

Editions of the Letters A, B, and the First Half of C  
of the  
*Medulla Grammaticae*  
Stonyhurst MS. 15 (A.1.10)

Textual editor and palaeographer	Vincent P. McCarren University of Michigan (ret.)
Technical editor	Mary Ann Ritter University of Michigan

---

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 Académique Internationale 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.

UNION ACADÉMIQUE INTERNATIONALE

Bulletin du Cange

ARCHIVVM

LATINITATIS MEDII AEVI

CONSOCIATARVM ACADEMIARVM AVSPICIIS CONDITVM

TOME 65



2007

EXTRAIT

Librairie Droz - Genève



## A Prolegomenon to the Stonyhurst *Medulla*: An Edition of the Letter “A”

The *Medulla Grammaticae*, 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 15<sup>th</sup> 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 γλῶσσα in the sense of an “obsolete or foreign word needing explanation.”<sup>1</sup> He remarks: “On the one hand foreign and archaic words (γλῶτται) are quite unknown, whereas familiar names of things we know well.”<sup>2</sup> Again, “All expression is either current or foreign (γλῶττα).”<sup>3</sup> And, finally, “I mean that a current word is one everyone uses, a strange word (γλῶτταν) ‘others’ use.”<sup>4</sup>

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-

<sup>1</sup> *LSJ*, s.v. γλῶσσα. II.2

<sup>2</sup> *Rhetoric* 1410b12: “αἱ μὲν οὖν γλῶτται ἀγνώτες, τὰ δὲ κύρια ἴσμεν.”

<sup>3</sup> *Poetics* 1457b2: “ἅπαν δὲ ὀνομά ἐστιν ἢ κύριον ἢ γλῶττα.”

<sup>4</sup> *Poetics* 1457b4: “λέγω δὲ κύριον μὲν ὅ χροῶνται ἕκαστοι, γλῶτταν δὲ ὅ ἕτεροι.”

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.”<sup>5</sup> 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 supralineal 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 ἱερός 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 “noma ge” work for its gloss “nomen le.” The correct form is *onoma* 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 “lauda, 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 *lauda* can mean “larke,” or even that it, in fact, exists. The correct word here is *alauda*, 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 *Accedior* 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

<sup>5</sup> W.M. LINDSAY and H.J. THOMSON, *Ancient Lore in Medieval Latin Glossaries*, St. Andrew’s Publications, no. XIII, Oxford U.P., 1921, p. viii.

*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.<sup>6</sup> 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 ἀλάβης, 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 *Allopicia*, *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 *fflameum*, followed immediately by *fflauus*, *fflamino*, *fflaveo*, *fflaua*, *fflamula*. 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*,

<sup>6</sup> L.W. DALY, "Contributions to a History of Alphabetization in Antiquity and the Middle Ages," *Latomus*, XC, Brepols, pp. 69-75.

pp. XIX-XXII) 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."<sup>7</sup> 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: γλυκύς.

There is ample evidence in the *Medulla* to support Bischoff's claim that "this sort of Greek was propagated by the most daring etymologies."<sup>8</sup> 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 *tollo*, *-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

<sup>7</sup> B. BISCHOFF, "The Study of Foreign Languages in the Middle Ages," *Speculum*, 36, 1961, p. 215.

<sup>8</sup> *Ibid.*

appendages, we find *digito*, "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: δείκνυμαι).

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."<sup>9</sup> This is a viewpoint considerably at odds with the position of Bernhard Bischoff<sup>10</sup> 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."<sup>11</sup> 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 15<sup>th</sup> 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."<sup>12</sup>

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

<sup>9</sup> Walter BERSCHIN, "Greek Elements in Medieval Latin Manuscripts," *The Sacred Nectar of the Greeks*, ed. M.W. Herren (in collab. with Shirley Ann Brown), King's College London Medieval Studies, 1988, p. 85.

<sup>10</sup> B. BISCHOFF, *op. cit.*, 1961, p. 209-24.

<sup>11</sup> M.W. HERREN (1988), *op. cit.*, p. vi.

<sup>12</sup> 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] ge, tymor le”; or “Detron [read: Deuteron] ge, iocundus [read: secundus] le”; “Ino [read oion] ge, vnum [read: vinum] le.” Or finally, “Lapes [read: Lapes, 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: apompennis*. Admittedly the messenger was meant to move with dispatch, but with “wings”? The Greek word is ἀποπομπᾶτος: “one sent from.” Then, reflect upon the complexity of the following two examples. First, *Aychos* for *vr̄sa* = *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 techniques in determining the solution to a glossographical entry is to work backward from a certainty such as *alueus* interchanging vowels and diphthongs in the Greek. Κἄλον 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 κοῖλον, “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 ὄρω. 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 δέρκομαι, 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*,  not unlike *or*, and realizes that *an* is the infinitive ending in Greek of the *αω*- class contract verbs, then one probably has tumbled to it already in δρᾶν. 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 miscopied 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: “Achiolus: a folde,” which should read “Achilous: a flode,” although the proper entry word should be “Acheloos, based upon the Greek Ἀχελῷος, a river in Greece. Or consider Stonyhurst entry “Alluces: a sloui [*hapax legomenon*] cepla [read: place].” Also cf. the Pepys ms gloss upon “Abalieno: to Enalyne”= *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."<sup>13</sup> Observe what happens when the transcriber neglects these responsibilities. The correct entry and interpretation read: "Cillio: to steryn, 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 *suspirium*, 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

<sup>13</sup> A translation of a statement of Nietzsche's found on the page opposite the frontispiece of *The Brut or the Chronicles of England*, ed. F.W.D. Brie, London, 1906.

“Semita: 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.<sup>14</sup> Why the error? Well, in the Stonyhurst manuscript the entry is preceded by “Semis: dimidium” and followed by “Semitonus: half a tone” and “Semiuir: 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 they consider the scribes’ ignorance, they confess their own.”<sup>15</sup> 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 *apens* 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 nigum 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 *u* 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

<sup>14</sup> See *A New Latin Dictionary*, ed. Lewis and Short; also, *The Oxford Latin Dictionary*, ed. P.G.W. Glare.

<sup>15</sup> Quintilian’s Latin is: “Quae in veteribus libris reperta mutare imperiti solent, et dum librarium insectari volunt inscientiam, suam confitentur.”

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 insure 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, warmyngē,” when in fact, it reads “Incolatus, wormyngē.” 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* (*incalatus* does not exist as a form since *incalesco* has no known fourth part). *Wormyngē* is an erroneous reading for *wonyngē*, (“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 þousun.” A neuter of the comparative of an adjective glossed by the numeral 2000; *Clarius*, perhaps, means “someone who radiates light.” After I checked the lexica, it became clear that the word is an epithet for Apollo, god of the sun. So I separated *þou* from *sun*. Then to deal with *twey* and *þou*. Might *þou* be a mistranscription of a *þ* 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, þe 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. diccionēs commu-gere,” 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 enioye 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 enioye” 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 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 Creell”. 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 “Oriell” 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 *Catholicon Anglicum* (English-Latin)<sup>16</sup> and the *Medulla Grammaticae* (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,

<sup>16</sup> *Catholicon Anglicum*, Add. MS. 15562, ?c1475. Also *Catholicon Anglicum* (from MS. 168 in the library of Lord Monson), ed. S.J.H. Herrtage (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 meteyne”; Hrl. 1738, “a meteyn”; Pepys, “a mittan.” A look at Isidore (19.24.5)<sup>17</sup> 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: iccofagus): an hotere.” Perhaps, third time lucky! I believe the transcription reads: “Iciefagus: 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, ἰχθυοφάγος, “fish eating.”

<sup>17</sup> *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 *writh*, 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 15<sup>th</sup>, 16<sup>th</sup> and 19<sup>th</sup> centuries, respectively. The 19<sup>th</sup> and 16<sup>th</sup> 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 minims were re-read, the word could be taken as *Graui*, which, however, when linked with *writh*, 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* = γραφή, 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: *writh* = *writ*, as *t* and *th* are readily interchanged in Middle English. Hence, this 15<sup>th</sup> century quote from the *Medulla Grammaticae* should be removed from under *writh* and put under *writ*, which, of course, diminishes the antiquity of the word *writh* 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 *succisus*, 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 *undergaderer* (or is this a flagrant phonetic error for *undergirden*, which is itself an *hapax*?). Grouped with *undergirden*, as part of a verbal system, are two other words unattested to date: *undergirding* and *undergirder*. Finally, there are *undergreithed*, the past participle of *undergreithen*, 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 lexica. For example, the gloss upon the word *Amechon* in the *MED* is “chylde-ston: a precious stone said to promote childbirth.” This is a misreading of the Stonyhurst manuscript “chylkestone”, discovered while working on the entry *slike-ston* (cf. note 137) spelled with diversity as *slyke* (Canterbury, Pepys, St. John’s [Cambridge]), *sclyk*-(Add. 33534), *slek* (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 *formel* “small furnace,” *clinig* 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): herid, locked. a1440 *Hortus* 267: Cincinnalus .i. Capillosus: herid, lokkid.” To begin with, *Cinsimacula* should read *Cinsimaculus* (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*),<sup>18</sup> *Cincinnalus* should read *Cincunalus* (a misarrangement of minims). The entry needs “(read: *Cincinnaculus*)” to be added. *Cincinnalus* 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*, *eknemnyng* “nicknaming,” *aristatus*, *misclepen* “misnamed,” *aveinen*, *aqueuomus* “a water spewer,” *coppyn*

<sup>18</sup> V.P. McCARREN, “Bristol University MS DM1 A Fragment of the *Medulla Grammaticae*: An Edition,” *Traditio* 48, Fordham U.P., 1993, pp. 173-181.

“to reach a height,” *adegeo* “to need,” *empowerly*, *neghsenden* and *forsenden*, *forprayen* “to renounce,” and *ryztreden* “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 astris,” 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*. *Misclepen* appears 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 *eknemnyng*, 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, *avenyde*, 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.” *Cibositas* 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* “fful of heepys” – a perfectly well-formed adjective, but never before (or after) seen. Although not found in the lexica, the above-mentioned *cibositas* 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 *Allmitudo*, 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."<sup>19</sup> In addition to the above, the following additions occur only within the letter "A" of the Stonyhurst MS.: nineteen unattested Middle English words: "loucredy, fepeler, chlyke stone, fodynge, shar[p]hed, aspise, ouersowed, to zere, outdo-luen, vnderbozt, firenewrize, ouerwasten, to rize, treden, mapelyn, nyzholpin, yz sete, misclepen, allotece, nizsend"; thirteen unattested Latin words: "animequor, anapolesis, adulteratorius, adegeo, acciditas, archimetricus, archirector, astium, astripotens, astrux, anteterminus, anteurbanum, artorium"; two unattested Greek words: ἄλλοτροπή, ἀνθρωπόπαθος; eight new spellings: "abolla; auerol, boked, wrainstor, dokze, outturlich, emtud, fodet"; and seven words conveying new senses: "arpagio, abnego, abhortor; foure (cf. se-foure), bode, 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

<sup>19</sup> Reported in the *New York Times*, Feb. 7, 2006.

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 Grammaticae* 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 15<sup>th</sup> 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.<sup>20</sup> 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 14<sup>th</sup> and 15<sup>th</sup> 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,<sup>21</sup> Harley 1738,<sup>22</sup> and Pepys 2002 have been transcribed as dissertations.<sup>23</sup> The only published portion of the tradition are those of the Bristol fragment DM1,<sup>24</sup> and Gloucester MS,<sup>25</sup> 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 Grammaticae* see Appendix II of McCarren's critical edition of the Bristol DM 1 MS. in *Traditio*, 48, 1993, pp. 220-24.

<sup>20</sup> V.P. McCARREN, *Traditio*, p. 175.

<sup>21</sup> J. Marie VAN ZANDT-McCLEARY, "The *Medulla Grammaticae* Latin-English Dictionary," (unpub. diss.), Chicago, 1958.

<sup>22</sup> F.A. TREMBLAY, The Latin-Middle English Glossary *Medulla Grammaticae*, B.M. Harley 1738, (unpub. diss.), Cath. Univ. of America, Wash. D.C., 1968.

<sup>23</sup> J.F. HUNTSMAN, "Pepys MS.2002 *Medulla Grammaticae*: An Edition" (unpub. diss.), Univ. of Texas, 1973.

<sup>24</sup> V.P. McCARREN, *Traditio*, 48, 1993, *op. cit.*

<sup>25</sup> V.P. McCARREN, "The Gloucester Manuscript GDR/Z1/31 of the *Medulla Grammaticae*: An Edition", *Journal of Medieval Latin*, 10, 2000, Brepols, p. 338-401.

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 *Zenotrophica*. 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 Grammatica*. 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 gyrde up.

A copy of the English-Latin [sic] or, very often [sic], Latin-English dictionary, *Medulla Grammatica*, 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 lxxiiiio 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 Grammaticae*. 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 15<sup>th</sup> 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

- Boisacq = *Dictionnaire étymologique de la langue grecque*, ed. E. Boisacq, Heidelberg, 1950.
- Cath. Angl. = *Catholicon Anglicum*, Add. MS. 15562, c1475. Also, *Catholicon Anglicum* (from MS. 168 in the library of Lord Monson), ed. S.J.H. Herrtage London, 1881.
- DFC = *Dictionarius Familiaris et Compendiosus*, eds. W. Edwards et B. Merrilees, Brepols, 2002.
- DMLBS = *Dictionary of Medieval Latin from British Sources*, ed. R.E. Latham and D.R. Howlett Oxford, 1975 –.
- Du Cange = *Glossarium Mediae et Infimae Latinitatis*, ed. C. du Fresne Du Cange. Rev. ed. 8 vols. Paris, 1940-57.
- Ernout-Meillet = *Dictionnaire étymologique de la langue latine*, ed. A. Ernout and A. Meillet, 4<sup>th</sup> rev. ed. J. Andre Paris, 1985.
- FVD = *Firmini Verris Dictionarius. Dictionnaire latin-français de Firmin le Ver*, eds. Brian Merrilees and William Edwards, Brepols, 1994.
- AMD = *Anonymi Montepessulanensis Dictionarius (Le glossaire latin-français du Ms. Montpellier H236)*, ed. Anne Grondeux, Brepols, 1998.
- Isid. Orig. = *Isidori Hispalensis episcopi Etymologiarum sive Originum Libri XX*, ed. W.M. Lindsay, 2 vols., Oxford, 1911.
- L & S = *A Latin Dictionary*, eds. C.T. Lewis and C. Short, Oxford, 1879.
- Latham = *Revised Medieval Latin Word-List from British and Irish Sources*, ed. R.E. Latham, London, 1965.
- Lempriere = *Lempriere's Classical Dictionary*, ed. J. Lempriere, London, 1984.
- LSJ = *Greek-English Lexicon*, eds. H.G. Liddell and R. Scott, 9<sup>th</sup> rev. ed., H.S. Jones, Oxford, 1940 [Supplement, rev. by P.G.W. Glare, Oxford, 1996].
- MED = *Middle English Dictionary*, eds. H. Kurath, S. Kuhn *et al.*, Ann Arbor, 1952-2001.
- MLDBS = DMLBS.
- Niermeyer = *Mediae Latinitatis Lexicon Minus*, ed. J.F. Niermeyer; rev. ed. C. Van De Kieft, Lieden, 1976.
- OCB = *Oxford Companion to the Bible*, eds. B.M. Metzger and M.D. Coogan, Oxford, 1993.
- OCD = *Oxford Classical Dictionary*, [3<sup>rd</sup> edition], eds. S. Hornblower and A. Spawforth, Oxford, 1996.
- OED = *Oxford English Dictionary*, eds. J.A.H. Murray *et al.* 13 vols., Oxford, 1933.
- OLD = *Oxford Latin Dictionary*, ed. P.G.W. Glare, Oxford, 1968 – 1983.
- Paul.-Fest. = *Sexti Pompei Festi de Verborum Significatu Quae Supersunt cum Pauli Epitome*, ed. W.M. Lindsay, Leipzig, 1913.
- P.Parv. = *Promptorium Parvulorum sive Clericorum*, ed. A.S. Way, London, 1865.
- 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.
- Souter = *A Glossary of Later Latin to 600 A.D.*, ed. A. Souter, Oxford, 1949.

## Medulla Grammaticæ — Stonyhurst ms. A.1. 10

- 1 A anglice fro  
 2 Ab idem  
 3 *Abactus.ta.tum* .i. *fugatus dispersus separatus*  
 4 *Abacuc* .i. *luctator for[t]is amplexus*  
 5 *Abalieno.as.* to make an alien  
 6 *Ab[a]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 *Abastra vel abestra* .i. *folia uitis*  
 12 *A batis indeclinabile* an *auener*<sup>1</sup>  
 13 *Abbathia* an abbey  
 14 *Abanes*<sup>2</sup> .i. *cingulum sacerdotale*  
 15 *Abantes* .i. *mortui*<sup>3</sup>  
 16 *Abarim* .i. *mons in quo obiit moyses [propheta]*<sup>4</sup>  
 17 *Abauus* .i. *pater proaui*  
 18 *Abauia eius vxor*  
 19 *Abauunculus* .i. *primus abauus*  
 20 *Abaso* a sek hous  
 21 *Abcedo.is. cessi* .i. *longe recedere*  
 22 *Abdenago indeclinabile* a stille seruauant  
 23 *Abdias.dis* .i. *domini seruus*  
 24 *Abdicatiuus* .i. *negatiuus*  
 25 *Abdico.as* .i. *denegare separare absentare* .i. *remouere*  
 26 *Abditus* .i. *abs[c]onditus*  
 27 *Abdomen* g[re]s]e<sup>5</sup> .i. *pinguedo latine*  
 28 *Abduco.cis* .i. *separare absentare*  
 29 *Abel interpretatus* *luctus pauor unitas miserabilis*  
 30 *Abidos* .i. *insula*  
 31 *Abeo is* .i. *discedere*  
 32 *Abes[t]i[s]* a geldere of *bestus*<sup>6</sup>  
 33 *Abesus* .i. *vndique corrosus*  
 34 *Abrado dis* to shaue of al þe here  
 35 *Abraam* .i. *pater multarum gencium*  
 36 *Abrenuncio as* to renew forsake dispise  
 37 *Abhominarium* a drawing out vel locus ubi *abhominaciones scribuntur*  
 38 *Abgrego.as* .i. *dissociare*<sup>7</sup>  
 39 *Abia* .i. *pater vel dominus*  
 40 *Abias* rex *palestinorum*  
 41 *Abies.etis* a firre  
 42 *Abiectus* .i. *cast fer oþer dispised*  
 43 *Abiectarius* a firenewriȝt<sup>8</sup>  
 44 *Abiecu[la].le*<sup>9</sup> a litul fir  
 45 *Abigeatus* þefþe of *bestes*  
 46 *Abiges* a þef of *bestes*  
 47 *Abigeus.idem.*

<sup>1</sup> A batis...an auener. Cf. MLDBS "a batis": supposed title of official concerned with measuring grain; s.v. "3 batus". For etymology, cf. P.Parv., p. 557, note 69.

<sup>2</sup> Cf. *Abanet(h)*: (Souter)

<sup>3</sup> *Abantes*: cf. Ernout-Meillet, *Dict. étym. de la langue latine*: "Abantes: mortui (quos Greci elibantes, i.e. ἀλιβαντες, appellanti); also, cf. E. Boisacq, *Dict. étym. de la langue grecque*, s.v. ἄλιβας.

<sup>4</sup> *Abarim*: cf. Deut. 32.48-50. For position of mts. of *Abarim* see Metzger and Coogan, OCB, cf. *Index of Maps*, s.v. "Abarim".

<sup>5</sup> g[re]s]e: editors' expansion of "ge", usual scribal abbreviation for g[re]c]e.

<sup>6</sup> *Abestis*: cf. MLDBS, s.v. "Abestis"; also cf. *Cath. Angl.* p. 152, s.v. "a gelder of bestis; Abestis". The undeleted "le" between "of" and "bestus" was intended as "be".

<sup>7</sup> *Abgrego*: cf. *Paul. Fest. (Lindsay 21)*: "Abgregare: est a grege ducere."

<sup>8</sup> *Firenewriȝt*: *hapax legomenon*; 'a craftsman in fir wood.' For "Abiectarius" cf. FVD: "car<pen>tarius qui operatur de abiete."

<sup>9</sup> The scribe influenced by entry immediately above, "Abiectarius", read 'Abiectē' as 'Abiecte'. Note eyeskip from "u" to "le" on the manuscript.

2 ab (ms.). — 14 cingulum (ms.). — 15 mortuus (ms.); propheta om. — 16 Abanii (ms.). — 25 Absentare (ms.). — 39 cf. *abbia*. — 44 *Abiecte* (ms.). — 45 *Abigatus* (ms.). — 47 *Abigena* (ms.).



- 48 Abigo.gis. to departen to driue  
 49 Abicio .i. recessio  
 50 Abicio.cis. to caste fer  
 51 Abimalech .i. *pater meus vel rex meus vel regnum patris mei*  
 52 Abiuracio deminge of þing yleuud  
 53 Abiuro azein swere  
 54 Ab intestato .i. *sine testamento aduerbium*  
 55 Ablactacio weni[n]g fro milke  
 56 Ablacto.as. to wene  
 57 Abissus depnes of water  
 58 Ablatiuus þat dop away  
 59 Ablegumina .i. *partes intestinorum*  
 60 Ableuda a pal<sup>10</sup>  
 61 A basilites<sup>11</sup> a prince of troye  
 62 Abligo.as. to binde  
 63 Abliguri[g]o<sup>12</sup>.nis. foul largenes  
 64 Abligurire to do away to waste to alienen  
 65 Ablutizacio .i. *lucis alienacio*  
 66 Abluens wassing  
 67 Abluo is to do claise to wype to wasshe  
 68 Ablutes *et uciuum* .i. *loca cenosa*  
 69 Abluio.nis. clainsing of fulþe  
 70 Abnego.as. to fulfulle<sup>13</sup>  
 71 Abnepos.tis .i. *filius pronepotis*  
 72 Abnormis .i. *sine norma*  
 73 Abnuo.is. to recusen to azen segge to forbeode  
 74 Aboleo.es. to do away  
 75 Abolitus.ta.tum to destruye to do away  
 76 Abolicio doinge away  
 77 Abolla<sup>14</sup> .i. *vestis senatoria*  
 78 Abhominor.aris. to wlate oþer hate  
 79 Aborigenes al maner of braunches  
 80 Aborior ieris vel iri to be spronge before time  
 81 Abhortor.aris .i. *dissuadeo*  
 82 Aborcio þing yspronge bifore tyme  
 83 Abortus.a.tum bifore time yspronge  
 84 Abortiuus qui nascitur ante tempus  
 85 Abra<sup>15</sup> .i. *ancilla libera* .i. *liberata*  
 86 Abro[do] dis .i. *valde rodo*  
 87 Abrogo.as. to destruye to do aweye  
 88 Abrumpo.pis. to breke outturlich<sup>16</sup>  
 89 Abrotonium<sup>17</sup> *nomen mulieris*  
 90 Abs of  
 91 Abruptus ybroke  
 92 Absolon *interpretatur pax patris* .i. *per anti-frasim*  
 93 Ab[s]cedo.dis. to go away fro sumþyng  
 94 Ab[s]cindo.dis. to kutte away  
 95 Abscisus ycutted  
 96 Abscisus ycut in  
 97 Abscondo dis to hude  
 98 Absens beinge away  
 99 Absentio tis .i. *absentare*  
 100 Absento as .i. *elongare*  
 101 Absida grece .i. *illuminacio latine vel lucida*  
 102 Absilio is .i. *longe salio*  
 103 Absinthium wermot<sup>18</sup>  
 104 Abs[c]is dis departyng  
 105 Absit be hit don away  
 106 Absirtos .i. *gemma nigra et ponderosa*

<sup>10</sup> Ableuda: cf. Paul. Fest. (Lindsay 10): "Apluda est genus munitissimae paleae frumenti sive panici"

<sup>11</sup> "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, s.v. "A".

<sup>12</sup> Correct MED to read: "Abligurio [read: Abligurigo]".

<sup>13</sup> Abnego: "Ab", here used as negative, deletes the sense of "deny" in "nego". Cf. "Abhortor" (81).

<sup>14</sup> Abolla (unique spelling — *add. lex.*); from ἀμβολή, poetic for ἀναβολή, 'a cloak or mantle thrown back over the shoulders.' Cf. Ambula (732).

<sup>15</sup> Abra: cf. P.Parv. p. 800; and col. 522: "Wench: abra". Also, cf. ἄβρα, "favourite slave" (LSJ).

<sup>16</sup> outturlich: spelling unattested; *add. lex.*

<sup>17</sup> Abrotonium: cf. LSJ, s.v. ἀβρότονον. Cf. P.Parv. col. 426: "Sotherwode, herbe: abrotanum", and note 2073: "...Southernwode, an herbe: ambroyse..."

<sup>18</sup> See MED "wormwode n." where this Medulla entry should be added as the attested spelling closest to the etymological root, Old English "wermode."

49 recessio (ms.). — 68 ocium (ms.). — 75 Abolectus (ms.); destroyed (ms.). — 77 senatorie (ms.). — 80 ire (ms.). — 81 abortor (ms.). — 106 pondorosa (ms.).

- 107 *Absolutus* asoylid  
 108 *Absoluo.nis* .i. *penitus liberum facio*  
 109 *Absono.as.* to discorde  
 110 *Absorbeo.es.* to soupe al of  
 111 *Absorptus* emtud<sup>19</sup>  
 112 *Abstergo.is.* to wype away  
 113 *Abstem[i]us* forberinge  
 114 *Absterreo* .i. *penitus terreo*  
 115 *Abstinencia* forberynge  
 116 *Abstirpo.as* .i. a radice uellere *truncare*  
 117 *Abstineo.es.* to forbere  
 118 *Abstraho.is.* to drawe away to hude to tere  
 119 *Abstruo.is.* to waste  
 120 *Absumo.is.* to ouerwaste<sup>20</sup>  
 121 *Abundo.as.* to haue yno3  
 122 *Absum.es.* to be fer  
 123 *Abutor ris* to mys vse  
 124 *Abusito.as* .i. *sepe abuti*  
 125 *Abusus* .i. *peruerse* vsus  
 126 A [c]aliculis<sup>21</sup> *indeclinabile pincerna*  
 127 *Acaris ridis* wiputen *grace vngracious*  
 128 *Accanto.as.* to singe ner<sup>22</sup>  
 129 *Acaluaster* ballid bifore  
 130 *Accedo.dís.* to nizen  
 131 *Accelerero.as.* to hyen  
 132 *Accendo.dis.* to tenden  
 133 *Accentor.aris.* to asenten to bost to glose  
 134 *Acce[n]to.as.* to ri3t reedinge<sup>23</sup>  
 135 *Accipio.is.* to take  
 136 *Accidit* .i. *contingit impersonale*  
 137 *Accidior aris* to be angre to be sorful to wreþþe<sup>24</sup>

<sup>19</sup> emtud: unique spelling; *add. lex.*

<sup>20</sup> ouerwasten: *hapax legomenon*

<sup>21</sup> A [c]aliculis: cf. Cath. Angl. p. 49 s.v. "Butler", and note 8.

<sup>22</sup> singe ner: add as a new phrase to MED: "singen (v) 1.b".

<sup>23</sup> to ri3t reedinge: unusual as infinitive form; *add. lex.* as "right-reden".

<sup>24</sup> *Accidior*: cf. P.Parv. p. 800, col. 1: "(Hirkyn (col. 245); cf. Du Cange (s.v. *acedia*) 'accidiari stomachari.'" Cf., also, Cath. Angl., p. 198 note 4: "I yrke, I

- 138 *Accidior.aris* .i. *pigr̃itor aris*  
 139 *Accepto.as.* to take godelich  
 140 *Achilous* a flode<sup>25</sup>  
 141 *Aceronicus*<sup>26</sup> *qui nulli comunicat*  
 142 *Acupicta* .i. *vestis acu tecta*  
 143 *Achathus* a ship or a whicche<sup>27</sup>  
 144 *Achaos*<sup>28</sup> *grece cura latine*  
 145 *Achab rex israelis et filius culie vel pseudo-propheta in babilonia*  
 146 *Acceptor.aris.* to take godelich  
 147 *Accersio.is.* to clepe desire  
 148 *Accerso et cesso* to clepe  
 149 *Accido.is* .i. *euenire*  
 150 *Acceo.es.* to clepe  
 151 *Accingo.is.* to gurde or arme  
 152 [Accido]<sup>29</sup> *departe or worshiþe*  
 153 *Accino.is* .i. *simul canere*  
 154 *Accio.is* .i. *aduocare appellare*  
 155 *Accipio.is* .i. *audire pascere capere*  
 156 *Accipiter anglice* goshauc  
 157 *Accesco.cis.* to biginne to clepe  
 158 *Acclino.as.* to bowe  
 159 *Accitor.aris.* to haunten  
 160 *Acula* a comeling  
 161 *Accurro.is.* to renne [to]  
 162 *Aclo.is.* to tilen  
 163 *Accomodo.as.* to lene  
 164 *Acomopasia*<sup>30</sup> [*deest interp.*]

waxe werye, or displeasaunte of a thyng." "Accidior" is a variant spelling of "acedior" from ἀκηδής, "without care or sorrow; weary."

<sup>25</sup> Cf., for other examples of dyslexia, the note to line 752. See app.crit., line 140.

<sup>26</sup> *Aceronicus*: α (privative) + χαίρων; *add. lex.*

<sup>27</sup> Cf. ἄκατος, "boat", "light vessel".

<sup>28</sup> *Achaos*: cf. *Achos* (205).

<sup>29</sup> *Accingo* (151): "departe or worshiþe" 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."

<sup>30</sup> *Acomopasia*: in the interest of further investigation: "Acomopasia", second "o" being redundant, is negative of κομπασία, "the ringing of wine jars (for

108 *Absolucio.nis* (ms.). — 123 mps (ms.). — 127 cf. ἄχαρις. — 128 *Acalito* (ms.); ver (ms.) ('n' mistaken as 'u', converted to 'v'). — 137 otiose punkt beneath first 'be' in ms. — 140 *Achilous*, a folde (ms.); cf. Ἀχιλλεύς. — 142 *Acuputa* (ms.). — 145 *Achal* (ms.); cubie (ms.). — 160 *Acicla* (ms.).

- 165 Acumbo as to ligge  
 166 Accumulo as to hepe  
 167 Acturatus bisilich iprocured  
 168 Accumbo is to sitte at þe mete borde or ligge in bedde  
 169 Accuro as .i. diligenter curare  
 170 Accurso as to ofte renne [to]  
 171 [Accuso] to accusen or drawe in to cause  
 172 Acella þe arm hol  
 173 Aceo es to beo soure  
 174 Acephali biputen hede<sup>31</sup>  
 175 Acer cris cre soure stronge trewe wilfol  
 176 Acephalus<sup>32</sup> qui est incerte scientie  
 177 Aceratus wemmed defouled  
 178 Acerbitas sournes  
 179 Acerbus soure  
 180 Acerbo as to make bittur or to turnen to wrabe  
 181 Acellarius a spencer  
 182 Acernus a num mapelyn<sup>33</sup>  
 183 Acero as to clanse  
 184 Acerra a fessel þerinne puttip in thus  
 185 Aceruo as to hepe  
 186 Aceruus hepe  
 187 Aceruulus diminutium  
 188 Aceruosus a um ful of hepe  
 189 Aceruatim aduerbium  
 190 Accessibilis able to be goo to  
 191 Acesco is [to] biginne to soure  
 192 Acetabulum a vessel of eysel  
 193 Acetarium idem  
 194 Achademia nomen proprium ville qua plato studuit

soundness)" from κομπάζω, "to brag or boast," equivalent to κομπέω. Perhaps, then, a sense of "modesty" is intended.

<sup>31</sup> Cf. Isid. Orig. 8.5.66: "Acephali dicti, id est sine capite, quem sequuntur haeretici."

<sup>32</sup> Acephalus: cf. Niermeyer, s.v.

<sup>33</sup> mapelyn: hapax legomenon. Cf. MED: "Mapelin: made of maple wood".

- 195 Achaya vel achara a contre of grece  
 196 Achadyon<sup>34</sup> a grete veil  
 197 Acham interpretatur pater meus  
 198 Achates a kinde of a ston vel nomen viri<sup>35</sup>  
 199 Achei vel achi sunt filii ab achaya prouincia  
 200 Acheldamac interpretatur ager sanguinis  
 201 A cheron .i. salue vel gaude<sup>36</sup>  
 202 Achila a place<sup>37</sup>  
 203 A chiles he þat hæþ grete lippin<sup>38</sup>  
 204 Acolitus aucolit  
 205 Achos grece cura latine  
 206 Accidia drerinesse heuinesse slouþe  
 207 Anxietas idem  
 208 Acidus soure  
 209 Acciditas slouþe<sup>39</sup>  
 210 Aciecula litil sharpenes  
 211 Acies sharpenes of batel of metal & of iren  
 212 Acinatus a kniztus swerde  
 213 Acinus a kinsel of a grape  
 214 Acinum idem  
 215 Acirologia a worde or a figur<sup>40</sup>  
 216 Aclinis.nus. ibowed  
 217 A comentaris a writere of tymes<sup>41</sup>  
 218 Acopa a taile or a script  
 219 Acredo.nis. biturhed

<sup>34</sup> Metaphorically related to ἀκάτειον, "small sail"; cf. LSJ Supplement, 1996.

<sup>35</sup> a kinde of a ston: agate (ἀχάτης); nomen viri: father of Aeneas.

<sup>36</sup> A cheron: α (intensive) + χαῖρον; see "Chere: interpretatur aue, salue, gaude" (Stnh)

<sup>37</sup> Achila. Cf. DFC: "Achile – proprium [nomen] loci in quo latitavit David." Also note 1 Reg.26.1.

<sup>38</sup> Cf. α (intensive) + χεῖλος, "lip". See line 201.

<sup>39</sup> Acciditas: *add. lex.* Cf. Cath. Angl.: "Slewthe: Accidia."

<sup>40</sup> Acirologia: a worde or a figur. Cf. AMD, p. 33: "sermo inusitatus, scilicet quando aliqua dictio ponitur inproprie, ut sperare dolorem." Also, cf. MLDBS, s.v. acyrologia: "misuse of language, catachresis." See LSJ: ἀκυρολογία, "incorrect phraseology."

<sup>41</sup> Cf. Niermeyer: "royal chancellor".

— 169 diligenter accurare (ms.). — 185 hope (ms.). — 186 hope (ms.). — 188 hope (ms.). — 194 Achademia (ms.). — 199 Achei: richer (ms.). — 200 Acheldamac (ms.). — 205 Achos (ἄχος): cf. Achaos (line 144); "cura": in margin. — 210 Acieclam (ms.). — 211 ipen (ms.). — 217 Acometaris (ms.): macron misplaced: belongs over "e". (see Latham, s.v. "A"). — 218 of (ms.).

- 220 *Acredula* *quedam modica auis que dicitur lucina*  
 221 A[c]rिमonia sturenhed or cruelhed  
 222 *Acrementum* encresinge  
 223 *Acer.cre.* mapul<sup>42</sup>  
 224 A[cro]ceraunia a wave of þe see<sup>43</sup>  
 225 *Acronicus* ibore biþut time  
 226 *Acron grece* mons *latine*  
 227 *Adremon.is.* a sitee bi sidis *israel*  
 228 *Adasia est ouis maior natu*<sup>44</sup>  
 229 *Adluricum .i. res ad ludum apta*<sup>45</sup>  
 230 *Admonitrum*<sup>46</sup> *rerum mixtura vnde fit vitrum*  
 231 *Adelphus .i. fraterna comedia*<sup>47</sup>  
 232 *Admaniculator aris* to stele or to deceue  
 233 +*Adibedo+* .i. *macula nimium cana que nascitur in cornea*<sup>48</sup>
- 234 *Actenus* til now  
 235 *Accio .i. [ius] prosequendi in iudicio*<sup>49</sup>  
 236 *Accito* to ofte do  
 237 *Acciuncula .i. parua accio*  
 238 *Actius .i. actua vita*  
 239 *Acto.as.* to do  
 240 *Actor.is .i. defensor patronus causidicus*  
 241 *Actor.is.* *nomen proprium*<sup>50</sup>  
 242 *Actuarius* *res que fit in actu*<sup>51</sup>  
 243 *Actus.tus.* a dede or a werke  
 244 *Aculeus* a gibet or a lisarde  
 245 *Acumen* shar[p]hed<sup>52</sup>

"Albesia", line 534. Note the association with "Albugo", line 519. Further, cf. MLDBS: "Albugo est macula minuta nascens in cornea (Gilb.III 135.I)." See line 519: "Albugo".

<sup>49</sup> "[ius]" and "pros-" are not dissimilar palaeographically. Hence, a good example of eyeskip.

<sup>50</sup> Actor, a name not uncommon in Classical mythology and Pre-History, is on the one hand, that of the "grandfather of Patroclus, beloved of Achilles;" on the other, "a companion of Hercules in his expedition against the Amazons" (Lempriere, p. 11, col. 1).

<sup>51</sup> Actuarius: *res que fit in actu*. FVD has the virtually identical gloss [est for fit] under "Actualis", with a significant addition: "vel qui acta facit." It then refers the reader to "Actuarius", with the gloss: "res que est in actu...et scias quod actualis est qui acta facit, sed actuarius dicitur diversis actibus preoccupatus." DFC is more discrete. The gloss "res que est in actu" pertains exclusively to "Actualis". "Actuarius" is glossed: "diversis actibus preoccupatus." Niermeyer distinguishes the two entries very effectively: "actualis (adj.) - "practical", i.e. "life devoted to good deeds, to charity (as contrasted with contemplative life)" whereas "actuarius" is seen as the "administrator of a church patrimony."

<sup>52</sup> *Acumen shar[p]hed*: the gloss is a *hapax legomenon*, the importance of which is diminished by the confused state of the MED's presentation of "sharphede" 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

<sup>42</sup> See line 1499: "Asser: 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 lath; the Latin asser meaning a plank."

<sup>43</sup> "A[cro]ceraunia". Cf. DFC: "pericula marina naves mergentia." For a general conception see Isid. Orig. 14.8.6. MLDBS offers an erroneous Greek source and gloss: [ἀκροκεραυνιον, stormy headland]. For a correct etymology cf. L&S, s.v. "Acroceraunia".

<sup>44</sup> Cf. Paul. Fest. P.12 (Mueller): "ovis vetula recentis partus." Also cf. P.Parv. p. 800, col. 2: "adasia: olde shepe...." Overall, cf. Du Cange, s.v.

<sup>45</sup> *Adluricum .i. res ad ludum apta*: cf. P.Parv. col. 352, s.v. "Pleyngge thyng"; also, under "Laykyn": "thyng þat chylder pley with" and s.v. "adluricum", p. 800, col. 2.

<sup>46</sup> *Admonitrum*: cf. (h)ammonitrum in OLD: (ἄμμος, sand, νίτρον, sodium carbonate). Cf. Pliny N.H.36.194. Also see Isid. Orig. 16.16.4: "Dehinc miscabatur...quae massa vocabatur ammonitrum."

<sup>47</sup> Terence's *Adelphoi*.

<sup>48</sup> +*Adibedo+* .i. *macula nimium cana que nascitur in corpore* (ms.). +*Adibedo+* 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

220 *Acredudula* (ms.); *quidam* (ms.); *medicarius* (ms.); *qui* (ms.). — 224 *Aceramen* (ms.). — 226 *Acros* (ms.); cf. ἄκρον. — 228 *Adria* (ms.). — 230 *mixturum* (ms.). — 231 *Adolphus* (ms.). — 233 *ninium* (ms.); *nasci* (ms.); *corpore* (ms.). — 234 *Actinus* (ms.); Latin word requires initial 'h': 'hactenus'. — 237 *Acciuncio* (ms.). — 244 *Aculeus* (ms.).

- 246 Acuo.is. to sharpe  
 247 Aculeatus .i. aculeo minatus  
 248 Acupediis .i. velox  
 249 Acutela a litel nedle or sharpenes  
 250 Acutim aduerbium sharpeli  
 251 Acucio is sharpenge  
 252 Acus cus a nedle  
 253 Acus ris chaf  
 254 Aculex<sup>53</sup> a gnat  
 255 Acutus tus .i. acucio  
 256 Ad prepositio to  
 257 Addico cis to do awei or to ordeyne  
 258 Adagonista a man of lawe<sup>54</sup>  
 259 Adapto as to make couenable

- 260 Adam *nomen proprium* or erpelich or rede  
 erpe  
 261 Addenso as to picken  
 262 Adamas an hous or erpe or an adamant  
 263 Adamans a diamant  
 264 Adar þe moneþ of march  
 265 Adclino as to bow mych  
 266 Adaugma echinge  
 267 Adaquo as to lede to watyr  
 268 Adegeo es<sup>55</sup> to nede  
 269 Adequo is to make euene  
 270 Adicio cis ixi to adite  
 271 Adicio cis ieci to cast to  
 272 Adictus .i. dampnatus<sup>56</sup> *conscriptus ascriptus*  
 273 Adbibo bis to drenken myche  
 274 Addisco cis to lerne myche  
 275 Additus ta tum .i. ioynyd to or ysette to  
 276 Addoceo ces to teche myche  
 277 Addedo dis .i. valde vel iuxta corrodere  
 278 Adepticus *quod facile adquiritur*  
 279 Adeptus.ta.tum vnderbojt<sup>57</sup>

phrases: "Cnt. sharpennesse; Pep.: highness of hillis." How is "acumen" emphasized by such nondescript examples? Far from the point, if at all pertinent, is the definition "error for scarbot(e n." and parallel evidence "Cnt. Cicendela est genus scarabeorum." Why insert "a light or intensity of light" when Nierneyer, for one, defines "cicendela" as "a firefly", "a portable lamp". To conclude on a palaeographical note: "Acumme [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: "sharpede n. also (error) sharhed. [from sharp adj.] Glossing L acumen – sharpness of point; also, glossing L cicendela: portable lamp, firefly. A1425 \*Medulla 2a/a: Acumen: sharhed [read: sharphed]. Ibid.14a/b: Cicedula: maner of sharphede; Cicendolum: a cencer of [read: or] weke.

<sup>53</sup> A culex: an example of the a- prefix in Medieval Latin. Cf. "culex: a gnatte" (Stnh). The prefixing "a" of "aculex", also found in: "A batis" (12), "A basilites" (61), "A cheron" (201), and "A chiles" (203), serves as an intensifier.

<sup>54</sup> Adagonista: the Stonyhurst scribe provides a gloss opposite, in sense, to that found in FVD and DFC: "incitator, certator, pugil." However, Cath. Angl. p. 210. agrees with our scribe: "a Lawyour; Adagonista... aresponsis... canonista... jurisconsultus... legista..." The two prepositions, 'ad-' and 'ant-' are entirely different in sense, joining and opposing, respectively; yet, in sound they can be identical, since in Medieval and Modern Greek 'ð' is written 'vr'.

<sup>55</sup> Adegeo: *add. lex.*

<sup>56</sup> For "dampnatus", cf. DFC: (s.v.addico) "Addictus...i. deputatus, destinatus, ascriptus depute, destine, condamne."

<sup>57</sup> In the MED "vnderbojt", a *hapax legomenon*, is glossed as "removed, taken away", appropriate for "ademptus," but not as equivalents to "vnderbojt", 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 adquiritur." All this becomes much clearer when the "mp" consonantal cluster is realized as no more than a nasalized form of "p". "Adepticus"(278), "Adeptus" (279), and "Adeptius" (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 adquiritur" which is identical to our present line 278. Hence, the MED segment: "underbojt...[from bought, bout, p.ppl. of bien v.]. Removed, taken away. A1425 \*Medulla 2a/b" Ademptus: underbojt..." requires a change of

246 shrape (ms.). — 247 Aculatus (ms.); minatus (ms.). — 249 nelde (ms.). — 251 Accio (ms.). — 252 tus (ms.); nelde (ms.). — 272 Aditus: (ms.). — 275 Aditus (ms.). — 277 Addido (ms.). — 278 Adempticus (ms.); adquiritur (ms.). — 279 macron mistakenly placed over "b".

- 280 Adeptius *idem*  
 281 Adeo as *myche*  
 282 Adeps *fatnes*  
 283 Adhereo es to *cleue to*  
 284 Adipatus et adipatum .i. *edulium pinguatum*  
*anglice* breweys  
 285 Adglo[me]ro as to *hepe to gadres*  
 286 Adeptus *iwonnen*  
 287 Adipiscor ris to *wynnen*  
 288 Adeo is .i. *requiro*  
 289 Adhibeo es to *cleue to sette to iuyne to &*  
*to zeue*  
 290 Adigo gis to *do forþer more or to strengþen*  
 291 Adiectiuus a *um* .i. *cast to*  
 292 Adunco as .i. *curuo*  
 293 Adglutino as .i. *gluten capere vel assiduare*  
 294 Adortor aris .i. *ortor vel inuado*<sup>58</sup>  
 295 Adicio cis to *sette to*  
 296 Adimo is to *do away*  
 297 Adinuicem *aduerbium* *togedre*  
 298 Adgenuculo as to *knele*  
 299 Adipiculus .i. *paruus adeps*  
 300 Adiungo is to *ioynen*<sup>59</sup>  
 301 Aditus .i. *introytus gradacio oportunitas vel*  
*agressio*  
 302 Aditum *est locus secretus iuxta altare*
- 303 Adiu[n]c[t]on et adiunctum a *maner of*  
*speche*  
 304 Adlacto as .i. *lac ministrare*  
 305 Adminic[u]llor *aris* to *helpe*  
 306 Adiuro as to *strengþe a man bi oþe*  
 307 Adiuro as to *helpe*  
 308 Adlabor eris to *ascape or to fleon*  
 309 Administratorius *ny3holpin*<sup>60</sup>  
 310 Adludo is .i. *plaudere*  
 311 Admiror *aris* to *wondren*  
 312 Adminuo is .i. *penitus minuo*  
 313 Admissarius a *courser*  
 314 Adno as .i. *ad alium locum no*  
 315 Admissum *sin*  
 316 Admitto is to *synnen to take to alowen*  
 317 Adnecto is to *binden*  
 318 Admissus .i. *velox*<sup>61</sup>  
 319 Ad[n]ullo as .i. *adnichilo*  
 320 Admodum *ny3 also*  
 321 Admoneo es to *bidde*  
 322 Adoleo adoles to *brenne to growe or to sle*  
 323 Adoloscens a *3ong mon*  
 324 Adoloscetulus *diminutiuum*  
 325 Affodillum *whyt of an eye*<sup>62</sup>  
 326 Affatim .i. *expresse*  
 327 Affulare .i. *leuiter tangere*<sup>63</sup>  
 328 Affronicum .i. *spuma*  
 329 Adonay *nomen dei*  
 330 Adon vel dis .i. *suauitas*  
 331 Adopcio *desiryng*  
 332 Adoptiuus *loco filij acceptus vel fratris*

definition as well as the corrected spelling "Adeptus" in place of "Ademptus", i.e. derived from "adipisci" rather than "adimere". As expected, every sense of "bien" involves "acquisition" or "purchase" and in no way is concerned with "removal". So, "removed, taken away" must be replaced by something like "bought or acquired below price."

<sup>58</sup> Adortor: this item emphasizes the palaeographical similarity between 't' and 'i'. Our scribe has copied an entry conflated at an earlier period. "Ad(h)ortor" and "Adorior" are equated respectively with "ortor" (encourage) and "invado" (assail).

<sup>59</sup> Cf. DFC: "adiungere, alligare". Also, cf. FVD: "valde glutinare; adiungere, glutino alligare". Note the entry "Adglutino" does not appear in MLDBS.

<sup>60</sup> ny3holpin: *add. lex.* as "neigh-helpin".

<sup>61</sup> 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."

<sup>62</sup> Affodillum: cf. Du Cange, s.v. "Albumen in ovo... Vide Affadillum."

<sup>63</sup> Affulare .i. *leuiter tangere*: (see variant entry: "affultare" with identical gloss, line 400). Cf. P. Parv. p. 800, col. 2: "affulo: strykyn hedys, col. 469. Cf. Du Cange (s.v. affolare), 'affulare leviter tangere (Papias).' O. Fr. affoler leviter laedere, vulnerare."

281 es om. — 292 Adunct (ms.). — 293 glutēi: macron is otiose; assiduere (ms.). — 302 cf. ѡδυτοу. — 303 Admeon et admentum (ms.). — 309 Administerforius (ms.). — 312 Adninuo (ms.). — 323 Adoloscens (ms.). — 324 Adoloscetulus (ms.). — 325 eþe (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.).

- 333 Adopto as to desire  
 334 Ador indeclinabile genus frumenti  
 335 Adordior iris ny<sub>3</sub> byginne to speke  
 336 Adoreus et rius<sup>64</sup> .i. melene  
 337 Adorior riris to bere  
 338 Adoria .i. gloria vel bona fama  
 339 Adorsus bygynge  
 340 Adortus ny<sub>3</sub> bygynnen or boren  
 341 Adpresens tis now  
 342 Adquiesco cis to graunte or leste  
 343 Adquiro ris to purchesen  
 344 Adastria lothe<sup>65</sup>  
 345 Adria grece petra latine  
 346 Adros grece idem<sup>66</sup>  
 347 Adriacus vel adriaticus a cum stonene  
 348 Aduecto as .i. frequenter ducere  
 349 Adscio cis to clepe to  
 350 Adsum es to beo ny<sub>3</sub>  
 351 Aduena a comelinge  
 352 Aduelo as to coueren  
 353 Auentinus quidam mons in roma  
 354 Aduenio is to come to  
 355 Aduento as to ofte come  
 356 Adueho is .i. asportare  
 357 Aduerbium an aduerbe  
 358 Aduersio .i. ulcio vel sententia in reum  
 359 Aduersor aris .i. esse vel fieri aduersum or  
 to azeine segge or to striuen  
 360 Aduersus .i. contra  
 361 Aduersarius .i. contrarius  
 362 Aduersum azeyn  
 363 Aduerto tis to vnderstonde  
 364 Advlator ris a gloser  
 365 Adulor aris to glose  
 366 Adultor a spousebrekere  
 367 Adunco as to drawe with hoke

<sup>64</sup> Adoreus: cf. Du Cange, s.v. "Adorea, libamenta sacrificiorum [the first fruits of the sacrifice]...liba, farrea, libamina."

<sup>65</sup> Adastria lothe. Cf. Du Cange, s.v.: "significant autem sortem quae est dura et inexorabilis."

<sup>66</sup> ἄδρός, adj. = "thick", "stout"; not "rocky" nor "rock".

- 368 Aduno as make to gadre  
 369 Adultero as to by wyues<sup>67</sup>  
 370 Adumbro as vmbra tego  
 371 Adulteratorius<sup>68</sup> qui adulterat  
 372 Aduro is to bren to  
 373 Adulterium fit in nupta stuprum in  
 virgine incestus in sanguinea  
 374 Aduoco as to clepe to  
 375 Adultus ta tum inseminatus vel asseretus<sup>69</sup>  
 376 Eleon nomen dei<sup>70</sup> interpretatur excelsus  
 377 Aer grece breþ latine<sup>71</sup>  
 378 Aereus a um eyreliche<sup>72</sup>

<sup>67</sup> 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 bywyue." 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".

<sup>68</sup> Adulteratorius: *add. lex.*

<sup>69</sup> "Inseminatus", palaeographically similar to the MS reading "insemmatus", 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 "inseminatus" ("propagated") and additionally by "asseretus" ("destroyed"), meant to gloss an implied "adustus" ("burned").

<sup>70</sup> Eleon: here the equivalent of "Aeleon". Cf. "Elyon, "name of god" (Stnh).

<sup>71</sup> Might the scribe have meant: "Aer grece et latine, breþ anglice?" In any case, "aer" (ἀήρ) does not mean "breþ" in either language. It refers to the atmosphere rather than the intake of air.

<sup>72</sup> "Eyreliche" is a novel spelling; add item to MED under "airli, adj.". Cf. ἄεριοç.

336 melius (ms.). — 338 gleria (ms.). — 348 Aduccio (ms.). — 349 Adicio (ms.). — 351 Aduencia (ms.). — 353 Aduentinus (ms.). — 375 insemmatus (ms.). — 376 deī (ms.): otiose macron. — 378 erpeliche (ms.).

- 379 Aden .i. infernus<sup>73</sup>  
 380 Aeriani an eretyk[ys]<sup>74</sup>  
 381 Aerinus a um breth[id]  
 382 Aeripes liȝt foted  
 383 Aeromancia lordshepe þat is in þe eyre  
 384 Aeromancius et ticus *pertinens*  
 385 Affatim fulsumli  
 386 Affabe[r] .a. um sotil witti  
 387 Affer *nomen proprium*  
 388 Afferesis maner of speche  
 389 Affereso is afferesim *facere*  
 390 Affabilis liȝt or swete to speke  
 391 Affabilitas swetnes of spekyng  
 392 Affectus .i. affectio finis *vel* *intencio*  
 393 Affibulo as to clope  
 394 Affecto as .i. frequenter *afficere vel cupere*  
 395 Afficio cis .i. tormentare *informare vel cupere*  
 396 Aff[il]igo gis to tormenten or punishe *with bondes*  
 397 Afflo as to blowe *with strengþe*  
 398 Affluo is .i. large *habundare*  
 399 Afforis *aduerbium* *wypouter*  
 400 Affultare .i. leuiter *tangere*  
 401 Affor aris .i. loqui  
 402 Affurcillo as .i. ualde *vel iuxta suspendere vel concutere*  
 403 Affirmo as to affermen  
 404 Afflatus .i. lacus *iudee vel vbi [nihil] mergi potest quod habet animam sine flatu et vita*  
 405 Afforismus *aporismus* .i. sermo breuis .i. *verum dictum medici vel integrum sensum*
- 406 Afforus a menew  
 407 Affrica *nomen proprium*  
 408 Affricus sowþe west wynde  
 409 Affricus .i. uentus *arundinum*<sup>75</sup>  
 410 Affrodita *est nomen proprium et uenus et spuma*  
 411 Affronitrum<sup>76</sup> .i. fructuosus  
 412 Affros *grece* *spuma latine*  
 413 Affrutabulum .i. *vasculum*<sup>77</sup>  
 414 Affugio gis .i. *procul fugere*  
 415 Agabus .i. *quidam propheta*<sup>78</sup>  
 416 Agalma tis an yȝ sete<sup>79</sup>  
 417 Agamus .i. *sine vxore*  
 418 Agia .i. via in nauī *per quam* *rector ad remiges accedit*  
 419 Agenoria .i. dea agendi *cuius festa agonolia vocantur*<sup>80</sup>  
 420 Agapus .i. *inuictus tribulacionis*  
 421 Agapa *vel pe vel pes* .i. labor *alienus* or charite or comune orison or almsdede *ypreyed*  
 422 Agapitus iloued

<sup>75</sup> Affricus .i. uentus arundinum. A second entry pertaining to the same south-west wind of preceding line, here, perhaps, emphasizing its ferocity: "wind of arrows".

<sup>76</sup> Affronitrum: cf. DFC: "Afronitum (sic): spuma nitri." See also line 328: "Affronicum: spuma". Cf. ἀφρόνιτρον (ἀφρός and νίτρον). Also, cf. L&S: "Aphronitrum", "efflorescence of saltpetre."

<sup>77</sup> Affrutabulum. Cf. Du Cange: "Affrutabulum, vasculum... Vide Adfrutabulum et Affurabulum."

<sup>78</sup> Agabus: cf. DFC: "quidam propheta de quo habetur Actuum XXI." See line 420: "Agapus .i. inuictus tribulacionis."

<sup>79</sup> Agalma.tis. an yȝ sete. Add as a new item and sense under "heigh adj." in MED, as well as a cross-reference indicating a novel spelling: "yȝ".

<sup>80</sup> Agenoria .i. dea agenda: the Roman goddess of industry. Cf. Lempriere, p. 28, col. 2. "Agonolia": likely error for "Agonalia", a misplaced reference to the thrice yearly festivities in honor of Janus. Ibid. p. 30, col. 1.

380 an eretyk (ms.). — 388 Afferresus (ms.). — 393 Affabulo (ms.). — 394 facere (ms.). — 404 Afflatico (ms.). — 408 Affricum (ms.). — 409 Affricum (ms.). — 411 Affronites (ms.). — 413 Affrutabilum (ms.). — 418 in: et (ms.). — 419 Agomoria (ms.). — 422 Agapitus (ms.).

<sup>73</sup> As with "Arna grece" (1364) and "Arna" (1423) which should read more correctly as the nominative ἀρήν, the entry "Aden" is the accusative of ἕδης (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.

<sup>74</sup> A plural lemma glossed in the singular by "an", dittographic of "-iani" of "Aeriani", which, in turn, governs the singular form "eretyk"! "Aeriani" cannot be construed as a singular form. Hence, the suggested reading: "eretyk[ys]".



- 423 Agapeta .i. ancilla que pro Christo noluit nubere<sup>81</sup>  
 424 Agape es .i. lenocinator<sup>82</sup>  
 425 Agareni *anglice* comelinges  
 426 Agaso nis an asse herde  
 427 Agatium *vel* agamen *interpretatur* splendescens<sup>83</sup>  
 428 Agelaster qui *numquam* ridet  
 429 Agellarius a cherle  
 430 Ager a feld  
 431 Agellus *diminutivum*  
 432 A[g]garrio is .i. ualde *vel iuxta* [garrire]  
 433 Agger an hul of erpe  
 434 Aggero as to hepe  
 435 Aggestus an hepe  
 436 Aggestim .i. cumulatim  
 437 Aggenores qui se sacrificant  
 438 Aggeus a um .i. festinus et letus  
 439 Aggredior eris to breke *inne* or al to breke  
 440 Agrego as gedre to hepe  
 441 Agilis swyfte or propur  
 442 Aggutturro as .i. *per guttur* colo  
 443 Agilitas swyftenes  
 444 Agina .i. foramen *in* quo uertitur trutina  
 445 Agino as .i. festinare *vel* fugare  
 446 Aginator .i. actor mercator  
 447 Agiofagite quidam *populus*  
 448 Agiographia holi writte  
 449 Agiographus a writer of holy pyngges  
 450 Agio grece *sanctus latine*
- 451 Agito .i. frequenter *agere*  
 452 Agmen *nomen collectivum* .i. turba frequens *accio*  
 453 Agnatus .i. cognatus  
 454 Agnellus .i. *paruus agnus*  
 455 Agninus lombliche<sup>84</sup>  
 456 Agnes et agna .i. casta  
 457 Agnomen a tonome  
 458 Agnomino as to *misclepen*<sup>85</sup>  
 459 Agnominacio clepinge tonome<sup>86</sup>  
 460 Agnosco .i. ualde *vel iuxta* nosco  
 461 Agnus lombe  
 462 Ago gis .i. ducere *vel* facere *vel* transire  
 463 Agolus .i. *baculus* pastoralis  
 464 Adobo<sup>87</sup> .i. bello  
 465 Agon fy3tinge  
 466 Agon is .i. *sine angulo* strife  
 467 Agonia .i. agon uigor fy3tyngge strete uictimalis *hostis*  
 468 Agonista .i. pugil a chider  
 469 Agonisticus .i. *victoriosus*

<sup>84</sup> lombliche: *hapax legomenon*; see MED, s.v.

<sup>85</sup> "Agnomino" has the meaning "to surname" to which the Middle English "tonome" on line 457 attests. When "misclepen", found only here in the infinitive (*add. lex.*), glosses it, "agnomino" assumes an additional sense: "to calle nekename", "to call by nykname" (found in two mss. within the Medullan tradition, St. John's and Hrl.1738, respectively). "Miscleped, ppl." and "misclepinge, ger." in the MED have the senses "misnaming, miscalling" with only three citations to support them.

<sup>86</sup> Agnominacio: "clepinge tonome", readily distinguished from "agnomen" with the sense "a tonome", has a unique sense differing from the only other sources of the word in the language. L&S provides the meaning: *παρωνομασία*; and MLDBS the sense "alliteration".

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

<sup>81</sup> Agapeta: add this item to MLDBS as a new sense.

<sup>82</sup> "Lenocinator" has the meaning "allurer", "one who is unchaste", opposite the lexical meaning of "agape". Yet, our scribe is well supported by the FVD reading: "Agape.pes secundum Papiam dicitur lenocinator et qui cum feminis illicite conversatur."

<sup>83</sup> Agatium *vel* agamen: neither word is attested; however, to support the gloss, cf. Du Cange, s.v. "Agates, thes, tha [Lapis ex quo excutitur ignis. Diefenbach]; also, cf. "Agaticia est quaedam herba, goltwurz; in Gemma Gemmarum."

423 Agabeta (ms.). — 427 Agatim (ms.). — 431 Agillus (ms.). — 432 Agarcio (ms.). — 433-37 second 'g' inserted 'ab alia manu'. — 436 sinulatim (ms.). — 438 lectus (ms.). — 441 Agilius (ms.). — 442 cuttur (ms.). — 447 Agiosa.gite (ms.) (see line 482). — 451 facere (ms.). — 464 Agobo (ms.). — 466 Ago.nis (ms.). — 467 cf. ἀργωία.

- 470 Agonisita<sup>88</sup> *qui est in agone et pugil qui preest certantibus in prelio*
- 471 Ago[ni]zo *as to fy3t to ouercome*
- 472 Agoranomus .i. princeps<sup>89</sup>
- 473 Agrammatu*s lewed*
- 474 Agrarius .i. *preceptum datum vel susceptum pro agro*
- 475 Agraria .i. *lex data vel suscepta pro agro*
- 476 Agredula *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 Agriofagite *qui solum ferarum carnes edunt*
- 483 Agr[i]on vel agr[i]os *grece ferum latine*
- 484 Agripennus *no3t ful of fyld*
- 485 Agrippa *qui labore matris editur quia in partum primo loco pedes remittit*
- 486 Agros *grece tractus latine*
- 487 Agulesco *primam personam habet tantum .i. lac prebere infancibus*
- 488 Agula .i. *lena agens gulam*
- 489 Aio *it aiunt uerbum defectiuum*
- 490 Aio *is .i. dicere*<sup>90</sup>
- 491 Ala *a wyngc or an armput*
- 492 Ale *in plurali sunt milites qui suis clipeis cooperiunt pedites*
- 493 Alabastrices *a maner of stones*
- 494 Alabastrum *vas vnguentarium vel pixis*
- 495 Alabastrum *idem*
- 496 Alabrum *a reel*<sup>91</sup>
- 497 Alapes *dicitur nouacula*
- 498 Alacer *cris cre .i. velox argutus letus*
- 499 Alacrimonia .i. *alacritas leticia gaudium velocitas*
- 500 Alani *dicuntur habitatores iuxta lanum fluuii*
- 501 Alapa *a dynt or a boffet*
- 502 A[la]po *as .i. alapas dare*
- 503 Alapizo *zas .i. idem*
- 504 Alapus *a getter of dyntis*
- 505 Alaris *a compaynie of hors*
- 506 Alatus *a tum venget*<sup>92</sup>
- 507 Alba *quedam ciuitas et vestis sacerdotalis linea*
- 508 Albanamites *sunt albi homines*
- 509 Albania .i. *regio orientalis*
- 510 Albani *sunt homines illius ciuitatis propter albos crines*
- 511 Albo *as to whiten*
- 512 Albesco *is inchoatium*
- 513 Albicies *whited*
- 514 Albor *idem*
- 515 Albico *as .i. albare*
- 516 Albidus *da dum .i. albus*
- 517 Albiolus .i. *partum albus*
- 518 Albucium .i. *albumen*
- 519 Albugo .i. *glaucitas vel albedo oculorum visum impediens tenuis pellicula membrana*
- 520 Albula .i. *tiberis [quidam]<sup>93</sup> fluuius*
- 521 Alburnus .i. *albus et quidam mons*
- 522 Albus *white*

<sup>88</sup> Agonisita, a phonetic variation of: Agonizeta = victor (cf. FVD and DFC). It is not attested in Greek, although its cognate, ἀγωνίζομαι, is broadly used.

<sup>89</sup> Agoranomus "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".

<sup>90</sup> Aio is .i. dicere: an indication of our scribe's 'quiet' humour after the impact of "uerbum defectiuum" in the previous entry.

<sup>91</sup> The MED incorrectly places this citation under "rolle" 3.c., where a separate sense "spindle, reel" was created for it. Quite unnecessary since it belongs under "rele (n) 1.a.", where both P.Parv. (cf. col. 370 s.v. "Rele, wommanys Instrumente") and Cath. Angl. (cf. "Rele (Reyle)", p. 303) define "reel" as "alabrum". Hence sense 3.c. under "rolle" in MED should be deleted.

<sup>92</sup> Venget: "winged", is a unique spelling; *add. lex.*

<sup>93</sup> 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. — 472 Agoranomus (ms.). — 473 Agramiatus (ms.). — 481 qudam (ms.). — 483 ferrum (ms.). — 484 Agripennis (ms.). — 485 Agripta (ms.). — 487 prehere (ms.). — 492 peditos (ms.). — 496 rool (ms.). — 497 cf. ἀλάβητος; mouacula (ms.).

- 523 Albo *indeclinabile liber est quo nomina sanctorum scribuntur*  
 524 Alce *grece virtus vel fortitudo latine*  
 525 Alcedo a *colemose*<sup>94</sup>  
 526 Alcius *quidam poeta*<sup>95</sup>  
 527 Alchimus *nomen proprium viri*<sup>96</sup>  
 528 Algeria *dolor alioris*  
 529 Alica *genus frumenti*  
 530 Alicastrum *idem*  
 531 Alicaria *meretrix*  
 532 Alphita .i. *far[i]na ordiacea*  
 533 Alicula *genus vestis*  
 534 Albesia *genus scuti*  
 535 Ali[opo]parius *iaculator pile*  
 536 Alcides<sup>97</sup> .i. *fortitudo virtus siue formosus*  
 537 Alcion a *semewe*  
 538 Aleia *quidam ludus*  
 539 Alearium a *place per tables lyen*  
 540 Aleator a *tabyl pleyer*  
 541 Aleatorium *locus in quo ludi[tur] ad aleas*  
 542 Aleo nis *qui assidue ludit*  
 543 Aleola *parua alea*  
 544 Alothea *diuersa positio accidencium*  
 545 Ale[r]s tis *wyse*
- 546 Alga *sefore*<sup>98</sup>  
 547 Algema *colde ache*  
 548 Algidus a *um cold*  
 549 Algeo es *to colden*  
 550 Algesco is *inchoatium*  
 551 Algor *colde*  
 552 A[l]gosus *plenus algore*  
 553 Algu ris *frigus*  
 554 Alia *nomen fluuii*  
 555 Alias *anoper tyme*  
 556 Alibi *oper stede*  
 557 Alibris [*deest interpr.*]<sup>99</sup>  
 558 Alibrum [*deest interpr.*]<sup>100</sup>  
 559 Alicubi *of oper stede*  
 560 Aliquando *sum tyme*  
 561 Alienigena *of oper contre ybore*  
 562 Alienus .i. *extraneus*  
 563 Alieno as .i. *alienum facere*  
 564 Alietus a *merlion*  
 565 Alimen .i. *nutrimentum*  
 566 Alimentum *fode*  
 567 Alio .i. *in alio loco*  
 568 Alioqui *oper maner or ellis*  
 569 Aliorsum *toward oper place*

a double minim, the tail and upper arch of which faded; which process might be partially witnessed in the “q” of q’dam in the next line of the manuscript.

<sup>94</sup> Alcedo a *colemose*: cf. P.Parv. col. 91: “Colmose byrd”. See note 408 on p. 580. Also cf. col. 406: “Semew, byrd: Alcedo”. Cf., as well, Cath. Angl., p. 72, s.v. *Collemase* and note 2. See line 537: “Alcion a *semewe*”.

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

<sup>96</sup> Alchimus – referring to the cognomen of Avitus Alcimus Ecdicius, a Christian poet opposed to the Arian heresy; known for writings on original sin and celibacy. Cf. Lempriere’s *Classical Dictionary*, p. 107, col. 1.

<sup>97</sup> Cf. Ἀλκείδης (*Alcides*), patronymic of Heracles, from ἀλκή, “strength”.

<sup>98</sup> In the MED “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 mss. of the *Medulla* gloss “Alga” as “froth” or “frost” of the sea with one ms., Hrl. 2257 adding: “que dicitur anglice wor” perhaps equivalent to the MED’s *war(e)* (5): “ful of fulpe and ware.” Hence, the “foure” of this gloss might constitute a new second sense of the MED’s *war(e)* (5) as “Algac: baggage of the ocean.”

<sup>99</sup> Cf. FVD: “Alibris.bris .i. alabrum traoul quia in eo librantur filia (sic) .i. volvuntur.”

<sup>100</sup> Alibrum: Cf. Isid. Orig. 19.29.2.: “Alibrum, quod in eo liberantur fila, id est solvantur.” The spelling “Alabrum” prevails in the three published glossaries, FVD, DFC, and AMD.

535 *ioculator* (ms.). — 536 *Altides* (ms.). — 537 cf. ἄλκυόν. — 538 *Alcia* (ms.). — 543 *ulea* (ms.). — 544 *Alēthea* (ms.). — 547 *golde* (ms.). — 548 *gold* (ms.). — 549 *golden* (ms.). — 558 *Alib<sup>m</sup>* (ms.). — 563 *Aligno* (ms.). — 565 *nicrimentum* (ms.).

- 570 Alipes ly3tfoted<sup>101</sup>  
 571 Aliph[an]us a litil coppe<sup>102</sup>  
 572 Aliquot summe  
 573 Aliptes a wounde heler  
 574 Aliquamdiu sumdel long  
 575 Aliquant[u]lum tisper a litel or sumdel  
 576 Aliquantus idem  
 577 Aliquant[u]lum .i. paruo temp[or]e  
 578 Aliquorsum toward sum syde  
 579 Aliquociens sum nombre  
 580 Aliquotus sum time  
 581 Alitus ondyng or norisshed  
 582 Alius a ud oþer  
 583 Aliunde from sum place  
 584 Alatum ybore away  
 585 Allec heryng  
 586 Allecto as to drawe to  
 587 Allofilus .i. alienigena  
 588 Allego as legge  
 589 Allegoria est figura qua vnum dicitur et aliud intelligitur  
 590 Alleluya .i. laus dei vel laudate deum vel altis[s]imus leuatur in cruce  
 591 Alieuo as to li3t  
 592 Alibesco is to asente  
 593 Allicio cis to drawe to  
 594 Allido is to hurte  
 595 Alligo as to bynde  
 596 Allisus yhurte  
 597 Aligurio .i. spero vel gustu tempto<sup>103</sup>  
 598 Allium garlek  
 599 Allodium hiritage  
 600 Alon strong

- 601 Allopacia .i. passio in alium transiens  
 602 Allopatētes idem  
 603 Allotropheta .i. diuersa passio<sup>104</sup>  
 604 Allopicia .i. fuluor capillorum  
 605 Alloquor to aresoun or speke to  
 606 Allubencia et licencia et obediencia vel consensus  
 607 Allubesco .i. consentire obedire  
 608 Alluceo es shyne  
 609 Allucino as to ly3tten  
 610 Alludo is to scorne or to acorde<sup>105</sup>  
 611 Alluo is .i. valde luere  
 612 Alluces et cium et ucia a sloui place<sup>106</sup>

<sup>101</sup> Fodet (ms.): another example of this scribe's dyslexia (see note on line 752). Add this item to the only other two under "light-foted" (MED), all being glossaries. See line 382.

<sup>102</sup> Aliphanus: cf. DFC: "parvus ciphus habens paruum foramen ad modum vitri gutturati et dicitur quasi alens infantes."

<sup>103</sup> Aligurio: cf. FVD: "Allegurio – ad aliquid ligurire", the only other reference to the word. Consider "spero" as meaning "look forward to (something desired)" (OLD).

<sup>104</sup> Allotropheta .i. diuersa passio. "allo" and "diuersa" suggest similarity; "tropheta" is not a recorded, inflected form, although "trophi" 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 "pastio" and "pascio" become apparent. The OLD defines "pastio" as "feeding", "pasturing", which equate with τροφή "feeding", "nurturing". Under "pastio" in the OLD the phrase "diuersae...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 'nictos' (νυκτός) instead of νύξ; accusatives as 'ota' ὄτα rather than ὄς. These endings: '-tos', '-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: ἄλλοτροφή. Cf. also notes on lines 379 and 1364.

<sup>105</sup> Alludo...scorne...acorde. Note emphasis upon glosses with opposite meanings. Cf. FVD: "Alludo... illudere vel consonare...concordare."

<sup>106</sup> Alluces: a sloui cepla (ms.). An example of 'focal juxtaposition', not uncommon over the tradition of the Medulla Grammaticae. See 'Aresco, cis', manuscript reading of line 1231, corrected in our text to 'Arcesso, is' to satisfy the sense of the gloss 'to constreynē wyþ desir'. "Aresco" means "begin to be dry". Consider also "Abalieno: to enalyne" = alyne + en = alynen. Cf. McCarren, "Bristol Univ. MS DM I", Traditio, 48, 1993, line 354 note 170.

- 613 Alluio et uies et uium .i. inundacio aquarum  
vel sordium colleccio
- 614 Alluius ouersowed felde<sup>107</sup>
- 615 Allux a grete too
- 616 Alluxus<sup>108</sup> holi or feyr
- 617 Allmitudo holines or feyrnes
- 618 Allma nomen proprium vel mons
- 619 Allmus a um holi or feyr
- 620 Allnus ni an ellerne treo
- 621 Al[c]mena mater herculis
- 622 Alnetum locus vbi crescut alni
- 623 Almiphonus .i. alma sonans
- 624 Alo is to norsh inde tor vel altor altrix  
vel al[i]trix altio et alitio altus vel alitus<sup>109</sup>
- 625 Aloe quedam arbor odorifera vel genus  
vnguenti amarissimi
- 626 Alo as to brethen
- 627 Alopicia falling of here
- 628 Alogus quoddam signum<sup>110</sup>
- 629 Alopicis þe braune<sup>111</sup>
- 630 Alpha .i. a
- 631 Alphebia .i. genus scuti quod albet<sup>112</sup>
- 632 Alpheus interpretatur mitissimus<sup>113</sup>
- 633 Alphabetum a b c
- 634 Alpes in p[ur]li sunt montes
- 635 Alpinus a um participium
- 636 Alpis nomen proprium
- 637 Allica et Allicaria .i. farina
- 638 Alsor aris .i. frigere
- 639 Altare an awter
- 640 Altariolum diminutiuum
- 641 Altellus .i. nutritus quasi alitus
- 642 Alter ra um oper
- 643 Alterco as to striuen
- 644 Alteritas operhed
- 645 Alternus oper syde
- 646 Alterne tim oper syde
- 647 Alterno as .i. mutuare vel alternatim aliquid  
facere dicere vel dissonare
- 648 Altero as .i. variare vel alternatim facere
- 649 Alteratus a um .i. variatus
- 650 Alteruter .i. iste vel ille
- 651 Alterutrum from on to anoþer
- 652 Altibalnus .i. instrumentum<sup>114</sup>
- 653 Altigradus .i. alte gradens vel qui est in alto  
gradu

<sup>107</sup> Alluius ouersowed felde. "Ouersowed" is a *hapax legomenon*. Cf. MED: "ouersowed". The MED entry reads "Alluio... inundacio... Allimus [read: alluies, ?alluium adj. as n.]: ouersowed felde." This is a baffling conflation of two separate items: (613): "Alluio et uies et uium .i. inundacio aquarum vel sordium colleccio" and (614): "Alluius ouersowed felde". Only line 614 is necessary to justify the *hapax legomenon*. In the MED "Alluio through adj. as n.]" should be deleted.

<sup>108</sup> Alluxus: a mistranscribed variant of 'Allmus' (619) influenced by spelling of 'Allux' (615).

<sup>109</sup> 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.

<sup>110</sup> Cf. DFC: "Alogus, gi, - litera vel nota in libris emendandis." See also Isid. Orig. 1.21.27.

<sup>111</sup> Alopicis þe braune; this item might be added to MLDBS.

<sup>112</sup> +Alphebia+: No trace of entry as given. Likely, a mistranscription of 'Albesia', line 534. Cf. Cath. Angl. p. 334: "a Schelde; clipeus equitum est, clipeolus, scutarius (Albesia A.) eges scutum peditum est."

<sup>113</sup> 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: "Ore, Arethusa, tuo Siculis confunditur undis" supporting the meaning of the gloss, "mitissimus".

<sup>114</sup> Altibalnus .i. instrumentum. Cf. Du Cange, "Altimbalanus. Vide supra Alteribalanis: dicitur lucernarum usibus aptum. Papias. Glossar. Ital. MS.: Altimbalanus. ni. Lo legno che tiene la lucerna." Cf. LSJ: "βόλανοϋ iron peg, bolt pin."

614 Aliuius (ms.). — 617 Allmutudo (ms.). — 622 alnus (ms.). — 624 alcior... alcio, alicio (ms.). — 627 Alopacia (ms.). — 637 Alsicia et alsicera (ms.). — 638 Allor (ms.): palaeographical confusion between 'l' and 's'. — 640 Altariolum (ms.). — 641 nutricus (ms.). — 643 Altereo (ms.). — 645 oper syde. — 652 Altibalnus (ms.).

- 654 Au[*cu*]la<sup>115</sup> a capon or a fatte beste  
 655 Altilis *idem*<sup>116</sup>  
 656 Altiloqus *quí alte loquitur*  
 657 Alcio nis *fodynge*<sup>117</sup>  
 658 Altissona[n]s .i. *in altum vel ex alto sonans*  
 659 Altissonus a *um idem*  
 660 Altitronum .i. *sedes regia vel qui sedet in alta sede*  
 661 Altitronus *ille qui sedet in ea*  
 662 Altitona[n]s *qui alte tonat*  
 663 Alto as *to hize*  
 664 Altrinsecus *frowarde*  
 665 Altriplex *double wele*<sup>118</sup>  
 666 Altrix cis *a noris*  
 667 Altus *sotil depe norished hize*  
 668 Alueare *a hiue*  
 669 Aluearium *idem*  
 670 Alueus *vas fictum ad modum aluei fluuii a trou3*  
 671 Alueolus *diminutiuum*  
 672 Alu[*eu*]m [blank]  
 673 Alumen *quod ceteris coloribus prebet lumen vel aliud exemplum*  
 674 Alumpnatus .i. *nutritus*  
 675 Alumpnus *qui nutrit et nutritur*  
 676 Alumpno as .i. *nutrire*  
 677 Aluulus .i. *paruus aluus*  
 678 Aluus *a wombe*  
 679 Am *prepositio*
- 680 Ama *he þat moche loueþ*<sup>119</sup>  
 681 Amabilis et le *to ben yloued*  
 682 Amabo *interieccio a loueli worde*<sup>120</sup>  
 683 Ama[ra]con *genus ligni*<sup>121</sup>  
 684 Amadria<sup>122</sup> *amans componitur de drion quod est arbor quasi ante driades*  
 685 Amanum et tum *louinge*  
 686 Amando as *to ferre sende*  
 687 Amanitus<sup>123</sup> *nomen proprium*  
 688 Amanites *idem*<sup>124</sup>  
 689 Amans *louinge*  
 690 Amar[a]cum .i. *vng[u]entum vel flos*  
 691 Amaracus *herba puer et proprium nomen*<sup>125</sup>  
 692 Amareo es *to bitter*  
 693 Amaresco cis *inchoatiuum*  
 694 Amaricosus *ful of bitturnes*  
 695 Amasa *nomen proprium viri*<sup>126</sup>

<sup>119</sup> Cf. DFC: "Ama...strix ab amo.as quia multum amat parvulos suos."

<sup>120</sup> A loueli worde: an unusual gloss, intended merely as a "personal" comment upon the nature of the lemma. In fact "Amabo" means "please".

<sup>121</sup> Ama[ra]con genus ligni. The scribe deals directly with the transliterated form of the Greek word ἀμάρακον, 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.

<sup>122</sup> 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 arborum, dicte quasi amantes driades .i. arbores, drias enim est arbor."

<sup>123</sup> Amanitus – unattested. Perhaps construed by this scribe as the Latin spelling of ἀμανίτης (note 124).

<sup>124</sup> Amanites: cf. Du Cange, "ἀμανίτης, Fungi species". Also, see LSJ: "ἀμανίται, οἱ, 'champignons'."

<sup>125</sup> 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.

<sup>126</sup> Amasa: nephew of King David.

<sup>115</sup> For 'aucula' cf. Latham, s.v. 'auca'.

<sup>116</sup> Altilis: Cf. P.Parv. p. 801, col. 1, s.v. "altile". Cf. also col. 340, s.v. "Polayle, bryddys or fowlys, altile, is"; and note 1651, p. 672; also, s.v. "Pullayly or pullayle... Volatile,-is; and note 1686, p. 674.

<sup>117</sup> Alcio nis fodynge. This gloss is found only once in variant form in P.Parv. col. 166: "ffodynyng or norschyng" (see note 754, p. 603). The MED reads: "Altudo: a fodynge." "Altudo" is the result of fancy, and "nis" in no palaeographical manual can be read as "a".

<sup>118</sup> Altriplex double wele. Both FVD and DFC concur. Cf. FVD: "Altriplex –qui vel que animo duplex est .i. dolosus, fraudulentus."

- 696 *Amarus* bittur  
 697 *Amasco* cis to bigynne to love<sup>127</sup>  
 698 *Amasio* nis .i. *amasius*  
 699 *Amasiolus* *diminitium*  
 700 *Amasiunculus* *idem*  
 701 *Amasius* a *lemman*<sup>128</sup>  
 702 *Amasia* *idem*  
 703 *Aman* *nomen proprium et veritas*  
 704 *Amatorculus* *paruus* amator  
 705 *Amaturio* to *pyrke* to loue  
 706 *Amasones* a *wommon* lone *withowten* tete  
 707 *Ambactus* a *um* led abow  
 708 *Ambages* .i. *dubia* *construccio vel verborum*  
*circuitus vel prolixitas*  
 709 *Ambago* [i]dem  
 710 *Ambarvalis* .i. *hostia cum qua rus* ambiebat  
 711 *Ambegno* [o]uis *oblata cum duobus* agnis  
 712 *Ambi* abowte goynge  
 713 *Ambidens* a shepe of twey tep  
 714 *Ambidexter* he þat vseþ boþe handes for þe  
 ryzt honde  
 715 *Ambifariam* *ex ambabus partibus*  
 716 *Ambigo* is to dowten  
 717 *Ambiguus* dredful<sup>129</sup>  
 718 *Ambiloqus* doubul tongud  
 719 *Ambiloquatium* doubel speche  
 720 *Ambio* is to *compase* to coueyte  
 721 *Ambicio* *compasing* or coueytinge  
 722 *Ambiciosus* *cupidus* honoris  
 723 *Ambitus* *circuitus cupiditas [honoris]*<sup>130</sup>  
 724 *Ambo* nis a pulput or a gres

- 725 *Ambo* be bo boþe  
 726 *Ambra* aumber<sup>131</sup>  
 727 *Ambro* nis a lechur  
 728 *Ambroni[n]us* a foule eter  
 729 *Ambrosia* wylde sawge  
 730 *Ambrosius* .i. *dulsus* uel *gulosus*  
 731 *Ambucilia* .i. *uenter*<sup>132</sup>  
 732 *Ambula* *femina habens pannum senatorie*  
 733 *Ambulatiuum* a *robbyng* place<sup>133</sup>  
 734 *Ambulatorium* an aley  
 735 *Ambulo* as to rome  
 736 *Ambulus* a letter berer  
 737 *Amburbale* *transitus circum campum*  
 738 *Amburo* is .i. *circumuro*  
 739 *Amella* *quedam* arbor  
 740 *Amellus* *flos eius*  
 741 *Amecor* aris .i. *uaide [a]mecus* fio  
 742 *Amen* .i. *vere vel sic fiat et fideliter et est*  
*ebreum*  
 743 *Amendo* as to niþsend<sup>134</sup>  
 744 *Amenus* meri  
 745 *Amen[i]um* a fayre stede  
 746 *Amens* tis *desturbed* wrapped or wode  
 747 *Amento* tas to wax wode  
 748 *Amencia* wodhede  
 749 *Amentum* .i. *corigia virgata in medio haste*

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

<sup>128</sup> Amasius a lemman (see line 698). Cf. P.Parv. col. 427, s.v. "Specyal concubyne"; also, cf. Cath. Angl. p. 213, col. 1, s.v. "a leman" and note 1.

<sup>129</sup> Ambiguus dredful. Cf. Cath. Angl. p. 107, col. 1: "Drefulle: ...Ambiguus, dubius."

<sup>130</sup> [honoris]: eyeskip to immediately previous item (line 722).

<sup>131</sup> Ambra aumber: cf. Cath. Angl., p. 15, s.v. "Aumbry ("Avmyr")" and note 6. Also Cf. P.Parv. col. 18, s.v. "Avmur, or aumbry" and note 77, p. 558. For inflection and orthography cf. MLDBS, s.v. "2 Ambra": "unus annulus cum uno lapide coloris de aumbro."

<sup>132</sup> Ambucilia: cf. Du Cange "Ambutilla" and esp. "Ambusilla...Venter, qui ambabus partibus cilletur, id est, movetur per os et anum."

<sup>133</sup> "robbyng" is a linguistic variant of "roming" and does not belong as given in MED: "(e): ?error for 'rombing' under 'robbinge' = plundering." It needs a cross reference: 'robbyng' ⇒ roming ger. 'bb' is merely a vocal extension of the 'mb' sound.

<sup>134</sup> Amendo: cf. 'amando'. niþsend: *add. lex.*

697 bittur (ms.). — 700 Amasiundus (ms.). — 704 Amatorcus (ms.). Note the palaeographical similarity between '-dus' and '-culus' — 707 Amabactus (ms.). — 708 Amabages (ms.). — 709 d' (ms.). — 710 Ambarbalis (ms.). — 711 Ambegno.nis (ms.). — 723 iteruitus (ms.). — 741 Amecor...mecus: orthographic variant: 'e' for 'i'; cf. line 754.

- 750 Amesticus<sup>135</sup> .i. lap[i]s *preciosus gemma purpurea*  
 751 Amesticina<sup>136</sup> *vestis eiusdem coloris*  
 752 Amechon a chlyke stone<sup>137</sup>  
 753 Amicalis *frendelyche*  
 754 Amicor aris to make frend  
 755 Amictuo as .i. sepe amicare  
 756 Amicabilitas *frendhed*  
 757 Amicio cis *couere dreliche to sc[h]rine*<sup>138</sup>  
 758 Amico cas to make frende

<sup>135</sup> Amesticus: cf. amestistus, amistites, amethystus, ἀμέθυστος: ἄ + μεθῶν.

<sup>136</sup> Amesticina: cf. amethystinus, ἀμεθυστινος.

<sup>137</sup> Amechon a chlyke stone. The MED's reading is "chylde-stone" which results in a ghost word and an errant *hapax legomenon*. The correct ms. reading is a compressed "k" providing 'chylke stone'. However, the emended reading is 'chlyke stone'. Cf. P.Parv. p. 415, s.v. 'Slekeston' and p. 416, s.v. 'Slyke' and "Slyke ston." Also, cf. Cath. Angl. p. 344: "Sleght" (Slyght A.) stone" with special emphasis upon note 2: "I slecke, I make paper smothe with a sleke stone." Exemplary of our scribe's dyslexic tendency are lines: 140: 'achiolus a folde' - 'achilous a flode'; 249&252: nelde - nedle; 464: 'agobo' - 'adobo'; 570: 'lygtfodet - lygtfoted'; 612: 'cepla' - 'place'; 'enalyne' - 'alyenen'; 1230: 'aresco' - 'arcesso'; 1015: 'anticopa' - 'antipoca'; 1040: 'antrophos' - 'anthropos'; 1087: 'apallnos' - 'aplanos'; 1088: 'apallnes' - 'aplanes'; 1176: 'sacre' - 'sarce'; 1391: 'arispio' - 'arsippio'; 1433: 'arundientum' - 'arundinetum'; 1766: 'axonia' - 'axioma'; 1769: 'pref' - 'perf'. "Amechon", on its own, a puzzling 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 connection between stones: the 'chlyke stone' and the Amethyst. Then, consider the likelihood of the careless copying by the unwitting scribes: 'amechon' and 'amethon, which at an earlier stage was written 'Ameth(y)st)on' as a transliteration of ἀμέθ(υστ)ov.

<sup>138</sup> Amicio.cis couere dreliche, to sc[h]rine. Cf. MED, s.v. "drili", meaning "earnestly".

- 759 Amictus a um .i. coopertus  
 760 Amictus ti an amyte  
 761 Amictorium idem  
 762 Am[i]cerium a bonde or a kerchef  
 763 Amicus a frende  
 764 Amigdola grece longa nux latine an elen-raunde  
 765 Amigdolus an almaund tre  
 766 Amigdolum fructus eius  
 767 Aminea genus uve et quedam gemma  
 768 Amilearius he þat myzt is hende<sup>139</sup>  
 769 Amitiste tes tis tides<sup>140</sup> lapis miliario aptatur quem qui gustauerit inebriari non poterit  
 770 Ami[ta] soror patris uel matris  
 771 Amitto is to lese  
 772 Amman nomen proprium loci  
 773 Amirror aris to wondre  
 774 Amminiculor aris to helpe  
 775 Am[n]esis<sup>141</sup> a toune ysette bi water  
 776 Amplestia<sup>142</sup> .i. sacietas  
 777 Ampnicolon .i. colens ampnes  
 778 Ampniculus .i. paruus ampnis  
 779 Amnicus flodi  
 780 Ampnis a fresshe water  
 781 Ampnites a stonliche glasse<sup>143</sup>  
 782 Amo as to loue

<sup>139</sup> Amilearius he þat myzt is hende. Likely, a misrepresentation of "admissarius". See lines 313 and 318 with note. Cf. Niermeyer: "amissarius = "admissarius" and MLDBS "+Amilarius[?cf. admissarius or ambularius], horse."

<sup>140</sup> The lemmata in this item are of two forms, one Greek: "Amitiste, -tes", and one Latinate: "Amitistis, -tides", neither of which is lexically attested.

<sup>141</sup> Cf. OLD, s.v. Amne(n)sis.

<sup>142</sup> Amplestia .i. sacietas. Add to MLDBS. Cf. "ἐμπληστέος: to be filled with."

<sup>143</sup> Ampnites: cf. Isid. Orig. 16.4.29: "[H]ammites (Amnites, codd.) similis nitro, sed durior gignitur [in]Aegypto vel [in] Arabia;" from ἀμίτις, "sandstone", cf. Pliny H.N. 37.168.

752 chylke (ms.). — 755 amicare (ms.). — 767 Amenea (ms.) cf. MLDBS "Aminacus"; genus: d8 (ms.). — 769 Amatiste (ms.); lipis (ms.). — 772 otiose macron over final two minims of the lemma "Amman". — 776 Amplecista (ms.). — 779 blodi (ms.). — 781 cf. OLD, s.v. "hammitis".



- 783 Amatorius a um loueredy<sup>144</sup>  
 784 Amator a louere  
 785 Amodo fro henne forþe  
 786 Amolior iris to remewe or to make a þinge  
 sotylli  
 787 Amolum flos farine<sup>145</sup>  
 788 Amomum .i. arbor ferens odorem  
 789 Amon nis a pulput<sup>146</sup>  
 790 Amon nomen proprium interpretatur  
 filius<sup>147</sup>  
 791 Amonitus pertinens  
 792 Amonerisis .i. lapis<sup>148</sup>  
 793 Amor loue  
 794 Amoreus<sup>149</sup> nomen proprium  
 795 Amorosus ful of loue  
 796 Amos nomen proprium interpretatur  
 populus  
 797 Amodites .i. serpens<sup>150</sup>

- 798 Amphi<sup>151</sup> grece circum latine  
 799 Amphibalus a sclauyn a faldyng<sup>152</sup>  
 800 Amphibologicus bolicus participium  
 801 Amphibracus pes versificandi  
 802 A[m]phion a feþeler<sup>153</sup>  
 803 Amphiteatrum be boþe sides couthed  
 804 Amphitrites .i. mare  
 805 Ampl[i]o as to broden  
 806 Amphi<sup>151</sup> grece .i. circum latine  
 807 Amphora a stene or a boked<sup>154</sup>  
 808 Ample[x]or aris to clippe  
 809 Amplector aris idem  
 810 Amplifico as to make large  
 811 Amplus a um la[r]ge  
 812 Ampulla a pot of glasse  
 813 Ampullosus .i. inflatus  
 814 Ampullor aris .i. inflare superbire  
 815 Amputo as to kytte  
 816 Amplustre<sup>155</sup> an helm  
 817 Amula a fiole<sup>156</sup>  
 818 Amurca darstes of oyle  
 819 Amussis þe lede of mason

<sup>144</sup> This gloss, "loueredy", provides a new MED headword: "love-redi" (adj.) under which should be placed (b) of love-reden (n.): "pertaining to readiness or inclination to love."

<sup>145</sup> Amolum: cf. Isid. Orig. 20.2.19: "Amolum flos farinae, tenuissimum, prae levitate de mola eiectum." Also, cf. P.Parv. p. 801, col. 2, s.v. "amulum (amolum)", and col. 476, s.v. "Teere of flowre" and note 2304 on p. 717.

<sup>146</sup> "Amon". Cf. "Ambo" (724). Both entries are glossed by "pulput." 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" ("romyng" and "robbyng").

<sup>147</sup> Amon...filius [Manasseh] is a likely addition. Cf. 2 Kings, 21.18.

<sup>148</sup> 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".

<sup>149</sup> Cf. Amorrhæus: Isid. Orig. 9.2.23.

<sup>150</sup> Cf. hammodytes: Lucan 9.716; also, cf. Isid. Orig. 12.4.39.

<sup>151</sup> Amphi...Amphi: repetition of item. However, note that the lemma of 806 in the ms. is "Amplo". The scribe, no doubt, believed he was copying a new item. A copying error occurred in an earlier transcription when "hi" was construed as "lo", two elements frequently confused in palaeographical study.

<sup>152</sup> Amphibalus a sclauyn, a faldyng. See line 882: "Anfibulus a sklauyn." Cf. P.Parv. col. 153, s.v. "ffaldyng, cloth...Amphibalus"; also, see p. 597 note 684. Cf. "amphibalus", p. 801 col. 2. Also, cf. p. 698 (col. 414), s.v. "A Slavyn". Cf. as well, Cath. Angl. p. 343, s.v. "a Slavyn; Amphibalus", and note 2.

<sup>153</sup> feþeler: *add. lex.*

<sup>154</sup> boked: unique spelling; *add. lex.*

<sup>155</sup> Cf. FVD: "Amplustre"; AMD: "Ampultrum"; cf. note on line 1090.

<sup>156</sup> Amula a fiole. Cf. Cath. Angl. p. 129, s.v. "a Fiale" and note 5. Also cf. P.Parv., p. 801, col. 2: "amula". Also, see col. 334: "Pycher...Amilla" [perh. 'Anula']. Cf. FVD: "Amula - fiala ad similitudinem urceoli, scilicet vas vinarium quo oblatio offertur."

788 Amonum (ms.). — 797 Amotides (ms.). — 806 Amplo (ms.). — 807 Amplora (ms.). — 816 FVD: A(m)plustre; cf. ἀφλαστον. — 817 Amuola (ms.). — 819 Amussus (ms.); nison (ms.).

- 820 [filler] .. de [filler]<sup>157</sup>  
 821 Ana grece sursum latine  
 822 Anapestus grece repercussus latine<sup>158</sup>  
 823 Anabatrum a cortyn of grecis<sup>159</sup>  
 824 Anacorita an ankyr  
 825 Anaboladium .i. lint[e]um amictum domi-  
 narum<sup>160</sup>  
 826 Anacorialis et cus pertinens anacorite  
 827 Anadiplosis rehearsing of pynges<sup>161</sup>  
 828 Anaphora idem  
 829 Anaglypha orum bordoures of peyntynges  
 830 Anaglypharius a peyntur  
 831 An[a]gli[ph]us peyntynges or grauinges  
 832 Anagoge passyng of vnderstondynges  
 833 Anagogeticus<sup>162</sup> pertinens
- 834 Ananias nomen proprium interpretatur  
 gratia  
 835 Anagogetice aduerbium  
 836 Anancie here hongyn from forhed<sup>163</sup>  
 837 Anas tis a dokze<sup>164</sup>  
 838 Anastasis .i. resurreccio domini  
 839 Anastrophe figura est  
 840 Anatolim .i. ori[z]ones  
 841 Anastropha wlatynges<sup>165</sup>  
 842 Anates eucl in þe erse  
 843 Anatema cursinge  
 844 Anatematizo zas to curse  
 845 Anatemo as idem  
 846 Anathema upcuttynges<sup>166</sup>  
 847 Anaxis grece mancio latine<sup>167</sup>

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

<sup>158</sup> Anapestus [Anepestis ms.] grece repercussus [repaissus ms.] latine. Palaeographically, *a* 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 'er'. Cf. Isid. Orig. 1.17.7, esp. note in apparatus: "Anapestus repercussus interpretatur quia uidelicet dactilo sono reciproco obloquitur. Greci autem anapestum repercussionem dicunt β."

<sup>159</sup> Anabatrum a cortyn of grecis [a tapestry in the Greek style]. Cf. P.Parv. p. 801, col. 2. Also, see p. 588, note 554: "Anabatrum: a docer" [a tapestry]. Cf. ἀναβάθρον.

<sup>160</sup> Anaboladium: cf. Isid. Orig. 19.25.7: "Amictorium lineum feminarum quo humeri operiuntur, quod Graeci vel Latini, sindonem vocant." Cf. ἀναβολάδιον, and note on Abolla (line 77).

<sup>161</sup> Cf. AMD: "reduplicatio quando unus versus definit sicut sequens versus incipit." Cf. ἀναδιπλωσις in LSJ. Also, cf. Isid. Orig. 1.36.7; on the subject of "congeminatione verborum" see Isid. Orig. 2.21.3

<sup>162</sup> Anagogeticus: See line 835, "anagogetice", for textual consistency. The readings are indisputable. "Anagogeticus" is construed as a cognative 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." Niernmeyer provides "anagogice", "by way of allegory". The Stonyhurst scribe might be attempting a Latin coinage accurately formed of 'anagoge' and '-ticus' based upon a hypothetical ἀναγωγητικός. However, to discount 'anagogeticus' without more support for 'anagogicus' would not be philologically sound.

<sup>163</sup> Anancie here hongyn from forhed. Cf. Du Cange, s.v. "Ananciae: capilli a fronte pendentes."

<sup>164</sup> dokze: unique spelling; *add. lex.*

<sup>165</sup> Under "wlatynges (ger.) 1," the MED has only one citation, rather dubious, supporting the sense "vomiting". Since "Anastropha" is attested as a "gastric spasm" (Latham), this lemma and gloss should be added to support this specific sense.

<sup>166</sup> Anathema upcuttynges. Our scribe seems to respond literally to the Greek: ana – ἀνα – "up"; theme – τόμος – "cuttynges". This item might be added to the MED to give support to the *hapax legomenon* (another glossary), as well as providing an earlier date (a1425) than that within the item (c1450).

<sup>167</sup> ἀναξις appears nowhere in the published glossaries, but only in LSJ, 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).

820 entire line is dubious. — 822 Anepestis (ms.); repaissus (ms.). — 823 Anapatrum (ms.). — 825 Anabolandrum (ms.). — 827 Anaduplesus (ms.). — 828 Anaphora (ms.). — 829 Anaglyphia (ms.). — 830 Anaglypharius (ms.). — 835 Anagogetice (ms.). — 839 Anastrophe (ms.). — 841 Anastropha (ms.). — 843 corsinge (ms.). — 843-45 cf. ἀναθ-. — 846 Anatheme (ms.).

- 848 Ancandros *est quedam ciuitas*<sup>168</sup>  
 849 Anceps tis *keruing on bope sydes*  
 850 Ancela *a peynded vessel*  
 851 Anchusa *est herba cuius radyx inficît digitos*<sup>169</sup>  
 852 Ancile et chile *a bokeler*<sup>170</sup>  
 853 Ancido as *aboute ete*  
 854 Ancilla *an hondmayden*  
 855 Ancillaris et re *pertinens*  
 856 Ancillo as .i. *ministrare*  
 857 Ancillor aris *idem*  
 858 Ancillula .i. *parua ancilla*  
 859 Anclabris .i. *mensa dominorum*  
 860 Anclia *a whele of a welle*<sup>171</sup>  
 861 Anclo as *to stele & drawe*  
 862 Ancon grece *curuum latine*<sup>172</sup>  
 863 Anconites *vel curuus an elbowe*<sup>173</sup>  
 864 Ancora *an ankur*  
 865 Ancoro as .i. *ligare firmare*  
 866 Ancuba *an vnderlemman*

- 867 Ancus .i. *cupidus curuus et rex romanus*  
 868 Andecabeo .i. *lex longobardorum*  
 869 Andegauis<sup>174</sup> *nomen proprium ciu[i]tatis*  
 870 Andreas *est proprium nomen et decoris resplendor vtilis ad andros*  
 871 Androda[ma] *a gemme*<sup>175</sup>  
 872 Androgynus *habens natura[m] hominis*  
 873 Andronia lapis *preciosus*<sup>176</sup>  
 874 Andron vel andros *interpretatur vir*  
 875 Anelia *a fishe*<sup>177</sup>  
 876 Anelitus *hond*  
 877 Auello is uulsi *to roten vp*  
 878 Anellus li *a lital ringe*  
 879 Anelo as *to onde or pante*  
 880 Anelus *ful of swenke*

<sup>168</sup> Antandros: A Greek possession on the western coast of Asia Minor, north of the island of Lesbos.

<sup>169</sup> Cf. Isid. Orig. 17.9.69.

<sup>170</sup> Ancile et chile a bokeler. Cf. Cath. Angl. p. 46, s.v. "a Buclere; antile". Also s.v. "a Bockelere...ante...scutum" (p.36). Ovid in the Fasti, 3.377 et ff. offers the origin of the word: "Idque Ancyle vocat, quod ab omni parte recisum est, Quemque notes oculis, angulus omnis abest." Cf., generally, Lempriere, s.v. "Ancile", p. 52, col. 1. Cf. note on line 974.

<sup>171</sup> Anclia a whele of a welle. Cf. Cath. Angl., p. 415, s.v. "A wheylle of a drawe wele, Anclea", and note 5; also, cf. a Drawyng whele (qweylle) and note 5.

<sup>172</sup> "Curvum", "that which is crooked", not "curvitas", is the equivalent of "ancon" (ἄγκων, "any nook or bend"). Both DFC and FVD concur: "Ancon grece, latine curvum."

<sup>173</sup> Anconites is a transliteration of ἀγκωνοειδής, 'curve-shaped', 'curved', precisely aligned with 'curuus'. See app.crit. on line 863: "cauus" (ms). "Cavus" suggests something "hollow". "Anconites" means something "angular-like", most effectively balanced by "curuus". There is likely to have been 'vocal' confusion on the part of the scribe in the act of transcription, since "cauus" and "curuus" are not dissimilar in sound.

<sup>174</sup> Andegauis. Cf. AMD: "dicitur ab anda quod est stercus et avis."

<sup>175</sup> Androda (ms.): haplography before "a gemme", it should be expanded to "Androda[ma]". It is cited in Isid. Orig. 16.15.8 as "Androdamas (based upon Greek ἀνδροδάμας "man-taming, man-slaying") argenti nitorem habet et pene adamans, quadrata semper tesseris." L&S defines it as "a silver colored, quadrangular, and cubical precious stone."

<sup>176</sup> Andronia lapis preciosus. "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 prope portale decaneriae foras, muretur et impleatur lapidum."

<sup>177</sup> Anelia a fishe. Both FVD and DFC gloss 'Anelia' very differently from this. FVD reads 'pugna', 'angustia', 'agonia'. DFC differs only in orthography: 'Anhelia'. Both glossaries derive the word from 'an(h)elus: anxius'. Possibly the Stonyhurst scribe miscopied 'fishe' for 'fichte', thereby being in agreement with the above glossaries. Yet cognates such as 'anhelus' (cf. OLD) have the meaning 'gasping', 'panting', 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 'panting of fish'. Clearly, "Fishe" cannot of itself gloss "Anelia". But the above citations stress the connection between physical agony and struggle ('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".

850 vr. of Ancilla. — 851 Anchisa (ms.). — 862 ἄγκων; curuitas (ms.). — 863 cauus (ms.). — 869 Andigauus (ms.). — 872 Androgenus (ms.). — 879 cf. anhelio.

- 881 Anelo as trauayle  
 882 Anfibulus a sklauyn  
 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. nunciu8  
 888 Ang[e]licus a *um* pertinens  
 889 Angistrum an hoc  
 890 Amal *et* amalech est<sup>178</sup> sine terra  
 891 Angens withholdynge  
 892 Anger ris a swerde & a monsleere<sup>179</sup>  
 893 Angina swellynge of þe prote  
 894 Angion [*deest* *interpr.*]  
 895 Angiportus *et* tum a strayte wey  
 896 Anglia e[n]gclond  
 897 Ango gis to constreyne  
 898 Angor ris .i. angwis<sup>180</sup>  
 899 Anguilla an el  
 900 Anguillarium locus vbi habundant  
 901 Angu[i]llaris *et* re participium  
 902 Angu[in]us a *um* idem  
 903 Anguipes þat haþ edder fote  
 904 Anguis a water adder  
 905 Augurior aris to prophesye  
 906 Angulus an hurme or a corner  
 907 Angularis *et* re participium  
 908 Angustio as to anger  
 909 Angust[i]a anger  
 910 Angusto as to make narwe  
 911 Anctum anys  
 912 Anicius a *um* nojt ouercome<sup>181</sup>
- 913 Anicos .i. inimicus<sup>181</sup>  
 914 Anicula<sup>182</sup> a litel olde wyf  
 915 Aniculosus plenus etate illius  
 916 Anilis *et* le participium  
 917 Anima a sowle  
 918 Animaduersio prechyng  
 919 Animaduerto is to payceyn to punisshen & to deme  
 920 Animal a best  
 921 Animalis *et* le participium  
 922 Animatus .i. habens animam vel cordatus voluntarius *et* dicitur a animo acutus  
 923 Animosus .i. animo *et* viribus plenus  
 924 Animequor ris<sup>183</sup> to pole  
 925 Animo as to 3eue lyfe  
 926 Animula a litel sowle  
 927 Animus strengþe of sowle  
 928 Animus inwytte  
 929 Anitas tis .i. vetustas  
 930 Anna nomen proprium interpretatur dei gratia  
 931 Annal[is] participium anno *et* liber<sup>184</sup>  
 932 Annaria lawe of a 3ere  
 933 Annax<sup>185</sup> .i. rex  
 934 Annicito as to twynkle  
 935 Anniculus paruus an[n]us  
 936 Anniuersarius 3erthed  
 937 Annona wrainstor  
 938 Annosus antiquus  
 939 Annositas .i. antiquitas  
 940 Annosius .i. spacium vnus anni<sup>186</sup>

<sup>178</sup> Amal *et* amalech est sine terra. "amaleclist" (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".

<sup>179</sup> Anger. Cf. FVD: "spatarius, cruciator qui stricte spatam tenet." "Spatam" is derived from *σπάθη*, "broad blade".

<sup>180</sup> In support of the emendation, 'angwis' cf. P.Parv.12: "Angyr or angwyshe: angor".

<sup>181</sup> Cf. *h* (privative) and *νική*.

<sup>182</sup> Aniclam (ms.): horizontal flourish misplaced and taken as abbreviation over final "a" instead of through "r".

<sup>183</sup> Animequor: *add. lex.*

<sup>184</sup> Annalis...liber. Cf. Tacitus' *Annales*.

<sup>185</sup> Cf. *ἄναξ*.

<sup>186</sup> Annosius: perhaps for 'Anniosus'. Cf. Latham s.v. "annus: +-iosus (?) for -osus, aged, continued, or annual." Here "Anniosus" is construed as a noun. Note, however, how proximate in sense "annual" and "spatium vnus anni" are.

881 anflo (ms.). — 882 Ancibus (ms.). — 890 amaleclist (ms.). — 898 angiris (ms.). — 905 Augurior (ms.). — 908 Angustino (ms.); otiose macron over 'i'. — 911 cf. *ἀννηθου*. — 918 Animaaduersio. — 927 Animis (ms.). — 934 Aniunto (ms.).

- 941 Anno as to *zere*<sup>187</sup>  
 942 Annu[a]le .i. aniuersarium  
 943 Anuarius seruise of a *zere*  
 944 Annuatym fro *zere* to *zere*  
 945 Anuncio as to shewe or bring bode<sup>188</sup>  
 946 Anuncius et anuncia .i. nuncius  
 947 Anuncium quod anuiciatur  
 948 Anno is to asignen assente graunte & to make messingere  
 949 Annus a *zer*  
 950 Annuto as to asente to graunte  
 951 Annuus a *um* of o *zer*  
 952 Anod[un]ia a medicyne  
 953 Anologium a pulput  
 954 Analogia euene speche  
 955 Anomalus et anormalus .i. sine norma  
 956 Anomia grece iniquitas latine  
 957 Anquina þe [p]vp or þe end of þe ship<sup>189</sup>  
 958 Anquiromagus þe sterne of þe shyp<sup>190</sup>  
 959 Ansa an ere of a vessel

- 960 Ansula diminutium  
 961 Ansatum .i. vas habens aures  
 962 Anser a gander  
 963 Anserinus a *um participium*  
 964 Anserulus a litel gander  
 965 Antanaclastum .i. refracticiium  
 966 Ante byfore  
 967 Antifonare .i. gratias agere vel referre  
 968 Antifero fers *verbum* anormalium berre bifore  
 969 Anterior vel ius more byfore  
 970 Antea byfore  
 971 Antecen[i]a n[i]um anow mete  
 972 Anticopa a countur tayl or scrip  
 973 Antegredior ris go by fore  
 974 Antela a paytrell<sup>191</sup>  
 975 Antelucanus þat ryseþ or day  
 976 Anteluco as to rysen or day  
 977 Antempna þe hede rope of a ship or þe saylþard  
 978 Antemurale defens byfore þe wal  
 979 Antimetabole .i. conuersio verborum  
 980 Antepenultimus þe þrid silable  
 981 Antepes help of a frend<sup>192</sup>  
 982 Anteterminus<sup>193</sup> put byfore terme  
 983 Anteritas .i. antiquitas

<sup>187</sup> 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 'Annonor' 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: *annono* [read: *anno*] as to *zere*: 'to spend or pass through the indicated period of time'.

<sup>188</sup> Add this item to MED: "bod" n.(2) 2.a.

<sup>189</sup> Cf. Isid. Orig. 19.4.7: "Mitra funis qua navis media vincitur. Anquina quo ad malum antenna constringitur."

<sup>190</sup> Anquiromagus. See "ἀγκυρόμαχος, a kind of ship" (LSJ). Cf. Isid. Orig.9.1.16: "Ancyromac<h>us dictus pro eo quod celeritate sui ancoris et instrumentis reliquis navium vehendis sit aptus." Also cf. Cath. Angl. p. 362, s.v. "a Sterne of þe schype", and note 4.

<sup>191</sup> Antela (ms.) is not attested. Perhaps, there was confusion between the letters *l* (s) and *l* (l). For "Antes" cf. FVD: "lapides et maccie que claudunt vineas." For "paytrell" cf. P.Parv. col. 331, s.v. "Peytrell", 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 'Anchile' (852) 'a buckler or leather shield of a warrior', all forms of protection common to animal and man.

<sup>192</sup> Cf. FVD: "Antepes...obsequia amicorum vel ipsi amici obsequentes." Also cf. DFC: "Antipas — interpretatur testis fidelis."

<sup>193</sup> Anteterminus: *add. lex.* Cf. FVD and DFC: "Anterinus" (sic).

941 Annono (ms.). — 944 otiose macron over 'y'. — 950 Annucto (ms.). — 952 cf. ἀνοδυνία. — 954 Analogia (ms.). — 965 cf. ἀντανάκλαστος. — 967 Antisinare (ms.). — 968 herre (ms.). — 979 Antementapole (ms.). — 982 Anteterminus (ms.). — 983 iniquitas (ms.).

- 984 *Anterium* fi3t byfor borue<sup>194</sup>  
 985 *Antes* vyne braunches  
 986 *Antesignanus*<sup>195</sup> a sauioire  
 987 *Antibachus* pes *versificandi*  
 988 *Antestor ris* to bere wyttenes  
 989 *Anteurbanum* .i. *anterium*<sup>196</sup>  
 990 *Antibi[b]lium* wed for boke 3owe  
 991 *Antica* an acche of a dore<sup>197</sup>  
 992 *Anti* a3eynes  
 993 *Antichristus* .i. *contra Christum*  
 994 *Anticipo* as take bifore  
 995 *Antidicomarite* þat sayen a3eynes marie<sup>198</sup>  
 996 *Antidotum* medicine a3eyne venim  
 997 *Antifrasis* *figura est*  
 998 *Angion*<sup>199</sup> .i. valde  
 999 *Antigonus* .i. maior alexandro<sup>200</sup>  
 1000 *Antigraphus* .i. *scriptor cancellarius*  
 1001 *Antigraphia* a chaunselere

- 1002 *Antilbanus* .i. p[ar]s libani<sup>201</sup>  
 1003 *Antiloquus* furst speker  
 1004 *Antiloquium* .i. prima locucio  
 1005 *Antimotabala* [*deest interpr.*]  
 1006 *Antimotabole es grece* mutacio sermonis  
*latine*<sup>202</sup>  
 1007 *Antiochia* *nomen proprium ciuitatis*  
 1008 *Antipagmenta* .i. *valuarum ornamenta*  
 1009 *Anti[s]pastus* pes *versificandi*<sup>203</sup>  
 1010 *Antipater* .i. vir *pater probus*<sup>204</sup>  
 1011 *Antipentemeniris* *quando vocalis breuis*  
*ponitur*  
 1012 *Antiphona* an anteme  
 1013 *Antiphonista* cantans eas  
 1014 *Antiphona* a3ein scyngc  
 1015 *Antipoca* an obligacioun<sup>205</sup>

<sup>201</sup> Cf. Isid. Orig. 14.8.4: "Libanus mons Phoenicum altissimus, cuius meminerunt prophetae; dictus a ture, quia ibi colligitur. Cuius ea pars, quae est super eum ad orientalem plagam respiciens, Antilbanus appellatur, id est contra Libanum."

<sup>202</sup> Cf. Isid. Orig. 2.21.11: "Antimetabole est conversio verborum, quae ordine mutato contrarium efficit sensum." LSJ provides the entry: "ἀντιμεταβολή: transposition, a figure of speech: 'non ut eadem 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.

<sup>203</sup> *Antispastus*: cf. LSJ: ἀντίσπαστος: "a foot made up of an iamb 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. "Antipastus [sic]: quidam pes metrificandi." Also see L&S: "Antispastus."

<sup>204</sup> Of many renowned Antipaters, this likely refers to L. Caelius Antipater, an outstanding jurist of 2<sup>nd</sup> century B.C. Rome.

<sup>205</sup> *Antipoca* an obligacioun. Cf. DFC: "Antipoca dicitur cyrographus quem facit debitor creditori, in quo confitetur se soluisse tantum et fit a debitore in hunc modum: confiteor me tantum usurarum nomine vel pensionis soluisse." Note further dyslexic tendency on the part of the Stonyhurst scribe in his reading: "Antipoca". Cf. note on line 752.

<sup>194</sup> Cf. MED, s.v. "borghe". In general, cf. FVD; "Anterium .i. prelium ante urbem factum quod aliter antiurbanum [read: anteurbanum] dicitur. For "anteurbanum" cf. line 989.

<sup>195</sup> *Antesignarius* (ms.): 'ri' can be orthographically identical to 'n'. For 'Antesignanus' cf. FVD: "primipilus, vexillifer, primus signifer."

<sup>196</sup> *Anteurbanum* .i. *anterium*. "Anteurbanum" found here only as a singular noun, meaning 'suburb'. *Add. lex.* For 'anterium' cf. line 984 and note.

<sup>197</sup> *Antica* an acche.... Cf. P.Parv. col. 216: "Heke or hech of adour: Antica"; cf. note 988 on p. 619: "Heke or hech, a half-door, wicket, a door divided across." Also, cf. Cath. Angl. p. 181, s.v. "an Heke" and note 1.

<sup>198</sup> Cf. Isid. Orig. 8.5.46: "Antidicomaritae appellati sunt pro eo, quod Mariae virginitati contradicunt, adserentes eam post Christum natum viro suo fuisse connixtam."

<sup>199</sup> *Angion*: error for 'engion', variant of 'eggion'; Cf. ἐγγίων, comparative neuter of ἐγγύς, as adverb. Cf. line 894.

<sup>200</sup> *Antigonus* - maior Alexandro: 'older than Alexander': 382 - 301 B.C. Cf. Lempiere, p. 58, col. 1; also, OCD, p. 105, col. 1.

985 *Antela* (ms.). — 986 *Antesignarius* (ms.). — 987 *Antebachus* (ms.). — 991 or (ms.). — 992 *Ante* (ms.). — 1008 *Antipagmenta* (ms.). — 1009 *Antipactus* (ms.). — 1011 *Antipentemennus* (ms.). — 1014 *Antiphora* (ms.). — 1015 *Anticopa* (ms.).

- 1016 Antipos tis .i. *populus subterraneus*  
 1017 Antiptosis *quedam figura allotece*<sup>206</sup>  
 1018 Antiquarius *qui de antiquis commemorat*  
 1019 Antiquus old  
 1020 Antiquitas .i. *longitudo [evi]*  
 1021 Antiquitus by old tyme  
 1022 Antis[i]ma *indeclinabile* wrong *azeyne*  
     wrong *takyng*<sup>207</sup>  
 1023 Antipurcus .i. *vrbanus*  
 1024 Antifinctus *idem*<sup>208</sup>  
 1025 Antistes a bisshop  
 1026 Antisticium .i. *officium sacerdotum*  
 1027 Antista *que sacra dat*<sup>209</sup>  
 1028 Antisto as .i. *contra stare*  
 1029 Antistropa *withsayne*  
 1030 Antitesis *figura est*  
 1031 Antiteca *locucio contraria*<sup>210</sup>  
 1032 Antitecio *figura est*  
 1033 Anapolesis<sup>211</sup> *figura est*  
 1034 Antonomasia *quidam tropus est*

<sup>206</sup> Antiptosis = ἀντίπτωσις: “interchange of cases” (LSJ). The scribe concludes the gloss with a transcription – “allotece”, *add. lex.*, – of the rare ἄλλοτης meaning “otherness”. This item reflects an entry and gloss both transliterated from Greek.

<sup>207</sup> Antis[i]ma. *Isid. Orig.* 1.21.11 provides the literary definition: “)Antisimma ponitur ad eos versus quorum ordo permutandus est.” To explain the Stonyhurst gloss: “wrong *azeyne*” cf. FVD: “Antisima indeclinabile, scilicet talis figura )-( quasi sima contra sima .i. curvum contra curvum.” Cf. ἀντίσιγμα.

<sup>208</sup> To what does “idem” refer? Perhaps, to an overlooked ‘anti/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.

<sup>209</sup> Cf. CL “Antistita”: “high-priestess”.

<sup>210</sup> Likely, a Latin misformation of ἀντίθεσις (see line 1030).

<sup>211</sup> Anapolesis *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 dissimilar in sound during a hasty patch of copying; also, the dittographic ‘p’ might be seen as enhancing the sound. ἀναπόλησις means ‘repetition’, ‘recalling to mind.’

- 1035 Antrotous .i. *lapis preciosus*<sup>212</sup>  
 1036 Antrax .i. *carbunculus calculus* þe stone & a felon  
 1037 Antropofagi bo mannes flesh  
 1038 Antronunca *gemma coruscans*  
 1039 Antro[po]morphice *heretyk[es]*<sup>213</sup>  
 1040 Antropos *indeclinabile*<sup>214</sup> .i. *homo*  
 1041 Antropopatos *monnes passion*<sup>215</sup>  
 1042 Antrum vel tra .i. *spelunca vel cauerna*  
 1043 Antroare .i. *gratias referre*  
 1044 Anulus a ring  
 1045 Anularis midfinger  
 1046 Anulare est *ge[n]us coloris* quo m[u]lieres lote illumi[n]a[n]tur  
 1047 Anularius a ryng maker  
 1048 Anularium a ring<sup>216</sup>

This word does not appear in the Latin language and therefore represents a rare direct transcription from the Greek. *Add. lex.*

<sup>212</sup> Antrotous: no doubt, a mistaken spelling of which there is no trace or hint in the lexica or glossaries.

<sup>213</sup> Antro[po]morphice *heretyk[es]*. Cf. *Isid. Orig.* 8.5.32. Also cf. FVD: “Anthropomorphite – quidam heretici qui credunt deum habere humana membra.”

<sup>214</sup> *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 “Antrophos”. For other examples of this tendency cf. note on line 752.

<sup>215</sup> The scribe, confronted with an utterly foreign set of syllables further reveals his inability with Greek. The gloss “monnes passion” is of no help to him. Yet, if one solves “passion” with πάθος and is attentive to the four previous items: 1037-1040, which echo ‘Antro’ and ‘Antropo’, perhaps, ‘Antrapast’ 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 ‘Antrapastpatos’. Ἀνθρωπόπαθος is not found in LSJ and might be added to the LSJ Supplement as a proper compound.

<sup>216</sup> ‘-arium’ suggests “place where” things are kept or made. FVD defines “Anularium” as “locus ubi fiunt annuli.” Hence, the text warrants emending to: “Anularium [place where] a ring [is made]”.

1017 Antiptosus (ms.). — 1033 Antipoplesis (ms.). — 1034 quedam (ms.). — 1037 Antropofagi (ms.). — 1040 Antrophos (ms.). — 1041 Antrapastpatos (ms.). — 1043 Anturare (ms.).

- 1049 Anus an ers or an old wyfe<sup>217</sup>  
 1050 Anutergium an ers wysp  
 1051 Anxialites sunt quedam aues  
 1052 Anxioma a concludyng<sup>218</sup>  
 1053 Anxungia<sup>218</sup> swynes grece  
 1054 Anxuga<sup>218</sup> idem  
 1055 Anxius a um strayte or angvi[s]ouse  
 1056 Anxietas anguis  
 1057 Anxior aris to angur  
 1058 Apage go go henne  
 1059 Apagete goþ goþ henne  
 1060 Apage sis .i. sta in pace  
 1061 Apathia grece vnsuffryng anglice<sup>219</sup>  
 1062 Apella withowte skyn  
 1063 Apeninus .i. alpes acute<sup>220</sup>  
 1064 Aper pri a bore  
 1065 Aper[c]ulus diminutiuum  
 1066 Aperio ris to openen  
 1067 Apes pis a beo  
 1068 Apacula diminutiuum  
 1069 Apex cis hiznes  
 1070 Apiago quedam herba  
 1071 Apiana vitis est<sup>221</sup>  
 1072 Apiarium et aporium et apiastrum locus  
 vbi mel compo[nit]ur  
 1073 Apiaster magister apium  
 1074 Apiastra volucris qui comedit apes

- 1075 Api[s]tus qui rebus caret mundanis<sup>222</sup>  
 1076 Apicio cis to bynde  
 1077 Apiciosus balled or calwe  
 1078 Apicitus .i. ligatus  
 1079 Apiculus .i. virga et honor<sup>223</sup>  
 1080 Apifera a cord of a ship  
 1081 Apiferum nomen proprium<sup>224</sup>  
 1082 Apiscor ris .i. conquirere  
 1083 Apiforium .i. apisterium<sup>225</sup>  
 1084 Apis .i. rex grecorum vel dominus apium<sup>226</sup>  
 1085 Apiforet .i. ade[ss]et  
 1086 Apium ache  
 1087 Applanos grece .i. error latine<sup>227</sup>  
 1088 Applanes es þe welkene<sup>228</sup>

<sup>222</sup> Cf. ἀπιστος "untrustworthy", "suspicious".

<sup>223</sup> 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..."

<sup>224</sup> Apiferum nomen proprium: cf. Du Cange "Apifer, Magister apum." The ū manuscript reading provides a familiar ending to "Apifer".

<sup>225</sup> Apiforium .i. apisterium. Cf. DFC: "Apiforium ii. - .i. alveare et Apisterium.ii. idem." Cf., for alternate spelling, Du Cange, s.v. "Apiferium".

<sup>226</sup> Principally, "egiptorum". However, in Hellenistic philosophy the Egyptian pantheon was, at least, partially absorbed by the Greeks.

<sup>227</sup> Applanos – orthographically similar is the adverbial form, ἀπλανῶς, 'unerringly', 'accurately'. Here, the scribe is likely to have converted the noun, ἀπλάνεια, 'unchangeableness' to the most common nominative ending, '-os'. He then provides a gloss entirely opposite the entry. ἀπλανῶς and ἀπλάνεια carry the sense 'not like the planets' i.e. 'fixed', 'not wandering'. "Error" from 'errare' has the sense 'wandering'. Was he thinking of πλανός, which is used as a substantive equivalent to πλάνη = 'wandering'?

<sup>228</sup> Applanes. es. þe 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."

<sup>217</sup> By mere emphasis! 'ānus', "ring," "fundament"; 'ānus', "old woman".

<sup>218</sup> Anxioma, Anxungia, Anxuga (1052-4). Since there is virtually no distinction palaeographically between 'u' and 'n' 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 'Axioma' (twice: 1762 and 1766, 'Axungia' (1767), and the verb, 'Axungo' (1765), one notices an orthographic duality which prevails throughout the ms.

<sup>219</sup> Cf. ἀπάθεια; om. 'latine', add. 'anglice'.

<sup>220</sup> Cf. Isid. Orig. 14.8.13: "Apenninae Alpes".

<sup>221</sup> Cf. Isid. Orig. 17.5.20: "[De vitibus]...Apianae vinum dulce faciunt; quas nisi cito legas...maxime apibus infestantur."

1050 Anitergium (ms.); a ners (ms.). — 1052 cf. ἀξίωμα. — 1059 Apagite (ms.). — 1060 Apagessis (ms.). — 1061 Apasia (ms.). — 1063 Apenitus (ms.). — 1071 Apiaria (ms.). — 1075 Apiterus (ms.). — 1087 Apalnos (ms.). — 1088 Apallne (ms.).



- 1089 Aplestia glotoni sorfet  
 1090 Aplaustrum a ster[n] of a ship<sup>229</sup>  
 1091 Apoca a quitaunce  
 1092 Apocalipsis .i. reuelacio  
 1093 Apocalipsor aris .i. reuelare secreta  
 1094 Apocriphum .i. scriptum secretum  
 cuius auctor ignoratur  
 1095 Apocriphus<sup>230</sup> .i. occultus vel obscurus  
 1096 Apocripharius .i. cancellarius secreta-  
 rius consiliarius  
 1097 Apocrisis .i. deauracio vel depulsio<sup>231</sup>  
 1098 Apocopa .i. amputacio finis dictionis  
 1099 Apodixes vel apodixen grece ostencio<sup>232</sup>  
 latine fantasia probacio experimentum virtus  
 potestas  
 1100 Apidiscus .i. vncus<sup>233</sup>  
 1101 Apofor[e]tum a vessel of apples  
 1102 Aposphragisma .i. signaculum anuli  
 1103 Apogeum] housinge vndur vrbē

- 1104 Apofasis .i. affirmacio vel negacio<sup>234</sup>  
 1105 Apolesma finis disputacionis  
 1106 +Apoga+<sup>235</sup> .i. uulnus  
 1107 Apollo nis nomen proprium  
 1108 Apollinus idem  
 1109 Apollisterium .i. vestibulum  
 1110 Appollogeticus a um answerde  
 1111 Appollogia answerde  
 1112 Apopompeus grece emissarius latine<sup>236</sup>  
 1113 Apoplexia sodeyne bledyng  
 1114 Aporia .i. aperiacio vel labor aculeu[s]  
 stimulus ictus uulnus tedium molestia<sup>237</sup>  
 1115 Apodio as to helpe or defende  
 1116 Aporio as .i. aperire enucleare pauperare  
 laborare  
 1117 Aporior idem  
 1118 Apozima ius<sup>238</sup> herbarum  
 1119 Aposiopesis .i. varius defectus orationis  
 1120 Apostata [qui renuit] ordinem vel legem

Two points should be made here. There is no doubt that “þe welkene” when equated with ἀπλανής (cf. ἀπλανής adj. “not moving about, standing firm”) means “the sphere of the fixed stars”, and that the separate definition of the Medulla quote, if necessary, belongs under 3.(a) with “the firmament”.

<sup>229</sup> Aplaustrum [cf. ‘aplustre’ from ἄπλαστον]: a ster of a ship. Cf. P.Parv. col. 379, s.v. “Roper of a shyp: Ampluster”; also see p. 684, note 1813; as well, cf. p. 801, col. 2: “amplustre”. For ‘ster’ used as ‘sterne’ cf. Cath. Angl. p. 361 note 6.

<sup>230</sup> Cf. ἀπόκρυφος.

<sup>231</sup> Apocrisis, from ἀπόκρισις, contains the sense of ‘response’ equivalent to “depulsio”: “rebuttal (of a charge) or rejoinder”. However, the gloss, “deauracio”, ‘gilding’ has nothing to do with “Apocrisis”, but rather a word composed of ἀπό “from”, and χρυσός, “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.

<sup>232</sup> Cf. ἀπόδειξις.

<sup>233</sup> Apidiscus .i. vncus: cf. Du Cange, s.v. “Apidiscus, webhoc, id est pectin [textorius uncus].”

<sup>234</sup> ἀπόφασις means “denial”, “negation”; κατάφασις has the sense “affirmation”. Our scribe attributes both meanings “affirmation” and “negation” to “Apofasis”. It appears he edited incorrectly from Isidore. Cf. Orig. 2.27.3: “scilicet quod res mente conceptas prolatis sermonibus interpretetur per cataphasin et apophasin, id est adfirmationem et negationem.” Perhaps, the item should read: “[catafasis et] apofasis .i. affirmacio et negacio.”

<sup>235</sup> +Apoga+ .i. uulnus. Cf. line 1114: “Aporia... uulnus.” An error, made by an earlier scribe, for “Aporia”, line 1114. For this type of occurrence see note 47.

<sup>236</sup> “Emissarius” has the general sense: “A person sent out on a specific mission;” whereas ἀποπομπαιός means “[one] carrying away evil, of the scapegoat.” See Latham: “apopempeus, averter of evil,” from ἀπό and πέμπω, “send away”. Our scribe or his antecedent, with a lack of linguistic ability, matched ἀπό with ‘e’, “out, from, away” and πέμπω with ‘mitto’ (“send”) without concern for the subtlety of sense.

<sup>237</sup> Aporia. See MLDBS: “aporrhoea (ἀπόρροια): flowing, pouring out; sore, wound.” Cf. line 1106.

<sup>238</sup> Note easy scribal confusion between ‘uis’ and ‘ius’.

1089 Aplestra (ms.); cf. ἀπληστία. — 1096 cansellarius (ms.). — 1097 depulcio (ms.). — 1100 Apodiscus (ms.), vncus (ms.). — 1102 Apoferagisma (ms.). — 1109 Apollisfium (ms.). — 1110 Appolligeticus (ms.); an swerde (ms.). — 1112 Apompennis (ms.); cf. ἀποπομπαιός. — 1116 enucliare (ms.). — 1118 Aporisma (ms.); vis (ms.).

- 1121 Aporus .i. diuinus<sup>239</sup>  
 1122 Apostoto as .i. ordinem vel legem renuere  
 1123 Apostasis omnium rerum immobilitas  
 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 reuercio conuersio locucionis  
 1131 Apostrophus .i. virgula et ra<sup>240</sup>  
 1132 Apostrofari .i. recuruare conuerti reuerti  
 1133 Apotecha a seler a bern a shoppe  
 1134 Apotecarius qui custodit eam  
 1135 Apozima hous of gras<sup>241</sup>  
 1136 Aperiatiu[m] [blank] þat into<sup>242</sup>
- 1137 Apareo es to seme or to apere  
 1138 Apparitor a somnour a seriant of mase or a  
 bedel  
 1139 Apparo as .i. [valde] paro  
 1140 Appello as to apele  
 1141 Appendix is ladyes tayles or a litel  
 vncouered hous þat haþ no hous rof  
 departed fram anoþer hous  
 1142 Appendo is .i. suspendo lib[r]o et pondero  
 1143 Appensor [qui ponderat]<sup>243</sup>  
 1144 Appendicium] a litil hous coupled<sup>244</sup>  
 1145 Appendiculum idem<sup>245</sup>  
 1146 Appeto is .i. liberare requirere delectare  
 1147 Applaudo dis to ioeye with honden  
 1148 Applauda a gaunsel  
 1149 Applico as to riue or to clippin  
 1150 Appollinar[i]ste .i. h[er]etici<sup>246</sup>  
 1151 Appono apponis to put to  
 1152 Apponicio<sup>247</sup> putting to

<sup>239</sup> Aporus .i. diuinus: cf. FVD: "Aporus .i. diuinus, pauperum enim est diuinos esse et regnum habere celorum" Under "Aporior" 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 pauperve latine." The association between "pauper" and "diuinus" 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 ἀπειρος have been introduced, leading to the idea of "the Infinite", i.e. ἄπειρος – ἄπειρος.

<sup>240</sup> Apostrophus .i. virgule et ra. "ra" is not a variant spelling, but rather a scribal compression of the word "figura" suggesting the rhetorical feature "apostrophe". Cf. Isid. Orig. 1.19.8: "De figuris accentuum... Apostrophus pars item circuli dextra et ad summam litteram adposita, fit ita: )" Implicit is the ignorance of the Greek endings: -ος and -η.

<sup>241</sup> Note the homoiophony that exists between the English "hous" and "ius", the former a variant of the latter. Add "hous" as a variant spelling to "jus n." (MED).

<sup>242</sup> Aperiatiu[m] [ ] þat into. The lacuna is particularly defiant since what remains is nondescript.

<sup>243</sup> Appensor 'a litil hous coupled' (ms.). Neither gloss nor entry relate to one another. It is likely the proper gloss of 'Appensor' and the entry for a 'litil hous coupled' were overlooked in copying due to an eyeskip from "a" of "Appensor" to "a" of "a litil hous coupled". For "Appensor [qui ponderat]" cf. FVD, s.v. "Appensor." Cf. FVD and DFC for familial association and textual proximity of "Appendix", "Appendicium", and "Appendiculum" on the one hand, and "Appendo" and "Appensor" on the other.

<sup>244</sup> Appen[di]cium] a litil hous coupled. Cf. P. Parv. col. 332: "Pentyse off a hows 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:...appendicum"; and p. 721 note 2357: "To-fal, a pent-house, a shed."

<sup>245</sup> Appendiculum: found only in Latham, meaning: "appendage".

<sup>246</sup> Appollinar[i]ste .i. h[er]etici. Cf. Isid. Orig. 8.5.45: "Apollinaristae ab Apollinare vocati sunt, dicentes Christum corpus tantummodo sine anima suscepisse."

<sup>247</sup> "Apponicio" is a literal extension of 'appono' but is unattested. *Add. lex.* FVD and DFC read: "Appositio".

1127 coo- (ms.). — 1135 Aporima (ms.); cf. ἀπόζεμα 'decoction'. Note the homoiophony that exists between the English "hous" and "uis", the former a variant spelling of the latter. Add "hous" as variant spelling to "jus" n. (MED). — 1139 Apporo (ms.). — 1141 no (ms.). — 1142 pendero (ms.).

- 1153 *Apprecior aris* to sette price  
 1154 *Apprehendo dis* to take  
 1155 *Apprimere* .i. valde primere  
 1156 *Apropio as* .i. approximare  
 1157 *Apricitas* .i. iocunditas calor  
 1158 *Apricus* .i. delectabilis iocundus  
 1159 *Apratia* .i. gens iudeorum  
 1160 *Apprilis* auerol<sup>248</sup>  
 1161 *Aptitudinarius* a comly mon  
 1162 *Aptulus* .i. lini illius<sup>249</sup>  
 1163 *Apto as* lyztili take or shappe  
 1164 *Aptotus* withputen case  
 1165 *Apptus* a um couenable  
 1166 *Apud prepositio* atte  
 1167 *Apulia* quedam prouincia  
 1168 *Aqua* water  
 1169 *Aquagium* a goter<sup>250</sup>  
 1170 *Aquadinale* idem  
 1171 *Aqualicium* idem  
 1172 *Aquaductile* idem  
 1173 *Aqualiculus* .i. ventriculus porci<sup>251</sup>  
 1174 *Aqualis* a vessel of water  
 1175 *Aqualium* .i. summa pars capitis  
 1176 *Aquamanielle* a sarce<sup>252</sup>

<sup>248</sup> "auerol": *add. lex.* as an unattested spelling of "Averil".

<sup>249</sup> *Aptulus* .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.

<sup>250</sup> 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 gutatorium, per quod aqua foras mittitur." "Aquadinale" of line 1170 is unattested.

<sup>251</sup> *Aqualiculus* .i. ventriculus porci. Cf. Cath. Angl. p. 108 note 1, part of which reads: "Aqualiculus, Ventriculus, sed proprie porcorum pinguedo super umbilicum (Du Cange)."

<sup>252</sup> *Aquamanielle* 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 spyce: sas. [F. Sas, a ranging sive or searce, OF saas, MLat. Seta-

- 1177 *Aquariolus* an hor seruauant<sup>253</sup>  
 1178 *Aquarius* quoddam signum celi  
 1179 *Aquaria* a water berere  
 1180 *Aquarii* orum heretici qui solam aquam in calice offerunt  
 1181 *Aquaticus* a um watri  
 1182 *Aquatilis* et aquatile idem  
 1183 *Aquibibus* qui sepe bibit aquam  
 1184 *Aquiunomus* a water spuer<sup>254</sup>  
 1185 *Aquila* an egle  
 1186 *Aquilinus* a um [ad aquilam pertinens]  
 1187 [*Aquileus* a um] niger fuscus  
 1188 *Aquilini* orum sunt demones  
 1189 *Aquilo* nis be norþe  
 1190 *Aquitania* gascoyne  
 1191 *Aquor aris* .i. aqua[m] ducere  
 1192 *Aquosus* a um plenus aqua  
 1193 *Aquila* .i. parua aqua  
 1194 *Ara* .i. altare et domus porcorum<sup>255</sup>  
 1195 *Arabia* quedam regio  
 1196 *Aro as* to here

tium, sas, vaissel a purger (Du Cange).]" Also cf. Cath. Angl. p. 318 col. 2, s.v. "a Sarce: colum, Instrumentum colandi ceruisiam, colatorium;" and note 3, esp. "In the Invent. Of Archbishop Borne, in 1423, is an item, 'de viijd. Receptis pro uno sarce multum usitato.'" This latter is particularly relevant to the present item, when considering the religious overtones of the virtually identical quotations of FVD and DFC. FVD glosses it as "vas super quod cadit aqua qua abluuntur digiti sacerdotis post sumptionem corporis Christi quod tenere et preparare debet diaconus." Also, cf. Du Cange, "Aquamanielle: Vas inferius, in quod manibus infusa aqua delabitur." See entire entry for further examples. Also, cf. N.Y.Times 25/8/06.

<sup>253</sup> *Aquariolus* an hor seruauant. Cf. DFC, s.v. "Aquariolus li .i. seruiens meretricibus qui crebro defert aquam ad eas mundandas et venustandas et administrandas."

<sup>254</sup> In MLDBS read 'aquacuomio' for 'aquacuomio'.

<sup>255</sup> "domus porcorum" = "hara". This item is another example of glossarial succinctness. Cf. AMD: "Hec ara, are est altare dei sine 'h' et est prima lingua (sic); Hec hara, are - cum 'h' est domus porcorum, et est prima brevis, unde versus: Est ara porcorum brevis et non aradecorum."

1156 *Aproprio* (ms.). — 1157 *Apriciatas* (ms.). — 1161 *Appitudinarius* (ms.). — 1173 *ventriculus* (ms.). — 1174 *Aqualis* (ms.). — 1176 *sacre* (ms.). — 1183 *Aquibibet* (ms.). — 1184 *Aquinomus* (ms.).

- 1197 *Arabilis* bona terra  
 1198 *Arabs* .i. gens arabie  
 1199 *Arabs* .i. gentilis  
 1200 *Arabicus* a *um* *participium*  
 1201 *Arabissi* *quidam* heretici  
 1202 *Arabey* et *arassenci* *idem sunt*  
 1203 *Ardo nis* erles or a wed<sup>256</sup>  
 1204 *Aradii* a maner of folke<sup>257</sup>  
 1205 *Aranea* a *spiper*  
 1206 *Araneus* a *um* *pertinens*  
 1207 *Araneola* et *lus* *parua* *aranea*  
 1208 *Arapagare* to deluen or grauen  
 1209 *Arapagatus* a *um* *outdoluē*<sup>258</sup>  
 1210 *Aratellum* a lytel plow<sup>3</sup>  
 1211 *Araciuncula* *diminutiuum*<sup>259</sup>  
 1212 *Aratorculus* a lytel erere  
 1213 *Aratorinus* a *um* *pat* may bee yherde  
 1214 *Araula* *receptaculum* *ignis*  
 1215 *Aratrum* a plou<sup>3</sup>  
 1216 *Arbyter* a iuge  
 1217 *Arbitrium* a dom or a fre dome a fre  
     choyse or a fre wyl  
 1218 *Arbitror* *aris* to deme or chese  
 1219 *Arbor* et *arbos* a tree  
 1220 *Arboretum* a place of trees

<sup>256</sup> *Ardo nis*. erles or a wed. Concerning "erles" cf. *Cath. Angl.* p. 116, s.v. "Erls...Arabo, Arra...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... vadimonium." Cf. also *P. Parv.*, col. 519, s.v. "Wedd, or thyng leyd in plegge: vadium...vadimonium...pignus;" see p. 734 note 2536.

<sup>257</sup> Cf. *Isid. Orig.* 9.2.24: "Aradii sunt, qui Aradum insulam possiderunt angusto fretu a Phoenicis litore separatam."

<sup>258</sup> "Outdoluē", unattested p.ppl. of unattested "outdelven" v. Neither form appears in the *MED. Add. lex.* with meanings "excavated", "dug out."

<sup>259</sup> "Araciuncula diminutiuum" seems to refer to line 1210: "Aratellum". Cf. *FVD*: "Aratellum - parvum aratrum"; and immediately following "Aratiuncula - parva fossa instar sulci aratri." For further details of language and etymology cf. *P. Parv.* col. 201, s.v. "Grype"; also, note 921 on p. 614.

1198 *Arabis* (ms.). — 1204 *Aradū* (ms.). — 1205 *Arania* (ms.). — 1206 *Aranius* (ms.). — 1207 *arania* (ms.). — 1209 *Aropagatus* (ms.). — 1210 *blow<sub>3</sub>* (ms.). — 1231 *Aresco.cis* (ms.); (see note on line 612). — 1234 *Areritipus* (ms.).

- 1221 *Arboreus* a *um* *pertinens*  
 1222 *Arbustula* *parua* *arbor*  
 1223 *Arbustum* .i. *arboretum*  
 1224 *Archa* a whycche  
 1225 *A[r]chadia* a contre  
 1226 *Archas* dis folke *peroffe*  
 1227 *Archabanti*<sup>260</sup> *ge[n]us* *monstri*  
 1228 *Archarius* *qui facit vel custodit archas*<sup>261</sup>  
 1229 *Archanus* *priue*  
 1230 *Arceo* es to streyne  
 1231 *Arcesso* is to constreyne wyb *desir*  
 1232 *Archangelus* an archangel  
 1233 *Archangelicus* a *um* *pertinens*  
 1234 *Architipus* *priue* to *kenyng*  
 1235 *Archia* .i. *principatus*  
 1236 *Archicipus* .i. *princeps figurarum*<sup>262</sup>  
 1237 *Archicocus* .i. *princeps cocorum*  
 1238 *Archidiaconus* an erchedekene  
 1239 *Archidiaconatus* an erchedekenye  
 1240 *Archiepiscopus* an erche bysshope  
 1241 *Archiepiscopos* *aris* *esse vel fieri* *archiepi-*  
     *scopus*  
 1242 *Archigallus* *princeps gallorum*  
 1243 *Archigenes* *princeps medicorum*  
 1244 *Archigraphus* a chaunceler  
 1245 *Archileuita* .i. *princeps leuitarum*  
 1246 *Archilogus* *princeps sermonum*  
 1247 *Archilogium* .i. *principium sermonis*

<sup>260</sup> *Archabanti*. An error preserved from an earlier copying. Note the similarity in sound between "Archabanti" and "Artabaticē" (line 1392 note).

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

<sup>262</sup> Cf. 'Archetipus' from ἀρχέτυπον.

zel

lia

gius.  
dei  
forti  
uan-  
proneral  
only  
ge".  
erb'salum  
gdos  
at in  
oriesd in  
ury:  
ndiausia  
ogia

- 1339 Aristotiles fuit *quidam philosophus*  
 1340 Arga .i. cucurbita vel simulacrum<sup>281</sup>  
 1341 Arma orum wepen  
 1342 Argirius<sup>282</sup> .i. denarius  
 1343 Armamentum .i. firmamentum  
 1344 Armabilis et le facile ad armandum  
 1345 Armamentariolum .i. paruum armamenta-  
 rium  
 1346 Argasterium .i. magisterium<sup>283</sup>  
 1347 Aron .i. mons fortitudinis  
 1348 Armamentarium locus vbi arm[am]enta  
 ponuntur  
 1349 Armarium locus vbi instrumenta cuiuslibet  
 artis ponuntur

aptum" and belongs to the entry word immediately above it, "Aristophorum", leaving "vas potandi", the present gloss of "Aristophorum" as duplicating in sense the beginning of its proper gloss "vas aptum ad potus" as well as rendering "Aristor.oris" as a puzzlement, not found in any of the three MSS. mentioned above. "Aristor" does not exist as a Latin inflectional item with "oris" as its supposed genitive case. There is a verb "aristor.aris" which is inappropriate here (see line 1336). However, as P.Parv. notes on p. 802, col. 2: "aristophorum...Lat. 'vas in quo prandium fertur' (Festus)", it might not be so unreasonable to entertain the following comment "Gr. ἄριστον, prandium" 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 "oris" 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) "Aristophory .i. vas" and (1338) "Aristor or<sup>s</sup> vas". Note how convincing the abbreviations make for eyeskipping. Cf. lines 1306-07 for another example of chiasmic irregularity.

<sup>281</sup> Arga .i. cucurbita vel simulacrum. Cf. Du Cange, s.v. "arga": "Papias: Arga, cucurbita; addit Uguccio, vel simulacrum."

<sup>282</sup> Argirius: transliteration (with conversion to familiar Latin ending) of the Greek word: ἀργύριον.

<sup>283</sup> Argasterium: variant of "ergasterium: magisterium, operatorium vel carcer" (cf. Isid. Orig. 15.6.1-2). Also, cf. AMD: "ergasterium — est illud quod fit in ergastulo"; also, "ergastulum — est carcer corporis...et etiam locus ubi captivi ligantur ad opera faciendā."

- 1350 Armelausa a cloak<sup>284</sup>  
 1351 Armelus .i. vestis tegens humeros  
 1352 Armelum .i. vas sanctorum  
 1353 Armentarium .i. armentum  
 1354 Armentarius custos armenti  
 1355 Armigatus a um vt in organista<sup>285</sup>  
 1356 Armiger a squier  
 1357 Armilla .i. ornamentum armorum  
 1358 Armillum vas vinarium  
 1359 Armipotens qui potens armis  
 1360 Armomancia d[i]u[i]nacio que fit in armis  
 1361 Armonia dulcoracio vel consonancia pluri-  
 morum cantuum et omnis cantus celi  
 1362 Armonicus a um dulsus suavis  
 1363 Arnus humerus vel scapula  
 1364 Arna grece agna latine<sup>286</sup>  
 1365 Arnaglossa weybrode  
 1366 Aro as to ere

<sup>284</sup> Armelausa: the Medulla provides three variations: 'arme-, -ma-, -mi-'. Isidore normalizes it as "armilausa". It is defined as 'a military cloak that is divided before and behind and is opened; closed only across the shoulders, as if -armiclausa-'. (Isid. Orig. 19.22.28). Cf. Niermeyer for an additional three linguistic variations, '-losa, -lausia, -laisia'. Ultimately, cf. ἀρμαραύσιον (LSJ Supplement) and its source ἀρμαραύσιον, its first occurrence in papyri (McCarren, Michigan Papyri XIV, ASP(22), 1980, p. 48 and note on line 11, p. 50), a phonetic variation upon ἀρμελαύσιον.

<sup>285</sup> Armigatus.a.um vt in organista. Cf Du Cange, s.v. "Armigatus: 2Kings 6.4: Et David percutiebat in organis Armigatis...ἐν ὄργάνοις ἡρμωσμένοις."

<sup>286</sup> Arna grece agna latine: Note repetition in line 1422. Both references serve as examples of an odd, yet functional phenomenon. "Arna" is the transliteration of the accusative case of ἀρνῆν, i.e. ἄρνα. Other examples of this linguistic curiosity are: "(= ἄρνα, acc. pl. of οὄξ) ge auris le" and "Egea = αἶγα (acc. of αἶξ) ge capra le." More frequently, we have observed the genitive case of the Greek noun used as the transliterated nominative lemma. Note "Nictos (instead of νόξ) ge nox le"; "Ceros (instead of κέραξ) ge cornu le"; "Cinos (instead of κύνον) ge canis le"; "Ciros (instead of χεῖρον) ge manus le"; "Creos (instead of κρέας) ge caro le"; "Pedos (instead of παῖς) ge puer le." Cf. also notes on lines 379 and 603.

1339 quedam (ms.). — 1345 Armamentarium (ms.). — 1353 Armentarium (ms.), (dittography). — 1360 Armanencia duracio (ms.). — 1361 Armenia (ms.).

chas

atis<sup>272</sup>

a "substan-  
with gloss  
oteli" (line

e is a struc-  
ties of this  
agement to  
diminutive  
as segment  
nsecutive).  
ly so sepa-  
and "Areo"  
is a rather  
): "Arena"  
n (diminu-  
"; "Arenae-  
ems out of  
For further  
n, 12 et ff.,

Isid. Orig.

itus (ms.).  
(ms.). —

1367 Arator an errer  
 1368 Aratura erynge  
 1369 Aroma swete smel  
 1370 Aromatizo as to anoynte  
 1371 Arpax cis<sup>287</sup> welhoqe  
 1372 Arpagio is quoddam vas<sup>288</sup>  
 1373 Arpia auis rapax<sup>289</sup>  
 1374 Arquitenens arcum tenens  
 1375 Arra ernest or a wede<sup>290</sup>  
 1376 Arabo anselne<sup>291</sup>  
 1377 Arreptim fro stede to stede<sup>292</sup>  
 1378 Arriani sunt heretici  
 1379 Arrigo gis .i. virgam virilem arrige

<sup>287</sup> Cf. ἄρπαξ.

<sup>288</sup> Arpagio.is. quoddam vas. Cf. LSJ, s.v. ἄρπάγιον = κλεψύδρα = ὕδράρπαξ: "a small vessel with one or more perforations below and an air-vent above, for transferring small quantities of liquid." No such sense is found among any Latin words which are cognate with ἄρπάγιον, leading us to conclude that this entry word is a direct transliteration of the Greek – a rarity that occurs about twenty times over the course of the Stonyhurst's 17,000 items. '(H)arpagio' reveals a modified ending befitting the Latin inflectional system. Hence, this new sense of 'harpagio' should be added to the Latin lexica. Cf., also, line 1033: "Anapolesis".

<sup>289</sup> Arpia auis rapax. Cf. Cath. Angl. p. 49, col. 1, which associates the "Arpia" and the "Bussard"; see also note 3. Considering both entries, here and line 1384, see Virgil's "Harpies" (Aen. 3.212). Cf. Ἄρπυιαι.

<sup>290</sup> Arra ernest or a wede. For "ernest" cf. P.Parv. col. 147, s.v. "Ernyste (also see col. 15, 'arnest...Arabo') ...ansale: et arra."

<sup>291</sup> Arabo ansele. Cf. P.Parv., col. 214, s.v. "Hansale": (and note 976, p. 618): "a New Year's Gift... [the older meaning of 'hanselle' was earnest-money on a purchase]." Also, cf. Cath. Angl. p. 173, s.v. "a Hanselle; Arabo" and note 6. See note on line 1374, immediately above. Cf. ἄρραβόν; also, see Isid. Orig. 9.7.5.

<sup>292</sup> Arreptim fro stede to stede. FVD glosses the entry as 'ravissamment' and DFC as 'harpement'. But, can "stede" gloss a word which means 'violently seize' or 'ravingly snatch away'? See MLDBS, s.v. "arreptio" used with "itineris" with the sense "setting out", perhaps, indicating a required sense of movement "from place to place". "Arreptim" might be added to MLDBS.

1380 Arrideo es .i. appl[a]judo  
 1381 Arsaces rex parthorum vnde dicti sunt  
 arsacide<sup>293</sup>  
 1382 Arseria vasa vinaria in quibus vinum deferebatur ad aram<sup>294</sup>  
 1383 Aripio is to assayle  
 1384 Arrogo as to prowden  
 1385 Arpia a bosom<sup>295</sup>  
 1386 Ars tis artificium quod fit manibus  
 1387 Arsenicum genus coloris et auripigmentum  
 1388 Arses sunt reges persarum<sup>296</sup>  
 1389 Arseuerse averte ignem<sup>297</sup>  
 1390 Arsis rerynge  
 1391 Arsippio arc[t]us<sup>298</sup>  
 1392 Artabaticce men þat gon as bestes<sup>299</sup>

<sup>293</sup> Arsacidae: "a name given to some of the monarchs of Persia in honour of Arsaces, the founder of the empire." Cf. Lempriere, p. 88. Cf. Ἄρσακες.

<sup>294</sup> Arseria vasa vinaria...; cf. Du Cange, "arseria: uno vaso de vino."

<sup>295</sup> Arpia a bosom. Cf. DFC: "Arpia...est quedam avis marina vultum hominis habens et est talis nature quod primum hominem quem videt interficit et postea sedet super aquas et considerat vultum suum proprium in aqua tanquam in speculo et videns quod sibi similem interfecit postea cum videt hominem, nimio dolore cruciatur." Cf. line 1373.

<sup>296</sup> Arses – referred to collectively as the briefly reigning king of Persia and his children (cf. Lempriere, p. 88).

<sup>297</sup> Arseuerse averte ignem. Cf. DFC: "Arseuerse dicitur ab ardeo.es. et est verbum defectivum imperativi modi .i. averte ignem vel Arseuerse dicitur proverbium." Also see OLD which quotes Paulus Festus: "arseuerse auerte ignem significat. Tuscorum enim lingua arse auerte, uerse ignem constat appellari, unde Afranius ait: 'inscribat aliquis in ostio arseuerse'."

<sup>298</sup> Arsippio arc[t]us. Cf. Du Cange, s.v. "Arsippio" from a manuscript of Papias. The ms. reading of "Arispio" further emphasizes the scribe's dyslexia; see note on line 752.

<sup>299</sup> Artabaticce men þat gon as bestes. Cf. DFC: "genus monstri in Ethiopia proni ut pecora ambulare dicuntur." The "genus monstri" here is identical to the gloss of the word 'Archabanti' (line 1227) which does not appear in any lexicon in its present form. Cf. also Isid. Orig. 11.3.20.

1371 hope (ms.), ('p' obverse of 'q'). — 1372 quedam (ms.). — 1381 Arsacinus (ms.); prothorum (ms.). — 1386 facit (ms.). — 1388 otiose macron over 'ar' of "persarum". — 1392 Arispio (ms.), arcus (ms.).

- 1393 Artaba be ge[n]us measure  
 1394 Artauus a penknyfe  
 1395 Artemo et neum .i. modicum velum<sup>300</sup>  
 1396 Arteria .i. arta aeris [via]  
 1397 Arteriatuſ a um .i. venenum currens in gena  
 1398 Artesis a maladi<sup>301</sup>  
 1399 Artocida parua ars  
 1400 Articularis longynge to craft  
 1401 Articulſ a litel fingur  
 1402 Articulo as .i. copulo  
 1403 Artifinium an hed lond  
 1404 Articus a um .i. bonis artibus instructus  
 1405 Artifex a crafti mon  
 1406 Artificioſus plenus artibus  
 1407 Artificialis et artificialis et ale participium  
 1408 Artificina locus vbi exercetur ars  
 1409 Artificium .i. ars  
 1410 Arto as to make to strayne to couple  
 1411 Artabilis .i. abilis artari  
 1412 Artocopus a symnel<sup>302</sup>  
 1413 Artocrea generaliter panis artificioſus  
 composituſ or a pic  
 1414 Artopto<sup>303</sup> as .i. artificialiter operari

- 1415 Artopta<sup>304</sup> vas artificialiter operatum  
 1416 Artorium ubi bona uenduntur [artocopo-  
 porum]<sup>305</sup>  
 1417 Artotira a flaune<sup>306</sup>  
 1418 Artuatim fro membre to membre  
 1419 Artuo as to breterne  
 1420 Artuoſus membratuſ  
 1421 Ar[c]turus quoddam signum celeste  
 anglice charleswenus plow  
 1422 Artus a tum stri[c]tus  
 1423 Arna .i. agna  
 1424 Arualis et aruale longynge to felde  
 1425 Aruum campus  
 1426 Aruambale .i. hostia et sacrificium  
 aruorum<sup>307</sup>  
 1427 Arugo nis 3olw color et morbus regis<sup>308</sup>  
 1428 Aruina .i. pinguedo terre

<sup>304</sup> With dittography of the “o” and a similarity between “i” and “t” “artopto” quickly becomes an erroneous “artopia”. Cf FVD: “Artopta: quodda<m> vas artificialiter operatum”, as well as “artopta” defined as “a bread pan” in OLD and “a vessel to bake in” (L.&S); see, also, AMD: “Artocopta (sic) -te: est vas arti<fi>cialiter factum.”

<sup>305</sup> Artorium (*add. lex.*) ubi bona uenduntur [sc. Artocoporum]. Cf. line 1538: “Astraria ubi venduntur bona scriptorium.” “Artocopus” has a dual meaning: here as “baker”; and under line 1412 a type of “bread”.

<sup>306</sup> Artotira: cf. FVD: “cibus qui fit ex pasta et caseo .i. tarte et componitur ab artos quod est panis et tirus, caseus.” Cf. ἀρτοτύπος: “bread and cheese”.

<sup>307</sup> Aruambale: cf. DFC: “Arvambale – arvum componitur cum ambio et fit hoc Arvambale.lis - .i. hostia cum qua arva ambiebant – dicitur etiam Amburbale et Amburbium sed amburbale et amburbium est hostia cum qua civitatem ambiebant secundum Huguicionem, Papias etiam dicit arvambale sacrificium agrorum.” For ancient practice cf. both OCD(3) and Lempriere, s.v. Ambarvalia.

<sup>308</sup> Cf. DFC: “Arugo.ginis – color quidam, sicut pes accipitris et scribitur per ‘a’ solam secundum Papiam sed aurugo per dyptonon secundum eundem est morbus regius; idem dicit Huguicio et producta ‘ru’ – dicitur etiam aurugo corruptio aure per quam segetes contrahunt innaturalem colorem ex aura corrupta.” Also cf. P.Parv. p. 802, col. 2, s.v. arugo.

<sup>300</sup> Artemo et neum .i. modicum velum. For dual entries given as lemmata cf. LSJ: “ἀρτέμων and diminutive ἀρτεμόνιον. Also, see Isid. Orig. 19.3.3. P.Parv. p. 802 col. 2 offers the following directive: col. 43: “Bonet of Asayle: Arcenio” [sic], and note 201 on p. 567 for a definition: “an additional piece of canvas laced to the top of a sail to catch more wind.” Also cf. Cath. Angl. p. 36, s.v. “A Bonet of a saille,” and note 10.

<sup>301</sup> Artesis a maladi. Cf. FVD: “artuum morbus, scilicet podagra” – gout.

<sup>302</sup> Artocopus – cf. DFC: “Arthocopus quidam panis cum labore factus, seminel gallice.” Cf Also, P.Parv. col. 410, s.v. “Symnel, bred: artocopus” and note 1994 on p. 696 for additional citations. See further Cath. Angl. p. 340, s.v. “a Symnelle” and note 2.

<sup>303</sup> Due to haplography involving the “t” and a similarity between “e” and “o”, “artopto” would easily be altered to a mistaken “arepto”. See line 1415 and note. The likelihood of “Artopto” warrants the caution of its being a *hapax legomenon*.

1393 Arabe et araba (ms.). — 1394 Aitauus (ms.). — 1406 plonus (ms.). — 1408 Artificia (ms.). — 1412 Arcopus (ms.). — 1414 Arepto (ms.). — 1415 Arotopia (ms.). — 1417 flame (ms.). — 1425 Aruus (ms.).

1429 *Aruinosus* .i. plenus aruina  
 1430 *Aruinula* a litel corcious<sup>309</sup>  
 1431 *Aruiolium paruum* aruum  
 1432 *Arula parua* ara et patella  
 1433 *Arundinetum locus vbi arundines crescunt*  
 1434 *Arundo nis* a red spire  
 1435 *Aruspex .i. diuinator*  
 1436 *Aruspikor aris .i. diuinari*  
 1437 *Aruum* a felde  
 1438 *Assis* an halpeny  
 1439 *Asa tollens vel subtollens*<sup>310</sup>  
 1440 *Asbestos lapis coloris ferri*  
 1441 *Ascalonia herba est*<sup>311</sup>  
 1442 *Asbestus inextinguibilis*<sup>312</sup>  
 1443 *Ascarida*<sup>313</sup> [*deest interpr.*]  
 1444 *Acella* an arm hole  
 1445 *Ascendo is* to stie an hy3e<sup>314</sup>  
 1446 *Ascia* a thixil<sup>315</sup> or a brod ax or a twibel

1447 *Asciatim .i. dolatim*  
 1448 *Ascio as* to hewe  
 1449 *Ascio cis adiungere* adquirere  
 1450 *Asciola* a litel thixel  
 1451 *Ascis securis*  
 1452 *As[ci]culus* hachet  
 1453 *Ascisco cis* to biggin to gete  
 1454 *Ascopa* a costrel<sup>316</sup>  
 1455 *Asculto as* audire  
 1456 *Ascubo as* to lysten<sup>317</sup>  
 1457 *Ascribo is* to sekir  
 1458 *Ascriptus a um* put to  
 1459 *A s[e]cretis indeclinabile* priue of  
 consaile<sup>318</sup>  
 1460 *Aser nomen mulieris*  
 1461 *Asellus paruus* asinus  
 1462 *Asia regio interpretatur* elacio et  
 eleuacio<sup>319</sup>  
 1463 *Asianus et ticus pertinens*  
 1464 *Asilum domus refugii vel refugium*  
 1465 *Asilus musca qui stimulat boues*  
 1466 *Asinphonia acorde*<sup>320</sup>

<sup>309</sup> *Aruinula* a litel corcious. Here the scribe uses an adj. to gloss a noun, a not uncommon imbalance in this manuscript. Cf. P.Parv. col. 94, s.v. "Corcyows: Corpulentus -a -um; Corcyows, and grete belyyd: Ventricosus -a -um." Also, cf. p. 581, note 422. Also, cf. Cath. Angl., p. 124, col. 1: "a Fattnes...aruinula". See L&S, s.v. "Arvina."

<sup>310</sup> *Asa*. Cf. Isid. Orig. 7.6.69 "[De hominibus qui quodam praesagio nomen acceperunt] ...Abia pater Dominus, vel pater fuit. Asa tollens, sive sustollens. Iosaphat Domini iudicium."

<sup>311</sup> Cf. ἀσκαλότιον, "shallot". See Isid. Orig. 17.10.13.

<sup>312</sup> *Asbestus*: Latin normalization of ἄσβεστος from α (privative) and σβέννυται = 'not to be quenched', 'inextinguishable' = [in]extinguibilis. See Isid. Orig. 16.4.4: "numquam extinguitur".

<sup>313</sup> *Ascarida* [deest interpr.]. Cf. P.Parv. col. 396: "schepys lows: ascarida", and col. 482: "Tyke...ascarida", with respective notes.

<sup>314</sup> *Ascendo*.is. to sti an hy3e. Cf. P.Parv. col. 434, s.v. "Steynge...assensus". Also, cf. col. 465, s.v. "Steyyn vp...Ascendo", and note 2253 on p. 714.

<sup>315</sup> "Thixil" is the recoverable spelling from the ms. reading, "thixler". Given what the scribe was faced with: "thixl", 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 thyxille" and note 4; also, see P. Parv. p. 719, note 2328. Cf. Isid. Orig. 19.19.12.

<sup>316</sup> *Ascopa* a costrel. Cf. Cath. Angl. p. 77, s.v. "a Costrelle" and note 7. See, also, P.Parv. p. 96, s.v. "Coostreed or costrel", and p. 581 note 435.

<sup>317</sup> *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 "audire" and "to lystenen", each with the same entry word, "Asculto".

<sup>318</sup> *A s[e]cretis*. "confidential adviser" (Latham). Cf. also Niermeyer for extensive citations.

<sup>319</sup> Cf. DFC, s.v. "Asia:...que tenuit imperium orientis...inde Asianus...et Asiaticus...interpretatur elatio vel elevatio."

<sup>320</sup> *Asinphonia* - cf. ἀσυμφωνία - "out of harmony, discord" (LSJ). However, FVD and DFC read: "consonantia" as the gloss which stresses the "a" of

1431 *Aruiolus* (ms.). — 1433 *Arundinetum* (ms.). — 1434 *Arundo*: ink blot between 'r' and 'u' - perhaps a deleted 'o'. — 1440 *Asbenas* (ms.). — 1441 *Ascolonia* (ms.). — 1442 *Asbescus* (ms.). — 1446 *thixler* (ms.). — 1449 otiose macron over "Ascio". — 1455 *Ascusto* (ms.). — 1459 *A scretus* (ms.). — 1465 *stinulat* (ms.).



- 1467 Asimbama<sup>321</sup> *figura est quando clausula est sine recto*  
 1468 Asindeton *figura est*  
 1469 Asinus ni an asse  
 1470 Asinalus la et [l]um *pertinens*  
 1471 Asmodeus *nomen proprium demonis*<sup>322</sup>  
 1472 Asopus *nomen of flode*<sup>323</sup>  
 1473 Aspisis *nomen proprium gemme*  
 1474 Asper a um *sharp or rou3*  
 1475 Asperatio .i. *truculencia*  
 1476 Aspergo gis *to spryng[l]e*<sup>324</sup>  
 1477 Aspero as *to sharpen*  
 1478 Aspergo gis *spryng[l]yn*  
 1479 Asperno .i. *valde spernere*  
 1480 Aspernor aris *to aspise*<sup>325</sup>

- 1481 Apica *ouis qui habet latum uentrem*<sup>326</sup>  
 1482 Aspicio cis *to see*  
 1483 Aspectus a fer sy3t  
 1484 Aspiro as *to breþe*  
 1485 Aspecto as .i. *fer aspide*  
 1486 Aspīs an edder  
 1487 Asporto as .i. *abportare absentare remouere*  
 1488 Assa *lignum dolatum et latum*  
 1489 Assarium .i. *figura denarii*  
 1490 Assatura *roste*  
 1491 Assatus a um *rosted*  
 1492 Assecla .i. *seruus*<sup>327</sup>  
 1493 Assector aris *to folwe gete*  
 1494 Assensus et taneus *qui cito prebet ass[ens]um*  
 1495 Assensor aris .i. *adulari*  
 1496 Assentor aris *idem*  
 1497 Ass[en]cio tis si *to 3eue consayle be assentyd*  
 1498 Assentisco is *bygynne to assente*  
 1499 Asser a lat or a mapel  
 1500 Assero is *to aferme syker*  
 1501 Asserto<sup>328</sup> as [*deest interpr.*]  
 1502 Assesco cis *to bygynne to sytte ny3e*  
 1503 Assuero as *to syker*  
 1504 Assidella a tabel dormand<sup>329</sup>

"Asinphonia" being a positive force, an example of the intensive "a" prefix, and not a discordant one. Stonyhurst with its gloss: "acorde" concurs.

<sup>321</sup> Asimbama: cf. ἀσύμβαμα — "not a σύμβαμα or full predicate" (LSJ).

<sup>322</sup> Asmodeus: *nomen proprium demonis*. FVD and DFC concur.

<sup>323</sup> Asopus: a river in Boeotia, central Greece. Cf. Lempriere, p. 93.

<sup>324</sup> Aspergo.gis. *spryng* (ms.) (line 1476) and "Aspergo.gis. *spryngyn* (ms.) (line 1478) both have mistaken glosses. "Aspergo" and its cognates respond as follows: P.Parv. col. 430, s.v. "Sprenklynge or strenklynge: aspercio." See also col. 442, s.v. "Strenke-lynge" and note 2163 on p. 708. Also, cf. Cath. Angl. p. 356, col. 2, s.v. "to Sprenkylle; spergere." The orthographic perplexities alone would cause confusion. Hence, the least intrusive set of emendations would be: 'sprynge' and 'spryngyn', respectively, which are variants of 'sprynkle' and 'sprynklyn'.

<sup>325</sup> Aspernor.aris to aspise. Under "aspisen" in the MED there are two citations, one of which is this item; the other, according to the MED editor, is an uncertain entry, "espyse", 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.

<sup>326</sup> Apica ouis qui habet latum ventrem. Cf. MLDBS: "scabbed sheep"; see P.Parv., col. 391: "Scabyd schyppe: Apica." Also, cf. OLD "apica from [ἄπλοκος "without nap" (LSJ)] A sheep with no wool on its belly." Hence, the Medulla's "latum ventrem".

<sup>327</sup> Assecla .i. seruus. Cf. FVD: "Assecla serviciens vel comes qui sequitur aliquem." Also, cf. P.Parv. p. 803, col. 1; see, also, col. 522, s.v. "Wench: Assecla".

<sup>328</sup> Asserto.as. [*deest interpr.*]. 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.

<sup>329</sup> Assidella a tabel dormand. Cf. FVD: "mensa iuxta quam sedemus." Cf. also Cath. Angl. p. 376, col. 1: "a Tabyldormande (Tabyllc dormonde A.); Assidella", and note 3, which refers to "Burde dormande", p. 47 and note 6: "A dormant was the large beam lying

1468 Asintecon (ms.). — 1470 et us (ms.). — 1473 Aspirapus (ms.). — 1475 Aspercia (ms.); *turculencia* (ms.). — 1476 *spryng* (ms.). — 1478 *spryngyn* (ms.). — 1481 *Aspica* (ms.). — 1496 *-iris* (ms.).

- 1505 Assideo es iuxta sedere et operari  
 1506 Assiduus bysi curiosus  
 1507 Assiduitas bysines  
 1508 Assilio is to asayle skape vel impetere  
 1509 Assimulo as to lyckenen  
 1510 Assimilor aris idem  
 1511 Assisterium grecum an abbey et monasterium<sup>330</sup>  
 1512 Assistria .e. an nonry  
 1513 Assistrix .i. affirmatrix vel qui stat ad seruicium alicuius  
 1514 Associus a felaw  
 1515 Assolatus a um ad solum deductus  
 1516 Assuadeo es to monesten to hoten  
 1517 Assuesco is to bygyn to wone  
 1518 Assuetus a um ywoned  
 1519 Assuetudo wonynge  
 1520 Assula a schip que cadit de ligno  
 1521 Assumo is to take  
 1522 Assultus a res or a sawte  
 1523 Assum ades to be ny3  
 1524 Assumentum est illa pars que sumitur ad aliquid faciendum  
 1525 Assuo is sow togedre  
 1526 Assur nomen proprium hominis<sup>331</sup>

across a room, a joist. The dormant table was perhaps the fixed table at the end of a hall." See, as well, Chaucer's *General Prologue* description of the Franklin's proclivity to feasting: "His table dormant in his halle alway / Stood redy covered al the longe day" (GP, ll. 353-4).

<sup>330</sup> Assisterium grecum an abbey et monasterium. Cf. Niermeyer, s.v. "asceterium, ascisterium – by confusion with "archisterium" – (gr.) monastery". Cf., also, "archisterium (gr.): 1. main seat of a monastery. 2. principal seat of a bishopric, cathedral." Cf. line 1255. E.A. Sophocles, *Greek Lexicon*, reads: "(asceterium) = ἄσκητήριον = monastery"; see also MLDBS s.v. "asceterium" maintained as headword in spite of all citations having 'archisterium' as spelling.)

<sup>331</sup> Cf. Isid. Orig. 9.2.3: "Assur, a quo Assyriorum pululavit imperium."

- 1527 Assirius quidam rex<sup>332</sup>  
 1528 Assurgo is ad honorem alicuius surgere  
 1529 Astarte<sup>333</sup> .i. ydolum sodomorum  
 1530 Ast[e]ricus nota facta in libris  
 1531 Asteritus .i. astri forma  
 1532 Asterites .i. gemma candida<sup>334</sup>  
 1533 Asterno is to caste downe<sup>335</sup>  
 1534 Astipulor .i. iugero vel colligo  
 1535 Astium .i. ciu[i]tas<sup>336</sup>  
 1536 Astismos maner of speche<sup>337</sup>  
 1537 Asto as to stonde ny3  
 1538 Astraria vbi venduntur bona scriptorum  
 1539 Astralis et le astrosus lunaticus  
 1540 Astrea .i. iusticia<sup>338</sup>  
 1541 Astrepto is to make noyse  
 1542 Asterus res pertinens ad astrum  
 1543 Astringo gis to streyne  
 1544 Astripotens .i. deus<sup>339</sup>  
 1545 Astrion .i. gemma  
 1546 Astrolabium est quoddam instrumentum  
 1547 Astrologus a speker of sterres  
 1548 Astrologia quedam pars artis astronomic

<sup>332</sup> 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.

<sup>333</sup> Astartem. For "Astarte", identical to "Ashtaroth" cf. Metzger and Coogan, O.C.B., p. 64, s.v. "Astarte".

<sup>334</sup> Cf. Isid. Orig. 16.10.3.

<sup>335</sup> Asterno to caste downe. Cf. "to prostrate oneself" (OLD). Hence, the gloss is meant reflexively.

<sup>336</sup> Astium: a compound of 'asti' and '-um' comprised of the Greek noun, ἄστυ and the Latin neuter nominal ending. To date unique in the Latin language, *add. lex.* Cf. AMD: "Astin...denotat urbem."

<sup>337</sup> Astismos maner of speche. Cf. Isid. Orig. 1.37.29-30: "Sarcasmos est hostilis inrisio cum amaritudine...Huic contrarius est Astysmos; urbanitas sine iracundia." From the Greek ἀστεῖσμός 'wit' from ἀστεῖος, 'polite', 'charming', 'refined', 'witty'.

<sup>338</sup> Cf. Ἀστραία, goddess of justice, Lempriere, p. 95.

<sup>339</sup> Astripotens: *add. lex.* "Deus" alone as a gloss seems unfinished. Cf. Du Cange, s.v. "Astripotens, bonus ipse, Deus pius."

1519 Assuetuto (ms.). — 1521 cadī (ms.). — 1529 Astartem (ms.). — 1534 iugero (ms.). — 1536 Astismes (ms.). — 1538 Astarīa (ms.). — 1542 Asterous (ms.). — 1546 Astrolabrum (ms.).

1549 *Astronomus* an astronomer  
 1550 *Astrologicus* pertinens ad astrum  
 1551 *Astroisia* vanishinge of bodi<sup>340</sup>  
 1552 *Astronomia* quedam ars  
 1553 *Astrosus a um* lunaticus  
 1554 *Astronomicus .i.* pertinens ad astra<sup>341</sup>  
 1555 *Astruco nis .i.* dextrarius<sup>342</sup>  
 1556 *Astrum* a sterre  
 1557 *Astruo is .i.* affirmare  
 1558 *Astucia* queyntyse deceyt  
 1559 *Astupeo es* to drede  
 1560 *Astrux*<sup>343</sup> quedam auis  
 1561 *Astur* a folke of spayne or a flod  
 1562 *Asturia* a kyndom or a cyte  
 1563 *Asturco nis* a faukon<sup>344</sup>

1564 *Astus tus* queyntis gyle  
 1565 *Astutus .i.* subtilis  
 1566 *Attactus* vermis commedens olera  
 1567 *Attauus* est pater abau mei  
 1568 *Attauia* eius vxor  
 1569 *Attelabus .i.* sine tela or a brusshe atque surt  
 due partes  
 1570 *Atter ra rum* blak  
 1571 *Atalanta grece* leuitas latine<sup>345</sup>  
 1572 *Athalanteus a um* pertinens  
 1573 *Atalia* est nomen proprium et tempus  
 domini<sup>346</sup>  
 1574 *At[h]anasia* vndedelicnes<sup>347</sup>  
 1575 *Athanatos idem*  
 1576 *Atonate*<sup>348</sup> arum idem  
 1577 *Athene arum* nomen proprium ciuitatis  
 1578 *Atheniensis* pertinens  
 1579 *Athelas*<sup>349</sup> lantis nomen proprium  
 1580 *Athleta* a wrasteler or a schampion<sup>350</sup>  
 1581 *Athonia grece* debilitas stomachi latine<sup>351</sup>

<sup>340</sup> *Astroisia* vanishinge of bodi. Cf. P.Parv. col. 288, s.v. "Mydyl, or þe waste of mannis body: Vastitas... Astroisia." Also see note 1393 on p. 651, which begins: "Myddyl...a dung-hill." P.Parv. further clarifies the issue: "Cp. Du Cange, 'astroisia la tenuita del corpo.'" Perhaps this item from the Medulla should be added to MLDBS correcting "waist" to "waste".

<sup>341</sup> Ἀστρονομικός is given two meanings in LSJ: 1/ skilled in Astronomy; 2/ pertaining to Astronomy. Cf. DFC and FVD which suggest: "pertaining to Astronomy". Since "plenus astris" is implausible, consideration should be given to 'pertinens ad astra' as a reading. As it stands, it is as if the scribe were glossing a non-existent 'astronomosus'.

<sup>342</sup> *Astruco.nis. .i.* dextrarius. "Astruco" is only found in the edited glossaries, DFC and FVD. FVD reads: "Astruco...dextrarius...equus magnus et dicitur ab astur pro gente Hispanie." DFC defines it with a concession: "Astruco...equus ambulator et habet 'r' ante 'u'." "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 'ales': "Asturco quadrupes, asturco dicitur ales,

Asturco dextrarius est, Astur capud eius,  
 Nam prius Astur equando dextrandi reperit usum."

<sup>343</sup> *Astrux*: unattested feminine form of *Astur*; *add. lex.*

<sup>344</sup> *Asturco.nis. a faukon.* Cf. FVD: "Asturco...accipiter vel astur .i. accipiter maior." See note on line 1555.

<sup>345</sup> *Atalanta grece* leuitas latine. Although the abbreviation ἤ might suggest "er", "as" would be more fitting here in providing a balanced equivalency: noun – noun.

<sup>346</sup> For both elements of the gloss cf. Isid. Orig. 5.39.15; 23 (app. crit.), and 7.6.70, respectively.

<sup>347</sup> Here the scribe unexpectedly attributes an adj., "vndedelicne", to the entry, "Athanasia" (ἀθανασία). He, then, (line 1575), inserts "Athanatos" (ἀθανάτος) glossed by "idem", and follows that with "Atonate" glossed by "idem". (cf. note on line 1576). "Athanasia" requires a noun as a gloss: 'vndedelicnes', and the "idem" of both lines 1575 and -76 refers to "Athanasia" in a cognative 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.

<sup>348</sup> *Atonate*: cf. "Athanasia" (Latham) for 'aton-' spelling. ἀθάναται refers to "immortal goddesses" (LSJ). Note phonetic similarity between "Atonate" and "Athanatos".

<sup>349</sup> *Athelas*: cf. Ἀτλας. See Lempriere, p. 100.

<sup>350</sup> *schampion*: spelling unique to the Medulla; *add. lex.* Cf. "champion" in MED.

<sup>351</sup> *Athonia*: cf. ἀτονία "slackness, enervation, debility" (LSJ).

1554 plenus astris (ms.). — 1562 Asturio (ms.). — 1571 Athalnta (ms.), leviter (ms.). — 1574 vndedelicne (ms.). — 1575 caretred 'h' added later. — 1578 Atheniensis (ms.).

- 1582 Athomas<sup>352</sup> a body þat may be sone drede  
 1583 Athnepos sone of newew  
 1584 Attramentum blecche or arnement  
 1585 Attramen nis .i. nigredo  
 1586 Attramentarium an enkhorn or a bleche  
 potte  
 1587 Atriensis .i. ianitor hostiarius  
 1588 Atriolum paruuum atrium  
 1589 Atrium an halle  
 1590 Atriplices qui *habent humidam et frigidam  
 verticem*  
 1591 Attendo to hure or perceue  
 1592 Atrox cruel or haraious<sup>353</sup>  
 1593 Atrocitas cruelnes  
 1594 Attabernalis a tauerne goare  
 1595 Attabernio nis idem  
 1596 Attamen noyt for þan  
 1597 Attingo gis .i. *comprehendere*  
 1598 Attamino as to forward<sup>354</sup>  
 1599 Attestor aris .i. *affirmare*  
 1600 Attat afor doute  
 1601 Attenuo as make þynne or feble  
 1602 Attero is to defoule  
 1603 Attollo is to lyfte vp hyȝ or do away  
 1604 Attine[o] es .i. *pertineo*  
 1605 Attritus a *um* defouled  
 1606 Attonitus adred or astoneyde  
 1607 Attomus<sup>355</sup> a mot  
 1608 Attraho is to drawe  
 1609 Attracto as to fele vel male tractare vel  
 molestiam inferre  
 1610 Attentus a *tum* besy
- 1611 Attricio .i. *dolus*<sup>356</sup> *sine caritate*  
 1612 Atubi atwyne  
 1613 Avarus coueytouse  
 1614 Auceps cupis a foulere  
 1615 Auctim waxyn gli  
 1616 Auctio nis echyng  
 1617 Auctionarius an hokester  
 1618 Auctionor aris to marchaunden  
 1619 Auctito as to eche ofte  
 1620 Aucto as .i. [frequenter] *augere*  
 1621 Auctor oris an echer  
 1622 Auctorium a busschement *vel quod additur  
 rei mensurate*<sup>357</sup>  
 1623 Auctrix an echer  
 1624 Aucupacio fowlyng  
 1625 Aucupatus ta [t]um et *aucupatus tuis tui* god  
 hap of foulyng  
 1626 Aucupor aris to take foules  
 1627 Aucupo as *idem*  
 1628 Aucupium fowlyng  
 1629 Aucupator et trix<sup>358</sup> a fowler  
 1630 Audax hardy  
 1631 Audacter hardely  
 1632 Audacia .i. *consilium temeratum cum  
 consilio* or hardynes<sup>359</sup>  
 1633 Audeo es .i. *non timere*  
 1634 Audiencia hurynge  
 1635 Audio is to hure  
 1636 Auditor et trix an hyrere  
 1637 Auditorium a place of lystnyng  
 1638 Auditus et tio hurynge

<sup>356</sup> *dolus*: cf. Souter, s.v. *dolus*(2): "illiterate for dolor, pain, grief."

<sup>357</sup> *Auctorium...quod additur rei mensurate*. Cf. FVD: "*Auctorium - quod additur rei mensurate...vel cibus qui mense vacuate supradeditur*." Cf. MED, s.v. "bochement".

<sup>358</sup> *Aucupatrix* is a *hapax legomenon*; *add. lex.*

<sup>359</sup> "Audacia" the Latin word which best expresses the Greek ἄβρις, 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*.

<sup>352</sup> For spelling of Athomas, cf. "atomos, s.v. II adi. "athomas var.l." *Mittellateinisches Wörterbuch*, Band 1 (A-B), C.H.Beck, Munich, 1967.

<sup>353</sup> *Atrox* cruel or haraious. For supportive citations and etymology of "haraious" cf. P. Parv. p. 618, note 977.

<sup>354</sup> *Attamino*: 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 *hapax legomenon*. See MED, s.v.

<sup>355</sup> Cf. ἄτομος.

1639 A[ue]ho is .i. asportare  
 1640 Auersus a um a3ene went  
 1641 Auellana a walnote  
 1642 Auellanus arbor<sup>360</sup>  
 1643 Auellanum locus vbi crescunt  
 1644 Aue -ucte -ueto -tote hayle  
 1645 Auena an ote  
 1646 Auenua diminutiuum  
 1647 Aueo es to [co]ueyten  
 1648 Auernus .i. infernus  
 1649 Auersor aris fro wytnes<sup>361</sup>  
 1650 Auerto ys away turne  
 1651 Auernucto as to renden otis<sup>362</sup>  
 1652 Aufero rs to do away

1653 Auferro as to do away yren<sup>363</sup>  
 1654 Augeo es to eche  
 1655 Augmentor aris et augmento as idem  
 1656 Augesco cis inchoatium  
 1657 Augmentum echyng  
 1658 Augur .i. diuinator auium  
 1659 Augurium eius diuinacio  
 1660 Augurior .i. taliter diuinari  
 1661 Augusteum<sup>364</sup> genus marmoris in terra  
 egipti tempore augusti  
 1662 Augustia charter fro august<sup>365</sup>  
 1663 Auguro as to telle or vnderstonde  
 1664 Augustus a um gentel noble  
 1665 Augustus ti imperator vel mensis  
 1666 Augustus tus tui diuinacio auium<sup>366</sup>  
 1667 Auia an old moder  
 1668 Auiana secretus locus auia  
 1669 Auicula parua auis  
 1670 Aucarius a fouler  
 1671 Auide swyfteli  
 1672 Auidulus sumdel swyft<sup>367</sup>  
 1673 Auidus a um coueytouse  
 1674 Auidita[s] coueytis  
 1675 Au[i]eo es to bynde

<sup>360</sup> "Avellanus" is the hazel tree.

<sup>361</sup> Auersor.aris. fro wytnes. DFC glosses "Auersor" with "detestor". FVD as "detestari". Our scribe or his antecedent, instead of acknowledging the simple virtue of a verb glossing a verb, decided to translate the Latin "detestor" into stultifiably 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.

<sup>362</sup> Auernucto.as. to renden otis. Lexically, "averunco", in both Classical and Mediaeval 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 "uproot, abolish" with a citation of religious significance. It might even be mentioned that "Auerruncus" 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': "amputare, evellere, excidere, extirpare." In fact, FVD uses one of them as it glosses "averunco": "avenas evellere." DFC and AMD do not have the item. At some stage in the scribal process, it would appear, "averunco" was forged, quite independently of its religious connotation, from the two Latin words which best explain "avenas evellere": 'ave(nas) + runcare', 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. McCarren, "Toward a Text of the Medulla", CCH Working Papers (4), Toronto, 1999, p. 71

<sup>363</sup> 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.

<sup>364</sup> Cf. Isid. Orig. 16.5.4.

<sup>365</sup> Cf. Isid. Orig. 6.10.2: "Carta...Augustea".

<sup>366</sup> Augustus.tus.tui. diuinacio auium. Cf. FVD: "...quedam species divinationis que fiebat in gustu avium et componitur ab ave et gustu."

<sup>367</sup> Auidulus sumdel swift. For the general sense, cf. Cath. Angl., p. 88, col. 1: "Covatus: Ambiciosus, Auarus, Auidus, Auidulus..." In the MED no definition under "swift(e)" offers the sense "covetous" or "avid" as is the case under "(d) of swiftli = 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 diriuacio (ms.). — 1667 a nold (ms.). — 1668 secretus (ms.). — 1670 Auclarius (ms.). — 1674 Auidita (ms.).

- 1676 Auigerulus a berer of briddes<sup>368</sup>  
 1677 Auinum wyne medelid with water  
 1678 Aus a brid  
 1679 Auius a um oute of þe wey  
 1680 Aula<sup>369</sup> an halle  
 1681 Aularis participium  
 1682 Aulicus a um idem  
 1683 Auletus a um participium  
 1684 Aula a pipe  
 1685 Aule in plurali dicuntur fistule organorum  
 1686 Auledus a pipere  
 1687 Aulex cis a piper with reod  
 1688 Auleum a couertyn in halle  
 1689 Auleus .i. regalis vel res aule vel custos aule  
 1690 Aulidus dulcus sonus organorum  
 1691 Auoth .i. villa<sup>370</sup>  
 1692 Aura flauor 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<sup>371</sup>  
 1698 Auricomus qui habet capillos aureos<sup>372</sup>  
 1699 Auricularis a litel fyngur  
 1700 Auricus pertinens ad aures  
 1701 Auricula parua auris

- 1702 Auricularium secretarium  
 1703 Auri[s]cidus artifex  
 1704 +Auriculatus+ a um gertered<sup>373</sup>  
 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 effodit[ur] aurum  
 1710 Auriga rector currus or a carter  
 1711 Aurigraphia scriptura aurea  
 1712 Au[ri]graphus qui auream scripturam facit  
 1713 Aurilegium locus vbi po[n]i[t]ur aureatum simile auro  
 1714 Au[ri]pimentum quod [est] unguentum<sup>374</sup>  
 1715 Auris aure<sup>375</sup>

<sup>368</sup> For further details upon the "putlere" cf. P.Parv. col. 349 and note 1688 on p. 675; also, cf. Cath. Angl. p. 293 and note 3.

<sup>369</sup> 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. McCarren, "Toward a Text of the Medulla", pp. 67-8.

<sup>370</sup> Cf. FVD: "Avoth - grece [more likely, Hebrew], latine villa dicitur vel ville, unde Avothiair - .i. villas lair: Numeri xxxii. At this source, ch. 32, v. 42 there is a reference to the "Encampments of lair".

<sup>371</sup> Note similarity of sound between "orco" and "arcal" in following quote, DFC: "Auricalcum - arcal et componitur de aurum et calchos, quod est es, genus metalli ex diversis metallis conflatum."

<sup>372</sup> Identical readings in FVD and DFC.

<sup>373</sup> +Auriculatus+ gertered. "Auriculatus", not in Classical Latin, appears in only one lexicon, Latham, in addition to the two glossaries, FVD and DFC. In Latham its meaning is given as "having ears." FVD reads: "qui habet magnas auriculas;" DFC offers "qui habet magnas aures." However, here it is glossed by "gertered", which seems to have nothing to do with "ears". The MED defines "gerthen": "to put hoops on a barrel; to gird (with a sword); to wrap (in strength)". A final definition from Cath. Angl., p. 151, note 5 is both curious and enlightening. "to Garthe wesselle: circularre, to put bands round vessels," after which there is a reference to "binding the eares" of [a rye sheafe] "together in one lumpe...and fixe it close to the Hiue with an old hoope, or garth." "Auriculatus" would mean "having been eared" whereas here the "eares" are "garthed" or "encircled", a step that seems to follow the "earring process". "Auriculatus" creates the unacceptable imbalance between entry and gloss, whereas "Circulatus" would provide the proper focus. Palaeographically, "cir-" and "auri-" are not dissimilar, give or take a minim, concluding in "-culatus", supporting the Cath. Angl. reading and discounting the peculiar sense of "eared" as a meaning for "gertered".

<sup>374</sup> Au[ri]pimentum quod [est] unguentum. The reading of FVD: "ex quo fit quandoque (instead of quod) unguentum" does not support the continuing sense of its gloss.

<sup>375</sup> Auris aure. Here "aure" is neither an inflectional form of the Latin word for 'ear' nor is it a variant spelling of the Middle English word 'ere'. It appears to be a

- 1716 Aurisia bli[nd]hede<sup>376</sup>  
 1717 Auricus qui habet magnas aures  
 1718 Auro as to gyldyn  
 1719 Aurora a morwynnige  
 1720 Auroro as .i. ill[u]m[i]nare  
 1721 Aurugo corruptio auris<sup>377</sup> et genus morbi  
 1722 A[u]rulentus ful of gold  
 1723 Aurum gold  
 1724 [Au]sare nominare  
 1725 Au[ru]spex a soþe seýere  
 1726 Auspicato optime<sup>378</sup>  
 1727 Auspicato et trix .i. diuinator et diuinatrix  
 1728 Auspicacio et auspi[ca]tus et tus a um per-  
 tinens  
 1729 Auspicium diuinacio auium  
 1730 Auspicor aris .i. diuinari  
 1731 Auster tri souþ wynde  
 1732 Austeritas sturenþede or felþede  
 1733 Austerus sm[e]rt or fel  
 1734 Australis feminini generis et austrinus a  
 um soþurne  
 1735 Austrino as corrup[er]e  
 1736 Austro as .i. humidare  
 1737 Austrofricus sowþe west wynde<sup>379</sup>  
 1738 Autem fo[r]soþe  
 1739 Aut oþer

Latinized vocalization of the French 'oreille', found under "Auris" in FVD and DFC. Also, cf. MED, s.v. "er(e)": "Cmb.Ee.4.20 Nominale 11: Lapet, oraile et molet: Dewelappe, here and herehole."

<sup>376</sup> Aurisia bli[nd]hede. Cf. FVD: "cecitas qua Sodomite circa domum Loth fuerunt percussi: Genesis xix." Similar in DFC; not mentioned in AMD. Euphonic for ἀουρασία (α privative + ἀρα: 'not to see').

<sup>377</sup> corruptio auris: FVD and DFC read "segetum". Possibly "here" was mistranslated as "auris" for "ear" instead of "segetis" (or "-um").

<sup>378</sup> Cf. FVD: "Auspicato – adverbium - .i. optime vel omine."

<sup>379</sup> Austrofricus. Cf. FVD: "Austrofricus.ci – quidam ventus collateralis austro." Also, cf. Austro-african (L&S).

- 1740 Haut<sup>380</sup> .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. autorizabilis  
 1746 Autorizo as .i. confirmare vel autenticum  
 facere  
 1747 Autoro as to sykyr  
 1748 Autumpno as colligere<sup>381</sup>  
 1749 Autumpnus heruest  
 1750 Autumo as trowen to affirmen  
 1751 Auunculus frater patris vel matris  
 1752 Autumacio .i. estimacio  
 1753 Auus an old fader  
 1754 Auxiliaris et rius qui prebet auxilium  
 1755 Auxilior aris to helpe  
 1756 Auxisus<sup>382</sup> eþhyng of worde  
 1757 Auxilium helpe  
 1758 Auxilla mensura maior quam ius exhibet  
 1759 Auxillula a litel pot  
 1760 Auxit .i. augmentauit<sup>383</sup>  
 1761 Axa .i. filia calyph  
 1762 Axioma prudens locucio  
 1763 Axiomaticus qui prudenter loquitur  
 1764 Axis an ex tree  
 1765 Axungo<sup>384</sup> is .i. vngere [axungia]  
 1766 Axioma dignitas  
 1767 Axungia<sup>385</sup> ve[n]ter porci

<sup>380</sup> Haut: arguably misalphabetized; cf. Stnh., s.v. "Haud pro non".

<sup>381</sup> Cf. autumnno: "bring on Autumn, 'gather' the harvest".

<sup>382</sup> Cf. ἀξήσις.

<sup>383</sup> Inflected lemma and gloss are reflective of an earlier period of compilation. Cf. line 1724.

<sup>384</sup> No lexical evidence of these third conjugation verb forms. '-io' and '-ias' are the attested forms.

<sup>385</sup> Cf. ἀξουγγία.

1717 mangnas (ms.); cf. "Auritus" (FVD and DFC). — 1726 Auspicare optime (ms.). — 1734 soeurne (ms.). — 1736 habundare (ms.). — 1737 Austfficus (ms.). — 1744 Aueto (ms.); ferre (ms.). — 1746 Auterizo (ms.); antequam (ms.). — 1748 Autempno (ms.). — 1762 Axlona (ms.). — 1763 Auxionaticus (ms.). — 1766 Axonia (ms.).

1768 Azabel *nomen proprium interpretatur*  
*fluens sanguinem*<sup>386</sup>

1769 Azimus *perf swete*<sup>387</sup>

1770 Azaria<sup>388</sup> *nomen proprium interpretatur*  
*auxil[i]jum dei*

1771 Azinia orum *sunt festa iudeorum*

1772 Asonus<sup>389</sup> *vngurd*

<sup>386</sup> 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).

<sup>387</sup> Azimus *perf, swete*. For "perf" cf. P. Parv., p. 803, col. 2, s.v. "azymus". See col. 478, s.v. "Therf with-owtyn sowre dowe: Azimus." Also, cf. note 2319, p. 718. Also cf. Cath. Angl. P.381, s.v. "Tharfe; Azimus non fermentatus" and note 2. Cf. ἄζυμος, "unleavened".

<sup>388</sup> Azaria. Cf. Metzger and Coogan, OCB, p. 68, s.v. "Azariah".

<sup>389</sup> Cf. ἄζωνος.

1769 *perf (ms.)*.



Index of Middle English Words in the *Medulla Grammaticae* (Stnh. 'A')

## A

a: 630, 633; a (s.v. litel, adv)  
575  
abbatte: 9  
abbey: 13, 1511  
abbey: 1511  
able: 190  
aboute: 707 (-ow), 712 (-wte),  
853, 883, 884  
accusen: 171  
ache: 547, 991 (-cche), 1086  
acorde (v): 610, 1466  
adamant: 262  
adder: 903 (e-), 904, 1485 (e-)  
adite (v): 270  
adred: 1606  
aduerbe: 357  
afferren: 403, 1500 (-me),  
1750 (-irmen)  
afor: 1600 (s.v. doute)  
a3ein: 53, 73 (-en); 1640  
(-ene); 362 (-yn); 359,  
996, 1022 (-yne); 992, 995  
(-ynes), 1014  
al: 34, 79, 110, 439  
ale: 1333 (of corn)  
aley: 734  
alien: 5  
alienen: 64  
allotece: 1017  
almaund: 765  
almisdede: 421  
alowen: 316  
also: 320 (s.v. ny3)  
amyte: 760  
anger (v): 908, 1057 (-ur)  
anger (n.): 909  
angre: 137  
anguis: 898 (-wis), 1056  
angvi[s]ouse: 1055  
ankyr: 824, 864 (ankur)  
anoþer: 555, 651, 1141  
anow: 971  
anoynste: 1370  
answerde: 1110  
anselne: 1376  
answere: 1110 (-werde), 1111  
anteme: 1012  
anys: 911  
apele (v): 1140  
apere: 1137  
apples: 1101  
archangel: 1232  
archer: 1263  
aresoun: 605  
arme (v): 151  
armhol: 172, 1444 (-le)  
armput: 491  
arnement: 1584  
as: 28 (s.v. myche)  
asayle: 1508  
ascape: 308  
asignen: 948  
asoylid: 107  
aspide: 1485  
aspise: 1480  
assayle: 1383, 1508 (as-)  
asse: 426, 1469  
assente: 133 (-en), 592 (as-),  
948, 950 (as-), 1497 (-yd),  
1498 (s.v. bygyne)  
astoneyde: 1606  
astronomer: 1549  
at: 168 (s.v. sitte), 1166  
atwyne: 1612  
aucolit: 204  
auener: 12  
auerol: 1160  
august: 1662  
aumber: 726  
away (s.v. do): 58, 64, 74, 75,  
76, 93, 94, 98, 105, 112,  
118, 257 (-i), 296, 1603,  
1650, 1652, 1653  
awter: 639

## B

b: 633  
balled: 129 (-id), 1077  
batel: 211  
bedde: 168  
bedel: 1138  
bee: 1213  
bende: 1277  
beo: 1067  
bere: 337, 968 (-rre), 988  
berer: 736, 1179 (-e), 1676  
bern: 1133  
best: 920  
beste: 32 (-us), 45 (-s), 46 (-s),  
654, 920 (-st), 1392  
besy: 1610  
bi sidis: 227  
bi: 306, 775, 803 (be)  
bidde: 321  
bifore: 80 (be-), 82, 83, 98  
(byfor), 129, 966 (by-), 968  
(-for), 969 (by-), 970 (by-),  
973 (by-), 975 (bifor), 976  
(bifor), 994 (bifor), 978  
(by-), 982 (by-), 994  
binde: 62, 317 (-en), 1076  
(-ynde), 1675 (-ynde)  
bisidis: 227  
bisilich: 167  
bisshop: 1025  
bitter (v): 692  
bittur: 696  
bitturnes: 694  
biturhed: 219  
biþut: 174 (-en), 225  
blak: 1570  
blecche: 1584  
blechepotte: 1586  
bledyng: 1113  
bleten: 1323  
bli[nd]hede: 1716  
blowe: 397

bo: 1037  
 bode: 945  
 bodi: 1551, 1582 (-y)  
 boffet: 501  
 boke: 990  
 boked: 807  
 bokeler: 853  
 bokemaker: 1743  
 bonde: 396 (-es), 762  
 borde: 168 (s.v. mete)  
 bordoures: 829  
 boren: 340, 1064 (-re)  
 borue (bourgh): 984  
 bost: 133  
 bosum: 1385  
 bope: 714, 725, 803, 849  
 bowe (v): 158 (-w), 265  
 bowe (n): 1278  
 bras: 1307  
 braunches: 79, 985  
 braune: 628  
 breke: 88, 91 (ybroke), 439  
 (s.v. inne)  
 bren to: 322 (-ne), 372, 1281  
 brette: 1419  
 brep: 377, 381, 1484 (-e)  
 brethen: 626  
 breth[id]: 381  
 breways: 284  
 brid: 1676 (-ddes), 1678  
 bridel: 1694  
 bring: 945  
 brodax: 1446  
 broden: 805  
 broken: 883 (s.v. aboute), (v)  
 884  
 brusshe: 1569  
 bussument: 1622  
 by: 369, 1021  
 bygynne (v): 157 (biginne),  
 191 (biginne), 335 (-inne),  
 340 (-unnen), 697 (bi-),  
 1453 (biggin), 1498, 1502,  
 1517 (-yn)  
 bygynge: 339  
 bysi: 1506

bysines: 1507

## C

c: 633  
 calwe: 1077  
 capon: 654  
 carter: 1710  
 case: 1164  
 cast (to): 42, 50 (-e), 271, 292,  
 1533 (-e down)  
 cause: 171  
 chaf: 253  
 chambur (bis): 1272  
 charite: 421  
 charlewayne: 1269, 1421  
 (-eswenus)  
 charter: 1662  
 chaunceler: 1001 (-ere), 1244  
 cherle: 429  
 chese (v): 1218  
 chider: 468  
 chlyke: 752  
 choyse: 1217  
 clanse: 183  
 clanse: 67, 69 (-sing), 183  
 clepe: 147, 148, 150, 157, 349,  
 374, 459 (-pinge)  
 cleue to: 283, 289  
 cley: 1303  
 clippe (v): 808, 1149 (-pin)  
 clope (v): 393  
 klok: 1350  
 cold: 547 (-e), 548, 551  
 colde: 547  
 colden (v): 549  
 colelose: 525  
 colur: 1427  
 come: 354, 355  
 comeling: 160, 351 (-ge), 425  
 (-ges)  
 comly: 1161  
 compase: 720, 721 (-sing)  
 compaynie: 505  
 comune: 421  
 concludyng: 1052

consaile: 1459, 1497 (-yle)  
 constreyne: 897, 1231  
 contre: 195, 561, 1225  
 coppe: 571  
 corcions: 1430  
 cord: 1080  
 corn: 1259 (-ne), 1260, 1333  
 corner: 906  
 cortyn: 823  
 costrel: 1454  
 couenable: 259, 1165  
 coueren: 352, 757 (-ere)  
 couertyn: 1688  
 coueyte: 720  
 [co]ueyten: 721 (-tinge), 1647  
 coueytis (n): 1674  
 coueytouse (adj): 1613, 1673  
 counturtayl: 972  
 couple: 1410, 1144 (-led)  
 courser: 313  
 couthed: 783  
 craft: 1400  
 crafti: 1405  
 cruel: 1592  
 cruelhed: 221  
 cruelnes: 1593  
 curse: 843 (-inge), 844  
 cyte: 1562

## D

darstes: 818  
 day: 975  
 deceue: 232  
 deceyt: 1558  
 dede: 243  
 defende: 1115  
 defens: 978  
 defoule: 177 (-d), 1602, 1605  
 (-d)  
 deluen: 1208  
 deme (v): 919, 1218  
 deminge: 52  
 departen: 48, 104 (-tyng), 152  
 (-te), 1141 (-ded)  
 depe: 667

- depnes: 57  
 desire (n): 147, 1231  
 desire (v): 331 (-ryng), 333  
 destruye: 75, 87  
 diamant: 263  
 discorde (v): 109  
 dispise: 36, 42 (dispised)  
 do: 239, 290  
 do (away): 58 (dop), 64, 74, 75,  
 76 (doinge), 87, 296, 1603,  
 1652, 1653  
 do clanse: 67 (s.v. clanse)  
 dokʒe: 837  
 dom: 1217 (bis; also fre dome)  
 dore: 991  
 dormand: 1504  
 double: 665, 718 (-ul; adv),  
 719  
 doute: 1600 (s.v. afor)  
 downe: 1533  
 dowten: 716  
 drawe (v): 37 (-wing out),  
 118 (- away), 171 (- in),  
 367, 586 (- to), 593 (- to),  
 861, 1608  
 drede: 1559, 1582  
 dredful: 717  
 dreliche: 757  
 drenken: 273  
 drerinesse: 206  
 drie: adj. 1288, 1289, 1296  
 (dri), 1318 (drye)  
 driue: 48  
 droupe: 1319  
 dynt: 501, 504 (-tis)
- E**
- eche (v): 1619, 1654  
 echer: 1621, 1623  
 echinge: 266  
 echynge: 266 (-inge), 1616,  
 1657, 1756  
 egle: 1185  
 el: 899  
 elbow: 863
- elenrounde: 764  
 ellerne: 620  
 ellis: 568  
 emtud: 111  
 encresinge: 222  
 end: 957  
 e[n]gelond: 896  
 enkhorn: 1586  
 erchebysshope: 1240  
 erchedekene: 1238  
 erchedekeny: 1239  
 ercheprest: 1252  
 ere (v): 959, 1366  
 ere: 959  
 erere: 1212, 1367 (errer)  
 erles: 1203  
 ernest: 1375  
 ers: 842 (-e), 1049, 1050  
 erpelich: 260  
 erpe: 260, 262, 431, 433 1103  
 (vrpe)  
 erylge: 1368  
 ete: 853  
 eter: 728  
 euel: 842  
 euene: 269 (s.v. male), 954  
 ex: 1764  
 expresse: 326  
 eye: 325  
 eyre: 383  
 eyreliche: 378  
 cysel: 192
- F**
- fader: 1753  
 faldyng: 799  
 falling: 627  
 fatnes: 282  
 fatte: 654  
 faukon: 1563  
 fayre: 745  
 feble: 1601  
 febeler: 802  
 fel: 1733  
 felaw: 1514
- felde: 430 (-d), 477 (fy-), 484  
 (-yld), 614, 1424, 1437  
 fele: 1609  
 felhede: 1732  
 felon: 1036  
 fer: 42 (s.v. cast), 50, 122, 686  
 (-rre), 1483, 1485  
 feyr: 616, 619  
 feymes: 617  
 figur: 215  
 fingur: 1401, 1699 (fy-)  
 fiole: 817  
 firenewrȳt: 43  
 firre: 41, 44 (fir)  
 fishe: 875  
 flaune: 1417  
 fleon: 308  
 flesh: 1037  
 flode: 140, 779 (-di), 1472,  
 1561 (-d)  
 flore: 1287, 1297  
 fode: 566  
 fodynge: 657  
 folke: 1204, 1226, 1561  
 folwe: 1493  
 forbeode: 73  
 forbere: 117  
 forberinge: 113, 115 (-ynge)  
 forhed: 836  
 forsake: 36  
 fo[r]sope: 1738  
 forpe: 785  
 forpan: 1596  
 forpermore: 290  
 forward (v): 1598  
 fote: 903  
 foul (adj): 63  
 foule (n): 728, 1626 (-es)  
 foulere: 1614, 1629 (-wler),  
 1670 (-er)  
 fowlynge: 1624, 1625  
 (-ulyng), 1628  
 fram: 1141  
 fre: 1217 (thrice)  
 frend: 754, 758 (-e), 763 (-e),  
 981

frendelyche: 753  
 friendhed: 756  
 fresshe: 780  
 fro: 1, 55, 93, 785, 944, 1129,  
 1148, 1662  
 from: 583, 651, 836, 1141  
 (-am)  
 frosh: 476  
 frowarde: 664  
 ful: 188, 484, 694, 795, 880,  
 1292, 1720  
 fulfulle: 70  
 fulsumli: 385  
 fulpe: 69  
 furst: 1003  
 fyzt: 471 (-i-), 984  
 fyztunge: 465, 467

## G

gander: 962, 964  
 garlek: 598  
 gascoyne: 1190  
 gausel: 1148  
 geldere: 32  
 gemme: 871  
 gentel: 1664  
 gertered: 1704  
 gete: 1453 (s.v. biggin to), 1493  
 getter: 504  
 gibet: 244  
 glasse: 781, 812  
 glose: 133, 365  
 gloser: 364  
 glotoni: 1089  
 gnat: 254  
 go: 93, 190 (-oo to), 712  
 (-ynge), 973, 1059 (bis),  
 1059 (-p); bis, 1391 (-n)  
 goare: 1594 (s.v. tauerne)  
 god: 1129, 1625 (- hap)  
 godelich: 135, 146  
 gold: 1307 (-e), 1705, 1708  
 (-e), 1722, 1723  
 golden: 1695  
 goldsmip: 1703

gon: 1392  
 goshauc: 156  
 goter: 1169  
 grace: 127  
 grape: 213  
 gras: 1135  
 grauel: 1291, 1293  
 grauen: 1208  
 grauinge: 831  
 graunte: 342, 948, 950  
 grece: 195, 1053  
 grecis: 823  
 gres: 724  
 g[re]sje: 27  
 grete: 196, 203, 615  
 growe: 322  
 gurde: 151  
 gyldyn: 1718  
 gyle: 1564

## 3

3ere: n. 932, 943, 944 (bis), 949  
 (-er), 951; v. 941  
 3erhed: 936  
 3eue: 289, 925, 1497  
 3olw: 1427  
 3ong: 323  
 3owe: 990

## H

halle: 1589, 1680, 1688  
 halpeny: 1438  
 handes: 714  
 hap: 1625 (s.v. good)  
 haraious: 1592  
 hardely: 1631  
 hardy: 1630  
 hardynes: 1631  
 hate: 78  
 hap: 203, 680, 714, 768  
 haue: 121  
 haunten: 159  
 hayle (v.): 1641  
 hede: 174, 1753

hederope: 977  
 hedlond: 1403  
 helar: 1257  
 heler: 573  
 helm: 816  
 helpe (v.): 305, 307, 1755  
 helpe (n.): 774, 981 (-lp), 1115,  
 1757  
 hende: 768  
 henne: 786, 1058, 1059  
 hepe (v.): 166, 185, 285, 434  
 hepe (n.): 186, 188, 435, 440  
 herde: 426  
 here (v.): 1196  
 here: 34, 627  
 here (hair): 836  
 heretyk: 380, (eretyk[ys]),  
 1039, 1150 (-tici)  
 heron: 1279  
 heruest: 1749  
 heryng: 585  
 heuinesse: 206  
 hewe: 1447  
 hi3e: 416 (y3), 667, 1285 (-3),  
 1445 (hy-), 1602 (hy-)  
 hi3e (v): 131 (hyen), 663  
 hi3nes: 1069  
 hiritage: 599  
 hit: 105  
 hiue: 668  
 hoc: 889  
 hoke: 367  
 hokester: 1617  
 hole: 1444  
 holi: 448, 449 (-ly), 616, 619  
 holines: 617  
 hond: 876  
 honde (n.): 714, 1147 (-den)  
 hondmayden: 854  
 hongyn: 836  
 hoqe: 1370 (s.v. wel)  
 hor: 1177 (s.v. servant)  
 hors: 505  
 hoteli: 1283  
 hoten: 1516

hous: 20, 262, 1103 (-inge),  
1135 (bis), 1141 (thrice),  
1144  
hude: 97, 118  
hul: 431  
hure (v.): 1590, 1591, 1635  
hurme: 906  
hurte: 594  
hurynge: 1634, 1638 (-yng)  
hyen (v): 131  
hyrere: 1636

## I

ibore: 225  
ibowed: 216  
iloued: 422  
in: 96 (s.v. ycut), 168, 171 (s.v.  
drawe), 184, 439 (-mne; s.v.  
breke)  
into: 1136  
inwytte: 928  
ioye (v.): 1147  
ioynen: 275 (-nyd), 289 (- to),  
300  
iprocurd: 167  
iren: 211  
is: 383, 768  
israel: 227  
iuge: 1216  
iwonnen: 286

## K

kacchen: 1331  
kenyng: 1234  
kerchef: 762  
keruing: 849  
kinde: 198  
kirl: 213  
knele: 298  
kniztus: 212  
kutte: 94  
kyndom: 1562  
kytte (v): 815

## L

ladyes: 1141  
large: 810, 811  
lat: 1499  
lawe: 258, 932  
lechur: 727, 1280 (-oure)  
led: 707  
lede (v.): 267  
lede (n.): 819  
legge: 588  
lemman: 701, 866 (s.v. under)  
lene: 163  
lerne: 274  
lese: 771  
leste: 342  
letter: 736  
lewed: 473  
ligge: 165, 168  
lijt: 390  
lijt (v.): 591, 609 (-tten)  
lippin: 203  
lisarde: 244  
litel: 44 (-ul), 210 (-il), 249,  
571 (-il), 575, 878 (-il), 914,  
926, 964, 1141, 1144 (-il),  
1209 (ly-), 1211 (ly-), 1262,  
1273, 1297, 1401, 1430,  
1450, 1690, 1759  
lombe: 461  
lombliche: 455  
lone: 706  
long: 574  
longynge (belonging): 1400,  
1424  
lordshepe: 383  
lothe: 344  
loue (v): 680 (-3), 697, 705,  
782  
loue (n.): 793, 795  
loueli: 682  
louere: 784  
loueredy: 783  
louinge: 685, 689  
lytftoted: 570  
lytli: 1163  
lyckenen: 1509

lyen: 539  
lyfe: 925  
lyfte vp hyz: 1603  
lystene: 1456  
lystnyng: 1637

## M

make: 5, 180, 259, 269, 358,  
368, 754, 758, 786, 810,  
910, 948, 1288, 1410, 1541,  
1601  
maker: 1047 (s.v. ryng), 1743  
(s.v. bok)  
maladi: 1398  
maner: 79, 303, 308, 493, 568,  
1204, 1536  
mapelyn: 183  
mapul: 223, 1499 (-el)  
march: 264  
marchaunden: 1618  
marie: 995  
mase: 1138  
mason: 819  
may: 1213 (- bee)  
mede: 1696  
medelid: 1677  
medicyne: 952, 996 (-cine)  
membre: 1418 (bis)  
men: 1392  
menew: 406  
meri: 744  
merlion: 564  
messingere: 948 (s.v. make)  
mete: 971  
meteborde: 168  
metal: 211  
midfinger: 1045  
mile: 55  
misclepen: 458  
moder: 1667  
mon: 258, 306 (-an), 323, 477,  
1037 (-annes), 1041 (-nnes),  
1161, 1391 (-en), 1405  
moneþ: 264  
monesten: 1516

monnes: 1041  
 monsleere: 892  
 more: 969  
 morwynge: 1719  
 mot (n.): 1607  
 myzt: 768  
 myche: 273, 274, 265, 281(s.v.  
 as), 680 (mo-)  
 mysvse: 123

## N

narwe: 910  
 nede: 268  
 nelde: 249, 252  
 neuwe: 1582  
 nijen: 130  
 nijsend: 743  
 nojt: 484, 1596  
 noble: 1664  
 nombre: 579  
 nome: 1472  
 nonry: 1512  
 norpe: 1189  
 noris: 666  
 norished: 667  
 norished: 581  
 norsh: 624  
 now: 341  
 noyse: 1541 (make noyse)  
 ny<sub>3</sub>: 320, 335, 340, 1502, 1523,  
 1537  
 ny<sub>3</sub>holpin: 309

## O

obligacioun: 1015  
 of (off): 90  
 of: 188 (s.v. ful)  
 ofte: 170, 236, 355, 1618  
 old: 914 (-e), 1019, 1021, 1049,  
 1667, 1753  
 on (one): 651  
 onde (v): 879  
 ondyng: 581  
 openen: 1066

or (before): 975  
 or: 168, 390, 396, 421 (thrice),  
 439, 441, 491, 568, 581,  
 616, 617, 619, 721, 724,  
 762, 786, 831, 879  
 orco: 1696  
 ordeyne: 257  
 orison: 421  
 ori[z]ones: 840  
 ote: 1645, 1651 (-tis)  
 ope: 306  
 oper (or): 42, 78, 556, 559, 561,  
 568, 569, 642, 646, 1739  
 operhed: 644  
 opersyde: 645, 646  
 ouercome: 471, 912  
 ouersowed: 614  
 ouerwaste: 120  
 outdoluen: 1209  
 oute: 37 (s.v. drawing), 1679  
 (-e of)  
 outturlich: 88  
 oyle: 818

## P

pal: 60  
 pante: 879  
 passion: 1041  
 passoures: 1307  
 passyng: 832  
 payceyn: 919  
 paytre: 974  
 penknyfe: 1394  
 perceue: 1591  
 peynded: 850  
 peyntur: 830  
 peyntyng: 829, 831  
 pie: 1413  
 pipe: 1684  
 pipere: 1686, 1687  
 place: 202, 539, 569, 583, 612,  
 733, 1220, 1637  
 pleyer: 540  
 plow<sub>3</sub>: 1210, 1215 (-u<sub>3</sub>), 1421  
 (-ow)

pot: 812, 1585 (-tte; s.v.  
 bleche), 1759  
 prechyng: 918  
 price: 1153  
 prince: 61 (of troye)  
 priue: 1229, 1234, 1459  
 prophesye (v): 905  
 propur: 441  
 prowden: 1384  
 pugil: 468  
 pulput: 724, 789, 953  
 punishe: 396  
 punisshen: 919  
 purchesen: 343  
 put: 184 (-ttip), 982, 1151  
 (- to), 1458 (- to)  
 [p]up: 957

## Q

queyntyse: 1558, 1564  
 (queyntis)  
 quitaunce: 1091

## R

recusen: 73  
 rede: 260, 1434 (-ed)  
 reel: 496  
 rehersing: 827  
 reke: 1259  
 remew: 36, 786 (-e)  
 renden: 1651  
 renne (to): 161, 170  
 reod: 1687  
 rerynge: 1390  
 res: 1522  
 rijt (legal right): 886  
 rijtredinge: 134  
 ring: 878 (-e) 1044, 1047 (-y -;  
 s.v. maker), 1048  
 riue: 1149  
 robbying: 733  
 rof: 1141, 1257 (-es)  
 rope: 977 (s.v. hede)  
 rome (v): 735

roste: 1490, 1491 (-d)  
 roten vp: 877  
 rou3: 1474  
 ry3t: 714  
 rysen: 975 (-þ), 976

## S

sarce: 1176  
 sauioure: 986  
 sawge: 729  
 sawte: 1522  
 sayen: 995  
 sayl3ard: 977  
 sc[h]rine (v): 757  
 schaumpion: 1580  
 schole: 1329  
 sclauyn: 799, 882 (skl-)  
 scorne: 610  
 scrip: 972  
 script: 218  
 see (v.): 1482  
 see (n.): 224  
 sefourre: 546  
 segge: 73  
 sek: 20  
 seler: 1133  
 seluer: 1301  
 seme (v.): 1137  
 semewe: 537  
 sende: 686  
 seriant: 1138 (s.v. mase)  
 seruaunt: 122, 1177  
 seruise: 943  
 sete: 416  
 sette (v.): 289 (- to), 295 (- to),  
 1153  
 seyngre: 1014  
 shappe: 1163  
 shar[p]hed: 245  
 sharp: 1474  
 sharpe (v.): 246, 1477 (-en)  
 sharpeli: 250  
 sharpenes: 211, 212, 249  
 sharpinge: 251  
 shaue: 34  
 shepe: 713  
 shewe: 945  
 ship: 143, 957, 958 (-yp), 1080,  
 1090, 1307, 1519 (sch-)  
 shok: 1259  
 shoppe: 1133  
 short: 1315  
 shyne: 608  
 silable: 980  
 sin: 315  
 singe: 128 (s.v. ner)  
 sitee: 227  
 sitte: 168, 501 (sy-; s.v.  
 bygynne to)  
 skape (v): 1508  
 skyn: 1062  
 sie: 322  
 sloupe: 206, 209  
 sloui: 612  
 sm[e]rt: 1733  
 smel: 1369  
 smip: 1705  
 sodeyne: 1113  
 soþe seyere: 1725  
 somnour: 1138  
 sone (adv.): 1583  
 sone (n.): 1582  
 sorfet: 1089  
 sorful: 137  
 sotil: 386, 667  
 sotylli: 786  
 soþurne: 1734  
 soup: 1731 (s.v. wynde)  
 soupe: 110  
 soure: 173, 175, 179, 191, 208  
 sournes: 178  
 sow (v): 1525  
 sowþewest (s.v. wynde): 408,  
 1737  
 sowle: 917, 926, 927  
 spayne: 1560  
 speche: 303, 388, 719, 954,  
 1536  
 speciel: 1696  
 speke: 335, 605 (- to)  
 speker: 1003, 1547  
 spencer: 181  
 spiþer: 1205  
 spire: 1434  
 spousebrekere: 366  
 spronge: 80  
 spryng[ ]je: 1476, 1478 (-lyn)  
 spuer: 1184 (s.v. water)  
 squier: 1356  
 stak: 1259  
 stede: 556, 559, 745, 1377  
 stele: 232, 861  
 stene: 807  
 sterne: 958, 1090 (-rn)  
 sterre: 1269, 1547 (-es), 1556  
 stie (v): 1445  
 stille: 22 (s.v. servaunt)  
 stone: 198 (-on), 493 (-s), 752,  
 1036  
 stonde: 1537 (s.v. ny3)  
 stonene: 347  
 stonliche: 781  
 strayne: 1410  
 strayte: 895, 1055  
 strengþe (n.): 397, 927  
 strengþen (v): 290, 306  
 strete: 467, 1329  
 streyne (v): 1230, 1543  
 strife: 466, 885  
 striuen (v): 643, 886  
 strong: 175 (-e), 600  
 sturenhed: 221, 1732  
 sum: 560, 572 (-mme), 578,  
 579, 580, 583  
 sumdel: 574, 575, 1672  
 sumþyng: 93  
 swellynge: 893  
 swenke (n.): 880  
 swerde: 212, 892  
 swere: 53  
 swete: 390, 1369, 1769  
 swetnes: 391  
 swyfte: 441, 443 (-teness),  
 1672 (-t)  
 swyfteli: 1671  
 swynes: 1053

syde: 578, 646, 783 (-ides), 849  
 (-s), 882 (-s)  
 syjt: 1483  
 syker (v): 1457 (sekir), 1500,  
 150, 1747 (sykyr)  
 symmel: 1411  
 synnen: 316  
 sytte: 1502

## T

tabel: 539 (-s), 540 (-yl), 1504  
 taile: 218, 972 (-yle), 1141  
 (-yles)  
 take: 135, 139, 146, 316, 994,  
 1154, 1163, 1521, 1626  
 takyng: 1022 (s.v. goare)  
 tauerne: 1594  
 teche: 276  
 telle: 1663  
 tenden: 132  
 tere: 118  
 terme: 982  
 tete: 706  
 teþ: 713  
 thus: 184  
 thixil: 1445, 1450 (-el)  
 til: 234  
 tilen: 162  
 tilier: 478  
 time: 80, 82 (-y-), 83, 225, 555  
 (-y-), 560 (-y-), 1021 (-y-)  
 togedre: 285 (-gadres), 297,  
 368 (-gadre), 1525  
 tongud: 718  
 tonome: 457, 459  
 too: 615  
 tormenten: 396  
 toune: 775  
 toure: 1262  
 toward: 569 (-ww-), 578  
 trauayle: 881  
 tre: 620 (tree), 765, 1219, 1220  
 (trees), 1764  
 trewe: 175  
 trou3: 670

trowen: 1750  
 turnen: 180, 1650 (-ne)  
 twey: 713  
 twibel: 1445  
 twynkle: 934

## þ

þat: 203, 383, 391, 680, 714,  
 768, 903, 975, 995, 1136,  
 1141, 1213, 1392, 1581  
 þef: 46  
 þefþe: 45  
 þer (where): 539  
 þerf: 1769  
 þerinne: 184  
 þeroffe: 1226  
 þicken: 261  
 þing: 52, 82, 786 (-ge), 449  
 (þyngges), 827 (þynges)  
 þole (v): 924  
 þrid: 980  
 þrote: 893  
 þynke: 705  
 þynne: 1601

## U-V

vanishinge: 1551  
 veil: 196  
 venget: 506  
 venim: 996  
 venim: 996  
 vessel: 184 (f-), 192, 850, 959,  
 1101, 1174  
 vigor: 467  
 vncouered: 1141  
 vndedelicnes: 1574  
 vnderlemman: 866  
 vnderbozt: 279  
 vnderstonde: 363, 832  
 (-dyng), 1663  
 vndur: 1103  
 vngracious: 127  
 vngurd: 1772  
 vnsuffryng: 1061

vp: 877 (s.v. roten), 1603 (s.v.  
 lyfte)  
 upcuttyng: 846  
 vrþe: 1103  
 vseþ: 714  
 vyne: 985

## W

wal: 978  
 walnote: 1641  
 wasshe: 67  
 wassing: 66  
 waste: 64, 119  
 water: 57, 267 (-tyr), 775, 780,  
 904, 1168, 1174, 1178,  
 1185, 1677  
 watri: 1181  
 wawe: 224  
 wax: 747  
 waxyngli: 1615  
 wayte: 1274  
 wed: 990  
 wed (n.): 1203  
 wede: 1375  
 wele: 665  
 welhoqe: 1370  
 welkene: 1088  
 welle: 860  
 wemmed: 177  
 wene: 56  
 weni[n]g: 55 (s.v. milke)  
 went: 1640  
 wepen (n.): 1341  
 werke: 243, 1706  
 wermot: 103  
 weþer (ram): 1321  
 wey: 895, 1679  
 weybrode: 1365  
 whele: 860  
 whicche: 143, 1224 (why-),  
 1273  
 white: 522; 325 (-yt)  
 whited: 513  
 whiten: 511  
 wilfol: 175



with: 1147, 1231 (-yþ)  
 withholdyng: 891  
 withsayng: 1029  
 wiputen: 127, 399, 706  
     (withowte), 886 (wyth oute),  
     1062 (withowten), 1164  
 witti: 386  
 wlate: 78, 841 (-tyng)  
 wode: 746, 747  
 wodhede: 748  
 wombe: 678  
 wommon: 706  
 wondre: 773  
 wondren: 311  
 wone: 1517 (s.v. bygyn)  
 wonyng: 1519  
 worde: 215, 682, 1756  
 worshipe: 152  
 wounde: 573

wrainstor: 937  
 wrasteler: 1580  
 wraþe (n.): 180  
 wraþed (adj.): 746  
 wreþþe (v.): 137  
 writere: 217, 449  
 writte: 498  
 wrong: 1022 (bis), 1272  
 wyf: 369 (-ues), 914, 1050  
 wyl: 1217  
 wylde: 729  
 wynde: 408, 1731, 1737  
 wyne: 1677  
 wyng: 491  
 wynn: 287  
 wype: 67, 112 (s.v. away)  
 wyse: 545  
 wysly: 1314  
 wysp: 1050

wyttenes: 988, 1649 (-ytnes)

## Y

ybore: 561, 584  
 ybroke: 91  
 ycut: 95, 96 (-tted)  
 yherde: 1213 (s.v. may bee)  
 yhurte: 596  
 yleud: 52  
 yloued: 681  
 ymade: 1289  
 yno3: 121  
 ypreyed: 421  
 yren: 1653  
 ysent: 1129  
 ysette: 275, 775  
 yspronge: 82, 83  
 ywoned: 1518

Éditeur: Union Académique Internationale.  
Palais des Académies - 1, rue Ducale - B 1000 Bruxelles.

ISSN 1376-74-53

---



UNION ACADÉMIQUE INTERNATIONALE

Bulletin du Cange

ARCHIVVM

LATINITATIS MEDII AEVI

CONSOCIATARVM ACADEMIARVM AVSPICIIS CONDITVM

TOME 69



2011

EXTRAIT

Librairie Droz – Genève

---



## An Edition of the letter “B” of the *Medulla Grammaticae* (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 Grammaticae*, 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 hand cf. *ALMA*, 65, p. 61-63. For a description of the manuscripts cf. *Traditio*, 48, p. 220-24.

Letters 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 travail 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 dittography, 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 “Achilous a flode (and note 25); or line 1231, “Aresco is ... (ms.)” edited to “Arcesso is to constreyne wyþ 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. ioculus belli”, 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[a]ne[i]on*; or line 2170: *Bragma populis iudei* 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 vxores 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 “Barbaros-tomus [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 fluuius*, 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 *maner 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 cognative 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 meant 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 15<sup>th</sup> 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 *Barbatius* 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 did, in the cognative 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 Glossarium Mediae Latinitatis*. His work will continue to enrich scholars for generations.

V.P. MCCARREN, University of Michigan (ret.)  
 Ashby KINCH, University of Montana  
 Sean POLLACK, Portland State University



### Lexical Bibliography

- Cath. Angl. = *Catholicon Anglicum*, Add. MS. 15562, c1475. Also, *Catholicon Anglicum* (from MS. 168 in the library of Lord Monson), ed. S.J.H. Herrtage, London, 1881.
- DFC = *Dictionarius Familiaris et Compendiosus*, eds. W. Edwards et B. Merrilees, Brepols, 2002.
- DMLBS = *Dictionary of Medieval Latin from British Sources*, ed. R.E. Latham (-A-); D.R. Howlett (B through P, to date), Oxford, 1975.
- Du Cange = *Glossarium Mediae et Infimae Latinitatis*, ed. C. du Fresne Du Cange. Rev. ed. 8 vols., Paris, 1940-57.
- FVD = *Firmini Verris Dictionarius. Dictionnaire latin-français de Firmin le Ver*, eds. Brian Merrilees and William Edwards, Brepols, 1994.
- AMD = *Anonymi Montepessulanensis Dictionarius (Le glossaire latin-français du MS. Montpellier H236)*, ed. Anne Grondeux, Brepols, 1998.
- Isid. Orig. = *Isidori Hispalensis episcopi Etymologiarum sive Originum Libri XX*, ed. W.M.Lindsay, 2 vols., Oxford, 1911.
- L & S = *A Latin Dictionary*, eds. C.T. Lewis and C. Short, Oxford, 1879.
- Latham = *Revised Medieval Latin Word-List from British and Irish Sources*, ed. R. E. Latham, London, 1965.
- Lempriere = *Lempriere's Classical Dictionary*, ed. J. Lempriere, London, 1984.
- LSJ = *Greek-English Lexicon*, eds. H.G. Liddell and R. Scott, 9<sup>th</sup> rev. ed., H.S. Jones, Oxford, 1940 [Supplement, rev. by P.G.W. Glare, Oxford, 1996].
- MED = *Middle English Dictionary*, eds. H. Kurath, S. Kuhn *et al.*, Ann Arbor, 1952-2001.
- Niermeyer = *Mediae latinitatis Lexicon Minus*, ed. J.F. Niermeyer; rev. ed. C. Van De Kieft, Leiden, 1976.
- OCB = *Oxford Companion to the Bible*, eds. B.M. Metzger and M.D. Coogan, Oxford, 1993.
- OCD = *Oxford Classical Dictionary*, 3<sup>rd</sup> edition, eds. S. Hornblower and A. Spawforth, Oxford, 1996.
- OED = *Oxford English Dictionary*, eds. J.A.H. Murray *et al.* 13 vols., Oxford, 1933.
- OLD = *Oxford Latin Dictionary*, ed. P.G.W. Glare, Oxford, 1968-1983.
- P.Parv. = *Promptorium Parvulorum sive Clericorum*, ed. A.S. Way, London, 1865.
- 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.
- Souter = *A Glossary of Later Latin to 600 A.D.*, ed. A. Souter, Oxford, 1949.

*Medulla Grammaticae* — Stonyhurst ms. A.1. 10

- 1773 Baal *nomen diaboli*<sup>1</sup>  
 1774 Babel *interpretatur confusio*<sup>2</sup>  
 1775 Babilonia *nomen proprium regionis*<sup>3</sup>  
 1776 Babilonius a *um pertinens*  
 1777 Bacca *fructus oliuae et lauri et gemma*<sup>4</sup>  
 1778 Baburra *sophed*  
 1779 Baccar aris *grece*<sup>5</sup>  
 1780 Babillus .i. *stultus*<sup>6</sup>  
 1781 Baburrus .i. *stultus ineptus*<sup>7</sup>  
 1782 Bacca[u]lum a *beore*<sup>8</sup>  
 1783 Baccatus .i. *baccis ornatus*<sup>9</sup>  
 1784 Bac[h]a a *profetesse of god [of] wyn*<sup>10</sup>  
 1785 Bacha[na]lia *et um et orum sunt festa bachi*<sup>11</sup>

- 1786 Bachanalia *fest of god of wyn*  
 1787 Bachania a *wodehede*<sup>12</sup>  
 1788 Bacha[na]liter et lius .i. *furiose*  
 1789 Bacharium a *wyn pot*<sup>13</sup>  
 1790 Bachari[n]a *idem*<sup>14</sup>  
 1791 Bacheus *pertinens Bacho*  
 1792 Bach[an]alia .i. *ecclesia*<sup>15</sup>  
 1793 Bachides *nomen proprium*<sup>16</sup>  
 1794 Bachinal vel le a *pressour*<sup>17</sup>

<sup>1</sup> Cf. Isid. 8.11.24: "Idolum enim fuit Moab, cognomento Baal."

<sup>2</sup> Babel... confusio, cf. OCB, "Babel, Tower of," p. 70: "In Genesis 11.9 the meaning of Babel is explained by the Hebrew verb *bālah*, to confuse, mix, and the confusion of speech."

<sup>3</sup> Cf. OCB, "Babylon," p. 71.

<sup>4</sup> For individual elements in the gloss, cf. OLD, s.v. *baca*.

<sup>5</sup> *Baccar aris grece*: L&S cites *baccar* and *Baccaris* as equivalent to *βάκκαρις*, "a plant having a fragrant root, from which an oil was expressed"; also referred to as "nardum rusticum." This explanation coincides with the Greek *βάκκαρον* or *βάκχαρον* = *ἀσάρον*, hazelwort, from which comes *βάκκαρις*, the unguent made from *ἀσάρον*. In the Latin lexica, *baccar* is understood as a plant or root whereas the glossaries consider it an herb. FVD: "quedam herba"; DFC: "herba fascinum pellens." 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*.

<sup>6</sup> Cf. L&S: *babulus*.

<sup>7</sup> Identical at Isid. 10.31.

<sup>8</sup> Cf. DFC, s.v. "Baccaulum – feretrum in quo mortui deferuntur"; FVD: *sim*.

<sup>9</sup> Cf. Baccatus FVD: "fructu baccarum abundans vel pastus"

<sup>10</sup> Bac[h]a, cf. *βάκχη* and see DFC: "sacerdotissa Bachi"; AMD: "Bacca: sacerdos."

<sup>11</sup> "Bacha[na]lia et um 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.

FVD in two citations expresses much the same matter: case endings and stress upon "festa Bach, scilicet furores." DFC packages the above in one citation, minus the madness. Regarding the festivities of the Bachanalia, cf. OCD 3<sup>rd</sup> ed., p. 229. It should be mentioned that, allowing for correct editing, there are three instances of *Bacchanalia* 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 recitative copying.

<sup>12</sup> *Bachania a wodehede*, cf. FVD and DFC: "furor"

<sup>13</sup> *Bacharium a wyn pot*; cf. Cath. Angl. p. 420: "A Wyne potte: bacarium." Also, cf. FVD: "quoddam vas vinarium."

<sup>14</sup> *Bachari[n]a idem*: referring to *Bacharium* (above). Cf. Cath. Angl., p. 420: "A Wyne potte... bacarina."

<sup>15</sup> *Bach[an]alia .i. ecclesia*: from *Bachanal* (cf. OLD: "shrine or site where the rites of Bacchus 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.

<sup>16</sup> *Bachides*: title of a comedy by Plautus. For its place in the extant corpus and additional bibliography, cf. OCD (3<sup>rd</sup> ed.) p. 1194, s.v. "Plautus."

<sup>17</sup> *Bachinal vel le a pressour*, cf. Cath. Angl. p. 291, col. 1: "A Presse for wyne: bachinal...pressorium, torcular"; and note 1: "A presse for wine, cider or veriuice, torcular" (Baret). Also, cf. p. 291, col. 1: "a Pressoure: pressorium," and note 2: "He tredith the pressour of wijn of woodnesse..." Wyclif, Apoc. xix.15; also see FVD: "Bacinal – torcular, pressorium."

- 1795 *Bachis femina honorans*<sup>18</sup>  
 1796 *Bachus pes metrificandi*<sup>19</sup>  
 1797 †*Bachium*† festum bachi  
 1798 *Bachor aris* to go wod  
 1799 *Bachio nis* a treuel<sup>20</sup>  
 1800 *Bachus* god of wyn<sup>21</sup>  
 1801 *Baculo* .i. *coniuncta voluntas*<sup>22</sup>  
 1802 *Baculus* a staf<sup>23</sup>  
 1803 *Bacillus* idem<sup>24</sup>  
 1804 *Baculo* as *baculis verberare*<sup>25</sup>

- 1805 *Bactus rex orientis*<sup>26</sup>  
 1806 *Bactria* .i. regio<sup>27</sup>  
 1807 *Badius* an hakeney<sup>28</sup>  
 1808 *Ba[ci]fer a um* gret wombed<sup>29</sup>  
 1809 *Bachium* wringe of nekke<sup>30</sup>  
 1810 *Bacho[s] grece* corona latine  
 1811 *Baia* an hauene toune<sup>31</sup>  
 1812 *Baiulo* as to bere or susteyne  
 1813 *Baiulus* a portour or a somer<sup>32</sup>  
 1814 *Baiulum* a bridel

<sup>18</sup> *Bachis femina honorans*, cf. βακχίς = βάκχη = Bacchante (LSJ). The object of *honorans*, i.e. Bacchus, is implicit in the act of the bachchant.

<sup>19</sup> *Bachus pes metrificandi*, cf. FVD. Also, cf. LSJ: “βακχίτιος (sc. ποῦς), ὁ, the bacchius, a metrical foot of three syllables, — — —; but later — — —.” Isid. (1.17.11) reads “Bacchius appellatus est eo, quod eo pede Bacchia, id est Liberi sacra celebrabantur.”

<sup>20</sup> *Bachio* (as in Cath. Angl. but no other glossary used for this edition); read *bacrio* in OLD and L&S; derived from *Paul.-Fest.* p. 31M: “bacrionem dicebant genus vasis longioris manubri.” For *treuel* cf. Cath. Angl., p. 394, col. 2: “a Trowelle: bachio, trolla” and note 4: “A trowell, truell, rotula, thrulla.” Manip. Vocab. (Baret) renders *trulla* by “a Treie, or such hollowe vessel occupied about a house, that laborers carrie mortar in to serue Tilers, or Plasterers. “Truelle, f. a trowell,” Cotgrave. “Trowal, instrument: Trulla—e” is found in P. Parv. without further qualification. Cf. Du Cange: “Quoddam genus suppellectilis,” Ugutoni.

<sup>21</sup> *Bachus* god of wyn: for a thorough treatment of the god and his mysteries, cf. OCD (3<sup>rd</sup> ed.) s.v. Dionysus, p. 479-82.

<sup>22</sup> *Baculo* .i. *coniuncta voluntas*, cf. Du Cange, s.v. 1 *Baculus* (p. 516, col. 1): “Nos omnes congregatio ancillarum Dei ex ipso monasterio pari consensu et bona voluntas ordinum adque elegimus nobis ...”

<sup>23</sup> *Baculus* a staf, cf. Isid. 20.13.1: “Baculus a Bacco repertore vitis fertur inventus, quo homines moti vino inmitterentur.”

<sup>24</sup> *Bacillus* idem, cf. FVD and DFC: “diminutivum” [of *baculus*]; AMD: “perversus baculus.” Also, cf. Isid. 20.13.1: “Sicut autem a Bacco baculus, ita a baculo bacillum per diminutionem.”

<sup>25</sup> *Baculis verberare*, cf. FVD and DFC: “percutere baculo.”

<sup>26</sup> *Bactus rex orientis*, cf. Isid. 13.21.14: “Bactus fluvius orientis a rege Bactro vocatus fertur.” Note repetition of 1795-1796 at 1920, 1923 (see app. crit. for scribal orthography).

<sup>27</sup> See OCD (3<sup>rd</sup> ed.) s.v. *Bactria*.

<sup>28</sup> *Badius* an hakeney, cf. Cath. Angl. s.v. “an Haknay” and esp. note 4.

<sup>29</sup> *Ba[ci]fer a um gret wombed*: DFC alone provides the entry *bafer*: “Bafer—ra—rum: grossus vel agrestis.” Cf. Latham “bacchiferus: wine-bearing”; L&S: “bacifer: bearing berries”; MLDBS: (single entry) “Bacifer: bearing grapes”; OLD: “bacifer: berry-bearing.” Stonyhurst’s “gret wombed” reveals a transferred epithet later in the glossarial process.

<sup>30</sup> *Bachium*: aberrant attempt of the scribe to give a Latin form to the Hebrew *bahem* of which he has no idea. DFC reads: “Bahem ornamentum colli ex anulis aureis confectum.” Daly in his *Brito Metricus*, ll. 261-2 offers: “Ornatum colli quem construit anulus auri | Dico bahem grece ferturque corona latine.” Souter expands upon this by providing the Greek words with which *bahem* and *baen* are associated: “βαῖν, βαινή = palm rod” and the source: 1 Macc. 13.37: “It has pleased us to accept the golden crown and the palm [Vulg.: coronam auream et bahem] you have sent us.” 1809 and 1810 contain a single thought in what were known as the “tres linguae sacrae”: *Bahem* (Hebrew), βάκχος (Greek), *Corona* (Latin).

<sup>31</sup> *Baia* an hauene toune, cf. Isid. 14.8.40: “portus dictus a deportandis commerciis. Hunc veteres a baio-landis mercibus baias vocabant.” For its historical context see entry “Baiae” in Lempriere, p. 110 and in OCD (3<sup>rd</sup> ed.), p. 231.

<sup>32</sup> *Baiulus* a portour or a somer, cf. FVD: “dicitur pro portitore et pro nutritore et pro baculo ad baiulandum apto dicitur et pro portu quia ibi merces baiulentur.” AMD offers: “est qui portat aquam vel aliquid aliud.”

- 1815 Baiunola a trossinge<sup>33</sup>  
 1816 Bala eldid<sup>34</sup>  
 1817 Balaam interpretatur vanus populus<sup>35</sup>  
 1818 Baleina idem<sup>36</sup>  
 1819 Balaath interpretatur precipitans<sup>37</sup>  
 1820 Balanites i. gemma<sup>38</sup>

- 1821 Balanatus anoynted<sup>39</sup>  
 1822 Balanitides gemma<sup>40</sup>  
 1823 Balanites grapes or [a]corn[s]<sup>41</sup>  
 1824 Balanite vue vel vites<sup>42</sup>  
 1825 Balanos grece accharne<sup>43</sup>  
 1826 Balanum nomen proprium fructuum<sup>44</sup>  
 1827 Balans crynge of a schepe<sup>45</sup>  
 1828 Balatro nis a iogoler<sup>46</sup>  
 1829 Balatus tus crynge of schepe<sup>47</sup>  
 1830 Balbucio cis to sneuel<sup>48</sup>  
 1831 Balbuzo as idem<sup>49</sup>

<sup>33</sup> Baiunola, cf. DFC: "lectus qui in itinere portatur." For *trossinge*, cf. "trussyng cofure" in P.Parv. col. 493; also see Cath. Angl., p. 396: "a Trussyng cofer," and note 1.

<sup>34</sup> Bala eldid, cf. DFC: "ancilla Rachel interpretatur inveterata." For *eldid* see P.Parv. col. 143: Eld...Inveteratus.a.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.)

<sup>35</sup> 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.

<sup>36</sup> Baleina, cf. FVD, "Balena: quidam magnus piscis"; DFC concurs. The *idem* is explained by construing *Baleina* 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.

<sup>37</sup> Balaath (see Balach, DFC), cf. Isid. 7.6.48: "Balac praecipitans, sive devorans," identified as a King of Moab; cf. Strong's *Concordance*, s.v. *Balak* and book of Numbers, OT *passim*.

<sup>38</sup> Balanites i. gemma, cf. OLD Balanites, ae [βαλανίτης]; also cf. Isid. 16.15.10: "Balanites duo genera sunt subvirides et Corinthiae aeris similitudine, mediam secante flammae vena." However, note similarities within 1822-24: see 1823 where *Balanites* is glossed as "grapes or corn"; and in 1824 *Balanite* is explained by "vue vel vites." Generally, the "m" spelling in the manuscript represents an additional minim 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 †Balamites, s.v. "Balanites: precious stone," as does Latham.

<sup>39</sup> Balanatus anoynted, cf. OLD.

<sup>40</sup> Balanitides gemma, cf. DFC: "gemma preciosa."

<sup>41</sup> Balanites grapes or [a]corn[s]: the elements in this gloss relate rather closely to those contained in the gloss of 1824: *uve* and *glandes*. As seen above (1820) *Balanites* is a precious stone (sing.); here it is plural and pertaining to fruits.

<sup>42</sup> Balanite vue [also uve] vel vites: only here and in DFC: "uve vel vites instar glandium uvas facientes."

<sup>43</sup> Balanos grece accharne: see *app. crit.*: The manuscript affords an *-on* ending and labels it "grece." However, *Balanon* is not the transliteration of a Greek word. The Greek word is βάλανος. Cf. Isid. 17.5.21: "βάλανοι enim Graecae 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.

<sup>44</sup> Fructuum: the plural is somewhat unusual here, as both FVD and DFC read "fructus eius."

<sup>45</sup> Cf. both FVD and DFC for the distinction between *Balans* and *Balatus* (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.

<sup>46</sup> iogoler, cf. DFC: "clamosus (sic) (read: clamorus), ioculator, leccator" for a further example of clarity composed with the insistent brevity of the Stonyhurst text.

<sup>47</sup> Cf. note on 1827

<sup>48</sup> sneuel, cf. P.Parv.: "snyvlare, he þat spekyþ in his nose." Also, cf. Cath. Angl., "snyvelle" and note 4; also, s.v. "to Slavyr: balbutire."

<sup>49</sup> Balbuzo.as, cf. Du Cange, s.v. *Balbuzare*.

1815 Baiunela (ms.). — 1817 Baldam (ms.); populus (ms.). — 1820 Balamites (ms.). — 1825 Balanon (ms.). — 1830 tis (ms.). — 1831 Balducio (ms.).

- 1832 *Balbus* a *um* a *wlaffare*<sup>50</sup>  
 1833 *Balducta* *croddes*<sup>51</sup>  
 1834 *Balea* a *slynge*  
 1835 †*Baliforum*† an *alblast*<sup>52</sup>  
 1836 *Balena* a *whale*<sup>53</sup>  
 1837 *Ballio* as †a *lux*† *facere ballium*<sup>54</sup>  
 1838 *Balestrum* *alblast*  
 1839 *Balestro* as *cum balestro percuttere vel proicere*  
 1840 *Balyn grece iacere latine*<sup>55</sup>

<sup>50</sup> *Balbus*, cf. DFC: “*Balbus*...qui verbum explicare non potest, qui potius videtur balare quam loqui.” Also, cf. AMD: “*Balbus*...qui verba plan[e] non explicat.”

<sup>51</sup> Both FVD and DFC read: “*Balducta*.te: *lac pressum*.” Cath. Angl., p. 84 col. 2 reads: “A *Cruyde*: *bulducta*, *coagillum*”; also see note 6; cf. as well p. 288: “a *Possett*...*balducta*” and note 2. The neuter singular, *balductum*, is unsubstantiated, and P.Parv. p. 343 further emphasizes gender and number with “*posset*: *Balducta*.te.” Hence, the *s* of *croddes* should be deleted.

<sup>52</sup> 1835-44: a well exemplified cognative dissonance, *alblast* (cf. OED s.v. *arbalest*), found in 1835, 1838, 1843 is a stable spelling of a gloss upon an entry of variant orthography (see note on 1848): †*Baliforum*† (1835), *Balestrum* (1838), and *Balista* (1843). †*Baliforum*† is merely an erroneous combination of letters and the Stonyhurst scribe mindlessly transliterated his desk copy or the slip before him, showing no suspicion that this convergence of letters might be nonsense: “*st*” and “*f*” are easily interchangeable paleographically; but he made no effort to observe the proper spelling for †*Baliforum*† as he wrote out 1838 and 1843. Family associations are seen further in 1839 and 1844.

<sup>53</sup> *Balena* a *whale*: see note on 1818. Cf. Isid. 12.6.7: “*Ballenae* autem sunt immensae magnitudinis bestiae, ab emittendo et fundendo aquas vocatae; ceteris enim bestius maris altius iaciunt undas; βάλλειν enim Graece emittere dicitur.” The not so subtle association of *balena* and βάλλειν by Isidore cannot withstand the more plausible etymological link: φάλαίνα (cf. LSJ).

<sup>54</sup> *Ballio*.as †a *lux*† *facere ballium*, cf. Du Cange, s.v. *Baillio*; also, Latham, s.v. *baillium*. The cruces seem warranted. Yet, as clear but impenetrable as they seem, they might contain a misreading of *-atus*, the perfect passive participial ending. The meaning of the item, otherwise, seems straightforward.

<sup>55</sup> *Balyn grece iacere latine*; the transcription is from the Greek βάλειν, the “*y*” meant to reflect the diphthong *ei*. The single *l* for the Greek λ (aorist tense), not λλ (present

- 1841 *Balneo* as *to bape*  
 1842 *Balnom balne[a]rium et torium locus in quo balneatur*<sup>56</sup>  
 1843 *Balista* an *alblast vel quoddam tor[men]tum*<sup>57</sup>  
 1844 *Balistarius* *qui facit balistas*  
 1845 *Barbarostomus* [blank]<sup>58</sup>

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: “βάλειν [crit. app. 10: vel βάλλειν] 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.

<sup>56</sup> *Balnom*: perhaps a vocal variant of *balneum* from βαλανέιον (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 balneatur*, cf. Latham, s.v. *balnelum* for –or ending reflecting the deponent (middle) voice: “to take a bath.”

<sup>57</sup> *Quoddam tor[men]tum*, cf. FVD s.v. “*Balista*: *quoddam genus tormentum* (sic).” Also, cf. Isid. 18.10.2: “*Balista* genus tormenti, ab emittendo iacula dicta; βάλειν enim Graece mittere dicitur” (see 1840: *Balyn*). For a more detailed description of *balista*, cf. Cath. Angl., p. 6, note 2. For both meaning and etymology of “*alblast*” cf. P.Parv., p. 554, note 19.

<sup>58</sup> *Barbarostomus*, *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): “βαρβαρόστομος, speaking in a barbarous manner.” This appears as a single occurrence in the Greek language, derived from βάρβαρος, *foreign* and στόμα, *mouth* or *tongue*. It is out of alphabetical

1833 *croddes* (ms.). — 1839 *producere* (ms.). — 1840 *f*<sup>e</sup> (= vel *e*) (ms.). — 1842 *balniatur* (ms.)

- 1846 Ballo as to qwake<sup>59</sup>  
 1847 Balneum a bap o up rerynge<sup>60</sup>  
 1848 Bal[a]ne[io]n grece balneum latine<sup>61</sup>  
 1849 Balneolum diminutiuum  
 1850 Ballo as to blete  
 1851 Balesco cis inchoatiuum  
 1852 Balsamus a bawm tre  
 1853 Balsamum lignum et fructus [eius]<sup>62</sup>  
 1854 Balterio teris to litelen<sup>63</sup>  
 1855 Balsamo as to enbaumen

- 1856 Balustrium a place whare men bape<sup>64</sup>  
 1857 Baptismus vnccio folube latine tinccio<sup>65</sup>  
 1858 Baptista a cristenere  
 1859 Baptizo as to cristene  
 1860 Baptismum cristenyng  
 1861 Bar interpretatur lingua Syria[ca filius]<sup>66</sup>  
 1862 Baptist[er]um .i. stacio baptismatis  
 1863 Baraath ly3tny[n]ge<sup>67</sup>  
 1864 Barachias nomen proprium interpre-  
 tatur habundans deus<sup>68</sup>  
 1865 Baratro nis a lechoure  
 1866 Baratrum helle<sup>69</sup>

order—*Bar-* amidst *Bal-* words—the scribe may be respecting the liquid aspect of both letters, *l* and *r*. It does not appear as an entry in A.E. Sophocles's Greek Lexicon even though "βαρβαροστομία, barbarous pronunciation" does.

<sup>59</sup> Ballo.as to qwake, cf. Cath. Angl., p. 296: "to Quake: ballare, tremere."

<sup>60</sup> Balneum bap o uprerynge; 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 link, in some cases a mnemonic and here "rap" would be easier to recall than *bap* because of the rhythmic *r* in *uprerynge*. *Balneum* cannot be anything else but *bap*. The *o* = 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 (3<sup>rd</sup> ed.), s.v. *baths*, p. 235-6).

<sup>61</sup> Bal[a]ne[io]n grece balneum latine, cf. βάλανειον. As with the earlier trifold orthography: †Baliforum† (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 *alblast* and *bath* which occupy almost completely 1835-1848.

<sup>62</sup> Fructus [eius], cf. FVD: "lignum vel fructus vel liquor eius."

<sup>63</sup> Balterio teris to litelen; cf. FVD: cingere. Also see MED *litelen*: reduce, diminish. The MED misreads the entry as "Baltrio [read: Balterio]." Also, the Stonyhurst ms. reading: *litelon* belongs in the MED form section as an error.

<sup>64</sup> Balustrium a place whare men bape, cf. FVD: "locus ubi sunt multa balnea, quasi lustratus balneis."

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

<sup>66</sup> 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."

<sup>67</sup> Baraath ly3tny[n]ge, cf. DFC: "Barach interpretatur fulgurans"; also, cf. Isid. 7.6.53: "Barach fulgurans."

<sup>68</sup> Barachias, cf. Isid. 7.8.29: "Barachia benedictus Domini vel benedictus Dominus"; DFC identical. Stonyhurst with *habundans deus* somewhat parallels the *benedictus Dominus* of Isidore. Matt.23.35: "usque ad sanguinem Zachariae, filii Barachiae" is the only reference to Barachias in the Vulgate (cf. Strong's *Concordance*).

<sup>69</sup> Baratrum (βάραθρον), cf. Isid. 14.9.5: "dictum baratrum quasi vorago atra, scilicet a profunditate" Also cf. FVD: "dicitur sic quasi voratrum .i. vorago a terra ex profunditate quia omnia vorat, et dicitur baratrum quandoque infernus, quandoque profundissimus locus

1847 rap (ms.). — 1848 Balné (ms.). — 1854 litelon (ms.). — 1862 Baptisium (ms.); *f* can be read as 'ter'.

1867 *Barbatulus parum barbatus*  
 1868 *Barba a berde*  
 1869 *Barbarius .i. patruus*<sup>70</sup>

infernī in quo nulla est redemptio, quandoque fossa, quandoque gurgēs 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.

<sup>70</sup> *Barbarius .i. patruus*, cf. FVD: "*Barbarius... patruus...frater patris*." The editors of DFC read *Barbanus* as the entry word, with gloss *patruus*. However, *n* and *ri* are often confused, the latter (*ri*) being the desirable reading here, since *Barbanus* 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 *ri* should prevail. It might be mentioned that *patruus* meaning *barbarius* does not occur in the lexica, but rather in the glossaries.

Segments 1870-77 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. "Métalexigraphiè médiévale: la fonction de la metalangue 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, Barbarizo, 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*: *Barbatus* (1879), *Barbitondium* (1881), *Barbitonsor* (1883), further enhanced by alternate entries pertaining to the musical instrument: *Barbitus* (1880) and the instrumentalist: *Barbitista* (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 composi-

1870 *Barbarus a um crudelis viciatus austerus*  
 1871 *Barbaricus a um idem*  
 1872 *Barbaria quedam terra*<sup>71</sup>  
 1873 *Barbaries kyng[dom] of bat lond*<sup>72</sup>  
 1874 *Barbarismus ineptus sonus litterarum*<sup>73</sup>  
 1875 *Barbarizo as crudeliter agere*  
 1876 *Barbarolexis aliene lingue corruptio*<sup>74</sup>  
 1877 *Barbarus crudelis incultus*  
 1878 *Barbula parua barba*  
 1879 *Barbatus yberdyd*

tion, 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.

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

<sup>72</sup> *Barbaries kyng 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 "kyng[dom]."

<sup>73</sup> *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.

<sup>74</sup> *Barbarolexis*, cf. LSJ Suppl. (1996): "βαρβαρόλεξις, use of foreign speech." Also cf. Isid. 1.32.2: "*Inter barbarismum autem et barbarolexim hoc interest, quod barbarismus in verbo latino fit, dum corrumpitur; quando autem barbara verba latinis eloquiis inferuntur, barbarolexis dicitur*." Brito, p. 53, ll. 1074-5 offers: "*fiet tibi barbarolexis |Barbara si socias cum nostris verba*."

— 1867 *Barbaculus* ms; *paruus* (ms.). — 1869 *Barbauus* (ms.). — 1870 *Barbarius* (ms.); perhaps influenced by previous entry: *uu =riu*.

- 1880 *Barbitus* cithara vel instrumentum musicum<sup>75</sup>  
 1881 *Barbitondium* barbores hous vel tonsura barbe<sup>76</sup>  
 1882 *Barbitista* qui cantat barbito<sup>77</sup>  
 1883 *Barbitonsor* a barbur  
 1884 *Barca* parua nauis<sup>78</sup>  
 1885 *Barcella* et cula idem<sup>79</sup>  
 1886 *Barbula* parua barba  
 1887 *Bardus* stultus ebes ineptus tardus<sup>80</sup>  
 1888 *Barcarius* qui facit barcas<sup>81</sup>  
 1889 *Barginus* a um a pilgrim of an oþer cuntre<sup>82</sup>  
 1890 *Bari* grece .i. graue latine vel forte<sup>83</sup>

- 1891 *Barea* grece fortiter latine<sup>84</sup>  
 1892 *Bariona* filius columbe<sup>85</sup>  
 1893 *Bariptos* a precious ston<sup>86</sup>  
 1894 *Barnabas* interpretatur filius prophete<sup>87</sup>  
 1895 *Barabas* interpretatur filius magistri<sup>88</sup>  
 1896 *Bar[r]idus* superbus<sup>89</sup>  
 1897 *Barrio* ris to crie as an olyfaunt  
 1898 *Barritus* eius clamor  
 1899 *Barrus* elephas  
 1900 *Baro* nis a barun

<sup>75</sup> *Barbitus* is a rare, if not unique, latinate form (not found in any of my scourings) of the traditional *-os* and *-on* transliterations from the Greek prevalent throughout the lexica. Cf. *barbitos* from βάρβιτος (OLD) and *barbiton* (Latham).

<sup>76</sup> The Stonyhurst ms. selects the English phrase "barbores hous" in preference to the Latin of FVD and DFC: "locus ubi tondetur."

<sup>77</sup> *Barbitista*: a Latinizing of βαρβιτιστής.

<sup>78</sup> *Barca parua nauis*. Note the inadequacy, at times, due to the brevity practiced by the Stonyhurst scribe. Both FVD and DFC expand and identify the nature of a *barca*: "merces ad litus portans." Cf. AMD for a radically different interpretation: "est navis piractarum (sic)."

<sup>79</sup> *Barcella et cula idem*; however, cf. DFC: "Barcula (Bartilla - FVD); le diminutivum -idem."

<sup>80</sup> *Bardus*, to the glosses DFC adds: "...stolidus, quod alio nomine dicitur blennus (cf. βλεννώδης: drivel-ling)."

<sup>81</sup> DFC further details the occupation by adding: "vel vendit vel ducit."

<sup>82</sup> *Barginus.a.um*: generally assumed as a substantive 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, um: alienigena, peregrinus...et componitur a barbarus et gens vel genitus"; DFC concurs fully.

<sup>83</sup> Cf. βάρυ. Each word represents the nominative neuter singular of its adjective. Cf. Brito, p. 16, l. 284: "Est grave forte bari."

<sup>84</sup> *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 pursuing, since *Baria* might be thought of as βαρέα, which, as an accusative plural of βάρυς, can be construed as an adverb (cf. LSJ). However, *forte* = "by chance" will not match *barea* = "heavy, forceful, intense." Yet, *fortiter* can support that sense and will sustain the equation.

<sup>85</sup> *Bar Iona*, cf. Latin Vulgate Matt. 16.17-18: "Beatus es Simon bar Iona...Et ego dico tibi, quia tu es Petrus." DFC reads: "Bariona: interpretatur filius columbe"; AMD reads: "Bariona grece filius columbe latine." The Greek Vulgate reads: "Σίμων βαρτιωνά" for which the note reads: "βάρ. aram.: filius Ionae."

<sup>86</sup> *Bariptos* a precious ston. The Stonyhurst scribe persists with a non-descript gloss, whereas DFC accurately 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: "Baroptenus sive baripe, Plin., N.H. 37, 150; Baroptis *Arev*" (see Index, vol. 2, p. 379. Also cf. DFC *Bariptes*; OLD *baripe*; *baroptenus*...*barippe* L&S).

<sup>87</sup> *Barnabas*, cf. Isid. 7.9.24: "filius prophetae vel filius consolationis." For a sketch of his life, cf. OCB, p. 74-5.

<sup>88</sup> *Barabas*, Isid. 7.10.10 expands the narrow "filius magistri" of Stonyhurst with "absque dubio Iudaeorum magistri, qui est diabolus, homicidiorum auctor, qui usque hodie regnat in eis." Cf. for greater detail OCB, p. 74.

<sup>89</sup> *Bar[r]idus superbus*, cf. FVD: "Barridus...superbus...a barrus quia barri superbi sunt." DFC and Latham agree upon "superbus" as well.

1882 *Barbicista* (ms.). — 1891 *Baria* (ms.); *forte* (ms.). — 1893 *Bariptes* (ms.). — 1898 *Barratus* (ms.). — 1899 *Barrus* (ms.). — 1900 *Barro* (ms.).



- 1901 *Baroniculus diminutium*<sup>90</sup>  
 1902 *Baronissa eius 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. dei qui mentes doctorum eleuat sursum*<sup>91</sup>  
 1904 *Barunculus parvus baro*  
 1905 *Basa interpretatur confusio*<sup>92</sup>  
 1906 *Basilea ecclesia*<sup>93</sup>  
 1907 *Bascauda conca erca*<sup>94</sup>  
 1908 *Basilios nomen proprium*<sup>95</sup>  
 1909 *Basileus rex vel imperator*  
 1910 *Basilica domus regalis vel ecclesia*  
 1911 *Basilla †regula†*<sup>96</sup>

<sup>90</sup> *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.

<sup>91</sup> *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."

<sup>92</sup> *Basa... confusio*, cf. DFC: "Basan...siccitas vel confusio."

<sup>93</sup> *Basilea ecclesia*, cf. identical readings in FVD and DFC. Also, cf. Du Cange, "2 Bacilla Eglise ...pro Basilica."

<sup>94</sup> *Bascauda conca erca*, not in glossaries presently used or in medieval lexica. Found in OLD: "A kind of basin, of British origin referring to the Greek βασκαύλης...vessel, perhaps = Lat. *bascauda*; cf. also *μασκαύλης*" (LSJ Suppl., 1996). For *μασκαύλης*, cf. LSJ: *laver*.

<sup>95</sup> *Basilios*: Basil, 4<sup>th</sup> 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 (3<sup>rd</sup>), p. 234.

<sup>96</sup> *Basilla †regula†*, no evidence of *regula* as a gloss for *Basilla*. Both FVD and DFC read: *regina*, which, of course, is the expected reading. However, *regula* is a reasonable paleographical alternative to *regina*: "ul" is not at all dissimilar to "in" with an otiose macron as has the manuscript.

- 1912 *Basilice fortiter inuicte*<sup>97</sup>  
 1913 *Basilisca baldemoyne genciane or grece*<sup>98</sup>  
 1914 *Basiliscus a coketrise*<sup>99</sup>  
 1915 *Basis fundamentum pile vel extrema pars plante pedis*<sup>100</sup>  
 1916 *Basium a cussyngre*  
 1917 *Baxea calciamentum*<sup>101</sup>  
 1918 *Bassium idem*<sup>102</sup>  
 1919 *Basan et sin interpretatur pinguedo*<sup>103</sup>  
 1920 *Basso as .i. deponere et deprimere*

<sup>97</sup> *Inuicte* reveals a confusion over *minims*. The ms. prints: *uuute*. A quick glance might suggest "minute" or even "immitte." However, context determines the proper balance. The ms. orthography includes an extra *minim* (see app. crit.) which must be dropped to accommodate *inuicte*. Both FVD and DFC support this reading.

<sup>98</sup> Cf. DFC: "herba que genciana dicitur"

<sup>99</sup> *Basiliscus a coketrise*, cf. LSJ βασιλίσκος: "a kind of serpent, basilisk, perhaps Egyptian cobra." [Astron.] "Regulus." Also, see Isid. 12.4.6: "Basiliscus Graece, Latine interpretatur regulus, eo quod rex serpentium sit, adeo ut eum videntes fugiant, quia olfactu suo eos necat; nam et hominem vel si aspiciat interimit." Cf. P.Parv., p. 251, col. 1: "Kokatrise: Basiliscus" and note 1177, p. 636 for detailed etymology. Also, cf. Cath. Angl., p. 69 col. 2: "Cocatrice" and note 8.

<sup>100</sup> *fundamentum pile*; cf. DFC and FVD: "confirmatio fundamenti."

<sup>101</sup> *Baxea calciamentum*. The scribal reading, *Bassea* (cf. app. crit.) emphasizes the subtle phonological confusion between the similar sounds: *ss* and *x*. Cf. OLD: "Baxea: a kind of sandal." Cf. Isid. 19.34.13: "Baxea calciamenta mulierum sunt." Also, cf. Isid. 19.34.6: "Baxee calciamentum comoedorum erat, sicut tragoedorum coturni."

<sup>102</sup> *Bassium 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.

<sup>103</sup> *Basan et sin interpretatur pinguedo*, cf. FVD, s.v. "Bassus...a basan quod interpretatur pinguedo." Note orthographic variation in the DFC entry, under *bassus*: "non altus et dicitur a bassin, quod interpretatur pinguedo."

1901 *Barroniculus* (ms.). — 1904 *Bariculus* (ms.). — 1906 *Bisilia* (ms.). — 1912 *Basilite* (ms.); *uuute* (ms.). — 1914 *coketrile* (ms.). — 1917 *Bassea* (ms.); *calsiamentum* (ms.).

- 1921 *Bassaris ridis* a melche cow<sup>104</sup>  
 1922 *Bassa .i. ouis pinguis*  
 1923 *Bassus a um .i. louz*<sup>105</sup>  
 1924 †*Baurus*† .i. *blesus*<sup>106</sup>

<sup>104</sup> *Bassaris* a melche cow. Not in FVD and given only in the plural in DFC. However, cf. P.Parv., col. 289, for a thorough account: "Mylch cow: *Bassaris*, -ris, fem-, 3: vel vacca mulsaria." Also cf. p. 803, s.v. *bassaris*: "Cf. Du Cange, *bassarides vaccae mulsariae uberes*. Lat. *bassaris* a bacchante; cf. Persius l. 100, 'raptum vitulo caput ablatura superbo *bassaris*.'" Ultimately from βασσαρίς, ἰδος, bacchante.

<sup>105</sup> *Bassus .i. louz*, cf. DFC and FVD: "non altus."

<sup>106</sup> †*Baurus*† .i. *blesus*. *Baurus* is corrupt; *blesus* is legitimate, cf. FVD "fractor 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 consentient 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 *balō* (1850) 'to blete' and *barrio* (1897) 'to crie as an olyaunt' 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 *louz* (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, miscopied *Balbus* (*al* 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 transferenceal 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 *Basterna* a carre or lyter or a schare<sup>107</sup>  
 1926 *Batillum* genus vasis<sup>108</sup>  
 1927 *Bata* a querne of oyle<sup>109</sup>  
 1928 *Batus* genus vasis vel mensura trium modiorum et nomen proprium<sup>110</sup>  
 1929 *Batera* quedam mensura<sup>111</sup>  
 1930 *Bactrus* nomen proprium regis orientis<sup>112</sup>  
 1931 *Bath* hebraice linum latine flax<sup>113</sup>  
 1932 *Bachim* dicitur vestes vsque ad genua pertingentes<sup>114</sup>

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

<sup>107</sup> *Baterna*, cf. FVD: "vehiculum itineris, quasi vesterna quia mollibus vestibus sternitur et a duobus animalibus trahitur ubi nobiles femine deferentur." Also see DFC: "*Basterna*," similar to FVD. Both are distilled from Isid. 20.12.5.

<sup>108</sup> *Batillum*, cf. FVD: "thuribulum; eiam dicitur instrumentum quo colliguntur carbones." See 1935 for similar entry.

<sup>109</sup> *Bata* a querne of oyle; cf. DFC: "*Batha*, the: sine Beth apud Hebreos dicitur mola oleria," derived from Isid. 16.26.12. Refer to note on 1928.

<sup>110</sup> *Batus*, cf. DFC and FVD, s.v.; also cf. Souter, s.v. "*batus*"; as well as AMD: "*batus*.ti est mensura trium modorum (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 eos vel 'bata' nominatur, capiens quinquaginta sextaria; quae mensura una molae vice proteritur." Cf. βᾶτος (c) in LSJ; and *Batus* (2) in L&S. For "nomen proprium" cf. Lempriere, s.v. "*Battus*, the First, a Lacedaimonian 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*."

<sup>111</sup> *Batera* quedam mensura. "*Batera*" is found only in DFC: "genus pathere [read: paterae] a *batus* dicitur." *Batus* is the "quedam mensura" in both FVD and AMD.

<sup>112</sup> Cf. note on 1805.

<sup>113</sup> *Bath*, cf. DFC: "hebraice, linum dicitur latine." See also Souter, s.v. *bat*: "(bath, Hebr. pl. *badim*) a linen garment."

<sup>114</sup> *Bachim*, cf. Isid. 19.21.8: "*Batin* sive feminalia, id est braciae lineae usque ad genua pertingentes quibus verecunda sacerdotis velebantur." Also, cf. DFC:

1921 *xidus* (ms.). — 1922 *pinguia* (ms.). — 1925 of *lyter* (ms.). — 1928 *Batius* (ms.). — 1930 *Baucrus* (ms.). — 1931 *lumen flex latine* (ms.).

- 1933 Bactria regio<sup>115</sup>  
 1934 Baubo as latrare<sup>116</sup>  
 1935 Batillum et batillus a cresset<sup>117</sup>  
 1936 Basculus .i. rusticus<sup>118</sup>  
 1937 Bdelium arbor dulcis odoris<sup>119</sup>  
 1938 Beatifico as to make yblessed  
 1939 Beatulus a um sumdel holi  
 1940 B[e]tatus a um holi  
 1941 Beemoth ebrayce dyabolus latine<sup>120</sup>

"Bathin dicuntur vestes linee, scilicet bracce." See *badim*, pl. of *bat*, s.v. (Souter). Note diversity of orthography in each instance.

<sup>115</sup> Bautiā = Bauriua, lege Bactria. For *au* spelling cf. notes on 1924 and 1934.

<sup>116</sup> Baubo, cf. Baubor, "to howl" (OLD); also, βαύζω (LSJ). Allowing for the phonological similarity between *-bau-* and *-bal-*, perhaps two other words, vocalic cognatives, might be introduced here: "balare: to bleat" and "balbus: stammering." Cf. note on 1924 for the phonetic variation.

<sup>117</sup> Batillum et batillus: a cresset, cf. Cath. Angl., p. 81: "Cressett: batillus, crucibulum, lucrubrum (sic)" and note 5. Cf. 1926 for similar entry.

<sup>118</sup> 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.

<sup>119</sup> Bdelium: a detailed description is found at Isid. 17.8.6: "Bdelium Indiae et Arabiae arbor, cuius lacrima melior Arabica. Est enim lucida, subalbida, levis, pinguis, aequaliter cerea, et quae facile molliatur, neque ligno vel terrae commixta, amara, ordoris boni. Nam ex India sordida est et nigra et maiore gleba. Adulteratur autem admixto gummi, qui non ita amarificat gustum." Brito *Metricus* (ed. Daly) provides a poetic alternative, p. 15, lines 269-70: Nomen aromaticae dic bdelion arboris esse/Sic eius gummi Plinio vult teste vocari." Both FVD and DFC stress an alternate sense covered by FVD's "genus lapidis preciosi."

<sup>120</sup> Beomocus is our scribe's attempt at Latinizing the standard spelling, Behemoth. Cf. DFC: "Beemoth, hebraice, latine animal sonat, bestia ignorata est—ideo autem Beemoth .i. animal dyabolus dicitur quia de excelsis ad terrena cadens proprio merito, animal brutum est factus, ipse est leviathan .i. serpens de aquis qui in huius seculi mari volubili versatur astutia." Cf. for

- 1942 Bel ydolum aziriorum<sup>121</sup>  
 1943 Bele grece mens latine<sup>122</sup>  
 1944 Belial .i. diabolus<sup>123</sup>  
 1945 Bellarium omne ge[n]us cibi potus prandium vt poma nuces<sup>124</sup>  
 1946 Bellaciter cius me aduerbium .i. audacter  
 1947 Bellaticus a um pertinens ad bellum  
 1948 Bellacitas .i. prelium  
 1949 Bellax .i. assiduus bellando  
 1950 Belliger a um qui gerit bellum<sup>125</sup>  
 1951 Bellipotens qui potens [in] bello<sup>126</sup>  
 1952 Beloculus .i. oculus Beli<sup>127</sup>

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

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

<sup>122</sup> Cf. DFC: "Bele dicitur mens." Also see βέλος in LSJ no. 4, the mental aspect.

<sup>123</sup> Belial: for a useful etymological perspective, cf. OCB p. 77; also cf. DFC: "Belial: nomen dyaboli." In Isid. 8.11.26 there is no context: "Belial ☩☩."

<sup>124</sup> Bellarium, cf. for a more elaborate arrangement FVD: "omne genus cibi secunde mense, sicut sunt poma, nuces que extremius apponuntur: prima mensa est carniū, secunda fructuum."

<sup>125</sup> Cf. DFC and FVD: "bellum gerens."

<sup>126</sup> Cf. FVD: "potens et fortis in bello."

<sup>127</sup> Beloculus .i. oculus Beli. The Stonyhurst scribe had a particular difficulty with this entry and gloss [ms.: Belitulus ioculus belli] 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 *bellum*. On the other hand, he ascertains the first word of the gloss to be *ioculus*, "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 *ll* of *belli* 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 *ioculus* shakes loose and becomes the genitive ending of *Belitulus*, which, in turn, is altered to *Beloculus* (*o* as blotted *i* and *t* as overly shaped *c*), with a final change from *belli* to *beli* (a common alteration from double to single consonant or vice

1933 Baurua (ms.). — 1934 Baulo (ms.). — 1936 Batullius (ms.). — 1937 Bedellum (ms.); ducis (ms.). — 1941 Beomocus (ms.). — 1942 azinorum (ms.). — 1944 Belias (ms.). — 1946 Ballaciter (ms.). — 1950 sunt (ms.). — 1951 potons (ms.). — 1952 Belitulus: ioculus belli (ms.).

- 1953 Belligero as gerere bellum  
 1954 Bello as .i. pugnare  
 1955 Bellona a goddess of batel<sup>128</sup>  
 1956 Bellutus a um turpis  
 1957 Bellum prelium  
 1958 Bellulum idem<sup>129</sup>  
 1959 Belfegor nomen proprium<sup>130</sup>  
 1960 Bellula eydyngge of a bateyle vel magnus piscis<sup>131</sup>  
 1961 Belluinus pertinens [ad beluam]<sup>132</sup>

- 1962 Belus nomen proprium regis aziriorum vel ydoly<sup>133</sup>  
 1963 Bellus a um p[u]lcher  
 1964 Belzebug nomen proprium<sup>134</sup>  
 1965 Belues ei egestas que solet contingere per uastacionem [belue]<sup>135</sup>  
 1966 Ben filius vnde debet iosue leuum .i. filius nun<sup>136</sup>  
 1967 Bellifico as bellum facio  
 1968 Benedico is to bles  
 1969 Benefacio cis bene agere  
 1970 Benefactorius qui bene facit<sup>137</sup>  
 1971 Beneficencia a goud dede<sup>138</sup>  
 1972 Beneficus a wel doere  
 1973 Benefici[ari]us vtilis operator<sup>139</sup>  
 1974 Benelinguatus wel spekyng  
 1975 B[e]n[e]placeo es to plesse wel  
 1976 Beniamyn interpretatur filius dextre<sup>140</sup>

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 oculus albicans pupillam cingit nigram e medio aureo fulgore lucentem, et propter speciem Assyriorum regi Belo dictam; unde et appellata." DFC abides by this text strictly, the source being Pliny H.N. 37.149 (cf. OLD s.v. "Belus" 2). For historical stance, cf. "Belus" in OCD (3), p. 238, and, in Lempriere, p. 115.

<sup>128</sup> Bellona a goddess of batel, cf. for detailed history, Lempriere, p. 114, col. 2: "she appeared in battles armed with a whip, to animate the combatants, with dishevelled hair, and a flaming torch in her hand." Or, somewhat more frighteningly does Virgil present her (*Aeneid* 8.700-03): "saevit medio in certamine Mauors/caelatus ferro, tristesque ex aethere Dirae/et scissa gaudens vadit Discordia palla/quam cum sanguineo sequitur Bellona flagello." Note the hissing sibilants and the dual syllabled staccatos insistent throughout: *saevit, ferro, scissa, gaudens, vadit, palla*. Also, cf. *Aeneid* 7.286-322 for the soliloquy of Juno, cast as the "saeva Iovis conjunx" (287) exclaiming: "flectere si nequeo superos, Acheronta movebo" (312); and with exquisite irony "sanguine Troiano et Rutulo dotabere, virgo, / et Bellona manet te pronuba" (318-19).

<sup>129</sup> Bellulum idem, cf. DFC: "diminutivum - idem."

<sup>130</sup> As with Belzebug (1964) the phrase "nomen proprium" is entirely unhelpful. Cf. Isid. 8.11.24: Belphegor interpretatur simulacrum ignominiae. Idolum enim fuit Moab, cognomento Baal, super montem Phegor, quem Latini Priapum vocant, deum hortorum." Cf. AMD: "Beelfegor interpretatur ignominiae et [dicitur ab] beel et fegor quod est priapus."

<sup>131</sup> Bellula eydyngge of a bateyle; *eydyngge*; cf. MED *aiden*, incl. *ei*-spelling among the three citations. Cf. also OED s.v. *aid* (v.) with 15<sup>th</sup> cent. *eyde* in its form section.

<sup>132</sup> Belluinus pertinens [ad beluam], cf. FVD: Belluinus [sic]: ad beluam pertinens."

1956 Bellicus (ms.). — 1960 otiose macron over 'n' of eydyngge; magis (ms.). — 1961 Belluinus (ms.). — 1962 Bellus (ms.). — 1967 otiose macron over 'cô'. — 1968 as (ms.). — 1972 Beneficus (ms.). — 1973 vtilit (ms.). — 1976 Byniamyn (ms.).

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

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

<sup>135</sup> Cf. FVD, identical reading including *belue*.

<sup>136</sup> For *filius nun*, cf. OT, Joshua 1.1. For *Ben*, cf. OCB, p. 78.

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

<sup>138</sup> Beneficencia, same spelling in DFC. *-ciencia* is found in FVD. Both DFC and FVD provide a rather descriptive gloss: "Quod agit caritas ut prosit proximo."

<sup>139</sup> Benefici[ari]us vtilis operator. Souter and Latham provide variant glosses to Stonyhurst: *beadle* and *vassal*, respectively.

<sup>140</sup> Beniamyn, cf. Isid. 7.7.19: "Beniamin interpretatur filius dexterae, quod est virtutis. De terra enim appellatur iamin." For a geographical perspective, cf. OCB, s.v. Benjamin, p. 78.

- 1977 Benigne [i]us sime aduerbium blessidleche<sup>141</sup>  
 1978 Benignus blessud<sup>142</sup>  
 1979 Benignitas .i. virtus<sup>143</sup>  
 1980 Beniuolus wel wyllid<sup>144</sup>  
 1981 Beninu filius nun<sup>145</sup>  
 1982 Beo as to zeld or b[e]atum facere<sup>146</sup>  
 1983 Beos .i. octo vncie<sup>147</sup>  
 1984 B[r]epho grece puer uel iuuenis latine<sup>148</sup>

<sup>141</sup> Benigne blessidleche. For more detail, cf. FVD: "pie, dulciter, blande, suaviter."

<sup>142</sup> Benignus blessud, cf. Isid. 10.24 for a well-conceived expression of the adjective: "Benignus est vir sponte ad benefaciendum paratus et dulcis adloquio."

<sup>143</sup> Benignitas .i. virtus: An example of unbeneficial brevity, as the note above. For complete sense, cf. FVD: "Benignitas ... .i. virtus sponte ad benefaciendum exposita, levis, blanda, et dulcis alloquio et sua cunctos invitans dulcedine ad benefaciendum."

<sup>144</sup> Beniuolus wel wyllid, as in "well-intentioned." Cf. Isid. 10.26: "Benivolus, quia bene vult." For range of meaning, cf. OLD, s.v. *benevolus*.

<sup>145</sup> Beninu filius nun, cf. DFC, s.v. "Ben—ebraice, filius latine —inde Bennum (sic) .i. filius Nun." Cf. OT Nehemiah 10.13 (Biblia Sacra): "Baninu." N.B. extensive variant orthography.

<sup>146</sup> zeld, cf. FVD and DFC: "Beo as .i. remunerare vel beatum facere."

<sup>147</sup> Beos .i. octo vncie: An alternate, undocumented spelling of the entry word found in 1992 (Bes) with an identical gloss. Cf. OLD and L&S, s.v. "Bes" for meaning and usage.

<sup>148</sup> Long before, but certainly helped by the publication of the Praelection of 1906, the daimon of Walter Headlam was revealed.\* His genius in creating *hapax legomena* (treacherous to conceive, let alone embrace), based upon his extraordinary knowledge of the Greek language of all periods, fits well with his characterization in Gilbert Highet's *The Art of Teaching*.\*\* Nevertheless, we mortals may merely admire such magical moments. So, I shall only mention what occurred to me and then be quietly resolute. Since we are faced with "puer vel iuuenis" in this item and since βρέφω and its compounds seem not to extend in time beyond infancy or thereabout—see separate page of lexical evidence—and *puer* and *iuuenis* generally relate to the period of 18-20 years of age, equating to the Ephebe of eighteen, an extra moment or two in the scribe's paleographical training might have equipped him

- 1985 B[r]ephotrophium locus vbi pueri nutriuntur<sup>149</sup>

with the skill to determine the difference between *iuis* and *vel* in the figure \_\_\_ and proceed to establish *puer* and *iuuenis* and then sustain their Greek equivalent: Ἐφηβος, 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 Phoebos dicti, necdum [pronati] viri, adolescentuli lenes." 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 note 137. I wonder if *ephebo* might have morphed into *bepho* and whether such a word as Ἐφηβοτροφεῖον should not be given a suitable existence. Until then, and with hesitation, the readings *Brepho* and *Brephotrophium* will stand. Herein are citations supporting βρέφω as reflecting infancy and babyhood, not that of *puer* and *iuuenis*:

LSJ: βρέφος: newborn babe, babyhood. βρεφοτροφέω: rear infants. βρεφώ: form into a foetus.

LSJ Suppl. (1996): βρέφος: baby, child. βρεφοτροφεῖον: institution for the maintenance of infants.

*A Patristic Greek Lexicon* (Lampe): βρεφοτροφεῖον τό: founding hospital. All compounds such as βρεφοπρεπώς, as or like an infant; βρεφοπρεπής, suitable to a child; βρεφουργέω form into an embryo.

*Promptorium Parvulorum* (annotated lexicon) p. 804: "brephotrophium norysry" 309: "Norysry qwere zonge Chyldyrne arn putte." Cf. Du Cange, "brephotrophium aedes in qua infantes recentesque partus expositi alebantur."

All compounds with βρεφο- (there are twelve) in E.A. Sophocles's *Greek Lexicon of the Late Roman and Byzantine Periods* presuppose infancy without exception: from βρεφικός, 'infantile' to βρεφοδός, 'like an infant.' In MLDBS *Brephotrophium* is glossed as 'a founding hospital or nursery.'

*The Owl of Minerva*, ed. Christopher Stray, PCPS, suppl. vol. no. 28, 2005.

\*Highet, G., *The Art of Teaching*, Vantage Books, N.Y., 1950, p. 76-8.

<sup>149</sup> Well out of alphabetical order (*bi-* within *be-* section) and further complicated by the correct spelling (*bre-* being within the *be-* section) *brephotrophium*, the conventional word, is glossed in Latin. We understand it as "the place where boys are nourished." Yet, if we are dealing with the nourishment of the *brephoi*, then *pueri*

- 1986 Berbex a weper<sup>150</sup>  
 1987 Berbitus i a gellud ram<sup>151</sup>  
 1988 Berila lapis preciosus viridis apud indeos  
 candidus<sup>152</sup>  
 1989 Berilus a precious ston  
 1990 Berith nomen dyaboli<sup>153</sup>  
 1991 Bestiarium a boc of bestes<sup>154</sup>  
 1992 Bes .i. octo vncie<sup>155</sup>  
 1993 Bestiarius .i. crudelis  
 1994 Bestia a best  
 1995 Bestiola diminutiuum  
 1996 Bestialitas crudelitas

- 1997 Bestius a um dep of a wylde best<sup>156</sup>  
 1998 Bestialis crudelis  
 1999 Bestialiter crudeliter  
 2000 †Bestibula† parua bestia<sup>157</sup>  
 2001 Bep mola olera<sup>158</sup>

must be understood as infant boys unless *ephebos* is entertained. Then Ἐφηβοτροφέιον would be considered a hapax legomenon with the meaning: “care and tuition of young male students.” The Stonyhurst gloss, “locus ubi pueri nutriuntur” serves admirably as a definition. The general description being that of maintenance and rearing, would include classrooms and dormitories.

<sup>150</sup> Berbex a weper, cf. FVD: “*vervex*, *vecis*, ‘v’ mutatur in ‘b’, fit Berbex. becis - .i. aries castratus.” DFC concurs. For forms and meaning, cf. OLD, s.v. *uervex*.

<sup>151</sup> Berbitus .i. (see app. crit.): a gellud ram: The scribe misconceived the part of speech. Cf. FVD: “*Berbicus*.bici ...aries castratus.”

<sup>152</sup> For the entries *Berila* and *Berilus*, cf. Isid. 16.7.5: “*Beryllus* in India gignitur...viriditate similis, smaragdo, sed cum pallore.”

<sup>153</sup> 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 Baalberith their god.” Also, 8.34: “And ... remembered not the Lord their God.”

<sup>154</sup> Bestiarium-Bestibula: a studied example of a cognitive arrangement of words which preempts alphabetization. For details and further explanation of this lexical phenomenon, cf. *ALMA*, 60, 2002, p. 238-40; 65, 2007, p. 46-48 and p. 94 note 271; *Journal of Medieval Latin*, 10, 2000, p. 339, esp. note 6.

<sup>155</sup> Bes .i. octo vncie, cf. *Beos*, 1983 and note; also, esp. cf. *Bisse* (2090).

<sup>156</sup> Bestius.a.um dep of a wylde 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, Souter, 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: “*murañ...of bestis: bestius*” and note 1: “*Murrayne, lues, contagio. Manip. Vocab. ‘Murrein among cattell, pestilence among men, great death and destruction, lues’*” Baret.

<sup>157</sup> †Bestibula† 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 *bestiola* (1995). There is no support for its being connected to “*Vestibulum, sacrisita*” (Du Cange). This entire item (2000) seems superfluous.

<sup>158</sup> Bep grece mola olera latine: The *y* of *Bey* (ms) is likely a miscopying of thorn [þ], thus producing the sound *beth* which parallels the alternate spelling of *beta* for *beth* found in FVD under “*Beta et Beth dicitur secunda litera alphabeti.*” This would establish *bep* as an acceptable variant of *beta* as an entry for *mola olera*. The language labels should be deleted since *beth* = *beta* here is not Greek (the scribe is thinking of the numeral) and *latine* serves no alternate purpose. Amidst the paleographical and textual complexities one must not lose sight of *beth* = *beta* providing the meaning of *beet*, 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 beet. 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

1987 a um (ms.). — 1989 Belilus (ms.); beryl (ms.). — 1991 loc (ms.). — 2001 Bey grece (ms.); olera latine (ms.).

- 2002 *Betha idem*<sup>159</sup>  
 2003 *Bethania nomen proprium interpretatur domus obediens*<sup>160</sup>  
 2004 *Bethanim .i. september*  
 2005 *Bethel vrbs samarie*<sup>161</sup>  
 2006 *Bethlemita et te gens illius*<sup>162</sup>

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 “oleris truncusque secundus.” FVD glosses it as “herba quedam.” Isidore (17.10.15) remarks succinctly: “Beta apud nos oleris genus; apud Graecos 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. *Bep* = *Beta* refers only to the vegetable (*olera*). Hence, *grece* inappropriate to *Bep* 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 μύλη, 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.

<sup>159</sup> “Betha idem” might only be an orthographic variant of “Bep” (2001); but DFC’s entry: “Betha — etiam apud Grecos est secunda littera” should not be overlooked.

<sup>160</sup> Cf. *Brito Metricus* which within two lines, p. 4, ll. 31-2, addresses adequately both entries and glosses of the Stonyhurst manuscript: “Septembrem mensem Bethanim signare memento; Beth domus est sed anim pauper et gratificans est.” AMD, p. 41, col. 1, l. 21 reads: “Betavin — grece — vel \h/ebraice, september latine.” The “Betavin” reading is tangential to the Medullan tradition as well as estranged to the *Brito* text. As well there is no evidence to support the claim of AMD that it is a Greek word. It is much more likely Hebraic. On this topic generally, cf. note on 2008.

<sup>161</sup> Bethel, cf. Isid. 15.1.22: “Bethel urbem Samariae condiderunt Iebusaei ... sed postquam dormiens ibi Iacob vidit scalam innitentem caelo et dixit (Genes. 28.17) ‘Vere hic domus Dei est et porta caeli,’ hac ex causa nomen locus accepit Bethel, id est domus Dei.”

<sup>162</sup> Cf. variant orthography in FVD and DFC: “Bethleemita.”

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

<sup>163</sup> Bethlema: For an etymological variation, cf. Isid. 15.1.23: “Iacob ... Bethleem nomen ... inposuit, quod domus panis interpretatur, propter eum panem qui ibi de caelo descendit.” Paleographically *deus* and *domus* are easily confused: *dēus* 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 Brito Metricus, p. 4, l. 32: “Beth domus est.” Also, cf. Souter: “beth (Hebr.), house.” Isidore (15.1.23) describes the city as follows: “Bethleem Iuda, civitas David, quae mundi genuit salvatorem, a Iebusaeis condita fertur et vocata primum E[u]phrata.”

<sup>164</sup> 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.

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

<sup>166</sup> Other glossaries do not provide this inflection, mostly appreciated by specialists, not scribes.

<sup>167</sup> *Bibix .i. pugna*, found in glossaries; not in lexica.

<sup>168</sup> †*Bibro† .i. arrigere crines*: Was this entry, unattested, 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).

2004 *Bathanium* (ms.). — 2006 *tes* (ms.). — 2007 *deus* (ms.). — 2008 *Bethsayda ... grece* (ms.). — 2010 *Bianglatus* (ms.). — 2012 *Bibatiter* (ms.); -tissime (ms.); *Bibex* (ms.). — 2015 *Bibatitas* (ms.).

- 2016 Bib[i]o nis .i. zinzula a wyne flyze<sup>169</sup>  
 2017 Bybleus a mender of bokes<sup>170</sup>  
 2018 Bibliator venditor eorum<sup>171</sup>  
 2019 Bibliopola venditor librorum<sup>172</sup>  
 2020 Bibliotheca locus vbi ponuntur libri vel  
 armatorium<sup>173</sup>  
 2021 Bibliot[h]ecarius custos librorum<sup>174</sup>  
 2022 Biblus cirpus vel iuncus<sup>175</sup>

- 2023 Bibo is to drinke  
 2024 Bibo nis qui multum bibit  
 2025 Bibulus idem  
 2026 Bicellum et biclinium dicitur habens sub se  
 cellas vel domus mercatoris<sup>176</sup>  
 2027 Biceps a twybyl<sup>177</sup>  
 2028 Bicolos qui habet duo cola<sup>178</sup>  
 2029 Bicornis qui habet duo cornua<sup>179</sup>  
 2030 Bidens a toped rake or a pozed shep or a  
 mattoke<sup>180</sup>  
 2031 Bidental locus vbi fulmen cadit<sup>181</sup>  
 2032 Biennium spacium duorum annorum  
 2033 Biennis of two zere

<sup>169</sup> Bibio, cf. FVD: "bibiones sunt musce que supernantantur in vino." Also, AMD: "Hic bibio onis est musca que bibit amurcam." *Zinzula* is variously spelled, as in *Brito Metricus*, p. 117, l. 2304: "Musca, culex parva sit grece zinzala [unsupported] dicta." Or *Zinzala* = *zanzala* (Souter), gnat, mosquito. Note also the Romance orthography found in L&S: "Zinzala ... cf. Span. *Zenzalo*; Ital. *Zanzara*." Cf. also Isid. 12.8.16: "Bibiones sunt qui in vino nascuntur, quos vulgo mustiones a musto appellant." "wynt flyzt": likely errors for *wyne* and *flyze*. For the latter, cf. MED, *flie*, n.(1).

<sup>170</sup> Bybleus a mender of bokes, cf. FVD: "Bibleus ... et Biblius ... biblei et biblii ... qui reparant libros."

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

<sup>172</sup> Bibliopola (βιβλιοπώλης). 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 pumicat libros ut carius vendat." Cf. also P.Parv., col. 431: "Stacyoner, or he that sellyth bokys ... Bibliopola." Isidore adds perspective at 6.14.1: "Librarios ante bibliopolas dictos."

<sup>173</sup> Bibliotheca locus ubi ponuntur libri vel armarium, cf. Isid. 15.5.5: "Bibliotheca est locus ubi reponuntur libri; βιβλος enim Graece liber, θήκη repositorium dicitur." See also Isid. 6.3.1 and 18.9.3. See esp. FVD "Bibliotheca: ...repositorium vel scrinium ... librorum repositio, scilicet armarium."

<sup>174</sup> Bibliot[h]ecarius custos librorum, cf. FVD: "Bibliothecarius: custos librorum sive repositor." OLD glosses it "A librarian." For spelling, cf. note on 2020 above.

<sup>175</sup> Biblus cirpus vel iuncus: for "cirpus", cf. Latham s.v. "scirpus: wick, rushes." And for "iuncus", cf. FVD, s.v. "Biblus, bibli, eciam quandoque ponitur pro libro quia antiqui de iuncis solebant contexere pergamenum et ibi scribere antequam esset usus carte." Isidore (17.9.97)

reveals their bearing: "Iuncus [eo quod iunctis radicibus haereat]. Scirpus, quo segetes teguntur, sine modo." OLD defines "Biblus" simply as "The Egyptian papyrus"; L&S 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.

<sup>176</sup> Cf. FVD: "Bicellum: dicitur biclinium, scilicet domus duas sub se habens cellas, sicut domus mercatorum in urbe." Stonyhurst in his brevity fails to give an appropriate picture of the size of the *bicellum* – *biclinium* as found in the phrase of FVD: "scilicet domus duas." Compare Stonyhurst's "vel domus mercatoris" with the vividness of FVD's "sicut domus mercatorum in urbe." Yet, contrast these phrases with a very different definition of *biclinium* as found in the Classical period. Cf. OLD s.v. "biclinium: a dining couch for two persons."

<sup>177</sup> Twybyl: see 2074; also cf. Cath. Angl., p. 398: "A Twybylle: Biceps, Bipennis" and note 3.

<sup>178</sup> Bicolos: found only here and in FVD: "Bicolos – vide in colon: ...fel vel aliud intestinum."

<sup>179</sup> Bicornis: identical gloss in FVD and DFC.

<sup>180</sup> pozed shep: "po" often equals "to"; "zed" a colloquial slur perhaps from "zerd" in turn compressed from *zered* (not in evidence) results in *to zerd* (two yeared). Cf. FVD, s.v. "bidens": "ovis duorum annorum." Also, cf. Cath. Angl., p. 334, col. 2, note 6: "Bidens, a sheepe two zeres olde."

<sup>181</sup> Bidental: virtually identical with parallel items in FVD and DFC. Yet, DFC elaborates: "... sic dictus a bidentibus ibi sacrificatis vel aliquid fulmine percussus." Cf. OLD, s.v.

2016 wynt. (ms.); flyzt (ms.). — 2020 armatorium (ms.). — 2026 et bitolinum (ms.). — 2028 colla (ms.). — 2029 Bicornus (ms.).



- 2034 *Bifarius .i. bilinguis*<sup>182</sup>  
 2035 *Byfax qui habet duas facies*<sup>183</sup>  
 2036 *Bifidus .i. in duas partes [fissus]*<sup>184</sup>  
 2037 *Bifinium an hede lond*<sup>185</sup>  
 2038 *Biforcatum genus ratri vel ouis duorum dencium*<sup>186</sup>  
 2039 *Bifores [ium] double zates*<sup>187</sup>  
 2040 *Biformis duplicis forme*<sup>188</sup>  
 2041 *Biformiter dupliciter*  
 2042 *Bifrons dowbel forred*<sup>189</sup>

- 2043 *Biga a wayne or a karte*<sup>190</sup>  
 2044 *Bigamus qui duas vxores habet*<sup>191</sup>  
 2045 *Bigamia due vxores*<sup>192</sup>  
 2046 *Bigens boren of two londe*  
 2047 *Bigenus of two kynd boren*  
 2048 *Bigermen mixtilio vel legumen ex duobus generibus coniunctum*<sup>193</sup>  
 2049 *Biiuga biga*<sup>194</sup>  
 2050 *Biiugus an hors zoked in wayne*<sup>195</sup>

<sup>182</sup> *Bifarius .i. bilinguis*, cf. LSJ: “διφάσιος: of two kinds.” Also, Souter: “double, changeable, inconstant”; and Latham, “twofold.” For full detail, cf. FVD: “*Bifarius* – a - um, .i. dupliciter loquens, scilicet bilinguis qui duas novit linguas vel dicitur duplex et fallax, qui aliud habet in corde quam fatur in ore vel qui nunc dicit hoc, nunc aliud.”

<sup>183</sup> *Byfax qui habet duas facies*, cf. L&S: “bifax: two-faced.” Cf. *bis* and *facies*. FVD replaces “duas facies” with “duos intuitus.”

<sup>184</sup> *Bifidus .i. in duas partes [fissus]*, cf. both FVD and DFC which include “fissus.”

<sup>185</sup> Cf. Cath. Angl., p. 180: “an Hede lande ... bifinium,” whereas FVD and DFC have it as: “locus vel divisio inter duos fines” and “divisio in duos fines” respectively.

<sup>186</sup> *Biforcatum*: commonly *-fur-*; unattested substantive from perfect passive participle of *bifurco*, to divide (only in Latham).

<sup>187</sup> *Bifores [ium] double zates*: 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 zates*.” Cf. FVD: “*Bifores, biforium .i. duplices valve*.”

<sup>188</sup> Both DFC and FVD read: “*duarum formarum*,” the meaning identical.

<sup>189</sup> *Bifrons dowbel forred*: both in Classical and Medieval periods *Bifrons* is construed as an adjective. Cf. OLD, s.v. *bifrons*; also, within the Medullan tradition “*dowbul forhedut*” (Lincoln 88). FVD identifies the word with the god, Januarius (*sic*): [read Ianus] “qui habet duas frontes, ante et retro.” Cf. Lempriere, s.v. “Janus” within which item there is a reference to “Janus Bifrons.”

<sup>190</sup> *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*.”

<sup>191</sup> *Bigamus qui duas vxores habet*: although the Stonyhurst scribe is grammatically correct, his chauvinistic attitude is revealed here and emphatically exemplified in the next item. “*Bigamia due vxores*.” Consider the generically well-apportioned gloss in DFC: “*Bigamus: qui vel que duobus vel duabus nupsit, scilicet viris vel uxoris*.” FVD is very much in line with DFC and so, the appropriate mode of address.

<sup>192</sup> “*Bigamia due vxores*”: a common reading within the *Medullan* tradition. The gloss reduced to nominative plural phrase gives such a sense of finality by way of its incompleteness, not to mention its pejorative stance. FVD offers: “*Bigamia* – proprietas qua aliquis dicitur *bigamus*.” Not very helpful, but precise; cf. Cath. Angl., p. 412: “*ye secunde Weddyng – bigamia*”; and P.Parv., col. 519 (not without a little humor): “*Weddyng to one and no moo: Monogam[i]a; To twayne: Bigamia*.”

<sup>193</sup> *Bigermen mixtilio vel legumen ex duobus generibus coniunctum*, cf. Cath. Angl., p. 230: “*Mastilzon: bigermen, mixtilio*,” and note 3: “*A mixture of wheat and rye. Medylde corne, mixtilio*.”

<sup>194</sup> *Biiuga biga*, cf. *Biga* (2043). In the Medieval period there is no distinction between *biiuga* and *biga*. FVD and DFC agree and DFC speaks well for both: “*Biiuga: idem quod biga*.” “*Biga: currus tantum a duobus equis tractus*.” In the Classical period *biga* is the two-horse chariot and *biiuga* is found only as an adjective, e.g. *animalia biiuga; equi biiugi*, and emphasizes the animals to be attached to the chariot; whereas *biga* stresses the chariot itself. *Biiuga* is not found as a noun in antiquity.

<sup>195</sup> *Biiugus*: giving the scribe the benefit of lexical propriety he would have written *biginus* here rather than *bigiuus*. It makes very little difference since *n* and *u* are each constructed almost identically as two minims. What

2040 *Biforium idem* (ms.) *deletum*. — 2048 *mixtilion* (ms.). — 2050 *Biginus* (ms.).

- 2051 Bilanx dowbel dyschis þe peys or a  
wei[ght] vel ge[n]us ponderis<sup>196</sup>  
2052 Bilbo is .i. sonitum facere<sup>197</sup>  
2053 †Bilbria† superflu[i]tas bibendi<sup>198</sup>  
2054 Bilibris f.g. est vas capiens duos sextarios  
2055 Bilibris et [hoc] libre pondus duarum  
librarum<sup>199</sup>  
2056 Bilinguis dowbel tonged

is important is the scribe's persistent dyslexia. Through the "A" edition it is not infrequent. Here again he does not disappoint: biginus = biugus.

<sup>196</sup> Bilanx dowbel dyschis, cf. Souter: "with double scales." For the full gloss, cf. DFC "libra, statera"; and FVD: "libra, statera ... quasi duas habens lances." For the corrupt phrase: "þe peys of a wei[ght]", cf. P.Parv., 331 "Peyce or wyghte: Pondus, -ris." Also, see p. 668, n. 1602, for orthography and etymology of "peys." "wei[ght]": possibly a case of haplography due to the shape of vel (v) suggesting *ht* with the *g* of *genus* immediately following, further emphasizing the scribe's dyslexia.

<sup>197</sup> Bilbo 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: "bilbit ... sonitus qui fit in uase." Cf. P.Parv. col. 471 for a full grasp of this item: "Swowyn, or sowndyn as new alle and odyr lycour: bylbio – is – iui – ire – itum; 4 con. neut. set proprie in 3<sup>a</sup> 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. [OE swogan, to sound, to make a noise like the wind.]"

<sup>198</sup> Bilbria ... superfluitas bibendi: *Bilbria* is corrupt. Perhaps he also recognized that *Bilbria* "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 *u* 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.

<sup>199</sup> Cf. DFC: "Bilibris et hoc. bre – .i. pondus duarum librarum"; FVD concurs. The use of *hoc* here emphasizes a nominal function of the entry word, overlooked by Stonyhurst.

- 2057 Bil[i]osus sone wroþe & euer sori<sup>200</sup>  
2058 Bil[is] wrechi[n]ge steringe of galle  
2059 Bilix an haubrek on cloþ with two þredes  
weuen<sup>201</sup>  
2060 Bimaritus qui fuit bis maritus  
2061 Bimaritis [pertinens ad] duo maria<sup>202</sup>  
2062 Bimensis spacium duorum mensium  
2063 Bimeter tra um [pertinens ad] duo metra  
2064 Bimo as duplicare  
2065 Bimulus .i. bim et ulus  
2066 Bimus a um to 3er time  
2067 Byno as to ioyne  
2068 Binoccium spacium duarum noctium  
2069 Binomen double nome  
2070 Binomus qui habet duo nomina  
2071 Binus a um two or dowble  
2072 Bios grece uia latine<sup>203</sup>  
2073 Bi[æ]othanatus bis mortuus et bis damp-  
natus<sup>204</sup>

<sup>200</sup> 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."

<sup>201</sup> Bilix an haubrek on cloþ with two þredes weuen, cf. FVD: "lorica ... que textitur duobus vel tribus licis accumulatis." Also cf. P.Parv., col. 211: "Haburgyn or hauberke: lorica."

<sup>202</sup> 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: "aliquid 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 – "bimulus," 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."

<sup>203</sup> βίος 'a mode of life' distinguished from βιός, 'bow' used with arrows.

<sup>204</sup> Niermeyer consigns "Biothanatus" to four categories: "suicide"; "suffering violent death"; "one who dies without confession or unction"; "an infidel to Chris-

- 2074 *Bipennis* a twibel or an ax of twey betis  
 2075 *Bipert[i]or tiris* part in two  
 2076 *Bipertio tis idem*  
 2077 *Bipes* qui habet duos pedes  
 2078 *Biplicitas* .i. mente duplicitas<sup>205</sup>  
 2079 *Biplex* twofold or dowble þou3ti<sup>206</sup>  
 2080 *Birratus* shorted or grete cloþed<sup>207</sup>  
 2081 *Birria* nomen viri<sup>208</sup>  
 2082 *Birrosus* ful of grete cloþes<sup>209</sup>  
 2083 *Birrum* a gowne<sup>210</sup>  
 2084 *Birsa* ox leþer or harde leþer barked<sup>211</sup>

- 2085 *Birsus* a um rufus niger<sup>212</sup>  
 2086 *Bis* twyes  
 2087 †*Bissamus*† quidam fluuius  
 2088 *Bislongus* twi as long  
 2089 *Bispilus* locus vbi mortuus portatur<sup>213</sup>  
 2090 *Bisse et bisses et vnus vncie*<sup>214</sup>  
 2091 *Bissextus* lyppe3er<sup>215</sup>  
 2092 †*Bissistis*† et te bis iratus  
 2093 *Bissilabus* of two silabes  
 2094 *Bissinus* a um albus<sup>216</sup>  
 2095 *Bissus* whyte flax<sup>217</sup>  
 2096 *Bitalassum* vbi duo maria concurrunt vel  
 vestigium in luto<sup>218</sup>  
 2097 *Bitidus* biformis<sup>219</sup>

tian death." The «bis» readings of the Stonyhurst ms.: "Biothanatus bis mortuus et bis dampnatus" occur in two other contexts: FVD: "Biothanatus...bis mortuus sicut Lazarus, et componitur a bis et thanatos"; and Isidore 10.31: "Biothanatus, quod sit bis mortuus"; not elsewhere according to our reckoning. Niermeyer's categories do not apply to these categories. Souter who cites both "biaeothanatus" and «biothanatus» (the former based upon "βιαοθάνατος" from "βίαιος" 'forcible' and "θάνατος" 'death') stresses 'violent death', a principal segment (2) of Niermeyer. "Bio" and "Bis" are not etymologically interchangeable prefixes. In the examples from FVD and Isidore *bis* 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 "biaeothanatus" reading found in Souter.

<sup>205</sup> *Biplicitas* .i. mente duplicitas, cf. FVD: "fraudentia ... dolositas."

<sup>206</sup> *Biplex* twofold or dowble þou3ti, cf. FVD: "duplex animo, fraudulentus."

<sup>207</sup> *Birratus* shorted or grete cloþed, cf. FVD: "birro indutus."

<sup>208</sup> *Birria*, nomen viri; cf. Du Cange: *Birria*. Archithrenius; two citations, of which the literary one is selected (Bk. 4, ch. 14) "Nunquam Birria sufficeret, ubi defecisset Homerus." Also, cf. Glossar. vet. ex Cod. reg. 7613: *Birria*, viriliter agens, b in v conversa."

<sup>209</sup> *Birrosus*: ful of grete cloþes; cf. FVD: "idem est quod birratus."

<sup>210</sup> *Birrum* a gowne, cf. FVD and DFC: "grossum vestimentum." See βίρρος, "a kind of cloak" (LSJ).

<sup>211</sup> *Birsa* ox leþer or harde leþer barked, cf. FVD: "cloaca vel corium bovis"; DFC concurs.

<sup>212</sup> *Birsus*.a.um rufus niger: FVD and DFC concur. Cf. *Burrus* (2261).

<sup>213</sup> *Bispilus* locus vbi mortuus portatur, cf. FVD: "[B]ispilus li ubi mortuus portatur."

<sup>214</sup> *Bisse et bisses et vnus vncie*, cf. in this text Beos (1983) and Bes (1992). Cf. also Du Cange: "Bisse qui et Bes dicitur quasi bis triens, vel triente demptus: nam novem unciis constat, quique sic scribitur. Papias ms. qui male supputat. Duae tertiae partes assis non efficiunt novem, sed octo tantum."

<sup>215</sup> *Bissextus* lyppe3er: essentially our scribe is correct. Leap year is seen as the general outcome the "bissextus dies" offers upon the period of four years. However, specifically, it is the day added which makes it a leap year every four years. Cf. Isid. 6.17.25: "Bissextus est per annos quattuor unus dies adiectus." Also, cf. OLD, s.v. "Bis(s)extum – the two-day period comprising the 24<sup>th</sup> of February and the intercalary day inserted immediately after it in leap years in the Julian calendar."

<sup>216</sup> *Bissinus*.a.um albus: pathetically incomplete. FVD reads: "de bisso existens ... ut: bissina vestis .i. candida facta ex bisso."

<sup>217</sup> *Bissus* whyte flax. In fact, much more than this. Cf. βύσσος: "flax and the linen made from it" in later use as "Indian cotton" and "silk." See also FVD: "genus lini candidissimi et mollissimi"; and DFC: "genus lini candidissimi vel serici."

<sup>218</sup> *Bitalassum*: comprised of bi- and θάλασσα. Cf. Souter: "bithalassus, with two seas touching (bounding) it."

<sup>219</sup> *Bitidus* biformis, cf. FVD: "biformis: quantum ad corpus vel quantum ad animam."

2076 *Bipercio* (ms.). — 2077 *habet habet* (ms.). — 2085 *rupus* (ms.). — 2089 *Bispulus* (ms.). — 2093 *Bissilabis* (ms.).

- 2098 Bist[h]anatos bis mortuus<sup>220</sup>  
 2099 Bito as to go  
 2100 Bitumen tar clay or glew  
 2101 Bituminatus lutosus<sup>221</sup>  
 2102 Biuira que habet duos viros<sup>222</sup>  
 2103 Biuium vbi due vie concurrunt  
 2104 Bisantium proprium nomen<sup>223</sup>  
 2105 Blandicellus a litel gloser  
 2106 Blandifico as to glose<sup>224</sup>  
 2107 Blandior iris idem  
 2108 Blandulus aliquantulum blandus  
 2109 Blandus a um et cia et cies glosing<sup>225</sup>  
 2110 Blas tis stultus  
 2111 Blasphem[i]a [blank]<sup>226</sup>  
 2112 Blasphemo as to scornen to blame to bagbyten  
 2113 Blasto nis an hospitelor  
 2114 †Blato† a backe<sup>227</sup>

<sup>220</sup> Bist[h]anatos: *Add. lex.* This item is composed of a perfectly balanced "Greek" entry (-os of θάνατος; *bis* would have to be δισ-) 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: "Biaeoathanatus" and the comprehensive value of the second part of its gloss: "bis dampnatus."

<sup>221</sup> 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.

<sup>222</sup> Biuira que habet duos viros, cf. FVD for a somewhat more polished definition: "mulier que duos habet vel habuit viros .i. maritos."

<sup>223</sup> Bisantium, cf. "Byzantium" in OCD (3<sup>rd</sup>), s.v.

<sup>224</sup> Blandifico: not found as a finite verb.

<sup>225</sup> Blandus.a.um et cia et cies ... glosing: curious and confusing cohesion of adjective and nouns; a far too facile way of learning.

<sup>226</sup> Blasphem[i]a [blank]: The gloss is wanting here due, no doubt, to an eyeskip to the next entry, *Blasphemo*, and its glosses.

<sup>227</sup> †Blato† nis a backe, cf. πλάτων: "broad shouldered"; also, cf. πλάτος, "width" and πλατύς, "wide." This entry belongs under "P."

- 2115 Blateus a um lis et le pertinens<sup>228</sup>  
 2116 Blatea .i. rex<sup>229</sup>  
 2117 Blata .i. spira vel purpura<sup>230</sup>  
 2118 Blatero nis et hec blatera vox ranarum  
 2119 Blatero as .i. stulte et sine causa loqui  
 2120 Blatio tis to stute<sup>231</sup>  
 2121 Blatus .i. stultus  
 2122 Blesus a um wlispinge †Alum† glosyng<sup>232</sup>  
 2123 Boa serpens dampnans boues  
 2124 Boanerges i[n]terpretatur filius tonitru<sup>233</sup>  
 2125 Boarium vbi boues venduntur

<sup>228</sup> Blateus.a.um lis et le pertinens, cf. Du Cange: "Blatteus," purple; a likely indication that it refers to the context of 2116: "Blatea - rex," although one would expect the *perthinens* item (2115) to succeed its subject.

<sup>229</sup> Blatea .i. rex, cf. Du Cange: *Blatea*, s.v. *Blatta*, for the color of royalty.

<sup>230</sup> Blata .i. spira vel purpura: the manuscript adds *blatonis* after *purpura*, thereby emphasizing a case of proleptic dittography. The scribe was intent upon copying the first part of the next entry (2118) before he had finished with 2117. He inserted what he saw before its time; namely "blatonis" (a mistaken transcription of the first part of the entry 2118: *blato nis*: he overlooked the abbreviation *er* and joined a genitive ending to the nominative form). "Blatonis" is the genitive form of a nonsense word which he thought necessary to complete the sense and structure of the gloss begun with "spira vel purpura." Cf. AMD: "blatta.te est purpura." For these reasons we've deleted "blatonis" after "purpura" of 2117.

<sup>231</sup> Blatio tis to stute, cf. FVD: "perplexe et impedito loqui"; for *stute* cf. P.Parv. col. 468 and note on p. 714.

<sup>232</sup> Blesus.a.um wlispinge †Alum† glosyng, cf. Cath. Angl., p. 218, col. 1: "Lyspynges blesus" and note 4: 'Blesus, wlist' Aelfric's Glossary in Wright's Vol. of Vocab., p. 45." [ML Blesus; CL Blaesus; Gr. βλαίσος]

<sup>233</sup> Boanerges i[n]terpretatur filius tonitru<sup>233</sup>, cf. NT Mark 3.17: "And James, the son of Zebedee, and John, the brother of James; and he surnamed them Boanerges, which is, the sons of thunder." Cf. also Isid. 7.9.13: "Iacobus ...cum Iohanne ...sunt filii tonitru<sup>233</sup>; qui etiam Boanerges ex firmitate et magnitudine fidei nominati sunt." Further, cf. OCB, p. 339, col. 1.

2102 Biuaria (ms.); qui (ms.). — 2104 Bisannium (ms.). — 2105 Blandicellis (ms.). — 2111 Blasphema (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 boum<sup>234</sup>  
 2127 *Bobicinator* comuiciator<sup>235</sup>  
 2128 Boo as to *crie dampno bobino*<sup>236</sup>  
 2129 *Boeocia* regia dicta<sup>237</sup>  
 2130 *Boema* boatus sonus strepitus  
 2131 *Boetes* a sterre tokin[in]ge in welkyng<sup>238</sup>  
 2132 *Boecius* nomen proprium magistri<sup>239</sup>  
 2133 *Boia* torques dampnator[um] q[uasi] iugum  
 in boue a bos dicitur anglie a coler þat  
 persones han abouten here necke or a fetur<sup>240</sup>  
 2134 *Bous grece* .i. bos latine<sup>241</sup>

<sup>234</sup> *Boatus* ... clamor boum, cf. FVD: "mugitus boum."

<sup>235</sup> *Bobicinator*: consider variant orthography in FVD: *Bobinator*; DFC: *bombicinator*.

<sup>236</sup> The manuscript reads: "Boo as to crie damp bobione." The scribe, in transferring from the copy text, hastens to the end of the gloss committing haplography at the *p* of *damp* and then fixes a quick conclusion of *ō* [no] to *bobi*. Realizing he omitted a syllable, he attaches it to the wrong word, i.e. the last word *bobiō* which appears to need completion, thereby adding *ne*, a further error, instead of *no*, *o* and *e* often being misread. Trying to keep apace in the recitation perhaps, in three words he uses abbreviation twice, he overlooks a syllable, and tries to rectify the omission with another mistake. Who of us are above it?

<sup>237</sup> For the mythology of Boeotia, cf. Isid. 14.4.11, and Lempriere, p. 118. As to the description of the region and its confederacy, cf. OCD (3<sup>rd</sup>), p. 246.

<sup>238</sup> *Boetes* a sterre tokin[in]ge in welkyng: A northern constellation. Cf. FVD: "Boetes, boetis – quedam stella." Also see DFC: "Boetes.tis vel Boete – a bos dirivatur – .i. quedam stella vel potius signum continens plures stellas."

<sup>239</sup> *Boecius* [read: Boethius], cf. for life and works OCD (3<sup>rd</sup>), p. 247–48.

<sup>240</sup> *Boia*, cf. Isid. 5.27.12: "Boia est torques damnatorum, quasi iugum, in boue ex genere vinculorum est."

<sup>241</sup> *Boge grece* [read: *Bous grece*] .i. bos latine: the ms. reading, *Boge g<sup>e</sup>*, suggests the incidence of proleptic dittography evidenced earlier in 2117–18 (see detailed note there). In haste, his eye skipped over the *-us*, which would have concluded the word intended: *bous*, and wrote what was ahead of him twice: *Boge ge*.

- 2135 Bo[u]lle sententia<sup>242</sup>  
 2136 Bola palma manus<sup>243</sup>  
 2137 *Boletus* tundur et old cloþ et a maner  
 stockefysch<sup>244</sup>  
 2138 *Bolida* honor magnus<sup>245</sup>  
 2139 *Bolis* dis massa plumbi  
 2140 *Bolus* morcellus vel iactus<sup>246</sup>  
 2141 *Bombicinum* lana<sup>247</sup>

<sup>242</sup> *Bo[u]lle* sententia: our scribe seems to present his item as if measuring up to an expected format. DFC is far more helpful: "Bole grece, sententia latine." Cf. also Latham under a most unexpected form: "bula ... bole ... counsel, resolution" (βουλή).

<sup>243</sup> *Bola palma manus*, cf. Du Cange, 2. *Bola*.

<sup>244</sup> *Boletus tundur* = burnt rag. Cf. Cath. Angl. *tundyr* and note 3. Latham connects *Boletus* with *bolting cloth* (s.v. *bultellum*). Regarding *stockefysch*, cf. Cath. Angl., p. 365, and note 4: "Dried cod ... when it is beaten upon the stock, it is termed stock-fish ..."

<sup>245</sup> *Bolida honor magnus*, cf. Du Cange for Papiam anecdote: "honor manus"; and for ms. evidence for *Bolida*, which is, perhaps, a reference to the Athenian Councillor, cf. βουλευτής.

<sup>246</sup> 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: *Bolus*. The harmony sustaining this balance is quite remarkable: *Bolus* > *morcellus*/βόλλος/ "lump or clod" vel *iactus*/βολή/ "a throw or cast"

<sup>247</sup> The gloss here, *lana*, suggests that the entry should read *Bombicinum* rather than *-ium* (see app. crit.). Cf. Isid. 19.22.13: "Bombycina e bombyce vermiculo qui longissima ex se fila generat, quorum textura bombycinum dicitur." *Bombicinum lana* is referred to here as "cotton" or more expressedly by "cotton wool." Cf. P.Parv. 97: "Cotune: Bombicinum." It is described in FVD and DFC as "goods made of cotton." However, there is some question about the clear distinction between the *-ium* and *-um* endings, as well as slight variation in vowel prevalence; cf. Cath. Angl., 77: "Cotun bombacinum." Latham provides s.v. *bombyx*: "bombicinum, -acinum, bumbacinum."

2127 communitator (ms.). — 2128 damp bobiōne (ms.). — 2129 Boei — (ms.). — 2131 wellynge (ms.). — 2132 boi- (ms.). — 2133 torquens (ms.). — 2134 Boge ge (ms.). — 2136 Bolea (ms.). — 2141 Bombicinum (ms.).

2142 *Bombicator* qui facit purpuram<sup>248</sup>

2143 *Bombix* a selk worm

2144 *Bombizacio* est vox apium<sup>249</sup>

2145 *Bombizo* as to fart<sup>250</sup>

2146 *Bombax* acis cotun<sup>251</sup>

2147 *Bombino* as conuiciari vel dampnare<sup>252</sup>

2148 *Bombus* est sonus tube et ani<sup>253</sup>

2149 *Bonus* a um good

2150 *Boritas* godenes interpretatur fortitudo<sup>254</sup>

2151 *Boo* as to lowe boo3

2152 *Boreas* þe norþe wynde

2153 *Borith* fulleres gres<sup>255</sup>

2154 *Bos* an ox<sup>256</sup>

2155 *Bo[s]forus* a maner of shep<sup>257</sup>

2156 *Bosra* interpretatur rubeus color vel terra

2157 *Bossequ[u]s* an ox hurde<sup>258</sup>

2158 *Bostar* nomen proprium vel silua or a  
schepene<sup>259</sup>

2159 *Boscus* a wode<sup>260</sup>

2160 †*Bossis*† a maner of folke

2161 *Bota* ge[n]us saccarum

2162 *Bo[a]rium* locus vbi boues pascuntur<sup>261</sup>

2163 *Bouicida* an ox sleer

2164 *Bouilla* vbi boues uenduntur

<sup>248</sup> *Bombicator* qui facit purpuram: perhaps more precisely expressed in FVD: "qui facit eam .i. purpuram." However, the significance of the statement lies in the value given to *purpuram*. Cf. OLD s.v. 3: "Purple-dyed cloth (esp. as a sign of wealth or power)."

<sup>249</sup> Notice the delicacy, employed at some stage in the transmission, reflecting animal sensitivity. Cf. 2118: "vox ranarum" and here "vox apium," pertaining to animate objects whereas "sonus" governs "tube et ani" (2148), inanimate objects.

<sup>250</sup> *Bombizo* to fart: oddly enough, an example of some advanced thinking by the Stonyhurst scribe. It is not found in this combination. *Bombizo* applies to the "buzzing of bees," and only the noun *bombizatio* equals farting in P.Parv. s.v.

<sup>251</sup> *Bombax*: an example of dialectal orthography. Cf. 2143, "Bombix."

<sup>252</sup> *Bombino*, cf. 2128; also cf. DFC and FVD: "Bobino: conuiciari, dampnare, clamare."

<sup>253</sup> *Bombus* est sonus tube et ani: for some a chuckle, for others 'tsk, tsk'; generally an effective but socially unacceptable example of zeugma with the *tuba* resonance generously emphasizing the *anus*. FVD and DFC shy away by glossing *Bombus* as *sonus* alone. OLD and L&S refer only to "deep sound, rumble, booming ..." Indeed, Stonyhurst here captures more than the full spirit of 2145.

<sup>254</sup> *Interpretatur fortitudo*: originally concluding 2151, appears to have been an afterthought more appropriate to "Bonitas godenes" of 2150.

<sup>255</sup> *Borith fulleres gres*, cf. AMD: "indeclinabile – est herba quam interprete dicunt herbam fullonum." Cf. also Souter: "borith (Hebr.), a grassy plant used by fullers, soap."

<sup>256</sup> *Bos* an ox, cf. 2134.

<sup>257</sup> *Bo[s]forus* a maner of shep, cf. DFC: "illud mare per quod transiit Yo in specie bovis – a bos et foros, ferre, dicitur, alio nomine dicitur Propontides – inveniuntur etiam hec duo nomina pro stella quadam." But why "shep" when referring to "Yo in specie bovis"? The confusion might be seen as persisting in 2158 where we find: "Bostar ... schepene." Why gloss *bostar* as "cattle shed" (Latham) with "schepene"? See resolution at 2158. For detailed geographical description of Bosphorus see Lempriere's *Classical Dictionary*, p. 120.

<sup>258</sup> *Bossequus* an ox hurde, cf. FVD and DFC: "Bossequus: bubulcus, quasi sequens boves."

<sup>259</sup> *Bostar*... schepene, cf. P.Parv. col. 306: "Neette hows: Bostaris, ris"; also cf. note 1490, p. 659: "Neett, a beast, an ox." Also Cath. Angl., p. 359: "A Stalle for horse or bestis: Presepe, Bostar." Cf. MLDBS, s.v., for the general inclusion of animals: "in ... uno boscare vocato a shepyn." A cattle shed called a sheep pen. Cf. also Du Cange, s.v. *Bostar*. Cf. MED, s.v. *Shipene* (n.) a cattle shed; also, a shelter or shed for sheep. Perhaps, *schepene* might be added to the MED form section of *shipene*. Regarding *Bostar: nomen proprium*, cf. Lempriere, p. 120: "a Carthaginian prophet, mentioned by Silius Italicus, 3.647."

<sup>260</sup> In this hand the *pi* of the ms reading "Bospis" is easily read as *tu* which when modified to *cu* provides the clear reading *Boscus*, meaning wood. Hence, "Boscus a wode."

<sup>261</sup> 2162-64: *Bo[a]rium vbi boues pascuntur* ... 2164: *Bouilla ubi boues venduntur*. Of the sources which include *boarium* and *bouilla* (DFC, FVD, OLD, and L&S) all except Stonyhurst provide *venduntur* in both items, and overlook *pascuntur*.

2165 Bouinus a *um* oxene  
 2166 Bractale a brich gurdul<sup>262</sup>  
 2167 Bractarium *idem*  
 2168 Bracile *idem*  
 2169 Bracte a breche<sup>263</sup>  
 2170 Bractatus a *um* *pertinens*  
 2171 Brateum .i. vadum a forde  
 2172 Braciologia *shorte spech*<sup>264</sup>  
 2173 Bratis *þe lowest part*<sup>265</sup>  
 2174 Braciale a bracer<sup>266</sup>  
 2175 Brachium an arme  
 2176 Bractea a plate<sup>267</sup>  
 2177 Bracto as to breche

2178 Braccos .i. breue<sup>268</sup>  
 2179 Bradisium *vbi bonum fit celum*<sup>269</sup>  
 2180 Bragma[ne] *populi indie*<sup>270</sup>  
 2181 Brancia *guttur*<sup>271</sup>  
 2182 Branchia a gille<sup>272</sup>  
 2183 Brancus *maladi*<sup>273</sup>  
 2184 Bra[nci]ola *parua brancia*

<sup>262</sup> 2166-68: Although 2166-68 are joined by Stonyhurst and DFC as meaning a 'lumbar brace,' for *Bracile* (2168), cf. Souter "(worn by women and monks) a girdle"; and cf. esp. the detailed description of Isid. 19.33.5: "Redimiculum est quod subcinctorium sive bracile nuncupamus, quod descendens per cervicem et a lateribus colli divisum, utrumque alarum sinus ambit atque hinc inde subcingit, ut constringens latitudinem vestiat corpus, contrahat atque coniungendo componat."

<sup>263</sup> Bracte a breche, cf. Isid. 19.22.29: "Ipsae et bracae, quod sint breves et verecunda corporis his valentur." Also, cf. FVD: "Brace, bracarum ... femoralia, perisomata."

<sup>264</sup> Braciologia, cf. Souter, not elsewhere, "brachylogia (βραχυλογία), brevity in language."

<sup>265</sup> Bratis *þe lowest part*: This item is not found in the glossaries FVD, DFC, and AMD. Is *Bratis* here a reasonable attempt at approximating in sound the Greek superlative βράχιστος, i.e. what can be absorbed in the act of transference perception; what is carried by the eyes and ears from the copy text to the personal text. Or might it be a misspelling or mishearing of βραχύς, the positive form of the adjective?

<sup>266</sup> Braciale a bracer, cf. Cath. Angl., p. 39, *Bracere*, and note 8: "a Brassure: braciiale vel brachiale" and note 3: "Armour for the arms ... Brachiale Torques in brachio, dextrale: bracelet; etc." See also AMD: "Hoc braciiale. alis est ornamentum braci." "

<sup>267</sup> Bractea a plate, cf. DFC: "tenuis auri lamina vel alicuius metalli." Note alternative orthography at 2185: "Bratea."

<sup>268</sup> Braccos .i. breue, cf. FVD "Bracos grece, breve latine." Mediaeval Latin has taken to its own the Greek and Latin underlying the entry and gloss of this item: "βραχύς .i. brevis." Cf. AMD: "bracos breve sit." Also cf. DFC: "brachos, quod est breve."

<sup>269</sup> Bradisium *vbi bonum fit celum*: "where the good heaven is." Cf. FVD: "paradisus ortus deliciarum et ... quasi parans dei visum et ... locus in orientis partibus." DFC is similar. However, AMD adds: "Paradisus. disi est celum emperium [read: empyreum] et regio spiritualis et vita beata, quasi parans 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 Praemium, munus, palma ...]* Even so, *Bradisium* is not found. Is it, perhaps, a conflation of *Brad(ium)* and *(Para)disus*?

<sup>270</sup> Bragma[ne] *populi indie*, cf. DFC: "Bragmanarum 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]; *populis* is incorrectly written for *populi*; and *iudei* is an obvious miscopying of *indie*.

<sup>271</sup> Brancia *guttur*: (A study in gradual expansion). Cf. FVD: "locus iuxta guttur"; DFC: "locus iuxta guttur piscis, fauces"; AMD: "locus in confinio capitis et corporis piscis." Isidore 4.7.13 adds: "Graeci enim guttur βράγχοϛ dicunt, circa quem fauces sunt, quas nos corrupte brancias dicimus."

<sup>272</sup> Branchia a gille [Braunchia ms.]: correction is perhaps due to an errant macron at an earlier copying. For meaning cf. AMD: "bra[n]cia. cie est locus in confinio capitis et corporis piscis." Also, cf. Cath. Angl.: "a Gille of a fische: brancia."

<sup>273</sup> Brancus *maladi*, cf. Isid. 4.7.13: "Branchus est praefocatio faucium a frigido humore." Cf. LSJ, s.v. βράγχοϛ for further detail.

2172 Braciologia (ms.). — 2176 Bractia (ms.). — 2179 error for *Pradisium* vr. of *Paradisus*. — 2180 *populis* (ms.); *indei* (ms.). — 2182 Braunchia (ms.). — 2184 ula (ms.).

- 2185 Bratea a pese of gold<sup>274</sup>  
 2186 Breue a writte<sup>275</sup>  
 2187 Bra[n]deum bokeram<sup>276</sup>  
 2188 Brateola a golden belle<sup>277</sup>  
 2189 Braueta victor brauii<sup>278</sup>

- 2190 Brauium þe maystrie or þe pris of a game  
 or a glayue<sup>279</sup>  
 2191 Bresith .i. liber generacionum<sup>280</sup>  
 2192 Breu[i]gerulus .i. portator breuium<sup>281</sup>  
 2193 Breuiarium locus vbi breuia ponuntur<sup>282</sup>  
 2194 Breuilogia breuis sermo  
 2195 Breuiloq[us] qui breuiter loquitur  
 2196 Breuis short  
 2197 Brisca an honi comb<sup>283</sup>  
 2198 Bria a mesour<sup>284</sup>  
 2199 Briseus .i. deus vini<sup>285</sup>  
 2200 †Briscus† idem  
 2201 Briso as to bruse or breke

<sup>274</sup> Bratea a pese of gold, cf. OLD: "Brattea ... Also bractea ... a thin sheet of metal (esp. of gold) or other material." See 2176. Also cf. Brito, p. 16, ll.285-6: "Bracte vox greca sed bractea forma latina ... sic lamina dicitur auri."

<sup>275</sup> Breue a writte: 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 writh." 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 position in this glossary. If the minims were reread, the word could be taken as *grauis*, which, however, when linked with *writh*, as the OED conceives it, cannot make sense. The dative or ablative case of *grauis* meaning "heavy" cannot stand here. But if thought of as a transliteration from the Greek: *Gravi* = γράφῃ, 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: *writh* = *writ*. *t* and *th* have equal weight in Middle English. Hence, this 15<sup>th</sup> century quotation from the *Medulla Grammaticae* should be removed from under *writh* and put under *writ*, which, of course, diminishes the antiquity of the word *writh* by as much as 170 years [In great part taken from *ALMA*, 60 (2002), p. 259-60].

<sup>276</sup> Bra[n]deum bokeram, cf. Souter: "brandeum ... a veil of linen or silk used to cover relics of the saints." Also, cf. P.Parv., col. 36: "Bokeram, cloth."

<sup>277</sup> Brateola a golden belle, cf. DFC, s.v.: "Bratea – tenuis auri lamina vel alicuius metalli – inde Brateola ... idem et pro campanula aurea invenitur."

<sup>278</sup> Braueta victor brauii, cf. DFC: "victor, qui accipit bravium." FVD reads: "qui accipit bravium."

<sup>279</sup> Bravium, cf. DFC: "laurea, munus, premium, cursus, quasi paravium .i. paratum, adquisitum vi et virtute vel quasi habitavium .i. habitum virtute." Cf. Cath. Angl., p. 157: "A Glayfe: brauium" and note 7 below, which suggests not simply the prize for the victory in the game, but the victory itself. Cf. βραβεῖον, "prize in the games" (LSJ). Note also the variation in the orthography—*u* instead of *f* as supported in the note.

<sup>280</sup> Bresith, cf. Isid. 6.1.4: "Primus ordo Legis in quinque libris accipitur, quorum primus est Bresith, quod est Genesis."

<sup>281</sup> Breu[i]gerulus, cf. Latham: "bearer of the mortuary roll."

<sup>282</sup> Breuiarium locus vbi breuia ponuntur: The Stonyhurst scribe responds reflexively [-arium, indicating 'a place where ...'] but here mistakenly. Cf. FVD: "quidam liber"; Latham: "abridged edition"; and most importantly in this matter, Niermeyer: "breviary," "liturgical handbook."

<sup>283</sup> Brisca an honi comb, cf. Cath. Angl. 192: "an Huny combe: brisca, favus."

<sup>284</sup> Bria a mesour, cf. AMD: "Hec bria si dicas modus est, vas Romipotarum, hic bria quo vinum sibi distribuunt quasi libra." Also, cf. Cath. Angl., p. 237: "A Mesure: bria," and note 6: "Bria according to Du Cange is a vessel, or a gourd." Also consider Souter: "bria, wine-cup (beaker, goblet)."

<sup>285</sup> Serious confusion of two items (2199-2200) caused by a simple paleographical error: *e* and *c* misplaced. See app. crit. for ms. errors. Text shows corrections: Briseus, cf. "βρισεύς ... a title of Dionysus" (s.v. LSJ); also cf. AMD: "Briseus.sei ... deus vini." Also see "Briseus ... Bacchus" (FVD). See also OLD: "Brisaeus .i. m. An epithet of Bacchus."

2187 Bradeum (ms.). — 2188 Brac — (ms.). — 2191 Bresich (ms.). — 2192 Breuergulus (ms.); placed over *u* instead of *g*. — 2195 Breuiloqus (ms.). — 2199 Briscus (ms.). — 2200 Briseus (ms.).



2202 *Britannus* of brutayne  
 2203 *Brito breton*<sup>286</sup>  
 2204 *Britannia idem*<sup>287</sup>  
 2205 *Brocus habens grossa labia*<sup>288</sup>  
 2206 *Bromin interpretatur comedere*<sup>289</sup>  
 2207 *Bocca bellua marina*<sup>290</sup>  
 2208 *Brucus vermis olerum*<sup>291</sup>

2209 *Brudulum locus diuino in celo*<sup>292</sup>  
 2210 *Bruma wynter*<sup>293</sup>  
 2211 *Brumeo wynterlych*<sup>294</sup>  
 2212 *Brunda an hertes hede or horn*<sup>295</sup>  
 2213 *Brundisium vbi fuit bonus portus*<sup>296</sup>  
 2214 *Bruteo es to be wylde*  
 2215 *Brutus vnclene*  
 2216 *Bvbalus a wylde ox or a bugul*<sup>297</sup>

<sup>286</sup> *Brito breton*, cf. FVD: "A Brutus; sunt enim Britones, quasi bruti." Also, cf. DFC: "Brito ... Britannus ... a brutus."

<sup>287</sup> *Britannia idem*: *idem* cannot refer to the immediately preceding gloss, *breton*, but likely, with the knowledge of French his readers have, the similar sound of that gloss suggested: "brutayne" (2202).

<sup>288</sup> *Brocus habens grossa labia*, cf. OLD s.v. *brochus*, adj. "Projecting," "prominent"; "(pl.) labra, a quibus brocchi, Labeones dicti," *Plin. H. N.* 11.159.

<sup>289</sup> *Bromin* (*Bronomium* ms.) i[n]terpretatur comedere. 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 latine." *Bromin* is the Latin transliteration of a fabricated Greek infinitive, βρώμειν, formed from βρώμα, *food* (βιβρώσκω, to eat), or from βρόμος, *oats*. The scribe attached the commonly known infinitive ending -ειν to the stem of the noun βρωμ-. The present infinitive of βιβρώσκω does not appear, and the aorist form βρώξαι is of no help in this instance. βρωμ-, the stem, to which -ειν would be added, is not a seminal form of βιβρώσκω.

<sup>290</sup> *Bocca bellua marina*: 'a monster sea bass.' The letter *o* raised and placed above the first *c* could, under these alphabetic circumstances, suggest the reading *ro*. But not here. It is difficult to ascertain why, with a tight line he leaves enough space between the two *cs* to place a letter and instead puts a raised *o* over the first *c* as follows: "Bc<sup>o</sup>ca." Nevertheless "Bocca" is the reading and it is so misalphabetized. Cf. Isid. 12.6.9: "Bocas dicunt esse boves marinas, quasi boacas." Also, see Latham: "bocca marina, sea bass (known for its huge jaws)." Cf. also OLD *boca*; and LSJ: "βόαξ ... a grunting fish."

<sup>291</sup> *Brucus vermis olerum*. Cf. FVD and DFC: "quidam vermis." 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.

<sup>292</sup> *Brudulum locus diuino in celo*: "a place in the divine sky." Perhaps, the scribe was entertaining two thoughts simultaneously and confused them in the presentation (transferential perception). According to Lempriere 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 *Bradisium* (2179), aurally, orthographically, and paleographically resembles *Paradisus* and that *Brudulum* and *Bradisium* are not at all distant in their similarity: *Bra-* and *Bru-* need no explanation, and *-isium* is close enough to *-ulum* [insert minims here] to [insert minims] respectively.

<sup>293</sup> *Bruma wynter*: as expected, brevity prevails in the Stonyhurst ms. Cf. DFC: "frigus matutinale vel quod corrodit folia arborum."

<sup>294</sup> *Brumeo*: rare in its active or causative sense. Most frequently it occurs impersonally. Cf. FVD: "Brumeo.mes - verbum excepte actionis, ut: deus brumet .i. facit brumam." Yet, here we are given the first person sing. pres. ind. act. 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).

<sup>295</sup> *Brunda an hertes hede or horn*, cf. DFC: "corna dicitur vel caput cervi." Also see quotation from Isidore below at *Brundisium* (2213).

<sup>296</sup> *Brundisium vbi fuit bonus portus*, cf. Isid. 15.1.49: "Brundisium construxerunt Graeci: Brundisium autem dictum [est] Graece quod brunda caput cervi dicitur: sic est enim ut et cornua videantur et caput et lingua in positione ipsius civitatis." Cf. also DFC: "optimus portus." See for historical perspective OCD, s.v. *Brundisium*.

<sup>297</sup> For *bugul*, cf. Cath. Angl., p. 46, col. 2: "a Bugulle ... bubalus," and note 6 for comprehensive treatment of its sense. Another Latin equivalent pointed up in this note is *buculus*. This clarifies the verse under the entries *bubalus* and *bubala* given in AMD: "Bubalus est magnus, buculus est minimus, Bos est camporum, bubalus est nemorum." Cf. also P.Parv, col. 52: "Bugulle,

2202 *Britannus* (ms.). — 2205 *Brot* (ms.). — 2206 *Bronomium* (ms.). — 2213 *Brundic-* (ms.).

- 2217 *Bubastis* dea bubulcorum<sup>298</sup>  
 2218 *Bubala* idem est<sup>299</sup>  
 2219 *Bubo* an owle  
 2220 *Bubinarium* san[guis] m[u]l[i]eris menst[r]uose<sup>300</sup>  
 2221 *Bubulcus* an ox hurde<sup>301</sup>  
 2222 *Bubulus* a um *pertinens* bobus  
 2223 *Bucca* os vel oris folliculus<sup>302</sup>

- 2224 *Buccatus* grete mowped<sup>303</sup>  
 2225 *Buccella* a morsel or a chike<sup>304</sup>  
 2226 *Bucco* as to blow<sup>305</sup>  
 2227 *Bucco* nis *verbosator* qui multum loquitur<sup>306</sup>  
 2228 *Buccula* parua bucca  
 2229 *Bucci[n]o* as to trompe<sup>307</sup>  
 2230 *Buccella* tam pro morcello panis quam [pro] parua bucca [et scribitur] per vnum.c.<sup>308</sup>  
 2231 *Buccellari[u]s* a gloten  
 2232 *Bucetum* an ox stalle  
 2233 *Buccinus* a trumpor  
 2234 *Buccina* a trumpe<sup>309</sup>  
 2235 *Buccinen* .i. canens cum buccina  
 2236 *Bucolica* liber<sup>310</sup>  
 2237 *Bucolicus* .i. bouinus liber<sup>311</sup>

beeste: *Buballus*” and note 261 on p. 571: “Bugulle, or wilde ox, buffalo; cf. βούβαλος.” FVD and DFC have placed *Bubalus* and *bubala* consecutively, not separated as here by *Bubastis*.

<sup>298</sup> *Bubastis*, cf. Herodotus *Histories* 12.137: “ἡ δὲ βούβαστις κατὰ Ἑλλάδα γλώσσαν ἐστὶ Ἄρτεμις.” “In the Greek language Artemis is *Bubastis*.” 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<sup>rd</sup>), s.v. Artemis, p. 183, col. 1) she was known as “Potnia Theron,” “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 Bito episode in Herodotus, *Histories* 1.31. On Diana *Bubastis* and the veneration of cats cf. Lempriere, s.v. *Bubastis*.

<sup>299</sup> *Bubala* idem est, cf. FVD: *Bubala.le* –pro femina eius referring directly to *Bubalus* and suggests that here *Bubala* should be placed directly below *Bubalus* on 2217, placing *Bubastis* below it: hence, *Bubalus*, *Bubala*, *Bubastis*, paying proper attention to “idem est.”

<sup>300</sup> *Bubinarium* san[guis] m[u]l[i]eris menst[r]uouse, cf. OLD and L&S: “bubinare [buv-] est menstruū mulierum sanguine inquinare.” Paul Fest., p. 32M. Cf. 2252.

<sup>301</sup> *Bubulcus* an ox hurde, cf. Latham “oxherd”; see Isid. 10.263: “a cura boum”; DFC: “boum custos.” FVD agrees with DFC.

<sup>302</sup> *Bucca* 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 “inflation,” merely give the appearance of the mouth.

<sup>303</sup> *Buctatus* (cf. *Buccatus*): grete mowped, cf. DFC and FVD: “qui habet buccam ultra modum magnam (sic).”

<sup>304</sup> *Buccella* a morsel or a chike, cf. AMD: “buccella: frustrum (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.

<sup>305</sup> *Bucco.as* to blow, cf. FVD: “*Bucco.tas* buccam facere vel inflare.”

<sup>306</sup> *Bucco.nis* 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 *bucca* and verb *bucco* invoke *inflatio* and *inflare* respectively, I should confidently add “wind bag” and “blow hard” to the current meanings.

<sup>307</sup> *Bucci[n]o.as* to trompe, cf. FVD: “*Buccino.nas* cum bucina sonare.”

<sup>308</sup> For omission of *gloten*, cf. app. crit.

<sup>309</sup> “Ox stalle or” in ms., deleted in the text. *Buccina* situated in the ms.S directly below *bucetum* in 2232, the scribe’s eye skipped up to *bucetum*’s gloss and he copied it as the first gloss of *buccina*. “*Buccina* a trumpe.” Cf. Cath. Angl. p. 395: “a Trumpe ... *buccina*,” and note 3.

<sup>310</sup> *Bucolica* liber, cf. FVD: “*Bucolica.corum* ... liber.” The *Eclogues* of Virgil are the best known example of this type of literature.

<sup>311</sup> *Bucolicus* .i. bouinus liber, cf. FVD for a more scholarly elaboration: “liber factus vel tractans de bobus.” Cf. the slim remains of the *De Agricultura* of the “elder” Cato.

2220 *Bubu* — (ms.); ml’ris (ms.). — 2223-35 *Buct-* (ms.). — 2230 *Buccella* gloten (ms.) perhaps due to a momentary eyeskip to the gloss “a gloten” of the next entry *Buccellari[u]s*.

- 2238 *Bucula* an heyfor  
 2239 *Bucullus* a stote<sup>312</sup>  
 2240 *Buculus* a bollok<sup>313</sup>  
 2241 *Bufo* a tode  
 2242 *Buglossa herba ox tonge*<sup>314</sup>  
 2243 *Bulla tumor laticis et sigillum et lapis preciosus*<sup>315</sup>  
 2244 *Burblia eorum nomblis*<sup>316</sup>  
 2245 *Bullio* is to boylen  
 2246 *Bulbus capud porri*<sup>317</sup>  
 2247 *Bullio nis a wellynge op*  
 2248 *Bullor oris tumor aque bullientis*<sup>318</sup>

<sup>312</sup> *Bucullus* a stote. Cf. Cath. Angl., p. 366: "a Stotte: bucculus" and a very detailed note 2.

<sup>313</sup> *Buculus* a bollok: 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 "bu[lli]culus" 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: "Buloke: Boculus" and p. 571, note 261: "...Lat. buculus, a little ox." Rarely, if ever, in the lexica. The glossaries are its source.

<sup>314</sup> *Buglossa herba ox tonge*: A conflation of two entries of *buglossa* in FVD: first, "bos compositur cum glossa, quod est lingua" and second, "quia folia asperima habeat ad modum lingue boum."

<sup>315</sup> *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."

<sup>316</sup> *Burblia eorum nomblis*: 'Entrails of a deer.' For orthography and etymology, cf. P. Parv., p. 805, s.v. *burbalia* etc. and p. 661 n. 1513; also, Cath. Angl., p. 256, col. 2 and n. 9.

<sup>317</sup> *Bulbus capud porri*, cf. βολβός (LSJ). More frequently distributed within the classical than the mediæval period.

<sup>318</sup> *Bullor oris tumor aque bullientis*: DFC further qualifies the sense "bulla fit de pluvia in aquam frigidam cadente."

- 2249 *Bumasta a gret grape*<sup>319</sup>  
 2250 *Bumba sonus tympani*<sup>320</sup>  
 2251 *Buo* is to shede  
 2252 *Bubino* as .i. *inquinare sanguine paruuli*<sup>321</sup>  
 2253 *Burgigallis bordewes*<sup>322</sup>  
 2254 *Bulima vermis*<sup>323</sup>  
 2255 *Burdo animal genitum inter ecum et asellam*<sup>324</sup>

<sup>319</sup> *Bumasta a gret grape*, cf. FVD: "vitis magna vel uva magna in similitudine mamme bovis et dicitur bumasta quasi bovis mamma."

<sup>320</sup> *Bumba sonus tympani*: the ms. reading, *Bûda*, extends easily to *Bum-* 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 crepuerunt." See OLD s.v. 'crepo' for appropriate senses.

<sup>321</sup> The ms. reading of the entry word is *Bulbito* which seems not to appear in lexicon or glossary; yet the gloss "inquinare sanguine paruuli" conforms with that of 2220: "san[guis] m[u]ll[i]eris menst[r]uose." 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.

<sup>322</sup> *Burgigallis bordewes*, cf. FVD: "Burdigallis ... a burgus et gallus"; more likely to support or at least not to discount the "burgi" orthography. Cf. Isid. 15.1.64: "Burdigalim appellatam ferunt quod Burgus Gallos primum colonos habuerit, quibus antea cultoribus adimpleta est." For historical details cf. Lempriere and OCD (3<sup>rd</sup>) s.v. *Burdigala*.

<sup>323</sup> *Bulima vermis*: aside from the common meaning of *boulimia* as "extreme hunger" (cf. L&S), see MLDBS which provides this present meaning: *vermis*, *internal parasite* as a gloss upon *Bulimus*, variant spelling of the entry word found in L&S. *Bulima* is found in Paul. Fest. ex. Müller, p. 32.

<sup>324</sup> Following is a comparison of the glosses of four major manuscripts upon the entry "Burdo." The Stonyhurst scribe reads: "animal genitum inter ecum et asellam" and makes his point succinctly but with a grammatically disjointed expression. FVD is rather florid: "animal, scilicet mulus vel mula ex equo generatus vel generata, mulus ex asino et equa 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."

2234 ox stalle or trumpe (ms.). — 2243 *Bulliculus* (ms.). — 2250 *Bûda* (ms.). — 2252 *Bulbito* (ms.). — 2254 *Bulina* (ms.). — 2255 *Burdum* (ms.); gender by attraction to glosses.

- 2256 *Burgensis* a burgeys<sup>325</sup>  
 2257 *Burgundia* burgoyne  
 2258 *Burgundio* omnis gens illius<sup>326</sup>  
 2259 *Burgus* a burj<sup>327</sup>  
 2260 *Buris* a plank bem<sup>328</sup>  
 2261 *Burrus* rubeus vel niger<sup>329</sup>  
 2262 *Bursa* a purs  
 2263 *Bu[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<sup>330</sup>  
 2268 *Busticeta* a graue maker in þe felde<sup>331</sup>

- 2269 *Bustifragus* a graue breker<sup>332</sup>  
 2270 *Busto* as to brennen & to burien  
 2271 *Bustum* a graue ignis vel lignorum strues  
     vbi corpora mort[u]orum cremantur  
 2272 *Bustulum* nomen diminutiuum<sup>333</sup>  
 2273 *Bustura* brennyng[e] [& buriyng[e]]<sup>334</sup>  
 2274 *Butanicum* a boc of lechecrafte<sup>335</sup>  
 2275 *Buturum* buttur  
 2276 *Buto nis* animal prebens multum lac<sup>336</sup>  
 2277 *Butro nis* .i. iuuenis  
 2278 *Butus* a um shad<sup>337</sup>  
 2279 *Buxeus* pertinens ad buxum  
 2280 *Buxus* box tree<sup>338</sup>  
 2281 *Buxum* lignum eius<sup>339</sup>  
 2282 *Buxetum* vbi crescit<sup>340</sup>

<sup>325</sup> *Burgensis* a burgeys, cf. Cath. Angl., p. 48, col. 2: "a Burges: burgensis, ciuis." Also cf. P. Parv., col. 53: "Burgeys: Burgensis" (similar to Stonyhurst).

<sup>326</sup> *Burgundio* omnis genus illius — every tribe of that region = *Burgundia* (2257) = *Burgundio*.

<sup>327</sup> *Burgus* a burj, cf. FVD: "Burgus ... i. castrum quia per limites habitacula constituta burgos vocant."

<sup>328</sup> *Buris* a plank bem, cf. FVD: "Buris: longum et curvatum lignum in aratro." Also, cf. AMD: "cauda aratri."

<sup>329</sup> *Burrus* rubeus vel niger: not in AMD, FVD, or DFC glossaries. Cf. Isid. 10.28 [*Burrus*] = C (Leidensis Voss.). However, cf. the T (Toletanus) reading in the apparatus: "Burrus rubus (pro rufus) [?] et niger." Cf. Du Cange: "Burrum, Rufum et nigrum," Papias ms. in veteri Glossar. San-German.: "Burrus, Rufus et niger." See also L&S 1. : "Burrus — a — um." Cf. LSJ: πυρρός, glossed as "flame-coloured" and "yellowish-red" which suggest not only the meanings of *burrus* here and *Birsus* (2085) 'rufus'—consider Paul-Fest.: "burrum dicebant 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 'Burro' dicimus 'Pyrrhum.'"

<sup>330</sup> Cf. FVD: "Bustarius ... ille qui corpora cremat et sepelit."

<sup>331</sup> *Busticeta* a graue maker in þe felde, cf. for orthography and content FVD: "Busticeta, cete qui sepulturam struit; Papias dicit: busticeta .i. sepultura in agro." Here the transferential perception is best emphasized by how he handles the spelling of the entry. His dyslexia produces the ms segment: *tic* for *cet*, just the reverse orthography of *Busticeta*.

<sup>332</sup> *Bustifragus* a graue breker, cf. FVD for greater elaboration: "Bustifragus ... ille qui frangit bustum .i. sepulcrum ut spoliaret mortuum."

<sup>333</sup> 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.

<sup>334</sup> *Bustura* brennyng[e] [& buriyng[e]], cf. 2267 and 2270.

<sup>335</sup> *Butanicum* a boc of lechecrafte: The *But*-spelling seems peculiar to the glossaries: AMD, DFC, FVD. The *Bot*-spelling is found in the lexica. The Greek also reads βοτανικός. The entry seems not to refer to a particular work but rather generally to those of Theophrastus, Dioscorides, and Galen.

<sup>336</sup> *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 cramping the "abundance" of thought. FVD reads: "quoddam animal quod valde abundat in lacte."

<sup>337</sup> "shad", cf. FVD: "perfusus."

<sup>338</sup> *Buxus* box tree, cf. Brito, p. 16, l. 299: "Est pyxos [πύξος] Grecum, buxus dic esse latinum."

<sup>339</sup> *Buxum* lignum eius, cf. FVD for fullness of expression: "lignum vel fructus illius arboris."

<sup>340</sup> *Buxetum* vbi crescit: practically a shorthand for FVD and DFC: "locus ubi buxi crescut."

2263 *Bucella* — (ms.). — 2268 *titica* (ms.). — 2271 *îgis* (ms.); *lignoris* (ms.). — 2272 *Bustlium* (ms.). — 2277 *iuuenus* (ms.)

Index of Middle English Words in the *Medulla Grammaticae* (Stnh. 'B')

## A

abouten: 2133  
 cornes: 1823  
 alblast: 1835, 1838, 1843  
 anoynted: 1821  
 arme: 2175  
 as: 1897, 2088  
 ax: 2074

## B

backe: 2114  
 bagbyten: 2112  
 baldemoyne: 1913  
 barbur: 1881 (-ores), 1883  
 barked: 2083  
 barun: 1900  
 batel: 1955, -eyle 1960  
 baþ (n): 1847  
 baþe (v): 1841, 1856  
 bawm tre: 1852  
 be wylde: v. 2214  
 belle: 2178  
 bem: plank – 2260  
 beore: 1782  
 berde: 1868  
 bere: 1812  
 berier: 2267  
 beryl: 1989  
 best: 1991 (-es), 1994, 1997  
 betis: 2074  
 blame: 2112  
 bles: 1968  
 blessinge: 1977  
 blessud: 1978  
 blete: 1850  
 blow: 2226  
 boc: 1991, 2017 (bokes), 2274  
 bokeram: 2187  
 bollok: 2243  
 booz (v.): 2151 (to lowe --)  
 bordewes: 2253

boren: 2046, 2047  
 box tree: 2280  
 boylen: 2245  
 bracer: 2174  
 breche (v.): 2177  
 breke: 2201  
 brennen: 2270  
 brennere: 2267  
 brennynge: 2273  
 breton: 2203  
 brich (n.): 2166, 2169 (breche)  
 bridel: 1814  
 bruse (v.): 2201  
 brutayne: 2202 (of --)  
 bugul: 2216  
 burȝ: 2259  
 burgeys: 2256  
 burgoyne: 2257  
 burien: 2270  
 buttur: 2275

## C

carre: 1924  
 chike: 2225  
 cley: 2100  
 cloþ: 2059, 2082 (-es), 2137  
 cloþed: 2080  
 coketrise: 1914  
 coler: 2133  
 cotun: 2146  
 cow: 1921 (melche --)  
 cresset: 1935  
 crie: 1897, 2128  
 cristene (v.): 1859  
 cristenere: 1858  
 cristenynge: 1860  
 crynge: 1827, 1829  
 crodde: 1833  
 cuntre: 1889  
 cussynge: 1916

## D

damp: 2128  
 dep: 1997  
 dede: 1971  
 doere: 1972 (wel --)  
 dowbel: 2039 (-uble), 2042,  
 2051, 2056, 2069 (-uble),  
 2071, 2079 (-ble)  
 drinke: 2023  
 dyschis: 2051

## E

eldid: 1816  
 elephas: 1899  
 enbaumen: 1855  
 euer: 2057  
 eydyng: 1960

## F

fart: 2145  
 fetur: 2133  
 felde: 2268  
 fest: 1786  
 flax: 1931  
 flax: 1931, 2095 (whyte --)  
 flyze: 2016 (wyne --)  
 folke: 2160  
 folupe: 1857  
 forde: 2171  
 forred: 2042 (dowbel --)  
 ful: 2082  
 fulleres: 2153 (-- gres)

## G

galle: 2058  
 game: 2190  
 gellud: 1987  
 genciane: 1913  
 gille: 2182

glayue: 2190  
 glew: 2100  
 glose (v): 2106  
 gloser: 2105  
 glosing: 2109, 2122 (-yng)  
 gloten: 2231  
 go: 1798, 2099  
 god: 1784, 1786, 1800  
 goddes: 1955  
 godenes: 2150  
 gold: 2185  
 golden: 2188  
 good: 1971 (goud), 2149  
 gowne: 2082  
 grape: 1823 (-s), 2249  
 graue: 2268, 2269, 2271  
 grece: 1779, 1913, 2153  
 (fulleres gres)  
 grete: 1808, 2080, 2082, 2224,  
 2249 (gret)  
 gurdul: 2166  
 guttur: 2181

## 3

zates: 2039  
 zeld (v): 1982  
 zere: 2033, 2066 (3er), 2091  
 (lyppe3er)  
 zoked: 2050

## H

hakeney: 1807  
 han: 2133  
 harde: 2084  
 haubrek: 2059  
 hauene (adj.): 1811  
 hede: 2212 (hertes --)  
 helle: 1866  
 here: 2133  
 hertes: 2212  
 heyfor: 2238  
 holi: 1939, 1940  
 honi comb: 2197  
 horn: 2212 (hertes --)

hors: 2050  
 hous: 1881 (barbores --)  
 hospiteler: 2113  
 hurde: 2157, 2221

## I

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

## K

karte: 2043  
 kynd: 2047  
 kyngdom: 1873

## L

leþer: 2084  
 lechecrafte: 2274  
 lechoure: 1865  
 litel: 2105, 2265  
 litelon: 1854  
 lond: 1873, 2037 (hede --),  
 2046 (-e)  
 long: 2088  
 lou3: 1923  
 lowest: 2173  
 ly3tynge: 1863  
 lyppe3er: 2091  
 lyter: 1925

## M

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

mowped: 2224

## N

necke: 1809, 2133  
 nome: 2069  
 norþe: 2152

## O

oper: 1889  
 of: 1784, 1800, 1809, 1827,  
 1829, 1873, 1889, 1927,  
 1955, 1960, 1991, 1997,  
 2017, 2033, 2046, 2047,  
 2058, 2082, 2093, 2155,  
 2160, 2185, 2190, 2202,  
 2274  
 old: 2137 (-- cloþ)  
 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  
 oyle: 1927

## P

part: 2075, 2173  
 pene: 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  
 profetesse: 1784  
 purs: 2262, 2265; 2264 (to  
 make -es)  
 querne: 1927  
 qwake: 1846

**R**

rake: 2030  
 ram: 1987

**S**

schare: 1925  
 schepe: 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  
 sophed: 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

**T**

tar: 2100  
 toped: 2030  
 tode: 2240  
 tokininge: 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  
 pouyti: 2079 (dowble --)  
 predes: 2059

**U-V**

vp reryng (n): 1847

vnclene: 2215

**W**

wayne: 2043, 2050  
 weper: 1986  
 weight: 2051  
 wel: 1972, 1973, 1975, 1980  
 welkyng: 2131  
 wellyng op (n): 2247  
 weuen: 2059  
 whale: 1836  
 whare: 1856  
 whyte: 2095  
 with: 2059  
 wlaflare: 1832  
 wlispinge: 2122  
 wod (adj): 1798  
 wode (n): 2159  
 wodehede: 1787  
 wombed: 1808 (gret --)  
 worm: 2143 (selk --)  
 wrechinge: 2058  
 wringe: 1809  
 writte: 2186  
 wrope: 2057  
 wylde: 1997, 2216  
 wylled: 1980 (wel --)  
 wyn: 1784, 1786, 1789, 1800,  
 2016 (-e)  
 wynde: 2152 (norpe --)  
 wynter: 2210  
 wynterlych: 2211

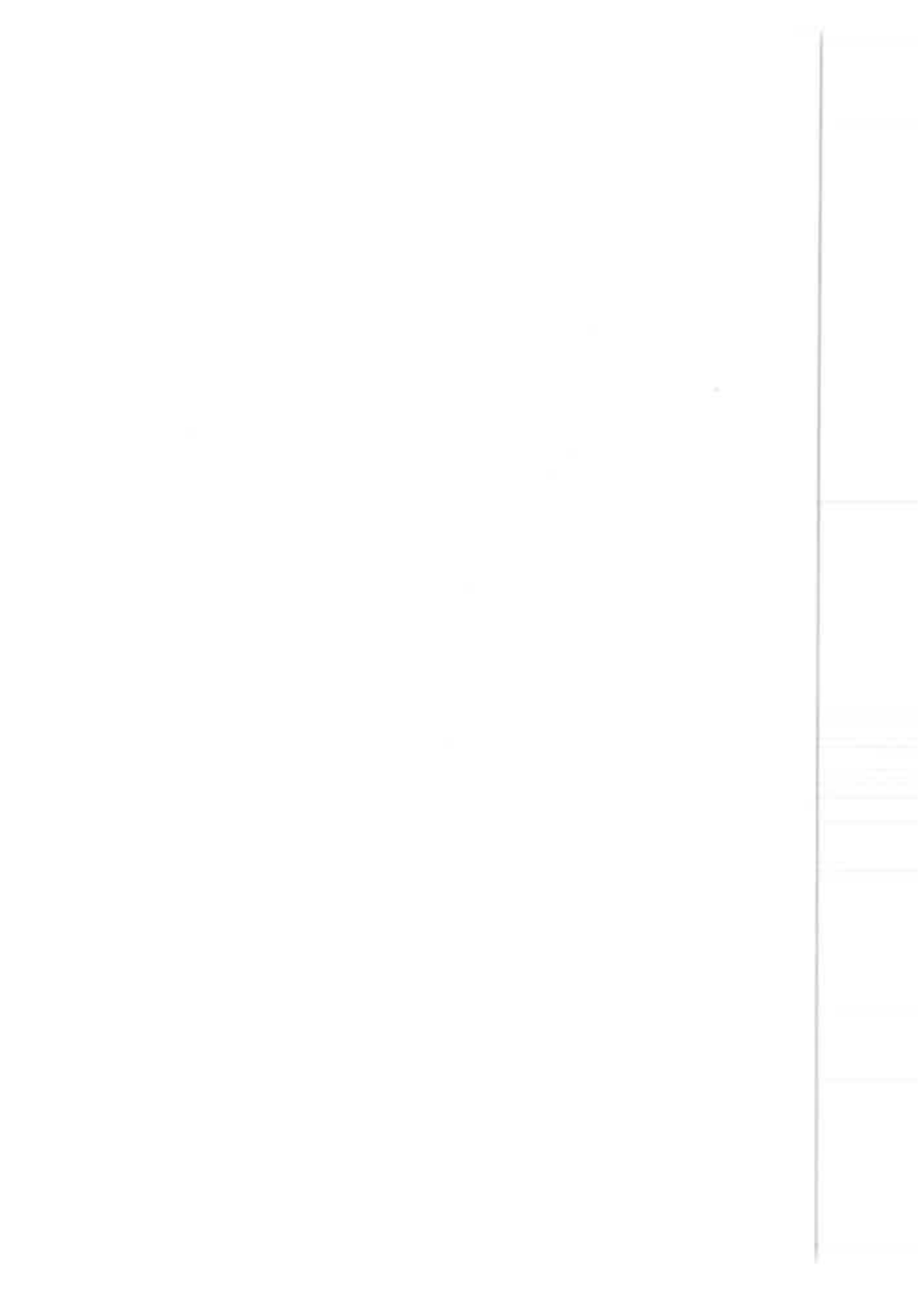
**Y**

yberdyd: 1879  
 yblessed: 1938 (make --)

RÉSUMÉ. — Voici une édition de la lettre B du manuscrit de Stonyhurst de la *Medulla Grammaticae*. Elle prend la suite de l'édition de la lettre A, publiée dans *ALMA*, 65, 2007, p. 45-116; elle comprend le texte, l'apparat critique et les notes, avec une introduction et un index du manuscrit le plus ancien (a. 1425) et le plus complet au sein de la tradition de la *Medulla* (19 manuscrits). Une attention particulière est portée aux bizarreries linguistiques, aux éléments paléographiques importants, et aux mots et phrases nouveaux (*hapax legomena*). Ce manuscrit, soigneusement étudié, met en évidence les défis auxquels est confronté l'éditeur de glossaires médiévaux.

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.

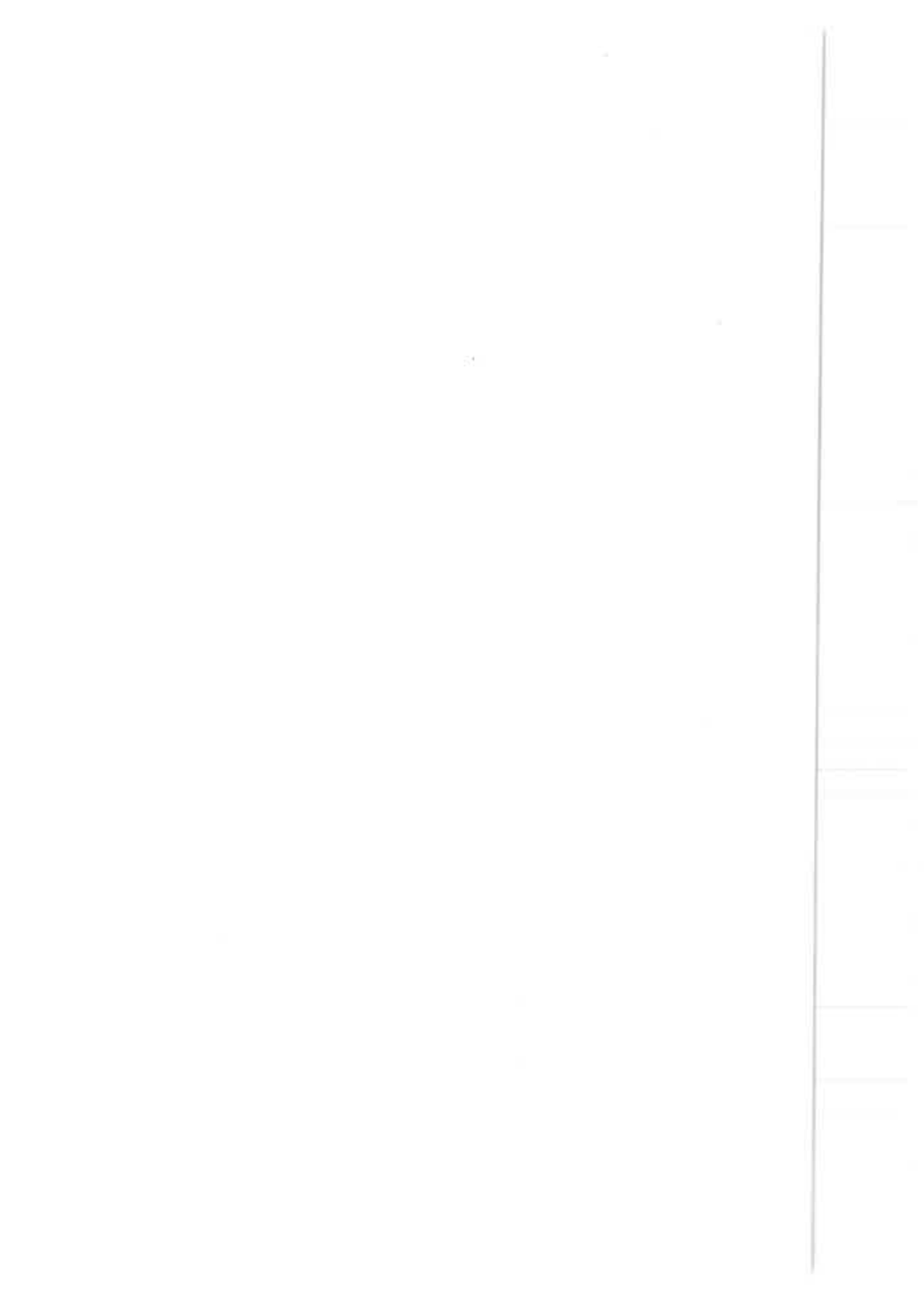




Éditeur: Union Académique Internationale.  
Palais des Académies - 1, rue Ducale - B 1000 Bruxelles

ISSN 1376-74-53

---



UNION ACADEMIQUE INTERNATIONALE

**Bulletin du Cange**

ARCHIVVM

LATINITATIS MEDII AEVI

CONSOCIATARVM ACADEMIARVM AVSPICIIS CONDITVM

TOME 70

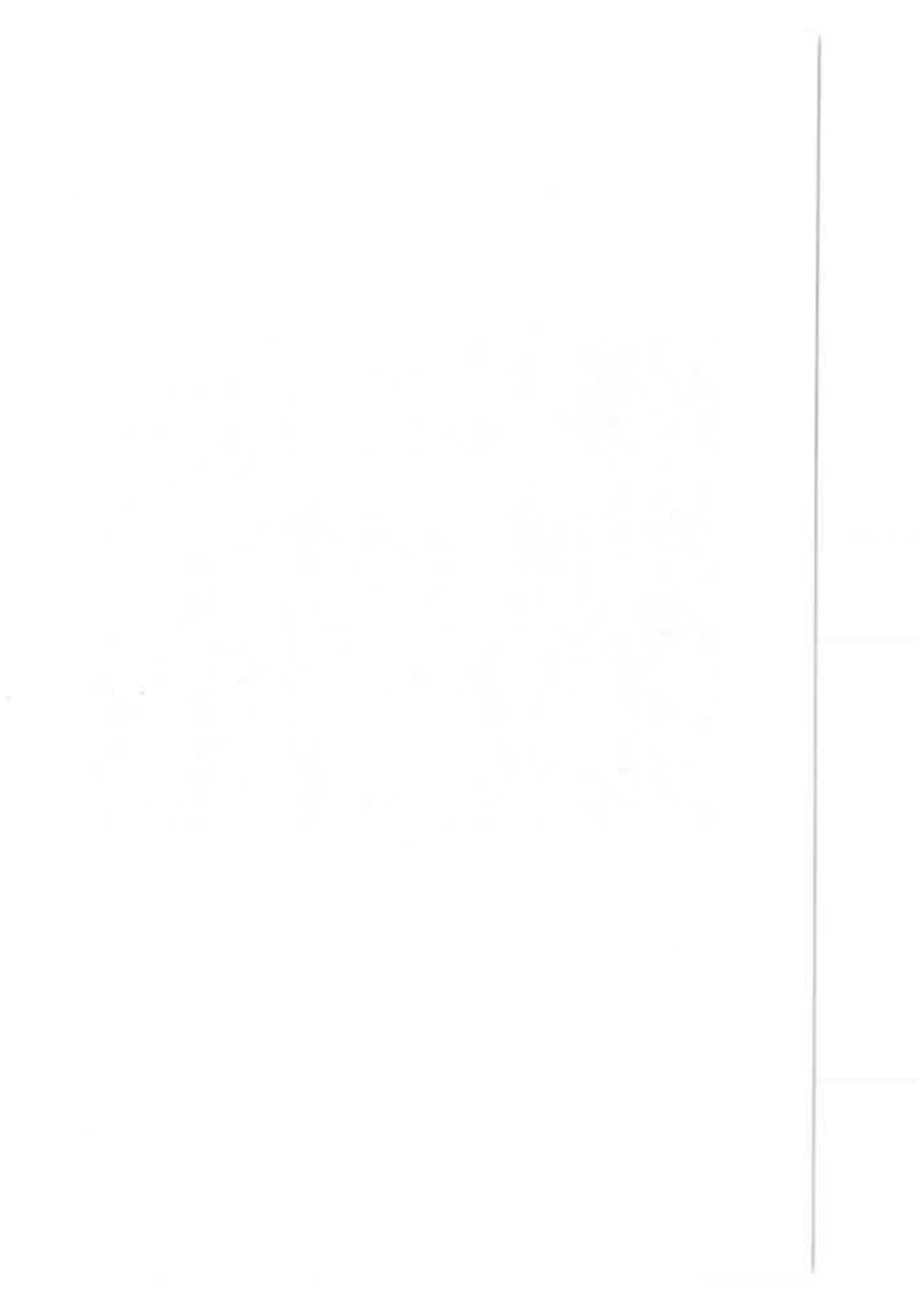


2012

EXTRAIT

Librairie Droz – Genève

---



## An Edition of the First Half of the Letter C of the *Medulla Grammaticae* (Stonyhurst MS. A.1.10)

The Stonyhurst manuscript of the *Medulla Grammaticae* has approximately 17 000 entries and glosses within 71 folio pages, all in reasonably respectable condition<sup>1</sup>. The transmission includes 18 other manuscripts in varying states of repair<sup>2</sup>: 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 more<sup>3</sup>. 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 Grammaticae* 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

<sup>1</sup> Stonyhurst ms. XV (A.1.10) is among the earliest, if not the earliest, of the known manuscripts of the *Medulla Grammaticae*, a 1425.

<sup>2</sup> 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; Holkham misc. 39; Lincoln 88; Lincoln 111; Pepys 2002; Rawlinson C101; St. John's College (Cambridge) 72 C 22; Shrewsbury XVI.

<sup>3</sup> 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*).

after next. Of the published fragments, cf. Bristol DM1 in *Traditio*, 48, 1993, p. 173-235, and Gloucester GDR/Z1/31 in *The Journal of Medieval Latin*, 10, 2000, p. 338-340.

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<sup>4</sup>."

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

---

<sup>4</sup> A translation of a statement of Nietzsche's, as found on the page opposite the frontispiece of *The Brut or The Chronicles of England*, ed. F.W.D. BRIE, London, 1906.

words and explanatory glosses which he found inserted by any previous hand<sup>5</sup>." 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<sup>6</sup>."

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<sup>7</sup>."

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, *donatio*, 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*.

<sup>5</sup> *Promptorium Parvulorum sive Clericorum* (from Hrl. 221), ed. A.S. WAY, London, 1865, xxi-xxii.

<sup>6</sup> W.M. LINDSAY and H.J. THOMSON, *Ancient Lore in Medieval Latin Glossaries*, St. Andrew's University Publications, 13, Oxford, 1921, viii.

<sup>7</sup> E.J. KENNEY, *The Classical Text*, Berkeley, 1974, 138.



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*<sup>8</sup>. 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*.

<sup>8</sup> *Collection Latomus*, Brussels, 1967.

As we continue to expand by looking into other manuscripts of the *Medulla Grammaticae*, 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: "Cruciabilis 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: "Cruciabilis 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<sup>9</sup>."

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 grece secretum latine." One gloss of one Greek word will not help, hence the neces-

<sup>9</sup> 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 (κρύψις) vel iudicium (κρίσις) vel a[urum] (χρυσός)<sup>10</sup>”. 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<sup>11</sup>.”

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*, 65, 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 *Cenopoliium*; text: *Cenobiolum*.

This, along with the almost impenetrably complex consonantal problems which lurk behind the simple letter *C*: *S-*, *Sch-*, *Sk-*, *SX-*, *K-*, *X-*, *Ci-*, *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.

V.P. MCCARREN,  
University of Michigan (retired)  
M.A. RITTER,  
University of Michigan

<sup>10</sup> *Traditio*, 48, 1993, p. 194, line 124, n. 75.

<sup>11</sup> *Speculum*, April 1961, p. 215.

## Lexical Bibliography

- AMD = *Anonymi Montepessulanensis Dictionarius (Le glossaire latin-français du Ms. Montpellier H236)*, ed. Anne Grondeux, Brepols, 1998.
- Bristol DM1 = *Traditio*, eds. C.H. Lohr, E.A.R. Brown, B.E. Daley, *et al.*, vol. XLVIII, Fordham University Press, New York, 1993.
- Brito Metricus = *Brito Metricus*, ed. L.W.Daly, University of Pennsylvania Press, Philadelphia, 1968.
- Cath. Angl. = *Catholicon Anglicum*, Add. MS. 15562, c1475. Also, *Catholicon Anglicum* (from MS. 168 in the library of Lord Monson), ed. S.J.H. Herrtage, London, 1881.
- DFC = *Dictionarius Familiaris et Compendiosus*, eds. W. Edwards et B. Merrilees, Brepols, 2002.
- DMLBS = *Dictionary of Medieval Latin from British Sources*, ed. R.E. Latham (-A-) and D.R. Howlett (B-P, to-date), Oxford, 1975-.
- Du Cange = *Glossarium Mediae et Infimae Latinitatis*, ed. D. du Fresne Du Cange, Rev. ed. 8 vols. Paris, 1940-57.
- FVD = *Firmini Verris Dictionarius. Dictionnaire latin-français de Firmin le Ver*, eds. B. Merrilees and W. Edwards, Brepols, 1994.
- Isid. = *Isidori Hispalensis episcopi Etymologiarum sive Originum Libri XX*, ed. W.M. Lindsay, 2 vols., Oxford, 1911.
- L&S = *A Latin Dictionary*, eds. C.T. Lewis and C. Short, Oxford, 1879.
- Lampe = *A Patristic Greek Lexicon*, ed. G.W.H. Lampe, Oxford, 1968.
- Latham = *Revised Medieval Latin Word-List from British and Irish Sources*, ed. R. E. Latham, London, 1965.
- Lempriere = *Lempriere's Classical Dictionary*, ed. J. Lempriere, London, 1984.
- LSJ = *Greek-English Lexicon*, eds. H.G. Liddell and R. Scott, 9<sup>th</sup> rev. ed., H.S. Jones, Oxford, 1940 [Supplement, rev. by P.G.W. Glare, Oxford, 1996].
- MED = *Middle English Dictionary*, eds. H. Kurath, S. Kuhn, *et al.*, Ann Arbor, 1952-2001.
- Niermeyer = *Mediae Latinitatis Lexicon Minus*, ed. J.F. Niermeyer, rev. ed. C. Van De Kieft, Leiden, 1976.
- OCB = *Oxford Companion to the Bible*, eds. B.M. Metzger and M.D. Coogan, Oxford, 1993.
- OCD(3) = *Oxford Classical Dictionary*, [3<sup>rd</sup> edition], eds. S. Hornblower and A. Spawforth, Oxford, 1996.
- OED = *Oxford English Dictionary*, eds. J.A.H. Murray *et al.*, 13 vols., Oxford, 1933.
- OLD = *Oxford Latin Dictionary*, ed. P.G.W. Glare, Oxford, 1968-1983.
- P. Parv. = *Promptorium Parvulorum sive Clericorum*, ed. A.S. Way, London, 1865.
- Paul. Fest. = *Sexti Pompei Festi de Verborum Significatu Quae Supersunt cum Pauli Epitome*, ed. W.M. Lindsay, Leipzig, 1913.
- 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.
- Souter = *A Glossary of Later Latin to 600 A. D.*, ed. A. Souter, Oxford, 1949.



*Medulla Grammaticae* — Stonyhurst ms. A.1. 10

2283 Cath<sup>1</sup> .i. penitencia vel paciencia  
 2284 Caballus .i. equus castratus  
 2285 Cabio as to þurlen  
 2286 Cabo nis equus habens canum pedem  
 2287 Cabul interpretatur despicere<sup>2</sup>  
 2288 Cabus bi i[n]terpretatur ge[n]us vasis vel  
 mensura<sup>3</sup>  
 2289 Cacabo as denigrare<sup>4</sup>  
 2290 Cacabus a caudrun

2291 Cacodemon .i. malus sciens<sup>5</sup>  
 2292 Cacephaton .i. turpis sonus<sup>6</sup>  
 2293 Cacephatus idem<sup>7</sup>  
 2294 Cacethes .i. malus mos<sup>8</sup>  
 2295 Catillum a dobler<sup>9</sup>  
 2296 Cacexia lond euel<sup>10</sup>  
 2297 Cachinnor aris to mowen or gremen  
 2298 Cachino as idem  
 2299 Caco as to file  
 2300 Cacodemon .i. malus angelus<sup>11</sup>  
 2301 Cacos<sup>12</sup> wicked

<sup>1</sup> 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 κάθαρσις, a cleansing or purgation, resulting from repentance and suffering.

<sup>2</sup> AMD, p. 42, n.1, reads: "Cabcil - grece displicere latine." Not infrequently (*l* 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 Grammaticae* 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: *displicere* and Stonyhurst: *despicere*. AMD, p. 42, n. 1, reads "*S(umma) B(ritonis) Cabul* (ed. Daly, p. 91): *Cabul in lingua Phenicum sonat displicere*." 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 *displicere* of the *Summa Britonis* and the *despicere* of the Stonyhurst *Medulla* can be understood.

<sup>3</sup> Cf. 4 Kings 6.25: "quarta pars cabi." See Brito Metricus, p. 4, line 36: "Est mensura cabus; ipsam Kab dicit Hebreus." For values of the *Kab*, cf. LSJ κάβος *Kab* and OCB, p. 796: "Weights and Measures in the Bible."

<sup>4</sup> Notice how effectively L&S sustains the onomatopoeic effect of *cacabo* by translating it as "cackle."

<sup>5</sup> A slight variation (one word) between 2291 and 2300. Cf. DMLBS, s. v. *Cacodemon*: Bacon, *Mor. Phil.* 21: "distinguunt duo genera demonum, quia demon Grece idem est quod 'sciens' Latine." Also cf. LSJ, κακοδαίμων.

<sup>6</sup> Cf. LSJ for clarity of source word: "κακέμφοτος -ov ill sounding (word)"; (words) "used in a vulgar or equivocal sense." Orthography is varied: FVD reads *Cacephatus*; Souter *cacenphaton*, as does DMLBS.

<sup>7</sup> This entry provides the masculine gender of the word above, which is the neuter form (2292).

<sup>8</sup> 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 "κακοήθεια, a bad disposition or character." The entry form, *Cacethes*, reflects the adjective "κακοήθης -es, ill-disposed, malicious."

<sup>9</sup> Cf. lines 2762-3 for a repetition of these two verbal elements: "2762 Catillum a litel wyn vessel" and "2763 Catinum dobler." Both FVD and DFC read: "Catinum vas vinarium fictile ... Catillum idem."

<sup>10</sup> From καχεξία, bad habit of body or mind. Cf. *Isid.* 4.7.26: "Cacexia nomen sumpsit a corporis iniuria [vel habitu]. καχεξίαν enim malam vexationem Graeci vocaverunt." For *lond euel* cf. P. Parv. 269: "londyvyl: seknesse: Epilencia;" also cf. p. 644, n. 1284. DMLBS reads "cachexia [καχεξία] distemper, ailment."

<sup>11</sup> See note to line 2291.

<sup>12</sup> Transliterated Greek entry, not found as Latin word. Rarely does an entry word other than Latin appear in Stonyhurst.

2285 Cabro (ms.). — 2289 Catabo (ms.). — 2291 & 2300 Cacademon (ms.), the *caca* spelling does not appear before the 16<sup>th</sup> century. — 2294 Cathethes (ms.). — 2296 Catoxia (ms.). — 2299 Cato (ms.). — 2300 anglus (ms.).

- 2302 Cacophes wyckid loue<sup>13</sup>  
 2303 Cacosinteton<sup>14</sup> turpis congeries verborum  
 2304 Cacumen hey3nes  
 2305 Cacus nomen proprium<sup>15</sup>  
 2306 Cacus[in]o as to hyzt  
 2307 Cadauer ris careyne  
 2308 Cadabundus bysy fallinge  
 2309 Cadax halt<sup>16</sup>  
 2310 Cades mons vbi est iudicium<sup>17</sup>  
 2311 Cadex an hul or a stok  
 2312 Cadulus .i. pardus<sup>18</sup>  
 2313 Cado is to falle  
 2314 Caducarius qui capit hereditatem fraudu-  
 lenter  
 2315 Caduceator .i. legatus pro pace  
 2316 Caduceum [virga mercurii]<sup>19</sup>  
 2317 Caducium .i. virga medicata mercurii<sup>20</sup>

<sup>13</sup> Cf. LSJ: κακοφύης, "of bad natural qualities"; see also the simplex, φύή, 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: "malus amor"; Lincoln 88: "wel loue"; Lincoln 111 offers nothing.

<sup>14</sup> Cf. *Isid.*, 1.34.12: "Cacosyntheton vitiosa compositio verborum." See κακοσύνθετος -ov, ill-composed.

<sup>15</sup> Cf. *Aeneid*, 8.190 et sqq. Two secondary sources will help: Lempriere, p. 126; also OCD(3), p. 267. For quick appreciation cf. OLD.

<sup>16</sup> Cf. FVD; also Cath. Angl., p. 172: "Halte: cadax."

<sup>17</sup> Lincoln 111 reads "Cades anglice an hyl rea toune shal ben set." Wright-Wulker 197.6 reads "Cades, oppidum."

<sup>18</sup> Perhaps a case of blatant haplography derived from *par(vus) (ca)dus*. After all, *cadulus* is a small *cadus*.

<sup>19</sup> Doubtless an eyeskip to "virga ... mercurii" of the following gloss.

<sup>20</sup> 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

- 2318 Caducifer .i. portator virge mercurii  
 2319 Caducum hereditas fortune cadens  
 2320 Caducus oft fallynge<sup>21</sup>  
 2321 Cadula lorum gutte cadentes ex pingui  
 carne  
 2322 Cadurcum membrum virile vel femineum<sup>22</sup>  
 2323 Cadurcum tentorium quod leuiter cadit<sup>23</sup>  
 2324 †Cadur†  
 2325 Cadus a barel<sup>24</sup>  
 2326 Caelum secundum Papiam scribitur per  
 ae diptongon vnde Ca littera est a.<sup>25</sup>

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 permulcens medicata lumina virga" (soothing his [Argus'] drooping eyes with his healing wand).

<sup>21</sup> Well described at OLD 1-4. Cf. DMLBS: "epileptic; falling sickness." P. Parv. reads "fallyng down idem quod fallyng evyl or lond evyl, epilencia vel morbus caducus."

<sup>22</sup> The grammatical balance of the gloss of line 2322 warrants *femineum* balancing *virile*.

<sup>23</sup> The Stonyhurst scribe introduces two entries in the manuscript: *Cadurdum* (2322) and *Cadurtum* (2323) and thereby twice misspells the appropriate entry, *Cadurcum*. *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 *Cadurcum*: "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 *Cadurcum*.

<sup>24</sup> Cf. Brito Metricus, p. 16, l. 301: "Vas cadus est, ternas ut fertur continet urnas."

<sup>25</sup> 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.

2303 Catosinteton (ms.). — 2305 Catus (ms.), Cacus (cf. *Aeneid* 8.190 et sgg.). — 2306 Catumo (ms.). — 2312 Cadulus .i. pardus (cf. *Cadiolus par(vus) (ca)dus*). — 2315 Caduciator (ms.). — 2317 meretrica (ms.). o vel om. (ms.). — 2321 eorum (ms.). — 2322 Cadurdum (ms.). — 2323 Cadurtum (ms.).

- 2327 *Capharnaum* a *contre & interpretatur ager vel villa consolacionis*<sup>26</sup>  
 2328 *Ca[ia]phas*<sup>27</sup> *nomen proprium vel quedam auis*  
 2329 *Calabria*<sup>28</sup> *nomen proprium*  
 2330 *Caladri[us]* *genus auis*  
 2331 *Calamacus* *quedam mitra*  
 2332 *Calama[us]los canna*<sup>29</sup> *qua[m] canit aliquis*  
 2333 *Cal[am]aularius* *qui cum ea canit*  
 2334 *Calamarium* *inkorn a stanchour*  
 2335 *Calamiso* *as to glade*  
 2336 *Calamistraculus* *parua ferrea acus*  
 2337 *Calamistrum* *a skleyr or a [blank]*<sup>30</sup>  
 2338 *Calamitas* *wrecheddnes*  
 2339 *Calamites* *quedam rana*  
 2340 *Calamito* *as make sori*  
 2341 *Calamitosus* *sorful*  
 2342 *Calamizare* *leta cantare*<sup>31</sup>  
 2343 *Calamus* *a rud or a pen*
- 2344 *Calaria* *nauis portans lignum*  
 2345 *Calator* *vocator vel min[i]ster sacrorum*  
 2346 *Calathus* *a basket*<sup>32</sup>  
 2347 *Calcaneus* *pe sole of pe fote*  
 2348 *Calsidonius* *lapis preciosus*<sup>33</sup>  
 2349 *Calcar* *a spore*  
 2350 *Calciarius*<sup>34</sup> *g[en]us calciamenti*  
 2351 *Calasis* *g[en]us tunice*  
 2352 *Calcio* *as caligas et sotulares induere*  
 2353 *Calsophanus* *gemma nigra*  
 2354 *Calcitro* *as kyke*  
 2355 *Calcitro* *nis a cherle foule goinge*  
 2356 *Calcitus*<sup>35</sup> *gemma erei coloris*  
 2357 *Calco* *as to fowle or trede*  
 2358 *Calcos grece* *fex latine*<sup>36</sup>  
 2359 *Calc[ed]o* *nis .i. smaragdus*  
 2360 *Calcula* *a quistron vel seruus militum vel nunciatus cursatilis*  
 2361 *Calculo* *as numerare*  
 2362 *Calculatim* *.i. numeratim*  
 2363 *Calculus* *est ratio numerus s[u]mma*<sup>37</sup> *carbo*

<sup>26</sup> Further to our scribe's comments, cf., for an excellent treatment, OCB, p. 104, s. v. *Capermaum*. *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 *Caph* is taken as *Caf*. 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 Grammaticae*, cf. *ALMA*, 60, p. 238-40; also, *ALMA*, 65, p. 46-48.

<sup>27</sup> For principal details of his life, cf. OCB, p. 97.

<sup>28</sup> 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.

<sup>29</sup> *Canna* - a reed pipe. Cf., for etymological details, *OLD* and *Isid.* 17.7.57. The manuscript reading of the entry word, *Calamalaus*, is a slightly dyslexic attempt at presenting the Latin form of two Greek words: *κάλαμος* (reed) and *αὐλός* (pipe).

<sup>30</sup> Likely, curling tongs.

<sup>31</sup> Notice the infinitive form of the entry word, which reveals a quite early gathering of words for a glossarial use. Cf. V.P. McCarren, "Editing Glossographical

Texts ..." p. 141, and n. 3 in *A Guide to Editing Middle English*, V.P. McCarren & D. Moffat, eds., Ann Arbor, University of Michigan Press, 1998.

<sup>32</sup> From the Greek *κάλαθος*.

<sup>33</sup> Consider the wealth of the language or more likely the dyslexic perplexity of the scribe in the variants found in FVD: "Calcedonius quedam gemma"; and "Carcodonia quedam gemma" at Stonyhurst, line 2590, and possibly, although not as strikingly, *Calsophanus* at line 2353. All three variants ultimately depend upon the Greek *χαλκιδών*, Chalcedony.

<sup>34</sup> *Calciarius* is not a type of shoe; nor is a shoemaker a *genus calciamenti*. Cf. *DMLBS*: "lime burner."

<sup>35</sup> An example of the "latinizing" of Greek words. Here *Calcitis* from *χαλκίτις*.

<sup>36</sup> Particles (of copper: *χαλκός*) [like] dregs of wine. Very different in substance, yet the image of "flaking off" is clear.

<sup>37</sup> *Sententia* is inappropriate in this sequence.

2330 *Calabris* (ms.; verbal attraction from line above: *Calabria*, or that *b* is converse of *d*). — 2331 *Calamatus* (ms.), quoddam metrum (ms.). — 2332 *Calamalaus* (ms.). — 2335 *Calamico* (ms.). — 2344 *por portans* (ms.; partial dittography). — 2346 *Calatus* (ms.). — 2351 *Calcasis* (ms.). — 2355 *nes* (ms.). — 2358 *sex* (ms.). — 2359 *smarardus* (ms.). — 2360 *sexuus* (ms.), *cursatilis* (ms.). — 2362 *notati* (ms.).



- 2364 *Calculus est pondus minimus lapis ensis acutus*<sup>38</sup>  
 2365 *Caldicum foris deambulatorium*  
 2366 *Calcus quarta pars oboli*<sup>39</sup>  
 2367 *Caldaria a caudrum*  
 2368 *C[h]aldea*<sup>40</sup> *nomen proprium*  
 2369 *Caldus per sincopam .i. calidus hote*<sup>41</sup>  
 2370 *Calefacio is make hot or a chauffé*<sup>42</sup>  
 2371 *Calenca quedam gemma*  
 2372 *Caleo es to be hot*  
 2373 *Caleon muke Lyon*<sup>43</sup>  
 2374 *Calipt[r]a*<sup>44</sup> *a mitor*  
 2375 *Calerarius a wode berere*<sup>45</sup>  
 2376 *Calero as to bere wode*  
 2377 *Calibs quidam populus*<sup>46</sup> *or styl*

- 2378 *Calico as to drynk*  
 2379 *Calicula a lytel hose*<sup>47</sup>  
 2380 *Caliculus a lytel schalis*  
 2381 *Caliendrum a mitor*  
 2382 *Caliga an hose*  
 2383 *Caligatus yhosed*  
 2384 *Caligo as to hosen*  
 2385 *Caligo nis derkenes*  
 2386 *Calig[u]lla a lytel hose*  
 2387 *Calignarius minister ferens ligna*  
 2388 *Ca[l]limac[h]us*<sup>48</sup> *nomen proprium*  
 2389 *Ca[l]liope*<sup>49</sup> *nomen proprium .i. bona sonoritas*  
 2390 *Calix a schalis et vas oleris*  
 2391 *Calesco inchoatuum de caleo es*  
 2392 *Calleo es .i. calidus fio vel sapio*<sup>50</sup>  
 2393 *Callidus queynte or tricherous*  
 2394 *Calo nis a wode berere*  
 2395 *Callus hardinus of fete*  
 2396 *Callosus plenus callo*  
 2397 *Coilon grece*<sup>51</sup> *alucus latine*

<sup>38</sup> This line contains a word which might read *minimus* or *nummus*. Both fit the hand, and, although *nummus* 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 hexametric line; but due to the content of the line, obviously that is not the intention of the scribe.

<sup>39</sup> For this particular valuation, cf. χαλκοῦς (LSJ). Generally, see OCD(3) Weights. Also cf. P. Parv., p. 212: "Half a farthyng: Calcus," and p. 617, n. 964.

<sup>40</sup> C[h]aldea — cf. Lempriere, p. 158; for its place among the early tribes of the Near East, cf. note on line 3051.

<sup>41</sup> Precise instruction regarding *syncope*.

<sup>42</sup> The scribe uses the present tense between entry and first gloss, but the second gloss, "a chauffé," clearly reflects the past and introduces his rare use of French.

<sup>43</sup> 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 *meeek*] which equates with *humilis*.

<sup>44</sup> From Greek κάλυπτρα.

<sup>45</sup> Derived from κάλον: wood. DFC concurs. FVD reads *Calecarius*, which Latham defines as a shoemaker. See line 2387.

<sup>46</sup> This item joined with *Celebs an holi liuere* (2839) and also with *Cilebs .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 up the orthography of the entry word.

<sup>47</sup> This introduces a segment which is concluded by *Calig[u]lla a lytel hose* (2386) within which segment are three words which deal with *hose*: *Caliga an hose* (2382), *Caligatus y hosed* (2383), and *Caligo as to hosen* (2384). This structure is frequent and meant to demonstrate the family of a word or a cognitive group.

<sup>48</sup> 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.

<sup>49</sup> The muse of "eloquence and heroic poetry." For details cf. Lempriere, p. 132-33.

<sup>50</sup> This item reveals a common feature of glossaries of this period: two verbs of different etyma and meaning under one entry: *Caleo*, to be warm; *Calleo*, to have knowledge or experience in: *zeugma*.

<sup>51</sup> For the development from *Calon* to *Coilon*, 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 *alucus*, interchanging vowels and diphthongs in the Greek. κάλον is a perfectly fine neuter noun meaning *wood*. Also, its form is that of the neuter nominative and accusative of κάλος,

2374 *Calepta* (ms.). — 2379 *Calicule* (ms.). — 2381 *Calicudrum* (ms.). — 2388 *Calimatus* (ms.). — 2397 *Calon* (ms.). — 2398 *Calophora* (ms.; *r* easily misread for *ni*).

- 2398 Caliphonia .i. bona sonoritas  
 2399 Callis a streyte pap  
 2400 Calo as to slake & do away  
 2401 Calobalsamum tre of bawme  
 2402 Calopodium a stilt or a patin<sup>52</sup>  
 2403 Calor oris hete  
 2404 Calpar genus fusilis vasis<sup>53</sup>  
 2405 Caluaría locus secretus intersertus ij montes<sup>54</sup>  
 2406 Caluaster a lytel balled  
 2407 Caluicies ballednes  
 2408 Caluicium balled forhed  
 2409 Calumpnia fals gulte or chalang  
 2410 Calumpniator a falce gulter  
 2411 Caluo decipere  
 2412 Calx an hele  
 2413 Calta est g[en]us floris  
 2414 Caluo as to make balled  
 2415 Calumpn[i]or aris reprehendere  
 2416 Calx cis lym  
 2417 Cama a short bede<sup>55</sup>  
 2418 Camatus idem<sup>56</sup>  
 2419 Cambuca a bysshopes cros or [a c]roked staf  
 2420 Cambio is to chaunge

meaning "fair or noble of aspect." But they will not do for the proper conjunction with "belly" or "womb." κοῦλον (*cavity* or *hollow*) is required.

<sup>52</sup> καλοπόδιον from καλόπους, s.v. (LSJ) equivalent to καλόπους - a shoemaker's last. Cf. also FVD: *Calopodium*: "baculus ligneus quo terre innitimur vel pes ligneus." Cf. Cath. Angl., p. 364: "a Stylte: calopodium" and n. 5; also, p. 271: "a Patan: Calopodium" and n. 4. See, as well, P. Parv., p. 329: "Pateyne: fote vp berynge: Calepodium" and p. 666, n. 1583.

<sup>53</sup> Cf. OLD: "Calpar . . . 1. a wine jar or pitcher," from Greek κάλπις, pitcher or urn.

<sup>54</sup> For a detailed account cf. OCB, s.v. Golgotha, p. 258; *Isid.* 11.1.27 adds nothing of significance.

<sup>55</sup> Cf. *Isid.* 20.11.2: "Cama est brevis et circa terram; Graeci enim χαμαί breve dicunt."

<sup>56</sup> 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 *-tus* being merely a miscopying of *-tis*.

- 2421 Cambices<sup>57</sup> nomen proprium  
 2422 Cameleon quoddam animal viue[n]s in aere<sup>58</sup>  
 2423 Camelio nis a camayle  
 2424 Camelus idem  
 2425 Camena a maht song<sup>59</sup>  
 2426 Camera a chaumber  
 2427 Camerus a um .i. curuus<sup>60</sup>  
 2428 Camero as to wryng  
 2429 Camides quedam herba  
 2430 Camillus a child of Scaumber<sup>61</sup>  
 2431 Camilla idem<sup>62</sup>  
 2432 Caminus a furneys an hurp or fuyr  
 2433 Camisia a schurte  
 2434 Camisiola diminutiuum  
 2435 Campanarius qui facit campanas  
 2436 Campana a belle  
 2437 Campanula et nella idem  
 2438 Campania quedam terra<sup>63</sup>  
 2439 Campanile a bel hose  
 2440 Campester tris tre feldone

<sup>57</sup> Cf. Lempriere, p. 135, s.v. Cambyses, for principal moments of his life.

<sup>58</sup> For a complete picture, cf. DFC: "quoddam animal, dictum a camelus quia, licet sit aspersus albis maculis ut pardus, collo equo similis, pedibus bubalo, capite tamen camelo est similis secundum Hugutionem; Papias dicit: cameleon quasi lacerta, quadrupes missa in ignem non ardet sub aspectu mutat colorem et vivit de aere." Also see *Isid.* 12.2.18, who emphasizes its changing of colors. However, the etyma, χαμαί and λέων: "lion on the ground" produce quite a different image from the Stonyhurst gloss: "a certain animal living in the air."

<sup>59</sup> 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.

<sup>60</sup> Cf. note on *Camur* and *Camurus* (lines 2445-46).

<sup>61</sup> L. Furius Camillus, known as a second Romulus, is aptly described in Lempriere, p. 136.

<sup>62</sup> 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.

<sup>63</sup> Cf. OCD(3), p. 283, for a thorough account of this prominent region of Italy.

2405 intercertus (ms.). — 2406 Caluaster (ms.). — 2411 Calue (ms.). — 2412 Cals (ms.). — 2417 hede (ms.; *h* & *b* are often confused). — 2420 claunge (ms.). — 2422 Viues (ms.). — 2427 turuus (ms.). — 2432 hury (ms.).

2441 Campio nis gladiator  
 2442 Campso as to bowen  
 2443 Campulus [diminutium]<sup>64</sup>  
 2444 Ca[m]pus a feld  
 2445 Camur grece wrong<sup>65</sup>  
 2446 Camurus a um curuus<sup>66</sup>  
 2447 Camures boues alti  
 2448 Camus g[en]us freni or a barnakle<sup>67</sup>  
 2449 Canabum hemp  
 2450 Canalis et le holz as a rede<sup>68</sup>  
 2451 Cancellarius a chanseler<sup>69</sup>  
 2452 Cancellus a chauncel

2453 Cancellarius qui primus est in cancello<sup>70</sup>  
 2454 Cancello as cancellos facere  
 2455 Cancer cri a cerueys or a crabbe  
 2456 Cancer ris morbus in ano  
 2457 Candacis quedam regia<sup>71</sup>  
 2458 Candela a candel  
 2459 Candelabrum a candelstyk  
 2460 Candelaforium idem  
 2461 Candido as to make white  
 2462 Candesco cis inchoatium  
 2463 Ca[n]deo es to be whyt  
 2464 Candidarius a skynner<sup>72</sup>  
 2465 Candidaria a lauender  
 2466 Ca[n]didatus made whit  
 2467 Candulus sumdel whit  
 2468 Candor oris whitnes  
 2469 Can[di]dus di vestis regia<sup>73</sup>  
 2470 Caneo es to be hore  
 2471 Canicies et tudo eld  
 2472 Canicula et lus paruus canis et stella piscis  
 2473 Canis hound sterre an fishe<sup>74</sup>  
 2474 Canesco cis to bygymne to hore  
 2475 Canicularis et re pertinens canicule  
 2476 Canistrum a bering lep<sup>75</sup>  
 2477 Canna a rud  
 2478 Cannella et nulla diminutium  
 2479 Cannetum locus vbi crescut

<sup>64</sup> 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 *diminutium* due to its ending *-ulus*, and the next entry word, *Campus*. *Navis* cannot have simply "popped out of the wood-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 *Cataplus*, a word not far in sound from the word he copied. In the process of frenetic copying that may have been the word he thought he wrote: *Campulus* (*Cataplus*) [*aduentus*] *navis*. This might have justified the appearance of *navis*. Cf. 2770: *Cataplus aduentus nauium*. Latham confirms this with his entry and gloss: "*Cataplus*, arrival of ships (κατάπλους)." The mental process is very complicated, and what we see are flashes rather than fulness of light.

<sup>65</sup> Cf. *A Guide to Editing Middle English*, p. 146-147.

<sup>66</sup> See note to line 2445.

<sup>67</sup> Observe the similarity between the Latin *frenum* and the English *barnakle* by comparing OLD *frenum* 1 and Cath. Angl., p. 22: "A Barnakylle: Camus" and n. 6.

<sup>68</sup> A typically curt expression derived from *Isid.* 15.8.16: "Canalis ab eo quod cava sit in modo cannae."

<sup>69</sup> 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.

<sup>70</sup> See note to line 2453.

<sup>71</sup> For detail see Lempriere, p. 137.

<sup>72</sup> Cf. Cath. Angl., p. 342: "a Skynner: candidarius, pelliparius"; see p. 274: "a Peltry or a skynner," and n. 1.

<sup>73</sup> More likely a feminine noun is warranted as the entry word. Cf. Souter: "Candida ... white clothing; hope; authority; dignity."

<sup>74</sup> 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."

<sup>75</sup> Cf. Cath. Angl., p. 213: "Lepe: canistrum ... vbi a baskyt," and n. 3: This glose means a burying basket, coffin"; not found in MED: place at *birring(e* ger. 2.(b). For *canistrum* see Latham: "casket, coffin."

2443 nauis (ms.). — 2447 Camixes (ms.). — 2453 Cancellanus (ms.; *n* and *ri* are easily confused). — 2457 quedam quedam (ms.), regiam (ms.). — 2476 Canestrum (ms.).

- 2480 *Canopus* fuit gubernator menelai<sup>76</sup>  
 2481 *Cano nis* pray syng & write<sup>77</sup>  
 2482 *Canonicus* a canun  
 2483 *Canopeum* a gnat net<sup>78</sup>  
 2484 *Canopeus* a *um* *pertinens*  
 2485 *Canopus* ciuitas egipti<sup>79</sup>  
 2486 *Canorus* a u[m] swete  
 2487 *Cantaber* *populus* yspanie  
 2488 *Cantabrum* bram of corn<sup>80</sup>  
 2489 *Cantarida* musca varia ver[mis] terrenus<sup>81</sup>  
 2490 *Cantarus* a maser<sup>82</sup>  
 2491 *Cantes* in plurali pipes of organes  
 2492 *Canticum* a song  
 2493 *Cantilena* a litel swete song  
 2494 *Canto as* frequenter canere  
 2495 *Cantus tus* a song<sup>83</sup>

- 2496 *Cantus ti* a song spoken  
 2497 *Canus a um* whit hore  
 2498 *Caos indeclinabile confusio latine*  
*distancia*<sup>84</sup>  
 2499 *Capa* a cappe  
 2500 *Capacitas*<sup>85</sup> est domus vel alterius rei  
*amplitudo vel contine[n]cia*  
 2501 *Capatus a um* cappud  
 2502 *Capatulus* aliquantulum capax  
 2503 *Capadoces* quidam *populus*

<sup>76</sup> Cf. Lempriere, p. 137. Both entries under *Canopus* are important.

<sup>77</sup> 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* manuscripts: 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*.

<sup>78</sup> Typical restriction in wording when necessary to clarify a definition. Note how beneficially elaborate FVD proves to be: "cortina subtilissima instar retium plexa texta et fenestrata."

<sup>79</sup> Cf. the initial reference at line 2480.

<sup>80</sup> As under *Canopeum* (2483), we experience a dearth of elaboration. Note the fullness of FVD and DFC: "purgamentum tritici vel farine vel cibus caninus quo canes pascuntur."

<sup>81</sup> Cf. *Isid.* 12.5.5: "Cantharida vermis terrenus [qui humano corpori statim fuerit applicatus sui adustione vesicas efficit plenas humore]."

<sup>82</sup> Cf. *κάνθαρος*. See also Cath. Angl., p. 229: "a Maser cantarus," and n. 6.

<sup>83</sup> *Cantus -us* is undoubtedly "a song." However, *Cantus -ti* "a song spoken" (2496) is quite another matter. This creation of the second declension is not to be found in the lexica and turns up only in the glossaries 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 meditullium rote vel, quod melius est, cantus

est curvatura a circumferentia rote scilicet 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 qwele: 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: "ffelwe off a whele: Cantus, -ti; Masc. 2." Finally the Greek source, *κάνθός*, of the Latin, *cantus*, as found in LSJ, offers in sense II the helpful meaning: "tyre of a wheel."

<sup>84</sup> The scribe errs in his transliteration of the entry word, blindly basing it upon a letter for letter conversion: *Caos* for *χάος*, 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 caligo vel confusio rerum." Concerning the Greek myth, cf. Lempriere, p. 158; also, regarding the Near Eastern influence, see OCB, p. 105.

<sup>85</sup> 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. xxii, n. 49, for the *locus classicus* on the subject of metalinguistics by B. Merrilees in *ALMA*, 50, 1991, p. 33-70. 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 Cappadocians (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, p. 238-40; also, *ALMA*, 65, 2007, p. 46-48.

2480 menolai (ms.), Canobus (ms.). — 2486 u (ms.). — 2491 Cantos (ms.). — 2498 Caos = Chaos = *χάος*. — 2503 quidem (ms.).

- 2504 Capadocia<sup>86</sup> *civitas*  
 2505 Capana *a cote*  
 2506 Capapellis *a skyn vnder a cope*  
 2507 Capax *assidue capiens*  
 2508 Capas[i]tas<sup>87</sup> *domus vel alterius rei continencia*  
 2509 Capedo *nis studyng space*  
 2510 Capedulum *a miter*  
 2511 Capellus *et lum* *an hat*  
 2512 Capella *a scapel*  
 2513 Capellula *diminutium*  
 2514 Capellanus *a preoste*  
 2515 Capello *as to hatten*  
 2516 Caper *et pra* *a gote*  
 2517 Capesso *.i. cum desider[i]o capere vel cupere*<sup>88</sup>  
 2518 Capi *a mesur*  
 2519 Capicium *an hod*  
 2520 Capicio *as to hoden*  
 2521 Capidula *a lytel water vessel*<sup>89</sup>  
 2522 Capilamentum *et tura .i. coma arborum*<sup>90</sup>  
 2523 Capilicium *idem*  
 2524 Capillo *as to take her*<sup>91</sup>  
 2525 Capillus *an her*  
 2526 Capillulus *diminutium*

<sup>86</sup> Cf. OCD(3), p. 288, for a thorough historical treatment.

<sup>87</sup> *Capas[i]tas & Capacitas*. See 2500.

<sup>88</sup> Here the scribe, a devoted teacher, emphasizes to a fault the nature of the *desiderative* verb. The *-esso* of the entry word is enough of an indication. However *Stonyhurst*, along with both FVD and DFC add "cum desiderio." Yet for the *Stonyhurst* scribe to further prolong this gloss by including "vel cupere" is quite unnecessary.

<sup>89</sup> Cf. FVD: "Capidula ... parua capis." Hence, "Capis, capidis quoddam vas et dicitur vulgo caza et dicitur capis quasi capiens idron .i. aquam."

<sup>90</sup> Cf. FVD: "Coma arborum .i. summitas arborum."

<sup>91</sup> The scribe's linguistic capability comes up quite short here. The etymology he offers for *capillo* is "capio, take" and "capillus, hair"; but he is using one root, *cap*, for two words. Whereas the division is rather *capill* plus the active force of the verb contained in the *o*. See FVD: "Capillo ... capillatum facere," lending itself to "growing a lot of hair."

- 2527 Capillatus *et osus qui longos habet capillos*  
 2528 Capio *is to take*  
 2529 Capister[i]um [blank]<sup>92</sup>  
 2530 Capistrum *an halter*<sup>93</sup>  
 2531 Capitale<sup>94</sup> *n[eutr]i [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 gerit[ur]*  
 2536 Cap[i]tecensus *idem*<sup>95</sup>  
 2537 Capitellum *.i. supp[re]ma pars columpne or lye*<sup>96</sup>  
 2538 Capito *as to make hedes*<sup>97</sup>  
 2539 Capitolinus *hed of an hous*<sup>98</sup>

<sup>92</sup> 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) fru(m)e(n)tu(m)."

<sup>93</sup> Cf. *Isid.* 20.16.4: "Capistri a capite iumentorum dicti."

<sup>94</sup> 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 cognative 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.

<sup>95</sup> The stipulation that this is an adjective perhaps more effectively followed by "us -a -um" instead of *idem* would have been welcomed. Cf. FVD: "qui de suo capite annuatim reddit census vel tributum vel qui in capite gerit coronam."

<sup>96</sup> Witness the awkwardness of early dictionary sense arrangement.

<sup>97</sup> Both glossaries, FVD and DFC, remark that this word "non est in usu."

<sup>98</sup> Cf. FVD: "ad capitolum pertinens vel capitolio serviens," referring to a priest of the temple of the Capitoline hill.

2510 Capediculum (ms.; palaeographically *ic* and *u* are very similar). — 2521 Capitula (ms.). — 2531 Capita vel (f) ni (ms.). — 2536 Capteconsus (ms.).

- 2540 *Capitolium* a mote hous<sup>99</sup>  
 2541 *Capitulatim* .i. distincte  
 2542 *Capitularis et re pertinens ad capud*  
 2543 *Capitulum paruum capud domus religionis*  
*distinctio [in] libro*  
 2544 *Capitulo as .i. reducere ad memoriam*  
 2545 *Capo nis a capon*  
 2546 *Capparis g[en]us fructei vel herbe*  
 2547 *Caprarius a got herde*  
 2548 *Capr[e]a a wylde gote<sup>100</sup>*  
 2549 *Capreus a bukke*  
 2550 *Capriolus a priket<sup>101</sup>*  
 2551 *Capreus a um pertinens capre*  
 2552 *Capricornus quoddam sidus<sup>102</sup>*  
 2553 *Caprificus quedam herba<sup>103</sup>*  
 2554 *Caprigena .i. pecus genitum a capra*  
 2555 *Caprile lis stabulum caprarum*  
 2556 *Capronus a wrong hoke of vines*  
 2557 *Caprona quedam [iuba] equi*  
 2558 *Capsa a cheste*  
 2559 *Capsella et capsula diminutiuum*  
 2560 †*Capsatilis*†<sup>104</sup>.i. *plectilis flexibilis*

- 2561 *Capsus si .i. capsa*  
 2562 *Captiuncula .i. sophisma<sup>105</sup>*  
 2563 *Captiuo as .i. captiuum facere*  
 2564 *Captiuus takyng in batayle*  
 2565 *Capto as .i. frequenter capere*  
 2566 *Captura a takyng*  
 2567 *Capua nomen proprium<sup>106</sup>*  
 2568 *Capula parua capa*  
 2569 *Capulatus<sup>107</sup> .i. maculatus*  
 2570 *Capululum mitra cooperiens capud*  
 2571 *Capulus an hilt or an hondel of a swerde or*  
*a bed<sup>108</sup>*  
 2572 *Capus a faucon*  
 2573 *Capulum .i. funus*  
 2574 *Capud an hed*

<sup>99</sup> Cf. MED s.v. *mot* n. (3) 1 (b): "mote hous, a council house; senate chamber." Also, cf. FVD: "Capitolium ... ibi conveniebant senatores."

<sup>100</sup> As distinguished from *Capra*, a domestic goat. Cf. FVD and DFC.

<sup>101</sup> P. Parv., p. 346, enters: "Prik[et], beest: Capriolus," and p. 674, n. 1681, elaborates the growth of the animal, whereas at *Isid.* 17.5.11 we learn of its movements: "Capreoli . . . Sunt enim cincinni sive uncinuli quibus se innectere vites et suspendere solent arboribus, quo adminiculo freti palmites ventos ac turbines contemnere queant et sine lapsu periculorum fructus suos sustineant ac sese vaga proceritate defendant." FVD and DFC refine this comprehensive treatment for their respective audiences.

<sup>102</sup> See brief but pointed elaboration at Lempriere, p. 139.

<sup>103</sup> Cf. DFC: "Papias dicit infructuosa arbor in saxi monumenti nascitur vel dicitur a fico quia ficus arbor eius remedio fecundetur."

<sup>104</sup> *Capsatilis* appears not to be a legitimate word but rather a composition of adjectival ending, *-tilis*, attached to a root, *Capsa*, influenced by any of the four words

beginning lines 2558 through 2561. The glosses *plectilis* and *flexibilis* do not illuminate *capsatilis* 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 *capsatilis*, which appears only as a result of the surrounding readings *capsa* and *capsella*.

<sup>105</sup> The manuscript reading *Capiteculna* 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. *Captiuncula* in OLD is defined as "A legal quirk or snare" which is very neatly responded to by *sophisma* in LSJ: "clever device, captious argument." Rarely is this balance achieved so gracefully.

<sup>106</sup> For its historical significance, cf. OCD(3), p. 289. Also see *Isid.* 15.1.54 for early regal influence.

<sup>107</sup> Derived from the scribe's dyslexic *Caplautus* (ms.)

<sup>108</sup> Cf. FVD for specialized sense: "lectus in quo mortui deferuntur."

2541 *idem distincte* (ms.; *idem* as misabbreviation for adverbium). — 2542 *Capitularius* (ms.). — 2555 *Caprilis et le ... caprinarum* (ms.). — 2557 *equus* (ms.). — 2562 *Capitêculna* (ms.; dyslexia). — 2569 *Caplautus* (ms.; dyslexia). — 2570 *capus capud* (ms.; dittography). — 2573 *Capulum* (ms.).

- 2575 Carabrio a brid lyk to flee<sup>109</sup>  
 2576 Carabus a bot y made of [twigges] or of  
 leper<sup>110</sup>  
 2577 Caracalli[s] et la sclauui or a kope<sup>111</sup>  
 2578 Character a gret token shap or a prente  
 2579 Caracto as to write  
 2580 Caradrion a whyte brid  
 2581 Caragma ymago likenes  
 2582 Carax cis<sup>112</sup> tokenyng

- 2583 Caraxo as to write  
 2584 Carbasus a reyl of a schip<sup>113</sup>  
 2585 Carbo nis a cole  
 2586 Carbonarius a colier  
 2587 Carbunculus a scharbocul or a felon<sup>114</sup>  
 2588 Carcanus nomen proprium ciuitatis  
 2589 Carcan nomen proprium  
 2590 Carcodonia quedam gemma<sup>115</sup>  
 2591 Carcer ris a preson  
 2592 Carchesia top of þe maste<sup>116</sup>  
 2593 Cardiaca quidam morbus<sup>117</sup>

<sup>109</sup> The precise sense is found in the Latin of FVD: "genus avis musce similis."

<sup>110</sup> There are two sources for this item, both establishing a basis for the missing word. Cf. DFC, s.v. Carabus [κάραβος]: "parua navicula qua in pado paludibusque utuntur et fit ex viminibus et corio crudo." *Isid.* 19.1.26 provides the ultimate source: "Carabus parua scapha ex vimine facta quae contacta crudo coreo 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 contacta crudo coreo." *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."

<sup>111</sup> AMD, p. 43, col. v, provides the essential support for this item: "Hec caracalla. le est quedam vestis, gallice esclavine." Latham offers further agreement: "Caracalla—vestment, cope (eccl.)" L&S gives additional details: "Caracalla and Caracalis - long tunic or great-coat, with a hood, worn by the Gauls, of varied materials." But Souter replies that the *caracalla* is "a cloak (without hood)." To counter this point and support the idea of *caracalla* being a hood. Both the Greek καράκαλλον and its diminutive -ιον mean *hood*. Cf. *American Studies in Papyrology*, vol. 22, (*Michigan Papyri*, XIV), ed. V.P. McCarren, Scholars Press, Chico, CA, 1980, p. 47-51, no. 684: Receipt for Garments, line 7: "ἀλη(θινὸν) καρακάλλον Ἀντιοχῆ(σιον) ὄ, genuine Antioch hood, one," and n. 7, p. 49-50.

<sup>112</sup> 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 χάραξις into a Latin entry, both nominative and genitive forms: *Charax cis*.

<sup>113</sup> Palaeographically there is no mistake between an *r* and an *s*. In this hand, and particularly in this instance, they cannot be interchanged, even remotely. Here, it can be said with reasonable assurance that our scribe made a very simple error in choosing one word over the other, i. e. *rail* rather than *sail* of a ship. DFC and FVD suggest: "velum navis." Our scribe also failed to take a cue from the entry, *Carbasus*, which led to the error, *reyl*, and the necessary adjustment under 1.a of *seil(e n. in the MED)*.

<sup>114</sup> Regarding *felon*, cf. Cath. Angl., p. 127: "Pe Felon ... Carbunculus," and n. 1. The orthography of *scharbocul* warrants a position within the form section of *Carbuncle* in the MED.

<sup>115</sup> Cf. 2348. Also consider *Calcedonius* in FVD as well as the simple *Chalcedon* of Latham who in turn introduces *caucidonius*. AMD offers "hic calcedo. donis est quidam lapis presiosus." 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.

<sup>116</sup> Cf. *Isid.* 19.2.9 for a description: "Carchesia sunt in cacumine arboris trochleae, 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 spelunca vel summitas arboris navis secundum Papiam - unde Grecismus: ast instrumentum dicas carchesia navis - Hugutio vero sic dicit: carchesia sunt in cacumine arboris navis trochee, quasi F litera per que funes trahuntur, unde et quedam vasa ad similitudinem illorum facta carchesia dicuntur; trochee etiam sunt vocate quia rotulas habeant, trochos enim grece, latine dicitur rota - Item Carchesia summitas mali in qua corde concurrunt."

<sup>117</sup> Cf. Latham, s.v. "cardia: heartburn." Also, see Cath. Angl., p. 54: "a Cardiakylle or cardiake; cardia, cardiaca," and n. 5. Evidently, *Cardiaca* (2593) and

2575 lyzt (ms.). — 2577 Caracallu (ms.). — 2581 Caragina (ms.). — 2582 tokenyng (ms.). — 2592 Carchesta (ms.). — 2593 quedam (ms.).

- 2594 *Cardiacus qui habet illum*  
 2595 *Cardamomum*<sup>118</sup> *quedam species*  
 2596 *Cardia hert quel*  
 2597 *Cardia grece cor latine*<sup>119</sup>

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

<sup>118</sup> Cf. OLD: "Cardamomum, Cardamom or its seeds, esp. as used in medicine." FVD fails to include the item; DFC includes it as *Cardomomum* glossed as "quedam herba," somewhat more descriptive than that given by our scribe, but far short of the mark offered by OLD; and by LSJ: "καρδάμωμον, cardamum, Eleteria Cardamomum."

<sup>119</sup> 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 *cardiacus -a -um*: "that which affects the heart or stomach." That is derived directly from the Greek, καρδιακός. The scribe might have been remotely distracted by a glossarial item which we find in LSJ: καρδάνη - κάρδαμον 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 καρδίαν (*cardian*) to καρδιανα (*Cardiana*) neither of which is an acceptable gloss within the Stonyhurst fabric. So, instead of dropping the letter *v* from καρδία(v), he adds an *a* to καρδιάν(α). The word for heart in Greek is καρδία 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 *-n* 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

- 2598 *Cardinalis et le pertinens cardini*  
 2599 *Cardinalis a cardinal*  
 2600 *Cardo nis a p̄reshol of a dore et dicitur*  
*extremitas rei et cardines celi extreme*  
*partes axis sunt dicte quia per eos vertitur*  
*celum Ita ponitur pro oportunitate vel*  
*articulo*<sup>120</sup>

- 2601 *Cardo nis a p̄ystel*  
 2602 *Card[u]s d[u]i genus tormenti*<sup>121</sup> *et a card*  
 2603 *Carduel[is] a gold fynche*  
 2604 *Carectum locus vbi carices crescunt*  
 2605 *Carenum .i. mustum*<sup>122</sup>  
 2606 *Careo es to lacke*  
 2607 *Carex est segge*<sup>123</sup>  
 2608 *Ca[r]ia [putredo]*<sup>124</sup>

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, καρδία, transliterated 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.

<sup>120</sup> Cf. Cath. Angl., p. 385: "a Threschewalde: limen," modern English *threshold*. See n. 1 for orthography, esp. *threshfold*.

<sup>121</sup> Refers to the prickliness of the thistle. Both FVD and DFC gloss *carduus* as "genus herbe spinose." Cf. Cath. Angl., p. 54, col. 1: "a Carde" and n. 4.

<sup>122</sup> Unfermented wine. Cf. LSJ: "κάρινον, sweet wine boiled down." See *Souter*, s.v. *caroenum*. Also, see *Isid.* 20.3.15.

<sup>123</sup> Cf. Cath. Angl. s.v. *Segg* and n. 2. Cf. also *Isid.* 17.9.102 which emphasizes its harshness: "Carex herba acuta et durissima, sparto similis."

<sup>124</sup> FVD offers: "idem est et in eodem sensu" as "Caries . . . putredo." *Isid.* 14.3.42 guides us in an entirely different direction: "Cariam Hermus fluvius discernit a Phrygia," pointing up the region in southwest Asia Minor.

2595 *Cardemomum* (ms.). — 2597 *Cardiana* (ms.). — 2598 *Cardinasi* (ms.). — 2600 *presfol* (ms.; *f* and *h* are easily confused), *dicti* (ms.). — 2607 *sunt* (ms.).



- 2609 Caricalle *nomen proprium*<sup>125</sup>  
 2610 Cariasephere<sup>126</sup> *nomen proprium*  
 2611 Caribdis<sup>127</sup> an yle of þe see or a swolwe  
 2612 Carica fructus palme et ficus  
 2613 Caricia swettenes g[r]ace<sup>128</sup>  
 2614 Carientismos g[r]acious vndertakyng  
 2615 Caries put[r]ledo lignorum  
 2616 Carina myddel of a schip<sup>129</sup>  
 2617 Carinator libamen with seiere<sup>130</sup>

<sup>125</sup> 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 *Caricalbe*. In this hand *b* & *l* are quite similar and easily confused, which might allow a reading of *Caricalle*.

Marcus Aurelius Antoninus, named familiarly *Caracalla*, was crowned emperor in 198 A.D. and warred against Britain and Scotland with his brother Geta, whom he later (211 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.

<sup>126</sup> See orthographical variation at DFC: "Cariathsepher interpretatur villa pulcritudinis vel civitas literarum."

<sup>127</sup> Renowned horror of the sea across from Scylla, a man-eating monster. They are found most graphically described by Homer in the *Odyssey* 12.85-107 [or translation by Fitzgerald, p. 212].

<sup>128</sup> Cf. DFC: "paupertas, egestas."

<sup>129</sup> Cf. AMD: "carina . . . est media pars vel venter navis, quasi carens rima."

<sup>130</sup> 2610 Cf. FVD: "Carinator-conviicator et maledicus." DFC agrees. This leaves the gloss of *Carinator* (2617) and the gloss of *Carino* (2619) suspect. In accord with DFC and FVD, which gloss *Carinator* as "Conviicator, maledicus," St. John's (Cmb) and Hrl. 2257 essentially agree. The former reads: "a wykked seyare or a blamere" and the latter provides: "a blamer or a wicked seyer," all of which are pejorative. Lincoln 88 does not have the item; but Lincoln 111 reads "anglice, a departer" which word among the MED senses—a divider, distributor; a discriminator of thoughts—is not

- 2618 Carinus *nomen proprium*<sup>131</sup>  
 2619 Carino as<sup>132</sup> †departen†  
 2620 Carinca a spynde of iren or a tynd<sup>133</sup>  
 2621 Cario as to rote as [a] tree  
 2622 Carrio ris departen  
 2623 Cariosus olde roten  
 2624 Caris grece gratia latine<sup>134</sup>  
 2625 Carisia [olde hore] or fals seruauit<sup>135</sup>

pejorative. It also appears that the gloss of Stonyhurst is not pejorative: "libamen with seiere," (an offering by means of an intercessor). *Carino as* †departen† remains ineffectual and *Carino* might be best glossed as in OLD: "to use abusive language."

<sup>131</sup> Son of M. Aurelius Carus, who, with his brother Numerianus, was made Caesar shortly before Carus' death in 283 A.D. Defeated by Diocletian in Dalmatia, he succumbed to the risks of debauchery in 268 A.D. Cf. OCD(3), p. 292, and Lempriere, p. 141, for further details.

<sup>132</sup> *Carino* glossed as *departen* is mistaken and explained above palaeographically. *Carino* in OLD means "to use abusive language," yet *departen* does not reflect *revilement* or *abuse* in Middle English. In L&S, FVD, and DFC, the general meaning is "to abuse, revile, blame," and OLD reads: "use abusive language." Note *Carrio* (2622), has the same gloss: *departen*, meaning "to divide." Perhaps, due to *n* easily mistaken for *ri*, *carrio* might have been confused with *carino*. But of the two verbs, *carrio* is appropriate to the gloss, since *departen* means *divide* or *separate*, and does not contain the pejorative sense of abuse. In the Stonyhurst manuscript the arrangement of the entry and gloss of lines 2619 and 2622 is parallel in setting:

2619 Carino as departen

2622 Carrio ris 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*.

<sup>133</sup> For *tynd*, cf. *Cath. Angl.*, p. 389, n. 1.

<sup>134</sup> Cf. χάρτις in LSJ.

<sup>135</sup> 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 seru-

- 2626 Carisma *gratia vel donum gratie*<sup>136</sup>  
 2627 Chrismo as *crismate vngere*  
 2628 Caristum [genus] ma[r]moris *uiridis*<sup>137</sup>  
 2629 Caristia a *gracious daye*<sup>138</sup>  
 2630 Caristo as *to shyne*  
 2631 Caristio as *i. carum facere*<sup>139</sup>  
 2632 Caritas *scharite*  
 2633 Caritudo *nis idem*  
 2634 Carmelus *nomen montis*<sup>140</sup>  
 2635 Carmen a *scharme or a dyte or a þyng mad by fote*<sup>141</sup>

- 2636 Carmentis a *goddess of dities*<sup>142</sup>  
 2637 Carmino as *to make dities*  
 2638 Carnalis *fles[h]lyche*<sup>143</sup>  
 2639 Carnarium a *larder hous*  
 2640 Carneus a *um* *fleshly*  
 2641 Carnicula *lytel fleshe*  
 2642 Carnifex a *bocher*  
 2643 Carnificina *locus eius*  
 2644 Carnificium *slauzt of bocher*  
 2645 Caron *gubernator nauis inferne*  
 2646 Carnifico as *to sle*  
 2647 Carnificor *aris proprie martirizare*  
 2648 Carnulent[us] a [um] *ful of flesh*<sup>144</sup>  
 2649 Caro *nis flesh*  
 2650 Carola *quedam regio*

aunt." He has before him the copy text which contains the phrase "olde 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, "olde hore" or something very similar "olde 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 "olde hore" abounds. FVD and DFC read "lena vetus et litigiosa," and three of the four *Medullan* manuscripts used here make direct reference to the appropriate phrase: St. John's (Cmb) reads "an hore"; Hrl. 2257 offers "olde hore", and Lincoln 111 provides "an held hore."

<sup>136</sup> "Gift of God's grace" (esp. in the *New Testament*); cf. χάρισμα.

<sup>137</sup> Cf. DFC and FVD for the presence of *genus*.

<sup>138</sup> Our scribe, unfamiliar, treats the festival as if a single day. Cf. OLD: "Caristia orum (n. pl.); a family- or love-feast held at Rome in February." See LSJ: χαριστήριον and "II. Charistia, dies festus inter cognatos." A full treatment is found in OCD(3), p. 292, col. 1.

<sup>139</sup> Literally "to make dear," but as Latham emphasizes: "to enhance prices."

<sup>140</sup> Cf. *Strong*, s.v. Carmel, "a mountain range in Canaan." Also, see at line 3069: "Chermel nomen proprium montis"; and see Bristol DMI in *Traditio* 48, 1993, p. 189, line 90: "Chermel ebraice dicitur carmelus nomen proprium montis."

<sup>141</sup> ä schärmel ör ä dýte ör ä þyngmäd bý fötel. 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 þyng mad by 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:  $\cup\text{---}\cup\text{---}\cup\text{---}\cup\text{---}$ .

<sup>142</sup> This is equal to DFC: "Carmentis . . . dea carminum." For pre-historical perspective, cf. Lempriere, p. 141, s.v. "Carmenta or Carmentis." Also see OCD(3), p. 293: "Carmentis or Carmenta."

<sup>143</sup> Lines 2638 through 2651 (except lines 2645 and 2650) reveal a rather lengthy cognative relationship among words with the root *carn-* from *caro*, *carnis* *flesh* (cf. line 2649). Of the many families investigated for purposes of alphabetization, there seems not to have been such a large cognative grouping completely alphabetized as this one. Generally, the cognative 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.

<sup>144</sup> Perhaps the entry should read *Carnulentus -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 *carnulentus -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." *Souter* 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]nulencia faded  
 2652 Carpatos *quedam insula*<sup>145</sup>  
 2653 Carolus *nomen proprium*  
 2654 Carpasia *navis magna et spaciosa*<sup>146</sup>  
 2655 Carpo is to take  
 2656 Carpino *idem*  
 2657 Carpentarius a carpenter  
 2658 Carpentum a *maner & shap of a schare*<sup>147</sup>  
 2658 Carpobalsamum *frut of baume*<sup>148</sup>

<sup>145</sup> The Greek island, Κάρπαθος (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.

<sup>146</sup> 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 *pontoons*, capping the metonymic reference to a ship in OLD s.v. *carbasus* found in *Valerius Flaccus* 1.8: "postquam tua carbasa uexit Oceanus." FVD and DFC offer "Carbasa sorum" as plural of "Carbasus si ... velum navis" (not even beams here). Cf L&S for interesting etymological development in Hebrew and Sanscrit. See LSJ for the Greek: κάρπασος (fem.) and κάρπασα (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 spatiosae." Also, see *Isid.* 19.1.11: "Carpasia navis a Carpatho insula nominata, sicut a Rodo Rodia, sicut ab Alexandria Alexandrina." Grammatically *Carpasia* in its capacity as an adjective cannot mean more than *Carpasian*. It needs *navis* for its *complexion*. Hence, it must be taken as a dual entry: "Carpasia navis" which is quite unusual in the Stonyhurst manuscript; followed by the gloss "[navis] magna et spaciosa." It should be mentioned that it is a "great and spacious ship," because, as *Isidore* remarks in 19.1.12: "naves enim sunt negotiatorum," (such ships belong to commercial traders).

<sup>147</sup> A case of dual dyslexia 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.

<sup>148</sup> From καρποβάλσαμον. Cf. *Isid.* 17.8.14: "Arbor autem balsamum, lignum eius xylobalsamum dicitur, fructus sive semen carpobalsamum, succus opobalsamum."

- 2660 Carporus god of paynimes  
 2661 Carptim rynding  
 2662 Carpotraciani *sunt quidam h[er]etici*<sup>149</sup>  
 2663 Carrus .i. carruca  
 2664 Carporo as to wynden<sup>150</sup>  
 2665 Carpos<sup>151</sup> *grece fructus latine*  
 2666 Carruca a plouz  
 2667 Carrucium<sup>152</sup> *quoddam veiculum altissimarum rotarum*  
 2668 Carrus et um a *carre ge[n]us vehiculi*  
 2669 Carta a chartre  
 2670 Cartago<sup>153</sup> *quedam c[iv]uitas*  
 2671 Cartallum a *lepe*<sup>154</sup>  
 2672 Carcinias *quedam gemma*  
 2673 Cartilago a grustel  
 2674 Castulo<sup>155</sup> *nis cite*  
 2675 Carus a *um dere*  
 2676 Casa a *cote*<sup>156</sup>

<sup>149</sup> Cf. *Isid.* 8.5.7: "Carpocratiani a Carprocrate quodam vocantur, qui dixit Christum hominem fuisse tantum, et de utroque sexu progenitum."

<sup>150</sup> Cf. DFC and FVD: "Carporo: sauciare ('wound') and ferire ('strike')." Derived from καρπός, "fruit of the earth," (following item). Also, cf. MED, *winden* v.(1)l.(a) to dash and 5.(a) to wound.

<sup>151</sup> *Carpos*, as with *Cacos* (κακός), line 2301, is a transliterated Greek word, καρπός, not found in the Latin language.

<sup>152</sup> Cf. Latham: "(car bearing), imperial standard."

<sup>153</sup> *Cartago* = Carthage. Cf. OCD(3), p. 295-96.

<sup>154</sup> Cf. *Cath. Angl.*, s.v. *lepe* and n. 3. Cf. LSJ: "καρτάλλος, basket with pointed bottom." See Brito *Metricus*, p. 18, lines 339-40: "Cartallum calatum dicas de vimine factum/ In quo ponuntur uve dum vindemiantur."

<sup>155</sup> An important city during the Hannibalic wars. For further details, cf. OCD(3), p. 302. Palaeographically, the ms. reading, *Cartulo*, reveals the similarity between *r* and *s* without its crown.

<sup>156</sup> Cf. *Casula* (2715). Note the seeming imprecision of these words. The same gloss covers the sense of both the noun and its diminutive. However, the *locus classicus* for both words is found in *Isid.* 15.12.1-2 under the title *De aedificiis rusticis*: "Casa est agreste habitaculum palis atque virgultis arundinibusque contextum, quibus possint homines tueri a [vi] frigoris vel caloris iniuris. Tugurium casula est quam faciunt sibi custodes vinearum ad tegimen sui, quasi tegurium sive propter ardorem solis

2658 of shap & (ms.). — 2660 Carporus (ms.). — 2661 Carpotim (ms.). — 2663 Carreus (ms.). — 2667 Carrucium (ms.; dittography), quedam (ms.). — 2672 Cartina (ms.). — 2674 Cartulo (ms.).

2677 Casconia interpretatur verberacio<sup>157</sup>  
 2678 Caseolus paruus caseus  
 2679 Caseus schese  
 2680 Casia quedam herba<sup>158</sup>  
 2681 Cascus .i. antiqu[u]s vetus annosus  
 2682 Casilius mid amount<sup>159</sup>  
 2683 Casma tis<sup>160</sup> a perche of her  
 2684 Casmatizo as<sup>161</sup> to clene herze

2685 Casoma .i. acus cus<sup>162</sup>  
 2686 Cas[s]abundus idul<sup>163</sup>  
 2687 Cassia quedam arbor  
 2688 Cassarius a nette maker  
 2689 Cassicula a litel net  
 2690 Cassidilis sacculus pera or a pautener<sup>164</sup>  
 2691 Cassis dis an helme  
 2692 Cassis sis an hunterus net  
 2693 Cassiculus diminutiuum  
 2694 Casso as frangere destruere adnichilare  
 2695 Cassus a um vanus vel vacuus  
 2696 Castanea a chesteyne & þe tre<sup>165</sup>  
 2697 Castellanus a castel keepare<sup>166</sup>  
 2698 Castellarius dominus castr<sup>167</sup>

et radios declinandos sine ut inde vel homines vel bestiolas, quae insidiare solent natis frugibus abigant." With considerably less detail, but with a touch of amusement, he provides another perspective at 19.24.17: "Casula est vestis cucullata, dicta per diminutionem a casa, quod totum hominem tegat quasi minor casa."

<sup>157</sup> Perhaps for *Gasconia*, reflecting a Gascon, an inhabitant of the province of Gascony, in southwestern France, known as a braggart, a boaster, one of excessive self-assurance. However, here *verberacio*, a flogging or whipping, seems not to fit, unless the scribe 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."

<sup>158</sup> The Stonyhurst's choice of *Casea* might have been influenced by the second vowel's dominance of *e* in the two entries immediately preceding: *Caseolus* and *Caseus*. However, not only is *i* evidenced in both DFC and FVD: "Casia . . . herba vel species aromatica," but it is further emphasized by its Greek etymon, *κασία*, *cassia*. AMD allows a more complete definition: "Hec casia. sie 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) "Cassia quedam arbor." Brito Metricus agrees with AMD by bringing together the two features, *herba* and *arbor* within one item: "Arbor aromatica rutilanti fronte vel herba/Dicatur casia." FVD and DFC only stress *herba* without mentioning *arbor*.

<sup>159</sup> Cf. DMLBS: ?mediator; 14 ... ~ius, A myd amene, WW.

<sup>160</sup> *Casma -tis* = χάσμα -τος 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.

<sup>161</sup> DFC and FVD read *Casmatisso*. Lexica do not account for this form of the verb.

<sup>162</sup> Bare-boned Stonyhurst is offered some perspective by FVD: "Casoma: acus mulieribus qua caput scalpit dicta eo quod cadere faciat immunda." *Isid.* 19.31.9, without keying upon *Casoma* and stressing *acus* alone, provides "Acus sunt quibus in feminis orandorum crinium conpago retinetur, ne laxius fluant et sparsos dissipentur capillos."

<sup>163</sup> For single *s* spelling, cf. L&S s.v. *casabundus -a -um*. See DFC and FVD, "cassus, frustratus ... a cassus, quod est vanus."

<sup>164</sup> Cf. FVD: "pera pastoralis vel aucupis . . . sacculus, locus, crumena." *Pera*, from "πήρα, leather pouch" (LSJ). Also, cf. Cath. Angl., p. 271: "a Pawtyner . . . purse," and n. 7.

<sup>165</sup> From κάστανα, "sweet chestnuts," and καστανέα, "chestnut tree." Also cf. several more adaptable forms under κάστανα (LSJ). Both FVD and DFC provide the interesting tidbit that "tam pro arbore quam pro fructu dicitur."

<sup>166</sup> FVD: "qui habitat castrum; dominus castr<sup>i</sup>; qui preest castro"; DFC: "qui preest castro"; Latham: "occupant of castle, governor of castle"; OLD: "occupants of fortress"; L&S: "occupants of fortress." See next note.

<sup>167</sup> L&S: "superintendent of reservoir, governor of castle"; OLD: "keeper of reservoir"; Latham: "occupant of castle"; DFC and FVD: [nothing]. *Castellanus* (2697) and *castellarius* (2698) can be defined by the gloss of the other, which would argue for one or the other being a ghost word. Yet, tradition argues for both, since palaeographically quite often the letters *n* and *u* are confused.

2680 Casea (ms.). — 2681 Castus (ms.), ventus (ms.). — 2684 Clasmatizo (ms.). — 2685 Casona (ms.), atus (ms.). — 2687 Casse (ms.). — 2690 Cassidulus (ms.).

- 2699 Castellum a castel receptaculum aque<sup>168</sup>  
 2700 Castellulum diminutivum  
 2701 Casterium a place per neris buþ put<sup>169</sup>  
 2702 Castifer a berere of schourges  
 2703 Castigo as to chast  
 2704 Castor a broc<sup>170</sup>  
 2705 Castoreum medicina de genitalibus suis<sup>171</sup>  
 2706 Castoreus a um pertinens  
 2707 Castra paulionus of knyztus<sup>172</sup>  
 2708 Castratus gelded  
 2709 Castrametor aris to chaunge or to departe paulionus  
 2710 Castrensis .i. honor castrorum<sup>173</sup>

<sup>168</sup> Cf. OLD s.v. *castellum* 2. a small reservoir.

<sup>169</sup> Cf. FVD: "locus ubi remi in navi collocantur." 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 *wenn*. Cf. "The Abecedarium 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 Ð, ð, and þ: The first two letters now usually called *eth* (majuscule and minuscule) and the third *wenn*. It is normally assumed that they disappeared from English during the thirteenth century." Also see the second full paragraph on p. 269. For *neris*, cf. Cath. Angl. p. 252: "Nere: Associus . . ."

<sup>170</sup> From the Greek κάστωρ, "beaver." Cf. FVD: "quoddam animal vivens in aquis et in terra." See Cath. Angl., p. 44: "a Brokk: castor, beuer," 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 testiculi eorum apti sunt medicaminibus, propter quos cum praesenserint venatorem, ipsi se castrant et morsibus vires suas amputant."

<sup>171</sup> Cf. the slightly more explicit item at FVD: "medicamentum quod fit de testiculis castoris."

<sup>172</sup> Cf. *Isid.* 9.3.44 for that and more: "Castra sunt ubi miles steterit. Dicta autem castra quasi casta, vel quod illic castraretur libido. Nam numquam his intererat mulier."

<sup>173</sup> The range of meaning of *castrensis* is considerable. From "a soldier in camp" (L&S), which is unlikely the sense here, to the "hero" who receives the *corona castrensis*, given "to him who first entered the enemy's

- 2711 Castrimargia glotoni<sup>174</sup>  
 2712 Castro as to gelden  
 2713 Castrum a castel toum<sup>175</sup>  
 2714 Castus a um chast  
 2715 Casula a cote<sup>176</sup>  
 2716 Catacarisia an hand mayde or deseuy-able<sup>177</sup>

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 *castrorum*.

<sup>174</sup> Principally under *G* (cf. Souter: *gastrimargia* from γαστριμαργία). However, *C* is, no doubt, attested; cf. Latham: "Castrimarg - see Gastrimarg." Even so, the word is not in use during the Classical period. "gastrimargia . . . gluttony" (Latham). Both FVD and DFC define the word under *C* and not *G*: "Castrimargia . . . concupiscentia gula ventris ingluviis." It is derived from the Greek word γαστριμαργία, gluttony; from γαστήρ = paunch = venter. The word belongs under *G*: *gastrimargia*.

<sup>175</sup> Cf. *Isid.* 15.2.13: "Castrum antiqui dicebant oppidum loci altissimo situm, quasi casam altam . . ."

<sup>176</sup> Cf. line 2676.

<sup>177</sup> No doubt a quick and all too careless copying attempt. But FVD and DFC copied accurately from their copy texts: "Catacarisia -e -i. ancilla super alias dolosa et fallax" (a handmaiden above others false and deceitful). *Catacarisia* 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, χάρισμα (a neuter nominative plural with the meaning "free gifts") under χάριστος. The verb, in middle voice, καταχαρίζομαι, is found in *Lampe* meaning "ascribe, 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): καταχαρίζομαι - "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 Mediaeval 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.

2701 Castorium (ms.), þer: þ = p (wenn). — 2705 Castorium (ms.). — 2706 Castorius (ms.). — 2709 Castro-mentor (ms.). — 2710 Castrensis (ms.). — 2711 Castrimergia (ms.). — 2716 Catatarisia (ms.).

- 2717 *Casus* a fal  
 2718 *Catacumba* a. gonge<sup>178</sup> et nomen loci [in] roma ubi corpora mortuorum iactabantur  
 2719 *Catecismus* a whicche<sup>179</sup>  
 2720 *Cata* .i. trans iuxta supra<sup>180</sup>  
 2721 *Cataclismus* .i. diluu[i]jum noe<sup>181</sup>  
 2722 *Catacrexis* takyng of oþer nome<sup>182</sup>  
 2723 *Catagrapho* as to writ lyche<sup>183</sup>  
 2724 *Catafractus grece* equ[u]s loricatus latine<sup>184</sup>  
 2725 *Catalecticis* [blank]<sup>185</sup>  
 2726 *Catalogus* numerus iustorum vel series<sup>186</sup>  
 2727 *Catalogium* idem<sup>187</sup>

- 2728 *Catamane*<sup>188</sup> iuxta mane vel diluculum  
 2729 *Cataplasma* a plaster  
 2730 *Cataplectacio* conuicium vel rixst<sup>189</sup>  
 2731 *Catapuera* a wyse mayde<sup>190</sup>  
 2732 *Catapulta* an hoked arew<sup>191</sup>  
 2733 *Cataracta* via subterranea et me[a]tus pluuiarum<sup>192</sup>  
 2734 *Catascopus* a spye of a ship<sup>193</sup>  
 2735 *Catasta* an iren bed or a cage<sup>194</sup>

<sup>178</sup> FVD and DFC offer "Cloaca, latrina." Cf. *Cath. Angl.*, p. 291: "a Pryway: . . . cloaca, cacabunda . . . latrina."

<sup>179</sup> Souter has an entry for *catechismus* (κατηχισμός) not found in LSJ, *Supplement* (1996), or *Lampe*.

<sup>180</sup> Here we are given *Cata*, glossed by three prepositions. In LSJ we are offered almost three columns to explain the fulness of the entry.

<sup>181</sup> 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. κατακλισμός.

<sup>182</sup> Cf. LSJ, "κατάχρησις, analogical application of a word." *Isid.* 1.37.6 offers "Catachresis est alienae rei nomen adpositum. Haec et a metaphora differt, quod illa vocabulum habenti largitur, haec, quia non habet proprium, alieno utitur."

<sup>183</sup> Both DFC and FVD gloss *catagrapho* as *transcribo*.

<sup>184</sup> καταφράκτος = "clad in full armour" (LSJ).

<sup>185</sup> Cf. LSJ: καταληκτικός: a verse whose final foot is wanting.

<sup>186</sup> Cf. FVD: "duodecim libri veteris testamenti"; DFC agrees. See esp. *Lampe*: "κατάλογος, list κ. τῶν προφητῶν."

<sup>187</sup> Aside from *catallagium* (Latham), perhaps justified by the *a* spelling of *Catalagus* (s.v. *catalogus* in Latham), a variant spelling, with a questionable sense, *poll tax*, of *Catallum*, 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.

<sup>188</sup> From κατά: "near, about," and *mane* (n.): "first part of the day." Cf. Brito Metricus, p. 18, line 350: "Ut catamane probat generale per, in cata signat" and "Nota. huius prepositionis cata. Chatemane dicitur quibus mane quasi per mane vel in mane."

<sup>189</sup> *Rixst* = *rixa est*.

<sup>190</sup> 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 pueram = doctam puellam" used in antiquity instead of the single word in Mediaeval Latin.

<sup>191</sup> Typically, laconically expressed. Cf. FVD: "sagitta cum ferro bipenni que sagitta barbata vocatur." DFC adds "quoddam vas." See also L&S s.v. *catapulta*.

<sup>192</sup> In comparison with FVD, this is a good example of the narrowness of expression Stonyhurst lends to the tradition. FVD reads: "via subterranea qua aqua sub terra discurrit, unde per translationem in celo dicuntur cataracte nubes vel discursus et meatus pluuiarum vel tonitrua; Papias dicit: cataracte celi dicuntur fenestre .i. nubes vel tonitrua." DFC is similar to FVD.

<sup>193</sup> As seen in the *apparatus criticus*, the manuscript reading is a considerably dyslexic *Castrotopus*. *Isid.* 19.1.18, in addressing *Scapha*, also illuminates κατάσκοπος: "navigium quod Latine speculatorium dicitur; σκοπός enim Latine intendere dicitur." It should be pointed out that the *-us* ending might have meant to equate itself with κατασκόπιον (OLD) glossed as "look-out ship." Cf. B. Bischoff, *Speculum*, 1961, p. 215-16, for the relaxing of endings by those who knew little Greek.

<sup>194</sup> 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 etymon, κατάστασις, "state or condition of things," is relatively remote from the harshness of Souter's "stage on which slaves were exposed for sale."

2718 rome (ms.). — 2719 *Catacismus* (ms.). — 2725 *Catalititus* (ms.). — 2726 *Catalogus* (ms.). — 2727 *Catalogium* (ms.). — 2730 *Cataplectatio* (ms.), *rixst* = *rixa est* (ms.). — 2733 *Cateracta* (ms.). — 2734 *Castrotopus* (ms.; dyslexia).

- 2736 Catastema .i. confirmacio rei posite<sup>195</sup>  
 2737 †Catestipe† tis .i. vnus<sup>196</sup>  
 2738 Cate[chi]zo as in fide instruere<sup>197</sup>  
 2739 Categorema side of oper<sup>198</sup>  
 2740 Categoria predicamentum vel signi[fi]cacio<sup>199</sup>  
 2741 Categoriso as signare vel predicare  
 2742 Categoriso as idem  
 2743 Cateia a spire or an arew hed  
 2744 Catella .i. parua catena<sup>200</sup>  
 2745 Catenula idem  
 2746 Catena a cheyn  
 2747 Cateno as to bynd  
 2748 Caterua a compayni of men  
 2749 Cateruarius qui semper inest cateruis  
 2750 Cateruatim fro compani to compani  
 2751 Cathedra a chaer  
 2752 Ca[rac]teristica (h)ended<sup>201</sup>

<sup>195</sup> 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) κατάσταση is helpful: "bodily or mental condition", "demeanour."

<sup>196</sup> †Catestipe† -tis .i. vnus. The entry word cannot be found and the gloss appears to be incomplete. Cf. OLD *stipes -itis*: "trunk (of a tree)."

<sup>197</sup> Cf. Souter, "catechizo (κατηχίζω) teach (by word of mouth) the elements of religion."

<sup>198</sup> Cf. FVD, alone of the glossaries, which reads: "predicativum." Cf. LSJ. κατηγορημα confirms the above: *predicate*.

<sup>199</sup> Cf. LSJ: "Κατηγορία . . . category, head of predicables."

<sup>200</sup> Cf. AMD: "Hec catella.telle- idem est quod parua catena et parua catula."

<sup>201</sup> In addition to the Stonyhurst manuscript reading of "Cataristica hended," the four *Medulla* manuscripts occasionally tapped for service in questionable matters throughout this edition cite the following:

St. John's(Cmb) - Catharistica endyd; Catharistica determinata; Hrl. 2257 - Catheristica hended; Lincoln 88 - Catheristica hendid .i. determinate; 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

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 *determinate* within their appropriate items.

The only reference to *Cataristica* as a lexical item is in *Lampe*: καθαριστικός, meaning *purifying*, a word of considerable religious connotation, cited by Diadochus Photocensis 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 mss. read *Catheristica* and one *Catharistica*. Also the verb appears twice: once as *hendid*, the other as *hended*. Two mss. provide a telling detail: once as a separate item, *Catharistica .i. determinata*; and again, as attached to the single item .i. *determinate*. Finally, two mss. 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, καθαριστικά, do not make an appearance lexically, other than once under the Greek word (see above, *init.*)

The second issue concerns itself with *determinata* and *determinate*. St. John's (Cmb) has two items which show *Catharistica* equivalent to both *endyd* and *determinata*. Lincoln 88 offers the same balance: *Catheristica = hendid = determinate*. 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 Determyn: determinare, diffinire, distinguere," presents an equivalency to three elements; but the entry now is changed to *Ca[rac]teristica = distinguere; determinata and determinate = determinare; and endyd* (the *h* much like a rough breathing) = *diffinire*.

\*From χαρακτηριστικός, ἦ, ὄν, transferred directly from Greek, it is not a Latin word. Cf. DFC, "Character . . . grecum est." See also *Isid.* 20.16.7 (within the final paragraph of the *Etymologiae*, entitled "De instrumentis equorum"): "Character est ferrum caloratum quo notae pecudibus inuruntur: χαρακτηρησ αὐτὴν Graece, Latine forma dicitur." 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.<sup>2</sup>

2738 Catego (ms.). — 2743 Catela (ms.). — 2749 signicacio (ms.).

2753 *Cathesis*<sup>202</sup> *doctrina vel locus doctrine*<sup>203</sup>

*Hended* of Hrl. 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.

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

2753-*Cartesis* should read *Cathesis* (see 2753);

2754-*Chatecuminus* should read *Catechumenus* (Κατηχοόμενος), someone under Christian oral instruction;

2755-*Catherista* should read *Catechista* (Κατηχιστής), a religious teacher;

2756-*Categismus* should read *Catechismus* (Κατηχισμός), manual of Christian instruction;

2757-*Caterizo* (only in Latham) should read *Catechizo*, to instruct in religion (upon which the English word *catechize* is based);

2758-*Catholusos* (attracted by the following word) should read *Catiliiosus*.

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 *caterizo* or more likely *catechizo*, 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: *Cathezizo* instead of *Catechizo* (Κατηχίζω) and *Cathezizeta* only here rather than *Catechista* (Κατηχιστής). And finally, *P. Parv.* in its *Glossary of Mediaeval Latin*, p. 807, lists *catezizo* with gloss and explanation: "cursyn 120. See *Ducange* (s.v. *catechizare*, *exorcizare*)." Yet both FVD and DFC contain one or other forms of the conjugation of *Cathezizo* glossed as "confirmare, docere, instruere." A curious lack of awareness on the part of some within the lexicography of the day.

<sup>203</sup> FVD and DFC agree precisely. Cf. Brito Metricus for greater detail (p. 19, lines 362-3): "Cathesis sit sessio dicta, | Queque sedendo datur cathesis doctrina refertur |." Cf. note on line 363: "Ieronimus in libro illustrium virorum (54), Catheseon (= Κατηχήσεων) i.e. doctrinarum "opus aggressus per multos annos

2754 *Catechumenus*<sup>204</sup> a child vncristened

2755 *Catechista* doctor instructo[r] preceptor

2756 *Catechismus* instruccio doctrina

2757 *Catechizo* as *addiscere presumere*

2758 *Cati[i]iosus* avidus gulosus<sup>205</sup>

2759 *Catholicus* a *um* communis vniuersalis  
rectus a *um*

2760 *Catilio* a gloto[n] a bout renner<sup>206</sup>

2761 *Catilio* as *ad libidinem prouocare*

2762 *Catillum* a litel wyn vessel<sup>207</sup>

2763 *Catinum* doubler

floruit." It is interesting that in Brito Metricus *κάθεσις* is taken as meaning *sitting* and *a session*, whereas *Lampe* construes *Κάθεσις* as *degeneracy* and *decay*. LSJ offers *letting down* and *descent* as the meanings of *Κάθεσις*. Three different meanings for the same word. But, *Κάθισις*, with *i* spelling not *e*, provides the meanings *sitting* and *a session* in LSJ and *Lampe*.

<sup>204</sup> Cf. an ancient authority (*Isid.* 7.14.7): "Catechumenus dictus pro eo, quod adhuc doctrinam fidei audit, necdum tamen baptismum recepit. Nam κατηχοόμενος Graece auditor interpretatur." Then consider the concept as presented in a modern lexicographical standard (Souter): "Catēchūmenus (catēcūminus, etc.) (κατεχοόμενος), a person under Christian oral instruction with a view to baptism, a catechumen."

<sup>205</sup> The Stonyhurst scribe is nothing if not laconic. Note the engaging gloss provided by FVD: "Catiliiosus . . . avidus, gulosus et vorax, sicut catulus est ad escam." Dog lovers will immediately grasp the simile. Should reinforcement be necessary, cf. p. 160, n. 3, of *Cath. Angl.* s.v. "a Gluton . . . catilio." "Catillones (sic). Lickedishes; gluttons."

<sup>206</sup> FVD expands pointedly upon the rigid, non-descript phrase offered by Stonyhurst: "ad modum catuli discurrit per domos."

<sup>207</sup> Cf. line 2295: "Catillum a dobler," repeated and greatly, but not unusually, out of alphabetical order. *Catinum* (2763) which follows and is glossed as *doubler* is given reverse significance in both FVD and DFC. There *Catillum* is glossed as *idem* referring to *Catinum* as the major entry. Here, cf. FVD: "Catinum .i. vas vinarium fictile vel secundum Papiam dicitur lanx vel salinum communiter." This is not too dissimilar to *Isid.* 20.6.5: "Catinum vas fictile, quod melius neutro dicitur quam masculino; sicut et salinum dicitur vas aptum salibus."

2753 *Cartesis* (ms.). — 2754 *Chatecuminus* (ms.). — 2755 *Catherista* (ms.). — 2756 *Catesismus* (ms.). — 2757 *Caterizo* (ms.). — 2758 *Catholusos* (ms.). — 2759 *comune* (ms.). — 2761 *Catillo* (ms.).



- 2764 *Catus queynte*<sup>208</sup>  
 2765 *Cato onis animal a poet & a bok*<sup>209</sup>  
 2766 *Catonista qui sequitur catonem*<sup>210</sup>  
 2767 *Catus ti a cat*  
 2768 *Catulaster a lytel cat*  
 2769 *Catulus a whelp or a cheton or a kyndy*<sup>211</sup>  
 2770 *Cataplus aduentus nauium*<sup>212</sup>  
 2771 *Caucasus nomen proprium montis*<sup>213</sup>  
 2772 *Cauda a tayl*  
 2773 *Caudi[c]a nauis*<sup>214</sup>  
 2774 *Caudex et dix a stok*<sup>215</sup>  
 2775 *Caudice of foure or of ten menus sete*<sup>216</sup>  
 2776 *Cauea an hol place or a rowde caue*

- 2777 *Caueo es to be war or fle or kepe*<sup>217</sup>  
 2778 *Caucola parua cau[e]ja*<sup>218</sup>  
 2779 *Cauerna a den*  
 2780 *Cauernula et nicula diminutiuum*  
 2781 *Cauilla a pyn of an ancle*<sup>219</sup>  
 2782 *Cauillo as aliquantulum decipere*  
 2783 *Caula a stabele or a fold or a shep cot*<sup>220</sup>  
 2784 *Caulis medietas cuiusque herbe or a wort blade*<sup>221</sup>  
 2785 *Cauma tis brenning or hete*<sup>222</sup>  
 2786 *Cauo as to hole or delue*

<sup>208</sup> Cf. also line 2807: "Cautus a um qweynte." Interesting repetition as above (2762). See DFC: "Catus ta tum -doctus, sapiens, gnarus, callidus, acutus, ingeniosus et dicitur per syncopam de cautus secundum Hugutionem -Papias vero dicit denominationem assumit a cane." For sense and etymology cf. p. 677, n. 1720, of *P. Parv.*: "Qweyntyse, art, skill, cunning . . . [OF *cointise*, skill, prudence; derivative of *cointe*, skilful, prudent; Lat. *cognitum*.]" In literary contexts cf. p. 296 of *Cath. Angl.*: "Qvhaynte" and n. 1.

<sup>209</sup> Perhaps a puzzle or a snap quiz for the keener 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 instituit."

<sup>210</sup> Cf. OCD(3): "Porcius Cato (2) Marcus ('Uticensis') (95-46 B. C.)." Of course Uticensis was his great grandson; so, in blood, he certainly followed. However, Cato the Censor was an outstanding orator, in a splendid rhetorical tradition, the most well known within which was Cicero.

<sup>211</sup> Cf. FVD for some clarity: "Catuli vel catule proprie dicuntur filii vel filie canum, abusive tamen filii quarumlibet bestiarum dicuntur catuli."

<sup>212</sup> Both word and sense are directly from the Greek: "κατάπλους, arrival of fleet." Also see note to line 2443.

<sup>213</sup> For a greater perspective, cf. *Isid.* 14.8.2: "Mons Caucasus ab India usque ad Taurum porrectus, pro gentium ac linguarum varietate quoquo versum vadit, diversis nominibus nuncupatur."

<sup>214</sup> FVD reads: "quedam parva navicula."

<sup>215</sup> Cf. FVD (DFC agrees): "truncus . . . et dicitur a cauda quia est quasi cauda arboris."

<sup>216</sup> Typically sparse in explanation, as the Stonyhurst scribe is known to be. Cf. *Isid.* 19.1.27: "Caudicae, ex

uno ligno cavato factae; et inde caudicae quia a quattuor usque ad decem homines capiunt."

<sup>217</sup> *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.

<sup>218</sup> Refers to *Cauea* (2776).

<sup>219</sup> For greater illumination cf. FVD: "illud quod (DFC: de ligno) inseritur foramini ad modum clavi."

<sup>220</sup> 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: "Caulas munimenta ovium vel sepimenta ovilium. Est autem Graecum nomen C [littera] detracta; nam Graeci ἀδλᾶς vocant animalium receptacula." To claim that *caula* is Greek, without the explanation of *Isid.* which says that if you drop the *c* you have ἀδλᾶ, "a steading for cattle," is just a little shy of good sense and precision.

<sup>221</sup> FVD elaborates more distinctly: "quoddam genus olerum . . . et . . . herbarum vel olerum medius fructex qui tirsus dicitur." For further explanation cf. *Isid.* 17.10.3.

<sup>222</sup> There is another entry for this word: "Chaum[a] sunne beme" (3466), which is well out of alphabetical order, finding itself amidst the words beginning with *co*. Of course, etymologically *cauma* is a transliteration of the Greek καῖμα. However, looking for another occurrence of the word for support, DFC provides the entry: "Cauma atis .i. incendium . . . et dicitur a caminus," the latter part of which is startling. *Caminus* is merely another Latin word which, according to DFC, has the meaning "ignis vel fornax . . . et dicitur a caumate secundum Papiam." FVD concurs, but shy of implicating Papias. In both cases the scribe of DFC errs regarding the etymologies. First, the etymon of *cauma* is καῖμα (burning heat) not *caminus*; and in the second example, the source of *caminus* is κάμινος (oven, furnace).

2770 *Catuplus* (ms.). — 2771 *Cautasus* (ms.), *Caudea* (ms.).

2787 Ca[u]po nis<sup>223</sup> a tauernere  
 2788 Cauponarius idem  
 2789 Caupona eius vxor  
 2790 Cauponatim i. fr[aj]udatim  
 2791 Cauponor aris to sel  
 2792 Causa<sup>224</sup> a cause  
 2793 Causula diminutium  
 2794 Causarium a cause questio  
 2795 Causarius a causer  
 2796 Causaturus participium  
 2797 Causidicus a boket  
 2798 Causor aris to causen  
 2799 Caustos brennyng<sup>225</sup>  
 2800 Cauteriatu a um y brent  
 2801 Ca[u]terio as to bren or dampne[n]  
 2802 Cauterium<sup>226</sup> ferrum quo latro signatur et  
 signum relictum

2803 Cauteriolum diminutium  
 2804 Cautes hard ston  
 2805 Cauticus sharp or harde  
 2806 Cautio wrappe caucion & wed<sup>227</sup>  
 2807 Cautus a um qweynte<sup>228</sup>  
 2808 Cautitas holewede<sup>229</sup>  
 2809 Caus an hole  
 2810 Caxillum parvus callus<sup>230</sup>  
 2811 Ceco as<sup>231</sup> to blynden  
 2812 Cecula g[en]us serpentis carentis oculis  
 2813 Cedo is to go  
 2814 Ceculto as i. cecare<sup>232</sup>  
 2815 Cecubum genus vini<sup>233</sup>

<sup>223</sup> Line 7872 (Ca[u]po) through line 2891 (Cauponor) reveal a cognitive affiliation, an instance of a philological family: a taverner, 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 caupones admiscere aquam vino et pro puro vino vendere."

<sup>224</sup> The *ca[u]po-cauponor* 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 *Caupona* (2788-89) as well as *Causula* and *Causarium* (2793-94). This alphabetical irregularity reveals an essential feature of the Mediaeval Lexicography: within a family of words, alphabetization as we know it, is suspended. Cf. *ALMA*, 65, p. 47.

<sup>225</sup> 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 Grammaticae*. This item also serves as the first part of another consecutive family of words, lines 2799-2803.

<sup>226</sup> For a more thorough gloss upon *Cauterium*, cf. first FVD, then *Isid.* 20.16.8.: "Cauterium dictum quasi cauturium, quod urat et provida sit in eum severaque cautio ut, dum videtur, cuius sit, avaritia refrenetur. Quod interdum pro signo, interdum pro cura adhi-

betur, ut vis morbi ignis ardore siccetur." This happens to correspond to the conclusion of *Isid. Etymologiarum sive Originum Libri XX*. To account for *Isid.*'s statement regarding a variant spelling *Cauturium*, see AMD: "Hoc cauturium rii est ferrum quo latro signatur."

<sup>227</sup> *Wrappe* does not fit into this sequence. Both FVD and DFC read: "Cautio cautela iuratio." Perhaps, the scribe with a too hasty observance read *iurgatio* or a thoroughly mistaken compound, *iratio*. For "caucion and wed" see *Cath. Angl.*, p. 411, s.v. A Wedde . . . Caucio.

<sup>228</sup> See note on line 2764.

<sup>229</sup> The gloss, *holewede*, is a *hapax legomenon* with the meaning *hollowness, porosity*. *Addendum lexicis*.

<sup>230</sup> Identical in DFC; a small "callus or induration on the human body." OLD. FVD employs a single *l* resulting in "parvus calus = a small wicker basket," unless the single *l* of *calus* is meant to be a *ll* and therefore, as above, "a hardening of the skin." *Caxillum* is found only in FVD and DFC.

<sup>231</sup> An effective example of how the cognitive grouping or philological family is an entity unto itself and defies alphabetical order. *Cecula* should follow *Cecedo* (dittographic form in ms.); *Cecubum* should appear before *Ceculto*; *Cecitas* should precede the earliest member of the family, *Ceco*. And the final element of the family, *Cecucio*, belongs before *Cecum*.

<sup>232</sup> FVD and DFC offer: "significat passionem intrinsecus natam, ut oculi mei cecultant." Also, to be like one blind: "cecultare est caecos imitari," Paul. Fest., p. 45M.

<sup>233</sup> Cf. Lempriere s.v. *Caecubum*, p. 127, regarding the "Caecubus Ager . . . noted for the excellence and plenty of its wines." See also *Caecubum* in L&S. Particularly, Horace, *Odes* 37.5-6: "antehac nefas depromere Caecubum cellis avitis." (Victory at Actium, 31 B.C.)

2790 fundatim (ms.). — 2799 Cautos (ms.). — 2800 Causteriatu (ms.). — 2812 g (ms.). — 2813 Cecedo (ms.; dittography).. — 2814 Cecleto (ms.). — 2815 Cecubium (ms.).

- 2816 *Cecum* gut without hol<sup>234</sup>  
 2817 *Cecuma* .i. noctua  
 2818 *Cecus* blynde  
 2819 *Cecitas* blynded  
 2820 *Cecucio* tis to [be] blynde<sup>235</sup>  
 2821 *Cedar* derkenes *nomen* regionis<sup>236</sup>  
 2822 *Cedes* slau3t  
 2823 *Cedula*<sup>237</sup> *nomen diminutium*<sup>238</sup>

<sup>234</sup> Cf. Cath. Angl., p. 168: "a Gutt . . . cetum." Also, cf. DMLBS, s.v. *caecus* 2 (sb.n.), *caecum* blind gut.

<sup>235</sup> FVD reads: "Cecum esse vel fieri . . . Papias dicit: *cecucio* vel *lippio* parum videns." Also cf. DFC: "Cecutio .i. insanio et tunc dirivatur a *cicuta*, cuius succus haustus vel facit insanire vel mortificat secundum Hugutionem." Finally, see *Souter*: "Caecutio, (fig.) be blind." Also, cf. DMLBS: "Caecutio, to be purblind."

<sup>236</sup> DFC addresses and elaborates upon these aspects: "nomen est loci et nomen fuit viri et est hebreum et interpretatur tenebre secundum Hugutionem et accentuatur in fine (FVD: *Cédár* (sic)) - Papias vero sic dicit: *cedár* regio Sarracenorum trans Arabiam sita et Cedar fuit filius Ismael - inter-pretatur tenebre vel m(a) eror."

<sup>237</sup> 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 *Cindere* (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 *Cedrus* (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 *Cedr[e]us -a -um*, a lovely irony, but quite true to life. Finally, something with social scientific import. Cf. Brito Metricus, p.4, lines 37-8: "Cedron torrentis nomen dic esse fluentis! Iuxta Ierusalem vel cedron dicitio vallem."

<sup>238</sup> Here the gloss is meant literally and not as a comment on the previous entry *Cedes* (2822). If it were meant in that fashion the gloss would be *diminutium* without *nomen*, as *Cauerna* (2779) and *Cauernula* et *nicula diminutium* (2780); also *Causa* (2792) and *Causula diminutium* (2793). In 2823 the scribe makes a statement and in 2831 he defines the word. Cf. Cath. Angl.: "A scrowe: scedula." Cf. n. 3: "See Scrolle and Scrawe above." "a Scrawe: cedula," and "A Scrolle . . . scedula" and n. 3.

- 2824 *Cedo* dis *cecidi* *verberare* *cindere* *necare*<sup>239</sup>  
 2825 *Cede* *cedite* .i. *dic* *dicite*<sup>240</sup>  
 2826 *Cedo* is si to *zeue* *stede*<sup>241</sup>  
 2827 *Cedria* a syder tre  
 2828 *Cedrus* arbor non *carians*  
 2829 *Cedr[e]us* a *um* *pertinens*  
 2830 *Cedron* *nomen proprium loci vel fluuii*  
 2831 *Cedula* a scrowe  
 2832 *Cella* a cellar  
 2833 *Celarium* a seler  
 2834 *Celamen* *peynting*<sup>242</sup>  
 2835 *Celatura* *idem*  
 2836 *Ce[le]ber* *bris bre* .i. *sanctus* *solempnis*  
*venerabilis preclarus vel frequens*  
 2837 *Celebro* as to *halwe* to *haunten* to *worshipe*  
 to *syng*e  
 2838 *Celebritas* *solempnitas*  
 2839 *Celebs*<sup>243</sup> an *holi* *liuere*  
 2840 *Cele[r]* *ris re* *swyfte*  
 2841 *Celeriusculus* *sumdel* *swyft*  
 2842 *Celo* .i. *purtray*<sup>244</sup>  
 2843 *Celumaticus* *pertinens*  
 2844 *Celero* as to *ripen* or *hyen*  
 2845 *Celestis* *et te* *he[ue]nelich*

<sup>239</sup> Examples of the preciosities of Latin grammar enjoyed by the professor testing his students: 2824-reduplicated perfect tense reflective of Greek; 2825-parsing of the imperative, both singular and plural; 2826-irregular principal parts.

<sup>240</sup> See note to line 2824.

<sup>241</sup> See note to line 2824.

<sup>242</sup> Both FVD and DFC are somewhat more expansive: "sculptura vel pictura."

<sup>243</sup> See note on line 2377.

<sup>244</sup> FVD reads: "Celo .i. *sculpere* *pingere*" which is similar to 2865: "Celo as *sculpere*, *pingere*." But Stonyhurst adds *occultare* which does not blend with *sculpere* or *pingere* in meaning, but rather would have benefitted from the advice of FVD which has another entry verb, *celo* (of the same conjugation) meaning "abscondere *occultare*." 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 *l* on line 2865 is appropriate when considering the entries of lines 2860 and 2861.

- 2846 *Celuma* clamor nauticus<sup>245</sup>  
 2847 *Celibalis* longyn to holynes  
 2848 *Celibatus* maydenhod chastite  
 2849 *Celicola* est colens deum<sup>246</sup>  
 2850 *Celicus* ca um of heuene  
 2851 *Celido onis* a swalewe  
 2852 *Celidonia* herba et gemma coloris irun-  
 dinis<sup>247</sup>  
 2853 *Celidrus* quidam serpens<sup>248</sup>  
 2854 *Celigena* angelus vel in celo genitus  
 2855 *Celidoniacus* gladius<sup>249</sup>  
 2856 *Celindra* velox nauis<sup>250</sup>  
 2857 *Celites* .i. vitam sanctam ducentes  
 2858 *Celitus* aduerbium heuently  
 2859 *Celium* a chisel<sup>251</sup>  
 2860 *Celleo* es to ouercom  
 2861 *Cello* is culi culsum vel selsum idem

- 2862 *Cellis* ouercomy[n]ge<sup>252</sup>  
 2863 *Celerarius* a keeper of a celer  
 2864 *Cellula* parua cella  
 2865 *Celo* as sculpere pingere et occultare  
 2866 *Celo* nis et celox lyzt ship  
 2867 *Celsus* hiz  
 2868 †*Celepens.tis*†<sup>253</sup> a chesel to peynt with

<sup>245</sup> Cf. OLD: "The call of the boatswain giving the time to the rowers." Cf. also κέλευμα; see further κέλευσμα, order, command.

<sup>246</sup> 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."

<sup>247</sup> Details from DFC will further clarify the mere words of Stonyhurst: "Celidonia ... a celido dicitur, de cuius succo oculi illuminantur—est etiam quedam gemma ex hirundinum colore vocata, que et celonites dicitur."

<sup>248</sup> Cf. χέλυδρος. DFC offers thorough details: "Chelydrus ... a chelon, quod est curuum [κοῦλον], et ydor [ὕδωρ], aqua, quia curuatur et moratur in aqua - quidam dicunt cersidrus 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: "tractique via fumante chelydri."

<sup>249</sup> Cf. *Isid.* 18.6.7: "Chelidoniacus gladius ferrum est latum cuius duplex mucro ac bifurcus in modum caudae hirundineae formatur."

<sup>250</sup> Cf. Latham: "Chalendra: 'Chaland,' flat-bottomed boat."

<sup>251</sup> 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: *chesille*; Lincoln 88: *chisell*; Lincoln 111 with the wayward reading, *chapel*, no doubt, still under the influence of the preceding word, *Celitus* (see Stonyhurst line 2858).

<sup>252</sup> 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 *Celleo* ... ouercom; *Cello* ... idem; then, *Cellis*, which he construes correctly as a noun, but comes up short with *ouercomy[n]ge*. Perhaps, for that moment he was absorbed in the philological family. We would have expected *Cellens* to sustain the participle *ouercomy[n]ge*. 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 *ouercomy[n]ge*. It is a noun, not a participle and is glossed in DFC as "Chelis, lis, cithara quia in modum brachiorum curuata est." Also cf. *Traditio* 48 (1993), p. 189, line 86: "Chelis lis .i. cithara quia ad modum brachiorum sit curuata." See at χηλῆ 3. under χηλῆς 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 grece curuum, sunt brachia chele,|

A chelon dicta quoniam sunt brachia curva.  
 Sicque chelus cithara de chelon dicitur orta."

<sup>253</sup> *Celepens* 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 *Pepys* manuscript of the *Medulla* mumbled to himself in haste, eyes moving from copy text to his own new edition, *enalyne* rather than the correct *alyenen* which fits just right with *Abalieno* (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 *Celepens* from a clear, straightforward *Pencil* or as Latham suggests: "pencilus, pencil . . . pincellus ... -cillus ... paintbrush." Wishing to be thorough, he created a genitive ending *-tis* - which could be respectfully deleted, without jeopardising the text. This disjointing of a word, *pencil* to *celepens*, 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]cellium lii est instrumentum pictoris." And under the letter *P* it gives the following

- 2869 Celtiberi .i. [populi mixti ex gallis et]  
 ispanis<sup>254</sup>  
 2870 Celtes<sup>255</sup> a chesel  
 2871 Celticus a um gentel

similar item: "Hoc penicelium lii est quodam (sic) instrumentum pictoris." Stonyhurst does not offer an entry under *Pencilium* or its like.

<sup>254</sup> 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, Celte 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 Celticis fuerunt, quorum ex nomine appellata est regio Celtiberia. Nam ex flumine Hispaniae Ibero, ubi considerunt, et ex Gallis, qui Celtici dicebantur, mixto utroque vocabulo Celtiberi nuncupati sunt."

<sup>255</sup> Between lines 2859 and 2870 there are five major errors: *Celepens* (2868), a verbal implosion with ed. correction to *Pencilium*; *culi* (2861), a principal part hacked in half, ed. corrected to *[ce]culi; ouercomyn]ge* (2862), a galloping participle (succeeding two immediately previous appropriate glosses) in no way associating itself with the entry *Cellis*, either in form or meaning; *Celium* (2859), a triple-syllabled entry which is questioned and edited as *[Pin]celium* 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 added editorially before *[H]ispanis*. These errors are merely a sampling of the confused state of mind of the school masters who rewrote some of these manuscripts for their own purposes. Indeed, Wülcker 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; 2<sup>nd</sup> ed., R. P. Wülcker, 2 vol., London, 1884. Vol. 1: Vocabularies, p. xii.)

- 2872 Celum heuene  
 2873 Cementum a mortar or a chalis or syment<sup>256</sup>  
 2874 Cementarius a mason  
 2875 Cena a soper & an housel  
 2876 Cenaculum locus est ad cenandum  
 2877 Cenarius<sup>257</sup> qui vincetus manibus quiritat  
 2878 Cenatorium .i. cenaculum  
 2879 Cenaticus a um pertinens de cena<sup>258</sup>  
 2880 Cenatus tus tui<sup>259</sup> a lordshyp  
 2881 Cenito as sepe cenare  
 2882 Cenator oris<sup>260</sup> a cenator  
 2883 Ceno as to soupe

<sup>256</sup> 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, "morter . . . or syment" agrees with the entry word *Cementum*, based on the Latin word *calx*; "a chalis" is a gloss upon the Latin word *calix*. Cf. 2390: "Calix a schalis et vas oleris"; at 2416 we are given reinforcement for *cementum*: "Calx, cis lym." In fact, the manuscript is quite detailed on the subject by including at 2412: "Calx 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."

<sup>257</sup> *Cenarius* (*Schoeno*). The clue to the proper entry is in the phrase "vincetus 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 *σχοινίς*, meaning *rope*, the equivalent of *funis*. LSJ offers both *σχοινοτενής* and *σχοινότονος* with similar meanings. But only in the two glossaries FVD and DFC does *Cenarius* appear, and their identical gloss is "qui victum manibus queritat." Stonyhurst differs only slightly but correctly. *Victum* is ungrammatical. For the preferential treatment of *quiritat* to *queritat* cf. OLD s.v. *quirito* (1) and *quirito* (2), both words suggesting an intransitive usage, therefore rejecting *victim* as a proper reading. The full item should be placed under *S*.

<sup>258</sup> This phrase is not one previously seen in Stonyhurst. *Pertinens* opens to *ad* + the accusative (here, *ad cenam*), or a simple genitive case (*cenae*).

<sup>259</sup> See under *Senatus* and *Senator*. Not found in FVD, DFC, or AMD under the letter *C*.

<sup>260</sup> See note at line 2880.

2869 delete *-um* from *Celtiberium* (ms.). — 2870 *Celtis* (ms.). — 2871 *Celtitus* (ms.). — 2879 *sena* (ms.). — 2880 & 2882 *Cenatus* & *Cenator* belong under respective *S* words.

2884 Cenico as cornix clamor<sup>261</sup>2885 Cenobates<sup>262</sup> qui super funem ambulat<sup>263</sup>

<sup>261</sup> 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 indistinct yet raucous sound; FVD remarks at *Cornicor*: "vocem cornicis imitari vel inutiliter loqui et garrire." 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*.

<sup>262</sup> Between lines 2877 (*Cenatarius*) and 2894 (*Cenobiolum*) 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*-σχουίνός-*rope*2881-*Cenatus*-*Senatus*2883-*Cenator*-*Senator*2884-*Cenico*2885-*Cenobates*-*Schoeno*-σχουίνός; *bates* from βαίνω (to go)2886-*Cenobita*-*Koino*-κοινός (common)2887-*Cenobium*-*Koino*-κοινός, βίος (life)2889-*Cenodochium*-*Xeno*-ξένος (guest), δοχός (able to hold)2891-*Cenodoxus*-*Keno*-κενός (empty), δόξα (judgment); κενοδοξία (vanity)2892-*Cenofactorius*-σκηνή (tented cover)2893-*Cinomia*-*Kuon*-κύων (dog), μύια (fly)2894-*Cenobiolum*-*Koino*, βίος (life, not only as dwelling *habitacio*, but also as sustenance *comestio*).

And further, an example of stinging dyslexia, cf. note to 2894, concluding eighteen lines of dazzling dialectals.

<sup>263</sup> *Cenobates* (*Schoeno*) qui super funem ambulat. Originally, perhaps due to the cognative relationship existing in lines 2875-76, -78-79, -81, -83, *Cenobates* was thought to comprise *Cena* (dinner) and βατός (from

2886 *Cenobita* vir religiosus or an non mete2887 *Cenobium* i. monasterium2888 *Cenobia*<sup>264</sup> idem2889 *Cenodochium* an hospitel<sup>265</sup>2890 *Cenodocharius* et r[i]a an ospiteler<sup>266</sup>2891 *Cenodoxus* coueytos [of] veyne  
worschep<sup>267</sup>

βαίνω - to go). Hence someone who walks *super funem* at dinner does so under obligation of a sort. This is probably the thinking which introduced *propter cenam* into the gloss. However, once the entry word is given its proper etymology this phrase would be deleted. *Cenobates* is a word of Greek origin: σχοινίς (rope) and βατός. By way of this argument FVD and DFC should have deleted *propter 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 repe"? Brevity and lack of grammar are given another shortcoming: slang.

<sup>264</sup> 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 (-um) and feminine (-a) in form. Cf. Latham, s.v. *cenobium*.

<sup>265</sup> Cf. *Medulla* 70 b/a: "Xenod[och]ium an ospitale." And for those who missed this entry, another awaits six lines below. Cf. 70b/a-b: "Xenodochium locus quo peregrini suscipiuntur et pauperes con[u]ersantur vt ospitale." Cf. ξενοδοχεῖον, an inn. MED defines *hospital* as "1.(a) An establishment for the reception, protection, and care of pilgrims and travelers . . . ; (b) a charitable institution . . . for the poor."

<sup>266</sup> Cf. ξενοδόχος, inn-keeper.

<sup>267</sup> Cf. LSJ "κενοδοξία, liability to vain imagination," from κενός, empty, and δόξα, judgment, honor, glory. However, FVD offers "Cenodoxia .xie - .i. cenosa

2885 del. propter cenam (ms.).— 2888 *Cenobita* (ms.).

- 2892 *Cenofactorius* a tylier<sup>268</sup>  
 2893 *Cenomia* an hond flye<sup>269</sup>  
 2894 *Cenobiolum* locus vbi polliuntur cibi<sup>270</sup>  
 2895 *Cenos vel non* comun newe<sup>271</sup>  
 2896 *Cenositas* fulpe  
 2897 *Cenosus* .i. fetidus  
 2898 *Cenouectorium*<sup>272</sup> a barwe  
 2899 *Censeo es* to deme  
 2900 *Censio is* idem  
 2901 *Censitus a um* demed  
 2902 *Censo is* to deme

- 2903 *Censor ris* a domes mon<sup>273</sup>  
 2904 *Censorius et ri[n]us* pertinens  
 2905 *Ce[n]sualis* .i. officialis  
 2906 *Censura* iudicium fortitudo mensura  
 †paupertas† vindicta<sup>274</sup>  
 2907 *Consus si*<sup>275</sup> catel worshepe  
 2908 *Centamen* cena immola[ta]<sup>276</sup> dicitur  
 2909 *Centa[u]ri* catelus generacio aeris et equus<sup>277</sup>  
 2910 *Centenarius* .i. centum annorum  
 2911 *Centenarium* .i. centum librarum pondus

et vana gloria; Papias dicit cenodoxia .i. iactancia sive vana gloria mundana." The word *Cenos* means *muddy* or *dirty* and is derived from the classical Latin *caenosus* meaning *filthy* or *slimy*, which does not fit with the general sense of this word: void, vain, empty, found not in Latin, but in Greek: κενός, which is all the more appropriate since a word such as *Cenodoxus* is likely to have etyma from the same language.

<sup>268</sup> *Ceno*, a catch-all for this scribe, is merely a transcription of the Greek σκηνή (tented cover). Cf. DFC for a most conclusive treatment: "Scenofactorius a um ad scenofactorem vel ad scenofactionem pertinens, unde legitur de Paulo quod erat scenofactorie artis—Item a scenos, quod est umbra dicitur grece, domus scenos ab umbratione et hinc similiter grece dicitur tabernaculum scenos tabernaculum enim ad similitudinem domicilii factum est et secundum hoc posset esse predicta compositio, scilicet scenofacere .i. facere tabernaculum, unde et posset ibi dici artis scenofactorie quia faciebat tabernacula." The reading in the manuscript, *Cenofaciarius*, adopted by the MED does not exist.

<sup>269</sup> Cf. Greek κύων, dog. See Brito Metricus, line 469: "Est mia musca, cynomia sit tibi musca canina." *Cinomia* is a transcription of κυνάμια (later κυνόμια).

<sup>270</sup> *Cenopolium* (ms.) is a dyslexic form of *Cenobiolum*. For other examples cf. *ALMA*, 65, 2007, p. 81, n. 137. *Polliuntur* (ms.), a corruption of *ponuntur*, affected by the spelling of *Cenopolium* (lll by ol), is itself concocted. *Cenobiolum* is a diminutive of *cenobium*. Cf. Latham.

<sup>271</sup> From the Greek κοινός; in the common phrase, "Koine Greek."

<sup>272</sup> From *caenum*, mud, and *vehere*, to convey, carry. Cf. Latham: "Cenevectorium . . . dung-cart."

<sup>273</sup> Cf. MED: "(a) the chief officer of a law court, a judge or magistrate . . . (b) an arbiter." The august stature of the position is captured by Isid., 9.4.14: "Censores apud veteres Romanos erant." He continues, "Est enim nomen censoris dignitas iudicialis." For details cf. OCD(3), s.v. *Censor*, p. 307-8.

<sup>274</sup> Of the five glosses for *Censura*, *paupertas* seems out of place. Since the other descriptives characterize the august nature of the office, *potestas* here is a respected generalization of the office. It is not too difficult to picture how the scribe in moving from copy text to his personal copy miscued on the cadence, confusing *paupertas* for *potestas*. Cf. FVD and DFC, s.v. *Censura*.

<sup>275</sup> A god worshipped by the Romans at a granary festival at the time of the harvest. For details cf. the entry in OCD(3), p. 384.

<sup>276</sup> All four "service" manuscripts, both Lincoln 88 and 111, Hrl. 2257, and St. John's (Cmb), read with Stonyhurst: *cena immola*. However, an emendation, *immola[ta]*, is required, since *immola* is not attested as an adjective.

<sup>277</sup> It seems that here the scribe is passing on three important aspects of the myth of the Centaurs without any aetiological preference. None of the three categories are even slightly described nor is their importance even hinted at. He passes on what is before him, unless it can be abbreviated. This is reflective of a careless and ignorant attitude, which is exemplified elsewhere frequently enough. For details of the myth, cf. Lempriere, p. 152, s.v. *Centauri*. To offer some clarification of the points mentioned by the scribe, *Catelus* reflects some thinking about etymology: ἀπὸ τοῦ κέντειν ταύρους - the driving on of the bulls. *Generacio aeris* refers to the union of Ixion and Juno (in fact, a cloud) which produced the Centaurs. Finally the reference to *equus* suggests the one half of the appearance of the Centaurs, the other being human.

2892 *Cenofaciarius* (ms.). — 2893 *Cenomia* (ms.). — 2894 *Cenopolium* (ms.), *polliuntur* (ms.). — 2895 *Cemon* (ms.). — 2901 *Cencitus* (ms.). — 2906 *vindicta* (otiose macron over the i) (ms.). — 2907 *Census sus* (ms.). — 2909 *Centari* (ms.). — 2910 *Centenarius* (ms.). — 2911 *Centenarium* (ms.).

- 2912 *Centenus* an hondred  
 2913 *Centies* an hondred time  
 2914 *Centimanus* qui centum habet manus  
 2915 *Cento nis* a quilte maker  
 2916 *Cencris* serpens<sup>278</sup>  
 2917 *Centrix* meretrix  
 2918 *Centrium* punctum in medio circuli  
 2919 *Centua* a quarer place<sup>279</sup>  
 2920 *Centenium* quoddam genus annone<sup>280</sup>  
 2921 *Centesimus* an hundredpen<sup>281</sup>  
 2922 *Centum* an hundred  
 2923 *Centupeda* a maner of wortes<sup>282</sup>  
 2924 *Centuplico* as to fold an hundred tyme  
 2925 *Centuplus* a C folde  
 2926 *Centuplo* as .i. centuplico  
 2927 *Centuria* an hondred men in kny3thed<sup>283</sup>  
 2928 *Centurio nis* qui habet .c. homines sub se<sup>284</sup>  
 2929 *Centurio* as ordinare [per centurias]<sup>285</sup>  
 2930 *Centussis* an hundred halpans  
 2931 *Cenula* parua cena  
 2932 *Cenum* derke or cley

- 2933 *Cenulentus* ful of fulpe<sup>286</sup>  
 2934 *Cenocitas* stenche  
 2935 *Cepe indeclinabile* an oynon<sup>287</sup>  
 2936 *Ceparius vel ia* custos eorum<sup>288</sup>  
 2937 *Cephalea* hed ache<sup>289</sup>  
 2938 *Cephalargia* idem et vena<sup>290</sup>  
 2939 *Cephas .i. capud*<sup>291</sup>  
 2940 *Cephalar[gia]* humor capitis<sup>292</sup>

<sup>278</sup> Cf. Isid., 12.4.26: "inflexuosa quae semper rectum iter efficit. De qua Lucanus (9, 712): 'Et semper recto lapsurus limite cenchris.'" From the Greek κεγχρίας: "serpent with millet-like protuberances" (LSJ).

<sup>279</sup> Cf. MED to notice that this item reveals the sole use of *quarer* in Middle English. However, its definition can be fleshed out somewhat by referring to DFC: "Centua tue - est mensura terre vel vinee habens per singulas partes pedes centum."

<sup>280</sup> FVD adds "scilicet milium."

<sup>281</sup> The sense is contained in "forming a hundredth part." Perhaps add *hundredpen* to form section of *hundredethe* with the item under (a).

<sup>282</sup> Re: *wormes*, cf. MED, fasc. W8, p. 918, 4. In the MED quote there should be some concern about the immediate relevance of the *Pepys* reading. Also, the entry reading is more likely *Centupeda*.

<sup>283</sup> For details of the Roman *Centuria*, cf. OCD(3), p. 310.

<sup>284</sup> Middle English provides two words for this very important military position: *centurioun* and *centenarie* (see MED). Cf. OCD(3), p. 310-11, for the Roman position.

<sup>285</sup> DFC reads: "ordinare per centurias."

<sup>286</sup> Most often this scribe associates "full of" with the particle *-osus*. Here, however FVD supports Stonyhurst by glossing *cenulentus* as *ceno plenus*.

<sup>287</sup> 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 Prisc[ian] . . . is the well-known later orthography for *caepae*; . . . in plural only *caepae* or *cepaie -arum*, f." Note FVD: "Cepe - indeclinabile in singulari . . . et non habet pluralem," which is challenged by his next entry: "Cepe ceparum . . . pluraliter." OLD supports a plural.

<sup>288</sup> 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."

<sup>289</sup> Cf. κεφαλαία, inveterate headache. Both FVD and DFC agree that it is "passio capitis."

<sup>290</sup> Stonyhurst is incomplete. FVD reads "idem, scilicet vena vel dolor capitis vel humor capitis secundum Papiam." κεφαλαργία is thus defined in a most effective tricolon.

<sup>291</sup> DFC offers "Cephas vel Cephalin - Greci dicunt caput." Neither word appears in Ancient or Ecclesiastical Greek. *Cephalin* is readily accounted for by κεφάλη; but *Cephas* is not justified. Of course, an important question is whether such a word as κεφάς existed six hundred years ago and was lost between then and now.

<sup>292</sup> The scribe wrote *Cephabar*. *b* and *i* 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 *Cephalargia* 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.

2913 *Cencies* (ms.). — 2914 *Centemmanus* (ms.). — 2916 *Centris* (ms.). — 2917 *meritrix* (ms.). — 2918 *pungtus* (ms.). — 2920 *Centerium* (ms.). — 2921 *Centesinus* (ms.). — 2923 *Centipeda* (ms.). — 2930 *Centussus* (ms.). — 2931 *Centula* (ms.), *tena* (ms.). — 2937 *Cephalia* (ms.). — 2940 *Cephabar* (ms.).



- 2941 *Cepicium* et cia cepe<sup>293</sup>  
 2942 *Cepio* is to heggen<sup>294</sup>  
 2943 *Cepidines saxa in mari*<sup>295</sup>

<sup>293</sup> 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*)

<sup>294</sup> The manuscript reads "Cepio is to heggen." Initially, it might be interpreted one of two ways: "Cepio (= Saepio) is to heggen." In light of the orthographical variations evidenced in lines 2877 and 2894, this dialectal variant is unquestionably acceptable. Under the verb *heggen* in the MED there is the item "Sepio . . . to hegge" which in no way nullifies its possible presence here (2942). However, there is another interpretation: "Cepio (= Coepio) is to beggen (begin)." To begin with, in this hand and many hands in this period *b* and *h* are quite similar. Then, under *heggen* in the MED, the single *g*, *hege*, appears. To a certain degree this eases the transition to *beggen*, allowing for the dropping of a *g*. Yet, the verb *biginnen*, taking four and a half columns in the MED, does not admit of *heggen* or *begen*. Cath. Angl. offers "to Begyn . . . cepio," which approaches the orthography, but misses by one letter: *begen* → *begyn*. Here four *Medulla* manuscripts make at least two important points. Lincoln 111 reads "Cepio is anglice to beggen." There is no doubt about the *b* reading here: it is not an *h*. Secondly, the other readings place *cepio* within the grasp of *beginning*. Lincoln 88: "Cepio is .i. incipere; St. John's (Cmb): "Cepio is to tyne or begynne." Hrl. 2257: "Cepio pis bygunne." 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."

<sup>295</sup> FVD and DFC read the same and provide continuity of thought: "saxa in mari vel que preeminet in preruptis locis." The orthography in Classical Latin requires an *r*: *crepidines*. Isid., 16.3.3 reads "Crepido extremitas saxi abrupta; unde et crepido vocata quod sit abrupti saxi altitudo, sicut haeret pede pes densus." Cf. also Virgil, *Aeneid*, 10.653-4: "Forte ratis celsi coniuncta crepidine saxi/ expositis stabat scalis et ponte parato." This item also contains another example of dyslexia: the manuscript reads *Cepidiens* corrected to *Cepidines*.

- 2944 *Ceptrum virga potestatis*<sup>296</sup>  
 2945 *Cera* wax  
 2946 *Cer[ic]ar[i]us* a cloþ worcher<sup>297</sup>  
 2947 *Cerarius* a wax maker  
 2948 *Cerastes* an horned adder<sup>298</sup>  
 2949 *Cerasta* idem  
 2950 *Cerasus* nomen proprium ciuitatis<sup>299</sup>  
 2951 *Cerasus* a chiri tre  
 2952 *Cerasum fructus eius*  
 2953 *Ceratim* peyse of an halpeni<sup>300</sup>  
 2954 *Cerate* waxed tables  
 2955 *Ceratus* waxed  
 2956 *Cereus a um* waxen

<sup>296</sup> Traditionally under *sc* in Stonyhurst it reads, "Sceptrum Kynges yerde." So, no new sense in either category, *C* or *S*.

<sup>297</sup> One would have to say that, if it occurred to the scribe to secure a distinction from the following *Cerarius*, by entering *Cerarus*, 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 *Ceptrum* (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 Grammaticae* there is no entry for *Cericarius* or *Sericarius*, all the reason for proper placement of *Cer[ic]ar[i]us* under the letter *S*. Cf. also OLD, s.v. *sericarius*.

<sup>298</sup> Cf. LSJ, s.v. "κέραστis ... horned serpent or asp, *Cerastes cornutus*." For a description cf. Isid., 12.4.18: "Cerastes serpens dictus, eo quod in capite cornua habet similia arietum; 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 torquente cerastae," "and the spine of the roaming *cerastes* twisting as it goes."

<sup>299</sup> 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.

<sup>300</sup> Cf. DFC: "Ceratim - indeclinable - quoddam pondus, scilicet media pars oboli habens siliquam unam et semis."

2941 a scope (ms.), tia (ms.). — 2942 heggen (ms.). — 2943 *Cepidiens* (ms.), — 2948 *Cerastas* (ms.). — 2953 *Ceratum* (ms.).

- 2957 Ceraunia exaltationes vndarum<sup>301</sup>  
 2958 Ceraunie arum rede vines or grapes  
 2959 Ceraunos grece fulmen latine<sup>302</sup>  
 2960 Cerberus tria que sumit carnes  
 mortuorum<sup>303</sup>

<sup>301</sup> Cf. DFC: "Ceraunia orum . . . i. acutiones vel exaltationes undarum in tempestate, quasi amnes cornuti et ceraunia dicuntur saxa preminencia in mari instar cornuum."

<sup>302</sup> The scribe wrote: "Ceramines grece fluuium latine." *Isid.*, 14.8.12 supports the corrected reading as "Graece enim fulmen κεραυνός dicitur." Both *Ceramines* and *fluuium* are readings of considerable dyslexia, which has plagued our scribe through his career. See the many examples which precede these at *ALMA*, 65, 2007, p. 77, n. 106, and p. 81, n. 137.

<sup>303</sup> A brief sketch describing Cerberus can be found in Lempriere, p. 155. The more thorough and poignant features of this mythological character are elaborated upon at *Isid.* 11.3.33: "Fingunt et monstra quaedam inrationabilium animantium, ut Cerberum inferorum canem tria capita habentem, significantes per eum tres aetates per quas mors hominem devorat, id est infantiam, iuventutem et senectutem. Quem quidam ideo dictum Cerberum putant quasi κρεοβόρος, id est carnem vorans." Our scribe with the entry *Ceroberius*, finds himself half way along both paths: *Cerberus* (κέρβερος) and *Creoberus* (κρεοβόρος). *Cerberus* is the traditional canine demon of the underworld, according to Lempriere, "stationed at the entrance of hell, to prevent the living from entering the infernal regions, and the dead from escaping from their confinement." *Ceroberius*, a dyslexic attempt at *Creoborus* (κρεοβόρος, *fed on flesh*, from κρεοβορέω, *eat flesh*) indicates the scribe's principal direction, *sumit carnes 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 carnes mortuorum." Finally, refocus upon the meaning of the name *Creoborus* (*Cerberus*). It comes from two Greek words, κρέας - *flesh* and βόρά - *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." βόρά 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 Cerdo vel don a barker or an heretyk or a souter<sup>304</sup>  
 2963 Cerdo [qui preparat] corrium<sup>305</sup>  
 2964 Cerdoniaticus<sup>306</sup> quidam hereticus<sup>307</sup>  
 2965 Cer[e]agius a baker  
 2966 Ceralium a bakying place<sup>308</sup>  
 2967 Cerebellum paruum cerebrum  
 2968 Cerebro[s]us a um pertinens<sup>309</sup>  
 2969 Cerebrum brayne  
 2970 Cereolus cerge<sup>310</sup>

βόρά enters Latin as *vorare*. So brutality and carnage are sustained. In sum, our scribe has given the item as follows in the manuscript: "Ceroberius terra que sumit carnes mortuorum," which can only be translated as "Ceroberius the land which seizes the flesh of the dead." Yet, if a slight readjustment were to be allowed, some sense might be made of the item: "Cerberus tria ca (for terra que) [pita habens] sumit carnes mortuorum," meaning "Cerberus, having three heads, seizes the flesh of the dead."

<sup>304</sup> A barker (tanner) and souter (cobbler) are both manual laborers. For "an heretyk" cf. *Isid.* 8.5.20-21, s.v. *De haeresibus Christianorum*. "Marcionistae a Marcione Stoico philosopho appellati, qui Cerdonis dogma secutus, alterum bonum, alterum iustum Deum adseruit, tanquam duo principia creatoris et bonitatis."

<sup>305</sup> Cf. *LSJ Suppl.*, 1996: "κέρδων, 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 calcifex et dicitur a cerdon grece, quod est corium latine." 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.

<sup>306</sup> 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.

<sup>307</sup> Cf. DFC and *Isid.* 8.5.20-21.

<sup>308</sup> For somewhat more detail, cf. *FVD*: "locus ubi panis et cibus paratur."

<sup>309</sup> This item pertains to the words following it, "Cerebrum brayne," based upon its gloss in DFC: "iracundus qui in cerebro habet vicium."

<sup>310</sup> A small candle, derived from *cera*, *wax*.

2959 Ceramines . . . fluuium (ms.). — 2960 Ceroberius (ms.), terra (ms.). — 2962 Cerda (ms.). — 2964 Cerde-maticus (ms.). — 2965 Ceragius (ms.). — 2970 Ceriolus (ms.).

- 2971 Ceres .i. dea frumenti<sup>311</sup>  
 2972 Cerealis et le *pertinens*  
 2973 Cerete *quedam ciuitas*<sup>312</sup>  
 2974 Ceretis et te *pertinens*  
 2975 Cerethi a wys *fyztere*<sup>313</sup>  
 2976 Cerimonie arum a fest of wax *vel sancta ordinacio vel tempus sanctum*<sup>314</sup>  
 2977 Cerimonialis *festiuus religiosus*  
 2978 Cerimonia .i. defectus<sup>315</sup>  
 2979 Cerinciani heretici<sup>316</sup>  
 2980 Cerimonium *sacrificium*  
 2981 Cernida þe tree þat bereþ siue<sup>317</sup>

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

<sup>312</sup> A city in Umbria (Lempriere) DFC unspecifically remarks: "Cerete tis - quedam ciuitas ... hoc cerete, nomen patrium; moderni tamen per syncopam dicunt hic et hec Ceres, Ceretis."

<sup>313</sup> DFC offers "... erant autem cohortes sive legiones pugnatorum et sonat cerethi exterminatores ...; hi erant pugnatores doctissimi, custodes capitis David, ut dicitur in Hystoriis."

<sup>314</sup> Reflective of a more solemnly and universally structured list of social and religious festivities found in FVD: "sacre culture, leges divine, instituta sacrificiorum, sacra religio."

<sup>315</sup> Lincoln 88 and St. John's (Cmb) agree with Stonyhurst. Lincoln 111 adds: re[l]igio sacra and leges 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.

<sup>316</sup> Cf. *Isid.* 8.5.8: "Cerinthiani a Cerintho quodam nuncupati. Hi inter cetera circumcisionem observant; mille annos post resurrectionem in voluptate carnis futuros praedicant. Unde et Graece Chiliastae, Latine Miliasti sunt appellati." Cf. also MED, s.v. *Chirencian*, from Pecoock's *Repressor* ... 497.

<sup>317</sup> Both FVD and DFC are similar in their offering here. FVD: "lignum supra quod ducitur tarantara quia discernit pollinem a furfure." Cf. Latham s.v. "cernida tap-tree, spigot." However, under *sive* in the MED, section (a) contains a complex *Medulla* citation which reads *Cerunda*: ... *sine*, which should be corrected to *Cernida*: ... *siue*. Also, aside from immediate relevance,

- 2982 Cerno is *ponere iudicare indicare statuere*  
 2983 Cernulus .i. *inclinatus*<sup>318</sup>  
 2984 Cernuus a *um* lou3 bowed<sup>319</sup>  
 2985 Cernuus a u[m] bee able or buxom<sup>320</sup>  
 2986 Cernu[us] sok *withowte sole*<sup>321</sup>  
 2987 Cero as to waxe  
 2988 Ceroferarius a berer of a cirge  
 2989 Ceroma a plastre of honi & herbes  
 2990 Ceromaticus .i. *ceromate vnctus*  
 2991 Ceros *grece cornu latine*<sup>322</sup>  
 2992 Cerotum *ceroma*  
 2993 Ceritus *furiosus*<sup>323</sup>  
 2994 Ceritrus *quidam serpens*<sup>324</sup>  
 2995 Cereus a taper of wax  
 2996 Celidrus a rame<sup>325</sup>  
 2997 Cerson terra<sup>326</sup>  
 2998 Certamino as to fyzt  
 2999 Certifico as to make certayne  
 3000 Certioro as *idem*

the first variant reading of the *Gloss. Bibbesw.* (just above this *Medulla* quote) must be *szieue*, since *u* and *n* are the same in a manuscript.

<sup>318</sup> Cf. FVD: "inclinatus vel ingeniosus et dicitur a cerno .nis."

<sup>319</sup> FVD improves upon this: "acclinis, humilis, pronus, in capite ruens."

<sup>320</sup> It seems a reasonable amount of confusion is reflected in the variant readings of the mss.: Lincoln 88: "Bo able or buxum." Lincoln 111 is missing. Hrl 2257: "bo abult or bowed." St. John's (Cmb): "bowabyll or buxum."

<sup>321</sup> Cf. *Isid.* 19.34.13: "Cernui socci sunt sine solo." It is difficult to avoid the sustained alliteration, as if to mimic the sound of a sock upon a slippery surface.

<sup>322</sup> For this scribe's practice of using the genitive form of the Greek noun to equate with the nominative of the Latin, cf. *ALMA*, 60, 2002, p. 255-56.

<sup>323</sup> Cf. Bristol DM1, in *Traditio* 48, p. 182, line 5, and n. 2.

<sup>324</sup> Since *l* and *r* as well as *d* and *t* are vocally interchangeable, it is probable that *Ceritrus* was subsumed under *Chelydrus* (2996) as the same snake. The *Chelydrus* is described in *Lucan* as "tractique via fumante chelydri."

<sup>325</sup> Cf. line 2994 for description of this snake.

<sup>326</sup> Cf.  $\chi\acute{\epsilon}\pi\sigma\omicron\varsigma$ ; and Bristol DM1, p. 183, line 8, and n. 5.

2971 Cerus (ms.). — 2972 Cerialis (ms.). — 2975 Ceregi (ms.). — 2979 hereticus (ms.). — 2981 Cernuda (ms.). — 2984 Cernucus (ms.). — 2997 Cerfon (ms.). — 3000 Cercioro (ms.).

- 3001 Certamen fyzyngge chidyngge motyngge<sup>327</sup>  
 3002 Certo as to fyzt chide mote  
 3003 Certus a um certeyne  
 3004 Ceruica a stoke<sup>328</sup>  
 3005 Ceruical a pulwar<sup>329</sup>  
 3006 Ceruicula .i. parua certuix  
 3007 [Ceruix haterel]<sup>330</sup> & pride  
 3008 Cerulus<sup>331</sup> grene made with blake  
 3009 Cerusa blanc plum<sup>332</sup>  
 3010 Ceruus an hert  
 3011 Ceruulus diminutium  
 3012 Ceruicatus wode acursed & proud<sup>333</sup>  
 3013 Curuus bowed<sup>334</sup>  
 3014 Cesar nomen proprium  
 3015 Cesarius a um pertinens  
 3016 Cesarianus a um idem  
 3017 Cesariensis idem  
 3018 Cesaries her  
 3019 Cesia [lenticula]<sup>335</sup>  
 3020 Cesius a um lentic[u]losus<sup>336</sup>

- 3021 Cesim .i. diuisim<sup>337</sup>  
 3022 Cessonomoton maner of speche<sup>338</sup>  
 3023 Ceso onis he þat is kut myd wombe<sup>339</sup>  
 3024 Cismomatum idem<sup>340</sup>  
 3025 Cesonia litel fleshe of coltes hed<sup>341</sup>  
 3026 Cesor oris a kutter or a taylor  
 3027 Cespes tis a turfe  
 3028 Cespito as to stomble et herbas euellere<sup>342</sup>  
 3029 Cesso as to sece  
 3030 Cessabundi similes cessantibus<sup>343</sup>  
 3031 Cesso sis to zeue stede<sup>344</sup>

<sup>337</sup> Cf. Bristol DM1, 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 Papiam."

<sup>338</sup> Cf. Bristol DM1, line 39, n. 18.

<sup>339</sup> Once again FVD and DFC read identically: "qui de ventre matris ceso scinditur." Both *Isid.* and *Paul. Fest.* offer only the plural. *Isid.* 9.3.12 reads: "Qui enim execto utero eximebantur, Caesones et Caesares appellabantur." *Paul. Fest.*, p. 50, (Lindsay) reads "Caesones appellatur ex utero matris exsecti."

<sup>340</sup> Cf. note on line 3022.

<sup>341</sup> Three of the principal manuscripts of the *Medulla Grammaticae* (Hrl. 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 DM1, p. 185, line 42 and n. 20.

<sup>342</sup> This is another curt gloss. FVD and DFC identically read "fodere vel cadere vel ruere, offendere." Bristol DM1 reads "to stumblin vel herbas euellere vel cadere vnde et equi qui sepe cadunt."

<sup>343</sup> 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 simili cessantes." *Similis -is -e* is a third declension adjective, not second declension; it expects the dative rather than the accusative case. Corrected it should read *similes*, agreeing with the nominative plural of the gerundive *Cessabundi*. Then, looking the other way, *similes* governs the dative case and requires *cessantibus*.

<sup>344</sup> Cf. Bristol DM1, p. 186, line 49, for confirmation: "Cesso is ui verbum desideratium to zeue place."

<sup>327</sup> See this item in its proper context under *moting(e)* ger. in MED.

<sup>328</sup> See Bristol DM1, p. 183, line 15, and n. 7. *Strik* and *stoke* are synonyms (MED).

<sup>329</sup> The former is a derivation of *cervix* (neck) and *pulvinar* (classical Latin = a couch; medieval Latin = a cushion). Hence, a cushion placed under the neck. Cf. MED s.v. *pilwer* (n.)

<sup>330</sup> Concerning *haterel*, cf. Bristol DM1, p. 184, n. 10, and see *apparatus criticus*, line 21.

<sup>331</sup> *Cerulus* = *caeruleus* (blue) in classical Latin. However, other interesting combinations can be found at Bristol DM1, p. 184, n. 11.

<sup>332</sup> Cf. OLD s.v. *cerussa*; also see Bristol DM1, p. 184, line 27, and n. 13.

<sup>333</sup> For structure see line 3007: "[Ceruix haterel] & pride." Cf. *Pride*, n. (2) in MED for depth of meaning.

<sup>334</sup> Both FVD and DFC convey this sense of "naturally curved" under the spelling *curuus*. This misspelled entry *ceruus* seems to represent that spelling *curuus*, since our scribe does not have *curuus* near the end of the letter C. Hence, the entry spelling must be changed from *ceruus* to *curuus* in the text.

<sup>335</sup> Confirmed by identical readings from FVD and DFC: "Cesia ... i. lenticula ... scilicet color non integer, sed intercisus in facie." The issue is freckles.

<sup>336</sup> *lentic[u]losus* is unattested in the lexica.

3006 seruix (ms.). — 3013 Ceruus (ms.). — 3017 Cesanencis (ms.). — 3021 Cecim (ms.). — 3025 Cisionia (ms.). — 3026 Cissor (ms.). — 3030 simili cessantes (ms.).

- 3032 *Cesticulus* circulus in capite<sup>345</sup>  
 3033 *Cestus* ti<sup>346</sup> a gurdul of lecherie  
 3034 *Cestus tus* lykyngye by kyynde<sup>347</sup>  
 3035 *Cessosius* qui sepe cedit<sup>348</sup>  
 3036 *Cessura* finalitas dictionis<sup>349</sup>

<sup>345</sup> Cf. Bristol DM1, p. 186, line 50: "Circulus in capite cum quo aliquid portatur."

<sup>346</sup> Derived from κερτός. Cf. Bristol DM1, p. 186, line 51: "Cestus ti 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 quandoque pro legitima copula et maritali concordia vel castitate." DFC has the same reading but for "et Ceston quasi Caston" replaced with "quia in feminis maritalis castitatis signum sit."

<sup>347</sup> The gloss does not equate to the entry word. *Cestus -us* pertains to sport: boxing. FVD, DFC, and Bristol DM1 deal with the pugilistic world. The following is the principal section of FVD: "Corium cum plumbo infuso quo manus suas pugiles muniunt." 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 (Cmb) 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 FVD above. The point being *Cestus -us* can only mean what the OLD indicates that it means. This argues well for FVD, DFC, 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 it, *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."

<sup>348</sup> Identical to Bristol DM1. Cf. p. 186, line 53, and n. 24.

<sup>349</sup> Cf. "Cissura, cuttyngye (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

- 3037 *Cesus a um* smyten  
 3038 *Cetaria* vbi cete habundant et alii pisces  
 3039 *Cetarius* qui capit illos et vendit  
 3040 *Cetariu[m]* locus vbi venduntur  
 3041 *Cete* indeclinabile a whale  
 3042 *Ceterus* reliq[ui]us  
 3043 *Cethius* out<sup>350</sup>  
 3044 *Cecum* quoddam intestinum<sup>351</sup>  
 3045 *Cethei* findirus of wordes<sup>352</sup>  
 3046 *Cetura* vxor abrahe<sup>353</sup>  
 3047 *Cetus tus* a companie  
 3048 *Cetus ti* a whale  
 3049 *Ceu aduerbium sicut*  
 3050 *Ceuo es .i. cullum mouere*<sup>354</sup>  
 3051 *Chaldei* quidam populus<sup>355</sup>

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.

<sup>350</sup> The Stonyhurst manuscript reveals an otiose marking over the *i*. Cf. Bristol DM1, p. 187, line 62: "Cetheus interpretatur abscius." 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 *cethius* and *scissus*, the perfect passive participle of *scindo*. *Out*, as it stands, is of little help in understanding *Cethius*.

<sup>351</sup> Not found in the lexica or manuscripts for this work but for Bristol DM1: "Cecum .i. quoddam intestinum"; cf. n. 29.

<sup>352</sup> Not accounted for in the lexica, FVD, DFC, AMD, but for Bristol DM1: "Cetei .i. quidam sapientes in uentores uerborum"; cf. n. 27.

<sup>353</sup> Cf. Bristol DM1: "Cetura fuit uxor habree post saram." *Isid.* 9.2.50 continues on the subject "... qui fuit nepos Abraham ex Cethura."

<sup>354</sup> As is expected Stonyhurst needs greater descriptive support. First, from Bristol DM1: "... cullum mouere sicut faciunt homines in concumbendo." Then from OLD: "to move the haunches in a lewd or effeminate manner." Then, thoroughly, by FVD: "mouere culum vel agitare; sicut faciunt in concumbendo et proprie cevere est quod faciunt homines superius, sicut crissari quod faciunt mulieres inferius."

<sup>355</sup> 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 fratris Abrahæ cognominati sunt." Cf. OCB, p. 787: "The Chaldeans were a group of five tribes who became dominant in Babylonia

3039 *Capus* (ms.). — 3043 otiose <sup>1</sup> over the *i* of *Cethius* (ms.).

- 3052 Chaleph *interpretatur can[i]s*<sup>356</sup>  
 3053 Cham *grece calidus latine et nomen proprium*<sup>357</sup>  
 3054 Chami *scho[r]te*<sup>358</sup>  
 3055 Chamos *a maumet*<sup>359</sup>  
 3056 C[h]amul *surgens dolorans caliditas*  
 3057 Chana *a strete of galile*  
 3058 Chananeus *folwere or marchaut*  
 3059 Chaus *derkenes*<sup>360</sup>  
 3060 Chai *vel on idem*  
 3061 Charram *wrapped*<sup>361</sup>  
 3062 Chasdei *cruel made wreche[d]*<sup>362</sup>  
 3063 C[h]aslen *interpretatur spes eius vel sperans in eum*<sup>363</sup>  
 3064 Chasle *harne[s] of scorpion*<sup>364</sup>  
 3065 Chelidrus *quidam serpens*<sup>365</sup>  
 3066 Chelis *cithara*<sup>366</sup>  
 3067 Chelon *wrong pyng*<sup>367</sup>  
 3068 Chere *interpretatur aue salue gaude*<sup>368</sup>  
 3069 Chermel *nomen proprium montis*<sup>369</sup>  
 3070 Cherub *princeps vnus ordinis angelorum*<sup>370</sup>  
 3071 Cherubin *idem*  
 3072 Cherubim *vnuquisque angelus*  
 3073 Cherucus *cop of mast or veyle*  
 3074 Cherym<sup>371</sup> *interpretatur signati vel formidantes aut insanientes*  
 3075 Chidon *a child*<sup>372</sup>

during the late sixth century BCE." "Astrologiam vero et nativitatibus observantiam Chaldaei primi docuerunt" (*Isid.* 3.25.1). Also, cf. Bristol DM1, p. 187, line 69, which adds: "Casdei qui nunc Chaldei dicuntur ut interpretantur feroces captiuantes quasi demones."

<sup>356</sup> Cf. *Isid.* 7.6.52: "Caleph quasi cor, aut canis."

<sup>357</sup> Cf. *Isid.* 7.6.17: "Cham calidus, et ipse ex praesagio futuri cognominatus." Cham is one of the sons of Noah.

<sup>358</sup> Cf. Bristol DM1, p. 188, line 72, for the idea of size. Outside of the *Medulla Grammaticae*, *Chami* is unattested as a Latin word transliterated from Greek. Here *Chami* is from χαμαι; but χαμαί means "to the ground," "to earth." Bristol DM1 allows *Chami* to be understood colloquially: "Chami grece .i. breue et humile."

<sup>359</sup> The Old Testament is explicit here. Cf. Bristol DM1, p. 188, line 73, n. 36, for details.

<sup>360</sup> With line 3060, witness a profoundly confused rendition of Bristol DM1, p. 188, lines 78-80:

Chaos neutri generis et hoc

Chaon indeclinabile et hic Chaus et hic

Chaos oy .i. profunditas vel fossa vel confusa caligo vel confucio rerum vel incium rerum.

Aside from the word *derkenes*, 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 χάος. Also, cf. the article *Chaos* in OCB, p. 105.

<sup>361</sup> Cf. Bristol DM1, p. 188, line 81: "Charram wrethed," and n. 41.

<sup>362</sup> Cf. note on *Chaldei*, line 3051.

<sup>363</sup> This item is identical to Bristol DM1. Also cf. n. 44.

<sup>364</sup> The Bristol DM1 reading of the entry is *Chele*, which is the transliteration of the Greek χηλή, "the claws of the Scorpion" (LSJ). Our scribe's orthography is far from that: *Chasle* is the continuation of the *as* spelling within the lines: *Chasdei* (3062), *C[h]aslen* (3063), and here, *Chasle*.

<sup>365</sup> Cf. note on *Ceritrus*, line 2994.

<sup>366</sup> 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.

<sup>367</sup> Cf. Bristol DM1 p. 189, line 88, and n. 45.

<sup>368</sup> Whatever the variation among the glosses, that which probably lies behind the word is what the sound of the word suggests: χαίρει, the participle used as imperative, in Greek meaning "fare thee well," common in the New Testament as a form of greeting.

<sup>369</sup> Cf. note on line 2634. Also, in OCB cf. maps nos. 1 and 13 (X3).

<sup>370</sup> 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 sparer is Brito Metricus who allots a single entry to all: "Sunt cherubim sacri, cherubin sacra [apparatus criticus: sacer], sit cherub unus." Also, cf. *Isid.* 7.5.22-23 regarding their metaphysical being, and 14.3.4 concerning their interactions.

<sup>371</sup> Confirming further the common spelling of this word. See also Bristol DM1, n. 47.

<sup>372</sup> Cf. Bristol DM1 and note 48: χιτών "coat of mail." Also, cf. line 3387: "Clipeus a chyld."

- 3076 Chilindroydes shadew long waxinge<sup>373</sup>  
 3077 Chilindrus quedam figura<sup>374</sup>  
 3078 Chilones quidam homines<sup>375</sup>  
 3079 Chios insula cira lingua<sup>376</sup>  
 3080 Chius nomen proprium<sup>377</sup>  
 3081 Chium quidam locus<sup>378</sup>  
 3082 Choa ecclesia<sup>379</sup>  
 3083 Chobal dampinge  
 3084 Chodorlaomor maner of gauel<sup>380</sup>  
 3085 Choeleth hebraice ecclesiastes grece  
 consionator latine<sup>381</sup>  
 3086 Chomor niz clepud<sup>382</sup>  
 3087 Chonemas smytyngge of god<sup>383</sup>  
 3088 Choraula qui ducit choream  
 3089 Chore<sup>384</sup> interpretatur caluaria vel caluus  
 vel caluicium  
 3090 Choreia a daunce or a song  
 3091 Choreb mensa vel massa [temtans]<sup>385</sup>

- 3092 Choreus a um wrope<sup>386</sup>  
 3093 Choricanus qui cantat in choro  
 3094 Choricista idem  
 3095 Cho[r]icum a quere<sup>387</sup>  
 3096 Chorus idem  
 3097 Chorus mensura decem modiorum<sup>388</sup>  
 3098 Chous pars celi<sup>389</sup>  
 3099 Ch[r]emes nomen proprium<sup>390</sup>  
 3100 Chret[ic]us a domesmon & a lyche<sup>391</sup>  
 3101 Chrisis priue<sup>392</sup>

that concerning a rather popular word, *Chios* (3079). *Choreb*, meaning "desolate," is a general name for the Sinaitic mountains.

<sup>386</sup> 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 *wrot[he]* is firmly supported by Stonyhurst's *wrope*.

<sup>387</sup> Cf. Bristol DM1, n. 70.

<sup>388</sup> Precisely, in FVD. However, for details, cf. Bristol DM1, n. 72.

<sup>389</sup> Bristol DM1, line 121, reads "Chous ii .i. pars celi qua celum continetur." DFC adds "vel ipsum celum — a chaos dicitur."

<sup>390</sup> A vile old man found in the *Andria* of Terence.

<sup>391</sup> Cf. FVD for a thorough description: "Chreticus .tici- .i. iudex vel medicus et dicitur a chrisis, quod est iudicium, quia iudicat de infirmo an debeat evadere; dies chreticus eciam dicitur iudicialis in quo sumitur infirmitatis iudicium an debeat ab infirmitate liberari." See also *Isid.* 4.9.13.

<sup>392</sup> 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 *priue*. Dwelling upon the Bristol DM1 gloss, *secretum*, he knows he has been very unfair to the reader. Discarding all but *priue*, 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 interwoven Greek and Latin and, where possible, Hebrew were in the mediaeval period. These three languages were known as the *tres lingue*

<sup>373</sup> Cf. κυλινδροειδής, *cylindrical*; see Bristol DM1, p. 190, line 95, and n. 49.

<sup>374</sup> Cf. κυλινδρος. Be especially attentive to the details of the Bristol DM1 gloss: "wood or stone and long and curving like that snake." See note on line 2994.

<sup>375</sup> A perfectly useless gloss. Cf. Bristol DM1: "homines cum breuioribus labiis," and note 53.

<sup>376</sup> Bristol DM1 is identical. Cf. note 54 referring to *Isid.* 14.6.30.

<sup>377</sup> Pertaining to the Roman spelling of the Greek island, Chios. Cf. OCD(3) s. v.

<sup>378</sup> The neuter ending is baffling or an error.

<sup>379</sup> Cf. Bristol DM1 and note 56 (partially).

<sup>380</sup> Cf. Bristol DM1 and the first four lines of note 59.

<sup>381</sup> Cf. Bristol DM1, n. 61.

<sup>382</sup> Cf. Bristol DM1, p. 192, line 107, n. 62 (first half).

<sup>383</sup> Cf. Bristol DM1, p. 192, line 107, n. 62 (second half).

<sup>384</sup> *Chore* = κοῦρά (πρή) = "cutting of hair." Cf. Bristol DM1, p. 192, line 110, n. 64.

<sup>385</sup> See Bristol DM1, p. 192, line 112, n. 66. Consistently Stonyhurst and Bristol DM1 show similarities. Note also how infrequently FVD, DFC, and AMD appear among these past several words, not to mention *Isid.* who appears only once since 3074, and

- 3102 Crisma crem  
 3103 Crisolitus lapis preciosus  
 3104 C[h]risop[r]iasus idem<sup>393</sup>  
 3105 Crisopasticus idem  
 3106 Chrisolynsis<sup>394</sup> idem  
 3107 Chrisostomus a gylden moupe<sup>395</sup>  
 3108 Christeleyson criste haue mercy on vs  
 3109 Christianismus cristendom  
 3110 Christianus a cristen mon  
 3111 Christicola idem  
 3112 Christus qui crismate vnctus  
 3113 Chriso as deaurare  
 3114 Chus derk<sup>396</sup>

- 3115 Chusan derkenes<sup>397</sup>  
 3116 Chusansatan tenebrosa iniquitas<sup>398</sup>  
 3117 Ciusi priue lystynge<sup>399</sup>  
 3118 Ciatius a lytel cope vel g[en]us ponderis<sup>400</sup>  
 3119 Ciania gemma cerulei coloris  
 3120 Ciane quedam nimpha<sup>401</sup>  
 3121 Cibarium mete<sup>402</sup>  
 3122 Cibatus etynge  
 3123 Cibe arum mete<sup>403</sup>  
 3124 Cibeles mater deorum<sup>404</sup>

*sacrae*. 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: "Criseus .i. aureus" and "Crisis grece secretum latine," respectively. Note further that there are four repetitions:

4195: "Crisma tis crem," looking back to 3102: "Crisma crem."

4196: "Criseus .i. aureus," and 4197: "Crisis grece secretum latine," suggest part (*secretum*) looking back to 3101: "Chrisis priue."

4201: "Crisolitus idem," reflecting 3103: "Crisolitus lapis preciosus."

4193: "Crisopassus gemma viridis," reflecting 3104: "C[h]risop[r]iasus."

<sup>393</sup> 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, prodit obscuritas. Nocte enim igneus est, die aureus." The *idem* of lines 3104-6 pertains to the gloss of line 3103: "lapis preciosus."

<sup>394</sup> *Chrisolynsis* is repeated at line 4200: "Crisso-lonsis lap[i]s preciosus."

<sup>395</sup> The entry is derived directly from Greek: χρύσεον στόμα, and is repeated at line 4211: "Crisostomus .i. aureum os."

<sup>396</sup> This confirms, in part, Bristol DM1, n. 78.

<sup>397</sup> The *apparatus criticus* of the Bristol DM1 edition provides considerable variation in meaning for *tenebrositas*.

<sup>398</sup> Cf. Bristol DM1, line 138, n. 79, which seems to contain most available information. Other glossaries and lexica used here do not address this issue or word.

<sup>399</sup> "Paying close attention," "listening carefully" fits well with the spirit of Bristol DM1, p. 195, line 139, n. 80: "secretum vel cilencium vel profun[ditas]."

<sup>400</sup> Cf. OLD s.v. *Cyathus*, which is the precise transcription of κιάθος, "a ladle for drawing wine out of a κρατήρ"; hence, a little cup. The type of weight (*genus ponderis*) is under OLD s.v. *Cyathus*, 3, "a dry measure, equivalent to ten drachmae." DFC defines it as a "vas ad bibendum" and a "parvus craticulus," an interesting development from "a ladle drawing wine from a crater."

<sup>401</sup> For her narrative cf. Ovid, *Metamorphoses*, 5.409 ff.

<sup>402</sup> FVD expands Stonyhurst's definition somewhat, with which DFC is in agreement: "cibus . . . alimonia, annona, victus, alimentum." Bristol DM1 at line 141 conflates *Cibarium* as both the food and its dispenser (*Ciborium*), whereas Stonyhurst has a separate item (3127): "Ciborium a vessel to put in mete." *Cibarium* introduces a cognative family extending from 3121 through 3128 with the exception of *Cibeles*, line 3124, and *Cibelus*, line 3125, in rare, perfect alphabetization.

<sup>403</sup> Unmistakeably this is the reading, to a word, of the five *Medulla* mss. 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: "tessere quadrate, scilicet taxilli"—"squared cubes, namely dice," the age-old game. On this, see κύβος in LSI.

<sup>404</sup> For this most important mythical figure, Cybele, cf. Lempriere, p. 209. For more detailed religious tradition, cf. OCD(3), p. 416, s.v. *Cybele*. The manuscript reading *Cirelos* seems to be an audible error, since the

3104 Crisopassus (ms.). — 3107 Chrisostemus (ms.). — 3109 Christeanismus (ms.). — 3119 Cerusei (ms.). — 3123 Ciborum (ms.). — 3124 Cirelos (ms.). — 3125 Cibilus et sibileus (ms.).



- 3125 *Cibelus* et *cibeleus pertinens*  
 3126 *Cibo* as to *zeue mete*  
 3127 *Ciborium* a vessel to put in *mete*  
 3128 *Cibutum* a *mete* *whycche*<sup>405</sup>  
 3129 *Cicada* a *grashoper*  
 3130 *Cicat[r]icosus* a mon ful of *vnheled*  
*wonden*  
 3131 *Cicatrix* a wound *vnheled* *bynepe*<sup>406</sup>  
 3132 *Cicatricula* *diminutiuum*  
 3133 *Cice[n]dela* [a] *maner* of *scarab*<sup>407</sup>  
 3134 *Cicendelum* a *cencer* or *weke*  
 3135 *Cicer* *quoddam ligumen* vel *semen*<sup>408</sup>  
 3136 *Cicla* a *mantel*

- 3137 *Ciclas* *diminutiuum* an *hille*<sup>409</sup>  
 3138 *Ciclopedia* .i. *saxa*<sup>410</sup>  
 3139 *Ciclopius* a *um pertinens*  
 3140 *Ciclaminos* *quedam herba*  
 3141 *Ciclopes* *quidam populus*<sup>411</sup>  
 3142 *Ciclus* .i. *circulus* vel *moneta*<sup>412</sup>  
 3143 *Circulus* *paruus circus*  
 3144 *Ciconia* *auis* a *barnak*<sup>413</sup>  
 3145 *Cicutaria* *quedam herba*<sup>414</sup>  
 3146 *Cicur* *placidus mansuetus prudens*  
 3147 *Cicurius* *prudens cautus gnarus astutus*<sup>415</sup>

visual correlative *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.

<sup>405</sup> Modern English drops the *w*, which, with a few slight modifications, produces *hutch*. *Isid.* 20.9.2 puts it in perspective with a very simple comparison: “*Cibutum Graecum nomen est, quod nos arcam dicimus.*” For the *Graecum nomen* cf. LSJ, s.v. κιβωτός.

<sup>406</sup> 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 obducatur vulnera atque obcaecat.*”

<sup>407</sup> 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 *h* taken as a *b* which gives us *skarrab*. *ede* is a nominal ending in Middle English equivalent to “ness” in current English. *Scarab* in Greek is κάραβος: “a horned beetle” (LSJ). *Isid.* 12.8.6 defines the entry with a slightly different orthography: “*Cicindela scarabeorum genus est; eo quod gradians vel volans lucet.*” Note the slight variation in definition, found in FVD after approximately eight-hundred years: “*Cicendela luzula, genus scarabeorum et dicitur a candeo des quia volans candeat .i. luceat.*”

<sup>408</sup> *Isid.* 12.4.6 provides perspective upon *Cicer*: “*Faselum autem et cicer Graeca nomina sunt,*” but somewhat sparingly, he does not give the source. OLD does so: κίκερρος (Macedonian Greek). The source for this is LSJ *Suppl.* (1996): κίκερροι ὄχροί. μακεδόνης *Hsch.* (See ὄκρα, yellow ochre.)

<sup>409</sup> For its use and place cf. MED, “*ile n.(1).*” *Hille* might represent a conversion to English from the French *isle*. Here *diminutiuum* is not a grammatical comment. Rather, it is a topographical observation. Note, in DFC, an authoritative statement: “*Papias dicit: Ciclades insule sunt in Egeo mari, dicte quod in cyclo, .i. in orbe sunt posite.*”

<sup>410</sup> Such a sparse reflection. Both DFC and Bristol DM1 provide the necessary perspective: “*saxa in quibus ciclopes habitauerunt.*”

<sup>411</sup> Once again, with Stonyhurst offering no depth, one turns to both DFC and Bristol DM1, with just one brief sidelight. In FVD, the *Ciclopes* are men in India who have one eye on the front of their face. They are called *Ariopagite*. The *Ciclopes* were hideous, wild creatures (cf. *Odyssey*, book 9), which hardly fits with the image of the *Areopagite*, 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 agriofagite dicuntur quia solas ferarum carnes edant.*” This is the correct account, whose brief rendering is found under *Agriophagi* (Lempriere, p. 31). The difference is between the august citizen who pronounced the law from the hill of Ares: *Areopagite*; and the ἄγριος (wild creature) who attempts to eat (φαγεῖν) *carnes ferarum*. The finest account of the *Ciclops* is that which occurs in the ninth book of the *Odyssey*.

<sup>412</sup> Cf. Latham for *moneta*: “*circulus*, edge (of coin).”

<sup>413</sup> Cf. *Isid.* 20.15.3 for its activities: “*Hoc instrumentum Hispani ciconiam dicunt, propter quod imitetur eiusdem nominis avem levantes aqua ac deponentes rostrum, dum clangit.*”

<sup>414</sup> Cf. Latham for clarification: “*cicutaria*, geranium (bot.)”

<sup>415</sup> Cf. line 3298

3129 *Cicida* (ms.). — 3130 *Cichaticosus* (ms.). — 3133 *Cicedula* (ms.). — 3134 *Cicendolum* (ms.), of (ms.). — 3136 *Cicula* (ms.). — 3140 *Ciclamines* (ms.). — 3141 *Ciclopos* (ms.). — 3144 *Cicania* (ms.). — 3145 *Cicotacia* (ms.). — 3147 *gratus* (ms.), *hastutus* (ms.).

3148 Cicuro as militare mansuete facere  
 3149 Cicuris g[en]us boren of wylde bor<sup>416</sup>  
 3150 Cicuta an hemloc<sup>417</sup>  
 3151 Cicuticen et cina<sup>418</sup> a singlarre in hemloc  
 3152 Cidaris pillium vel mitra<sup>419</sup>  
 3153 Cidon louere of childrin<sup>420</sup>  
 3154 Cidonia ciuitas et g[en]us pomi<sup>421</sup>  
 3155 Cio es to calle steore gedre  
 3156 Cigneus a um whyt vel cig[nin]us  
 3157 Cignus a swane  
 3158 Cignitus crie of swannes  
 3159 Cile quedam figura<sup>422</sup>

3160 Cilebs<sup>423</sup> .i. castus et vitam celestem ducens  
 3161 Cilia venter<sup>424</sup>  
 3162 Ciliacus qui habet dolorem in ventre<sup>425</sup>  
 3163 Ciliarcha princeps mille hominum  
 3164 Ciliaste heretic<sup>426</sup>  
 3165 Cilices maner of folke<sup>427</sup>  
 3166 Cilicia proprium nomen patrie<sup>428</sup>  
 3167 Cilicinus pertinens ad cilicium  
 3168 Cilicium an here<sup>429</sup>  
 3169 Cilicus a um of cilice  
 3170 Cileo es to stere<sup>430</sup>  
 3171 Cilliba mensa remota post prandium<sup>431</sup>  
 3172 Cilonos homines cum longis capitibus<sup>432</sup>  
 3173 Cilium an eze lede<sup>433</sup>  
 3174 Cima crop of worte<sup>434</sup>

<sup>416</sup> Cf. DFC for authoritative comments: "Cicurris . . . est porcus natus ex apro silvestri et domestica porca secundum Hugutionem; Papias dicit: cicurris domesticus sus."

<sup>417</sup> AMD reads: "quedam herba amara." However, *Isid.* refines the entry at 17.7.57: "Cicuta . . . est quod est inter cannarum nodos; dicta quod lateat." Bristol DM1 has a clause which is unique to the *Medulla* tradition: "Cicuta herba acuta homelok quia eius succus nocet oculis." 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 money-lender: "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 sly Cicuta; add a thousand chains." Cicuta is "an old avaricious usurer" in this scene. See also, lines 168-75.

<sup>418</sup> Cf. DFC: "qui vel que canit cum cicuta." To consider "a singlarre in hemloc," cf. OLD, s.v. *cicuta* 3: "The reed of a pipe made from the stem of hemlock."

<sup>419</sup> Our scribe is consistently unhelpful. Observe how, without even a note, the gloss of Bristol DM1 satisfies one's interest: "Cidaris .i. pileus pontificalis vel m[i]tra episcopi." See also *Isid.* 19.30.6, "Cidarim et ipsud sacerdotum erat, quod a plerisque mitra vocatur." In Greek, "κίδαρις, Persian head-dress, prob. = τιάρα, turban of Jewish high priest." (LSJ)

<sup>420</sup> Cf. DFC: "Papias dicit: cidones puerorum amatores."

<sup>421</sup> Cf. Bristol DM1, n. 99, pointing to Columella, *De Re rustica*, 5.10.19 and Pliny, *HN*, 15.37.

<sup>422</sup> Cf. LSJ: χίλιοι.

<sup>423</sup> Consider the orthographic variation with *Calibs* (2377) and *Celebs* (2839).

<sup>424</sup> For the solution to this item, cf. the Greek κοιλία, stomach, which equals *venter*.

<sup>425</sup> Cf. the Greek κοιλιακός, "suffering in the bowels" (LSJ).

<sup>426</sup> Cf. Lampe: "χίλιαστῆς, ὁ, one who in the millennial kingdom." Also cf. *Isid.* 8.5.8: "Cerinthiani . . . mille annos post resurrectionem in voluptate carnis futuros praedicant. Vnde et Graece Chiliastae, Latine Milliastrae sunt appellati."

<sup>427</sup> Cf. DFC: "Cilices: quidam populi qui erant pirate et cilices pro piratis et pirate pro cilicibus sepe ponitur; hos devicit Pompeius."

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

<sup>429</sup> Cf. FVD: "Cilicium: vestimentum factum de pilis caprarum vel equorum." Cf. Bristol DM1, p. 199, n. 106, for further qualification.

<sup>430</sup> Cf. *Isid.* 20.14.11: "Cillere est movere."

<sup>431</sup> Cf. P. Parv, p. 472: "Taby1, mete burde that ys borne away whane mete ys done: Cilliba." In the MED the citation under P. Parv, p. 485, does not exist and should be replaced with the above quote at p. 472.

<sup>432</sup> Cf. Bristol DM1, p. 200, line 201, n. 109.

<sup>433</sup> Cf. *Isid.* 11.1.42: "Cilia sunt tegmina quibus operiuntur oculi, et dicta cilia quod celent oculos tegantque tata custodia."

<sup>434</sup> Cf. DFC: "summitas olerum vel arborum, scilicet summitas virge."

3156 Cignius (ms.). — 3159 Cibe (ms.). — 3162 Ciliatus (ms.). — 3166 pastrie (ms.). — 3169 Cisile (ms.). — 3171 romata (ms.). — 3174 Cinia (ms.).

- 3175 *Cimba* be botme of a bote<sup>435</sup>  
 3176 *Cimex* vel m[i]a vel [micia] name of gres  
 or kanker<sup>436</sup>  
 3177 *Cimicosus* plenus cimicum<sup>437</sup>  
 3178 *Ciminile* vas aquaticum<sup>438</sup>  
 3179 *Ciminum* comyn<sup>439</sup>  
 3180 *Comis grece* dulcis latine<sup>440</sup>  
 3181 *Cimiterium* a chirche hey<sup>441</sup>  
 3182 *Cinaria instrumentum musicum*<sup>442</sup>

<sup>435</sup> Cf. Bristol DM1, p. 200, line 203, n. 111.

<sup>436</sup> Cf. DFC: "Cimex .icis —hec Cima vel Cimicia est herba valde fetens—unde hic Cimex .icis animal valde fetidum et proprie iste vermis, scilicet cimex nascitur in carne putrida, tinea in vestimentis, eruca in oleribus, teredo in ligno, tarmus in lardo." Once again, this is a variation over the period of a millennium of the explanation of *Cimex* given by *Isid.* 12.5.17: "Cimex de similitudine cuiusdam herbae vocatus, cuius foetorem habet. Proprie autem vermis in carne putre nascitur; tinea in vestimentis; eruca in holere; teredo in ligno; tarmus in lardo."

<sup>437</sup> The reading of the entry word in the manuscript is *Cimolus*, which is haplographic of *Cim(ic)osus*, allowing for the similarity between the letters *l* and *s* in the manuscript.

<sup>438</sup> Both FVD and DFC add "ad abluendas manus." Cf. *apparatus criticus* of Bristol DM1, line 210, for variety, yet consistency.

<sup>439</sup> Cf. Bristol DM1: "Ciminum ni neutri generis .i. genus herbe comyn."

<sup>440</sup> Cf. Bristol DM1, n. 115, followed by *Romance Languages Annual*, 1992, vol. IV, 1993, p. 116: "The word *Cimis*, in Bristol DM1 and Stonyhurst manuscripts, caused many a frustrating hour. *Cimis* as a Greek word does not exist. Several syllabic variations offered nothing. *Dulcis* is such a palpable word, yet unyielding, until the figurative sense became apparent: sweet = gentle, polite, comely. Then a primary source: the *CGL IV* provided "Comis: facilis, suavis, dulcis." Hence, not *i*, but *o*: *Comis*."

<sup>441</sup> Cf. MED, s.v. "chirche-hau(e, -hei(e . . . churchyard, burial ground." The etymology reads *coemeterium* from κοιμητήριον, a place to be put to sleep; further from κοιμάω, to put to sleep.

<sup>442</sup> Along with the usual sampling of *Medulla* manuscripts, nothing is known but that it is a musical instrument. FVD and DFC add "... commovet aera sono suo," which suggests the horn or trumpet. The final *i* is dropped in FVD and DFC.

- 3183 *Cinnatulus* hered locked<sup>443</sup>  
 3184 *Cincinus* a loc of here  
 3185 *Cinctim* streytelych  
 3186 *Cinctorium* a gurdel  
 3187 *Cinctus* ti idem  
 3188 *Cinctura* gurdyng  
 3189 *Cine[o] grece* cingere latine<sup>444</sup>  
 3190 *Cinidus* a um hundene<sup>445</sup>  
 3191 *Cinicus* idem  
 3192 *CinERICA* que habet colorem cinerum<sup>446</sup>  
 3193 *Cinerulentus* ful of askes  
 3194 *Cineus* maner of folke<sup>447</sup>  
 3195 *Cingo* gis to gurde  
 3196 *Cingulatus* a um gurt  
 3197 *Cingulum* gurde of mon<sup>448</sup>  
 3198 *Cingula* an hors gurpe<sup>449</sup>

<sup>443</sup> The Stonyhurst manuscript reads *Cinsimaculus*. FVD and DFC are alike in reading "Capillatus, scilicet qui magnos habet cincinnos, a head amassed with little curls." However, there is a larger matter taken up in the Introduction of the *A* volume. *ALMA*, 65, 2007, p. 58.

<sup>444</sup> For the completion of the entry word cf. Bristol DM1, p. 202, line 222. Here the Stonyhurst scribe, if there was a selection of words as glosses, as is evidenced in Bristol DM1: ". . . eniti et cingere latine," made the wrong choice. *Enitor* is closer in sense to the Greek κινέω than is *cingere*. It essentially means "exert oneself, incite, stir up, set in motion," whereas *cingere* conveys the sense of *encircling, surrounding, enclosing*.

<sup>445</sup> According to the MED, the entry *houndeden*, adj., is an *hapax legomenon*. The citation is that of the *Hortus*, an abbreviated title for *Hortus Vocabulorum*. The reference through parts of the letter *C* to Bristol DM1 is to the text which belongs to the *Medulla Grammaticae* and in no way associated with the *Hortus Vocabulorum*. For those interested, this entire issue is taken up in *Traditio*, 48, 1993, p. 173-235, esp. p. 173-181.

<sup>446</sup> FVD affirms that the *que* refers to an *ovis*. DFC, however, reads *avis*, which is discounted by the emphasis upon *ovis* in *Lincoln 111* of the *Medulla Grammaticae*. Cf. line 3207, *ouis*.

<sup>447</sup> Cf. Bristol DM1, p. 202, line 225, n. 118.

<sup>448</sup> Cf. *Isid.*, 20.16.4: "Cingulum hominum generis neutri est; nam animalium genere feminino dicimus has cingulas."

<sup>449</sup> See note on line 3197.

3177 *Cimolus* (ms.). — 3181 *Cimis* (ms.). — 3183 *Cinsimaculus* (ms.). — 3192 *Cenerica* (ms.), qui (ms.).

- 3199 *Cinifes gnattes*<sup>450</sup>  
 3200 *Ciniflo* an aske fist or iren heter  
 3201 *Cinifeus* longinge to cinifis  
 3202 *Cinifis* a flode<sup>451</sup>  
 3203 *Cinamomum* canel<sup>452</sup>  
 3204 *Cinamum* short tre of wounder<sup>453</sup>  
 3205 *Ciner vel nis* aske  
 3206 *Cini[s]culus diminutiuum*  
 3207 *Cin[er]jica ouis habens colorem cineris*<sup>454</sup>  
 3208 *Cinamologus*<sup>455</sup> mon of blode  
 3209 *Cinus* torcio vel mixtio rerum<sup>456</sup>  
 3210 *Cinocephalus homo habens capud similem [capiti canis]*<sup>457</sup>  
 3211 *Cinoglossa herba hundestounge*<sup>458</sup>  
 3212 *Cinomia* a dogge flie<sup>459</sup>

- 3213 *Cinos grece canis latine*<sup>460</sup>  
 3214 *Cinot* weyling of Ieremie<sup>461</sup>  
 3215 *Cinthus lucidus*<sup>462</sup>  
 3216 *Cinus* an hauþborne<sup>463</sup>  
 3217 *Cinthia luna vel dea*<sup>464</sup>  
 3218 *Cinxia nomen proprium*<sup>465</sup>  
 3219 *Cio is [movere]*<sup>466</sup>  
 3220 *Ciparissa* niȝt likenes

<sup>460</sup> 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 cornu le"; "Nictos (instead of νύξ) ge nox le"; "Ciros (instead of χείρ) ge manus le"; "Creos (instead of κρέας) ge caro le"; "Pedos (instead of παῖς) ge puer le." See also *ALMA*, 65, 2007, p. 73, n. 73.

<sup>461</sup> Cf. *Isid.*, 6.1.8: "Quidam autem Ruth et Cinoth, quod Latine dicitur Lamentatio Ieremiae, Hagiographis adiciunt." This is based upon Jerome's *Prologus ... in libro Regum*, line 19: "Hieremias cum Cinoth, id est Lamentationibus suis."

<sup>462</sup> 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 *Cinthus* 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.

<sup>463</sup> *Cinus* is the uncomplicated orthography reflected in the proper spelling *Schinus*, in turn derived from the Greek σκῖνος.

<sup>464</sup> See note on line 3215.

<sup>465</sup> Cf. Lempriere, p. 168: "a surname given to Juno, because she presided over marriages, and was supposed to untie the girdle of new brides." *Cincius* reflects the meaning of the name effectively. The *locus classicus* for this entry word is Paul. Fest., p. 63M, read conveniently in OLD: "Cinxiae Iunonis nomen sanctum habebatur in nuptiis, quod initio coniugii solutio erat cinguli, quo noua nupta erat cincta."

<sup>466</sup> 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.

<sup>450</sup> Cf. *Isid.*, 12.8.14: "Sciniphes muscae minutissimae sunt, aculeis permolestae."

<sup>451</sup> Cf. DFC: "fluvius est Libye iuxta quem magni abundant hirci."

<sup>452</sup> = cinnamon.

<sup>453</sup> Cf. FVD: "arbuscula est brevis, sed mire virtutis odoris, cuius fructus dicuntur stacte."

<sup>454</sup> See line 3192 and its note.

<sup>455</sup> Cf. LSJ: κινναμωλόγος = κιννάμωμον, a superior kind of *Cassia*. There is also an entry, *Cinnamolgos* (*Isid.*, 12.7.23): "ipsa Arabiae avis, proinde ita vocata quod in excelsis nemoribus textit nidos ex fruticibus cinnami." However, there is no evidence supporting the gloss "mon of blode." For this sense, cf. MED, "blod n. (1) 4.(b) man of ~, a shedder 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 fflod."

<sup>456</sup> Along with Stonyhurst, both Lincoln 88 and St. John's (Cmb) omit the word *oris* after *torcio*. *Lincoln III* and Bristol DM1 include *oris*, which might have been included more frequently, but for the easy act of haplography between *torcio* and *vel*.

<sup>457</sup> Our scribe overlooks comparison with a dog. Cf. κεφαλή κυνός.

<sup>458</sup> Cf. κυνόγλωσσον, *Cynoglossum Columnae*. (LSJ).

<sup>459</sup> Cf. κυνόμυια, s.v. κυνάμυια, a shameless fly (LSJ); from κύων, dog, and μύια, fly.

3201 *Cinefenus* (ms.), *cinifinis* (ms.). — 3202 *blode* (ms.). — 3208 *Cinamologus* (ms.). — 3220 *Ciparessis* (ms.).

- 3221 Ciparissus a cipur tree<sup>467</sup>  
 3222 Ciparillus herba<sup>468</sup>  
 3223 Ciprinum vngwentum<sup>469</sup>  
 3224 Cippus a graued ston<sup>470</sup>  
 3225 Cipressinus pertinens cipresso  
 3226 Cipressus ciparissus  
 3227 Cipriacus a um pertinens<sup>471</sup>  
 3228 Cippvs stochus for þeues  
 3229 Ciprus<sup>472</sup> quedam ciuitas  
 3230 Cipria g[en]us coloris<sup>473</sup>  
 3231 Cipris dis venus<sup>474</sup>  
 3232 Ciragra eue[ll] in hondes<sup>475</sup>  
 3233 Circum et ca aboute  
 3234 Circuitus aboute goynge  
 3235 Circumamictus aboute cloþed  
 3236 Circu[m]luo quod habet membrum lauo<sup>476</sup>  
 3237 Circum[e]jo is aboute gon<sup>477</sup>

<sup>467</sup> Cf. the gloss of Bristol DM1: "quedam arbor que et Cipressus." Also cf. OCD(3), p. 419: "Cyparissus (κυπάρισσος) i.e. Cypress," who, in great mourning over his deer, was transformed into the somber cypress tree.

<sup>468</sup> Cf. Bristol DM1 indicating that this entry word is unique to the *Medullan* tradition.

<sup>469</sup> Cf. DFC. "unguentum, a flore cipro vocatum."

<sup>470</sup> The Bristol DM1 gloss varies by only an *-id* spelling and its note 136 applies to the Stonyhurst item.

<sup>471</sup> This item oddly precedes *Ciprus* (3229), the item to which it pertains.

<sup>472</sup> *Ciprus* = Cyprus. Isid., 14.6.14: "Cypros insula a civitate Cypro, quae in ea est, nomen accepit."

<sup>473</sup> Cf. DFC which adds "quia ibi [Cyprus] valde abundet."

<sup>474</sup> Cf. Lempriere, p. 211: "Cypris, a name applied to Venus as the goddess of Cyprus."

<sup>475</sup> Note the succinct and very clear gloss in Bristol DM1: "infirmitas manuum sicut podagra est pedum." χείρ = hand = *Cir*; ποὺς, ποδός = foot = pod. For variant orthography and gloss see line 3261 and note.

<sup>476</sup> In this hand *b* and *l* are easily mistaken, and, based upon *lauo*, *circumluo*, *to wash around*, is called for.

<sup>477</sup> The manuscript reading, *Circumcumo*, is an example of dittography and cannot be given serious consideration as a plausible reading.

- 3238 Circumpres preier of wordes<sup>478</sup>  
 3239 Circumcido dis to kutte aboute  
 3240 Circumcellio nis a monk goynge fro celle to c[e]lle  
 3241 Circumcilio nis heretyke<sup>479</sup>  
 3242 Circumcisio nis kutyng of priue membre  
 3243 Circumdo as to go aboute  
 3244 Circumforanus qui circuit forum<sup>480</sup>  
 3245 Circumluium locus vbi aqua circuit<sup>481</sup>  
 3246 Circumquaque al aboute  
 3247 Circumscribo is to dampnen repreue or streyne  
 3248 Circumsriptilis et le pertinens  
 3249 Circumsriptorie quit lawe<sup>482</sup>

<sup>478</sup> The entry word qualifies as an *addendum lexicis*. DMLBS quotes the *Trin-C LE Dict.* ms.: "Circumpres anglice a prayer of a worde," but provides the entry word *Circumpres* glossed by "(?) prayer." Both elements are in question. Cf. MED, s.v. *preier(e) n.*(1): "One who offers prayers." The MED, supporting *circumpres* by analogy with *interpretes*, provides the correct insight; the *-s* indicates agency.

<sup>479</sup> Cf. Isid., 8.5.53, for the nature and practice of this sect: "Circumcelliones dicti eo, quod agrestes sint, quos Cotopitas vocant, supradictae haeresis habentes doctrinam. Hi amore martyrii semetipso perimunt, ut violenter de hac vita discedentes martyres nominentur."

<sup>480</sup> Cf. Isid., 10.64 for a view of the occupation: "Circumforanus, qui advocationum causa circum fora et conventus vagatur." See Bristol DM1, p. 206, n. 146, for the other side of the character.

<sup>481</sup> Isid., 14.8.42 suggests a more subtle difference: "Circumluium locus quem aqua circumluit." Both FVD and DFC agree indentically with Isidore. Addressing a few of the *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 watyr goþ al a bouthe."

<sup>482</sup> Either as a word or phrase *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 *Medullan* tradition. All five manuscripts (Stonihurst, St. John's (Cmb), Hrl. 2257, Lincoln 88, and Lincoln 111) use this phrase: "St. John's (Cmb): wit lawe, Hrl. 2257: quite of þe low, Lincoln 88: quit lowe, and Lincoln 111: callide, versute, surreptive ...

3221 Ciparessus (ms.). — 3224 Ciprus (ms.). — 3226 Ciparessus (ms.). — 3227 Cipritatus (ms.). — 3236 Circubuo (ms.). — 3237 Circumcumo (ms.). — 3245 Circumluium (ms.).

- 3250 *Circumspectus* sei aboute et circumdatas  
 3251 *Circumpes* g[en]us calci[amen]ti epulis et  
 ponitur pro seruo<sup>483</sup>  
 3252 *Circumspicio* is to loke aboute  
 3253 *Circumuenio* is to blame or gyle or prest<sup>484</sup>  
 3254 *Circino* is to compas  
 3255 *Circinus* idem  
 3256 *Cirene* nomen proprium<sup>485</sup>

- 3257 *Ciris* [est] qui predicator<sup>486</sup>  
 3258 *Cireinus* lord of come<sup>487</sup>  
 3259 *Cirito* as<sup>488</sup> ad populum loqui  
 3260 *Cirocopus* a seller of gras<sup>489</sup>  
 3261 *Ciragra* funis<sup>490</sup>  
 3262 *Cirographo* as to write with honden  
 3263 *Cirographus* obligacio<sup>491</sup>  
 3264 *Cirographum* idem  
 3265 *Cirogrillus* an irchon  
 3266 *Ciromancia* lokyng in honden<sup>492</sup>  
 3267 *Ciros grece* manus latine<sup>493</sup>

anglice, quit lawen." Nowhere else, but consistently in the *Medulla Grammaticæ*!

*Addendum lexicis.* Also, cognatives of the entry word, *circumscriptio*, *circumscriptor*, and *circumscribo*, convey the sense of connivance, cheating, defrauding as related in the Latin of Lincoln 111: "callide, versute, surreptive."

<sup>483</sup> The manuscript reading *calciti*, no doubt earlier, was marked with a macron indicating abbreviation: *calciti*, which was eventually overlooked through later copying(s). Also, an initial problem was *epaulis*, spelled *epauf* 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 epaulis et aliquid ponitur pro seruo." Lincoln 88 is identical to Stonyhurst and Lincoln 111 has only: "genus calcianuti (sic) epaulis." The common orthography is *epulis* (public banquet). However, one or other *Medulla* scribes might have been influenced by the Greek ἐπαυλία (cf. LSJ, s.v. II).

<sup>484</sup> Cf. FVD: "Circumuenio ... i. decipere communiter vel inculpare, circumdare vel stringere." DFC agrees to the letter. *prest* emphasizes a far more physical sense (see MED, s.v. *thresten*), for which reason it might be thought less appropriate in this combination of glosses.

<sup>485</sup> Cf. Lempriere, p. 211, for two entries. First, Cyrene, "the daughter of the river Peneus, of whom Apollo became enamoured"; second, Cyrene, the renowned city of Libya, which the offspring of this tryst, Aristaeus, colonized. For a sustained historical treatment of the celebrated city see OCD(3), p. 421. Further, cf. DFC: "Cirene- regina fuit Lybie, que ex suo nomine civitatem condidit quam Cirenem nominavit secundum Papiam."

<sup>486</sup> Cf. κείρις, a fabulous bird (LSJ), based upon the *Ciris*, a poem within the *Appendix Vergiliana* (cf. the entry *Ciris* in the OCD(3), p.333). For the myth, see Ovid's *Metamorphoses*, book 8, line 151, and ff.

<sup>487</sup> 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 *Cirenus*.

<sup>488</sup> 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 quirinal office reflecting "the citizens of Rome collectively in their peacetime functions (esp. in solemn addresses and appeals)." OLD s.v. *Quirites*.

<sup>489</sup> Cf. FVD: "operarius qui vivit de labore manuum suarum vel qui vendit et operatur unguenta." DFC adds "... unguentarius qui vendit unguentum." Regarding *gras*, cf. MED, s.v. *gre(se)*. Derived from χείρ, *hand*, and κόπος, *fatigue, weariness*.

<sup>490</sup> The entry is derived from the Greek χειράγρα, *gout in the hand* (LSJ). *Funis* suggests the knotted rope resembling the effect of the gout upon the fingers. Horace, *Satires*, 2.7.15, makes the point with the clause: "postquam illi iusta cheragra contudit articulos," the last two words revealing the crackling pain in the *c*, *t*, and, *d* sounds which project an image of the brittle joints due to gout. Cf. also line 3232 and note for variant orthography, which has the correct spelling.

<sup>491</sup> For further elaboration, cf. DFC: "... scilicet circumscriptio manuum, scilicet cautio que fit propria manu debitoris et committitur creditori."

<sup>492</sup> For a more precise sense, cf. DFC: "divinatio que fit in manu." Stonyhurst's gloss might suggest a baby's game.

<sup>493</sup> Cf. note on line 3213.

3251 *epaulis* (ms.). — 3254 *Circuio* (ms.). — 3255 *Circuius* (ms.). — 3257 *Cirex* (ms.). — *predicator* (ms.). — 3258 *Cireinus* (ms.). — 3261 *Cirogia* (ms.).

- 3268 *Ciroteca* a gloue<sup>494</sup>  
 3269 *Cirpus* a russhe  
 3270 *Cirpus* crest of a cok  
 3271 *Cirotecarius* a glouer  
 3272 *Cirritus* crinitus<sup>495</sup>  
 3273 *Cirrus* crinis  
 3274 *Cirus* rex<sup>496</sup>  
 3275 *Cirurgia* surgerie  
 3276 *Cirurgicus* a surgien  
 3277 *Cis* on þis halfe  
 3278 *Cison* interpretatur letificans<sup>497</sup>  
 3279 *Cissura* cuttynge<sup>498</sup>  
 3280 *Cista* a whicch<sup>499</sup>  
 3281 *Cistella* idem  
 3282 *Cistarcha* cista vel archa<sup>500</sup>  
 3283 *Cisterna* locus adquirens aqua[m]  
 3284 *Citatus* lyzt  
 3285 *Cita[te]* liztli  
 3286 *Citharo* as to harpe<sup>501</sup>  
 3287 *Cithara* an harpe<sup>502</sup>

- 3288 *Citharista* idem<sup>503</sup>  
 3289 *Citheron* name of helle<sup>504</sup>  
 3290 *Cithera* venus que in illo monte colitur<sup>505</sup>  
 3291 *Cithisus* a tre gret of swete smel<sup>506</sup>  
 3292 *Citimus* a um niz[e[s]t<sup>507</sup>  
 3293 *Cito* as to haste or sompnen<sup>508</sup>  
 3294 *Citus* a um positus<sup>509</sup>

<sup>503</sup> See note on line 3286.

<sup>504</sup> 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. *hil(le)*.

<sup>505</sup> First, the corrected text: "Cithera, venus que in illo monte colitur." Then the text of the *Stonyhurst* scribe: "Cithera vena que ulla 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, *Cythera* (κύθηρα), cf. Lempriere, p. 212, *Cythera*.

<sup>506</sup> Cf. DFC: "Cithisus genus arboris pinguis a Cithiso, insula ubi abundat - est etiam genus fructicis herba odorifera secundum Papiam." Palaeographically the *Stonyhurst* scribe with his apparent offering of *Cinersus* 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 = þ which then would have an *i* following it. Hence, *Ci þ i sus*.

<sup>507</sup> Cf. *neigh* adj., form section: *niz(e. nized)* 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 *s* easily overlooked in hasty spelling. Each of the four *Medulla* 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.

<sup>508</sup> Our scribe acts so hastily that he omits the *n* of *hasten*, and yet he chooses the variant infinitive (with additional letter *p*) *sompnen* of *somnen*. See MED, s.v. 1. (b).

<sup>509</sup> 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 "Situs a um ponitus." It should read *positus* as in line 3294,

<sup>494</sup> Cf. FVD for a refreshing turn of phrase: "repositorium manus." Ultimate derivation is χεῖρ and ὀήκη, covering for the hand.

<sup>495</sup> Cf. FVD and DFC, both of which confirm the gloss. *Stonyhurst*, with his reading of *circuitus*, got lost amid the minims.

<sup>496</sup> 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 Cyruses in Lempriere and in the OCD(3).

<sup>497</sup> Cf. DFC: "letificans eos et duricia eorum." The etymological source is κισσόω, wreath with ivy (LSJ).

<sup>498</sup> Note the orthographic variation in *Cessura* (3036) and the generally acceptable *caesura*.

<sup>499</sup> Equal to a hutch, a barrow, a wagon. Cf. DFC: "Cista corbis grandis secundum Papiam."

<sup>500</sup> Cf. *sitarchia*, wallet (*Latham*).

<sup>501</sup> Cf. *Isid.*, 3.22.2-7, for a general treatment.

<sup>502</sup> See note on line 3286.

3272 *circuitus* (ms.). — 3273 *Cirius* (ms.). — 3276 *Cirurgicus* (ms.). — 3284 *Citagius* (ms.). — 3285 *Cita* (ms.). — 3289 *Citheres* (ms.). — 3290 *vena que ulla mente* (ms.). — 3291 *Cinersus* (ms.). — 3292 *citimus* (ms.), *nized* (ms.).

- 3295 *Citra* on þis half  
 3296 *Citropedes sunt vasa habencia pedes inferiorius vel ranunculi fusiles*<sup>510</sup>  
 3297 *Citrinus lupar smart lyzt*  
 3298 *Cicur prudens gnarus astutus cautus placidus*<sup>511</sup>  
 3299 *Ciuito esse ut burgensis*  
 3300 *Ciujcus et ciuilis pertinens*  
 3301 *Citrosa quedam vestis*<sup>512</sup>  
 3302 *Citrus quedam arbor*  
 3303 *Ciuita[s] a cite*  
 3304 *Ciuis a burgeise*<sup>513</sup>  
 3305 *Ciuitacula*<sup>514</sup> *diminutiuum de ciuit[as]*  
 3306 *Cladecula parua clades*  
 3307 *Clades slauþe maledy stenche skabbe wrecchedenes*<sup>515</sup>

- 3308 *Clam priue*  
 3309 *Clandestino as aliquid latenter facere*  
 3310 *Clamis dis a mantel*<sup>516</sup>  
 3311 *Clamo as crie or bid bedys*<sup>517</sup>  
 3312 *Clamosus ful of crie*  
 3313 *Clangor crie of bestes*  
 3314 *Clang[u]b[ul]um litel crie*  
 3315 *Clanculus a um deode*<sup>518</sup>  
 3316 *Clanculo clam*  
 3317 *Clandestinus latens occultus*  
 3318 *Clango is to noyse as trompes*  
 3319 *Claredo briz[th]ed*  
 3320 *Clareo es to be bryzt*  
 3321 *Claresco cis inchoatiuum*  
 3322 *Clarifico as to make brizt*  
 3323 *Clarigacio .i. claredo*<sup>519</sup>  
 3324 *Claritas brizthed*  
 3325 *Clarius twey þousun*<sup>520</sup>

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 *citrus a um* which means "moving or acting quickly" (OLD). However, the only way to deal with it here is with this note to the text.

<sup>510</sup> 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 Hrl. 2257 and Lincoln 111 read beyond the former two by adding "*vel raniunculi (sic) fusiles*."

<sup>511</sup> Here is a further example of the inner expansion of C. This entry and gloss has appeared twice earlier. Line 3146 reads "*Cicur placidus mansuetus prudens (less complete)*," and line 3147 reads "*Cicurius prudens cautus gnarus astutus*." In the case of the *Stonyhurst* manuscript, editing was not a priority.

<sup>512</sup> Cf. Isid., within the chapter *De diversitate et nominibus vestimentorum* at 19.22.20: "*Citrosa, quasi concrispa ad similitudinem citri. Naevius (Bell. Pun. 10): Pulchra quae ex auro vestemque citrosam*."

<sup>513</sup> Cf. Cath. Angl., p. 48, "a Burges . . . ciuis."

<sup>514</sup> The manuscript reading *Ciuitacucula* is an example of dittography, a repetition of a syllable, in this case *cu*, failing to observe that it has already been written.

<sup>515</sup> For *slauþe (slouthe)* and *skabbe (scabbe)*, cf. MED.

<sup>516</sup> *Chlamys*, the Latin transcription of the Greek *χλαμύς*, is defined in *L&S* as "a broad woolen upper garment, worn in Greece, sometimes purple, and inwrought with gold, worn esp. by distinguished military characters, a Grecian military cloak, a state mantle."

<sup>517</sup> For the latter, cf. MED s.v. "bed(e n. 2a. (b) bidden bede(s), pray a prayer (prayers); recite (one's) prayer(s); also, pray."

<sup>518</sup> Cf. MED, s.v. *ded* 7. Private, secret. This item is found as the earliest quote within the sense.

<sup>519</sup> Cf. DFC: "*clara actio, scilicet que exponitur clara et aperta voce et potest esse verbale a clarigo as .i. clarigationem facere .i. causas belli exponere et est sumptum a romana consuetudine, cum enim Romani hostibus bellum indicere volebant, paterpatratus ad fines hostium proficiscebatur et clara voce eis exponebat quibus de causis bellum indiceret, que causarum expositio clarigatio dicebatur quia clara voce fieret.*"

<sup>520</sup> 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 *þou* from *sun*, one must deal with *twey* and *þou*. Might *þou* be a mistranscription of a *þ* and a hasty superscript *e*, i.e. the article? But what of *twey*? Many others will confirm what *Lincoln 88* reads: "*Clarius, ii þe sunne*." *Twey* was misunderstood by the *Stonyhurst* scribe as the Roman

3296 *remanent* (ms.). — 3297 *citerinus* (ms.). — 3298 *Citur* (ms.), *hastutus* (ms.). — 3300 *Ciuitus* (ms.). — 3305 *Ciuitacucula* (ms.). — 3309 *Clamdestino* (ms.). — 3310 *dis* (ms.). — 3317 *Clamdestinus* (ms.).



3326 <i>Classarius</i> a trompe	3331 <i>Class[ic]um</i> an horne or a trumpe
3327 <i>Claro</i> as to make brigt	3332 <i>Classis</i> multitudo nauium
3328 <i>Clarius</i> brigt	3333 <i>Clatrus</i> a barre
3329 <i>Clarigo</i> as to floure	3334 <i>Claua</i> a mace
3330 <i>Classicarius</i> rota <sup>521</sup>	3335 <i>Clauatus</i> a <i>um</i> maced

---

numeral 2 instead of being properly taken as the genitive singular of *Clarius*.

<sup>521</sup> *Classicarius* is glossed in FVD and DFC as “qui nautis imperat”; in Isid., 20.15.1 as “rota dicta quod quasi ruat: est enim machina de qua e flumine aqua extrahitur”; and in Lucretius 5.517 as “In fluvio versare rotas atque austru videmus.”

---

3330 *Clarificarius* (ms.). — 3332 *nauuû* (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 Grammaticae*, le plus ancien (a. 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 Grammaticae*, 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.



Éditeur: Union Académique Internationale  
Palais des Académies - 1, rue Ducale - B 1000 Bruxelles

ISSN 1376-74-53

---

