An Edition of the First Half of the Letter C of the *Medulla Grammatice* (Stonyhurst MS. A.1.10)

The Stonyhurst manuscript of the *Medulla Grammatice* has approximately 17 000 entries and glosses within 71 folio pages, all in reasonably respectable condition. The transmission includes 18 other manuscripts in varying states of repair: 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. The tradition contains approximately one-third of a million entries.

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

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

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

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

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

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

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

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

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words and explanatory glosses which he found inserted by any previous hand."
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.”

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.”

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.

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

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

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

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

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

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8 Collection Latomus, Brussels, 1967.
As we continue to expand by looking into other manuscripts of the Medulla Grammatice, for instance the Bristol fragment, which also deals with the letter C, we see how modern editors may sometimes fall into the scribe’s trap. Notice the item: “Cubo … to lyn vel in nido sedere persona.” The editor dealing with this did not emend it. But why not, since persona cannot be right? The scribe saw sup but wrote pers initially influenced by the similarity of letters and then by the following ous; but -ona is a scribal misreading for -oua. Correctly emended it reads “super oua: to sit in a nest above the eggs.” It is attested in most manuscripts, and it is important, therefore, that editors consult other manuscripts within the tradition. See further, Traditio (48) 1993, p. 211, line 354, and note 170.

Somewhat more extensive in its implications is the entry and gloss in the Bristol fragment: “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.”

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-

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9 Medieval Academy of America, 1988, p. 43 et f.
sity to consult other manuscripts within the Medullan tradition, in this case the Bristol fragment. There is considerable difference between the two manuscripts. Consider the Bristol fragment, where the equivalent entry and gloss are: “Chricis.ī. secretum (κρύψις) vel iudicium (κρίσις) vel a[urum (χρυσός) 10•. 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 11.”

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 Cenopiolum; 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.

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


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


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

Medulla Grammatice — Stonyhurst ms. A.1. 10

1 Out of alphabetical order judging from the next several hundred words, extending to line 2750. It is not suggestive of a Latin word or abbreviation, nor is it reminiscent of a lexical lesson. Rather, is this not an incomplete form of Cathartis, a derivative of καθάρσις, a cleansing or purgation, resulting from repentance and suffering.

2 AMD, p. 42, n. 1, reads: “Cabcil - greece displicer 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 Grammatice and AMD, whose entries are found in full above. Both sources have yet a further common source based upon the similarity of each gloss: AMD: 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, I Kings 9.12-13: “And Hiram came out of 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.


4 Notice how effectively L&S sustains the onomatopoeic effect of cacabo by translating it as “cackle.”

5 A slight variation (one word) between 2291 and 2300. Cf. DMLBS, s. v. Cacodemon: Bacon, Mor. Phil. 21: “distinguent duo genera demonum, quia demon Grece idem est quod ‘sciens’ Latine.” Also cf. LSJ, κακοδαίμων.

6 Cf. LSJ for clarity of source word: “καχεξία distemper, -ov ill sounding (word);” (words) “used in a vulgar or equivocal sense.” Orthography is varied: FVD reads Cacephatus; Souter cacaphoton, as does DMLBS.

7 This entry provides the masculine gender of the word above, which is the neuter form (2292).

8 Here the scribe reveals an imprecise grasp of language. He has glossed an adjective with a nominal phrase. The proper entry for malus mos is “κακοεθης, a bad disposition or character.” The entry form, Cathethes, reflects the adjective “κακοεθης -es, ill-disposed, malicious.”

9 Cf. lines 2762-3 for a repetition of these two verbal elements: “2762 Catillum a litel wyn vessel” and “2763 Catillum idem.” Thus both the displicere of the Summa Britonis and the despicere of the Stonyhurst Medulla can be understood.


11 See note to line 2291.

12 Transliterated Greek entry, not found as Latin word. Rarely does an entry word other than Latin appear in Stonyhurst.
2302 Cacophes wykid loue
2303 Cacosintenton turpis congeries verborum
2304 Cacumen heynes
2305 Cacus nomen proprium
2306 Cacum[en]jo as to hy3τ
2307 Cadauer ris careyne
2308 Cadabundus bysy fallinge
2309 Cadax halt
2310 Cades mons vbi est iudicium
2311 Cadex an hul or a stok
2312 Cadulus i. pardus
2313 Cado is to falle
2314 Caduarius q̣i capit hereditatem fraudulerter
2315 Caduceator i. legatus pro pace
2316 Caduceum [virga mercurii]
2317 Caducium i. virga medicata mercurii

13 Cf. LSJ: κακοσύνθετος, “of bad natural qualities”; see also the simplex, φυή, which with its positive form provides a clear sense of meaning, “the flower or prime of age.” St. John’s (Cmb) reads “wyked love”; Lincoln 88: “wel loue”; Lincoln 111 offers nothing.
15 Cf. Aeneid, 8.190 et sqq. Two secondary sources will help: Lempriere, p. 126; also OCD(3), p. 267. For quick appreciation cf. OLD.
16 Cf. FVD; also Cath. Angl., p. 172: “Halte: cadax.”
17 Lincoln 111 reads “Cades anglice an hyl rea toune shal ben set.” Wright-Walker 197.6 reads “Cades, oppidum.”
18 Perhaps a case of blatant haplography derived from par(vus) (ca)dus. After all, cadulus is a small cadus.
19 Doubtless an eyeskip to “virga … mercurii” of the following gloss.
20 The healing wand (with magical power) of Mercury. Note the similarity in cadence between the manuscript reading meretrica and the emendation medicata. Caduceum of line 2316 and Caducium of line 2317 are both correct, allowing for a slight variation in spelling. Virga meretrica is not found in the language and is, hence, erroneous. However, the magical, healing qualities of the staff of Mercury suggests medicata and evokes the episode of Mercury and Argus in Ovid’s *Metamorphoses*, 1.622–721, with focal attention upon line 716: “languida permulcens medicata lumina virga” (soothing his [Argus’] drooping eyes with his healing wand).
21 Well described at OLD 1–4. Cf. DMLBS: “epileptic; falling sickness.” P. Parv. reads “fallyng dowyn idem quod fallyng evyl or lond evyl, epilencia vel morbus caducus.”
22 The grammatical balance of the gloss of line 2322 warrants femineum balancing virile.
23 The Stonyhurst scribe introduces two entries in the manuscript: *Cadurcum* (2322) and *Cadurcum* (2323) and thereby twice misspells the appropriate entry, *Caducum*. *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 *Caducum*: “tentorium … quia facile cadit” 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 *Caducum*.
24 Cf. Brito Metricus, p. 16, l. 301: “Vas cadus est, ternas ut fertur continet urmas.”
25 All the Medullan “service” manuscripts agree with each other in using the phrase: *secundum Papiam*. The remainder of the item appeals to good sense: the orthography of the word *caelum* requires the dipthong oi; 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.

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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 Cadurcum (ms.). 2323 Cadurcum (ms.).
Capharnaum a contre & interpretatur ager vel villa consolationis.  
Cal[ia]phnas nomen proprium vel quedam auis  
Calabria nomen proprium  
Caladrius genus auis  
Calamacus quedam mitra  
Calamaulos canna quaquam canit aliquis  
Cal[a]maularius qui cum ea canit  
Calamaria inkorn a stanchour  
Calamiso as to glade  
Calamistraculus parua ferrea acus  
Calaminstrum a skleyr or a [blank]  
Calamitas wretchedenes  
Calamites quedam rana  
Calamito as make sorri  
Calamitosus sorful  
Calamizeare leta cantare  
Calamis a rud or a pen

Further to our scribe’s comments, cf., for an excellent treatment, OCB, p. 104, s. v. Capernaum. Capharnaum and Cal[ia]phnas (2328) represent the aspect of alphabetization known as phonetic. Preceded by Caelium (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, Caulum, Capharnaum. For an extremely brief treatment of alphabetization in the Stonyhurst Medulla Grammatice, cf. ALMA, 60, p. 238-40; also, ALMA, 65, p. 46-48.

For principal details of his life, cf. OCB, p. 97.

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.

Canna - a reed pipe. Cf., for etymological details, OLD and Isid. 17.1.57. The manuscript reading of the entry word, Calamalaius, is a slightly dyslexic attempt at presenting the Latin form of two Greek words: κάλαμος (reed) and χοίλος (pipe).

Likely, curling tongs.


32 From the Greek κύλιθος.

33 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 χαλκηδών, Chalcedony.

34 Calciarius is not a type of shoe; nor is a shoe-maker a genus calciamenti. Cf. DMLBS: “lame burner.”

35 An example of the “latinizing” of Greek words. Here Calcis from χαλκίτις.

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

37 Sentencia 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 Calamalaius (ms.). — 2335 Calamico (ms.). — 2344 por portans (ms.; partial ditography). — 2346 Calatus (ms.). — 2351 Calacasis (ms.). — 2355 nes (ms.). — 2358 sex (ms.). — 2359 smarardus (ms.). — 2360 sexuus (ms.), cursatulis (ms.). — 2362 noiatī (ms.).
2364 Calculus est pondus minimus lapis ensis acutus
2365 Caldicum foris deambulatorium
2366 Calculus quarta pars oboli
2367 Caldaria a caudrun
2368 C[h]aldea  nomen proprium
2369 Caldus per sincopam .i. calidus hote
2370 Calefacio is make hot or a chaufé
2371 Calenca quedam gemma
2372 Caleo es to be hot
2373 Caleon muke Lyon
2374 Calip[r]a a mitur
2375 Calerarius a wode berere
2376 Calero as to bere wode
2377 Calibs quidam populus or styl
2378 Calico as to drynk
2379 Calica a litel hose
2380 Calicus a lytel schalis
2381 Calidrum a mitur
2382 Caliga an hose
2383 Caligatus yhosed
2384 Caligo as to hosen
2385 Caligo nis derkenes
2386 Calig[u]la a lytel hose
2387 Calignarius minister fenris ligna
2388 Cal[l]limac[h]us nomen proprium
2389 Cal[l]liope nomen proprium .i. bona sonoritas
2390 Calix a schalis et vas oleris
2391 Calesco inchoatium de caleo es
2392 Calleo es .i. calidus fio vel sapio
2393 Calidus queynte or tricherous
2394 Calo nis a wode berere
2395 Callus hardinus of fete
2396 Callous plenus callo
2397 Coilon grece alueus latine

38 This line contains a word which might read minimum or nummum. Both fit the hand, and, although nummum would establish four elements as are in line 2363, minimum balances the other adjective acutus well; and minimum 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.
40 C[h]aldea – cf. Lempriere, p. 158; for its place among the early tribes of the Near East, cf. note on line 3051.
41 Precise instruction regarding syncope.
42 The scribe uses the present tense between entry and first gloss, but the second gloss, “a chaufé,” clearly reflects the past and introduces his rare use of French.
43 Lincoln 111 does not offer the item, but the other three manuscripts agree with the entry word, Caleon, and provide the same gloss as each other: humilitas leo. Muke is a variant spelling of mek [modern English meek] which equates with humilis.
44 From Greek καλόπτρα.
45 Derived from καλοῦν: wood. DFC concurs. FVD reads Calearius, which Latham defines as a shoemaker. See line 2387.
46 This item joined with Celebs an holi liuere (2839) and also with Cilebs .i. castus et vitam celestem duces (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.
47 This introduces a segment which is concluded by Calig[u]la a lytel hose (2386) within which segment are three words which deal with hose: 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 cognate group.
48 Greek poet and author, it is reputed, of some 800 works of which 74 epigrams and some hymns are extant. He flourished during the period 285-246 B.C.
49 The muse of “eloquence and heroic poetry.” For details cf. Lempriere, p. 132-33.
50 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.
51 For the development from Coilon to Coilon, cf. ALMA, 60, 2002, p. 253. An important technique in determining a glossographical entry is to work backward from a certainty such as alueus, interchanging vowels and diphthongs in the Greek. καλόν is a perfectly fine neuter noun meaning wood. Also, its form is that of the neuter nominative and accusative of καλός.
57 Cf. Lempriere, p. 135, s.v. Cambyses, for principal moments of his life.

58 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 Hugitionem; Papias dicit: cameleon quasi lacerta, quadrupes missa capite tamen camelo est similis secundum Hugitionem; maculis ut pardus, collo equo similis, pedibus bubalo, capite tamen camelo est similis secundum Hugitionem.” Also see Isid. 12.2.18, who emphasizes its changing of colors. However, the etyma, χαμαί and de aere.”

59 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.

60 Cf. note on Camur and Camurus (lines 2445-46).

61 L. Furius Camillus, known as a second Romulus, appears only in the *Aeneid* on the side of Turnus and the proto-Romans. For these details, cf. OCD(3), p. 283. Camilla, a legendary queen of the Volsci, appears in 20.11.2: “Cama est brevis et circa terram; Graeci enim quamūi brevi dicunt.”

62 A spot of creative lexicography. *Camatus* is to chaunge Cambuca a bysshopes cros or [a c]roked staf. 2406 Caluaster a lytel balled.

63 For a detailed account cf. OCB, s.v. Golgotha, p. 258; *Isid.* 11.1.27 adds nothing of significance.

55 For a detailed account cf. OCB, s.v. Calis.

56 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.*
2441 Campio nis gladiator
2442 Campuso as to bowen
2443 Campulus [diminutium] 64
2444 Ca[n]pus a feld
2445 Camur grece wrong 65
2446 Camurus a um curuus 66
2447 Camures boues alti
2448 Camus g[en]us freni or a barnakle 67
2449 Canabum hemp
2450 Canalis et le holʒ as a rede 68
2451 Cancellarius a chanseler 69
2452 Cancellus a chauncel

64 As it stands, the item means nothing. There is no equality, balance, or meaning between the entry and gloss. Campulus is best glossed here with diminutium due to its ending -ulus, and the next entry word, Campus. Nauis cannot have simply “popped out of the woodwork.” Its presence might depend upon how 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 cannot have simply “popped out of the woodwork,” and the next entry word, Cataplus (Cataplus) [aduentus] navis. This might have justified the word he thought he wrote: Campulus (Cataplus) unabentus navium. 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.

65 Cf. A Guide to Editing Middle English, p. 146-147.
66 See note to line 2445.
68 A typically curt expression derived from Isid. 15.8.16: “Canalis ab eo quod cava sit in modo cannæ.”
69 Stonyhurst provides two glosses separately as a dual entry: (2451) “Cancellarius: a chanseler; and (2453) “Cancellarius: qui primus est in cancello.” This duality is observed and sustained by FVD: “Cancellarius qui semper habitat in cancello,” and “Cancellarius qui in cancellis primus est.” However, DFC disregards any such detail.

2453 Cancellarius qui primus est in cancello 70
2454 Cancellor as cancelllos facere
2455 Cancer cri a cerueys or a crabbe
2456 Cancer ris morbus in ano
2457 Candacis quedam regia 71
2458 Candela a candel
2459 Candelabrum a candelstyk
2460 Candelaforum idem
2461 Candido as to make white
2462 Candesco cis inchoatiuim
2463 Ca[n]deo es to be whyt
2464 Candidarius a skymer 72
2465 Candidaria a lauender
2466 Ca[n]didatus made whit
2467 Candulus sumdel whit
2468 Candor oris whitnes
2469 Cat[di]lus di vestis regia 73
2470 Cano es to be hore
2471 Canicies et tudo eld
2472 Canicula et lus parus canis et Stella piscis
2473 Canis hound sterre an fishe 74
2474 Canesco cis to bygyne to hore
2475 Canicularis et re pertinens canicule
2476 Canistrum a bering lep 75
2477 Canna a rud
2478 Cannella et nulla diminutium
2479 Cannetum locus vbi crescunt

70 See note to line 2453.
71 For detail see Lempriere, p. 137.
73 More likely a feminine noun is warranted as the entry word. Cf. Souter: “Candida ... white clothing; hope; authority; dignity.”
74 As in 2472, stress appears placed upon the final word in the gloss: fishe in 2473 and piscis in 2472. Both items support the entry Canis in Latham: “(?) dog-fish c1200.”
75 Cf. Cath. Angl., p. 213: “Lepe: canistrum ... vbi a baskyt,” and n. 3: This glose means a burying basket, coffin”; not found in MED: place at biringe ger. 2.(b). For canistrum see Latham: “casket, coffin.”

2443 nauis (ms.). — 2447 Camixes (ms.). — 2453 Cancellans (ms.; n and ri are easily confused). — 2457 quedam quedam (ms.), regiam (ms.). — 2476 Canestrum (ms.).
2480 Canopus a song spoken
2481 Cano nis a song
2482 Canonicus a song
2483 Canopeum a wheel
2484 Canopeus a wheel
2485 Canopus a wheel
2486 Canorus a wheel
2487 Cantaber a wheel
2488 Cantabrum a wheel
2489 Cantarida a wheel
2490 Cantarau a wheel
2491 Cantes in plural pipes of organs
2492 Canticum a wheel
2493 Cantilenæ a wheel song
2494 Cantus as a wheel song
2495 Cantus tus a song

Cf. Lempiere, p. 137. Both entries under Canopus are important. In both lexica and manuscripts, cano is not glossed as praise; orare does not appear. Yet, laudare is found throughout FVD, OLD, and two Medalla 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.

Typical restriction in wording when necessary to clarify a definition. Note how beneficially elaborate 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

Cf. the initial reference at line 2480.

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.”

Cf. Isid. 12.5.5: “Cantarida vermis terrenus [qui humano corpori statim fuerit applicatus sui adustione quo canes pascuntur.”

Cf. κάνθαρος. See also Cath. Angl., p. 229: “a Maser cantarus,” and n. 6.

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

2496 Cantus ti a song spoken
2497 Canus a wheel
2498 Chaos a wheel
2501 Capatus a wheel
2502 Capatulus a wheel
2503 Capadocæs a wheel
2503 quidam populus

est curvatura a circumferentia rote scilicet lignum quod terram calcit 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 of a whele: Cantus, -ti; Masc. 2.” Finally the Greek source, κανθάρος, of the Latin, cantus, as found in LSJ, offers in sense II the helpful meaning: “tyre of a wheel.”

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. Lempiere, p. 158; also, regarding the Near Eastern influence, see OCB, p. 105.

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 capacitās. 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. MacCarren, ALMA 60, 2002, p. 238-40; also, ALMA, 65, 2007, p. 46-48.
Capodocia & Capas[i]tas & Capacitas. See 2500.

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 desidero.” Yet for the scribe to further prolong this gloss by including “vel cupere” is quite unnecessary.

Cf. FVD: “Capilla...parua capis.” Hence, “Caps, capsidis quoddam vas et dicitur vulgo caza et dicur capis quasi capiens idron...aquam.”

Cf. FVD: “Coma arborum...summitas arborum.”

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.”

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).”

Cf. FVD: “ad capitolium pertinens vel capitolio inens.”

Witness the awkwardness of early dictionary sense arrangement.

Both glossaries, FVD and DFC, remark that this word “non est in usu.”

Cf. FVD: “ad capitolum pertinens vel capitolio servien,” referring to a priest of the temple of the Capitoline hill.
Capitolium a mote hous

Capitulation i. distincte

Capitularis et re pertinent ad capud

Capitulum parum capud domus religionis distinctio [in] libro

Capitulo as i. reducere ad memoriam

Capo nis a capon

Capparis g[en]lus frutecti vel herbe

Capriarius a got herde

Capp[e]a a wyde gote

Capreus a buke

Capriolus a priket

Capreus a um pertinentis capre

Capricornus quoddam sidus

Caprificus quedam herba

Caprigena i. pecus genitum a capra

Caprile lis stabulum caprarum

Capronus a wrong hoke of vines

Caprona quodam [iuba] equi

Capsa a cheste

Capsella et capsula diminutium

†Capsatilis† 104 i. plectilis flexibilis

99 Cf. MED s.v. mot n. (3) l (b): “mote hous, a council house; senate chamber.” Also, cf. FVD: “Capitolium ... ibi conveniebant senatores.”

100 As distinguished from Capra, a domestic goat. Cf. FVD and DFC.

101 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 inntere vites et suspendere solent arbo-ribus, quo adnominico freti palmites ventos ac turbines contenemere queant et sine lapsu periculum fructus suos sustineant ac sese vaga proceritate defendant.” FVD and DFC refine this comprehensive treatment for their respective audiences.

102 See brief but pointed elaboration at Lempriere, p. 139.

103 Cf. DFC: “Papias dicit infructuosa arbos in saxis monumenti nascitur vel dicitur a fico quia ficus arbor eius remedio fecundetur.”

104 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 plecitilis 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. piclas facere vel piclas 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.

105 The manuscript reading Capitetcula 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.

106 For its historical significance, cf. OCD(3), p. 289. Also see Isid. 15.1.54 for early regal influence.

107 Derived from the scribe’s dyslexic Caplatus (ms.)

108 Cf. FVD for specialized sense: “lectus in quo mortii deferentur.”
2575 Carabrio a brid lyk to flee
2576 Carabus a bot y made of [twigges] or of leper.
2577 Caracall[i]s et la sclauiui or a kope
2578 Caracter a gret token shap or a prente
2579 Caracto as to write
2580 Caradriion a whyte brid
2581 Caragma ymago likenes
2582 Carax cis tokenyng
2583 Caraxo as to write
2584 Carbasus a reyl of a schip
2585 Carbo nis a cole
2586 Carbonarius a colier
2587 Carbusculus a scharbocul or a felon
2588 Carcanus nomen proprium ciuitatis
2589 Carcan nomen proprium
2590 Carcodonia quedam genima
2591 Carcer ris a preson
2592 Carchesia top of þe maste
2593 Cardiaca quidam morbus

109 The precise sense is found in the Latin of FVD: “genus avis musce similis.”
110 There are two sources for this item, both establishing a basis for the missing word. Cf. DFC, s.v. Carabus [χάρακας]: “parva navicula qua in pado paludibusque utuntur et fit ex viminibus et corio crudo.” Isid. 19.1.26 provides the ultimate source: “Carabus parva scapha ex vimine facta qua 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.” Coriium 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.”
112 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 γράπτεις into a Latin entry, both nominative and genitive forms: Charax cis.

13 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, Carabus, which led to the error, reyl, and the necessary adjustment under l.a of seil(e n. in the MED.
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114 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.
115 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.
116 Cf. Isid. 19.2.9 for a description: “Carchesia sunt in cacumine arboris trochlea, quasi F litera per que 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 sunt in cacumine arboris trochlea, quasi F littera 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 dictur rota - Item Carchesia summitas mali in qua corde concurrunt.”
117 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
2594 Cardiacus qui habet illum
2595 Cardamomum\textsuperscript{118} quedam species
2596 Cardia hert quel
2597 Cardia grece cor latine\textsuperscript{119}

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

\textsuperscript{118} Cf. OLD: “Cardamomum, Cardamom or its seeds, esp. as used in medicine.” FVD fails to include the item; DFC includes it as Cardamomum 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: “καρδάμομον, cardamum, Elettaria” given by our scribe, but far short of the mark offered by OLD; and by LSJ: “καρδία, καρδιάν(α), cardamum, cardamum.”

\textsuperscript{119} With this item the Stonyhurst scribe veers to the side of the equation which he labelled Greek. The other side: “cor latine” is secure and sensible. Cardiana grece is enough of a problem for both sides. Cardiana is not a Greek word; nor is it Latin, which is expected here, since the entry is always meant to be Latin. The only regular reference to the heart that pertains to the root cardia- in Latin is cardicus -a -um: “that which affects the heart or stomach.” That is derived directly from the Greek, καρδιακός. The scribe might have been remotely distracted by a glossarial item which we find in LSJ: καρδιάν- κάρδαμον which might have been moving about on his desk, since Cardamum 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 καρδιάν (cardian) to καρδιάνα (Cardiana) neither of which is an acceptable gloss within the Stonyhurst fabric. So, instead of dropping the letter \( v \) from καρδιαν(α), he adds an a to καρδιάν(α). The word for heart in Greek is καρδιά 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 e990,” 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 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, καρδιά, transiterated 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.


\textsuperscript{121} Refers to the prickliness of the thistle. Both FVD and DFC gloss cardus as “genus herbe spinose.” Cf. Cath. Angl., p. 54, col. 1: “a Carde” and n. 4.

\textsuperscript{122} Unfermented wine. Cf. LSJ: “κάροινον, sweet wine boiled down.” See Souter, s.v. caroenum. Also, see Isid. 20.3.15.

\textsuperscript{123} 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.”

\textsuperscript{124} FVD offers: “idem est et in eodem sensu” as “Caries . . . putredo.” Isid. 14.3.42 guides us in an entirely different direction: “Carian Hermus flavus 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.).
Among the Medullan manuscripts used in this edition only Hrl. 2257 is remotely close 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 war against Britain and Scotland with his brother Geta, whom he later (211 A.D.) had killed. He undertook a war against Britain and Scotland with his brother Geta, whom he later (211 A.D.) had killed. He undertook a war against Britain and Scotland with his brother Geta, whom he later (211 A.D.) had killed. He undertook a war against Britain and Scotland with his brother Geta, whom he later (211 A.D.) had killed. He undertook a war against Britain and Scotland with his brother Geta, whom he later (211 A.D.) had killed. He undertook a war against Britain and Scotland with his brother Geta, whom he later (211 A.D.) had killed. He undertook a war against Britain and Scotland with his brother Geta, whom he later (211 A.D.) had killed. He undertook a war against Britain and Scotland with his brother Geta, whom he later (211 A.D.) had killed. He undertook a war against Britain and Scotland with his brother Geta, whom he later (211 A.D.) had killed. He undertook a war against Britain and Scotland with his brother Geta, whom he later (211 A.D.) had killed. He undertook a war

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.

See orthographical variation at DFC: “Cariathsepher interpretatur villa pulcritudinis vel civitas literarum.”

Renowned horror of the sea across from Scylla, a man-eating monster. They are found most graphically as “Conviciator, maledicus,” St. John’s (Cmb) and Hrl. 2257 essentially agree. The former reads: “a wykked seyere 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 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.”

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.

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.


Cf. χαίρωs in LSJ.

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 accomodated 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-
an held hore.

Appropriate phrase: St. John’s (Cmb) reads “an hore”; manuscripts used here make direct reference to the “lena vetus et litigiosa,” and three of the four Medullan evidence for “olde hore” abounds. FVD and DFC read

2627 Carisma gratia vel donum gratie
2628 Chrismno crismate vngere
2629 Caristium [genus] mal[r]moris uridis
2630 Caristia a gracioso daye
2631 Caristio as to shyne
2632 Caritas scharite
2633 Caritudo nis idem
2634 Carmelus nomen montis
2635 Carmen a scharme or a dyte or a þyng mad by fote

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 r 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.”

136 “Gift of God’s grace” (esp. in the New Testament); cf. χάρις.
137 Cf. DFC and VFD for the presence of genus.
138 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: χαριστεῖον and “II. Charistia, dies festus inter cognatos.” A full treatment is found in OCD(3), p. 292, col. 1.
139 Literally “to make dear,” but as Latham emphasizes: “to enhance prices.”
140 Cf. Strong, s.v. Carmel, “a mountain range in Canaan.” Also, see 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.”

141 à schärme/ or à dyte or à þyng/mád by fôtel. 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: –|–|–|–|–|–|–|–|

142 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.”
143 Lines 2638 through 2651 (except lines 2645 and 2650) reveal a rather lengthy cognitive relationship among words with the root car- 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 cognitive grouping completely alphabetized as this one. Generally, the cognitive group defies alphabetization as we know it. Consider lines 2451-54, 2500-2508, and 2593-97. These latter unalphabetized families are taken for granted as part of the alphabetical process as the Mediaeval world knew it.

144 Perhaps the entry should read Carrulentus -a -um. FVD and DFC provide the full adjectival endings as well as carranous -a -um, both meaning plenus carne, whereas Stonyhurst omits Carranos -a -um and places solitary emphasis upon carrulentus -a -um as meaning “full of flesh.” Amongst the lexicum, L&S defines carrulentus as “like flesh,” and carranos as “abounding in flesh.” Latham disregards both words, OLD employs only carranos meaning “covered with flesh.” Souter defines carrulentus as “fleshy,” and carranos (of wine) as “with body in it.”

2627 Carismo (ms.). — 2628 Caristenum (ms.). — 2630 swyne (ms.). — 2632 and 2635 sch for ch
et radios declinandos sine ut inde vel homines vel bestiolas, quae insidiare solent natis frigibus 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.”

157 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 self-assurance. However, here 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.

158 Bare-boned Stonyhurst is offered some perspective by FVD: “Casoma: acus mulieribus qua caput scaplit dicta eo quod cadere faciat immaculatum.” 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.

159 Cf. DMLBS: ?mediator; 14 ... ius, A myd amene, WW.

160 Casma –itis = χασμα –urtos means “a yawning chasm, gul, a gaping mouth” (LSJ). The gloss found in FVD is “partitus aeris quod dicitur fulgetra.” The FVD gloss suggests a separation of air equivalent to lightning.

161 FVD and FVD read Casmatioso. Lexica do not account for this form of the verb.

2670 Casea (ms.) — 2681 Castus (ms.), ventus (ms.) — 2684 Clasmatizo (ms.) — 2685 Casona (ms.), atus (ms.) — 2687 Cassia (ms.) — 2690 Cassidulus (ms.).
269 Castellum a castel receptaculum aque.
270 Castellulum diminutivum.
271 Casterium a place per neris bup put.
272 Castifer a berere of schourges.
273 Castigo as to chast.
274 Castor a broc.
275 Castoreum medicina de genitalibus suis.
276 Castores a um pertinens.
277 Castra paulunus of knyʒtus.
278 Castratus gelded.
279 Castrametor aris to change or to departe.
280 Castrensis i. honor castrorum.

168 Cf. OLD s.v. castellum 2. a small reservoir.
169 Cf. FVD: “locus ubi remi 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 wynn. Cf. “The Abecedarium from British Museum Cotton ms. Titus D 18,” V.P. McCarran 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 Đ, đ, and ƿ: The first two letters now usually called eth (majuscule and minuscule) and the third wynn. 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 . . .”
170 From the Greek κάστορ, “beaver.” Cf. FVD: “quoddam animal vivens in aquis et in terris.” 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.”
171 Cf. the slightly more explicit item at FVD: “medicamentum quod fit de testiculis castoris.”
172 Cf. Isid. 9.3.44 for that and more: “Castra sunt ubi miles steterit. Dicta autem castra quasi casta, vel quod illic castraretur libido. Nam numquam quis intererat mulier.”
173 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 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.
174 Principally under G (cf. Souter: gastrimargia from γαστρίμαργια). However, C is, no doubt, attested; cf. Latham: “Castrimarg - see Gastrimarg.” Even so, the word is not in use during the Classical period. “gastrimargia . . . glutony” (Latham). Both FVD and DFC define the word under C and not G: “Castrimargia . . . concupiscientia gule ventris inluiues.” It is derived from the Greek word γαστρίμαργια, glutony; from γαστήρ = paunch = venter. The word belongs under G: gastrimargia.
175 Cf. Isid.15.2.13: “Castrum antiqui dicebant oppidum loci altissimo situm, quasi casam altam . . .”
176 Cf. line 2676.
177 No doubt a quick and all too careless copying attempt. But FVD and DFC copied accurately from their copy texts: “Catacarisia -e -.i. ancilla super alias 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, χαρίσιος (a neuter nominative plural with the meaning “free gifts”) under χαρίσιος. 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): καταχαρίζωμαι – “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.
2717 Casus a fal
2718 Catacuiba a. gonge et nomen loci [in] roma ubi corpora mortuorum iactabantur
2719 Cataesium a whicche
2720 Cata i. trans iuxta supra
2721 Cataclismus i. diluu[i]um noe
2722 Catacresis takyng of o[pe]r nome
2723 Catagrapho as to writ lyche
2724 Catafractus greece equ[i]s loricatus latina
2725 Catalecticus [blank]
2726 Catalogus numerus iustorum vel series
2727 Catalogium idem

2728 Catamane iuxra mane vel diluculum
2729 Cataplasma a plaster
2730 Cataplectacio contiuicum vel rixst
2731 Catapuera a wyse mayde
2732 Catapulta an hoked arew
2733 Cataracta via subterranea et me[a]lus pluiarum
2734 Catoscopus a spy of a ship
2735 Cataseta an ieren bed or a cage

179 Souter has an entry for catechismus (κατηχησιμός) not found in LSI, Supplement (1996), or Lampe.
180 Here we are given Cato, glossed by three prepositions. In LSI we are offered almost three columns to explain the fulness of the entry.
181 Cf. OCB, s.v. Noah, p. 557-58, for the context of the inuition and other similar national legends. Regarding language (Greek) and its several circumstances, see Lampe, s.v. κατακλυσμός.
182 Cf. LSI, “κατάχρησις, analogical application of a word.” Isid. 1.37.6 offers “Catachresis est alienae rei nomen adpositum. Haec et a metaphorae differt, quod illa vocabulum habenti largitur, haec, quia non habet proprium, alieno utitur.”
183 Both DFC and FVD gloss catagrapho as transcribo.
184 καταφράκτος = “clad in full armour” (LSJ).
185 Cf. LSI: καταληκτικός: a verse whose final foot is wanting.
186 Cf. FVD: “duodecim libri veteris testamenti” ; DFC agrees. See esp. Lampe: “κατάληκτος, list k. tōn προφητῶν.”
187 Aside from catallagium (Latham), perhaps justified by the a spelling of Catalogus (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.
188 From κατώ: “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. Chatemante dicitur quibus mane quasi per mane vel in mane.”
189 Rixst = rixa est.
190 With slight orthographical variations, all “service” manuscripts agree with the above item, i.e. as the text reads. Goetz, vol. 6, p. 189, offers the phrase: “Catam pueram = doctam puellam” used in antiquity instead of the single word in Mediaeval Latin.
191 Typically, laconically expressed. Cf. FVD: “sagitta cum ferro bipenni que sagitta barbata vocatur.”
192 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 discurrat, unde per translationem in celo dicuntur caterarce nubes vel discursus et meatus pluiarum vel tonitra; Papias dicit: cataracte celi dicuntur fenestre i. nubes vel tronitra.” DFC is similar to FVD.
193 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.
194 To emphasize a gloss as bland as this, cf. L&S, which stresses “a scaffold for public burning of criminals and martyrs” and “the torturing machine” in Souter. Its etymon, κατασκόπης, “state or condition of things,” is relatively remote from the harshness of Souter’s “stage on which slaves were exposed for sale.”
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 considerate 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, Catheristica 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, καθαριστικός, 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 Catheristica 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. 2.(b) “to define (sth.), characterize,* describe,” a citation again from Cath. Angl. 35a: “To Determin: 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, ή, ίν, transferred directly from Greek; it is not a Latin word. Cf. DFC, “Caracter . . . grecum est.” See also Isid. 20.16.7 (within the final paragraph of the Etymologiae, entitled “De instrumentis equorum”): “Character est ferrum caloratum quo notae pecudibus inuruntur: χαρακτηρ autem 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.

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2738 Catego (ms.). — 2743 Catela (ms.). — 2749 significacio (ms.).
2753 Cathesis\textsuperscript{202} doctrine vel locus doctrine\textsuperscript{203}

\textit{Hended} of Hrl. 2257 and \textit{hendid} of Lincoln 88 are variations of \textit{endyd}, not entries in themselves. As it stands, i.e. without a qualifying comment in the form section of the word \textit{enden} in the MED, or as a cross reference, i.e. \textit{henden} \textit{endo}, as one finds \textit{hende} \textit{ende}, it seems necessary to read \textit{(h)enden} in this edition.

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

2753-Catéris should read \textit{Cathezizo} (\textit{Κατηχισμός}), someone under Christian oral instruction;

2755-Cathërista should read \textit{Catechista} (\textit{Κατηχητής}), a religious teacher;

2756-Catechësmus should read \textit{Catechismus} (\textit{Κατηχησμός}), manual of Christian instruction;

2757-Caterizo (only in Latham) should read \textit{Catechizo}, to instruct in religion (upon which the English word catechize is based);

2758-Cathëlosus (attracted by the following word) should read \textit{Cai[i][l]iosus}.

\begin{itemize}
\item 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 lined vowels and consonants of these words are even
\item 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
\item mention the baffling glosses,\textit{addiscere} and\textit{preamusere} to\textit{caterizo} or more likely\textit{cateceizo}, especially when both entry words, one way and another, direct the reader to the expected gloss,\textit{catechize}. The persistent orthography emanates further from FVD and DFC: \textit{Catechizo} instead of \textit{Catecheto} (\textit{Κατηχητης}) and\textit{Catetizeta} only here rather than \textit{Catechista} (\textit{Κατηχητης}). And finally, P. Parv. in its Glossary of Mediaeval Latinity, p. 807, lists\textit{catezexo} with gloss and explanation: “\textit{cursyn} 120. See \textit{Ducange} (s.vv. catechizare, exorcizare).” Yet both FVD and DFC contain one or other forms of the conjugation of\textit{Catethio} glossed as “confirmeare, docere, instruere.” A curious lack of awareness on the part of some within the lexicography of the day.
\end{itemize}

\textsuperscript{203} 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 referatur ].” Cf. note on line 363: “\textit{leronianis} in libro illustrium virorum (54), Catheseon (= \textit{Κατηχησιον}) i.e. doctrinarum “opus aggressus per multos annos floruit.” It is interesting that in Brito Metricus \textit{καθεσιον} is taken as meaning \textit{sitting} and a \textit{session}, whereas Lampe construes \textit{Καθεσιον} as \textit{degeneracy} and \textit{decay}. LSJ offers \textit{letting down} and \textit{descent} as the meanings of \textit{Καθεσιον}. Three different meanings for the same word. But, \textit{Καθεσιον}, with t spelling not e, provides the meanings \textit{sitting} and a \textit{session} in LSJ and Lampe.

\textsuperscript{204} Cf. an ancient authority (\textit{Isid.} 7.14.7): “\textit{Catechu-menus} dictus pro eo, quod adhuc doctrinam fidei audit, necdum tamen baptismum recepit. Nam \textit{κατηχομενον} Graece auditor interpretatur.” Then consider the concept as presented in a modern lexicographical standard (Souter): “\textit{Catæchæmenus} (catæcæminus, etc.) (\textit{κατηχομενον}), a person under Christian oral instruction with a view to baptism, a catechumen.”

\textsuperscript{205} The Stonyhurst scribe is nothing if not laconic. Note the engaging gloss provided by FVD: “\textit{Cati-lios} . . 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. “\textit{A Glutton . . . catilio}.” “\textit{Catiliounes} (sic). Lickedishes; gluttons.”

\textsuperscript{206} FVD expands pointedly upon the rigid, nondescript phrase offered by Stonyhurst: “ad modum catuli discurrut per domos.”

\textsuperscript{207} Cf. line 2295: “\textit{Catillum} a dobler,” repeated and greatly, but not unusually, out of alphabetical order. \textit{Catinum} (2763) which follows and is glossed as \textit{doubler} is given reverse significance in both FVD and DFC. There \textit{Catillum} is glossed as \textit{idem} referring to \textit{Catinum} as the major entry. Here, cf. FVD: “\textit{Catinum} . . vas vinarium fitile vel secundum Papiam dicitur lanx vel salinum communiter.” This is not too dissimilar to \textit{Isid.} 20.6.5: “\textit{Catinum} vas fitile, quod melius neutro dicitur quam masculino; sicut et salinum dicitur lanx aptum salibus.”
210  V. P. MCCARREN — M. A. RITTER

Catus quwynte

Cato onis animal a poet & a bok

Catoniasta qui sequitur catonem

Catus ti a cat

Catalaster a lytel cat

Catalus a whelp or a cheton or a kyndyl

Cataplus aduentus nautium

Caucasus nomen proprium montis

Cauda a tayl

Caud[c]a naus

Caudex et dix a stok

Caudice of foure or of ten menus seite

Cauca an hol place or a rowde caue

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

218 Refers to Cauca (2776).

219 For greater illumination cf. FVD: “illud quod (DFC: de ligno) inseritur foraminie ad modum clavi.”

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

221 FVD elaborates more distinctively: “quoddam genus olorum . . . et . . . herbarum vel olorum medius fructex qui tirsus dicitur.” For further explanation cf. Isid. 17.10.3.

222 There is another entry for this word: “Chaum[a] sunne beme” (3466), which is well out of alphabetical sequence, puts matters in perspective in 15.9.6: “Caulas munimenta ovium vel sepimenta ovilium. Est autem Graecum nomen C [littera] detracta; nam Graeci αὐλὰς vocant animalium receptacula.” To claim that caula is Greek, without the explanation of Isid. which says that if you drop the c you have αὐλή, “a steading for cattle,” is just a little shy of good sense and precision.

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226 Interestingly, repetition as above (2762). See DFC: “Catus ta tum –doctus, sapiens, gnarus, callidus, acutus, ingeniosus et dicitur per syncopam de cautus secundum Papiam.” FVD concurs, but shy of implicating Papias. In both cases the etymology of caula is κάμινος (oven, furnace).
et pro puro vino vendere."

is obvious; and they have an adverb all their own to

by FVD: "solent enim caupones admiscere aquam vino

about their doing it.

Fraudatim
describe what they do and the suspicions which arise

laudatem et provida sit in eum seve-

irregularity reveals an essential feature of the Mediaeval

as (2788-89) as well

Cauponarius

and

order. See

the former family, it begins with a noun and concludes

directly by another family, that of

Causarium

and

Causula

as

Causaturus

a cause

Causarius

a cause

Causaturus

participium

Causidicus

a boket

Causor aris to causen

Causostos brennyng

Causteriatus a um y brent

Ca[ul]terio as to bren or dampne[n]

Cautionium di

Cauus an holewede

Cecubum

Cedula g[en]us serpentis carentis oculis

Cedos is to go

Cecutio as i. cecare

Cecubum genus vini

betur, ut vis morbi ignis ardocare sic etur."

This happens to correspond to the conclusion of Isid. Etymologiarum sive Originum Libri XX. To account for Isid.’s statement regarding a variant spelling Cautionium, see AMD: "Hoc cauturium rii est ferrum quo latro signatur.”

Wrahpe
does not fit into this sequence. Both

FVD and DFC read: “Cautio cautela iuratio.” Perhaps, the scribe with a too hasty observance read iuratio or a thoroughly mistaken compound, iuratio. For “caucion and wed” see Cath. Angl., p. 411, s.v. A Wedde . . . Cauicio.

Cf. on line 2764.

The gloss, holowede, is a hapax legomenon with the meaning hollowness, porosity, Addendum lexicis.

Identical in DFC; a small “callus or induration on the human body,” OLD. FVD employs a single calus

ll

on the human body,” OLD. FVD on the human body,” OLD. FVD employs a single callus

is meant to be a

calus

ll

of

unless the single

l

of calus is meant to be a ll and therefore, as above, “a hardening of the skin.” Caullium is found only in FVD and DFC.

An effective example of how the cognitive grouping or philological family is an entity unto itself and defies alphabetical order. Cecula should follow Cecedo (dictographic form in ms.); Cecubum should appear before Cecuto; Cecius should precede the earliest member of the family, Ceco. And the final element of the family, Cecucio, belongs before Cecuum.

FVD and DFC offer: “significat passionem intrin-

secus natam, ut oculi mei ceculant.” Also, to be like one blind: “cecultare est caecos imitari,” Paul. Fest., p. 45M.

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: “ante haec nefas depropem Caecubum cellis avitis.” (Victory at Actium, 31 B.C.)
2816 Cecum gut without hole 234
2817 Cecuma i. noctua
2818 Cecus blynde
2819 Cecitas blynded
2820 Cecucio tis to [be] blynde 235
2821 Cedar derkenes nomen regionis 236
2822 Cedes slauȝt
2823 Cedula 237 nomen diminutivum 238

235 FVD reads: “Cecum esse vel fieri . . . Papias dicit: cecutio vel lippio parum videns.” Also cf. DFC: “Cecutio i. insano et tunc dirivatur a cicuta, cius success haustus vel facit insanire vel mortificat secundum Hugitionem.” Finally, see Souter: “Caecutio, (fig.) be blind.” Also, cf. DMLBS: “Caecutio, to be purblind.”
236 DFC addresses and elaborates upon these aspects: “nomen est loci et nomen fuit viri et est hebreum et interpretatur tenebre secundum Hugitionem et accentuat in fine (FVD: Cédar (sic)) - Papias vero sic dicit: cédár regio Saracenorum trans Arabiam sita et Cedar fuit filius Ismael – inter-pretatur tenebre vel m(a) error.”
237 Initially, one of the purposes of a gloss was as a helpmeet for the teacher to get through a passage within a text being taught to students. Cedula (2823) through Cedula (2831) might have served as a frame within which to set several entries as questions for which pupils must supply the appropriate gloss. Consider the wealth of detail and potential confusion to be emphasized in this line, the meaning of those infinitives in that line, the orthography of a word such as Cindere (2824) and Cedo is si to ʒeue stede 241 which does not blend with sculperehurst adds occultare. But Stonyhurst adds occultare which does not blend with sculptere 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 sculptere or pingere at line 2865 to indicate that sculptere or pingere 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.

238 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 diminutivum without nomen, as Caurna (2779) and Caunernula and nicula diminutivum (2780); also Causa (2792) and Caussula diminutivum (2793). In 2823 the scribe makes a statement and in 2831 he defines the word. Cf. Cath. Angl.: “A scrowe: cedula.” 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 239
2825 Cede cedite .i. dic dicite 240
2826 Cedo is si to ʒeue stede 241
2827 Cedria a syder tre
2828 Cedorus arbor non carians
2829 Cedor[el]us a un pertinens
2830 Cedorum nomen proprium loci vel fluuii
2831 Cedula a scrowe
2832 Cella a cellar
2833 Celarium a seler
2834 Celamen peyntynge 242
2835 Celatura idem
2836 Cel[e]ber bris bre .i. sanctus solemnis venerabilis preclarus vel frequens
2837 Celerbo as to halwe to haunten to worshipe to synge
2838 Celeritas solemnitas
2839 Celles an holi liuere
2840 Cele[ri]s ris re swyfte
2841 Celerusculus sundel swyft
2842 Celo .i. purtray 244
2843 Celumaticus pertinens
2844 Celero as to ripen or hyen
2845 Celestis et te he[ue]nelich

239 Examples of the preciosities of Latin grammar enjoyed by the professor testing his students: 2824-redu-duplicated perfect tense reflexive of Greek; 2825-parsing of the imperative, both singular and plural; 2826-ir regular principal parts.
2846 Celuma clamor nauticus
2847 Celibalis longyn to holynes
2848 Celibatus maydenhod chasite
2849 Celicola est colens deum
2850 Celicus ca um of heuene
2851 Celido onis a swalez
2852 Celidonia herba et gemma coloris irundinis
2853 Celidrus quidam serpens
2854 Celigena angelus vel in celo genius
2855 Celidonicus gladius
2856 Celindra velox nauis
2857 Celites i. vitam sanctam ducentes
2858 Celitus aduerbium heuenli
2859 Celium a chisel
2860 Cello es to ouercom
2861 Cello is culi culsum vel selsum idem

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

A chelion dicta quoniam sunt brachia curva.
Sicque chelus cithara de chelon dictur orta.”

253 Cellepens 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 alyen, which fits just right with Abalione (cf. Traditio, 48 (1993), p. 211, line 354, and n. 210-11, n. 170), so might the Stonyhurst scribe with the same misapprehensions have produced a garbled Cellepens from a clear, straightforward Pencel or as Latham suggests: “pencillus, pencil . . . pencells -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, pencel to cellepens, or “focal juxtaposition” is unusual but stunning, whenever it appears. As Stonyhurst produces its evidence above, so here AMD places it in a clearer light: “Hoc [pin]celium iei instrumentum pictoris.” And under the letter P it gives the following.
similar item: “Hoc penicelium lii est quodam (sic) instrumentum pictoris.” Stonyhurst does not offer an entry under Pencelium or its like.

254 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, ispansi. However, in doing so, he omits the core of the explanation. DFC reads: “Celtiberi populi mixti ex Gallis et Hispanis, Celle 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 Celtiberii nuncupati sunt.”

255 Between lines 2859 and 2870 there are five major errors: Celepenas (2868), a verbal implosion with ed. correction to Pencellium; culi (2861), a principal part hacked in half, ed. corrected to [c]eculi; ouercomynyge (2862), a galloping participle (succeeding two immediately 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, Ispansi, neither having anything to do with the other until its resolution: the -um dropped from Celtiberi and Ispali mixti ex Gallis et added editorially before [H]ispansi. 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; 2nd ed., R. P. Wülcker, 2 vol., London, 1884. Vol. 1: Vocabularies, p. xii.)

256 An interesting example of how hasty and shallow a scribe might be when preparing for a class or gathering some “loose ends” in copying a text. Here, “morter . . . or syment” agrees with the entry word Cementum, based on the Latin word calix; “a chalis” is a gloss upon the Latin word calix. Cf. 2390: “Calix a schalis et vas oleries”; 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.”

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

258 This phrase is not one previously seen in Stonyhurst. Pertinens opens to ad + the accusative (here, ad cenam), or a simple genitive case (cenae).

259 See under Senator and Senator. Not found in FVD, DFC, or AMD under the letter C.

260 See note at line 2880.

2860 delete -um from Celtiberium (ms.). — 2870 Celtes (ms.). — 2871 Celticus (ms.). — 2879 sena (ms.). — 2880 & 2882 Cenatus & Cenator belong under respective $S$ words.
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 Grammatice (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 attacted 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 cornicis imitari vel inutiliter loqui et garrrire.” 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 cenario.

Between lines 2877 (Cenarius) 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-Cenarius-Schoeno-σχοινός-robe
2881-Cenatus-Senatus
2883-Cenator-Senator
2884-Cenico
2885-Cenobates-Schoeno-σχοινός; bates from βαίνω - to go.
2886-Cenobita-Koine-κοινός (common)
2887-Cenobium-Koine-κοινός, βίος (life)
2889-Cenodochium-Xeno-ξένος (guest), δοχος (able to hold)
2891-Cenodoxus-Xeno-ξένος (guest), δοχος (able to hold)
2895-Cenodochius-Koine-κοινός; er us
2896-Cenobita vir religious or an non mete
2897-Cenobium i. monasterium
2898-Cenobia idem
2899-Cenodochium an hospitel
2890-Cenodochiarius et rīja an ospiteler
2891-Cenodoxus coueytos [of] veyne worscep
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 βαίνω. 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’ debe 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.

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.

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.”

Cf. ξενοδοχός, inn-keeper.

Cf. LSJ “κενοδοξία, tendency to vain imagina- tion,” from κενός, empty, and δόξα, judgment, honor, glory. However, FVD offers “Cenodoxia xie - i. cenosa
et vana gloria; Papis dicit cenodoxia i.e. iactancia sive vana gloria mundana." The word Cenosa 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 general sense of this word: void, vain, empty, found not in Latin, but in Greek: κενός, which is all the more general sense of this word: void, vain, empty, found not in Latin, but in Greek: κενός, which is all the more general sense of this word: void, vain, empty, found not in Latin, but in Greek: κενός, which is all the more general sense of this word: void, vain, empty, found not in Latin, but in Greek: κενός, which is all the more
clothing for a most conclusive treatment: "Scenofactorius a um ad scenofactorum vel ad scenofactorum 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 compo-
sitio, sic licet scenofacere i.e. facere tabernaculum, unde et posset ibi dici artis scenofactorie quia faciebat taber-
naculum." The reading in the manuscript, Cenofaciarius, adopted by the MED does not exist.

Censo, 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 scenofactorum vel ad scenofactorum pertinens, unde legitur de Paulo quod erat scenofactorie artis—Item a scenos, quod est umbra dicitur grece, domus scenos ab
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naculum." The reading in the manuscript, Cenofaciarius, adopted by the MED does not exist.
2912 Centenus an hundred
2913 Centies an hondred time
2914 Centimanus qui centum habet manus
2915 Cento nis a quile maker
2916 Cencris serpens
2917 Centrix meretrix
2918 Centrum punctum in medio circuli
2919 Centua a quarer place
2920 Centenam quoddam genus annone
2921 Centesimus an hundroþen
2922 Centum an hundred
2923 Centupeda a maner of wortes
2924 Centuplico as to fold an hundred tyme
2925 Centuplus a C folde
2926 Centuplo as i. centuplico
2927 Centuria an hondred men in knyþhed
2928 Centurio nis qui habet c. homines sub se
2929 Centurio as ordinare [per centurias]
2930 Centussis an hundred halpans
2931 Cenula parua cena
2932 Cenum derke or cley

279 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.”
280 FVD adds “scilicet milium.”
281 The sense is contained in “forming a hundredth part.” Perhaps add hundroþen to form section of hundreþedthe with the item under (a).
282 Re: worms, 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.
284 Middle English provides two words for this very important military position: centurian and centenarie (see MED). Cf. OCD(3), p. 310-11, for the Roman position.
285 DFC reads: “ordinare per centurias.”

2933 Cenulentus ful of fulbe
2934 Cenocitas stenche
2935 Cepe indeclinabile an oynon
2936 Ceparius vel ia custos eorum
2937 Cephalea hed ache
2938 Cephalaria idem et vena
2939 Cephas i. capud
2940 Cephalargia[ia] humor capitis

286 Most often this scribe associates “full of” with the particle -osus. Here, however FVD supports Stonyhurst by glossing cenulentus as ceno plenus.
287 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 caepe or cepae –arum, l.” Note FVD: “Cepo - indeclinable in singulari . . . et non habet plerum,” which is challenged by his next entry: “Cepo ceparum . . . pluraliter.” OLD supports a plural.
288 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.”
289 Cf. κεφαλαία, inveterate headache. Both FVD and DFC agree that it is “passio capitis.”
290 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.
291 DFC offers “Cephas vel Cephalin - Greci dicunt caput.” Neither word appears in Ancient or Ecclesiastical Greek. Cephalin is readily accounted for by κεφαλή; 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.
292 The scribe wrote Cephabar. b and l in this script are easily mistaken. What accounted for his failure to finish the word might also reason toward his inability to carry on with the gloss that was barely begun (2938). It might also have been his awareness that the gloss for 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.
2941 Cepidines saxa in mari

2942 Cepio is to beggen

2943 Cerastas (ms.). — Cerastas an horned adder

2944 Ceptrum virga potestatis

2945 Cera wax

2946 Cericarius a clop worcher

2947 Cerarius a wax maker

2948 Cerastes an horned adder

2949 Ceraster idem

2950 Cerasus nomen proprium ciuitatis

2951 Cerasus a chiri tre

2952 Cerasum fructus eius

2953 Ceratin peyse of an halpeni

2954 Cerate waxed tables

2955 Ceratus waxed

2956 Cereus a un waxen

293 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).

294 The manuscript reads “Cepio is to heggen.” Initially, it might be interpreted one of two ways: “Cepio (= Saepio) is to heggen (begin).” To begin with, in this hand and many hands in this period h and b are quite similar. Then, under heggen in the MED, the single g, hege, appears. To a certain degree this eases the transition to heggen, allowing for the dropping of a g. Yet, the verb biginnen, taking four and a half columns in the MED, does not admit of beggen 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 heggen.” 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.”

295 Traditionally under sc in Stonyhurst it reads, “Sceptrum Kynges yerde.” So, no new sense in either category, C or S.

297 One would have to say that, if it occurred to the scribe to secure a distinction from the following Cerarius, by entering Ceranus, the manuscript reading, he started on the wrong end. The confusion lay potentially in the first syllable and following vowel: cer + a. The first letter c is also misleading. Care should have been taken to place this entry under S. As in the case of 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 Grammatice there is no entry for Cerarius or Sericarius, all the reason for proper placement of Cericarius under the letter S. Cf. also OLD, s.v. sericarius.

298 Cf. ISJ, s.v. “κεράστης … horned serpent or asp. Cerastes cornutus.” For a description cf. Isid., 12.4.18: “Cerastes serpens dictus, eo quod in capite cornua habeat similia areatum; 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 roaing cerastes twisting as it goes.”

299 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.

300 Cf. DFC: “Ceratim – indeclinable - quoddam pondus, sillicet media paras oboli habens siliquam unam et semis.”
Aeschylus regarding the eating of his sons by Thyestes.

"flesh served as food," drawn from the Agamemnon of κρέαs is "raw meat." βορά rings true of "gluttony," and their literary ambience are gruesome and brutal. Both parts of the word deal with the substance which -

301. Cf. DFC: “Cerunia orum...i. acuiones vel exaltaciones undarum in tempestate, quasi amnes cornuti et cerunia dicuntur saxa preminentia in mari instar cornuum.”

302. The scribe wrote: “Ceramines grecce fluuium latine.” Isid., 14.8.12 supports the corrected reading as “Graece enim fulmen κεραυνòs 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.

303. 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 irrationabilium animantium, ut Cerberum inferorum canem tria capita habentem, significantes per eum tres aetates per quas mors hominem devorat, id est infancy, iuventutem et senectutem. Quem quidam ideo dictum Cerberum putant quasi κρεοβόροs, id est carnem vorans.” Our scribe with the entry Ceroberus, finds himself half way along both paths: Cerberas (κέρβεροs) and Creoberus (κρεόβοροs). Cerberas 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 confine-

304. A barkers (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, tamquam duo principia creatoris et bonitatis.”

305. 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 leathser in either language.

306. 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.


308. For somewhat more detail, cf. FVD: “locus ubi panis et cibus paratur.”

309. This item pertains to the words following it, “Cerebrum brayne,” based upon its gloss in DFC: “iracundus qui in cerebro habet vicium.”

310. A small candle, derived from cera, wax.
2971 Ceres i. dea frumenti
2972 Cerealis et le pertinens
2973 Cerete quedam ciuitas
2974 Ceretis et te pertinens
2975 Cerethi a wys fyziere
2976 Cerimonie arum a fest of wax vel sancta
2977 Cerimoniialis festiue religiosus
2978 Cerimonia i. defectus
2979 Cericinici heretici
2980 Cerimonium sacrificium
2981 Cernida þe tre þat bereþ siue

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311 A most concise and accurate description of a very important divinity of the ancient world. For a full accounting of the very important 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.

312 A city in Umbria (Lempriere) DFC unspecifi- cally remarks: “Cerete tis - quedam ciuitas ... hoc cerete, nomen patrium ; moderni tamen per syncopam dicunt hic.

313 DFC offers “... erant autem cohortes sive legiones pugnatorum et sonat cerethi exterminatores ; ... hi erant pugnatores doctissimi, custodes capitis David, ut legiones pugnatorum et sonat cerethi exterminatores ... ;“ cf. Latham s.v. “cernida chelydri.” Isid. 8.5.8: “Cerinthiani a Cerintho quodam hereticus” is described in Traditio 48, p. 182, line 5, and n. 2.

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

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

316 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, Latinae Miliastii sunt appellati.” Cf. also MED, s.v. “cernida ceroma.”

317 Both FVD and DFC are similar in their offering here. FVD: “ligurnum supra quod ducitur tarantanta 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: … sive, which should be corrected to Cernida: … siue. Also, aside from immediate relevance, the first variant reading of the Gloss. Bibbesw. (just above this Medulla quote) must be sziue, since u and n are the same in a manuscript.

318 Cf. FVD: “inclinatus vel ingeniouso ditur a cerno .nis.”

319 FVD improves upon this: “acclinis, humilis, prunus, in capite ruens.”

320 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): “bowabyl or buxum.”

321 Cf. Isid. 19.34.13: “Cernui socci sunt sune solo.” It is difficult to avoid the sustained alliteration, as if to mimic the sound of a sock upon a slippery surface.

322 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.

323 Cf. Bristol DM1, in Traditio 48, p. 182, line 5, and n. 2.

324 Since l and r as well as d and t are vocally inter- changeable, it is probable that Ceritras was subsumed under Chelydrus (2996) as the same snake. The Chely- drus is described in Lucan as “tractique via fumante chelydri.”

325 Cf. line 2994 for description of this snake.

326 Cf. χέρσος; and Bristol DM1, p. 183, line 8, and n. 5.
3001 Certamen  fyȝtyngye chidyngye motyngye
3002 Certo as  to fyȝt chide mote
3003 Certus a um  certeyne
3004 Ceruica  a stoke
3005 Ceruical  a pulwar
3006 Cerucula i. parua ceruix
3007 [Ceruix haterel] & pride
3008 Cerulus  green made with blake
3009 Cerusa  blanc plum
3010 Ceruus an hert
3011 Cerulus  diminutium
3012 Cerucatus  wode acursed & proud
3013 Curuus bowed
3014 Cesar nomen proprium
3015 Cesarius a um pertinens
3016 Cesarianus a um idem
3017 Cesarienics idem
3018 Cesaries her
3019 Cesia [lenticula]
3020 Cesius a um lentic[ul]losus

3021 Cesim  i. diuissim
3022 Cessonomonot maner of speche
3023 Ceso onis  he þat is kut myd wymbé
3024 Cismomatum  idem
3025 Cesonía litel fleshe of coltes hed
3026 Cesor oris  a kutter or a taylor
3027 Cespes tis  a turfe
3028 Cespito as  to stomblyn et herbas euellere
3029 Ceso as  to sece
3030 Cessabundi  similis cessantibus
3031 Cesso sis  to þeue stede

327 See this item in its proper context under moting(e) ger. in MED.
328 See Bristol DM1, p.183, line 15, and n. 7. Strik and stoke are synonyms (MED).
329 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. piller (n.).
331 Cerulus = caeruleus (blue) in classical Latin. However, other interesting combinations can be found at Bristol DM1, p. 184, n. 11.
332 Cf. OLD s.v. cerussa; also see Bristol DM1, p. 184, line 27, and n. 13.
333 For structure see line 3007: “[Ceruix haterel] & pride.” Cf. Pride, n. (2) in MED for depth of meaning.
334 Both FVD and DFC convey this sense of “naturally curved” under the spelling curus. This misspelled entry curus seems to represent that spelling curus, since our scribe does not have curus near the end of the letter C. Hence, the entry spelling must be changed from curus to curus in the text.
335 Confirmed by identical readings from FVD and DFC: “Cesia ... i. lenticula ... silicet color non integer, sed interciss in facie.” The issue is freckles.
336 lentic[ul]losus is unattested in the lexica.

Cf. Bristol DM1, p. 185, line 42 and n. 20. To date, the most informative gloss remains the Stonyhurst. Lincoln 88 omits the item. To date, the most informative gloss remains the Bristol DM1, p. 185, line 42 and n. 20.
342 This is another curt gloss. FVD and DFC identically read “fodore vel cadere vel ruere, offendere.” Bristol DM1 reads “to stumblyn vel herbas euellere vel cadere vnde et equi qui sepe cadunt.”
343 This is one of the many examples reflecting the breakdown of the Latin language underway for one hundred years before this manuscript was written and to continue for another hundred years, from the thirteenth to the fifteenth century. Grammar and syntax are failing and this item highlights two of the problems. The manuscript reading is “Cessabundi similis cessantibus.” Similis -is -e is a third declension adjective, not second declension; it expects the dative rather than the accusative case. Corrected it should read similis, agreeing with the nominative plural of the gerundive Cessabundi. Then, looking the other way, similis governs the dative case and requires cessantibus.
344 Cf. Bristol DM1, p. 186, line 49, for confirmation: “Cesso is ut verbum desideratium to ȝeue place.”
Cestulus  circulus in capite
Cestus ti a gurdle of lecherie
Cestus tus lykynge by kynnde
Cessosus qui sepe cedit
Cessura finalitas diccionis

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 plombo 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 us, this problem is fairly straightforward. The 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 plombo 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.”


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

The Stonyhurst manuscript reveals an otiose marking over the i. Cf. Bristol DM1, p. 187, line 62: “Cetius interpretatur abscisus,” 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.

Not found in the lexica or manuscripts for this work but for Bristol DM1: “Cecum i. cumulou mouere.”

Not accounted for in the lexica, FVD, DFC, AMD, but for Bristol DM1: “Cetei i. quoddam sapientes in ventores uerborum”; cf. n. 27.

Cf. Bristol DM1: “Cetura fuit uxor habree post saram.” Isid. 9.2.50 continues on the subject “... qui fuit nepos Abraham ex Cethura.”

As is expected Stonyhurst needs greater descriptive support. First, from Bristol DM1: “. . . cullum mouere sicut faciant homines in concumbendo.” Then from OLD: “to move the haunches in a lewd or effeminate manner.” Then, thoroughly, by FVD: “move cullum vel agitare ; sicut faciunt in concumbendo et maritali concupiscentia vel castitati.” 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.”


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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 Chaldæi vocantur, a Chased filio Nachor fratris Abrahamæ cognominati sunt.” Cf. OCB, p. 787: “The Chaldæans were a group of five tribes who became dominant in Babylonia.
3052 Chaleph interpretatur can[i]s 356
3053 Cham grece calidus latine et nomen proprium 357
3054 Chami scho[rl]te 358
3055 Chamos a maumet 359
3056 C[h]amul surgens dolorans caliditas
3057 Chana a strete of gallie
3058 Chananus folwore or marchaunt
3059 Chaus derkenes 360
3060 Chai vel on idem
3061 Charram wraped 361
3062 Chasdei cruel made wreche[d] 362
3063 C[h]aslen interpretatur spes eius vel sperans in eum 363

3064 Chasle harm[e[s] of scorpion 364
3065 Chelidrus quidam serpens 365
3066 Chelis cithara 366
3067 Chelon wrong þyng 367
3068 Chere interpretatur aue salue gaude 368
3069 Chermel nomen proprium montis 369
3070 Cherub princeps vnus ordinis angelorum 370
3071 Cherubin idem
3072 Cherubim vnusquisque angelus
3073 Cherucus cop of mast or veyle
3074 Cherym interpretatur signati vel formi-
dantes aut insanientes
3075 Chidon a child 372

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during the late sixth century BCE. “Astrologiam vero et nativitatis observantiam Chaldaei primi docuerunt” (Isid. 7.5.22-23 regarding their metaphysical being, criticus], sit cherub unus.” Also, cf. Isid. 7.6.52 : “Caleph quasi cor, aut canis.” 356 Cf. Isid. 7.6.17 : “Cham calidus, et ipse ex praes-agio futuri cognominatus.” Cham is one of the sons of Noah.
358 Cf. Bristol DM1, p. 188, line 72, for the idea of size. Outside of the Medulla Grammatic, Chami is unat-tested as a Latin word transliterated from Greek. Here Chami is from χαμαί ; but χαμαί means “to the ground,” “to earth.” Bristol DM1 allows Chami to be understood colloquially : “Chami grece .i. breue et humile.” 359 The Old Testament is explicit here. Cf. Bristol DM1, p. 188, line 73, n. 36, for details. 360 With line 3060, witness a profoundly confused rendition of Bristol DM1, p. 188, lines 78-80 : Chaos neutri generis et hoc Chaon indeclinabile et hic Chaus et hic Chaos oy .i. profunditas vel fossa vel confusa caligo vel confucio rerum vel inicium 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 χίος. Also, cf. the article Chaos in OCB, p. 105. 361 Cf. Bristol DM1, p. 188, line 81 : “Charram wreathed,” and n. 41. 362 Cf. note on Chaldei, line 3051.

363 This item is identical to Bristol DM1. Also cf. n. 44.

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364 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.

365 Cf. note on Ceritrus, line 2994.
366 Of no help at all, unless one turns one’s attention to the Bristol DM1 text which explains the type of cithara one is dealing with here.
367 Cf. Bristol DM1 p. 189, line 88, and n. 45.
368 Whatever the variation among the glosses, that which probably lies behind the word is what the sound of the word suggests : χαÎ̃ρε, the participle used as imperative, in Greek meaning “fare thee well,” common in the New Testament as a form of greeting.

369 Cf. note on line 2634. Also, in OCB cf. maps nos. 1 and 13 (X3).

370 Our scribe devotes three lines (3070-72) of very few words each, in attempting to define three aspects of angels. Bristol DM1 spends thirteen lines elaborating upon their nature. A most impressive difference. Yet, even sparer is Brito Metricus who allot 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.

371 Confirming further the common spelling of this word. See also Bristol DM1, n. 47.
372 Cf. Bristol DM1 and note 48 : χιτών “coat of mail.” Also, cf. line 3387 : “Cliceus a child.”
3078 Chilones quidam homines 375
3079 Chios insula cira lingua 376
3080 Chiis nomen proprium 377
3081 Chium quidam locus 378
3082 Choa ecclesia 379
3083 Chobal dampinge
3084 Chodorlaomor maner of gauel 380
3085 Choeleth hebraice ecclesiastes grece consionator latina 381
3086 Chomor nis clepud 382
3087 Chonemas smytynge of god 383
3088 Choraula qui ducit choream
3089 Chore interpretatur caluaria vel caluus vel calculus
3090 Chorea a daunce or a song
3091 Choreb mensa vel massa [temtans] 385

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3084 Chodorlaomon (ms.). — 3095 Chocius (ms.). — 3097 Choras (ms.). — 3099 Chomes (ms.). — 3100 Choratus (ms.).
3102 Crisma crem
3103 Crisolitus lapis preciosus
3104 Chrisoprasoprasoprasopus idem
3105 Crisopasticius idem
3106 Chrisolynsis idem
3107 Chrisostomus a gylden moule
3108 Christeleyston criste haue mercy on vs
3109 Christianismus cristendom
3110 Christianus a cristen mon
3111 Christicola idem
3112 Christos qui crismate vnctus
3113 Chriso as deaurare
3114 Chus derk

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 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: “Chrisi priue.”
4201: “Crisolitus idem,” reflecting 3103: “Crisolitus lapis preciosus.”
393 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 aures.” The idem of lines 3104-6 pertains to the gloss of line 3103: “lapis preciosus.”
394 Chrisolynsis is repeated at line 4200: “Crisolynsis lap(ī)s preciosus.”
395 The entry is derived directly from Greek: χρύσεον στόμα, and is repeated at line 4211: “Chrisostomus i. aureum os.”
396 This confirms, in part, Bristol DM1, n. 78.

3115 Chusan derkenes
3116 Chusanstau tenebrosa iniquitas
3117 Ciysi priue lystynge
3118 Ciatus a lytel cope vel g[e]nus ponderis
3119 Ciania gemma cerulei coloris
3120 Ciane quedam nimpha
3121 Cibarium mete
3122 Cibatus etynge
3123 Cibe arum mete
3124 Cibeles mater deorum

397 The apparatus criticus of the Bristol DM1 edition provides considerable variation in meaning for tenebrositas.
398 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.
399 “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.”
400 Cf. OLD s.v. Cyathus, which is the precise transcription of κυάθος, “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 drachmas.” DFC defines it as a “vas ad bibendum” and a “parvus craticulus,” an interesting development from “a ladle drawing wine from a crater.”
401 For her narrative cf. Ovid, Metamorphoses, 5.409 ff.
402 FVD expands Stonyhurst’s definition somewhat, with which DFC is in agreement: “cibus . . . alimonia, anonna, 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 cognitive family extending from 3121 through 3128 with the exception of Cibeles, line 3124, and Cibelus, line 3125, in rare, perfect alphabetization.
403 Unmistakeably this is the reading, to a word, of the five Medalla 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 quadrare, scilicet taxilli”— “squared cubes, namely dice,” the age-old game. On this, see τιβόλοι in LSJ.
404 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
3125 Cibilus et cibeleus pertinens
3126 Cibo as to sxe mete
3127 Ciborium a vessel to put in mete
3128 Cibutum a mete whycche
3129 Cicada a grashopper
3130 Cicat[ric]osus a mon ful of vnheled wonde
3131 Cicatrix a wound vnheled bynepe
3132 Cicatrícula diminuition
3133 Cice[n] dela [a] maner of scarab
3134 Cicendula a cencer or weke
3135 Cicer quoddam ligumen vel semen
3136 Ciel a mantel

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.

3137 Ciclas diminutium an hille
3138 Ciclopia i. saxa
3139 Ciclopis a un pertinens
3140 Ciclaminos quedam herba
3141 Ciclopes quidam populus
3142 Ciclus i. circulus vel moneta
3143 Circulus parus circus
3144 Ciconia auis a barnak
3145 Cicitaria quedam herba
3146 Cicur placidus mansuetus prudens
3147 Cicurius prudens cautus gnarus astutus

409 For its use and place cf. MED, “isle n.(1).” Hille might represent a conversion to English from the French isle. Here diminutium is not a grammatical comment. Rather, it is a topographical observation. Note, in DFC, an authoritative statement: “Papias dicit: Ciclades insule sunt in Egeo mari, dicte quod in cyclo. i. in orbe sunt posite.”

411 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 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. Lepriere, p. 77). In DFC after a lengthy, significant account, the character of the Ciclops comes clear: “hi et agrofagite dicuntur qua solas ferarum carnes edant.” This is the correct account, whose brief rendering is found under Agriophagi (Lepriere, p. 31). The difference is between the august citizen who pronounced the law from the hill of Ares: Areopagite; and the ἄγριοs (wild creature) who attempts to eat φαγεῖν)

414 Cf. Latham for clarification: “circulus, edge (of coin).”

415 Cf. Latham for moneta: “circulus, edge (of coin).”

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

406 The equivalency in spelling is not as remote as one might imagine: intending to write scarab, he wrote sharpede; palaeographically h resembles k; the vertical of p is another form of r. For Isid. 12.8.6 defines the entry with a slightly different orthography: “Cicindela scarabæorum genus est; eo quod obducat vulnera atque obcaecat.” Note the slight variation in definition, found in FVD after approximately eight-hundred years: “Cicendula luzula, genus scarabeorum et dicitur a candeo des quia volans candeat i. luceat.”

408 Isid. 12.4.6 provides perspective upon Cicer: “Fasulum autem et cicer Graeca nomina sum,” but somewhat sparingly, he does not give the source. OLD does so: κίκερος (Macedonian Greek). The source for this is LSJ Suppl. (1996): κίκερος ὧριοι. μακεδόνεs Hsch. (See ὦκρα, yellow ochre.)
Cicuro as militare mansuete facere
Cicuris g[en]lus boren of wylde bor
Cicuta an hemloc
Cicuticen et cima a singarre in hemloc
Cidaris pillium vel mitra
Cidon louvere of childrin
Ciutia ciutas et g[en]lus pomi
Cieo es to calle steore grede
Cigneus a um whyt vel cig[nin]us
Cignus a swane
Cignitus crie of swannes
Cile quedam figura

Cicle

Cileb i. castus et vitam celestem ducens
Cilia venter
Ciliacus qui habet dolorem in vente
Ciliarcha princeps mille hominum
Ciliaste heretic
Cilices maner of folke
Cilicia proprium nomen patrie
Cilicinus pertinens ad ciliicum
Cilicum an here
Cilicus a um of cilee
Cileo es to stere
Cilliba mensa remota post prandium
Cilones homines cum longis capitis
Cilium an ege lede
Cilium crop of worte

Ciga swane
Cignit us
Cieo es
Cila swane
Cicago
Ciguros
c

3148 Cicuro as militare mansuete facere
3149 Cicuris g[en]lus boren of wylde bor
3150 Cicuta an hemloc
3151 Cicuticen et cima a singarre in hemloc
3152 Cidaris pillium vel mitra
3153 Cidon louvere of childrin
3154 Ciutia ciutas et g[en]lus pomi
3155 Cieo es to calle steore grede
3156 Cigneus a um whyt vel cig[nin]us
3157 Cignus a swane
3158 Cignitus crie of swannes
3159 Cile quedam figura

Cicle

Cileb i. castus et vitam celestem ducens
Cilia venter
Ciliacus qui habet dolorem in vente
Ciliarcha princeps mille hominum
Ciliaste heretic
Cilices maner of folke
Cilicia proprium nomen patrie
Cilicinus pertinens ad ciliicum
Cilicum an here
Cilicus a um of cilee
Cileo es to stere
Cilliba mensa remota post prandium
Cilones homines cum longis capitis
Cilium an ege lede
Cilium crop of worte

3156 Cignius (ms.) — 3159 Cibe (ms.) — 3162 Ciliatus (ms.) — 3166 pastrie (ms.) — 3169 Cisile (ms.) — 3171 romata (ms.) — 3174 Cinia (ms.)
3175 Simba: pe botme of a bote
3176 Cimex vel mlia vel [micia]: name of gres or kanker
3177 Cimicosus: plenus cimicum
3178 Ciminile: vas aquaticum
3179 Cimum: comyn
3180 Comis: guerd, guerd lateine
3181 Cimiterium: a chirche hey
3182 Cinaria: instrumentum musicum

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3183 Cincinnatulus: hered locked
3184 Cincinus: a loc of here
3185 Cinctin: stretyelych
3186 Cincitoriun: a gurdel
3187 Cinctus: ti idem
3188 Cinctura: gurdyng
3189 Cine[0]: guerd, cingere lateine
3189 Cindis: a um: hundene
3190 Cinecus: idem
3191 Cinericia: que habet colorem cinerum
3192 Cinerulentus: ful of askes
3193 Cineus: maner of folke
3194 Cingo: gis to guerde
3195 Cingulatus: a um: gurt
3196 Cingulum: guerde of mon
3197 Cingula: an hurs gurpe

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435 Cf. Bristol DM1, p. 200, line 203, n. 111.
436 Cf. DFC: “Cimex .:iscis —hec Cima vel Cimicia est herba valde fetens—unde hic Cimex .:iscis animal valde fetidum et propri est versum, 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 simulatibus .:is: cimex, caro in putredinem, tinea in vestimentis, eruca in holere, teredo in ligno, tarmus in lardo.”

437 The reading of the entry word in the manuscript is Cimolus, which is haplographic of Cim(m)icosus, and allowing for the similarity between the letters l and s in the manuscript.

438 Both FVD and DFC add “ad abluendas manus.” Cf. apparatus criticus of Bristol DM1, line 210, for variety, yet consistency.

439 Cf. Bristol DM1: “Cinimum ni neutri generis .i. genus herbe comyn.”

440 Cf. Bristol DM1, n. 115, followed by Romance Languages Annual, 1992, vol. IV, 1993, p. 116: “The word Comis, in Bristol DM1 and Stonyhurst manuscripts, caused many a frustrating hour. Comis 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, suaviss, dulcis.” Hence, not i, but o: Comis.”

441 Cf. MED, s.v. “chirche-hau(e, -he(e . . . church-yard, burial ground.” The etymology reads coemeterium from κοιμάω, to sleep; further from κοιμάω, to put to sleep.

442 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.

443 The Stonyhurst manuscript reads Cinsimaculus. FVD and DFC are alike in reading “Capillatus, scilicet qui magnos habet cincinos, 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.

444 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 κινεω than is cingere. It essentially means “exert oneself, incite, stir up, set in motion,” whereas cingere conveys the sense of encircling, surrounding, enclosing.

445 According to the MED, the word hounden, adj., is an hapax legomenon. The citation is that of the Hortus, an abbreviated title for Hortus Vocabularum. 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 Vocabularum. For those interested, this entire issue is taken up in Traditio, 48, 1993, p. 173-235, esp. p. 173-181.

446 FVD affirms that the que refers to an avis. DFC, however, reads avis, which is discounted by the emphasis upon avis in Lincoln 111 of the Medalla Grammaticae. Cf. line 3207, avis.


448 Cf. Isid., 20.16.4: “Cingulatum hominum generis neutri est; nam animalium genere feminino dicimus has cingulas.”

449 See note on line 3197.
Cinamomum canel 452
Cinamomum short tre of wounder 453
Ciner vel nis aske
Cinnamologus mon of blode
Cynos torcio moate

451 Cf. DFC: “fluvius est Libye iuxta quem magni abundant hirci.”
452 = cinnamon.
453 Cf. FVD: “arbuscula est brevis, sed mire virtutis odoris, cuius fructus dicuntur stacte.”
454 See line 3192 and its note.
455 Cf. LSJ: κινναμωλόγος = κιννάμωμον, a superior kind of Cassia. There is also an entry, Cinnamologus (Isid., 12.7.23): “ipsa Arabiae avis, proinde ita vocata quod in excelsis memoribus 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 fillood.”
456 Along with Stonyhurst, both Lincoln 88 and St. John’s (Cmb) omit the word oris after torcio. Lincoln 111 and Bristol DM1 include oris, which might have been included more frequently, but for the easy act of haplography between torcio and vel.
457 Our scribe overlooks comparison with a dog. Cf. κεφαλῇ κυνός.
458 Cf. κυνόγλωσσον, Cynoglossum Columnae. (LSJ).
459 Cf. κυνόμυς, s.n. κυνόμυς, a shameless fly (LSJ); from κύων, dog, and μύς, fly.
460 Cf. Bristol DM1, p. 203, line 245, n. 125. This is one of several examples of the genitive case of the Greek noun used as the transliterated nominative entry word followed by the nominative case of the Latin word as its gloss. Consider “Ceros (instead of κέρας) ge cornu le”: “Nictos (instead of νυξ) ge nox le”: “Ciros (instead of γηρ) ge manus le”; “Creos (instead of κρέας) ge caro le”; “Pedos (instead of τρύς) ge puer le.” See also ALMA, 65, 2007, p. 73, n. 73.
461 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 cun Cinoth, id est Lamentationibus suis.”
462 Both being epithets of Apollo, the former also referring to the mountain on the island of Delos where Apollo and his sister, Artemis, were born. Just as Cinthius and lucidus (gleaming, glistening) refer to Apollo, so Cinthia and luna (the Moon) refer often to Artemis. Luna is also conceived as the Moon-goddess.
463 Cinus is the uncomplicated orthography reflected in the proper spelling Schinus, in turn derived from the Greek σχίνος.
464 See note on line 3215.
465 Cf. Lempriere, p. 168: “a surname given to Juno, because she presided over marriages, and was supposed to unite the girdle of new brides.” Cinctus reflects the meaning of the name effectively. The locus classicus for this entry word is Paul. Fest., p. 63M, read conveniently in OLD: “Cinixiae lunonis nomen sanctum habebatur in nuptiis, quod initio coniugii solutio erat cinguli, quo noua nupta erat cincta.”
466 This is the last word of a paragraph signifying the conclusion of a vowel set, passing from Cio to Cip. Distraction might have occurred in the transition to the new set. The bracketed word represents an emendation in place of an overlooked gloss and is one found in all lexica and in a number of manuscripts: movere. It is likely from his style that the scribe would have used one word here as a gloss.

3199 Cinifès gnatettes 450
3200 Ciniﬂo an aske fist or iren heter
3201 Cinifeus longinge to cinifis
3202 Cinifis a ﬂode 451
3203 Cinamomum canel 452
3204 Cinamomum short tre of wounnder 453
3205 Ciner vel nis aske
3206 Cin[er]cal� ouis habens colorem cineris 454
3207 Cinamologus mon of blode
3208 Cinamologus mon of blode
3209 Cinus torcio vel mixtio rerum 456
3210 Cinocephalus homo habens capid similem [capiti canis] 457
3211 Cinoglossa herba hundestounge 458
3212 Cinomia a dogge ﬂie 459

3213 Cinos grece canis latine 460
3214 Cinot welying of lerenme 461
3215 Cinthius lucidus 462
3216 Cinus an haurborne 463
3217 Cinthia luna vel dea 464
3218 Cinxia nomen proprium 465
3219 Cio is [move] 466
3220 Ciparissa niʒt likenes

3201 Cinefenus (ms.), cinifinis (ms.). — 3202 blode (ms.). — 3208 Cinamalogus (ms.). — 3220 Ciparessis (ms.).
Ciparissus a cipur tree
Ciparillus herba
Ciprinum vngwement
Cippus a graued ston
Cipressinus pertinens cipresso
Cippres ciparissus
Cippicacus a um pertinens
Cippuris stocbus for þeues
Cipria g[en]lus coloris
Cipris dis venus
Cira pra eue[l] in hondes
Circum et ca aboute
Circuitus aboute goynge
Circumamictus aboute cloþed
Circumluo quod habet membrum lauoc
Circum[e]o is aboute gon
Circumpres prier of wordes
Circuncido dis to kutte aboute
Circumcellio nis a monk goynge fro celle
to c[e]lle
Circuncilio nis heretyke
Circuncisio nis kuttynge of priue membre
Circundo as to go aboute
Circumforanus qui curit forum
Circumfluuium locus vbi aqua curit
Circunquaque al aboute
circunscribo is to dampnen repreeur or streyne
Circunscriptionis et le pertinens
Circumscriptorie quit lawe
circum

477 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 Circumprex glossed by “(?) prayer.” Both elements are in question. Cf. MED, s.v. priere n.(1): “One who offers prayers.” The MED, supporting circumpres by analogy with interpres, provides the correct insight; the –s indicates agency.
478 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 semetipos perimunt, ut violenter de hac vita discendentem martyres nominentur.”
479 Cf. Isid., 14.8.42 suggests a more subtle difference: “Circumuluvium locus quam 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 boute.”
480 Either as a word or phrase quit lawe does not appear in any of the lexic or manuscripts presently dealt with for this edition with the single exception of those within the Medullan tradition. All five manuscripts (Stonyhurst, St. John’s (Cmb), Hrl. 2257, Lincoln 88, and Lincoln 111) use this phrase: “St. John’s (Cmb): wit lawe, Hrl. 2257: quite of þe low, Lincoln 88: quit lowe, and Lincoln 111: callide, versute, surreptive ...
3250 Circumspectus sei aboute et circundatus
text is warning about deceit and fraud.
3251 Circumpes [gen]us calci[amen]ti epulis et
tonitur pro seruo.\footnote{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 epad\footnote{Cf. FVD: “Circumvenio ... i. decipere commu-
} in manuscript throught the four or five manu-
scripts 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. Suprisingly,
Stonyhurst is rather complete in its reading polished
only slightly more by St. John's (Cmb) and Hrl. 2257:
“genus calciamenti epulis et aliquid ponitur pro seruo.”
Lincoln 88 is identical to Stonyhurst and Lincoln 111
has only: “genus calcianuti (sic) epulis.” 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).}
3252 Circumspicio is to loke aboute
3253 Circumuenio is to blame or gyle or þrest\footnote{The orthography of the entry word and gloss
is confirmed by the four Medulla manuscripts used
throughout this edition. Hrl. 2257 reads Cireinus (iden-
tical to Stonyhurst); St. John’s (Cmb), Lincoln 88,
and Lincoln 111 all read Cireinus.}
3254 Circino is to compas
3255 Circinus idem
3256 Cirene nomen proprium\footnote{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.}

Addendum lexica. 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,
convey the sense of connivance, cheating, defrauding as

3257 Ciris [est] qui predicator\footnote{Cf. κείρα, 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.}
3258 Cireinus lord of corn\footnote{For a more precise sense, cf. DFC: “divinatio
qui fit in manu.” Stonyhurst’s gloss might suggest a
baby’s game.}
3259 Crito as ad populum loqui
3260 Cirocopus a seller of gras\footnote{For further elaboration, cf. DFC: “... scilicet
circumscriptio manuum, scilicet cautio que fit propria
manu debitoris et committitur creditorii.”}
3261 Ciragra funis\footnote{Cf. FVD: “operarius qui vivit de labore manuum
suarum vel qui vendit et operatur unguenta.” DFC adds
“... ungentarius qui vendit unguentum.” Regarding
gras, cf. MED, s.v. gre(se gra), hand. Derived from χείρ, hand, and
κότος, fatigue, weariness.}
3262 Cirographo as to write with honden
3263 Cirographus obligacio\footnote{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.}
3264 Cirographum idem
3265 Cirogillus an irchon
3266 Ciromancia lokyng in honden\footnote{492 Cf. note on line 3213.}
3267 Ciros grece manus latina\footnote{493 Cf. FVD: “operarius qui vivit de labore manuum
suarum vel qui vendit et operatur unguenta.” DFC adds
“... ungentarius qui vendit unguentum.” Regarding
gras, cf. MED, s.v. gre(se gra), hand. Derived from χείρ, hand, and
κότος, fatigue, weariness.}
3268 Cirius lord of corn

anglice, quit lawen.” Nowhere else, but consistently in the
Medulla Grammatice!

488 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.
489 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 treat-
ment 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.”
3268 Ciroteca a gloue 494
3269 Cirpus a russhe
3270 Cirrus crest of a cok
3271 Cirotearius a glouver
3272 Cirritus crinitus 495
3273 Cirrus crinis
3274 Cirrus rex 496
3275 Cirurgia surgerie
3276 Cirurgicus a surgien
3277 Cis on pis halfe
3278 Cisone interpretatur letificans 497
3279 Cissura cutyngne 498
3280 Cista a whicch 499
3281 Cistella idem
3282 Cistarcha cista vel archa 500
3283 Cisternae locus acquirens aquam
3284 Citatus ly3t
3285 Citat[e] li3ltli
3286 Citحار as to harpe 501
3287 Cithara an harpe 502

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

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3272 circuitus (ms.). — 3273 Cirius (ms.). — 3276 Cirurgicus (ms.). — 3284 Citagius (ms.). — 3285 Cita (ms.). — 3289 Citheres (ms.). — 3290 vena que ullam mente (ms.). — 3291 Cinersus (ms.). — 3292 citimius (ms.), niʒed (ms.).

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503 See note on line 3286.
504 Cf. Cithaeron, the mountain visited by the Bacchae in the celebration of the cult of Dionysus. See Lempriere, p. 169, col. 2. For helle, cf. MED, s.v. hiil[le].
505 First, the corrected text: “Cithera, venus que in illo Monte colitur.” Then the text of the Stonyhurst scribe: “Cithera vena que ullam mente colitur.” With the best of intentions no sense can be made of the Stonyhurst scribe’s text. The proper interpretation would be something like: “Cithera (is an island); Venus (is the goddess) who is revered on that mountain.” Concerning the island, Cythera (κυθηρα), cf. Lempriere, p. 212, Cythera.
506 Cf. DFC: “Cithius genus arboris pinguis a Cithisio, 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 Cipibus 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.
507 Cf. neigh adj., form section: niʒ(e, niʒed is likely an error for niʒ[e]l[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.
508 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).
509 This item is an example of what makes the letter C in this glossary a much larger letter than expected. Quite a few words are introduced by one consonant, perhaps C, and repeated with xc, 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,
since situs is the perfect passive participial form. Then the balance is fully equalized. In this case it is not quite right to nod approval to its presence because there is a legitimate citus a um which means “moving or acting quickly” (OLD). However, the only way to deal with it here is with this note to the text.

510 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 ranunculi (sic) fusiles.”

511 Here is a further example of the inner expansion of C. This entry and gloss has appeared twice earlier.

512 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.”


514 The manuscript reading Ciuitacula is an example of dittography, a repetition of a syllable, in this case cu, failing to observe that it has already been written.

515 For slauphe (slouthe) and skabbe (scabbe), cf. MED.

516 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.”

517 For the latter, cf. MED s.v. “bed(e n. 2a. (b) bidden bed(e s, pray a prayer (prayer(s)); recite (one’s) prayer(s); also, pray.”

518 Cf. MED, s.v. ded 7. Private, secret. This item is found as the earliest quote within the sense.

519 Cf. DFC: “clara actio, scilicet que exponitur clara et aperta voce et potest esse verbale a clarago i.e. clarigationem facere i.e. causas belli exponere et est sumptum a romana consuetudine, cum enim Romani hostibus bellum indicere volebant, paterpatratus ad fines hostium proficiscebatur et clara et aperta voce et potest esse verbale a clarigo as.”

520 A neuter of the comparative of an adjective glossed by the numeral 2000? Clarus, 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 þwey and þou. Might þou be a mistranscription of a þþ and a hasty suprascript e, i.e. the article? But what of þwey? Many others will confirm what Lincoln 88 reads: “Clarius, iie þe sunne.” Twey was misunderstood by the Stonyhurst scribe as the Roman...
Classarius: a trompe
Claro as: to make bright
Clarius: bright
Clarigo as: to floure
Classicarius: rota

numeral 2 instead of being properly taken as the genitive singular of Clarius.

521 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 austra videmus.”

Clarificarius (ms.). — nauuû (ms.). — Claria (ms.).
Résumé. — Il s’agit de l’édition de la première moitié de la lettre C du manuscrit de Stonyhurst de la Medulla Grammatice, le plus ancien (ante 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 Grammatice, 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.