi ininterpreta ge[n]us vasis vel mensur 3
2289 Cabaco as denigrare
2290 Cacabas a cadrun

2291 Cacodemon .i. malus scier 5
2292 Cacephant .i. turpis sonus
2293 Cacephantus idem
2294 Cacethes .i. malus mos
2295 Catillium a dobler
2296 Cacexia Iond euel
2297 Cachinnor aris to mowen or gremen
2298 Cachino as idem
2299 Caco as to file
2300 Cacodemone .i. malus angelus
2301 Cacos 12 wicked

1 Out of alphabetical order judging from the next several hundred words, extending to line 2750. It is not suggestive of a Latin word or abbreviation, nor is it reminiscent of a lexical lesson. Rather, is this not an incomplete form of Catharsis, a derivative of καθάρσις, a cleansing or purgation, resulting from repentance and suffering.
2 AMD, p. 42, n.1, reads: “Cacic - grece dispicerate latine.” Not infrequently (I in manuscript with the first stroke bowing slightly might appear like c leaving the other stroke to be read as an i, whereas they are intended as two single strokes constituting a u). It does not appear to be a Greek word. Cabul is found in two sources: the Medulla Grammatice and AMD, whose entries are found in full above. Both sources have yet a further common source based upon the similarity of each gloss: AMD: dispicere and Stonyhurst: despicere. AMD, p. 42, n.1, reads “S(summa) Brittonis” Cabul (ed. Daly, p. 91): Cabul in lingua Phenicum sonat dispicere.” It may be argued that the common source is found in OT, 1 Kings 9:12-13: “And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not [Vulg.: et non placuerunt ei] ... and he called them the land of Cabul.” Then, rather harshly, Hiram (Joshua 19:27) “goeth out to Cabul on the left hand [lit. good for nothing.” Thus both the dispicere of the Summa Brittonis and the despicere of the Stonyhurst Medulla can be understood.
4 Notice how effectively L&S sustains the onomatopoetic effect of cacoabo by translating it as “cackle.”
5 A slight variation (one word) between 2291 and 2300. Cf. DMLBS, s. v. Cacodemone: Bacon, Mor. Phil. 21: “distinguunt duo genera demonum, quia demon Gree idem est quod ‘scius’ Latina.” Also cf. LSI, κακοδιάμον.
6 Cf. LSI for clarity of source word: “κακομετατον -ov ill sounding (word)” (words) “used in a vulgar or equivocal sense.” Orthography is varied: FVD reads Cacephant; Souter cacephanton, as does DMLBS.
7 This entry provides the masculine gender of the word above, which is the neuter form (2292).
8 Here the scribe reveals an imprecise grasp of language. He has glossed an adjective with a nominal phrase. The proper entry for malus mos is “κακομηθης, a bad disposition or character.” The entry form, Cacethes, reflects the adjective “κακομηθης -es, ill-disposed, malicious.”
9 Cf. lines 2762-3 for a repetition of these two verbal elements: “2762 Catilium a litel wyn vessel” and “2763 Cathenum doubler.” Both FVD and DFC read: “Catilium vas vinarium fictile ... Catilium idem.”
11 See note to line 2291.
12 Transliterated Greek entry, not found as Latin word. Rarely does an entry word other than Latin appear in Stonyhurst.
2302 Cacophes wyckid loue
2303 Cacosinteton turpis congeries verborum
2304 Cacumen heypes
2305 Cacus nomen proprium
2306 Cacum[ino] as to hygiene
2307 Cadaveris careyne
2308 Cadabundus bysy fallinge
2309 Cadax halt
2310 Cadix mons vbi est iudicium
2311 Cadex an hul or a stok
2312 Cadules l. pardus
2313 Cad is to falle
2314 Caducarius qui capit hereditatem fraudulenter
2315 Caduceator l. legatus pro pace
2316 Caduceum l. virga mercurii
2317 Caducium l. virga medicata mercurii

13 Cf. LSJ: κακούρας, "of bad natural qualities"; see also the simplex, φυς, which with its positive form provides a clear sense of meaning, "the flower or prime of age." St. John's (Cmb) reads "wyked love"; Hrl. 2257: "mulie amor"; Lincoln 88: "wel loute"; Lincoln 111 offers nothing.
15 Cf. Aeneid, 8.190 et sqq. Two secondary sources will help: Lempriere, p. 126; also OCD(3), p. 267. For quick appreciation cf. OLD.
16 Cf. FVD; also Cath. Angl., p. 172: "Halle: cadax."  
17 Lincoln 111 reads "Cades anglice an hyl reatouni shal ben set." Wright-Walker 197.6 reads "Cades, oppidum."
18 Perhaps a case of blatant haplography derived from part(vus) (cc)dus. After all, cadulus is a small cadus.
19 Doubtless a eyeskip to "virga ... mercurii" of the following gloss.
20 The healing wand (with magical power) of Mercury. Note the similarity in cadence between the manuscript reading meretrica and the emendation medicata. Caduceum of line 2316 and Caducium of line 2317 are both correct, allowing for a slight variation in spelling. Virga meretrica is not found in the language and is, hence, erroneous. However, the magical, healing qualities of the staff of Mercury suggests medicata and evokes the episode of Mercury and Argus in Ovid's Metamorphoses, 1.622-721, with focal attention upon line 716: "languida permutls medicata lumina virga" (soothing his [Argus'] drooping eyes with his healing wand).
21 Well described at OLD 1-4. Cf. DMLBS: "epileptic; falling sickness." P. Parv. reads "failling dowyn idem quod failling eyvil or lond eyvil, epilepsia vel morbus caducus."
22 The grammatical balance of the gloss of line 2322 warrants feminine balancing virile.
23 The Stonyhurst scribe introduces two entries in the manuscript: Caducium (2322) and Cadurcum (2323) and thereby twice misspells the appropriate entry, Caducium. C is often mistaken as t and d visually, and t and d are very often mistaken for each other, both visually and audibly. FVD with its gloss of Caducium: "tentorium ... quia facile cadat" seems to merge the two lines 2323 and 2324. Cadur seems non-existent in the lexica and here it might be taken by our scribe as merely a verbal stutter on the way to continuing the gloss of Caducium.
24 Cf. Brito Metricus, p. 16, l. 301: "Vas cadus est, ternas ut fertur continet urnas."
25 All the Medullan "service" manuscripts agree with each other in using the phrase: secundum Papiam. The remainder of the item appeals to good sense: the orthography of the word caelum requires the diphthong ae; whereas in the syllable ca, a is merely a letter. The phrase secundum Papiam refers to Papias, who along with Hugutio, is a lexicographical overlord of the Middle Ages.
2337 Capharnaum a contro & interpretatur ager
vel villa consolacionis\textsuperscript{26}
2338 Ca[ia]phas\textsuperscript{27} nomen proprium vel quedam
auis
2339 Calabria\textsuperscript{28} nomen proprium
2340 Caladrius genus auis
2341 Calamactus quedam mitra
2342 Calama[u]los canna\textsuperscript{29} qua[m] canit alias\textsuperscript{30}
2343 Cal[a]maarius qui cum ea canit
2344 Calamarium inorkn a stanchour
2345 Calamisco as to glade
2346 Calamistracula parva ferrea acus\textsuperscript{31}
2347 Calamistrum a skelery or a [blank]\textsuperscript{30}
2348 Calamitas wretchedened
2349 Calamites quedam rana
2350 Calamito as make sori
2351 Calamitosus sorful
2352 Calamizare leta cantare\textsuperscript{31}
2353 Calamus a rud or a pen

\textsuperscript{26} Further to our scribe’s comments, cf., for an excellent
treatment, OCB, p. 104, s. v. Capernaum. Capharnaum and Ca[ia]phas (2328) represent
the aspect of alphabetization known as phonetic. Preceded by Caelum (Cae) and followed by Calabria (Cal), etc.
Their Cap is taken as Ca. Thus, with the similar sound of ph and f, note the reasonably acceptable: Cadus, Caelum, Capharnaum. For an extremely brief treatment of alphabetization in the Stonyhurst Medulla Gram-

\textsuperscript{27} For principal details of his life, cf. OCB, p. 97.

\textsuperscript{28} A region of southern Italy, the birthplace of Ennius, the Roman epic poet. Cf. OCD(3), p. 272-73. Also,
see Isid. 15.1.58.

\textsuperscript{29} Canna – a reed pipe. Cf., for etymological
details, OLD and Isid. 17.7.57. The manuscript reading of the
entry word, Calamanus, is a slightly dyslexic attempt at
presenting the Latin form of two Greek words: κάλαμος (reed) and αὐλὸς (pipe).

\textsuperscript{30} Likely, curling tongs.

\textsuperscript{31} Notice the infinitive form of the entry word,
which reveals a quite early gathering of words for a gloss-
arial use. Cf. V.P. McCarren, “Editing Glossographical

2344 Calaria rauis portans ligum
2345 Calator vocator vel mini[ster] sacrorum
2346 Calathus a basket\textsuperscript{22}
2347 Calcanues p[ei] sole of p[ei] fot
2348 Calisodonius lapsis preciosus\textsuperscript{33}
2349 Calcar a spore
2350 Calciarius\textsuperscript{34} gen([usu]s) calciamenti
2351 Calasia gen([usu]s) tunice
2352 Calcio as caligas et sotulare induere
2353 Calisophanus gemma nigra
2354 Calcitro as kyke
2355 Calcitro nis a cherie foule goinge
2356 Calcitrus\textsuperscript{35} gemma erei coloris
2357 Calco as to foule or trede
2358 Calcos grece fex latine\textsuperscript{36}
2359 Calc[ed]io nis i. smaragdias
2360 Calcula a quiston vel serus militum vel
nuncius cursatilis
2361 Calculo as numerare
2362 Calculatin i. numeratin
2363 Calculus est ratio numerus s[uj][ma]\textsuperscript{37} carbo

\textsuperscript{22} From the Greek κάλαμος.

\textsuperscript{33} Consider the wealth of the language or more
likely the dyslexic perplexity of the scribe in the vari-
ants found in FVD: “Calcedonius quedam gemma”; and
“Carcodonia quedam gemma” at Stonyhurst, line 2590,
and possibly, although not as strikingly, Calisophanus at
line 2353. All three variants ultimately depend upon the
Greek χαλκήδην, Chalcédony.

\textsuperscript{34} Calciarius is not a type of shoe; nor is a shoe-
maker a genus calciamenti. Cf. DMLBS: “lime burner.”

\textsuperscript{35} An example of the “latinizing” of Greek words.
Here Calicitus from χαλκήτης.

\textsuperscript{36} Particles (of copper: χαλκός) [like] dregs of
wine. Very different in substance, yet the image of
“flaking off” is clear.

\textsuperscript{37} Sentencia is inappropriate in this sequence.
2364 Calculus est pondas minimus lapis ensis acutus 38  
2365 Calicium foris Òeambalatorium  
2366 Calculus quarta pars oboli 39  
2367 Calidaria a caudun  
2368 C[h]aldea 40 nomen proprium  
2369 Caludus per sincopam i. calidus hote 41  
2370 Calefacio is make hot or a chafed 42  
2371 Calenca quedam gemma  
2372 Caleo es to be hot  
2373 Calenon muke lyon 43  
2374 Calipi[r]a 44 a mitor  
2375 Calerarius a wode berere 45  
2376 Calero as to bere wode  
2377 Calibus quidam populus 46 or styl  

38 This line contains a word which might read minimus or nunnus. Both fit the hand, and, although nunnus would establish four elements as are in line 2363, minimus balances the other adjective acutus well; and minimus lapis describes a calculus precisely. The entry and gloss constitute a perfectly natural dactylic hexameteric line; but due to the content of the line, obviously that is not the intention of the scribe.  
40 C[h]aldea — cf. Lempiere, p. 158; for its place among the early tribes of the Near East, cf. note on line 3051.  
41 Precise instruction regarding syncope.  
42 This entry uses the present tense between entry and first gloss, but the second gloss, “a chaufed,” clearly reflects the past and introduces his rare use of French.  
43 Lincoln 111 does not offer the item, but the other three manuscripts agree with the entry word, Caleon, and provide the same gloss as each other: humilis leo. Muke is a variant spelling of mek [modern English meek] which equates with humilis.  
44 From Greek κλωπα.  
45 Derived from κλωπον wood. DFC concurs. FVD reads Calcaarius, which Latham defines as a shoemaker. See line 2387.  
46 This item joined with Celebs an holi luere (2839) and also with Calebs i. castus et vitam celestem ducens (3160), not only emphasizes the importance of religious practice, but also demonstrates the phonetic variety of the language in pointing out the orthography of the entry word.  
47 This introduces a segment which is concluded by Calig[u]la a lytel hose (2386) within which segment are three words which deal with hose: Caligus an hose (2382), Caligatus y hosed (2383), and Caligo as to hose (2384). This structure is frequent and meant to demonstrate the family of a word or a cognitive group.  
48 Greek poet and author, it is reputed, of some 800 works of which 74 epigrams and some hymns are extant. He flourished during the period 285-246 B.C.  
50 This item reveals a common feature of glossaries of this period: two verbs of different etymology and meaning under one entry: Caleo, to be warm; Calleo, to have knowledge or experience in; zeugma.  
51 For the development from Calon to Calion, cf. ALMA, 60, 2002, p. 253. An important technique in determining a solution to a glossographical entry is to work backward from a certainty such as alueus, interchanging vowels and diphthongs in the Greek. κλωπον is a perfectly fine neuter noun meaning wood. Also, its form is that of the neuter nominative and accusative of κλωπον.
2398 Caliphonia. i. bona sonoritas
2399 Callis a streyte paph
2400 Calo as to slake & do awey
2401 Calobalsamum. tre of bawme
2402 Calopodium. a stilt or a patin
2403 Calor oris. hete
2404 Calpar. genus fusilie vasis
2405 Calaria. locus secretus intersertus i j montes
2406 Calaxter a lytet balled
2407 Caluicies. balladed
2408 Calucium. balled for hed
2409 Calumpea fals guile or chalang
2410 Calumpniator a false guiler
2411 Caluo. decipere
2412 Calx an hele
2413 Calta est gen[j]us floris
2414 Caluo as to make balled
2415 Calumpn[i]or aris reprehendere
2416 Calx cis lym
2417 Cama a short bede
2418 Camatus. idem
2419 Cambuce a bysshopes cros or [a c]рокed staf
2420 Cambio is to change

meaning "fair or noble of aspect." But they will not do for the proper conjunction with "belly" or "womb." κόλον (cavity or hollow) is required.
53 Cf. OLD: "Calpar . . . 1. a wine jar or pitcher," from Greek κόλυμα, pitcher or urn.
54 For a detailed account cf. OCB, s.v. Golgotha, p. 258; Isid. 11.1.27 adds nothing of significance.
55 Cf. Isid. 20.11.2: "Cama est brevis et circa terram; Graeci enim χαμα breve dicit." A spot of creative lexicography. Camatus is the result of haplography, the intention having been to present both nominative and genitive of the word: Cama, Camatis; the -tas being merely a miscopying of -tas.
56 Cf. Lempriere, p. 135, s.v. Cambyses, for principal moments of his life.
57 For a complete picture, cf. DFC: "quoddam animal, dictum a camelus quia, licet sit aspersus albis maculis ut pardus, collo equo similis, pedibus rubescentiis, capite tamen camelost simili secundum Hugitionem; Papias dicit: cameloeon quasi iacerta, quadrupes missa in ignem non aræe sub aspectu mutat coloram et vivit de aere." Also see Isid. 12.2.18, who emphasizes its changing of colors. However, the etymon, χαμαται and λέγει: "lion on the ground" produces quite a different image from the Stonyhurst gloss: "a certain animal living in the air."
58 Poetry in honor of a particular poet or a poet's nationality. Cf. MED, s.v. might (n.) 2(a). Also, see OLD, s.v. 2.
59 Cf. note on Camur and Camirus (lines 2445-46).
60 L. Furius Camillus, known as a second Romulus, is aptly described in Lempriere, p. 136.
61 Camilla, a legendary queen of the Volsci, appears only in the Aeneid on the side of Turnus and the proto-Romans. For these details, cf. OCD(3), p. 283.
62 Cf. OCD(3), p. 283, for a thorough account of this prominent region of Italy.
63 Caluice (ms.). — 2411 Calue (ms.). — 2412 Cala (ms.). — 2417 hece (ms.; h & b are often confused). — 2420 claunge (ms.). — 2422 Viues (ms.). — 2427 tunus (ms.). — 2432 hury (ms.).
2441 Campio nās gladiator
2442 Campso as to bowen
2443 Campulus [diminutiuam]64
2444 Ca[m]pus a feld
2445 Camur grece wrong65
2446 Camurus a um cururus66
2447 Camurces bounes alti
2448 Camus [gen]lus freni or a barnakle67
2449 Canabum hemp
2450 Canalis et le hol3 as a rede68
2451 Cancellarius a chanseler69
2452 Cancellus a chauncel

64 As it stands, the item means nothing. There is no equality, balance, or meaning between the entry and gloss. Campulus is best glossed here with diminutiuam due to its ending -ulus, and the next entry word, Campus. Nauis cannot have simply “popped out of the work-work.” Its presence might depend upon how the scribe, in transferring the entry word from copy text to his current new text, pronounced it. Perhaps, in the flick of an eye from one text to the other what the scribe took with him mentally was Capatus, a word not far in sound from the word he copied. In the process of etymotic copying that may have been the word he thought he wrote: Capulus (Capatus) [acus滕tus] nauis. This might have justified the appearance of nauis. Cf. 2770: Capulus aduentus nauium. Lathe am confirms this with his entry and gloss: “Capatus, arrival of ships (κάταπλαυσ).” The mental process is very complicated, and what we see are flashes rather than fulness of light.

65 Cf. A Guide to Editing Middle English, p. 146-147.

66 See note to line 2445.


68 A typically curt expression derived from Isid. 15.8.16: “Canalis ab eo quod cava sit in modo canae.”

69 Stonyhurst provides two glosses separately as a dual entry: (2451) “Cancellarius: a chanseler; and (2453) “Cancellarius: qui primus est in cancello.” This duality is observed and sustained by FVD: “Cancellarius ... qui semper habitat in cancello,” and “Cancellarius ... qui in cancellis primus est.” However, DFC disregards any such detail.

2453 Cancellarius qui primus est in cancello70
2454 Cancelllo as cancelllos facere
2455 Cancer cri a cerveys or a crabbbe
2456 Cancer ris morbus in ano
2457 Candaicis quedam regia71
2458 Candel a candel
2459 Candelaubrum a candelstyk
2460 Candelaforium idem
2461 Candido as to make white
2462 Candesco cis inchoatiuim
2463 Ca[n]deo es to be whyt
2464 Candidarius a skynner72
2465 Candidaria a lauender
2466 Ca[n]didatius made whit
2467 Candulius sundel whit
2468 Candor ortis whitnes
2469 Can[d]lus di vestis regia73
2470 Canco es to be hore
2471 Canicies et tudo eld
2472 Canicula et laz porus canis et stella piscis
2473 Canis hound sterre an fishe74
2474 Canesco cis to bygynne to hore
2475 Canicularis et re pertinens canonicle
2476 Canistrum a bering lep75
2477 Canna a rud
2478 Cornella et nulla diminutiuam
2479 Canetum locus vbi crescut

70 See note to line 2453.
71 For detail see Lempiere, p. 137.
73 More likely a feminine noun is warranted as the entry word. Cf. Souter: “Candida ... white clothing; hope; authority; dignity.”
74 As in 2472, stress appears placed upon the final word in the gloss: fishe in 2473 and piscis in 2472. Both items support the entry Canis in Latham: “(?) dog-fish c1200.”
75 Cf. Cath. Angl., p. 213: “Lepe: canistrum ... vbi a buskyt,” and n. 3: This glose means a burying basket, coiffin”; not found in MED: place at biriinge ge. 2.(b). For canistrum see Latham: “casket, coffin.”
2480 Canopus fuit gubernator menelai
2481 Cano nisi prae syng & write
2482 Canonicus a canun
2483 Canonpeum a gnat net
2484 Canonpeus a un pertinens
2485 Canopus ciuitas egipti
2486 Canor us a um swete
2487 Cantaber populus yspanic
2488 Cantabrum bram of corn
2489 Cantardia musca varia ver[mis] terrenus
2490 Cantarus a maser
2491 Cantes in plurali pipes of organes
2492 Canticum a song
2493 Cantilen a litel swete song
2494 Canto as frequenter canere
2495 Cantus tus a song

2496 Cantus ti a song spoken
2497 Canus a um whith hore
2498 Caos indeclinabile confusio latine
2499 Capa a cappe
2500 Capacitas est dormus vel alterius rei
2501 Capatus a um cappud
2502 Capatus a um cappud
2503 Capadoxes quidam populus

est curvatura a circumscriptione rote salicet lignum quod terram calcat cui radius infigitur. It may not be too far
afield to suggest the scribe’s finding a touch of humor
between “Cantus a song spoken” and “radius” the spoke
of a wheel. Cf. P. Parv., p. 429: “spoke of a wheel:
radius”). There is no evidence that shows a connection
between cantus and radius, nor any context relating the
two outside of these two glossaries. However P. Parv.,
p. 157, also substantiates cantus as a second declension
noun: “fieelwe off a wheele: Cantus, -i; Masc. 2.” Finally
the Greek source, κρύβος, of the Latin, cantus, as found
in LSJ, offers in sense II the helpful meaning: “tyre of
a wheel.”

84 The scribe errs in his transliteration of the entry
word, blindly basing it upon a letter for letter conver-
sion: Caos for κρύβος, instead of ch which is expected
for χ. Cf. L&S for confusio and for distancia as a
seeming afterthought. Also see FVD for confusio:
“confusa caeligo vel confusio rerum.” Concerning the
Greek myth, cf. Lemprière, p. 158; also, regarding the
Near Eastern influence, see OCB, p. 105.

85 The technique of framing is evidenced here,
if only to explain the act of repetition (lines 2500
and 2508), and, in turn, to highlight two additional lines
which include capax (2502 and 2507), which is part of
the family which includes capacitas. Cf. FVD, p. xxi,
n. 49, for the locus classicus on the subject of metalin-
Note also how similar in sense 2501 and 2502 are to 2506
and 2507. Central, but not necessarily most important in
this structure are the items which deal with the province
of Cappadocia in Asia Minor (2504) and the Cappado-
cians (2503). In all, however, our expectation of what we
today believe to be proper alphabetization is not upheld.
For an initial grasp of the differences of such a concept
in the Middle Ages, cf. V.P. McCarren, ALMA 60, 2002,

76 Cf. Lemprière, p. 137. Both entries under
Canopus are important.
77 In both lexica and manuscripts, cano is not
glossed as pray; orare does not appear. Yet, laudare is
found throughout in FVD, OLD, and two Medulla manu-
scripts: Hrl. 2257 and Lincoln 111, which suggests that
the Stonyhurst scribe did not sustain the full sibilant
sound in transferring the verbs praise and sing.
78 Typical restriction in wording when necessary
to clarify a definition. Note how beneficially elaborate
FVD proves to be: “corina subullissima instar retium
plexa texta et fenestrata.”
79 As under Canopeum (2483), we experience
a dearth of elaboration. Note the fullness of FVD and
DFC: “purgamentum tritici vel farine vel cibus caninius
quo canes pascentur.”
80 Cf. Isid. 12.5.5: “Cantharida vermis terrenus [qui
humano corpori statim fuerit applicatus sui adustione
vesicas efficit plenas humore].”
81 Cf. κάβτωσ. See also Cath. Angl., p. 229: “a
Maser cantarius,” and n. 6.
82 Cantus -us is undoubtedly “a song.” However,
Cantus -ti “a song spoken” (2496) is quite
another matter. This change of the second declension is not to
be found in the lexic and turns up only in the glossa-
ries FVD and DFC, in a very different context. To focus
upon the more thorough of the two, FVD offers this
definition: “Cantus, ti, to. - secunde declinationis = ... cantus vel medulliium rote vel, quod melius est, cantus

2480 menelai (ms.), Canobus (ms.). — 2486 u (ms.). — 2491 Cantos (ms.). — 2498 Caos = Chaos = χρύσ. —
2503 quidem (ms.).
2504 Capadocia°6 ciusitas  
2505 Capana a cote  
2506 Capapellis a skyn vnder a cope  
2507 Capax assidue capiens  
2508 Capitis[t]as°7 domus vel alterius rei conti-

2509 Capedo nisi studynge space  
2510 Capedelum a miter  
2511 Capellus et lum an hat  
2512 Capella a scapel  
2513 Capellula diminutivum  
2514 Capellanus a preoste  
2515 Capello as to hatten  
2516 Capere et pra a gote  
2517 Capesso i. cum desider[i]o capere vel cupere°8  
2518 Capi a mesur  
2519 Capicum an hod  
2520 Capicio as to hodem  
2521 Capidala a lytel water vessel°9  
2522 Capilamentum et tura. i. corna arborum°90  
2523 Capicilius idem°91  
2524 Capillo as to take her°91  
2525 Capillus an her  
2526 Capillulus diminutivum  

2527 Capillatus et osus qui longos habet capillos  
2528 Capio is to take  
2529 Capister[i]um [blank]°92  
2530 Capistrum an halter°93  
2531 Capitale°4 n[eutri] [generis] i. pecunia pro 

penitencia capitali  
2532 Capitalis et le pertinens ad capud  
2533 Capitatum fro hed to hed  
2534 Capitatus heded  
2535 Capite[census]. i. corona que [in] capite 

gerif[ur]  
2536 Cap[i]t[census] idem°95  
2537 Capitellum i. supp[re]ma pars columnae or 

lye°96  
2538 Capito as to make hedes°97  
2539 Capitolinus hed of an house°98

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°82 A space was left to which to return and insert a gloss of no more than three words keenly abbreviated: “vas ut p[ur]get[ur] fr[um]e[nt]u[rm].”  
°92 Cf. Isid. 20.16.4: “Capistri a capite iumentorum dicti.”  
°94 Lines 2531 through 2544 reveal an extended family upon the word caput, presenting, so it appears, four categories referring to (1) the head itself (2533, -34, -35, -38); (2) figurative aspects of the head (2531, -36, -39, -40, -41, -43, -44); (3) those items pertaining to the head (2532, -42); (4) architectural features (2537). This note suggests no more than a plausible structure and an evident cognitive relationship; the latter point to be once again emphasized in lines 2547 through 2555. This familial exposition is not an interruption of, but rather an essential adherent to, successful alphabetization.  
°95 The stipulation that this is an adjective perhaps more effectively followed by “us -e -um” instead of idem would have been welcomed. Cf. FVD: “qui de suo capite annuatim reddit censum vel tributum vel qui in capite gerit coronam.”  
°96 Witness the awkwardness of early dictionary sense arrangement.  
°97 Both glossaries, FVD and DFC, remark that this word “non est in usu.”  
°98 Cf. FVD: “ad capitulum pertinet vel capitolo servient,” referring to a priest of the temple of the Capitoline hill.

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2510 Capediculum (ms.; palaeographically ic and u are very similar). — 2521 Capitula (ms.). — 2531 Capita vel (f) ni (ms.). — 2536 Capiteconsus (ms.).
Capitolium a mote houes
Capitulum .i. distincte
Capitularis et re pertinens ad capud
Capitulum parum capud donus religionis distinctio in libro
Capitulo as .i. reducere ad memoriam
Capo nis a capon
Capparis g[en]lus fructici vel herbe
Caprarus a got herde
Capre[a] a wylde gote
Capreus a bukke
Capriolus a prikel
Capreus a unus pertinens capre
Capricornus quoddam sidus
Capricornus quedam herba
Caprigena [i.e.] pecus genitum a capra
Caprilis stabulum caprarum
Capronus a wrong hoke of vines
Caprona quedam [iuba] equi
Capsa a cheste
Capsella et capsula diminutum
†Capsatiilis† plectitis flexibilis

99 Cf. MED s.v. mot n. (3) 1 (b): “mote houes, a
council house; senate chamber.” Also, cf. FVD: “Cap-
tolium . . . iib conveniient sanetores.”
100 As distinguished from Capra, a domestic goat.

Cf. FVD and DFC.

101 P. Parv., p. 346, enters: “Priext, beest; Capri-
olus,” and p. 674, n. 1681, elaborates the growth of the
animal, whereas at Isid. 17.5.11 we learn of its move-
ments: “Capreoli . . . Suff enim cincinii sive unciniu-
quisque ab incendere vites et suspendere solent arbo-
ribus, quos ad minuculo freti palmites ventos ac turbinis
conterminis quaeque et sine lapsu periculum fractus
suos sustineant ac seco vaga proceritate defendant.” FVD
and DFC refine this comprehensive treatment for their
respective audiences.

102 See brief but pointed elaboration at Lempriere,
p. 139.
103 Cf. DFC: “Papias dicit infructuosa arbo in saxis
monumenti nascitur vel dicatur a fico quia ficus arbor
eius remedio fecundatur.”
104 Capsatiilis appears not to be a legitimate word but
rather a composition of adjectival ending, -tulis, attached
to a root, Capsa, influenced by any of the four words

beginning lines 2558 through 2561. The glosses plecti-
lis and flexibilis do not illuminate capsatiilis at all; but,
when thought of together they reveal something flexible
or malleable. Consider the explanation of plico in FVD:
“Plico . . . i. plicas facere vel plicas aptare, flectere.” Here
there are forms of the two glosses as well as another
form, aptare, which suggests the rather appropriate form
aptabilis, a word which bends and flexes, i.e. is suitable,
is fitting to the circumstances. Notice how flectere and
plicare fit with aptare, allowing for the reading aptabilis,
rather than capsatiilis, which appears only as a result of
the surrounding readings capsa and capsella.

The manuscript reading Capitecula is a keen
indication of a scribe who suffers from dyslexia. For the
ravages of such an upsetting condition cf. ALMA, 65,
2007, p. 77, line 612, and n. 106. For other examples
of this scribe’s dyslexia, cf. ALMA, 65, p. 81, line 752,
and n. 137. Also see Introduction to letters B and C.
This item is a very good example of the simple principle
behind a healthy glossarial exercise: balance of concept.
Capitecula in OLD is defined as “A legal quirk or
snare” which is usually neatly responded to by sophisma in
LSJ: “clever device, captious argument.” Rarely is this
balance achieved so gracefully.

105 For its historical significance, cf. OCD(3),
p. 289. Also see Isid. 15.1.54 for early regal influence.
106 Derived from the scribe’s dyslexic Capitatus
(ms.)
107 Cf. FVD for specialized sense: “lectus in quo
mortui deferuntur.”
The precise sense is found in the Latin of FVD: “genus avis musee similis.”

There are two sources for this item, both establishing a basis for the missing word. Cf. DFC, s.v. Carabus [καραβας]: “parva navicula quae in pado paludibusque tumur et fit ex viminibus et corio crudo.”

Isid. 19.1.26 provides the ultimate source: “Carabus parva scapha ex vimine facta quae functa crudo coroe genus navigii praebet: In both quotes the cardinal phrases are DFC: “et fit ex viminibus et corio crudo”; and Isid. 19.1.26: “ex vimine facta, quae sucta crudo coroe.” Corium corresponds to leper and vimen to the “blank,” which is glossed in the OLD as “a flexible branch of a tree or other plant, cut for wickerwork”; in other words, twigs, if one finally adopts the reading of Cath. Angl., p. 398: “a Twigge... vimen.”


On the manuscript Carax concludes the line and cis begins a new one, which seems to suggest a natural separation of genitive from nominative. However, both FVD and DFC read “caraxis xis notatio.” The Stonyhurst scribe miscued on the Greek and converted the χαρακας into a Latin entry, both nominative and genitive forms: Charax cis.

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113 Regarding felon, cf. Cath. Angl., p. 127: "Pe Felon... Carbunculus," and n. 1. The orthography of scharbouc warrants a position within the form section of Carbuncle in the MED.
114 Cf. 2348. Also consider Calcedonius in FVD as well as the simple Chaledon of Latham who in turn introduces caudonius. AMD offers "hic calcedo, donis est quidam lapis preciosus." The variegated orthography contained within this note prepares one for the diverse spellings of the less familiar examples of gems and flowers lurking in the later pages of this letter.
115 Cf. Isid. 19.2.9 for a description: "Carchesia sunt in cacumine arboris trocheeae, quasi F littera per qua funes trahuntur." This is further expanded in DFC by two of the major glossographers of the mediaeval period: "Carchesia - pocula a loco carchesi vel spotunca vel summitas arboris navis secundum Papian - unde Greciansus: ast instrumentum dicas carchesia navis - Hugutio vero sic dicit: carchesia sunt in cacumine arboris navis trochee, quasi F littera per qua funes trahuntur, unde et quedam vasa ad similitudinem illorum facta carchesia dicuntur; trochee etiam sunt vocate qua rotulias habebant, trochos enim grece, latein dici tur rotas... Item Carchesia summatis mali in qua corde concurrunt."
116 Cf. Latham, s.v. "cardia: heartburn." Also, see Cath. Angl., p. 54: "a Cardialyke or cardia; cardia, cardiana," and n. 5. Evidently, Cardiaca (2593) and

2575 Carabrio a brid lyk to flee
2576 Carabus a bot y made of [twigges] or of leper
2577 Caracall[s] et a sclauui or a kope
2578 Caracter a gret token shap or a prente
2579 Caractu as to write
2580 Caradron a whyte brid
2581 Caragma ymago likenes
2582 Carax cis tokenyng

2583 Caraxo as to write
2584 Carbasus a reyl of a schip
2585 Carbo nis a cole
2586 Carbonius a coler
2587 Carbunculus a scharbocul or a felon
2588 Carcinus nomen proprium civitatis
2589 Carcan nomen proprium
2590 Carcodonia quedam gemma
2591 Carcer is a preson
2592 Carchesia top of be maste
2593 Cardiaca quidam morbus
Cardiacus qui habet illum
Cardamomum quaedam species
Cardia hert quel
Cardia grece cor latine.

Cardia (2596) are to be considered together. But, perhaps, an addition to this might come from FVD and DFC: "Cardis pulsus.

118 Cf. OLD: "Cardamomum, Cardamom or its seeds, esp. as used in medicine." FVD fails to include the item; DFC includes it as Cardamonum glossed as "quedam herba," somewhat more descriptive than that given by our scribe, but far short of the mark offered by OLD; and by LJS: "χαρδάθμιον, cardamum, Elettaria Cardamomonum."

119 With this item the Stonyhurst scribe veers to the side of the equation which he labelled Greek. The other side: "cor latine" is secure and sensible. Cardiana grece is enough of a problem for both sides. Cardiana is not a Greek word; nor is it Latin, which is expected here, since the entry is always meant to be Latin. The only regular reference to the heart that pertains to the root cardia-in Latin is cardicus -a-um: "that which affects the heart or stomach." That is derived directly from the Greek, καρδια. The scribe might have been remotely distracted by a glossarial item which we find in LJS: καρδιαν - καρδιανον which might have been moving about on his desk, since Cardamomum was being considered as an entry word two lines above. Cardiana, appearing nowhere else, is meant as Cardian with a "glossographical bump," thereby giving it a gender. However, if one removes the a, one still has not a recognized Greek nominative form. Yet, the scribe might have had a very old gloss in front of him, not yet catalogued by gender which he then, by adding a, would have given to it. He adapted the accusative form καρδιανον (cardian) to καρδιανον (Cardiana) neither of which is an acceptable gloss within the Stonyhurst tracts. So, instead of dropping the letter v from καρδιανον, he adds an a to καρδιανον. The word for heart in Greek is καρδια which would have balanced easily with cor. The conclusion to be drawn from this analysis must be to address and acknowledge the form Cardian which exists in the three glossaries used in this edition, with a added in the Stonyhurst; and in Latham: "Cardi -an (n.), heart c990," which cannot be verified. Then, one must acquiesce in the ending -a as reflecting an earlier stage in the process and then, determine what most effectively balances the gloss "cor latine." This final guide is the most effective tool for accuracy. Cardiana grece cannot be correct, since it is not Greek, nor is it an attested word. But if Cardiana is put in the apparatus criticus, thereby acknowledging the problem, then the Greek word, καρδια, transcribed as Cardia, perfectly balances cor in the text. Noting that the line immediately above has Cardia as an entry is of no concern. The concern is the orthography: FVD & DFC use Cardian; Stonyhurst at least attempts to personalize it by adding a: Cardiana. In all, we should not overlook the fact that Cardia is a Greek word; Greek words rarely, if ever, function as entry words in the Stonyhurst ms. As a rule, all entry words are Latin.


121 Refers to the prickliness of the thistle. Both FVD and DFC glass cardius as "genus herbe spinose." Cf. Cath. Angl., p. 54, col. 1: "a Carde" and n. 4.

122 Unfermented wine. Cf. LSJ: "καρδιανον, sweet wine boiled down" See Souter, s.v. Caroenum. Also, see irod. 20.3.15.

123 Cf. Cath. Angl. s.v. Segg and n. 2. Cf. also irod. 17.9.102 which emphasizes its harshness: "Carex herba acuta et durissima, sparto similis."

124 FVD offers: "idem est et in codem sensu" as "Careys .. . putredo." Irod. 14.3.42 guides us in an entirely different direction: "Cariam Hermus fluvius discriminat a Pthygia," pointing up the region in southwest Asia Minor.
Caricalle nomen proprium
Carisabetha nomen proprium
Caribdis an yle of be seer or a swolwe
Carica fructus palme et ficus
Caricia sweetenes gr[ajace
Carientismos grac[acious vndertakyng
Caries put[redo lignum
Carina myddel of a schip
Carinatis libamen with seiere
Carinus nomen proprium
Carin as departen
Carinc a spynde of iren or a tynd
Carino to rote as [a] tree
Carrio ris departen
Carious olde roten
Caris grece gratia latine
Caris [olde hore] or fals sernaunt

Among the Medullan manuscripts used in this edition only Hrl. 2257 is remotely clear as Caricalle. Lincoln 88 avoids the matter; St. John's (Cmb) and Lincoln 111 agree with Stonyhurst in providing the letter b. St. John's (Cmb) reads Caricarb and Lincoln 111 offers Caricabe to Stonyhurst's Caricalle. In this hand b & l are quite similar and easily confused, which might allow a reading of Caricalle.

Marcus Aurelius Antoninus, named familiarly Caricalla, was crowned emperor in 198 A.D. and warred against Britain and Scotland with his brother Geta, whom he later (2:1 A.D.) had killed. He undertook a vast reorganization of the provinces and, inspired by the conquests of Alexander the Great, he marched against Alexandria and into Persia, where he met his death at Carrhae in 217 A.D. Cf. OCD(3), p. 221, for further details. Concerning familial hatred, cf. Lempriere, p. 62-3.

See orthographical variation at DFC: "Carisephe interpretatur villa pulcritudinis vel civitas literarum."

Renowned horror of the sea across from Scylla, a man-eating monster. They are most found graphically described by Homer in the Odyssey 12.85-107 [for translation by Fitzgerald, p. 212].

Cf. DFC: "paupertas, egestas."

Cf. AMD: "carina . . . est media pars vel venter navis, quasi carens rima."

Caricalla nomen proprium
Carin as departen
Carino to rote
Carin as departen
Carin as departen

See orthographical variation at DFC: "Carisephe interpretatur villa pulcritudinis vel civitas literarum."

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Cf. DFC: "paupertas, egestas."

Cf. AMD: "carina . . . est media pars vel venter navis, quasi carens rima."

Carin as departen
Carin as departen
Carin as departen
Carin as departen
Carin as departen
Carin as departen

Due to an eyeskip from Carino to Carrio ris departen, he corrects his level of copying, returns to the yet unwritten gloss of Carino, is distracted by the similarity between Carino and Carrio, and incorrectly inserts the gloss of Carino as departen.


In the manuscript our scribe has left a space, the reason for which seems to be an eyeskip to the line immediately above wherein is the word olde followed by roten. As his eye runs across the higher plane he believes that he has accommodated the phrase that is missing in the gloss below and in the instant that is required he is back on the lower level where he finishes with "or fals scru-
2636 Carisma gratia vel donum gratie 136
2637 Chrismo as crismate vagere
2638 Caristueum [genus] mai[ri]moris uridis 137
2639 Caristia a gracious daye 138
2640 Caristo as to shyne
2641 Caristio as i. carum facere 139
2642 Caritas scharite
2643 Caritudo nis idem
2644 Carmelus nomen montis 140
2645 Carmen a scharme or a dye or a ψυγ mady by fote 141

auld.” He has before him the copy text which contains the phrase “olede hore.” This is the phrase he wishes to insert into his new text. When he thinks that he sees, as his eye naturally takes in more than one line, “olede hore” or something very similar “olede roten” above, then he believes he has dealt with it below. Palaeographically roten is very similar to hore: the r more like a lower case h, and the t much like an r, thus producing hore(n). The evidence for “olede hore” abounds. FVD and DFC read “lena vetus et liügusa,” and three of the four Medallan manuscripts used here make direct reference to the appropriate phrase: St. John’s (Cmb) reads “an hore”; Htl. 2257 offers “olede hore”; and Lincoln 111 provides “an held hore.”

136 “Gift of God’s grace” (esp. in the New Testament); cf. χάρισμα.
137 Cf. DFC and FVD for the presence of genus.
138 Our scribe, unfamiliar, treats the festival as if a single day. Cf. OLD: “Caristia omum (n. pl.); a family- or love-feast held at Rome in February.” See LSJ: χαρίστημα and “II. Charistia, dies festus inter cognatos.” A full treatment is found in OED(3), p. 292, col. 1.
139 Literally “to make dear,” but as Latham emphasizes: “to enhance prices.”
140 Cf. Strong, s.v. Carmel, “a mountain range in Canaan.” Also, see line 3069: “Chremel nomen proprium montis”; and see Bristol DM1 in Tractatus 48, 1993, p. 189, line 90: “Chremel erbaie dictit Carmelus nomen proprium montis.”
141 á schärme or á dýte or á ψυγ mady bý fote. A scribe who is generally parched of words to gloss an entry, could easily have unburdened himself, without notice, by the single word poem. Or he could be suspected of being “Irish” here, and perhaps so, with a most delightful gloss of three parts: a few lines rhymed, or a line projecting a pleasant moment, or a line of poetry, or a poem. On closer inspection the final third (“a ψυγ mady bý fote”) is the part that tilts the attention. One wonders why the simple word poem was circumscribed until one realizes that the gloss itself is a scanned line comprised of an iambus and three anapests:

142 This is equal to DFC: “Carmenstis . . . dea carminum.” For pre-historical perspective, cf. Lemprière, p. 141, s.v. “Carmen or Carmina.” Also see OED(3), p. 293: “Carmina or Carmenta.”
143 Lines 2638 through 2651 (except lines 2645 and 2650) reveal a rather lengthy cognitive relationship among words with the root carn- from caro, carnis flesh (cf. line 2649). Of the many families investigated for purposes of alaphabetization, there seems not to have been such a large cognitive grouping completely alphabetized as this one. Generally, the cognitive group defies alphabetization as we know it. Consider lines 2451-54, 2500-2508, and 2593-97. These latter unalphabetized families are taken for granted as part of the alphabetical process as the Mediaeval world knew it.
144 Perhaps the entry should read Carmulentus -a -um. FVD and DFC provide the full adjectival endings as well as carnosus -a -um, both meaning plenus carne, whereas Stonyhurst omits Carnosus -a -um and places solitary emphasis upon carnulenus -a -um as meaning “full of flesh.” Amongst the lexica, L&S defines carnulentus as “like flesh,” and carnosus as “abounding in flesh.” Latham disregards both words. OLD employs only carnosus meaning “covered with flesh.” Souther defines carnulentus as “fleshy,” and carnosus (of wine) as “with body in it.”

2627 Carismo (ms.). — 2628 Caristenum (ms.). — 2630 swyne (ms.). — 2632 and 2635 sch for ch
2651 Ca[r]nulensia fated
2652 Carpato[ns] quedam insula
2653 Caro[ns] nomen proprium
2654 Carpasia nautis magna et spaciosae
2655 Carpo is to take
2656 Carpino idem
2657 Carpentarius a carpenter
2658 Carpentum a maner & shap of a sharch
2659 Carobalsamum fruit of baume

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145 The Greek island, Kαρπάς (Cf. OCD(3), p. 294) is in the Mediterranean sea between Rhodes and Crete, referred to at times as Tetrapolis after its four major cities. Currently, it is known as Scapanto.

146 AMD, p. 43, line 46, alone refers to a ship: “Carbasus una ratis.” Ratis is a poetic word described in OLD as “a collection of wooden beams joined together and floating on water.” L&S suggests pontoon, capping the metonymic reference to a ship in OLD s.v. carbasus found in Valerius Flaccus 1.8: “postquam tua carbasae uexit Oceanum.” FVD and DFC offer “Carbasae sorum” as plural of “Carbasus si velum navinis,” (not even beams here). Cf L&S for interesting etymological developments in Hebrew and Sanskrit. See LSJ for the Greek: καρπάς (lem.) and καρπαζ (pl. neut.) The Stonyhurst scribe copies the P strain of the word found in the Greek π, but then mishandles the Greek –os ending which is feminine here, and converts it to an –ia feminine ending. For this item cf. Isid. 14.6.24: “Carpathos una ex Cycladibus ... ex hac insula dicuntur et carpasiae naves, magnae et spaciosae.” Also, see Isid. 19.1.11: “Carpasia navis a Carpatho insula nominata, sicut a Rodo Rodia, sicut ab Alexandri Alexandrina.” Grammatically Carpassa in its capacity as an adjective cannot mean more than Carpassia. It needs navis for its complexio. Hence, it must be taken as a dual entry: “Carpasia navis” which is quite unusual in the Stonyhurst manuscript; followed by the gloss “[martis] magna et spaciosae.” It should be remembered that it is a “great and spacious ship,” because, as Isidore remarks in 19.1.12: “naves enim sunt negotiorum,” (such ships belong to commercial traders).

147 A case of dual dysisia to be added to the considerable number of those found aside from ALMA, 65, 2007, p. 77, n. 101 and n. 106, and p. 81, n. 137.


2658 of shap & (ms.). — 2660 Carpo[ns] quedam (ms.). — 2661 Carpotim (ms.). — 2663 Carreus (ms.). — 2667 Carri[ns]um (ms.; dittography), quedam (ms.). — 2672 Cartina (ms.). — 2674 Cartul (ms.).
et radios declinandos sine ut inde vel homines vel belsiolâs, quae insidiare soleit natis frugibus abigit." With considerably less amusement, but with a touch of assurance, he provides another perspective at 19.24.17: "Casia est vestis cucullata, dicta per diminutionem in casa, quod totum hominem tegat quasi minor casa."

Perhaps for Gascia, reflecting a Gascon, an inhabitant of the province of Gascogne, in southwestern France, known as a braggart, a boaster, one of excessive self-assurance. However, here verberacio, a flagging or whipping, seems not to fit, unless the arie is having his way with a warped sense of etymology (not unknown by any means): verberacio, from verbum and -atio, "the act of the word."

The Stonyhurst's choice of Casea might have been influenced by the second vowel's dominance of e in the two entries immediately proceeding: Caseolus and Caseus. However, only is i evidenced in both DFC and FVD: "Casia...herba vel species aromatica," but it is further emphasized by its Greek etymon, xorôrâ, cassia. AMD allows a more complete definition: "Hec casia, sive est arbor et herba et genus odoris." AMD has brought under one item what Stonyhurst has separated into two items: (2680) "Casia quedam herba" and (2687) "Casia quedam arbor." Brito Merricus agrees with AMD by bringing together the two features, herba and arbor within one item: "Arbor aromatica rutillanti fronte; vel herba;Dicatur casia." FVD and DFC only stress herba without mentioning arbor.

159 Cf. DMLBS: mediarior; 14...-ius, A myd amene, WW.

160 Casma -itis = xíaqia =utos means "a yawning chasm, gulf, a gaping mouth." (LSJ). The gloss found in FVD is "partitus aeris quod dicitur fulgetra." The FVD gloss suggests a separation of air equivalent to lightning.

161 DFC and FVD read Casmatisso. Lexica do not account for this form of the verb.
2699 Castellum a castel receptaculum aque\(^{168}\)
2700 Castellulum diminutivum
2701 Casterium a place per neros bup put\(^{169}\)
2702 Caister a berere of schourges
2703 Castigo as to chast
2704 Castor a broc\(^{170}\)
2705 Castoreum medicina de genitalibus suis\(^{171}\)
2706 Castoreus a um pertinens
2707 Castra paulonius of knys\(^{172}\)
2708 Castratus gelded
2709 Castrametor aris to change or to departe paulonius
2710 Castreosis i. honor castremium\(^{173}\)

\(^{168}\) Cf. OLD s.v. castellum 2. a small reservoir.
\(^{169}\) Cf. FVD: "locus ubi remi in navi colocantur." Note the necessity of reading the gloss of Casterium in no other possible way than "a place where . . ." translated from the Latin "locus ubi . . ." recognizing the use of the Old English letter wenne. Cf. "The Abbevedarium from British Museum Cotton ms. Titus D 18," V.P. McCarren and R.N. Mory, Modern Philology, vol. 87, no. 3, 1990, University of Chicago, p. 267: "Given this date [ante 1425], the most striking feature of the alphabet initially is the presence of the letters D, d, and p. The first two letters now usually called eth (majuscule and minuscule) and the third wenne. It is normally assumed that they disappeared from English during the thirteenth century." Also see the second full paragraph on p. 269. For neros, cf. Cath. Angl. p. 252: "Nere: Associais . . ."
\(^{170}\) From the Greek κεφάλη, "beaver." Cf. FVD: "quoddam animal vivens in aquis et in terra." See Cath. Angl., p. 44: "a Brok: castor, beaver." and n. 7 which contains a variety of animals in different literary works suited to this description. Finally see the definition of castores at Isid. 12.2.21: "Castores a castrando dicti sunt. Nam testicula eorum apti sunt medicamentibus, propter quos cum praepredent venantorem, ipsi se castrant et morsibus vires suas amputant." 171 Cf. the slightly more explicit item at FVD: "medicamentum quod fit de testiculis castoris." 172 Cf. Isid. 9.3.44 for that and more: "Castra sunt ubi miles steterit. Dicit autem castra quasi castra, vel quod illic castrarete libido. Nam numquam his intereat mulier." 173 The range of meaning of castreosis is considerable. From "a soldier in camp" (L&S), which is unlikely the sense here, to the "hero" who receives the corona castreosis, given to him who first entered the enemy's camp" (L&S), and further to "a high official" (Souter). Of the three, this gloss seems to apply to the "high official" due to the extensive use of the plural castrum.

\(^{174}\) Principally under G (cf. Souter: gastromargia from γαστρομαργία). However, C is, no doubt, attested; cf. Latham: "Castrimarg - see Castreimarg." Even so, the word is not in use during the Classical period, "gastrimargia . . . gluttony" (Latham). Both FVD and DFC define the word under G and not C: "Castrimargia . . . concupiscentia gale ventris ingluvies." It is derived from the Greek word γαστρομαργία, gluttony; from γαστρομάργα = paunch = venter. The word belongs under G: gastromargia.

\(^{175}\) Cf. Isid. 15.2.13: "Castrum antiqu æ dicentæ oppidum loci aliissimo situm, quasi casam altam . . ."

\(^{176}\) Cf. line 2676.

\(^{177}\) No doubt a quick and all too careless copying attempt. But FVD and DFC copied accurately from their copy texts: “Catellaris -e -i. arcilla super alias dolosa et fallax” (a handmaiden above others false and deceitful). Catellaris appears non-existent as a nominal form other than in the two external glossaries used in this work (FVD and DFC). It is not found in AMD. Among the Latin lexica, OLD and L&S do not make reference to noun or verb, simplex or compound. In other words, it is not a Latin word, which in itself is irregular in this Stonyhurst glossary. As a Greek word, LSJ offers a simplex, χαρίσμα (a nenter nominative plural with the meaning “free gift”) under χαρίσματος. The verb, in middle voice, κατάχρισμα, is found in Lampe meaning “ascrate, attribute, credit with.” In LSJ it takes on the meaning “corruptly make one a present of a thing; surrender a thing corruptly.” At this point a radical correction to these glosses in LSJ ninth edition must be observed in its most recent Supplement (1996- Glare): κατάχρισμα = "for 'corruptly make . thing corruptly' read 'give as a favour, make a present of material or abstract things.'" In all, there is a serious failure of sequence between the Classical sense, which is positive, and the Medieval aspect which is negative. Hence, the need for this elaborate treatment has revealed a little less than one hoped for and a little more than one expected.
2717 Casus a fal
2718 Catacumba a.gonge\textsuperscript{178} et nomen loci [in]
romba ubi corpora mortuorum iactabantur
2719 Catecismus a whiche\textsuperscript{179}
2720 Cata i. trans iuxta supra\textsuperscript{180}
2721 Catachismus i. diluui[j]um noe\textsuperscript{181}
2722 Catacreisis taryng of oper nome\textsuperscript{182}
2723 Cataraphos as to writh liche\textsuperscript{183}
2724 Catharactus greece equi[us] loricatus
latine\textsuperscript{184}
2725 Catalecticus [blank]\textsuperscript{185}
2726 Catalogus numerus iustorum vel series\textsuperscript{186}
2727 Catalogum idem\textsuperscript{187}

\textsuperscript{178} FVD and DFC offer “Cloaca, latrina.” Cf. Cath. Angl., p. 291: “a Pryway: ... cloaca, cacabunda ... latrina.”

\textsuperscript{179} Souter has an entry for catechismus (κατηχησιμος) not found in LSI, Supplement (1996), or Lampe.

\textsuperscript{180} Here we are given Cata, glossed by three propositions. In LSI we are offered almost three columns to explain the fullness of the entry.

\textsuperscript{181} Cf. OCB, s.v. Noah, p. 557-58, for the context of the inundation and other similar national legends. Regarding language (Greek) and its several circumstances, see Lampe, s.v. κατακλασμος.

\textsuperscript{182} Cf. LSI, “καταχρησις, analogical application of a word.” Isid. 1.37.6 offers “Catacreisis est alienae rei nomen adpositum. Haec et a metaphorâ differit, quod illa vocabulum habenti largitum, haec, quia non habet proprium, alieno utitur.”

\textsuperscript{183} Both DFC and GVD gloss catagrapho as transmitter.

\textsuperscript{184} καταφράκτος = “clad in full armour” (LSI).

\textsuperscript{185} Cf. LSI: καταληψιχος: a verse whose final foot is wanting.

\textsuperscript{186} Cf. FVD: “duodecim libri veteris testamenti”; DFC agrees. See esp. Lampe: “κατάλογος, list κ. cūn κρυφτην.”

\textsuperscript{187} Aside from catalogium (Latham), perhaps justified by the a spelling of Catalogus (s.v. catalogus in Latham), a variant spelling, with a questionable sense, poll tax, of catalanum, meaning “chattel, movable goods;” the entry word Catalogium cannot be found among the sources used for this edition. It is likely that the scribe modified the form catalogus believing that he was secure in having put forward a neuter form.

2728 Catamume\textsuperscript{188} iuxta mane vel diluculum
2729 Cataplasm\textsuperscript{a} a plaster
2730 Cataplectatio conuiicium vel rixst\textsuperscript{189}
2731 Catapuera a wyse mayde\textsuperscript{190}
2732 Catapulta an hoked arew\textsuperscript{191}
2733 Catactica via substrannaet et me[al]tus
pluviarum\textsuperscript{192}
2734 Catascopus a spy of a ship\textsuperscript{193}
2735 Catasta an iren bed or a cage\textsuperscript{194}

\textsuperscript{188} From xerto: “near, about,” and mane (n.): “first part of the day.” Cf. Brito Metridius, p. 18, line 350: “Ut catamame probat generale per, in cata signat” and “Nota: huius prepositionis cata. Chatemane dicitur quibus mane quasi per mane vel in mane.”

\textsuperscript{189} rixst = rixas est.

\textsuperscript{190} With slight orthographical variations, all “service” manuscripts agree with the above item, I.e. as the text reads. Goetz, vol. 6, p. 189, offers the phrase: “Catam putra = doctam puellam” used in antiquity instead of the single word in Middle Latin.

\textsuperscript{191} Typically, laconically expressed. Cf. FVD: “sagitta cum ferro bipennis que sagitta barbata vocatur.” DFC adds “que vadum vas.” See also L&S s.v. catapulta.

\textsuperscript{192} In comparison with FVD, this is a good example of the narrowness of expression Stonyhurst lends to the tradition. FVD reads: “via substrannaqua a qua sub terra discursit, unde per translationem in celo dicuntur cataractae nubes vel discursus et meatus pluviarum vel tonitrus; Papias dicit: cataractae celli dicuntur fenestrae i. nubes vel tronitrus.” DFC is similar to FVD.

\textsuperscript{193} As seen in the apparatus criticus, the manuscript reading is a considerably dyslexic Castoropus. Isid. 19.1.18, in addressing Scapha, also illuminates κατασκοπυς: “navigium quod Latine spectatorium dicitur; σκοπαει enim Latine intendere dicitur.” It should be pointed out that the ~us ending might have meant to equate itself with κατασκοπυς (OLD) glossed as “look-out ship.” Cf. B. Bischoff, Speculum, 1961, p. 215-16, for the relating of endings by those who knew little Greek.

\textsuperscript{194} To emphasize a gloss as bland as this, cf. L&S, which stresses “a scaffold for public burning of criminals and martyrs” and “the torturing machine” in Souter. Its etymology, κατασκοπυς, “state or condition of things,” is relatively remote from the harshness of Souter’s “stage on which slaves were exposed for sale.”

2718 rone (ms.). — 2719 Catasimus (ms.). — 2725 Catalitus (ms.). — 2726 Catalogus (ms.). — 2727 Catologium (ms.). — 2730 Catapactatio (ms.), rixst = rixas est (ms.). — 2733 Cataracta (ms.). — 2734 Castrotopus (ms.; dyslexia).
MED under *henden* v. Two questions need a response. (1) How does *Cataristica* equate with *henden*? (2) How does one make sense of *determinata* and *determine* within their appropriate items.

The only reference to *Cataristica* as a lexical item is in Lampe: καθάρωτικος, meaning purifying, a word of considerable religious connotation, cited by Diadochus Photocens in his “De Perfectione Spirituali.” In the MED, *Cataristica* is linked with *henden*, meaning “to seize (sb).” The four other citations are only material in nature. *Cataristica* is out of place, it seems, with a word meaning to seize (sb). Neither side of the item agrees with the other.

Three ms. read *Catheristica* and one *Catharistica*. Also the verb appears twice: once as *hendid*, the other as *henden*. Two ms. provide a telling detail: once as a separate item, *Catharistica i. determinata*; and again, as attached to the single item *i. determine*. Finally, two ms. provide the gloss: *endyd*. The relative confidence with which the MED editors placed this item under *henden* v. is a puzzle, when both the English transcription and its Greek source, καθάρωτικος, do not make an appearance lexically, other than once under the Greek word (see above, init.).

The second issue concerns itself with *determinata* and *determine*. St. John’s (Cmb) has two items which show *Catharistica* equivalent to both *endyd* and *determinata*. Lincoln 88 offers the same balance: *Catheristica = hendid = determine*. Under *enden* v. 2.(a), the MED offers the following citation from Cath. Angl. 41a: “to Ende: finire . . . determinare,” which brings together these two elements. Yet, in the MED under *determinen* v. 4.(b) “to define (sth.), characterize,” describe,” a citation again from Cath. Angl. 35a: “To Determy: determinare, diffine, distingue,” presents an equivalency to three elements; but the entry now is changed to *Ca[ra]theristica = distinguere; determinata and determine = determinare; and endyd (the h much like a rough breathing) = diffine*.

From χαρακτηριστικος, ὁ, ὁν, transferred directly from Greek, it is not a Latin word. Cf. DFC, “Caracter . . . grecum est.” See also Isid. 20.16.7 (within the final paragraph of the Etymologiae, entitled “De instrumentis equorum”): “Characte est furrum caloratum quo notae pecudibus inruntur: χαρακτήρ autem Graece, Latine forma dictur;” Souter defines character succinctly as: “sign, stamp on a person or thing indicating something other than that on which it is set.” Also he refers to a “brand (on slaves or soldiers) of ownership or service; inscription on a coin or weight.” Latham narrows the field by defining *characteristicus* as “bearing the mark”; something clearly outlined and of finished quality.

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2736 Cataristica ... confirmacio rei posite195
2737 †Catesitepe† tis . . . viuis 196
2738 Cate[chi]zo as ... in fide instructe197
2739 Categorie ... side of opere198
2740 Categoria ... predicamentum vel signi[fi]cacio199
2741 Categoris ... signare vel predicare
2742 Cegaro ... idem
2743 Cateia ... a spire or an arew hed
2744 Catella . . . parva catena200
2745 Catena ... idem
2746 Catena ... a cheyn
2747 Cateno ... to bynd
2748 Caterua ... a compayni of men
2749 Cateruarius ... qui semper inest cateruis
2750 Cateruatiin ... frō compani to compani
2751 Cathedra ... a chaer
2752 Caffertheristica (h)ended201

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195 This does not appear in FVD, DFC, or AMD. Souter offers “condition of the atmosphere, weather,” and helps to put into perspective the rather vague Latin of Stonyhurst (translated): “confirmation of a thing posited.” The Greek (LSJ) καθάρωτικος is helpful: “bodily or mental condition,” “de麻醉nt.”
196 †Catesitepe -tis . . . viuis. The entry word cannot be found and the gloss appears to be incomplete. Cf. OLD stipes -itis: “trunk (of a tree).”
197 Cf. Souter. “catechizo (κατεχίζω) teach (by word of mouth) the elements of religion.”
198 Cf. FVD, alone of the glossaries, which reads: “predicativum.” Cf. LSJ. καθάρωτικος confirms the above: *predicate*.
199 Cf. LSJ: “Καθάρωτικος . . . category, head of predicables.”
200 Cf. AMD: “Hec catella.tello-idem est quod parva catena et parva catula.”
201 In addition to the Stonyhurst manuscript reading of “Cataristica hended,” the four *Medulla* manuscripts occasionally tapping for service in questionable matters throughout this edition cite the following:
   St. John’s(Cmb) - Catheristica endyd; Catheristica determinata; Hrl. 2257 - Catheristica hended ; Lincoln 88 - Catheristica hendid i. determine; Lincoln 111 - Catheristica anglice endyd
   A necessary sense of balance between entry and gloss that constitutes a successful item is missing at first sight and also when seen in a broader context in the
Hendec of Hl. 2257 and hendid of Lincoln 88 are variations of endyd, not entries in themselves. As it stands, i.e. without a qualifying comment in the form section of the word enden in the MED, or as a cross reference, i.e. henden → enden, as one finds hende → ende, it seems necessary to read (h)enden in this edition.

202 Entries 2753-58 present a number of excessive orthographic variety (much not intentional; perhaps, in a number of cases, mistakes through distraction):

2753-Catheres should read Cathesis (see 2753);
2754-Chatecuminus should read Catechumenus (Κατηχομένος), someone under Christian oral instruction;
2755-Cathesgista should read Catechista (Κατηχήσιτης), a religious teacher;
2756-Catecismus should read Catechismus (Κατηχισμός), manual of Christian instruction;
2757-Caterigo (only in Latham) should read Catechizó, to inculc in religion upon which the English word catechize is based;
2758-Catillogos (attributed by the following word) should read Catilfibos.

The variations between this scribe's orthography and the commonly accepted spelling suggest an almost incoherent association of the entry words to their glosses, within these six lines. And, on a more immediate level, it is difficult to argue palaeographically that the underlined vowels and consonants of these words are even vaguely similar in shape to the traditional spelling; not to mention the baffling glosses, addiscere and presumere to ceterizco or more likely catecizco, especially when both entry words, one way and another, direct the reader to the expected gloss, catechize. The persistent orthography emanates further from FVD and DFC: Cathezico instead of Catechizó (Κατηχησόμενος) and Catechetiza only here rather than Catechista (Κατηχήσιτης). And finally, P. Parv. in its Glossary of Medieval Latin, p. 807, lists catezico with gloss and explanation: "curse. 120. See Ducange (s.vv. catechizare, exorcizare). Yet both FVD and DFC contain one or other forms of the conjugation of Cathestizos glossed as "confirmare, docere, instruire." A curious lack of awareness on the part of some within the lexicography of the day.

203 FVD and DFC agree precisely. Cf. Brito Metricus for greater detail (p. 19, lines 362-3): "Cathesis sit sessio dicta, [Quoeque sedendo datu cathesia doctrina referetur]." Cf. note on line 363: "Ieronimus in libro illustrium virorum (54), Cathecenson (= Κατηχησόμενον) i.e. doctrorum "opus aggressus per multos anus.

2753 Cartesis (ms.) — 2754 Cathecuminus (ms.) — 2755 Catherista (ms.) — 2756 Catecismus (ms.) — 2757 Caterizo (ms.) — 2758 Cathologos (ms.) — 2759 comune (ms.) — 2761 Catillo (ms.)

2754 Catechumenus (ms.) — 2755 Cateristus (ms.) — 2756 Catecismus (ms.) — 2757 Catechizo as addiscere presumere — 2758 Catilfibos (ms.) — 2759 Catillogos (ms.) — 2760 Catillo (ms.)

2760 Catilio a gloto[n] a bout renner — 2761 Catilio as ad libidinem provoque — 2762 Catillum a litel wyn vessel — 2763 Catillum doubler

It is interesting that in Brito Metricus κάθος is taken as meaning sitting and a session, whereas Lampe construes Κάθος as degeneracy and decay. LSI offers littering down and descent as the meanings of Κάθος. Three different meanings for the same word. But, Κάθος, with 1 spelling not e, provides the meanings sitting and a session in LSI and Lampe.

204 Cf. an ancient authority (Isid. 7.14.7): "Catechumenus dictus pro eo, quod adhuc doctrinam fidei audit, neendum tamen baptismum receptit. Nam κατηχομενον Graece auditor interpretatur." Then consider the concept as presented in a modern lexicographical standard (Souter): "Catechumanus (catecuminus, etc.) (κατηχομενος), a person under Christian oral instruction with a view to baptism, a catechumen.


206 FVD expands pointedly upon the rigid, non-descript phrase offered by Stonyhurst: "ad modum catuli discurrer per domos."

207 Cf. line 2295: "Catillum a dobler," repeated and greatly, but not unusually, out of alphabetical order. Catillum (2763) which follows is glossed as doubler is given reverse significance in both FVD and DFC. There Catillum is glossed as idem referring to Catium as the major entry. Here, cf. FVD: "Catillum i.vas vinarium fisticule vel secundum Papiam dicetur lanx vel salamin communiter." This is not too dissimilar to Isid. 20.6.5: "Catium vas fisticule, quod melius neutro dicitur quam masculino; sicut et salamin dicitur vas aptum salibus."
Catus qweyte
Cato onis animal a poet & a bok
Catonista qui sequitur catonen
Catus ti a cat
Catulaster a lytel cat
Cattulus a whelp or a cheton or a kyndyl
Cataplus aduentus naulium
Caucasus nomen proprium montis
Cauda a tayl
Caud[c]a nauis
Caudex et dix a stok
Caudice of foure or of ten menus sete
Cauca an hol place or a rowde caue

Cauoe es to be war or fle or kepe
Caucola parua caue[a]
Cauerne a den
Cauernula et nicula diminutium
Cauilla a pyn of an angle
Cauillo as aliquantulum decipere
Caula a stabele or a fold or a shep cot
Caulis medietas cuiusque herbe or a wort blade
Cauna tis brenning or hete
Cauo as to hole or slute

uno ligno cavato factae; et inde caudicea quis a quattuor usque ad decem homines capturit.

208 Cf. also line 2807: "Catus a un qweyte." Interesting repetition as above (2762). See DFC: "Catus ta tum -doctus, sapient, gnavus, callidus, acutus, ingeniosus et dictor per syncopam de caustus secundum Hugtonem - Papias vero dicta denominacionem assumit a cane.-" For sense and etymology cf. p. 677, n. 1720, of P. Parv. : "Qweyte, ar, art, cunning... [OF cognit, skill, prudent; derivative of cognit, skillful, prudent; Lat. cognitum."
Perhaps a puzzle or a snap quiz for the keenest and more interested of the students. Catus = cat, the animal; Cato, the poet (Marcus Porcius Cato, the Censor, 234-149 B. C.) and the poem De Agri Cultura. Isid. remarks at 17.1.1: "Apud Romanos autem de agricultura primus Cato institutus."

209 Cf. OCD(3): "Porcius Cato (2) Marcus ('Uticennis') (95-46 B. C.)."
Of course Uticenses was his great grandson; so, in blood, he certainly followed. However, Cato he Censor was an outstanding orator, in a splendid rhetorical tradition, the most well known within which was Cicero.

210 Cf. FVD for some clarity: "Catuli: vel catule proprii dicetur filli vel fillianum, abusive tamen fillii quaerulilbet bestiarum dicuntur catuli.

211 Both word and sense are directly from the Greek:
"κυτταρός, arrival of fleet."
Also see note to line 2443.

212 For a greater perspective, cf. Isid. 14.8.2: "Mons Caucasus ab India usque ad Taurum porrectus, pro gentium ac linguarum varietate quotoque versum vadi, diversis nominibus nuncupatur."

213 FVD reads: "quedam parva navicula."

214 Cf. FVD (DFC agrees): "truncus... et dicitur a cauda quia est quasi cauda arboris."

215 Typically sparse in explanation, as the Stonyhurst scribe is known to be. Cf. Isid. 19.1.27: "Caudicae, ex uno ligino cavato factae; et inde caudicae quis a quattuor usque ad decem homines capturit."

217 to be war or fle are both fine in conveying their senses, but kepe, on its own, is not. The sense contained in OLD s.v. caueo 6: "keep away from" is necessary.

218 Refers to Cauca (2776).

219 For greater illumination cf. FVD: "illud quod (DFC: de ligonio) inseritur formamini ad modum clavi."

220 Both FVD and DFC claim, each by its own independent statement: "grecum est. Isidore, their reliable source, puts matters in perspective in 15.9.6: "Caunas munimenta ovium vel sepimenta ovilium. Est autem Graecum nomen C [littera] detracta; nam Graeci ανίψ vocant animalium receptacula." To claim that caula is Greek, without the explanation of Isid which says that if you drop the c you have ανίψ, "a steading for cattle," is just a little shy of good sense and precision.

221 FVD elaborates more distinctly: "quodam genus olorum... et... herbarum vel olorum medius fructex qui tueus dicitur." For further explanation cf. Isid. 17.10.3.

222 There is another entry for this word: "Chaum[a]sunne bame" (3466), which is well out of alphabetical order, finding itself amidst the words beginning with co. Of course, etymologically cauna is a transliteration of the Greek κοιμα. However, looking for another occurrence of the word for support, DFC provides the entry: "Cauna atis... incendium... et dicit'ur a caminus;" the latter part of which is starting. Caminus is merely another Latin word which, according to DFC, has the meaning "ignis vel fornas... et dicit'ur a caustace secundum Papian." FVD concurs, but shy of implicating Papias. In both cases the scribe of DFC errs regarding the etymologies. First, the etymon of caunas is κοιμα (burning heat) not caminus; and in the second example, the source of caminus is κοιμα (oven, furnace).
2787 Ca[u]po nis²²³ a taurernere
2788 Cauponarius idem
2789 Cauponæa eius vxor
2790 Cauponatim i. fr[a]udatim
2791 Cauponor aris to sel
2792 Causa²²⁴ a cause
2793 Causula diminutivum
2794 Causarius a cause questio
2795 Causarius a causor
2796 Causaturas participium
2797 Causidicus a boket
2798 Causor aris to causeren
2799 Caustos brennyng²²³
2800 Cauteriatus a un y brent
2801 Ca[u]terio as to bren or damp[n]a[n]
2802 Cauterium²²⁶ ferrum quo latro signatur et

²²³ Line 7872 (Ca[u]po) through line 2891 (Cauponarius) reveal a cognitive affliation, an instance of a philological family: a taurner, his wife; they sell is obvious; and they have an adverb all their own to describe what they do and the suspicions which arise about their doing it. Fraudatim glosses rather effectively by FVD: “solent enim cauponem admihere aquam vino et pro puro vino vendere.”

²²⁴ The cal[u]po-cauponarius family is followed immediately by another family, that of causa-causor. As with the former family, it begins with a noun and concludes with a verb. All elements within both families are explicit, and, as usual, in each grouping one entry is out of word order. See Cauponarius and Cauponæa (2788-89) as well as Causula and Causarius (2793-94). This alphabetical irrelevancy reveals an essential feature of the Medieval Lexicography: within a family of words, alphabetization as we know it, is suspended. Cf. ALMA, 65, p. 47.

²²⁵ Both FVD and DFC employ the gloss incensum (noun) which does not comply with the adjective brennyng. καυστός is a past participle, passive voice, not a present participle. Caustos is a Greek word absorbed as a purely foreign entry into the Latin language. It occurs rarely in the Medulla Grammatica. This item also serves as the first part of another consecutive family of words, lines 2799-2803.

For a more thorough gloss upon Cauterium, cf. first FVD, then Isid. 20.16.8.: “Cauterium dictum quasi cauterium, quod urat et provida sit in eum seve-raque cautio ut, dum videtur, cuixit sit, avaritia refrenetur. Quod interdum pro signo, interdum pro cura adhibi-

2803 Cauteriolum diminutivum
2804 Cautes hard ston
2805 Cauticus sharp or harde
2806 Cautio wrappe caucion & wed²²⁷
2807 Cautus a um qweynte²²⁸
2808 Cauitus holewede²²⁹
2809 Cauus an hole
2810 Caixillium parsus callus²³⁰
2811 Ceco as²³¹ to bylden
2812 Cecula g[en]us serpentes carentis ocultis
2813 Cedos is to go
2814 Ceculo as i. cecare²³²
2815 Cecedumb genus vini²³³

betur, ut vis morbi ignis ardocare siccetur.” This happens to correspond to the conclusion of Isid. Etymologiae or. Originum Libri XX. To account for Isid’s statement regarding a variant spelling Cauturium, see AMD: “Hoc cauturium rii est ferrum quo latro signatur.”

²²⁷ Wrapp does not fit into this sequence. Both FVD and DFC read: “Cautio cautela iuratio.” Perhaps, the scribe with a too hasty observance read iuratio or a thoroughly mistaken compound, iuratio. For “caucion and wed” see Cath. Angl., p. 411, s.v. A Wedde... Caucio.

²²⁸ See note on line 2764.

²²⁹ The gloss, holewede, is a hapax legomenon with the meaning hollowness, porosity. Addendum lexici.

²³⁰ Identical in DFC; a small “callus or induration on the human body,” OLD. FVD employs a single l resulting in “parvus calus = a small wicked basket,” unless the single l of calus is meant to be a ll and therefore, as above, “a hardening of the skin.” Caixillium is found only in FVD and DFC.

²³¹ An effective example of how the cognitive grouping or philological family is an entity unto itself and defies alphabetical order. Ceculo should follow Cecedum (diagnostic form in ms.); Cecudumb should appear before Ceculo; Cecia should precede the earliest member of the family, Ceco. And the final element of the family, Cecucio, belongs before Cecum.

²³² FVD and DFC offer: “significat passionem intrinsecus natum, ut occulti mei occultant.” Also, to be like one blind; “cunctare est cacos imitari,” Paul. Fest., p. 45M.

²³³ Cf. Lempriere s.v. Caecudumb, p. 127, regarding the “Caecubus Ager... noted for the excellence and plenty of its vines.” See also Caecudumb in L&S. Particularly, Horace, Odes 37.5-6: “anehac nefas depromere Caecubum cellis avis.” (Victory at Actium, 31 B.C.)
2816 Cecum gut without hol 234
2817 Cecurna i. noctua
2818 Cacus blynde
2819 Cecitas blynded
2820 Cecucio tis to be blynde 235
2821 Cedar derkenes nomen regionis 236
2822 Cedes slaught
2823 Cedula 237 nomen diminutivum 238

235 FVD reads: “Cecum esse vel fieri . . . Papias dicit: cecuto vel lippio parum videns.” Also cf. DFC: “Cecuto i. insansio et tunc dirivatur e cicitua, cuius successa haustas vel facit insamire vel mortificat secundum Hugutonem.” Finally, see Souter: “Caecutio, (fig.) be blind.” Also, cf. DMLBS: “Caeceutio, to be purblind.”
236 DFC addresses and elaborates upon these aspects: “nomen est loci et nomen fuit virt et est hebreum et interpretatur tenere secundum Hugutonem et acutuantur in fine (FVD: Cédar (sic)) – Papias vero sic dicit: cēdus regio Sarracensiorum trans Arabiam sita et Cedar fuit filius Ismael – inter-pretatur tenere vel m(a) erit.”
237 Initially, one of the purposes of a gloss was as a helpmeet for the teacher to get through a passage within a text being taught to students. Cedula (2823) through Cedula (2831) might have served as a frame within which to set several entries as questions for which pupils must supply the appropriate gloss. Consider the wealth of detail and potential confusion to be emphasized in the principal parts of the verbs Cedo (2824) and Cedo (2826), the orthography of a word such as Cindre (2824), the meaning of those infinitives in that line, the recitation of the imperatives and how the stems differ in the singular number. Distinguish among Cedria (2827), Cedrus (2828), and Cedræs (sic) a um (2829) and who would have dared to point out the error made by the teacher in 2829: Cedrus a um should read Cedræs -a-um, a lovely irony, but quite true to life. Finally, something with social scientific import. Cf. Brito Metrizes, p.4, lines 37-8: “Cedron torrentis nomen dic esse fluentis Iuxta Ierusalem vel cedron dicitio vallem.”
238 Here the gloss is meant literally and not as a comment on the previous entry Cedès (2822). If it were meant in that fashion the gloss would be diminutivum without nomen, as Caussu (2779) and Caussu et nicula diminutivum (2780); also Causa (2792) and Caussa diminutivum (2793). In 2823 the scribe makes a statement and in 2831 he defines the word. Cf. Cath. Angl. “A scrowe: scedula.” Cf. n. 3: “Scroile and Scrawe above.” “A scraw: cedula,” and “A Sroole . . . scedula” and n. 3.
2824 Cedo dis cecidi verberare cindre neceare 239
2825 Cede cedite i. dic dicite 260
2826 Cedo is si to 3eue steede 239
2826 Cedria a syder tre
2828 Cedrus arbor non cariases
2829 Cedræs unum pertinens
2830 Cedron nomen proprium loci vel fluvii
2831 Cedula a scrowe
2832 Cell a cellar
2833 Celarium a seler
2834 Celamen peyntyng 242
2835 Celatia idem
2836 Celer bres bre i. sanctus solemnis venerabilis preclarus vel frequent
2837 Celebro as to halowe to haunten to worship to synge
2838 Celebritas solennitas
2839 Celebri an holii liure
2840 Celeris re swyftly
2841 Celeriusculus sundel swyft
2842 Celio i. purtray 244
2843 Celumatics pertinens
2844 Celebro as to ripen or hyen
2845 Celestis et te he[ue]nlich

239 Examples of the preciosities of Latin grammar enjoyed by the professor testing his students: 2824-reduplicated perfect tense reflective of Greek; 2825-oversight of the imperative, both singular and plural; 2826-irregular principal parts.
240 See note to line 2824.
241 See note to line 2824.
242 In 2826 FVD and DFC are somewhat more expansive: “sculptura vel pictura.”
243 See note on line 2377.
244 FVD reads: “Celo . i. sculpere pingere” which is similar to 2826; “Celo as sculpere, pingere.” But Stonyhurst adds occultare which does not blend with sculptere or pingere in meaning, but rather would have been benefitted from the advice of FVD which has another entry verb, celo (of the same conjugation) meaning “abscondere occultae.” DFC places all four infinitives under one verb, celo, which avoids the problem altogether. So, perhaps, a mental semicolon after pingere at line 2865 to indicate that occultare is governed by a different (though identical) verb celo. It becomes clear that the correction of the orthography of the verb from double to single f on line 2865 is appropriate when considering the entries of lines 2860 and 2861.
2846 Celuma clamar nauticas
2847 Celibalis longyn to holynees
2848 Celibatus maydenhold chastite
2849 Cellicola est colens deum
2850 Celicus ca um of heuene
2851 Celido onis a swalewe
2852 Celidonia herba et gemma coloris irundinis
2853 Celidrus quidam serpenst
2854 Celigena angelus vel in ceo genitus
2855 Celidoniacus gladius
2856 Celindra velox nausis
2857 Celites i. vitam sanctam ducentes
2858 Celitus aduerbium heuoni
2859 Celium a chise
2860 Celio es to ouercom
2861 Cello is culi culsum vel selsum idem

2862 Cellis ouercomynge
2863 Celerarius a keper of a celer
2864 Cellula parua cella
2865 Celus sculpere pingere et occultare
2866 Celus nis et celox ly3t ship
2867 Celsus hi3
2868 C'elepons.tis a chesel to peynt with

252 This item highlights the major principle supporting sustained scholarship in lexicography; the entry and the gloss must be equivalent to each other. Here the scribe was caught up in the sense of “overcoming.” Note Celles ... ouercom; Cello ... idem; then, Celis, which he construes correctly as a noun, but comes up short with ouercomynge. Perhaps, for that moment he was absorbed in the philological family. We would have expected Cellens to sustain the participle ouercomynge. However, we are given Cellis and its gloss here is merely an unthinking continuance of the sense of the previous two lines. Cellis has nothing in common with ouercomynge. It is a noun, not a participle and is glossed in DFC as “Chelis, lis, cythara quia in modum brachiorum curvata est.” Also cf. Traditio 48 (1993), p. 189, line 86: “Chelis fis i. cithara quia ad modum brachiorum sit curvata.” See at γαλακτος in LSJ: “crab’s claw ... claws of the Scorpion.” Daly’s edition of Brito Metricus, p. 24, lines 479-81, treat the subject thoroughly: “Est chelon grecce curvum, sunt brachia chele.”

253 C’elepons has no place in the lexica. But just as this scribe, succumbing to his dyslexia wrote cepla instead of place (cf. ALMA, 65, 2007, p. 77, line 612, and n. 106), and as the scribe of the Papyrus manuscript of the Medulla mumbled to himself in haste, eyes moving from copy text to his own new edition, enclyme rather than the correct alyenen which fits just right with Abateneo (cf. Traditio, 48 (1993), p. 211, line 354, and p. 210-11, n. 170), so might the Stonyhurst scribe with the same misapprehensions have produced a garbled C’elepons from a clear, straightforward Pencil or as Latham suggests: “pencilius, pencil ... pincillus ... cillus ... paintbrush.” Wishing to be thorough, he created a genitive ending -lis – which could be respectfully deleted, without jeopardising the text. This disjointing of a word, pencil to c’elepons, or “focal juxtaposition” is unusual but stunning, whenever it appears. As Stonyhurst produces its evidence above, so here AMD places it in a clearer light: “Hoc [pin]celium lili est instrumentum pictoris.” And under the letter P it gives the following

254 Cf. OLD: “The call of the boatswain giving the time to the rowers.” Cf. also κέλευξα; see further κέλευξα, order, command.
255 Expansion under FVD provides a clearer explanation: “qui colit celum vel deum, scilicet celestis angelicus vel qui habitat celum.” Hence “colens deum” comes to mean “one inhabiting divinity.”
256 Details from DFC will further clarify the mere words of Stonyhurst: “Celidonia ... a celdio dicitur, de cuitis succo oculi illuminantur—est etiam quedam gemma ex hirundinum colore vocata, que et celotnes dicitur.”
257 Cf. χελόδος. DFC offers thorough details: “Chelydrus ... a chelone, quod est curvum [κολοδον], et ydor [βοδο], aqua, quia curvatur et moratur in aqua, quidam dicunt celsdrus pro eodem sed nichil est. LSJ glosses it as an “amphibious serpent.” See also Isid. 12.2.24. Lucan, in his De Bello Civili, 9.711, reads: “tractvitique fumante chelydrit.”
258 Cf. Isid. 18.6.7: “Chelidoniacus gladius ferrum est latum cuitis duplix macro ac bifurcus in modum caudae hirundinum formatur.”
259 Cf. Latham: ‘Chalendra; ‘Chalandre,’ flat-bottomed boat.”
260 The four additional Medulla manuscripts used in this edition each provide the entry, Celium, with glosses of only slight variance from the chisel of Stonyhurst. St. John’s (Cmb) reads chesel; Hrl. 2257: cheselle; Lincoln 85: chisell; Lincoln 111 with the wayward reading, chapell, no doubt, still under the influence of the preceding word, Celitus (see Stonyhurst line 2858).
similar item: "Hoc penicellum lli est quodam (sic) instrumentum pictoris." Stonyhurst does not offer an entry under Pencellum or its like.

The Stonyhurst scribe seems to have tried to simplify the material he has before him by attaching -um onto Celtiberi and then selecting the one word that in some way is associated with the national image, ispanis. However, in doing so, he omits the core of the explanation. DFC reads: "Celtiberi populi mixti ex Gallis et Hispanis, Celtis enim dicuntur Galli et Hiberi Hispani." FVD barely utters a response: "Celtiber nomen gentile." Isid. 9.2.114 handles matters more elaborately: "Celtiberi ex Gallis Celtici fuerunt, quorum ex nomine appellata est regio Celtiberia. Nam ex Hiberiae Hispaniae ibero, ubi considerant et ex Gallis, qui Celtici dicebantur, mixtuo utroque vocabulo Celtiberi nuncupati sunt."

Between lines 2859 and 2870 there are five major errors: Celtepenis (2865), a verbal implosion with ed. correction to Pencellium; cutil (2861), a principal part hacked in half, ed. corrected to celcutil; ooucromynge (2862), a galloping participle (succeding two immediately previous appropriate glosses) in no way associating itself with the entry Celtell, either in form or meaning; Celium (2859), a triple-syllabled entry which is questioned and edited as Pinellium by AMD (see note at 2868), until evidenced under note at 2859; Celtiberium (2869), a neuter singular form of the adjective glossed by the ablative plural form of a noun, ispanis, neither having anything to do with the other until its resolution: the -um dropped from Celtiberi and populi mixti ex Gallis et addido editorially before H Hispanis. These errors are merely a sampling of the confused state of mind of the schoolmasters who rewrote some of these manuscripts for their own purposes. Indeed, Wulcker remarks, "We cannot help being struck by the large proportion of barbarous Latin words which are introduced into them, and by the gross blunders with which they abound, especially in their orthography. Many of the Latin words are so disguised and corrupted that we can hardly recognize them; and, in some instances, the schoolmaster has actually mistaken the genders. It is thus clear that the schoolmasters of the fifteenth century were very imperfect scholars themselves." (Quote is drawn from Anglo-Saxon and Old English Vocabularies, T. Wright; 2nd ed., R. F. Wulcker, 2 vol., London, 1884. Vol. 1: Vocabularies, p. xii.)

2869 Celtiberi i. [populi mixti ex gallis et] ispanis254
2870 Celtes255 a chesel
2871 Celticus a um genteli
2872 Celum heuene
2873 Cementum a morter or a chalis or symcent256
2874 Cementarius a mason
2875 Cena a soper & an house
2876 Cenaculum locus est ad cenanum
2877 Cenaturius257 qui vinctus manibus quiritat.
2878 Cenatorium i. cenculum
2879 Cenaticus a um pertinens de cena258
2880 Cenatus tus tu259 a lordsip
2881 Cenito as sepe cenare
2882 Cenator oris260 a senator
2883 Ceno as to soupe

256 An interesting example of how hasty and shallow a scribe might be when preparing for a class or gathering some "loose ends" in copying a text. Here, "morer . . . or symcent" agrees with the entry word Cementum, based on the Latin word calx; "a chalis" is a gloss upon the Latin word caulis. Cf. 2390: "Calx a schalis et vas oleris"; at 2416 we are given reinforcement for cementum: "Culis, cis lyn." In fact, the manuscript is quite detailed on the subject by including at 2412: "Cals an hele," which is not directly relevant here, but does suggest the thoroughness of those who gathered the initial material, in contrast to our scribe, who in using the copy text to create his own, picks and places words such as a chalis, often inaccurately. "Calx an hele" is a second word Calx meaning something entirely different: "the heel of a foot."

257 Cenaturius (Schoeno). The clue to the proper entry is in the phrase "vinctus manibus: bound as to his hands." That with which he is bound is important and is provided eight lines below in 2885: funem. In glossary work vertical as well as the necessary horizontal concentration helps considerably. The key here is the Greek word ogyovis, meaning rope, the equivalent of funis. LSJ offers both ogyovorvis and ogyovortvos with similar meanins. But only in the two glossaries FVD and DFC does Cenaturius appear, and their identical gloss is "qui victum manibus queritatis." Stonyhurst differs only slightly but correctly. Victum is ungrammatical. For the preferential treatment ofiquitatus to quiritat cf. OLD s.v. quirito (1) and quirito (2), both words suggesting an intransitive usage, therefore rejecting victum as a proper reading. The full item should be placed under S.

255 This phrase is not one previously seen in Stonyhurst. Pertinens opens to ad + the accusative (here, ad cenam), or a simple genitive case (cenae). See under Senatus and Senator. Not found in FVD, DFC, or AMD under the letter C.

250 See note at line 2880.
2884 Cenico as cornix clamor
2885 Cenobates qui super funem ambulat

261 There is no equivalence here. The entry word, a verb, is in no way balanced by the two nouns which are suggested as its glosses. Three manuscripts of the Medulla Grammaticae (Lincoln 88, St. John's (Cmb), and Hrl. 2257) read virtually identically: "Cenico as clamare vt cornix." Obviously, this reading is convincing. How our scribe made a mess of it is puzzling; two nouns to describe a verb is not sensible nor simple. How did Cenico come to be the entry word; the word to which the entry is attached is Cornix. Clamare is an indestructible yet raucous sound; FVD remarks at Cernicor: "voceum cornicis initiat vel insulti feror loquii et garum." One investigates the verb most closely affiliated with cornix, and that would be cornico (Latham). L&S give the deponent verb, cornicor with the meaning "to caw like a crow." So given the existence of cornico matching the verb form as entry, and assuming the meaning of cornicor, it is not difficult to observe the auditory transference between cornico and cenico.

262 Between lines 2877 (Cenatarius) and 2894 (Cenobiolium) every word begins with the syllable Cen-, followed by the vowel a or o except for two words beginning Ceni- (2881-Cenito and 2884-Cenico), and 2893-Cinomia. However, when one considers the etymological nature of these words, a stunning complexity, as opposed to the scribe's simplicity, is introduced.

2877-Cenatarius-Schoeno-syooivos-rope
2881-Cenatus-Senatus
2883-Cenator-Senator
2884-Cenico
2885-Cenobates-Schoeno-syooivos; bates from βατόω (to go)
2886-Cenobita-Kinoko-koivos (common)
2887-Cenobion-Kinoko-koivos, bius (life)
2889-Cenodochium-Xeno-ξειvos (guest), δοξός (able to hold)
2891-Cenodoxus-Keno-xevos (empty), δοξα (judgment); κενοδοξαι (vanity)
2892-Cenofactorius-syvnyr (tented cover)
2893-Cinomia-Kion-xooov (dog), μυα (fly)
2894-Cenobiolum-Kino, bius (life, not only as dwelling habitatio, but also as sustenance comestio).

And further, an anagram of stening dyslexia, cf. note 2490, concluding eighteen lines of dazzling dialectics.

263 Cenobates (Schoeno) qui super funem ambulat.

Originally, perhaps due to the cognitive relationship existing in lines 2875-76, -78-79, -81, -83, Cenobates was thought to comprise Cena (dinner) and barto (from βατον - to go). Hence someone who walks super funem at dinner does so under obligation of a sort. This is probably the thinking which introduced proper cenam into the gloss. However, once the entry word is given its proper etymology this phrase would be deleted. Cenobates = a word of Greek origin: χορος (rope) and baron. By way of this argument FVD and DFC should have deleted proper cenam in their respective glosses. This present note will have at least salvaged Stonyhurst. A quick, early look at AMD would have satisfied the doubters: "Cenobates -tis est qui ambulat super funem."

The interesting feature of FVD and DFC is that the former mentions at the end of its entry under C: "sed potius per 'SC' debet scribi." DFC offers "sed ... 'S' ... " But, apparently the conversion from C to SC in both glosses did not bring the editors to the realization of the Greek etymology. It would have been so much easier if the scribes knew some Greek. However, everything considered, how is it possible that the scribe who was responsible for reasonably proper Latin with the gloss of line 2885 can turn out the gloss for essentially the same entry under SC: "goer in rope?" Brevity and lack of grammar are given another sounding: stang.

264 The manuscript reading Cenobita is merely a thoughtless duplication of Cenobita (2886). Cenobia is the correct reading based upon evidence that the word is both neuter (-am) and feminine (-a) in form. Cf. Latham, s.v. cenobium.

265 Cf. Medulla 70 b/a: "Xenodochium an ospitale." And for those who missed this entry, another awaits six lines below. Cf. 70 b/a-b: "Xenodochium locus quo peregrini suscipiuntur et pauperes con[u] ersantur ut ospitale." Cf. ξενοδότεος, inn. MED defines hospital as "[n].(a) An establishment for the reception, protection, and care of pilgrims and travelers . . . ,(b) a charitable institution . . . for the poor."

266 Cf. ξενοδοτεος, inn-keeper.

267 Cf. LSJ "κενοδοξία, liability to vain imagination," from κενό, empty, and δοξα, judgment, honor, glory. However, FVD offers "Cenodoxia .xie - .i. cenoa
et vana gloria; Papias dicit cenodoxia i. iactancia sive vana gloria murdana." The word Cenoda means muddy or dirty and is derived from the classical Latin caenoas meaning filthy or slimy, which does not fit with the general sense of this word: void, vain emptiness, found not in Latin, but in Greek: κανος, which is all the more appropriate since a word such as Cenodaas is likely to have etymology from the same language.

268 Ceno, a catch-all for this scribe, is merely a transcription of the Greek σκονή (tented cover). Cf. DFC for a most conclusive treatment: "Cenofactorius a un ad cenofactorum vel ad cenofactionem pertinens, unde legitur de Paulo quod erat cenofactoris artis—item a cenos, quod est umbra dictor grece, domus scena ab umbratione et hinc simillime greek dicitur tabernaculum scenos tabernaculum enim ad simulidinem domicilii factum est et secundum hoc possit esse predicta compositio, scilicet cenocachere i. facere tabernaculum, unde et possit ibi dici artis cenofactorice qua si faciebat tabernaculam." The reading in the manuscript, Cenofaciarius, adopted by the MED does not exist.

269 Cf. Greek κενος, dog. See Brito Metricus, line 469: "Est mia musca, cynomia sit ibi musca canina." Cinomia is a transcription of κυνομος (later κυνομος).  

270 Cenopolium (ms.) is a dyslexic form of Ceno-biolium. For other examples cf. ALMA, 65, 2007, p. 81, n. 137. Pollinum (ms.), a corruption of pomum, affected by the spelling of Cenopolium (λι by ι), is itself concocted. Cenobilium is a diminutive of cenobium. Cf. Latham.

271 From the Greek κενος; in the common phrase, "Koine Greek.

272 From caenaeum, mud, and vehere, to convey, carry. Cf. Latham: "Cenevektorium . . . dung-cart."

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2892 Cenofaciarius (ms.) — 2893 Cenomia (ms.) — 2894 Cenobilium (ms.), pollintur (ms.) — 2895 Cemon (ms.) — 2896 Cenuus (ms.) — 2901 Cenobitas (ms.) — 2906 vindicta (oliose macron over the i) (ms.) — 2907 Census (ms.) — 2909 Centari (ms.) — 2910 Cenennen (ms.) — 2911 Cenennium (ms.).
2912 Centenus an hundred
2913 Centes an hundred time
2914 Centimanus qui centum habet manus
2915 Cento nis a quile maker
2916 Cencris serpens²⁷⁸
2917 Centrix meretrix
2918 Centrunt punctum in medio circuli
2919 Centura a quarer place²⁷⁹
2920 Centenum quoddam genus annone²³⁰
2921 Centesimus an hundrope²⁸¹
2922 Centum an hundred
2923 Centupeda a maner of wortes²³²
2924 Centuplicus as to fold an hundred tyme
2925 Centuplus a C folde
2926 Centuplo as i. centuplico
2927 Centuria an hundred men in knyghted²³³
2928 Centuria nis qui habet c. homines sub se²⁶⁴
2929 Centurio as ordinar[e] per centurias²⁸⁵
2930 Centussis an hundred halpans
2931 Centula partia cena
2932 Cenum derke or cley

²³⁰ Most often this scribe associates “full of” with the particle -oxus. Here, however FVD supports Stonyhurst by glossing centulementus as cenno plenus.
²³¹ The matter of indeclinabile stands uneasily. Cf. L&S: “that caepe is indeclinable is also unsubstantiated since the form of the genitive caepe cited by Pris[ian]... is the well-known later orthography for caepae; ... in plural only caepae or cepae -arum, f.” Note FVD: “Cephe - indeclinable in singular... et non habet pluralum,” which is challenged by his next entry: “Cephe ceparum... pluraliter.” OLD supports a plural.
²³² A comparison with FVD and DFC reveals a further purpose. DFC has both selling the onions only. FVD shows ceparius as “custodit vel vendit,” and ceparia as “vendit cepas.”
²³³ Cf. κεφαλος, inveterate headache. Both FVD and DFC agree that it is “passio capitis.”
²³⁴ Stonyhurst is incomplete. FVD reads “idem, scilicet vena vel dolor capitis vel humor capitis secundum Papian.” κεφαλαργια is thus defined in a most effective tricolon.
²³⁵ DFC offers “Cephas vel Cephalin - Greci dicunt caput.” Neither word appears in Ancient or Ecclesiastical Greek. Cephalin is readily accounted for by κεφαλη; bu: Cephas is not justified. Of course, an important question is whether such a word as κεφαλη existed six hundred years ago and was lost between then and now.
²³⁶ The scribe wrote Cephabar. b and l in this script are easily mistaken. What accounted for his failure to finish the word might also reason toward his inability to carry on with the gloss that was barely begun (2938). It might also have been his awareness that the gloss for Cephalaria on line 2938 lacked the phrase that FVD and DFC thought was the singular feature of this entry. This is not to suggest that they were aware of each other’s work, but that humor capitis was common knowledge.
2941. Cepicium et cia cepe
2942. Cepio is to beggen
2943. Cepidines saxa in mari

2944. Ceprum virga potestatis
2945. Cera wax
2946. Cer[i]jar[i]us a clop worcher
2947. Cerarius a wax maker
2948. Cerastes an horned adder
2949. Cerasta idem
2950. Ceruras nomen proprium civilatis
2951. Cerusus a chirli tre
2952. Cerustus fructus eius
2953. Ceratium peye of an halperi
2954. Cerate waxed tables
2955. Ceratus waxed
2956. Ceremes a um waxen

2943 Stonyhurst wrote "a scope" as the gloss, which is not far off the palaeographical mark. It does reveal, however, that he has no idea what he is writing. The a cannot be justified, even if sc is merely an elaborate c and o might be construed as an awkward e. One would not place the indefinite article before a Latin word (cf. apparatus criticus). The manuscript reads "Cepio is to beggen." Initially, it might be interpreted one of two ways: "Cepio (= Saepio) is to beggen." In light of the orthographical variations evidenced in lines 2877 and 2894, this dialectal variant is unquestionably acceptable. Under the verb beggen in the MED there is the item "Bepio . . . to begge" which in no way nullifies its possible presence here (2942). However, there is another interpretation: "Cepio (= Ceopio is) to beggen (begin)." To begin with, in this hand and many hands in this period b and h are quite similar. Then, under beggen in the MED, the single g, hege, appears. To a certain degree this cases the transition to beggen, allowing for the dropping of a g. Yet, the verb beginnen, taking four and a half columns in the MED, does not admit of beggen or begun. Cath. Angl. offers "to Begyn . . . cepio," which approaches the orthography, but misses by one letter: begen → begyn.

2945 Here four Medulla manuscripts make at least two important points. Lincoln 111 reads "Cepio is arglie to beggen." There is no doubt about the b reading here: it is not an h. Secondly, the other readings place cpioi within the grasp of beginning. Lincoln 88: "Cepio is . . . incipere; St. John's (Cmb): "Cepio is to tyne or bygynne." Hrl. 2257: "Cepio pis bygynne." Although with the certainty of Lincoln 111 on the one hand, or with the item as it appears on line 2942 on the other, a kind of satisfaction can be felt, perhaps the more effective point is made with the St. John's (Cmb) item gloss: "to tyne (to hedge) or begynne."

2946 FVD and DFC read the same and provide continuity of thought: "saxa in mari vel preeminent in preputris locis." The orthography in Classical Latin requires an r: crepidines. Isid., 16.3.3 reads "Crepido extremitas sax: apertura: unde et crepido vocata quod sit abrupti saxi altitude, sicut 'haecet pede pes densus.'" Cf. also Virgil, Aen, 10.653-4: "Porte raatis celi coniuncta crepidine sax/ expositis stabat scalis et ponte parato." This item also contains another example of dyslexia: the manuscript reads Cepidiens corrected to Cepidines.

2947 Traditionally under sc in Stonyhurst it reads, "Sceprum Kynges yerde." So, no new sense in either category, cor S.

2948 One would have to say that, if it occurred to the scribe to secure a distinction from the following Cerarius, by entering Ceranus, the manuscript reading, he started on the wrong end. The confusion lay potentially in the first syllable and following vowel: cer + a. The first letter c is also misleading. Care should have been taken to place this entry under S. As in the case of Ceprum (2944), which has an Sc entry, there is no S entry for this word. Latham provides "Sericarius, silk worker," which is exactly the entry Stonyhurst wants, but in the proper place under S. In the C and S entries and glosses of four major manuscripts of the Medulla Grammatica there is no entry for Cericarius or Sericarius, all the reason for proper placement of Cer[i]jar[i]us under the letter S. Cf. also OLD, s.v. sericarius.

2949 Cf. LSJ, s.v. "κέρατον . . . horned serpent or asp, Cerastes cornutus." For a description cf. Isid., 12.4.18: "Cerastes serpens dictus, eo quod in capite cornua habeat similis arustum; κέρατα enim Graeci cornua vocant." Lucan in his narrative on snakes, De Bello Civili, bk. 9, refers to the cerastes, line 716, in four words including name: "spinaque vagi torquentes cerastae," "and the spine of the roaming cerastes twisting as it goes."

2950 Reference here is made to one of the glories of ancient statehood: Syracuse. To realize that the name of this great city is pronounced identically or very similarly to that of a cherry tree (2951) provides a further grasp of the level of sophistication this scribe has fostered.

2951 Cf. DFC: "Ceratium - indeclnable - croddam pondus, unclinet media pars oboli habens siliquam unam et semis."
2957 Ceraunia exaltaciones vndarum
2958 Ceraunie arum rede vines or grapes
2959 Ceraunos grece fulmen latine
2960 Cerberus tria que sumit Barnes mortuorum

301 Cf. DFC: "Ceraunia orum...i. acuitiones vel exaltations undarum in tempestate, quasi amnes cornuti et ceramica dicuntur saxa præminentia in mari instar cornum."

302 The scribe wrote: "Ceramices grece fulnum latine." Isid., 14.8.12 supports the corrected reading as "Greece enim fulmen kērāνiđa dicitur." Both Ceramices and fluminum are readings of considerable dyslexia, which has plagued our scribe through his career. See the many examples which precede this at ALMA, 65, 2007, p. 77, n. 106, and p. 81, n. 137.

303 A brief sketch describing Cerberus can be found in Lemprière, p. 155. The more thorough and poignant features of this mythological character are elaborated upon at Isid. 11.3.33: "Fingunt et monstru quaedam inrationabilium animantium, ut Cerberum inferorum canem tria capita habentem, significationes per eum tres notates per quos mortem hominem devoret, id est infantiem, inveniunt et sanentur. Quem quidam idem dicuntur Cerberum putant quasi kρασβορος, id est canem voraces." Our scribe with the entry Cerberius, finds himself half way along both paths: Cerberus (κρασβορος) and Cerberus (κρασβορος). Cerberus is the traditional canine demon of the underworld, according to Lemprière, "stationed at the entrance of hell, to prevent the living from entering the infernal regions, and the dead from escaping from their confinement." Cerberus, a dyslexic attempt at Creoborus (κρεοβόρος, fed on flesh, from κρεοβορός, eat flesh) indicates the scribe’s principal direction, sumit Barnes mortuorum, "seizes the flesh from the dead," which leaves terra que unaccounted for. Terra que makes no sense as subject of sumit, but, at closer view, might not terra have been intended as tria followed by the necessary "capita habens" sumit Barnes mortuorum. Finally, refocus upon the meaning of the name Creoborus (Cerberus). It comes from two Greek words, κρέας - flesh and βοτα - food. The idea of eating is implied; both parts of the word deal with the substance which Cerberus eats. And the meaning of these two parts and their literary ambience are gruesome and brutal. κρέας is "raw meat." βοτα rings true of "gluttony," and "flesh served as food," drawn from the Agamemnon of Aeschylus regarding the eating of his sons by Thyestes.

2961 Cercopa a grete chider
2962 Cerdio vel don a barker or an heretyk or a souter
2963 Cerdio [qui preparat] corruum
2964 Cerdoniaticus quidam hereticus
2965 Cerfagius a baker
2966 Ceralium a bakiynge place
2967 Cerebellum parum cerebrum
2968 Cerebro[s]us a um pertinens
2969 Cerebrum brayne
2970 Cercolus cerge

304 A a Barker (tanner) and souter (cobler) are both manual laborers. For "an heretyk" cf. Isid. 8.5.20-21, s.v. De haeresibus Christianorum. "Marcionites et Marcionis Stoico philosopho appellati, qui Cerdonis dogma sacutus, alterum bonum, alterum iustum Deum adseruit, tamquam duo principia creatoris et bonitatis."

305 Cf. LSJ Suppl., 1996: "κατασκοπος, artisan." Our scribe had written "Cerdo corrium," essentially claiming that cerdo = corrium. Note the entry, cerdo, and its gloss in FVD: "Cerdo ... i. qui preparat coria, sicut calcifix et dicitur a cerdon grece, quod est corium late." The first part of the gloss is clear and has been adopted for this line's lacuna. However, equating cerdon as the Greek for the Latin corrium will not stand. The former pertains to the person who works on the latter. Cerdon does not mean leather in either language.

308 This adjectival ending ordinarily means "pertaining to." Here it is equated with a "certain heretic," quidam hereticus. Concerning the substance, cf. note on line 2962.

307 Cf. DFC and Isid. 8.5.20-21.

308 For somewhat more detail, cf. FVD: "locus ubi panis et cibus paratur."
2971 Ceres i. cia frumenti 311
2972 Cerialis et le pertinens
2973 Cere te quedam civitas 312
2974 Ceretis ete pertinens
2975 Cerethi a wyse fy3tere 313
2976 Cerimonic arum a fest of wax vel sancta
ordinacio vel tempus sanctum 314
2977 Cerimonialis festitus religiosus
2978 Cerimonia i. defectus 315
2979 Ceriochan heretic 316
2980 Cerimoniwm sacrificium
2981 Cerinda  pe tree pat berep siue 317

311 A most concise and accurate description of a
very important divinity of the ancient world. For a full
account of the divinities who have proved particularly
fruitful to the themes of growth and death, cf. OCD(3)
and Lempiere under Ceres. There is also an account in
Isid. 8.11.59-68.

312 A city is Umbria (Lempiere) DFC unspecifically
remarks: “Cerete tis quedam civitas . . . hoc cerete,
nomen patrium; moderni tamen per synccopam dicunt hic
et hcc Ceres, Ceritum.”

313 DFC offers “... erant autem cohortes sive
legiones pugnatrum et sonat ceredit exterminatores ...;
hi erant pugnatores doctissimi, custodes capitum David, ut
dictum in Hystoris.”

314 Reflective of a more solemnly and universally
structured list of social and religious festivities found
in FVD: “sacre culture, leges divine, instituta sacrifici-
orum, sacra religio.”

315 Lincoln 88 and St. John’s (Cmb) agree with
Stonyhurst. Lincoln 111 adds: re[i]gio scara and legs
diuine. Hrl. 2257 offers an element of etymology: “dicitur
a charis gratia et defectus quia deficiebat ibi gratia .i.
defectus.” More puzzling is the solution.

316 Cf. Isid. 3.5.8: “Cerinthiani a Centinco quedam
nuncupati. Hi iexer cetera circumcisionem observant;
mihi annos post resurrectionem in voluptate camis
futuros praeclavit. Unde et Graece Chillistae, Latine
Miliasti sunt appellati.” Cf. also MED, s.v. Chirencian,
from Peacock’s Repressor ... 497.

317 Both FVD and DFC are similar in their offering
here. FVD: “ligum supra quod dicitur tarantanta qua
discernit pollineum a furure.” Cf. Latham sv. “cerinda
tap-tree, spigt.” However, under sive in the MED,
section (a) contains a complex Medulla citation which
reads Cernuda: ... sine, which should be corrected to
Cernida: ... siue. Also, aside from imperative relevance,
3001 Certamen fynytynge chidyngne motyngynge
3002 Certro as to fyst chide mote
3003 Cestus a um certeyne
3004 Ceruiha a stoke
3005 Cerialch a pulvar
3006 Cerucula i. purua ceruixa
3007 [Ceruix haterel] & pride
3008 Cerurus a groene made with blake
3009 Ceres a blanc plum
3010 Ceres a hert
3011 Cervulus dimunitium
3012 Cereciatus wode acursed & proud
3013 Cereus bowed
3014 Cesar nomen proprium
3015 Cesarius a um pertinens
3016 Cesariannus a um idem
3017 Cesariencis idem
3018 Cesaries her
3019 Cesia i. lenticula
3020 Cesius a um lentilic[u]losus

3021 Cesim i. diuisim
3022 Cessonomonot maner of speche
3023 Ceso onis he pot is kut myd wombe
3024 Cismomatiam idem
3025 Cesonia titel fleche of coltes hed
3026 Cesor oris a kutter or a taylor
3027 Cespis tis a turfe
3028 Cespito as to stamble et herbas euelliere
3029 Cesso as to sece
3030 Cessabundi similis cessantibus
3031 Cesso sis to 3eue stede

3022 Cf. Bristol DM, p. 185, line 38, and n. 17, lines 3-4. For most explicit meaning, cf. DFC, s.v.: "Cesim - adverbium - per cedes, quomodo vicissim per vices secundum Papium."
3023 Cf. Bristol DM, line 39, n. 18.
3024 Once again FVD and DFC read identically: "qui de ventre matris osso scinditur." Both Isid. and Paul. Fest. offer only the plural. Isid. 9.3.12 reads: "Qui enim exacto utero eximemabantur, Caesones et Caesares appelabantur." Paul. Fest., p. 50, (Lindsay) reads "Caesones appellabantur et utero matri exsexit."
3025 Cf. note on line 3022.
3026 Three of the principal manuscripts of the Medulla Grammaticae (Hr. 2257, St. John’s (Cmb), Lincoln 111) agree in content with Stonyhurst. Lincoln 88 omits the item. To date, the most informative gloss remains the Bristol DM, p. 185, line 42 and n. 20.
3027 This is another curt gloss. FVD and DFC identically read "fodere vel cadere vel ruerere, offendere." Bristol DM reads "to stumble vel herbas euelliere vel cadere vnde et qivi qui sepe cadunt."
3028 This is one of the many examples reflecting the breakdown of the Latin language underway for one hundred years before this manuscript was written and to continue for another hundred years, from the thirteenth to the fifteenth century. Grammar and syntax are failing and this item highlights two of the problems. The manuscript reading is "Cessabundi similis cessantibus." Similis -is -e is a third declension adjective, not second declension; it expects the dative rather than the accusative case. Corrected it should read similis, agreeing with the nominative plural of the gerundive Cessabundi. Then, looking the other way, similis governs the dative case and requires cessionibus.
3029 Cf. Bristol DM, p. 186, line 49, for confirmation: "Cesso is ut verbum desideratium to 3eue place."
3032 Cesticulus  circulus in capite
3033 Cestus ti  a gurdul of lecherie
3034 Cestus tus  lykynghe by kyynge
3035 Cessosus  qui sepe cedit
3036 Cessura  finalitas dictionis

345 Cf. Bristol DM1, p. 186, line 50: “Circulus in capite cum quo aliquid portatur.”
346 Derived from *æcoræ. Cf. Bristol DM1, p. 186, line 51: “Cestus æ masculini generis vel cestes et hoc Ceston indeclinabile. i. cingulum a gerdil of lecherye quo utuntur in legitimis nuptiis et Ceston quasi Caston et ponitur quandque pro legitima copula et maritali concordia vel castitate.” DFC has the same reading but for “et Ceston quasi Caston” replaced with “quia in feminis maritalibus castissimis signum sit.”

347 The gloss does not equate to the entry word. *Cestus -us* pertains to sport: FVD, FDC, and Bristol DM1 deal with the puglistic world. The following is the principal section of FVD: “Corium cum plumbo infuso quo manus suas pugiles muniant.” On the other hand, all five of the *Medulla* mss. (including Stonyhurst) used here, offer, with slightly varied orthography, the same simple phrase, represented by St. John’s (Cumb) manuscript: “lying by off kende.” The solution to this problem is fairly straightforward. The word *Cestus -us*, the noun of the fourth declension spelled *Caestus* in classical Latin, has the meaning in OLD: “a strip of leather ... weighted with lead or iron, tied to the hands of pugilists.” This is almost a word for word translation of the segment of the FVD above. The point being *Cestus -us* can only mean what the OLD indicates that it means. This argues well for FVD, FDC, and Bristol DM1. However, a serious problem arises regarding the gloss given to *Cestus -us* by the four *Medulla* mss. plus Stonyhurst. Unless, of course, we revert from the fourth to the second declension, thus making the entry identical to the entry above *t. Cestus -i*, which is not uncommon. The FVD edition has a different presentation of *Cestus -us* split with two examples of the same word. Then we would have *Cestus -i* meaning “the girdle of Venus,” and *Cestus -i* meaning “attracted by nature,” which should be seen as having a similar theme. This is a far more appealing alternative than the one which requires the phrase “lying by off kende.”


349 Cf. “Cissusa, cuttynge (3279).” Along with its lexical spelling, *caesura from caedere*, to cut, one realizes interesting examples of linguistic variance. Regrettably the gloss is wanting in adequately describing the entry. It reveals the end of a word, but that word must end within a foot (of verse), particularly when it corresponds to a unit of sense.

350 The Stonyhurst manuscript reveals an otiote marking over the *i*. Cf. Bristol DM1, p. 187, line 62: “Ceteius interpretatur abscessus, and n. 28, not found in other manuscripts and lexica used in this edition. Stonyhurst is extremely sparse here omitting the verb *cut*. Bear in mind the relative phonetic similarity between *cetius* and *reissus*, the perfect passive participle of *acendo*. Out, as it stands, is of little help in understanding *Cetius*.

351 Not found in the lexica or manuscripts for this work but for Bristol DM1: “Cecum i. quoddam intestinem”; cf. n. 29.

352 Not accounted for in the lexica, FVD, FDC, AMD, but for Bristol DM1: “Cetii i. quidam sapientes in uentores uerborum”; cf. n. 27.

353 Cf. Bristol DM1: “Cetura fuit tavo habree post saram.” *Isid. 9.2.50 continues on the subject..."; cf. n. 27.

354 As is expected Stonyhurst needs greater descriptive support. First, from Bristol DM1: “... cum uorae sicut faciunt homines in concumbendo.” Then from OLD: “to move the launces in a lewed or effeminate manner.” Then, thoroughly, by FVD: “movere culum vel agitate; sicut factue in concumbendo et proprie cevere est quod faciunt homines superius, sicut crissari quod faciunt mulieres inferior.”

355 Obviously no help at all; it is, as with so many of the Stonyhurst glosses, a very lean starting point from which *Isid. 9.2.48 expands: “Chasdei, qui nunc Chaldaei vocantur, a Chased filio Nachor fratri Abrahæ cognominati sunt.” Cf. OCB, p. 877: “The Caideans were a group of five tribes who became dominant in Babylonia...”
during the late sixth century BCE.” “Astrologiam vero et natiuitatis observantium Chaldaei primi document” (Isid. 3.25.1). Also, cf. Bristol DM1, p. 187, line 69, which adds: “Casdei qui nunc Chaldei dicuntur ut interpretatur feroces captivatius quasi demones.” 356 Cf. Isid. 7.6.52: “Caleph quasi cor, aut canis.” 357 Cf. Isid. 7.6.17: “Cham calidus, et ipse ex praeagio futuri cognominatus.” Cham is one of the sons of Noah. 358 Cf. Bristol DM1, p. 188, line 72, for the idea of size. Outside of the Medulla Grammatice, Chami is unattested as a Latin word transliterated from Greek. Here Chami is from χαμή, but χαμή means “to the ground,” “to earth.” Bristol DM1 allows Chami to be understood colloquially: “Chami grece i. i. breaze et humility.” 359 The Old Testament is explicit here. Cf. Bristol DM1, p. 188, line 73, n. 36, for details. 360 With line 3060, witness a profoundly confused rendition of Bristol DM1, p. 188, lines 78-80: Chaos neutri generis et hoc Chaos indeclinabile et hic Chaos et hic Chaos or i. profunditas vel fossa vel confusia caligo vel confucio rerum vel incipio rerum. 

Aside from the word derkene, the Stonyhurst scribe provided nothing but forms. He overlooked the complete content of the word as found in Bristol DM1, line 80. The Greek equivalent is χαος. Also, cf. the article Chaos in OCB, p. 105. 361 Cf. Bristol DM1, p. 188, line 81: “Charram wretched,” and n. 41. 362 Cf. note on Chaldei, line 3051. 363 This item is identical to Bristol DM1. Also cf. n. 44. 364 The Bristol DM1 reading of the entry is Chele, which is the transliteration of the Greek χελή, “the claws of the Scorpion” (LJI). Our scribe’s orthography is far from this: Chasle is the continuation of the as spelling within the lines: Chasdei (3062), C[h]aslen (3063), and here, Chasle. 365 Cf. note on Cerirus, line 2994. 366 Of no help at all, unless one turns one’s attention to the Bristol DM1 text which explains the type of cithara one is dealing with here. 367 Cf. Bristol DM1 p. 189, line 88, and n. 45. 368 Whatever the variation among the glosses, that which probably lies behind the word is what the sound of the word suggests: χρινε, the participle used as imperative, in Greek meaning “fare thee well,” common in the New Testament as a form of greeting. 369 Cf. note on line 2634. Also, in OCB cf. maps nos. 1 and 13 (X3). 370 Our scribe devotes three lines (3070-72) of very few words each, in attempting to define three aspects of angels. Bristol DM1 spends thirteen lines elaborating upon their nature. A most impressive difference. Yet, even simpler is Brito Metrixus who allots a single entry to all: “Sunt cherubim sacri, cherubim sacra [apparatus criticus: sucer], sit cherub unus.” Also, cf. Isid. 7.5.22-23 regarding their metaphysical being, and 14.3.4 concerning their interactions. 371 Confirming further the common spelling of this word. See also Bristol DM1, n. 47. 372 Cf. Bristol DM1 and note 48: χριαν “coat of mail.” Also, cf. line 3387: “Clepeus a chyld.”

3058 of (ms.). — 3062 Cabsdei (ms.). — 3063 Caslem (ms.). — 3066 Cheler (ms.). — 3074 insanientes (ms.).
3076 Chilindroydes shadow long waxinge. 373
3077 Chilindus quedam figura. 374
3078 Chilones quidam homines. 375
3079 Chios insula cira lingua. 376
3080 Chius nomen proprium. 377
3081 Chium quidam locus. 378
3082 Choa ecclesia. 379
3083 Chobal dampinge. 380
3084 Chodorlosomor maner of gauel. 381
3085 Choeloth hebraice ecclesiastas grece consionator latine. 381
3086 Chomor niz clepud. 382
3087 Chonenas smytynge of god. 383
3088 Choraula qui ducit chorem. 384
3089 Chore interpretatur calavaria vel calvus vel calicum. 385
3090 Chorea a daunce or a song. 386
3091 Choreb mensa vel massa [tentants]. 387

3092 Choreus a um wrope. 388
3093 Choricius qui cantat in choro. 389
3094 Choricista idem. 390
3095 Cho[ric]icum a quere. 391
3096 Chorus idem. 392
3097 Chorus mensura decem modiorum. 393
3098 Chous pars cell. 394
3099 Ch[r]enes nomen proprium. 395
3100 Chret[i]cus a domesmon & a lyche. 396
3101 Chriseus priae. 397

that concerning a rather popular word, Chios (3079). Choreb, meaning "destitute," is a general name for the Sinatic mountains. 388

Cf. Bristol DM1, n. 67 and 68. Note the blessings of a glossary. Choreus is known only to the Medullan tradition. Note, as a Greek basis, Bristol DM1, n. 67. Also, see how see how Bristol 's tenuous reading of wro[the] is firmly supported by Stonyhurst's wrope. 389

Cf. Bristol DM1, n. 70. 390

Precisely, in FVD. However, for details, cf. Bristol DM1, n. 72. 391

Bristol DM1, line 121, reads "Chous ii . i. pars cell qua celum continetur." DFC adds "vel ipsum celum - a chaos dicitur." 392

A vile old man found in the Ardia of Terence. 393

Cf. FVD for a thorough description: "Chreticus i. ticel . i. iudea vel medicus et dicitur a chrisis, quod est judicium, quia judicat de infirmo an debeat evadere; dies chreticus eciam dicitur judicialis in quo sumitur infimitas judicii an debeat ab infirmitate liberari." See also Isid. 4.9.13. 394

After a glance at Bristol DM1 and Stonyhurst, one notices that what is missing in Stonyhurst is more than just a few words. Even the Stonyhurst scribe knew that Chrisis on its own might mean "gold" or something additionally interesting with a gloss like priae. Dwelling upon the Bristol DM1 gloss, secretum, he knows he has been very unfair to the reader. Discarding all but priae, one has no chance of understanding. But the blessing of having many more than just one manuscript makes matters more deliberative. Secretum, iudicium, and aurum (when reconstructed) are weighty and very colorful words which breed much more. The layer of Greek, as a hidden basis for all of this, allows one to realize how closely intertwined Greek and Latin and, where possible, Hebrew were in the mediaeval period. These three languages were known as the tres linguae...
sacras. Here we have the two which were known to have enriched the Renaissance. Stonyhurst disappointed us. This is all by way of emphasizing bibliography. Cf. ALMA, 60, 2002, p. 257-58, and n. 35. Also, see Traditio 48, 1993, p. 194, line 124, and n. 75 and 76. For the reasons given in this bibliography, this entry and gloss when fully completed are as important as one could come upon. However, our scribe much later expands his thought. Lines 4196 and 4197 reveal some further thinking: “Crisus i. aureus” and “Crisis grecse secretum lateine,” respectively. Note further that there are four repetitions:

4195: “Crisma tis crem,” looking back to 3102: “Crisma crem.”

397 For orthography see Bristol DM1, n. 77. Then appreciate the depth of feeling contained in the following from Isid, 16.14.8, “Chrysoprasus Aethiopicus est; quem lapidem lux celat, prodest obscuritas. Nocte enim igneus est, die aureus.” The idem of lines 3104-6 pertains to the gloss of line 3103: “lap[s] precius.”
398 Chrisolysis is repeated at line 4200: “Chrisolysis lap[s] precius.”
399 The entry is derived directly from Greek: χρυσός γλυκύ, and is repeated at line 4211: “Crisosomas i. aureum os.”
400 This confirms, in part, Bristol DM1, n. 78.

3102 Crisma cren
3103 Crisollitus lap[s] precius
3104 Chriso[s]pas[s]us idem
3105 Crisopasticus idem
3106 Chrisolysis idem
3107 Chrisostomus a gylden moule
3108 Christeleyson criste haue mercy on vs
3109 Christianius cristendom
3110 Christianus a cristien mon
3111 Christicola idem
3112 Christus qui crismate vntus
3113 Chriso as deaureare
3114 Chus derkenes
3115 Chusan derkenes
3116 Chusansatun tenebrosa iniquitas
3117 Cius priue lystynge
3118 Cius a lytel cope vel g[en]us ponderis
3119 Ciania gemma cerulei coloris
3120 Ciane quedam nimpha
3121 Cibarium mete
3122 Cibatu etynge
3123 Cibe arum mete
3124 Cibelea mater decorum

The apparatus criticus of the Bristol DM1 edition provides considerable variation in meaning for tenebrositas.

Cf. Bristol DM1, line 138, n. 79, which seems to contain most available information. Other glossaries and lexicca used here do not address this issue or word.

Paying close attention, “listening carefully” fits well with the spirit of Bristol DM1, p. 195, line 139, n. 80: “secretum vel cieluncium vel profun ditas.”

Cf. OLD s.v. Cythus, which is the precise transcription of κυθός, “a ladle for drawing wine out of a κρατηρ”; hence, a little cup. The type of weight (genus ponderis) is under OLD s.v. Cythus, 3, “a dry measure, equivalent to ten drachmai.” DFC defines it as a “vas ad bibendum” and a “parvus craticulus,” an interesting development from “a ladle drawing wine from a crater.”

For her narrative cf. Ovid, Metamorphoses, 5.409 ff.

FVD expands Stonyhurst’s definition somewhat, with which DFC is in agreement: “cibus . . . alimony, annona, victus, alimentum.” Bristol DM1 at line 141 conflates Cibarium as both the food and its dispenser (Cibarium), whereas Stonyhurst has a separate item (3127): “Cibarium a vessel to put in mete.” Cibarium introduces a cognate family extending from 3121 through 3128 with the exception of Cibelea, line 3124, and Cibellus, line 3125, in rare, perfect alphabetization.

Umistakeably this is the reading, to a word, of the five Medulla ms. used in this edition. It is obviously construed as another plural for meat in this tradition, i.e. equivalent to cibi, ciborum. It only becomes interesting with the FVD reading: “ tesserae quadratae, scilicet taxilli”—“squared cubes, namely dice,” the age-old game. On this, see κόβος in LSJ.

For this most important mythical figure, Cybele, cf. Lempiere, p. 209. For more detailed religious tradition, cf. OCD(3), p. 416, s.v. Cybele. The manuscript reading Cirilos seems to be an audible error, since the
3125 Cibelus et cibeleus pertinens
3126 Cibo as to see me mete
3127 Ciborum a vessel to put in mete
3128 Cibutum a mete whycoche
3129 Cicada a grashoper
3130 Cicatrix a mon ful of vnheled wonden
3131 Cicatricr a wound vnheled bynce
3132 Cicatriculata diminutiam
3133 Cice[n]dele [a] maner of scarab
3134 Cicendelum a cencer or weke
3135 Cicur quoddam ligumen vel semen
3136 Cicla a mantel

visual correative b — r shows no similarity. Rather, as he repeated it a few times between seeing it in the copy text and writing it in his own, he lost the rhythm of the sound.

405 Modern English drops the w, which, with a few slight modifications, produces hatch. Isid. 20.9.2 puts it in perspective with a very simple comparison: "Cibutum Graecum nomen est, quod nos arcum dicimus." For the Graecum nomen cf. LSI, s.v. κυκρός.

406 Cf. Isid. 4.8.23 for the clear and simple explanation of a serious condition: "Cicatrix est obductio vulneris naturalem colorem partibus servans: dicta quod obductum vulnera atque obecacetam"

407 The equivalency in spelling is not as remote as one might imagine: intending to write scarab, he wrote sharphede: palaeographically h resembles k; the vertical of p is another form of r in this hand and the circular attached to the vertical might be seen as an a; and k taken as a b which gives us skarab, ade is a nominal ending in Middle English equivalent to "nex" in current English. Scarab in Greek is κυκρός: "a horned beetle" (LSI). Isid. 12.8.6 defines the entry with a slightly different orthography: "Cicendela scaraboerum genus est; co quod gradiens vel volans luccet." Note the slight variation in definition, found in FVD after approximately eight hundred years: "Cicendela luzula, genus scaraboerum et dicitur a canco desp qua volans candeat. i. Itecant.

408 Isid. 12.4.6 provides perspective upon Cicer: "Fasulum autem et cicer Graeca nomina sunt; but somewhat sparingly, he does not give the source. OLD does so: κυκρός (Macedonian Greek). The source for this is LSI Suppl. (1996): κυκρός ὁχροί μακεδόνες Hsch. (See ὁχρα, yellow ochre.)

3137 Ciclas diminutium an hille
3138 Ciclopia i. saxa
3139 Ciclopis a um pertinens
3140 Ciclaminos quedam herba
3141 Ciclopes quidam populus
3142 Ciclus i. circulus vel moneta
3143 Circulus parvis circus
3144 Ciconia auis a barnak
3145 Cicutaria quedam herba
3146 Cicur placidas manueta prudens
3147 Cicirius, prudens cautus, geaars astutus.

409 For its use and place cf. MED, "ile n.(l)." Hille might represent a conversion to English from the French isle. Here diminutium is not a grammatical comment. Rather, it is a topographical observation. Note, in DFC, an authoritative statement: "Papias dicit: Ciclades insulae sunt in Egio mari, dicte quod in clyclo, i. i. orbe sunt posite."

410 Such a sparse reflection. Both DFC and Bristol DM1 provide the necessary perspective: "saxa in quibus ciclopes habitauerunt."

411 Once again, with Storyhurst offering no depth, one turns to both DFC and Bristol DM1, with just one brief sidelong. In FVD, the Ciclopes are men in India who have one eye on the front of their face. They are called Ariopagi. The Ciclopes were hideous, wild creatures (cf. Odyssey, book 9), which hardly fits with the image of the Areopagi, who was looked upon as a great and good law giver (cf. Lempriere, p. 77). In DFC after a lengthy, significant account, the character of the Ciclops comes clear: "hi et agriofagi diaunt quia solas ferarum carnes edunt." This is the correct account, whose brief rendering is found under Agriformagi (Lempriere, p. 31). The difference is between the august citizen who pronounced the law from the hill of Are: Areopagi; and the ἀγριοφαῖς (wild creature) who attempts to eat (ἐπειδὴ) carnes ferarum. The finest account of the Ciclopes is that which occurs in the ninth book of the Odyssey.

412 Cf. Latham for moneta: "circula, edge (of coin)."

413 Cf. Isid. 20.15.3 for its activities: "Hoc instrumentum Hispani ciconiam dicunt, proper quod imitetur eiusdem nominis averg levantes aqua aco deponentes rostrum, dum clangit."

414 Cf. Latham for clarification: "cicutaria, germium (bot.)"

415 Cf. line 3298
3148 Cicurco as militare mansuete facere
3149 Cicurris g[en]us borem of ylde bore
3150 Cicuta an hemloc
3151 Cicuticen et cina a singarre in hemloc
3152 Cidaris piliulum vel mitra
3153 Cidon louere de childrin
3154 Cicodia ciutas et g[en]us pomi
3155 Cleo es to calle stocre gedre
3156 Cignus a um whyt vel cignin
3157 Cignus a swane
3158 Cignius a cri of swannes
3159 Cile quedam figura

3160 Cilebs .i. castus et vitam celestem ducens
3161 Cilia venter
3162 Ciliasus qui habet dolorem in ventre
3163 Ciliarca princeps mille hominum
3164 Ciliarste heretic
3165 Cilices maner of folke
3166 Cilicia propria nomem patric
3167 Cilicia pertness ad cilicium
3168 Ciliciun an here
3169 Cilicu a um of cilice
3170 Cileo es to stere
3171 Ciliba mensa remota post prandium
3172 Cilones homines cum longis capitis
3173 Cilium an eye lede
3174 Cina crop of w undermined

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416 Cf. DFC for authoritative comments: “Cicurris . . . est porcus natus ex aper silvestri et domestica porca secundum Hugtonem; Papias dicit: cicurris domesticus.”

417 AMD reads: “quedam herba amara.” However, ibid. refines the entry at 17.7.57: “Cicuta . . . est quod est inter cannum nodos; dicta quod latent.” Bristol DM1 has a clause which is unique to the Medulla tradition: “Cicuta herba acuta homelok quia eius succus rocem ochlis.” Cf. note on line 3131 for an explanation of “injury to the eyes.” Such a character is found in Horace’s Satires 2.3.69-70 seen as a crafty moneylender: “scribe decem a Nerio: non est satis; adde Cicutae nodosi tabulas centum mille adde catenas.” “Write ten legal deeds (drawn up) by Nerio, that’s not enough; add a hundred bonds of the sky Cicuta; add a thousand chains.” Cicuta is “an old avaricious usurer” in this scene. See also, lines 168-75.

418 Cf. DFC: “qui vel que canit cum cicuta.” To consider “a singarre in hemloc,” cf. OLD, s.v. cicuta 3: “The reed of a pipe made from the stem of hemlock.”

419 Our scribe is consistently unhelpful. Observe how, without even a note, the gloss of Bristol DM1 satisfies one’s interest: “Cidaris .i. pilieus pontificalis vel mijitra episcopi.” See also Isid. 19.30.6. “Cidamos et ipse sacerdotum erat, quod a plerisque mira vocatur.” In Greek, “χιλιάς, Persian head-dress, prob. = τιμάρα, tarban of Jewish high priest.” (LSJ)

420 Cf. DFC: “Papias dicit: cidones puereorum amatores.”


422 Cf. LSJ: χιλιάς.

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423 Consider the orthographic variation with Calibus (2377) and Celebs (2389).

424 For the solution to this item, cf. the Greek κολίς, stomach, which equals venter.

425 Cf. the Greek κολιακός, “suffering in the bowels” (LSJ).


427 Cf. DFC: “Cilesqu: quidam populi qui erat pirate et clices pro piratis et pirate pro clicaus sepe positur; hos devicit Pompeius.”

428 In Asia Minor, on the coast, north of Cyprus. For westerners, Cicero made it known, while being prosconial there. Cf. Lempriere, p. 166, for other details.


431 Cf. P. Parv, p. 472: “Tabyl, mete hurde that ye become away whane mete ye done: Ciliba.” In the MED the citation under P. Parv, p. 485, does not exist and should be replaced with the above quote at p. 472.


433 Cf. Isid. 11.1.42: “Cilia sunt tegmina quibus operiuntur oculi, et dicta cilia quod celent oculos tegantque tuta custodia.”

434 Cf. DFC: “summitas oleorum vel arborum, scilicet summitas virgo.”
3175 Cimba be botme of a bote. 3176 Cimex vel mj[i]a vel [micia] name of gres or kanker. 3177 Cimicosus plenus cimicum 3178 Ciminales vas aquaticum 3179 Ciminum comyn 3180 Comis grecce dulcis latina 3181 Cimiterium a chirche hey 3182 Cinaria instrumentum musicum 3183 Cincinatulus hered locked 3184 Cincinus a loc of here 3185 Cinctim stretylych 3186 Cinctorium a gurdel 3187 Cinctus ti idem 3188 Cinctura gurdyng 3189 Cine[O] grecce cingere latina 3190 Cinidus a um hundene 3191 Cincus idem 3192 Cenerica que habet colorem cinerum 3193 Cinerulentus ful of askes 3194 Cineus maner of folke 3195 Cingo gis to gurde 3196 Cingulatus a um gurt 3197 Cingulum gurde of mors 3198 Cingula an hors gurpe

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3177 Cimolus (ms.) — 3181 Cimis (ms.) — 3183 Cinsimaculus (ms.) — 3192 Cenerica (ms.), qui (ms.).
3199 Ciniφes gnattes450
3200 Ciniφio an aske fist or iren heter
3201 Ciniφius longinge to cinifis
3202 Ciniφis a blode451
3203 Cinamomum canel452
3204 Cinamum short tre of wounder453
3205 Ciner vel nis aske
3206 Cin[s]calus diminutium454
3207 Ciner[rica] ouis habens colorem cineris455
3208 Cinamologus456 mon of an entry
3209 Cinus torcio vel mixtio rerum457
3210 Cinocephalus homo habens capud similim
[capiti] canis458
3211 Cingolosa herba hundestougne459
3212 Cinonia a dogge file460

451 Cf. FEC: “fluitus est Libye iuxta quem magni abundant hirze.”
452 = cinnamon.
453 Cf. FVD: “arbuscula est brevis, sed mire virtutis odoris, cuius fructus dicentur stacte.”
454 See line 3192 and its note.
455 Cf. LSI.: κυνημολόγος = κυνήμασιον, a superior kind of Cassia. There is also an entry, Cinamologus (Isid., 12.7.23): “ipsa Arabiae avis, producit vocata quod in excelsis nemoribus extitit aedos ex fruticibus cinnam." However, there is no evidence supporting the gloss “mon of blode.” For this sense, cf. MED, “blod n. (1) 4.b. man of →, a slanderer of blood, a murderer.” Two manuscripts, Lincoln 111 and St. John’s (Cmb), refer to a body of water (unlocatable, it seems). St. John’s (Cmb) reads: “a maner off blood.”
456 Along with Stonyhurst, both Lincoln 88 and St. John’s (Cmb) omit the word ortis after torcio. Lincoln 111 and Bristol DM1 include ortis, which might have been included more frequently, but for the easy act of haplography between torcio and vel.
457 Our scribe overlooks comparison with a dog.
458 Cf. κυνήλογος, Cynoglossum Colurnaea.
459 Cf. κυνόμωμα, s.v. κυνόμυμα, a shameless fly (LSI); from κύον, dog, and μυία, fly.

3213 Cinous grece canis latine460
3214 Cinut weyling of Iteremia461
3215 Cinthius lucidus462
3216 Cinus an hausborne463
3217 Cinthia luna vel deag464
3218 Cinxia nomen proprium465
3219 Cio is [movere]466
3220 Ciparissis nibt likenes

460 Cf. Bristol DM1, p. 203, line 245, n. 125. This is one of several examples of the genitive case of the Greek noun used as the transliterated nominative entry word followed by the nominative case of the Latin word as its gloss. Consider “Ceros (instead of κέρας) ge cornle”; “Nictos (instead of νικτε) ge nox le”; “Ciros (instead of κηρος) ge manus le”; “Creos (instead of κηρας) ge cano le”; “Pedos (instead of πεδας) ge puer le.” See also ALMA, 65, 2007, p. 73, n. 73.
461 Cf. Isid., 6.1.8: “Quidam autem Rut et Cinoth, quod Latine dicitur Lamentatio Ieremiae. Hagiographis adiunctum.” This is based upon Jerome’s Prologus ... in libro Regum, line 19: “Hieremias cum Cinoth, id est Lamentationibus suis.”
462 Both being epithets of Apollo, the former also referring to the mountain on the island of Delos where Apollo and his sister, Artemis, were born. Just as Cinthius and lucidus (gleaming, glistening) refer to Apollo, so Cinthia and luna (the Moon) refer often to Artemis. Luna is also conceived as the Moon-goddess.
463 Cinus is the uncomplicated orthography reflected in the proper spelling Schinus, in turn derived from the Greek σχίνος.
464 See note on line 3215.
465 Cf. Lempriere, p. 168: “a surname given to Juno, because she presided over marriages, and was supposed to unite the girdle of new brides.” Cinclus reflects the meaning of the name effectively. The locus classicus for this entry word is Paul. Fest., p. 63M, read conveniently in OLD: “Cinxiae lunonis nomen sanctum habebatur in nuptiis, quod initio contigui solutio erat cinguli, quo noua nupta erat cincta.”
466 This is the last word of a paragraph signifying the conclusion of a vowel set, passing from Cio to Cip. Distraction might have occurred in the transition to the new set. The bracketed word represents an emendation in place of an overlooked gloss and is one found in all lexica and in a number of manuscripts: movere. It is likely from his style that the scribe would have used one word here as a gloss.
3221 Ciparisus a cipur tree\textsuperscript{467}  
3222 Ciparillus herba\textsuperscript{468}  
3223 Ciprinum vngwentum\textsuperscript{469}  
3224 Cippos a graued ston\textsuperscript{470}  
3225 Cipressinus pertinens cipresso  
3226 Cipresus ciparissus  
3227 Cipriacus a um pertinens\textsuperscript{471}  
3228 Cipps stockus for juues  
3229 Ciprus\textsuperscript{472} quedam ciuitas  
3230 Cipria glen\textit{us} coloris\textsuperscript{773}  
3231 Cipris dis venas\textsuperscript{474}  
3232 Ciragra eue[I] in hondes\textsuperscript{475}  
3233 Circum et ca aboute  
3234 Circutius aboute goyngue  
3235 Circumanictus aboute cloped  
3236 Circ[u][n]luo quod habet membrum lauo\textsuperscript{476}  
3237 Circum[e]o is aboute gon\textsuperscript{477}  
3238 Circumpres preier of wordes\textsuperscript{478}  
3239 Circumcido dis to kutte aboute  
3240 Circuncellio nis a monk goyngue fro celle to c[e]lle  
3241 Circuncelio nis beretyke\textsuperscript{479}  
3242 Circuncisio nis kuttynge of priue membre  
3243 Circundu as to go aboute  
3244 Circumforanus qui circuit forum\textsuperscript{480}  
3245 Circumluuium locus ubi aqua circuit\textsuperscript{481}  
3246 Circunnuaque al aboute  
3247 Circumscribo is to dampen repreeur or streyne  
3248 Circumscriptillis et le pertinens  
3249 Circumscriptorie qui lawe\textsuperscript{482}  

\textsuperscript{467} Cf. the gloss of Bristol DM1: “quedam arbor que et Cipressus.” Also cf. OCD(3), p. 419: “Cyparissus (\textit{cypà\i\pi\\i\rho\i\o\s\i\}) i.e. Cypress,” who, in great mourning over his dead, was transformed into the somber cypress tree.  
\textsuperscript{468} Cf. Bristol DM1 indicating that this entry word is unique to the \textit{Medallan} tradition.  
\textsuperscript{469} Cf. DFC: “unguentum, a flore cipro vocatum.”  
\textsuperscript{470} The Bristol DM1 gloss varies by only an \textit{-id} spelling and its note 136 applies to the Stonyhurst item.  
\textsuperscript{471} This item oddly precedes Ciprus (3229), the item to which it pertains.  
\textsuperscript{472} Ciprus = Cyprus. Isid., 14.6.14: “Cyprus insula a civitate Cyprno, quae in ea est, nomen accept.”  
\textsuperscript{473} Cf. DFC which adds “quia iibi [Cyprus] valde abundet.”  
\textsuperscript{474} Cf. Lempriere, p. 211: “Cypris, a name applied to Venus as the goddess of Cyprus.”  
\textsuperscript{475} Note the succinct and very clear gloss in Bristol DM1: “infirmitas manuum sicut podagra est pedum.” \varepsilon\pi = hand = \textit{Cir}; \nuo\i\o\s = foot = pod. For variant orthography and gloss see line 3261 and note.  
\textsuperscript{476} In this hand \textit{b} and \textit{l} are easily mistaken, and, based upon \textit{lauo}, \textit{circumluo}, to wash around, is called for.  
\textsuperscript{477} The manuscript reading, \textit{Circumumo}, is an example of diachrony and cannot be given serious consideration as a plausible reading.

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\textsuperscript{478} The entry word qualifies as an \textit{addendum lexicon}. DMLBS quotes the \textit{Trin-C LE Dct.} ms.: “Circumpres anglice a prayer of a word,” but provides the entry word \textit{Circumpres} glossed by “(?) prayer.” Both elements are in question. Cf. MED, s.v. \textit{preier} (a.1): “One who offers prayers.” The MED, supporting \textit{circumpres} by analogy with \textit{interpres}, provides the correct insight; the –\textit{s} indicates agency.  
\textsuperscript{479} Cf. Isid., 8.5.53, for the nature and practice of this sect: “Circumcelliones dicti so, quod agrestes sint, quos Cotopitas vocant, supradictae haeresis habentes doctrinam. Hi amore martyrii semetipos perimunt, ut violenter de hac vita discendentes martyres nominentur.”  
\textsuperscript{480} Cf. Isid., 10.64 for a view of the occupation: “Circumforanus, qui advertisementum causa circum fora et conventus vagatur.” See Bristol DM1, p. 206, n. 146, for the other side of the character.  
\textsuperscript{481} Isid., 14.8.42 suggests a more subtle difference: “Circumluvium locus quem aqua circumhuit.” Both FVD and DFC agree identically with Isidore. Addressing a few of the \textit{Medulla} manuscripts, St. John’s (Cmb) omits the item, Hrl. 2257 and Lincoln 88 agree with Stonyhurst; however, finally Lincoln 111 creates a rather forceful image, and entirely in English: “a place were wary gol al a boute.”  
\textsuperscript{482} Either as a word or phrase \textit{quit lawe} does not appear in any of the lexica or manuscripts presently dealt with for this edition with the single exception of those within the \textit{Medallan} tradition. All five manuscripts (Stonyhurst, St. John’s (Cmb), Hrl. 2257, Lincoln 88, and Lincoln 111) use this phrase: “St. John’s (Cmb); wit lawe, Hrl. 2257: quite of be low, Lincoln 88: quit lawe, and Lincoln 111: callide, versute, surrepive ...
anglice, quæ laæva." Nowhere else, but consistently in the Medulla Grammaticæ!

Addendum lexiciæ. Also, cognitivis of the entry word, circumscriptio, circumscriptor, and circumscibro, convey the sense of connaissance, cheating, defrauding as related in the Latin of Lincoln 111: "calidum, versute, surreptive."

483 The manuscript reading calcit, no doubt earlier, was marked with a macron indicating abbreviation: calciti, which was eventually overlooked through later copying(s). Also, an initial problem was epulis, spelled epul in manuscript through the four or five manuscripts of the Medulla used here. Four of the Medulla manuscripts used as support for the Stonyhurst reading are found to be consistent in this matter. Surprisingly, Stonyhurst is rather complete in its reading polished only slightly more by St. John’s (Cmb) and Hrl. 2257: "genus calciamenti epulis et aliquid ponitar pro seruo." Lincoln 88 is identical to Stonyhurst and Lincoln 111 has only: "genus calciamu sic epulis." The common orthography is epulis (public banquet). However, one or other Medulla scribes might have been influenced by the Greek ἐπούλια (cf. LSIJ, s.v. II).

484 Cf. FVD: “Circumvenio ... i.e. discipere communiter vel inspallare, circumdare vel stringere.” DFC agrees to the letter. prest emphasizes a far more physical sense (see MED, s.v. threaten), for which reason it might be thought less appropriate in this combination of glosses.

485 Cf. Lempriere, p. 211, for two entries. First, Cyrone, “the daughter of the river Peneus, of whom Apollo became enamoured”; second, Cyrone, the renowned city of Libya, which the offspring of this tryst, Aristaeus, colonized. For a sustained historical treatment of the celebrated city see OCS(3), p. 421. Further, cf. DFC: “Cirene—regina fuit Lybia, que ex suo nomine civitatem condidit quam Cirenum nominavit secundum Papianum.”

486 Cf. κέριπτος, a fabulous bird (LSJ), based upon the Ciris, a poem within the Appendix Vergiliana (cf. the entry Ciris in the OCD(3), p.335). For the myth, see Ovid’s Metamorphoses, book 8, line 151, and ff.

487 The orthography of the entry word and gloss is confirmed by the four Medulla manuscripts used throughout this edition. Hrl. 2257 reads Cireinus (identical to Stonyhurst); St. John’s (Cmb), Lincoln 88, and Lincoln 111 all read Cireinus.

488 As legitimate to this period as is the C spelling, Quirito is the principal, traditional spelling, since the verb is based upon the noun Quirites which is steeped in the Roman quininal office reflecting “the citizens of Rome collectively in their peacetime functions (esp. in solemn addresses and appeals).” OLD s.v. Quirites.

489 Cf. FVD: “operarius qui vivit de labore manuum suarum vel qui vendit et operatur unguentum.” DFC adds “... unguentarius qui vendit unguentum.” Regarding græs, cf. MED, s.v. græse. Derived from χειπ, hand, and κόκως, fatigue, weariness.

490 The entry is derived from the Greek χειπάρα, goat in the hand (LSJ). Funis suggests the knotted rope resembling the effect of the goat upon the fingers. Horace, Satires, 2.7.15, makes the point with the clause: “postquam illi iustâ cheragra contusit articulos,” the last two words revealing the cracking pain in the c, t, and, d sounds which project an image of the brittle joints due to goat. Cf. also line 3232 and note for variant orthography, which has the correct spelling.

491 For further elaboration, cf. DFC: “... scilibet circumscriptio maxium, scilibet cautio quæ fit propria manu debitoris et committitur creditore.”

492 For a more precise sense, cf. DFC: “divinatio que fit in manu.” Stonyhurst’s gloss might suggest a baby’s game.

493 Cf. note on line 3213.
3268 Ciroteca a gloue
3269 Cirpus a rushe
3270 Cirrus crest of a cok
3271 Cirotecarius a glouer
3272 Cirrus criatus
3273 Cirrus crinis
3274 Cirus rex
3275 Cirurgia surgerie
3276 Cirurgicus a surgien
3277 Cis on pis halfe
3278 Cison interpretatur letificans
3279 Cissura cutyngue
3280 Cista a which
3281 Cistella idem
3282 Cistarcha cista vel archa
3283 Cisternæ locus adquirens aqua[m]
3284 Cistus ly31
3285 Cita[le] l35ii
3286 Citharo as to harpe
3287 Cithara an harpe

3288 Citharista idem
3289 Citheron name of helle
3290 Cithera venus que in illo monte colitur
3291 Cithisus a tre gret of swete smel
3292 Citimus a um n3[s]t3
3293 Cito as to haste or sornen
3294 Citus a um positus

503 See note on line 3286.
504 Cf. Cithaeron, the mountain visited by the Bacchae in celebration of the cult of Dionysus. See Lempriere, p. 169, col. 2. For helle, cf. MED, s.v. hille.
505 First, the corrected text: “Cithera, venus que in illo monte colitur.” Then the text of the Stonyhurst scribe: “Cithera vena que ullam mente colitur.” With the best of intentions no sense can be made of the Stonyhurst scribe’s text. The proper interpretation would be something like: “Cithera (is an island); Venus (is the goddess) who is revered on that mountain.” Concerning the island, Cithera (κιθήρα), cf. Lempriere, p. 212, Cythera.
506 Cf. DFC: “Cithimus genus arboris pinguis a Cithiso, insula ubi abundat - est etiam genus fructicos herbæ odoriferæ secundum Papian.” Palaeographically the Stonyhurst scribe with his apparent offering of Cinerus might have been much closer to Cipisus by realizing that the er is an abbreviation which could have been construed as part of a thorn = p which then would have an i following it. Hence, Cl p l sus.
507 Cf. neigh adj., form section : nize[n]e. nised is likely an error for nize[s]t (see 1.(c)) and might be mentioned in the form section. The dentals d and t are often interchanged, which leaves an z easily overlooked in hasty spelling. Each of the four Medallia manuscripts used in this edition reads citimus-next (e; as well, FVD and DFC reads Citimus-proximus, all of which are in the superlative degree.
508 Our scribe acts so hastily that he omits the n of hasten, and yet he chooses the variant infinitive (with additional letter p) somnfen of somnen. See MED, s.v. 1. (b).
509 This item is an example of what makes the letter C in this glossary a much larger letter than expected. Quite a few words are introduced by one consonant, perhaps C, and repeated with sc, ch, k, and/or x, expanding the volume more than a little. Here is an item which fits into this category by virtue of C, when in fact it belongs under S. It is there as “Sitas a um poninus.” It should read positus as in line 3294.

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494 Cf. FVD for a refreshing turn of phrase: “repositorium manus.” Ultimate derivation is χείρ and θήκη, covering for the hand.
495 Cf. FVD and DFC, both of which confirm the gloss. Stonyhurst, with his reading of circuitus, got lost amid the minims.
496 One of the two kings of Persia of that name. The former, Cyrus the Great, who from 550 B.C. to 539 B.C. made the overwhelming conquests of Media, Sardis, Lydia, Babylonia, and, very shortly thereafter, Central Asia. The latter, Cyrus the younger, raised forces against the Athenians during the last decade of the fifth century B.C. He died soon after in the battle at Cunaxa. For further details cf. both Cyrus in Lempriere and in the OCD(3).
497 Cf. DFC: “letificans eos et duricia eorum.” The etymological source is κορως, wreath with ivy (LSJ).
498 Note the orthographic variation in Cessura (3036) and the generally acceptable caesura.
499 Equal to a hatch, a barrow, a wagon. Cf. DFC: “Cista corbis grandis secundum Papian.”
500 Cf. sitarchia, walet (Latham).
502 See note on line 3286.

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3272 circuitus (ms.). — 3273 Cirius (ms.). — 3276 Cirurgicinus (ms.). — 3284 Citagius (ms.). — 3285 Cita (ms.). — 3289 Citheres (ms.). — 3290 vena que ullam mente (ms.). — 3291 Cinerus (ms.). — 3292 cittance (ms.), n3[s]et (ms.).
since situs is the perfect passive participial form. Then the balance is fully equalized. In this case it is not quite right to nod approval to its presence because there is a legitimate citus a um which means “moving or acting quickly” (OLD). However, the only way to deal with it is here with this note to the text.

The problem is immediate, remanent does not fit here. vel suggests an alternative to vasa habencia pedes and a finite verb form does not act as an alternative nominal form. Of the four Medulla manuscripts used, St. John’s (Cmb) and Lincoln 88 read only “vasa habencia pedes,” whereas Hrfl. 2257 and Lincoln 111 read beyond the former two by adding “vel ranunculi sic fussiles.”

Here is a further example of the inner expansion of C. This entry and gloss has appeared twice earlier. Line 3146 reads “Cicur placidus manusuetus prudens (less complete),” and line 3147 reads “Cicurius prudens cautus gnarus astutus astutus.” In the case of the Stonyhurst manuscript, editing was not a priority.

Cf. Isid., within the chapter De diversitate et nominibus vestimentorum at 19.22.20: “Citrosa, quasi concispra ad similitudinem citri. Naevius (Bell. Pus. 10): Pulchra quae ex auro vestemque citrosam.”

Claire et aperta voce et potest esse verbale a clarago .i. claringitatem facere .i. causas bellii exponere et est summum a romana consuetudine, cum enim Romani hostibus bellum indicere volebant, paternaturus ad fines hostium profitebacibatur et clara voce eis exponebat quibus de causis bellum indicere, quae causas expositio claringitio diebatur quia clara voce fieret.”

A neuter of the comparative of an adjective glossed by the numeral 2000? Clarius, perhaps, means “someone who radiates light.” The word is an epithet for Apollo, god of the sun. After separating bou from sun, one must deal with tway and jou. Might jou be a mistranscription of a b and a hasty suprascript e, i.e. the article? But what of tway? Many others will confirm what Lincoln 88 reads: “Clarius, it pe sunne.” Tway was misunderstood by the Stonyhurst scribe as the Roman
Classarius a trompe
Claro as to make brijt
Clarius brijt
Clarigo as to floure
Classicarius rota ¹

Class[ic]um an horne or a trompe
Classis multitude nauium
Clatrus a barre
Clana a mace
Clauatus a um maced

¹ Classicarius is glossed in FVD and DFC as “qui nauitis imperat”; in Isid., 20.15.1 as “rota dicta quod quasi rust: est enim machina de qua e flumine aqua extrahitur”; and in Lucretius 5.517 as “In fluvio versare rotas atque austra videmus.”

3330 Clarificarius (ms.). — 3332 nauü (ms.). — 3334 Claria (ms.).
Résumé. — Il s’agit de l’édition de la première moitié de la lettre C du manuscrit de Stonyhurst de la Medulla Grammatece, le plus ancien (a.e. 1425) et le plus complet au sein de la tradition de la Medulla (19 manuscrits, tous d’origine anglaise). Elle prend la suite des éditions des lettres A et B (respectivement ALMA, 65, 2007, p. 45-116, et ALMA, 69, 2011, p. 53-87). L’édition comprend le texte, l’apparat critique et les notes, mais l’index figurera dans la deuxième partie de C. Une attention particulière est portée aux questions paléographiques, aux éléments étymologiques et au développement linguistique de plusieurs articles, ainsi qu’à divers problèmes d’orthographe, qui ont semblé une raison suffisante pour diviser la lettre. Ce manuscrit, soigneusement étudié, met en évidence les défis auxquels est confronté l’éditeur de glossaires médiévaux, autant que la joie de la découverte.

Abstract. — This is an edition of the first half of the letter C of the Stonyhurst manuscript of the Medulla Grammatece, the earliest (ante 1425) and most complete manuscript within the Medullan tradition (nineteen manuscripts, all of English provenance). It follows closely upon the editions of A and B (ALMA, 65, 2007, p. 45-116, and ALMA, 69, 2011, p. 53-87, respectively). The edition includes text, apparatus criticus and notes, with introduction, but no index, as this will appear with the second half of C. Attention is paid to paleographical issues, matters of etymological significance and extensive linguistic development of several items, a number of which are repeated much later in the letter; as well as a variety of orthographic problems, which seemed sufficient reason for the splitting of the letter. This manuscript, carefully studied, reveals the challenges as well as the joy of discovery facing an editor of mediaeval glossaries.