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# **THE DICTIONARIUS OF JOHN DE GARLANDE**

**And the Author's Commentary**  
**Translated into English and annotated by**  
**Barbara Blatt Rubin**

**The Coronado Press**  
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For  
Lady Marian of Edwinstowe  
and the  
Faculty of the University of Carolingia,  
SCA

## INTRODUCTION

The title of this little book, "Dictionarius", introduced a new word into the languages of England, France and Spain: Dictionary, dictionnaire, diccionario. Dr. Louis John Paetow wrote "Here is the first use of the word 'dictionary', an invention of sufficient importance to make the inventor and his book more widely appreciated in the world of scholarship." (Paetow, p. 129) And for this invention John's name is embalmed in the everlasting amber of the Oxford English Dictionary under the entry, *Dictionary*: "Dictionarius was used c. 1225 by Joannes de Garlandia, a native of England, as the title of a collection of Latin vocables, arranged according to their subjects, in sentences, for the use of learners."

The book was written to help young students acquire a fluent command of the Latin needed in everyday speech since, by rule, schools required that all conversation be in Latin, with an occasional extension to the use of Greek and Hebrew.

The method used by this medieval teacher is to take the reader on a leisurely walk through Paris as it was in the second decade of the 13th century. He describes the booths of the tradesmen, the hawkers, the merchants, the wares offered, the craftsmen, the foods, and some of the temptations everywhere ready to beguile young clerks. The book is as jumbled and unplanned as the crowded, bustling Paris he walked through, but the methods of a real teacher are obvious.

First of all, John begins with a description of the human body, including a few sentences to titillate the imaginations of the young males. Then he turns to the city with its attractions and distractions, then beyond the city to the fields and forests

that surrounded it, and at last back to Master John's own home and garden and his reminiscences of travel and shipwreck.

Perhaps it was to jerk inattentive students to attention and to draw hilarious protests that John introduced camels into fields, along with more usual cattle; placed apes, lions, tigers and panthers into the haunts of stags and squirrels; and had phoenixes and parrots lured into the fowler's net. His selection of exotic and fabulous creatures shows the influence of the medieval bestiaries and one should note that though John places them in habitations where no one, even in the 13th century, could hope to see them, he never describes them other than as real. They are pictured in the same way as the domesticated or wild animals that every student could find in the fields or hunt in the forest. As T.H. White points out, a bestiary was a serious scientific work to people of the middle ages; John is only describing what *somewhere* might reasonably be seen.

John de Garlande wrote his little *Dictionarius* for boys when he himself was still young, as he says in his "Ars lectoria ecclesie":

"Pene puer, pueris ostendi nomina rerum  
Artificumque suos mores in apta coegi."

[Almost a boy myself, I presented for boys the names of  
things

And the work of craftsmen and their customs I brought  
together in suitable ways.]

According to Paetow's chronology, he was about 25 when he wrote the *Dictionarius* which seems to be the first of his many books. Paetow, whose definitive essay on John de Garlande appears as the introduction of his translation of the "Morale Sclarium", places the date of his birth around 1195 and the composition of the *Dictionarius* around 1220. The death of Simon of Montfort, leader of the crusade against the Albigensian heretics in southern France, occurred in 1218 at the siege of Toulouse. His death, caused by a catapulted millstone, is recalled by John when the description of the miller's grinding

stones brings that event to his mind. Paetow, however, does not believe Simon's death dates the composition of the book. He thinks the mention of Simon's fate and the paragraph on arms and siege weapons which it introduces, were added when John took the book with him to Toulouse in 1229. He cites, in support of this, the notation at the end of the 13th century manuscript in the possession of Dublin Trinity College: "Explicit *Dictionarius* magistri Johannis de Garlandia. Textum hujus libri fecit Parisius, glosas vero Tholose." [Here ends the *Dictionarius* of Master John de Garlande. He wrote the text of this book in Paris, but the glosses in Toulouse.] (Paetow, p. 131) However, Thomas Wright believed that John was actually in Toulouse at the time of the siege and wrote while the event was still fresh in his memory. (Wright. Note, p. 129 of Latin text) But whatever the date of composition, the juxtaposition of the miller's grinding stones to the death of Simon as the result of just such a stone hurled from a catapult, and the following descriptions of catapults and implements of war used in a siege, all result in a very good example of the author's stream-of-consciousness style.

There are few positive dates to be given for any part of John's life. He was born in England and went to France at an early age to study. This much he himself states in the seventh line of his "De triumphis ecclesiae":

"Anglia cui mater fuerat, cui Gallia nutrix"

[Whose mother was England, whose nurse was France]

His love for France is shown in the next line:

"Matri nutricem prefero mente meam."

[In my heart I prefer my nurse to my mother.]

He took his name from the Parisian district where he lived ("Exempla honestae vitae", 1.96-7):

"Parisius vici cum sit Garlandia nomen,

Agnomen florens contulit illa mihi."

[Paris, because the name of my street is Garlandia,  
Has bestowed on me this flowery surname.]

He became a teacher outstanding enough to be chosen, in 1229, as a member of the faculty of the new university in Toulouse. The school was founded to serve orthodoxy against Albigenian heresy. Most of the information about the early years of that university comes from its Master of Grammar, John de Garlande, who wrote a "Letter transmitted by the masters of Toulouse to all the universities of the world" and included it in his "De triumphis ecclesie."

Leaving Toulouse in 1232, he returned to Paris. Except for a trip to England sometime between that date and 1242, he remained in Paris until his death, which Paetow tentatively places after 1272.

His life, his works, the confusions about his identity and his place in the intellectual life of the middle ages are best presented in the comprehensive and detailed essay with which Dr. Paetow introduced his edition of the "Morale Sclarium" of John de Garlande.

As for John's character, the Dictionarius provides many hints. He was an observant man, curious and well informed about many subjects. That much of the information he presents now seems quaint, mere superstition or ignorance is the fault of the age, not John. His ideas of anatomy and physiology are those of his own time; he errs with all the learned men of the 13th century. He is, by the way, an author of a lost book about medicine. Near the end of his "Ars lectoria ecclesie" is a compilation of his works and in the enumeration he writes "Urine signa, morbos, medicamina scripsi" [I have written on prognostic signs in the urine, on diseases, and on remedies]. His garden contains many medicinal herbs. His interest in botany and zoology is evident. Very obviously he is interested in money and how it is acquired. And the long passage on weapons and siege engines that ends with the unfulfilled promise of another chapter on the subject, gives an indication of interest in martial as well as spiritual matters. His knowledge of Greek and familiarity with ancient classics are demonstrated in his quotations and in his vocabulary. Indeed, the Dictionarius introduces a many-sided young man.

For John's grammar and syntax, refer to "Introduction to Medieval Latin" by Karl Strecker, English translation and revision by Robert B. Palmer. Only a few points are given here to justify some of my translation that the student of classical Latin might find odd or believe erroneous:

*Quidam* and *unus* are often indefinite articles, while *ille* and *iste* are often definite articles. *Vel*, *sive*, *seu* and other conjunctions share with *et*, *ac*, *atque* the meaning "and." The three degrees of comparison often merge; the comparative is frequently used for the superlative or even the positive. Prepositions often have unusual meanings and tenses are not precise.

The vocabulary of the Dictionarius contains many words not found in compilations of medieval Latin. DuCange was no help. Though he mentioned John de Garlande in the preface of his monumental work, he did not utilize the text or commentary of the Dictionarius in the Glossary. Latham's "Medieval Latin Word-List" and the first fascicule of his projected "Dictionary of medieval Latin from British sources" were the most helpful of the available lexicons. Since the Commentary of the Dictionarius translates many Latin words into 13th century French, the "Dictionnaire de l'Ancienne Langue Française" and the Oxford English Dictionary with its wealth of Norman words were extremely helpful. I am aware that other lexicons of medieval words can be found in larger libraries not available to me but I found the six or seven that I could consult furnished me adequate information. Moreover, I found Paetow's conclusion true (Battle of the Seven Arts, p. 13), "In our day of excellent dictionaries, encyclopedias, and books of reference of all kinds, the student of medieval Latin texts is still thrown . . . mostly upon his common sense."

There are references to John de Garlande's Dictionarius in almost every book ever written on medieval universities, but it, along with its commentary, has never yet been translated into English. Only four printed editions of the Latin text have been published. In chronological order they are Hercule Géraud's in "Paris sous Philippe le Bel d'après des documents originaux", Paris, 1837; Baron Kervyn de Lettenhove's in the "Annales de

la Société d'emulation pour l'étude de l'histoire et des antiquités de la Flandre", Bruges, 1850; Thomas Wright's in "A Volume of Vocabularies from the tenth century to the fifteenth", London, 1857; and August Scheler's in the "Jahrbuch für romanische und englische Literature", Leipzig, 1865. Kervyn de Lettenhove did not, however, give a complete version but rather a compilation of excerpts listing the arts, industries and crafts described in the *Dictionarius*. A fifth edition mentioned in a manuscript (Paris, Bibl. nat. MS lat. 11282) and noted by Géraud, said to have been edited by Vincent Carrer and printed by Laurent Hastingue in Caen, 1508, has never been found. Scheler (footnote, p. 142) names Hastingue and Jamet Loys as the printers, calls the edition "un problème bibliographique" and adds that if the book ever existed, it is not to be found.

The first edition available to me was Wright's, which I used for my translation. When I secured the other three for comparison I found many variations in spelling, a few added or omitted words and some shuffling about of a few paragraphs. None of these differences in any way distort the mirror that my translation holds up to interested readers.

Barthelme Hauréau in 1879 and Louis John Paetow in 1914 stressed the importance of the glosses which still have not been printed in full. Thomas Wright supplied the Commentary from the 13th century French manuscript (Paris, Bibl. nat. MS lat. 11282) with additions from the Parisian MS 7679 of the fifteenth century (in parentheses in his Latin gloss) and from the Cottonian MS (in brackets in the Latin). His Gloss is not complete but nevertheless, I believe, adequate. (Interested and enthusiastic etymologists can find additional bits of Commentary in the other three editions whose sources I have listed.) Both in the Latin and in the English translation the Commentary is printed in italics to distinguish it from the text, but though Wright used parentheses and brackets to discriminate the Parisian and Cottonian additions, I have reserved the brackets for explanations of medieval terms, modern spelling of French words and for my own interpolations and notes.

Some critics may object to my assigning the Gloss to John himself. In my defense I refer again to the Dublin manuscript: "Explicit *Dictionarius magistri Johannis de Garlandia. Textum hujus libri fecit Parisius, glosas vero Tholose.*" Indeed, as a gifted and conscientious teacher, he would be very likely to make his own explanations for his pupils, translating unfamiliar Latin terms into the French more familiar to them.

The manuscripts used by each of the editors are listed below and followed by a list of extant but unedited manuscripts, as given by Paetow (*Morale Sclarium*, p. 129).

H. Géraud:

Paris, Bibl. nat. MS lat. 11282, fol. 1-29v

Paris, Bibl. nat. MS 7679, fols. 1-23; 34v-46v (two imperfect copies)

Kervyn de Lettenhove:

Bruges, MS 546, fols. 12-24v

A. Scheler:

Bruges, MS 536, fols. 95r-101r

Bruges, MS 546, fols. 12-24v

Lille, MS 369 (4) (This MS has an interlinear French translation with Latin annotations in the margin.)

T. Wright:

London, Brit. Mus. MS Harl. 1002 (18), fols. 176-181v

London, Brit. Mus. MS Cotton. Titus D. xx, fols. 51-66v

For the Gloss, Wright used the Parisian MS 11282 with additions from the Parisian 7679 and from the Cottonian MS in the British Museum.

The remaining unedited manuscripts are:

Paris, Bibl. nat. MS lat. 4120, fols. 114-121v

Paris, Bibl. Mazarine MS 3792 (28A), 24 fols.

Rouen, MS 1026 (0.32)

Dijon, Bibl. S. Benigne, MS 137 (13)

Oxford, Bodl. MS Rawl. C 496, fols. 1-9v (Incomplete, missing the first folio)

Oxford, Bodl. MS G. 96, p. 198v-199r (A fragment containing only the first two pages)

Oxford, Bodl. MS G. 99, fols. 156-162v

Cambridge, Gonville and Caius Coll. MS 385, pp. 141-151

Cambridge, Gonville and Caius Coll. MS 136, pp. 31-44

Lincoln Cathedral, MS 132 [C. 5.8], fols. 101-108v; 10

Winchester Cathedral, MS 111A

Worcester Cathedral, MS Q.50, fols. 18v-27v

Dublin, Trinity College, MS D.4 (170), no. 3 (Ends: "Explicit Dictionarius magistri Johannis de Garlandia. Textum hujus libri fecit Parisius, glosas vero Tholose.")

Erfurt, Amplonianische Handschriftensammlung: O 12, fols. 1-12v

The Latin text facing each page of the English translation is from Thomas Wright's edition, comprising pages 120 through 138 of his "A Volume of Vocabularies from the tenth century to the fifteenth."

I cannot name all those who read my manuscript and pointed out errors or made suggestions. I may not have agreed with them in every case but I found their suggestions helpful and stimulating. I am very grateful to them for their careful proofreading and kind interest.

My thanks are due to Dr. Elemer Nagy of California State University, Fresno, for his encouragement, comments and criticisms. And I owe special thanks to my daughter, Michal Walke, who wanted the *Dictionarius* translated and so gave me months of pleasurable research.

B.B.R.

## The Dictionarius of John de Garlande

(Written sometime between 1218 and 1229)

## Magistri Johannis de Garlandia Dictionarius

Dictionarius dicitur libellus iste a dictionibus magis necessariis, quas tenetur quilibet scholaris, non tantum in scrinio de lingnis facto, sed in cordis armariolo firmiter retinere, ut ad faciliorem oracionis constructionem perveniat. Primo igitur sciat vulgaria nominare. Placet igitur a menbris humani corporis inchoare, rerum promptuarium evolvendo.

Inter partes humani corporis, scilicet, pes est inferior, cujus pars est planta callosa, talus rotundus, articuli quinque divisi cum unguibus totidem colateralis est sophena caville, cui vicina est tibia, quasi columpna, totum subportans corporis edificium. Os tibie concavum rotunde medulla debet repleri. Tibie vero partes sunt musculus, et cartilago. Musculum subsequitur poples, et genu, et internodium; et ei crus vicinum sive femur pubi maritetur.

*Pes dicitur a "pos" Grece, quod "pes" Latinus, unde antipodes dicuntur habitatores alterius regionis vel emisperii, si verum est illos esse. Planta callosa, id est callus, qui est cutis mortificata in pedibus et in manibus per logum laborem. (Musculus, Gallice "molet.") Sophena dicitur quasi sophie vena, quia, si grossa est in dextro pede, significat bonum ingenium. Pubes, nomen equivoquum est, scilicet ad juvenem et ad pubem, qui Gallice dicitur "penil." Internodium apud Ovidium dicitur tota dispositio ipsius genu cum sua concavitate.*

## The Dictionarius of John de Garland

This little book is entitled "Dictionarius" [because it is a wordbook made] from the most necessary words which each and every student needs to keep, not so much in his wooden letter-case, but in the little cupboard of his mind in order to obtain an easier command of speech. First, therefore, let him know how to name everyday things. Accordingly it seems best, in developing a repository of these names, to begin with the parts of the human body.

Among the parts of the human body the foot, obviously, is the lowest part. Of this, part is the thick-skinned sole; the rounded ankle; the five articulated divisions with nails, just so many to a side; there are the inner and outer veins of the ankle; next to this is the tibia, a column, as it were, supporting the whole edifice of the body. The hollow bone of the round tibia must be filled with marrow. Muscle and cartilage are properly parts of the tibia. The back of the knee conforms to the muscle and the knee and the space between the two; and the neighboring leg or thigh is joined to the pubic bone.

"Pes" [the foot] is so called from "pos" ["ποῦς"] in Greek, which in Latin is "pes", whence the inhabitants of the other hemisphere, if in truth there are such people, are called antipodeans. The thick-skinned, that is, calloused sole is the horniness of the skin on feet and on hands from prolonged labor. (Muscle, in French "molet.") [Mod. Fr. "mollet", calf of the leg.] "Sophena" [vein] is called, so to speak, the "sophie vena" [wise vein] because, if it is thick in the right foot, it signifies good natural capacity. "Pubes" is an equivocal name, obviously related to youth and to the pubic region which in French is called "penil" [Mod. Fr. "pénil"]. "Internodium", in Ovid, is called the whole composition of the knee itself along with its concavity.



Si velim reserare secreta humane nature causa doctrine, non debet ascribi rusticitati sed rationi, cum pudor sit ignorare cuius causam assignare natura tria dedit homini genitalia, quae sunt virga virilis et duo fratres pendiculi, qui sunt testiculi, prope peritoneon; in muliere valva, quae dicitur vulva, quam subsequitur matrix, in qua concipitur infans voluptate viri et mulieris cuius virtus est in umbiculo et in renibus ejus, cuius nates despicient viro religioso.

Tergum, et spondilia, cum ventre, causa doctrine, inter has partes corporis numquid nominabo? que rusticus derisorie nominabit, tentiginem, cullum, menpirium, podicem, non nominabo, sed subintelligam, sed ista: latera, lacertos, cubitos, palmas, digitos, juncturas, ungues; nec preterire volo policem, indicem, medium, medicum, auricularem, humeros, et acellas. Pars humeri est homoplata. Pars pectoris est torax et mamilla,

[Ovid. *Metamorphoses*, Bk. VI. The story of Niobe, 1.255; one of her sons is struck by Apollo's arrow:

*Ictus erat, qua crus esse incipit, et qua*

*Mollia nervosus facit internodia poples.*

*It was a blow where the leg begins and where the sinewy  
back of the knee has a soft space between the hamstrings.]*

If one pulls back the curtain and discloses the secret of human reproduction in the cause of education, it ought not to be attributed to coarseness but to science, since it is a cause for shame not to know [how] to give a reason why Nature has given to man three genitalia which are the rod of virility and its two pendant brothers which are the testicles near the peritoneum; in women there is the vulva, which is to say a door, behind which is the womb in which a child is conceived through the pleasure of man and woman, the intensity of which [pleasure] is in her midriff and in his loins; her buttocks are displeasing to a religious man.

In behalf of education, shall I name among these parts of the body the back and the vertebrae along with the belly? And though the boor, with scurrilous laugh, will say "balls" instead of scrotum or "arse" instead of rectum, I shall not give such names though I may have an accurate knowledge [of them]. But I shall also name these things of yours: flanks; muscles; elbows; palms; fingers; joints; nails; nor do I intend to omit the thumb; the index finger; the middle finger; the medicinal finger ["Ye fourthe finger is y-clept ye leche (physician) by cause of ye more hiztinge and fairnesse, for in that finger is a veyne that streeteth to ye herte (heart)." O.E.D., Vol. VI, p. 175. "The next fynger hat leche man, for quen a leche dos ozt, with that fynger he tastes all thyng, howe that is wrozt." O.E.D., Vol. VI, p. 174]; the auricular or little finger [auricularius: confidant; little finger. Cf. mod. Fr. "auriculaire" and the expression "Mon petit doight me l'on dit." "The little finger, as the one most easily inserted in the ear." O.E.D., Vol. I, p. 566]; the shoulders and the armpits. A part of the shoulder is the shoulder blade. The thorax and breast are part of the chest,

quod munimentum ventris dicitur. Collum candidum, cum gutture candido, in muliere placet, et nigra supercilia, et frons libera. Retro in capite sunt fontinella, et duo cornua, quibus vicine sunt aures, per quas colera expurgatur.

Partes nasi sunt iste: pirula naris, interfinium. Partes oris sunt iste: uvula, lingua, palatum, guttur, dentes, gingiva, labra vel labia, ysofagus, et ephiglotum. Partes oculi sunt palpebra, cilia, pupilla, et tunica sclerotica. Frons supercilio proxima est. In fronte nitent capilli, qui dependent undique circa discrimen. In corona clericali ostenditur sanctuarium Dei.

*Medicus dicitur digitus eo quod illo medici imponunt medicinam. Torax est ferreum munimen ventris quod habent milites, et idem est quod tunica ferrea. Mamilla dicitur per onomathopeon, id est per nomen fictum a sono in ore pueri lactentis. Fontinnella est concavitas colli inter duos tumores qui dicentur cornua. Interfinium dicitur ab inter et finis, quod est paries inter duas nares. (Ysophagus, "gisier" Gallice).*

In cerebro sub craneo sunt tres celule; prima est ymaginaria, secunda rationalis, tertia memorialis. Pulmo est flabellum quo calor cordis refrigeratur. Cibus in stomaco dequoquitur, a quo, per venas miseraicas, liquor eliquatur ad epar, ubi generantur quatuor humores, scilicet colera, sanguis, fleuma, et melancholia. Si vero superfluant, fleobotomator indigenti minuat cum fleobotomo.

which is called the bulwark of the belly. A white neck along with a white throat are pleasing in a woman, as are black eyebrows and a frank countenance. Towards the back on the head is the fontanel, and two projections next to which are the ears, through which the choleric humour is purged.

These are the parts of the nose: the tip of the nose and the bridge of the nose. [Though I have followed Latham in translating the previous sentence, I would prefer to translate it: "These are the parts of the nose: The little pear-shaped nostrils and the partition between them." I prefer this because "pirula" is obviously based on "pirum" (pear) and because of the explanation in the gloss following, q.v.] The parts of the mouth are these: uvula, tongue, palate, throat, teeth, gums, brim or lips, esophagus and epiglottis. Parts of the eye are the eyelids, eyelashes, pupil and sclera. The forehead is next to the eyebrow. On the forehead gleams hair which hangs down on all sides around the top of the head. In the tonsure of the clergy the shrine of God is made manifest.

*The medical finger is so called because with it doctors apply medication. "Thorax" [breastplate] is the iron protector of the belly which soldiers wear, and is the same as an iron tunic. "Mamilla" [breast] is called so because of onomatopoeia, that is by the name made from the sound in the mouth of a baby sucking at the breast. The fontanel is the concavity of the neck between two protuberances which are called "horns". "Interfinium" is so called from "inter" [between] and "finis" [boundary], because it is the partition wall between the two nostrils. (Esophagus, "gisier" in French. [Mod. Fr. "gésier". Cf. "gizzard".])*

In the cerebrum under the cranium are three small store-rooms; the first is the receptacle for images, the second for judgment, the third for memory. The lung is a fan by which the heat of the heart is cooled. Food is digested in the stomach from which, through the mesentery veins, a fluid is drained off to the liver where four humours are engendered, namely, the choleric, the sanguine, the phlegmatic, and the melancholic humours. If, indeed, they are superabundant, let a phlebotomist with his lancet diminish them for the poor fellow in need of this

Vene originem habent ab epate, que deveunt quatuor humores predictos per totum corpus. Cistis fellis recipit coleram; et splen purgat melancoliam. Per zirbum et longaonem feces decedunt ad anum in decessum.

*Miseraice sunt vene a stomacho usque ad epar. Cistis, id est cista, receptaculum. Splen, receptaculum est melancolie. Zirbum est intestinum longum, a longitudine scilicet dictum, quia per illud feces exeunt.*

Inter haec membra, tria sunt que terminant in n. litteram, scilicet splen, ren, lien, et unum nomen Grecum quod est neutri generis, scilicet diafragma, quod dividit spiritualia a vitalibus. Istis ita nominatis, nominanda sunt instrumenta urbana et rusticana; sed prius nominabuntur res quas, eundo per civitatem Parisius, denotavi.

*Ren, -nis, in singulari nota, Gallice "rognon"; renes, in plurali, Gallice "rains." A lien dicitur lienteria, genus fluxus ventris.*

Unus vicinorum nostrorum tulit hodie ad vendendum in pertica una sotulares ad laqueos, cum liripipiis, et ad laqueos, et ad

treatment. Veins start at the liver, whence they carry off the aforesaid four humours through the whole body. The gall-bladder collects the choleric humour; and the spleen clears away the melancholic humour. Through the omentum [the very fatty reduplication of the peritoneum which encloses the bowels] and the rectum, the feces, in withdrawal, descend to the anus.

*"Miseraice" [mesentery veins] are the veins from the stomach to the liver. "Cistis" ["cistis fellis", gall bladder; literally, a receptacle for bile or gall] that is "cista" ["κίστη", a box, chest], that is, a receptacle. [Bladder is really not derived from "κίστη" but from "κύστις", the bladder; "kist", "chest" and "coffer" are derived from the former, and "cyst" from the latter.] "Splen" [spleen], the receptacle for the melancholic humour. "Zirbum" [omentum] is the long intestine, called thus from its length, naturally; through this, indeed, the feces move out.*

Among these parts of the body there are three which end in letter "n", namely the spleen, the ren [kidney] and the lien [milt; spleen], and there is one Greek name which is of the neuter gender, namely the diaphragm [διάφραγμα] which divides the organs of breathing from the organs of subsistence. Now, in regard to these organs [I have] named, they must be called by both their refined names and the names used by the uneducated; but at first things will be called that which I have noted down as I wandered through the city of Paris.

*"Ren, -nis" [kidney] written in the singular, in French "ognon" [the same in mod. Fr.]; in the plural "renes", in French "rains" [mod. Fr. "reins"]. From "lien" is derived "lienteria", a kind of discharge from the stomach. [The writer is in error; "lienteria" comes from the Greek words "λείος" (smooth) and "έντερον" (intestine) and refers to diarrhea in which the stools contain undigested food. "Lien", spleen, comes directly from the Latin which was based upon the Greek "σπλήν."]*

Today one of our neighbors carried a rack of shoes for sale: laced shoes with pointed toes, and shoes with ties, with

nodulos, et ad plusculas, tibialia et cruralia, et crepitas femineas et monacales.

*Pluscula* dicitur Gallice "boucle" ("bucie") ("bouglottes"). *Tybialia* dicuntur Gallice "estivaus." *Cruralia*, Gallice "hueses." *Crepite*, Gallice "botes à creperon", quod est dubium, quia dubium est utrum pes fuerit intus vel foris, sicut videmus in monachis; vel dicitur haec crepita a crepo, quia crepat, id est sonat in incessu.

*Corrigarii* habent ante se zonas albas, nigras, rubeas, bene membratas ferro vel cupro, texta stipata argento.

*Corrigarii* dicuntur a corrigiis quas faciunt. Zona tres habet significationes; in una accipitur pro cingulo. Texta, a textum, -ti, cingulum factum de serico ("tissus"); stipata, id est fulta vel appodiata, Gallice "ceint" (Gallice "barré").

*Sellarii* vendunt sellas nudas et pictas, et panellos, pulvillos, carentivillas, et trusulas, et strepas.

*Pulvillos*, Gallice "bas." *Trusulas*, Gallice "estrisles."

bowknots, with buckles; leggings and stockings; and the clattering sandals worn by women and monks.

"Pluscula" [buckle] is called "boucle" ("bucie") ("bouglottes") in French [mod. Fr. "boucle"]. "Tibialia" [shin armour; leggings], in French "estivaus" [cf. "Estivalia . . . species calceorum sunt" (a kind of half boot) duCange] "Cruralia" [stockings], in French "hueses" [another O.F. form of this word is "hose"]. "Crepite" [clattering sandals], in French "botes à creperon" [shoes characterized by uncertainty], that is uncertain because it is uncertain whether the foot is in or out of the shoe, as we see in the case of monks ["creper", uncertain, wavering]; or the sandal is called "crepita" from "crepo" [to rattle], that is, it makes a rattling noise when one is walking.

Girdle makers display (have before them) belts white, black and red, well-studded with iron or copper, and woven belts studded with silver.

Girdle makers are called so from the girdles which they make. ["Corrigarius", girdle maker, from "corrigia", belt, girdle; originally the word referred to thongs like shoe-ties or reins.] "Zone" has three meanings [that is (1) belt or girdle; (2) one of the imaginary circles which divided the earth into five climates, or one of those divisions, like the tropic zone; (3) herpes zoster or shingles, which spreads around the body like a girdle]; the meaning here is belt. "Texta", from "textum" [woven], a girdle made from silk ("tissus") ["tissu", a form of "tissue", a rich kind of cloth, often interwoven with gold and silver, adapted from O.F. "tissu", substantive applied to a kind of rich stuff. O.E.D. vol. XI, p. 71]; "stipata" [studded], that is stiffened or buttressed, in French "ceint" [Cf. mod. Fr. "ceindre", to gird] (in French, "barre" [mod. Fr. "barricade"?]).

Saddlers sell saddles unadorned or embellished, and saddle pads, pillions [cushions fastened behind a saddle as a seat for a woman], canvas, and curry-combs, and stirrups.

"Pulvillos" [pillions, from "pulvilla", a small cushion], in French "bas" [since the pillion would be lower than the saddle?]. "Trusulas" [curry-combs], in French "estrisles" [mod. Fr. étrille]

*Strepas*, "estrieulx."

Scutarii prosunt civitatibus totius Anglie, qui vendunt militibus scuta tecta tela, corio, et auricalco, leonibus et foliis liliorum depicta.

Pluscularii sunt divites per plusculas suas, et lingulas, et mordacula, per limas, et loralia equina.

*Pluscularii dicuntur Gallice "boucliers" ("buclers"). Plusculas, Gallice "boucles." Lingula, de lingua, dicitur Gallice "hardilon" ("hardeliun"). Mordaculum, id est "mordaunt." Loralia dicuntur Gallice "lorains", id est "poitraus." (Gallice "loreins", Anglice "peytereles.")*

Willelmus, vicinus noster, habet in foro ista vendenda ante se, acus, et acuaria, smigma sive saponem, et specula, et rasoria, cotes, et piricudia, et fusillos.

*Acuaria dicuntur instrumenta illa ubi servantur acus. (Saponem, Gallice "savelon.") (Fusillos, Gallice "fouesil.")*

Lorimarii quam plurimum diliguntur a nobilibus militibus Francie, propter calcaria argentata et aurata, et propter pectoralia resonancia et frena bene fabricata.

*Lorimarii dicuntur a loris (seu loralibus) quae faciunt.*

"*Strepas*" [stirrups], "*estrieulx*" [in French. In mod. Fr. "*étrier*"].

Shield makers are useful to the citizens of all England; they sell to soldiers shields protected by a cloth cover, [shields] made of leather and bronze and painted with lions and the leaves of lilies.

Buckle makers achieve wealth by [selling] their buckles and straps and bits, by [selling] files [for smoothing and polishing], and by [selling] breast straps [which form the chest armour] of horses.

"*Pluscularii*" [buckle makers] are called in French "*boucliers*" ("*buclers*") [mod. Fr. "*fabricant de boucles*" buckle maker]. "*Plusculas*" [buckles], in French "*boucles*" [as in mod. Fr.]. "*Lingula*" [strap], from "*lingula*" [tongue, or tongue-shaped], is called "*hardilon*" (*hardeliun*) in French [cf. mod. Fr. "*harde*", leash]. "*Mordaculum*" [bit, mouthpiece of a bridle], that is "*mordaunt*" [in French. In mod. Fr. "*mors*"]. "*Loralia*" is called in French "*lorains*", that is "*poitraus*". (In French "*loreins*", in English "*peytereles*".) ["*Peytral . . . poitral . . . the armor for a horse's chest, sometimes the breaststrap. It covered the front of the chest and the sides as far back as the saddle. The earlier ones were made of boiled leather, and later of steel.*" Stone, p. 495. *Illus.*, p. 496]

William, our neighbor, displays (has before himself) in the market place needles and needle-cases, smegma ["*σμηγμα*", detergent] or soap, and mirrors, and razors, whetstones, and steel for striking fire, and spindles.

Those receptacles in which needles are kept are called "*acuaria*" [needle-cases]. (*Saponem* [soap], in French "*savelon*" [mod. Fr. "*savon*"]) ("*Fusillos*" [spindles], in French "*fouesil*" [mod. Fr. "*fuseau*"]).

Lorimers are very highly valued by the noble soldiers of France on account of the silver and golden spurs [they make] and on account of the resounding pectorals [breastplates] and the well-made bridles.

*Lorimarii* [lorimers: craftsmen who make hardware for harnesses and riding habits] are so called from "*loris*" (or "*loralibus*") [bridle-reins] which they make.

Vidi hodie institorem habentem ante se cultellos ad mensam, mensaculos, et artavos, vaginas parvas et magnas, stilos, et stilaria.

*Artavus* dicitur Gallice "kenivet", scilicet cultellus qui tendit in altum; vel dicitur ab arte, quia eo artifices utuntur. (Stilos, Gallice "greffe.")

Euruginatores gladiatorum cumulant denarios vendendo gladios euruginatos, qui habent tolos et capulos rotillantes et novas vaginas.

*Eruginatores* dicuntur ab eruginare, Gallice "fourbir" ("further"). *Tolos* dicuntur "pomeaux à tolon", quod est ornamentum, (Gallice "pumel"). *Scapulus* dicitur Gallice "hancere" ("hente"). Item, dicitur *scapulus* pro pharetra.

Mercatores habitantes super Magnum Pontem, vendunt capistrum, lumbaria, ligulas, marsupia sive bursas, de coreo cervino, ovino, bovino, et porcino.

*Capistrum* dicitur a capite, Gallice "chevestre." *Ligulas*, Gallice "lasnieres."

Cirotecarii Parisius decipiunt scolares vendendo eis cirotecas simplices, et furratas pellibus agninis, cuniculinis, vulpinis, et mitas de coreo factas.

*Cirothecarii* dicuntur a cirotheca, et illud a "ciros", quod est manus, et

Today I saw a huckster peddling table knives, carving knives, and daggers, scabbards small and large, styli, and stilettos.

"*Artavus*" [dagger] is called "kenivet" in French, that is, a small knife which stretches out in length, or it is called so from "arte" [craft] because artisans [craftsmen] make use of it. ("Stilos" [styli], in French "greffe") [mod. Fr. "greffoir", grafting knife. The O.F. was an adaptation of the late L. "graphium", from the Greek "γραφήιον", a stylus, derived from "γράφειν", to write. The sharp-pointed writing instrument was often enough used as a stabbing weapon to earn an entry as such in the O.E.D.]

Furbishers of swords accumulate money by selling polished swords which have pommels and encircling sword-belts and new scabbards.

"*Eruginatores*" [furbishers] are called so from "eruginare" ["erugare", to smooth], in French "fourbir" (further) [mod. Fr. "fourbir", to furbish; to polish]. "*Tolos*" [pommels] are called "pomeaux à tolon" [apple-shaped domes], which is a decoration. (In French, "pumel" [mod. Fr. "pommeau"]). "*Scapulus*" [sword-belt] is called "hancere" ("hente") in French. ["Hancere" = "hanche", hip in mod. Fr., so a belt going around the hips?; or from O.F. "hansac" or "hansart", a blade or dagger? A shoulder-strap for a quiver was called a "scapula".]

Merchants living on the Grand-Pont [the Great Bridge] sell halters, breech-girdles, straps, pouches or purses of deer hide, sheepskin, cowhide, and pigskin.

"*Capistrum*" [halter] is so called from "capite" ["capere", to take hold of; to grasp], in French "chevestre" [mod. Fr. "chevêtre", halter]. "*Ligulas*" [straps], in French "lasnieres" [mod. Fr. "lanière"].

Parisian glove makers beguile scholars by selling them unlined gloves and gloves lined with fur from the pelts of lambs, rabbits, foxes, and mittens made of leather.

"*Cirothecarii*" [glove makers] are called so from "cirotheca" [glove], and that word comes from "chiros" which is hand, and

"tecon", quod est tributum, quia attribuitur manui. Mitas, Gallice "mitheines" ("miteynes"). Fiebant etiam de panno lineo.

Capellarii faciunt capella de fultro sive centone, et de pennis pavonis, et pillea de bumbace, et quedam pilleola de lana et pilis.

Fultro, dicitur Gallice "fautre" ("feultre") ("feutre"). Pillea, nomen etheroclitum a pilis dictum, Gallice "chapel de cotun." Bumbace dicitur ab hoc nomine bombix, quod est vermis qui egerit sericum. Ab hoc nomine, quod est bumbace, quod est "cotun" Gallice, dicitur bombacinum, quod est Gallice "pourpoinz" ("purpoynt").

Ad portam Sancti Lazarii manent architenentes, qui faciunt balistas, arcus de acere, viburno, taxo, sagittas et hastas, et tela, et petilia, de fraxino.

Architenentes dicuntur Gallice "archiers" ("archers"). (Balistas, Gallice "arbalestre.") Acer, arbor, Gallice "arable"; unde derivatur acerra, vas in quo thus ponitur super altare. (Viburnus est arbor, scilicet "auburn", unde fit nardus.) Taxus est arbor que Gallice dicitur "hous" ("hif"); taxus aliter Gallice "taisons" ("teysun"),

"tecon", which is bestowal, because it [the glove] is bestowed upon the hand. ["Chirotheca" is really derived from "χείρ", hand, and "θήκη", a case. Cf. with "theca" (p. 134, Wright), a thimble, that is, a case for a finger.] "Mitas" [mittens], in French "mitheines" (miteynes) [mod. Fr. "mitaine"]. They were also made of linen cloth.

Hatters make hats of felt or quilted material and from peacock feathers, and close-fitting caps of silk and also caps of wool and hair.

"Fultro" [felt] is called in French "fautre" ("feultre") ("feutre") [mod. Fr. "feutre"]. "Pillea" [close-fitting hats shaped like half an egg], an unusual name derived from "pilis" [a hair; hair made into felt], in French "chapel de cotun" [cotton hat]. "Bumbace" [silk; in medieval times, the same word also applied to cotton] is derived from this name, "bombix", which is a worm which secretes silk. From this name, that is "bumbace", which is "cotun" in French, is derived "bombacinum" [doublet], which in French is "pourpoinz" (purpoynt) [mod. Fr. "pourpoint", a doublet; a quilted prototype of the modern coat, jacket, and vest].

At the gate of St. Lazarus are the bowyers who make crossbows, bows [made] from maple, from viburnum [viburnum latana, the wayfaring tree], from yew; arrows and spears and javelins, and bolts [arrows for crossbows] from ash wood.

"Architenentes" [bowyers; makers of bows] are called "archiers" ("archers") in French [the same name applied in medieval French to both the bowyer and the bowman. In mod. Fr. there is a differentiation: "fabricant d'arc", bowyer; "archer", bowman, archer]. ("Balistas", in French "arbalestre" [mod. Fr. "arbalétrier", a crossbowman, an arbalester].) "Acer" [maple], a tree; in French "arable" [mod. Fr. "érable"] whence is derived "acerra", the vessel in which incense is placed upon an altar. (Viburnus is a tree, namely laburnum, from which nard is made.) "Taxus" [yew] is a tree which in French is called "hous" [mod. Fr. "houx", holly; evidently a confusion with "hif"] ("hif" [mod. Fr. "if", yew]); "taxus" in another sense in French, "taisons" ("teysun") [badger; mod. Fr.

et taxum, Gallice "lardun." (Fraxinus, Gallice "frene.")

Firmacularii habent ante se firmacula parva et magna, de plumbo facta et de stangno, ferro, cupro, et calibe; habent etiam herea, pulcra monilia, et nolas resonantes.

(Plumbum, Gallice "pellon.")

Artifices illi subtiles sunt qui fundunt campanas de here sornoro, per quas in ecclesiis hore diei denunciantur, motu batillorum et cordarum atractarum.

Campane dicuntur a rusticis qui habitant in campo, qui nesciunt judicare horas nisi per campanas. Ecclesiae cloorium, Gallice dicitur "clochier."

Pictacarii viles sunt, qui consuunt sotulares veteres, renovando pictacia, et intercucia, et soleas, et inpedeas.

Pictacarii dicuntur "savetiers." Pictacia dicuntur "tacons." Intercucia dicuntur Gallice "rives." Soleas dicuntur Gallice "semelles" ("semeus"). Impedias dicuntur Gallice "empiegnies" ("enpenyes").

Allutarii sunt qui faciunt calciamenta de alluta, et prosunt civitati Parisius; qui conservant sibi forumpedias, equitibialia, et spatulas. Qui alutarii secant cum rasorio vel ansorio corium atramentario denigratum,

"taisson"], and "taxum", in French "lardun" [mod. Fr. "lardon" is a piece of larding bacon. For "taxus" as badger, cf. the German "dachs", badger]. ("Fraxinus" [ash; wood of the ash tree], in French "frene" [mod. Fr. "frêne"].)

Makers of clasps and brooches show buckles small and large, made of lead and of pewter, iron, copper and steel; and also they have bronze articles, beautiful necklaces, and little ringing bells.

("Plumbum" [lead], in French "pellon" [mod. Fr. "plomb"].)

There are skilled craftsmen who cast bells of sonorous bronze by which, from churches, the hours of the day are proclaimed by the movement of the bellclappers and the attached ropes.

By the bell the hours are made known to the serfs who live in the country and do not know how to tell time except by the bells. A church belltower is called in French "clochier" [mod. Fr. "clocher", a belfry].

There are cheap cobblers who stitch together old shoe soles, renovating the patches on shoes and the welts and the soles and the uppers.

"Pictacarii" [cobblers] are called "savetiers" in French [the same in mod. Fr. with the additional meaning of "botcher"]. "Pictacia" [patches] are called "tacons" [cf. mod. Fr. "attacher" and English "to tack on", "attach"]. "Intercucia" [welts] are called "rives" in French [mod. Fr. "rive", side, border. Mod. Fr. for "welt" is "bordure"]. "Soleas" [shoe soles] are called "semelles" ("semeus") in French [mod. Fr. "semelle"]. "Impedias" [upper leathers, vamps] are called "empiegnies" ("enpenyes") in French [mod. Fr. "empeigne"].

There are leatherworkers who make boots of dressed leather, and they are beneficial to the citizens of Paris; they maintain for themselves a market for walking shoes, stirrup leathers, and shoulder-straps. These leatherworkers, after having darkened the tawed leather with a coloring matter, cut it with a razor or



et consuunt calciamenta cum subula et licino et seta porcina.

*Alutarii dicuntur ("cordewaners") qui operantur in alluta quod est Gallice "corduan" ("cordewan"), alio modo dicitur cordubunum, a Corduba, civitate Hispaniae, ubi fiebat primo. Formipedias dicuntur "formes" ("furmes"), quia pedes informant. Equitibialia dicuntur "estivax", ab equus, -a, -um, quia adequantur tibie. Spatulas, Gallice "esclices." Ansarium est cultrum ipsius sutoris. Licinium dicitur a licio, quod est "fil." (Atramentario, Gallice "arnement." Licinio, Gallice "linolles.")*

Pelliparii ditantur per sua pelicia, et per penulas, furraturas factas partim de pellibus agninis, partim catinis, partim vulpinis, partim leporinis.

*Pelliparii dicuntur a pellis et paro, -as, qui parant vel consuunt pelles; et alio modo dicuntur pellifices ("peletiers"). Catinis dicuntur ab hoc nomine catus, -ti, qui alio nomine vocatur murilegus, quasi legens mures.*

Peliparii pelles deliciosas vendunt cuniculorum, et ciro-grillorum, et lutriciorum, et mustelarum, et esperiolorum, qui minores sunt

cobbler's knife, and they put together the footwear with an awl and thread and pig bristles. [A shoemaker's waxed thread used in joining "has a hog's bristle fixed at each end so as to act as a flexible needle", O.E.D., Vol. XI, p. 16. This waxed thread was called a "taching-end"; cf. with "tacon" above.]

Those men are called "alutarii" ("cordewaners") [leather-workers; tawyers] who work in "alluta" [tawed leather; leather made pliant and white after being steeped in alum and salt], which in French is "corduan" ("cordewan"), but also called "cordubunum" [Cordovan leather] from "Corduba" [Cordova], the city in Spain where it was first made. [Mod. Fr. "cordonnier" and English "cordwainer" both mean shoemaker]. "Formipedias" [shoes, walking shoes] are called so from "formes" ("furmes") [form, mould; "formipedia" in the 15th century meant a shoemaker's last], because the feet govern their shape. "Equitibialia" [sitrup-leathers] are called "estivax" [mod. Fr. "étrivière"] from "equus, -a, -um" [equal] because they are made to equal the leg. "Spatulas" [shoulder-straps], in French "esclices." "Ansarium" [cobbler's knife] is the knife of the cobbler himself. "Licinium" [thread] is so called from "licium" [thread] which is "fil" [as in mod. Fr.] ("Atramentario" [coloring matter; ink], in French "arnement" [corruption or misspelling of "arrement", ink?]. "Licinio" [wick; thread], in French "linolles" [cf. mod. Fr. "linge", linen and "ligne", line].

Skinners are made rich by their leather garments and by furlined hoods, some made from lamb pelts, some from catskin, some from the pelts of wolves, some from rabbit skin.

"Pelliparii" [skinners] are called so from "pellis" [pelt; skin] and "paro, -as" [I prepare, you prepare], those who prepare or stitch together pelts; and they are also called "pellifices" ("peletiers") [mod. Fr. "pelletier"; Eng. "pelterer", furrier.] "Catinis" [feline] is so called from this name, "catus, -ti" [cat], which by another name is called "murilegus" [ratcatcher; mouser] because of catching mice.

Skinners sell the luxurious pelts of rabbits, and squirrels, and otters, and weasels, and the western squirrels which are smaller

cirogrillis secundum Ysidorum, sed carius vendunt cicinum, et urlas de sabelino et laerone.

(*Cuniculus*, Gallice "cunin.") *Cirogrilli* Gallice dicuntur "escureus", qui tamen secundum alios dicuntur *esperoli*, ab *Esperia* regione ubi habitant. *Lutricius* dicitur Gallice "loutre" ("lutres"). *Mustele* dicitur a *mure* et "telon", quod est longum, quasi longus mus. *Cisimus* est idem aliter quod defert "vair et gris." (*Cicinus*, alter est quod dicitur "veyr et gris." *Sabelinus*, Gallice "sabelin." *Laerone*, "lerun.")

Quidam clamatores peliciorum reparandorum discurrunt per plateas civitatis, et reparant furraturas epitogiorum eorum et palliorum, partim furando.

*Epythogium* Gallice dicitur "surcot." (*Pallium*, "mantel" Gallice.)

Reparatores ciphorum exclamant ciphos reparandos cum filo ereo et argenteo. Ciphos autem reparant de murinis, et planis, et brucis, de acere, et tremulo.

*Murrinis* dicuntur "madre" (Gallice "mazer"). Quidam tamen dicunt quod *murra*, -e, dicatur arbor illa unde *Lucanus*,

*In auro murrave bibunt.*

*Brucis*, Gallice dicitur "bruis" ("bruces"). *Acer*, -eris, "arable." *Tremulo* Gallice dicitur "tremble."

Precones vini clamant gula yante vinum ataminatum in

than squirrels, according to Isidore, but they [the furriers] sell more dearly miniver, and borders of sable and marten.

("Cuniculus [rabbit], in French "cunin" [cf. English "cony", one obsolete form of which was "cunin."]). "Cirogrilli" [squirrels] are called in French "escureus" [mod. Fr. "ecureuil"], however according to others they are called "esperoli", from *Hesperia*, the land of the west [Spain] where they live. "Lutricius" [otter] is called in French "loutre" ("lutres") [mod. Fr. "loutre"]. "Mustele" [weasel] is so called from mouse and "telon", which means long, so, as it were, a long mouse. "Cisimus" [miniver] bears fur which is at once both vair and gray. ("Cicinus", which is otherwise called "veyr et gris." [Vair is generally assumed to be the fur of a species of squirrel with a gray back and white belly; miniver has spotted gray and white fur.] "Sabelinus" [sable], in French "sabelin" [mod. Fr. "zebeline"]. "Laerone" [marten or dormouse], in French "lerun" [mod. Fr. "lérot" or "liron", dormouse.]

Some hawkers run through the city streets calling for fur cloaks to be repaired, and they repair the fur linings of their overcoats and cloaks mostly by thieving.

"Epythogium" [overcoat] in French is "surcot" [as in mod. Fr. Cf. English "surcoat."] ("Pallium" [cloak], "mantel" in French [mod. Fr. "manteau"; Eng. "mantle."])

Repairers of goblets call out for cups to be repaired with copper and silver wires. They also repair goblets made of tree burls, of wood from plane trees, from boxwood, from maple wood, and from aspen.

"Murrinis" [burls] are called "madre" (in French "mazer") [mod. Fr. "madre"]. Some also say that "murra, -e" means that tree mentioned in *Lucan's* "In auro murrave bibunt" [They drink from vessels of gold and murrhine]. "Brucis" [box-wood], in French "bruis" [mod. Fr. "buis"]. "Acer, -eris" [maple], "arable" [mod. Fr. "érable"]. "Tremulo" [the aspen or sycamore] in French is called "tremble" [as in mod. Fr.].

To gaping gullets wine peddlers loudly offer wine diluted in

tabernis, ad quatuor denarios, et ad sex, et ad octo, et ad duodecim, portando vinum temptando fusum in craterem a lagena.

*Lagena, Gallice dicitur "quarte" (Gallice "galun").*

Precones nebularum et gafrarum pronunciant de nocte grafras et nebulas et artocreas vendendas in calatis velatis albo manutergio; et calati suspendentur frequenter ad fenestras clericorum, senione perdit.

*Arthocreas dicuntur "roissoles" ("russel"), ab "artos" quod est panis, et "creas" quod est "caro", quia fiunt de carne minuta et pane. Senio, -onis, dicitur numerus senarius, Gallice "hasard."*

Auxionarii mittunt servos et servas per vicos ad decipiendum clericos, quibus vendunt nimis care cerasa, pruna alba et nigra, et poma imatura, et pira, et lactucas, et nasturcia.

*Aucionarii dicuntur Gallice "regratiers" ("regrateres"). Prunum, fructus; prunus est arbor; pruina Gallice "brese"; pruina dicitur "gelée." Nasturcium dicitur Gallice "creson."*

Placente, flamicie, et ingnacie jacent ad fenestras auxionariorum, et casei molles et duri, cum candelis sulfuratis, ut melius ardeant, habentes lichinos vel lichnos grossos.

the tavern, for four denarios and for six and for eight and for twelve denarios; they carry the wine and offer it poured out into bowls from a gallon jug.

*"Legena" [gallon jug; flagon] in French is called "quarte" (in French "galun"). [See note 6, p. 126, Wright.]*

Street-criers of wafers and waffles call out through the night, selling waffles and wafers and meat pies in baskets covered with a white towel; and the baskets are often hung by the windows of clerks who are damned by dice.

*"Arthocreas" [meat pies] are called "roissoles" (russel) [mod. Fr. "rissoles"], from "artos", which is pastry, and "creas", which is meat, because they are made of forcemeat and pastry ["ἀρτόκρεας" from "ἄρτος", loaf or bread, and "κρέας", meat.] "Senio, -onis" [dice], named from the number six, in French "hasard." [Hazard; chance, risk; or game played with two dice, an earlier and more complicated form of craps. "The author of 'Cris de Paris' called rissoles 'denrées aux dès' [dice food], because in the evenings the workmen, the students and other people subject to very strict rules could hazard nothing more than these pastries in their games of chance." Larousse Gastronomique, p. 812]*

Hucksters send out servants, male and female, to entice scholars to whom they sell, much too dearly, cherries, white and black plums and unripe apples and pears and lettuce and cress.

*"Aucionarii" [hucksters] in French are called "regratiers" ("regrateres") [mod. Fr. "regrattier"]. "Prunum" [plum], the fruit; "prunus", the tree; "pruina" [jam?] in French is called "brese" [cf. mod. Fr. "briser", to crush]; "pruina" is called "gelée" [as in mod. Fr.: jelly]. "Nasturcium" [cress] in French is called "creson" [mod. Fr. "cresson"].*

Cakes, pies and hearth-cakes lie in the windows of the retailers, along with cheeses, soft and hard, and sulphur candles that burn better, having wicks and great luminosity [translating "lichnos" as derived from "λύχνος", a light].

*Placente dicuntur Gallice "simeniaus" ("simeneus").* *Flamicie, Gallice "flamiche."* *Ignacia, Gallice "fouace" ("fuaces").* *Lichinus dicitur Gallice "meche" ("mecches").*

Pistores Parisius pinsunt pastam et formant panes, numero, pondere, et mensura, quos quocunt in furno mundato cum tersorio. Vendunt autem panes de frumento, de siligine, de ordeo, de avena, de acere, et frequenter de furfure.

(Pistores, Gallice "baxtres.") *Acer Gallice dicitur "ravane", vel id quod ejicitur de vanno. (Siligo dicitur Gallice "segle.")* *Furfur, Gallice "son";* *furfura dicuntur etiam resolutiones urine.*

Pistores habent servos qui politrudant farinam grossam cum polentrudio delicato, et immittunt pastefermentum ut elevent panem in alveo. Arcas etiam radunt aliquando cum costa pastali et polenta.

*Pollitrudiant, id est "buletent", et dicitur a pollem, quod est farina, et trudo. Pollitrudium Gallice dicitur "buletel" ("bultel").*

Pastillarii quam plurimum lucrantur, vendendo clericis pastillos de carnibus porcinis, et pullinis, et de anguillis, cum pipere,

"Placente" [cake] is called in French "simeniaus" ("simenius") [mod. Fr. "simnel"; in England, "A kind of bread or bun made of fine flour and prepared by boiling, sometimes with subsequent baking", etc. O.E.D., under "simnel."] "Flamicie" [flan, tart, pie], in French "flamiche" [mod. Fr. "flan" is a custard or open tart; "flamiche", a quiche.] "Ignacia" [hearth-cake], in French "fouace" ("fuaces") [mod. Fr. "fouace", hearth-cake; buttered roll.] "Lichinus" [wick] is called in French "meche" ("mecches") [mod. Fr. "meche".]

The bakers of Paris knead dough and fashion loaves in quantity by weight and measure, loaves which they bake in an oven cleansed with a scouring cloth. Moreover they sell fruit bread, rye bread, barley bread, oatmeal bread, and bread made of chaff, and often of bran.

("Pistores" [bakers] in French "baxtres" [as Wright notes, p. 127, note 5, an English word is mistakenly given as French.] )

"Acer" [chaff] in French is called "ravane" or that which is thrown out from the winnowing fan. [Mod. Fr. equivalent would be "de van", from the winnowing basket; English "fan" is derived from the same Latin word, "vannus", fan or winnowing fan.] ("Siligo" [rye] is called in French "segle.") [Mod. Fr. "seigle."] "Furfur" [bran], in French "son" [as in mod. Fr.]; bran-like sediments in the urine are also called "furfur". [In modern medicine "furfur" denotes an epidermic scale, such as dandruff.]

Bakers have servants who sift coarse flour with a fine sieve and put in yeast to make the bread puff up in the bread-trough. Moreover they sometimes scrape together coffins [pastry baskets or pie crusts] with sides of pastry and porridge.

"Pollitrudiant" [they sift], that is "buletent" [mod. Fr. "blutent", they sift], and the word comes from "pollem" [i.e. "pollen", fine flour], which is "farina" [flour] and "trudo" [to push]. "Pollitrudium" [sieve] in French is called "buletel" ("bultel") [mod. Fr. "bluteau" or "blutoir", bolter, sieve.]

Pastrycooks make as much profit as possible by selling students pork pies, chicken pies and eel pies with pepper, by

exponendo tartas, et flaones fartos caseis molibus et ovis sanis et frequenter inmundis.

*Fartos, id est repletos, a farcio, -cis, -si, fartum; Gallice "farcir" ("farsir"), unde fartores dicuntur pastillarii (Gallice "farsures").*

Coquinarii quocunt et vertunt in veribus columnis anseres, et columbas, et altilia; sed frequenter vendunt carnes crudas simplicibus mancipiis scolarium cum salsamentis et aleatis male disteperatis. Quibus invident carnifices in macillis, vendentes carnes grossas bovinas, et ovinas, et porcinas, aliquando lepra percussas; maceras et mensaculas scolaribus incucientes. Sed mactatores a scolaribus animosis mactantur, propter hillias immundas, et salsucias, tuceta, et scruta, que popello conveniunt tunicato.

*(Columnus, Gallice "coudre.") Matheca, Gallice "haschette." Hilla, Gallice "andouille." Salcice, Gallice "sauchises." Trunteta, Gallice "boudin."*

Trapezete numerant trapezetum super trapetam unam monetam parisiensem, parum sterlingos, (a sto stas, et lingo, -is, quasi lingens statum hominis,) cum talentis, et alias monetas rutilantes, super Mangnum Pontem; et hoc faciunt intentione lucrandi, dum incurrunt usure crimen.

*Trapezete discuntur Gallice "chongeors" ("chaunjurs"), a trapeta, Gallice "planche", que est mensa super quam ponuntur denarii.*

Numularii, qui fabricant monetam, videntur divites esse, sed non sunt; licet

displaying tarts and buns stuffed with soft cheeses and eggs, health-giving but often dirty.

*"Fartos" [stuffed], that is, filled up, from "farcio, -cis, -si, fartum", to stuff; in French "farcir" ("farsir") [mod. French "farcir"], whence poulterers are called "fartores" [stuffers] (in French "farsures").*

Cooks cook geese and pigeons and fattened fowls on spits of hazelwood; but to the foolish servants of scholars they often sell raw meat poorly seasoned with sauces and garlic. The butchers in the meat-markets look malevolently at these fellows while selling them fat beef and mutton and pork that are sometimes smitten with leprosy, bending the thin table-knives of the scholars. But the murderers are punished by courageous scholars; in return for the dirty entrails and sausages, the haggis and the tripes which they put together for people in academic robes, these butchers are butchered by wrathful scholars.

*("Columnus" [hazelwood], in French "coudre" [mod. Fr. "coudrier"]). "Matheca" [related to mattock?], in French "haschette" [hatchet; mod. Fr. "hachette"]. "Hilla" [entrails], in French "andouille" [mod. Fr. "andouilles", chitterlings]. "Salcice" [sausage], in French "sauchises" [mod. Fr. "saucisse"]. "Truneta" [haggis], in French "boudin" [black pudding; mod. Fr. uses the same word].*

Money-changers on the Grand-Pont count on a trestle table, exchanging at one time Parisian money, like "sterlingos" [silver pennies] (from "sto stas" [to stand upright] and "lingo, -is" [tongue], the word of a dependable man, so to speak), along with talents and other monies; and this they do with the intention of becoming rich, while they rush into the crime of usury.

*"Trapezete" [money-changers] are called in French "chongeors" ("chaunjurs") [mod. Fr. "changeurs"], from "trapeta" [Gr. "τράπεζα", table], in French "planche" [plank, board, as in mod. Fr.], which is the table on which the denarii are placed.*

Coiners who mint money seem to be rich, but are not; yes,

denarios monetant, sui non sunt denarii, sed mittuntur ad cambium, ut a cambitoribus, vet casoribus, sub spe lucrandi cambinatur.

Aurifabri sedent ante fornaces suas et tabellas super Magnum Pontem, et fabricant pateras de auro et argento, firmacula, monilia, et spintera, et nodulos, religunt at anulos granula, et jaspides, saphiros, et smaracdos.

*Pateras dicuntur cuppas, "hanaps." Spincter dicitur "espingle" ("aficayl"). Jaspis Gallice dicitur "jaspe." Saphirus dicitur "saphirs." Smaraudus dicitur "esmeraude."*

Aurifabrorum industria intendit super incudem ferream, cum maleolis subtilibus, laminas criseas et argenteas, et includit gemmas preciosas infra ancas anulorum quibus utuntur barones et femine generose.

*Lamina Gallice dicuntur "platines." Criseas dicuntur a "crisis", quod est aurum. Barones dicuntur a "barim", quod est grave, quasi grave persone. Ancas, id est fossas in quibus sunt gemmae.*

Artifices dicuntur cipharii qui incrustant vasa crustis aureis, et argenteis, et pedes subponunt crateribus, quos circulis coronant, ut ipsi sint pulciores et durabiliores.

Pannarii, nimia cupiditate ducti, fallaces vendunt pannos, albos, nigros, camelinos, et blodios, burneticos, virides, scarleticos, et radiatos, et stamfordiatos; sed ipsi defraudant emtores, ulnando cum ulna curta et cum pollice fallaci.

they mint denarii, but the denarii are not theirs, but are sent to the mint to be exchanged by the assayers or through barter, that they may be exchanged in the hope of making a profit.

Goldsmiths on the Great Bridge sit in front of their furnaces and little tables [or: tablets of designs?] and make chalices of gold and silver, brooches, necklaces, and pins, and buttons; they set pearls and jasper, sapphires and emeralds in rings.

*"Pateras" [chalices] are called cups, "hanaps" [goblets, bowls; mod. Fr. retains the word with the same meaning of goblet or tankard while in English the word refers specifically to a medieval or Renaissance goblet of metal or glass, having a cover and often highly decorated]. "Spincter" [pin, breast-pin] is called "espingle" ("aficayl") [mod. Fr. "épingle." "Aficayl": derived from "affigo", to attach or fasten?] "Jaspis" [jasper] is called "jaspe" in French [as in mod. Fr.] "Saphirus" [sapphire] is called "saphirs" [mod. Fr. "saphir"]. "Smaraudus" [emerald] is called "esmeraude" [mod. Fr. "émeraude"].*

The activity of the goldsmiths with their delicate little hammers spreads thin sheets of gold and silver over forged iron and inserts precious gems into the bezels of rings that barons and gentlewomen enjoy.

*"Lamina" [a thin layer of metal, wood, etc.] is called in French "platines" [mod. Fr. "platine", plate; layer]. "Criseas" [golden] is called so from "crisis" [χρυσός] which is gold. "Barones" [barons; magnates] are called thus from "barim", which means weighty, thus an important person. [βαρύς: weighty; impressive.] "Ancas", that is, the bezels in which jewels are placed.*

Craftsmen who cover vessels with golden and silver encrustations are called cup-makers, and they put feet under bowls which they encircle with hoops that they may be more beautiful and more durable.

Deceitful drapers, led on by excessive greed, sell cloth, white, black, camel-colored, and blue, brown, green, scarlet, both satin and Stamford cloth, and, measuring with a short ell and false lengths, they defraud the buyers.

*Pannarii, qui vendunt pannos. Camelinos dicuntur a camelo, qui habent colorem similem camelo.*

*Quidam homines usurpant sibi officia mulierum, qui vendunt mappas et manutergia, linteamina, et camisias, et braccas, teristra, supara, staminas, et telas, et pepla, et flameola.*

*Teristra dicuntur Gallice "chainse" ("cimise"), quedam vestis mulieris de lino. Supara, Gallice "rochet"; et nota quod supara sunt plici veli in navi. Staminias, ab hoc nomine stamen, Gallice "estamine" ("stamieus." Telas, a "telon", . . . unde protelare, Gallice "estendre." Pepla, "wimples.") Flammeola dicuntur Gallice "cuvrechief", et dicuntur a flamma, quia solebant pendere ante flammeos vultus.*

*Apotecarii, causa lucri, concumulant confectiones*

"Pannarii" [drapers], those who sell cloth. "Camelinos" [camel-colored cloths] are so called from the camel, because they have a color like a camel.

Certain men usurp for themselves the businesses of women, selling napkins and towels, linen cloth, smocks, and sleeves [in early use frequently a separate piece of clothing which could be worn at will with any garment], chemises, linen garments, laces, and stays, and wimples, and kerchiefs.

"Teristra" [chemises] are called in French "chainse" ("cimise") [mod. Fr. "chemise"], a kind of woman's body garment of linen. "Supara" [linen garments], in French "rochet" [mod. Fr. "rochet", surplice]; also note that "supara" are the folded sails on a boat. "Staminias" [made of linsey-woolsey], in French "estamine" ("stamieus" [mod. Fr. "étamine", a coarse muslin]). "Telas" [cloth], from "telon" [membrane?], . . . whence "protelare" [to protract], in French "estendre" [mod. Fr. "étendre", to stretch. Here I would like to suggest another translation of "staminas, et telas" as "laces and stays", deriving "laces" from "stamen" in its meaning of thread, and "stays" from "telum" meaning shaft, and "protelare" in its meaning of "to drive forward"; the idea would be that stays and laces and cloth make up the corset of a woman and push forward her bosom.]. "Pepla", [wimples]. "Flammeola" are called in French "cuvrechief" [mod. Fr. "couvre-chef", covering for the head; kerchief] and are called so from "flamma" [flame-colored veils] because it was the custom to suspend flame-colored veils in front of the faces of the flamens [priests.] [Note: the mark of a flamen was not a flame-colored veil hung before his face, but a white, conical cap called "apex" made from the skin of a sacrificed animal, with a spike of olive branch and woolen thread at the top; the flame-colored veil, the brilliant yellow of a flame according to Pliny in book xxi, line 22 of his "Natural History", was the wedding-veil of the Roman bride. It covered her completely, including her head and veiling her face, and was so retained until she arrived at her new home and was unveiled by her husband. "Flamen" is derived from "flare", one who kindles the sacrificial fire, or from "flagro", to burn; the "flammeum" was named so from its color. See Harper's, pages 675-6.]

Apothecaries, for the sake of money, heap together confits

et electuaria, radices cum erbis, zedoarium cum zinzibero, piper cum cimino, gariofilos cum cinamomo, anisum cum maratratro, ceram cum cereis ecclesiasticis, zucuram cum licuricia.

Zinziberum, Gallice "gengibre." Gariophilus, Gallice dicitur "cleu de girofle" ("clou de gelofre." Cinamomum, Gallice "canel.") Maratratrum dicitur semen feniculi. Liquiricia dicitur Gallice "syrop rigolice."

Apothecarii in apoteca habent hec, que sunt zinziberum conditum et alexandrinum, que conveniunt frigidis complexionibus; diapendion, quod gratum est consumis; diaprunis, diadragantum, que in frigidant, eleborum operantur ad egestionem.

Apothecarii Gallice dicuntur "espiciers" ("espicer"). Nomina electuaria sunt multa; quedam sunt quorum hic nomina ponuntur. Dyapendion . . . valet ad restaurationem humanitatis perditae. Dyadragantum dicitur quod fit de diadragento, quod est genus gummi. Elleborus herba, Gallice "masaire", qua acuuntur medicine laxative.

Carpentarii diversis instrumentis fabricant diversa, que videmus in cupariis, qui fabricant cupas, et dolia ferata, cados, onofora que ligantur circulis tenacibus, et cavillis, et cuneis cuparedum.

and electuaries [powdered drugs made into a paste with honey, syrup, or a conserve, much like modern cough-drops], roots and herbs, tumeric and ginger, cloves and cinnamon, anise and fennel, beeswax and church candles, sugar and licorice.

"Zinziberum" [ginger], in French "genibre" [mod. Fr. "gingembre"; an aromatic stimulant and carminative, used in flatulence, dyspepsia, colic, etc. Cloves and cinnamon are also carminatives.] "Gariophilus" [clove] in French is called "cleu de girofle" (clou de gelofre) [mod. Fr. "clou de girofle"]. "Cinamomum" [cinnamon] in French is "canel" [mod. Fr. "cannelle"]. The seed of fennel is called "maratratrum" [maruta cotula is dog fennel, used in dyspepsia and to produce sweating and reduce fever]. "Liquiricia" [licorice] is called in French "syrop regolice" [mod. Fr. "régilisse"; licorice, a demulcent, is used to relieve coughs and as a laxative and as an ingredient in medicinal preparations].

Apothecaries in their apothecary shops have such things as preserved ginger and alexandrinum which are suitable for cold constitutions ["Alysander, the seeds drunke alone . . . dissolueth wind and griping in the body." Wm. Langham, "The Garden of Health", 1579, OED under "alexanders"]; diapendion [an electuary of barley sugar] which is good to eat; confections of plums, troches of tragacanth that cool [i.e., soothe inflamed throats]; they use hellebore for a cathartic.

"Apothecarii" [apothecaries] in French are called "espiciers" ("espicer") [mod. Fr. "épiciier", spice seller; grocer]. Names of electuaries are many; some of these are given here. "Dyapendion" . . . is useful for the restoration of life in one who has lost it. "Dyadragantum" is so called because it is made from "diadragento" which is a kind of gum [gum tragacanth]. The herb hellebore, in French "masaire" [mod. Fr. "ellébore"], is used in medicine to strengthen a laxative.

Carpenters make various articles with a variety of tools, as we see also in the case of coopers who make tubs and iron-hooped tuns, casks, hogsheads which are bound by closely fitting hoops and with pegs and copper wedges.



Notandum quod carpentum idem est quod biga, et inde potest dici carpentarius. Cuppas dicuntur Gallice "cuves" ("cuvers." Dolea, "tuneus." Cados, Gallice "baril." Colum, "tunne.") Onofora Gallice dicuntur "bouceax" ("buceus"), de corio facta, et dicuntur ab "onos", quod est vinum, et "foros", quod est ferre, quia intus vinum defertur. Colum, Gallice "entouneor", et prelum, proprie videlicet torcularis.

Rotarii cumulant denarios fabricando vel vendendo bigas, et quadrigas, et plaustra, quorum partes canti rotarum, et radii, et modii, vel timphana, axes, caville, limones, et timones, juga, cum arquillis.

Rotarii dicuntur illi qui faciunt rotas. Canti dicuntur Gallice "charetes." Modii dicuntur Gallice "moieus." Arquillis, id est circulis qui circumdant colla boum vel pecorum ne intrent sepes, id est "haies."

Carucarii reparant diversa instrumenta aratri, stivam, trabem, et dentem sive dentalea, juga in quibus boves trahunt, corbes et flagella, et vannos, et sarcula, uncos, et cultros, tribulas, vangas, sarpas, et ligones, et ephifia equina. Et in orreis scobe sunt, rastra, furce. Flagellorum partes sunt manutentum, virga, et cappa.

It must be noted that "carpentum" [a two-wheeled covered carriage] is the same as "biga" [a cart], and whence "carpentarius" [carriage-maker; carpenter] can be derived. "Cuppas" [casks, tubs] are called in French "cuves" ("cuvers." [Mod. Fr. "cuve", tub, vat.] "Dolea" [tuns], "tuneus" [mod. Fr. "tonneau", "tonne"]. "Cados" [casks, barrels], in French "baril" [the same in mod. Fr.]. "Colum" [in French] "tunne."). "Onofora" [hogsheads] in French are called "bouceaux" ("buceus") [mod. Fr. "boucaut", cask, hogshead], and are called so from "onos", which is wine, and "foros", which is "ferre" [to carry], because wine is carried in them. "Colum" [bottle; probably derived from the columnar shape of the vessel], in French "entouneor" [mod. Fr. "entonner", to bottle; to put into barrels] and "prelum" [press], particularly, of course, a wine-press.

Wheelwrights accumulate money by making and selling two-wheeled and four-heeled carts and wagons; the parts of these wheels are the rims, and the spokes, and the hubs or drums, axles; pegs, shafts, and poles, yokes, and ox-bows.

Those who make wheels are called wheelwrights. "Canti" [rims; felloes] are called in French "charetes" [mod. Fr. "charrette", cart. Wright draws attention to the error of the commentator in confusing the fellow of a wheel with a wheeled vehicle.] "Modii" [hubs] in French are called "moieus" [mod. Fr. "moyen", middle]. "Arquillis" [ox-bows], that is, the hoops which go around the necks or chests of oxen so that they cannot enter fenced-off fields, that is "haies" [hedgerows. Mod. Fr. uses the same word. The ox-bows would prevent the oxen from breaking through the hedges surrounding the fields.]

Plowwrights repair the diverse gear of a plow: plow-handle, plow-beam, and harrow tine or share-beam, yokes in which oxen draw plows, baskets, whips, and winnowing fans, and hoes, rakes, and knives, threshing sledges, spades, pruning hooks, and mattocks, and horse-collars. And on the plow ears [the earth-boards by which the furrow is widened and the earth turned back] are rasps, toothed and fork-shaped. Parts of whips are the handle, the switch, and the cap [through which thongs

*Stiva (aratri) anterior pars, quam rusticus tenet in manu, et dicitur Gallice "manchon" (Gallice "handle"). Tribulum, scilicet flabellum; tribula, Gallice dicitur "palai"; tribulus, Gallice "rinze" ("runce"). Vangas dicuntur "beches" ("besches"), palas ferratas. (Sarpas, "serpes.") Epiphia dicuntur collaria equorum (Gallice "horeus", scilicet "hame de cheval").*

*Molendinarii fabricant faricapsias, et rotas versatiles et aquaticas, et fusos, anaglocitana, et scarioballa, et apte collocant molares, qui molunt de faricapsia farinam, que batillo molendini descendit in alveum farinosum.*

*Molendinarii dicuntur "mouniers." Farricapsie sunt in quibus ponuntur frumenta molendini, et dicuntur a far et capio. Scanoballa sunt quidam nodi in interiori rota qui movent fustum molendini ("les nous de la roe"). Molares (spectat) ad magnum lapidem molendini.*

*In civitate Tholose, nondum sedato tumultu belli, vidi antemuralia, licias, super fossata profunda, turre, propugnacula,*

*pass, connecting the handle and the lash or switch].*

*"Stiva" ("aratri") [handles of the plow] are the front part which the villein holds in his hands and in French called "manchon" (in French "handle") [mod. Fr. "manche". Note the English word "handle" attributed to French.] "Tribulum" [threshing sledge: a wooden platform studded underneath with sharp pieces of flint or with iron teeth] is evidently a "flabellum", a fan; "tribula" [chaff], in French is called "palai" [mod. Fr. "paille", straw, chaff]; "tribulus" [thorn, thistle], in French "rinze" ("runce") [mod. Fr. "ronce", bramble]. "Vangas" [spades] are called "beches" ("besches") [mod. Fr. "bêche", spade], "palas ferratas", iron spades. ("Sarpas", [in French] "serpes" [mod. Fr. "serpe", pruning hook]). Horse collars are called "epiphia" (in French "horeus", that is, "hame de cheval") [hame of a horse: a hame is either of two curved pieces, wooden or metal, forming part of a horse collar to which the traces are attached].*

*Millers make mill-hoppers, and wheels that turn in all directions, and water wheels, and crossbars to connect wheels, and cogs screeching as they go around, and mill-stones properly placed together which grind the meal from the hopper, and the meal, after the grinding of the mill, falls into the flour trough.*

*"Molendinarii" [millers] are called "mouniers" [mod. Fr. "meunier", miller]. "Farricapsie" [mill-hoppers] are those things in which the corn is put to be ground, and are called so from "far" [coarse meal] and "capiro" [to take]. "Scanoballa" [cogs] are certain nodes in the middle of the wheel which move the cross-bar for grinding ("les nous de la roe") [mod. Fr. "les noueds de la roue", the nodes or hubs of the wheel]. A mill-stone refers to the great stone for grinding.*

*In the city of Toulouse, still not calmed after the tumult of war, I have seen barbicans [the outwork covering the approach to the drawbridge or gateway of a fortress or castle], lice [the space between the exterior defenses and the main body of a fortress, often used as a tiltyard, hence "lists"], towers above deep moats, brattice [temporary wooden structures erected on*

tabula, et craticula ex trabibus erecta, cestus, clipeos, targia, brachiola, et perareas sive tormenta, quarum una pessumdedit Simonem comitem Montisfortis; magonalia, fustibula, et trebucheta, arietes, sues, vineas, et cados versatilles, que omnia sunt machine bellice; secures, bipennes, dacas, jesa Gallicorum, sparos Yspaniorum, catieas et pugiones in dolonibus Teutonicorum; anelacias Anglicorum, pila Romanorum, hasta, sarissas Macedonum, peltas Amazonum, Tholosoniarum arcus, Trojanorum palos, et malleos fereos et ligones, clavas ferreas, et jacula, et catapultas, galeros et conos, toraces, et bombicinia, galeas, loricas, ocreas et femoralia, genualea ferrea, lanceas, et hastas, contos, et uncus, cathenas, cippos, et barrean, et ingnem pelasgum, et vitrum liquefactum, fundas et glandes, balistas

the tops of walls during a siege], scaffolds, and hurdles erected from beams, the iron-bound gauntlet, the great round shields, the targes [smaller round shields], arm guards, and perriers or tormenta [engines for throwing stones; "tormentum" because the power was obtained by the reaction of a twisted skein], one of which crushed to death Simon, count of Montfort; mangonels [engines throwing large stones and darts], fustibals [a sling mounted on the end of a pole], and trebuchets [more generally used than any other siege engine during the Middle Ages, they were large machines for throwing great stones by means of a heavy weight hung from one end of a pivoted beam and a sling at the other end; besides stones, projectiles were sometimes barrels of Greek fire, dead animals, sometimes even living men], battering rams, sows [sow: a movable protection to shelter men undermining walls of fortresses; it was made of a light wooden framework covered with undressed hides], mantlets [sheds for sheltering besiegers; "vinea" because it was built like an arbor], and revolving barrels [probably the same as "fire-barrels" or "thunder-barrels", filled with incendiary materials and hurtled forth by siege engines], all of which are war engines; battle-axes, double axes, pole-axes, the gesa [guisarme: pole arm] of the French, the hunting knives of the Spanish, the barbed spears and the stabbing points on the pikes of the Germans, the anlases of the English [double-edged daggers, varying from about 8 inches to almost the length of a sword, wide at the hilt and tapering to a very fine point], the heavy javelins of the Romans, the spear, the long lances of the Amazons, the bow of the men of Toulouse, the wooden stakes of the Trojans, and iron hammers and mattocks, iron spikes, and darts, and catapults, helmets and their pointed tops, breastplates, and gambesons [quilted garments used as armor by foot soldiers and under their coats of mail by knights, preventing the body from being bruised when the mail was struck], helms, hauberks [long coats of mail], greaves and thigh protectors, iron knee pieces, lances, and spears, pikes, and barbs, chains, sharpened stakes, and barriers and Greek fire, melted glass, slings and balls of lead, ballistas with their hoisting

trocleatas, cum telis et materaciis, que omnia fiunt ut per ea corpus miseri hominis destruat. Cetera arma militaria in alio capitulo continentur.

(*Propugnacula*, Gallice "*barbaquenne*.") (*Antemuralia*, "*barbechant*." *Licia*, Gallice "*lices*." *Propugnacula*, "*breteche*." *Tabula*, Gallice "*placeus*." *Craticula*, Gallice "*engins*.") *Cestus* est scutum pugilis. *Targie* (Gallice "*targes*") sunt quedam magna scuta que componuntur telis. *Brachiola*, parva scuta adhaerentia brachiis. *Perraria* (Gallice "*pereres*") (*peralia*) est tormentum minus. *Fustibula*, quedam machina cum funda et baculo. *Trabuceta* sunt etiam tormenta murorum (Gallice "*trebuches*"). (*Jesa*, "*gisarm*." ) *Spares*, genus cultelli quorum vagine sunt dolones. (*Anelacias*, Gallice "*anelaz*"). *Avalancias*, cultellus quadratus. *Catapultas*, pili ferrei. *Galerus* est coopertorium capitis cujuscumque modi; *galea* est tegumen, capitis militis; conus est in summitate galee. *Toraces* sunt munimenta corporis. (*Bombicinia*, Gallice "*aketun*", a *bombex*, -icis,

tackle, along with missiles and the crossbow bolts, all of which are made in order that, by means of them, the body of unhappy man may be destroyed. Other weapons of war are included in another chapter. [The chapter referred to here is not included in any copy of the *Dictionarius*.]

(*"Propugnacula"* [bulwarks], in French "*barbaquenne*" [mod. Fr. "*barbacane*", *barbican*].) (*"Antemuralia"*, [in French] "*barbechant*." "*Licia*", in French "*lices*" [lists, tilt-yard. Mod. Fr. "*lice*."] "*Propugnacula*", [in French] "*breteche*" [temporary wooden breastworks on battlements during a siege]. "*Tabula*" [scaffolds], in French "*placeus*" [related to mod. Fr. "*plaque*", plank of wood?]. "*Craticula*" [hurdles], in French "*engins*" [as in mod. Fr., *snare*]. "*Cestus*" [iron-bound gauntlet] is the boxer's defense. "*Targie*" [shields, *targes*] (in French "*targes*") [as in mod. Fr.] are certain large shields which are opposed to weapons. "*Brachiola*" [arm guards], small shields fastened to the arm. "*Perraria*" [machines for throwing stones] (in French "*pereres*") ("*peralis*") is a small tormentum. "*Fustibula*" [pole-sling], a certain device with a sling and a pole. "*Trabuceta*" [trebuchets] are truly the torments of walls. (In French "*trebuches*"). ("*Jesa*", [in French] "*gisarm*." ) [The *guisarme* was very popular. A variety of the bill, it started out as an agricultural tool, was modified in various ways to become a war weapon and still survives as an agricultural tool, the bill, in England. Mounted on a long pole there is a broad blade with a cutting edge; from the back of the blade a spike or hook projects.] "*Spares*" [hunting knives], the kind of knives whose sharp points are in a scabbard. ("*Anelacias*", in French "*anelax*." ) [This was also sometimes called "*cinquedeas*" from the width of the blade which was supposed to be five fingers wide at the hilt.] "*Avalancias*", a small square knife [in contrast to the triangular shape of the "*anelax*?"] "*Catapultas*" [catapults], iron javelins. "*Galerus*" [helmet] is a covering for the head and is of this fashion: the headpiece is the cover of the soldier's head; the "*conus*" [cone-shaped point] is on the top of the headpiece. "*Toraces*" [breastplates] are the defenses of the body. ("*Bombicinia*" [the quilted garments worn under mail], in French "*aketun*" [gambeson], from "*bombex*, -icis" [silk or, in general, any

Gallice "cotun." Mangonalia, Gallice "mangeneus." Ocreas, Gallice "chausces de fer." Femoralia, Gallice "quissers"). Genualia dicuntur a genu, Gallice "genouilliers" ("genuliers"). Contos, Gallice "perche" ("perches." Uncos, Gallice "crokes", . . . inde uncus, -ci, Gallice, "petit croket"). Cippus est quilibet truncus, et specialiter truncus ille quo crura latronum coarctantur, Gallice "cep." Barrarias dicuntur a barris, que sunt vectes; Gallice dicuntur "barres." Ignem pelasgum dicitur "feu grejois" ("fu gregeys"). Fundas (Gallice "faydes") dicuntur a fundo, quia fundunt lapidem, qui transumptive dicitur glans, unde subjungitur glandes. Balistas dicuntur "arbaleste." Trocleatas, ab hoc nomine troclea, que Gallice dicitur "vis", est quedam rota artificiosa.

Fullones, nudi fullantes, fullant pannos laneos et pilosos in alveo concavo, in quo est argilla et aqua calida. Post hoc, desiccant pannos lotos contra solem, in aere sereno, quos ipsi radunt cum carduis multis, ut sint, vendibiliores.

fine fiber, e.g. cotton], in French "cotun" [mod. Fr. "coton"]. "mangonalia" [mongonels], in French "mangeneus" [mod. Fr. "mangonneau"]. "Ocreas" [greaves], in French "chausces de fer" [mod. Fr. would be "chausse de fer", hose of iron]. "Femoralia" [thigh protectors], in French "quissers" [mod. Fr. "cuissard", cuisse, thigh protector]). "Genualia" [knee pieces, knee cops] are called so from "genu" [knee], in French "genouilliers" ("genuliers") [mod. Fr. "genouellères"]. "Contos" [pikes], in French "perche" ("perches" [mod. Fr. "perche", pole]. "Uncos" [hooks, barbs], in French "crokes" [mod. Fr. "croc", hook; grapnel], . . . from "uncus, -ci", in French "petit croket" [mod. Fr. "petit crochet", a little hook]). "Cippus" [stake] is a piece cut from a tree, but especially part of a wolf-trap in which the legs of thieves are confined, in French "cep" [mod. Fr. "cep", vine-stock; plural has the meaning of fetters or stocks]. "Barraria" [barriers] are named from "barris" [bars] which are "vectes" [bars, bolts]; in French they are called "barres" [as in mod. Fr.] "Ignem pelasgum" [Greek fire] is called "feu grejois" ("fu gregeys") [mod. Fr. "feu grégeois"]. "Fundas" [slings] (in French "fuydes") [mod. Fr. "fronde", sling, sling-shot]) are called so from "fundo" [to hurl]; these sling a stone, which in a transferred meaning is called "glans" [acorn, nut], whence the word "glandes" [tumors, glands] is derived. "Balistas" are called "arbaleste" [mod. Fr. "arbalète", crossbow. In some cases a ballista was a huge crossbow, but in others an engine for throwing darts and stone balls]. "Trocleatas" [winches, hoisting tackle], from this word "toclea" [winch], which in French is called "vis" [mod. Fr. "vis", screw], which is an ingenious kind of windlass. [In very powerful arbalaists the bows were sometimes drawn by a screw hooked to the string, a wing nut on the screw being turned to draw the bow.]

Fullers, naked men fulling cloth, beat woolen cloth and shaggy cloth in a hollow trough in which are white clay and hot water. After this they dry the washed cloth in the sun in fair weather; they comb this cloth with many teasels [the prickly heads of the herb, Fullers' Teasel, used to comb cloth after weaving to form a nap], so that the stuff may be more saleable. ["Cloth that cometh fro the weuying is nought comly to were, Tyl it is fullled." Langland, "Piers Plowman", xv, 445. 377]

*Fullones vulgale est. Dum fullant pannos, laboriose et turpiter se gerunt; unde dicuntur fullantes vel sufflantes. Satirica est reprehentio, sicut contingit in multis locis in isto libello.*

Tinctores pannorum tingunt pannos in rubea maiore, gaudone, et sandice; qua de causa unguis habent pictos, quorum autem quidam rubei, quidam nigri, quidam blodii, et ideo contempnuntur a mulieribus formosis, nisi gratia numismatis accipiantur.

*Sandice, omnimode tincture, et commune nomen. Sandis dicitur Gallice "saide", vel "waide." Sequitur, more solito, satirica reprehentio.*

Serdone student frunire correa equina et taurina in truncis concavis, et rudunt illa cum cultro qui dicitur scalprum; coria vero vertunt in frunio, ut cruditas fetida coriorum discedat.

*Cerdone dicuntur Gallice "taneurs"; et nota quod cerdo potest dici quilibet qui operatur in corio. Frunire dicitur "taner", unde frunium, Gallice "tan." Notandum quod in allumia est omne vas solubile indigens frunio. Est vero frunium unum eorum que consolidant vitrum fractum.*

Fabri fabricant super incudem, cum malleolis et forcipibus et vertilacione folium, cultros, et vomeres, ferros equinos, ferrum ad vangam, ad tribulam, ad ligones, ad sarcula, non pretereundo falces ad prata et falcillos ad messes.

*Incus Gallice dicitur "enclume." Vangam, Gallice "beche", vel ferratam palam. Tribulam dicitur "pele"; tribulus dicitur "ronce"*

*"Fullones" [fullers] is inelegant Latin. While they full cloth, they conduct themselves in an energetic but shameless manner, whence they are called braggarts ["fullantes", braggarts?, those who endeavor to make things appear bigger than they actually are, as fullers make cloth thicker?] and mockers [mocking by blowing on bagpipes]. This is a satirical rebuke, just as is met with in many places in this little book.*

Dyers dye cloth in red madder, in woad [a blue dye], and in sandyx [a vermillion dye]; because of this they have fingernails colored in various colors, at times red, then black, sometimes blue, and therefore they are scorned by beautiful women, unless they are welcomed on account of their money.

*"Sandici" [sandyx], any kind of color, and a general name. "Sandis" is called in French "saide", or "weide" [mod. Fr. "guède", woad]. In customary fashion, a satirical rebuke follows.*

Tanners busy themselves with tanning horse hides and ox hides in hollow troughs, and cut them with a knife called a scalpel; properly, they steep the hides in tanbark so that the stink of untreated leather is dissipated.

*"Cerdone" [tanners] are called "taneurs" in French [mod. Fr. "tanneurs"]; and note that "cerdo" [workman] can be applied to anyone who works with leather. "Frunire" [to tan] is called "taner" [mod. Fr. "tanner"], whence "frunium" [tanbark], in French "tan" [as in mod. Fr.] It should be noted that every kind of vessel, lacking tanbark, is soluble in alum. In fact, tanbark is one of the substances which mends broken glass.*

On an anvil, with hammers and tongs and the wind of bellows, smiths forge knives, and spear-heads, horse irons, iron for spade, for a shovel, for mattocks, for hoes, not to mention scythes for mowing grass and sickles for harvesting.

*"Incus" [anvil] in French is called "enclume" [same word in mod. Fr.] "Vangam" [spade], in French "beche" [mod. Fr. "bêche"], or "ferratam palam" [iron spade]. "Tribulam" [shovel] is called "pele" [mod. Fr. "pelle"]; "tribulus" can mean "ronce"*

et "pestel" et "cardon." *Sarcula* dicitur "sarcel"; *ab hoc verbo sarcire, quod est reparare; a quo sartores, id est reparatores pannorum.*

In hospitio probi hominis debent esse ista: mensa decens, mappa candida, manutergium fimbriatum, tripodes alti, trestelli fortes, torres, cremalia, focalia, stipes, cippi, vectes, sedilia, scanna, chathedra, sponde et fercula facta de lingnis levigatis, culcitre, cervicalia, et pulvinaria, cribrum, haustum, taratantarum, multra, caseorum, muscipula.

*Torres* dicuntur a torreo, magnus truncus in capite ignis; idem truncus dicitur tetropofocinium, vel ligni fulcium; dicitur Gallice "treffouel." Cremale, Gallice "cremaul." Stipes, Gallice dicuntur "conches." Cippi, Gallice "cep." Vectes, Gallice dicuntur "barres"; barri sunt genus ludi, Gallice "barres." Sedilia dicuntur a sedeo, Gallice "bans." Scannum dicitur "forme" Gallice. Sponde dicitur Gallice "chalit." Ferculum genus est cathedre que potest claudi et aperi. Levigatis, id est planis. Cervicalia dicuntur "orilier." Pulvinaria dicuntur Gallice "coussin." Pultra, Gallice "scoille." Muscipula, Gallice "retoire."

[bramble, as in mod. Fr.] and "pestel" [tormenter; in mod. Fr. "pester"] and "cardon" [same word in mod. Fr.; botanical name for cardoon, a variety of thistle]. "*Sarcula*" [hoes] are called "sarcel" [mod. Fr. "sarcloir"]; from this word "sarcire", that is to repair; from this "sartores", that is, those who repair clothes [cf. "sartorial"].

In the lodging of a worthy man there ought to be these: a proper table, a white table-cloth, a hemmed towel, high three-legged stools, strong trestles for a table, firebrands, a crane for suspending pots over the fire, a hearth, candle sticks, logs, bars, stools, benches, an armchair, a bedstead and folding-chairs made of polished wood, a quilt, a bolster, and cushions, a sieve, a bucket, a flour-sieve, a milk pail, a cheese vat, and mouse-traps.

"Torres" [firebrands] are so called from "torreo" [to burn], a large trimmed branch for starting a fire; this same branch is called "tetropofocinium" [four-legged andiron?], in French it is called "treffouel" [andiron; also the Noel log, large enough to burn for three days]. "Cremale" [fire-crane], in French "cremaul" [mod. Fr. "crémaillère", chimney hook]. "Stipes" [stem of candle sticks], in French are called "conches" [cf. "sconce"]. "Cippi" [stakes, logs], in French "cep" [mod. Fr. "cep", vine stake]. "Vectes" [bars] are called "barres" in French; "barri" is a kind of game, in French "barres" [the game of Prisoner's Base, still called "barres" in mod. Fr.]. "Sedilia" [stools] are so called from "sedeo" [to sit], in French "bans" [mod. Fr. "banc", bench]. "Scannum" [bench] is called "forme" in French [in mod. Fr. this meaning of "forme" is applicable only in archeology; cf. English "form", a backless, unupholstered bench]. "Sponde" [bedstead] in French "chalit" [mod. Fr. "châlit"; cf. "lit", bed]. "Ferculum" [folding chair; foldstool] is a kind of armchair which can be closed and opened. "Levigatis" [rubbed smooth] that is, made smooth by a plane. "Cervicalia" [bolsters] are called "orilier" [mod. Fr. "oreiller", pillow]. "Pulvinaria" [cushions] in French are called "coussin" [as in mod. Fr.] "Pultra" [filly] in French "scoille" ["escoille", O.F. for "mare"]. "Muscipula" [mousetraps], in French "retoire" [mod. Fr. "ratière"]. [Note: The substitution of "pultra" in the gloss for

Coci mundant in aqua calida cacabos, et urceas, patellas, et sartagine, pelves, ydrias, ollas, mortaria, scutellas, et rotundalia, acetabula, coclearia, et scafas, craticulas, et micatoria, creagras, distant autem clibanos, epicausteria, fornaces.

*Cacabos, Gallice dicuntur "chaudrons." Patella ponitur pro magna scutella. Sartagine sunt patelle in quibus aguntur et vertuntur carnes super ignem. Pelves dicuntur Gallice "bacin." Ydrias, dicuntur ab "ydros", quod est aqua: Gallice "pot-eau." Rotundalia, Gallice "taillieurs" ("trencheurs"); et dicuntur a rotunditate. Acetabula, dicuntur lances ubi ponuntur salsa, et dicuntur ab hoc nomine acetum. Scaphas, dicuntur Gallice "auges", ubi puer balneatur, vel pedes lavantur. Craticulas, dicuntur Gallice "greil." Creagas, dicuntur Gallice "crochet." Clibanos, genus fornacis est. Epicausteria, quia desuper imponitur ignis. Fornaces, dicitur ab hoc nomine furnus, Gallice "four" ("fournaise.")*

Hec sunt instrumenta clericis necessaria: libri, pulpita, crucibolum, cum sepo, et absconsa, et laterna; cornu cum incausto, penna, plumbum, et regula; tabula, ferule, cathedra, assar, pumex, cum plana, et creta.

*Pulpitum, Gallice "letrum", et nota quod pulpitum est assensus*

"multra" in the text is inexplicable, except as a scribe's error in copying.]

In hot water cooks clean cauldrons, and pitchers, plates, and frying pans, basins, water-jugs, pots, mortars, saucers, and trenchers [round wooden plates], vinegar bottles, spoons and bowls, gridirons, and graters, meat-hooks; moreover they have ovens, chafing-dishes, furnaces.

"Cacabos" [cauldrons] are called in French "chaudrons" [mod. Fr. "chaudron", cauldron]. "Patella" [dishes] is a word used for large saucers. "Sartagine" [frying pans] are vessels in which meats are set and turned over fire. "Pelves" [basins] are called in French "bacin" [mod. Fr. "bassin"]. "Ydrias" [water-jugs] are so called from "ydros" [ὑδρως] which is water; in French "pot-eau" [mod. Fr. "pot à eau", water-jug, pitcher]. "Rotundalia" [trenchers], in French "taillieurs" ("trencheurs") [mod. Fr. "tranchoir"]; and it is called so from its round shape. "Acetabula" [vinegar bottles], dishes in which condiments are placed are called thus, and also they are called this from this word "acetum" [vinegar]. "Scaphas" [bowls] are called "auges" in French, where a child is bathed, or feet are washed [mod. Fr. "auge", bucket; watering trough]. "Craticulas" [gridirons], in French are called "greil" [mod. Fr. "gril"]. "Creagas" [meat-hooks], in French are called "crochet" [as in mod. Fr., meaning a hook]. "Clibanos" [ovens] are a kind of furnace. "Epicausteria" [chafing-dish; saucepan used over heat], because it is placed above fire. "Fornaces" [furnaces], "furnus" [oven; bakery] comes from this name; in French "four" [as in mod. Fr.], ("fournaise" [in mod. Fr. "fournaise", furnace, is used colloquially for an oven]).

These are the necessary tools of a clerk: books, lecterns, a lamp with tallow, and sconces, and a lantern; an inkhorn, quill pen, lead, and a ruler; a table, a little bookcase [reading "foruli" for "ferule"], an arm chair, an iron knife, pumice, together with a plane, and chalk.

"Pulpitum" [lectern: reading desk], in French "letrum" [mod. Fr. "lutrin"], and note that "pulpitum" is the approval ["assensus"] of



*graduum ad locum ubi legitur, quia "letrum", sive analogium, est id super quod ponitur liber. (Plana proprie dicitur instrumentum ferreum cum quo pergameniste preparant pergamenum.)*

In spera sunt paralleli, et coluri, orizon, axis, et galaxias. Organicos imitata modos, mulcet Jovis aures giga, qui es cleri nescia ferre rudes.

*Spera sic describitur: spera est quedam figura rotunda, ex circulis composita, mundi similitudinem representans. Cujus partes sunt; paralleli qui sunt quinque, articus, artaticus, solstitialis hiemalis, estivalis, paralellus equinoxialis, qui est in medio, in quo sol facit equinoxium bis in anno, scilicet in ariete et in libra. Coluri duo sunt, unus est verticalis, alius est terre collateralis. Orizon, interpretatur finitor visus. Axis sic describitur: linea ydealis que dirigitur a polo artico ad polum artaticum, per meditullium terre, quod est centrum spere mentalis. Galaxias est circulus qui dirigitur a septentrionali plaga ad australem regionem, per aliud emisperium rediens ad punctum a quo incepit. Giga est instrumentum musicum, et*

*academic degrees at the place where it is read aloud, that being the lectern, or by analogy, that upon which the book is placed. [As part of the ceremony in the cathedral in which the candidate for licensure was formally accepted into the ranks of the academicians as a fellow Doctor, he was given a book as part of his insignia. See Rashdall, v. I, p. 228. Also compare "assensum graduum" with the present day ritual of graduation: the candidate ascends a dais on which almost invariably there is a lectern where he receives a diploma, the written evidence that the candidate's work is approved and that a degree has been given him. Another possible translation of this sentence: ". . . a pulpit is the ascent of steps to the place where reading takes place"]. (Properly, the iron tool with which parchmenters dress parchment is called a plane.)*

On a globe there are parallel lines and colures [the two great circles of the celestial sphere which intersect at right angles to each other at the poles; one passes through both equinoxes and the other through both solstices], the horizon, axis, and the Milky Way. The gittern, the imitator of organ tones, delights the ear of Jove, which does not know how to bear the rude tones of the clergy. [What connection draws the gittern into this description of sphere? the "music of the Spheres"? the association of the sky god, Jove, with the Milky Way, etc.?)

A globe is described thus: a globe is a certain kind of round form, made up of circles, representing a likeness of the earth. The parts of it are: parallel lines of latitude which are five in number, the arctic, the antarctic, the winter solstice [Tropic of Capricorn], the summer solstice [Tropic of Cancer], the parallel of the equinox, which is in the middle, where the sun makes [day and night] equal twice a year, that is to say, in the Ram [Aries, March 21 to April 19] and in Libra [September 23 to October 22. The vernal equinox is about March 21, the autumn equinox about September 22.] There are two colures, one is topmost, the other on both sides of the world. Horizon signifies the limit of vision. The axis is described thus: an imaginary line which is drawn from the arctic pole to the antarctic pole, through the middle of the world, that is, the center in the imaginary sphere. The Milky Way is the circle which is drawn from the region of the north to the southern region, returning through the other hemisphere to the point from which it started. "Giga" [gittern. lute] is a musical instrument, and

*dicitur Gallice "gigue", et docet clericos ne videantur mimi, quod denotatur dum dicitur organicos.*

Supra perticam magistri Johannis de Gallandia diversa indumenta pendent, tunice, supertunica, pallia, scapularia, capa, coopertorium, lintheamina, renones, sarabarre, stragule, camisie, bracce, bumbicinia, et tapeta, cuculli, et collobia cum lacernis, et trabee cum paludamentis.

*Pertica, Gallice "perche", und versus: —*

*Pertica diversos pannos retinere solebat.*

*Quedam nomina plana sunt; pallia est equivocum ad mantellum et ad sericum auratum. Renones dicuntur a renibus, Gallice "tabar", mantellus rotundus lombardi. Sarabare sunt indumenta Saracenorum, Gallice "esclavines", et dicuntur sarabarre quia gravis vestis est. Stragula est quelibet vestis cum sinu deaurato sine capucio. Cuculli dicuntur Gallice "cole." Colobia capucia sunt bubulcorum. Lacernis, sic dicuntur quia lacerna est pallium tam tenue et leve, quod homines possunt videri per medium, et dicitur Gallice "bife." Trabea est regalis infula. Paludamentum, propter aurum et gemmas quas habet, est specialiter ornamentum imperatorum.*

*Presbiteri libros habent necessarios in ecclesiis suis, missale,*

*in French is called "gigue" [in mod. Fr. "gigue" has the meaning of jig; the word is from the Italian "giga", originally a fiddle or a lute], and teaches clerks that they not seem as actors in a farce, because it is branded with reproach when it is called an organ [teaches clerks not to pretend to be other than they are and so escape ridicule, and not be like a gittern which is ridiculous when it tries to imitate an organ?]*

On the clothes-rail of Master John of Garlande hang various garments: coat, surcoat, cloak, shoulder-cape, a cape with a hood, a coverlet, sheets, tabard, trousers, a garment of striped cloth, shirt, breeches, doublets, and figured cloth, cowls, and short-sleeved tunics of thin cloth, and a ceremonial robe, along with military cloaks.

*"Pertica" [clothes-rail], in French "perche" [as in mod. Fr.], whence the verse:*

*A pole was wont to hold divers garments.*

Certain names are clear; "pallia" [cloaks] applies equally to a mantle and gold silk. "Renones" [tabards] are so called from the kidneys [because a tabard is short, only covering the kidney or renal region in length], in French "tabar" [mod. Fr. "tabard"], a mantle encircling the loins. "Sarabare" [wide trousers] are the garments of the Saracens, in French "esclavines" and are called "sarabarre" because the material is heavy. [Because the Saracens were a grave threat, that is, a heavy threat to the Christians? Or is this a reference to "barrus", an elephant, to convey the impression of heaviness? In mod. Fr. "esclavine" means a duffle-coat, thus retaining the idea of "gravis vestis"]. "Stragula" [striped cloth] is certain kind of garment with golden folds [woven with threads of gold?] without a cowl. "Cuculli" [hoods; cowls] are called in French "cole" [mod. Fr. "coule"]. Hooded tunics are worn by cowherds. "Lacernis" [thin cloth], so called because "lacerna" is a cloak so thin and light that men can be seen through it, and in French is called "bife" ["biffe", "bife", a kind of transparent, light cloth]. "Trabea" [ceremonial robe] is a regal chasuble. "Paludamentum" [military cloak], because of its gold and jewels, is characteristically the trappings of generals.

Priests have the requisite books in their churches: a missal

gradale sive graduale, troparium, antiphonarium, breviarium, martirologium, psalterium, letaniam, passionarium, bibliothecam, hymnuarium, kalendarium, sine quibus vespere, nec matutine, nec missa possunt celebrari.

Presbiter habeat libros quibus predicet catholice, id est fideliter; doceat typice, id est figurative; loquatur pragmatice, id est causative; proponat quedam ypotetice, id est personaliter vel supponitive, quedam paranetice, id est interponitive, quedam prophonetice, id est exclamatorie, quedam proseutice, id est deprecative; aliquando procedat herotice, quod est amatorie; aliquando diastolice, id est separatorie; aliquando antisiasitice, id est contra substantiam, id est contra se ipsum; sepe simboletice, id est reconciliatorie vel collective; sepe prosagoreutice, id est precienter; sepe sillogistice, id est conclusive; interdum loquatur larcheretice, id est gratificative; gemat trenetice, id est lamentorie; canat palinodice, id est recantatorie; canat antipodotice, id est responsorie; canat apostolice, id est suasorie; metricet tropice, id est converseive; dictet ethice, id est moraliter; rideat saterice, id est reprehensorie; mordeat aliquando cinice,

[book of the Mass], an anthem or service book [containing the liturgy sung as the choir stood on the altar steps], a book of tropes [words, phrases, sentences or verses sung by the choir as embellishment of the Mass or breviary offices], a book of antiphons [hymns or prayers sung in alternate parts], a breviary [containing all the daily prayers, psalms, lessons, etc., necessary for the Divine Office that must be recited daily by priests], a martyrology, a psalter [book of psalms], a litany [a book of prayers of invocation and supplication], a passional [a book containing descriptions of the sufferings of saints and martyrs, to be read on their festivals], a Bible, a hymnal, a calendar, without all of which neither vespers nor matins nor the Mass can be celebrated.

As for the priest, let him have books from which to preach orthodoxy, that is accurately; let him teach by allegories, that is figuratively; let him speak pragmatically, that is effectively; let him propose a certain hypothesis, that is expressed or implied; some kind of parenthetical statement, that is an interposition; something commanded publicly ["prophonetice" from "*προφωνέω*"] that is in a loud voice; something in a prayerful manner, that is in entreaty; sometimes let him advance nobly, as a loving friend; sometimes let him be apart, that is separate; sometimes opposed to substance ["antisiasitice" from "*ἀντί οὐσία*", against one's own essence], that is against essence, that is against his own being; at times with a creed, that is a reconciliation or a summing up; at times perceiving beforehand, that is with foreknowledge; at times, syllogistically, that is conclusively; now and then let him speak sweetly ["larcheretice" from "*λαρός*", sweet, pleasant?], that is graciously; let him groan with fear, that is dolefully; let him sing a palinode, that is to sing a chant again; let him sing antiphonally, that is in response; let him sing like an apostle, that is persuasively; let him versify metaphorically, that is to effect a change [in the behavior of his congregants?]; let him compose in a moral strain, that is virtuously; let him ridicule [what is wrong] satirically, that is with rebuking; let him bite [at evil] in canine

id est canine; loquatur de presenti per presens tempus, de imperfectis per parachimenon, de perfectis per loriston, de plusquamperfectis per ypersinteticon; consideret ad tres modos loquendi, scilicet didascalon, id est doctrinale; dragmaticon, id est interrogativum; hermenoticon, id est interpretativum; sancte vivat et sancte doceat, et hec ei sufficiant.

*Herotice dicitur ad heros, -ois; Gallice "baron." Simbolum, -li; Gallice dicitur "escot de taverne."*

His ornatur presbyter ornamentis, scilicet superlicio, alba, talari, et tyara, manipula vel phanula, stola, infula, et cinctorio candidissimo. Sed episcopus celebrat cum mitra et anulo, poderi, rationali, humerali, qui sepiissime gerit pedum deauratum.

*Alba dicitur Gallice "aube." Talari, id est longa usque ad talos. Tyara, Gallice dicitur "mitre." Phanula est id quod sacerdos gerit in branchio. Poderis est vestis similis albe, Gallice "aube." Rationale*

fashion, that is like a dog [a reference to Micah 3:5 ". . . prophets that bite with their teeth . . .?"]; let him speak of the present in the present tense, of the unfinished in the perfect tense ["parachimenon" from "*παράκειμενος*", the perfect. For use of the perfect tense for the imperfect, cf. Shaw's "*Grammatica Anglo-Romano*" (1687), p. 88: "The Preterperfect is often used for the Preterimperfect . . ."], of what is completed in the aorist, of the more than perfect past time in the pluperfect tense; let him reflect upon the three ways of speaking: namely, the didactive, that is by instructing; the manipulative ["dragmaticon" from "*δραγμός*", handling], that is by questioning; the hermeneutic, that is by interpretation; let him live in a holy manner and let him teach in a holy manner, and let these things suffice him.

"Herotice" [nobly] is so called from "hero, -ois" [hero, an illustrious man], in French "baron" [cf. O.E. "beorn", a man of valor, hero]. "Simbolum, -li" [symbol] in French is called "escot de taverne" [mod. Fr. "enseigne de taverne", a tavern sign board which in medieval times would, of course, have been a picture or painted symbol.].

A priest is furnished with these accoutrements, namely a surplice, an alb [a white close-sleeved vestment], a cassock and a biretta ["tyara", mitre, was worn by bishops, so I have used a humbler word for a priest's headgear], a maniple or fanon [an ornamental band worn on the left arm near the wrist], a stole, a chasuble [a sleeveless outer vestment worn at the Mass], and a very white cincture. But the bishop celebrates divine services with mitre and ring, rochet [a vestment of linen or lawn, resembling a surplice], a breastplate, a shoulder cape and very frequently he carries a gilded pastoral staff.

"Alba" [alb] is called "aube" in French [as in mod. Fr.]. "Talari" [ankle-length robe, cassock], that is reaching to the "talos" [ankles]. "Tyara" is called in French "mitre". "Phanula" [fanon] is that which the priest wears on his arm. "Poderis" [rochet] is a garment similar to the alb, in French "aube". "Rationale" [breast-

est ornamentum episcopale, alio modo dicitur "logion"; illud scilicet quod deferebatur in pectore episcopi ad modum laminae auree, in qua erant duodecim lapides, et in illis duodecim nomina prophetarum; adhuc erant in illa lamina aurea veritas et iudicium. Pedum dicitur Gallice "croce."

In ecclesiis debent esse crux magna et parva, fons sacra, aspersorium, aqua benedicta, vexilla in lancea, campana in campanario, thuribulum, phiala una cum vino et alia cum aqua, et pixis hostiarum.

Vexilla dicitur Gallice "baniere", vel "confenum."

In stabulo equino garcifer cum strigilibus asperis et dentatis strigilat equos, et in batis profert avenam ad presepiam, et fimos transfert in cenovectorio, ad agros impinguendos.

Batus, -i, proprium nomen est, Gallice dicitur "provendier." Cenovectorium, Gallice dicitur "civière", de cenum, quod est lutum, et veho.

Hec sunt instrumenta mulieribus convenientia: forcipes, et acus, fusus, et theca, vertebrum, et colus, mataxa, trahale, girgillum, excudia, et rupa, ferritorium, linipulus, et culpatorium, cum lexiva et lexivatorio, calotricatorium, licinitorium, quod monachi dicunt lucibruciunculum.

plate] is an ornament of a bishop, called in another fashion "logion" [λογέιον, the High Priest's breastplate]; this is, in other words, that which was carried on the breast of the bishop in the manner of the golden plate on which were twelve precious stones and on these twelve the names of the prophets [the stones on the High Priest's breastplate were engraved, not with names of prophets but with the names of the twelve tribes of Israel; according to the Catholic church, there were twelve minor prophets, but perhaps here "prophets" might mean the twelve apostles?]; moreover on that breastplate were truth and judgement [the Urim and Thummim, the priestly device for obtaining oracles]. "Pedum" [shepherd's crook; crozier] is called "croce" in French [mod. Fr. "crosse"].

In churches there must be a great cross and a small one, a sacred font, a holy water sprinkler, holy water, a banner [an ensign with a cross] on a lance, a bell in a bell-tower, a censer, one vial with wine and another with water, and a container of consecrated wafers.

"Vexilla" [banner] in French is called "baniere" [mod. Fr. "bannière"] or "confenum" [mod. Fr. "gonfalon"; gonfalon is a gonfalon hanging directly from a lance, just below the lance head].

In the horse's stable a groom carries horses with rough and toothed currycombs, and proffers oats by measure in the manger, and carries out the manure in dung-carts to fertilize the fields.

"Batus, -i" [a measure of grain from "bath" the Hebrew unit of liquid measure, about nine gallons], in French called "provendier" [mod. Fr., "provende", fodder]. "Cenovectorium" [dung-cart] in French is called "civière" [mod. Fr. "civière", handbarrow], from "cenum", which is filth, and "veho" [to carry].

These are the tools appropriate for women: scissors, and needle, spindle, and thimble, spindle-whorl, and distaff, a teasel (?), a bobbin (?), a reel, a pestle, and a flaxbreaker, an iron beater, bundles of flax, a wood-cutter [to cut away the woody and defective parts of the flax plant], along with lye and a lye-tub, washboard (?), and a stone for smoothing linen, which monks call a sleek-stone.

Hec sunt instrumenta, etc. Quedam sunt communia utrique sexui. Theca dicitur Gallice "deel." Fusus Gallice dicitur "fusel." Vertebra dicitur "vertel", scilicet illud quod pendet in fuso. Mataxa dicitur a manu et teneo; Gallice "tozez." Trahale dicitur a traho, Gallice "traail." Girgillus, Gallice "desvuideor", et dicitur a girus. Excudia dicitur ab excutio, et est illud instrumentum cum quo linum textitur, Gallice "paissel." Rupa dicitur a rumpo, quoddam instrumentum cum quo rumpitur linum. Ferritorium, Gallice "batoer." Calotricatorium, Gallice "ridoir"; scilicet illud instrumentum super quod tricant et terent supara. Licinitorium, Gallice dicitur "liche."

Textrices, que texunt serica texta, projiciunt fila aurata officio cavillarum, et percuciant subtemina cum linea spata; de textis vero fiunt cingula et crinalia divitum mulierum et stole sacerdotum.

Cavillarum, dicuntur Gallice "esclices" vel "cavilles"; vulgare est. Subtemen idem est quod trama. Spata instrumentum est mulieris, et ejus diminutivum est spatula. Crinalia dicuntur a crinibus; Gallice "capel." Stola dicitur a "stolon",

These are the tools, etc. Certain ones are common to both sexes. "Theca" [thimble] is called in French "deel" [mod. Fr. "dé"]. "Fusus" [spindle] in French is called "fusel" [mod. Fr. "fuseau"]. "Vertebra" [spindle-whorl] is called "vertel" [mod. Fr. "volant"], namely that which is appended to the spindle [to make it turn better]. "Mataxa" [teasel?] is so called from "manu" [hand] and "teneo" [to hold]; in French "tozez" [cf. OED "toze", to comb or card]. "Trahale" [bobbin?] is so called from "traho" [to draw out], in French "traail". "Girgillus" [reel, yarn-winder], in French "desvuideor" [mod. Fr. "devidoir"], and is called so from "girus" [circle, ring]. "Excudia" [pestle, pounder] is called so from "excutio" [to thresh], and is that tool with which flax is produced [by the plant being beaten or pounded], in French "paissel" [mod. Fr. "pilon", pestle]. "Rupa" [rock, flax-breaker], from "rumpo" [to break], a certain tool with which flax is broken. "Ferritorium" [an iron beater], in French "batoer" [mod. Fr. "battoir", bat, beater]. "Calotricatorium" [washboard?], in French "ridoir" [mod. Fr. "ridé", ribbed], namely that instrument on which they cast and rub garments [reading "tricant" as from "traicio"]. "Licinitorium" [sleek-stone] in French is called "liche" [mod. Fr. "lisse", smooth, sleek].

Weavers, who make silk cloth, stretch out golden threads by means of pegs and strike the weft with a flax batten; from the cloth, to be sure, they make the belts and headbands of rich women and priests' stoles.

"Cavillarum" [pegs] are called in French "esclices" [mod. Fr. "éclisse", wedge] or "cavilles" [mod. Fr. "cheville", peg]; it is a commonly used word. "Subtemen" [the woof or weft of a web; that which is woven in] is the same as "trama" [cf. "tram", in modern English a silk thread formed of two or more threads twisted together, used especially for the weft, or cross threads, of the best velvets and silks]. "Spata" [batten used to drive home the woof or tram] is a woman's tool and its diminutive is "spatula". "Crinalia" [headbands] are so called from "crinibus" ["crinis", hair], in French "capel" [mod. Fr. "capeline", lady's hood]. "Stola" [stole] is named from "stolon" ["στόλιον", a small garment, the diminutive

*quod est ornamentum, et inde dicitur tolos illud pomellum quod ponitur supra domum in ultimo, quum perfecta est.*

Textrices ducunt pectines cum trama, que trahitur a spola et pano. Ipsa textrix percutit tramam cum lama, et volvit spolam in troclea, et telam ductione filorum et globorum ordinatur.

*Pectines dicuntur Gallice "pignes." Spola dicitur a spolio, Gallice "espoulet", quia sepe spoliatur a filo, hoc est Gallice "chanon", a filo. Panus est illa virgula in navicula ("navette"), que tenet spolam. Troclea est rota textricis, et dicitur Gallice "trameor." Lama dicitur Gallice "lamme", scilicet id instrumentum quo percutit fila.*

Pextrices juxta focum sedent, prope cloacam et prope monperia, in pellicibus veteribus et in velaminibus fedatis, dum carpunt lanam villosam, quam pectinibus cum dentibus ferreis depilant.

Devacuatrices sunt que devacuant fila, vel mulieres aurisece; devacuant et secant tota corpora frequenti coitu; devacuant et secant aliquando marsupia scolarium Parisiensium.

*Devacuatrices dicuntur Gallice*

*of "στολή") which is an adornment and whence is derived "tolos" [dome], that little ball which is placed above a house when it is completed. [cf. Loft, "Knight's Acre", p. 26, Fawcett ed., 1976: ". . . the cheerful custom of putting a green bough on the highest point of a new building (on its completion)"]. The etymology of "tolos" is incorrect; it is from "θόλος", a dome or circular vault. In this particular use of "tolos", however, there is a curious affinity with "τέλος", completion.]*

Weavers guide their weaver's reeds with the tram [the silk thread] which is drawn from a spool and the thread wound on it. The weaver herself strikes the thread with a weaver's sley [batten of a loom] and turns the spool in the cylinder of the loom, and regulates the cloth by the guidance of the threads and their circuits.

*"Pectines" [weaver's rods] are called "pignes" in French [mod. Fr. "peigne", reed of a loom]. "Spola" [spool, bobbin] is called so from "spolio" [to strip], in French "espoulet" [O.F.: weaver's spindle], that which is often stripped of thread; in respect to thread, this in French is "chanon" [mod. Fr. "chaîne", the warp, or threads stretched lengthwise on a loom]. "Panus" [the thread wound upon a bobbin] is that small rod in the weaver's shuttle which holds the spool. ["Navicula", weaver's shuttle; O.F. "navette", as also in mod. Fr.]. "Troclea" [cylinder of a loom] is the weaver's wheel and in French is called "trameor" [mod. Fr. "trameur", weft-winder]. "Lama" [weaver's sley] is called "lamme" in French [mod. Fr. "lame", blade], namely that tool which strikes the thread.*

Carders sit beside the hearth near a drain and a trough; [they are dressed] in old leather garments and filthy veils while they card the rough wool, which they comb out with iron-toothed combs.

Clean-up women are those who empty out the remnants, or women who clip gold; they gut and cut up entire bodies by frequent copulation; sometimes they gut and cut up the purses of Parisian students.

*"Devacuatrices" [clean-up women] are called in French*

"desvuidereses." Aurisece Gallice "trencheresses de or", et dicuntur ab auro et seco; inde sequitur reprehensio saterica.

In platea nova ante paravisum Domine nostre, aves inveniuntur vendende, anseres, galli et galline, capones, anates, perdices, phasiani, alaude, passerres, pluvinarii, ardee, grues, et cigni, pavones, et turtures.

Paravisus est locus ubi libri scolarium venduntur. Phasiani dicuntur Gallice "faisans." Alaude dicuntur Gallice "aloes." Pluvinaria dicuntur Gallice "plouviers." Ardee dicuntur Gallice "hairon."

Auceps insidiatur avibus in nemore, a quo capiuntur fenix, aquila, herodius, et ancipiter, falco, et capus, merulus et merula, sturnus, et sitacus, philomela, et lucinia; quia milvum, et cornicem, et corvum, et bubonem, vespertilionem, et nicticoracem, et pellicanum capere dedignantur.

Cornix dicitur a cornicor, -aris; Gallice "gengler."

Piscatores vendunt salmones, et trutas, lampridas, murenas, morium,

"desvuidereses" [women who empty, clean out]. "Aurisece" in French "trencheresses d'or" [mod. Fr. "trancheuses d'or", women who clip or cut gold] and are called so from "auro" [gold] and "seco" [to cut]; whence follows the satirical rebuke. [cf. with modern slang of "being cleaned out" and "clip-joint."]

In the new street before the courtyard of Notre Dame birds are to be found for sale: ganders, cocks and hens, capons, ducks, partridges, pheasants, larks, sparrows, plovers, herons, cranes, and swans, peacocks, and turtle-doves.

"Paravisus" [derived from "paradisus" (park); parvis or courtyard in front of a church] is the place where scholars' books are sold. "Phasiani" [pheasants] are called "faisans" in French [mod. Fr. "faisant, faisane"]. "Alaude" [larks] are called "aloes" in French [mod. Fr. "allouette"]. "Pluvinaria" [plovers] are called "plouviers" in French [mod. Fr. "pluvier"]. "Ardec" [herons] in French are called "hairon" [mod. Fr. "héron"].

The fowler lies in wait in the forest for birds; by him are caught the phoenix, the eagle, the gerfalcon, and the sparrowhawk, the falcon, and the musket [the male of the sparrowhawk], the blackbird and its mate, the starling, and parrot, the nightingale and the firefly [a beetle in a catalogue of birds is as likely as a phoenix in the net of a French birdcatcher. However if "lucinia" is read as "luscinia", nightingale, "philomela" should, I believe, be translated as "swallow"; see II B under Philomela in Lewis and Short's Latin Dictionary]; although they scorn to take the kite, and crow, and raven, and the owl, the bat, and the night-heron, and the pelican.

"Cornix" [crow] is so called from "cornicor, -aris" [cornicor, -ari]?, to caw like a crow; the verb, however, is derived from the noun. The ultimate source is "κορωνός", curved or bent, from which comes "κορώνη", a raven or crow, that is, a bird with a hooked or curved bill, in French "gengler" [cf. English "jangler", one who produces harsh, discordant sounds.]

Fishermen sell salmon, and trout, lampreys, murena [a species of eel], remora ["morium" from "mora"? or bar-



pectines, anguillas, quibus associantur lucii, stinci, ragedie, allectia, mulli. Ipsi vero piscatores capiunt cum hamis et rethibus percas, gobiones, et gamaros; et canes marini ab equore devehuntur.

(*Ragedie*, Gallice "*raye*." )

Transitum feci hodie per campum, in quo vidi animalia ista: boves, oves, et tauros, et vaccas, capreos, et capras, et edos, vitulos, et pullos, cum equis et equabus, cum mulis, burdones, et asinos, et asinas, camelos, et dromedarios, per pascua spaciantes, porcos et porcas cum porcellis.

In nemore regis Francie sunt multa animalia silvestria, scilicet cervi et cerva, dammi et damme, hinnuli, capreus, taxus, lince, apri, leones, pardi, tigrides, ursi et urse, lepores, cuniculi, esperioli, simii et simie, lutricii in stangnis, et vulpes astute, et petoides gallinarum hostes.

*Hinnulus*, fetus cerva; *inula* Gallice dicitur "*eschaloigne*", unde versus —

*Hinnulus in silvis, inule queruntur in hortis.*

*Tigris est quoddam animal quod, nisi consequatur predam, moritur pre dolore, et cum non habet masculum aperit gulam contra ventum flantem et concipit. Esperioli, Gallice "escuruel."*

In horto magistri Johannis sunt herbe scilicet iste: salvia, petroselinum, dictamnus, ysope, celidonia, feniculus, piretum, columbina, rosa, lilium, et viola; et a latere crescit urtica, carduus, et salinca. Sed medicinales herbe sunt ibi, mercurialis scilicet et malva, agrimonia, cum solatro

nacles?] scallops, eels, to which are added luce [fully grown pike], sticklebacks, ray, herring, mullet. The fishermen themselves, indeed, catch perch, gudgeons and lobsters with hooks and nets, and seals are carried away from the sea.

"*Ragedie*" [ray], in French "*raye*" [mod. Fr. "*raie*"].

Today I crossed a field in which I saw these animals: oxen, sheep, bulls, and cows, billy goats, and nanny goats, and kids, calves and young animals, along with horses and mares, as well as mules [sterile offspring of a male donkey jackass and a mare], hinnies [offspring of a jennet or female donkey and a stallion], and jackasses and jennets, camels and dromedaries, [and] walking through the pastures, swine and sows with piglets.

In the forest of the King of France are many sylvan animals, namely stags and hinds, bucks and does, the roebuck, the badger, lynx, wild boars, lions, panthers, tigers, bears and she-bears, hares, rabbits, squirrels, apes and she-apes, otters in ponds, cunning foxes, and polecats, the enemy of poultry.

"*Hinnulus*" [fawn], offspring of the doe; "*inula*" [scallion] is called in French "*eschaloign*" [mod. Fr. "*échalote*"], whence the verse —

*The fawn [hinnulus] in the forest, the scallion [inule]  
in the garden is to be sought.*

*The tiger is a certain animal which, unless it overtakes its prey, dies of chagrin; and when it does not have a male mate, it opens its mouth to the blowing wind and conceives. "Esperioli" [squirrels], in French "escuruel" [mod. Fr. "écureuil"].*

In Master John's garden are these plants: namely, sage, parsley, dittany, hyssop, celandine, fennel, camomile, columbine, the rose, lily, and violet, and on the side grow the nettle, the thistle, and the wild nard. And medicinal plants are there: namely, mercurialis [used in scrofula, syphilis and dysmenorrhea], and mallow [a demulcent], agrimony [an astringent and used in tonics], along with bittersweet [a species of nightshade, possessing narcotic, diuretic and sweat-producing properties;

et solsequio.

*Celidonia* dicitur a "chelin", quod est irundo, quia silvis prosilit a terra cum irundine. *Saliunca* Gallice dicitur "cauchetrepe"; *calcaneus* dicitur ab illa, quia fit de ferro. *Mercurialis* est herba medicinalis quae dicitur a Mercurio, vel quasi merdam creans, quia purgat ventrem. *Solatrum* dicitur morella, quae quasi lignum in quodam specie erigitur.

*Ortolanus* magistri Johannis colit in orto suo olus, quod dicitur caulus; ubi crescit borago vel bleta, porum et allia, sinapis, unde fit sinapium, poreta, et civolli sive cepule, et inule, quia in nemore suo crescit pimpinella, pilosella, sanica, buglosa, lancea, et cetera herbe quae corporibus valent humanis.

*Inula* Gallice dicitur "eschaloigne."

In virgulto magistri Johannis cerasus fert cerasa, pirus pira, pomus poma, prunus pruna, coctanus coctana, mespilus mespila, pessicus pessica, castanea castaneas, nux nuces, avellana avellanas, ficus ficus, vitis uvas et pampinos, palmites et antes et phalangas, sine quibus mensa divitis mendicavit.

Hec sunt nomina silvestrium arborum qui sunt in luco magistri

used chiefly in skin conditions such as psoriasis], and heliotrope [supposed to have great medicinal properties, especially against poisonous bites and stings. See Pliny, "Natural History", Book 22, Sec. 29].

"*Celidonia*" [celandine] is called so from "chelin" ["χελιδών"] which is a swallow; that is because in the woods it bursts forth from the earth with [the arrival of] the swallows. "*Saliunca*" [wild nard] is called "cauchetrepe" in French [mod. Fr. "chaussetrap", caltrop, an instrument with four iron points so placed that when any three of them were on the ground the fourth would be in a position to lame horses of enemy cavalry. "Caltrop" as a botanical term in French is "chardon", [thistle]; "*calcaneus*" [spur] is named after this plant, because it [the spur] is made of iron. "*Mercurialis*" is a medicinal plant named after Mercury, or perhaps partly from "merdam crean" [creating excrement] because it purges the belly. "*Solatrum*" [bittersweet, nightshade] is called "morella" [morel, black nightshade], which is grown in a certain shape as though [it were] a tree.

In Master John's garden, his gardener cultivates a vegetable which is called a cabbage; there flourish borage and spinach, chives, and garlic, mustard from which a poultice is made, leeks, and the chibol or onion, and the scallion, while in his grove the pimpernel grows, the bladderwort [?], sanica, bugloss, spearwort, and other plants which strengthen human bodies.

"*Inula*" [scallion] is called "eschaloigne" in French [mod. Fr. "échalote"].

In the orchard of Master John the cherry tree bears cherries; the pear tree, pears; the apple tree, apples; the plum tree, plums; the quince tree, quinces; the medlar tree, medlars; the peach tree, peaches; the chestnut tree, chestnuts; the almond tree, almonds ["nux" as in Vergil's "Georgics", I, 187]; the filbert tree, filberts; the fig tree, figs; the vine branch, grapes and tendrils, the young shoots of the vine both in rows and ordered ranks; without all these the table of rich men has been reduced to beggary.

These are the names of the forest trees which are in Master

Johannis: quercus cum fago, pinus cum lauro, celsus gerens celsa, cum corno qui fert corna, cinus gerens cina, cum buxo, rannus et bedegar, cum rumice, populus, cum salice, et populus gerens populas, que vulgus manducat, et telia, cum tremulo.

*Bedagar dicitur Gallice "aiglentier."*

In aula mea hec architectari feci: trapetas, solivas, lacunaria, tigna, lodia, trabes, latas, laquearia, columnas, cujus partes sunt basis, stilus et epistilium. Hec fabricantur cum securi, dolabra, rostickucio, vel bisacuta, acucia, terebre, et cum cuneis et cavillas, et celte, et plana, et cum calce lathomi, cum lathomega, amussi, et cum perpendiculo ponderoso.

*Lodia, dicitur a lucem do, quia per lodium intrat lux domum.*

Peregre proficiscens vidi per mare has naves: dromones, galeas, cum galeis militaribus, lembos, privas, liburnas, et triremes.

*Lembus dicitur quasi leviter per aquam mordens, et est parva navicula. Privas, parve naves sunt. Liburna navis est negociatorium.*

Inter naufragia consideravi martirum supplicia, scilicet carceres, patibulum, calofurcium, eculeos, carastas, quadragenas, ypodromia, fustes, lacininas, serras, ungulos, scorpiones, et rotas ex contrario versatiles beate Katherine.

John's wood: the oak tree in company with the beech, the pine and the laurel, the mulberry tree bearing mulberries, along with the cornel cherry tree which produces cornel cherries, the holly tree bearing holly berries, with the boxwood tree, the buck-thorn tree, and the white thorn, along with bramble bushes [?], the poplar tree along with the willow, and the bullace [a small, half-domesticated plum, related to the damson] which common folk chew, the linden tree, and the aspen.

*"Bedagar" [white thorn] in French is called "aiglentier" [mod. Fr. "églantier", eglantine, wild-rose bush].*

In my house I have caused these things to be made: tables, sills, coffered ceilings, beams, louvers, cornices ["trabes", projecting molding], panels ["latas", lathes], paneled ceilings, pillars, the parts of which are base, shaft, and capital. These are fashioned with hatchet, broad-axe, twibill or two-edged axe, sharp tools, drills, and with wedges, and hammers, and chisels, and a carpenter's plane, and with the lime of the stone-cutter, with the mason's axe, the builder's square, and with a heavy plummet.

*"Lodia" [louvers] are called so from "lucem do" [to give light] because light enters a house through the louver.*

Starting out on a pilgrimage I saw these ships: dromonds [large, fast-sailing cutters], galleys, along with military galleons, cutters, private men-of-war [?], brigantines, and triremes.

*"Lembus" [felucca, but translated as cutter to match the following explanation] is said to be cutting, as it were, easily through the water, and is a small boat. "Privas" [private men-of-war?] are small ships. "Liburna" [a Liburnian galley, a brigantine] is a trading vessel.*

In the midst of shipwrecks I have reflected upon the sufferings of martyrs: namely, prisons, fork-shaped gibbets, gallows, racks like wooden horses, gridirons, whips with forty thongs, hippodromes, cudgels, nooses, saws, iron claws, scorpions [scourges with knots or metal points to inflict increased pain], and, for the blessed Catherine, wheels turning in opposite directions.

*Patibulum* dicitur a *patior*, et est idem quod *crux*, et dicitur locus in quo homines patiuntur; Gallice "gibet" vel "piloni." *Eculeus* dicitur quasi *equus ligneus*; *trabs* est erecta, acuta, ad modum equi, in quo extendebantur sancti martires. *Catasta*, carcer ferreus et strictus valde, aculeis repletus, in quo sancti martires extendebantur. *Quadrage*na erat scutica circumdata quadraginta corrigiis, qua verberabatur beatus Paulus, et in unaquaque verberatione deponabatur una corrigia. *Ypodromium* erat spacium in quo beatus Ypolitus dilaceratus fuit, in quo equi trahebant. *Fustes baculi* sunt in quibus homines fustigabantur. *Serras*, dicuntur a *seco*, Gallice "see." *Ungule*, parvi unci quibus caro sanctorum carpebatur. *Scorpiones* ad scorpionum similitudinem erant quidam unci parvi quibus carpebantur sancti martires. *Rotus*, dictum est de beata Katerina, que ligabatur inter rotas in diversam partem discurrentes.

Sed in dominibus divitum vidi liricines, tybicines, cornicines, vidulatores cum vidulis, alios cum sistro, cum giga, cum simphonia, cum psalterio, cum choro, cum citola, cum timpano, cum cimbaliis. Sed alia parte vidi meretrices et tripudiatrices, quas torquebant serpentes, scilicet aspis, basiliscus, prester, sive alpiga, chelindri, vipere sive vepe, et dispas, et tabificus ceps.

In hoc loco agit actor de instrumentis leculatorum, quorum quidam sunt liricines, etc. *Vidulatores* dicuntur a *vidula*, -e; Gallice "viele." *Giga* est instrumentum musicum de quo dicitur,

"*Patibulum*" [fork-shaped gibbet] is called so from "*patior*" [to suffer], and is the same as a cross, and is called the place on which men suffer; in French "gibet" or "piloni" [both spellings retained in mod. Fr.]. "*Eculeus*" [cf. "*equus*"] is so named, [being] as it were, a wooden horse; a beam is set up, given an edge in the shape of a horse, on which the holy martyrs were stretched. "*Catasta*" [gridiron], an iron prison and a very narrow one, full of sharp points, on which the holy martyrs were stretched out [like St. Lawrence]. "*Quadrage*na" was the lash of forty thongs with which the blessed Paul was flogged, and at every blow, one thong was put aside. "*Ypodromium*" [hippodrome] is the public arena in which the blessed Hippolytus was torn apart by horses pulling [in different directions]. "*Fustes*" [cudgels] are sticks with which men were cudgelled to death. "*Serras*" [saws] are called so from "*seco*" [to cut], in French "see" [mod. Fr. "scie"]. "*Ungule*" [claws], little hooks with which the flesh of saints was torn to pieces. "*Scorpiones*" [whips with metal barbs], in the semblance of scorpions, were little hooks [fastened to scourges] by which the holy martyrs were torn. "*Rotus*" [wheel] is spoken of in relation to the blessed Catherine, who was tied between wheels turning in opposite directions.

But in the houses of the rich I have seen lute players, flute players, trumpeters, viol players and their viols, others with tambourine, gittern, with the virginals, with psaltery, with the fiddle, with the citole, with drum, with cymbals. And in another place [Hell] I have seen whores and caperers about whom serpents were twisting, to wit: the asp, the basilisk [a fabulous snake whose breath and glance were fatal], the prester [whose bite caused burning thirst], and solpuga [a kind of venomous ant or spider], the chelydros [a fetid snake living mostly in water], the viper or adder, and the dipsas [whose bite caused violent thirst], and the corroding seps [whose bite caused putrefaction].

Here the author is speaking of the instruments of lechers, some of whom are lute players, etc. "*Vidulatores*" [viol players] are so called from "*vidula*, -e" [viol], in French "viele" [mod. Fr. "viole"]. "*Giga*" [gittern] is a musical instrument of which it is said "a kind of

"Organicos imitata modos;" etc. Choro, instrumentum musicum est in hoc loco. Citola, Gallice "Citole." Tympanum dicitur nomen fictum per onomatopeion, Gallice "tabour"; a quo derivatur tympanifes, quod est species ydropisis, quando venter sonat sicut tympanum. Tripudiatrices dicuntur a tripudiare, quod est facere tripudium, Gallice "treche." Prester, genus serpentis qui prius (quam) puncturas (faciat) veneno suo distendit corpus ex nimio colore veneni, unde Lucanus,

Percussit prester; illi rubor igneus omne  
Succendit, tenditque cutem pereunte figura.

Alpiga serpens est qui statim pungendo interficit, unde Lucanus,

Qui calcare tuas metuat salpiga latebras?

Chelindri sunt serpentes habitantes modo in terra, modo in aqua, et tanti calor is sunt quod faciunt herbas fumare ubi serpunt; unde Lucanus,

Tractique viam fumare chelindri.

Vepa etiam dicitur vipera, et a vepa dicitur vepos, qui est leuator, quia detrahendo mordet sicut vepa. Dispas est serpens, alio modo dicitur situla; de qua Lucanus,

Exivias positura suas et torrida dispas.

imitation organ" [see end of paragraph on p. 60 beginning "Spera sic describitur"]. "Choro" [crowd; the meaning of "fiddle" is derived from this because its playing attracts a crowd] is here a musical instrument. "Citole" [a kind of small, obsolete dulcimer], in French "citole" [mod. Fr. "cithare"]. "Tympanum" [drum] is called a name made by onomatopoeia, in French "tabour" [mod. Fr. "tambour"]; from this is derived "tympanites", which is a kind of dropsy, when the belly makes a noise like a drum. [In modern medicine "tympanites" is the term for distention of the abdomen due to the presence of air or gas in the intestine or peritoneal cavity.] "Tripudiatrices" [caperers] are so called from "tripudiare" [to hop about, dance, leap] which is to make a leap, in French "treche" [cf. mod. Fr. "entrechat"]. "Prester", a kind of snake which, when it makes punctures with its venom, distends the [victim's] body with the heat of the venom, whence Lucan [Pharsalia, IX, 791]:

The prester struck. For him [Nasidus] a fiery  
redness covered all  
And swelled the skin until his shape was lost.

[The last word in the first line is misquoted by the writer; it should have been "ora", not "omne" and the line should end: . . . "a fiery redness inflamed his face"]. "Alpiga" [solpuga] is a serpent which kills instantly by biting, whence Lucan [ibid, 1.837]:

Who does not fear to tread upon your lurking-places,  
solpuga?

"Chelendri" [chelydros] are serpents who live partly on land, partly in the water, and are so hot that they make the herbage smoke wherever they crawl; whence Lucan [ibid, 1.711]:

The smoking path of the creeping chelydros.

"Vepa" [adder] is also called "vipera" [viper], and from "vepa" is derived "vepos", that is, a lecher, because in pulling down [his victim], he bites just like an adder. "Dispas" [for "dipsas"] is a serpent, otherwise called "situla" [from "sitis", thirst]; concerning which Lucan [ibid, 1.717]:

About to lay aside its sloughed-off skins, and  
the dried-up dispas.

*Tabificus ceps; tanti caloris est ille serpens, quod omnia ossa detegit, unde Lucanus,*

*Ossaque dissolvens cum corpore tabificus ceps.*

In loco delicioso vidi virgines, cum nuptis et viduis castis, coream divine laudis celebrantes cum modulis et hymnis, que beatam virginem Mariam et matrem Dei suis invocabant tripudiis, que fons est misericordie, que sperantes in se non derelinquit, sed illum nobis emollit iudicem, qui verbo creavit celestia, terrestria, cui parent quatuor elementa, ignis, aer, aqua, terra, sol et luna, cum aliis planetis et stellis, quam laudant angeli, quam timent demones, cui secreta patent abissi, scilicet dracones, et trachones, et catharacte celi, et cathaduple terre. Et ipse qui venturus est iudicare vivos et mortuos digentur in fine nostri misereri per suam summam misericordiam.

Amen.

*Choream, Gallice "charole", ab hoc nomine chorus. Cathadupla, aquarum fluentium dactus, Gallice "conduit."*

*Explicit Dictionarius  
magistri Johannis de Gallandia.*

[The "sloughed-off skins" belong not to the dipsas, but to the scytale of the previous unquoted line; the scytale is the only serpent which sloughs its skins "while the hoar-frost is still scattered about."] "Tabificus ceps" [the corroding seps]; this serpent is of such great heat that it lays bare all the bones, whence Lucan [ibid, 1.722]:

*The deadly seps, destroying the bones with the body.*

In the place of delight [Heaven] I have seen virgins, along with chaste wives and widows celebrating in divine dance with music and songs of praise, and invoking with their solemn measure that Virgin Mary, the Mother of God, that fountain of compassion, the one who does not forsake those who place their trust in her, but mollifies towards us that Judge Who, with a word, created the heavenly beings and those of earth, to Whom are obedient the four elements: fire, air, earth, and water; the sun and the moon, with the other planets and stars; Whom the angels praise; Whom the demons fear; to Whom are manifest the secret things of the abyss, namely dragons and caverns, the floodgates of heaven and the cataracts on earth. And at our latter end, through His very great mercy, may we, wretched ones, be found worthy by Him, Who is about to come to judge the living and the dead. Amen.

"Choream" [dance], in French "charole" [mod. Fr. "chorale", choir], from this word comes "chorus" [choir, chorus]. "Cathadupla" [cataracts], in French "conduit" [as in mod. Fr., a conduit].

*Here Ends The Dictionarius Of Master John de Garlande*

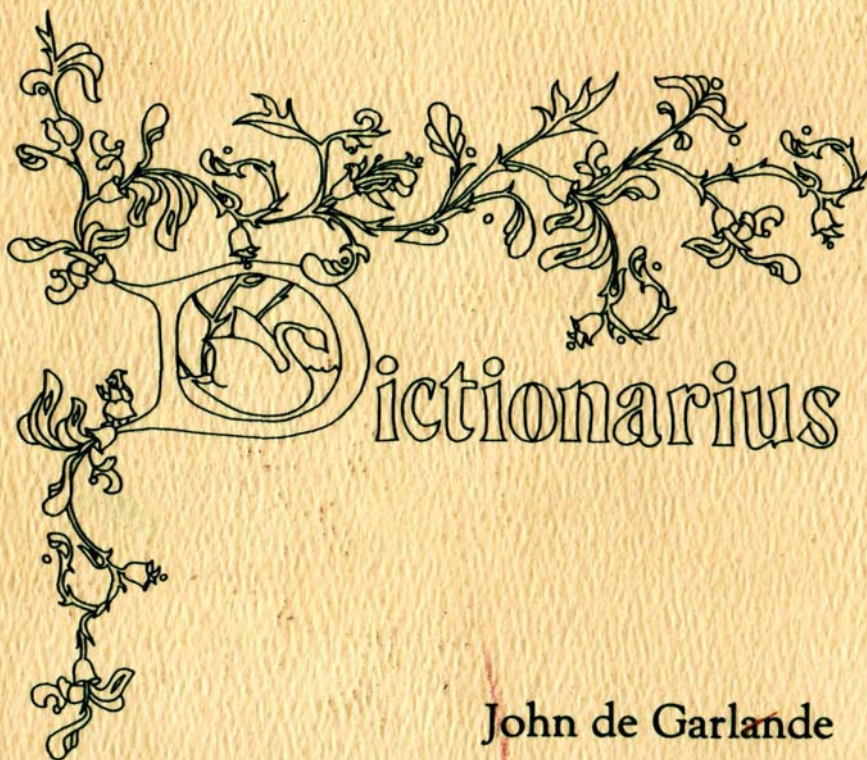
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ictionary

John de Garlande

— Barbara Blatt Rubin

END SHEETS

*I found this map enclosed in the menu of the restaurant — Auberge des Deux Signes [Paris] — which is on the Rue Galande, the street which was called the Rue de Garlande when John lived there and took his name from it. As you can see from the map, this original bit of the Left Bank was swarming with scholars and teachers.*

— Barbara B. Rubin

Cover  
Drawing by Kimberley Koon



