An Edition of the letter “B” of the *Medulla Grammatice* (Stonyhurst MS. A.1.10)

The manuscript, which has generated this text, is the Stonyhurst XV (A. 1. 10), one of nineteen manuscripts within the tradition of the *Medulla Grammatice*, all of which were copied and transmitted exclusively, to our knowledge, throughout England during the 15th century. An edition of letter A of the Stonyhurst manuscript was published in *ALMA*, 65, p. 45-116. For details of specific dating and 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

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\text{Batullius}
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which is corrected to

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\text{Basculus}
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Or line 1941, where the manuscript reading

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\text{Beomocus}
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is corrected to

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\text{Beemoth}
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and line 1933, where the manuscript has

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\text{Bautriua}
\]

which should read

\[
\text{Bactria}
\]

not to overlook line 1848: Balnen corrected to Bal[ane[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 “Barbarostomus [blank].” See note 58. We immediately grasp the rarity of the word – only here as a Latin word transliterated from the Greek. How would it have been understood, and have become a lexical item through the centuries to the present, if, perhaps, instead of searching for its sense in one precise single word, our scribe had allowed for an appropriate phrase some of which might have been preserved? Perhaps, equally disturbing as the above are those very few items which leave one baffled and sputtering. Might Bissamus (line 2087), since glossed as quidam fluuius, be thought of as Bis annis 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 cognate or familial feature. Cf. ALMA, 65, p. 46-48 for a general exposition with bibliography. The letter B affords the following examples. Cf. lines 1870-77 and lines 1878-86 which follows directly upon that and is punctuated by line 1878: «Barbula parua barba» repeated at line 1886 precisely: «Barbula parua barba». A detailed explanation of both sets is given in the note appropriate to each line. However, if we consider the structure of each segment and its alphabetization we find Barbarus of 1870 and Barbarus of 1877 providing a parenthesis within which is included a family of words. Note how the alphabetization is upset by the word following Barbarus (1870) i.e. Barbaricus (1871), probably meant to alert the reader to this example of cognition or familial relationship which appears throughout the Medulla and is, no doubt, part of the process of alphabetization in the glossaries of 15th century England and France. Here, cf. B. Merrilees, FVD, p. xix-xxii. Note how the word before Barbarus, namely Barbarius (1869) and after the second Barbarus, i.e. Barbula harmonize according to the strict sense of alphabetization. If the Barbarus – Barbarus package were to be removed, all would be normal according to our understanding of alphabetization. It applies to the second package as well: lines 1878 to 1886 flanked by Barbula at both ends, with alphabetization upset by Barbatus of line 1879 (cf. 1871: Barbaricus). If, as with Barbarus, the Barbula package were deleted, Barcarius of 1888 would follow alphabetically, as we understand it, from Barbarus. In addition, cf. lines 1991-2000, which, with the exception of Bes (1992), emphasize the variety of words concerned with Bestia and defy alphabetization as we understand it, but not, as they 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.

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Lexical Bibliography


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

Medulla Grammatice — Stonyhurst ms. A.1. 10

1773 Baal nomen diaboli
1774 Babel interpretatur confusio
1775 Babilonia nomen proprium regionis
1776 Babiloni a um pertinens
1777 Bacca fructus olibe et lauri et gemma
1778 Baburra sophed
1779 Baccar aris grece
1780 Babillus i. stultus
1781 Baburrus i. stultus inceptus
1782 Bacca[ulum a beore
1783 Baccatus i. baccis ornatus
1784 Bac[h]a a profetes of god [of] wyn
1785 Bacha[n]lia et un et orum sunt festa bachi

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1 Cf. Isid. 8.11.24: “Idolum enim fuit Moab, cognomen Baal.”
2 Babel... confusio, cf. OCB, “Babel, Tower of,” p. 70: “In Genesis 11.9 the meaning of Babel is explained by the Hebrew verb bâlah, to confuse, mix, and the confusion of speech.”
4 For individual elements in the gloss, cf. OLD, s.v. baca.
5 Baccar aris grece: L&S cites baccar and Baccaris as equivalent to βάκκαρς, “a plant having a fragrant root, from which an oil was expressed”; also referred to as “nardum rusticum.” This explanation coincides with the Greek βάκκαρ or βάκχαρ = ἂσαρον, hazelwort, from which comes βάκκαρς, the unguent made from ἂσαρον. In the Latin lexiqa, baccar is understood as a plant or root whereas the glossaries consider it an herb. FVD: “herba fascinum pellens.” Souter and Latham whereas the glossaries consider it an herb. FVD: “quedam herba” ; DFC: “herba fascinum pellens.” Souter and Latham.
6 Cf. L&S: babulus.
7 Identical at Isid. 10.31.
8 Cf. DFC, s.v. “Baccaulum – feretrum in quo mortui deferuntur”; FVD: sim.
9 Cf. Baccatus FVD: “fructu baccarum abundans vel pastus”
11 “Bachal[n]ia et un et orum sunt festa bachi” and 1786 “Bachanalia fest of god of wyn” are repetitive (see further at 1792 note) but for the description of the god.

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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 3rd ed., p. 229. It should be mentioned that, allowing for correct editing, there are three instances of Bachanalia in the Stonyhurst ms: 1785-86 (in this note) and 1792 (below) which refers to the shrine where the festivities take place. This trait of repetition of the entry word is recurrent throughout the Stonyhurst Medulla, whether for variety of sense as here, or due to unavoidable repetition through recitative copying.

Bachania a wodehede, cf. FVD and DFC: “furor”

Bach(an)alia i. ecclesia: from Bachanahal (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.

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

18 Bachis femina honorans, cf. βακχίς = βάκχη = Bacchante (LSJ). The object of honorans, i.e. Bacchus, is implicit in the act of the bacchant.
23 Baculus a staf, cf. Isid. 12.17.11 reads “Bacchius appellatus est eo, quod eo pede Bacchia, honorans, i.e. Bacchus, is implicit in the act of the bacchant.
26 See OCD (3rd ed.) s.v. Bactria.
28 Bactria i. regio
29 Badius an hauen toune
31 Bachiim: aberrant attempt of the scribe to give a Latin form to the Hebrew bahan of which he has no idea. DFC reads: “Bahan ornamentum colli ex anulis aureis confectum.” Daly in his Brito Metricus, ll. 261-2 offers: “Ornatum colli quem construit anulus auri l Dico bahen gree furtarque corona latine.” Souter expands upon this by providing the Greek words with which bahen and baen are associated: “βαίν, βαϊνή = 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).
32 Baiulus a portour or a somer
33 Baiulum a bridel

1796 Bacheus (ms.). — 1806 Bactris (ms.).
1815 Baiunola a trossinge
1816 Bala eldld
1817 Balaam interpretatur vanus populus
1818 Baleuna idem
1819 Balaath interpretatur precipitans
1820 Balanites i. gemma

35 Balaam interpretatur vanus populus, cf. Isid. 7.6.48, identical reading; also OT, Num. 23.9 for explanation of “vanus populus”: “lo, the people shall dwell alone, and shall not be reckoned among the nations.” Also cf. the item Balaam in OCB, p. 72-3.
36 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.
37 Balaath (see Balach, DFC), cf. Isid. 7.6.48: “Balaact precipitans, sive devorans,” identified as a King by “vuevelvites.” Generally, the “m” spelling in the manuscript represents an additional minim which is common fodder to a scribe and little more than a visual misalphabetization.
38 Balanites i. gemma, cf. OLD. Balanitides 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.
39 Balanatus anoineyed, cf. OLD. Balanatides gemma, cf. DFC: “gemma preciosa.”
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43 Balanus grece acabharne: see app. crit.: The manuscript affords an –on ending and labels it “grece.” However, Balan is not the transliteration of a Greek word. The Greek word is βάλανος. Cf. Isid. 17.5.21: “βάλανος enim Graece glandes vocantur.” This seems an effective example of the considerable weakness of the scribe in dealing even in simple terms with the Greek language. Cf. the important observations on this critical theme in medieval manuscript studies by Bischoff, and Kaczyński contained in ALMA, 65, 2007, p. 48-49.
44 Fructuum: the plural is somewhat unusual here, as both FVD and DFC read “fructus eius.”
45 Cf. both FVD and DFC for the distinction between Balans and 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.
46 jogoler, cf. DFC: “clamorosus (sic) (read: clamous), loculator, leccator” for a further example of clarity composed with the insistent brevity of the Stonyhurst text.
47 Cf. note on 1827
49 Balbuzo as idem
1832 Balbus a um a whaffare 50
1833 Balducta crodde 51
1834 Balea a slyng
1835 †Baliforum † an alblast 52
1836 Balena a whale 53
1837 Ballio as †a lux † facere ballium 54
1838 Balestrum alblast
1839 Balestro as cum balestro percuttere vel proicere
1840 Balyon grece iacere latine 55

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

51 Both FVD and DFC read: “Balducta:te: lac pressum.” Cath. Angl., p. 84 col. 2 reads: “A Cruyde: buldacta, 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 c rodd es should be deleted.

52 1835-44: a well exemplified cognitive dissonance, alblast (cf. OED s.v. arbalset), 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: “sλ” and “t” 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.

53 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 bestiis maris altius iaciunt undas; βαλλεῖν enim Graece emittere dicitur.” The not so subtle association enim bestie maris altius iaciunt undas; 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.

54 Ballio as †a lux † facere ballium, cf. Du Cange, s.v. Bailleio; 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.

55 Ballyon grece iacere latine; the transcription is from the Greek βάλλειν, the “y” meant to reflect the diphthong ει. The single l for the Greek λ (aorist tense), not ηλ (present tense), probably did not stir a synapse of our scribe, but in Greek there is a substantial difference between tenses, present and aorist; here in fact, 2d aorist—the grasp of the latter being extremely subtle. So it is to be understood that our scribe’s copy text is derived from Isid. 18.10.2: “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.

56 Balniom: perhaps a vocal variant of balneum from βαλλανεˆιον (see 1848). Here the scribe seems influenced by the Greek orthography, that is t 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: balnuem…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. balneum for –or ending reflecting the deponent (middle) voice: “to take a bath.”


58 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 βαρβαρός, foreign and στόμα, mouth or tongue. It is out of alphabetical
1846 Ballo as to qwake
1847 Balneum a baph o up rerynge
1848 Bal[a]ne[i]on greece balneum latine
1849 Balneolum diminutiuum
1850 Balo as to blete
1851 Balesco cis inchoatiuim
1852 Balsamus a bawm tre
1853 Balsamum lignum et fructus [eius]
1854 Balterio teris to litelen
1855 Balsamo as to enbaumen

order—Bal- 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 "βαλανεῖον, barbarous pronunciation" does.


60 Balneum baph o uprerynge; the ms. reads “raþ” 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 the gloss to his new copy as accurately as possible from the copy text. The eye to quill procedure requires the gloss to his new copy as accurately as possible from the copy text. The eye to quill procedure requires the gloss to his new copy as accurately as possible from the copy text. The eye to quill procedure requires the gloss to his new copy as accurately as possible from the copy text.

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1864 Barachias nomen proprium interpre-tatur haburdans deus
1865 Baratro nis a lechoure
1866 Baratrum helle

64 Balustrium a place whare men bape, cf. FVD: “locus ubi sunt multa balnea, quasi lustratus balneis.”
65 Baptismus vnccio folupe latine tincio, cf. Isid. 6.19.43: “Baptismus Graece, Latine tinctio interpre-tatur.” In the MED, folupe, s.v. fulloght, is defined as the sacrament of Baptism, which amplifies how ill-advised the editor was in dropping “latine tincio” from the gloss. Indeed, it is this phrase rather than the reference to unccio, cf. Isid. 6.19.50: “Chrisma Graece, Latine unccio,” which emphasizes the baptismal act of “dipping” the infant. Cf. OED, s.v. Tinction, which stresses Baptism immediately whereas unccio, OED s.v. Unction 4, which addresses itself to the blessings of royalty in many stages of life, as well through Extreme Unction to the dying. This distinction upholds the difference made by Isidore above.

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


69 Baratrum (βάραθρον), cf. Isid. 14.9.5: “dictum baratrum quasi vorago atra, scilicet a profunditate” Also cf. FVD: “dictituer sic quasi voratrum i. vorago a terra ex profunditate quia omnia vorat, et dicitur baratrum quandoque infernum, quandoque profundissimus locus
inheri in quo nulla est redemptio, quandoque fossa, quandoque gurges vertiginosus, quandoque venter, quandoque eciam profundus puteus." The heavy vowels and the deeper sounds of profun- and quandoque, every other line, most effectively emphasizes the horrors of helle.

However, as the entry word, with gloss patruus...frater patris." The editors of DFC read Barbanus as the entry word, with gloss patruus. However, \( n \) and \( r \) 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 this point. Cf. OLD (also L&S) : barbaries>barbaria : "barbaria 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).

70 Barbarius .i. patruus, cf. FVD: "Barbarius... patruus...frater patris." The editors of DFC read Barbarius 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 this point. Cf. OLD (also L&S) : barbaries>barbaria : "barbaria 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).

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 cognative relationships, emphasizing what is referred to as the metalinguistics of medieval lexicography. See Merrilee, B. "Métalexigraphié 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: Barbatius (1879), Barbitionium (1881), Barbiontor (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-

— 1867 Barbaculus ms; paruus (ms.). — 1869 Barba a berde — 1870 Barbarius .i. patruus 70

71 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).

72 Barbaries kyng of þat lond. Both FVD and DFC gloss Barbaries : "regio Barbarorum." The disparity, it seems, stems from the root reg,–, which supported such words as regius, region, 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]."

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


1867 Barbatius .i. parum barbatus
1868 Barba a berde
1869 Barbarius .i. patruus 70
1870 Barbarus a um crudelis viciatus austerus
1871 Barbariculas a um idem
1872 Barbaria quedam terra 71
1873 Barbaries kyng[dom] of þat lond 72
1874 Barbarismus ineptus sonus litteratum 73
1875 Barbarizo as crudeliter agere
1876 Barbarolexis alieoi lingue corrupcio 74
1877 Barbarus crudelis incultus
1878 Barbula parua barba
1879 Barbarus yberdyd
1880 v. d. barbarus
1881 Barbarica parua barba
1880 Barbitus cithara vel instrumentum musicum.  
1881 Barbitondium barbores houi vel torsiura barbe.  
1882 Barbitista qui cantat barbito.  
1883 Barbitors a barbar.  
1884 Barca parua nauis.  
1885 Barcella et cula idem.  
1886 Barbulia parua barba.  
1887 Bardus stultus ebes ineptus tardus.  
1888 Barciarius qui facit barcas.  
1889 Barginus a um a pilgrim of an olyfaunt.  
1890 Bari grece i. grae latine vel forte.

1891 Barea grece fortiter latine.  
1892 Bariona filius columbe.  
1893 Bariptos a precious ston.  
1894 Barnabas interpretatur filius prophete.  
1895 Barabas interpretatur filius magistri.  
1896 Bar[r]ius superbus.  
1897 Barrio ris to cri as an olyfaunt.  
1898 Barritus eius clamor.  
1899 Barus elephas.  
1900 Baro nis a barun.

75 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 βαρβιτος (OLD) and barbiton (Latham).

76 The Stonyhurst ms. selects the English phrase “barbores houi” in preference to the Latin of FVD and DFC: “locus ubi tondetur.”

77 Barbitista: a Latinizing of βαρβιτιστής.

78 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. Barginus a precious ston. The Stonyhurst scribe persist with a non-descript gloss, whereas DFC accu-

79 Barcella et cula idem; however, cf. DFC: “Barcula (Bartilla – FVD); le diminutivum –idem.”

80 Bardus, to the glosses DFC adds: “…stolidus, quod alio nomine dicitur blennus (cf. βλεννός: drivel-

81 DFC further details the occupation by adding: “vel vendit vel ducit.”

82 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 genius”; DFC concurs fully.

Baronissus eius vxor

Bartholomeus nomen proprium et dicitur a
bar quod est filius et tholos quod est sumitas
et meus quod est aqua secundum vnam inter-
pretacionem dicitur filius splendentis aquae 
i. del qui mentes doctorum elevat sursum

Baroculus parvis baro

Basa interpretatur confusio

Basilea ecclesia

Bascauda conca erea

Basilios nomen proprium

Basilus rex vel imperator

Basilica domus regalis vel ecclesia

Basilisca baldemoyne gensiane grece

Basiliscus a koketrisce

Basis fundamentum pile vel extrrema pars
plante pedis

Basium a cussynge

Baxea calciamentum

Bassium idem

Basan et sin interpretatur pinguedo

Basso as. i. deponere et deprimere

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90 Baroniculus, unsurprisingly unattested, since the legitimate form exists just three lines below in 1904: Baroculus. In FVD and DFC baroculus appears immediately after its substantive Bario. Not so in Stonyhurst.

91 Bartholomeus...filius splendentes 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."

92 Basa...confusio, cf. DFC: "Basan...siccitas vel confusion.

93 Basilea ecclesia, cf. identical readings in FVD and DFC. Also, cf. Du Cange, "2 Bacilla Eglise...pro confusio."

94 Bascuda conca erea, not in glossaries presently used or in medieval lexica. Found in OLD: "A kind of basin, of British origin referring to the Greek μασκαύλης ...vessel, perhaps = Lat. bascauda; cf. also μασκαύλης (LSJ Suppl., 1996). For μασκαύλης, cf. LSJ: "Vessel, perhaps = Lat. bascauda; cf. also μασκαύλης (LSJ Suppl., 1996)."

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

96 Basilla tregula', 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.

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

98 Cf. DFC: "herba que genciana dicitur" Basiliscus a koketrisce, cf. LSJ βασιλίσκος: "a kind of serpent, basilisk, perhaps Egyptian cobra."

99 "Regulus." Also, see Isid. 12.4.6: "Basiliscus Gracee, Latine interpretatur regulus, eo quod rex serpentium sit, adeo ut eum videntes fugiat, quia olfactu suo eos necat; nam et hominem vel si aspiciat interimit."

100 Basiliscus a koketrisce, cf. LSJ βασιλίσκος: "a kind of serpent, basilisk, perhaps Egyptian cobra."

101 Baxea calciamentum. The scribal reading, Bassea (ms.); calsiamentum (ms.). — 1912 Basilice fortiter inuicte

102 Bassea (ms.). — 1906 Bisilia (ms.). — 1912 Basilite (ms.); uuute (ms.). — 1914 coketrisce (ms.). — 1917 Bassea (ms.); calsiamentum (ms.).
1921 Bassaris ridīs a melche cow
1922 Bassa. i. ouis pinguis
1923 Bassus a um i. louī
1924 †Baurus† .i. blesus


105 Bassus i. louī, cf. DFC and FVD: “non altus.”

106 †Baurus† .i. blesus. Baurus is corrupt; blesus is legitimate, cf. FVD “fractor verborum non bene ea proferens.” DFC reads: “qui impedite 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 balbus and might †baurus† seem fution between 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, 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 balo (1850) ‘to blete’ and barrio (1897) ‘to crie as an instrumentum quo colligunt carbones.” See 1935 for similar entry.


108 Bata a querne of oyle; 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 “bath” apud eos vel “bata” nominatur, capiens quinquaginta sextaria; quae mensura una molaie vice protonerit.” Cf. βάτος (c) in LJ; and Batus (2) in L&S. For “nomen proprium” cf. Lemriere, s.v. “Batus, 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.”


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111 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.

112 Cf. note on 1805.

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

114 Bachim, cf. Isid. 19.21.8: “Batim sive feminalia, id est braeae lineae usque ad genua pertingentes quibus verecunda sacerdotis velebantur.” Also, cf. DFC:

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

1921 xidus (ms.). — 1922 pingua (ms.). — 1925 of lyter (ms.). — 1928 Batius (ms.). — 1930 Baucrus (ms.). — 1931 lumen flex latine (ms.).
1933 Bactria regio.  
1934 Baubo as latrare.  
1935 Batilius et batillus a cresse.  
1936 Basculus i. rusticus.  
1937 Bdellium arbor dulcis odoris.  
1938 Bemoth ebrayce dyabolus latine.  
1939 Beothuics a um sumndel holi.  
1940 Beothus a um holi.  
1941 Beothus ebrayce dyabolus latine.

“Bathin dicitur vectes linee, scilicet bracce.” See badim, pl. of bat, s.v. (Souter). Note diversity of orthography in each instance.

115 Bautia = Bautriua, lege Bactria. For au spelling cf. notes on 1924 and 1934.

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


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


120 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 levianthan i. serpens de aquis qui in huius seculi mari volubili versatur astutia.” Cf. for 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.


122 Cf. DFC: “Bele dicitur mens.” Also see βελος in LSJ no. 4, the mental aspect.

123 Beletal: for a useful etymological perspective, cf. OCB p. 77; also cf. DFC: “Belial: nomen dyabol.” In Isid. 8.11.26 there is no context: “Belial **.”

124 Bellarium, cf. for a more elaborate arrangement FVD: “omne genus cibi secunde mense, sicut sunt poma, nuces que extremius apponuntur: prima mensa est carnium, secunda fructuum.”

125 Cf. DFC and FVD: “bellum gerens.”

126 Cf. DFC: “potens et fortis in bello.”

127 Belolonius i. oculus Beli. The Stonyhurst scribe had a particular difficulty with this entry and gloss [ms.: Belitulos ioculus beli] 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 bellis 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 Belulus (as blotted i and t as overly shaped c), with a final change from bellis to beli (a common alteration from double to single consonant or vice
1953 Belliger as gerere bellum
1954 Bello as i. pupnare
1955 Bellona a goddes of batel 128
1956 Bellutus a um turpis
1957 Bellum prelum
1958 Bellulum idem 129
1959 Belfegor nomen proprium 130
1960 Bellula eydynge of a bateyle vel magnus piscis 131
1961 Belluinus pertinens [ad beluam] 132

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 nigrum e medio aureo fulgere lucentem, et propter speciem Assyriorum regi Belo dictum; unde et appellata.” DFC abides by this text strictly, the source being Pliny 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.

128 Bellona a goddes of batel, cf. for detailed history, Lempriere, p. 114, col. 2: “she appeared in battles armed insistent throughout: Note the hissing sibilants and the dual syllabled staccatos testque ex aethere Dirae/et scissa gaudens vadit Discordia “saevit medio in certamine Mauors/caelatus ferro, trishair, and a flaming torch in her hand.” Or, somewhat more with a whip, to animate the combatants, with dishevelled medio aureo fulgore lucentem, et propter speciem Assyriocomparative symbol, “i.e.” Cf. Isid. 16.10.9 for the literary (ms.). — 1976

1975 Bellulius nomen proprium. As with Belfegor (1959) the gloss is just shy useless. For a general overview, cf. OCB, p. 70, s.v. Baal-zebub. Also, see Isid. 8.11.26: “Belzebub idolum fuit Accaron, quod interpretatur filius dextre, quod est virtutis. De terra enim respectanti turpis Bellutala uominis. Also, cf. OLD, s.v. Belus 1, Babylonian regal history. Also, cf. OLD, s.v. Belus, 1, and with exquisite irony “sanguine Troiano et Rutulo Juno, cast as the “saeva Iovis conjunx” (287) exclaiming:

1961 Bellulius pertinens [ad beluam] 132

Benigne [i]us sime aduerbium blessileche. 141
Benignus blessud 142
Benignitas .i. virtus 143
Beniuolus wel wyllled 144
Beniuus filius nun 145
Beo as to yeld or be]atum facere 146
Beos .i. octo vnicie 147
B[re]pho grece puer uel iuuenis lateine 148

141 Benigne blessidleche. For more detail, cf. FVD: “pie, dulciter, blande, suaviter.”
142 Benignus blessud, cf. Isid. 10.24 for a well-conceived expression of the adjective: “Benignus est vir sponte ad benefaciendum paratus et dulcis aldioquo.”
143 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 aldioquo et sua cunctos invitans dulcedine ad benefaciendum.”
144 Beniuolus wel wyllled, as in “well-intentioned.” Cf. Isid. 10.26: “Benivolus, quia bene vult.” For range of meaning, cf. Beniuus, s.v. benevolus.
145 Beniuus filius nun, cf. DFC, s.v. “Ben– ebraice
146 yeld, cf. FVD and DFC: “Beo as .i. remunerare vel beatum facere.”
147 Beos .i. octo vnicie: 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.
148 Long before, but certainly helped by the publication of the Praelection of 1906, the daimon of Walter Headlam was revealed. His genius in creating hadax 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 Hight’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 βρἐφο and its compounds seem not presuppose infancy without exception—from βρεφικός, “infantile” to βρεφοπρεπής, “like an infant.” In MLDBS Brephotrophium is glossed as ‘a foundling hospital or nursery.”

All compounds with βρεφо- (there are twelve) in E.A. Sophocles’s Greek Lexicon of the Late Roman and Byzantine Periods presuppose infancy without exception: from βρεφόσυνε, “infantile” to βρεφόσυνε, “like an infant.” In MLDBS Brephotrophium is glossed as ‘a foundling hospital or nursery.”

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149 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...
must be understood as infant boys unless ephebos is entertained. Then Ἐφηβοτροφεῖον 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.

1987 Berbex a wepher150
1987 Berbitus i a gellud ram151
1988 Berila lapis preciosus viridis apud indeos candidus152
1989 Berilus a precious ston
1990 Berith nomen dyaboli153
1991 Bestiarius a voc of bestes154
1992 Bes i.octo vnicie155
1993 Bestiarius i.cruedelis
1994 Bestia a best
1995 Bestiola diminutium
1996 Bestialitas crudelitas

1997 Bestius a um deþ of a wylde best156
1998 Bestialis crueldis
1999 Bestialiter cruelditer
2000 †Bestibula† parua bestia157
2001 Beþ mola olera158

156 Bestius.a.um deþ 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 –am 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.

157 †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.

158 Beþ grece mola olera latine: The γ 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 dictur secunda litera alphabetti.” This would establish beþ 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...

It is much more likely Hebraic. On this topic evidence to support the claim of AMD that it is a Greek “herba quedam.” Isidore (17.10.15) remarks succinctly: “Beta apud nos oleris genus; apud Graecos littera.” AMD glosses it as “oleris truncusque secundus.” FVD glosses it as “mala pomorum: sic et Greci.” AMD glosses “vocata, ut mala pomorum: sic et Greci.”

The word “mola” is rooted 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.” The Stonyhurst manuscript: “Septembrem mensem condita fertur et vocata primum E[hu]phrata.”

“Betha idem” might only be an orthographic variant of “Beþ” (2001); but DFC’s entry: “Betha – deus” is easily confused: deus 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 Ef[ul]phrata.”

Bethsayda (a city in Galilee) … domus (pecudum), FVD and DFC concur on the gloss. Beth-sayda 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.

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.”

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. Beþ = Beta refers only to the vegetable (olerarum). Hence, graecae inappropriae to Beþ 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 μυλη, 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.

“Betha idem” might only be an orthographic variant of “Beþ” (2001); but DFC’s entry: “Beth – etiam apud Grecos est secunda litera” should not be overlooked.

Cf. Brito Metricus which within two lines, p. 4, ll. 31-2, addresses adequately both entries and glosses of the Stonyhurst manuscript: “Septembrem mensem Bethaniam signare memento; Beth domus est sed anim pauper et gratificans est.” AMD, p. 41, col. 1, l. 21 reads: “Betavin – grece – vel hebrie, 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.

Bethel, cf. Isid. 15.1.22: “Bethel urbem Samariae conduiderunt lebusaei … sed postquam dormiens ibi Iacob vidit scalam inimientem 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.”

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

2002 Betha idem
2003 Bethania nomen proprium interpretatur domus obediens
2004 Bethaniam i. september
2005 Bethel vrbss samaried
2006 Bethleemita et te gens illius

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

Bethlehem: For an etymological variation, cf. Isid. 15.1.23: “Iacob … Bethleem nomen … inposuit, quod domus panis interpretatur, propert eum panem qui ibi de caelo descendit.” Paleographically deus and domus are easily confused: deus 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 Ef[ul]phrata.”

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

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

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

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

†Bibro †.i. arrigere crines: Was this entry, unattested, intended as a cross reference to the Stonyhurst item under V: Vibro as to braundishe or sheke? B and V are frequently interchanged phonologically, but bibro is simply not found. Cf. OLD “vibro,” sense 2: “crinis vibratos”; also, “capillo vibrato.” As well, note L&S, s.v. “crines vibrati” – “frizzled” hair (Aen. 12.100).
2016 Bib[li]onis i. zinzula a wyne fly3e
2017 Bybleus a mender of bokes
2018 Bibliator venditor eorum
2019 Bibliopola venditor librorum
2020 Bibliotheca locus vbi ponuntur libri vel armatorium
2021 Bibliothecarius custos librorum
2022 Biblus cirpus vel iuncus

169 Bibio, cf. FVD: “bibiones sunt musce que supernatantur in vino.” Also, AMD: “Hie 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;” “wynt fly” (ms.); “fly” (ms.); “fly” (ms.). — Bibio is to drinke.

170 Bibleus a mender of bokes, cf. FVD: “Bibleus …et Biblius …biblit et biblii …qui reparant libros.” 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.


174 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.”

175 Cf. FVD: “Bicional: dictur biclinium, scilicet domus duas sub se habens cellas, sicut domus mercatorum in urbe.”

177 Cf. FVD: “Bicellum: biclinium”.

180 Bicolos found only here and in FVD: “Bicolos – vide in colon: …fel vel aliud intestinum.”

181 Cf. FVD, s.v. “bidens”:

182 FVD “Bidens”.

183 Cf. FVD, s.v. “bidens”:

184 Cf. FVD, s.v. “bidens”:

2016 wynt. (ms.); flyt (ms.). — 2020 armatorium (ms.). — 2026 et bitolinum (ms.). — 2028 colla (ms.). — 2029 Bicornus (ms.).
2034 Bifarius .i. bilinguis
2035 Byfax qui habet duas facies
2036 Bifidus .i. in duas partes [fissus]
2037 Bifinium an hede lond
2038 Biforcatum genus rastri vel ouis duorum dencium
2039 Bifores [ium] double 3ates
2040 Biformis duplicis formae
2041 Biformiter dupliciter
2042 Bifrons dowbel forred


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

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

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

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

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

189 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.”

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

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

191 Bigamia 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: “Bigamia: qui vel que duobus vel duabus nupsit, scilicet viris vel uxoribus.” FVD is very much in line with DFC and so, the appropriate mode of address.


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

195 Biuigus: 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
is important is the scribe’s persistent dyslexia. Through the “A” edition it is not infrequent. Here again he does not disappoint: biginus = biiugus.


197 Bilbo is i. sonitum facere: in addition to the –bo spelling, both FVD and DFC provide the alternate entry, “Bilbio, is.” DFC reads sonium instead of sonitum. See OLD for “impersonal” form: “libbit … sonitus qui fit in uase.” Cf. P.Parv. col. 471 for a full grasp of this item: “Bilbio, is.” DFC reads instead of sonitum –bo.

198 Bilbria ... superfluitas bibendi: Bilbria is corrupt. Perhaps he also recognized that Bilbria “two pounds” (L&S) and Bilbris (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 bibala from biblius –a –um (OLD), “eager for a drink,” a facile reworking of the entry which allows for the sense contained in “superfluitas bibendi.” Yet a word with a proper Latin ending coordinated with this gloss has yet to be found.

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

2051 of (ms.). — 2052 nis (ms.). — 2065 Bimilus (ms.); bima vel mulus (ms.). — 2068 duorum (ms.).
tian death.” The «bis» readings of the Stonyhurst ms.: “Biothanatus bis mortuus et bis damnatus” occur in two other contexts: FVD: “Biothanatus…bis mortuos sicut Lazarus, et componitur a bis et thanatos”; and Isidore 10.31: “Biothanatos, quod sit bis mortuos”; not elsewhere according to our reckoning. Niermeyer’s categories do not apply to these categories. Souter who cites where according to our reckoning. Niermeyer’s principal segment (2) of Niermeyer. “Bio” and “Bis” are not based upon “βιαιοθάνατος” 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.

205 Biplicitas i. mente duplicitas, cf. FVD: “fraudulenta…dolositas.”
206 Biplex twofold or dwoble θουστι, cf. FVD: “duplex animo, fraudulentus.”
207 Birratus shorted or grete cloped, cf. FVD: “birro indutus.”
208 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 defeceisset Homerus.” Also, cf. Glossar. vet. ex Cod. reg. 7613: Birria, viriliter agens, b in v conversa.”
209 Birrosus ful of grete clopes; cf. FVD: “idem est quod birratus.”
211 Birsa ox leper or harde leper barked.

2074 Bipennis a twibel or an ax of twey betis
2075 Bipert[i]lor tiris part in two
2076 Bipertio tis idem
2077 Bipes qui habet duos pedes
2078 Biplicitas i. mente duplicitas
2079 Biplex twofold or dwoble θουστι
2080 Birratus shorted or grete cloped
2081 Birria nomen viri
2082 Birrosus ful of grete clops
2083 Birrum a gowne
2084 Birsa ox leper or harde leper barked

2085 Birus a um rufus niger
2086 Bis twyes
2087 Bissamatus quidam fluiuas
2088 Bislongus twi as long
2089 Bispilus locus vbi mortuus portatur
2090 Bisse et bisses et vnius vnicie
2091 Bissextus lypopee
2092 Bissistis et te bis iratus
2093 Bissilabus of two silabes
2094 Bissinus a um albus
2095 Bissus whyte flax
2096 Bitalassum vbi duo maria concurrunt vel vestigium in luto
2097 Bitidus bifformis

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210 Biplicitas i. mente duplicitas, cf. FVD: “fraudulentia…dolositas.”
211 Biplex twofold or dwoble θουστι, cf. FVD: “duplex animo, fraudulentus.”
2098 Bist[h]anatos bis mortuus
2099 Bito as to go
2100 Bitumen tar cley or glew
2101 Bituminatus lutosus
2102 Biuira que habet duos viros
2103 Biuium vbi due vie concurrent
2104 Bisantianum proprium nomen
2105 Blandicellus a tillet gloser
2106 Blandifico as to glose
2107 Blandior iris idem
2108 Blandulus aliquantulum blandus
2109 Blandus a um et cia et cies glosing
2110 Blas tis stultus
2111 Blasphem[i]a [blank]
2112 Blasphemo as to scorne to blame to bagbyten
2113 Blasto nis an hospiteler
2114 †Blato† a backe

220 Bist[h]anatos: Add. lex. This item is composed of a perfectly balanced “Greek” entry (os of θάνατος; bis would have to be δος) 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: “Biaeothanatus” and the comprehensive value of the second part of its gloss: “bis damnpatus.”

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

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


224 Blandifico not found as a finite verb.

225 Blesus a um lis et le pertinens, cf. Du Cange: “Blateus,” purple; a likely indication that it refers to the context of 2116: “Blatea - rex,” although one would expect the pertinens item (2115) to succeed its subject.

226 Blasto nis a backe

227 Blateus a um lis et le pertinens, cf. Du Cange: “Blateus,” purple; a likely indication that it refers to the context of 2116: “Blatea - rex,” although one would expect the pertinens item (2115) to succeed its subject.

232 Blesus a um whispinge †Alum† glosyng, cf. FVD: “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: “blat.te est purpura.” For these reasons we’ve deleted “blatonis” after “purpura” of 2117.

233 Boanerges interpretatur filius tonitrui, 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 tonitrui; qui etiam Boanerges ex firmitate et magnitudine fidei nominati sunt.” Further, cf. OCB, p. 339, col. 1.
Boatus clamor bom⁴⁵
Bobicininator coniciator⁴⁵
Boo as to crie dampno bobino⁴⁶
Boeocia regia dicta⁴⁷
Boema boatus sonus strepitus
Boetes a sterre tokin[ing]e in welkynge⁴³⁸
Boecius nomen proprium magistri⁴⁹
Boia torques damnator[um] quasi jugum in boue a bos dictar ang[lice] a color hat persons han abouten here necke or a fetur⁴⁰
Bous grece i. bos latine⁴⁴¹

2126 Boatus clamor bom⁴³⁴
2127 Bobicininator coniciator⁴³⁵
2128 Boo as to crie dampno bobino⁴³⁶
2129 Boeocia regia dicta⁴³⁷
2130 Boema boatus sonus strepitus
2131 Boetes a sterre tokin[ing]e in welkynge⁴³⁸
2132 Boecius nomen proprium magistri⁴⁹
2133 Boia torques damnator[um] quasi jugum in boue a bos dictar ang[lice] a color hat persons han abouten here necke or a fetur⁴⁰
2134 Bous grece i. bos latine⁴⁴¹

Boatus ... clamor bom, cf. FVD: “mugitus bomum.”
Bobicininator: consider variant orthography in FVD: Bobininator; DFC: bombicininator.

The manuscript reads: “Boo as to crie damp bobiano.” 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 ò [no] to bobi. Realizing he omitted a syllable, he attaches no to bobi and then fixes a quick conclusion of ō at the hastens to the end of the gloss committing haplography bobiōne.” The scribe, in transferring from the copy text, wrote what was ahead of him twice: would have concluded the word intended: –us note there). In haste, his eye skipped over the dittography evidenced earlier in 2117-18 (see detailed region and its confederacy, cf. OCD (3rd), p. 246.


Boia torques damnator[um] quasi jugum in boue a bos dictar ang[lice] a color hat persons han abouten here necke or a fetur.

Boaucia regia dicta: the Roman Councillor, cf. βουλευτής.

Bolida honor magnus⁴⁴⁵
Bolis dis massa plumbi
Boletus tundur et old clop et a maner stockefysch⁴⁴⁴
Bolics morcellus vel iactus⁴⁴⁶
Bombicinum lana⁴⁴⁷

Bo[u]le sentencia⁴²⁴
Bola palma manus⁴²³
Boletus tundur et old clop et a maner stockefysch⁴⁴⁴
Bolina honor magnus⁴⁴⁵
Bolis dis massa plumbi
Bombicinum lana⁴⁴⁷

Bo[u]le sentencia: our scribe seems to present his item as if measuring up to an expected format. DFC is far more helpful: “Bole grece, sentencia latine.” Cf. also Latham under a most unexpected form: “bula ... bole ... counsel, resolution” (βουλή).


Bolina 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.

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/bölɔc/ “lump or clod” vel iactus/bölŋ/ “a throw or cast”

The gloss here, lana, suggests that the entry should read Bombicinium rather than –ium (see app. crit.). Cf. Isid. 19.22.13: “Bombycina e bombycy vermiculo qui longissima ex se fila generat, quorum textura bombycinum dicitur.” Bombicinium lana is referred to here as “cotton” or more expressly by “cotton wool.” Cf. P.Parv. 97: “Cotone: 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: “bombicinium, -acinium, bumbacinium.”
Bombicinato qui facit purpuram.  
Bombix, a selk worm.  
Bombazio est vox apium.  
Bombizo as to fart.  
Bombax acis cotun.  
Bombino as conuciari vel dannpare.  
Bombus est sonus tube et ani.  
Bonas a un good.  
Bonitas godenes interpretatur fortitudo.  
Boo as to lowe boo.  
Boreas pe norpe wynde.  
Borith fulleres gres.  

Bombicinato 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)."

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.

Bombizo to fart: oddly enough, an example of buzzing of bees, and only the noun bombizatio equals farting in P.Parv. s.v.

Bombax: an example of dialectal orthography. Cf. 2143, "Bombix."  
Bombino, cf. 2128; also cf. DFC and FVD: "Bobino: conviciari, damnpare, clamare."

Bombus est sonus tube et ani: for some a cattle shed; also, a shelter or shed for sheep. Perhaps, schepene might be added to the MED form section of the Stonyhurst medulla grammatice: bomica... per quod transit Yo in specie bovis -- a boet 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: "Bombus... scelpene." Why gloss bosvar as "cattle shed" (Latham) with "scelpene"? See resolution at 2158. For detailed geographical description of Bosphorus see Lempriere's Classical Dictionary, p. 120.

Bossequus an ox hurde, cf. FVD and DFC: "Bossequus: bubulcus, quasi sequens boves."

Bostar... scelpene, 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, scelpene 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."

In this hand the pi of the ms reading "Bospis" is easily read as tu which when modified to cu provides the clear reading Boscutus, meaning wood. Hence, "Boscutus a wode."

2143 sew (ms.). — 2147 conuciari (ms.). — 2250 Bida (ms.). — 2151 Beo (ms.). — 2152 Borias (ms.). — 2153 Bouth (ms.). — 2159 Bospis (ms.). — 2161 lactarum (ms.).
2165 Bouinus a um oxene
2166 Bractale a brich gurdul
2167 Bractarium idem
2168 Bracile idem
2169 Bracte a breche
2170 Bractatus a um pertinens
2171 Brateum i. vadum a forde
2172 Bracillogia shorte spech
2173 Bratis pe bost part
2174 Braciale a bracer
2175 Brachium an arne
2176 Bractea a plate
2177 Bracto as to breche

2178 Braclos i. breue
2179 Bradisium vbi bonum fit celum
2180 Bragmane populi indie
2181 Brancia guttur
2182 Branchia a gille
2183 Branchus maladi
2184 Bra[n]c[ola] parua brancia

262 2166-68: Although 2166-68 are joined by Stonyhurst and DFC as meaning a "lumber brace," for Breacle (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 nuncupamur, quod descendens per cervicem et a lateribus colli divisum, utrumque alarum sinus ambit atque hinc inde subcinctit, ut constringens latitudinem vestiat corpus, contrahat atque coniungendo conponat." See also AMD: "Brachial Torques in alicuius metalli." Note alternative orthography at 2185: "βράχιον .i. brevis." Cf. AMD: "bracos breve sit." Also cf. DFC: "brachos, quod est breve."

269 Bradisium vbi bonum fit celum: "where the good heaven is." Cf. FVD: "paradisus ortus deliciarum et ... quasi paras 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 paras Dei visum gloriosum." A not unconvinging 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 ... etc, so Bradisium is not found. Is it, perhaps, a conflation of Brad(ium) and (Para)disus?

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


273 Branchus maladi, cf. Isid. 4.7.13: "Branchos est praefocatio faucium a frigido humore." Cf. LSJ, s.v. βράχυς for further detail. 78
2185 Bratea a pese of gold
2186 Breve a writte
2187 Bra[n]deum bokeram
2188 Brateola a golden belle
2189 Braueta victor brauii

274 Bratea a pese of gold, cf. OLD: “Bratea ... Also bractea ... a thin sheet of metal (esp. of gold) or other material.” See 2176. Also cf. Brito, p. 16, II.285-6: “Bracte vox greca sed bractea forma latina ... sic lamina dicitur auri.”

275 Breve 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 writ.” Harl. 2257 is a manuscript perhaps as important as any other in the tradition of the Medulla Grammatice. 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 gruai, which, however, when linked with writ, as the OED conceives it, cannot make sense. The dative or ablative case of gruai meaning “heavy” cannot stand here. But if thought of as a transliteration from the Greek: Grai = γραφή, 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: writ = writ. t and th have equal weight in Middle English. Hence, this 15th century quotation from the Medulla Grammatice should be removed from under writ and put under writ, which, of course, diminishes the antiquity of the word writ by as much as 170 years [In great part taken from ALMA, 60 (2002), p. 259-60].


277 Brateola a golden belle, cf. DFC, s.v.: “Bratea – tenus auri lamina vel alcuicis metalli – inde Brateola ... ide et pro campanula aurea invenitur.”

2202 Britannus of brutayne
2203 Brito breton286
2204 Britannia idem287
2205 Brocus habens grossa labia288
2206 Bromin interpretatur commedere289
2207 Bocca bellua marina290
2208 Brucus vermis olerum291

2202 Britanni (ms.). — 2205 Brot (ms.). — 2206 Bronomium (ms.). — 2213 Brundic- (ms.).

2209 Brudulum locus diuino in celo292
2210 Bruma wynter293
2211 Brumeo wynterlych294
2212 Brunda an hertes hede or horn295
2213 Brundisium vbi fuit bonus portus296
2214 Bruteo es to be wylde
2215 Brutus vnclene
2216 Bvbalus a wylde ox or a bugul297

292 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 Brus– need no explanation, and –ism is close enough to –alam [insert minims here] to [insert minims] respectively.

293 Bruma wynter: as expected, brevity prevails in the Stonyhurst ms. Cf. DFC: “frigus matutinale vel quod corrodit folia arborum.”

294 Brumeo: rare in its active or causative sense. Most frequently it occurs impersonally. Cf. FVD: “Bromeo.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).

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


297 For bugul, cf. Cath. Angl., p. 46, col. 2: “a Bugylle …bubalus,” and note 6 for comprehensive treatment of its sense. Another Latin equivalent pointed up in this note is bucalus. This clarifies the verse under the entries bubalus and bubala given in AMD: “Bubalus est magnus, bucalus est minimus, Bos est camporum, bubalus est nemorum.” Cf. also P.Pav, col. 52: “Bugulle,
2220 Bubu — (ms.); ml’ris (ms.) — 2223-35 Buct- (ms.) — 2230 Buccella gloton (ms.) perhaps due to a momentary eyeskip to the gloss “a gloten” of the next entry Buccellari[u]s.

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beeste: Buballus” and note 261 on p. 571: “Bugulle, or wilde ox, buffalo; cf. βοῦβαλος.” FVD and DFC have placed bubalus and bubala consecutively, not separated as here by Bubastis.

2230 Bubastis, cf. Herodotus Histories 12.137: “ἡ δὲ βούβαλος κατὰ Ελλάδα γλώσσαν ἐστὶ Ἀρτέμις.” “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 wilde ox and the driver. Regarding the former (cf. OCD (3rd), s.v. Artemis, p. 183, col. 1) she was known as “Potnia Therōn, ‘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. Bubalia.


2236 Buccinat[ius]: a gloten
2237 Bucinatus (cf. Buccatus): a trompe
2238 Bucina (cf. Buccinatus): a trompe
2239 Buccinatus (cf. Buccatus): a trompe
2240 Bucina (cf. Buccinatus): a trompe
2241 Bucinatus (cf. Buccatus): a trompe
2242 Buccinatus (cf. Buccatus): a trompe
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2244 Buccinatus (cf. Buccatus): a trompe
2245 Bucina (cf. Buccinatus): a trompe
2246 Buccinatus (cf. Buccatus): a trompe
2247 Buccinatus (cf. Buccatus): a trompe
2238 Bucula an heyfor
2239 Bucullus a stote
2240 Buculus a bollock
2241 Bufo a tode
2242 Buglossa herba ox tonge
2243 Bulla tumor laticis et sigillum et lapis preciosus
2244 Burbulia eorum nomblis
2245 Bulio is to boylen
2246 Bulbus capud porri
2247 Bullio nis a wellyng op
2248 Bullor oris tumor aque bullientis

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2239 Bucullus a bollock: 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 “parus bullio” (FVD) and has nothing to do with the bovine circulation. However, buculus, perhaps from the expanded and misspelled “bul[l]icus” is the proper entry for “bollock.” It is more frequent in classical Latin, but even then not at all common. The feminine form bucula is more frequent, but it appears rarely, if ever, in the lexica. The glossaries are its source.

2242 Buglossa herba ox tonge: A conflation of two entries of buglossa in FVD: first, “bos componitur cum glossa, quod est lingua” and second, “quia folia asperrima habeat ad modum lingue boun.”

2243 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.”


2246 Bulbus capud porri, cf. βολβός (LSJ). More frequently distributed within the classical than the mediæval period.

2248 Bullor oris tumor aque bullientis: DFC further qualifies the sense “bulla fit de pluvia in aquam frigidam cadente.”

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2234 ox stalle or trumpe (ms.). — 2243 Bulliculus (ms.). — 2250 Bōda (ms.). — 2252 Bulbito (ms.). — 2254 Bulina (ms.). — 2255 Burdum (ms.); gender by attraction to glosses.
2263 Bucella — (ms.). — 2268 titica (ms.). — 2271 igis (ms.); lornis (ms.). — 2272 Bustlium (ms.). — 2277 iuuenus (ms.)
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Summary. – This is an edition of the letter B of the Stonyhurst manuscript of the *Medulla Grammatice*. 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.